

四川省涉藏州县

SICHUAN PROVINCE

Prefectures and Counties with High Numbers of Ethnic Tibetan Inhabitants

地理位置

四川省涉藏州县地处青藏高原东南缘、川西北高原，幅员面积 25 万平方公里，包括 2 个自治州和 1 个自治县（阿坝藏族羌族自治州、甘孜藏族自治州、凉山彝族自治州木里藏族自治县），占四川全省面积的一半以上。

▼ 九寨沟的秋天。刘铁军 摄
Autumn in Jiuzhaigou

// Geography

Prefectures and counties with high numbers of ethnic Tibetan inhabitants are geographically located at the southeast corner of the Qinghai - Tibet Plateau as well as the Northwest Plateau in Sichuan, covering a total of 250 thousand square kilometers (96.5 thousand square miles) and involving two autonomous prefectures and one autonomous county (namely the Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture, Garzê Ethnic Tibetan Autonomous Prefecture, and Muli Ethnic Tibetan Autonomous County in the Liangshan Ethnic Yi Autonomous Prefecture), accounting for over half of the entire territory of Sichuan Province.

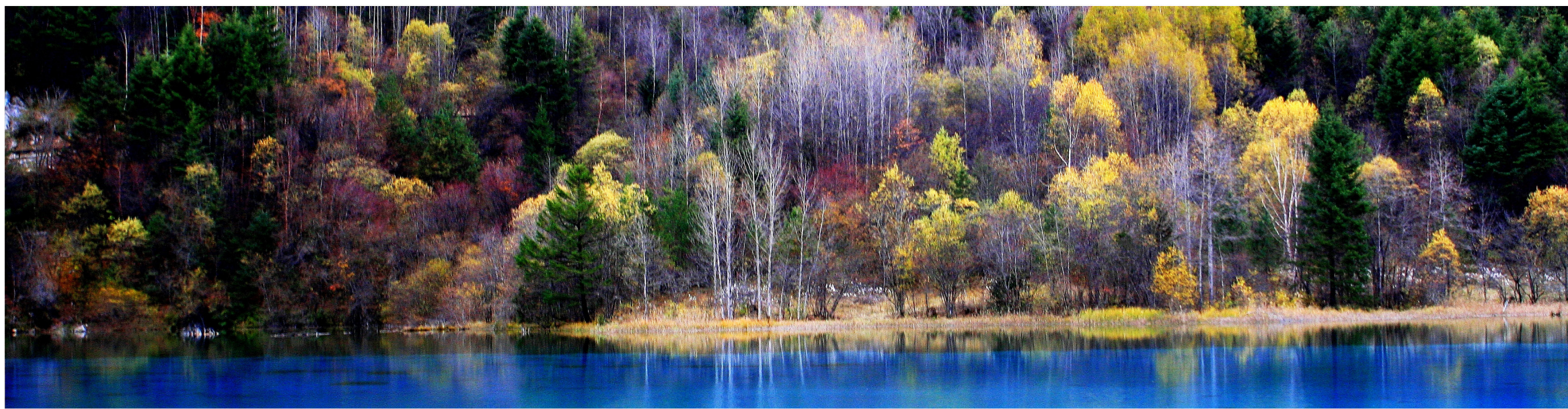


人口概况

四川省涉藏州县总人口 217 万，其中藏族人口 160 万，是中国藏族人口数量第二大聚居区。此外还有汉、羌、彝、回、蒙等 10 多个世居民族。

// Demographics

Out of the 2.17 million residents of said prefectures and county, Tibetans account for 1.6 million, making this area the second most densely populated Tibetan-inhabited land in China. Nevertheless, apart from ethnic Tibetans, ten other ethnicities have made this place their home since ancient times, with the Han, Qiang, Yi, Hui, and Mongolian people among the most represented.





历史沿革

考古发掘证明，在距今 1.1 万年前的旧石器时代晚期，四川省涉藏州县就有人类居住。据《史记·五帝本纪》记载，黄帝时期当地先民即与中原有经常交往。杨雄《蜀王本纪》记载，建立夏后氏奴隶制政权的大禹生于岷江上游古汶山郡（今汶川县一带）。秦朝即将这些地方纳入中央政权管辖，置湍氏道（今松潘县一带）。汉代置汶山郡（治阿坝州一带）、沈黎郡（治雅安、甘孜东部一带）。唐、宋两代设羁縻州，如松州、茂州、雅州、黎州等。元朝设宣慰使司都元帅府，创立土司制度。明朝沿袭蒙元旧制，多封众建。清朝置川滇边务大臣，清末推行“改土归流”。中华民国时期建西康省。中华人民共和国成立后，1950 年 11 月甘孜藏族自治州宣告成立（原名西康省藏族自治区），是新中国成立后建立的第一个专区级少数民族自治州；1953 年设立阿坝藏族羌族自治州。

History and Evolution

Archeological discoveries verify that during the Upper Paleolithic (or Late Stone Age, particularly about 11,000 years ago), humans were already present in this part of modern-day Sichuan Province. In line with the Annals of the Five Emperors, during the “five emperors” period of the Three Sovereigns and Five Emperors (ca. 2852 - 2070 BCE), inhabitants communicated and exchanged with the people from the Central Plain. Yang Xiong’s *Su Wang Ben Ji* (biographical sketches of kings in Sichuan) records how Dayu, the founder of the Xia dynasty’s slavery-based regime, was born in Wenshanjun (essentially equivalent to today’s Wenchuan) at the upper reaches of the Min River. Much later, the Qin dynasty brought these places under the jurisdiction of its central government, seated at Jiandidao (effectively today’s Songchu County). During the Han dynasty, this seat moved to Wenshanjun (within today’s Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture) and later Shenglijun (today’s Yaan and the eastern portion of Garzê Ethnic Tibetan Autonomous Prefecture). At the time of the Tang and Song dynasties, the central government established governance via a system of prefectural jurisdictions, such as Song, Mao, Ya, and Li Prefectures. Under the Yuan dynasty, the central government set up a governor’s post and overseeing offices. The place was divided into three administered portions, and a native chieftain system was also given ground. During the Ming dynasty, the central government followed the Yuan-established system to offer titles to locals for the administration of local affairs. In the Qing dynasty, the central government assigned ministers stationed between Sichuan and Yunnan to govern local affairs. At the time of the fall of the Qing dynasty, the central government was deeply involved in the bureaucratization of native officers. When the Republic of China took over, the central government established Xikang Province. After the founding of the People’s Republic of China, in November of 1950, Garzê Ethnic Tibetan Autonomous Prefecture was formed (under the early name Xikang Tibetan Autonomous Region). This is the first autonomous prefecture for ethnic minorities especially set at the district level. Then, in 1953, the Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture was founded.

宗教信仰

四川省涉藏州县长期以来藏传佛教各教派相互依存、兼容并蓄。格鲁派、宁玛派、萨迦派、噶举派、苯波派俱全，还有独特的觉囊派，拥有理塘寺、白玉寺、德格印经院等历史悠久的寺院。

自然资源

四川省涉藏州县自然资源丰富，是“中华水塔”的重要组成部分，黄河、长江的重要生态保护屏障，水能资源可开发量 5800 多万千瓦，占四川省的 60.8%。森林覆盖率达到 31%。植物动物种类繁多。农作物主要有玉米、小麦、青稞、豆类和薯类。林果资源丰富，水果、干果及其他经济林木均有广泛分布和栽培。药用资源丰富，常用的名贵和大宗中藏药材有川贝、雪莲花、虫草、红景天等。野生动物类群繁多，其中国家一级保护动物有大熊猫、川金丝猴、云豹、金钱豹、雪豹等。

Religion

Denominations within Tibetan Buddhism appear in variety in this particular part of China, with the Gelug, Nyima, and Sagya schools, Bön, and even the Jonang faction alive and well. These denominations exist interdependently and inclusively in the said prefectures and county where ethnic Tibetans dwell. They have built their own monasteries and religious institutes upon the land, with some well-known ones being Litang Monastery, Palyul Monastery, and the Derge Block Printing Institute. Each dates back to ancient times.

Natural Resources

The Tibetan-inhabited prefectures and county in Sichuan Province boast abundant natural resources. This portion of land is indeed a key component of the “Chinese water tower” as well as very much an important barrier for ecological protection, especially in areas near the Yellow and Yangtze Rivers. Its exploitable hydro-power capacity amounts to over 58 million kilowatts, accounting for 60.8% of Sichuan Province’s total. Forest coverage is at 31%, and the land has a notably wide variety of flora and fauna. Agricultural crops mainly include maize, wheat, highland barley, beans, and tubers. Other than the above resources, fruit is a major component of local forested lands. Trees grow all sorts of fruits and edible nuts, and they prevail throughout the area. Herbal medicine is another plentiful native resource. The most famous, precious, and commonly used forms of Tibetan herbal medicine include the Sichuan fritillary bulb, snow lotus, caterpillar fungus, roseroot, and so on and so forth. There are also various kinds of wildlife, including some listed as animals warranting first-class protection, like the giant panda, golden snub-nosed monkey, clouded leopard, golden leopard, and snow leopard.



旅游资源

当地有列入联合国世界遗产目录的“童话世界”九寨沟，“人间瑶池”黄龙，“蓝色地球上最后一片净土”稻城亚丁，“蜀山之王”贡嘎山，“蜀山之后”四姑娘山，世界上海拔最低的冰川公园海螺沟，大熊猫栖息地卧龙自然保护区等。有世界自然遗产3个、国家级自然保护区12个、国家地质公园5个、国家森林公园9个、国家5A级景区5个、4A级景区35个。

茶马古道：四川省涉藏州县处于“横断山民族走廊”的核心地带，历史上羌氏南下、越濮北上、藏族东来、汉族西

进大都经由此地，因此成为汉藏“茶马互市”的主要集散地。元朝后，汉藏交通多改由经“川藏道”；明朝该地区成为西藏向朝廷朝贡的必经之地；清朝开辟了由成都至拉萨的“川藏大道”。打箭炉（康定）、松潘等地自明代起就已成为“茶马互市”商贸重镇，理塘、甘孜、德格、丹巴、金川、理县、马尔康、阿坝、九龙等地也是当时重要的汉藏贸易口岸，来自各地的商旅驮队川流不息。清末民初，仅陕西户县的“炉客”（在打箭炉的陕西客商）就达3000多人。产生了江西会馆、秦晋会馆、“锅庄”、“歇店”等专为汉藏商贸服务的组织和“邦达昌”等藏族大商家，就连朝廷赏赐达赖喇嘛的银钱也要到打箭炉折成茶叶运回拉萨。

Tourism

There are a number of tourist attractions, including Jiuzhaigou (a famous valley now categorized by the UN as a World Heritage Site and spoken of as a “land of fairy tales”), Huanglong (a scenic spot deemed a “pool of earthly jade”), Mt. Gonggya (well-known as the king mountain of Sichuan), Four Sisters Mountain (a.k.a. Sichuan’s queen mountain), Hailuoguo (the lowest glacier park in the world), and Wolong National Nature Reserve (where giant pandas live). Three attractions have already made it onto the list of globally recognized natural heritages, and twelve were listed as national-level nature reserves. There are also five national parks for the appreciation of geographical features, nine national forests, five national 5A scenic spots, and thirty-five national 4A tourist attractions.



▲ 丹巴女子。陈瑜波 摄
Charming Dampa girls

甲居藏寨：位于四川甘孜州丹巴县境内。“甲居”藏语是百户人家之意。藏寨从大金河谷层层向上攀援，一直伸延到亚肖神山下，整个山寨依着起伏的山势迤迤连绵，在相对高差近千米的山坡上，一幢幢藏式楼房洒落在绿树丛中。或星罗棋布，或稠密集中，或在高山悬崖上，或在河坝绿茵间，不时炊烟袅袅、烟云缭绕，与充满灵气的山谷、清澈的溪流、皑皑的雪峰一起，将田园牧歌式的画卷展示在人们眼前，以一种艺术品的形态存在。2005年由《中国国家地理》杂志组织的选美中国活动中，以甲居藏寨为代表的“丹巴藏寨”被评为“中国最美的六大乡村古镇”之首。

The Tea Horse Road: The Tibetan-inhabited prefectures and counties of Sichuan Province are situated within the core of the Hengduan Mountains’ “ethnic corridor”, a place where many ethnicities congregated due to the Qiang and Di people heading south, ethnic Tibetans moving east, and ethnic Han people marching west. This is why it became the historic hotspot of trade between Han and Tibetan populations (along what was later known as the Tea Horse Road). After the Yuan dynasty, the trade route linking Sichuan and Tibet was the primary means of transportation between Han and Tibetan lands. In the Ming dynasty, this zone became the must-pass area for Tibetans to pay their official tributes to the royal court of the central government. In the following Qing dynasty, the central government opened a route from Chengdu to Lhasa, referred to as the Sichuan - Tibet Route. Since the Ming dynasty, several places, like Tachienlu (today’s Dartsedo) and Sungchu have become commercial centers along the old Tea Horse Road. In addition, Litang, Garzê, Derge, Dampa, Chuchen, Li, Markham, Ngapa, and Gyezil were central Han - Tibetan trade ports. At that time, the caravans of merchants from far and wide came and left, stimulating business to an all-out boom. At the fall of the Qing dynasty, the number of merchants from Shanxi to Tachienlu hit over 3,000 people, and there were even more coming in from other areas of mainland China. They thus formed business institutes, like the Jiangxi Traders’ Business Club, the Qinjin Business Club, the Gudrong “Gordro” Restaurant, the “Accommodation”, and so on, which provided basic services to business organizations from both ethnic Han and ethnic Tibetan regions. Tibet’s biggest trade family (the Pangda Tsang clan) was one of these service entities. Even those granted silver cashes by the royal Chinese court to the Dalai Lamas also took the pass to reach Tachienlu and then exchanged what they had into tea blocks to be sent to Lhasa as special gifts from the central government to the local authorities.

Jiaju (Stockaded) Tibetan Village: This village is situated in Dampa County of Garzê Ethnic Tibetan Autonomous Prefecture. The name in Tibetan refers to a collection of a hundred households. Along the riverbank, the overlapping houses of the stockaded Tibetan village track upward until they surpass the foot of the local holy mountain—Mt. Ya Xiao. Village cottages are scattered all around along the undulating hills. Within the span of 1,000 meters (3,281 feet) in altitude, these rows of Tibetan houses are hidden all throughout the deep-green forest. Some are far apart, while others are clumped together. Several stand atop staggering cliffs, while still others are nearby the local river dam. Steam sometimes forms fog and clouds, which blends with the spirit-filled life of the valley, its clear streams, and its snow-capped mountain peaks, much like an idyllic pastoral scroll displayed before visitors’ eyes, a true natural work of art. During China National Geography’s sponsored 2005 Beauty Pageant China event, the Dampa stockaded Tibetan villages, being represented by Jiaju, were chosen as the most beautiful of the six categories of ancient Chinese villages.



在那“跑马溜溜”的地方

■ 左一心（美国）

▲ 远眺康定。唐保安 摄
Dartsedo from a distance

The Place Where Horses Themselves Ride

- ◎ Text by Zuo Yixin (US)
- ◎ First published on October 22, 2015, in World Journal

“跑马溜溜的山上，一朵溜溜的云哟，端端溜溜的照在，康定溜溜的城哟……”一首《康定情歌》，在全世界华人嘴里传唱 70 多年了，可谓“情歌绝唱”！而情歌故乡的“康巴汉子”也声名远扬，那是说康巴的男子彪悍神勇，恩怨分明；而最美的女子就要到金川河谷的丹巴了，据说“丹巴女子”有着难以言状的妩媚。刚入秋的 8 月里，笔者来到了《康定情歌》的故乡——康定。

康定旧名“打箭炉”，是茶马古道上的重镇。遥想当年，不知有几多各族马帮商贾从这里经过；时至今日，那里仍然是康巴地区政治、经济、文化、商贸、信息的中心和交通枢纽。我们从成都经雅安，驱车十多个小时才到达康定。上午跑的高速公路，轻松愉快；下午出雅安再沿大渡河往上游走，路况就没那么好了。2014 年 11 月，康定曾发生 6.3 级地震，后来余震达一百多次，山坡上还不时能看到滑坡的痕迹。路窄，车又多，188 公里行程开了 7 个半小时，到康定时天已然全黑了。

“In the place where horses themselves ride, horses are galloping; clusters of clouds are hanging in the sky, with sunlight shining brightly upon Dartsedo City.” These lyrics come from a famous Dartsedo love song and have been popular among Chinese populations all over the world for the past seven decades. Such lasting appeal, this tune! Likewise, the Khampa men from the hometown origins of this particular love song have also become well-known worldwide thanks to their stout and brave characteristics as well as their distinguished facial features lying somewhere between the lines of kindness and resentment. Moreover, if you want to see the most beautiful women, please come to Danba Dampa in the Jinchuan Chuchen river valley. People say Danba girls sport an extremely indescribable charm. It was for all these reasons that I decided to visit this love song’s place of origin, Dartsedo, just when the autumn breeze began to blow over the August fields.

Dartsedo’s former name is Tachienlu, which was a very important ancient town along the Tea Horse Road. I can only imagine how many multi-ethnic merchants traveling via caravan passed through this place back during such times. Today, the area still serves as a political, economic, cultural, commercial, trade-oriented, information exchange center as well as a transportation hub within the Khampa region. We set off from Chengdu via Yaan and then drove over ten hours until we finally reached Dartsedo. In the morning, the vehicles ran smoothly on the highway, which was quite relaxing, but in the afternoon, once we got through Yaan and went upward along the Dadu River, road conditions became rather unpleasant. In November of 2014, Dartsedo suffered from a 6.3 magnitude earthquake, and more than a hundred aftershocks followed. Along the mountain slopes, the damage left by landslides could easily be spotted as we passed by. Traffic was heavy, and the road was very narrow. It took us seven and a half hours to finish the 188-kilometer (117-mile) journey. When we arrived at Dartsedo, dusk had already fallen.

本来长时间的颠簸，海拔又越来越高，大家都很累。蓦地，眼前出现一条流光溢彩的“灯河”，人们立马精神振奋起来：到了！原来地处峡谷中的康定竟如此漂亮！穿城而过的河水不像一般城市河流那么平缓稳重，它依然奔腾跳脱，野性十足。沿河的楼房一栋连着一栋，两边堤岸上的白石栏杆玉带般夹河远去，绚丽的灯

光投射到河水上又飞珠溅玉地反射回来，那夜景恐怕没有一个城市能与之相比！听本地朋友介绍，这条河叫折多河，在康定会合雅拉河后东去，流入大渡河。康定受地形限制，本是背山沿河建起的一条长街，可现在“老街”早已不够发展了。作为甘孜州的首府，2015年又由县升格为市，康定已在几里地外开始建设新城了。

▼ 夜幕下的康定。唐保安 摄
Dartsedo at night



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The long and bumpy bout of travel mixed with the ever increasing altitude utterly exhausted us, but when we were met with this dazzling “river of lights”, we cheered up in no time. We had arrived! What a charming location this was, the beautiful Dartsedo in this deep valley! The river cut off from the city and dashed downward to lower reaches. It was nowhere near as smoothly flowing and steady as ordinary rivers found in cities; rather, it bustled and splashed madly about. Along the river’s two sides, buildings seemed to connect with one another, forming line upon line of firmly standing clusters. Fences made of white stone lined the riverbank to the point it seemed like a white-jade belt in perfect harmony with the clumps of buildings as it extended farther down along the rapids. The splendidly colorful lights in the dark radiated like sparks on the surface

of the river and then immediately bounded back along the water droplets as they splashed all around, forming countless bundles of charming reflections. I had never seen anything like this in any other city; Dartsedo’s fascinating night scene was unique. Locals call the river Zedo, which converges with the Yalha in Dartsedo and then flows down toward the east until it reaches the Dadu. Dartsedo appears like a collection of stripes across the mountains running along both sides of the river, a special design thanks to such special geographical limitations. The traditional streets are fully developed, making it seem as if there is no more room for further expansion. As the seat of Garzê Ethnic Tibetan Autonomous Prefecture, in 2015, what was once Dartsedo County became a city, and construction of a new downtown area started a few miles away from the traditional center.

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▼ 点灯祈福。唐保安 摄
Lighting up lamps for blessings





▲ 康定女子。唐保安 摄
Girls in Dartsedo

惊鸿一瞥，我们恋恋不舍离了热闹的老街，来到地处新城的住地康巴大酒店。大堂里供有佛像，围着经幡，十足的藏族风情，连房间床上饰物也别具一格的漂亮。在那里，我认识了将陪我们同行的益西曲珍，她的汉名叫赵霞。圆圆的、红扑扑的脸蛋，开朗大方的笑容，流利的汉语，一下子就拉近了我们的距离。更让我惊奇的是她一笔好汉字，相信很多大学生也写不了这么漂亮！交谈中她告诉我，她在甘孜州农牧中专毕业，又上了四川农大，现在在州政府工作。她的家里有父母亲，还有外婆，先生是汉族，女儿刚上小学。我很好奇普通藏族人民的日常生活，尤其听说藏族老辈的人虔诚向佛，认为人到世间是受苦赎罪来的，那现在的年轻人呢？赵霞说，她的妈妈和外婆确实虔诚，每天早上的第一件事就是清水供佛，念经，然后才开始做家务。遇到节日或者有事，比如有什么问题决断不了、想为谁祈祷或超度，都会去寺庙拜佛，请僧人念经。僧人是绝不势利的，哪怕给一块钱也照样为你念。藏族的年轻人有相当一部分信佛，信奉修心为善，但年轻人会接受更多新事物，追求美好的生活。也有一部分年轻人去庙里为僧修行，在佛学上深造，生活都是由家里供奉。而家里也以此为荣，因为寺庙容量有限，并不是谁都可以去的。

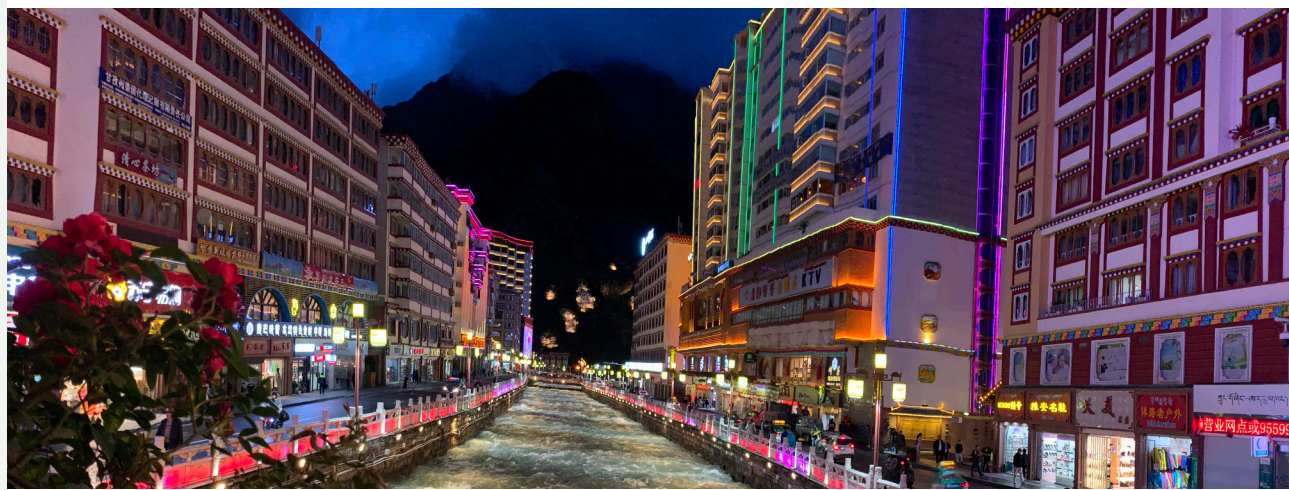
// Most unexpectedly, we had to leave the booming traditional downtown to find accommodation in Khampa Grand Hotel, part of the newly developed area. The hotel lobby was decorated with a Buddha statue and encircled with prayer-filled scripture flags on the surrounding walls, a typical Tibetan cultural scene. Inside our rooms, traditional Tibetan decorations were everywhere, giving everything a beautiful appearance. During our visit, I got the chance to know Yeshe Chodro, the Tibetan media personality. She has a Chinese name, too—Zhao Xia. The woman has a round face with a red countenance and always wears a cheerful and generous smile. Her well-commanded Chinese narrowed the distance between us at once. What was much more surprising was that she was able to write beautiful Chinese calligraphy. I dare think not too many college grads can write as astoundingly. As we talked, I found out that she graduated from the Agriculture and Animal Husbandry College of Garzê Ethnic Tibetan Autonomous Prefecture and afterward went on to earn a degree from Sichuan Agriculture University. Today, she works in the government office of the prefecture. She is living with her parents and grandmother. Her husband is of ethnic Han descent, and the two have a daughter studying in a local elementary school. I was curious about the daily life of Tibetan civilians, in particular once I heard that many senior Tibetans were Buddhists and held the ideological view that human beings came to the secular world to seek penance for their sins from their previous lives. I began to wonder what younger Tibetans thought about all of this. Zhao Xia informed me that her mother and grandmother are both absolutely devoted to their religion. They bring fresh water in from in front of their home-based Buddhist shrine and recite sutras every morning. This is indeed the first thing they do every day, and they only engage in housework once this morning ritual has been completed. Whenever there is a festival, a cheerful event, any sort of difficulty, or just the desire to pray for someone's happiness, woes, or journey to the life beyond, without any hesitation, they always pay a visit to monasteries and invite monks to recite sutras at their home. The monks invite willingly provide their services, regardless of how much a family can pay, be it a mite. Younger generations of Tibetans, however, are spotty in terms of their faith. To them, generosity and compassion are crucial, but the desire to chase after the next new thing and pursue better lives for themselves is a major draw. Of course, a portion also spend time in monasteries as monks, where they learn much about the precepts of Buddhism, with their daily living supplied by their families. Families also believe a monk being cultivated among their ranks is a huge honor. Limited capacities within monasteries, however, similarly limit the number of people able to have such an opportunity.

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早上，从窗口望去，晨雾中新城的街道宽敞笔直，建筑十分漂亮。远远一座米黄色建筑很是抢眼，怎么像是教堂？细看去，果然是“德肋撒堂”。早听说康定多民族汇集融合，各种宗教信仰并存，于此可见一斑了。这天我们的行程依然不容易。汽车在折多山的盘山公路上越爬越高，广袤的高原上群山起伏，植被从树木慢慢变成了草坡。不知用什么方法，远处整面的山坡上做出了汉、藏、英三种语言的“康定情歌”大字，蔚为壮观。路上车很多，路边还不时有去西藏的自行车骑友，真佩服他们的毅力和勇气！翻过海拔4298米的折多山口，在山顶的白塔下，赵霞给了我一大把“风马”（一种五彩的纸片），我学她那样尽力往高处抛撒，为康定、也为我们自己祈求吉祥如意。

（发表于2015年10月22日美国《世界日报》）

▼ 康定街景。唐保安 摄
Street view of downtown Dartsedo City



// When dawn came, we looked outside the window, and the new city appeared rather charming in the dense morning fog, especially with the wide and straight newly constructed streets and buildings. In the distance, an off-white structure caught my attention. A church, perhaps? Indeed, it was! I had heard that Dartsedo was populated by people from all sorts of ethnic backgrounds and that various religions coexisted in complete harmony. What I saw was evidence of this.

Our time back on the road was again a bit wearisome that day. Our vehicle zigzagged up Mount Zedo, and the splendid and magnificent highland mountain range formed irregular waves in our line of sight. The vegetation changed the higher we went; the forest at the bottom turned into bare, grass-covered slopes toward the top. All of a sudden, on the opposite mountainside in the distance, we could make out “The Love Song of Kangding” (Kangding being another name for Dartsedo) written in three languages: Chinese, Tibetan, and English. I have no idea how these words were so grandly positioned, but the scene before us was indeed magnificent.

The road was packed with cars, but we caught a glimpse of bicyclists here and there, who were in for the thrill of the challenge before them. Such perseverance and courage! As we continued through the mountain pass, which was 4,298 meters (14,101 feet) above sea level, just beneath the white pagoda standing high atop the mountain peak, Zhao Xia gave me a large collection of “wind horses” (colorful prayer flags with scriptures written upon them). She told me to throw them as high as I could into the sky, which I did, praying fervently for everlasting auspiciousness.

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达扎书院

的融合
 致力于藏传佛教传统与现代文明

■ 赵丹平

林立的经幡、雄伟壮观的庙宇、书香四溢的阅览室……在四川阿坝州美丽的若尔盖大草原，有一座 300 多年历史的达扎古寺，因其善缘广布、佛法兴盛而受到僧众的顶礼膜拜。寺院中的达扎书院，更因其藏书珍贵丰富且功能独特而声名远播。

达扎寺属藏传佛教格鲁派，始建于 1663 年，寺院古建筑与文物保存良好，是四川省重点文物保护单位。寺院中的达扎书院为三层藏式传统建筑，由阅览室、学术报告厅、图书馆、博物馆和宗师殿组成。



◆ 达扎书院的藏书。
 Preserved Tibetan books in Dadra Book House

DADRA BOOK HOUSE

— Mixing Tradition and Modernity

◎ Text by Zhao Danping

◎ First published on August 25, 2015, in Xinhua Net

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The collections of prayer flags standing like a scripture-formed forest, a magnificent and splendid monastery, and an overflowing study...at the charming and grand Zogye prairie in Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture, Sichuan Province, the more than three-centuries-old ancient Dadra Monastery is widely known among monks and Buddhists for its constant flow of devotees lining up to worship and pray. Inside the monastery, a book house is much more widely known by the public near and far thanks to its preserved, exclusive, and precious list of varying books and materials.

Dadra Monastery belongs to the Gelug (a.k.a. yellow-hat) school of Tibetan Buddhism and was founded in 1663. Today's facility has been favorably preserved in terms of its architecture and cultural relics thanks to it having been listed as one of the key entities demanding cultural preservation. Dadra Book House in the monastery is located in a three-story traditional Tibetan building, consisting of a reading room, academic exchange hall, library, museum, and hall dedicated to the monastery's masters.

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◆ 媒体记者采访尕哇降措。
 Media personnel interviewing Gyawa Jamtso

达扎寺民主管理委员会常务副主任尕哇降措介绍说，达扎书院由达扎寺自筹资金所建，2006年7月落成，共有馆藏10多万册藏汉文书籍和珍贵的佛教典籍。这里的藏书规模不算大，但却独具特色，不仅有佛教经文，也有各领域、各学科的书籍，是当地建成的第一个多功能、综合性书院。

“我们针对社会各阶层人士不同的需求、不同的品味，力所能及地为他们提供相关服务。”尕哇降措说。

走进书院一层的藏书厅，巨大的藏书阁依壁而立，各种藏文、汉文佛教经典整齐有序排列，内容主要以藏传佛教文化保护和大藏经为主，还有不同宗派高僧大德的著作，以及《爱心中爆发的智慧》等现代版的佛教书籍。

在宽敞明亮的阅览室，正中墙上悬挂着藏族文字的创造者吞弥·桑布扎大师的肖像，宽大的桌面上摆满《弟子规》《中国宗教》等汉藏文书刊。尕哇降措说，书院自建成以来一直免费对公众开放，前来读书、查阅资料的人不分僧俗，书院一律提供免费服务。

为了更好地体现求知明慧、开智富才的办院宗旨，达扎书院会在学生寒暑假邀请专家学者举办短期藏文培训班，以及环境保护、青稞的营养价值、藏传佛教与现实生活的对比等内容的讲座。

尕哇降措说，今年9月寺内大雄宝殿修缮完工之后，这项活动还会继续。未来书院的核心工作除了弘扬佛法和藏族文化传统，还要提高僧人的文化水平和周边农牧民的生产技能。

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Gyawa Jamtso, the executive deputy director of the Democratic Administrative Committee of the monastery, introduced that Dardra Book House was self-founded by the monastery in July of 2006. Something like a hundred thousand Tibetan and Chinese books and also precious Buddhist classics have been preserved there. Though the total quantity of kept books is not as impressive as what is found in some other libraries, these books and Buddhist classics are exclusive, including not only Buddhist scriptures, but also reading materials from multiple fields and disciplines. It has therefore turned into a multi-purpose and comprehensive local book house.

“We cater to the different needs and interests of people from all levels of society and try our best to provide whatever we can to serve them,” he said.

Walking into the first floor, one can see giant bookshelves standing against the surrounding walls. Various books and Buddhist scriptures and classics written in either Tibetan or Chinese have been orderly placed, and there are also books and classics mainly containing Buddhist apologetics and the Tripikata as well as works of senior Buddhist masters from different factions of Tibetan Buddhism. Some modern Buddhist works are additionally included among the collection's ranks.

In the spacious and bright reading room, right down the central wall is a hanging portrait of the founder of the Tibetan abugida (or alphabet), master Thonmi Sambhota. On a wide and large reading table, journals written in either Chinese or Tibetan, such as *Dizhigui and Religions in China*, were scattered everywhere and covered practically every square inch. Gyawa Jamtso imparted that since the book house's establishment, its doors have been open free of charge to the public, no matter people's clerical or secular backgrounds.

In pursuit of knowledge and the cultivation of talented individuals, Dardra Book House also runs short Tibetan-language training courses for experts and scholars during the summer and winter holidays. It also organizes lectures regarding environmental protection, barley-based nutrition, Tibetan Buddhism, modern living, and so on.

According to Gyawa Jamtso, after the renovation of the primary chamber of the monastery is finished in September, similar renovation activities will continue elsewhere. The core task of this book house, apart from carrying forward Tibetan Buddhism and Tibetan cultural traditions, is to engage in initiatives to improve the literacy and cultural capacity of clerics as well as the productive abilities and skills of local farmers and herders from surrounding areas.

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▲ 达扎书院。
Dardra Book House

作为藏传佛教圣地，达扎寺为何要建一座颇具现代化特色的书院？尕哇降措说，作为中华民族大家庭中的藏民族，只有在继承本民族优秀传统文化的同时，吸收兼容其他民族的优秀文化，才能使藏文化进一步发扬光大，这也是书院建立的初衷。

尕哇降措举例说，现在进入21世纪，人们都在呼吁保护环境、保护野生动物。而藏传佛教始终把森林、雪山、湖泊看成有生命在居住，不能剥夺这些生命，不能摧毁人类的家园，这就是藏传佛教传统与现代文明的融合。

“在雪域高原，藏族人祖祖辈辈与自然界和谐相处，我们要继承和发扬祖辈的传统美德，也要鼓励后人把人类的精神财富传承下去。”尕哇降措说。

(发表于2015年8月25日新华网)

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As a holy location for Tibetan Buddhism, why does Dardra Monastery desire to build such a modernized, exclusive book house? Gyawa Jamtso explained that ethnic Tibetans, an indispensable ethnicity making up a large part of the grand Chinese nation, can only hope to bring benefits to and carry forward their excellent cultural norms by absorbing the finer features of other cultures while passing down their own excellent traditions. This concept served as the primary intention behind the founding of this particular book house.

He went on to explain that the 21st century has seen a major influx of people from all walks of life calling for environmental conservation and the protection of wildlife. Tibetan Buddhism, from its inception to the present day, has adhered to the ideology that forests, snow-covered mountains, and lakes are varying manifestations of sentient beings populated by human inhabitants. Destruction, therefore, of a single portion is a cultural taboo, which has led to Tibetan Buddhism finding a voice in the modern era.

“Upon this snow-covered highland, ethnic Tibetans, from generation to generation, have been maintaining a harmonious coexistence with nature. We are therefore going to not only carry forward the traditional merits passed down from our ancestors, but also encourage younger generations to continue passing on such spiritual treasures to future generations.”

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“藏家乐”走俏甘孜 家家喜迎“聚宝盆”

■ 陈瑜波（美国）

当农家乐作为一种新兴的旅游休闲形式早已流行于中国大部分地区时，在西部的四川甘孜藏族自治州，一种叫“藏家乐”的新型乡村旅游正悄然兴起。精致而富有特色的藏式民居、地道美味的青稞酒与酥油茶，吸引着不少海内外游客到访，并成为当地越来越多藏族家庭的“聚宝盆”。

道孚县村民：办民宿比打小工轻松多了

年逾 40 的泽仁拥忠是甘孜州道孚县八美镇雀儿村村民，以前的她一边种庄稼一边打小工，勉强贴补家用。近年来，村里逐渐掀起民宿接待热潮，眼看着别人家的日子越过越红火，她终于坐不住了，两年前亦将自家整修改造，加入民宿接待大军。泽仁拥忠向美国《侨报》记者介绍，由于她家位置稍偏远，因此定价三四十元（人民币，下同）一晚，一年基本能挣两三千元。“以前打小工又脏又累，现在在家办民宿，轻松多了。”泽仁拥忠微笑着说。



Garzê's Farmhouses — Farmers' Bowls of Treasure

◎ Text by Chen Yubo (US)

◎ First published on August 25, 2015, in the China Press (a US-based publication)

As a new type of tourist attraction, farmhouse accommodations have been booming in many places throughout China, and in Garzê Ethnic Tibetan Autonomous Prefecture (Sichuan Province) toward the Chinese west, the use of Tibetan farmhouses for this very purpose is on the rise. The exquisite and distinctive culture-rich Tibetan residences and fascinating taste of barley wine and butter tea together bring in droves upon droves of tourists from home and abroad. These B&B-style facilities have therefore become treasure bowls in their own right, treasure bowls that have padded the pockets of increasingly more Tibetan households.

Dawu County Villagers Making Money Faster at Home than on the Outside

Tsering Yongdzong is a 40-something-year-old from Queer Village of Bamei Township in Dawu County, Garzê Ethnic Tibetan Autonomous Prefecture. She used to engage in menial labor while also maintaining a keen eye on her farmlands. This was the only way she could keep up a hand-to-mouth existence for her entire family. In recent years, however, her fellow villagers started to talk about a new craze—farmhouse businesses. She saw for herself how a family suddenly shot from barely making it one day to the next to having nearly more than it could handle, and so, unable to hold herself back, she decided to give things a shot, especially since she had just renovated her own place two years prior. As she spoke to me, a reporter for the US-based China Press, she recounted how her starting rates hovered between CN ¥30 and ¥40 (US \$4.82 to \$6.42 at the time of this article's publication) due to her home being a bit farther off than most. This brought in anywhere from ¥2,000 to ¥3,000 (\$321 to \$482) annually. “I had already had my fair share of casual labor, which tired me out and made me feel pretty gritty, so running a farmhouse for tourists has always been a walk in the park,” she said with a huge smile.



与泽仁拥忠不同，村长热科则是村里办民宿的“党员示范户”。一座红白相间的两层小楼，单间、标间与多人间一应俱全，从墙壁到门窗均装修得十分精致，走进热科家，便能感觉到一种气派。当被问及是否为村里的“首富”时，热科略显羞涩地掰到自己的第三根手指，示意自己的经济实力在村里仅算中等水平。不过他表示，民宿生意一直不错，除了有中国各地的游客到访外，曾经还有俄罗斯游客现身，一年的收入能有几万元。

// In contrast to Tsering Yongdzong, Village Head Reka's farmhouse business is the role model for Communist Party members wishing to engage in the same line of work. His is a small, two-story house equipped with a single bedroom and standard living quarters in addition to a multi-purpose room for tourists. The interior decorations as well as each individual window are well designed, appearing very much like a qualified inn. When questioned on whether he would count his family as the richest in the village, Reka blushed and waved us three fingers, indicating that his household ranked somewhere in the middle. Nevertheless, he explained that his farmhouse business has been on the constant rise since its inception and that guests hail from all over China. There was even a time when Russians came to visit. His income is well over ¥10,000 (US \$1,606) today. //

据悉，为将雀儿村建设成为景村一体、城乡一体的美丽新村，政府按照“住房外观特色化、内部设施现代化、外部环境优美化、公共服务均等化”的原则，累计投入 82.2 万元，实施整村风貌改造，发展旅游民居接待，并对新建、改建户给予 2.6 万至 3.6 万元不等的补助。2014 年游客接待量达 1.2 万余人次，实现旅游收入 180 万元，带动从业人员增收 5504 万元。道孚县旅游局负责人拥青她姆介绍，雀儿村的目标是以旅游产业为主导，带动特色旅游纪念品、观光农业等多产业联动发展。不过，她也表示，村里基础设施条件尚不够完善，成为很多投资企业望而却步的原因之一。

// Reportedly, in order to construct Queer Village as a charming community that integrates culture and scenery into one comprehensive attraction and that adequately manages the number of tourists visiting local urban and rural areas, the local government follows the rule of focusing on “exterior specialties, modern interiors, charming surroundings, and public service for all”. Under such guidance, the government designed a solid blueprint and strategy and then invested a total of ¥822 thousand (\$132 thousand in 2013) to renovate the entire appearance of village residences both inside and out as well as their surrounding environments to develop a comprehensive farmhouse accommodation service plan. In addition, the government granted subsidies to farmers who had their houses newly renovated, with individual funding ranging from ¥26,000 (\$4,198) to ¥36,000 (\$5,813). In 2014, the total number of tourists entering the village exceeded 12,000. Today, the village rakes in ¥1.8 million (\$289 thousand) each year from tourism alone, leading to the people earning significantly higher incomes than ever before. Yongchen Lhamo, the person in charge of the Bureau of Tourism of Dawu County, imparted that Queer Village has a vision of taking tourism as its primary focus while developing a series of interactive products, such as specialty souvenirs, tours to farms, and farm-based goods. Nonetheless, she also expressed that the current status of the local infrastructure has placed these initiatives on the backburner, with many enterprises stalling future investments. //

◆ 远眺甲居藏寨。陈瑜波 摄
Jiaju (Stockaded) Tibetan Village as seen from a distance



▲“甲居三姐妹客栈”的大姐桂花。陈瑜波 摄
Gui Hua, eldest of the three sisters

三姐妹客栈：我们是从3张床开始接待的

道孚县只是甘孜“藏家乐”兴起的一个缩影。在距其约100公里以外的丹巴县甲居藏寨，一个由藏族姐妹花创办的名叫“甲居三姐妹客栈”的民居接待点更是声名远扬。该客栈目前主要由大姐桂花（藏族名为夏加格玛）打理，桂花不仅是丹巴聂呷乡甲居一村党支部书记，更被评为2015年中国“全国劳模”。

“我们三姐妹客栈是从3张床开始接待的。”回忆起该客栈的创办过程，桂花称，缘于一次偶然的因素。有一年，她在丹巴城建局实习，回家路上遇到香港的一个摄影团，她顺势把他们带到了村里。就这样，她成为了丹巴第一个把外地游客带进来的人。

The Three Sisters Farmhouse — From Three Beds to New Lives

Dawu County is just one example of Garzê Tibetan farmhouses' claim to newfound fame. In Jiaju Tibetan Village in Dampa County, which is about 100 kilometers (62 miles) away from the seat of Garzê Ethnic Tibetan Autonomous Prefecture, one such facility named the Jiaju Three Sisters Farmhouse is widely known both near and far. As the name implies, the place was founded by three Tibetan sisters. The farmhouse is mainly looked after by the eldest, a certain Gui Hua (or Shagya Gyama in Tibetan), who is not only the Communist Party secretary of Jiaju Village #1 in Nyigya Township of Dampa County, but also a 2015 National Role Model.

“Our farmhouse business started with only three beds for guests.” As she reiterated what happened when things kicked into gear for their business, Gui Hua said that everything pretty much happened by accident. She just happened to be interning at the Bureau of Urban Construction of Dampa County, and one day, as she was heading home, she came across a delegation of photographers from Hong Kong. She brought them to her village and thereby became the first person there to every have tourists from outside living under her roof.

三姐妹客栈于2000年成立，至今已走过15个年头。桂花直言，小时候家里很穷，创办这个客栈，不仅让她们三姐妹翻身过上了好日子，还有力地回击了村里重男轻女的思想。在三姐妹客栈的影响与带动下，当地农户纷纷将自家住房改造成客栈，形成了以民宿接待为特色的致富经。据悉，目前全村旅游接待户达50余户，并辐射带动甲居二村、三村等周边兄弟村搞起了旅游民居接待。由于自己的客栈名气最大，客源自然较多，但桂花总会无私地把部分客人介绍给其它客栈。桂花坦言，她以前的梦想是想将自家的客栈开成连锁店，但现在却只想带领全村村民一起致富。

（发表于2015年8月25日美国《侨报》）

The farmhouse was founded in 2000, meaning it has already been running for 15 years. Gui Hua was rather frank about her family's straits as a child. The business has completely turned her life around to the point she enjoys getting up every day. Truth be told, she and her sisters' success came as a slap in the face to the age-old preference for raising boys over girls. The positive impact they have had as a direct result of their attainments convinced local farmers to renovate their houses or otherwise convert them into suitable places to accommodate visitors and thus make some money. Today, these businesses are quite popular, and farmers have embarked on a path toward prosperity. Over 50 village households are reported to have joined in on the endeavor, and surrounding villages (like Jiaju Villages #2 and #3) are enthusiastic about getting involved as well. The fame of the Three Sisters Farmhouse and the local abundance of natural resources have served as a beacon of sorts, attracting tourists from all around. Gui Hua is now passionate about showing neighboring farmhouses to visitors, saying that while she at one point in time wished to make a farmhouse chain for herself, she now thinks it is better for every single villager to have a piece of the same pie.

▼ 媒体记者在藏族群众家中采访。
Media personnel conducting interviews in the house of a Tibetan family



红原

■ 马丽梅（葡萄牙）

8月16日，海内外华媒采访团一行进入了阿坝州的高寒牧区红原县。

听到“红原”这个地名时就幻想到红红的草原，后来转念一想，不对啊，从来没听说过红彤彤的草原，只知道绿油油和黄灿灿的草原。既然与颜色无关，又为何叫红原？想必与红色革命或者红色政治有关？

事实确是如此！红原就是当年“红军走过的草原”，乃周恩来总理亲自命名，为纪念当年红军长征经过这里以及对这片草原的开垦和建设。

Hongyuan

◎ Text by Ma Limei (Portugal)
 ◎ First published on August 25, 2015, in PuXin News (a Chinese-language publication in Portugal)

On August 16, we, a delegation of overseas Chinese media personalities, came to Hongyuan, a nomadic county with a harsh climate falling under the jurisdiction of Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture.

Upon hearing the name Hongyuan, the first thing that came to mind was a red prairie (indicated by the Chinese meaning of hong and yuan), but it did not make any sense for a grassland to be red. Yellow, perhaps, but not red. We therefore assumed it not to indicate the true color of an area and figured it might have something to do with the “red” communists, revolution, politics, or whatever else along those lines.

It turned out that Hongyuan refers to the grassland the Red Army marched through. The name was actually granted by former Premier Zhou Enlai in commemoration of the famous Long March, and it also took on the connotation of the later reclamation and construction of this particular grassland.

◆ 四川阿坝藏族羌族自治州红原县。熊光明 摄
 Hongyuan County in Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture

这里的草原隐藏着大片的沼泽，茫茫开阔的日干桥大沼泽就是当年红军战士爬雪山过草地与大自然抗争最艰苦的地方，无数英勇的红军战士长眠于这块布满“死亡陷阱”的大沼泽，让人追忆当年红军长征的悲壮。

当然，如果红原只是因为红色背景，也不至于有今天的闻名遐迩。红原特有的民族宗教文化、特色的美景以及新型社会主义制度下的创新建设和传统保留的完美体现都是使之驰名中外的“功臣”。

红原1960年建县，地处“世界屋脊”青藏高原东部边缘，位于四川省西北部、阿坝藏族羌族自治州中部，全县总人口3.8万人，其中藏族占总人口的74%，是阿坝州唯一藏族聚居为主的纯牧业县。

因此，这里藏族文化随处可见，例如红原民俗村的“凹”形建筑风格，家家户户必备桑炉（敬神煨桑的香炉）、经堂，供奉着唐卡、佛像、经书，置有多种如海螺、法鼓、金刚杵、曼札等之类的法器，房前屋后插上各种色彩的经幡，家家门前都有草坪，里面搭着帐篷，拴有藏狗和随时待骑的马，以献哈达的方式待人接物，一句“扎西德勒”诠释着藏族人民的热情与友好。

如果说红原的民族宗教文化让你洗涤了灵魂，那么，红原的特色美景则让你接近天堂。红原大草原地跨高原地貌和山地地貌两大单元，既有草原湿地，也有雪山、森林湿地景观。

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Hongyuan Prairie is actually littered with huge swamps. The vast and open Riganchu Everglades are what the soldiers of the Red Army passed through in their days of unspeakable hardship, where countless soldiers lost their precious lives and were buried in the everglades forever. We held a solemn and gut-wrenching moment of silence for those poor, brave souls.

Of course, if Hongyuan were Hongyuan just because of this politically red backdrop, it would not be as celebrated as it is today. The place boasts a special local ethnic culture, religious system, landscape, and means for attaining prosperity by combining innovation and the preservation of traditions under the umbrella of the new socialism. It is from these points that it has gained its meritorious domestic and international fame.

Hongyuan was founded as a county in 1960 and is located at the eastern edge of the Qinghai-Tibet Plateau, the “roof of the world”. More precisely, it is situated on the northwest flanks of Sichuan Province and the middle portion of Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture. Around 38,000 people call this county their home, and 74% of the population is of ethnic Tibetan descent, making Hongyuan the only Tibetan-concentrated area in Ngapa Prefecture and indeed one inhabited by nomads engaged in animal husbandry.

It was no wonder, then, that we were able to come across Tibetan culture every place we went in Hongyuan. There were the U-shaped buildings in the folkloric villages, the household incense burners, the shrines, the thangkas (painted scrolls), the Buddhist statues, the scriptures, the conch shells, the chöd drums, the vajras, the mandalas, and the prayer flags both before and behind the homes of locals. Each tent seemed to have its own meadow, and Tibetan mastiffs and horses were always secured nearby. When greeting visitors, the locals immediately presented their welcome kharda (white silk scarves) and uttered a heartfelt tashi delek as a symbol of warmth and friendship.

People say that the culture and religious atmosphere present in Hongyuan is enough to purify one's soul, but I would add that witnessing the unique landscape with one's own eyes can bring people closer to Heaven. Hongyuan's grand steppe is both mountainous and part of the plateau, with prairie and forest wetlands and snow-covered mountains.

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有人评论说：红原之景，美在草原。草原之美，美在牛羊成群，美在缤纷花海。草原上散布着移动的白色小点，时而整齐，时而涣散，整齐行走的羊群恰似一串珍珠项链，高贵且雅致；棉白立体的羊儿，一群群散开在平原，它们扭动着软软的小屁股，慢悠悠享用着美餐。

很多人来红原是被花海吸引。每年6月中下旬至7月初，距离红原县城大约几十公里的地方，方圆30000余亩的这片草原，便成为一片花的海洋。

五颜六色的小花把草原染成了彩色的地毯，草原上蜿蜒流淌的河水逶迤前行，倒映着白云和飘扬的五彩经幡，随手拍摄都可以成为最自然、最美的电脑桌面图案。

▼ 媒体记者了解当地草原保护情况。
Media personnel discovering the environmental protection measures taking place upon the local grassland



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Some argue that the beauty of Hongyuan is thanks to its prairie, with flocks scattered about and wild flowers found here, there, and everywhere. Sheep seem like moving white dots which sometimes appear in clusters and at other times are thinned out, like innumerable pearl necklaces that appear both noble and elegant. These lovable little white figures all over the prairie swivel their tiny but soft hips as they move about, seemingly at random, clearly enjoying the charm and splendor of the land as they eat their fill of delicious blades of grass.

Visitors are extremely attracted by the wild flowers, which cover the vast steppe like the waters of an ocean. More than 30,000 mu (2,000 hectares, or 4,942 acres) of land are in full bloom every June to July just a moment's drive away from the county seat of Hongyuan. An ocean of flowers, indeed!

The colorful tiny flowers dye the prairie to the point it looks like a charming carpet, where waving rivers and streams extend farther out until they disappear into the distance. White clouds and winding colorful scripture flags form innumerable reflections in the water, always granting visitors a good opportunity to find just the right shot no matter where or when they take their photos, with each picture guaranteed to serve as a good desktop background for their PCs.

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红原的民族村落、文化美景都保持着原汁原味，即使在社会主义现代化建设下，红原的特色仍然保留并被开发成特色文化旅游景点，成为了新的经济增长点。

红原的交通、能源、通讯等基础产业和基础设施发展迅速，“两纵三横”的红原公路网络、光纤传输网络、输变电工程等都已日益完善，县城基本上实现了绿化、亮化、净化、美化，树立了良好的高原新兴旅游城市形象。主城区与周围的特色民族乡村结合在一起，开辟出独具魅力的旅游线路。

奇特的自然风光，独特的藏族民俗，神秘的藏传佛教文化，悲壮的红军长征史诗……构成了红原所特有的魅力，吸引着千千万万的中外游客前来旅游观光。

▼ 红原草场畜牧养殖。

Livestock-breeding and animal-husbandry facilities in Hongyuan Prairie



// Hongyuan's folkloric ethnic villages and cultural atmosphere are well preserved. While it is true that the socialist drive toward modernization has been vigorously sweeping across the land, the area's unique cultural elements have not only been further maintained; they have also turned into tourist attractions, inciting waves of economic growth for the local people.

Primary industries such as transportation, energy, and telecommunications have also seen accelerated development. The transportation network appears much like a grid (with two lines heading north-south and three heading east-west), and fiber optics and power transmission and transformation seems better and more perfected with each passing day. The county seat is essentially "green" and presents a clear and neat urban skyline, making it a role model for tourist attractions. The seat's center merges beautifully with the enchanting view of the countryside, forming an exclusively appealing destination for tourists wanting to have a good time.

The unique natural scenery, Tibetan customs, mysterious Tibetan Buddhist culture, and historical link to the Red Army's Long March... what else is there to say about the one-of-a-kind charm of Hongyuan, a charm that has brought in thousands upon thousands of people from all around China and beyond?

阿坝红原机场

先进方便的物流交通，是一个地区发展的咽喉和先决条件。随着当地交通网络越来越深入，带动了整个地区的经济发展。

阿坝红原机场位于四川省阿坝州红原县境内，距离阿坝州府马尔康约 128 公里，距离红原县城约 48 公里，海拔高度约 3535 米，属于高原机场。

红原机场于 2014 年通航，航线以国内旅游支线为主，属小型机场，是继九黄机场之后阿坝州的第二个机场，游客只需 40 分钟就能从成都飞到红原。同时，全国各地直飞红原的航线也在陆续开发中，届时游客将有更多城市选择。

Ngapa's Hongyuan Airport

Convenient logistical supply and transportation are often the preconditions for the effectiveness of a place's advancement. That is why Hongyuan's current endeavor to improve its local transportation network has been opening the door to economic advancement for those all throughout its jurisdiction.

Hongyuan Airport is located in Hongyuan County in Ngapa Prefecture, about 128 kilometers (80 miles) away from Ngapa's capital city of Markham and 48 kilometers (30 miles) away from the county seat of Hongyuan. The airport sits 3,535 meters (11,598 feet) above sea level, making it a highland airport, indeed!

The airport was formally opened to the public in 2014. Though small in size, it is a connection hub for domestic tourism and also the second most important airport in Ngapa Prefecture just after Jiuhuang Airport. Tourists usually take 40 minutes to reach Hongyuan if they come from Chengdu Airport. At present, routes from all other cities in the nation have been directed to Hongyuan, giving more options to tourists from different cities.

阿坝州拥有丰富的世界级旅游资源，但由于交通瓶颈制约，众多旅游资源都“养在深闺”。数据显示，有九黄机场的阿坝东部旅游发展远超没有机场的西部。

红原机场建成后，将为阿坝西部旅游资源开发注入新的商机与活力，助推阿坝州西部 7 县社会经济的发展。

▼ 红原机场。 Hongyuan Airport



// Ngapa Prefecture is filled with globally recognized tourism resources. However, various constraints have led to a bottleneck of sorts, with most resources found hidden in deep valleys. According to statistics, eastern Ngapa Prefecture is more developed than the western side, with Jiuhuang Airport having been a contributing factor.

The founding of Hongyuan Airport is expected to invigorate tourism development in western Ngapa as well as usher in more new business opportunities. The prefecture's seven westernmost counties are almost guaranteed to garner benefits that will lead to further social and economic advancement.

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同时，红原机场将与九黄机场一起，担负起阿坝州空中交通的重任，即实现在红原机场落地，先游览美丽的大草原、达古冰山，再乘车前往九寨沟和黄龙，最后从九黄机场出州，反之亦然。红原机场和九黄机场的“双打配合”，可使游客在 3 天内舒适地游完草原和九寨沟黄龙。

阿坝红原机场的开通将有力地推动阿坝州旅游市场发展，特别是红原、若尔盖等草原旅游资源发展。阿坝红原机场开通后，将与九寨沟黄龙机场一起，担负起阿坝州空中交通的重任。

红原县安曲镇哈拉玛村

哈拉玛村是一个相对贫穷的村落。这里的草场不连片、牲畜冬瘦春死亡、草场退化。受传统生产生活方式、草场超载退化等问题制约，影响了畜牧业的发展，是国务院扶贫办和国家旅游局的扶贫对象。

// In addition, Hongyuan Airport is planning to join hands with its Jiuhuang counterpart so that it can take on half of the aviation transportation headed to Ngapa Prefecture. An example of this is how tourists will be able to land first in Hongyuan, visit the nearby landscape (including the splendid steppe and Dargu Glacier), and then drive to Jiuzhaigou and Huanglong before finally departing from Jiuhuang, with the opposite itinerary also an option. Tourists would only need three days to satisfy their desires to see the Hongyuan prairie as well as the Jiuzhaigou and Huanglong landscapes.

The opening-up of Hongyuan Airport in Ngapa Prefecture will invigorate the tourism market of the prefecture and bring special benefits to the development of the prairie-related tourism resources of some nomadic counties such as Hongyuan and Zogye, all while doing its part in shouldering the influx of people to Ngapa currently managed predominantly by Jiuhuang Airport.

Hamalha Village

Hamalha Village is a relatively impoverished village due to its natural prairie being relatively cut off from the outside, the local livestock's weak physical bodies during winter, their high rates of mortality during spring, and the degradation of local grasslands. In particular, the traditional livelihood and production mechanisms have led to exceedingly high amounts of grass consumption and grassland degeneration and have negatively impacted the advancement of animal husbandry within the area. The village has thus become a key location for both the Poverty Alleviation Office of the State Council and the State Tourist Bureau to carry out measures intended to help people out of their dire straits.

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2009年该村“两委”组织村民召开群众大会，85%以上的村民表决同意限制牲畜和进行联户内草场置换，并纳入村规民约。

随后，该村启动了“现代畜牧业草畜平衡”试点，探索高寒牧区“以草定畜和以人定畜相结合，实现科学养畜，最终实现草畜平衡、减畜不减收”的新型畜牧生产经营模式，提高村民的收入，改变落后现象。

辽阔草原 马背上的电视

在红原县辽阔的草原上，建起了一片片的牧民新村。以往，牧民们风餐露宿，冬天零下30度，还不得不野外谋生。今天高高兴兴入住新建的高标准民宅。

▼ 红原牦牛奶粉系列产品。

Milk products produced in Hongyuan



// In 2009, the village's two governing committees organized meetings with village folks, resulting in more than 85% of the population agreeing on the need to control livestock while collectively and cooperatively enacting a new grazing replacement and exchange model. The initiative was thus formally issued as a mandatory move of the village.

The village then launched a pilot program to balance the modernization of the local animal husbandry industry and the supply of grass and livestock. The initiative's goal is to explore how harsh highland nomadic areas may realize a new productive model in order to increase the incomes of herders and ultimately overhaul the currently less-than-optimal situation through a strategy bent on fixing production sites, implementing a more scientific method with regard to the raising of livestock and the conservation of the grassland, and bringing about a sustainable way for the amount of grass to remain available to the existing number of livestock and for the reduction of livestock without hurting related output.



除此之外，令人为之惊讶的是政府配备的“马背”电视机（便携式太阳能电视机）。牧民们在漫长的放牧生涯中，三五成群围在一起，观看汉藏双语的电视节目，使之能在放牧的百无聊赖中，得以充实度过。

在红原，乃至我们走过的四川甘孜藏族自治州和阿坝藏族羌族自治州，人们都带着感恩的微笑。虽然我们并未能真正走进藏族人民的生活，也未能真正了解他们的思想世界，但是，从翻身脱离奴隶枷锁的那天起，他们的生活一天天在改变。

脱离了艰苦的野外生活，住进了民宅，保留了民俗民风，又接近了现代化生活。

共同富裕、共同发展是新时代的首要目标，而这个目标的实现要靠全民奋斗。在草原上，强者与弱者的均衡发展，是良心的选择，也是人性的考验。我相信，当地人民的智慧和宗教的神圣，会一直指引着人们，走向真正的香格里拉。

（发表于2015年8月28日葡萄牙《葡新报》）

// “Horseback Television” Opening Doors to the Grassland

On the extensive open prairie, rows and rows of new houses of herders have already been erected. In the past, herders often had to bear the wilderness by eating and living outside without comfortable accommodation or satisfying meals, with outside temperatures potentially falling to -30°C (-22°F), but today, things have changed dramatically. Herders can now enjoy their newly constructed comfortable houses and finally settle down on the grassland.

One peculiar phenomenon, however, is the “horseback television” movement sponsored by the local government, which herders themselves are free to implement. The idea is for them to come together to watch both Chinese and Tibetan TV programs after a long day out on the field grazing their flocks. This has done much to bring entertainment and downright joy to those who once could only expect a life of utter boredom as they watched over their animals moseying about the vast steppe.

As we visited Hongyuan as well as other parts of Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture and also Garzê Ethnic Tibetan Autonomous Prefecture, we never came across anyone who did not sport a smile of appreciation. While it is true that we did not have the chance to dig deep into these Tibetan people's daily habits or understand their way of seeing the world in such a short span of time, it was clear to us that their lives are on an upward trend, bringing them leaps and bounds from how things were back when they were locked in slavery's shackles.

As things stand now, the people have gotten rid of their previous lives of hardship focused on making ends meet in the wilderness and can now be at peace in their new and comfortable residences. Many changes have indeed transpired from the time they embarked on their journey toward modernization, but their traditional culture and customs have been well preserved and also passed down to younger generations.

The sharing of prosperity and working together toward advancement have been of paramount importance in this new era. Established targets, therefore, can only be fulfilled if each and every individual chips in. On the prairie, balanced development, regardless of such development being strong or weak, is based on people's conscious decisions and how they stand the test of human nature. I am confident, however, that the wisdom and religious culture of the locals will be their rock and fortress as they build their ladder leading to their very own Shangri-La.

刷微博、玩微信

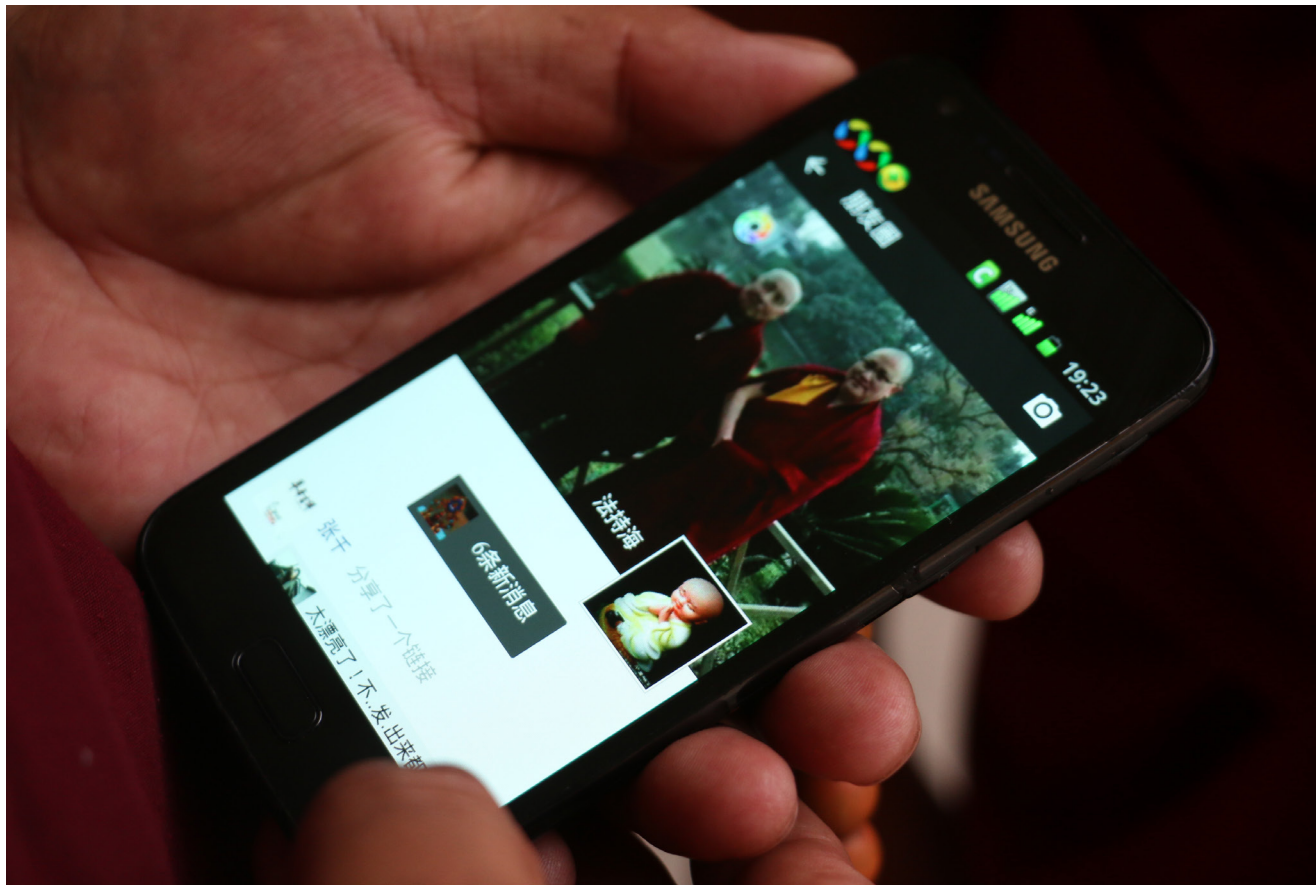
达扎寺僧人的“潮”生活

■ 陈瑜波（美国）

“我在一楼，正在给他们讲解”“不好意思，他们一直在给我打电话”……不到两分钟，尕哇降措的手机铃声一再响起。

他熟练地掏出手机，一面向对方简短交代事宜，一面又转身向正在听其解说的访客道歉。

▼ 达扎寺僧人的朋友圈。陈瑜波 摄
WeChat group for Dadra Monastery monks



Scrolling and Texting

— Monks Living the Life in Dadra Monastery

◎ Text by Chen Yubo (US)

◎ First published on August 25, 2015, in the China Press (a US-based publication)

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“I’ m on the ground floor showing some guests around... Ugh, I’ m sorry about this; it’ s always off the hook.” In the span of merely a couple of minutes, Gyawa Jamtso’ s cell began to ring incessantly. His comments were swift to the person on the other side of the line, but in no time flat, he was back in action, facing the group of visitors and expressing his apologies.

Gyawa Jamtso is a monk living in Dadra Monastery in Sichuan Province. He has also taken on an administrative role as the deputy director of the facility’ s eighth Democratic Administrative Committee. Situated in the northeast portion of Zoige County of Sichuan’ s Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture, the monastery has been in existence for 352 years. It hosts 2 affirmed reincarnations and 136 monks. Word has it that more than nine out of ten monks, like Gyawa Jamtso, have their own cellphones. They are familiar with many social media apps, like Sina Weibo and WeChat, and the platforms have become pillars of their daily lives. What stark opposition to the traditional idea of monasteries only being places where ancient Buddhas and lit lanterns alone can be found!

In the office of the Democratic Administrative Committee of Dadra Monastery, Tenzin Jamtso, a monk, was quick to swipe open his phone, pull up WeChat (similar to Facebook

and its affiliated Messenger), and show reporters his posts (known as Moments in the app). His profile was made under his religious name, but Tibetan and Chinese names could be found throughout his contacts. “All family and friends,” he told us. His oldest post was one made in September of 2013. His PMs were relatively constant, with at least three active messages a month, though over a dozen could be seen. Each of his posts were cram-packed with info, and there were even things concerning his learning of Buddhist scriptures, though local events in Zoige as well as the beautiful surrounding natural scenery were also common.

WeChat aside, Tenzhi Jamtso is really a master at the use of Sina Weibo (equivalent to Twitter). He follows more than 200 people and has 29 followers himself. We found it striking that he took interest in L ü qiu Luwei (a well-known media personality), Sina Entertainment Channel, and various actresses. There is also his monastery “boss” (Gyawa Jamtso), whom he keeps close tabs on.

When he was questioned about whether the allure of the outside world as seen through such apps might cause distractions for him when meditating and focusing on the Buddhist precepts, Tenzin Jamtso resolutely shook his head. “We’ re forbidden to bring a phone into our activities or while learning the holy scriptures.”

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尕哇降措是四川达扎寺僧人，亦是该寺第八届管理委员会常务副主任。这座位于四川省阿坝藏族羌族自治州若尔盖县城东北部的寺院，距今已有352年的历史。寺内现有2名活佛、136名僧人。据悉，像尕哇降措一样使用手机的僧人占九成以上，微博、微信等社交媒体软件走入僧人们的生活，大大颠覆了外界对寺庙“青灯古佛”式的刻板印象。

在达扎寺管委会办公室，僧人丹增降措熟练地打开手机，迅速地在一堆应用程序中找到微信，向记者展示其“朋友圈”。丹增降措的微信以其法号命名，记者看到，在最近联系人中，既有汉语名，又有藏语名。“都是家人和朋友”，丹增降措说。他的“朋友圈”最早的一条消息发布于2013年9月，且更新得很勤快，每个月发布的动态少则两三条，多则十几条。“朋友圈”内容亦十分丰富，偶尔分享参经学佛的“心灵鸡汤”，有时亦接地气地晒晒若尔盖的蓝天白云。

除玩微信外，丹增降措也玩微博。他关注了200余人，拥有29名“粉丝”。有意思的是，在他关注的人中，既有知名媒体人闫露薇，亦有新浪娱乐频道及一些年轻女演员。他还关注了寺院“领导”尕哇降措。

当被问及手机里的大千世界是否会影响其修行、扰乱其心境时，丹增降措表示不会，“我们学法课时都是不允许玩手机的”。

除了僧人们均为手机达人外，记者还在该寺管委会办公室看到，寺院均采用电脑办公。事实上，达扎寺在积极引进现代科技产品方面一直走在阿坝州前列。阿坝

州委统战部副部长何蔚明向《侨报》记者介绍，达扎寺是阿坝州第一个使用电脑的寺庙。早在1996年至1997年若尔盖地区开始实行拨号上网时，该寺一位年轻活佛（如今为阿坝州政协副主席）为了拓宽其知识面，便以私人方式办了拨号上网，所以达扎寺进入互联网时代是很早的。如今该寺僧人使用手机、电脑等现代产品，主要也还是为了学术研究与寺庙宣传。

（发布于2015年8月17日美国侨报网）

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Apart from cellphones being popular among monks, in the office of the Democratic Administrative Committee of the monastery, the reporters also witnessed how the monastery administrative system uses computers to run things. The fact is that Dadra Monastery, in terms of its drive to introduce modern technology, has been a leading force in Ngapa Prefecture. He Weimin, the deputy director of the United Front Work Department of Ngapa Prefecture, told us reporters that Dadra Monastery was the first in the prefecture to use computers. This happened back in 1996 and 1997, when Zoige was at the cusp of gaining access to dial-up internet. A young man affirmed as a holy reincarnation (and who is now the vice chairman of the Chinese People's Political Consultative Conference of Ngapa Prefecture) decided to try the technology out in hopes of broadening his horizons through his private account. It is rather clear that Dadra Monastery has been at the forefront of the area stepping into the realm of online communications, and today, its monks are whizzes at all things high-tech (computers and phones alike) as they mainly focus on academic research into Buddhism-related concepts and other forms of education, though their active participation in the sharing of information is of course a nice aside.

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◆ 达扎寺僧人用手机拍照。陈瑜波 摄
A Dadra Monastery monk taking pictures



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ONDS OF LOVE FROM CLIMBING WALLS

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© First published on August 26, 2015, in Ecns.cn

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族马奈锅庄见证下的“爬墙”爱情

■ 杨柳

“男人像狮子一样雄壮，女人像花儿一样漂亮。”生活在四川省阿坝州金川县马奈乡的68岁藏族群众龙泽旺和63岁的泽让尖一边高歌，一边在各自的队伍中跳着有“天下第一锅庄”之称的马奈锅庄。缘起锅庄，二人已结伴同行40多年。

“年轻时，她长得漂亮。”龙泽旺望着泽让尖，笑着对中新社记者说道。跳锅庄时，马奈的女人要穿三套服饰：最外面是红白相间的大披风，藏语称“燃巴”，据传由古东女国女王的披肩演变而来；披风下面，着大襟藏袍；再里面穿紧身长袖衬衫配以明亮百褶长裙，煞是夺目。

传说中，马奈锅庄起源于英雄阿米格冬降妖成功后举行的庆祝活动。最初是苯教祭祀民俗，融入锅庄后，形成了一套特殊表演形式，迄今已有一千多年历史。古东女国时期，马奈锅庄成为取悦女王的舞蹈。它分为达尔嘎底（大锅庄）和达尔嘎则（小锅庄）。每年腊月十三祭祀山神和次年春分时节祭祀节令，当地藏族群众都会跳起锅庄。

▲ 马奈锅庄。
The Manai Gordro, a traditional Tibetan dance

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“Young men must be as strong as lions, and young women must be as beautiful as flowers!” Long Tsewang, a 68-year-old Tibetan living in Manai Township in Chuchen County of Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture, sang with fellow villager Tseranggya, 63 years old. On top of their singing, they were also leading other villagers as they danced the traditional Tibetan Manai Gordro to the beat of the music. The Manai Gordro is famous as “the first and foremost Gordro dance in the world”. Long Tsewang and Tseranggya have been an impeccable duo, having danced together for over 40 years already.

“In her youth, she was a very beautiful girl,” Long Tsewang said to me, a reporter from Ecns.cn, as he gazed upon Tseranggya with a smile. Following the rules of the traditional dance, women in Manai are accustomed to putting on three articles of clothing. The outer one is a sizable cloak dyed red and white, referred to in Tibetan as a rampa. Legend has it that these rampa were passed down by the queen of the ancient tribal kingdom known as Dongn ü, which took up part of modern-day western Sichuan Province. It is said she used a rampa as a cloak. Beyond the rampa, however, dancers sport a wide-chested Tibetan robe, inside which there is a tight-sleeved shirt with a brightly pleated long dress, a truly eye-catching sight!

According to legend, the Manai Gordro originated from ceremonial activities celebrating the success of the hero known as Amigdon subduing evil spirits. At first, this kind of ceremony belonged to a Bön worship custom, but after having become integrated with the traditional dance called the Gordro, it evolved into a set of special performances, which have endured for more than a thousand years. When the ancient kingdom of Dongn ü was still in existence, the Manai Gordro was performed to entertain the queen. Performance sets can be classified into two branches—the Dargyadi (a more grandiose performance of the Gordro) and the Dargyatsa (a lesser form of the Gordro). On the thirteenth day of the first month of the traditional calendar, in addition to worshiping mountain deities as well as the spring equinox, the Manai Gordro is a common sight.

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泽让尖告诉记者，在跳马奈锅庄之前，要举行交帕仪式，也就是女子将手中的哈达或帕子交给男性领舞者。男子双腿下蹲，双手接过帕子，并行三拜之礼，相当于授权仪式。跳起锅庄后，男子和女子朝相反方向行进，且要保持一定距离，不能有身体接触，表示对女子的敬重和虔诚。当双方要碰面时，两队立刻变换队形。

“跳锅庄后，男人看上哪位女子，会把女子头上的帕子抢走，晚上去女子家里爬墙。”泽让尖说的爬墙，是当地一种恋爱习俗。通常，当地藏式民居第二层最右侧的窗口为女子闺房。未婚男子在跳锅庄或与女子闲谈后眉目传情，女子给了暗示，这名男子晚上就可以去攀爬女子家的墙，因为私下约会不能从大门进，须靠男子无畏的心和灵巧的身手来到女子面前。如果两个小伙子看上同一家姑娘，两人甚至会同时间来爬墙。

问起泽让尖，当年龙泽旺是否也勇敢爬墙。“爬！”泽让尖大笑着说，“那时我十七八岁，十九岁就嫁给他了”。龙泽旺听闻接过话，“我们这里的习俗是家里老人同意了，就不用爬墙，可以走正门了。我爬了大概三四次。”

“要是谈得不好，男人来一两回，女子就会拒绝。”泽让尖说起老伴，总是笑得合不拢嘴，“他歌唱得好得很，人也好。”

跳锅庄，是马奈乡藏族群众自然的传承。“从小，我们就看着祖辈的脚步，学跳锅庄。现在我一儿一女，跳得比我们还好。”龙泽旺说。

Tsaranggya went on to say that before the dance can be performed, a special set of rituals must first take place between both genders. A female dancer, for example, must pass her kharda (a white silk scarf) or other similarly important object in hand to the male lead, who receives it with both hands while kneeling and thereafter performs three kowtows. When the dance itself commences, males and females have to move in opposite directions while maintaining a certain distance. Any physical contact is taboo. This is a sign of males' reverence and honesty for the females. When both groups eventually come together, however, things immediately change.

“After dancing the Gordro, a woman may approach a man if she is drawn to him, and the man will instantly grasp whatever object it was he received and place it the woman's head. After nightfall, the man comes to the woman's abode by secretly climbing over the home courtyard's wall to meet her.” When speaking of this, Tseranggya assured us that such behavior was indeed a typical local custom through which a male and female can become an item. A young woman's bedroom window is ordinarily placed on the right-hand side of the second story of Tibetan households. Men that have yet to wed cast passionate glances and say well-chosen words to the women they are interested in both before and after they dance. Should the young woman respond, the man will be expected to do the ritual climbing. As it is considered a “private” meeting, he is not permitted to use the main entrance and must demonstrate his physical strength and mental fitness by figuring out how to ascend the wall. There are also times when two men may compete for a single woman, and both may climb on a single night.

We asked Tseranggya if Long Tsewang bravely ascended the courtyard wall of her home, and we were met with an instant laugh. “He did indeed! I was something like 17 or 18 at the time, and we got married when I was 19.” Long Tsewang immediately chipped in when he heard this. “The local custom is that a man can only come in through the main entrance once both sides' parents agree with the couple's decision. I had to climb the wall three or four times before ours did!”

“If things don't seem to mix well between the young man and woman, it's typical for only one or two private meetings to transpire before the woman refuses to go any further,” Tseranggya said before talking about her husband, “but his singing was divine on top of the fact I could see he was first and foremost a good man!”



▲ 媒体记者在马奈乡国家非遗传习所参观。
Media personnel paying a visit to the National Intangible Cultural Heritage Institute in Manai Township

2008年，马奈锅庄入选“国家级非物质文化遗产”保护名录。当地制定了十年的保护计划，不仅村落成立锅庄队，还推广到学校、作为文体课内容，希望更有效地将这一非物质文化遗产保护和传承下去。

如今，龙泽旺除了种植樱桃、葡萄和粮食，也开“农家乐”接待各地游客。作为锅庄传承人，他每周五都要到学校教授锅庄。“锅庄这种舞蹈没有文字，步伐学起来也很难，但一定要让我们一代一代将它传扬下去。”

马奈乡海拔2600米至4598米，位于大渡河上游，金川大峡谷西岸，四周崇山峻岭，沟谷纵横。自从马奈锅庄入选“国家级非物质文化遗产”名录，龙泽旺常走出这个隐藏于嘉绒墨尔多神山脚下的藏寨。

“去过四川成都、甘肃演出。”龙泽旺说。“现在国家这么好，我们心里高兴就更加想跳，有机会也想去海外演出，让外国人看看我们的马奈锅庄。”

（发表2015年8月24日中国新闻网）

Dancing the Gordro as a local Tibetan custom naturally descended from ancestral habits. “When I was a child, we would watch those who were older than us do the movements and mimicked them to a tee, and now, my son and daughter are better than we are!” Long Tsewang said.

In 2008, the Manai Gordro was listed as a national intangible cultural heritage in order for it to receive special care. The list is used by local authorities as they draft ten-year plans for these heritages' preservation. Not only did the village establish a Gordro performance team; performances of the dance are now part of the local Phys-Ed curriculum in schools. These efforts have gone a long way to preserve and carry forward what our ancestors have left us.

Nowadays, other than planting cherry trees, grape vines, and crops, Long Tsewang also runs a farmhouse business to receive tourists from all around. As an inheritor of the Manai Gordro, every Friday, he also goes to a local school to teach children how to dance it. “The Manai Gordro has never been written about, so learning the dance is no easy feat, with the moves themselves being particularly tricky. Still, if we manage to pass things through the generations, I know in my heart the dance will last forever.”

Manai Township is seated from 2,600 to 4,598 meters (8,530 to 10,085 feet) above sea level and is found along the upper reaches of the Dadu River. The western banks of the grand gorge of Chuchen is surrounded by lofty mountains and high peaks connected with valleys. Since the Manai Gordro became a national intangible cultural heritage, Long Tsewang has often been called away from his home in a Tibetan village, which at one time was long hidden at the foot of the holy Mt. Gyalmo Murdo in Gyarong.

“I've danced in Chengdu [in Sichuan Province] as well as in Gansu Province,” he said. “Things in China are on the upswing today. Our happiness over everything happening causes us to want to dance even more. If there should ever be the opportunity to go abroad, I think it would be a wonderful chance for people around the world to see just how beautiful our traditional Manai Gordro is!”