



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 学刊

བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF  
TIBETOLOGY

总第 26 辑

2022 (1)

四川大学中国藏学研究所 编



中国藏学出版社



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

# 藏学学刊

བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF  
TIBETOLOGY

总第 26 辑

2022(1)

四川大学中国藏学研究所 编

中国藏学出版社

## ABSTRACTS

### Notes on the Transmission of the *Dharmacakrapravartanasūtra* and Related Texts

*Saerji*

(School of Foreign Languages, Peking University)

Based on the various narratives and related works on the Buddha's first discourse on turning the wheel of the Dharma, this paper surveys cognate descriptions in different Buddhist traditions. It especially focuses on two Tibetan texts entitled the *Dharmacakra (pravartana) sūtra* that are preserved in the Kanjur. The essay points out that one work, the *\*Dharmacakrasūtra*, is not an independent translation, but an extract from the *Samḡhabhedavastu* of Mūlasarvāstivāda Vinaya. Yet another work, the *\*Dharmacakrapravartanasūtra*, reflects the influence of Theravāda Buddhism. The paper aims to provide deep understanding of the history of the redaction, transmission, and translation of the *Dharmacakrapravartanasūtra* and related works.

## A Glimpse of the Battle between Tang and Tubo in the Middle Kaiyuan Period: Details from the Excavated Epitaphs

*Wei Yingchun and Ma Zhenying*

(Institute of Dunhuang Studies of Lanzhou University)

The paper provides a comprehensive examination of four newly unearthed epitaphs related to Hexi 河西 in Tang Dynasty, while making references to historical records, Dunhuang manuscripts, Tibetan literature and other records, it aims to reproduce several details of the battle between the Tang and Tubo in the middle Kaiyuan period. The Battle of Yumen 玉门 between the Tang and Tubo was recorded in the “epitaph of Li Li” 李礼墓志, which has not been attested elsewhere. The “epitaph of Yu She” 鱼涉墓志, records the tragic battle between the Tang and Tubo in Qilian City 祁连城, and that the tomb owner Yu She died on the day of victory, which can be supplemented with the official historical record. Research on the historical facts contained in epitaphs may be helpful to the future study of the relationship between the Tang and Tubo as well as the history and geography of Helong 河陇 in the Tang Dynasty.

## The Epitaph of Zhao Hong'an and Tang Jiuzheng's Southern Expedition ——On the Tang-Tubo Relations during the Reign of Tang Zhongzong

*Yuan Enda and Lu Li*

(Department of History, Nanjing Normal University)

Tang Jiuzheng's 唐九征 southern expedition was a military campaign in the southwest of the Tang Dynasty during the period of Tang Zhongzong (r.705-710). The historical records pertaining to these events are relatively brief and often contradictory, leaving gaps in our understanding. But the epitaph of Zhao Hong'an 召弘安 housed at the Tang West Market Museum offers valuable insights for addressing these issues. Through an examination of this epitaph, it becomes apparent that the primary target of Tang Jiuzheng's southern military campaigns was the tribal groups in the Yaozhou 姚州 region, roughly corresponding to present-day Yao'an County in Yunnan Province. These expeditions had limited, direct involvement with Tubo. Furthermore, during the southern expedition of Tang Jiuzheng, both the Tang and Tubo made concessions to maintain their relationship, but the Tibetan side made larger concessions than the Tang. This suggests that, despite the restoration of peace between the Tang and Tubo during the reign of Emperor Zhongzong, Tubo was still in a relatively disadvantageous position in their practical interactions.

## An Exploration of Reasons of Geshu Han's Recapture of Shibaocheng

*Li Xuedong*

(School of History, Beijing Normal University)

In the twenty-ninth year of Emperor Xuanzong's reign during the Tang Dynasty (741), Tubo launched an attack on Shibaocheng 石堡城. Recognizing its crucial strategic importance, starting from the fourth year of the Tianbao era (745), the Tang court successively appointed Huangfu Weiming 皇甫惟明, Wang Zhongsi 王忠嗣, and Geshu Han 哥舒翰 to lead military campaigns to manage Shibaocheng. Ultimately, Geshu Han defeated the Tibetan forces and brought Shibaocheng back under Tang control. During Tianbao period of the Tang Dynasty, there was an increasingly intense power struggle between Prime Minister Li Linfu 李林甫 and Crown Prince Li Heng 李亨. Although Huangfu Weiming and Wang Zhongsi were loyal to the Crown Prince and were stationed in the borderlands, they could not stay aloof from the political turmoil. The successive military campaigns launched to recover Shibaocheng were affected by the power struggle at the imperial court, resulting in Tang forces returning without success. Geshu Han, as an outsider of the court politics, due to his background as a minority leader, was able to avoid the detrimental influence of the central power struggle on frontline military operations. Additionally, the personal relationship between the participating general Abusi 阿布思 and Li Linfu shielded this campaign from the effects of political rivalries. Furthermore, Geshu Han had a relatively strong military force when he attacked Shibaocheng. The Tang army had already launched an offensive against Momi Cheng in Jiannan which distracted Tibetan forces and provided support for Geshu Han's campaign to retake Shibaocheng. This strategy ultimately led to the successful recovery of Shibaocheng. After the battle, Geshu Han gradually built a defensive system centered around Shibaocheng, thereby strengthening its defenses.

## A Study of the Official Position of Ngan lam Stag sgra Klu khong

*Zhang Xu and Zheng Hongxiang*

(School of History, Hebei University; Institute of Silk Road Studies, Northwest University)

Ngan lam Stag sgra Klu khong played a significant role in a series of interactions between the Tang Dynasty and Tibet, making him an influential figure during the later period of Tang-Tibetan relations. According to the *Zhol* Pillar, Klu khong's rise in government positions was marked by a series of promotions due to his role in reporting and suppressing rebellions. He was initially appointed as *nang blon* and later promoted to the positions of *nang blon chen po* and *yo gal 'chos pa chen po*. But Klu khong faced a challenging path to his advancement, as he did not come from a noble background and adhered to the Bon religion, which created obstacles for his career. Despite the triumph of the capture of Chang'an, Klu khong did not receive further promotions and, in fact, experienced a prolonged period of stagnation in

his official career. Over a decade later, he reemerged in the public eye and assumed the positions of *nang blon* and *yo gal 'chos pa*, holding one of the highest-ranking positions in the Tubo court, second only to the *Blon chen*. This was the highest office he held throughout his career, as he never served as the *Blon chen*.

## A Brief Discussion of the Classification of Madhyamaka Tenets in the Treasure Text Titled *Gsang sngags lung gi bang mdzod*

Yang Jie

(Remin University of China)

Being crucial for the study of the early period of treasure tradition, Nyang ral Nyi ma 'od zer and his famous treasure cycle *Bka' brgyad bde gshegs 'dus pa* have drawn considerable attention from quite a few scholars. Following in the steps of earlier research that has illuminated the origins of some of the tantric texts in this cycle, the author focuses on the classification of Madhyamaka tenets within the *Gsang sngags lung gi bang mdzod* — a doxographical work that also belongs to this cycle. Through comparative studies, what becomes clear is that this classification has its Indian precedent and is deeply rooted in the doxographical background of Nyang ral's time. In the author's view, this nominally revealed treasure text obviously absorbs the doxographical framework prevalent during the early *phyi dar* period, and is quite important for our further study of the development of doxography of that period.

## Gri gum btsan po and the Bon Treasure Historical Narrative: An Analysis of Sga ston's (14th C.) *History of Bon Treasure*

Naljor Tsering

(Doctoral Student, Southwest Minzu University; École Pratique des Hautes Études, PSL, CRCAO)

The treasure text or *gter ma* is a cultural phenomenon that is mainly popular in the Buddhist Nyingma school and the Bon tradition in Tibet. Bon *gter ma*-s began to emerge in the 11<sup>th</sup> century, and a special historical narrative regarding their burial, discovery, and transmission already took shape in the 14<sup>th</sup> century. The origin of a given *gter ma* and the reason for its transmission usually constitute the very first topics to be explained in these narratives. Regarding these topics, Nyingma scholars usually provide the story of Padmasambhava as the historical background for the formation of Tibetan Buddhist *gter ma*-s whereas the Bon tradition connects its origin to the two transition periods of religion and politics during



the Tubo period (also known as the two “extinction periods” in the history of Bon). This article focuses on the first extinction period in the history of the Bon, that is, the story of the eighth king *Gri gum btsan po*, as a case study and explores how the later generations of Bon scholars use legends and stories regarding the period of the Tibetan Empire to construct *gter ma*-origin stories for their own tradition. Furthermore, through the analysis of this story, we can understand how the narrative tradition of the Bon *gter ma* is the result of the interaction between the historical process of the continuous improvement of the Bon doctrinal knowledge system and the inspiration it received from the Buddhist narrative (on the “extinction of dharma”), while inheriting many unique indigenous elements and cultural contexts.

## 从娘热·尼玛沃色所掘《八教善逝集》来看早期《四普巴续》及其与远传法及伏藏法统之间的关系

凯西·坎特维尔

(英国牛津大学、德国波鸿鲁尔大学)

娘热·尼玛沃色在十二世纪所掘出的《八教善逝集》(*bka' brgyad bde gshegs 'dus pa*)成为了宁玛派以八密教尊神为核心修行的范本。在此前发表的一篇论文中,我提出《八教善逝集》中关于“事业普巴”(*'phrin las phur pa*)的部分可能形成于娘氏之前的时代,并保留了古时的修习传统。本文结合远传法(*bka' ma*)文献中属于娘氏传承的教法,进一步对这些与《四普巴》或《四普巴续》(*phur pa'i rgyu bzhi*)相关的普巴文献进行探讨。《四普巴续》教法在这些文献中的中心地位很可能影响了此后的金刚普巴传承,因为它们也强调这些教法的重要性。本文主要探讨远传法和娘氏法中的《四普巴续》教法的关系,以及它们与早期四普巴教法之间的联系。《堡岩》(*rdzong 'phrang*)中只有《八教善逝集》是很早期的,而四普巴中的一篇简短教言很有可能是源自历史上的莲花生大师。此外,《四普巴续》中引用的同一主题也被收录进了《八教善逝集》中的权威文献。娘氏将《八教善逝集》称为伏藏,使得藏王墀松德赞被重新纳入该传承体系之中。墀松德赞原本并未在此传承序列之内,而是作为《堡岩》的主要授记对象而被新加入的。因为娘热是墀松德赞的转世,《八教善逝集》伏藏中的关键文献据称是来自墀松德赞的写本。

## 以药为经：医药伏藏中的炼金术与藏地的佛教医学

麦伟哲

(美国纽约大学)

伏藏师在伏藏文献中能够以叙事的方式建构宇宙观层面的教说。如藏地的医师与仪轨师多将服石法(*bcud len*)认为是莲花生大师的伏藏法,是佛陀原初的教法,或是藏地医学的经典。本文旨在对藏地的医药伏藏进行简要介绍,尤其是以相传为袞邦达沃(*Kun spangs zla 'od*,又名*Kusasmanpa*或*Sku sa zla 'od*)所传之《因陀罗手服石》(*Dbang po lag pa'i bcud len*)、《阿育吠陀》及《医学四续》等文献中的相关教法为中心来解读,将这些医药文献构建为佛教经典的叙事框架。总的来讲,本文提出医药经典不一定总是指向一个真实存在的过去,而是以叙事来规范其所期许的起源。与此类似,在佛教医学中,医学理论与实践指导也成为了诸佛的教诲,疗愈与菩萨戒相融合,医药也成为了成佛之道。将药书作为佛典来解读,便可以将医学实践根植于一个叙事所创造的世界中。本文探究了佛教医药伏藏的叙事世界,并讨论了其在后弘期(约950-1250年)兴起的历史背景。

## U rgyan pa Rin chen dpal's Speech as a Source of the *Blon po bka' thang*

Sun Penghao

(Doctoral Student, Harvard University)

Inquiries into the textual sources for O rgyan gling pa's influential treasure cycle, the *Bka' thang sde lnga*, have long fascinated scholars. It is now widely accepted that it contains authentic ancient materials. This paper identifies a passage in the twenty-ninth chapter of the *Blon po bka' thang* as being an adaptation of a speech preserved in a fourteenth-century biography of U rgyan pa Rin chen dpal (1230–1309). The intertextual relationship lies hidden, as O rgyan gling pa transfers U rgyan pa's diction and metaphors from its original context into the mouth of the legendary eighth-century figure Padmasambhava. Furthermore, the speech was modified from a general defense of the traditions of Rnying ma, *gter ma*, and Zhi byed traditions to a specific defense of the *gter ma*. This identification not only adds a fourteenth-century material to the current pool of the known textual sources of the *Bka' thang sde lnga*, but it also gives us an example of creative textual reuse and the microscopic manner of in which this treasure-revealer compiled his work. Furthermore, the inter-textuality offers us a rare opportunity to reflect on the readership and reception of U rgyan pa's biography, as well as on the transmission of polemical rhetoric in general.



## The Impact of Lha btsun Nam mkha' 'jigs med's (1597-1652) *Gter ma* lineage on the Religious Pattern during the Early Period of the Rnam rgyal Dynasty of 'Bras mo ljongs

*Xu Yuanqin*

(Center for Tibetan Studies of Sichuan University)

Three great masters belonging to the Rnying ma school, Lha btsun Nam mkha' 'jigs med (1597-1652), Mnga' bdag Sems dpa' chen po (1591-1656), and Kaḥ thog Rig 'dzin Chen po (17<sup>th</sup> C.) empowered Phun tshogs rnam rgyal (1604-?) as he was enthroned in 1642 to become the first religious king (*chos rgyal*), also Rnam rgyal, of 'Bras mo ljongs or 'Bras mo gshongs, that is, Sikkim. This opened the path for the dissemination and development of the Rnying ma pa gter ma-revelatory tradition, from the central region of Ü-Tsang to the southern region (*lho phyogs*), Sikkim. Lha btsun Nam mkha' 'jigs med was the main representative of the initial transmissions of this tradition, which he had received from the great *gter ma* master 'Ja 'tshon snying po (1585-1656). Upon his enthronement as religious king, Phun tshogs rnam rgyal supported the propagation of Lha btsun's tradition throughout 'Bras mo ljongs and promoted the construction of monasteries that would be affiliated with it.

In the process of religious development in 'Bras mo ljongs, there was a continuous and interactive relationship between the central religious authority of Ü-Tsang and Lha btsun's tradition. This gradually formed a pattern of institutionalized development involving the succession of the lineages of transmission, sectarian affiliation, and hierarchical relationships among the main monasteries and branches. The influence of this *gter ma* tradition had a profound impact on the religious landscape of the early Rnam rgyal dynasty in 'Bras mo ljongs.

## Prohibition and Recognition: Dissemination of the *Gter-ma* Literature of the Nying ma School in Mongolia (1607-1738)

*Giigch Borjigin*

(Doctoral Student, School of Chinese Classics, Renmin University of China)

Since the late sixteenth century, Tibetan Buddhism has been widely accepted in Mongolia through the spread of the Gelugpa School, which continues to the present day. Tibetan Buddhism in Mongolia undoubtedly has a strong Gelugpa presence, the relevant historical classics and literature are mostly written after the Gelugpa school began to dominate Mongolia, and the historical records of other schools are very rare. However, there is no doubt that before and after the Gelugpa School was introduced to Mongolia, other schools also spread in Mongolia. In this article, I will survey the literature of the Nyingma School that was translated from Tibetan to Mongolian from 1607 to 1738, and explore three

types of non-canonical texts dealing history, ritual and commentary, and thus provide an outline of an enhanced picture of the spread of Tibetan Buddhism in Mongolia.

## 叙事生活世界：《格萨尔王传·地狱救母》与伏藏的社会功能

娜塔莎·麦克斯

（美国德州州立大学）

本文以《格萨尔王传·地狱救母》篇为例，探讨伏藏在创建一个“叙事生活世界”（这一理论是本文作者专门在此提出并使用的）中起到的社会功能。正如霍莉·盖利（Holly Gayley）、戴维·杰玛诺（David Germano）及其他人所指出，伏藏并非单独存在的现象，而是由复杂的社交互动连接过去与未来而形成的、具有丰富意义的网络。伏藏师通常被认为是文化英雄：他们以过去的意义来涵盖当下的时代，并通过他们与过去的联系建构出一个充满意义的符号宇宙。格萨尔史诗传统尽管在藏地解读中很少被认为是伏藏，但是其传承与伏藏传承多有相似之处，其中最显著的即是经启示而被发现并创制出的新文献范式，这一范式有着超越原初讲述的社会影响。

尽管有这些相似之处，但只有一份格萨尔文本自我认同为伏藏，即由丹喇嘛·却吉旺秋（'Dan bla ma Chos kyi dbang phyug）所著、格萨尔伏藏师扎册多吉（Drag rtsal rdo rje）掘出的《地狱救母》篇。通过对比阅读这一格萨尔传承与伏藏传承所重叠之处，学者们可以通过格萨尔传承来更清晰地解读伏藏的社会功用。在介绍这一重要文本之上，本文更提出通过伏藏基于一个持续有意义并有效的过去而建构出的叙事生活世界，这让个人得以与这一叙事创造出来的过去产生联系，并能在其中构建出自己当下有意义的世界。叙事生活世界因此便成为了伏藏在当代西藏取得社会关切和关联的驱动力。

## A Review of the *Symposium on the Eastern Qinghai-Tibet Plateau and the Cultural Heritage of Yushu*

*Zhu Ming*

(Doctoral Student, School of History and Culture, Sichuan University)

To celebrate the 100th anniversary of the founding of the Communist Party of China and the 70th anniversary of the establishment of Yushu Tibetan Autonomous Prefecture, the People's Government of Yushu prefecture and the school of history and culture of Sichuan University jointly held the "Symposium on the Eastern Qinghai-Tibet Plateau and the Culture Heritage of Yushu" in Chengdu from October 18 to 19, 2021. This symposium received a total of forty papers and nearly one hundred representatives from Beijing, Qinghai, Sichuan, Hebei, Gansu and Shaanxi attended the conference. There were twenty-seven scholars who delivered presentations during eight sessions, focusing on topics such as "New archaeological discoveries and early human activities in the Eastern Qinghai-Tibet Plateau", "Discovery and research of rock art in the Eastern Qinghai-Tibet Plateau", "Cultural exchange and interaction between the Qinghai-Tibet Plateau and its surrounding areas", "Grottoes, images and texts in Buddhist art", "Transportation and routes in the Eastern Qinghai-Tibet Plateau" and "Environmental governance and conservation in the origin region of the Three Rivers", etc. This symposium provided a level platform for academic exchange and greatly promoted interdisciplinary and cross-disciplinary academic communication and dialogue, playing a significant role in strengthening communication, exchange, and integration among various ethnic groups.

JOURNAL OF TIBETOLOGY (VOL.26)

Edited by

Center for Tibetan Studies of Sichuan University  
Chengdu, China

ISBN 978-7-5211-0422-6

First Published in June 2022

China Tibetology Publishing House  
Beijing, China

图书在版编目(CIP)数据

藏学学刊. 第 26 辑 / 四川大学中国藏学研究所编.

-- 北京: 中国藏学出版社, 2022. 6

ISBN 978-7-5211-0422-6

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

中国国家版本馆 CIP 数据核字 (2023) 第 075094 号

藏学学刊 [第 26 辑]

四川大学中国藏学研究所 主编

责任编辑 张荣德

封面设计 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 2022 年 6 月第 1 版第 1 次印刷

开本 787 毫米 × 1092 毫米 1/16

字数 340 千字

印张 18

定价 86.00 元

书号 ISBN 978-7-5211-0422-6

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

# 《藏学学刊》稿约

《藏学学刊》(བོད་རིག་པའི་དུས་དེབ། *Journal of Tibetology*) 系中国教育部普通高等学校人文社会科学重点研究基地四川大学中国藏学研究所主办的藏学类专业性学术刊物, CSCI 来源集刊, 创刊于 2004 年, 旨在搭建藏学研究的学术交流平台。从 2014 年开始, 本刊由年刊改为半年刊, 接受中、英文稿件, 设有论文、书评、译文等栏目, 热忱欢迎国内外藏学研究者惠赐稿件。来稿时请注意以下事项:

1. 来稿请注明字数并提供作者简介, 包括姓名、出生年月、性别、民族、籍贯、职称、学位、工作单位、联系方式和主要研究方向等, 其中姓名和工作单位名称请提供正确的英文译名。
2. 来稿必须为原创性作品, 此前未以任何形式公开发表过。严禁抄袭、剽窃和一稿多投, 如有发现, 将永不刊用该作者来稿。
3. 为保证文稿的准确性, 电子版来稿须同时提供 word 和 pdf 两种文档格式并遵循本刊用稿规范 (详见下文)。来稿字数不限, 提倡言简意赅, 以 1—1.5 万字左右为宜。
4. 本刊取舍稿件惟以学术为标尺, 实行 2—3 名专家双向匿名审稿制度, 根据专家审稿意见决定稿件取舍。本刊在尊重原作的前提下, 有权对拟刊用稿件作必要的删改并告知作者, 作者如果不同意对文稿作文字性修改或适当删节, 请在来稿时予以说明。
5. 本刊所刊文章均为作者个人观点, 不代表编辑部意见, 文责由作者自负。
6. 本刊已加入期刊数字化网络系统, 作者若无此意愿, 请在来稿时注明, 否则视为默许。
7. 稿件请直接发送本刊编辑部专用邮箱。无论是否用稿, 本刊都会在三个月内回复作者。
8. 本刊不收取任何版面费, 文稿刊出后将支付作者稿酬, 并赠送样刊五册。
9. 本刊热诚欢迎国内外藏学研究者或编辑部与本刊建立资料互赠交流关系。

地 址: 中国四川省成都市望江路 29 号

四川大学中国藏学研究所《藏学学刊》编辑部

邮 编: 610064

电子邮件: zangxuekxuekan@163.com

电话 / 传真: +86-28-8541 2567

网 址: <http://www.zangx.com>





# Call for Contributions

Founded in 2004, the *Journal of Tibetology* (བོད་རིག་པའི་རྒྱས་ཤོད། 藏学 学 刊) is a peer-reviewed bilingual scholarly journal dedicated to publishing papers in the field of Tibetan Studies. Featuring articles and reviews in either Chinese or English, the journal is published biannually by the Center for Tibetan Studies of Sichuan University, Chengdu, PRC. The *Journal of Tibetology* welcomes the submission of academic and unpublished (and original) work, including the Chinese translation of foreign research and serious, critical reviews of books or review articles, in any area of research that deals with the Tibetan cultural area.

## Essential Guidelines:

1. The manuscript should contain information on the total number of words/characters and author's details, including the following information: (1) full name and institutional affiliation; (2) academic title; (3) contact information, (4) the primary field of research.

2. The *Journal of Tibetology* has a zero-tolerance plagiarism policy.

3. Essays and reviews should be submitted electronically in Microsoft Word file and PDF format, using Unicode, to [zangxuexuekan@163.com](mailto:zangxuexuekan@163.com) and conform to the style sheet of the *Journal of Tibetology* that is found at the website of the institute. If this is not done, they will automatically be not considered for publication. There is no limit on the length of the manuscript, but we strongly encourage the manuscript to be concise with approximately 10,000 words in English or Chinese.

4. The *Journal of Tibetology* uses a double-blind review process. Each manuscript is sent to two or three referees for double-blind peer review. Based on their recommendations, the editor then decides whether the manuscript will be accepted as is, whether it needs to be revised, or whether it will be rejected.

5. The views and opinions expressed in the articles and reviews are those of the author alone and do not reflect the views or opinions of the editor(s) or the editorial board. The author is responsible for his/her own views.

6. The journal is already part of the digital network of Chinese journals. If any author does not want to have his or her article published online, please note this upon submitting the manuscript. Otherwise, the editor will take it as tacitly granting permission to do so.

7. Manuscripts should be submitted to the editor. Whether they are accepted or not, authors will receive notice from the editor within three months.

8. The journal will pay remuneration to the author and send five copies of the issue of the journal in which his or her article appears.

9. Scholars or editorial boards in China and abroad are warmly welcomed to establish a growing network of exchanging copies of journals with the editor of the *Journal of Tibetology*.

Correspondence should be addressed to:

Ms. Sun Zhaoliang

Center for Tibetan Studies of Sichuan University

Chengdu, Sichuan Province

P.R. China

610064

Email : [zangxuexuekan@163.com](mailto:zangxuexuekan@163.com)

Tel/Fax: +86-28-8541 2567

Website: <http://www.zangx.com>

