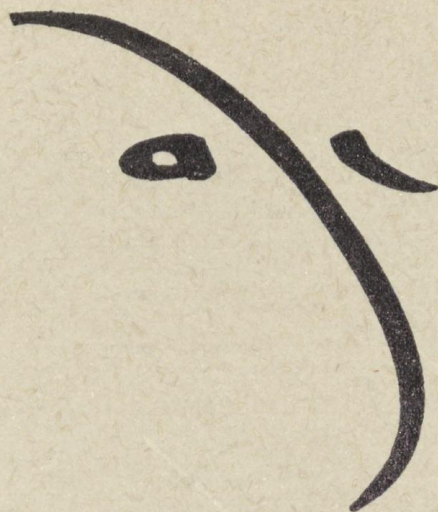




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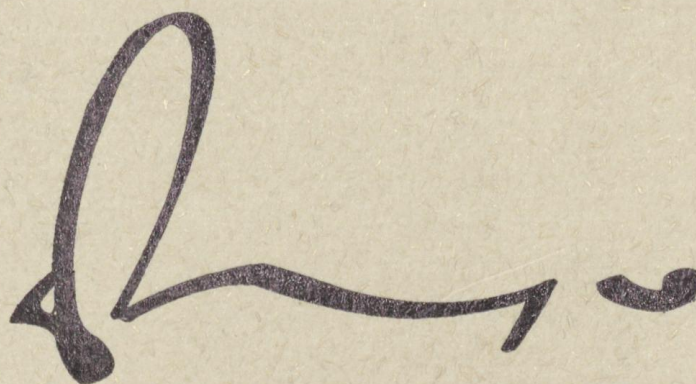
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JOURNAL OF
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四川大学中国藏学研究所 编



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Abstracts

On the Origin of Tibetan Bon Funeralary Rituals from Newly Discovered Archaeological Materials

Huo Wei

(Center for Tibetan Studies of Sichuan University)

In recent years, research about Tibetan Bon religion has been increasingly strengthened, but it has neglected to examine the origins of funeral rites, which are the most important aspects of the Bon religion. The conventional idea holds that Tibetan Bon funeral rituals originated from Zhang zhung and Bruzha in the west, but this is only recorded in later Bon literature.

Based on the newly discovered archaeological materials, we can identify ancient funeral practices and rituals in the tombs of the prehistoric period in Tibet, and they are the most direct sources for the indigenous Tibetan Bon funeral rites. In the Tubo period, Bon funeral rituals developed rapidly, and eventually there came into being funeral rites focusing on sacrificing of animals and the systematic content of the Bon religion. At the time, indigenous Tibetan elements mixed together with foreign cultural factors and formed a diverse cultural landscape. After the introduction of Buddhism, Bon funeral rites have been influenced by Buddhism, and "the Integration of Buddhism into Bon" became the evolution path of later bon funeral rites.

An Interpretation of the Numerical Coding in the Old Tibetan Documents from Dunhuang

Pelchan Dorje (*Zhang Yanqing*)

(Center for Tibetan Studies of Sichuan University)

When we were arranging the old Tibetan Buddhist scriptures from Dunhuang, we found that there are some strange ancient Tibetan words on the discarded scriptures. They neither conform to the spelling rules of the classical Tibetan script, nor were we able to understand their meaning. After having consulted the microfilms of Dunhuang scriptures that are found in France, we have been able to decipher the codes by means of the data and sources on the basis of these sources. The strange words/codes turned out to be a set of encoding system with a strict set of rules, whereby each code represents a number. However, with the increase in numbers, it was impossible for this encoding system to work after it reached the number 460, so that another encoding system had to be used. Though the numbers represented by this set of encoding system are limited, it proved to be a very efficient way of managing the discarded pages of scriptures. One can observe this set of encoding "alphabet" almost on every discarded page of scripture, and it plays a unique role in understanding the system of transcribing scriptures and managing paper for the copying scripture in Dunhuang during the rule of the Tibetan Empire.

来自东方：藏译汉典

乔纳森·艾伦·斯尔克

(荷兰莱顿大学区域研究所)

内容摘要：现在收录于西藏大藏经甘珠尔中的经典大多数译自梵文，但是，人们很早就知道，里面也能找到一些译自汉文的经典。另外，敦煌文献也表明了一些经典是由汉文译成藏文的，其中有些未被前人发现。本文将介绍一些此类的材料，概述其重要性，并提出未来研究的战略。

A Study of Tubo Influences on the Dunhuang Grottoes : the Cave of Zhang Yichao, the First Military Commissioner of the Guiyi Army, under the Influence of Tubo Factors

Sha Wutian

(Dunhuang Academy China)

Based on a survey of the caves of the Guiyi Army reign, we found that after Zhang Yichao 张义潮 overthrew Tubo rule with an uprising in 848, Tubo art elements continued to be reflected in the Dunhuang grottoes. Considering the social situation in Dunhuang at the time, Zhang Yichao's cave (Mogao Cave156) is my focus of this study. Through my investigation, I found that the specific aspects that Cave 156 that were influenced by Tubo elements mainly comprise the following aspects: The determination of the cave's location, the traditional structure of combining a cave with a stupa, the architectural characteristics of the cave, Tubo elements on the structural layout and content selection of sutra illustrations, the influence of the great translator Facheng 法成, Pala style statues, and the long-sleeved apparel that we find in the depicted dancing scenes. This article gives an analysis on the reasons for these phenomena including: [1] Tubo people still lived in Dunhuang after the reign of Tubo, [2] Zhang Yichao's growing influenced by Tubo, [3] The influence of Tubo Buddhist images, [4] Zhang Yichao and Tubo established a political and military alliance, [5] Tubo monk Facheng's participation, and [6] Zhang Yichao's Tibetan name.

A Statistical Analysis of the Data of the Coffin Paintings Unearthed from Guolimu in Qinghai Province

Song Yaochun

(Institute of Cultural Heritage and Archaeology of Qinghai Province)

The practice of painting and decorating boards of wooden coffins has a long history in China. In the process of its continuous development, there formed different styles of painting and aesthetic characteristics of decorations on coffins in different periods and regions. The paintings on the wooden coffins that were excavated in the Xiatatu tombs of Guolimu town, Qinghai province, to a certain degree, reflect local styles of painting and artistic techniques. Thus, they have a special position in the history of wooden coffin paintings. The study, by means of the statistical analysis of the paintings on the wooden coffins of these tombs, aims to provide scientific and detailed data as fundamental information for experts who focus their work on the history, culture, and economy of Qinghai.

对翁·吉如寺般若波罗蜜多经写本收藏的初步考察

马休·凯普斯坦

(法国巴黎高等研究实践学院、芝加哥大学)

内容摘要：2002年夏天本人有幸短暂地参观了西藏自治区山南地区的翁·吉如寺。这次考察得到了西藏社会科学院的帮助，也是与弗吉尼亚大学西藏喜马拉雅数字图书馆工程的合作项目。彼时据传，始建于八世纪初赤德祖赞赞普时期的吉如拉康保存有古老的写本，这些写本可以追溯到八至九世纪的藏王时期。尽管由于时间有限，我未能细致地考察这些写本，例如，无法确定这些写本中是否有古藏文写本，但我仍旧识别出部分12世纪《般若波罗蜜多经》的写本。由于这些包括纸张、墨水以及插图等文本物质层面上的材料对于研究西藏书籍的历史有着重要的意义，在此，我将会介绍收集到的资料。但是，这些写本有待于更细致的研究。我希望这篇简要的介绍能够激发对翁·吉如寺所藏写本的深入调查和研究。

A Preliminary Report on the Inscriptions at Stag lung thar gling chos sde Monastery

Saerji

(Research Center for Eastern Literature, Peking University)

In August 2011, colleagues of the Palace Museum and I had carried out an investigation in the Lho kha area, Tibet. Based on the investigation, this paper gives a preliminary report on the preserved frescoes and inscriptions of Stag lung thar gling chos sde monastery. Giving the transcriptions of legible inscriptions in the appendix, the paper discusses the following topics: [1] the main structure and extant frescoes of monastery, [2] the names of the donors and artists that are preserved in the inscriptions, [3] some considerations concerning the Nāgeśvararāja Buddha, and [4] the inscriptions reflecting the Buddha's life.

The Shapes of the Cave Temples in Tibetan Autonomous Region

He Wei

(Institute of Cultural Heritage Preservation and Research, TAR)

Tibetan Cave Temples are distributed over Ngari, Shigatse, Lhokha and Lhasa regions. Some of these areas are the cross roads, or at the political, economic and cultural centre of Tibet Autonomous Region (TAR). Since the 1980s, the study of Tibetan Cave Temples has achieved quite a bit of progress, such as the dating of the caves, the identification of the themes of the statues and murals, analysis of the artistic styles, etc. Nevertheless, the shapes of those caves have not been fully discussed. This article tries to make a preliminary analysis on the latter.

A Preliminary Study of the Architectural Structure and Artistic Style of Byams sprin lha khang

Li Yazhong

(Institute of Cultural Heritage Preservation and Research, TAR)

By comparing Byams sprin lha khang with other temples in the vicinity, this paper discusses the architectural structure and the artistic style of this temple, and briefly examines the development of its architecture. In accordance with the views held by majority of scholars, Buddhism was introduced into Tibet from China, Nepal and India since the Tang period. Consequently, the construction of these temples and monasteries in Tibet were influenced by those in such regions as India and Nepal where Buddhism was flourishing. The layout, framework and decorations of Byams sprin lha khang was influenced by Indian and Nepalese architecture, and eventually there emerged the architectural style with indigenous Tibetan characteristics by having integrated foreign cultural elements.

On the Historical Position of Khyung lung mkhar gdong of Mnga' ris, Based on Bon Literary Sources

Dondrup Lhagyal

(Tibetan Academy of Social Sciences)

According to Bon literature, Zhang zhung was divided into upper, middle and lower parts. In the upper and middle part of Zhang zhung, there were eighteen *rdzong* or *mkhar* (castle), among which Khyung lung dngul mkhar, "the silver castle of Khyung lung," was the most important

castle of Zhang zhong Kingdom. However, the concrete location of the "silver castle of Khyung lung" still remains controversial. Based on Bon records, this paper fully explains the importance and the historical position of "Khyung lung mkhar gdong", which has been worshiped as the holy site by Bon followers so far. The paper is divided into three main parts. First, it provides a brief introduction to the history and culture of Zhang zhong. Second, it analyses the potential relation between the Mkhar gdong site and "the silver castle of Khyung lung" based on related historical records. Furthermore, following the clues about the Mkhar gdong site found in the works of Bonpo scholars, who used to be active in the vicinity of Mkhar gdong, we argue that the Mkhar gdong site was not only the ruins of an ancient castle, but also one of the important holy sites of Bon religion. Thus the Mkhar gdong site and its neighboring area was the center of the civilization from ancient times. Third, based on archaeological findings in recent years, it explains the important historical position of the Mkhar gdong site.

Dreading the Gar log: Legends and History of the Relation between the Gu ge Kingdom and the Qarluq of Western Regions

Huang Bo

(Center for Tibetan Studies of Sichuan University)

The Gar log played an important role in the Tibetan historical records, and especially in terms of their disputes with Gu ge. This historical event was recorded in detail in the Tibetan historical books from *Deb ther dmar po* in the mid-14th century to *Thu'u bkwan grub mtha'* at the beginning of the 19th century, which spans more than 500 years. In addition, the image of the Gar log had been gradually transformed from avaricious kidnappers into the brutal heretics and this transformation was because of the Islamization of the Qarluq. In fact, the Gar log in Tibetan history were simply the Qarluq, who flourished in the Western Regions. Much of the available, but scanty, information derives from the Tibetan historical sources in which it is recorded that the Gar log invaded Mnga' ris and killed the king Bkra shis rtse in the mid-12th century. The Gar log bred a sense of fear in the Tibetans in the initial stage of Bstan pa phyi dar, and subsequently precipitated and deteriorated into the legend of the martyrdom of Ye shes 'od in the Tibetan historical records.

塔波寺的《华严经》：写本与壁面题记的对比研究

拉克斯曼·塔库尔

(印度喜马偕尔邦大学历史系)

内容摘要：印度喜马偕尔邦塔波寺尚存的佛经和密续文献写本的重要性在佛教学界广为人知。在塔波寺的收藏中，已辨识出有 11 个《华严经》写本。总计共有 90

叶四类不同的写本与属于《华严经》最后一部分的《四十华严》相一致。有趣的是，墙壁上《四十华严》题记中的一部分可以在写本 T143 和 T268 中找到。本文试图对比、翻译编号为 T143 和 T268 中的部分文本和壁面题记，并与《四十华严》的梵文本进行比较。

早期藏文注疏《中论颂》的章节标题和分类

吉水千鹤子

（日本筑波大学人文社会学系）

内容摘要：早期的西藏中观派学者是根据月称对龙树的《中论颂》的题为《明句论》的注疏来理解《中论颂》的，这些学者包括巴曹·尼玛扎（Pa tshab Nyi ma grags, 1055?-1145?）及其弟子香·汤萨巴·迥乃益希（Zhang Thang sag pa 'Byung gnas ye shes），又名益希迥乃（Ye shes 'byung gnas）和玛恰·绛曲尊珠（Rma bya Byang chub brtson 'grus,?-1185）。在他们对《中论颂》的注疏中附有共有二十七章《明句论》，他们的注疏记载了各章节的不同标题，并根据各自的主题将这些章节分成若干组。本文通过探讨他们为每一章节所选用的标题以及他们是如何将这些章节进行分类的来追溯出在早期西藏中观论派学者圈里《中论颂》被引入的过程。

俄·洛丹协饶（1059–1109 年）《正理滴广注简明导论》 中西藏认识论分类的早期发展追踪

帕斯卡尔·于贡

（奥地利科学院亚洲文化和思想史研究所）

内容摘要：近期出版的《噶当全集》为我们提供了一些最早的本地作品，开辟了西藏认识论研究领域的新途径。本文将集中于新获得的大学者、译师俄·洛丹协饶两部认识论作品中的一部。即他关于法上（8 世纪）对法称（7 世纪或更早）《正理滴论》的注疏《正理滴广注》的简明导论，一部。本文第一部分将对俄·洛丹协饶的简明导论进行概要介绍，笔者正在对该著作进行校订、翻译。写本的描述和文本的内容的也将在本文中详细呈现。笔者在文中将该文本放在俄·洛丹协饶作为一

名译师和注释家的贡献中，来探讨其与法称的著作在西藏流传的关系，特别讨论其创作的背景、目次及潜在的影响。在第二部分中，我将会展示这样的著作如何使得典型分类和相关术语得以出现并且成为西藏本土认识论体系的组成部分。我还将用一个著名的特征来阐述这一过程，即作为由思想家发展起来的主流体系的商标都与桑浦寺和俄派认识论有关：五非量（tshad min lnga）。

A Note on the *hor-par ma*-Mongol Xylograph of the Tibetan Translation of Dharmakīrti's *Pramāṇavārttika* (*Tshad ma rnam 'grel*)

Leonard W. J. van der Kuijp
(Harvard University)

The *Pramāṇavārttika* of the sixth-seventh century Dharmakīrti is one of the major monuments of Indian Buddhist philosophical thought. It was translated a number of times into Tibetan and its final translation by the team of Śākyaśrībhadra (1127-1225) and Sa skya Paṇḍita (1182-1251) has come down to us in quasi-edited form in the eighteenth century xylographs of the editions of the Tibetan Buddhist canon as well as in the so-called "Golden Manuscript" that also dates from this century. The earliest xylograph of this work derives from printing blocks that were prepared towards the end of the thirteenth century in Dadu, the capital of the Mongol Yuan dynasty. This short paper introduces this extremely rare xylograph that was recently put on exhibit in the National Library, Beijing.

法称《释量论》藏文译本的蒙古刻本小识

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内容摘要：6-7 世纪印度学者法称所著《释量论》是印度佛教哲学思想史上的巨著丰碑之一，历史上曾被多次译为藏文，最晚的译本是由释迦室利贤（1127-1225 年）、萨迦班智达（1182-1251 年）合作翻译，该译本此前为世人所知的版本均为“近似已编辑的”形式，存于 18 世纪的藏文《大藏经》刻本及同样可判定为 18 世纪的所谓“金汁写本”中。但这部文献的最早刻本应出自 13 世纪末在元大都筹造的雕版。这篇短文对近来在北京国家图书馆展出的这一极为珍稀的刻本进行了介绍。

A Study of the Tangut Version of the Tibetan Text *Bar do lus kyi man ngag*

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The Tangut version inv. № 7116, preserved in the Institute of Oriental Manuscripts, Russian Academy of Sciences, also found in № 2545, was translated from the Tibetan version of *Bar do lus kyi man ngag* which belongs to the Mahāmudra School of Tibetan Buddhism. This paper gives a collation and a Chinese translation of № 7116 based on № 2545 and the Chinese correspondence found in Khara-khoto. It is interesting to note that the content of Tangut version of this scripture was not the same as the Chinese one, thus, it probably indicates that there existed different traditions of the *Na ro chos drug* during the Xixia period and even Yuan dynasty in Hexi region.

《等持集品》的西夏文译本

聂鸿音

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内容摘要：俄罗斯科学院东方文献研究所收藏的西夏文《等持集品》(inv. № 816) 译自藏文本 ཉིང་རེ་འཛིན་གྱི་ཚུགས་གྱི་ལཱུ། 款题绛曲桑波 (བྱང་ཆུབ་འཕམ་པོ་) 集，西夏仁宗皇帝御译。卷尾另有一则草书的西夏文译经题记，里面保留了藏文译者毗奈耶旃陀罗、却吉喜饶 (ཚུལ་གྱི་ཤེས་རབ་) 和西夏文译者嵬名德源的名字。嵬名德源有一连串复杂的职衔和封号，本文尝试加以解读，并根据其中提到的皇帝尊号估计这部西夏译本经过两次翻译，最终的完成时间不迟于 1140 年。

不为人知的汉族藏传佛教徒：安多藏传佛教寺院的汉活佛和信徒

滕华睿

(美国哥伦比亚大学)

内容摘要：本文探讨位于青海、甘肃交界地区的汉族藏传佛教徒。本文主要参考上个世纪九十年代出版的五十年代社会调查报告，八十年代的独立调查报告，以及作者本人 2006 年的田野调查。基于上述资料，作者认为在青海、甘肃交界地区（安

多藏区的一部分)可能有十万到二十万的汉族民众遵从当地数百年的传统,信奉藏传佛教。除此以外,本文还讨论十六位历史上的汉活佛以及上百座与汉族藏族佛教徒有关的寺院。本文最后简述不同教派(宁玛派和格鲁派等)的汉族佛教徒的宗教活动。

A Review of the International Conference on Tibetan History and Archaeology Religion and Art (7-17th C.)

Zhang Changhong

(Center for Tibetan Studies of Sichuan University)

Convened jointly by Prof. Huo Wei and Prof. Leonard W. J. van der Kuijp, the Center for Tibetan Studies of Sichuan University and the Harvard-Yenching Institute hosted cooperatively an *International Conference on Tibetan History and Archaeology, Religion and Art* from July 13th to 15th, 2014. More than 60 participants from the United States of America, Europe, Japan, India and China attended the conference. 42 papers were submitted and 35 participants made their presentations that focused on the topics of Archaeology, Art and Literature of the Tibetan Empire, the History and Art of West Tibet, Recent Discoveries of Art and Archaeology in TAR, and Sino-Tibetan Cultural Exchange during the Xixia, Yuan and Ming periods, Tibetan Buddhist Texts and Philosophy. The papers are published in this and the following volume of the *Journal of Tibetan Studies*.

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