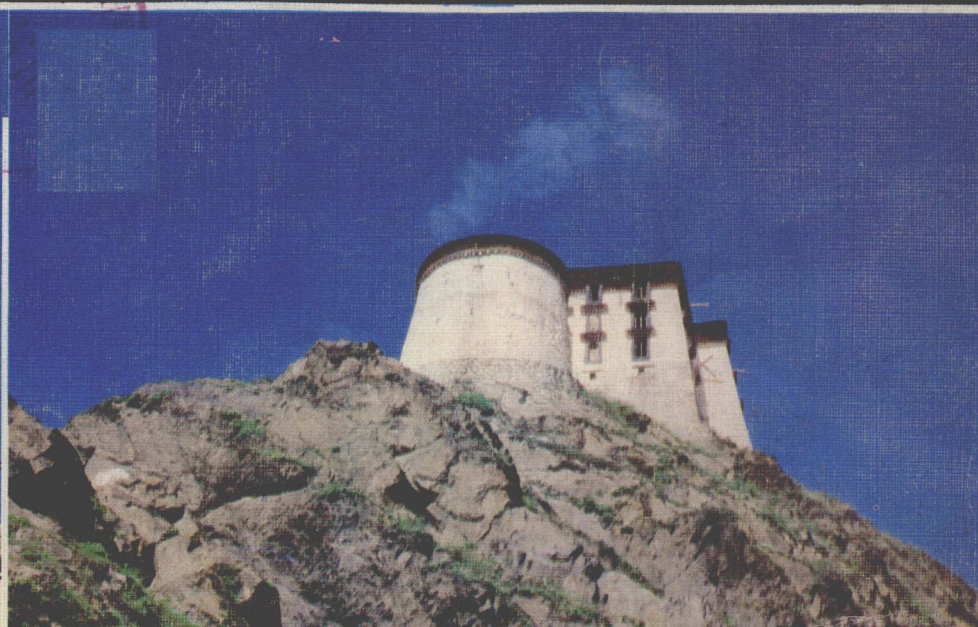




# 西藏

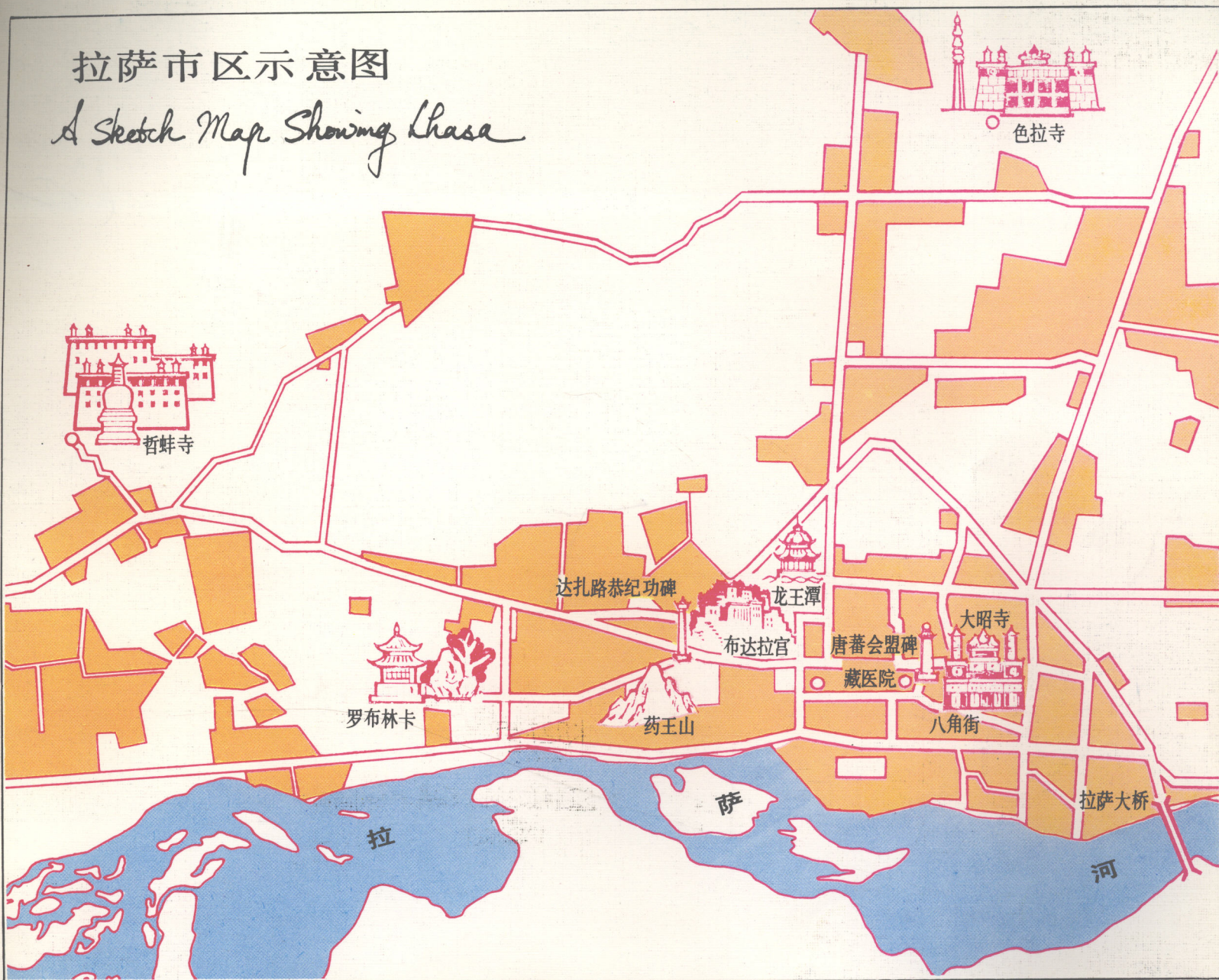
## XIZANG (TIBET)





# 拉萨市区示意图

## A Sketch Map Showing Lhasa



### 目 录

世界屋脊 沧海沉浮  
古城拉萨 气象万千  
高山大河 雄冠天下  
古庙胜迹 风雨千秋  
民族风情 绚丽多采

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罗小韵、徐震时、高胜康、苏远忠、杨明辉  
顾绥康、黎 军、程久全、张嘉齐、刘前刚  
康 松、孙振华、吴本华、殷 虹、刘丽嘉  
扎果洛、伍福强

封面：布达拉宫及其局部  
封底：白居寺内的佛塔

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雪沃高原

A Scene of the Tibetan Plateau Covered with Snow





# 界屋脊滄海沉浮



西藏是我国壮丽富饶、巍峨多姿的地区。在很古很古的时候，这里是一片汪洋大海。直到喜马拉雅造山运动的兴起，才逐渐成为世界上最高的高原。孟子云：“孔子登东山而小鲁，登泰山而小天下。”若登上世界屋脊——珠穆朗玛峰，足以傲视于世界！她不仅高峻雄伟，且河流四达，成为亚洲许多河流之源，我国湖泊的集中地。西藏区域辽阔，面积达一百二十余万平方公里，差不多为我国领土的八分之一，相当于德、法两国面积的总和，且物产众多，资源丰富。生长于此的主要民族——藏族，有她的特殊品质，就是坚毅不拔的韧性，和乐观主义的精神。数千年来，藏族人民在高原上抗御严寒风雪，勇敢地抵御外来的侵略，其勤劳智慧，与兄弟民族一样，在伟大祖国的缔造与发展过程中，创造了丰富多彩的文化，在历史上写下了光辉的一页。

藏族并不因重山峻岭阻隔而妨碍与祖国其他民族的联系，在历史上，很早以前就与内地经常往来。在七世纪初，藏族在逻些（拉萨）建立了一个实力强盛的吐蕃王朝，后来接受了唐王朝的封号，与之联姻，成为历史上著名的“舅甥亲谊”，故唐蕃会盟碑有云：“务令百姓安泰，所思如一。”而赞普弃隶缩赞贺平辽东表亦云：“日月所照，万姓安泰。”双方面的和睦友好、舅甥关系，是建立在“万姓安泰”的共同基础上。如唐之文成、金城二位公主的远嫁，带去了农具、纺织、建筑、造纸、酿酒、制陶、碾磨、冶金等技术，并将历法、医术、文学、音乐等也传入西藏。而藏族论惟贤，历经五世，入仕唐朝，建立功勋，封为骠骑大将军。据不完全统计，在唐代二百余年间，唐使入藏六十六次，蕃使来京一百二十五次。现在保存的文献，尚有刘元鼎的《使吐蕃经见纪略》一篇，是历史见证。

十三世纪初，蒙古族突起于北方，发展了强大的军事力量，统一中原地区。西藏地方也正式成为中国一个行政区域，藏族人民便加入了中华民族的大家庭。元王朝曾多次派员到西藏清查户口，确定赋役制度，成为宗王的封地。

到了明代，西藏始终处于中央政权管理之下，受到敕封赏赐，升迁任免；朝贡和赋税为藏族对中央政权的应尽任务。

清代中央政权，对于藏地加强了管理，藏地受他方侵略时，均派重兵护卫，驱逐了准噶尔及平定了各寺庙的叛乱。公元1727年设立驻藏大臣，统辖内政、外交，又在公元1788、1791年两次击败了廓尔喀的入侵，保卫西藏本土，并详细规定了办事细则——二十九条，自此一切地方事件，俱禀命中央而行，密切了中央政权和地方政权的隶属关系，等同于其他行省，但属特区，另定管理措施。

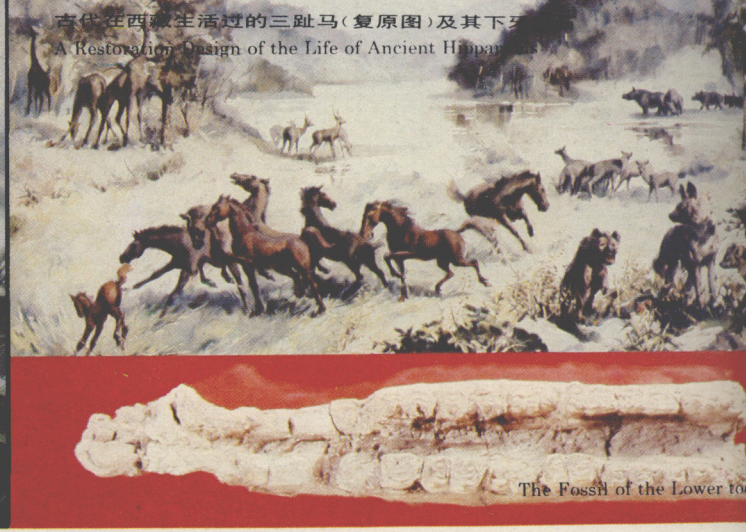
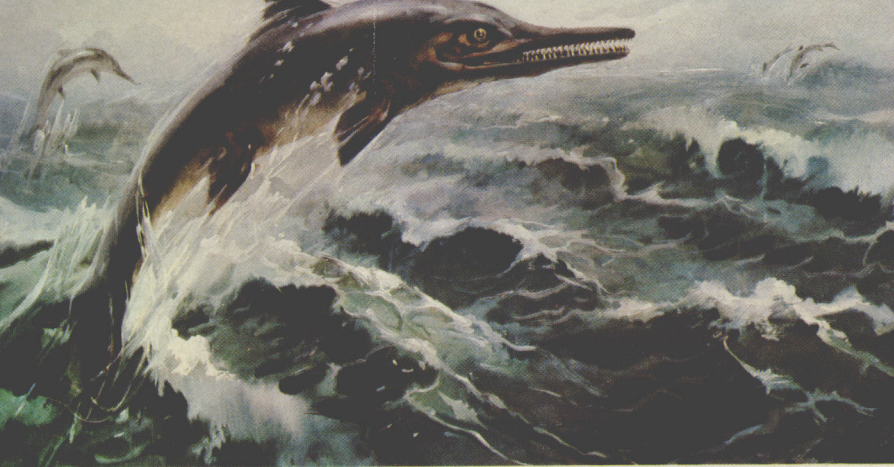
1951年，西藏宣告和平解放。经过三十余年特别是近几年的努力，西藏在政治经济、文化科技各方面，均取得了很大的成绩，并正以稳健的步伐，继续飞跃前进！

瑰丽的图片，只能说明过去，而未来的斑斓美景，正有待于民族团结，共同发展，则更瑰玮的图幅，必将出现于不久的将来！





距今六亿年前到四千万年前, 西藏高原是一片汪洋大海, 海里生活着鱼龙(复原图)。  
A Restoration Design of the Ichthyosaurus Lived 600,000,000—40,000,000 years ago.



## The Great Changes to the World's Roof-top

By Wu Fen-pei

Xizhang (Tibet) is a majestic and richly endowed place with lofty mountains of various postures. But long long ago there was a vast expanse of sea. It did not until the Himalaya's orogenic movement turn to be the highest plateau on the earth. Mencius, (372—288 B. C., the Chinese philosopher) once said. "When Confucius (351—478 B. C. the Chinese educationist) at the top of Eastern Mountains, he felt that the land of Lu state was small, so did he feel the land under the Heaven while he was on the summit of Mount Tai". Therefore one could well turn his nose at the world if he can get to the world's roof-top — Mount Jo-mo Glang-ma, the most magnificent peak where rivers run in all directions. It is not only the source of many Asian rivers, but the centre of the wide and misty Chinese lakes as well. With multitudinous produce and abundant natural resources, Xizhang covers 1.2 million sq.ms constituting one eighth of China's land mass, nearly as large as the total territories of Germany and France. Its leading nationality, the Zhang (Tibetan) is extraordinary. It has an indomitable character and an optimistic

spirit. For thousands of years it lives in this land, struggling against the hard conditions on stormy and highland brilliantly resisting all aggressions. It has, with its industriousness and ingeniousness, created a splendid culture which has filled out a glorious page in the history of civilization.

Although geographically isolated by great mountain barriers, Tibet's communication with the rest of the Chinese nationalities is never cut off. In 7th century, the mighty regime addressed as "Tufan" was founded in Noo Sa (Lhasa), the King Songtsan Gambo (617—650 A. D.) accepted the title granted by the emperor of the Tang Dynasty (618—907 A. D.), and married princess Wen Chen. The marriage was well-known as "the uncle and nephew relationship". Later another Tibetan Tsanpo Khri-de Tsu-tsan married princess Jin Cheng, adopted daughter of the Emperor Zhong Zong. Both princesses passed to Xizhang the skills of how to use farming tools, to spin and weave yarn, to rusk rice, to make wine, pottery and paper, and moreover architecture, metallurgy, medical art, calendar, literature and music. On the other hand, the Lun Weixian clan of Tibet distinguished itself on serving in the Tang Dynasty (for five generations) and was entitled as the "Great General". According to the incomplete statistics, the Tang envoys

探索世界屋脊奥秘的人们  
Men Exploring the World's Roof-top



高原上分布着众多的地热湖  
Hot Water Lakes



西藏北部的牧区  
The Grass Land





在西藏定日县发现的旧石器时代的尖状器和刮削器  
Scrapers and Pointed Implements



雪山即景  
A Glimpse of the Snowy Mountains



were sent to Tibet sixty-six times. In contrast, the Tibetan came to **Chang'an** (the capital of Tang) on one hundred and twenty-five occasions.

In the early 13th century, Tibet was officially incorporated into the Chinese administrative areas after the Mongolian's full development on military forces and the unification of the Central Plain (comprising the middle and lower reaches of the Huanghe River). Officials were sent there to take a census. A taxes and corvée system was defined. Thus Tibet became the feul of the Yuan Dynasty (1271 – 1368 A. D.).

Tibet was constantly under the administration of the centralized government throughout the Ming Dynasty (1368 – 1644 A. D.). It was incumbent upon the Zhang nationalities to pay tribute to the Ming Court.

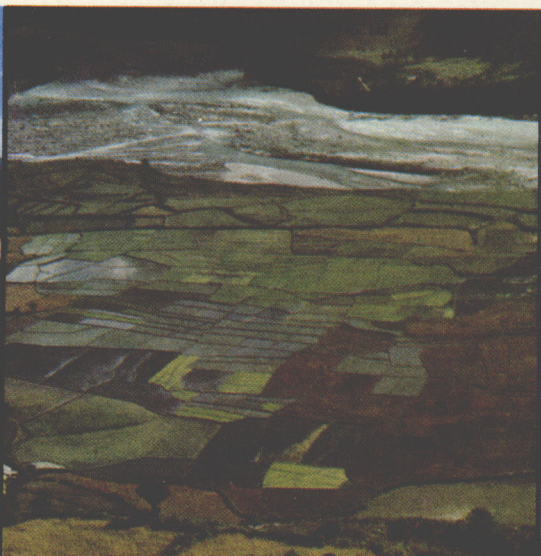
In the Qing Dynasty (1644 – 1911 A. D.), Tibet received more administrations from the central government that dispatched massive troops protecting Tibet from being repeatedly invaded, driving out the Dsungars (a tribe from the Mongolian) and putting down the rebellion in Tibetan temple. In 1727, the Chinese residents Ambans were assigned to have jurisdiction over Tibetan internal and foreign affairs. After the Dsungars' two intrusions were beaten

back in 1788 and 1791, the government issued a proclamation consisted of 29 items in order to build closer relations between the central government and the local authority. Since then Tibet, like the other administrative areas, should obey what the Qing ordered. In spite of this, it still remained as a special region with special measures of administration.

Today, being compatible with the strides of all Chinese peoples, Tibet is forging ahead at a tremendous pace.

These pictures selected could merely illustrate Tibet's past. And a more beautiful future scene is bound to emerge before long.

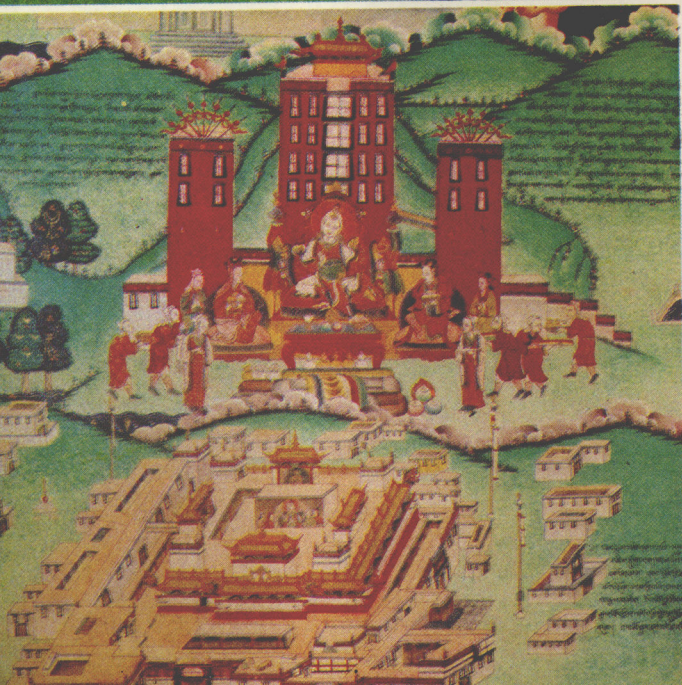
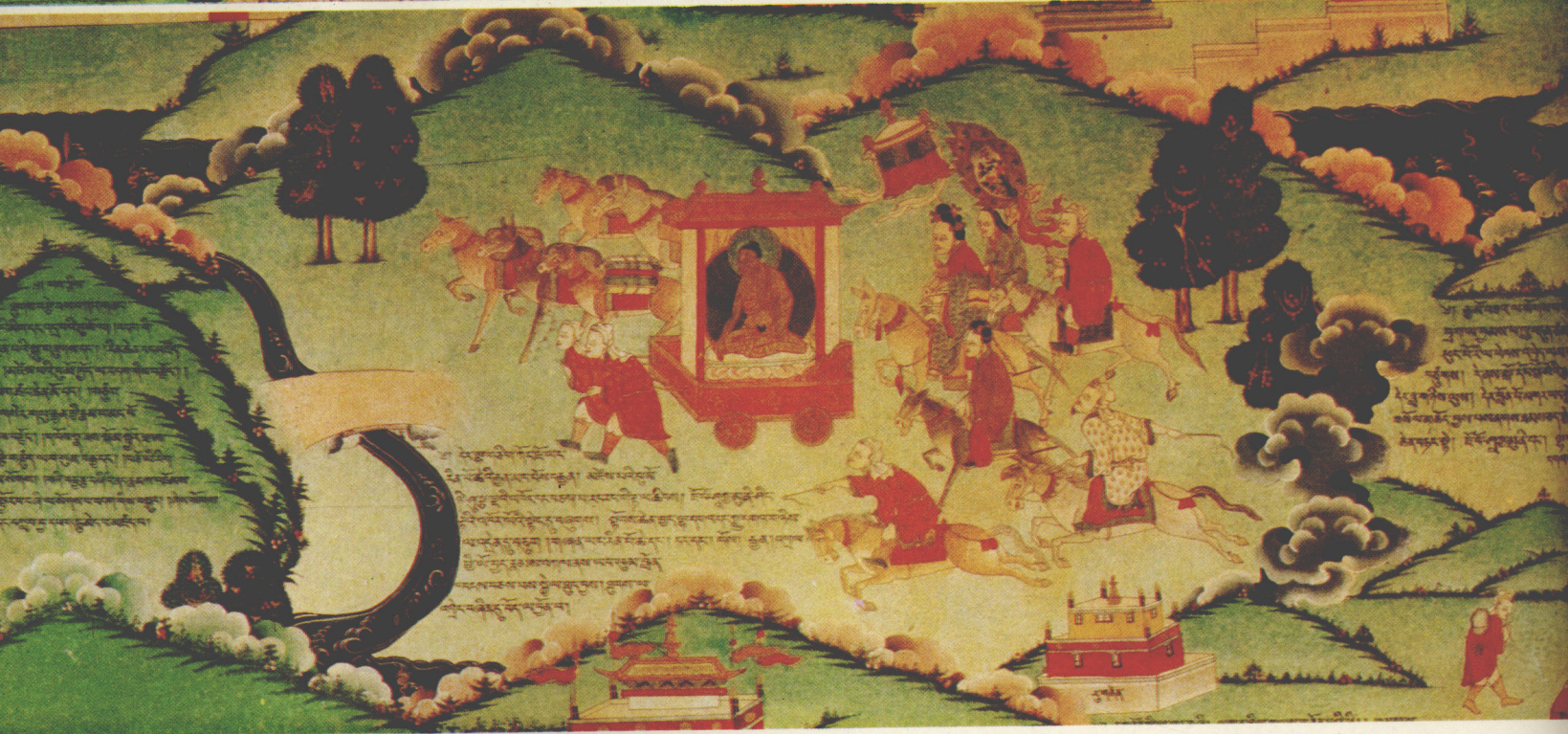
西藏东部的春色  
Spring



喜马拉雅山脉南麓的山区景色  
Sights of the Himalayas







1. 反映唐代文成公主进藏的壁画之一：松赞干布委派大臣禄东赞到唐朝来求婚。

Mural Paintings Showing Princess Wen Cheng Coming to Tibet  
The Tibetan Minister Lutong tsan was dispatched by the King Songtsan Gampo to Tang Dynasty requesting for a marriage between the King and a princess of Tang (1).

2. 壁画之二：唐皇出难题考验来使，禄东赞以杰出的智慧和才能出色地完成了使命。

—With extraordinary wit and talent Lutong tsan answered all the difficult questions raised by the Tang Emperor and accomplished the mission (2).

3. 壁画之三：文成公主进藏途中

Princess Wen Cheng was on her way to Tibet (3)

4. 壁画之四：文成公主到达拉萨时，松赞干布举行了盛大的庆祝活动。

On the arrival of Princess Wen Cheng, a grand ceremony was held by King Songtsan Gampo (4)





清朝中央政府册封达赖喇嘛和班禅喇嘛的金印

Gold Seal and Gold Plate Engraved with Imperial Edicts

As a rule the Qing Government granted gold seals and plate diplomas to successive generations of the Dalai Lama and the Panchen Lama.





1. 布达拉宫内供奉的乾隆皇帝画像和皇帝牌位  
Portrait of Emperor Qian Long and Seat for the Longevity Tablet Dedicated to Emperor Kang Xi

2. 清朝驻藏大臣的令牌  
Certificate of Ambans, the Chinese Residents in Tibet

3. 金本巴瓶 清朝政府规定历代达赖喇嘛和班禅圆寂后, 他们的继承人(即转世“灵童”)不只一人时, 便将写有其名字的象牙签放到该瓶内, 由驻藏大臣掣签决定。  
Gold Benba (Gold Urn)

The Central government of the Qing Dynasty decreed in 1729 that after the death of Dalai Lama or Panchen Lama, whenever there were more than one reincarnated child to become living Buddhas like the Dalai Lama and Panchen Lama, the names of the children concerned were engraved on small ivory sticks and put in the gold benbas and one of the sticks was to be drawn under the supervision for the Resident Amban in Tibet. The holy child with his name drawn was the legitimate successor.



# 千 象 万 气 萨 拉 城 古



常凤玄

西藏自治区的首府拉萨市，位于北纬 29.6 度，东经 91.1 度；海拔 3,600 余米；背山临流，气候清爽，全年日照总时数达 3,005 小时，因而被人誉为日光城。古城拉萨是藏族人民心目中的圣地，是青藏高原上一块瑰丽的宝石。

大约在公元六、七世纪之交，西藏山南地区的悉补野部首领开疆拓土，最后统一了整个西藏，建立了吐蕃王朝。吐蕃王朝第一代赞普(王)，是藏族历史上著名的民族英雄松赞干布。为政权建设的需要，松赞干布从山南的雅隆河谷迁都这里，拉萨便成为整个西藏地方的政治、经济和文化的中心以及全西藏交通的总枢纽。在古代汉、藏文献史籍中，根据藏语的音译称拉萨为逻娑(逻些)，意为“山羊出没的地方”。

然而在历史上，拉萨有自己盛衰更迭的发展进程。九世纪中叶，吐蕃王室分裂内讧，这里变成争权夺势、同室操戈的战场。877 年，奴隶大起义的队伍浩浩荡荡开进了这块土地，把阻碍藏族社会进步的奴隶占有制度彻底埋葬。从此，这里重新布局构图：黎明前，牦牛颈上铜铃声响；入夜后，少女歌喉婉转悠扬。拉萨似乎悄悄地退出政治舞台，又回到遥远的古老时代。

宋代，噶当教派在这地方北面的热振建寺立宗；迨元代，萨迦教派的本钦(长官)秉承朝廷之命，在乌思藏设置驿站，清查户籍；元末明初，帕主噶举教派的阐化王在此设置管民官员。大约就在这几百年间，随着藏传佛教各派系的迅速膨胀和政教合一统治体系的确立，这里便被藏族人民称为“拉萨”，藏语的意思就是“神圣的地方”，而这里的红山，也随之被人们称之为布达拉(普陀山)了。

自唐末，历五代、宋、元到明初，拉萨成了各个教派高僧大德讲经传法、著书立说的清凉净土。其中特别值得一提的是，十五世纪初，宗喀巴以一位虔诚、博学的释氏门徒，洞察时弊，锐意整顿教门，形成了自己的格鲁教派(黄教)，他选择拉萨作为本门教派的神圣的发迹之地，遂为古城带来新生命。有名的黄教三大寺、四大禅林，皆为他及他以后的格鲁教派高僧在拉萨城郊地区所兴建。

宗喀巴圆寂以后，他的两大弟子中的一支，下传至第三辈琐南嘉措，曾于 1578 年受土默特蒙古俺答汗尊为

达赖喇嘛，并推荐于朝廷，明神宗于 1587 年赠予“朵尔只唱”(持金刚)名号。传至第五辈达赖喇嘛罗桑嘉措时，厄鲁特蒙古和硕特部顾实汗曾入拉萨参谒，并共同遣使朝清；1642 年顾实汗率部占领西藏，留驻拉萨，遂以前后藏赋税供养达赖喇嘛，并接受了由达赖任命的第巴(地方官)组成西藏地方政权。

五辈达赖是著名的藏族政治家，1653 年清世祖册封他为“西天大善自在佛所领天下释教普通瓦赤喇坦达赖喇嘛”，从此，确立了达赖的封号和地位。他和第巴桑结嘉措师徒二人，重新建筑了举世闻名的布达拉宫，这是典型的藏式传统建筑，累积高达十三层，内部依照密宗坛城的布局结构，外部则具备寺院的庄严和宫殿的威仪这双重特点。布达拉宫成为历辈达赖喇嘛坐床驻锡的所在。

古城拉萨在她的历史上曾经两次遭受入侵者的践踏。第一次是 1717 年厄鲁特蒙古准噶尔部的侵占。清朝廷动员了全国人力物力派大军入藏，将蒙古汗王势力彻底逐出西藏，在此基础上逐步废除王爵世袭，任命僧俗官员四人为噶伦，组成地方政府“噶厦”体制，设置钦差大臣驻藏办事。第二次则是 1904 年英国殖民军的武力占领。在侵略者的炮口、刺刀下签订了“拉萨条约”，导致达、班分裂，汉藏不和。达赖和班禅先后远离故土。两次侵略都给藏族人民带来了长期的痛苦和创伤！

新中国诞生后，经过中央人民政府与西藏地方政府推心置腹的谈判，终于在 1951 年达成了和平解放西藏办法的协议，中国人民解放军进驻拉萨，古城拉萨的历史翻开了崭新的一页。

现在的拉萨，航路公路四通八达，工厂学校林立，市内熙来攘往，入夜灯火辉煌。近年来，党和国家的民族政策深得人心。拉萨古城，气象万千，为建设团结、富裕、文明的社会主义新西藏，藏族人民在这里向我们展示了幸福的未来和美好的心愿。







## Lhasa, a Wonderful Ancient City

By Chang Feng-xuan

Lhasa, the capital of the Tibetan Autonomous Region, located in 29.6° north latitude 91.1° east longitude, and 3,658 metres above sea level, is a world famous ancient city. It lies right on the north bank of the Lhasa River, and is backed with mountains filled with crystal clear air. As the sunshine time here lasts for 3,005 hours in a year, Lhasa has won the name of "Sunlight City". Being a beautiful gem of the Tibetan plateau, the city is "the holyland" in the Tibetans' eyes.

Large areas of the Tibetan wasteland were first opened up by the Spu-rgyal tribe in the LHo-Kha (south region) of mountains. Generation after generation, at about the turning of the sixth and seventh centuries, Tibet was welded into a single state. And the "Tupo Regime" was founded. Songtsan Gambo, a distinguish national hero, was the first Tsanpo (king) who unified the land. Later he transferred the capital from the Yarlung River valley in the south to Lhasa, in the need of reinforcing the political power, and Lhasa became the central city ever since in politics, economics, culture and communications. According to the historical records of Han and Zhang (Tibet), the city was originally called "Rasa", meaning "A Resort of Goat".

Lhasa has experienced changes of wax and wane in its history. In the middle of the ninth century, internal conflict broke out inside the royal court, and the city was turned to be the battlefield for ambitions scrambling for power and wealth. The conflict didn't cease until the advancing of the powerful slave uprising army (877 A. D.) completely buried the slave ownership which had hindered the social development. From then on, Lhasa was enveloped in the mist of remote ages again with bronze bell on the neck of yak gingling before dawn and sweet singing of maiden floating in the night air.

In the Song Dynasty, Buddhists of the Kadampa Sect erected monastery and practised their doctrines at Rwasgreng in the north of Lhasa. In the Yuan Dynasty the hereditary abbot (dpon-che) of Sakya Sect acted on the orders of the Yuan Court established mail stage in dbus-gtsang and took a census. At the end the Yuan and the beginning of the Ming Dynasty, the King of Chen Hua Wang of the bKa'-rgyud-pa Sect sent officials to administrate the civil affairs. In that hundreds of years, all the sects of Tibetan Buddhism were spread far and wide, and finally a polity of the church and the state was established, the city then became known as Lhasa, the "God's Land".

From the late Tang, the Five-Dynasties, Song and Yuan up to the early Ming Dynasty, Lhasa was considered as clean and sobering place where the great saints and eminent monks of different sects preaching the Buddhist doctrine, writing books and founding new ordres. One of the great lamas (monk) especially worth mentioning, is



七世纪古建筑的遗址  
The Ancient Ruins



拉萨街头看演出  
Performances





the founder of the dGelugs-pa Sect (the Yellow Sect), a devout and erudite disciple of Sakyamuni called Tsongkhapa (1357–1419). Having a keen insight into matters, Tsangkhapa was determined to reform the Sutras and Tantras. He chose Lhasa as the sacred birthplace of the dGelug-pa Sect and consolidated the monastic discipline in the fifteenth century. The Three Great dGelugs-pa Monasteries and The Four Gling (four independent monasteries) were established in Lhasa with the rise of the dGelugs-pa Sect, and thus brought a new life to the ancient city.

After the Tsongkhapa times, the third in the successions of his disciples Sonam Gyatso (1543–1588) received the title of Dalai Lama from the Mongol chieftain Altan Khan in 1578. The Ming emperor Shengtzong bestowed upon Sonam Gyatso the title of the Dalai lama Vajradhara, in 1587. In the reign of the Fifth Dalai Lama, Ngawang Lobsang Gyatso (1617–1682), Tibet was occupied by the Mongol's army under its chieftain Gushi Khan. He gave all the revenue from U-Tsang to the Dalai lama and accepted the government formed by the Depa (the chief administrator).

The Fifth Dalai Lama was an outstanding politician. In 1653 the Emperor Qing Shi-Zu conferred on him the grand title of Dalai Lama. The world-famous Potala Palace was rebuilt by the order of the Fifth Dalai and under the general supervision of the Depa Sangye Gyatso. The Palace is a mammoth piece of architecture built in the traditional Tibetan style. The palace at a height of thirteen stories is the living quarters of successive Dalai Lama.

The ancient city Lhasa had been twice trampled under the invader's feet. One was the occupation of the Oelots Mongol Jungars. The Qing Dynasty sent large troops to Tibet and drove out the invaders thoroughly. After that a cabinet (bKa'-gshags) of four ministers (bKa'-blon) was formed in stead of the hereditary wangs. Ambans, the Chinese residents in Tibet were also sent by the Qing Dynasty. In 1904 the British colonial army invaded Tibet. The result was the conclusion of the Lhasa Treaty which was signed at the point of the invader's bayonet. The war led to the disunions between the Dalai Lama and Panchen Lama and between the Tibetan and Han, the runaways of Dalai Lama and Panchen Lama respectively from their native land and brought to the Tibetan people the indelible agony and scar.

After the founding of new China in 1949, the representatives of the Central People's Government and the Tibetan local government held talks, and on May 23, 1951 signed the Agreement of the Central People's Government and the Local Government of Tibet on Measures for the Peaceful Liberation of Tibet.

Today, the national policy of our Party and country is striking root in the hearts of the people in Tibet. A thriving and prosperous Lhasa has emerged with people bustling about, schools and factories standing in great numbers. Here the Tibetan people show us their happy future and express their good desire to build a united, wealthy, civilized and socialist new Tibet.



拉萨地毯厂  
Lhasa Carpet Factory



在街头闲谈的老人  
Old Men





布达拉宫始建于公元七世纪,十七世纪又重建,是西藏现存最大最完整的宫堡建筑群。

#### The Potala Palace

The Potala Palace, situated on the Red Hill in the northwest of Lhasa, was first built in the seventh century and rebuilt in the seventeenth century. It is the largest and the best preserved mass of ancient Tibetan architecture extant today.

#### 1. 布达拉宫的金顶

A View of the Golden Roofs of the Potala Palace

#### 2. 布达拉宫内的雕花梁柱

Carved Pillars and Beams

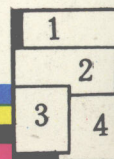
There are lots of pillars and beams carved with consummate workmanship in a unique style in the main halls and chapels in the Potala Palace.

#### 3. 宫墙一角

A Corner of the Palace Wall

#### 4. 宫内保存着各种各样的塑像

Sculptures of Various Kinds in the Potala Palace











◀ 哲蚌寺一角。哲蚌寺建于公元 1416 年，是拉萨著名的三大寺之一。

Drepung Monastery  
Drepung Monastery was built in 1416. It is one of the three famous monasteries in Lhasa.



► 供奉在大昭寺内的释迦牟尼像，相传是文成公主进西藏时带来的。

An Image of Sakyamuni in Jokhang Temple

When Princess Wen Chen came to Tibet, it was recorded, she brought an image of Sakyamuni in the royal carriage.

◀ 色拉寺法会。色拉寺建于公元 1418 年，也是拉萨三大寺之一。

A Prayer Gethering in the Sera Monastery

The Sera Monastery was built in 1418. It is also one of the three big monasteries in Lhasa.









1. 2. 大昭寺一角。大昭寺始建于七世纪中叶,相传为文成公主所设计。

A View of Jokhang Temple  
The Jokhang Temple was built in the middle of the seventh century. Tradition says that it was designed by Princess Wen Chen.

3. 寺庙中的喇嘛  
Lamas in the Temple

4. 龙王潭。这里是群众荡舟游玩的场所。  
The Dragon King Pool  
It is an ideal place for people to go boating.

5. 达赖喇嘛的夏宫罗布林卡  
Nor-bu Gling-ka, Summer Palace for Dalai Lama.

