

*TIME SCHEDULE*  
of  
*the Third International Seminar of Young Tibetologists*  
final version (August 27, 2012)

## First day, September 3

|             |   |   |
|-------------|---|---|
| 9:00–11:00  | Registration  |   |
|             | Room A  | Room B  |
| 11:00–11:30 | <b>Opening Ceremony</b>   |   |
|             | <b>Keynote Speech</b>   |   |
| 11:30–12:00 | Prof. Emeritus Mimaki, Katsumi<br>rMa bya kha 'bab (the River flowing down from the mouth of a peacock)                     |   |
| 12:00–12:30 | <b>Practical Information</b>  |   |
| 12:30–14:30 | Lunch   |   |
|             | <b>Panel 1: Epistemology and logic</b><br>Chair: Nemoto, Hiroshi  | <b>Panel 2: Tibetan dialects</b><br>Chair: Hayashi, Norihiko  |
| 14:30–15:30 | Thupten Gawa<br>A comprehensive study on the three types of perception  | Suzuki, Hiroyuki<br>New perspectives for the Tibetan dialectology using the method of the linguistic geography: a report from Eastern Tibetan cultural area |
|             | Choi, Khyong jin<br>Rngog and gtsang nag pa's criticism of Dharmottara's interpretation of the causelessness of destruction | Namgyal Tsetan<br>A general introduction of Cone Tibetan dialect  |
| 15:30–16:00 | Break   |   |
|             | <b>Panel 3: <i>bon</i> and <i>bon po</i></b><br>Chair: Kumagai, Seiji   | <b>Panel 4: Tibetan Grammar</b><br>Chair: Hayashi, Norihiko   |
| 16:00–17:30 | Dangsang Namgyal<br>A comparative study on the difference between Buddhist and Bonpo doctrines                              | Ebihara, Shiho<br>The inclusive / exclusive distinction in colloquial and written Tibetan   |
|             | Suo nan dong zhu<br>Reconsideration on 'bri gung skyob pa 'jig rten mgon po and the Tripartite Periodization of Bonpo       | Duola<br>A study of the role of Tibetan function words in semantic understanding  |
|             | Kalsang Norbu Gurung<br>Unsolved 'bon' puzzle: a survey of the classical definitions of the word 'bon'                      | Simon, Camille<br>Semantic properties of causatives in Lhasa Tibetan  |
| 18:00–20:00 | Welcome Party at Miki Memorial Hall<br>with<br>Tibetan songs performed by Prof. Shunzo Onoda (Bukkyo University)            |   |

## Second day, September 4

|                            | Room A   | Room B  |
|----------------------------|--|---|
| 9:00–10:30                 | <b>Panel 5: Indian Philosophy and Tibet</b><br><b>Chair: Nemoto, Hiroshi</b><br>Nakamura, Hodo<br>The Reception and transmission of the Abhisamayalamkāra in Tibet: the interpretation of the embodiment of Buddha in the chapter 8<br>Viefbeck, Markus<br>From poetry to practice: rDza dPal sprul's approach to the Bodhi(sattva)caryāvatāra An indian classic in 19th century Tibet                             | <b>Panel 6: Imperial Tibet 1</b><br><b>Chair: Iwao, Kazushi</b><br>Samuels, Jonathan<br>The maternal uncle and clues to archaic Tibetan culture<br>Dotson, Brandon<br>Describing early Tibetan inscriptions<br>Nishida, Ai<br>Bird divination in Old Tibetan texts  |
|                            | 10:30–11:00 Break  |   |
|                            | <b>Panel 7: Migration and borderland</b><br><b>Chair: Liu, Cuilan</b><br>Xiao, Jie<br>An ethnic migration study on Tibetan migrants in inland of China<br>Bessho, Yusuke<br>A competed landscape of mountain: the ritual territory of 'feng shui' and 'yul lha' cult in the East frontier Region of Amdo<br>Hui, Maggie Mei Kei<br>Mythical construct in temple architecture at the borderland of Kyrong           | <b>Panel 8: Imperial Tibet 2</b><br><b>Chair: Dotson, Brandon</b><br>Ayllón, Fran<br>Historiographical trustworthiness in the narrative on Gri gum btsan po: a case for a more inclusive-less intrusive research approach<br>Doney, Lewis<br>Prefiguring and refiguring in the inscriptions of Khri Srong lde btsan<br>Iwao, Kazushi<br>Frontier soldiers and the taxation of the Old Tibetan Empire  |
| 11:00–12:30                |  |   |
| 12:30–14:00 Lunch          |  |   |
| 14:00–15:00 Poster Session |  |   |
| 15:00–15:30 Break          |  |   |
| 15:30–17:00                | <b>Panel 9: Bka' rgyud school</b><br><b>Chair: Viefbeck, Markus</b><br>Scheuermann, Rolf<br>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<br>Drukmo Khar<br>The witness of Milarepa's religious thought -Taking the nine-storey Buddha pavilion of Hezuo, Amdo Tibetan area as an example | <b>Panel 10: Religious figures</b><br><b>Chair: Heimbels, Jörg</b><br>Lengzhi Duojie<br>A Case study of changes in the daily life of monks in Ditsa monastery, East Qinghai<br>Tsering D. Sharshon<br>Gyog rgyag pa at Samding monastery: a new bridge for the communication between religious and secular communities in Central Tibet<br>Kumagai, Seiji<br>A study on a religious minority in Bhutan: actual condition of Sa skya pa school |
|                            | 17:30– Short Visit   |   |

### Poster presentation (14:00-15:00, September 4)

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| <b>Shaho Tamding</b><br>Comparative analysis of the southern world in Bon and Buddhist cosmological texts               | <b>Sun, Penghao</b><br>Pha dam pa Sangs rgyas in Tangut Xia—on two Chinese manuscripts in the Khara-Khoto collection             |
| <b>Tsujimura, Masahide</b><br>The meanings of chos (dharma) in the 14th Dalai Lama                                      | <b>Suganuma, Aigo</b><br>Influence of Tang-Tibet wars in Eastern Eurasia in 7-8th century  |
| <b>Ying Jiabu</b><br>Research on Latse festival of Dzungak Tibetan in the Northwest Amdo Region                         | <b>Yangmaocuo</b><br>The names and mountains in the traditions of Gnya' khri btsan po and 'O lde spu rgyal                       |
| <b>Sangs rgyas don grub</b><br>Villagers and drama: transmission and development of a cetha mo in rural Tibet           | <b>Ohnishi, Keiji</b><br>Phag mo gru pa(rLang) government and its features   |
| <b>Bai Saizangcao</b><br>The kinship terms in the Tibetan Tsho-ba community a case study of Dpav-ris-sum-mdo Village    | <b>Punzi, Valentina</b><br>Mountain-dwelling gods in Amdo: oral tradition and its role in the making of Tibetan local identities |
| <b>Kano, Kazuo</b><br>Two folios from a manuscript of rNgog Blo ldan shes rab's topical outline of the Bodhicaryāvatāra |  |

## Third day, September 5

| Room A      |   | Room B      |   |
|-------------|---|-------------|---|
| Break       |   |             |   |
| 9:00–10:30  | <p><b>Panel 11: Buddhism and its history</b><br/><b>Chair: Kumagai, Seiji</b></p> <p>Nemoto, Hiroshi<br/>Figures of speech in classical Tibetan Literature: remarks on poetical verses of Jam dbyangs bzhad pa ngag dbang brtson 'grus</p> <p>Nishizawa, Fumihito<br/>Gsang phu ne'u thog: its contribution to the re-establishment and development of Tibetan non-esoteric Buddhism in phyi dar period</p> | 9:00–10:30  | <p><b>Panel 12: Tibet in 17th and 18th centuries</b><br/><b>Chair: Lewis, Doney</b></p> <p>Ikejiri, Yoko<br/>Jasag Lama in Central Tibet</p> <p>Kim, Hanung<br/>Sum pa Ye shes dpal 'byor and the civil war of eighteenth-century Tibet</p> <p>Komatsubara, Yuri<br/>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</p> |
| Break       |   |             |   |
| 10:30–11:00 | <p><b>Panel 13: Ritual and Buddhism</b><br/><b>Chair: Kumagai, Seiji</b></p> <p>Oba, Emi<br/>The iconography of the rGyal chen bzhi in Tibet</p>  | 10:30–11:00 | <p><b>Panel 14: Tibet and Ming–Qing dynasties</b><br/><b>Chair: Iwao, Kazushi</b></p> <p>Iwata, Keisuke<br/>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</p>  |
| 11:00–12:30 | <p>Liu, Cuilan<br/>The role of music in Buddhism: a study on the interpretations of sacred Buddhist texts in China and Tibet</p>  | 11:00–12:30 | <p>Nima Hojer Lama<br/>A Chinese imperial decree and the Yangton Lama of Dolpo</p> <p>Ban, Shin'ichiro<br/>The historical role of the Tibetan language in the political relations between Ming and Inner Asia</p>   |
| Lunch       |   |             |   |
| 12:30–14:00 | <p><b>Panel 15: The Rnying ma school and its tradition</b><br/><b>Chair: Kalsang Norbu Gurung</b></p> <p>Yasuda, Akinori<br/>Nyang ral Nyi ma 'od zer's theory on three vehicles</p>  | 12:30–14:00 | <p><b>Panel 16: Tibetan social history</b><br/><b>Chair: Sulek, Emilia</b></p> <p>Jansen, Berthe<br/>Monastic guidelines (bca' yig) as sources for social history</p>   |
| 14:00–15:30 | <p>Czaja, Olaf<br/>Tracing the Old in the New: Rnying ma pa teachings and treasures in the 'Bri gung pa school</p> <p>Bell, Christopher Paul<br/>The ritual evolution of the Nechung protector</p>  | 14:00–15:30 | <p>Erhard, Franz Xaver<br/>Remembering history in Amdo</p> <p>Bischoff, Jeannine<br/>Serfdom in Tibet? – A transcultural analysis using official documents</p>  |
| Break       |   |             |   |
| 15:30–16:00 | <p><b>Tibetan Buddhism Resource Center Workshop</b><br/>by Sheehy, Michael</p>  |             |   |
| 16:00–17:00 |   |             |   |

## Fourth day, September 6

| Room A  |  | Room B  |  |
|---|--|---|--|
| 9:00–10:30  | <b>Panel 17: <i>bon</i> and its tradition</b><br><b>Chair: Kalsang Norbu Gurung</b>  | <b>Panel 18: Social Systems in Modern Tibet</b><br><b>Chair: Dotson, Brandon</b>  |  |
|   | <b>Konishi, Kengo</b><br>Between ‘indigenous religion’ and ‘religious minorities’: Bonpos’ attempts for the continuation of “tradition” in contemporary China    | <b>Okawa, Kensaku</b><br>Land-centered perspective: a new way of looking at the traditional Tibetan Society   |  |
|   | <b>Liu, Yu-shan</b><br>Negotiating a Bon identity in exile: the discovery of ‘Yungdrung Shon Dance’ (g.yung drung shon rtsed) and Its Relationship to Zhangzhung | <b>Guomaoji</b><br>Changes of traffic, resident status and regional cultural transposition: the case study of Golok Tibetan autonomous prefecture   |  |
|   | <b>Tri Yungdung</b><br>La-tse (Tibetan Cairns) and its meaning according to Early Bon Traditions   | <b>Tashi Tsering</b><br>Me lam chu lam: a disciplinary mechanism to maintain social order in Tibetan villages   |  |
| 10:30–11:00 Break   |  |   |  |
| 11:00–12:30   | <b>Panel 19: Music and Daily life in Tibet</b><br><b>Chair: Hui, Maggie Mei Kei</b>  | <b>Panel 20: Monasteries and lay people</b><br><b>Chair: Myatt, Tim</b>   |  |
|   | <b>Yamamoto, Tatsuya</b><br>Consuming music: case study of Dharamsala  | <b>Danzheng Jia</b><br>Preliminary research on the second golden throne of la mo and a myes yul lha in Khri Ka  |  |
|   | <b>Thurston, Timothy</b><br>Confronting modernity through humor: the social work of kha shags in A mdo   | <b>Heimbel, Jörg</b><br>Historical overview of the relationship between the Kingdom of Glo bo (Mustang) and the Ngor tradition  |  |
|   | <b>Sulek, Emilia</b><br>Bringing the law into the grasslands. Controlling (and failing to control) caterpillar fungus collection in Tibet                        | <b>Yamamoto, Meishi</b><br>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   |  |
| 12:30–14:00 Lunch   |  |   |  |
| 14:00–15:30   | <b>Panel 21: Contemporary Tibet</b><br><b>Chair: Konishi, Kengo</b>  | <b>Panel 22: Tibet under the 13th Dalai Lama</b><br><b>Chair: Okawa, Kensaku</b>  |  |
|   | <b>Yang, Miaoyan</b><br>Lessons in being inland Tibetan schools graduates  | <b>Hidaka, Shun</b><br>‘Modernization’ and Buddhism as found in Dalai Lama 13th (1876-1933)’s documents   |  |
|   | <b>Iselin, Lilian</b><br>Mobile technologies and nomadic space: spatial and social transformations in pastoralist Amdo of Tibet                                  | <b>Myatt, Tim</b><br>Duplicitous diplomats: The 1904 British Mission to Tibet and the role of the Himalayan ‘satellite states’  |  |
|   | <b>Hofer, Theresia</b><br>Tibetan amchi’s concerns with childbirth – voices from the field   | <b>Kobayashi, Ryosuke</b><br>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 |  |
| 18:30–20:30 Banquet at Seishin Oriental Hotel with Japanese dance "Kocho no mai" (a dance of butterfly) performed by Hanayagi Juhoiku |  |   |  |

## Fifth day, September 7

| Room A                |                              | Room B |  |
|-----------------------|------------------------------|--------|--|
| 9:00–11:30            | <b>ISYT Business meeting</b> |        |  |
| 11:30–17:00 Excursion |                              |        |  |