

# IATS2019

## Preliminary Panel Proposals

### ཚོན་འགོའི་ཞུགས་མོལ་ལས་འཆར།

Following are the preliminary panel proposals that have been received by the convenors of the IATS2019, to be held in Paris, France, July 7-13, 2019.

If you wish to contribute a paper to one of these panels, please contact the organizers directly no later than March 31, 2018, at their e-mail addresses furnished below. Note that the IATS can accept contributions in any of the four official languages of the IATS: English, French, German or Tibetan. No other languages can be accepted.

If you intend to participate at the IATS2019, but you do not see a panel proposal here that accords with your planned topic, please wait for the general announcement of the IATS2019 submissions website. After the website is opened, on or about February 15, it will be possible to submit new proposals for additional panels, roundtable sessions, and individual papers. The website will remain available for this purpose until June 1, 2018.

All contributions to the IATS2019 must represent original, previously unpublished research conducted by the contributor.

Qualified graduate students and independent scholars who have not previously participated in a IATS seminar are most welcome to join the IATS2019, but will have to submit letters of recommendation from an academic advisor or from a member of the IATS when making their formal submission after February 15.

གཤམ་དུ་འཁོད་པ་དེ་དག་ནི་ རྩ་རན་སེའི་རྒྱལ་ས་ལྷ་མོ་ལོ་ལྟེ་ལོ་ ༢༠༡༩ ལོའི་ཕྱི་ཟླ་ ༡ པའི་ཚེས་ ༡ ལ་ བར་རྒྱལ་སྤྱིའི་བོད་རིག་པའི་ཞིབ་འཇུག་ཚོགས་འདུ་གོ་སྐྱིད་ཚོགས་ཚུང་ལ་འབྱོར་བེན་པའི་ཚོན་འགོའི་བཞུགས་མོལ་ལས་འཆར་གྱི་ཐོ་གཞུང་རེད།

གལ་ཏེ་མཐུན་ཚུན་སྲུ་འདྲ་ཞིག་བཞུགས་མོལ་དེ་དག་ནང་ནས་གང་རུང་གཅིག་ལ་མཉམ་ཞུགས་གནང་འདོད་ཡོད་ན། གང་མགོླགས་བཞུགས་མོལ་དེ་དག་སྐོང་འཚོག་ཞུ་མཁན་ལ་ཐད་ཀར་གཤམ་འཁོད་སློབ་འཚོན་ཁ་བྱང་རྒྱུད་ནས་འབྲེལ་བ་གནང་རོགས། ཐུགས་གནང་དགོས་རྒྱུར། བྱིད་ཀྱི་གཏམ་བཤད་དེ་རྒྱལ་སྤྱིའི་བོད་རིག་པའི་ཞིབ་འཇུག་ཚོགས་འདུའི་གཞུང་འབྲེལ་སྐད་ཡིག་བཞི་ལྟེ་བོད་ཡིག་དང་དབྱེན་ཡིག་རྩ་ཡིག་དེ་བཞིན་འཇར་མན་སྐད་ཡིག་བཅས་འདི་དག་གང་གི་ནང་ལ་ཕུལ་ནའང་འགྲིག་པ་ལས་སྐད་ཡིག་གཞན་གྱི་གང་གི་ནང་ལའང་ཕུལ་ན་ཁས་ལེན་བྱ་རྒྱུ་མིན།

གལ་ཏེ་ཁྱེད་རང་༢༠༡༩ ལོའི་རྒྱལ་སྤྱིའི་བོད་རིག་པའི་ཞིབ་འཇུག་ཚོགས་འདུར་མཉམ་ཞུགས་གནང་འདོད་ཡིན་ཅུང་། ཁྱེད་ཀྱི་གཏམ་བཤད་ཀྱི་བརྗོད་གཞི་དེ་སློན་འགྲུའི་བཞུགས་མོལ་ལས་འཆར་བརྗོད་གཞི་འདི་དག་གང་གི་ནང་ལའང་ཚུད་ཀྱི་མི་འདུག་སྟུང་ན། རྒྱལ་སྤྱིའི་བོད་རིག་པའི་ཞིབ་འཇུག་ཚོགས་འདུར་ཞུགས་རྒྱུའི་སྟུན་ལྷན་ལྷན་ལེན་གྱི་དྲ་ཚོགས་ཀྱི་སྤྱི་ཡོངས་གསལ་བསྒྲགས་ལ་སྐྱེག་རོགས་གནང་། དྲ་ཚོགས་འདི་དེ་ལོའི་ཕྱི་ཟླ་གཉིས་པའི་ཚེས་ ༡༥ ཡས་མས་ལ་འགྲུལ་སྐྱོད་ཀྱི་འཆར་ཡོད། སྐབས་དེར་བཞུགས་མོལ་འཕར་མ་དང་། མོར་ཚོགས་ཚོགས་འདུ། དེ་བཞིན་མི་སྐྱེར་གྱི་གཏམ་བཤད་བཅས་ཀྱི་ལས་འཆར་གསར་པའི་སྟུན་ལྷན་ལྷན་ལྷན་གྱི་ལྷན་གྲོལ་རྒྱུའི་གོ་སྐབས་ཡོད་པ་རེད། དྲ་ཚོགས་འདི་ནི་དགོས་དོན་དེའི་སྐད་དུ་ཕྱི་ཟླ་དུག་པའི་ཚེས་ ༡ བར་དུ་གནས་ངེས་ཡིན།

༢༠༡༩ རྒྱལ་སྤྱིའི་བོད་རིག་པའི་ཞིབ་འཇུག་ཚོགས་འདུར་མཉམ་ཞུགས་གནང་མཁམ་ཚོའི་གཏམ་བཤད་ནི་རང་ཉིད་ཀྱི་ཞིབ་འཇུག་ངོ་མ་ཡིན་དགོས་པ་དང་། དེ་བཞིན་པར་སྐྱེན་ལྷན་མ་ཟེན་པ་དགོས།

ཞིབ་འཇུག་སློབ་མ་ཚད་ལྡན་དང་སྤྱི་ལོངས་གང་ལའང་མེད་པའི་མཁས་དབང་རྣམས་དེ་སློན་ཞིབ་འཇུག་ཚོགས་འདུ་དེར་ཞུགས་ཐོང་མེད་པ་དང་ད་ཐེངས་འཇུག་ཞུགས་བྱ་སྟོན་ཡོད་ཚེ་སློབ་མཁས་འཁོལ་བའི་ངང་ནས་དགའ་བསུ་ལྷན་ལྷན་ཡིན། ཡིན་ནའང་། མཉམ་ཞུགས་བྱ་རྒྱུར་ཤེས་ཡོན་སློབ་སློན་པ་གང་ཅུང་ཞིག་གསལ་ཡང་ན། བོད་རིག་པའི་ཞིབ་འཇུག་ཚོགས་པའི་ཚོགས་མི་གང་ཅུང་ཞིག་ནས་རྒྱབ་གཉེར་ཡི་གེ་ཞིག་ཕྱི་ཟླ་གཉིས་པའི་ཚེས་ ༡༥ རེས་ལ་སྐྱེན་ལྷན་ལྷན་ལྷན་གྱི་འཇུག་འདུ་འཇུག་དགོས།

## (1) Urbanising Western China: Nation-building and Social Mobilisation on the Sino-Tibetan Frontier

ཀྱང་གོའི་རྒྱབ་ཕྱོགས་གོང་ཁྱེད་གསར་བཞུགས། རྒྱ་བོད་ས་མཚམས་ལ་རྒྱལ་ཁབ་འཇུགས་སྐྱེན་དང་སྤྱི་ཚོགས་འགུལ་བསྐྱོད།

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In recent years, urbanisation has emerged as the dominant model of development for the ethnically diverse western regions of the People’s Republic of China (PRC). It is the primary mechanism, within a suite of ethnic policies, for integrating territorially concentrated minority populations into urban melting pots where they can be shaped into hyphenated Chinese citizens through economic participation, ‘mingling’ and ‘fusing’ with the majority Han Chinese population, and through technologies of surveillance and social control. However, urbanisation also provides new opportunities for ethnic mobilisation in ways that challenge state hegemony and potentially undermine Chinese President Xi Jinping’s ‘dream’ of a strong and unified China. Focusing on China’s Tibetan areas in Western China, this two-

part panel (eight papers in total) will examine urbanisation as a tool of ethnic governance, and the complex ways China's six million Tibetans are responding.

## **(2) Contemplative Practice in Tibetan Context: Texts, Traditions, and Techniques**

བོད་ལུགས་སློབ་སྦྱོར་གྱི་མཐོང་ལྡན། གཞུང་དང་བརྒྱུད་བརྟུན་ལེན་བཅས།

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This panel contextualizes contemplative practice in Tibet and across the broader Himalaya by giving attention to critical histories and analysis of contemplative traditions, literary sources and genres for contemplation, and Tibetan transfigurations of contemplative technique. Recognizing the variety of contemplation, the panel seeks to better understand how meditation manuals and instruction texts (*khrid yig / don khrid*), affordances such as environmental conditions and community structures, and Tibetan ethno-psychological factors have contributed to our understanding of contemplation and its praxis in Tibet. Papers are encouraged to analyze and theorize specific Tibetan practices of yoga and meditation through research methodologies including, but not limited to, text critical, historical, philosophical, critical first-person, and ethnographic perspectives. In this way, we seek to investigate further correlations between oral and textual tradition (*thos*), philosophical inquiry (*bsam*), and contemplative exercises (*sgom*) to elucidate whole performative and pedagogical processes of contemplatively transforming consciousness, as studied across variegated contexts.

## **(3) Putting the “Frontier” Back into the Sino-Tibetan Frontier: Thinking Beyond the Sino-Tibetan Binary**

རྒྱ་བོད་ཀྱི་རྒྱ་མཚམས་ལེན་པའི་བརྒྱུད་ལེན་གྱི་སྐོར་ལས་འགའ་བའི་རྟོག་ཞིབ།

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When during the early twentieth century western observers reported back from the borderlands that separated the Chinese and Tibetan political cores, they commented extensively on the region's ethno-cultural diversity and complex political alignments. In the latter half of the century, however, state-building processes, ethno-nationalism and scholarly inclinations have conspired to help obscure (although never erase) this diversity and reinforce the binary of the “Sino-Tibetan frontier.” The result has been to further marginalize liminal peoples, polities, histories, languages, and traditions and enforce new levels of homogeneity over identities that historically had been far more fluid. Following Adelman and Aron's (1999) definition of “frontier” as a “meeting place of peoples in which geographic and cultural borders [are] not clearly defined” and “borderlands” as the “contested boundaries between colonial domains,” this panel invites ethnographers,

historians, geographers and others to put the “frontier” back into discussions of the Sino-Tibetan frontier.

#### (4) Tibetan Buddhism in Chinese Societies

བོད་ལུགས་ནང་ཚོས་དང་རྒྱ་རིགས་སྤྱི་ཚོགས།

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The recent phenomenon of the “Tibet fever” among Han Chinese has steadily been increasing in its intensity and complexity. In connection to this, Tibetan Buddhism has become an integral part of the Chinese and Taiwanese religious landscape. Furthermore, many Han have transcended their conventional roles as devotees and sponsors of Tibetan preceptors. This panel seeks to advance the conversations on the elements of cross-cultural communication within Tibetan Buddhist religious fields between Tibetan representatives of religious institutions and their Chinese clientele. We seek to chart and explore the meanings generated by these encounters, their historical dimensions and contemporary trajectories. What are the larger societal and cultural factors that motivate Chinese people to become followers of Tibetan Buddhism? How have the Han been contributing to, refashioning and giving rise to new coherences within Tibetan Buddhism? Has the Tibetan tradition adapted to accommodate the expectations of Han followers and to maintain dialogue with Chinese Buddhism?

#### (5) Excess and Waste: Consumption and Transformation in Tibetan and Himalayan Societies

ཚོད་མེད་དང་གད་སྤྱོད། བོད་དང་ཉི་མ་ལ་ཡའི་སྤྱི་ཚོགས་ནང་ལོངས་སྤྱོད་དང་འགྱུར་ལྡོག།

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This panel will examine contemporary transformations in Himalayan and Tibetan societies by exploring imaginaries of waste and excess. Increased cash incomes and greater supplies of inexpensive commodities have enabled people to buy new disposable consumer goods, to hold extra lavish festivals and rituals, and to spend more on gifts and offerings. This panel aims to analyse the impacts of increased consumption on cultural practices and social relations, as well as the environment. We seek to bring together scholars working from anthropological, historical and literary perspectives to consider themes including:  when and why particular objects and practices – and even lives – have come to be considered garbage, wasteful or excessive;  institutions, people and how they deal with excess and waste, including ideas about redistribution, regeneration or recycling; and  how the above relate to changing ideas about meaning, power, value and valuation in Tibetan and Himalayan societies.

## (6) Wisdom's Eloquence: Intersections of the "Wise" and the "Well-spoken" in Tibetan Literature

ཤེས་རབ་ཀྱི་ངག་རྒྱལ། བོད་ཀྱི་ཚུམ་རིག་ནང་གི་ཤེས་རབ་དེ་དང་ཤེས་གསལ་བཤད་དེ་མཐུན་མཚམས།

Christina Kilby, James Madison University, [kilbyca@jmu.edu](mailto:kilbyca@jmu.edu)

Several of the most beloved classical Tibetan texts style themselves as *legs bshad*: "fine sayings" or words "well-spoken." Are these words deemed "well-spoken" because they are wise, because they are lovely, or both? Is wisdom's eloquence a skillful means for persuading audiences and guiding disciples, or is it somehow natural, and even meaningful, that wisdom expresses itself in beautiful forms?

This panel investigates occasions in Tibetan literature when texts—like Saraswati herself—claim to embody both wisdom and eloquence, and in so doing, make implicit or explicit arguments about the relationship of literary style to philosophical content. We aim to contribute to larger conversations within Tibetan Studies (and Tibetan Buddhist Studies) about the place of aesthetics, emotions, and writing and reading practices in moral cultivation. Papers may draw from Tibetan epistolary literature, proverbs, fine sayings, Saraswati traditions, praise literature, and more.

## (7) Mapping intellectual networks of Tibetan scholasticism

གནའ་དུས་བོད་ཀྱི་གཞུང་ལུག་སྤྱོད་མཁས་དབང་བར་གྱི་འབྲེལ་ལམ་ལ་དཔྱད་བཤམ།

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Tibetan philosophical works display the interconnection of scholars and ideas in their argumentative approach, introducing alternative positions subject to refutation or refinement. However, the scholars involved are often left unidentified. Further, a large part of interaction (principally involving positive influence) is typically concealed through the silent re-use of previous material by an author.

Our access in recent years to an expanding pool of manuscript reproductions places us in a better position to detect such loans. Additionally, these newly available works, as well as marginal notes on the manuscripts, provide fresh information about the identity of the thinkers whose views they discuss. The works of later Tibetan scholars who had access to manuscripts that we do not have or reveal information that was transmitted orally represent another means to go beyond anonymous debates and map out networks of individual thinkers.

This panel invites contributions on methods and results that contribute to uncovering the relations between scholars that were instrumental in the development of Tibetan scholasticism.

## **(8) A History of Transport in Tibet**

བོད་ཀྱི་དམོག་འདྲེན་ལོ་རྒྱུས།

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The study of the transport system of pre-1959 Tibet has generally been neglected so far. Nevertheless, the study of transport in Tibet is of wider cross-disciplinary significance because it demonstrates how the transport system has been linked over time to economic, political, infrastructural, technological and socio-cultural ideas. The state and its monastic segment had enormous impact on this system. Furthermore, the transport system in any historical period raises fundamental questions about human life and its relationship to material objects and places. The analysis of transport technologies therefore gives us a chance to trace the ways in which the cultural, the natural and the technological aspects of life interweave and how people relate to their environment. The aim of this panel is to bring together scholars who work from different approaches on different aspects of the transport system in pre-1959 Tibet.

## **(9) The Lay Sciences in Tibet**

བོད་ཀྱི་ཕྱི་ནང་རིག་གནས་ལྗངས་བཅུ་ལ་དབྱེད་བཞག།

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Tibetan intellectual culture has been shaped in great part by its inheritance of Indian models of knowledge, which organize the various fields of knowledge under the category of the five ("inner science" or Buddhism, linguistics, healing, logic, and arts) or ten sciences (adding astrology, poetics, prosody, synonymics and drama). This panel will look at the way Tibetan culture has appropriated those sciences, how they have evolved in the Tibetan context, and how they relate to other elements of Tibetan culture. Issues treated may include the relation between the lay sciences and the inner science of Buddhism, Tibetan developments of those sciences, Tibetan attitudes towards non-Buddhist knowledge, both historically and in the contemporary period, and the ways Tibetan Buddhist culture has been influenced or transformed by lay sciences.

## **(10) Nonsectarianism (*ris med*) in Nineteenth-and Twentieth-Century Eastern Tibet: On Religious Diffusion and Cross-fertilization beyond the Reach of the Central Tibetan Government**

བོད་ཤར་ཕྱོགས་མངོན་ལམས་ལ་དུས་རབས་ཉེ་དང་ཨང་ཉེ་ནང་གི་རིས་མེད་ཚོས་ལུགས། དགའ་ལྷན་པོ་བྲང་གི་དབང་ཚད་ལ་མ་གཏོགས་པའི་ས་ཁུལ་དུ་ཚོས་ལུགས་ཀྱི་འཕེལ་རྒྱས་དང་ཕན་ཚུན་གྱི་ཤུགས་རྒྱུན་ལ་དབྱེད་པ།

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Eastern Tibet's relatively high degree of autonomy from the central Tibetan government enabled non-dGe lugs religious traditions to flourish, a circumstance that prevented what might otherwise have led, for example, to the near extinction of the Jo nang pas. In the nineteenth century, outstanding masters of the rNying ma, Sa skya, bKa' brgyud, and Jo nang schools started to propagate in this environment the ideal of non-sectarianism (*ris med*). This raises the question to what extent *ris med* was a political movement that tried to unite all groups opposed to the dGa' ldan pho brang government, and to what extent an ecumenism characterized by genuine tolerance that included dGe lugs pas and Bon pos. This panel will focus on any religious diffusion or cross-fertilization in nineteenth-and twentieth- century Eastern Tibet, and also invites studies within a single tradition in the region within the given time frame.

## **(11) The Legacy of Elliot Sperling**

དགོ་ཀླན་ཚེན་མོ་ ཞེ་ལེའོ་ནི་ ཟླེར་ལིང་གི་མཛད་རྗེས།

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Gedun Rabsal, Indiana University, [grabsal@indiana.edu](mailto:grabsal@indiana.edu)

This panel will be devoted to the living legacy of Elliot Sperling's contributions to Tibetan Studies. We welcome new research that builds on the sub-fields of Tibetan Studies that Elliot Sperling pioneered including: 1) papers dealing with Sino-Tibetan Relations; or 2) papers that explore in further depth an aspect of Tibetan history that augments Elliot Sperling's scholarship. As Gen Sperling was a stalwart supporter of new translations (from Tibetan to English and English to Tibetan), we would ask that the paper incorporates new translations from relevant primary sources. If you are interested in contributing to the panel and will be presenting in English, please send as soon as possible an email with your intent or any queries to Nicole Willock ([nwillock@odu.edu](mailto:nwillock@odu.edu)), or if you will be presenting in Tibetan, please e-mail Gedun Rabsal ([grabsal@indiana.edu](mailto:grabsal@indiana.edu)). We will require an abstract with information on the primary source material(s) and the title of the paper by Elliot Sperling that your work is inspired by.



ཚོགས་ལུན་འདི་ནི་དགོ་ཀན་ཚེ་མོ་ཨ་ལེ་ལོ་ཏི་ སྤེ་ལིང་དམ་པ་དེ་ཉིད་ཀྱིས་བོད་རིག་པ་ལ་བཞག་པའི་མཛད་རྗེས་  
རྗེས་དྲན་ཚེད་དུ་དམིགས་པ་ཞིག་ཡིན། དེར་བརྟེན་ང་ཚོས་དགོ་ཀན་ཚེ་མོ་དེ་ཉིད་ཀྱིས་ཞིབ་འཇུག་སྒྲེ་འབྲིད་  
མཛད་པའི་བརྗོད་གཞི་རྣམས་ལ་འབྲེལ་བའི་དབྱུང་ཚོམ་ཁག་བསྟུ་བཞིན་ཡོད། དེ་ཡང་། གེ་བོད་རྒྱའི་འབྲེལ་ལམ་  
ཀྱི་སྐོར་ཀྱི་དབྱུང་ཚོམ་དང་། སེ་དགོ་ཀན་ཚེ་མོ་ཁོང་ཉིད་ཀྱིས་བོད་ཀྱི་རྒྱལ་རབས་སྐོར་ལ་བྲིས་པའི་ཚོམ་ཡིག་རྣམས་  
ལ་ཁ་སྐོང་དང་ཡང་ན་ཟབ་བཤད་ཀྱི་དབྱུང་ཚོམ་ཁག་བསྟུ་བཞིན་ཡོད། དགོ་ཀན་ཚེ་མོ་ཁོང་ཉིད་ནི་དབྱུང་གཞིའི་  
ཡིག་ཆ་ཨ་མ་ལ་སློབ་སྦྱང་དང་ཡིག་རྒྱུར་བྱེད་རྒྱུར་ནན་ཏན་མཛད་མཁན་ཞིག་ཡིན་པའི་རྒྱ་མཚན་ལ་བརྟེན་ནས་ང་ཚོས་  
ཚོམ་ཡིག་འབྲི་མཁན་རྣམས་ཀྱིས་དབྱུང་གཞིའི་ཡིག་ཆ་ཨ་མ་རྣམས་ལས་ཡིག་རྒྱུར་ རྒྱུར་དབྱེད་པར་ཚུན་ལ་བསྐྱར་བ་ལྟ་  
བུ་བྱེད་རྒྱ་དེའང་དབྱུང་ཚོམ་ཀྱི་ཆ་ཤས་གལ་ཆེན་ཞིག་ཏུ་གཅོགས་འཛིན་བྱེད་རོགས་ཞེས་བཞེས་ཞུ་བཞིན་ཡོད། གལ་སྲིད་  
བྱེད་རང་ཚོགས་ལུན་འདི་ལ་ཞུགས་བཞིན་ཡོད་ཐོག་དབྱུང་ཚོམ་དབྱེད་སྐད་དུ་སློབ་སྦྱང་བྱེད་བཞིན་ཡོད་ན། དེ་སྐོར་  
འཁོད་པའི་སློབ་འཛིན་ཞིག་གང་མགྲོགས་ཀྱིས་ ཉེ་ཁོལ་ སྤེལ་ལོག་ལ་བསྐྱར་རོགས། ཁོང་གི་སློབ་འཛིན་ཁ་བྱང་ནི་  
([nwillock@odu.edu](mailto:nwillock@odu.edu)) འདི་ཡིན། གལ་སྲིད་དབྱུང་ཚོམ་དེ་བོད་ཡིག་ཏུ་སློབ་སྦྱང་བྱེད་ཀྱི་ཡོད་ན། དགོ་འདུན་རབ་  
གསལ་ལ་འབྲེལ་བ་གནང་རོགས། ཁོང་གི་སློབ་འཛིན་ཁ་བྱང་ནི་ ([grabsal@indiana.edu](mailto:grabsal@indiana.edu)) འདི་ཡིན། ང་  
ཚོར་དབྱུང་ཚོམ་ཀྱི་བརྗོད་བྱ་སྤྲོད་བསྟུས་དང་། ཉིད་ལ་སྐུལ་སྐྱེད་ཐེབས་པར་བྱས་པའི་དགོ་ཀན་ཚེ་མོ་ སྤེ་ལིང་  
མཚོག་གི་དབྱུང་ཚོམ་རྣམས་ཀྱི་ཁ་བྱང་བཅས་ང་ཚོར་འབྲུར་དགོས་ཡོད་པ་དེ་དོན་དགོངས་འཇགས་འཚལ།

## (12) Eschatology in Tibet and Mongolia

### བོད་དང་སོག་ཡུལ་གྱི་སྐུལ་མཐའ་བསམ་ཚུལ་ལ་དབྱུང་བ།

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Tibetans and Mongols envisioned (and still envision) the end(s) of time(s) in manifold ways. The eschatological repertoire present in these closely related cultural spheres encompasses general utopias and dystopias, millenarist narratives as well as apocalyptic scenarios. It ranges from prophecies and accounts of the coming of the future Buddha Maitreya, hidden lands, pure lands, and the end of the doctrine right to the destruction of the universe. Tibetans and Mongols projected, formulated and influenced their future, often blurring the lines between religion and politics. The panel aims at exploring the diverse eschatological narratives from a transdisciplinary and transcultural perspective including (but not limited to) research that examines the topic through the lens of religious and historical texts, pieces of art, or ethnography, thereby contributing to the development of a methodological framework for the study of eschatology in Tibet and Mongolia.

## (13) Tibetan *dbyangs-yig*: Sound Allegories in Society and Social Healing

### བོད་ཀྱི་དབྱུངས་ཡིག་ སྤྱི་ཚོགས་ལ་སྐྱེད་དབྱུངས་ཀྱི་རུས་པ་དང་སྐྱེད་དབྱུངས་ལ་བརྟེན་པའི་གསོ་བྱེད།

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The panel will explore the relation of Tibetan *dbyangs-yig* and *dbyangs-yig* sound allegories. *Dbyangs-yig* is an important development in Tibetan Literature and Liturgy. Signs of sound nasality, rippling and crescendo during recitation became important symbol sounds perhaps as early as the 11<sup>th</sup> century, and involved such domains as *skar-rtsis* (astrology, geo-biology), *'byung-ba-lnga* (Five Elements), *nyes-pa-gsum* (Three Afflictions), *chos-skyong-srung-ma-bcu* (10 Protective Gods). Voicing and instrumentation in Buddhism, chanting and performance of *dbyangs-yig* offer broad topics for debate and discussion.

## (14) Aspects of the Dge lugs

དགོ་ལུགས་པའི་རྣམ་པ་སྣ་ཚོགས།

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The 15<sup>th</sup> IATS Seminar falls on the 600<sup>th</sup> anniversary of Tsong kha pa's death, and provides an opportunity to reflect on the historical development and current state of the Dge lugs order that he founded. We invite submissions on any aspect of the Dge lugs—whether before, during, or after the time of Tsong kha pa—from its sources of inspiration to the growth of its institutions, rituals, discourses, doctrines, and practices. We especially encourage papers that recognize the diversity, complexity, and mutability of the tradition, and explore ways in which notable Dge lugs pa personages dealt with pressures toward conformity or contestation as they engaged with fellow Dge lugs pas, members of other orders, and/or non-clerical members of society, in their attempt to establish intellectually and institutionally viable ideas and practices. We welcome proposals covering a range of time-periods and geographic areas in the Tibetan cultural sphere, however defined.

## (15) Plurilingualism and Multilingualism in Tibet

བོད་ནང་གི་སྣ་མང་སྐད་རིགས་ལ་དབྱེད་པ།

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This panel proposes to examine the practices and ideologies involved with individual plurilingualism and social multilingualism in the context of Tibet's diverse spoken, written, and signed languages. Researchers have, in recent years increasingly highlighted the extent of linguistic diversity in Tibet, and have also begun unpacking the complex ways in which this diversity is spatially and socially patterned. Drawing on a wide range of perspective from anthropology, sociology, linguistics, and history, this panel aims to explore the historical and contemporary practices and ideologies associated with the individual and social manifestations of this diversity. We zoom into the intimate lives of people and communities, and practices of schooling, pilgrimage, commerce, subsistence, conflict, marriage, migration, and so on that have and continue to constitute the lived experience of multilingualism and plurilingualism across Tibet. In doing so, we aim to provide new insights into the social life of language in Tibet.

## **(16) Tibetan Information Technology, Library Resources, and Digital Humanities**

བོད་ཡིག་འཕུལ་རྒྱུ་རིག་པ་དང་། དབེ་མཛོད་ཀྱི་རྒྱ་ཚ།      སྤྱི་ཚོགས་ཚན་རིག་དང་འབྲེལ་ཡོད་ཀྱི་གྲངས་  
ཡིག

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A continuation of the panel of the same name at IATS-XIV (Bergen), this panel covers both emerging technologies in Tibetan studies and the fruits of such deployment. The panel covers a variety of related topics from technical development issues such as data encoding and Tibetan-specific needs in systems designs, to the results of research in Tibetan studies utilizing information technologies, topics related to digital libraries, archives, and resources for Tibetan studies, and currently functional online libraries and archives, digital resources constructed to provide supplementary or stand-alone reference resources for library and archive collections, and the presentation of works-in-progress. Research in Tibetan subjects enabled by technology is also covered.

## **(17) Old Tibetan Studies VI**

གནའ་དུས་བོད་ཀྱི་ཞིབ་འཇུག      ཐེངས་ཅུག་པ།

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Old Tibetan Studies has long formed an integral part of IATS, and been mentioned as such in its literature. This is with good reason, since many of the major themes, structures and tensions within Tibetan history, religion and culture first find expression during Tibet's imperial period (c. 600–850) and shortly thereafter. At the XVth IATS, we wish to broaden the scope of the panel in order to properly reflect the currently emerging dynamics in complementary fields—expanding its dialogue with archaeology, Buddhist Studies and Sinology while maintaining its strengths in philology and history. We also wish to encourage early career academics to share their findings, in addition to the established scholars who have pioneered the field of Old Tibetan Studies. With the blessing of the previous conveners of OTS panels at IATS, we are excited to take this important field into the next generation at Paris.

## **(18) Development and Social and Environmental Change in Rgyalthang**

རྒྱལ་ཐང་གི་འཕེལ་རྒྱས་དང་།      སྤྱི་ཚོགས་དང་ཁོར་ཕྱག་གི་འགྱུར་ལྡོག།

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Materials play a central role in all aspects of Tibetan societies – medicine, religion, trade, the arts, politics, etc. – and have therefore been an important focus of archaeological, historical and anthropological research. A renewed interest in materiality (here conceived simply as the properties of materials of any kind), their related practices, techniques, and knowledge transmission, has recently opened new theoretical and methodological avenues, particularly for broadening our understanding of the agency of materials. How do materials and their properties (inter)act, become potent, and change when crossing cultural divides? This panel presents an innovative opportunity to develop these themes within Tibetan Studies, from multi-disciplinary angles. We invite presenters working with materials such as medicine, ritual substances, coins, paper, metallurgy, artistic and everyday materials, etc., offering analyses from textual, philological, historical, archaeological, and anthropological perspectives. The aim is to foster a discussion on the multiple dimensions of materials in Tibetan contexts, evaluating their conceptual value as ‘materialities,’ while highlighting indigenous knowledge and skillful practice.

## **(21) Tibetan Polemics as Genre**

བོད་ཀྱི་དགག་གཞག་དང་དེའི་ཚུལ་ལྟར་ལ་དབྱུང་བ།

Matthew King (University of California Riverside)

Jed Forman (University of California Santa Barbara)

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From the present at least back to the Samye debate in the eighth century, polemical debate has been endemic to Tibetan literature, making the genre’s history co-extensive with that of Tibetan writing itself. This panel invites papers investigating Tibetan polemics from a variety of different perspectives, including *inter alia* philosophical, socio-historical, and critical lenses. Papers may focus on the content of a polemical debate, evaluating the arguments of each party, or even explore the historical context that precipitated a polemical exchange. We also invite submissions that question the category of polemics itself, examining whether this Greek loan word aptly describes the strata of Tibetan works it references. Papers with novel examinations of the polemical genre in light of close readings of Tibetan materials will receive particular consideration. We welcome submissions with foci across a variety of time periods as well as across a diversity of religious and secular traditions.

## **(22) Mahāyoga (*rnal ’byor chen po*) in Tibet**

བོད་ལ་རྣལ་འབྱོར་ཆེན་པོའི་སྐོར་ལ་དབྱུང་བ།

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In the Tibetan tantric manuscripts at Dunhuang, the term Mahāyoga (*rnal ’byor chen po*) is used both to describe the highest level of tantric practice, and the lowest level of a set of three categories, together with Anuyoga (*rjes su rnal ’byor*) and Atiyoga (*shin tu rnal ’byor*). It is variously employed in early texts from the Bka’ ’gyur and Bstan ’gyur, e.g., the *Sarvatathāgata Guhyatantra* and Dpal dbyang’s *Rdo rje sems dpa’i zhus lan*, respectively. Mahāyoga is further elucidated by proto-Nyingma luminaries like Gnubs chen sangs rgyas yeshe and is eventually taken up in the Nyingma School’s distinctive “nine vehicle” (*theg pa*

dgu) system. This panel aims to advance the discussion of this complex historical development. In particular, it will explore the Mahāyoga tantras themselves (e.g., \*Guhyagarbha Tantra), the works of Mahāyoga commentators both Indian and Tibetan, and the role of Mahāyoga in the formation of Nyingma identity.

### **(23) Chinese State Schooling and Tibetan Educational Aspirations**

ཀྲུང་གོ་མི་གཞུང་འཇུགས་སློབ་གྲྭ་དང་བོད་པའི་སློབ་གསོ་ཡི་འདུན་པ།

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ཚོགས་ཐུན་འདིས་བོད་ལུས་ཀྱི་སློབ་གྲྭ་ཆེ་འབྲིང་རྒྱུ་གང་ལ་དབྱུང་པའི་རྩོམ་ཡིག་ལ་དགའ་བསུ་ཞུ། འདི་ཡི་དམིགས་ལུ་གསོ་བོ་ནི་ཀྲུང་གོ་མི་གཞུང་འཇུགས་སློབ་གྲྭ་ལ་ཞུགས་པའི་བོད་པ་ཚོས་ཇི་ལྟར་སློབ་གསོ་དེ་ཡིས་བོད་པ་སྐྱེར་དང་མི་རིགས་ཀྱི་ཁེ་ཕན་དང་དགོས་པ་བཀང་བར་བརྩོན་པའི་བྱ་བ་དང་འདུན་པ་སྐོར་ལ་བགོ་སྐྱེད་བྱ་རྒྱུ་ལོ། །

Chinese state schooling has reached all corners of Tibetan communities in the PRC, significantly shaping Tibetan ways of being and knowing, including childrearing, agrarian/pastoralist lifestyles, social relations, and spiritual connections with the world and its beings. Despite reservations, Tibetans actively participate in the state schooling and aspire to make it meaningful and valuable for Tibetan individuals and Tibetan communities. Tibetan efforts and aspirations include the use of Tibetan language in state schooling, the inclusion of Tibetan knowledge systems in higher education, Tibetan ‘privatization’ of formal schooling (e.g. Ragya Sherig Ling), and creation of supplemental educational opportunities of all types from literacy classes to training centers. This panel will try to bring together scholars who have a research focus on Chinese state schooling for Tibetans and Tibetan participation in state schooling to discuss Tibetan educational aspirations and pathways for Tibetan educational autonomy under the apparatus of Chinese state schooling.

### **(24) Kinship by choice and Friendship by preference: Intimacy and interaction in the Sino-Tibetan Borderland**

འདི་དང་མོད་ཀྱི་ཕ་སྐུན་གྱི་འབྲེལ་བ་དང་དགའ་མོས་ཀྱི་མཇེའ་བཤེས། རྒྱ་བོད་ས་མཚམས་སུ་སློབ་ཉེ་དང་མཐུན་འབྲེལ་ལ་དབྱུང་པ།

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Since the 1990s, anthropologists have been struggling to modify definitions of kinship so that anthropological concepts will more accurately describe companionship and family practices (Weston 1991). In the past two decades, anthropologists have used several different terms to re-conceptualize what extent of human experience should be included in discussions of kinship; for example, relatedness (Carsten 2000), mutuality (Sahlins 2013) and relationality (Miller 2016). Within these modified concepts, space has been created to more fully recognize the integral and intimate role friendship plays in overall kinship structures. In the Tibetan cultural sphere, kinship is not always a prescribed system for relationship, but also full of options under the bilateral structure. Conversely, friendships are not always determined purely by individual choice, but may result from preference toward certain

categories of people. This panel seeks to challenge the assumed dichotomy of friendship as voluntary and kin as obligatory in discussion of practice in the Sino-Tibetan borderland.

## **(25) Tantric Hermeneutics in Tibet**

བོད་ལ་གསལ་ཐུགས་རྒྱུད་ལྷེའི་བཤད་ཐབས།

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This panel will be dedicated to hermeneutical traditions—in the broad sense of this term—in use in Tibetan tantric Buddhism. In particular we will explore ways Tibetans authors have used the freedom to interpret the tantras offered to them by tantric hermeneutical methods, and how Tibetan lamas bridged scriptural authorities with their practices. Special attention will be given to better comprehending the systematization of tantric traditions in Tibet and the types of choices made when different interpretations or traditions clashed. We will consider exchanges between Tibetan scholars during the formative period in the history of Tantric Buddhism in Tibet, and what can be learned from polemical writings about methods for establishing tantric traditions within the frameworks of the different schools.

## **(26) Objects from the Past, Ideas for the Future**

འདས་པའི་དངོས་རྒྱུ་མ་འོངས་པའི་བསམ་སྒྲོ།

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What did the people of Tibet and the Himalayas have to say about objects from the past? Can we discern an interest in collecting ‘antiques’, a curiosity for artefacts and relics, or even a feeling towards ruined monuments and the passing of time?

In an attempt to record events from the past, Gu ge Ngag dbang grags pa wondered about the layout and architecture of settlements established during the Empire he knew nothing of in the 14th century. The appropriation of the past is evident from the five-meter-high stele erected by sTag sgra klu khong around 764 that was brought to Lhasa and set below the Potala, as depicted on its murals. Iconic objects from the past were bound to resurface, travel, and to be exhibited for religious and political legitimacy. Portable Buddhist art works from different places and times were frequently ‘regifted’, while others served as models for replicas; two cultural practices that have not been well studied. Between an idealisation of the past and an exploitation of its vestiges, the panel will explore the question of how the Tibetans prior to 1950 viewed and explained their material culture and history. Drawing from textual scholarship, art history, and material culture studies, it aims at bringing together all those interested in the production of narratives where the ‘historical imprint’ of objects, images, and monuments from the past contributed to cementing the present and defining the future.



## **(27) Outcomes and Prospects of a Multimedia Dictionary on Tibetan Pastoral Culture**

བོད་ཀྱི་འབྲོག་པའི་རིག་གནས་སྐོར་གྱི་སྐྱ་མང་རྒྱུད་ལམ་ཚོགས་མངོན་གྱི་འབྲས་བུ་དང་མཛུགས་ལམ།

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Based on an interdisciplinary research system, spanning multiple fields including linguistics, anthropology, religious studies, pasture ecology, history, and literature, the members of this panel aims to compile the multimedia dictionary to understand traditional culture of Qinghai-Tibet pastoralists—the concept that is founded on the close relationships between the pastoralists and their livestock as well as the transformation of these relationships. Data was gathered through a careful observation of the members and the recording of the relationships using the documentary linguistics method. The contributions of this study are the paper-based dictionary, a documentary film, learning materials for children, and iPhone (Android) apps with texts, photographs, audio features, and illustrations. It will also promote the culture of local Qinghai-Tibet society (primarily for cultural education). This panel will introduce the process and the outcomes of this project and show the future prospect.

## **(28) Underneath the Yellow Hat**

འབྲུག་མེད་འོག་གྲུ།

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This panel aims to open dialogue on the interaction between Buddhism and local communities in Central and Inner Asia during the Early Modern period beginning with the 17<sup>th</sup> century. The traditional sources regarding the 17<sup>th</sup> century narrative are dominated by the authority of the centralised Dge-lugs-pa Dga'-ldan Pho-brang government in Lhasa. These historical accounts highlight the position of the Dge-lugs-pas as the sole source of authority whose instructions dictated the way in which the other Dge-lugs-pa factions in areas far beyond Dbus-Gtsang organised themselves. However, evidence indicates that the Dge-lugs-pa dominancy may not have been as effective amongst the communities outside of Central Tibetan (i.e. Amdo, Kokonor, the 13 Southern Mongolian banners, the Khalkha and Oirat Mongolian regions). This hopes to bring together a group of people working on different aspects of the interaction between the people of these regions and Tibetan Buddhism to facilitate a discussion which may provide better insights into what was happening outside of Central Tibet in terms of the perception of the source of authority, imposition of power, organisation of the monastic community, religious affiliations of the lay and monastic sangha, and also what may have been the interaction between the different groups of people in these regions. Research based on texts, material culture, oral history and ethnographic are all welcome.



## **(29) Negotiating Orders and Norms: Local Tibetan responses to institutional meanings**

སློབ་གྲྭའི་སློབ་ཁྲིམས་ལ་ས་གནས་བོད་མིས་ལན་འདེབས་བྱེད་པ་ལ་དབྱེད་པ།

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One important consequence of the Education Revolution – i.e. the global spread of formal schooling and concomitant prioritization of its meanings and methods (Baker 2014) – is the rapid growth of extracurricular educational initiatives that operate independently but nevertheless responds to the needs created by a society that prioritizes formal schooling, such as China. In many Amdo Tibetan areas, however, extracurricular educators often do more than reinforce the content and pedagogy mandated in/by state institutions by creatively negotiating competing sets of norms and reconsidering nature and purpose of education itself. Such activities are key sites for understanding Tibetan interpretations of the meanings created by state institutions and the array of responses available to Tibetans in China. Ideal panelists will present research from around the Plateau that analyzes how small-scale Tibetan initiatives interpret and act upon norms created by hegemonic institutions, particularly in educational settings (conceived broadly).

## **(30) Natural Disasters and Tibetan Religions**

རང་བྱུང་གནོད་འཚོ་དང་བོད་ཀྱི་ཚོས་ལུགས་ལག

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Among the many societal roles of religions of Tibet, coping with natural disasters has been an important function of religion that is closely connected to people's everyday lives. Despite its significance, however, the religious conventions of comprehending and precluding natural disasters have not attracted much scholarly attention so far. This panel looks at the issue of how various kinds of natural disasters—such as drought, thunderstorms, hailstorms, epidemics, earthquakes, and animal diseases—have been addressed by the religious channels in the Tibetan settings. There will be three focal points: 1. The mindset behind comprehending disasters and finding ways to respond to them; 2. The modes of disaster-averting performances and how they have evolved; and 3. Accepting results of the averting efforts and making sense of the aftermath. It is hoped that through these discussions, we can reach a more advanced understanding of the interaction between nature and Tibetan people, and the role of Tibetan religions in that interaction.

## **(31) Assembling, Interpreting, and Employing Monastery Collections – Traditional and Contemporary Approaches**

དཔོན་པའི་བྱུང་ཚོར་རྟེན་གསུམ་གྱི་བསྐྱུ་རྩལ་དང་། འགྲེལ་ཚུལ་སྤྱོད་སྤངས། ལྷ་དུས་དང་དེང་རབས་ཀྱི་ཐབས་ཤེས།

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This panel focuses on the interface between the monastery and its portable artistic

heritage—including books—here summarily designated as “collection”. Contributions may have a museological angle focusing on the usage of a collection and its part, but can also take an art historical approach. They may also centre on an integral part of a collection that is particularly telling, and anything else informs about the relationship between portable heritage and the monastery that houses and employs it.

Here is a selection of questions that may be addressed: How do collections come about? What can be said about the (re)interpretation of this heritage through its assemblage and/or usage? How are collections stored, curated and displayed and what are the criteria leading to different usage patterns? What can a collection tell about the monastery and its past? Is there any difference between the use and care towards monastery collections and other parts of a monastery’s heritage?

### **(32) Tibetan Buddhism in Translation**

འོད་རྒྱུད་ནང་བསྟན་གྱི་གསུང་རྒྱུར་ལ་དབུང་བ།

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Translation has arguably been the single most defining dynamic in the formation of Tibetan Buddhist traditions and in their interactions with immediate neighbors and more distant global interlocutors. From Tibetan imperial times to the contemporary Tibetan diaspora, Buddhist ideas and practices have been the focal point of translational activity on many different levels. This panel proposes that translation—not only of texts, but also of ideas, practices, and traditions—is a productive rubric through which to analyze the dynamics and rhetoric involved in processes of cultural re-signification that Tibetan Buddhism and associated traditions have undergone in manifold contexts. Drawing from anthropological, historical, philological, philosophical, and translation studies perspectives, this panel’s papers will attempt to formulate a multidisciplinary approach to how translation has diversely figured in interactions with Tibetan Buddhist traditions across linguistic, social, and cultural boundaries, both historically and in the contemporary period.

### **(33) Contemporary Applications of Tibetan Buddhist Contemplation Techniques**

འོད་རྒྱུད་ནང་བསྟན་སྒོམ་ལུགས་དང་དེའི་དང་རབས་གྱི་ལག་ལེན་ལ་དབུང་བ།

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Tibetan Buddhist contemplative practices have been studied within a number of academic disciplines and applied in higher education. Moreover, there has been an increased interest in the applications of Tibetan Buddhist derived meditation techniques in other professional fields, such as health care. However, there is little discussion about how the methodological framework of certain Tibetan meditation techniques is integrated into those secular settings and classrooms.

To remedy this lacuna, this panel will explore different approaches to Tibetan contemplation practices employed today. We invite scholars to analyze how Tibetan Buddhist contemplative theories and praxes are adapted to contemporary contemplative

programs and education. We are particularly looking for discussions of the following aspects, though we welcome other related topics:

1. Strategies for secularizing Tibetan Buddhist contemplative techniques
2. Scientific measurement of impact upon practitioners
3. Tibetan Buddhism's contribution to contemplative education
4. Viewing Tibetan Buddhist contemplation through other cultural lenses

### **(34) The legacy and impact of René de Nebesky-Wojkowitz**

མཁམ་དབང་རེ་ནེ་ ཇི་ རྗེ་བེ་སི་ཀེ་ ལྷ་ཀོ་ལྷི་ཙེ་ ཡི་མཛེན་རྗེས་དང་ལྷགས་རྒྱུན།

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The Austrian scholar René de Nebesky-Wojkowitz (1923-1959), mainly known for his indispensable book on “Oracles and Demons of Tibet” and his untimely death shrouded in myth, created a new method of what could be described as “Ethno-Tibetology”. He did this by combining his language skills and his anthropological education with his interest for Tibetan religion, ritual practice and material culture. Most of the heterogeneous material that he produced and collected during his travels in the Himalayas in the 1950ies, a difficult political time in this region, has either been hardly known, largely forgotten or not yet published. In honour of the 60th anniversary of the death of Nebesky-Wojkowitz, this interdisciplinary panel seeks to commemorate his pioneering research in the field of Himalayan Anthropology and Tibetan Philology and intends to investigate the impact of his work on colleagues and successors. We therefore invite papers that address a variety of topics with reference to Nebesky-Wojkowitz, his national and international network, his collecting strategies and his research interests such as Bon/Buddhist iconography and ritual practice, Tibetan religious dances or Tibetan scriptures, paper-making and printing. Seeking an interdisciplinary approach and cross-disciplinary conversations, we aim at elaborating a comprehensive image of this outstanding Austrian researcher and reappraise his influence on the scientific perspective of subsequent scholars from around the world.

### **(35) What is ‘feminism’ in Tibet about?**

སོད་ནང་གི་སྲུང་མེད་གྱི་ཁི་དབང་རིང་ལྷགས་ནི་གང་གི་རྣོང་ཡིན་ནམ།

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In Tibetan communities, in many circles the term ‘feminism’ has a negative connotation; it is sometimes considered an exterior, mostly elite white Western, label for women’s equality. However, in recent decades, we have seen new indigenous women’s groups or movements as well as state initiatives promoting gender equality or women’s empowerment. These initiatives conceive of equality and empowerment in different ways, and not all use the terms “feminism” or “feminist.” Some actors even openly refute any personal association with feminism. Adding further complication to this picture is the fact that Tibetan terms for

'women's rights', 'equality', or 'feminism' may involve connotations that do not always accord with the meanings associated with these terms in English. Relevant terms include, for example, འཇམ་མེད་ཐོབ་ཐང་ *bud med thob thang* (lit. 'women's rights'), འཇམ་མེད་དབང་ཆ་ *bud med dbang cha* (lit. 'women's power'), མོ་མོ་འདྲ་མཉམ་ *pho mo 'dra mnyam* (lit. 'equality of the sexes'), འཇམ་མེད་གྱི་རྒྱུ་རྫོབས་ *bud med kyi nus stobs* ('women's empowerment'), or མོ་དབང་རིང་ལྷགས་ *mo dbang ring lugs* ('feminism').) In some cases, there is also a trend towards the feminisation of words, such as the recently introduced *geshema* (དགེ་བཤེས་མ་ *dge bshes ma*), used to refer to female *geshes*.

This panel seeks to get a better understanding of "feminist" movements among women and men from various class strata and positions in Tibet and peripheral areas. It seeks to situate the different activities in favour of gender equality and women's empowerment in their political and social context, as well as their limits. How "feminism" and related concepts are discarded, understood, or embraced in Tibetan areas is also of interest. Papers assessing activities both within and outside the PRC are welcomed, as are papers covering both current movements and previous historical eras.

### **(36) Tibetan work: Labor and entrepreneurship across time and space**

སོང་ནང་གི་ལས་ཀྱི། ཕུལ་དུས་ཀུན་གྱི་ལས་དོན་དང་ཚོང་ལས་ལ་དབྱུང་བ།

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This panel brings together research about the anthropologies and geographies of work in Tibetan societies, both historically and in the present, and in both Tibetan/Himalayan and diasporic contexts. Whereas the Tibetan plateau was once characterized primarily by agriculture and pastoralism, forms of labor and income-generation today are wildly varied. As subsistence agriculture is increasingly a losing proposition for culturally Tibetan communities in the northern Himalayas, household incomes are supplemented with earnings from cash crops as well as remittances from wage labor in urban centers or abroad, particularly in diasporic communities in North America. Such dynamics are further complicated by the role of commodity food aid, development projects, and education-driven outmigration in contributing to changes in the nature of work and the meaning of labor. At the same time, educational and environmental policies work together to push former pastoralists into new labor markets in towns and cities in the PRC. Development organizations in both contexts try to anticipate job opportunities through employment and vocational training. While the Chinese government has set up incubators and accelerators for entrepreneurship to encourage its citizens, including Tibetans, to become more entrepreneurial, opportunities for such entrepreneurship and new forms of labor emerge through the primarily non-state spaces of private enterprise, rotational credit systems, and kinship networks in Himalayan communities. And, on both sides of the mountains, expanding transportation and communication networks are further transforming what it means to work, to go for income, or to bring home the trade. We welcome papers on any aspect of Tibetan labor, work, business, entrepreneurship, and income generation. This

could include papers on changing meanings of work, labor market segmentation, labor and class differentiation, precarity and the lack of formal work, etc. in Tibetan societies.

### **(37) Rethinking ‘Tibetan Art’: New Approaches from Visual, Material and Museological Perspectives**

སྒྲིབ་ཀྱི་སྐབས་སུ་ལོ་ལ་བསྐྱུར་ཏུ་བྱེད་པ། ལྷང་ཡུལ་དང་དངོས་ཇུས། འགྲེམ་སྟོན་བཅས་ཀྱི་སྐབས་སུ་  
ནས་ཞིབ་འཇུག་བྱེད་སྐབས་གསལ་བ་ལ་དབྱེད་པ།

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Over the last twenty years the study of ‘Tibetan Art’ has changed in important new ways. Much of this work initially arose from a critical reappraisal of how Tibetan objects had been framed in academic, museological, and art market contexts in the past, and from a desire to consider the previously excluded categories of modern(ist) and contemporary ‘Tibetan Art’. Under the influence of approaches drawn from disciplines beyond art history and Buddhist Studies, such as visual and material anthropology, critical museology, cultural geography, collections history, and post-colonial studies, the subject has since expanded greatly. It now encompasses things created by Tibetans (both in the past and the present) that are consumed in Tibetan-speaking areas from the PRC and Himalayas to the diaspora, as well as in the wider world. In essence there has been a shift towards visual/material culture theories that acknowledge popular/vernacular culture (including photography, film and digital media), transcultural interactions and aesthetics, collecting, looting and the politics of possession, destruction versus ‘heritage’ constructions, production, consumption and trade, authenticity debates, and many other topics. In moving away from the iconographic, connoisseurial and ‘fine art’ modes of analysis pursued by curators and scholars of earlier generations, this panel seeks to bring this new phase of research to the fore and to create dialogue, especially among the early career and Tibetan scholars who are taking it forward.

### **(38) The Many Wars of the Ganden Phodrang (1642-1959)**

དགའ་མཚན་པོ་བླང་ 17ཧེལཱ རས་ཀྱི་ལོ་ལྟོ་ལྟོ་གི་དམག་འཐབ་ཁག་གི་ལོ་རྒྱུས།

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Dr Alice Travers, CNRS, CRCAO, France, [alice.travers@college-de-france.fr](mailto:alice.travers@college-de-france.fr)

Organised in the framework of the project TibArmy with the core team and invited participants, this panel studies the numerous wars fought by the Tibetan armies both in internal and international contexts during the Ganden Phodrang period. It seeks to document less-known armed conflicts and shed light on other better-known events through new sources, depicting how battles were then fought; it also analyses the role of wars, be they won or lost, as generating change on four levels: in the development of the Tibetan military institutions themselves (organisation, tactics, technology, etc.); in the development of the Tibetan government (recruitment, tax system, etc.); in the links between army and society (impacts on civils, their treatment by troops, the practice of voluntary recruitment in times of war, etc.); in international politics (for instance, how Mongol and Sino-Manchu troops’ intervention or absence in Tibetan wars participated in the definition of broader political relationships).

### **(39) The Prehistory of the Tibetan Plateau**

མཚོ་སྐང་བོད་ཀྱི་གདོད་མའི་ལོ་རྒྱུས།

Jade d'Alpoim Guedes, University of California, San Diego, [jguedes@ucsd.edu](mailto:jguedes@ucsd.edu)

A recent increase in archaeological research on the Tibetan Plateau and its margins has allowed archaeologists to have a deeper understanding of the prehistory of this area. In this panel, presenters will review key issues such as when the plateau was first occupied by humans and what type of resources were available to the foragers who first occupied this environment. We will also examine how and when farming first came to the plateau and how the fundamental bases of the modern Tibetan diet: such as barley and pastoralism first appeared and became staples. We will also discuss what is currently known about the development of early trade networks through an increase in mortuary archaeology that has been carried out at sites across the margins of the plateau.

### **(40) Rule and Authority in the History of Eastern Kokonor Region**

མཚོ་སྐོན་ཤར་ཕྱོགས་ཀྱི་ལོ་རྒྱུས་ནང་གི་སྲིད་དབང་དང་དབང་རྒྱུས།

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Comprising the present day Chinese province of Qinghai and parts of Gansu and Sichuan, the Kokonor Region is a transitional area and contact zone of different cultural and political entities. Throughout history, the surrounding powers sought control of this area between China, Tibet and Inner Asia. However, situated far from the centers of authority in Lhasa and Beijing, direct exercise of power by China and Tibet was often limited and the region remained politically fragmented with the actual power and administrative control vested in the hands of petty territorial rulers, both temporal and ecclesiastical.

For this panel, we invite papers that highlight local centers of power and authority in 14<sup>th</sup> to 19<sup>th</sup> century Amdo as well as their specific role in the local ethnic (Tibetan, Mongol, Chinese, Manchu, Salar, Hui etc.), political, social and economic power relations.

### **(41) Padmasambhava Studies**

གུ་ཅ་པ་རྣམ་འབྱུང་གནས་སྐོར་གྱི་ཞིབ་འཇུག།

Benjamin Bogin, Skidmore College, NY, USA, [bbogin@skidmore.edu](mailto:bbogin@skidmore.edu)

This panel follows one convened during the IATS seminar in Bergen (2015) that focused on the cultural significance of Padmasambhava in Tibetan literature, ritual, and art. Panelists will present new research on Padmasambhava from the perspectives of textual research, art history, archaeology, anthropology, literature, and ritual studies. Collectively, the panel will



offer a glimpse of the state-of-the-field of Padmasambhava Studies. Questions regarding the earliest sources on Padmasambhava, the development of his hagiographic tradition, practices of pilgrimage and prayer that focus on his figure, and contemporary manifestations of his cult will all be considered. Beyond providing reports on the most recent research on Padmasambhava, participants will be asked to reflect upon the most promising directions for future research and possibilities for collaborative interdisciplinary scholarship on the teacher known to Tibetans as the Precious Guru or the Second Buddha.

## **(42) Tibetan Ethnographic Theories**

བོད་པའི་མི་རིགས་ཞིབ་འཇུག་གི་རྣམ་བཤམ་

Cameron David Warner, Aarhus University, [etncw@cas.au.dk](mailto:etncw@cas.au.dk)

Harmandeep Kaur Gill, Aarhus University, [hkgill@cas.au.dk](mailto:hkgill@cas.au.dk)

Following calls to increase the impact of Tibetan studies on the humanities and social sciences more generally, in this panel, we welcome papers that aim to develop innovations on classical anthropological theory using material from the Tibetan world as distinctive Tibetan ethnographic theories. We call for papers that engage with an ethnographic exploration of distinctively Tibetan concepts or practices in the everyday life in Tibetan Buddhist communities. For example, how is the concept of impermanence materialized in people's daily actions? In what ways is it activated in people's responsivity to their surroundings and in social interactions? How might impermanence challenge the present dominance of emergence in ethnographic writing? We also welcome papers that take a "negative strategy" whereby they challenge anthropological theory or a "reverse strategy" whereby they read empirical cases in light of Tibetan thought (in lieu of continental European philosophy and social theory).

## **(43) Guru Devotion in Tibetan Religiosity**

བོད་ཀྱི་ཚེས་ལུགས་ལ་སྐྱེ་མའི་ཚེས་གུས།

Geoff Barstow, School of History, Philosophy, and Religion, Oregon State University,

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This panel will explore the theme of guru devotion in Tibetan religion. Guru devotion is both a central aspect of Tibetan religiosity and also highly controversial, as demonstrated by multiple recent incidents of alleged abuse of students at the hands of Buddhist teachers. This panel proceeds from the assumption that the practice of guru devotion is subtle and complex, with significant variations across different lineages, geographical regions and even individual relationships. Therefore, this panel assembles papers that draw on textual, anthropological and art historical resources in order to approach this practice from a variety of perspectives, potentially including affect, ritual, narrative, oral instructions, and lived religion.



## **(44) The Early Twentieth-Century Resurgence of the Tibetan Buddhist World**

དུས་རབས་ ༢༠་པའི་འགོ་སྟོན་གྱི་ཐོན་རྒྱུད་ནང་བསྟན་གསལ་དུ་དར་བ།

Ishihama Yumiko, Waseda University, [ishihama@tibet.que.ne.jp](mailto:ishihama@tibet.que.ne.jp)

This panel will deal with the revival of the Tibetan Buddhist world, including Tibetans, Buryats, Kalmyks, Khalka Mongols, Kokonor Mongols, and Southern Mongols, in the early twentieth century. With the decline of the Qing dynasty, the 13th Dalai Lama in Tibet and the 8th Jebtsundamba in Mongolia distanced themselves from the Qing and resumed acting independently. For instance, during the 13th Dalai Lama's sojourn in Mongolia (1904 – 1906) and in the Kokonor region (1906 – 1908), many Tibetan and Mongolian pilgrims rushed to meet the Dalai Lama. A sense of unity was thereby formed among them, despite their having been divided by the Qing and Russian empires, and revitalized the Tibetan Buddhist world. We will pay attention to the perspectives of the directly concerned parties, such as the 13th Dalai Lama and the 8th Jebtsundamba, rather than focusing on relations between the great powers and will take heed of transregional personal and material exchange among followers of Tibetan Buddhism instead of being bound by current national territories.

## **(45) Manchu Emperors and Tibetan Buddhism: new perspectives**

མན་ཅུ་ཤོང་མ་རྒྱལ་ས་དང་ཐོན་རྒྱུད་ནང་བསྟན་གྱི་འབྲེལ་བའི་ཐོག་ལྗོངས་གསལ་བ།

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The extensive patronage of Tibetan Buddhism by the Qing Dynasty is well recognized by all specialists. Yet the various reasons for offering this patronage and the different forms taken by it are not thoroughly understood. This panel will aim at presenting new findings on Manchu patronage of Tibetan Buddhism, based upon documents that have not previously been fully taken into account nor fully researched, such as Manchu archives or Palace workshops archives.

## **(46) The Northern Treasure Tradition (*Byang gter*)**

བྱང་གཏིར་སྐོར་ལ་ད་བྱད་བ།

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The corpus of the Northern Treasure Tradition was revealed by a series of treasure revealers who were active between the fourteenth and eighteenth centuries, beginning with bZang po grags pa (14<sup>th</sup> c.) and Rig 'dzin rGod ldem (1337—1409). After flourishing for more than two hundred years in the Ngam ring region of Byang, the scriptures of the Northern Treasure Tradition were employed as the basis of the ritual program for a network of monasteries throughout Tibet under the direction of the incarnations of Rig 'dzin rGod ldem seated at rDo rje brag Monastery in Central Tibet (*dBus*). Panelists will present new research that focuses on some aspect of the Northern Treasure Tradition, including, but not limited to, important personages, locations, or practice cycles associated with the tradition.

## **(47) Contributions to a history of Amdo in the 20th century**

Françoise Robin, INALCO [frobin@inalco.fr](mailto:frobin@inalco.fr)

Historians of modern Tibet have tended to concentrate their research on Central Tibet, culminating with the fall of the Dga' Idan pho brang in 1959 (M. Goldstein, T. Shakya, A. Travers' TibetArmy project, F. Jagou, among others). Beyond the obvious fact that Central Tibet, as its name implies, was a core component of the Tibetan polity, this focus can also be explained by the existence of a number of specific resources at the disposal of researchers: British archival fund files, Tibetan government-related Tibetan material held by the LTWA (Dharamsala), and first-hand witnesses having fled to exile. The fact that a unified government ruled over Central Tibet in that period also accounts for the possibility of establishing a rather solid narrative for the modern history of Central Tibet.

The situation is altogether different with Amdo: the eventful decades spanning the fall of the Qing dynasty to the massive rebellion of Amdo in 1958, with the rise and fall of the Muslim warlord Ma Bufang (1903-1975) in between, have not received the same degree of attention so far, with a few exceptions (books and articles by Hille, Horlemann, Nietupski, Wiener, Tuttle, to name a few). There are a number of reasons for that: a difficult access to archival funds, the rarity of elderly Amdowas in exile, a lack of political centralisation that created variegated patterns of local political specificities, among others. This panel invites historians and specialists of Amdo who wish to contribute to the elaboration of a corpus of local histories, focusing either on a given polity or monastery, on a specific person or family, in the given period, with the hope that a clearer picture of political, social and religious dynamics will emerge. Papers are expected to show interactions either between Tibetan polities themselves, or between Tibetans and outside power holders (the Tibetan central government in Lhasa, the Tashi Lhunpo administration, Kham polities, Republican, Nationalist or Communist China, Muslim warlords, descendants to the Mongolian kings once ruling over Amdo). Sources for these papers will consist either in first hand testimonies for the most recent period, or in so far unexplored archival funds or literary sources.

## **(48) Rethinking gter-ma**

གཏེར་མའི་སྐོར་ལ་རྟོག་ཞིབ་གསལ་བཤེས།

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Theories guiding contemporary thinking about gter-ma have quite recently been subjected to intense scrutiny, not least by major gter-ma-focused research projects. As a result, currently relied-upon historical sources, and conclusions based upon them, appear increasingly questionable, while alternative sources of evidence, and perspectives, are emerging. This panel introduces a comprehensive, predominantly evidence-based, reconsideration of gter-ma, emphasizing historical development of ideas about what gter-mas and gter-stons are, and how our scholarly perspectives on this are changing as we speak. We will present major new evidence for, and understandings of:

- indigenous components in the historical origins of gter-ma
- imported components in the historical origins of gter-ma
- ubiquitous interactions of indigenous local-deity cults (gzhi-bdag) and their associated

- notions of gter, with Buddhist notions of gter-ma and gter-srung
- gter-ma-relevant evidence from proto-rNying-ma Dunhuang texts, and rNying-ma'i rgyud-'bum tantras
  - tensions in transmission, elaboration, and innovation of Bka'-thang literature