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ABSTRACTS

Brief Report on the Investigation of Buddhist Rock Carvings at Zeqiong Gully in Yushu of Qinghai

Qinghai Provincial Institute of Cultural Heritage and Archaeology

From November 2020 to April 2021, the Qinghai Provincial Institute of Cultural Heritage and Archaeology conducted a specialized archaeological investigation into the Buddhist rock carvings located in Zeqiong Gully (Bye'u kyung khog), Batang Township of Yushu City in Qinghai province. A total of nine distinct groups of Buddhist rock carvings were identified, designated as Carving Groups 1–9. The primary subject matter consists of engraved Buddhist stupa petroglyphs. These stupas exhibit simple structures and an archaic style. Their dates may extend as far back as the late Tubo period, while some carvings date to later periods.

An Investigation into the Interruption of the *Uṣṇīṣavijaya Dhāraṇī Sūtra* Illustration in Dunhuang during the Tubo Occupation Period

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The *Uṣṇīṣavijaya Dhāraṇī Sūtra* illustration was a popular esoteric motif in the Dunhuang Grottoes during the Tang and Song Dynasties. It first emerged in the High Tang period and persisted until the end of the Northern Song Dynasty. Notably, despite the uninterrupted continuity of its artistic templates, this motif abruptly disappeared from Dunhuang murals during the Tibetan occupation period. This phenomenon likely correlates with two key factors: the contemporary prevalence of the *Sarvadurgatipariśodhana Tantra* and the introduction of Mount Wutai iconography into Dunhuang Grottoes. Furthermore, the motif's resurgence in the Guiyijun period represents a conceptual continuity of the "repaying kindness" (*bao 'en*) ideology in Dunhuang following the Tubo period.

A Study of the Murals in Nachu Dzongpuk Cave, Purang County of Ngari Prefecture, Tibet

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The Nachu Dzongpuk Cave (Rna chu rdzong phug) in Purang County (Spu hrang) of Ngari Prefecture (Mnga' ris), Tibet, preserves nine relatively intact mural sets. Preliminary investigation indicates that the murals were painted in the middle of the fifteenth century. Their iconographic program primarily depicts deities of the Anuttarayoga Tantra tradition, executed according to the distinct ritual traditions of the Sakya and Geluk schools. This coexistence visually attests to the historical parallel development of both schools in Purang during this period. These murals constitute significant evidence for tracing the dissemination of Sakya and Geluk teachings — along with their associated iconography — across Purang of Ngari, and the Guge Kingdom from the early fifteenth century onward. Stylistically, the paintings exhibit pronounced Nepalese artistic characteristics, particularly resembling the Newari tradition. As such, this site provides vital material for studying the political and cultural exchanges among Purang, Guge, and the Mustang region (Lo Manthang) of northwestern Nepal.

Sino-Tibetan Cultural Exchange from the Perspective of Codicology: A Case Study of Dunhuang Manuscript P.2449

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Pelliot chinois 2449 contains eight prayer texts. Among them, three texts relate to the content of Buddhist fasting ceremonies and vows made by the Military Commissioner of Guazhou during the Tubo occupation period, holding rich historical and cultural information as well as significant codicological value. This article argues that these prayer texts are three different manuscripts prepared for the same fasting ceremony. The structural adjustments and variations in wording across the three manuscripts reflect the complex mindset of the compiler. Furthermore, this study identifies P.2449 as one of the many prayer texts compiled by Dunhuang monastic official, Hong Bian 洪辩 . This finding corroborates the records in the *Stele of Wu Sengtong* that describe Hong Bian as one who "disciplined people with Buddhist teachings and excelled in Buddhist affairs." The texts reveal the religious and social lives of Han and Tibetan monastic and lay communities in the Guazhou-Shazhou region, reflecting the cultural exchange between Han and Tibetan peoples through the medium of Buddhism under the rule of Tubo.

A Textual Study of the Relationship Between Season and Disease Based on Buddhist and Ayurvedic Texts: The "Elimination of Disease" Chapter of the *Sūtra of Golden Light*

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The relationship between seasons and diseases is summarized in the chapter on the "Elimination of Disease" (Vyādhipraśamana) of the *Sūtra of Golden Light* (*Suvarṇaprabhāsasūtra*). This chapter generally corresponds with the principles of Āyurveda, but there are some important differences. This paper explores the relationship between seasons and disease in ancient Indian medicine. Based on relevant Sanskrit texts and their Chinese and Tibetan translations, it mainly introduces the relationship between season and disease in the chapter on the "Elimination of Disease," and compares the differences between the "Elimination of Disease" and similar contents in Buddhist and Āyurvedic scriptures. This theory is based on a solar calendar, reflecting reflects the concordance of the climate and the three humors of the human body. Both Āyurveda and the *Wheel of Time* (*Kālacakra*) calendars include six seasons per year, though they differ slightly, while other Buddhist calendars variously include three, four, five,

or six seasons. Among them, the theory of four seasons is an anomaly, and it cannot be ruled out that it is influenced by the Chinese calendar. When discussing the relationship between season and disease, Buddhist scriptures fall into one of two categories: four or six seasons per year. The latter is similar to Āyurvedic treatises, such as the *Yogaśataka* and the *Vaidyajīvasūtra*, whereas the former can only be found in *Sūtra of Golden Light*. Chinese Buddhists interpreted the "Elimination of Disease" chapter of the *Sūtra of Golden Light* using Chinese cultural terminology, such as yin and yang, the five agents, and traditional Chinese medicine. In the eighth century, the *Medicine of the Moon King* (*Somarāja*), a text purportedly taught to Nāgārjuna on Mount Wutai, was translated into Tibetan, and the four-season system employed for description of season-disease relation is similar to that of the "Elimination of Disease" chapter. The textual study of the seasons-disease theory is not only helpful to understand the diverse connotations of ancient Indian medicine, but also to understand the history of the formation of Buddhist scriptures, the spread of Buddhism, and the dates of ancient Indian historical materials. This paper also serves as an example of the localization and Sinicization of Buddhism.

Early Governance Strategies of the Qing Dynasty in Kham and the Nascent Form of the "Stabilizing Kham as Prerequisite for Governing Tibet" Strategy（1644–1748）

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As the Qing dynasty deepened its governance in Tibet, the strategic importance of the Kham region became increasingly prominent. Through conflicts such as the "Battle of Xilu"（西炉之役）, "Expelling the Dzungar and Protecting Tibet"（驱准保藏）, the "Lobzang Danjin Rebellion"（罗卜藏丹津事件）, and the "War in Ü-Tsang"（卫藏战争）, the Qing progressively consolidated their control and management of the entire Kham region. The dynasty then systematically transformed Kham into an integral territory that served as both a forward base and a strategic foundation for the Qing's administration in Tibet. This played a pivotal role in the Qing's strategy of governance, laying the groundwork for strengthened imperial jurisdiction over Tibet. These developments ultimately formed the origins of the "Stabilizing Kham as a Prerequisite for Governing Tibet" strategy that persisted into the late Qing and Republican eras.

A Study of Peace Negotiations Between China and Nepal During the Two Gurkha Wars: Centered on Bstan 'dzin dpal 'byor

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In the late eighteenth century, the Gorkha Kingdom of Nepal launched two invasions of Tibet, and the central government of the Qing Dynasty dispatched troops to Tibet to expel the invaders. During the First Gurkha War (1788–1789), a peace negotiation was mediated by the Qing Amban (Resident Commissioner) in Tibet, Bazhong 巴忠 . This agreement involved paying a ransom to secure the Gurkhas' withdrawal from Chinese territory, a settlement that sowed the seeds for the outbreak of the Second Gurkha War (1791–1792). In the latter conflict, the Imperial Commissioner Fuk'angga 福康安 drove the Gurkha invaders out of Tibet and compelled their surrender. Throughout both Gurkha Wars, Tendzin Peljor (Bstan 'dzin dpal 'byor; 丹津班珠尔) acted as a representative of the Qing government and negotiated with Gurkha officials. Focusing on the life activities of Tendzin Peljor, this paper analyzes the Qing-Gurkha peace talks and evaluates the strengths and limitations of the Qing central government's Tibetan governance policy at that time.

Short Biographical Account of Luo Changqi: A Left Assistant Amban of Tibet in the Late Qing Dynasty

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Luo Changqi 罗长祺 , a metropolitan graduate scholar (*jinshi*), began his career as a bachelor student at the Hanlin Academy. When Zhao Erfen 赵尔丰 was supervising the military affairs in the western Sichuan area, Luo — a "scholar taking up arms" —served as the commander of five new army battalions. Due to his disagreement with Zhao Erfeng's frontier governance policies, however, Luo accepted an invitation to serve in Tibet from Lian Yu 联豫 , the Imperial Resident (Amban). Lian Yu held Luo in high regard and trusted him deeply. He appointed Luo as the general supervisor of the Military Preparations office, ranking him above Zhong Ying 钟颖 , who had led the Sichuan troops into Tibet. Lian Yu recommended Luo to the Qing court for the critical mission of traveling to India to persuade the Thirteenth Dalai Lama to return to Tibet. During the reforms of the Tibetan administrative system, Lian Yu further recommended Luo to the Qing court as the Left Assistant Amban of Tibet, a position second only to the Amban himself.

During the Battle of Pomi (Spo smad), Lian Yu replaced Zhong Ying with Luo Changqi as commander, and Luo successfully quelled the Pomi Rebellion. However, Luo's strict military discipline

during the campaign and subsequent command, combined with interpersonal conflicts, earned him the enmity of the Elder Brothers Society (Gelaohui) within the Sichuan Army stationed in Tibet. Amidst the upheaval of the Xinhai Revolution (1911), Luo was ultimately killed by Elder Brother members. The story of Luo Changqi, the late Qing Imperial Associate Resident in Tibet, reflects the profound complexity of history during this era of immense transformation.

National Narrative and Popular Culture: The Changing Image of the Tibetan Mastiff in the Western World (1783–1945)

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The construction of the image of the Tibetan Mastiff by Westerners in modern time has been dominated by two media: national narratives and popular culture. In the early years of the British penetration into the Himalayas, they labeled Tibetan Mastiff with negative labels such as "vicious haters of Westerners." As they established their colonial dominance, they had more opportunities to observe the Tibetan Mastiff and regarded it as a symbol of the colonial achievements of the empire. In turn, they constructed a positive image of Tibetan Mastiff as "noble and brave." After the reunification of the German Empire, out of the need to trace their own national origins and construct their own national narrative, scholars in German-speaking areas were most concerned about the genetic relationship between Tibetan Mastiff and Western Mastiffs. The image of Tibetan Mastiff as the "ancestor of European mastiffs" was widely accepted by Western society. After World War I, the Tibetan Mastiff entered popular culture as a loyal travel companion through the writings of world travelers. The construction of the images of the Tibetan Mastiff by Westerners is not only a unique perspective from which they view Tibetan culture, but it is also affected by subject demands, coloniality, objectification, and other discursive systems.

Cultural Integration in Tibetan Weddings: A Case Study of Dimaluo, Gongshan County, Yunnan

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With the influx of external cultural elements, the cultural characteristics of regional societies undergo transformation, and these changes are often concentrated in ritual practices. After Catholicism was

introduced to Dimaluo 迪麻洛 in Yunnan, it altered local mate-selection principles and wedding rituals. In this community, for example, the traditional Tibetan wedding was replaced by the Catholic sacrament of matrimony, leading to the perception that Catholicism had been completely assimilated into the local institutional culture. However, field research on weddings in Dimaluo village reveals that Tibetan Catholic adherents have developed a synthetic cultural form following the introduction of Catholicism. Their weddings now comprise:

1. A sacred ritual within the church (the Catholic sacrament of matrimony, attended exclusively by believers);
2. A secular Tibetan-style banquet held days or months later, open to people regardless of religious affiliation.

This banquet serves to present and sustain the function of nye ba (ཉེ་བ), a traditional Tibetan social organization. Essentially, this dual structure constitutes a new cultural configuration emerging from the synthesis of both traditions.

A Review of Indian Scholarship about the Bodo People on the Southern Foothills of the Himalayas

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The Bodo people, a Tibeto-Burman language group transliterated as “Boduo” in Chinese, are one of the larger populations inhabiting the southern foothills of the Himalayas. In recent years, issues concerning the nomenclature, population distribution, subgroup composition, linguistic characteristics, and origin history of the Bodo people have become actively researched academic topics within Indian academia. Most scholars contend that, based on linguistic affiliation, racial attributes, and migration history, the Bodo belong to the Tibeto-Burman ethnic group and represent an assimilated Indo-Mongoloid people. Their ancestral migration is believed to have originated from Tibet of China, or from the northwestern regions in the upper reaches of the Yangtze and Yellow River basins. However, scholarly consensus has yet to emerge regarding when the Bodo migrated from their ancestral homeland to the Trans-Himalayan region, or concerning the precise details of their origins. Prominent issues of temporal and spatial inconsistencies are evident in the relevant literature. Furthermore, the absence of references to ancient Chinese texts (neither Chinese-language nor Tibetan-language classics) and research findings from Chinese academia has hindered the progress of Indian scholarship in advancing the study of the Bodo people.

An Old Tibetan Document on the Uighurs: A New Translation and Interpretation

Federica Venturi[1], Chinese translation by Tursunjan Imin[2] and Chen Yongjun[3]

(1. Indiana University; 2. 3. Lanzhou University)

The Old Tibetan document P.t.1283 presents important historical data for the study of the history of ancient Turkic and Uighur peoples. Since the publication of this document, it has been the subject of extensive research. This article presents one of the scholarly achievements in the study of this document. The first half of the article provides a brief overview of the P.t.1283 document, addressing questions related to its title, language, and original source. It also includes a review of previous research conducted by earlier scholars. The second half of the paper offers a new translation and annotation of the second part of the P.t.1283 document, with a particular focus on sections that are difficult to decipher or where previous interpretations have been problematic.

A Tibetan Inscription by lHa Bla ma Ye shes 'od from Dkor (Spu) Rediscovered

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Based on the results of the investigations, the author provides a new transcription and translation of the Tibetan inscription carved on a stone stele located at the village of Dkor (Spu), Kinnaur. Although badly damaged, this inscription records the name of Ye shes 'od and the events of the commission of his sons to Dkor during a dragon year. The date of this inscription is the wood dragon year of 1004 CE, which then leads to the inference that Ye shes 'od was still alive in 1004.