

# Historical status of Xizang

Liang Junyan

China Tibetology Research Center

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# outline

- I. China is a unified multi-ethnic country, and the various ethnic groups have jointly created China's history
- II. Xizang has been a part of China since ancient times, and successive central Governments have exercised effective jurisdiction over Xizang since the Yuan Dynasty
- III. The so-called "Xizang question" is a product of the imperialist invasion of China in modern times
- IV. Since the peaceful liberation of Xizang, together with the ent

# Map of People's Republic of China

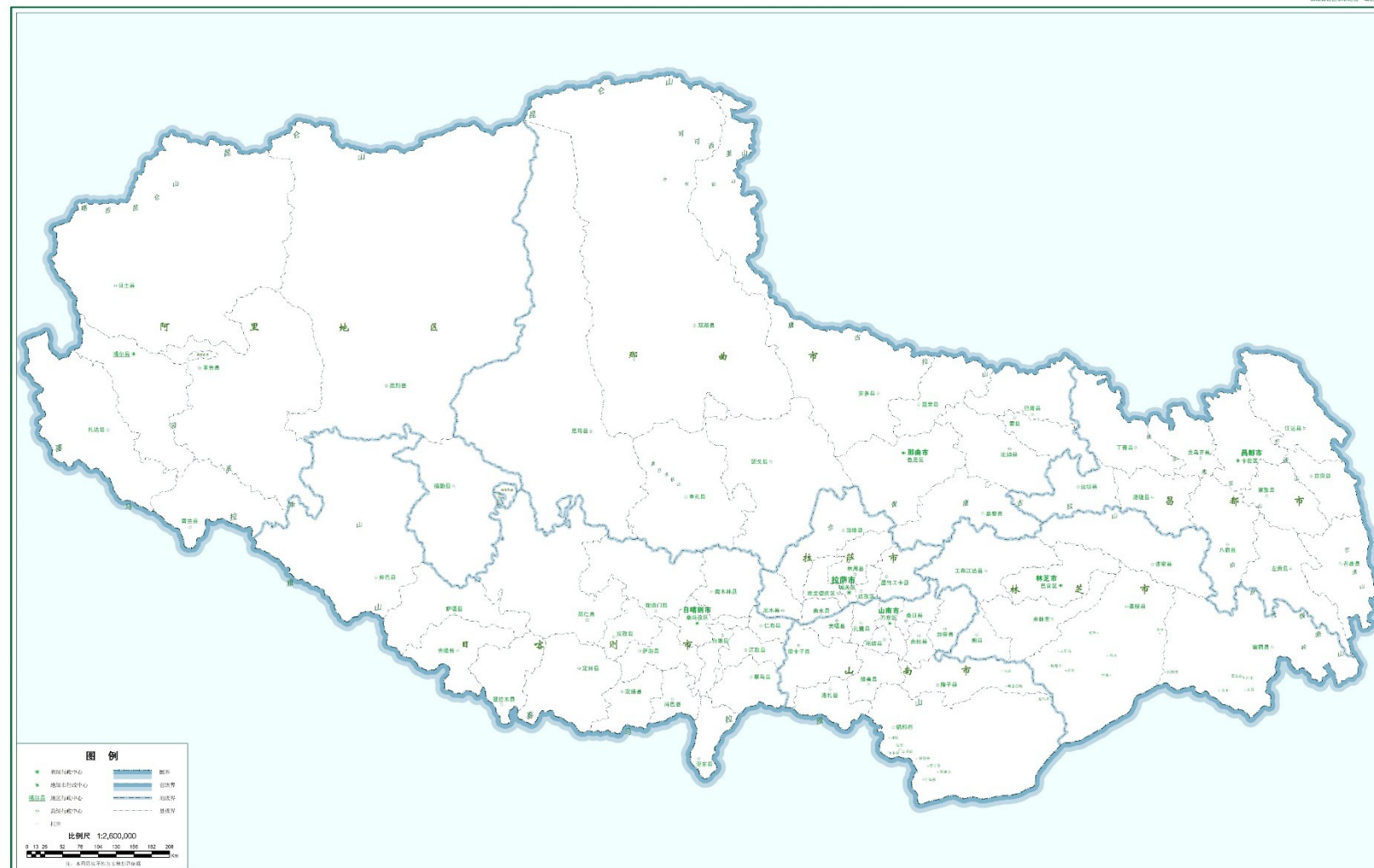
中国地图



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# Map of Xizang Autonomous Region

## 西藏自治区地图





- The Xizang Autonomous Region is the most romantic and mysterious land in the world today, attracting countless travellers, explorers, Buddhists, mountaineers and photographers.
- Xizang is one of China's five ethnic minority autonomous regions, situated on the southwestern border, bordering Xinjiang Uygur Autonomous Region and Qinghai Province to the north, Sichuan Province to the east, Yunnan Province to the southeast, and Myanmar, India, Bhutan and Nepal to the south and west.
- The Xizang Autonomous Region has a population of 3.64 million and a land area of 1.22 million square kilometers, accounting for abo

# Mount Gangs Rinpoche in Xizang(also known as Mount Kailash)





# Ma-pham g.yu-mtsho in Xizang(also known as Lake Manasarovar)



I. China is a unified multi-ethnic country, and the various ethnic groups have jointly created China's history

- China is a unified multi-ethnic country, and the diversity and unity of the Chinese nation is a distinctive feature of our country.
- China's vast territory was jointly explored by all ethnic groups, its long history was jointly written by all ethnic groups, its splendid culture was jointly created by all ethnic groups, and its great national spirit was jointly nurtured by all ethnic



# 五十六个民族是一家





There are  
**56**  
ethnic groups  
in China.





## II. Xizang has been a part of China since ancient times, and successive central Governments have exercised effective jurisdiction over Xizang since the Yuan Dynasty

- As early as ancient times, the Tibetan ancestors living here had close ties of blood, language and culture with the Han Chinese and other ethnic groups.
- Over the long years, the Tibetan people have developed the Xizang plateau with their own hard labor, creating a rich and colorful ancient culture, and at the same time making an important contribution to enriching the cultural treasury of the Chinese nation.

- From the latest archaeological results, it is clear that there is a close connection between the ancient cultures of the Qinghai-Xizang Plateau and those of the Central Plains, especially those of the middle and upper reaches of the Yellow River. It is true, as we all know, that the Yangshao, Majiayao, and Machang cultures in Gansu and Qinghai have a close connection between the colored ceramics and beaten stone tools and the Karuo culture in Chamdo, Xizang. The round or half-cave houses with red-burnt earth walls and living surfaces of the early Karuo period are the traditional forms of habitation in the Majiayao system of Gansu and Qinghai; and the corn found in the Karuo site is a typical crop of the Yellow River Basin area, which should have been introduced to the Xizang area through the Gansu and Qinghai regions.
- In recent years, the archaeological discovery of tea, brocade with the Chinese character "Wanghou" written on, lacquerware, gold masks and other objects from the mainland 1,800 years ago in the archaeological discovery of Guru Jiamu in Ga'er County, Ali, Xizang, clearly reflects the close economic and cultural ties that exist between Xizang and the mainland.

# The archaeological excavation of the “Wanghou“(Marquis) brocade in the Ali region



# Tang Dynasty

·During the Tang Dynasty, a deep nephew-uncle marriage relationship was established between the Tang and the Tubo. At the beginning of the seventh century AD, the Tang Dynasty (618-907) was established, ending the chaos of the late Sui Dynasty and achieving a new unity in the Central Plains. At the same time, Songtsen Gampo, the Tibetan hero, annexed more than ten tribes and clans and established the Tubo Dynasty, with its capital at Lhasa, realizing the unprecedented unity of the Xizang plateau region.

·During Songtsen Gampo's reign, he created scripts, established the law, official and military systems, and unified weights and measures. He also absorbed the advanced production technology and political and cultural achievements of the Tang Dynasty. He sent ministers to the Tang court twice to propose marriage and in 641 A.D. an



# Songtsen Gampo





# Statue of Songtsen Gampo





- Songtsen Gampo sent his ministers to the Tang court twice to propose marriage, and in 641 AD he married Princess Wencheng, a daughter of the Tang royal family, as he wished. Below is Yan Liben's "Bunian Tu[Drawing of the Carriage]" (Tang Emperor Taizong meeting with the Tubo envoy Ludongzan in 641)







the authentic painting i  
n the exhibition



- Princess Wencheng went to Xizang, not only brought the Buddhism of the Central Plains, but also brought a large number of classical literature, craft technology and species, and a large number of mainland craftsmen accompanied.
- The extremely sacred statue of Sakyamuni Buddha that is brought by Princess Wencheng is still enshrined in the Jokhang Temple.
- Through marriage, Songtsen Gampo actively introduced from the Tang Dynasty wine-making, milling, paper and ink production technology, selected and sent the children of the nobility to the Tang Dynasty capital Chang'an (now Xi'an) to study poetry and books, and hired Han Chinese literati into the Tubo.
- Tubo established and maintained extremely close relations with the Tang Dynasty in political, economic and cultural aspects.

# The Princess Wencheng's Journey to Xizang





# Princess Wencheng



The extremely sacred statue of Sakyamuni Buddha brought by Princess Wencheng (enshrined in the Jokhang Temple)





It is said that this is one of the musical instruments that Princess Wencheng brought to Tubo.



Stone Tablet of the Tang-Tubo Alliance (823, the third year of Changqing)





Yongbulakang——the first palace in Xizang history





# Sangye Monastery, the first formal monastery in Tubo



# Jokhang Temple





# The square Jokhang Temple





# The golden roof of Jokhang Temple



# Devotees in front of Jokhang Temple





Ordinary people in religious assembly at the Jokhang Temple





# Religious assembly in Jokhang Temple





# Monks reciting scriptures



# Ramoche Temple



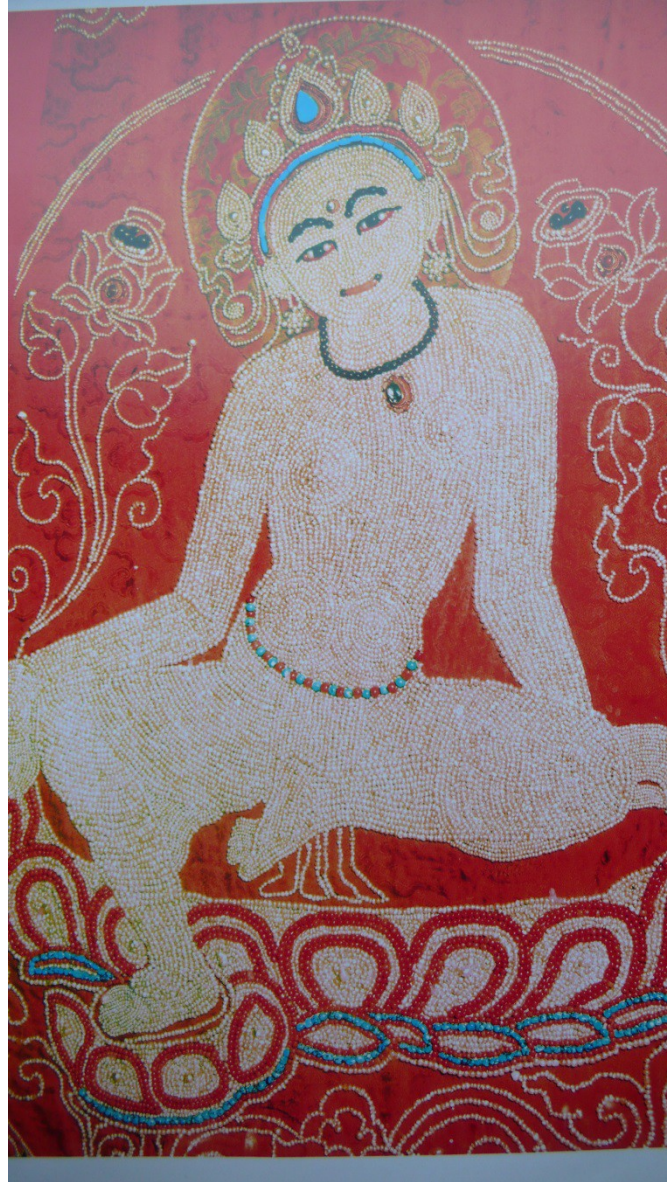




Changzhu Monastery  
in Shannan



# The Pearl Thangka of Changzhu Monastery





# Yuan Dynasty

·Since the Yuan Dynasty, Xizang has been formally brought under the direct administrative jurisdiction of the central government.

·In 842 A.D., the Tubo dynasty collapsed as a result of royal infighting, civilian uprisings, and resistance by enslaved tribes, and a multitude of disparate local forces emerged in the main Tubo region, which conquered each other and fought in a chaotic situation that lasted for about 400 years.

- In 1206, the Mongol leader Genghis Khan established the Mongol Khanate in northern China.
- 1247, the Mongol prince Koduan met with the Sakya religious and political leader Sakya Panchita in Liangzhou, and agreed on the conditions for the subordination of Xizang to the Mongol state, which was then incorporated into the Mongol state.





- 1260, Kublai (1215-1294) assumed the Mongol throne, and appointed Phags-pa as the state master.
- 1264, the Sakya general institution was set up, and Phags-pa was appointed to lead the institution as the state master.
- 1265, Phags-pa was ordered to go into Xizang to establish the state.
- In 1260, Kublai (1215-1294) assumed the Mongol Khanate and appointed the Sakya Dharma Master Phags-pa to be the State Master.
- In 1264, he set up the Sakyamuni Sect's General Administration and ordered Phags-pa to be the State Master and also to lead the administration of the Sakya Sect.
- In 1265, Phags-pa was ordered to go to Xizang to set up the 130,000-household administration of Xizang.



- In 1271, the Great Mongolian State was given the state name Yuan, and in 1279 the whole of China was united and a unified central authority was established.
- Xizang became an administrative region under the direct rule of the central government of the Yuan Dynasty of China.
- Yuan court exercised full and effective jurisdiction in Xizang by checking the household accounts, setting up postal stations, ap





# Phags-pa



Phags-pa

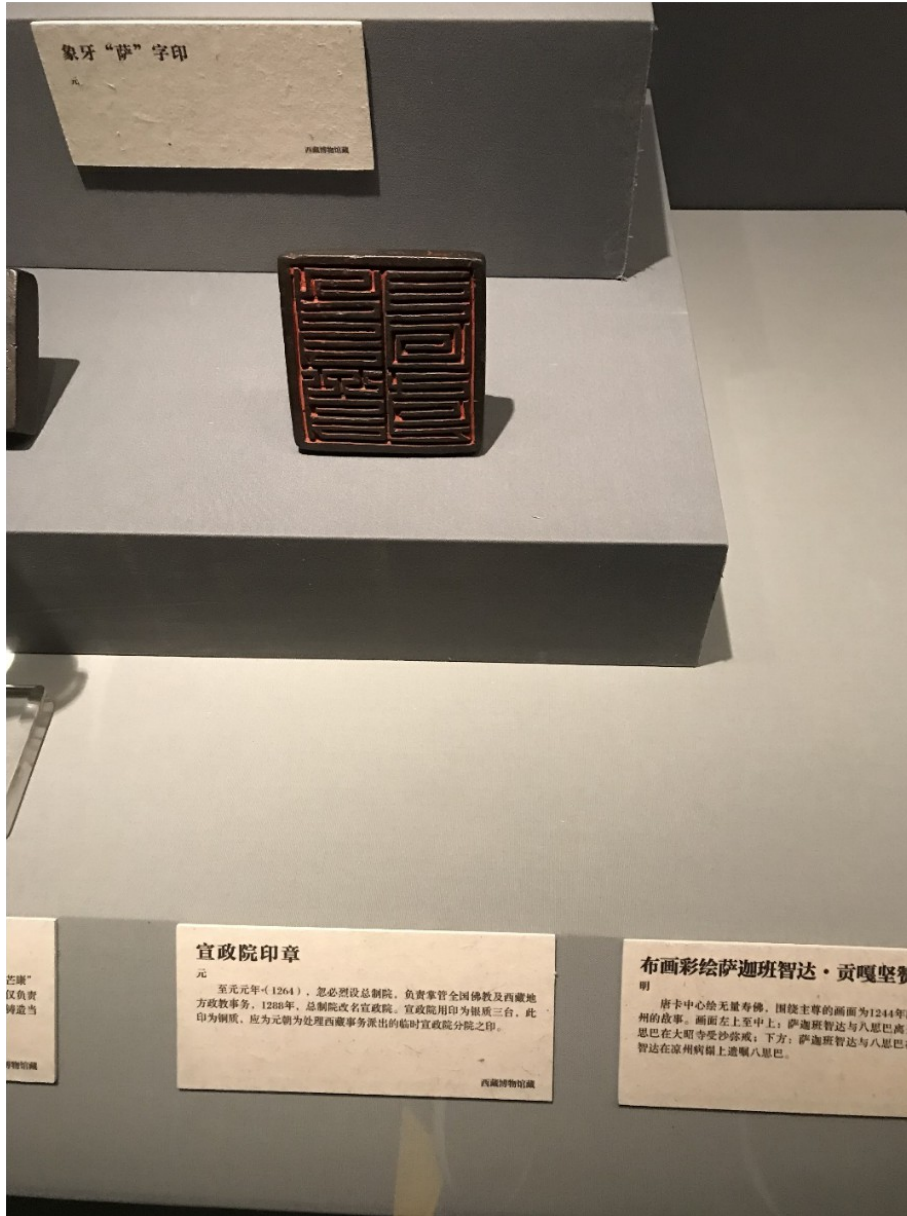




# Kublai met with Phags-pa

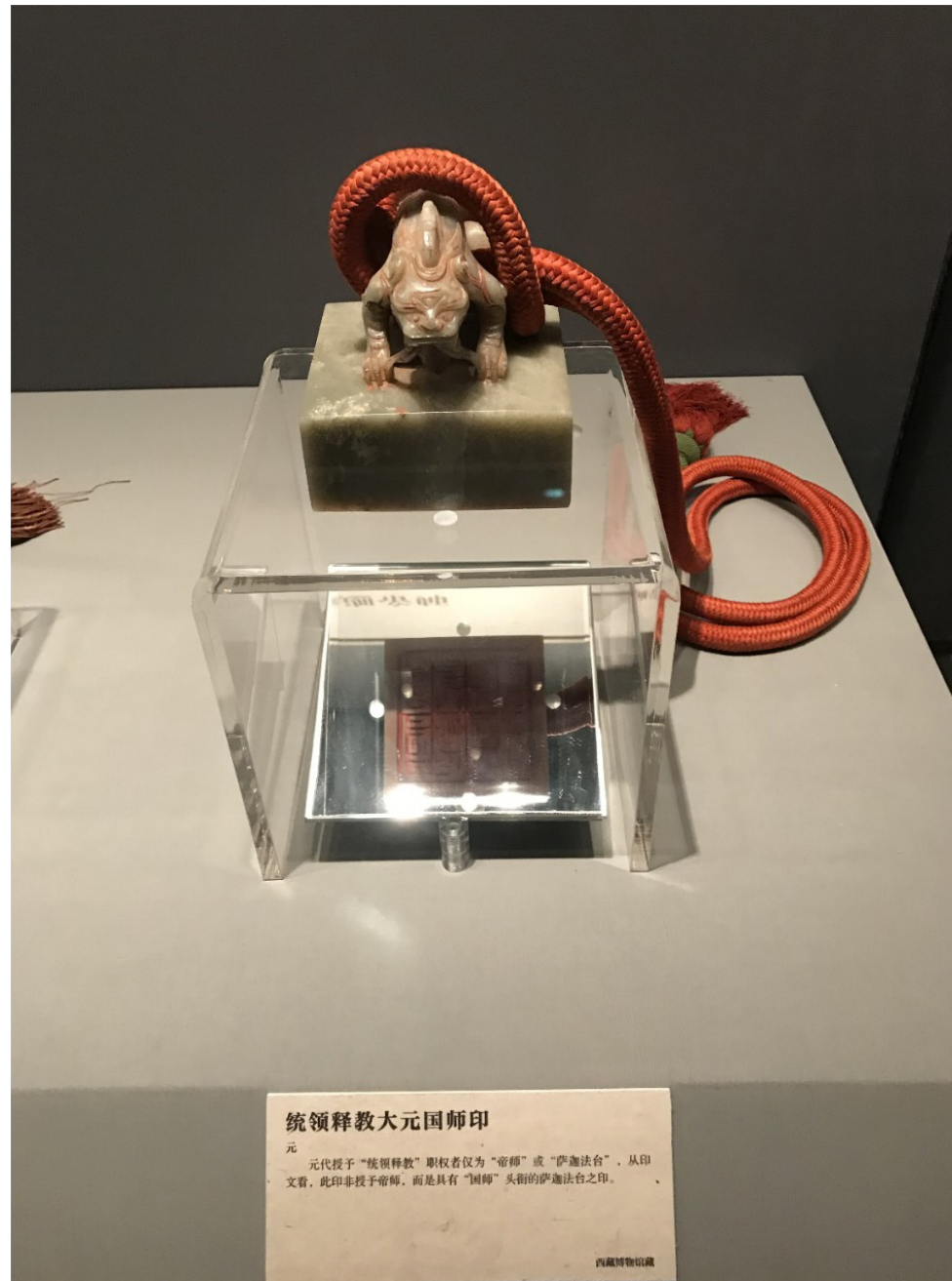


One of the seals of the Xuanzhengyuan, the supreme institution of the Yuan Dynasty for the administration of Tibetan localities.





Jade seal of the Yuan dynasty enthroning a local Tibetan religious leader as a state teacher

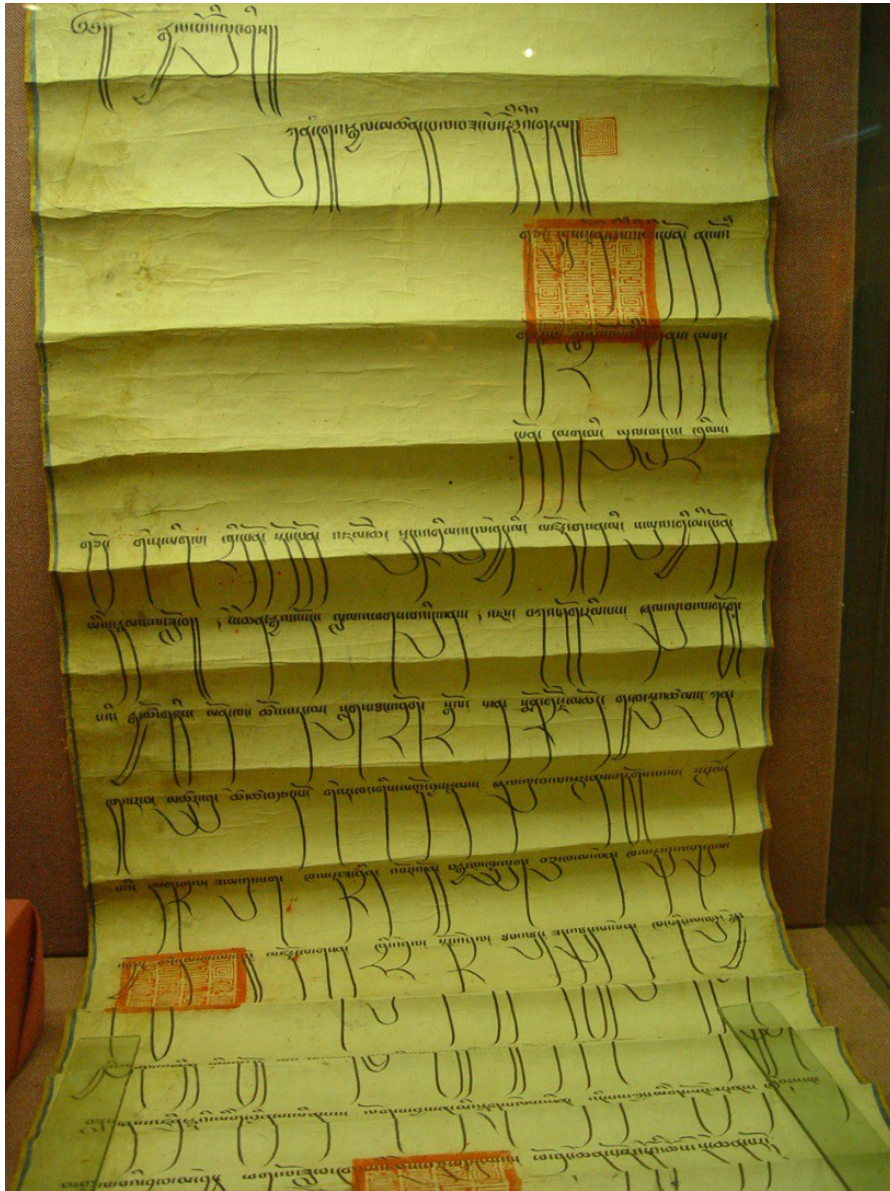








# The Imperial Teacher's Decrees of the Yuan Dynasty

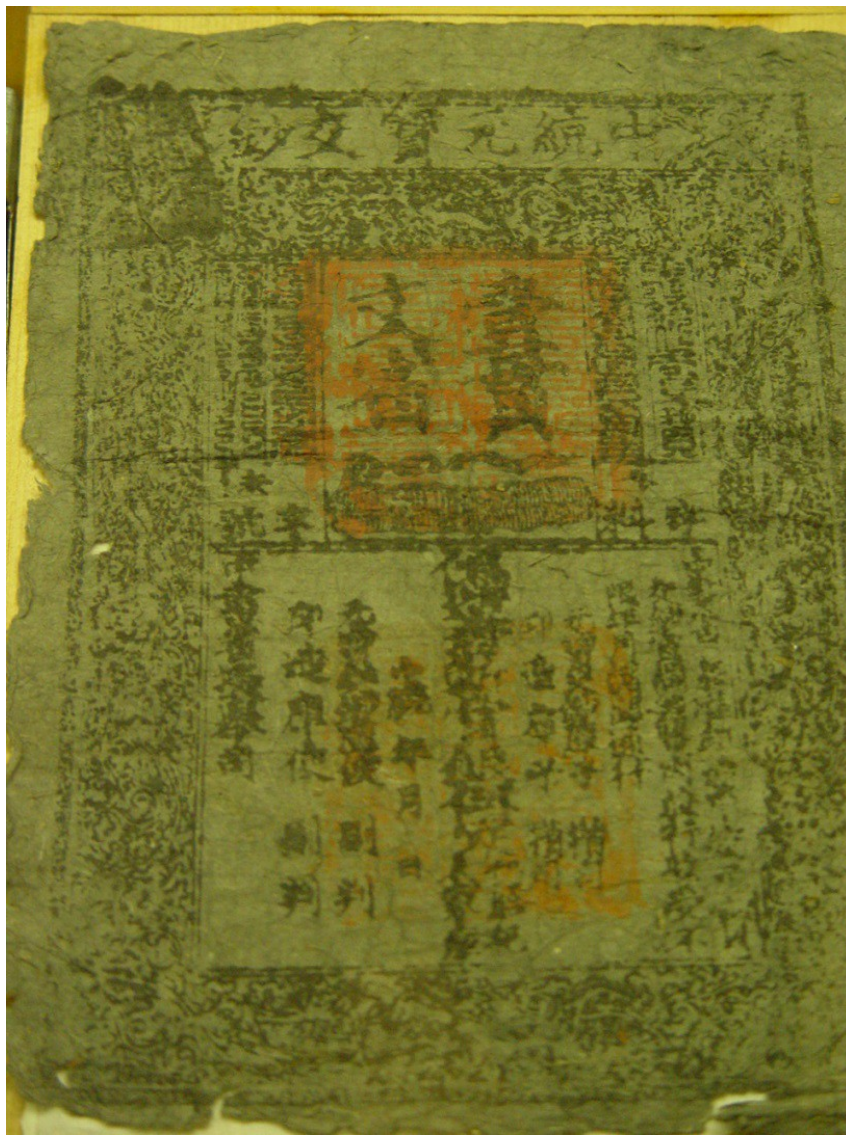


Token written in Phags-pa characters





A collection of “Zhongtong” banknotes issued by the Yuan dynasty



# Sakya temple

[history of the Sakya temple is divided into north and south temple. The north temple was built earlier, by the Sakya school founder kun gongque jiebu, in 1073; south temple was built later by the fifth ancestor of Sakya school Phags-pa.]



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# The sutra wall in Sakya Monastery



# Inside the Sakya monastery after repairs





# Ming Dynasty

- During the Ming and Qing dynasties, the central government's governance of Xizang continued to improve.
- The central government of the Ming Dynasty followed the Yuan Dynasty's approach to the governance of Xizang, and successively set up the institutions to manage the military and political affairs of the front and rear of Xizang, Chamdo, and the Ali region, respectively.
- The policy of the Ming Dynasty towards Xizang mainly took the form of setting up tie-ups during the reign of Hongwu, such as capitals and guards, and ordaining local monks and lay chiefs as officials; from Yongle to Zhengde, the ordination of monks and lay chiefs was the main focus of the policy, and those who were ordained paid tribute to the Ming court on a regular basis, and the Ming Dynasty gave them rich rewards in return.





# Seals given to the Third Dalai Lama by the Wanli Emperor of the Ming Dynasty



## 灌顶国师阐化王印

明

“阐化王”是明中央政府授予西藏帕竹地方政权首领“帕木竹巴”的封号。“阐化王”位居明代西藏“五大王”之首。帕木竹巴，本是元代设立十三户长之一，元末时取代了萨迦地方政权的统治地位。首任灌顶国师阐化王扎巴坚赞的玉印在明末清初之际，由第巴桑结嘉措呈缴清中央政府。此枚印章应是嘉靖四十二年（1563）封授帕木竹巴第悉衮思巴衮失坚赞为阐化王时所赐之印。

西藏博物馆藏

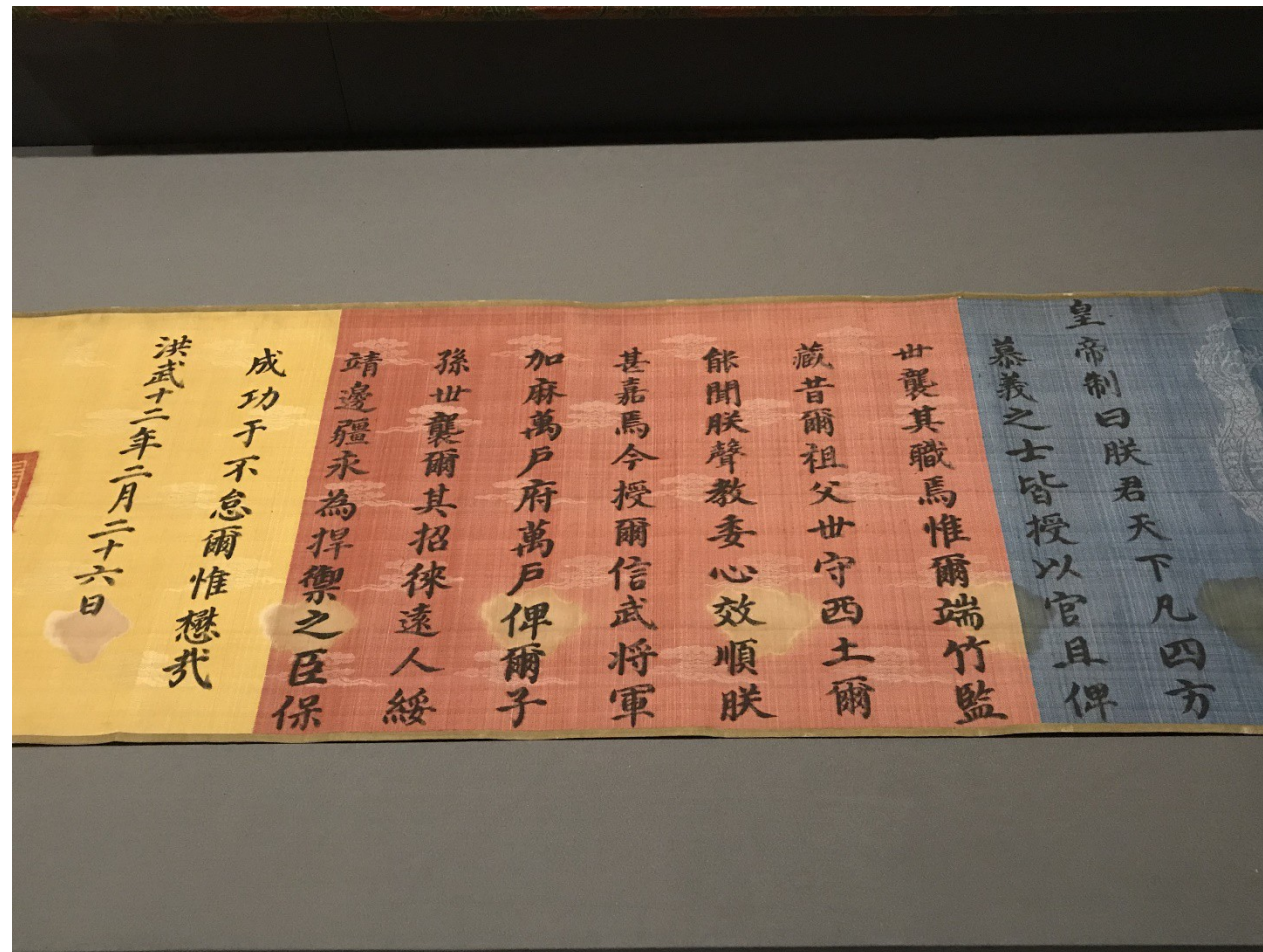
## 万历皇帝赐三世达赖喇嘛“朵儿只唱图记” (梵文)

明

1578年索南嘉措与俺答汗会晤，并与明朝中央政府取得联系。万历十六年（1588），万历皇帝应俺答汗之孙的请求，派遣使节前往蒙古邀请索南嘉措进京会晤，并授予“朵儿只唱”封号，此印即为当时封授之印。

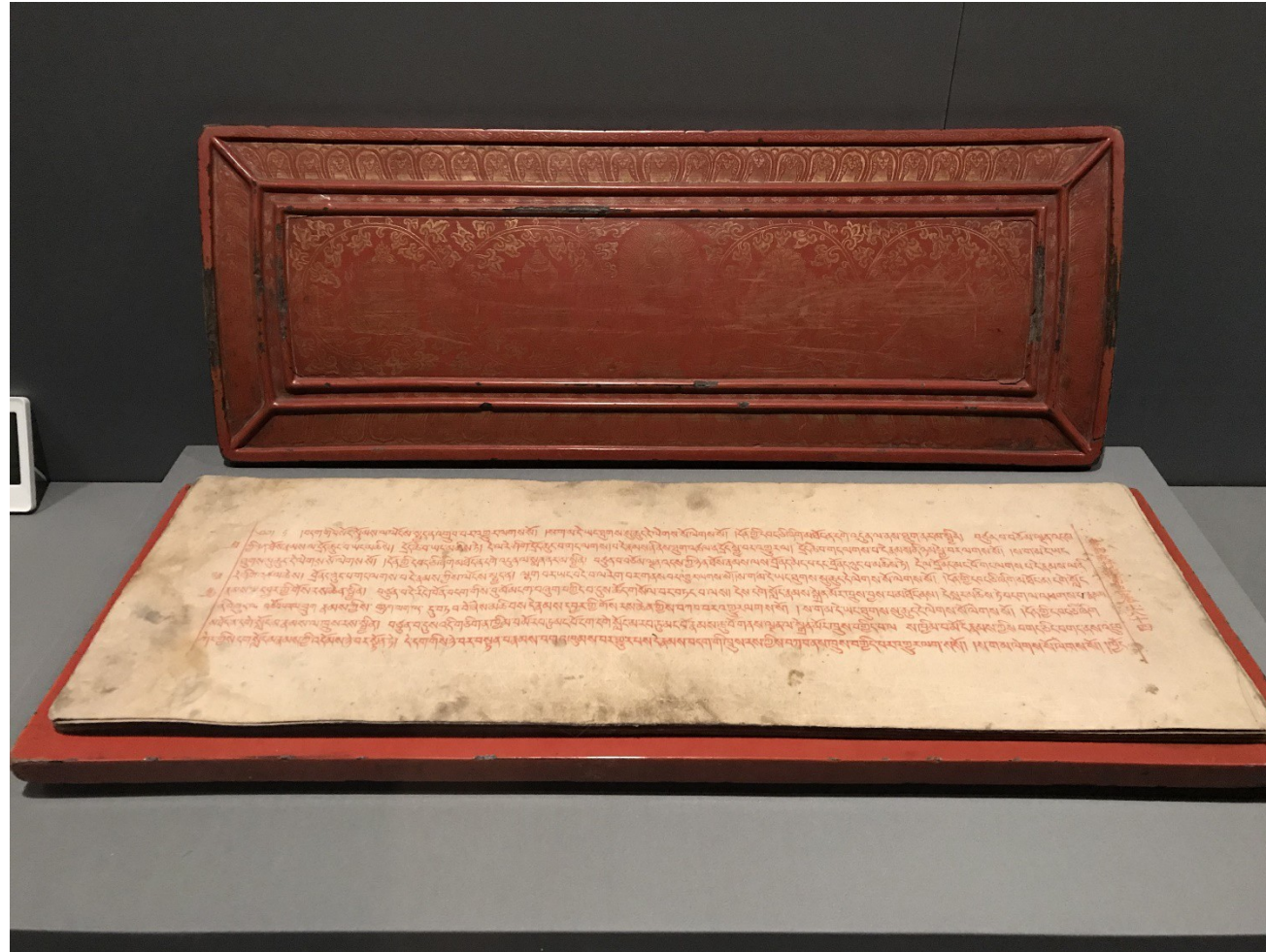
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# Sacred Decrees of the Ming Dynasty Enthroning Tibetan Officials





# Yongle Edition Tripitaka in Ming Dynasty



# Qing Dynasty

- With the establishment of the Qing Dynasty in 1644, the central plains entered a new period of unification. The Qing Dynasty attached great importance to the governance of the border areas, and the management of Xizang was also perfected.
- 1652, the Fifth Dalai Lama came to the capital for an audience. 1653, the Shunzhi Emperor awarded the Fifth Dalai Lama with a golden book and a golden seal, which formally established the Dalai Lama's title. 1713, the Kangxi Emperor named the Fifth Panchen Lobsang Yixi "Panchen Elderney", which formally established the name of the Panchen Lama. 1721, the central government of the Qing Dynasty set up the Kalon system in Xizang. In 1727, the Qing Dynasty set up Amban system in Xizang to manage and supervise the local administration of Xizang on behalf of the central government.
- In 1751, the Qianlong Emperor authorized the Seventh Dalai Lama to set up the Kashag government. In 1793, the Qing government, after expelling the invading forces of the Gurkhas, rectified the local order of Xizang and promulgated the famous "Twenty-nine Articles of the Regulations for the Rehabilitation of Xizang", which became a legal document confirming the administrative system of Xizang and guiding the policies and systems by adopting the golden urn to determine the reincarnation of the Dalai Lama, Panchen Erdeni and other living Buddhas, as well as by reinforcing the authority of the Minister in Xizang to central the affairs of the Tibetan localities.

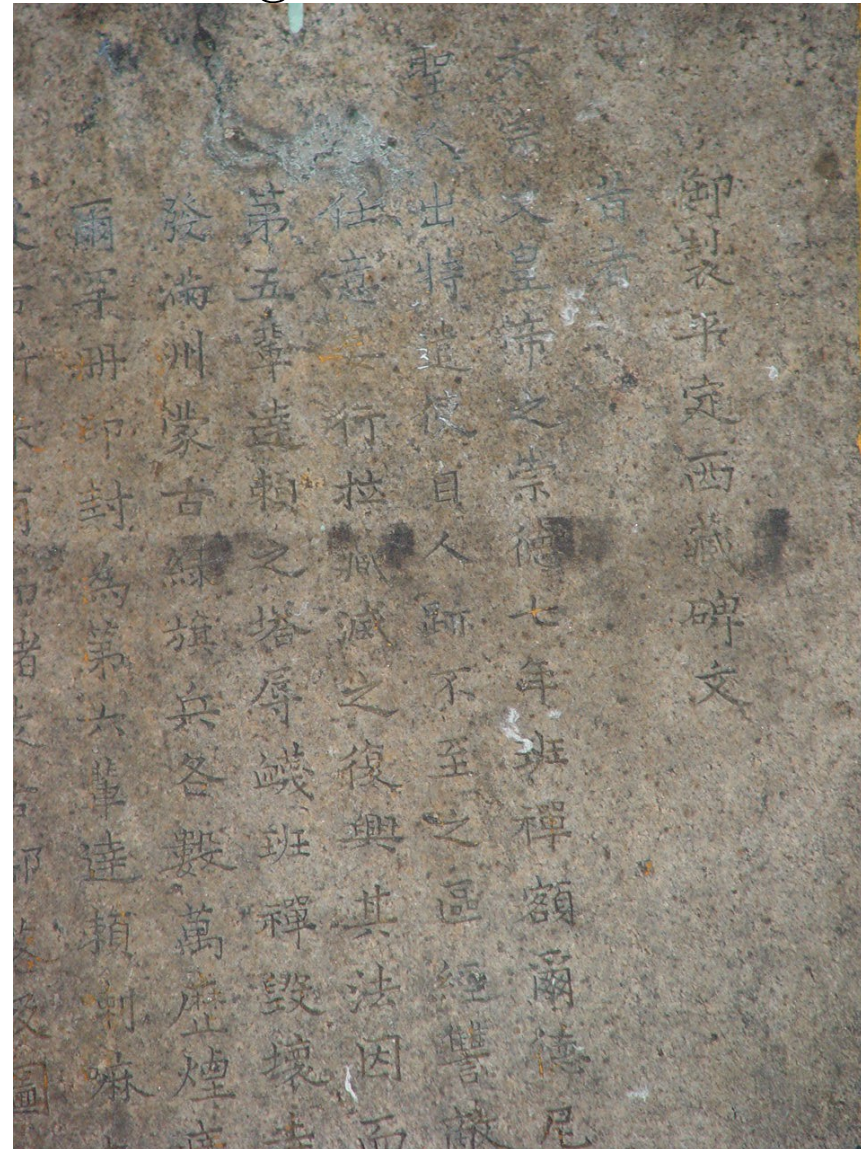


# Map of Qing dynasty





Imperial inscription on the pacification of Xizang (1721)





The Fifth Dalai Lama's  
audience with the Shun  
zhi Emperor (1652)



# Stupa of the Fifth Dalai Lama





The Golden Seal of the Fifth Dalai Lama by the Emperor  
of the Qing Dynasty ( 1652 )



“Long live the Emperor” tablet enshrined by the Seventh Dalai Lama’s (1708–1757)





The Jade Seal of the 8th Dalai Lama given by the Qing court



# The Gold Urn ( Jokhang, 1792 )





喇嘛說

佛法始自天竺

即厄納特珂克部其地曰痕都斯坦

東

流而至于西蕃

即唐古特部其地曰三藏

其蕃僧

又相傳稱為喇嘛喇嘛之字漢

書不載元明史中或訛書為刺

馬

陶宗儀輟耕錄載元時稱帝師為刺馬毛舟能明武宗外紀又作刺麻皆係隨意

對音故其字不同

予細思其義蓋西蕃語謂

上曰喇謂無曰嘛喇嘛者謂無

上即漢語稱僧為上人之意耳

喇嘛又稱黃教蓋自西蕃高僧

帕克巴

舊作八思巴

始盛於元沿及於

明封帝師國師者皆有之

元世祖初封帕

克巴為國師法復封為大寶法王是尊之曰帝師同時又有丹巴者亦封帝師其封國師者不一而足明洪武初封國師六國師者不過四五人至永樂中封法王西天佛子者各二此外灌頂大國師者九薩頂國師者十有八及景泰成化間益不可勝記

我朝惟康



On Lamaism written by Emperor Qianlong

The 13th Dalai Lama had an audience with the Empress Dowager Cixi





# Republic of China

·During the Republic of China (ROC) period, the Chinese government's sovereignty over Xizang remained unchanged and effective administration was carried out.

·In 1911, the Xinhai Revolution broke out, the Qing government was overthrown, and the newly-established Republic of China (ROC) inherited the policies towards. On 1 January 1912, the first Provisional President of the ROC, Sun Yat-sen, made it known to the world in his inaugural proclamation that: "The basis of the country lies in the people, and if we combine the Han, Manchu, Mongolian, Hui, and Tibetan lands into one country, then we combine the Han, Manchu, Mongolian, Hui, and Tibetan races into one person, and this is said to be the unity of the nation." The five-colored flag, which was the national flag at the time, symbolized the five ethnic groups as one. In March 1912, the Provisional Senate of the Republic of China in Nanjing promulgated the first constitution of the Republic of China, the Provisional Constitution of the Republic of China, which explicitly stipulated that Xizang was a part of the territory of the Republic of China.

·In 1912, the central government set up a Bureau of Mongolian and Tibetan Affairs (renamed the Institute of Mongolian and Tibetan Affairs in 1914) to be in charge of local affairs in Xizang, and appointed the central government's chief of mission in Xizang.

·During the period of the Republic of China (ROC), warlords were at war, civil strife was frequent, and foreign powers continued to intervene in local affairs in Xizang, so that the ROC government's administration of Xizang was subjected to a certain degree of impact, but the ROC government's sovereignty over Xizang was not affected, and the once-submerged "Xizang independence" backlash ended in failure. All countries in the world have recognized Xizang as part of the Republic of China, and it was the Dalai Lama and Panchen Erdeni, the local political and religious leaders of Xizang, who were enthroned by the Central Government and gained political and religious legitimacy.





# the Sun Yat-sen manifesto



## 臨時政府法令及來往公文

### 孫總統宣言書

中華民國締造之始。而文以不德。膺臨時大總統之任。夙夜戒懼。慮無以副國民之望。夫中國專制政治之毒。至二百餘年來而滋甚。一旦以國民之力。踣而去之。起事不過數旬。光復已十餘行省。自有歷史以來。成功未有若是之速也。國民以爲於內無統一之機關。於外無對待之主體。建設之事。刻不容緩。於是組織臨時政府之責相屬。自推功讓能之觀念以言。文所不敢任也。自服務盡責之觀念以言。則文所不敢辭也。是用黽勉從國民之後。能盡掃專制之流毒。確定共和。以達革命之宗旨。完國民之志願。端在今日。敢披瀝肝膽。爲國民告。國家之本。在於人民。合漢滿蒙回藏諸地爲一國。卽合漢滿蒙回藏諸族爲一人。是曰民族之統一。武漢首義。十數行省。先後獨立。所謂獨立者。對於清廷爲脫離。對於各省爲聯合。蒙古西藏。意亦同此。行動既一。決無歧趨。樞機成於中央。斯經緯周於四至。是曰領土之統一。血鐘一鳴。義旗四起。擁甲帶戈之士。遍於十餘行省。雖編制或不一。號令或不齊。而目的所在。則無不同。由共同之目的。以爲共同之行動。整齊畫一。夫豈其難。是曰軍政之統一。國家幅員遼闊。各省自有其風氣所宜。大綱既挈。條目自舉。是曰內治之統一。滿清時代。藉立憲之名。行斂財之實。雜捐苛細。民不聊生。此後國家經費。取給



# The thirteenth Dalai Lama





Liu Manqing





Tibetan National Congress delegates with Mr. and Mrs  
. Chiang Kai-shek





# Ninth Panchen Erdeni

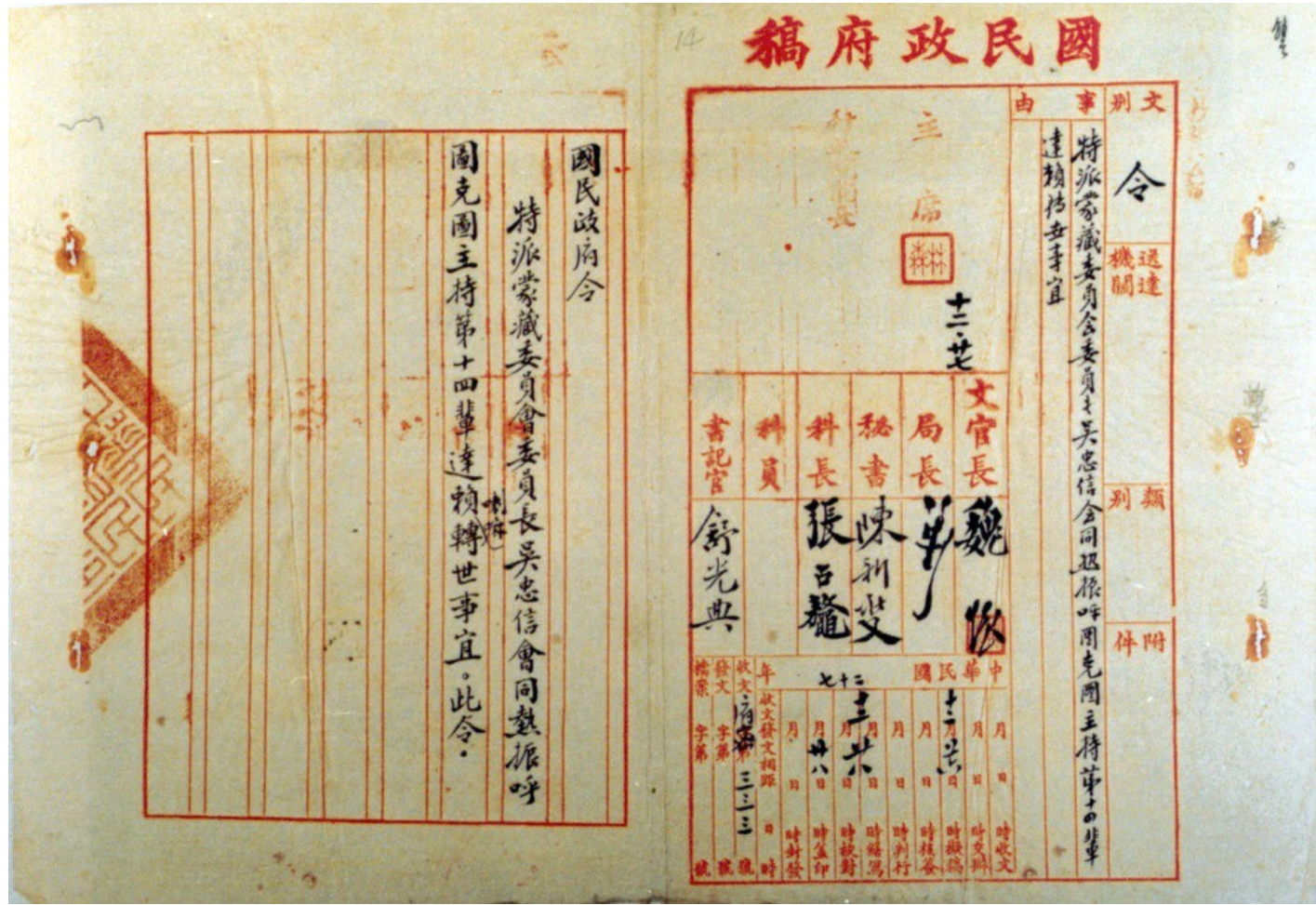


Chairman of the Mongolian and Tibetan Affairs Commission Wu Zhongxin inspecting the 14th Dalai Lama



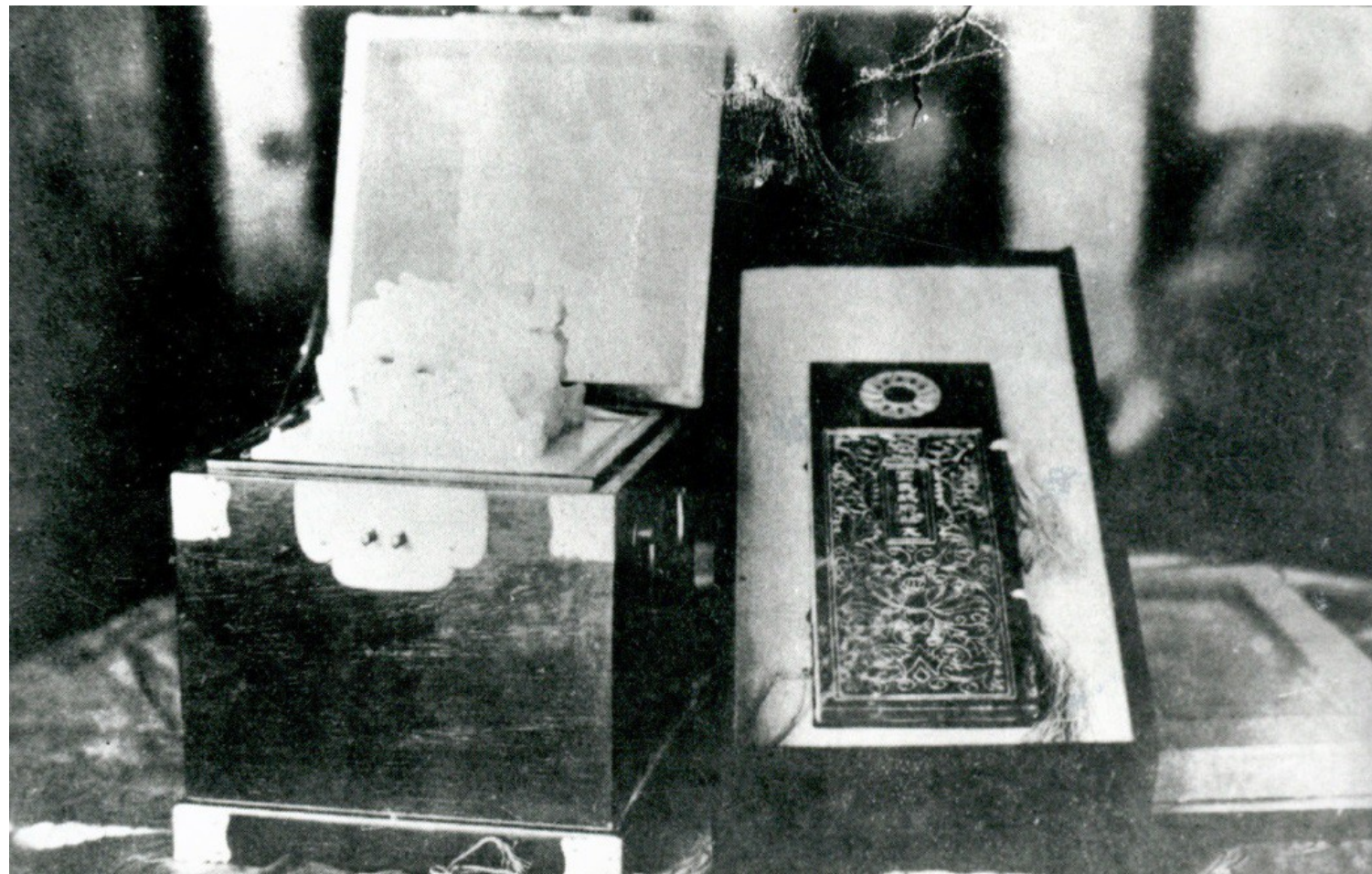


The National Government appointed Wu Zhongxin to preside over the reincarnation of the Dalai Lama in conjunction with Regent Reting.





The Jade Seal and Jade book awarded by the National Government to the 14th Dalai Lama







# Reting Rinpoche





The 14th Dalai Lama as a boy



### III. The so-called "Xizang question" is a product of the imperialist invasion of China in modern times

Since the Yuan Dynasty, China's central government has exercised effective administrative jurisdiction over Xizang, which has never become an independent state. Millions of pieces of archival materials in Chinese and Tibetan, which record ironclad historical facts, are still preserved in archives in Beijing, Nanjing and Lhasa, Xizang. No government in the world has ever recognized Xizang as an independent state.

- The Dalai clique and international anti-Chinese forces have been spreading the lie that Xizang has been an "independent" country since ancient times, but the mere fact that the 14th Dalai Lama had to obtain the approval of the National Government before he could succeed to the throne is a clear indication that Xizang at that time did not have any independent power at all. The so-called "independence of Xizang", which the Dalai clique and international anti-Chinese forces are loudly advocating, is nothing more than a product of imperialist aggression against China in recent history.

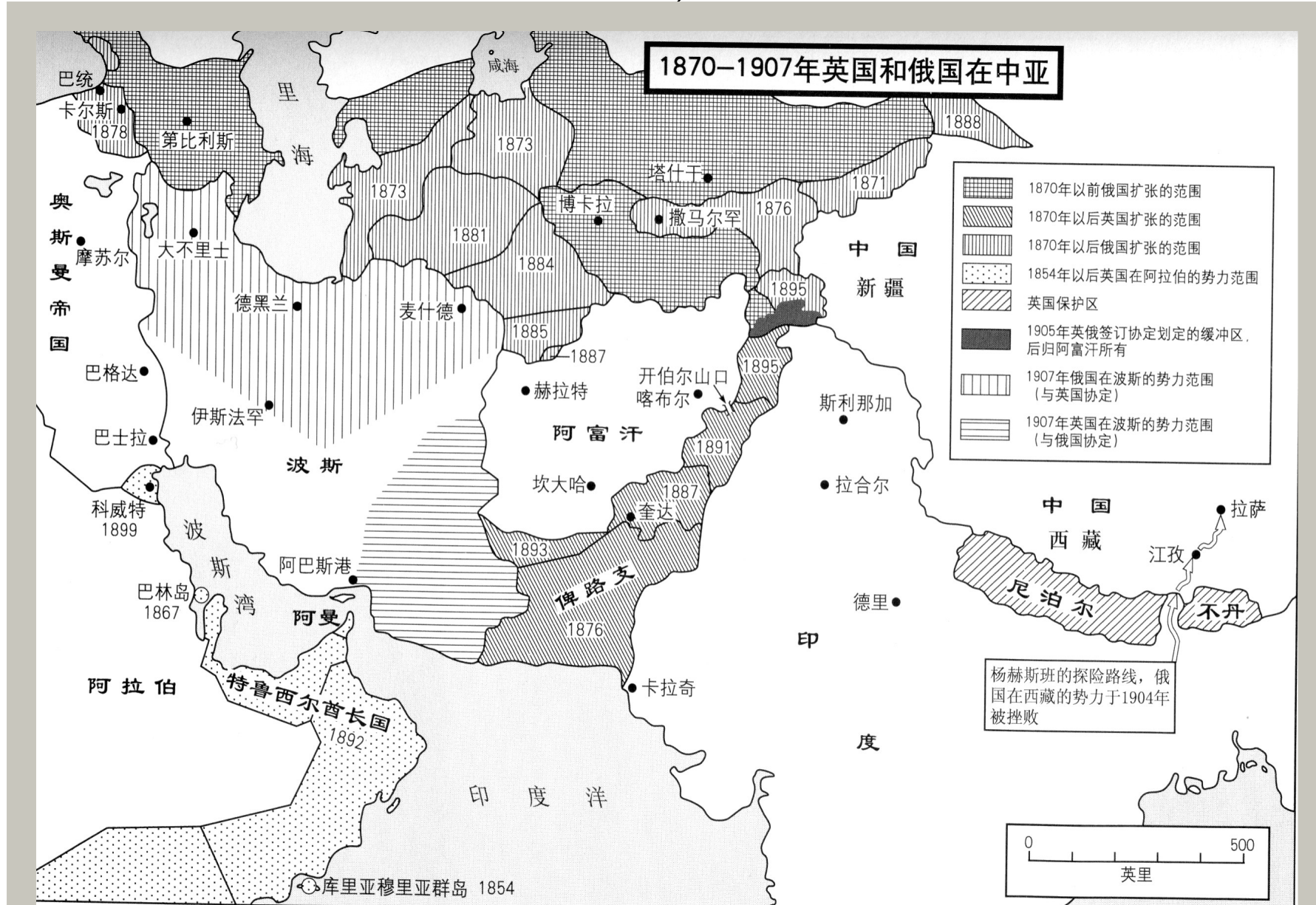




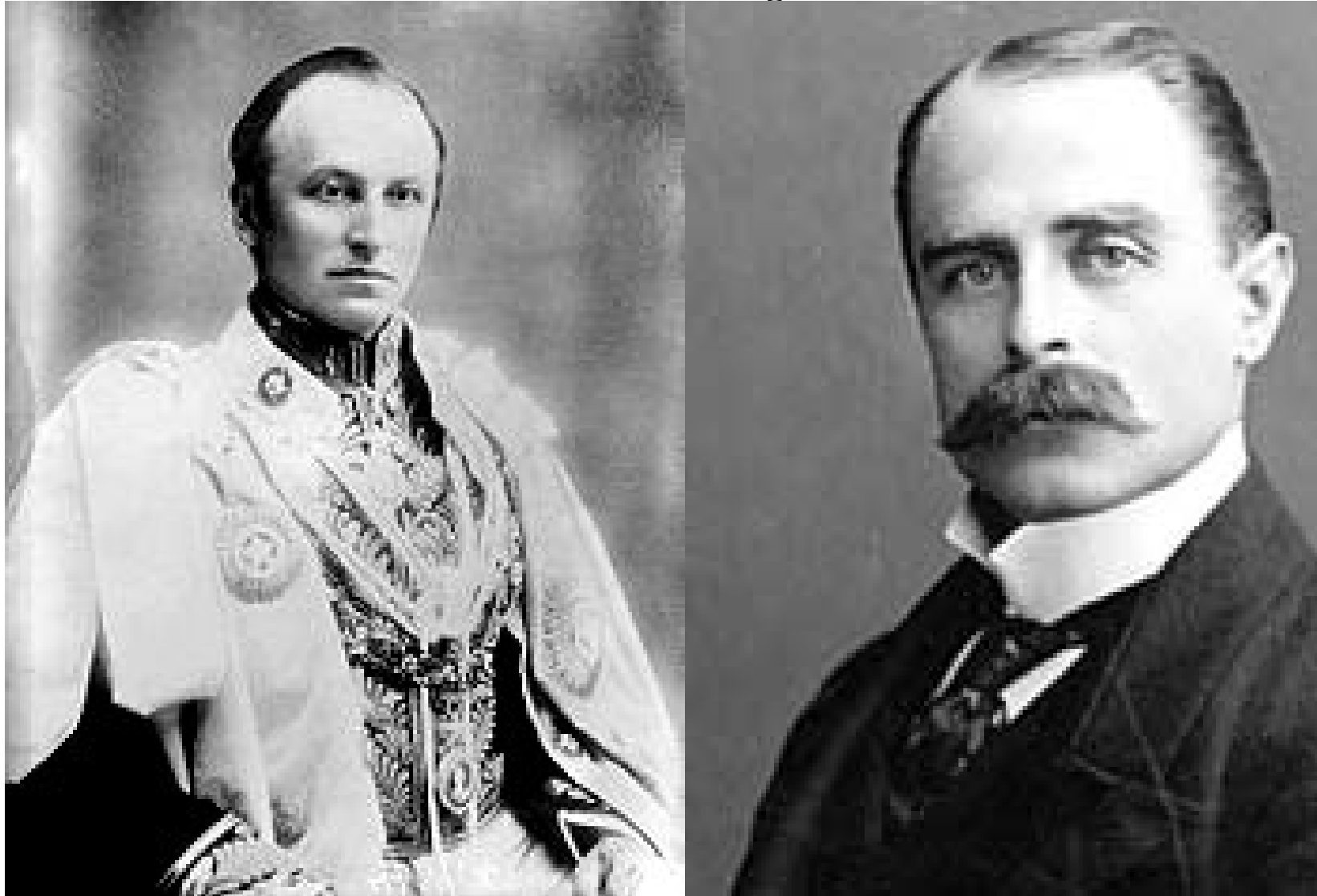
- After the Opium War, which was launched by the British imperialists in 1840 as an invasion of China, China began to be gradually reduced from an independent sovereign state to a semi-colonial state.
- Taking advantage of the weakness of the central government of the Qing Dynasty, the imperialist forces began to plot to divide up Chinese territory, including Xizang.
- In order to bring Xizang into the British sphere of influence, the British invaders launched two wars of aggression against Xizang in 1888 and 1903. The Tibetan army and people put up resistance but failed.
- In the second war against Xizang, the British army once captured Lhasa, the 13th Dalai Lama was forced to leave, and the invaders forced the Tibetan local government officials to sign the illegal Treaty of Lhasa.
- As the Ministry of Foreign Affairs of the Qing government considered the Treaty of Lhasa to be an infringement of sovereignty, the Qing ministers in Xizang refused to sign it, therefore the treaty was invalidated.



# Britain and Russia in Central Asia (1870-1907)



Heads of the Second British Invasion of Xizang:  
Curzon and Younghusband





Xizang people fighting against British Army i  
n Qumeixianguo



# The Battle of Gyantse

- Gyantse is the gateway from Shannan to Lhasa. Less than a month after the British troops arrived in Gyantse, more than 10,000 Tibetan troops gathered on the avenues from Gyantse, Shigatse and Lhasa to Gyantse, ready to defend Gyantse.





On 3 August 1904, British troops invaded Lhasa and forced the signing of the illegal Treaty of Lhasa.



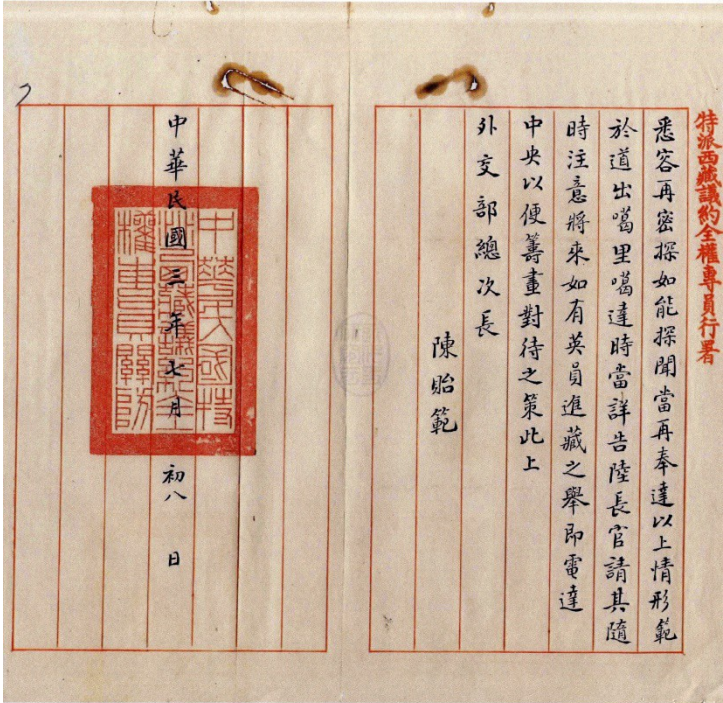
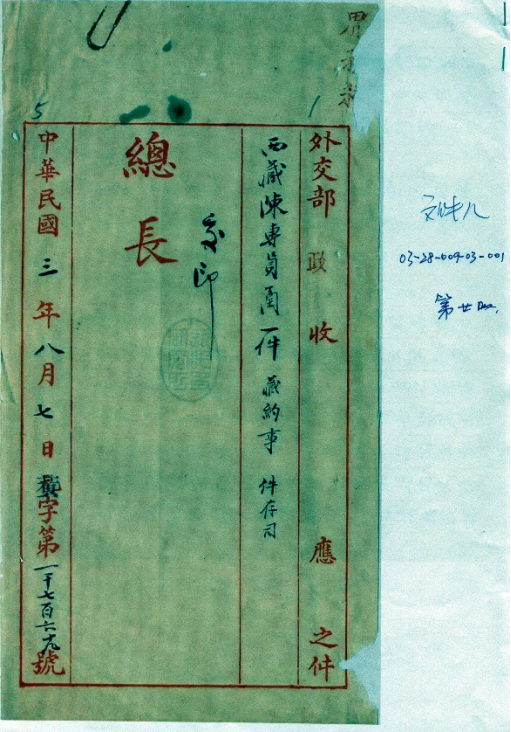
ROYAL LONDON FUSILIERS MARCHING THROUGH LHASA



INSIDE THE GATE, PASSING UNDER POTALA PALACE



In 1913, the British Government took advantage of the fact that Yuan Shikai, who had usurped the presidency of the Republic of China, was eager to obtain diplomatic recognition from various countries and international loans, and forced the Beijing Government to participate in the tripartite meeting of China, Britain and Xizang proposed by the British Government, known as the "Simla Conference". The conference ended in a breakdown.





IV. Since the peaceful liberation of Xizang, together with the entire nation, Xizang has embarked on a broad path of prosperity and development

In 1949, the People's Republic of China was founded, and on 23 May 1951, representatives of the Central People's Government and the former local government of Xizang reached a consensus on a series of issues relating to the peaceful liberation of Xizang and signed the Agreement between the Central People's Government and the Local Government of Xizang on Measures Concerning the Peaceful Liberation of Xizang (the Seventeen-Article Agreement). The Dalai Lama and Panchen Erdeni sent telegrams to Mao Zedong, Chairman of the Central People's Government, to express their support for the Seventeen Articles Agreement. From then on, a brand new page in the history of Xizang was turned

# Signing of the Seventeen Articles Agreement



1951年5月23日，中华人民共和国中央人民政府全权代表（上图）和西藏地方政府全权代表（下图）在《关于和平解放西藏办法的协议》上签字 摄影 / 本刊



·In September 1965, the Xizang Autonomous Region was established. Xizang is one of the five provincial autonomous areas in China that practise regional ethnic autonomy, and is an ethnic autonomous area in which Tibetans are the main ethnic group.

·In the XAR, in addition to the Tibetans, there are more than a dozen other ethnic groups, including the Han, Hui, Menba, Luoba, Naxi, Nu, and Dulong, who have lived in the region for generations.

· In the nearly 60 years since the implementation of the system of regional ethnic autonomy in Xizang, the Xizang people have taken an active part in the management of national and local affairs, fully exercising the rights of autonomy conferred on them by the Constitution and the law, realizing the leapfrog development of Xizang society, completely changing the poor and backward outlook of the old Xizang, and greatly raising the material and cultural standard of living of the masses of the people.

·Practice has proved that China's system of regional ethnic autonomy is fully in line with local realities in Xizang, and that it has greatly contributed to social progress, economic development, cultural prosperity, political stability, national unity and the well-being of the Tibetan people.

# The First Session of the First People's Congress of the Xizang Autonomous Region Convened





- In 1978, China began to implement reform and opening up. Relying on its own resource endowments and characteristics, Xizang has gradually formed a development path with Chinese characteristics and Tibetan characteristics, and has continued to make new achievements in modernization.
- From 1980 to 2010, the CPC Central Committee convened five symposiums on work in Xizang, each of which made major strategic decisions and deployments in the light of the realities of the situation, and mobilized the efforts of the whole country to support Xizang, with a cumulative total of 203.32 billion yuan of investment being implemented in Xizang, of which more than 170 billion yuan was invested by the central government.

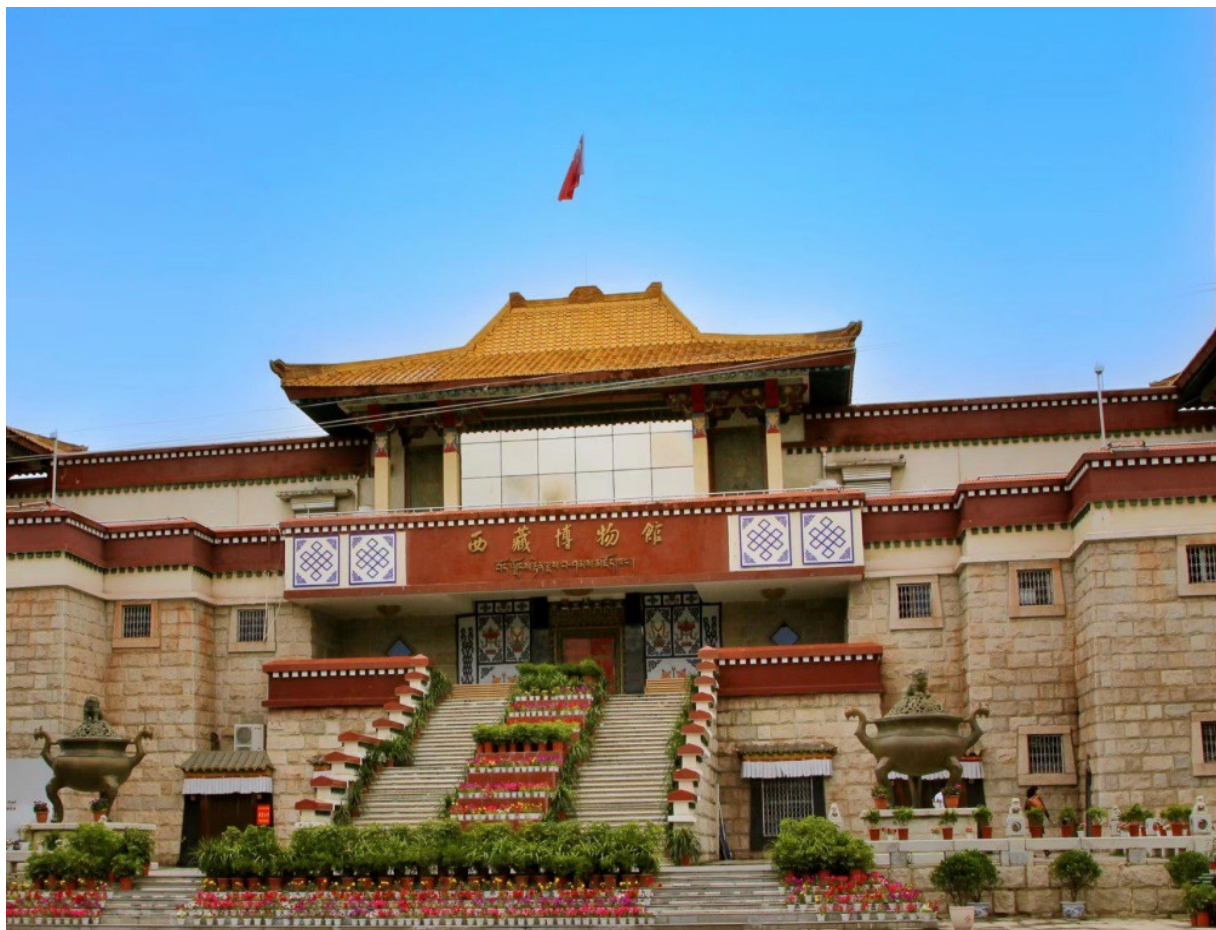


# Potala Palace after repairs





# Old and new Xizang Museum



# Visitors in Xizang Museum





# Tibetan Opera during Shoton Festival





# Drepung Monastery Exhibition of Buddha





monks debating sutras (Buddhism) in sera monastery



Since the 18th CPC National Congress, the Party Central Committee, with Comrade Xi Jinping at its core, has adhered to the people-centered development ideology, stood on the strategic level of achieving the great rejuvenation of the Chinese nation, focused on achieving comprehensive well-being and modernization for Xizang together with the whole country, attached great importance to the development of Xizang, and cared for the people of Xizang affectionately.

The Party Central Committee convened the sixth and seventh symposiums of the Central Committee on work in Xizang, ultimately putting forward a strategy for the governance of Xizang in the new era, and elevating the strategic position of Xizang in the overall situation of the work of the Party and the State to a new height.

Xizang's development has made all-round progress and historic achievements, and the lives of people of all ethnic groups have improved significantly, with changes from buckets to water pipes, from oil lamps to electric lamps, and from dirt roads to asphalt roads, and per capita life expectancy has risen from 35.5 years before 1959 to the present 72.19 years.

By the end of 2019, Xizang had completely got rid of absolute poverty, and entered a moderately affluent soc



# People dancing in Motuo county, Linzhi city



# Monks from Sera monastery debating sutra





# Middle-school students from Rikaze learning traditional Tibetan dancing



Xizang is a magical land on the Chinese land, towering mountains, clear blue sky, beautiful and charming lakes, pearl-like scattered cattle and sheep ....., as well as a long and splendid culture, hard-working and simple people, the morning bells and evening drums drifting in the wind, enthusiastic singing and dancing, so that the beautiful Xizang there are always a number of riddles waiting for people to solve, there are always many temptations waiting for people to taste.

Let the lies that distort the facts disappear in the sunlight, and let the dream of Xizang's turmoil and backwardness wake up as soon as possible.



# Ecology after the completion of the Qinghai-Xizang Railway



· Thank you for your time 😊

Email: [liangjunyan331@126.com](mailto:liangjunyan331@126.com)