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Journal of Tibetology

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# 青海玉树勒巴沟恰冈佛教摩崖造像调查简报

青海省文物考古研究所

四川大学中国藏学研究所

**内容摘要：**恰冈佛教摩崖造像位于青海玉树藏族自治州玉树县巴塘乡勒巴沟内，由阴线刻和浅浮雕组成，包括图像和藏文题记两部分，图像有大日如来和观音、金刚手菩萨，供养天女和飞天。根据图像特征和题记判断其年代为 9 世纪初。

恰冈佛教摩崖造像位于青海省玉树藏族自治州玉树县巴塘乡勒巴沟内。勒巴沟为一条南北走向的山沟，沟口直面通天河，沟内植被茂密，近年来发现有多处摩崖石刻。在距离勒巴沟沟口约 4000 米处即为恰冈石刻，经纬度为 N32.92°，E97.23°，海拔 3575 米（图一）。

恰冈佛教摩崖造像最早由藏族学者尼亚贡·关却才丹和白马本发现，在《中国藏学》（藏文）1988 年第 4 期进行了披露。此后引起国内外学者对此处石刻的广泛关注，多名



图一 造像所在位置示意图

学者至此处进行考察并发表了照片<sup>1</sup>，但是均不够完整，如观音菩萨头顶的供养天女和大日如来头顶的华盖和飞天则少有学者注意到。有鉴于此，2012年7月至8月，青海省文物考古研究所和四川大学中国藏学研究所联合组队，对此处造像进行了全面的考古调查，现简报如下：

1 如 Amy Heller, Buddhist Images and Rock Inscriptions from Eastern Tibet, VIII to Xth Century, Part IV, in *Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*, vol. 1, Helmut Krasser etc. eds., Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1997: 385-404; 汉译本见 [瑞] 艾米·赫勒著，杨莉译：《公元 8-10 世纪东藏的佛教造像及摩崖刻石（节录）》，《国外藏学研究译文集》第十五辑，拉萨：西藏人民出版社，2001：189-210。Amy Heller, *Tibetan Art, Tracing the Development of Spiritual Ideals and Art in Tibet, 600-2000 A.D.*, Milan: Jaca Book SpA, 1999: 38-52. 汉译本见赵能、廖咏译：《西藏佛教艺术》，北京：文化艺术出版社，2008：44-47。罗文华：《四川甘孜地区民族与考古综合考察综述》，《故宫学刊》，2005（2）：389-407。谢继胜：《川青藏交界地区藏传摩崖石刻造像与题记分析——兼论吐蕃时期大日如来与八大菩萨造像渊源》，《中国藏学》，2009（1）：123-141。霍巍：《青藏高原东麓吐蕃时期佛教摩崖造像的发现与研究》，《考古学报》，2011（3）：353-384。

## 一、造像分布及概况

造像所在山崖多处刻有晚近的藏文六字真言等经咒（图二），至今当地居民仍有此习惯。造像刻于山崖底部平整的两块岩面上，主体岩面正对道路，面向约为南偏西  $23^{\circ}$ ，西侧岩面与主体岩面略呈直角折角，两处岩面接合处有一道缝隙，常常渗水，现已浇筑水泥进行了修葺（图三）。石刻由摩崖造像和藏文题记两部分组成。

该处造像主体岩面宽约 2.1 米、高约 2.5 米，西侧岩面宽约 1.3 米。造像距离地表约 1 米，在造像下方现堆积有土台。共有五尊造像，其中三尊为浅浮雕，两尊为阴线刻，根据其主次情况，依次编号为 2012QYLQ1—5（2012 年青海省玉树县勒巴沟恰冈 1—5 号造像）。主尊造像的狮子座下方刻有藏文题记（图四、图五）。

### 1. 造像特征

#### 1) 2012QYLQ1

造像主尊刻于主崖面上，整个画面高约 2.3 米、宽约 1.1 米。其中像高 1.35 米，肩



图二 造像所在山崖外景（李永宪拍摄）





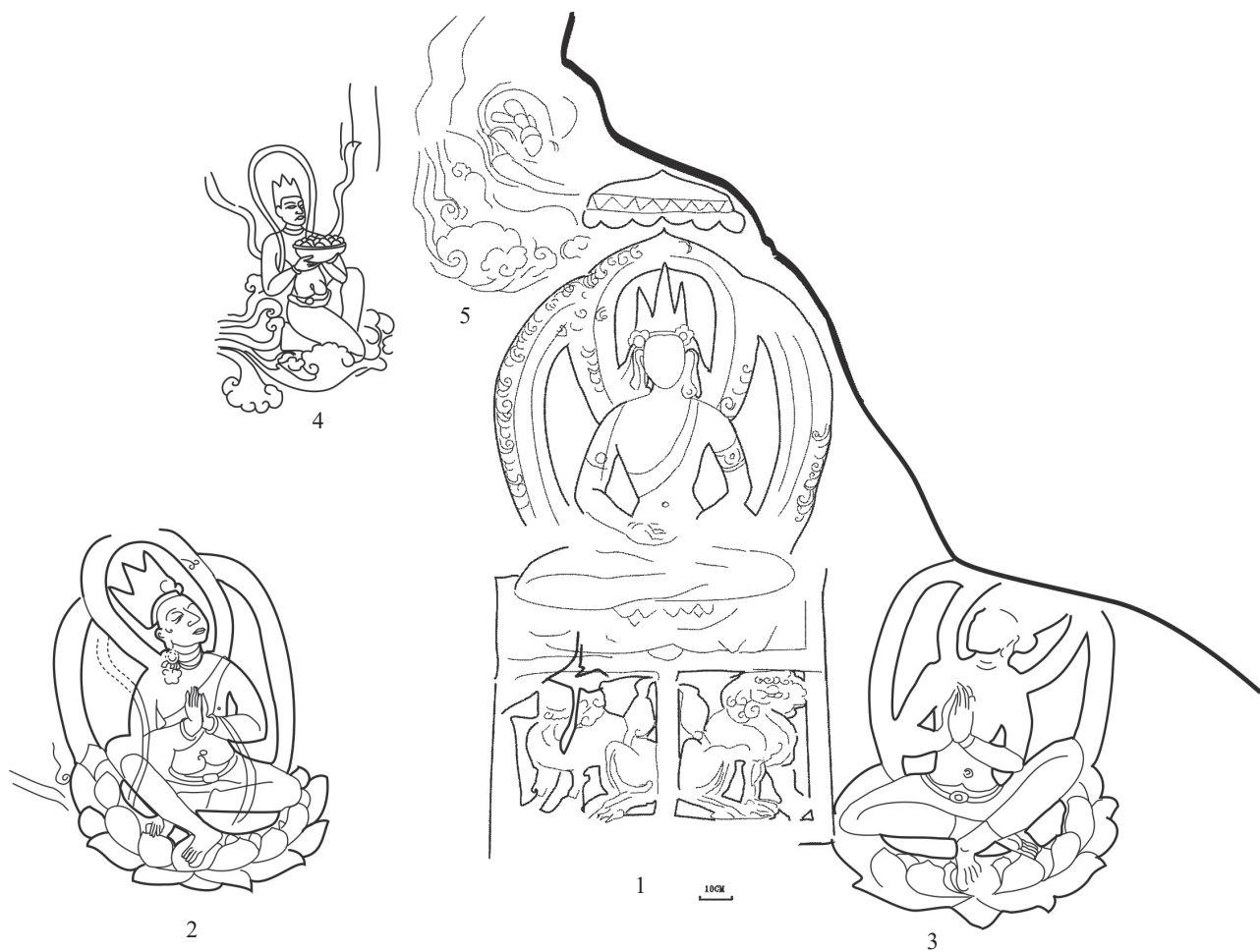
图三 造像全景





图四 全部造像拓片





图五 全部造像线图

1. 大日如来 (2012QYLQ1) ; 2. 观世音菩萨 (2012QYLQ2) ; 3. 金刚手菩萨 (2012QYLQ3) ; 4. 供养天女 (2012QYLQ4) ; 5. 飞天 (2012QYLQ5)

宽 0.4 米。造像大体坐北朝南，面部略呈椭圆形，五官已残，双耳下垂饰有圆形耳铛，颈下有三道。头戴三叶宝冠，冠叶上饰有宝珠，以长条形发箍固定，在耳朵上方各系有一发结，下垂至两侧肩膀处，发结上饰有圆形宝珠。上身袒露，宽肩细腰，身披帛带，帛带自左肩处伸出至右侧腰部。双臂饰有臂钏，左臂臂钏呈宝珠形，右臂臂钏风化严重仅残存部分。双臂下臂残损，仅可看出右臂带有圆形手镯。双手结禅定印，结跏趺坐于



图六 主体崖面造像

莲座上，莲座下又有双狮座撑托（图六至图八）。莲瓣漫漶不清，莲座下方浮雕横长方形的方框，宽约 1.03 米、高 0.6 米，中间有立柱隔断，里面刻有两只相背而坐的狮子。狮身浑圆，鬃毛卷曲，前肢触底，后肢蹲坐，狮尾自后肢伸出上翘，接近于背部。右侧狮子保存较为完好（本文若无特别说明，均指观者的方向），左侧自莲座下方始，经狮头到前肢处，有一道裂痕，应为后天形成，对狮子造成了破坏（图九、图一〇）。该处狮子同藏王陵、青海吐蕃墓前的石狮有相似之处。

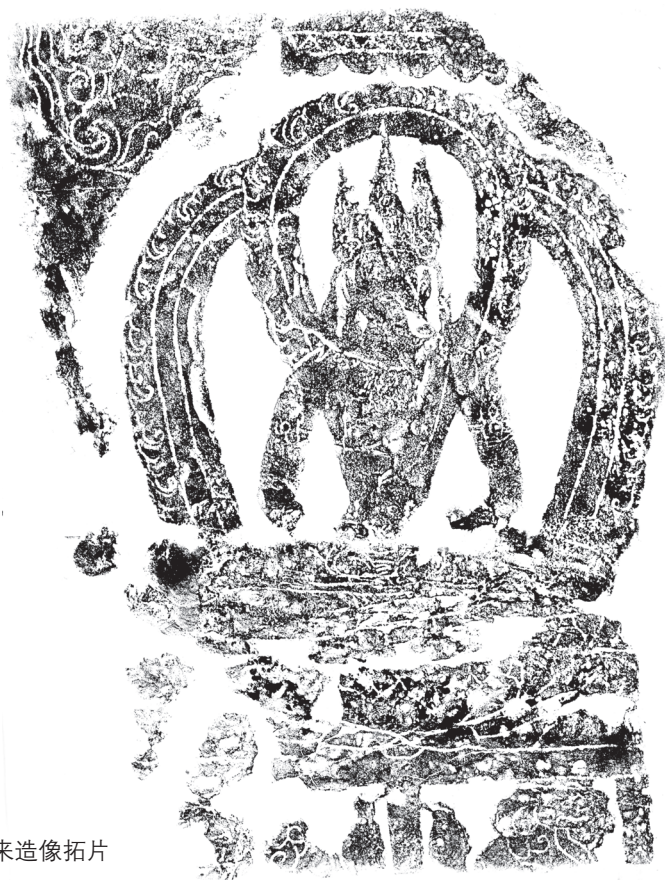
主尊头后和身后刻有单层桃形头光和双层椭圆形身光，在最外层饰有一圈火焰纹。头光上方刻有伞形华盖，高 0.15 米，华盖下缘饰有波浪纹，波浪纹上方刻划有连续三角形纹，华盖上面部分残损（图五、图六）。华盖距离右侧断裂面约 1.1 米。

该尊造像根据图像特征和藏文题记可知为朗巴朗则，即大日如来。

## 2) 2012QYLQ2

该尊菩萨像刻于与主崖面几近垂直的西侧崖面上，以高浮雕刻出身体轮廓，身上的





图七 大日如来造像拓片



图八 大日如来造像头部细节



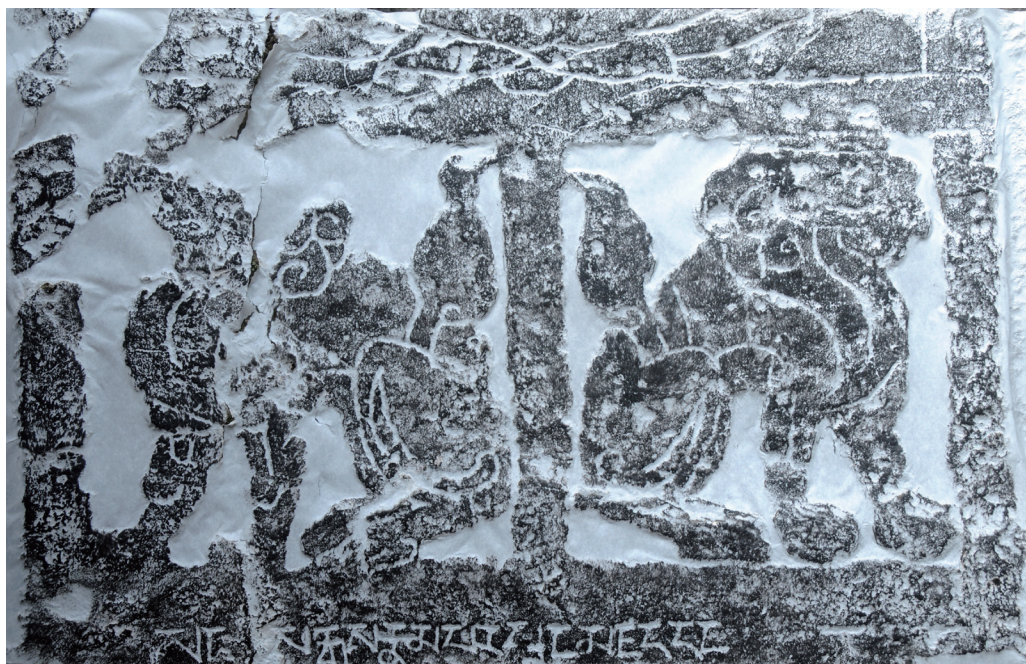


图九 大日如来造像下方的狮子座

细节则以阴线刻出。像高约 1 米，宽约 0.75 米，位于主尊下方左侧，仰面看向主尊，双手合十。手腕戴有圆形手镯，左腿弯曲，右腿下垂，右脚踩在莲花上，脚趾刻划清晰。椭圆形头光和身光皆偏向于右侧，头光上缘与崖面走向平行，系受上方崖壁所限。菩萨面部略方，眼睑下弯，鼻梁尖挺，嘴角上翘，下巴略方，戴饰圆形耳环，耳环装饰繁复，颈下有三道。头戴高三叶冠，素面无装饰，冠沿有两道线刻，应为固定头冠所用。上身坦露，自左肩至右腰处斜披一条帛带。宽肩细腰，露出圆形肚脐。腰间饰有长条形腰带，中间有圆形宝珠，下身着长裤，裤腿紧贴腿部，露出脚踝。脚下的莲瓣宽大肥厚，上层为仰莲，下层莲瓣几乎与地面平行（图一一至一三）。

根据藏文题记，推测该尊造像为观音菩萨。





图一〇 狮子座拓片

### 3) 2012QYLQ3

该身菩萨像与主尊刻于同一岩面上，位于主尊下方右侧，像高约 1.13 米，宽约 0.65 米，仰面看向主尊，双手合十。其造型同西侧岩面上的菩萨基本一致，唯有坐姿不同，双腿呈交脚坐姿，左腿在右腿之上。菩萨上身部分风化严重，可辨身上的肚脐、腰带以及莲瓣等的阴刻线条。面部和头冠的细节已模糊不可辨（图一四、图一五）。

根据藏文题记，推测该尊造像为金刚手菩萨。

### 4) 2012QYLQ4

该像刻于西侧岩面上，位于观音菩萨的上方（图一一）。造像为阴线刻，像高 0.64 米。该像面向主尊，脸颊饱满，头戴高三叶冠，双手捧盛满食物的平底盆，双腿呈跪姿，肚脐右旋，腰间系带。上身袒露或斜披帛带，长长的飘带从头顶自胸前垂下，飘扬于身后，头顶上方形成宛如椭圆形的头光。身体的下方有云朵飘浮，表明该供养天女系乘云而来（图一六、图一七）。

### 5) 2012QYLQ5

该身飞天位于大日如来头顶的华盖左侧。可见厚厚的祥云漂浮，飞天从云朵中探



出身子。由于风化残损严重，仅可辨头有双髻，头顶有飘带等，其他细节不详（图四至四六）。

## 2. 造像题记

题记刻于主尊狮子座的下方，阴线刻，分布面积宽约 0.8 米，高约 0.3 米，共有三行。左侧有一道裂缝，系岩面的自然开裂，题记的刻写有意避开了裂缝，表明早于题记刻写时该裂缝已经存在（图一八、一九）。

题记内容抄录如下：



图一一 西侧崖面造像



图一二 西侧崖面上的观音菩萨像



图一三 观音菩萨像拓片





图一四 金刚手菩萨



图一五 金刚手菩萨像拓片



图一六 西侧岩面上方的供养天女

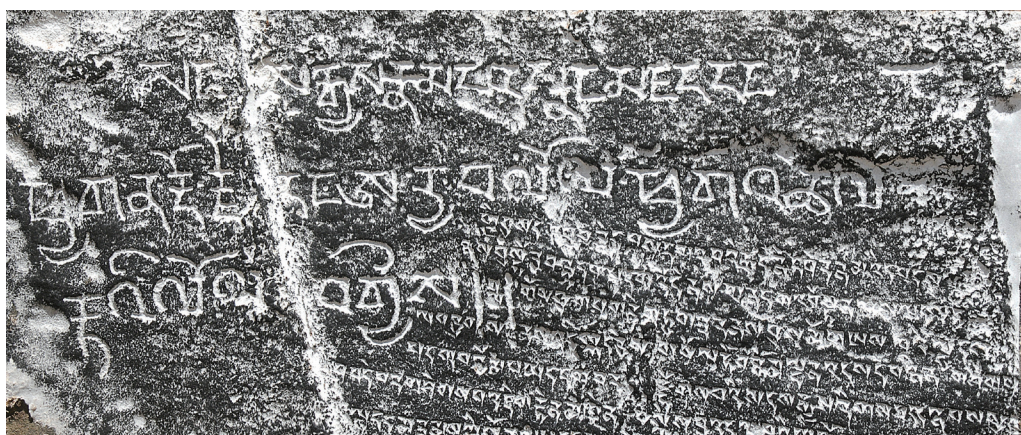


图一七 供养天女拓片





图一八 狮子座下方的藏文题记



图一九 藏文题记拓片

1. སངས་རྒྱལ་ལྷ་པར་སྒྲུང་མཛད་དང་
2. ཕྱག་ན་རྩི་རྩེ་དང་ཨ་རུ་བ་ལོ་ལ་ཕྱག་འཆོལ་
3. རྒྱུ་ལོ་ལ་བཀྲིས།

可译为：



向大日如来、金刚手和圣观音顶礼，刻于马年！

该题记的右下方还刻有七行藏文，字体小，笔锋锐利，系现代所刻经咒。

## 二、造像年代和题材

对于此处造像的年代，学界以往主要依据其藏文题记来判断。艾米·海勒认为以阿耶波罗称呼观世音菩萨，在西藏佛教第一次弘传之后就不再见到了，据此推测这一雕刻的时间应该为赤德松赞时期之马年，即814年，或热巴坚时期之826、838年<sup>2</sup>。此后学界多引用艾米·海勒的断代<sup>3</sup>。

造像题材为一佛二菩萨，同样的题材见于四川石渠的“照阿拉姆”石刻<sup>4</sup>，两地主尊和两侧菩萨皆为菩萨装。恰冈石刻两侧菩萨皆为坐姿，皆双手合十，无明确的图像学特征来辨识其身份，但题记中提到金刚手和阿热雅巴洛，阿热雅巴洛即为观音菩萨。“照阿拉姆”石刻的两位菩萨为立姿，其中左侧菩萨的头冠中有化佛，可辨识其身份为观音菩萨，另一位则为金刚手菩萨。据此推测恰冈石刻中，左侧的也应为观音菩萨，右侧为金刚手菩萨。照阿拉姆石刻题记中提到赞普赤松德赞，其在位时间755-797年，有学者推断其年代为783年之后，即此处石刻的年代大约为783-797年<sup>5</sup>，恰冈石刻的年代大约与此同时或略晚。

从图像特征来看，恰冈石刻和仁达石刻较为接近，如主尊大日如来均头戴三花冠，中间冠叶较高，上面镶嵌有宝石，身披帛带，自左肋伸出至右侧腰部固定，双手做禅定印，结跏趺坐于仰莲座上，座下有对狮相背而卧，尾巴自右后腿处向上翘。有桃形头光和椭圆形身光，饰有火焰纹。两侧菩萨均戴三花冠，身披帛带，坐姿。两处石刻的主要区别在于题材的不同，仁达石刻为一佛八菩萨，此处为一佛二菩萨，尽管题材不同，但

2 艾米·赫勒著，杨莉译：《公元8-10世纪东藏的佛教造像及摩崖石刻（节录）》，《国外藏学研究译文集》第十五辑，2001：189-210。

3 谢继胜：《川青藏交界地区藏传摩崖石刻造像与题记分析——兼论吐蕃时期大日如来与八大菩萨造像渊源》，《中国藏学》，2009（1）：123-141；霍巍：《青藏高原东麓吐蕃时期佛教摩崖造像的发现与研究》，《考古学报》，2011（3）：364-368。

4 故宫博物院、四川省文物考古研究所：《四川石渠县洛须“照阿拉姆”摩崖石刻》，《四川文物》，2006（3）：26-70。

5 张长虹：《藏东地区吐蕃时期大日如来图像研究》，《青海民族研究》，2017（1）：14-20。

是图像的一些表现细节则极为相似,年代也应相距不远。学界一般认为仁达的石刻年代为804年<sup>6</sup>。

此外华盖左侧的飞天以及右侧菩萨上方的供养天女,虽然其凿刻方式与其他三尊像不同,但是从图像特征来看,头戴三叶宝冠,肚脐的刻画方式同下方图像一致,应为同一时期所刻。

再来看藏文题记,从其书写特征来看是为吐蕃时期所刻,与邻近的玉树勒巴沟吾娜桑嘎石刻题记和贝纳沟大日如来佛堂题记有诸多共同的书写特点<sup>7</sup>。题记中出现有“圣观音(ཨ་རུ་བ་ལྷོ)”的名号,现在将其称为观世音(ལྷོ་རྣ་བ་ལྷོ་གཟིགས)。艾米·海勒认为圣观音在西藏第一次佛法弘传之后不再出现,在敦煌的吐蕃时期经卷中可以看到其名号的出现<sup>8</sup>。其最早的出现时间与地点,应该是桑耶寺。桑耶寺修建于赤松德赞时期的779年<sup>9</sup>,《贤者喜宴》记载,桑耶寺修建时,以貌美者库达为模式,塑造了主要的阿雅波罗观世音佛像<sup>10</sup>。说明赤松德赞时期阿耶波罗(圣观音)的称号已在卫藏出现。而这一称号在藏东地区的流行,应该要晚于桑耶寺修建的年代。此外,在法藏敦煌藏文文献中P.T. 960《于闐教法史》中也出现有ཨ་རུ་བ་ལྷོ一词,原文为“ཨ་རུ་བ་ལྷོ་བཞུགས་པའི་རྒྱལ་ན” (在圣观音居住的地方)<sup>11</sup>,根据王尧先生的考订,该文献的年代为8-9世纪。<sup>12</sup>在青海玉树称多县新发现一处摩崖石刻群,其中在一尊观音立像的右臂附近刻有藏文题记“ན་མོ་ཨ་རུ་བ་ལྷོ”,从其图像特征来看,该尊造像的年代晚至11世纪以后。说明在赤松德赞之后的时期,“圣观音”的名号继续流行。在新近发现的芒康嘎托镇大日如来与八大菩萨石刻中也发现有“圣观音”的题记<sup>13</sup>。因此,仅凭“圣观音”的称号无法将石刻年代具体到某一年,只能说明早在赤松德赞时期,这一称号已经在使用,并且在后期继续沿用。

恰冈石刻题记中提到马年,尽管我们无法确认是哪一个马年,但是考虑到前文所述

6 陕西省考古研究院、西藏自治区文物保护研究所:《西藏察雅县丹玛札摩崖造像考古调查简报》,《考古与文物》,2014(6):7-15。

7 关于这三个地点藏文题记书写特征的比较,参见本刊刊发的《青海玉树勒巴沟吾娜桑嘎佛教摩崖石刻调查简报》,《藏学月刊》第16辑,2017:95-147。

8 法藏敦煌藏经洞吐蕃文献P.T. 960号:《于闐教法史》,中提到观音的名号为“ཨ་རུ་བ་ལྷོ”。

9 王森:《西藏佛教发展史略》,北京:中国社会科学出版社,1987:9。

10 巴卧·祖拉陈瓦著,黄颢、周润年译:《贤者喜宴——吐蕃史译注》,北京:中央民族大学出版社,2010:150。

11 金雅声、郭恩主编:《法国国家图书馆藏敦煌藏文文献》第9册,上海:上海古籍出版社,2009:264。

12 王尧:《王尧藏学文集(卷四):敦煌吐蕃文书译释》,北京:中国藏学出版社,2012:133。

13 参见本刊刊发的《青海称多县武歇镇格日村宋代佛教摩崖石刻考古调查简报》和《西藏芒康嘎托镇新发现吐蕃摩崖石刻调查简报》,《藏学月刊》第16辑,2017:164-182;233-251。

其图像题材、图像特征与四川石渠照阿拉姆石刻和西藏昌都仁达石刻之间的相似性以及题记书写特点与大日如来佛堂石刻题记的相似性，或许可以将这个马年比定为与上述地点接近的 802 年或 814 年。

该处造像的大日如来和二菩萨的题材为藏东吐蕃时期常见的造像组合，在现甘肃省张掖市民乐县的扁渡口、四川省石渠照阿拉姆石刻、西藏昌都芒康查果西石刻、以及现放于朗巴郎增拉康内的然堆玛尼石刻<sup>14</sup>皆有出现<sup>15</sup>。从分布范围来看，这一题材的分布北至甘肃扁渡口石刻，南至西藏昌都芒康查果西、然堆石刻，流行区域十分广泛。

项目领队：任晓燕、贾鸿键、李永宪、霍巍

参与调查：乔虹、宋耀春、张长虹、张延清、罗倩倩、卢素文、霍大清、李晓华

资料整理：卢素文、张长虹、乔虹、罗倩倩

藏文题记抄录、翻译：张延清、卢素文

拓片：霍大清、卢素文

拍照：霍大清、张长虹、卢素文

绘图：李晓华

执笔：乔虹、卢素文

14 笔者经过亲自调查，从几处玛尼石刻的线条以及所着服饰推测这里面有大日如来与观音菩萨和金刚手菩萨组合，至少三尊像组合是确定的。

15 张长虹：《藏东地区吐蕃时期大日如来图像研究》，《青海民族研究》，2017（1）：14-20。



## 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

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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 8<sup>th</sup> and 5<sup>th</sup> 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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