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ABSTRACTS

Investigation of a Handled Bronze Mirror in Samkhar Village, Kyepa Township, Nedong District, Lhokha Prefecture, Tibet

Institute for Conservation and Research of Cultural Relic of Tibet

Institute of Chinese National Community, Xizang University

Based on the investigation and analysis of a handled bronze mirror collected by a monk from Tashi Dokha (Bkra shis rdo kha) monastery in Samkhar (Bsam mkhar) village, Kyepa (Skyed pa) township, Nedong (Sne gdong) district, Lhokha prefecture, Tibet, this paper argues that the bronze mirror should be unearthed from the Samkhar tombs located on the northwest of Samkhar village. Its date is estimated to be between the first century of the Common Era and the Tubo period. Through a comprehensive analysis of the shape, manufacturing process, decorative patterns, animal images, and other characteristics of the bronze mirror, it can be determined that this bronze mirror belongs to the same technical and cultural tradition as the four published "Tibetan-style handled bronze mirrors", but its date may be slightly later. This bronze mirror reflects the cultural inheritance and regional characteristics of the middle reaches of the Yarlung Tsangpo river from the "Early Metal Age in Tibet" to the Tubo period.

Research on the Military Campaign of Feng Changqing Against Baltistan in the Twelfth Year of Tianbao, Tang Dynasty

Du Erxiong

(Doctoral Student, School of Humanities, Shanghai Normal University)

In the twelfth year of Tianbao (753 CE), Feng Changqing's 封常清 campaign against Baltistan (Da Bolü 大勃律) was a crucial part of the military strategy formulated by Emperor Xuanzong to govern the Pamirs (Congling 葱岭) and the surrounding areas, based on intelligence obtained from the Western Regions. Feng Changqing's marching route for the campaign against Baltistan did not traverse the "Siachen Glacier"; instead, he chose the path from Anxi to Shule, crossing the Pamirs and passing through Gilgit (Xiao Bolü 小勃律) to reach Baltistan. For the military supply of this campaign, in addition to the grain support from the agricultural colonies in Anxi and Shule, Shi'ni and Humi also provided military materials, while Kashmir (Keshimi) served as the main source of supplies for the section from Gilgit to Baltistan and the return journey. Furthermore, during this time Feng Changqing and Cheng Qianli 程千里 did not concurrently hold the post of Military Governor (Jiedushi) of Anxi.

A Study of Buddhist Banner Images in Early Cave Murals of Western Tibet

Lu Suwen

(Sichuan University Museum)

A Buddhist banner from the Yuan dynasty was discovered in Lodang monastery in Ngari of Tibet. Based on this discovery, it was found that banner images were also painted in the cave murals across western Tibet from the tenth to the thirteenth centuries, predominantly depicted at the four gates of mandalas. The style of these banners closely aligns with banners found in caves and tomb murals in Dunhuang, Xinjiang, Henan, Sichuan, and other regions that were created during the Tang and Song Dynasties. Additionally, they also share similarities in function, likely serving as Buddhist ritual implements. Various pieces of evidence indicate that the banners in western Tibet were influenced by Dunhuang and other regions of central China, representing an important manifestation of the cultural exchange, communication, and integration among multiple ethnic cultures.

A Textual Research on the Life of Khro phu Lo tsā ba Byams pa'i dpal (1172-1236)

Kalsang Jamyang and Sangya Drolma

(Mianyang Techers' College)

This study examines several biographical texts pertaining to Khro phu Lo tsā ba Byams pa'i dpal (1172–1236) and cross-references them with accounts from Tibetan texts such as *Deb ther sngon po*, *Lho rong chos 'byung*, and *Mkhas pa'i dga' ston*. Through this comparative approach, the study firmly establishes the birth and death years of Khro phu Lo tsā ba as falling between 1172 and 1236. The article provides a detailed examination of his life, with a specific focus on his remarkable accomplishments, including his invitation of Indian Paṇḍitas to Tibet, his prolific translation of Buddhist scriptures, and his significant contributions to the construction of the Maitreya statue. Additionally, it offers an insightful analysis of his later-life events and rectifies inaccuracies found in previous Tibetan historical records. Furthermore, the study delves into Khro phu Lo tsā ba's decision to renounce monastic life and the resulting birth of his son in his later years, which contributed to a scarcity of records about his late life in historical documents. Through a careful interpretation and examination of textual materials, this article posits that Khro phu Lo tsā ba, whose exceptional talents emerged at a young age and whose unwavering commitment to his pursuits endured throughout his life, played a pivotal role, either directly or indirectly, in the "rectification and restoration of orthodoxy" (*sdom rgyun*) of the Tibetan Buddhist Vinaya tradition and shaping the cultural framework of the ten fields of knowledge (*rig gnas bcu*), even if he did not fully realize his aspiration to revitalize the Khro phu Bka' brgyud tradition.

Annotated Translation of *The Letter to the Buddhas and Bodhisattvas of the Ten Directions* Composed by Sa skya Paṇḍita Kun dga' rgyal mtshan

Jia Xuefeng and Zhu Xuanjin

(School of Marxism, Ningxia University ; Law School, Ningxia University)

The collected works of Sa skya Paṇḍita Kun dga' rgyal mtshan (1182-1251), include a substantial number of epistolary writings, among which *The Letter to the Buddhas and Bodhisattvas of the Ten Directions* holds significant importance. In this text, Sa skya Paṇḍita supplements and elaborates on the Buddhist perspectives on the "Three Codes" that he proposed in *A Clear Differentiation of the Three Codes*, addressing criticisms and doubts from the Tibetan Buddhist community of his time. This study provides an annotated translation of *The Letter to the Buddhas and Bodhisattvas of the Ten Directions*, analyzes its textual features and historical context, and explores its relationship with *A Clear Differentiation of the Three Codes*.

A Study of Seng ge dpal ldan, the "Great Virtuous Dharma King" Conferred by the Ming Dynasty

Wang Xiaohong

(Doctoral student, Shaanxi Normal University)

Emperor Wuzong of the Ming Dynasty admired Tibetan Buddhist monks to the extent that his attitude bordered on indulgence. During the Zhengde reign (1506-1521), for example, the enfeoffment of Tibetan Buddhist monks shifted from a prudent and restrained approach to one of arbitrariness and even proliferation. Seng ge dpal ldan (1451-1515), the "Great Virtuous Dharma King" (Dashan fawang 大善法王), was from the Military and Civilian Commandery of the Minzhou Guard 岷州卫 in Shaanxi. He was a member of the Bao clan, a Tibetan tribe under the Minzhou Guard, and had blood ties with the maternal clan of Dpal ldan bkra shis (1377-?), the "Great Wisdom Dharma King" (Dazhi fawang 大智法王). Seng ge dpal ldan's rapid promotion to the "Great Virtuous Dharma King" in the first year of the Zhengde reign (1506) was a direct result of the joint efforts of the Ming imperial family and the Minzhou Buddhist sangha. By reorganizing and issuing *The Epitaph of the Late Great Virtuous Dharma King of the Imperial-Built Dahuguo bao'an Monastery* and carefully examining Seng ge dpal ldan's lineage, enfeoffment resume, and social connections, this study corrects errors in historical records such as *Records of Emperor Wuzong of the Ming Dynasty* and provides accurate and reliable epigraphic materials for academic circles to promote further research. Furthermore, it also provides insights into the spread of Tibetan Buddhism in the mid-Ming Dynasty.

A Preliminary Study of Three Chronicles of Kumbum Monastery

Tsering Tso

(Doctoral student, Minzu University of China)

Monastery chronicles are comprehensive historical works that compile content on the deeds of prominent monks, Buddhist scriptures, Buddhist statues, architectural relics, monastic education, and the art of monasteries. They serve as crucial documents for studying monastic culture and historical development of monasteries. More specifically, three monastery chronicles, the *Mu tig 'phreng pa, Rna ba'i bcud len, Tshangs ba'i dbyngs snyan*, which were published from the end of the eighteenth century to the early twentieth century, are authoritative works on the history and culture of Kumbum monastery (Sku 'bum). However, no scholars have conducted systematic research on them to date. This paper interprets the postscripts of these three works for the first time, explores the authors' motivations for compiling the chronicles and their historical backgrounds, and thereby clarifies the interconnections between the three works, the tradition of chronicle compilation by the abbots of Kumbum monastery, and the compilation process in general.

Shawl-wool Trade and Political Evolution in the Western Himalayas Between the 16th and 19th Centuries

Liu Yuze

(School of History and Culture of Shanxi University)

Kashmir is renowned for its famous shawls, traditionally made from shawl-wool. Historically, it relied on shawl-wool from western Tibet as the main raw material, which fostered an important trade that significantly impacted the political evolution of the Western Himalayas. In particular, two major wars took place in the region over the 17th–19th centuries, both of which were intimately connected with the shawl-wool trade. The Kashmiri shawl industry emerged in the 15th century, and by the 16th century, it was well-documented that Tibetan shawl-wool was being traded to Kashmir, leading to a flourishing trade. In the 17th century, Ladakh expanded eastward, and in 1679, Ü-Tsang launched a military campaign against Ladakh. This prompted the Mughal Empire's Kashmiri forces to intervene in the conflict. In 1684, Ü-Tsang and Ladakh reached an agreement establishing a monopoly over the shawl-wool trade between Ngari, Ladakh, and Kashmir. Under this agreement, Ladakh's shawl-wool was directly sold to Kashmir, while Ngari's shawl-wool was also resold in Kashmir through Ladakh. This monopoly trade system lasted for over a century, and in the early 19th century, Britain broke the monopoly on shawl-wool trade, importing wool from Tibet to British India. The Dogra rulers, who had taken control of Ladakh, primarily waged the Dogra–Tibetan War to secure this trade route. In 1842, the peace treaty that ended the war stipulated that Ngari's shawl-wool would continue to be sold in Ladakh. Even after the Dogra–Tibetan War, therefore, the shawl-wool trade continued to influence the political dynamics of the western Himalayas.

British Intervention, Changes in Its Tibet-Invasion Policy, and the Reform of Tibet in the Late Qing Dynasty

Zhu Mingjie

(Doctoral Student, Shaanxi Normal University)

Since modern times, both Britain and Russia have coveted China's Tibet, and Britain invaded Tibet twice, in 1888 and 1903 respectively, leading to an increasingly prominent crisis in the southwest border areas. Against this background, the Qing government ordered Zhang Yintang 张荫棠 and Lian Yu 联豫 to carry out a series of reforms in Tibet, with Zhao Erfeng 赵尔丰 cooperating with them in Kham. These reforms covered various fields of Tibetan society, including politics, economy, diplomacy, and national defense, all aimed at consolidating China's borders and safeguarding its sovereignty. These objectives inevitably aroused an intervention from Britain, and the British Earl of Minto firmly advocated the use of military force to invade Tibet and stop the reform. However, the British government, which was beset by

internal and external difficulties, was bound to contract its policy of invading Tibet. Especially after Lord Hardinge of Penshurst and the Marquess of Crewe took over as Viceroy of India and Minister of Indian Affairs respectively, they were more and more inclined to recognize China's sovereignty over Tibet and the fact of Tibet's reform. Nevertheless, driven by the inherent nature of imperialism, they subconsciously threw themselves into new contests.

A Preliminary Study on the Geography Textbook at Batang Huaxi School

Wei Yi and Tandzi

(Institute of Natural Science History, Chinese Academy of Sciences; Qinghai Minzu University)

The book *Geography: Containing a Few Simple Facts about Nature and the World, for Tibetans, with Maps and Illustrations* (*'Dzam gling rgyas bshad*) was compiled and translated by American Disciples of Christ during their missionary work in Batang ('Ba' thang) and was used at Batang Huaxi School. As the first modern geography textbook written in Tibetan, it is also an important scientific document. This article conducts a preliminary study of the book from the perspectives of philology, communication studies, and the history of science. The book reflects the new developments in geography at the beginning of the 20th century, timely reports international news such as World War I and the October Revolution in Russia to the Tibetan readers, and enriches the expression of Tibetan geographical vocabulary. By comparing this book with two Tibetan geographical works compiled in the 18th and 19th centuries, this paper argues that the book introduced "scientific" geographical knowledge and concepts into Tibetan writings for the first time, representing the third type of development in Tibetan geographical literature since the 18th century.

Urban Management of Kangding (1939-1944) during the Period of the Republic of China

Wang Ziyang

(Yunnan Minzu University)

After the establishment of Xikang Province 西康省 in 1939, Kangding 康定 , as the provincial capital, ushered in rapid development. To maintain social order in the city and ensure its prosperity and stability, Kangding urgently needed an institution capable of undertaking urban management tasks. Therefore, similar to most provincial capitals, the Police Bureau of Xikang Provincial Capital became the administrative agency responsible for the specific implementation of urban management in Kangding. At the same time, the Garrison Command of Xikang Provincial Capital also received great attention from

the senior officials of Xikang Province and gradually became another core force in charge of Kangding's urban management. Behind the "dual-core" cooperation between the Police Bureau and the Garrison Command lies not only the positive attitude of the Xikang Provincial Government in responding to the call of the times and attaching importance to the modernization of the city, but also the adaptation made by senior officials of the Xikang Provincial Government such as Liu Wenhui 刘文辉 to maintain their rule amid changing political situations.

The Common Prosperity of Chinese Modernization ——An Analysis from the Perspective of Tibet

Yin Haiyan

(Shaanxi Normal University, Academy of Social Sciences of Tibet)

Modernization featuring common prosperity for all people is an important part of the Chinese path to modernization and an inevitable requirement for the modern development of Tibet. Driven by external stimuli, Tibet in the first half of the 20th century showed a unique dual characteristic of productivity, which was both "backward" and "modern". It is precisely under the repeated interplay of these two different forces — backwardness and advancement, external impetus and internal dynamics — that Tibetan society has gradually formed the historical inevitability of moving towards the socialist revolution. After the peaceful liberation, Tibet experienced a series of changes in politics, economy, culture, and institutions, which revealed the historical logic of the path toward modernization with common prosperity. In the new era, to realize the modernization of common prosperity for all people, we must more firmly uphold the leadership of the Communist Party of China, adhere to a people-centered approach, uphold the new development philosophy, and unswervingly follow the path of common prosperity that respects differences and narrows gaps in the Chinese path to modernization.

Tibet's Other Epic: A Tentative Investigation of Common Features in the Gesar Cycle and the Bonpo *Gzi brjid*

Charles Ramble, Chinese translation by Chakdor Gyal

(École Pratique des Hautes Études; Institute of Ethnic Literature, CASS)

The article compares the *Epic of Gesar* with the 12-volume biographical text *Gzi brjid*, which documents the life of Shenrap Miwo (Gshen rab mi bo), from four dimensions: structure, theme, characters, and

authorship. It aims to outline the formation process of the *Gesar* epic through the investigation and comparison of their common features, which is a key topic in "Gesarology". Given the epic's vast narrative space, lofty thematic concerns, and rich narrative techniques, it demands analysis and exploration from multiple dimensions and levels. This article can be regarded as a new response to and reflection on this topic.