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# Out of the East: Tibetan Scripture Translations from Chinese

Jonathan A. Silk

**ABSTRACT** The majority of works now found in the Tibetan Kanjur collections are renderings from Sanskrit, but it has long been known that a number of translations from Chinese are also to be found there. Moreover, in addition, Dunhuang manuscripts also reveal other cases of scripture translations made from Chinese into Tibetan, some of these heretofore not recognized as such. This paper introduces some of these materials, outlines their importance, and suggests strategies for their future study.

All translation is commentary.<sup>1</sup> This truism surely provides a key to one of the motivations behind the study of Classical translations of Buddhist scriptures, namely, that such works provide interpretations usually much more—or at least significantly differently—informed than our own. In cases in which we no longer have access to the “originals” from which translations were made, their utility is obvious. But even when we have good evidence for the putative sources themselves, translations continue to offer valuable perspectives. Such works have, of course, long been used to, for instance, “correct” Sanskrit texts, the transmission of which is not perfect, this most commonly being the case in Buddhist studies

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1 The present paper is a short introduction to my book-length study of the materials discussed here, which will be published shortly.



when Tibetan translations are deployed to shed light on Indic works.

The Indo-Tibetan axis is not, however, the only relevant or interesting one in this regard. Tibetan translations of another variety also provide valuable insight, namely Tibetan translations from Chinese. As long ago as 1908, Paul Pelliot, among modern scholars, pointed out that a number of texts he had just discovered in Dunhuang were, in fact, translated from Chinese; he later added—and this a century ago—that the same is true for texts found in the already available Kanjurs. Of course, in pre-modern times already the *Lhan dkar ma* and *Phang thang ma* Imperial catalogues, dating respectively to (more or less) 812 and 830, had set aside special sections to record translations from Chinese—special because the default position was, needless to say, even in this early time already translation from Sanskrit.

Chinese translations of Indic texts, meanwhile, although less mechanically produced than most Tibetan translations, have also long been employed as witnesses (most basically, for the purposes of providing *termini ante quem*), in addition to their obvious function of shedding light on Buddhism in East Asia. When such Chinese translations are proposed as windows onto Indic texts, however, a number of questions arise, some of which are motivated by the obvious fact that, whereas Tibetan translations from Sanskrit give the impression of a sort of literalness which permits one confidently (if not overconfidently) to retrovert an Indic Vorlage, Chinese translations in contrast seem to render the spirit in preference to the letter. Their relation to their source texts aside, the basic question of how to interpret such Chinese texts themselves, including scriptures written in Chinese to begin with (so-called “apocrypha”)—that is to say, in the first place determining how they were understood by their audiences—remains as a challenge. In this regard, in addition to, for instance, the hardly studied Manchu translations—which, however, are quite modern, belonging to the latter part of the 18th century—the store of relatively early translations into Tibetan, most of which appear to date to the eighth or ninth centuries, provides a potentially excellent set of reference points. Except in the field of Chan studies, and therein especially in relation to the so-called Bsam yas debates, which have garnered significant attention over the past decades, these materials rendered from Chinese into Tibetan have been largely overlooked in scholarship. While important contributions such as those of Oetke 1977 and Stein 1983 do exist, an enormous amount remains to be done. One possible result of such studies is that we may discover that what appears to us today as a style of translation more free than literal was in fact understood instead by contemporary readers as quite precise indeed.

Evidence for this claim comes from precisely these medieval Tibetan translations, in which technical terms are regularly recognized in their Chinese guise, and rendered into Tibetan in a manner every bit as precise as what we find in translations from Indic originals. These Tibetan translations of technical terms from Chinese moreover quite frequently



correspond with the parallel renderings in the Tibetan translations of the same text made from Sanskrit. This suggests that, in contrast to the impression we sometimes have that the Chinese translations were vague and impressionistic, they were in reality extremely precise, and understood with precision by their intended audiences. There is a significant promise, then, that such translations will help us better appreciate the value of Chinese translations, not only in their own right and for the study of Chinese Buddhism, but also as meaningful and precise renderings of Indic materials into an idiom which remains for us still insufficiently understood, namely “Buddhist Chinese”. Put another way, the Tibetan renderings of Chinese sūtra translations may provide us significant materials with which to improve our understanding of the idiom of these Chinese Buddhist translations.

In the following I will briefly introduce two examples of such materials. The first is the *Gaṅgottaraparipṛcchā*, for which we have a Tibetan translation found in the Kanjurs, a single Chinese translation, credited to the Tang translator Bodhiruci, and a single complete manuscript containing the Tibetan rendering from Chinese, this being Pelliot tibétain 89. This manuscript also contains a Tibetan translation of the Chinese translation of the *Maitreyaparipṛcchā*. The second case is that of the Smaller *Sukhāvativyūha*, for which we have a Sanskrit text, a translation (from Sanskrit) in the Kanjurs, two Chinese translations (by Kumārajīva and Xuanzang), and again a single manuscript Tibetan translation from the rendering of Kumārajīva, in which the final two thirds of the text only are preserved.

The first text is preserved in Chinese as *Genghe shangyoupoyi-hui* 恒河上優婆夷會. While we can be sure that this text existed at Dunhuang, due to the existence of the Tibetan translation, no Chinese manuscript has yet been discovered. However, the Tibetan translation from Chinese, in its obvious fidelity to the extant Chinese text, serves as a proof that the version available in Dunhuang could not have differed appreciably from that found in the various extant editions. The Dunhuang manuscript of the Tibetan translation made from Chinese is found preserved in Pelliot tibétain 89. This manuscript contains two texts, the *Maitreyaparipṛcchā* and the *Gaṅgottaraparipṛcchā*. Lalou in her catalogue of the Paris collection identified these two texts, the titles of which are given in the manuscript, but apparently did not realize that they differed from the translations found in the Kanjurs. The manuscript is extremely well and regularly written, no doubt by a professional scribe, possibly working in an official function. This contrasts sharply with the case of the so-called Smaller *Sukhāvativyūha* Sūtra.

This is one of the more frequently studied of Mahāyāna scriptures, due chiefly to its status as one of the central scriptures of “Pure Land” Buddhism. The version to which I wish to draw attention is found in a single, fragmentary manuscript from Dunhuang, kept now in the Bibliothèque nationale in Paris as Pelliot tibétain 758. The manuscript was identified for the first time by *Akamatsu Kōshō* 赤松孝章 in 1984 as a Tibetan rendering of Kumārajīva's translation of the *Amituo jing* 阿彌陀經. The writing is quite legible,



but different from that of the regularly and carefully written Pelliot tibétain 89. Its script should probably be classified between what van Schaik calls the “sutra style” and the “headed official style”. As valuable as it is, this manuscript is far from the only source for the Smaller *Sukhāvāṭīvyūha* found from Dunhuang: there seem to be at least 183 Chinese manuscripts of the *Amituo jing*. In addition, we have a remarkable and very valuable source, namely a “transcript” of the Chinese text of Kumārajīva's translation written in Tibetan script. This is valuable because it presents clear evidence for a form of the Chinese text known specifically to Tibetan speakers (or readers) in Dunhuang during what must be the same time period to which our Tibetan translation of Kumārajīva's version also belongs, namely the period of Tibetan occupation of Dunhuang (which more or less lie around 786–848), or slightly thereafter. This also leads us to the question of why, with the availability of Chinese sūtras, it was felt necessary to produce Tibetan translations.

The Chinese translation presented in Chinese language but written in Tibetan script, that is, a phonetic transcription, would have been recited—in Chinese—by those who could not (comfortably) read Chinese script, but were literate in Tibetan (script), that is, members of a group of Tibetan speakers who nevertheless turned for their Buddhist authority (also) to Chinese sources. That such a community of Tibetan speakers interested in the prestigious translation of Kumārajīva would want not only to recite the text, but also perhaps to understand it as well, seems to provide a possible rationale for the production of the Tibetan translation.

Although it is very difficult to precisely date both these Tibetan translations from Chinese, and translations which ended up in the Kanjur collections, it is quite possible that the urge toward completeness is another factor to be noticed here. Tibetan authorities—whoever these might have been—no doubt had a notion about the extent of the Buddha's preaching. They probably felt that it was important to have access to all the Buddha's sermons, all of his sūtras. Becoming aware that there were sūtras for which they did not have Indic sources they could translate, and encountering these scriptures in Chinese, they probably felt that it was important to have access to them in Tibetan language. Therefore, although aware that they were working through an intermediary language, they nevertheless wished to have a version of the text. I should emphasize that this hypothesis of the motivation of these translations is speculative, and I have no evidence to support it.

To illustrate briefly some of the features of these translations, I offer just a couple of sample sentences from each sūtra. I draw these materials from my forthcoming editions, where one will find all the relevant references.

1. 諸佛如來無量阿僧祇劫，悉值諸佛，承事供養，蒙教誨導，悉皆受持，無有懈怠。今當值佛，當承事供養，蒙教誨導，悉皆受持，無有懈怠。今當值佛，當承事供養，蒙教誨導，悉皆受持，無有懈怠。



### *Gaṅgottaraparipṛcchā*

§3c:

恒河上言：「若一切法皆如化者，云何問言：‘汝從何來’。」

Gaṅgottarā said: "If all phenomena are like an artificial creation, how can you ask 'Where have you come from?'?"

*gang ga'I mchog gis gsol pa || gal te chos thams cad sprul pa lta bu lags na || ci'I slad du khyod gang nas 'ongs shes bka' stsal lags ||*

Gaṅgottarā asked: "If all phenomena are like an artificial creation, why do you say, 'Where have you come from?'?"

§4d:

「復次，世尊，如涅槃性，畢竟不復生善惡趣，及般涅槃。我觀己身，亦復如是。」

"Moreover, Blessed One, as is the case with the quintessence of nirvāṇa, ultimately I will not be reborn in good or evil destinies, nor reach parinirvāṇa. I contemplate my own body as also just like this."

*gzhan yang bcom ldan 'das ci ltar mya ngan las 'das pa'I ngo bo nyid nam yang bde 'gro dang | ngan 'gror skye bar myI 'gyur zhIng | yongs su mya ngan las 'da' bar myI 'gyur ba de bzhIn du bdag gI lus kyang de bzhin du mthong lags so ||*

"Moreover, Blessed One, as is the case with the essential nature of nirvāṇa, ultimately I will not be born in a good destiny or a bad destiny, and will not attain parinirvāṇa, in the same way I view my body too as just so."

§14d:

「彼優婆夷及諸大眾聞是法已，皆悉出家，於無餘涅槃，而得滅度。」

"That female lay disciple and the great gatherings having heard this teaching, they all renounced the household life for nirvāṇa without remainder, and obtained nirvāṇa."

*dge bsnyen ma de dag dang | 'khor 'dus pa rnams chos thos nas | thams cad khyIm nas khyIm myed par rab du byung bas | lhag ma byed pa'i mya ngan las 'da's pas yongs su mya ngan las 'da's par gyur to ||*

"Those female lay disciples and those assemblies having heard the teaching, all of them renounced the house for the homeless life, and attained parinirvāṇa in nirvāṇa without remainder."

### *Amituo jing*

§3:

又舍利弗，彼佛壽命及其人民無量、無邊阿僧祇劫，故名阿彌陀。

Again, Śāriputra, the life spans of that buddha and his people are immeasurable and



infinite *asamkhyā* kalpas. Therefore he is called Amida.

*sha rI bu gzhan yang sangs rgyas de'i sku tshe'I tshad dang / sems can gyI tshe'i tshad  
bskal pa grangs myed pa / tshad myed pa mtha' yas bar thug pas na' || tshe dpag myed ces  
kyang bya'o ||*

Again, Śāriputra, since the extent of the life span of that buddha and the extent of the life span of beings reach immeasurable and infinite uncountable aeons, he is also called Immeasurable Life Span.

§10:

舍利弗，衆生聞者，應當發願願生彼國。所以者何。

Śāriputra, the sentient beings who hear this should raise the wish wishing to be born in that land. Why?

*sha rI bu so so'I skye ba dag 'dI skad du bshad pa thos na / sangs rgyas kyI zhing der  
skye bar smon lam gdab bo || de ji 'I phyir zhe na |*

Śāriputra, when ordinary beings hear this preached, they will wish to be born in that buddha-field. Why?

§35:

舍利弗，若有善男子、善女人聞是諸佛所說名及經名者，是諸善男子、善女人皆爲一切諸佛共所護念。皆得不退轉於阿耨多羅三藐三菩提。

Śāriputra, if there are gentle men and gentle women who hear the name stated by the buddhas and the name of this sūtra, these gentle men and gentle women will all together be protected and kept in mind by all buddhas, and they all will attain the stage of non-retrogression in their advancement toward *anuttarasamīyaksambodhi*.

*sha rI bu rigs kyI bu 'am rigs kyI bu mo gang zhig sangs rgyas rnams kyI mtshan thos  
sam / mdo sde 'dI'i mying thos pa tsam gyis / rIgs kyI bu 'am rIgs kyI bu mo de la / sangs  
rgyas thams cad kyis / dgongs shIng skyob par 'gyur te || bla na myed pa yang dag par  
rdzogs pa'I byang cub las kyang / phyIr myi ldog par 'gyur ro ||*

Śāriputra, a gentle man or gentle woman who hears the Buddhas' names, and/or only hears the name of this sūtra—that gentle man or gentle woman will be contemplated and protected by all buddhas, and will attain irreversibility even from unexcelled perfect awakening.

The main points to which I would like to draw attention are the very strict literalness of the translation in most cases, the rendering of technical terms, and the interpretation of the Chinese syntax. Although there are cases of idioms being rendered in their usual Tibetan manner, rather than strictly following the Chinese, as in §14d with *thams cad khyIm nas khyIm myed par rab du byung bas*, on the whole the translations are very literal indeed.



When in §4d the Chinese has *nièpánxìng* 涅槃性, the Tibetan version interprets this as *mya ngan las 'das pa'I ngo bo nyid*. The Kanjur version of the sūtra here has *mya ngan las 'das pa'i dbyings*, suggesting that the Sanskrit from which it was translated had *nirvāṇadhātu*; the Tibetan translation from Chinese understands *xìng* 性 probably not as *dhātu*, but perhaps as an abstract suffix. Finally, in the *Amituo jing* §35, we notice that a theologically interesting interpretation is evident in the restriction that one need *only* hear the Buddha's name or the name of the sūtra, a restriction not in the Chinese text as we have it. This might suggest that the Chinese original from which the translation was made read slightly differently than the version we now have, as seems to be the case elsewhere.

There are many more materials awaiting examination, at least 40 scriptures being found so far which we believe to have been translated from Chinese into Tibetan. Any conclusion at this time would be premature, but there is great promise in the examination of these important sources.

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*additional materials*. Brill's Tibetan Studies Library 24 , Leiden/Boston: Brill, 2010: 1-96.

◆ Author: Jonathan A. Silk, Professor of Buddhist Studies at the Leiden University Institute for Area Studies.



## Abstracts

### On the Origin of Tibetan Bon Funerary Rituals from Newly Discovered Archaeological Materials

Huo Wei

(Center for Tibetan Studies of Sichuan University)

In recent years, research about Tibetan Bon religion has been increasingly strengthened, but it has neglected to examine the origins of funeral rites, which are the most important aspects of the Bon religion. The conventional idea holds that Tibetan Bon funeral rituals originated from Zhang zhung and Bruzha in the west, but this is only recorded in later Bon literature.

Based on the newly discovered archaeological materials, we can identify ancient funeral practices and rituals in the tombs of the prehistoric period in Tibet, and they are the most direct sources for the indigenous Tibetan Bon funeral rites. In the Tubo period, Bon funeral rituals developed rapidly, and eventually there came into being funeral rites focusing on sacrificing of animals and the systematic content of the Bon religion. At the time, indigenous Tibetan elements mixed together with foreign cultural factors and formed a diverse cultural landscape. After the introduction of Buddhism, Bon funeral rites have been influenced by Buddhism, and "the Integration of Buddhism into Bon" became the evolution path of later bon funeral rites.



## An Interpretation of the Numerical Coding in the Old Tibetan Documents from Dunhuang

Pelchan Dorje (*Zhang Yanqing*)

(Center for Tibetan Studies of Sichuan University)

When we were arranging the old Tibetan Buddhist scriptures from Dunhuang, we found that there are some strange ancient Tibetan words on the discarded scriptures. They neither conform to the spelling rules of the classical Tibetan script, nor were we able to understand their meaning. After having consulted the microfilms of Dunhuang scriptures that are found in France, we have been able to decipher the codes by means of the data and sources on the basis of these sources. The strange words/codes turned out to be a set of encoding system with a strict set of rules, whereby each code represents a number. However, with the increase in numbers, it was impossible for this encoding system to work after it reached the number 460, so that another encoding system had to be used. Though the numbers represented by this set of encoding system are limited, it proved to be a very efficient way of managing the discarded pages of scriptures. One can observe this set of encoding "alphabet" almost on every discarded page of scripture, and it plays a unique role in understanding the system of transcribing scriptures and managing paper for the copying scripture in Dunhuang during the rule of the Tibetan Empire.

### 来自东方：藏译汉典

乔纳森·艾伦·斯尔克

(荷兰莱顿大学区域研究所)

内容摘要：现在收录于西藏大藏经甘珠尔中的经典大多数译自梵文，但是，人们很早就知道，里面也能找到一些译自汉文的经典。另外，敦煌文献也表明了一些经典是由汉文译成藏文的，其中有些未被前人发现。本文将介绍一些此类的材料，概述其重要性，并提出未来研究的战略。



## A Study of Tubo Influences on the Dunhuang Grottoes : the Cave of Zhang Yichao, the First Military Commissioner of the Guiyi Army, under the Influence of Tubo Factors

Sha Wutian

(Dunhuang Academy China)

Based on a survey of the caves of the Guiyi Army reign, we found that after Zhang Yichao 张义潮 overthrew Tubo rule with an uprising in 848, Tubo art elements continued to be reflected in the Dunhuang grottoes. Considering the social situation in Dunhuang at the time, Zhang Yichao's cave (Mogao Cave 156) is my focus of this study. Through my investigation, I found that the specific aspects that Cave 156 that were influenced by Tubo elements mainly comprise the following aspects: The determination of the cave's location, the traditional structure of combining a cave with a stupa, the architectural characteristics of the cave, Tubo elements on the structural layout and content selection of sutra illustrations, the influence of the great translator Facheng 法成, Pala style statues, and the long-sleeved apparel that we find in the depicted dancing scenes. This article gives an analysis on the reasons for these phenomena including: [1] Tubo people still lived in Dunhuang after the reign of Tubo, [2] Zhang Yichao's growing influenced by Tubo, [3] The influence of Tubo Buddhist images, [4] Zhang Yichao and Tubo established a political and military alliance, [5] Tubo monk Facheng's participation, and [6] Zhang Yichao's Tibetan name.

## A Statistical Analysis of the Data of the Coffin Paintings Unearthed from Guolimu in Qinghai Province

Song Yaochun

(Institute of Cultural Heritage and Archaeology of Qinghai Province)

The practice of painting and decorating boards of wooden coffins has a long history in China. In the process of its continuous development, there formed different styles of painting and aesthetic characteristics of decorations on coffins in different periods and regions. The paintings on the wooden coffins that were excavated in the Xiatautu tombs of Guolimu town, Qinghai province, to a certain degree, reflect local styles of painting and artistic techniques. Thus, they have a special position in the history of wooden coffin paintings. The study, by means of the statistical analysis of the paintings on the wooden coffins of these tombs, aims to provide scientific and detailed data as fundamental information for experts who focus their work on the history, culture, and economy of Qinghai.

## 对翁·吉如寺般若波罗蜜多经写本收藏的初步考察

马休·凯普斯坦

(法国巴黎高等研究实践学院、芝加哥大学)

**内容摘要：**2002年夏天本人有幸短暂地参观了西藏自治区山南地区的翁·吉如寺。这次考察得到了西藏社会科学院的帮助，也是与弗吉尼亚大学西藏喜马拉雅数字图书馆工程的合作项目。彼时据传，始建于八世纪初赤德祖赞赞普时期的吉如拉康保存有古老的写本，这些写本可以追溯到八至九世纪的藏王时期。尽管由于时间有限，我未能细致地考察这些写本，例如，无法确定这些写本中是否有古藏文写本，但我仍旧识别出部分12世纪《般若波罗蜜多经》的写本。由于这些包括纸张、墨水以及插图等文本物质层面上的材料对于研究西藏书籍的历史有着重要的意义，在此，我将会介绍收集到的资料。但是，这些写本有待于更细致的研究。我希望这篇简要的介绍能够激发对翁·吉如寺所藏写本的深入调查和研究。

## A Preliminary Report on the Inscriptions at Stag lung thar gling chos sde Monastery

Saerji

(Research Center for Eastern Literature, Peking University)

In August 2011, colleagues of the Palace Museum and I had carried out an investigation in the Lho kha area, Tibet. Based on the investigation, this paper gives a preliminary report on the preserved frescoes and inscriptions of Stag lung thar gling chos sde monastery. Giving the transcriptions of legible inscriptions in the appendix, the paper discusses the following topics: [1] the main structure and extant frescoes of monastery, [2] the names of the donors and artists that are preserved in the inscriptions, [3] some considerations concerning the Nāgeśvararāja Buddha, and [4] the inscriptions reflecting the Buddha's life.



## The Shapes of the Cave Temples in Tibetan Autonomous Region

He Wei

(Institute of Cultural Heritage Preservation and Research, TAR)

Tibetan Cave Temples are distributed over Ngari, Shigatse, Lhokha and Lhasa regions. Some of these areas are the cross roads, or at the political, economic and cultural centre of Tibet Autonomous Region (TAR). Since the 1980s, the study of Tibetan Cave Temples has achieved quite a bit of progress, such as the dating of the caves, the identification of the themes of the statues and murals, analysis of the artistic styles, etc. Nevertheless, the shapes of those caves have not been fully discussed. This article tries to make a preliminary analysis on the latter.

## A Preliminary Study of the Architectural Structure and Artistic Style of Byams sprin lha khang

Li Yazhong

(Institute of Cultural Heritage Preservation and Research, TAR)

By comparing Byams sprin lha khang with other temples in the vicinity, this paper discusses the architectural structure and the artistic style of this temple, and briefly examines the development of its architecture. In accordance with the views held by majority of scholars, Buddhism was introduced into Tibet from China, Nepal and India since the Tang period. Consequently, the construction of these temples and monasteries in Tibet were influenced by those in such regions as India and Nepal where Buddhism was flourishing. The layout, framework and decorations of Byams sprin lha khang was influenced by Indian and Nepalese architecture, and eventually there emerged the architectural style with indigenous Tibetan characteristics by having integrated foreign cultural elements.

## On the Historical Position of Khyung lung mkhar gdong of Mnga' ris, Based on Bon Literary Sources

Dondrup Lhagyal

(Tibetan Academy of Social Sciences)

According to Bon literature, Zhang zhung was divided into upper, middle and lower parts. In the upper and middle part of Zhang zhung, there were eighteen *rdzong* or *mkhar* (castle), among which Khyung lung dngul mkhar, "the silver castle of Khyung lung," was the most important

castle of Zhang zhung Kingdom. However, the concrete location of the "silver castle of Khyung lung" still remains controversial. Based on Bon records, this paper fully explains the importance and the historical position of "Khyung lung mkhar gdong", which has been worshiped as the holy site by Bon followers so far. The paper is divided into three main parts. First, it provides a brief introduction to the history and culture of Zhang zhung. Second, it analyses the potential relation between the Mkhar gdong site and "the silver castle of Khyung lung" based on related historical records. Furthermore, following the clues about the Mkhar gdong site found in the works of Bonpo scholars, who used to be active in the vicinity of Mkhar gdong, we argue that the Mkhar gdong site was not only the ruins of an ancient castle, but also one of the important holy sites of Bon religion. Thus the Mkhar gdong site and its neighboring area was the center of the civilization from ancient times. Third, based on archaeological findings in recent years, it explains the important historical position of the Mkhar gdong site.

## Dreading the Gar log: Legends and History of the Relation between the Gu ge Kingdom and the Qarluq of Western Regions

Huang Bo

(Center for Tibetan Studies of Sichuan University)

The Gar log played an important role in the Tibetan historical records, and especially in terms of their disputes with Gu ge. This historical event was recorded in detail in the Tibetan historical books from *Deb ther dmar po* in the mid-14th century to *Thu'u bkwan grub mtha'* at the beginning of the 19th century, which spans more than 500 years. In addition, the image of the Gar log had been gradually transformed from avaricious kidnappers into the brutal heretics and this transformation was because of the Islamization of the Qarluq. In fact, the Gar log in Tibetan history were simply the Qarluq, who flourished in the Western Regions. Much of the available, but scanty, information derives from the Tibetan historical sources in which it is recorded that the Gar log invaded Mnga' ris and killed the king Bkra shis rtse in the mid-12th century. The Gar log bred a sense of fear in the Tibetans in the initial stage of Bstan pa phyi dar, and subsequently precipitated and deteriorated into the legend of the martyrdom of Ye shes 'od in the Tibetan historical records.

## 塔波寺的《华严经》：写本与壁面题记的对比研究

拉克斯曼·塔库尔

(印度喜马偕尔邦大学历史系)

内容摘要：印度喜马偕尔邦塔波寺尚存的佛经和密续文献写本的重要性在佛教学界广为人知。在塔波寺的收藏中，已辨识出有 11 个《华严经》写本。总计共有 90



叶四类不同的写本与属于《华严经》最后一部分的《四十华严》相一致。有趣的是，墙壁上《四十华严》题记中的一部分可以在写本 T143 和 T268 中找到。本文试图对比、翻译编号为 T143 和 T268 中的部分文本和壁面题记，并与《四十华严》的梵文本进行比较。

## 早期藏文注疏《中论颂》的章节标题和分类

吉水千鹤子

(日本筑波大学人文社会学系)

**内容摘要：**早期的西藏中观派学者是根据月称对龙树的《中论颂》的题为《明句论》的注疏来理解《中论颂》的，这些学者包括巴曹·尼玛扎 (Pa tshab Nyi ma grags, 1055?-1145?) 及其弟子香·汤萨巴·迥乃益希 (Zhang Thang sag pa 'Byung gnas ye shes)，又名益希迥乃 (Ye shes 'byung gnas) 和玛恰·绛曲尊珠 (Rma bya Byang chub brtson 'grus,?-1185)。在他们对《中论颂》的注疏中附有共有二十七章《明句论》，他们的注疏记载了各章节的不同标题，并根据各自的主题将这些章节分成若干组。本文通过探讨他们为每一章节所选用的标题以及他们是如何将这些章节进行分类的来追溯出在早期西藏中观论派学者圈里《中论颂》被引入的过程。

## 俄·洛丹协饶 (1059-1109 年)《正理滴广注简明导论》 中西藏认识论分类的早期发展追踪

帕斯卡尔·于贡

(奥地利科学院亚洲文化和思想史研究所)

**内容摘要：**近期出版的《噶当全集》为我们提供了一些最早的本地作品，开辟了西藏认识论研究领域的新途径。本文将集中于新获得的大学者、译师俄·洛丹协饶两部认识论作品中的一部。即他关于法上 (8 世纪) 对法称 (7 世纪或更早)《正理滴论》的注疏《正理滴广注》的简明导论，一部。本文第一部分将对俄·洛丹协饶的简明导论进行概要介绍，笔者正在对该著作进行校订、翻译。写本的描述和文本的内容的也将在本文中详细呈现。笔者在文中将该文本放在俄·洛丹协饶作为一

名译师和注释家的贡献中，来探讨其与法称的著作在西藏流传的关系，特别讨论其创作的背景、目次及潜在的影响。在第二部分中，我将展示这样的著作如何使得典型分类和相关术语得以出现并且成为西藏本土认识论体系的组成部分。我还将用一个著名的特征来阐述这一过程，即作为由思想家发展起来的主流体系的商标都与桑浦寺和俄派认识论有关：五非量（tshad min lnga）。

## A Note on the *hor-par ma*-Mongol Xylograph of the Tibetan Translation of Dharmakīrti's *Pramāṇavārttika* (*Tshad ma nram 'grel*)

Leonard W. J. van der Kuijp

(Harvard University)

The *Pramāṇavārttika* of the sixth-seventh century Dharmakīrti is one of the major monuments of Indian Buddhist philosophical thought. It was translated a number of times into Tibetan and its final translation by the team of Śākyaśrībhadra (1127-1225) and Sa skya Paṇḍita (1182-1251) has come down to us in quasi-edited form in the eighteenth century xylographs of the editions of the Tibetan Buddhist canon as well as in the so-called "Golden Manuscript" that also dates from this century. The earliest xylograph of this work derives from printing blocks that were prepared towards the end of the thirteenth century in Dadu, the capital of the Mongol Yuan dynasty. This short paper introduces this extremely rare xylograph that was recently put on exhibit in the National Library, Beijing.

### 法称《释量论》藏文译本的蒙古刻本小识

范德康著 杨清凡译

（美国哈佛大学 四川大学中国藏学研究所）

内容摘要：6—7 世纪印度学者法称所著《释量论》是印度佛教哲学思想史上的巨著丰碑之一，历史上曾被多次译为藏文，最晚的译本是由释迦室利贤（1127—1225 年）、萨迦班智达（1182—1251 年）合作翻译，该译本此前为世人所知的版本均为“近似已编辑的”形式，存于 18 世纪的藏文《大藏经》刻本及同样可判定为 18 世纪的所谓“金汁写本”中。但这部文献的最早刻本应出自 13 世纪末在元大都筹造的雕版。这篇短文对近来在北京国家图书馆展出的这一极为珍稀的刻本进行了介绍。



## A Study of the Tangut Version of the Tibetan Text *Bar do lus kyi man ngag*

Sun Bojun

(Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)

The Tangut version inv. № 7116, preserved in the Institute of Oriental Manuscripts, Russian Academy of Sciences, also found in № 2545, was translated from the Tibetan version of *Bar do lus kyi man ngag* which belongs to the Mahāmudra School of Tibetan Buddhism. This paper gives a collation and a Chinese translation of № 7116 based on № 2545 and the Chinese correspondence found in Khara-khoto. It is interesting to note that the content of Tangut version of this scripture was not the same as the Chinese one, thus, it probably indicates that there existed different traditions of the *Na ro chos drug* during the Xixia period and even Yuan dynasty in Hexi region.

## 《等持集品》的西夏文译本

聂鸿音

(四川大学历史文化学院 中国社会科学院民族学与人类学研究所)

内容摘要：俄罗斯科学院东方文献研究所收藏的西夏文《等持集品》(inv. № 816) 译自藏文本 ཏིང་ངེ་འཛིན་གྱི་ཚུགས་བྱི་ལུ། 款题绛曲桑波 (བྱང་ཆུབ་འབཅང་པོ་) 集，西夏仁宗皇帝御译。卷尾另有一则草书的西夏文译经题记，里面保留了藏文译者毗奈耶旃陀罗、却吉喜饶 (ཚས་གྱི་ཤེས་རབ་) 和西夏文译者嵬名德源的名字。嵬名德源有一连串复杂的职衔和封号，本文尝试加以解读，并根据其中提到的皇帝尊号估计这部西夏译本经过两次翻译，最终的完成时间不迟于 1140 年。

## 不为人知的汉族藏传佛教徒：安多藏传佛教寺院的汉活佛和信徒

滕华睿

(美国哥伦比亚大学)

内容摘要：本文探讨位于青海、甘肃交界地区的汉族藏传佛教徒。本文主要参考上个世纪九十年代出版的五十年代社会调查报告，八十年代的独立调查报告，以及作者本人 2006 年的田野调查。基于上述资料，作者认为在青海、甘肃交界地区（安

多藏区的一部分)可能有十万到二十万的汉族民众遵从当地数百年的传统,信奉藏传佛教。除此以外,本文还讨论十六位历史上的汉活佛以及上百座与汉族藏族佛教徒有关的寺院。本文最后简述不同教派(宁玛派和格鲁派等)的汉族佛教徒的宗教活动。

## *A Review of the International Conference on Tibetan History and Archaeology Religion and Art (7-17<sup>th</sup> C.)*

Zhang Changhong

(Center for Tibetan Studies of Sichuan University)

Convened jointly by Prof. Huo Wei and Prof. Leonard W. J. van der Kuijp, the Center for Tibetan Studies of Sichuan University and the Harvard-Yenching Institute hosted cooperatively an *International Conference on Tibetan History and Archaeology, Religion and Art* from July 13th to 15th, 2014. More than 60 participants from the United States of America, Europe, Japan, India and China attended the conference. 42 papers were submitted and 35 participants made their presentations that focused on the topics of Archaeology, Art and Literature of the Tibetan Empire, the History and Art of West Tibet, Recent Discoveries of Art and Archaeology in TAR, and Sino-Tibetan Cultural Exchange during the Xixia, Yuan and Ming periods, Tibetan Buddhist Texts and Philosophy. The papers are published in this and the following volume of the *Journal of Tibetan Studies*.



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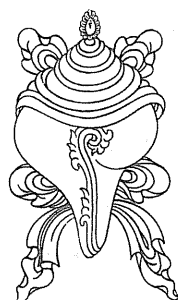
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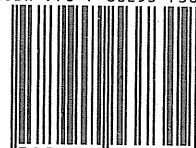
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