



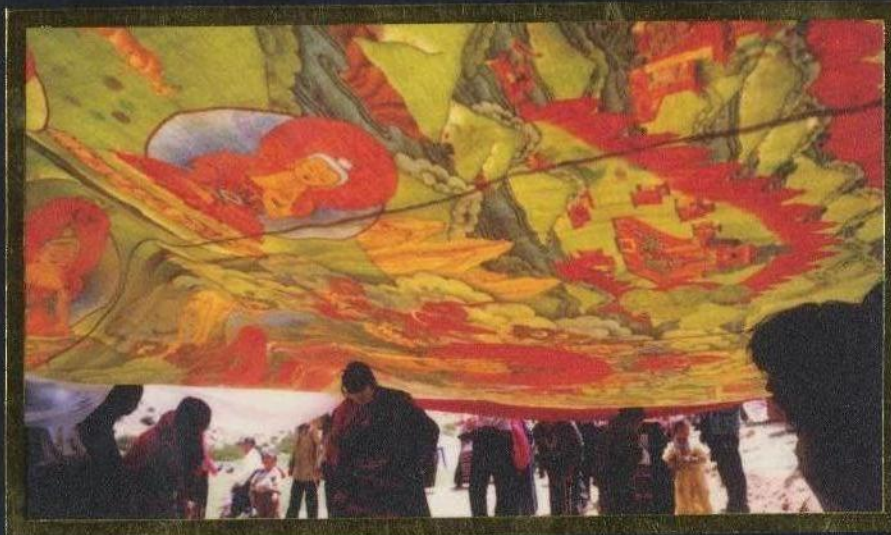
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# 西藏

人文地理

TIBET GEOGRAPHIC

寻找乌金贝隆



## 10 尼木三绝

“拉萨的作坊”，这是我们的采访记者对尼木县的定位。因出产“藏香”、“藏纸”和“雕版”闻名遐迩的尼木人，不但仍保留着传统制作工艺，更将双脚迈进拉萨市场，阔步走向未来。



## 10 The Three Wonders of Nyinmo

Lhasa's Workshop was the name our reporter used to characterize Nyinmo County. The people of Nyinmo, well known far and near for the Tibetan incense, Tibetan paper and printing carved board which they manufacture are not only preserving an age-old traditional handcraft, but are also taking their wares to sell on the Lhasa markets thus taking great strides into the future.

## 82 千杯西藏

在一个群体的青春已经结束，理想开始变化的时候，于小冬将他们当初的激情和离别的茫然，在油画《千杯西藏》中定格。我们将尽最大努力寻访画中所有活着的人，尽可能完整地还原他们所造就的那个迷人的时代。



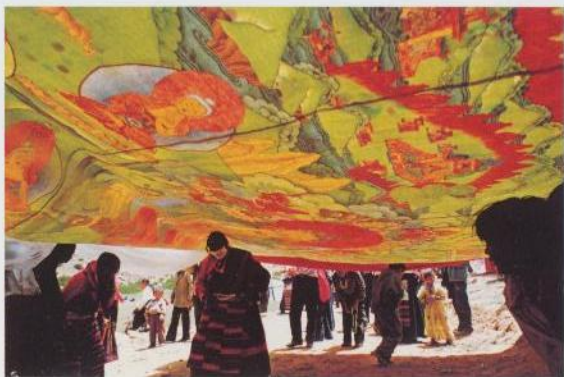
## 82 Drink to Tibet

In the midst of a community which has already outgrown its youth and in which ideals has begun to fade, Yu Xiaodong in his painting *Drink to Tibet* managed to capture the past enthusiasm as well as the lost, vague uncertainty of parting. We intend to go to the utmost efforts to find out as much as we possibly can from all the living characters portrayed in the picture and do our best to revive the story of the enchanting era which they created.

## 140 寻找乌金贝隆

乌金贝隆是莲花生大师在《五部遗教》中预言过的净土。1953年，一位骑在羊背上的小活佛领着藏北申扎宗的十几户人家前去寻找这人间仙境。之后又有三个部落先后穿越藏北万里无人区和塔克拉玛干沙漠南缘寻找乌金贝隆。这四个部族最后来到了新疆的巴音布鲁克，并在此定居。30年后，当年出走的人们因为思乡心切，又带着他们的子孙后代悉数返回西藏。

作者跟随当年其中一支部落的引路人札那仓巴的孙子日桑活佛，重走当年的乌金贝隆之旅，将传奇史诗化为真实故事，演绎几个家族出走与回归的宿命之路。



## 140 In Search of Wogyan-beylung

Wogyan-beylung is the place where Padmasambhava foretold in the *Five Teachings* the existence of the heavenly place. In 1953 a young Rinpoche mounted on the back of a goat leading 10 families from Northern Tibet's Shenza County in search of this fairyland. Later on there were three other tribes who each in turn set out in search of Wogyan-beylung trekking over uninhabited regions of Northern Tibet as well as the south rim of Taklamakan Desert.

The author went along with Risang Rinpoche, the grandson of Zhana Cangba, a leader of one of these tribes and retraced the path they had taken that year in search of Wogyan-beylung, transforming legend into reality and piecing together information collected from the different families who had made the journey away and back again.

## 百年

## 50 一百年前清朝医官镜头中的拉萨

清朝末年,一个随军医官来到拉萨,他用手中的照相机为我们拍摄了一组珍贵的历史镜头。这组照片曾最早刊登在1912年10月号的美国《国家地理》杂志上。



## 手稿

## 72 更敦群培: 西藏没有一个人像我!

更敦群培是20世纪藏传佛教的一名奇僧。本文不但介绍其人其事,还摘录了作者1938年写的《西藏欲经》。



## 口述

## 78 我阿爸点亮了西藏第一盏电灯

1923年,一个名叫仁岗·仁增多吉的西藏贵族从英国伦敦留学归来,在拉萨修建了一座小型水电站,点亮了西藏第一盏电灯。



## 甜茶馆

## 132 一个外国学者的朝圣之路

其他的美国男孩都在玩联盟棒球,约翰·贝拉扎在屋外的小树林徘徊,想象着自己正在喜马拉雅山上飞翔,那时他七岁。约翰·贝拉扎最终在西藏找到了他的归属感。他为我们讲述了他在偌大藏北草原“独自闲逛”的故事。



## 俱乐部

209 视野

217 视听

220 嬉皮天堂巴松措

233 网络互动

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234 俱乐部活动



## Century

## 50 A Qing Official's Photographic Perspective of Lhasa

During the twilight years of the Qing Dynasty, a governmental military surgeon came to Lhasa, and with his small camera shot photos which give us today an invaluable historical view of Lhasa through his lens. These photos were once published in the October 1912 edition of the American *National Geographic* magazine.

## Manuscript

## 72 Gedun Chopel: There Are No One Else Like Me in Tibet!

Gedun Chopel is a 20th century eccentric Tibetan sectarian Buddhist. The article not only describes his story but also brings the reader a taste of his book *Tibetan Arts of Love* written in 1938.

## Dictation

## 78 My Father Lit up the Very First Electric Lamp in Tibet

In 1923 a Tibetan aristocrat named Rengang Rinzen Dorjee, returned from London where he had been studying, constructed a miniature hydroelectric station from which he drew power to light up the very first electric lamp in Tibet.

## The Sweet Teahouse

## 132 Pilgrim's Way, Scientist's Mind

While other American boys were busy playing baseball, John Belaza was lingering about in the small forest outside his house, soaring in his imagination over the Himalayas. He was seven years old at the time. In Tibet John Belaza finally found his place of belonging. He recounted for us the story of how he had roamed all alone on the great plains of Northern Tibet.

## Club

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217 Seeing and Hearing

# 一位外国学者的朝圣之路

撰文/约翰·贝拉扎(美国) 翻译/付俊

在班戈县招待所油漆剥落的单扇门上，有人拿彩色粉笔画满了大幅组合图案，居中是山、水、云，四周边饰集合起藏族图腾吉祥物：卐、卐、莲花座、右旋螺……之下是一行英文：

THESE PORTALS ARE OPEN TO ALL

Home of Ali John

——这些门敞向所有的人 阿里·约翰之家

拎着水桶的藏族服务员讲，门画作者是一位徒步旅游藏北的外国人。年龄嘛，大概很大啦，因为有把大胡子——藏族老人才留胡子。此人可能刚从更西部的阿里地区返回，不知道多少天以来第一次住上有门窗的房屋。

结束了数百上千年的自我封闭的时代，这扇门终于敞向所有的人。

不知道这位有可能来自阿里的约翰，在穿越藏北时有过怎样的感受。东西方思想感情的距离如此之大，他的一神论是否受到挑战，他是否感到自然崇拜的泛神论在此地更合理一些？

——马丽华《走过西藏》

二十多年里，我一直在探寻喜马拉雅和西藏高原的奥秘。起初我年轻，上路的全部装备不外乎迷惑感和好奇心。我很早就认定，这个世界还有许多东西需要我去去看去学习。在亚洲深处的高原，我试图找寻那些丢失已久的历史谜题的碎片。这一旨趣使我成为弗吉尼亚大学的访问学者，牛津大学苯教文化学会会员。近十年我专攻藏北前弘期的考古学与文化史。

我第一次访问藏族居住区是在1983、1984年间，那年我到了印度的拉达克和占什卡和中国青海的安多地区。我开始学习一点藏语，徒步游荡寻访各个村落和寺院。徒步旅行一个最大的好处是我可以借此真正了解藏族人的生活方式，因为我会有很多机会与当地人混在一起。同样因为徒步，我经常被乐善好施的当地人当作香客来招待。我发现藏族人宽容而有耐性，他们对外界总是充满了善意和理解。

# Pilgrim's Way, Scientist's Mind

By John Vincent Bellezza

作者在藏北大草原

The author on the grasslands of Northern Tibet



For over 20 years, I have been exploring the Himalaya and Tibetan plateau. I started out as a young man equipped with not much more than a sense of wonder and an inquisitive mind. I have always had the conviction that there is still much to see and learn in the world. In high Asia I began to look for missing pieces of historical puzzles. This led to my appointment at the University of Virginia as a visiting scholar and as a member of the Oxford University Bon translation project. For ten years, my area of specialty has been the archaeology and cultural history of pre-Buddhist Upper Tibet.

I first visited Tibetan cultural regions in 1983 and 1984, when I went to Ladakh and Zanskar in India, and Amdo in Qinghai. I began learning a little of the Tibetan language during that early period, and I roved around on foot visiting as many villages and monasteries as I could. Traveling mainly on foot gave me a real advantage for understanding the Tibetan way of life because I had ample opportunities to mix with the local people. Also by walking, I was often treated as a pilgrim and would be shown warm hospitality. I found the Tibetans to be a patient and tolerant people who would frequently go out of their way to be kind and understanding.

只用了大约一个星期，我便穿越整个安多县，进入了班戈县。一路上我与游牧民卓巴的交往越来越多。我对他们所遵循的古老生活方式印象非常之深，并对他们的独立精神和粗砺的生活作风心生敬畏。年长者对传统的生活方式总是知之甚多。我向他们请教有关他们的历史、家居、牧业、神话和宗教信仰，我开始越来越深入地理解他们在整个藏民族中的独特位置。

有时，我几乎要被行李压垮，忽然就有卓巴从我身边轻快地策马而过，不过有时候骑手也会停下来问我要去哪里去干吗。他们在马上轻松自如仿佛人和马早已连成一体。披羊皮袄，戴狐皮帽，腰间挂一把刀，羌塘牧人古风犹存，颇具武士风范。我想更多地了解这些迷人的卓巴，只是我当时的装备实在太过简陋。我在安多休整了一星期，才向班戈进发。

在班戈，我的到来引起了一场骚动。不出几小时，就有好几百人聚集在我的周围，盯着我的一举一动。当地居民从未见过我这样的老外，自然好奇。不久，当地的官员将我带走并想要知道我要去哪儿要干吗。我说我打算步行去冈仁波齐山。官员们对此大为困惑。我建议他们给我一些吃的然后随便给我一个住地。他们欣然应允，之后我便与当地官员开始了多年的合作关系。

数年里，我的足迹几乎踏遍了羌塘的每一个角落。我从县政府、乡政府那里得到了越来越多的物质上和信息上的帮助。这样的关系依仗多年的交往才得以建立。早年，在西藏进行考察和研究是受限制的，少有外国人能获批准。当地政府对我进行了长期细致的审查，才确信我是一个单纯的文化学者，之后他们开始向我提供帮助。



作者在班戈县。石柱的年代与含义至今仍不明确  
Author in Pelgon County at the Do Milang pillar



前弘法时期精致的铜制马笼头，作者2002年从盗墓贼手中购得后捐赠给西藏博物馆  
An exquisite bronze and copper horse bridle of more than 35 individual pieces dating to the pre-Buddhist or Purgyal period

A week or so after beginning my first exploratory trek in the Changthang, I had crossed all of Amdo county and had entered Pelgon county. My frequent interactions with the drokpa continued to be rewarding. I was impressed with their bearing and ancient way of life. I also came to respect their self-reliance and toughness. The elders were especially knowledgeable about the traditional way of life and I would ask them many questions. I inquired about their history and home life, herding practices, myths and religious beliefs, slowly but surely assembling an insight into their identity and place in the Tibetan world.

Sometimes I would watch the drokpa pass me on their horses as I struggled under the weight of my heavy pack. Occasionally a horseman would stop and inquire about where I was going and what I intended to do. They rode their horses effortlessly as if the two of them, man and beast, were one. Attired in sheepskin robes, large fox-skin hats, and swords bound to their waists, the drokpa had the bearing of warriors, echoing their long martial past. I wanted to see and learn more about these intriguing people but I was very ill equipped. In that first year, I pushed on for another week or so before deciding to make for the Pelgon county seat.

In Pelgon, I created quite a stir and within a couple hours of my arrival hundreds of people had gathered to look at me and watch my every move. I was to learn that many of the local people had never seen a Caucasian before and therefore their fascination with me was great. Soon the local authorities picked me up and wanted to know what I was doing and where I was going. I told them that I was planning to walk to Mount Kailash. The local county bosses were at a loss of what to do with me. I suggested that they feed me and put me up somewhere. This they kindly agreed to do thus beginning a long and fruitful association with the authorities. Over the years their assistance has proved indispensable to my research and exploration.

Over the years, I came to move farther a field to the very corners of Upper Tibet. I would depend upon an ever-greater circle of county and township authorities for logistical support and information. This relationship has taken many years to build up. In the early years, exploration and research activities were restricted in Tibet and few foreigners could gain access. The government authorities watched me closely for a long time to monitor what I was doing. After much scrutiny they established that I was indeed sincere about studying Tibetan culture and ever since then they have afforded me much help.

在1986年，藏北一带食物还很匮乏，总共没几家私营商店。那时班戈的官员称我是第一个到达班戈的外国人。后来在研究档案的时候我了解到，60年前俄国著名的画家尼古拉斯·罗立奇和他的儿子乔治其实已到过班戈。班戈的官员解释说，由于我未曾获取进入班戈的特许，必须立刻前往拉萨。我跑去跟当地居民说话，并在县城里四处游荡，以此来消磨时间直至被送回拉萨。我还在我住的屋子的木门上画画。一位当地的教师给了我一支彩色粉笔，我就画了各种藏族的传统图案。几年之后，我惊讶地从作家马丽华精彩《藏北游历》中了解到，我刚一离开，她就到了班戈，并且还看到了我画的画。

有了第一次经历，我便准备开始更深入的探索。我花1986年所剩的不多几个月和第二年的很长一段时间，搭车游遍整个自治区，踏访了许多苯教和佛教的圣地。期间我先后两次朝拜了神山冈仁波钦，并转山数周。冈仁波钦绝非等闲之地，我真诚祝愿它能保留其上神性，不被过度开发。中国近来将环保看作当务之急，使我深受鼓舞。

1986年9月，我来到印度河的源头。这是一段非常艰辛的旅程，整整一个星期都见不到一个人影。为了到达印度河源头，我不得不穿越两个山口翻过多个山谷和盆地，途中的惟一伙伴是群狼，它们有时走到很近处，无非是想要搞个明白究竟谁闯入了它们的领地。这期间著名的美国《国家地理》杂志也试图派遣一支印度河源头的探险队，但结果因未获中方批准而搁浅。我独自一人悄然行动的旅行方式证明相当管用，我为自己一个人赢了一个大机构而感到骄傲。我越来越习惯连续几顿不吃或是整天都处在半饥的状态。我从不放弃，这令我感到很自慰。

美丽的西藏山川和伟大的藏族人鼓舞我穿越不可穿越之地。当年我的装备简陋，囊中羞涩，度过了无数饥寒交迫之夜。但正是在最艰苦的日子里，我爱上了西藏和这块土地上的人民。从根本上来说，我是在实现自己儿时的梦想：成为一名探险家。我从七岁起便开始向往西藏和喜马拉雅山。我在屋外的小树林徘徊，想象着自己正在喜马拉雅山上飞翔，那时所有的其他的美国男孩都在玩联盟棒球。一直到了青春来临，我还一直在做我的西藏梦。我猜想每个人都会对某个地方有一种归属感，我第一次到达西藏，便立即发现这是最让我有回家感的一个地方。▣

In 1986, food was still fairly scarce in northern Tibet and there were very few private shops. At that time, the authorities told me that I was the first foreigner to ever visit Pelgon County. I was later to learn, during the course of my archival research, that the famous Russian painter Nicholas Roerich and his son George Roerich had actually visited Pelgon 60 years earlier. The officials explained that as I had no special permission to visit Pelgon, I would have to go to Lhasa. I wiled away the time waiting to be transported to Lhasa by talking to local people and wandering around the county town. I also drew on the wooden door of the room in which I was staying. A schoolteacher had given me colored chalk for this purpose and I drew various traditional Tibet designs. Some years later, I was surprised to read in Ma Lihua's excellent book *Glimpses of Northern Tibet* that she had visited Pelgon right after me and had seen my drawings.

After this first experience in Upper Tibet, I was ready to explore more. I spent the rest of 1986 and much of 1987 trekking and hitchhiking all around the province. I was able to visit many Bon and Buddhist pilgrimage places, and gradually my knowledge of the Tibetan language, culture and people improved. During that time, I got to visit sacred Mount Kailash twice and circumambulate the mountain several times. Mount Kailash is indeed a very special place, and it is my sincere wish that it will retain its holy character and not be over-developed. I am encouraged by recent trends in China where the protection of the environment has become a top priority.

In September 1986, I reached the source of the Indus (Senge Khabab). This was a tough trek where I spent more than one week without seeing another person. I had to solely depend on my own resources and experience. In order to reach the source of the Indus, I had to traverse two high passes and cross a number of high basins and valleys. My only companions on this reconnaissance trip were wolves, who would come quite close to me curious about who had come to their territory! Around this time the famous American magazine *National Geographic* wanted to launch a large expedition to the source of the Indus but their bid to win permission was unsuccessful. My method of traveling quietly alone had proven useful, and I was rather proud that the individual had triumphed over the institution. Traveling on my own I was able to make it to the source of one of the great rivers, although I faced problems finding food and making fires. I became accustomed to missing many meals and being half hungry all the time. At least I did not give up and for this I am pleased.

The beauty of the Tibetan landscape and the glories of the Tibetan way of life kept me going where otherwise I surely would have failed. My equipment and financial resources were very poor in my early days of exploration and as a result, I passed many hungry days and cold nights. Despite the hardships, I loved the majesty of the Tibetan environment, and found a strong kinship with the people. In essence, I was living a childhood dream of being an explorer. Ever since I was seven years old, I was curious about Tibet and the Himalaya. As a young boy, I would walk around the small woods near my house making believe that I was in the Himalaya while most other youth in America played Little League baseball. Even when I reached my adolescence, I still wanted to visit Tibet but it would be many years before I actually got there. I suppose that each human beings has a certain place or type of setting that they feel most comfortable in. When I first reached Tibet, I immediately knew that this was one of those places where I would be most at home.



摄影 / 嘎松齐仁

直到1986年，我才有机会进入藏文化的核心地区中国西藏自治区，那时公共交通不发达，我搭卡车从格尔木去拉萨。到了安多县，我决定弃车步行，计划花上三个月时间，向西横跨整个辽阔的藏北草原，去朝拜2000公里以外的冈仁波钦神山。

虽然在此之前我已有在喜马拉雅山南麓和安第斯山脉徒步攀登的丰富经验，还是感到吃不消藏北高原的恶劣气候，在海拔4500米高处，一顶帐篷一个火炉是起码的装备，可那次我连这两样东西都没带。有几个夜晚，我和游牧民们住在一起。他们给我吃的，还挪出帐篷的一角将我安顿。这是我平生第一次结识这块藏北羌塘大草原上的牧民，他们被外界称为卓巴，我立刻就喜欢上这群人和他们的生活方式，还有这人烟稀少的空旷原野。

在喜马拉雅山南麓时，我经常一个人呆在荒野和丛林里，去感受孤独，去亲近这承载了我们所有人的大自然。久而久之，我练就了应付艰苦环境的生存技能；多年的登山经验造就了我长距离徒步越野所需的忍耐力。有几个晚上找不到游牧民，我便摊开睡袋，直接躺在万里星空之下。时值六月，经常雨雪肆虐，夜里我会找一条壕沟，将我的羊毛大衣盖在睡袋上面，在里面盘腿叹气，不幸遇上下冰雪雹的天气，那便只好彻夜惊醒直至清晨。

尽管气候恶劣，长路漫漫，可是能在偌大羌塘草原上独自闲逛还是令我感到十分满意。我热爱那里清澈的天空和多鱼的湖泊。蓝天绿水交相辉映，那样的蓝那样的绿，我从未见过可以如此迷惑一个人想象力的色彩……这种感受难以向那些从未离开过城市和农场的人表达。藏北有着变幻不拘的性格，忽明忽暗，忽冷忽热。羌塘更是世界上最高的地方，平均海拔4500米，离天空非常之近。当我如此理解西藏和西藏文化时，我的意志力和理解力就会随之花朵一般绽放。

行走在藏北无人区经常会有置身外星球的感受，沿途出现的佛塔、嘛呢石堆和风马旗将人拉回这神人共居的世界  
Hiking in uninhabited areas of northern Tibet often feels like walking on another planet. The stupas, the mani piles and prayer flags which appeared before us on the way drew us back down to a world shared by man and god.

I did not reach the Tibet Autonomous Region, the core region of Tibetan culture, until 1986. At that time there was simply not much public transportation so I simply hitchhiked from Golmud, catching a ride with a trucker going to Lhasa. In Amdo County I decided to leave the vehicle and begin walking west across the vast plains of northern Tibet. I was considering hiking to Mount Kailash, some 2000 kilometers and three months away.

I already had much experience hiking and climbing in the Himalaya and the Andes but I found myself woefully under prepared for the harsh environmental conditions of the high plateau. At 4500 meters above sea level, it was essential to have both a tent and stove but I had neither. On some nights I found nomads to stay with. They would kindly feed me and give me a place to sleep in the corner of their tent or small house. This was my first acquaintance with the Tibetans known as drokpa, the nomadic herders of the pastoral lands. I immediately came to like the drokpa and their way of life, and I very much appreciated the wide-open spaces that held just a smattering of people.

In the Himalaya I had spent quite a bit of time alone in very remote jungles and forests, and enjoyed solitude and coming close to the natural world that sustains us all. Developing this type of self-reliance allowed me to endure difficult physical conditions. My years of mountaineering experience also provided me with the endurance I would need to cover large distances in Tibet on foot. On some nights I could not find nomads to say with and I would simply set my sleeping bag on the ground and sleep under the open sky. As I made this first Changthang trek in June, the summer rains and snows were breaking, and I often found myself braving the full brunt of the elements. On these nights I would hunker down in ditches and depressions in the middle of the vast plains and cover my sleeping bag with my woolen cloak. Those nights when it hailed or snowed were particularly difficult and I would keep vigil until the next morning.

Despite the fierce weather and long days of walking I felt content traipsing across the interminable plains of the eastern Changthang. I very much appreciated the limpid skies and brooding lakes. The sky and water often assumed brilliant blue and green hues. I had never seen such radiant colors in nature before and this captivated my imagination, giving me a sense of contentment that is difficult to explain to those who have never left a city or farm. Northern Tibet is such a dynamic land, the weather is ever changing; one minute it can be warm and sunny, and the next dark and cold. The Changthang plains of northern Tibet average 4500 m in elevation, the highest extensive landmass in the world. The heavens are literally not so far off from the high plains, and when I harnessed this realization to a respect for the Tibetan land and the culture, my sense of purpose and comprehension blossomed.