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## Abstracts

### Identification and Interpretation of Faunal Remains from a Prehistoric Cist Burial in Amdo County, North Tibet

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210 faunal remains of three taxa (dog, sheep/goat and horse), with the NISP value of 83 and MNI value of 8, were excavated and identified from a cist burial site located near Tsige Dartso, in Amdo County, North Tibet. This cist burial was built during the 8-5<sup>th</sup> century BC, and is the first cist burial that has been carbon dated in Northern Tibet so far. The animal sacrificial set of these three taxa is an indicator of the nomadic pastoral economy of the tomb owner. Artifacts found in this tomb show similar cultural characteristics with those discovered from a cist burial in western Sichuan. Meanwhile, the animal sacrificial set, as well as its location in the tomb, also have substantial similarities with those recovered from a cist burial in Kyililong, Kardze, western Sichuan. These findings suggest that during the early Metal Age, cultural contact between Tibet and Sichuan, along with the Yunnan region, not only occurred in Eastern Tibet, but had also extended to the vast region of Northern Tibet at this early stage.



## The Retranscription of Tibetan Imperial Cliff and Rock Inscriptions in Ser shul, Sichuan Province

*Shawo Khacham*

(Research Institute for Tibetan literature, Tibet University)

To the present date, 20 "Cliff & Rock Inscriptions" have been found in Ser shul county on the eastern Tibetan plateau, distributed among 5 different sites. Even though there are a limited number of archaeological reports on each of these inscriptions, they continue to present substantial questions and issues in terms of transcription, deciphering, translation and their date. This paper firstly will present re-proofreading, re-transcription, and translate of entire Inscriptions. Secondly it will identify the rock figures and some important keywords in the inscriptions and provide an investigation of the terminology used in each. Finally, this paper proposes that the whole inscription could be divided into the Khri srong lde btsan period and later imperial period.

## A New Exploration on the Building Time of Mogao Cave 158, Dunhuang Grottoes

*Zhang Yanqing*

(Dpal chen rdo rje, Center for Tibetan Studies of Sichuan University)

*Zhang Zipeng*

(The Fourth Junior High School in Tianzhu County of Gansu Province)

As one of the three Dharma kings in Tibetan history, Khri srong lde btsan supported the development of and spread of Buddhism. For this reason, he was given an honorific title as Bodhisattva Tsanpo. His importance is reflected in part in the fact that his image was carved on the Tang Tibet Ancient Road and painted in Cave 158, Mogao Grottoes, Dunhuang in China. In this paper, we provide an overview of the records of Khri srong lde btsan's achievements, based on Tibetan inscriptions and literary documents. This paper further argues, based on this archival evidence, that cave 158 was built in 783-797 AD.

# The Relationship between the Status of Princess and the Succession of Kings during the Tubo Kingdom Period

*Li Peirong*

(School of History and Culture, Sichuan University)

The principle of the succession of the king is an important research area through which to consider the political system of the period of the Tubo Kingdom. Analysis of the appellation of the princesses during the Tubo Kingdom provides an effective analytical tool for understanding differences among the princesses of this period, and thus for understanding broader political transitions. After the Lady Khrimalod, kings were born from the Zhang 尚 family. The transformation of this system happened during the period of the King Khri lde gtsug btsan. This paper argues that the relationship between the status of the princess and the succession of the king provides insight into important symbolic meanings of royal authority and the changing policies of the Tubo Kingdom.

## “萨霍尔”及其对西藏医学的贡献（第二部分）：藏医传统的来源

范德康

(美国哈佛大学)

尽管在过去几十年里取得了长足的进步，但是我们关于南亚、西亚、中亚和东亚对西藏医学传统影响的理解仍然处于初始阶段。本文通过观察几部从未被检视过的文献，对这一问题进行了进一步的探索。这些文献包括属于13世纪早期藏多巴·达玛贡波所著的药方集成中保存下来的几部小册子。可以肯定，8世纪下半叶的《月王药诊》无疑是藏医传统最古老、最重要的文献，并且与《四部医典》一样，也有着非常复杂的成书过程。本文使用了一些未曾发表过的、迄今仍不为人知的写本文献，并且注意到其与18世纪晚期以来的刻本有多处饶有意味的不同，笔者从中撷取了一些片段，包括素喀哇·洛卓嘉波（1509–1579年之后）在他的注疏中引用的最后一部《四部医典》第一章中关于胚胎学的问题。

## An Iconographic Exploration of Dang po'i sangs rgyas in the Lha khang dmar po of Mtho lding Monastery

*Wang Ruilei*

( Institute for Sino-Tibetan Buddhist Art, Capital Normal University )

The figure of Dang po'i sangs rgyas is invariably presented as a Bodhisattva, one who represents Dharma wisdom and is the Sambhogakāya manifestation of Vairocana. Comments related to this deity do not appear in the Chinese Buddhist texts, while the Tibetan comments and ritual have been completed since the first half of 11th century. In terms of examples of visual representation, Dang po'i sangs rgyas show ups in rare remains in existing Buddhist grotto and temple murals in the dbus and tshang area. They appear more frequently in the 12-13th century grotto murals of western Tibet, such as those at Alchi monastery in Ladakh of the northwest India as well as the Village Stupa in Many yu County of the Himachal Pradesh Spiti area. Dang po'i sangs rgyas in Lha khang dmar po of Mtho lding Monastery, although painted by Dge lugs pa in the middle of the 15th century, bears iconographic features typical of the older traditions of western Tibet. As the last single panel of Dang po'i sangs rgyas has been so well-preserved, it serves to extend a unique iconographic tradition in western Tibet.

This paper aims to study the figure of Dang po'i sangs rgyas in Lha khang dmar po of Mtho lding Monastery. Firstly, in order to identify Lha khang dmar po Dang po'i sangs rgyas's textual source, a detailed comparative examination on early Tibetan documents has been carried out. Secondly, based on my translation of related descriptions of Dang po'i sangs rgyas Maṇḍala in *mTshan yang dga par brjod pa'i dkyil 'khor cho kha nam mkha'dri med ces bya ba* (A: 'Jam dpal bshes gnyen; Tr.: Chos kyi shes rab), and also with Dang po'i sangs rgyas Maṇḍala mural in gsum rtse lha khang of Alchi Monastery as supplementary material, I conduct an analysis of Dang po'i sangs rgyas's iconographic system. Finally, I discuss the relation between Dang po'i sangs rgyas and Vairocana, as well as the reasons why this particular image flourished in western Tibet.

## A Study on the Iconography of Yab-yum Images of Tibetan Buddhism at Arzhai Grottoes

*Dong Xiaorong*

(School of History and Culture, Sichuan University)

This paper focuses on the iconography of the Yab-yum images in the wall paintings of Cave 28, Arzhai Grottoes. By comparing these Yab-yum paintings with their counterparts, such as the images in the Xixia Thangkas from Khara-Khoto, Hongfo Pagoda in Helan County, the Double-pogoda of Baisikou in Mt. Helan, as well as wall paintings in Cave 465 of Mogao Grottoes, the author argues that the Yab-yum images from Cave 28 of Arzhai Grottoes are closely related to other images mentioned above especially

in iconography and artistic styles, despite evidence that the images in Arzhai Grotto may be of later provenance.

## Research on the Seals Granted to the Dalai Lamas by the Chinese Central Government

*He Xiaodong*

(The Research Department of Tibet Museum)

During the more than 300 years from the Wanli reign of the Ming dynasty to the Republic of China, successive central governments have granted and bestowed more than 10 seals to the Dalai Lamas. Some of these seals have been handed in for cancellation or converted due to historical reasons, and only a few pieces still exist. However, numerous replicas modeled by the Tibet local government, now persevered in Tibet, provide us important clues for the details of these original seals. This paper presents an analysis of these seals based in part on these models and an explication of their significance.

## On Jinchuan's "Aborigines" being Admitted to the Eight Banners—the Eight Banners System During the Mid and Late Qing Dynasty

*Xu Fayan*

(School of History and Culture, Sichuan University)

After the Second Jinchuan Campaign, the Qing Court admitted some Gyalrong "aborigines" to the Eight Banners as a disposal of the postwar. This article used two individual case studies of these "aborigines" soldiers after the change as a point of penetration, discussed the influences on the fate of individual and ethnic identity by being admitted to the Eight Banners and the political and cultural factors behind that. These cases reveal that the Eight Banner system tends to both open in certain ways while being exclusionary in others during the mid and late Qing Dynasty.

## A Study of the Claim about He Guangxie Dissuading You Tai from Signing the Tibetan Treaty

*Kang Xinping*

(School of Ethnology, Tibet University for Nationalities)

On September 7, 1904 (the twenty-eighth day of the seventh month, in the 30th year of the Qing Emperor Guangxu's Reign), British armed forces invaded Tibet for the second time, and compelled the Tibetan local government to sign an unequal treaty entitled the Lhasa Treaty, which was unrecognized by the Qing government. In academic circles, a popular claim concerning the process of signing this treaty maintains that when the *amban* You Tai was about to ratify the treaty, being he dissuaded only by He Guangxie. This claim confirms a popular imagination about the incompetent *amban* You Tai, who was thought to have regarded the British foe as a friend, and thus to have done harm to the country due to being muddle-headed and careless. This article interrogates this commonly held view by an examination of the historical record. By combing through and examining the diary in *the Collection of You Tai's Manuscripts* and other relevant materials, this paper, from five aspects, argues that the claim about He Guangxie's dissuading You Tai from signing Tibetan treaty is unsupported. Moreover, it further analyzes how such a claim came into being in the first place.

## The Missionary Robert Cunningham and his Tibetan Studies of the Khams Area

*ZhuYaling*

( Center for Tibetan Studies of Sichuan University )

Robert Cunningham, the Scottish missionary of China Inland Mission, came to Dar rtse mdo to preach the Christian gospel in the early twentieth century. During his 35-year-stay in the Khams area, he acquired both Chinese and Tibetan languages, conducted extensive research in the region, and wrote a great number of academic articles. Through analyzing Cunningham's articles, this paper traces his transformation from an ordinary missionary to an influential Tibetologist, as well as his contributions to Tibetan studies of the Khams area.

## A Study of Ekai Kawaguchi's Plant Hunting Activities and Related Motives during His Trips to Tibet

*Lu Di*

(History Department, University College London)

The Buddhist monk Ekai Kawaguchi was the first Japanese arriving in Lhasa, and also the first Japanese to have collected Himalayan plants. Although he was not familiar with botany, he collected plants around Darjeeling, Sikkim and Shiagatse, and Lhasa, Tibet respectively during his two trips to Tibet at the end of the Qing dynasty and the beginning of the Republican period. On the second trip he collected as many as about 1000 sheets of plants. The plant hunting activities were not only driven by religious purposes relating to his travels, not spying activities as some scholars speculate. On the basis of related identification reports, this article analyses and reveals the differences between species diversity in the two groups of specimens. Meanwhile, combined with the temporal and spatial information related to the specimens and Kawaguchi's communication with Japanese botanists, this article investigates the features of his two plant hunting activities and related motives in the background of modern Asian politics and scholarship.

## The German Expedition and Research Plans in Central Asia and Tibet during the Second World War

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Collaborative Innovation Center for South China Sea Studies)

Before the Second World War broke out, German expeditions in Tibet principally were for scientific research, but the nature of German attention to Tibet had a change after the outbreak of war. For the strategic target of defeating Britain and Soviet Union, the geopolitical position of Central Asia and Tibet in the eyes of some Nazi's leaders increased substantially. Germany used scientific expeditions as cover for its military plans, and took Central Asia and Tibet as a strategic location. The process that Germany made and prepared these plans reflected also the political relations between Germany, Britain, Soviet Union and Japan at that time. This paper explicates this covert history, which has heretofore remained largely unknown.

# China as Interpreted by W. W. Rockhill, the American Tibetologist

*Chen Bo*

(Center for Tibetan Studies and Institute of Anthropology at Sichuan University)

This thesis examines Rockhill's academic contributions to western Tibetology and Sinology. With his overlapped roles of being both an American diplomatic official and a scholar during the later half of his life-time, Rockhill's contributions to the Euro-western understanding of the "Oriental" system were largely neglected. The article argues that his approaches of treating both China and Tibet from a relational perspective cannot be simply collapsed into later discipline categories that were highly bounded by and implicated within nation-state building projects, either in China or elsewhere in the world. Academically he touched on three research topics consecutively, firstly the early history of Indian Buddhism, the Tibetan cultures and civilization, and finally the "Oriental" system with China as its metaphor, in which Tibet finds itself. To provide an interpretation to the last topic, Rockhill invested the second half of his life (1884-1914) in exploring China's tribute system, especially in the case of the Sino-Korea relation, an institution of the Chinese empire - exemplified by its relation with Tibet, the ritual confrontations between China's courts and European ambassadors in different times, and finally China's oversea trades in the southeast archipelagoes and the Indian Ocean coasts. These served to illustrate China as a pivotal point of relations of relations, rather than as a polity in the western political sense.

## 蒙古学者在香巴拉传说及其来世叙事中对乌托邦的改造

维西娜·A·华莱士

(美国加州大学圣·芭芭拉分校)

19世纪晚期至20世纪初期，蒙古既有的文化范式、政府模式、社会秩序和佛教传统遭受威胁时，推动香巴拉和末世战争传说，为走向香巴拉而准备各种指引，各种修辞和仪式措施空前兴盛。到20世纪前几十年中，人们渴望逃离乱世，而佛教徒则向往香巴拉的乌托邦社会，这些变得特别显著，其特点是来自欧洲的科学新知和隐隐约约的共产主义革命渗透期间。本文只简要触及蒙古若干寺院僧侣改造并向当时人提供既存的香巴拉战争和香巴拉乌托邦社会末世话语的若干方式。

## Texts of Historical Memory and the Basic Historical Facts of the "Tibetan Police Incident" in 1942

*Zou Min*

( School of History and Culture, Sichuan University )

Texts of historical memory are main sources of historical analysis, though the subjectivity of human memory may lead to distorted historical memories and texts. Different subjects, or even the same subject, may have different historical memories depending on time and political context, shaping the historical narrative and presenting substantial challenges to interpretive historical analysis. The "Tibetan police incident", for example, is one such case. Through examining comparative scholarly studies and historical materials, this article attempts to approach closer to the "Tibetan police incident" itself, to obtain the basic historic facts, and to understand it in depth, by exploring the attempts undertaken by the Bka' shag government to pursue independence. It argues that under the double pressure of politics and military from Nationalist government, the plot designed for independence failed.

## Tibet-Related Events Recorded by the *Melong*

*Palden Tsering*

(Southwest University for Nationalities)

The first Tibetan Newspaper *Melong* was published at Kalimpong, India, in the early 20th century. *Melong* recorded 40 years of material from 1925 to 1963, including that related to history, culture, religion, politics, military, advertising, education, and statistics. It reflects therefore a way of seeing the world from the editor-in-chief, Tharchin's perspective, images of the world as he perceived and transmitted to Tibetan readers. It is also the best historical resources of Tibetan society. It is sometimes thought that the Tibetan history of 20th century is something of a "black hole". *Melong*, however, provides a remarkably rich source of material for "deep description" about the Himalayan Tibetans. It is thus of vital historical importance to reconstruct Tharchin's view of the world with materials collected from the thousands pages of the newspaper and related sources. This paper focuses specifically on a study of his reports of Sino-Tibet relations, including Tharchin's interview of Liu Manqing, the national government emissary sent to the 13<sup>th</sup> Dalai Lama, reports of events related to the 9<sup>th</sup> Panchen Rinpoche, the Chinese Central Government's relation with Kashag in 1930 and 1931, and a local event concerning the Dar-rgyas Monastery (དར་རྒྱལ་དཔོན་པོ) of Kham in 1930.



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