



教育部人文社会科学重点研究基地刊物

中文社会科学引文索引 (CSSCI) 来源集刊



# 藏学刊

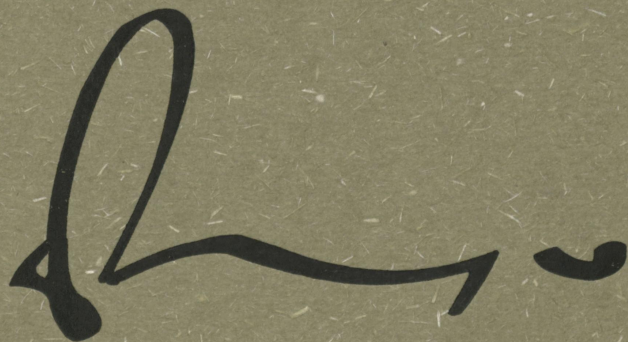
བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF  
TIBETOLOGY

总第 24 辑

2021 (1)

四川大学中国藏学研究所 编



中国藏学出版社



教育部人文社会科学重点研究基地刊物

中文社会科学引文索引 (CSSCI) 来源集刊

# 藏学学刊

བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF  
TIBETOLOGY

总第 24 辑

2021(1)

四川大学中国藏学研究所 编

中国藏学出版社

བོད་རིག་པའི་རྒྱུ་རྩུབ།  
藏 学 学 刊  
Journal of Tibetology

主编 霍巍 石硕  
常务副主编 张长虹

编辑委员会

(以姓氏拼音为序)

主席 巴桑旺堆(西藏自治区社会科学院)

委员 才让太(中央民族大学)

霍 巍(四川大学)

石 硕(四川大学)

沈卫荣(清华大学)

熊文彬(四川大学)

张 云(中国藏学研究中心)

多吉旺秋(德国汉堡大学)

范德康(美国哈佛大学)

马休·凯普斯坦(法国巴黎高等研究实践学院、  
美国芝加哥大学)

滕华睿(美国纽约哥伦比亚大学)

谢 萧(法国巴黎高等研究实践学院)

编辑 陈 波 嘎尔让 华青道尔杰(张延清)

许渊钦 杨清凡 玉珠措姆(金红梅)

张长虹

编务 孙昭亮



བོད་རིག་པའི་རྒྱུ་རྒྱུ།  
藏 学 学 刊  
Journal of Tibetology

**Editors-in-chief** Huo Wei, Shi Shuo  
**Deputy Editor-in-chief** Zhang Changhong

**Editorial Board** Pasang Wangdu (*Chair, Tibetan Academy of Social Science, China*)  
Tsering Thar (*Minzu University of China*)  
Huo Wei (*Sichuan University, China*)  
Shi Shuo (*Sichuan University, China*)  
Shen Weirong (*Tsinghua University, China*)  
Xiong Wenbin (*Sichuan University, China*)  
Zhang Yun (*China Tibetology Research Center*)

Dorji Wangchuk (*Hamburg University, Germany*)  
van der Kuijp, Leonard W. J. (*Harvard University, U.S.A.*)  
Kapstein, Matthew T. (*École Pratique des Hautes Études, France; University of Chicago, U.S.A.*)  
Tuttle, Gray (*Columbia University, U.S.A.*)  
Scherrer-Schaub, Cristina A. (*École Pratique des Hautes Études, France*)

**Editors** Chen Bo, Gaerrang,  
Pelchan Dorje (*Zhang Yanqing*),  
Xu Yuanqin, Yang Qingfan,  
Yudru Tsomu (*Jin Hongmei*), Zhang Changhong

**Editorial Assistant** Sun Zhaoliang

## 目 录

敦煌藏文文书 P.t.1077《都督为女奴事诉状》研究 .....	陆离 / 1
英、法所藏敦煌古藏文中观文献分类及其特点研究 .....	仁青吉 / 17
吐蕃时期《维摩诘所说经》汉藏译本对比 .....	杨本加 / 32
拉萨小昭寺源流考 .....	刘凤强 / 44
从夏扎·旺秋杰布的《桑耶寺志》探析桑耶寺修缮的历史 .....	龙珠多杰 崔宇 / 55
十力吉祥友及其《有为无为抉择》的时代简注（英文）.....	范德康 / 67
拶也阿难捺和贡却僧格生平考补（英文） .....	聂鸿音 / 74
雍增·益希坚赞所造《一世班禅大师克主杰传记》译考 .....	夏吾李加 还格吉 / 86
有关班禅世系研究的概述 .....	李若虹 / 126
宝相楼一楼明间唐卡研究 .....	文明 / 148
西藏牦牛博物馆馆藏铁柄牦牛纹铜镜及相关问题考 .....	薛江 / 173
新发现的清代噶伦索康·斯觉次旦传记写本考述 .....	永中久美 / 190

《卫藏图识》作者、材料来源及文献价值考述 .....	杨学东 / 205
19 世纪中叶法国巴黎外方会早期进藏活动史考 .....	刘瑞云 孙蕊 / 216
对几种外文藏文教材的评介——兼论古典藏文教学 .....	马洲洋 / 243

## 译文

### 吐蕃王室世系、王位继承以及政治联姻研究

..... [美] 杜晓峰 著、张旭 武显云 译、杨铭 校 / 271

### 吐蕃禅宗：一个遗失传统的发现

..... [英] 沙木·冯·谢克 著、牛宏 寇金花 译、张长虹 校 / 288

### 斯比提岩画概述

..... [美] 约翰·文森特·贝勒扎 著、永保藏 译 / 307

### 嵌史入石——拉达克早期佛教石刻艺术

..... [德] 平措多杰 著、张中亚 译 / 332

摘 要 ..... / 355

## Table of Contents

A Study of Dunhuang Manuscript P.t. 1077: A Statement of the Claim Concerning To tog's Female Slave <i>LU Li</i>	1
A Discussion of the Classification in the Dunhuang Tibetan Documents of <i>Madhyamaka</i> and its Features Based on the Tibetan Collections of the French National Library and the British Library <i>Renqing Ji</i>	17
A Comparison of the Chinese and Tibetan Versions of the <i>Vimalakīrti sūtra</i> during the Tubo Period <i>Yangben Jia</i>	32
A Study of the Origin of the Ra mo che in Lhasa <i>LIU Fengqiang</i>	44
A Study of the History of the Restoration of Bsam yas Monastery Based on Bshad sgra Dbang phyug rgyal po's <i>Bsam yas Annals</i> <i>Lhun grub rdo rje and CUI Yu</i>	55
A Brief Note on the Date of Daśabalaśrīmitra and his <i>Samskṛtāsamskṛtaviniścaya</i> <i>Leonard W.J. van der Kuijp</i>	67
Complementary Notes on the Biography of Jayānanda and Dkon mchog seng ge <i>NIE Hongyin</i>	74

An Annotated Translation of the Biography of the first Paṇ chen Lama Mkhas grub Dge legs dpal bzang po (1385-1438) <i>Sha bo klu rgyal and Dpa' mkhar skyid</i>	86
Overview of Research and Publications on the Paṇ chen Lamas <i>LI Ruohong</i>	126
A Study of the Thangkas in the Main Hall of the First Floor of the Baoxianglou <i>WEN Ming</i>	148
A Yak-Pattern Bronze Mirror with an Iron Handle Housed in the Yak Museum of Tibet and Related Issues <i>XUE Jiang</i>	173
A Newly Discovered Manuscript of the Biography of Bka' blon Zur khang Sri gcod tshe brtan (1766-1820) <i>Gyung drung 'gyur med</i>	190
A Study of the Author, Sources and Value of the Book <i>Weizang tuzhi</i> <i>YANG Xuedong</i>	205
A Historical Investigation of the Paris Foreign Missions Society's Early Activities of Trying to Enter Tibet in the Middle 19th Century <i>LIU Ruiyun and SUN Rui</i>	216
A Review of Several Tibetan Textbooks—and the Approaches to the Teaching of Classical Tibetan <i>MA Zhouyang</i>	243
Succession and Marriage and the Tibetan Royal Line <i>Brandon Dotson, Chinese translation by ZHANG Xu and WU Xianyun, Proofread by YANG Ming</i>	271
Tibetan Zen: Discovering a Lost Tradition <i>Sam van Schaik, Chinese translation by NIU Hong and KOU Jinhua, Proofread by ZHANG Changhong</i>	288
The Rock Art of Spiti — A General Introduction <i>John Vincent Bellezza, Chinese translation by Yongbao Zang</i>	307
Embedded in Stone — Early Buddhist Rock Art of Ladakh <i>Phun tshogs rdo rje, Chinese translation by ZHANG Zhongya</i>	332
ABSTRACTS	355



## ABSTRACTS

### A Study of Dunhuang Manuscript P.t. 1077: A Statement of the Claim Concerning To tog's Female Slave

*LU Li*

(Nanjing Normal University)

In Dunhuang manuscript P.t. 1077: A statement of the claim concerning To Tog's female slave, the To Tog was Du Dudu 杜都督, the governor when the Tibetans ruled Dunhuang and his name was Do stag skyes. The manuscript can be dated to A.D. 790-820. The manuscript involves a reply statement about the ownership of a female slave between Du Dudu and Rlang khri bu, a Tibetan. The judge was the Zha che pa of the Guazhou jiedushi office. The case was first heard in Shazhou, and Du Dudu won the case, then Rlang khri bu appealed to the Guazhou jiedushi for retrial. The document reflects the way in which the Tibetans drew lessons from the Tang dynasty's legal code and sheds light on the relationship between the Han and Tibetan people when the Tibetans governed Dunhuang.

## A Discussion of the Classification in the Dunhuang Tibetan Documents of *Madhyamaka* and its Features Based on the Tibetan Collections of the French National Library and the British Library

*Renqing Ji*

(Northwest Minzu University)

This paper introduces about forty Tibetan documents that are relevant to the subject of *Madhyamaka* in the collections of the Dunhuang Tibetan documents in the French National Library and the British Library. Through the examination of these manuscripts, this paper finds that there are many problems: wrong pages, missing pages, mixed pages, contents that do not correspond to previous pages etc. Nevertheless, this paper systematically classifies the collections of these documents into seven categories based on a comparison with the *Tanjur*. Most of materials can be found in the *Tanjur* except the seventh type, “explanation of *Madhyamaka* texts” (*Dbu ma'i gzhung bshad*). Few materials bear different translations from that in the *Tanjur* such as the *Yi ge brgya pa zhes bya ba'i rab du byed pa tshig le'ur byas pa*, *Yi ge brgya pa'i rab du byed pa rnam par bshad pa*, and the *Dbu ma rtsa ba'i 'grel pa ga las 'jigs med*.

## A Comparison of the Chinese and Tibetan Versions of the *Vimalakīrti sūtra* during the Tubo Period

*Yangben Jia*

(Northwest Minzu University)

When the Tibetans governed the Silk Road, the *Vimalakīrti sūtra* was widely copied in Tibetan and Chinese. The *sūtra* contained in the *Kanjur* corresponds to the Tibetan manuscripts found in Dunhuang and corresponds to the three Chinese translations by Zhiqian, Kumārajīva and Xuanzang in terms of chapters and content.

## A Study of the Origin of the Ra mo che in Lhasa

LIU Fengqiang

(Xizang Minzu University)

According to Tibetan legends, the Ra mo che temple was built by Princess Wencheng. This statement had far-reaching influences, but it was based on a misunderstanding. According to the evidence of historical records in Chinese and Tibetan, the Ra mo che was originally a palace built by Srong btsan sgam po for Princess Wencheng. Wencheng expanded it later to dedicate the statue of Śākyamuni. After the death of Wencheng, the Han Chinese monks lived there for a long time, and it gradually evolved into a temple. In the Ming Dynasty, Altan Khan had statues of the Buddha built that imitated the twelve-year-old Śākyamuni image in the Ra mo che and built a temple for the worship of the statue. The Mongol term for temple is *joo* and is derived from *jo bo* and reflects the name of the eight-year-old Śākyamuni-Jo bo statue. The character *zhao* in the name of the Xiaozhao temple in Chinese is derived from Mongol via Manchu in the early Qing Dynasty. Thus the name of the Xiaozhao Temple and its origins reflect the close historical exchange among Tibetan, Mongolian, Chinese, and Manchu cultures.

## A Study of the History of the Restoration of Bsam yas Monastery Based on Bshad sgra Dbang phyug rgyal po's *Bsam yas Annals*

Lhun grub rdo rje and CUI Yu

(Yunnan Minzu University)

Bsam yas was the first Buddhist monastery built in Tibet under the patronage of King Khri srong lde btsan. The monastery was modeled on the design of the Odantapuri monastery of ancient India. It occupies an important position in the history of Tibetan architecture. In the nineteenth century, a severe fire in 1816 and an earthquake in 1847 destroyed most parts of the monastery. Two ministers (*bka' blon*) from the Bshad sgra family presided over the restoration work. Bshad sgra Dbang phyug rgyal po (1795-1864) wrote a work titled *Lugs gsum mi 'gyur lhun gyis grub pa'i gtsug lag khang rten dang brten par bcas pa legs gso'i sri zhu ji ltar bsgrubs pa'i tshul gyi khyad par brjod pa'i dkar chag skal bzang dad pa'i sgo 'byed* (abbreviation: *Bsam yas Annals*), which records the detailed process of the restoration of Bsam yas monastery. The Bshad sgra family received a great reputation for their important contribution to the protection and restoration of Bsam yas and other ancient places.

## 对十力吉祥友及其《有为无为抉择》时代的简注

范德康

(哈佛大学)

十力吉祥友(Daśabalaśrīmitra)以其长篇论著《有为无为抉择》(*Samskṛtāsamskṛtaviniścaya*)而颇为闻名,但他的大致年代却一直不太明确。如今发现他著作中的一些的简短段落涉及到克什米尔学者释迦室利贤(Śākyaśrībhadra, 1127-1225年)的生平,在某种程度上揭示了这位学者的活跃时期。

## 拶也阿难捺和贡却僧格生平考补

聂鸿音

(四川师范大学)

拶也阿难捺是克什米尔人,贡却僧格是一名藏族喇嘛,他们于12世纪下半叶进入西夏。藏文史书简要记载了其生平,但没有记载他们在西夏的具体传教活动。本文旨在考察他们所传的教法,以便窥见藏传密法在党项王廷的地位,其间首次尝试把贡却僧格勘同西夏文献里的经师宝狮子。考察证明党项王廷对显教经书的兴趣远大于密教修行法。

## An Annotated Translation of the Biography of the first Paṇ chen Lama Mkhas grub Dge legs dpal bzang po (1385-1438)

*Sha bo klu rgyal and Dpa' mkhar skyid*

(Southwest Minzu University)

Mkhas grub was one of the disciples of the Tsong kha pa and is considered the first Paṇ chen Lama. There is a voluminous literature about his life, including more than ten biographies. Among them, the biographies written by Se ra Rje btsun Chos kyi rgyal mtshan (1469-1544) and Yongs 'dzin Ye shes rgyal

mtshan (1713-1793) exercised a profound influence on later generations. Therefore, in this paper, the latter is given an annotated Chinese translation. It also includes a description of the main features of this biography and corrects some mistranslations in presently existing Chinese translations.

## Overview of Research and Publications on the Paṇ chen Lamas

*LI Ruohong*

(Harvard-Yenching Institute)

In this introductory summary and analysis of publications on the Paṇ chen Lamas in China and elsewhere, the author makes an effort to combine and annotate papers and monographs published in the past few decades on the topic to illustrate the landscape of the narrowly focused and widely scattered studies of the Paṇ chen Lamas. With a comparatively detailed narrative on the readily available publications, this paper is an attempt to provide a reference and point of departure for future research undertakings on the Paṇ chen Lamas from broader and more diverse academic perspectives with the support of the further opening and availability of first-hand historical documents and archival materials in Tibetan and other languages.

## A Study of the Thangkas in the Main Hall of the First Floor of the Baoxianglou

*WEN Ming*

(The Palace Museum)

The Baoxianglou 宝相楼, Building for Images of Buddhas, that is located in the garden of the Cininggong 慈宁宫, was built in the Jiajing period of the Ming Dynasty. It was originally the east side hall of the Xianruoguan 咸若馆 and it was changed to the current construction in the 30th year of Qianlong (1765) to become one of the eight "Buddha buildings in six-sections" 六品佛楼 in the Qianlong period. It was officially named *baoxianglou* in the 37th year of Qianlong (1772). A set of thirteen thangkas was hung in the main hall of the first floor of Baoxianglou. According to the *Archives of Handicraft Works*, these thangkas were painted in the 31st year of Qianlong (1766). Although the original placement of the thangkas has been lost, according to three precious photographs that were taken in 1957, combined with the inscriptions on the back of the thangkas, this paper attempts to restore their original hanging order. Furthermore, this paper explores the rules and reasons of the sequence and layout of Arhats in the Qianlong period and compares the similarities and differences of thangkas in the eight "Buddha building

in six-sections".

## A Yak-Pattern Bronze Mirror with an Iron Handle Housed in the Yak Museum of Tibet and Related Issues

*XUE Jiang*

(Ph.D of Central Academy of Fine Arts, the Yak Museum of Tibet)

Focusing on the yak pattern bronze mirror with an iron handle that is housed in the Yak Museum of Tibet, this paper presents a comparative study of similar mirrors that were previously found in Tibet and her peripheral regions, as well as earlier domestic and foreign collections of this kind in terms of pattern design, shape, material and manufacturing techniques. It is speculated that the age of this Tibetan bronze mirror with a handle roughly dates from the late Neolithic Age to the end of the Western Han Dynasty. Its shape is influenced by the bronze mirror with a handle of the Eurasian grassland, and the decorative pattern has more local cultural characteristics. It is an important example of the occurrence and development of early Bronze Culture in Tibet under the integration of multi-cultural influences.

## A Newly Discovered Manuscript of the Biography of Bka' blon Zur khang Sri gcod tshe brtan (1766-1820)

*Gyung drung 'gyur med*

( Management Committee of Liuwu New District, Lhasa )

This article is an analysis of a recently discovered manuscript in Guide County, Qinghai Province. It records the biography of the famous nobleman and Bka' blon Zur khang Sri gcod tshe brtan (1766-1820). The biography contains two sections. The first is an autobiography, and the second is a posthumous extension of the biographical narrative by his family's descendants. The biography covers the entire life of Zur khang Sri gcod tshe brtan, including his entering government service at the end of the 18<sup>th</sup> century, his promotion to the position of Bka' blon, his being stationed at the border, his resignation from his position, becoming a monk, and his passing. Besides his political career, the text narrates his personal religious life and social experiences. This article focuses on the history of the Zur khang family and Sri gcod tshe brtan's life while examining the historical context of Tibet during the Qing dynasty.



## A Study of the Author, Sources and Value of the Book *Weizang tuzhi*

YANG Xuedong

(Xizang Minzu University)

According to the foreword by Zhou Qi 周琦, the authors of the book *Weizang tuzhi* 卫藏图识 were Ma Yang 马扬 and Sheng Shengzu 盛绳祖. Its authorship by Ma Jie 马揭 and Sheng Shengzu is wrong. In term of the content, the part of *Fanmin zhonglei tu* 番民种类图 of the *Weizang tuzhi* was compiled from the *Huang Qing Zhigongtu* 皇清职贡图 and the source of the *Chengzhantu* is unidentified. The two volumes of the *Shilue* 识略 mainly compiled from the *Xizang zhi* 西藏志. The book mainly copied the *Xizang zhi* and inserted some characters from other books with slight additions and adaptations. The proper selection of materials and reasonable layout made the *Weizang tuzhi* famous and was frequently quoted in later works of Tibetan studies in Qing dynasty. It has also been translated into Russian, French, and English languages.

## A Historical Investigation of the Paris Foreign Missions Society's Early Activities of Trying to Enter Tibet in the Middle 19th Century

LIU Ruiyun and SUN Rui

(School of Foreign Languages and Cultures, Sichuan University)

From 1849 to 1852, the Paris Foreign Missions Society actively prepared and twice tried to enter Tibet via Bhutan to preach Christianity in Tibet from South Asia. At that time, the strong expansion of British Indian colonial forces to the north of the Indian subcontinent and the ensuing wars affected the economic development and people's livelihood in the areas near Tibet and led to their stagnation. As a result, the hostility and resistance of the local officials and people towards the western world came to be deeply rooted in their minds. Thus, the early activities of the Paris Foreign Missions Society of trying to enter Tibet through Bhutan encountered unprecedented resistance and ended in failure.

## A Review of Several Tibetan Textbooks — and the Approaches to the Teaching of Classical Tibetan

MA Zhouyang

(Ph.D Candidate, Harvard University)

A fine and efficient educational framework of Classical Tibetan can provide the circle of Tibetan Studies with many more proficient prospective scholars. Ideal textbooks and equitable educational approaches are essential components of this framework. This article reviews seven common textbooks of Classical Tibetan and compares their advantages and disadvantages for Tibetan language learning. Of course, no single textbook can cover the entire course of Tibetan language learning. The teacher is supposed to choose between different textbooks during teaching and single out the most appropriate pieces from them to pair with various learning phases. In terms of course design, there are three important points. First, teaching grammar should be done independent of the reading of texts. Second, from a linguistic perspective, the teacher should follow the order in which the Tibeto-Burman perspective proceeds after the Indo-Tibetan one. Third, the teacher should hold the teaching of syntax as primary.

## Succession and Marriage and the Tibetan Royal Line

Brandon Dotson<sup>1</sup>, Chinese translation by ZHANG Xu<sup>2</sup> and WU Xianyun<sup>3</sup>,

Proofread by YANG Ming<sup>4</sup>

(1. Georgetown University; 2. Hebei University; 3.4. Southwest Minzu University)

Based on the *Old Tibetan Annals* and other Old Tibetan sources, it is evident that the succession from one emperor to another was not as simple and clear as what one finds in the transmitted lists of Tibetan emperors. The Tibetan emperor was at the center of a vast network of brothers, half-brothers, maternal relatives known as *zhang*, and royal grandmothers, mothers, aunts, sisters, and daughters who acted as important agents in Tibet's relations with vassal kingdoms such as the Tuyuhun and also with foreign kingdoms such as the Türgiś. These ties of kinship between the emperor and his patrilateral and matrilinear relatives involved both partnership and conflict, and the Tibetan empire developed processes to reduce the danger posed by rival brothers and half-brothers on the one side, and to reduce the threat that an emperor might face, especially in his youth, from his mother's clan on the other side. Inversely, an important strategy for absorbing a foreign kingdom into the Tibetan Empire was not only to send a Tibetan princess to a vassal ruler in dynastic marriage, but to ensure that she gave birth to the heir to that vassal kingdom's throne. By the same token, no foreign princess was ever allowed to serve as the chief

queen of Tibet or to give birth to a Tibetan crown prince.

## Tibetan Zen: Discovering a Lost Tradition

*Sam van Schaik<sup>1</sup>, Chinese translation by NIU Hong<sup>2</sup> and KOU Jinhua<sup>3</sup>,*

*Proofread by ZHANG Changhong<sup>4</sup>*

(1. The British Library; 2. 3. Shanghai Normal University; 4. Sichuan University)

As the introduction to Sam van Schaik's book *Tibetan Zen*, the chapter examined a lost Buddhist tradition —Tibetan Chan, which was censured in Tibet and forgotten in Central China. To approach the Tibetan Chan manuscripts, our reading of texts should happen without discarding the physical manuscript, which means seeing all texts as practices. The Tibetan and Chinese Chan manuscripts from Dunhuang present an inclusive and evolving situation during the ninth and tenth centuries, bringing together most of what had gone before. It is likely that Chan teachers played a role in the Tibetan assimilation of Buddhism during the period when Buddhism was adopted as the imperial religion from the second half of the eighth century to the first half of the ninth. Moheyan, the Chan master who remained well known in Tibet was the representative of “instantaneous” approach; However the discovery of Dunhuang manuscripts allows us to reconsider the result and the way of the so-called “Bsam yas debate”. The accounts of the Tibetan historical sources, such as the *Testimony of Ba* might have limited documentary value. It seems that Chan texts and practices were being transmitted as late as the thirteenth century. Both the Chan in Tibet and Dunhuang, just as those Chan traditions in other places of China, were part of a local tradition.

## The Rock Art of Spiti — A General Introduction

*John Vincent Bellezza<sup>1</sup>, Chinese translation by Yongbao Zang<sup>2</sup>*

(1. University of Virginia; 2. Qinghai Minzu University)

The rock art of Spiti is of great significance for the study of the cultural history of the western part of the Tibetan plateau. Based on a comprehensive survey conducted in 2015, the author documented most of the ancient rock carvings and paintings in Spiti. This article reviews the locational characteristics, contents, frequencies of occurrence, and chronology of this rock art. The work also makes some cultural and historical observations and raises conservation issues concerning rock art sites in Spiti.

## Embedded in Stone — Early Buddhist Rock Art of Ladakh

*Phun tshogs rdo rje<sup>1</sup>, Chinese translation by ZHANG Zhongya<sup>2</sup>*

(1. Independent Scholar; 2. Tibetan Culture Museum at China Tibetology Research Center)

Limited information is available on the history of Buddhist art in Ladakh, the early rock sculptures and inscriptions can throw some light on early art-historical aspects of the region. This article presented the rock carvings which are grouped into several geographical areas of Kargil, Leh and Nubra. These were surveyed and documented by the author during the years 2001-2008. Based on these materials, the author made a detailed comparison with Kashmiri metal sculptures of the ninth to twelfth centuries that are important for the understanding of the cultural history of Ladakh and her neighboring regions.

JOURNAL OF TIBETOLOGY (VOL.24)

Edited by

Center for Tibetan Studies of Sichuan University  
Chengdu, China

ISBN 978-7-5211-0356-4

First Published in June 2021

China Tibetology Publishing House  
Beijing, China

图书在版编目(CIP)数据

藏学学刊. 第 24 辑 / 四川大学中国藏学研究所编.

—北京: 中国藏学出版社, 2021.6

ISBN 978-7-5211-0356-4

I . ①藏… II . ①四… III . ①藏学—文集 IV . ① K281.4-53

中国版本图书馆 CIP 数据核字 (2021) 第 223899 号

藏学学刊 [第 24 辑]

四川大学中国藏学研究所 主编

责任编辑 张荣德

藏文审校 周加克

装帧设计 翟跃飞

出版发行 中国藏学出版社

印 刷 中国电影出版社印刷厂

版 次 2021 年 6 月第 1 版第 1 次印刷

开 本 787 毫米 × 1092 毫米 1/16

字 数 440 千字

印 张 23.5

定 价 95.00 元

书 号 ISBN 978-7-5211-0356-4

图书如有质量问题, 请与本社联系

E-mail: dfhw64892902@126.com 电话: 010-64892902

版权所有 侵权必究