

<<腾冲老照片>>

图书基本信息

书名：<<腾冲老照片>>

13位ISBN编号：9787222084391

10位ISBN编号：7222084398

出版时间：2011-10

出版时间：云南人民出版社

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前言

序二 “穷走夷方富走厂”的见证 —— 一条历史之路串起的珍珠
周创 晚清到民国的历史时段，伴随着社会变革的巨大动荡，中国大地上再次出现人口大迁徙的浪潮。

他们或为养家糊口，或为发财致富，或为躲避战乱与灾祸，不惜翻山越岭，不畏漂洋过海，心一横，既抹着眼泪，又满怀着憧憬，离开生养自己的土地，抛别老父老母、娇妻幼子，踏上茫茫漫漫旅程，投奔异国他乡。

在中国国内，四川人、江浙人的足迹，更是无处不见，而“闯关东”、“走西口”则是中国北方的男女们演奏出的最宏博、最凄美的命运交响曲。

中国人颠沛流离、奋起创业的区域，决不仅仅限于九州方圆，更有福建、广东人的赴欧美、下南洋的匆匆身影。

在这一股股背井离乡、四处奔流的人潮中，腾冲人“走夷方”是近现代云南人企图走出盆地，跨越山谷，自强不息的生命哲学中的亮点。

而在一般人眼中，人们习惯评点云南人的闭塞、保守，并称其传统顽固。

在腾冲民间，“穷走夷方富走厂”是一句流行百年的俗语。

“穷走夷方”就是指生活穷到没有着落的时候，便到缅甸为主要目的地的东南亚国家谋生、经商。

而“富走厂”，则指若要发家致富，就到缅甸的玉石厂和其他矿山冒险一搏矿产生意。

这寥寥几个字，是腾冲人的创业、生存的七字真言，又是一幅幅百年人生万象的高度浓缩概括。其中，不知演绎出来了多少九曲八折、回肠荡气的悲欢离合、情爱生活；也不知演绎出了多少大贫大富、风生水起的商贸传奇。

就是这七个字的“穷走夷方富走厂”的生存之道，改变了无数腾冲人的生存状况，染就了腾冲熠熠生辉的侨乡色彩，铸造了腾冲卓越的商帮文化，提升了腾冲人的心智才华，赋予了腾冲人勇敢和智慧。

我们今天在品味“穷走夷方富走厂”这句话的时候，或许一条五彩变幻而又神奇悠长的大路出现在眼前，禁不住催促着你去探究这条滇缅大道的发现和开拓的历史陈迹，了解腾冲人以前仆后继的气度留在路上的那些足以令人炫目动容的人生故事。

那么，就请仔细翻阅本书吧。

书中的章节，是由一幅幅“老照片”组合起来的。

这些“老照片”，最古老的不过一两百年，更为大量的是20世纪40年代以后的一些照片。

它们的内容涉及甚广，但与腾冲人“穷走夷方富走厂”相关联的照片，是其中最特别、最有价值的照片。

对于这批照片，有如下几点或许是应加以注意解读的。

第一，人生离不开走路。

“人在旅途”，既是关于人生的象征意义的说法，又是人生的实况。

腾冲位于南方丝绸之路要冲。

众所周知，早在公元前2世纪，我们的祖先就在这条路上走来走去。

这条大路出缅甸、下印度后通向世界其它地方。

这始终是和一个开拓、创造、寻求发展的梦想相关联的，也是和中国人民从来就希望和世界各国人民友好交往的意愿相关联的。

腾冲人“穷走夷方富走厂”是中国人穿越南方丝绸之路的古老命题的一大时代创意，也是一种千古不变的沿袭。

了解这点，便于我们在一个更大的背景下，以更开阔的视野审视这个现象。

第二，腾冲和缅甸接壤的地理环境决定了它在中国西南的地缘作用。

在古代，在抗日战争时期，腾冲是具有战略地位的边陲重镇，而在当今改革开放的大环境中，它是名符其实的中国面向西南开放的桥头堡。

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本书中的照片，从各个角度透露出的信息以及展示的旧颜旧貌风土人情更显现出文化价值、史料价值。

在改革开放的今天，云南建设面向西南开放桥头堡的战略中，这本关于腾冲的书，可视之为一朵“战地黄花”（见毛主席《采桑子·重阳》）。

第三，腾冲人在“走夷方”、“走厂”的艰辛过程中，出现了大量富甲一方的幸运者。

这些人中的大多数经历了“流浪者——创业者——巨富者”的命运三部曲，或者说由平常人而成为商贾俊杰之后，由于人生境遇的改变，海外的非凡历练使眼界心境更为开阔，不少人因脐血浸润的至情，产生对家国同胞无比浓郁的眷恋之心，他们又成为了感恩行善的社会贤达。

他们或帮助穷人，或修桥补路，或捐资办学，或起房盖屋美化家园，或资助中国民主革命，或支援滇西抗战……不一而足。

总之，他们引领了腾冲的主流精神。

这就是行百善，惠民生，利乡梓，举云南，兴国家。

以上这些，我们在这批腾冲老照片中，都不难寻觅出蕴含在那些貌似平淡中的深邃，嗅出那些藏在似乎无味之花中的芳馨，析出那些似乎无色的文化碎片中的姹紫嫣红。

我始终认为，近现代腾冲，那一股由民间发生发展的变革、开放、走出去的潮水，或明或暗，从来没有断流过，“穷走夷方富走厂”的说法便是见证。

如果我们把本书的那一幅幅优秀照片视为文化中的珍珠，它们可由这条千百年都在走的历史之路串缀起来……

作者为云南人民出版社编辑 Preface II Witnessing “If too poor, go to the foreign lands to seek your fortune, and if you want to make big money, go to the factories”

——A string of pearls by the road of history From the late Qing dynasty until the Republic of China, another large migration occurred in China, along with associated great changes in societal formation. In order to support the family, or to make money, or to avoid wars and disasters, the people did not hesitate to cross over mountains and valleys and were not afraid of travelling overseas. They made up their minds and left their hometowns with tears and with hope. They left their aged parents, their beautiful wives, and their young children, and stepped out on long journeys, heading towards alien lands. In China, we see Sichuan, Jiangsu, and Zhejiang people everywhere. And “venturing into Northeast China” and “expanding west out of Shanxi” were the greatest and the most beautiful life symphonies played by the men and women in the north of China. The areas that Chinese people moved to and worked hard in to run businesses were not limited to China. There were the hastening figures of Fujian and Cantonese people who went to Europe and Southeast Asian countries. Among these batches of migrants leaving their hometowns and moving about, the Tengchong people’s “Going to Foreign Lands” highlights the fact that modern and present-day Yunnan people did their best to get out of the basin, crossing valleys with a philosophy of unyielding spirit. Usually, people comment that the Yunnan people are closed-minded, conservative, traditional, and stubborn, but the migrations show it is not so. In Tengchong’s folklore, “If too poor, go to the foreign lands to seek your fortune, and if you want to make big money, go to the factories” is a common saying that has been popular for about one hundred years. “If too poor, go to the foreign lands to seek your fortunes” means if you are too poor to make your living, then you chose Burma in Southeast Asia as your main destination to make a living and run a business. “If you want to make big money, go to the factories” means if you want to build up your family fortunes, then you go to the jade factories and the other mines in Burma to venture into the mining business. These few words reveal the reality of the Tengchong people’s running businesses and surviving, and they form a condensed view of a whole century of life, which was full of complex, soul-stirring joys and sorrows, separations and reunions, stories of love, and many legends of thriving trade, both of the poorest and the richest. The means of survival captured in these seven Chinese characters, “If too poor, go to the foreign lands to seek your fortune, and if you want to make big money, go to the factories” has changed the life conditions of thousands of Tengchong people, colored

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Tengchong brightly as an overseas Chinese county, made Tengchong a prominent trade culture county, promoted the Tengchong people's wisdom and talents, and endowed Tengchong people with bravery and wits.

Today when we are appreciating the sentence, "If too poor, go to the foreign lands to seek your fortune, and if you want to make big money, go to the factories," there may appear before our eyes a long, colorful, changing, and mysterious road, which will push us into researching and discovering the Yunnan-Burma road, exploring the historic sites, and knowing the brilliant and moving life stories that Tengchong people have left on this road, the courageous spirit of each one stepping into the breach as another falls. So please read this book carefully. The chapters of this book consist of "old photos". The oldest photos are about one to two hundred years old. Most of the photos were taken after the 1940s. These photos cover many subjects, but the photos relating to "If too poor, go to the foreign lands to seek your fortune, and if you want to make big money, go to the factories" are the most special and the most valuable. We can interpret these photos as follows. First, life is connected with walking. "People on a trip" symbolizes our life and is actually our true life. It is well known that Tengchong is located at an important point of the South Silk Road. Our ancestors had been walking on this road back and forth for many years. This branch of the Silk Road leads to Burma, crosses India, and then goes all over the world. It is always related to the dreams of exploring, creating, and seeking development, and also is related to the Chinese people's willingness to make friends with people from all over the world. The Tengchong people's saying, "If too poor, go to the foreign lands to seek your fortune, and if you want to make big money, go to the factories," was a creation of the time of this old event of Chinese people journeying along the South Silk Road, and it has a long tradition of inheritance since then. Knowing this point makes us want to read about this phenomenon with a broad view and in greater detail.

Second, Tengchong is located at the border to Burma, which decides its geographic function in Southwest China. In ancient times, and in World War II against the Japanese, Tengchong was the most important and strategic frontier county. Today, it deserves to be called the bridge and gateway to the southwest. The photos of this book have cultural and historical source value from all points of view, because of the information they reveal and the old scenes and old customs they present. In today's times of reforming and opening up, and in Yunnan province's bridge building and gateway strategy to the southwest, this book on Tengchong can be regarded as "The yellow flower in the battle field" (from Chairman Mao's words).

Third, during those hard times of "going to foreign lands" and "going to the factories," there were some lucky people with great wealth. Most of these people had experienced three stages of fate as "wanderer-entrepreneur-wealthy." In other words, after they went from being normal people to become trade elites, their life conditions changed. Overseas experience broadened their horizons and their minds. Many of them had a sentimental attachment to their family, country, and the country people. They became social elites, feeling thankful to do good for the country people. They helped the poor, repaired roads, donated to set up schools, built houses to beautify their hometowns, sponsored the Democratic Revolution in China, or supported West Yunnan War against the Japanese. We won't mention everything here. In a word, they embodied the main spirits of Tengchong, which are "do good, benefit the people, benefit the hometown, develop Yunnan, and revitalize the country." In all these old Tengchong photos, it is not difficult to find the profound meaning which is contained in the seemingly plain, smell the sweet fragrance in the plain flowers, and make out the multitude of colors from the colorless cultural remains. I have thought all along that the tide of reformation, openness, and going out that has developed in the folk of modern and present Tengchong really has continued from the past and has never stopped, whether it has been clearly said or not. "If too poor, go to the foreign lands to seek your fortune, and if you want to make big money, go to the factories" is the best witness. If we regard the excellent photos from this book as pearls of culture, they can be seen as strung along this historic road that has been walked for a hundred and a thousand years. Humanity Readings Department of Yunnan People's Publishing House

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内容概要

《腾冲老照片》是宣传腾冲文化的一件好事。

纵观这本画册，可以说是腾冲近现代历史风貌的一个观景台，又是人们回首百年的品茗楼。

《腾冲老照片》分为山河旧貌、异域光影、历史陈迹、乡土情趣4个部分。

其内容涉及腾冲的山川地理、风土人情、社会事件、历史人物、名胜古迹、特产服饰……其蕴含的内容有待于你去仔细解读。

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女校的学生们
绮罗桂香社同仁
洞经乐队
洞山桂香会会友庆祝元始天尊圣诞摄影纪念
1946年10月10日，和顺中小学师生庆祝辛亥革命胜利三十五周年合影 -
民国腾冲学校表演活动集锦
唱春戏
城关台阁表演
夹道欢迎英模代表归来
军代表指导生产军需品
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气象观测

地温观测

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气象专家和青少年

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投篮

传统马术表演

柔术叼花

一票难求

少先队员在游行

祖国的花朵

群舞

演出剧照

单杠练习

泳装童照

自制自行车

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傣族卫生员讲解卫生常识

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手磨

杵臼

脚碓

检验机器零部件

技术交流

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加工农业机械
锻工
制砖工人
加工瓷碗
斗笠加工
手工擀压饵丝
手工制药场景
加工农具
制鞋检验
和顺藤编
铺设水泥管道
将庙宇改为临时学校
制作科技模型
藤编师傅对学员进行指导
全国工艺美术艺人代表会议纪念章
老师傅带新学员
技术交流
岫玉古鼎
翠玉雕《春播》
女藤编师
巧手小女孩
老当益壮
五姊妹试验田
堆谷垛
红花油茶喜获丰收
乡村小学上体育课
20世纪50年代末的托儿所
开心瞬间
会议代表合影
涉水
老人与花
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章节摘录

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编辑推荐

《腾冲老照片》由云南人民出版社出版。

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