



Wind Horses
Tibetan, Himalayan and Mongolian Studies





DIPARTIMENTO ASIA AFRICA E MEDITERRANEO
UNIVERSITÀ DEGLI STUDI DI NAPOLI "L'ORIENTALE"
Series Minor LXXXVIII

ISMEO
ASSOCIAZIONE INTERNAZIONALE
DI STUDI SUL MEDITERRANEO E L'ORIENTE

Series Minor
LXXXVIII

Direttore
Francesco Sferra

Comitato di redazione
Giorgio BANTI, Riccardo CONTINI, Junichi OUE,
Roberto TOTTOLI, Giovanni VITIELLO

Comitato scientifico
Anne BAYARD-SAKAI (INALCO), Stanislav BAZYLINSKI
(Facoltà teologica S. Bonaventura, Roma), Henrietta HARRISON
(University of Oxford), Harunaga ISAACSON (Universität Hamburg),
Barbara PIZZICONI (SOAS, University of London), Lucas VAN ROMPAY
(Duke University), Raffaele TORELLA (Sapienza, Università di Roma),
Judith T. ZEITLIN (The University of Chicago)

SERIE ORIENTALE ROMA

FONDATA NEL 1950 DA GIUSEPPE TUCCI
DIRETTA DAL 1979 DA GHERARDO GNOLI

Direttore
Adriano V. Rossi

Comitato scientifico:
Timothy H. BARRETT (East Asian History, School of Or. and African
Studies, London), Alessandro BAUSI (Äthiopistik, Asien-Afrika-Institut,
Universität Hamburg), Peter KORNICKI (East Asian Studies, Cambridge
University), Daniel POTTS (Ancient Near Eastern Archaeology and
History, Inst. for the Study of the Ancient World, New York University)

NUOVA SERIE
Vol. 23





UNIVERSITÀ DEGLI STUDI DI NAPOLI "L'ORIENTALE"
DIPARTIMENTO DI ASIA, AFRICA E MEDITERRANEO
Series Minor LXXXVIII

ISMEO
ASSOCIAZIONE INTERNAZIONALE
DI STUDI SUL MEDITERRANEO E L'ORIENTE
SERIE ORIENTALE ROMA, NUOVA SERIE 23

Wind Horses

Tibetan, Himalayan and Mongolian Studies

General Editor
Giacomella Orofino

Editorial Board
Andrea Drocco, Lucia Galli, Chiara Letizia, Carmen Simioli



Napoli 2019





Volume pubblicato con un contributo dell'ISMEO nell' ambito del Progetto
MIUR “Studi e ricerche sulle culture dell'Asia e dell'Africa: tradizione e continuità,
rivitalizzazione e divulgazione”



© Università degli Studi di Napoli “L’Orientale”
© ISMEO Associazione Internazionale di Studi
sul Mediterraneo e l’Oriente

ISBN 978-88-6719-175-8

Tutti i diritti riservati

Stampato in Italia

Finito di stampare nel mese di novembre 2019

Stampa Srls — Viale dei Quattro Venti 93, Roma

Tutti gli articoli pubblicati in questo volume sono stati sottoposti al vaglio di due revisori anonimi





To Chögyal Namkhai Norbu





Contents

<i>Foreword</i> by Giacomella Orofino.....	1
Davor Antonucci <i>Gli studi mongoli in Italia. Note preliminari per una bio-bibliografia</i>	7
Giulia Cabras <i>Language, thang ka and Buddhism: Ethnogenesis and Identity Construction in the Seng ge gshong (Wutun) Community in Amdo Tibet</i>	29
Michela Clemente <i>The Restoration of the 'Phags pa lha khang by Lha btsun Rin chen rnam rgyal According to His Biography</i>	49
Cecilia Dal Zovo <i>Late Prehistoric Mounds, Old Turkic Sources and Materiality, and Persistent Funerary Geographies in Mongolia: a Comparative Analysis</i>	65
Elena De Rossi Filibeck <i>Uno sguardo alla tradizione degli studi su Tibet e Himalaya in Italia</i>	91
Andrea Drocco <i>On the Genetic Affiliation of Western Pahāri Languages</i>	109
Marlene Erschbamer <i>The Sisters of Pho lha nas. Preliminary Remarks on Two Women and Their Links to the 'Ba' ra ba Bka' bgyud Tradition</i>	139
Emanuela Garatti <i>Due principesse cinesi alla corte imperiale tibetana: il ruolo diplomatico e politico della principessa Wencheng e della principessa di Jincheng tra i secoli VII e VIII</i>	151
Mariachiara Gasparini <i>Le pitture murarie del Ladakh attraverso l'iconografia tessile centrasiatica</i>	171





Chiara Letizia <i>Tradizione, superstizione e nuovi diritti: riflessioni sul verdetto della Corte Suprema del Nepal sui sacrifici cruenti al tempio di Gaḍhīmāī</i>	193
Filippo Lunardo <i>The Bla ma mchod pa tshogs zhing in the Sangs rgyas ye shes' tradition. An Uninvestigated Dge lugs pa Tradition</i>	219
Lara Maconi <i>Viaggi translinguistici e voci trans-nazionali. Pratiche letterarie e dinamiche identitarie nel contesto sino-tibetano contemporaneo</i>	239
Irene Majo Garigliano <i>L'incontro tra pāṇḍā e pellegrini al tempio di Kāmākhya (India). Affetti, fiducia reciproca e condivisione della conoscenza</i>	261
Chiara Mascarello <i>La natura dell'esperienza. Considerazioni sulla nozione di svasaṃvedana (rang rig) nel buddismo indo-tibetano, con uno sguardo al dibattito filosofico contemporaneo</i>	281
Mara Matta <i>Profiling Tibetan Diasporic Cinema from a Gender Perspective</i>	297
Giacomella Orofino <i>Alcune considerazioni sulle origini del "Libro tibetano dei morti"</i>	317
Margherita Pansa <i>On Gcod in the Rnying ma School: An Analysis of Klong chen pa's Volume on Gcod</i>	337
Marco Passavanti <i>The Four Symbols (brda' bzhi) of Mahāmudrā According to Par phu pa's Zla ba'i 'od zer</i>	363
Tommaso Previato <i>I popoli indigeni degli altopiani della Cina sud-occidentale: progetti coloniali e strategie di sussistenza in prospettiva storica</i>	381
Valentina Punzi <i>Remembering jag pa in Amdo: Social Bandits, Anti-revolutionaries or Folk Heroes?</i>	407
Franco Ricca <i>Da démoni rgyal po a Protettori del Dharma</i>	421
Donatella Rossi <i>Mi'am-ci: Exploring the Strange and the Wondrous in the Land of Snows</i>	443
Margherita Serena Saccone <i>Of Authoritativeness and Perception: the Establishment of an Omniscient Person (against the Mīmāṃsakas)</i>	455
Carmen Simioli <i>Tra medicina e magia: paradigma e cura delle malattie epidemiche secondo il Vaso del nettare dell'immortalità ('Chi med bdud rtsi bum pa)</i>	485





Francesco Tormen	
<i>Mere apparenze. Che cos'è l'esistenza convenzionale secondo Tsong kha pa.....</i>	509
Daide Torri	
<i>Il revival etnico-religioso delle minoranze del Nepal contemporaneo.....</i>	527
Federica Venturi	
<i>On Reconciling Buddhism and Violence: The Tibetan Army of the Dga' ldan pho brang during the Tibet-Ladakh Conflict (1679–1683).....</i>	553
Guido Vogliotti	
<i>Kings of Yore and Mounds of Earth. A Reassessment of the Tibetan Royal Necropolis of Phyang rgyas.....</i>	569
About the Contributors.....	593







Foreword

This volume contains the Proceedings of the Inaugural Conference of the *Associazione Italiana di Studi Tibetani, Himalayani e Mongoli* (AISTHiM), held from September 12 to 15, 2017 at the Higher Education School of Procida of the University of Naples “L’Orientale”.

Scientific research on Tibet and the wider sphere of Tibetan culture, extending from the Himalayas to Central Asia and Mongolia, has had a long tradition in Italy; it was inspired by the polyhedric and pioneering studies of Giuseppe Tucci.

As early as 1928, Tucci’s research took him to Ladakh in search of sources relating to Buddhist history, in particular Buddhist texts translated from Sanskrit to Tibetan. His numerous expeditions into the Himalayan countries, which continued until 1948, deepened considerably our knowledge of the history and culture of the Tibetan peoples.

Tucci succeeded in bringing to Italy one of the world’s most important collections of Tibetan texts and manuscripts along with a magnificent collection of Tibetan art, of enormous value. These treasures are now preserved in the IsIAO Library (Hall of African and Oriental Collections) at the Biblioteca Nazionale Centrale in





Rome and in the “Giuseppe Tucci” Museum of Oriental Art, which is now a part of the Museo delle Civiltà in the same city.

Tucci had numerous students, whose research interests were many and varied. The IsMEO, the Institute for the Middle and Far East, was founded by Tucci and the philosopher Giovanni Gentile in 1933 and created a web of international scholarship, in part to its outstanding Tibetan library. Among Tucci’s Italian students whose interests turned to Tibet we must mention Luciano Petech who taught History of East Asia at the “Sapienza” University of Rome from 1955 to 1984. Petech’s profound and influential work had a powerful resonance, creating a school of thought in Tibetan Studies that shaped the research of several scholars, as witnessed by the essays in this volume. At the “Sapienza”, the teaching of Tibetology was entrusted to Elena De Rossi Filibeck from 1980 to 2012. At present, in the Department of Oriental Studies (ISO) Donatella Rossi teaches an annual course in Tibetan Language and Culture and the course on Religions of East Asia, while Mara Matta’s teaching programme for Modern Literatures of the Indian sub-Continent includes modules on contemporary Tibetan literature, along with theatre and cinema. Within the same department Davor Antonucci offers a course on the History and Culture of Mongolia.

Meanwhile, in the Department of History, Anthropology, Religions, Art and Performing Arts (DSARAS) the recently appointed Davide Torri, an expert in Himalayan Studies, plans to introduce a course on Himalayan History, Culture and Religions.

A chair of Tibetan Language and Literature was created at the University of Naples “L’Orientale” in 1962. This was held until 1992 by Chögyal Namkhai Norbu, a foremost Tibetan scholar and acknowledged Buddhist master, invited to Italy personally by Tucci to help in cataloguing the rich collection of texts that he had brought from Tibet. From 1980 to 1994, Ramon Prats worked beside him, teaching Tibetan in the same Department. Since then the teaching of Tibetan Language and Literature has continued uninterrupted, both as the major component in a three-year degree and as a two-year postgraduate course. To these options there has been added a course on Indo-Tibetan Civilisations and Religions; all of the above are taught by the present writer. In the same Department a course of Mongolian Language and Literature held by Andrew Shimunek has recently been introduced.





For many years, Naples and Rome were the only universities offering Tibetan, Mongolian and Himalayan Studies in Italy. In the period from 1999 to 2012, however, the University of Bologna began offering courses in Classical Tibetan Language under Erberto Lo Bue, who also taught History of Tibetan Art there.

More recently, the University of Venice's Department of Asian and North African Studies has been offering a one-year course in Tibetan Language, taught by Carmen Simioli. In the same department, Andrea Drocco, runs a course on "Language, identity and boundaries in South Asia" that includes a programme on Indo-Aryan Himalayan languages and their status as minority languages in India.

Despite distinctly limited offerings over the national landscape, the discipline of Tibetan and Himalayan studies remains very much alive in Italy. Often, however, young scholars, many of whom are brilliant and promising, are forced to migrate elsewhere in Europe or North America to continue their studies or to stand a better chance of finding a position in a university or research centre.

In Italy there are other non academic associations offering a chance to study Tibetan language, culture and religion. Examples are the Lama Tsong Khapa Institute based in Pomaia (Pisa) and the Merigar Centre of the International Dzogchen Community (Arcidosso, Grosseto). The latter holds an exceptional collection of Tibetan texts from the Dzog chen tradition. Two interesting museums preserving Tibetan art should also be mentioned: the Oriental Art Museum of Torino and the small but remarkable Museum of Art and Oriental Culture in Arcidosso.

Within Italy a number of organizations also work to preserve Tibetan and Himalayan culture and are engaged in collaborative development projects to help the Tibetan, Himalayan and Mongolian peoples. A notable example among these is the non-governmental organization ASIA (*Associazione di Solidarietà Internazionale in Asia*) that has carried out its work since 1988 and has its head office in Rome.

In recognition of this widespread interest in Indo-Tibetan cultures and of the great vitality shown in research in this field, to which so many brilliant young Italians are contributing, it came to us that we should organise this seminar and found in Italy the





Associazione di Studi Tibetani, Himalayani e Mongoli (AISTHiM), on the lines of existing counterparts in other European nations.

The inaugural conference proved to be an intense and highly stimulating gathering. More than thirty Italian academics attended, many of whom travelled from abroad.

As the conference organisers we soon noticed with considerable satisfaction the great diversity and the broad range of the paper proposals. We therefore divided the conference into differently themed panels: Tibetan history, the history of religious and philosophical traditions, divination and medicine, history of art, contemporary Tibetan studies, Himalayan regional studies including Nepal, and Mongolian studies.

This publication of the proceedings is not, however, divided into such sections, as had been our original intention. This is because there was an imbalance in the number of essays on the different themes so the sections would have been of very different lengths. To correct this disparity we decided to include the articles in alphabetical order based on the authors' names. The volume is bilingual; English and Italian. We chose to offer the authors the choice of writing in English, undoubtedly the *lingua franca* of Tibetan Studies, or in their own language, in keeping with the great tradition of Italian humanistic studies. It is not erroneous, in our view, to extend the linguistic range of publications in our field, as interesting and important work can emerge not only in English, but also in languages such as Italian, French, Russian or Chinese. This might well be a means to expand interest in Tibet, Himalayan countries and Mongolia.

This has been a collective venture and as always in such cases, there are many to whom we must express our deepest gratitude. Our heartfelt thanks go to Adriano Rossi who included our project in the wider framework of the ISMEO's own "Studies and Research on the cultures of Asia and Africa: tradition and continuity, revitalisation and diffusion", financed by the MIUR (Ministry of Education, University and Research). We wish to thank Elda Morlicchio, the Rector of "L'Orientale" University of Naples, for hosting the conference at the "Higher Education School", in the "Conservatorio delle Orfane di Terra Murata" on the marvellous island of Procida. Michele Bernardini, Director of the Department of Asian African and Mediterranean Studies





(DAAM) that hosts the administrative centre of AISTHiM, must also be thanked. We are furthermore grateful to Francesco Sferra, Editor in chief of the DAAM's *Series Minor* publications and to the entire board for their enthusiasm regarding this publication.

Convening the conference would have been impossible for me without the support of my former students, Emanuela Garatti, Valentina Punzi and Carmen Simioli, to whom I express my sincere and deep appreciation. Thanks also to the editorial committee responsible for this volume: Andrea Drocco, Chiara Letizia, Lucia Galli and Carmen Simioli, who saw the work through with such generosity of spirit, patience and dedication, making our venture so interesting and inspiring. A special thank goes to the numerous blind reviewers whose contributions improved the volume in an essential way. Last but not least we must thank Camilla Cibeles for her patience and commitment in creating the layout of the entire collection.

Our hope is that the field of Tibetan, Himalayan and Mongolian Studies can be ever more firmly established and as successfully extended in Italy as it is in other countries, since it holds the key to understanding some of the most important cultural realities at the heart of Asia.

Like wind horses flying through the sky, may this great heritage of wisdom, art and culture spread in all directions to be studied and preserved far into the future.

This is our greatest wish, our deepest desire.

Giacomella Orofino
President of the AISTHiM

Naples, November 2019

Dipartimento di Asia Africa e Mediterraneo
Università degli Studi di Napoli "L'Orientale"

