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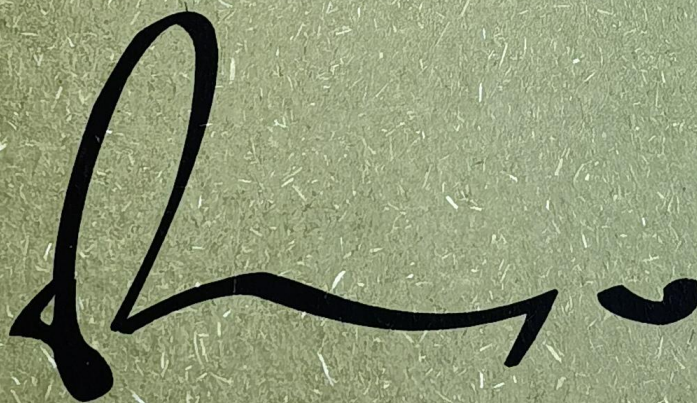
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Journal of Tibetology

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## ABSTRACTS

### A Survey of Petroglyphs Found in Ngam ra, Chu dmar leb County of Yushul, Qinghai Province

*Li Ming   Cai Linhai   Li Yongxian*

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Department of Archaeology, Center for Tibetan Studies, Sichuan University

Chengdu Municipal Institute of Cultural Heritage and Archaeology

This paper gives a report of the petroglyphs found in the upper Tongtian River, Ngam ra of Chu dmar leb county in Yushul, Qinghai Province. The petroglyphs are carved onto the surface of 45 boulders at an altitude of 4406m. The site consists of nearly 600 images individually or in groups. The majority of the images appears to show Yaks or other animals. Images of human figures, divinities, symbols, and architectural and vehicle designs come next. It can be surmised that the date of Ngam ra rock art is 3000-2000 BP which belongs to the remains of the nomadic culture from the early Metal Era in the Tibetan Plateau. The Ngam ra petroglyphs are located at the westernmost end of the rock art area of the Tongtian River. Their geographical environment is obviously different from that of the surrounding areas of Qinghai Lake, such as Haixi, Haibei and Hainan prefectures. The Ngam ra petroglyphs are part of the “Southern Qinghai Plateau Rock Art” among the high-altitude areas. The geographical feature is suggestive of a “homogeneity” of the plateau environment with Northern and Western Tibet. The date and the nomadic factors of the Ngam ra petroglyphs are of typical significance in connecting the rock art at Southern Qinghai and Northern and Western Tibet.



## Köten's Letter to Sa skya Paṇḍita Revisited

*Sun Penghao & Chen Qingying*

Doctoral student, Harvard University; China Tibetology Research Center

Scholars such as Dieter Schuh and David Jackson have cautiously questioned the authenticity of both the invitation letter by Köten and Sa skya Paṇḍita's letter to the Tibetans. We evaluate this skepticism through a re-reading of a document found in 1983 in Sa skya Monastery. This document contains both the Tibetan version of Köten's letter and Tibetan transcriptions of Chinese annotations which accord with Early Mandarin of the thirteenth to fourteenth centuries. The document is placed against the multilingual and multiethnic background of Köten's court in which there were many religious officials who had once served the former Tangut kingdom, as shown by some recently found Tangut texts. We then compare its language with Sa skya Paṇḍita's letter to the Tibetans and suggest that the latter also contains a certain amount of technical language of documents (Urkundensprache). Their early absence in both the collected works of Sa skya Paṇḍita and other historical writings was partially due to their limited significance for Tibetans during the time of Möngke (r. 1251-1259) and the following succession war. Their inclusion in historical writings has to do with the increased interest in the two letters in particular and in official documents in general since the late sixteenth century. A comparative chart is provided to show how Köten's letter was rendered by Rin spungs Sde pa Ngag dbang 'jigs grags (1532-1597), who used the letter before A mes zhabs (1597-1659). The most complex and undecided question has to do with Köten's political status, for which we review the records on the unsettled period of 1242-1251 in both Chinese and other languages such as Persian and on which basis we discuss the competing images.

## Letters Between an Emperor and his Spiritual Teacher (I)

— A Study of a Letter of Theg chen Chos rje (1349-1425) to Ming Chengzu (1360-1424) and his Sons

*Yang Tianxue*

Doctoral Student, Center for Chinese Western Frontier Studies at Sichuan University

The Library of Beijing's Cultural Palace of Nationalities preserved a manuscript containing sixteen letters written by Theg chen Chos rje (1349-1425) to Ming Chengzu (1360-1424) and his sons. The manuscript also includes an imperial edict that was issued to Theg chen Chos rje by Ming Chengzu. The most common version of the current biography of Theg chen Chos rje is found in A mes zhabs' (1597-1659) well-known *Sa skya'i gdung rabs chen mo*. Other Tibetan biographies of him have been less studied. The newly published *Sa skya rdzong lugs kyi skor phyogs bsdus pod gsum pa* (pod gsum pa) included the same biography of Theg chen Chos rje as the one found in A mes zhabs' work. There are also biographies

of Theg chen Chos rje that were published in India and Nepal. In Theg chen Chos rje's first letter to Ming Chengzu, he clearly indicates his expectation that he wanted to take back Sakya monastery's Lha khang chen mo from the Phag mo gru. On the basis of previous studies and focusing on the first letter written to Ming Chengzu by Theg chen Chos rje and the five versions of his biography collected by the author, this article gives a brief introduction to the relevant biographies and analyzes the format of this letter and the author's motivation to write it. It also for the first time publishes the manuscript of the letter and presents its annotated translation from Tibetan to Chinese.

## The Rgya bya Monastery Event and the Dge lugs pa's Expansion into Northwestern Yunnan

*Li Zhiying*

Post-doctor, Center for Tibetan studies of Sichuan University

1674 witnessed the "Rgya bya monastery Event", in which Rgya bya monastery headed by the Karma Bka' brgyud pa sect rebelled against the control of the Qoşut Mongols and the Dge lugs pa school of Rgyal thang. The regional secular forces led by Lijiang Mushi Tusi and the Karma Bka' brgyud pa competed with the Qoşut Mongols and the Dge lugs pa to become the dominant political and religious leader of Rgyal thang in the northwest of Yunnan. Aided by their Mongol ally, the Dge lugs pa finally emerged victorious from this competition and with this the long-term religious rivalry between the two religious traditions had come to an end. At the same time, this event also laid the foundation for the further development of the Dge lugs pa in the northwestern region of Yunnan.

## The Event of Blo bzang bstan 'dzin and the Overall Control of Khams by the Qing Dynasty

*Wang Lina*

Sichuan Institute for Advanced Studies in Culture and Education, Sichuan Normal University

In 1723, Blo bzang bstan 'dzin started a revolt against the Qing dynasty, which seriously threatened the existing rule over Central Tibet and Khams of the Qing dynasty. The Qing government took the opportunity to garrison and recruit troops along the three roads to Central Tibet in the Khams area to prevent the Qoşut Mongols from entering Khams. After Blo bzang bstan 'dzin was defeated, the Qing government took measures to prevent the Qoşut from entering Kham again and at the same time

strengthened its direct governance over the area. As a result, the governance and control of Kham was transferred from the Qoşut Mongols to the Qing Dynasty, and most of Kham became part of Sichuan province. This laid an important foundation for the formation of Kham as the frontline support of the Qing dynasty's governance of Tibet. This event contributed to the finalization of the Qing Dynasty's strategy of governing Tibet: "Strengthen Sichuan to guard Tibet" and "Stablize Khams first before governing Tibet".

## Tibetan Archival Sources for the Concept of "Emperor" and "Tusi" according to two Jinchuan Chieftains

*Zou Libo & Hong Yin*

Center for Tibetan Studies of Sichuan University; Independent Scholar

The basic contents of the Tibetan Fan Bing 番稟 archives stored in the National Palace Museum, Taipei, are roughly the same as those extant in the Chinese translation. However, some important concepts and titles are quite different and these reflect a different political and cultural logic. Although two Jinchuan chieftains accepted and recognized the political authority of the *Mañjuśrī Bodhisattva Emperor*, a notion that was put forward by Tibetan Buddhist ideology, they mixed two different sets of a political and cultural logic from the perspective of local political standpoints. They also used the concepts of *tusi* (ཐུ་སྲི་བཞི) and *rgyal po* (རྒྱལ་པོ) according to different contexts to define their relationship to imperial power. Bearing this in mind, this should have some significance for our understanding of the political and cultural background for the Jinchuan war in the Qianlong era.

## The Compilation of the *Xifan [Tibetan] Glossary* and the *Chuanfan [Tibetan] Glossary*

*Chun Hua*

The Library of the Palace Museum

Beginning in 1748, the thirteenth year of the Qianlong reign, the Interpreters and Translators Institute 会同四译馆 under the Ministry of Rites 礼部 started to compile a series of glossaries of languages and dialects used by the ethnic groups in China and abroad, collectively known as *Chinese-Foreign Language Glossary* 华夷译语 today. This was done in collaboration with the State Council 军机处. Among these glossaries, the *Xifan [Tibetan] Glossary* 西番译语 and *Chuanfan [Tibetan] Glossary* 川番译语 contained vernacular and dialects expressions of Tibeto-Burman languages, and both were inscribed at the beginning

of the book as the *Xifan [Tibetan] Glossary*. Both glossaries share similar classifications, formats, and layout. For the former, in a total of five chapters, five volumes were compiled by the Xifan Division of the Interpreters and Translators Institute. The Qianlong Emperor ordered a revision of all the other glossaries based on this model. As for the latter, in a total of nine chapters, nine volumes were compiled under the supervision of Celeng 策楞, the Governor-general 总督 of Sichuan. The glossary was modelled after the *Xifan [Tibetan] Glossary* and presented to the imperial court in 1749.

## The Rules and Nature of the Tibetan Phonetic Transcriptions in the *Gyalrong Glossary*

Wang Zhen

College of Literature at Sichuan Normal University

The Gyalrong Glossary 嘉绒译语 uses Tibetan letters and Chinese characters as phonetic instruments to record the Gyalrong language of more than two centuries ago, which is of great value for the study of the Pronunciation of Tibetan in the Qing dynasty. The Tibetan phonological system has the following phenomena: prefixes m- and v- were read as prenasalized consonants; superscribed and subscribed letters r- and s- were still pronounced; ky->te-, tr->ts- and by-, kr-, br- etc. still tended to be articulated as consonant clusters; suffixes -b/d/g could still be pronounced; nasal endings had three types, -m/n/ŋ; suffixes -r and -s could still be pronounced, and so on. Such phonological presentations are very consistent with the Amdo Tibetan dialect.

## A Study of *Guozhuang* and its Relation with the Cult of Vaiśravaṇa

Jiang Zhaozhong & Seda Karataş

Doctoral student, Institute of History;

Master's student, College of Technology Management;

Taiwan Tsing Hua University

The word *guozhuang* 锅庄 has four signifiers: fire pit, house, a dance, and a kind of market. In Khams and several nearby areas, the first three kinds of *guozhuang* are important cultural items that are quite commonly seen. Though only found in Dar tse mdo, the markets called *guozhuang* are considered as

significant for the history of Sino-Tibetan relations. So far, scholars have already deeply studied those items, but they neither told us the reason why those four are all called *guozhuang* nor have they clarified the original meaning of *guozhuang*. Therefore, this article focuses on Dar rtse mdo and the nearby area of Rgyal rong, and makes use of multiple sources such as ethnography, local gazetteers, notes, and poems. All of the four *guozhuang* do not only place people in a circle, but are also profoundly related to Rnam thos sras (Vaiśravaṇa). First, the people living in the circle-shaped space around the fire pits and in homes worship Rnam thos sras, who is addressed as “the bodhisattva of *guozhuang*”. In the homes of the vassals serving the Mingzheng Chieftains, which are actually quadrangular in shape, the mysterious Nor bu bzang po (Mañibhadra), a son of Rnam thos sras, created the market *guozhuang*; and in the circle-shaped space around the fire pits of the homes, and in the market, the circling people’s dance called *guozhuang* is for offering thanks to Rnam thos sras or Nor bu bzang po. We also find that the Chinese term *guozhuang* is in fact the transcription of the Tibetan word *sgor khrom*, which actually means “circle-shaped people/market”.

## An Analysis of the Native Spies for the British RAJ

— The “Indian Pundits” Activities in Tibet during the Late 19<sup>th</sup> Century

*He Wenhua*

School of History, Culture and Tourism at Sichuan Normal University

The British Raj has long attached importance to strategic intelligence acquisition. In the context of Tibet being closed to the outside world and the increasingly fierce competition between Britain and Russia in the late 19<sup>th</sup> century, the Indian Bureau of Surveys sent a group of selected local indigenous Indians known as “Indian Pundits” to conduct secret investigations of the Central Asian region that was centered on Tibet. They brought back a large amount of information that was of great value to the British Indian government, and at a small cost. What “Indian Pundits” were able to accomplish in Tibet was of great practical use to British colonial rule, since Tibet was clearly embedded in the British geo-strategic planning concerning Central Asia. Analysis of the historical events of the Indian Pundits in Tibet cannot only uncover the hidden links within the British Indian colonial activities, but also reflect its aggressive nature and strategic posture towards Tibet.



## The Nationalist Government's Negotiation with Britain on the "Foreign Bureau Incident" in Tibet

*Feng Xiang & Xiraonima*

School of History and Culture, Minzu University of China

The establishment of the "Foreign Bureau" by the local Tibetan government in July 1942 was a significant event for the frontier of modern China. After the establishment of the "Foreign Bureau", the Chinese central government expressed its strong opposition. However, the British took the opportunity to use the "Foreign Bureau" as their "innovative tool" to implement its Forward Policy. Taking a tough stance, Chiang Kai-Shek and the Nationalist Government engaged in a fierce diplomatic game with Britain during the anti-Japanese war. Their long-standing opposition effectively resisted Britain's distortion of China's sovereignty in Tibet and safeguarded China's sovereignty and her territorial integrity.

## A Study of the *Xizang Xinzhi*

*Liu Sen*

Department of Ancient Books at National Library of China

*The Xizang Xinzhi* 西藏新志 was not only the last local chronicle of Tibet in the Qing Dynasty, but also the first one in which a traditional type of writing changed to a more modern one. The authors of the book belonged to the mid- and low-level scholars who graduated from a fast-growing educational institution in the late Qing Dynasty, and they had a shallow education. With the background of the deepening crisis in Tibet and the rise of the domestic ideas about governing Tibet, the authors were able to make a living by writing, so they used their relations to quickly edit and publish this book. Actually, the main historical source of the *Xizang Xinzhi* was the *Xizang Tonglan* written by a Japanese soldier named Yamagata Hatsuo 山县初男. The former contains more than 70% of the latter in terms of style, content and so on. Therefore, the *Xizang Xinzhi* was essentially a copy of the *Xizang Tonglan*. Meanwhile, the writing process of the *Xizang Xinzhi* indicates that some intellectuals lacked discipline and were in the pursuit of quick success and instant profit, and had lost a sense of academic responsibility. They lived in a period of acute institutional, cultural, and societal change at the end of the Qing Dynasty and the beginning of the Republic of China.

## “Modern Knowledge” and “Old Knowledge”: Ren Naiqiang’s View of the Khams-Tibetan Ethnic Classification During the Republic of China

*Li Peirong, Wu Huirong*

School of International Studies at Sichuan University;  
School of Marxism at Xihua University

The introduction of the modern understanding of the classification of ethnic groups from the West gradually disintegrated the Chinese traditional view of the “Huayi” order. However, in the process of reconstructing the ethnic classification system in China, domestic scholars did not blindly place their trust in Western ideas. This paper intends to take the example of Ren Naiqiang’s method of the ethnic classification of Khams during the period of Republic of China, and explore how the “traditional” scholar as represented by Ren Naiqiang was able to combine the field experience with theory, and reconstruct the classification model of ethnic groups in Khams from the perspective of local knowledge with this “new knowledge” from the West. This paper reveals this complex process.

## A Brief History of the Founding of the Huaxi School in Batang during Modern Times

*Liu Huan*

Doctoral student, Center for Tibetan Studies of Sichuan University

Using materials both in Chinese and English, this paper systematically deals with the history of the founding and development of the Huaxi School in Batang in modern times. This paper also tries to clarify the errors and disputes that permeate current research of the subject. It points out that the curricular content of the Huaxi School mainly aimed at language training and theological dissemination in the early time of its establishment, and then gradually changed to a new type of educational curriculum with modern connotations because of the needs of curricular expansion and the restrictions placed on theological content. In addition, the Huaxi School also provided opportunities for their students to study in the hinterland in order to continue their education.

## Adjustment and Transformation of National Teacher Education in the Frontier during the Republic of China

— Taking Xikang Province National Ba'an Normal School as an Example

*Pan Xiaotong*

Doctoral student, Center for Tibetan Studies of Sichuan University

After the outbreak of the Anti-Japanese War, the Nationalist Government established some national education colleges in the frontier area in order to cultivate frontier talent and integrate frontier educational resources. The National Ba'an Normal School was one of them. The school was directly managed by the Ministry of Education in terms of funding, staffing, teaching equipment and curriculum. The specific process of running the state school not only faced certain resistance from the local community, but also needed to cooperate with the local elites, the military and political circles of Ba'an. Examining the process by which the school was established, how the school site was contested, and how the local elites were absorbed will help us understand the bidirectionally symbiotic relationship of the management of this National School and the reaction to it by the society of the frontier from the perspective of the "bottom-up".

## A Review of the *International Conference on the History and Culture along the Plateau Silk Road*

*Zhao Jing & Sun Zhaoliang*

Center for Tibetan Studies of Sichuan University

Convened jointly by Prof. Pasang Wangdu, Prof. Huo Wei and Prof. Samtan, the Center for Tibetan Studies of Sichuan University and the School of Literature of Tibet University hosted cooperatively an *International Conference on the History and Culture along the Plateau Silk Road* from October 19 to 20, 2019. More than seventy participants from the United States of America, Canada, Nepal and China attended the conference. Some thirty-nine participants gave presentations that focused on the following topics: [1] archaeological and documentary evidence of the plateau silk road, [2] the history and art along the ancient Tang-Tubo route, [3] the history of the Ming and Qing periods in the Tibetan areas, [4] recent discoveries in Tibetan literature, [5] the translation of Buddhist scriptures, and [6] Sino-Tibetan cultural exchange. Moreover, twenty graduate students made their presentations at the Young Scholars Forum in the evenings.



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