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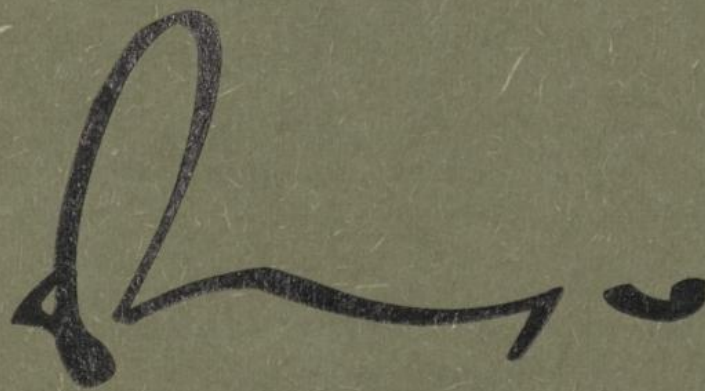
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Abstracts

The Tableaux of Akṣobhya's Pure Land and Visualization Sutra in Yulin Cave 3

Liu Yongzeng

(Dunhuang Academy)

This paper aims to discuss the tableaux of Akṣobhya's Pure Land and Visualization Sutra located at the center of the southern and northern walls of Yulin Cave 3. It first discusses a type of *tathāgata* image with his right hand in the mudra of fearlessness and his left hand in the *bhūmiśparśa* mudra in cave temples in northern China. In the Dunhuang caves, this type of Buddha image emerged in the Zhenguan Era and ended in Middle and Late Tang, and they are usually identified as the Amitabha Buddha. This paper, then, provides a new interpretation of the two tableaux on the southern and northern walls of Yulin Cave 3. I believe the Buddha image performing the *bhūmiśparśa* mudra on the center of the southern wall is Akṣobhya, and the mural is a tableau of Akṣobhya's pure land. The Buddha image performing the meditation mudra is the Amitayus Buddha and the mural is the visualization sutra tableau. In terms of the specific execution of the mudras, the two images are influenced by the Akṣobhya and Amitabha from the Vajradhātu Mandala and have no connection with the Buddha images performing the *bhūmiśparśa* mudra in the Early and High Tang Period.

A Survey and Study of the Sanskrit, Tibetan, and Chinese Versions of the *Jayamatiparipṛcchāsūtra* —A Case study of the Tibetan Dunhuang Manuscript IOL Tib J75

Sangji Dongzhi

(Department of Literature, Journalism and Communication, Qinghai University for Nationalities)

This study of the Tibetan Dunhuang manuscript of the *Jayamatiparipṛcchāsūtra* (འཇགས་པའི་རྒྱལ་བའི་སྒྲོགས་ཤེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ) (IOL Tib J75) discusses the identity of the translator and the date of the translation. A Chinese translation of the sutra is provided as well in this paper. In addition, several representative chapters from the Sanskrit version of the sutra that is available at the Potala palace, the Tibetan version of Dergé edition of the xylographed Kanjur, the Chinese version from Khara-Khoto, TK145, and the Sino-Tibetan version of *Śūraṅgamasamādhisūtra* were examined. This led to a comparative and critical study in which the textual variations and the historical development of each translation were analyzed. Other relevant topics, including its relationship with *Śūraṅgamasamādhisūtra*, are discussed as well.

A Catalogue of the Dunhuang Paintings in the Stein Collection

Zhang Deming

The Dunhuang paintings in the Stein Collection include silk/hemp/paper paintings in colors and ink as well as xylographs. Many important works on the paintings in Britain have already been published. But a complete catalogue of them is still wanting. Further, the catalogue of the Dunhuang paintings kept in India is not very well known. The numbers assigned to the paintings in the Stein Collection are sometimes not in accordance with the numbers given in some publications. This has caused some inconvenience for further research. On the basis of a careful sifting of the Dunhuang paintings of the Stein Collection in the British Museum, the British Library, and the Victoria and Albert Museum, this catalogue has 885 items and includes plate-indices and the Chinese inscriptions of the paintings. It aims to be a basic tool for the appreciation and research of those paintings.

Kashmiri Painting Style in the Murals of the Guge Dynasty of Mnga' ris

Xiong Wenbin

(Center for Tibetan Studies, Sichuan University)

The Kashmiri artistic style was one of the important sources for Guge art or the Guge school. Although there exists some research on this issue, it lacks a systematic collation and summary of its development and characteristics during different periods. This article focuses on the existing wall paintings of the Guge dynasty and provides a brief analysis and a summing up of the subject and features of this style based the different stages provided by previous research.

Research on the Daqing Fawang Rin chen dpal ldan: A letter from Daqing Fawang to the 8th Karmapa

Li Shuai & Zhu Detao

(Department of Archaeology, Sichuan University)

In the middle of the 20th century, Hugh Richardson found a letter from the Ming Dynasty in Tsurphu monastery. It was written by the Daqing Fawang Rin chen dpal ldan in 1516 and was addressed to the Dabao Fawang Karmapa that is, Karma pa Mi bskyod rdo rje (1507-1554). This letter can solve the dispute among academic regarding the identity of Daqing Fawang Rin chen dpal ldan. Detailed information about this letter has not been published in China, and thus this paper will first introduce the letter, and then carry out a preliminary study on related issues.

A Review of the Qing Action in Setting up *Tusi* in Eastern Kham at the Beginning of the Eighteenth Century

Zhao Xinyu

(Southwest Minzu University)

After the Xilu (referring to the Dartsedo region) battle, the Qing government adopted various measures to stabilize Dartsedo (Dajianlu; Ta-chien-lu) and eastern Kham at the beginning of the eighteenth century. The most fundamental of these measures was to set up a large number of *tusi* (indigenous leaders appointed by the imperial court) in these areas. The action of setting up *tusi* offices had already begun well before the Qing army, who participated in the battle, had withdrawn from these areas. It was a gradual process and was not completed at one time. In addition to the reinstating of the Mingzheng

tusi (the Lcags la rgyal po), there were fifty-five newly created *tusi* offices, including the *tubaihu* (the indigenous centurion; Brgya dpon), the *tuqianhu* (chiliarch; Stong dpon) and the *anfusi* (the Pacification Commissioner) in Eastern Kham during this time. They were distributed in a broad area from present day Luding (Lcags zam kha) county to the eastern bank of the Yalung River (Nyag chu). For these newly created *tusi* offices in Eastern Kham at the beginning of the eighteenth century, the Qing government had taken three major measures to strengthen the management according to the local situation, and they had obvious effects and a far-reaching influence. The action taken by the Qing government at the beginning of the eighteenth century marked the beginning of the Qing's direct rule of Kham, and its strategy for the management of Tibetan areas had thus taken an important step.

Research on the Third and the Fourth Rje btsun dam pa

Huang Quan yi

(Post-doctor scholar, School of History and Culture, Sichuan University)

In the late eighteenth century, two Rje btsun dam pa reincarnate lamas were born in the families of the Dalai Lamas. The third Rje btsun dam pa was the seventh Dalai Lama's grandnephew and the fourth Rje btsun dam pa was the eighth Dalai Lama's nephew. The two Rje btsun dam pa helped the Qing central government to control the Outer Mongols while Tibetan Buddhism also expanded the influence of Khalkha Mongols. At that time, a large number of Tibetan Buddhist temples and monasteries were built in Khalkha Mongolia, whereby Tibetan Buddhism in the area reached its zenith.

The Disagreements between Bishop Pérocheau and the Priest Renou Regarding the Catholic Mission in Tibet

Liu Ruiyun

(School of Foreign Languages, Sichuan University)

In the mid-19th century, the upper echelons of the Roman Catholic Church decided to restart the project of Catholic missions in Tibet, and entrusted the Sichuan Mission of the Missions Étrangères de Paris with the preparatory work for the Mission du Thibet. There arose many disagreements regarding the timing and deployment of this first mission, disagreements that are represented by Bishop Perocheau and the Priest Renou. These were not only connected with the controversy over the approaches taken by Catholic missionary activity in China since the 16th century, but they were also closely tied to the changes in policy of the Qing Dynasty regarding the Catholic mission in China after the First Opium War.

The Rise of Jagö Topden, A Political Strongman in Kham in the Twentieth Century

Yudru Tsomu

(Center for Tibetan Studies, Sichuan University)

Through the case study of the rise of the headman Jagö Topden in Dergé, this paper discusses the emergence in the end of the nineteenth century and the beginning of the twentieth century of a new elite known as “local political strongmen” that was different from the traditional elite. This case study demonstrates how the nature of authority that was formerly based on traditional hereditary and ascribed status shifted to that of a position based on merit. It also reveals the unique characteristics of Kham as a region and looks at the ever-changing nature of the newly emergent authority and legitimacy in Kham. On one hand, the rise of the new elite represented by Jagö Topden was based on individual charisma, ability, ambition, and consummate political skills. On the other hand, the current historical tide allowed the emergence of the new elite as “political strongmen.” Different from most of the traditional forces in Kham, Jagö Topden had a strong sense of duty. He also had a comparatively clearer understanding of the general current political situation. Thus, he was able to rise to prominence in Kham. By forming alliances with various forces who were contending for the control of Kham, he continuously strengthened his power and authority. He also legitimized his authority through the adoption of a regional identity based on a united Kham and his appropriation of new ideas of reforms. Thereby, he rose to become the dominant figure who could contend with the Dergé king.

A Study of U.S. Policy Towards Tibet during the Obama Era

Guo Yonghu & Han Lei

(School of Marxist Thought, Jilin University)

The policy of the government of United States towards Tibet has showed itself to have a dual character during the Obama era. On one hand, the US government has given a diplomatic recognition as before that Tibet has been an inalienable part of China, while on the other, the US government continued to pursue a new kind of policy of interventionism. During Obama era, the US government's intervention in the affairs of Tibet includes: strong intervention into the contact and discussions between the Chinese government and the office of the Dalai Lama; setting up topics of Tibet in the Sino-US senior dialogues; giving support to the campaign of independence of Tibet through NGOs, etc.. The intervention of Tibet affairs by Obama government has great effect on the Sino-US relationship in many aspects and increased difficulties to address affairs of Tibet by Chinese government.

A Test and Preliminary Study of the Composition of the Glass Beads Excavated from the Norbutso Site of Ngari in Tibet——and a Discussion of the Silk Road in Ngari

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3. Shaanxi Provincial Institute of Archaeology, Xi'an

4. Tibet Institute for Conservation and Research of Cultural Relics, Lhasa)

The scientific testing indicates that the glass beads found from sacrificial pits in Ali Luobucuo site are plant ash glass. The golden glass beads are “sandwich glass” pasting silver clip. The style and composition of these glass beads are very similar to the glass beads unearthed in the ruins of the Silk Road in the Han-Jin period, such as the Shanpula cemetery of Xinjiang. A large number of similar glass beads were unearthed in the northern India and the Peshawar area in northwestern Pakistan, Where have found a glass making site, close to the glass beads excavated in China mentioned above. The same kind of glass beads unearthed in Xinjiang and Tibet were likely coming from the Indo Pakistan region. The silk and woodware of the Han-Jin period unearthed in Tibet are similar with those unearthed in the southern Xinjiang. It shows that the Ali area in Western Tibet is an indispensable part of the Silk Road in the Han-Jin period.

新出版《松巴·益西班牙觉文集》评介

金汉雄

(美国哈佛大学博士)

松巴·益西班牙觉是十八世纪安多地区出生的博学僧人。他学问广博，著述涉猎众多领域，引起了学界广泛关注。尽管他的个别著作和木刻版文集的影印版已经出版，但读者仍渴望有便于阅览的新排版文集的出版。最近青海共和县的藏语文工作委员会办公室通过四年的搜集和整理工作终于完成了《松巴·益西班牙觉文集》的排版和出版，满足了读者长期以来的愿望。本文首先简要介绍该新版文集整理出版的过程，然后从松巴·益西班牙觉本人的角度对新版文集之优缺点进行讨论。最后的附录提供了新版和木刻版文集之具体著作的位置对比表格，以便于读者阅览和利用新本文集。

The Musk Routes: Exchanges Between Tibet and the Islamic World

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Chinese Translation by Yejingzhumu³

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3. Southwest Minzu University)

From as early as the ninth century onwards, Arabic literature praises the quality of a typical and highly desirable product of Tibet, musk. In Arabic and Persian as well as Tibetan and Hebrew texts musk is discussed in a variety of genres such as geographical, zoological, religious and medical literature as well as in travellers' and merchants' accounts. These sources reveal an active trade route, which existed between Tibet and the Islamic world from the eighth century onwards. After discussing this set of trade routes, the article focuses on a comparison between the medical uses of musk in Arabic and Tibetan medical sources. The great number of similarities between the uses of musk in these two medical traditions suggests that along with the substance, there were also exchanges of knowledge. Hence we propose that following the model of the 'Silk Roads' and its cultural aspects, similar cultural interactions took place along the 'Musk Routes', which linked Tibet and the Islamic world.

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