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ABSTRACTS

Notes on the Transmission of the and Related Texts

Saerji

(School of Foreign Languages, Peking University)

Based on the various narratives and related works on the Buddha's first discourse on turning the wheel of the Dharma, this paper surveys cognate descriptions in different Buddhist traditions. It especially focuses on two Tibetan texts entitled the *Dharmacakra (pravartana)* that are preserved in the Kanjur. The essay points out that one work, the * , is not an independent translation, but an extract from the the * to provide deep understanding of the history of the redaction, transmission, and translation of the and related works.

A Glimpse of the Battle between Tang and Tubo in the Middle Kaiyuan Period: Details from the Excavated Epitaphs

(Institute of Dunhuang Studies of Lanzhou University)

The paper provides a comprehensive examination of four newly unearthed epitaphs related to Hexi in Tang Dynasty, while making references to historical records, Dunhuang manuscripts, Tibetan literature and other records, it aims to reproduce several details of the battle between the Tang and Tubo between the Tang and Tubo was recorded in the “epitaph of Li Li” records the tragic battle between the Tang and Tubo in Qilian City

the historical facts contained in epitaphs may be helpful to the future study of the relationship between the Tang and Tubo as well as the history and geography of Helong in the Tang Dynasty.

The Epitaph of Zhao Hong'an and Tang Jiuzheng's Southern Expedition —On the Tang-Tubo Relations during the Reign of Tang Zhongzong

(Department of History, Nanjing Normal University)

Tang Jiuzheng's southern expedition was a military campaign in the southwest of the Tang Dynasty during the period of Tang Zhongzong (r.705-710). The historical records pertaining to these events are relatively brief and often contradictory, leaving gaps in our understanding. But the epitaph of Zhao Hong'an issues. Through an examination of this epitaph, it becomes apparent that the primary target of Tang region, roughly

involvement with Tubo. Furthermore, during the southern expedition of Tang Jiuzheng, both the Tang and Tubo made concessions to maintain their relationship, but the Tibetan side made larger concessions than the Tang. This suggests that, despite the restoration of peace between the Tang and Tubo during the reign of Emperor Zhongzong, Tubo was still in a relatively disadvantageous position in their practical interactions.

An Exploration of Reasons of Geshu Han's Recapture of Shibaocheng

(School of History, Beijing Normal University)

In the twenty-ninth year of Emperor Xuanzong's reign during the Tang Dynasty (741), Tubo launched an attack on Shibaocheng. Recognizing its crucial strategic importance, starting from the fourth year of the Tianbao era (745), the Tang court successively appointed Huangfu Weiming, Wang Zhongsi, and Geshu Han to lead military campaigns to manage Shibaocheng. Ultimately, Geshu Han defeated the Tibetan forces and brought Shibaocheng back under Tang control. During Tianbao period of the Tang Dynasty, there was an increasingly intense power struggle between Prime Minister Li Linfu and Crown Prince Li Heng. Although Huangfu Weiming and Wang Zhongsi were loyal to the Crown Prince and were stationed in the borderlands, they could not stay aloof from

by the power struggle at the imperial court, resulting in Tang forces returning without success. Geshu Han, as an outsider of the court politics, due to his background as a minority leader, was able to avoid

personal relationship between the participating general Abusi and Li Linfu shielded this campaign from the effects of political rivalries. Furthermore, Geshu Han had a relatively strong military force

in Jiannan which distracted Tibetan forces and provided support for Geshu Han's campaign to retake Shibaocheng. This strategy ultimately led to the successful recovery of Shibaocheng. After the battle, Geshu Han gradually built a defensive system centered around Shibaocheng, thereby strengthening its defenses.

the
chen, holding one of the highest-ranking positions in the Tubo court, second only to

Treasure Text Titled *Gsang sngags lung gi bang mdzod*

(Remin University of China)

Being crucial for the study of the early period of treasure tradition, Nyang ral Nyi ma 'od zer and his famous treasure cycle have drawn considerable attention from quite a few scholars. Following in the steps of earlier research that has illuminated the origins of some of the

— a doxographical work that also belongs to this cycle. Through comparative doxographical background of Nyang ral's time. In the author's view, this nominally revealed treasure text obviously absorbs the doxographical framework prevalent during the early period, and is quite important for our further study of the development of doxography of that period.

Gri gum btsan po and the Bon Treasure Historical Narrative: An Analysis of Sga ston's (14th C.) *History of Bon Treasure*

The treasure text or is a cultural phenomenon that is mainly popular in the Buddhist Nyingma school and the Bon tradition in Tibet. Bon

the Tubo period (also known as the two “extinction periods” in the history of Bon). This article focuses on
as a case study and explores how the later generations of Bon scholars use legends and stories regarding
the period of the Tibetan Empire to construct -origin stories for their own tradition. Furthermore,
through the analysis of this story, we can understand how the narrative tradition of the Bon is
the result of the interaction between the historical process of the continuous improvement of the Bon
doctrinal knowledge system and the inspiration it received from the Buddhist narrative (on the “extinction
of dharma”), while inheriting many unique indigenous elements and cultural contexts.

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Kusasmaṅpa Sku sa zla 'od

950-1250

U rgyan pa Rin chen dpal's Speech as a Source of the *Blon po bka' thang*

(Doctoral Student, Harvard University)

have long fascinated scholars. It is now widely accepted that it contains authentic ancient materials. This as being an adaptation of a speech preserved in a fourteenth-century biography of U rgyan pa Rin chen dpal (1230–1309). The

, and Zhi byed traditions to a specific defense of the . This identification not only adds a fourteenth-century material to the current pool of the known textual sources of the , but it also gives us an example of creative textual reuse and the microscopic manner of in which this treasure-revealer compiled

reception of U rgyan pa's biography, as well as on the transmission of polemical rhetoric in general.

Gter ma

lineage on the Religious Pattern during the Early Period of the Rnam

(Center for Tibetan Studies of Sichuan University)

Three great masters belonging to the Rnying ma school, Lha btsun Nam mkha' 'jigs med (1597-1652),th C.) empowered Phun
(),
also Rnam rgyal, of 'Bras mo ljongs or 'Bras mo gshongs, that is, Sikkim. This opened the path for the dissemination and development of the Rnying ma pa gter ma-revelatory tradition, from the central region of Ü-Tsang to the southern region (), Sikkim. Lha btsun Nam mkha' 'jigs med was the main representative of the initial transmissions of this tradition, which he had received from the great master 'Ja 'tshon snying po (1585-1656). Upon his enthronement as religious king, Phun tshogs rnam rgyal supported the propagation of Lha btsun's tradition throughout 'Bras mo ljongs and promoted the

In the process of religious development in 'Bras mo ljongs, there was a continuous and interactive relationship between the central religious authority of Ü-Tsang and Lha btsun's tradition. This gradually formed a pattern of institutionalized development involving the succession of the lineages of transmission, sectarian affiliation, and hierarchical relationships among the main monasteries and branches. The tradition had a profound impact on the religious landscape of the early Rnam rgyal dynasty in 'Bras mo ljongs.

Prohibition and Recognition: Dissemination of the *Gter-ma* Literature of
the Nying ma School in Mongolia ()

(Doctoral Student, School of Chinese Classics, Renmin University of China)

Since the late sixteenth century, Tibetan Buddhism has been widely accepted in Mongolia through the spread of the Gelugpa School, which continues to the present day. Tibetan Buddhism in Mongolia undoubtedly has a strong Gelugpa presence, the relevant historical classics and literature are mostly written after the Gelugpa school began to dominate Mongolia, and the historical records of other schools are very rare. However, there is no doubt that before and after the Gelugpa School was introduced to Mongolia, other schools also spread in Mongolia. In this article, I will survey the literature of the Nyingma School that was translated from Tibetan to Mongolian from 1607 to 1738, and explore three

types of non-canonical texts dealing history, ritual and commentary, and thus provide an outline of an enhanced picture of the spread of Tibetan Buddhism in Mongolia.

David Germano

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A Review of the Symposium on the Eastern Qinghai-Tibet Plateau and the Cultural Heritage of Yushu

(Doctoral Student, School of History and Culture, Sichuan University)

To celebrate the 100th anniversary of the founding of the Communist Party of China and the 70th

to 19, 2021. This symposium received a total of forty papers and nearly one hundred representatives from Beijing, Qinghai, Sichuan, Hebei, Gansu and Shaanxi attended the conference. There were twenty-

for academic exchange and greatly promoted interdisciplinary and cross-disciplinary academic integration among various ethnic groups.