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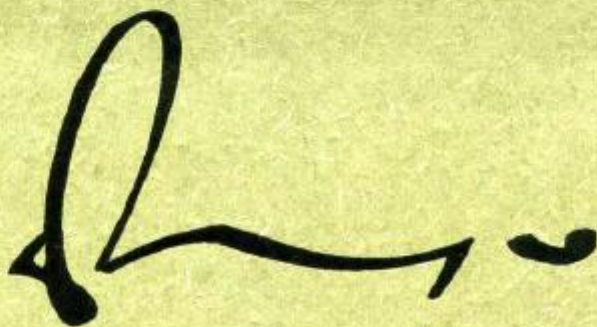
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藏 学 学 刊

Journal of Tibetology

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Journal of Tibetology

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Abstracts

A Preliminary Archaeological Report on the Tsi tsi rong Petroglyphs in Mal dro gung dkar County, Tibet

He Wei

(Institution for Cultural Heritage Preservation and Research, TAR)

This report introduces the new discovery of Tsi tsi rong petroglyphs in Mal dro gung dkar county of Central Tibet which reveals a distinctive regional characteristic. Two major methods, intensive dot-engraving and repeated scratching-over were used to create the petroglyphs in the Tsi tsi rong site. The resultant images can be divided into two types: silhouettes and lines. The main subjects are images of the hunt and pastoral life. According to the overlying relationship and the style of the images, the petroglyphs in this site can be divided into two periods.

Unearthed Animal Remains and Subsistence in the Upper Reaches of the Minjiang River during the Period of the Warring States and Qin-Han Dynasties

He Kunyu

(Doctoral Student, School of History and Culture, Sichuan University)

The archaeological remains in the upper reaches of Minjiang river during Warring States Period and Qin-Han dynasties mainly consist of sarcophagus burials, while very few sites such as residential sites in particular were found. Recent excavations at the Ashaonao site of Jiuzhaogou county provided valuable materials for exploring the forms of habitation and subsistence during the Han dynasty in the upper reaches of the Minjiang river. In this region, animal-burial in a sarcophagus during the Warring States period were few, the species and number of animals buried with a sarcophagus in the Qin and Han dynasties were far more abundant. In addition, the residential sites were found near sarcophagus burial cemeteries. Such differences might be related to the changes of subsistence that took place at that time.

Modeling and Technique

—Buddhist Art of the Gupta Period and its Impact on Mediaeval China

Li Chongfeng

(School of Archaeology and Museology, Peking University)

The Indian Buddhist art of the Gupta period influenced the Buddhist sculptures and paintings of the Southern-and-Northern Dynasties of China, especially in modeling and technique. The *saṃghāṭī* in the Mathurān sculptures of the Gupta period became a model for all the images made in ancient India from the 5th to the 6th century. The modeling and the drapery of standing Buddha images sculpted around 420 CE in Cave 169 at Binglingsi reflect the Gupta style of the Mathurān art. The giant Buddha sculptures carved between 460 and 465 CE in Cave 18 at the Yungang Caves wear a light and thin *saṃghāṭī* whose folds are compact and parallel, no doubt revealing the influence of the Gupta Buddha images of Mathurā. As for the Aśoka-type Buddha image dated 551 CE and found in Chengdu, the drapery seems to be light and thin with all the folds falling down in the form of waves of water. This type of thin and translucent *saṃghāṭī* has a striking similarity with the Mathurān Buddha images of the Gupta period. Moreover, the main characteristics of the Northern Qi Buddha sculptures from Qingzhou, wearing a soaked and translucent drapery or *saṃghāṭī* without folds, were also fashionable in the Buddhist sculptures of the Gupta period.

The third part of *Vishṇudharmottarapurāna*, i.e., *Adhyāya* 35-43 (*Citra-sūtra*), recorded that shade is the most important technique in the paintings of ancient Hinduka, especially in depiction of the mural.

When the murals of Ajaṅṭā caves were painted in the 5th and the 6th centuries, the widely used technique or method was shading and highlight. The colors were applied in a certain order so that the human form appears to have a three-dimensionality, giving the effect of a relief. This was achieved by the use of different shades of the same colors. The highlight was achieved by small patches of light color appearing on the chin, breast, arms, legs or wherever an elevation of form was desired. The very techniques of Hinduka were accepted and widely applied on the murals in the *saṃghārāmas* and cave-temples along the Silk Roads from the 4th to the 6th century. The painting techniques of Kuchean and Dunhuang murals are similar to those of the Ajaṅṭā murals. The painters achieved the effect by means of the same shading and the highlight, where the forms instead of being projected in a retreating fashion were made as if they were protruding.

According to *Jiankang shilu (Record of Jiankang)* by Xusong, the main door of Yichengsi *saṃghārāma* in Jiankang (present-day Nanjing, capital of the Southern Dynasties) was fully decorated with flowers in 537 CE by Zhang Sengyou, creator of the well-known “Zhang Style”. The flowers, that were painted with vermilion, azurite and mineral green, were executed by means of *Tianzhu yifa* (Shading and Highlight Techniques of Hinduka). So, the flowers look like receding and protruding from a distance and appear to be flat when viewed close up, dazzling and giving convexity to the surface. People were all greatly surprised and called the monastery Aotusi, meaning Concave-Convex Monastery. The mural on the outer stone coffin, which was found in Pingcheng (present-day Datong, capital of the Northern Wei Dynasty) in 2015 and dated 469CE, make clear that the Shading and the Highlight Techniques of Hinduka were adopted on the murals of northern China at least in the second half of the 5th century. Therefore, the Shading and the Highlight Techniques of Hinduka seem to have spread to China by both the Silk Roads and Marine Routes around the 5th century. As a conservative religious art, consequently, the modeling and technique of the Gupta Buddha imagery had a great impact on the Buddhist paintings and sculptures of the Southern-and-Northern Dynasties.

A Preliminary Study of the Stone Inscriptions Collected in the Qinghai Provincial Institute of Cultural Heritage and Archaeology

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2, 3. Qinghai Provincial Institute of Cultural Heritage and Archaeology)

This paper documents and translates six stone inscriptions that are collected in the Qinghai Provincial Institute of Cultural Heritage and Archaeology. The authors investigate the original place of these inscribed stones and give an analysis of the content of the inscriptions. According to the grammar and some keywords, we suggest these can be dated to the Tibetan imperial period. These inscribed stones were part of the remains of Buddhist architecture instead of tomb steles.

The Tribes in the Suzhou Area and their Relationship with the Neighboring Areas during the Late Tang Dynasty and Five Dynasties in the Dunhuang Tibetan Document P.T.1189, a Letter from Fuzhu Situ in Suzhou to Hexi Jiedu Tiandawang

Lu Li

(Department of History at Nanjing Normal University)

Document P.T.1189 is a letter from Fuzhu Situ 府主司徒 in Suzhou 肃州 to Hexi Jiedu Tiandawang 河西节度天大王 in which the local governor of Suzhou in 931-935 reported to Guiyijun 归义军 Jiedushi 节度使 Cao Yijin 曹议金 that some thieves from the area controlled by Guiyijun were caught in Suzhou and were sent back, together with the situation of Da da, Ji ngul, and the right-wing tribes of the Ganzhou Uighurs in Suzhou. The right-wing tribes of the Ganzhou Uighurs consisted of a tribe of one thousand households. At that time, the local force in Suzhou which comprised the Long Jia, Tibetanized Han and Qiang people, was subject to the Guiyijun regime in Guazhou and Shazhou. The tribes of Ji ngul (Nan Shan), Da da and Uighur in Suzhou had taken an oath with Guiyijun to keep the peace. Although the situation in the Hexi area was in good shape as far as the Guiyijun regime in 925 was concerned, the right-wing tribes of Ganzhou Uighurs still exercised important influence in Suzhou in the wake of the victory of Cao Yijin's punitive expedition to them.

鸟面僧人与新密传承的开端（第二部分）

范德康

（哈佛大学）

本文的第一部分发表于恭特朗·哈佐德和沈卫荣主编的《西藏宗谱：纪念古格·次仁加布藏学研究文集》（北京：中国藏学出版社，2018：403-450）。在那篇文章里，我介绍了新近发现和出版的译师仁钦桑布（958—1055年）撰著的主要密续文献集成及其分类等，在各式各样的预言中，仁钦桑布也以“鸟面僧人”而著称。那篇论文由三部分构成：冗长的序言，然后是一，仁钦桑布传记的考察，他尚存的著作以及他所处的环境；二，他对于佛教密续文献的分类；三，伪谬密续文献的问题和据说有问题的11世纪时的宗教实践。在这篇论文里，也是我论文的第二部分，我研究了索多巴·洛卓坚赞（1552—1624年）引用的仁钦桑布《密续阐释》中的两段内容。我最早大约于七年前就开始了关于这些片段的研究，早在他的《密续阐释》文本引起我的注意之前。

机缘巧合，译师的《密续阐释》出版了，加上 tbr.org，不得不说是业力奇妙，使得我的论文得以更为完善。结尾还附有一个附录，列出了属于仁钦桑布在他的著作末尾分出的四部密续文献的文献目录。

藏族素食主义的宗派性特征

杨先加

(中央民族大学藏学研究院博士生)

本文意在分析藏族素食主义文化的宗派性特征，并阐明这一特征对素食主义在藏区的传播所带来的影响。近年来，有不少关于藏族素食主义方面的研究成果，但这些文章对于藏族素食主义历史方面的一些具体问题提及很少，比如：藏传佛教各教派对素食主义文化的不同实践程度；以及藏族素食主义在传播过程中的地域性特征。本文将对上述问题进行详细的分析，并论述这些问题与藏族素食主义的宗派性特征之间存在的必然联系。笔者认为宗派性特征应是我们研究藏族素食主义这一题目的重要主线，它有助于我们深刻的把握和分析藏族素食主义的历史发展脉络，以及当下空间上的分布情况。

A Preliminary Analysis of the Military Power of Two Jinchuan Chieftains (1771—1776)

Zhang Kang

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Renmin University of China)

The Second Jinchuan War, one of Emperor Qianlong's "Ten Great Campaigns", has frequently caught the attention of scholars. However, most existing articles studied it from the perspective of the Qing Dynasty and few studies were conceived from the perspective of the two Jinchuan chieftains. This paper studies the two Jinchuan chieftains' military leadership, military capabilities and resources. Based on these, the author points out that two Jinchuan chieftains were militarily quite strong military and this was the key reason that they had been able to fight with the Qing Army for five years.

All is Karma: the Secular Writing of Ngag dbang mdo rgyud yon tan rab rgyas

Xie Guangdian

(Institute for Western Frontier Region of China, Shaanxi Normal University, Xi'an)

During the mid-19th century, the man called Mgon po rnam rgyal of Lcags mdud changed the political and religious situation of Khams and Central Tibet, which also transformed the life trajectories of many Khams pa people. This article focuses on the 8th Stong 'khor zhabs drung Ngag dbang mdo rgyud yon tan rab rgyas (1853—1895) that is mainly based on his records in the *Stong 'khor zla ba rgyal mtshan sku phreng rim byon gyi rnam thar*. Through investigating the personal life of a common tulku in Khams during the turbulent period of the Qing dynasty, the author discusses how the author of the biography of the 8th Stong 'khor zhabs drung, who was also a monk of the Stong 'khor monastery,, wrote about his own lama's leaving the order to resume family life by means of narratives that are replete with conflict and metaphors. It also points to the ways in which the author covers up the 'fallen' *tulku's* biography.

The Travels of the Schlagintweit Brothers in Himalayas: The First German Scientific Investigation in Tibet

Zhao Guangrui

(School of Government of Nanjing University; Center for Asia-Pacific Development Studies)

The Schlagintweit brothers conducted the first German scientific investigation in Tibet from 1854 to 1857; they were also the first Germans ever to have visited Tibet. According to A. von Humboldt's advocacy of "long-term systematic research," the expedition achieved fruitful results. This trip played an important role in the history of the German expeditions to Tibet from 1854 to 1951, and had a far-reaching impact on the emergence and development of Tibetology in Germany. Their research on geography, lakes, glaciers, the anthropology of the Himalayan region, Tibet and Xinjiang was pioneering and professional, and even nowadays still has academic value.

A Survey of the Compilation of *Rgyud sde kun btus* and its Maṇḍalas

Zhang Yajing

(The Palace Museum)

The *Rgyud sde kun btus* collection consists of thirty-two volumes. Compiled by the Sa skya pa scholar 'Jam dbyangs Blo gter dbang po (1847—1914) in the nineteenth century, the collection contains evocations-sādhanas, initiation rituals of maṇḍalas, explanations of tantras, and so on. Importantly, according to the text, one hundred and thirty-nine maṇḍalas were analyzed that are now well-known under the title “the Ngor Maṇḍalas,” making it the most comprehensive study of maṇḍalas to date. As a precious collection of tantras and guidelines on drawing maṇḍalas, the *Rgyud sde kun btus* is frequently cited by scholars. The background of the compilation of this collection was probably related to the so-called non partial (*ris med*) movement. This paper will give a brief introduction to the content of the maṇḍalas and the process in which they were compiled.

A New Examination of the “Tibetan Goodwill Mission” from the Perspective of the British Archives —— a Case of the British-Indian Government’s Strategy of Tibet Before and After the End of World War II

Li Peirong

(Postdoctor, School of History and Culture, Sichuan University)

Before and after the end of World War II, the frustrating of the British-Indian Government tried to prevent the Tibetan Goodwill Mission from attending the National Constitutional Congress was a sign of less influence on Tibetan issues. Even if the British-Indian government encouraged the “Independence of Tibet”, the inside contradictions between the British Government and British-Indian Government about the strategy to Tibet is also certificated that they had lost the power to control Tibet. This incident is an epitome of the change of the international relation among China, British, India and Tibet.

藏区寺院组织在生态保护和社区发展中的作用 ——以青海果洛夏日乎寺班玛仁拓为例

华旦才让

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可以说,全球变暖与生态环境的日益恶化对于青海省三江源头区域脆弱的生态环境影响巨大。同时也导致自古依赖于高原独特生态环境而生存的广大高原游牧群众传统生活生产方式、社会结构和游牧文化的改变。2007年,第一个藏区佛教寺院环保组织于果洛注册成立。自此之后,三江源地区陆续有藏传佛教寺院通过注册保护组织或以其它形式投入到了地方生态环境保护与社区发展的事业中。这些寺院保护组织不仅成为推进地方生态保护与社区发展的一大动力,而且,他们在环保与发展中的作为,已使他们成为地方生态环保和社区发展中不可或缺的一股力量。本篇以甘德县班玛仁拓野生动植物保护协会为例,通过问卷、参与观察、半结构化访谈等调查方法试图探究地方政府、寺院及香火村对于三江源区域寺院环保组织的态度。通过分析调查数据发现,当地政府、香火村及寺院三个主体对于班玛仁拓野生动植物保护协会在生态环境保护中的作用和影响力极为认可。除外,当地政府、香火村及寺院也表达出了对于班玛仁拓野生动植物保护协会在继续推动地方生态保护和社区发展的期待。地方这种基于藏区传统社区(以寺院喇嘛、寺院、香火村三个主体建构)的信任与合作,完全可以考虑到长远有效稳定的地方社会治理机制中。而当地生态环境保护 and 社区的可持续发展,需要地方政府、寺院、香火村、地方民间组织、寺院环保组织等同心协力,在充分尊重和借鉴藏区传统社区的影响下,结合科学的社会治理方法以推动各个主体在保护和发展中的作用。

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