# 神戸市外国語大学 学術情報リポジトリ

## 第3回若手チベット学研究者国際会議：概要集

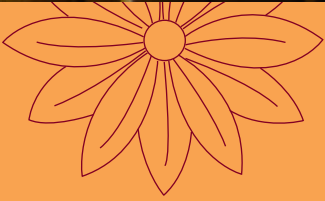| メタデータ | |
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第三回 若手チベット学研究者国際会議　予稿集

# The Third International Seminar of Young Tibetologists

## Abstract Book

9/3 Mon ▸▸▸▸ 7 Fri 2012

Kobe City University of Foreign Studies
UNITY
9-1, Gakuen-higashi-machi, Nishi-ku, Kobe, Japan

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# The Third International Seminar of Young Tibetologists

# Abstract Book

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Okawa, Kensaku (The University of Tokyo, Japan)
Suzuki, Hiroyuki (Université de Provence, France)

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# Keynote Speech

## 9/3 (mon) 11:30-12:00
### Room A

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rMa bya kha 'bab
(The river flowing down from the mouth of a peacock)
― Traditions, Indian and Tibetan, Buddhist and Bon, concerning the Four Great Rivers ―

Mimaki, Katsumi
Professor Emeritus of Kyoto University, President of the Japanese Association of Tibetan Studies

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# Workshop

## 9/4 (tue) 16:00-17:00
### Room A

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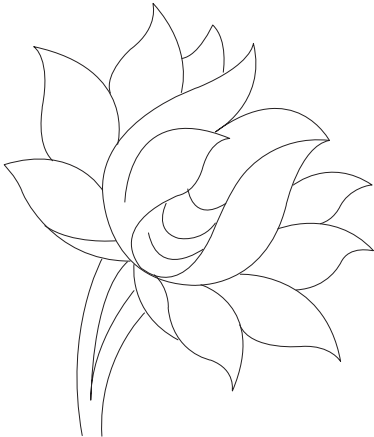
## TBRC Workshop Session

Sheehy, Michael R.
Senior Editor of Tibetan Literary Research, Tibetan Buddhist Resource Center (TBRC)

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# Activities

● *9/3* (mon) 18:00-20:00
  *Welcome Party* (at Kobe City University of Foreign Studies)

● *9/4* (tue) 17:30-
  *Short Visit* (for Japanese-style "Izakaya" pub)

● *9/6* (thu) 18:30-:20:30
  *Banquet* (at Seishin Oriental Hotel)

● *9/7* (fri) 11:30-:17:00
  *Excursion* (to the castle Himeji-jo and the temple Shoshazan Engyo-ji)

*Abstract*

**Historiographical Trustworthiness in the Narrative on Gri gum btsan po: a Case for a More Inclusive-Less Intrusive Research Approach**

Ayllón, Fran

Central Nationalities' University, Beijing, China
Ph.D. candidate

# *Abstract*

This paper describes a practical methodological application of postmodern and philosophical tenets to Tibetan religious historical research. The difficulty of unraveling the early history of Bon, the nature of its conflict with Buddhism, and its sociopolitical implications, is fertile ground for philosophising and bias in research. This problem calls for an ongoing theoretical and methodological reflection and the subsequent testing of approaches and practical solutions. Such course of action has been pursued here in comparing a dozen of ancient and modern textual sources on the legend of the emperor Gri gum and his dispute with Lo ngam rta rdzi. In them, a range of *authoritative textual profiles* has been identified and catalogued that renders an insight into the variability and forms of historiographical representation chosen by the authors. Drawing from the philosophy of language (French philosopher Jacques Derrida's deconstruction) and the philosophy of cognitive science (American philosopher Daniel Dennett's heterophenomenology), on the one hand this study sought to enrich the discipline with a postmodern perspective focused on historiographical *representation*, and on the other, to narrow the field of speculation in well-defined terms. The resulting double formula *thick observation-thin interpretation*, as gathered from the narrative on Gri gum, is offered here as a contribution to a methodological debate in the field of the early history of Bon.

# The kinship terms in the Tibetan Tsho-ba community—a case study of Dpav-ris-sum-mdo Village

Bai saizangcao

School of Ethnology and Sociology, Minzu University of China
Ph.D. candidate

## *Abstract*

The Tibetan term 'Tsho-ba' has been widely translated as 'tribe' in English. However, the 'Tsho-ba' carries different meanings in different Tibetan communities. The research conducts a case study on the kinship terms in Dpav-ris-sum-mdo, a Northwestern village in Huzhu Tu Autonomous County, Qinghai Province of Northwest China. The research find that there are eight Tsho-bas in the village, namely, Rgya-tig, Gcan-pa, Ru-gu, G·yo-ba, Khyo-gsum, Phyug-vkhor, Gtsang and Gsar-ma. There are several kinship terms widely used within the village, such as Nye-sa, Nye-rang, Ma-rgyud, Pha-rgyud, Sha-nye, Sha-khyag, Nang-myi, Rang-myi and Yul-gi-myi, etc..

The kinship terms include both matrilineal and patrilineal ones, several of which are shared by both. The matrilineal kinship terms include A-zhang, A-zhang-a-ne, A-ma-ne, A-zhang-a-myes and "A-zhang-a-ma-yes", etc.. The patrilineal ones include A-pa-che, A-ma-che, A-kha, A-ne, A-kha-mag- pa, A-myes and A-ma-ye etc..The shared terms include A-bo, A-che, A-rti, A-bo-mag-pa, Tshovu and Tsha-mo.

Several preliminary conclusions can be drawn after comprehensive analyses on the kinship terms in the village. Firstly, there are huge disparities in expression of kinship terms between the Dpav-ris-sum-mdo village and the Southern Sudan tribes in Africa, although there are several similarities. Secondly, there are gender, lineage and inter-generational differences in kinship terms. Thirdly, the kinship terms are closely related to residence types and inheritance system. Finally, the Tsho-ba society includes two types of members, the Sha-khyag, the patrilineal consanguineal kins, and Sha-nye, who become members through marriage with the Sha-khyag. The Tsho-ba society has strictly followed the exogamy rules. The Tsho-ba members can not marry within the Tsho-ba society. Based on these conclusions, the author contends that we should carefully use the term Tsho-ba. Further discussions needed whether we could translate the term 'Tsho-ba' as 'tribe'.

**The Histrical Role of the Tibetan Language in the Political Relations between Ming and Inner Asia**

Ban, Shin'ichiro

Otani University Shin Buddhist Comprehensive Research Institute(Shinshu Sogo Kenkyusho).
Post-doctor: Doctor of Literature (Otani University)

## *Abstract*

The present paper is intended to emphasize the importance of the Tibetan language in the political relations between Ming Dynasty and Inner Asia on the basis of a detailed comparison of the Chinese and Tibetan texts of the five bilingual steles in the borderline areas.

Section 1 introduces the five bilingual steles in the borderline areas under Ming Dynasty and points out the necessity of comparing their Chinese and Tibetan texts critically in the details and deciphering the political relations and the historical backgrounds therefrom.

Section 2 attempts a detailed comparison between their Chinese and Tibetan texts and demonstrates that the Tibetan texts especially represent Ming Dynasty as the legitimate successor of the Mongol empire.

Section 3 explains the historical background of using the Tibetan language on the other side of the Chinese and points out that this is due to the historical role of Tibetan monks in the diplomatic activities between Ming Dynasty and wide areas of Inner Asia.

Thus I will conclude that the Tibetan language was the lingua franca commonly used in communication between Ming Dynasty and various peoples in Inner Asia.

# The Ritual Evolution of the Nechung Protector

Bell, Christopher Paul

University of Virginia
Ph.D. candidate

## *Abstract*

In this paper I will explore one of the central mechanisms for the establishment and propagation of the cult of the Dharma protector (*chos skyong*) Nechung Dorjé Drakden (Gnas chung rdo rje grags ldan): Ritual. Specifically, I will explore three important texts, two of which have made up the central ritual program in Nechung Monastery's liturgy (*bskang gso*) since the seventeenth century. These three texts are (1) the *Ten-Chapter Sādhana*, a treasure text (*gter ma*) rediscovered by Nyangrel Nyima Özer (12th cent.); (2) the *Rites and Praises* by the Second Dalai Lama (16th cent.); and (3) the *Adamantine Melody* of the Fifth Dalai Lama (17th cent.). These rituals illustrate multiple changes occurring in tandem in the ritual representation of the cult of Pehar, the Five Sovereign Spirits (Rgyal po sku lnga), and especially the emanation Dorjé Drakden. First, the *Ten-Chapter Sādhana* represents a vivid example of how treasure texts are not static texts but are always evolving in usage, significance, and even content well after they have been discovered. There are four extant editions of this text available, all of which show remarkable differences that speak to changing discourses on deities in the seventeenth century. For instance, one edition of the text has two extra folios that were clearly added, both of which discuss the deity Tsiu Marpo (Tsi'u dmar po). This appears to be the oldest edition of the text available, stemming from a collection of Northern Treasure texts that was compiled in the first half of the seventeenth century. Here the deity Tsiu Marpo appears to have been retroactively added in order to include him among the retinue of the Five Sovereign Spirits. Second, the *Ten-Chapter Sādhana* is the beginning of a ritual discourse. Along with the *Heart Sādhana: Collection of Innermost Essence* (*Thugs sgrub yang snying 'dus pa*) rediscovered by the treasure revealer (*gter ston*) Ratna Lingpa (15th cent.), this text is the foundation for the Second Dalai Lama's *Rites and Praises*, specifically the sub-section devoted to Pehar. This text in turn was greatly expanded upon by the Fifth Dalai Lama in his *Adamantine Melody*. Beyond their performative uses, ritual texts are also historical documents that can shed light on how a deity's cult evolves and takes on greater depth or shifts in focus. Such emendations are also justified through the system of incarnation, since the Fifth Dalai Lama was believed to be a reincarnation of the Second Dalai Lama and, before him, Nyangrel Nyima Özer. In effect, this ritual was involved in a centuries-long process of emendation and expansion by the same author. Through a careful exegesis of these ritual texts, I hope to show how a deity like Dorjé Drakden could go from being a minor emanation of one of Pehar's five forms, to being the central deity of the cult at Nechung Monastery.

# A Competed Landscape of Mountain: the Ritual Territory of "*feng shui*" and "*yul lha*" Cult in the East Frontier Region of Amdo

Bessho, Yusuke

Graduate School for International Development and Cooperation, Hiroshima University
Assistant Professor, Ph.D.

## *Abstract*

This paper considers about the multi-ethnic relationship in the peripheral zone of Amdo Tibet through examining about "spacial competition" between Tibetan and none Tibetan group's mountain worship which was observed in *dpa' ris* region.

Formerly, the studies about Mountain worship in mainland Tibet by the overseas scholars, which is led by Samten Karmay as a pioneer, focused on the role of exclusive aspect of "*yul lha*" cult as an old custom for performing Tibetan's territorial persistence against different ethnic groups on the border zone especially in Amdo.

On the other hand, Chinese scholar, Wang Xingxian's article about *dpa' ris ba*'s mountain worship which presented in the panel of the 7th seminar of the IATS( Graz 1995), is contrary to this. He argued this topic with the expression of "Cultural Multiplicity" that the mountain worship which is strongly affected by Tibetan Buddhism can be the foundation of integration among various ethnic cultures in a marginal area.

Although these reports are confrontational, it seems that it originates in the problem bundling the social space where a ritual practice is performed as a field for the fixed notion named with the expression of "folk (lay people) religion" or "Buddhism".

However, in this paper, I adopt the "Ritual Territory" concept which is raised by Toni Huber in order to remove the prejudgment assumed beforehand about the direct contact interface between Tibetan people and none-Tibetan people on the border land. Depending on this idea, I will be able to depict a micro inter-cultural competition on the borderland through the description about "multi territorial recognition" which was omitted in the existing report.

An actual examination, I will show that *dpa' ris ba*'s territorial mountain(*bla ri*) ,which was pictured as a harmonic religious activities place by Wang Xingxian, is regarded also as an object of graveyard "*feng shui*" from the perspective of Han Chinese dwellers in the same village. And now, This typical type of Han Chinese tradition already permeated to large number of *dpa' ris ba*'s households as well.

In conclusion, it is shown that *dpa' ris ba*'s ancestral tombs which were accepted in this doubled landscape recognition through the historical relationship with Han Chinese dwellers are the place which can draw the magical effect from the "ancestral bone" as like "*ter ma*" type of relic for *dpa' ris ba*, and it emerges that they don't find the active agency of their ancestors unlike the Han Chinese people's tradition specifies.

**Serfdom in Tibet? – A transcultural analysis using official documents**

Bischoff, Jeannine

Universität Bonn
Ph.D. candidate

# *Abstract*

Was there serfdom in Tibet before 1959? This topic has been the center of some scholarly debate in the past few decades. In this paper I would like to present the results of my master thesis, in which I approached this controversial topic within two steps. The first was a comparative analysis between the situation of serfdom in Europe during medieval times and the situation in traditional Tibetan society. The second one was the analysis of official documents concerning dependents of Kun bde gling Monastery. I will argue that there is clear evidence for a form of serfdom in Tibet found in these documents.

I reviewed the available secondary material on traditional Tibetan Society based on transcripts of interviews with informants and scholarly articles on the subject, to which I compared the available information on medieval European serfdom. By the time the ethnographic studies on traditional Tibetan society at hand were composed, mostly in the 1970s, there was only limited access to official documents to corroborate the informants' statements. Thus they were "only" an account of their memory covering rather recent times, at most going back to the beginning of the 20th century. However, the state of source material has changed in the last 30 years, making documents available that, by their normative character and age, are able to sharpen the picture of the social circumstances in traditional Tibetan society under the dGa' ldan pho brang government.

These documents are from a corpus covering the 13th to the 20th century which have been digitally recorded in a cooperative project between Bonn University and the Archives in Lhasa from 1998 - 2000. There are now 2700 documents from Kun bde gling Monastery available online, few of which have been analyzed by scholars, until now. By analyzing these documents and comparing them to the picture drawn in the informants' accounts I address a lacuna in previous scholarship on the social situation in Tibet during the reign of the dGa' ldan pho brang government.

# rNgog and gTsang nag pa's Criticism of Dharmottara's Interpretation of the Causelessness of Destruction

Choi, Kyeong-jin

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Doctoral course student

## *Abstract*

Dharmottara (ca. 750-810) demonstrates a unique understanding of the *vināśtivānumāna* in his commentary on Dharmakīrti's (ca. 600-660) *Pramāṇaviniścaya*. He interprets the causelessness of destruction (*ahetutva*, a valid proof of *vināśītvānumāna*), as an assistant (*parikara*) to the *sādhyaviparyaye bādhakapramāṇa* (henceforth *bādhakapramāṇa*. A valid awareness which negates the logical reason's occurrence in what is incompatible with the object to be proven).

In my previous paper (forthcoming in JIBS vol. 60), I examined the purpose of Dharmottara's interpretation of *vināśtivānumāna* by referring to gTsang nag pa brTson 'grus seng ge's (12c., henceforth "gTsang nag pa") commentary on the *Pramāṇaviniścaya*, *rNam nges Legs bshad bsuds pa*, in which he systematically analyzes this issue. Similarly, rNgog Blo ldan shes rab (1059-1109, henceforth "rNgog"), in his commentary on *Pramāṇaviniścaya*, *bKa' gnas rnam bshad*, examines Dharmottara's assertion. After explaining Dharmottara's assertion, both rNgog and gTsang nag pa criticize Dharmottara's thought in two respects. First, they argue that Dharmottara's interpretation of the causelessness of destruction cannot be found in Dharmakīrti's PVin. Second, the causelessness of destruction does not have the ability to act as an assistant to the *bādhakapramāṇa* in any way.

My aim of this presentation is to make clear the context of rNgog and gTsang nag pa's criticism of Dharmottara's assertion. This task is important because among the commentaries on PVin these are the only aggressive polemics against Dharmottara's understanding of the causelessness of destruction. By examining these criticisms of Dharmottara's assertion, I hope that his position will come into greater relief.

## Tracing the Old in the New: Rnying ma pa teachings and treasures in the 'Bri gung pa school

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Post-doc

# *Abstract*

This paper is devoted to the study of the unique fusion of the 'Bri gung Bka' brgyud pa school with Rnying ma pa lore by including rituals and teachings as well as by actively discovering „treasures" (*gter ma*). It will address the nature of this process, introduce the most important teachings and treasures and the representatives responsible for it and offer an appraisal of this distinct development.

Although it is known that some 'Bri gung pa dignitaries of the 16th/17th century acted as treasure finders, the full nature of this process was until now not documented in previous scholarship. It will be argued that this process developed gradually and by stages that began long before this important landmark in the 16th/17th century. For example, as early as in the 14th century, Rnying ma pa teachings were included by the 9th throne-holder of 'Bri gung Rdo rje rgyal po (1284-1350/1351) and, as the record of teachings received by Ye shes rgyal mtshan (1353-1401) indicates, this was also continued for the subsequent period. In this paper, the teachings entering the 'Bri gung teaching systems over the centuries will be briefly introduced and shown how these formed an essential part of the religious identity of this school.

Moreover, it will be demonstrated that this inclusion of teachings was an important part but just one aspect of multi-layered procedure. Equally important was the creation of the recollection of previous lives. Already Rdo rje rgyal po recalled that in his former lives he was Maitripa, Padmasambhava and Dge legs rgyal mtshan. This production of identity became fully grown under Rin chen phun tshogs (1509-1557) and Chos kyi grags pa (1595-1659/1660), the 16th throne-holder and the 23rd throne-holder of 'Bri gung respectively, for reasons that will be referred to in this paper.

Furthermore, the treasures discovered by 'Bri gung pa hierarchs such as Rin chen phun tshogs and Chos kyi grags pa, to name just the most important, will be discussed in some detail. These treasures, foremost among them the Dam chos dgongs pa yang zab, took a central position in the religious identity of the 'Bri gung pa. Together with revealed teachings on tantric deities, that will be explored in this paper, they became an essential part of their meditative and ritual practice.

Finally, a general evaluation of this unique feature will be given that will be embedded in the political and historical development of this school.

# A comparative study on the difference between Buddhist and Bonpo doctrines

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## *Abstract*

There are two religious traditions in Tibet, Buddism and Bon. In comparison with Buddhist studies, there are few Bonpo researches in Western countries. Fortunately, erudite researchers such as David Snellgrove and Samten Karmay began to study Bon in the second half of the last century. Nevertheless, there are still few studies of Bonpo doctrine in Western languages. It is often suggested that Buddhist and Bonpo doctrines are similar, but in which ways are they similar and different? There seem not to be so many studies which provide us an answer to the above question.

In order to address this matter, I would like to clarify in my presentation how Buddhist and Bonpo doctrines are similar and different, especially focusing on doctrines such as *rDzogs chen*, *Mahāmudra*, and *Śūnyatā*, according to the chronological order as follows:

[1] In the eighth century *Śāntarakṣita* (ca. 725-788) and *Kamalaśīla* (ca. 740-795) were invited from India to Tibet for the mission of legitimate Indian Buddhism. Kamalaśīla debated the Chinese *Chan* (*Zen*) monk, Moheyan. There were also conflicts between Buddhists and Bonpos in this period. I will discuss the situation of controversies in this period.

[2] In the eleventh century many thinkers such as Lha bla ma Ye shes 'od, Rin chen bzang po (958-1055), Zhi ba 'od (eleventh century), Byang chub 'od (1037-1057), Marpa Lo tsa ba (1012-1097) contributed to the renaissance of Tibetan religion. Tantric practices in this period are often misunderstood, and I will address these matters in the context of both Buddhist and Bonpo communities.

[3] In the twelveth century there were remarkable thinkers such as the Buddhist Sa skya Kun dga' ragayl mtsan and the Bonpo Me ston shes rab 'od zer (1058-1132 or 1118-1192). In the thirteenth century, thinkers such as the Buddhist Bu ston rinchen grub (1290-1364) and the Bonpo Bru Rgal ba gyung drung (1242-1290) are famous. In the fourteenth and fifteenth centuries there were celebrated thinkers such as the Buddhists Tsong kha pa (1357-1419) and Rong ston (1367-1449), and the Bonpo mNyam med Sherab rgyal mtsan (1356-1415). I will compare the philosophical systems of these Buddhist and Bonpo thinkers.

# Preliminary Research on the Second Golden Throne of la mo and *a myes yul lha* in *Khri Ka*

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Ph.D. candidate

## *Abstract*

*A myes yul lha* in *khri ka* area is a Chinese deity which has been worshipped within the considerable Tibetan territory of *mdo smad*. The Tibetan monastic authorities, especially those royal Gurus of emperors contributed significantly to the promotion of this deity among the Tibetan inhabited areas. Among those Gurus, *Blo bzang bstan p'ai nyi ma*, who is the second golden throne of *la mo* and considered to be the reincarnation of *khri chen rgya nag pa blo gros rgya mtsho*, the forty fourth golden throne of *dga' ldan*, has been the significant adoptionist of *a myes yul lha* of *Khri ka*. The second golden throne of *la mo* has also been the one of two main great lamas of *la mo* monastery, and one of the eight Tibetan lamas who resided in Beijing, the capital of Manchu. No study has been done relating to the relationship between this lama and *a myes yul lha* of *khri ka*. The topic is thus remained unexplored. This paper tries to fill the gap in our knowledge of this topic through broaden and divergent approaches.

My inquiry of the topic is based on my first hand observation from the field works, interviews, historiographies, cleansing offerings as well as well known oral traditions around the area. Through this interdisciplinary exploration, the paper is attempting to provide preliminary research on a number of crucial questions including the birth place of the second golden throne of *la mo* and whether the second golden throne of *la mo* is the first introducer of this deity to *khri ka* area. By doing so, I also hope to outline the traditions around this deity and this religious master in order to understand why does this lama has been considered to be the introducer of *a myes yul lha* to *khri ka* in various oral traditions. On the contrary, the purpose of this research is trying to furnish with a picture in which the second *la mo* is NOT the introducer but the main adherent of *a myes yul lha*. Later traditions and historiographies impeded our view of the topic. This master's devotion to *a myes yul lha* is largely due to the fact that *a myes yul lha* is his birth deity. In addition, the cleansing offering texts composed by the second *la mo* has become the foundation of the cleaning as well as other major fulfillment and confession offerings related to *a myes yul lha*. These religious texts and practices have been widely performed both in monasteries and lay households.

# Prefiguring and Refiguring in the Inscriptions of Khri Srong lde brtsan

Doney, Lewis

Institut für Indologie und Tibetologie, LMU München
Post-doctoral

## *Abstract*

This presentation examines the imperial-period portrayal of Khri Srong lde brtsan, focusing on the 'Phyongs rgyas inscription as both his own "self-representation" and imperial hegemonic text—broadly following Ricoeur's concept of *mimesis*.

For Ricoeur, an author feels the disquieting *aporia* of life's inscrutability. He seeks to narrativise his life and thus to make sense of his present actions through reference to a past and a future. However, only another narrator can properly tell someone's complete life-story, including his death. Later narrators naturally transform the king though, while adapting his life-story to their own concerns and the interests of their audiences. Ricoeur calls this continual process threefold *mimesis*, wherein the *prefiguration* and *refiguration* of the life-story can be gleaned from the *configuration* of the texts themselves.

**Prefiguration**: inscriptions dating from Khri Srong lde brtsan's lifetime (742-c.800 CE) depict him as a great Tibetan *btsan po* ("emperor"), endowed with the authority of his ancestors. The inscription now at 'Phyongs rgyas bridge head, which may date to towards the end of Khri Srong lde brtsan's life, eulogises him as a powerful *btsan po* in this vein. Yet it also calls him a "Buddhist king" (*chos rgyal*) and even "Great Bodhi(sattva?)" (*byang chub chen po*). This inscription "prefigures" his completed life-story as though he were dead, and depicts both his military and Buddhist actions as falling within the traditional narrative of previous *btsan po*s. However, the inscription's persuasive and legitimatising aspects make it more than mere "self-representation" of an historical agent searching to narrate his life and so give it meaning. It also represents the centralized imperial administration that took a part in creating this public text.

**Refiguration**: after his death, Khri Srong lde brtsan continues to be remembered as a Buddhist *btsan po*, as in the 'Phyongs rgyas inscription. Khri Srong lde brtsan is also remembered as a bodhisattva in the provinces, in the as yet undated Brag lha mo inscription A, whose eulogy to the *btsan po* again mixes royal and religious metaphors. In these depictions, hindsight brings clarity of representation, but also further idealisation of the dead *btsan po*. Such imperial-era descriptions can be seen as an antecedent to the later literary representation of Khri Srong lde brtsan in the epic tradition of the *Old Tibetan Chronicle* and later Buddhist *Chos 'byung* histories. I shall argue that cautiously applying Ricoeur's *mimetic* analysis to these imperial texts offers us interesting insights into the creation of these later biographical genres in early Buddhist Tibet.

# Describing Early Tibetan Inscriptions

Dotson, Brandon

Ludwig-Maximilians-Universität München
Group Leader, Kingship and Religion in Tibet

## *Abstract*

Scholars in the field of Tibetan studies, as in Buddhist studies, are increasingly coming to grips with the documents they study not merely in terms of their textual contents, but as regards their physicality as objects. This is apparent in studies of manuscripts from Gandhara, Tabo, Dunhuang, and elsewhere. It is also relevant to the study of Tibetan inscriptions, where, as Guntram Hazod has demonstrated, stone stele were moved at different points in Tibet's history in order to allow them to perform different functions. Imperial-era inscriptions often perform functions very different from their original purposes, as in the case of one fragment at Yer pa, which a caretaker monk identified to me as the soul stone of Mahakala.

Besides attending to the locations of the inscriptions, the sculptural and art historical features, scholars like Helga Uebach, Christopher Beckwith, Michael Walter, and Sam van Schaik have also been increasingly focused on their palaeography, which had in the past rarely been a topic of much concern. In this paper I will contribute to this current of research by presenting a detailed method for describing Tibetan writing and by applying this to the extant inscriptions dating from the imperial period. This method includes both thick description such as notes on the ductus of each grapheme, and quantifiable indicators that make for easy comparison of documents and inscriptions within a database. Beyond the physical dimensions of the objects and their locations, these quantifiable indicators include, for example, measurements of margins, space between lines, syllables per line, ratio of *gi gu* to *gi log*, ratio of single *tsheg* or midline *tsheg* to double *tsheg*, ratio of "stand-alone" *'i* to "connected *'i*," frequency of use of "grammatical *shad*" and of *tsheg* before *shad*, and ratio of *pha* or *pho* to *pa* or *po*.

The inscriptions, many of which are dated, are an extremely important source for creating a baseline of descriptions that will eventually allow us to date early Tibetan writing with much greater accuracy. Having completed detailed descriptions of nearly all of the extant inscriptions dating to (or believed to date to) the imperial period, I will present here the results, and show how the inscriptions relate to each other in terms of their palaeography and orthography. Based on these findings I will also assess recent doubts that have been raised about the dates of certain inscriptions.

**The witness of Milarepa's religious thought----*Taking the nine-storey Buddha Pavilion of Hezuo, Amdo Tibetan Area as an Example***

Drukmo khar

Southwest University for Nationalities of China
Ph.D. candidate

# *Abstract*

In the biography of Milarepa, the construction of a nine-storey Buddha Pavilion is considered as his withstood tests of Marpa and cleaning of the sins during his searching of Buddhism. Milarepa's royalty, braveness, and pursuing spirit touched and inspired countless people during his construction of Buddha Pavilion

At present, there are only three nine-storey Buddha pavilions in Tibetan inhabitant areas whose main deity is Milarepa. One is located in Lhotsa county of Lhoka area in Tibet, which was said the pavilion was built by his own; one is in hezuo city, Gannan state, Gansu province; and the third one is in Rangtang county of Sichuan province.

Nine-storey Buddha pavilion with the ancient Tibetan architectural style and various Buddha statues and frescoes in it, it undoubtedly has a very high historical and cultural value.

But more important is the nine-storey Buddha pavilion considered as the penance spirit embodiment of Milarepa .The worship and adore of his spirit lasts for hundreds of years. Even now, the nine-storey Buddha pavilion is still worshipped in various areas within different religion sects.

This thesis is based on the theory of religious studies, by using the religious anthropological research methods and documents, taking the nine-storey Buddha Pavilion of Hezuo, Amdo Tibetan Area as an example to discuss the influence and change of Milarepa's religious thought and his penance spirit to Tibetan from ancient times to the present.

# A study of the role of Tibetan function words in semantic understanding

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## *Abstract*

Part of speech tagging and word segmentation's specification involve more linguistic areas. The issue of lexical categorization and grammar is the first one to be resolved. Traditional Tibetan grammar does not indicate lexical categories with finer distinctions. And similarly, Tibetan dictionaries' descriptions of lexical categories beyond nouns, verbs and adjectives remain quite fuzzy. Even more prominent is the ill-defined boundary between words and phrases. Because of that, sentences are occasionally listed in the dictionary as if they are one word. Therefore, establishing a dictionary of commonly used vocabulary is an important step. In addition, since function words cannot appear in the part of speech tags, labeling their lexical category based on syntactic and sematic types is particularly important in understanding the text. This is because function words play an important role in bridging the syntactic and semantic structures in Tibetan. To solve this problem, one must describe the role of function words and label them accordingly. Doing so would be beneficial to the teaching and understanding of natural language. This study investigates the issue of part of speech tagging in Tibetan from multiple angles including semantic relation, role of function words and role-based lexical categorization of function words.

# The Inclusive/Exclusive Distinction in Colloquial and Written Tibetan

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## *Abstract*

Descriptive studies show most modern Tibetan languages have the inclusive/exclusive distinction of first person plural/dual pronouns (except Southern Tibetan). Furthermore, this distinction is also found in Old Tibetan and Middle Tibetan texts (Zadoks 2004, Hill 2007 and Hill 2010). Based on these data, in this paper following points are discussed; 1) classification of the inclusive/exclusive forms of first person pronouns, 2) relation between these forms (which is the default form for first person pronouns), and 3) rough outline of the historical development of the inclusive/exclusive first person pronouns in Tibetan.

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# Remembering history in Amdo

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## *Abstract*

Unrest and fighting in eastern and north eastern Tibet in the 1950s posed a major threat to the Chinese project of national unity and eventually led to the well documented 1959 uprising in Lhasa and the flight of the Dalai Lama to India subsequently. Given the importance of events for sino-tibetan relations and history it is surprising that only very little attention was given to the study of events in Eastern Tibet especially in Amdo. The PRC established a clear and clean master narrative of events following the theme of 'socialist liberation and modernization'. This master plot over time slowly penetrates the collective memory of Tibetans including them into the PRC's nationalist project.

In recent years a number of texts have been published telling a differing view of the period: *Nags tshang zhi lu'i skyid sdug*, *rLung dmar 'ur 'ur*, and *Rin bzang mu 'brel zin bris* - all three widely circulated and extremely popular despite being published privately - are but three examples telling their version of *histories from below*. In presenting a reading of these highly individual accounts against the historical master plot I hope to disclose the events and processes that structured Tibetan society under Chinese communist party rule from 1950 onwards. I argue that these accounts are the result of an ongoing conflict between the Tibetan communicative and collective memory and the historical master plot and thereby offer an alternative reading of historical events. The comparison will shed some light on the relationship between history, memory and society since these accounts are neither part of a 'literature of the wounded' movement, nor are the accounts one-dimensional narratives of suffering. On the contrary, they refer to the Maoist genre of 'speaking bitterness' and claim Tibetan agency in the contested historical narrative of the 1950s and 1960s.

## Changes of traffic, resident status and regional cultural transposition：the case study of Golok Tibetan autonomous prefecture

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# *Abstract*

Golok Prefecture is historically a closed and mysterious tribal kingdom, and no regime was established there so that the place has been isolated for a very long time, few people would like to rush into there.

In 1952, the central government did a call for nearly 200 qualified people from bank, post, telecommunications, business, graziery, education, and public health service, etc, including 10 veteran cadres, a large number of middle-level cadres, literate and familiar with mass work, and almost 70 Tibetan and Han cadres who knew both two different languages, then ordered them as a working group to enter and be stationed in Golok Prefecture. That could be regarded as the beginning of Golok contracted with outside world.

At the present day, according to the general data from the 6th national population census in 2011 which is released by Golok state statistics bureau, the permanent resident population in Golok is up to 181628 now, the Han population is for 11934, accounting for 6.57% among them, and the minority population is 169784, accounting for 93.4%, in the interim, the number of Tibetan is 166895, accounting for 91.86%; the Hui people is 1739, accounting for 0.96%; the Tu people is 429, accounting for 0.24%; the Salar people is 247, accounting for 0.14%; Mongolia is 107, accounting for 0.06%; and other ethnic minorities people is 331, accounting for 0.18%.

It is obvious to analysis from the data above, with the intervention of foreign residents and the social development, for instance, traffic condition, health service, etc, Golok Tibetans way of life has changed drastically during the long time of increasingly exchanges and interaction activities between different ethnic groups. On the basis of the changes due to different living environment (transverse) and the transformation because of times change (vertical), this thesis further explores the current situations along with cultural reproduction such as reproduction and reconstruction, stylization and innovation, or a variety of intermediate states between them.

# Historical Overview of the Relationship between the Kingdom of Glo bo (Mustang) and the Ngor Tradition

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## *Abstract*

Even though small religious communities adhering to the rNying ma and bKa' brgyud schools as well as the Bon tradition existed in Glo bo from an early time on, it was not until the 15th century that Buddhism was established on an institutional basis in that region. This institutionalization was due to the joint efforts of the Glo bo king A ma dpal (1380-c. 1440) and the Tibetan master Ngor chen Kun dga' bzang po (1382-1456), the founder of Ngor E waṃ chos ldan monastery (1429) in gTsang and of the Ngor pa sub-school of Sa skya.

The Glo bo king A ma dpal is regarded as the founder of the royal line of Glo bo, who gained back Glo bo's independence, extending his authority as far as Dol po, Gu ge, and Pu hrang. Besides his political activities, A ma dpal acted as a great patron of Buddhism, inviting the Tibetan masters Bo dong Paṇ chen Phyogs las rnam rgyal (1375-1451) and Ngor chen Kun dga' bzang po (1382-1456) to Glo bo. Whereby the former's influence was limited, it was Ngor chen Kun dga' bzang po who established a strong link with the king, who himself took ordination from Ngor chen, and the region of Glo bo.

In total, Ngor chen visited Glo bo three times (1427-1428, 1436, 1447-1449), following the invitation of A ma dpal and his son A mgon bzang po (1420-ca. 1482). Acting as the religious preceptor of the kings, Ngor chen founded a number of important religious establishments in Glo bo and commissioned the production of many Buddhist scriptures and images.

In the following, numerous masters of the Ngor tradition visited Glo bo and acted as religious preceptors of the successive kings as well as abbots of the monasteries Ngor chen had established: gTsang Chu mig pa 'Gar ston 'Jam dbyangs shes rab rgya mtsho (1396-1474), the third Ngor abbot (tenure: 1462-1465), mKhas grub dPal ldan rdo rje (1411-1482), the fifth Ngor abbot (tenure: 1479-1482), Yongs'dzin dKon mchog 'phel (1445-1514), the seventh Ngor abbot (tenure: 1486-1513), rGyal ba lHa mchog seng ge (1468-1535), the ninth Ngor abbot (tenure: 1524-1534), and dKon mchog lhun grub (1497-1557), the tenth Ngor abbot (1534-1557).

From the establishments founded by Ngor chen also emerged some great Sa skya scholars such as Glo bo mKhan chen bSod nams lhun grub (1456-1532), who was one of the four sons of the Glo bo king A mgon bzang po (1420-ca. 1482).

In my presentation, I would like to give a historical overview of the relationship between the successive kings of Glo bo and their religious preceptors from Ngor, beginning with Ngor chen's three journeys to Glo bo and the religious-political context they originated in. Furthermore, I like to present some aspects of the maintenance of this connection and introduce the monastic institutions founded by Ngor chen in that region.

## "Modernization" and Buddhism as Found in Dalai Lama 13th (1876-1933)'s Documents

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# *Abstract*

The era of the Dalai Lama 13th, especially its second half, is characterized as a time when Tibet instigated reforms aimed at "Modernization", but which ultimately failed.

To reach this conclusion, many researchers relied solely on contemporary European Tibetologists, such as Sir Charles Bell, and recent Tibetan scholars, such as W.D. Shakabpa, for their sources.

In addition to these sources, I have found four documents that are concerned with military tax and ammunition that are very useful for understanding the Dalai Lama as a promoter of Tibet's "Modernization". He regarded military reform as its most advanced aspect of a modern state. The documents I found are prefaces found in *The Collected Works of Dalai Lama XIII*, in the section titled, "rten gsum mchod rdzas kyi dkar chag dang mchod rtsa thebs sbyor sogs deb ther 'go rgyan gyi rim pa phyogs bkod utpala me tog phreng mdzes (Anthology of Prefaces to Various Books Includes Contributions for Buddhist Statues, Sutras, and Stupas)".

In particular, I discuss here one preface of 4 dated to the Tibetan Fire Dragon year (A.D.1916) that is related to a book listing taxes for the military titled "bod ljongs dmag spyi las khung gi 'go dmag rnams kyi go cha dang/ gyon bzo'i thebs 'bru dngul sogs/ 'bab rigs debs kyi 'go brjod//(Preface to the book of annual revenue, in grain, and money, etc. collected for providing arms for the soldiers of the Tibetan Army General Headquarters and a fund for making military uniforms)".

Specifically, I prove that the Dalai Lama tried to use Buddhist Scriptures as a justification for a military tax and by extension for war, but that this attempt failed completely, because the fundamentally peaceful and non-violent Lamaist philosophy and Buddhist scriptures proved useless as tools to justify the military reform necessary for "Modernization." This is the essential cause of Tibet's "Modernization" failure.

For example, in order to justify extending the army, he quotes from *sa skya legs bshad (Elegant Sayings of Sakya Pandita)*, "If you wish to injure an enemy, Make yourself perfect in all good qualities. Thus, your enemy will be mortified, And your yourself shall improve in virtue." (*Elegant Sayings*, Dharma Publishing, 1977, p.104).

However, it is unthinkable that the military, whose function involves destroying life, be included within the Buddhist concept of "good qualities." This text cannot justify the extending the army.

# Tibetan *amchi*'s concerns with Childbirth ? Voices from the Field

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## *Abstract*

It has been consistently argued that *amchi*'s role in childbirth on the Tibetan plateau is rather marginal and that taken together with the reported lack of midwives in Tibetan societies, Tibetan women have been largely left to their own and their families' devices in preparation for and during childbirth, resulting in high maternal mortality rates. This paper discusses and analyses several interactions that I have found to exist between Tibetan *amchi* and pregnant and parturient women and their families: 1. The early-twentieth century text *'Mirror of the Moon: Methods for Giving Birth Helpful to All'*, by Khenrab Norbu, which directly addresses and advises childbearing women and at the same time incorporates knowledge of 'women who have experienced birth', 2. The work of a female and a male Tibetan *amchi* in the TAR who support pregnant women and assist in births, 3. The Tibetan medical modules of an NGO's 'Skilled Birth Attendant' training programme, which is otherwise biomedically oriented 4. the role of medical and ritual materials to protect mothers and newborns. This paper will be based on previous and new fieldwork in Central Tibet.

# Mythical construct in Temple Architecture at the borderland of Kyirong

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## *Abstract*

In the southern border of Central Tibet lies Kyirong, a border town north of the Kathmandu valley. Pangshin Lhakhang and Pagba Lhakhang in Kyirong were believed to be built in the 7th century and they are important historically. Both of them adopt an outside form of a Nepalese pagoda with Tibetan Buddhist spatial program inside. Historically, Pangshin Lhakhang was cited as one of the twelve geomantic temples that were built by the first Tibetan King Songtsen Gampo (569-650 C.E) in the 7th century to subdue this local spirit. While Pagba Lhakhang was built at the same time to house an important Buddhist statue. The mythical history of these two temples appears to be more important than the physical architectural buildings themselves.

In this paper, I attempt to provide a reading of the architecture in relation with cultural diffusion. I will look into how the concept of mythical history together with the physical temple buildings gives rise to this early concept of Tibetan spatial map. I argue that the spatial layout design in Pangshing Lhakhang suggests that it might have been built after the Songtsen Gampo time but before the 11th century. On the other side, the outside form of the pagoda does not reflect directly the inner spatial arrangement which suggest this foreign style might have function merely as a monumental icon. At last the concept of the mythical role of these temples which usually attracts more attention shall always form the basic criteria in understanding Tibetan Buddhist Architecture.

Keywords: Kyirong Architecture; Panshing Lhakhang; Pagba Lhakhang; Tibetan temple Architecture

# *Jasag Lama* in Central Tibet

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## *Abstract*

In the present paper I will discuss the introduction of the Manchu title, *Jasag Lama (扎薩克喇嘛)*, into central Tibet and its significance there.

*Jasag Lama* is a rank of Tibetan Buddhist monk established by the Manchu government of the Qing dynasty (1616-1912). *Jasag* means "administrator" in Mongolian (*jasaγ*). In order to administrate Tibetan Buddhist monks and monasteries, the Qing dynasty introduced new titles such as *Jasag Lama* and *Jasag Da Lama ( 扎 薩 克 大 喇 嘛 )*, by adopting the Mongol title *Jasag*. The Qing dynasty established this hierarchy in such principal places of Tibetan Buddhism in the Qing dynasty as the capital Beijing and its surrounding areas.

The title of *Jasag Lama* was generally given to Tibetan Buddhist monks who stayed in Beijing and its surrounding areas. Recent studies have therefore focused on the system of *Jasag Lama* only in these areas (e.g., Luo Wenhua, *Longpao yu Jiasha*, Zijinzheng Chubanshe, 2005).

However, the title of *Jasag Lama* was introduced not only in Beijing and its surrounding areas but also in central Tibet. For instance, the Qing dynasty gave the title of *Jasag Da Lama* to the *bka' blon bla ma* (Council Minister who is a monk official) in 1751. In 1780 the Qing dynasty gave the title of *Mergen mkhan po*, equivalent to *Jasag Lama*, to Panchen's *gsol dpon* in Tashilhunpo Monastery. In this paper I would like to clarify the process of introduction of the title of *Jasag Lama* into central Tibet as well as its historical significance.

My special focus are on the following three questions:

[1] When and how the title of *Jasag Lama* was introduced to Central Tibet, and who was given the title.

[2] Relationship between *Jasag Lama* in central Tibet and that in Beijing.

[3] What kind of political impact the introduction of the title of *Jasag Lama* into central Tibet made on the later Qing-Tibet relationship.

## Mobile technologies and Nomadic Space: Spatial and Social transformations in Pastoralist Amdo of Tibet

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# *Abstract*

Tibetan pastoralist communities are undergoing tremendous change due to processes of modernization that are taking place in Amdo. The development program known as "Developing the Western Regions" implemented in the first decade of the new millenium and other development strategies have brought about massive infrastructural projects in the pastoral regions. Those projects have resulted in an extended road system, in a telecommunication system that makes mobile communication over wide areas of Amdo feasible, in new settlements for pastoralists, and in a general trend towards increased urbanization. This paper is focussing on mobile technologies in the pastoral context and examines how motorized vehicles on the one side and mobile phones on the other are being introduced into the every day life of pastoralists. The paper argues that increased motorization, the expansion of the road system and of mobile communication technology is transforming social space of Tibetan pastoralists living in Amdo. It examines the processes of domestication of mobile technology and its integration into the lived environment of pastoralists. Through an analysis of empirical data acquired through extended fieldwork, research is aiming at creating mappings of pastoral place and pastoral movement within an environment that shows signs of a materiality that links to a projected or perceived modernity. The paper argues that although road systems and telecommunication systems establish new directions of movement in the pastoral landscape, the movements of pastoralists and the use they make of the newly emerged material networks have to be understood within the context of their socio-cultural perception of space and place. They become manifest, as the paper argues, in the everyday practices of pastoralists. Adapting and applying Michel de Certeau's thoughts on how planned environment, planned space is being subverted by the acting subjects that move through it, the paper seeks to explore pastoralist agency. Pastoralists' movements and pastoralists' everyday practices and the use they make of mobile technologies may be creating space that cannot simply be linked to state planned development and modernization projects, but makes apparent shifts and disjunctures in the modernization project of the state.

# Frontier soldiers and the taxation of the Old Tibetan Empire

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## *Abstract*

In his *Essai sur l'histoire du peuple tibétain ou la Naissance d'une société des classes*, Bogoslovskij enumerated a variety of levies and successfully defined them, mainly based upon Tibetan literary texts, Old Tibetan inscriptions and several Dunhuang texts. His definitions seem to have been generally accepted. Now, however, about after 40 years since his studies, we can access many Old Tibetan documents that he was not able to utilize at the time. For example, based on Tibetan documents from Dunhuang, I revealed the term *rkya* was the tax unit for formers, but not 'crop' that previous studies defined (Iwao 2009).

This paper is a further study on the tax unit *rkya*. I will focus on the soldiers of the empire stationed around the Miran fort (M.I.) and their tax unit. Old Tibetan paper documents and woodenslips discovered from Miran indicate that these frontier soldiers there were mainly dispatched from the *ru* of Sum-pa and that they stationed in the fort, having cultivated lands around the fort. It is interesting that the term *rkya* and 'field of *rkya' rkya-zhing* often appears in Tibetan documents from Miran. Does it indicate that these lands of frontier soldiers were also subject to taxation? If so, were the lands in their home also subject to taxation? Using Tibetan documents such as Or.15000/265 and IOL Tib J 740, I will discuss the relationship between these soldiers and the tax unit.

Iwao 2009: Iwao Kazushi, "An Analysis of the Term *rkya* in the Context of the Social of System of the Old Tibetan Empire," *Memoirs of the Research Department of The Toyo Bunko*, No.67, pp.89-108.

# The negotiations about the Amdo Tibetans among the Qing, the government of the Dalai Lama and the Khoshut in the middle of the seventeenth century

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## *Abstract*

This paper presents a study on the diplomatic relations among the Qing, the government of the Dalai Lama and the Khoshut in the middle of the seventeenth century with special reference to the negotiations about the Amdo Tibetans.

In the middle of the seventeenth century, Güüshi Khan, a chief of the Khoshut Mongols, made an expedition to Tibet, and then the Fifth Dalai Lama gradually held the supreme power in Tibet. At the same time, the Qing, established by the Manchus, gradually extended their influence to Inner Asia as well. As a consequence of these developments, a lot of problems occurred in the boundary region between Tibet and the Qing. Specifically, since Amdo is located in this region, on which the government of the Dalai Lama, the Qing and the Khoshut exerted their influence, the issues about the inhabitants were very sensitive. In order to solve these issues they began negotiations. Because these negotiations reflect their diplomatic relations, by studying them, we can reach a deeper understanding of the diplomatic relations between the parties involved.

Though the importance of these negotiations has been recognized, most of former studies have only referred to the general condition of their diplomatic relations, because the amount of Chinese and Tibetan historical records about these negotiations is very small. Then, in addition to Tibetan historical records, this study uses recently published Mongolian and Manchu documents: "*Cing ulus-un dotuɣadu narin bicig-ün yamun-u Mongɣul dangsa ebkemel-ün emkidgel*" and "*Dayicing gürün-ü dotugadu yamun-u Mongɣul bicig-ün ger-ün dangsa*". These Mongolian and Manchu historical documents contain a lot of important descriptions of the negotiations.

According to these documents, the negotiations began after the Fifth Dalai Lama's visit to Peking (1652). During the negotiations, the Qing sent some officials to Amdo to investigate the situations of the Amdo Tibetans during the Ming era in detail. After the investigation, they decided to follow the practices of the Ming: the Amdo Tibetans who used to pay tribute to the Mongols had to belong to the Khoshuts, those who would pay tribute to the Ming had to belong to the Qing. Although the Qing solved the problems about the Amdo Tibetans by acting as the successor of the Ming, the Qing gradually changed their policy toward the Amdo Tibetans by changing of their diplomatic relations to Tibet and the Khoshut after the negotiations.

# Monastic guidelines (bca' yig) as sources for social history

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# *Abstract*

What was the role of the monastery in pre-modern Tibetan society? How did monks and lay-people interact, not just religiously but also economically? Was it morality or pragmatism that motivated the monks' relationships with their surroundings? Many of the above questions have not often been posed by Tibetologists, nor have they been answered. In the end, these questions point to the larger problem of theory and practice, religious notions and the reality.

Tibetan social history has always been an area of inquiry that contains a number of pitfalls, one of the main ones being biased or unbalanced primary sources. The existing works that do relate the social history of Tibet (most notably those written by Melvin Goldstein) often are primarily based on oral sources and have a strong bias towards the dge lugs school and towards the Central Tibetan areas. Another acknowledged flaw in the presentation of Tibetan social history is that it either is clearly prejudiced against religions (as in many PRC sources) or that it does not take into account the Buddhist sensibilities that played a role in social processes.

This paper intends to show monastic guidelines *(bca' yig)* as valuable sources for a more balanced view of social history of Tibet. bCa' yig which are common in all Tibetan Buddhist areas and in all schools (including Bon) are texts that have not been explored a great deal. These texts, translated as monastic charters, monastic guidelines or monastic constitutions, usually claim that they were written taking the current situation and locality of the monastery into account. A monastery could have a variety of bca' yig, that were written by different authors over a number of centuries. They are still being composed to this very day.

These monastic guidelines often address very practical issues that monks in a monastery had to deal with. Aside from the standard information on the ritual calendar and the job-descriptions of managing monks, these works tell of how monks were to treat laypeople (both beggars and wealthy donors), whether and how to conduct trade, what to do in the face of major epidemics and how to treat sick and elderly monks. When studied in conjunction with monastic histories (such as *gdan rabs* or *dkar chag*) we can paint a good picture of what the monastic mentality with regards to social issues was at a particular time in a particular monastery. By comparing these works with others we then are provided with an even more comprehensive image of monastic society and its mind-set at certain points in time.

In this paper I will give an overview of the genre of bca' yig, supplemented by examples of some of these monastic guidelines never before used in academia. These will illustrate what surprising and important information the monastic guidelines contain. I will conclude the paper by offering a number of hypotheses, developed on the basis of these works, which alter and fine-tune the prevalent perceptions of the role of the monastery and the monk in pre-modern Tibetan society.

# Unsolved '*bon*' puzzle: a survey of the classical definitions of the word '*bon*'

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## *Abstract*

What is '*bon*' or Bon? This is the question that many Bon and Bonpo scholars, regardless of academic and non-academic, may have heard at least once in their life. I have heard this question many times. One might make it simple by comparing to the question, like "What is Tibetan Buddhism?" and try to explain in terms of its most standard meaning today, 'a religion of Tibet' (cf. Irons 2008). Also as the present usage of the term, we may interpret *bon* or Bon as the native religion of Tibet, as claimed traditionally. But, this unfortunately does not clarify our confusion regarding the original meaning of '*bon*.' Without defining its alternative meanings, it is not possible to answer satisfactorily; because, there are many different definitions of this '*bon*' term in Bon sources. Bonpo themselves are not certain about its original meaning, although they describe this term at least in seven different ways (see sPa bsTan rgyal bzang po 1991). It is not evident yet whether the '*bon*' term is originally a Tibetan term, although it is recorded in all Tibetan dictionaries with various definitions. In this paper, I therefore like to explore how the term, '*bon*' is defined in the early Bon literatures.

Irons, Edward A. (ed) *Encyclopaedia of Buddhism*. Encyclopaedia of World Religions. New York: Facts On File, Inc. An imprint of Infobase Publishing, 2008.

sPa bsTan rgyal bzang po. *bsTan pa'i rnam bshad dar rgyas gsal ba'i sgron me*. Written in 15th century. Qinghai: Krung go'i bod kyi shes rig dpe skrun khang, 1991.

# Two Folios from a Manuscript of rNgog Blo ldan shes rab's *Topical Outline of the Bodhicaryāvatāra*

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## *Abstract*

Thanks to a recent discovery of an ancient manuscript collection from gNas bcu lha khang of 'Bras spungs monastery, a number of early bKa' gdams pa works have became available. Especially, works of rNgog Blo ldan shes rab (1059-1109) are extremely important sources for the study of the formation of the scholastic tradition in the early *phyi dar* period. However, many of his works are still yet to be available. To the best of my knowledge, fifty works of rNgog are cited in later traditions, but only eight are published so far.

The present study represent the text of a hitherto unpublished work: *Topical Outline of the Bodhicaryāvatāra* (*Byang chub sems dpa'i spyod pa la 'jug pa'i don bsdus pa*). It is not included in the manuscript collection of 'Bras spungs, but I had an opportunity to photograph two folios from its manuscript (originally consisting of five folios in total) at Bar 'khor in 2007. One folio has siglum *ka* as folio number in the left margin, and the other (that has a colophon) has *ca*. This indicates that they are respectively the first and the last folios and that folios 2, 3, 4 (*kha, ga, nga*) are missing. The *Bodhicaryāvatāra* is a crucial source for rNgog's doctrinal position, and the two folios are very helpful to know his understanding on its structure.

# Sum pa Ye shes dpal 'byor and the civil war of eighteenth-century Tibet

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## *Abstract*

In his annotated list of the abbots of Dgon lung Byams pa gling, which is based on Thu'u bkwan blo bzang chos kyi nyi ma's *Monastic Chronicle of Dgon lung*, E. Gene Smith places Sum pa Mkhan po Ye shes dpal 'byor as the thirty-second abbot of the monastery. In Smith's notation to the abbot, we can find an interesting account concerning the political history of Tibet in the eighteenth century:

> The autobiography of Sum pa Mkhan po is one of the most important documents for the history of the eighteenth-century Tibetan world. Even this little sketch records a number of Sum pa's important deeds. For example, his fascinating role in Pho lha nas's rise to power has yet to be understood fully. It was Sum pa who, as a youth, prevented the monks of Se ra and the other great monasteries from resisting Pho lha nas. For this favor, Pho lha nas made him the abbot of 'Bras yul Sked tsal. (Smith 2001, p.169)

Gene Smith was not the first scholar who brought up this Sum pa's role in the event, but his account is far more suggestive than previous ones because not only a pertinent question is initiated but a relevant source is also introduced.

As the subject of my seminar paper for ISYT, I would like to proceed with this Gene Smith's inquiry. Several further questions come to my mind concerning the account: What was Sum pa's exact role in the event? How was he able to fulfill the persuasion, given the fact that he was only a 23 year-old sojourner from the A mdo area? How did other people see this Sum pa's activity, both in his own time and later?

I believe that in answering these questions we can put the event in a broader arena of Tibetan history. What was the position of three great monasteries in Lhasa during the civil war in 1727-1728? Why didn't the monks of the Sera and 'Bras spungs monasteries actively support the pro-Dalai faction during the war? By answering these questions, we can reach a better understanding of the power structure of hierocratic Tibetan politics in the 18th century. At this point of time, I tentatively presume that, in the early 18th century, there was a tendency even inside the Dge lungs pa circle to check its own political and religious excessive dominance in the Tibetan Buddhist world, and Sum pa's event indicates one clue for substantiation of the tendency.

# An analytical study of the Tibetan Record of the Simla conference (1913-1914): *Shing stag rgya gar 'phags pa'i yul du dbyin bod rgya gsum chings mol mdzad lugs kun gsal me long*

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## *Abstract*

The Simla Conference (1913-1914) was a highly important event, at which the political status of Tibet after the collapse of the Qing dynasty was discussed between the representatives of Tibet, China and Britain. Although the international relationship around Tibet in early 20th century has been examined by many scholars, the foreign policy of the Tibetan Government is not fully clarified. One of the main reasons for this is the fact that it is still difficult for us to access Tibetan primary sources possessed in the Tibetan Autonomous Region. Yet in the Private office of His Holiness the Dalai Lama, there exists a little known Tibetan record of the Simla conference written by the Tibetan plenipotentiary bShad sgra dpal 'byor rdo rje(?-1919) and his assistant Khri smon nor bu dbang rgyal(1874-1945?) after the conference: *Shing stag rgya gar 'phags pa'i yul du dbyin bod rgya gsum chings mol mdzad lugs kun gsal me long* (hereafter, *Kun gsal me long*). Carole McGranahan has concluded that the contents of the *Kun gsal me long* is basically consistent with other two English materials, (1) a text published in China: *The Boundary Question between China and Tibet : A Valuable Record of the Tripartite Conference between China, Britain and Tibet, Held in India, 1913-1914*, Peking, 1940; (2) original documents of the Simla conference in the India Office ("Empire and the Status of Tibet: British, Chinese, and Tibetan negotiations, 1913-1934" in Alex Mckay, ed. *The History of Tibet, vol III*, London: RoutledgeCurzon, 2003). Her conclusion, however, seems to lack sufficient examination. Therefore, in the present paper, I will reexamine the features of the *Kun gsal me long* by carefully comparing it with the two materials mentioned by McGranahan and other sources in English, Chinese and Tibetan. My points are as follows:

1. In the *Kun gsal me long*, the authors selectively describe their negotiations at this conference that accord with the principle of Tibetan independence. From this standpoint, they do not deal fully with the draft and the negotiation of the tripartite convention recognizing Chinese suzerainty over Tibet, despite the facts that it was the most important issue of the conference and that bShad sgra finally signed both draft and formal convention on this issue.

2. It seems that the authors have intended to appeal to Tibetan people the justice of their diplomatic negotiations in Simla. In the conference, bShad sgra achieved to conclude a secret agreement with Britain excluding China about demarcating borderline between Tibet and India in exchange for a large-scale compromise. The authors describe this concession as unavoidable for Tibet, persistently asserting the necessity of British support against China.

My provisional conclusions: the *Kun gsal me long* is not strictly an accurate record of the entire process of the conference. Rather it is very valuable for its peculiarity of revealing the diplomatic principle of the Tibetan government at that time: Tibetan independence and alliance with Britain.

# The political relationship between Tibet and the Qing dynasty in the latter half of the eighteenth and the nineteenth centuries: Based on an analysis of how the *bka' blon* were chosen

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## *Abstract*

In 1751, a new political system emerged in Tibet: the 7th Dalai Lama became the head of the government, and four *bka' blon*, or government ministers, organized the ministry with the support of the Qing dynasty. Since then, the *bka' blon* have played an important role in Tibetan politics until now. The Qing dynasty established the article 13 of the Tibetan regulations (*shan hou zhang cheng 13 tiao*) in 1751 and laid down the political rule of Tibet. These regulations stated that the Qing emperor appoint the *bka' blon*. On the other hand, it is known that the *bka' blon* used to be a hereditary position in the aristocracy in the latter half of the eighteenth century.

After two Tibet-Gurkha wars (in 1788 and 1791), the Qing dynasty established the article 29 of the Tibetan regulations (*qin ding zang nei shan hou zhang cheng 29 tiao*) in 1793 and revised the way the *bka'blon* were chosen. The common view is that these two regulations indicate that the Qing dynasty was influential in Tibetan politics, but I consider that we should verify this fact. To this end, I analyzed the actual way of the selection the *bka' blon* and redefined the relationship between Tibet and the Qing dynasty in that era.

The analyses investigated two eras: (1) 1751 to 1793 (the establishment of *qin ding zang nei shan hou zhang cheng 29 tiao*) and (2) the period after 1793.

These analyses provided the following result: The Qing emperor merely ratified the *bka' blon* chosen by the Dalai Lama government. After all, Tibet was actually ruled by the Dalai Lama government's methods within the framework laid down by the Qing dynasty.

# Between "indigenous religion" and "religious minorities": Bonpos' attempts for the continuation of "tradition" in contemporary China

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## *Abstract*

This paper deals with the manner in which the Bonpos maintain their position given the contemporary situation in China, which is characterized by rapid economic growth after the *reform and opening*. Though the origin of the Bon religion is traced back to outside Tibet, it has represented as "indigenous religion of Tibet". And historically, they have sustained their "traditions," as they have interacted with Tibetan Buddhism in the realm of doctrine, the monastic community, and ascetic training systems. Based on an anthropological field research in Amdo Shar-khog from 2006, this paper focuses on a mass retreat in the Bon monastery, particularly *sngon 'gro* (preliminary practice) for *A khrid* cycle which gathers a number of lay people. By taking account of their practice and texts used along it, I will consider how the *Bonpos* have reoriented themselves in order to sustain their "traditions".

On the one hand, they assert their uniqueness by recalling local history and the religious landscape, and by presenting the Bon religion as "an indigenous religion of Tibet". For people of Shar-khog, where the bon tradition has been inherited in whole region, participation in *sngon 'gro* is an opportunity to confirm local history by chanting names of lamas of religious lineage and maintain their identity. On the other hand, they advocate the compatibility of the Bon religion with Buddhism, by emphasizing common values such as enlightenment and altruism. Additionally, some lectures delivered to the Han Chinese by the Bonpo monks indicate that these attempts include Chinese Buddhism as well.

Thus, the Bonpos aim to reconfirm and maintain their own values, seeking a symbiosis with Tibetan Buddhists and the other majority, which includes the whole of Chinese society.

# A study on a religious minority in Bhutan: actual condition of *Sa skya pa* school

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## *Abstract*

Bhutan is a small country located to the south of Tibet. Bhutanese tradition maintains that it was just after the introduction of Buddhism into Tibet that it was introduced into Bhutan in the seventh or eighth century. It seems that propagation of Buddhism was begun by the *'Brug pa bka' brgyud* school, which is a sub-school of the *Phag mo gru pa bka' brgyud* at the beginning of the thirteenth century. Zhabs drung ngag dbang rnam rgyal (1594-1651), the seventeenth chief abbot of the *'Brug pa bka' brgyud* school, unified Bhutan in the seventeenth century. With this domination over the other school, Bhutan came to be called the "country of *'Brug pa bka' brgyud* school" (*'Brug yul*). Inspite the unification of the various schools by the *'Brug pa* school, the *rNying ma pa* school maintained their authority in central and eastern Bhutan. Many secondary sources thus refer only *'Brug pa bka' brgyud* and *rNying ma pa* schools in Bhutan.

However, before the unification by *'Brug pa bka' brgyud*, other schools such as *Sa skya pa* and *dGe lugs pa* also tended to develop their influence in Bhutan. What happened to the other schools' influence?

My recent findings indicate that the tradition of the *Sa skya pa* school continued to exist until recently in several monasteries in Bhutan. The *Sa skya pa* monks returned to Tibet in the 1960s, and with that the entire *Sa skya pa* tradition ended in Bhutan, leaving only the monasteries themselves.

I investigated the following three old *Sa skya pa* monasteries in 2011.
1. **Pang yul dgon pa (Wandue Phodrang prefecture)**
2. **Shar ba dgon pa (Wandue Phodrang prefecture)**
3. **sPyi zhing bsam gtan chos gling（Thimphu prefecture）**

In this conference I present the results of my fieldwork regarding the above monasteries and an explanation of the history of the *Sa skya pa* school in Bhutan.

# A Case Study of Changes in the Daily Life of Monks in Ditsa Monastery, East Qinghai

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## *Abstract*

My paper focuses on the changes in monks' daily life over the past twenty years. It discusses changes in monks' daily lives such as income, housing, robes and food, and examines monks' attitudes towards these changes. The paper is based on my Ph.D research. The working title of my doctoral thesis is "Tibetan Buddhist Monasteries: A Case Study of Changes of Monastic Culture, East Qinghai". Monastic culture has experienced great changes because of historical events during the last 50 years and rapid modernization in the last ten years. This has influenced the life of monks, the education system and the economy of monasteries. The goal of my doctoral work is to examine these changes in monastic culture over the past twenty years.

My paper examines monks' attitudes to two key issues facing monasteries today. First, it is popularly believed that there are now fewer monks who focus on study and spiritual life, and more who are concerned with material and secular life. Second, the great teacher, Geshe Lungrik, in Ditsa Monastery says that the changes of monastic culture and modernization are harmful to the monastery. It is based on firsthand data that I have collected in Qinghai. I have conducted fieldwork in Ditsa Monastery several times (2005-2011), carrying out formal interviews with 56 monks aged eight to eighty. I also collected Tibetan-language books and articles, for example on the monastic constitution, history and the education and ritual system.

My research suggests that there is a generational difference in attitudes. Most of the older monks I interviewed (more than 30 years old) think that the better a monk's material life, the less he focuses on studies. However, younger monks (under 29 years old) have a different perspective. They think that monks who want to study seriously always study hard even though their lives have been getting better. Those who do not like studying do not study hard, regardless of changes in monastic culture. They also think that the monastery should allow the monks to watch television and use computers, to enable the monks in the monastery to keep up with the development of the society.

The conclusion of the paper is that in general, my research supports the assertion that monks' lives are improving materially, but that their education is worsening. The changes of monastic culture have both sides: material improving; educational decline. Therefore, it can not be said that the changes of monastic culture and modernization are harmful to the monastery.

# The Role of Music in Buddhism: A Study on the Interpretations of Sacred Buddhist Texts in China and Tibet

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## *Abstract*

This paper studies how music is situated in the historical settings of Buddhist monastic laws across languages and cultures. The central argumentation of this paper addresses an often overlooked and much less discussed "violation" of ancient monastic rules. Early Buddhist law texts tell us that ordained Buddhists are prohibited from participating in musical entertainments and those who fail to observe these rules would constitute monastic offences to various degrees. Singing is defined as a major category of such musical entertainments and in some traditions, playing or merely touching a musical instrument is a transgression. Yet in later Buddhist practices, music seems to have played an indispensable role in the promotion of Buddhist teachings at various levels as an engaging tool. In the Chinese Buddhist traditions, ordained chanting experts have been glorified in *Biographies of Eminent Monks*, and the practice of chanting and singing continues to flourish to the present day. In Tibet, a tradition of spiritual songs grew up in medieval India and was imported to Tibet no later than the 11th century. This tradition is still practiced with the songs written by such famous masters as Milarepa (1052-1135), Karten Gyatso (1607-1677), and Shabkar (1781-1851). Together with other lesser known singers and composers, these masters have created large collections of such spiritual songs whose influences on the dissemination of Buddhist doctrine has been quite significant.

The role of music in Buddhist practices is further complicated by the fact that music is viewed with mixed feelings in early Buddhist literature. Depending on the way in which it is performed and the purpose of its application, music has been portrayed as a double-edged sword capable of facilitating or impeding religious practices. At first glimpse, praises of divine and monastic musicians seem to suggest that music has a positive application in Buddhist traditions. This perception is further attested by the above mentioned flourishing musical traditions in Tibet and China. Yet closer examination of early Buddhist literature also reveals the application of music in religious context could also be disturbing, distracting, and even destructive. That said, this paper proposes to address the following questions: If involvement in musical activities is prohibited by Buddhist monastic laws, how were musical practices allowed to flourish in the context of Chinese and Tibetan Buddhist tradition? Or how interpretations of ancient sacred texts change over time and space?

# Negotiating a Bon identity in Exile: The Discovery of 'Yungdrung Shon Dance' (*g.yung drung shon rtsed*) and Its Relationship to Zhangzhung

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## *Abstract*

Located in the foothills of the Himalayas in Northern India, Dolanji is a Tibetan settlement where the Bonpo, the followers of the Bon religion, constitute the majority of the residents. This article examines a new set of dance, Shon (*shon*), which has been added from the 1990s to the annual festival of masked dance, Cham (*'cham*), in Dolanji. The Cham festival is made up of a series of masked dances performed by monastics dressed in colourful costumes and masks. Cham has a ritual purpose; it is the dance of religious guardians and deities. Unlike the dance of Cham, the recently added Shon is performed by the Indian residents of Kinnaur, and has no ritual purpose. According to the Bonpo monks, Shon, also called 'the Zhangzhung dance', was recently 'discovered' to be an ancient dance of the Bon religion, as represented in the Bon texts. The Bon texts recount that, wherever Tonpa Shenrab, the founder of Bon went, his followers would perform Shon in their ceremony to welcome him. This dance has long been regarded by the Bonpo as a 'lost tradition', which had vanished after Zhangzhung was annexed by the Yarlung Dynasty. It was not until the Bonpo fled to India that Bonpo monastic scholars visited Kinnaur in North India and found that Shon was still being performed by the people there. However, why has this dance, which seems to bear no connection to the performance of Cham, been added to the Cham festival in Dolanji? This article examines the 'discovery' of Shon by the Bonpo monastics, and their interpretations of the relationship between Shon, Zhangzhung and the Bon religion. I argue that in the past decades, the claim of a distinctive Bon identity has been closely associated with movements promoting 'the Bon traditions,' which emphasise a connection between Bon and the history and culture of Zhangzhung. Taking the 'discovery' of Shon as an example, this article explores how the notion of Zhangzhung has been built into the knowledge of the Bon identity in the past decades. I look into the ways in which the Bonpo monastics address their concept of traditions, how they 'discover' and interpret 'the Bon traditions' from textural materials, and represent them in recurrent public events to the laity, the next generation, and the Indian audience. I suggest that, by stressing that Zhangzhung represents a historical and cultural heritage shared by Tibetans and the Bon religion alike, and in seeking to preserve 'traditions' inherited from Zhangzhung, Bonpo monastics are asserting the importance of Bon traditions in contributing to a distinctive Tibetan national identity. In this process of re-constructing the discourse of distinctiveness, Bon literatures is drawn upon as compelling authority, and dance performances have become an important means of displaying and reaffirming the authenticity of Bon textual knowledge.

**Duplicitous Diplomats: The 1904 British Mission to Tibet and the role of the Himalayan 'satellite states'**

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## *Abstract*

This paper presents and analyses sources in Tibetan relating to the British Mission to Tibet of 1904. The focus of this paper will be the participation and influence that the Himalayan satellite states of Bhutan, Sikkim, and Nepal had on the diplomatic build up to the Mission, and the assistance they offered to both sides in the dispute. It looks at the internal political agendas of the agents from these regions, as well as the practical, religious, and economic balance they sought to achieve.

I provide original translations from *Bod kyi rig gnas lo rgyus dpyad gzhi'i rgyu cha bdams bsgrigs*, that includes letters from the XIIIth Dalai Lama to the King of Nepal, the Tongsa Pönlop of Bhutan, and the Chögyal of Sikkim that place the Mission in a pan-Himalayan context, and show how the Tibetan Government sought to counter the Mission with the assistance of her allies and often duplicitous neighbours.

# The Reception and Transmission of the *Abhisamayālaṃkāra* in Tibet: The Interpretation of the Embodiment of Buddha in the Chapter 8

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## *Abstract*

The *Abhisamayālaṃkāra* (AA), a work attributed to Maitreya, summarizes the *Prajñāpāramitā* sūtras from a soteriological perspective. In these commentaries on the AA, the question of whether the embodiment of Buddha described in the chapter 8 should be explained as having three or four bodies is one of the most controversial topics. On one side of the controversy, the commentators Ārya-Vimuktisena, Ratnākaraśānti, etc. interpreted the embodiment of Buddha as consisting of three embodiments, namely the *svābhāvikakāya*, the *sāṃbhogikakāya* and the *nairmāṇikakāya*. On the other side, the commentators Haribhadra, Dharmakīrtiśrī etc. explained the embodiment of Buddha as including a fourth embodiment, namely the *dharmakāya*.

During the *phyi dar* period, the systematic study of *phar phyin* seems to have begun with the study of Haribhadra's *Abhisamayālaṃkāravivṛti* (AAVi) and most if not all subsequent Tibetan commentaries on the AA seem to have been composed in the form of subcommentaries to the AAVi. For this reason, the Tibetan commentarial tradition is often said to have followed Haribhadra's interpretation and thus, to have accepted his fourfold embodiment system. This is further supported by the early *gsan yig* of Bu ston Rin chen 'grub, where two different lines of transmission are described as stemming from Haribhadra, namely: (1) Haribhadra-Buddhaśrījñāna-...-rNgog Blo ldan shes rab-'Bre Shes rab 'bar; (2) Haribhadra-...-Dharmakīrtiśrī-Atiśa-'Brom ston pa-...-'Bre Shes rab 'bar. Nevertheless, there is evidence that, in the early *spyi dar* period, support for Haribhadra's interpretation was more controversial, when it came to the number of embodiments of Buddha as explained by Tibetan commentators. In particular, rNgog Blo ldan shes rab and Gro lung pa clearly argued for Vimuktisena's threefold embodiment system, whereas Ar Byang chub ye shes, Khu Shes rab brtson 'grus and others followed Haribhadra's fourfold embodiment system.

In order to investigate the rise of these two different interpretations, this paper will compare the various transmissions described in several key AA commentaries and in Tibetan historical works. From these, it appears that Tibetan controversy over three or fourfold embodiment systems arose from two different lineage transmissions in the early *spyi dar* period. In particular, one interpretation seems to have arisen from rNgog who transmitted his interpretations to Gro lung pa and to Phya pa Chos kyi seng ge. The other interpretive lineage seems to have arisen from Atiśa, who passed the interpretive lineage of Haribhadra as received through Dharmakīrtiśrī, to 'Brom ston pa in Khams. Since it says in the *Deb ther sngon po* that the interpretation of 'Dre Shes rab 'bar was based on the teaching from the *snga dar* period which had survived in Khams, this paper will argue that the interpretation of 'Bre and Ar stems from 'Brom ston pa and hence, is different from that of Phya pa.

# A general introduction of Cone Tibetan dialect

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## *Abstract*

Cone is located in the upper reaches of the Kluchu River, Gannan Tibet Autonomous Prefecture, Gansu Province. A point of view in this paper is that the Cone local Tibetan dialect can be subdivided into four sub-dialects: sub-dialect of Northwest of Kluchu River, sub-dialect on both sides of the Kluchu River, sub-dialect of East of the Kluchu River, sub-dialect of South of the Kluchu River. In addition, there are some distinctive Tibetan languages, especially in the phonetic systems in the Cone local Tibetan dialect, which is very different from other Tibetan dialects. This paper tries to therefore research why and how the local Tibetan dialect differs from the others in Tibetan areas by using some related materials of authority.

This paper consists of four parts.

In the first part of this paper there is a brief introduction of Cone. In the second part of this paper is a recommendation of a variety of the inner sub-dialects of the Cone local Tibetan dialect. In the third part of this paper, observations and descriptions have been made on their phonetic systems and then a general discussion has been made on the Cone local Tibetan dialect with its characteristics of the inner sub-dialects and differences. The fourth part of this paper, strongly discusses some consonants between the phenomenon of ཅ(ca)=/$tʂa^{53}$/ ཆ(cha)=/$tʂ^ha^{53}$/ ཇ(ja) =/$dʐa^{13}$/ ཉ(nya) =/$na^{13}$/or/$ɳa^{13}$/ ཞ(zha)=/$za^{13}$/ ཤ(sha)= /$ʂa^{53}$/ in Cone local Tibetan dialect and the tablet inscriptions on the stone tablet Lhasa and other regarding authentic materials. Additionally, general analysis and comparisons have been made with Cone local Tibetan dialect, one of Zungvphan Tibetan dialects and rGyalthang Tibetan dialect respectively.

KEYWORDS: Tibetan language, Cone, Cone local Tibetan dialect, Phonetics

# Figures of Speech in Classical Tibetan Literature: Remarks on Poetical Verses of 'Jam dbyangs bzhad pa ngag dbang brtson 'grus

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## *Abstract*

Science of poetics has been established and widely cultivated in Tibetan scholarly world since 13th century under the influence of the Tibetan version of Daṇḍin's *Kāvyādarśa*, a classical work on Sanskrit poetic theory. In such circumstances, it is often that case that a Buddhist scholar monk in Tibet is well versed in poetics and composes poetical works by himself. A renowned Buddhist scholar, 'Jam dbyangs bzhad pa ngag dbang brtson 'grus (1648-1721), for example, was also famous for his comprehensive knowledge of poetical figures as can be seen in his *dByangs can zhal lung nyi ma 'bum gyi 'od can*, a short work on poetics. Such 20th century Amdo scholars as Tshe tan zhabs drung (1910-85) and dMu dge bsam gtan (1914-93) evaluate 'Jam dbyangs bzhad pa as a great poet who has an enormous skill in composing poetical verses in a technically elaborate Eastern Gauḍa style (*shar phyogs gau ḍa ba'i rtsom lugs*), although his talent as a poet does not seem to have been properly appreciated in the modern academic world.

'Jam dbyangs bzhad pa's knowledge of poetic theory is perhaps most strikingly evident in his treatment of figures of speech in eulogistic verses (*mchod brjod*) and intermediate verses (*bar skabs tshigs bcad*), which appear in his philosophical works. In this paper, I should first like to analyze the poetic figures he employs in the verses of these kinds in his *Phar phyin mtha' dpyod rin chen sgron me*, a monastic textbook on Prajñāpāramitā, in accordance with dMu dge bsam gtan's commentary. Secondly, the paper will examine the influence of Indian poetic theory upon 'Jam dbyangs bzhad pa's composition of these verses. In the final section, the paper will point out several characteristic features of his poetic composition: my special focus will be on some features peculiar to Tibetan indigenous works, which are hardly found in Sanskrit poetics.

# Bird Divination in the old Tibetan texts

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## *Abstract*

Among the Old Tibetan texts found from the Dunhuang cave and other old sites along the Silk Road, there are various kinds of divination texts, including dice divination, bird divination, oracle bone, divination by dream , horoscope, and divination with coins. In this paper, first I wish to present a classified list of major divination texts, which I renewed recently. Then I will focus on bird divination; the divination with the sounds of crow. I have hitherto found out six texts; ITJ 746, ITJ 747, P.t.1045, P.t.1048, P.t.1049, P.c.3896. Concerning these six texts, I will attempt to analyze their structure and formula.

It is also well known that there are several Chinese Dunhuang texts concerning bird divination, These Chinese texts have previously been considered the model of the Tibetan texts. However, this theory needs to be reexamined. Therefore, I will first try to clarify the structure of Chinese texts, and discuss the mutual relationship between Tibetan and Chinese. Then, I will explain whether the Tibetan texts were originated from the Chinese texts or not.

Lastly, I will refer to another bird divination text 'k?kajariti' in bstan 'gyur, which seems to still survive in the modern Tibetan culture.

# gSang phu ne'u thog: Its contribution to the re-establishment and development of Tibetan non-esoteric Buddhism in *phyi dar* period

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## *Abstract*

gSang phu ne'u thog, established in 1073 by rNgog legs pa'i shes rab, one of the three main disciple of Ati?a, was the one of the most influential monastic institute of Tibetan non-esoteric Buddhism in the *phyi dar* (later diffusion) period. It was his nephew rNgog lo tsā ba Blo ldan shes rab (1059-1064) who played a leading role in the gSang phu ne'u thog in introducing the new lineages of Buddhist doctrine, such as the Five treatises of Maitreya (*byams chos sde lnga*), Madhyamaka philosophy of *rang rgyud pa* line, and Pramāṇa, to Tibet from India — Kashmir and Magadha — and Nepal, and in reestablishing the basis of Tibetan non-esoteric Buddhism which had been crucially damaged around as long as one century after the death of rGyal po glang dar ma (alias Dar ma 'u dum btsan, ?-842). Through rNgog lo's energetic and devoted activities of translation, teaching and composition, the gSang phu ne'u thog built up the leading and central position of Tibetan Buddhist tradition and became "a melting pot" where not only gKa' gdams pa monks, but also many monks from various sects stayed and studied non-esoteric Buddhism in particular with no distinction of their sects.

In spite of its importance, however, we scarcely know about the scholastic activities and the historical development of the so-called "gSang phu school" for the lack of relevant documents. Fortunately, as for the works of gSang phu scholars, the situation was dramatically improved by the publication of the *gKa' gdams gsung 'bum*. (Vol. 1-30, 2006; Vol. 31-60, 2007; Vol. 61-90, 2009) which contains many rare and precious texts of gSang phu scholars such as rNgog lo ts? ba, Phya pa chos kyi seng ge and so on. Through investigating them, we can have accsess to the real image of their philosphy. In addition, by using biographical works of gSang phu scholars such as rNgog lo tsā ba as well as historical documents such as *Der ther dmar po*, *Der ther sngon po*, *gSang phu'i gdan rabs gsal ba'i me long* by Rin chen 'byor ldan, and so on, we can clarify the historical development of the scholasticism of the gSang phu school.

In this presentation, I set forth the four stages of its development: (1) the period of the formation of gSang phu scholasticism (the end of the 11th c. to the first half of the 12th c.); (2) the period of its development (the middle of the 12th c. to 13th c.); (3) the period of its propagation (13th c. to 15th c.); (4) the period of its degeneration (16th c. afterward). My proposal is to characterize the first two stages respectively as (1) the period in which translation and commentary were mainly made and as (2) the period in which Tibetan scholars, Phya pa chos kyi seng ge for example, started to compose their own original works called "*bsdus pa*" (summary). The third stage played a crucial role in raising the academic level of Tibetan Buddhist scholars throughout the central Tibet and got ready for the forthcoming "Golden Ages" of Tibetan Buddhism of 14th to 15th century. Discussing these issues more closely, this presentation aims to shed new light on the contribution of the gSang phu ne'u thog to Tibetan non-esoteric Buddhism. Especially I would like to focus on the

activities of gNyal zhig 'jam dpal rdo rje (ca. 1150-1220) and his nine disciples called "gNyal zhig gi bu dgu" who were flourished at the third stage and contributed to the propagation of gSang phu scholaticism through establishing many *bshad grwa* (schools especially for studying non-esoteric Buddhism) outside of gSang phu ne'u thog.

## A Chinese Imperial Decree and the Yangton Lama of Dolpo

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# *Abstract*

Among the important decrees preserved in the Dolpo Samling *(bsam gling)* monastery in Nepal, there is one decree issued on the order of the Chinese Emperor Jiaqing (1796-1820). The decree is written in Tibetan, and marked with a seal in Chinese. This decree demonstrates the political relationship of Dolpo with Tibet and China during the early 19th century as well as shedding light on the importance of the Yangton (*yang ston*) Lamas in Dolpo. The decree was issued by Dhaloyer (*Bdā lo yer*), a Chinese Brigade vice-commander of the garrison in Tsang (*gtsang*).

The decree clearly indicates the official relationship between a contemporary Lama from the Yangton family and the Chinese Emperor. For example, the contribution of the Yangton Lama to the well-being of both the Emperor and the Dalai Lama, including their subjects, is made clear, as well as the Emperor's order to the neighboring rulers to waive the Yangton Lama's new tax obligations and to protect the properties of the Samling, Gollang and Tarap monasteries.

In my reading of the document, the decree was issued upon the request of a Lama from the Yangton family. However, it is not stated in the document exactly who the particular Yangton lama was. In this paper, I will try to determine the identity of this Yangton Lama by investigating the issued date recorded in the decree, which is stated according to the Chinese calendar. I will also discuss on Dhaloyer (the Chinese official who issued the decree), as well as the Chinese seal on the decree. Furthermore, I will compare this decree with other decrees of similar nature, but issued by other officials such as the kings of Mustang, Jumla and Gyalrong. This paper will clarify the situation of Dolpo and in particular that of the Yangton Lamas of the early 19th century.

# The Iconography of the *rGyal chen bzhi* in Tibet

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## *Abstract*

This is a study of the development of the representation of the *rGyal chen bzhi* in Tibet up through the sixteenth century, by which time the iconography was well established. Earlier studies have shown that the cult of *rGyal chen bzhi* in parts of Eastern Asia is based primarily based on the *Suvarna-prabhasottama-sutra*. Parts of the text focus on their role as protectors of the dharma-kings' realms. The sutra, however, has no description of *rGyal chen bzhi* iconography; thus the source of their imagery is not known.

In the most popular Tibetan images the four *rGyal chen bzhi* are portrayed as warriors clad in armor, each with a unique attributes: Yul 'khor bsung with a lute; 'Phags skyes po with a sword; Mig mi bzang with *chos rten* and snake; and rNam thos sras with *rgyal mtshan* and mongoose. The cult and the representation of the *caturmaharaja*, or Four Guardian Kings, originated in India. The figure of rNam thos sras, for example, can be traced to the Indian deity Kubera. Nonetheless, the attributes described above are unique to the Tibetan *rGyal chen bzhi*. Furthermore, extant artifacts and textual descriptions of the *rGyal chen bzhi* suggest that the development of the warrior aspect of these images can be attributed to Chinese influence.

In this study, I will explore the process of iconographical transfiguration of *rGyal chen bzhi*, with reference to both artistic representations and textual descriptions.

# Phag mo gru pa(rLang) government and its features

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## *Abstract*

The purpose of this presentation is to examine the features of Phag mo gru pa (rLang) government. Phag mo gru pa (rLang) government typifies the Tibetan medieval history, together with Sa skya pa government. It is well known that Phag mo gru pa (rLang) government had adopted "reactional policy". This policy represented for adopting "Shi shan fa（十善法）"and we can say that it's one of the features of Phag mo gru pa (rLang) government. However, so far, studies of the features of Phag mo gru pa (rLang) government have not received much attention.

Therefore, draw primarily on genealogy of rLang clan that called "*rLang po ti se ru* (LPS)", I examined the features of Phag mo gru pa (rLang) government.

LPS was written by Byang chub rgyal mtshan(1302 ～ 1364) who was a member of rLang clan. It can be said that LPS shows rLang clan and Phag mo gru pa (rLang) government's opinion.

LPS states that rLang clan had contributed to "bstan pa snga dar" in Tu fan（吐蕃）period and the diffusion of Buddhism in "bstan pa snga dar" was a accomplishment of rLang clan. LPS emphasized it many times. On this point, we compared with another clan's genealogy in medieval Tibet, like a Sa skya pa, Rin spungs pa.

As a result, It was found that this point is not seen in another clan's genealogy. Namely, this is the features of rLang clan's genealogy.

Then, how was it affected to Phag mo gru pa (rLang) government's policy? On this point, I examined, draw on the character of LPS. LPS states that rLang clan is the extraordinary clan and it's important for rLang clan's people to understand own lineage, moreover, the peoples of rLang clan must keep in mind the contents of LPS.

Furthermore, LPS states that LPS is ancestral heirloom of rLang clan and it never been loaded, the dignities of rLang clan should make it reliance.

Accordingly, the information that rLang clan had contributed to the diffusion of Buddhism in"bstan pa snga dar" was succeeded by rLang clan, especially, by the dignities of rLang clan. From this, one can say that it affected Phag mo gru pa (rLang) government's policy. As a consequence, Phag mo gru pa (rLang) government had adopted "reactional policy"

# Land-centered Perspective: A New Way of Looking at the Traditonal Tibetan Society

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## *Abstract*

The aim of this study is to shed new light on the study of the Tibetan social system under the Dalai Lama regime in the early twentieth century. By examining the "double tax system", I attempt to propose the "land-centered perspective", a new way of looking at the Tibetan social system.

Although many studies focused on the political history of Tibet in the early twentieth century, however, because of the lack of reliable sources, the study on social structure of that era is still in its infancy. This topic was studied by two distinctive groups of scholars. The first group comprised Chinese sociologists and ethnographers who did their research on the Tibetan society in the 1950', right after the establishment of PRC. The other group comprised western anthropologists who carried out their fieldworks in Tibetan refugee camps in India, Nepal, and elsewhere in the world outside Tibet. Although their academic presumptions are quite different, these two trends have many points in common. The most important similarity between the two is the manner in which they look at the Tibetan society as a status-centered society. This attitude could be categorized as a status-centered perspective (SCP). In this study, I attempt to propose the land-centered perspective (LCP), a new and different way of looking at the Tibetan society before the Chinese takeover. LCP is a way of classification of people according to the land with which the given people made a living and owed their obligations.

LCP is more close to the "natives' point of view" and a suitable way of grasping reality in certain cases. The key historical factor that is related to LCP is the "double tax system" which existed in the early twentieth century central Tibet. By analysing this tax system, which was hardly mentioned in previous studies, the advantage of LCP in comparison with SCP will be discussed. In this study, "The Reports on Tibetan Society and History" which were documented by Chinese sociologists in the 1950', and the oral historical records which were documented and published both in India and China, were fully utilized as a corpus of social life in the early twentieth century central Tibet.

# Mountain-dwelling gods in Amdo: Oral Tradition and its Role in the Making of Tibetan Local Identities

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## *Abstract*

"Places, like voices, are local and multiple. For each inhabitant, a place has a unique reality, one in which meaning is shared with other people and places. The links in these chains of experienced places are forged of culture and history."[1]

A border area located at the periphery of both the Tibetan and Chinese cultural centers, Amdo has been shaped by the interaction between different linguistic, religious and cultural groups which eventually constitute the contemporary identity of the region.

The heterogeneity of socio-historical contexts in Amdo produced multilocal and multivocal expressions of Amdo Tibetan culture and traditions. In this respect, the cult of mountain-dwelling gods is a case in point. In fact, any attempt to provide a comprehensive analysis of the cult of mountain-dwelling gods needs to provide an in-depth understanding of the historical background of the community, its socio-territorial organization, the interaction between the different groups inhabiting the area and the peculiar characteristics of the ritual and narrative enactments of that specific mountain-dwelling god.

In this presentation, I rely on a five-months fieldwork carried out between 2011 and 2012 in the three selected sites of Amyes Bar dbon (mTsho lho sa khul, Chabcha rdzong), Amyes Bya khyung (rMa lho sa khul, Rebgong rdzong), Amyes Brag dkar (mTsho lho sa khul, Mang rdzong) to outline the importance of oral tradition (ngag rgyun) of both the mythical narrations concerning local mountain-dwelling gods (*lha sgrung*) and the tribes' history (*tsho ba'i lo rgyus*) in contributing to the production of "locality" among Amdo Tibetans.

By introducing concrete examples drawn out from the oral narrations I have collected, I aim to discuss:

• The relationship between the mountain and the tribes surrounding it.

• How the perception of the landscape contributes to create a sense of belonging to the community and the socio-territorial system according to criteria which are different from those implemented by the official administration.

• How oral narrations connect people to the land, especially with mountains, and help orientation in the space, build group memory, preserve local rituals and traditions in a different way from the textual sources which are not accessible to most people.

• How what are mythical narrations (*lha sgrung*) deeply reflect local social customs and historical events.

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## The Maternal Uncle and Clues to Archaic Tibetan Culture

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# *Abstract*

Tibetan written literature hardly presents us with a balanced picture of social evolution. The narrative is heavily skewed towards religious, dynastic, and national identities. The visions of the society projected through this narrative have greatly influenced the direction that Tibetan Studies have taken. Scant attention has therefore been paid to whole swathes of territory, particularly related to social organisation and 'secular' practices, which do not feature in the official narrative.

Tibetan society is universally acknowledged to have grown out of a clan culture. However, clan culture has found no real voice to represent it in the written literature. Consequently, aside from some limited interest paid in clan names, the topics of clan identity, and questions about the nature, extent, and endurance of Tibetan clan culture (and indeed whether it is sensible to refer to it as a single uniform culture at all) have hardly been broached.

In my PhD thesis, "Tamang Clan-Culture and its Relevance to Archaic Tibetan Culture" I have been exploring some of these points, and have been especially interested to see whether various "Tibetanised" peoples on the periphery of Tibetan culture, whose culture is still clan-based, might help us to understand more about archaic Tibetan customs and practices, by offering us a social framework within which to contextualise various fragments and themes which appear in Tibetan sources.

In the present paper I intend to explore certain topics that I have only been able to touch upon briefly in my PhD. My starting point will be the case of the *a-zhang* (maternal uncle). Some attention has been given to this figure as pertains to gaining an understanding of the *zhang-lon* (or *zhang-blon*) of imperial times. However, the possibility of the a-zhang's broader culture significance, particularly in relation to social structure, has not been explored. Indeed, it is probably fair to say that the whole area of Tibetan kinship titles and characterisations has been underexploited. I shall consider the culture surrounding the a-zhang in Tamang and some other periphery groups, which seem to have certain resonances with mentions in Tibetan literary sources and surviving Tibetan practices, and will suggest that enduring traditions amongst these groups might help to reconstruct a more detailed picture of social practices in Tibet during former times.

Hitherto in Tibetan studies, Tibetan clans have only been acknowledged in the vaguest manner. Using the figure of the a-zhang I shall sketch an outline of clan culture. I shall then go on to argue that the recognition of clan/kinship structure as a *cultural entity* necessarily has implications. If there were beliefs and practices associated with clan culture, would it not be likely that the interface between the clan and religious cultures was a troubled one? I shall go on to consider some of the evidence which suggests that this was indeed the case, and that the friction between clan/kinship and religious cultures and identities is one that deserves further attention.

# Villagers and Drama: Transmission and Development of *a ce lha mo* in Rural Tibet

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## *Abstract*

*A ce lha mo* is the self-appellation of the Tibetan folk drama. Its first origin can be dated back to 14th century CE, and it experienced 600 years' transmission and development throughout part of Tibet. *A ce lha mo* is still flourishing among the communities of Modern Tibet and considered to be the most representative form of Tibetan folk art. *A ce lha mo* serves as the best vantage point from which to review the origin, development and changes of the Tibetan folk art throughout the history, also as an illuminating window from which to observe some aspects of Tibetan rural culture, locality and its inhabitants. This paper attempts to reflect the socio-economic changes and the situation of the rural communities of Modern Tibet through the dimension of *a ce lha mo*.

This paper presents the progress of my field work in *stod lung bde chen* area of *lhasa* and *rin bo* area of *gzhis ka rtse* in 2011. The field work focused on two amateur troupes of *a ce lha mo* and lasted for three months. During the field work, I had the opportunity to take part in extensively and witness the daily life and everyday performances of *lha mo pa* (actors of *a ce lha mo*), nearly 30 of them were interviewed. This study is primarily based on the observation from the field work, explores the origin, development and changes of *a ce lha mo* by looking closely at the locations, times, activities, content of the performances, as well as every subtle environment in which the performance was delivered to different types of audience. In addition, consideration is also given to the larger questions of how did the audience, the rural communities of Modern Tibet, respond to the socio-economic changes that affected their relevance to *a ce lha mo*. This study uses the *a ce lha mo* in rural Tibet as a stepping stone to reach larger questions of the development and transformation of the Tibetan rural communities as well as the rapid changes of Tibetan villagers' perspectives on the things that influenced their ways of life throughout the recent 60 years.

The paper begins with a brief introduction on the spatial and temporal scales of the field work in Central Tibet. A discussion on the very earliest form of *a ce lha mo* and artistic tradition of *tang stong rgyal po* will be initiated in order to provide a background for inquiry on the transmission and transformation in the form of *a ce lha mo* from 17th century to 1950s. In addition, the survey on the *a ce lha mo* from 1950s until nowadays will also be presented for further inquiry on the topic.

# When Buddhist Teachings Meet ? Preliminary Remarks on the Relationship Between the *Four Dharmas* of sGam po pa and Kun dga' snying po's *Parting from the Four Attachments*

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## *Abstract*

A closer study of the cross-cultural dynamics that were at play during the second spread of Buddhism in Tibet is of great importance for a better understanding of the processes underlying the formation of Tibetan Buddhism. Considered as the founder of the four great and the eight minor bKa' brgyud traditions, sGam po pa bSod nams rin chen (1079-1153) was a highly influential figure involved in these processes. The famous *Four Dharmas of sGam po pa* (*Dwags po chos bzhi*) can be seen as an attempt to console the heterogeneous Buddhist doctrines, which arrived in Tibet along different pathways of transmission. These were all considered to be the homogenous work of a single person, the Buddha. Although consisting of no more than four short statements, it is regarded to encompass the entirety of all of the Buddha's teachings. Having quickly become very influential within the different bKa' brgyud traditions and beyond, it is used to this day to incorporate the different systems of *sūtra*, *mantra* and *mahāmudrā* into a coherent paradigm of Buddhist practice.

Presenting the *Four Dharmas of sGam po pa* as both a possible outcome and target of cultural transfer processes, this paper will shortly compare the definitions of the four Dharmas found in the writings of sGam po pa with the formulations of Sa chen Kun dga' snying po's (1092-1158) *Parting from the Four Attachments* (*Zhen pa bzhi bral*). An equation of both teachings was first established in a commentary on the *Parting from the Four Attachments* by the Sa skya scholar Nub pa rig 'dzin grags pa (13th century). By contrasting the related early sources, a critical appraisal will be offered for such a straightforward equation and a hypothesis will be proposed to explain the striking similitude.

# Comparative annalysis of the Southern World in Bon and Buddhist cosmological texts

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## *Abstract*

My discussion in this paper will be based primarily on two important cosmological texts: the *mDzod phugs* and the *Chos mngon pa mdzod*. I will briefly introduce the origin and the contents of these two texts, before going into detail investigation about the Southern World (Tib. Lho 'dzam bu gling). The main investigation involves a listing of parrallel passages excerpted from the two above mentioned texts and presentaiton of their similarities and differences. The investigation will be extended by comparing those excerpts to the commentaries written by later Tibetan Bon and Buddhist scholars. I will focus on the defination of the name *'dzam bu gling*, the exact location of this world, its shape, its colour, and its size. Bonpo commentaries that I will use here are the *mDzod sgra 'grel*, the commentary of *mDzod phugs* by Bru rgyal ba g.yung drung, the commentary by Sga ston, and *mDzod 'phrul sgron*. The commentaries of the *Chos mngon pa mdzod* are the *mDzod rang 'grel*, *mChims mdzod*, and *mDzod 'grel thar lam gsal byed*. Further discussion includes some remarks on the shapes of Lho 'dzam bu gling (shoulder-like shape according to the Bon *mDzod phugs* and chariot-like shape in the *Chos mngon pa mdzod*). The shape of Lho 'dzam bu gling as given in the *mDzod phug* seems to have based on the ancient belief originated in Tibet, while the shape according to the *Chos mngon pa mdzod* may have been interpreted based on the anceint belief in India. In this connection, I will present the view of the world's creation according to Hindu culture too. Concluding this discussion, I shall stress on the point that a similar and different opinions we see in those two sources reflect the value of different knowledge and culture originated in different areas.

# Semantic properties of causatives in Lhasa Tibetan

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## *Abstract*

In its broadest sense, causation is defined as a situation involving two events in a relationship of cause and effect (Shibatani 1976 : 1-2). Morpho-syntactically, causative constructions refer to valency derivation processes in which the semantic role of Causer is introduced in the argument frame of a verb, and realised as the subject or syntactic agent, thus, leading to a syntactic restructuration of the arguments. Thus, a causative derivation is a grammaticalised, productive means to express a causative situation. The semantic domain covered by causative derivations is notoriously wide, extending from direct/manipulative causation to indirect/directive causation. Authors such as Dixon (2000) have drawn attention to the fact that, within a single language, different causative forms might co-exist in a single language and express distinct semantic properties. The same author also lists the main semantic features cross-linguistically likely to be associated with different causative forms. Those features are resumed and reorganised by Shibatani & Pardeshi (2001) who propose to represent the causative domain as a continuum between direct and indirect causation, the middle of this continuum being divided into joint-action, assistive and supervision causations (from more direct to more indirect).

Four synchronically productive causative forms have been identified in Lhasa Tibetan, corresponding to different degrees of grammaticalisation and productivity, in addition to the (now fully lexicalised) *s*-prefixation form. The aim of my presentation is to classify those forms with regard to their semantic characteristics, and to show how the continuum space defined by Shibatani (2001) is shared out between those forms. Two of the productive forms are specialised in expressing respectively the two poles, whereas the two others cover the whole extent of the continuum. Those apparently similar forms can still be distinguished, if other functional criteria are taken into account.

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# Influence of Tang-Tibet Wars in Eastern Eurasia in 7-8th Century

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## *Abstract*

The influence of "Tang-Tibet Wars" was investigated in terms of independence of eastern Eurasia nations and changes of the military system of Tang Dynasty.

There happened a series of Tang -Tibet Wars in the latter half of the seventh century. In this era, Tibet attempted to govern Western Regions, and Tang Dynasty fiercely fought against Tibet several times to keep the rule of Western Regions. However, Tang army suffered crushing defeats against Tibet four times in 670, 678, 689 and 696. As the historical importance, these wars might influence the independence of eastern Eurasia nations, "unification of Korean peninsula by Silla Kingdom", "revival of Turk", "revolt of Khitan" and "founding of a country of Pohai ".

1. Actually, "Tang-Silla war" (671) broke out in the next year of the complete defeat of Tang army in the first Tang-Tibet war (670).
2. In the next year of the crushing defeat of Tang in the second Tang-Tibet war (677-678), Turk began to revolt against Tang in 679, and finally achieved the independence in 682.
3. The revived Turk violently attacked Western Turk and destroyed a puppet government controlled by Tang in 690, the next year of the defeat of Tang in the third Tang-Tibet war (687-689).
4. Just after the complete defeat of Tang army at the final battle (March, 696) of the Tang-Tibet war (692-696), the revolt of Khitan (May, 696) occurred, which was considered to give an opportunity for the founding of a country of Pohai (698).

In fact, whenever Tang Dynasty was suffered a crushing defeat at the fight with Tibet, the surrounding nations were activated and took the opportunity to attempt their independence from rule of Tang Dynasty.

Thus, the Tang-Tibet Wars in this era would have an important historical meaning for the independence of nations in East, Central and North Asia from China.

The Tang-Tibet wars also influenced the military system of Tang Dynasty. During the wars, the mercenary system was frequently taken instead of the fubing (divisional militia) system, and Jiedushi military governors were set up against Tibet and Turk in the beginning of eighth century. These changes led to a background of the large revolt of An-shih in 755-763.

# Bringing the law into the grasslands. Controlling (and failing to control) caterpillar fungus collection in Tibet.

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## *Abstract*

The laws regulating the collection of *Ophiocordyceps sinensis* (or caterpillar fungus) in Tibetan areas of China remain barely known to Western scholars. Reports from the field bring only fragmentary data, information which if often outdated and imprecise. This paper introduces a fifteen pages long state document issued in one of Tibetan Autonomous Prefectures of Qinghai Province. Dated to 2010, the document defines the frames within which caterpillar fungus collection is officially permitted, and beyond which it becomes illegal. It shows the arsenal of tools which the state administration is ready to use to enforce the law's implementation and consequences awaiting those who venture testing the limits of the authorities' tolerance.

The above document is a unique example showing how legal regulations passed in low-level Tibetan administrative units locate themselves within the context of current environmentalist discourse in China. But, apart from fitting the official discourse, do these regulations really enhance environmental protection? Are the control tools put into effective use and are punishments meted out? The paper explores the realities of the enforcement of the caterpillar fungus related law, and seeks to answer where the points of divergence between the law and the every-day practices lie. It analyzes the reasons why the law fails, and asks under what conditions could it be more effective. Finally, it asks what are the law's "side effects" or its impact not on the environment itself, but on the Tibetan pastoral society.

The paper brings comparative material for scholars studying environmental legislation and policy-making in Tibet, and for those who study economies functioning at the borderlands of law. It is based on data collected during extensive (2007-2010) field research in Golok Tibetan Autonomous Prefecture, Qinghai Province, and is part of the author's doctoral dissertation.

# Pha dam pa Sangs rgyas in Tangut Xia 一 On Two Chinese Manuscripts in the Khara-Khoto Collection

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## *Abstract*

Pha dam pa Sangs rgyas, the legendary founder of the Zhi byed School, is said almost ubiquitously in all biographical marerials to have spent a number of years in rGya nag (Han China). The *Blue annals* gives us an approximate date of the sojourn, 1090s, while *mDo smad chos 'byung* provides us with a place named 'Ju lag (i.e. Datong River) where he has travelled. Nothing more detailed is contained in these two historiographies and only some typical miraculous anecdotes can be found in the hagiographies of him. However, two documents excavated in Khara-Khoto may shed some lights on his otherwise elusive legacy in so called rGya nag, or more precisely in Tangut Xia.

This paper first focuses on two Chinese manuscripts found in Khara-Khoto, *Sizi Kongxingmu Jiwen juan shang* 四字空行母記文卷上 (*The Note of Four-Syllable Ḍākinī: Volume one*) and *Ganlu Zhongliu Zhongyoushen Yaome*n 甘露中流中有身要門 (*Instruction on Bar do body: Nectar in the Flow*), both are brochures of esoteric Buddhism, respectively ascribed to Xiao hei 小黑 and Shao hei 少黑, both names meaning "The Little Black" in Chinese. This paper has clarified the lineages mentioned in both manuscripts through deciphering its Chinese transcriptions of Tibetan names, and eventually identifies "The Little Black" as Pha dam pa Sangs rgyas. No counterpart in Tibetan literature, however, has been found yet, while some doxographic works, such as Tu'u bkwan's grub mtha', do tell us he had one Ḍākinī teaching called Four-Syllable (*yi ge bzhi ba*). We can also find several matching titles in the catalogue of Tangut Buddhist text.

The paper then examines the historical background of the two manuscripts, referring to a biography included in the *Dasheng Yaodao Miji* 大乘要道密集 (*The Secret Collection of works on the Essential Path of Mahāyāna*). The biographee, Wusheng 無生 (translated from Tibetan *sKye med*), with its alias Xijingming 悉京銘 (the transcription of *sKye med*), are listed in the lineage of *Sizi Kongxingmu Jiwen juan shang*, as a holder of Pha dam pa's teaching. Remarkbably, he is said in this biography to have bestowed in Tangut Xia ("夏國") a teaching called *Sizi haimu* 四字亥母 (Four-Syllable Vārāhī), which no doubt is of the same origin with *Sizi Kongxingmu Jiwen juan shang*. Still having no attested evidence of his activities in rGya nag, we can conclude that some teachings traced back to Pha dam pa Sangs rgyas have been spread to Tangut Xia.

# Reconsideration on *'bri gung skyob pa 'jig rten mgon po* and the Tripartite Periodization of Bonpo

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## *Abstract*

Previous research suggested that the tripartite division of Bonpo's history into *rdol bon*, *'khyar bon* and *bsgyur bon* was first introduced by *'bri gung skyob pa mgon po* in his *dgong gcig yig cha*. Rolf Stein's research (Rolf Stein, 1999) has been viewed as the most representative work among the scholarship. He refuted that it was not *thu'u bkan chos kyi nyi ma* but *'bri gung skyob pa 'jig rten mgon po* who first proposed the tripartite scheme of Bonpo's history. Rolf Stein further argued that it is the sectarian sentiments of *thu'u bkan chos kyi nyi ma* that urged him to claim the theory of tripartite periodization of Bonpo. A recent research is brought to us by Tsering thar (Tsering thar, 2008), in which he analyzed the history of the periodization of Bonpo by looking at the historical and cultural background in which the tripartite division of Bonpo was created. In his article, Tsering thar reviewed the previous research and gave his own perspectives on the periodization of Bonpo. This paper intends to reexamine the question of who was the introducer of the three periods of Bonpo.

My insight of the topic is a result of reading closely at *'bri gung skyob pa 'jig rten mgon po*'s *dgong gcig yig cha* and the supplementary *gsung bzhi bcu pa*. I argue, in this paper, it was *spyan snga ba rdo rje shes rab*, the immediate disciple of *'bri gung skyob pa 'jig rten mgon po*, that first introduced the tripartite periodization of Bonpo. *Spyan snga ba rdo rje shes rab* proposed the theory of the tripartite periodization of Bonpo when he was authoring the commentaries for his master's works *dgong gcig yig cha* and the supplementary *gsung bzhi bcu ba* and etc. We could see that no reference was made to Bonpo in *'bri gung skyob pa 'jig rten mgon po*'s *dgong gcig yig cha*, and little mention was made concerning the Bonpo in its supplementary sources. Most strikingly, no single reference was made to the crucial questions of the periodization of Bonpo. In order to reflect the debate and provide my own progressives concerning the topic, this paper will offer a close scrutiny on some significant sources include *'bri gung skyob pa 'jig rten mgon po*'s *dgong gcig yig cha* and its supplementary materials as well as the commentaries of *spyan snga pa rdo rje shes rab*.

# New perspectives for the Tibetan dialectology using the method of the linguistic geography: a report from Eastern Tibetan cultural area

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## *Abstract*

With an evident progress of researches in Tibetan dialects, many kinds of vernaculars have been recently described, especially in Oriental Tibetan cultural area, including Qinghai, Gansu, Sichuan and Yunnan Provinces, China. For the sake of the higher density of research points of dialect, we can challenge a new type of dialectological analysis, one of which is the method of the linguistic geography.

In this paper, using the first-hand data of Tibetan dialects, I prepare multiple kinds of linguistic map of Tibetan dialects mainly spoken in Sichuan and Yunnan (Khams and Shar Tibetan areas), and propose several issues in the Tibetan dialectology and a perspective of the Tibetan linguistic geography. With a wider linguistic map, we can discuss some general characteristics of phonetic, phonological, grammatical and lexical aspects, while with a narrower linguistic map, we can discuss a problem of the formation of each small dialectal group and the multi-dialectal relation. This paper focuses on the latter discussion, which is attempted in the field of bDechen Shangri-La (Yunnan Tibetan area, a part of Khams) and analyses more detailed dialectal formation in this region. Main issues are:

1.distribution of Tibetan dialects and their mutual relation

2.historical analysis of the rGyalthang group from a dialectological viewpoint

3.sub-classification of Yungling Tibetan (or the West Yunling Mountain subgroup) from the phonetic and lexical perspectives

# *Me lam chu lam*: a disciplinary mechanism to maintain social order in Tibetan villages

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## *Abstract*

Tibetan Buddhist villages of the Western Himalayas are often used as examples of harmonious traditional communities, where modernity has introduced new problems like pollution, stress and competition. The proposed paper will counter this argument with a case of *me lam chu lam* custom from Spiti Valley, India. *Me lam chu lam* or "severing from common hearth and water" is one of the most severe disciplinary customs ? formal expulsion from the community ? practised in traditional Tibetan Buddhist villages. The custom of *me lam chu lam* was generally imposed on a person or family who makes serious transgression of the community norms and values and/or refuse to accept the penalties met out by the village. By critically analyzing an incidence of *me lam chu lam* as described in an unpublished written account by the culprit, supplemented with my own ethnographic research and in-depth interviews with village members, the proposed paper will explicate the contested nature of unequal power relations between different classes of farming households (*Dud khral, khang chen, khang chung*) and institutions (*yul lha, lha khang, rgad po*) in a village. The paper will also show how modernity (education, technology) and the Indian state (laws), apart from disrupting traditional customs and local power relations, also have a democratic effect on traditionally underprivileged groups such as landless farmers.

The proposed paper contributes to Tibetan Studies by introducing an important custom and probing into micro politics of Tibetan Buddhist villages. The paper also demonstrates how the modern state has had a positive impact on the lives of traditionally underprivileged farmers.

# A comprehensive study on the three types of perception

Thupten Gawa

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## *Abstract*

In Tibetan Buddhism, philosophical logic has always been central to the tradition. In India Dignāga (ca. 480-540) established Buddhist logic and Dharmakīrti (ca. 600-650) significantly developed the work of his predecessor. We must not forget to make mention of the commentators such as Devendrabuddhi, Śākyabuddhi, and Vinītadeva, who were active at the wake of these two great logicians (ca. 700). In the modern West, eminent researchers such as Stcherbatsky rediscovered Buddhist logic at the beginning of the last century, and in the post-war period many researchers followed in their footsteps. While these studies have often been limited to a certain thinker or treatise, they did not undertake a comprehensive explication of certain key logical problems across the Tibetan Buddhist tradition.

At this difficulties, I intend to present the differing philosophical modes among Tibetan Buddhist logicians, indicating the distinctiveness of each thinker's system by comparing their respective interpretations of "the three types of object of knowlegde" (*gzhal bya gnas gsum*):

**[1] "Manifest phenomenon" (*pratyakṣa, mthong ba mngon 'gyur*)**

This is a phenomenon which is directly perceived by ordinary people through the five sensory organs without any dependence upon causes or reasons. The five cognitive objects are those connected to visual form, sound, smell, taste and touch.

**[2] "Slightly obscure phenomenon" (*kiṃcid-parokṣa, cung zad lkog 'gyur*)**

This is a phenomenon which cannot be directly perceived through the five sensory organs but can be inferred by proofs. These proofs are said to include the fact that there are phenomena which can be accessed from either a previous life or a future life.

**[3] "Extremely obscure phenomenon" (*ati-parokṣa, shin tu lkog 'gyur*)**

This is a phenomenon which cannot be perceived through the five sensory organs or inferred by proofs, but can be recognized only by relying on faith in the word of the Buddha. These teachings include the law of causality.

# Confronting Modernity Through Humor: The social work of *kha shags* in A mdo.

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## *Abstract*

*Kha shags* 'cross talk' and *gar chung* 'one acts' are incredibly popular performance genres in contemporary A mdo. Not only are they staples at festivals and the state-sponsored *Lo sar dgong tshongs* (the New Year's Variety Show, that airs on the New Year's eve of the agricultural calendar), but "best-of" collections are sold in VCD format in shops throughout the plateau. People often have recordings of such performances on their cellular phones, and sometimes may even quote them. In addition to providing unique insights into twenty-first century culture in A mdo, such sketch comedy is a key to understanding the nature of Tibetan cultural production as several of these producers (most notably Sman bla skyabs and Zhi bde nyi ma) engage in other forms of cultural production, including the writing of song lyrics and film production.

In this paper, I examine Tibetan *gar chung* and *kha shags* performed in A mdo as they relate to issues of negotiating social change on the Tibetan plateau. I focus primarily on the way in which Tibetan *gar chung* compose a cultural space for contesting and negotiating ways in which Tibetans can approach modernity. The first part of the paper provides a brief description to the history and characteristics of the genre, and introduces the major creators of these works. In the second part, I examine the dominant themes in twenty-first century A mdo *kha shags*. This includes, but is not limited to interactions between urban sophisticates and country rubes, changing gender norms, interactions with foreigners, and issues of language and code-switching. In the third section, I discuss the social work in which Tibetan *kha shags* engage. This involves examining the relationship between of *la rgya* 'loyalty' and *kha shags*, particularly in relation to its role in negotiating, dictating, and mediating Tibetans' experiences of modernity and language ideolgies in twenty-first century A mdo.

Because of the dearth of scholarly research on this topic, I engage a number of cross-cultural discussions about performance and the social work of the ludic from sociolinguistic, anthropological, and folkloristic studies in order to better understand the complex role that such cultural production can play in articulating a Tibetan approach to negotiating modernity and tradition. I argue that this Tibetan modernity is not only in relation to a postsocialist China's policies and metadiscursive practices, but with a larger system of international flows and -scapes.

# La-tse (Tibetan Cairns) and its meaning according to Early Bon Traditions

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## *Abstract*

I am writing my paper in Tibetan as I understand that one can present the paper in the Tibetan language at ISYT seminars.

In Tibetan culture a cairn called La-tse, which has different spellings according to period in history and regions of the country, is constructed mostly up in the mountains where the local deities (yul lha) are believed to have their dwellings. An analysis is made in order to understand its function and meaning in Tibetan cultural context. It is in fact a part of the cult of the local deities who are worshiped by the local people in all regions of Tibet. In my paper I also try to see from what period in Tibetan history the practice of the cult had began and so its significance in relation to the social organization and religious beliefs in the society. It has no direct relation with the monastic organization although monasteries often have cairns constructed in their vicinities and the monks might perform ritual servicesnear them for the interests of monasteries. As mentioned above, in Tibetan sources the word designating the cairn is spelled differently. A particular attempt is therefore made to comprehend why the orthography of the word differs from one source to the other and to show its oldest spelling thereby try to demonstrate its origin.

# 'Gyog rgyag pa at Samding Monastery: A new Bridge for the Communication between Religious and Secular Communities in Central Tibet

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## *Abstract*

This paper concerns the *Gyog rgyag pa*, a newly flourished phenomenon of secularization during the *sGrub mchod* ceremony of Samding monastery, which was founded in 1440 by the first Tibetan female incarnate Lama *rDo rje phag mo rje btsun chos kyi sgron me*, the leading disciple of *Bo dong phyogs las rnam rgyal*.

Among a series of religious rituals of Samding, the annual ceremony of *sGrub mchod* is the most important and elaborate religious event both for the monastery and its patrons. Even though the *sGrub mchod* is quite popular among all the sects of Tibetan Buddhism, Samding's ceremony has its own specificity. In recent seven years, a new phenomenon which called by the local people as *'Gyog rgyag pa* has attracted my attention. This is not an unalloyed religious rite, but a key ceremony being held during *sGrub mchod* in the form of offering donations to the monastery by local villagers. Since the reconstruction of Samding in the late 1980s, *'Gyog rgyag pa* served not only as a new way of economic relationship, but also an external manifestation of *mChod yon* relationship between the religious and secular communities. In terms of maintaining the regular religious life, *'Gyog rgyag pa* is playing a very important role for the villagers, however, in a sense, a single glance on the monastic life reveals that the monastery's exposure to the secular life is greatly increased. Monastic communication and reaction is expected by the donators who provided financial support to the monastery.

My exploration on the topic will be enhanced by my several years of field work in Samding. In this paper, I intend to focus on the origin of *'Gyog rgyag pa*, as well as its process and functions. This paper is divided into four parts. My analysis begins by looking the historical origin of *'Gyog rgyag pa*. To approach the topic, I will analysis the economic factors of *'Gyog rgyag pa* and the change of economic life of Samding monastery before and after reconstruction. In particular, the social and cultural factors of *'Gyog rgyag pa* will be discussed. The second part of the project concerns the process of *'Gyog rgyag pa*. The third part concerns the functions of the *'Gyog rgyag pa*. In this part, I will attempt to explore the religious, social and cultural functions of *'Gyog rgyag pa*. The fourth part is conclusion. The advantage and disadvantage of *'Gyog rgyag pa* will be explored at the end of the paper. The purpose of this study is to articulate this new phenomenon by sketching out its history, significance, impact and other socio-economic elements involved therein.

# The meanings of *chos*(*dharma*) in the 14th Dalai Lama

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## *Abstract*

*chos*(*dharma*) is one of the most important words in Buddhism and it has many meanings. Therefore, we can read several meanings in each of contexts.

This purpose of this presentation is to show the meanings of *chos* in the 14th Dalai Lama. I will focus on the Tibetan concept of *chos srid zung 'brel* (The Union of Dharma and Polity). This is the unique word which represented the traditional Tibetan political system. The Dalai Lama changed the political system of Tibet from a pre-modern system, in which the *Avalokitesvala* incarnate rules, to a modern democratic system. However, he did not exclude religious elements from the political system, but rather changed to a political system based on *chos* as he conceived it. The 14th Dalai Lama put a new construction on this word. In his interpretation, we can see the relation between religion and the modern democratic system of Tibet.

# From Poetry to Practice: rDza dPal sprul's Approach to the *Bodhi(sattva) caryāvatāra* - An Indian Classic in 19th Century Tibet

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## *Abstract*

The *Bodhi(sattva)caryāvatāra* (BCA) by the Indian master Śāntideva is without doubt one of the most fundamental works of Buddhism, in particular, when one considers its long history of transmission, translation, and transformation in various local contexts. It is also of high relevance to the Tibetan Buddhist tradition, attested - for example - by the enormous production of Tibetan commentarial literature on the BCA from the 11th century onward. An exception from this general pattern is the rNying ma tradition, where the BCA gained importance only by the 19th century. This development was initiated chiefly by a single figure, rDza dPal sprul O rgyan 'jigs med chos kyi dbang po (1808-1887), a charismatic yogi, scholar, and exponent of the *ris med* movement, who took a special interest in the BCA and disseminated his stance on the BCA to both a large lay audience and his scholastic disciples.

Why did the BCA become important for dPal sprul, what was his specific approach to the BCA, what could be achieved by it? In my talk, I will try to tackle these questions by exploring dPal sprul's standing within the intellectual milieu of his times and by analyzing his own writings on the BCA. The first aspect will be based chiefly on historical and biographical sources, most importantly the extensive *rnam mthar* written by his disciple mKhan po Kun bzang dpal ldan (1862-1943). Most instructive among dPal sprul's works on the BCA is his *sPyod 'jug sgom rim*, a practice manual in which he picks up various contents of the BCA and gathers them into a set of spiritual exercises.

# An Ethnic Migration Study on Tibetan Migrants in Inland of China

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## *Abstract*

During the past few decades, numerous Han Chinese and people of other ethnic groups have migrated to Tibet Autonomous Region (TAR) for business, study, tourism, etc., some permanently while more temporarily, which has already attracted lots of academic studies and fierce political debate. But one less attractive point is, equal quantity of, or even more Tibetans from TAR and Tibetan prefectures of surrounding provinces have also migrated to inland of China, for almost the same reasons as Han migrants in Tibet. Since the domestic reform in 1980s, tremendous flow of Tibetan migrants have moved from small towns and rural areas to major cities in Tibetan areas, such as Lhasa, or directly to large cities in China's inland, like Chengdu, Lanzhou, facilitated by economic impetus and national laws. As a result, some Tibetan communities or even "Tibet towns" have emerged in certain cities.

Based on field work in concentrated resident cities of inland of China, for example, Chengdu, Lanzhou and Beijing, this paper describes historical origin of Tibetan migration towards China's inland, which can be traced back to Qing Dynasty, yet mostly boomed after China's Reform and Opening Up in 1979. Besides, typical characters of Tibetan migrants in inland large cities, namely population, former resident areas, structure of age and gender, career and economic lives, culture (especially way of living and interpersonal communication), and relationship with other ethnic groups, are to be examined in the paper. What's more, referring to theories of social migration, modernization and urbanization, this paper analyzes the causes and dynamics of Tibetan migration towards inland of China, and discovers social impact of Tibetan migration on their respective resident cities after they established their own Tibetan communities or were merged into local communities. At last, the future trend of Tibetan migration will be studied within a broad context of China's developmental policy and ethnic relations.

# Local ruling families in Tibet during 13th-14th centuries: A case study of Stag sna rdzong pa, Rnam rgyal gling pa and Shar kha ba

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## *Abstract*

From the 13th century, the Mongol Empire spread almost all over the Eurasian Continent, the Tibet also entered under its influence. While the Mongols stationed troops, and established administration structure in Tibet, noble families in Tibet sought to build the relationship with this new power.

Previous researches focused on the major monasteries and families such as Sa skya pa ('Khon family), 'Pag mo gru pa (Rlang family), 'Bri gung pa, and revealed the political relationship between Tibetan families and the Mongol court. However, the Tibetan local ruling families under the Sa skya hegemony then still needs to be studied.

The aim of this paper is to shed a light on the local ruling families in Tibet under Mongol control. Based on *Rgya bod yig tshang*, I will concentrate on the case of three local families; Stag sna rdzong pa, Rnam rgyal gling pa and Shar kha ba.

In this paper, firstly I will briefly introduce the chronicle of the three families appearing in *Rgya bod yig tshang*. Secondly I will analyze the three families' genealogies and their official position in the Sa skya local office. Lastly I will discuss their positions in the political hierarchy of Tibet under Mongol control.

# Consuming Music: Case Study of Dharamsala

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## *Abstract*

This presentation shows how the position of modern Tibetan music has changed in the stream of diversification of music consumed in Dharamsala, and the Tibetan music artists struggle with it today.

Dharamsala, what we call 'Little Lhasa', functions as an important hub for the Tibetan refugee society. As diverse people come and go through this small town with different purposes, so does the diverse music. This constitutes the musical space of Dharamsala. As Kiela Diehl correctly writes, the music which echoes in the sound scape in Dharamsala constructs a sense of the body as the Tibetan in teile. Modern Tibetan music is situated under such a musical space.

Needless to say, the situation surrounding music and the way of listening to music have changed throughout history. One form of musical space turns into another and affects the preference of its members. For instance, the vogue of music in India and the music which people such as tourists brought into Dharamsala affected the creation of musical space in Dharamsala until the early 2000s because of technological constraints in terms of media. Since the mid 2000s, however, the change in the circumstances of media has enabled Tibetan's access to more diverse music than before and widened their preference in music beyond the context of Dharamsala despite the huge effect of Indian influence. On top of that, the network they personally have with people abroad has become one of the most important factors in broadening their musical experience. This change also affects the lives of modern Tibetan musicians.

Modern Tibetan music has emerged in the musical space of Dharamsala since the 1980s. In the late 1990s, the recording method that artists experiment with and use in Kathmandu gained popularity in that genre and the music reached a culmination point in terms of the number of artists and released CDs. And yet, with the amplification of musical taste through the change of musical media, the lack of conscience on the copyrighting which leads to the ubiquity of the pirated CDs and the decline of musical quality caused by the influx of musicians have made the position of modern Tibetan music in exile unstable. What is worse, modern Tibetan music in exile is always compared with that of Tibet, which many Tibetans praise the quality of while some Tibetan youth denounce the quality of that music made in exile.

Nevertheless, musicians struggle to make their music consumable in the musical space of Dhramsala. This presentation shows their struggle as musicans by consuming and making consumable/accessible music in the space to improve the musical condition surrounding modern Tibetan music.

# The Names and Mountains in the Traditions of *Gnya' khri btsan po* and *'O lde spu rgyal*

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## *Abstract*

This paper is an attempt to examine unexplored questions in the historical accounts of the progenitor king who inaugurated the Tibetan royal lineage according to Tibetan historiography. It is agreed in the field that there has been a historical evolution in the narrative traditions around the king, who is sometimes named *Nya khri btsan po* or *Nyag khri btsan po* and sometimes called *'O lde spu rgyal*. Previous research on the etymology and variations in these names has suggested that they are associated with two distinct perspectives in the king as a local lord, on the other hand, a pan-Tibetan ruler on the other. (Erik Haarh, 1969 Hugh Richardson, 1954). This paper will attempt to follow up on this suggestion by exploring in detail the narrative elements associated with each of these names, and how these elements cohere in a larger vision of early Tibetan kingship.

My preliminary research indicates a significant interrelation between the two names of the king and the two mountains associated with him. The name *Nya(g) khri btsanpo* and mountain *Lha ri gyang tho* name an earlier vision of the king in which he manifests as a local ruler. The name *'O lde spu rgyal* and the mountain *Yar lha sham po* signify a later vision of the king which is mianly the product of historians' reconstruction of early Tibetan kingship. This paper will carry these connections further by examining the accompanying stories connected with each name and mountain. It will examine the cultural messages in the etymologies of the varying nomenclature, the use of honorifics, and the nature of other toponyms and localities mentioned in these stories. I will argue that the king's names and associated mountains are indicators not only of certain foundational assumptions about the king himself, but also impact the larger history of early Tibet, competing notions of kingship, and the overall vision of Tibet as well as the nature of humans and divinities therein. This I will attempt to correlate the varying elements in each version of the king's narrative in order to shed further light on how early and later Tibetan historiography each build a coherent, if disparate historical discourse that mirror the king's identity and the nature of his kingship.

The purpose of this paper is to raise larger questions about the structure of the king's vita-tradition by outlining the correspondence between the characterizations of the king and characterizations of the place of his reign and the nature of its inhabitants. My analysis will be enhanced by observations from my field work in the *Yar lung* and *Kong po* areas, two places associated with the king's birth and polity. In particular, reflection on some crucial place names will furnish us with an alternative approach to examine the veracity of certain aspects of the origin myth and the kingship of *gnya' khri btsan po*. The project aims to articulate a vantage point from which to gain a more holistic understanding than has previously been offered of the historical evolution of the representation of the Tibetan progenitor king.

# Lessons in Being Inland Tibetan Schools Graduates

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## *Abstract*

The inland Tibetan classes/ Schools were firstly created in 1985 as an "Intellectual Project" to promote the educational and economic development of Tibet. By now, more than 30000 Tibetan students in Tibetan Autonomous Region have been sent to inland cities and finished their secondary education, many of whom have finished or are accepting higher education in inland cities.

Situates in the context of China's ethnic policies, the research employs the hegemonic ideology reproduction theory to examine the effect of inland Tibetan classes/ schools by probing the attitudes and reflections of inland graduates who are accepting their higher education in Minzu University of China, a university where has gathered students from 56 ethnic groups.

The inland graduates held both positive and negative views to the inland Tibetan schools policy. On the one hand, they admitted that the inland schools provided better educational environment than those in TAR. They felt being cared for by the teachers when they were junior school students. On the other hand, they lost the opportunity of staying together with the family. Although they have travelled a lot to other inland cities during the inland education period, they felt having lost the chance to feel their own culture. The inland Tibetan junior high schools teach Tibetan language, with less teaching hours than those in TAR. Most of the Tibetan senior high schools don't teach Tibetan language. All of the Tibetan inland graduates have to take the Tibetan language test in the University Entrance Examination, however, the score is not counted. Hence, many of the Tibetan students perceive no need of studying Tibetan when they were secondary students. Most of the Tibetan students regret of discarding their own language. Many of them began to learn more about their own language, culture and history as a makeup of their past loss. In Minzu University, the inland graduates initiate and organize a series of cultural events and activities to promote the learning of Tibetan language, culture and history.

The research concludes that although the inland schools were created to assimilate the Tibetans, they generated a new self-conscious Tibetan generation as a by-product.

# Nyang ral Nyi ma 'od zer's theory on three vehicles

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## *Abstract*

Nyang ral Nyi ma 'od zer (1124-1192) is one of the most famous "treasure-finders" (*gter ston*) of the rNying-ma school. His "treasure" (*gter ma*) entitled "Eight Sādhana Teachings" (*sGrub pa bka' brgyad*) was so influential that many later works and "treasures" were based on it. However, his thought remains mostly to be clarified. In my paper, I will try to analyze and elucidate his thinking, taking up some philosophical works included in *sGrub pa bka' brgyad*.

Generally speaking, the nine-vehicle-system is regarded as standard in the rNying-ma school. The system consists of: ① Shrāvaka-, ② Prātyekabuddha-, ③ Bodhisattva-, ④ Kriyā-, ⑤ Ubhaya-, ⑥ Yoga-, ⑦ Mahāyoga-, ⑧ Anuyoga-, and ⑨ Atiyoga-vehicle. Nyi ma 'od zer follows this system at least in *sGrub pa bka' brgyad*, although some scholars point out the existence of a tenth vehicle in other treasures of him.

Focusing on the last three vehicles, Nyi ma 'od zer clearly differentiates them according to outer and inner criteria. The outer criteria of each vehicle consist of: ① teacher, ② canon, ③ place, ④ audience, and ⑤ compiler; the inner are ① entrance, ② behavior, ③ vow, ④ view, ⑤ meditation, and ⑥ result.

In spite of such clear distinctions, Nyi ma 'od zer argues at the same time that the three vehicles are inseparable and have the same nature. For example, *sGrub pa bka' brgyad* itself is, on the one hand, understood as the seventh vehicle, Mahāyoga; on the other hand, it corresponds essentially with the two other vehicles. Moreover, the fact that he presents specific conceptions like Mahā of Mahā, Anu of Mahā, Ati of Mahā and Mahā of Anu shows the unity of the three vehicles.

Thus, I draw the following conclusions:

1. Nyi ma 'od zer follows the orthodox nine-vehicle-system at least in *sGrub pa bka' brgyad*.
2. Nyi ma 'od zer clearly distinguishes between the last three vehicles from different perspectives.
3. Nyi ma 'od zer at the same time holds the view that the three vehicles cannot be separated from each other, and are one in nature.

# Research on Latse Festival of Dungnak Tibetan in the Northwest Amdo Region

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## *Abstract*

Latse, a main form of Tibetan mountain cult worship culture, is the historical memory and geographical social symbol that is recognized by Tibetan people. As an important collective representation and a symbolic system of Tibetan society for thousands of years, it is the most typical and universal significance.

This paper designates the border areas of northwest Amdo - Qifeng Tibetan Township in Sunan Yugu Autonomous County in Gansu Province as the center to conduct a research and analytic work on the state of revival and transition of Tibetan Latse.

Qifeng is rich in mineral resources and with a long cultural history. The locals are also known as Dungnak Tibetans. They are native to northwest region of the Dola Ringmo (Qilian shan) mountains in Amdo and the Western Corridor in Gansu Province. In last two centuries, their traditional culture has become increasingly marginalized due to the increase of historical influence of Han culture. Since 2006, every June 6th of the lunar calendar, Dungnak Tibetan hold the new Latse festival. This community festival for the Latse is not only a platform to demonstrate and revive Dungnak Tibetans' native culture, but also how Dungnak Tibetan people remember their history and inherit their traditions. This also is how Dungnak Tibetans facing rapid social and cultural changes express their ethnic dignity and cultural identity.

Finally, the paper describes how the revived Latse plays a role tangible on a full understanding of development and changes of Tibetan traditional culture and ethnic identity in the area where there are different ethnic groups dwelling together.