



教育部人文社会科学重点研究基地刊物

中文社会科学引文索引 (CSSCI) 来源集刊



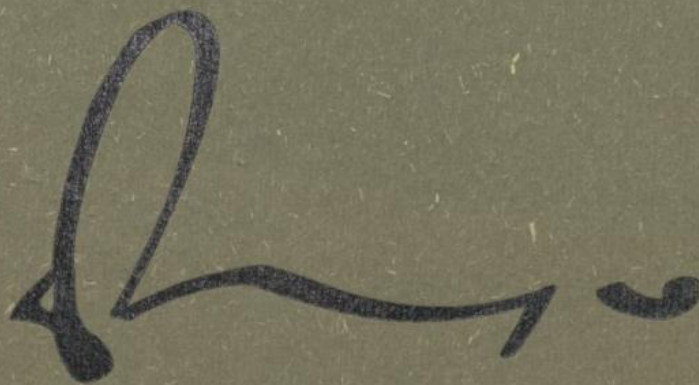
# 藏学刊

བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF  
TIBETOLOGY

第 11 辑

四川大学中国藏学研究所 编



中国藏学出版社

བོད་རིག་པའི་རྩལ་དཔེ  
藏 学 学 刊  
Journal of Tibetology

主编 霍巍 石硕  
常务副主编 张长虹

编辑委员会

(以姓氏拼音为序)

主席 巴桑旺堆 (西藏自治区社会科学院)  
委员 霍 巍 (四川大学)  
沈卫荣 (清华大学)  
石 硕 (四川大学)  
才让太 (中央民族大学)  
张 云 (中国藏学研究中心)  
马休·凯普斯坦 (法国巴黎高等研究实践学院、  
美国芝加哥大学)  
金伯格 (奥地利维也纳大学)  
范德康 (美国哈佛大学)  
谢 萧 (法国巴黎高等研究实践学院)  
滕华睿 (美国纽约哥伦比亚大学)  
石滨裕美子 (日本早稻田大学)

编辑 陈 波 华青道尔杰 (张延清) 嘎尔让  
许渊钦 杨清凡 玉珠措姆 (金红梅)  
张长虹

编务 孙昭亮

བོད་རིག་པའི་རྩམ་དབུ།  
藏 学 学 刊  
Journal of Tibetology

**Editors-in-chief** Huo Wei, Shi Shuo  
**Deputy Editor-in-chief** Zhang Changhong

**Editorial Board** Pasang Wangdu (*Chair, Tibetan Academy of Social Science, China*)  
Huo Wei (*Sichuan University, China*)  
Shen Weirong (*Tsinghua University*)  
Shi Shuo (*Sichuan University, China*)  
Tsering Thar (*Minzu University of China*)  
Zhang Yun (*China Tibetology Research Center*)  
Kapstein, Matthew T. (*École Pratique des Hautes Études, France; University of Chicago, U.S.A.*)  
Klimburg-Salter, Deborah E. (*University of Vienna, Austria*)  
van der Kuip, Leonard W. J. (*Harvard University, U.S.A.*)  
Scherrer-Schaub, Cristina A. (*École Pratique des Hautes Études, France*)  
Tuttle, Gray (*Columbia University, U.S.A.*)  
Yumiko, Ishihama (*Waseda University, Japan*)

**Editors** Chen Bo, Pelchan Dorje (*Zhang Yanqing*),  
Gaerrang, Xu Yuanqin, Yang Qingfan,  
Yudru Tsomu (*Jin Hongmei*), Zhang Changhong

**Editorial Assistant** Sun Zhaoliang

## 目 录

更新世晚期至全新世中期青藏高原的狩猎采集者·····	吕红亮 / 1
吐蕃占领敦煌时期写经道场相关问题考述·····	赵青山 / 28
法藏敦煌文献中吐蕃钵阐布的书信和校经题记考录·····	张延清 桑吉扎西 / 44
伯希和集品敦煌遗画目录·····	张德明 / 56
西夏文《除念定碍剂门》考释·····	孙伯君 / 110
“管主八”译音小考·····	聂鸿音 / 126
从对清代藏史中“满洲”一词的解析看藏满关系·····	韩腾 / 132
约翰·斯图尔特版六世班禅致瓦伦·哈斯丁斯信函解读·····	柳森 / 144
清嘉庆时布赛绷寺喇嘛与玉树札乌喇嘛互争粮户布施一案探析·····	桑丁才仁 / 156
祖源认同彰显下的国家与土司关系 ——明末汉人视野中川西北杂谷土司的祖源身份与政治认同·····	邹立波 / 168

论西藏僧官贵族.....嘎·达哇才仁 / 184

## 藏族流动人口城市适应性研究

——以到成都就医的藏族为分析对象.....徐君 李彦 / 197

国内外入藏游客感知语境中的西藏旅游形象实证研究.....王晓辉 / 210

## 西藏与祖国关系的历史逻辑与理论表述

——“西藏自古以来就是中国的一部分”研究评述.....霍巍 李帅 / 222

藏语示证范畴研究综述.....邵明园 / 249

## 藏蒙文化交流史上的一大壮举

——《藏蒙大辞典》考略.....丹曲 / 265

摘要..... / 279

## Table of Contents

Late Pleistocene and Holocene Hunter–Gatherers on the Tibetan Plateau <i>Lu Hongliang</i>	1
A Study on the Activity of Copying Buddhist Texts in Dunhuang during the Reign of Tubo Kingdom <i>Zhao Qingshan</i>	28
A Study on Tibetan Ban 'de chen po's Letters and Notes for Collating Buddhist Texts in the Old Tibetan Dunhuang Documents Preserved in France <i>Zhang Yanqing, Sangs rgyas bkra shis</i>	44
A Catalogue of the Dunhuang Paintings in the Pelliot Collection <i>Zhang Deming</i>	56
A Textual Research on the Tangut Version of the Chu Nianding'ai Jimen <i>Sun Bojun</i>	110
A Phonetic Note on Bka' 'gyur pa <i>Nie Hongyin</i>	126
A Study of the Relationship between Tibet and Manchuria: Based on an Analysis of the Word "Manchu" in Tibetan Historical Works Written during the Qing Period <i>Han Teng</i>	132

On John Stewart's Version of the 6th Panchen Erdeni's Letters to Warren Hastings <i>Liu Sen</i>	144
An Analysis into the Case of Contending for Donations by Tax-paying Households Between Monks from Drepung and Yushul Gawu Monasteries during the Reign of the Jiaqing Emperor of the Qing Dyansty <i>Samten Tsering</i>	156
The Relationship between the State and the Chieftains in the Circumstance of the Ancestral Identity: the Ancestral Status and Political Identity of Rgyal Kha, Chieftain, from the Han Chinese Perspective in the Late Ming Dynasty <i>Zou Libo</i>	168
On Tibetan Ecclesiastic Official Aristocrats <i>Ga Dawa Tsering</i>	184
Adaptation of the Tibetan Floating Population in Large Cities — A case of Tibetans Seeking Medical Treatment in Chengdu <i>Xu Jun, Li Yan</i>	197
An Empirical Study of Tourism Image of Tibet in the Perceptual Context of Domestic and Foreign Tourists <i>Wang Xiaohui</i>	210
The Historical Logic and Theoretical Expression of the Relationship Between Tibet and the Motherland — A Review of "Tibet is an Inseparable Part of China since Ancient Times" <i>Huo Wei, Li Shuai</i>	222
A Review of Studies on Tibetan Evidentiality <i>Shao Mingyuan</i>	249
A Great Feat in the Cultural Communication between Tibetan and Mongolian Culture — the Dictionary of Tibetan and Mongolian <i>Danqu</i>	265
Abstracts	279

## Abstracts

### Late Pleistocene and Holocene Hunter–Gatherers on the Tibetan Plateau

*Lu Hongliang*

(Center for Tibetan Studies/Department of Archaeology, Sichuan University)

This study examines the archaeology of hunter-gatherers on the Tibetan Plateau from 20,000-6000 years ago through an investigation of the paleoclimate and genetic evidence. This is based on a re-analysis of nine archaeological sites dated to the upper Paleolithic, and this is followed by a focus on the origins and diffusion of microblade technology on the Tibetan Plateau. Combining the archaeological evidence reported from different areas, the author criticizes that “the three-step model” of human habitation of the Tibetan plateau has a strong regional bias, and proposes “the multiple routes model” of the first migration on to Tibetan plateau. This model prefers a mosaic picture, human habitation of the Tibetan Plateau from different areas during different times in different scales. At present, we were able to identify a very early Acheulian tradition from western Tibet and a later microblade tradition from the east.



## A Study on the Activity of Copying Buddhist Texts in Dunhuang during the Reign of Tubo Kingdom

*Zhao Qingshan*

(Institute of Dunhuang Studies, Lanzhou University)

Between 786 A.D. and 848 A.D., the Tubo Kingdom ruled Dunhuang. During this period, with the support of Tibetan kings and devoted Buddhist followers, large numbers of Buddhist texts were copied in Dunhuang. In the process of copying Buddhist texts, there emerged a set of strict and unique guidelines for copying these texts that were based on those used earlier in central China. The new system further strengthened the process of collating and revising these texts and improved the procedure of exchanging discarded paper with new ones. But in copying Buddhist texts, they did not follow the principles of copying Buddhist texts which had already come into being in central China, thus, it is obvious to note its drawbacks.

## A Study on Tibetan Ban 'de chen po's Letters and Notes for Collating Buddhist Texts in the Old Tibetan Dunhuang Documents Preserved in France

*Zhang Yanqing, Sangs rgyas bkra shis*

(Center for Tibetan Studies of Sichuan University; Gansu Normal University for Nationalities)

Dpal gyi yon tan, the monk chancellor and Ban 'de chen po of the Tibetan Empire, devoted his life to propagate Buddhism and to promote the Tang-Tibet peace. In order to promote Buddhism, he went in person to Dunhuang to participate in transcribing Buddhist scriptures. His notes of collating Buddhist texts and his letters concerning Hexi region's religious affairs are found in the old Tibetan Dunhuang documents collected in France, which are also published in this paper.

## A Catalogue of the Dunhuang Paintings in the Pelliot Collection

*Zhang Deming*

Dunhuang paintings in the Pelliot Collection include color paintings and line drawings painted on silk, hemp and paper, as well as prints. Many important works on the paintings in the Pelliot Collection have already been published, but there has not yet been a complete catalogue of them. Due to the fact that the numbers assigned to the paintings in the Pelliot Collection are different from the plate numbers in these publications this has caused some inconvenience for further research. On the basis of a careful sifting of the Dunhuang paintings in the Pelliot Collection in the Guimet Museum and the National Library

of France, the catalogue in this paper sorted out the collection's serial numbers, the plate-indexes and Chinese inscriptions of the paintings in the Pelliot Collection (596 in total). It aims to provide a basic tool for appreciating and doing research on the paintings in the collection.

## A Textual Research on the Tangut Version of the Chu Nianding'ai Jimen

*Sun Bojun*

(Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

The Tangut version of the *Chu Nianding'ai Jimen* № 2892, excavated from Khara-Khoto and preserved in the Institute of Oriental Manuscripts, Russian Academy of Sciences, was a collection instruction (man ngag) on gtum mo practice of the Nāro chos drug. In this paper, I argue that the content of the *Chu Nianding'ai Jimen*, the first version of № 2892, was the same as the Chinese version *Chu dingzhang'ai Jimen* collected in the *Dacheng Yaodao Miji*. Furthermore, I translated this Tangut version into Chinese according to the corresponding Chinese text. I hope this will provide more valuable evidence to discern the relation between Tibetan Buddhism of the Yuan and Ming dynasties with that of Xixia period.

## “管主八”译音小考

聂鸿音

(四川大学历史文化学院, 中国社会科学院民族学与人类学研究所)

藏文 བཀའ་འགྱུར་པ་ 在元代译作“管主八”，其第一个音节与汉语合口字对音，与通常的规律不符。本文指出这是因为有些藏族人习惯把前加字 བ 读作介音 -w-，这来自 12 世纪以来河西地区一个古老的拼读规则。

## A Study of the Relationship between Tibet and Manchuria: Based on an Analysis of the Word "Manchu" in Tibetan Historical Works Written during the Qing Period

*Han Teng*

(Ph.D student, Center for Tibetan Studies of Sichuan University)

Through the collecting and analyzing of four different expressions of the word "Manchu" in Tibetan

historical works written during the Qing period, this paper aims to show that Tibet's acknowledgement of Manchuria mainly derives from a few channels, i.e. its introduction by Mongols, the subjective imagination in accordance with records in Buddhist texts, and the ways in which Manchu people identified themselves. This illustrates that the relationship between Tibet and Manchuria had not only begun as early as the period of Later Jin Dynasty, but also had been understood through a variety of channels.

## On John Stewart's Version of the 6th Panchen Erdeni's Letters to Warren Hastings

*Liu Sen*

(Department of Ancient Books, National Library of China)

In March 1774, at the invitation of the prince of Bhutan Dah Terria, the 6th Panchen Erdeni wrote to Warren Hastings in order to stop the aggression of the British East India Co. and restore peace in the region. From the very beginning, scholars generally believed that there were only two versions of this letter, namely Samuel Turner's version in 1800 and Clements Robert Markham's version in 1876. However, I recently discovered a new English version of the letter, which was released by British John Stewart in 1777. So far, it is the earliest version of the 6th Panchen Erdeni's letter. This article will focus on this edition of the letter and analyze its role and influence.

## An Analysis into the Case of Contending for Donations by Tax-paying Households Between Monks from Drepung and Yushul Gawu Monasteries during the Reign of the Jiaqing Emperor of the Qing Dyansty

*Samten Tsering*

(China Tibetology Research Center)

Drepung monastery was a long distance away from the Yushul Gawu monastery, and these two monasteries were under the jurisdiction of Central Tibet and Xi'ning respectively. However, because the Khanpo (abbot) lama dispatched by Drepung monastery had accepted alms offered by tax-paying households in villages under the jurisdiction of Ganden Puntsokling monastery of Yushul, discontent arose among monks in Gawu monastery, a branch monastery of Kyekhundo monastery. Consequently, there arose conflict between them, and both monasteries filed a lawsuit with the authorities in charge of them respectively. In fact, the dispute was caused by the action of the abbot from Drepung monastery, who had acted beyond his authority. The Qing central government dispatched officials to mediate several

times, however, with the support of Hu Tuli, the Drepung monastery and its abbot refused to accept the mediation. This forced the Qing court to dispatch important officials to investigate the case again, and the case was finally settled only after the Jiaqing Emperor himself took up the matter personally.

## The Relationship between the State and the Chieftains in the Circumstance of the Ancestral Identity: the Ancestral Status and Political Identity of Rgyal Kha, Chieftain, from the Han Chinese Perspective in the Late Ming Dynasty

*Zou Libo*

(Center for Tibetan Studies of Sichuan University)

From the construction of the original story of the Ryal kha Chieftain (*tusi*), we can ascertain the research value of Chinese historians' explanation of the relationship between the state and the chieftain based on state discourse. The given ancestral status of Ryal kha *tusi* is under the context of the northwestern Mongolian through into the western Sichuan province from the Gansu and Qinghai province which is mixed the complicated elements of concept of the Yi and the Xia, the relationship of the frontier ethnics, social culture and the political situation. All of these suggest a reconsideration of the relationship between the Yi and Xia by the Han Chinese historians.

## On Tibetan Ecclesiastic Official Aristocrats

*Ga Dawa Tsering*

(China Tibetology Research Center)

Ecclesiastic official aristocrats were the historical product of the system of "merging politics with religion" in Tibet. In the developmental process of the system "merging politics with religion", there gradually formed a special group of ecclesiastic official aristocrats. After the Ganden Podrang was established, special hierarchical rites in accordance with different ranks emerged among the aristocratic group of ecclesiastic officials. This in turn strengthened the institutional function of the group of ecclesiastic official aristocrats and their political power. This was precisely the reason why ecclesiastic official aristocrats eventually became a special elite group, and from this there emerged an intact culture of privileged ecclesiastic official aristocrats, including clothing, seat arrangement in accordance with their rank, duties, and a special code of conduct.

## Adaptation of the Tibetan Floating Population in Large Cities —A case of Tibetans Seeking Medical Treatment in Chengdu

*Xu Jun, Li Yan*

(Center for Tibetan Studies; School of History and Culture, Sichuan University)

Focusing on the Tibetan population coming in search of medical treatment in Chengdu, one of the largest cities in western China, this paper explores the challenges they face and the adaptations they display in their interaction with people in the new environment. During the research period, the authors observed, from different perspectives including the viewpoint of an academic scholar, caregiver in their treatment of Tibetan patients, and a government official, some challenges that Tibetan patients have in securing and receiving medical treatment. These include communication problems, doctor-patient trust issues, and the culture shock the patients experience in the new space. At the same time, their area of origin, level of education, the level of economic development of their home place and traditional cultural practices and beliefs are also important factors in their adaptation. Finally, we argue that cross-cultural issues lie at the root of the difficulties that Tibetans need to overcome when they seek medical treatment in large cities.

## An Empirical Study of Tourism Image of Tibet in the Perceptual Context of Domestic and Foreign Tourists

*Wang Xiaohui*

(School of History and Culture, Sichuan University)

Tourism images as perceived by tourists themselves are one of the main subjects of research on tourist destination image. The purpose of this paper is to study how the tourism image of Tibet is presented in the perceptual context of domestic and foreign tourists. The result shows that Tibet, as an internationally renowned tourist destination, has been widely recognized by domestic and foreign tourists. Especially the tourism image of "the roof of the world, the wonders of Tibet" is outstanding. But, influenced by many factors, there are obvious differences between tourism image of Tibet perceived by domestic and foreign tourists.

## The Historical Logic and Theoretical Expression of the Relationship Between Tibet and the Motherland—A Review of "Tibet is an Inseparable Part of China since Ancient Times"

*Huo Wei, Li Shuai*

(Center for Tibetan Studies; School of History and Culture, Sichuan University)

The understanding of Tibetan historical status and its expression has always attracted great attention from the international academy. Having systematically analyzed a number of historical theories and historical facts, this paper conducts a comprehensive review of the process when the theory of "Tibet is an inalienable part of China since ancient times" was proposed, developed further and matured. It points out the historical logic, its rich cultural connotations and the solid theoretical foundation for the expression of the afore-mentioned theory. On the doctrinal and theoretical level, the article also points out some aspects that need to be refined and improved.

## A Review of Studies on Tibetan Evidentiality

*Shao Mingyuan*

(Department of Chinese Language and Literature, Capital Normal University)

Evidentiality, a linguistic category whose primary meaning is a source of information, has become one of the attractive and important research fields in theoretical linguistics. Modern Tibetan has sophisticated and well-developed evidentiality modes, and evidentiality has become one of the characteristics found across modern Tibetan dialects. The study of Tibetan evidentiality started in mid-20th century, and has achieved extraordinary achievements over the past fifty years. However, we should still further strengthen studies of many aspects of evidentiality, i.e. its distribution in dialects, its historical evolution, language contacts and its systematic theories

## A Great Feat in the Cultural Communication between Tibetan and Mongolian Culture—the *Dictionary of Tibetan and Mongolian*

*Danqu*

(Gansu Provincial Tibetology Research Institution)

The *Great Dictionary of Tibetan and Mongolian* is a text of rich intellectual and historical value. It was originally compiled by eminent Tibetan monk scholars, after which Mongolian experts were gathered to

translate the edition and publish it in cooperation with foreign scholars. The discussion to follow explores the significance of this text through several frames, namely: the name of the dictionary; the authors; the historical context of its writing; its contents; the compiled blue book; and its overall intellectual value. The paper holds the view that this dictionary bears material witness to the cultural communication between the Tibetans and the Mongolians, and its production and the text itself are important in understanding the development of Mongolian and Tibetan studies.

**Journal of Tibetology (Vol.11)**

Edited by

Center for Tibetan Studies of Sichuan University  
Chengdu, China

ISBN 978-7-80253-848-1

First Published in December, 2014  
China Tibetology Publishing House  
Beijing, China



---

图书在版编目(CIP)数据

藏学学刊. 第 11 辑 / 四川大学中国藏学研究所主编. —北京: 中国藏学出版社, 2014.12

ISBN 978-7-80253-848-1

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

中国版本图书馆 CIP 数据核字 (2016) 第 003077 号

---

藏学学刊〔第 11 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 2014 年 12 月第 1 版第 1 次印刷

开 本 787 毫米 × 1092 毫米 1/16

字 数 360 千字

印 张 18.5

定 价 56.00 元

书 号 ISBN 978-7-80253-848-1/ K · 454

---

图书如有质量问题, 请与本社联系

E-mail: dfhw64892902@126.com 电话: 010-64892902

版权所有 侵权必究