

西藏历史与封建农奴制

The History of Tibet and the Feudal Serfdom in Old Tibet

西藏历史

The History of Tibet

远古—约公元前20世纪 古老的西藏

西藏地处祖国西南边陲，地域辽阔，物产丰富，历史悠久。早在数万年前西藏高原就有了人类生存活动。近年，考古工作者在西藏东部的卡若、拉萨附近的曲贡等遗址中，发现了新石器时期的打制石斧、石锛、穿孔石刀和大量骨锥、陶器、谷种、房屋基址等。证明四、五千年前，这里的先民已过上了农耕为主、畜牧狩猎为辅的定居生活，并与其它地域的文化有了交流。

From Remote Antiquity to about the 20th Century B.C. Ancient Tibet

Located in the southwestern border areas of China, Tibet, vast in territory and rich in resources, has a long history. Human survival activities already existed on Tibet Plateau in the Pleistocene Period several ten thousand years ago. In recent years, archeologists have discovered stone axes, stone adzes and stone knives in the early Neolithic Age as well as large numbers of bone awls, pottery, cereals and bases of houses in Site of Ka-rub in eastern Tibet, Site of Chu-gong near Lhasa and others. All of them serve as a proof that early ancestors lived a sedentary life, giving the first place to agriculture and cultivation and the second to animal husbandry and hunting over five thousand years ago. And they had cultural exchanges with other regions.

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新石器时代



石 斧

新石器时代中期生产工具。
西藏昌都县卡若遗址出土。
Stone axes
implement of production, the
mid-Neolithic Age,
unearthed in Site of Ka-rub,
Chab-mdo County.



石 铤

新石器时代中期砍削挖掘工
具。刃部磨制规整。西藏昌
都县卡若遗址出土。
**Stone adzes with
regular edges**
implement for chopping and
digging, the mid-Neolithic
Age, unearthed in Site of
Ka-rub, Chab-mdo County.



穿孔石刀

新石器时代中期生产工具。制造工艺与内地仰韶文化、龙山文化的传统制造工艺
相仿。西藏昌都县卡若遗址出土。
Stone knives with holes
implement of production, the mid-Neolithic Age, unearthed in Site of Ka-rub,
Chab-mdo County Its manufacturing workmanship is similar to traditional ones in
Yangshao Culture and Longshan Culture of the mainland.



骨 锥

新石器时代中期骨质工具。动物肢骨制成。西藏
昌都县卡若遗址出土。
Bone awls
bone implement, the mid-Neolithic Age, made of
animal bones, unearthed in Site of Ka-rub,
Chab-mdo County.

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新
石
器
时
代



陶塑猴面

新石器时代晚期装饰品。猴面上的眼、鼻孔、嘴用锥刺出，是目前西藏发现的年代最久远的陶塑艺术品。西藏拉萨曲贡遗址出土。

Monkey-faced Pottery

ornament, the late Neolithic Age, unearthed in Site of Chu-gong, Lhasa. Its face, nostril and mouth, vivid in image, were incised with an awl. It is the earliest pottery sculptural work discovered in Tibet so far.



双体彩陶罐

新石器时代中期容器。腹部为双体袋形，两边纹饰各不相同，较为罕见。西藏昌都县卡若遗址出土。

Double-bodied Colored Pottery Jar

container, the mid-Neolithic Age, unearthed in Site of Ka-rub, Chab-mdo County. Its belly is shaped like double bags with different decorative designs on both sides, which is rarely seen.



籽 种

新石器时代中期农作物。是西藏栽培农作物的首次发现，为中国农作物栽培史研究提供了宝贵的资料。西藏昌都县卡若遗址出土。

Grain Seeds

crops, the mid-Neolithic Age, unearthed in Site of Ka-rub, Chab-mdo County. It was the first time that cultivated crops were found in Tibet, which has provided valuable materials for the research on history of crop cultivation in China.

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藏族文明发祥地



雍布拉康

雍布拉康是西藏最早的城堡式建筑，座落在山南乃东县境。

Yum-bu-lha-khang

Yum-bu-lha-khang, the earliest castle-like building in Tibet, lies in the territory of sNe-gdong County in Lho-kha Region.

山南地区农田沃野

藏族的发祥地相传是在西藏山南地区。这是山南琼结县境的良田沃野。

Rich, fertile soils in vPhyongs-rgyas of Lho-kha Region

Tradition has it that the birthplace of Tibetan race was located in Lho-kha Region of Tibet.

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公元7—10世纪

唐代 西藏同中原的亲密往来

藏族与中原汉族的友好关系源远流长。公元7世纪，藏族领袖松赞干布统一青藏高原各部，建立吐蕃王朝，定都拉萨。公元641年，松赞干布与唐文成公主联姻，引进中原地区的先进技术和佛教文化。公元710年，唐金城公主远嫁吐蕃赞普赤德祖赞，又带去各种工匠和汉文典籍。唐蕃之间往来频繁，在长达213年的交往中，双方官员往来191次，会盟8次。史书描述当时的唐蕃关系是“道路相望，欢好不绝”。矗立在拉萨大昭寺前的“唐蕃会盟碑”，便是最好的明证。

From the 7th Century to the 10th Century A.D.

Tang Dynasty: Tibet Had Intimate Exchanges with the Central Plains

The friendly relations between Tibetans and Hans in the Central Plains can go back to ancient times. In the 7th century, Srong-btsan-sgam-po, a Tibetan bTsan-po (king), unified various tribes on the Qinghai-Tibetan Plateau and established the Tubo Kingdom with Lhasa as its capital. In 641 A.D., Srong-btsan-sgam-po married Princess Wen Cheng from the Tang Dynasty. As a result, advanced workmanships and Buddhist culture were introduced from the Central Plains. In 710 A.D., Tang Princess Jin Cheng was married to Tubo bTsan-po Khri-lde-gtsug-btsan and she brought with her many craftsmen and ancient books and records in Chinese. There were frequent exchanges between the Tang Dynasty and the Tubo Kingdom. In the 213 years, there were 191 exchanges between officials from both sides and eight peace pledges were signed. Historical records describe the relations between the Tang Dynasty and the Tubo Kingdom as "Roads are close to each other and friendly exchanges are very constant." The Tang-Tubo Peace Pledge Monument erected in front of Jo-khang Temple is a clear proof.

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步辇图

步辇图为唐朝画家阎立本所绘，描绘了唐太宗在长安接见吐蕃请婚使臣禄东赞（左第二人）的场景。

Picture Depicting a Travel in Carriages

Drawn by Yan Liben, a painter of the Tang Dynasty. It depicts the scene of how Tang Emperor Taizong met with mGar-stong-rtzan (left, second), a Tubo marriage envoy in Chang'an.



松赞干布塑像（布达拉宫）
Sculpture of Srong-btsan-sgam-po
(from the Potala Palace)



文成公主塑像（布达拉宫）
Sculpture of Princess Wen Cheng
(from the Potala Palace)

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文成公主带入吐蕃的唐绣
Tang Embroidery brought into Tubo
by Princess Wen Cheng

大昭寺内供奉的释迦牟尼佛像
此尊佛像由文成公主带入吐蕃，今供奉
在拉萨大昭寺内。

Statue of Sakyamuni
Brought into Tubo by Princess Wen
Cheng, it is now enshrined in Jo-khang
Temple of Lhasa.



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唐蕃会盟碑

唐蕃会盟碑又称甥舅会盟碑。此碑是唐蕃第八次会盟后，于公元823年立于西藏拉萨大昭寺前。它是汉藏两族团结友好的历史见证。

Tang-Tubo Peace Pledge Monument

Also called nephew-Uncle Peace Pledge Monument, it was erected in front of Jo-khang Temple in 823 A.D. after the eighth peace pledge was signed. It is a historical proof of the unity and friendship between Han and Tibetan races.



唐蕃会盟碑碑文拓片

“唐蕃会盟碑”两侧碑文历述了唐蕃双方和亲“永崇舅甥之好”的历史。载明“舅甥二主商议，社稷如一，结立大和盟约，永无沦替，神人俱以证知，世世代代，使其称赞”。

Rubbing of inscriptions on the Tang-Tubo Peace Pledge Monument

Relating the history of marriages between Han and Tibetan races, the inscriptions on both sides read: "The great bTsan-po (king) of Tubo and the Divine King of Miracles and Emperor Xiaode, the great ruler of the Tang Dynasty, as nephew and uncle, consulted together to become allied as one and make a great peace pledge. In order that the pledge they made shall never be changed, it has been known to, and witness by, all deities and men, and will be held in praise from generation to generation."

唐柳

相传为文成公主亲手所栽，故又称公主柳。位于西藏拉萨大昭寺前。

Tang Willow in front of Jo-khang Temple

Tradition has it that Princess Wen Cheng planted this willow, so it was also called Princess Willow.

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詔靈武監軍右臺御史唐九徵為姚暹道討擊使率兵擊之虜以鐵縵梁漢邊二水通西洱蠻築城戍之九徵毀縵夷城建鐵柱於滇池以勒功中宗景龍二年還其昏使或言彼來逆公主且習聞華言宜勿遣帝以中國當以信結夷狄不許明年吐蕃更遣使者納貢祖母可敦又遣宗俄請昏帝以雍王守禮女為金城公主妻之吐蕃遣尚贊咄名悉臘等逆公主帝念主幼賜錦綉別數萬緡伎諸工悉從給龍茲樂詔左衛大將軍楊矩持節送帝為幸始平帳飲引羣臣及虜使者宴酒所帝悲涕歔歔為赦始平縣罪死皆免賜民縣賦一年改縣為金城鄉曰鳳池里曰愴別公主至吐蕃自築城以居拜矩鄯州都督吐蕃外雖和而陰銜怒即厚餉矩請河西九曲為公主湯沐矩表與其地九曲者水草甘宜畜牧近與唐接自是虜益張雄易入寇玄宗開元二年其相達延上書宰相請載盟文定境於河源西左散騎常侍解琬泣盟帝令姚崇等報書命琬持神龍誓往吐蕃亦遣尚欽藏御史名悉臘獻載

《旧唐书》关于金城公主入蕃后，派使来唐请毛诗、文选等书的记载。
Records in *Old History of the Tang Dynasty* on Princess Jin Cheng's sending envoys to get *Books of Odes Edited by Mao Heng* and other selected works from the Tang Court after her entry into Tubo.

《新唐书》关于金城公主远嫁吐蕃记事
据《新唐书·吐蕃传》记载：“吐蕃遣尚赞咄名悉腊等逆（金城）公主，帝念主幼，赐锦繒别数万，杂伎诸工悉从，给龟兹乐”。
Records in *New History of the Tang Dynasty* on Princess Jin Cheng's Marriage
New History of the Tang Dynasty -- Annals of Tubo read: "Tubo dispatched envoys to escort Princess Jin Cheng to Tubo. Considering that the princess was still young, the Emperor bestowed upon her several ten thousand bolts of brocade, large numbers of technical books and craftsmen as well as musical works from the Western Region."

聘仍於赤嶺各豎分界之碑約以更不相侵時吐蕃使奏云公主請毛詩禮記左傳文選各一部制令祕書省寫與之正字于休烈上疏請曰臣聞狄戎國之寇也經籍國之典也戎之生心不可以無備典有恒制不可以假人傳曰裔不謀夏夷不亂華所以格其非心在乎有備無患昔東平王入朝求史記諸子漢帝不與蓋以史記多兵謀諸子雜詭術夫以東平漢之懿戚尙不欲示征戰之書今西戎國之寇讐豈可貽經典之事且臣聞吐蕃之性慄悍果決敏情持銳善學不迴若達於書必能知戰深於詩則知武夫有師干之試深於禮則知月令有興廢之兵深於傳則知用師多詭詐之計深於文則知往來有書檄之制何異借寇兵而資盜糧也臣聞魯秉周禮齊不加兵吳獲乘車楚疲奔命一以守典存國一以喪法危邦可取鑒也且公主下嫁從人遠適異國合慕夷禮返

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使臣往来

《册府元龟》关于唐蕃使臣往来记事
公元634年至公元846年的213年中，唐蕃之间往来频繁。图为《册府元龟》一书关于元和十五年（820）唐穆宗命宰臣召吐蕃使于中书议事和命高品宴千乘使于吐蕃的记载。

Records in Outstanding Models from the Storehouse of Literature on the exchan-

In the 213 years from 634 A.D. to 846 A.D., there were frequent exchanges between the Tang Dynasty and the Tubo Kingdom. Pictured here are records in Outstanding Models from the Storehouse of Literature about how Tang Emperor Muzong ordered ministers to invite Tubo envoys to discuss official business and dispatched Gao Pindou, an envoy to Tubo in the fifteenth year of Yuanhe period (820 A.D.).

册府元龟

卷九八〇

外臣部

通好

一一五一五

少卿兼御史中丞持節充册立迴紇使其月以衛尉少卿侯幼平兼御史中丞充入吐蕃告册立等使元和四年正月命中官元文政往渤海充弔祭册立使
七月吐蕃遣使來和好
五年五月吐蕃遣使論思煩熱來朝并歸鄭叔矩路泌之柩及叔矩男武延等一十三人叔矩會盟使崔漢衡之從事泌渾瑊之從事貞元初吐蕃背盟所陷凡二十餘年竟不屈節因歿於蕃中至是請和故歸其柩
册府元龜 外臣部 卷之九百八十 十五
六月宰相與吐蕃使語中書令廳蕃使拜階下宰相階還半禮
七月以陝州大都督府左司馬兼通事舍人李錡為鴻臚少卿攝御史中丞持節充入吐蕃使仍賜紫金魚袋太子中舍人吳暈為丹王府長史兼侍御史為之副
七年正月癸未以鴻臚卿張茂宣充人迴鶻使通事舍人張賈副焉
二月吐蕃車道節度論詰都宰相尙綺心兒以書遺鳳翔節度使李惟蘭惟蘭奏獻之

三月命宰臣於中書與吐蕃使議事
七月以京兆府功曹李洵為殿中侍御史充人新羅副使
八年正月命內侍李重晃充渤海册立宣慰使
十一月黔中奏昆明夷請歸其先侵牂牁之地
十一年二月授渤海使國信以歸
五月命中使二人送迴鶻使歸國
十一月以宗正卿李誠兼御史中丞充人迴鶻使
十二年四月吐蕃以贊普卒來告已未以右衛將軍烏重珣兼御史中丞充弔贈吐蕃贊普使
册府元龜 外臣部 卷之九百八十 十六
五月癸亥以右補闕段均為殿中侍御史充弔贈吐蕃使
十三年三月渤海國遣使李繼當等二十六人來朝
十月鳳翔節度使鄭餘慶奏吐蕃遣使脩好
穆宗元和十五年即位八月乙亥命宰臣召吐蕃使於中書議事十月命高品賓千乘使於吐蕃
十月庚午朔以太子中允張賈為太府少卿攝御史中丞持節充入吐蕃答請和好使庚辰命宰臣留吐蕃使於中書議事以鄭王府長史邵同為太府少卿兼御史中丞持節入吐蕃充答請和好使

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公元13世纪 元代 西藏成为中国的行政区

公元13世纪初，蒙古族领袖成吉思汗建立蒙古汗国，西藏僧俗首领开始与汗国通好。公元1247年，萨迦派首领萨班贡噶坚赞携其侄八思巴等赴凉州（今武威），与汗国皇孙阔端会见，商讨西藏归顺蒙古事宜。公元1260年，忽必烈继蒙古汗王，封八思巴为国师，赐玉印，委其掌管西藏政治宗教大权，开创了西藏“政教合一”制度。公元1271年，忽必烈建立元王朝，西藏正式成为中央政府直接管辖的一个行政区。

元朝在中央设宣政院，管理全国佛教及西藏地方军政事务；在西藏设宣慰使司都元帅府，下辖13个万户，官员由中央委任。并在全区清查户口，厘定赋税，设置驿站、兵站、派驻军队。

In the 13th Century A.D. Yuan Dynasty: Tibet Became an Administrative Region of China.

At the beginning of the 13th century, Genghis Khan, a Mongolian chieftain, established the Mongol Empire, and Tibetan secular and religious chiefs began to make contacts with the Khan Empire. In 1247A.D., Sa-pan Kun-dgav-rgyal-mtshan, chief of the Sa-skyapa Sect, together with his nephew vPhags-pa and others, went to Liangzhou (today's Wuwei), meeting with Go-Idan, Genghis Khan's grandson and came to terms regarding Tibet's submission to the Mongols. In 1260 A.D., Kublai came to Khan's throne, and then he conferred the title of "State Tutor" upon vPhags-pa and bestowed upon him a jade seal, ordering him to wield political and religious powers in Tibet. Thus began the system of the "unification of political and religious affairs". In 1271 A.D., Kublai established the Yuan Dynasty, and Tibet officially became an administrative region under the direct jurisdiction of the Central Government.

The Central Government of the Yuan Dynasty set up the Political Council in charge of Buddhist affairs of the entire nation as well as military and political affairs in Tibet. The Yuan Central Government set up the General Office administered by the Pacification Commissions with 13 Wanhus (Khri-skor, one Wanhua stands for ten thousand households) under its jurisdiction and appointed all officials. And the census was conducted; the standards of tax and corvee were established; post stations and army service stations were set up and troops were dispatched within the territory of Tibet.

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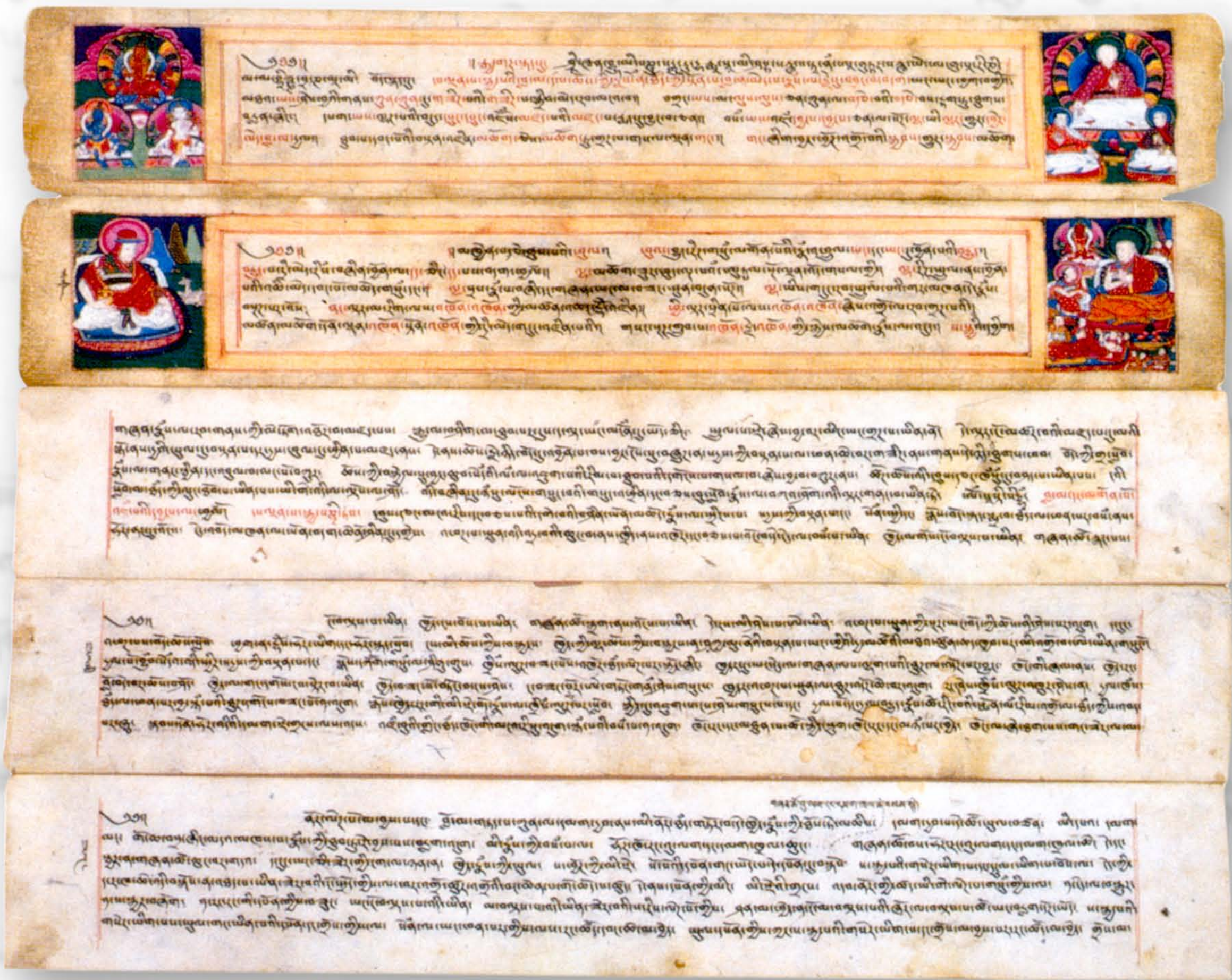
归属元朝
任命官员

萨迦派首领贡噶坚赞像

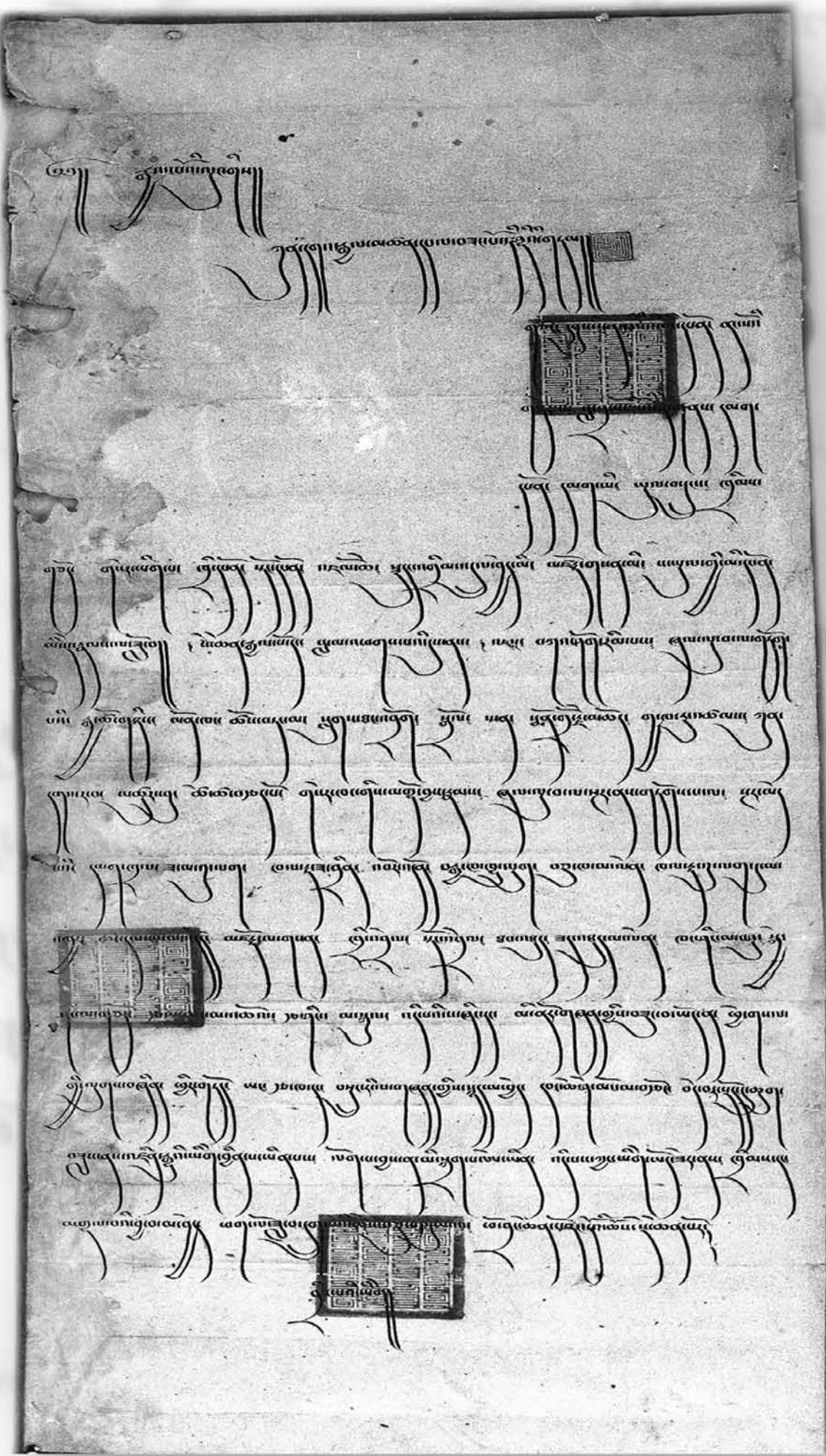
贡噶坚赞是藏传佛教萨迦派第四世祖师，西藏历史上著名的政治家和学者。由于学识渊博，通达五明，被尊称为“萨迦班智达”（简称萨班，意为萨迦派大学者）。公元1246年曾携其侄八思巴、恰那多吉赴凉州与阔端会见，商讨西藏归顺蒙古事宜。1247年，他写信给乌斯藏（西藏）僧俗首领，以身说法，劝说他们接受蒙古统治。此信得到藏族僧俗各界的欢迎和遵行，对西藏归入中国版图，元朝统一西藏起了重要作用。

Kun-dgav-rgyal-mtshan, chief of the Sa-skyapa Sect

Kun-dgav-rgyal-mtshan was the forth forefather of the Sa-skyapa Sect of Tibetan Buddhism as well as a renowned religious politician and scholar in history of Tibet. He was knowledgeable and proficient in Five Kinds of Greater Knowledge, so he was respectfully called "Sa-pan Pandit" (abbreviated as Sa-pan, meaning a great scholar of the Sa-skyapa Sect). In 1246 A.D., he led his nephew Phyang-na-rdo-rje to Liangzhou to meet with Go-Idan, coming to terms regarding Tibet's submission to the Mongols. In 1247 A.D., he wrote a letter to Tibetan religious and secular chiefs in dBus-gtsang, persuading them to submit to the Mongols. This letter was welcomed and observed by them, and it played an important role in the incorporation of Tibet into the territory of China as well as the unification of Tibet by the Yuan Dynasty.



贡噶坚赞写给乌斯藏僧俗首领的信，此信又称“萨班致蕃人书”
The letter written by Kun-dgav-rgyal-mtshan to Tibetan religious and secular chiefs. It is also called *Sa-pan's letter to Tibetans*



贡噶坚赞给乌斯藏等宣慰使司所属官员的训令
Order issued by Kun-dgav-rgyal-mtshan to officials of dBus-gtsang Pacification Commissions

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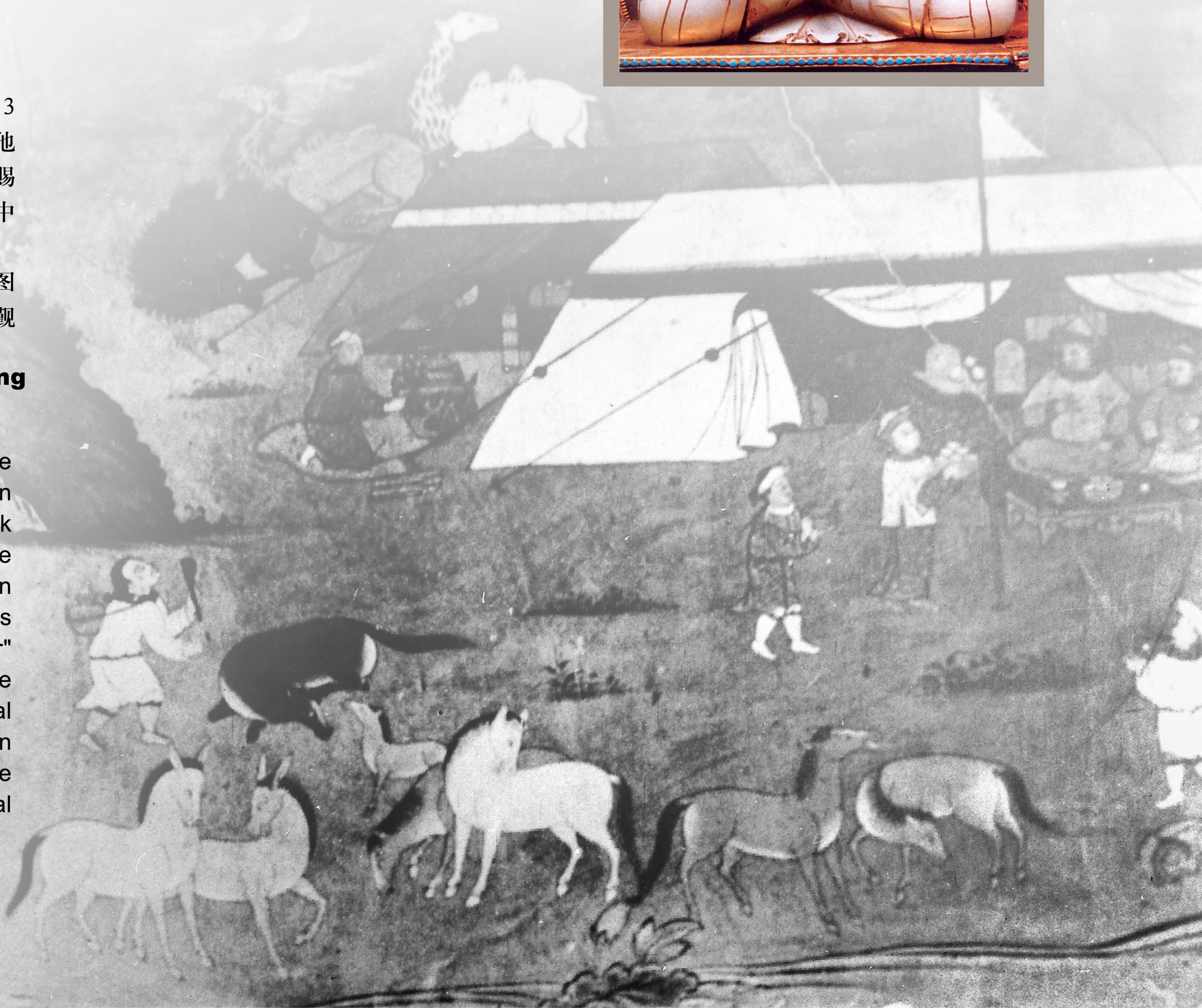


八思巴玉雕像
Jade sculpture of the fifth forefather of
the Sa-skyapa Sect vPhags-pa

八思巴觐见忽必烈图（壁画）

八思巴是萨迦派第五世祖师。公元1253年，元世祖忽必烈攻四川云南前，召请他于军中相见。公元1260年，封为国师，赐玉印，以国师身份统领天下释教，成为中央政权中的一位高级官员。公元1270年，因创八思巴文字有功，被晋封为帝师。图为西藏日喀则扎什伦布寺内描绘八思巴觐见忽必烈的壁画。

Mural depicting vPhags-pa's paying homage to Kublai (from Tashilhunpo Monastery, Shigatse of
vPhags-pa was the fifth forefather of the Sa-skyapa Sect. Before Kublai, Yuan Emperor Shizu, was ready to attack Sichuan and Yunnan in 1253 A.D., he invited vPhags-pa to meet with him in an army camp. In 1260 A.D., vPhags-pa was conferred upon the title of "State Tutor" and bestowed upon a jade seal. He became a senior official in the Central Regime, who dealt with Buddhist affairs in a capacity of State Tutor. In 1270 A.D., he was conferred upon the title of "Imperial Tutor", for he initiated the script.



归
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归属元朝任命官员



元朝皇帝赐给八思巴的右旋海螺，现供奉在萨迦寺内。Conch with spirals running to the right bestowed upon vPhags-pa by Yuan Emperor. It is now enshrined in Sa-skya Monastery.

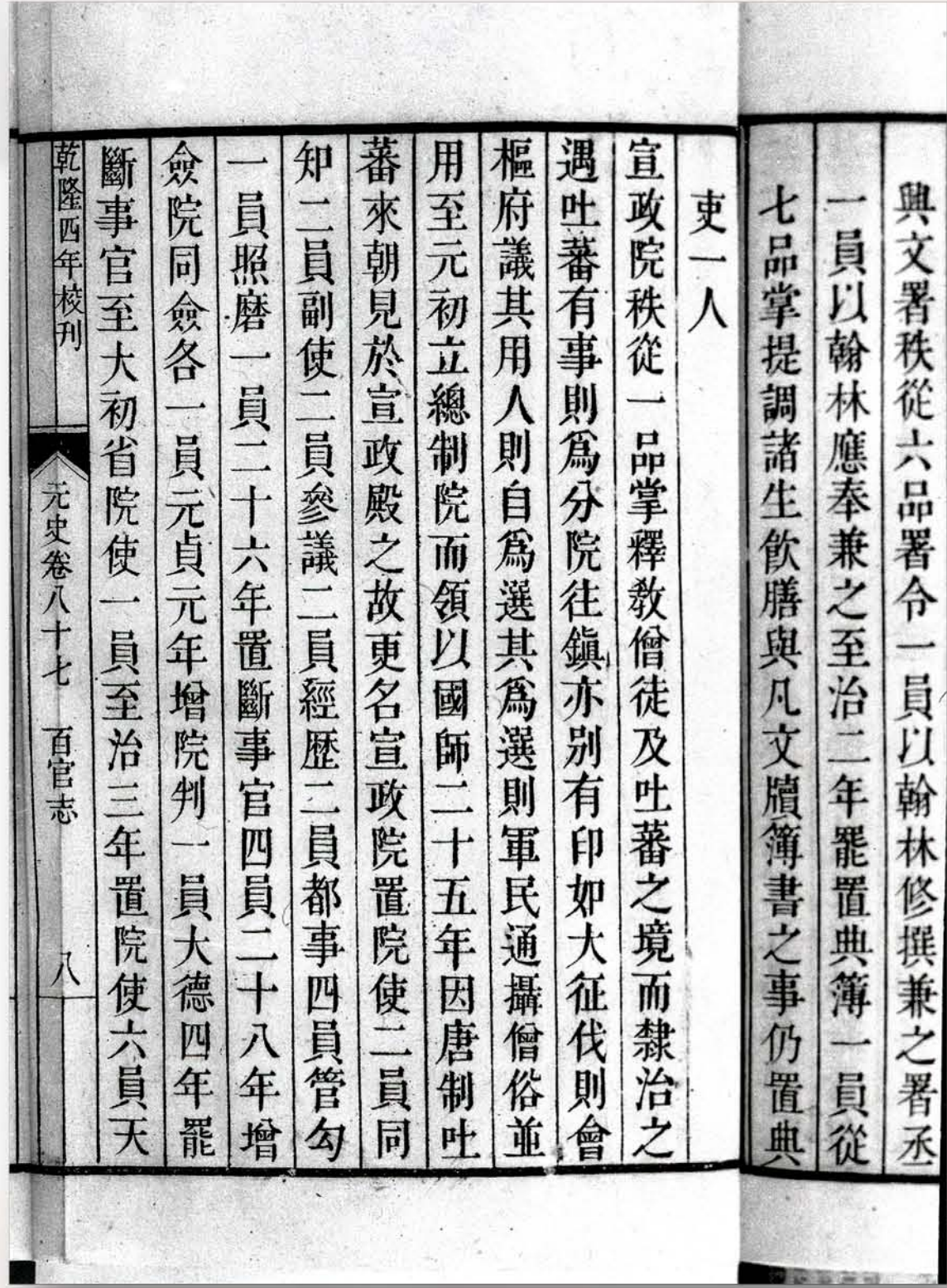


《元史》关于设宣慰使司和13万户的记载

元世祖忽必烈在西藏设立乌斯藏、纳里速古鲁孙三路宣慰使司都元帅府，下设13个万户，确定萨迦为13个万户之首，并在萨迦设置一名“本钦”管理13个万户。“本钦”、万户长等官员都由帝师推举，中央任命。西藏正式成为中国的行政区域，中央政权认可的政教合一组织形式自此形成。图为《元史》一书关于设立三路宣慰使司都元帅府和13万户的记载。

Records in History of the Yuan Dynasty on establishing the Pacification Commissioners General Office and 13 Wanhus

By order of Kublai, Yuan Emperor Shizu, the Pacification Commissioners General Office with Three Regions of dBus, gTsang and mNgav-ris was set up. It placed 13 *Wanhus* under its jurisdiction, and established Sa-skya as their head. dPon-chen (chieftain) was appointed in Sa-skya, who administered 13 *Wanhus* Such officials as dPon-chens and heads of *Wanhus* were recommended by Imperial Tutors and granted by the Central Government. From then on, Tibet officially became an administrative region, and the system of the unification of political and religious affairs, authorized by the Central Government, came into being.



《元史》关于中央政府设立宣政院的记载

公元1264年，元世祖忽必烈在中央设立掌管全国佛教事务和西藏地方行政事务的机关——总制院。公元1288年改总制院为宣政院。

Records on setting up the Political Council by the Central Government

In 1264, Kublai, Yuan Emperor Shizu, set up the General Council in charge of Buddhist affairs in the entire nation as well as local administrative affairs in Tibet. In 1288 A.D., it was changed into the Political

1. 佑主法王八思巴罗追坚赞 (vgro 巴的侄孙, 公元一三一五——一三二七年任 mgon chos rje vphags pa blo gros rgyal 元仁宗普额写, 元英宗格坚, 元泰定帝也孙铁 mtshan, 1235—1280), 公元一二六〇—— 木儿的帝师, 二七〇年任国师, 一二七〇——一二八〇年 任元世祖忽必烈的帝师。	9. 旺出儿监藏 (dbang phyug rgyal mtshan), 《元史·释老传》说他公元一三二 三——一三二五年任元泰定帝也孙铁木儿的 帝师, 藏文史籍中未见记载, 很可能是第八任 弟, 公元一二七六——一二七九年任元世祖 帝师贡噶洛追坚赞贝桑布不在北京时的代理 人, 其事待考。
3. 达玛巴拉 (旧译答儿麻八剌吉 塔, dharma pa la rakashi ta, 列思八冲纳思监藏班藏卜, kun dgav legs 1268—1287), 八思巴弟恰那多吉之子, 公元 一二八六——一二八六年任元世祖忽必烈的 帝师。	10. 贡噶需必迥乃坚赞贝桑布 (旧译公哥 塔, dharma pa la rakashi ta, 列思八冲纳思监藏班藏卜, kun dgav legs 1268—1287), 八思巴弟恰那多吉之子, 公元 一二八六——一二八六年任元世祖忽必烈的 帝师。
4. 意希仁钦 (旧译亦提思连其, ye shes rin chen, 1249—1285), 八思巴的弟子, 公元 一二八六——一二九一年任元世祖忽必烈的 帝师。	11. 仁钦扎西 (旧译赞其特刺失思, rin chen bkra shis), 公元一三二九年起任帝 师, 《元史·释老传》所列帝师至此为止。藏 文史籍中未见关于他的记载, 可能是临时 代理, 到一三三二年就卸任了。
5. 扎巴俄色 (旧译乞刺斯八转节 儿, grags pa vod zer, 1246—1303), 八思巴 的侍从, 公元一二九一——一三〇三年任元 世祖忽必烈, 元成宗完泽写的帝师。	12. 贡噶坚赞贝桑布 (旧译公哥儿监藏班 藏卜, kun dgav rgyal mtshan dpal bzang po, 1310—1358), 八思巴的侄孙, 公元一三 二九——一三五八年任元顺帝妥懽帖睦尔的 帝师。
6. 仁钦坚赞 (旧译赞其监藏, rin chen bkra shis), 第四任帝师意 希仁钦之弟, 曾被元世祖忽必烈任命为萨迦 细脱喇章的法台, 公元一三〇三——一三〇 五年任元成宗完泽写的帝师。	13. 喇钦索南洛追 (bla chen bsod nams blo gros, 1332—1362), 八思巴的侄曾孙, 汉 文史籍未见记载, 《萨迦世系史》说他曾任 帝师, 似应为公元一三五八——一三六二年 任元顺帝妥懽帖睦尔的帝师。
7. 桑结贝 (sangs rgyas dpal, 1267—1314), 第五任帝师扎巴俄色之侄, 曾 任萨迦寺住持, 公元一三〇五——一三一四 年任元成宗完泽写, 元武宗海陵, 元仁宗普额 写的帝师。	14. 喃加巴藏卜 (nam rgyal dpal bzang po) 元末于公元一三六二年后任帝 师, 入明后受封为“炽盛佛国国师”, 见于汉文 罗思监班藏卜, kun dgav blo gros rgyal mtshan dpal bzang po, 1299—1327), 八思 巴的侄孙。

元朝所封历辈帝师图表

帝师是元朝中央的重要职官。从公元1270年八思巴受封帝师开始，直至元朝灭亡，历代皇帝都封有帝师，共计14代。**Chart of Imperial Tutors of successive generations granted by the Yuan Court** Imperial Tutors were major official positions in the Yuan Central Government. Emperors of successive generations all granted "Imperial Tutors" (altogether 14 generations), which lasted from 1270 A.D. when vPhags-pa was conferred upon the title of "Imperial Tutor" to the collapse of the Yuan

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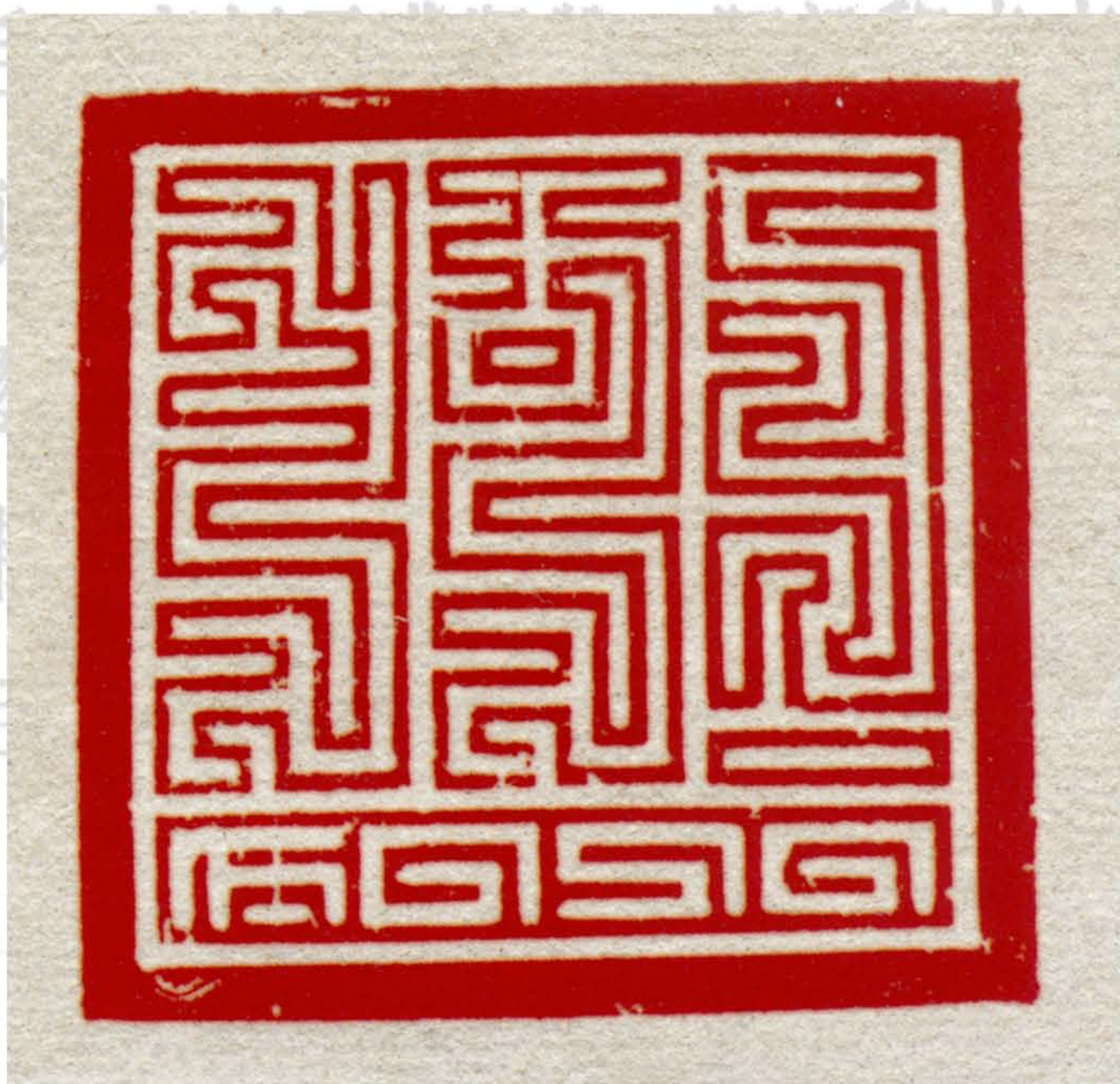
(《元史》卷十七，本纪第十七，世祖十四。)

桑杰贝帝师印

桑杰贝（1267——1314），是元朝第七代帝师。这是元朝中央颁赐的桑杰贝帝师印。

Seal of Sang-rje-dpal (1267-1314 A.D.)

Sang-rje-dpal was the seventh generation of Imperial Tutor, who was bestowed upon the seal by the Yuan Central Government.



白兰王印

印文为八思巴文。公元1246年，恰那多吉随萨班·贡噶坚赞到凉州与阔端会见之后留在内地。忽必烈将墨卡顿公主嫁给他。封他为白兰王（驸马的尊号），赐金印。恰那多吉是全藏及萨迦派中最早受封王爵的人。

Seal of Prince Bailan (Pavi-lend-bang) with inscriptions in the vPhags-pa script

In 1246 A.D., together with Kun-dgav-rgyal-mtshan, Phyag-na-rdo-rje went to Liangzhou to meet with Go-Idan. After that, he stayed in the mainland. Kublai married Princess Mo-kha-dun to him, conferring upon him the title of "Prince of Bailan" (honorific title of an emperor's son-in-law) and bestowing upon him a gold seal. Phyag-na-rdo-rje was the first who was granted as a Duke in the Sa-skya-pa Sect as well as in the entire Tibet.

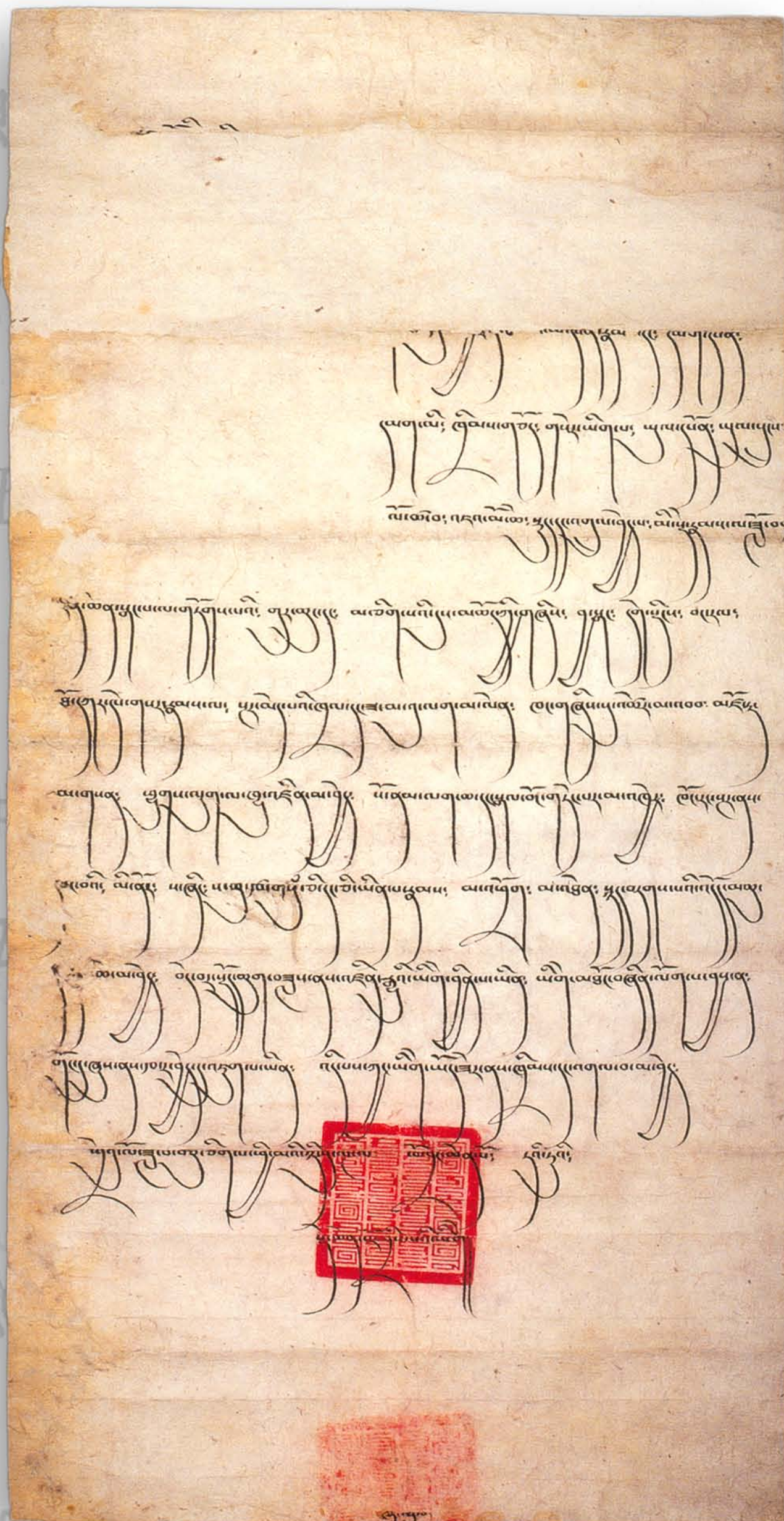
清查户口
阿宝（即所）弥林（即藏）来朝乌思、藏，欲清查民户（即户）土地之数。①以户（即户）为计算单位。他若不属万户、千户之农民及牧民（即牧民），吐蕃上部之纳里速古鲁孙及南方各地均不在清查之列。所清查者乌思、藏及其他万户所属户数如下：
拉塘南部（即藏）（万户），一千九百九十户；
拉塘北部（即藏）（万户），二千二百五十户；
出密（即藏）万户，三千零三户；
抄鲁（即藏）万户，三千八百九十二户。
其次则为降卓（即藏）（万户），二千二百五十户。下说“雷卜”十六个，共计七百五十户。
乌思（前藏）民户数如下：
必里公（即藏），即止贡）合农民及牧民共三千六百三十户；
捺里八（即藏），即蔡巴）三千七百户；
伯木古鲁巴（即藏），即帕竹）二千四百三十八户；
牙里不藏思八（即藏），即亚桑巴）三千户；
加麻瓦（即藏）札由瓦（即藏）共五千九百户而各有其半；
思答笼制（即藏），即达垅）五百户；
益以拉竹（即藏）等处散居者千四百户。
此为乌思藏清查户口之始。②
(译自《五世达赖喇嘛传》，拉萨版，20—21叶。)

注：①元世祖忽必烈派官赴乌思、藏地方清查户口，事在至元五年戊辰（1268年）。
②据八思巴1252年所写的两封书信，蒙哥在汗位时已派人到乌思藏清查户口，并由八思巴派人协助。

公元1268年，元世祖忽必烈派阿衮、弥林等三位官员到西藏进行精确的人口调查。这次人口调查对于建立西藏地方行政体系以及安排驿站供应，起了决定性作用。图为《五世达赖喇嘛传》关于人口调查的记载。

In 1268, the Yuan Emperor Shizu (Kubai Khan) sent Akon, Miling and other officials to carry out an accurate census in Tibet. Their investigation played a decisive role in the later establishment of the local Tibetan administrative system and the setting up of a series of post-staging stations. The picture is the record of the Fifth Dalai Lama

about the ce-n-sus in Tibet.



桑杰贝帝师颁给仁钦岗巴的法旨
Decree by Imperial Tutor Sang-rje-dpal to Rin-chen-sgang-pa

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公元14—17世纪

明王朝对西藏地方的管理

明朝基本沿袭元朝管理西藏的制度，在西藏设立乌斯藏行都指挥使司、俄力思军民元帅府，完善了从指挥使、宣慰使到万户、千户、百户各级的职权，官员均由中央任命。同时对西藏各教派采取多封众建政策，先后封萨迦派首领为“大乘法王”、噶玛噶举派首领为“大宝法王”、格鲁派首领为“大慈法王”，此外还封灌顶国师、赞善王、护教王、阐教王等。朝贡是明王朝对西藏实施的另一项羁縻政策，以此体现西藏与中央政治上的隶属关系。同时通过朝贡和回赐，互通有无，促进西藏经济文化的发展和同内地的交流。

From the 14th Century to the 17th Century A.D. Ming Dynasty: It Exerted the Administration over Tibet.

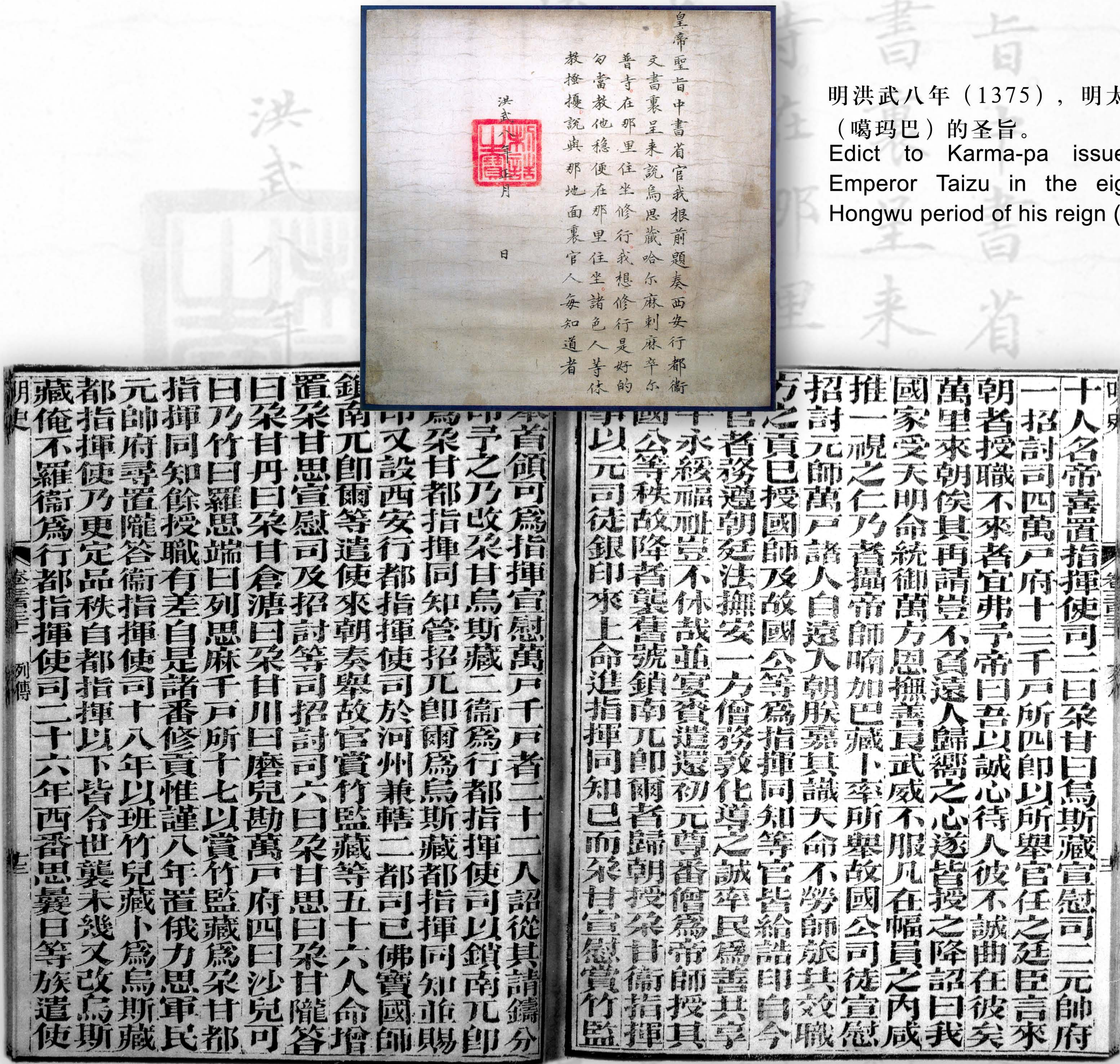
Basically following the policies of administering Tibet implemented by the Yuan Dynasty, the Ming Dynasty established dBus-gtsang Commanding Office and mNgav-ris Military and Civilian General Office in Tibet, which bettered commanding powers of different levels, such as commanders, commissioners, and heads of *Wanhus*, *Qianhus* (one thousand households) and *Baihus* (one hundred households). The Central Government not only appointed all officials, but also adopted a policy of conferring titles upon many leaders of various religious sects and having them jointly participate in the affairs of governing Tibet. It successively conferred the titles of "Great Vehicle Prince of *Dharma*" upon the chief of the Sa-skyapa Sect; "Great Treasure Prince of *Dharma*" upon the chief of the Karma-bkav-brgyud-pa Sect and "Great Compassion Prince of *Dharma*" upon the chief of the dGe-lugs-pa Sect. In addition, it also conferred the titles of "State Initiation Tutor", "Promotion Prince of Virtue", "Guardian Prince of Doctrine", "Assistant Prince of Doctrine" and others. Paying tributes to the Court was another policy of tribute-related trade implemented by the Ming Dynasty, which showed the political affiliations of Tibet with the Central Government. Paying tributes to the Court and receiving rewards not only helped supply each other's needs, but also promoted the development in economy and culture of Tibet as well as exchanges with the mainland.

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沿袭元制
调整机构



明洪武八年（1375），明太祖给哈尔麻（噶玛巴）的圣旨。
Edict to Karma-pa issued by Ming Emperor Taizu in the eighth year of Hongwu period of his reign (1375 A.D.)

《明史》关于西藏地方行政和军事机构的记载
明朝设置西安行都指挥使司于河州（今甘肃临夏），下辖乌斯藏、朵甘和河州三卫，管理整个藏区。后来乌斯藏卫升为乌斯藏行都指挥使司，管理西藏。图为《明史》关于西藏地方行政和军事机构的记载。

Records in History of the Ming Dynasty on setting up local administrative and military setups in Tibet
The Ming Dynasty established the Commanding Office of Xi'an Temporary Capital in Hezhou (today's Linxia of Gansu) with dBus-gTsang, mDo-khams and Hezhou Commanding Offices under its jurisdiction, which administered the entire Tibetan-inhabited regions. And later on, dBus-gTsang Commanding Office was promoted into dBus-gTsang Commanding Office of the Temporary Capital, governing Tibet.

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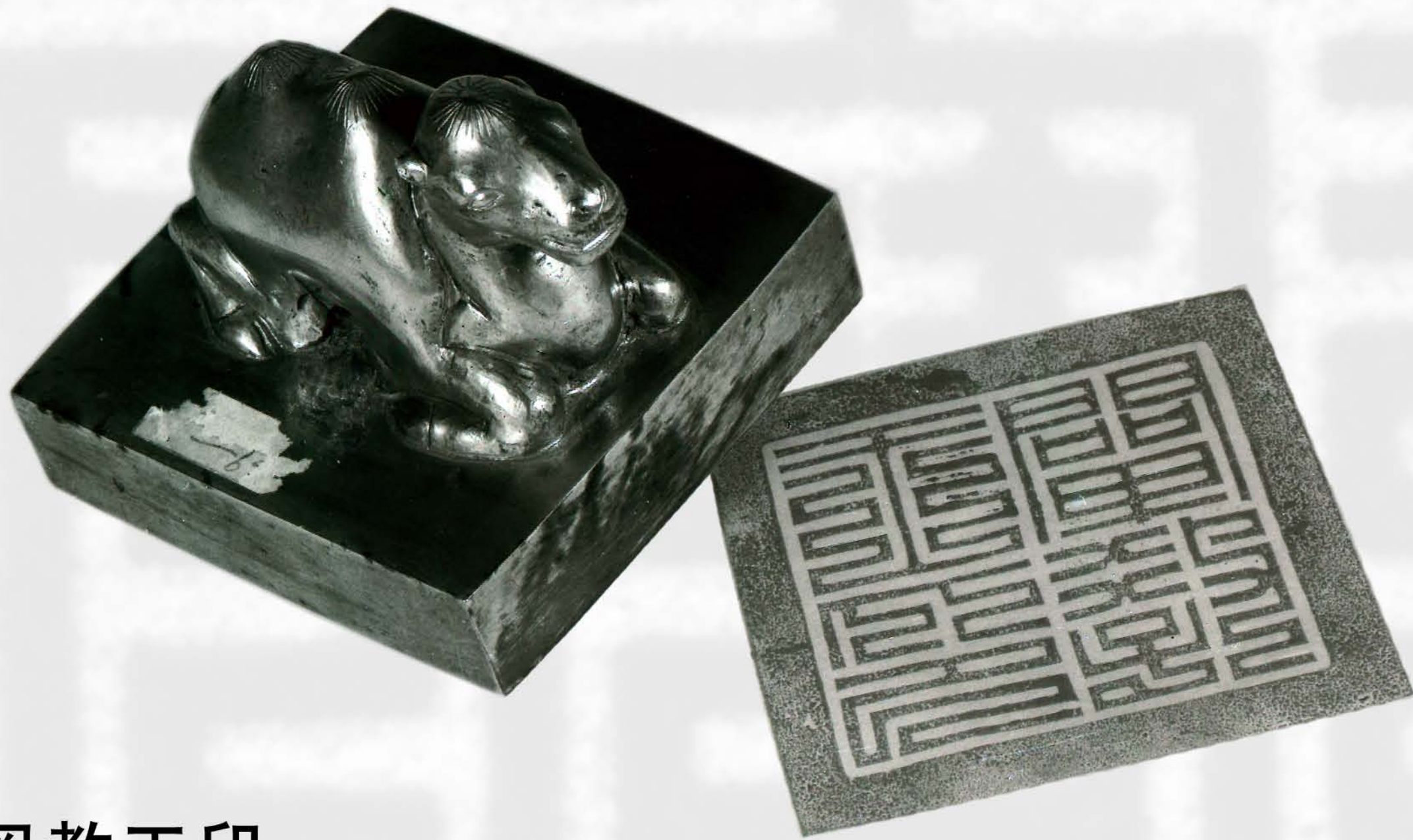


如来大宝法王之印

大宝法王是明朝封授的三大法王之一。永乐五年（1407）明成祖赐封噶玛噶举教派的第五世活佛哈立麻（噶玛巴）为“如来大宝法王西天大善自在佛”，赐印诰。此后，历世噶玛巴黑帽系活佛都被明朝封为“大宝法王”，地位高于大乘、大慈法王，成为当时藏传佛教领袖人物的最高封号。

Seal of Tathagath Great Precious Prince of Dharma

Tathagath Great Precious Prince of Dharma was one of the Three Major Princes of Dharma. In the fifth year of Yongle (1407 A.D.), Ming Emperor Chengzu conferred the honorific title of "Tathagath Great Precious Prince of Dharma" upon Karma-pa, the fifth Rin-po-che of the Karma-bkav-brgyud-pa Sect and bestowed upon him a seal. From then on, Rin-po-ches of Karma-pa Black Hat Sect of successive generations were all conferred upon the title of "Great Precious Prince of Dharma", who was higher in status than Great Vehicle Prince of Dharma and Great Compassion Prince of Dharma. It was the highest honorific title among leading figures of Tibetan Buddhism.



阐教王印

永乐十一年（1413）明成祖封止贡噶举派僧人领真巴儿吉监藏为阐教王，赐印诰。此后这一封号由其子孙承袭，直到16世纪。

Seal of Assistant Prince of Doctrine

In the eleventh year of the Yongle period (1413 A.D.), Ming Emperor Chengzu conferred the title of "Promotion Prince of Virtue" upon Rin-chen-dpal-skyin-rgyal-mtshan, a monk of the vBri-gong bKav-brgyud-pa Sect and bestowed upon him a seal. This title was succeeded by his descendents till 16th century A.D.

多封众建 朝贡羈縻

未嘗救卿所議良是其著為令○湖廣襄陽府知府干璠九年
秩滿命陞休一級再任三年以巡撫都御史王恕奏保也○丙
寅發銀四萬兩賑濟鳳陽徐州饑民從戶部請也○丁卯各密
地面遣使臣谷的馬黑麻等來貢禮部議谷密貢馬纔二十疋
而使臣來者三百六十餘人皆欲給賞今歲饑民困以有限之
府庫供無益之遠夷請會官議處可以經久長行者從之○戶
部言鎮江浙諸處旱澇相繼難以賑濟然國家財賦仰給東
南歲運京儲四百餘萬石今罹災傷優免數多未歲先運必有
不足請以淮浙等處官鹽二百七十萬引酌量米價定擬則例
廣募商人於淮安徐州德州水次倉分中納俟未歲斟酌道里
遠近分撥官軍之運庶民不困於凶年而國用亦無所損矣制
可○戊辰定烏思藏番僧三年一貢制禮部奏宣德正統間番

《明实录》关于规定乌斯藏番僧三年一贡的记载

朝贡是明朝对西藏政教首领实施的一项羈縻政策，藉以体现政治上的从属关系。图为《明实录》关于规定乌斯藏番僧三年一贡的记载。

Records in Imperial Records of the Ming Dynasty on regulations about paying tributes every three years by dBus-gTsang monks

Asking Tibetan political and religious to pay tributes to the Court was a policy of tribute-related trade implemented by the Ming Dynasty, which showed the subordinate relation in political affairs.

西藏历史与封建农奴制

The History of Tibet and the Feudal Serfdom in Old Tibet

西藏历史

The History of Tibet

多封众建
朝贡羁縻

大慈法王唐卡像

大慈法王是明朝的三大法王之一。是宣德九年（1434）明宣宗封授给宗喀巴弟子释迦意希的。全称为“万行妙明真如上胜清净般若弘照普应辅国显教至善大慈法王西天正觉如来自在大圆通佛”，简称大慈法王。

Thang-ka depicting Great Compassion Prince of Dharma

Great Compassion Prince of *Dharma* was one of the Three Major Princes of *Dharma* in the Ming Dynasty. In the ninth year of Xuande period (1434 A.D.), Ming Emperor Xuanzong conferred the title of "Great Compassion Prince of *Dharma*" upon Sakya-yes-shis, disciple of Tsong-kha-pa.



嘉靖四十一年五月二十日奉天诰命

明朝先后封授了三大法王和其他诸王，其中的阐化王是永乐四年（1406），明成祖封授给帕竹噶举地方政权的首领吉刺思巴监藏巴藏卜（扎巴坚赞）的，后来世代承袭。这是明世宗颁降给札思巴札失坚参的诰命，因其父“年老有疾不能管事，特命尔袭授阐化王之职尔”。

Decree issued on the twelfth day of the fifth month of the forty-one year of Ming Emperor Jiajing's reign

The Ming Court successively granted the Three Major Princes of *Dharma* and other princes, among whom the title of "Promotion Prince of Virtue" was conferred upon Grags-pa-rgyal-mtshan, chief of the Phag-grub-bkav-brgyud Local Regime, and the title was succeeded from generation to generation. In the decree issued in the fourth year of Yongle period (1406 A.D.), Ming Emperor Shizong conferred the title of "Promotion Prince of Virtue" upon Grags-pa-bkra-shis-rgyal-mtshan, for "your father was both old and ill, so it is my order that you succeed the title."

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公元17—20世纪 清王朝 全面加强对西藏的施政管理

清王朝对西藏的治理进一步加强。公元1652年，五世达赖喇嘛进京朝觐，次年顺治皇帝封他为“西天大善自在佛所领天下释教普通瓦赤喇坦喇达赖喇嘛”，赐以金册、金印。公元1713年，康熙皇帝封五世班禅为“班禅额尔德尼”，赐以金册金印。自此清中央政府正式确定了他们在西藏的政治、宗教地位和权利。历世达赖、班禅由中央册封，遂成定制。公元1727年，西藏设置驻藏大臣，由朝廷直接派员代表中央监督西藏事务。公元1751年，中央在西藏建立西藏地方政府——噶厦。公元1793年，清朝颁布《钦定藏内善后章程》，对西藏地方的人事、行政、财政、军事、外事等各方面作了明确具体规定，还特别创立“金瓶掣签”制度，由中央掌握确认达赖、班禅及西藏其他各大活佛转世灵童的大权。

From 17th Century to 20th Century A.D. Qing Dynasty: It strengthened Overall Administration over Tibet.

The Qing Dynasty strengthened its overall administration over Tibet. In 1652 A.D., the Fifth Dalai Lama went to Beijing to pay homage, and the following year, Emperor Shunzhi conferred upon him the title of "Dalai Lama, Buddha of Great Compassion in the West, Leader of the Buddhist Faith beneath the Sky, Holder of the *Vajra*" and bestowed upon him a gold album and a gold seal. In 1713 A.D., Emperor Kangxi conferred upon the Fifth Panchen the title of "Panchen Erdeni" and bestowed upon him a gold album and a gold seal. Since then, the Central Government officially established their political and religious positions as well as privileges in Tibet. And it became a convention that Dalai Lamas and Panchen Lamas of successive generations were conferred and granted by the Central Government. In 1727 A.D., Ambans (resident officials in Tibet) were dispatched to Lhasa and officials were directly sent by the Court to supervise all affairs in Tibet. In 1751 A.D., authorized by the Central Government, the bKav-shag (the local government of Tibet) was established. In 1793 A.D., the Qing Government issued *Twenty-nine-Article Ordinance for the More Efficient Governing of Tibet*, making definite and concrete stipulations on assignment of personnel, and administrative, financial, military and foreign affairs. The method of drawing lots from a gold urn to confirm reincarnated soul boys was initiated. As a result, the Central Government controlled the confirmation of the reincarnated soul boys of Dalai Lamas, Panchen Lamas and major Rin-po-ches in various places of Tibet.