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ABSTRACTS

Analysis and Study of Faunal Remains from Tomb M1 at Manam, Tsada County of Ngari Prefecture, Xizang

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Culture and Tourism Administration of Tsada County

Manam tomb M1, located in Tsada County of Ngari Prefecture, Xizang is a single-chambered earth-cave tomb featuring a vertical pit-type tomb passage, containing multiple collective burials dating from 49 BC to 72 AD. A total of 1,348 pieces of faunal remains has been collected in the rescue excavation, of which 829 specimens can be identified to at least the genus level, including domesticated horses, sheep, and goats. It can be inferred that, around the turn of the common era, a pastoral economy centered on sheep, goats, and horses played a vital role in the subsistence strategies of the populations surrounding the Tsada Basin. Furthermore, the discovery of fish bones adhering to iron implements, along with two astragali significantly larger than those of other Caprinae, suggests that besides domestic livestock, fishing and hunting also constituted part of their subsistence strategy. Analysis of the animal bones unearthed from Manam M1 identified at least 2 horses, 13 sheep, 18 goats, and 2 large Caprinae, suggesting an occupant of high social standing. This is further corroborated by unearthed goods, such as high-footed bronze cups and deer-head shell ornaments. Comparisons between Manam M1 and contemporaneous cemeteries in the surrounding region reveal that, in addition to similarities in tomb structure and ceramic typology, the types and assemblages of excavated animal remains also maintain a high degree of consistency.

Brief Report on the Investigation of Tama Petroglyphs in Chayu County, Nyingchi City of Xizang

College of Art, Xizang University

Culture and Tourism Administration of Chayu County

Located on the left bank of the Sangqu River at the southern foothills of the eastern Himalayas, the Tama petroglyphs are situated in Tama Village, Lower Chayu Township, Chayu County, Nyingchi City of Xizang, at an elevation of 1,480 meters. Two sites (Site A and Site B) have been identified in Tama Village, comprising three rock faces and nearly 50 images. All images were executed in a flat-wash style using red pigments; the subjects depicted primarily include human figures, animals, and symbols. The imagery shows a close connection with local Bön religious traditions. Based on the stylistic characteristics and historical context, it is inferred that the Tama rock art dates to approximately 1,300 to 900 years before present. It represents the "mountain-forest petroglyph type" characteristic of low-altitude regions on the Qinghai-Xizang Plateau.

Preliminary Investigation on the Cliff Medicinal Inscriptions in Pengjiang Valley, Xizang

Shawo Khacham

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A cliff inscription written in cinnabar was discovered on a rock face near the hot springs in Pengjiang valley, Lhundrup (Lhun grub) County of Xizang. Following field investigation, transcription, collation, and translation, it is determined that the inscription pertains to medicinal springs. It includes accounts of patients treating physical ailments by drinking low-temperature medicinal spring water. Similar terminology and content regarding medicinal springs have also been identified in Old Tibetan medical manuscripts from Dunhuang. Dated to the late 8th or early 9th century AD, this inscription represents the only known evidence relating to medicinal springs from the Tubo period in central Xizang. It holds significant academic value for researching the origins of Sowa Rigpa (Tibetan) medicinal bathing, the history of Tubo medicine, and the evolution of the Old Tibetan language.

A Study on the Routes Connecting Xizang and the Central Plains during the Tang, Song, Yuan, Ming, and Qing Dynasties

Basang Wangdui

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The study of historical routes connecting Xizang and the Central Plains remains a perennial topic in academic circles. Although scholars in China have yielded fruitful results in recent decades, further verification and comparative analysis of specific routes in and out of Xizang during different periods remain essential. By drawing on a wide range of historical sources—particularly Tibetan historical sources—in conjunction with Chinese documents and archaeological remains, this paper aims to reconstruct the travel routes from the Tang to the Qing dynasties, identifying their specific trajectories and key locations. Methodologically, the study of the Tang-Tubo Ancient Road relies primarily on Chinese records and archaeological findings. Research on routes during the Song, Yuan, and Ming dynasties focuses on Tibetan historical literature supplemented by Chinese documents, while the analysis of Qing Dynasty routes is based on Chinese records and field investigations. This paper further examines the routes linking Xizang and the Central Plains during the Tang, Song, Yuan, Ming, and Qing dynasties, proposing new insights to share with fellow scholars.

A Study of the Zhi Khro Mandala and Its Origins

Tamdrin Tseten

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The Mandala of the One Hundred Peaceful and Wrathful Deities (Zhi khro rigs brgya) is the designated mandala for the Bardo of Dharmata as described in the renowned Tibetan Buddhist text, *Liberation Through Hearing in the Bardo* (*Bar do thos grol*), or the *Bardo Tödröl*. It constitutes a vital component of Tibetan philosophy of death and Bardo theory. The mandala in the *Bardo Tödröl* originates from the Forty-two Peaceful Deities and Fifty-eight Wrathful Deities found in the *Guhyagarbha Tantra*, which in turn traces its roots to several Buddhist Tantric classics circulating in the Tubo period during the 8th and 9th centuries. Meanwhile, deities such as Samantabhadra, his consort, and the Six Munis are indigenous Tibetan innovations based on Buddhist theological logic, while groups like the Twenty-eight Ishvaris (Dbang phyug ma) represent deity clusters reconfigured by Tibetans. Consequently, the origin and formation of these deities demonstrate that during its transmission from the Indian Subcontinent to Tibetan culture, this mandala underwent continuous indigenization, adaptation, and innovation, making it an exemplary case of the Sinicization of Buddhism.

Analysis of the Pearls Roundel Motifs in Tabo and Alchi Monasteries

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The Main Temple of Tabo Monastery and the Sumtsek (Gsum brtsegs) of Alchi Monastery represent significant Buddhist architectural monuments from the 10th to 13th centuries in the Western Himalayan region. This paper revisits previous scholarship arguing that the Pearls Roundel Motifs on the ceilings of these two temples originated from distinct decorative traditions. The author argues that the formal expression of the Pearls Roundel Motifs at Alchi was influenced not only by Sasanian Persian styles but also by the Buddhist decorative traditions of the Gupta Empire. Meanwhile, building upon the inheritance of early Indian Buddhist decorative traditions, the Pearls Roundel Motifs at Tabo were further influenced by the Nāgara temple architecture that flourished in northern India between the 7th and 9th centuries. This evolution reflects a broader transformation in temple decoration across the South Asian subcontinent from the 7th to 13th centuries—a shift from concrete, naturalistic decorative modes toward abstract, geometric, and modular patterns.

Research on the Pilgrimages of "Bagan Guru" to the Han-Tibetan Holy Sites in the Fifteenth Century

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Following the trajectory of the 15th-century monk Chökyi Nyinjé (Chos kyi nyin byed) as recorded in Tibetan literature, this paper explores his extensive pilgrimage which commenced at the age of 23 from Simhalauipa (Sri Lanka). His journey led him through Bagan in present-day Myanmar to central China. He subsequently traveled to Mount Wutai, Ü-Tsang, and Mustang, before returning via Kyirong and the Kathmandu Valley to Bodh Gaya. Due to discrepancies in various texts regarding the lama's origin, three distinct accounts have emerged identifying his origin as India, Pagan, and Sri Lanka. Based on a systematic review of Chökyi Nyinjé's itinerary in Han and Tibetan areas as preserved in Tibetan sources, this study focuses on investigating the master's hometown, his transit point in Hariphunchai (in modern-day Thailand) before entering China, and his identity as the "Bagan Guru." Drawing upon literary and material evidence from South and Southeast Asia, the paper further evaluates the possibility of his eastward journey into China via the Southwest Silk Road after arriving in Bagan. Starting from Simhalauipa and culminating in pilgrimages to Han-Tibetan sacred sites via Bagan, Chökyi Nyinjé's journey stands as significant historical evidence for cultural and religious exchanges between China, South Asia, and Southeast Asia during the 15th century.

The Newly Discovered Tibetan Xylograph of *The Sutra of the Seven Stars of the Northern Dipper* in Ngari —— With a Discussion on Its Multilingual Translation, Circulation, and Ethnic Exchanges Since the Yuan Dynasty

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Recent archaeological investigations have revealed fragments of two Qing Dynasty Tibetan xylographs of the *Sutra of the Seven Stars of the Northern Dipper* (*Beidou qixing jing*) at the Yibris and Phuris Monasteries in Tsada County, Ngari of Xizang. A comparative analysis with the Yongle and Beijing editions of the Kanjur demonstrates that these extant fragments in Ngari derive from the same translation. Although printed during the Qing Dynasty as a distinct edition from the Yongle and Beijing versions, they belong to the same lineage, which was first translated from Mongolian into Tibetan at Tsel Gungtang Monastery in Lhasa in 1337 before circulating throughout Xizang.

This sutra is a Han Chinese Buddhist scripture that synthesizes Buddhist and Daoist elements. Since its translation from Chinese into Mongolian, Uighur, and Tibetan during the Yuan Dynasty, it has been disseminated across various regions, providing substantial evidence of the faith and identity shared by the Han, Mongolian, Uighur, and Tibetan peoples since the Yuan period. The trajectory of this single scripture serves as a vivid example of the historical interactions, exchanges, and integration among various ethnic groups in China since the Yuan Dynasty. It embodyies the fusion of two religions, existing in three different languages, being embraced by at least four ethnic groups, and undergoing five translation processes that persist to this day.

Tibetan Snuff and Snuff Bottles from the Perspective of Historical Interactions, Exchanges, and Integration

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Beginning in the late seventeenth century, a culture of snuff and snuff bottles gradually developed in central China and subsequently spread to Xizang via the Qing imperial court. Imperial rewards, gifts, trade, and local production served as the primary sources of snuff and snuff bottles in Xizang, profoundly reflecting the historical interactions, exchanges, and integration between Xizang and central China. Over the course of history, both Tibetan snuff and snuff bottles developed distinct local and ethnic characteristics, particularly in the blending methods of snuff and the specific forms of the bottles. To curb the proliferation of tobacco products, including snuff, in Tibetan society, the 13th Dalai Lama launched

a rigorous anti-smoking campaign in 1918. Although it significantly suppressed the prevalence of snuff and other tobacco consumption at the time, the campaign was only partially successful. Despite being minor objects, snuff and snuff bottles played a significant role as vehicles for interaction, exchanges, and integration between the Qing central government and the local region of Xizang.

混合性图像：青藏高原的佛教肖像与摄影技术

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20 世纪初期，摄影技术开始在青藏高原流通，社会与政治的深刻变革为图像生产开启新的可能，同时也引发不确定性。本文以铅笔肖像、照片、壁画、机械复制图像、写实唐卡与彩绘相片等视觉材料及相关文字记录为例，探讨摄影技术引入过程中的挑战与争议，并分析这些图像如何通过融合摄影的写实特质与佛教绘画的图画传统这一混合性方式生成。在现代性与宗教性相互交织的语境中，这些作品呈现出绘画与摄影、宗教肖像与机械复制之间动态的相互借鉴关系。通过对 20 世纪视觉材料的细致分析，本文指出，在可被理解为“世界图像时代”的历史条件下，摄影与媒体技术不断扩展的流通催生了愈加复杂的图像生产方式。置于更大的全球框架中，这种混合性体现了本土视觉实践与外来视觉制式相遇所构成的一种既具历史性亦具普遍性的过程。这些混合性图像反映了青藏高原对新视觉技术的回应，也凸显出围绕图像可复制性、经验主义与权威性的关切，并进一步表明绘画与摄影作为两种媒介如何在相互模仿与互动中彼此赋能，从而体现图像作为媒介的力量。

Historical Background of the Order of Propitious Jade System in Xizang and Wu Zhongxin's Mission During the Republican Period

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National honors are authoritative awards conferred in the name of the state, carrying distinct political significance. They serve as a shared vehicle for political identity, spiritual affiliation, and historical

memory, playing a crucial role in strengthening social, cultural and political identities, and ultimately, national identity. This paper focuses on the successful implementation of the "Order of Propitious Jade" national honors system in Xizang during the Republic of China, and reconstructs its historical background by incorporating the "Grand Cordon Second Class Caiyu Medal" newly discovered in Xizang Museum. This study reconstructs the historical background, verifies the recipients, and analyzes the political metaphors embedded in the conferment ceremonies. It explores the significant political function of national honors in reinforcing the "inner-oriented inclination" of Xizang toward the central government, as well as fostering a sense of belonging and national identity among Xizang local government officials.

The Current Situation of Ethnic Communications, Exchanges and Integration along the Sichuan-Xizang Highway —— A Quantitative Study Based on Ethnic Psychological Distance and Inter-ethnic Embeddedness

Xie Weimin and Zhuoma Quncuo

(Xizang University)

The Sichuan-Xizang transportation network serves as a vital corridor for governance and stability in border regions, as well as a crucial arena for inter-ethnic communications, exchanges, and integration. Inspired by the study of roads and mobility, this paper applies theories of ethnic psychological distance and inter-ethnic embeddedness to conduct a "linear" investigation into the current status of ethnic integration along the G317 and G318 highways and the S306 provincial road, based on 987 survey questionnaires. The findings indicate that the Sichuan-Xizang Highway currently functions as a significant space for inter-ethnic engagement, characterized by short psychological distances, deep inter-ethnic embeddedness, and substantial integrative effects. However, variations exist across different domains, spaces, and social groups. Specifically, psychological distances regarding co-residency and intermarriage are slightly greater compared to those for working or recreating together. Furthermore, the overall level of inter-ethnic integration in Sichuan Province is higher than that in Xizang, with key nodal counties such as Kangding, Yajiang, Naidong, Bayi, and Zhanang, exhibiting higher levels of ethnic integration.

At the village (community) levels, individuals with higher education and more frequent participation in the job market are more likely to form inter-ethnic families, maintaining closer psychological distances and tighter social ties. Nevertheless, most cross-ethnic households along the route are currently formed through interactions between locals and migrants at the place of household registration. Building upon this status quo research, future studies should further explore the specific mechanisms through which Sichuan-Xizang transportation facilitates inter-ethnic communications, exchanges, and integration.

Differences in Career Orientation and Occupational Segregation Between Han and Tibetan Employee Groups —— A Case Study of Ojietang Community in Lhasa

Xu Jun and Liu Chaofan

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Based on field investigations in the Ojietang Community of Lhasa, this paper systematically examines how occupational segregation between Han and Tibetan workers within a market economy, and how it shapes inter-ethnic relations. The study finds that occupational segregation stems from the interplay of multiple structural factors: first, the disruptions of modernization have led to a historical lag in the accumulation of employment capital among Tibetan groups, creating systemic barriers in technology-intensive industries. Second, the ethnic segmentation of social capital prompts Han and Tibetan entrepreneurs to create self-reinforcing cycles of skill transmission and resource acquisition closed loops based on traditional networks, reinforcing sectoral path dependency. Third, the distinction between "refined" (*ya*) and "vulgar" (*su*) in traditional Tibetan vocational perceptions, combined with exogenous public opinion pressure, constitutes a mechanism of cultural discipline that shapes collective occupational preferences.

Breaking through existing theoretical paradigms, this research reveals the intrinsic logic of market-regulated employment resources in reshaping the employment landscape. Han entrepreneurs create multi-level employment structures through supply chain extensions, while Tibetan practitioners, guided by market regulation, transcend traditional occupational boundaries to form a new symbiotic relationship of "embedded development." This market-driven mechanism for technology diffusion not only expands Tibetan social capital networks and fosters employment concepts aligned with modernization needs but also facilitates inter-ethnic interactions and integration through dynamic employment restructuring. The study provides empirical evidence to revise the Western narrative of an occupation of employment space, pointing out the dual effects of occupational segregation. While it reinforces group boundaries in the short term, it fosters inter-embedded development through market regulation and occupational mobility in the long term.

The Translation of European Astronomical Works into Tibetan in the Early Eighteenth Century

Lobsang Yongdan

Chinese Translation by Fu Xiaoli and Tsering Palgon

(MIASU, University of Cambridge; China Tibetology Publishing House)

It has long been assumed that European scientific knowledge arrived in Xizang with the agents of the British Empire in the early twentieth century and furthermore that Tibetans did not engage with scientific knowledge until recent years. However, this is far from the case; beginning in the early eighteenth century, Tibetans translated many Jesuit astronomical works at the order of the Kangxi Emperor (1654–1722), and they also reformed one of the calendars in use in Amdo using the principles described by Danish astronomer Tycho Brahe (1546–1601). In this paper I look at how the relevant translations were done, by whom and under what historical circumstances. I shall also explore the process by which the Jesuit-inspired astronomical works and calendrical systems turned out to be catalysts for the adoption, reformation, and manufacture of the Qing imperial calendar in Amdo.