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中文社会科学引文索引 (CSSCI) 来源集刊



# 藏学 学刊

བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF  
TIBETOLOGY

第 13 辑

四川大学中国藏学研究所 编



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藏 学 学 刊  
Journal of Tibetology

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བོད་རིག་པའི་རྒྱུ་རྗེ  
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## Abstracts

### A Study of Vairocana with Eight Bodhisattva Images Discovered in East Tibet

*Lu Suwen*

(Sichuan University Museum, Chengdu)

*Dawa Phuntsok*

(Northwest University for Nationalities, Lanzhou)

Recently, carved images of Vairocana with eight accompanying Bodhisattvas of the Tubo period were discovered in East Tibet, and two painted images of the same from the Tubo period were also found in Dunhuang. Here we conclude that these images were derived from Ü-Tsang through a comparison of the features and configuration of these images in combination with research into early Tibetan literature. The images of the eight Bodhisattvas had spread before the occupation of Dunhuang during the Tubo period. The image configuration of Cave 25 at Yulin and the Stein Painting 50ch.0074 at the British Museum from East Tibet in combination with *Avatamsaka* faith, created the image configurations on both sides of Mañjuśrī and Samantabhadra. And it was a popular motif in East Tibet that, in accordance with the image allocation of the eight Bodhisattva-motif, Vajrapāṇi and Avalokiteśvara were the two Bodhisattvas aside the principal deity *Vairocana*.

Many inscriptions from scripture are found in the caves of Dunhuang: *Rnam par snang mdzad 'khor dang bcas pa la bstod pa*, *Sangs rgyas bcom ldan 'das rnam par snang mdzad 'khor dang bcas pa la bstod pa*, *Sangs rgyas bcom ldas 'das dang byang chub sems dpa' brgyad dang khro bor bcas pa la bstod pa* and the *'Phags pa dkyil 'khor brgyad pa zhes bya ba theg pa chen po'i mdo*. The titles of these canonical texts appear in the *Dkar chag 'phang thang ma* and the *Dkar chag lhan/ldan dkar ma*. Through the interpretation of these inscriptions, we can conclude that the texts on the eight Bodhisattvas as the entourage of Vairocana or Śākyamuni, had spread in Ü-Tsang, East Tibet and Dunhuang. However, the images of this configuration that were recently found demonstrate that the texts and the images of the eight Bodhisattvas did not occur at the same time. According to the names and order of the eight

Bodhisattvas in the texts and images, the texts and images do not correspond exactly, and the spread of these images were affected by the local religious tradition.

## 文本、图像和寺院组织：达丹彭措林寺佛教故事的初步探究

安德鲁·昆特曼 科蒂斯·谢夫  
(耶鲁大学 弗吉尼亚大学)

本文对在西藏自治区后藏地区的达丹彭措林寺开展的一个大型合作项目进行了回顾，以16、17世纪的大学者贡嘎宁波——他更以多罗那他（1575-1634年）之名而闻名——关于释迦牟尼佛佛传故事的记载为基础，对该寺的佛传故事壁画进行了探讨。本文的主要内容包括：一、多罗那他关于佛陀的文献记载；二、与文献记载相关的佛传故事壁画；三、文本与图像之间的复杂关系，有一处多罗那他书写的壁画题记为这种关系提供了佐证；四、文本和图像产生时寺院的情况。通过这样的分析，我们注意到多介质的释迦牟尼佛的形象在该寺大量出现，对于多罗那他新寺主身份的认定具有重要作用。在西藏，彭措林寺或许比大多数的寺院更加强调释迦牟尼佛的独特视觉形象。多罗那他对于释迦牟尼佛的重视构成了寺院的核心组织原则，或可被认为是“佛陀项目”：由多罗那他大量的作品、宗教艺术品以及随之产生的宗教实践构成的一个整体的文化项目。我们认为，正是这种文化项目某种程度上巩固了彭措林寺的寺院身份认定。

## An Additional Discussion of the Wall Painting of Sudhana's Pilgrimage in Qutan Monastery and the Issues Related to the Sino-Tibetan Cultural Exchange

*Dong Huafeng*

(School of History and Culture at Sichuan University, Chengdu)

Combined with relevant materials, this article continues doing research on two issues of the wall painting of Sudhana's pilgrimage in Qutan Monastery and the idea of Sino-Tibetan cultural exchange. First, by comparing images, we can determine the basic text of the wall painting of Sudhana's pilgrimage in Qutan Monastery was the *Fo guo chan shi wen shu zhi nan tu zan* 佛国禅师文殊指南图赞, which was closely related to the imperial family of the Ming Dynasty. Second, according to the comparative analysis on the relevant historical materials, we find that the *Wu si zang you fa seng Hai lun* 乌斯藏有发僧海仑 was

neither a monk in the Song or Qing dynasties. Rather, he was a monk of the Xuande period of the Ming dynasty. He promoted the protection and development of the images of Sudhana's pilgrimage, and because of this he was an ambassador in Sino-Tibetan cultural exchange. The wall painting of Sudhana's pilgrimage in Qutan monastery and the similar images are excellent examples of the multi-layered and deep-seated Sino-Tibetan cultural exchanges that took place in the Ming dynasty.

## An Inquiry into the *dudie* Certificate for Tibetan Buddhist Monks during the Ming Dynasty

*Yin Haiyan*

(Institute of Nationalities, TASS, Lhasa)

The *dudie* 度牒 certificate was issued by the Ming government to monks and nuns to prove and ensure their legal status and also limited their number. As an important cultural carrier, Tibetan Buddhism had gradually spread to Gansu, Qinghai, Sichuan, Yunnan, Mount Wutai, the capital and other places. The monks of Tibetan Buddhism made important cultural contributions. That said, they also were on occasion a burden to the state and sometimes were even involved in criminal activities. The management of Tibetan Buddhist monks of the aforementioned areas in the Ming dynasty began with the granting of *dudie* certificates and mirrors the earlier granting of these certificates to Chinese Buddhist monks.

## A Preliminary Study of the Geographical Concept of *Rgyalrong* and Its Evolution during the Ming and Qing Dynasties

*Zou Libo*

(Center for Tibetan Studies of Sichuan University, Chengdu)

The readings of the relevant Chinese and Tibetan documents during the Ming and Qing dynasties suggest that the scope of the geographical concept of *Rgyalrong* changed greatly over different times. At the early formation of *Rgyalrong* as a geographical concept, Tibetan religion played an essential role in integrating it into the indigenous Tibetan geographical space. In the early and mid-Qing dynasty, *Rgyalrong*, which was originally constructed based on the idea of "chieftain" politics (土司政治), became fully integrated into the Tibetan intellectual elite's framework of *Rgyalrong rgyal khag bco brgyad*. The Tibetan intellectual elite accepted the geographical concept from central China by coding it with local Tibetan geographical and cultural meanings. The author suggests that the Tibetan religion and its political and cultural relationship with central China are the two major elements in the historical geography of eastern Tibet.

## A Textual Study of the *Beri Tusi*

*Li Zhiying*

(Doctoral student, Center for Tibetan Studies of Sichuan University, Chengdu)

This paper discusses the origin, geographical location, the expansionist activities and other aspects of the *Beri Tusi*, "Be ri headmen," who were active in Khams in the late Ming and the early Qing dynasties, and is based on historical records in Chinese and Tibetan. It suggests that the word "Beri" does not originate from "Biri" 必里 in Yuan dynasty sources, and that the latter was a place name in Amdo area. The central domain of the *Beri Tusi* was not the Dkar mdzes area, but today's Chab mdo and Smar khams area. And from this central area, the territory of Beri was expanded through military campaigns. In Beri Don yod rdo rje's reign, the power of Beri principality reached its peak. The vast areas it controlled included Sdedge, Ldan khog, Se shul, Chab mdo and Ri bo che, etc.

## "Kang" in Gazetteers of Tibet in the Early Period of the Qing Dynasty and the Features of Their Accounts

*Zhao Xinyu*

(Southwest University for Nationalities, Chengdu)

The gazetteers of Xizang in the early Qing dynasty discussed in this article refer to the *Zang jigai* (*General Introduction to Xizang* 藏纪概) compiled in the middle period of the Yongzheng reign, *Sichuan tongzhi: xiyuzhi* (*General Gazetteer of Sichuan: Gazetteer of the Western Region* 四川通志·西域志) compiled at the end of the Yongzheng period, *Xizang zhikao* (*Textual Investigation into the Gazetteer of Xizang* 西藏志考) and *Xizang zhi* (*Gazetteer of Xizang* 西藏志) in the early Qianlong period, and the *Yazhou fuzhi: xiyuzhi* (*Gazetteer of Yazhou Prefecture: Gazetteer of the Western Region* 雅州府志·西域志) compiled in the Qianlong period. Except for the *Zang jigai* which only mentions the term "Kang" (Khams 康) in a general sense, the latter four gazetteers provide descriptions and accounts concerning various aspects of the Kang region. These accounts have the following characteristics: 1) *Kang* as recorded in the gazetteers was a part of *Xizang* after the boundaries of Sichuan, Xizang and Yunnan were demarcated in the Yongzheng period, hence, it is not the Khams region in its traditional sense; 2) The gazetteers record various aspects of *Kang* in different ways: it might describe the region first, then portray different aspects of each area, or use events to describe the content in parallel; and 3) The gazetteers mostly recount the nature and society of various places of *Kang* along the Sichuan-Xizang road, and rarely describe those places that were far removed from the main transportation lines. In addition, the gazetteers of Xizang in the early period also use geographical maps to describe the Kang region. Although the accounts in the Xizang gazetteers in the early period of the Qing dynasty are not very comprehensive, yet they are

valuable as sources for research and should thus be noted.

## On Jin Chuan's Strategic Position and Its Connection with Central Tibet and Inland China Based on the Archives of the Qing Dynasty

*Wang Huimin*

(Post-doctor, School of History and Culture of Shanxi Normal University, Xi'an)

Although Jinchuan, in Tibetan *Chu chen* and *Btsan lha*, is located in a remote area in the corner of northwestern Sichuan and was regarded by the Qing Dynasty as a border region with indirect rule, yet, in terms of its strategic position, it was a very important traffic artery between Sichuan and Central Tibet. While one could easily go to Central Tibet from its west, and it is adjacent to Wenchuan and Maowen counties to its east. It also borders on Qinghai to its north, and Ya'an to its south. This was one of the important reasons for the Qing court to launch two large-scale wars at all cost against the *tusi* (indigenous leaders) of Jinchuan area where there were less than 30,000 soldiers and with limited land. Making use of the newly opened relevant archives of the Qing Dynasty, this essay conducts the textual research and discussion of Jinchuan's strategic position along the main Sichuan-Tibet communication lines and its various connections with Central Tibet and inland China. This will enrich our understanding of the Jinchuan area ruled by *tusi*.

## A Study of Monasteries and Urban Development of Tibet during the Qing Period

*Wang Zhaolei*

(The Institute of Urban Studies, Jiangnan University, Wuhan)

As important places for religious activities, monasteries played an extremely important role in the formation and development of the city. During the Qing period, having taken advantage of their central role in the political system known as "the Merging of Religion and Politics" and the social background of Buddhism being a national religion, various monasteries in Central Tibet developed into the religious, cultural, economic and political centers of the areas in which they were located. They also figured as one of the core elements in the development of these local regions and had a profound impact on the development and change of the Tibetan urban system, the urban spatial layout, and urban social life. This caused the urban development of Central Tibet to have religious features.

# A Study of the Sound of Chanting Rituals in the Assembly of the *Dga' ldan Inga mchod* at Ganden Monastery, Lhasa

Wang Yingjie

(Master Degree Candidate, Central University for Nationalities, Beijing)

In the field of the anthropology of music, the concept of "conception-behavior-product" has gradually developed into "cognition-behavior-musical sound", which is a three-dimensional theoretical frame. Cao Benye has used it for the conception of Chinese ceremonial music research and proposed further a research frame of "belief-ritual-ritual sound". This study takes the sound of chanting ritual of the *Great Dga' ldan Inga mchod* (དགའ་ལྷན་ལྷ་མཚན་ཆེན་མོ) ritual as its object, and based on field research in the cultural context of Tibetan Buddhism, it analyzes the microcosmic-emic aspect of *Great Dga' ldan Inga mchod* in semantic terms. Analyzing the interaction of "belief-ritual-ritual sound", this study explains the religious, societal and cultural aspects in relation Tsongkhapa's notion of reviving Tibetan Buddhism.

## 青藏高原的区域性形成和多样化模式：网状、等级与催化

杰拉德·罗谢

(墨尔本大学)

本文根据兰达(Manuel de Landa)的“网状结构”和“等级”理论,提出区域性(areality)概念,用以考察地理-文化区域的内在一致性。本文研究的区域是青藏高原东北部的河湟流域。本文认为,该流域的区域性既是等级性的,又是网状结构的。它的等级性来自历史累积、整合和夯实过程,而网状结构则是不同因素受到催化而关联起来的自我组织的、异质性系统。本文研究河湟流域作为一个区域的形成和再塑,通过跨族群的仪式复合体来考察其区域性。这些仪式包括纳顿、博、鲁若和拉孜等。本文认为,区域性概念以及兰达的网状结构和等级概念为我们提供一个分析框架和方法工具,可以富有成效地用于分析青藏高原的其他地方,解释其语言和文化的多样性。

## Gender Differences of People's Daily Life in Central Tibet's Rural Area: A Case Study of Xia Village

*Tan Siying*

(Doctoral student, Southwest University for Nationalities, Chengdu)

This article explored how gender differences are embedded in the people's daily life by way of a case study of Xia village, Shigatse, of the Tibetan Autonomous Region. Through a few months' field work, it was observed that gender differences exist in people's daily life; in addition, there is a gender division of labor in the Tibetan rural area - men have the role of earning money outside the home and women have the role of housekeepers inside the home.

## A.H. Francke and the Initiation of Archaeology in Western Tibet

*Yang Qingfan*

(Center of Tibetan Studies of Sichuan University, Chengdu)

August Hermann Francke (1870-1930) is a German Tibetologist who was a Moravian missionary worked at western Himalayan areas. This article briefly introduces his life and academic experiences, and reviews his main work on history and archaeology of western Tibet. Furthermore, The paper discusses his pioneering achievement in the archaeology of western Tibet, especially his studies of ancient Tibetan rock inscriptions, Tibetan Buddhist archaeology and even his attempt at doing physical anthropology. A.H. Francke's achievement is closely related to the development of Tibetan Studies and physical anthropology in Europe, and also to the development of archeology and epigraphy in India. It is therefore of some importance to evaluate the works and achievement of A.H. Francke in the academic history of Tibetan Studies and archaeology.

# Issues Regarding Old Tibetan Contracts from Dunhuang and Xinjiang

*Tsuguhito Takeuchi*

(Osaka University of Foreign Studies, Japan)

*translated by*

*Yang Ming, Yang Gongwei*

(Southwest University for Nationalities, Chengdu; Xizang Minzu University, Xianyang)

This essay is part of the monograph *Old Tibetan Contracts from Central Asia* that was written by Japanese scholar Tsuguhito Takeuchi. It is a comparative study of the format of old Tibetan contracts and Chinese contracts found in Dunhuang and Xinjiang. Furthermore, issues concerning the formation, character, writer, social and the linguistic background of the old Tibetan contracts are discussed.



**JOURNAL OF TIBETOLOGY (VOL.13)**

Edited by

Center for Tibetan Studies of Sichuan University  
Chengdu, China

ISBN 978-7-80253-882-5

First Published in December, 2015  
China Tibetology Publishing House  
Beijing, China

图书在版编目(CIP)数据

藏学学刊. 第13辑 / 四川大学中国藏学研究所主编.

—北京: 中国藏学出版社, 2015.12

ISBN 978-7-80253-882-5

I. ①藏… II. ①四… III. ①藏学—文集 IV. ①K281.4-53

中国版本图书馆 CIP 数据核字 (2016) 第 062168 号

藏学学刊 [第13辑]

四川大学中国藏学研究所 主编

责任编辑 张荣德

藏文责编 南加才让

装帧设计 翟跃飞

出版发行 中国藏学出版社

印刷 中国电影出版社印刷厂

版次 2015年12月第1版第1次印刷

开本 787毫米 × 1092毫米 1/16

字数 348千字

印张 18.75

定价 55.00元

书号 ISBN 978-7-80253-882-5 / K · 456

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