

Writing Up

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Elements of Research

- Notes taken from publications relevant to the research
- Notes taken during academic conferences, workshops and seminars
- Fieldwork
 - Notes on participant observation
 - Notes on unstructured interviews
- Journal
- Pictures
- Videos

Organise the research elements around key themes

- Methodology
- Background
- Chapters/Sections of the Research... **themes?**
- What is the central research question?
- What are the building blocks needed to answer it?
- Create a scheme to answer it via steps built on those blocks
- Organise research materials around the themes of those blocks

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Lesson 1: Content

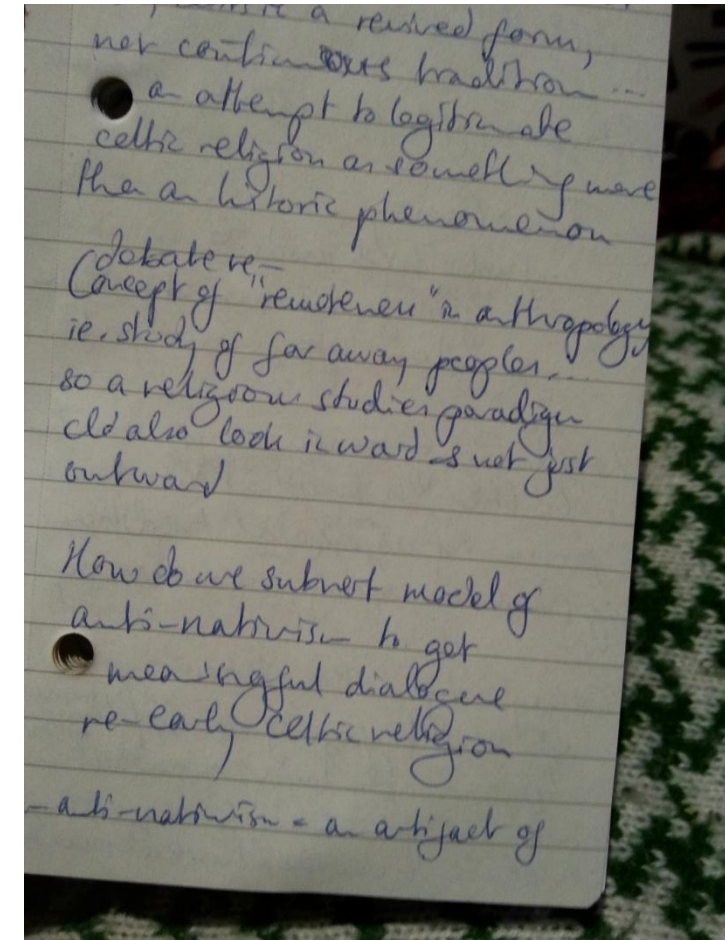
Organisation of Fieldnotes

Academic notes, field notes (participant observations and unstructured interviews) and journal entries were organised around the following themes:

- Background (to myself as well as to the field site)
- Methodology
- Chapters/Sections of the Research...

Emergent themes for main body chapters...

- Tibetan tantric practices and healing
- Tibetan cultural regions' household rituals and local deities
- Tibetan traditional medicine and health seeking practices
- Spirit Mediumship and healing
- Ritual Dance and healing

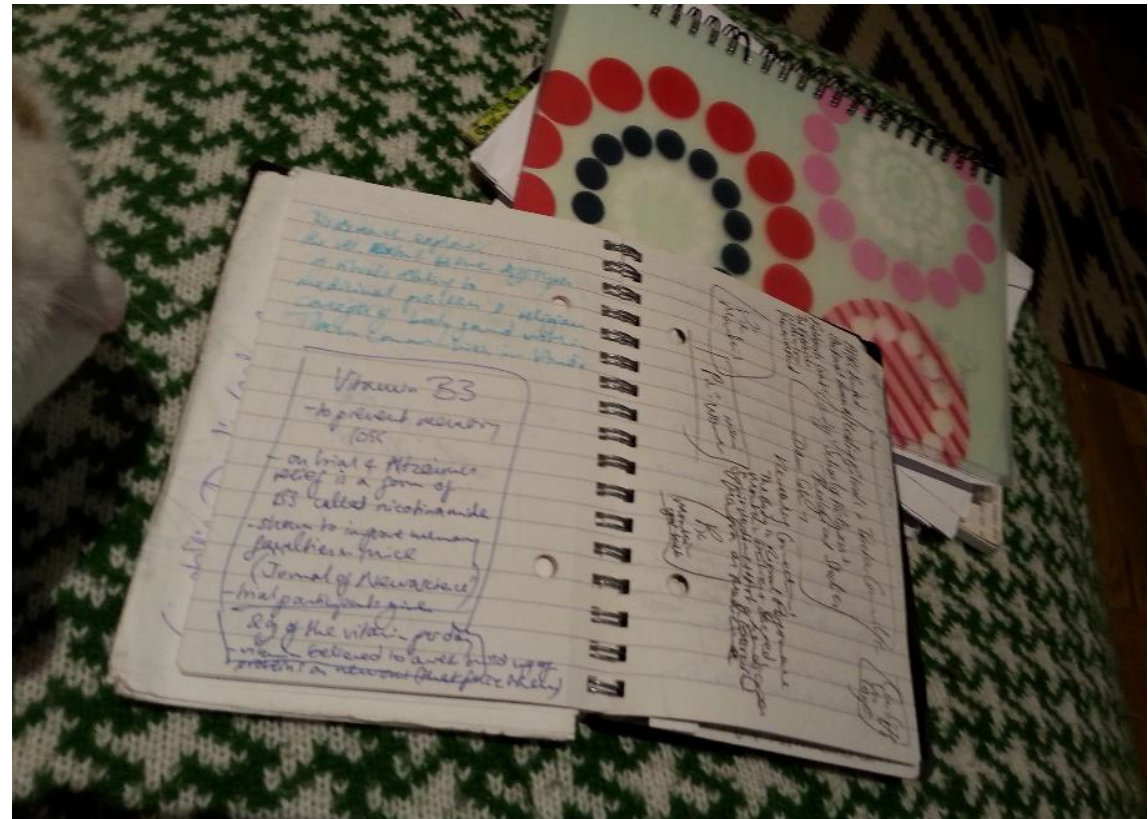
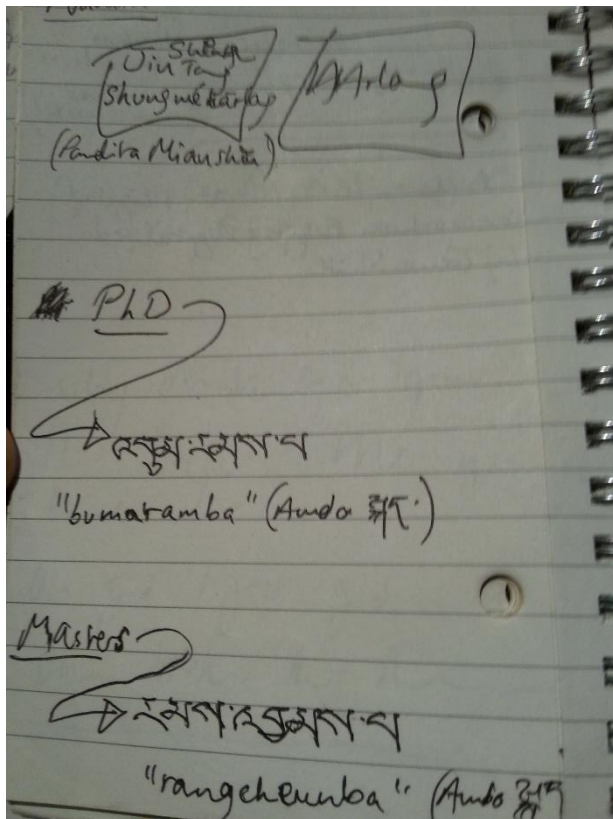


Methodology and Background

'This thesis explores the relationship between different types of rituals relating to medicinal practices and religious concepts of the body found within Tibetan communities in Amdo.'

Early fieldwork notes on language to frame the research for local informants

Notes from early PhD planning – thoughts about the title and mind-mapping some themes



Tibetan Tantric Practices and Healing

Notes from academic studies...

Damten Jar's Uncle:
12-Mr God

from 57 - became Buddhist -
but, as can be seen from the
Lah, they rep ancestors -
they can from a certain sea
help only with things of this life
- not with reincarnation or towards
enlightenment

some not from 57 but from Buddhist
in Chinese - originating from
great leaders

re-spiritual practices
in modern times many say
superstition - Religion says its to
stop troubles when going to hospital
& seeing doctor... ie removal of obstacles

- there is such a thing as illness due
to possession by a ghost

404 categories
of illness

younger people don't
go there days - out
older - but we all
know someone who has

They don't have 1. River of life but
in neighbouring (which also has
a river)

He has a rep for healing
- his friend's family member was
cured from something - by the
special energy
of the
ritual

3.7's village - 1950
- he uses a metal in-pine
& gathers his tongue
by his he cures people

Notes from Damten Jar's uncle...

Buses - returning to Cardiff
Tues 6/01/09

16:10 - arr. 17:20 (1 hr 10 min)
18:10 - arr. 19:20 "
20:10 - arr. 21:20 "
22:10 - arr. 23:35 (1 hr 25 min)

Am. 8:35 - arr. 9:40 am.

Kingman Tashi (18 ^{Tibetan} commentaries)
says tantric systems not completely
to physical body or body as
understood empirically
(tantric body = energy for meditation)
given no place in medical theory

Cardiff Sch. of Religion +
Theological Studies
Cardiff Uni
Hawthorn Building
Colum Drive
CF10 3EU
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UK.
029208 74240

Pulse doctrine - pulse is distinct
from sexual id. yet it does
affect what child you have
(un)diagnoses - male/female
pulse can be used to
diagnose illness -
yet you type of pulse
not have function of
illness... more about
knowing properly, forth

any
go
does that
more
or
distinct

Tibetan cultural regions – household rituals and local deities

Notes from my fieldwork journal...

Notes from unstructured interviews...

These communities were once one village (according to "villagers"). -
 Kalatrato Village (163km SE of Xing)
 Bao'an Township (7km from Xing)
 Rebong County
 Huanan Township
 Qinghai Province
 Gadi Village - in Xing Township

"Do you feel back home?" Solene had ^{intended} invited
 one of its drivers ^{to} race past monasteries
 on the roadside on route for Beijing. I said. Eve
 ning station I looked to on Chinese TV
 for comfort. A strange tortology: to
 at home in a place where getting the
 right thing done requires overcomplication
 (is only just beginning to transcend)
 it, as I observed in the case of Doris' novel

Protective Household Devices

No.

Date _____

Date _____

- 22. IV
 - can appear as a cat
 - can harm family if not treated well
- 23. V
 - can appear as a dog
 - can also harm family if not treated well
- 24. VI
 - most common
 - does not harm family

27K-21 can be used
as a
collective
term for
the hundreds
of tiny
they can be used or lost
out by an owl

in a village...
- when a boy brings a girl to his home, *brang* is lit as a feast
for the family's protective deity recited, called

(2) मिष्टि - वसुधैव कुटुम्बकम् - to "delight" the deity
by grandfather/father, or whoever (p. 33)

if two family's protective duty, it not the same, Mrs may put a stop to the marriage (p. 35)

(info from ཆོ་རྒྱལ་རྩིས་, "Tibetan Weddings in Ne'u na Village"
Xining: Plateau Publications, 2006: p. 35 n. 34)
p. 35

Notes (source = as above p. 68⁶⁹ n. 69⁷⁰)

- from a note of a song recording a wedding organizer's speech as part of wedding festivities

$\frac{1}{\sqrt{2}} \left(\begin{matrix} 1 & i \\ -1 & 1 \end{matrix} \right)$, Just recently found

॥ राक्षसः तं दृष्ट्वा त्रसन् द्रुतं गच्छन् ॥ They first unfolded from the sky

शिवः पुनः त्रिंशत् वर्षाः वसुधै॥ At the spotted Pleiades be
a Bride

पञ्चमः अर्थः पञ्चमः ईश्वरः देवताः ५२॥ The man of honor

Oh, bride to go! spread

Tibetan traditional medicine and health seeking practices



the *sangkhun* in the courtyard and the storeroom at the village *menwa*'s clinic

D. Collins, 'Presence in Tibetan Landscape' (unpublished PhD Thesis, 2016, p. 65)

Spirit Mediumship and Healing

Notes from unstructured interview with Onedaygunpa
Q: Who are the mountain gods?...

General Info re-Mountain Gods (from Onedaygunpa)
- some are ~~for~~ who later became Buddhist
- some, as can be seen from their hats, represent ancestors - they came from ancestors.
- they can help only with things of this life - not with enlightenment or reincarnation
- some originate from great leaders of the past, sometimes Buddhist, sometimes Chinese

General Info re-illness (from Onedaygunpa)
- these days most people will see a doctor or go to hospital if sick, & many think ritual for sickness is a form of superstition
- however, it's common to enact or enlist others to enact ritual for sickness as a way of removing obstacles for the medical treatment underway or sought
- he says, included in the 404 categories of illness, there exist illnesses caused by possession by ghosts.



Ritual Dance and Healing

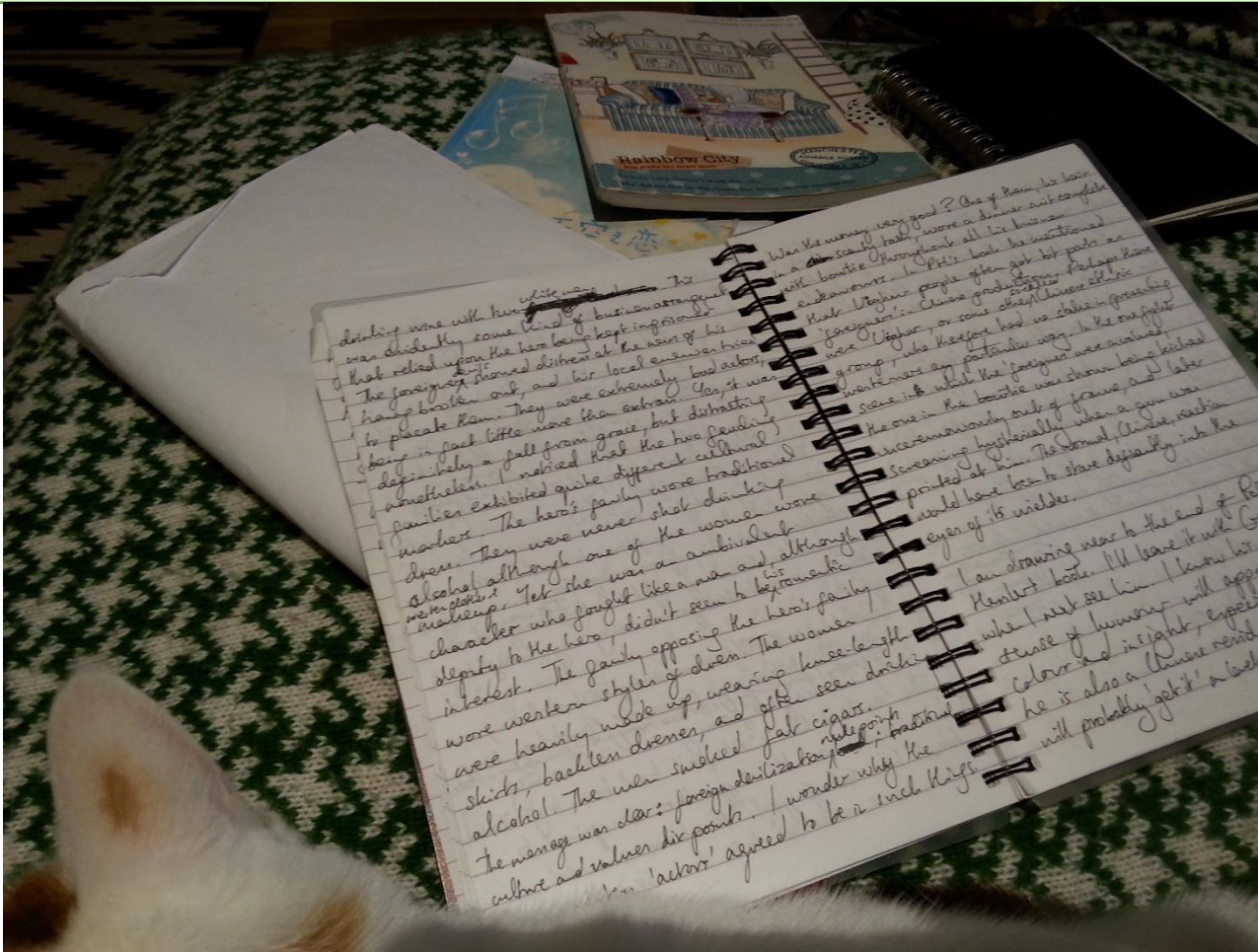


Truly Dralijemmo has come to this place!

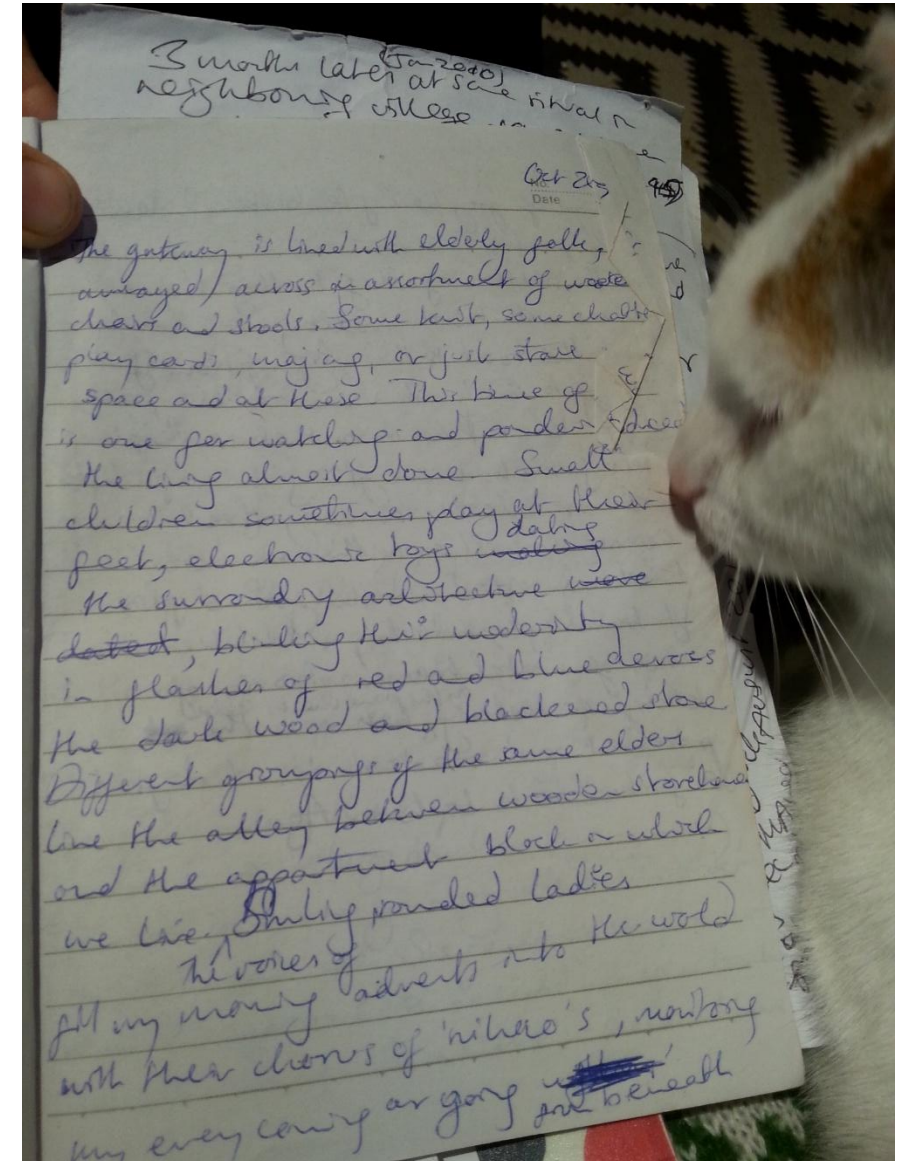
D. Collins, 'Presence in Tibetan Landscape' (unpublished PhD Thesis, 2016, p. 179)

Miscellanea...

Notes Notes from a journal entry I later used to inform the 'background' section of the thesis – reflecting on outsider positioning...



Notes later used for ethnographic sections...



The final title emerged towards the end of the write-up period:

Presence in Tibetan Landscapes:
spirited agency and ritual healing in Rebgong

The organisation of material thematically aided structuring the thesis into the following chapters:

Chapter 1: Exploring Rebgong Grounds

- Theme: Methodology and background to myself and the fieldwork region

Chapter 2: Healing Landscapes

- Theme: Types of Tibetan medicine, healing practitioners and practices

Chapter 3: Embodied Landscapes

- Theme: Mountain Deities, Spirit Mediums and healing through possession

Chapter 4: Sacred Spheres

- Theme: Local deity rituals, household rituals and Presences in Landscape

Chapter 5: The Art of Dancing the Gods

- Theme: Ritual dance, possession and performative ritual

Chapter 6: The Blessing in Breath

- Theme: Ritual spectrums, embodiment/possession and ritual healing

Summary of the write up process

- Building Blocks for organising research by identifying core questions and steps to address these
- Collating notes around key research questions – notes from publications relevant to the research, during academic conferences, workshops and seminars, and Fieldwork Notes (participant observation, unstructured interviews, journal, pictures, videos)
- Organising notes thematically around research questions for literature review, methodology, background/frame
- Structuring chapters/sections according to these themes with section-by-section analysis of the findings that feeds into conclusion...

I have aimed here to explore understandings of how environmental and bodily landscapes are inhabited and experienced as embodiments of spirited agencies. The evocation of these deity presences is presented here as catalyst for socio-political (re)configurations and processes of transformation. The realities of village ritual practices are viewed as processes of interaction and negotiation between a broad spectrum of elements, rather than discrete enactments within clearly defined structural parameters. I understand ritual and religious categories here as motifs upon a spectrum of praxis across which particular communities and individuals move. Likewise, the deities so central to these processes are presented here not as phenomena dividable into compartments, according to purpose, but as parts of layered wholes, their presences all-pervasive cultural winds. This study is intended, in a Bakhtinian sense, as a body of words which do not bring closure but rather seek to engage in a dialogical conversation that simultaneously responds to past scholarship and anticipates response.

D. Collins, 'Presence in Tibetan Landscape'
(unpublished PhD Thesis, 2016, pp. 225-26)

<http://orca.cf.ac.uk/89371/1/2016collinsdhphd.pdf>