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Journal of Tibetology

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Abstracts

The Discovery and Preliminary Research on Smelting Remains Found in the Gargrong Village Site, Dунlung dechen County, TAR

Li Yingfu Ha Bibu

(Department of Archaeology at Sichuan University / Tibetan Institute for Cultural Heritage Preservation and Research)

Smelting remains found together with pottery and stone implements of Qu gong Culture from Gargrong village Site, suburb of Lhasa city, date back to 3,000 years ago. The technological analysis of the slag reveals that the smelting process of this site is to extract matte from sulfide ores by reduction reaction, and then produce blister copper through smelting of matte. The gathered pottery blast pipes and tuyeres were with narrow diameter, and their shape and structure is different from blast pipes of central China, but it is similar to those found in smelting sites in South Asia. This shows that the formation of early bronze smelting technology in the Tibetan plateau may relate to the diffusion of metallurgy from South Asia.

Remarks on such Prehistoric Archeological Sites in Tibet as Kha rub and Chu gong, and Related Issues

Tang Huisheng

(Nanjing Normal University)

In the context of landscape ecology, we could consider the whole Qinghai-Tibetan plateau, including the valleys of the Huangshui River, the Jingshajiang River, and the Lancangjiang River where one can find the Neolithic culture, as a gallery for archaeological cultures of the Neolithic age, while the farming and settlement are taken as matrices. For the Neolithic peoples, the agricultural settlements discovered in the ecotone or the corridor, where the Neolithic revolution took place, were not the normal conditions, but were temporary breaks for the next move.

By looking into the interaction among different prehistoric archaeological cultures ----including such archaeological cultural sites in the Tibetan plateau as Kha rub and Chu gong, those in the eastern region, Majiayao in the Yellow River region as well as those in the Lancangjiang and Jinshajiang valleys----we have realized that the prehistoric peoples in the plateau had not been impacted by harsh environment, massive space, high altitude and poor traffic facilities. In other words, the degree of cultural interaction, the delivery of parcels and the acculturation among these prehistoric peoples are far beyond our previous knowledge.

德噶·玉蔡会盟寺的再思考

马休·凯普斯坦

(法国巴黎高等研究实践学院 / 芝加哥大学神学院)

在 2004 年发表的一篇短文中，我提出一个假设，德噶·玉蔡会盟寺就是美丽的、著名的安西榆林 25 号窟。尽管我的假设得到了有些学者的认可，但它也引起了中国同仁们的很多争论。2009 年，在该文基础上，我又发表了一篇长文，有了一个重要的发现：会盟寺的藏文名称中“德噶”这个词是汉语地名“大夏”的藏文音译。2013 年 8 月，我有幸参观了安西榆林和敦煌，现在我相信德噶 / 大夏只能是指现在位于甘肃南部的临夏地区，那里的大夏河保留了其早期的名字。不过，我认为我的第二个假设仍然有道理，即安西榆林 25 窟很有可能是仿德噶·玉蔡寺而建，也有可能它比会盟寺早建数年，其修建年代可以追溯到赤德松赞时期（805-815 年在位）。

The Treaty Temple of De *ga g.yu tshal*: Reconsiderations

Matthew T. Kapstein

(École Pratique des Hautes Études, Paris, and the University of Chicago Divinity School)

Chinese Translation by Lu Suwen

(Sichuan University Museum)

In a brief article published in 2004, I advanced the hypothesis that the Treaty Temple of De *ga g.yu tshal* might be the beautiful and famous cave-temple, Anxi Yulin 25. My hypothesis, though welcomed by some scholars, generated quite a lot of controversy among colleagues in China. In 2009, I published a much expanded version of the original article, and made an important discovery: the term *de ga* in the Tibetan name of the Treaty Temple, was a transcription of the Chinese toponym Daxia 大夏. In August 2013, at last I have had a good fortune of visiting Anxi Yulin and Dunhuang, and I now believe that De *ga*/Daxia can only refer to the region that is now Linxia in southern Gansu, where the Daxia River preserves the earlier name. Nevertheless, I believe that my second hypothesis, or something similar to it, must still hold, that is, Anxi Yulin 25 may have been an imitation of De *ga g.yu tshal*, but I now think it equally possible that it preceded the Treaty Temple by some years, and that it dates to the reign period of Khri Lde srong btsan (r. 805-815).

The Evolution of the Tibetan Place Name Bal po

Yang Ming

(South-west University for Nationalities)

Bal po, a word in the Chronicle of the old Dunhuang Tibetan Document is accepted by scholars that it refers to Nepal 泥婆罗 in the south, and it is also used to refer to the ethnic groups conquered by the Tibetans, which bears the similar meaning of "Barbarian States" 蛮邦 in Chinese texts. Based on Chinese and Tibetan sources, this paper examines other usages and the evolution of this word. This paper also conducts textual investigation into the fact that in Tang dynasty this word refers to the place name "Ba bu chuan" 拔布川 and in Tibetan texts of the "Later Diffusion of Buddhism" (after the 11th century) it can also refer to ancient Khotan 于阗.

Some Questions about the Newly Discovered Praying Bell in the Jag rong dga' ldan byin chen Monastery during the Period of Btsan po Khri lde gtsug brtsan

Lu Li

(Nanjing Normal University)

The inscription of the newly discovered praying bell in the Jag rong dga' ldan byin chen monastery reflects the dissemination of Buddhism in the Tubo Kingdom in the early-Tang period and the Tubo Kingdom's military occupation of the area of Mt. Qilian to the south of Hexi Corridor in Gansu province. Jag rong 者龙 is located in the area around Tianzhu (Dpa' ris) and Yundeng, Gansu Province. This name also appeared in the letters of Uigur Khan of Ganzhou in the Dunhuang manuscript P.t.1082. During the reign of Emperor Gaozong of the Tang dynasty, the army of the Tubo kingdom began to garrison the area and fought with the Tang army for control of the Hexi Corridor. The date of the casting of the bell should be between 704 and 748. The Tibetan tribes garrisoned here had later become the thirteen tribes of Jag rong by the time of the Northern Song dynasty. The monks who cast the bell listed in the inscription should be non-Tibetans from the Tang dynasty.

Re-examination on Khrom Chen Tombs in Lha rtse, TAR

Shawo khacham

(Tibetan Literature Research Center for Tibet University)

Based on the comprehensive interpretation of the stele in Khrom chen cemetery and relevant historical literature, this article analyses the relationship between the tombs and stele as well as the date and occupants of the tombs. In this article the author disagrees with views held by others, and provides new opinions as follows: First, the stele was constructed by Btsan po Dhar ma to eulogize the merits of Khri gtsug lde btsan, and was not just adjunct construction of the graveyard; second, the date of the tombs is between the end of the Tubo Kingdom and the period of fragmentation; third, occupants of the tombs are the king 'Od srung and his royal descendants, rather than the 'Bro family.

古格王国早期的一幅观音唐卡

阿米·海勒

(四川大学中国藏学研究所客座教授 / 法国国家科学研究中心研究员)

1933-1937 年间，朱塞佩·图齐教授在托林寺、塔波寺、芒囊寺及古格王国的边远

寺庙中发现了大量早期插图藏文写本、壁画及雕塑，余响不绝，近年来霍巍教授带领的团队在聂/卡孜 (Nyag/Khatse)、张建林研究员带领的团队在托林都获得了古代寺庙壁画及写本的重要发现。上述艺术作品揭示了受邀前来为 11-12 世纪间拉喇嘛益西沃及古格-普兰王室支持的寺庙进行庄严的克什米尔艺术家的美学影响。本文将集中分析其中一幅独特的红色身形的观音唐卡，这幅唐卡绘画的重要性在于其作为古格王国鼎盛时期西藏西部克什米尔风格的便携式绘画作品的典型范例而具有的美学及历史意义。此唐卡中展现了克什米尔艺术的独特绘画技法要素。此外，与图齐教授西藏考察中由欧金尼奥·盖尔西博士所摄的芒囊寺壁画照片相比较，此唐卡与前者在年代及艺术风格上极为相近，尤其体现在方形的曼荼罗构图，以及克什米尔艺术中对色彩范式及明暗对照法的偏好。探讨其宗教历史背景，则既与敦煌藏文写卷中保存的宗教仪轨有关，也与金刚界曼荼罗相关，后者是西藏西部早期寺庙的壁画及雕塑中体现的最首要的佛教体系，所遵循的是由王室上师仁钦桑波 (958-1055) 及另一克什米尔上师重译的藏文新译经典。

A Textual Study of the Three Versions of the Zhenwu-Mahākāla Story in the Mongol-Yuan Period

Ma Xiaolin

(Department of History, Nankai University, Department of History, Peking University)

One of the most important protectors in Tibetan Buddhism, Mahākāla was worshipped by the Mongols. In a story of the Mongol-Yuan period, he had a confrontation with Zhenwu 真武, a Daoist deity rising from the Northern Song period. By a thorough comparison of three versions of the story about their confrontation in, respectively, the *Guier ji* 贵耳集, *Daizhi ji* 待制集, and *Fozu lidai tongzai* 佛祖历代通载, this article examines the features and context of each text, their interrelationship and differences. After having analyzed the historical and Daoist context of the prototype of the story, which appeared as early as in the 1240s, we identify the Black Killer 黑煞 in this earliest text with Mahākāla, and propose that this story was created by the Mongol army who bribed the operator of the Planchette of Zhenwu to propagate it. The spread of Mahākāla worship among the Mongols started earlier than the introduction of 'Phags pa and Dam pa, and even earlier than the meeting of Sakya Paṇḍita and Prince Köten, probably through a Tangut (Xixia) intermediary. The earliest story reflects Zhenwu's subtle position in the Song-Mongol wars, which was a rare image of the Daoist deity.

西藏的弥勒神话

根本裕史

(青海师范大学 / 日本学术振兴会海外特别研究员)

本文旨在从藏传佛教的注疏传统的角度出发来分析弥勒的神话。弥勒作为未来佛的信仰在所有的佛教国家都很流行，其中希望得见弥勒的观念发挥着重要的作用。不过，我们来看西藏发生了什么的时候，我们注意到弥勒神话的意义以一种独特的方法被阐释。许多藏族学者认为弥勒已经是佛了，而不说他将会成为下一世佛。这一思想由宗喀巴·洛桑札巴（1357-1419年）提出，后来又由格鲁派的学者加以发展。比如，绛央协巴·阿旺仲追（1648-1721年）声称弥勒在过去已经获得证悟，目前居在兜率天宫的弥勒是佛的化身。绛央协巴将弥勒的外在形象（常见形像）和他的真性（罕见形像）进行了区分，试图以此证实弥勒真的是一位佛，尽管他的行为可能像是一位菩萨。不仅如此，绛央协巴还强调将弥勒作为佛来信仰可以积累巨大功德，因为在兜率天、阎浮提和其他任何地方，佛性同时在各种化身中呈现。这是一种新型的弥勒崇拜，它与净土信仰和救世信仰没有关系，但与传统的大乘教义——佛性是永恒的、无所不在的有关。

Iconographical Analysis of a Ming Print of *Uṣṇīṣacakra-mahābalaguṇa-tejaprabha-tathāgata-dhāraṇī-sūtra in the Collection of Zhihua Monastery

Liao Yang

(The Ethnology & Anthropology Institute, Chinese Academy of Social Sciences)

Among the literature of Uṣṇīṣa/Buddha *Tejaprabha 炽盛光佛〔顶〕(according to Mañjuśrī-mūla-kalpa, it is appropriate to call him Uṣṇīṣajvala) who embodies the *Padvināśa-śrī-dhāraṇī 消灭吉祥陀罗尼, *Uṣṇīṣacakra-mahābalaguṇa-tejaprabha-tathāgata-dhāraṇī-sūtra 《金轮佛顶大威德炽盛光如来陀罗尼经》 was translated into Chinese during the Mid-T'ang period (before 803), with the translator remaining anonymous. It had not been included into any version of Chinese Buddhist Canon.

A block-printed edition of this sūtra in the collection of Zhihua Monastery 智化寺 in Beijing is dated to the sixth year of Tianshun reign (1462). The frontispiece depicts *Tejaprabha in the universe on an inspection tour, surrounded by Indra, Brahmā and the planet gods. The eleven illustrations in the end of the sūtra depict eleven major planet gods individually, namely the Sun, the Moon, five planets and four imaginary heavenly bodies. All of these figures are represented in classical Chinese style. But when we

compare the frontispiece with those in the end of the sūtra , we will notice the latter group is endowed with Indo-Tibetan iconographical attributes and are different from the frontispiece. In view of the fact that the Chinese pictorial tradition of Buddha *Tejaprabha and his retinue had already been dominant in inland China, yet there was still an interest in adopting indo-Tibetan elements. Thus, it is significant that in the same edition there coexisted two different types of images that originated from different cultural sources.

This sūtra, especially the block-printed edition of the Ming period, has been overlooked by previous researches on *Tejaprabha and the planet gods up to the present. The edition of Zhihua Monastery is useful in explaining the cult and image of *Tejaprabha -- the master of all the stars, planets and constellations, and it is also a vivid case that demonstrates the great diversity in how Chinese and Tibetan cultural traditions communicated with each other at that time.

The 32-Deity Guhyasamāja maṇḍala Recorded in *Niṣpannayogāvalī*

Zhang Yajing

(The Palace Museum)

Guhyasamāja maṇḍala is based on Guhyasamāja Tantra, and is very popular in Tibet. In general, there are three types of Guhyasamāja maṇḍala, among which the 32-deities with Akṣobya in central is the most common one. In the existing literatures related to the maṇḍalas, the Sanskrit text of *Niṣpannayogāvalī* that was compiled around the beginning of the 12th century is very important. Later it was translated into Tibetan and was included in the Tibetan Tripitaka. Since it includes a great amount of data about Buddhist iconography, it is very important for the research on iconography and images of Tantra. This paper includes a Chinese translation of the 32-deity Guhyasamāja maṇḍala as recorded in this work.

The History of Tshal-pa Myriarchy: A Study Based on the *Annals of Gung thang Monastery*

Migmar Tsering

(Department of History and Culture at Northwest University for Nationalities)

The *Annals of Gung thang Monastery* is an 18th-century text that has been handed down in a block print. It is an account of history and tradition of the Tshal pa bka' bgyud sect and its main seat of power Gung thang monastery. Although this text was compiled relatively late, it contains a record of Tshal pa myriarchy (wanhu), one of the thirteen myriarchies of Dbus-Gtsang that fell under the administrative rule of the Yuan. This means it has a certain historical value. This study offers an interpretation of the content of Tshal pa myriarchy in the *Annals*, and a microscopic history of Central Tibet under the rule of the Yuan.

A Study of A Bka' gtan Document Issued by Gu shri Bstan 'dzin chos rgyal to the Stag phu Monastery in the Iron-Dragon Year

Borjigidai Oyunbilig, Dobis Tsering Gyal
(Renmin University of China / Tibet Archives)

A Bka' gtan document issued by Gu shri Bstan 'dzin chos rgyal to the Stag phu monastery in the Iron-dragon (1640) year is an important official document issued by the founder of the Ho shog thu court in Mongolia before the establishment of Dga' ldan pho brang government. Gu shri Bstan 'dzin chos rgyal issued the document to the Stag phu monastery at his military camp when he was approaching Lhasa after his troops occupied the area of lake Kokenor (Mtsho sngon po) and conquered Be ri rgyal po Don yod rdo rje. First this paper translates the Bka' gtan document into Chinese from Tibetan, and then compared it with the Mongolian version. In addition, through detailed interpretation of the content of the document, the paper analyzes the process of Gu shri Bstan 'dzin chos rgyal's entrance into Lhasa, the establishment of the Dga' ldan pho brang government as well as the relationship between the 5th Dalai Lama and the Ho shog thu court in the 17th century. This paper, based on such first-hand material as Bka' gtan, also investigates the characteristic features of Tibetan official documents in early 1640s.

A Study of the Mongolian Version of the Biography of Chahaer Dge bshes Blo bzang tshul khrim

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According to the Biography of Chahaer Dge bshes Blo bzang tshul khrim, in order to print Buddhist scriptures, the eminent monk Blo bzang tshul khrim frequently traveled between the Cha gan wu la temple and the printing centers of Tibetan Buddhist monasteries in Beijing. Later, in order to carve the printing blocks and print Buddhist scriptures on a large scale, he recruited printing block carvers from Beijing, and formed the printing center of Cha gan wu la temple. The Mongolian version of the Biography of Chahaer Dge bshes blo bzang tshul khrim under review in this article was actually printed in the printing center of Cha gan wu la temple. Based on the Mongolian version of the biography, this article compares the characteristics, the format design, the paper and other aspects of the Mongolian version with those of scriptures printed in the printing centers of Tibetan Buddhist monasteries in Beijing during the Qing period. In doing so, this article tries to explain the origins of the Mongolian version of The Biography of Chahaer Dge bshes blo bzang tshul khrim.

The New Policies of the Qing toward the Khams Region during the Late Eighteenth Century

Ryosuke Kobayashi
(University of Tsukuba)

There has been much research on the native chieftain system (tusi system) of the Kham region but not enough on the ideology that mediated the relationship between the Qing dynasty and the indigenous Tibetan leaders of the region who were appointed tusi by the Qing or on how the Qing government operated this tusi system in the Khams region.

To understand the relationship between the Qing and the Tibetan tusi, I focus on the two consecutive Jinchuan wars (1747–1749, 1771–1776) waged at the eastern border of Tibet during the reign of the Qianlong emperor. The Jinchuan wars comprised an ongoing standoff between the Qing and several Tibetan tusi over a long period. As recent studies have observed, the Qing government introduced the "Annual Audience" (nianban) system for the Tibetan tusi in Sichuan province and created the position of general as the top commander-in-chief of the Eight Banners garrisoning in Sichuan after the Jinchuan wars in order to control the Tibetan tusi.

Such studies have not clarified the process of policy making for these new policies by the Qing government, however, or how the Qing's perceptions of the Tibetan tusi changed. Using records from the Qing and Tibetan materials, I will clarify the relationship between the Qing and indigenous leaders by focusing on the new policies after the Jinchuan wars.

The Crossroad of Four Civilizations and Social Change: the Expedition of Harvard Anthropologist Wulsin in Northwestern China and his Research in Labrang

Nyima Tashi
(Southwest University for Nationalities)

In March, 1923, Frederick R. Wulsin, a Harvard anthropologist, and his wife Janet Wuslin were sponsored by American National Geographic Society, to collect zoological and botanical specimen, including rich ethnographic materials, in China's northwest. Via Baotou, the couple arrived at Wang Yeh Fu, the capital city of Alashan of Inner Mongolia. After staying for about one month, their caravan entered into Xining city in Kokenor area. They visited Kumbum and Labrang monasteries in the Southern region. In July, the caravan returned back to Lanzhou of Gansu province. Wulsin's report focused more on the scientific expedition itself and ethnographic research. He thought his gift was not that of descriptive writing. While his expedition team was traveling from Baotou to Qinghai province, the political situation in China was undergoing a dramatic historical transition. With the collapse of the Qing Empire, the Nationalist government started to take over the northwestern area of China. Large numbers of migrants settled down

in the northwestern area in China. Four civilizations, those of Han, Hui, Turco-Mongolian Nomad, and Bhotia/Tibetans, interacted with each other in history in a dynamic way. All these contacts resulted in conflicts between nomadism and urbanism, ethnicity and nation, locality and state. The research of Wulsin sheds a new light on the border and frontier cultures in the northwestern part of China.

On Dry Toilets in Tibetan Rural Areas and the Relation to the Local Developments and Traditional Ecological Ethics

Zeng Renli

(Southwest University for Nationalities)

Abstract: This paper introduces the shape, structure, layout and function of dry toilets in Tibetan rural areas based on firsthand materials from the author's field work and does preliminary research on some cultural and ecological ideas the toilets contain. The article holds that the appearance of the toilets is closely related to social-economic developments in Tibetan areas, and views them not only as a joint product of the special ecological environments and the traditional culture but as a carrier of substance transformation and energy flow. The toilets supply a vivid interpretation of traditional Tibetans' ecological and cultural conceptions such as recycling, transformation, gratitude and reward. The conceptions can provide great inspiration for rational exploitation of resources, construction of ecological civilization and establishment of harmonious relationships between man and nature, and between man and society.

Images of Tibet in the Chinese and Western Context —Based on Content Analysis of Relevant Travel Websites in China and Abroad

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Influenced by such elements as politics, media propaganda, history, culture and geography, images of Tibet in the Chinese and Western context differ greatly. With the rapid development of the Internet, the network information has become one of the most important elements influencing the formation of images of tourist destinations and tourists' selection of tourist destinations. Using the Auto-Map software, this paper, based on relevant tourism websites and texts from domestic and overseas tourism websites, compares and reconstructs images of Tibet spread by domestic and overseas tourism websites. My research shows though there are, to some extent, some similarities in images of Tibet spread by domestic and overseas tourism websites, yet their differences are more pronounced.

Some Observations about the Fourth Forum on the Development of Tibet

Chen Bo

(Center for Tibetan Studies of Sichuan University⁴)

This article takes a close look at the fourth Forum on the Development of Tibet, China held at Lhasa in August, 2014. After a concise description of the events taken place during the forum, the author presents his observations of its importance, including the important role Tibetan language plays, different perspectives provided by home and abroad participants on the development of Tibet, dialogues based upon different views of sovereignty and human rights, the contribution of Tibetan experience of development toward the world and its world-wide vista for learning experience from abroad and the Forum's influences on Tibetology and Sinology.

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