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ABSTRACTS

A Study on Three Topics of the Cultural History of Tubo

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This article aims to investigate three topics pertaining to the cultural history of Tubo, beginning with the timeframe of the emergence and utilization of the Tibetan script. To date, a comprehensive discussion of this issue remains obscure within academia. Secondly, the title of the Tibetan kings across all dynasties was Sacred Divine King ('Phrul gyi lha btsan po, Shengshen Zanpo 圣神赞普) in Dunhuang Chinese documents. Some scholars postulate that this title was translated into Tibetan from Chinese. However, it remains to be seen whether the Chinese "Shengshen Zanpo" derives from the Tibetan term for Sacred Divine King, or if neither terminology accurately reflects the original. Thirdly, the left side of the Sino-Tibetan Treaty Stele is inscribed with the full titles and names of the officials from the Tang dynasty and Tubo, meticulously carved in both Chinese and Tibetan. A comparative analysis of the similarities and differences between the Chinese and Tibetan inscriptions reveals that the Tibetan text provides greater detail than its Chinese counterpart. This observation raises the question of whether the Tibetan translation offers insight into the extent of Tubo's understanding of Tang culture. This article aims to explore the development of Tubo culture and the cultural exchanges with Tang through these three topics.

A Preliminary Study of a Thangka by Mdo pa Bkra shi rgyal po in the Collection of the Potala Palace

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Administrative Office of the Institute of the Potala Palace)

This article discusses a remarkable thangka painting that was recently donated to the Potala Palace. By analyzing the content of the painting alongside the inscription on the reverse side, it can be inferred that this work is a very rare painting painted by the esteemed Tibetan painter Mdo pa Bkra shi rgyal po, the teacher of both Sman bla don grub and Mkhyen btse chen mo, in order to commemorate a deceased individual in the fourteenth or fifteenth century. This paper provides a comprehensive analysis of the thangka's iconography and artistic style, asserting that this artwork exemplifies Mdo pa Bkra shi rgyal po's exceptional painting skills and distinctive personal characteristics. The discovery of this thangka significantly enhances the repository of early Tibetan art, illustrating Tibet's absorption of diverse cultural influences from the Central China, Nepal, and East India, and the subsequent emergence of an indigenous Tibetan artistic style. This thangka holds considerable importance for the study of Tibetan art history.

A Study of a Ming Dynasty Thangka of Tsong kha pa's Biography Housed in the Gan'en Temple, Yongdeng County of Gansu Province

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In the old collection of the Gan'en temple in Hongcheng town, Yongdeng county of Gansu Province, there is a thangka from the Ming dynasty depicting the biography of Rje btsun Tsong kha pa (1357-1419). This thangka presents the life events of Tsong kha pa in chronological order, arranged in continuous frames from bottom to top, with captions in Tibetan preserved below each panel. This thangka is currently the earliest known biographical thangka of Tsong kha pa in China, and it is of great value for understanding the formation and evolution of Tsong kha pa's biographical representation. This paper compares the original text of the biography of Tsong kha pa with the interpretation of the thangka inscriptions, confirming that this thangka was created based on the two biographies written by Mkhas grub rje (1385-1438) for Guru Tsong kha pa, namely, *Rje btsun bla ma Tsong kha pa chen po'i ngo mtshar rmad du byung ba'i rnam par thar pa dad pa'i 'jug ngogs* and *Rje rin po che'i gsang ba'i rnam thar rgya mtsho lta bu las cha shas nyung ngu zhig yongs su brjod pa'i gnam rin po che'i snye ma*. Furthermore, by examining the narrative structure and identifying the patrons and teachers of the thangka, the paper proposes a tentative date for the thangka, and explores the influence of the fifth *Lu Tusi* 土司 Lu Lin 鲁麟, the founder of

the Gan'en temple, and his family on the Dge lugs school in Amdo area during the Ming dynasty. The study also sheds light on the close connections between the Gan'en temple and the three major Dge lugs monasteries in central Tibet during a specific historical period.

Notes on the Creation, Transmission, and Preservation of the Golden Ink Kanjur Made in the Thirty-fifth Year of the Qianlong Reign Housed in the Palace Museum

Li Ruoyu

(The Palace Museum)

The Palace Museum has a collection of ninety-six volumes of the Kanjur written in Tibetan in golden ink made in the thirty-fifth year of the Qianlong reign (1770). The remaining twelve volumes are housed in the National Palace Museum in Taipei, comprising a total of 108 volumes. The set was commissioned by Qianlong Emperor in celebration of his biological mother, the Empress Dowager Chongqing's eightieth birthday. Following the established style of the Kangxi period, this set of golden ink Tibetan Kanjur represents the highest level of craftsmanship achieved by the Qing imperial workshops. It serves as a significant benchmark for subsequent Buddhist scriptures production in the Imperial Household Department. This sumptuously decorated and bound Kanjur, written in golden ink on blue magnetic paper with a sheep brain paste base and adorned with turquoise, coral, and other precious jewels, demonstrates the pinnacle of Qing dynasty bookmaking. Originally housed in the Ci'yin House of the Ci'ning Palace, the set is now stored in both Beijing and Taipei after the southward evacuation of the Palace Museum's cultural relics due to the war of resistance against Japanese aggression.

Maternal Model and Emperor Normalization — A Study of the Buddhist Building in the Long'en Hall at the Dingdong Mausoleum in Putuoyu

Wang Yanjia

(The Palace Museum)

As the mausoleum of Empress Dowager Cixi 慈禧, who wielded substantial power for a long time during the late Qing Dynasty, the Dingdong Mausoleum 定东陵 in Putuoyu 普陀峪 exhibits numerous distinctive features compared with other mausoleums of empresses in the Qing Dynasty. Among the seven imperial mausoleums of empresses in the late Qing Dynasty, only the Taidong Mausoleum 泰东陵, where Empress

Dowager Chongqing 崇庆, the biological mother of Emperor Qianlong, was buried, and the Dingdong Mausoleum in Putuoyu of Empress Dowager Cixi, have a dedicated Buddhist worship space built within the warm pavilion of the Long'en Hall 隆恩殿. Since the Buddhist building in the Dingdong Mausoleum was a later addition to the complex after Empress Dowager Cixi's burial, there is a natural discontinuity in the archival records associated with the major projects undertaken during the Guangxu 光绪 reign. Consequently, the construction history has not been extensively discussed. Completed on October 15th, 1911, this structure marked the end of a long tradition of palace religious architecture in the nearly three centuries of the Qing Dynasty. Tragically, both the Buddhist building itself and most of the interior decorations and furnishings of the Long'en Hall were completely destroyed by the tomb robberies of the Eastern Mausoleum by Sun Dianying 孙殿英 in 1928, leaving only a brief existence of a little over a decade. Through an analysis of archival materials from the Imperial Household Departments, the Ministry of Rites, the Ministry of Works, and the Office of Imperial Lineage, along with relevant drawings and blueprints, this article conducts a detailed examination of the construction, development, and ultimate destruction of the Buddhist building in the Long'en Hall of the Dingdong Mausoleum in Putuoyu. Furthermore, the paper explores the potential connection between the construction of the Buddhist hall and the political landscape in the early years of the Xuantong 宣统 reign.

A Preliminary Investigation into the Songpan-Heyuan Route during the Early Qing Dynasty

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The "Road from Songpan 松潘 and Huangshengguan 黄胜关 to Tibet" documented in the Chinese local gazetteers of the Qing Dynasty is also called the "Songpan-Heyuan 河源 Route". Some studies have erroneously suggested that this road ran from Songpan through Hongyuan County 红原, Pema County (Pad ma, Banma 班玛), Darlak County (Dar lag, Dari 达日) to Matö County (Rma stod, Maduo 玛多) or passed through the east and west of Golok (Mgo log, Guoluo 果洛), then connected with the main road from Xi'ning to Lhasa. Research has shown that the route in question extended from Songpan, across the Dzörgé (Mdzod dge, Ruoergai 若尔盖) grassland to the Yellow River bend, then followed the northern side of the Amnyé Machen (A myes rma chen, Animaqing 阿尼玛卿) mountains to the north of Eling 鄂陵 lake in Matö County in the Heyuan area. This road was used to transport grain for Qing troops who entered Tibet from Qinghai to expel Dzungar in the late Kangxi period. However, it is not the only path connecting Songpan and Heyuan, historical records such as Wang Woshi's 王我师 *General Accounts about Tibet and Dartsedo* (Zanglu zongji 藏炉总记) and Filchner's *Quer durch Ost-Tibet* indicate the existence of an alternative route from Songpan to Heyuan via Golok.

From Farming Forts to Tibetan Villages: Settlement Changes and Social Transformation in the Reb gong Area of Qinghai Province during the Ming and Qing Dynasties

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The institutional arrangements and policy adjustments of the central government during the Ming and Qing Dynasties played a pivotal role in shaping the settlement patterns, ethnic composition and social structure transformation of the Reb gong area in Qinghai province. The local four Baoan villages (*baosan situn* 保安四屯) underwent a transition from farming forts (*weisuo* 卫所) to Rong bo Tibetan villages (*longwu fanzhai* 隆务番寨). The military households of the garrison also evolved into natives of the Tibetan villages. In the early Ming period, the Ming court set up the Biliwei garrison (*Bili wei* 必里卫) and appointed native officials to manage the Tibetan tribes, dispatched four military households of Hezhou garrison (*Hezhou wei* 河州卫) to station in Reb gong, and supported the monastic communities represented by Rong bo monastery (*Longwu si* 隆务寺), resulting in a pattern of coexistence of Tibetan tribes, garrisoned military households in farming forts, and monastic communities in this region. In the face of the changing political landscape in the late Ming and early Qing dynasties, these four military households who had lost the protection of the Ming court, strategically transformed themselves into "natives" and integrated into the twelve parts of Rong bo, serving as both subjects of Rong bo monastery and residents under the jurisdiction of the government. From the Ming and Qing dynasties onwards, the descendants of these garrison households developed a cultural synthesis in their daily interactions with Tibetan residents, characterized by the sharing of cultural symbols, beliefs and social customs, exemplified the cultural integration and harmonious coexistence of the Han and Tibetan ethnic groups. It also demonstrated the dynamic nature of ethnic relations and the process of the formation of a "multiethnic unity" society in Reb gong area of Qinghai province during the Ming and Qing dynasties.

An Investigation of Situ Pañchen's Visit to the Kathmandu Valley and Cultural Exchanges

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Situ Pañchen Chos kyi 'byung gnas (1699/1700-1774) traveled to the Kathmandu valley from 1723 to 1724, with the Twelfth Karma pa Byang chub rdo rje (1703-1732), the Eighth Zhwa dmar pa Dpal chen chos kyi don grub (1695-1732), and the Seventh Rgyal tshab Dkon mchog 'od zer (1699-1765), and then made a second visit in 1748, with the Tenth Zhwa dmar pa Chos grub rgya mtsho (1741-

1791) and Rig 'dzin Tshe dbang nor bu (1698-1775). On both occasions, Situ Pañchen and his entourage were warmly welcomed by the kings of Kathmandu, Patan and Bhaktapur. During his stay in Nepal, Situ Pañchen not only taught Buddhist teachings, performed religious rituals, and participated in the restoration of Boudhanath stupa, but also engaged in discussions with Nepalese scholars on various Buddhist knowledges and collected original Sanskrit texts. Situ Pañchen's two visits to Nepal significantly enhanced his reputation and status and contributed to the revival of the Karma Bka' brgyud school and the expansion of Tibetan Buddhism's influence in the Kathmandu valley.

A Study of Officials Management Archives and Systems of the Dga' ldan Pho Brang Local Government in Tibet (1794-1957)

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A large number of archives on officials management were formed in the middle and late periods of the Dga' ldan pho brang local government in the Qing dynasty. From the time of the Eighth Dalai lama 'Jam dpal rgya mtsho (1758-1804) onwards, the central administrative systems of the local government, such as the Bka' shag, Yig tshang and Rtsis khang institutions had further strengthened their administrative functions, and paid more attention to the compilation and management of officials archives. According to the officials management archives formed between 1794, when the first Kun bde gling regent, the Eighth Rta tshag Rje drung Ye shes blo bzang bstan pa'i mgon po (1760-1810) took over the government, and 1957, the officials management archives of the local government mainly included *Books for Official Ranks in Dga' ldan pho brang Government* (*Gzhung dga' ldan pho brang pa'i las tshan phyi nang tog gnas kyi go rim deb ther rin chen phreng ba*), the *Official Name Lists* (*Shod drung gi mtshan tho*, *Rtse drung gi mtshan tho*, or *Rtse shod drung rigs kyi mtshan tho*) and the *Official Resumes* (*Rlud li* or *Rlus li*, or *Lo rgyus*), which mainly recorded the ranks, names, resumes, rosters of monastic, secular and military officials, as well as the attached rules and regulations of officials management, jurisdiction, distance, and chronological comparisons. The contents of these archives primarily covered topics such as officials ranks, the appointment and dismissal of officials, establishment of official positions, staffing allocation, promotion, and transfer, selection and filling of official vacancies, appointment time, adjustments and changes, requests for leave and resignation, conferment of titles, awards of topknots, improvements in the official system, as well as official resumes, rewards, punishments, pensions, and family names, etc. These archives are one of the important official documents of the Dga' ldan pho brang local government in Tibet. They offered rich sources of first-hand historical data for understanding and studying the officials management system, bureaucratic system and political culture of the Dga' ldan pho brang local government starting in the late eighteenth century. By examining these archives, we can see more clearly the original formation agencies, document processing methods, reasons for the formation of the archives, and the distribution of the entire collection of archives of the Dga' ldan pho brang local government, thereby enabling a comprehensive analysis and research of the personnel management system of the local

government and the effective governance of the Qing central government in Tibet.

A Study of the Thirteenth Dalai Lama's Return to Tibet from Kulun

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The Thirteenth Dalai lama fled on the night of June 15 in the thirtieth year of the Guangxu reign (1868), due to the British army's invasion of Lhasa. He passed through Qinghai, Gansu, and Khalkha Mongolia, and arrived in Kulun around October 20 of the same year. The Qing court took various measures in response to the Thirteenth Dalai lama's escape, including preventing him from seeking refuge in Russia, temporarily revoking his title, and sending people to welcome and escort him back. Through the efforts of Yanzhi 延祉, Bodisu 博迪苏 and others, they successfully prevented interference from Russia, Britain and other powers, and eventually persuaded the Thirteenth Dalai lama to return to Xining first before going to Beijing for an audience with the Emperor and then returning to Lhasa. The process of persuading the Thirteenth Dalai lama to return not only reflected the importance attached to the stability of the Thirteenth Dalai lama and Tibet by the Qing court, but also demonstrated the Qing government's efforts and determination to safeguard national sovereignty and territorial integrity.

Selected Translations from the *Niṣpannayogāvalī*:

The Vajrasattvamaṇḍala, Jñānaḍākinīmaṇḍala, Hevajramaṇḍala, and
Nairātmyāmaṇḍala

Zhang Yajing

(The Palace Museum)

The *Niṣpannayogāvalī* is a book on Buddhist iconography written by the great Indian tantric monk Abhayākara Gupta (1004-1125). It is of great significance for the study of tantric iconography and maṇḍalas. This article provides Chinese translations of Chapter 3 to 6, which include the Vajrasattvamaṇḍala (Chapter 3), the Jñānaḍākinīmaṇḍala (Chapter 4), four kinds of Hevajramaṇḍala (Chapter 5), and the Nairātmyāmaṇḍala (Chapter 6). These maṇḍalas are all based on the *Saṃputatantra*. Due to the shared retinue deities with the Nairātmyāmaṇḍala, the Kurukullāmaṇḍala is also included after the Nairātmyāmaṇḍala for the sake of convenience.

The Historical Significance of Licchavi Inscriptions in a Cross-cultural Context: Past, Present, and Future Directions of Research

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Chinese Translation by Luo Hong

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In the wake of the political stabilization of the Trans-Himalayan region through the foundation of the Tubo Dynasty and the Tang Dynasty in the seventh century CE, political, economic and cultural relations between the Licchavi kingdom of the Kathmandu Valley and the economic and religious hubs in Central and East Asia considerably increased. This article addresses the role of the Nepalese corpus of Licchavi-period Sanskrit inscriptions for historical reconstructions of Trans-Himalayan relationships in this period of growth. It Provides a brief survey of the academic study of this corpus since its inception in the nineteenth century, a typology of the inscriptions, as well as a brief overview of current research activities carried out by the authors and their collaboration partners. Furthermore, the article reviews important material and textual sources in Chinese and Tibetan that bear on the history of Nepal's relationship to its northern neighbors. The authors argue for the need to collaboratively review and tally these important multi-lingual sources and material evidences outside the Kathmandu Valley with the Nepalese materials in order to develop a better understanding of the cultural and historical processes which accompanied the intensification of cultural relations along this corridor between South Asia and the Tibetan plateau and beyond during the early medieval period.