

THESES ON TIBETOLOGY IN CHINA

Compiled by Hu Tan



China Tibetology Publishing House

THESES ON TIBETOLOGY IN CHINA

Compiled by Hu Tan

China Tibetology Publishing House
Beijing·1991

First Edition 1991

ISBN 7-80057-060-6

Copyright 1991 by China Tibetology Publishing House, Beijing, China

Published by China Tibetology Publishing House
P.O. Box 8073, Beijing 100080, China

Distributed by China International Book Trading Corporation
35 Chegongzhuang Xilu, Beijing 100044, China
P.O. Box 2820, Beijing, China

Printed in the People's Republic of China

中国藏学研究论文集

胡坦 主编

*

中国藏学出版社出版

(中国北京北太平庄 8073 信箱)

邮政编码: 100080

中国国际图书贸易总公司发行

(中国北京车公庄西路 35 号)

北京邮政信箱第 2820 号 邮政编码: 100044

1991 年(大 32 开)第一版

(英)

ISBN 7-80057-060-6/Z · 37(外)

02200(精)

01800(平)

FOREWORD

This is the first collection of select articles, in English translation, from the journal *China Tibetology* during the period from the spring of 1988 to the summer of 1990.

China Tibetology, a quarterly published bilingually in Tibetan and Han Chinese in separate editions by the China Tibetology Research Centre, is an academic journal devoted to Tibetan studies and has since its first appearance been accorded a favorable reception both at home and abroad.

The present collection, as its table of content shows, covers a wide range of subjects from history, ethnography, religion, literature and other aspects of culture including a number of papers on subjects of current interest. Among our contributors are not only well-known specialists and senior scholars but also young talents, mostly post-graduates, who have distinguished themselves in their various disciplines. It is our hope that the publication of an English collection like this would serve the purpose of opening a window through which our foreign readers might gain a good sampling of the new trends of research in Tibetology that are taking shape in contemporary China.

This is our beginning. We shall sincerely welcome any criticism or suggestion from our readers in order to improve our work in later compilations.

The Editors
June 1, 1991

Acknowledgement

The eleven papers collected in the book were translated by Zhang Xueli, Hong Yunxi, Zhu Changfu, Chu Junjie, Chen Guansheng, Xiang Hongjia, Li Peizhu, Liu Shengqi and Song Yue, and revised by Zou Zhen, Huang Hao, Chen Guansheng, Wang Yao, Hu Tan, Feng Shize, Zhu Yuan, Yan Jihong, Dr. Wilhelm K. Muller and Prof. Michael Saso. We express to them our deep appreciation for their kind assistance they rendered to us.

Contents

Foreword	I
Acknowledgement	II
1. An Explanatory Analysis of the Name “Xi Zang” Liu Shengqi Chang Fengxuan	1
2. A Toponymic and Administrative Study of Mdo-Khams Ren Naiqiang Tshe-dbang rdo-rje	30
3. Lcang-skya Rolpavi-rdorje and Emperor Qian Long Chen Qingying	67
4. A Study of Bon-po Funeral Ritual in Ancient Tibet: Deciphering the Pelliot Tibetan Mss 1042 Chu Junjie	91
5. Burial Customs in Garze Rinchen Losel	159
6. The Relationship between the Literature of Ancient Tibetan Writers and Tibetan Buddhism —On the Basic Principles of Compiling the History of Tibetan Literature Tong Jinhua	182
7. The Demo Rock Inscription in Kongpo Region Chapel Tseten Phuntsok	221
8. Why Volume XIV of 1929 in <i>A Collection of Treaties, Engagements and Sanads Relating to India and Neighboring Countries</i> Has Two Different Editions —With Comments on the Simla Conference Liu Shengqi	233
9. The Origin and Analysis of the Schemes of The So-called “Independence For Tibet”	

Yang Gongsu	290
10. On the Illegality of the Establishment of the “Arunachal State” by India	
Song Yue	387
11. Facts about the 1959 Rebellion	
Ngapoi Ngawang Jigme	439

An Explanatory Analysis of the Name “Xi Zang”

Liu Shengqi
Chang Fengxuan

It was rather late in history when the two names—Xi Zang (Tibet) and Zang Zu (Tibetan nationality)—began to be used in the Chinese language. In ancient Chinese historical books there were other designations whose meanings were quite ambiguous. In classics of the Tang Dynasty Tubo referred to both the Tibetan nationality and the region under its power. In some records made in the Five Dynasties, the Song Dynasty, and even in the dynasties of the Yuan and Ming, the term Tubo was still applied habitually, later on it was also written as Xi Bo or Bo, to refer to the nationality, as well as to the geographical distribution of its people and some of its scattered political force, though the original Tubo regime had already crumbled beyond existence. So Tubo included the meanings of the nationality, and the meaning of its geographical distribution and the political organization which were different in different historical periods.

When the Yuan Dynasty united China and set up the system of provinces, according to the account in *Yuan Shi Shi Zuo Zhuan*, It divided the land of Tubo in prefectures and subprefectures, regulated the system of officials there and assigned their jobs. This means here, the Yuan Dynasty began to define the old territory which then was called Tubo into administrative areas. I. The Chief Military Command of the Pacification Office of the Tubo Office (To Bo Deng Chu Xuan Wei Shi Si Du Yuan Shuai Fu). It took charge of the present Qinghai Province, the south of Gansu Province and the northern area of Aba, Sichuan. II. The

Chief Military Command of the Pacification Commission of the Three Circuits of Dbus Gtsang Mnga'ris Skor Gsum (Wusi Zang Nali Suguluer Sun Deng San Lu Xuan Wei Shi Si Du Yuan Shuai Fu). It took charge of the whole region with the Yarlung Zangbo River Valley as its center.

Taking the Yarlung Zangbo River Valley as its center, the third administrative area—just what the article is going to talk about—got its Chinese name which the Yuan Dynasty rendered from the sound of its original Tibetan name Dbus Gtsang Mnga'ris Skor Gsum.

The Ming Dynasty adopted this old administrative structure, while changing the phonetic rendition of the place names and the local officials' titles as Dbus Gtsang Regional Military Commission (Wusi Zang Du Zhihui Shi Si) and Mnga'ris Tribal Military Command (E Li Si Jun Min Yuan Shuai Fu).¹

The Qing Dynasty also followed the old structure set by the Yuan and Ming dynasties. But in order to make the Chinese rendering of the place names more conform to the Lhasa Tibetan dialect, Dbus Gtsang was changed into Wei Zang and Mnga'ris into A Li, while Khams was mentioned sometimes also. Finally the name Xi Zang (Tibet) was adopted and its simple form was Zang (Tibet).

The aim of the article is to describe why the name Xi Zang was chosen by the Qing Dynasty and to define the concrete administrative division of Tibet in accordance with the historical facts we have, so that some ideas about it might be cleared.

I

Although Xi Zang was used as a name by the Qing Dynasty, it did not appear only in the Qing period, at least it had been used in the Ming times. According to Entry *Jiaxu* of the Fourth Lunar Month, the Third year of Wanli (1575 A.D.) in *Ming Shi Lu*, Bin Tu, the son of Ar-than han who was the chief of the Tumed Mongols who at that time lived and pastured in Qinghai, ordered a message to be passed to Zung'phan (today's Song Pan, Sichuan)

to build a temple there for welcoming the Buddha - trying to pick another quarrel after he governed Mdzod Dge (today's Ro Er Gai, Sichuan) and Beri (in today's Dege, Sichuan). About this matter, Cai Ruxian, the Military Supervising Censor (Ji Shi Zhong) at that time memorialized to the throne:

Since Ar-than khan and Bin Tu, the father and the son, have been offering tribute to Your Majesty, what they asked for from us has frequently changed. They wanted iron pots, we gave them; they required us to trade with them, we satisfied them; they asked to increase the number of the horses, we allowed it. But this way who knows what will happen on the border? For instance, now for picking a quarrel with us in Ba-Shǔ, they coin the excuse of worship. If we allow them to build the temple, the road to Xi Zang is free for people to come and to go. If we let the worship of Buddha unchecked, the traffic between the southern and northern minorities will become beyond control...²

Here the name Xi Zang appears in the record. But it seems that it was not used in other official documents of the Ming Dynasty. Besides, the geographical region here termed Xi Zang is not clear enough; it cannot be stated with certainty that this is exactly the same as the administrative region Xi Zang set up by the Qing Dynasty.

According to the records in the official documents of the Qing Dynasty, at the beginning of the Qing Dynasty, during the two reigns of Emperor Chongde (1636-1643 A.D.) and the Emperor Shunzhi (1644-1661 A.D.), in the contacts with the upper classes of the political and religious power from the Dbus, Dbus was called Tu-bo-te or Tangut instead of Xi Zang, sometimes it was called Guo (state), sometimes Bu-luo (tribe). It was just the time when the new political-religious force was replacing the old one; Gtsang-stod Rgyal-po Bstan-skyong Dbang-po who supported the Karma Bka'-brgyud-pa and Gushri Khan Tho-rol-pa'i-hu) of the Qoshot tribe of the Oyrat Mongols who stood on the side of the Yellow Sect (Dge Lugs-pa) were fighting fiercely for the power. In order to draw over all the Mongolian tribes the Qing Emperor Taizong made friendly contacts with all the local powers in Dbus no matter whether they were monks or laymen, or to what

religious schools they belonged, when he decided to invite the Dalai Lama. What he called Tu-bo-te in the documents just meant the place of Dbus. For instance, on the *Gengyin Day* of the Tenth Lunar Month, the Fourth Year of *Chongde* (1639 A.D.), when the Qing Emperor of Taizong wrote to Gtang-stod Rgyal-po to inform him of his desire to invite eminent monks for propagating the Buddha dharma, he called Gtsang-stod Rgyal-po Bstan-Skyong Dbang-po The Khan of Tu-bo-te, and said positively you are the monarch of Tu-bo-te. On the *Yihai Day* of the Tenth Lunar Month, the Seventh Year of *Chongde* (1642 A.D.), in the second letter he also called him the Gtsang-Stod-Rgyal-po of the Tu-bo-te. But in the same year the Mongolian Gushri Khan took Gtsang-stod Rgyal-po's ruling place in Dbus. Then up to the *Dingyou Day* of the Fifth Lunar Month, the Eighth Year of *Chongde* (1643 A.D.), the Emperor wrote to Gushri Khan: Now I'd like to show my courtesy to the eminent monks of the Tu-bo-te Tribe... in order to promote Buddhism and to bless the country, which you should know. In the documents recorded in *Qing Shi Lu* whenever the Dalai Lama was mentioned he was always called the Dalai Lama of the Tu-bo-te Tribe. From this it can be seen that from the beginning the Qing Dynasty had already treated the Tu-bo-te Tribe differently from all Mongolian tribes, and what they called Tu-bo-te actually meant the Dbus area, that is, the region called Dbus Gtsang Mnga'ris skor Gsum by the Yuan Dynasty and Dbus Gtsang and E Lisi by the Ming Dynasty.³

Up to the reign of Emperor Kangxi (1662-1722 A.D.) the name Tu-bo-te was gradually replaced by Xi Zang (Tibet). The concrete administration of Tibet by the Qing Dynasty really began with the reign of Emperor Kangxi. The time when Emperor Kangxi ascended the throne was just the time when the name Xi Zang (Tibet) appeared in official documents. For example:

On the *Yiwei Day* of the Fifth Lunar Month, the second year of Kangxi (1663 A.D.), the Panchen Khutukhtu of Tibet died. A special envoy was sent to offer sacrifices.⁴

This might be the earliest record of the name of Tibet used in the official documents of the Qing. In the later time of the reign of Emperor Kangxi it was very evident that the name Xi Zang

(Tibet) was used to refer to the former Tu-bo-te. For example:

On the *Wuchen* Day of the First Lunar Month, the Fifty-third Year of Kangxi (1714), the Dalai Lama of Tibet and Lhabzang Khan sent envoys to pay tribute. It was granted them according to the regulations.

And On the *Dingmao* Day of the Third Lunar Month, the Panchen Khutukhtu of Tibet sent envoys to pay tribute. It was granted him according to the regulations.⁵

Here not only the region referred to by the name of Xi Zang (Tibet) was defined, but also a clear distinction was made between the area of Xi Zang and the area of other Tangut and Tibetans under the control of the Qoshot Tribe of the Oyrad Mongols in Qinghai.

Additionally, it ought to be pointed out that the region referred to as Xi Zang (Tibet) was further unequivocally defined in *Ping Ding Xi Zang Bei Wen* written under imperial order in the Sixtieth year of Kangxi (1721 A.D.). Here it needs more explanations to the questions relating to the inscription in the light of historical facts.

The first is about denouncing the surprise attack which Tsewang Rabten, the chief of the Dzungars of the Oyrad Mongols, sent Tsering Dondup to make on Tibet. The inscription says, they fostered Buddhism in name, eliminated it in reality, and desired to occupy the State of Tu-bo-te secretly. Here what is called the State of Tu-bo-te could only mean the land of Dbus controlled then by Lhabzang Khan of the Mongolian Qoshot Tribe. Because at the beginning of the aggression of the Dzungars of the Oyrad Mongols outwardly still kept a good relationship with the Qoshot Tribe of Qinghai and other tribes, trying to break the relationship between them and Lauang Khan with the aim of occupying the Dbus area.

Secondly, Emperor Kangxi in fact set out the army to drive the Dzungar troops out of Tibet for two times. The first time was in the Fifty-seventh Year of Kangxi (1718 A.D.). At that time, a general from Xian, a commander of the Oyrad Mongols, led his army hastily to the area of the Qara River (today's Nag Chu River in Tibet). But running out of provisions, he was hard

pressed by the Dzungar troops and failed. The second time was during the period from the Fifty-seventh Year till the Fifty-ninth year of Kangxi (1718-1720 A.D.). This time the troops took two routes. One led by General Yan Xin and a part of Qinghai mongolian dependents marched southward from Qinghai escorting the soul child of the Seventh Dalai Lama. This was the main force. The other led by General Ge Er Bi went westward from Sichuan in order to divide the force of the Dzungar troops. The troops of Ge Er Bi pushed straight in, and arrived in Lhasa (today's Lhasa, Tibet) without any big fight. As to the situation of Yan Xin's army along the way, the inscription relates: The troops arrived safely after marching through a malarious area. At night bandits attacked my camp for three times. My soldiers fought with them bravely. The bandits all ran away in fright. Tibet was pacified without shooting an arrow. The three battles where the Manchu army fought bravely with the Dzungar troops all happened in the area which belonged to Qinghai-Mongolia and the area south to the Nag chu River. The main force of the Qing army never encountered any warfare until they arrived in Lhasa after the Dzungar army was defeated and had fled to Ili. Therefore the word: Tibet was pacified without shooting an arrow. It is thus clear that Xi Zang (Tibet) in the inscription refers to Tu-bo-te, i.e. the Dbus area, not including the area in Qinghai which dependent from the Mongols.

Finally, the inscription states that since the Qing army put down the rebellion in Tibet and revitalized the Buddha dharma, they put the monks and laymen in Tu-bo-te at ease and everybody resumed his position. Thus All the chiefs of the Mongolian tribes and of Tu-bo-te memorialized to the throne: All the people of Kham, Gtsang and Dbus (Wei) are able to live peacefully in the land, having been pulled out of the fiery pit. (getting rid of the abyss of suffering). They asked: We beg you to grant an imperial stone to be engraved in Lhasa, as a perpetual memory. The last sentence was So let this text be written and the stone set up in Xi Zang (Tibet). In the inscription the old name of Tu-bo-te is mentioned for a few times, Xi Zang (Tibet), however, as the name of an administrative division given by Emperor Kangxi, had been

settled.⁶

II

The Qing Dynasty governed Tibet actively during the three reigns of Kangxi, Yongzheng (1723-1735 A.D.) and Qianlong (1736-1795 A.D.). Although the first punitive expedition sent by Kangxi failed, he prevailed over all dissenting views and decided firmly on sending out the army for a second time, to wipe out the Dzungar force in Tibet. He said: Tibet is the screen that protects Qinghai, Yunnan, and Sichuan. If we let the Dzungar bandits have it, in the border area there will be no day of peace... This not only pointed out the important role that Tibet played for the protection of the country but also showed that in his mind the first enemy were the Dzungars. Because occupying the northwest of China, the Dzungars came unexpectedly, galloping across a thousand li and swept through Mongolia and arrived at the doors of Manzhou. Moreover they and the Qoshot Tribe that had scattered in the highland on the border of Tibet linking with Qinghai, Sichuan and Yunnan belonged to the same branch of the Oiyrad Mongols. Even though they had their differences, their friendly relationship came from the same ancestors. That was why they could kill Lhabzang Khan in Tibet with little military force, and keep a seemingly good relationship with the Qoshot tribes in Qinghai. If one day the Dzungars would occupy Tibet and the force of the Yellow Sect would fall into their hands, their land would further join with that of the Qoshot tribes and become one, then the situation of the whole northwest and the whole southwest would change as a consequence. That was just what the ruler of the Qing Dynasty would not allow to happen under any circumstances.

But very soon after Yongzheng had come to the throne such a situation appeared to become possible. The Qoshot tribes of Qinghai at the time of Kangxi once had taken part in driving the Dzungars out, but in the first year of Yongzheng (1723 A.D.), Lobzang Dandsin, not satisfied with the treatment given by the

Qing court, raised an armed rebellion in Qinghai. Although the rebellion was put down soon, Lobzang Dandsin and others fled to the Dzungar Tribe. This caused Yongzheng to be apprehensive towards all the Taiji of the Qinghai Qoshot and a part of the upper strata members of the temples, and he had to work out another overall and long-term plan for the Highlands of Qinghai and Tibet.

The difficulty Yongzheng met with at that time was that, on the one hand, in the northwest his battles against the Dzungars did not go smoothly, so that he felt handicapped; on the other hand it was difficult to find a suitable person to take the overall charge of Tibet. In addition, the consideration of the difficulties of traffic and military supplies in the highlands, all made him hesitate, hence the step forward he took was rather careful.

Yongzheng mainly did two things. One was wiping out the Qoshot force left in the border area where Qinghai, Sichuan, Yunnan and Tibet met, thoroughly exploring the border line, reconstructing the locality, and checking the competencies of power. This way every place had its governor and was no longer led by the Taiji of Qinghai Mongolian. The other was removing the Seventh Dalai Lama from Lhasa to have him live in the Temple of Huiyuan in the frontier of Sichuan, in order to stop the attack planned by the Dzungars.

Between the Seventh and Eighth Year of Yongzheng (1729-1730 A.D.) the moving of the Dalai Lama was finished. In the *Yu Zhi Hui Yuan Miao Bei Wen* written by Yongzheng himself, he says:

... the purpose of the Yellow Sect is the promotion of Buddhist Scripture. The more the places where people practice Buddhism, the more the Buddha dharma is propagated and the more people among the border tribes who turn to goodness. Tibet has the Panchen Erdeni, and the minor tribes who live in the border area far away from Tibet all want to worship the Buddha. So apart from Dar Rtse mdo (today's Kangding) in sichuan, I thought of the place of Mgar thar (today's Qianning). In the past the Dalai Lama once lived there. In the plain of Sichuan a temple was built...A board with the name Hui Yuan was granted... and troops

were stationed there to protect it. The Dalai Lama who has not yet been enthroned led his followers to move into the new temple. The minorities, no matter old or young, all were very happy for that...

A careful reading of this text gives the impression that Yongzheng intended to let the Dalai Lama live in Mgar thar for a long time to allow him to observe how the situation would develop, and then to decide on the next step. Six years later, when the situation of Tibet had gradually calmed down, the Dalai Lama was escorted back to Lhasa. This fully shows the careful attitude that the Yongzheng Emperor maintained when he dealt with affairs.

He was just as careful from beginning to the end in the way he examined the border situation and reconstructed the localities, trying his best to retain the actual situation and local traditions formed through history, only rearranging a part of the places. The same records mention that in the Third year of Yongzheng, when Zhou Ying, the Ti Du (Provincial Military Commander) of Sichuan, received orders to examine the border, he set up a stone on Ning Jing Mountain (the Tibetan name was Bam La or Spang La) between 'Ba'Thang and Rgyal Bka' (today's Smar Khams, Tibet) to settle the dividing line between Sichuan and Tibet. In fact the scale of the reconnoitering and dividing was much bigger. Apart from Zhou Ying, the important official in charge of this business from the beginning to the end, Yongzheng specially sent particularly the imperial clansman E Qi with the title of Sanzhi Dachen [Grand Minister Assistant of Imperial Guardsmen] and Fu Dutong [Vice Commander-in-Chief], the Academician Ban Di, and the Great Jasak bla-ma Ge Le Ke Chuo Er Ji to handle the affair together. After soliciting the opinion of Yue Zhongqi, the governor-general of Sichuan and Shaanxi, and of the other Provincial Magnates, and after several years had been lost with the back and forth of the inquisition, the question of the boundary at last was settled. The result of this examination was that, apart from deciding on the boundary between Tibet and Sichuan, also the boundary between Tibet and Qinghai, and Tibet and Yunnan was also included in the settlement. This shows that it