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The conference book of abstracts contains all abstracts of papers presented at the Fifth International Seminar of Young Tibetologists (ISYT) held at Saint-Petersburg State University from September 3rd to 7th, 2018 and the Statutes of the International Seminar of Young Tibetologists. The International Seminar of Young Tibetologists provides doctoral students and early career academics with a platform for disseminating research and networking with peers. The conference focuses on the studies of Tibet and the Himalayas and brings a number of disciplines together. Topics include ancient and modern Tibetan history, Tibetan linguistics, Tibetan literary writings, Tibetan medicine, Tibetan-Mongolian interface, issues surrounding education and environmental situation in Tibet, local religious beliefs and rituals in the Himalayan region. The Fifth International Seminar of Young Tibetologists is the first major international Tibetological event hosted by Russia that presents results of the research of 77 participants from 23 countries around the world.

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Welcome to the Fifth International Seminar of Young Tibetologists

held September 3–7, 2018
at Saint-Petersburg State University, Russia

Dear Friends and Colleagues,

On behalf of the ISYT 2018 Organizing Committee, the ISYT 2018 Programme Committee and Saint-Petersburg State University we would like to welcome you to the Fifth International Seminar of Young Tibetologists (ISYT 2018).

The International Seminar of Young Tibetologists was established in 2006, as separate from but related to the International Association for Tibetan Studies (IATS). The first ISYT conference was held in 2007, in London. Three further conferences were held in Paris (2009), Kobe (2012) and Leipzig (2015). The participation in the ISYT conferences has risen from 29 in 2007 to 97 in 2015 and the interest and participation in the conference are still growing. During the business meeting of the Fourth ISYT in Leipzig Saint-Petersburg State University was unanimously chosen as the convener of the Fifth International Seminar of Young Tibetologists, thus, making Russia for the first time in its history the host of such a large-scale international conference on Tibetan Studies. For the Fifth ISYT conference we received 209 applications, of which 122 participants from 23 countries were initially chosen for participation.

Saint-Petersburg State University has offered courses in Asian Studies and subsequently Tibetology from the 19th century onwards. At present, the Faculty of Asian and African Studies of Saint-Petersburg State University can look back on more than a hundred and sixty years of teaching and research excellence. Renown as a centre of classical Tibetology, Saint-Petersburg school of Tibetan Studies is becoming more interdisciplinary now. Since 2011 its cooperation with other disciplines has encouraged the conveners of the Fifth International Seminar of Young Tibetologists to initiate a number of research projects, the results of which are going

color of shamanism. However, after the large-scale spread of Tibetan Buddhism, the contents in historical works about legends of Mongolian ethnic origins were associated with India and Tibet. For example, legends of Mongolian ethnic origins in *Altan tobči nova*, *Altan Kurđun Minggan Gegesutu Bicig*, *Erdeni-yin tobchi*, *Crystal review* and other ancient books were influenced by Tibetan Buddhism. Therefore, we can get a glimpse of the historical context of Tibetan Buddhism in Mongolia region through the analysis of different narration modes and era of writing, understand the great influence of Tibetan Buddhism on Mongolian culture, and probe into the rise and fall of Tibetan Buddhism in Mongolia region.

Folk songs in Amdo — Cultural Memory through Tibetan Ballads

Judit Béres (Eötvös Loránd University)

Despite of modernization singing folk songs is still a living tradition in Tibet, and due to the taboos of the Tibetan society most of emotions are expressed through songs. The customs and restrictions of the traditional family life was the basis of balladry.

In my paper I will present a short typology of Amdo Tibetan folksongs and explain the characteristics and types of ballads through examples of the vast Tibetan folk literature.

To the Question of Close Connections between Speech and Music on the Early Stages of Development of Musical Art in Tibet

Polina Butsyk (Saint-Petersburg State University)

A preliminary study of Tibetan written sources on music, such as treatises, notations and parts of encyclopedias, has given some evidences that early in the history of Tibetan music there were intimate relations between music and speech. For example, according to encyclopedia data, music (*rol mo*) was classified as a part of phonology (*sgra rig*) and auditory arts (*ngag bzo*) within the framework of traditional sciences. There are also some terminological evidences of these relations, for example, the term *dbyangs* which means “vowel” in phonology stands for a special type of liturgical singing in Buddhist ritual music. In “*Treatise on Music*” by Sakya Pandita (1204) the author presents a system of *nga ro* (“intonation components” of vocal melody), that are somehow dependent on the

produced vowels of the text sung. In the treatise Sakya Pandita also adopts some terminology of phonological system to describe the elements of vocal sound production. In fact, as the researchers of other musical cultures point out, on the early stages of the history of music different sound systems were perceived as similar phenomena, and, consequently, music, grammar and phonology were considered to be akin.

Stag tshang ras pa's 17th-century Travel Account to O rgyan

Joie Szu-Chiao Chen (Harvard University)

17th-century Tibetan yogin Stag tshang ras pa Ngag dbang rgya mtsho (1574–1651) is etched onto the collective Ladakhi memory for establishing the ‘Brug pa Bka’ bryud as the dominant Buddhist order there and building the great Hemis Monastery with king Seng ge nam rgyal. This paper concerns itself with Stag tshang ras pa’s Travel Account to O rgyan, the Land of Dākini: the Steps to Travel on the Path to Liberation (*O rgyan mkha’ gro’i gling gi lam yig thar lam bgrad pa’i them skas*), a *lam yig* of his pilgrimage from Tibet to present-day Swat Valley, Pakistan. Subsumed within his larger biographical corpus, this first-person travel account is an intriguing textual specimen, with episodes of realistic hardship, abduction, and magic, strung together with expressive poetry of varying lengths. This text is significant in several ways: at large, it challenges our notion of *lam yig* texts and their place in Tibetan literature; at small, it is a nuanced commentary on the political geography of the regions our pilgrim travels through, as well as a literary work with a psychologically potent protagonist constructed by an author proficient in the use of dramatic and poetic devices. *Vis-à-vis* this travel account, an argument will first be made for the *lam yig* category to be considered as more than mere “reference work,” as it has often been classified in the past, but rather a rich source of life writing that deserves a place within the Tibetan biographical tradition. The paper will then point out some interesting political geographical information revealed by the travel account before going on to explore its literary merits.

Struggle for Power and Authority Between the Main and a Branch Family of the Ya-ngal Family

Nyima Woser Choekhortshang (Charles University)

This presentation sheds light on the conflict between the main and a branch family of the Ya-ngal family. The Ya-ngal family has played a vital role in the preservation and transmission of some of the main Bonpo teachings, such as the Dzogchen