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Journal of Tibetology

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青海省治多县普卡贡玛石棺墓发掘简报^{*}

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四川大学考古学系

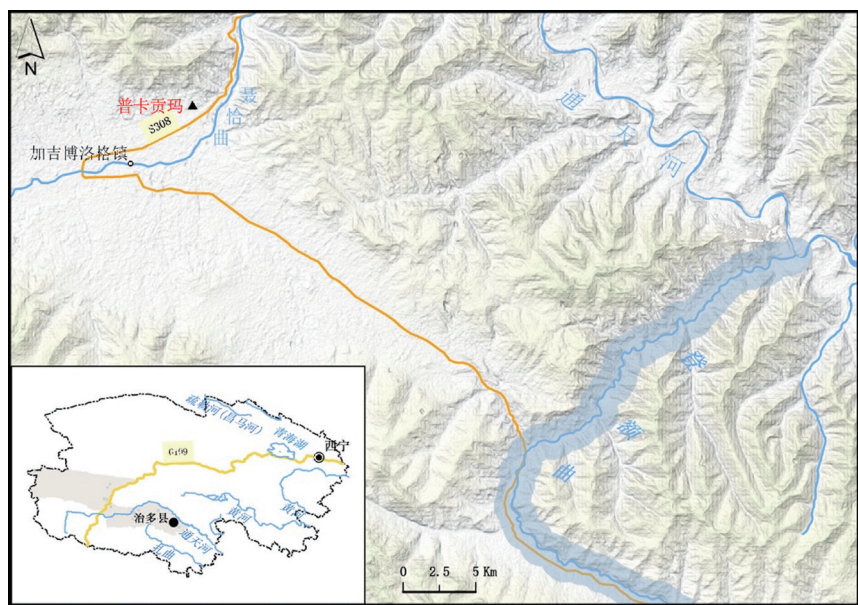
成都文物考古研究所

内容摘要：2013年，青海玉树州联合考古队对治多县普卡贡玛石棺墓群进行了发掘，此次发掘共清理石棺墓9座，出土青铜器、陶器、石器、骨器以及玛瑙珠等大小遗物1000余件（颗）。本次发掘是青海南部高原地区首次科学发掘石棺墓，其中东区墓葬的整体年代可能为春秋中晚期；西区墓葬的年代可能为战国偏晚阶段，下限或可入汉。这批石棺墓的发现揭示了青海南部高原地区与藏东、川西高原以及河湟地区紧密的文化联系。

治多县位于青海省玉树藏族自治州西部，距省会西宁市921公里，东部与玉树县接壤，西与海西州代管区相连，北与曲麻莱县、海西州毗邻，南与杂多县为界¹（图一）。治多县域地处青藏高原腹地，地形复杂，高差较大，境内平均海拔4500米以上，地势自西北向东南倾斜，青藏分水岭——唐古拉山脉位于县境西部，昆仑山脉绵延于县境北部。

^{*} 本研究得到四川大学中央高校基本科研业务费研究专项项目（skq201104）资助。

¹ 玉树藏族自治州概况编写组：《玉树藏族自治州概况》，北京：民族出版社，2008：40-45。



图一 遗址位置示意图

县境内光照充足，气候寒冷，年均气温为 -0.3 至 -0.6°C ，昼夜温差大，属典型的高原大陆性气候。年降水量 394 毫米，降水多集中于 6-8 月，干湿分明，雨热同期。植被以高寒草甸为主，畜牧业是支柱经济产业。

2012 年，经国家文物局批准，青海省文物考古研究所、四川大学考古学系及四川大学中国藏学研究所、成都文物考古研究所三家单位开始合作实施“三江源地区青海玉树藏族自治州古墓群考古与文物保护项目”，并于同年 7-8 月组建联合考古队在治多县东部地区开展考古调查。普卡贡玛石棺墓群就发现于此次调查中。鉴于水土流失比较严重，多数石棺墓已经明显裸露于地表，考古队决定对其进行抢救性发掘。发掘工作于 2013 年 7-8 月实施。

一、墓群概况

治多县县城加吉博洛镇坐落于群山环抱的嘎嘉洛草原上，长江（通天河段）支流聂恰曲自西向东从草原上穿过，最后汇入通天河。普卡贡玛墓群就位于加吉博洛镇城东约 7 公里处的聂恰曲北岸一级台地前缘（图二）。这一区域已是嘎嘉洛草原的最东端，聂恰曲流经此台地后就辗转于高峡之间，最后汇入通天河。



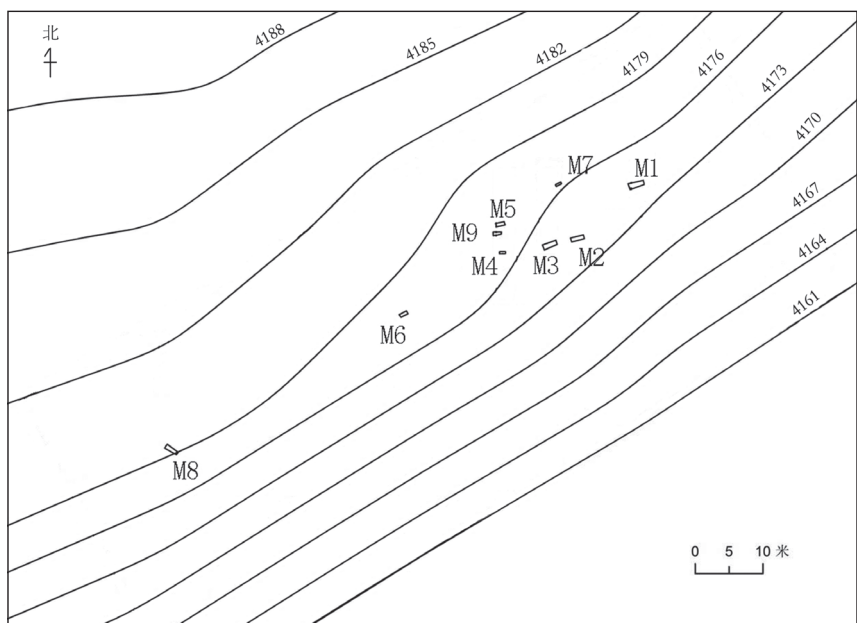
图二 墓群所在地理环境（东北—西南向拍摄）

石棺墓群所在台地前缘较为平坦，后部随地势逐步升高。台地前缘与河滩²高差约 15 米，东西长 1000 米，面积近 5000 平方米。墓群中心地理坐标为 N 33°48'31"、E 95°40'40"，海拔 4177 米。

石棺墓现多直接暴露于地表，但从保存较好的墓葬判断，石棺上部原本覆盖有厚约 20-60 厘米的黄土层。墓群分为东西两区，西区仅有石棺墓 1 座（2013QZPGM8），东区有石棺墓 8 座（2013QZPGM1-M7、M9）。墓葬排列不甚规则，其中 M2、M3、M4 大致呈东西向直线排开，M5、M9、M4 略呈南北向竖行排列。整体上看，东区墓群墓向比较一致，西区 M8 墓向与东区差别明显（图三）。

这些石棺墓墓坑平面形制接近，均近长方形，多数头端较宽、脚端略窄，石棺结构比较多样，或仅有盖板、底板，或仅缺底板，或没有挡板与底板。石棺侧板多由两三块石板砌成，挡板则多用一块石板，也有无挡板者。盖板多以数块石板平铺而成，但也有较为复杂的，如 M5、M8。根据石棺的结构可以分为三型：A 型，完型石棺，即石棺盖

² 台地距离现在的聂恰曲河道已经比较远，但是从卫星图上还能看出多条古河道的痕迹，这表明聂恰曲河道过去可能并不稳定，在草原上摆动。



图三 墓群总平面图

板、侧板、挡板、底板齐备；B 型，无底石棺，与 A 型相比，仅缺少底板；C 型简易石棺，此类石棺结构比较多样。A 型石棺仅有 1 座（M8），B 型 5 座，C 型石棺 2 座，1 座已非原状（表一）。

表一 普卡贡玛石棺墓登记表

墓号	墓向	石棺形制 规格（长 × 宽 × 高）	葬式	随葬器物	备注
M1	253°	仅存北侧板、西端挡板。 2.16 × 0.76 × 0.4	不明	无	已破坏
M2	251°	B 型石棺 1.85 × 0.8 × 0.35	仰身直肢	陶罐 1、石斧 1、骨柄铜刀 1	身下有垫石
M3	256°	B 型石棺 2.3 × 0.9 × 0.3	仰身直肢	陶罐 1、双耳罐 1、石纺轮 1、兽角 1、 兽骨 2、铜刀柄 1、玛瑙珠 7、料珠 16、小骨珠 400 多枚	身下有垫石
M4	266°	B 型石棺 1.05 × 0.45 × 0.23	仰身直肢	陶罐 1、玛瑙坠 1、料珠 3、兽牙 2、 兽头 1	身下有垫石
M5	263°	C 型石棺 仅有盖板、侧板 1.5 × 0.7 × 0.25	仰身直肢	陶壶 1、铜锥管 7、牌饰 5、铜泡 20、 海贝 10、料管 1、料珠 27、玛瑙珠 9、 玛瑙管 2、玛瑙坠饰 1、骨珠 900 多枚。	
M6	243°	B 型石棺 1.18 × 0.56 × 0.3	仰身直肢	陶壶 1	

M7	244°	C 型石棺 仅有盖板、底板 0.88×0.56×0.32	不明	料珠 2、骨坠 1、小骨珠 20 余枚	
M8	325°	A 型石棺 2.1×0.9×0.5	二次葬	双耳罐 1、铜刀 1、铜凿形器 1、骨器 1、骨筭 4、骨针 2、骨刀 1、兽牙 2、绿松石珠 1、孔雀石珠 1、细石叶 3	
M9	247°	B 型石棺 1.5×0.7×0.3	仰身直肢	双耳罐 1、桦树皮箭袋 1、骨镞 9、玛瑙珠 4、铜管状器 1、青铜泡 4、海贝 3、料珠 21、料管 5、绿松石珠 1、骨管 1、骨珠 400 余枚	

二、典型墓例

1. 2013QZPGM5

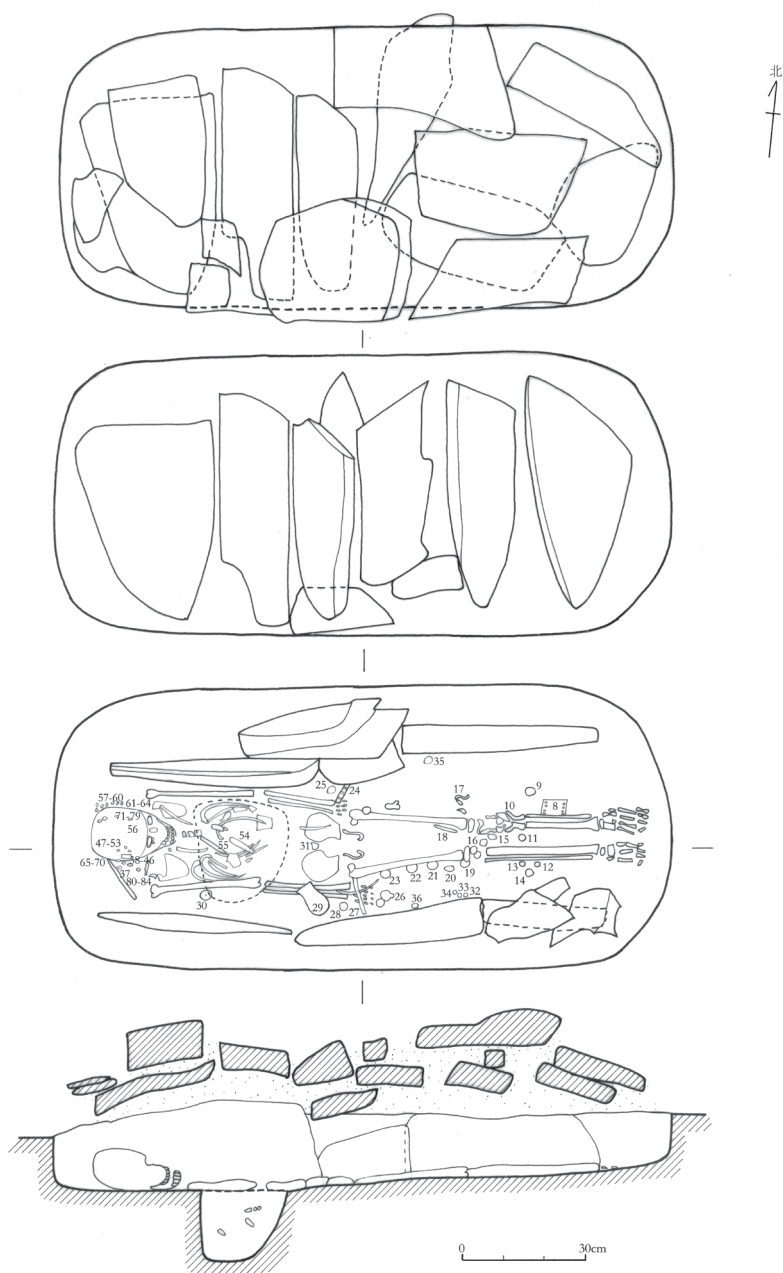
(1) 墓葬概况

墓向 263 度。石棺已暴露于地表，南距 M9 约 1.3 米。竖穴土坑，墓口呈圆角长方形，底部头端低、足端高，长 1.5、宽 0.7、深 0.25 米。石棺（C 型）由盖板和侧板构成，没有挡板和底板。南、北侧板均由两块石板砌成，两石板连接部贴附小石板加固。侧板距墓坑边约 4-10 厘米，受周边压力影响，侧板上部已明显内倾。侧板与盖板连接部平铺有多块小型石板。石棺盖板保存情况较好，分为三层：底层由 6 块窄长石条平铺而成，石条间有较大空隙；中层集中在墓坑东部，由 4 块石板铺成；上层由 6 块石板铺成（图四）。上层石板的长向与中、下层石板长向垂直，似为有意掩盖中下层的空隙。由于石棺已经裸露于地表，也不能完全排除上层石块已经被挪动的可能。石板以青灰岩为多，也有部分红砂岩，形状并不规整，厚薄不均。红砂岩与青灰岩的使用并无明显规律。

石棺内被红褐色沙壤土完全填充，填土土质疏松。填土中散放有铜锥管、牌饰以及大量小骨珠。由此判断，棺内空间在下葬时就已经被完全填充。

人骨保存状况较好，仰身直肢，头骨竖立，面朝东。头骨南侧竖立薄石板作为支撑，头骨侧后方填土也非红褐色沙土，而是致密的黄褐色沙土（未见拍打痕）。这表明下葬时头部是被有意竖直固定。墓主骨骼较小，骨骺多未完全闭合，为一未成年人。墓主胸部有一个直径约 0.2 米的小圆坑，从盖板往下一直打破基底生土，坑内填土为黄褐色沙壤土，应该是鼠兔类小动物居住后废弃的洞穴，这也造成墓主胸部部分骨骼和随葬品下塌入坑内。

墓内随葬品丰富。填土内分布有铜牌饰残片、少量铜泡以及大量散落分布的小骨珠。主要的随葬物品放置于墓主身旁。在头部两侧发现有大量玛瑙珠、海贝、小骨珠等饰品。



图四 2013QZPGM5 平剖面图

8、10、15、17、18. 铜牌饰 9、11-14、16、19-23、25、26、28、30-34. 铜泡 24、54、55. 铜锥管 29. 陶罐 35-37、49、56-59. 海贝 38-42、61-63、80. 玛瑙珠 47、60. 玛瑙管 74. 玛瑙坠 43. 料管 44-46、48、50-53、64-73、75-79、81-84. 料珠

(以下器物出土于填土中：1-3. 铜锥管 4. 铜牌饰 5. 铜泡 6、7. 海贝 填土及墓主头胸部出土有大量小骨珠)

上肢骨附近出有陶壶、铜泡、锥管等。胸部放置铜椎管（部分已经塌落圆坑中）。腿部出土有铜牌饰、铜泡、海贝等。部分铜泡、铜牌饰背面大略可见织物痕迹（图四）。

（2）随葬品

M5 出土物较多。计有青铜器 32 件、陶器 1 件、玛瑙饰品（坠、珠、管）12 件，料器（珠、管）28 件、海贝 10 枚、小骨珠 900 多枚（图四、图五）。

陶壶 1 件。M5：29，夹砂灰褐陶。小口微侈、束颈、溜肩、弧腹、平底，最大径在腹中部。颈部饰凹弦纹两周。肩部饰多组折线三角纹。腹部饰凹弦纹两周，其间戳刺小圆孔一圈。口径 4.2、底径 3.4、通高 9.2、最大径 6 厘米（图五：2）。

铜锥管 7 件。截面近方形，管口端略大于管身。管身四面均饰有椭圆形镂孔，镂孔数量多为 8 个，正视呈连珠状。M5：1，残长 4.3、管首直径 1.4、管身直径 0.9 厘米（图五：9）。M5：2，残长 3.8、直径 0.7 厘米，管首不明显（图五：11）。M5：3，长 8.8，管首直径 1.4、管身直径 1 厘米（图五：14）。M5：24，残长 5.9、直径 1 厘米（图五：10）。M5：27，长 9.9、管首直径 1.1、管身直径 0.9 厘米（图五：12）。M5：54，长 9.6、管首直径 0.9、管身直径 0.7 厘米（图五：13）。M5：55，长 10.6、直径 0.8 厘米，管首不明显（图五：15）。

铜牌饰 5 件。分两型。

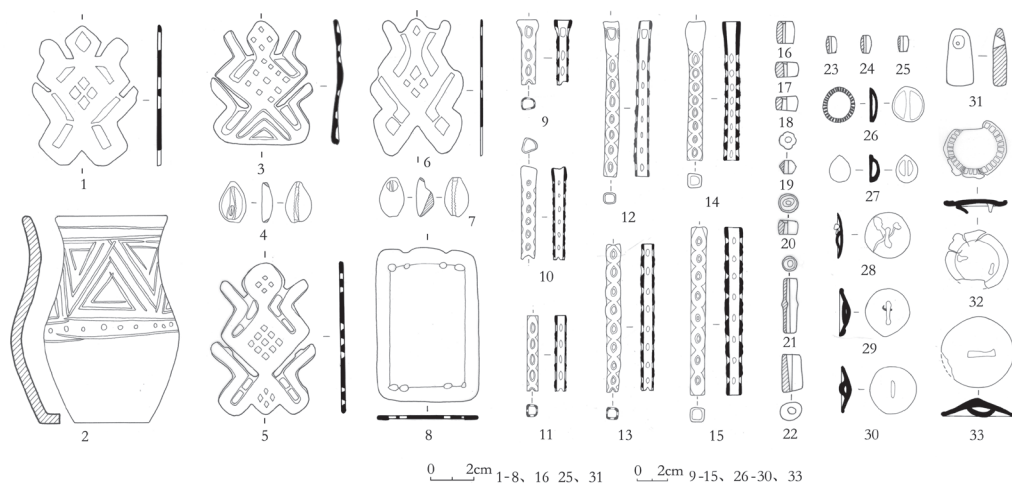
A 型 拟蛙形，4 件。牌身由菱格、三角、折线构成，多有菱形镂孔，整体呈“蛙形”。M5：17³，长 6.8、宽 4.7、厚 0.2 厘米（图五：5）。M5：10，长 6.2、宽 4.7、厚 0.2 厘米（图五：1）。M5：15，长 6.2、宽 4.1、厚 0.15 厘米（图五：6）。M5：18，长 5.6、宽 4.5、厚 0.25 厘米（图五：3）。

B 型 长方形，1 件。M5：8，牌饰两侧边及下端平直，上端做连弧状（上下端是以纹饰方向来判断）。牌面分为内外两区，外区略厚，宽约 0.6 厘米，内区四角各有两圆形穿孔。牌身锈蚀严重，但通过 X 光观察，内区饰有竖行排列的 3 个展翅鹰形图像。宽 4.7、长 6.9、厚 0.2 厘米（图五：8）。

铜泡 20 件。部分铜泡出土时，钮上还残留有皮索。分为两型。

A 型 圆形、扁体，背部微拱，周缘素面或饰有竖向的凸弦纹。17 件。此型铜泡泡钮有拱形钮和横梁式钮两种。M5：9，素面，拱形钮，直径 3、高 0.8 厘米（图五：30）。M5：11，周缘饰凸弦纹，横梁式钮，直径 2、高 0.6 厘米（图五：26）。M5：16，拱形钮，残留皮索，直径 3、高 0.7 厘米（图五：28）。M5：19，素面，拱形钮，边缘

3 该牌饰分为两个部分放置，一部分（M5：4）在上层填土中，一部分在墓主腿侧（M5：17）。



图五 2013QZPGM5 随葬器物

1、3、5、6、8. 牌饰 (M5:10、18、17、15、8) 2. 陶壶 (M5:29) 9-15. 锥管 (M5:1、24、2、27、54、3、55) 4、7. 海贝 (M5:35、49) 16-18、20. 玛瑙珠 (M5:38、61、62、63) 21、22. 玛瑙管 (M5:60、47) 31. 玛瑙坠饰 (M5:74) 19、23-25. 料珠 (M5:84、46、50、82) 26-30、32、33. 铜泡 (M5:11、34、16、28、9、22、19)

略残，直径 4.5、高 1.2 厘米 (图五:33)。M5:22，拱形钮，略残，周缘饰凸弦纹，直径 3、残高 0.7 厘米 (图五:32)。M5:28，拱形钮，残留皮索，直径 2.9、高 0.7 厘米 (图五:29)。

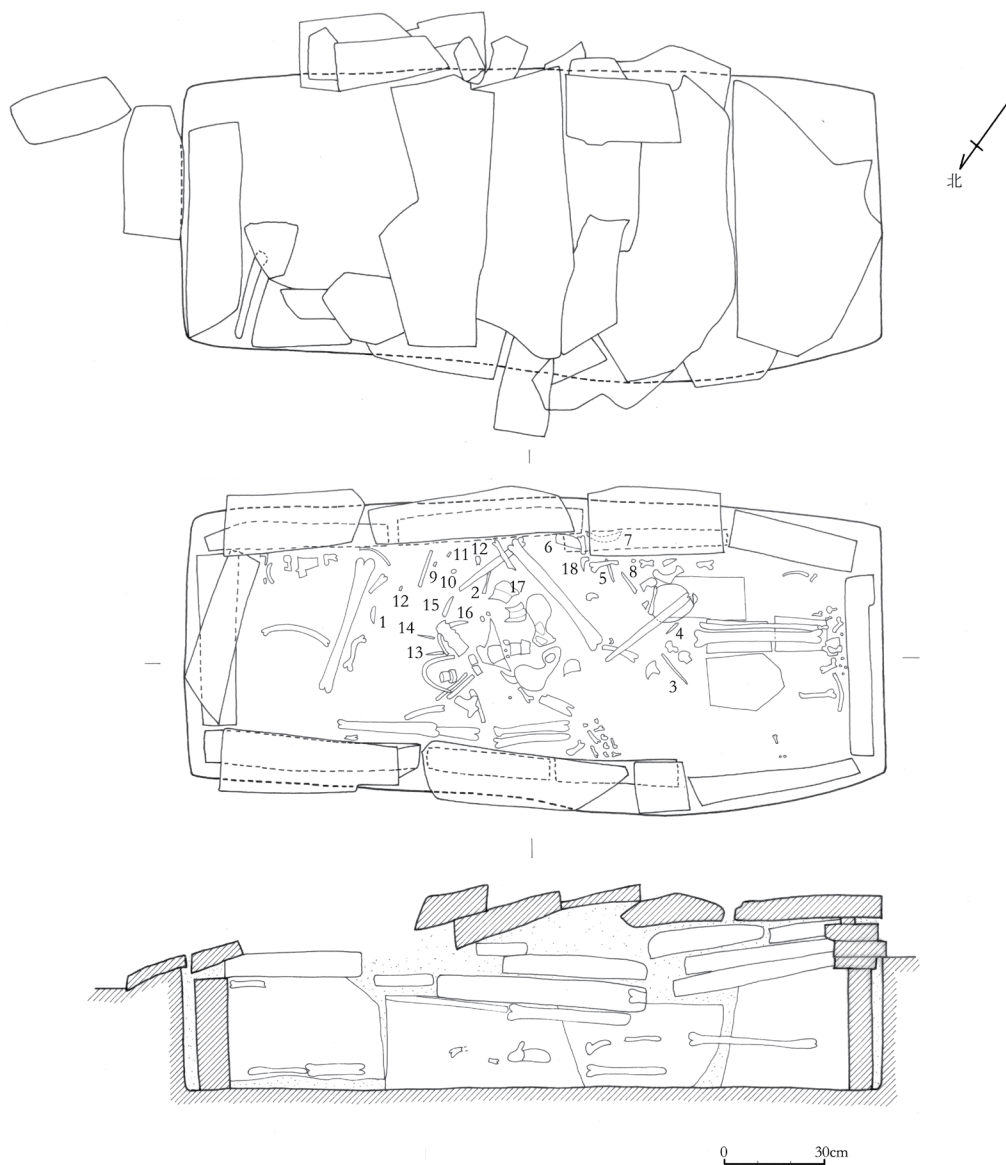
B 型，水滴状，拱背，形体较小。钮多为横梁式。3 件。M5:34，长径 1.8、短径 1.4、高 0.8 厘米 (图五:27)。

玛瑙珠 9 枚。色泽有浅红和暗红两种，形体较小，单面钻孔，孔口多有阔口时留下的凿疤。M5:38，直径 0.8、高 1 厘米 (图五:16)。M5:61，直径 1、高 0.7 厘米 (图五:17)。M5:62，直径 1、高 0.7 厘米 (图五:18)。M5:63，直径 0.9、高 0.6 厘米 (图五:20)。

玛瑙管 2 枚。M5:47，色泽暗红，直径 0.9、高 1.7 厘米，两面对钻 (图五:22)。M5:60，色泽暗红，中部突起，呈竹节状，直径 0.7、长 2.4 厘米，两面对钻 (图五:21)。

玛瑙坠饰 1 枚。M5:74，色泽暗红，横截面扁方，上窄下宽，坠首有圆形钻孔，单面钻成。长 2.6、宽 1.2、厚 0.7 厘米 (图五:31)。

料管 1 枚。M5:43，米黄色，腰部微束。截面直径 0.5、长 1.9 厘米。



图六 2013QZPGM8 平剖面图

1. 铜削 2. 骨器 3-5、15. 骨笋 6. 铜凿形器 7、18. 兽牙 8. 绿松石粒 9、11、12. 细石叶 10. 孔雀石粒 13、14. 骨针 16. 骨削 17. 双耳罐

料珠 27 颗⁴。多为截尖橄榄状，中空，米黄色或浅绿色。M5 : 46，米黄色，最大径 0.6、高 0.8 厘米（图五 : 23）。M5 : 50，米黄色，最大径 0.4、高 0.8 厘米（图五 : 24）。M5 : 82，米黄色，最大径 0.5、高 0.8 厘米（图五 : 25）。M5 : 84，淡绿色，腰部有四个小突起，最大径 0.8、高 0.6 厘米（图五 : 19）。

海贝 10 枚。多有穿孔。M5 : 35，长 2.6、宽 1.7 厘米（图五 : 4）。M5 : 49，长 2.6、宽 1.6 厘米（图五 : 7）。

骨珠 900 多枚。白色，圆柱状，中空。截面直径 0.2-0.3 厘米，高 0.1-0.3 厘米。

2. 2013QZPGM8

(1) 墓葬概况

该墓位于台地西南缘，整体保存较好，墓内受到鼠兔、蚂蚁等小动物的少量扰动。墓向 325 度。长方形竖穴土坑，两端窄，中部略宽。墓口长 2.1、宽 0.7-0.9、深 0.6 米。石棺南部已出露于地表，北部覆盖有厚 0.2 米的黄土层。石棺侧板紧贴墓壁，盖板范围略大于墓口。棺长约 2.1、宽 0.9、深 0.5 米。盖板共 7 块，叠瓦式堆砌，南段盖板已经被挪动，局部缺失。盖板与侧板连接部铺有三层条形垫石。侧板共 8 块，左、右各 4 块。挡板均为 1 块石板。底板分为两段，南段由 6 块小石板组成，北段由 4 块小石板组成（图六）。石质为青灰岩和红砂岩。

棺内被红褐色沙土完全填充。

单人二次葬。棺内表层填土内即开始出现散乱分布的人骨。椎骨、肋骨、盆骨、上肢骨等堆放于棺中部的底板（即北段底板）上，胫骨及趾骨等出于南段底板上，颅骨出于南部东侧板旁，股骨则分出于棺室北端及中部。

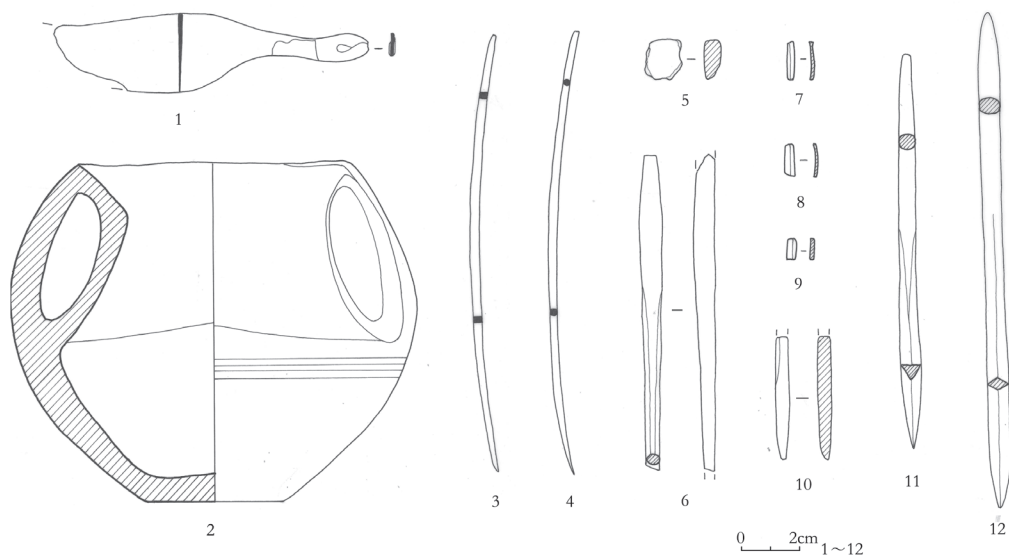
随葬物品以骨器为多，也有青铜工具、陶器等，多出于棺室中段填土中，和这一区域的骨殖交杂在一起。其中双耳罐系打破后放入。另在填土中还发现有较多桦树皮碎块，和人骨、随葬品交杂，形态、用途不明。

(2) 随葬品

随葬器物计有青铜器 2 件（工具 1、削 1）、陶双耳罐 1 件、骨器 8 件（针 2、筭 4、削 1、不明器 1）、细石叶 3 件、兽牙 2 件，以及绿松石、孔雀石小块各一（图七）。

双耳罐 1 件。M8 : 17，夹砂灰褐陶，陶色不匀。器体宽扁，口部呈圆形，侈口，高领微束，折肩，斜腹，平底。大双耳。最大径在肩腹交接处。口径 9、底径 4.5、最大

⁴ 由于料器易破碎，此处数据为保存较好、可以统计的料珠数量。下同。



图七 2013QZPGM8 随葬器物

1. 铜刀 (M8 : 1) 2. 陶双耳罐 (M8 : 17) 3、4. 骨针 (M8 : 13、14) 5. 绿松石 (M8 : 8) 6、10-12. 骨笋 (M8 : 4、5、3、15) 7-9. 细石叶 (M8 : 11、9、12)

径 13.6、通高 11.2 厘米 (图七 : 2)。

铜刀 1 件。M8 : 1, 扁环首 (由两个分叉捏合而成), 细柄, 柄部做出缠绳状装饰, 拱背凸刃, 刃尖微翘。刃部略残。长 10.5、宽 2.6、厚 0.2 厘米 (图七 : 1)。

铜凿形器 1 件。M8 : 6, 长条状, 柄部有一圆穿, 弧刃, 刃部厚钝。长 22.3、宽 2.5、厚 0.7 厘米 (图八)。

骨笋⁵ 4 件。磨制光滑。M8 : 3, 柄部界面为圆形、三棱锥状尖, 长 13、最大径 0.6 厘米 (图七 : 11)。M8 : 4, 多棱柱状柄、圆锥尖已残, 残长 10.5、最大径 0.8 厘米 (图七 : 6)。M8 : 5, 残、15 长 4.2 厘米 (图七 : 10)。M8 : 15, 柄部截面呈圆形, 四棱锥状尖, 长 16.3、最大径 0.8 厘米 (图七 : 12)。

骨针 2 件。针体微弧, 截面呈圆形。M8 : 13, 长 14.8、最大径 0.25 厘米 (图七 : 3)。M8 : 14, 长 14.5、最大径 0.3 厘米 (图七 : 4)。

5 笋尖十分锐利, 不排除是骨锥的可能。不过邻近地区石棺墓文化出土骨锥多以兽骨改制的简易形态为主, 所以作为发器使用的可能性更大。



图八 凿形器 (2013QZPGM8 : 6)

骨刀 1 件。M8 : 16, 背部微残, 刃部残损, 长 10.6、宽 1 厘米。

不明骨器 1 件。M8 : 2, 束颈, 残长 6、宽 1.1、0.1 厘米。

兽牙 2 颗。均为獠牙。M8 : 7, 长 14、宽约 1.5 厘米。M8 : 18, 长 6、宽约 1.7 厘米。

绿松石 1 颗 M8 : 8, 残, 截面直径 1.2、长 1.3 厘米 (图七 : 5)。

细石叶 3 件。均以青灰色硅质岩制成。M8 : 9, 长 0.7、厚 0.2 厘米 (图七 : 8) ; M8 : 11, 长 1.1、厚 0.1 厘米 (图七 : 7) ; M8 : 12, 长 1.3、厚 0.1 厘米 (图七 : 9)。

孔雀石 1 颗 M8 : 10, 形状不规则, 最大径约 1 厘米。

3. 2013QZPGM9

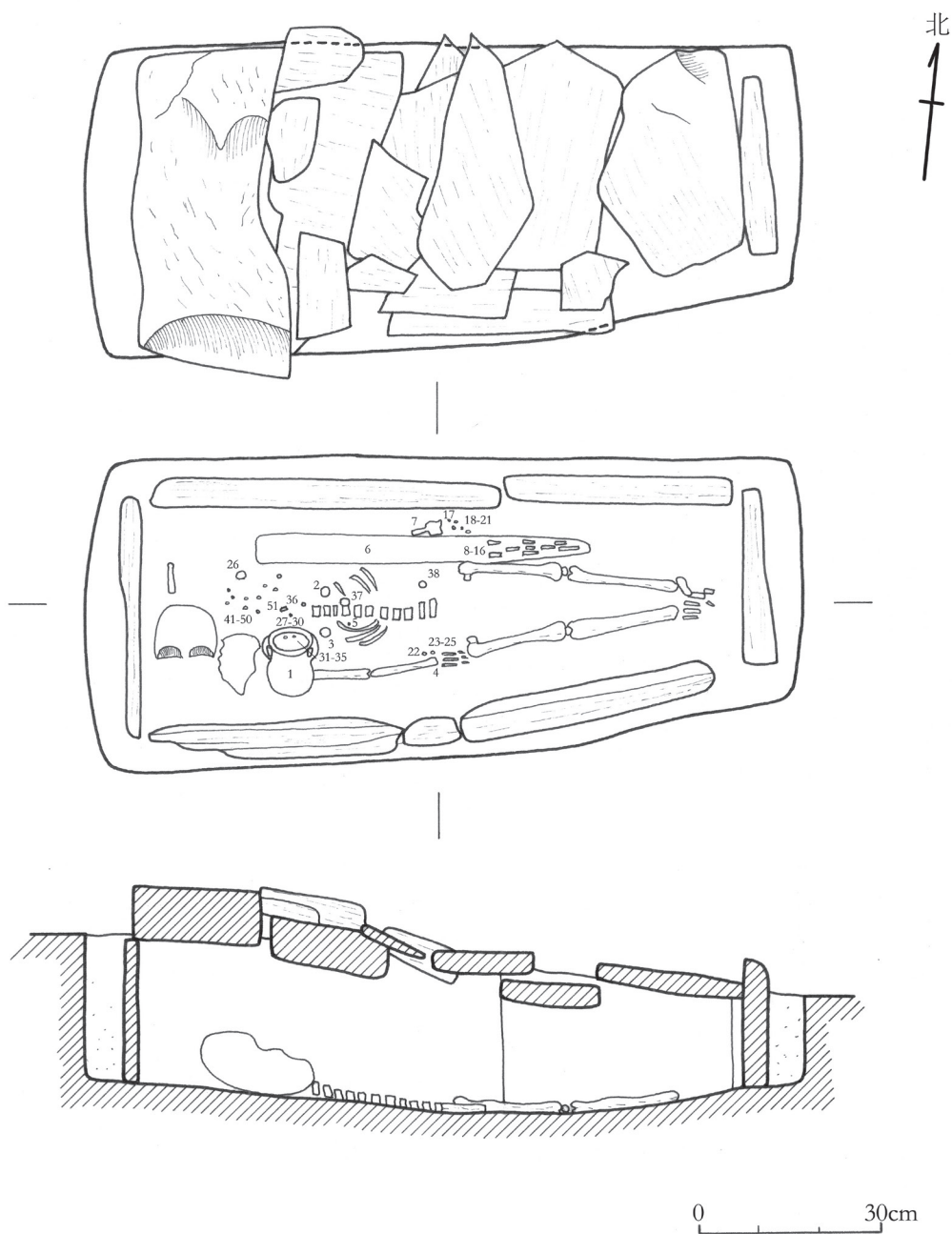
(1) 墓葬概况

M9 位于墓群中部, 北距 M5 约 0.4 米。墓向 247 度。长方形竖穴土坑, 坑口距地表 0.15 米, 长 1.5、宽 0.7、深 0.3 米。石棺头端宽, 脚端窄, 长 1.2、宽 0.4-0.52、深 0.4 米。石棺侧板紧靠墓坑, 挡板与墓壁间有宽约 0.5-0.8 厘米的缝隙, 其间填满黄褐色沙土。盖板由 8 块较大石板平铺而成, 板间缝隙铺放小石板。侧板有 5 块, 右 3 左 2 (图九)。

棺内无填土, 由于后期进水, 基底形成淤泥薄层。棺内曾经有鼠兔、蚂蚁等活动, 扰动较小, 不过蚂蚁的活动使得头骨以及上身骨骼粉化严重。

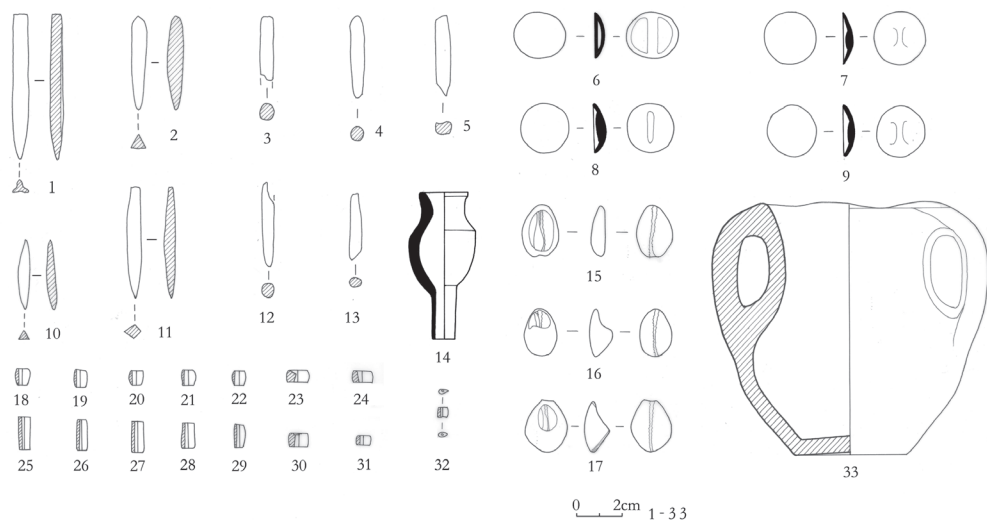
仰身直肢葬, 骨骼细小, 应为未成年人。

随葬品都放置于墓主身侧或下葬时佩戴于墓主身上。墓主颈部右侧出土料管 4 枚、



图九 2013QZPGM9 平剖面图

1. 双耳罐 2、3、26、37. 铜泡 4、5、21. 海贝 6. 箭袋 7. 铜管状器 8-16. 骨镞 17、22、36. 玛瑙珠 18-20、23-25、31-35、41-50. 料珠 27-30. 料管 51. 骨珠（大量）



图一〇 2013QZPGM9 随葬器物

1-5、10-13. 骨铍 (M9 : 9、8、12、11、14、13、10、15、16) 6-9. 铜泡 (M9 : 26、47、2、3)
14. 铜管状器 (M9 : 7) 15-17. 海贝 (M9 : 5、21、4) 18-22. 料珠 (M9 : 31、32、33、34、
35) 23、24、30、31. 玛瑙珠 (M9 : 17、22、48、36) 25-29. 料管 (M9 : 27、28、29、30、
38) 32. 绿松石珠 (M9 : 49) 33. 陶双耳罐 (M9 : 1)

料珠 5 枚，颈胸部出土玛瑙珠 1 枚、骨管 1 个以及大量的小骨珠，颈部左侧清理出料珠 10 枚，应为项饰一串。左手腕部清理出玛瑙珠 1 枚、料珠 3 枚、海贝 1 枚，右手腕部清理出玛瑙珠 1 枚、料珠 3 枚，应为手链。墓主胸腹间有陶双耳罐 1 个、铜泡 4 个，身左侧放置桦树皮箭袋一个，箭袋中出有骨铍 9 枚，但未发现箭杆和箭羽痕迹。箭袋旁出有管状铜器 1 件。淤泥薄层中还清理出绿松石珠 1 枚、少量料珠以及较多小骨珠。

(2) 随葬品

随葬品计有青铜器 5 件、陶器 1 件、玛瑙珠 4 颗、料珠 26 颗、绿松石珠 1 颗、海贝 3 枚、骨铍 9 枚、桦树皮箭袋 1 个以及骨管、骨珠 400 多颗。

铜管状器 1 件。M9 : 7，中空，杯状口，下部为圆管状，出土时有木质填充物。口径 2、长 6.2、最大径 2.8 厘米 (图一〇 : 14)。

铜泡 4 件。均为 A 型。扁圆，背微拱。M9 : 2，横梁式钮，直径 2.1、高 0.5 厘米 (图一〇 : 8)。M9 : 3，拱形钮，直径 2.2、高 0.5 厘米 (图一〇 : 9)。M9 : 26，拱形钮，直径 2、高 0.4 厘米 (图一〇 : 6)。M9 : 47，拱形钮，直径 2.2、高 0.5 厘米 (图一〇 : 7)。

陶双耳罐 1 件。M9 : 1, 圆形口, 略残。口微侈, 颈部微束, 圆肩, 斜腹, 平底。双耳较小。口径 7.4、底径 4.8、最大径 11.8、通高 10.7 厘米 (图一〇 : 33)。

骨镞 9 件。完整者均为圆镞。M9 : 8, 三棱锥状, 截面宽 0.7、残长 4 厘米 (图一〇 : 2)。M9 : 9, 三棱锥状, 三面均有血槽, 截面宽 0.8、长 6.1 厘米 (图一〇 : 1)。M9 : 10, 四棱锥状, 截面宽 0.8、长 4.6 厘米 (图一〇 : 11)。M9 : 11, 仅存镞部, 残长 3.5 厘米 (图一〇 : 4); M9 : 12, 仅存圆柱状后端, 残长 2.7 厘米 (图一〇 : 3)。M9 : 13, 三棱锥状, 截面宽 0.6、残长 2.9 厘米 (图一〇 : 10)。M9 : 14, 仅存镞部, 残长 2.7 厘米 (图一〇 : 5)。M9 : 15, 圆锥状, 残长 3.5 厘米 (图一〇 : 12)。M9 : 16, 仅存镞部, 残长 2.8 厘米 (图一〇 : 13)。

玛瑙珠 4 枚。色泽暗红, 形体较小, 单面钻, 有的可见阔口痕迹。M9 : 17, 截面直径 1、高 0.5 厘米 (图一〇 : 23)。M9 : 22, 截面直径 0.9、高 0.5 厘米 (图一〇 : 24)。M9 : 36, 截面直径 0.7、高 0.4 厘米 (图一〇 : 31)。M9 : 48, 截面直径 0.9、高 0.6 厘米 (图一〇 : 30)。

海贝 3 枚。M9 : 5, 长 2.1、宽 1.8 厘米 (图一〇 : 15)。M9 : 21, 长 2.1、宽 1.4 厘米 (图一〇 : 16)。M9 : 4, 长 2.1、宽 1.4 厘米 (图一〇 : 17)。

料珠 21 枚。米黄色或淡绿色, 截尖橄榄状, 中空。M9 : 31, 淡绿色, 截面直径 0.6、高 0.7 厘米 (图一〇 : 18)。M9 : 32, 淡绿色, 截面直径 0.6、高 0.8 厘米 (图一〇 : 19)。M9 : 33, 淡绿色, 截面直径 0.6、高 0.6 厘米 (图一〇 : 20)。M9 : 34, 淡绿色, 截面直径 0.6、高 0.7 厘米 (图八, 21)。M9 : 35, 淡绿色, 截面直径 0.6、高 0.6 厘米 (图一〇 : 22)。

料管 5 枚。圆柱状。M9 : 27, 淡绿色, 直径 0.5、高 1.4 厘米 (图一〇 : 25)。M9 : 28, 淡绿色, 直径 0.5、长 1.3 厘米 (图一〇 : 26)。M9 : 29, 米黄色, 直径 0.5、高 1.3 厘米 (图一〇 : 27)。M9 : 30, 米黄色, 直径 0.5、高 1.1 厘米 (图一〇 : 28)。M9 : 38, 米黄色, 截面直径 0.5、高 1 厘米 (图一〇 : 29)。

绿松石珠 1 枚。M9 : 49, 扁体, 中部有穿孔, 宽 0.5、高 0.9、厚 0.15 厘米 (图十 : 32)。

桦树皮箭袋 1 件。M9 : 6, 长 55、宽 5 厘米 (箭袋已经朽坏, 没有完整取回)。

三、小结

普卡贡玛石棺墓群既是青南高原也是通天河流域首次正式发掘的古墓群, 尽管墓葬

数量较少,出土物品也不算丰富,但它对于我们了解这一地区“史前时期”⁶的文化面貌依然有着重要的学术价值。

1. 年代

从墓葬分布、特征以及出土物判断,普卡墓群东区墓葬与西区墓葬时代有所差异。东区 M5 随葬的铜锥管与湟源大华中庄卡约文化墓地 (M91:4)⁷、湟中下西河潘家梁卡约文化墓地 (M137:5)⁸ 出土铜锥管类似。尽管对于卡约文化的年代仍有所争议,但其主体年代在商周时期也为多数学者所认同。随葬双耳罐均为圆口,器身略显瘦高,也显示出时代偏早的特点。不过东区多座墓葬中都随葬有米黄色料珠、料管,从川西北高原到河湟地区料珠使用的情况看,东区墓葬的整体年代可能为春秋中晚期。西区 M8 双耳罐器体矮扁,年代可能为战国偏晚阶段,下限或可入汉。

2. 文化属性

无论从石棺形制还是随葬物品,普卡墓群和川西北高原、藏东地区的石棺葬文化⁹有着诸多共同特征,如随葬双耳罐,青铜器以小型工具(武器)、铜泡、牌饰等装饰品为主,随葬兽骨、兽牙等。不过普卡墓群(尤其是东区)也体现出了浓厚的地方特色。墓主头、胸、腰、膝、踝下方垫放小石板 (M2、M3、M4),基底铺洒红砂石粉 (M2、M6),随葬陶器明器化 (M2、M3、M4 随葬陶器体形小、烧制火候极低),随葬的拟蛙纹牌饰、鹰纹牌饰都罕见于同时期周边地区。鉴于这一地区目前尚无近似遗存发现,我们暂将其命名为“普卡贡玛遗存”。

3. 文化传播与交流

自童恩正先生提出“边地半月形文化传播带”¹⁰以来,甘青地区及北方系诸考古学文

6 此处的“史前时期”采用霍巍先生的界定,参见霍巍、王煜、吕红亮:《考古发现与西藏文明史第一卷:史前时代》,北京:科学出版社,2015:1-4。

7 青海省湟源县博物馆、青海省文物考古队、青海省社会科学院历史研究室:《青海湟源县大华中庄卡约文化墓地发掘简报》,《考古与文物》,1985(5):1-11。

8 青海省文物考古研究所:《青海湟中下西河潘家梁卡约文化墓地》,《考古学集刊》第8集,北京:科学出版社,1994:28-86。

9 此处所用的“石棺葬文化”是指这一区域以石棺葬为特点的诸考古学文化的泛称。

10 童恩正:《试论我国从东北至西南的边地半月形文化传播带》,《文物与考古论集》,北京:文物出版社,1986:17-43。

化与西南山地的文化交流与传播为越来越多的研究者所重视。不过由于青南高原已经属于这一传播带的“边地”，加之既往的考古工作开展甚少，相关研究难以得到推动。普卡贡玛墓群的发掘为此提供了重要的考古学材料。拟蛙纹牌饰、串珠状锥管、纵列鹰纹¹¹等文化特征显示出这一地区与河湟地区诸考古学文化间的密切联系，同时也是巴颜喀拉通道在青藏高原腹心地区与河湟地区文化交流中重要地位的见证¹²。值得注意的是，即便在河湟地区的卡约、辛店等商周时期文化中，典型拟蛙纹也甚为罕见，它的出现是古老的“文化基因”的表现还是卡若文化中常见的“折线纹”的变体还需要更多的考古工作来证明。而鹰纹牌饰中纵列飞鹰图像与青海地区岩画中常见的飞鹰图像较为近似或可为岩画的断代研究提供一点新的参考。

4. 人群与社会

普卡贡玛墓群共有9座石棺墓，尽管台地水土流失比较严重，但从钻探结果及台地现地貌判断，墓葬的原有数量与发掘数量并不会有太大出入。联合考古队2012年、2013年两个年度在这一地区的田野调查工作中所发现的多个石棺墓地点都仅有少量石棺墓。这可以看出该时期人群规模普遍较小。而9座墓葬中，未成年人墓葬共有5座，其中3座为婴幼儿，反映出该地区当时的生活条件并不优越。儿童墓葬与成人墓葬没有明显分区，随葬品也没有差别，充分体现对每个个体的重视。

田野工作人员：考古领队任晓燕，参加考古工作的有四川大学考古学系何元洪、赵其旺、潘绍池、唐森、曹家勇、黄超、蒋辉、谭达、王彦明，青海省文物考古研究所蔡林海、顾希娟、宋耀春、秦岩、杜玮，成都文物考古研究所马春燕、李佩。

墨线图：逯德军、郑永霞

执笔：何元洪、蔡林海、杜玮、余小洪、马春燕、李佩

11 此类纹饰亦见于大通上孙家寨墓葬中（M912、M1091），参青海省文物考古研究所编著：《再现文明——青海省基本建设考古重要发现》，北京：文物出版社，2013：82

12 对于巴颜喀拉通道在早期文化交流中的作用在既往研究中多属于广泛意义上的学术推测，如陈苇：《甘青地区与西南山地先秦时期考古学文化及互动关系》，吉林大学博士学位论文，2009：141-151。

Abstracts

A Preliminary Archaeological Survey Report on the Cist Burials in the Upper Rgyal mo rngul chu River

Department of Archaeology, Sichuan University
Rnga ba Cultural Heritage Administration, Sichuan Province

(Lü Hongliang, Chen Jiafen)

This article reports on nine cist burial cemeteries found in Chu chen County (金川县), Sichuan province, that are located in the upper Rgyal mo rngul chu River (大渡河). Some pottery wares such as cups in Gu-shape and the amphoras are similar to those found in the Qijia culture. This indicates a very rich archaeological record that dates from the Neolithic age to the Warring States period. The culture of this valley has very strong connections with the upper Minjiang River and Dkar mdzes plateau. On the other hand, this valley also presents strong regional features. These findings will be helpful for understanding the prehistoric colonizing pattern of the Rgyal mo rngul chu valley and the regional variability of cist burials of the northwestern Sichuan plateau.

Report on the Excavation of the Cist Burials at the Pukar Gongma Site, 'Bri stod County, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Department of Archeology, Sichuan University

Chengdu Municipal Institute of Cultural Heritage and Archaeology

(He Yuanhong, Cai Linhai, Du Wei, Yu Xiaohong, Ma Chunyan, Li Pei)

In 2013, a cooperative archaeological team carried out an excavation in the site of Pukar Gongma, 'Bri stod county of Qinghai province. Nine cist burials were unearthed. More than one thousand relics were brought to light: pottery vessels, stone implements, bronze objects and ornaments made of agate, etc. It was the first systematic excavation of the stone cist burials in the southern Qinghai Plateau. The date of the east section of this cemetery can be possibly dated back to the middle and late Spring and Autumn Period; the tombs on the western section of this site might be dated to the late Warring States period, and the latest might possibly belong to the Han dynasty. The findings of these cist burials reveal its close relation with eastern Tibet and west Sichuan Plateau.

Report on the Investigation of Deng nge chu Petroglyphs in 'Bri stod County of Yul shul, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Department of Archeology, Sichuan University

Chengdu Municipal Institute of Cultural Heritage and Archaeology

(Ma Chunyan , Pan Shaochi , Cai Linghai , Li Pei , Zhu Detao)

This paper introduces the discovery in 2012 of seven petroglyphs locations along the Deng nge chu River, in 'Bri stod county of Yul shul, Qinghai Province. The petroglyphs are all carved on the rock surface and include forty-seven scenes and no less than two hundred and twenty individual figures. The scenes of the petroglyphs are mostly related to husbandry, hunting, warfare, dancing, and nature worship. The animal petroglyphs at Bi se and the hunting petroglyphs at Gar chung are very typical. The discovery of these petroglyphs provides important new materials for the research of petroglyphs on the Tibetan plateau.

An Archaeological Survey Report of the Sku gzugs byon pa Buddhist Rock Carvings in the Leb 'khog Valley in Yul shul, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Center for Tibetan Studies, Sichuan University

(Lu Suwen, Zhang Changhong, Qiao Hong, Song Yaochun)

The site of the Sku gzugs byon pa Buddhist rock carvings is located in the Leb 'khog valley of the Yul shul Tibetan Autonomous Prefecture, in Qinghai Province. It contains two engraved negative line etchings that previous scholars have named “Worshipping the Buddha” (Group A) and “Buddha’s Sermon” (Group B). The central image of Group A is a standing Śākyamuni Buddha, the male donor next to him wears a high-barreled crown cap and left-handed lapels robe which is the typical costume of Tubo period. The authors suggest this figure is a Tibetan Tsanpo-ruler after a detailed comparison with similar images found in Dunhuang paintings and an analysis of the inscriptions found in east Tibetan area. The central figure of Group B is also Śākyamuni Buddha, who is making the teaching gesture. The prototype of the back throne and the double-lion base with a curtain can be traced back to India. This is one of the earliest remains of this kind of art. The facial features and halos share some similarities with those paintings and stone carvings found in Dunhuang and east Tibetan area. This demonstrates an obvious characteristic of Han-Tibetan fusion. The date of this site is around the second half of the eighth to the ninth century.

An Archaeological Survey Report of the Dbus nag byon pa Buddhist Rock Carvings in the Leb 'khog valley in Yul shul, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Center for Tibetan Studies, Sichuan University

Department of Archaeology, Sichuan University

(Zhang Changhong, Zhang Yanqing, Qiao Hong, Song Yaochun)

In the summer of 2012, the Qinghai Provincial Institute of Cultural Heritage and Archaeology, the Center for Tibetan Studies, and the Department of Archaeology of Sichuan University organized a cooperative archaeological team to conduct a survey of four Buddhist rock carvings in the Leb 'khog valley of Yul shul, Qinghai. This report offers a preliminary study of the so-called Dbus nag byon pa site. In this site, five groups of negative lined carvings combined with Tibetan inscriptions were found and we marked these Group A to E. Group A is a scene of the "Monkey offering Honey to the Buddha" and includes two paragraphs of Tibetan inscription. Group B is a grand presentation of Buddha’s birth and the Tibetan inscription is titled *Tshe dpag du myed pa'i mdo sde*. Group C contains seven figures which seem consist of a scene of listening to Buddha’s teaching. Below these figures is a substantial twenty-eight-line Tibetan

inscription of the *'Phags pa bcom ldan 'das ma shes rab gyi pha rol du phyin pa'i snying po* which dominates a huge stone and is located in the middle of the whole site. Group D displays the Buddha's descending from the thirty-third heaven in the company of Brahma and Indra. A pair of Bodhisattvas, Mañjuśrī and Samantabhadra with their lion and elephant vehicles also appear in the carving. At the bottom of this scene is a seven-line Tibetan inscription that explains the story. Group E is the largest panel and is composed of several different scenes. Unfortunately, it is very badly preserved and only a few figures can be identified. At the top we can see one Buddha and two Bodhisattva figures; the latter may be identified as Vajrapāṇi and Avalokiteśvara. The middle portion displays the scene of Buddha's nirvana. One Buddha and several Bodhisattvas can be identified below the nirvana story. The inscription underneath the scene is by and large illegible, but it does mention that non-Buddhists (*mu stegs*) fled to the frontier area. Therefore, there must have been a scene depicting how Buddha subdued the non-Buddhists that has yet to be identified. Both the images and inscriptions of this site are similar to those found in the neighboring areas of the Tibetan imperial period. We suggest that this site can be dated sometime between the second half of the eighth to the first half of the ninth century. These materials are very important and helpful to the study of Sino-Tibetan relations, Buddhism in the eastern Tibetan area, and Sino-Tibetan Buddhist art history.

Archaeological Survey Report of Chab 'gag Buddhist Rock Carvings in the Leb 'khog Valley in Yul shul, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Center for Tibetan Studies, Sichuan University

(Qiao Hong, Lu Suwen)

The third of four sites in the Leb 'khog valley of Yul shul, the Chab 'gag Buddhist rock carvings contain negative line etchings and reliefs. The relief carvings include the image of Vairocana and two Bodhisattvas. A goddess and a flying *apsara* are engraved in negative lines. A three-line Tibetan inscription is carved below Vairocana's lion base in which is mentioned "carved in the year of the horse", "Pay homage to Buddha Rnam par snang mdzad, Phyag na rdo rje and A rya ba lo." Based on the comparison and analysis of the images and inscriptions, we argue that the inscription may be dated back to the beginning of the ninth century, so that the horse-year could be 802 or 814.

A Brief Archaeological Survey Report on the Song Dynasty Rock Inscriptions in Geri of Yul shul, Qinghai Province

Qinghai Provincial Institute of Cultural Heritage and Archaeology

Center for Tibetan Studies, Sichuan University

(Zhu Detao, Cai Linhai)

In August 2016, Qinghai Provincial Institute of Cultural Heritage and Archaeology and the Center for Tibetan Studies of Sichuan University formed a research team for the purpose of making an archaeological survey of the newly discovered Song Dynasty rock inscriptions in Geri, Yul shul Autonomous Prefecture, Qinghai Province, and to collect important information of the site. This paper, firstly, provides a detailed introduction to the content of the carved images and the Tibetan inscriptions. On this basis, the authors then study some questions about the characteristics and the dates of the carved images; some aspects of the Tibetan inscriptions are also discussed. According to the Tibetan inscriptions, this site could be dated to the year of 1101. The style of the carved images shows that they reveal the close ties between the first Propagation of Buddhism and the second Propagation of Buddhism in Tibet. This new discovery fills a gap in Song Dynasty archaeological discoveries at the eastern edge of the Tibetan Plateau. In addition, this paper also has significance for the study of the history of the development of Buddhism and art history during this period as well as for the Sino-Tibetan relation and so on.

A Study of the Tang Sandstone Pillar with a Chinese Inscription that is Housed in the Field Museum of Chicago

Lin Meicun

(School of Archaeology and Museology, Peking University)

There is an historical record that, in the eighth year of Tianbao era of Tang dynasty (749 CE.), the Tang Chinese general Ge Shuhan 哥舒翰 captured the Tibetan castle named Shipucheng 石堡城 on the east coast of Qinghai Lake (Kokonur). It mentions that more than tens of thousands of Tang Chinese soldiers were killed during this battle. This Tang-Tibetan battle was described in the *Bingchexing* (*Song of the Conscripts* 兵车行), a poem that was composed by Du Fu 杜甫. Archaeologically, by the end of nineteenth century, a Tang sandstone pillar with a Chinese inscription that describes this battle was dug up on the farm at the Yangba 羊巴 village of Zhuoni County in southern Gansu Province. With this discovery, a discussion ensued about the location of the Shipucheng castle and the battle: was the castle located on the east coast of Qinghai Lake or at the Yangba village and where did the battle take place? Over the past century, the whereabouts of this pillar had remained unknown and the only clue for this debate was based on the Long you jin shi lu (*Epigraphy Studies of Gansu* 陇右金石录) by the epigrapher Zhang Wei 张维. When the author visited Chicago in August of 2015, he made the exciting discovery

that this octagonal pillar was now housed in the Field Museum of Natural History as a bequest of the US sinologist Berthold Laufer. This paper aims to discuss this important pillar with its accession to the Field Museum and its historical significance for the study of Tang-Tibetan trade.

Tracing the Cultural Relics Unearthed from the Tombs of the Tubo Period in Tulan, Qinghai Province

Huo Chuan

(Ph. D. Student, Department of Archaeology, Sichuan University)

The Tubo tombs in Tulan, Qinghai, are located in a large cemetery with a very wide distribution. The cemetery is the largest and the most diverse found in Qinghai province, and it can be dated sometime from the Northern and Southern dynasty to the Sui and Tang dynasty. Most of the tombs were looted prior to the formal excavation by archaeologists. The unearthed cultural relics are relatively rich in the Reshui Tomb No.1 and the four tombs on the south bank of Reshui ditch. However almost no findings were ever published. In the newly built museum in Tulan county, the first batch of unearthed cultural relics from the Tubo tombs that were obtained through different channels in recent years are now exhibited. This paper adds more information on the burial objects in terms of type, date, function and so on, which can be corroborated by previously excavated materials. It provides researchers with more relevant information.

An Archaeological Survey Report of Work Done in 2015 in the 'Phyongs rgyas River Valley in Lho kha, Tibet

Center for Tibetan Studies, Department of Archaeology, Sichuan University

Institute for Cultural Heritage Preservation and Research, TAR

Lhokha Cultural Heritage Administration, TAR

(Yang Feng, Tang Li, Xu Hailun)

In July 2015, the Institute for Cultural Heritage Preservation and Research of the Tibet Autonomous Region and the Department of Archaeology at Sichuan University formed a team to conduct a comprehensive and systematic archaeological survey of the 'Phyongs rgyas river valley in Central Tibet. The previous census of Central Tibet's cultural heritage basically assessed the distribution of immovable cultural relics in this region, but the investigation was not systematic and no examples of plans designed for future research projects were developed. This time, the pull-net survey method was used to find out the distribution of prehistoric sites in the 'Phyongs rgyas river valley. A number of tombs and petroglyphs

were found and systematic survey methods suitable for Central Tibet were explored, which will provide rich empirical foundation for future archaeological surveys in the Yar lung river valley.

Archaeological Report on the Newly Discovered Tubo Dynasty Rock Sculptures in the Town of Sgar thog in Smar khams County, Tibet

Center of Tibetan Studies, Department of Archaeology, Sichuan University

Smar khams Cultural Heritage Administration, Tourism Administration, TAR

(*Yang Qingfan, Lu Suwen, Zhang Yanqing*)

In 2014, Tshe ring rgyal po, a researcher of Academy of Social Sciences of TAR, discovered the rock sculptures of a Vairocana and eight Bodhisattvas and another rock carving in Smar khams county. Then in July 2016, the Center of Tibetan Studies, the Department of Archaeology of Sichuan University, Smar khams Cultural Heritage Administration and Tourism Administration of TAR conducted a detailed field research. A new rock carving with Tibetan inscriptions and another rock sculpture of Vairocana were discovered besides the two that had been previously reported. Based on the subject matter, artistic style and characters of the Tibetan inscriptions, these newly discovered rock sculptures might belong to the period between the reign of Khri strong lde btsan (755-798) and the reign of Khri lde strong btsan (798-815), that is, from the middle of the eighth to the first half of the ninth century. Along with the Tubo dynasty rock sculptures that had already been discovered in Smar khams, these Buddhist remains provide new evidence for the transmission of Buddhism between the Tubo and Tang dynasties, and have considerable value for the art history of Tibetan Buddhism.

Identification and Analysis of Faunal Remains from Dkar dung Site of Mnga' ris, West Tibet

Zhang Zhengwei, Lü Hongliang

(Center for Tibetan Studies of Sichuan University)

In 2013, during the excavation in Dkar dung site, one thousand three hundred and thirty-one animal remains were collected. The NISP value is 110 and the MNI value is 28, with species identified as *Bos grunniens*, *Capra hircus*, *Ovis aries*. These three taxa are considered to have been the livestock that was raised by the early Dkar dung people. With paleobotanical evidence from the early Dkar dung people may have practiced agropastoralism in and around the site. Zoo-archaeological evidence from the adjacent Gu ru gyam and Chu 'thag cemeteries shows a contemporaneous people who occupied those areas and probably practiced a more specialized pastoralism. We suggest that in western Tibet we encounter an

intersection of populations who practiced various economical patterns since at least the first millennium AD. Interactions among these people deserve to be further investigated.

Research on the Human Skeletons from a Prehistoric Cist Burial in Amdo County of Nag chu, Northern Tibet

Yuan Haibing¹, Bsod nams chos ki nyi ma², Lü Hongliang³, Shargan Wangdue⁴

(1, 3. Department of Archaeology, Sichuan University

2. Nag chu Cultural Heritage Administration, TAR

4. Institute for Cultural Heritage Preservation and Research, TAR)

In this paper, we study one ancient human skeleton unearthed from a cist burial located near Tsige Dartso, in Amdo County, northern Tibet. This cist burial was built sometime between the 8th and 5th centuries BC, and it is the first northern Tibetan cist burial that has so far been carbon dated. The morphological features of the human crania show that the racial type is closely related to the modern North Asiatic Mongoloids, but most physical characteristics of these skulls are closer to the Ancient Mongolian Plateau peoples. Some physical characteristics of the crania are likely to belong to the "Ancient Mongolian Plateau type" residents. The animal sacrificial set of these taxa is an indicator of the nomadic pastoral economy of the tomb owner; the artifacts found in this tomb also show similar cultural characteristics with those discovered in bronze-age cist burial sites of southwest China and northern China. These findings suggest that during the early metal age, cultural contact existed not only between Tibetan Plateau and Sichuan and the Yunnan region, but also extended to the vast region of northern Asia. These people may have come down from northern China as a nomadic tribe.

Rock Reliefs in East Tibet and Yizhou in the Context of Cultural Exchanges between Tang and Tubo

Huo Wei

(Center for Tibetan Studies of Sichuan University)

In recent years, a series of Tibetan Buddhist rock carvings and reliefs, most of which had been completed in the ninth century, were discovered on the borders between Sichuan, Gansu, Qinghai and Tibet. After a close study of the styles of the reliefs, the inscriptions both in Chinese and Tibetan, and the religious background of the organizers, we found that some of the reliefs seemed to have a connection with Ye shes dbyangs, a crypto-Zen master who flourished in the Tubo Kingdom, and that the inscriptions even dealt

with historical events such as Dpal chen po, the high official position taken by chief monks in Tubo, and Tubo's first contact with the Tang Kingdom, etc. Geographically, these reliefs were located in the areas close to Yizhou, Jiannan Region, in the Tang Dynasty, when Yizhou was one of the central places for the spreading of Zen Buddhism from Central China to Tibet. As Tibetan envoys or monks were sent to Central China, they probably passed by Yizhou, where they were in close communication with local Buddhists. Because of its great geographical and military importance, Yizhou not only served as front-line defense on the borders, especially in the late Tang Dynasty, but also contributed a lot to the alliance between Tang and Tubo. Therefore, the rock carvings and reliefs should be explored in the context of cultural exchanges between Tang and Tubo.

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《藏学学刊》稿约

《藏学学刊》(བོད་རིག་པའི་རྒྱས་དེབ། *Journal of Tibetology*) 系中国教育部普通高等学校人文社会科学重点研究基地四川大学中国藏学研究所主办的藏学类专业性学术刊物, CSCI (2014—2018) 来源集刊, 创刊于 2004 年, 旨在搭建藏学研究的学术交流平台。从 2014 年开始, 本刊由年刊改为半年刊, 接受中、英文稿件, 设有论文、书评、译文等栏目, 热忱欢迎国内外藏学研究者惠赐稿件。来稿时请注意以下事项:

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