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བོད་རིག་པའི་དུས་དབང་།

藏学学刊

Journal of Tibetology

四川大学中国藏学研究所 编

2010

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Abstracts

Za hor and Its Contribution to Tibetan Medicine, Part One: Some Names, Places, and Texts

Leonard W. J. van der Kuijp Chinese translation by ZHANG Changhong
(Harvard University, Cambridge, 02138; Center for Tibetan Studies of Sichuan University, Chengdu, 610064)

Abstract: This essay explores several aspects of Tibetan medicine by briefly examining a number of critically important Tibetan medical texts that were only published in recent years. Traditional Tibetan medicine is a combination of indigenous and Indic, Chinese, and Near Eastern theories of the body and disease, diagnostics and therapeutics, whereby the Indic āyurveda has obviously been the most influential. The land of Za hor, in present day Bangladesh, has also played a role, albeit a minor one, in its formation, and this paper serves as a prolegomenon to several relatively brief medical instructions that were apparently written by a king of Za hor. It also seeks to provide a more adequate dating of several important Tibetan physicians such as G. yu thog Yon tan mgon po (early 12th c), Lha rje Skyem pa Tshe dbang (16th c.), and a few members of the Brang ti school of Tibetan medicine. Finally, in a very preliminary and superficial way it also examines the treatises in which the instructions of a/the king of Za hor plays a direct or indirect role, namely, the Khu tshur 'bum and the 'Bum khu tshur, and addresses the biographical details these contain about Bha ro Phyang/Lag rdum, whose family is closely associated with these heterogenous collections of instructions.

Key words: Za hor, G. yu thog Yon tan mgon po, Lha rje Skyem pa Tshe dbang, Brangti, Uddiyana, Bha ro Phyang/Lag rdum.

The Khotanese Monk śīladharma's Translation as Preserved in the Tibetan Bka' 'gyur

Saerji

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Abstract: śīladharma is a very interesting person either in the history of cultural exchange or in the translation history of Buddhist scriptures. As a Khotanese monk, his activity is mainly located in Western Region of China, he translated Buddhist texts not only from Sanskrit into Chinese, but also from Chinese into Tibetan, collaborating respectively with Chinese and Tibetan monks, and his translation have been preserved until now. Based on the limited records about śīladharma preserved in the Chinese resources, this paper focuses on the śīladharma's translation preserved in the Tibetan bka' 'gyur.

At present, we can find two translations which are attributed to śīladharma in the Tibetan bka' 'gyur: the *'phags pa yongs su bsngo ba'i 'khor lo zhes bya ba theg pa chen po'i mdo* (*Pariṇāmacakra*) and the *'phags pa ting nge 'dzin gyi 'khor lo zhes bya ba theg pa chen po'i mdo* (*Samādhicakra*), both have been translated from Chinese into Tibetan. The first text also has Chinese translation, whose original Sanskrit text has been obtained by Chinese monk Wukong (悟空) from India, and has been translated by śīladharma in Beiting, Western Region (Jimsar County, Xinjiang). After that, śīladharma translated the same text from Chinese into Tibetan. Both translations have been preserved, and the Chinese translation has not only been brought to Chang'an, but also been transmitted in the Dunhuang, continuing to be scribed, recited, and worshiped in this area. The Chinese translation of the second text is lost.

Looking through Chinese and Tibetan canons, there are other translations can be found which share the same content with the two translations in question. Among them, Chinese translation *Shou hu guo jie zhu tuo luo ni jing* (《守护国界主陀罗尼经》), chapter two "Dhāraṇī", and Tibetan translation *'phags pa dgongs pa'i rgyud kyi phreng ba chen po byang chub sems dpa'i rnam par nges pa chen po bstan pa las | nor bu rin po che la mkhas pa bstan pa yongs su bsngo ba chen po'i rgyal po*, can be taken as another version of the *Pariṇāmacakra*. As for the *Samādhicakra*, Chinese translations *Fo shuo bao ji san mei wen shu shi li pu sa wen fa shen jing* (《佛说宝积三昧文殊师利菩萨问法身经》), *Ru fa jie ti xing jing* (《入法界体性经》), and Tibetan translation *Rin po che'i mtha'* are the large version of it.

The paralleled versions of the *Pariṇāmacakra* and the *Samādhicakra*, either in Chinese or in Tibetan, are unique sample for our knowledge about the transmitting and translating process of Buddhist literatures in India, West Region of China, Tibetan area, and China. Through them, the activity and role of Buddhist monks, who belong to various ethnic groups, such as Indian, Tibetan, Khotanese, Chinese etc., as represent by śīladharma, has been illustrated in the dynamic process of cultural intercourse by the medium of Buddhism. Comparing the different versions of the *Pariṇāmacakra* and the *Samādhicakra*, the parallel and discrepancy among these versions can be so clearly exposed that both texts can be taken as redaction versions of some Buddhist scriptures, although the way of redaction is not the same. Moreover, some errors and mistakes existing in the Chinese and Tibetan translation can be corrected.

Key words: śīladharma, Khotan, Buddhist scriptures

The Explanatory Devices of the *Vinayasūtra*

LUO Hong

(Institute of Religious Studies, China Tibetology Resarch Center, Beijing, 100101)

Abstract: The *Vinayasūtra* by Guṇaprabha is a compendium of the Vinaya literature of the Mūlasarvāstivādins. It is written in sūtra style, which requires the utmost conciseness. To obtain this goal, a sophisticated system of composition and interpretation had been gradually developed. The readers of the *Vinayasūtra* is presupposed to have the knowledge of the special style. This article aims to briefly introduce the explanatory devices of the *Vinayasūtra* by providing concrete examples selected from this work.

Key words: The *Vinayasūtra*, sūtra style, sūtra, supportive sūtra

Tibetan *mdo* in Chinese Texts on Historical Geography: An Etymological Study of Some Ancient Place Names

LIU Tiecheng (Shes rab)

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Abstract: Mdo is usually seen in the Tibetan place names, and also applied in the ancient historical geography in western China. This paper studies the etymology of these

place names through the methods of Historical Geography and Historical Linguistics. Duo Suo gu (泽索谷) in Han period means three forks. San Fu gu (三府谷) in *Shui Jing Zhu* (水经注), Su Dong gu (苏董谷) in Tang period, San Du gu (三都谷) in Song period, all mean the confluence of three rivers. Da Dou ba gu (大斗拔谷) in Sui and Tang period means the gathering place in the middle part of Qi-Lian (Richthofen) Mountain. Bian Du xia (扁都峡) Between Gansu and Qinghai Province means a vital communications line.

Key words: Tibetan mdo; Duo Suo gu; Su Dong gu; Da Dou ba gu; San Du gu; Bian Du xia

The Di Settlement of the Northwestern Sichuan Highlands in the Han Dynasty: A Preliminary Report and Study Ashaonao Site, Jiuzhaigou National Park

LU Hongliang, LI Yongxian

(Center for Tibetan Studies, Department of Archaeology, Sichuan University, Chengdu, 610064)

CHEN Xuezhi, FAN Yonggang

(Institute of Cultural Relics of Aba Prefecture, Sichuan)

YANG Qingxia, WANG Yan

(Department of Science Research, Administrative Bureau of Jiuzhaigou National Park)

Abstract: This article briefly introduces the archaeological research results of Ashaonao site in Jiuzhaigou National Park, Sichuan. The most important findings included a house complex and five iron artifacts. Based on the typology comparison in the regional context and absolute dating results, the site could be treated as a settlement of early Han Dynasty, and which was probably related to the Diethnic group recorded by the ancient Chinese historical documents. In a regional context, the site has many meaningful perspectives, it affords us a unique archaeological perspective not only on the way to reconstruct the history of human-environment interaction in Jiuzhaigou valley, but also to recognize the distribution and integration of ethnic groups of the Han Dynasty in the northern Sichuan highlands.

Key words: Ashaonao site, Han Dynasty, Di, Irons

A Discussion of the Artistic Origins of the Three Tibetan Style Bronze-Handle Mirrors

TONG Tao

(The Institute of Archaeology CASS, Beijing, 100710)

Abstract: The iron-handle bronze mirror found in Qugong, Lhasa has received sufficient attention from Tibetan archaeologists while its origin is still a live issue. All former discussions acknowledged its Eurasian background and the existence of cultural contacts between inner Tibet and the outside world. The artistic patterns on the back of the mirror, together with the other two similar mirrors claimed from Tibet, however, has been neglected, or skirted around, which actually crucial for judging its provenance. Through a detailed comparison, the author holds that most mirror decoration elements could found the counterparts in the Dian culture bronzes, and their whole artistic style seems to have been influenced by the Dian culture. Taking into consideration of their similarities with the bronze-handle mirrors from the Dian culture, the highly developed bimetallic objects in the Dian culture and the fact that a bronze dagger from the Dian culture could arrive in remote Western Tibet, it is much reasonable to draw such a conclusion.

Key words: Handle mirror, Dian Culture, Bimetallic object, Tibetan Archaeology

A Discussion of Some Factors Relevant to the Distribution of Towers in the Qinghai-Tibetan Plateau

SHI Shuo

(Center for Tibetan Studies of Sichuan University, Chengdu, 610064)

Abstract: In this article, the author discusses some natural and cultural factors which are relevant to the distribution of towers in Qinghai-Tibet Plateau, and suggests that the distribution of towers in Qinghai-Tibet Plateau bears the characteristics of not only "round the hill" and "close to the valley", but also corresponding to obviously the factors of resident planting, stone houses and sarcophagus tombs. Furthermore, the author makes an analysis on these factors and propose some new understanding on the natural and

cultural basis of the towers in the Qinghai-Tibet plateau.

Key words: towers, stone building, sarcophagus tomb, close to the valley

A Study of Tibetan Secondary Burials **—A Case Study Based on Field Work in Sanyan, Gongjue County, Tibet**

YUE Xiaoguo

(Wuling Ethic Research Center, Sanxia University, Yichang, Hubei, 443002)

Abstract: The secondary burial is an ancient funeral custom. The types of Sanyan's secondary burial are complex and multiple, and they are the result of local religious development and cultural fusion. Sanyan's secondary burial varies with the international ethnographic and archaeological data. Therefore, the study on the secondary burial of Sanyan will help improve our understanding of the origin of the burial.

Key words: secondary burial, Bon Religion, Tibetan Buddhism, multiple belief, concept of soul

On the Relations between Labrang Lamasery and Its Community as Reflected in Its Public Buddhist Ceremonies During Republican China

ZHAO Aidong

(Center for Tibetan Studies, the school of foreign languages at Sichuan University, Chengdu, 610064)

Abstract: Labrang Lamasery is one of the six great monasteries of the Geluk school of Tibetan Buddhism as well as the religious and cultural center in the Tibetan area of Gansu. Professor Li Anzhai did a field study at Labrang from 1939–1941 and wrote a book titled *History of Tibetan Religion*, in which a plenty of historical facts about Labrang Lamasery were recorded, especially about the investigation on the donation for the public Buddhist ceremonies. Regretfully, these precious historical documents have not been attached much importance to by scholars and are yet to be utilized. This paper, based on the relevant investigation of the couple—Professor Li Anzhai and Yu Shiyu, attempts to explore the interdependent and interactive relationship between Labrang Lamasery and its community, and Labrang's control approaches to its community from the

angle of the donation for the public Buddhist ceremonies. The discussion offers a new perspective and case to the understanding of the relations between Tibetan Buddhist Lamasery and its community and between religion and economy.

Key words: Labrang Lamasery, public Buddhist ceremony, donation, community

A Study of the Classification of Nationalities in the Area of the Zang—Yi Corridor by Scholars of Republic of China

CHEN Dong

(The Institute for Ethnic Studies of Sichuan Province, Chengdu, 610017)

Abstract: The main characteristic in the area of Zang-Yi Corridor is having numerous ethnic groups with intricate branches, and the understanding of the ethnic system on the Zang-Yi Corridor by the scholars of Republic of China experienced an epochal transformation in this period. The paper compares the main achievements on the classification of nationalities in the area of Zang-Yi corridor in the age of Republic of China, and discusses the differences between the scholars of Republic of China and the traditional historians at the same time.

Key words: the scholars of Republic of China, distribution of nationalities, Zang-Yi corridor, the ethnic system

A Preliminary Research of the Way in Which Tibetan Houses Are Named in Gyarong —A Case Study of the Houses in Gari Village, Qiaoqi, Ya'an City

ZOU Libo

(Center for Tibetan Studies of Sichuan University, Chengdu, 610064)

Abstract: As a special social cultural phenomenon, the house's name is still widespread in Gyarong Tibetan area, and has an important social function. Therefore, it is one of important issue for us to understand Gyarong Tibetan social structure. This paper preliminarily discusses many problems about Gyarong Tibetan house's name and their mutual relationship through a case study in Gari village of Qiaoqi Tibetan town.

Key words: house name, Gyarong Tibetan, social structure

The Analysis of the Cultural Origins of Tibetan Costumes

LI Yuqin

(Department of Nationality Research, Southwest University, Chengdu, 610041)

Abstract: With the unique styles, Tibetan costumes of different regions demonstrate relatively unified cultural characteristics. Following the relationships of Tibetan costumes' origins, developments and ethnic cultural characteristics, this paper analyses the cultural origins of Tibetan costumes from the aspects of natural and cultural elements.

Key words: Tibetan costumes, culture, origin

The Origin and Religion of the Golog People

Duo Jie

(Foreign Languages Department of Longqiao College, Gansu Province, China)

Abstract: Guoluo, located in Southeastern Qinghai, is an important part of historical Tibetan areas. This paper is in an attempt to study and compare different origins of its people. Also lots of efforts are given to the chronological order of religious and political figures in history so that the reader will have a clear idea of the social status in the old days since history of Golog is rarely recorded in any other written documents.

Key words: Guoluo, origin, Tubo, Qiang, King Gesar

A Few Issues on the Study of the Stability of Tibetan Society

SUN Yong

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Abstract: The stability of Tibetan society concerns the security and stability of the whole country. No matter what kind of subject a scholar is studying, the issue of the stability of Tibetan society needs paying much attention. How can Tibetan society achieve

a long-term stability? A composite, highly synthetical and comprehensive study, namely "the knowledge of frontier" must be put forward which would lead all the studies serving the long-term benefit of Chinese nation and the revival of China.

Key words: Tibetan society, Stability, the knowledge of frontier

Yar-kha-steng of Tibet: Stories of hierarchy and egalitarianism

CHEN Bo

(Center for Tibetan Studies, Institute of Anthropology, Sichuan University, Chengdu, 610064)

Abstract: This article illustrates the diversified, fused and layered ideologies at Yar-kha-steng of the southeast Tibet, including Tibetan Buddhism, Catholic, and party ideology, and local beliefs as well. All these ideologies were melted into the local community by its notions of kinship, death rituals and the annual new-year public celebration, which tie heterogeneous groups of Yar-kha-steng together as a community of a cross-cultural context. The basic principles of such tie, however, are that of hierarchy and egalitarianism. Such principles order villagers' daily lives, politics and ideologies and open a channel to outsider. A classic check on the Tibetan translations of the Bible scripture is conducted to illustrate the function of the interaction of the ideology of the hierarchy and the egalitarianism in the process of the outside elements access to the local community.

Key words: Tibetan Buddhism, Catholic, Communism, Hierarchy, Egalitarianism

The Process of Industrialization and the Changes of Ethnic Traditional Culture

WANG Lijuan

(Center for Tibetan Studies of Sichuan University, Chengdu, 610064)

Abstract: The paper discusses on the process of industrialization and the changes of Ethnic traditional culture of Madang which lies in the Gannan Tibetan autonomous prefecture. Throughout the research, the author focuses on the cultural changes happened to the people and the local transmission in the process of industrialization.

Key words: industrialization, Tibetan, traditional culture, change

The Characteristics of the Transmission of “Ancient Music with Sanskrit Sound” and the Way to Protect and Use It

ZHUANG Chunhui

(The Cultural Bureau of A ba Prefecture, Sichuan Province)

LI Ruiqiong

(The Office of the History of Communist Party, A ba Prefecture, Sichuan Province)

Abstract: This paper takes the Sanskrit Music of Jonang as a case, describes the origin, content, characteristic and value of the music, and then discusses the way to protect and use it in order to promote the transmission of this special music.

Key words: the Sanskrit music of Jonang, the characteristics of the transmission, protect

The Collapse of Ladakh Power

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Translated by YANG Ming & FANG Lin

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(The China Three Gorges Museum in Chongqing, Chongqing, 400015)

Abstract: “The collapse of Ladakh power ” is one of the chapter of the book *The Kingdom of Ladakh c. 950 – 1842 A. D.*, which is written by the Italian Tibetologists—Luciano, Petech. It involved in the tripartite relationship between the late 17th century Ladakh, Tibet and Mughal, espically about the historical process—in the double impact of the Turks from Kashgar and Mongolia—the Tibetan army from Tibet, the kingdom of Ladakh gradually decline, which ended an important role in the Himalayan region.

Key words: Tibet, Ladakh, Mughal

Two Early Tibetan Ritual Diagrams for Cakra Meditations

Amy Heller

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Translated by LIAO Yang

(Ethnology & Anthropology Institute, Chinese Academy of Social Sciences, Beijing, 100871)

Abstract: There are two diagrams for cakra meditations painted on the recto and verso of a single sheet of paper with accompanying ritual indications in Tibetan and mantra in Sanskrit. Attributed to 11th century, these two drawings illustrate the Abhidharmic universe, represented respectively in symbols and as cakras of the human body in an anatomical chart of an anthropomorphic cosmic being. This paper propose to present these inscriptions in their context and attempt their analysis. A historical inscription records the discourse of Shud bu Zhi ba'od, an old royal monk, to his son about the ritual after his imminent death. The relation between this Zhi ba 'od and the famous prince of Guge Pho brang Zhi ba 'od is very intriguing but remains uncertain.

Key words: cakra meditation, Abhidharmic universe, Vajravarahi, mantroddhara, Zhi ba 'od, Shud pu/bu

A Study on the Murals of Deities Belong to the Vajradhatu in Mtho lding Monastery and Rtsa Brang Site

Tanaka Kimiaki

(The Eastern Academy of Japan)

Translated by ZHANG Yajing

(The Palace Museum, Beijing, 100009)

Abstract: This paper investigates the deities of vajradhatu mandala in mtho lding temple and Mchod khang dkar po. On the basis of analysis on deities in these murals, the author examines the basis of their literature and the time interval witch it is painted. In a long time the western Tibet has continued his own unique style, so the old style is not entirely consistent with the painted time. We should pay attention to this in the study of Tibetan art history.

Key words: Mtho lding temple, Mchod khang dkar po, Vajradhatu, Mandala