
Preface

Most of the contributions collected in this volume were written during and as a result of the collaboration with Gu ge Tshe ring rgyal po (1961–2015). This cooperation between him and Christian Jahoda began in 1999 during Tshe ring's stay in Vienna and has been continued since 2008 as part of two FWF research projects led by Christian Jahoda—"Oral and Festival Traditions of Western Tibet: Processes of Cultural Memory and Renewal" (P20637-G15, 2008–2013) and "Society, Power and Religion in Pre-Modern Western Tibet: Interaction, Conflict and Integration" (P21806-G19, 2009–2014)—and over the whole period of the cooperation under a research agreement between the Tibetan Academy of Social Sciences in Lhasa and the Austrian Academy of Sciences in Vienna.

As a result of the two research projects, especially through visits, joint stays and fieldwork in Tibet (since 2005), joint conference visits and workshops in Beijing, Vienna, Vancouver and Munich (between 2008 and 2015), archive studies in London (British Library, 2003) and Rome (Giuseppe Tucci Archive, 2008), and several of Tshe ring's guest residences in Vienna (2008–2015), Christiane Kalantari, Hubert Feiglstorfer, Patrick Sutherland and Veronika Hein were also involved in this long-standing, fruitful scientific cooperation (in addition to the one with Guntram Hazod, which had already begun in the 1990s).

The highlights of this cooperation and the more than friendly relationship were probably the joint field research in Tibet in 2006–2007 and 2010, but this cooperation was abruptly ended by the premature death of Gu ge Tshe ring rgyal po in June 2015 in Berlin, where he was a visiting professor at the Wissenschaftskolleg from 2014 to 2015 and formed a Tibet research group together with Guntram Hazod and Shen Weirong. As a result, the planned

completion of some contributions and the work on the publication of this volume had to be interrupted for a long time.

During field research in Western Tibet between 2010 and 2014, Gu ge Tshe ring rgyal po had come across new, highly interesting historical material (including texts, documents, paintings, sculptures etc.), on which this volume contains a contribution on a stela discovered by him in Kyuwang (Kyu wang), the birthplace of the great translator Rinchen Sangpo (Rin chen bzang po) (958–1055). For Tshe ring rgyal po it was above all a priority to make the works of Paṇḍita Drakpa Gyaltsen (Grags pa rgyal mtshan) on the early history of Western Tibet and his biography of the Royal Lama (*lha bla ma*) Yeshe Ö (Ye shes 'od) available in good text editions as part of the planned volume. Tsering Drongshar has continued his textual criticism work on these issues and, together with Christian Jahoda, has gradually brought it to a close by comparing it with recent publications in Tibet.

Common to all sixteen contributions is the thematic focus on early West Tibetan Buddhist monuments. The volume contains studies of the history of Western Tibet, of Buddhist temples and monasteries, stelae and miniature paintings in religious Buddhist texts from the period between the late 9th century and the 12th century, as well as two editions of historiographical texts and a report from the early 20th century that relate to the history of this period.

The preceding article by Roberto Vitali contains a description of the historical development of Western Tibet in the period mentioned above. By including geographical, economic and other factors, this contribution provides a new perspective on the change in political power relations.

In addition, the historically significant stelae in Chokro (lCog ro),

Purang (by Christian Jahoda and Christiane Kalantari) and in Kyuwang, Tsamda (by Gu ge Tshe ring rgyal po) are comprehensively documented in illustrations and discussed in their more immediate and broader art-history, historical and cultural contexts.

With the text editions of two works by Paṇḍita Grags pa rgyal mtshan, the chapter on the early history of Western Tibet in *Nyi ma'i rigs kyi rgyal rabs* ("Royal Genealogy of the Solar Lineage") with illustrations from the original manuscript (Gu ge Tshe ring rgyal po) and from *lHa bla ma ye shes 'od kyi rnam thar rgyas pa*, the Extended Biography of the Royal Lama (*lha bla ma*) Yeshe Ö (Tsering Drongshar and Jahoda), both in Tibetan "headed" (*dbu can*) script, essential historical text sources are made readily accessible. An overview (Christian Jahoda) preceding these two editions introduces the author Paṇḍita Grags pa rgyal mtshan (1415–1498) and the content of his work on early historical events. The latter includes, among other things, the information contained in it on Zhang zhung and the genealogy of the kings of Purang, the publication of which was an important concern of Gu ge Tshe ring rgyal po's research work.

The following contributions relate to Nyarma in Ladakh, the monastery complex there with the main temple and other buildings around it, but do so from different perspectives and disciplines, such as archaeology (Quentin Devers), architecture (Hubert Feiglstorfer), art history (Christiane Kalantari), historical social anthropology and by means of a historical report from 1917 by the scholar Joseph Tshe brtan Gergan (Christian Jahoda).

In contributions dealing with Tabo monastery and its founder Yeshe Ö, Christiane Kalantari studies newly discovered murals from the late 10th century; furthermore, Gu ge Tshe ring rgyal po subjects the legend of the death of Yeshe Ö, which appears in historiographical Tibetan text sources from the 13th century onwards, to a historical-textual critical analysis. For the first time, Eva Allinger and Christian Luczanits present the results of research on miniature paintings in the oldest manuscripts preserved in Tabo.

Two final contributions make the complete book illumination of a *Yum chen mo* (*Prajñāpāramitā*) manuscript from Pooh, Kinnaur accessible, including a comprehensive analysis (Christiane Kalantari), and, based on a detailed documentation by Gu ge Tshe ring rgyal po, provide a detailed study of the Zhag cave temple in the Be Valley north of Dungkar (Tsamda) (Gu ge The ring rgyal po and Christiane Kalantari).

Christian Jahoda and Christiane Kalantari

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