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
中国人文社会科学 AMI 入库集刊

藏学学刊

བོད་རིག་པའི་དུས་དེབ།

JOURNAL OF TIBETOLOGY

总第 33 辑

2025（2）

四川大学中国藏学研究所 编

中国藏学出版社

ABSTRACTS

A Study of Li Zhigu's Governing of Yaozhou
—— Two Shifts in Emperor Ruizong's Policy Toward Tubo

Yan Yinchun Xue Jing

(College of Literature, Xizang Minzu University)

Li Zhigu's strategic governance of Yaozhou represents a crucial link in Tang-Tubo relations and a pivotal moment for the two major shifts in Emperor Ruizong's policy toward Tubo. Although historical records contain accounts of these events, they are frequently vague and lacking in detail. Utilizing newly unearthed documents, this paper intends to make a further investigation into the historical facts surrounding Li Zhigu's governance of Yaozhou, clarifying ambiguities and supplementing incomplete historical records. Serving as a military supervisor, Li Zhigu managed Yaozhou, experiencing an initial victory before his ultimate defeat, which resulted in the annihilation of his army and his own death. His strategic governance of Yaozhou marked the first shift in Ruizong's policy toward Tubo, while the failure of this campaign triggered the second shift in that policy.

An Analysis of the Mongol-repelling Ritual Practices in Xizang during the Yuan and Ming Dynasties

Dorje Rinchen

(Doctoral Student, Ethnology and Sociology Department, Qinghai Minzu university)

The study of religion and sorcery can reshape ethnic cultural customs and further propel the historical process of inter-ethnic communication and integration. Since the thirteenth century, with the frequent contact between Xizang and the Mongols, there was a continuous cultural integration, yet conflicts between the two sides still occurred from time to time. In order to gain more political power, in addition to direct confrontations between Tibetan political-religious groups and Mongol armies, certain religious figures performed Mongol-repelling rituals to defend against or drive back the enemy. The practice of these rituals in Xizang can elucidate the evolution of the Tibetan political landscape and Mongo-Tibetan relations from the 13th to the early 17th century. Specifically, it reflects the tense situation of Mongo-Tibetan relations as well as the conflicts of interest among local Tibetan political-religious groups. Investigating this is of profound significance for comprehensively understanding the connotations of this culture and the construction process of inter-ethnic relations.

A New Exploration of the Relationship between Tsongkhapa and the Pakmodrupa Regime

La maojia

(Doctoral Student, Center for Tibetan studies of Sichuan University)

As a disciple of the Kagyü (Bka' brgyud) sect, Tsongkhapa (Tsong kha pa, 1357-1419) maintained master-disciple relationships with eminent monks from the Karma Kagyü, Drigung ('Bri gung) Kagyü, and Pakdru (Phag gru) Kagyü schools. In his early years, Tsongkhapa received ordination from the fourth Karmapa Rölpé Dorjé (Rol pa'i rdo rje, 1340-1383) of the Black Hat lineage. At the age of sixteen, he traveled to Xizang, where he successively studied at Drigung Til ('Bri gung mthil) and Densatil (Gdan sa mthil) monasteries, and formed a master-disciple bond with the third Desi (Sde srid, regent) of the Pakmodrupa, Chennga Drakpa Jangchup (Spyan snga grags pa byang chub, 1356-1386). The Pakmodrupa regime mandated that their Desi must be ordained monks. As a fellow disciple under the same lineage as Chennga Drakpa Jangchup, Tsongkhapa developed a close relationship with Drakpa Gyeltsen (Grags pa rgyal mtshan, 1374-1432), the fifth Pakmodrupa Desi. Utilizing the tradition of monks mediating social disputes, Tsongkhapa assisted Drakpa Gyeltsen in suppressing the "Yarlung Rebellion." Furthermore, he expounded upon the principles of governance, emphasizing that equal importance should be placed on both Buddhist doctrine and secular ethics. Tsongkhapa's experiences in seeking the Dharma and his

interactions with the Pakmodrupa regime reveal the historical process through which Tibetan monks transitioned from "religious practice" into "political affairs" during the fourteenth and fifteenth centuries.

A Study of the Sixth Dalai Lama Tsangyang Gyatso's Travels to the Guangren Temple in Xi'an in 1708

Hu Xiaobing and Ciren Deji

(Xizang Minzu University; Xizang Police Academy)

The Manchu palace memorial includes vermilion endorsements by the Kangxi Emperor, entitled "The Memorial of Boji, the Governor-General of Sichuan and Shaanxi, Requesting the Zasak Lama to Travel to Beijing for an Audience." This work reveals the historical fact that the Sixth Dalai Lama Tsangyang Gyatso traveled from the east in early 1708, passed through Shaanxi, and stayed at Guangren Temple in Xi'an—a Tibetan Buddhist monastery built by imperial decree of the Kangxi Emperor in 1703—to chant sutras and pray for the Emperor's longevity. This proves that the claim recorded in certain documents of the Qing dynasty that Tsangyang Gyatso passed away by Qinghai Lake in 1706 is untenable. In particular, the statement in the *Secret Biography of Tsangyang Gyatso* that he traveled through Mongolia, Xizang, Gansu, Qinghai, and Sichuan, as well as India and Nepal after 1706, still requires further corroboration. Nonetheless, his residence at Mount Wutai likely contains some historical truth. Both Tsangyang Gyatso's travels and the construction of Guangren Temple in Xi'an are concrete manifestations of the Qing court's Mongolian and Tibetan political-religious strategies, which aimed to "suit popular customs and bring convenience to the people."

The Relocation of the Seventh Dalai Lama to Kham Region and the Battle of Nyarong in 1730

Liu Xiyue

(School of Ethnology and Sociology at South-Central Minzu University)

Controlling the throat of the Sichuan-Xizang highway, Nyarong (Zhandui 瞻对) is a unique area between Sichuan and Xizang. The Qing court launched multiple military campaigns against it, and every local incident there reverberated across the entirety of the Sichuan-Xizang theater; consequently, the "Nyarong Question" has long attracted scholarly attention. However, the Yongzheng period, during which this issue first emerged, has received relatively little attention from academia. The Nyarong Campaign of the

eighth year of the Yongzheng reign (1730) took place against the dual backdrop of the Seventh Dalai Lama's relocation to the Kham region and the rising strategic importance of the Sichuan-Xizang route within the Qing dynasty's governance of Xizang. A series of robberies along the Sichuan-Xizang route from the latter half of the seventh year of the Yongzheng reign (1729) to the beginning of the eighth year not only threatened the safety of the Seventh Dalai Lama but also obstructed the Qing court's effective administration of Xizang via this corridor, prompting the Qing court to dispatch over ten thousand troops for a "suppression" campaign. This military action constitutes the second Nyarong battle launched by the Qing dynasty and should not be conflated with the first Nyarong battle that spanned from 1728 to 1729 (the sixth to seventh years of the Yongzheng reign). The Qing general, Ma Guang 马光 , hastily withdrew his forces without capturing all the primary culprits. Far from deterring the bandits, this premature withdrawal left behind the critical root cause for why the "Nyarong Question" could not be fundamentally resolved for a long time thereafter.

A Study on the Successive Incarnations of the Zasak Da Lama of the Dolonnor Monasteries during the Kangxi, Yongzheng, Qianlong, and Jiaqing Reigns

Sodbilig　Huhe·Borjigid

(Archives of Xizang; Inner Mongolia University)

Following the Dolonnor Alliance, the Qing court successively ordered the construction of Huizong 汇宗寺 and Shanyin 善因寺 monasteries in Dolonnor, and stationed a Zasak Da Lama to oversee the monastic community of the Dolonnor monasteries. Consequently, Dolonnor gradually developed into one of the Buddhist centers of Inner Mongolia, south of the Gobi Desert. By examining the personnel successions of successive Zasak Da Lamas of the Dolonnor monasteries during the Kangxi, Yongzheng, Qianlong, and Jiaqing periods, this paper demonstrates that most Zasak Da Lamas from Dolonnor were eminent monks hailing from Qinghai who had either studied or served in Xizang or Beijing. This characteristic reflects the balancing strategy adopted by the Qing court regarding its Buddhist policy towards Mongolia. Appointing Zasak Da Lamas to manage Buddhist affairs in Mongolia, in other words, allowed the Zasak Da Lamas to serve as a bridge linking the two regions and to maintain a balanced relationship between the regions of Xizang and Mongolia.

A Study of the Reincarnation of the Eighth Jebtsundamba in Xizang

Sun Qi

(Doctoral Student, Yunnan University)

The Eighth Jebtsundamba (1869–1924) was born in Lhasa in the first month of the eighth year of the Tongzhi reign. He was the son of Könchok Tsering (Dkon mchog tshe ring, d. 1877), a close attendant of the twelfth Dalai Lama (1856–1875). On the fourteenth day of the twelfth month of the tenth year of the Tongzhi reign (1872), he was recognized through the Golden Urn lottery ceremony performed by the twelfth Dalai Lama and others in front of the portrait of the Qianlong Emperor in the Potala Palace. He was then granted the religious name Ngawang Lobzang Chökyi Nyima Tendzin Wangchuk (Ngag dbang blo bsang Chos kyi nyi ma Bstan 'dzin dbang phyuk), and on the sixth day of the first month of the thirteenth year of the Tongzhi reign (1874) he received vows and studied with the twelfth Dalai Lama and others. Subsequently, on the nineteenth day of the fourth month of that year, escorted by Enlin and others, he departed from Lhasa and safely arrived in Khuree on the third day of the eleventh month, thereby successfully completing the reincarnation process. In general, the reincarnation of the Eighth Jebtsundamba strictly adhered to the regulations of the Qing court and implemented the Qing court's strategy for governing Mongolia and Xizang, playing an important role in the Qing administration of these regions. Additionally, as the Eighth Jebtsundamba was of Xizang origin, his reincarnation and the process of welcoming him to Mongolia also promoted contact, exchange, and integration between Mongolian and Xizang people to a certain extent.

Reading Sanskrit in the Tibetan Literature (1): From Tenth-century Transliterations to the First Tibetan Guide to Sanskrit Pronunciation Methods

Tashibum

(Doctoral Student of Renmin University of China)

With the deepening of scholarly research into Tibetan translations of Sanskrit grammatical works, an increasing number of scholars have begun to focus on a specific category of phonology and reading guides, namely "Tibeto-Sanskrit Pronunciation Methods." Despite some previous scattered studies, a systematic exploration of this type of literature remains lacking. Incorporating newly discovered materials from recent years, the author systematically organizes and examines this literature from two main angles: first, exploring the construction and forms of the Tibeto-Sanskrit transliteration system from the seventh century to the end of the tenth century; second, conducting an in-depth investigation into the first Tibetan phonetic text, *Rig pa bklag pa'i thabs*, along with its various commentaries. This paper provides a critical collation and translation of the text. Building upon an introduction to its genre and basic bibliographic data, this essay analyzes the historical context, biographical information, and citations of the text. Finally,

this paper summarizes the phonetic definitions within this literature and its textual group, attempting to reconstruct Sanskrit pronunciation practices from the tenth to eleventh centuries with the aid of other relevant materials.

An Examination of the Todo Script Document: *The Chronicle of Jakhachin Monastery*

M. Ulaan[1], Ayanna[2] and Töröbatu[3]

(1. Northwest Mizu University; 2. China Tibetology Research Center;

3. Xinjiang Zhaosu County No. 1 High School)

At the beginning of the twentieth century, amidst the turbulent global historical transformation, the Oirat Mongol Jakhachin monk Dharmabhadra calmly composed the history of his monastery in the Todo script. This work, entitled *The Golden Rosary* (abbreviated as *The Chronicle of the Jakhachin Monastery*), traces the history of the Geluk school of Tibetan Buddhism and the religious development of the Oirat Mongols. It provides a detailed record of the origins and establishment of the Jakhachin Monastery. This text holds significant historical value for the study of the dissemination of Tibetan Buddhism in the Oirat region during the early twentieth century, as well as the historical relations between the Oirat Mongols, Qinghai, and Xizang. Based on a Chinese translation of this text, this paper conducts a preliminary philological and bibliographical investigation into its historical context, authorship, main content, and academic value.

An Analysis of the *Posa* Tax in Southeast Xizang, China

Ma Rui

(Doctoral Student of the School of History and Culture, Minzu University of China)

Prior to the British occupation of Assam in 1826, the hill tribes in the southeastern Xizang of China, including the Sherdukpens of the Menba ethnic group and various branches of the Loba, had long levied a tax in kind known as *posa* in the Assam plains. As British activities intensified along the southern foothills of the Himalayas, this taxation practice became a "stumbling block" for British colonial rule in Assam. Consequently, the British continuously sought opportunities to reform and transform the *posa* system in order to clear the obstacles for their northward expansion.

Melvyn Goldstein and His Study of Relations between the United States and the Local Affairs of Xizang in China

Liu Huan and Xu Haixia

(Henan Normal University)

For a long time, the United States has deeply participated in the local affairs of Xizang in China, wantonly interfering in China's internal affairs. Domestic and international scholars have conducted numerous studies on this issue. Approaching the topic from the perspective of western scholarship, this paper uses the relevant research of Melvyn G. Goldstein as an entry point to fully recognize the advantages and shortcomings of his work. This examination of his scholarship is of particular significance for enriching the Tibetology discourse of domestic scholars, deepening our understanding of overseas Tibetology research, refuting its erroneous viewpoints appropriately, and absorbing its valuable insights.

A Review and Outlook of Research on the *Chuanfan yiyu* over the Past Fifty Years

Wang Zhen

(Sichuan Normal University)

The *Chuanfan yiyu* 川番译语 is an officially compiled Chinese-ethnic bilingual dictionary from the Qianlong reign of the Qing dynasty, serving as a vital historical document that records the Tibeto-Burman languages of the Tibetan and Qiangic branches in western Sichuan during the early Qing period. Looking back over the past fifty years, guided by the pioneering generation of scholars, fruitful achievements and significant progress have been made in the compilation of *Chuanfan yiyu* and relevant linguistic research. Specifically, the research materials have expanded from purely textual documents to a combination of philological texts and fieldwork data; the subjects of inquiry have shifted from the target minority languages recorded in *Chuanfan yiyu* to the basic dialects of Tibetan and Chinese characters used for phonetic transcription; and the research perspective has evolved from synchronic description to diachronic comparison. Looking to the future, continuous efforts are still required in the text collation and critical editing of the *Chuanfan yiyu*, textual interpretation and linguistic analysis, as well as specialized fieldwork.

A Preliminary Chronological Biography of Prof. Chen Qingying in Tibetology

Xu Wenjing

(Doctoral Student, Qinghai Minzu University)

Prof. Chen Qingying 陈庆英 was a renowned Tibetologist who successively held positions at the Institute of Tibetan Studies at Minzu University of China, the Institute of Tibetan Literature, the Institute of Tibetology at the Qinghai Academy of Social Sciences, and the China Tibetology Research Center. He produced significant scholarly works in fields such as Tibetan history, the history of Mongol-Tibetan relations, and the translation of Tibetan historical texts. Utilizing various published editions of his works, relevant historical records, and interviews conducted with his family, friends, colleagues, and students, this chronological biography examines and verifies his life in chronological order, with a particular focus on his significant contributions and achievements in Tibetan studies.

Interaction and Integration: A Review of the Second International Conference on the History and Culture Along the Plateau Silk Road

Center for Tibetan Studies of Sichuan University

Xizang University Research Institute of Chinese National Community

From September 5th to 6th, 2025, the Second International Conference on the History and Culture along the Plateau Silk Road was successfully held in Chengdu. The conference was jointly hosted by the Center for Tibetan Studies of Sichuan University and Xizang University Research Institute of Chinese National Community. More than 100 scholars from China and abroad attended the conference, and 98 scholars delivered academic presentations. The participants engaged in extensive academic discussions around several research directions, including "Archaeology and Cultural Heritage Protection of the Plateau Silk Road," "Silk Road Art," and "Silk Road Interchanges and Cultural Tourism Development." The conference showcased the latest progress and achievements in research fields related to the Plateau Silk Road in recent years. This conference is of significance for excavating the historical facts of multi-ethnic contact, exchange, and integration along the Plateau Silk Road, as well as for exploring the formation process of the community for the Chinese nation.