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A Study on “Tshang Bang Sna” “Skyi Rnams”as A Tubo Historical Place Name in Dunhuang Document.PT1288 Lo Gsar Black & White Bar Ngag dkon

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Abstract

Geographical names are the products of human society after it has entered a certain stage. In order to facilitate survival, life and communication, human beings have given a code name to a geographical entity based on various circumstances, and thus a place name was created. The data on the ancient Tibetan names of the Tubo dynasty is rich and complex, and is an important source of information on the history, geography, politics, and economy of the Tubo Zangpu dynasty. This dissertation examines the historical events and origins of the place names Tshang bang sna and Skyi rnams in the Dunhuang Tubo historical document P.T.1288, which is in the French collection, through literature reading and ethnographic research. It is also pointed out that Tshang bang sna is the place where Zangpo Many srong many btsan died, in the present-day Gzhis ka rtse gnam gleng rdzony County. The place belonging to this clan is called Skyi rnams. It is then discussed that both names were one of the main places for military and political deliberations and consultations during the Tubo Zangpu period.

Keywords

Tshang Bang Sna; Skyi Rnams; Historical Place Name

The study of place names in Tibetan studies and history in China started relatively late, and the results are scarce. Globally, toponymy first developed in the West in the late 19th century. Early works on place names and toponymy focused on descriptions and etymological research. It wasn't until the early 20th century that a more comprehensive approach to the study of place names emerged. Although ancient China had works on place names such as the *Book of Han* (specifically the *Geography* section), toponymy as a distinct academic discipline only emerged in the late 1950s.

While domestic and international Tibetan studies circles have explored the study of Tibetan place names, their work has been relatively singular and isolated, lacking a holistic and systematic study of the evolution of historical place names and their differences between ancient and modern times, and even more so, a comprehensive study of toponymy. In the early 20th century, with the discovery of a large number of Tibetan historical documents in the Mogao Caves of Dunhuang in China's Western Regions, an international surge of interest in Tibetan studies emerged. A group of experts and scholars began researching the social history and culture of ancient Tibet, and many of them, while studying Tibetan history and culture, touched upon the field of place name research, conducting textual research on individual Tibetan place names. For example, FW Thomas, in his interpretation, translation, and research of

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ancient Tibetan documents from the Western Regions, examined many ancient Tibetan place names from the Western Regions, especially in his famous work * Dunhuang Ancient Tibetan Social and Historical Documents*, where he examined the place name Achaisha. Preliminary research has been conducted on dozens of place names in places such as Zhou, Luobu, Yutian, and Tujue. Wang Yao and Chen Jian also translated, annotated, and interpreted certain place names in *Dunhuang Tibetan Historical Documents*, and later corrected some errors in *A Collection of Explorations of Ancient Tibetan Documents from Dunhuang*. Subsequently, Huang Bufan and Ma De published *Translation and Annotation of Dunhuang Tibetan Historical Documents* in 2000, translating and annotating over 120 place names and offering valuable insights into the verification of place names. Besides the aforementioned achievements, scholars in this field include Dongga Losang Chilie, Yang Ming, and Li Wenshi, all of whom have conducted varying degrees of research and verification on Tibetan place names. Furthermore, Sato Nagata's *Three Corrections to Ancient Tibetan Place Names* and Ren Naiqiang and Zeng Wenqiong's *An Interpretation of Place Names in the <Biography of Tubo>* also present their respective viewpoints on some ancient Tibetan Tibetan place names. The research done by each scholar helps us move forward in unraveling the mysteries of place names that cannot be deciphered in these ancient documents and deepening our understanding of them.

1. Records of Cangbangna and Ji in Dunhuang Document PT1288

1.1 And then the Year of the Dog (the first year of Emperor Gaozong's Shangyuan era, Jiaxu year, 674 AD).

The Zanpu (King) Xia (King) resided in Xili. He returned to Jiaola. In winter, he went to Cangbangna. He convened a meeting at "Buqiong" in "Lak" to form an alliance. He checked the Red Register (the roster of the Imperial Guard). This marked the end of the year.

1.2 And then the Year of the Rat (the first year of Emperor Gaozong's Yifeng reign, Bingzi year, 676 AD)

In summer, the Zanpu (king) resided at the Deer Park in "Zha". In winter, Zanpu Chimanglun died at Cangbangna, and his son Chidusong was born at "Lalong" in "Zhe". Zan Nie led troops to the Turkic Khaganate, and Dobu (Zan Nie) personally went to the Qinghai Grand Military Headquarters. This lasted for one year.

1.3 And then the Year of the Ox (the thirteenth year of Emperor Xuanzong's Kaiyuan era, the year of Yichou, 725 AD)

In summer, the Zanpu (King) resided at "Cebu Na". The assembly of Qilixin'er was held at Zhiwutang in Babuchuan. Qilixin'er, the Great Minister, died. In winter, the Zanpu resided at Zhama, and exiled Sengemenqiong at Cangbangna. In spring, E Mangxiamu Dazebu was appointed Great Minister. This lasted one year. In summer, the Zanpu resided at Babuchuan, and his grandmother resided at "Zhun". The summer assembly was convened by Bendayan Zansong and Great Minister Qilixu at Xunqia. Shulu Kongkai was punished for his crimes. In winter, the Zanpu resided at Zhama Yazhang, and his grandmother resided at Laigangyuan. In the Ji region, Bendayan Zansong and Great Minister Qilixu convened an assembly, recruiting many able-bodied soldiers. The assembly of Duosima was convened by Shulu Qilixu Nanggong at Zenanmuyao. This lasted one year.

1.4 And then the Year of the Sheep (the second year of Emperor Xuanzong's Tianbao reign, Guiwei year, 743 AD)

In summer, the Zanpu (Tibetan king) resided at Luoceer. The Grand Master Qiongsang convened a summer council at Cheng. Military passes for able-bodied men were issued. In winter, the Zanpu resided at Zhama. A large-scale conscription of households from the Gui and Yong tribes of the Ji region was conducted. The Tang court envoy, Guo Zhonglang, came to Zhama to pay respects. This marked one year. In the Dunhuang Tibetan historical document PT1288, Cangbangna appears three times: in the first year of Emperor Gaozong's Shangyuan era (674 AD), the first year of Emperor Gaozong's Yifeng era (676 AD), and the thirteenth year of Emperor Xuanzong's Kaiyuan era (725 AD). Ji appears twice: in the thirteenth year of Emperor Xuanzong's Kaiyuan era (725 AD) and the second year of Emperor Xuanzong's Tianbao era (743 AD).

2. Regarding the place where Cangbangnawei Chimangsong Mangzan passed away

" In summer, the Zanpu (King) resided in the Deer Park of 'Zha'. In winter, Zanpu Chimanglun died in Cangbangna. His son, Chidusong, was born in 'Lalong' of 'Zhe'. Lun Zannie led troops to the Turks, and Dobu (Zannie) personally

went to the Qinghai Grand Military Headquarters. This lasted for one year. From the above, it can be seen that the place where Chimangsong Mangtsen died was called Cangbangna. However, many later historical books refer to the place where Chimangsong Mangtsen died as 'Ba Nang Gang'. Thus, it can be seen that the original Cangbangna place was later once called 'Ba Nang Gang'. For example, the ' Feast of the Wise ' (744), ' Chronicle of the Kings of Tibet ' (194), and ' Chronicle of the Kings and Ministers of Tubo ' all record that the place where Chimangsong Mangtsen died was 'Ba Nang Gang'." Both sources indicate that Songtsen Gampo ascended the throne at the age of 13 and ruled for 15 years. Due to his young age, all state affairs were managed by his minister, Galdontsen, for a period of 18 years. The New Red History also states that after Songtsen Gampo's death, his grandson ascended the throne and "established ancestral worship ceremonies in Lhasa and revered the Three Jewels." He ruled for 15 years and died in Tibet at the age of 27. However, historical records lack details about the specific measures taken by Mangsong Mangtsen to develop Buddhism after his ascension to the throne. The work " Han - Tibetan History " by Datsang Losang Huadan further proves that Cangwangna was located in Duojiao Township, Namling County, Shigatse Prefecture today. Therefore, we know that Mangsong Mangtsen died at "Bananggang," which is located in Duojiao Township, Namling County, Shigatse Prefecture today. Duojiao Township, Namling County, Shigatse City, Tibet Autonomous Region, is located in the southwest of the county, bordering Kazi Township to the east, Shigatse City to the west, and Qiumu Township to the north. The township government is located in Duojiao Village, 22 kilometers from the county seat. The government building has an area of 648 square meters. The township covers an area of 226.71 square kilometers, with 10,024.67 mu of cultivated land and a population of 5,586.

Duojiao, meaning "path of teaching" in Tibetan, was established as Duojiao District in 1960. In 1988, the district government was abolished, and the former Duojiao Township, Changmu Township, and Chongdui Township were merged to form a separate township. It currently administers 10 village committees: Duojiao, Chongdui, Dongzu, Yang, Kangsha, Niangmu, Zhongsha, Changmu, Zhaxizi, and Zhongkang. Duojiao Township, situated along the Xiang River, has an average altitude of 3930 meters. The land is fertile, and the climate is warm and humid. Historically, the Sixth Panchen Lama, Panchen Yeshe, was born here. He was the first Tibetan Buddhist leader to visit Beijing. At that time, the Sixth Panchen Lama actively upheld national unity, opposed ethnic separatism, resisted British imperialist aggression, strengthened harmony and unity between the Tibetan people and other ethnic groups within the Tibetan family, and made positive contributions to the stability of Tibet.

3. Regarding the location of Ji Nang in the valley area where Jusa Temple is located in present-day Qushui County

"Ji" is an ancient surname, and the area belonging to this clan was called "Jinang." "Nang" is located in the river valley where Zhusi Temple is situated in Qushui County, Lhasa. Both of these place names were important venues for military and political discussions and negotiations during the reign of the Tibetan emperors. The reason for this statement is that the origin of the ancient surname "Ji" is clearly stated in the * Zhujian Shi* (History of the Pillars), so it will not be elaborated upon here. Generally speaking, inscriptions, stone carvings, and Dunhuang documents from the Tibetan period often feature alternating characters and various abbreviations. Therefore, it is speculated that " in the Year of the Ox (the thirteenth year of Emperor Xuanzong's Kaiyuan reign, the year of Yichou, 725 AD): In summer, the Zanpu (king) was stationed at Cebuna. The Grand Master Qilixin'er held a meeting at Zhiwutang in Babuchuan. The Grand Master Qilixin'er died. In winter, the Zanpu was stationed at Zhama, and exiled Sengemenqiong at Cangbangna. In spring, he appointed E Mangxiamu Dazebu as Grand Master. This was one year. In summer, the Zanpu was stationed at Babuchuan, and the Grand Master was stationed at Zhun. The summer meeting was convened by Bendayan Zansong and the Grand Master Qilixu at Xunqia. Lu Kongkai was punished. In winter, the Zanpu was stationed at Zhama Yazhang, and the Grand Master was stationed at Laigang." In the Ji region, Bendayan Zansong and Dalun Qilixu convened a meeting and alliance, recruiting many able-bodied men. The meeting of Duosima was convened by Shulu Qilixu Nanggong at Zenamuyao. This lasted for one year. In the Year of the Sheep (the second year of Emperor Xuanzong's Tianbao reign, Guiwei year, 743 AD): In summer, the Zanpu's camp was stationed at Luoceer. Dalun Qiongsang convened a summer meeting and alliance at Cheng. Certificates for able-bodied men were issued. In winter, the Zanpu's camp was stationed at Zhama. A large-scale recruitment of households from the Gui and Yong tribes of the Ji region was carried out. The Tang court envoy Guo Zhonglang came to Zhama to pay respects. This lasted for one year. The "skyirnams" appearing in Dunhuang document PT1288 is "skyignam" and "gnam" is "rnams".

Nang is a place name. Written as "Keke" in *Pema Gatang*, it most likely refers to a place within the present-day Yangbajing Town of Damxung County, Lhasa, near the famous Yangbajing Monastery, the main monastery of the Red Hat Karma school. Its full name is Nangqi Malong , and the Kadampa master Zhongdunpa Gyalwa Jungne was born there. This place is a necessary stop on the way from Nyemo to Ningchong, mentioned later. Furthermore, a reading of the original text clearly shows that both place names were important locations for military and political deliberations and negotiations during the Tubo Zanpu period.

Conclusion

Based on the discussions in the preceding sections, we should now have a relatively clear understanding and grasp of the place names Cangbangna and Ji. From the perspective of toponymic culture, the place names appearing in the Dunhuang Tubo historical documents undoubtedly carry the most profound, flexible, and vivid part of Tibetan cultural heritage. They directly reflect the changes in the natural geographical environment of the U-Tsang region, ethnic migrations, ethnic tribes, and ethnic customs, representing the memories and understanding of the local culture of the Tibetan people at that time. They are also an important source of information for their nostalgia and search for their roots. The report of the 19th National Congress of the Communist Party of China clearly proposed to establish cultural confidence, which requires us to understand the importance and contemporary significance of toponymic culture and to protect and disseminate the toponymic culture of U-Tsang. In summary, through the study of the historical place names Cangbangna and Ji in the Dunhuang Tubo historical document PT1288, the main point we want to make is that Cangbangna is the place where Chimangsong Mangtsen died, located in present-day Namling County, Shigatse. Ji is an ancient surname, and the place belonging to this clan is called Ji Nang. Nang is located in the river valley area where Zhusi Temple is located in Qushui County, Lhasa City. Both of these place names were the main places for military and political discussions and negotiations during the Tubo Zanpu period.

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