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TIBETOLOGY

第18辑

四川大学中国藏学研究所 编



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Abstracts

The Pilgrim-Performers in Tibetan-Tang style Costumes in the Yulin Cave 15 in Guazhou, Gansu Province

Sha Wutian

(School of History and Civilization, Shaanxi Normal University)

Two groups of pilgrim-performer images are extant in the south and north walls of the entrance of Yulin Cave 15 that is located in Guazhou, Gansu Province. There are three pilgrim-performers in each group; two of them wear Tibetan costumes and one is dressed in a Tang costume. All six figures hold instruments, including a clapper, a *sheng* (笙), a clarinet, etc. There are similar representations of donor and pilgrim-performers in the Dunhuang caves. The composition of the pilgrim-performers in Tibetan and Tang style costumes are of significance for the study of the donor and the relationship and cultural exchange between Tubo and Tang.

A Study of the Newly Discovered Stele with an Elegiac Couplet that was Written by Dpal ldan bkra shis and Related Issues

Dong Huafeng

(School of History and Culture, Sichuan University)

The stele with an elegiac couplet composed by Dpal ldan bkra shis 班丹扎释 was discovered in 2014 and constitutes new material for research on Dpal ldan bkra shis and Chan master Wuji 无际. Previous studies have shed light on Dpal ldan bkra shis' achievements in promoting the development of Tibetan Buddhism and national unity and harmony during the early Ming dynasty. Indeed, Dpal ldan bkra shis' efforts to revive Han Buddhism in the early Ming and to promote the interaction between Han and Tibetan Buddhism should not be ignored. According to the newly discovered stele and related literature, we find that he devoted himself to support Han Buddhism in the Xuande and Zhengtong eras of the Ming in various ways and thus improved communication between Han and Tibetan Buddhism.

转译中的五台山：一个出现于蒙元时期的汉藏并存之地

丁一

(斯坦福大学博士生)

本文旨在探讨五台山作为一个汉藏圣地的早期历史及其在元代的发展。虽然较晚成书的藏文史籍材料中常会提到五台山，但藏传佛教在五台山真正出现的始点却是八思巴 1257 年的朝圣之旅以及他的诗作。以此朝圣和文化性的介绍为契机，藏传佛教在元代逐渐在五台山上得以确立。

本文第一部分检讨藏传史料中提及的发生在元代以前的五台山朝圣叙事。作者试图证明，这些叙事事实上是将更晚的对五台山的想象投射到了对早期历史的构建之中。第二部分讨论了四首八思巴撰写的朝圣诗。在他的诗作中，八思巴成功地使用藏地视角为元帝国和藏传佛教定义了五台山的宗教意义。最后，从碑刻材料入手，本文描述了元代结束之前藏传佛教在五台山上的制度性的发展。

The Relationship between Politics and Religion of Mnga' ris during the Unification of Tibet under the Yuan Dynasty

Huang Bo

(Center for Tibetan Studies, Sichuan University)

The Bka' brgyud school of Tibetan Buddhism spread from Central to West Tibet in the early 13th century, and the 'Bri gung sect was the earliest sect of this school to receive support from the regimes of Mnga' ris, West Tibet. Subsequent obstruction of the missionary activities on the part of the 'Brug pa sect was severely reprimanded by the Pu hrang regime. At the same time, the Tshal pa sect became the object of support (*bla mchod*) on the part of the royal family of Pu hrang due to the continuous efforts of several lamas. On the other hand, with the rise of the Mongols at this time, the Mnga' ris region may have been the earliest Tibetan area to come in contact with Mongol forces. Since the middle of the 13th century, the Mongols had unified Central Tibet in conjunction with the Sa skya school, but Gu ge in an alliance with the Bka' brgyud school put up some resistance. In this process, the two schools competed with each other by using the same politico-religious model. Finally, the Yuan Dynasty unified both West and Central Tibet thanks to the sudden collapse of the West Tibetan kingdom of Gu ge.

Observations about the Mongol Guan Gong Belief on the basis of the Illustrations of the Peking Xylograph of "*The Biography of Holy Lord Geser Khan of the Ten Directions*"

Dong Xiaorong

(Northwest University for Nationalities)

This paper consists of a comparative study of the Peking xylograph version of *The Biography of the Holy Lord Geser Khan of the Ten Directions* and that of the same text preserved in the Tibetan Buddhist temple in Peking. The author thinks that the two versions are roughly the same except that the attached illustrations are different. This paper has made a detailed comparison of the layout, binding form, page number, frame bar, fence line, illustrations, and features of writing and postscript. Lastly, the paper discusses the relationship between *The Biography of Holy Lord Geser Khan of the Ten Directions* and the belief of Guan Gong based on the illustrations.

Rgya nag and Ethnic Conceptions of Manchu and Han in the Tibetan Literature of the Qing Dynasty

Luo Hong

(Post-doctor, Institute for Western Frontier Region of China, Shaanxi Normal University)

The meaning of *rgya nag* in Tibetan literature of the Qing Dynasty differs greatly from the connotation of the Chinese word *han* (汉) in the context of China proper. On many occasions, *rgya nag* can mean both Manchu [Qing China] (满) and *Han* in historical reality. In this sense, the discussion of the specific meaning of the word *rgya nag* has great implication for the understanding of the ethnic interaction among Tibetans, Manchus and Han Chinese. In Tibetan texts of this period, there are numerous occasions where the Manchus were taken for Han. From this phenomenon, we encounter a new interpretation of Manchu-Han relation from the perspective of Tibetan culture. In summary, the analysis of this word can help us look into the sophisticated ethnic relations and the attributes of cultures during the Qing Dynasty.

Notes on the Establishment of the Position of Tibetan Translators in Sichuan and Tibet by the Qing Dynasty

Shi Yangang

(Research Center of Foreign Tibetology, Shaanxi Normal University)

Since the late Jin period, the Qing Dynasty was able to have Tibetan documents translated with the assistance of Tibetan monks from Mongolia. Later, during the Kangxi period, non-Tibetan students were sent to Lhasa and Xining to study Tibetan and the regulations for monks that allowed them to stay in Beijing were gradually improved. The result was that success was achieved in the translation of Tibetan documents that was performed through the cooperation of Tibetan monks and these students in both the Kangxi and Yongzheng periods. In the 28th and 38th year of Qianlong's period, a *Bitieshi* 笔帖式 position was set to do Tibetan translations at the Sichuan provincial government and in the office of the Ministers (*amban*) in Tibet. This article discusses the date of establishing this position and related issues.

The Dispute over the Jurisdiction of Khro skyabs during the Republican Period

Yan Cui

(Ph. D student, School of History and Culture, Sichuan University)

In the early 20th century, when China was transforming itself into a modern nation-state, the discourse of the frontiers of China took place in a global network of national and local, political and economic relations. In this paper, the case of the dispute over the jurisdiction of Khro skyabs in the process of the localization of Khams region in the 1930s is taken as an example to illustrate the interrelationship between the central and local governments and the contentious relationship between the local military and political authorities. It reflected the concept of “local” in the process of the interaction between national and regional factors in the construction of Xikang Province.

Tibetan Cultural Interpretation of the ‘Rat Disaster’ in the Pastoral Area of the Tibet Plateau: The Demonization and Sanctification of Rodents

Tang Shaoyu Gaerrang Emily Yeh

(School of Chemical Engineering; Center for Tibetan Studies, Sichuan University;
University of Colorado at Boulder)

Pika/voles have recently become a huge problem for the management of rangeland and the livelihood of Tibetan pastoralists on the Tibetan Plateau. Though the pastoralists have been highly irritated by the increasing population of pika and voles as they have been destroying the grassland where the herders keep their yak and sheep, they do not kill these animals by their own hand. They have not only actively participated in the state pika-poising program, they have also asked local monastery to perform the religious ritual to eliminate the pika/voles population. This article studies some of traditional literature including King Gesar’s epic and other old resources that are associated with Tibetans’ relationship and understanding of pika/voles, and to see how these traditions are related to the current herders’ understanding of them. It suggests that gaining a comprehensive understanding of pika/voles means to include the social and cultural studies of these animals in the current scientific studies. It also means that an effective approach in dealing with the problems of pika/voles needs to consider the cultural, social, and historical dimensions of pika/voles.

Interpretation and Analysis on a Newly Discovered Document of Right Confirmation Proclamation of the Meadow belonged to Glang Temple in 'Jo mda' County, Tibet

Yu Xiaohong Yu Lipping

(Ethnology Research Institute of Xizang Minzu University)

A Tibetan document of *Right Confirmation Proclamation of the Meadow that belonged to Lang Temple* of Sib mda' bla brang (present 'Jo mda' County of Tibet) in the local *tusi* government of Sde dge was newly discovered. It was issued with stamps by the Sde dge Tusi in 1878 and again in 1919, 1923, 1926 and 1941 respectively, by the Sde dge manager of the local Tibetan government, the Mda' dpon of the Gtsang area by the name of Khyung rang pa, Mkhan Bkras khang pa, Mdo smad Manager Khri smon Nor pu dbang rgyal, and so on. They were important figures in the modern history of Tibet. This proclamation is a precious document which not only provides new material for the research in the modern history of Tibet and Khams, but is also a historical witness of the political structure changes of Sde ge *Tusi* governance on the west bank of Jinsha River in the late Qing Dynasty and the Republican Period.

"Humans, Things, Divinities": The Local and Trans-local Characteristics of Tibetan Opera in Batang

Zhai Shuping

(School of Sociology, Beijing Normal University)

Tibetan opera, with its religious motifs, helps to understand the contours of Tibetan society and culture. The human to human, human to things, and human to the divine relations are demonstrated in the Tibetan opera prevalent in Batang. The acquisition of local features is inseparable from the grand historical vision and frequent internal-external interactions, which also create the trans-local features by the very same process. Tibetan opera combines many factors such as the local and the trans-local, the sacred and the profane, the past and the present, the secular and the sacred, etc., and is both realistic and transcendental. The key to guarding against the "secularization" brought about by utilitarianism with respect to Tibetan opera is to pay attention to the importance of its "totality," that is, in understanding its social logic and cultural textures.

A Review of Studies on the Music of the Baima in Recent 35 Years (1980—2015)

Yang Yang

(Southwest Nationalities Institute, Southwest Minzu University)

In this paper, we review the achievements in research in Baima music and its literature over the past 35 years; it falls into four parts. Through the analysis and review, the following four problems are presented in the study of Baima music: the lack of a foundation for the classification of Tibetan musical forms; the lack of logic in the description and interpretation of music culture; the lack of systematic and all-round care of ritual music research; the narrow academic horizon. For the analysis and discussion of related issues, I hope that research of Baima Tibetan music in the future may be further developed.

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