


Bon Bibliography: An Annotated List of Recent Publications

DAN MARTIN, Jerusalem

 herein are listed works on Bon that were not included in the general bibliography published as Part Two of Dan Martin, *Unearthing Bon Treasures*, Brill (Leiden 2001), pp. 287-442. The same general format, and the same principles of inclusion that were used there equally apply here. There was no intention to include Tibetan-language books (a few exceptions are made) for which there are, or soon will be, excellent bibliographical resources. Tibetan-language journal articles (only a few magazine or newspaper stories) are supposed to be included. Internet publications are not listed here, although I did consult a number of web resources for bibliographical purposes.

There are problems in ascertaining the identities of some of the authors. It sometimes seems as if Tibetan authors are hesitant to publish twice under the exact same name, although this is a slight exaggeration. In particular, many of the literary pieces are written under 'literary' names. Since I haven't the time or inclination to do the necessary detective work, these names are simply given as they are found in the publications.

Meanwhile, a new Bon journal has appeared: *Bgres-po'i 'Bel-gtam*, published by the Triten Norbutse Monastery in Kathmandu, Nepal. The articles and literary pieces are mostly by monks from the same monastery. Issues 1 and 2 have been entered so far. An Anglicized version of the Tibetan journal title appears on the cover: "Dreypoi Beltam, a magazine of Triten Norbutse."

This is obviously a work in progress, and I hope that users of this and the previously published bibliography will inform me of items that have been overlooked.

A-BLON BSTAN-'PHEL and DRI-MED-'OD-ZER

- Eds., *Mdo-smad Shar-phyogs-su Thog-ma'i G.yung-drung Bon-gyi Lorigyus Mdor-bsdus*, n.p. (1995). Cited by Huber in Toni Huber, ed., *Amdo Tibetans in Transition: Society and Culture in the Post-Mao Era*, Brill (Leiden 2002), p. 145. Evidently on the early history of Bon in Amdo. Not seen.

A-LCAGS G.YUNG-DRUNG-BSTAN-'DZIN

- Bya-btang 'Gru-sgom Rin-po-che'i Rnam-thar Dad-pa'i Pad-dkar. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 13-24. Account of the life of 'Gru-sgom Tshul-khrims-rgyal-mtshan (aka Tshul-khrims-ye-shes-dbang-gi-

rgyal-mtshan), who was born in 1898 and died in 1961. He founded Mkharspungs Monastery, and attempted to make a new woodblock edition of the Bon scriptures (only a few volumes were completed). The author says that he used information obtained from two personal disciples of 'Gru-sgom during his recent visit to Tibet.

A-RI'I BON-PO TSHOGS-PA (Regional Bonpo Foundation in America)

- A-ri'i Sa-gnas Ni'u Yog-tu Bon-po Tshogs-pa Gsar-du Btsugs-pa. *Bon-sgo*, vol. 13 (2000), pp. 155-156. On the founding by local Bonpos of a Bon society in New York during a visit by Ven. Tenzin Namdak. A list of officers is appended.

ANONYMOUS

- 1998 zla 1 tshes 29 nas zla 2 tshes 13 'byung ldan 301 me glang lo'i hor zla 12 tshes 1 nas 3 chad pa'i 17 bar 7Khri-brtan-nor-bu-rtse-ru Spyi-spungs Zhi-khro'i Sgrub-sman Bdud-rtsi-'od-zer-'khyil-ba'i Sgrubchen Btsugs-pa'i Nyin-re'i Byung-'gros Gsal-ba'i Me-long. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 92-94. The daily schedule for a performance of a sacramental medicine making ritual held from January 29 through February 13, 1998.
- 7Dpal-ldan Khri-brtan-nor-bu-brtse'i Dge-bshes Thengs Dang-po'i Mdzad-rim Gnas-tshul. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 114-116. A news item about the first graduates of the Dge-bshes degree program at Khri-brtan-nor-bu-brtse Monastery. See the photograph on the inside back cover of the same issue (the second of the two photos).
- Bkra-shis-dge-rgyas-mtha'-brtan-gling-gi Gso-rig 'Bum-bzhi Slob-grwa'i Sgrigs-gzhi. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 95-96. Daily schedule for students in medical studies.
- Bod-kyi Bka' Brten-'gyur Pho-brang Po-ta-lar 'Bul-ba'i Mdzad-sgo Tshugs-pa. *Bod-ljongs Nang-bstan*, 2nd issue of 2001 (30th in the general series), p. 126. A news story about the presentation of copies of the new publication of the Bon scriptures to the Potala Palace in Lhasa.
- G.yung-drung Bon-gyi Skor Bgro-gleng Thengs Dang-po. *Bon-sgo*, vol. 13 (2000), pp. 157-160. A report on the first seminar about G.yung-drung Bon, held on June 23-27, 2000. This was meant to be an educational seminar, with prominent scholars giving presentations and answering questions, mainly on the subjects of Bon history, Zhang-zhung script and cosmology. A number of young students, both men and women, attended (see the black-and-white photo facing p. 1 of the same issue). It was suggested that this should be an annual event. Composed by a committee.
- Khri-brtan-nor-bu-rtse'i Dge-bshes Mdzad-sgo Thog-ma dang Dmigs-bsal-gyis Bka'-dbang Rgyas-gnang Btsal-rgyu'i Skor-gyi Gnas-bsdus. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 106-7. On the Dge-bshes program and the teachings and initiations that are to be given. Appended, on pp. 108-113 are various daily and annual schedules of events, as well as a chart of the subjects to be studied during the nine-year study program.
- Khri-brtan-nor-bu-rtse'i Sgrub-grwa'i Dus-mtshams Zin-pa'i Rten-'brel-gyi Mdzad-sgo'i Skor. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), p. 102. List of students with highest marks at the Bon monastery outside Kathmandu, Nepal.

- Slob-dpon Bstan-pa-g.yung-drung Rin-po-che Khri-brtan-nor-bu-brtse'i Mkhan Rin-po-che'i Gser-khriir Mnga'-gsol Mdžad-pa. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), p. 118. A news item on the enthronement of Slob-dpon Bstan-pa-g.yung-drung as the new abbot of Khri-brtan-nor-bu-brtse Monastery in Nepal. The ceremony was held on the 645th birthday observance for Mnyam-med Shes-rab-rgyal-mtshan. See the photograph on the inside front cover (the first of the two photos).
- Sman-rams-pa'i Mtshan-rtags dang Phyag-'khyer Bstsal-ba. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), p. 121. A news story about the awarding of Sman-rams-pa degree certificates for successful graduates of the program at a training clinic in Dorpatan, Nepal. See the photograph in the inside back cover (the first of the two photos).
- Zhwa-dkar Bstan-pa'i Gtsug-rgyan Rgyal-ba Sman-ri-ba'i 7Khri-'dzin So-gsum-pa Chen-po Mchog Bal-yul Khri-brtan-nor-bu-brtser Dge-bshes Mdžad-sgo'i Thog Gdan-zhus Zhabs-'khod Bka'-drin Bstsal-ba'i Skor-gyi Gnas-bsdus. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 116-117. A news item about the visit of the Thirty-third Abbot of Sman-ri to Nepal on the occasion of the presentation of the Dge-bshes degrees at Khri-brtan Nor-bu-brtse Monastery.

BAUMER, CHRISTOPH

- The Hidden Valley of Abo: A Refuge of the Jonangpa and the Bonpo. *Oriental Art*, vol. 47, no. 3 (2001), pp. xx-xx. On Rnga-ba. Not seen.
- *Tibet's Ancient Religion Bön*, Orchid Press (Bangkok 2002). English translation by Michael Kohn, from a revised version of the German-language, *Bön. Die lebendige Ur-Religion Tibets*, already listed.

BJERKEN, ZEFF

- Stylized Symmetries in Tibetan Historical Narratives. A paper given at the American Academy of Religions, Buddhism section, 1999. Compares *Chos-'byung* and *Bstan-'byung* literature. Not seen.
- *The Mirrorwork of Tibetan Religious Historians: A Comparison of Buddhist and Bon Historiography*, dissertation, University of Michigan (Ann Arbor 2001), in 260 pp. Not seen.

BLA-KHRI MKHAN-PO DGE-BSHES NYI-MA-GRAGS-PA

- Gdan-sa Sman-ri'i Snga-phyi'i Lo-rgyus Snying-bsdus. *Bon-sgo*, vol. 13 (2000), pp. 58-63. A very brief discussion about the earliest and most recent periods in the history of Sman-ri Monastery.

BLO-GROS-RAB-GSAL

- Zhwa-dkar G.yung-drung Bon-gyi Rgyan-chas Skor Rags-tsam Gleng-ba. *Nor-mdzod (Nordzeu)*; publication of the Norbu Lingka Institute, Dharamsala), 1st issue for the year 2001 (8th in the general series), pp. 137-149. Also published in *Bon-sgo*, vol. 13 (2000), pp. 25-37 (here the author's name is given as Khyung-po Blo-gros-rab-gsal). On clothing and adornments, as well as requisite equipment, of Bonpos, including monks, tantrics and so forth.

BON-BRGYA DGE-LEGS-LHUN-GRUB-RGYA-MTSHO

- Bon dang 'Brel-bar Bod-kyi Lo-rgyus-kyi Dus-tshigs dang Don Dngos 'Gar Zhib-mor Dpyad-pa. Contained in: Henk Blezer, ed., *Tibet, Past and Present (Tibetan Studies I)*, Brill (Leiden 2002), pp. 1-25. Also published in *Bon-sgo*, vol. 13 (2000), pp. 38-57. On differences between the various Tibetan chronologies of important events, including those

found in Bon sources.

BSAM-GLING-PA G.YUNG-DRUNG-DAR-RGYAS (Dol-po)

- Dge-sbyor Dran-pa'i Glu-chung. *Bon-sgo*, vol. 13 (2000), pp. 133-134. A literary piece.

BSHAD-SGRUB-RGYAL-MTSHAN

- Rin-chen Rnam-gsum. *Bon-sgo*, vol. 13 (2000), p. 126. A literary piece, devoted to teaching, debating, and composition (the 'three jewels' of the title).

BSTAN-'DZIN-KUN-KHYAB

- Dad-pa'i 'Phreng-ba. *Bon-sgo*, vol. 13 (2000), p. 135. A literary piece.

BSTAN-'DZIN-RNAM-DAG, YONGS-'DZIN DPON-SLOB

- Brtse-ba'i 'Phrin-yig Bdud-rtsi'i Gter. *Bon-sgo*, vol. 12 (1999), pp. 1-4. Verses with words of encouragement for practicing Bon.
- Gso-rig 'Bum-bzhi'i Rgyud Khungs-kyi Dpyad-gzhi. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 62-68. On the origins and transmission of the main Bon medical scripture, the 'Bum-bzhi.
- Khri-brtan-nor-bu-rtse'i Sgom-grwa'i Bca'-gzhi-la. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 103-105. Rules for the course of studies in Rdzogs-chen meditation, composed in 1994.
- Mchog Gsum Dbyings Bskul-gyi Bde-smon. *Bon-sgo*, vol. 13 (2000), pp. 1-5. An aspiration prayer, written in 1968 on the occasion of a visit to Dachau. A brief but nonetheless very significant addition to Tibetan literature on the European holocaust.

BSTAN-'DZIN-YE-SHES

- See Snang-zhig Yongs-'dzin Bstan-'dzin-ye-shes.

BYA-'PHUR LHUN-GRUB-RGYA-MTSHO

- Bon-gyi Lo-rgyus-las 'Phros-pa'i Gtam Thor-bu. *Bon-sgo*, vol. 13 (2000), pp. 64-71. Some thoughts on the earliest history of Bon.

BYA-'PHUR NAM-MKHA'-RGYAL-MTSHAN

- Dpal Sangs-rgyas G.yung-drung Bon-gyi Bstan-pa'i Sgor 'Jug-tshul Bshad-pa. *Bod-ljongs Nang-bstan*, 2nd issue for 1998 (24th in the general series), pp. 107-110. This is a corrected entry. An explanation on how one enters into the teachings of Bon.

CHOB TAN

- The Essence of Qianlong's Two Campaigns on Jinchuan. *Tibet Studies: Journal of the Tibetan Academy of Social Sciences*, vol. 1, no. 2 (1990), pp. 32-57. There is little said about religion here, let alone Bon, and the historical evidence is martialed to suit certain contemporary political considerations. Still there is much of interest. Compare the works of Dai, Karmay, Mansier, Martin, etc. on the same general subject.

CHOGYAL, SONAM (Bsod-nams-chos-rgyal)

- *A Study of the Bonpo Monastery of Gur-gyam*, master's thesis, University of Oslo (Oslo 2001), in 62 pp. Not seen.

CHOS-'KHOR-BA G.YUNG-DRUNG-RGYA-MTSHO

- Lo-rgyus-la Phyi Mig Bltas Rjes. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), p. 102. A literary piece.
- 'Bel-gtam Nyan-pa'i Bskul-ma. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 73-74. Poetry.

CHOS-NGAG

- *Stod Mnga'-ris-kyi Dgon-sde'i Lo-rgyus Dag-gsal Mthong-ba'i Me-long*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1999). This book is in general about monasteries in Western Tibet. It does have a substantial chapter about Khyung-lung Dngul-mkhar and Bon monasteries on pp. 117-161.

DAGKAR NAMGYAL NYIMA (Brag-dkar Rnam-rgyal-nyi-ma)

- Concise Analysis of Zhang-zhung Terms in the Documents of Dunhuang. Contained in: Henk Blezer, ed., *Tibet, Past and Present (Tibetan Studies I)*, Brill (Leiden 2002), pp. 429-439.

DAI, YINGCONG

- The Qing State, Merchants, and the Military Labor Force in the Jinchuan Campaigns. *Late Imperial China*, vol. 22, no. 2 (2001), pp. 35-90. On wartime logistics involving the mobilization of more than 129,500 military personnel and an additional military labor force of 462,000. The same author's dissertation was entitled, *The Rise of the Southwestern Frontier under the Qing, 1640-1800*, University of Washington (Seattle 1996), in 553 pages.

DALAI LAMA XIII NGAG-DBANG-BLO-BZANG-THUB-BSTAN-RGYA-MTSHO

- [Tā-la'i Bla-ma Sku-phreng Bcu-gsum-pas] Bar-khams Hor Ye-tha Bon G.yung-drung-rab-brtan-gling-la Btsal-ba'i Bca'-yig Pad-dkar Chun Pheng. Contained in: *Bca'-yig Phyogs-bsgrigs [Bod Sa-gnas-kyi Lo-rgyus Dpe-tshogs Bca'-yig Phyogs-bsgrigs]*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2001), pp. 504-507. Issued in 1926, this is a 'charter' for the Bon monastery called Ye-tha, in Nag-chu-kha area. In effect, this is a set of monastic ordinances, describing the annual cycle of rituals that ought to be performed, among other matters.

DBANG-PO-BSHAD-GRUB-RGYA-MTSHO

- Bstod-tshig Bung-ba'i Dgyes-glu. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 80-81. Poetry.

DBRA-KHYUNG DGE-BSHES SKAL-BZANG-NOR-BU

- Bod-kyi Snyan-ngag-gi Byung-ba Brjod-pa Gzur-gnas Skyes-bu'i Snying Nor. *Bon-sgo*, vol. 12 (1999), pp. 49-59. On Tibetan poetry.
- Nga ni Sang-nyin-la Dung. *Bon-sgo*, vol. 12 (1999), pp. 95-97. A literary piece.
- Zhang Bod-kyi Gso-ba Rig-pa'i Grol-phugs 'Bum-bzhi dang Rgyud-bzhi'i Skor-la Dpyad-pa. Contained in: Henk Blezer, ed., *Religion and Secular Culture in Tibet (Tibetan Studies II)*, Brill (Leiden 2002), pp. 419-430. Same title published in *Bon-sgo*, vol. 13 (2000), pp. 85-97. A comparison of the main medical text of Chos, the *Rgyud-bzhi*, and the similar one of Bon, the *'Bum-bzhi*.

DGE-BSHES TSHANGS-PA-BSTAN-'DZIN

- *Sems dang Sems-byung-gi Rnam-bshad Gces-btus*, Triten Norbutse Bonpo Monastery (Kathmandu 2001), in 177 pages. Selections from Bon scriptures and other writings on the subject of mind and mental products.

DOL-PHRUG SDIG-PA-RĀ-DZĀ

- Lhag-pa'i Lha-la Phul-ba. *Bon-sgo*, vol. 13 (2000), p. 127. The author conceals his true (?) identity under a name meaning Dol-po Kid Scor-

pion.

DON-GRUB-LHA-RGYAL (Thondup Lhagyal)

- Gshen-rab Mi-bo-che'i Mdzad-rnam Bsdus-ma'i Skor Gleng-ba. Contained in: Henk Blezer, ed., *Religion and Secular Culture in Tibet (Tibetan Studies II)*, Brill (Leiden 2002), pp. 379-401. On the shorter, one-volume biography of Lord Shenrab, entitled *Lha-yi Bon Mdo 'Dus-pa Rin-po-che'i Rgyud* (better known by its abbreviated title *Mdo-'dus*), in 108 fols. The author determines that it must have been discovered at Bsam-yas in 1021 CE. He was able to obtain two different versions of the *Mdo-'dus*, one of them from the 1st edition of the Bon Kanjur, the other borrowed from a doctor in Nag-chu-kha named A-rgya (he argues that this ms. must be about 800 years old or older). He also announces the existence of a fourth biography of Lord Shenrab beyond the three generally known. Published (together with the *Mdo-'dus*) in the first edition of the Bon Kanjur, vol. 29 (SA), it has the title '*Dus-pa Rin-po-che'i Rgyud Dri-ma-med-pa Rtsa-ba'i Mdo Sangs-rgyas-kyi Rnam-thar Rin-chen 'Phreng-ba*, with 15 chapters and 187 folios.
- The Family Lineages of Bon in Central Tibet, master's thesis, University of Oslo (Oslo 2001), in 89 pages. Not seen.

DRANG-SRONG-RNAM-RGYAL

- Mkha'-klong-gi Rtsom-rig Skor-gyi 'Phros-don Gzhan. *Bgres-po'i 'Belgtam*, issue 2 (2002), pp. 31-41. An extract of pages 156 through 179 of the publication *Bod-kyi Mdos Glud-la Dpyad-pa'i Gtam Skya-rengs Gsar-pa*. A literary study of poetic figures in the Bon scripture entitled *Mkha'-klong*.
- Rin-bral-gyi 'Tsho-ba zhig. *Bon-sgo*, vol. 13 (2000), pp. 129-131. A literary piece, in prose, in honour of the Tibetan staple food Rtsam-pa (roasted barley flour).

ELIAS, JAFFA

- Bön and Benedictine: A Relationship Buds. *Mandala (Buddhism in Our Time)* (September-November 2002), pp. 34-36. On an exchange of visits between Bonpo monks of Menri Monastery, Dolanji, H.P., and the Benedictine monks of Christ in the Desert, New Mexico.

ENTENMANN, ROBERT

- Andreas Ly on the First Jinchuan War in Western Sichuan (1747-1749). *Sino-Western Cultural Relations Journal*, vol. 19 (1997), pp. 6-21. Translates portions of the Latin journal kept by the Chinese priest Li Ande (1692/3-1770).

FILIBECK, ELENA DE ROSSI

- *Catalogue of the Tucci Tibetan Fund in the Library of IsIAO*, Istituto Italiano per l'Africa e l'Oriente (Rome 2003), volume 1, in 577 pages. The section of the catalogue devoted to Bon texts is located at pp. 260-309. Quite a few important Rdzogs-chen texts are listed, along with a 12-volume manuscript of the *Gzi-brjid*, and still other works of considerable interest. These texts were collected by Giuseppe Tucci in the early part of the 20th century. Given Tucci's close association with Khyung-sprul 'Jigs-med-nam-mkha'i-rdo-rje (1897-1955), the latter must have been source of a number of these books. See Tucci's book *Sadhus et brigands du Kailash*, p. 187: "Ma visite est des plus profitables: il possède encore dans sa riche bibliothèque une considérable collection de

manuscripts *bön po* et, après de nombreuses demandes et grâce à de généreuses offrandes en argent, je réussis à acquérir de précieux ouvrages concernant cette religion dont on sait si peu de choses."

GA-GZI-BA NYI-MA-DON-'GRUB

- Bka'-drin G.yul-du Bsus-pa'i Gad-rgyang. *Bon-sgo*, vol. 12 (1999), pp. 90-92. A literary piece.

GA-TSHA DGE-BSHES BLO-GROS-RAB-GSAL (b. 1970)

- *Gna'-bo'i Lo-rgyus-las 'Phros-pa'i Dpyad-rtsoṃ Dus-rabs Gsar-pa'i Gzhon-nu-rnams-la Bskul-ba'i Cong Brda*, Mu-khri-btsad-po Zhang Bod Rig-gzhung Zhib-'jug-khang [Mutri Tsedpo Tibeto Zhang-zhung Research Centre] (Khotla-Panjola 2002), in 175 pages. Several essays on aspects of ancient history, in particular the kingdom of Zhang-zhung, its history, customs, kings, languages and scripts.

GANGS-LHA-DKAR-PO

- Rmi-lam-gyi Mjal-'phrad. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 104-105. A literary piece.
- Skyo-gdung-gi Mig-chu. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 81-82. Poetry.

GANGS-THIG

- Grwa-pa De-tsho Sha-mdog Mi-'dug Dzor-ba-la Zer Gda'. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 96-97. A literary piece.

'GO-BA BSTAN-'DZIN-'BRUG-GRAGS (b. 1962)

- Bon dang G.yung-drung Bon-gyi Go-don Ngo-sprod. *Bod-ljongs Nang-bstan*, issue 2 for the year 1999 (26th in the general series), pp. 102-111. On distinguishing between Bon and G.yung-drung Bon.
- Bon-spyod 'Phags-pa'i Nor-bdun. *Bon-sgo*, vol. 13 (2000), pp. 6-24. On a seven-part religious practice and recitation.

GTSANG-TSHA DGE-BSHES G.YUNG-DRUNG-GTSUG-PHUD

- Bskal-srid Snod-bcud-kyi Skor Rags-tsam Gleng-ba. *Bon-sgo*, vol. 13 (2000), pp. 98-109. On traditional Bon cosmology.
- Mdo Sngags Sems Gsum-gyi Lta-ba'i Bsdus-don Dpon-gsas Bla-ma'i Zhal-lung. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 1-4. A summary of the philosophical views associated with sūtras, tantras and Rdzogs-chen.
- Rdzogs-chen Don-gyi Rnal-'byor Rag-shi Rtogs-ldan Dri-med-g.yung-drung Rin-po-che Mchog Gzugs-sku'i Bkod-pa Bon-dbyings-su Bsdus-pa'i Gnas-tshul Rags-bshad. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 98-101. Obituary for the Rdzogs-chen teacher Rag-shi Rtogs-ldan Dri-med-g.yung-drung, who was born in 1908 and passed away on January 3, 2001.

GUGLIOTTA, GUY

- Clues to Legendary Tibetan Culture Emerge. *Washington Post* (February 17, 2003), p. A13. Mainly concerned with John Bellezza's ideas about Zhang-zhung, but including interviews on the subject with David Germano and Leonard van der Kuijp.

G.YUNG-DRUNG-'GYUR-MED, DGE-BSHES

- Bod-kyi Rgyal-rabs-las 'Phros Dpyad-gtam Skra-rtse'i Chu-thigs. *Bon-sgo*, vol. 12 (1999), pp. 23-38. On Tibetan imperial period history.

GZE-MA-RA-MGO

- Kun-dga'-don-'grub. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 105-107. A literary piece.

GZHAN-PHAN-NYI-MA

- Khrel dang Ngo-tsha'i Dri Dben Dben. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 85-87. A literary piece.

HERMANNNS, P. MATTHIAS

- *Schamanen- Pseudoschamanen, Erlöser und Heilbringer*, Steiner (Weisbaden 1970). Published in three volumes, there are some chapters relevant to Bon.

HOR-TSHANG BSAM-GTAN-GTSUG-PHUD

- Rgyal-ba Sman-ri'i Slob-dpon Chen-mo 7Yongs-'dzin Bstan-'dzin-rnamdag Rin-po-che Mchog-gi Mdzad-rnam Rags-bsdus. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 8-22. A brief biography of Tenzin Namdak.

HUBER, TONI

- Ritual Revival and Innovation at Bird Cemetery Mountain. Contained in: Toni Huber, ed., *Amdo Tibetans in Transition: Society and Culture in the Post-Mao Era*, Brill (Leiden 2002), pp. 113-145. On Bya-dur.

KARMAY, SAMTEN G.

- Cataloguing Canonical Texts of the Tibetan Bon Religion (Tibetological Collections and Archives Series, Part One). *IIAS Newsletter* (International Institute for Asian Studies, Leiden), no. 28 (August 2002), p. 17.
- L'Apparition du petit homme tête-noire (Création et procréation des Tibétains selon un mythe indigène). *Journal Asiatique*, vol. 274, nos. 1-2 (1986), pp. 79-138. For the English translation, see the title 'The Appearance of the Little Black-headed Man.' On the same subject as Hoffmann 1977. The Tibetan text, entitled *Dbu Nag Mi'u 'Dra Chags*, has now been published in S. Karmay's book *The Call of the Blue Cuckoo*, pp. 91-149. Helmut Hoffmann gave a photocopy of the cursive text to R.A. Stein, and S. Karmay's photocopy of that photocopy is reproduced here, together with a Tibetan block-letter edition. This is a revised entry.
- The Bonpo Katen Cataloguing Project (Tibetological Collections and Archives, Part Two), *IIAS Newsletter* (International Institute for Asian Studies, Leiden), no. 28 (August 2002), p. 18.
- *The Call of the Blue Cuckoo: An Anthology of Nine Bonpo Texts on Myths and Rituals*, edited by Samten G. Karmay and Yasuhiko Nagano, Senri Ethnological Reports no. 32 (Bon Studies no. 6), National Museum of Ethnology (Osaka 2002). A collection of nine previously unpublished Bon texts in Tibetan language (brief English discussions and summaries only are supplied, no translations). These texts were selected because they seem to reflect an ancient form of Bon, with close connections to certain Dunhuang manuscripts.

'KHOR-LDAN LHUN-GRUB-RGYAL-MTSHAN

- 'Gro-mgon Blo-gros-rgyal-mtshan-gyi Gsang-rnam Mdor-bsdus Dad-ldan Yid-kyi Dga'-ston. *Bon-sgo*, vol. 13 (2000), pp. 72-76. A brief biography of 'A-zha Blo-gros-rgyal-mtshan (1198-1264).
- Grub-thob Spa-yi Gdung-rabs Byung-tshul Rags-tsam Gleng-ba. *Bon-sgo*, vol. 12 (1999), pp. 42-48. An account of the genealogy of the Spa family.

KHRI-GTSUG-RNAM-DAG, DGE-BSHES

- Bshes-gnyen Mchod-pa'i Me-tog. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 87-89. A literary piece.

KHU-'PHANGS

- "Drung-mu'i Gdung-dbyangs" dang De-las 'Phros-pa'i Rang-mos Snyan-ngag Skor-la Cung-zhig Gleng-ba. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 59-67. Poetic criticism, based primarily on a reading of a work by Bstan-'dzin-dge-legs, a teacher of Bon at the Central Institute of Higher Tibetan Studies in Sarnath, but with observations about the state of modern Tibetan poetry in general.

KHYUNG-BTSUN BSAM-GTAN-GTSUG-PHUD

- Rtsod-ldan Tshe Lo Brgya-pa'i Mgon-po Ston-pa Gshen-rab Mi-bo'i Mdzad-rnam Snying-bsdus. *Bon-sgo*, vol. 12 (1999), pp. 18-22. On the life of Lord Shenrab.

KHYUNG-BTSUN BSTAN-'DZIN-SBYIN-PA (Nepal)

- Thos Grogs Dran-pa'i Gdung-dbyangs. *Bon-sgo*, vol. 13 (2000), pp. 124-125. A literary piece.

KHYUNG-BTSUN SMON-LAM-MTHAR-PHYIN

- Snyan-rgyud 'Pho-ba 'Ja'-gur-ma'i Slob-tshogs. *Bon-sgo*, vol. 13 (2000), pp. 153-154 (and see the black-and-white group photo of participants facing p. 81). A news report about special esoteric teachings on the transference of consciousness ('*pho-ba*) called *Snyan-rgyud 'Pho-ba 'Ja'-gur-ma* ('Aural Transmission Consciousness Transference Rainbow Tent'), given in the late winter of 2000. As a test and sign of success at the end of the practice, a blade of grass is made to stand and remain erect in an opening that appears at the crown of the head (skeptics ought to see the photograph in C. Baumer's 2002 book, at p. 48).

KHYUNG-DKAR-BA SMON-LAM-MTHAR-PHYIN

- Dpal-ldan Bla-ma'i Mdzad-rnam Rags-bsdus Skal-bzang Dad-pa'i 'Jug-ngogs. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 20-24. Biography of Lung-dkar Slob-dpon Tshul-khrims-rnam-dag (1931-1998), aka Drang-srong-g.yung-drung, G.yung-drung-rgyal-mtshan.

KHYUNG-NAG-PA GSHEN-BTSUN DGE-LEGS-SBYIN-PA (b. 1968)

- *G.yung-drung Bon-gyi Bka'-'gyur Chen-mo'i Byung-rim Gzur-gnas Dgyes-pa'i 'Bel-gtam*, Khri-brtan-nor-bu-rtse (Kathmandu 2000), in 94 pages. Written by the author while engaged in cataloging the Bon Tanjur (Bka'-brten). A history of Bon scriptures, but in effect a history of Bon in general.

KHYUNG-PO TSHANGS-PA-BSTAN-'DZIN

- Lha-bon Sgo Bzhi'i Nang-tshan Bsang-gi Skor Cung-zad Gleng-ba. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 23-29. On juniper burning rites (*bsang*).

KHYUNG-SPRUL SHES-RAB-LHUN-GRUB

- Zhang Bod-yul-du Rtsis-rig Thog-mar Dar-ba'i Dpyad-pa. *Bon-sgo*, vol. 12, pp. 60-66. On the origins of astrological sciences in Zhang-zhung and in Tibet.

KIND, MARIETTA

- *Mendrub: A Bonpo Ritual for the Benefit of All Living Beings and For the Empowerment of Medicine Performed in Tsho, Dolpo 1996*. Masters thesis under Michael Oppitz (Zurich 1999). Copy seen in Nepal Research Center.

KLEIN, ANNE C.

- Bon rDzogs-chen on Authenticity (*pramāna, tshad ma*): Prose and Po-

etry on the Path.' Contained in: Guy Newland, ed., *Changing Minds: Contributions to the Study of Buddhism and Tibet in Honor of Jeffrey Hopkins*, Snow Lion Press (Ithaca 2001), pp. 133-153. On the *Gal Mdo*. This is a revised entry.

- Unbounded Functionality: A Modest Rdzogs-chen Rejection of the Classic Don-byed Nus-pa Criterion. Contained in: Henk Blezer, ed., *Religion and Secular Culture in Tibet (Tibetan Studies II)*, Brill (Leiden 2002), pp. 345-363. On authenticity and validation according to the Indian Buddhists Dignāga and Dharmakīrti, and the Bon text called *Gal-mdo*.

KUMAR, BIMALENDRA

- A Study of Rituals of Tibetan Bonpos at Solan, Himachal Pradesh. *Indian Journal of Buddhist Studies*, vol. 9, nos. 1-2 (1997), pp. 29-37.

KUN-BZANG-RGYAL-MTSHAN

- 7Drin-chen 7Mkhan-slob Rnam-gnyis Brtan-bzhugs-kyi Gsol-'debs Zhus Skor. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 124-125. A news item about prayers held in 2001 for the continuing presence of both the Abbot of Sman-ri Monastery Lung-rtogs-bstan-pa'i-nyi-ma (age 73) and Slob-dpon Bstan-'dzin-rnam-dag (age 76).

KUN-GSAL-SNYING-PO

- Gnas-mchog Me-mo Brag-dkar-gyi Dkar-chag Mthong-ba Dwangs-'dren. *Bod-ljongs Nang-bstan*, 1st issue of 1998 (no. 23 in the general series), pp. 80-83. A verse account of an Bon holy place known as Me-mo Brag-dkar. Not seen.

KVAERNE, PER

- The Bon Religion of Tibet: A Historical Enigma. Contained in: Alfredo Cadonna and Ester Bianchi, eds., *Facets of Tibetan Religious Tradition, and Contacts with Neighbouring Cultural Areas*, Leo S. Olschki Editore (Florence 2002), pp. 17-30.

LUNG-RIG-NYI-MA, DGE-BSHES

- Bon dang G.yung-drung Bon-gyi Rnam-'byed Mthong-ba Don-gsal. *Bon-sgo*, vol. 12 (1999), pp. 5-17. An attempt to delineate the boundaries between Bon and 'Eternal' (*g.yung-drung*) Bon, with a brief appendix on the terms *ban-dhe* and *Bon-po*.

MDO-SMAD-PA RNGA-BA KHRI-RNAM

- 7Yongs-'dzin Smra-dbang Dgyes-pa'i Mchod-sprin. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 82-83. Poetry, evidently in praise of Tenzin Namdak.
- Ka-rtson Rgyud-mang Stong-gi Sgra-dbyangs. *Bon-sgo*, vol. 13 (2000), p. 128. An alphabetic poem.

ME-NYAG BSAM-GTAN-YE-SHES

- Rgyang-ring-gi Dran-'char. *Bon-sgo*, vol. 13 (2000), p. 134. A literary piece.

MKHAN-PO 'DAN-MA RGYAL-MTSHAN

- Gling-tshang Bon-dgon Rdza Smon-rgyal G.yung-drung-gling-gi Mnga'-dbul Rab-gnas dang Sgo-'byed Mdzad-sgo Legs-grub Byung-gnas. *Bon-sgo*, vol. 13 (2000), pp. 144-152, with reproduction of a letter, appended on pp. 153-154. News item on the consecration rituals and ribbon-cutting ceremonies for a new Bon monastery in Manduwala, near Dehra Dun. There are accompanying color photos on the inside and outside of the front cover, and on the outside of the back cover.

MORI, MASAHIDE

- Seikaisho Dojinken no Ponkyo Jiin (The Bon Monasteries in Tongren Prefecture, Qinghai Province), *Koyasandaigaku Mikkyo Bunka Kenkyusho Kiyō* (*Bulletin of the Institute for Esoteric Buddhist Studies, Koyasan University*), vol. 13 (Feb. 2000), pp. 1-86. This is basically the Japanese version of the English article that was published in *New Horizons in Bon Studies*. However, it has more illustrations, including color plates of monastery murals.

NAGANO, SADAKO

- A Note on the Tibetan Kinship Terms *Khu* and *Zhang*. *Linguistics of the Tibeto-Burman Area*, vol. 17 no. 2 (Fall 1994), pp. 103-115. Has an interesting argument explaining why written Classical Tibetan has the term *zhang* for 'maternal uncle', when in other Tibeto-Burman languages its cognate means 'paternal uncle.' This is explained by the fact that women from Zhang-zhung married into the Tibetan imperial family. Contains some discussions about Zhang-zhung and the Sbrang clan of imperial times which originated in Zhang-zhung, and later had some importance in Rgyal-mo-rong. Mention, too, is made of Z. Yamaguchi's ideas about the Phywa and Dmu clans.

NYI-MA-BSTAN-'DZIN-RNAM-RGYAL

- *Khri-brtan-nor-bu-brtse dang Bon-po'i Lo-rgyus*, published by the Triten Norbutse Bon Education Centre (Kathmandu, n.d.). Not seen.

NYI-MA-'OD-ZER CHOS-'KHOR-TSHANG

- Bon-gzhis Thob-rgyal Gsar-pa'i Gnas Bsdus. *Bon-sgo*, vol. 12 (1999), pp. 98-102. A calendar for religious events that took place in the Tibetan refugee camp at Dolanji during the entire year 1999.
- Gna'-srol. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), p. 101. A literary piece.
- Lo-rgyus Ga-dar Byed-pa'i Phyags-ma. *Bon-sgo*, vol. 13 (2000), pp. 110-122. 'A Broom for Historical Housecleaning.' Arguments in favour of the historical precedence of Zhang-zhung script, and against the common Tibetan scholastic idea that Tibetan script originated in India.
- Re-zhig 'Khrungs-gzhis-su 'Gro-ba 'Dul-ba. *Bon-sgo*, vol. 13 (2000), pp. 136-143. News item about a visit by the Dpon-slob of Sman-ri Monastery, 'Phrin-las-nyi-ma Rin-po-che, to his home area Dol-po in Nepal. There are two accompanying color photos on the inside of the back cover.
- "Zhang-zhung Skad Yig-gi Grub-cha'i Rang-bzhin Skor" zhes-par Dpyad-pa. *Bon-sgo*, vol. 12 (1999), pp. 67-86. A response to a number of issues raised in an article authored by Rab-gsal, one that includes a section on Zhang-zhung language and script, that had recently appeared in the journal *Nor-mdzod* [Dharamsala]. Rab-gsal had concluded, on the basis of an inspection of the well known Zhang-zhung-Tibetan glossary by Nyi-ma-grags-pa, that Zhang-zhung was in large degree an artificially created language. It seems that a somewhat higher level of training in comparative and historical linguistics could result in arguments that are less impassioned ("when we see what you call research, based on assumptions about things you don't know about, the laughter escapes even from our buttocks," to quote the author), as well as more defensible. Still, many of the points made on both sides of the debate might be

worth pursuing further, if they would only re-examine their respective assumptions.

NYI-MA-'OD-ZER-RGYAL-MTSHAN

- Rdo Dkar-gyi Lab-rtse. *Bon-sgo*, vol. 12 (1999), pp. 87-88. A literary piece.

NYI-MA-RGYAL-MTSHAN

- Dor-pa-tan Bkra-shis-dge-rgyas-mtha'-brtan-gling Sngar-srol Gso-rig 'Bum-bzhi'i Slob-grwa'i Sman-khang Skor-gyi Gnas-bsdus. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 119-120. A news report about a training clinic in Dorpatan, Nepal, which practices the healing methods found in the traditional Bon medical scripture, the 'Bum-bzhi. The head of the clinic is Rag-shi Sman-dge Tshul-khrims-sangs-rgyas.

'OD-ZER-RGYAL-MTSHAN

- G.yung-drung Lha-yi Dmu-thag. *Nor-mdzod (Nordzeu)*; publication of the Norbu Lingka Institute, Dharamsala), 1st issue for the year 2001 (8th in the general series), pp. 150-165.

PADMA

- The Mutual Infiltration and Influences of Buddhism and Bonism Viewed from a Comparison between Them. *Tibetan Studies* (Lhasa), issue no. 2 of 1989, pp. 91-103. The author, aged 25 in 1989, graduated from Central Institute for Nationalities in Beijing in 1980 and is 'now' a teacher there.

PELLIOT, PAUL

- Femeles (Island of Women), *Notes on Marco Polo*, Librairie Adrien-Maisonneuve (Paris 1963), vol. 2, pp. 671-725. Apart from the fascinating question of the location[s] of the Kingdom[s] of Women, which is the main subject, there are brief but very important discussions about the place known in Chinese sources as Yang-t'ung, sometimes distinguishing between a Greater and a Lesser Yang-t'ung. Although the identification was not made by the author, Yang-t'ung is surely none other than Zhang-zhung, borrowed into Chinese via Persian (this equivalence is mentioned in Christopher I. Beckwith, *The Tibetan Empire in Central Asia*, Princeton University Press, Princeton, 1987, p. 25; Helmut Hoffmann, *et al.*, *Tibet: A Handbook*, Research Center for the Language Sciences, Bloomington, 1973, pp. 22, 39). The Chinese traveller Hui-chao, in the early 8th century, noted the location of Yang-t'ung east of the Great Po-lû (Baltistan), and distinguishes it from Suvarṇagotra (p. 699). There are records of Yang-t'ung envoys to the Chinese court. The main discussion on Yang-t'ung is found at pp. 707-710.

'PHAGS-MCHOG-SEMS-DPA'

- Rgyang-ring-gi A-ma-la Phul-ba'i Tshig-phreng. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 74-75. Poetry.

PHUN-TSHOGS

- Rtse-drug Dgon-gyi Lo-rgyus. *Bod-ljongs Nang-bstan*, 1st issue of the year 2000 (27th in the general series), pp. 58-65. On a Bon monastery named Rtse-drug, recently reconstructed, in Steng-chen Rdzong, founded by Sprul-sku Blo-ldan-snying-po in the year 1383.

PHUN-TSHOGS-DON-GRUB (Phuntsok Dhondup)

- *Ston-pa Shâkya-thub-pa dang Ston-pa Gshen-rab Gnyis-kyi Byung-ba dang / De Gnyis-kyi Lugs-las Bden Gnyis 'Dod-tshul-gyi Khyad-par-la*

Dpyad-pa, Wâ-ṅa Dbus Bod-kyi Ches-mtho'i Gtsug-lag Slob-gnyer-khang [Central Institute of Higher Tibetan Studies], Miscellaneous series no. 11 (Sarnath 2000), in 561 pages. Contains a comparative study of the biographies of Teacher Shākyaṃuni and Teacher Shenrab, although the greater part of the book is on the Two Truths as taught by them.

PHUN-TSHOGS-TSHE-RING

- Zhang-zhung zhes-pa'i Tha-snyad De'i Go-don dang / Zhang-zhung Sgo Phug Bar Gsum-gyi Khyab Khongs Skor. *Bon-sgo*, vol. 13 (2000), pp. 77-80. On how the proper name Zhang-zhung ought to be understood, and on the divisions between the three Zhang-zhungs known as Doorway, Innermost, and Intermediate.

PHYWA-SRAS NGAG-ZLA

- Zab-snying Bswo-yi Mtshon-don Rnam-dag Lung-gi Dgongs-rgyan. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 25-30. On the meanings of the Bon mantric syllable 'Swo'. He demonstrates that it is used not only as a seed syllable for the divine form of high aspiration, the *yi-dam*, but also as an interjection, as a call for urging (animals and so forth), and as an exclamation expressing ferocity (used by soldiers in battle, etc.). He also discusses the various spellings of the word, including the reason for the subscribed 'wa' (or *wa-zur*).

RA-MA KUN-BZANG-RGYAL-MTSHAN

- Gangs-can Rtsom-rig-gi Shes-bya Myong-tshod Rjen-bur Smra-ba'i Gtam-thung. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 49-61, continued in issue 2 (2002), pp. 42-55. On literary composition.

RMA-RONG DGE-BSHES NYI-MA-DBANG-RGYAL, GSHEN GYI RNAL 'BYOR

- *Bod-kyi Thun-mong-ma-yin-pa'i Theg-pa Chen-po Sngags Sems Zung-'brel-gyi Sgo-nas Pho-mo Thob-thang 'Dra-mnyam Zung-'brel Bden-pa'i Lam-la Bskyod Dgos-pa'i Ngo-sprod Mdor-bsdus*, Nyima Wangyal Marong (Kathmandu 2002), in 90 pages. On the problem of equal rights for women and men, with reference to the mantric and Rdzogs-chen teachings of Bon.

RME'U YON-TAN-MTHONG-GROL, RNGA-BA

- Gces-su 'Os-pa'i Dgon-sde. *Bon-sgo*, vol. 12 (1999), pp. 92-95.

RNGA-BA 'BRUG-GRAGS

- Tshad-ma'i Rig-pa'i Rlabs 'Phreng. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 86-91, continued in issue 2 (2002), pp. 108-113. On logic and debate.

RNGA-BA KHRI-RGYAL

- Bu-chung-zhig-gi Snying-nor-gyi A-ma. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 98-101. A literary piece.

RNGA-BA MTSO-LDAN-SNYEMS-BLO

- Las-dbang-gi Ngang-pa Ser-po. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 102-104. A literary piece.
- Snang-dgon Bon-bstan-slob-gling-gi Dge-mtshan Brjod-pa Tshangs-sras Dgyes-pa'i Dbyangs-kyi Rdul-phran. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 75-80. Poetry.

RNGA-BA G.YUNG-DRUNG-BSAM-GTAN

- Bshad-sgrub 'Dus-sder Bsngags-pa'i G.yas-'khyil Dung-gi Sgra-dbyangs. *Bon-sgo*, vol. 13 (2000), pp. 123-124. A literary piece.

RNGA-BA SHES-RAB-KUN-GSAL

- Dpal-Idan Yongs-'dzin Bla-ma'i Bstod-tshig Ngag-gi Rol-mo. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 89-90. A literary piece.

RNGA-BA SHES-RAB-RGYA-MTSHO

- Rgyal-gshen Rjes-dran. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 71-72. Poetry.

ROSSI, DONATELLA

- A Brief Survey of the *Lung-rigs Rin-po-che'i Mdzod Blo-gsal Snying-gi Nor* by Shar-rdza Bkra-shis-rgyal-mtshan (1859-1934). Contained in: Henk Blezer, ed., *Religion and Secular Culture in Tibet (Tibetan Studies II)*, Brill (Leiden 2002), pp. 365-378.

SCHREMPF, MONA

- The Earth-Ox and the Snowlion. Contained in: Toni Huber, ed., *Amdo Tibetans in Transition: Society and Culture in the Post-Mao Era*, Brill (Leiden 2002), pp. 147-171. On Bon sacred dances ('*cham*).

SDE-DGE-BA BSOD-NAMS-'GYUR-MED

- 'O Chu 'Dres-ma'i Tshor-snang. *Bon-sgo*, vol. 12 (1999), pp. 89-90. A literary piece.

SDE-DGE-BA SBYIN-PA-TSHE-BRTAN

- Rgyal-ba Sman-ri-bar Bstod-pa. *Bon-sgo*, vol. 13 (2000), p. 132. A literary piece.

SHAR-YUL PHUN-TSHOGS

- G.yung-drung Bon-gyi Gdan-sa Thob-rgyal Sman-ri Dgon-gyi Blabrgyud. *Bod-ljongs Nang-bstan*, 2nd issue for the year 2001 (30th in the general series), pp. 44-50. On the successive abbots of Sman-ri Monastery.

SHES-RAB-THABS-MKHAS

- Nga'i Mthong Thos Myong Gsum-gyi 'Char-yan. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 94-95. A literary piece.

SKAL-BZANG-DON-GRUB

- Bon-gyi Rig-gnas-kyi Khyad-chos Skor Rags-tsam Gleng-ba. Contained in: *Bod-kyi Shes-rig Zhib-'jug (Tibetan Cultural Research)*, series vol. 9, Mi-rigs Dpe-skrunkhang (Beijing 1998), pp. 1-7. On some characteristics of Bon religious culture. A short but widely ranging discussion about the names of the Tibetan emperors, the Dbal-chu practice using a small bird fashioned out of butter, The'u-rang spirits, riding on drums, svâstikas, and the religious practice of circumambulation.

SMAN-DGE RAG-SHI TSHUL-KHRIMS-SANGS-RGYAS

- Bkra-shis-dge-rgyas-mtha'-brtan-gling-gi Sngar-srol Gso-rig 'Bum-bzhi'i Slob-grwa dang 'Brel-ba'i Gnas-bsdus. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 97. On traditions upheld by the medical school at Triten Norbutse.

SMRA-DBANG-RIG-PA'I-GO-CHA

- A-glu Byin-rlabs Char-'bebs. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 72-73. Poetry.
- Bstod Phreng. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 91-94. A literary piece.

SNANG-ZHIG YONGS-'DZIN BSTAN-'DZIN-YE-SHES

- Dkar Nag Rtsis-kyi Byung-khung. *Bon-sgo*, vol. 13 (2000), pp. 81-84. On the origins of 'black' and 'white' astrology.

SPA-SAR TSHUL-KHRIMS-BSTAN-'DZIN

- Gson Gshin Rim-gro'i Skor-gyi Gtam-gleng Bgres-po'i Zhal-brda. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 1-7. On ritual services used both before and after death. The author says he based himself on notes (*zin-tho*) by the scholar Dpal-ldan-tshul-khrims (1902-1972).
- G.yung-drung Bon-gyi 'Jug-sgo Skyabs-'gro'i Rnam-bshad. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 5-7. On taking refuge.

SPA-ZLA SHES-RAB-SBYIN-PA

- 'Gyur-ldog. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 85. A literary piece.

SPRE'U-BTSUN KUN-BZANG-LHUN-GRUB

- Brgya-pa'i Rnam-'dren Gshen-rab-mi-bo Mchog-gi Lo-tshigs-la Dpyad-pa Log-bshad Sun-'byin-pa'i Gtam 'Jigs-med Lung-rigs Dbal-me. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 68-84. An attempt to recalculate the dates of Lord Shenrab based on the traditional scriptural authorities. The conclusion seems to be that in the Iron Snake year of the 17th *rabbyung* cycle (i.e., 2001 CE), 13,457 years had passed since His birth. The well known chronology of Nyi-ma-bstan-'dzin (b. 1813), with additions by Ven. Bstan-'dzin-rnam-dag, places this event 17,977 years prior to 1961 CE. Go ahead and do the math.
- Gtsug-lag Rtsis-kyi Gzhung-las 'Phros-pa'i Legs-bshad Lung-gi Snye-ma. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 39-48. On calendrical calculations.

SPU RGYAL-BA-NYI-MA-RGYAL-MTSHAN

- Bgres-po'i 'Bel-gtam Rtsom-sgrig Tshogs-pa'i Las-rtags dang Dus-deb Mdun-shog-gi Mtshon-don. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 126-127. An explanation of the cover design for the journal.
- 'Byung Lnga'i Rim-gro'i Gnad Mig Zur-tsam Brjod-pa. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 30-38. On various popular practices and rituals associated with the five elements, earth, water, fire, air and ether.
- Gshin-por Dge-sdong 'Debs-tshul-gyi Gtam Thung. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 8-12. On funerary practices. The author says he based himself on the *Yang-rtse Klong-chen* and other sources.

TAKEUCHI, TSUGUHITO

- The Old Zhangzhung Manuscript Stein Or 8212/188. Contained in: Christopher I. Beckwith, ed., *Medieval Tibeto-Burman Languages*, Brill (Leiden 2002), pp. 1-11. Further information on some not-yet deciphered manuscripts in a language that may or may not be identifiable as the Zhang-zhung language known to Bon tradition.

THAR, TSERING (Tshe-ring-thar)

- See Anonymous, Tsering Thar: A Bon Scholar, in *China's Tibet*, 2nd issue of 1997, pp. 42-43, with a brief sketch of Bon religion on p. 44. Not seen.
- Shar-rdza Hermitage: A New Bonpo Center in Khams. Contained in: Lawrence Epstein, ed., *Khams pa Histories: Visions of People, Place and Authority*, Brill (Leiden 2002), pp. 155-172.
- The Ancient Zhang Zhung Civilization. *Tibetan Studies* (Lhasa), 1st issue of 1989, pp. 90-104. The Tibetan and Chinese versions have also been published.

THOG-NAG-'BAR-BA

- Lung-rigs-kyi Dwangs-shel-las 'Khrungs-pa'i Bon. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 56-58. On the Nine Vehicles of Bon, and on polemical statements about Bon made in the past.

THUB-BSTAN-PHUN-TSHOGS

- Bon dang Rgya-gar Rig-gnas Bar-gyi 'Brel-ba Gleng-ba. Contained in: *Bod-kyi Shes-rig Zhib-'jug (Tibetan Cultural Research)*, series vol. 9, Mi-rigs Dpe-skrun-khang (Beijing 1998), pp. 8-18. On Indo-Tibetan relations, Mt. Kailash (Mt. Ti-se), Aryan origin theories of the Indian scholar Dayānanda, the etymology of the word Tibet (Thri-be-thri), origins of Tibetan script, the many commonalities between the various religions of Tibet and India.

TSHANGS-PA-BSTAN-'DZIN

- Gsang-sngags Theg-pa Chen-po'i Bka'-dbang Zab-mo'i Bstan-pa Rjes-bzhag Mdzad-pa'i Gnas-tshul. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 122-124. A news item about a long series of initiations and associated teachings given by Bstan-'dzin-rnam-dag during the second and third Tibetan-calendar months of the Earth Snake year (2001?) at Khri-brtan-nor-bu-brtse Monastery in Nepal.

TSHE-DBANG-LHA-MO

- Bod-kyi Shes-rig-las 'Byung-ba'i Skor Rags-tsam Gleng-ba. Contained in: Henk Blezer, ed., *Religion and Secular Culture in Tibet (Tibetan Studies II)*, Brill (Leiden 2002), pp. 413-418. A discussion of earth, water, fire and air, the four elements of traditional physics and particularly medicine, with reference to Bon medical works.

VORNDRAN, EIKA

- Coming into Existence: Bon Notions of Embryological Development. Contained in: Henk Blezer, ed., *Religion and Secular Culture in Tibet (Tibetan Studies II)*, Brill (Leiden 2002), pp. 403-412.

WANGYAL, TENZIN

- *Healing with Form, Energy and Light: The Five Elements in Tibetan Shamanism, Tantra, and Dzogchen*, New Age Books (New Delhi 2003). The original publication, Snow Lion (Ithaca 2002). Traditionally esoteric practices for the millions.

YAMAGUCHI ZUIHO

- The Name T'u-fan and the Location of the Yang-t'ung: A Study of Fu-kuo-chuan and the Greater and Lesser Yang-t'ung. *Tôyô Gakuhô*, vol. 58, nos. 3-4 (March 1977), pp. 313-353. The article is in Japanese, but is accompanied by an English summary on pp. ii-iii. Greater Yang-t'ung is identified with Zhang-zhung, and Lesser Yang-t'ung with Zhang-zhung Smad ('lower Zhangzhung'). The word Phywa (as in the first Vehicle of Bon) is detected in the Chinese terms T'u-fan, Fu-kuo and Po-yüan.
- The Eastern Kingdom of Women and the Pai-lan [in Japanese]. *Tôyô Gakuhô*, vol. 53, no. 3 (1971), pp. 1-56.

YONGS-'DZIN SMRA-BA'I-SENG-GE

- Rje Mnyam-med-pa'i Yon-tan-gyi Cha-shas-tsam Mthong-ba-la Bsnags Bstod-kyi Tshig Phreng. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 69-71. Verses of praise to the founder of Sman-ri Monastery. This is evidently

by Tenzin Namdak, for whom the above-given name would be an epithet.

ZING-CHU-BA SHES-RAB-MTHAR-PHYIN

- Zin-chu Bya-dur Gnas-ri'i 'Grel Brjod Tshom-bu. *Bon-sgo*, vol. 12 (1999), pp. 39-41. On a holy place in Amdo called Bya-dur (see also the articles by Toni Huber).

