

# 西藏历史与封建农奴制

The History of Tibet and the Feudal Serfdom in Old Tibet



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## 前 言

## Preface

西藏地处中国西南边陲，地域辽阔，风光绮丽，物产丰富，历史悠久。自古以来，西藏就是中国领土的一部分，西藏人民与祖国各族人民很早就结成了荣辱与共、休戚相关的密切关系。1951年西藏和平解放。1959年在平息叛乱后进行民主改革，废除了长期阻碍西藏经济社会发展的封建农奴制度。

西藏的和平解放和社会变革，是历史发展的必然趋势。

本展览分为西藏历史和西藏封建农奴制两个部分。通过珍贵的历史文献、图片和100余件文物，分别介绍西藏地方与祖国各历史时期的关系和中央政府在西藏的施政与管理；介绍1959年前西藏封建农奴制度的基本情况。

Located in the southwestern border area of China, Tibet has a vast territory, wonderful scenic views, an abundance of produce and a long history. Since ancient times, Tibet has been a part of the Chinese territory. And Tibetans maintained intimate relations with other nationalities in its motherland in the early stage and shared weal and woe as well as joys and sorrows with them. Tibet was peacefully liberated in 1951. After the armed rebellion was put down in 1959, the Democratic Reform was carried out, abolishing the feudal serfdom that had hindered the economic and social development in Tibet for a long time. The peaceful liberation of Tibet and the social transform in Tibet is an inevitable trend of the historical development.

This exhibition contains two parts of the history of Tibet and the feudal serfdom in old Tibet. Some precious historical documents, photos, materials and over 100 pieces of cultural relics respectively introduce the relations between Tibet and its motherland in various periods, the Central People's Government's administration and management over Tibet and the basic situation of the feudal serfdom in Tibet before 1959.



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# 西藏历史

The History of Tibet





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政教合一、等级森严的社会



旧西藏地方政府中的贵族官员  
Aristocratic officials in the local government of old Tibet



拉萨的贵族  
Aristocrats in Lhasa



贵族泽仁的住房  
An aristocrat named Tshe-ring's house



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The Feudal Serfdom in Old Tibet

农奴主对生产资料的占有



农奴主豪华奢侈的生活用具

A serf owner's splendid and luxurious utensils for daily use



农奴主华丽的服饰

A serf owner's resplendent costume and adornments



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藏军是旧西藏地方政府的武装部队，其最高指挥机关称“玛基列空”，总司令官称“玛基”。藏军平时军纪败坏，勒索钱财，无恶不作，群众把他们和天灾、瘟疫并称为“三害”。图为经英国训练的藏军。

“Tibetan army” referred to the armed forces of the local government of old Tibet. Its highest commanding unit was called dMag-spyi-las-khung and the commander in chief was named dMag-spyi. This degenerate army often violated military disciplines, extorted money and committed all sorts of crimes. Therefore, the masses generally called natural disasters, pestilences and this army “Three Calamities”. Above picture was Tibetan troops drilled by the British.



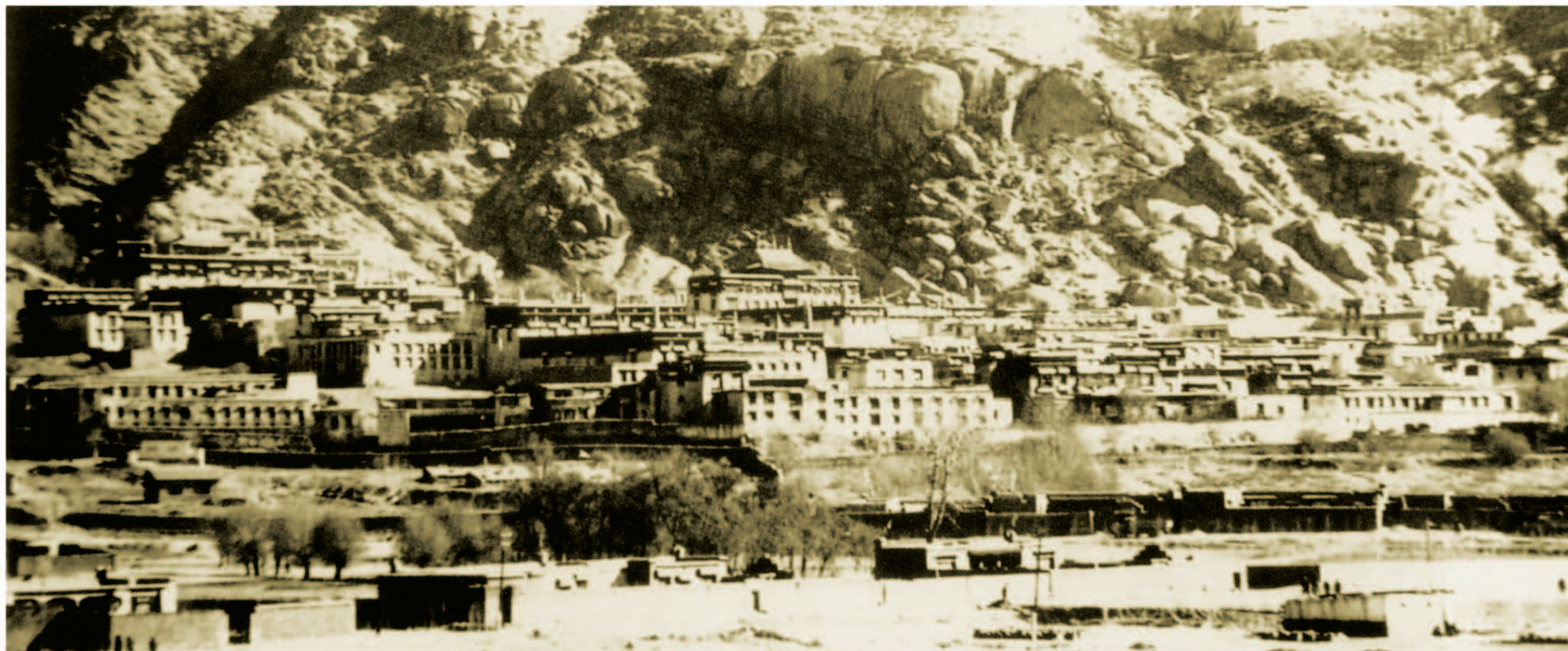
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藏传佛教格鲁派寺院组织是旧西藏封建农奴制社会巨大的领主集团，20世纪中期西藏住寺僧尼人数占总人口的10%以上。在达赖喇嘛的统领下，拉萨甘丹寺、哲蚌寺和色拉寺三大寺堪布直接参加噶厦（西藏地方政府）会议，具有地方政府的最高决策权和一系列封建特权。经济上，到1959年以前，寺院和上层僧侣所占耕地占西藏全部耕地的36.8%，并占有大量的牧场、牲畜和农奴，聚敛了大量的社会财富，成为西藏三大领主重要的组成部分。图为20世纪50年代以前的色拉寺全景。

The Tibetan Buddhist monastic organization of the dGe-lugs-ps Sect was a huge feudal lords cliques under the feudal serfdom in old Tibet. In the mid-20th century, the number of monks and nuns living in monasteries, was accounted for more than 10% of the total population. Led by Dalai Lama, the abbots (mKhan-po) from the three major monasteries of dGav-Idan Monastery, vBras-spungs Monastery and Se-ra Monastery directly attended the enlarged meetings held by the local government of Tibet (bKav-shag), and were provided with the supreme decision-making power and a series of feudal privilege of the local government of Tibet. Economically, prior to 1959, monasteries and high-ranking lamas occupied 36.8% of the total cultivated land in Tibet and possessed numerous gazing land, domestic animals and serfs. They amassed a great quantity of social wealth, constituting the major component of the three major feudal lords in Tibet. Above picture was the panorama of Se-ra Monastery before 1950s.



寺院中的喇嘛齐集广场

Lamas gathering in the square in front of a monastery



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原始落后的生产方式



山南错那地区落后使用木棍和铁锄翻耕土地。

Wooden sticks and iron hoes used in ploughing in mTsho-sna of Lho-kha



农奴在烈日下收割青稞

Serfs harvesting barley in the burning sun



农奴使用原始落后的生产工具在田间劳动

Serfs laboring in the fields with primitive and backward production tools



落后的交通运输工具。图为阿里地区群众用羊驮运食盐及粮食。

Backward transportation. Pictured here are people from mNgav-ris Region using pack sheep to carry salt and grains



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农奴主对生产资料的占有



达赖封赐农奴主拉鲁庄园、土地的封文

A certificate from Dalai Lama on bestowing Lha-klu Manor and land upon a serf-owner



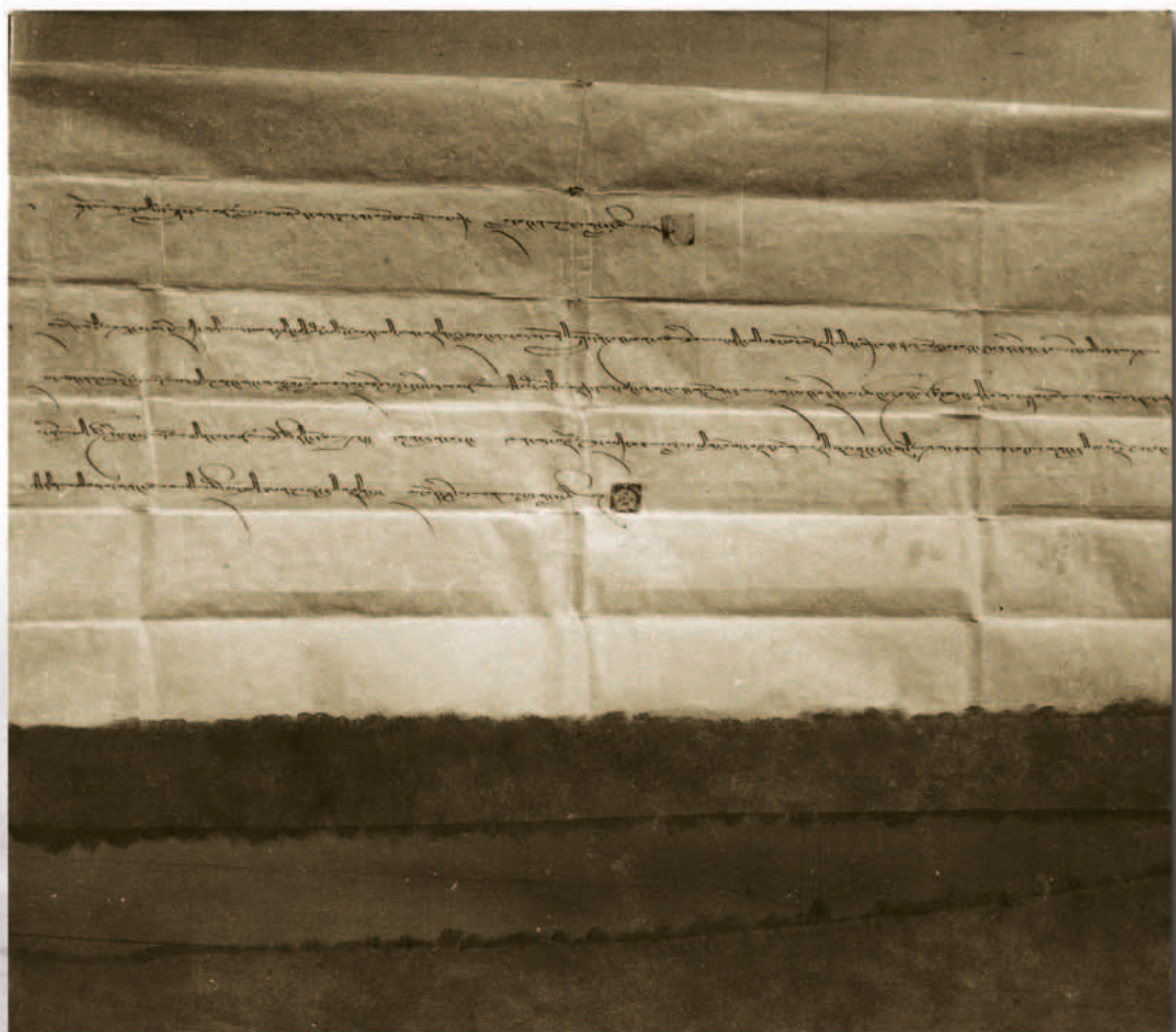
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农奴主对农奴人身的占有



贵族德格将农奴扎西、次仁卓玛等10人和两个孩子一起转送给哲蚌寺的文契

A contract from a noble named sDe-dge, who transferred serfs named bKra-shis, Tshe-ring-sgrol-ma and other 8 persons as well as 2 children to vBras-spungs Monastery

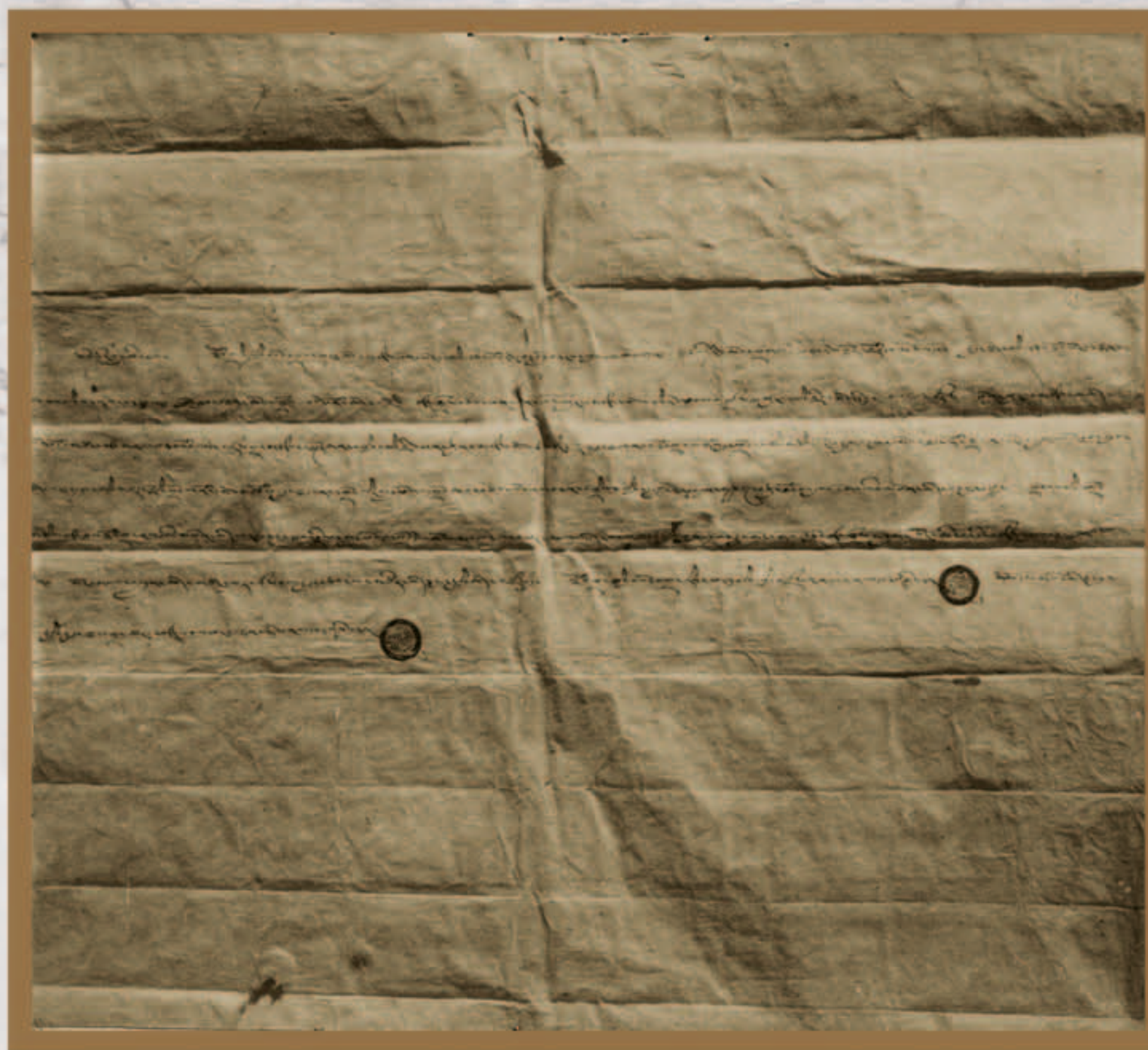


当作陪嫁的农奴荣果拉姆

Rong-khu-lha-mo, a serf as a dowry

农奴被随意买卖的文契。其中注明农奴可被农奴主随意买卖、转让和抵押。这是朗杰寺洛桑品措等三人与大昭寺格桑等四人相互交换的文契。

Serf-owners could buy or sell, transfer or mortgage serfs at will. This is an exchange contact between Lho-bzang-phun-tshogs with other two persons (rNam-rgyal Monastery) and bsKkal-bzang with other four persons (Jo-khang Temple)





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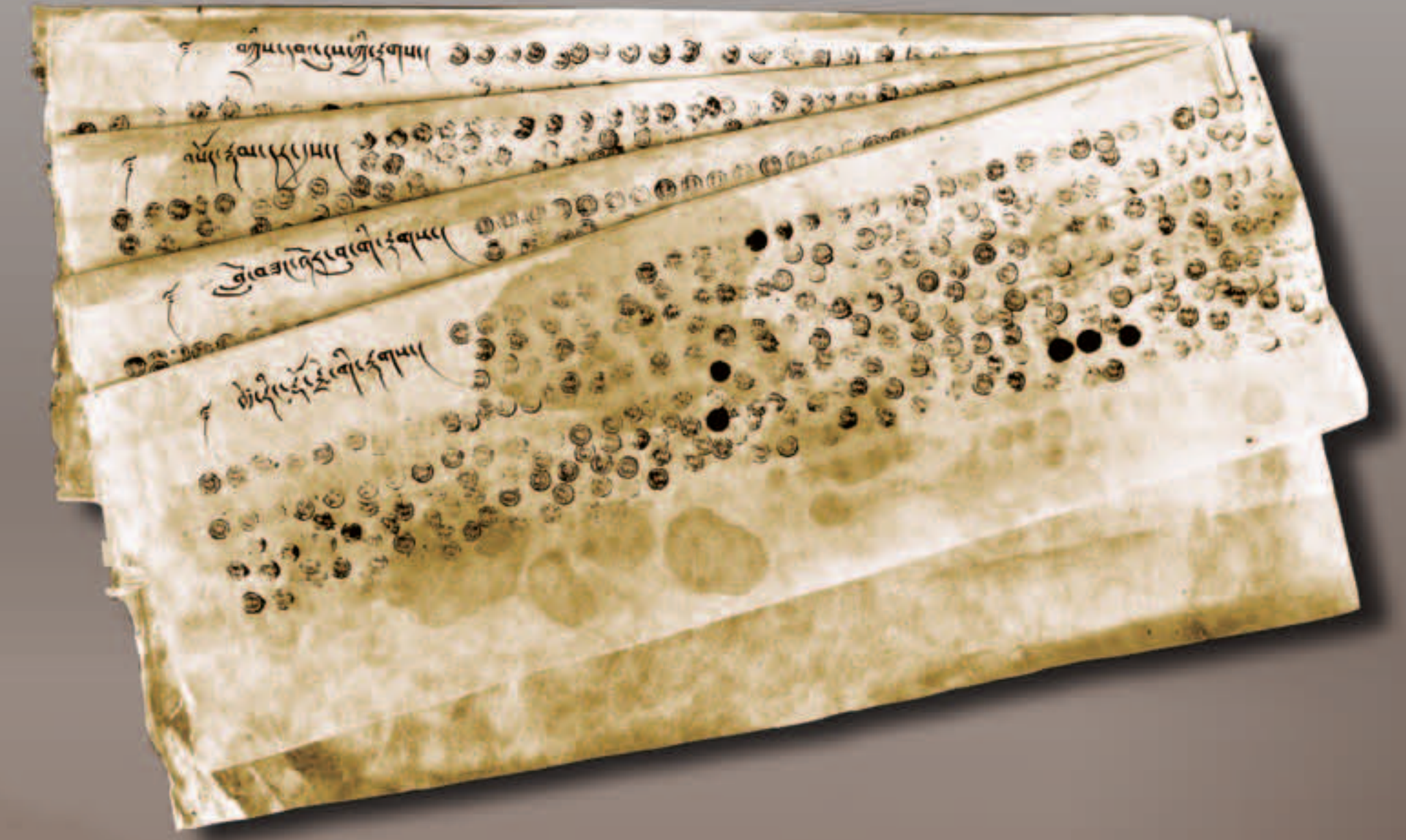
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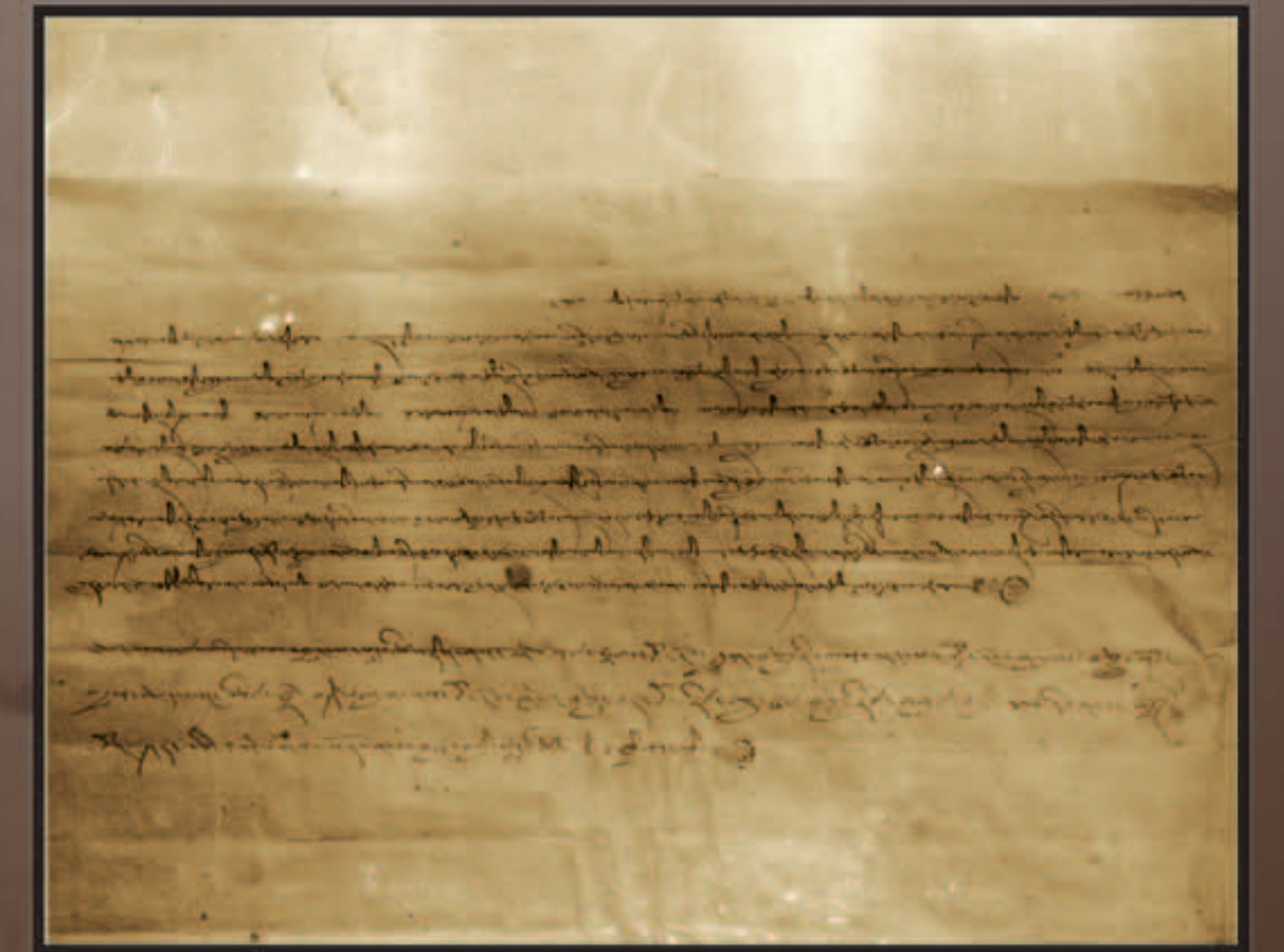
差役  
高利贷



农奴被强迫从事无偿劳动  
Serfs forced to do unpaid service



农奴服徭役的登记印记  
A register for serfs doing unpaid service



永远还不清的连保债。据记载，强巴家早年借了债主50克(1藏克等于14公斤)青稞，以后连年还债，最后反而倒欠108000多克。强巴死了，农奴主还要强迫全村人替他还这笔无头债。

Secured debts never be paid off. In records, Byams-pa borrowed 50g (Tibetan 1 g equals 14kg) of barley grains from a creditor in his early years, and he paid off the debts every year, but finally he still owed a debt of 108,000g of barley grains. After his death, the serf-owner forced all the villagers to repay this money instead of him.



农奴次仁拉姆被强迫抵债  
Tshe-ring-lha-mo, a serf who was forced to repay a debt through labor



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农奴主对农奴的压迫



牧民布德在诉说被挖眼的经过

Bu-rdo, a herdsman relating how his eyes were gouged out



农奴班诺尔给宗本支差制皮绳时手指被截断

A serf, whose fingers were cut off when he made leather ropes in an unpaid service for a governor (rDzong-dpon)



在昌都类乌齐寺监禁的农奴泽仁塔被毒打致残

Tshe-ring-thar, a serf who was jailed in Ri-bo-che of Chab-mdo and crippled by being beaten savagely



农奴带着脚镣上街乞讨，接受尼姑施舍

Serfs in shackles begging in the street and receiving food from a nun



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手械刑  
Hand instrument of torture



农奴强巴格桑被罚站木笼在拉萨街头示众7日  
Byams-pa-bskal-zang, a serf who was punished to stand in a cage before the public for 7 days in a street in Lhasa



戴铁镣铐的囚犯  
Inmates in iron shackles



脚械刑  
Foot instrument of torture



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木脚铐刑具  
Wooden foot instrument of torture



牧民扎西被抽掉了脚筋  
bKra-shis, a herdsman, whose foot tendons were taken out



被领主活埋未遂的幸存者  
A survivor, who was once buried alive by a serf-owner



农奴主用来残害折磨农奴的蝎子洞  
The scorpion cave used by serf-owners to slaughter and torture serfs



牧民宾奔被割掉鼻子  
sPen-pa, a herdsman, whose nose was cut off



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残害了不知多少无辜农奴的地牢

A dungeon, where so many innocent serfs were tortured



夹指刑具

Sticks for squeezing a person's fingers  
(instrument of torture)



被活埋用于奠基的少年骨骸

A skeleton of a boy, who was  
buried alive for a foundation ceremony



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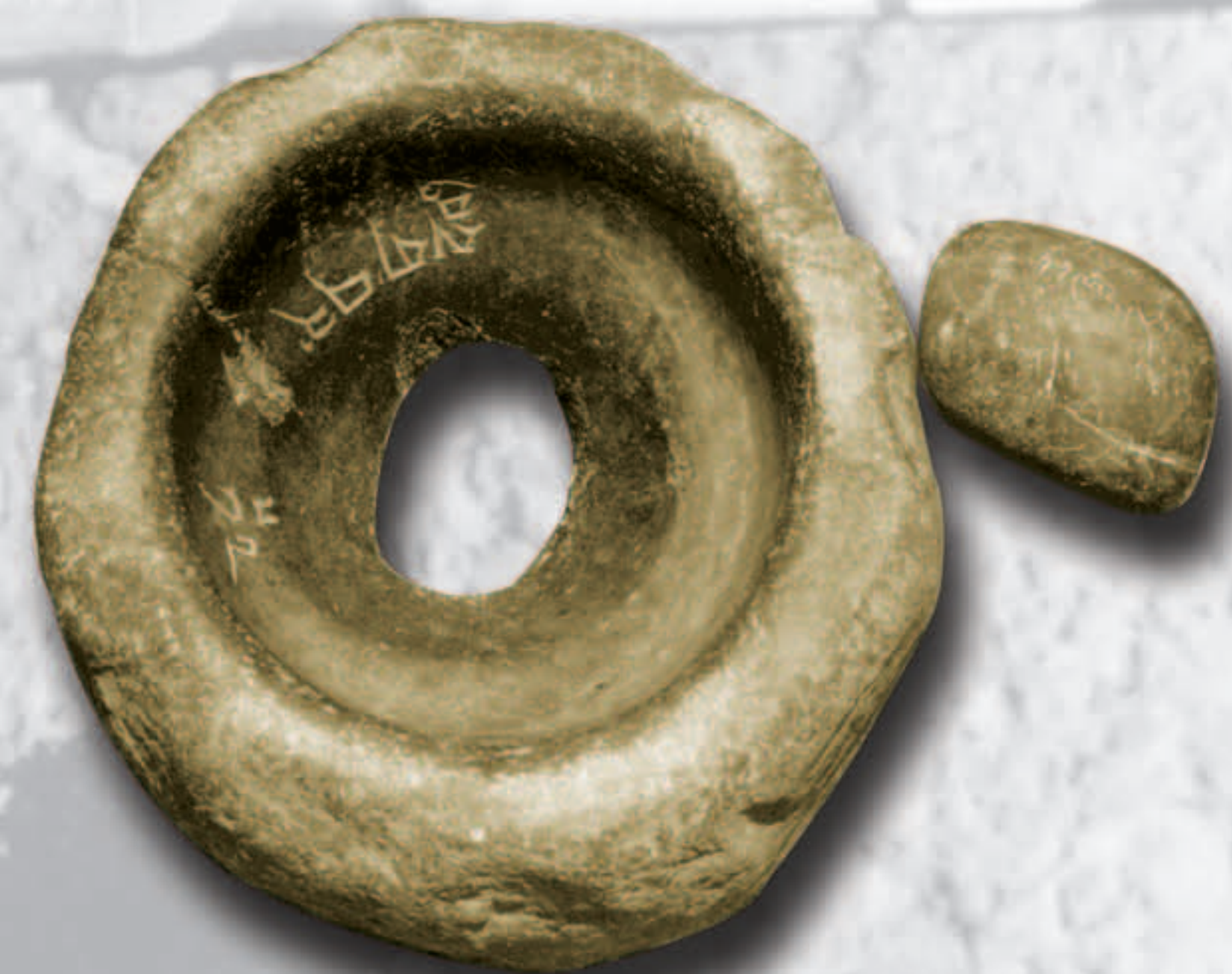
农奴主对农奴的压迫



旧西藏拉萨朗子辖监狱的五人木脚镣刑具  
Wooden shackles for five serfs at one time (sNang-rtse-shag Prison in Lhasa of old Tibet)



挖眼睛的刑具尖刀  
A sharp knife used as an instrument of torture to gouge out eyes



旧西藏拉萨朗子辖（市政府）监狱里挖眼睛的刑具石帽  
A stone cap used as an instrument of torture to gouge out eyes (sNang-rtse-shag Prison in Lhasa of old Tibet)



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农奴的悲惨生活



露宿街头与狗相伴的乞丐  
A beggar in the street with a dog



露宿街头的小乞丐  
Little beggars sleeping in the street



农奴的住所  
A serf's dwelling place



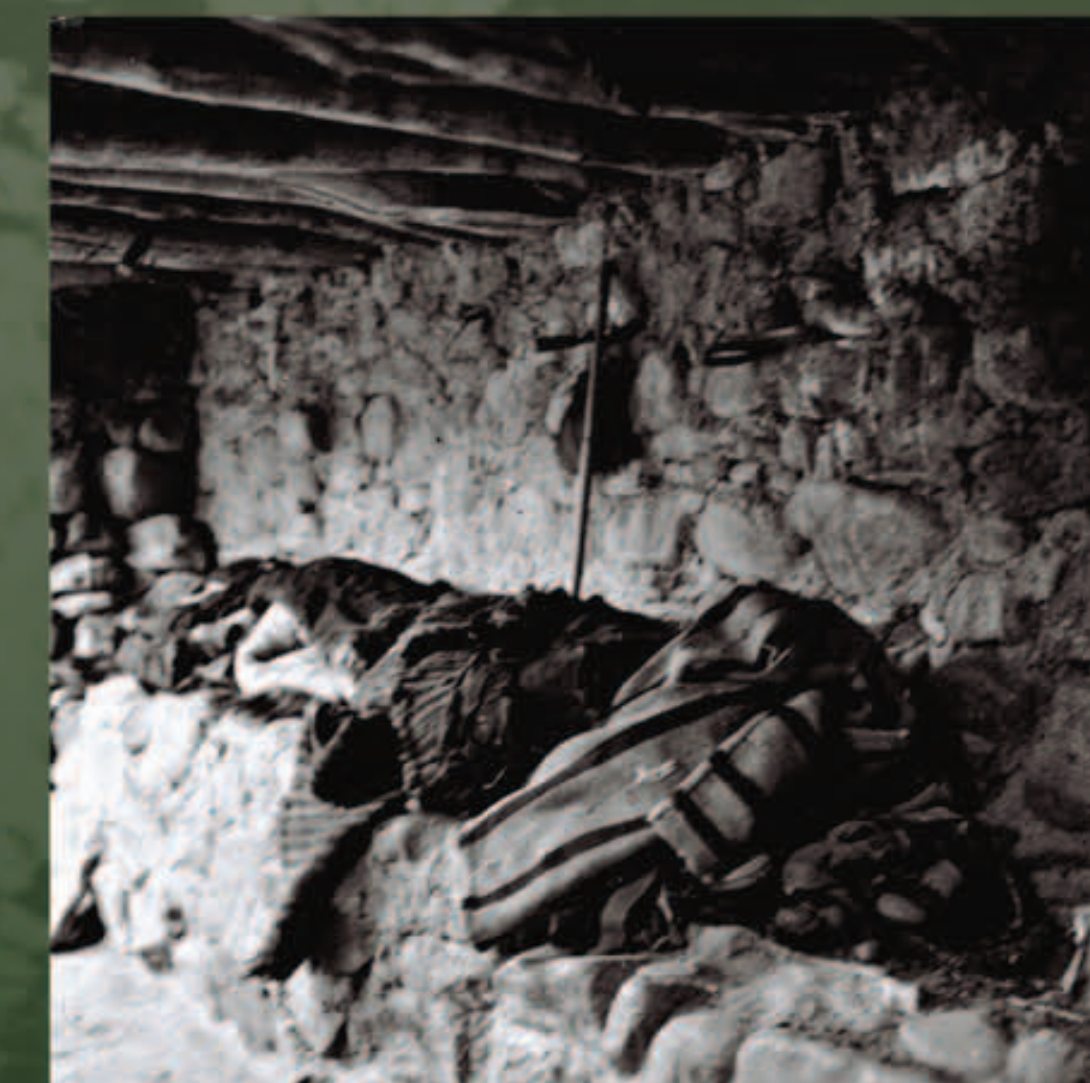
农奴们住的房子破乱不堪  
Torn and tattered houses lived by serfs



拉萨贫民窟  
Lhasa Slum



农奴们仅有的生活用具  
A few utensils for daily use owned by serfs



堆穷阿南一家的全部财产  
All family property owned by A-nan from Dud-chung



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拉萨贫民窟

A view of Lhasa Slum



妇女和儿童流落街头乞讨为生

Women and children wandering about in a street, living by begging



在垃圾中寻找食物的儿童

Children looking for food in garbage



以山洞为家的农奴

Serfs taking a cave as their house



东噶宗“堆穷”阿男一家7口人住在贵族的马棚里，每年以服乌拉差抵租。

Seven members from A-nan's family living in a noble's stable, who paid a debt through annual unpaid service.



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#### The Feudal Serfdom in Old Tibet

许多统计数字与材料表明：1959年以前的西藏，生产衰退，人口减少、疫病流行、民不聊生，整个社会发展极其缓慢。这里所展示的几项统计数字，可以给当时的西藏社会勾勒出一个粗略轮廓。

Some statistics about serfdom in Tibet

Many statistics and data show that in Tibet before 1959, production stagnated, the population of the Tibetan nationality diminished, epidemic diseases prevailed, the people lived in misery and society as a whole developed very slowly. The facts cited above give a broad outline.

#### ● 低微的粮食产量

播种1克（14公斤）  
平均1克收获量3—5克  
（42—70）公斤粮食  
（1959年统计）

Low Yields of Grain in 1959  
For each Tibetan 14kg(1g) seeds  
only 42-70kg could be harvested.

#### ● 低微的牲畜繁殖率

（以黑河为例 1959年统计）

牛：幼畜成活率40%—50%  
    怀孕率40%—50%  
羊：幼畜成活率30%—50%  
    怀孕率70%—80%

Low Breeding Rate of Livestock in 1959  
(taking Nagchu as an example)  
Cattle: Survival rate of young cattle 40-50%  
Pregnancy rate 40-50%  
Sheep: Survival rate of lambs 40-50%  
Pregnancy rate 70-80%

#### ● 五个庄园文盲调查统计

1949年统计：

成年人总数 581人  
不识字的人 550人 占总数的94%  
识字和粗通文字的人：31人 占总数的6%

Statistics Compiled in an Investigation of Illiteracy in Five Manors in 1949  
Total number of adults: 581  
Illiterates: 550 (94% of the total)  
Literate or beginning to learn: 31 (6%)

#### ● 波密地区四个村逃亡户统计 （1927年——1952年）

村名	1927年 户数	1952年 户数	逃亡户数	逃亡率%
Name of village	Households in 1927	Households in 1952	Number of runaway households	Runaway rate (%)
桑纳 Sangna	130	3	127	97.6
邓那卡 Denaka	18	8	10	55
达兴 Dashin	50	20	30	60
噶朗 Genang	23	13	10	43
小计 Total	221	44	177	80