The ethnography in this book – with the memory of its people, stories, events – has been part of my life for more than two decades. These two decades have also been the formative years of my academic life, and naturally there are so many people who have contributed with ideas and insights that have inspired and shaped this book that it is impossible to include all.

Leaving the village in Panam in 2004, I felt a strong sense of gratitude and humbleness for the generosity of the family that let us stay with them, and this gratitude has only grown stronger with the time passed and the book now written. I was very fortunate to meet a village leader who welcomed me into his house and who took it upon himself to show me around and to teach me the essentials of rural life. I am forever grateful for the hospitality, generosity and kindness that he and his family showed me, my little daughter and the research team we came with. Thinking about all the people in and around the village in Panam who welcomed me, served me tea and agreed to spend some of their time answering what must have seemed like an endless line of questions fills me with much gratitude but also sorrow of not being able to return and to stay in touch.

The fieldwork in Panam was made possible through the Network for University Co-operation Tibet-Norway, the amazing collaboration and exchange programme that for more than twenty years enabled Tibetan students to study for MA and Ph.D. degrees in Norway and Norwegian students, like myself, to study in Central Tibet. ‘The Network’ and their main partner, Tibet University, provided me with research permits, and I thank Hanna Havnevik, Sissel Thorsdalen and Ingela Flatin at the University of Oslo, and Weihong and others in the Foreign students office at Tibet University, for all their efforts to secure permits and facilitate my stays in both Lhasa and Panam. I was very fortunate that Tibet University sent Samdrup, a brilliant lecturer of Buddhism, to accompany me for the first four months of fieldwork in Panam. My deepest thanks go to him for being such an excellent co-researcher with his clear and curious mind, kind personality and deep respect for, and knowledge of, rural life in Tibet. In Lhasa, I am especially grateful to

This chapter is from The Return of Polyandry by Heidi E. Fjeld https://doi.org/10.3167/9781800736078. It is available open access under a CC BY-NC-ND 4.0 license thanks to the support of the University of Oslo. Not for resale.
Ben Jiao and Tseyang Changngopa for teaching me about Panam and Tibet, and for all their help in planning the fieldworks, and to Birte Haugen for being such a lively and friendly company in Lhasa over many visits. In Lhasa and Oslo, I am very grateful to so many Tibetan friends and colleagues, who I unfortunately cannot name here, for teaching me about Tibetan social life, culture and history, and to whom this book is dedicated.

The Research Council of Norway and the Department of Social Anthropology at the University in Oslo kindly provided me with the funding to conduct the fieldwork on which the book is based. I am grateful to my supervisor, Signe Howell, and my mentor, Marit Melhuus, for their generous support in all phases of the work, for all their analytical input, care and friendship throughout my anthropological endeavours. I would especially like to thank Tone Sommerfelt and Benedikte V. Lindskog, who have been my long-term anthropology conversation partners on all things related to this book. They have not only read and commented on earlier versions of the text but have also followed the book project up until completion, exemplifying the blessing of close long-term friend-colleagues.

Tibet anthropology and Tibetan studies is made up of not only a brilliant but also a very friendly and inclusive crowd that I feel lucky to be part of. In addition to Tibetan colleagues and friends, I am especially grateful to Astrid Hovden, Per Kvarne, Resi Hofer, Hildegard Diemberger, Charles Ramble, Nancy Levine, Geoff Childs, Sienna Craig, Marietta Kind, Isabelle Henrion-Dourcy, Robbie Barnett, Nanda Pirie, Giovanni da Col, Nyingkargyal, Mona Schrempf, Toni Huber, Inger Vasstveit, Harmandeep Gill, Tawni Tidwell, Jill Sudbury, Koen Wellens, Alice Travers, Martin Mills, Melvyn Goldstein, Ken Bauer, Stephan Kloos, Carole McGranahan, Jonathan Samuels, Eveline Bingaman, Emily Yeh, Rae Erin Dachille, Elisabeth Hsu and Andrew Fisher for contributing with their insightful comments and interesting discussions throughout the years.

In Oslo, I would also like to thank Astrid Anderson for reading earlier drafts and teaching me about kinship, and Ingvill Rasmussen, Inger Skjelsbæk, Gro Ween and Tsomo Svenningsen for inspiring and insightful discussions. I am grateful to my wonderful colleagues in the Section for Medical Humanities: Anthropology and History, to Anne-Lise Middelthon for all her care and encouragement over the years and especially to Anne Kveim Lie for being the perfect writing retreat partner, for perseverance in our daily academic life and for making work so much fun.

At Berghahn Books, I would like to thank Tom Bonnington, Tony Mason and Caroline Kuhtz for all their excellent work to prepare this manuscript, and the two reviewers for their generous feedback, precise suggestions and kind encouragement.
Finally, I would like to thank my parents and parents-in-law for all their support and help and Jacob Risdal Otnes for being there and sharing (some of) my interest in Tibet and the Himalayas. I am grateful for his encouragement both during our early trips together and for the patience in the periods when I have been absent. Sharing the experiences in Panam with my daughter Runa was a joy that I will cherish my whole life, and I thank her for being an incredible little traveller – then only 3–4 years old – and for opening new worlds for me in the Tibetan countryside. Tuk jé ché!