

BAILEY, HAROLD W.

Report. IN: John R. Hinnells, ed., *Mithraic Studies: Proceedings of the International Conference on Mithraic Studies*, Totowa, Manchester University Press, 1975, p. 134. On 'Ol-mo-lung-ring.

BANERJEE, ANUKUL CHANDRA

Bon: The Primitive Religion of Tibet. *Bulletin of Tibetology* (Gangtok, Sikkim), n.s. vol. 4 (1981), pp. 1-18.

BANSAL, B. L.

Bon: Its Encounter with Buddhism in Tibet, Eastern Book Linkers (Delhi 1994).

BLONDEAU, ANNE-MARIE

& Samten Karmay, Le cerf a la vaste ramure: en guise d'introduction. IN: A.-M. Blondeau & Kristofer Schipper, eds., *Essais sur le rituel, I* (Colloque du centenaire de la section des sciences religieuses de l'École Pratique des Hautes Études), Peeters (Louvain-Paris 1988), pp. 119-146. 'The broad-antlered stag'; on an ancient Bon ritual.

Données biographiques concernant les "découvreurs de textes-trésors" (gter-ston) bon-po. *Annuaire de l'École Pratique des Hautes Études, Vème section - Sciences religieuses*, vol. 93 (1984/5), pp. 107-112. Biographical contributions on the discoverers of textual treasures of the Bon religion.

Identification de la tradition appelée bsGrags-pa Bon-lugs. IN: T. Skorupski, ed., *Indo-Tibetan Studies: Papers in Honour and Appreciation of Professor David L. Snellgrove's Contribution to Indo-Tibetan Studies*, The Institute of Buddhist Studies (Tring 1990), pp. 37-54. Identifying the tradition called, 'The Wellknown Bon Tradition' (on the origins and early history of Tibetan kingship).

La controverse soulevée par l'inclusion de rituels bon-po dans le rin-chen gter-mod. Note préliminaire. IN: Helga Uebach & J. L. Panglung, eds., *Tibetan Studies: Proceedings of the 4th Seminar of the International Association for Tibetan Studies Schloss Hohenkammer - Munich 1985*, Kommission für Zentralasiatische Studien Bayerische Akademie der Wissenschaften (Munich 1988), pp. 55-67. On the controversy that developed at the turn of the 20th century due to the inclusion of Bon rituals and Bon biographies of Padmasambhava in the Rin-chen Gter Mdzod (the collection of Rnying-ma-pa revealed scriptures compiled by Kong-sprul Blo-gros-mtha'-yas).

Le "découvreur" du Mai bka'-'bum était-il bon-po? IN: L. Ligeti, ed., *Tibetan and Buddhist Studies*, Akadémiai Kiadó (Budapest 1984), vol. 1, pp. 77-123. Was the discoverer of the Mani Bka'-'bum a Bonpo?

Le Lha-'dre bka'-tha. IN: Études tibétaines dédiées à la mémoire de Marcelle Lalou (Paris 1971) pp. 29-126. This work demonstrates that parts of the Bka'-thang Sde Lnga are based on the earlier Bon biography of Lord Shenrab, the Gzer-mig.

Mkhyen-bre'i dba-po: la biographie de Padmasambhava selon la tradition du bsgrags-pa bon, et ses sources. IN: G. Gnoli & L. Lanciotti, *Orientalia Iosephi Tucci Memoriae Dicata*, Istituto Italiano per il Medio ed Estremo Oriente (Rome 1988) vol. 1, pp. 111-158.

Questions préliminaires sur les rituels mdos. IN: F. Meyer, ed., *Tibet civilization et société*, Éditions de la fondation Singer-Polignac (Paris 1990), pp. 91-107. Thread-crosses, rituals.

#### BONPO BULLETIN

The Bonpo Bulletin (Copenhagen), vol. 1 (1988) and vol. 2 (1990). Edited by Benny Friis Gunnø, Yungdrung Gyurme (Ken Rivad) and Vajranatha (John Reynolds). Evidently these are the only two issues that have appeared. Almost all the articles in the first issue were written or translated by John Reynolds.

#### BSOD-NAMS-DON-GRUB

Stag-gzig dang Gna'-rabs Bod-kyi 'Brel-ba'i Skor la Dpyad-pa ('Investigation into the Ancient Historical Connections between Persia and Tibet'), Bod-ljongs Zhib-'jug, 3rd issue for the year 1992, pp. 25-34.

#### BSOD-NAMS-RGYAL

Zhang Bod Gna'-rabs Shes-rig Skor-gyi Lta-tshul Rags-tsam Gleng-ba. Bod-ljongs Zhib-'jug, 2nd issue of 1995 (general series no. 54), pp. 141-154. On Bon in the ancient culture of Zhang-zhung and Tibet.

#### BSTAN-'DZIN-DBANG-GRAGS, GSHEN-GYI BTSUN-PA

Zhang-zhung Khyung-lung Dngul-mkhar dang / G.yung-drung-rin-chen-'bar-ba'i Brag-phug-gi Lo-rgyus Dkar-chag Mthong-ba Don-ldan. (=Zhang-zhung Khyung-lung Dngul-mkhar Rgyal-ba Mnyes-pa'i Yul dang G.yung-drung-rin-chen-'bar-ba'i Brag-phug ces-pa Bod-ljongs Mnga'-ris Sa-khul Sgar Rdzong Mon-'tsher Chus Mon-'tsher Shang-grong Tsho Bzhi-pa'i Khongs [Mkhar-gdong/gGur-gyam Sgrub-phug]-gi Lo-rgyus Dkar-chag Mthong-ba Don-ldan.) Bod-ljongs Nang-bstan, 1st issue of 1994 (15th in general series), pp. 54-63. On Zhang-zhung's capital Khyung-lung Dngul-mkhar, the cave G.yung-drung-rin-chen-'bar-ba, and the Bon teachers who stayed in those places.

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

G.yung-drung Bon-gyi Bka'-'gyur Chen-mo Ngo-sprod Che-long-tsam Zhu-ba. Bod-ljongs Zhib-'jug, 3rd issue of the year 1994 (general series no. 51), p. 153 ff. On the arrangement of the collection of Bon scriptures.

Snang-zhig Bkra-shis-g.yung-drung-gling-gi Gdan-rabs Rdzogs-Idan Ngag-gi Rgyal Rnga, Mu-khri-btsad-po Zhang Bod Rig-gzhung Zhib-'jug-khang (Oachghat 1994). History of the Bon monastery (in eastern Tibet) Snang-zhig and its abbots, but including general Bon history, as well as descriptions of the annual observances and religious dances held at the Snang-zhig Monastery.

#### CANZIO, RICCARDO

Aspects of Ceremonial Behavior in Bon-po Monastic Life. IN: B. Aziz & M. Kapstein, eds., Soundings in Tibetan Civilization, Manohar Publications (New Delhi 1985), pp. 42-53.

Étude d'une ceremonie de propitiation Bonpo: Le Nag-zhig bskang-ba: structure et exécution. IN: A.-M. Blondeau & Kristofer Schipper (ed.), Essais sur le rituel, I (Colloque du centenaire de la section des sciences religieuses de l'École Pratique des Hautes Études), Peeters (Louvain-Paris 1988), pp. 159-172.

Extending to All Beings the Far-Reaching Arm of Liberation: Bonpo Texts on the Manner of Commencing the Practice of the Outer, Inner and Secret Teachings. IN: T. Skorupski, ed., Indo-Tibetan Studies: Papers in Honour and Appreciation of Professor David L. Snellgrove's Contribution to Indo-Tibetan Studies, The Institute of Buddhist Studies (Tring 1990), pp. 55-66.

The Bonpo Tradition: Ritual Practices, Ceremonials, Protocol and Monastic Behaviour: An Ethnomusicological Description. IN: Jamyang Norbu, ed., Zlos-gar: Performing Traditions of Tibet, Library of Tibetan Works and Archives (Dharamsala 1986), pp. 45-57.

#### CECH, KRZYSTYNA

A Bonpo bca'-yig: the Rules of Sman-ri Monastery. IN: H. Uebach & J. L. Panglung, eds., Tibetan Studies: Proceedings of the 4th Seminar of the International Association for Tibetan Studies Schloss Hohenkammer-Munich 1985, Kommission für Zentralasiatische Studien Bayerische Akademie der Wissenschaften (Munich 1988), pp. 69-85. On rules of monastic dress and behavior.

A Religious Geography of Tibet According to the Bon Tradition. IN: Tibetan Studies: Proceedings of the 5th Seminar of the International Association for Tibetan Studies, Narita 1989, Naritasan Shinshoji (Narita 1992), vol. 1, pp. 387-392 +map.

History, Teaching and Practice of Dialectics According to the Bon Tradition. Tibet Journal (Dharamsala), vol. 11, no. 2 (Summer 1986), pp. 3-28.

The Bonpo Monks' Tour of Europe. Tibetan Review (February 1984), pp. 6-7, 15.

The Social and Religious Identity of the Tibetan Bonpos with Special Reference to a North-West Himalayan Settlement. Dissertation. University of Oxford (1987).

Who the Bonpos Are: Anthropological Perspectives. An unpublished paper.

## CHANG, KUN

On Zhang zhung. Bulletin of the Institute of History and Philology Academia Sinica, extra volume no. 4 (=Studies Presented to Tung Tso Pin on His Sixty-fifth Birthday), pt. 1 (1960), pp. 137-154. This work is in English, but a Tibetan (and probably also a Chinese) version of this work also exists. Difficult to find.

## CHANGNGOBA, TSEYANG

On Cataloguing the Gzi-brjid. Unpublished paper given at the Bonpo Kanjur Seminar in June 1996, Lake Atna, Norway.

## CHOS-'PHEL-RDO-RJE

Bod-du Bon-chos Dar-tshul Rob-tsam Gleng-ba. Bod-kyi Rtsom-rig Sgyu-rtsal, first issue of the year 1982, p. 50 ff. About the spread of Bon teachings in Tibet.

## CHUNG-BDAG TSHE-RING

Kong-po Brag Gsum Mtsho. Spang-rgyan Me-tog, 2nd issue of 1995 (general series no. 81), pp. 44-45. On the area of the holy mountain Kong-po Bon-ri.

## CLEMENTE, ADRIANO

The sGra bla, Gods of the Ancestors of gShen rab mi bo according to the sGra bla go bsang from gZi brjid. IN: Per Kværne, ed., Tibetan Studies: Proceedings of the 6th Seminar of the International Association for Tibetan Studies, Fagernes 1992, The Institute for Comparative Research in Human Culture (Oslo 1994), pp. 127-136.

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

Gshen: The Ancestral Clan of Rin-chen-bzang-po. Paper read at the International Rin-chen-bzang-po conference at Tabo, Spiti (India) in 1996. According to his oldest biography, the late 10th century translator Rin-chen-bzang-po belonged to the Gshen clan, a very important family in Bon history. This paper provides a detailed study of the use in Bon writings of the words (and proper names) Gshen and Mu/Dmu.

The Early Propagation of Bon before the 10th Century. Paper given at the 7th International Association of Tibetan Studies conference in Schlo Seggau, Austria (1995), abstract.

The Presentation of the Word of Lord Gshen-rab according to the Rnam bshad nyung thus rab gsal nyi 'od by the Abbot Nyi-ma bstan-'dzin (b. 1813). Unpublished paper given at the Bonpo Kanjur Seminar in June 1996, Lake Atna, Norway.

The System of Education in Bonpo Monasteries from the Tenth Century Onwards. IN: Per Kværne, ed., Tibetan Studies: Proceedings of the 6th Seminar of the International

Association for Tibetan Studies, Fagernes 1992, The Institute for Comparative Research in Human Culture (Oslo 1994), pp. 137-143.

DAS, SARAT CHANDRA (b. at Chittagong in 1849)

Gyal rab bon ke jûn neh [i.e., Rgyal-rabs Bon-gyi 'Byung-gnas], Bengal Secretariat Book Depot (Calcutta 1915), 61 pp. This was probably the first modern reproduction of a Bon history (in Tibetan language, with no translation) to be made available to the world at large. It is nearly impossible to find nowadays, but another version of the Tibetan-language text has been published meanwhile.

The Bon (Pon) Religion. IN: Sarat Chandra Das, Tibetan Studies, ed. by Alaka Chattopadhyaya, K. P. Bagchi & Company (Calcutta 1984), pp. 1-17. Reprinted from Journal of the Asiatic Society of Bengal (1881). Translation of the anti-Bon polemic by Thu'u-bkwan (a German translation is also available in H. Hoffmann, Quellen; see below).

DELL'ANGELO, ENRICO

Considerations of an Ancient Bonpo Manuscript. Chö Yang (Chos-dbyangs), vol. 1, no 1 (1986), pp. 107-110. The journal Chö Yang is published in Dharamsala, India.

Srid pa'i spyi mdos: Contributo allo studio dell'insegnamento di gShen rab mi bo che, thesis (Napoli 1982). Contributions to the study of the teachings of Lord Shenrab; on the Bon scripture Srid-pa'i Spyi-mdos.

DENWOOD, PHILLIP

Notes on Some Tibetan Bonpo Rituals. IN: P. Denwood & A. Piatigorsky, eds., Buddhist Studies Ancient and Modern, Curzon Press (London 1983), pp. 12-19.

Stûpas of the Tibetan Bonpos. IN: A. Dallapiccola, ed., The Stûpa: Its Religious, Historical and Architectural Significance (Wiesbaden 1980), pp. 175-181.

DEVENDRA, D. T.

Bon (1). IN: G. P. Malalasekera, ed., Encyclopaedia of Buddhism, The Government of Ceylon (Colombo 1972), vol. 3, p. 274.

DON-GRUB-LHA-RGYAL

A Biography of Padma-'byung-gnas in the Bonpo Kanjur. Unpublished paper given at the Bonpo Kanjur Seminar in June 1996, Lake Atna, Norway.

Kong-po Bon-ri dang 'Brel-ba'i Lo-rgyus Skor Gleng-ba. Krung-go'i Bod-kyi Shes-rig, the 4th issue for the year 1989, pp. 61-70. About the historical associations of the Bon sacred mountain in Kongpo. Includes a description of the place, which was visited by the author.

#### EDGAR, JOHN HUSTON

A Note on the Bons or Black Lama Sect. *Journal of the West China Border Research Society*, vol. 3 (1926-9), pp. 152-3.

Notes on the Black Lama Religion of Tibet. *Journal of the West China Border Research Society*, vol. 7 (1935), p. 127 ff.

Om Ma Der Mu Ye Sa Le Dug (A Ballad of the Kin Ch'wan). *Journal of the West China Border Research Society*, vol. 5 (1932), pp. 41-2. Ma-tri Mu-ye Sa-le-'du, the famous Bon mantra.

Om Ma Dre Mu Ye Sa Le N'Dug: and Bon Worship. *Journal of the West China Border Research Society*, vol. 5 (1932), pp. 39-40, 2 figures.

#### EHRHARD, FRANZ-KARL

Bon. IN: *The Encyclopedia of Eastern Philosophy and Religion*, Shambhala (Boston 1994), pp. 41-42. The original version of this encyclopedia is in German, with the title, *Lexikon der östlichen Weisheitslehren*, published in 1986.

#### FRANCKE (1870-1930), AUGUST HERMANN

A Ladakhi Bonpo Hymnal. *India Antiqua*, vol. 30 (1901), pp. 359-364. Actually about Gesar epic, and not about Bon.

gZer-myig, A Book of the Tibetan Bon-pos. *Asia Major*, vol. 1 (1924), pp. 243-346; vol. 3 (1926), pp. 321-339; vol. 4 (1927), pp. 161-239, 481-540; vol. 5 (1928), pp. 7-40; vol. 6 (1930), pp. 299-314; n.s. vol. 7 (1949), pp. 163-188. This was the first attempt to translate a lengthy Bon scripture into English (but it was never completed; of the 18 chapters, only the first seven and part of the eighth chapters are translated here). The gZer-myig is the medium-lengthed of the three main biographies of Lord Shenrab.

#### GIBSON, TODD

Dgra-lha: A Re-examination. *Journal of the Tibet Society*, vol. 5 (1985), pp. 67-72. Compare the article on similar subject by A. Clemente (listed above).

#### 'GO-BA BSTAN-'DZIN-'BRUG-GRAGS

Bon-gyi Skor Cung-zhig Gleng-ba. *Gangs Rgyun* ('Glacial Stream', a literary journal published from the Central Institute of Higher Tibetan Studies, Sarnath), the first (December) issue of 1990 (Tibetan regal year 2117), pp. 15-23. An interesting discussion of the Vehicles of Bon, of the meaning of the words 'Bon' and 'Hos' ('Hos' is an ancient and very secret name of Bon), the Four Doors and the Treasury, etc. Explanation of Lord Shenrab's sceptre (the chag-shing) and its symbolism according to Bon writings. Offers an explanation for why Bonpos circumambulate with their left arms facing the object of veneration.

## GRAGS-SENG-SKYABS

Ru-lag G.yung-drung-gling Dgon Ngo-sprod Rags-bsdus. Bod-ljongs Zhib-'jug (Tibetan Studies), first vol. of 1991 (37th in series), pp. xx-xx. About a Bon monastery in Ru-lag, Tibet.

## GREATREX, ROGER

A Brief Introduction to the First Jinchuan War (1747-1749). IN: Per Kværne, ed., Tibetan Studies: Proceedings of the 6th Seminar of the International Association for Tibetan Studies, Fagernes 1992, The Institute for Comparative Research in Human Culture (Oslo 1994), pp. 247-263. On Rgyal-mo-rong and the Manchu Emperor's Gold Stream Expedition against the Bon kings that ruled there.

Bonpo Tribute Missions to the Imperial Court (1400-1665). Unpublished lecture, Norway, 1996. About abbots & emissaries (to the Imperial Ming court) from Rgyal-mo-rong.

Religious Conflict in the Sungpan Region. Unpublished paper given at the Bonpo Kanjur Seminar in June 1996, Lake Atna, Norway.

## GYATSO, JANET B.

Guru Chos-dbang's Gter 'byung chen mo. An Early Survey of the Treasure Tradition and Its Strategies in Discussing Bon Treasure. IN: Per Kværne, ed., Tibetan Studies: Proceedings of the 6th Seminar of the International Association for Tibetan Studies, Fagernes 1992, The Institute for Comparative Research in Human Culture (Oslo 1994), pp. 275-287.

## G.YUNG-DRUNG-TSHUL-KHRIMS-DBANG-DRAG

Rgyal-ba'i Bka' dang Bka'-rten Rmad-'byung Dgos-'dod Bzhin Gter-gyi Bang-mdzod-la Dkar-chags Blo'i Tha-ram 'Grol-byed 'Phrul-gyi Lde-mig, Palace of National Minorities (Beijing 1995), in 1391 pages. This is probably the most complete catalogue of the Bon scriptures and treatises ever made, compiled during the years 1876 through 1880.

## HAARH, ERIK

The Zhang-zhung Language: A Grammar and Dictionary of the Unexplored Language of the Tibetan Bonpos. Acta Jutlandica, vol. 40, no. 1 (1968), pp. 7-43. This is almost exclusively based on a glossary by the Bon scholar Zhu-ston Nyi-ma-grags-pa (1616-1670). Zhang-zhung is an old western-Tibetan language, belonging to the Tibeto-Burmese family, and preserved only in Bon scriptures.

## HACKIN, JOSEPH

Tibet. Collections Bon-po et Bouddhique. Rapportées du Tibet par M. Bacot. Annales du Musée Guimet, Bibliothèque de Vulgarisation, vol. 28 (1908), pp. 33-71, 5 pls.

## HAR-EL, MENASHE

Jews and the Great Silk Road

Ariel: A Review of Arts and Letters in Israel (Jerusalem), no. 84 (1991), pp. 2-18. Includes reproduction of a map of 'Ol-mo-lung-ring.

## HELFFER, MIREILLE

Les instruments de musique liés à la pratique des Tantra, d'après un texte de Kun grol grags pa, 'Ja' mtshon snying po. IN: Proceedings of the Csoma de Körös Memorial Symposium Held at Velm-Vienna, Austria, 13-19 Sept 1981, Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien (Vienna 1983), vol. 1, pp. 83-107. The 18th-century Bon master Kun-grol-grags-pa 'Ja'-mtshon-snying-po's treatise on musical instruments.

L'origine des instruments de musique d'après un texte bon-po du XIXème siècle. IN: S. Karmay & P. Sargant, eds., Les habitants du toit du monde (Paris 1995?). Origins of musical instruments according to a 19th-century Bon text.

Notes à propos d'une clochette gshang. Objets et mondes, vol. 21, no. 3 (Autumn 1981), pp. 129-134. On the Bon ritual bell called the gshang.

Observations concernant le tambour tibétain rnga et son usage. IN: N. Marzac-Holland & N. A. Jairazbhoy, eds., Essays in Honor of Peter Crossley-Holland on his 65th Birthday (=Selected Reports in Ethnomusicology, vol. 4), University of California (Los Angeles 1983), pp. 62-97. On the Tibetan drum.

Traditions tibétaines relatives à l'origine du tambour. IN: Per Kværne, ed., Tibetan Studies: Proceedings of the 6th Seminar of the International Association for Tibetan Studies, Fagernes 1992, The Institute for Comparative Research in Human Culture (Oslo 1994), pp. 318-334. Tibetan traditions about the origins of the drum. There are a number of Tibetan-language works on this subject called 'Generations of the Drum' (rnga rabs).

## HERMANN, P. MATTHIAS

Heilbringer und Erlöser der Tibeter. Kairos, vol. 6, no. 3-4 (1964), pp. 180-194. On Bon saviours.

Schöpfungs- und Abstammungsmythen der Tibeter. Anthropos, vol. 41 (1946), pp. 275-298; vol. 44 (1949), pp. 817-847. Tibetan cosmogonies and anthropogonies, including one from the Bon text, the Klu-'bum.

## HETENYI, ERNEST

Jerusalem in an Old Tibetan Map? *Tibetan Review*, vol. 8 (January/February, 1973), p. 14. This article was also published in Hungarian, German and English versions in *A Körösi Csoma Sándor Intézet Közleményei* (publication of the Arya Maitreya Mandala in Budapest) in the 1972 issue (general series no. 4?), pp. 11-16. On a map of 'Ol-mo-lung-ring.

## HOFFMANN, HELMUT

An Account of the Bon Religion in Gilgit. *Central Asiatic Journal*, vol. 13 (1969), pp. 137-145. On the historical existence of Bon in Gilgit, in the mountains north of Kashmir, according to the 18th-century Bon history by Kun-grol-grags-pa.

Ancient Tibetan Cosmology. *Tibet Journal*, vol. 2, no. 4 (Winter 1977), pp. 13-16. Translated by Gary Houston.

Gen: Eine lexikographisch-religionswissenschaftliche Untersuchung. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 98 (1944), pp. 340-358. Gshen, a lexicographical and religio-historical investigation.

Probleme und Aufgaben der tibetischen Philologie. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 92 (1938), pp. 345-68. The problems and future prospects of Tibetan philology. Includes discussion of some Zhang-zhung words.

Quellen zur Geschichte der tibetischen Bon-Religion, Akademie der Wissenschaften und der Literatur in Mainz, Franz Steiner Verlag (Wiesbaden 1950). A published dissertation. Sources on the history of the Tibetan Bon religion (primarily based on non-Bon sources). Includes Tibetan texts with German translations.

Religione Bon (Tibet, Swat, Gilgit). IN: G. Tucci, ed., *Le Civiltà dell'Oriente*, Gherardo Casini Editore (Rome 1958), vol. 3, pp. 872-881. Bon religion in Tibet, Swat Valley, and Gilgit.

Several Za-zu Etymologies. *Oriens Extremus*, vol. 19, nos. 1-2 (December 1972), pp. 193-201. On Zhang-zhung language.

Symbolik der tibetischen Religionen und des Schamanismus, Anton Hiersemann (Stuttgart 1967). Symbolism of Tibetan religion and of shamanism.

Za-zu; the Holy Language of the Tibetan Bonpo. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 117, no. 2 (1967), pp. 376-381.

Zur Literatur der Bon-po. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 94 (1940), pp. 169-188. On the literature of the Bonpo.

## HUMMEL, SIEGBERT

Bon-Ikonographisches im Linden Museum, Stuttgart. *Anthropos*, vol. 63/64 (1968/9), pp. 858-68, illus. Bon deities and their iconography.

Das heilige Land der Bon-po und das mythologische K'un-lun der Chinesen. A Körösi Csoma Sándor Intézet Közleményei (publication of the Arya Maitreya Mandala in Budapest) in the issue no. 3-4 of the year 1975 (general series no. 9-10), pp. 28-29. The holy land of the Bonpo and the K'un-lun mythology of the Chinese.

Der Ursprung der Sprache von Zhang-zhung. *Journal of the Tibet Society*, vol. 6 (1986), pp. 3-16. On the origins of the Zhang-zhung language.

Die Nâgas in der Ikonographie der Na-khi und in der Überlieferung der tibetischen Bon-Religion. *Monumenta Serica*, vol. 40 (1992), pp. 235-243. On Nâgas (in Tibetan, klu) in Na-khi iconography and in Bon tradition.

Einige Bemerkungen zu Jerusalem auf einer alten tibetischen Weltkarte? A Körösi Csoma Sándor Intézet Közleményei (publication of the Arya Maitreya Mandala in Budapest) in the issue no. 1 of the year 1973, pp. 47-48. Some remarks on 'Jerusalem in an old Tibetan world map?'

gShen. *Ural-Altaiischer Jahrbücher*, vol. 9 (1990), pp. 236-238. Gshen.

Manichäisches in der tibetischen Bon-Religion. *Manichaeen Studies Newsletter* (1990), pp. 21-32. Manichaeism in the Tibetan Bon religion.

Materialen zu einem Wörterbuch der Za-zu-Sprache. *Monumenta Serica*, vol. 31 (1974-5), pp. 488-520. Materials for a dictionary of the Zhang-zhung language.

Neues Material zur Sprache von Zhang-zhung. *Acta Orientalia*, vol. 59 (1995), pp. 162-168. New materials on the language of Zhang-zhung.

Transmigrations- und Inkarnationsreihen in Tibet unter besonderer Berücksichtigung der Bon-Religion. *Acta Orientalia*, vol. 36 (1974), pp. 181-190. On reincarnation and recognized reincarnations.

## JACKSON, ANTHONY

Na-khi Religion: An Analytical Appraisal of Na-khi Ritual Texts, Mouton Publishers (The Hague 1979).

Tibetan Bon Rites in China: A Case of Cultural Diffusion. IN: James Fisher, ed., *Himalayan Anthropology* (1978), pp. 309-326.

UIGS-MED-BSAM-GRUB

Bon-gyi Grub-mthar Dpyad-pa. Bod-ljongs Zhib-'jug ('Tibetan Studies') third vol. of 1993, pp. xx-xx. An investigation into the philosophy of Bon.

KALOYANOV, STANIMIR

Irano-Tibetica: Some Observations on the Tibetan Bon. Tibet Journal, vol. 15, no. 1 (Spring 1990), pp. 77-82.

KAPSTEIN, MATTHEW

Considerations on Early Bonpo Scholasticism. Unpublished paper given at the Bonpo Kanjur Seminar in June 1996, Lake Atna, Norway. A study of logical and debate terminology used in the commentary on the Byang-sems Gab-pa Dgu Skor, a group of early Bon Dzogchen texts.

KARMAY, SAMTEN G.

A Catalogue of Bonpo Publications, The Toyo Bunko (Tokyo 1977), in 191 pages. This tells the contents of a large number of the Bon works reprinted in India up until the time the catalog was published. There is an index of personal names.

A General Introduction to the History and Doctrines of Bon. Memoirs of the Research Department of the Tôyô Bunko, vol. 33 (1975), pp. 171-218.

A Gzer-mig Version of the Interview between Confucius and Phyva Ken-tse Lan-med. Bulletin of the School of Oriental and African Studies, vol. 38 (1975), pp. 562-580

A Pilgrimage to Kongpo Bon-ri. IN: S. Ihara, ed., Tibetan Studies: Proceedings of the 5th Seminar of the International Association for Tibetan Studies, Narita 1989, Naritasan Shinshoji (Narita 1992), pp. 527-539. On the Bon holy mountain in Kongpo. See also, on the same subject, the Tibetan-language article by Don-grub-lha-rgyal.

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.

L'âme et la turquoise: un rituel tibétain. L'Ethnographie, n.s. vol. 100-101 (1987), pp. 97-130. On rituals for 'calling back the bla.'

Les dieux des terroirs et les genévriers: un rituel tibétain de purification. Journal Asiatique, vol. 283, no. 1 (1995), pp. 161-207. On the bsangs (juniper-burning) rituals in use by both Bon and Chos.

L'homme et le boeuf: Le rituel de glud ("Rançon"). Journal Asiatique, vol. 279, no. 3/4 (1991), pp. 327-381.

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G.yung-drung Bon Phyi Nang-gi Grub-mtha' Yin-par Dpyad-pa. *Bod-ljongs Zhib-'jug*, 2nd issue of 1996 (general series no. 58), pp. 65-72. A discussion of the doctrinal relations between Bon and Buddhism.

SKAL-BZANG-NYI-MA, SMAN-RI'I DGE-BSHES

G.yung-drung Bon-gyi Khams Bco-brgyad Mtshon-byed Zhe-Inga'i Rnam-bshad Mdor-bsdus. *Bod-ljongs Nang Bstan* 1st issue of 1993 (13th in the continuous series), pp. xx-xx.

SKAL-BZANG-PHUN-TSHOGS

G.yung-drung Bon-gyi Bstan (Brten) 'gyur Dkar-chag Sgrig-tshul-gyi Ngo-sprod Rags-bsdus-tsam Bkod-pa. *Bod-ljongs Zhib-'jug*, 1st issue of 1996 (57th in the continuous series), pp. 126-132. On the arrangement of the Bon Tanjur (called Bka'-brten), the collection of commentaries on Bon scriptures, including works on the traditional sciences.

SKAL-BZANG-RGYAL

Btsan-po Khri Bdun Dus-kyi Chos-lugs Skor Gleng-ba. *Bod-ljongs Zhib-'jug*, 1st issue of 1994 (general series no. 49), pp. 110-116. On oral instruction traditions (Bon, Lde'u and Sgrung) in use in the time of the first Tibetan Emperors.

SKORUPSKI, TADEUZ

The Bon Religion. IN: Friedhelm Hardy, ed., *The Worlds Religions: The Religions of Asia*, Routledge (London 1988), pp. 275-278.

Tibetan G.yung-drung Bon Monastery. *Kailash*, vol. 8, nos. 1-2 (1981), pp. 25-43. Republished as: Tibetan G.yung-drung Bon Monastery in India. *Tibet Journal*, vol. 11, no. 2 (Summer 1986), pp. 36-49. Also published separately in pamphlet form in India.

## SNELLGROVE, DAVID

Buddhist Himâlaya, Bruno Cassirer (Oxford 1957). Snellgrove visited areas of north-western Nepal with active Bon monasteries.

Four Lamas of Dolpo: Tibetan Biographies, Himalayan Bookseller (Kathmandu 1992). Reprint of an original 1967 edition, only without the Tibetan texts. The subjects of these biographies are not Bonpos, but there is still much about Bon in the introduction, since Dolpo, in northern Nepal, is an important center of Bon.

Himalayan Pilgrimage, Bruno Cassirer (Oxford 1961). Has been reprinted recently.

Indo-Tibetan Buddhism: Indian Buddhists & Their Tibetan Successors, Shambhala Press (Boston 1987), 2 volumes. Snellgrove characterizes Bon as 'heterodox Buddhism', a term that will not endear him to Bonpos, although the ideas about the historical transmission of Bon that he presents in this book have been quite influential.

The Nine Ways of Bon: Excerpts from Gzi-brjid Edited and Translated, Prajñâ Press (Boulder 1980). Includes a glossary of Bon terminology and a number of excellent illustrations.

## STEIN, ROLF ALFRED

Le langue Zan-zun du Bon organise. Bulletin de l'École Française d'Extrême Orient, vol. 58 (1971), pp. 231-254. On Zhang-zhung language. The author believes he can show that much of Zhang-zhung vocabulary was constructed on the basis of Tibetan expressions derived from Indic sources. Bonpos will find difficulty in accepting his conclusions, especially since he doesn't take Bon's own historical ideas into account (according to these, Bon spread in India in ancient times and had a strong impact on Indian religious history, and at the same time some of the oldest Bon scriptures were first written down in Sanskrit). This article has also had the unfortunate effect of turning academic attention away from the study of the Zhang-zhung language, which in any case does contain much archaic vocabulary belonging to the larger Tibeto-Burman family of languages. Its relations with other languages such as Gyarong and Xixia (and possible loanwords from and to Indo-Iranian and other languages spoken in the Silk Route) especially needs to be investigated in order to better understand the linguistic history of the Tibetan plateau.

Tibetica Antiqua I: Les deux vocabulaires des traductions indo-tibétaine et sino-tibétaine dans les manuscrits de Touen-houang. Bulletin de l'École Française d'Extrême Orient, vol. 72 (1983), pp. 149-223.

Tibetica Antiqua II: L'usage de métaphores pour des distinctions honorifiques à l'époque des rois tibétains. Bulletin de l'École Française d'Extrême Orient 73 (1984) 257-272.

Tibetica Antiqua III: A propos du mot gcug-lag et de la religion indigène. Bulletin de l'École Française d'Extrême Orient, vol. 74 (1985), pp. 83-133. He argues against A.

Macdonald's earlier thesis that the real original religion of Tibet was called gtsug or gtsug-lag, and argues instead that this religion could just as well be called Bon, although he prefers to remain faithful to his own idea that it must forever remain 'nameless'.

Tibetica Antiqua IV: La tradition relative au début du bouddhisme au Tibet. Bulletin de l'École Française d'Extrême Orient, vol. 75 (1986), pp. 169-196.

Tibetica Antiqua V: La religione indigène et les bon-po dans les manuscrits de Touen-houang. Bulletin de l'École Française d'Extrême Orient, vol. 77 (1988), pp. 27-56. This article investigates connections between the manuscripts from the Dunhuang caves and the later Bon tradition. It lays too much emphasis on the polemical accounts of Bon deriving from the Dgongs-gcig Yig-cha commentary composed in about 1267. Stein here again proves true to his long-held idea that the original religion of Tibet was what he calls a 'nameless tradition', which he believes was not necessarily Bon. He doesn't sufficiently recognize some of the continuity that can in fact be demonstrated (for example, he denies that the 'Dur-gshen Rma-da of the Dunhuang texts can be found in the 'later tradition', when he is in fact well known there, also, especially in the funerary texts such as Mu-cho Khrom-'dur).

Un document ancien relatif aux rites funéraires des Bon-po tibétaines. Journal Asiatique, vol. 258 (1970), pp. 155-185. About ancient Tibetan funerary rites for the Emperors.

#### STRONACH, DAVID

Cyrus's Capital in Old Tibetan Map, Tibetan Review, vol. 12, no. 1 (January 1977), pp. 14-15. On 'Ol-mo-lung-ring. The same author has written extensively on the history and archaeological ruins of Pasargadae, where the famous tomb of Cyrus the Great is located.

#### TADASU MITSUSHIMA & KALSANG NAMGYAL

The Bright Light of Bon (IV). Kyoyo-Ronshu (Kokushikan University), vol. 10, no. 1 (September 1984), pp. 41-65. Other installments have been published, but the references are not available at the moment. Contains approximate English translations of the 15th century Bon history by Spa-ston.

A Study of the Traditions of Bonism (Tokyo 1992). Contains paraphrases of some Bon historical sources in Japanese and English.

#### TANDAR, SANGYE (Sangs-rgyas-bstan-dar)

The Twelve Deeds of Lord Shenrab. Tibet Journal, vol. 17, no. 2 (Summer 1992), pp. 28-44. Republished as: The Twelve Deeds: A Brief Life Story of Tonpa Shenrab, the Founder of the Bon Religion. Library of Tibetan Works & Archives (Dharamsala 1995). 35 pp. Edited by Richard Guard. Translation of Ston-pa Yang-dag Rdzogs-pa'i Sangs-rgyas Rgyal-ba Gshen-rab-mi-bo'i Mdzad-pa Bcu-gnyis-kyi Rim-pa, by Menri Lobpon Sangye Tenzin.

#### THOGS-MED-RTSAL

Legs-bshad Rin-po-che'i Mdzod-las Byung-ba'i Bod Zhang Shes-rig Skor-gyi Zin-tho. Krung-go'i Bod-kyi Shes-rig, the 4th issue for the year 1989, pp. 32-41. On the cultural history of Tibet and Zhangzhung according to the history by Shar-rdza.

#### THOMAS, F. W.

Ancient Folk-literature from Northeastern Tibet, Deutsche Akademie der Wissenschaften (Berlin 1957). This includes an attempted translation of an old and very difficult Tibetan text found at Dunhuang which mentions Lord Shenrab (Gshen-rab-myi-bo).

The Zhang-zhung Language. Journal of the Royal Asiatic Society (1933), pp. 405-410.

The Zhang-zhung Language. Asia Major, vol. 13 (1967), pp. 211-217.

#### THORESEN, ULLA

A Brief Introduction to the History & Doctrines of Bon. Chö Yang (Year of Tibet Edition, 1991), pp. 18-23.

#### TOSCANO, JOSEPH M.

Contribution of Father Andrade (1580-1634) to the Knowledge of Bon. Tibet Journal, vol. 6, no 2 (?), pp. 67-73.

#### TRUNGPA, CHÖGYAM

Some Aspects of Pön. IN: James Fisher, ed., Himalayan Anthropology (The Hague 1978), pp. 299-308.

#### TSHE-RING-THAR (Tsering Thar)

Bon-po Zhib-'jug Skor-gyi Gnad Don 'Gar Rags-tsam Dpyad-pa. Krung-go'i Bod-kyi Shes-rig, issue no. 3 of the year 1988, pp. 70-87. A general discussion of Bon studies.

G.yung-drung Bon-gyi Bstan-'byung "Legs-bshad Mdzod" Ngo-sprod Bsdus-pa. Mtsho-sngon Slob-gso, the 6th issue for the year 1982, p. 74 ff. On the early 20th-century history of Bon by Shar-rdza (the same one which was in large part translated into English by S. Karmay).

Recent History of the Bonpo Kanjur and Its Editions. Unpublished paper given at the Bonpo Kanjur Seminar in June 1996, Lake Atna, Norway. Explains why the first reprint edition of the Bon Kanjur (in 154 volumes) and the second reprint edition (in 192 volumes) are both similar and different in their contents. They both used mainly the Dbal-khyung manuscript Kanjur as the basis for their Mdo-sde and 'Bum-sde sections. The third reprint edition (in 178 volumes) is to be entirely based on the Dbal-khyung manu-

script Kanjur, which was brought from Nag-chu-kha to Nyag-rong by Gsang-sngags-gling-pa (b. 1864), and secretly preserved in a cave during the Cultural Revolution (1965-1976).

Research on Bon in China. Unpublished paper given at the Bonpo Kanjur Seminar in June 1996, Lake Atna, Norway. The author notes that less than ten Bon texts have been published in recent years in China. Of all the professional researchers in China, only two are in Bon studies. There have recently been a number of polemical exchanges in PRC journals about Bon and especially about Zhang-zhung letters. Chinese scholars wrote a few things about Bon in 1943 and 1948, but then stopped completely until very recent years.

Zhang-zhung-gi Shes-rig. Mtsho-sngon Slob-gso, 6th issue for the year 1981. Also published in: Bod-kyi Shes-rig Zhib-'jug Ched-rtsoṃ Bdam-sgrigs, Mi-rigs Dpe-skrun-khang (Beijing 1990), vol. 1, pp. 284-310. On the history and culture of Zhang-zhung.

#### TSHUL-CHEN THEG-MCHOḠ-BSTAN-PA'I-NYI-MA

Rtogs-Idan Smin-grol Bkra-shis-'khyil-gyi Lo-rgyus Mdor-bsdus. Krung-go'i Bod-kyi Shes-rig, the 4th issue for the year 1989, pp. 54-60. About the history of the famous Bon monastery known by the name Tokden Gompa (Rtogs-Idan Dgon-pa), in eastern Tibet.

#### TUCCI, GIUSEPPE

Iran et Tibet. Acta Iranica, series 1, vol. 1 (1974), pp. 299-306. In French. On the history of relations between Iran and Tibet.

Sadhus et brigands du Kailash: Mon voyage au Tibet occidental, Domaine Tibétain, Editions R. Chabaud (Paris 1989). The Italian-language original 1937 work entitled *Santi e briganti nel Tibet ignoto* ['Saints and Brigands in Unknown Tibet'] exists, but may not be easy to obtain even though a reprint was made in Milan in 1978. Interesting for records of Tucci's travels through western Tibet, where he encountered the ruins of Khyung-lung Dngul-mkhar, ancient capital of Zhang-zhung (with black and white photos).

The Religions of Tibet, Allied Publishers Private Ltd. (Bombay 1980), translated from German and Italian by Geoffrey Samuel. Much of the information about Bon in this work was supplied by Namkhai Norbu.

#### VITALI, ROBERTO

The Kingdoms of Gu.ge Pu.hrang: According to mNga'.ris rgyal.rabs by Gu.ge mkhan.chen Ngag.dbang grags.pa, Tho-ling Dpal-dpe-med-lhun-gyis-grub-pa'i Gtsug-lag-khang Lo 1000 'Khor-ba'i Rjes-dran Mdzad-sgo'i Go-sgrig Tshogs-chung (Dharamsala 1996). This new historical study of western Tibet includes much discussion of Bon and Zhang-zhung.

URAY, GÉZA (1921-1991)

The Old Tibetan Verb Bon. *Acta Orientalia Hungarica*, vol. 17 (1964), pp. 323-334. Study of the meaning of the Old Tibetan word bon, when used as a verb.

WALTER, MICHAEL

The Tantra A Vessel of Bdud-rtsi, a Bon Text. *The Journal of the Tibet Society*, vol. 6 (1986), pp. 25-72. Translation of a Mother Tantra text.

WANGYAL, TENZIN

Wonders of the Natural Mind: The Essence of Dzogchen in the Native Bon Tradition of Tibet, foreword by H. H. the Dalai Lama, Station Hill Press (Barrytown 1993).

O-thog Bstan-'dzin-dbang-rgyal, Gzi-brjid dang Gzer-mig Gnyis-kyi Dkar-chag, Tshultrim Tashi, Tibetan Bonpo Monastic Centre (Dolanji 1985). An analysis of the contents of the long and medium sized versions of the scriptures on the life of Lord Shenrab.

Othog Tenzin Wangyal (i.e., O-thog Bstan-'dzin-dbang-rgyal), Introduction to the Index of gZi brjid and gZer mig. *Tibet Journal*, vol.11, no. 2 (1986), pp. 29-35.

O-thog Bstan-'dzin-dbang-rgyal, Smin-rgyas G.yung-drung-ging-gi Sgrub-grwa'i Skor. *Bon-sgo*, issue 1 of 1987, pp. 12-13. On a Bon monastery founded in 1976 in Uttar Pradesh state of India. Includes a schedule for daily monastic practice.

See also under Anne Klein.

WEINTZ, FRANZ

Die lappische Zaubertrommel in Meiniugen. *Ethnologische Zeitschrift* (?) vol. 42 (1910), pp. 1-14. Includes a plate of a Bon priest, comparing religious practices of Bon to those of Lapp [i.e., Saami] people of northern Scandinavia.

WYLIE, TURRELL V. (1927-1984)

'O-Ide-spu-rgyal and the Introduction of Bon to Tibet. *Central Asiatic Journal*, vol. 8, no. 2 (June 1963), pp. 93-103. Not really about Bon at all, but about the Tibetan Emperors, and some theories the late professor had about them.

YAMAGUCHI, ZUIHO

Bonkyô no seiritsu to henshen. *Minzokugaku*, vol. 58 (1991), pp. 85-89. The formation and transformation of the Bon religion.

YANG ENHONG

The Forms of Chanting Gesar and the Bon Religion in Tibet. Paper for the International Seminar on the Anthropology of Tibet (Zürich 1990).

ZHU-G.YAS NYI-ZLA-TSHE-DBANG

Rgyas-shod Gsal-mda' Bon Dgon Mi-g.yo-bsam-gtan-gling-gi Lo-rgyus. Bod ljongs Nang Bstan, first issue of 1989 (5th in the general series), pp. 46-58. About Gsal-mda' Bon Dgon (also called Sa-mda' Bon Dgon) and its history.