

藏族向江南地区的流动：元明时期汉藏 民族交往的历史实践^①

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[摘要] 元明两代统一王朝的建立和发展使得青藏高原和内地的联系不断加强，藏族在内地的活动也达到了一个历史高峰，其中，藏族向江南的流动值得注意。元代江南地区的藏传佛教在朝廷的支持下得到发展。朝廷在内地设立了江南释教总摄所和杭州行宫政院等。这些宗教和行政管理机构

些代表性的藏传佛教僧人如达尼钦波桑波贝、加瓦巴等或被流放或被派驻到江南地区。明代在西藏实行多封众建政策，洪武、永乐时期召请藏地僧俗赴南京朝贡、游历，大宝、大乘、大慈三大法王先后晋京，侯显、班丹扎释等人任职于朝廷，赴江南地区的藏族人也成倍增加。从人群的规模、分属教派、主动性、活动内容及政治和社会背景等方面来看，元明两代藏族赴江南的情况呈现出诸多差异，亦各有特点。整体来看，这一时期藏族向江南的流动增进了藏族对于江南的认识和了解，为藏地财富的积累和自身社会变革、发展积蓄了力量，同时也丰富了江南地区的多元文化，增进了国家内部政治、宗教和文化的交流以及东西两地之间的互动和联系。这一点在铸牢中华民族共同体意

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时期,青藏高原与内地之间在政治、经济、宗教文化等方面往来因之也十分频繁,达到了一个历史的高峰。^①其中,藏教的传播为例,江南地区在当时可以说是仅次于大都(今北京)的第二重心。^②明代藏地更有大批僧俗赴江南朝贡与游观。目前学界对元明两代青藏高原与江南之间交流方面的研究,就元代或者明代的某个具体个案为例进行研究。^③不同时期是人群的流动。元明两代,藏族持续流入江南地区,这与环境等亦密切相关。本文拟以人的流动为中心,观察这一

南北乃至整个中国社会的重要意义。

来。’”^①1298年,达尼钦波桑波贝奉旨回到萨迦,继承萨迦法主宝座。

与达尼钦波桑波贝被流放江南的经历类似,据《雅隆尊者教法史》记载,萨迦派上师衮墨及衮

史集》的记载与之类似:“喇嘛贡曼和他的弟弟贡噶则后来站在本钦贡噶桑布的一边,与上师八思巴的意见不合,因而由薛禅皇帝下诏把他们流放,哥哥贡曼死在江南蛮子地方。”^③

元代另外一位在江南地区较为著名的人物即是江南诸路释教总统所总摄加瓦巴^④。《元史》记载,至元十四年(1277),忽必烈“诏以僧允吉祥、怜真加、加瓦并为江南总摄,掌释教,除僧租税,禁扰寺宇者”^⑤。上述三人中,无论是正史文献还是元明时期士人的笔记,对河西人杨琏真迦的记载最为详细,而对其他人的叙述则不多。据相关学者研究,目前可以确认担任江淮诸路释教都总统所长官的有6位,其中仅加瓦巴为藏族。其自至元十四年二月,至至元二十七年(1290)担任总摄,任职时间与杨琏真迦几乎同时,曾与后者共同负责《普宁藏》的刊造和劝缘工作。^⑥

藏族向江南地区的流动：元明时期汉藏民族

朱元璋的态度和举措，极大地促
区流动的高潮。按《明实录》记载，
来朝，进马及方物”。^①洪武七年（1
锁南兀即尔等遣使来朝，奏举土官赏

这一时期，更有乌思藏等地藏族
板的达”者，“东达沧海而礼补陀，
日禅岩穴”。^③另据《鸡鸣寺施食台记
结坛场于寺之东南隅，诸僧登坛运心

永乐时期，明成祖在继承洪武朝
政策。藏族人在江南地区的政教活动
皆亲赴南京晋谒永乐皇帝。

得银协巴，《明史》称哈立麻。元
年当拜哈立麻”^④。至正四年（1344

及江
妻保
教僧
族通
等。其
迎让

有道
四月

也。其
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之赴
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辑，西

书》，《

石组：《

第一，从向江南地区流动的藏族人数规模来看，明代较之元代人数更多。元代朝廷的统治重心在北方，当时藏族人的活动主要集中在北方的大都、五台山、上都等地。江南虽为当时藏传佛教传播的第二重心，但仅就元代一朝而言，实际并不如明代江南地区的情况。而即使是在江南，元代藏族人在该地的藏传佛教信徒中，也并不居于主导地位，相反，许多河西籍的西夏僧人和蒙古人在江南藏传佛教中扮演着重要角色，如杭州行宣政院历任院使出身皆为蒙古人或色目人。^①在江南诸路释教总统所总摄或总统中，总摄杨琏真迦和沙罗巴两人均为河西人。历任长官共计6人，也仅加瓦巴一人是藏族。在江南一些地方机构的人员构成中，河西籍僧人也占据着主导地位，松江府僧录管主巴为西夏人。

元代藏传佛教在江南经过近百年的发展，到了明代已有一定的社会基础。明朝早期定都南京，藏族入赴内地晋謁、朝贡，南京自然成为其主要的目的地。因此，这一时期以南京为中心的江南地区，涌入了大批前来归附和朝贡的藏族地方僧人。除僧人外，这个时期前来江南的藏族地方各个地方首领也多了，尤其以朵思麻和朵甘思的土司和首领最为突出。这一点从明朝前期洪武、永乐年间来朝的人数统计中可以明显感知。另外，朝廷对朝贡的藏族地方僧俗的赏赐丰厚，也进一步刺激了来江南的藏族的人数和规模。

第二，从赴江南地区藏族僧人的教派来看，元代以萨迦派为主，其他教派的僧人相对较少。而明代流入江南地区的僧人中，除萨迦派外，噶举、格鲁等派均占有一定比重。

这一现象的产生与元明两代对藏传佛教的政策密切相关。元朝统治者独尊萨迦，因此萨迦派一家独大，不仅是江南，赴内地其他地方的僧人也多是萨迦派。元代后期至明代，萨迦派逐渐势微，而与此同时，噶举各个支系势力崛起、格鲁等派力量也不断增强。可以说，明代以后藏传佛教各个教派的力量对比较之元代更为均衡，明朝因之也对各个教派采取了多封众建的策略，这表现在赴江南的藏族僧人中，就是各个教派的僧人数保持了一种相对的均势。

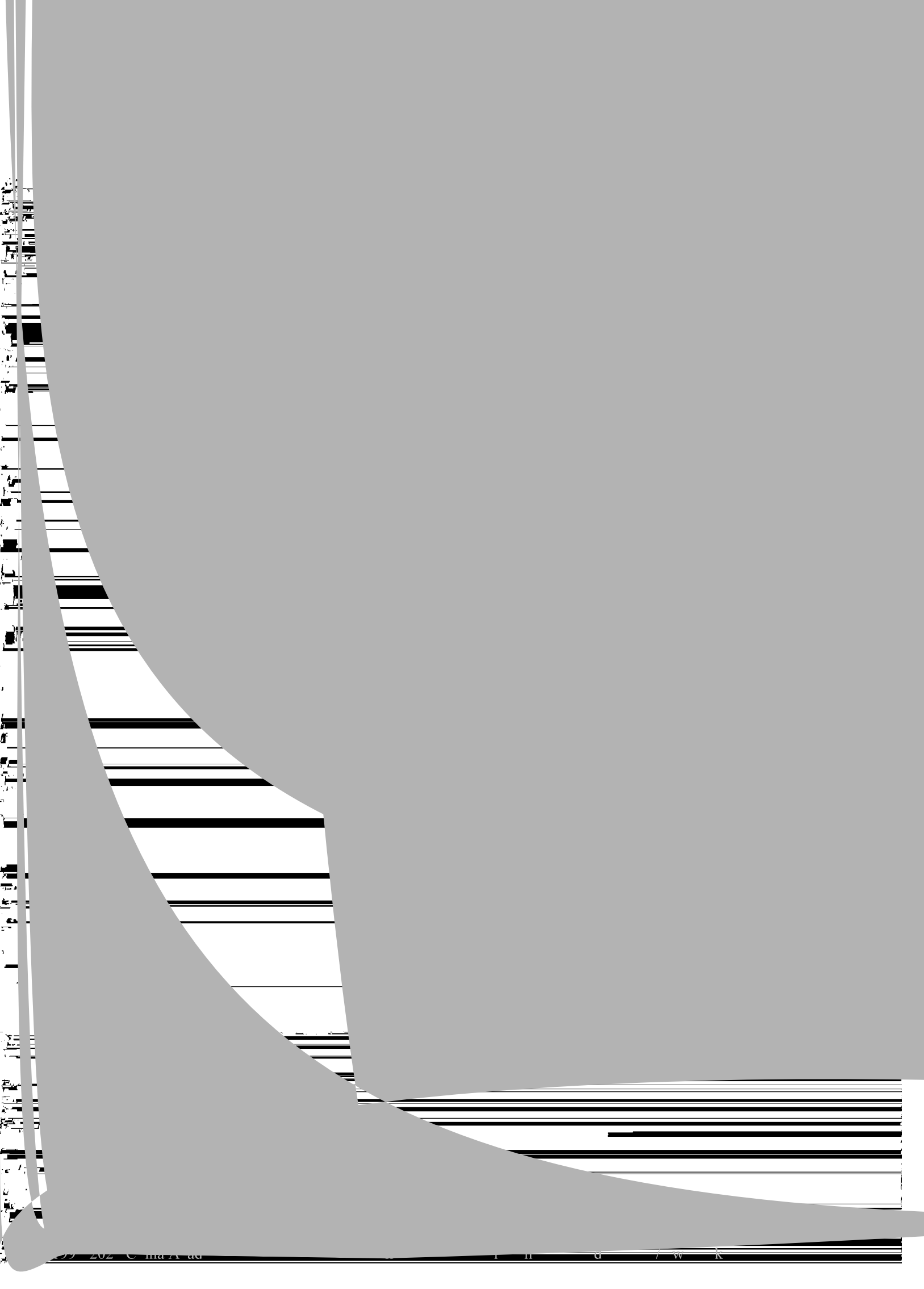
向江南地区流动：元明时期
恢复了社...和争端。
与此...随着藏族聚居
化。这...可以从14世纪以
籍甚...江南地区，14世
主要涉...话题：其一，对
尊者教...，以及成书于15
寸藏作...各派高僧赴大明皇宫
王进...记载曰：“汉地的大
京皇...及汉地五台山”^②，“蛇
在商...官”^③ 《素由》亦作字

践...
区的...对于江南的
有地区...发现端倪。
关于...记载逐渐
的历...14世纪
《...》和...此事有
乐道...《...
臣力...专...
宫殿...
...14

《贤者喜宴》关于大宝法王进京朝贡的
设置有详细的文字刻画。^⑤ 上述南宋建
及，反映出藏族流入江南地区后对江
其次 藏族向江南地区的流动对江南

的欢迎仪式和
已以后的藏族
与佛教有

宗教举措，曾遭到江南士...强烈反对...随着藏族人在江



The Multi-ethnic Interaction Area is the Key Area to Consolidate the Sense of Community for the Chinese Nation—The Historical Foundation, Unique Status and Exemplary Role of the Kham Region in Ethnic Exchanges

SHI Shuo

Abstract: In China's ethnic pattern, there are some important connecting areas between ethnic inhabited areas. These connecting areas are often areas where multiple ethnic groups meet closely and play an irreplaceable role in forging the sense of community for the Chinese nation. The Kham area, located in the Hengduan Mountains area in the southeast of the Qinghai-Tibet Plateau, is exactly such a connecting area between ethnic inhabited areas and a typical multi-ethnic interaction area. The article discusses the historical foundation, unique status, and exemplary role of Kham in forging the sense of community for the Chinese nation. It is pointed out that the Kham area is the passage to Tibet and the outpost and support for the central government to govern Tibet since the Ming and Qing dynasties. It has a profound social tradition of supporting the central government and maintaining the unity of the country. Due to the long-term multi-ethnic interaction and close contact, the various ethnic groups in the Kham area have formed some important experiences of exemplary significance: 1. Subjectively, the concept of ethnicity is weak, the boundaries between ethnic groups are blurred, and the principles of "seeking common ground" and "seeking peace" are followed when getting along with each other; 2. Culturally, they have an open and tolerant attitude, building harmonious ethnic relations through cultural "sharing", etc. These experiences may seem simple, but they have important theoretical value and practical significance, highlighting the unique value and exemplary role of Kham in consolidating the sense of community for the Chinese nation.

Keywords: Kham area; The sense of community for the Chinese nation; Han and Tibetan ethnic groups; Multi-ethnic interaction; Cultural sharing

The Movement of Tibetans to Jiangnan Area: Historical Practice of Communication between Han and Tibetan Ethnic Groups in the Yuan and Ming Dynasties

LUO Hong

Abstract: The links between the Qinghai-Tibet plateau and the Han area were continuously strengthened during the Yuan and Ming dynasties. The activities of Tibetans in the Han area also reached a historical peak. Among them, the movement of Tibetans to Jiangnan is worth mentioning. Tibetan Buddhism developed in this area with the support of the Yuan imperial court. The court set up some religious and administrative institutions such as Jiangnan Buddhist General Office and Provisional Hangzhou Xuan-zheng-yuan. Some representatives including bZang po dpal and rGya bo pa and other Tibetan Buddhist monks were either exiled or sent to Jiangnan area. During the Hongwu and Yongle periods, the court canonized many monks and chiefs, and most of them such as De-bzhin gShegs-pa, Kun-dgav bKra-shis rGyal-mtshan, Byams-chen Chos-rje Shvakya Yeshe were invited to pay tribute and travel in Nanjing. Hou Xian, dPal-ldan bKra-shis and others served in the

Nanjing imperial court. The number of Tibetans going to Jiangnan increased rapidly. However, the situation in the Yuan and Ming Dynasties was quite different in terms of numbers, sects, initiative, content of activities, and political and social circumstances. Overall, the movement of Tibetans to Jiangnan during this period enhanced the Tibetans' understanding of Jiangnan, accumulated strength for the accumulation of wealth and their own social transformation and development, and also enriched the multiculturalism of the Jiangnan area. It enhanced the political, religious and cultural interaction and connection between the east and the west areas. It is still instructive today for consolidating the sense of community for the Chinese nation.

Keywords: Yuan and Ming Dynasties; Tibetans; Jiangnan; Ethnic migration

Historical Memory and Community Narrative: Intellectual Elites' Discourses on Princess Wencheng during the Era of Republic of China

Ye-shes bsTan-vdzin

Abstract: During the period of the Republic of China, due to certain twists and turns and difficulties that occurred in the relationship between the central government and Tibet, the relationship between Tibet and the motherland attracted unprecedented attention from the intellectual elites of that time. In this context, in order to introduce the long-standing friendly relationship between the Han and Tibetan ethnic groups to people who are "unfamiliar with the situation in Tibet", and to emphasize the historical fact that Tibet and the motherland are inseparable, discourses on Princess Wencheng began to be widely emphasized among the intellectual elites of the Republic of China. This paper systematically presents and sorts out this phenomenon, and points out that Princess Wencheng, as a historical memory and symbol of friendship between the Han and Tibetan ethnic groups, appeared widely in officials and scholars' narratives related to Tibet issue during the special period of difficulties and twists in the relationship between the central government and Tibet. These narratives have strongly confirmed the historical origin between Tibet and the motherland, and brought the feelings between the Han and Tibetan ethnic groups closer. The discourses on Princess Wencheng are not only the historical memory and symbol of Han-Tibetan friendship, but also an important testimony to the sense of community for the Chinese nation.

Keywords: Princess Wencheng; Tibetan local government; Han-Tibetan relationship; Intellectual elites of the Republic of China; Consolidating the sense of community for the Chinese nation

The Education of Mongolian and Tibetan School on Mongolian and Tibetan Students' Sense of the Chinese Nation and Its Influence during the Republic of China

PAN Xiao-tong

Abstract: After the establishment of the Nanjing National Government, facing the situation of internal and external aggression, it implemented frontier education to unite and integrate the Mongolian, Tibetan and other ethnic groups as the Chinese nation. Since 1930, Mongolian-Tibetan class and school had been set up, attached