



ཏིབཌུ་མེད་ཀྱི་མེད་ཀྱི་

世界屋脊上的女人

TIBETAN WOMEN

世界知识出版社

图书在版编目 (CIP) 数据

世界屋脊上的女人、吴新华, 邱光欣编著; 向红笏,
常玉田译, -北京: 世界知识出版社, 2004.3
ISBN 7-5012-2268-1

I. 世... II. ①吴... ②邱... ③向... ④常...
III. 妇女-社会生活-概况-西藏-画册
IV. D442.7-64

中国版本图书馆CIP数据核字 (2004) 第020789号

特约编辑: 章少红

责任编辑: 郭宝珍

装帧设计: 郭宝珍

责任出版: 林 琦

责任校对: 雨 箴 李 瑛

世界屋脊上的女人

TIBETAN WOMEN

世界知识出版社出版发行

北京市东城区干面胡同51号 邮政编码100010

网址: <http://www.wap1934.com>

电子信箱: wap.bf@263.net

新华书店经销

北京金燕设计制版有限公司制版

利丰雅高印刷 (深圳) 有限公司印刷

787mm × 1092mm 1/8开本 27印张

2004年5月第一版 2004年5月第一次印刷

书号: ISBN 7-5012-2268-1/J · 37

定价: 380.00元

著作权: 金汇投资管理有限公司









坐落在海拔4000米上具有西藏典型宗山建筑结构的江孜古城

Ancient Gyantse City typical of rDzong-style structure, located at over 4,000 meters above sea level

书名题字：王成家

Title Inscription: Wang Chengjia

D442.7-64
1

བོད་ཁྲིམས་ལྟུང་ལྟུང་།

世界屋脊
上的女人

TIBETAN WOMEN

著名藏文女书法家唐麦·贡觉白姆为本画册题写书名。

Inscribed by Thang-smad dkon-mchog-dpal-mo, a distinguished calligrapher of the Tibetan script

১৯৭৪
 ১৯৭৪
 ১৯৭৪

In July 2003, Sang-Iding rDo-rje-dpal-mo bDe-chen-chos-sgron, the Twelfth Rin-po-che (Living Buddha) of Sang-Iding Monastery, hand wrote an inscription with the words, "Tibetan women, bKra-shis-bde-legs". She wrote these for this album after presiding over the annual Grand Prayer ceremony at Sang-Iding Monastery.

བཀའ་བློན་པོ།

世界屋脊上的女人

鸣 谢

宋庆龄基金会

香港各界妇女联合协进会

台湾中华妇女创业协会

总 顾 问

何鲁丽

顾秀莲

刘延东

阿沛·阿旺晋美

顾 问

巴 桑

林丽韞

杨正泉

朱维群

德吉措姆

波密·强巴洛珠

桑顶·多吉帕姆·德庆曲珍

胡启恒

伍淑清

贺定一

艺 术 顾 问

侯 波

张 仃

徐肖冰

总 策 划

中国西藏文化保护与发展协会

总 统 筹

中华全国妇女联合会宣传部

策划人/主编

宋 晶

编 委

冯 淬

王成家

毕 华

王乃坤

张小媛

喜绕尼玛

段 跃

洪 涛

创 意 / 摄 影

吴新华

撰 稿

吴新华 邱光欣

英 文 译 校

向红筋 常玉田 冯 淬

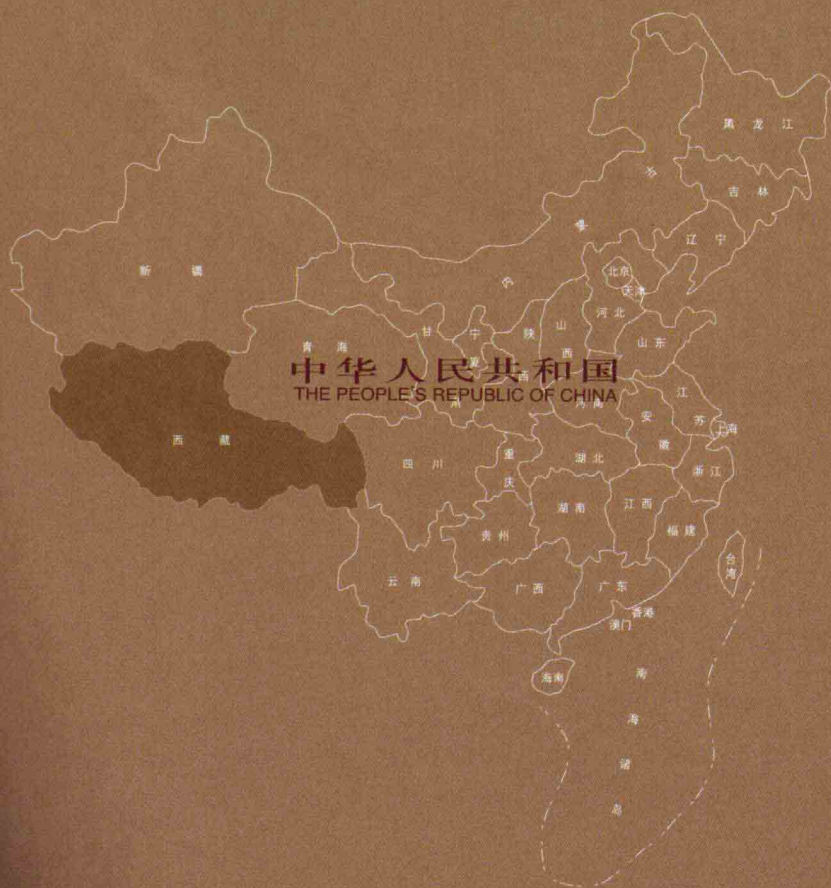
TIBETAN WOMEN

In Acknowledgement of
SOONG CHING LING FOUNDATION
HONG KONG FEDERATION OF WOMEN
CHINESE WOMEN ASSOCIATION OF CAREER
DEVELOPMENT

Chief Consultants	He Luli
	Gu Xiulian
	Liu Yandong
	A-vphel Ngag-dbang-vjigs-med
Consultants	Pa-sangs
	Lin Liyun
	Yang Zhengquan
	Zhu Weiqun
	bDe-kyi-mtsho-mo
	vBrogs-mi Byams-pa-blo-gros
	Sang-lding rDo-rje-dpal-mo bDe-chen-chos-sgron
	Hu Qiheng
	Wu Shuqing
	He Dingyi
Art consultants	Hou Bo
	Zhang Ding
	Xu Xiaobing
Designer-in-chief	China's Association for the Protection and Development of Tibetan Culture
Designer-in-charge	Publicity Department, All-China Women's Federation
Planner/Chief Editor	Song Jing
Editorial Staff	Feng Cui
	Wang Chengjia
	Bi Hua
	Wang Naikun
	Zhang Xiaoyuan
	Shes-rab-nyi-ma
	Duan Yue
	Hong Tao
Planner/Photographer	Wu Xinhua
Text by	Wu Xinhua Qiu Guangxin
English Translators and Finalizers	Xiang Hongjia Chang Yutian Feng Cui

新疆维吾尔自治区

Xinjiang Uygur Autonomous Region



中华人民共和国
THE PEOPLE'S REPUBLIC OF CHINA

- 国界线
national boundaries
- 省界线
provincial boundaries
- 摄影师拍摄路线
photographer's location

目 录

Contents

前言12

Foreword

日喀则篇134

Shigatse Area



昌都篇148

Chab-mdo Area



阿里篇106

mNgav-ris Area



拉萨篇16

Lhasa Area



林芝篇162

Nying-khri Area



山南篇190

Lho-kha Area



那曲篇176

Nag-chu Area

后记212

Postscript





前言

在中国西南，人称“世界屋脊”的西藏饱蕴风情，这里壮丽的风光、古老的民族、传奇般的宗教和文化留给我们无数美丽的传说，亦真亦幻，扑朔迷离，而女人更是这雪域高原上魅力独具的风景。相传西藏高原主域的十二座神山是以十二位庇佑全藏安康的丹玛女神的名字而命名的；在西藏首府拉萨大昭寺内供奉着俗僧共仰的女保护神班达拉姆；在堪与荷马史诗媲美的人类历史上最浩长的《格萨尔王》史诗中，女英雄阿达拉姆被藏族艺人世代传唱；在藏传佛教中，世界最高峰珠穆朗玛峰是长寿五姐妹女神，而众多的地方神、季节神也都是女性神祇。女性不仅在西藏的历史、宗教和文化中占据了眩目的位置，而且更在当今西藏的广袤土地上展示着她们的熠熠风采。

摆在我们面前的，就是一部以生活在当今我国西藏自治区的妇女为主题的大型摄影画册。

本画册的照片弥足珍贵。摄影记者吴新华先生自1986年至今，跋涉西藏山水，深谙宗教民俗，结交藏族朋友，聆听真实故事，以纪实手法拍摄记录了大量的人物形象和生活场景，实为不可多得。画册里的百余幅图片是从万余张照片中精选而来的，拍摄地点遍及全藏，从通都大邑到人迹罕至的边陲僻壤。现在，我们最想说的、最想做的，就是把她们一一介绍给你们——亲爱的读者和朋友们。

在这本画册里，你们将看到108位西藏妇女。她们大多居住在海拔三四千米以上，真实地生活在这块神秘而壮丽的高原上。藏族女活佛桑顶·多吉帕姆·德庆曲珍的瑞士亲人前来拉萨探亲时，首次带回女活佛16岁时的珍贵照片示人。丹玛·洛桑次珍神巫曾是西藏噶厦政府祈请神谕来决策政务的大神巫，是除了达赖喇嘛的母亲以外惟一可

以自由出入十四世达赖神宫的女性。十一世班禅的母亲雍姆·森吉卓玛和后藏贵族帕拉世家之后团康·贵桑曲珍也走入了记者的镜头。藏传佛教最古老的宁玛派的女大师堪卓·仁增卓玛，这位95岁的归国藏胞持珠祈福，尊容留存。出身名门、年事已高的著名女书法家唐麦·贡觉白姆老人在记者去她家采访时欣然挥笔，书写了本画册的藏文书名相赠。80岁的亚崩老人自己曾是南伊珞巴族最后一位女巫，而她的二女儿亚依则是典型的当代成功女性，曾荣膺全国舞蹈大赛表演和编导两项大奖，是西藏著名的舞蹈家，也是南伊珞巴族第一位女大学生，她在排练场上接受记者采访，虽大病初愈，却神韵不减。还有一幅十分难得的照片，是拉萨城关区妇女联合会次央副主席带着姐妹们走访附近四所寺院，首次为正在修行的阿尼讲授她们至今羞于启齿的妇女生理常识，为她们送去经期卫生药具的情景。步入新世纪的阿尼们不仅有着虔诚的宗教信仰，还向往科学文明的生活和世间的姐妹亲情。

画册中许多年轻的西藏女性令人惊奇。身着工布藏装的藏族女登山家吉吉和她的丈夫仁那在1999年创造了夫妻同攀珠穆朗玛峰极顶的记录。在中央电视台举办的2002年全国青年歌手电视大奖赛上，荣膺业余组民族唱法金奖的索朗旺姆，原是一位草原牧区的女歌手。年方24岁的女尼，自愿选择到传承千年的雄色寺习佛修行，那羞颜未褪的神情令人过目难忘。翱翔蓝天、充满活力的中国第一批藏族空姐次央说，她们的职业是“实现祖辈梦想的人生骄傲”。

是的，实现梦想是人生的骄傲。在藏传佛教中喇嘛必修的“大五明”，也就是五种主要学识中，藏医学即“医方明”曾经是女人绝对不得接触的学问。西藏第一批“普麦曼巴”（女藏医）、57岁的强巴



卓嘎，如今不仅主理西藏自治区“门孜康”（西藏医算院）的内科门诊，还授课、带研究生。她的故事不再是神话，今天已有近百名普麦曼巴工作在数十所“门孜康”。在藏族传统习俗中，女人不得从事工匠画师的劳动；缝制唐卡绝艺，也有传男不传女的约定习规。在这里，你们真实地看到折桂全国少数民族绘画艺术大奖赛银奖的藏族青年女画家朗顿·德珍恬静地坐在她的画室中；看到创作世界吉尼斯之最巨幅唐卡的艺术大师占堆老人的惟一女传人格桑措姆；看到西藏第一位女教授强俄巴·次仁央宗；看到西藏女作家、收集西藏民谣的德门·德庆卓嘎。你们还会看到气象学家普布卓玛，她34年来将西藏传统星相学与现代科学相结合，成功地预报了1998年日喀则洪涝灾害、1990年藏北大雪灾和1992年久旱后的气象趋势，她是今天的“灵媒先知”，创造了女人看天象的奇迹。拉萨城关地毯厂厂长次仁卓嘎领导着一家招收女工的企业，她与来自印度和尼泊尔的染工们一起，以聪慧的设计和精湛的染技，编织出独具藏族特色的精美地毯，远销美国、英国、德国等十几个国家和地区，她是卓越的企业家，更是一位热心慈善事业的捐赠人。这一幅幅梦想成真的画面跃然纸上，令人掩卷难眠。

我们如数家珍般地、欣喜急切地向你们介绍画册里的人物，还有一个原因，就是这些人文资料的珍贵。你看那位笑咪咪地坐在自家门楼高梯上70岁的苍决老阿妈，50年前她嫁到布达拉宫卫城“雪”的扎西家，在拍摄此照片后的一周即随全家搬到新建成的雪新村了，这一古朴的民居景象就成了永久的回忆。还有毗邻尼泊尔边境、盛产白糌粑的细德乡民居老门；地处海拔4500米那曲高原医院妇产科身着藏装、

曾为一万多产妇接生的女医生和两张简陋的产床……谁能说采访和拍摄到这些场面不是一桩难能可贵的事情呢？

在西藏这个地球的第三极上，除藏族以外，还生活着门巴族、珞巴族、僜人、夏尔巴人等。在这本画册里，我们不仅能看到来自阿里草原身着普兰服饰的少女，感受类乌齐服饰的雍容华贵，欣赏身着科加服饰的姑娘们的旖旎背影，饱览协巴协玛舞蹈服饰、古格旋服饰、萨迦服饰的绚丽多彩，我们还可以领略其他各族妇女的俊美风采。她们率真纯美的天性，相聚而歌、携手且舞的艺术天赋，令我们的尊崇之情油然而生。正是这些平凡而又伟大的女性，和男人们一起世代代在这雪域高原上顽强生息，她们健美的身躯和博大的母爱，哺育繁衍了勤劳勇敢的高原民族，维系凝聚着千万民族家庭。我们仿佛悟出，在世界屋脊的灿烂文明中之所以创造出了无数女性神祇，大概就来源于人们心中这久久缱绻不去的崇拜情绪吧。

因为西藏毕竟地处高远，我们之中的大多数人难临其境，所以当看到这些令人感慨和惊慕的西藏妇女后，却仍觉得她们那么遥远空蒙。她们如同湛蓝空净神秘莫测的雪域苍天，又像穿越峡谷萦绕天际的藏野山歌，更似高原牧场的绿草红花和冉冉升起的袅袅炊烟。她们是神山圣湖，是包孕雪域的母亲，是人类最真挚的骄傲。

也许，这些生活在世界屋脊上的女人们，从此走进了您的心灵。

宋 晶



Foreword

Tibet, located in southwestern China, stands aloof as the "Roof of the World". Ancient religions and strong local cultures there have all left us many wonderful legends and folklores, which blend facts with fantasy while continuing to charm and enthrall both residents and outsiders alike. And women represent a unique dimension of this land of snow and mystery.

Tradition has it that the twelve holy mountains of Tibet are named after the twelve bsTan-ma Goddesses who are its protectors. Jo-khang Temple of Lhasa enshrines dPal-lan-lha-mo, the Goddess of Protection loved by both the religious and the secular. *King Ge-sar*, the longest epic in human history, is comparable to Homer's of ancient Greece and the legendary heroine A-bkra-lha-mo in it has been the constant theme for generations of Tibetan balladeers. The Jo-mo-glang-ma Peak and other four peaks around it are believed to be the Five Sisters of Longevity in Tibetan Buddhism. And there exist many female local and seasonal deities in the same sect.

Women hold a prominent place in history, religion and culture of Tibet, and today they continue to command our view for their shining profiles on the vast plateau.

In front of you is a large album of photos that focuses on women of Tibet today.

Rare and unique are the words we would use to describe this album. Since 1986, Photographer Wu Xinhua, after difficult trekking of the mountains and rivers of Tibet, has made a better understanding of Tibetan customs and habits, gathered folklores and dashed off stories from the Tibetans he met.

The over 100 photos on display herein have been selected from a collection of over 10,000 captures taken in diversified locales ranging from busy streets to remote border areas rarely accessible to tourists. Now, dear readers, what you are invited to do is to turn over the pages and meet these people.

Here in the photo album you are going to meet 108 Tibetan women who dwell on the mysterious snowy plateau of imposing beauty about 4,000 meters or higher above sea level.

Sang-lding rDo-rje-dpal-mo bDe-chen-chos-sgron, the only female Rin-po-che (Living Buddha) in Tibet, was able to see some of her photographs taken when she was 16 while her relatives residing in Switzerland came to visit her in Lhasa. And it was the first time that those photos came to be known to the public.

Witch bsTan-ma Blo-bzang-tshe-sgröl used to be one of the major oracle priests consulted for blessings by the bKav-shag (former local government of Tibet) and she was the only female who had free access to the holy palaces of the Fourteenth Dalai Lama besides his mother. And Yum Seng-ge-sgröl-ma, mother of the Elev-

enth Panchen, and Don-khang Kun-bzang-chos-sgron, who was from a noble family in Shigatse, also appeared in the viewfinder of our cameraman.

In an exclusive interview with mKhav-khyab Rig-vdzin-sgröl-ma, 95, who returned from overseas and is a master of the rNying-ma-pa Sect -- the oldest school in Tibetan Buddhism, Wu took a photo of her at pray with chanting beads. Our photographer visited Thang-smad dKon-mchog-dpal-mo, a famous calligrapher of the Tibetan script from a notable family and a great clan. Upon request, she wrote by hand the Tibetan title of this photo album at home.

Ya-vbum, over 80 years old, is the last Lho-pa witch in Southern Yig Township. And Ya-ye, her second daughter, was winner of two major prizes for performance and choreography in national dance competitions. As a well-known dancer in Tibet, she is the first Lho-pa female college student from Southern Yig Township. Ya-ye, receiving the interview while at rehearsal for her role, appeared in her usual charisma after her recovery from an ailment.

Another exceptional photo shows Tshe-dbyang, chairwoman of Chengguan District Women's Federation, Lhasa, giving nuns a lecture on menstrual hygiene awareness. With her colleagues, she visited four nunneries nearby where they donated menstrual supplies to nuns who were too shy to talk about such things. With secular assistance, nuns living in the new century benefit from science and worldly sisterhood.

Many of the young faces in the album have amazing life stories behind them. Mountaineer Kyi-kyi in her Gong-po dresses, set another world record with her husband, Rig-sna, in 1999 when they succeeded in climbing up the Jo-mo-glang-ma Peak. bSod-nams-dbang-mo, winner of the gold prize for traditional Chinese singing style in the 2002 National Amateur Singers Competition at CCTV, is a singer from the grassland in Northern Tibet. The looks of a 24-year-old nun, who has chosen to live a religious life in the over 1,000-year-old Shug-gseb-dgon Nunnery, will leave you an impression that is sure never to be forgotten.

Tshe-dbyangs-lha-mo, one of the first Tibetan air hostesses, who, full of vigor, has taken airline service as her career, graduated with honors from the Department of Arts, University of Tibet. These girls often say that they are proud of being Tibetan air hostesses and they "have realized the dream" of their previous generations.

Yes, having one's dream come true is indeed something to be proud of. But in the past, women were not allowed to learn or practice any one of the "Five Major Kinds of Knowledge" required of Tibetan Buddhists, including medicine. Yet to-



day, Byams-pa-sgrol-dkar, 57, one of the first certified "Bu-smad-sman-pas" (female doctors) in Tibet, not only offers lectures and provides counsel to Master degree students, but also chairs routine clinical service. Hers is no longer a fairy tale, since nearly 100 Bu-smad-sman-pas now staff dozens of Tibetan hospitals.

Traditionally, women were not allowed to engage in such trades as crafts making and painting, and female descendants of craftsmen were by rule denied opportunity to learn the secretive art of sewing Thang-ka (Tibetan Buddhist scrolled painting). But here you'll see gNam-stong bDe-sgron, a young Tibetan painter who was winner of a silver prize in minority nationalities painting art competition, having a quiet rest in her studio. You'll see sKal-bzang-mtsho-mo, the only successor to dGra-vdul, one of the last declared "Che-mos" (great master craftsman) who has been listed in the *Guinness Book of Records* for his huge Thang-kas. You'll see Byang-ngos-pa Tshe-dbyangs, the first female Tibetan professor in the Tibet Autonomous Region. You'll see bDe-smon bDe-chen-sgrol-dkar, the Tibetan writer who is also the editor of *Tibet Volume, China's Folklores*.

And Meteorologist Phur-bu-sgrol-ma impressed her fellow weather men by combining traditional Tibetan astronomy with modern meteorology when she succeeded in forecasting such major weather anomalies as the 1998 floods in Shigatse area, the 1990 snow calamity in Northern Tibet, and weather changes after the long spells of drought in 1992. Exclaimed the modern version of a woman prophet, she did create miracles as an ordinary weather woman.

Tshe-ring-sgrol-dkar, managing director of the Carpet Factory of Chengguan District, Lhasa, with her women staff and dyers from India and Nepal, has been producing fine carpets of clever designs and excellent workmanship. As an exporter to the United States, the United Kingdom, Germany and a dozen of other countries, she is a celebrated woman entrepreneur and an active donor in many charities.

Non-availability of the subjects and the uniqueness of the environs in which these photos were taken are other reasons underlying our enthusiasm in recommending this collection for your view. Look at the 70-year-old Tshams-geod, sitting with a smile in front of her own house. Fifty years ago she was married to bKra-shis and began her residence in Shod at the foot of the Potala Palace, but a week later after this photo was taken, she and her family moved into the newly built New Shod Village, leaving the photograph of the simple house a memory forever.

And the doors and gates of residential houses in Shi-bde Township of sPu-hreng County, near the Nepal border, which is renowned for its white rTsam-pa (made

of barley flour). And the female doctor in typical Tibetan dresses, a midwife to over 10,000 deliveries on two simple beds at Nag-chu Tibetan Hospital located at 4,500 meters above sea level... Certainly it was fortunate and ir retrievable to have been able to make those interviews and take these photos.

Atop the Roof, or the Third Pole of the Earth, the mien and beauty of women -- there live Mon-pa, Lho-pa, the Dengs, Sherpa and others, in addition to Tibetans. In this album you'll see girls from mNgav-ris Grassland in their best sPu-hreng dresses, witness the elegant simplicity of Ri-bo-che outfits, adore the graceful silhouette of women in ancient vKhor-chags garb, and learn to appreciate the gorgeous colors of Zhag-pa-zhag-bro, Gu-ge Kingdom and Sa-skya costumes. You'll see their naivete chastity and natural expressiveness in impromptu singing and dancing. They win our respect when we realize that for generations they have been eking out a hard living on the plateau covered with snow and ice, side by side with men. Their healthy physique and great motherhood have nurtured the assiduity and bravery of the people on the plateau, binding together millions upon millions of families from different minority nationalities. Of a sudden it seems clear to us why so many goddesses have arisen out of the brilliant civilization atop the world's roof! They originated from the idolizing complexes inherent in the people.

Tibet, after all, is far away, and most of us won't be able to go there ourselves. That's why they seem so distanced and blurred when we see these Tibetan women with looks and apparel so appealing and attractive. They remind us of the blue skies of the enigmatic Land of Snow, of the wild Tibetan songs lingering in our ears and echoing cracked valleys, of the green grass and colored flowers dotting plateau pastures, and the rising smoke from shepherd yurt chimneys. They, Tibetan women, are holy mountains and saint lakes, and most of all they are mothers, simple and true, the pride of humanity proper.

With this album, perhaps, you'll from now on remember some of the women from the Roof of the World recorded here.

Song Jing