

# Tibetan Histories

A BIBLIOGRAPHY OF TIBETAN-LANGUAGE HISTORICAL WORKS



Dan Martin

# Tibetan Histories

## A Bibliography\*

Dan Martin,

in collaboration with Yael Bentor

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Dedicated to the Tibetan people whose histories these are, and to the  
memory of Andrei Vostrikov, executed on

September 26, 1937.

We would also like to dedicate this newly revised bibliography  
to the memory of E. Gene Smith, in recognition of his crucial  
role in producing what he hoped would become, in his words, a  
“state of the art” bibliography.

It was the late Elliot Sperling who unknowingly inspired it, and  
it was Yael Bendor who first developed the idea, created its  
nucleus, and got the journey of many years started.



## Foreword to the new edition

In the very large bibliographical work in front of your eyes you will find combined for the first time two things that have remained separate over the last two decades. The first is *Tibetan Histories: A Bibliography of Tibetan-Language Historical Works*, Serindia Publications (London 1997), by Dan Martin in collaboration with Yael Bentor, with a foreword by the late Michael Aris. The second is a document called “Addenda & Corrigenda,” that was circulated in its various expanding versions during intervening years by various methods, most recently by posting it on the worldwide web. The 1997 publication had around 700 numbered entry, while this new edition has around 1260. This bibliography was and is intended for specialists in Tibetan Studies, but I have decided to attempt a new introductory survey that may suit the interests of a broader audience. I had hoped to preserve the entry numbers from the 1997 edition, but finally too much reordering of the entries was required, so an entirely new numeric listing was created. Tables correlating old numbers with new ones, and new with old, are placed at the very end of this book.



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## Acknowledgements

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The making of this long bibliography has a long history of its own. Credit is first of all due to the late Elliot Sperling of Indiana University at Bloomington, Indiana whose graduate seminars in Tibetan historical research methodology were the original source of inspiration. Yael Bentor's notes to Elliot Sperling's seminars, placed in the form of a chronologically arranged card index, formed the original kernel of the present work. For some time it was thought that it would serve as a supplement to a new English translation of Andrei Vostrikov's *Tibetan Historical Literature*, but after many years, it still has not been brought to publication and this continuously growing bibliography took on an independent life of its own. Great gratitude is owed the late Michael Aris for his corrections and additions, and especially for his Foreword to the first edition. It is mainly due to him and his twin brother Anthony that it was published by Serindia, but I must also thank Fernand Meyer for sending me their way. Many thanks to Helmut Eimer (Bonn) and David P. Jackson (Hamburg) for criticizing earlier draft versions and making a number of useful suggestions. Thanks also, and for the same reasons, to Cyrus Stearns (Seattle, Washington), David Germano (Charlottesville, Virginia), Franz-Karl Ehrhard (Hamburg), Per Kværne (Oslo), Jean-Luc Achard (Paris), and Jan-Ulrich Sobisch (Hamburg). Quite a large number of additions and corrections to the semi-final draft were made by E. Gene Smith of the Library of Congress (then in Cairo) through letters and electronic mail. His generosity in sharing his wealth of bibliographical knowledge was, to use a Tibetan adjectival expression, "*bsam-gyis mi khyab-pa*," which could be glossed, 'impossible to supply adequate coverage using our human thinking abilities'. Thanks to all the libraries and librarians that were so helpful, including the Indiana University Main Library (Bloomington, Indiana), and especially Special Languages Cataloger Michael Walter; the library of the Central Institute of Higher Tibetan Studies (Sarnath); the Library of Tibetan Works and Archives (Dharamsala), and especially Josayma Tashi Tsering, presently of the Amnye Machen Institute, so well known for his vast knowledge of Tibetan history and its bibliography; the libraries of Harvard University

(Cambridge); the Oslo University Library (Oslo); the Givat Ram National Library (Jerusalem); the Tibet Library (Lhasa), and last but not least the On-line Catalogue of the Library of Congress (OCLC), which owes so much of its usefulness to the research of E. Gene Smith and Michael Walter, among others. Over the last two decades, added thanks are due to the Staats- und Universitäts-Bibliothek Hamburg, the library of the Institut für Kultur und Geschichte Indiens und Tibets at Hamburg University, the Kern Institute Library in Leiden, the Lumbini International Research Institute (LIRI) Library in Bhairahawa, Nepal, and the library of the International Buddhist Academy in Tinchuli, Nepal. During my McLeod Ganj sojourn in the winter of 2013 Tashi Tsering Josayma suggested a number of significant new additions. A few of the entries composed by Bon authors were first supplied by Dagkar Geshe Namgyal Nyima, with whom I was also able to discuss difficult problems of authorship and dating, with thanks to the Center for Advanced Studies, Oslo, for generously providing such wonderful facilities for Bon studies. I feel much gratitude to the late Anthony Aris and Serindia Publications for agreeing to accept the task of publishing a book without the promise of much profit. And today we thank the staff of the Buddhist Digital Resource Center for their help in making this available in the shape of a free e-book on their website. I haven't compiled a complete list, but very many kind and learned persons are thanked by name in the relevant entries. I count myself fortunate to have made so many friends in the true sense of the word, friends ready and willing to help in times of need, and who allowed me to put their efforts together in this book. It has come to resemble more and more a cooperative effort of an international community, not so much the work of any individual, and there is nothing wrong with that.

Dan Martin

October 2020

## Introductory Survey of Tibetan-Language Historical Literature

In this newly written introductory essay I will attempt a sweeping survey of Tibetan historical writings and their genres. This shouldn't take terribly long, yet long enough to create an impression just how much there is. The goal is not to get entangled in details, but to emphasize that the genres, intents and contents of these history books are varied and vast, and so cannot be reduced to single-adjective descriptions or dismissed with prejudicial and/or extreme stereotypes. I've learned that most educated persons, even some who have read a lot of books about Tibet, are unaware that such a large and diverse historical literature exists. I should clarify that our survey is only for Tibetan-language compositions belonging to historical genres, while excluding documents of other kinds, memorial inscriptions, single-subject biographies and so on, in principle (but with some exceptions). Also excluded with few exceptions are translations and works composed in other languages regardless of their historical relevance.

Stereotypes upheld by some of our contemporaries, about a perpetually spiritual and peaceful (or, for others, boringly comatose) Tibet living in harmony with nature, will immediately fly out the window just by looking at what is by all accounts the very oldest Tibetan historical work, *The Royal Annals*, or as it is generally called, *The Old Tibetan Annals*. Drawn from the caves of Dunhuang, this incomplete manuscript — or rather manuscripts since part of it is now located in London and part in Paris — gives no title for itself. Given the nature of annals writing in the more general and restricted meaning of that word, a kind of diary written not by the day but by the year, the earliest writing of a historical text must have happened in the final decade of the reign of Emperor Songtsen the Wise when the first entries into the *Royal Annals* were made, although to be clear the beginning is missing, so it isn't really known when the first entry was made. Anyway this places us in the 640's CE, about the same time Tibetan historians mostly say Tibetan letters were invented and promoted by Emperor Songtsen's decree.[1] Like quite a few other Eurasian examples that could be mentioned, the *OTA* is quite laconic and formulaic, with hardly anything that could qualify as connected narrative.

By contrast, the *Pharaonic Royal Annals* of Egypt basically covers the years 3150 through 2283 BCE, and although to begin with, it only lists names of the rulers, it eventually starts mentioning key events in each year of their reigns. For more on what could be the oldest example of a *Royal Annals*, I recommend searching the internet for the two words “Palermo Stone.” The much later histories of Mesopotamia and Egypt by Berossos and Manetho, written in Greek, only survive as quotations in the works of other authors, so it isn’t very sure if they deserve the title of *Annals*. For an example close to the same time period as the *Tibetan Annals*, one might compare the *Royal Frankish Annals* anonymously composed in Latin, covering royal events year by year from 741 to 829 CE. These items just mentioned are just some of the examples that I believe bear a close enough resemblance to the *Tibetan Annals*. Comparable works in the same centuries in Georgian and Armenian could be mentioned and one might speculate about possible Chinese influences and the scarcity of such works in the Indian subcontinent, but I suppose this ought to be enough to make the point that *Royal Annals* were commonly composed by and for other nations of Eurasia. Do note that the use of *annals* as a translation of *deb-ther*, as in *Blue Annals* and the *Red Annals*, is a Tibetological convention without much to recommend it, but more on this shortly.

An entry in the *Old Tibetan Annals* dryly states something like this:

‘The year of the Hare arrived, in the summer the Emperor and his court resided in X Valley... the winter assembly was convened at X, and Xxxx was appointed minister...’

I hope that conveys the idea, although occasionally entries can be a little longer than this, and include mentionings of battles fought, treaties signed and so on.

Since the next historical work that is relevant among the Dunhuang manuscripts — being mostly Buddhist scriptures there are very few works of historical nature to be found among them — is the work known to us as the *Old Tibetan Chronicles* that gives an account of Emperor Drigum Tsenpo. It will be discussed in another place. Meanwhile, we move on to the *Statements of Ba*. This is, after the *Old Tibetan Chronicles*, the oldest Tibetan historical work that contains detailed narratives of events revolving around Ba Selnang (Sba Gsal-s nang) and other members of the Ba family.

Selnang lived during and for some time after the reign of Emperor Trisongdetsen in the last half of the 8th century. He at first had an official

position as Mangjé (Mang-rje, Lord of Mang-yul). Then the Emperor sent him to India to invite the master Śāntarakṣita, responsible for ordaining the first group of seven Tibetan-born test monks, with Ba Selrang numbered among them. His new ordination name was Ba Yeshe Wangpo.[2] He is often regarded as the first abbot of Samyé Monastery. One of its several versions has recently been translated into English.[3]

Some decades ago it was common to speak rather dismissively of this history, with its primary emphasis on developments relative to Buddhism and not so much on the royal house and military — the things that so many unfortunately regard as the flesh and bones of history — as having been redacted in the 12th or 13th centuries. Certainly the variations in the text tell us it had a rather tortuous transmission, and for any text that old alterations in the course of recopying are inevitable, but that hardly means it can be ignored as insignificant. In very recent times its stock has risen sharply, since a fragment was identified among the Dunhuang documents.[4] Its first modern publication appeared in Paris in 1961, reproducing a version called *Statements of Ba ‘with Foot Attachment.’* The foot attachment refers to the final section that continues the historical events well into the 11th century. The evidence is rather circumstantial, but some believe this part could represent the lost monastic history by Khutön (TH7). Before deciding if this belief is justified or not, there are a lot of entangled questions that need to be worked out.

Generally speaking, I would say that the *Annals*, the *Chronicles* and a large part of the *Statements of Ba* are our three most significant works of historical genres from Tibet’s Imperial Period. However, we should quickly add that none of these three sources actually names or is conscious of any of the historical genres that are familiar today. These genre terms seem to have emerged only after the beginning of what Tibetan historians call the Later Spreading, the Chi Dar (Phyi-dar).

What are these genres? First of all we ought to ask what is meant here by a genre. We shouldn’t imagine the genre concern will take us all that far, since genre is always an approximating concept about form that does not necessarily have anything to do with factuality of content or with the reliability of the text for various purposes intended or not intended by the author. Here we treat genre as something operating in the Tibetan literary universe, so we cannot avoid using Tibetan terms for them, even though we may come up with approximate English calques. Perhaps the first Later Spreading history is called a *lo-rgyus*, a word that might etymologize as something like *year familiarity*, or *years strung together*,[5] and so seem as if it may mean annals. In reality, in its actual

content it is very likely to mean *narration*, and in some contexts can even mean just *story*, applied to everything from talking animal fables to historical accounts. I'm reminded that in Italian the word *storia* is the ordinary term for history. History is the story of the past, after all, and stories can be told for many reasons. This everybody knows.

The term Chi Dar is above all used to mean the later period of spreading of monastic vows, beginning when monks returned to Central Tibet. Ba Selnang was a leader in the Early Spreading, the Nga Dar (Snga-dar), counted among the first Tibetan-born monks, while the author of what could be the original Chi Dar history[6] was himself a leader of a monastic community during the Chi Dar. The last-mentioned history is no longer available to us, and we really have no idea what the original title might have been, or if there ever was one, since the titles we do have may only be descriptive of its content. This text by Lumé Tsultrim Sherab, likely written in the first few decades of the 11th century, is called *Story of the Later Spreading of the Teachings*, with the alternative title *Great Quelling of Revolts*. This is the first history composed in the post-imperial period, and the first historical work in a series of small texts that would detail the branching out of monastic vow lineages starting from the last decades of the 10th century. A somewhat later example is the unavailable one by Nephew Bichi.[7] The just mentioned one (TH7) by Khutön Tsondrü Yungdrung who lived from 1011 to 1075[8] may not be extant as such, but parts of it are copied or paraphrased in the Deyu (TH88) and in a few later histories. Some imagine Khutön's history could be preserved today in Labrang Monastery in Amdo. Nobody seems to know, while rumors are rife.

Once again, we cannot know if the original composition had the name or not, but an unavailable 11th-century work is credited to the pen of Rongzompa Chöki Zangpo (TH5), and it is referred to as a *Dharma Origins* (*Chos-'byung*) text. I believe the correct reason for using the term *Dharma Origins* is, regardless of what else is included, that it has a section on the life of the Buddha and the early history of the monastic order in India. It is to this class that many later histories belong. But from what we know about its content the text by Rongzompa doesn't seem to conform to my belief.

While much interested in the origins of some monumental Buddhist religious icons, another history largely centered on royalty emerged later on in the 11th century. *The Testimony*, or *The Testimony Extracted from the Pillar*, or *The Last Will and Testament of the King Who Ruled by Dharma*, are all names for a text excavated directly — or indirectly

through the agency of a Mad Woman of Lhasa — by the Bengali Master Atiśa in 1048. This fascinating text (TH4) has never been translated, although quite influential in the ways the imperial period was from that time on to be portrayed. Some of its narratives have been incorporated into later works. The *Testimony (Bka'-chems)* is in itself a genre, even if not usually a historical genre. It means a *last will and testament* left behind by a deceased person of high stature.

The next group of historical texts include several works associated with the Tertön named Nyangral Nyima Wözer.[9] Although not produced by him, he is somehow connected with the discovery of the *Mani Collection (Ma-ñi Bka'-'bum)*. In its *Great History (Lo-rgyus Chen-mo)* chapter there are important ideas about Tibetan history from the time of Songtsen the Wise in the mid-7th century going all the way back to the monkey and ogress that together parented the first Tibetans. There are several works of Nyangrel that might be considered (TH33-TH35), but the main history is his *Dharma Origins, the Essence of Honey at the Heart of the Flower*. This might be regarded as the first proper Dharma Origins text, with its coverage of both Indian and Tibetan Buddhist history. It has a relatively high degree of emphasis on accounts of important icons and relics for Buddhist devotional practices. As a broad-ranging *Dharma Origins* text, covering both India and Tibet in an extensive manner, it stands out from other histories that came before it, and so it is a pity it hasn't been translated in order to reach a larger audience. It has an ending that looks rather like an appendix that could have been added by one of Nyang-ral's immediate disciples, supplying some coverage for the earliest history of Kadam and Kagyu Schools in 11th through 13th centuries. This final part is very important for anyone who hopes to understand the origins of the sectarian divisions that continue to characterize Tibetan Buddhism in our day.

In this same time period several important, if not nearly so lengthy, historical works were produced by the most famous early masters of the Sakya School (TH19, TH37-38, TH46, TH65). Of these the most influential was probably the one that overall does not belong to one of the historical genres, but has an important historical section on Tibet, with much on the life of the Buddha as well. This is the *Entry Gate to the Dharma* by Sönam Tsemo (TH37).

Toward the end of the 12th century, a new historical genre emerged in the shape of something called *khogbub (khog-dbubs, etc.)*, a term of uncertain spelling and translation. These are usually devoted to the history of medicine in India and Tibet primarily, although as a genre term



it may be applied to histories of any of the five sciences that form part of the educational ideas Tibet inherited from India. They started with students of Yuthokpa the Younger and especially the student named Sumtön Yeshé Zung (TH31, TH52) with some longer ones emerging in the course of the 13th century (TH63, and another history by Nyedowa or Snye-mdo-ba written in *circa* 1300). Medical histories would continue through the 16th century when they had their heyday up until the beginning of the 18th century when they were all overshadowed and superseded by the *khogbub* of the Regent Sangyé Gyatso.

Also during the 11th-13th centuries, a tradition of history writing emerged within the Bon religion. The examples from these centuries seem to reveal degrees of expansion to what is basically the same text written over with details added over time. They are difficult to date with precision, but the main text could date as early as the mid-12th century (TH27). This Bon historical tradition culminated in a very lengthy work of the early 14th century (TH110). The Bon histories hold up a mirror to the ones being produced by other schools, allowing us to regard things under a different light, and are quite distinctive in their points of view about history in general. Every serious historian of Tibet must study them. By the late 13th century, a special tradition of writing collective biographies of the lineage masters of the *Zhangzhung Aural Transmission* began (TH78). It could be a coincidence, or not, that the same time saw the emergence of the first lengthy *Golden Rosary of Lives* of the Kagyü school (TH83). These were also histories based in particular lineages of teachers.

We have already crossed into the period of Mongol domination of most of Eurasia including Tibet. In 1261, Chomden Rigpé Raldri aka Rigral composed a not too lengthy history of Buddhism in India and Tibet (TH87). Rigral proposed his own three-fold division of Tibetan history into the Early Spreading, the Middle Spreading and the Later Spreading, although this concept never caught on. Until today Tibetan historians normally exclude or neglect the middle one. Very soon after Rigral, the long Deyu history was written (TH88), and in 1275, the Sakya master who resided at the Mongol court composed a short history of Tibetan royalty (TH92), and just three years later Ogyenpa Rinchenpel, a visitor to the Mongol court, composed another (TH94). It may be surprising, and to some disappointing, to note that there is hardly any notice paid to the Mongols in these history books.

In 1283, Nelpa Pandita composed an interesting, if rather short, general history of Buddhism, with some emphasis on the spreading of monastic

vows (TH96), but it was in 1322 that what is probably the most celebrated of all Tibetan history books was composed by Butön Rinchendrub (TH116), its title being *Treasury of Precious Instructions: The Origins of the Scriptures Illuminating the Sugatas' Teachings*. It could be enough to say it is a history of Buddhism in India, since its coverage of Tibetan history at the very end is quite thin and concerned with nothing so much as the translation of the Indian Buddhist scriptures. However, the Butön history is a work of great learning and skill in composition. Its long availability in English has been a great boon to historians of India, and much use has been made of it. This and other works were written in the later half of the Mongol Period when Tibetans were taking stock of all they had received from India, when they busied themselves with canon formation, a project both Butön and his teacher Rigrel intensively involved themselves in. In fact, the whole last half of Butön's history is not a history at all, but a listing of titles that ought to be included in the collection of Buddha Word known as the Kanjur and the collection of commentarial works on Buddha Word known as the Tenjur.

In the early 1350's when Jangchub Gyeltsen expanded his power base over Ü and Tsang Provinces, it seems a kind of national revival was underway. There was a reassertion of Tibetanness, a somewhat stronger romanticism regarding the Imperial Period that went so far as selectively resuscitating aspects of earlier culture, including clothing. Although a great supporter of Butön and other contemporary Buddhist masters, Jangchub Gyeltsen continued his path of warfare, and even wrote his own *Testimony (Bka'-chems)* in which he unabashedly boasts about the greatness of his strategies and his military exploits (TH105). Compiled during these same years is a work in 26 chapters that often bears what amounts to an entirely Mongolian name *Hulan Debter*, if best known today as the *Red Annals (Deb-ther Dmar-po)*. The *Hulan Debter*, while by no means neglecting religious highlights, has a quite secular approach to political history that would be much imitated later on by the Fifth Dalai Lama (TH340). Since the word *debter (deb-ther)* appears in a number of important historical titles, it may be good to know that although the word entered Tibetan language during the Mongol Period, it is ultimately related *via* Greek to the English word *diphtheria*. Both the Greek word and the English mean *skin*, source of parchment as writing material. Of course word origins are not in control of their destinies, and it is doubtful Tibetan texts were ever normally inscribed on animal parchment. Still, if the word came to mean *annals* it is only in the broad sense we might simply translate as *history*, and not the specific meaning of *annals* as seen in the *Old Tibetan Annals*. However, the *red* of *Red Annals* might really refer to the color of the binding elements of the original manuscript. What

is important is not to vainly imagine that the *Red*, *Blue* and *White Annals* that are quite important historical works bear much resemblance to *annals* in the strict meaning. The later *Blue Annals* (TH223) doesn't even have a particularly chronological arrangement, since most of the chapters chronicle different schools and lineages of Tibetan Buddhism. It is likely the Tibetan use of the word was first inspired by a legendary lost book on the history of the Mongols that once circulated in the courts of the Mongol Empire known as the *Golden Book*, or *Altan Debter*.<sup>[10]</sup> It is interesting to note how this word *debter* has been reduced to its first syllable *deb* in modern Tibetan language where it is the most-used word for *book*, especially codices bound in European rather than Asian styles.

The devotional cult of Guru Rinpoche or, to give the name better known in the world, Padmasambhava, had a number of historic roots, among them *guru yoga* practices associated with Zhang Tshelpa in the late 12th century, as well as the works of Nyangrel, and later on Guru Chöwang. This cult achieved new heights during this period of national restoration after the Mongol decline. Some newly recovered works of Nyingma masters Orgyenlingpa and Sangyelingpa proved especially popular. Orgyenlingpa's celebrated *Five Sets of Scrolls* (*Bka'-thang Sde Lnga*) (TH125), along with the somewhat later but not exactly datable work of Döndam Mawé Sengé (TH207) share a certain amount of textual materials in common with the shorter and longer Deyu histories (TH55, TH88), and some of the shared text goes back to their reliance on a set of texts called the *Five Chan* (*Can Lnga*) from the late Imperial Period that will be discussed elsewhere. Although not technically belonging to a genre of history (a generic history by our definition would include collective biographies, but not biographies of individuals; the best known of the Guru Rinpoche biographies are anyway exceptionally included) both Orgyenlingpa and Sangyelingpa *discovered* lengthy biographies of Padmasambhava (TH141, TH137). Although many more biographies of him would appear over the centuries, these two always remained the foremost among them.

The three major genres of historical writings that remain to be discussed all share one thing in common, the use of the syllable *rabs*. *Rabs* means *successive generation[s]*, or perhaps just *succession*. We mentioned already that there were a number of brief but early Sakya historical works. Among them are a few works by Dragpa Gyeltsen written in decades surrounding 1200 that have the term *royal succession* (*rgyal-rabs*) in their titles, and it may be that he was the first to use it in this way. These are accurately described as dynastic histories, as they are generally built around the events in the reign of one king after the other in

chronological order. The syllable *rabs* is key here. I recommend translating it as *succession*, but of course succession in a human context, and primarily human generational transitions. Just as one king follows after another, so does one abbot of a monastery follow the earlier abbot, and so we have the genres of *denrab* (*gdan-rabs*) and *khenrab* (*mkhan-rabs*), two terms of very similar meaning. Actually a *khenrab*, while probably also about abbatial succession, should technically be about a lineage of monastic ordinator, even if in practice they are interchangeable (after all the chief ordinator in a monastery is generally the abbot). These can be called *monastic chronicles*, largely limited as they are to accounts in chronological order of abbots in one particular monastery. I am not completely sure of the following statement, but I think the first abbatial succession type of history may be a title by Drigung Chöjé Kunga Rinchen written in the first decades of the 16th century (TH251). A third important genre term that includes the *rabs* is the *dungrab* (*gdung-rabs*), a history of a particular family or clan lineage. *Dung* literally means ‘bone,’ but here it refers to the bone-line or patriline. It may be that the first clan histories called *dungrab* were written by early Sakya masters to trace their ’Khon clan lineage. Still, the first available one I know about, also a ’Khon clan history, probably dates back to 1352 and was written by Butön’s leading disciple Dratsepa (TH107). Closely related is a less prominent genre known as *rüdzö* (*rus-mdzod*), or *bone treasury*, this being what I believe was an oral literature of inestimable antiquity even if only very recently written down. Both *dung* and *rü* mean *bone* in the sense of patrilineal descent. The *rüdzö* genre is about the history of a clan or group of clans, or even of clans in general.

With hundreds more histories to survey, it is important to move more quickly by being even more selective. The 14th-century *Clear Mirror of Dynastic History* (TH149) is mainly about the Imperial Period. Outstanding for its style, it is generally clear with an engaging flow of prose narratives interspersed with poetry and song. If we were forced to pick one historical work that could epitomize traditional Tibet’s understandings of his own history, it would most likely be this one.

The *Clear Mirror* contrasts with the 15th-century *Great Archival Records of China and Tibet* (TH182). Despite the fact its title only mentions China and Tibet, it contains historical chapters on India, Nepal, Xixia, and the Mongol Empire. More unexpected are its chapters on knives, tea and porcelain, while the last half of the book is arranged according to a number of Buddhist schools and lineages. This sort of non-partisan way

of accounting for all the varieties of Tibetan Buddhism is one that really flowers a few decades later, in the monumental *Blue Annals* (TH223).

Much use has been made of the *Blue Annals* because of its well-done English translation by George N. Roerich, a work that could not have been accomplished without the expert assistance of Gendun Chömpel.[11] When the *Blue Annals* was written it was by far the most lengthy and comprehensive history of post-imperial Tibetan Buddhism as a whole. However, it would be a mistake to regard it as entirely the original composition of Gö Lotsawa. After all, large sections of it are directly copied out from earlier sources.[12]

The next among Tibet's most celebrated historical works is the 16th-century *Scholars' Banquet* (TH279). Written by the Pawo Rinpoche, a leading hierarch of the Karma Kagyü, it should come as no surprise that a great deal of space is given over to that school. Yet it is quite ecumenical in its coverage, especially remarkable for its impressive and invaluable coverage of the Imperial Period in one very lengthy chapter, the chapter with the key-letter JA. It makes use of material overlooked by most other Tibetan history writers before and since, including not only the author's own transcriptions of stone inscriptions from imperial times but also some of the unique material on the post-imperial Period of Fragmentation (mid-9th through late 10th centuries). Actually this material would have been rightly regarded as unique up until 1987 when the two Deyu histories were published.

The 15th-16th centuries experienced a flowering of history writings with more variegated subject matter. A great number of histories of more specialized subjects — histories of specific schools like the Sakya or Kagyü, histories of particular lineages such as the Kālacakra Tantra, Vinaya ordination histories, medical histories, histories of particular monasteries and their abbots, histories of particular clans — were being written. There is even an account of the teachers who transmitted the teachings about the 11-headed Avalokiteśvara (TH171), and another on those who transmitted the fasting practices that descended from the famous nun Pelmo (TH155). For some reason, the main histories of the Kadam School (TH225, TH231, TH226) appeared only with the rise of the Gelug, a school that first emerged under other names in Ganden after that monastery's founding in 1409 CE.

If we were to select for special mention only one 16th-century history it would have to be the one by the 4th Drugchen Pemakarpo entitled *Day-Maker Making the Lotus of the Teachings Bloom* (TH284). Given the title

it isn't surprising that it is often poetic, but we ought to value it for its wide coverage, making it yet another member of a short list of extensive histories that would need to include the long Deyu and the *Blue Annals*.

The 17th century sees the emergence of some impressive histories by such figures as Sogdogpa (TH313, TH314) and Tāranātha. Tāranātha wrote several history books, but the one with most impact is without any doubt his history of Buddhism in India (TH312). Not without its faults from a 21st-century perspective, yet it is unrivaled and indispensable for anyone who studies Indian Buddhism, this in part because it benefitted from a lively Indian Buddhist historical literature that has not otherwise come down to us (he names authors and titles). Later on, in 1643, the celebrated religio-political history by the Fifth Dalai Lama appeared (TH340). It does of course interest itself in Buddhism and religious developments, but it is most valued for its treatment of Tibet's political history up to the time of writing. Toward the end of the same century, the Fifth Dalai Lama's Regent, the one who concealed his death from the Kangxi Emperor, published a history that chronicles in great detail how so many monasteries of other schools, one after the other, were converted to the Gelug (TH367). This is the same Regent who composed the medical history we mentioned before that practically supplanted all earlier medical histories.

Most noteworthy in the eighteenth century are these: the history of Buddhism in China by the Mongolian-born Gombojab (TH408), and a number of works by Katog Rigdzin Tsewang Norbu (TH410-411, TH419, TH424-425),

Toward the end of the 18th century, in 1777 (TH456), we first notice a geographical work that incorporates some understanding of world geography that drew from the period of European exploration. The trend became all the more evident in 1820 with the publication of the world geography of Tsenpo Nomonhan (1789-1838; see TH522). Parts of this work have been studied a number of times, including Turrell V. Wylie's unjustifiably obscure article 'Was Christopher Columbus from Shambhala?'

Of the seventy-some identified history titles coming down to us from the 19th century, it becomes more difficult to identify highlights, although already in the 18th there began a greater tendency to write local histories, particularly histories of particular monasteries, a trend that continues today. There is also an increasing input from Mongolian and Mongour (nowadays often called Tu) authors writing in Tibetan, including

significant histories of Mongolia (for instance TH515). I suppose we ought to mention the first truly monumental history that has its main focus on the Nyingma Terma tradition, the history by Guru Tashi (TH542), published in both 4 and 5-volume editions, with the more famous but much shorter Terma history by Kongtrul (TH561, TH565). There is also the huge history of Amdo region called the *Ocean Annals of Amdo* (TH555). These same trends continue into the 20th century where we will end our survey with the *White Annals* of Gendun Chömpel, written in 1946 (TH621). In this work one may perceive a heightened critical sense in its approach to Tibet's imperial period. It was the first time a Tibetan-language history made use of Dunhuang documents, and it is perhaps a sign of a general conservative tendency (and not *just* the difficulty of the material) that this evidence has until today not received the attention it deserves by Tibetan authors. Well, we can point to some exceptions, most remarkably the 1986 historical study by Khetsun Sangpo Rinpoche (TH767) and that of Chetsang Rinpoche published in 2010 (TH1061). There is no sign of abatement in the flow of historical literature in Tibetan language, if anything it is increasing with amazing speed in the last three decades, so much so that it is probably impossible for one person to keep up with all of it.[13]

## Endnotes to the Introductory Survey

[1] I am quite aware that nowadays among Tibetan intellectuals there is a debate going on about the actual origins of Tibetan letters, with one side arguing that letters were first invented for the Zhangzhung language and only later adopted for the use of Tibetan. On the *Old Tibetan Annals*, see now Brandon Dotson, *The Old Tibetan Annals*, Österreichischen Akademie der Wissenschaften (Vienna 2009). On the *Old Tibetan Chronicles*, to be mentioned soon, see for example Nathan W. Hill, 'The *Old Tibetan Chronicles*, Chapter One,' *Revue d'Etudes Tibétaines*, vol. 10 (April 2006), pp. 89–101.

[2] Sba Gsal-s nang and Sba Ye-shes-dbang-po in their correct spellings. His full name was Sba Ye-shes-dbang-po-srung-ba, although it is usually given in a shortened form. The element *srung-ba* is significant, since it translates the *rakṣita* in the ordinator's name. It was normal practice for ordinands to receive a part of their ordinator's name.

[3] Diemberger & Pasang Wangdu, *dBa' bzhed*. When the first modern publication of it took place in Paris (by Rolf Stein), a French résumé of

content was supplied in the introduction. Nowadays the problematics of translation have been considerably compounded by the publication of a number of different versions, and even now the one published by Stein so long ago has not been translated. The historical sources often confuse the identities of various members of the Sba clan, which results in some uncertainty for modern investigators. A multi-authored book devoted to this history has been forthcoming for some time, and we may hope it will resolve some of the difficult issues.

[4] Sam van Schaik and Kazushi Iwao, ‘Fragments of the Testament of Ba from Dunhuang,’ *Journal of the American Oriental Society*, vol. 128, no. 3 (2008), pp. 477-488. Note also recent writings by Lewis Doney, references given below. Our lengthy entry on the *Sba-bzhed* was entirely rewritten by Lewis Doney.

[5] The spelling *lo-brgyus* is not all that uncommon. My intuition is that this is the original spelling that got simplified at some point. The syllable *rgyus* belongs to a larger group of related words with meanings of *continuity*, *flow* and *thread*. The syllable *lo*, as obviously as it may seem to mean *year*, could also mean *report*. Thinking about it, it does seem that *continuous reporting* could be a suitable definition of *narrative*.

[6] This is a confounded subject with a complicated bibliography, so I recommend a discussion included in Dan Martin’s article ‘The Highland Vinaya Lineage: A Study of a 12th-century Monastic Historical Source, the ‘Transmission Document’ by Zhing-mo-che-ba,’ contained in: Christoph Cüppers, Robert Mayer & Michael Walter, eds., *Tibet after Empire*, LIRI (Lumbini 2013), pp. 239-266, especially footnote 2 on p. 240.

[7] His name suggests he was a *nephew* (*dbon*) or perhaps more likely a *chief* (*dpon*), and that he belonged to the Bi-ci, an early lineage of medical lore with its origins in the arrival of a Byzantine Greek physician named Tsan Pa-shi-la-ha in the middle of the 8th century. His family medical lineage soon died out, but its teachings specializing in the treatment of bodily traumas were passed on by other family lineages later on. We know the Bi-ji lineage continued practicing well into the 12th century, since Sgam-po-pa’s medical teacher belonged to it. The very name *bi-ci*, sometimes spelled *bi-ji* while *bi-byi* also occurs, is a borrowing of a regionally Persian word for *physician*. Indeed, at least one medical compendium belonging to this Bi-ci Lineage has survived to our day, the one called the *Yellow-Edged Volume of the Bi-ci*. The long Deyu history (TH88) has one among several 13th-century mentions of Tsan Pa-



shi-la-ha. See Dan Martin, ‘Greek and Islamic Medicines’ Historical Contact with Tibet: A Reassessment in View of Recently Available but Relatively Early Sources on Tibetan Medical Eclecticism,’ contained in: Anna Akasoy *et al.*, eds., *Islam and Tibet*, Ashgate (Farnham 2011), pp. 117-143.

[8] If you see “TH204” it means you ought to look at entry numbered 204. Of course, not everything listed has been included in our survey. Our listing has about 600 historical genre writings if we stop at the year 1920. Here in this introductory survey I choose to concentrate on the writings that might be regarded as monumental or especially noteworthy.

[9] In recent years there have been important studies on the historical works of Nyang-ral by Daniel A Hirshberg, *Remembering the Lotus-Born: Padmasambhava in the History of Tibet’s Golden Age*, Wisdom (Somerville 2016), and Lewis Doney, *The Zangs gling ma: The First Padmasambhava Biography: Two Exemplars of its Earliest Attested Recension*, International Institute for Tibetan and Buddhist Studies (Andiastr 2014).

[10] For those interested, there is a most valuable paragraph on the *Altan Debter* contained in Peter Jackson, *The Mongols and the Islamic World*, Yale University Press (New Haven 2017), p. 16, and see also Christopher P. Atwood, ‘Six Pre-Chinggisid Genealogies in the Mongol Empire,’ *Archivum Eurasiae Medii Aevi*, vol. 19 (2012), pp. 5-58, at pp. 29 ff.

[11] Dge-’dun-chos-’phel’s name is not mentioned until p. xxi of Roerich’s introduction, although he really should have been on the title page. On this point, see especially Benjamin Bogen and Hubert Decler, ‘Who Was *This Evil Friend (the Dog, the Fool, the Tyrant)* in Gedün Chöphel’s Sad Song?’ *Tibet Journal*, vol. 22, no. 3 (Autumn 1997), pp. 67-78.

[12] I know from my own close studies that this is true of the Chapter 12 on Zhijé school, while Kurtis Schaeffer has demonstrated ’Gos Lo-tsā-ba’s heavy dependence on earlier sources on the life of Vairocanavajra. See Kurtis R. Schaeffer, ‘The Religious Career of Vairocanavajra: A Twelfth-Century Indian Buddhist Master from Dakṣiṇa Kośala,’ *Journal of Indian Philosophy*, vol. 28, no. 4 (August 2000), pp. 361-384.

[13] In fact, as may be seen below, there are about one hundred book titles listed for the first 16 years of the 21st century alone. I had once decided to make the year 2000 the cutoff date for this bibliography, but

then reconsidered. The coverage has become more spotty for the more recent decades. Of course, as always, these recent works are quite variable in their quality level, usefulness and range of coverage. The excellent book of Chetsang Rinpoche is this one: 'Bri-gung Skyabs-mgon Che-tshang (b. 1946), *Bod Btsan-po'i Rgyal-rabs*, Srong-btsan Dpe-mdzod-khang (Rajpur 2010), with English translation by Megan Howard with Tsultrim Nakchu, *A History of the Tibetan Empire Drawn from the Dunhuang Documents by H.H. the Drikung Kyabgon Chetsang*, Songtsen Library (Dehra Dun 2011).

## Introduction to the Bibliography

This bibliography is intended primarily for the benefit of persons actively engaged in historically oriented research using Tibetan-language sources. At the same time, by including brief general statements about the content of each historical work, we have attempted to make the material contained herein sufficiently accessible to non-specialists, in particular librarians and bibliographers. It may even repay a little idle curiosity.

This introduction is a revision of the introduction that came with the 1997 publication. It repeats some of the same information about historical genres found in the introductory survey, but in a somewhat more technical way, employing Wylie transcriptions and so on.

Now that we have already two decades ago resolutely and with hopeful confidence crossed the threshold of the 21st century, it seems an appropriate time to take inventory, first, of as many as possible of the historical works composed by Tibetans and, secondly, of the literature that has grown around them. As with any bibliography, it is necessary to carefully circumscribe what sorts of works are meant to be included, and much of this introduction is an attempt to do just that. The Tibetan-language works listed here are mainly 'monographs' (a word rendered problematic by the very different format of the traditional Tibetan book) composed during the last millennium by members of all the Tibetan religious schools (Bka'-brgyud, Bka'-gdams, Bon, Dge-lugs, Gcod, Jonang, Rnying-ma, Sa-skye, Zhi-byed and Zhwa-lu [Bu-lugs]) belonging to the typical historical genres. In particular, the following:

1. *Chos-'byung* ('Dharma origins'), but noting that the word *chos-'byung* as such does not always mean a 'history'. It is also used in religious-philosophical and ritual contexts to mean 'the font of all phenomenal things' or what we would want to call a 'Star of David' or 'Seal of Solomon'.
2. *Bstan-'byung* ('Teaching origins'). This category might be considered as a broader term for 'religious history' than *Chos-'byung*, but it is in fact only used in titles of Bon religious histories.
3. *Gter-'byung* ('treasure origins') are included in cases in which the work covers the *gter-ma* or 'treasure' tradition as a whole, and not only one particular treasure excavation. This genre belongs exclusively to Bon and Rnying-ma schools.
4. *Deb-ther* ('annals'). This relatively infrequent genre-term, while generally translated 'annals', seems rather to mean a historical compilation based in some part on archival types of documentation. It was evidently borrowed into Tibetan from Mongolian, as it begins to appear in Tibetan literature during the period of Mongol domination, but it goes back still further to an Arabic/Persian word, ultimately (?) of Greek origin — *diphtherā*, 'parchment.' The word is *daftar* or something quite similar, in Middle Persian, Aramaic and Arabic.
5. *Rgyal-rabs* ('royal succession'). This is used in titles of books which trace the Tibetan imperial line, although they may include much additional historical information.
6. The monastic chronicles called *gdan-rabs* ('abbatial succession'). These usually give biographical details about the abbots of a particular monastery from its founding up until the time of writing.
7. The family lineage accounts called *gdung-rabs* ('ancestral succession'). These tell the lives of ancestors of a particular clan (note the less-encountered genre of *rus-mdzod*, which also belongs to this general category).
8. The chronological works called *bstan-rtsis* ('[Buddhist] teaching calculation'). Note that not every *bstan-rtsis* actually exists as a separate work, but may be embedded in a larger

text (and we have included these despite the fact that doing so violates our most general criteria for inclusion). The earliest of the *bstan-rtsis* were attempts to calculate the dates of the Buddha and His followers in India. Later examples pay more attention to Tibetan history.

9. The histories of traditional science in general but primarily of medicine called *khog-dbub*, *khog-'bugs* or, probably more correctly, *khog-'bubs*. It is a term of uncertain etymology, sometimes used in the sense of a 'general outline', probably with analogy to the ribs of an umbrella or of a tent [or any similar structure] that 'arch over' or 'form a canopy over' [*'bubs*] an 'interior space' [*khog*]).

*Lo-rgyus* works are also listed, for the most part, so long as they are of a significant length and are devoted to the stories of more than one person, deity, or treasure excavation (some *lo-rgyus* texts devoted to single deities or images of the same *are* included, particularly in those cases where there is a substantial amount of historical narrative). This is by far the broadest genre-term that we might translate as 'history', covering as it does both the secular and the religious, but as pointed out long ago by Vostrikov (*THL*, p. 204), *lo-rgyus* are often simply narrative works, or 'stories', that may have little to do with history as such. Perceptive readers will observe that the present work eschews the use of the academic term 'historiography' — admitting that it might at times be used quite accurately in its literal sense of 'history writing' — as used in contrast to 'history', because of the surely not always justifiable distance it builds between historical writers of the past and those of the present. Contemporary writers should be required to demonstrate beyond doubt that their own writings are free of all the same or similar types of shortcomings they perceive in the traditional authors before being allowed to place their own writings in a privileged category. For an excellent discussion of the various historical genres, see the essay by Leonard van der Kuijp (Kuijp, 'Tibetan Historiography').

The nearly universal concern of Tibetan religious schools for 'lineage' is a highly historical sort of preoccupation. Nevertheless, the various types of lineage prayers such as *brgyud-'debs* (*brgyud-pa'i gsol-'debs*), which are addressed to members of the lineage for a particular religious teaching, and *rim-'byon gsol-'debs*, addressed to the successive members of a reincarnation lineage, are not included here. We have indeed included historical works that are written as commentaries to such lineage prayers, when these include a considerable amount of

historical/biographical materials about members of the lineage. Typical lineage prayers address each teacher with only four lines of verse. This is not to deny that lineage prayers might not be important historical *sources*, just to say that they are primarily ‘prayers’ meant to be used in acts of religious worship, and so do not really belong to the historical *genres*.

We would have liked to include the local records called *bem-chag*, preserved in Tibetan-speaking areas of northern Nepal, but these have not been made widely available as yet — see for example, C. Ramble and M. Vinding, ‘The Bem-chag Village Record: The Popular Transformation of History,’ *Kailash*, vol. 13 (1987), pp. 5-47. Likewise a large number of ‘gazetteers’ of local geography, history and culture have been published recently in Tibet, but very few have been listed here. So many have been published, in fact, that I thought to ignore all newly composed regional histories post-dating the 1980’s or so. But some have already been listed, and in the end I decided not to eliminate them. The user needs to be aware that post-1980’s compositions receive relatively sketchy coverage.

Not found here are individual biographies (*rnam-thar*) and autobiographies (*rang-rnam*), *with a few noted exceptions*. We have in fact included the most famous of the biographies of Padmasambhava (with the excuse that these have had considerable impact on the way Tibetan historians have portrayed the imperial period). Works devoted entirely to the biographies of the Buddhas (Sangs-rgyas) Shākyamuni (Shākya-thub-pa) and Lord Shenrab (Gshen-rab-mi-bo) are not normally included, neither are collective biographies of their prior rebirths, and neither are stories, whether individual or collective, about the *arhats* (*dgra-bcom-pa*) or other immediate disciples of those Buddhas. Sets of biographies have been included, so long as they share a single authorship, and this effectively excludes a great deal of the *gser-phreng* (‘golden rosary [of lives]’) literature of the Bka’-brgyud school, which is complicated and important enough to deserve its own detailed bibliography. (Collective biographies are in principle to be included, but we cannot pretend any great success in granting them thorough coverage.) Likewise, we have not listed individual biographies of Tsongkha-pa or of the Dalai Lamas, despite their obvious importance for historical research.

It was not our intention to cover works of the *dkar-chag* (‘catalogue’ or ‘inventory’, on which see Martin, ‘Tables of Contents’), *gnas-bshad* (‘locality description’), *lam-yig* (‘travel document’; see Newman,

‘Itineraries’) or *skor-tshad* (‘circumambulation measure’; in effect, descriptions of monasteries, temples and their environs) genres, but we decided to include a quite limited number of these works, when their historical content seemed to us an overriding justification. A number of more general world-geographical works are in fact to be found here, starting from the late eighteenth century.

Works of the genre known as *gsan-yig* (‘record [of teachings] heard’) or *thob-yig* (‘record [of teachings] obtained’) are, despite their undeniable significance for religious and bibliographical history, excluded. There have been precious few studies of this genre. For a recent example, see Leonard van der Kuijp, ‘Fourteenth Century Tibetan Cultural History VI: The Transmission of Indian Buddhist Pramāṇavāda according to Early Tibetan Gsan-yig,’ *Asiatische Studien*, vol. 49, no. 4 (1995), pp. 919-941.

Every effort has been made to see that this list is as complete as possible, while attempting to keep within the limits herein described, but as with any other bibliography the most recent works are the ones most likely to be found missing. We have even listed a number of historical works which are known to us only from citations, but may come to light at any moment, as did quite recently the important early histories of Mkhas-pa Lde’u, the *Lho-rong Chos-'byung*, the *Mnga'-ris Rgyal-rabs* and so on. We have reserved the right, a right not often exercised, to cross over the borderlines of our self-imposed limitations when this does not involve penetrating too deeply into non-historical territories.

It was not my main goal to trace every single reference to every single existing manuscript or xylograph of a particular historical work, and I have not listed works according to the monastic printeries which in some cases produced them in woodblock printed form (this sort of information may be available in the works cited in the ‘reference’ section of most entries). In the future, this list will need to be supplemented with materials from the vast, and still largely untapped, resources of private and public collections in Tibet, Russia (mainly in St. Petersburg, but also in Moscow), Buryatia, Mongolia and the People’s Republic of China, particularly in Beijing. Especially large collections, rich in historical works and documents, do exist in Tibet to this day at the monasteries of Sakya (Sa-skya), Kumbum (Sku-'bum) and Labrang (Bla-brang Bkra-shis-'khyil), and at the Nor-bu-gling-ka, the library outside the Nor-bu-gling-ka, the Potala Palace, the Academy of Social Sciences in Lhasa, among still other places. Cataloging efforts are planned or presently underway for a number of these public, semi-public and private collections. When these catalogues are made available they will certainly

have much to add. For present purposes we have given preference to editions of works made available to American libraries through the Library of Congress PL480 and other acquisitions programs (these same works have also been issued on microfiche by the Institute for Advanced Studies of World Religions, and two catalogues of this microfiche collection have been published in the *Bibliographia Philologica Buddhica* series of the International Institute for Buddhist Studies, Tokyo). Of course, many of these same works have been listed and archived at the TBRC website.

This listing does not include Old Tibetan works of historical nature and documentary sources found among the documents in Dunhuang, as well as elsewhere in the Tarim Basin. For an overview of these we are fortunate to have available to us the late Géza Uray's work, 'The Old Tibetan Sources of the History of Central Asia up to 751 A.D.: A Survey,' contained in: J. Harmatta, ed., *Prolegomena to the Sources on the History of Pre-Islamic Central Asia* (Budapest 1979), pp. 275-304. Among the more significant recent resource works for Old Tibetan documentary and inscriptional materials (which should be consulted for further references to earlier works) are the following:

Ariane Macdonald and Yoshiro Imaeda, *Choix de documents tibétains conservés à la Bibliothèque Nationale*, Bibliothèque Nationale (Paris 1978); three volumes have appeared so far.

*Bod-kyi Rdo-ring Yi-ge dang Dril-bu'i Kha-byang*, texts of pillar and bell inscriptions with annotations by Bsod-nams-skyid, Mi-rigs Dpe-skrun-khang (Beijing 1984).

Bsod-nams-skyid and Dbang-rgyal, eds., *Tun-hong-nas Thon-pa'i Gna'-bo'i Bod-yig Shog-dril*, Mi-rigs Dpe-skrun-khang (Beijing 1983/1985).

Dbang-rgyal and Bsod-nams-skyid, eds. and trs., *Tun-hong-nas Thon-pa'i Bod-kyi Lo-rgyus Yig-cha*, Mi-rigs Dpe-skrun-khang (Beijing 1992). This contains texts in both Tibetan script and romanization, as well as Chinese translations, footnote explanations of unusual vocabulary items, and indices of geographic and personal names.

Hugh E. Richardson, *A Corpus of Early Tibetan Inscriptions*, Royal Asiatic Society (London 1985).

Li Fang-kuei and W. South Coblin, *A Study of the Old Tibetan Inscriptions*, Nankang (Taipei 1987).

Tsuguhito Takeuchi, *Old Tibetan Contracts from Central Asia*, Daizo Shuppan (Tokyo 1995).

Tsuguhito Takeuchi, *Old Tibetan Manuscripts from East Turkestan in the Stein Collection of the British Library*, The Centre for East Asian Cultural Studies, The Toyo Bunko (Tokyo 1997-1998), in 3 vols.

This list could and should continue, but the truth is that today the most valuable research resource of all is the OTDO, Old Tibetan Documents Online. It expertly and accurately reproduces the content of the 1978 publication *Choix de documents tibétains*, listed above, and adds still more, including Old Tibetan stone inscriptions. Users of OTDO should know that it does not include the Buddhist scriptures that make up the bulk of the Dunhuang findings.

Setting aside the Dunhuang documents, we also exclude a set of five historical works collectively referred to as the *Can Lnga* (the name probably means that, in analogy to the *Can Dgu* identified in a note inserted in the larger Lde'u history, pp. 384-5, these five texts were considered to be important royal possessions — *can* means 'having' or 'presence' — or heirlooms), which could have been preserved and used by historians as late as the 15th century. They probably do go back, in part or as a whole, to late imperial times. These are no longer extant as independent works, as far as anyone seems to know, and the task of identifying pieces that might have been preserved in available histories has only recently begun. The complicated titles, contents and transmission have been discussed in Per Sørensen's *Tibetan Buddhist Historiography (TBH)*, pp. 519-525), and those interested may refer to this work and the literature cited therein (in particular the works of Samten G. Karmay). It is possible that these obscure works could provide some keys for understanding the development of the subsequent historical traditions *about* the imperial age, helping us to understand why that tradition might both disagree and agree in various points with the Dunhuang documentary evidence.

Even if a few minor exceptions have been made, this work also does not intend to include, among its main entries, articles published in modern periodicals or conference volumes and the like. For Tibetan-language articles on historical subjects published recently in the People's Republic of China, see especially Per K. Sørensen, *A Provisional List of*



*Tibetological Research-Papers and Articles Published in the People's Republic of China and Tibet*, Nepal Research Centre Publications (Kathmandu 1991), as well as *TBH*, pp. 646-652. Still useful is the online Bya-ra database under auspices of the Latse Library in New York City. Although there have been a few bibliographies of Tibetological books and articles published in the PRC in recent years, the bibliographical details for many of these are not currently available to us, and access is still a problem. One very useful bibliography of Tibetan-language articles published in PRC-based periodicals between the years 1979 and 1989, classified according to subjects, is in the book entitled *Bod-yig Dpyad-rtso-m-gyi Dkar-chag Gces-btus*, edited by Khri Bsam-gtan, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1993). We have made an effort to locate and cite Tibetan-language articles which directly discuss the dating and contents of the monographic works listed herein, as well as articles of closely related subject-matter.

I might add that books composed in the twentieth century are, unlike earlier ones, most generally listed according to their dates of publication, rather than their dates of composition. This is because it has become less and less common in this century to mention dates of composition, the date of publication now being considered of greater significance. But even here we have preferred to use the date of composition should one be available. Note, too, that further historical works which have not been here supplied with dates have been simply listed immediately after a dated work by the same author.

A brief discussion on formal aspects of the catalogue is in order. Each numbered entry begins with an exact or approximate date (generally the composition date, except that in the case of 'treasure' texts, this is the date of their revelation or 'excavation', or, in the case of modern works, the date of publication), followed by the name of the author (in a standardized form, and supplying dates for the author's birth and death whenever possible) and the title of the historical work. Various published editions or somehow available manuscripts are indicated in bold letters as **A.**, **B.**, **C.**...; here the author's name and the book title are not repeated unless they differ significantly from the standardized forms already given. Immediately following this is an unmarked section telling in the most general terms the subject of the work together with any discussions that may seem pertinent. If no reference is made to a publication or to the existence of a text in a particular public collection, it should be understood that [1] the work has not been made available, [2] that it might well be very difficult or impossible to locate, [3] that it is no longer extant or even, although I hope these cases are very rare indeed,

[4] that it is a bibliographical ghost. These ghosts are most likely to appear when list makers are careless in their use of earlier lists. The attempt to weed out the ghosts has been demanding, but it needs to be done. **Bio.** means matters relative to the author. We do not, as mentioned, supply all or even any references to Tibetan biographies or *rnam-thar*. Still, where possible we have supplied references to entries about the authors contained in biographical encyclopedias in English and Tibetan. Users may in most cases link to the TBRC website entries about the person, and from there pull down a tab that lists all the texts related to that author. **Dates** means discussion of matters relative to the dating of the work (and/or the author). **Lit.** (=literature) means translations of the entire historical work or at least of substantial portions of it, as well as books and articles entirely about the work as a whole, or which use it as a primary source. The citations of Tibetological scholarship are not exhaustive, but we considered it of greatest importance to give bibliographical details for books and articles directly devoted to particular historical works (works which only treat of the same or similar subject are given relatively low priority). Works that make only casual reference or translate brief passages are for the most part not mentioned. Citations of Chinese, Japanese, Korean, Mongolian and Russian language publications are, it is to be noted, all given at second hand. **Ref.** (=references) means substantive references to the historical work within larger works of reference, including catalogues of Tibetan works and articles or books devoted to Tibetan historical literature. These often include further information about the historical work in question, and in some not-so-many cases they are our only source[s] of information. We have made a special effort to indicate places where tables of contents or more detailed analytical outlines of contents or indices are to be located, the value of these for Tibetological research requiring no comment.

Sometimes the number of folios or page numbers is stated. This is just to help verify what version of a woodblock printing or publication it is. I generally supply only the number found on the final folio or page (I do not count preface & introduction page numbers, and I do not check for mis-pagination or lost pages as a rule).

The most useful reference works are, besides the classic but still indispensable work by Andrei Vostrikov (*THL*), those of Zuiho Yamaguchi (*ZY* in our bibliography), Jampa Samten Shastri (*CLTWA I* in our bibliography) and Lobsang Shastri (*CLTWA II*). For historical works composed in Tibetan language by Mongolian authors, there is the work of Sh. Bira (*MHL*). These are especially recommended since they

often supply detailed outlines of contents. Serious students and researchers should by all means have these works on hand.

Once you find a work of particular interest in this bibliography, your place of first resort for further bibliographical information is Tibetan Buddhist Resource Center (TBRC), recently redubbed Buddhist Digital Resource Center (BDRC). I have made some attempt to give TBRC numbers for the publications listed here. With some luck it will be an *open access* title that you may read online or download in *portable document format* or *pdf* in a matter of minutes.

For locating library copies of most of the published histories in this bibliography, it is best to live close to one of the few libraries well stocked with Tibetan titles. The most fruitful method is to use a computer with access to the On-line Catalogue of the Library of Congress (OCLC), or direct use of WorldCat via the internet. Machine-readable versions of the Tibetan records of OCLC were made available from the Asian Classics Input Project (ACIP), while all major American libraries have access to OCLC. (Now in the 21st century it is usual to use the OCLC's website called WorldCat: [www.worldcat.org](http://www.worldcat.org).) Our bibliography uses the Wylie transcription system (T. Wylie, 'A Standard System of Tibetan Transcription,' *Harvard Journal of Asiatic Studies*, vol. 22 [1959], pp. 261-267), while the OCLC uses that of the American Library Association (ALA). This difference in transcription methods does not present any serious problems. In order to find authors or titles in the OCLC, one needs to make the changes indicated in the following chart, but note that in cases where diacritical marks are present (for example, ñ) it should prove sufficient to search the OCLC database using the corresponding letters without diacritical marks (for example, n).

Tibetan	Wylie	ALA
ང	ng	ñ
ཉ	ny	ñ
ཞ	zh	ž
ཤ	sh	ś

As part of our effort to make this listing more helpful to persons who have not devoted their entire lives to Tibetan studies, we have capitalized initial letters only, not ‘syllable foundation [letters]’ (*ming-gzhi*). Capitalizing letters in the middle of the syllable, far from helping nonspecialists (who in any case will be able neither to locate words in the sort-order used in Tibetan dictionaries nor to pronounce them without undergoing a lengthy apprenticeship), causes unnecessary confusion. Specialists already know how to identify syllable foundation letters, and do not need to have them pointed out. Capitalization of book titles follows ‘English’ practice. The hyphenation system used for personal names corresponds closely to that of the American library system. Hyphenation of words in titles and quotations depends on our understanding of these units as lexical items (and, of course, here there will be some minor differences of opinion); short-form or ‘compounded’ words are hyphenated together (examples: *rnam-thar*, *bskyed-rim*, *rnga-sgra*, but noting that *rnam-par thar-pa*, *bskyed-pa’i rim-pa*, *rnga’i sgra*, are not hyphenated together), as are grammatical suffixes of all kinds (examples: *bdag-gi*, *thog-la*, *thog-ma-nas*). This is done in part in order to advance the understanding that Tibetan is not a monosyllabic language (regardless of its syllabic writing system) and in part to help less experienced students locate these words in dictionaries. Entries have been selected only on the basis of the criteria outlined above, without regard for any sectarian or political allegiances of ourselves or of others, and without regard for anyone’s judgments about historical veracity. We hope this work will serve as a factor in making Tibetan histories accessible to the widest possible range of students, and further the democratization of Tibetan studies. Finally, we hope that users of this work will bring all omissions and errors to our attention, whether through review or correspondence, in the interest of a completeness and perfection that can only be achieved in an imagined future. Not in human history.



*late 700's and following centuries ?*

Sba Gsal-snang or Gsas-snang (late 8th century), *Sba-bzhed* (also *Dbā'/Rba/Bla-bzhed* etc.). **A.** R.A. Stein, *Une chronique ancienne de Bsam-yas : Sba-bžed*, Publications de l'Institut des Hautes Études Chinoises (Paris 1961). **B.** *Btsan-po Khri-srong-lde-btsan dang Mkhan-po Slob-dpon Padma'i Dus Mdo Sngags So-sor Mdžad-pa'i Sba-bzhed Zhabs-btags-ma*, Shes-rig Par-khang (Dharamsala 1968). **C.** *Sba-bzhed* (= *Sba-bzhed ces bya-ba-las Sba Gsal-snang-gi Bzhed-pa Bzhugs*), ed. by Mgon-po-rgyal-mtshan, Mi-rigs Dpe-skrun-khang (Beijing 1980/1982). **D.** *Dbā'-bzhed*, grey-scale reproduction contained in: *Dbā' bzhed, the Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet: Translation & Facsimile Edition of the Tibetan Text*, ed. by Pasang Wangdu & Hildegard Diemberger, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2000), pp. 126-156; grey-scale reproduction in *HS*, vol. 36 (*chi*), pp. 1-62; color reproduction in: 'Brugthar and Karma-bde-legs, eds., *Bod-kyi Snga-rabs Dam-pa-rnams-kyi Gsungs-chos Phyag-bris-ma Rin-chen Gser-phreng*, Kan-su'u Rig-gnas Dpe-skrun-khang (Lanzhou 2015), vol. 9, pp. 161-222. **E.** "Sba-bzhed ces bya-ba-las/ Sba Gsal-snang-gi Bzhed-pa," contained in: '*Rba-bzhed' Phyogs-bsgrigs / Bde-skyid-kyis Bsgrigs*', ed. by Bde skyid, Mi-rigs Dpe'i Skrun-khang (Beijing 2009), pp. 80-158. **F.** "Chos-'byung-gi Yi-ge Zhib-mo," contained in: '*Rba-bzhed' Phyogs-bsgrigs / Bde-skyid-kyis Bsgrigs*', ed. by Bde skyid, Mi-rigs Dpe'i Skrun-khang (Beijing 2009), pp. 159-236. **G.** *Rba-bzhed*, grey-scale reproduction in *HS*, vol. 36 (*chi*), vol. 36, pp. 63-70 (pp. 71-110 belong to a different history, see below). **H.** *Rba-bzhed*, grey-scale reproduction in *HS*, vol. 36 (*chi*), vol. 36, pp. 111-144. Note: Recent collections of *Sba-bzhed* transcriptions include Tshe-ringdon-grub, ed., *Bsam-yas Dkar-chag*, Kan-su'i Mi-rigs-dpe-skrun-khang (Lanzhou 2009), which comprises transcriptions of version C (pp. 1-104), version D (pp. 105-161) and version A (or the likely dependent exemplar B, pp. 162-268); Bde-skyid, ed., '*Rba-bzhed' Phyogs-bsgrigs / Bde-skyid-kyis Bsgrigs*', Mi-rigs Dpe'i Skrun-khang (Beijing 2009), which contains transcriptions of version A (pp. 1-79), version E (pp. 80-158), version F (pp. 159-236), and version D (pp. 237-281); Longs-khang Phun-tshogs-rdo-rje, ed., *Dbā'-bzhed*, Bod-ljongs Bod-yig Dpe-mnying Dpe-skrun-khang (Lhasa 2010), consisting of transcriptions of version D (pp. 1-58), version C (59-157), version A (158-258), and version G (259-270). Pages 270-318 comprise a different history altogether, on which see Leonard

W.J. van der Kuijp, ‘A Hitherto Unknown Religious Chronicle: from Probably the Early Fourteenth Century,’ *Bod Rig-pa’i Dus-deb / Zangxue xuekan / Journal of Tibetology*, vol. 7 (2011), pp. 69-91. The core of the *Sba-bzhed* narrative focuses on Buddhism’s introduction from China and then South Asia to the court of Khri-srong-lde-btsan (742-ca. 800), during whose reign the doctrine spread and prospered. Despite conspiracies against the Dharma, the principal protagonist named Dba’/Sba Gsas-s nang/Gsal-s nang succeeds in inviting the Indian abbot Śāntarakṣita and the tantric master Padmasambhava to Tibet, laying the ground for building Bsam yas Monastery, ordaining the first Tibetan monks, and loosening the grip of the opposing Bon religion. Later, the emperor appoints Gsas-s nang/Gsal-s nang (now known by his ordained name, Ye-shes-dbang-po) as his state preceptor and the latter recommends inviting Kamalaśīla to take the gradualist side in the famous Bsam-yas Debate against proponents of the instantaneous path to enlightenment. Khri-srong-lde-btsan finally chooses the gradual approach as the victor and spreads it throughout Tibet. Some exemplars have then extended the narrative to include either the earlier Buddhist emperors (versions D and G) or the travails of the *dharma* after the collapse of the imperial period (versions A, B, F, and H). The ascription of authorship is traditional. **Date:** Although its core narrative maintains some claim to genuine antiquity, the *Sba-bzhed* represents a collage of narratives that probably took on its recognisable shape between the tenth and eleventh centuries. Pasang Wangdu and Hildegard Diemberger’s 2000 publication has been of great value for charting the editorial history of the *Sba-bzhed*, as was Sam van Schaik and Kazushi Iwao’s discovery of fragments of part of this narrative among the British Library manuscripts from the Mogao cave complex near Dunhuang; see Sam van Schaik and Kazushi Iwao, ‘Fragments of the Testament of Ba from Dunhuang,’ *Journal of the American Oriental Society* 128, no. 3 (2008), pp. 477-488; this article has now been translated into Tibetan by Dongzhi Duojie, “Ton-hong Gter-yig-las Sba-bzhed-kyi Shog-hrul Yi-ge’i Skor,” *Bod-ljongs Slob-grwa Chen-mo’i Rig-deb / Journal of Tibet University*, vol. 4 (2012), pp. 37-48. These fragments may constitute one side of a folio intended for an earlier version of the *Sba-bzhed*, or part of an independent narrative that was also incorporated into the early *Sba-bzhed* tradition. Two of the earliest exemplars of the *Sba-bzhed* are version E and the version G fragment, both of which show signs of having edited the Dunhuang narrative and so postdate it. They have also added to the core account sketches of Buddhism under the early Tibetan emperors missing from the other exemplars. The core account, on the eighth-century spread of Buddhism, was then expanded in the eleventh or twelfth century to eventually become the *Sba-bzhed* found in the eclectic edition version C and version

E, a manuscript which may be one of the bases for version C (the Mgon-po-rgyal-mtshan edition). This expanded narrative is found quoted in numerous later histories, such as that of Dpa'-bo Gtsug-lag-phreng-ba (1504-1566) and through him the Fifth Dalai Lama Ngag-dbang-blo-bzang-rgya-mtsho (1617-1682). Perhaps in the twelfth or thirteenth century, this longer account was actually *shortened* (to form versions A, B, F, and H), and had a long appendix (*zhabs btags*) added which brought the history up to the tenth or eleventh century. This version and its appendix are found quoted at great length in historiographies such as the *Mes Dbon Gsum-gyi Rnam-par Thar-pa* and *Chos-'byung Me-tog Snying-po* attributed or misattributed to Nyang-ral Nyi-ma-'od-zer (1124-1192). **Lit.:** Contemporary cosmopolitan scholarship tends to the conclusion, or rather the supposition, that some 'proto-version' of this history was originally composed during the late imperial period and then expanded, although it also might be a later compilation of various late imperial sources. All the possibilities ought to be considered. See Phillip Denwood, 'Some Remarks on the Status and Dating of the *Sba bzhed*,' *Tibet Journal*, vol. 15, no. 4 (Winter 1990), pp. 135-148; Per K. Sørensen, 'Preface: *dBa'sBa bzhed*: The dBa'[s]/sBa [Clan] Testimony Including the Royal Edict (*bka' gtsigs*) and the Royal Narrative (*bka' mchid*) Concerning the bSam yas Vihāra,' contained in: Pasang Wangdu and Hildegard Diemberger, eds., *dBa' bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna:, 2000), pp. ix-xv. The above ordering of the exemplars is argued for in Matthew T. Kapstein, *The Tibetan Assimilation of Buddhism*, Oxford University Press (Oxford 2000), p. 214, n. 25; Lewis Doney, 'Nyang ral Nyi ma 'od zer and the *Testimony of Ba*,' *Bulletin of Tibetology*, vol. 49, no. 1 (2013), pp. 7-38. Early research on the *Sba-bzhed* increasingly focused on the famous Bsam-yas Debate recounted towards the end of the *Sba-bzhed*. See, for instance, Leonard W. J. van der Kuijp, 'Miscellanea to a Recent Contribution on/to the Bsam-yas Debate,' *Kailash*, vol. 11 nos. 3-4 (1984), pp. 149-184, at pp. 176-180; Flemming Faber, 'The Council of Tibet according to the *Sba bzhed*,' *Acta Orientalia*, vol. 47 (1986), pp. 33-61; David S. Ruegg, *Buddha-nature, Mind and the Problem of Gradualism in a Comparative Perspective*, School of Oriental and African Studies, University of London (London 1989), p. 68 ff.; Penpa Dorjee/ Spen-pa-rdo-rje, *An Analytic Study on Samye Debate / Bsam yas rtsom pa*, Central Institute of Higher Tibetan Studies (Sarnath 2005). The *zhabs-btags* appendix of the youngest exemplars has much to say about the still obscure post-imperial period, on which see Craig E. Watson, 'The Introduction of the Second Propagation of Buddhism in Tibet according to R. A. Stein's Edition of the *Sba-bzhed*,' *Tibet Journal*, vol.



5, no. 4 (Winter 1980), pp. 20-27. PRC-published scholarship has not progressed much past ascribing traditional dates and value to the narrative, though see Jinhua Tong, “Lun ‘Bashi,’” in *Zangzu Wenxue Yanjiu / Bod-kyi Rtsom-rig Zhib-’jug*, Zhongguo zangxue chubanshe (Beijing 1992), pp. 64-85; Dbyangs-can-mtsho, “Sba-bzhed-kyi Rtsom-pa-po dang De’i Lo-rgyus Rig-pa’i Rin-thang Skor-la Dpyad-pa,” *Krung-go’i Bod-kyi Shes-rig*, 4th issue of 1996, pp. 79-86. More recently scholars have become aware of and use Bde skyid, *Rba bzhed* as a go-to source for their discussions of the *Sba-bzhed* (which is perhaps unfortunate, given its less than accurate transcriptions). See, for example, Rme-ru Yul-lha-thar, “Sba-bzhed-kyi Dpar-gzhi’i Skor dang Des Bod-kyi Lo-rgyus Rig-gzhung-la Thebs-pa’i Shugs-rkyen Skor-las ’Phros-pa’i Gtam,” *Bod-ljongs Zhib-’jug*, vol. 4 (2012), pp. 85-92; Michal Synek, ‘Doktrína a politika lhaské debaty: obraz samjaské tradice v kronice Baže,’ *Sacra*, vol. 10, no. 1 (2012), pp. 5-32. Wangdu and Diemberger’s 2000 translation, introductory discussion and footnotes have significantly benefited the study of early Tibetan Buddhism and inspired a new generation of interest in the *Sba-bzhed*. A reconsideration of the last part of the work was subject of Hildegard Diemberger, ‘Padmasambhava’s Unfinished Job: The Subjugation of Local Deities as Described in *Dbā’ bzhed* in the light of Contemporary Practises of Spirit Possession,’ contained in: Brigit Kellner *et al.*, eds., *Pramāṇakīrtiḥ: Papers Dedicated to Ernst Steinkellner on the Occasion of His 70th Birthday*, Part I, Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien (Vienna 2007), pp. 85-94. Aspects of the opening account of the early emperors (not found in the later *Sba-bzhed* tradition) are discussed in Pasang Wangdu, ‘King Srong btsan sgam po According to the *Dbā’ bzhed*: Remarks on the Introduction of Buddhism into Tibet and on the Greatest of the Tibetan Royal Ancestors,’ contained in: Katia Buffetrille and Hildegard Diemberger, eds., *Territory and Identity in Tibet and the Himalayas*, Leiden (Brill 2002), pp. 17-32; Martin Mills, ‘Ritual as History in Tibetan Divine Kingship: Notes on the Myth of the Khotanese Monks,’ *History of Religions* 51, no. 3 (2012): 219-238. Matthew T. Kapstein discussed the manuscript with Pasang Wandu in Lhasa before its publication, and he has included some very significant translations and analysis of the *Sba-bzhed* in the first chapters of Matthew T. Kapstein, *The Tibetan Assimilation of Buddhism*, Oxford University Press (Oxford 2000). A discussion of the appended *Zas-gtad* section of the same manuscript, which deals with debates over how to perform Khri-srong-lde-btsan’s funeral and does belong to the *Sba-bzhed*, is provided in Chab-spel Tshe-brtan-phun-tshogs, ed., *Bod-kyi Lo-rgyus Rags-rim G.yu-yi Phreng-ba*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1989), vol. 1, pp. 334-343; Brandon Dotson, ‘The Dead and Their

Stories: Preliminary Remarks on the Place of Narrative in Tibetan Religion,' *Zentralasiatische Studien*, vol. 45 (2016), pp. 77-112. Early testimony by Sa-skya Paṇḍi-ta on the exemplars of the *Sba-bzhed* is investigated in Leonard W.J. van der Kuijp, 'Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub's Chos-'byung, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at pp. 133-134, note 44, and following pages. One of his students has recently published his master's thesis on the *Sba-bzhed*; see Penghao Sun, *The Metamorphoses of the Testimony of Ba: Notes on the Padmasambhava Episode of the Dbā'/Sba/Rba bzhed*, Harvard University (Cambridge 2015), in 60 pages. A forthcoming collection of studies on the *Dbā'-bzhed* manuscript within the context of the wider *Sba-bzhed* tradition and containing a facing-page transcription and translation of the former, is Lewis Doney, ed., *Bringing Buddhism to Tibet: History and Narrative in the dBa' bzhed Manuscript*, De Gruyter (Berlin), the fruits of a project that began with the insights of Michael Willis, 'From World Religion to World Dominion: Trading, Translation and Institution-building in Tibet,' contained in: Peter Wick and Volker Rabens, eds., *Religions and Trade Religious Formation, Transformation and Cross-Cultural Exchange between East and West*, Leiden (Brill 2013), pp. 231-259. Earlier lengthy or entire translations of *Sba bzhed* exemplars not mentioned above include Gary W. Houston, *Sources for a History of the bSam yas Debate*, VGH Wissenschaftsverlag (Sankt Augustin 1980); Jinhua Tong, and Bufan Huang, "*Ba xie*" (*zeng bu ben*) *yi zhu*, Sichuan min zu chu ban she (Chengdu: 1990); Shin'ichi Tsumagari, 'An Annotated Japanese Translation of the *Bashey Annals* (*sba bzhed*) (1): The downfall of Mazhang Trompakyé (Ma zhang Khrom pa skyes),' *Shitennoji University Bulletin*, vol. 50 (2010), pp. 429-462; — 'An Annotated Japanese Translation of the *Bashey Annals* (*sba bzhed*) (2): Wrath of Demons,' *Shitennoji University Bulletin*, vol. 51 (2011), pp. 421-430; — 'An Annotated Japanese Translation of the *Bashey Annals* (*sba bzhed*) (3): Padmasambhava's visit to Tibet,' *Annual Review of Religious Studies, Department of Religious Studies, University of Tokyo*, vol. 28 (2011), pp. 217-236; — '*Bashey with Supplement: A Critical Edition of the Tibetan Text and an Annotated Translation* (4),' *Annual Review of Religious Studies*, vol. 25 (2013), pp. 193-210. The 4th article in the series is in English, the others are in Japanese. **Ref.:** *CLTWA* I, no. 45. *CLTWA* II, no. 61. *ZY*, nos. 510/3055 and 517/3062. Eimer, *Berichte*, p. 128. *MHTL*, no. 11015: "Sba Gsal-s nang sogs Rgyal-blon-gyis Bsgribs-pa'i [=Bsgribs-pa'i] *Rgyal Bzhed*;" no. 11016: "*Bla Bzhed*;" no. 11017: "*Sba Bzhed*." *THL*, pp. 24-26. Kuijp, 'Tibetan Historiography,' pp. 41 ff. *TBH*, pp. 633-635. *Mdo-smad Chos-'byung*: "Bsam-yas Dkar-chag Chen-mo'am Rgyal-rabs Sba-bzhed Che 'Bring." *BLP* nos. 1587-

1588, 2040. Lewis Doney completely rewrote and rearranged this entry in 2020, adding many of the references to publications.

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*1000's*

Byang-chub-'dre-bkol (968-1076) composed part of the *Rlangs Po-ti Bse-ru* (see below). A story about Byang-chub-'dre-bkol is found in *Lho-rong Chos-'byung*, pp. 366-7, which says he was previously known as Byang-chub-rdo-rje.

- 3 -

*early 1000's*

Klu-mes Tshul-khrims-shes-rab, *Bstan-pa Phyi-dar-gyi Lo-rgyus*. The story of the spread of monastic vows in the late 10th and, perhaps, early 11th centuries. The author is also known as Klu-mes Shes-rab-tshul-khrims. The only date for Klu-mes that is usually given (in *Blue Annals* and elsewhere) is the year 1009 for his building of the 'Gyel (or Sgyel) temple in La-mo, but this date is questionable since the older sources name the year simply as a Hen year. **Bio.:** A brief biography of the author is found in *Gangs-can Mkhas-grub*, pp. 69-70. **Dates:** We have no clear dates for the reputed author, but he seems to have been born in the mid or late 10th century and lived into the second or third decades of the 11th. **Lit.:** For a reference to this history, there given the name *Smad-'dul Brgyud-rim*, and a citation of it in a recent biography of Dgongs-pa-rab-gsal, see Namgyal Nyima Dagkar, 'The Early Spread of Bon,' *Tibet Journal*, vol. 23, no. 4 (Winter 1998), pp. 13-14. For a narrative about the excavation of this book, see Alaka Chattopadhyaya, *et al.*, *Atiśa and Tibet*, Indian Studies Past & Present (Calcutta 1967), pp. 425-426. This story explains why the book doesn't cover every part of the Jo-khang. It also supplies the remarkable information that the original copy scribed by Atiśa and his disciples was preserved. **Ref.:** A historical work cited with confidence as if it actually existed in Dung-dkar Blo-bzang-'phrin-las, *Bod-kyi Chos-srid Zung-'brel Skor Bshad-pa*, Mi-rigs Dpe-skrun-khang (Lhasa 1983), p. 53, n. 1.

1048

*Chos Skyong-ba'i Rgyal-po Srong-btsan-sgam-po'i Bka'-chems*. Also known as *Bka'-chems Ka-bkol-ma*, and still other variants. Attributed to Emperor Srong-btsan-sgam-po (reigned 618-641). **A.** Contained in: *Literary Arts in Ladakh*, Kargyud Sungrab Nyamso Khang (Darjeeling 1972), volume 1, pp. 363-481 (in 15 chapters). **B.** Contained in: *Ma'ongs Lung-bstan Gsal-ba'i Sgron-me: Volume One, the Stog Manuscript*, S. W. Tashigangpa (Leh 1973), pp. 613-809 (in 13 chapters), including an added chapter outline. Note that there are two different publications by the title *Ma'ongs Lung-bstan Gsal-ba'i Sgron-me* published at Leh in 1973, so one should try not to be confused by this odd fact. **C.** *Bka'-chems Ka-khol-ma*, ed. by Smon-lam-rgya-mtsho, Kan-su'i Mi-rigs Dpe-skrun-khang (Lanzhou 1989). **D.** Chos-rgyal Srong-btsan-sgam-po, attributed, *Bka'-chems Bka'-khol-ma Chen-mo*, Gangs-can Gtsug-lag Rin-chen Phreng-ba series no. 13, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2015). **E.** Cover title *Brgyal-po Bka'-chems-chems Byon*, a manuscript in 35-chapters, 112 fols., is kept in the Institute library in Hamburg. Unfortunately, it doesn't even bear an accessions number. It belongs to a larger set of volumes, of which it is volume ca. An outline of the volumes was found inserted into the middle of volume da. History of Buddhism in imperial period Tibet up to and including the time of Emperor Srong-btsan-sgam-po. This work is said to have been excavated by Atiśa at the Jo-khang in 1048, but see Roerich, *Blue Annals*, pp. 984-5, which says that it was originally excavated by the 'mad woman of Lha-sa' (Lha-sa'i Smyon-ma), who then handed it over to Atiśa. According to the history by Nyang-ral, three works were found by Atiśa in the central beam of Ra-sa 'Phrul-snang Temple in Lhasa: 1. *Bka'-rtsi[g]s Chen-mo*, 2. *Dar Dkar Gsal-ba'i Me-long*, and 3. *Zla-ba'i 'Dod-'jo*. The first is possibly another name for the history in question here. Mentioned near the end of the *Ka-khol-ma* are other mysterious titles such as *Bka'-chems Mtho-mthong-ma* (perhaps to be identified with the *Bka'-chems Mtho-lding-ma* mentioned in other sources), *Rnam-thar Bka'-chems Gser-gyi Phreng-ba*, *Rnam-thar Phyi-ma Bka'-chems Gser-gyi Yang-zhun*, and *Bka'-chems Me-tog 'Phreng-ba* (for a discussion, see *TBH*, pp. 21-22). **Lit.:** H. Eimer, 'Die Auffindung des Bka'-chems Ka-khol-ma,' contained in: E. Steinkellner and H. Tauscher, eds., *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. 45-51. See also Blondeau in *TS7*, vol. 1, p. 65. Recently

the priority of our version C of the *Hollow Pillar Testament* (this being Decler's rendering; it seems to me that it more exactly means *Testament Extracted [from near to the/a] Pillar*) has been asserted, at the expense of our version B, together with a detailed discussion of the story of the text's discovery in a very lengthy review article by Hubert Decler, a review of J. Cabezón & R. Jackson, eds., *Tibetan Literature*, Snow Lion (Ithaca 1996) contained in: *Tibet Journal*, vol. 23, no. 1 (Spring 1998), pp. 67-106. This history is subject of an article: Bu-bzhi Bsam-pa'i-don-grub, Bka'-chems Ka-khol-ma-las 'Phros-pa'i Lo-rgyus Rtsom-rig Ngosprod Rags-tsam Zhu-ba, *Krung-go 'i Bod-kyi Shes-rig*, 4th issue of 1997 (40th in the general series), pp. 140-148. Ronald M. Davidson, 'The Kingly Cosmogonic Narrative and Tibetan Histories: Indian Origins, Tibetan Space, and the *bKa' 'chems ka khol ma* Synthesis,' *Lungta* [McLeod Ganj], vol. 16 (Spring 2003), pp. 64-83 (on p. 76, he notices the titles of the *bka'-chems* written by the queens, a *Bka'-chems Dar-kar Gsal-ba*, and a *Bka'-chems Zla-ba 'Dod-jo*; on p. 80 he specifically states his belief that it was not found by Atiśa, but composed later on, in the 12th century). Cameron David Warner, 'Re/Crowning the Jowo Śākyamuni: Texts, Photographs and Memories,' *History of Religions*, vol. 51, no. 1 (August 2011), pp. 1-30, especially p. 4 and following. By the same author, 'The Genesis of Tibet's First Buddha Images: An Annotated Translation of *The Vase-shaped Pillar Testament (Bka' chems ka khol ma)*,' contained in: *Light of Wisdom*, vol. 1, no. 1 (2011), pp. 33-45. More on this subject is promised from the pen of Leonard van der Kuijp. **Ref.:** *CLTWA* I, no. 43. *CLTWA* II, nos. 83-84. *MHTL*, no. 11014. *THL*, pp. 28-32 (including a chapter outline). Kuijp, 'Tibetan Historiography,' pp. 47-49 (notes that this work is mentioned in the histories by Nyang-ral and Mkhas-pa Lde'u). Per Sørensen, 'Dynastic Origins and Regal Successions,' *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 63-81, at p. 78. *TBH*, p. 15, n. 38; noting especially the description of a Leningrad manuscript on p. 639. There is a discussion of its authenticity in *Dung-dkar*, pp. 1-2. See also comments by Leonard van der Kuijp in *RET*, vol. 26 (2013), pp. 124-125.

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*mid-1000's ?*

Rong-zom-pa Chos-kyi-bzang-po (11th century), *Chos-'byung*. Such a work is mentioned and sometimes cited in Rnying-ma-pa histories (for examples, those by Sog-bzlog-pa and Mkhyen-rab-rgya-mtsho). To judge

from the citations, it evidently was little more than an outline of the so-called *babs bdun*, which refers to the seven historical stages in the transmission of ‘old tantras’ into Tibet in imperial and early post-imperial times. Some selected works of Rong-zom-pa have been published (see especially *Rong-zom Bka’-’bum: A Collection of Writings by Rong-zom Chos-kyi-bzang-po*, Kunsang Topgay [Thimphu 1976], in 586 pages), but unfortunately some of Rong-zom-pa’s works seem to be unavailable nowadays. **Bio.:** On the author, see especially Orna Almogi, *The Life and Works of Rong-zom Paṇḍita*, Master’s thesis, Universität Hamburg (Hamburg 1997). See also *Blue Annals*, pp. 160-163. Bradburn, *Masters*, pp. 87-88 provides a brief biography of the author, including the dates 1012-1131 (I have no way to substantiate these dates). See also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 703-709. **Lit.:** David Germano, ‘The Seven Descents and the Early History of Rnying-ma Transmissions,’ in Helmut Eimer & David Germano, eds., *The Many Canons of Tibetan Buddhism*, E.J. Brill (Leiden 2002), pp. 225-263. Lopon P. Ogyan Tanzin, ‘Assessing the Greatness of Tibet’s Early Translations according to Rong-zom Mahāpaṇḍita,’ tr. by Dylan Esler, *Temenos Academy Review*, vol. 16 (2013), pp. 21-42. **Ref.:** Kuijp, ‘Tibetan Historiography,’ p. 46. Sog-bzlog-pa Blo-gros-rgyal-mtshan (b. 1552), *Slob-dpon Sangs-rgyas-gnyis-pa Padma-’byung-gnas-kyi Rnam-par Thar-pa Yid-kyi Mun Sel (=Bka’-thang Yid-kyi Mun Sel)*, The National Library of Bhutan (Thimphu 1984), p. 150: “Rong-zom-gyis mdzad-pa’i Chos-’byung.” The present work is probably to be identified with the one mentioned by Mkhyen-brtse in *Jam-dbyangs-mkhyen-brtse’i-dbang-po’i Gsung-rtso Gces-sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), p. 45, under the title “*Babs-lugs Bdun-pa.*”

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Rong-zom-pa Chos-kyi-bzang-po (11th century), *Dpal Gsang-ba-snying-po’i Rgyud-kyi Khog-dbub*, n.p. (Leh 1977), in 14 pages. On the *Guhyagarbha Tantra (Gsang-ba-snying-po’i Rgyud)*, about which Rong-zom-pa composed a number of works. Not very historical in its content, but included here anyway as an early example of the *khog-dbub* genre. **Lit.:** On the *Guhyagarbha Tantra*, see Gyurme Dorje, *The Guhyagarbhatantra and Its Fourteenth Century Commentary Phyogs bcu mun sel*, unpublished doctoral dissertation, School of Oriental & African Studies (London 1987).

*mid-1000's*

Khu-ston Brtson-'grus-g.yung-drung (1011-1075), *Lo-rgyus Chen-mo* (=Log Gnon Chen-mo). This history is often mentioned and quoted in later histories (Mkhas-pa Lde'u's History, the *Mkhas-pa'i Dga'-ston*, where it is sometimes quoted at length, the *Deb-ther Sngon-po*, and so forth). No publication of the text is known to us, even if several other history texts have held the title *Lo-rgyus Chen-mo*. The present *Lo-rgyus Chen-mo* was written by one of the most prominent Tibetan disciples of Atiśa, and an abbot of Thang-po-che monastery. The history by Mkhas-pa Lde'u supplies the name of a co-author, one Rgya Lha-po. It covered the Tibetan imperial period and a certain amount of post-imperial history as well. The *Mkhas-pa'i Dga'-ston* cites the *Lo-rgyus Chen-mo* as an authority for the story about the first monks of the Second Spread, along with another historical source of like subject by one Dbon Bi-ci (the latter also cited in the *Deb-ther Sngon-po*; Roerich, *Blue Annals*, p. 67). **Bio.:** For the life of the author, see Roerich, *Blue Annals*, pp. 93-94. For a biography of our author, Khu-ston, see Las-chen, *Chos-'byung*, vol. 1, pp. 216-218 (on p. 218 is a mention of our history: *Khus mdzad-pa'i Lo-rgyus Chen-mo bya-ba gcig kyang yod-par grags snang-ngo*). **Ref.:** *THL*, p. 139. S. Karmay, 'The Origin Myths of the First King of Tibet as Revealed in the Can-lnga,' contained in: P. Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, pp. 408-429, at p. 423. Per Sørensen, 'Dynastic Origins and Regal Successions,' *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 63-81, at pp. 66-67. Tsultrim Kalsang Khangkar, 'The Assassinations of Tri Ralpachen and Lang Darma,' *Tibet Journal*, vol. 18, no. 2 (1993), pp. 17-22, at p. 22, makes reference to this history as "The Great Rejoinder." Kuijp, 'Tibetan Historiography,' p. 42 ff. *Mdo-smad Chos-'byung*: "Khu-ston Brtson-'grus-g.yung-drung-gi *Lo-rgyus Chen-mo*'am *Log-gnon Chen-mor* grags-pa." I have heard rumors that this history by Khu-ston might exist, along with other books that had belonged to the author of the *Ocean Annals of Amdo*, since his books were transferred to Labrang, and may still exist there. *BLP* no. 1912. A title *Smri-ti-dznya-na-kir-tis Dri-ba'i The-tshom Bcad-pa'i Lo-rgyus Chen-mo*, is listed in *BLP* no. 1658, and this could be interpreted: 'Great History for Clearing the Doubts of the Questions by Smṛtijñānakīrti' (mentioned by Ron Davidson in *Lungta*, vol. 16 [Spring 2003], p. 66). I suppose it is possible this has something to do with Khu-ston's history.

*mid-1000's*

Ba-shi Gnas-brtan, *title unknown*. A Vinaya History. **Bio.:** Sometimes spelled Pa-shi Gnas-brtan and Pag-shi Gnas-brtan. It's possible his name is related in some way to the Ba-shi Monastery in Lho-brag (Blue Annals, p. 76), although more likely to be a pre-Mongol era usage of the borrowed title Pa[g]-shi, with meanings ranging from 'learned expert' to 'entertainer.' He was a disciple of Klu-mes Tshul-khrims-shes-rab (perhaps d. in 1025), and sometimes credited with composing a no longer extant biography of Klu-mes. This history is directly cited by Tshedbang-nor-bu in the PRC version of his history of Gung-thang, our entry no. 424 below, p. 79. See also *Blue Annals*, pp. 61, 1085: "Pa-si gNas-brtan." **Ref.:** Dan Martin, 'The Highland Vinaya Lineage,' contained in: Christoph Cüppers, *et al.*, eds., *Tibet after Empire*, Lumbini International Research Institute (Lumbini 2013), p. 240 at note 2.

*late 1000's*

Dbon Bi-ci, *Yig-cha*. A monastic history. **Bio.:** I am so far unable to find further information about Bi-ci (a borrowed title from the Persianate world meaning 'doctor'), and have no sure way of dating him, although my guess is that he was writing in last half of the 11th century. **Ref.:** Dan Martin, 'The Highland Vinaya Lineage,' contained in: Christoph Cüppers, *et al.*, eds., *Tibet after Empire*, Lumbini International Research Institute (Lumbini 2013), p. 240 at note 2. It seems to be the history alluded to in Mang-thos Klu-sgrub-rgya-mtsho, *Bstan-rtsis* (PRC edition, listed below at entry no. 287), p. 69: *de-rnams* Dpon Bi *yig-cha ltar bris zhes zer-ro* (the context is a citation from the *Blue Annals*).



1051

Atiśa, *Bstan-rtsis*. A chronology of Buddhist history. Whether any written text ever existed is anyone's guess. **Lit.:** There is a discussion of this chronology in Helmut Hoffmann, *et al. Tibet: A Handbook*, Research Center for Language Science (Bloomington 1973), p. 142. See also Helmut Hoffmann, *The Religions of Tibet*, George Allen & Unwin (London 1961), pp. 122-123. **Ref.:** *THL*, p. 121.

1100's ?

Mi-'jigs-pa-sbyin-pa-dpal (Abhayadānaśrī or Abhayadatta), *'Phags-yul Grub-chen Brgyad-cu-rtsa-bzhi'i Byin-rlabs Skor-las Lo-rgyus Rnam-par Thar-pa-rnams*. **A.** [Added English title] *The Biography of Eighty Four Saints of Buddhist*, E. Kalsang (Varanasi 1972). A brief tract telling how the Mahāsiddhas ought to be represented iconographically is appended. **B.** *Grub-thob Brgyad-bcu-rtsa-bzhi'i Rnam-thar*, contained in: *Grub-thob Brgyad-bcu-rtsa-bzhi'i Chos-skor*, "four texts concerning the cult of the 84 Mahasiddhas from the library of the Ven. A-pho Rin-po-che," Chopel Legdan (New Delhi 1973), pp. 1-318, with iconographic representations of the Mahāsiddhas. **C.** Rgya-gar Tsam-pa Ratna'i Bla-ma Chen-po Mi-'jigs-pa-sbyin-pa-dpal, *Grub-chen Brgyad-cu-rtsa-bzhi'i Rnam-thar*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Ziling 1995). Thanks to Katia Buffetrille for this reference. For still another distinct edition of this work, see that of 'Jam-dbyangs A-myes-zhabs done in 1630, listed below (where the work is attributed to Slob-dpon A-bha-yā-ka-ra, and its Tibetan translation is attributed to Pa-tshab Lo-tsā[-ba Nyi-ma-grags]). The author's name as it appears in the colophon of our versions A and B is "Rgya-gar Tsam-parṇa'i Bla-ma Chen-po Mi-'jigs-pa-sbyin-pa-dpal." He may belong to the 12th century, although this does not seem to be very certain. This is a popular set of biographies of the eighty-four Mahāsiddhas, translated into Tibetan by Dge-slong Smon-grub-shes-rab. This work should probably be regarded as an oral amplification, for the purpose of translation into Tibetan, of the (probably earlier) work by Slob-dpon Dpa'-bo-'od-gsal. In other words, it seems likely that there is no Indian-language written text behind our 'history', although there ought to be one behind the work of Dpa'-bo-'od-gsal (this might help explain why the former is not, while the later is, included in

the Bstan-'gyur). Abhayākara-gupta is certainly the 'author-narrator' of this text, even if his name appears in a slightly different form in the colophon. A brief text by Dpal-gyi-sde [Śrīsenā?] on the Mahāsiddhas appears in Sde-dge Bstan-'gyur (Toh. 4317; vol. 203 [Bzo-rig section, vol. ngo], fols. 15-17) with the title *Grub-thob Brgyad-cu'i Mngon-par Rtogs-pa*. See also Matthew Kapstein, 'King Kuñji's Banquet,' contained in: David White, ed., *Tantra in Practice*, Princeton University Press (Princeton 2000), pp. 52-71. **Lit.:** This work has been completely translated into English at least twice: James B. Robinson, *Buddha's Lions*, Dharma Press (Berkeley 1979). Keith Dowman, *Masters of Mahamudra: Songs and Histories of the Eighty-Four Buddhist Siddhas*, State University of New York Press (Albany 1985), with discussion of the Tibetan texts, their authors and translators on pp. 384-388. Note also Keith Dowman, *Masters of Enchantment: The Lives and Legends of the Mahasiddhas*, Inner Traditions International (Rochester, Vermont 1988). Albert Grünwedel, *Die Geschichten der vier und achtzig Zauberers aus dem Tibetischen übersetzt*, Baessler Archiv (Leipzig 1916). Sempa Dorje, ed. and tr., *The Biography of the Eighty-four Siddhas by Abhaya Datta Srī*, Central Institute of Higher Tibetan Studies (Sarnath 1979), including Tibetan text with Hindi translation. For two classic articles, see Rahula Sanskrtyayana, 'Recherches bouddhiques, Part 2: L'Origine du Vajrayāna et les 84 Siddhas,' *Journal Asiatique*, vol. 225 (1934), pp. 209-230; Giuseppe Tucci, 'Animadversiones Indicae,' *Journal of the Royal Asiatic Society of Bengal*, vol. 26 (1930), pp. 125-160. Stories about the women among the Mahāsiddhas are told in Miranda Shaw, *Passionate Enlightenment: Women in Tantric Buddhism*, Princeton University Press (Princeton 1994). For a work on the iconographical representation of the 84 Mahāsiddhas, see Kaḥ-thog Tshe-dbang-nor-bu, *Grub-thob Chen-po Brgyad-cu-rtsa-bzhi'i 'Bri-yig Shin-tu Dag-cing Gsal-ba Legs-bshad Gser-thur*, contained in: *Grub-thob Brgyad-bcu-rtsa-bzhi'i Chos-skor*, Chopel Legdan (New Delhi 1973), pp. 395-418. **Ref.:** The *Mdo-smad Chos-'byung* lists an otherwise unidentified "*Grub-chen Brgyad-cu'i Rtogs-brjod*," which may or may not be the present history. *BLP* nos. 0401-0402 lists two texts by different authors, Smon-grub-shes-rab and Slob-dpon A-bha-yā-ka-ra, but both are certainly different ways of referring to the same text.

1100's

Lho-pa Dharma-skyabs (Dar-ma-skyabs? fl. early 12th century?), *Rin-chen Spungs-pa'i Lo-rgyus* (title page title: *Sa-gcod Lo-rgyus*; colophon title: *Thun-mong-ma-yin-pa Rin-po-che Dpungs-pa'i Bla-ma Brgyud-pa'i Lo-rgyus*), contained in: *HS*, vol. 5 (ca), pp. 1-22. A history of a Kha-rag Sgom-chung transmission. **Bio.:** A biography of the author appears in Roerich, *Blue Annals*, p. 1004. He belongs to a Kha-rag lineage descending from Smṛti and A-ro Ye-shes-'byung-gnas. **Lit.:** Ulrike Roesler, 'Biographies, Prophecies, and Hidden Treasures: Preliminary Remarks on Some Early bKa' gdams pa Sources,' contained in: Volker Caumanns *et al.*, eds., *Unearthing Himalayan Treasures: Festschrift for Franz-Karl Ehrhard*, Indica et Tibetica Verlag (Marburg 2019), pp. 345-366, at pp. 346, 360-364, with a detailed summary of content, and information on the author at p. 363. **Ref.:** Apparently the author of the *Blue Annals* had use of this particular history. Although a history entitled *Rin-chen Spungs-pa* is made use of in the Mkhas-pa Lde'u history, it surely is not this one, and the latter remains to be identified.

circa 1100

La-stod Mi-bskyod-rdo-rje, revealer, *Chos-skyong-pa'i Rgyal-po Srong-rtan-sgam-po'i Mdzangs-yig Gsal-ba'i Me-long*, a 27-folio cursive ms. The colophon (fol. 27r.5-6) says this Table of Contents of the Great Compassion was hidden as treasures with a wishing prayer, then granted as a precept in the form of an ancient book to La-stod-pa Mi-[b]skyod-rdo-rje. There is a further colophon on fol. 27v, but it isn't sufficiently legible. TBRC no. W25582. **Bio.:** La-stod Mi-bskyod-rdo-rje has a listing in TBRC no. P366. However, I wonder if they should have combined him in one entry with Sman-lung-pa Mi-bskyod-rdo-rje (meaning Sman-lung-pa Shākya-'od, b. 1239), the famous traveler and author of a *Lam yig*. I believe the revealer of our history is none other than La-stod Dmar-po (or Dam-pa Dmar-po), a somewhat controversial figure. It is curious that both Sman-lung-pa and La-stod Dmar-po are listed among the many disciples of Gnyos Lha-nang-pa (1164-1224), which does raise chronological problems; see Roberto Vitali, 'The Role of Clan Power in the Establishment of Religion (from the *Kheng log* of the 9th-10th Century to the Instances of dByil of La stod and gNyos of Kha rag,'

contained in: Christoph Cüppers, ed., *The Relationship between Religion and State (chos srid zung 'brel) in Traditional Tibet* (Lumbini 2004), pp. 105-157, at note 40 on p. 138. For a discussion of sources about La-stod Dmar-po, see Dan Martin, 'Lay Religious Movements in Eleventh- and Twelfth-Century Tibet: A Survey of Sources,' *Kailash* (Kathmandu), vol. 18 (1996), pp. 23-55, at pp. 35-39. **Dates:** According to Martin's essay, the most likely dates for his period of activity ought to be late 11th to early 12th centuries. **Lit.:** There is discussion of this work in Ulrike Roesler, '16 Human Norms (*mi chos bcu drug*): Indian, Chinese and Tibetan,' contained in: Olaf Czaja and Guntram Hazod, eds., *The Illuminating Mirror: Tibetan Studies in Honour of Per K. Sørensen on the Occasion of His 65th Birthday*, Dr. Ludwig Reichert Verlag (Wiesbaden 2015), pp. 389-409. A very similar title on more or less the same subject should be *Chos Skyong-ba'i Rgyal-po Srong-btsan-sgam-po'i Rnam-thar Mdor-bsdus Nyer-mkho Gsal-ba'i Me-long*, contained in: *Gab-pa Mngon-byung: A Collection of Ma-ñi Bka'-'bum Texts*, "reproduced from a manuscript from the library of the Gar-zhwa Jo-bo of Khang-gsar Mkharr (Lahul)," Topden Tshering (New Thobgyal 1973), pp. 455-510, with its own listing as entry no. 1147.

- It is difficult to be certain, but this may have to do with another published title: *Rgyal-po Srong-btsan Sgam-po'i 'Khrungs-rabs dang Rgya-mo'i 'Dzangs-yig*, "reproduced from an incomplete ms. from the library of Tashi Tsering," Damchoe Sangpo (Dalhousie 1982), in 164 pages. The Yer-pa guidebook revealed by La-stod Dmar-po is also of some interest here. Reference to it is made in *Mkhas-pa'i Dga'-ston* (1985 ed.), p. 230: "yer pa'i dkar chag la stod dmar po'i gter ma las..." A kind of guidebook to Brag Yer-pa, showing the symbiotic relationship between Lha-sa and Yer-pa, is in fact embedded in fols. 12-14 of the work scanned as TBRC no. W25582.

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*circa 1100*

Mar-pa Do-pa Chos-kyi-dbang-phyug (1042-1136), *Gur-gyi Lo-rgyus*. TBRC no. W1CZ1872. The front folio of the TBRC scan reads *Gur-gyi Lo-rgyus Sgrub-tshul Gdam[s]-pa Man-ngag-rnams*, with notations showing that it is based on a ms. kept (or once kept) in the Gnas-bcu Lhakhang at 'Bras-spungs Monastery. It appears the history with which this 208-folio collection begins is quite short. In the author colophon, at fol. 6 *recto*, line 1, is the writer's name Chos-kyi-dbang-phyug. I believe this

has to be Mar-pa Do-pa Chos-kyi-dbang-phyug, as he was in fact involved in the translation of at least one Vajrapañjara canonical text. In added scribal (etc.) colophons immediately following the author's colophon the Teacher Do-pa is mentioned. A history of the Vajrapañjara Tantra. **Bio.:** TBRC no. P3814. **Ref.:** *Rare Books*, p. 220, listing a ms. of the entire collection, in 264 fols. entitled *Gur-gyi Lo-rgyus Sgrub-tshul-gyi Man-ngag-rnams*, which it attributes to Rgya-gar Shes-rab-rgyal-mtshan (1436-1477); TBRC no. P1883.

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*circa 1100 ?*

Slob-dpon Dpa'-bo-'od-gsal (\*Acharya Vira Prakash, \*Vīraprabhāsvara), *Grub-thob Brgyad-cu-rtsa-bzhi'i Rtogs-pa'i Snying-po Rdo-rje'i Glu*. **A.** Pleasure of Elegant Sayings Press (Varanasi 1972). According to the colophon, the text was proofed against the commentary by Abhāyaśrī that was translated by Mi-nyag Tsa-mi Lo-tsā-ba Smon-grub-shes-rab. **B.** *Caturaśītisiddha Sambodhahṛdaya (Grub-thob Brgyad-cu-rtsa-bzhi'i Rtogs-pa'i Snying-po)*, Tōh. no. 2292, Dergé Tanjur, vol. ZHI, folios 153r.6-158v.1. **C.** The complete Tibetan text is found edited in transcription in: Alice Egyed, *The Eighty-Four Siddhas, A Tibetan Blockprint from Mongolia*, Akadémiai Kiadó (Budapest 1984). A very brief collective biography of the eighty-four Mahāsiddhas of India. An Indian composition, which would seem to date from before the 12th century. The present work is to be found, for example, in the catalogue of the Sde-dge Bstan-'gyur. There are a few other works of similar subject in the Bstan-'gyur not included here. **Lit.:** The work by Dpa'-bo-'od-gsal, accompanied by woodcut illustrations, has been edited together with two smaller texts on Mahāsiddhas by Alice Egyed, *The Eighty-Four Siddhas: A Tibetan Blockprint from Mongolia*, Akadémiai Kiadó (Budapest 1984). A work compiled by Slob-dpon Dpa'[-bo]-'od-gsal with the title *'Phags-yul Grub-chen Brgyad-cu-rtsa-bzhi'i Byin-rlabs Skor-las: Lo-rgyus Rnam-par Thar-pa-rnams* is also listed in de Rossi Filibeck, *Catalogue*, vol. 2, p. 331 (no. 662.1), followed by *Grub-thob Brgyad-cu-rtsa-bzhi'i Rtogs-pa'i Snyin-po Rdo-rje'i Glu*, translated by Me-nyag Tsa-mi Lo-tsā-ba Smon-grub-shes-rab, in 7 fols.

*early 1100's ?*

Dbu-lang Zer-ba (?), *Khog-'bub*. Known only from listings. A medical history, it would seem. The author seems identifiable, and indeed it seems unclear if this author is an author, and not just part of the text title, just as it isn't clear if *zer-ba* should be taken as part of the author's name. I doubt that it should be. **Date:** Judging from discussion below, it ought to date mid-way between Lo-chen Rin-chen-bzang-po and Che-rje Zhig-po, so that means *circa* early 12th century. **Ref.:** *MHTL*, no. 13097: “*dbu lang zer ba 'i khog 'bub*.” One named Dbu-lang or U-lang belonged to the Che-rje medical lineage. See the Che-rje lineage charts in Dan Martin, ‘An Early Tibetan History of Indian Medicine,’ contained in: Mona Schrempf, ed., *Soundings in Tibetan Medicine*, Brill (Leiden 2007), pp. 307-325, at pp. 324-325. A possible source for *MHTL*, in a passage in the mid-16th-century medical history by Zur-mkhar-ba (see our entry no. 267, the 2001 ed., p. 274) we find names of four figures from that lineage: Stag-la-dga', Che-rje Ti-pang, Ti-pang's son U-lang Bkra-shis-mkhar and finally Che-rje Zhig-po (author of our entry no 69). So U-lang (Dbu-lang) is in fact a proper name here as well. The entire passage from Zur-mkhar-ba, in verse, reads: *stag la dga' zhes bya ba yis // brgyad pa 'i lde mig don khrigs sogs // ti sang brgyad pa 'i don bsdus dang // dbu lang khog dbub la sogs brtsams // zhig pos don khrigs bzhi skor sogs*. This same passage, more or less, is echoed in other medical histories, for example in De'u-dmar Bstan-'dzin-phun-tshogs (b. 1672?), *Gso-rig Gces-btus Rin-chen Phreng-ba*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1993), p. 719. TBRC no. W21588. Reflecting on this passage, it would seem that the other medical work titles make reference to the *Aṣṭāṅgahṛdaya*, which does make complete sense since that was the main text used by the Che-rje lineage physicians. Therefore I would suggest that the “*Khog-dbub*, etc.,” could mean either a history concerned with *Vāgbhaṭa*, or just an outline of his *Aṣṭāṅgahṛdaya*. What is clear is that the compilers of the *MHTL* regarded it as a medical history.

*early 1100's ?*

Lung-sgom 'Khor-lo-rgyal-po, *Spyi-rgyud Ye-khri-mtha'-sel-gyi Lo-rgyus Chen-mo Skos-kyi Mchong*, a 19-folio woodblock print, found as

part of a larger set scanned by TBRC. TBRC no. W3MS155. The colophon has a brief lineage of the teachings, ending with ‘myself, Lung-sgom ’Khor-lo-rgyal-po.’ It is less about history than it is about modes of expression, interpretation and transmission in the particular lineage of Rdzogs-chen called Ye-khri. The first 8 folios do contain some interesting lineage history, so it is included here. the Ye-khri lineage is unique not only because unlike other Bon Rdzogs-chen lineages, it comes from India and not from Zhang-zhung, and it includes a female transmission as well as a male transmission lineage, counting particular women among the great initiators and masters of the tradition. Although I am no expert, it is said that Lung-ston Lha-gnyen passed on to his son, our author, teachings he received directly from a vision of Tshe-dbang Rig-’dzin. **Bio.:** The author is son, lineage disciple as well as author of the biography of Lung-ston Lha-gnyen. As shown in Dan Martin, ‘The Early Education of Milarepa,’ *The Journal of the Tibet Society*, vol. 2 (1982), pp. 52-76, at p. 60, Lung-bon Lha-gnyan (=Lung-ston Lha-gnyen), belongs to a tradition of teachings that came from the Yer-rdzong-ma cache of Bon treasures, the same one that informed Milarepa’s hailmaking teacher Gyer-ston Khro-gsas in some accounts of his life. In fact, Lung-ston Lha-gnyen was son of Lung-ston ’Od-’bar who was the main recipient of the Yer-rdzong-ma cache soon after its revelation. The same essay mentions problems with accepting a birthdate of 1088 for our author. **Lit.:** This history is subject to a study by Donatella Rossi, ‘The Lo rgyus chen mo in the Collection of the Ye khri mtha’ sel Attributed to Dran-pa Nam-mkha’,’ contained in: S.G. Karmay & Y. Nagano, eds., *New Horizons in Bon Studies*, Senri Ethnological Reports no. 15, National Museum of Ethnology (Osaka 2000), pp. 181-191. Notice also *Heart Essence of the Khandro: Experiential Instructions on Bonpo Dzogchen Recorded by Drenpa Namkha, Thirty Signs and Meanings from Women Lineage-Holders, with Root Text and Hagiography of Chöza Bönmo*, tr. by Nagru Geshe Gelek Jinpa, Carol Ermakova and Dmitry Ermakov, Heritage Publishers (New Delhi 2012), in 182 pages.

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*early to mid-1100’s*

Sgam-po-pa Bsod-nams-rin-chen (=Dwags-po Lha-rje, 1079-1153), *Ti-lo dang Nā-ro’i Rnam-thar* and *Rje Mar-pa dang Rje Mi-la’i Rnam-thar*, contained in: *Collected Works (Gsung-’bum) of Sgam-po-pa Bsod-nams-rin-chen*, “reproduced from a manuscript from the Bkra-shis-chos-rdzong

Monastery in Miyad Lahul,” Khasdup Gyatsho Shashin (Delhi 1975), vol. 1, pp. 2-16, 16-26. Two collective biographies: one of Tilopa and Nāropa, and another of Mar-pa and Mi-la-ras-pa. These texts represent a very important formative phase in the development of the *Bka’-brgyud Gser-phreng* genre. **Lit.:** See the list of three different published editions, together with an outline of contents, in Francis Tiso, *A Study of the Buddhist Saint in Relation to the Biographical Tradition of Milarepa*, doctoral dissertation, Columbia University (New York 1989), pp. 237-239.

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*early to mid-1100’s*

Sa-chen Kun-dga’-snying-po (1092-1158), *Bde-mchog Nag-po-pa’i Lugs-kyi Bla-ma Brgyud-pa’i Lo-rgyus*, contained in the author’s *Collected Works* as contained in: *Sa-skyapa’i Bka’-’bum*, The Toyo Bunko (Tokyo 1968), vol. 1, pp. 214-1-1 through 216-4-2. History of teachers who transmitted Cakrasamvara precepts. **Lit.:** Sachen Kunga Nyingpo *et al.*, *An Overview of Tantra and Related Works*, tr. by Christopher Wilkinson, Sakya Kongma Series no. 4, Suvarna Bhasa (Concord 2014), pp. 42-52. **Ref.:** *CLTWA* II, no. 159.

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*mid-1100’s ?*

Zhang-ston Bkra-shis-rdo-rje (1097-1167), *Rdzogs-pa Chen-po Snying-thig-gi Lo-rgyus Chen-mo*, contained in: *Rnying-ma Bka’-ma Rgyas-pa*, Dupjung Lama (Kalimpong 1985), volume 45, pp. 503-657. This work is also found in the several available editions of the *Snying-thig Ya Bzhi*. It tells the history of the teachers in the lineage of the *Snying-thig* teachings of the Rnying-ma school. **Bio.:** For a biographical sketch by Jakob Leschly, see the entry “Zhangton Tashi Dorje” in *Treasury of Lives*. TBRC no. P634. Brief biographies of the author are found in Bradburn, *Masters*, pp. 112-113; in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 559-561; and in *Gangs-can Mkhas-grub*, pp. 1438-1439. TBRC no. P634. **Lit.:** The biography of Dga’-rab-rdo-rje as found in this work is translated in John M. Reynolds, *The Golden Letters*, Snow Lion Publications (Ithaca 1996), pp. 179-189. Davidson in *Lungta*, vol. 16



(Spring 2003), p. 71, comments on the authorship problem. It appears that parts have been translated in *The Great History of Garab Dorje, Manjushrimitra, Shrisingha, Jnanasutra and Vimalamitra*, translated from the Tibetan by Jim Valby, Shang Shung Edizioni (Arcidosso 2002). Valby suggests that it may have been written down by Klong-chen-pa in the 14th century. **Ref.:** For the dating and authorship of this work see Karmay, *Great Perfection*, p. 209 ff. According to Franz-Karl Ehrhard, *Flügelschläge des Garuda: Literar-und ideengeschichtliche Bemerkungen zu einer Liedersammlung des Rdzogs-chen*, Franz Steiner Verlag (Stuttgart 1990), p. 105, only the last part of this work was composed by Zhang-ston. This work is probably the one mentioned by Mkhyen-brtse in 'Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-rtsom Gces-sgrig, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), p. 45, with the title "Bi-ma Snying-tig-gi Lo-rgyus Chen-mo."

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*circa 1150*

Zhing-mo-che-ba Byang-chub-seng-ge (12th century), *Brgyud-rim-gyi Yi-ge*. Still another brief document for the history of Vinaya lineages is that by Zhing-mo-che-ba. It is preserved in quotations in the chronology by Mang-thos Klu-grub-rgya-mtsho (see our entry no 287), and in the *Blue Annals*. **Lit.:** Dan Martin, 'The Highland Vinaya Lineage: A Study of a 12th-century Monastic Historical Source, the *Transmission Document* by Zhing-mo-che-ba,' contained in: Christoph Cüppers, Robert Mayer & Michael Walter, eds., *Tibet after Empire: Culture, Society and Religion between 850-1000*, Lumbini International Research Institute (Lumbini 2013), pp. 239-266. An only slightly revised version appeared in *Zentralasiatische Studien*, vol. 45 (2016), pp. 279-308.

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 'Dul-ba Gling-grags, contained in: Tenzin Namdak, ed., *Sources for a History of Bon*, TBMC (Dolanji 1972), pp. 114-140. According to Dondrup Lhagyal ('Bonpo Family Lineages in Central Tibet,' contained in: Samten Karmay, *et al.*, eds., *New Horizons in Bon Studies*, National Museum of Ethnology [Osaka 2000], p. 435), the 'Dul-ba Gling-grags

was discovered by Gang-zhug-thog-rgyal at Mang-mkhar-lcags-'phrang. See also *Katen*, no. 072-2: *Stod 'Dul-rgyud-kyi Bsgrags-pa / Bar Gsang-rgyud-kyi Bsgrags-pa / Smad Drag-rtsub-kyi Chos-rgyud-kyi Bsgrags-pa* (in vol. 72 of Bon Tanjur reprint of 1998, at pp. 111-189), here said to be discovered at Sham-po by Rma Shes-rab-seng-ge (fl. 12th cent.); according to this catalogue, this text is equivalent to the *'Dul-ba Gling-grags*, and a work by this title is several times quoted in Shar-rdza's history.

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*mid-1100's*

Gling-ras-pa Padma-rdo-rje (1128-1188), *Bstan-pa Byung-tshul-gyi Sgron-me*. **A.** Contained in: *The Collected Works (Bka'-'bum) of Gling-chen-ras-pa Padma-rdo-rje*, "reproduced from a collection of rare manuscripts from Go-'jo Nub Dgon," Tibetan Craft Community (Tashijong, Palampur 1985), vol. 1, pp. 527-552. **B.** Contained in *DPB*, vol. 3, pp. 453-486. At least 4 versions are listed in TBRC. Even though primarily dedicated to the historical Buddha and the tantric forms of the Teacher, there is a brief final section on the future duration of the Dharma, a chronological sketch, and a treatment on the Dkar-brgyud-pa transmission (*via* Ras-chung-pa). It exhibits the general structure of the *Chos-'byung*, as the title would suggest, and therefore deserves to be considered part of the history of that genre. It belongs to a group of Gling-ras-pa's writings called the 'Six Lamps.' Version A is preceded by a brief topical outline prepared by one Rgya-ston-pa Shākya-rin-chen, while version B has it at the end, giving its author's name as Brgya-sgom-pa Shākya-rin-chen. **Bio.:** TBRC no. P910. The entry "Lingrepa Pema Dorje" by Dan Martin in *Treasury of Lives*.

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*mid-1100's?*

La-yag-pa Byang-chub-dngos-grub, *Sprul-pa'i Sku Gnyi-ba Rin-po-che Brgyud-pa dang bcas-pa'i Lo-rgyus*. A history of a family lineage that Sgam-po-pa belonged to: the Gnyi ba (also spelled Snyi ba) clan. 17 folios. This has now been published in *HS*, vol. 22 (za), pp. 51-83, where the title actually reads (as best I can make out): *Sprul-pa'i Sku Gnyis-pa*

*Rin-chen Brgyud-pa dang bcas-pa'i Lo-rgyus*, although I do believe the *Gnyis-pa* here does not mean 'the second,' but rather is a reference to Sgam-po-pa's clan. This idea is confirmed in the colophon version of the title: *Sprul-pa'i Sku Gnyi'-ba Rin-po-che Brgyud-pa dang bcas-pa'i Lo rgyus-kyi Rim-pa*. **Bio.:** TBRC no. P7589. The entry "Layakpa Jangchub Ngodrub" by Dan Martin in *Treasury of Lives*. **Ref.:** Drepung Catalog, p. 689.

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*mid- or late 1100's*

Anonymous, *Ma-ñi Bka'-'bum*. There have been quite a large number of different published editions, which will not be listed here. The first parts were excavated by Grub-thob Dngos-grub at the 'Phrul-snang Temple in Lha-sa. This work has sometimes been said to date in its present form to as late as the 15th century (*THL*, p. 55), although this seems extreme. A work on the importance of the Mani prayer, with a significant amount of historical content. **Lit.:** We understand that a complete English translation of this work is currently in progress in India, although details do not seem to be forthcoming. See Aris, *Bhutan*, pp. 8-24. Anne-Marie Blondeau, 'Le 'Découvreur' du Mañi bka'-'bum était-il Bon-po?' contained in: Louis Ligeti, ed., *Tibetan and Buddhist Studies*, Akadémia Kiadó (Budapest 1984), pp. 77-123. Eva Dargyay, 'Srong-btsan sgampo's 'Biography' in the *Mañi bka'-'bum*,' *Acta Orientalia Hungarica*, vol. 43 (1989), pp. 247-258. Matthew Kapstein, 'Remarks on the Mañi bKa'-'bum and the Cult of Avalokiteśvara in Tibet,' contained in: S. D. Goodman and R. M. Davidson, eds., *Tibetan Buddhism: Reason and Revelation*, State University of New York Press (Albany 1992), pp. 79-93. György Kara, 'Une version mongole du Mani bKa'-'bum: le colophon de la traduction Abaga,' *Acta Orientalia Hungarica*, vol. 27 (1972/3), pp. 19-43. Per Sørensen, 'Dynastic Origins and Regal Successions,' *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 63-81, at pp. 79-80. **Ref.:** ZY, no. 350A/2610 ff. For an outline of the contents, see Taube, vol. 4, pp. 1081-1086 (nos. 2925A-2927). *THL*, pp. 52-57. *TBH*, pp. 642-643 (includes an outline of sub-titles). See *BJNR* no. 0003 for an early woodblock print of it, dated 15th-16th centuries.

*mid- or late 1100's*

Anonymous, *Zla-ba'i Rigs-kyi Rgyal-rabs* (a made up title, since none is supplied in the manuscript). Contained in: *Nyi-ma'i Rigs-kyi Rgyal-rabs dang Zla-ba'i Rigs-kyi Rgyal-rabs*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 2014), pp. 1-155. TBRC no. W1AC233. Tibetan dynastic history. **Dates:** Following the dates determined by David Pritzker in his dissertation. **Lit.:** A paper given at the conference *Ritual, Narrative and Kingship in Tibet and Surrounding Cultural Areas* (Munich 2014): David Pritzker, 'Early Historiography in Gu ge and Its Relationship with Orality, Kingship, and Tibetan Identity: A Close Study of a Recently Uncovered Historical Manuscript from West Tibet.' David Pritzker, *Canopy of Everlasting Joy: An Early Source in Tibetan Historiography and the History of West Tibet*, D.Phil. thesis, Oxford University (Oxford 2017), manuscript courtesy of the author. David Pritzker, 'A Hero's Journey: A Couple of Poetic Verses from a Recently Discovered Manuscript,' contained in: C. Ramble and U. Roesler, eds., *Tibetan and Himalayan Healing: An Anthology for Anthony Aris*, Vajra Books (Kathmandu 2015), pp. 551–554. David Pritzker, 'The Rhetoric of Politics in Tibetan Historiography: Religion, the State, Law, and Kingship; Key Terms and Their Usage in the Tholing Manuscript,' *Cahiers d'Extrême-Asie*, vol. 26 (2017), pp. 21–40. See Leonard W.J. van der Kuijp, 'Gu ge Paṅ chen Grags pa rgyal mtshan dpal bzang po (1415-86) on the *Nyi ma'i rabs (Sūryavamśa)* and the Tibetan Royal Families,' contained in: Franz-Karl Ehrhard & Petra Maurer, eds., *Nepalica-Tibetica: Festgabe for Christoph Cüppers*, International Institute for Tibetan and Buddhist Studies (Andia 2013), vol. 1, pp. 325-335, p. 333, announcing a new 12th century history discovered in a cave at Tsaparang that had been subject of a paper by Pa-tshab Pa-sangsdbang-'dus, "Gsar-du Rnyed-pa'i Spu-rgyal Bod dang Mnga'-ris Stod-kyi Rgyal-rabs Skor-gyi Rtsa-che'i Yig-rnying Mtshams-sbyor Dpyad-gleng," *Bod-ljongs Zhib-'jug*, issue 4 of the year 2012, pp. 25-41. **Ref.:** BYNP, p. 11, dates the *Gu-ge'i Rgyal-rabs Zla-rigs-ma* to 12th century, saying its manuscript is a top-bound booklet format (see illustration on p. 345).

*mid- or late 1100's ?*

*Bon Chos Dar Nub-gi Lo-rgyus Grags-pa Rin-chen Gling Grags ces bya-ba Rmongs-pa Blo'i Gsal-byed*. Attributed to Dran-pa-nam-mkha' (8th century). **A.** A 95-folio manuscript is kept in the Oslo University Library, no. Østas II 14. This Oslo manuscript was made in 1919; no author or 'excavator' (*gter-ston*) is mentioned in its colophon, but the copy was made for Sikkim Political Officer Major [William Lachlan] Campbell C.I.E., or as it says in the original Tibetan, 'Bras Spyi Blon-chen Me-dzar Kim-'bel Si A'i I chen-po. **B.** A second manuscript has recently surfaced in India, but so far this work has not been made available in any published edition, although a critical edition is in preparation by P. Kværne. **C.** A version of this history has now been published some time in the late 1990's: G.yung-drung-phun-tshogs [ed.?], *Bon Chos Dar Nub-kyi Lo-rgyus Bsgrags-pa Rin-chen Gling-grags zhes bya-ba Rmongs-pa'i Gsal-byed* (Oachghat, Solan 199X), in 299 pages. **D.** Bla-chen Dran-pa-nam-mkha', *G.yung-drung Bon-gyi Sgra Bsgrags-pa Rin-po-che'i Gling-grags*, contained in: *Gangs Ti-se Bon-gzhung Rig-mdzod Dpe-tshogs Chen-mo*, n.p. (2009), vol. 1, pp. 87-186 (colophon states it was a *gter-ma* of Rma Shes-rab-seng-ge, found at Sham-po). **E.** *G.yung-drung Bon-gyi Sgra Bsgrags Rin-po-che'i Gling-grags*, contained in: *Bon-gyi Lo-rgyus Yig-cha Phyogs-sgrig*, ed. by Don-grub-lha-rgyal, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2010), pp. 123-189, with the final colophon title given as *G.yung-drung Bon-gyi Sgra Bsgrags-pa Rin-po-che'i Gling-grags*. **F.** See *Katen* no. 072-1: *G.yung-drung Bon-gyi Sgra Bsgrags-pa Rin-po-che'i Gling-grags* (in vol. 72 of *Bon Tanjur* printed in 1998, at pp. 1-110), here said to be a discovery belonging to the Northern Treasures (Byang-gter). According to Namgyal Nyima Dagkar ('Stag-gzig and Zhang-zhung in Bon Sources,' contained in: *TS7*, vol. 2, pp. 687-700, at p. 699), this work was excavated by Khod-po Blo-gros-thogs-med in 1301. He also announces the existence of another manuscript of the work in 37 folios from Dolpo (Nepal) preserved at the Bon monastery in Dolanji (India). The mid-1100's date suggested here does seem too early. Note that parts of a text by this same title (*Grags-pa Rin-chen Gling Grags*) are found in *Sources for a History of Bon* (Dolanji 1972), pp. 1-70. The excavator was Mtha'-bzhi Ye-shes-blo-gros (10th-11th cent.?). Mtha'-bzhi Ye-shes-blo-gros could possibly be the Ye-shes-blo-gros (Kværne, 'Chronology,' no. 103) who founded a monastery in 1173. A work on the early history of Bon. **Lit.:** A book containing Per Kværne's translation is forthcoming from Serindia. Anne-Marie Blondeau, 'Identification de la tradition appelée Bsgrags-pa Bon-

lugs,’ contained in: *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; also contained in: *Acta Orientalia Hungarica*, vol. 43 (1989), pp. 185-204. There is also a discussion of this work in Per Kværne, ‘Religious Change and Syncretism: The Case of the Bon Religion of Tibet,’ contained in Per Kværne & Rinzin Thargyal, *Bon, Buddhism and Democracy: The Building of a Tibetan National Identity*, NIAS Report no. 12 (Copenhagen 1993), pp. 7-26. **Ref.:** Karmay, *Treasury*, p. 194. Kværne, ‘Canon,’ p. 27 (n. 48), but note that the location number of the manuscript has since then been changed to the one noted above. See Kværne, ‘Canon,’ no. T222. ZY, no. 539/3090. Kun-grol-grags-pa, *Bon Canon Catalogue*, p. 219: “*Bsgrags-pa Gling Grags-la Stod ’Dul-ba Gling Grags | Bar Gsang-sngags Gling Grags | Smad Chos Rgyud Drag Rtsub Gling Grags dang gsum,*” but note that our present text is probably identical with the title listed as “*Dran-pa’i Bsgrags-byang Chen-mo.*” The *’Dul-ba Gling Grags*, said to be a *gter-ma* of Rma, has been published in *Sources for a History of Bon*, Tenzin Namdak, TBMC (Dolanji 1972), pp. 114-140.

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*mid- or late 1100’s ?*

Gtsang-nag-pa Brtson-’grus-seng-ge, *Chos-’byung Kun-dga’ Snying-po*. A 21-folio manuscript that is reproduced in *HS*, vol. 11 (da), pp. 297-337. It appears that folio 3 is missing, explaining why pp. 301-302 are left blank. This history covers the life of Śākyamuni Buddha and the very earliest period of Indian Buddhist history. **Bio.:** Biography of the author in *Gangs-can Mkhas-grub*, p. 1336. The author was both disciple and biographer of Phywa-pa Chos-kyi-seng-ge (1109-1169) although this work is not known to be extant. There are hints that Phywa-pa himself composed a work of the *chos-’byung* genre. **Ref.:** Listed as a ms. in 21 fols., with the author identified with Rgya Brtson-’grus-seng-ge in *BLP* no. 0723. Bu-ston’s history seems to imply that Gtsang-nag-pa composed a *Chos-’byung* that mentions the Second Spread (Obermiller tr., p. 212), but the history as published in *HS* doesn’t touch on Tibet, giving reason for pause. Kuijp, ‘Introduction,’ p. 4. Kuijp, ‘Tibetan Historiography,’ p. 46. Dan Martin, ‘The Highland Vinaya Lineage,’ contained in: Christoph Cüppers, *et al.*, eds., *Tibet after Empire*, Lumbini International Research

Institute (Lumbini 2013), p. 240 at note 2. This deserves much closer study.

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*mid- to late 1100's*

Thub-pa-shes-rab, a history of the educational lineage of the Lowland Vinaya. It is available only because it was embedded in the *Rgya Bod Yig-tshang* (see our entry no. 182), pp. 469-472. **Ref.:** Dan Martin, 'The Highland Vinaya Lineage,' contained in: Christoph Cüppers, *et al.*, eds., *Tibet after Empire*, Lumbini International Research Institute (Lumbini 2013), p. 240 at note 2.

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*late 1100's ?*

Gser-sdings-pa, *Rim Lnga'i Bla-brgyud Rnam-thar Rtogs-pa Don-gyi Lo-rgyus*. A collective biography of Lamas in the transmission of the Five Stages teaching of the Guhyasamāja Tantra. **A.** Now found with the title *Dpal Gsang-ba-'dus-pa'i Rdzogs-rims Rim-pa Lnga'i Dmar-khrid-kyi Bla-ma Brgyud-pa'i Rnam thar*, found in TBRC W3PD988, vol. 28, pp. 719-736 (a 9-folio cursive manuscript). The original was evidently filmed in Dergé, at the Rdzong-sar Bla-ma Lha-khang. **Bio.** The author is evidently Gser-sdings-pa Gzhon-nu-'od, a prominent member of the Guhyasamāja lineage, several generations earlier than Bu-ston. He seems to belong to the late 12th, or the very beginning of the 13th, century. He founded Gser-sdings Monastery. See Roerich, *Blue Annals*, pp. 420-421, as well as *Gangs-can Mkhas-grub*, pp. 1816-1817. TBRC no. P1476. **Lit.:** On the Guhyasamāja's general system of yogic practice, see Master Yangchen Gawai Lodoe (Dbyangs-can-dga'-ba'i-blo-gros), *Paths and Grounds of Guhyasamaja according to Arya Nagarjuna*, tr. by Tenzin Dorjee, *et al.*, Library of Tibetan Works and Archives (Dharamsala 1995). A number of small works by Gser-sdings-pa on the Five Stages of Guhyasamāja are found in *Gsang-'dus Rim-pa Lnga'i Rgya Gzhung (Khrid Material for the Practice of the Pañcakrama of the Guhyasamaja by Gser-sdings-pa Gzhon-nu-'od and Bu-ston Rin-chen-grub)*, Sherab Gyaltsen and Lama Dawa (Gangtok 1983), although we could not identify the present text among them. There are indeed historical sections

(mainly on the life of Nāgārjuna) in the first four and subsequent pages of the *Rim Lnga Don-bzhi-ma* (contained on pp. 35-68 of the same publication), although this is not a separate historical title, and we were unable to find a clear author's statement (although on p. 44, line 4, the author seems to refer to himself as a disciple of 'Phags-pa-skyabs, from which we might surmise that the author is indeed Gser-sdings-pa, who followed 'Phags-pa-skyabs in the lineage). This requires more study. **Ref.:** This work is listed in the *Mdo-smad Chos-'byung*: "Grub-thob Gser-sding-bas Mdzad-pa'i Rim Lnga'i Bla-brgyud Rnam-thar Rtogs-pa Don-gyi Lo-rgyus." *Rare Books*, p. 233. BLP no. 1880.

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*late 1100's*

G.yu-thog-pa Yon-tan-mgon-po "the Second" (1127-1203), *Khyung-chen Lding-ba*. **A.** Contained in: *Sman Gzhung Cha-lag Bco-brgyad* (Varanasi 1967), pp. 3-19. **B.** *Khog-dbug Khyung-chen Lding-ba*, contained in: *G.yu-thog Cha-lag Bco-brgyad*, Topden Tshering, TBMC (Dolanji 1976), vol. 1, pp. 7-37. Other versions in TBRC. An early medical history of the *khog-'bubs* genre attributed to G.yu-thog-pa. Samten Karmay ('Vairocana and the Rgyud-bzhi,' *Tibetan Medicine*, series no 12 [1989], pp. 19-31) says that this text cannot be by G.yu-thog-pa, since it cites a biography of G.yu-thog-pa by Sum-ston Ye-shes-gzungs. Sum-ston, who has not been given exact dates, was a student and contemporary of G.yu-thog-pa. Another brief but significant text for medical history, the *Brgyud-pa'i Rnam-thar Med Thabs Med-pa*, is also included in the *Cha-lag Bco-brgyad*. **Lit.:** This history forms the main subject of Frances Garrett, 'Buddhism and the Historicising of Medicine in Thirteenth Century Tibet,' *Asian Medicine: Tradition & Modernity*, vol. 2, no. 2 (2006), pp. 204-224. There is a resumé of content in William McGrath's doctoral dissertation, where he attributes authorship to an early 14th-century figure 'Phags-ston Shākya-mgon-po (see *Mirror of Beryl*, p. 501). **Ref.:** Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (= *Sman-gyi Khog-dbug*), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 562, including a brief outline of contents. Listed in *Medicine Bookname Catalogue*, pp. 28, 213.



late 1100's ?

Kun-bzang-rdo-rje, *Snyan-brgyud Rin-po-che Rdo-rje-zam-pa'i Gdams-ngag Gzhung Bshad Che-ba* and *Snyan-brgyud Rdo-rje-zam-pa'i Lo-rgyus 'Bring-po*, and *Snyan-brgyud Rdo-rje-zam-pa'i Lo-rgyus Chungngu Gdams-ngag dang bcas-pa*, contained in: *Bka'-ma: The Redaction of Rdzogs-chen Rgyal-sras Gzhan-phan-mtha'-yas*, Sonam T. Kazi (Gangtok 1969+), vol. 12, pp. 37-159, 284-415, 415-524. History of Rdo-rje-zam-pa transmission lineage of the Rnying-ma school. **Bio.:** There have been a number of teachers by the name of Kun-bzang-rdo-rje in Rnying-ma history, but this particular one is supposed to be a disciple of 'Dzeng Dharma-bo-dhi (1052-1168), and this would seem to place this work in the twelfth century. On the teachers in the Rdo-rje-zam-pa lineage, see *Blue Annals*, pp. 172-191. Our author is probably to be identified with the ācārya Kun-bzangs mentioned on pp. 186 and 190 with biography on pp. 188-189; see also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 551-552. **Ref.:** Karmay, *Great Perfection*, p. 224. It is not really certain if all three of these historical titles are to be attributed to Kun-bzang-rdo-rje; this requires more research.

late 1100's

Mnga'-bdag Nyang-ral Nyi-ma-'od-zer (1124-1192?), *Chos-'byung Me-tog Snying-po Sbrang-rtsi'i Bcud*. **A.** Manuscript A: Ugyen Tempai Gyaltsen (Paro 1979). From the library of Lopon Choedak. **B.** Manuscript B: Ugyen Tempai Gyaltsen (Paro 1979). From the library of Lopon Sonam Sangpo. **C.** R. O. Meisezahl, *Die grosse Geschichte des tibetischen Buddhismus nach alter Tradition*, VGH Wissenschaftsverlag (Sankt Augustin 1985). This photographic reproduction of a manuscript also includes an added introduction and an index. **D.** Nyang Nyi-ma-'od-zer, *Chos-'byung Me-tog Snying-po Sbrang-rtsi'i Bcud* (=Gangs-can Rig-mdzod series no. 5), Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1988). TBRC no. W7972. Note: This last version is based on two other versions (evidently two of those listed above) and a table of contents is included. A general history of Buddhism in India and Tibet written by a famous treasure revealer (*gter-ston*) of the Rnying-ma school. A separate anonymous text with the colophon title *Bstan-pa Phyi-dar-gyi Lo-rgyus* that likely dates from about the same time got

attached to the end of this history (see discussion in Hirschberg's work listed below, at pp. 160-162). **Bio.:** TBRC no. P364. The entry "Nyangrel Nyima Ozer" by Daniel Hirshberg in *Treasury of Lives*. **Lit.:** There is now a thorough discussion of this history and its various published versions in Chapter 4, 'Drawing Honey from Historiography,' contained in: Daniel A Hirshberg, *Remembering the Lotus-Born: Padmasambhava in the History of Tibet's Golden Age*, Wisdom (Somerville 2016), pp. 141-175. Jampa L. Panglung, 'On the Narrative of the Killing of the Evil Yak and the Discovery of Salt in the Chos-'byung of Nyang-ral,' contained in: S. Ihara and Z. Yamaguchi, eds., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 2, pp. 661-667. For a discussion of authorship, etc., see János Szerb, 'Two Notes on the Sources of the Chos-'byung of Bu-ston Rin-chen-grub,' contained in: L. Epstein and R. Sherburne, eds., *Reflections on Tibetan Culture: Essays in Memory of Turrell V. Wylie*, The Edwin Mellen Press (Lewiston 1990), pp. 143-148. Per Sørensen, 'Dynastic Origins and Regal Successions,' *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 63-81, at pp. 67-69. On the author: Smra-bo-lcog Kun-bzang-bstan-'dzin-rgya-mtsho, "Mnga'-bdag Nyang Nyi-ma-'od-zer-gyi Mdzad-rnam dang | Gdung-rabs | Smra-bo-lcog Dgon-gyi Dkar-chag Mdor-bsdus," *Bod-ljongs Nang-bstan*, 1st issue of 1994, pp. 27-35. See also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 753-759. **Ref.:** CLTWA I, no. 135. TBH, p. 635. BLP no. 0725.

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Mnga'-bdag Nyang-ral Nyi-ma-'od-zer (1124-1192?), *Byang-chub-sems-dpa' Sems-dpa'-chen-po Chos-rgyal Mes Dbon Rnam Gsum-gyi Rnam-thar* (=Mi Rje Lhas Mdzad *Byang-chub-sems-dpa' Sems-dpa'-chen-po Chos-rgyal Mes Dbon Rnam Gsum-gyi Rnam-par Thar-pa Rin-po-che'i 'Phreng-ba*), "reproduced from an incomplete and ancient manuscript from the library of the late Lopon Choedak at the order of H. H. Dingo Chhentse Rimpoche," Ugyen Tempai Gyaltsen (Paro 1980). TBRC no. W23934. History of the Tibetan imperial period. There does not seem to be any other exemplar than this published ms. **Lit.:** See discussion of authorship in János Szerb, 'Two Notes on the Sources of the Chos-'byung of Bu-ston Rin-chen-grub,' contained in: L. Epstein and R. Sherburne, eds., *Reflections on Tibetan Culture: Essays in Memory of Turrell V. Wylie*, The Edwin Mellen Press (Lewiston 1990), pp. 143, 146

n. 3-4. Per Sørensen, ‘Dynastic Origins and Regal Successions,’ *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 63-81, and especially p. 79, where similarities between this and the work described in the preceding entry are noted. See also *TBH*, pp. 641-642, where a date of about 1200 is suggested. *BLP* no. 0105, lists “*Bka’-thang Zangs-gling ngam Chos-’byung Nor-bu’i Phreng-ba.*” Leonard W.J. van der Kuijp, ‘Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub’s *Chos-’byung*, a Chronicle of Buddhism in India and Tibet,’ *Revue d’Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at p. 148, says that the authorship attribution was the doing of the publisher, and that the work is in fact anonymous. Lewis Doney, ‘Nyang ral Nyi ma ’od zer and the *Testimony of Ba*,’ *Bulletin of Tibetology*, vol. 49, no. 1 (2013), pp. 7-37, gives good reasons to doubt Nyang ral’s authorship.

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Mnga’-bdag Nyang-ral Nyi-ma-’od-zer (1124-1192?), *Bka’-thang Zangs-gling-ma*. **A.** Contained in: *Rin-chen Gter-mdzod Chen-mo*, Ngodrup and Sherab Drimay, Kyichu Monastery (Paro 1976-1978), vol. 1. **B.** *Slob-dpon Padma’i Rnam-thar Zangs-gling-ma*, Si-khron Mi-rigs Dpe-skrunkhang (Chengdu 1989), with appended texts, including (on pp. 237-287) the Padmasambhava biography by Tāranātha. **C.** *Slob-dpon Padma-’byung-gnas-kyi Skyes-rabs Chos-’byung Nor-bu’i Phreng-ba* (=Rnam-thar Zangs-gling-ma), 115-folio xylograph in the Oslo University Library; see P. Kværne, *A Norwegian Traveller in Tibet*, Mañjuśrī Publishing House (New Delhi 1973), p. 88 (no. 152). **D.** *Slob-dpon Padma-’byung-gnas-kyi Skyes-rabs Chos-’byung Nor-bu’i Phreng-ba* (Rnam-thar Zangs-gling-ma), contained in: *The Life of Lady Ye-shes-mtsho-rgyal Rediscovered by Stag-sham Nus-ldan-rdo-rje with Two Hagiographies of Padmasambhava from the Terma Finds and Visions of Nyang-ral Nyi-ma-’od-zer and A-’dzom ’Brug-pa ’Gro-’dul-dpa’-bor-dor-rje*, Sungrab Nyamso Gyunphel Parkhang (Tashijong 1972), pp. 361-595. **E.** Anonymous, *U-rgyan Padma-’byung-gnas-kyi Bka’-chems*, “reproduced from a manuscript from the monastery of Gsang-sngags-chos-gling in Kinnaur,” Urgyan Dorje (Sumra 1977), pp. 1-217. ‘The Testament of Padmasambhava.’ As stated in the English preface, this version E is a *gter-ma* version of the *Zangs-gling-ma* biography of Padmasambhava, which it seems to resemble quite closely. According to Lewis Doney, It seems that it should be considered part of the *Zangs-gling-ma* tradition, namely one of the exemplars of recension ZL3, the

oldest attested recension. It has been catalogued as ZLI (for Lima) in the book by Lewis Doney, details to be supplied shortly, pp. 75-77. Biography of Padmasambhava. Although a biography, this Zangs-gling-ma work has been included here because of its importance for the development of Tibetan historical writing about the imperial period. **Lit.:** See Lewis Doney, *The Zangs gling ma: The First Padmasambhava Biography: Two Exemplars of its Earliest Attested Recension*, International Institute for Tibetan and Buddhist Studies (Andiaast 2014), containing facsimiles of two NGMPP texts, and outlines of 12 different exemplars, with chapter summaries. *Dung-dkar*, pp. 161-162, supplies an outline of the 41 chapters, and a brief discussion about the historical merits of this work. An English translation has been published: Nyang Ral Nyima Öser, *The Lotus-Born: The Life Story of Padmasambhava*, tr. by Erik Pema Kunsang, Shambhala (Boston 1993). On pp. 227-228 of this same book are references to two further versions of the *Zangs-gling-ma* which have not been published, but are to be found on microfilm in the Nepalese National Archives in Kathmandu: 1. *U-rgyan Gu-ru Padma-'byung-gnas-kyi Rnam-thar 'Bring-po Zangs-gling-mar Grags-pa*, this being the middle-sized version, existing in a 286-page text. 2. An extensive version in 2 volumes and 1260 pages (title not provided). Please note, however, that according to a communication from F.-K. Ehrhard, this just-mentioned 2-volume work is not, in fact, the *Zangs-gling-ma*, but rather the *Bka'-thang* of Ratna-gling-pa. On the Tibetan traditions about the life of Padmasambhava in general, see A. M. Blondeau, 'Analysis of the Biographies of Padmasambhava according to Tibetan Tradition: Classification of Sources,' contained in: Michael Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 45-52. A. M. Blondeau, 'Une polémique sur l'authenticité des *Bka'-than* au 17e siècle,' contained in: C. I. Beckwith, ed., *Silver on Lapis: Tibetan Literary Culture and History*, The Tibet Society (Bloomington 1987), pp. 125-161. Rmog-ru Don-grub-tshe-ring, "Bod-kyi Rtsom-rig Lo-rgyus-las Rnam-thar Sngashos Rnam-thar Zangs-gling-ma'i Skor Rags-tsam Gleng-ba," *Bod-ljongs Zhib-'jug*, 2nd issue of 1995 (general series no. 54), pp. 60-66. Notice Hubert Decler, 'Introductory Notes to the Mustang Copy of the Sacred Biography of the Lotus-Born in the Extensive Redaction (*Rgyas pa*) of the Copper Isle Version (*Zangs gling ma*),' an unpublished draft.

late 1100's

Zhang G.yu-brag-pa Brtson-'grus-grags-pa (1123-1193), *Dkar-rgyud Rnam-thar*, contained in: *Writings (Bka' 'Thor-bu) of Zhang G.yu-brag-pa Brtson-'grus-grags-pa*, "reproduced from a manuscript from the library of Burmiok Athing by Khams-sprul Don-brgyud-nyi-ma," Sungrab Nyamso Gyunpel Parkhang (Tashijong 1972), pp. 307-393. This title is actually a 'sectional title' to the part of Zhang Rin-po-che's works devoted to the biographies of the Bka'-brgyud-pa teachers. The manuscript is a highly difficult one, due to the unusual spellings. Six more manuscript versions (some quite incomplete) of Zhang's *Collected Works (Bka'-'bum)* are now available to us, and more manuscript versions of this particular title are known to exist. Some of these manuscript *Bka'-'bums* include in their Rnam-thar sections still further biographical works. Together these biographies constitute an extremely interesting early example of what would later become known as the *Bka'-brgyud Gser-'phreng* genre (but notice the still earlier work of Sgam-po-pa, listed above). **Bio.:** Carl S. Yamamoto, *Vision and Violence: Lama Zhang and the Politics of Charisma in Twelfth-Century Tibet*, Brill (Leiden 2012). David Jackson, *Enlightenment by a Single Means*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna (1994), pp. 57-66. TBRC no. P1857. The entry "Zhang Yudrakpa Tsondu Drakpa" by Dan Martin in *Treasury of Lives*. **Lit.:** For translation of a different work by the same author, his best known work: Dan Martin, 'A Twelfth-Century Tibetan Classic of Mahāmudrā: The Path of Ultimate Profundity: The Great Seal Instructions of Zhang,' *Journal of the International Association of Buddhist Studies*, vol. 15, no. 2, pp. 243-319.

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Bsod-nams-rtse-mo (1142-1182), *Chos-la 'Jug-pa'i Sgo*, contained in [his *Collected Works* as contained in]: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 2, pp. 318.3.1-345.3 (the history of Tibet begins on p. 343.1.2). Most of this history is devoted to the life of the Buddha, with brief histories of Indian and Tibetan Buddhism, plus an appendix on chronology (*bstan-rtsis*). **Bio.** TBRC no. P1618. The entry "Sonam Tsemo" in *Treasury of Lives*. **Lit.:** A complete English

translation has appeared; see Sonam Tsemo, *Admission at Dharma's Gate*, tr. by Christopher Wilkinson, Sakya Kongma Series no. 3, Suvarna Bhasa (Conrad 2014). On the publication history of the *Sa-skyapa'i Bka'-'bum*, see David Jackson, 'Notes on Two Early Printed Editions of Sa-skyapa Works,' *Tibet Journal*, vol. 8, no. 2 (Summer 1983), pp. 3-24. **Ref.:** *CLTWA* II, no. 146. *MHTL*, no. 10948. *THL*, pp. 102-103, 140. Kuijp, 'Tibetan Historiography,' p. 46. On the dating, along with text and translation of the colophon, see Vitali, *Kingdoms*, p. 167.

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Bsod-nams-rtse-mo (1142-1182), *Gdung-rabs Tshigs-bcad-ma* (verses on the Sa-skyapa abbatial succession). A lineage account for the 'Khon family in verse. This might be identified with the *Sa-skyapa'i Gdung-rabs* by Grags-pa-rgyal-mtshan listed below. **Ref.:** Thanks are due to Olaf Czaja, Leipzig, for pointing out the reference in the *Sa-skyapa'i Gdung-rabs Ngo-mtshar Bang-mdzod*, PRC ed., p. 548, where we read: "Rje-btsun-gyis mdzad-pa'i *Gdung-rabs Tshigs-bcad-ma*," where Rje-btsun should refer to Grags-pa-rgyal-mtshan. A-myes-zhabs seems to be the only person who mentions this work. *BLP* no. 1957 lists a *Sa-skyapa'i Gdung-rabs* by Bsod-nams-rtse-mo, which must mean this one.

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*late 1100's ?*

Lce-sgom-pa Shes-rab-rdo-rje (fl. late 12th century), *Bka'-gdams Lhachos Bdun-ldan-gyi Bla-ma Brgyud-pa-rnams-kyi Rnam-thar*, existing in the form of an early Snar-thang woodblock print, according to *BLP* no. 0112. Biographies of Lamas who transmitted the seven-fold divine teachings of the Bka'-gdams school. **Bio.:** Per Sørensen, 'The Ascetic Lce-sgom Shes-rab Rdo-rje Alias Lce-sgom Zhig-po: Prolific, Allusive, but Elusive,' *Journal of the Nepal Research Centre*, vol. 11 (1999), pp. 175-200. The entry "Chegomba Sherab Dorje" by Dan Martin in *Treasury of Lives*. **Ref.:** Until this entry receives some verification, it may be correct to regard it with suspicion.

*late 1100's - early 1200's*

Grags-pa-rgyal-mtshan (1146-1216), *Ga-ring Rgyal-po-la Rtsis Bsdur-du Btang-ba'i Yi-ge*. Olaf Czaja (Leipzig) pointed out to me a mistake in the published version. He informed me that this contains, in the form of a letter, a rudimentary genealogy of the earlier Sa-skyia masters. He also has an argument in favor of a 1206 date for the *Ga-ring Rgyal-po* text.

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Grags-pa-rgyal-mtshan (1146-1216), *Bod-kyi Rgyal-rabs*. **A.** Contained in: *Sa-skyia-pa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 4, pp. 295-1-6 through 296-4-2. **B.** Published in a cursive manuscript form in *HS*, vol. 7 (ja), pp. 125-130. **C.** Newly published in *SKCB*, vol. 1, pp. 25-29. A very short genealogy of Tibetan royalty of the imperial period. Also wrote a *Sa-skyia'i Gdung-rabs*. **Bio.:** The entry "Drakpa Gyeltsen" by Dominique Townsend in *Treasury of Lives*. TBRC no. P1614. **Lit.:** A text edition in Roman transcription is to be found in Giuseppe Tucci, *Deb t'er dmar po gsar ma: Tibetan Chronicles by Bsod nams grags pa*, Serie Orientale Roma (Rome 1971), pp. 127-133. English translation found in G. Tucci, 'The Validity of Tibetan Historical Tradition,' contained in: G. Tucci, *Opera Minora*, Bardi Editore (Rome 1971), pt. 2, pp. 453-466, at pp. 454-458. **Ref.:** Shakabpa II, p. 615. *THL*, pp. 64-65, 84.

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Grags-pa-rgyal-mtshan (1146-1216), *Shākya-rnams-kyi Rgyal-rabs*. **A.** Contained in: *Sa-skyia-pa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 4, pp. 293-2-1 through 295-1-5. **B.** Published in a cursive manuscript form in *HS*, vol. 7 (ja), pp. 117-125 (I haven't actually compared the texts yet). **C.** Newly published in *SKCB*, vol. 1, pp. 1-8. A genealogy of the Shākya dynasty of Indian kings. **Ref.:** *THL*, p. 65. For a classic study on the same subject (but based on a Bka'-'gyur text), see Csoma de Körös, 'The Origin of the Shakya Race,' *Journal of the Asiatic Society of*

*Bengal*, vol. 7 (1911-1912), pp. 27-34. Other early scholarly literature on the subject listed in A.H. Francke, *Antiquities of Indian Tibet*, Asian Educational Services (New Delhi 1992), vol. 2, p. 76.

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Grags-pa-rgyal-mtshan (1146-1216), *Bla-ma Rgyud-pa Bod-kyi Lo-rgyus*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 3, pp. 173-2-6 through 174-1-6. This is a history of the Tibetan followers of the tantric teachings of Virūpa. Virūpa. His Indian followers are subject of the preceding work on pp. 170-1-1 through 173-1-6, entitled *Bla-ma Rgya-gar-ba'i Lo-rgyus*. **Lit.:** The two texts mentioned here are translated in Jetsun Dragpa Gyaltsan, *The Hermit King*, tr. by Christopher Wilkinson, Sakya Kongma Series no. 2, Suvarna Bhasa (Concord 2014), pp. 96-108, 145-149. **Ref.:** Cited in *Lam-'bras Khog-phub*, p. 313, as the “Rje-btsun Chen-pos *Bla-ma Rgya Bod-kyi Lo-rgyus*.” BLP no. 1497.

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Grags-pa-rgyal-mtshan (1146-1216), *Bde-mchog Lū-hi-pa'i Lugs-kyi Bla-ma Brgyud-pa'i Lo-rgyus dang | Bla-ma Sa-chen-gyi Lo-rgyus Nyung-ngu*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 3, pp. 293-2-1 through 298-4-2. History of Cakrasamvara lineage in India, with a brief biography of Sa-chen Kundga'-snying-po. **Lit.:** Translated in: Jetsun Dragpa Gyaltsan, *The Hermit King*, tr. by Christopher Wilkinson, Sakya Kongma Series no. 2, Suvarna Bhasa (Concord 2014), pp. 111-132. **Ref.:** CLTWA I, no. 104.



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Grags-pa-rgyal-mtshan (1146-1216), *Dpal He-ru-ka'i Byung-tshul*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 3, pp. 298-4-2 through 300-2-6. An account of the origins of Heruka. **Lit.:** Translation into English: Jetsun Dragpa Gyaltsan, *The Hermit King*, tr. by Christopher Wilkinson, Sakya Kongma Series no. 2, Suvarna Bhasa (Concord 2014), pp. 138-144. **Ref.:** *CLTWA* I, no. 105.

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Grags-pa-rgyal-mtshan (1146-1216), *Rgya Bod-kyi Sde-pa'i Gyes Mdo*. **A.** Contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 4, pp. 296.4.2 through 298.3. **B.** Published in *SKCB*, vol. 1, pp. 16-22. On the splitting of the monastic lineages into 'communities' or 'factions' (*sde*) that occurred in India and Tibet. **Ref.:** *THL*, p. 65, n. 188. Kuijp, 'Monastery,' p. 109.

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Rje-btsun Grags-pa-rgyal-mtshan (1146-1216), *Slob-dpon Rdo-rje-dril-bu-pa'i Lo-rgyus*. An account of the master Vajraghaṇṭa. **Lit.:** Translated in: Jetsun Dragpa Gyaltsan, *The Hermit King*, tr. by Christopher Wilkinson, Sakya Kongma Series no. 2, Suvarna Bhasa (Concord 2014), pp. 133-137.

*late 1100's or early 1200's*

Thub-pa-shes-rab, *Smad-'dul Bshad-rgyud* (title taken from 'colophon'). This work is found embedded in *Rgya Bod Yig-tshang* (PRC ed., pp. 469-472). On the Lowland Vinaya (Smad 'Dul) lineage, composed by one of

its members. Its dating was arrived at by looking at the lineage supplied in the text, the last four members being: 1. Bya Brtson-'grus-'bar (1031-1106). 2. Rtsis-pa Gzhon-sang [i.e., Rtsis-'dul Gzhon-nu-seng-ge, ordinator of the abbot of Snar-thang Gro-mo-che-ba Bdud-rtsi-grags, 1153-1232?]. 3. Gnyer-chung Bzang-ston [probably the Bzang-ston Hor-grags mentioned in *Blue Annals*, p. 141, a disciple of Zhig-po Bdud-rtsi, 1149-1199]. 4. Thub-pa-shes-rab [the author]. **Lit.:** This history was discussed in Dan Martin, 'The Highland Vinaya Lineage: A Study of a 12th-century Monastic Historical Source, the 'Transmission Document' by Zhing-mo-che-ba,' contained in: Christoph Cüppers *et al.*, eds., *Tibet after Empire*, Lumbini International Research Institute (Lumbini 2013), pp. 239-266, at p. 240, n. 2.

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1200's ?

Anonymous [?], *Yid-ches Bla-ma Brgyud-pa'i Lo-rgyus Gsal-byed*, contained in: Bon-zhig Khyung-nag (1103-1183), *Snyan-rgyud Rin-po-che Rig-pa Gcer-mthong-gi Gzhung*, TBMC (Dolanji 1972), pp. 7-24. This is a history of a special Bon Rdzogs-chen cycle aurally revealed to Bon-zhig Khyung-nag, containing his biography and biographies of some followers of his lineage. **Dates:** Unsure, although it is possible that this collective biography might be as early as the 13th century. **Lit.:** Jean-Luc Achard, 'Bon-zhig Khyung-nag and the Rigpa Cherthong (Rig-pa Gcer-mthong) Tradition of Rdzogs-chen,' *Tibet Journal*, vol. 23, no. 4 (Winter 1998), pp. 28-57.

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1200's

Shar-pa Rdo-rje-'od-zer (1198–1261), *Bde-mchog Lū-hi-pa'i Bla-ma Brgyud-pa'i Rnam-thar*, contained in: *Sa-skyapa'i Bla-ma Kha-shas-kyi Rnam-thar dang Sa-skyapa Min-pa'i Bla-ma Kha-shas-kyi Rnam-thar* [=Biography of Some Sa-skyapa Masters], Sa-skyapa Rgyal-yongs Gsung-rab Slob-gnyer-khang (Kathmandu 2008), in 3 vols., vol. 2, pp. 1-45. Biographies of members of the lineage of Cakrasamvara according to the Lūyipa tradition. **Bio.:** TBRC no. P0RK44. For information on the author with an attempt to estimate his dates at *circa* 1206-1267, see Leonard

W.J. van der Kuijp, 'Apropos of Some Recently Recovered Texts Belonging to the *Lam 'bras* Teachings of the Sa skya pa and Ko brag pa,' *Journal of the International Association of Buddhist Studies*, vol. 17, no. 2 (1994), pp. 175-201, at p. 196. The dates given above were drawn from an internet site and may require examination, although I assume they are at least approximately correct. **Ref.:** *Rare Books*, p. 219, lists a ms. in 17 fols.

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1200's

Zhe-sdang-rdo-rje (=Ngo-rje-ras-pa, =Bal-bu-gongs-pa, a 13th century disciple of 'Jig-rten-mgon-po). A brief imperial and post-imperial history is embedded in his work entitled *Theg-chen Bstan-pa'i Byung-tshul Gsal-bar Bstan-pa Rin-po-che Gser-gyi Mchod-sdong*, contained in: Ngo-rje-ras-pa, *Bstan Snying Yig-cha*, D. Tsondu Senge, Bir Tibetan Society (Bir 1974), p. 158, line 6, through p. 164, line 6. Generally we have not included in this bibliography historical passages contained in works of non-historical genres, although here we make an exception (but it is true that one might read the title as being about history). **Bio.:** TBRC no. P133. The entry "Ngoje Repa" by Evan Yerburch in *Treasury of Lives*. **Lit.:** BLP no. 0763 lists the title *Chos-rje 'Jig-rten-gsum-mgon-gyi Rnam-thar dang Bstan-pa'i Byung-tshul-gyi Bsdus-don* by Zhe-sdang-rdo-rje, which would seem to combine a brief religious history with the life of 'Jig-rten-mgon-po. See also BLP no. 1099.

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early 1200's ?

Anonymous, *G.yu-thog Bla-sgrub-kyi Lo-rgyus: Nges-shes 'Dren-byed Dge-ba'i Lcags-kyu*. **A.** It was apparently published (with thanks to Gavin Kilty for the information) under the title: *G.yu-thog Snying-thig-las Byin-rlabs Bla-ma Sgrub-pa'i Chos-skor Sdug-bsngal Mun-sel Thugs-rje'i Nyi-'od ces-pa'i Thog-mar Lo-rgyus Dge-ba'i Lcags-kyu*, contained in: *G.yu-thog Snying-thig-gi Yig-cha: The Collected Basic Texts and Ritual Works of the Medical Teachings Orally Passed from G.yu-thog Yon-tan-mgon-po*, "arranged and largely restructured by Khams-smyon Dharma-seng-ge," Smarntsis Shesrig Spendzod series no.

106, D.L. Tashigang (Leh 1981), pp. 5-21. **B.** Contained in *TTMT*, vol. 20, text no. 14, a manuscript in 23 folios (evidently the last few lines were omitted in the copying). Here the author appears to be Dznyā-nadha-ra, surely a Sanskritic form of the given name of Sum-ston Ye-shes-gzungs. A history of medicine cited by Sog-bzlog-pa (b. 1552) and Sde-srid Sangs-rgyas-rgya-mtsho (1653-1705). **Ref.:** Samten Karmay, ‘Vairocana and the Rgyud-bzhi,’ *Tibetan Medicine*, series 12 (1989), p. 29, n. 15. Karmay says it was probably written by a disciple of G.yu-thog-pa Yon-tan-mgon-po the Second (who is often given the dates 1127-1203). We might therefore provisionally place it in the early 13th century.

- The discussion that follows has been left for the end because it may only lead to more confusion that we cannot yet sort out. This history is listed as a work of G.yu-thog-pa Yon-tan-mgon-po, the Elder, and as a woodblock print from Chagpori (Lcags-po-ri) in Pasang Yonten, ‘A History of the Tibetan Medical System,’ *Bulletin of the Indian Institute for the History of Medicine*, vol. 17 (1987), pp. 130-149, at p. 148. It is also listed in *Medicine Bookname Catalogue*, p. 247. Still, I see a problem here, and it seems more likely on the basis of similarities of titles that this ought to be identified with a work I haven’t been able to inspect yet: ’Tsho-byed Gzhon-nu-ye-shes (continuation of a work by Sum-ston Ye-shes-gzungs), *Gso-rig Rgyud-bzhi’i Bla-ma Brgyud-pa’i Rnam-thar Bka’-rgya-ma*, listed in *Medicine Bookname Catalogue*, p. 296. Apparently the last-named work has now been published in: Sum-ston Ye-shes-gzungs, *et al.*, *Gso-rig Rgyud-bzhi’i Bla-ma Brgyud-pa’i Rnam-thar Bka’-rgya-ma Gtsang Ru-mtshams Sum-pa Dznyā-na-dhā-ra’i Gsung-’phros Gyim-phyogs ’Tsho-byed Gzhon-nu-la Gdams-pa*, Mirigs Dpe-skrun-khang (Beijing 2014), a work I have not seen. ’Tsho-byed Gzhon-nu-ye-shes is said to belong to the 12th century — TBRC no. P3007.

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*early 1200’s*

Anonymous, *Jo-mo Nyi-shu-rtsa-bzhi’i Zhu-lan Lo-rgyus dang bcas-pa*, contained in: *The Tradition of Pha Dampa Sangyas: A Treasured Collection of His Teachings Transmitted by Thugs-sras Kun-dga’*, “reproduced from a unique collection of mss. preserved with ’Khrul-zhig Rinpoche of Tsa-rong Monastery in Ding-ri, edited with an English introduction to the tradition by B. Nimri Aziz,” Kunsang Tobgey

(Thimphu 1979), vol. 4, pp. 302-323. A set of brief biographies of twenty-four women disciples of Pha-dam-pa (this text obviously served as the basis for the passage in *Blue Annals*, pp. 915-920). If it is in fact by Kun-dga' (1062-1124) the dating will be moved back by a century. **Lit.:** Subject of an article: Carla Gianotti, 'The Lives of the Twenty-Four Jomos of the Buddhist Tradition: Identity and Religious Status,' contained in: Karma Lekshe Tsomo, ed., *Contemporary Buddhist Women: Contemplation, Cultural Exchange, and Social Action*, University of Hong Kong (2017), pp. 238-244. Now subject of a book that includes a complete translation into Italian: Carla Gianotti, *Jo mo: Donne e realizzazione spirituale in Tibet*, Ubaldino Editore (Rome 2020).

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*early 1200's*

'Jam-dpal-gzhon-nu, *Bla-ma Brgyud-pa'i Lo-rgyus-rnams (laswo [~la sogs] Jo-bo-rje'i Chos-bskor Zab-mo)*, contained in: *HS*, vol. 11 (da), pp. 393-411. This needs closer study, since it may very well be identified with the history described in our entry no. 62. Both were written by disciples of the same Sangs rgyas dbon Gzhon nu 'byung gnas. Still, the name of the author in the colophon is 'Jam-dpal-gzhon-nu. The information about the author — the idea that he was a disciple of Rgyama Sangs-rgyas-dbon-ston (1138-1210) as well as the dates of 1158-1219 given for him in the index volume belonging to *HS* — is drawn exclusively from this text, and no outside sources of information about him were found. However, there is a 'Jam-dpal-gzhon-nu given as Tibetan translator of one Tanjur text (an Abhidharma commentary, Tôh. no. 4095), and it seems he is very possibly identifiable with our author.

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*early 1200's*

Khro-phu Lo-tsā-ba Byams-pa-dpal (1173-1236), *Thugs-rje-chen-po'i Chos-'byung*. A history of the Great Compassion form of Avalokiteśvara. **Bio.:** For information on the author, see David Jackson, *Two Biographies of Śākyaśrībhadrā: The Eulogy by Khro-phu Lo-tsā-ba and its "Commentary" by Bsod-nams-dpal-bzang-po*, Franz Steiner Verlag (Stuttgart 1990), pp. 3-4. A brief biography of the author is found in

*Grags-can Mi-sna*, pp. 274-276. Another brief biography is found in *Gangs-can Mkhas-grub*, pp. 192-194. BLP no. 1083. TBRC no. P4007. **Ref.:** Listed among the sources used in the *Mdo-smad Chos-'byung*. Thanks to E. Gene Smith for this entry. *Rare Books*, p. 219. A volume of Khro-phu Lo-tsā-ba's works and translations exists in the Cultural Palace of Minorities in Beijing; for particulars, see L. van der Kuijp, 'On the Lives of Śākyaśrībhadrā (?-?1225),' *Journal of the American Oriental Society*, vol. 114, no. 4 (1994), pp. 599-616, at p. 600. In the same article by van der Kuijp, Khro-phu's generally stated death date of 1225 is dismissed as inaccurate, and several works of a historical nature are cited that have not been listed here.

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*early 1200's*

Rgod-tshang-pa Mgon-po-rdo-rje (1189-1258), '*Brug-pa'i Lo-rgyus Zur-tsam*. **A.** Contained in: *Collected Works (Gsung-'bum) of Rgod-tshang-pa Mgon-po-rdo-rje*, Kunsang Topgal (Delhi 1976), vol. 3, pp. 285-288. **B.** Contained in: *Gsung-'bum of Rgod-tshang-pa Mgon-po-rdo-rje*, Sungrab Nyamso Gyunphel Parkhang (Tashijong 1972), vol. 5, pp. 85-88. **C.** Contained in: *The Collected Works of Rgod-tshang-pa Mgon-po-rdo-rje, the Founder of the Upper Tradition (Stod) of the 'Brug-pa Dkar-brgyud-pa*, Tango Monastic Community (Thimphu 1981), vol. 3, pp. 91-94. A brief and remarkably early history of the 'Brug-pa Bka'-brgyud-pa. **Bio.:** TBRC no. P2090. The entry "Gotsangpa Gonpo Dorje" by Dan Martin in *Treasury of Lives*. **Lit.:** This text has now been studied, with Tibetan text and English translation, in W. Blythe Miller, '*Brug pa'i lo rgyus zur tsam: An Analysis of a Thirteenth Century Tibetan Buddhist Lineage History*, *Tibet Journal*, vol. 31, no. 3 (Autumn 2006), pp. 17-42. **Ref.:** CLTWA I, no. 89. CLTWA II, no. 36.

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*early 1200's*

Rog Bande Shes-rab-'od (1166-1244), *Grub-mtha' So-so'i Bzhed-tshul Gzhung Gsal-bar Ston-pa Chos-'byung Grub-mtha' Chen-po Bstan-pa'i Sgron-me* (colophon title: *Shes-bya'i Don Gsal-bar Ston-pa'i Chos-kyi 'Byung-gnas Grub-mtha' Chen-mo Bstan-pa'i Sgron-me*). **A.** 'Khor-

gdong Gter-sprul 'Chi-med-rig-'dzin (Leh 1977). **B.** *Bla-ma Rog-gi Ban-de Shes-rab-'od-kyis Mdzad-pa'i Grub-mtha' So-so'i Bzhed-gzhung Gsal-bar Ston-pa Chos-'byung Grub-mtha' Chen-mo Bstan-pa'i Sgron-me*, contained in: *Shel-dkar Chos-'byung dang Bla-ma Rog-gi Ban-de Shes-rab-'od-kyis Mdzad-pa'i Grub-mtha'i Chos-'byung*, Gangs-can Rig-mdzod series no. 61, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrunkhang (Lhasa 2012), pp. 240-354. **C.** *Bla-ma Rog-gi Ban-dhe Shes-rab-'od-kyis Mdzad-pa'i Grub-mtha' So-so'i Bzhed-gzhung Gsal-bar Ston-pa Chos-'byung Grub-mtha' Chen-mo Bstan-pa'i Sgron-me*, contained in: *Bka'-ma Shin-tu Rgyas-pa*, Kaḥ-thog Mkhan-po 'Jam-dbyangs (Chengdu 1999), in 120 vols., at vol. 114, pp. 105-315 (107 fols.). Despite the word *chos-'byung* in the title, this is not really a history but rather a doctrinal study of different schools of Indian and Tibetan Buddhism. It is in fact a remarkably early example of the *grub-mtha'* genre. The author belonged to the Rnying-ma school, but was also a very significant figure in the history of Gcod. **Bio.:** TBRC no. P4301. **Lit.:** English translation: José Ignacio Cabezón, *The Buddha's Doctrine and the Nine Vehicles: Rog Bande Sherab's Lamp of the Teachings*, Oxford University Press (Oxford 2013). On the *grub-mtha'* genre, see most recently Jeffrey Hopkins, 'The Tibetan Genre of Doxography: Structuring a Worldview,' contained in: J. Cabezón and R. Jackson, *Tibetan Literature: Studies in Genre*, Snow Lion (Ithaca 1996). Dr. Mimaki Katsumi (Kyoto) has particularly studied some of the earlier *grub-mtha'* texts composed by Tibetans, including that of Dbus-pa Blo-gsal. **Ref.:** Karmay, *Great Perfection*, p. 232. Brief biographies of the author are to be found in Bradburn, *Masters*, p. 125 and in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 701-702. *BLP* no. 2012 lists the title *Gsang-sngags-kyi Grub-mtha' Chen-mo Shes-bya Rab-gsal* by Rog Ban Shes-rab-'od. Listed in *BLP* no. 1884: Rog Bde-gshegs Chen-po, *Chos-'byung Nyung Gsal*. Now Bde-gshegs Chen-po is a known early epithet of Rog Bande Shes-rab-'od (1166-1244), so it seems likely to be a reference to this history, although not entirely sure.

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*early 1200's*

Rog Bande Shes-rab-'od (1166-1244), *Brgyud-pa Bar-pa'i Lo-rgyus-kyi Rim-pa*, a five-folio text, the first text in a collection of Zhijé teachings found in Drametse Monastery in Bhutan, "Drametse Thorbu 041" in Karma Phuntsok's project with the *Endangered Archives* program of the British Library. It is immediately followed by a second text in six folios

by the same author without a title, including the life of Pha-dam-pa, and a discussion of the various “Middle Transmissions” that descended from his middle teaching-period in Tibet. The eleventh text in the same collection is an untitled 4-folio ms. with the colophon title *Rma-lugs-kyi Lo-rgyus*. This is a history of the Rma lineage, one of the three major traditions associated with the *Middle Transmission*. Apparently it was compiled by one Chus-pa on the basis of materials supplied by Khu-bsgom [Khu-sgom]. It should also be dated quite early, perhaps *circa* 1200.

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*early 1200's*

Rta-ston Gzi-brjid, a history of Guhyagarbha Tantra. The author was a disciple of Zhig-po-bdud-rtsi (1149-1199), by the name Rta-ston Gzi-brjid. This history does not seem to be available. See *Blue Annals*, p. 148: “I have written (the story of the Lineage) as it appears in the account of the Lineage composed by him [by Rta-ston Gzi-brjid].” See where it says, “Most of the history of this lineage appears to have been made by him [Rta-ston Gzi-brjid], but it is somewhat at variance with the *Khog-dhub* of G.yung-ston-pa.” For a similar statement, see Dudjom Rinpoche, *Nyingma School*, vol. 1, p. 660. **Bio.:** TBRC no. P10648.

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*early 1200's*

Sa-skya Paṇḍi-ta [Kun-dga'-rgyal-mtshan] (1182-1251), *Chos-'byung Chen-mo*. **A.** Fragments of a cursive manuscript in the Bihar Research Society collection in Patna. This was published in *SKCB*, vol. 1, pp. 23-114. **B.** Actually, it was published before that in the rare publication entitled *Sa-skya Kha-skong*, reproduced as digital scans by TBRC in compact disk format, vol. 3, pp. 41-162. **C.** *Chos-rje Sa-skya Paṇḍi-tas mdzad-pa'i Chos-'byung Chen-mo*, a cursive ms. in 50 folios. TBRC no. W3CN3204. It may be it was ascribed to Sa-skya Paṇḍi-ta by mistake, although the colophon does directly name him as author, with a note clarifying exactly who is intended.. The content is not historical in nature, even though the title suggests that it ought to be, and it does



contain a life of the Buddha. **Ref.:** See Jackson, *Misc.*, no. 1477. *BLP* no. 0730.

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*early 1200's*

Zhig-po Rin-chen-shes-rab aka Nyi-seng (1171-1245), untitled history of the early Zhi-byed-pa. **A.** Contained in: *The Tradition of Pha Dampa Sangyas: A Treasured Collection of His Teachings Transmitted by Thugs-sras Kun-dga'*, "reproduced from a unique collection of mss. preserved with 'Khrul-zhig Rinpoche of Tsa-rong Monastery in Ding-ri, edited with an English introduction to the tradition by B. Nimri Aziz," Kunsang Tobgey (Thimphu 1979), vol. 4, pp. 324-432. **B.** Zhig-po Nyi-seng, *Brgyud-pa'i Lo-rgyus*, a cursive ms. in 36 folios contained in: *HS*, vol. 41 (di), pp. 415-486. **C.** Some large parts are also found in the *Collected Works* of Bo-dong-pa, the so-called *Encyclopaedia Tibetica*, although the work in its entirety is not found there (more on this below). This basically untitled work, which might be referred to as the *Gtam-rgyud*, definitely dates between 1228 and 1245. Technically speaking this would not seem to belong to the historical genres. It opens with a five-part outline of the main topics to be covered. Among these only the first is historical. However, the last four topics are only summarily covered on the last two pages of the text, which comes to an end abruptly with no colophon information. Fortunately, it is perfectly clear who the author was thanks to the autobiography told on pp. 425-429 of version A. The greater part of this work tells the life of Pha-dam-pa Sangs-rgyas, along with the lives of the earliest members of the 'Later Transmission' of Zhi-byed teachings (*brgyud-pa phyi-ma*, on which see *Blue Annals*, pp. 920 ff.). The orthography is archaic, and the content as well as certain obsolete vocabulary items would also help in arguing that the whole five-volume set in which this history is contained dates to soon after the author's death in 1245, and at present, I believe the scribing must date from about that time. **Bio.:** The author is the younger brother of Rog Bande Shes-rab-'od, and his biography is told in *Blue Annals*, pp. 949-955. **Lit.:** *Tshig Rgyud* (i.e., *Chig-brgyud*) *Sbas-pa'i Bla-ma'i Rnam-par Thar-pa*, contained in: Bo-dong Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Tibet House (New Delhi 1970/73), vol. 92, pp. 279-345. This, also, is an account of the early Zhi-byed transmission by the same author, Shes-rab-rin-chen. However, in its general outline and in particular details it differs significantly. Closely related works of *Zhi-byed* biography are found in

the same collection, at vol. 125, pp. 95-147, with the title *Dam-pa Kundga'i Rnam-thar* (this is in fact yet another version of Shes-rab-rin-chen's history starting with the biography of Kun-dga' and continuing until the end), and at pp. 269-309, with the title *Dam-pa Sangs-rgyas-kyi Rnam-thar*. **Ref.:** This history is probably the one listed as *Pha-dam-pa Zhi-byed-pa Lugs-kyi Bla-ma Brgyud-pa'i Rnam-thar* in *BLP* no. 1351.

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*early 1200's*

Zhog-mtsho-ma, *Chos-'byung*. Assuming that Sangs-rgyas-dbon-ston is the nephew of Dgyer-sgom-pa by the name of Sangs-rgyas-dbon-ston Gzhon-nu-'byung-gnas, who lived from 1138 to 1210, then we may assume that a history composed by his disciple, an otherwise not known to us Zhog-mtsho-ma (or, Zhogs-ston Mtshe-ma), would have been composed in the early 1200's. A history of Buddhism, to judge from the title. **Ref.:** *MHTL*, no. 10830: "Sangs-rgyas-dbon-ston-gyi Slob-ma Zhog-mtsho-ma'i *Chos-'byung*" ('The Dharma History of Zhog-mtsho-ma, disciple of Sangs-rgyas-dbon-ston.'). *Mdo-smad Chos-'byung*: "Zhogs-ston Mtshe-ma'i *Chos-'byung*." A reference to this history is found in the 1494 work of Las-chen (entry no. 231, below), vol. 1, p. 417. Here the author's name is given as Ston-pa Tshe-ma, and his place of birth is given as Zhogs. He belonged to one of the Bka'-gdams-pa lineages descending from Dgon-pa-ba. *BLP* no. 0736. *Rare Books*, p. 215, giving author's name as Zhogs-ston Mche-ma.

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*1204 (or possibly 1264)*

Che-rje Zhig-po, *Sman-gyi Byung-tshul Khog-dbubs Rgyal-mtshan Rtse-mo 'Bar-ba*, a manuscript in the Tucci collection, Rome. A history of medicine. **Bio.:** The fuller form of the author's name is Che-rje Zhangston Zhig-po Thugs-rje-khri-'od (and note that Zhangston Zhig-po may be abbreviated to Zhang-zhig). **Lit.:** For details and dating, see Dan Martin, 'An Early Tibetan History of Indian Medicine,' contained in: Mona Schrempf, ed., *Soundings in Tibetan Medicine*, Brill (Leiden 2007), pp. 307-325 as well as *idem.*, 'Greek and Islamic Medicines' Historical Contact with Tibet: A Reassessment in View of Recently

Available but Relatively Early Sources on Tibetan Medical Eclecticism,' contained in: Anna Akasoy *et al.*, eds., *Islam and Tibet: Interactions along the Musk Routes*, Ashgate (Farnham 2011), pp. 117-143. **Ref.:** *MHTL*, no. 13094. Sman-rams-pa Pa-sangs-yon-tan, *Bod-kyi Gso-ba Rig-pa'i Lo-rgyus-kyi Bang-mdzod G.yu-thog Bla-ma Dran-pa'i Pho-nya*, Yuthok Institute of Tibetan Medicine (Leh, Ladakh 1988?), p. 47. *Gangs-can Mkhas-grub*, p. 575, places his birthdate in the last half of the 11th century, his birth place as Mang-mkhar in Western Tibet, gives a list of his disciples and lists titles of his compositions, including: "*Shes-bya Spyi'i Khog-'bugs Rgyal-mtshan Rtser 'Bar.*" *Mirror of Beryl*, pp. 168, 170, 267, and esp. 501. *Rare Books*, p. 292.

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1207

Kha-che Paṅ-chen Shākya-shrī (1127-1225), *Bstan-rtsis*. A chronology of Buddhist history composed at Thang-po-che. **Bio.:** TBRC no. P1518. The entry "Śākyaśrībhadrā" by Alex Gardner in *Treasury of Lives*. **Lit.:** On the author, see the recent book by David Jackson, *Two Biographies of Śākyaśrībhadrā: The Eulogy by Khro-phu Lo-tsā-ba and its "Commentary" by Bsod-nams-dpal-bzang-po*, Franz Steiner Verlag (Stuttgart 1990), as well as L. van der Kuijp, 'On the Lives of Śākyaśrībhadrā (?-?1225),' *Journal of the American Oriental Society*, vol. 114, no. 4 (1994), pp. 599-616. **Ref.:** *Tshig-mdzod Chen-mo*, p. 3226. According to *THL*, pp. 110-111, Shākya-shrī made chronological calculations on at least three occasions, in 1204, 1207, and 1210. Bell, *Religion*, p. 203. See the citation and discussion of this chronology in *Blue Annals*, pp. 1062-1063.

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1216

Grag-pa-rgyal-mtshan (1146-1216), *Bstan-rtsis*. A chronology of Buddhist history. According to David Jackson (letter of August 4, 1994), this is probably a calculation Sa-skyā Paṅḍi-ta wrote to included in his biography of Grags-pa-rgyal-mtshan, and I believe this is correct. **Ref.:** *Tshig-mdzod Chen-mo*, p. 3227. The calculations included in the biography of Grags-pa-rgyal-mtshan are subject of the article by Tshe-

tan Zhabs-drung, “Bod Rgyal-rabs-rnams-kyi Lo-tshigs Gtan-’bebs Sa-chen Grags-pa’i Dgongs-rgyan,” *Mtsho-sngon Slob-gso*, the 4th issue for the year 1981, also published in a volume entitled: *Mkhas-dbang Tshetan Zhabs-drung-gi Dpyad-rtsom Mkho-bsdus*, Kan-su’u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 151-176 (other articles in this same volume deal with chronological questions). See Mang-thos Klu-sgrub-rgya-mtsho, *Bstan-rtsis* (PRC edition, listed below at entry no. 287), p. 146, where it says that Sa-skyapa Paṇḍita composed a chronology in his 35th year, the same year Grags-pa-rgyal-mtshan died.

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*between 1216 and 1244*

Dmar-ston Chos-kyi-rgyal-po (ca. 1197-ca. 1258), *Lam-’bras Sa-lugs Bod-kyi Lo-rgyus* or *Bla-ma Dam-pa Bod-kyi Lo-rgyus* (colophon title: *Bla-ma Bod-kyi Rnam-par Thar-pa Zhib-mo Rdo-rje*, frequently referred to under the short title *Zhib-mo Rdo-rje*). **A.** Dmar Chos-kyi-rgyal-po, *Sa-pan-gyi Gsung-sgros Bris-pa Lam-’bras Bod-kyi Bla-ma Brgyud-pa’i Rnam-thar Zhib-mo Rdo-rje*, contained in: *Sa-skyapa’i Bla-ma Kha-shas-kyi Rnam-thar dang Sa-skyapa Min-pa’i Bla-ma Kha-shas-kyi Rnam-thar* [=Biography of Some Sa-skyapa Masters], Sa-skyapa Rgyal-yongs Gsung-rab Slob-gnyer-khang (Kathmandu 2008), in 3 vols., vol. 1, pp. 1-50. **B.** A 17-folio ms. listed in *Drepung Catalog*, p. 1510. A historical sketch of the early Tibetan members of the Lam-’bras lineage from ’Brog-mi Lo-tsā-ba through Sa-skyapa Paṇḍita. Manuscripts of this work exist in Beijing and Kathmandu (the latter on microfilm). These manuscripts contain added annotations, which C. Stearns shows to have been written by one Gnyag Snying-po-rgyal-mtshan. **Lit.:** The published title of C. Stearns’s book including a complete translation is *Luminous Lives: The Story of the Early Masters of the Lam ’bras Tradition in Tibet*, Wisdom Publications (Boston 2001), which should be consulted for further information. Note that Dmar-ston’s commentary on the root texts of the Lam-’bras teachings has been published under the title *Lam-’bras Po-ti Dmar-ma*, Sakya Centre (Dehradun 1985). This history has been used by Roberto Vitali, ‘Sa skyapa and the mNga’ris skor gsum legacy: the case of Rin chen bzang po’s Flying Mask,’ *Lungta*, no. 14 (Spring 2001), pp. 5-44. **Ref.:** Cited in the *Lam-’bras Khog-phub* (p. 311) as the “Dmar-gyi Zhib-mo Rdo-rje.” A 23-folio *dbu-med* manuscript on microfilm at the Nepalese National Archives, Kathmandu; running no. E-34356, reel no. E-1784/8. For information on three other manuscripts existing in the

Cultural Palace of Nationalities, Beijing, see L. W. J. van der Kuijp, 'Apropos of Some Recently Recovered Texts of the Sa skya pa and Ko brag pa,' in *Journal of the International Association of Buddhist Studies*, vol. 17, no. 2 (1994), pp. 175-201, at pp. 176-183.

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*circa 1230*

*Bka'-chems Mtho-mthing-ma*. For the various versions available, see the literature listed below. **Date:** Dated under the advice of Per Sørensen; see his article of 2019, listed just below. **Lit.:** The *Bka'-chems Mtho-mthing-ma* mentioned (with a variant spelling) in this entry has been discussed, outlined and excerpted in Tsering Gyalbo, Guntram Hazod & Per Sørensen, *Civilization at the Foot of Mount Sham-po: The Royal House of Lha Bug-pa-can and the History of g.Ya'-bzang. Historical Texts from the Monastery of g.Ya'-bzang in Yar-stod (Central Tibet), Annotated Translation, Transliteration and Facsimile*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2000), pp. 147-166. Per K. Sørensen, 'Literary Imposter or Borrowed Feathers: Faking a Royal Biography in Tibet,' a paper given in 2017 at a conference in Oxford entitled 'Global Lives and Local Perspectives: New Approaches to Tibetan Life Writing.' According to the abstract, G.ya'-bzang-ba Chos-kyi-smon-lam (1169-1233) would be the ruler responsible for the forgery. Published as Per K. Sørensen, 'In His Name: The Fake Royal Biography, Fabricated Prophecy and Literary Imposture,' *Revue d'Etudes Tibétaines*, vol. 52 (October 2019), pp. 284-335. **Ref.:** BLP no. 0099 (makes reference to the modern printing by the Kan-su'u Mirigs Dpe-skrun-khang).

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*circa 1220*

Lde'u Jo-sras, *Chos-'byung Chen-mo Bstan-pa'i Rgyal-mtshan*. **A.** Lde'u Jo-sras, *Chos-'byung Chen-mo Bstan-pa'i Rgyal-mtshan Lde'u Jo-sras-kyis Mdzad-pa* (cover title: *Lde'u Chos-'byung*), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), in 163 pages. TBRC no. W20831. **B.** The first publication was actually a mimeograph made in a very limited edition by the Social Science Institute in Lhasa in the late 1970's. I saw a

copy of this, with the written-in front title *Lde'u Jo-sras*, in 217 pages bound in a plain brown paper cover from the library of Josay Tashi Tsering of the Amnye Machen Institute. It has 15 lines of (for most part) clearly legible cursive script on each page. My assumption is that it is a re-inscribed version of the very same manuscript that was used for the published edition of 1987. This is the shorter version of the Lde'u history, an account of Buddhist history in both India and Tibet. **Bio.:** The author is to be regarded as anonymous. It is interesting that one source asserts that Mkhas-pa Lde'u and Rta-ston Jo-'bum (1124-1174) are two names for the same person (see *Grags-can Mi-sna*, p. 243). Although conceivable, this remains to be demonstrated. One further possibility for the identity of the author should at least be suggested. He could be one of two brothers (among the 5 sons of Jo-'bag [So-'bag, 'Bag-so, etc.]) listed as belonging to a line descending from the Tibetan Emperors by the names of Lde-pa and Lde-chung; see *Yar-lung Chos-'byung* (1988; our entry no. 152, below), p. 76, as well as *TBH*, p. 477. The chronology seems to agree here, although there are other unresolved problems. For one thing, the Lde'u history itself (p. 388) mentions one of these royal figures with the name Lde-chung and comments that he died. (So clearly, this Lde-chung absolutely could not be our Lde'u.) **Dates:** I guesstimate a date of *ca.* 1220. *TBH*, p. 635-636, dates it to *ca.* 1230-1240. According to L. van der Kuijp (in the article cited below), this version is earlier than the long Lde'u, perhaps mid-13th century. Both histories are written as commentaries to verses, and the author of the verses and the authors of its two 'commentaries' are different people. **Lit.:** A complete English translation is forthcoming in the series Library of Tibetan Classics, slated for release in 2021. Leonard van der Kuijp, 'Dating the Two Lde'u Chronicles of Buddhism in India and Tibet,' *Asiatische Studien*, vol. 46 (1992), pp. 468-491. Helga Uebach, 'Notes on the Section of Law and State in the Chos-'byung of Lde'u,' contained in: *Tibetan Studies: Proceedings of the 5th Seminar of the International Association for Tibetan Studies, Narita 1989*, Naritasan Shinshoji (Narita 1992), pp. 823-831. Per Sørensen, 'Dynastic Origins and Regal Successions,' *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 63-81, especially pp. 77-78. **Ref.:** *BLP* no. 0740.

*1242 or 1252?*

Snye-thang Grags-pa-seng-ge, *Bstan-rtsis*. A chronology of Buddhist history. The author was abbot of Snye-thang Monastery and monastic ordinator of 'Phags-pa. **Ref.:** See Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 186, which dates the work to 1242. *Tshig-mdzod Chen-mo*, pp. 3229-3230, dates the work to both 1242 and 1252. On Snye-thang Monastery: Ye-shes-dbang-phyug, "Snye-thang Sgrol-ma Lha-khang-gi Lo-rgyus Mdor-bsdus," *Bod-ljongs Nang-bstan*, issue for 1987, pp. 48-49.

*mid-1200's?*

Chos-kyi-rin-chen, *Gdung-rabs Rnam-gzhag*. A history of religious figures of the Dbyil clan. The author was abbot of Chos-sdings. This is only known from mentions in the history of Gnas-rnying. For details, see Roberto Vitali in *TS9* I 97-98.

*mid-1200's*

Ku-su-lu-pa Sang-gzhon, *Chos-'byung-gi Lo-rgyus*. Published in *HS*, vol. 11 (da), pp. 419-448. The author is identified as none other than the 7th abbot of Tshal Gung-thang Monastery named Sangs-rgyas-gzhon-nu. He became abbot in 1238, and died in 1260. The history is exclusively about Indian Buddhism, the life of the Buddha and so on, with nothing on Tibet.

*mid-1200's ?*

Ri-steng-pa, *'Dul-ba'i Byung-tshul*, n.p. (n.d.). A 17-folio cursive ms. TBRC no. W3CN18474. As I read the cursive title: *'Dul-ba Mdo'i Don-*

*rnams Rag-gzigs-kyi Klad-don zhes-pa 'Dul-ba'i Byung-tshul Ri-steng-pas Mdzad-pa*. To judge from the cover page cataloging notations, this may well be from the collection of the Gnas-bcu Lha-khang at 'Bras-pungs. It reads “phyi / cha / 7.” In the colophon the author seems to be given as Dar-ma-bsod-nams (fol. 17 *recto*, line 6). The content isn't markedly historical, although it does discuss the origins of Vinaya and its main texts. **Bio.**: TBRC created an entry for Ri-steng-pa, but no positive information aside from his authorship of this particular text. I believe Dar-ma-bsod-nams means Zangs-chen-pa Dar-ma-bsod-nams (proven by the “Zangs-chen” mentioned in our colophon), a disciple of Lha 'Gro-ba'i-mgon-po (1186-1259) who went on to serve as teacher of Mtsho-sna-ba Shes-rab-bzang-po. The last-mentioned was famous for his richly detailed commentary on the most-used Vinaya treatise, and TBRC dates him to the 13th century, listing a 2-volume set of his works. TBRC no. P1500.

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*mid-1200's*

Shes-rab-mgon, *Ri-chos Brgyud-tshul-gyi Lo-rgyus*. **A.** Contained in: *The Collected Works (Gsung-'bum) of Yang-dgon-pa Rgyal-mtshan-dpal*, “reproduced from the manuscript set preserved at Pha-jo-ldings Monastery,” Kunsang Topgey (Thimphu 1976), vol. 1, pp. 1-10. **B.** Contained in: *Collected Writings (Gsung-'bum) of Rgyal-ba Yang-dgon-pa Rgyal-mtshan-dpal*, “reproduction of three volumes of the writings of the Stod 'Brug-pa Dkar-brgyud-pa Master from Rta-mgo Monastery in Bhutan,” Tango Monastic Community (Thimphu 1982), vol. 1, pp. 5-12. **C.** A manuscript has been digitally reproduced by the British Library's Endangered Archives Project, no. EAP570/6/3/6. A brief work of a historical nature related to the *Ri-chos Skor Gsum* cycle of Yang-dgon-pa. **Bio.**: The author is surely La-stod Shes-rab-mgon-po, a disciple of Yang-dgon-pa Rgyal-mtshan-dpal (1213-1258). His biography is told in *Blue Annals*, pp. 695-696 (and note that he is said to have composed a Bka'-brgyud-pa lineage account, which may or may not be the one at hand). The colophon of B says it was written by ‘wandering beggar’ (*ldom-bu-ba*) Shes-rab-mgon at Sham-po Gangs. **Ref.**: *Mdo-smad Chos-'byung*: “La-stod Shes-rab-mgon-po'i Bka'-brgyud Bla-ma-rnams-kyi Rnam-thar.” BLP no. 0095, similarly in *Rare Books*, p. 234.



*mid-1200's*

Spyan-snga, *Ri-chos 'Byung-khung*s. This ought to be a history of the *Ri-chos Skor Gsum* cycle of teachings of Yang-dgon-pa Rgyal-mtshan-dpal (1213-1258), and not of the equally famous *Ri-chos* of Dol-po-pa Shes-rab-rgyal-mtshan (1292-1361); note also the later wellknown *Ri-chos* work by the 17th century Karma-chags-med (sometimes known as *Chags-med Ri-chos*). *Ri-chos* in general means 'teachings for retreatants [*ri-pa*]'. Yang-dgon-pa's teachings represent a fascinating fusion of several esoteric currents of the Sa-skyā and Bka'-brgyud (and to lesser degree Gcod and Rnying-ma-pa) schools. **Bio.:** The author Spyān-snga must without doubt be Yang-dgon-pa's disciple Spyān-snga Rin-chen-dan (b. 1202). On him see *Blue Annals*, pp. 691-692. A biography entitled *Thugs-sras Spyān-mnga' Rin-ldan-gyis Rnam-par Thar-pa*, composed by one La-stod-pa is to be found in Mon-rtse-pa Kun-dga'-dpal-ldan, compiler, *Dkar-brgyud Gser-'phreng*, Sonam W. Tashigang (Leh 1970), pp. 440-446. A few other publications of this are available. **Ref.:** This work is listed in the *Mdo-smad Chos-'byung*: "Spyān-snga'i *Ri-chos 'Byung-khung*s." For important bibliographical information on the *Ri-chos* of Yang-dgon-pa, see Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho, *Thob-yig Gangga'i Chu-rgyun*, Nechung and Lhakhar (Delhi 1970), vol. 2, p. 204 ff. The *Ri-chos* has been published separately (Yang-dgon-pa Rgyal-mtshan-dpal, *Ri-chos Yon-tan Kun-'byung dang Lhan-thabs*, Dzongsar Jamyang Khyentsey Labrang [Gangtok 1979], unfortunately not at the moment available to us) and may also be found in the several published versions of the *Collected Works* of Yang-dgon-pa. A different work by our author (name given in the forms Spyān-mnga' Rin-ldan on the title page, and Spyān-snga Sgom-rin in the colophon) on the Four Yogas of Mahāmudrā entitled *Rnal-'byor Bzhi Rim-gyi Zin-bris Spyān-mnga' Rin-ldan-gyis Mdzad-pa* is located in *The Collected Works (Gsung-'bum) of Yang-dgon-pa Rgyal-mtshan-dpal*, "reproduced from the manuscript set preserved at Pha-jo-ldings Monastery," Kunsang Topgey (Thimphu 1976), vol. 1, pp. 281-296. BLP no. 1347. 1258-1316. A work of historical nature is sometimes included in the *Ri-chos* collection. With the title *Ri-chos-kyi Gtam-rgyud*, it is a seemingly random set of stories of past masters and so on meant to accompany the *Ri-chos* teachings. A work with the same title, *Ri-chos 'Byung-khung*s, appears as a cursive ms. in TBRC no. W4PD973, vol. 33, pp. 11-12. It is quite short, doesn't appear to bear the name of any author, and in content it is restricted to a table of contents of the volume where it appears. So despite the identical title, it may not be the one in

question here. **Ref.:** *Rare Books*, p. 233: *Ri-chos Chos-'byung*, by Sphyansnga.

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*mid-1200's*

Yang-dgon-pa Rgyal-mtshan-dpal (1213-1258), *Bar-do 'Phrang-sgrol-gyi Lo-rgyus*. **A.** Contained in the 38-vol. set given the title *Bla-ma Nyi-'bum-gyis Nyar-tshags Mdzad-pa'i Dpe-rnying Dpe-dkon*, at vol. 33 (gi), a 10-folio cursive text. TBRC no. W4PD973. **B.** *Bar-do 'Phrang-sgrol-gyi Lo-rgyus Tshe-rings-ma'i Zhus-len*, contained in: Rgyal-ba Yang-dgon-pa Rgyal-mtshan-dpal, *Collected Works*, Tango Monastic Community (Thimphu 1984), in 3 vols., at vol. 2, pp. 29-45 (9 fols.). TBRC no. W23654. **C.** *Bar-do 'Phrang-sgrol-gyi Lo-rgyus Gsal-ba*, contained in his *Collected Works*, vol. 1, pp. 615-653 (20 fols.), in cursive script. TBRC no. W23790. A history of Indian and early Tibetan practices and ideas concerning the intermediate states, including the inter-life state called death. Yang-dgon-pa consciously assimilated a number of intermediate state teachings as listed in the end of this text. **Bio.:** Entry for “Yanggonpa Gyeltsen Pel” by Willa Miller in *Treasury of Lives*. TBRC no. P5262. **Lit.:** On the history of *antarabhava* (*bar-do*) ideas, see especially Henk Blezer, *Kar gliñ Zhi khro: A Tantric Buddhist Concept*, Research School CNWS (Leiden 1997). **Ref.:** *Bar-do 'Phrang-sgrol-gyi Lo-rgyus Zur-tsam*, listed as a work of Yang-dgon-pa in *Drepung Catalog*, p. 691. *Rare Books*, p. 234: *Bar-do 'Phang[!]-sgrol-gyi Lo-rgyus*, a ms. with author given as Snyon-pa[ ]S.ha-chu-shibā-tra (obviously a Sanskrit name, but otherwise entirely unidentifiable).

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*mid-1200's?*

Zhang Lo-tsā-ba Grub-pa-dpal-bzang-po (d. 1273?), *Brgyud-pa Yid-bzhin-nor-bu sogs Bde-mchog Snyan-brgyud-kyi Chos-skor Dkar-chag Bzhin Kha-lag Tshang-ba*. Published in *HS*, vol. 22 (za), pp. 457-637. Although basically a catalog of Bde-mchog Snyan-brgyud teachings, it does include a substantial history of the lineage as well. **Bio.** On the author, see *Zhang lo tstsha ba'i rnam thar*, contained in *HS*, vol. 43, pp.

395-410, a reproduction of an 8-folio cursive manuscript. **Dates:** Some have given the author's death date as 1237 instead of 1273.

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*mid- to late 1200's*

Mchims Nam-mkha'-grags (1210-1285), *Snar-thang-gi Gdan-rabs Gser-phreng*, Gangs-can Rig-mdzod series no. 77, Bod-ljongs Bod-yig Dpe-skrun-khang (Lhasa 2017), in 427 pages. TBRC no. W3CN21522. **B.** Contained in *HS*, vol. 62 (khu), the entire volume. **C.** *Snar-thang Gser-phreng*. Scan of a manuscript in about 328 fols. (pagination problematic). TBRC no. W2CZ7888. These are detailed biographies of the Snar-thang abbots. In fact, Mchims Nam-mkha'-grags is author of the biographies of all of his predecessors, while his own biography is by Skyo-ston Smon-lam-tshul-khrims, and the latter's biography that brings the collection to a close is by Snar-thang Nyi-ma-rgyal-mtshan. **Bio.:** *Dung-dkar*, p. 858. Mchims Nam-mkha'-grags, aka Mchims Thams-cad Mkhyen-pa, was himself abbot of Snar-thang from 1250 to 1285. **Dates:** Our dating applies only to the first part of the set authored by Nam-mkha'-grags and not to the last two biographies. There is an added note saying that the manuscript was made as a Dharma-book to be given as a gift to someone else from the Bka'-gdams-pa Rgyal-mtshan-grags-pa. He could not be identified, but evidently his only role was that of patron for the manuscript's making.

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*late 1200's*

Bru Rgyal-ba-g.yung-drung (1242-1290), *Lo-rgyus Rnam-thar dang bcas-pa*. **A.** Contained in: *Snyan-rgyud Nam-mkha'i 'Phrul-mdzod Drang-nges Skor and Zhang-zhung Snyan-rgyud Skor*, "texts from 2 cycles of Bon-po Rdzogs-chen Oral Transmission Precepts, compiled and reproduced by Sherab Wangyal from xylographic prints from Sman-ri blocks," TBMC (Dolanji 1972), pp. 539-590. This colophon supplies a Mouse year date of composition, giving the name of the author as G.yas-ru'i Bru-sgom Rgyal-ba-g.yung-drung. **B.** The same text, under the title *Zhang-zhung Snyan-brgyud-kyi Lo-rgyus*, has been published in the 192-volume reprint version of the Bon Kanjur at the end of volume 33 (pp.

223-261). C. Contained in *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 101, pp. 1-64 (see *Katen*, p. 746, which includes a Tibetan-letter transcript of the colophon). Bon history primarily composed of extremely brief biographical notices about ancient sages. A more extensive version of the history of the same lineage, under the title *Rdzogs-pa Chen-po Zhang-zhung Snyan-rgyud-kyis Bla-ma'i Rnam-thar Lo-rgyus-rnams Rgyas-pa*, is found in volume 110, pp. 4-48 (authorship not yet known; still it must belong to approximately the last half of the 14th century to judge from the lineage supplied at the end of the text, although this needs more study). Dagkar Geshe Namgyal Nyima tells me that this latter history, based on internal evidence, must be by Khyung-po Blo-gros-rgyal-mtshan (and thus date from a few generations earlier than Spa-ston's history of the Zhang-zhung Snyan-brgyud lineage).

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*late 1200's ?*

Dam-pa Kun-dga'-grags, *Sa-skya Gdung-rabs*. A lineage account of the Sa-skya school. **Bio.:** The author might be identified with Sga A-gnyan Dam-pa Kun-dga'-grags, one of the disciples of Sa-skya Paṇḍi-ta (1182-1251) who died in 1303, but this is not entirely certain. **Lit.:** On A-gnyan Dam-pa, see E. Sperling, 'Some Remarks on Sga A-gnyan Dam-pa and the Origins of the Hor-pa Lineage of the Dkar-mdzes Region,' contained in: E. Steinkellner, ed., *Tibetan History and Language*, Arbeitskreis für Tibetische und Buddhistische Studien (Wien 1991), pp. 455-465. Also, Herbert Franke, 'Tan-pa, A Tibetan Lama at the Court of the Great Khans,' *Orientalia Venetiana*, vol. 1 (1984), pp. 157-180. **Ref.:** *MHTL*, no. 10949. *Mdo-smad Chos-'byung*: "Dam-pa Kun-dga'-grags." *BLP* no. 1961.

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*late 1200's ?*

Gser-thog-pa Rin-chen-rdo-rje, *Yig-tshang*. Historical work about the royal lineages of western Tibet mentioned in the *Rgyal-rabs Gsal-ba'i Me-long*, and I suppose must therefore date from before the year 1368. There seems to be no hint of its present availability. It was concerned with the dynastic history of western Tibet. *Red Annals*, PRC edition, p.

335, n. 260, gives the author and title of this history as follows: Dpag-thog-pa Rin-rdor, *Mnga'-ris La-dwags-kyi Rgyal-rabs Lo-rgyus* (BLP no. 0660 lists the exact same author and title). One Spyang-snga Gser-thog-pa (see *Gangs-can Mkhas-grub*, p. 825, where his dates are given as 1250-1310, as well as *Blue Annals*, p. 717) gave novice ordination to the young Dung-mtsho-ras-pa (dates uncertain, although active in the early decades of the 14th century). There does not seem to be sufficient information to argue the author is identical with Gcung Bcu-gnyis-pa Rin-chen-rdo-rje, an abbot of 'Bri-gung (for biographical sketches, see *Blue Annals*, pp. 580-581 and *Lho-rong Chos-'byung*, pp. 372-373), and therefore the dating of this history cannot be considered secure, and could even date from as late as the mid-14th century, depending on how we read the *Red Annals* passage. See discussion in P. Sørensen, *Tibetan Buddhist Historiography*, p. 464, where the author is given the dates 1218-1280 (but these are the dates of Bcu-gnyis-pa Rin-chen-rdo-rje, who I believe may or may not be identified with our author). **Ref.:** *THL*, p. 83.

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*late 1200's?*

Rdo-rje-mdzes-'od, *Bka'-brgyud-kyi Rnam-thar Chen-mo Rin-po-che'i Gter-mdzod Dgos-'dod 'Byung-gnas*, "a collection of lives of the successive masters in the transmission lineage of the 'Bri-gung Bka'-brgyud-pa tradition in the Nepal Tibet borderlands," D. Tsondu Senghe (Bir 1985), in 526 pp., said to be "reproduced from a rare manuscript from Limi Dzing Pegyeling." This appears to be quite early, perhaps as early as the 13th century. It seems that the author was a spiritual grandson of 'Jig-rten-mgon-po. **Lit.:** Rdo-rje-mdzes-'od, translated in Khenpo Könchog Gyaltsen, *The Great Kagyu Masters*, Snow Lion (Ithaca 1990).

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*late 1200's*

Rdo-rje-rgyal-mtshan (13th cent.?), *Bla-ma Brgyud-pa'i Lo-rgyus*. A history of the Sa-skyā school's Lam-'bras lineage. According to Cyrus Stearns (letter of May 1, 1995), this is most certainly a reference to a late 13th- or early 14th-century history by Bar-ston Rdo-rje-rgyal-mtshan, intended as a commentary or supplement to the Lam-'bras history by

Dmar-ston. In *Lam-'bras Khog-phub* (p. 311) this work is cited as “Bar-ston-gyi *Zhib-mo Rnam-dag*.” A brief biography of the author in *Grags-can Mi-sna*, pp. 356-357, gives him the dates 1283 to 1325 (thanks to J. Karsten for pointing this out). **Ref.:** For a reference to what appears to be a commentary to this work by Bsod-nams-grags-pa (1312-1375), see *Gangs-can Mkhas-grub*, p. 1154. Appey 34.19. *BLP* no. 1484: Bar-lding-gi Btsun-pa Rdo-rje-rgyal-mtshan, *Bla-ma Rgyud-pa Rgya-gar-gyi Lo-rgyus dang Bla-ma Brgyud-pa Bod-kyi Lo-rgyus*.

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*late 1200's*

Rgyal-thang-pa Bde-chen-rdo-rje, *Dkar-brgyud Gser-'phreng: A Thirteenth Century Collection of Verse Hagiographies of the Succession of Eminent Masters of the 'Brug-pa Dkar-brgyud-pa Tradition*, “reproduced from a rare manuscript from the library of Hemis Monastery by the 8th Khams-sprul Don-brgyud-nyi-ma,” Tibetan Craft Community (Tashijong 1973). A collective biography of the earlier members of the Bka'-brgyud-pa lineage. This is one of the earliest known examples of the *Dkar-brgyud Gser-'phreng* genre (and unlike most works of this genre, it appears to have a single authorship, and hence it is included here). The author, about whom precious little is known, was student and biographer of Rgod-tshang-pa Mgon-po-rdo-rje (1189-1258), whose biography brings the collection to an end. The actual manuscript reproduced in this publication seems to belong to the late 15th or early 16th centuries. **Lit.:** The biography of Mi-la-ras-pa included in this set was studied, transliterated, photographically reproduced and translated in Francis Tiso, *A Study of the Buddhist Saint in Relation to the Biographical Tradition of Milarepa*, doctoral dissertation, Columbia University (New York 1989), and especially the discussion of the text on pp. 239-241.

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*1257*

Mchims Nam-mkha'-grags, *Bstan-rtsis*. A chronology of Buddhist history. This chronology is mentioned at the end of the long version of the history of Mkhas-pa Lde'u. **Bio.:** The author was abbot of Snar-thang

Monastery from 1250 until his death (in 1285?). On him, see Smith, *Catalogue*, pp. 17-18. Also, Kuijp, ‘Tibetan Historiography,’ p. 46 (dates of author given as 1210-1285). Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 597-598. The biography in *Grags-can Mi-sna*, pp. 305-306, gives the dates of the author as 1210 (Iron Horse) to 1285 (Wood Hen). Another biography exists in Las-chen, *Chos-'byung*, vol. 2, pp. 145-147, and here it says that he was born in a Horse year, and that he died in a Mouse year, after serving as abbot for 36 years. He is primarily remembered for his extensive commentary on the Abhidharmakośa. **Ref.:** This chronological work is alluded to in the Obermiller translation of Bu-ston’s history, at p. 46. *THL*, p. 121. See also the work by S. Karmay, cited below.

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Mchims Nam-mkha’-grags, *et al.*, *Snar-thang Gser-phreng*. **A.** Although the general title is not found there, see TBRC no. W2CZ7888. **B.** Reproduction of cursive ms. in *HS*, vol. 62. **C.** Dge-slong Nam-mkha’-grags, *Bka’-gdams Bla-rabs Rnam-thar Phyogs-bsgrigs*, Gangs-can Gtsug-lag Rin-chen Phreng-ba series no. 18, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2018), in 344 pages. Except for the last two biographies (the last one being the biography of the author by Smon-lam-tshul-khrims, 1219-1299), all of the biographies included here are composed by Mchims Nam-mkha’-grags. **Date:** There doesn’t seem to be any way to give it an exact date.

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1258

’Phags-pa (=Chos-rgyal ’Phags-pa Blo-gros-rgyal-mtshan, 1235-1280), *Gsang-'dus Ye-shes-zhabs-kyi Rnam-thar dang Brgyud-pa'i Rim-pa*, contained in: *Chos rgyal 'phags pa'i bka' 'bum*, vol. 2, as contained in: *Sa-skyapa'i Bka'-'bum*, Toyo Bunko (Tokyo 1968), vol. 7, pp. 1 (column 1, line 1) through 3 (column 3, line 3). A history of the Jñānapāda school of Guhyasamāja. **Lit.:** For a translation by Dan Martin see the blog entry entitled “Guhyasamāja History by Pagpa,” dated January 4, 2020, at <https://tibeto-logic.blogspot.com/>. On Jñānapāda see

the entry with that title written by Catherine Dalton and Péter-Dániel Szántó in *Brill Encyclopedia of Buddhism*, ed. by Jonathan A. Silk, *et al.*, Brill (Leiden 2019), vol. 2, pp. 264-268. Catherine Dalton has written about this work in her doctoral dissertation: *Enacting Perfection: Buddhajñānapāda's Vision of a Tantric Buddhist World*, PhD dissertation, University of California at Berkeley (2019).

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1261

Bcom-ldan Rig-pa'i-ral-gri, *Thub-pa'i Bstan-pa Rgyan-gyi Me-tog*. **A.** A 31-folio manuscript said to exist in the library of the Palace of National Minorities, Beijing. **B.** Nepal National Archives; reel no. L493/2, a cursive ms. in 24 folios, complete. This history seems to be cited in the 1283 history by Nel-pa (listed below). A history of Buddhism in India and Tibet, although the part on Tibet is little more than an outline of Imperial Period history. This history is known to later writers for advocating a three-fold periodisation of Buddhist history in Tibet (Early Spread, Intermediate Spread, and Later Spread), instead of the generally accepted two-fold system. **Bio.:** A biography of the author, unfortunately not supplying birth or death dates, is found in Las-chen, *Chos-'byung*, vol. 2, p. 175 ff. **Dates:** This work may be dated according to the chronological section near the end, which says that the calculation was made in an Iron Bird year and that 1,804 years have passed since the death of the Buddha according to the system of Sing-ga-gling-pa. Understanding this as a reference to the chronology of Shākya-shrī, which places the death of the Buddha at a date corresponding to 544 BCE, the date works out to be 1261. Since the author is known as a teacher of Bu-ston (1290-1364) and U-rgyan-pa (1230-1308), this date is entirely plausible. **Lit.:** A related, but not identical, work has been studied in Peter A. Schwabland, 'Bcom-ldan Ral-gri's Catalogue of Canonical Texts: An Edition and Translation of the *Bstan-pa Sangs-rgyas-pa Rgyan-gyi Me-tog*,' an unpublished manuscript. **Ref.:** Mang-thos Klu-sgrub-rgya-mtsho, *Bstan-rtsis* (PRC edition, listed below at entry no. 287), p. 60, cites what is evidently this history as "Bcom-ldan Ral-gris *Bstan Rgyan 'Bring-po*." This would suggest that there were several works of different length under the same title. A number of titles by the author, many of them ending with the words *Rgyan-gyi Me-tog*, are listed in *MHTL*, nos. 13418-13433. The present work is probably not identical to the *Ston-pa'i Rnam-thar Rgyan-gyi Me-tog* listed in *MHTL*,



no. 10819, which ought to be a biography of the Buddha. This history does not seem to exist in the recently published *Collected Works* of the author, although I am not sure of this.

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*later than 1261*

Mkhas-pa Lde'u, *Rgya Bod-kyi Chos-'byung Rgyas-pa*, **A.** Mkhas-pa Lde'u, *Rgya Bod-kyi Chos-'byung Rgyas-pa*, Bod-ljongs Mi-rigs Dpe-skrun-khang (Lhasa 1987), including a table of contents, in 412 pages. There was a second edition in 2010 with entirely new typesetting, in 389 pages. **B.** Mkhas-pa-lde'u, *Mkhas-pa Lde'us mdzad pa'i Rgya Bod-kyi Chos-'byun Rgyas-pa / Diwu zongjiao yuanliu*, Lanzhou daxue chubanshe (Lanzhou 2003). This is the original 230-folio manuscript in facsimile. This bibliographical reference was kindly supplied by Nathan Hill (London). **C.** Now a 3rd edition has been published: Mkhas-pa Lde'u, *Mkhas-pa Lde'us Mdzad-pa'i Rgya Bod-kyi Chos-'byung Rgyas-pa*, Lo-rgyus Deb-phreng series no. 2, Bod-kyi Dpe-mdzod-khang [Library of Tibetan Works and Archives] (Dharamsala 2011), in 397 pages. **D.** *Mkhas-pa Lde'us mdzad-pa'i Rgya Bod-kyi Chos-'byung Rgyas-pa*, Bod-kyi Gtsug-lag Gces-btus series no. 32, ed. by Thub-bstan-sbyin-pa, Phun-tshogs-nyi-ma, and Blo-bzang-chos-dar for the Institute of Tibetan Classics / Bod-kyi Gtsug-lag Zhib-dpyod-khang (New Delhi 2013), in 277 numbered pages. **E.** Contained in: *Chos-'byung dang Rgyal-rabs-kyi Skor*, Yeshe De Publications (Cazadero 2015), not seen. TBRC no. W2KG207575. This is the longer version of a previously scarcely available history known to us only from citations in the *Mkhas-pa'i Dga'-ston*. It is a general history of Buddhism in India and Tibet. **Bio.:** The author was himself very clearly a Rnying-ma-pa, and more specifically belonged to the circle of followers of the Rnying-ma-pa teacher Zhig-po-bdud-rtsi (1149-1199). The identity of the author is a problem that requires further study (see the forthcoming translation). **Dates:** This work must necessarily postdate the year 1261, since this date appears at the end the chronological calculations that bring the book to a close. **Lit.:** A full English translation is slated for publication by the Library of Tibetan Classics. The date given is according to Samten G Karmay, 'The Origin Myths of the First King of Tibet as Revealed in the Can-Inga,' contained in: P. Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, pp. 408-429, at p. 414. On pp. 415-423 of the same work by Karmay are

translations and summaries of an important part of the history. For more literature, see also the following entry. This history is much used and discussed in José Ignacio Cabezón, *The Buddha's Doctrine and the Nine Vehicles: Rog Bande Sherab's Lamp of the Teachings*, Oxford University Press (Oxford 2013). **Ref.:** Detailed outline of contents in *CLTWA* II, no. 200 (pp. 182-188). *TBH*, p. 637. *Mdo-smad Chos-'byung*: "Sde-ston-gyi Chos-'byung." See *BLP* no. 1199.

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1263

*Tsan-dan-gyi Sku Rgya-nag-na Bzhugs-pa'i Byon-tshul*. A canonical Tanjur work on how the Sandalwood image of the Buddha (Tshan-dan Jo-bo) came to reside in China. This image was created during or immediately after the lifetime of the Buddha, making it a most venerable relic. TBRC supplies versions from both Narthang and Peking Tanjurs. This work, attributed in its original Chinese version to the historian Nian Chang, was translated first from Chinese to Uighur Turkish by one Amchang, and then from Uighur (Yo-gur) to Tibetan by one Da-na-si. It is supposed to be an abbreviated version of a longer account contained in the history of the *Cung*, evidently a Chinese language history. For the Mongolian classical script version, see TBRC no. W1EE65. **Dates:** The date given is according to Vostrikov (*THL*, p. 109). The chronological problems in the text are discussed in Hwang-smin-zhin, "Tsan-dan Jo-bo'i Lo-rgyus Bod 'Gyur Skyon Sel," *Sbrang-char*, 2nd issue of the year 1986, pp. 83-89. **Lit.:** On same subject, see our entry no. 449, below. Text transcription and English translation in P. Sørensen, *Tibetan Buddhist Historiography*, pp. 503-506. A. Terentyev, *The Sandalwood Buddha of the King Udayana*, Narthang (St. Petersburg 2010), bilingual English and Russian, with illustrations. Roberto Vitali, 'Tibetan Perceptions of a Foreign Cult: The Sandalwood Statue of Buddha Shakyamuni Known as the Tsan dan Jo bo,' *Bulletin of Tibetology*, vol. 48, no. 1 (2012), pp. 61-120. Isabelle Charleux, 'From North India to Buryatia: The Sandalwood Buddha from the Mongols' Perspective,' contained in: Xie Jisheng *et al.*, eds., *Studies on Sino-Tibetan Buddhist Art*, Shanghai Classics (Shanghai 2014), in 27 pages (PDF from internet). There is an important discussion in: Leonard W.J. van der Kuijp, 'From Chongzhen lishu to Tengri-yin udq-a and Rgya rtsis chen mo,' contained in: Hildegard Diemberger *et al.*, eds., *Tibetan Printing: Comparison, Continuities, and Change*, Brill (Leiden 2016), pp. 51-71, at pp. 63-64.

Herbert Franke, ‘A Buddhist Palladium: The Sandalwood Buddha,’ contained in: H.F., ‘From Tribal Chieftain to Universal Emperor and God: The Legitimation of the Yüan Dynasty,’ *Bayerische Akademie der Wissenschaften Philosophisch-Historische Klasse* (1978), issue 2, pp. 1-85, at pp. 72-76. Bělka Luboš, ‘Spread of Buddhism and Wandering Statues: Case of the Beijing Sandalwood Buddha,’ *Studia Asiatica*, vol. 11, nos. 1-2 (2010), pp. 197-214. Christoph Anderl, ‘Linking Khotan and Dūnhuáng: Buddhist Narratives in Text and Image,’ *Entangled Religions*, vol. 5 (2018), pp. 250-311, especially pp. 259-270. Kimiaki Tanaka, ‘Kumārajīva and the Sandalwood Image,’ contained in: Shashibala, ed., *Kumārajīva: Philosopher and Seer*, Indira Gandhi National Centre for the Arts (New Delhi 2015), pp. 46-53. On some chronological problems in the canonical work: Hwang-smin-zhin, “Tsan-dan Jo-bo’i Lo-rgyus Bod ’Gyur Skyon Sel,” *Sbrang-char*, 2nd issue of the year 1986, pp. 83-88. Some notes on the sandalwood image are to be found in Rainer von Franz, *Die unbearbeiteten Peking-Inscripfen der Franke-Lauferschen Sammlung*, Asiatische Forschungen series no. 86 (Wiesbaden 1984). **Ref.:** *BLP* no. 1661 lists the *Tsandan Jo-bo’i Lo-rgyus* as being by Gung Mgon-po-skyabs, while no. 1662 lists the similarly titled work by Lcang-skya. See *THL*, pp. 108-110.

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1264?

Gu-ru Chos-dbang (1212-1269/70?), *Ghu-ru Chos-dbang-gis Gter ’byung Chen-mo*, contained in: *The Autobiography and Instructions of Gu-ru Chos-kyi-dbang-phyug*, “reproduced from a rare manuscript from the library of the late Lopen Choedak at the order of H. H. Dingo Khyentse Rinpoche,” Ugyen Tempai Gyaltzen (Paro 1979), vol. 2, pp. 75-193. **Bio.:** On the life of the author, see Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 760-770; *Grags-can Mi-sna*, pp. 308-309; *Gangs-can Mkhas-grub*, pp. 246-247 (the latter two sources give his date of death as 1273). **Dates:** The date given in the colophon, a Wood Mouse year, is the year a monk named Gzhon-nu-yon-tan (perhaps a follower of Gu-ru Chos-dbang) supplied it with a table of contents (? *dkar-chat thebs-pa*). A very significant work for the history of excavations (*gter-ma*). **Lit.:** Janet Gyatso, ‘Guru Chos-dbang’s *Gter ’byung chen mo*: An Early Survey of the Treasure Tradition and Its Strategies in Discussing Bon Treasure,’ contained in: P. Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, pp. 275-

287. See also Janet Gyatso, 'The Logic of Legitimation in the Tibetan Treasure Tradition,' *History of Religions*, vol. 33, no. 2 (November 1993), pp. 97-134. **Ref.:** *BLP* no. 0983.

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1275

'Jam-dbyangs-blo-gros-seng-ge, *Bstan-rtsis*. A chronology of Buddhist history. **Bio.:** The author was a disciple of the second Black Hat Karmapa, Karma-pakshi (1204-1283?). See Roerich, *Blue Annals*, p. 517. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 191. *Tshig-mdzod Chen-mo*, p. 3232.

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1275

'Phags-pa (=Chos-rgyal 'Phags-pa Blo-gros-rgyal-mtshan, 1235-1280), *Bod-kyi Rgyal-rabs*. **A.** Contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 7, pp. 286-2-4 through 286-4-4 (preceded by a very brief poem of praise to Tibetan royalty entitled, *Bod-kyi Rgyal-rabs-la Bsngags-pa'i Tshigs-bcad*, at pp. 286-1-1 through 286-2-4). **B.** Published in *SKCB*, vol. 1, pp. 115-116. The date is supplied in the colophon as a Wood Female Pig year. Genealogical and chronological data on Tibetan royalty, composed at Rka-mdo in Sa-skyapa. **Lit.:** A text edition in transliteration is found in Giuseppe Tucci, *Deb t'er dmar po gsar ma: Tibetan Chronicles by Bsod nams grags pa*, Serie Orientale Roma (Rome 1971), pp. 133-135. For an English translation see G. Tucci, 'The Validity of Tibetan Historical Tradition,' contained in: G. Tucci, *Opera Minora*, Bardi Editore (Rome 1971), pt. 2, pp. 453-466, at pp. 458-460. For more about historical material in the works of 'Phags-pa, see the following articles by János Szerb: 'Glosses on the Oeuvre of Bla-ma 'Phags-pa I: On the Activity of Sa-skyapa Paṇḍita,' contained in: Michael Aris and Aung San Suu Kyi, ed., *Tibetan Studies in Honour of Hugh Richardson*, Aris and Phillips, Ltd., Warminster, England 1980, pp. 290-300. 'Glosses on the Oeuvre of Bla-ma 'Phags-pa II: Some Notes on the Events of the Years 1251-1254,' *Acta Orientalia Hungarica*, vol. 34 (1980), pp. 263-285. 'Glosses on the Oeuvre of Bla-ma 'Phags-pa III: The 'Patron-Patronized' Relationship,' contained in: Matthew Kapstein

and B. Aziz, ed., *Soundings in Tibetan Civilization*, Manohar Publications (New Delhi 1985), pp. 174-175. **Ref.:** Shakabpa, vol. 2, p. 613. *THL*, pp. 65-66. *CLTWA II*, no. 28.

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1277

Kun-dga'-bzang-po, *Rgyud Phyi'i Bla-ma'i Rnam-thar*, contained in: *HS*, vol. 42 (ni), pp. 241-282, reproducing a cursive ms. in 25 fols. The main text ends at p. 277, line 3, where an appended text begins. The main text has the colophon title, *Dpal-ldan Bla-ma'i Rnam-thar U-dum-'bar-ba'i Phreng-ba*, and the colophon says it was authored by "Shag-kya'i Bandhe A-na-dha-bha-tra" in a Fire Ox year. Since this author can be none other than Snye-mdo-ba Kun-dga'-bzang-po, whose dates are 1258-1316, the main work dates to 1277. It is equally certain the author of the appended text is Snye-mdo Kun-dga'-don-grub, whose dates are given in the *Blue Annals* as 1268-1328. A history of an important early Zhi-byed lineage, the one known as the Later Transmission (*Rgyud Phyi*, =*Rgyud Phyi-ma*). **Ref.:** *Mirror of Beryl*, p. 501: "Histories by Nyemo Künga Döndrup."

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1278

O-rgyan-pa Rin-chen-dpal (=Seng-ge-dpal, 1230-1308/9), *Rgyal-po Rabs-kyi Phreng-ba*. This work has only recently been located, in the form of a 13-folio manuscript, in Beijing. Evidently a chronicle of Tibetan kings. **Bio.:** Brief biographies of the author in *Grags-can Mi-sna*, pp. 318-320, and in *Gangs-can Mkhas-grub*, pp. 279-281. **Lit.:** Leonard W.J. van der Kuijp, 'U rgyan pa Rin chen dpal (1230-1309), Part Two: For Emperor Qubilai? His Garland of Tales about Rivers,' contained in: Christoph Cüppers, ed., *The Relationship between Religion and State (chos srid zung 'brel) in Traditional Tibet* (Lumbini 2004), pp. 299-339, at pp. 319-320. Leonard W.J. van der Kuijp, 'Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub's *Chos-'byung*, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at p. 182. **Ref.:** For further information, see Kuijp, 'Tibetan Historiography,' p. 43 and p. 51, n. 16.

This history is cited in Mang-thos Klu-sgrub-rgya-mtsho, *Bstan-rtsis* (PRC edition, listed below at entry no. 287), p. 65, as follows: “Grub-thob U-rgyan-pa’i *Rgyal-po Rabs Phreng*” (cited again on p. 68). See Bsod-nams-’od-zer, *Grub-chen O-rgyan-pa’i Rnam-par Thar-pa Byin-brlabs Chu-rgyun* (Note: author on title page is given as Zla-ba-seng-ge), Sherab Gyaltsen Lama (Gangtok 1976), p. 120, where two works are mentioned: “*Chu-bo Rabs-kyi Phreng-ba zhes bya-ba dang / Rgyal-po Rabs-kyi Phreng-ba zhes bya-ba’i bstan-bcos mdzad.*”

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1282

O-rgyan-pa Rin-chen-dpal (=Seng-ge-dpal, 1230-1308/9), *Bstan-rtsis*. A chronology of Buddhist history, composed at Bsam-yas. **Ref.:** *THL*, p. 110. *Tshig-mdzod Chen-mo*, p. 3233. For the circumstances of the making of this chronology, see Bsod-nams-’od-zer, *Grub-chen O-rgyan-pa’i Rnam-par Thar-pa Byin-brlabs Chu-rgyun* (Note: author on title page is given as Zla-ba-seng-ge), Sherab Gyaltsen Lama (Gangtok 1976), pp. 143-4.

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1283

Ne’u (=Nel-pa) Paṇḍita Grags-pa-smon-lam-blo-gros, *Sngon-gyi Gtam Me-tog Phreng-ba*. **A.** Contained in: *Rare Tibetan Historical and Literary Texts from the Library of Tsepon W. D. Shakabpa*, compiled and published by T. Tsepel Taikhang (New Delhi 1974). **B.** Published under ‘cover title’: *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T.D. Densapa (Dharamsala 1985), pp. 1-50. **C.** Contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, pp. 1-54. **D.** A 25-folio cursive manuscript has been reproduced in *HS*, vol. 7 (ja), pp. 131-180. A history of Buddhism, and of the Tibetan imperial line. **Bio.:** The author is mentioned in Las-chen, *Chos-’byung*, vol. 2, p. 401, as ordinator of Gser-gling-pa Bkra-shis-dpal (1292-1365). There doesn’t seem to be anything like a biography available. **Lit.:** Tibetan text in transcription with German translation in Helga Uebach, *Nel-pa Paṇḍitas Chronik Me-tog Phreng-ba: Handschrift der Library of Tibetan Works and Archives Tibetischer Text in Faksimile, Transkription und Übersetzung*, Kommission für Zentralasiatische

Studien, Bayerische Akademie der Wissenschaften (Munich 1987). See also Helga Uebach, 'Zur Identifizierung des Nel-pa'i C'os-'byuñ,' in M. Brauen and P. Kværne, eds., *Tibetan Studies*, Völkerkundemuseum der Universität Zürich (Zurich 1978), pp. 219-230. Helga Uebach, 'An 8th Century List of Thousand-Districts in Ne'u Paṇḍita's *History*,' contained in: Matthew Kapstein and Barbara Aziz, eds., *Soundings in Tibetan Civilization*, Manohar Publications (New Delhi 1985), pp. 147-151. Dbang-nams, 'Sngon-gyi Gtam Me-tog Phreng-ba zhes bya-ba Ne'u Pandi-tas Mdzad-pa,' *Krung-go'i Bod-kyi Shes-rig*, 4th issue for the year 1989, pp. 71-100 (text with added introduction). For reference to a 1990 Chinese translation, see Kuijp, 'Tibetan Historiography,' p. 56. Tsedan Tashi & Don Lha, A Study of the *Nel pa chos 'byung*, a paper given at the International Conference on Tibetan History & Archaeology, Religion and Art [7th-17th C.] (Chengdu, July 2013). **Ref.:** *BLP* no. 1217. *THL*, p. 146. *TBH*, p. 643. *Mdo-smad Chos-'byung*: "Nel-pa Paṇḍita Smon-lam-tshul-khrims-kyi Chos-'byung."

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1286

Byang-ji Ston-pa Shes-rab-'bum, *Rgyal-rabs Dpag-bsam-ljon-shing*. A history of royalty during the Tibetan imperial period, to judge from the title. **Bio.:** The author is evidently the same as the Dbu-ma-pa Shes-rab-'bum who served at the ordination of Brag-kha-ba Grags-pa-seng-ge (1255-1343) in the year 1275 (see *Gangs-can Mkhas-grub*, p. 1299). The author is surely identical to the Sbyang-phyi Ston-pa mentioned as a source in the *Rgya Bod Yig-tshang* (PRC ed., p. 227). **Dates:** Our dating follows Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 193. **Ref.:** Cited in the *Rgyal-rabs Gsal-ba'i Me-long* (at the end of chapter 8; see discussions in *TBH*, pp. 155, 464). Referred to in *Red Annals*, PRC edition, p. 335, n. 258-9 (also, p. 45). Kuijp, 'Tibetan Historiography, pp. 43-44. *BLP* no. 0589.

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circa 1300

Byang-sems Rgyal-ba-ye-shes (1257-1320), *Dpal-ldan Dus-kyi-'khor-lo Jo-nang-pa'i Lugs-kyi Bla-ma Brgyud-pa'i Rnam-thar*, Mi-rigs Dpe-

skrun-khang (Beijing 2004), in 209 pages. A history of Kālacakra, and in particular the Jo-nang tradition of the same. **Bio.:** For a cursive ms. of the author's biography, see TBRC no. W1CZ1869.

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*circa 1300 ?*

Karma-pa III Rang-byung-rdo-rje (1284-1339), *Do-ha'i Chos-'byung*. History of tantric dohā songs. **Bio.:** A biography of the author is found in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 572-574. **Lit.:** On dohā songs in general, see Per Kværne, *An Anthology of Buddhist Tantric Songs*, White Lotus Press (Bangkok 1986). David Templeman, 'Dohā, Vajragīti and Caryā Songs,' contained in: Geoffrey Samuel, *et al.*, eds., *Tantra and Popular Religion in Tibet*, Aditya Prakashan (Delhi 1994), pp. 15-38. Kurtis R. Schaeffer, *Dreaming the Great Brahmin*, Oxford University Press (Oxford 2005), especially p. 72 on our author's approach to dohās. There does exist a history of the *dohā* songs, telling the lives of several of the Indian Mahāsiddhas who composed them, entitled *Do-ha Brgyud-pa'i Lo-rgyus*, contained in: Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu, *et al.*, *Rare Writings on the Esoteric Teachings of the Bka'-brgyud-pa Tradition from the Library of Zhwa-dmar Rin-po-che*, Dzongsar Chhentse Labrang, Palace Monastery (Gangtok 1980), pp. 317-336 (as noted by Kurtis R. Schaeffer), and since there seems to be no attribution of authorship (there is no colophon at all), it leaves open the possibility that this could be the one by the Third Karma-pa. **Ref.:** This work is listed in the *Mdo-smad Chos-'byung*: "Karma Rang-byung-rdo-rje'i *Do-ha'i Chos-'byung*." *Rare Books*, p. 233. BLP no. 1142. Sometimes listed among the works that should have been, but were not, included in his *Collected Works* under the title *Do-ha'i Lo-rgyus*.

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*circa 1300 ?*

Lha-btsun Tshul-khrims-bzang-po, *Rgyal-rabs*. A historical work mentioned at the end of the *Rgyal-rabs Gsal-ba'i Me-long* (Kuznetsov edition, p. 201), and therefore dating from before 1368. A history of Tibetan royal lines, including especially the royal branch called the Yarlung Jo-bo. **Bio.:** The author was himself a descendent of the royal line



who became a monk at Gdan-sa-[m]thil (see the 1376 history by Yarlung Jo-bo, p. 78). Note the mention in *Gangs-can Mkhas-grub*, p. 835, of a teacher of Rnying-ma doctrines by the name of Stag-sham-pa Tshul-khrims-bzang-po. Note, too, that an imperial descendent Lha 'Gro-ba'i-mgon-po (1186-1259) was nicknamed Lha Stag-sham-can on account of his visions of Acala (*Blue Annals*, p. 279). There is no specific information that would serve to securely identify a Stag-sham-pa with the author of the history, especially since Tshul-khrims-bzang-po is a rather frequent name in Tibetan history. See also *Blue Annals*, p. 1089, for a Tshul-khrims-bzang-po who seems a plausible candidate. **Ref.:** *THL*, p. 82, noting that, according to Vostrikov, this history should date to the generation following 'Phags-pa (i.e., the last half of the 1200's through the first half of the 1300's), and this seems approximately correct. See Per Sørensen, *Tibetan Buddhist Historiography*, p. 480, notes 1836-1838. *Mdo-smad Chos-'byung*: "Lha-btsun Tshul-khrims-bzang-po'i *Rgyal-rabs*." In Tucci's translation of the *New Red Annals* (see no. 165, below), at p. 167-168, we find Lha-btsun Tshul-khrims-bzang-po situated in the royal lineage, while his history is mentioned under the title "*Rgyal-rabs Deb-ther Chen-mo*." *BLP* no. 0583.

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*circa 1300*

Rgya-ston Kun-dga'-brtson-'grus, *Gshin-rje-gshed Rwa-lugs-kyi Bla-ma Rgya Bod-kyi Rnam-thar*. A history of Indian and Tibetan masters of Yamāntaka. I had considered it as not extant, but Bryan Cuevas (emails of August 2020), informs me that three separate versions of a Vairabhairava history attributed to Rgya-ston of the Sa-skyia (not Bka'-brgyud) school via one of his students. It has titles like *Dpal Rdo-rje-'jigs-byed-kyi Rgyud dang Bla-ma Brgyud-pa'i Byon-tshul Lo-rgyus* and *Lo-rgyus-kyi Yig-gi Don Gsum-pa* (or *Rgyud dang Bla-ma Brgyud-pa Byon-tshul-gyi Lo-rgyus Don Gsum-pa*). These titles might be found in the collections known as *Rwa Pod* that exist in manuscripts that are not widely circulated. **Bio.:** Dated to 14th century. TBRC no. P0RK1101. **Ref.:** It is mentioned in Bryan J. Cuevas, 'Rva lo tsā ba and His Biographers,' contained in: Olaf Czaja & Guntram Hazod, eds., *The Illuminating Mirror: Tibetan Studies in Honour of Per K. Sørensen on the Occasion of His 65th Birthday*, Dr. Ludwig Reichert Verlag (Wiesbaden 2015), pp. 57-79, at p. 59 *et passim*. Thanks to Bryan Cuevas for much help with this entry.

*circa 1300*

Snye-mdo-ba Kun-dga'-don-grub (1268-1328), *Dpal Dus-kyi 'Khor-lo 'i Byung-tshul Bstan-pa Rin-po-che'i Snye-ma*. See TBRC no. W3CN18502, where we find a 34-folio manuscript scanned (as of March 2019). A history of Kālacakra. **Bio.:** The author was the youngest son of Snye-mdo-ba Bsod-nams-dpal (1216-1277). He was also a teacher of the Third Karma-pa Rang-byung-rdo-rje, and granted him Kālacakra teachings at Snye-mdo in about 1301. The Snye-mdo line was one of the most important strands of the later Zhi-byed tradition of late 13th and 14th centuries. **Ref.:** A manuscript in 34 folios listed in *PPTK*, p. 152.

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Snye-mdo-ba Kun-dga'-don-grub (1268-1328), *Gso-ba Rig-pa'i Byung-tshul Lo-rgyus dang bcas-pa*, contained in: *TTMT*, vol. 20, text no. 18, in the form of an 11-folio cursive manuscript reproduction. This previously unknown medical history, largely limited to the origins of medicine in Tibet, was written by an important member of the Zhi-byed transmission lineage (see the preceding entry).

*1300's*

Anonymous, *Dpyal-pa'i Lo-rgyus-kyi Yi-ge*. **A.** This history has been published, on the basis of a 13-folio cursive ms., under the 'cover title' as follows: 'Brug-chen III 'Jam-dbyangs-chos-kyi-grags-pa (1478-1523), *Bde-mchog Snyan-rgyud-kyi Yig-cha*, Chopal Lama (Darjeeling 1985), pp. 395-420. **B.** It is also preserved in one of E. Gene Smith's "Green Books," and reproduced in the form of a scan by TBRC no. W1KG9284. This is a history of the Dpyal lineage of masters of Thar-pa-gling Monastery in the Myang area of Gtsang. **Bio.:** The author, although anonymous, was a student of Dpyal Kun-dga'-nyi-ma. **Ref.:** This entry

was originally supplied by E. Gene Smith (letter of March 2, 1996), who informed me he had seen a manuscript in 3 folios from Ladakh courtesy of monks of the 'Brug-chen Bla-brang in Darjeeling.

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1300's

Byang-chub-rgyal-mtshan (1302-1364), *Rlangs Po-ti Bse-ru*, the part called *Si-tu Bka'-chems*. **A.** *Lha-rigs Rlangs-kyi Rnam-thar*, "reproduced from a copy of an original ms. in the library of Tsepon W.D. Shakabpa," T. Tsepel Taikhang (New Delhi 1974), based on cursive manuscripts. TBRC no. W30165. **B.** *Rlangs-kyi Po-ti Bse-ru Rgyas-pa*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986). TBRC no. W18579. **C.** *Ta-si Byang-chub-rgyal-mtshan-gyi Bka'-chems Mthong-ba Don-ldan*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987). **D.** *Ta-si Byang-chub-rgyal-mtshan-gyi Bka'-chems*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1989), in 351 pages. TBRC no. W1KG5772. **E.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2013), in 273 pages. TBRC no. W1AC228. **F.** Byang-chub-rgyal-mtshan, *Lha-rigs Rlangs-kyi Gdung-rabs*, a cursive ms. reproduced in: *HS*, vol. 68 (nyu), pp. 1-868 (combining 203-fol. and a 231-fol. sets), the actual title that appears on fol. 1r is: *Lha-rigs Rlangs-kyi Rnam-thar*. **G.** In the library of E. Gene Smith, I have seen a photographic copy of a text with the title *Phag-gru Byang-chub-rgyal-mtshan-gyi Bka'-'chem Zab-mo*. It is of a cursive manuscript with somewhat more than 200 fols. (the folio numbers for the last pages have been lost in the course of photographing), and the cover page is embossed with the words "The Palace, Gangtok, Sikkim." **H.** *Rlangs-kyi Gdung-rgyud Po-ti Bse-ru*. TBRC no. W4CZ296090 lists this 115-page *dbu-can* ms. as being in the collection of the Library of Tibetan Works and Archives. **I.** *Rlangs-kyi Po-ti Bse-ru Rgyas-pa dang Rlangs-kyi Gdung-'dzin-pa Dpal De'i Bla-ma'am / Dpon-chen Bla-rgyud Rim-byon-gyis Mdzad-rnam Mdor-bsdus Yid-kyi Me-long*, Onchen Lama (Bir 2009), in 45 pages. TBRC no. W3CN10548. A genealogy of the Rlangs family. **Bio.:** Authorship of the various texts is problematic. TBRC no. P1224. **Lit.:** For an article devoted to the text see R. A. Stein, 'Une source ancienne pour l'histoire de l'épopée tibétaine: le Rlangs Po-ti bse-ru,' *Journal Asiatiques*, vol. 250 (1962) pp. 77-106. See also L. van der Kuijp, 'On the Life and Political Career of T'ai-si-tu Byang-chub rgyal-mtshan,' contained in: E. Steinkellner, ed., *Tibetan History and Language: Studies Dedicated to Uray Géza on His Seventieth Birthday*

(Vienna 1991), pp. 277-327. **Ref.:** *MHTL*, no. 10955; no. 11013: “Si-tu Byang-chub-rgyal-mtshan-gyi *Bka’-chem Deb-ther.*” Contents outlined in *ZY*, no. 519/3064 (where the date is given as “1431?” and the author as Gags-pa-rgyal-mtshan, 1364/74-1432). See *Gangs-can Mkhas-grub*, p. 125. *BLP* no. 0968. *BLP* no. 1896 gives the authors as A-mes Byang-chub-’dre-khol, Blo-mchog-rdo-rje and others. Listed in de Rossi Filibeck, *Catalogue*, vol. 2, pp. 337-338 (no. 688). I haven’t studied these texts sufficiently to divide out the parts by different authors belonging to different eras.

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1300’s

Nor-bzang-dpal, *Tshad-ma’i Byung-tshul ’Chad-nyan-gyi Rgyan*. **Bio.:** The author was a 14th-century Sa-skyapa. TBRC no. P1879 says he is 13th-century. **Lit.:** Subject of Leonard van der Kuijp, Fourteenth Century Tibetan Cultural History IV: The *Tshad ma’i byung tshul ’chad nyan gyi rgyan*, a Tibetan History of Indian Buddhist Pramāṇavāda, contained in Nalini Balbir & Joachim K. Bautze, eds., *Festschrift Klaus Bruhn zur Vollendung des 65. Lebensjahres dargebracht von Schülern, Freunden und Kollegen*, Verlag für Orientalistische Fachpublikationen (Reinbek 1994), pp. 375-402. See also Leonard van der Kuijp, On Some Early Tibetan Pramāṇavāda Texts of the China Nationalities Library of the Cultural Palace of Nationalities in Beijing, *Journal of Buddhist & Tibetan Studies*, vol. 1 (1994), pp. 1-30, at pp. 8-10, for a description of another, but much briefer (6 folios) and perhaps 50 years earlier, history of logic by Stag-stog-pa Gnyan, entitled *Tshad-ma’i Lo-rgyus*. In Leonard W.J. van der Kuijp, A Treatise on Buddhist Epistemology & Logic attributed to Klong chen Rab ’byams pa (1308-1364) and Its Place in Indo-Tibetan Intellectual History, *Journal of Indian Philosophy*, vol. 31 (2003), pp. 381-437, at p. 41, he makes reference to a work by Gnyan [?Dar-ma-seng-ge], datable to the second half of the 13th century, entitled *Tshad-ma’i Lo-rgyus*. There is also a *Tshad-ma’i Byung-tshul Lo-rgyus* published in *Bka’-gdams Gsung-’bum Phyogs-bsgrigs Thengs Gsum-pa*, vol. 2, pp. 781 - 786. TBRC W1PD153536. All these works with similar titles ought to be studied closely, distinguished from each other, and awarded individual entries.

1300's

Sgra-tshad-pa Rin-chen-rnam-rgyal (1318-1388), *Sa-skyapa'i Gdung-rabs*. **A.** *Sa-skyapa'i Gdung-rabs*, contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (New Delhi 1971), pt. 28 [volume sa], pp. 309-314. TBRC no. W22106. **B.** *Sa-skyapa'i Gdung-rabs*, a cursive ms. contained in: *HS*, vol. 40 (thi), pp. 273-279. **C.** Contained in Bu-ston's *Gsung-'bum*, manuscript edition, Dpal-brtsegs Bod-yig Dpe-nying Zhib-'jug-khang (Lhasa 2008), vol. 28, pp. 407-412, in form of a cursive ms. TBRC no. W1PD45496. **D.** A scan of the Zhol Par-khang (Lhasa) printing, see vol. 28, pp. 315-320. TBRC no. W1934. A brief history of the Sa-skyapa School. **Bio.:** The author was an important disciple and biographer of Bu-ston, and an abbot of Zhwa-lu Monastery. See the brief biography in *Gangs-can Mkhas-grub*, pp. 425-426. TBRC no. P154. **Date:** It was probably composed in 1352, if the year *dga'-ba-can* of the colophon is equivalent to *dga'-ba (chu pho 'brug)*. **Ref.:** *CLTWA* I, no. 41. *CLTWA* II, no. 215. De Rossi Filibeck, *Catalogue*, vol. 1, p. 45. Buescher, no. 433.

1300's ?

Shes-rab-rdo-rje, *Sa-skyapa Gdung-rabs*. A Sa-skyapa ancestral account. In our entry no. 122 there is mention of a *Sa-skyapa Gdung-rabs* by Chos-rje Bsod-nams-rgyal-mtshan's (fl. ca. 1290, since he received offerings from Dpon-chen Ag-glan, i.e. Ag-len) student Shes-rab-rdo-rje. It's listed in *Sa-skyapa Gdung-rabs Chen-mo* (PRC ed.), p. 253, where we also find a further citation from a *Ti-shrī Gdan-rabs*, although I'm not sure what it would contain, it would likely have biographies of the Tibetans who held the title of Ti-shri under the Mongol rulers. Thanks to Olaf Czaja for providing the reference. **Ref.:** See Leonard W.J. van der Kuijp, *The Kālacakra and the Patronage of Tibetan Buddhism by the Mongol Imperial Family*, Central Eurasian Studies Lectures series no. 4, Dept. of Central Eurasian Studies, Indiana University (Bloomington 2004), p. 40, where this history is dated to the late 14th century. Our author is called Mkhan-po Shes-rab-rdo-rje in *VHF*, p. 134.

early 1300's

Dkon-mchog-'bangs, *Dka'-chag Mtshan-nyid Rgyud-pa Bla-ma-rnams-kyi Mtshan-rnams* [probably to be read as: *Dkar-chags Mtshan-nyid Brgyud-pa Bla-ma-rnams-kyi Mtshan-rnams*], contained in: *HS*, vol. 11 (da), pp. 339-392. **Bio.:** The author's life story is told briefly at Las-chen history, vol. 1, pp. 458.3-459.3. He was ordained when he was 28 and studied Vinaya with Mkhan-po Zhang Ye-shes-mdzes at Ri Zangs-rngog (located in Sgrags valley as we know from elsewhere). He's called Lho-brag Seng-ge-bzang-po in *Grags-can Mkhas-grub*, p. 1888, where there is a brief biography. This says he was born in the latter part of the 13th century into the Shud-pu clan of Lho-brag, and ordained by Mkhan-chen Nam-mkha'-rgyal-po when he was 28. From Zhang Ye-shes-mdzes he studied the Vinaya texts. He succeeded Nam-mkha'-rgyal-po as abbot after his decease. Later he newly founded Gla-bo Dgon-gsar religious community. His main lineage holder was Mkhan-chen Rgyal-sras-bzang-po. (This copies from *Lam-rim Bla-ma* history.) His spiritual 'grandson' in the uncle-to-nephew ordination lineage was Lho-brag Grub-chen Nam-mkha'-rgyal-mtshan, the teacher of Tsongkhapa. I don't know how to explain the name given in the colophon (I do not follow or agree with the arguments in the index volume of *HS*), but I have a theory based on the Vinaya lineage on p. 346. The last part of this lineage goes like this: [1] The ordinand under Bya-'dul [i.e., Bya-'dul-ba Brtson-'grus-'bar] was a yogi from 'Phan-yul Gro-sa by the name of Byang-seng. [2] His ordinand Zhogs-pa Gnas-bstan [i.e., Zhogs-pa Gnas-brtan]. [3] His ordinand Lha 'Phrang-po-ba. [4] His ordinand Mkhan-po Zhang. [5] Myself. Number 3, Zhogs-pa Gnas-brtan, appears as *las slob* at the ordination of Zem Grags-pa-seng-ge (1191-1256) when the latter was 19. Therefore we may know that Zhogs-pa flourished in 1210 (*Gangs-can Mkhas-grub*, p. 1535). No. 3 must be the same as the Lha 'Phrad-pho-ba who appears in the Dge-ye history as one of the four main disciples of Bzang-mo-ba (mentioned in *Blue Annals*, pp. 410, 976). He is the Lha 'Phrang-pa-ba described as a disciple of Sangs-rgyas-dbon in Las-chen history, vol. 1, pp. 27, 433 (listed among disciples of Ngams-shod-pa, which means Bzang-mo-ba, whose dates are given as Earth Tiger to Wood Horse). The only likely candidate I could find for no. 4 was Mkhan-po Zhang Ye-shes-mdzes, mentioned in Las-chen history, vol. 1, p. 458. This makes the highly likely candidate for authorship to be Mkhan-chen Seng-ge-bzang-po (his 'surname' occurs also as Shud-pu or as Lho-brag). **Lit.:** Our apparent author's place within the Shud-pu clan has been charted out in Franz-Karl Ehrhard, 'The "Vision" of rDzogs-chen: A Text and Its Histories,'

contained in: Shôren Ihara & Zuihō Yamaguchi, eds., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 1, pp. 47-58, at p. 53.

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*early 1300's ?*

Gyer Thogs-med (=Khod-spo Blo-gros-thogs-med, b. 1280?), excavator, *Srid-pa Rgyud-kyi Kha-byang Chen-mo*. **A.** TBMC (Dolanji 1976), in 399 pages (i.e., 200 folios). The original behind this is kept in the Bibliothèque Nationale in Paris, although the two are not the same (requires study). **B.** *Srid-pa Rgyud-kyi Kha-byang Rnam-thar Chen-mo*, a manuscript in 216 folios, with marginal title *Kha-byang*, a photocopy kept in Dolanji. **C.** *Srid-pa Rgyud-kyi Kha-byang*, contained in: *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 142, pp. 295-533 (and see *Katen*, p. 934, which clarifies that there are 12 chaps., and that it was excavated by Dbra-rigs Gyer Thogs-med at Rta-gnyan Pha-bang Bon-mdzod, according to Shar-rdza's history). **D.** *Srid-pa Rgyud-kyi Kha-byang Rnam-thar Chen-mo*, contained in: *Bon-gyi Lo-rgyus Yig-cha Phyogs-sgrig*, ed. by Don-grub-lha-rgyal, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2010), pp. 190-360. **E.** Gter-bton-pa Khod-po Blo-gros-thogs-med, *Srid-pa Rgyud-kyi Kha-byang, Bon-gyi Lo-rgyus Dpyad-gzhi'i Yig-tshang Rnying-gras*, Cang-ha'o Glog-rdul Dpe-skrun-khang (2011), in 221 pages. **F.** The 111-folio *dbu-can* ms. that belonged to the late Hugh Richardson is now preserved at the Bodleian. I was able to see it in scanned (PDF) format thanks to Nathan Hill (London). It has 12 chapters and bears the title *Srid-pa Rgyud-kyis Kha-byang Chen-mo*. **G.** The 199-folio Paris manuscript is illustrated in the Bod Blog (<http://yeshiuk.blogspot.com/>), blog dated April 8, 2012, entitled "Further on Srid pa rgyud manuscripts @ Bod & BnF." **H.** *Srid-pa Brgyud-kyis Kha-byang Rnam-thar Chen-mo*, facsimile edition contained in *Bstan-pa'i Shan-'byed 'Phrul-gyi Me-long Rab-gsal Sgron-me sogs: Lo-rgyus Skor, Ya-thog Zhang Bod Khyad-nor Dpe-tshogs* series no. 3, Si-khron Dpe-skrun Tshogs-pa, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2012), pp. 163-250, reproducing a 12-chapter, 132-folio manuscript. TBRC no. W3PD416. An elaborate history of Bon in 12 chapters, its historical coverage is for the most part restricted to the pre-10th-century period, although later figures are referred to in the prophecies contained in chapter 10 (pp. 320-346 of our version A). **Dates:** Karmay, *Great Perfection*, p. 234, says the excavator was born in 1280. Kværne, 'Canon,' p. 27, n. 48, says that the text was excavated in

1310 (see also Karmay, *Treasury*, p. 181, n. 1). **Ref.:** Chapter outlines in *CLTWA* II, no. 194 (pp. 172-173) and in *ZY*, no. 536/3087. Chapter titles may also be found listed in G.yung-drung-tshul-khrims, *Bon Canon Catalogue*, pp. 1062-3, where the title of the entire work is supplied in the form *Srid-pa Rgyud-kyi Kha-byang Rnam-thar Chen-mo*. Karmay, *Treasury*, p. 196, refers to the 111-folio manuscript exists in Hugh Richardson's collection. Kun-grol-grags-pa, *Bon Canon Catalogue*, p. 219: "Kho-spo Blo-gros-thogs-med-kyi *Srid-pa Rgyud-kyi Kha-byang le'u bcu-gnyis-pa*."

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*early 1300's*

G.yung-ston-pa, *Khog-dbub*. This G.yung-ston-pa mentioned in Gu-ru Bkra-shis, *Gu Bkra'i Chos-'byung*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1990), p. 286, is surely the same as G.yung-ston Rdo-rje-dpal (1284-1365), important not only for the main Karma-pa transmission, but also a member of a Rnying-ma-pa lineage from Zhig-po-bdud-rtsi. His *Khog-dbub* is not known to exist, but to judge from the subject-matter (quite evidently the Guhyagarbha Tantra), it cannot be identical to the *Lo-rgyus Rgyal-ba G.yung-gis Mdzad-pa* contained in the *Mkha'-'gro Snying-thig* (for which, see below). A *yig-cha* (of Sems-sde teachings) attributed to G.yung-ston Rdo-rje-dpal is contained in *Bka'-ma: The Redaction of Rdzogs-chen Rgyal-sras Gzhan-phan-mtha'-yas*, Sonam T. Kazi (Gangtok 1969+), vol. 14, pp. 261-355. See *Blue Annals*, p. 149: "In the *Khog-dbub* of G.yung-ston-pa (a disciple of Bu-ston) the list of disciples of Sgro-sbug-pa differs slightly from the one given above."

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1302

'Brom-ston Gzhon-nu-blo-gros (b. 1271), *Zhus-lan Nor-bu'i Phreng-ba Lha Chos Bdun-ldan-gyi Bla-ma Brgyud-pa-rnams-kyi Rnam-thar Ngomtshar Rmad-du Byung-ba'i Dpal-'byor*. This title belongs to the collection known as the *Bka'-gdams Glegs-bam*; more specifically it is text number four of the first half, the part called the *Pha-chos* ("Father Dharma"; the second half is called *Bu-chos*, "Son Dharma"). It is



included in all the available versions of the collection, although not numbered among the original ‘core’ texts. It might be considered a *rgyab-chos*, a ‘backing teaching’, although this term is not specifically employed. Just to mention one published example, it has now been published in the form of a reprint of a manuscript in *HS*, vol. 4 (nga), pp. 395-611 (final folio is marked “108”), noting the colophon date of Water Tiger (1302) in the colophon (p. 610.5). A history of the teachers of the Bka’-gdams school who transmitted the *Bka’-gdams Glegs-bam*. **Bio.:** The author, under the Sanskritic form of his name ’Brom Ku-mā-ra-ma-ti, is listed as a disciple of Skyo-ston Smon-lam-tshul-khrims (1219-1299) in *Gangs-can Mkhas-grub*, p. 130. The authorship is problematic, although the greater part would seem to be by one Nam-mkha’-rin-chen of Snar-thang, who was the first to unseal these volumes after several generations of secrecy (but he in turn incorporated accounts by earlier teachers in the lineage...). An account of Nam-mkha’-rin-chen by one of his students named ’Brom-ston Gzhon-nu-blo-gros (obviously not the more famous ’Brom-ston), as well as an account of ’Brom-ston himself, ends the work (and the few datable events in this section suggest that the date given above is the correct one, for example the author arrived at Snar-thang Monastery in 1294, during the time of the eighth abbot). I requested Dr. Helmut Eimer for more information, and he informed me (letter of November 18, 1996) he agrees that ’Brom-ston Gzhon-nu-blo-gros is indeed the author, or the final redactor, of this work (i.e., manuscript versions of the collection that may have existed prior 1302 could have had more primitive versions of this history included in them), and he also found himself unable to account for Yamaguchi’s (see below) ascription of the work to an unknown Rin-chen-gling-pa Rin-chen-byang-chub. For a list of the names of the lineage teachers whose biographies are told in this history, see *Mkhas-pa’i Dga’-ston* (PRC edition of 1986), vol. 1, p. 709: [1] Atiśa, [2] ’Brom-ston Rgyal-ba’i-’byung-gnas, [3] Rngog Legs-pa’i-shes-rab, [4] Mnga’-ris-pa Shes-rab-rgyal-mtshan, [5] Phu-chung-pa Gzhon-nu-rgyal-mtshan (1031-1106), [6] Ka-ma-ba Rin-chen-rgyal-mtshan (=Shes-rab-’od), [7] Zhang-ka-ba Byang-chub-bzang-po (who is said to have put together the volumes in a Fire Dog year — 1166?), [8] Zhang-ston Dar-ma-rgyal-mtshan, [9] Byang-chub-bzang-po, [10] Snar-thang-pa Nam-mkha’-rin-chen. To this we must add our author, ’Brom-ston Ku-mā-ra-ma-ti (i.e., Gzhon-nu-blo-gros, b. 1271). **Lit.:** On the *Bka’-gdams Glegs-bam* see Helmut Eimer, ‘Die ursprüngliche Reihenfolge der verszeilen in der Bodhisattvamaṇyāvalī,’ *Zentralasiatische Studien*, vol. 15 (1981), pp. 323-329; ‘Ein weiterer Blockdruck des Bka’ gdams glegs bam in Faksimile,’ *Indo-Iranian Journal*, vol. 28 (1985), pp. 201-203; ‘Zur Faksimile-Ausgabe eines alten Blockdruckes des Bka’ gdams glegs bam,’ *Indo-Iranian Journal*, vol. 27

(1984), pp. 45-47. See now Franz-Karl Ehrhard, ‘The Transmission of the Thig-le Bcu-drug and the Bka’-gdams Glegs-bam,’ in Helmut Eimer & David Germano, eds., *The Many Canons of Tibetan Buddhism*, E.J. Brill (Leiden 2002), pp. 29-56. TBRC no. P6145. **Ref.:** The date 1302 is given in ZY, no. 361/2637(5), although the name of the author is given as Rin-chen-gling-pa Rin-chen-byang-chub. See Eimer, *Berichte*, pp. 108-110, as well as pp. 81-89, where four different woodblock editions are described. The woodblock print from Mdzod-dge Sgar-gsar is described in L. S. Savickij, ‘Pamjatnik tibetskoj apokrifičeskoj literatury ‘Kadam-legbam’ (XV v.),’ *Pis’mennye pamjatniki Vostoka*, Istoriko-filologičeskie issledovanija, Ežegodnik 1969 (Moskva 1972), pp. 262-288 (thanks to H. Eimer for supplying this reference). This history is cited in the 1484 history by Bsod-nams-lha’i-dbang-po (as contained in *Two Histories of the Bka’-gdams-pa Tradition*, Gangtok 1977), p. 380.1: “*Lo-brgyus Ngo-mtshar Rmad-du Byung-ba’i Dpal’byor zhes-pa [Bka’-gdams] Glegs-bam-gyi chos’byung.*” See Smith, *Catalogue*, p. 9 ff. (as well as pp. 114-115, with more details about the Pha-chos part), where the oldest woodblock print, dating from the 15th century, is described (see also Dieter Schuh, *Grundlagen tibetischer Siegelkunde* [St. Augustin 1981], pp. 353-355, where a print now in the British Library is dated to 1478-79). R. O. Meisezahl, ‘La Biographie du glorieux Atiša d’après le manuel Bka’ gdams pa,’ *Oriens*, vol. 32 (1990), pp. 443-450. On the various woodblock editions of the *Bka’-gdams Glegs-bam*, see *THL*, pp. 94-95. The author ’Brom Gzhon-nu-blo-gros appears in lineages in *Klong-rdol Ngag-dbang-blo-bzang-gi Gsung’bum*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991), vol. 2, pp. 106, 108. Buescher, no. 390. *BLP* no. 0110, lists the author as Slob-dpon Nam-mkha’-rin-chen. *BLP* no. 0113, lists another text in 109 fols., by Nam-mkha’-rin-chen with the title *Bka’-gdams Lha-chos Phun-sum-tshogs-pa’i Lo-rgyus*. *BLP* no. 2065 lists Nam-mkha’-rin-chen, *Lha-chos Bdun-ldan-gyi Bla-ma Brgyud-pa’i Rnam-thar*. De Rossi Filibeck, *Catalogue*, vol. 2, p. 336 (no. 672) lists a Bkra-shis-lhun-grub Chos-grwa woodblock print in 361 fols., with a date of 1302. *Rare Books*, p. 214: “*Lha-chos Phun-sum-tshogs-pa’i Lo-rgyus Ngo-mtshar Rmad-du-byung-ba zhes bya-ba bzugs, Nam-mkha’-rin-chen-gyis bkod / chu pho stag lo Snar-thang-du spel.*” Note also *Rare Books*, p. 229.

- The explanation for Yamaguchi’s earlier mentioned Rin-chen-gling-pa Rin-chen-byang-chub may perhaps be found in the *gsan-yig* of Gter-bdag-gling-pa (1974 edition, p. 608); here two persons, Rin-chen-gling-pa and Rin-chen-byang-chub, appear in the lineage to the *Bka’-gdams Glegs-bam*. Since these persons are later in the lineage than our author Gzhon-nu-blo-gros, I suppose it is possible that Yamaguchi described a

still later and longer version of the history. This ought to be looked into further. The author is listed as a student of the eighth abbot of Snar-thang in the *Bka'-gdams-pa* history by Las-chen, vol. 2, p. 148 (where his name appears in the form 'Brom Ku-mā-ra-ma-ti); the same history contains in its chapter eight (vol. 2, pp. 183-281) a series of biographies of teachers who transmitted the *Bka'-gdams Glegs-bam*. In the same volume (on p. 248) we find what is evidently a reference to the composition of this work in 1302, but here the author is correctly given as the 9th abbot of Snar-thang Mkhan-chen Nyi-ma-rgyal-mtshan (student of 'Brom, his dates are 1225-1305), and the title of the history as *Lha-chos-kyi Lo-rgyus Chen-mo* (see the translation of this passage on p. 33 of the above cited article of Ehrhard). Obviously there are some problems of authorship and dating here that still need to be worked out.

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1304

Cha-gan Dbang-phyug-rgyal-mtshan, *Lam-'bras-kyi Bla-ma Bod-kyi Lo-rgyus Rgyas-pa Bod Bstan-pa'i Byung-'dems-ma*, an incomplete handwritten *dbu-med* manuscript in 92 folios kept at the Cultural Palace of Nationalities (Beijing). A history of the Tibetan teachers of Lam-'bras tradition (considered to combine the Zha-ma and Sa-skya traditions). **Bio.:** See Stearns, *TRP*, p. 248. Listed twice in TBRC under the names Bla-ma Cha-rgan and Bla-ma Cha-rgan Dbang-rgyal. TBRC nos. P0K228 and P0RK1093. **Lit.:** This text is said to be the subject of a forthcoming study by Leonard W. J. van der Kuijp and Cyrus R. Stearns, tentatively entitled, 'Cha-gan Dbang-phyug-rgyal-mtshan and His Chronicles of the Sa-skya Path-and-Result (Lam-'bras) Teachings.' **Ref.:** L. W. J. van der Kuijp, 'Apropos of Some Recently Recovered Texts of the Sa skya pa and Ko brag pa,' in *Journal of the International Association of Buddhist Studies*, vol. 17, no. 2 (1994), pp. 175-201, at p. 175. Cited in *Lam-'bras Khog-phub* (p. 312): "Cha-rgan-gyi Bla-ma Rgya Bod-kyi Lo-rgyus." *Drepung Catalog*, p. 1520, lists a title by the author "Rmongs-pa Cha-gan," *Bod-kyi Rgyal-rabs Lo-rgyus dang Slob-dpon Ga-ya-dha-ra dang 'Brog-gi Lo-tsā-ba'i Lo-rgyus*, a 59-folio manuscript. It is surely this same manuscript in 59 folios that has been reproduced in *HS*, vol. 7 (ja), pp. 181-297, where, in the colophon at p. 295, is given the date of composition, a Wood Dragon year. The title page of the original is missing, and a scribbled title is substituted for it

(therefore there is no original title page for this example, which is odd, since one must have existed when it was cataloged).

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1304 ?

O-rgyan-pa, *Bka'-brgyud Yid-bzhin-nor-bu-yi 'Phreng-ba*, “reproduced from a rare manuscript containing three supplemental biographies of teachers of the Smar-pa Dkar-brgyud-pa tradition from the library of the Ven. Kangyur Rimpoche,” S. W. Tashigangpa (Leh 1972), pp. 1-634. A set of biographies of the 'Bri-gung Bka'-brgyud-pa lineage, beginning with Tilopa and ending with 'Gar Dam-pa Chos-sdings-pa (1180-1240), the latter biography having two parts, one part composed in 1295, the other in 1304. **Lit.:** Leonard van der Kuijp, in his ‘Two Early Sources for the History of the House of Sde-dge,’ *Journal of the Tibet Society*, vol. 8 (1988), pp. 1-20, at p. 3, makes a strong case with his argument that the two works in the published volume that are actually attributed in their colophons to one O-rgyan-pa are not by O-rgyan-pa Rin-chen-dpal (1230-1308), but rather by a disciple and/or nephew of Chos-sdings-pa (1180-?1240). That means the labeling of the published book itself as well as cataloging based on it is mistaken. Another early 'Bri-gung-pa lineage account is that by Rdo-rje-mdzes-'od, listed here separately.

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1307

Rong-pa Shes-rab-seng-ge (1251-1315), *Rje-btsun Rga Lo-tstsha-ba'i Gdung-rabs dang / Rnam-par Thar-pa'i Gsol-'debs / 'Grel-ba dang bcas-pa* [spelling corrected]. **A.** Contained in: *HS*, vol. 40 (thi), pp. 381-416. **B.** *Rje-btsun Rga Lo-tstsha'i Gdung-rabs dang / Rnam-par Thar-pa'i Gsol-'debs / 'Grel-pa dang bcas-pa* contained in: *Bod-kyi Gdung-rabs dang Rnam-thar Thung-ngu Khag Drug*, Gangs-can Rig-mdzod series no. 73, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2014), pp. 207-230 (here the editor suggests a lot of corrected spellings). TBRC no. W3CN6925. This is a biography, with family lineage history, of the 13th-century teacher Rgwa Lo-tsā-ba Rnam-rgyal-rdo-rje, regarded as a reincarnation of the 12th-century Khams-pa teacher of likely Tangut origins, Rgwa Lo-tsā-ba Gzhon-nu-dpal. **Bio.:** It is clear from the

colophon that it was written by one Shes-rab-seng-ge at the behest of his student Rdo-rje-rgyal-mtshan, and from this alone it is clear that the author was the Rong-pa Shes-rab-seng-ge (1251-1315) whose student was Rdo-rje-rgyal-mtshan (1283-1325). TBRC nos. P2139 and P2376. **Dates:** The Fire Sheep year supplied in the colophon must correspond to 1307.

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1322-1326

Bu-ston Rin-chen-grub (1290-1364), *Chos-'byung* (=Bde-bar Gshegs-pa'i Bstan-pa'i Gsal-byed Chos-kyi 'Byung-gnas Gsung-rab Rin-po-che'i Mdzod). **A.** Contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (Śatapitaka series no. 64, New Delhi 1971), vol. 24 (ya), pp. 633-1057. **B.** Published under the 'cover title' *Bu-ston Thams-cad Mkhyen-pa'i Chos-'byung Chen-mo*, Drikung Partrun Khang (Dehradun 1989), in 212 folios. **C.** *Bu-ston Chos-'byung Gsung-rab Rin-po-che'i Mdzod*, Krung-go Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1988). **D.** *Chos-kyi 'Byung-gnas Gsung-rab Rin-po-che'i Mdzod*, contained in: *HS*, vol. 39 (ti), pp. 1-568 (the entire volume), reproduction of a cursive manuscript. It has two sets of folio numbers, each folio having two different numbers, marginal key-letter YA. **E.** Published in *SKCB*, vol. 2, taking up the entire volume. There have been a few other separate reprint editions. Woodblocks for a 190-folio print were kept at Zhwa-lu Mthil (see *Three Dkar Chag's*, Ngawang Gelek Demo [New Delhi 1970], p. 219), and for a 244-folio print at Bkra-shis-lhun-po Monastery (*ibid.*, p. 232). A history of Buddhism in India and Tibet. Note that Bu-ston also composed histories of the Yoga Tantras, of the Guhyasamāja, of the Cakrasamvara, and of the Kālacakra (see *THL*, p. 177, with reference to the *Mdo-smad Chos-'byung*). **Bio.:** There have been two English translations of Sgra-tshad-pa's classic biography of Bu-ston: David Seyfort Rugg, *The Life of Bu ston Rin po che*, Istituto Italiano per il Medio ed Estremo Oriente (Rome 1966). Dratshadpa Rinchen Namgyal, *A Handful of Flowers: A Brief Biography of Buton Rinchen Drub*, tr. by Hans van den Bogaert, Library of Tibetan Works and Archives (Dharamsala 1996). See the entry "Buton Rinchen Drub" by Tsering Namgyal in *Treasury of Lives*. TBRC no. P155. **Lit.:** Two complete English translations: Translated by E. Obermiller, *History of Buddhism (Chos-hbyung) by Bu-ston* (Heidelberg 1931-2), in 2 volumes, recently reprinted in India. Lisa Stein & Ngawang Zangpo, trs., *Butön's History of*

*Buddhism in India and Its Spread to Tibet*, Snow Lion (Boston 2013). Leonard W.J. van der Kuijp, 'Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub's *Chos-'byung*, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193. This says it was authored between 1322 and 1326. Here, on p. 118, we find testimony from another work by Bu-ston that he was aware of Dharma histories by Phya-pa Chos-kyi-seng-ge, Gtsang-nag-pa Brtson-'grus-seng-ge, Khro-phu Lo-tsā-ba Byams-pa'i-dpal, Chag Lo-tsā-ba Chos-rje-dpal and Mchims Nam-mkha'-grags. Leonard W.J. van der Kuijp, 'The Lives of Bu ston Rin chen grub and the Date and Sources of His *Chos 'byung*, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 35 (April 2016), pp. 203-308. Christian Luczanits, 'The Sources for Bu ston's Introduction to the Acts of a Buddha,' *Wiener Zeitschrift für die Kunde Südasiens*, vol. 39 (1993), pp. 93-108. E. Obermiller, 'Buston's History of Buddhism and the Mañjuśrīmūlatantra,' *Journal of the Royal Asiatic Society* (1935), pt. 2, pp. 299-306. Only the part of the history concerned with the history of Buddhism in Tibet is edited and translated in János Szerb, *Bu ston's History of Buddhism in Tibet*, Verlag der Osterreichischen Akademie der Wissenschaften (Vienna 1990); see the review by Per Sørensen in *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 123-124. János Szerb, 'Two Notes on the Sources of the *Chos-'byung* of Bu-ston Rin-chen-grub,' in L. Epstein and R. Sherburne, ed., *Reflections on Tibetan Culture: Essays in Memory of Turrell V. Wylie*, Edwin Mellen Press (Lewiston 1990), pp. 143-148. Leonard van der Kuijp, 'Fourteenth Century Tibetan Cultural History VII: On the Textual History of Bu ston Rin chen grub's History of Buddhism (*Chos-'byung*),' *Acta Orientalia*, forthcoming. For the biography of Bu-ston, see D. S. Ruegg, *The Life of Bu ston Rin po che, with the Tibetan text of the Bu ston Rnam thar* (Serie Orientale Roma, no. 34), Istituto Italiano per il Medio ed Estremo Oriente (Rome 1966). The canonical catalogue that forms the second half of the history was edited by Soshū Nishioka, 'Putun bukkyōshi' Mokurokubusakuin' [*Index to the Catalogue Section of Bu-ston's History of Buddhism*], *Tōkyōdaigakubungakubu Bunkakōryū-kenkyūshisetsu Kenkyū Kiyō*, vol. 4 (1980), pp. 61-92; vol. 5 (1981), pp. 43-94; vol. 6 (1983), pp. 47-201. This last reference was kindly supplied by Dr. Helmut Eimer (Bonn). Claus Vogel, 'Bu-ston on the Date of the Buddha's Nirvana. Translated from His History of the Doctrine,' contained in: Heinz Bechert, ed., *The Dating of the Historical Buddha, Part 1*, Vandenhoeck & Ruprecht (Göttingen 1991), pp. 403-414. For a set of notes taken from this history, see Kaḥ-thog Tshe-dbang-nor-bu, *Bu-ston Kha-ches Mdzad-pa'i Chos-'byung Rin-po-che'i Mdzod-las Rig-pa 'Dzin-pa Tshe-dbang-nor-bu*

*Nye-bar Btus-pa*, contained in: *Collected Works* (=The Collected Works [Gsung-'bum] of Kah-thog Rig-'dzin Chen-po Tshe-dbang-nor-bu), "reproduced from the manuscript set preserved in the Library of Tibetan Works and Archives," Damchoe Sangpo (Dalhousie 1976-7), vol. 4, pp. 549-693. **Ref.:** *CLTWA* I, no. 98 (supplies an outline of contents); *CLTWA* II, nos. 104 and 150. Kolmaš, 'Tibetan Sources,' pp. 131-132. Kuijp, 'Introduction,' p. 28. *MHTL*, no. 16373: "Bu-ston Rin-chen-grub-kyi *Bstan-pa Spyi'i Chos-'byung*." *Mdo-smad Chos-'byung*: "Kun-mkhyen Bu'i *Bstan-pa Spyi'i Chos-'byung*," and similarly *Rare Books*, p. 229, but with several more entries for various woodblocks and mss. Eimer, *Berichte*, pp. 42-43. Jackson, *Misc.*, no. 1401 (reference to the Bkra-shis-lhun-grub Chos-grwa edition in 244 folios). *THL*, pp. 140-145. Bell, *Religion*, pp. 200-201. De Rossi Filibeck, *Catalogue*, vol. 1, p. 39. *TBH*, p. 635. Wassiljew[A], pp. 361-362. Buescher, no. 360. *BLP* nos. 0745, 1042, 1127, 1160.

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Bu-ston Rin-chen-grub (1290-1364), *Ston-pa Sangs-rgyas-kyi Rnam-thar Dad-cing Dga'-skyed*, contained in his *Collected Works*, vol. 22 (ZA), pp. 211-662. TBRC no. W22106. Several other publications of it are available. A biography of the Buddha. **Ref.:** *BLP* no. 1175. *Rare Books*, p. 220.

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1325

Rin-chen-grags, *Rgya-nag-po'i Yig-tshang* (=Rgya'i *Deb-ther Rnying-pa*). This work is based on translations from Chinese dynastic histories that had been composed by a Chinese named (in Tibetan transcription) Ba-hu-gyang-ju (= 'U-gyang-dzu, Ba'u-gyang-ju) in 1285, later edited by Gu-shrī Rin-chen-grags. **Dates:** Note that the date given is meant to be the date of translation by Rin-chen-grags, and not the original composition that has to date from the 11th century. J. Karsten informs me that Hu Gyang-ju (and other spellings) is nothing else but a fairly close transcription of Chinese Ou-yang Hsiu (1007-1072), the famous Sung official and scholar who compiled the *T'ang-shu*, and so the date of 1285

would have to be that of the Tibetan-language translation. According to Leonard W.J. van der Kuijp, *The Kālacakra And the Patronage of Tibetan Buddhism by the Mongol Imperial Family*, Central Eurasian Studies Lectures series no. 4, Dept. of Central Eurasian Studies, Indiana University (Bloomington 2004), pp. 44-45, the translation was completed in 1285. See also Sørensen, *Rare Texts*, p. 10, where the Tibetan translation is dated to around 1325. **Ref.:** Roerich, *Blue Annals*, p. 47. This work is cited in the *Red Annals*. Kolmaš, ‘Tibetan Sources,’ p. 132. ZY, no. 345A/2557 and entries following. Eimer, *Berichte*, pp. 43-44. David Jackson, ‘The Earliest Printings of Tsong-kha-pa’s Works: The Old Dga’-ldan Editions,’ contained in: L. Epstein and R. Sherburne, eds., *Reflections on Tibetan Culture*, The Edwin Mellen Press (Lewiston 1990), p. 114 n. 1, which gives this work as an especially early example of a woodblock printed Tibetan-language book. See the discussion of this work in *TBH*, pp. 501-503. We suspect that the following reference, contained in the *Mdo-smad Chos-'byung*, is to the Chinese dynastic history: “Be-hu Shākya-bzang-po’i *Deb-ther Shog-dril-can*,” although this point requires further study. *BLP* no. 1139 lists Be-hu Shākya-bzang-po, *Deb-ther Shog-dril-can*, and likewise in *Rare Books*, p. 215. Leonard W.J. van der Kuijp, ‘From Chongzhen lishu to Tengri-yin udq-a and Rgya rtsis chen mo,’ contained in: Hildegard Diemberger *et al.*, eds., *Tibetan Printing: Comparison, Continuities, and Change*, Brill (Leiden 2016), pp. 51-71, at p. 58, “*Rgya nag po’i yig tshang*, a *Chinese Document*.”

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1329

Bu-ston Rin-chen-grub (1290-1364), *Dus-'khor Chos-'byung Rgyud-sde'i Zab-don Sgo 'Byed Rin-chen Gces-pa'i Lde-mig*. **A.** Contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (New Delhi 1965), vol. 4 (nga), pp. 1-92. **B.** A cursive ms. published as *Rgyud-sde'i Zab-don Sgo-'byed Rin-chen Gces-pa'i Lde-mig*, contained in: *HS*, vol. 40 (thi), pp. 1-113. **C.** Woodblocks for a 48-folio print were kept at Zhwa-lu Mthil (see *Three Dkar Chag's*, Ngawang Gelek Demo [New Delhi 1970], p. 219). **D.** Still another publication of this same history, but under the title *Dpal Dus-kyi-'khor-lo'i Chos-'byung Bu Rin-po-ches Mdzad-pa*, is found in Bo-dong Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Tibet House (New Delhi 1970/73), vol. 117, pp. 569-642, but it is in a very small and therefore difficult to read cursive script. Other editions are



available. An alternative title of this work is *Dpal Dus-kyi-'khor-lo'i Chos-'byung Rgyud-kyi Sngon-'gro Gsal-byed*. History of Kālacakra Tantra. **Lit.:** John Newman, 'A Brief History of the Kalachakra,' contained in: Geshe Lhundup Sopa, *et al.*, *The Wheel of Time: The Kalachakra in Context*, Deer Park Books (Madison 1985), pp. 51-90. A fairly full account of the available literature on the history of Kālacakra is to be found in John R. Newman, *The Outer Wheel of Time: Vajrayāna Buddhist Cosmology in the Kālacakra Tantra*, Ph.D. dissertation, University of Wisconsin, University Microfilms International (Ann Arbor 1987). **Lit.:** A significant section of this history has now been translated in Urban Hammar, *Studies in the Kālacakra Tantra: A History of the Kālacakra Tantra in Tibet and a Study of the Concept of Ādibuddha, the Four Body of the Buddha and the Supreme Unchanging*, Stockholm University (Stockholm 2005), pp. 34-60. **Ref.:** CLTWA I, no. 97. Dating is according to Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 199.

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*circa 1340*

*Bi-cher Bem-chag*. Locally known as "History of Khenpo Jamyang," as he was abbot of Nesar at the time it was written. A photograph of this document is found in Appendix 2: Three Historical Documents Preserved in Bicher Village by Lama Tenzin,' contained in: Amy Heller, *Hidden Treasures of the Himalayas: Tibetan Manuscripts, Paintings and Sculptures of Dolpo*, Serindia (Chicago 2009), pp. 232-236. Included is yet another brief document dated *ca.* 1350. **Ref.:** Amy Heller, 'Terma of Dolpo: The Secret Library of Pijor,' *Orientalia*, vol. 32, no. 10 (Dec 2001), pp. 64-71, mentions some unavailable histories of Dol-po, preserved at Pijor. One of these is called "History of Kenpo Jamyang" (Mkhan-po 'Jam-dbyangs). On the Phijor of the maps, variously spelled in Tibetan letters, see TBRC no. G2CN11140.

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1341

Bu-ston Rin-chen-grub (1290-1364), *Rnal-'byor Rgyud-kyi Rgya-mtshor 'Jug-pa'i Gru-gzings* (=Rnal-'byor Rgyud-kyi Chos-'byung), contained

in: *The Collected Works of Bu-ston*, Lokesh Chandra (New Delhi 1968), vol. 11 (da), pp. 1-184. Other published versions are available. A history of Yoga Tantras. **Lit.:** Yujun Endo, ‘On the Yogatantras: With Special Reference to Bu-ston’s *Rnal-hbyor rgyud kyi rgya mtshor hjug pahi gru gzins shes bya ba* [1],’ *Taishô daigaku kenkyû kiyô*, vol. 81 (1996), pp. 178-159. Primary source used in Steven Weinberger, ‘The Yoga Tantras and the Social Context of Their Transmission to Tibet,’ *Chung-hwa Buddhist Journal* [Taipei], vol. 23 (2010), pp. 131-166 (available on internet for free download). **Ref.:** *MHTL*, no. 13660: “*Rnal-’byor Rgyud-kyi Byung-tshul Gru-gzings*.” This entry was originally supplied by E. Gene Smith.

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1344

Bsod-nams-rgyal-mtshan (1312-1375), *Lam-’bras Chos-’byung Ngo-mtshar Snang-ba* (= *Bla-ma Brgyud-pa’i Rnam-par Thar-pa Ngo-mtshar Snang-ba*). **A.** Cover title *Lam-’bras Gzhung-bshad Bod-nag*, contained in: *Lam-’bras Slob-bshad*, Sakya Centre (Dehra Dun 1983+), vol. 16, pp. 1-121. **B.** *Bla-ma Brgyud-pa’i Rnam-par Thar-pa Ngo-mtshar Ngo-mtshar (sic) Snang-ba*, a 24-folio (incomplete) cursive manuscript kept in the collection of the Bihar Research Society in Patna, for which, see Jackson, *Misc.*, no. 991. **C.** *Bla-ma Brgyud-pa’i Rnam-thar Ngos-tshar Snang-pa*, a 64-fol. cursive ms. reproduced in: *HS*, vol. 43 (pi), pp. 115-242. A history of the Lam-’bras teachings of the Sa-skya school. **Date:** According to the colophon of version C, the year of composition was a *nyi-sgrol* year, which would correspond to a Wood Monkey, or what ought to be the year 1344 (the author’s scribe is given as Shes-rab-rdo-rje; see below). **Ref.:** Shakabpa, *History*, volume II, pp. 614-5. *MHTL*, no. 10942: “*Bla-ma Dam-pa Bsod-nams-rgyal-mtshan-gyi Lam-’bras Chos-’byung Ngo-mtshar Snang-ba*.” *Mdo-smad Chos-’byung*: “*Bla-ma Dam-pa Bsod-nams-rgyal-mtshan dang | Mnga’-ris-pa Tshul-khrims-’od-zer-gyi Lam-’bras Chos-’byung*.” *Rare Books*, p. 233. In *Lam-’bras Khog-phub* (p. 311) this history is cited as “*Bla-ma Dam-pa’i Ngo-mtshar Snang-ba*.” Note that Bsod-nams-rgyal-mtshan’s student Shes-rab-rdo-rje composed a *Sa-skya Gdung-rabs* according to *MHTL*, no. 10947 (also listed in *Mdo-smad Chos-’byung*, and mentioned in *Gangs-can Mkhas-grub*, p. 1802). An incomplete cursive ms., with 93 fols., is listed in de Rossi Filibeck, *Catalogue*, vol. 2, p. 333 (no. 670.1). This work seems to be cited under the title *Rnam-thar Ngo-mtshar Snang-ba*

in the 1494 Bka'-gdams-pa history by Las-chen (our entry no. 231, below), vol. 2, p. 479. *BLP* no. 1900. The *Sa-skya'i Gdung-rabs* by his student Shes-rab-rdo-rje is listed in *BLP* no. 1963 (or is this just a result of misreading the colophon?), and this ought to be in its own entry, I suppose, but it might actually be the very same text!

- Note that this same author Bsod-nams-rgyal-mtshan also composed a *Dus-'khor Chos-'byung*, according to *MHTL*, no. 12311.

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1344

Rgya-ston-pa, *Bstan-rtsis*. A chronology of Buddhist history. **Ref.:** *Tshig-mdzod Chen-mo*, p. 3238.

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1346-1363

'Tshal-pa Kun-dga'-rdo-rje (1309-1364), *Deb-ther Dmar-po*. **A.** 'Tshal-pa Kun-dga'-rdo-rje, *Deb-ther Dmar-po* (= *Deb-ther Dmar-po-rnams-kyi Dang-po Hu-lan Deb-ther*), with very valuable added annotations by Dung-dkar Blo-bzang-'phrin-las (Mi-rigs Dpe-skrun-khang, Beijing 1981). Contents of this version outlined in *CLTWA* II, no. 65 (pp. 61-63). **B.** Part I only was published by the Namgyal Institute of Tibetology (Gangtok 1961), in 79 pages. **C.** The entire text of the *Deb-ther Dmar-po* (under the title *Zhu-lan Deb-gter Dmar-po Tshal-pa Kun-dga'-rdo-rjes Mdzad-pa*) is found in the 5-volume reprint edition of Zhang G.yu-brag-pa's works (published in eastern Tibet in about 1996?), as an appendix at the end of vol. 3 (GA), pp. 543-727. Also called, in a Tibetanized Mongolian form, *Hu-lan Deb-ther*. A religious history of Tibet with a certain degree of accent on political history, known as the *Red Annals*. **Bio.:** *Gangs-can Mkhas-grub*, pp. 1379-1380 **Lit.:** Japanese and Chinese translations exist. For something like an English translation, see Tadasu Mitsushima, *The Red Annals: Tibetan Historical Book Depter Marpo from the Collection of King Choegyal of Sikkim*, n.p. (Tokyo 1975), a monograph originally published in journal installments. Shôju Inaba, 'The Lineage of the Sa skya pa: A Chapter of the Red Annals,' *Memoirs of the Research Department of the Toyo Bunko*, no. 22 (1963), pp. 107-

123. Shôju Inaba and Hisashi Satô, *Furan teputeru (Hu-lan deb-ther): Chibetto nendaiki*, Hôzôkan (Kyoto 1964), a complete translation of the history into Japanese (reference from Satô, p. 118, n. 137). This latter contains a Japanese translation of our version B. Chen Qingyin and Zhou Runnian, trs., *Hongshi*, Xizang Renmin Chubanshe (Lhasa 1988), a Chinese translation of our version A. Wakamatsu Hiroshi, “Kôshi chosaku nendai Kô” (‘The Date of Composition of the Deb-ther Dmar-po’), *Kyôto Furitsu Daigaku Gakujutsu Hôkoku (=Jinbun)*, no. 40 (1988); reference taken from Satô, p. 118, n. 138. Zhou Qingshu, ‘The Red Annals: A Book of Ancient History in Tibetan,’ *Social Sciences in China*, vol. 5 (1984), no. 4 (December), pp. 177-187. An unannotated English translation has been published in Mitsushima Tadasu, *Bonkyô Ramakyô shiryô ni yoru Toban no kenkyû* (‘A Study of T’u-fan based on the Historical Sources of Bonism and Lamaism’), Seibundô (Kyoto 1985); reference taken from Satô, p. 118, n. 139. S. Bira, ‘Some Remarks on the Hu-lan Deb-ther of Kun-dga’ rdo-rje,’ *Acta Orientalia Hungarica*, vol. 17 (1964), pp. 69-81. S. Bira, ‘Some Extracts from Sh. Damdin’s Manuscript Copy of the *Hu-lan Deb-ther*,’ contained in: L. Ligeti, ed., *Tibetan and Buddhist Studies*, Akadémiai Kiadó (Budapest 1984), vol. 1, pp. 59-76. H. Franke, ‘Comments on a Passage in the Hu-lan Deb-ther: The “Edict of Öljeitü” on the Punishment of Attacks against Tibetan Monks,’ contained in: P. Daffina, ed., *Indo-Sino-Tibetica*, Bardi Editore (Rome 1990), pp. 137-152. Christopher P. Atwood, ‘Six Pre-Chinggisid Genealogies in the Mongol Empire,’ *Archivum Eurasiae Medii Aevi*, vol. 19 (2012), pp. 5-58, at pp. 15 ff. In the 6-volume manuscript of Zhang G.yu-brag-pa’s works from Samdo Monastery in Nepal (Nepalese National Archives microfilm collection, running numbers L4686-L4697), we find a short history of the Tshal-pa Bka’-brgyud school (entitled *Mtshal-pa’i Lo-rgyus*, it is located in volume vol. 5 [ca], fols. 286-308). By comparing the texts, it becomes quite clear that this Tshal-pa history is really nothing more than an extracted form of chapter 25 of the *Deb-ther Dmar-po*. **Ref.:** A study of the sources used by the author is found in *TBH*, p. 500. See *CLTWA* I, no. 2, for an outline of contents (also, *ZY*, no. 518/3063[1]). Kolmaš, ‘Tibetan Sources,’ p. 132. *MHTL*, nos. 10839, 16371 (where the author’s name is given as Tshal-pa Si-tu Dge-ba’i-blogros and Tshal-pa Kun-dga’-rdo-rje). *THL*, pp. 76-77, 80-81. Kuijp, ‘Tibetan Historiography,’ pp. 44-45, 55, with references to the Japanese and Chinese translations. The biographical sketch in *Gangs-can Mkhas-grub*, pp. 1379-1380, contains titles of his works which are supposed to be extant, including *Deb-ther Dkar-po* (a catalogue of the Tshal-pa Bka’-’gyur), *Deb-ther Dmar-po*, *Deb-ther Mkhas-pa’i Yid-’phrog*, a dynastic history entitled *Deb-ther Khra-bo*, and a biography of Zhang G.yu-brag-

pa Brtson-'grus-grags-pa. The 1961 publication is the one described in Kolmaš, 'Catalogue,' p. 23 (no. 33). *BLP* no. 1690. *TBH*, p. 636.

- The same author wrote still another history, one belonging to the *rgyal-rabs* genre, called *Deb-ther Khra-bo* (see Kuijp, 'Tibetan Historiography,' p. 45). The *Deb-ther Khra-bo* is cited in the 1747 letter by Kaḥ-thog Rig-'dzin to Gung Mgon-po-skyabs (see our entry no. 408), at p. 726, with the words "*Bod-kyi Yig-tshang Tshal-pa'i Deb-gter Khra-bo.*" The late Dung-dkar Rin-po-che in the preface to his edition of the *Deb-ther Dmar-po*, claims to have seen, before the Cultural Revolution, a manuscript copy of a work entitled *Deb-ther Dmar-po'i Kha-skong Mkhas-pa'i Yid-'phrog*, which he says begins with an abbreviated treatment of the Tibetan imperial line, while the greater part is on the successive teachers of Tshal Gung-thang, beginning with Gung-thang Bla-ma Zhang [G.yu-brag-pa Brtson-'grus-grags-pa], and including an account of the political leaders, the Dpon-chen, of the sect up to the author's own father, Smon-lam-rdo-rje. Chapter 25 of the *Deb-ther Dmar-po* contains an account of the Tshal-pa Bka'-brgyud school, but it cannot be the identical to the *Mkhas-pa'i Yid-'phrog*, since the latter included an account of the Dpon-chen.

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*1347, 1368, etc.*

O-rgyan-gling-pa, *gter-ston* (b. 1323), *Bka'-thang Sde Lnga*. Of the many different available editions, the recent PRC edition by Mi-rigs Dpe-skrun-khang (Beijing 1986) is useful for its table of contents listing all the chapter titles. Contains a considerable amount of interesting historical material, some of it at least derived from older sources. **Bio.:** There is an entry "Orgyen Lingpa" by Jakob Leschly in *Treasury of Lives*. **Lit.:** Berthold Laufer, *Der Roman einer tibetischen Königin. Tibetischer Text und Übersetzung*, Otto Harrassowitz (Leipzig 1911). Paul Carus, *The Romance of a Tibetan Queen, Open Court*, vol. 28, no. 4 (1914), pp. 244-251, with an English summary of Berthold Laufer's German translation. A.-M. Blondeau, 'Le Lha-'dre bka'-thañ,' *Études tibétaines dédiées à la mémoire de Marcelle Lalou* (Paris 1971), pp. 29-126. A.-M. Blondeau, 'Une polémique sur l'authenticité des *Bka'-thañ* au 17e siècle,' contained in: C. I. Beckwith, ed., *Silver on Lapis: Tibetan Literary Culture and History*, The Tibet Society (Bloomington 1987), pp. 125-161. Per Sørensen, 'Dynastic Origins and Regal Successions,' *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 63-81, at

pp. 78-79. **Ref.:** ZY, no. 351/2616 ff. Jackson, *Misc.*, no. 1379. Karmay, *Great Perfection*, p. 90 ff. *THL*, pp. 49-51. *TBH*, p. 640. On the *gter-ston*, see Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 775-779.

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1348

Bu-ston Rin-chen-grub (1290-1364), *Dpal Gsang-ba-'dus-pa'i Rgyud 'Grel-gyi Bshad-thabs-kyi Yan-lag Gsang-ba'i Sgo 'Byed* (=Gsang-'dus Chos-'byung), contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (Śatapiṭaka series no. 49, New Delhi 1971), vol. 9 (ta), pp. 1-106. A history of Guhyasamāja Tantra. **Ref.:** *MHTL*, no. 11924. *MHTL*, no. 13707: “Gsang-ba-'dus-pa'i Chos-'byung Rgyud-kyi Bshad-pa'i Sngon-'gro Bshad-thabs.” *Rare Books*, p. 218.

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mid 1300's ?

Dbus-pa Blo-gsal (ca. 1265-1355), *Chos-'byung*. Evidently a history of Buddhism. **Bio.:** On the author, see *Blue Annals*, pp. 337-338. TBRC no. P3090. **Lit.:** Another work by this author is subject of Katsumi Mimaki, *Blo gsal grub mtha': Chapitres IX (Vaibhāṣika) et XI (Yogācāra) édités et Chapitre XII (Mādhyamika) édité et traduit*, Zinbun Kagaku Kenkyusyo, Université de Kyoto (Kyoto 1982). **Ref.:** *MHTL*, no. 10845. K. Mimaki, ‘Two Minor Works Ascribed to Dbus-pa Blo-gsal,’ contained in: S. Ihara and Z. Yamaguchi, eds., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 2, pp. 591-598, at p. 592. See *BLP* no. 102. *BLP* no. 0421 lists what is apparently a description of the contents rather than a particular title for this work: *Glang-dar-mas bstan-pa bsnuvs rjes slar-yang bstan-pa dar-tshul*, ‘The Way the Teachings Spread Once Again after Glang-dar-ma Put Them into Decline.’ *BLP* no. 1991 gives an even longer description: *sangs-rgyas bstan-pa bod-du byung-tshul le-tshan gnyis dang glang-dar-mas bstan-pa bsnuvs rjes slar-yang bstan-pa dar-tshul*. *Dung-dkar*, pp. 164-165, identifies this as a rare *Bka'-gdams Chos-'byung*. This history is mentioned in Khri-chen Bstan-pa-rab-rgyas, *Sog-yul Sogs-nas Mdo-sngags-kyi Gnad-rnams-la Dri-ba Thung-ngu Byung Rigs-rnams-kyi Dri-ba dang Dri-lan Phyogs-gcig-tu Bsdoms-pa*, contained in: *Blo-bzang Dgongs-rgyan Mu-tig Phreng-mdzes*, Drepung

Loseling Educational Society (Mundgod 1999), vol. 35, pp. 24-41, at p. 32: “Dbus-la Blo-gsal-gyi *Chos-'byung-na* / sngon-gyi rgyal-po-rnams-kyi mtshan / Deng-khri-btsan-po sogs rgyal-po mang-po-zhig-gi mtshan yang / deng-sang-gi Bod-skad-du ci zer?”

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*mid 1300's ?*

Dngul-chu Thogs-med (1295-1362 or 1369), *Blo-sbyong Snyan-brgyud Chen-mo*, an 83-folio woodblock print from Zhol Par-khang (Lhasa n.d.). TBRC no. W1NLM492. Other versions made available at TBRC. The first half contains a history of the Blo-sbyong, or Mind Training teachings. **Bio.:** Author also known as Rgyal-sras Thogs-med. TBRC no. P1830. **Lit.:** Gloria I-Ling Chien, ‘Examining the Blo sbyong Component in Thogs med bzang po’s *Collected Works*,’ *Revue d’Etudes Tibétaines*, vol. 37 (December 2016), pp. 48-68.

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*mid 1300's*

G.yung-ston Rdo-rje-dpal (1284-1365), *Lo-rgyus Rgyal-ba G.yung-gis Mdzad-pa*, contained in the *Mkha’-’gro Snying-thig* as contained in: *Snying-thig Ya Bzhi*, Trulku Tsewang, Jamyang and L. Tashi (New Delhi 1971), vol. 3, pp. 405-422. Other printed versions of the text may be found in the several other publications of the *Snying-thig Ya Bzhi*. Rnying-ma-pa history, particularly of the Snying-thig tradition. **Bio.:** Brief biographies of the author appear in Bradburn, *Masters*, pp. 153-154, in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 666-667, and in *Gangs-can Mkhas-grub*, pp. 1586-1587. **Ref.:** Franz-Karl Ehrhard, ‘The Vision of rDzogs-chen: A Text and Its Histories,’ contained in: Shôren Ihara, ed., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 1, p. 54. Reference to the contents of his *Khog-dbub* in Roerich, *Blue Annals*, p. 149.

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G.yung-ston Rdo-rje-dpal (1284-1365), *G.yung-gi Lo-rgyus*, contained in the *Mkha'-'gro Snying-thig* as contained in: *Snying-thig Ya Bzhi*, Trulku Tsewang, Jamyang and L. Tashi (New Delhi 1971), vol. 3, pp. 426-431. Rnying-ma-pa history. I would like to thank David Germano for supplying these references to historical works in the *Snying-thig Ya Bzhi*.

• The history by Gu-ru Bkra-shis (the 5-volume version, vol. 4, p. 107) mentions G.yung-ston's composition of a *Gter-ston Brgya-rtsa Gter-'byung*. If this were available, it would likely be the first example of this historical genre devoted to the lives of the Gter-stons called *gter-'byung*.

*mid 1300's*

Sgrol-chen Bsam-'grub-rdo-rje (1295-1375?), *Sgyu-'phrul-gyi Lo-rgyus*. History of the Guhyagarbha, an important Rnying-ma tantra of the Mahāyoga class. **Bio.:** The author is also known as 'Jam-dbyangs Bsam-'grub-rdo-rje and Sgrol-ma-ba Bsam-'grub-rdo-rje. See TBRC no. P5234. Biographical information on the author is found in *Blue Annals*, p. 151, as well as in *Gangs-can Mkhas-grub*, pp. 648-649 and in *Grags-can Mi-sna*, p. 378. **Dates:** The author's dates vary slightly in the different biographical sources. **Ref.:** The title (probably only descriptive, and not a real title) is supplied by Mkhyen-brtse in *'Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-rtsom Gces-sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), p. 44.

*mid-1300's*

Shākya-gzhon-nu, *Dpal Snar-thang-gi Gdan-sa Mdzad-pa'i Bla-ma Dam-pa-rnams-kyi Gdung dang Gdan-sa Mdzad-tshul-rnams*, contained in: *HS*, vol. 11 (da), pp. 413-418. TBRC no. W1KG10687. This work has three different authors, Śākya-gzhon-nu being only the last of the three. It was written during the time of the 12th abbot of Snar-thang named



Mchims Blo-bzang-grags-pa, who was abbot from 1335-1375. This historical work is quite laconic, but pays special attention to the dates, making it of high importance for studies on the early Snar-thang abbots. **Bio.:** I am not to sure of the author's identity, but TBRC does have a listing for a Gsang-phu abbot named Shākya-gzhon-nu. TBRC no. P5500.

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*late 1300's*

Lo-tsā-ba Nam-mkha'-bzang-po, *Bstan-rtsis Legs-bshad 'Od-kyi Phreng-ba*, a 10-folio cursive ms. preserved as a TBRC scan. TBRC no. W2CZ7897. A chronology of early Buddhist history. **Bio.:** It seems sure that the author named Nam-mkha'-bzang-po in the colophon is the Lo-tsā-ba Nam-mkha'-bzang-po who was a nephew of Byang-chub-rtse-mo (1303-1380). *Blue Annals*, pp. 787-788. For a brief time in around 1380, he tutored the young Tsong kha pa in the subjects of Sanskrit and *kāvya* poetry. **Ref.:** Leonard W.J. van der Kuijp, 'Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub's Chos-'byung, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at p. 166, mentions this work.

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*late 1300's*

Ratna, *Rgyal-rabs Me-long Gsal-byed Nyung-ngu Rnam-gsal*. **A.** A cursive manuscript in 20 fols., reproduced in *HS*, vol. 8 (nya), pp. 523-562. **B.** Contained in the volume with 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 135-173. TBRC no. W24011. A history primarily on the royal dynastic successions of India and Tibet. By testimony of its colophon this work is just a summary of information to be found in the *Rgyal-rabs Gsal-ba'i Me-long*, so it must post-date that history somewhat. Still, this dating is little more than guesswork. **Bio.:** Identity of the author, given as "Ratna" in the colophon, is uncertain. I suppose a possible candidate is 'Bri-gung-pa Rin-chen-phun-tshogs, who sometimes signed his works Ratna. The author's scribe gives his name as *smyug-can* Badzra-bha-dra (i.e. Rdo-rje-bzang-po 'with pen'). This needs more study. **Ref.:** Shakabpa, vol. 2, p. 614. *CLTWA* II, no. 1. *BLP* no. 0591.

late 1300's

Rdo-rje-gling-pa (1346-1406), *O-rgyan Padma-'byung-gnas-kyi Skyes-rabs Lo-tsha'i 'Gyur-byang Rnam-thar Rgyas-par Bkod-pa*, Druk Sherig Press (Thimphu 1984), in 382 pp., 100 chapters. Biography of Padmasambhava. **Bio.:** "Dorje Lingpa" by Alexander Gardner at *Treasury of Lives*. TBRC no. P6164. **Dates:** The dates of the excavator are problematic. **Lit.:** See Lewis Doney, 'A Richness of Detail: Sangs rgyas gling pa and the *Padma bka' thang*,' *Revue d'Etudes Tibétaines*, vol. 37 (December 2016), pp. 69-97, at p. 73. Lewis Doney, 'Revelation & Re-Evaluation: The Flourishing of Padmasambhava Biography after Yuan Mongol Decline,' *European Bulletin of Himalayan Research*, vol. 52 (2018), pp. 47-71, at p. 61.

late 1300's ?

Rgod-kyi-ldem-'phru-can Dngos-grub-rgyal-mtshan (1337-1408), *Rdzogs-pa Chen-po Dgongs-pa-zang-thal-gyi Cha-lag Brgyud-pa'i Lo-rgyus Chos-'byung Nor-bu'i Phreng-ba*. Exists in the form of a 17-folio manuscript in the Royal Library in Copenhagen. History of the revelation and transmission of the Rdzogs-chen cycle called *Dgongs-pa-zang-thal* (Rnying-ma school). This entry was originally supplied by E. Gene Smith (electronic mail of March 20, 1996). **Bio.:** On the author, see Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 780-783. **Lit.:** Jurgen W. Herweg, *The Hagiography of Rig-'dzin Rgod-kyi-ldem-'phru-can and Three Historic Questions Emerging from It*, Master's thesis, University of Washington (Seattle 1994), unseen. **Ref.:** P. Schwieger, *Tibetische Handschriften und Blockdrucke, Teil 9*, Franz Steiner (Stuttgart 1985), p. xxiv (see also pp. 1-7 for other texts of a historical nature belonging to the *Zang-thal* cycle). See Buescher, nos. 366-368, 371, 400-403.

- The various published versions of the *Dgongs-pa-zang-thal* contain still other works of the *lo-rgyus* genre that have not been included here. See, for example, this publication: *Rdzogs-pa Chen-po Dgongs-pa-zang-thal and Ka-dag Rang-byung-rang-shar*, Pema Choden (Leh 1973), vol. 1.

late 1300's

Sangs-rgyas-gling-pa (1340-1396), *Bka'-thang Gser-'phreng* (=U-rgyan Gu-ru Padma-'byung-gnas-kyi Rnam-par Thar-pa Gser-gyi Phreng-ba Thar-lam Gsal-byed. **A.** Dudjom Rinpoche (Kalimpong 1970). **B.** National Library of Bhutan (Thimphu 1985). Biography of Padmasambhava. **Bio.:** Brief biographies of the *gter-ston* Sangs-rgyas-gling-pa, giving the dates 1340-1396, are found in Bradburn, *Masters*, pp. 180-182 and in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 784-788, as well as in *Grags-can Mi-sna*, pp. 415-417. TBRC no. P5340. **Lit.:** Parts translated in W. Y. Evans-Wentz, *The Tibetan Book of the Great Liberation*, Oxford University Press (Oxford 1954). **Ref.:** Karmay, *Great Perfection*, p. 232; ZY, no. 368A/2629 ff., and no. 465/2821. *THL*, pp. 46-49. Smith, *Catalogue*, pp. 121, 125.

- Sangs-rgyas-gling-pa (1340-1396), *Gter-'byung Chen-mo*, a 46-folio text, the first in the larger collection. Its front title reads: *Sprul-sku Sangs-rgyas-gling-pa'i Gter-'byung Chen-mo*. TBRC no. W8LS32731. This requires closer study. The colophon tells of the time Sangs-rgyas-gling-pa was on the point of death, and it quotes the words of one Chachung on why this work was left unfinished. An autobiographical account of the revealer's own treasure revelations (*gter-ma*) and their excavation. Therefore, unlike some other texts that share the same title, it doesn't actually merit an entry in this bibliography.

late 1300's ?

Sga-ston Tshul-khrims-rgyal-mtshan, *Gter-gyis Kha-byang*. **A.** A 45-folio manuscript is kept in Library of Tibetan Works and Archives (Dharamsala), Accessions no. 17765 (note that the final folio is damaged and part of the text of the colophon is therefore missing). **B.** Sga-ston Tshul-khrims-rgyal-mtshan, *Gter-gyi Kha-byang*, contained in: *Bon-gyi Dpe Dkon Phyogs-bsgrigs* ["Collection of Rare Bonpo Texts"], ed. by Dangsang Namgyal [Drang-srong-rnam-rgyal], Vajra Publications (Kathmandu 2009), pp. 63-150. An early history of the excavated scriptures (*gter-ma*) of Bon. **Dates:** Sometimes a birthdate of 1238 is

given. In any case the author's dates are problematic. He was born in Chu-chen of Rgyal-mo-rong, where he was a teacher of the young Rongston Shes-bya-kun-rig (1367-1449), making him active in *ca.* 1375. **Ref.:** *CLTWA* II, no. 67. G.yung-drung-tshul-khrims, *Bon Canon Catalogue*, p. 1061: “shes-bya rab-'byed Sga-ston Tshul-khrims-rgyal-mtshan-gyi mdzad-pas | *Lung-rigs Mtha'-dag G.yung-drung Bon-gyi Lo-rgyus* | *Bla Khung Dar Nub dang Gter-gyi Kha-byang.*” Several other works by Sga-ston have been made available in reprints in India, including his commentary on the *Mdzod-phug* (*Kun-las Btus-pa Srid-pa'i Mdzod-phug-gi Gzhung 'Grel*, Tashi Dorji, TBMC [Ochghat 1974] in 2 vols.), the colophons to which at least convince us that the author was born in Rgyal-mo-rong. We also possess an unpublished photocopy of a manuscript of his *Bstan-pa Bon-gyi Klad-don*, together with the autocommentary of the same. There is a listing of this text in *YTKC*, p. 1061: *shes bya rab 'byed sga ston tshul khrims rgyal mtshan gyi mdzad pas / lung rigs mtha' dag g.yung drung bon gyi lo rgyus / bla khung dar nub dang gter gyi kha byang.*

- <https://sites.google.com/site/tiblical/sga-ston-s-works-handlist>.

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*late 1300's*

Sga-ston Tshul-khrims-rgyal-mtshan, *Bstan-pa'i Shan-'byed 'Phrul-gyi Me-long Rab-gsal Sgron-me*. **A.** Contained in: *Bon-gyi Dpe Dkon Phyogs-bsgrigs* [“Collection of Rare Bonpo Texts”], ed. by Dangsang Namgyal [Drang-srong-rnam-rgyal], Vajra Publications (Kathmandu 2009), pp. 1-62. **B.** Contained in *Bstan-pa'i Shan-'byed 'Phrul-gyi Me-long Rab-gsal Sgron-me sogs: Lo-rgyus Skor, Ya-thog Zhang Bod Khyad-nor Dpe-tshogs* series no. 3, Si-khron Dpe-skrun Tshogs-pa, Si-khron Mirigs Dpe-skrun-khang (Chengdu 2012), pp. 47-96. This text includes besides a fairly substantial history of Bon, some discussion of corrupt versions of Bon scriptures and false teachers of Bon. **Bio.:** The author's name is given in the colophons of both versions as Gshen-gyi Btsun-pa Tshul-khrims-rgyal-mtshan. They also say that it was copied from a copy that belonged to Skal-bzang-nyi-ma-tog-gi-rgyal-mtshan. This latter is identifiable as the abbot of G.yung-drung-gling Monastery who ordained Shar-rdza, and his birthdate is 1841. **Lit.:** Dan Martin, ‘Manuscripts of the Works of an Important Bonpo Author Sga-ston Tshul-khrims-rgyal-mtshan (*ca.* 14th Century),’ a paper delivered in Hamburg in March

2016. **Ref.:** There is a listing of this text in *YTKC*, p. 1142: *dga' ston tshul khrims rgyal mtshan gyi mdzad pas / shan 'byed 'phrul gyi me long*.

- <https://sites.google.com/site/tiblical/sga-ston-s-works-handlist>.

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late 1300's

Zhwa-dmar II Mkha'-spyod-dbang-po (1350-1405), *Bka'-rgyud Rin-po-che'i Rnam-par Thar-pa Rab-gsal Mchog-tu Grub-pa Rgyan-gyi Phreng-ba*. **A.** Contained in *HS*, vols. 24-25. **B.** A cursive manuscript is reproduced in TBRC no. W2PD17526. **C.** I noticed a manuscript in the collection of the Oriental Institute in St. Petersburg. **D.** With added title, *Bka'-brgyud Rin-po-che'i Rnam-par Thar-pa Chos-tshan Bcu-bdun*, a cursive ms. TBRC no. W3CN2636. **E.** Contained in his *Gsung-'bum* as published by Gonpo Tseten (Gangtok 1978), reproducing an incomplete set from Rumtek Monastery, filling the first 2 out of the 4-volume set. TBRC no. W23928. **F.** The *Gser-phreng* set must also be in the *Gsung-'bum* in 6 volumes. TBRC no. W3CN18498. There are various other available and not-so available versions of this biographical set, and they tend to have missing sections, although it ought to prove possible to make a complete set by now. A collective biography of early Bka'-brgyud masters. **Bio.:** See the biographical sketch in Dungkar Rinpoche's dictionary, pp. 1785-1786. TBRC no. P1413. **Ref.:** Manuscript listed in *BLP* no. 0094: "*Bka'-brgyud Spyi'i Rnam-thar Rab-gsal*."

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1352

O-rgyan-gling-pa, *gter-ston* (b. 1323), *Padma Bka'i Thang-yig* (=O-rgyan Gu-ru Padma-'byung-gnas-kyi Skyes-rabs Rnam-par Thar-pa Rgyas-par Bkod-pa Padma Bka'i Thang-yig, =*Padma Bka'-thang*). There have been numerous published editions of this work, which will not be listed here. This famous biography of Padmasambhava is also known as the *Rnam-thar Shel-brag-ma*, since it was excavated from Crystal Cave (Shel-brag). **Bio.:** There is an entry "Orgyan Lingpa" by Jakob Leschly at *Treasury of Lives*. **Dates:** Vostrikov (*THL*, p. 40) argues that this work must date from no earlier than 1393. Some discussion, including some

arguments that have been made against its authenticity, may be found in *Dung-dkar*, pp. 162-163. Arguments about its dating have been reviewed by James R. Ware in his review of Gustave-Charles Toussaint's *Le Dict de Padma*, contained in *Journal of the American Oriental Society*, vol. 54, no. 3 (September 1934), pp. 311-313. Berthold Laufer dated it to 1232 and Toussaint dated it to 1412. Ware himself comes to the conclusion that it dates from May 21, 1352, although he admits that he is less than certain about the particular day. The colophon in the version in hand gives the year of excavation as Water Dragon, which must be 1352. **Lit.:** French translation by Gustave-Charles Toussaint, *Le dict de Padma: Padma thang yig, Ms. de Lithang*, Librairie Ernest Leroux (Paris 1935). Translated into English from Toussaint's French: Yeshe Tsogyal (=Yeshe-mtsho-rgyal), *The Life and Liberation of Padmasambhava*, tr. by K. Douglas and G. Bays, Dharma Publishing (Berkeley 1978), in 2 volumes; review by David Jackson in *Journal of Asian Studies*, vol. 39 (1979), pp. 123-125. German translation by Emil Schlagintweit, *Die Lebensbeschreibung von Padmasambhava: dem Begründer des Lamaismus 747 N. Chr.*, Fabri (Ulm 1991), originally published in the *Abhandlung der Königlich-Bayerischen Akademie der Wissenschaften*. F. A. Bischoff, 'La grande légende de Padmasambhava, notes bibliographiques,' *Mongolian Studies: Journal of the Mongolia Society*, vol. 2 (1975), pp. 25-39. F. A. Bischoff, 'Le'u Titles and Epitome of *Le Dict de Padma*,' *Zentralasiatische Studien*, vol. 13 (1979), p. 409 ff. F. A. Bischoff and C. Hartman, 'First Chapter of the Legend of Padma Sambhava,' *Serta Tibeto-Mongolica* (Wiesbaden 1973), pp. 33-46. Lewis Doney, 'A Richness of Detail: Sangs rgyas gling pa and the *Padma bka' thang*,' *Revue d'Études Tibétaines*, vol. 37 (December 2016), pp. 69-97. Matthew Kapstein, '*Gter-ma* as Imperial Treasure: The 1755 Beijing Edition of the *Padma bka' thang*,' *Revue d'Études Tibétaines*, vol. 31 (2015), pp. 167-187. **Ref.:** Kolmaš, *Tibetan Manuscripts*, pp. 60-62 (no. 49). *THL*, pp. 32-45. *ZY*, no. 358C/2631 ff. Jackson, *Misc.*, nos. 1332, 1423. Smith, *Catalogue*, pp. 133-134. *TBH*, p. 644.

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1354

Bu-ston Rin-chen-grub (1290-1364), *Bde-mchog Spyi-rnam Don Gsal* (=Bde-mchog-'khor-lo'i Rtsa-ba Nyung-ngu'i Rgyud-kyi Spyi-don Rnam-par Gzhag-pa Don Gsal, =Bde-mchog Chos-'byung). **A.** Contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (Śatapiṭaka series no.

46, New Delhi 1971), vol. 6 (CHA), pp. 1-118. **B.** A cursive ms. with the title *Bde-mchog-gi Chos-'byung*, contained in: *HS*, vol. 40 (thi), pp. 115-272. Here the colophon bears the title *Dpal 'Khor-lo-sdom-pa Rtsa-ba'i Rgyud-kyi Spyi-don Rnam-par Gzhag-pa Don-gsal*. **C.** Woodblocks for a 52-folio print were kept at Zhwa-lu Mthil (see *Three Dkar Chag's*, Ngawang Gelek Demo [New Delhi 1970], p. 219). **D.** And also, apparently, a 21-folio print at Rta-nag Monastery (*ibid.*, p. 234). A history of Cakrasamvara Tantra. **Lit.:** Although I haven't seen it, the following work seems to contain a study of the text: Alexander Smejkal, *Cakrasamvara. Tibetische Materialien zur Entwicklungsgeschichte eines buddhistischen Tantrazyklus*, unpublished master's thesis at the University of Bonn (n.d.). **Ref.:** *MHTL*, no. 1274: "Bde-mchog Chos-'byung." *MHTL*, no. 13732: "Bde-mchog Chos-'byung Don Gsal Zab-don Gsal-byed." This reference was originally supplied by E. Gene Smith.

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1360

Dol-po-pa Shes-rab-rgyal-mtshan (1292-1361), *Bcom-ldan-'das Dpal Dus-kyi-'khor-lo'i Chos-'byung Ngo-mtshar Rtogs-brjod*. **A.** This exists in the Musée Guimet in Paris (no. 54588) in the form of an incomplete cursive manuscript (the final existing folio is no. 52) with no statement of authorship. I was able to consult a photocopy of this work thanks to E. Gene Smith. The David-Neel manuscript has now been posted. TBRC no. W1CZ1983. **B.** *Dpal Dus-kyi-'khor-lo'i Rgyud 'Grel Bshad-pa-la 'Jug-pa'i Yan-lag Rnam-par Bzhag-pa Ngo-mtshar Rtogs-brjod*, contained in: Jo-nang Phyogs-las-rnam-rgyal, *Gzhi Lam 'Bras-bu'i Ngo-sprod*, Jo-nang Dpe-tshogs series no. 21, Mi-rigs Dpe-skrun-khang (Beijing 2008), pp. 1-60 (thanks to Cyrus Stearns for supplying the reference). It was written at Se Mkharr-chung, with the scribe being Yeshe-rin-chen. This is a complete version of the same text as the Kālacakra history kept in the Musée Guimet. There doesn't seem to be a date in the colophon. **C.** *Dpal Dus-kyi-'khor-lo'i Zab-lam Rdo-rje'i Rnal-'byor-gyis Brgyud-pa Rin-po-che'i Rnam-par Thar-ba Ngo-mtshar Rtogs-brjod*, with the writer appearing in the colophon as Ratna-ma-ti (whom I have not yet identified), 75-folio manuscript, TBRC no. W8LS29180, the place of writing Jo-mo-nang, the behest Chos-kyi Rje Nam-mkha'-ba. A history of the Kālacakra Tantra, including the early Tibetan lineages. **Bio.:** We once believed that the author must be Dol-po-

pa Shes-rab-rgyal-mtshan for the following reasons: 1. Dol-po-pa is rumored to have composed such a work (even though the title does not appear in his recently published *Collected Works*). 2. We may know that the author was a disciple of the Jo-nang abbot Yon-tan-rgya-mtsho (1260-1327) since accounts of his life occur at the ends of the subsections devoted to the histories of the Rwa and 'Bro lineages (the author says "I" studied with him). This Yon-tan-rgya-mtsho was in fact a very important Kālacakra teacher of Dol-po-pa. Still, Cyrus Stearns has expressed to me his doubts about the authorship, since there were two Kālacakra teachers active during the same time with the name Yon-tan-rgya-mtsho, and they had many students; the author's identity should not be considered very secure until more research has been done (it is also conceivable that this would be the history by Bla-ma Dam-pa Bsod-nams-rgyal-mtshan; his *Dus-'khor Chos-'byung* is listed in *MHTL*, no. 12311). For the biography of Dol-po-pa, see especially Cyrus Stearns, *The Buddha from Dolpo*, SUNY (Albany 1999). **Dates:** In version A, fol. 14r, line 2, is the year-name Kun-ldan (equivalent to the Iron Mouse year), in the sixth sixty-year cycle, which ought to be equivalent to the year 1360. Even though the Paris manuscript is incomplete, the historical parts of it are at least complete (it is the fifth and final section, the one on Kālacakra practice, that is mostly missing). **Lit.:** For a brief study comparing it to Bu-ston's history, with discussion of authorship, etc.: Urban Hammar, 'On the History of Kālacakra in Tibet, a Study of the Traditions of Dol-po-pa and Bu-ston,' contained in: Maret Kark and Horst Lasic, eds., *Studies in the Philosophy and History of Tibet*, International Institute for Tibetan and Buddhist Studies (Bonn 2010), pp. 59-72. A short discussion of this book can be found in L. W.J. van der Kuijp, 'On the Life and Oeuvre of the Jo nang pa Scholar Zhang ston Rgya bo Bsod nams grags pa (1292-1370),' *Journal of Tibetan & Himalayan Studies*, vol. 1, no. 1 (June 2016), pp. 17-32, at pp. 23, 25, and especially p. 27, where he identifies Mnga'-ris Chos-kyi-rgyal-po (1206-1386), aka Phyogs-las-rnam-rgyal, as the author of this history and supplies a brief biographical sketch of his life based on his 1387 biography by his disciple Bstan-pa'i-rgyal-mtshan. See the comments in Cyrus Stearns, *The Buddha from Dolpo*, SUNY (Albany 1999), pp. 199-200. Leonard W.J. van der Kuijp, 'A Treatise on Buddhist Epistemology & Logic attributed to Klong chen Rab 'byams pa (1308-1364) and Its Place in Indo-Tibetan Intellectual History,' *Journal of Indian Philosophy*, vol. 31 (2003), pp. 381-437, at pp. 409 & 432, attributes this history, with a question mark, to Zhang-ston Bsod-nams-grags-pa (1292-1370). For the contents of the *Collected Works* of Dol-po-pa, see Matthew Kapstein, *The 'Dzam-thang Edition of the Collected Works of Kun-mkhyen Dol-po-*



*pa Shes-rab-rgyal-mtshan: Introduction and Catalogue*, Shedrup Books (New Delhi 1992).

- Note that at the end of the chronological discussion in this work (version A, fol. 16r, line 3), the author states that he has composed a chronological work entitled *Bstan-rtsis Rin-chen Sgron-me*, otherwise unknown to us (and perhaps unsurprisingly not located in the *Collected Works* of Dol-po-pa).

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1362

Klong-chen-pa Dri-med-'od-zer (1308-1363), *Chos-'byung Rin-po-che'i Gter-mdzod Thub-bstan Gsal-bar Byed-pa'i Nyi-'od*. **A.** Dodrup Sangyey Lama (Delhi 1976), in 2 volumes (cursive script). TBRC no. W12828. **B.** Also published as *Klong-chen Chos-'byung* (= *Chos-'byung Rin-po-che'i Gter-mdzod Bstan-pa Gsal-bar Byed-pa'i Nyi-'od*), Gangs-can Rig-mdzod series no. 17, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991), with a detailed table of contents, and an added preface which addresses the problem of authorship. TBRC no. W1KG13432. History of Buddhism in India, primarily, but including significant chapters on the translations of Buddhist scriptures during imperial times, and brief treatment of the early Second Spread period. **Bio.:** The author's name as supplied in the colophon is *Theg-pa Mchog-gi Rnal-'byor-pa Rgyal-sras Thugs-mchog-rtsal*, and some (S. Karmay, L. van der Kuijp, M. Kapstein) have expressed doubts whether this is truly among the names of Klong-chen-pa, and tend to conclude that this work is by a contemporary of Klong-chen-pa or by a later adherent of Klong-chen-pa's tradition (perhaps by a member of his reincarnation lineage?). As pointed out by Bsod-nams-don-grub (reference below), the name Rgyal-sras Thugs-mchog-rtsal is known in a lineage for the *Mkha'-'gro Snying-thig* (for which, see Stag-lung Ngag-dbang-rnam-rgyal, *Stag-lung Chos-'byung*, p. 699). Differences of opinion about the authorship of this work existed already in Tibet (see the added preface to the 1991 Lhasa edition, the work by Bsod-nams-don-grub, and other works listed below). The fact that the *Mdo-smad Chos-'byung* gives two separate notices, one for a history by Klong-chen-pa ("Klong-chen Rab-'byams-pa'i *Chos-'byung*"; but in the biography of Klong-chen-pa it is called "*Chos-'byung Shes-rab Gsal-byed*") and another for a history with a title similar to ours ("Rgyal-sras Thugs-mchog-rdo-rje'i *Chos-'byung Rin-chen Gter-mdzod*") would suggest that there did exist a *Chos-'byung* by Klong-chen-pa that is no

longer available, but that it has to be carefully distinguished from the present work (thanks to E. Gene Smith for supplying this argument). If we follow the chronology (p. 460 of the Lhasa version), the date of composition works out to 1369, which is of course after Klong-chen-pa Dri-med-'od-zer's death. At the moment our most likely candidate for author is a person connected with Kaḥ-thog Monastery in Khams by the name of Rgya-ra-ba Nam-mkha'-chos-kyi-rgyal-mtshan (although the more correct form of this name may rather be Nam-mkha'-chos-kyi-rgya-mtsho or Nam-mkha'-rgya-mtsho). He was evidently a follower of the 14th-century Gter-ston Karma-gling-pa, and his name appears in several colophons of the *Zhi-khro* ('Tibetan Book of the Dead') texts. He was especially connected with the sacred mountain Kha-ba-dkar-po in Khams, and founded a number of monasteries in Khams as well as in 'Jang. The place of composition, which appears in the colophon as Dpal Bsam-grub-bde-chen Dgon-pa, is almost certainly to be identified with the ancient Rnying-ma-pa temple Bsam-'grub-bde-chen Lha-khang, first founded by Gu-ru Chos-dbang (1212-1270), and located in the western part of Lho-brag. In the history of the Rnying-ma Tantras by Dge-rtse (see our entry no. 330, below, vol. 35, p. 553) there is a list of the works of Klong-chen-pa, including the *Chos-'byung Rin-po-che'i Gter-mdzod*. According to David Germano, there is a historical title, *Chos-'byung Don Rab Gsal-ba*, included in a catalogue of Klong-chen-pa's works made by Klong-chen-pa himself. One Rgya-ra-ba Klong-chen-pa is cited in the history by 'Jam-dbyangs-rgyal-mtshan (entry no. 749, at p. 37). In a letter from Bryan Cuevas (University of Virginia, Charlottesville), he argued against the identity of Rgya-ra-ba (the member of the Kar-gling Zhi-khro lineage) with the author of this history (see now also his book, *The Hidden History of the Tibetan Book of the Dead*, Oxford University Press [Oxford 2003], pp. 249-250, note 28). At present I tend to the minimalist conclusion that we cannot yet know who the author was beyond the name given in the colophon (and his place in the *Mkha'-'gro Snying-thig* lineage — our only other source that gives the same name Thugs-mchog-rtsal — seems to suggest mid- to late 15th century, as certain evidence within the history itself *seems* to confirm). Nevertheless, as Bsod-nams-don-grub relates in his article, a 20th-century Tibetan teacher reported having seen, in the possession of an abbot of Rdzogs-chen Monastery, a copy of this history with the added note, "This [book] is of Rgya-ra Klong-chen" (*'di Rgya-ra Klong-chen-gyi yin*). Rgya-ra Klong-chen is mentioned in some sources as author of a response to anti-Rnying-ma-pa polemic, active after the year 1400, but his identity and his relationship, if any, to the author of this history (which notably does include a rather long defence of the Rnying-ma-pa) needs further investigation. Following the lead of Bsod-nams-don-grub, I have

unfortunately confounded two distinct persons in the published entry. The Kong-po born Rgya-ra-ba Nam-mkha'-chos-kyi-rgya-mtsho (the follower of the Kar-gling Zhi-khro lineage) is not to be identified with the Khams-pa Kha-ba-dkar-po-ba Nam-mkha'-chos-kyi-rgya-mtsho who was connected with Kah-thog Monastery and founded monasteries in 'Jang, even though both lived in the same century and bear quite similar given names. It is probable that Rgya-ra Klong-chen is still a third person. He is mentioned in a 1925 work (as signalled in the Bsod-nams-don-grub article) by Zhe-chen Rgyal-tshab (see Mi-pham-pa'i Snga-'gyur Bstan-rgyas Smon 'Grel 'Jam-dbyangs-blo-gros-rgya-mtsho'i-sgra-dbyangs-kyis Mdzad-pa, as contained in: *The Collected Works of Zhe-chen Rgyal-tshab Padma-rnam-rgyal*, Ngodup, Kyichu Temple [Paro 1975+], vol. 3, pp. 289-599, at p. 474): *gzhan* Rgya-ra Klong-chen-pa *sogs snga phyi'i mkhas-pas mdzad-pa'i rtsod lan du-ma yod-do*, "There are a number of other polemic responses authored by earlier and later scholars including Rgya-ra Klong-chen-pa." See also the history by Gu-ru Bkra-shis, 5-volume edition, at vol. 4, p. 111: Kun-mkhyen Chos-sku-'od-zer-gyi *slob-ma* Bar-khams-pa Rgya-ra Klong-chen-pas *gter-kha gong 'og-gi bka'-brgyad sogs-la yig-cha'ang mang-du mdzad snang-la / khyad-par-du* Dbu-ru Dpal-'dzin-gyi rtsod-lan *Log-rtog Kun-'dzoms Rdo-rje Pha-lam zhes-pa'i bstan-bcos tshig rno-zhing don bzang-ba zhid mdzad snang-ste / mkhyen-rab che-bas* Klong-chen-pa Gnyis-par *grags-so*. According to this latter source, he belonged to the area of Markham (Smar-khams, Bar-khams, or perhaps intended is 'Bar-khams in Rgya-rong), and among other things he composed a response to the polemic of Dbu-ru Dpal-'dzin (i.e., 'Bri-gung Dpal-'dzin, whose anti-Rnying-ma-pa circular seems to have surfaced in about 1400), and he was called a Second Klong-chen-pa because of his extensive knowledge. He was a disciple of the founder of Rtse-le Monastery (and it was founded in the 14th century by Chos-sku-'od-zer; see A. Blondeau, 'Une polémique sur l'authenticité des Bka'-than au 17e siècle,' as contained in: C.I. Beckwith, *Silver on Lapis* [Bloomington 1987], pp. 125-161, at pp. 156-157). The spiritual great-grandfather of Rgya-ra Klong-chen was the famous treasure revealer Gu-ru Chos-dbang (1212-1269/70?), and it is at least of interest to note that our history was composed in a temple founded by Gu-ru Chos-dbang. It seems that, whoever the author might be, our history may in any case have to be redated to either the year 1422 or 1482. Even if this has not yet been proven, at the moment Rgya-ra Klong-chen seems to be the best candidate for identity with the Rgyal-sras Thugs-mchog-rtsal in the colophon. However, since the authorship problem has not yet been completely resolved, we have left it under the misattributed authorship of Klong-chen-pa. **Lit.:** For articles devoted to this work, see G. W. Houston, 'Excerpt and Overview of a Work by

Klong Chen Pa,' *Tibet Journal*, vol. 12, no. 1 (Spring 1987), pp. 50-62. Bsod-nams-don-grub, "Chos-'byung Rin-po-che'i Gter-mdzod Bstan-pa Gsal-bar Byed-pa'i Nyi-'od-kyi Mdzad-pa-po Su Yin Bstan-pa," *Bod-ljongs Zhib-'jug*, 2nd issue of the year 1994 (general series no. 50), pp. 127-128, which argues that this history is not by Klong-chen-pa Dri-med-'od-zer, but in fact by one Rgya-ra Klong-chen Nam-mkha'-chos-kyi-rgyal-mtshan. Leonard van der Kuijp once announced a forthcoming publication 'On the Authorship and Date of the Ecclesiastic Chronicle *Chos 'byung rin po che'i gter mdzod bstan pa gsal bar byed pa'i nyi 'od*,' in which he will argue that its composition, by Rgyal-sras Thugs-mchog-rtsal, was completed in 1422. This article has now been published in: Petra Maurer & Peter Schwieger, eds., *Tibetstudien: Festschrift für Dieter Schuh zum 65. Geburtstag*, Bier'sche Verlagsanstalt (Bonn 2007), pp. 127-148, although I haven't yet seen it. Ra-se Dkon-mchog-rgya-mtsho, *Chos-'byung Rin-po-che'i Gter-mdzod Bstan-pa Gsal-bar Byed-pa'i Nyi-'od Sus Mdzad Min Mtha' Dpyad-pa*, a chapter in his book *Bod Rig-pa'i Dpyad-rtsoṃ Brgya dang Brgyad-cu-ma*, Bod Rang-skyong Ljongs Dpe-skrun Do-dam Khru'u (Lhasa 2016), pp. 828-833. **Dates:** There is a chronological section, mentioning various *bstan-rtsis* calculations, in version B, pp. 457-460, that deserves close study. The Earth Hen year said to be *now* (on p. 460) has to be 1369, but this isn't the date of this history's composition, but rather the date when calculations were done by one Dpal-ldan-bzang-po at Mtshal Gung-thang (see p. 458). This alone could serve as argument enough that Klong-chen Rab-'byams-pa (1308-1363) was not the author. **Ref.:** See the comments of S. Karmay in M. Strickmann, ed., *Tantric and Taoist Studies*, volume 1 (Bruxelles 1981), p. 200, note 30. Karmay, *Great Perfection*, p. 33, note 45, where Karmay points out that the Fifth Dalai Lama considered Klong-chen-pa and Thugs-mchog-rtsal to be two different persons. Detailed outline of contents in *CLTWA* I, nos. 124-125. *CLTWA* II, nos. 147-148. *BLP* no. 0727. See also Franz-Karl Ehrhard, *Flügelschläge des Garuda: Literar- und ideengeschichtliche Bemerkungen zu einer Liedersammlung des Rdzogs-chen*, Franz Steiner Verlag (Stuttgart 1990), p. 103. More discussion of this history and its chronology in *Dung-dkar*, pp. 125-126.

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Klong-chen-pa Dri-med-'od-zer (1308-1363), *Gter-'byung Rin-po-che'i Lo-rgyus*, contained in the *Mkha'-'gro Yang-thig* as contained in: *Snying-thig Ya Bzhi*, Trulku Tsewang *et al.* (New Delhi 1971), vol. 4, pp. 15-120. Other editions of this text are to be found in other editions of the *Snying-thig Ya Bzhi*. A history of the Snying-thig teachings. **Ref.:** *CLTWA* II, no. 169. *BLP* no. 0997.

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Klong-chen-pa Dri-med-'od-zer (1308-1363), *Lo-rgyus Rin-po-che 'Od-kyi 'Phreng-ba*, contained in: *Snying-thig Ya Bzhi*, Trulku Tsewang *et al.* (New Delhi 1971), vol. 9, pp. 2-30. Also may be located in other printings of the *Snying-thig Ya Bzhi* (the part subtitled *Bla-ma Yang-tig*). Rnying-ma history. **Ref.:** *CLTWA* II, no. 180.

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Klong-chen-pa Dri-med-'od-zer (1308-1363), *Rdzogs-pa Chen-po Gsang-ba Snying-thig-gi Lo-rgyus Rin-po-che'i Phreng-ba*. **A.** Contained in: *Snying-thig Ya Bzhi*, Trulku Tsewang *et al.* (New Delhi 1971), vol. 1, section 'E', pp. 10-60. **B.** *Lo-rgyus Rin-po-che'i Phreng-ba*, TBRC no. W3PD988, vol. 162, pp. 15-66, a 26-folio xylograph from the collection of the Rdzong-sar Bla-ma Lha-khang of Dergé. **C.** TBRC no. W3PD988, vol. 61, pp. 19-76 (a 29-folio xylograph) from the collection of the Rdzong-sar Bla-ma Lha-khang of Dergé. Rnying-ma history. The author is clearly and explicitly identified in the colophon. History of the Snying-thig tradition of the Rnying-ma School.

1365

Bla-ma Dam-pa Bsod-nams-rgyal-mtshan (1312-1375), *Dpal Dus-kyi-'khor-lo'i Chos-'byung Legs-bshad Sgron-me*, contained in his *Collected Works*, Rdzong-pa'i Dpe-rnying 'Tsho-bsdu-khang, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2016), vol. 13, pp. 1-173. TBRC no. W3CN3409. A history of Kālacakra. This work's availability was signalled by Leonard W.J. van der Kuijp, 'Fourteenth Century Tibetan Cultural History III: The Oeuvre of Bla ma dam pa Bsod nams rgyal mtshan (1312-1375), Part Two,' *Revue d'Etudes Tibétaines*, vol. 46 (2018), pp. 5-89, at p. 57, where he also supplies its date.

1368

Bsod-nams-rgyal-mtshan (1312-1375), *Rgyal-rabs Gsal-ba'i Me-long*. **A.** *Rgyal-rabs Gsal-ba'i Me-long: Clear Mirror of Royal Genealogies*, ed. by B. I. Kuznetsov, E. J. Brill (Leiden 1966). **B.** Patshang Lama Sonam Gyaltsen, TBMC (Dolanji 1973). **C.** Khasdup Gyatso Shashin (Delhi 1979). **D.** Sherab Gyaltsen Lama (Rewalsar 1985). **E.** Mi-rigs Dpe-skrun-khang (Beijing 1981); this edition based on the Dge-dge xylograph edition. **F.** *Rgyal-rabs Gsal-ba'i Me-long ngam Chos-'byung Gsal-ba'i Me-long*, contained in *SKCB*, vol. 1, pp. 117-345. **G.** Published in *HS*, vol. 8 (nya), pp. 1-522, a version scribed in western Tibet by one Tshering-rgyal-mtshan. A history of the royal line and of Buddhism in Tibet. **Bio.:** TBRC no. P1226. Wassiljew[A], p. 362. *BLP*, no. 0593, mentions that the Great Fifth Dalai Lama believed this to be by Dkon-gnyer Dpon Bsod-nams-rgyal-mtshan. This suggests he was someone other than the famous Bla-ma Dam-pa Bsod-nams-rgyal-mtshan who generally receives credit for it. Leonard W.J. van der Kuijp (in essay in *RET*, p. 19, details below) says there is much evidence to suggest he was not the author of this history attributed to him. See Leonard W.J. van der Kuijp, 'Fourteenth Century Tibetan Cultural History III: The Oeuvre of Bla ma dam pa Bsod nams rgyal mtshan (1312-1375), Part Two,' *Revue d'Etudes Tibétaines*, vol. 46 (October 2018), pp. 5-89, and especially the discussion on pp. 32-49. This just mentioned article makes reference to Yamaguchi Zuihō, 'On the Author and Date of the *Rgyal rabs rnam kyī byung tshul gsal ba'i me long*,' *The International Conference on China Border Area Studies* (Taipei, April 23-30, 1985), pp. 1-18 (?), a

publication I have not been able to see. **Dates:** The dating of this work has long been a problem. Tibetan chronologies would make the date of composition either 1328 (an Earth Dragon year), which would make the author a 16-year-old, or 1388, which would make it a posthumous production. One solution would be to identify the author as some other “Bsod-nams-rgyal-mtshan,” but that hardly solves the problem since there are about 40 moderately or well known persons in Tibetan history by that name. For the history of the dating controversy, see Sørensen’s translation, p. 29 ff., with the resolution on pp. 50 and 64; Sørensen shows that the Tibetan date *sa pho ’brug* (Earth Dragon) of the colophon is a mistake for *sa pho spre’u* (Earth Ape), and Zuiho Yamaguchi came to the same conclusion in an article entitled ‘On the Author and Date of the *Rgyal-rabs rnams kyi byung tshul gsal ba’i me long*,’ contained in: *Kuo-chi Chung-kuo-pien-chiang Hsüeh-shu-hui-i Lun-wên-chi* (Taipei 1985), pp. 1043-1066; reference taken from Satô, pp. 118-119, no. 140. Robert B. Ekvall, *Religious Observances in Tibet*, University of Chicago Press [Chicago 1964], p. 306, gave the date as 1508. **Lit.:** A complete and well annotated English translation in: Per Sørensen, *Tibetan Buddhist Historiography: The Mirror Illuminating the Royal Genealogies: An Annotated Translation of the XIVth Century Tibetan Chronicle: rGyal-rabs gsal-ba’i me-long*, Harrassowitz Verlag (Wiesbaden 1994), Asiatische Forschungen series, Band 128. An English translation aimed at a more general readership: Sakyapa Sonam Gyaltzen, *The Clear Mirror: A Traditional Account of Tibet’s Golden Age*, tr. by McComas Taylor and Lama Choedak Yuthok, Snow Lion (Ithaca 1996). For translations, note also Tadasu Mitsushima, *The Bright Mirror of Royal Genealogies [1]: A Tibetan Historical Book Rgyal-rabs Gsal-ba’i Me-long Bzhugs-so from the Collection of King Choegyal of Sikkim*, Kokushikan Daigaku (Tokyo 1975). One early translation of a part of the work is that by H. Wenzel, ‘A Jātaka-Tale from the Tibetan,’ *Journal of the Royal Asiatic Society*, vol. 20 (1888), pp. 503-511. This contains a translation of chapter 6. For a Czech translation: Sönam Gjalccän, *Zrcadlo králu, Tibetská kronika 14. století*, tr. by J. Kolmaš, Vyšehrad (Prague 1998); reference taken from Slobodník. For a study of this history, see first of all the two works by Per Sørensen. Klaus Butzenberger, ‘Ein orthographisch-grammatischer Text im *Rgyal-rabs gsal-ba’i me-long*,’ *Zentralasiatische Studien*, vol. 21 (1988), pp. 48-61. See also Ireneusz Kania, ‘Seventh Chapter of the *Rgyal-rabs Gsal-ba’i Me-long* and a Problem of Tibetan Etymology,’ *Folia Orientalia*, vol. 15 (1974), pp. 247-258 (also found in *Tibet Journal*, vol. 3, no. 3, pp. 12-20). J. Kolmaš, ‘In the Margin of B. I. Kuznetsov’s Edition of the Clear Mirror of Royal Genealogies,’ *Archiv Orientalní*, vol. 35, no. 3 (1967), pp. 467-76. Claus Vogel, ‘Thon-mi Sambho-ta’s Mission to India and

Sron-btsan Sgam-po's Legislation,' *Nachrichten der Akademie der Wissenschaften in Göttingen I. Philologisch-historische Klasse*, Jahrgang 1921, nr. 1. Wang Yinuan, *Royal Genealogy of Tibet* (Chinese translation of *Rgyal-rabs Gsal-ba'i Me-long*), published in Shanghai in 1949. An article on dating problems found in the text, Tshe-tan Zhabs-drung, "Rgyal-rabs Gsal-ba'i Me-long-gi Lo-tshigs-kyi Dpyad-pa," *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtsoṃ Mkho-bsdus*, Kan-su'u Mirigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 205-213. For various manuscripts and woodblock prints in European institutions, see Sørensen, p. i. On the author, see L. van der Kuijp, 'Fourteenth Century Tibetan Cultural History III: The Oeuvre of Bla ma dam pa Bsod nams rgyal mtshan (1312-1375),' *Berliner Indologische Studien*, vol. 7 (1993) 109-147. **Ref.:** Contents listed in *CLTWA* I, no. 7; *ZY*, no. 507A/3051. *CLTWA* II, nos. 17-19, 55 (pp. 49-52), 81-82. Kolmaš, 'Tibetan Sources,' pp. 133-134. Appey, p. 38. Eimer, *Berichte*, pp. 45-46. *THL*, pp. 67-78 (including a descriptive chapter outline), 236 (where the date is given as 1478). Bell, *Religion*, pp. 207-208. Smith, *Catalogue*, pp. 112-113.

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1373

Bla-ma Dam-pa Bsod-nams-rgyal-mtshan (1312-1375), *Yar-lungs Sne-gdong-du Gu-shri Chen-po'i Chos-'khor Dus-kyi Bstan-rtsis*, contained in the author's *Collected Works*, n.p. (n.d.), vol 12 (na), fols. 21-101 (of which only a small part would be the work in question). TBRC no. W00KG02390. Chronology of Buddhism. **Lit.:** For details on this work, see Leonard W.J. van der Kuijp, 'On the Fifteenth Century *Lho rong chos 'byung* by Rta tshag Tshe dbang rgyal and Its Importance for Tibetan Political and Religious History,' *Lungta* [special issue entitled 'Aspects of Tibetan History,' guest edited by Roberto Vitali], vol. 14 (Spring 2001), p. 62.

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*circa 1375*

Brang-ti Dpal-ldan-'tsho-byed, *Gso-rig Chos-'byung Shes-bya Rab-gsal*.  
**A.** Brang-ti Dpal-ldan-'tsho-byed, *Bdud-rtsi Snying-po Yan-lag Brgyad-pa Gsang-ba Man-ngag-gi Rgyud-kyi Spyi-don Shes-bya Rab-gsal*,



Smanrtsis Shesrig Spendzod series no. 148, Tashi Y. Tashigang (Delhi 2005), with thanks to Olaf Czaja for this information (the title page of the publication places the author in the 13th century). **B.** *Khog-dbubs Shes-bya Rab-gsal Rgyas-pa*, a cursive ms. reproduction contained in: *TTMT*, vol. 20, text no. 21, in 27 folios (I haven't actually located the author's name in the text itself). **C.** What appears to be a long extract from this work is found in *TTMT*, vol. 20, text no. 23, an 11-folio cursive manuscript, *Bstan-pa Snga Phyi Bar Gsum-gyi Gso-dpyad Dar-tshul Shes-bya Rab-gsal-nas Btus-pa*, although this needs looking into (the ms. is incomplete). A history of medicine. According to *Tshig-mdzod Chen-mo*, p. 241, this work was composed sometime in the 4th *rab-byung* (i.e., between the years 1207 and 1266). According to Sman-rams-pa Pa-sangs-yon-tan, *Bod-kyi Gso-ba Rig-pa'i Lo-rgyus-kyi Bang-mdzod G.yu-thog Bla-ma Dran-pa'i Pho-nya*, Yuthok Institute of Tibetan Medicine (Leh, Ladakh 1988?), p. 39, the author was a contemporary of Byang-bdag Rnam-rgyal-grags-bzang (1395-1476). A biographical sketch in *Gangs-can Mkhas-grub*, pp. 1144-1145, says that he was born in the early 13th century. A brief biography of the author is found in Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), pp. 169-170. The author's father, Brang-ti 'Jam-dpal-bzang-po, had some association with Karma-pakshi (1204-1283?). In a review of *Tibetan Histories* by Kurtis R. Schaeffer (*Journal of Asian Studies*, vol. 57, no. 3 [1998], p. 857), it was said that the medical historian must be placed at the beginning of the fifteenth century, revealing that his history was extant in a 48-folio cursive manuscript. Based on the material in the final pages of this work, I have re-guess-timated its date as around 1375 CE. **Ref.:** A brief outline of contents is found in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (=Sman-gyi Khog-dbub), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 562 (English tr. in *Mirror of Beryl*, p. 497). *MHTL*, no. 13076. *THL*, p. 176. *Mdo-smad Chos-'byung*: "Gso-rig Chos-'byung Shes-bya Rab-gsal" (no author's name given), and likewise *Rare Books*, p. 218. *BLP* no. 2038. Listed under the title *Khog-'bugs Shes-bya Rab-gsal* in *Medicine Bookname Catalogue*, p. 7.

1376

Yar-lung Jo-bo Shākya-rin-chen-sde, *Yar-lung Jo-bo'i Chos-'byung*. **A.** Cover title: *Yar-lung Chos-'byung*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1987/1988), in 196 pages, edited by Dbyangs-can, including a brief outline of contents. **B.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1988), in 186 pages, edited by Ngag-dbang. TBRC no. W18609. **C.** *Yar-lung Jo-bo Shākya-rin-chen-gis Mdzad-pa'i Chos-'byung*, a 116 folio *dbu-med* manuscript in the Cultural Palace of Nationalities, Beijing, mentioned in the works by L. van der Kuijp, listed below. TBRC no. W25583. **D.** *Deb-ther Rdzongs-dmar-ma*, a 90-folio manuscript in the British Museum OR 6751 (information on this British Museum manuscript is entirely based on *TBH*, p. 645, but it is not clear whether this is or is not in fact 'identical' to the Yar-lung Jo-bo history, as this needs study). **E.** *Yar-lungs Jo-bo Shākya-rin-chen-bdes Mdzad-pa'i Chos-'byung*, contained in: *HS*, vol. 11 (da), pp. 1-231 (final folio marked as fol. 116), a reprint of a cursive ms. **F.** Shākya-rin-chen-sde, *Yar-lung Jo-bo'i Chos-'byung*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2012), in 171 pages (not seen). History of Buddhism and of royal dynasties of Tibet, India, China and Mongolia. Includes significant information on the period of the Later Spread (Phyi-dar), up to the time of composition. **Bio.** The author belonged to a branch of the Tibetan royal line (hence his title, Yar-lung Jo-bo, cf. Roerich, *Blue Annals*, p. 38), and is even likely to be identical to the Shākya-rin-chen listed there in the royal genealogy. The 1322 history by Bu-ston is among the sources cited in this history. **Lit.:** Tang Chi'an, tr., *Yalong Zunzhe Jiaofa Shi*, Xizang Renmin Chubanshe (Lhasa 1989), contains a Chinese translation. **Ref.:** Chapter outline in *CLTWA* II, no. 187 (pp. 166-167). Kuijp, 'Introduction,' p. 4. L. W. J. van der Kuijp, 'Apropos of Some Recently Recovered Texts of the Sa skya pa and Ko brag pa,' *Journal of the International Association of Buddhist Studies*, vol. 17, no. 2 (1994), pp. 175-201, at p. 200. L. van der Kuijp, 'On the Lives of Śākyaśrībhadrā (?-?1225),' *Journal of the American Oriental Society*, vol. 114, no. 4 (1994), pp. 599-616, at p. 615. *TBH*, p. 645. *Mdo-smad Chos-'byung*: "Yar-lung Jo-bo'i Chos-'byung." It is perhaps worthy of note that there is one person with the name Shākya-rin-chen who was born in Yar-lung and therefore might be identified with our author, but his dates are 1424-1482 (see the biographies of Khrim-s-khang Bsod-nams-rgya-mtsho as contained in *Grags-can Mi-sna*, pp. 525-527, and *Gangs-can Mkhas-grub*, pp. 188-190). After inspecting a photocopy of OR 6751 in the library of E. Gene Smith, it is clear (on fol. 90) that the work was

composed in a Fire Male Dragon year (which is equivalent to the date of our text, 1376), and the author's scribe is named as Shākya-dpal-bzang-po. A penned note on its cover page says, "Presented by the Secretary of State for India 1905." The first page (beginning of line torn off) reads: *'di-na mar-la / khri-skor / stong skor / brgya skor / dud grangs / mnga' 'og 'cha lug dang bcas-pa'i thob yod*, however, it appears that this is just a loose page, with little or no relation to the text. This is followed by a page '1', which begins: *deb-ther brdzongs dmar-mar grags-pa 'di'i nang na...* BLP no. 1774. See the comments on the author and so on in Leonard W.J. van der Kuijp, 'Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub's Chos-'byung, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at pp. 180 ff.

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1378

Gnyag-phu-ba Bsod-nams-bzang-po (1341-1433), *Chos-'byung Rin-po-che'i Gter*. **A.** Contained in: *Jo-nang Dpe-rnying Phyogs-bsgrigs*, n.p. (Khi-'du? 2005?), in 6 volumes, at vol. 4, pp. 1-62. TBRC no. W00KG0638. **B.** Jo-nang Dpe-tshogs series no. 11 Mi-rigs Dpe-skrunkhang (Bejing 2008), pp. 275-312. **C.** Contained in: *HS*, vol. 38 (nyi), pp. 1-62, a 31-folio cursive manuscript with marginal keyletter *wa*. Mainly on Indian Buddhist history, the history of Tibet begins at version A, p. 55, line 5. **Bio.:** See the entry "Nyakpuwa Sonam Zangpo," by Alexander Gardner in *Treasury of Lives*. TBRC no. P2460. **Dates:** Note that the same dates are given for Gnyag-phu-ba and for the Smyung-gnas teacher of our entry no. 155. They were definitely one and the same person, although I leave the name forms found in the sources. The date of completion of this history, an Earth Horse year, is given in the colophon. Leonard van der Kuijp makes use of a different publication of it, commenting that it is a summary of Bu-ston's history. See Leonard W.J. van der Kuijp, 'The Lives of Bu ston Rin chen grub and the Date and Sources of His *Chos 'byung*, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 35 (April 2016), pp. 203-308, at p. 285, and the reference to his earlier article given there.

1391 ?

Skyabs-ston Rin-chen-'od-zer, *Khro-bo Dbang-chen Ngo-mtshar Rgyas-pa'i Rnams-bshad Gsal-ba'i Sgron-ma*. **A.** Contained in: Skyabs-ston Rin-chen-'od-zer and Khu-tsha Zla-'od, *Spyi-spungs Khro-bo Dbang-chen-gyi 'Grel-pa dang Dbal-phur Spyi-don Nyi-shu-rtsa-lnga'i 'Grel-pa bcas*, Yongzin Sangyay Tenzin, TBMC (New Thobgyal 1973), pp. 31-392. On pages 31 through 98, one finds a history of Bon in Zhang-zhung and Tibet, in the form of a commentary on the historical preface included in the text of the *Khro-bo Dbang-chen*, a lengthy tantra work excavated by Gshen-chen Klu-dga' in 1017. **B.** Contained in: *Dbang-ldan Zhu-tshang-gi Gsung-'bum Phyogs-bsgrigs*, published by Dbang-ldan Zhu-tshang Dgon (Pa-snam Rdzong 2019), in 17 vols., at vol. 6, pp. 74-472. TBRC no. W3JT13305. This is an important source for the *Spyi-spungs* group of Bon tantras, telling as it does the origins and transmissions of the main body of Bon tantras (excluding only the Phur-pa, Ge-khod and a few relatively minor tantric cycles). **Dates:** The dating of this work assumes that 1353 is an accurate birth date for the author. The date of composition (an Iron Sheep year) is found in a chronological discussion on p. 58, line 4 of version A. As is often the case in Bon manuscript transmissions, the chronological section has become confused, the calculation of the date does not work out correctly, and this is why the date is uncertain.

*circa 1400*

Jo-gdan Mkhan-chen Bsod-nams-bzang-po (1341-1433), *Smyung-gnas Bla-ma Brgyud-pa'i Rnam-thar*. **A.** Printed from recently made woodblocks kept at Dpal-ldan Par-khang in Lhasa. Contains 107 folios. Only the first 60 folios are by Bsod-nams-bzang-po; appended to it is a biography of him by his student Bsod-nams-dar (1385-1444), as well as a biography of Bsod-nams-dar by one Btsun-pa Chos-kyi-grags-pa. A dark photocopy is scanned in TBRC no. W1KG10496. **B.** A 53-folio woodblock print, attributed not entirely mistakenly to Btsun-pa Chos-kyi-grags-pa, is listed in *Drepung Catalog*, p. 2015. A history of the lineage of teachers for fasting rites, according to the tradition that originated with the nun widely known in Tibet as Dge-slong-ma Dpal-mo. **Bio.:** Biography of the author, here called Smyung-gnas-pa Bsod-nams-bzang-

po, is found in *Gangs-can Mkhas-grub*, pp. 1330-1331. He is called Gnyag-phu-ba Bsod-nams-bzang-po in *Grags-can Mi-sna*, pp. 417-419. A biography of the author appears in Las-chen, *Chos-'byung*, vol. 2, pp. 388-390. TBRC no. P2460. **Dates:** The author's dates are given as 1341-1431 in R. Vitali, *Records of Tho.ling*, High Asia (McLeod Ganj 1999), p. 101. **Lit.:** On the tenth-century nun Dpal-mo, who is remembered by Newaris under the name Candrikāntā (corresponding to Tibetan Zlamdzes?), see Peter Skilling, 'A Note on the History of the Bhikkhunī-sangha, Part 2: The Order of Nuns after the Parinirvāna,' *World Fellowship of Buddhists Review*, vol. 31, no. 1 (Jan-Mar 1994), pp. 29-49, at p. 38; Miranda Shaw, *Passionate Enlightenment: Women in Tantric Buddhism*, Princeton University Press (Princeton 1994), pp. 126-130; as well as Dan Martin, 'On the Origin and Significance of the Prayer Wheel according to Two Nineteenth-Century Tibetan Literary Sources,' *The Journal of the Tibet Society*, vol. 7 (1987), pp. 13-29, at p. 26, n. 35, and references given in these same works. For a biography, see 'Brug-pa Rab-brtan, *Dge-slong-ma Dpal-mo'i Rnam-thar Nges-'byung Rgyud-la Skye-ba'i Chos Gtam* (added English title: "The Biography of Kamala Bhikshuni, Princess of King Dharma Pal, an ancient King of Kashmir, India"), G. Tharchin, Tibetan Mirror Press (Kalimpong 1963 [first published in 1953]). The author, 'Brug-pa Rab-brtan, seems to be modern, since he lived at a leprosy hospital in Kalimpong (the nun Dpal-mo was herself cured of leprosy by performing the fasting rites). Her praises to Avalokiteśvara are included in the Tibetan Tanjur, and she may or may not be identical to the Kashmiri woman Dpal-mo who wrote works on Anuttarayoga Tantras. For biographies of the later teachers who transmitted her fasting rites, including the author of our history, see Roerich, *Blue Annals*, pp. 1007-1018. The great popularity of these fasting rites had, until recently, never been made the object of a comprehensive academic study, although very similar rites had been studied in Newar Buddhism (on which, see Todd Lewis, 'Vratas in Newar Buddhism,' *The Journal of the International Association of Buddhist Studies*, vol. 12, no 1 [1989], pp. 109-138, as well as an article by John Locke in the journal *L'Ethnographie*, no. 100 [1987]). Ivette Vargas, 'The Life of dGe slong ma dPal mo: The Experiences of a Leper, Founder of a Fasting Ritual, and Transmitter of Buddhist Teachings on Suffering and Renunciation in Tibetan Religious History,' *Journal for the International Association of Buddhist Studies*, vol. 24, no. 2 (2001), pp. 157-185. Ivette Vargas, *Falling to Pieces, Emerging Whole: Suffering Illness and Healing Renunciation in the Dge slong ma Dpal mo Tradition*, PhD dissertation, Harvard University (Cambridge 2003). Roberto Vitali, 'The Transmission of Bsnyung gnas in India, the Kathmandu Valley and

Tibet (10th-12th Centuries),’ contained in: Ronald Davidson and Christian Wedemeyer, eds., *Tibetan Buddhist Literature and Praxis*, Brill (Leiden 2006), pp. 229-259. Martina Waibl (now Draszczyk), *Das Fastenritual der dPal-mo Tradition in Verbindung mit dem elfköpfigen Ārya Avalokiteśvara*, Master’s thesis, University of Hamburg (1984). Lama Thubten Zopa Rinpoche and George Churinoff, *Nyung Nä: The Means of Achievement of the Eleven-Faced Great Compassionate One of the (Bhikshuni) Lakshmi Tradition*, Wisdom (Boston 1995). Notice also the following publications on *smyung-gnas* practices: Roger Jackson, ‘Fasting Ritual,’ contained in: Donald Lopez, ed., *Religions of Tibet in Practice*, Princeton University Press (Princeton 1997), pp. 271-292 (and there are a few more references to the literature at p. 279). Also, Roger Jackson & John Makransky, trs., *Fasting Ritual Condensed into a Nectar Drop*, Deer Park Books (Oregon Wisconsin 1989). **Ref.:** *MHTL*, no. 11022: “*Smyung-gnas-kyi Lo-rgyus.*” See *Mdo-smad Chos-’byung*: “Jogdan Bsod-nams-bzang-po | Chos-kyi-grags-pa | Khri-sprul Blo-bzang-bstan-pa’i-nyi-ma-rnams-kyi *Smyung-gnas Bla-brgyud Rnam-thar,*” copied almost *verbatim* in *Rare Books*, p. 219. *BLP* no. 1655.

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*circa 1400 ?*

Nyi-lde-pa Nam-mkha’-bzang-po, *Sa-skya Gdung-rabs*. Published as: Nyi-lde-ba Nam-mkha’-dpal-bzang, untitled work contained in: A-myes-zhabs Ngag-dbang-kun-dga’-bsod-nams, *Yongs-rdzogs Bstan-pa Rin-po-che’i Nyams-len-gyi Man-ngag Gsung-ngag Rin-po-che’i Byon-tshul Khog-phub dang bcas-pa Rgyas-par Bshad-pa Legs-bshad ’Dus-pa’i Rgya-mtsho* as contained in: *Sa-skya Lam-’bras Literature Series*, Sakya Centre (Dehra Dun 1983), vol. 22, pp. 1-314, at pp. 295-301. A genealogical history of the Sa-skya school. **Bio.:** TBRC no. P0K537. Cyrus Stearns has informed me (letter of May 1, 1995) that Nyi-lde-pa’s ‘table of contents’ (*dkar-chag*) of the Lam-’bras teachings is embedded toward the end of A-myes-zhabs’ *Lam-’bras Khog-phub*, which at least tells us that Nyi-lde-pa had to have lived before the 17th century. Nyi-lde seems to be a name for a place in Lho-brag. **Dates:** Leonard W.J. van der Kuijp, *The Kālacakra And the Patronage of Tibetan Buddhism by the Mongol Imperial Family*, Central Eurasian Studies Lectures series no. 4, Dept. of Central Eurasian Studies, Indiana University (Bloomington 2004), p. 40, dates this unavailable work to *circa 1400*. **Ref.:** *MHTL*, no. 10945. This history is quoted in *Gangs-can Mkhas-grub*, p. 709. Listed

in *Mdo-smad Chos-'byung*: “Chos-rje Nyi-lde-pa.” *BLP* no. 1911 lists the following title by Nyi-lde Nam-mkha'-bzang-po: *Lo-rgyus Ngo-mtshar Chun-po*. *BLP* no. 1959: *Sa-skya'i Gdung-rabs*.

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*circa 1400*

Rgod-phrug Chos-rje (a disciple of Gtsang-pa Blo-gros-bzang-po, 1360-1423), *Chos-'byung*. E. Gene Smith reported (e-mail communication of April 10, 1996) that he once saw a manuscript in very poor condition of this Bka'-brgyud history. **Bio.**: TBRC no. P4630 gives Rgod-phrug Chos-rje a birthdate of 1364. On the author, see *Gangs-can Mkhas-grub*, p. 1341. **Date**: It seems possible the author should be identified with Rgod-phrug-ras-pa, aka Rgod-phrug Grags-pa-'byung-gnas (1363-1447). TBRC does identify them as being one and the same.

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*circa 1400*

Zhabs-drung Bkra-shis-dpal-brtsegs (1359-1424), *Stag-lung Chos-'byung Rin-chen Gser-gyi Phreng-ba*. A history of the Stag-lung Bka'-brgyud school. **Bio.**: The author became the ninth abbot of Stag-lung. *Blue Annals*, p. 638. His full monastic name was Bkra-shis-dpal-brtsegs-nyima'i-dbang-po-bsrung-ba'i-go-cha. See “The Ninth Taklung Tripa, Tashi Peltsek,” by Alexander Gardner in *Treasury of Lives*. TBRC no. P8425. **Ref.**: So far my only evidence for the existence of this work is its listing in *BLP* no. 1019.

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*1400's*

Anonymous, *Phyi'i Rnam-thar Bdud-rtsi'i Phreng-ba* (=Lho-brag Rje-btsun Phyag-rdor-ba'i Phyi'i Rnam-thar Gdung-rabs dang bcas-pa). **A.** Contained in: *Collected Writings of Lho-brag Grub-chen Nam-mkha'-rgyal-mtshan*, “reproduced from a rare manuscript originally preserved in

the temple of Thig-phyi in Lho-brag,” Tshering Dargye (New Delhi 1972), vol. 1, pp. 2-73. **B.** E. Gene Smith had in his possession a typed Romanized version of the text based on a Bhutanese ms. that is much longer than the published version of 1972. **C.** Another slightly variant manuscript has been published (reference unavailable, unfortunately), and more versions are available at TBRC. This is not only a biography of Lho-brag Grub-chen Phyag-rdor-ba Nam-mkha’-rgyal-mtshan, alias Las-kyi-rdo-rje (1326-1401), since it also contains a detailed *gdung-rabs* of the Shud-phu (also spelled Shud-bu) lineage of teachers in Thig-phyi in Lho-brag. This entry kindly supplied by E. Gene Smith. **Bio.:** For information on the Lho-brag Gub-chen, see Thupten Jinpa, *Tsongkhapa, a Buddha in the Land of Snows*, Shambhala (Boulder 2019), pp. 139-149.

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1400’s ?

Anonymous, *Rdzogs-pa Chen-po Zhang-zhung Snyan-rgyud-kyi Bon Ma Nub-pa’i Gtan-tshigs*. **A.** Contained in: *History and Doctrine of the Bonpo Niṣpanna-yoga*, Śatapitāka Series (Delhi 1968), pp. 259-267. **B.** “Rdzogs-pa Chen-po Zhang-zhung Snyan-rgyud-kyi Bon Ma Nub-pa’i Gtan-tshigs,” *Bon-sgo*, vol. 6 (1993), pp. 10-18. Authorship sometimes ascribed to a legendary 8th-century figure Snang-bzher-lod-po, this tells from a Bon perspective the story of the fall of the Zhang-zhung kingdom under Lig-mi-rgya during the reign of the Tibetan Emperor Khri-srong-lde-btsan (as we know from the Old Tibetan Annals, Zhang-zhung actually became subject to Tibetan rule during the 7th-century reign of Srong-btsan-sgam-po, and perhaps even earlier, but this kind of confusion is quite common). **Bio.:** On Snang-bzher-lod-po, see the entry “Nangzher Lopo” by John Vincent Bellezza in *Treasury of Lives*. TBRC no. P1KT4. **Dates:** Henk Blezer believes that in its present form it is most likely after the late 14th or 15th centuries, with some parts being earlier than that. For discussion see his article listed below. **Lit.:** An English translation has been published in John Myrdhin Reynolds, *The Oral Tradition from Zhang-zhung*, Vajra Publications (Kathmandu 2005), ‘Chapter Seven: The Reasons Why the Bon Did Not Decline,’ on pp. 119-128. Henk Blezer, ‘The Two Conquests of Zhang chung and the Many Lig-Kings of Bon: A Structural Analysis of the *Bon ma nub pa’i gtan tshigs*,’ contained in: Jean-Luc Achard, Anne Chayet, Christina Scherrer-Schaub, Françoise Robin, et al., eds., *Édition, éditions: l’écrit au Tibet, évolution et devenir*, Indus Verlag (Munich 2010), pp. 19-63.



An account of the fall of the Zhang-zhung kingdom ruled by Lig-mi-rgya based on this text is found in David Snellgrove & Hugh Richardson, *A Cultural History of Tibet*, Prajñā Press (Boulder 1980), pp. 99-103. See most recently Vitali, *Kingdoms*, p. 221, for a discussion of Tibetan conquests of Zhang-zhung. **Ref.:** A manuscript is kept in the Bayerische Staatsbibliothek, Cod.tibet 524. Smith, *Catalogue*, pp. 216-221, has a listing of the woodblock printed *Zhang-zhung Snyan-brgyud* collection in the library of David Snellgrove, including this title.

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1400's ?

Byams-pa-gling-pa, *Yar-rgyab-pa'i Gdung-rabs*. Evidently a genealogy of the princes of Yar-rgyab. **Bio.:** The author *might* conceivably be Byams-pa-gling-pa Chos-rje Bsod-nams-rnam-rgyal (1401-1475), although this requires study. Vostrikov (*THL*, p. 86) identifies the author as Paṅ-chen Byams-pa-gling-pa Bsod-nams-rnam-par-rgyal-ba (b. 1400), and we therefore place its composition in the 15th century. **Ref.:** *MHTL*, no. 10953. *THL*, p. 86. *Mdo-smad Chos-'byung*: “Paṅ-chen Byams-pa-gling-pa'i *Yar-rgyab-pa'i Gdung-rabs*.” *Rare Books*, p. 240. *BLP* no. 1773. Joerg Heimbels, ‘The Dispute between mKhas grub rJe and Ngor chen: Its Representation and Role in Tibetan Life-Writing,’ contained in: V. Caumanns *et al.*, eds., *Fifteenth Century Tibet*, LIRI (Lumbini 2017), pp. 249-289, at p. 267. On Yar-rgyab itself, see the same volume, pp. 63-96, an article by Mathias Fermer entitled ‘Putting Yar rgyab on the Map.’

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1400's

Dpal-ldan Chos-kyi-bzang-po, *G.yas-ru Byang-pa'i Rgyal-rabs Rin-po-che Bstar-ba*. **A.** Contained in: *Rare Tibetan Historical and Literary Texts from the Library of Tsepon W. D. Shakabpa*, T. Tsepel Taikhang (New Delhi 1974), pp. 166-208. **B.** Chos-skyong-bzang-po, *Sde-pa G.yas-ru Byang-pa'i Rgyal-rabs Rin-po-che Ster-pa*, existing in the Library of Tibetan Works and Archives (Dharamsala) in the form of a photocopy made from a manuscript in 23 pages. **C.** *Dpal-ldan G.yas-ru Byang-pa'i Gdung-rabs*, a ms. in 24 folios preserved in the Palace of National Minorities, Beijing (see *White Crystal*, p. 133). This is evidently

identical to TBRC no. W25584. The actual front title is difficult to read, so what we supply here is the title on fol. 1v. **D.** *Dpal-ldan G.yas-ru Byang-pa'i Gdung-rabs*, contained in: *Bod-kyi Gdung-rabs dang Rnam-thar Thung-ngu Khag Drug*, Gangs-can Rig-mdzod series no. 73, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2014), pp. 95-118. TBRC no. W3CN6925. A history of the Byang-pa family lineage of G.yas-ru, sometimes known as La-stod Byams-pa. **Bio.:** The author *might* be identifiable as Zha-lu Lo-chen Rin-chen-chos-skyong-bzang-po (1441-1528), author of an important grammar (Taube, no. 2676), noting that the latter's name may also appear in the form Zha-lu Lo-tsā-ba Chos-skyong-bzang-po (as in *MHTL*, nos. 10962, 10966). **Date:** According to E. Sperling ('Lama to the King of Hsia,' *Journal of the Tibet Society*, vol. 7 [1987], pp. 31-50, at p. 36), this work probably belongs to the 15th century. One remarkable thing we learn from the colophon of this history, it was in part based on a painting or paintings portraying the members of the Byang-pa (Byang-bdag) lineage done by Bdag-po Tadbep Rin-po-che. **Lit.:** A study that makes use of this history is Elliot Sperling, 'Rtsa-mi Lo-tsā-ba Sangs-rgyas grags-pa and the Tangut Background to Early Mongol-Tibetan Relations,' contained in: P. Kværne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), volume 2, pp. 801-824. Marta Sernesi, 'The Royal Chronicle of the House of the North and a Rare 11th Century Book from La stod Byang,' contained in: Elena de Rossi Filibeck, ed., *Studies in Honour of Luciano Petech* (Rome 2016), pp. 165-178. **Ref.:** Shakabpa, vol. 2, p. 616. *CLTWA* I, no. 47. *Rare Books*, p. 241, describing a 24-fol. ms.

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Dpal-ldan Chos-skyong-bzang-po, *Byang-pa Lho Bdag-pa'i Gdung-rabs*. **A.** Contained in: *Bod-kyi Gdung-rabs dang Rnam-thar Thung-ngu Khag Drug*, Gangs-can Rig-mdzod series no. 73, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2014), pp. 119-139. TBRC no. W3CN6925. **B.** *Byang-pa Lho Bdag-po'i Gdung-rab*, an 8-folio cursive ms. TBRC no. W1CZ1882. **Lit.:** Karl-Heinz Everding und Dawa Dargyay Dzongphugpa, *Das tibetische Fürstentum La stod lHo (um 1265-1642). Die Geschichte der Herrschaftsbildung neben einer Edition des Shel dkar chos 'byung*, Dr. Ludwig Reichert-Verlag (Wiesbaden 2006). **Ref.:** *BLP* no. 1459: Dpal-ldan Chos-skyong-bzang-po, *Byang-pa Lho Bdag-po'i*

*Gdung-rabs*. I believe our version A is identical to an 8-folio manuscript in the Nationalities Palace in Beijing, noticed in *White Crystal*, p. 133, under the title *Byang-pa Lho-bdag-po'i Gdung-rabs*. *Rare Books*, p. 241, mentioning an 8-fol. ms.

- In the colophon of the Shel-dkar history (reproduced in *White Crystal*) is a list of sources that includes a work called *Lho-pa'i Rus-yig*. See *White Crystal*, p. 8, where it is tentatively dated to the early 16th century.

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1400's

Go-ram-pa Bsod-nams-seng-ge (1429-1489), *Bde-mchog Chos-'byung Brgyud-pa'i Rnam-thar dang bcas-pa*, contained in: *Sa-skya-pa'i Bka-'bum*, The Toyo Bunko (Tokyo 1969), vol. 15, pp. 52-1-1 through 66-1-6. At least 3 other versions are listed at TBRC. History of Indian and Tibetan teachers in the transmission of the Cakrasamvara tantric practices. **Bio.:** Under the name Go-bo Rab-'byams-pa Bsod-nams-sengge, the biography of the author is found in *Grags-can Mi-sna*, pp. 535-537, as well as in *Gangs-can Mkhas-grub*, pp. 260-262. **Ref.:** Appey, pp. 59-67. Listed in *Mdo-smad Chos-'byung*. BLP no. 1155 (also, 1156?). *Rare Books*, pp. 218-219.

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1400's

'Jam-dbyangs-bsod-nams-rgyal-mtshan, *Dpal-ldan Sa-skya-pa'i 'Khongyi Gdung-rabs*, a cursive ms. contained in: *HS*, vol. 40 (thi), pp. 307-325. An account of the 'Khon family of the Sa-skya school. **Bio.:** The author is listed as unidentified in the volume's table of contents, but it seems quite clear *what* his name is in the colophon, even if it isn't sure *who* he was. **Dates:** Following Heimbel's dating (*VHF*, p. 89, note 116; p. 631) of 15th century.

1400's

Kīrti-badzra, *Jo-bo Yab-sras Sprod-pa'i Skyes-bu'i Bstan-rtsis* (or, *Jo-bo Yab-sras-las 'Phros-pa'i Skyes-bu Dam-pa 'Ga'-zhig-gi Byon-pa'i Tshul Bstan-rtsis*. **Bio.:** According to Roberto Vitali, the author says that both he and Rong-ston Shes-bya-kun-gzigs (1367-1449), the founder of 'Phan-po Na-lendra, are disciples of 'Khrug-zhig (i.e. 'Khrul-zhig), their teacher in the So-cung Lugs lineage from So-cung Nam-mkha'-snying-po. Therefore the work ought to be 15th century. I suppose Kīrti-badzra could be turned back into Tibetan as Grags-pa-rdo-rje. **Ref.:** Mentioned in Vitali's Tho-ling book, p. 28, he dates it to the 15th century.

1400's

Mon-rtse-pa Kun-dga'-dpal-ldan (1408-1475), compiler, *Dkar-brgyud Gser-'phreng*. **A.** *Dkar-brgyud Gser-'phreng: A Golden Rosary of Lives of Eminent Gurus*, Sonam W. Tashigangpa (Leh 1970), in 4 vols. **B.** *'Ba'-ra Gser-phreng* is contained in *HS*, vol. 26 (la), in 684 pages, and continued in vol. 27 (sha), in 660 pages. Collection of biographies of members of the 'Ba'-ra-ba, a Bka'-brgyud-pa lineage. It turns out only some of these biographies were composed by Mon-rtse-pa, and it isn't especially clear what role he played in the compilation, so I am not sure why it ought to be included here. **Bio.:** TBRC no. P10193.

1400's

Se'i Sgrub-pa-po Padma-dbang-chen, *title page missing*. This is a history of the Byang-gter teachings of the Rnying-ma school. A manuscript, with 32 folios, but missing the first and sixth folios, is located in the Prince Peter collection, no. 36. This entry supplied by E. Gene Smith (electronic mail of March 20, 1996). **Date:** The date follows the advice of E. Gene Smith. Buescher makes reference to a disciple of Gu-ru Chos-dbang (1212-1270) by the name of Padma-dbang-chen, but there is no chance he could be our author, a follower of Rgod-ldem's (1337-1408)

tradition called Byang-gter. **Ref.:** Buescher, no. 1807, transcribes the colophon and supplies the Earth Hare date of composition. Washington Catalog, addenda p. 47, no. 14, described as *Bsam yas gter ma'i dkar chag*, author unknown.

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*early 1400's.*

Anonymous, *Rgyud-pa'i Lo-rgyus*, contained in: Dwags-po Bkra-shis-rnam-rgyal, *Shar Dwags-po Bkra-shis-rnam-rgyal-gyi Dmyal-ba'i Bskal-chags Rin-chen Phreng-ba Cha-lag Dgos-'dod Kun-'byung Mthong-ba Don-ldan Yid-bzhin-nor-bu Bde-legs Chen-po 'Dra-ba*, Brtson-'grus-rgyal-mtshan (Bir 1982), pp. 507-522. This is a history of a quite obscure lineage of the Gcod teachings, beginning with a brief biography of Macig Lab-sgron. The author traces the lineage to himself, which would seem to place the work in the early 15th century (or perhaps the end of the 14th). The cursive manuscript reproduced here is rather difficult to read.

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*early 1400's*

Ku-cor Rtogs-ldan Sangs-rgyas-dpal-bzang (1386-1445), *Bka'-brgyud Gser-phreng Skyes-rabs Brgya-rtsa*. A title listed in *Dung-dkar*, p. 54, it isn't certain if it is a collective biography or not. **Bio.:** The author was a disciple of Tsong-kha-pa. See for example, Thupten Jinpa, *Tsongkhapa, a Buddha in the Land of Snows*, Shambhala (Boulder 2019), pp. 234, 367. TBRC no. P428. He was connected with a fasting practice lineage, and is not known to have belonged to the Bka'-brgyud School, so it may be that the title references some other lineage.

early 1400's ?

'Od-dpag-rdo-rje, *Thugs-rje-chen-po Bcu-gcig-zhal-gyi Bla-ma Brgyud-pa'i Rnam-thar Nor-bu'i Phreng-ba*. **A.** Contained in: *Instructions for the Practice of the Gso-sbyong and Smyung-gnas Focussing upon the Invocation of Avalokiteśvara in the Eleven-Faced Form*, Dorji Namgyal (Thimphu 1985), pp. 1-233. **B.** Damchoe Sangpo (Delhi 1982), under the main title. **C.** *Thugs-rje-chen-po Bcu-gcig-zhal Bla-ma Brgyud-pa'i Rnam-thar Yid-bzhin Nor-bu'i Phreng-ba*, an 85-folio manuscript listed in *PPTK*, p. 323. This along with other works of a historical nature by the same author may be found in TBRC W3CN18484. Biographies of teachers in the transmission lineage of the Dpal-mo system of Avalokiteśvara. **Bio.:** The author was a personal disciple of Tsong-kha-pa, a yogi, and a layperson. His autobiography appears at the end of the history. He was also a student of Chu-bzang Gnyag-phu-ba Bsod-nams-dbang-phyug (on this person, who evidently died in 1371, see Roerich, *Blue Annals*, p. 1016). For more on 'Od-dpag-rdo-rje, see *Rgyud-sde Rin-po-che Kun-las Btus-pa*, N. Lungtok and N.Gyaltsan (Delhi 1971), vol. 16, contents page. The *Mdo-smad Chos-'byung* indicates other historical works on Avalokiteśvara transmissions: [1] a work by Chos-kyi-grags-pa, [2] Khri-sprul Blo-bzang-bstan-pa'i-nyi-ma (1689-1746), *Smyung-gnas Bla-brgyud Rnam-thar*, [3] Khro-phu Lo-tsā-ba Byams-pa-dpal (1173-1236), *Thugs-rje-chen-po'i Chos-'byung*. **Dates:** The dating of the author is problematic. **Ref.:** Much of the information in this entry was supplied by E. Gene Smith (electronic communication of April 14, 1996). According to Bradburn, *Masters*, p. 441, fifteen works by this author are available.

early 1400's ?

Ratna-shrī, aka Rin-chen-dpal-bzang-po, *Zhal Bcu-gcig-pa'i Smyung-gnas Brgyud-pa'i Bla-ma'i Rnam-thar Ngo-mtshar Rgya-mtsho*, contained in: *Rare Tibetan Texts from Nepal*, TBMC (Dolanji 1976), pp. 91-144, reproducing a cursive ms. with the longer colophon title: *Spyan-ras-gzigs-dbang-phyug Zhal-bcu-gcig-pa'i Bla-ma Rgyud-pa'i Rnam-par Thar-pa Ngo-mtshar Rmad-du Byung-ba*. A history of teachers who transmitted the precepts of the fasting rites of Eleven-headed Avalokiteśvara. It is possible that this work is as early as the late-14th

century, since the author identifies his own teacher as Gnyags-phu-ba (1341-1433), and this is probably the same as the teacher of 'Od-dpag-rdo-rje, author of still another history of fasting rites (see our entry no. 171). This requires more study.

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*early 1400's*

Spyan-snga Lha-gzigs-ras-pa Rin-chen-rgyal-mtshan (1372-1454), *Yig-tshang*. This text has sometimes been cited as a source on the earliest Tibetan clans, although there seems to be no way of knowing what else it might have contained. **Bio.:** The only biographical source on the author known to me is *Blue Annals*, pp. 544-546, the source of the dates. He was responsible for editing and redacting teachings received from the Zhwa-dmar Mkha'-spyod-dbang-po. At least one of his works has been published, although without any useful colophon information. A lineage associated with one of his compositions is found in Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho, *Thob-yig Gangga'i Chu Rgyun: The Gsan-yig of the Fifth Dalai Lama*, Nechung and Lhakhar (Delhi 1970-71), vol. 2, pp. 177-178. This same source supplies the interesting information that our author had something to do with (i.e., evidently he was the initiator of) a lineage for the reading authorization (*lung*) of the 1376 history by Yar-klungs Jo-bo. One reason this is interesting is that it is not usual to receive an authorization for reading a historical work. **Ref.:** It is possibly this work that is cited, under the title Rlangs Lha-gzigs-kyi Gdung-rabs Bsdus-pa, in *Lho-rong Chos-'byung*, p. 365. A history of Gdan-sa Thil that was made by extracting from a work by Lha-gzigs-ras-pa has been published in the 151-volume 'Bri-gung Bka'-brgyud-pa collection, in vol. 145, ending on p. 422. A passage from this *Yig-tshang* is quoted in Dza-ya Paṇḍita's record of teachings received contained in: *Collected Works of Jaya-Paṇḍita Blo-bzang-'phrin-las*, International Academy of Indian Culture (New Delhi 1981), vol. 4, p. 263. The very same passage is cited in Erik Haarh, *The Yar-luñ Dynasty*, G. E. C. Gad's Forlag (Copenhagen 1969), pp. 279-280.

1405

Ngor-chen Kun-dga'-bzang-po (1382-1456), *Rgyud-kyi Rgyal-po Dpal Kye-rdo-rje'i Byung-tshul dang Brgyud-pa'i Bla-ma Dam-pa-rnams-kyi Rnam-par Thar-pa Ngo-mtshar Rgya-mtsho*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 9, pp. 278-1-1 through 284-3-3. Two other publications of it are listed at TBRC. History of the Hevajra and its followers, with biographical material on Sa-skyapa masters. **Bio.**: A brief biography of the author appears in *Grags-can Mi-sna*, pp. 468-470. For an extensive study of his life, see Jörg Heimbel, *Vajradhara in Human Form*, Lumbini International Research Institute (Lumbini 2017). **Ref.**: *CLTWA* II, no. 158. *ZY*, no. 38/624(1). *VHF*, pp. 10, 445, 476.

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Ngor-chen Kun-dga'-bzang-po (1382-1456) *et al.*, *Lam 'Bras-bu dang bcas-pa'i Man-ngag-gi Byung-tshul Gsung-ngag Rin-po-che Bstan-pa Rgyas-pa'i Nyi-'od*. **A.** Contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 9, pp. 108-3-1 through 126-4-3. This includes a continuation by Gung-ru Shes-rab-bzang-po (1411-1475). **B.** This work is once again reproduced, under the title *Lam 'Bras-bu dang bcas-pa'i Man-ngag-gi Byung-tshul Gsung-ngag Bstan-pa Rgyas-pa'i Nyi-'od Kha-skong dang bcas-pa*, followed by an appended supplement by Go-rams-pa Bsod-nams-seng-ge (1429-1489), in *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 15, pp. 152-2-1 through 161-4-2, the historical part continuing until p. 168-1-6. **C.** Go-rams-pa Bsod-nams-seng-ge, *Gsung-ngag Lam-'bras-kyi Chos-'byung*, Bod-ljongs Midmangs Dpe-skrun-khang (Beijing 2018), in 564 pages. **D.** A cursive ms. reproduced in *HS*, vol. 41 (di), pp. 1-140. About nine published and unpublished versions of this history are listed at TBRC. History of Buddhism in India and Tibet, with emphasis on the Lam-'bras system of the Sa-skyapa school. I asked Jörg Heimbel to clarify the relationship between the texts by the three authors, and he told me (in e-mails of September 2020) that Gung-ru and Go-rams-pa each wrote a continuation of Ngor-chen's somehow unfinished Lam-'bras history, that each of them added a third chapter on the propagation of the Lam-'bras within Tibet by the Sa-skyapa school, a subject not covered by



Ngor-chen. Thus Ngor-chen's part should be the same in all editions except for the different supplements. I have not made separate entries for the supplements. **Bio.:** On Ngor-chen, see Jörg Heimbels, *Vajradhara in Human Form*, Lumbini International Research Institute (Lumbini 2017). On Gung-ru-ba Shes-rab-bzang-po, see David P. Jackson, *The Early Abbots of 'Phan-po Na-lendra*, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Vienna 1989), pp. 13-16. **Lit.:** For an important discussion of this work and its continuations by Gung-ru and Go-rams-pa, with references to the literature, see *VHF*, pp. 362-363 at note 655 as well as p. 472 (no. 36). **Ref.:** ZY, no. 37/620. *Lam-'bras Khog-phub* (p. 312): "Rje Ngor-ba'i Chos-'byung Bstan-pa Rgyas-pa'i Nyi-'od." *VHF*, p. 11, 472, 628. Listed in *Mdo-smad Chos-'byung*. BLP no. 1156. *Drepung Catalog*, p. 1507, lists a 66-folio ms.

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1417

Kam-kam-pa Spyan-snga Don-grub-dpal-ba (b. 1365), *Chos-'byung Bstan-pa Rin-po-che'i Gsal-byed*. A history of Buddhism. **Bio.:** Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 3-4 and *Graggs-can Mi-sna*, pp. 452-453, as well as *Dung-dkar*, p. 22. TBRC no. P1323. **Date:** The author became the tenth abbot of Kam-kam Monastery in 1387. There is a reference to the composition of this history in the author's 31st year, a Fire Bird year (this latter is equivalent to 1417, but then the age given is not possible), in the Bka'-gdams-pa history by Las-chen, vol. 2, p. 18. **Ref.:** According to the chronology contained in: *Tshig-mdzod Chen-mo*, p. 3246, one Kam-kam-pa Spyan-snga Don-grub-dpal-ba composed a history entitled *Chos-'byung Bstan-pa Rin-po-che'i Gsal-byed* in the year 1417 (Roerich, *Blue Annals*, p. 310, agrees). **Ref.:** *MHTL*, no. 10833: "Kam-kam-gyi Gdan-sa-pa Don-grub-dpal-ba'i Chos-'byung Bstan-pa Rin-po-che'i Gsal-byed." *Mdo-smad Chos-'byung*: "Kam-kam-pa Don-grub-dpal-gyi Chos-'byung Bstan-pa Rin-po-che'i Gsal-byed." *THL*, p. 146. This history is cited as *Kam-kam Chos-'byung* in Shing-bza' Skal-bzang-chos-kyi-rgyal-mtshan, *Bod Sog Chos-'byung* (Lhasa 1992), p. 356. BLP no. 0002. Kam-kam Monastery was founded in 1137 by one Khrom-bzher Rin-chen-seng-ge (1100-1170), according to *Gangs-can Mkhas-grub*, p. 196.

1418

Kun-dga'-blo-gros-rgyal-mtshan (1365-1429), *Nyang-stod Bla-ma'i Mtshan-gyi Deb-gter*, contained in: *HS*, vol. 11 (da), pp. 449-477. **Dates:** The colophon says it was written at the behests of Ta'i Si-tu Drung-chen Bsod-nams-dpal-ba and Ta'i Si-tu Rab-brtan-'phags-pa by the Rnal-'byor-pa Kun-dga'-blo-gros-rgyal-mtshan-dpal-bzang-po in an Earth Dog year. The catalog that accompanies *HS* identifies him as a Jo-nang-pa. **Lit.:** This text has been studied in detail by Roberto Vitali, 'The *Book of Names of Nyang stod Bla ma-s: Masters and Events of the Years 997-1354,*' contained in: Roberto Vitali, ed., *Trails of the Tibetan Tradition: Papers for Elliot Sperling*, Amnye Machen Institute (Dharamshala 2014), pp. 511-576. According to this, the life of the author was from 1365 to sometime after 1439. **Ref.:** See also Roberto Vitali, 'Hor *khirms* and the Tibetans: A Recapitulation of Its Enforcements in the Years 1240-1260,' contained in: Michela Clemente, *et al.*, eds., *Perspectives on Tibetan Culture: A Small Garland of Forget-Me-Nots Offered to Elena De Rossi Filibeck* (= *Revue de Etudes Tibétaines*, vol. 51 [July 2019]), pp. 449-468, at p. 452.

1418

Spyan-snga-ba Bsod-nams-rgyal-mtshan, *Chos-'byung Mig-'byed 'Od Stong*. **A.** A copy of this work, in the form of a 96-folio manuscript, is kept in the Drepung Monastery collection. See *Drepung Catalog*, p. 1531, the title *Bka'-rgyud Rin-po-che'i Chos-'byung Mig-'byed 'Od Stong*. **B.** This latter title had its first publication in Sørensen, *Rare Texts*, pp. 15-20 [introduction], 59-103 [text]. **C.** Yet another publication is the reproduction of a 97-folio cursive manuscript (evidently the same as the Drepung manuscript mentioned above) contained in *HS*, vol. 7 (ja), pp. 391-584 (in fact, the final folio is marked with the folio number "96"). The colophon says it was compiled in the 2,333rd year of the Buddha's teachings, an Earth Male Dog year (or, in the Sanskrit form Rnam-'phyang, which must in any case be 1418), at Rtse-thang. The scribe was Kun-dga'-dbang-phyug. The author names himself as the Bka'-brgyud-pa monk Bsod-nams-rgyal-mtshan-bzang-po. This is quite evidently a Bka'-brgyud history. **Bio.:** One Spyian-snga Rin-po-che Bsod-nams-

rgyal-mtshan (1378-1466) is known in Roerich, *Blue Annals*, p. 721. More likely, according to a communication from Elliot Sperling (October 29, 1995), the author of this history would have been Chos-rje Bsod-nams-rgyal-mtshan-dpal-bzang-po (1386-1434), for whom see Roerich, *Blue Annals*, pp. 589-595. In *Gangs-can Mkhas-grub*, p. 1038, Spyan-snga Bsod-nams-rgyal-mtshan-dpal-bzang-po was born in about the mid-14th century. But according to *Gangs-can Mkhas-grub*, p. 592, one Chos-rje Bsod-nams-rgyal-mtshan lived from 1408-1463. A biography of the author is found in Sørensen, *Rare Texts*, pp. 105-143. **Date:** I owe the following to Alexander Schiller (Hamburg): In the Fifth Dalai Lama's famous political history (our version C at p. 145) we find cited the history entitled *Chos-'byung Mig-'byed 'Od Stong* by Spyan-snga Rin-po-che Bsod-nams-rgyal-mtshan, which is supplied with a date corresponding to 1418. **Ref.:** This history was once known to us as a source for the *Lho-rong Chos-'byung*, in listings in *MHTL*, no. 10843: "Spyan-snga-ba Bsod-nams-rgyal-mtshan-gyi *Chos-'byung Mig-'byed 'Od Stong*," and in the opening pages of the *Mdo-smad Chos-'byung*: "Rje-la Na-ro Chos Drug zhu-mkhan Spyan-snga Nyer-gnyis-pa Bsod-nams-rgyal-mtshan-gyi *Chos-'byung Mig-'byed 'Od Stong*." This history would seem to be that cited in the *Bstan-rtsis* of Mang-thos Klu-sgrub-rgya-mtsho (the PRC edition, listed below, entry no. 287), p. 86: *Bka'-rgyud Bsod-nams-rgyal-mtshan-gyi Gser-'phreng*. See discussion in Leonard W.J. van der Kuijp, 'On the Fifteenth Century Lho rong chos 'byung by Rta tshag Tshe dbang rgyal and Its Importance for Tibetan Political and Religious History,' *Lungta* [special issue entitled 'Aspects of Tibetan History,' guest edited by Roberto Vitali], vol. 14 (Spring 2001), p. 59. *BLP* no. 0749.

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1420

Rngog Bsod-nams-dpal, *Bla-ma Rngog-pa Yab-sras Rim-byon-pa'i Rnam-thar Rin-po-che'i Rgyan-gyi Phreng-ba*. **A.** A ms. in 12 fols. listed in *Drepung Catalog*, p. 1508 (see also p. 1511, which may be a different Rngog history). **B.** This very same manuscript is evidently the one published in *HS*, vol. 22 (za), pp. 1-24, where the title reads very slightly differently, "*Bla-ma Rngog-pa Yab-sras Rim-par Byon-pa'i Rnam-thar Rin-po-che'i Rgyan-gyi Phreng-ba*." The brief colophon says, "I Puṇya-shri wrote it at the time I requested the Dharma cycle of the Rngog school at the feet of Rngog Rin-po-che Byang-chub-dpal in a Tiger year." A

history of the Rngog lineage. **Bio.:** Since the author's teacher Rngog Byang-chub-dpal has been dated to the years 1367-1449, with some giving birthdate of 1360 (viz. the chronology to *Chang Yisun* dictionary), then I suppose this history ought to be dated to around the middle of the 15th century. The next title in this same volume of *HS: Rje Mar-pa-nas Rgyud Rngog Gzhung-pa Yab-sras-kyi Bla-ma'i Rnam-thar Nor-bu'i Phreng-ba* (pp. 25-50) is, according to its colophon composed by Rngogston Rim-gnyis-kyi Rnal-'byor-pa Bho-ti-shri (I think this must be the same Byang-chub-dpal mentioned in the earlier text's colophon), by slightly adding to one put together by (an unidentified) Sngags-'chang Dpal-gyi-rdo-rje. **Lit.:** Both just-mentioned Rngog family histories have now been studied and translated in a master's thesis by Marco Walther, *Zwei historische Quellen zur Überlieferung der rNgog bKa'-brgyud-pa*, Ludwig-Maximilians-Universität (Munich 2012), while the same author has written an article 'Between Family and Transmission Lineage: Two Historical Works of the rNgog bKa' brgyud pa,' *Revue d'Etudes Tibétaines*, no. 37 (December 2016), pp. 514-532. In the latter, at p. 515, he dates the Bsod-nams-dpal history to 1420. Both works have been published, too, in a 35-volume set: *Rngog Slob-brgyud dang bcas-pa'i Gsung-'bum*, Dpal-brtsegs Bod-yig Dpe-rnying Zhib-'jug-khang, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Lhasa 2011), vol. 1, pp. 1-34 and 35-68. But there are still more works of historical nature in that same volume, including the title *Rje-btsun Mar Rngog Bka'-brgyud-kyi Mdzad-rnam Mdor-bsdus*, at pp. 69-90, and a biography of Mar-pa written by Rngog Gzhung-pa Chos-kyi-rdo-rje. Ducher, *Lineage in Time*, lists this title on p. 47, and refers to it often using the abbreviated reference "ST1."

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1431 ?

Anonymous, *Kha-rag Gnyos-kyi Rgyud-pa Byon-tshul Mdor-bsdus*. Genealogical history of the Gnyos family, the hereditary lineage that sponsored the Lha-pa convents of the Bka'-brgyud-pa. Many leading 'Bri-gung-pa monks belonged to the Kha-rag Gnyos clan. **Ref.:** ZY, no. 504/3047. Aris, 'Some Considerations,' pp. 37-38 n. 14. Compare: *Kha-rag Gnyos-kyi Gdung-rabs Khyad-par 'Phags-pa* (cover title: *Kha-rag Gnyos-kyi Gdung-rabs and Rlangs Po-ti Bse-ru*), Khedup Gyatso, TBMC (Dolanji 1978). TBRC no. W1KG9562. Roberto Vitali in *TS9*, vol. 1, p. 107, makes reference to a manuscript with the same title, without further details.

1433

Shes-rab-rgya-mtsho (1396-1474), *'Khon-gyi Gdung-rabs Gsal-byed Rin-po-che'i Phreng-ba*. A genealogical account of the 'Khon family of the Sa-skya school, written at Snar-thang. According to Per Sørensen, source of this information, the work occupies 5 folios kept in the National Library of Bhutan. **Bio.:** The author was a pupil of Kun-dga'-bzang-po (1382-1456).

1434

Stag-tshang-rdzong-pa (or, G.yas-ru Stag-tshang-pa) Śrībhūtibhadra (\*Dpal-'byor-bzang-po), *Rgya Bod Yig-tshang (=Rgya Bod-kyi Yig-tshang Mkhas-pa Dga'-byed Chen-mo 'Dzam-gling Gsal-ba'i Me-long)*. **A.** Manuscript based on the Densapa manuscript, Kunzang Tobgey and Mani Dorji (Thimphu 1979), in 2 vols. TBRC no. W23958. **B.** Dpal-'byor-bzang-po, *Rgya Bod Yig-tshang Chen-mo*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1985), including a table of contents. TBRC no. W1CZ1997. **C.** Manuscript in East Asian Library, University of Washington. I have seen a photocopy of the Washington manuscript, and on this basis may say that it is in a cursive script, with considerable damage from insects, but mostly legible, 290 folios in all. It seems to contain some handwritten annotations in English, not legible in the photocopy. See David Jackson, *The Mollas of Mustang*, LTWA (Dharamsala 1984), p. 176. **D.** Copy in the private library of Hugh Richardson. **E.** Published in *SKCB*, vol. 3, the entire volume. **F.** *Rgyal-rabs Gong-ma'i Legs-bshad Rnams-dbye Yid-'dzin Lta-bde Go-gsal Rgya Bod-kyi Yig-tshang Mkhas-pa Dag-'byed-kyi [~dga'-byed] Mchod-brjod* (cover title), a 167-folio cursive manuscript published in *HS*, vol. 9 (ta), pp. 1-331, followed by *Rgya Bod Yig-tshang Mkhas-pa Dga'-byed Chen-mo 'Jam-gling Gsal-ba'i Me-long*, published in *HS*, vol. 9 (ta), pp. 333-767 (*stod cha*); vol. 10 (tha), pp. 1-424 (*smad cha*). **G.** A manuscript in 176 fols. is listed in *Drepung Catalog*, p. 1509. This version, reproduced in *HS*, vol. 9, pp. 1-331, has now been published in an edited version that mainly follows it. The author's name is not given on the cover or title page: *Rgyal-rabs Mang-po'i Legs-bshad Rnam-grangs Yid-*

*'dzin Nor-bu'i Phreng-ba*, Dpal-brtsegs Bod-yig Dpe-rnying Zhib-'jug-khang, Mes-po'i Shul-bzhag series no. 28, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Lhasa 2007), in 303 pages. TBRC nos. W2MS24730 and W2DB4576. A general history, using archival sources (etc.) on China and Tibet. All of the versions listed here, with possible exception of the Drepung ms., go back to the Densapa manuscript, and it would be desirable to find some other manuscript versions for comparison. **Bio.:** In a brief introduction to the author on pp. 9-10 of version G we find that Dpon-yig Dpal-'byor-bzang-po was, according to the autobiography of Stag-tshang Lo-tsā-ba, both son of Khang-dmar-ba'i Dpon Bsod-nams-rgyal-po and paternal uncle (*khu-bo*) of Stag Lo himself. For a strong hunch about the identity of the author, see Leonard W.J. van der Kuijp, 'Fourteenth Century Tibetan Cultural History III: The Oeuvre of Bla ma dam pa Bsod nams rgyal mtshan (1312-1375), Part Two,' *Revue d'Etudes Tibétaines*, vol. 46 (October 2018), pp. 5-89, at p. 37, note 68. **Lit.:** No complete or even partial translation into English, although a Chinese translation was published in Lhasa in 1986. Half of it has been translated into Korean: Soyoung Choi, *Annotated Translation and Study of 'Archives from China and Tibet (Rgya bod yig tshang)'* [in Korean], PhD dissertation, Seoul National University (2019). Zhu Lishuang, 'The Annals of the Noble Land Khotan: A New Translation of a Chapter of *rGya bod yig tshang chen mo*,' contained in: *Great Journeys across the Pamir Mountains: A Festschrift in Honor of Zhang Guangda on His Eighty-fifth Birthday*, Brill (Leiden 2018), pp. 146-175. Ariane Macdonald, 'Préambule à la lecture d'un Rgya-Bod yig-chañ,' *Journal Asiatique*, vol. 251 (1963), pp. 53-159. This article contains extensive discussion of the text (and especially its chronology and dating) together with a highly detailed outline of the contents. Luciano Petech, 'Sang-ko, a Tibetan Statesman in Yüan China,' *Acta Orientalia Hungarica*, vol. 34 (1980), pp. 193-208. See L. Petech, 'The Mongol Census in Tibet,' contained in: *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 233-238, at pp. 233, 237 n. 4. Karl-Heinz Everding, 'Tradition und Umbruch in der tibetischen Geschichtsschreibung: Die Darstellung der Entstehung und des Aufstiegs der Zehntausendschaft Zha lu nach dem *rGya bod yig tshang*,' contained in: Petra Maurer & Peter Schwieger, eds., *Tibetstudien: Festschrift für Dieter Schuh zum 65. Geburtstag*, Bier'sche Verlagsanstalt (Bonn 2007), pp. 55-93. **Ref.:** Outlines of contents found in *CLTWA* I, no. 36; *CLTWA* II, nos. 49 and 76-77; *ZY*, no. 520/3066. Kolmaš, 'Tibetan Sources,' pp. 132-133. *THL*, p. 82. Notice *MHTL* no. 10835 (also, *Mdo-smad Chos-'byung*): "Zhang-zhung Bshes-gnyen Dpal-'byor-bzang-po'i Chos-'byung," which may or may not refer to this history (likewise *Rare Books*, p. 217). *TBH*, p. 637. The author is probably identical to the

'Phyongs-rgyas-pa [Hor] Dpal-'byor-bzang-po mentioned in *Gangs-can Mkhas-grub*, pp. 386, 1427. Smith, *Catalog*, addenda 2, p. 35 (Reel H-3) has an interesting entry: "Rgya bod kyi yig tshan mkhas pa dga' byed chen mo 'i dkar chag gdog go. 367 ff." BLP no. 0497.

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1439 ?

Khyung-po Blo-gros-rgyal-mtshan (14th-15th cent.?), *Rgyal-rabs Bon-gyi 'Byung-gnas* (correct title: *Gleng-gzhi Bstan-pa'i Byung-khungs*). **A.** *Gyal rab bon ke jūn neh* (Rgyal rabs bon gyi 'byung gnas) Bengal Secretariat Book Depot (Calcutta 1915), in 61 pp., edited by Sarat Chandra Das. Apparently there was an earlier printing in Darjeeling in 1900. **B.** *Rgyal-rabs Bon-gyi 'Byung-gnas*, contained in: *Three Sources for a History of Bon*, Khedup Gyatso, TBMC (Dolanji 1974), pp. 1-196. This may be seen in TBRC no. W8LS18415. **C.** Contained in: *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 270, pp. 1-191 (with a brief biography of the author on pp. 192-196; see *Katen*, p. 1532, and also *BTCK*, no. 515). **D.** Khyung-po Blo-gros-rgyal-mtshan, *Gleng-gzhi Bstan-pa'i Byung-khungs*, contained in: *Gangs Ti-se Bon-gzhung Rig-mdzod Dpe-tshogs Chen-mo*, n.p. (2009), vol. 1, pp. 365-448. **E.** See Namgyal Nyima Dagkar, Stag-gzig and Zhang-zhung in Bon Sources, contained in: *TS7*, vol. 2, pp. 687-700, at p. 699, for mention of still another manuscript copy from Amdo with the title-page title: *Gling-gzhi Bstan-pa'i 'Byung-khungs*, recently acquired by the Bon monastery in Dolanji. **F.** The Tucci collection manuscript, in 45 fols., is listed in de Rossi Filibeck, *Catalogue*, vol. 2, p. 269 (no. 499). Nam-mkha'i-nor-bu, *Sgrung Lde'u Bon Gsum-gyi Gtam E-ma-ho*, LTWA (Dharamsala 1989), p. 448, makes reference to a manuscript in the library of the IsMEO (Rome) with the title *Gleng-gzhi Bstan-pa'i 'Byung-khung*, dating it to the 14th century. **G.** A modern copy of this history made in a notebook (perhaps scribed by Tenzin Namdak) is kept in Bayerische Staatsbibliothek, Cod.tibet 527 (as of July 2020, this had not been digitized for their website). The title page of the ms. on which Das based his edition was missing, and so apparently he was the one who first made up the title. The first page is also missing from the 1974 edition, which is evidently a recopying of Das. The actual title, as cited in Bon literature, is *Gling-bzhi* [i.e., *Gleng-gzhi*] *Bstan-pa'i 'Byung-khungs*, which may itself be a shortened version of a still longer title (as noted already in G. Tucci, *Religions of Tibet*, Routledge and Kegan Paul [London 1970], p.

276, no. 35). This is perhaps the most famous history of the Bon religion. Like a number of other Bon histories, it constitutes the ‘scene setting’ introductory chapter (the *gleng-gzhi*) for a still-larger work. **Dates:** This work must date from the mid-15th century or after (since a passage near the end mentions the Chinese Emperor Ming T’ai-tsu [1368-1398] and 5 succeeding emperors, and this bears no signs of being an interpolation). Therefore the Earth Sheep year of its composition could be either 1439 or 1499, or possibly even later. It *should* be possible to securely date this work when and if a comparative textual study of the chronological passage (highly corrupt in the 1974 edition) has been done. A.H. Francke, in 1926, in his *Antiquities of Indian Tibet*, Asian Educational Services (New Delhi 1992), vol. 2, p. 80, concluded that this history must postdate 1328. According to Dondrup Lhagyal, ‘Bonpo Family Lineages in Central Tibet,’ contained in: Samten Karmay, et al., eds., *New Horizons in Bon Studies*, National Museum of Ethnology (Osaka 2000), pp. 435-6, this work should date to 1559. **Lit.:** Berthold Laufer, ‘Über ein tibetisches Geschichtswerk der Bonpo,’ *T’oung Pao*, series 2, vol. 2 (1901), pp. 24-44. **Ref.:** *CLTWA* II, no. 69. *THL*, p. 83. G.yung-drung-tshul-khrims, *Bon Canon Catalogue*, p. 1096, gives the title: *Rgyal-rab Bon-gyi Lo-rgyus Gling Gsal Bstan-pa’i Byung-khung*. See Btsan-lha Ngag-dbang-tshul-khrims, *Brda-dkrol Gser-gyi Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 1997), p. 1042, where the title is listed as “Khyung-po Blo-gros-rgyal-mtshan-gyis mdzad-pa’i *Gling-bzhi Bstan-pa’i ‘Byung-khung*s *Kun-gsal Me-long*.” *BLP* no. 0423 lists the title *Gling-bzhi Bstan-pa’i ‘Byung-khung*s.

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1440

Byang-bdag Rnam-rgyal-grags-bzang (1395-1475), *Thub-pa’i Dbang-po’i Bstan-rtsis*, also called *Bstan-rtsis Yid-bzhin-gyi Nor-bu*. The existence of this work, composed in 1440, was signalled by Leonard van der Kuijp.



1442

'Gos Lo-tsā-ba Gzhon-nu-dpal (1392-1481), *Rtsis-kyi Bstan-bcos 'Khrul-sel*. A chronological work. **Lit.:** On this 1443 (!) chronology, which was woodblock printed at Pho-brang Rgyal-bzang Smon-mkhar in 1466 in 49 folios, see now Leonard W.J. van der Kuijp, 'On the Composition and Printings of the *Deb ther sngon po* by 'Gos lo tsā ba gzhon nu dpal (1392-1481),' *Journal of the International Association of Tibetan Studies*, no. 2 (August 2006), pp. 1-46 (available on internet), at p. 10. He says the title is *Rtsis-la 'Khrul-pa Sel-ba*. The same author wrote a few quite brief chronological works later on, including the *Rtsis-kyi Ljon-pa'i Rtsa-ba Tshol-ba* and the *Rtsis-kyi Nges-pa'i Don*, each of the two woodblock printed in 3 folios, both written in 1475. **Ref.:** *THL*, pp. 105, 107, 114. Note also Kuijp in *RET*, vol. 26, p. 125.

1446-1451

Ri-bo-che Dpon-tshang, *Lho-rong Chos-'byung Thub-bstan Gsal-byed*. **A.** Published as Rta-tshag Tshe-dbang-rgyal, *Lho-rong Chos-'byung* (= *Dam-pa'i Chos-kyi Byung-ba'i Legs-bshad Lho-rong Chos-'byung ngam Rta-tshag Chos-'byung zhes Rtsom-pa'i Yul Ming-du Chags-pa'i Ngo-mtshar-zhing Dkon-pa'i Dpe Khyad-par-can*), Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1994), Gangs-can Rig-mdzod series no. 26. TBRC no. W27302. **B.** Now published as a reprint of a cursive manuscript in: *HS*, vols. 12-13 (na-pa), in 690 and 691 pages (i.e., 684 folios in all). **C.** Josay Tashi Tsering showed me a photocopy of a cursive manuscript in 684 folios, which doesn't seem to have a scribal colophon, except one saying that it was checked once against the original. **D.** TBRC no. W3CN17912 is a scan of a 339-folio manuscript (not yet made available as of 2018). TBRC no. W2CZ7697 is a 540-folio cursive manuscript (ending with added Arabic no. 001062), with the front title given as "*Bka'-rgyud Rin-po-che'i Lo-rgyud Phyogs-gcig-tu Bsgrigs-pa'i Gsal-'deb Rgyas-pa*." A history of the Bka'-brgyud school, containing biographies of members of all its major and minor branches. It is called *Lho-rong Chos-'byung* or *Rta-tshag Chos-'byung* after the location of the family estates of the author. The author cites as his main source the history by one Chos-rje Spyan-snga entitled *Chos-'byung Mig-'byed 'Od Stong* (an unavailable history described above). **Bio.:** According to Per

Sørensen, another person had a hand in the composition of this work, as suggested on pp. 843-4 of the 1994 publication. **Lit.:** Khams-sprul Bsod-nams-don-grub, Lcags-dpar-du Bskrun-par Mchod-brjod dang Brtsams-par Dam-bca'-ba-nas Chos Longs Gnyis-kyi Bung-ba Mdor-bsdus Chad Skyon Byung-ba-rnams Ma-dpe Gzhan-nas Kha-gsab Zhu-ba, *Bod-ljongs Zhib-'jug*, 4th issue of 1998, pp. 119-123. Evidently offers corrections to the printed version based on another manuscript. See now Leonard W.J. van der Kuijp, 'On the Fifteenth Century Lho rong chos 'byung by Rta tshag Tshe dbang rgyal and Its Importance for Tibetan Political and Religious History,' *Lungta* [special issue entitled 'Aspects of Tibetan History,' guest edited by Roberto Vitali], vol. 14 (Spring 2001), pp. 57-76, where the dating and authorship are discussed in detail, with descriptions of further manuscripts. **Ref.:** Title listed in Dung-dkar Blo-bzang-'phrin-las, *Bod-kyi Chos Srid Zung-'brel Skor Bshad-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1981/1983), p. 145. *MHTL*, no. 16392, as well as *Mdo-smad Chos-'byung*: "Lho-rong Rdzong-pa Rta-tshag Tshe-dbang-rgyal-po'i *Bka'-brgyud Chos-'byung*." "*Dga'-ldan Lho-rong Chos-'byung*," which is also listed in *Mdo-smad Chos-'byung*, would seem to refer to some other text (perhaps a history of Dga'-ldan Monastery). The date is according to Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 219, as well as the colophon information in the published version. We have been informed that at least one and possibly more manuscripts may exist in personal collections in South Asia. In Rin-chen-dpal-bzang, *Mtshur-phu Dgon-gyi Dkar-chag Kun-gsal Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 1995), p. 725, we find the author's name given in the form "Rin-po-che Dpon-tshang Tshe-dbang-rgyal," while the title of the history is given as "*Ra-ru Chos-'byung-ngam Lho-rong Chos-'byung*." *BLP* no. 0089. A *Dga'-ldan Lho-rong Chos-'byung* is listed, with no author given, in *BLP* no. 0440 (likewise *Rare Books*, p. 216). *BLP* no. 2090: Sde-pa Rta-tshag-pa Tshe-dbang-dbang-rgyal, *Lho-rong Chos-'byung ngam Rta-tshag Chos-'byung*.

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1447

Grwa-phug-pa Lhun-grub-rgya-mtsho, *Bstan-rtsis*. A chronology of Buddhist history. **Bio.:** I believe this author is none other than the astroscience/calculation figure Phug-pa Lhun-grub-rgya-mtsho, credited with founding of the Phug tradition that became the standard in the late

17th century. **Ref.:** Leonard W.J. van der Kuijp, 'Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub's *Chos-'byung*, a Chronicle of Buddhism in India and Tibet,' *Revue d'Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at pp. 125, 144. *THL*, p. 114-115.

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*mid-1400's*

Blo-gros-brtan-pa (1402-1478), *Dge-ldan Chos-'byung*. An early history of the Dge-lugs school. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1343-1344. According to the *Mdo-smad Chos-'byung*, the author was the sixth of a group of seven natives of Gtsang called Gtsang-pa Bdun Brgyud. This group is also called the 'Jam-dbyangs Gtsang-pa Bdun Brgyud, a group of Chair Holders of Dga'-ldan all of whom came from Gtsang province. Therefore, our author has to be identified as the Seventh Chair Holder of Dga'-ldan called Mkhas-mchog Blo-gros-brtan-pa or Dwags-po Blo-gros-brtan-pa or Gtsang Blo-gros-brtan-pa. Sde-srid Sangs-rgyas-rgya-mtsho (1653-1705), TBRC no. P4636. See "The Seventh Ganden Tripa, Lodro Tenpa," by Samten Chhosphel in *Treasury of Lives*. **Dates:** *Bai-dūrya Ser-po*, Lokesh Chandra (New Delhi 1960), p. 69, is the source of the author's dates given here. He became Chair Holder in 1473, and it is likely his history would date from about this time. **Ref.:** *Mdo-smad Chos-'byung*: "Gtsang-pa Bdun Brgyud-kyi drug-pa Rje Blo-gros-bstan-pa'i *Dge-ldan Chos-'byung*." Listed in *BLP* no. 0443.

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*mid-1400's ?*

Bo-dong Phyogs-las-rnam-rgyal (1376-1451), *Bstan-pa Spyi'i Rnam-par Gzhag-pa'i Stod-cha* || *Bstan-pa Spyi'i Rnam-par Gzhag-pa'i Smad-cha*, contained in: Bo-dong Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Tibet House (New Delhi 1970), vols. 11-12 (ja & nya). History of Indian Buddhism. Only some of the chapters are historical in nature, others are devoted to doctrine, and the subject of Tibetan Buddhist history does not seem to be covered at all (in fact, it seems to be almost entirely limited to the life of the Buddha, accounts of His previous lives, and of events that occurred soon after His death). **Bio.:** Brief biographies of the author in

*Grags-can Mi-sna*, pp. 460-465; *Gangs-can Mkhas-grub*, pp. 1090-1092. Chok Tenzin Monlam, Life and Works of Bodong Chokley Namgyal, *Tibet Journal*, vol. 30, no. 3 (2005), pp. 89-100. Hildegard Diemberger, Pasang Wangdu, Marlies Kornfeld, Christian Jahoda, *Feast of Miracles: The Life and the Tradition of Bodong Chole Namgyal (1375/6-1451 A.D.) according to the Tibetan Texts "Feast of Miracles" and "The Lamp Illuminating the History of Bodong,"* Porong Pema Chöding Editions (Italy 1997). 'Jigs-med-'bangs (= 'Jigs-med-dbang-po), *Bo-dong Pan-chen-gyi Rnam-thar* (= *Dpal-ldan Bla-ma Dam-pa Thams-cad Mkhyen-pa Phyogs Thams-cad-las Rnam-par Rgyal-ba'i Zhabs-kyi Rnam-par Thar-pa Ngo-mtshar-gyi Dga'-ston*), Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991). **Dates:** Our dates follow the author's biography, which informs us that he was born in a Fire Dragon year and died in an Iron Sheep, his 76th year. **Ref.:** Contents outlined in *CLTWA* I, nos. 117-118.

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Bo-dong Phyogs-las-rnam-rgyal (1376-1451), *Lam-'bras-kyi Bla-ma Tshad-ma'i Lo-rgyus*. **A.** Contained in: Bo-dong Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Tibet House (New Delhi 1970/73), vol. 106, pp. 411-573. **B.** A 41-folio cursive ms. bearing an identical title (author's name not located in it yet). TBRC no. W1CZ1876. The lives of the Lamas who transmitted the Lam-'bras teachings of the Sa-skya school. **Lit.:** For a discussion of this work and notice of two other texts of it, one in 41 and the other in 67 folios, see L. W. J. van der Kuijp, 'Apropos of Some Recently Recovered Texts of the Sa skya pa and Ko brag pa,' *Journal of the International Association of Buddhist Studies*, vol. 17, no. 2 (1994), pp. 175-201, at pp. 183-184. It isn't certain that everything included in Bo-dong's *Collected Works* is actually composed by him, this requires closer investigation.

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Bo-dong Phyogs-las-rnam-rgyal (1376-1451), *Gsang-'dus Lung-rigs Man-ngag Ston-par Byed-pa'i Bla-ma Tshad-ma'i Lo-rgyus*. **A.**

Contained in: Bo-dong Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Tibet House (New Delhi 1970+), vol. 64, pp. 383-577. **B.** Contained in: *HS*, vol. 61, pp. 405-600. A history of Guhyasamāja teachers. **Ref.:** David Jackson, *The Mollas of Mustang*, LTWA (Dharamsala 1984), p. 174. *Rare Books*, p. 218.

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*mid-1400's*

Glo-bo Mkhan-chen Bsod-nams-lhun-grub (1420-1489), *Chos-rje Shar-pa'i Gdung-brgyud-kyi Rim-pa Ji-ltar Byon-pa'i Tshul*. **A.** A 5-folio *dbu-med* manuscript in the possession of Jeffrey Schoening (Seattle). **B.** From a 7-vol. manuscript *Gsung-'bum* of Bsod-nams-lhun-grub, vol. 1, pp. 379-388, a 5-fol. cursive ms. TBRC no. W00KG01660. A history of the Shar-pa family lineage of the Sa-skya school. **Bio.:** Jowita Kramer, *A Noble Abbot from Mustang: Life and Works of Glo-bo mKhan-chen (1456-1532)*, WSTB no. 68, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Vienna 2008). **Ref.:** Described in the just mentioned book by Jowita Kramer, at p. 182. L. W. J. van der Kuijp, 'Apropos of Some Recently Recovered Texts of the Sa skya pa and Ko brag pa,' *Journal of the International Association of Buddhist Studies*, vol. 17, no. 2 (1994), pp. 175-201, at p. 189, note 31. Appey, p. 76: "*Shar-pa'i Gdung-rabs*." BLP no. 0654. The *Mdo-smad Chos-'byung* (likewise *Rare Books*, p. 240) lists the present author among a group of five authors of "*Ngor Shar-pa'i Gdung-rabs*" as follows (reading difficult): "Glo-bo Mkhan-chen Gu-ge Chos-dpal-bzang-po | Kwan-ting Gu-shri Nam-mkha'-bzang-po-rnams-kyis mdzad-pa'i *Ngor Shar-pa'i Gdung-rabs* Inga." Identifying these other authors presents many difficulties.

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*mid-1400's*

Kun-dga'-legs-grub (15th century), *Dus-'khor Bla-ma Brgyud-pa'i Rnam-thar*. **A.** Contained in: *Stong-ra Mkhan-brgyud-kyi Gsung-'bum*, ed. by Smon-bzang Dpe-rnying 'Tshol-bsdu-khang, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2019), vol. 2, pp. 48-96. A newly typeset edition of an incomplete manuscript, there is no colophon

available. **B.** I believe the manuscript on which version A is based ought to be *HS*, vol. 78, pp. 157-226, which bears the title *Dus-'khor Bla-ma Brgyud-pa'i Rnam-thar*, and ends abruptly (with no colophon). A history of the Kālacakra Tantra in Shambhala, India and Tibet. **Bio.:** TBRC no. P5755. *Drepung Catalog*, p. 603.

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*mid-1400's*

Nyag-re Dpal-gyi-rgyal-mtshan (mid-1400's), *'Jigs-byed Chos-'byung Rdo-rje'i Myu-gu*. A history of Vajrabhairava. **Lit.:** For English translations of some of the Vajrabhairava tantra materials, see Bulcsu Siklós, *The Vajrabhairava Tantras: Tibetan and Mongolian Versions, English Translation and Annotations*, The Institute of Buddhist Studies (Tring 1996), pp. 25-76; this work also contains a bibliography of works on Vajrabhairava. **Bio.:** See *VHF*, pp. 16, 376, 427, on the author. **Ref.:** Appey, pp. 72-73, where the author is described as a student of Ngorchen, and a brief listing of his works is provided. Nyag-ge Dpal-gyi-rgyal-mtshan and his *'Jigs-byed Chos-'byung Rdo-rje'i Myu-gu* are mentioned in Bryan J. Cuevas, 'Rwa lo tsā ba and His Biographers,' contained in: Olaf Czaja & Guntram Hazod, eds., *The Illuminating Mirror: Tibetan Studies in Honour of Per K. Sørensen on the Occasion of His 65th Birthday*, Dr. Ludwig Reichert Verlag (Wiesbaden 2015), pp. 57-79, at p. 59. In an email of June 5, 2020, Bryan Cuevas explained to me his conclusion that the title supplied by Appey and copied by us here is mistaken, and likely involves a conflation of two closely related works: [1] a title by Nyag-re Dpal-gyi-rgyal-mtshan, *Rdo-rje-'jigs-byed-kyi Bskyed-rim Rnam-bshad Smra-ba Ngan 'Joms*, and [2] a title by Ngorchen Kun-dga'-bzang-po (1382-1456), *Rdo-rje-'jigs-byed-kyi Bskyed-rim Rnam-bshad Rdo-rje'i Myu-gu*. He intends to go further into this problem in another place.

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*mid-1400's?*

Paṇḍi-ta Grags-pa-rgyal-mtshan-dpal-bzang-po, aka Gu-ge Paṇ-chen Grags-pa-rgyal-mtshan (1415-1486), *Nyi-ma'i Rigs-kyi Rgyal-rabs Skye-dgu'i Cod-paṅ Nyi-zla'i Phreng Mdzes*. **A.** A cursive ms. in 137 fols.,

published in *HS*, vol. 36 (chi), pp. 81-454. **B.** Contained in: *Nyi-ma'i Rigs-kyi Rgyal-rabs dang Zla-ba'i Rigs-kyi Rgyal-rabs*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2014), pp. 1-155. A history of the royal line. **Lit.:** It is main focus of a paper by Leonard W.J. van der Kuijp, 'Gu ge Paṅ chen Grags pa rgyal mtshan dpal bzang po (1415-86) on the *Nyi ma'i rabs (Sūryavaṃśa)* and the Tibetan Royal Families,' contained in: Franz-Karl Ehrhard & Petra Maurer, eds., *Nepalica-Tibetica: Festgabe for Christoph Cüppers*, International Institute for Tibetan and Buddhist Studies (Andiastr 2013), vol. 1, pp. 325-335, noting on p. 329, mention of a work by Gu-ge Tshe-ring-rgyal-po on this history, including a forthcoming essay. Leonard van der Kuijp, 'On Tibetan Notions of Kingship and Governance as Disclosed in Recently Discovered Sources,' a paper given at the conference *Ritual, Narrative and Kingship in Tibet and Surrounding Cultural Areas* (Munich 2014), about both histories published in the 2014 volume. Tarcha Chungda, The Genealogy of the Mnga'-ris Royal Families as Recorded in the *Nyi ma'i rigs kyi rgyal rabs*, a paper given at the International Conference on Tibetan history & Archaeology, Religion and Art [7th-17th C.] (Chengdu, July 2013).

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*mid-1400's ?*

Pradznyā-swa-bha-ba, *Gcod Zab-don-gyi Lo-rgyus*. **A.** A cursive ms. in 9 fols. reproduced in: *HS*, vol. 42 (ni), pp. 137-154. The title as given in its colophon is *Pha-rol-phyin-pa Gcod-kyi Lo-rgyus Byung-tshul Bstan-pa*. **B.** Pradznā-bha-wa, *Zab-don Thugs-kyi Snying-po Bla-ma Rgyud-pa'i Rnam-thar*, contained in: *Gcod Tshogs-kyi Lag-len sogs*, "a collection of Gcod texts representing the ancient practices of the adepts of the tradition, reproduced directly from a rare ms. collection from Limi, Nepal," D. Tsondu Senghe (Bir 1985), pp. 83-96. A brief history of the Gcod teachings, including biographies of Pha Dam-pa Sangs-rgyas and Ma-gcig Lab-sgron. **Bio.:** The author is so far unidentified, but perhaps the correct reading of the name would be Pradznyā-pra-bha (Shes-rab-'od). Based on version A, its author's name given as Shākya'i dge-slong Rdo-rje-'dzin-pa Pradznyā-bha-wa (i.e., Pradznyā-swa-bha-wa, as it appears in version B and could be in Tibetan Shes-rab-rang-byung or Shes-rab-rang-bzhin, although neither seems to be a likely name form.). Actually, it looks like Pradznya-sam-bha-wa, which would be Shes-rab-'byung-gnas (but then it doesn't seem possible to identify him, except to say it is the ordination name of 'Jam-dbyangs-mgon-po, as Sarah Harding

pointed out to me). The lineage it contains makes it appear that this history dates to the mid-15th century or so, and that means 'Jam-dbyangs-mgon-po (b. 1208) is not its author. **Dates:** Based on the lineage it contains, noting the parallel lineage in Karenina Kollmar-Paulenz, *Der Schmuck der Befreiung*, Harrassowitz (Wiesbaden 1993), p. 277, the author dates to around mid-15th century.

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*mid-1400's?*

Rnam-rgyal-grags-bzang, *Bstan-rtsis*. A chronology of Buddhist teachings. **Bio.** I assume that this author is Byang-bdag Rnam-rgyal-grags-bzang (1395-1475/6), the famous physician. **Ref.:** Listed in *BLP* no. 1046

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*mid- or late 1400's ?*

Anonymous, *Rgyal-rabs sogs Bod-kyi Yig-tshang Gsal-ba'i Me-long*. **A.** Contained in volume with 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 79-123. **B.** A cursive manuscript published in *HS*, vol. 10 (tha), pp. 425-469. **Dates:** Although this requires more study, I believe it must date to the mid or late 15th century, since some at least of the abbatial lineages supplied end during that time. See the English preface by E. Gene Smith contained in *Selected Writings of Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu*, Kagyud Sungrab Nyamso Khang (Darjeeling 1973), vol. 1, where we find the statement: "He [Tshe-dbang-nor-bu] also left an undated work entitled *Rgyal rabs sogs bod kyi yig tshang gsal ba'i me long*, a curious little work, a copy of which is in Burmiok Athing's library, which reminds one of the historical notes of 'Jam-dbyangs Mkhyen-brtse'i-dbang-po." Note the comment of Everding in *Zentralasiatische Studien*, vol. 38 (2009), p. 138, where he dates it to the 15th century. **Ref.:** *CLTWA* II, no. 1. Kuijp, 'Tibetan Historiography,' p. 56. *BLP* no. 0595.



late 1400's ?

Anonymous, *Slob-dpon Padma-'byung-gnas | Grub-thob 'Dar-'phyar | Bo-dong Rdo-rje-brtson-'grus | Chos-rje Gnyan-chen-pa bcas-kyi Rnam-thar* (marginal title: *Bla-brgyud Rnam-thar*), contained in: *Rta-mgrin Padma-yang-gsang-khros-pa'i Chos-skor*, Ngawang Sopa (New Delhi 1976), vol. 1, pp. 59-85. A collective biography of persons important for the lineage of transmission of a particular form of Hayagrīva (and for the history of a particularly famous Phur-pa, associated with this form of Hayagrīva, kept in a chapel at Se-ra Monastery). **Dates:** The biography of Padmasambhava was composed by a disciple of Mus-srad-pa, as we may know from the lineage given at p. 67, line 5. Mus-srad-pa Blo-gros-rin-chen-seng-ge was the fifth abbot of Se-ra Monastery, and the one responsible for the creation of the famous image of Hayagrīva. See *Grags-can Mi-sna*, pp. 489-450. Therefore we would date at least the Padmasambhava biography (which Sog-bzlog-pa cites a number of times in his 1606 history) to about the late 1400's.

late 1400's

'Ba'-ra-ba Rgyal-mtshan-dpal-bzang (1310-1391), *Thar-par 'Jug-pa'i Gru-bo'i Dka'-'grel Rin-po-che'i Gter-mdzod Chos-kyi Byung-tshul*, contained in: *A Tibetan Encyclopedia of Buddhist Scholasticism: The Collected Writings of 'Ba'-ra-ba Rgyal-mtshan-dpal-bzang*, Ngawang Gyaltsen and Ngawang Lungtok (Dehradun 1970), vol. 1, pp. 408-517. It would seem to be a history of Buddhism, but the contents do not seem to be primarily of a historical nature. **Bio.:** Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 1201-1202, and in *Grags-can Mi-sna*, pp. 400-401. **Ref.:** *CLTWA* I, no. 92. *CLTWA* II, no. 160.

late 1400's

'Brug-chen II Kun-dga'-dpal-'byor (1428-1476), *Dkar-brgyud Chos-'byung*. **A.** Contained in: *The Collected Works of Rgyal-dbang Rje Kun-*

*dga'-dpal-'byor*, Kargyud Sungrab Nyamso Khang (Delhi 1982), vol. 2, pp. 491-518. **B.** Contained in: *Collected Works*, “reprinted from a manuscript set preserved at Pha-jo-lding Monastery,” Kunzang Tobgey (Thimphu 1976), vol. 2, pp. 339-373. **C.** Contained in: *'Brug-lugs Chos-mdzod Chen-mo* [in 101 vols.], Drukpa Kagyu Heritage Project (Kathmandu 200x?), vol. 3, pp. 303-350. **D.** Contained in: *DPB*, vol. 3, pp. 487-534. A history of the Bka'-brgyud school. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 581-582. See “The Second Drukchen, Kunga Peljor,” by Alexander Gardner in *Treasury of Lives*. **Ref.:** *CLTWA* II, no. 128.

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*late 1400's*

Byang-pa Bkra-shis-dpal-bzang, *Khog-'bugs 'Dzum Dkar Bzhad-pa'i Nyi-ma*. TBRC posted (in March 2019) a scan of a manuscript with the title *Gso-ba Rig-pa'i Spyi-bshad 'Dzum Dkar Bzhed-pa'i Snye-ma*, although it is correctly read as *Gso-ba Rig-pa'i Spyi-bshad 'Dzum Dkar Bzhad-pa'i Nyi-ma*. It has 10 folios of cursive text, and it heads the collection under the TBRC no. W1KG12381. A history of medicine in India and Tibet. **Bio.:** According to the brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1856-1857, he was born in about the middle of the 14th century, as son of Mi'i-nyi-ma-mthong-ba-don-ldan. The less commonly seen long form of his name is Byang-pa Bkra-shis-dpal-'byor-bzang-po-ye-shes-mchog-ldan-gyi-sde. TBRC no. P10195. **Dates:** According to *Tshig-mdzod Chen-mo*, p. 241, this work was composed in the 8th *rab-byung* (i.e., somewhere between the years 1447 and 1506). **Ref.:** For a reference to a work of medical controversy (*Theg-pa Kundang Thun-mong-du Byas-pa Gso-ba Rig-pa'i Rtsod-spong*) by Bkra-shis-dpal-bzang which has been published, see Samten Karmay, ‘Vairocana and the Rgyud-bzhi,’ *Tibetan Medicine*, series no. 12 (1989), p. 29, n. 21, with an outline of its contents on pp. 25-28. *MHTL*, nos. 13078-13079: “Byang-pa Lha-btsun Bkra-shis-dpal-bzang-gi *Rgyud Bzhi'i Rnam Nges Dpal-bsam Ljon-shing | Sman-gyi Khog-dbug 'Dzum Dkar Bzhad-pa'i Nyi-ma*.” *Mirror of Beryl*, p. 498. *Rare Books*, p. 290, divides this title into two separate titles by the same author.

late 1400's

Byang-sems Bsod-nams-rin-chen (1387-1474), *Smyung-gnas Bla-ma Brgyud-pa'i Rnam-thar*, a 67-folio cursive ms. scanned from the collection of the Rdzong-sar Bla-ma Lha-khang, Dergé. TBRC no. W3PD988, vol. 59. A history of masters of the fasting lineage. **Bio.:** On the author, see *VHF*, pp. 367-8. He should be datable. He was scribe and disciple of Ngor-chen Kun-dga'-bzang-po (1382-1456), as the added colophon in smaller letters also indicates. **Ref.:** *PPTK*, pp. 227-228 lists 16 works by him that are primarily biographies of members of the fasting lineage.

late 1400's

Byang-smad-pa [Byang-sman] Bsod-nams-ye-shes-rgyal-mtshan, *Gso-rig Chos-'byung Pad-tshal Bzhad-pa'i Nyin-byed*. A history of medicine. **Bio.:** The author was a member of the famous Byang medical lineage. His father was Byang-pa Bkra-shis-dpal-bzang. For the life of Bsod-nams-ye-shes-rgyal-mtshan, see Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-dan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (=Sman-gyi Khog-dbub), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), pp. 321-322 and 563, where the name of the history in question is given in the forms *Gso-rig Khog-'bugs Pad-dkar Rgyas-pa'i Nyin-byed* and *Gso-rig Pad-tshal 'Byed-pa'i Nyi-'od*. **Ref.:** *THL*, p. 176 (based on *Mdo-smad Chos-'byung*). *Rare Books*, p. 218. *MHTL*, no.13080: "De Sras Byang-sman Bsod-nams-ye-shes-rgyal-mtshan-gyi *Gso-rig Khog-dbub Pad-tshal 'Byed-pa'i Nyi-'od*." According to his biography in *Gangs-can Mkhas-grub*, pp. 1862-1863, he was born in about the late 14th century, and the title of his medical history is given as "*Gso-rig Khog-'bugs Pad-dkar Rgyas-pa'i Nyin-byed*." Bla ma skyabs, *Bod kyi Mkhas pa Rim byon gyi Gso rig Gsung 'bum Dkar chag* [a bio-bibliography of Tibetan physicians], Kan su'u Mi rigs Dpe skrun khang (Lanzhou 1997), p. 150, gives author and title as Drang-srong Bsod-nams-ye-shes-rgyal-mtshan, *Gso-rig Khog-'bugs Pad-dkar Rgyas-pa'i Nyin-byed*. Note also *BLP* no. 2037. *Mirror of Beryl*, p. 498. *Rare Books*, p. 291.

late 1400's ?

Byar-po Paṅ-chen Rdo-rje-pha-lam, *Khog-'bugs Legs-bshad Gser-gyi Snye-ma*. A medical history. **Bio.:** A brief biography of the author, who belonged to the Bka'-brgyud school and was patronized by the Karma-pa VII Chos-grags-rgya-mtsho (1454-1506), is found in Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), pp. 215-217. Another brief biography in *Gangs-can Mkhas-grub*, pp. 1125-1126, includes some titles of his compositions. The author was given his title Byar-po Paṅ-chen by Karma-pa VII Chos-grags-rgya-mtsho (1454-1506). **Dates:** According to *Tshig-mdzod Chen-mo*, p. 241, this history was composed in the 8th *rab-byung* (i.e. between the years 1447 and 1506). **Ref.:** Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (=Sman-gyi Khog-dhub), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 564; English tr. in *Mirror of Beryl*, p. 498. *MHTL*, no. 13083. Listed as existing in the form of a woodblock print in *Medicine Bookname Catalogue*, p. 7.

late 1400's

Chag Lo Rin-chen-chos-rgyal, *Dus-'khor Chos-'byung Dpag-bsam Snye-ma*. **A.** This work is now known to exist, since a 139-folio woodblock print was listed in *Drepung Catalog*, p. 1524, with the fuller title *Dpal Dus-kyi-'khor-lo'i Brgyud-pa Rin-po-che'i Rtogs-pa Brjod-pa Dpag-bsam-gyi Snye-ma*, and this has now been published in *HS*, vol. 19 (dza), pp. 1-458. Strangely enough at fol. 106 (line 4) the printing gives way to cursive and the text continues on the next folio marked 123 (this and the remaining pages all being in cursive). **B.** Chag Lo-tsā-ba Rin-chen-chos-rgyal, *Dpal Dus-kyi-'khor-lo'i Brgyud-pa Rin-po-che'i Rtogs-pa Brjod-pa Dpag-bsam-gyi Snye-ma*, Gangs-can Rig-mdzod series no. 72, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2014), in 435 pages, at pp. 1-310. A history of Kālacakra Tantra. **Bio.:** Our author's name appears in *Gangs-can Mkhas-grub*, p. 1731, where he is one of the teachers of Sa Lo 'Jam-dbyangs-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan (1485-1533). The Bka'-gdams-pa history by Las-chen (vol. 2, p. 10), lists among the disciples of 'Gos Gzhon-nu-dpal (aka Yid-bzang-

rtse-pa, 1392-1481), a person they call “the later Yid-bzang-rtse-pa,” Chag Lo Gsum-pa. There may be a reference to our author in Sde-srid Sangs-rgyas-rgya-mtsho’s *Vai-dūrya Ser-po* (Lokesh Chandra edition), p. 175 (although here he is called Chag Rin-chen-rgya-mtsho), where the monastery is called Te’u-ra, explained as a diminutive form of Rta-ra, name of a nearby place. Te’u-ra, founded by a disciple of Po-to-ba, was a quite early Bka’-gdams-pa establishment. **Dates:** Until a closer study has been carried out, we would provisionally date this history to the late fifteenth century. Looking at the colophon of the 2014 edition, I see that no date of composition is supplied, although a date of Fire Dragon year is given for the woodblock carving. The person named as the one who behested the work from the author is identical to the author of the Buddha biography mentioned just below, the one called Sna-nam-gyi Btsun-pa. **Lit.:** Urban Hammar, ‘Chag Lo-tsa-ba the 3rd Rin-chen-chos-rgyal (15th Century) on the History of Kālacakra in Tibet: The Chapter on the Tradition of Sha ba ra Dbang phyug,’ a paper to be given at the 15th seminar of the IATS (Paris 2019). **Ref.:** *MHTL*, no. 12258. *Mdo-smad Chos-’byung*: “Chag Lo Gsum-pa Rin-chen-chos-rgyal-gyi *Dus-’khor Chos-’byung*.” In *Mkhas-pa’i Dga’-ston* (Lokesh Chandra’s edition, part 3, p. 842), we read: “Chag Lo Gsum-pa’i *Dus-’khor Chos-’byung*” (compare Helmut Hoffmann, ‘Kālacakra Studies I: Addenda et Corrigenda,’ *Central Asiatic Journal*, vol. 15 [1971], pp. 298-301). This refers to a history of Kālacakra by “a/the third Chag Lo.” Evidently we are to understand by this that he should not be confused with, and probably dates from a later time than, the two famous Chag Translators: Chag Lo Dgra-bcom (1153-1216) and Chag Lo Chos-rje-dpal (1197-1264), the former being the uncle of the latter. We may at least surmise from all of this that our history has to date from somewhere between the 13th and early 16th centuries. It seems most likely that our author is the Rin-chen-chos-rgyal (b. 1447) who became abbot of Rte’u-ra in 1460 (*Blue Annals*, p. 1060). This Rte’u-ra Monastery had served as the headquarters for both of the famous teachers named Chag Lo (and it does make sense, then, that one of the members of the abbatial succession would be called a ‘third Chag Lo’). Chag Lo Rin-chen-chos-rgyal is also known to us as the person who requested Sna-nam-gyi Btsun-pa Skal-bzang-chos-kyi-rgya-mtsho-bsod-nams-dbang-po to compose, in a Wood Tiger year (1494, or so it would now seem), his biography of the Buddha (*MHTL*, no. 10815) which has been reprinted recently in India on the basis of a print from eighteenth-century woodblocks (*Sangs-rgyas Bcom-ldan-’das-kyi Rnam-par Thar-pa Rmad-du Byung-ba’i Mdzad-pa ’Khrul-pa Med-par Brjod-pa Bde-bar Gshegs-pa’i Spyod-pa Mchog-gi Gter*, Tashi Dorji, TBMC [Dolanji 1975]; and published again, based on a Bhutanese manuscript, by Kunzang Topgey [Thimphu 1976]). **Ref.:** This

Kālacakra history is frequently quoted in notes (*mchan*, although here placed in brackets) contained in the opening pages of the *Bstan-rtsis* of Mang-thos Klu-sgrub-rgya-mtsho (the PRC edition, listed below, entry no. 287), where it is once cited in a longer form as follows: Ti'u-ra-pa'i *Dus-'khor-gyi Chos-'byung*. Here Ti'u-ra-pa more likely ought be read as Rte'u-ra-pa, which would be an acceptable name for our author Chag Lo Rin-chen-chos-rgyal, who stayed at Rte'u-ra Monastery. This work is also recommended for its Kālacakra historical materials in the *Ngor Chos-'byung* (no. 233, below), p. 300. This text is referred to as “Chag Lo Rin-cen-chos-rgyal-gyi *Dus-'khor Chos-'byung Dpag-bsam Snye-ma*,” in Sde-srid Sangs-rgyas-rgya-mtsho's 1688 work, *Bstan-bcos Bai-dūr Dkar-po-las Dri-lan 'Khrul-snang G.ya'-sel Don-gyi Bzhin-ras Ston-byed*, contained in: *The 18th Century Sde-dge Redaction of the Sde-srid Sangs-rgyas-rgya-mtsho's Vai-dūrya G.ya'-sel with the Snyan-sgron Nyis-brgya-brgyad-pa* (Dehra Dun 1976), vol. 1, p. 92, with a fairly long quotation, and with reference to a geography of Sambhala by the same author (*Shambha-la'i Zhing-bkod*). BLP no. 1124 gives a slightly different title: *Dus-kyi-'khor-lo'i Rgyud-pa Rin-po-che'i Rtogs-pa Brjod-pa Dpag-bsam Snye-ma*. Notice the following quote from Helmut H.R. Hoffmann, Kālacakra Studies I: Addenda et Corrigenda, *Central Asiatic Journal*, vol. 15 (1972), pp. 298-301, at pp. 298-299: “In the passage translated above *č'ag lo gsum pa'i dus 'k'or č'os 'byuñ* might mean theoretically also ‘The History of Kālacakra by the third Č'ag lo-cā-ba,’ but we do not know about three personages of that name; we could adduce only Č'ag lo-cā-ba dGra-bčom (1153-1216), the uncle and teacher of Č'os-rje-dpal (Biography, p. 48, note 6), but we do not know about a third Č'ag lo-cā-ba.”

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*late 1400's*

Don-dam-smra-ba'i-seng-ge, *Bshad-mdzod Yid-bzhin-nor-bu*. **A.** There is a 112-folio cursive manuscript in the Royal Library, Copenhagen. **B.** *Bshad-mdzod Chen-mo*, “reproduced from a rare manuscript from Bhutan,” Kunsang Topgey (Thimphu 1976; note that the date of publication given on the title page, 1967, is a mistake!). TBRC no. W1KG9750. **C.** *A 15th Century Tibetan Compendium of Knowledge*, “reproduced from a copy from the library of Burmiok Athing, with a very detailed introduction and table of contents by E. Gene Smith,” Śatapiṭaka Series no. 78, Lokesh Chandra (New Delhi 1969). TBRC no.

W1KG4187. **D.** *Bshad-mdzod Yid-bzhin-nor-bu*, Gangs-can Rig-mdzod series no. 79, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2017). **E.** *Bshad-mdzod Yid-bzhin-nor-bu Gsal-ba'i Sgron-me*, a 69-folio ms. An added handwritten note at the end seems to say that this ms. had once belonged to Sgang-steng, likely intending the Bhutanese monastery by that name. See TBRC no. W2PD19899, vol. 21, pp. 3-140. This is an eclectic and ‘multi-disciplinary’ work, covering just about everything, and might be better characterized as a cosmography than a history. **Bio.:** Not the least thing seems to be known about the author. My impression is that the colophon contains the author’s poetic self-designation rather than any proper name. E. Gene Smith even said in his introduction to version C, “We cannot even be certain that Don-dam-smra-ba’i-señge is a name rather than an epithet.” Still, there is no other name we can use. **Dates:** For an argument that the date of completion of the composition ought to be 1566 (with a birthdate for the author at 1516), see Shen-yu Lin, ‘The Tibetan Image of Confucius,’ *Revue d’Etudes Tibétaines*, vol. 12 (March 2007), pp. 105-129, at pp. 120-121 (note 74). I’ve seen another writer give 1516 for his birth and 1551 for his death — Wai-ming Ng, ‘The Assimilation of the *Yijing* in Tibetan History and Culture,’ *Sungkyun Journal of East Asian Studies*, vol. 19, no. 1 (2019), pp. 19-36, at p. 24. I doubt this late dating, thinking late Mongol period is most likely correct, partly because of its affinities with the post-1261 history of Lde’u as well as with the *Bka’-thang Sde Lnga*. E. Gene Smith, in his introduction, shows that the author mentions Phag-mo-gru-pa leaders right up to the mid-15th-century, so it cannot be earlier than that, or as Smith says, it must date sometime after 1457 (or ?1469). **Lit.:** For a study of part of this work, refer to Erik Haarh, *The Yar-luñ Dynasty*, G. E. C. Gad’s Forlag (Copenhagen 1969), which includes photographs of a few pages. For a discussion of existing manuscripts and contents including translated passages, see David P. Jackson, *The Mollas of Mustang*, LTWA (Dharamsala 1984), pp. 62-67. For a translation of its colophon, see Ulrike Roesler, ‘Between Self-Expression and Convention: Tibetan Reflections on Autobiographical Writing,’ *Life Writing*, vol. 17, no. 2 (2020), pp. 163-186, at p. 181, note 18. **Ref.:** Outline of contents in *CLTWA* I, no. 38. This work seems to be cited under the title “*Bye-brag Bshad-mdzod Chen-mo*” in the 1557(?) history by Mkhyen-rab-rgya-mtsho (1984 edition, p. 24). Referring to our version A, Buescher, no. 492, describes the 112-folio ms. collected by Prince Peter of Greece and Denmark and used by Haarh. Buescher supplies a transcription of the author colophon. Washington Catalog, no. 28 (located in the *addenda* pp. 53-54).

late 1400's ?

Grags-pa-rdo-rje (b. 1444), *Mkhan-rgyud Rnam Gsum Byon-tshul-gyi Rnam-thar*. A 25-folio cursive manuscript in the collection of the Cultural Palace of Nationalities (Beijing). On the history of ordinator in the three Tibetan lineages of Vinaya. **Bio.:** I suppose the author is identical to Mi-nyag Paṇḍi-ta Grags-pa-rdo-rje, who is given a death date of “1491?” in “Drakpa Dorje,” by Alexander Gardner, in *Treasury of Lives*. TBRC no. P1035. **Dates:** It is thanks to Kurtis Schaeffer (review in *Journal of Asian Studies*, vol. 57, no 3 [1998], p. 857), that we can attribute it to Grags-pa-rdo-rje (b. 1444). According to Schaeffer, it must have been composed after 1463. **Ref.:** This work is described in L. van der Kuijp, ‘On the Lives of Śākyaśrībhadrā (?-?1225),’ *Journal of the American Oriental Society*, vol. 114, no. 4 (1994), pp. 599-616, at pp. 603-604. Published in *HS*, vol. 9 (ta), pp. 286-287, is a one-folio text on the same subject of the three distinct Tibetan schools of Vinaya ordination transmission, with the title *Bod-du Bla-chen Mkhan-rgyud dang / Dpu-rtso Mkhan-rgyud Paṇ-chen Mkhan-rgyud-nams Byon-tshul*.

late 1400's ?

’Jam-dbyangs-kun-dga’-chos-bzang (1433-1503), *Sa-skya Gdung-rab* (located at the beginning of his *Spyi-don Chen-mo*). A history of the Sa-skya school. **Bio.:** Brief biographies of the author found in *Grags-can Mi-sna*, pp. 540-541, and *Gangs-can Mkhas-grub*, pp. 630-631. *VHF*, pp. 79, 308, 373. **Ref.:** Appey, p. 58.

late 1400's ?

Rong-tig-pa, *Rnal-'byor Rgyud-kyi Chos-'byung*. A history of the Yoga Tantras (Rnal-'byor Rgyud). The author might seem difficult to identify, and the existence of this work could not be verified. Still, the author is certainly Rong-ston Shes-bya-kun-rig (1367-1449). **Bio.:** See “Rongton Sheja Kunrik,” by Dominique Townsend, in *Treasury of Lives*. A brief



biography of the author appears in *Gangs-can Mkhas-grub*, pp. 1628-1629. TBRC no. P431. **Ref.:** This work is listed in the *Mdo-smad Chos-'byung* (thanks to E. Gene Smith for this reference), and likewise in *Rare Books*, p. 219. Note the title in *MHTL* no. 10911: “Rong-tik-pa'i nam-thar Paṅ-chen Shākya-mchog-ldan-gyis mdzad-pa.” This must refer to the biography of Rong-ston Shes-bya-kun-rig contained in the *Collected Works* of Gser-mdog Paṅ-chen Shākya-mchog-ldan (1428-1507). Therefore we might conclude that Rong-tig-pa is a name for Rong-ston Shes-bya-kun-rig (1367-1449). He would have been nicknamed “Tik-pa” because he was most generally famous on account of his ‘commentaries’ (Sanskrit, *tīkā*). The present work is not located in the list of Rong-ston’s works as found in Appey, pp. 41-42, but this means very little, since the list is a highly incomplete one. In the 21st century there have been a few publications of his *Collected Works* (according to Appey, they filled 20 volumes), but this particular history could not be located among them so far.

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*late 1400's*

Stag-tsha Bla-ma-rgyal-mtshan, *Yang-rtse Klong-chen* (=Yang-rtse Klong-chen-gyi 'Grel-pa Nyi-zer Sgron-ma), contained in: *Bla-med Rdzogs-pa-chen-po Yang-rtse Klong-chen-gyi Khrid Skor: A Collection of Rare Commentaries on an Important Bonpo Dzogchen Tantra*, “Compiled and photographically reproduced from manuscripts preserved in the library of Bsam-gling Monastery in Dolpo (northwestern Nepal,” Tenzin Namdak, TBMC (New Thobgyal 1973), pp. 1-98. The manuscript was not completed (there is no colophon), but the historical part is itself complete. A history of Bon. **Bio.:** A brief biography of our author, together with the life of his teacher Khyung-po Blo-gros-rgyal-mtshan, may be found appended to the *Rgyal-rabs Bon-gyi 'Byung-gnas* as contained in: *Three Sources for a History of Bon*, Khedup Gyatso, TBMC (Dolanji 1974), pp. 192-196. Our author ought not be confused with Rang-grol Bla-ma-rgyal-mtshan (birth date given as 1328 in Kværne, ‘Chronological,’ no. 119, but compare Vitali, *Kingdoms*, p. 482), who was a teacher, not a student, of Khyung-po Blo-gros-rgyal-mtshan. **Dates:** This history is evidently cited in Spa-ston’s history of 1477(?). Tenzin Namdak has dated it to 1351, but it is by a student of Khyung-po Blo-gros-rgyal-mtshan, and therefore must be a little later

than the *Rgyal-rabs Bon-gyi 'Byung-gnas* (1439?). See the lineage on p. 82 of the text for the name of the author in the context of a lineage.

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late 1400's

Tra-ye-ka-du (?), *Kun-tu-bzang-po Dgongs-pa Zang-thal-gyi Lo-rgyus Rin-po-che'i Phreng-ba*, contained in: *Snyan-rgyud Khrid-chen Bcu-gsum Skor*, vol. 5, pp. 1-89. TBRC no. W30199. The author signs his name as (Rang-bzhin Rdzogs-pa-chen-po'i Rnal-'byor-pa) Tra-ye-ka-du. Arguillère makes reference to this history and the curious author's name that appears in its colophon, saying that without doubt it is a work of A-rdo Dkon-mchog-rgyal-mtshan, roughly 15th century. See Stéphane Arguillère, 'Histoire des manuels de pratique du *dGongs pa zang thal*,' *Revue d'Etudes Tibétaines*, vol. 43 (January 2018), pp. 196-255, at p. 207. A history of the *Dgongs-pa Zang-thal* teachings of the Rnying-ma school. **Bio.**: Biographical data on A-rdo may be found in Bryan Cuevas, *The Hidden History of the Tibetan Book of the Dead*, Oxford University Press (Oxford 2003), pp. 143, 145, where it is clear he dates to the 15th century and more likely its later decades. The author's tradition was called the He-pa after the name of his disciple, an artist named He-pa Chos-'byung.

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1452 ? 1464 ?

Ratna-gling-pa (=Rin-chen-dpal-bzang-po, 1403-1478), *Gu-ru Ratna-gling-pa'i Gter-'byung Chen-mo Gsal-ba'i Sgron-me*. **A.** Contained in: *Biographical Material Concerned with the Life and Revelations of Gter-chen Ratna-gling-pa*, Pema Norbu Rinpoche (Byalakuppe 1984), volume 1, pp. 1-251. **B.** Contained in: *Selected Works of Ratna-gling-pa*, Tseten Dorji, Tibetan Nyingmapa Monastery (Tezu 1973), volume 1, pp. 1-215. A general history of excavated scriptures (*gter-ma*) focusing on the Bka'-brgyad and those excavated by the author. **Bio.** Biographies of the *gter-ston* Ratna-gling-pa are to be found in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 793-795, and in *Grags-can Mi-sna*, pp. 505-506. **Dates:** It was written in a Monkey year before 1466 when his so-called *Nyingmapa Apology* (Palampur 1972), on which see below, was

completed. **Ref.:** Janet Gyatso, ‘Guru Chos-dbang’s *Gter ’byung chen mo*: An Early Survey of the Treasure Tradition and Its Strategies in Discussing Bon Treasure,’ contained in: P. Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, p. 284, note 10.

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1455

Mus-srad-pa Rdo-rje-rgyal-mtshan (1424-1498), *Sa-skya Gdung-rabs*. A genealogical history of the Sa-skya school. Nepal German Manuscript Preservation Project, reel no. L591/4. See Leonard W.J. van der Kuijp, *The Kālacakra And the Patronage of Tibetan Buddhism by the Mongol Imperial Family*, Central Eurasian Studies Lectures series no. 4, Department of Central Eurasian Studies, Indiana University (Bloomington 2004), p. 59, detailing an incomplete 90-folio *dbu-can* manuscript. A history of the Sa-skya school. **Bio.:** Biography of the author in *Gangs-can Mkhas-grub*, pp. 1403-1405. **Dates:** Note the reference in *Gangs-can Mkhas-grub*, p. 554 (see also p. 1802): “Gtsang Byams-pa-rdo-rje-rgyal-mtshan-gyis *Sa-skya’i Gdung-rabs Rin-po-che’i Phreng-ba Bstar-ba*,” a history that is given the date of 1455. *Mdo-smad Chos-’byung*: “Gtsang-pa Byams-pa-rdo-rje-rgyal-mtshan.” Olaf Czaja (Leipzig) has pointed out to me that, in the *Sa-skya’i Gdung-rabs Ngo-mtshar Bang-mdzod* (PRC ed.), p. 262, we read: “Mkhas-pa’i dbang-po Gtsang Byams-pa-rdo-rje-rgyal-mtshan-gyis mdzad-pa’i *Gdung-rabs*,” and on p. 260: “Gtsang Byams-pa-rdo-rje-rgyal-mtshan-gyis *Rje-btsun Sa-skya-pa’i Gdung-rabs Rin-po-che’i Phreng-ba Bstar-ba*.” Here also we find a date corresponding to the year 1455. See Leonard van der Kuijp’s comments in ‘Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub’s *Chos-’byung*, a Chronicle of Buddhism in India and Tibet,’ *Revue d’Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at pp. 122-3, and likewise ‘Fourteenth Century Tibetan Cultural History III: The Oeuvre of Bla ma dam pa Bsod nams rgyal mtshan (1312-1375), Part Two,’ *Revue d’Etudes Tibétaines*, vol. 46 (2018), pp. 5-89, at p. 38, where he dates the completion of this history to the year 1475. **Ref.:** *MHTL*, no. 10946: “Mus-srad-pa’am Rjong-chung-pa Gtsang-pa Byams-pa-rdo-rje-rgyal-mtshan.” *Lam-’bras Khog-phub* (p. 311-2): “de’i gsal-byed Mus-srad-pas mdzad-pa.” According to this, Mus-srad-pa’s history is a further ‘clarification’ of the 14th-century history by Bla-ma Dam-pa entitled *Ngo-mtshar Snang-ba*. *BLP* no. 1960.

1462-1464

Spyan-snga Blo-gros-rgyal-mtshan (1402-1471), *Sangs-rgyas Rin-chen-sgang-pa Khu-dbon-gyi Rnam-thar Dad-pa'i Chu-rgyun*, contained in: *The Collected Works (Gsung-'bum) of Spyian-snga Blo-gros-rgyal-mtshan of Rgya-ma Rin-chen-sgang*, Ngawang Gelek Demo (New Delhi 1983+), vol. 2, pp. 423-511. We owe this reference, as well as the following comments, to E. Gene Smith. This is a historical account of the spiritual masters of Rgya-ma Rin-chen-sgang Monasteries (including Gra and Skam Monasteries) and of the myriarchs (*khri-dpon*) of Rgya-ma. The Rgya-ma family is a subdivision of the Dgyer clan. This source has a detailed account of the founding of Rin-chen-sgang in 1119 by the Bka'-gdams-pa teacher Dgyer-sgom Chen-po Gzhon-nu-grags-pa (1090-1171). Later on these monasteries belonged to the Dge-lugs school, as does the author of this history. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, p. 1033. **Lit.:** Hor-khang Bsod-nams-dpal-'bar, "Rgya-ma Rin-chen-sgang Sangs-rgyas Khu-dbon-gyi Rnam-thar Gtso-bor Byas-pa'i Yul-gyi Byung-ba Rags-rim dang 'Bum-pa Nyams-gso Zhus-pa'i Gnas-tshul Mdor-bsdus," *Bod-ljongs Nang-bstan*, 1st issue of 1994 (general series no. 15), pp. 36-46.

1465 ? 1477 ?

Spa-ston Bstan-rgyal-bzang-po (15th cent.?), *Bstan-pa'i Rnam-bshad Dar-rgyas Gsal-ba'i Me-long*. **A.** Contained in: *Sources for a History of Bon*, Tenzin Namdak, TBMC (Dolanji 1972), pp. 498-769. **B.** *Bstan-pa'i Rnam-bshad Dar-rgyas Gsal-ba'i Sgron-me* (= *Bstan-pa'i Rnam-bshad Dar-rgyas Gsal-sgron-las Bstan-pa'i Gnas-tshad dang Lo-rgyus Lhun Gsal*), Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1991); note that this publication used as its basis the manuscript reproduced in the following version C. **C.** Contained in: the 192-volume 2nd reprint edition of the Bon Kanjur, vol. 61, pp. 83-226 (Exact title: *Bstan-pa'i Rnam-bshad Dar-rgyas Gsal-sgron-las Bstan-pa Gnas-tshad dang Lo-rgyus Kun-gsal*). **D.** Spa-ston Bstan-rgyal-bzang-po, *Bstan-pa'i Rnam-bshad Dar-rgyas Gsal-ba'i Sgron-ma*, contained in: *Gangs Ti-se Bon-gzhung Rig-mdzod Dpe-tshogs Chen-mo*, n.p. (2009), vol. 1, pp. 187-364,

with an editor's note added to the colophon attempting to account for the dating. **E.** *BTCK*, no. 514 gives reference to a reproduction in the *Bon Katen*, vol. 215, pp. 498-769, but this is nothing more than a further reproduction of our version A. A general history of Bon. **Lit.:** For a not very intelligible translation of the last part, see Tadasu Mitsushima, and Kalsang Namgyal. "The Bright Light of Bon (IV)," *Kyoyo-Ronshu* (Kokushikan University), vol. 10, no. 1 (1984), pp. 41-65. Evidently the earlier parts of this translation were also published, although we do not have the references. An even more difficult English paraphrase of parts of Spa-ston's history is found in Tadasu Mitsushima, *A Study of the Traditions of Bonism* (Tokyo 1992), with versions in Chinese, Japanese and English published together in one volume. For a portion in translation and a discussion of dates, see Dan Martin, 'Unearthing Bon Treasures: A Study of Tibetan Sources on the Earlier Years in the Life of Gshen-chen Klu-dga', *Journal of the American Oriental Society*, vol. 116, no. 4 (1996), pp. 619-644. **Ref.:** *CLTWA* II, no. 70. Karmay, 'Gzermig Version of the Interview,' p. 579, says it was composed in 1525. Date according to Karmay, *Great Perfection*, p. 233, was 1405. Nam-mkha'i-nor-bu, *Sgrung Lde'u Bon Gsum-gyi Gtam E-ma-ho*, *LTWA* (Dharamsala 1989), p. 453, gives the date of composition as 1345. Vitali, *Kingdoms*, p. 481, argues for a date of 1405. Dan Martin has elsewhere argued for the date of 1465, although this remains open for discussion.

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1458-1466

Ratna-gling-pa (=Rin-chen-dpal-bzang-po, 1403-1478), *Chos-'byung Bstan-pa'i Sgron-me Rtsod-zlog Seng-ge'i Nga-ro*. **A.** Published with the 'cover title': *The Nyingmapa Apology of Rin-chen-dpal-bzang-po*, "reproduced from the original text from the library of Burmiok Athing by Khams-sprul Don-brgyud-nyi-ma," Sungrab Nyamso Gyunphel Parkhang (Tashijong 1972). TBRC no. W1KG4849. **B.** Contained in: *Dag-pa'i Gzigs-pa Nyams Snang Mdzod-khang Skor dang Rgya-che'i Gsung Chos-skor* (=Visionary Teachings and Writings on Buddhist Practice of Gter-chen Ratna-gling-pa, =Ratna-gling-pa'i Gter-chos Dpal-yul Lugs series no. 20), Pema Norbu Rinpoche (Bylakuppe 1984), pp. 163-330. A defense of the Rnying-ma school against its critics, with some material of historical interest. **Ref.:** Outline of contents (based on our version B) in *CLTWA* II, no. 136 (pp. 123-124). *CLTWA* II, no. 167. *BLP* no. 0743.

- Another work by Ratna-gling-pa, composed in a Dragon year, is the *'Byams-yig Rnam-par Rgyal-ba'i Khang-bzang*, a circular in defense of the Rnying-ma school that formed the basis for a historical work by 'Jigs-med-gling-pa, *Dris-lan Rin-po-che'i Bstan-bcos Lung-gi Gter-mdzod*, contained in: *The Collected Works of Kun-mkhyen 'Jigs-med-gling-pa*, Sonam T. Kazi (Gangtok 1972), vol. 3, pt. 2, pp. 1-378.

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1467

Stag-tshang Lo-tsā-ba Shes-rab-rin-chen (b. 1405), *Sa-skyapa'i Gdung-rabs 'Dod-dgu'i Rgya-mtsho*. **A.** A 34-folio cursive (*dbu-med*) manuscript kept in the Cultural Palace of Nationalities, Beijing (a scan from a microfilm of a cursive manuscript). TBRC no. W1CZ1883. **B.** *Dpal-ldan Sa-skya'i Gdung-rabs 'Dod-dgu'i Rgya-mtsho*, contained in: Shes-rab-rin-chen, *Gsung-'bum*, International Buddhist Academy (Tinchuli 2007), vol. 1, pp. 1-70 (this version is at TBRC website, and in searchable format). History of the Sa-skya school. **Bio.:** Brief biographies of the author in *Grags-can Mi-sna*, pp. 510-512, *Gangs-can Mkhas-grub*, pp. 747-748. **Date:** Based on TBRC. According to Leonard W.J. van der Kuijp, *The Kālacakra and the Patronage of Tibetan Buddhism by the Mongol Imperial Family*, Central Eurasian Studies Lectures series no. 4, Dept. of Central Eurasian Studies, Indiana University (Bloomington 2004), p. 40, this history dates to the year 1467. **Lit.** Shoko Mekata, 'A Consideration of *Sa skya gdung rabs* by Stag tshang lo ts'a ba,' a paper to be given at the 5th International Seminar of Young Tibetologists (St. Petersburg, September 3-7, 2018), abstract only. **Ref.:** *MHTL*, no. 10950. *THL*, pp. 84-85. L. W. J. van der Kuijp, 'Apropos of Some Recently Recovered Texts of the Sa skya pa and Ko brag pa,' in *Journal of the International Association of Buddhist Studies*, vol. 17, no. 2 (1994), pp. 175-201, at p. 200. The history is listed in *Mdo-smad Chos-'byung*, and is mentioned in *Gangs-can Mkhas-grub*, p. 1802. *BLP* no. 1964. *VHF*, p. 86 note 98.

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Stag-tshang Lo-tsā-ba Shes-rab-rin-chen (b. 1405), *Gso-dpyad Byung-tshul-gyi Lo-rgyus Sman-gyi Spyidon dang bcas-pa Mkhas-pa'i Yid-phrog*. Two copies, one manuscript and one xylograph, listed in *Medicine Bookname Catalogue*, p. 268 (nos. 940-941). A history of medicine. **Ref.:** Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrunkhang (Beijing 1990), p. 197. *MHTL*, no. 13091. I see his medical history is given a different title, *Gso-rig-gi Byung-ba Brjod-pa Drang-por Brjod-pa'i Gtam Drang-srong Srid-sgrub-kyi Mda'*, in the essay by Thubstan-phun-tshogs contained in: Tsering Thar Tongkor & Tsering Dawa Sharshon, eds., *Ancient Civilization of Tibetan Plateau*, Mtsho-sngon Mi-rigs Dpe-skrunkhang (Xining 2018), vol. 2, p. 364. Here we find a quote relating how Bon medicine was active prior to the first Tibetan emperor. Actually, the editors of the author's *Collected Works* list a work entitled *Gso-rig-gi Byung-ba Gsong-por [!] Brjod-pa Drang-srong Srid-sgrub-kyi Mda'* among those works that they were unable to locate and therefore did not publish, commenting that it is a general history of medicine in India, China and Tibet. This poetic title makes allusion to the arrows of Arjuna, I suppose because their straightness along with Arjuna's aim directly at the 'bird's eye' compare to the directness of expression used by the author, even if his use of this poetic expression could argue otherwise.

1468 or 1528?

*Lha Bug-pa-can-pa'i Gdung-rabs Spyansnga'i 'Khrungs-rabs bcas*, a ms. in 10 folios, now published as Text I in Tsering Gyalbo, Guntram Hazod & Per Sørensen, *Civilization at the Foot of Mount Sham-po: The Royal House of Lha Bug-pa-can and the History of g.Ya'-bzang; Historical Texts from the Monastery of g.Ya'-bzang in Yar-stod (Central Tibet), Annotated Translation, Transliteration and Facsimile*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2000), with English translation on pp. 25-40. Closely related to the *G.ya'-bzang Chos-'byung* listed below.

1474

Dge-ye Tshul-khrims-seng-ge, *Chos-'byung Thos-pa'i Rgya-mtsho Dad-pa'i Ngang-mo Rnam-par Rtse-ba*. **A.** Khetsun, Shin'ichiro Miyake, Maho Iuchi, Shoko Mekata, eds., *History of Indo-Tibetan Buddhism by dGe ye Tshul Khrims seng ge: A Critical and Facsimile Edition of the Tibetan Text with Summary and Index*, Otani University Shin Buddhist Comprehensive Research Institute (Tokyo 2007). **B.** A copy of this history is located in the catalogue of the Otani University Library, no. 11847, a work in 46 folios bearing the front-title *Rgya Bod-kyi Chos-'byung Rin-po-che*, but with the colophon title *Skyes-bu Dam-pa'i Rnam-thar Thos-pa Rgya-mtshor Dad-pa'i Ngang-mo Rnam-par Rtse-ba* (E. Gene Smith was the first to inform me about its existence). TBRC no. W1KG12370. **C.** Contained in *HS*, vol. 7 (ja), pp. 299-389, in the form of a 46-folio ms. The title could be translated 'The Dharma Origins [History called] the Ducks of the Faithful Playing in the Ocean of Learning'. A history of Buddhism, with a special focus on chronology, remarkable for its evenhanded treatment of the different Tibetan schools (of Dge-ye's two named teachers one seems to belong to the Bka'-brgyud school, while the other was an expert in the Kālacakra). **Bio.:** The name of the author appears as Dge-ye'i Sha-mi Tshul-khrims-shes-rab in the body of the work (p. 9v). The author is also referred to as Mkhan-chen Dge-g.ye-ba Tshul-khrims-seng-ge, and it was at his behest that Bsod-nams-lha'i-dbang-po composed his own *Chos-'byung* in 1484. Dge-ye-ba also composed a biography of the Buddha and Arhats (*MHTL*, no. 10818). **Dates:** If we follow the author's biography contained in Las-chen, *Chos-'byung*, vol. 1, pp. 589-591, his dates ought to be 1432-1478. **Lit.:** This history and its publication were subject of a blog entry at Tibeto-logic (April 2007). The 2007 publication was reviewed by Christian Wedemeyer in *Journal of the American Oriental Society*, vol. 128, no. 4 (2008), pp. 780-782. **Ref.:** One source for name and dating is Tshetan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 223. *Mdo-smad Chos-'byung*: "Dwags-po 'Od-zer-seng-ge'am Dge-ye-ba Tshul-khrims-seng-ge'i Chos-'byung." E. Gene Smith correctly informs us that the author of the *Mdo-smad Chos-'byung* did not read the colophon correctly, and that in fact Dwags-po 'Od-zer-seng-ge is mentioned in the colophon as one of Dge-ye's teachers. *BLP* no. 0165 would seem to be this work: Dge-slong Tshul-khrims-seng-ge, *Skyes-bu Dam-pa'i Rnam-thar Chos-'byung Shākya'i Rgyal-po Bstan-'dzin dang bcas-pa Byon-tshul*. Note also *BLP* no. 0735.



• Here is a brief outline of contents: Chapter 1, which should have been on the life of the Buddha, is simply missing from this manuscript. Chapter 2 is on the spreading of Buddhism in India. Chapter 3 is on its spreading in Tibet; in effect this is a short sketch of imperial period history. Chapter 4 is on the Vinaya transmissions of the Second Spread. Chapter 5 is on the spiritual transmissions stemming from Atiśa, the Bka'-gdams school. Chapter 6 is on the Sa-skya. Chapter 7 is on the Bka'-brgyud and its various branch lineages. Chapter 8 is on the history of the Kālacakra Tantra. Chapter 9 is on miscellaneous lineages, including the Dge-ldan (which would later be known as the Dge-lugs), the lineages from Pha-dam-pa Sangs-rgyas, the Shangs-pa Dkar-brgyud, the Kha-rag Skor Gsum, etc. At the end of the text an otherwise unknown work on chronology is mentioned under the title *Dpe-chung 'Phrul-gyi Me-long*.

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1475

Mangga-la'i ming-can, *G.ya'-bzang Chos-'byung Bstan-pa Gsal-byed*, a cursive ms. in 52 folios. **A.** This is now published with facsimile and translation as Text II in Tsering Gyalbo, Guntram Hazod & Per Sørensen, *Civilization at the Foot of Mount Sham-po: The Royal House of Lha Bug-pa-can and the History of g.Ya'-bzang; Historical Texts from the Monastery of g.Ya'-bzang in Yar-stod (Central Tibet), Annotated Translation, Transliteration and Facsimile*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2000), with the problematic dating discussed on p. 9, and English translation on pp. 41-104. The facsimile is marked "Text 2," at the end of the volume, a ms. in 52 folios. **B.** Also published in *HS*, vol. 38 (nyi), pp. 329-432, reproduction of a cursive manuscript in 52 folios, based on the exact same manuscript as our version A. **Bio.:** The unidentified author probably had a name beginning with Bkra-shis (Sanskritized as Mangga-la). **Lit.:** Guntram Hazod in a paper given at the 8th IATS (Bloomington 1998) announced the existence of this historical work on the G.ya'-bzang branch of the Bka'-brgyud-pa.

1476-1478

'Gos Lo-tsā-ba Gzhon-nu-dpal (1392-1481), *Deb-ther Sngon-po*. **A.** Lokesh Chandra (New Delhi 1974). TBRC no. W7494. **B.** 'Gos Lo Gzhon-nu-dpal, *Deb-ther Sngon-po*, Si-khron Mi-rigs-dpe-skrun-khang (Chengdu 1984), in 2 volumes. This last edition is based on the Lhasa (Kun-bde-gling) edition, but proofed against the Amdo (Dga'-ldan-chos-'khor-gling) edition. It has a particularly useful introduction by Dungdkar Blo-bzang-'phrin-las. There are a number of spelling errors and misreadings, nevertheless. **C.** Now published in *HS*, vols. 14-15 (pha-ba), in 548 and 566 pages respectively. This has some sections in xylographic prints, and other sections in cursive manuscript versions (the cursive is generally clearer than the woodblock printing). A general history of Buddhism in Tibet, commonly known as the *Blue Annals*. **Lit.:** For a translation, including indices of text titles and personal names, see George N. Roerich, *et al.*, tr., *The Blue Annals*, Motilal Banarsidass (Delhi 1976; earlier printings were made in 1949 and 1953). For a place-name index, see T. V. Wylie, *A Place Name Index to George N. Roerich's Translation of the Blue Annals*, Serie Orientale Roma, no. 15, Istituto Italiano per il Medio ed Estremo Oriente (Rome 1957). For a Chinese translation, see Guo Heqing, tr., *Qingshi*, Xizang Renmin Chubanshe (Lhasa 1985). Several articles have been written by Tshe-tan Zhabs-drung on dating problems in the text: "Deb Sngon-du Gzhan Gzhung Lung Drangs-pa'i Skor-gyi Dpyad-pa," *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtsoṃ Mkho-bsdus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 214-224; "Deb Sngon-du Rgya'i Yig-tshang-gi Lung Drangs-pa'i Thad-ka'i Dpyad-pa," *Idem.*, 229-231; "'Gos Los Lo-tshigs Bkod-pa'i Skor-las 'Ga'-zhig Nor-ba'i Dpyad-pa," *Idem.*, pp. 232-233. See Luciano Petech, 'The Chronological System of the Deb-ther Sngon-po and the Chronology Adopted in Indo-Tibetica,' contained in: G. Tucci, *Gyantse and Its Monasteries, Part 2*, Aditya Prakashan (New Delhi 1989), pp. 281-283. **Bio.:** The Bka'-gdams-pa history by Las-chen contains (in vol. 2, pp. 1-10) a useful biography of the author, and a brief one appears in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 674-675. **Lit.:** See now Leonard W.J. van der Kuijp, On the Composition and Printings of the *Deb ther sngon po* by 'Gos lo tsā ba gzhon nu dpal (1392-1481), *Journal of the International Association of Tibetan Studies*, no. 2 (August 2006), pp. 1-46 (available on internet). **Ref.:** Contents outlined in *CLTWA* I, no. 103 and also in *CLTWA* II, nos. 182-183 (pp. 158-165). *CLTWA* II, no. 151 (refers to a 486-folio blockprint from Pho-brang Chos-rgyal-lhun-po), including a

chapter outline. Kolmaš, ‘Tibetan Sources,’ p. 133. ZY, no. 346A/2563 ff. See Eimer, *Berichte*, pp. 46-47 (especially his note no. 4, which has references to copies in various collections). Jackson, *Misc.*, no. 1514.1. *MHTL*, no. 16374: “Rtses-thang-pa ’Gos Lo Gzhon-nu-dpal-ba’am Yid-bzang-rtse-ba’i *Deb-ther Sngon-po* le-tshan du-ma yod-pa.” *THL*, pp. 77, 146-150 (including a general outline of the work). Bell, *Religion*, pp. 201-207, 219 (chapter outline). *TBH*, p. 636. One source (*Three Dkar Chag’s*, Ngawang Gelek Demo [New Delhi 1970], p. 206) tells us that the Kun-bde-gling woodblock edition had 485 folios. Wassiljew[A], p. 362. Buescher, no. 361. *BLP* no. 1136. For a possible Mongol inspiration for the book title, see Michael C. Brose, Uyghur Technologists of Writing and Literacy in Mongol China, *T’oung Pao*, vol. 91 (2005), pp. 396-435, at p. 409, where the early Mongol period population registers are called “blue books” (*kökö debter*).

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1479 ?

Spa-ston Bstan-rgyal-bzang-po (15th cent.?), *Zhang-zhung Snyan-brgyud-kyi Bla-ma Brgyud-pa’i Rnam-thar*. **A.** One version is found in: *History and Doctrine of the Bonpo Nispanna-yoga*, Śatapitaka Series (Delhi 1968), pp. 1-130 (the form of the author’s name in the colophon is Spa-btsun Bstan-rgyal-seng-ge-dpal-bzang, and the date of composition, an Earth Pig year). **B.** Spa-btsun Bstan-rgyal-seng-ge-dpal-bzang (author’s name as given in colophon), *Rdzogs-pa-chen-po Zhang-zhung Snyan-rgyud-kyi Brgyud-pa’i Bla-ma’i Rnam-thar* (alternative title: *Rdzogs-pa-chen-po Zhang-zhung Snyan-rgyud-kyi Rnam-bshad Gsal-ba’i Me-long*), contained in: Bru-chen Rgyal-ba-g.yung-drung, *Nyams-rgyud Rgyal-ba’i Phyag-khrid*, Rasta Geshe Tenzin Dargyey [Dbra-tsa Bstan-’dzin-dar-rgyas] (Kathmandu 2002), pp. 3-120. Biographies of Lamas in the transmission lineage of the Zhang-zhung Snyan-brgyud, an oral transmission teaching of Bon. **Dates:** The date of this history is discussed by Dondrup Lhagyal in his essay ‘Bonpo Family Lineages in Central Tibet,’ contained in: Samten Karmay, et al., eds., *New Horizons in Bon Studies*, National Museum of Ethnology [Osaka 2000], p. 436. **Ref.:** Karmay, *Treasury*, p. 195 (note reference to a manuscript in 115 folios in the collection of David Snellgrove). Karmay, *Great Perfection*, p. 234. Smith, *Catalogue*, pp. 216-217, describes a 65-folio xylograph in the library of David Snellgrove.

- A still later Zhang-zhung Snyan-brgyud history, by a spiritual great grandson of Spa-ston, has been published in the 192-volume 2nd reprint edition of the Bon Kanjur, vol. 110, pp. 328-380, with the following title: *Rdzogs-pa Chen-po Zhang-zhung Snyan-rgyud-kyi Spyi-don Gsal-ba'i Sgron-ma* (colophon title: *Spyi-don Lo-rgyus Gsal-ba'i Sgron-me*). The name of the most recent author/redactor seems to be Jo-nya Bsod-nams-blo-gros, Spa-ston's spiritual great-grandson, although the main core of the work would seem to be by Ba-ye Ye-shes-rgyal-mtshan (direct disciple of Spa-ston), a point that requires study.

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1484

Lo-dgon-pa Bsod-nams-lha'i-dbang-po (1423-1496), *Bka'-gdams Rin-poché'i Chos-'byung Rnam-thar Nyin-mor Byed-pa'i 'Od Stong*. **A.** Contained in: *Two Histories of the Bka'-gdams-pa Tradition from the Library of Burmiok Athing*, Gonpo Tseten (Gangtok 1977), pp. 207-393; a reproduction of a rather difficult cursive manuscript. **B.** A cursive version has been published in *HS*, vol. 4 (nga), pp. 1-187 (final folio marked "95"). **C.** Another cursive manuscript, one in 189 folios (several folios are missing) has been scanned in TBRC no. W3CN18529. **D.** Contained in: Rdo-sbis Tshe-ring-rgyal, chief editor, *Chos-'byung Phyogs-bsgrigs* [an anthology of five distinct history books], Bod-kyi Lo-rgyus Yig-tshags Dpe-tshogs series no. 29, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), pp. 1-172. TBRC no. W8LS66792. History of the Bka'-gdams school. **Bio.:** A brief biography of the author is found in the 1494 history by Las-chen (entry no. 231, below), vol. 1, pp. 622-624, although it is rather surprising that this history, written in 1494, could give his exact death date as 18th day of the 11th month of the Fire Dragon year, aged 74, since this year must be 1496/7. **Dates:** Version B has a brief added 'colophon' that is difficult to read, but it specifies that the Wood Dragon year of composition was 47 years into the 8th *rab-byung*, which would seem to date it to 1494 (which would have been, in fact, a Wood Tiger year), although the Wood Dragon year, 1484, has to be the correct date. **Lit.:** Gianpaolo Vetturini has made a translation, possibly under the title *The bKa' gdams pa School of Tibetan Buddhism*, doctoral dissertation, School of Oriental and African Studies (London 2007). I downloaded the PDF, minus the title page, from Googlebooks. On a related subject: 'Jigs-med-seng-ge, "Bka'-gdams-pa'i Byung-ba Ngo-sprod Mdor-bsdus," *Zla-zer*, 3rd issue of 1987, pp. 62-66. 'Jigs-

med-bsam-grub, “Bka’-gdams-pa’i Grub-mtha’i ’Byung-khungs dang Khyad-chos-la Rags-tsam Dpyad-pa,” *Krung-go’i Bod-kyi Shes-rig*, 3rd issue of 1988, pp. 88-100. **Ref.:** ZY, no. 511/3056. Eimer, *Berichte*, pp. 47-49. Compare *MHTL*, no. 10852 (and likewise in *Mdo-smad Chos-byung*): “Bsod-nams-lha-dbang-gi *Bka’-gdams Chos-byung*.” Don-grub-rgyal-mtshan, *Legs-par Bshad-pa Bka’-gdams Rin-po-che’i Gsung Gces-btus Nor-bu’i Bang-mdzod*, D. Tsondu Senghe, Bir Tibetan Society (Bir 1985), p. 532: “Bka’-gdams Chos-byung thog-mar Lo Spyan-snga Bsod-nams-lha-dbang-gis bsdus-pa dang...” *BLP* no. 0109.

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1484

Paṅ-chen Ye-shes-rtse-mo (b. 1433), *Bka’-gdams Chos-byung*. Published as *Bka’-gdams Rin-po-che’i Bstan-dzin-rnams-kyi Byung-khungs Paṅ-chen Ye-shes-rtse-mos mdzad-pa*, contained in: *Paṅ-chen Ye-shes-rtse-mo’i Bka’-gdams Chos-byung dang Rnam-thar*, Ser-gtsug Nang-bstan Dpe-rnying ’Tshol-bsdu Phyogs-sgrig-khang, ed. (Lhasa 2015), pp. 1-51. TBRC no. W1KG25255. According to the colophon, it was written 503 years after the birth of Atiśa in a Wood Dragon (=1484) at the place known as Lcang-lo-can, this likely being the village by that name near Gyantse. This work was long sought after, especially by E. Gene Smith and myself, up until its 2015 publication. A history of the Bka’-gdams school. **Bio.:** Brief biographies of the author in *Grags-can Mi-sna*, pp. 544-545, and in *Gangs-can Mkhas-btsun*, pp. 982-983. The author was abbot of Bkra-shis-lhun-po from 1487 to 1512. **Lit.:** See now the article by Iuchi Maho, ‘The Bka’ gdams chos ’byung Genre and the Newly Published Ye shes rtse mo’s Bka’ gdams chos ’byung,’ contained in: I. Iwao and T. Ikeda, eds., *The Historical Development of Tibeto-Himalayan Civilization* (2018), pp. 337-356. **Ref.:** See the English preface to Las-chen Kun-dga’-rgyal-mtshan, *Bka’-gdams-kyi Rnam-par Thar-pa Bka’-gdams Chos-byung Gsal-ba’i Sgron-me*, B. Jamyang Norbu (New Delhi 1972). *MHTL*, no. 10849 (and likewise in *Mdo-smad Chos-byung*): “Paṅ-chen Ye-shes-rtse-mo’i *Bka’-gdams Chos-byung*.” In the past, prior to 2015, the only real authority for its existence that could be easily located is the *Mdo-smad Chos-byung*. But then there is also Don-grub-rgyal-mtshan, *Legs-par Bshad-pa Bka’-gdams Rin-po-che’i Gsung Gces-btus Nor-bu’i Bang-mdzod*, D. Tsondu Senghe, Bir Tibetan Society (Bir 1985), p. 532: “Paṅ-chen Ye-shes-rtse-mos bsdus-

*pa re-re brtsams yod-par snang-ngo.*” See also BLP no. 0108. *Dungdkar*, p. 165.

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1484-1490?

Gser-mdog Paṅ-chen Shākya-mchog-ldan (1428-1507), *Dbu-ma'i Byung-tshul Rnam-par Bshad-pa'i Gtam Yid-bzhin Lhun-po*. **A.** Contained in: *The Collected Works (Gsung-'bum) of Gser-mdog Paṅ-chen Shākya-mchog-ldan*, Kunsang Topgyal (Thimphu 1975), vol. 4 (nga), pp. 209-248. **B.** Published in *SKCB*, vol. 6, pp. 397-436. **C.** A 13-fol. cursive ms. TBRC no. W8LS17419. Although this work does contain a long (relative to the size of the text) section on the early Indian and Tibetan history of Mādhyamika philosophy, it more generally belongs to the *grub-mtha'* genre, which we have not included among our historical genres, although *grub-mtha'* might be considered to be 'histories of thought'. **Bio.:** On the life of the author, see especially Volker Caumanns, 'Tibetan Sources on the Life of Serdog Panchen Shakya Chogden (1428-1507),' contained in: Linda Covill, *et al.*, eds., *Lives Lived, Lives Imagined: Biographies in the Buddhist Traditions*, Wisdom (Boston 2010), pp. 205-240. On the author's *Collected Works*, see Volker Caumanns, 'The *Collected Works* of gSer mdog Paṅ chen Shākya mchog ldan: The Formation and Early Transmission of a 15th-Century Literary Corpus,' contained in: Volker Caumanns and Marta Sernesi, eds., *Fifteenth Century Tibet: Cultural Blossoming and Political Unrest*, LIRI (Lumbini 2017), pp. 115-160. Brief biographies are in *Grags-can Mi-sna*, pp. 533-535, and in *Gangs-can Mkhas-grub*, pp. 984-985. **Lit.:** A conference paper by José I. Cabezón entitled, 'Experience and Reason: Shakya mchog-ldan's History of Madhyamaka,' was given at the 20th Annual Conference on South Asia, held in Madison, Wisconsin in 1991. See also Tom Tillemans and Toru Tomabechi, 'Le *Dbu ma'i byuñ tshul* de Śākya mchog ldan,' *Asiatische Studien*, vol. 49, no. 4 (1995), pp. 891-918 (for the dates, see pp. 896-897). Anne Buchardi, 'The Logic of Liberation: Epistemology as a Path to the Realisation of Mahāmudrā,' contained in: O. Czaja *et al.*, *The Illuminating Mirror*, Ludwig Reichert (Wiesbaden 2015), pp. 41-55. For a useful list of Tibetan-authored *grub-mtha'* works, see Katsumi Mimaki and Akihiko Akamatsu, 'La philosophie des Saiva vue par un auteur tibétain du 14e siècle,' contained in: Michel Strickmann, ed., *Tantric and Taoist Studies in Honour of R. A. Stein*, Institut Belge des Hautes Études Chinoises (Bruxelles 1985), vol.

3, pp. 746-772, at pp. 746-747. **Ref.:** *CLTWA* I, no. 90. *THL*, p. 176. *Mdo-smad Chos-'byung*: “Paṅ-chen Shākya-mchog-ldan-gyi *Dbu-ma'i Chos-'byung*.” *BLP* no. 1545.

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Gser-mdog Paṅ-chen Shākya-mchog-ldan (1428-1507), *Rngog Lo-tsa-ba Chen-pos Bstan-pa Ji-ltar Bskyangs Tshul Mdo-tsam-du Bya-ba Ngo-mtshar Gtam-gyi Rol-mo*. **A.** Contained in: *The Collected Works (Gsung-'bum) of Gser-mdog Paṅ-chen Shākya-mchog-ldan*, Kunsang Topgyal (Thimphu 1975), vol. 16 (ma), pp. 443-456. **B.** Published in: *SKCB*, vol. 6, pp. 437-449. **C.** Contained in: *HS*, vol. 11 (da), pp. 497-511. History of logic (*tshad-ma*) in Tibet concentrating on the life of Rngog Lo-tsa-ba (11th century). **Bio.:** On the life of Rngog Blo-ldan-shes-rab, see Ralf Kramer, *The Great Tibetan Translator: Life and Works of rNgog Blo ldan shes rab (1059-1109)*, Indus Verlag (Munich 2007). **Dates:** It may be possible to calculate the date of composition on the basis of the chronology found at the end of the text, although no date is given in the colophon. **Ref.:** Kuijp, ‘Monastery,’ p. 121. *CLTWA* I, no. 91.

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Gser-mdog Paṅ-chen Shākya-mchog-ldan (1428-1507), *Tshad-ma'i Mdo dang Bstan-bcos-kyi Shing-rta Srol-rnams Ji-ltar Byung-ba'i Tshul Gtam Bya-ba Nyin-mor Byed-pa'i Snang-bas Dpyod-ldan Mtha'-dag Dga'-bar Byed-pa*. **A.** Contained in: *The Collected Works (Gsung-'bum) of Gser-mdog Paṅ-chen Shākya-mchog-ldan*, Kunsang Topgyal (Thimphu 1975), vol. 19, pp. 1-137. **B.** Published in *SKCB*, vol. 6, pp. 254-396. History of *tshad-ma* (in this context, probably to be translated ‘logical epistemology’) and philosophy. **Lit.:** Karen Christina Lang, ‘Spa-tshab Nyi-ma-grags and the Introduction of Prasāṅgika Madhyamaka into Tibet,’ contained in: L. Epstein and R. Sherburne, eds., *Reflections on Tibetan Culture: Essays in Memory of Turrell V. Wylie*, The Edwin Mellen Press (Lewiston 1990), pp. 127-141. Anne Buchardi, ‘The Logic of Liberation: Epistemology as a Path to the Realisation of Mahāmudrā,’ contained in: O. Czaja *et al.*, eds., *The Illuminating Mirror*, Ludwig

Reichert (Wiesbaden 2015), pp. 41-55. For a useful survey of the history of Indian and Tibetan *tshad-ma* literature until modern times, see Yeshe-dbang-phyug, “Rig-gnas Chen-po Lnga’i Nang-tshan Tshad-ma Rig-pa Rags-tsam Brjod-pa,” *Bod-ljongs Nang-bstan*, issue 1 of 1989 (issue no. 5 in the general series), pp. 58-65. Note especially on p. 61 the reference to a work by Shākya-mchog-ldan entitled *Tshad-ma’i Lo-rgyus Sde Bdun Bang-mdzod* (probably an alternative title for the present text). Chu-skyes Dge-’dun-bsam-gtan, “Rgya Bod Tshad-ma Smra-ba Snga Phyi Rim-byon-gyi Tshad-ma’i Don ’Jog-tshul Mi-mthun-pa’i Skor ’Ga’-zhig Gsar-du Gleng-ba,” *Bod-ljongs Zhib-’jug*, 2nd issue of 1995 (general series no. 54), pp. 79-86. **Ref.:** L. W. J. van der Kuijp, *Contributions to the Development of Tibetan Buddhist Epistemology*, Franz Steiner Verlag (Wiesbaden 1983), pp. 55-56. Kuijp, ‘Introduction,’ p. 29. *CLTWA* II, no. 157. Appey, p. 70.

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1485

Shākya-mchog-ldan, *Dpal-ldan A-ti-sha Sras-dang Rgyud-par Bcas-ba’i Ngo-mtshar Mdzad-pa’i Phreng-ba Spel Legs*. Contained in: *HS*, vol. 11 (da), pp. 479-495. The scribe is named as Bshes-gnyen Chos-kyi-rgyal-mtshan. A brief history of Atiśa and his followers. **Ref.:** This is also found in his *Collected Works*, although I do not currently have access to a copy.

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1494

Las-chen Kun-dga’-rgyal-mtshan, *Bka’-gdams-kyi Rnam-par Thar-pa Bka’-gdams Chos-’byung Gsal-ba’i Sgron-me*. **A.** B. Jamyang Norbu (New Delhi 1972), in 2 volumes. TBRC no. W15964. **B.** For what amounts to a reprint of the 1972 edition, see *HS*, vols. 1-2 (ka-kha), in 630 and 630 pages; however, it is reproduced larger and with better contrast on the page. **C.** For a reproduction of the woodblock printed edition in one volume with 417 folios, see *HS*, vol. 3 (ga), in 833 pages. **D.** See as well TBRC nos. W3CN22358 and W23748. **E.** A new edition I haven’t yet seen: Las-chen Kun-dga’-rgyal-mtshan, *Bka’-gdams-kyi Rnam-par Thar-pa Bka’-gdams Chos-’byung Gsal-ba’i Sgron-me*, Bod-



ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2003), in 830 pages. TBRC no. W26009. **F.** A copy of the 'Bras-spungs xylograph is found in the catalogue of the Oriental Institute in St. Petersburg, no. B9318/1 (an incomplete text, with only 196 fols., is found at no. B9425/1, and still another incomplete text, with only 359 fols., is found in the university library in St. Petersburg, no. T-428/1), with colophon information that the woodblocks were accomplished by Mi-dbang 'Phrin-las-rgya-mtsho, at the order of the Fifth Dalai Lama. Evidently this is Nyang-phran 'Phrin-las-rgya-mtsho, Regent of Tibet from 1660-1668, which gives us an approximate date for the carving of the blocks. More versions available at TBRC, including a cursive version in 305 fols. at TBRC no. W4CZ307396. A monumental history of the Bka'-gdams school of Tibetan Buddhism, it is sometimes referred to as *Bka'-gdams Chos-'byung Chen-mo*. **Bio.:** A not very informative biography contained in *Gangs-can Mkhas-grub*, pp. 1661-1662, says that the author was born in about the middle of the 15th century, studied as a youth at Rtsed-thang, and composed his history in either 1494 or 1505 (according to two different sources). TBRC no. P4271. **Dates:** There is one small problem with dating this history to 1494, and that is that the life of Bsod-nams-lha'i-dbang-po is told in it (vol. 1, pp. 622-624), including an account of his death in 1496/7. The date of composition actually given in the colophon is "3,631 years of the Buddha's Teaching" (this does work out to 1494, since the Bka'-gdams school accepted a death date for the Buddha corresponding to 2137 BCE). It is sometimes dated to 1505. **Lit.:** There has now been a major study of the text by Gianpaolo Vetturini. *The Bka' gdams pa School of Tibetan Buddhism*, revised PhD dissertation, School of Oriental and African Studies (London 2007), in 628 pages, it seems to have been published exclusively on the internet at the following site: [www.digitalhimalaya.com](http://www.digitalhimalaya.com). Yi'u-chi Ma-ho (Iuchi Maho), "*Bka'-gdams Chos-'byung Gsal-ba'i Sgron-me-las Rje Tsongkha-pa dang Dge-lugs-pa'i Dge-bshes-rnams-kyi Rnam-thar Skor Gleng-ba,*" *Mtsho-sngon Mi-rigs Slob-chen Rig-deb*, 3rd issue for the year 2018 (44th in the general series), pp. 155-164. For information on the Mongolian-language translation of this work, see Vladimir L. Uspensky, *Prince Yunli (1697-1738): Manchu Statesman and Tibetan Buddhist*, Institute for the Study of Languages and Cultures of Asia and Africa (Tokyo 1997), p. 27. **Ref.:** Contents outlined in detail in *CLTWA* I, nos. 70-71. Eimer, *Berichte*, pp. 49-51. *MHTL*, no. 10851. *MHTL*, no. 16387: "Rtses-thang Las-chen Kun-rgyal-gyis mdzad-pa'i *Bka'-gdams Chos-'byung*." *Mdo-smad Chos-'byung*: "Las-chen Kun-rgyal-ba'i *Bka'-gdams Chos-'byung Chen-mo* | de'i zur-'debs *Yang-gsal Sgron-me*." A general chapter outline is found in *SBKC*, p. 172 (note that here the date of composition is given as 1505). Jackson, *Misc.*, no. 1391.1 (reference to a

17th-century Lhasa xylograph edition in 417 folios). *THL*, pp. 172-173. See H. Eimer, 'Der Katalog des Grossen Druckhauses von 'Bras-spuns aus dem Jahre 1920,' *Studies in Central and East Asian Religions*, vol. 5/6 (1992-3), pp. 1-44, at p. 28 (no. 212), where a 417-folio woodblock print from 'Bras-spungs is described (the blocks apparently still exist). A lineage for the reading-authorization (*lung*) is found in Klong-rdol Bla-ma's Record of Teachings Heard (*gsan-yig*) as found in *Klong-rdol Ngag-dbang-blo-bzang-gi Gsung-'bum*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991), vol. 2, p. 111, where the author's name appears in the form Rtsed-thang Las-chen-pa Kun-rgyal-ba. Wassiljew[A], p. 362, mentions that the print had 417 leaves. Don-grub-rgyal-mtshan, *Legs-par Bshad-pa Bka'-gdams Rin-po-che'i Gsung Gces-btus Nor-bu'i Bang-mdzod*, D. Tsondu Senghe, Bir Tibetan Society (Bir 1985), p. 532: "de rjes Rtsis-thang Las-chen-gyis rgyas-pa dang..." An extract of a section from this work, entitled '*Phags-pa Spyian-ras-gzigs-kyi Bla-ma Brgyud-pa'i Rnam-thar*', is found in the same catalogue, no. B9397/45. The title as given in *BLP* no. 0111 is *Bka'-gdams Chos-'byung Chen-mo Mkhas-pa'i Yid-'phrog* (see also no. 0114, *Bka'-gdams Chos-'byung Gsal-ba'i Sgron-me*). There is a brief listing of the ten chapters in *Dung-dkar*, p. 165.

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1497

Gu-ge Mkhan-chen Ngag-dbang-grags-pa, *Mnga'-ris Chos-'byung*. A manuscript copy is said to exist in Lhasa. For the only readily available version, see the work by R. Vitali listed below. A history of Western Tibet (*Mnga'-ris*). **Bio.:** There is a short biographical sketch of the author in a modern history of western Tibet (no. 624, below, p. 79), and a reference to his listing among Tsong-kha-pa's disciples in the *Grub-mtha'* of Thu'u-bkwan (no. 355, below; PRC edition, p. 308), where his name appears as Gu-ge Ngag-dbang-grags-pa. **Lit.:** A major study of this work, and its very first modern publication is: Roberto Vitali, *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), which contains Tibetan-script text and English translation together with a major study of this history of Western Tibet. The manuscript version used by Vitali was lamentably incomplete, lacking several pages including the colophon, so

we may only hope for the publication of a more complete version in the future. In a review of Vitali's work ('A Regional Chronicle of Gu ge pu hrang,' *Tibet Journal*, vol. 22, no. 3 [Autumn 1997], pp. 106-111, with a response by Vitali in same issue, pp. 135-140), L. Petech expresses his doubts as to the attribution of this work to the disciple of Tsong-kha-pa (1357-1419) by the name Ngag-dbang-grags-pa, but nevertheless accepts that it was written in the last quarter of the fifteenth century. Petech is certainly right in that there have been quite a few persons with the name Ngag-dbang-grags-pa, but of all the persons with this name known to me, the disciple of Tsong-kha-pa is the only one closely associated with Western Tibet in the fifteenth century. Petech's doubts at least make us wish for more explicit evidence about the author's life and the authorship problem, or at the very least some pre-20th-century literary reference to the existence of this history. Petech has since decided that the Ngag-dbang-grags-pa mentioned in the chronological section is Tsong-kha-pa's disciple by that name after all, although he still doesn't believe that he was the author ('A Chronological Problem in the mNga' ris rgyal rabs,' *Tibet Journal*, vol. 24, no 2 [Summer 1999], pp. 99-101). Vitali himself has expressed strong doubts that there is any existing version other than the one he published. The controversy over the authorship problem continues, as we may see in a forthcoming article (made available over the internet) by Leonard W.J. van der Kuijp, 'A Fifteenth Century Biography of Lha bla ma Ye shes 'od (947-1019/1024): Part One, Its Prolegomenon and Prophecies,' with its discussion on pp. 3-8; his conclusion is that the identity of the author is still unknown. I think Vitali is right, and that the author is Tsong-kha-pa's disciple. On him, see Thupten Jinpa, *Tsongkhapa: A Buddha in the Land of Snows*, Shambhala (Boulder 2019), p. 366. For a brief general survey of western Tibetan history, see now Luciano Petech, 'Western Tibet: Historical Introduction,' contained in: Deborah E. Klimburg-Salter, ed., *Tabo, A Lamp for the Kingdom: Early Indo-Tibetan Buddhist Art in the Western Himalaya*, Skira (Milan 1997), pp. 220-255. **Ref.:** Listed in Dung-dkar Rin-po-che Blo-bzang-'phrin-las, *Bod-kyi Chos Srid Zung-'brel Skor Bshad-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1981/1983), p. 145. *BLP* no. 0661.

1497

Shākya-don-grub-dpal-bzang-po, Shākya'i Dge-slong, *Dpal-ldan Sa-skyapa'i Gdung-rabs Rin-po-che'i Phreng-ba / Rnam-thar Mdo-tsam-gyi 'Od-mdangs dang bcas-pa*. **A.** A 13-fol. ms. listed in *Drepung Catalog*, p. 1506, with another copy listed on p. 1507. **B.** It is found with the title *Dpal-ldan Sa-skyapa'i Gdungs-rabs Rin-po-che'i Phreng-ba Rnam-thar Mdo-tsam-gyi 'Od-mdangs dang bcas-pa* in form of a cursive ms. contained in: *HS*, vol. 40 (thi), pp. 281-305. **C.** For another publication of it, with author's name given as Dpal Nā-lendra'i Mkhan-chen Stong-ra-ba Shākya-don-grub, see *Stong-ra Mkhan-brgyud-kyi Gsung-'bum*, ed. by Smon-bzang Dpe-mying 'Tshol-bsdu-khang, Bod-ljongs Bod-yig Dpe-mying Dpe-skrun-khang (Lhasa 2019), vol. 2, pp. 1-32. A history of the Sa-skyapa school. **Ref.:** *VHF*, pp. 81, 85, 631.

1499

Rgya-ra-ba Nam-mkha'-chos-kyi-rgya-mtsho, *Zab-chos Zhi-khro Dgongs-pa Rang-grol-gyi Brgyud-pa'i Lo-rgyus Mdor-bsdus Nor-bu'i Phreng-ba*, contained in: *Zhi-khro Dgongs-pa Rang-grol-gyi Chos-skor*, Sherab Lama (Delhi 1975-1976), vol. 1, pp. 27-48. A brief history of the early Rdzogs-chen lineage, as well as the early lineage of the Kar-gling Zhi-khro, including the author's autobiography. **Dates:** The date is given as an Earth Sheep (*sa lug*), which given that the birthdate of the author was 1430, works out to be 1499. Thanks to Bryan Cuevas for this information. **Lit.:** For more discussion see Bryan Cuevas, *The Hidden History of the Tibetan Book of the Dead*, Oxford University Press (Oxford 2003). **Ref.:** This history is cited as an especially authoritative source for the early Kar-gling Zhi-khro lineage in the Gu-ru Bkra-shis history (Chengdu 1990), p. 460 (and notice also the biographical sketch of the author on p. 459).

*circa 1500*

Chos-rje Dge-'dun-rgyal-mtshan (b. 1446), *O-rgyan Rin-po-che'i Gter-ston Lung-bstan dang Khung-btsun-pa Bla-ma Brgyud-pa'i Rim-pa-rnams*. A history of authentic treasure revealers who had been predicted. The author was a disciple of Rgya-ra-ba (see preceding entry). Bryan Cuevas, *The Hidden History of the Tibetan Book of the Dead*, Oxford University Press (Oxford 2003), p. 104, dates it to 1503 or 1515.

*circa 1500*

Gong-sman Dkon-cog-bde-legs, aka Dkon-mchog-bde-legs (1447-1506), "*Brgyud-pa'i Rnam-thar*." This may or may not be a part of a proper book title A collective biography of doctors in a medical lineage. **Bio.:** Dung-dkar, p. 546, with hardly any biographical information apart from his birthplace being Sa-skya, but with a list of his works, including a "*Brgyud-pa'i Rnam-thar*." This entry is our source for his dates. **Ref.:** *Gangs-can Mkhas-grub*, p. 263.

*circa 1500*

Nam-mkha'-bsod-nams, *Rdog Rabs Gsal-ba'i Me-long Nyi-zla'i 'Od-'phro Nor-bu'i Rin-chen*. **A.** Contained in *HS*, vol. 40 (thi), pp. 417-509. **B.** A 47-folio cursive manuscript. TBRC no. W2CZ7699. Nam-mkha'-bsod-nams, *Rngog Rabs Gsal-ba'i Me-long* contained in: *Bod-kyi Gdungrabs dang Rnam-thar Thung-ngu Khag Drug*, Gangs-can Rig-mdzod series no. 73, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2014), pp. 141-206. TBRC no. W3CN6925. I believe *Rdog Rabs* this should be read *Rngog Rabs*, although there is discussion on this point. I notice it quotes Bu-ston's 1348 Guhyasamāja history on p. 437. **Dates:** *Circa 1500* is my current estimate for its year of composition, based on the dates of the people whose biographies it contains. **Ref.:** Listed in *BLP* no. 1195. Referred to as *rDog rabs* in Ducher, *Lineage in Time*, esp. p. 218.

1500's ?

Blo-bzang-rgya-mtsho (“Rin-chen-sdings Sems-dpa’-chen-po,” =’Tsho-byed Blo-gros-brtan-pa), *Chos-’byung Drang-srong Dgongs-rgyan*. A history, primarily of medicine. **Bio.:** This work is cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa’i Khog-’bugs Legs-bshad Bai-dūrya’i Me-long Drang-srong Dgyes-pa’i Dga’-ston* (=Sman-gyi Khog-dbub), Kan-su’u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 565 (English tr. in *Mirror of Beryl*, p. 499), where the author is described as a court physician (*bla-sman*) of Skyir-shod-pa (i.e., Skyid-shod-pa, title of the local ruler of the Skyid-chu valley in the time of the Kings of Gtsang), which would seem to place him in about the 15th-16th centuries. The author studied medicine with one Mang-thos-zla-ba’i-dbang-po, a personal disciple of Byar-po Paṅ-chen (late 1400’s), and this would seem to place him in the 1500’s. Brief biography of the author, here called ’O ’Tsho-byed Blo-gros-brtan-pa *aka* Rin-ldings Blo-bzang-rgya-mtsho, contained in *Gangs-can Mkhas-grub*, pp. 1546-1547. **Ref.:** *MHTL*, no. 13093. *Mdo-smad Chos-’byung*: “Rin-chen-steng-pa Blo-bzang-rgya-mtsho’i *Gso-rig Chos-’byung Drang-srong Dgongs-rgyan*.” Likewise *Rare Books*, p. 218. *BLP* no. 2036.

1500's

’Chi-med-’od-zer, *Bo-dong Chos-’byung* (=Dpal De-kho-na-nyid ’Dus-pa-las Bo-dong Chos-’byung Gsal-byed Sgron-med zhes bya-ba Thams-cad Mkhyen-pa ’Chi-med-’od-zer-gyis Mdzad-pa), a manuscript of 35 folios kept at the Bo-dong E Monastery. **Bio.:** The one other occurrence of the name ’Chi-med-’od-zer known to me is in *Bod-kyi Gal-che’i Lorgyus Yig-cha Bdams-bsgrigs*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991), p. 314. This ’Chi-med-’od-zer was an incarnate of the Gtsang-rong Bye-rgyas line, born in Rong-smad. To calculate on the basis of the reincarnation lineage, he must have been born in the late 17th century, so this identification problem requires more research. TBRC no. P8LS12578. **Lit.:** An English translation has been published in Hildegard Diemberger, Pasang Wangdu, Marlies Kornfeld, & Christian Jahoda, *Feast of Miracles: The Life and the Tradition of*

*Bodong Chole Namgyal (1375/6-1451 A.D.) according to the Tibetan Texts “Feast of Miracles” and “The Lamp Illuminating the History of Bodong,”* Porong Pema Chöding Editions (Clusone, Italy 1997), pp. 99-131, and see also p. 15, where the history is dated to the second half of the 16th century. **Ref.:** The existence of this historical work was signalled in *White Crystal*, pp. 16, 135.

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1500's ?

Khri Rin-chen-'od-zer (1453-1540), *Bstan-rtsis Gsal-ba'i Sgron-me*. See Leonard van der Kuijp, On Some Early Tibetan Pramānavāda Texts of the China Nationalities Library of the Cultural Palace of Nationalities in Beijing, *Journal of Buddhist & Tibetan Studies*, vol. 1 (1994), pp. 1-30, at p. 28, where this chronological work is dated to 1517, and the existence of a 145-folio ms. is signaled. For this ms. one may see TBRC no. W2CZ7895. A chronological of Buddhist history. **Bio.:** The author was the 14th Chair Holder of Dga'-ldan, Rin-chen-'od-zer. See *Gangsgan Mkhas-grub*, pp. 1609-1610, where this title is listed. **Ref.:** *MHTL*, no. 10900. See Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 229. This is probably to be identified with the work listed in *Mdo-smad Chos-'byung*: “Khri Rin-po-che 'Od-zer-pa'i Chos-'byung.” *BLP* no. 0737. This is probably the *Bstan-rtsis Gsal-ba'i Sgron-me* by Btsun-pa Ratna-dra-smi [i.e., Ratna-rasmi, Sanskritization of Rin-chen-'od-zer] listed in *BLP* no. 1053. Leonard W.J. van der Kuijp, ‘Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub’s Chos-'byung, a Chronicle of Buddhism in India and Tibet,’ *Revue d’Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at p. 142.

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1500's

Rgod-tshang-ras-pa Sna-tshogs-rang-grol (1482-1559), *Bcom-ldan-'das Dpal 'Khor-lo-sdom-pa'i Snyi-bshad Theg-mchog Bdud-rtsi'i Dga'-ston Ye-shes Chen-po'i Sman Mchog*, “reproduced from print from the Ras-chung Phug blocks from the library of Rtogs-ldan Rin-po-che,” D. Tsondu Senge (Bir 1982). Although not strictly speaking of a historical

genre, the earlier part includes a detailed survey of the history of the Cakrasamvara transmission and of its literature. The author was a disciple and biographer of Gtsang-smyon He-ru-ka (1452-1507), and of a number of other wellknown Bka'-brgyud-pa teachers. This entry supplied by E. Gene Smith (letter of March 9, 1996).

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1500's ?

Ska-ba Shākya-dbang-phyug (=Mtsho-smad Mkhan-chen), *Khog-'bugs Legs-bshad Dngul-dkar Me-long*. **A.** Shākya'i-dbang-phyug Kun-dga'-rgyal-mtshan, *Gso-ba Rig-pa Spyi dang Dgos-kyi Chos-'byung Legs-par Bshad-pa Dngul-dkar-gyi Me-long G.ya'-bral*, contained in: *TTMT*, vol. 20, no. 22, a cursive manuscript in 21 folios. **B.** Sman-sgom Shākya-dbang-phyug Kun-dga'-rgyal-mtshan, *Gso-ba Rig-pa'i Khog-bug Shes-bya Rab-tu Gsal-ba*, contained in NGMPP running no. 53248, Reel no. E3056/2. This cursive manuscript has 24 folios, but the *versos* of several of them are missing by fault of the photographer. A history of medicine. **Bio.:** The author was a medical student of Phrag-dbon Bsod-nams-bkra-shis, who was in turn a student of Zur-mkhar Mnyam-nyid-rdo-rje (1445-1484), founder of the Zur school of medicine. There is a brief biography of the author in *Gangs-can Mi-sna*, pp. 561-562. According to this, he was born sometime during the eighth *rab-byung* (i.e., between 1447 and 1506). Thanks to J. Karsten for pointing this out. A brief biographical sketch, in which he is called Ska-ba Shākya-dbang-phyug-kun-dga'-rgyal-mtshan and his birth-date is estimated to be in the earlier half of the fifteenth century, may be found in *Gangs-can Mkhas-grub*, pp. 117-118 (citation of present history on p. 1063). **Lit.:** See Olaf Czaja, A Hitherto Unknown 'Medical History' of mTsho smad mkhan chen (b. 16th cent.), *Tibet Journal*, vol. 30, no. 4, combined with vol. 31, no. 1 (Winter 2005 and Spring 2006), pp. 153-172. **Ref.:** *MHTL*, no. 13082. Cited in Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), p. 222. Listed with the title *Khog-'bubs Dngul-dkar Me-long* in *Medicine Booknames Catalogue*, p. 7, here dated to 15th century. *Mirror of Beryl*, p. 498. I notice that there is much in this history that is concerned with G.yu-thog-pa.



1500's ?

Tsha-rong-pa Tshe-dbang-rig-'dzin, *Sman-gyi Chos-'byung Skal-bzang Bgrod-pa'i Shing-rta Drang-srong Myur-lam-gyi Skad-sbyar* (=Sman-gyi Chos-'byung Skal-bzang Bgrod-pa'i Myur-lam). **A.** Contained in: *TTMT*, vol. 20, in form of a 7-folio ms. facsimile. **B.** Contained in: TBRC no. W3CN18486, also in the form of a 7-folio ms. facsimile, but with missing versos for the first folios, unfortunately. TBRC identifies the author as Dpal-ldan-rgyal-mtshan. **Bio.:** On the author and his approximate dating, see the paragraph in Desi Sangyé Gyatso, *Mirror of Beryl, Wisdom* (Boston 2010), pp. 321 and 500, with reference to this history, “*Swift Path Traveled by the Fortunate.*” He might seem to have something to do with Tshwa-rong-pa Tshe-brtan-bkra-shis, a physician in the Brang-ti medical lineage, and author of a story in the volume entitled, *Tibetan Didactic Tales on Animal and Bird Themes* (=Bya dang Ri-dwags-kyi Rtogs-brjod), Damchoe Sangpo (Dalhousie 1978), vol. 1, pp. 1-46, although this is less sure. The same author composed a biography of Jīvaka, the Buddha's physician, along with a few medical works that have only recently been made available. **Ref.:** *MHTL*, no. 13089. According to this source, our history for the most part follows that of Zur-mkhar-ba (i.e. the medical history of Zur-mkhar Blo-gros-rdo-rje). *Mdo-smad Chos-'byung*: “Tsha-rong-pa'i *Gso-rig Chos-'byung Skal-bzang 'Gro-ba'i Myur-lam.*” *Rare Books*, pp. 218, 291. *BLP* no. 2035.

1500's

Tshar-chen Blo-gsal-rgya-mtsho (1502-1566), *Mgon-po Chos-'byung*. History of Mahākala. **Ref.:** This couldn't be located in the listing of his works in Appey, pp. 87-96. I wonder if there is any authority for the existence of this history, so perhaps the entry should be removed.

1500's

Tshar 'Jam-dbyangs-mkhyen-brtse-dbang-phyug (1524-1568), *Gdams-ngag Byung-tshul-gyi Zin-bris Gsang-chen Bstan-pa Rgyas-byed*. **A.** Contained in: *The Slob-bshad Tradition of the Sa-skya Lam-'bras*, Sakya Centre (Dehra Dun 1983), vol. 14, pp. 1-155. **B.** 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug, [cover title] *Gsung-ngag Lam-'bras-kyi Chos-'byung dang Khog-phub Nyis-sbrags*; [title page cover] *Gsung-ngag Rin-po-che Lam 'Bras-bu dang bcas-pa'i Khog-phub-kyi Rnam-bshad Gsang-chen Bstan-pa Rgyas-byed ces bya-ba Kha'u-brag Rdzong-pa'i Bzhed-pa Ma-nor-ba Ban-rGAN MkhYen-brtse'i Nyams-len*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2012), with portraits of all teachers whose lives are told, with a general table of contents, although the pages bear no page numbers. TBRC no. W3CN5568. **C.** Scan of a 133-folio cursive ms. from Derge. TBRC no. W3PD988, vol. 50. Sa-skya school history. **Lit.:** Translated into English: Cyrus Stearns, *Taking the Result as the Path: Core Teachings of the Sakya Lamdré Tradition*, Library of Tibetan Classics, Wisdom (Boston 2006), pp. 129-251. **Ref.:** Appey, p. 96: "*Lam-'bras Khog-phub Gdams-pa'i Byung-tshul Gsang-chen Bstan-pa Rgyas-byed.*" *Mdo-smad Chos-'byung*: "'Jam-dbyangs-mkhyen-brtse'i Lam-'bras Gdams-pa'i Byung-tshul Gsang-chen Bstan-pa Rgyas-byed.'" *Rare Books*, p. 233. *BLP* no. 1903. *VHF*, p. 47, 65, 70, 455, 634.

early 1500's ?

Blo-ldan-bzang-po, *Dpal Phyag-na-rdo-rje'i Bla-ma Rgyud-pa'i Rnam-thar*, a 44-folio ms. reproduced in *HS*, vol. 42 (ni), pp. 155-240. A history of the Vajrapāṇi teachings introduced to Tibet by the Indian teacher Karmavajra. **Bio.:** The author tells his own biography at the end of the text. Since he once went to study with the 7th Ngor abbot Dkon-mchog-'phel who lived 1445-1514 (abbot from 1486-1513), this gives us a rather rough idea on the date of this history, which requires closer study.

*early 1500's?*

Bo-dhi-bha-dra (Byang-chub-bzang-po), *Snyan-brgyud-kyi Brgyud-pa Yid-bzhin-nor-bu'i Phreng-ba*. **A.** Contained in: *HS*, vol. 22 (za), pp. 249-455. **B.** I think this is very likely the same set of Bka'-brgyud biographies of the Ras-chung Snyan-brgyud lineage that are to be found in *Bde-mchog Mkha'-'gro Snyan-rgyud (Ras-chung Snyan-rgyud)*, "a ms. collection of orally transmitted precepts focussing upon the tutelaries Cakrasamvara and Vajravarahi, representing the Yig-cha compiled by Byang-chub-bzang-po (prob. 16th cent.), reproduced from a rare ms. in the library of Apho Rimpoche" (New Delhi 1973), vol. 1, pp. 7-312, where it has the title *Brgyud-pa Yid-bzhin-nor-bu'i Rnam-par Thar-pa*. **C.** Contained in: *Ras-chung Snyan-brgyud Skor*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2011), in 19 vols., in vol. 2, pp. 2-201, containing 21 biographies according to its TOC. A set of biographies of lineage masters of the *Ras-chung Snyan-rgyud*. Most of these biographical titles were not composed by Byang-chub-bzang-po, only the last ones. Therefore it may not technically belong in this bibliography. **Bio.:** This Bodhibhadra obviously cannot be the Indian author by that name who lived in late 11th to early 12th centuries.

- *Ras-chung Snyan-brgyud Skor*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2011), in 19 vols., in vol. 2, pp. 202-370 contains a set of biographies up to Zhang Lo-tsā-ba, the set entitled *Brgyud-pa Yid-bzhin-nor-bu'i Lo-rgyus*, followed on pp. 371-434 by a set of 7 appended biographies to the same work, ending in Ras-chen Kun-dar-ba.

*early 1500's*

Karma-pa VIII Mi-bskyod-rdo-rje (1507-1554), *Rgya-gar-gyi Phyag-chen Sngon-byung Dwags-brgyud-kyi Sgros-kyis Brgyan-pa*. **A.** Contained in his *Gsung-'bum*, (Lhasa 2004), in 26 vols, at vol. 15, pp. 1059-1071. TBRC no. W8039. **B.** Contained in: *Rgyal-dbang Karma-pa Sku-'phreng Brgyad-pa Mi-bskyod-rdo-rje'i Rnal-'byor Rgyud-kyi Rnam-bshad sogs*, ed., Slob-dpon Padma-lags, Kunsang Topgye & Mani Dorji (Thimphu 1979), vol. 3, pp. 371-392. TBRC no. W22141. **C.** Contained in: *Nges-don Phyag-rgya-chen-po'i Khrid Mdzod*, vol. 11, pp. 489-505. W23447. Actually, this text is mostly in a philosophic vein, with only the

last few pages of a semi-historical character. It has notes on the Indian Mahāmudrā teachings, and those in use by the Dwags-po Bka'-brgyud-pa tradition. In the same volume as version A is a brief historical work on Cakrasamvara: *Dpal Bde-mchog-'khor-lo Spyi dang Bye-brag-gi Lo-rgyus Mtshungs-med Dbyangs-can-bzhad-pas mdzad-pa*. **Bio.:** Brief biographies of the author in *Grags-can Mi-sna*, p. 594, and in *Gangs-can Mkhas-grub*, pp. 27-29.

- The following may or may not be by a single author, and even then may or may not be by the Karma-pa VIII Mi-bskyod-rdo-rje: Mi-bskyod-rdo-rje, *Bka'-brgyud Bla-ma-rnams-kyi Rnam-thar Nor-bu'i Gser-phreng Sogs Le'u-tshan So-gcig-can*, listed in BLP no. 0096, apparently a set of (31?) biographies of Bka'-brgyud-pa teachers. The name Mi-bskyod-rdo-rje, without further specification, could belong to quite a few Tibetan authors.

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*early 1500's*

Mnga'-ris 'Tsho-byed Chos-skyong-dpal-bzang (b. 1479), *Gso-ba Rig-pa'i Khog-'bugs Bdud-rtsi Chu-rgyun*. A history of medicine. **Bio.:** A brief biography of the author is found in *Gangs-can Mkhas-grub*, pp. 460-461, where the title of his medical history is given as "*Gso-ba Rig-pa'i Chos-'byung Bdud-rtsi'i Chu-rgyun*." TBRC no. P5040. **Ref.:** The existence of a manuscript of Mnga'-ris 'Tsho-byed Chos-skyong-dpal-bzang, *Gso-rig Chos-'byung Bdud-rtsi Chu-rgyun*, its composition here dated to 15th century, is signaled in *Medicine Bookname Catalogue*, p. 297. See Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), p. 259 ff., for information about a manuscript copy existing in the library of the Nor-bu-gling-kha in Lha-sa, together with a discussion of the contents.

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*early 1500's*

Rgod-tshang-ras-pa Sna-tshogs-rang-grol (1482-1559), *Bde-mchog Sngon-byung-gi Lo-rgyus*. Exists in an NGMPP microfilm. A history of

the Cakrasamvara tantric transmission. The author, also known as Ruspa'i-rgyan-can and Sangs-rgyas-rgyal-mtshan, is renowned for his classic biographies of early Bka'-brgyud-pa teachers, including Mar-pa and Mila-ras-pa. **Bio.:** According to Larsson, *Crazy for Wisdom*, p. 252, this is not in fact by Gtsang-smyon He-ru-ka (1452-1507), but by his disciple Rgod-tshang-ras-pa (1482-1559). Aka Rgod-tshang-pa Sna-tshogs-rang-grol, he was quite a prolific writer in his own right. Franz-Karl Ehrhard, 'Editing and Publishing the Master's Writings: The Early Years of rGod tshang ras chen (1482-1559),' contained in: Jean-Luc Achard, *et al.*, eds., *Édition, éditions: l'écrit au Tibet, évolution et devenir*, Indus Verlag (Munich 2010), pp. 129-161. This paper corrects the so-far incorrect dates of his birth and death, previously believed to be 1494-1570. There is much about the author in David M. DiValerio, *The Holy Madmen of Tibet*, Oxford University Press (Oxford 2015), including reference to a brief autobiography in verse. **Ref.:** *Mdo-smad Chos-'byung*: "Gtsang-smyon-gyi *Bde-mchog Sngon-byung-gi Lo-rgyus*." BLP no. 1152 (this source copies directly from *A-mdo Chos-'byung*, as it often does). PPTK, p. 96. I did locate a TBRC scan of NGMPP L5480 (running no.), a xylograph in 21 fols., missing fol. 14. See TBRC no. W4CZ302236, the first text in an extremely long set of scans, with the actual woodblock-printed title being *Dpal 'Khor-lo-sdom-pa Sngon-byung-gi Lo-rgyus*. It is signed "Rnal-'byor Sna-tshogs-ming-can," although NGMPP, like others, misidentified this as meaning Gtsang-smyon He-ru-ka.

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*early 1500's*

Shes-rab-rgya-mtsho (1478-1542), *Dpal 'Khor-lo-sdom-pa'i Snyan-rgyud-las / Brgyud-pa'i Lo-rgyus Bka'-rgya-ma*, contained in: *'Brug-lugs Chos-mdzod Chen-mo*, Khas-sgar Gsung-rab Nyams-gso Rgyan-spel-khang (Kathmandu *ca.* 2009), vol. 60, pp. 113-124. This is mostly occupied by a biographical sketch of the 'Brug-chen III 'Jam-dbyangs-chos-kyi-grags-pa (1478-1523), the founder of Bkra-shis-mthong-smon Monastery — TBRC no. G205. **Bio.:** TBRC no. P919. The author was a disciple of the Third 'Brug-chen.

1508

'Bri-gung Chos-rje Kun-dga'-rin-chen (1475-1527), *'Bri-gung Gdan-rabs*. **A.** Published with no front title, but on p. 2 refers to itself as *Rnam-thar Gser-gyi Phreng-ba* and in the colophon, *Rin-chen Gser-gyi Phreng-ba*. Contained in: *'Bri-gung Bka'-brgyud Chos-mdzod Chen-mo*, vol. 53, pp. 1-203. TBRC no. W00JW501203. **B.** *Bka'-rgyud Bla-ma-rnams-kyi Rnam-thar Rin-chen Gser-phreng*, contained in: *Miscellaneous Works of 'Bri-gung Chos-rje Kun-dga'-rin-chen*, "reproduced from rare manuscripts from the library of Tokden Rimpoche of Gangon" (Leh 1972), pp. 2-192. TBRC no. W21993. **C.** Contained in his *Collected Works*, vol. 1, pp. 1-362. TBRC no. W23892. A history of the abbots of 'Bri-gung Monastery. As it says in 'Bri-gung Bstan-'dzin Padma'i-rgyal-mtshan, *'Bri-gung Gdan-rabs Gser-'phreng*, p. 348, this work covers the abbots up until Chos-kyi Rje Dbang Rin-po-che (i.e., Dbang Rin-chen-chos-rgyal, 1446-1484, 14th abbot of 'Bri-gung from 1467-1484). **Bio.** Biographical information on the author may be found in Che-tshang Sprul-sku IV Bstan-'dzin-padma'i-rgyal-mtshan, *'Bri-gung Gdan-rabs Gser-phreng*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1989), pp. 162-185. A lengthy biography of the author by his successor Rin-chen-phun-tshogs (1509-1557) is also available. Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1210-1212. TBRC no. P466. **Dates:** The Earth Dragon year is given for compilation of the complete set at p. 202, where it refers to itself as *Rin-chen Gser-gyi Phreng-ba*. **Lit.:** On 'Bri-gung Monastery, see Dkon-mchog-'phel-rgyal, "'Bri-mthil 'Og-min-byang-chub-gling-gi Lo-rgyus," *Bod-ljongs Nang-bstan*, issue for 1987, pp. 61-83. Ra-se Dkon-mchog-rgya-mtsho, "'Bri-gung-mthil Dgon zhes-pa'i Rtsom-yig-la Dpyad-pa," *Gangs-ljongs Rig-gnas*, 2nd issue of 1995 (26th in general series). **Ref.:** I was once informed that a copy of this work existed in Tibet in a four-volume set, but what this in fact meant was only the four-volume *Collected Works* that began with the author's *Collected Works*.

1508

'Brug-chen III 'Jam-dbyangs-chos-kyi-grags-pa (1478-1523), *Bde-mchog Snyan-brgyud-las Brgyud-pa'i Ring-lugs-kyi Rnam-thar Nor-bu 'Od-kyi Phreng-ba*. **A.** Contained in: 'Brug-chen III 'Jam-dbyangs-chos-kyi-

grags-pa, *Bde-mchog Snyan-rgyud-kyi Yig-cha*, Chopal Lama (Darjeeling 1985), pp. 1-63. **B.** *Bde-mchog Snyan-rgyud-las / Brgyud-pa Ring-lugs-kyi Rnam-thar Nor-bu 'Od-kyi Phreng-ba*, contained in: *'Brug-lugs Chos-mdzod Chen-mo* (Kathmandu 2000+), in 101 vols, at vol. 60, pp. 113-123. TBRC no. W23779. A collective biography of masters of the Bde-mchog Snyan-brgyud, aural transmission of Cakrasamvara.

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1512

Yol-mo-ba Shākya-bzang-po (*gter-ston*), *Mchod-rten Chen-po Bya-rung-kha-shor-gyi Lo-rgyus Thos-pas Grol-ba*. Various woodblock prints and reprints have been published. **A.** For an example, see *Mchod-rten Chen-po Bya-rung-kha-shor-gyi Lo-rgyus Thos-pas Grol-ba*, “printed from the blocks preserved in the Sgrol-ma Temple at Bauddhanātha near Kathmandu,” n.p. (New Delhi 1969). **B.** *Bal-yul Mchod-rten Chen-po Bya-rung-kha-shor-gyi Lo-rgyus dang Phan-yon Dkar-chag-gi Zin-bris*, Dorjee Tsering (Majnu Ka Tilla 2004), in 52 pages, with numerous corrections done in ball-point pen. Famous popular account of the origins of the Bodhanath Stūpa in the Nepal Valley. **Dates:** This ‘treasure text’ (*gter-ma*) was first excavated by Lha-btsun Sngon-mo (=Lha-dbang-mtsho'i-blo-gros) who evidently lived in the 11th century. It was then reconcealed and excavated for a second time by Shākya-bzang-po in a Water Monkey year. **Lit.:** This work has been translated by Keith Dowman, *The Legend of the Great Stupa and the Life Story of the Lotus Born Guru*, Tibetan Nyingma Meditation Center (Berkeley 1973), 2nd revised edition in 2004 (the revised edition includes Tibetan-script texts in the back of the book). Two German-language versions of the English translation are available. See Anne-Marie Blondeau, ‘Bya-rung kha-shor: légende fondatrice du bouddhisme tibétain,’ contained in: P. Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, pp. 31-48. Franz-Karl Ehrhard, ‘The Stūpa of Bodhnath: A Preliminary Analysis of the Written Sources,’ *Ancient Nepal*, no. 120 (October 1990), pp. 1-9. The articles by Blondeau and Ehrhard contain still further pertinent references. Keith Dowman, *The Great Stupa of Boudhanath: The Tibetan Legend of the Great Stupa Translated with an Introduction*, first published by Diamond Sow Publications (Kathmandu 1973), 2nd edition Footprint Publications (Ballyvaughan 1993), with many black and white illustrations. Franz-Karl Ehrhard, in co-operation with Philip Pierce and Christoph Cüppers,

*Views of the Bodhnāth-Stūpa*, (Kathmandu 1991), with many black and white illustrations (the text is largely bilingual Tibetan and English). For a children's version, adapted by Skal-bzang-mkhas-grub, *Ma Bya-rdzi-ma dang Rgyal-po Glang-dar-ma / Gung-thang Dpal-ldan Lha-mo*, Bodgzhung Shes-rig Las-khung / Tibetan Government Cultural Office (Dharamsala 2007?), in 60 pages. Although not seen, the following publication evidently contains the Tibetan text: Dalama Namgyal Dorje, ed., *Mchod-rten chen-po bya-rung kha-shor gyi lo-rgyus thos-pas grol-ba*, Department of Oriental Languages, University of California (Berkeley 1967), in 39 pages. Yael Bentor, *A Classical Tibetan Reader: Selections from Renowned Works with Custom Glossaries*, Wisdom (Boston 2013), pp. 11-31. **Ref.:** ZY, no. 379A/2673 ff. *CLTWA* II, no. 353[3], 354. Buescher, no. 382.

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1513

Padma-gling-pa (1450-1521), *O-rgyan Padma-'byung-gnas-kyi 'Khrungs-rabs Sangs-rgyas Bstan-pa'i Chos-'byung Mun-sel Sgron-me* (=U-rgyan Slob-dpon Padma-'byung-gnas-kyi 'Khrungs-rabs Chen-mo zhes bya-ba Sangs-rgyas Bstan-pa'i Byung-khung Mun-sel Sgron-me-las Rnam-thar Don Gsal Me-long). **A.** Urgyan Dorji (Sumra 1978), in 2 volumes (including a biography of Thugs-sras Zla-ba-rgyal-mtshan, chief disciple of Padma-gling-pa), reproduction of a cursive manuscript from Kinnaur. **B.** Drug Sherig Press (Thimphu 1981), in 2 volumes. **C.** "Reproduced from a rare manuscript from the library of Burmiok Athing," Gonpo Tseten (Gangtok 1977). **D.** Contained in: *The Rediscovered Teachings of the Great Padma-gling-pa*, Kunsang Tobgay (Thimphu 1976), vol. 21, pp. 1-909. Biography of Padmasambhava. **Lit.:** For English-language biographical materials on Padma-gling-pa, see Michael Aris, *Hidden Treasures and Secret Lives: A Study of Pemalingpa and the Sixth Dalai Lama*, Kegan Paul (London 1989) and Padma Tshewang, et al., *The Treasure Revealer of Bhutan*, Bibliotheca Himalayica (Kathmandu 1995). See also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 796-799. There is an entry "Pema Lingpa" by Ariana Maki in *Treasury of Lives* with reference to more literature about him. **Ref.:** Karmay, *Great Perfection*, p. 229. See Lewis Doney, 'A Richness of Detail: Sangs rgyas gling pa and the *Padma bka' thang*,' *Revue d'Etudes Tibétaines*, vol. 37 (December 2016), pp. 69-97, at p. 74.



1523

Chos-rje 'Jig-rten-dbang-phyug (1454-1532), *Ma-thang Chos-'byung Mu-tig Phreng-ba*. This is according to the chronology contained in the *Tshig-mdzod Chen-mo*, p. 3255. Evidently, to judge from the title, this should be a history of the Stag-lung Ma-thang, a splinter tradition of the Stag-lung Bka'-brgyud-pa based at a monastery of the same name (founded in 1276, also called Dpal Ri-bo-che, Dbyi-shod Ri-bo-che or Khams Ri-bo-che) in Khams to the northwest of Chab-mdo (Chamdo). **Bio.:** For biographical information on the author, see Stag-lung Ngag-dbang-rnam-rgyal, *Stag-lung Chos-'byung*, Bod-ljongs Mi-rigs Dpe-skrun-khang (Lhasa 1992), pp. 656-661, noting on pp. 657, the title "*Ma-thang-gi Brgyud-pa'i Rnam-thar Mu-tig Phreng-ba*," and on p. 659, the information that he composed this history in his 62nd year, which was a Water Sheep year; the '62nd year' seems to be a mistake, while the Water Sheep year corresponds to our date of 1523. TBRC no. P817. *Rare Books*, p. 216. **Lit.:** See Elena de Rossi Filibeck, 'A Manuscript on the Stag-lung-pa Genealogy,' contained in: P. Kväerne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, pp. 237-240, at p. 237. For a brief article on the Stag-lung Bka'-brgyud school in general, see Jeremy Russell, 'A Brief History of the Taglung Kagyu,' *Chos-dbyangs (=Chö-yang)*, vol. 1, no. 1 (1986), pp. 120-127. For the history of Khams Ri-bo-che, see Sman-ming-pa 'Jam-dpal-kun-khyab, "Khams Ri-bo-che Dgon dang | Gdan-sa'i Khri-rabs Rim-byon-gyi Lo-rgyus Rags-rim," *Bod-ljongs Nang-bstan*, 2nd issue of 1995 (general series no. 18), pp. 4-22. Thub-bstan-go-cha, "Dpal Stag-lung Bka'-brgyud-kyi Gdan-rabs Lo-rgyus," *Bod-ljongs Nang-bstan*, 1st issue of 1991, pp. 41-87. **Ref.:** See Leonard W.J. van der Kuijp, 'On the Fifteenth Century *Lho rong chos 'byung* by Rta tshag Tshe dbang rgyal and Its Importance for Tibetan Political and Religious History,' *Lungta* [special issue entitled "Aspects of Tibetan History," guest edited by Roberto Vitali], vol. 14 (Spring 2001), pp. 58-59, where the author's name is also given as Bsod-nams-rin-chen-dpal-bzang-po.

- There is a listing in *Rare Books*, p. 216, of what appears to be a different history book by Chos-rje 'Jig-rten-dbang-phyug with the title *Bka'-brgyud Rin-po-che'i Lo-rgyus Phyogs-gcig-tu Bsgrigs-pa'i Gsal-'debs Rgyas-pa*, in the form of a 531-fol. ms., and a date of composition of Fire Tiger (1506). From the title it would seem to be an anthology or compendium of accounts of masters of the Bka'-brgyud school in general.

1529

Paṅ-chen Bsod-nams-grags-pa (1478-1554), *Bka'-gdams Gsar Rnying-gi Chos-'byung Yid-kyi Mdzes-rgyan*. **A.** Contained in: *Three Dge-lugs-pa Historical Works*, Ngawang Gelek Demo (New Delhi 1978), pp. 240-444. **B.** Contained in: *Two Histories of the Bka'-gdams-pa Tradition from the Library of Burmiok Athing*, Gonpo Tseten (Gangtok 1977), pp. 1-206. TBRC no. W23900. The second edition of this history was published at the Potala in 1762, and this is the one reprinted here (see *THL*, p. 173). **C.** Contained in: *The Collected Works (Gsung-'bum) of Paṅ-chen Bsod-nams-grags-pa*, Drepung Loseling Library Society (Mundgod 1982-88), vol. 11, pp. 9-388. **D.** This has now been published in *HS*, vol. 4 (nga), pp. 189-393, a reprint of a woodblock print in 103 folios that was commissioned by 'De-mo No-mon-han Ngag-dbang-'jam-dpal-bde-legs-rgya-mtsho (served as regent from 1757 to 1777) who composed the printing colophon in a Water Horse year (1762); the earlier printing, it says, had a lot of mistakes. **E.** *Bka'-gdams Gsar-rnying-gi Chos-'byung Yid-kyi Mdzes-rgyan*, Gangs-can Rig-mdzod series no. 36, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2001), in 207 pages. TBRC nos. W933 and W1GS91831. **F.** Gser-gtsug Nang-bstan Dpe-rnying 'Tshol-bsdu Phyogs-sgrig-khang (Lhasa n.d.), in 309 pages. TBRC no. W1AC226. **G.** Rnga-yul Kirti Dgon-gyi Glog-klad Par-ma (Kirti Monastery 2007). TBRC no. W1KG4257. A history of the Bka'-gdams school as well as the early Dge-lugs, which is here called Bka'-gdams Gsar-ma or the "New Bka'-gdams-pa." **Bio.:** Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 986-988, and in *Grags-can Mi-sna*, pp. 577-580 (the latter includes an interesting list of his works). **Ref.:** Outline of contents (of our version C) in *CLTWA* II, no. 98 (pp. 102-103). Eimer, *Berichte*, pp. 51-52. *MHTL*, no. 10850. *MHTL*, no. 16389: "Paṅ-chen Bsod-nams-grags-pas mdzad-pa'i *Dga'-ldan Chos-'byung*." *Mdo-smad Chos-'byung*: "*Bka'-gdams Chos-'byung Yid-kyi Mdzes-rgyan*." *Rare Books*, p. 215. Jackson, *Misc.*, no. 1391.2 (reference to a 103-folio xylograph edition). *THL*, p. 173. According to Tshe-tan Zhabs-drung (*Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang [Sining, n.d.], p. 230), Bsod-nams-grags-pa also composed a *Bstan-rtsis* in this same year. See Helmut Eimer, 'Der Katalog des Grossen Druckhauses von 'Bras-spuns aus dem Jahre 1920,' *Studies in Central and East Asian Religions*, vol. 5/6 (1992-3), pp. 1-44, at p. 24 (no. 164), where a 103-folio xylograph of the 'Bras-spungs monastic

printery is listed. For a reference to this work, see Don-grub-rgyal-mtshan, *Legs-par Bshad-pa Bka'-gdams Rin-po-che'i Gsung Gces-btus Nor-bu'i Bang-mdzod*, D. Tsondu Senghe, Bir Tibetan Society (Bir 1985), p. 532: “*phyis-su Paṅ-chen Bsod-nams-grags-pa dang...*” A 450-fol. xylograph (!) of this work is listed in the catalogue of the university library (St. Petersburg), as no. T-140/1 (and an incomplete xylograph of this is also recorded at no. T-139/1, having fols. 382-415 only). But the physical book unfortunately could not be located in the library, which suggests the catalog entry may have been a result of some confusion (?).

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1538

Bya-btang Padma-gar-dbang, *Zab-chos Sbas-pa Mig 'Byed-kyi Chos-bskor-las Paṅ-che Sha-ba-dbang-phyug-gi Snyan-rgyud Rdo-rje Sum-gyi Bla-ma Rgyud-pa'i Rnam-thar Dad-pa'i Rnga-chen*. A 127-folio manuscript is kept on microfilm at the Nepalese National Archives (running no. L-4703; reel no. L-450/6), and TBRC no. W4CZ302228 reproduces it. As I read the title, it says *Zab-chos Rbas-pa Mig-'byed-kyi Chos-bsko las Paṅ-che Sha-wa-dbang-phyug-gi Snyan-rgyud Rdo-rje [G]sum-gyi Bla-ma Rgyud-pa'i Rnam-thar Dad-pa'i Rnga-chen*. History of a transmission lineage for the Six Yogas of the Kālacakra Tantra which came from Shavaripa. **Ref.:** Cyrus Stearns, ‘The Life and Tibetan Legacy of the Indian Mahāpandita Vibhūticandra,’ *Journal of the International Association of Buddhist Studies*, vol. 19, no. 1 (1996), pp. 127-171 at pp. 128, n. 3; 169. The author may be called Padma-gar-gyi-dbang-phyug.

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1538

Paṅ-chen Bsod-nams-grags-pa (1478-1554), *Deb-ther Dmar-po Gsar-ma*. **A.** *The Red Annals* (Tibetan title page: *Rgyal-rabs 'Phrul-gyi Lde-mig-gam Deb-ther Dmar-po'i Deb Gsar-ma*), Lokesh Chandra (New Delhi 1968), this version being incomplete. TBRC no. W940. **B.** Published under title, *Deb-ther Dmar-po Gsar-ma* (= *Rgyal-rabs 'Phrul-gyi Lde-mig gam Deb-ther Dmar-po'am Deb Gsar-ma*), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1989), in 100 pages. **C.** Edition by G.

Tucci (see below). The author intended this history, the ‘New Red Annals,’ to supplement the ‘Red Annals’ (*Deb-ther Dmar-po*) of Tshal-pa Kun-dga’-rdo-rje. Primarily on the history of Tibet (including political and local history), although also found are sections on the history of India, Shambhala, China and the Mongolian Empire. **Lit.:** Photographic reproduction of the Tibetan text with text-critical annotations and English translation (except for chapters one and two) found in G. Tucci, *Deb t’er dmar po gsar ma: Tibetan Chronicles by Bsod nams grags pa*, Serie Orientale Roma, no. 24, Istituto Italiano per il Medio ed Estremo Oriente (Rome 1971). Tshe-tan Zhabs-drung, “Pan-chen Bsod-grags-kyi Rgyal-rabs ’Phrul-gyi Lde-mig Deb Dmar Gsar-ma’i Lo-tshigs-kyi Dpyad-pa,” *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtsoṃ Mkho-bsdus*, Kan-su’u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 234-236. For translation of a general work on tantra by the same author, see Panchen Sonam Dragpa, *Overview of Buddhist Tantra: General Presentation of the Classes of Tantra, Captivating the Minds of the Fortunate Ones*, tr. by Martin Boord and Losang Norbu Tsonawa, LTWA (Dharamsala 1996), including, on pp. vii-ix, a brief biographical sketch of the author. **Ref.:** Contents outlined in *CLTWA* I, no. 1; *CLTWA* II, nos. 2, 41 and 57. Contents outlined in *ZY*, no. 509/3054. Eimer, *Berichte*, pp. 52-54. *MHTL*, no. 11018: “Paṅ-chen Bsod-grags-pa’i Rgyal-rabs ’Phrul-gyi Lde-mig.” *TBH*, pp. 636-637. *Mdo-smad Chos-’byung*: “Paṅ-chen Bsod-nams-grags-pa’i Rgyal-rabs dang *Bstan-rtsis*.” The *Bstan-rtsis* work by Bsod-nams-grags-pa is listed in *BLP* no. 1045. The *Deb Dmar Gsar-ma* is listed in *BLP* no. 1138. See also de Rossi Filibeck, *Catalogue*, vol. 2, p. 338 (no. 688.3), which describes a 65-fol. ms. in the Tucci collection. See the information in Leonard W.J. van der Kuijp, ‘Some Remarks on the Textual Transmission and Text of Bu-ston Rin-chen-grub’s Chos-’byung, a Chronicle of Buddhism in India and Tibet,’ *Revue d’Etudes Tibétaines*, vol. 26 (April 2013), pp. 115-193, at p. 145, with reference to the version in the Mundgod 1982-1990 edition of the author’s *Collected Works*.

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1538

Wa-gindra-karma, *Jo-bo Rin-po-che Dngul-sku Mched Gsum Rten dang Brten-par bcas-pa’i Dkar-chag Rab-dga’i Glu-dbyangs*. **A.** Tho-ling Gtsug-lag-khang Stong ’Khor-ba’i Rjes-dran Mdžad-sgo’i Go-sgrig Tshogs-chung (Dharamsala 1996), in 47 pages. **B.** Gangs Ti-se Mnga’-ris

Rig-gnas Gces-skyong-khang (n.p. n.d.), in 54 pages. TBRC no. W1AC352. A guide to the objects kept at 'Khor-chag Monastery. **Bio.:** Wa-ginda-karma is likely to be a Sanskritized version of the name Ngag-dbang-'phrin-las. **Dates:** Roberto Vitali, in his detailed introduction to version A, gives the author's name as Ngag-dbang-'phrin-las-rnam-rgyal and dates this work to 1539. For another history of 'Khor-chag Monastery, see our entry no. 559, below.

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1539-1541

'Jigs-med-grags-pa aka 'Jigs-med-grags-pa-phyogs-las-rnam-rgyal, *Rab-brtan-kun-bzang-'phags-kyi Rnam-thar* (=Rgyal-rtse Chos-rgyal-gyi Rnam-par Thar-pa Dad-pa'i Lo-thog Dngos-grub-kyi Char-'bebs). **A.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), in 379 pages. **B.** *Rgyal-rtse Chos-rgyal-gyi Rnam-par Thar-pa Dad-pa'i Lo-thog Dngos-grub-kyi Char-'bebs*. A cursive manuscript in the library of the IsMEO (Rome). For details, see de Rossi Filibeck, *Catalogue*, vol. 2, p. 338 (no. 694). According to Erberto Lo Bue (email of September 13, 2012), this manuscript is not the one used by Tucci in making his partial translation mentioned below. History of the royal line that ruled in Gyantsé, the most prominent of them being Rab-brtan-kun-bzang-'phags (1389-1442). **Bio.:** Authorship has hitherto been, I believe, mistakenly ascribed to Bodong Paṅ-chen Phyogs-las-rnam-rgyal (1375-1451), on the assumption that 'Jigs-med-grags-pa is among his names. But Bodong Paṅ-chen's dates are too early, as this history records events into the 1470s (as I learned from Erberto Lo Bue). The author as given in the colophon is, to give the full expression, "Shākya'i Dge-slong Mang-du-thos-pa 'Jigs-med-grags-pa-phyogs-las-rnam-par-rgyal-ba." I now think we must identify the author 'Jigs-med-grags-pa as the member of the Rin-spungs-pa ruling house by the name of Ngag-dbang-'jigs-med-grags-pa aka Ngag-dbang-'jigs-grags aka Ngag-dbang-'jig-rten-dbang-phyug-grags-pa'i-rdo-rje, as it makes sense that he would have been located at the place mentioned as the place of initial composition, 'the second palace' Nor-bu-khyung-rtse, and his known names do in fact include both the elements 'Jigs-med-grags-pa and Phyogs-las-rnam-rgyal. A comparison of our work's colophon with colophons of the poet's known works would help our case, although this labor will not be undertaken here in this context. There is a brief paragraph about him in Shakabpa, vol. 1, p. 279, where it says he, being the youngest son of the Rin-spungs-pa ruler

Ngag-dbang-rnam-rgyal, was “accomplished in all the sciences,” that he composed poetic treatises, and “was much respected by virtue of his discriminative knowledge of both religion and politics.” For more on him, including discussion of his problematic dates, see Olaf Czaja, *Medieval Rule in Tibet*, vol. 1, p. 489-490. **Dates:** The dates of the Rin-spungs-pa author are a problem, and have been discussed before, especially by Dge-'dun-rab-gsal and Czaja (full references below). I believe that his date of birth in 1482, as found in the chronology to *Chang Yisun* dictionary, is the most likely one, and it in fact suits Tucci's dates of 1482-1565 (*Tibetan Painted Scrolls*, Table V following p. 706). This is rejected by Czaja (vol. 1, p. 489, note 201). As Czaja says, “One can document that he died in 1597,” and if he had been born in 1482 it would award him with an unlikely longevity. Dge-'dun-rab-gsal accepts his 1482 birthdate and goes on to give dates to three of his main works of and about fine literature (*kāvya*) between the years 1519 and 1526. This new identification of the author will in any case necessitate changing the previous dating of his work. The colophon's stated years of composition are the Earth Pig through Iron Ox years, which Tucci took as 1479-1481, but must now be taken as meaning 1539-1541. See Czaja's book, vol. 1, p. 278-279, note 133, for an account drawn from the biography of 'Brug-chen IV Padma-dkar-po (1527-1596) of the internal revolt of 1565, in which one of our author's two sons was killed, the other later on taken prisoner. The one killed actually had the name Padma-dkar-po. **Lit.:** Partial translation in Giuseppe Tucci, *Tibetan Painted Scrolls* (Kyoto 1980), pp. 662-670. This work is utilized in the following works: Erberto Lo Bue, ‘The Princes of Gyantse and Their Role as Builders and Patrons of Arts,’ contained in: S. Ihara and Z. Yamaguchi, eds., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 2, pp. 559-573. For text and translation of a significant section, see Erberto Lo-Bue, ‘A Tibetan Mahābodhi, the Main Image in the *Dpal 'khor chos sde* of *Rgyal rtse*,’ contained in: *Rivista degli Studi Orientali*, n.s. vol. 89 (2016), a special volume ed. by E. De Rossi Filibeck *et al.*, *Studies in Honour of Luciano Petech, a Commemoration Volume, 1914-2014*, pp. 133-230. Frequently cited in Franco Ricca and Erberto Lo Bue, *The Great Stupa of Gyantse: A Complete Tibetan Pantheon of the Fifteenth Century*, Serindia Publications (London 1993). Erberto Lo Bue and Franco Ricca, *Gyantse Revisited*, Casa Editrice Le Lettere (Florence 1990). **Ref.:** De Rossi Filibeck, *Catalogue*, vol. 2, p. 338 (no. 694), describes a cursive ms. in 462 fols. in the Tucci collection in Rome. See Erberto Lo Bue, ‘Tibetan Literature on Art,’ contained in: José I. Cabezón and Roger Jackson, eds., *Tibetan Literature: Studies in Genre*, Snow Lion (Ithaca 1996), pp. 470-484, at pp. 480 (note 8) and 482.

1544-1546?

Sangs-rgyas-dar-po, *Bde-gshegs Bstan-pa'i Gsal-byed Bka'-brgyud Chos-kyi 'Byung-gnas Rin-po-che Spungs-pa'i 'Od Stong 'Khyil-ba*. This title could only be read with the help of the cursive handwritten copy of it found on the title page. **A.** There exists an ancient and badly damaged Gung-thang xylographic print of this work in 87 folios. It bears the marginal keyletter 'A'. From a personal inspection of the photographs kept in the library of E. Gene Smith, I believe I can say that the part of the title marked as illegible probably says *Rin-chen Spungs-pa* (more likely, *Rin-po-che Spungs-pa*). TBRC no. W2DB20790. **B-C.** Although not currently available to me, I would like to thank Kurtis Schaeffer for supplying the following references to microfilms of this history kept at the Nepalese National Archives: no. L833/4 which is complete in 7 fols., L392/14-L392/1, an incomplete ms. in 82 fols., and L13/8, also incomplete, in 82 fols. A history of the Bka'-brgyud school. **Bio.:** The same author is known to have composed a biography of Rgod-tshang-pa Mgon-po-rdo-rje in 1540. See Rnal-'byor-pa Sangs-rgyas-dar-po & Rgyal-thang-pa Bde-chen-rdo-rje, *Rgod-tshang-pa Mgon-po-rdo-rje'i Rnam-thar*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Ziling 1993). Thanks to Katia Buffetrille for supplying this biographical reference. **Ref.:** Among the earlier historical works mentioned is a *Bka'-rgyud Chos-'byung* by one Mkhas-grub Ras-chen (evidently the same as the work by Ras-chen Chos-rje entitled *Bka'-rgyud Chos-'byung*, cited as a source in Rin-chen-dpal-bzang, *Mtshur-phu Dgon-gyi Dkar-chag Kungsal Me-long*, Mi-rigs Dpe-skrun-khang [Beijing 1995], p. 725; in this latter work, p. 724, we find the present history described in the words, "Ldom-bu'i Rnal-'byor Sangs-rgyas-dar-po-dpal-bzang-pos mdzad-pa *Bka'-rgyud Chos-'byung Rin-chen Spungs-pa*." This entry mainly based on a communication by E. Gene Smith (electronic mail, March 17, 1996). *Mdo-smad Chos-'byung*: "Sangs-rgyas-dar-po-dpal-bzang-gi *Bka'-brgyud Chos-'byung*." BLP no. 0088. *Rare Books*, p. 232.

1546

Bya-btang-ba Padma-rdo-rje, *Dpyal-gyi Gdung-rabs Za-ra Tshags dang Ganggā'i Chu-rgyun Gnyis Gcig-tu Bris-pa Kun-gsal Me-long*. This title indicates that it combines two earlier genealogical texts, one called *Za-ra Tshags*, the other *Ganggā'i Chu-rgyun* (both included in this entry). **A.** Dpal-brtsegs Bod-yig Dpe-rnying Zhib-'jug-khang, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2008), in 118 pages. The title as actually appearing in the colophon is *Dpal-ldan Bla-ma Dam-pa Dpyal-gyi Gdung-rabs Rim-par Byon-pa-rnams-kyi Rnam-par Thar-pa Che-ba Bcu-ldan*. The colophon mentions earlier and less full versions of this history as having been written by Khams-ston Jo-sras, 'Khon Nam-mkha'-yangs-pa'i-shes-rab-kyi-ral-gri, 'Jam-dbyangs-kyi-rgyal-po, and Ka-pa Bkra-shis-dpal-bzang. TBRC nos. W1KG1804 and W3CN6495. **B.** A genealogy of the Dpyal clan, date uncertain, has surfaced in Beijing, under the title *Bla-ma Chen-po Dpyal-ba'i Gdung-rabs Rin-po-che'i Za-ra Tshang*, in 27 fols. with fol. 1 missing (see van der Kuijp's article listed below). **C.** The *Ganggā'i Chu-rgyun* of the title has recently surfaced in the form of an incomplete ms. (listed here in its own entry). Anonymous, *Dpyal-gyi Gdung-rabs Ganggā'i Chu-rgyun*, a cursive ms. contained in: *HS*, vol. 40 (thi), pp. 355-380. The manuscript appears to be incomplete, breaking off in mid-sentence. I think it may be one of the two works joined together in this one, and therefore composed earlier. A genealogy of the Dpyal clan. **Dates:** The Fire Horse date of composition given in the colophon ought to be the one corresponding to 1546. **Lit.:** This history is made use of in Roberto Vitali, 'In the Presence of the "Diamond Throne" — Tibetans at rDo rje gdan (Last Quarter of the 12th Century to Year 1300),' contained in Roberto Vitali, ed., *The Earth Ox Papers: Proceedings of the International Seminar on Tibetan and Himalayan Studies, Held at the Library of Tibetan Works and Archives, September 2009 on the Occasion of the 'Thank You India' Year*, special issue of *The Tibet Journal*, vol. 34, no. 3 (Autumn 2009) through vol. 35, no. 2 (Summer 2010), pp. 161-208, at pp. 166-171 *et passim*. Some information on the Dpyal family lineages may be found in *Blue Annals*, p. 395 ff. **Ref.:** See Leonard W.J. van der Kuijp, 'On Some Early Tibetan Pramāṇavāda Texts of the China Nationalities Library of the Cultural Palace of Nationalities in Beijing,' *Journal of Buddhist & Tibetan Studies*, vol. 1 (1994), pp. 1-30, at pp. 23-24.



*mid-1500's*

Bkra-shis-don-grub, *Chos-grwa Chen-po Dpal Zha-lu Gser-khang-gi Bdag-po Jo-bo Lce'i Gdung-rab[s]*. **A.** A handwritten (*dbu-can*) manuscript in 55 folios, photocopy in the possession of David Jackson. See TBRC no. W30349, a manuscript with a note at the end saying that it was offered by Ngag-dbang-skal-ldan (i.e., David Jackson) to the Bco-brgyad Khri-chen Rin-po-che at Lumbini. This photocopy would seem to be done on the basis of the manuscript in the Tucci collection in Rome. Its colophon gives the author as Mangga-la-bkra-shis-don-grub or A-mogha-siddhi. **B.** *Chos-grwa Chen-po Dpal Zha-lu Gser-khang-gi Bdag-po Jo-bo Lce'i Gdung-rabs*, contained in: *Bod-kyi Gdung-rabs dang Rnam-thar Thung-ngu Khag Drug*, Gangs-can Rig-mdzod series no. 73, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2014), pp. 59-93. TBRC no. W3CN6925. A genealogical history of the Lce family, masters of the Zhwa-lu Gser-khang, the central temple at Zhwa-lu in Gtsang province. **Bio.:** I was unable to find any biographical entries on the author. The name Amoghasiddhi must be a Sanskritized version of \*Don-yod-grub-pa, or simply Don-grub. TBRC no. P0RK1192. The author lived during the tenure of Lha-btsun Blo-bzang-bstan-pa, head of Zhwa-lu starting from 1537. The author lists his sources, which include a biography of Mkhyen-rab Chos-rje (1436-1497). Thanks to David Jackson (Hamburg) for supplying this entry. **Lit.:** Partial English translation in G. Tucci's *Tibetan Painted Scrolls*, pp. 656-662. This work is used as one of the basic sources of Puchung Tsering's 2011 Oslo dissertation published as: *The History of Zha lu Monastery, Ri sbug Hermitage and rGyan gong Temple*, Tibet People's Publishing House (Lhasa 2017). As he comments in a footnote, this work may be approximately dated because the last abbot mentioned there is Mkhan-chen X Lha-btsun Blo-bzang-bstan-pa-dpal-bzang-po (b. 1471?), who served from 1537 to 1543. Amy Heller, 'Did Atiśa Visit Zha-lu Monastery? Tracing Atiśa's Influence on Tibetan Iconography,' contained in: Deborah Klimburg & Eva Allinger, eds., *Buddhist Art and Tibetan Patronage, Ninth to Fourteenth Centuries*, Brill (Leiden 2002), pp. 45-58, makes use of this history, based on a 55-fol. woodblock print (?) in private ownership in India. **Ref.:** The provenance of the original manuscript may be traced to the collection of Giuseppe Tucci (Rome), who made use of it in his *Tibetan Painted Scrolls*. On this, see de Rossi Filibeck, *Catalogue*, vol. 2, p. 355 (no. 781). Perhaps this is the "Zhwa-lu Sku Zhang-gi Gdung-rabs" listed in the *Mdo-smad Chos-'byung*, and

likewise in *Rare Books*, p. 241, where it is marked as being anonymous. The *Zha-lu Sku-zhang-gi Gdung-rabs Lo-rgyus* is listed in *BLP* no. 1708.

- Puchung Tsering's dissertation contains an intriguing reference to yet another source on the same subject, "an early record entitled the *Jo bo lce gdung rabs* by sKyo ston Rin chen bkra shis." This is evidently a reference to Skyogs-ston Lo-tsā-ba Rin-chen-bkra-shis, a student and biographer of Zha-lu Lo-tsā-ba. Skyogs-ston is best known for his glossary of old vocabulary, the *Li-shi'i Gur-khang*, written in 1476.

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*mid-1500's*

Gong-sman Dkon-mchog-phan-dar (1511-1577), *Gser-'thung* [?] *Bka'-brgya-ma'i Brjed-byang* [illeg.] *Lo-rgyus*, contained in: *TTMT*, vol. 20, text no. 19, a work in 34 folios. I'm not very sure of the title and authorship, as there are a number of separately authored medical formulae at the end, and it isn't sure where the historical portion of it comes to an end. I would now read the first part of the title as *Gser-'gyur Bka'-brgya-ma'i Brjed-byang*. The term *Gser-'gyur* would seem to indicate alchemical gold transformation. This text needs close study. **Bio.:** A lengthy biography is available, as are several editions of the author's medical advice, the *Nyams-yig Brgya-rtsa*. TBRC no. P437.

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*mid-1500's*

'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug (1524-1568), *Gdams-ngag Byung-tshul-gyi Zin-bris Gsang-chen Bstan-pa Rgyas-byed ces bya-ba Kha'u-brag-rdzong-pa'i Bzhed-pa Ma-nor-ba Ban-rgan Mkhyen-brtse'i Nyams-len*, contained in: *Sa-skya Lam-'bras Literature Series*, Sakya Centre (Dehra Dun 1983), vol. 14, pp. 1-54. A history of the Lam-'bras transmission lineage. **Bio.:** Brief biography in Cyrus Stearns, *Taking the Result as the Path: Core Teachings of the Sakya Lamdré Tradition*, The Library of Tibetan Classics series no. 4, Wisdom Publications (Boston 2006), pp. 259-260. **Lit.:** Translated in the same volume by Cyrus Stearns, pp. 129-251, with the title 'Expansion of the Great Secret

Doctrine: Summarizing Notes on the History of the Oral Instruction.’  
**Ref.:** *VHF*, p. 634.

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*mid-1500's ?*

Jo-nang Kun-dga'-grol-mchog (1495/1507?-1566), *Khrid Brgya'i Brgyud-pa'i Lo-rgyus*. **A.** Contained in: *Gdams-ngag Mdzod: A Treasury of Precious Methods and Instructions of the Major and Minor Buddhist Traditions of Tibet*, Lama Ngodrup and Sherab Drimey (Paro 1979-1981), vol. 18, pp. 67-98, followed by its supplement by Tāranātha (composed in his 33rd year, or 1607), *Khrid Brgya'i Brgyud-pa'i Lo-rgyus Kha-skong* on pp. 99-116 (also to be located in the 1972 reprint edition of the *Gdams-ngag Mdzod*, vol. 12, pp. 309-340). **B.** Contained in: *Jo-nang Khrid Brgya: A Precious Collection of Texts Containing the Explanations of the Khrid for One Hundred and Eight Special Precepts of Buddhist Practice Whose Transmissions Converged and Were Collected in the Jo-nang-pa Tradition*, “reproduced from a rare manuscript from the Library of H.H. The Sa-skyā Khri-'dzin,” Migmar Tseten, Sakya Centre (Dehradun 1984), pp. 81-125. This is a reprint of a cursive manuscript. **C.** An identical title, but problematic authorship: *Khrid Brgya Brgyud-pa'i Lo-rgyus*, a 17-folio ms. listed in Drepung Catalog, p. 1573, now published in *HS*, vol. 42 (ni), pp. 355-387. The Drepung Catalog attributes it to one Sbas-pa'i Grub-chen Bsam-gtan-'od-zer, but I believe this results from misreading the last lines of the text, where he is named, but not as author. Someone ought to compare the listed texts to see if they are in fact the same. A brief but significant history of one hundred distinct lineages of ‘instruction’ (*khrid*) belonging to different schools. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 609-611, according to which his dates were 1507-?, while his *Collected Works* include 79 titles. **Lit.:** Cyrus Stearns, *The Buddha from Dol-po and His Fourth Council of the Buddhist Doctrine*, doctoral dissertation, University of Washington (Seattle 1996), contains translations of a few brief passages.

*mid-1500's ?*

Zur-mkhar Blo-gros-rgyal-po (=Legs-bshad-tshol, b. 1509), *Khog-'bugs Gtan-pa Med-pa'i Mchod-sbyin-gyi Sgo 'Phar Yangs-po* (=Drang-srong Kun-tu-dga'-ba'i Zlos-gar). Published as: *Sman-pa-rnams-kyis Mi Shes-su Mi Rung-ba'i Shes-bya Spyi'i Khog-dbubs* (Gang-dag byang-chub-sems-dpa'i Spyod-pa Spyod-par 'Dod-pa'i Sman-pa-rnams-kyis Mi Shes-su Mi Rung-ba'i Phyi Nang Gzhan Gsum-gyis Rnam-bzhag Shes-bya Spyi'i Khog-dbug-pa Gtan-pa Med-pa'i Mchod-sbyin-gyi Sgo-'phar Yangs-po), Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2001), in 385 pp. A history of the five traditional sciences, of Indian and Tibetan medicine in particular. **Bio.:** A brief biography of our author is found in Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rimbyon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), pp. 218-220, where the title of his medical history is given as: "*Shes-bya Spyi'i Khog-'bugs Drang-srong Kun-tu-dga'-ba'i Zlos-gar Gtan-pa Med-pa'i Mchod-sbyin-gyi Sgo 'Phar Yangs-por Phye-ba.*" Biography of the author in *Gangs-can Mkhas-grub*, pp. 1528-1530, where the name of the history is given as: "*Shes-bya Spyi'i Khog-'bugs Drang-srong Kun-tu-dga'-ba'i Zlos-gar Gtan-pa Med-pa'i Mchod-sbyin-gyi Sgo 'Phar Yangs-por Phye-ba.*" **Dates:** According to the brief biographical sketch in *Grags-can Mi-sna*, pp. 599-601, the author lived somewhat more than 70 years, which would place his death in the years following 1578. Thanks to J. Karsten for pointing this out. The author is said to have published a woodblock edition of the medical tantras, the *Gra-thang Rgyud-bzhi*, in 1546 (but the date of this printing is given as 1566-1572 in Sman-rams-pa Pa-sangs-yon-tan, *Bod-kyi Gso-ba Rig-pa'i Lo-rgyus-kyi Bang-mdzod G.yu-thog Bla-ma Dran-pa'i Pho-nya*, Yuthok Institute of Tibetan Medicine [Leh 1988?], p. 114). **Dates:** According to *Tshig-mdzod Chen-mo*, p. 241, this work was composed in the 10th *rabbyung* (i.e., between the years 1567 and 1626). **Ref.:** Cited together with a rough chapter outline in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (=Sman-gyi Khog-dbub), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 566 (English tr. in *Mirror of Beryl*, pp. 499-500), where it says the author was from about the same time as Byar-po Paṅ-chen (late 1400's). *MHTL*, no. 13088: "Zur-mkhar Blo-gros-rgyal-po'i *Shes-bya Spyi'i Khog-dbub*-kyi mjug rtsom 'phror lus-pa 'Brug-pa Sangs-rgyas-rdo-rjes kha-bskang-ba." According to this, our history was brought to completion by 'Brug-pa [or, Mkhas-dbang] Sangs-rgyas-rdo-rje (1569-1645). Note the derivative entry in *Rare Texts*,

p. 291. *Mdo-smad Chos-'byung*: “Zur-mkhar-pa'i *Shes-bya Spyi'i Khog-dbub*.” BLP no. 1949. The title as listed in *Medicine Bookname Catalogue*, p. 250 is: *Shes-bya Spyi'i Khog-'bugs Drang-srong Kun-tu Dga'-ba'i Zlos-gar Gtan-pa Med-pa'i Mchod-sbyin-gyi Sgo-'phar Yangs-por Phye-ba* (a reprint of a cursive manuscript), while a second copy is listed on the same page as: *Shes-bya Spyi'i Khog-'bubs Gtan-pa Med-pa'i Mchod-sbyin-gyi Sgo-'phar Yangs-po* (a woodblock print). Yangga's dissertation, p. 419, lists a photocopy of a manuscript in his personal possession entitled *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Bsdus-don Nyung-ngu'i Ngag-gi Gtam-du Bya-ba Brang-srong [sic] Kun-tu Dgyes-pa'i Rol-mo*, although he doesn't mention any author. *BJNR1*, p. 74. *Rare Books*, p. 218: *Shes-bya Spyi'i Khog-bub Drang-srong Dga'-ba'i Zlos-gar Gtan-pa Med-pa'i Mchod-sbyin-gyi Sgo-'phar Yangs-pa*. *Rare Books*, pp. 291-292, oddly lists a work by Zur-mkhar-ba's pupil named Ruddha-ā-nanda with the title *Sman-gyi Spyi-don Legs-bshad Rgya-mtsho Drang-srong Kun-tu Dga'-ba'i Zlos-gar*.

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1550

Paṅ-chen Bsod-nams-grags-pa (1478-1554), *'Dul-ba'i Chos-'byung* (=History of Vinaya). **A.** Library of Tibetan Works and Archives (Dharamsala 1975). **B.** *Dam-pa'i Chos 'Dul-ba'i Chos-'byung Dad-pa'i 'Bab-stegs*, contained in: *The Collected Works (Gsung-'bum) of Paṅ-chen Bsod-nams-grags-pa*, published by Drepung Loseling Library Society (Mundgod 1982-88), vol. 11, pp. 333-388. **C.** What appears to be a cursive manuscript version of the same text (its colophon title is identical to the front title of our version B), in 17 fols., exists in the collection of the Palace of National Minorities, Beijing (it bears the numbers 56 and 001514 on the added cover page). The title page along with much of the text is illegible, and the author's name cannot be made out on the photocopy. **D.** Contained in: Rdo-sbis Tshe-ring-rgyal, chief editor, *Chos-'byung Phyogs-bsgrigs* [an anthology of five distinct history books], Bod-kyi Lo-rgyus Yig-tshags Dpe-tshogs series no. 29, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), pp. 173-206. TBRC no. W8LS66792. A history of the transmission of the monastic codes of conduct and discipline (Vinaya, 'Dul-ba) in India and Tibet. **Ref.:** *CLTWA* I, no. 75. *THL*, p. 176. *MHTL*, no. 11706. Listed in *Mdo-smad Chos-'byung*. BLP no. 1176.

*late 1500's*

Chos-kyi-mgon-po, *Tshe-dbang Tshe-khrid-kyi Brgyud-pa'i Lo-rgyus*, contained in: *Rare Tibetan Texts from Lahul*, Topden Tshering, Tibetan Bonpo Monastic Centre (Dolanji 1974), pp. 689-700. A brief account of a 'Brug-pa Bka'-brgyud-pa lineage of long life practice. The unsure dating assumes that the Chos-kyi-mgon-po of the colophon is to be identified, as seems likely, with the Bde-chen-chos-'khor Zhabs-drung I Chos-kyi-mgon-po (1501-1582). See TBRC no. P869. Padma-dkar-po (1527-1592) composed his biography, and this might suggest a somewhat earlier date for this history. **Ref.:** *BLP* no. 0434.

*late 1500's*

Karma-pa IX Dbang-phyug-rdo-rje (1556?-1603), *Karma Kam-tshang-gi Chos-'byung*. See *BLP* no. 0003, where we learn that a print of this existed in the past at Mtshur-phu Monastery.

*late 1500's*

Mi-pham-bzang-po, *Khog-'bugs 'Chi-med Phun-tshogs Lnga-ldan*. Published as: Mi-pham-bzang-po, *Gso-rig Khog-phug*, contained in: *TTMT*, vol. 20, text no. 20, facsimile of a cursive manuscript in 17 folios. A medical history. **Dates:** The colophon says it was composed in a Hare year, and the author is given as Lha-rje Mi-pham-bzang-po. The author refers to himself in the colophon as Rgyal-khams-gyi Lha-rje Mi-pham-bzang-po, the place of composition being Sman-ri Dga'-ldan-gling. The author was a contemporary of Byang-bdag Chos-rgyal-dbang-po'i-sde (aka Karma-gu-ru), and the latter is to be identified with Byang-bdag Bkra-shis-stobs-rgyal (1550-1602). **Ref.:** Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (=Sman-gyi Khog-dub), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 564-565, with English tr. in *Mirror of Beryl*, p. 499. *MHTL*, no. 13086.

late 1500's

Shar-chen Byams-pa-kun-dga'-bkra-shis (1558-1603), *Rje-btsun Sa-skyapa'i Gdung-rab*. To judge from the title, a history of the Sa-skyapa school. **Bio.:** TBRC no. P778. See the entry "The Fourteenth Ngor Khenchen, Jampa Kunga Tashi" by Tsering Namgyal in *Treasury of Lives. VHF*, p. 521. **Ref.:** Appey, p. 106: "*Rje-btsun Sa-skyapa'i Gdung-rab*." *Mdo-smad Chos-'byung*: "Shar-pa Byams-pa-kun-dga'-bkra-shis." *BLP* no. 1962.

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Shar-chen Byams-pa-kun-dga'-bkra-shis (1558-1603), *Mgon-po'i Lorigyus*. To judge from the title, a history of Mahākala. **Ref.:** Appey, p. 106. *Mdo-smad Chos-'byung*: "Shar-pa Byams-pa-kun-dga'-bkra-shis-kyi *Mgon-po'i Chos-'byung*." *BLP* no. 0468. *Rare Books*, p. 220.

late 1500's

She'u Lo-tsā-ba Kun-dga'-chos-grags, *Lam-'bras Chos-'byung*. History of the Lam-'bras system associated with the Sa-skyapa school. **Bio.:** The author was the 18th holder of the Earth Throne (Sa Khri) at Na-lendra Monastery in the last half of the 16th century. See David P. Jackson, *The Early Abbots of 'Phan-po Na-lendra*, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Vienna 1989), p. 61. TBRC no. P5756 supplies more names for him. There was a 12th-century She'u Lo-tsā-ba connected to Abhayākaragupta. **Ref.:** *MHTL*, no. 10938. *Mdo-smad Chos-'byung*: "Skyid-smad-pa Lum-pa Chos-grags-sam She'u Lo-tsā-ba Kun-dga'-chos-grags-kyi *Gsung-ngag Chos-'byung*" (likewise *Rare Books*, p. 233). Thanks to Cyrus Stearns for correcting the original entry.

late 1500's

Sprul-sku Bsod-nams-ye-shes-dbang-po (1556-1592), *Bstan-pa Spyi'i Rnam-bzhag*. To judge from the title this may or may not be a historical work. **Bio.:** This Sprul-sku Bsod-nams-ye-shes-dbang-po is identical to that reincarnation of Paṅ-chen Bsod-nams-grags-pa (1478-1554) who was given the name of Bsod-nams-ye-shes-dbang-po, the 15th Holder of the Chair of Dga'-ldan. For the author's incarnation lineage, called the Skyor-lung Mnga'-ris Sprul-sku, of which the first was Paṅ-chen Bsod-nams-grags-pa, see Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, p. 293. According to this source, our author was the second of the incarnation lineage, and died in his 40th year (?). A brief biography of the author is found in *Grags-can Mi-sna*, pp. 622-623. **Ref.:** *MHTL*, no. 10840. *Mdo-smad Chos-'byung*: "Sprul-sku Bsod-nams-ye-shes-dbang-po'i *Bstan-pa Spyi'i Rnam-bzhag*." *Rare Books*, p. 228.

late 1500's

Tshul-khrims-mgon-po, *Dga'-ldan Chos-'byung* and *Gsang-sngags-mkhar-gyi Lo-rgyus*. Evidently, to judge from the titles, a brief history of Dga'-ldan (or of the Dge-lugs school in general) and of Gsang-sngags-mkhar (on it, see Roerich, *Blue Annals*, p. 1078). This entry is based on the reference at the beginning of the *Mdo-smad Chos-'byung* (with thanks due to E. Gene Smith for his corrections). **Bio.:** The author was considered to be a reincarnation of Mi-nyag Rdo-rje-bzang-po (1491-1551), the 17th Chair Holder of Dga'-ldan, on whom see the entry "Dorje Zangpo" by Samten Chhosphel in *Treasury of Lives*. **Dates:** Therefore these two works must date from about the late 16th century. **Ref.:** *MHTL*, no. 10855: "Khri Mi-nyag Rdo-rje-bzang-po'i sprul-sku chos-kyi sku-skyer grags-pa Tshe-ring-mgon-po'i *Dga'-ldan Chos-'byung Bsdus-pa dang Gsang-sngags-mkhar-gyi Lo-rgyus*." Tshe-ring-mgon-po is evidently here a mistake for Tshul-khrims-mgon-po. *Mdo-smad Chos-'byung* reads as follows: "Mi-nyag Rdo-rje-bzang-po'i skye-bar grags-pa Tshul-khrims-mgon-po'i *Dga'ldan Chos-'byung dang Gsang-sngags-mkhar-gyi Chos-'byung*." *BLP* no. 0432 lists the title *Dga'-ldan Chos-'byung* by Mi-nyag Rdor-bzang Sprul-sku Tshul-khrims-mgon-po. *BLP*



no. 1158 lists Tshe-ring-mgon-po, *Bde-chen-gsang-sngags-mkhar-gyi Lo-rgyus*. BLP no. 2013 lists the title *Gsang-sngags-mkhar-gyi Chos-'byung*, by Tshul-khrims-mgon-po, reincarnation of Mi-nyag Rdor-bzang.

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1557 ?

'Dul-'dzin Mkhyen-rab-rgya-mtsho (=G.yag-sde 'Dul-'dzin), *Sangs-rgyas Bstan-pa'i Chos-'byung*. **A.** *Sangs-rgyas Bstan-pa'i Chos-'byung Dris-lan Smra-ba'i Phreng-ba*, Dzongsar Chhentse Labrang, Palace Monastery (Gangtok 1981), in 611 pages (but note that pp. 103-106 are missing). TBRC no. W22146. **B.** *Sangs-rgyas Bstan-pa'i Chos-'byung Dris-lan Nor-bu'i Phreng-ba*, The National Library of Bhutan (Thimphu 1984). TBRC no. W20540. **C.** A cursive ms. in 319 fols. TBRC no. W24127. Sometimes referred to as *G.yag-sde'i Chos-'byung Rgyas-pa*, this history is written in part as a reply to difficult questions posed by Karma-pa VIII Mi-bskyod-rdo-rje (1507-1554) concerning the authenticity of specific Rnying-ma teachings. The questions and answers are found near the end of the text. The Fire Snake year of composition must be 1557 at the earliest, but later dates of 1617 or 1677 are also conceivable, so the problem needs closer study. A Rnying-ma-pa history. **Bio.:** See the discussion on authorship in Leonard W.J. van der Kuijp, 'The Bird-Faced Monk and the Beginnings of the New Tantric Tradition, Part Two,' *Journal of Tibetology*, vol. 19 (December 2018), pp. 86-127, at pp. 91-92. We may know from the opening verses of the history that 'Dul-'dzin considered Bsam-gtan-gling-pa Nam-mkha'-bsod-nams and Mdo-sngags-gling-pa Mchog-ldan-mgon-po to be his most important teachers. Bsam-gtan-gling-pa, a *gter-ston* whose exact dates are not clear, advocated an interesting blend of Sa-skya and Rnying-ma visionary teachings. **Ref.:** Eva Dargyay, *The Rise of Esoteric Buddhism in Tibet*, Motilal Banarsidass (Delhi 1979), p. 73. Outline of contents in *CLTWA* II, no. 105 (pp. 107-108). *CLTWA* II, no. 153. BLP no. 0744.

• For another work that likewise attempts to answer the questions of the Karma-pa VIII, one that evidently dates from the late 1500's, see Lho-pa Bya-bral, *Rgyal-ba'i Dbang-po Karma-pas Rnying-ma-pa-la Dri-ba Chab-shog-tu Gnang-ba'i Dris-lan Chos-dbyings 'Od-gsal*, "a reply to questions put by H. H. the Eighth Zhwa-nag Karma-pa Mi-bskyod-rdo-rje regarding the authenticity of the Rnying-ma-pa traditions and its tantras by Lho-pa Bya-bral, edited from a rare manuscript from the library of

Slob-dpon Padma-la” (Thimphu 1985). Lho-pa Bya-bral was a little-known disciple of the *gter-ston* Padma-gling-pa (1450-1521). For still another attempt, see Sog-bzlog-pa, *Rgyal-ba'i Dbang-po Karma-pa Mi-bskyod-rdo-rjes Gsang-sngags Snying-ma-ba-rnams-la Dri-ba'i Chabshog Gnang-ba'i Dris-lan Lung dang Rig-pa'i 'Brug-sgra*, contained in: *Collected Writings of Sog-bzlog-pa Blo-gros-rgyal-mtshan*, Sanje Dorji (New Delhi 1975), vol. 2, pp. 1-143.

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*before 1565*

Tāranātha (? not a very old ascription, see discussion below), *Myang-yul Stod Smad Bar Gsum-gyi Ngo-mtshar Gtam Legs-bshad Mkhas-pa'i 'Jug-ngogs* (=Myang Chos-'byung). **A.** Ed. by Lhag-pa-tshe-ring, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1983). TBRC no. W27024. **B.** A photocopy of the Liverpool Museum ms., no. 50.31.108, marked “Bell coll. 7,” was seen in the library of E. Gene Smith. The original manuscript is described (no. 50.31.108) in the website of the Liverpool Museum where it is now kept (it has a scribal colophon by Tshe-brtan-rdo-rje giving date of scribing as Fire Dragon year of the 15th *rab-byung*, i.e. 1916). TBRC no. W1CZ689. **C.** One (or two?) versions in the Tucci collection (Rome), see below. **D.** *Myang-yul Stod Smad Bar Gsum-gyi Ngo-mtshar Gtam-gyi Legs-bshad Mkhas-pa'i 'Jug-ngog*, contained in: Tā-ra-nā-tha, *Gsung-'bum*, 'Dzam-thang woodblock print in 23 vols., in vol. 23, entire volume. TBRC no. W22276. This is a highly descriptive gazetteer, covering the natural features and cultural monuments of the Myang Valley including the town of Gyantse (Rgyal-rtse) and important personages who were active there, usually attributed to Tāranātha, although this is very much in question. It is of particular interest for those interested in the artistic and architectural history of the area. It comes to an abrupt ending (likely a sign it was left uncompleted by the author), and so there is no colophon information. Note also that the Lhasa 1983 edition is based on a manuscript version, and this work might not have ever existed in the form of a woodblock print (prior to the new 'Dzam-thang edition just mentioned). **Lit.:** Erberto Lo Bue, ‘The Princes of Gyantse and Their Role as Builders and Patrons of Arts,’ contained in: S. Ihara and Z. Yamaguchi, eds., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 2, pp. 559-573. Frequently cited in Franco Ricca and Erberto Lo Bue, *The Great Stupa of Gyantse: A Complete Tibetan Pantheon of the Fifteenth Century*, Serindia Publications (London 1993).

For information on manuscripts and contents of this work, see Giuseppe Tucci, *Gyantse and Its Monasteries: Part I*, Aditya Prakashan (New Delhi 1989), pp. 41-44, where he surmises that it must date from a time later than the first half of the seventeenth century. See Erberto Lo Bue, ‘Tibetan Literature on Art,’ contained in: José I. Cabezón and Roger Jackson, eds., *Tibetan Literature: Studies in Genre*, Snow Lion (Ithaca 1996), pp. 470-484, at pp. 480-481 (note 9). On the same subject, see Ho-tsung-dbying, “Dpal-’khor Chos-sde Phyag-’debs-pa-po Su Yin dang | Btab-pa’i Lo-rabs-kyi Gnad Don Skor,” contained in: *Bod-kyi Shes-rig Zhib-’jug Ched-rtsom Bdam-bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1991), vol. 2, pp. 433-445. **Ref.:** *Mdo-smad Chos-’byung*: “*Myang Stod Smad Bar Gsum-gyi Chos-’byung dang Myang-yul Stod Smad-kyi Gnas-bshad*.” *Rare Books*, p. 217: *Myang Stod Smad Bar Gsum-gyi Chos-’byung*, its author unclear. Eimer, *Berichte*, pp. 130-132. Kuijp, ‘Introduction,’ p. 30. Shakabpa, vol. 2, p. 615. *THL*, pp. 171-172. *CLTWA* II, no. 188. Bell, *Religion*, p. 214. Unfortunately, we know of no detailed analysis of the contents. See the comments in Luciano Petech, ‘Duñ-reñ,’ *Acta Orientalia Hungarica*, vol. 44 (1990), pp. 103-111, at p. 104, note 5. According to oral information from E. Gene Smith, two different manuscript versions exist in the Tucci collection (but it now seems only one of these is available). Das would seem to be referring to this history — “Ugyen also heard at Gyantse that much was to be learnt concerning the ancient history of that place in a work called ‘*Nyang choi jung Nyimai odser*’” — in Sarat Chandra Das, *Journey to Lhasa and Central Tibet*, Manjusri Publishing House (Delhi 1970), reprint of 1902 edition, p. 94. On p. 88 of the same work: “He told him, furthermore, that there existed two printed volumes about Choigyal rabtan, the famous king who had founded the Palkhor choide of Gyantse, but that these works and the history of Gyantse were now kept as sealed works (*terchoi*) by the Lhasa Government.” Roberto Vitali, ‘Sa skya and the mNga’ ris skor gsum Legacy: The Case of Rin chen bzang po’s Flying Mask,’ *Lungta*, no. 14 (2001), p. 24-25, discusses the dating of this history, noting that ’Brug-chen IV Padma-dkar-po (1527-1592) is mentioned in it. Ronald Davidson (‘Gsar-ma Apocrypha: The Creation of Orthodoxy, Gray texts, and the New Revelation,’ in H. Eimer & D. Germano, eds., *The Many Canons of Tibetan Buddhism*, E.J. Brill [Leiden 2002], pp. 203-224 at p. 223) says that the author, on p. 20, line 4, of the 1983 Lhasa edition, is identified as ‘*myself*, Dge-slong Padma-dkar-po.’ The context is a description of the holy objects kept at Rwa-lung Monastery, hence the identification of this Padma-dkar-po with the ’Brug-chen IV Padma-dkar-po (born in Kong-po, son of Jo-sras Klu’i-dbang-po) is perfectly logical, and the content of pp. 12-28 largely corresponds to the guidebook to Rwa-lung Monastery found in the

'Brug-chen's *Collected Works*. Thanks to Matthew Akester for clarifying this question while pointing out my earlier errors. The Rwa-lung guidebook would be just one of a number of sources summarized in this work of unknown authorship. Note in this connection that one named Padma-dkar-po'i-sde is author of a guidebook to Rwa-lung Monastery, evidenced by a reference to a copy in the National Library of Bhutan in Tsering Gyalbo, *et al.*, *Civilization at the Foot of Mount Sham-po*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2000), p. 270).

- <https://tibeto-logic.blogspot.com/2020/09/historian-father-historian-son.html> & <https://tibeto-logic.blogspot.com/2020/09/historian-father-response-guest-blog.html>

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1545-1564

Dpa'-bo II Gtsug-lag-phreng-ba (1504-1566), *Mkhas-pa'i Dga'-ston* (= *Dam-pa'i Chos-kyi 'Khor-los Bsgyur-ba-rnams-kyi Byung-ba Gsal-bar Byed-pa Mkhas-pa'i Dga'-ston ces bya-ba'i Legs-par Bshad-pa*). **A.** Ed. by Lokesh Chandra, *Mkhas pahi dgah ston by Dpah-bo-gtsug-lag 'phreng-ba*, Śatapitaka Series no. 9[4] (New Delhi 1959-1965), in 4 volumes, with a foreword by Hugh E. Richardson. **B.** Gnas-nang Dpa'-bo II Gtsug-lag-'phreng-ba, *Chos-'byung Mkhas-pa'i Dga'-ston*, "reproduced from prints from Lho-brag blocks from Rumtek Monastery," Delhi Karmapae Chodhey Gyalwae Sungrab Partun Khang (Delhi 1980), in 2 volumes. **C.** Published under the title *Chos-'byung Mkhas-pa'i Dga'-ston*, ed. by Rdo-rje-rgyal-po, Mi-rigs Dpe-skrunkhang (Beijing 1986), in 2 volumes. **D.** An only partial version (section ja, on the Tibetan imperial period), published under the title, *Chos-'byung Mkhas-pa'i Dga'-ston-gyi Yan-lag Gsum-pa Bod-kyi Skabs Le'u Bcu-las Skabs Gnyis-pa Bod-kyi Rgyal-rabs*, Nang-bstan Shes-rig 'Dzin Skyong Slob-gnyer-khang (Sbag-sa [Buxar] 1965). **E.** Newly published in *HS*, vols. 16-17 (ma & tsa), with 872 and 708 pages respectively. 'Scholars' Feast,' an extensive history of Buddhism in India and Tibet of all schools, but with most emphasis on the Karma Bka'-brgyud-pa. The section number seven (ja) is an important source for Tibet's imperial period, containing transcriptions of pillar inscriptions, and so forth. This work is also referred to as *Lho-brag Chos-'byung*, since the author was from the region of Lho-brag. **Bio.:** For the author's incarnation lineage, called Gnas-[g]nang Dpa'-bo, see Chab-spel, *Bod-kyi Gal-che'i Lo-*

*rgyus*, p. 294. **Lit.:** The chapter on Mongolia has been translated in Chibetto-Mongoru Nendaiki Kenkyūkai (‘Group for the Study of Tibetan and Mongolian Chronicles’), “Chibetto nendaiki *Kêpêgaton* Mongoru no shô yakuchū” (‘An Annotated Japanese Translation of the Chapter on Mongolia in the *Mkhas-pa’i Dga’-ston*’), parts 1-2, *Shiteki*, nos. 11-12 (1990); reference taken from Satô, p. 119, n. 142. Géza Uray, ‘The Narrative of Legislation and Organization of the *Mkhas-pa’i Dga’-ston*,’ *Acta Orientalia Hungarica*, vol. 26 (1972), pp. 11-68. Uray shows how the legal codification and administrative organization described in the *Mkhas-pa’i Dga’-ston* as accomplished by Emperor Srong-btsan-sgam-po actually took place under his successor Mang-slong-mang-rtsan in 654-655 C.E. Tshe-tan Zhabs-drung, “Dpa’-bo Gtsug-lag-phreng-ba’i Chos-’byung-gi Lo-tshigs-kyi Dpyad-pa,” *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtsoṃ Mkho-bsdus*, Kan-su’u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 237-238. Parts of the 7th section of this work (ja) have been translated by one Mr. Isaacs at Yatung in a 31-page typescript, for which, see Smith, *Catalogue*, p. 113. *TBH*, pp. 638-639. **Ref.:** Chapter outlines in *CLTWA* I, nos. 64-66. *CLTWA* II, nos. 154-155. Eimer, *Berichte*, pp. 54-55. Kolmaš, ‘Tibetan Sources,’ p. 134. *MHTL*, no. 16380. Chapter outlines (of our version C) in *CLTWA* II, nos. 191-192 (pp. 169-171). According to *Three Dkar Chag’s*, Ngawang Gelek Demo (New Delhi 1970), p. 210, the woodblocks for this history (number of folios unfortunately illegible) were kept at Lha-lung Monastery in Lho-brag. According to E.H.C. Walsh, ‘A List of Tibetan Books Brought from Lhasa by the Japanese Monk, Mr. Ekai Kawa Gochi,’ *Journal of the Asiatic Society of Bengal*, vol. 73 (1904), no. 2, pp. 118-177, at pp. 133-134, Ekai Kawaguchi obtained a cursive manuscript of the first four chapters. *BLP* no. 0724.

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Dpa’-bo Gtsug-lag-phreng-ba (1504-1566), *Sman-gyi Chos-’byung dang ’Bam Bcos*. A medical history. **Ref.:** *MHTL*, no. 13322. Unless something emerges to disprove the idea, my assumption is that a ‘medical history’ by this author could only mean the rather brief history of medicine in the final chapter on five sciences in his famous history book listed just above.

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Mang-thos Klu-sgrub-rgya-mtsho (1523-1596), *Gsung-ngag Slob-bshad Khog-phub Gnad-kyi Be'u-bum*, contained in: *Lam-'bras Slob-bshad*, Sakya Lam-'bras Literature Series, Sakya Centre (Dehra Dun 1983), vol. 18, pp. 161-183. TBRC no. W23649. Two other published versions available at TBRC. A History of the *Slob-bshad* tradition. **Ref.:** *VHF*, p. 634.

1570

Kun-dga'-rin-chen (1517-1584), *Grub-thob Brgyad-cu-rtsa-bzhi'i Rnam-thar*, n.p. (n.d.), a reprint in 157 pages (79 folios). TBRC no. W1CZ1853. This is a distinct edited version of the 12th-century collective biography of the 84 Mahāsiddhas by Abhayadatta, as listed above. The editing was completed in 1570, according to the colophon, on the basis of copies in the possession of Spyān-snga Rin-po-che Ngag-dbang-chos-kyi-grags-pa and Snyug-la Paṅ-chen. The order of the biographies is different in this edition, so we have listed it here as a distinct work. Its relationship to other versions of the work of Abhayadatta needs study. **Bio.:** TBRC no. P460. **Dates:** The colophon supplies a date of Iron Horse year (1570).

1573 ?

Bde-legs-'jam-dpal-rgya-mtsho and Nam-mkha'-bzang-po, *Skyes-bu Dam-pa-rnams-kyi Rnam-par Thar-pa Rin-po-che'i Gter-mdzod* (=Nyang-stod Gnas-rnying-gi Gdan-rabs Rin-po-che'i Gter-mdzod). **A.** A two-part blockprint (ka in 17 folios, kha in 88 folios), printed in a Water Horse year. According to David Jackson (letter of August 4, 1994), the first section (ka) is entitled: *Ston-pa'i Byon-tshul | Kha-ba-can Rgyal-po'i Gdung-rabs*, while the second (kha) is entitled: *Gnas-rnying-gi Chags-tshul | Bla-ma'i Byon Rim | Dbyil-gyi Gdung-rabs*. Evidently the same set has been scanned by TBRC. TBRC no. W1CZ897. **B.**

Published as: Bde-legs Ga-pa Dpon-po Nam-mkha' *sogs* (? authors given in the back of the book), *Gnas-rnying Gyen-tho* (=Nyang-stod *Zhing-mchog Dpal Gnas-rnying-gi Gyen-tho Skyes-bu Dam-pa-rnams-kyi Rnam-par Thar-pa Rin-po-che'i Gter-mdzod*), Gangs-can Rig-mdzod series no. 58, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2011), in 395 pages. TBRC no. W1KG16669. C. A Romanization of the text with added notes made by E. Gene Smith. TBRC no. W1KG9256. This is called the *Gnas-rnying Chos-'byung*, a history of the abbots of Gnas-rnying Monastery in Upper Nyang (between the towns of Rgyalrtse and Phag-ri). **Dates:** It apparently belongs to the 16th century, but some parts of section kha may be later. According to E. Gene Smith (letter of March 2, 1996), section kha is divided into a number of subsections, each with differing authorship and different titles, and ends with historically important biographies of Gnas-rnying masters. The dating is in any case problematic. **Lit.:** See the discussion of this work in Giuseppe Tucci, *Gyantse and Its Monasteries, Part I*, Aditya Prakashan (New Delhi 1989), pp. 44-45. (and notice, too, on p. 48, the reference to a travel-description of Upper Nyang by the Paṅ-chen Bla-ma Blo-bzang-chos-kyi-rgyal-mtshan, entitled *Nyang-stod Skor-la Phebs-pa'i Lam-yig Tshig-bcad*). See now Roberto Vitali 'The History of the Lineages of gNas.rnying Summarized as Its "Ten Greatnesses" in the Sources (A Survey of the Period from the Second Half of the 8th Century to the Beginning of the Sa.skya.pa Rule),' contained in: Henk Blezer, ed., *Tibet, Past and Present (Tibetan Studies I)*, Leiden (Brill 2002), pp. 81-107. Here Vitali dates the two parts of the 2nd volume to 1513 and 1522. **Ref.:** Aris, *Bhutan*, p. 280. Aris, 'Some Considerations,' p. 38 n. 17. Shakabpa, vol. 2, p. 615. Roberto Vitali, in his article Nomads of Byang and Mnga'-ris-smad, contained in: *TS7*, vol. 2, pp. 1023-1036, at p. 1026, n. 11. *BLP* no. 0164 is evidently this history, although only a title is given: *Skyes-bu Dam-pa-rnams-kyi Rnam-thar Rin-po-che'i Gter-mdzod*. *BLP* no. 0953. *BLP* no. 1238: *Gnas-rnying-gi Lo-rgyus*. De Rossi Filibeck, *Catalogue*, vol. 2, p. 343 (no. 714). Roberto Vitali, 'Hor *khrims* and the Tibetans: A Recapitulation of Its Enforcements in the Years 1240-1260,' contained in: Michela Clemente, *et al.*, eds., *Perspectives on Tibetan Culture: A Small Garland of Forget-Me-Nots Offered to Elena De Rossi Filibeck* (=Revue de Etudes Tibétaines, vol. 51 [July 2019]), pp. 449-468, at p. 466, gives the title as *Gnas-rnying Skyes-bu-rnams-kyi Rnam-thar* (=Gyen-tho Chen-mo, =Skyes-bu Dam-pa-rnams-kyi Rnam-par Thar-pa Rin-po-che'i Gter-mdzod, authored by Swi-gung Nyams-med-rin-chen (Mnyam-med-rin-chen?), adding that it is a xylograph.

1575-1580

'Brug-chen IV Kun-mkhyen Padma-dkar-po (1527-1592), *Chos-'byung Bstan-pa'i Padma Rgyas-pa'i Nyin-byed*. **A.** Published under the 'cover title' *Tibetan Chronicle of Padma-dkar-po*, Lokesh Chandra, Śatapitaka Series no. 75 (New Delhi 1968), reproducing a 310-folio edition. TBRC no. W1KG9407. **B.** *'Brug-pa'i Chos-'byung (=Chos-'byung Bstan-pa'i Padma Rgyas-pa'i Nyin-byed)*, Gangs-can Rig-mdzod series no. 19, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1992). The preface of this edition places the year of composition at 1581. TBRC no. W10437. **C.** Contained in: *Collected Works (Gsung-'bum) of Kun-mkhyen Padma-dkar-po* (Darjeeling 1973-76), vol. 2 (note that the pagination of this edition is identical to the pagination of the 1968 edition). **D.** Kun-mkhyen Padma-dkar-po, *Chos-'byung Bstan-pa'i Padma Rgyas-pa'i Nyin-byed*, Mkhan Bshad-sgrub-bstan-'dzin, ed., Drukpa Plouray (Plouray 2006). TBRC no. W1KG4304. **E.** 'Brug-pa Pad-ma-dkar-po, *'Brug-pa'i Chos-'byung*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Beijing 2018), in 362 pages. **F.** Published in: *HS*, vol. 18 (tsha), in 620 pages. **G.** For a different printing, done at Spungs-thang (Punakha), see *Endangered Archives Project*, Drametse Thorbu, EAP105/1/3/99: *Chos-'byung Bstan-pa'i Padma Rgyas-pa'i Nyin-byed dang / Rgyal-rab Rnam-thar Dad-pa'i Rlabs Phreng*, in 190 folios. General history of Buddhism, focused on Bka'-brgyud school and particularly its 'Brug-pa sub-school. **Bio.:** TBRC no. 825. **Lit.:** At one time the Nalanda Translation Committee announced their intention to do a complete translation of this work. A draft translation was made by Kazi Dawa Samdrup (1868-1922), very likely the last translation he made before he died. It was left incomplete. It bears dates from June 6, 1921 to January 5, 1922. See *A Descriptive Catalogue of the Tibetan Manuscripts Held at the Bodleian Library, Oxford*, prepared by John E. Stapleton Driver in ca. 1970, and revised by David Barrett (1993), p. 117 (catalogue no. "MS.Tibet.c.43"). One episode of this text has been studied in Helmut Eimer, 'Die Gar Log-Episode bei Padma dkar po und ihre Quellen,' *Orientalia Suecana*, vols. 23-24 (1974-5), pp. 182-199. **Ref.:** Contents outlined in *CLTWA* I, no. 72 and in *CLTWA* II, no. 106 (pp. 109-110). See also *CLTWA* II, no. 132. Eimer, *Berichte*, pp. 56-57. *MHTL*, nos. 2409, 16381. Jackson, *Misc.*, no. 1388 (reference to a 310-folio xylograph edition). For more on the date and circumstances of composition, see Padma-dkar-po, *Collected Works* (reference given above), vol. 4, p. 12. *BLP* no. 0739.



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'Brug Pad-dkar, *Sbas-yul 'Bras-ljonggs-kyi Lo-rgyus*. BLP no. 1591 lists this work by 'Brug[-chen] Pad[ma]-dkar[-po], printed at Gnam-'brug under this title. It is evidently an account of Sikkim as a hidden country. I have been told this work is well known, although I haven't been able to find further references to it.

*circa 1580*

*Sde-pa Skyid-shod-pa'i Gdung-rabs*. The first part composed by A-khu Bkra-shis. The second part composed much later by Bka'-blon Mdo-khar-ba [=Mdo-mkhar] Tshe-ring-dbang-rgyal's (1697-1763) father, Zhabs-drung Ngag-dbang-tshangs-pa'i-dbyangs (d. 1724). A history of the Skyid-shod-pa (aka Dga'-ldan Skyid-shod-pa, or Sde-pa Dga'-ldan-pa) noble family that ruled from its bases in the Skyid-chu valley during the 15th-16th centuries. **Bio.:** Not too much is known about the two authors. The longer name of the first author, A-khu Bkra-shis must be A-khu Bkra-shis-rab-brtan. Per Sørensen says A-khu Bkra-shis-rab-brtan (b. 1531, re. 1568-1589) would be the actual author of the first part, and its date of writing would have been *circa* 1580. For biographical sketches see the Book of Sørensen & Hazod listed below, as well as the entry "Skyid-shod Zhabs-drung A-khu Bkra-shis" in *Dung-dkar*, p. 256. The author of the 2nd part would be Ngag-dbang-tshangs-pa (d. 1724) listed as TBRC no. P2LS221. **Lit.:** For much more on the house of Skyid-shod-pa, see Per Sørensen's article 'Restless Relic, the Ārya Lokeśvara Icon in Tibet: Symbol of Power, Legitimacy and Pawn for Patronage,' contained in: B. Kellner *et al.*, eds., *Pramāṇakīrtiḥ: Papers Dedicated to Ernst Steinkellner on the Occasion of His 70th Birthday*, WSTB no. 70 (Vienna 2007), pp. 857-885. Note also Brent Sullivan, 'The Body of Skyid shod sprul sku: The Mid-Seventeenth Century Ties between Central Tibet, the Oirat Mongols & Dgon lung Monastery in Amdo,' *Revue d'Etudes Tibétaines*, vol. 52 (October 2019), pp. 251-283. See *Dung-dkar*, pp. 252-256. For a small book on the subject see our entry for Yon-tan-rgya-mtsho (2001), below. **Ref.:** Title and authors listed in *Mdo-smad Chos-'byung*. BLP no. 1200. Skyi[d]-shod A-khu Bkra-shis-

don-grub, *Sde-pa Dga'-ldan-pa'i Gdung-rabs*. Listed in *BLP* no. 1202. *Rare Books*, p. 241. For more on this work and the likelihood it still exists, see Per K. Sørensen and Guntram Hazod, *Rulers on the Celestial Plain*, Österreichischen Akademie der Wissenschaften (Vienna 2007), vol. 1, pp. 48-49 note 25, 213-214 note 560, 215-216 note 565, 242, 244 note 697, 245 note 699, 246, and finally pp. 766-769, with a chart of the ruling house, noticing particularly note 9 with a biographical sketch of Bkra-shis-rab-brtan. It was quoted by the Fifth Dalai Lama, and Dzung-dkar Rin-po-che (*Dung-dkar*, pp. 252-253, 254, 256) apparently had access to the first part only in modern times. With thanks to Per Sørensen for contributing most of the information and references via electronic mail.

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1566-1587

Mang-thos Klu-sgrub-rgya-mtsho (1523-1596), *Bstan-rtsis Gsal-ba'i Nyin-byed* and *Tha-snyad Rig-gnas Lnga'i Byung-tshul Blo-gsal Mgrin-rgyan*. **A.** Bod-yig Dpe Rnying Dpe-skrun-khang (Lhasa 1987). The long title of the chronological work (*Bstan-rtsis*) is *Bstan-rtsis Gsal-ba'i Nyin-byed Lhag-bsam Rab-dkar*. The second, appended work, on the history of the five sciences (but mainly devoted to grammar), is fully entitled, *Tha-snyad Rig-gnas Lnga Ji-ltar Byung-ba'i Tshul Gsal-bar Byed-pa Blo-gsal Mgrin-rgyan Legs-bshad Nor-bu'i Phreng-ba*, composed, according to the colophon by Dngos-grub-rgya-mtsho (the name on the title page is 'Dar-stod Dgra-'dul-dbang-po, evidently a disciple of Mang-thos). **B.** Both the chronology by Mang-thos and the appended work on the five sciences have been published in *SKCB*, vol. 5, pp. 169-467. A Buddhist chronology. Several published and unpublished versions are listed at TBRC. Apparently Mang-thos in addition composed a history of the Lam-'bras. **Bio.:** Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 1276-1278, and in *Grags-can Mi-sna*, pp. 606-609, with the interesting information that his *Collected Works* exist in both printed and manuscript form, altogether amounting to 13 volumes. **Dates:** According to one source (Kuijp, 'Tibetan Historiography,' p. 43), the work by Mang-thos was finally completed only in 1587. **Lit.:** Philippe Turenne, 'A Buddhist Perspective on the History and Function of the Lay Sciences: The Special Role of Linguistics in Dgra 'dul Dbang po's History of the Lay Sciences,' a paper given at the 15th IATS seminar (Paris 2019). **Ref.:** Appey, p. 99: "*Bstan-rtsis dang Chos-'byung Lhag-*

*bsam Rab-dkar.*” *MHTL*, no. 10901: “Mang-thos Klu-sgrub-rgya-mtsho’i *Bstan-rtsis Gsal-ba’i Nyin-byed.*” *MHTL*, no. 10939: “Klu-sgrub-rgya-mtsho’i *Lam-’bras Chos-’byung*” (evidently a reference to still another historical work by Mang-thos). *MHTL*, no. 13054. *Lam-’bras Khog-phub* (p. 312): “Rje Klu-sgrub-rgya-mtsho’i *Chos-’byung Khog-phub Zin-bris sog.*” *Mdo-smad Chos-’byung*: “Mang-thos Klu-sgrub-rgya-mtsho’i *Lam-’bras Chos-’byung dang Bstan-rtsis.*” The Mang-thos chronology is listed in *BLP* no. 1052. *VHF*, p. 64, 162 *et passim*.

- There is yet another interesting general work on the five traditional sciences entitled *Rig-gnas Lnga’i Rnam-dbye Cung-zad Bshad-pa Legs-bshad Nor-bu’i ’Phreng-ba Blo-gsal Mgul-rgyan* by a disciple of ’Brug-pa Sangs-rgyas-rdo-rje (1569-1645) named Dus-’khor Zhabs-drung (but in the Sanskrit form Kā-la-pā-da, further identified in an attached note in a different hand) contained in: *Rig-gnas Phyogs-bsdebs*, LTWA (Dharamsala 1981), pp. 1-105. TBRC no. W00KG09663. The attached note in the colophon also says Bod-mkhas-pa — meaning Bod-mkhas-pa Mi-pham-dge-legs-rnam-rgyal (1618-1685) — was a student of his. I suppose we might roughly date this to the 17th century, and with a little closer study it ought to be awarded an entry of its own.

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1587

Sgom-sde Nam-mkha’-rgyal-mtshan (1532-1592), *Bstan-rtsis*. A chronology of Buddhist history. **Bio.:** In *Gangs-can Mkhas-grub*, p. 1862, the author (under the name Shar-pa Chos-rje Sgom-bde Nam-mkha’-rgyal-mtshan) is listed as a disciple of Lha-btsun Bsod-nams-dpal-bzang (b. about mid-16th century). TBRC no. P1550. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 238. *Tshig-mdzod Chen-mo*, p. 3260.

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1588

Bde-chen-chos-’khor-gyi Sman-pa Ratna’i *ming-can*, *Gso-ba Rig-pa’i Khog-’bugs Legs-bsdus*. Published as: Ratna’i *ming-can*, *Gso-ba Rig-pa’i Khog-phubs Legs-bsdus zhid dang Rtsa-ba Thugs-kyi Rgyud-kyi*

*'Grel-pa 'Bru-snon Shin-tu Gsal-ba (=Gso-ba Rig-pa'i Khog-phubs Legs-bsdus zhid dang Rtsa-ba Thugs-kyi Rgyud-kyi 'Grel-pa 'Bru-snon Shin-tu Legs-pa)*, Smarntsis Shesrig Spendzod series no. 151, Tashi Y. Tashigang (Delhi 2005), in 122 pages. A general table of contents is added. Thanks to Olaf Czaja for this information. A history of medicine. **Bio.:** The colophon says it was completed by “Ratna zhes-pa'i ming-can,” at the medicine house of the monastery Bde-chen-chos-'khor. A brief life of the author is found in Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), pp. 274-278. See also *Gangs-can Mkhas-grub*, p. 866. This author needs to be distinguished from the 'Bri-gung-pa teacher of the same century who also sometimes went by the name Ratna'i-ming-can. **Ref.:** *MHTL*, no. 13087. Listed twice with the title *Gso-rig Khog-'bugs Legs-bsdus*, in *Medicine Bookname Catalogue*, p. 295 (nos. 1021 and 1022). *Mirror of Beryl*, p. 499. *Rare Books*, p. 291, takes a description of the text and presents it as the title.

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1592

Lha-dbang-blo-gros[-bzang-po] (1548?-1631), *Bstan-rtsis 'Dod Sbyin Gter 'Bum*. A chronological work. The date of the author and the following information supplied by E. Gene Smith (letter of March 2, 1996). **Bio.:** The author was a student of 'Brug-chen Padma-dkar-po (1527-1592) and a teacher of Zhabs-drung Ngag-dbang-rnam-rgyal (1594-1651). His calendrical calculations form the basis for the system in use in Bhutan. His works were carved in woodblocks and printed in one volume in Spungs-thang (i.e. Punakha). TBRC no. P508. **Lit.:** E. Schlagintweit, 'Die Berechnung der Lehre. Eine Streitschrift zur Berichtigung der buddhistischen Chronologie verfasst im Jahre 1591 von Sureśamatibhadra,' *Abhandlungen der Königlich Bayerischen Akademie der Wissenschaften, Phil.-Philol. Cl.*, Band 20, Abt. 3 (München 1897), pp. 591-670. This work includes Romanized Tibetan text and a German translation. This same chronological work was used in Csoma de Körös, *A Grammar of the Tibetan Language in English*, Baptist Mission Press (Calcutta 1834; reprint New Delhi 1983), p. 199 and following. Csoma describes the text as consisting of 31 leaves with the title “bStan-rtsis hdod-sbyin gter-bum,” and gives the author's name as “rÑog 'brug Lha-dvang bLogros,” sometimes referring to him by the Sanskrit version of his name, “Suréshamati.” See discussion of this chronological work

entitled *Bstan-rtsis Gdan-dus Thun-mong* in John Ardussi, ‘Notes on the rGyal rigs of Ngawang and the Clan History,’ contained in: Ramon N. Prats, ed., *The Pandita and the Siddha: Tibetan Studies in Honour of E. Gene Smith*, Amnye Machen Institute (Dharamshala 2007), pp. 1-11, at pp. 7-8, where it is dated to 1616, and the author’s dates are given as 1550-1633/4. Mention of the author (“Lhawang Loedo Sangpo”) and his system of astro-science called Gdan-dus Lugs may be found in Jampa G. Dagthon, ‘The Five Major Schools of Tibetan Astro Science,’ *Sman-rtsis* (Dharamshala), vol. 1, no. 2 (1995), pp. 60-65, at p. 63. **Ref.:** It is listed in Nagy, no. 30 (pp. 51-52), with a related work by the same author listed as no. 29 (p. 51): *Dus-kyi-'khor-lo'i 'Chad-thabs-kyi Zin-bris Legs-bshad Gsal-ba'i Me-long* (a 42-folio xylograph). Schlagintweit’s manuscript, in 25 folios, is preserved in the Bodleian Library at Oxford. See *A Descriptive Catalogue of the Tibetan Manuscripts Held at the Bodleian Library, Oxford*, prepared by John E. Stapleton Driver in ca. 1970, and revised by David Barrett (1993), p. 72 (catalogue no. “MS.Tibet.c.2”), where there is much pertinent information. This appears among the so-called “Alexander Books,” so see Orosz catalog, no. 6.2, describing a 26-fol. untitled manuscript, apparently rewritten by Csoma’s teacher Sangs-rgyas-phun-tshogs, followed by no. 7, entitled *Gdan Dus Thun-mongs-kyi Brtsis-gzhi'i Rnam-bshad Blo-gsal Dga'-ba Bskyed-pa'i Pad-tshal*. *THL*, pp. 104-105, 116-120. A reference to what might appear to be still another chronological work by the same author may be found in the 1728 history of Bhutan by Byar Ngag-dbang, *Sa-skyong Rgyal-po'i Gdung-rabs 'Byung-khung dang 'Bangs-kyi Mi-rabs Chad-tshul Nges-par Gsal-ba'i Me-long*; see Aris, *Sources*, pp. 24-25, where this work has the title *Bstan-rtsis Gdan-dus Mthun-mongs*.

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*circa 1600 ?*

Padma-las-'brel-rtsal Tshul-khrims-rdo-rje (1219-1315?), *Mkha'-'gro Snying-thig-gi Lo-rgyus*, with addendum by 'Phags-pa Dpon-po Dar-ma-bzang-po (perhaps Dbon-po Dar-ma-bzang-po?), contained in: *Snying-thig Ya Bzhi*, A-'dzom Chos-sgar edition, Sherab Gyaltzen Lama (Delhi 1975-79), vol. 10, pp. 69-74 (“authorship uncertain”). An account of the *Mkha'-'gro Snying-thig*. **Dates:** It must post-date the Third Karma-pa Rang-byung-rdo-rje (1284-1339) by about 10 generations in the transmission lineage it supplies. So I’d say it is roughly 1600, give or take

a century. **Ref.:** Information originally taken from Janet Gyatso, *Apparitions of the Self*, Princeton University (Princeton 1998), p. 319.

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1600's ?

*Zab Khyad Gter-ma'i Lo-rgyus Gter-ston Chos-'byung Nor-bu'i 'Phreng-ba*. A cursive manuscript in 98 fols., first seen as a photocopy in the possession of E. Gene Smith. Originally filmed by the NGMPP, it was posted at TBRC three times: W2DB20795, W00EGS1016952, and W1KG15884. On fol. 98v.8, we find the title *Gter-ston Rgya-mtsho'i Rnam-thar Nor-bu'i 'Phreng*, but nowhere in the final colophon do I find the name of an author. The manuscript bears an added handwritten inscription on its title page, beneath the title field: "O-rgyan-rnam-grol-dbang-po[r/s] Rong O-rgyan-chos-gter-gling Sprul-sku Rin-po-ches *btsal-ba'i glegs-bam rin-po-che bzhugs*." This tells us that the volume was sought out by a reincarnate Lama of Rong O-rgyan-chos-gter-gling, maybe the same as Rong Chos-gter-gling, and while the person named O-rgyan-rnam-grol-dbang-po may be identifiable (see TBRC no. P3CN19926), we leave this problem aside for now. **Bio.:** The author was a follower of Rdo-rje-brag Rig-'dzin Ngag-gi-dbang-po (1580-1639), the founder of Rdo-rje-brag Monastery. He is also called Klong-chen-pa III (or Klong-chen Rab-'byams-pa III), Ngag-dbang-bkra-shis-rnam-rgyal, and Mang-thos Bsod-nams-rnam-rgyal. TBRC no. P5224. He is known for composing a refutation of Dpal-khang Lo-tsā-ba's criticisms of the Rnying-ma-pa, now published under the title *Gsang-sngags Rnying-ma-ba'i Ring-lugs-pa-rnams-la Rtsod-pa'i Lan Legs-par Bshad-pa Dri-med Gangga'i Chu-rgyun*, Sonam T. Kazi (Gangtok 1971). **Dates:** It is conceivable that this work could be dated as late as the late 1600's, but this requires more research. A very brief note about the author's life in Bradburn, *Masters*, p. 241, dates him to the mid-16th through early 17th centuries. *Gter-ston Bdud-'dul-rdo-rje* (1615-1672) is mentioned on fol. 91v.4, and further study ought to narrow down the date of this work still further. The fact that these *gter-stons* of such late date are included in it would seem to preclude identifying the present *gter-ston* history with that of Sha-gzugs-pa, which after all should have a different title, and would have existed before 1605. See also Bryan Cuevas, *The Hidden History of the Tibetan Book of the Dead*, Oxford University Press (Oxford 2003), pp. 234-235 (note 5), for further discussion of dating and authorship. **Lit.:** Steven Goodman, 'Rig-'dzin 'Jigs-med-gling-pa and the Klong-chen

Snying-thig,' contained in: S. Goodman and R. Davidson, eds., *Tibetan Buddhism: Reason and Revelation*, State University of New York Press (Albany 1992), p. 188, Text no. 10. Used by Roberto Vitali, 'Grub chen O rgyan pa and the Mongols of China,' contained in: Roberto Vitali, ed., *Studies on the History and Literature of Tibet and the Himalaya*, Vajra Publications (Kathmandu 2012), pp. 31-64, at pp. 59-60 (note 59). **Ref.:** *Gter-ston Rgya-mtsho'i Rnam-thar Nor-bu'i 'Phreng-ba* is a history cited by Kun-bzang-nges-don-klong-yangs in his 1882 Rnying-ma-pa history. Gu-ru Bkra-shis, *Gu Bkra'i Chos-'byung*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1990), p. 726, where it is stated that he was author of a *Gter-ston Brgya-rtsa'i Gter-'byung* (perhaps intended as a generic rather than a proper title). Eva Dargyay, *The Rise of Esoteric Buddhism in Tibet*, Motilal Banarsidass (Delhi 1979), p. 73. The list of historical works at the beginning of the *Mdo-smad Chos-'byung* refers to this work as "Sha-gzug-pa Bkra-shis-rnam-rgyal-gyi *Chos-'byung Phan-bde Dpag-bsam Rab-tu Rgyas-pa'i 'Dod-'jo*." The biography of Byang-bdag Ngag-gi-dbang-po by the Fifth Dalai Lama cites this work as follows: "Sha-gzug-pa Ngag-dbang-bkra-shis-rnam-rgyal-gyis mdzad-pa'i *Chos-'byung Phan-bde'i Dpag-bsam Rab-tu Rgyas-pa'i 'Dod-'jo*" (thanks to E. Gene Smith for these last two references). The following quotation is from the history by Gu-ru Bkra-shis (5-volume version, vol. 4, p. 106): *de yang* Sha-gzugs-pa Ngag-dbang-bkra-shis-rnam-rgyal ni / Rdo-rje-brag Rig-'dzin Ngag-gi-dbang-po'i *zhal slob yin // mkhyen-rab che-bas* Klong-chen-pa Gsum-pa'ang zer // *Gter-ston Brgya-rtsa'i Gter-'byung mdzad-pa'ang yod*. BLP no. 0748. BLP no. 2020. BLP no. 1760 lists what appears to be a distinct history by the same author: Ngag-dbang-bkra-shis-rnam-rgyal, *Zab-chos Zhi-khro Bla-rgyud Rim-byon-gyi Lo-rgyus*. Thanks to E. Gene Smith and to Bryan Cuevas for consulting on and correcting this entry. Note: There remains the problem that the *gter-ston* history identified by TBRC as that of Sha-gzugs-pa has titles that do not match titles known in the literature. Known titles mentioned for Sha-gzugs-pa's are *Gter-ma'i Lo-rgyus Dpag-bsam Rab-rgyas*, and *Chos-'byung Phan-bde Dpag-bsam Rab-tu Rgyas-pa'i 'Dod-'jo*. It is known to us in the form of citations in the histories by Sog-bzlog-pa (in 1605), Gu-ru Bkra-shis, Kong-sprul and others. There is room for doubt here, and further clarification will be welcomed.

*early 1600's ?*

Dge-slong Chos-kyi-rgyal-mtshan, *Rgyal-ba Kah-thog-pa Nyid dang De'i Gdan-rabs Byon-tshul-gyi Rnam-thar Brjed-byang Dad-pa 'i Me-tog Kun-nas Kha-pbye-ba*. A 24-folio manuscript listed in Drepung Catalog, p. 1538. The author is said here to be a follower of the Ninth Karma-pa Dbang-phyug-rdo-rje (1555-1603), and so his work ought to belong to the early 17th century more or less. The author might possibly be the subject of "The Fifth Tai Situ, Chokyi Gyeltsen" by Thinley Gyatso at *Treasury of Lives*.

*early 1600's ?*

Dkon-mchog-rin-chen (1590-1655), *Rgyal-ba 'i Dbang-po 'Bri-gung-pa Chen-po 'i Gdung dang Gdan-rabs Nyer-bdun Byon-tshul Gces Bsdus Rin-po-che 'i 'Phreng-ba*. **A.** Contained in: *'Bri-gung-pa Texts: Miscellaneous Writings by Eminent Masters of the Drigung Kargyudpa Tradition*, "reproduced from the library of Tokden Rimpoche of Gangon" (Leh 1972), vol. 1, pp. 451-512. TBRC no. W23189. **B.** Contained in: *'Bri-gung Bka'-brgyud Chos-mdzod Chen-mo*, vol. 97, pp. 1-57 (29 fols.). TBRC no. W00JW501203. **C.** A Romanized transcription, see TBRC no. W1KG9258, vol. 2, pp. 51-100. History of the first 27 abbots of 'Bri-gung. **Bio.:** The name Dkon-mchog-ratna appears in the colophon of version A. Biographical materials on the author, who was an abbot of 'Bri-gung, may be found in Che-tshang Sprul-sku IV Bstan-'dzin-padma 'i-rgyal-mtshan, *'Bri-gung Gdan-rabs Gser-phreng*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1989), pp. 240-257. According to this, he died in the 12th month of a Wood Horse (*shing rta*) year (which I take to be a mistake for the Wood Tiger [*shing stag*] year, since otherwise the chronology does not work out correctly), which was his 65th year. TBRC no. P4578. **Ref.:** *CLTWA* I, no. 145.



*early 1600's*

Drung-pa Rgyal-tshab-pa Brtson-'grus-rgyal-mtshan (1567-1650), *Lam-rim Bla-brgyud Rnam-thar*. A collective biography of teachers who transmitted the Stages of the Path teachings. **Bio.:** Sources on the author may be found in *Gangs-can Mkhas-grub*, p. 848, where the dates are supplied, as well as in Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan (1713-1793), *Lam-rim Bla-ma Brgyud-pa'i Rnam-thar*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1990), pp. 560-563. TBRC nos. P1190 and P1858. **Ref.:** *Mdo-smad Chos-'byung*. Drung-pa Rgyal-tshab here must mean the Drung-pa Rgyal-tshab Brtson-'grus-rgyal-mtshan (also, Blo-bzang-brtson-'grus-rgyal-mtshan). *BLP* no. 1904: "*Lam-rim Bla-brgyud Rnam-thar Rgyal-bstan Mdzes-pa'i Rgyan-mchog*," by "Drung-pa Rgyal-tshab[,] Paṅ-chen Blo-bzang-ye-shes [and] Dwags-po Blo-bzang-chos-grags." Multiple authors given here, but these seem to refer to different biography collections, not this one only. It seems there were collections of biographies of the *Stages of the Path* prior to the one by Tshe-mchog-gling Yongs-'dzin, which superceded them, explaining why they are now to all appearances nonexistent (more on this in our entry no. 462).

*early 1600's ?*

Gzhan-phan-dbang-po, *Dpal Dus-kyi-'khor-lo'i Spyi-bshad Mkhas-pa'i Mgul-rgyan*, contained in *HS*, vol. 19 (dza), pp. 459-574. The dating and authorship of this work requires more study. A history of Kālacakra Tantra. The author, Gzhan-phan-dbang-po'i-sde, was considered a reincarnation of Dpal-khang Lo-tsā-ba, so he must have lived in the 17th century, although this needs more investigation.

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Gzhan-phan-dbang-po'i-sde, *Dpal-ldan Karma-pa'i Bka'-srung Chos-skyong-rnams-kyi Lo-rgyus Khog-'bubs Mdor-bsdus-pa Theg-mchog Rig-*

*pa 'Dzin-pa'i Mgul-rgyan Gtum-chen Rngam-pa'i Nga-ro 'Dod-dgu Kun-stsol*, Rigpe Dorje Institute (Kalimpong 2012), in a paperback book with 309 pages (most, not all, of the titles included here were authored by him). Closer inspection is needed, since it seems to have some lineages that could at least approximately date the author to somewhere around 1600. So perhaps the Fire Horse date found in one colophon (p. 174) could be 1606 or 1666? This is a history of several Dharma protectors associated with the Karma Bka'-brgyud school.

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*early 1600's ?*

Mkhan-chen Ngag-dbang-bstan-pa'i-rdo-rje, *'Jigs-byed-kyi Chos-'byung*. A history of Vajrabhairava. **Bio.:** TBRC no. P5946. **Ref.:** Appey, p. 114: “*'Jigs-byed-kyi Chos-'byung Go-don dang bcas-pa.*”

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*early 1600's ?*

Ngor Mkhan-chen Bsod-nams-rgya-mtsho (1617-1667), *Bod-yul-du Chos Dar-ba'i Tshul Tshigs-bcad*. To judge from the title, verses on the spread of Buddhism in Tibet. **Bio.:** See P794, where we find a longer title: *Bod-yul-du Chos Dar-ba'i Tshul Tshigs-su Bcad-pa Thub-bstan Rgyas-pa'i Nyi-'od*. **Ref.:** Appey, p. 114, supplying the same longer title.

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*early 1600's*

Padma-ma-ti aka Stag-bla Padma-blo-gros (1591-1637), *Rdzogs-pa-chen-po Yang-tig Nag-po Gser-gyi 'Bru-gcig-pa'i Lo-rgyus*. **A.** A cursive manuscript in 5 folios posted at TBRC no. W3PD889. In the lineages at the end of the text, the author refers to himself as ‘myself’ and as a disciple of Gar-dbang-padma-rgyal-mtshan (b. 1552). **B.** Contained in: *Rin-chen Gter-mdzod Chen-mo*, vol. 59 (hi), starting at p. 157. W1PD889. **C.** *Rdzogs-pa Chen-po Yang-tig Nag-po Gser-gyi 'Bru-gcig-*

*pa'i Lo-rgyus*, contained in: a collection of texts from Zhe-chen Mkharmar Gsang-sngags-bstan-rgyas-gling, TBRC no. W2PD17514, vol. 89, pp. 151-160 (5 fols.). A history of teachings revealed by Dung-mtsho-raspa, the Later (15th cent.?). **Bio.:** TBRC no. P5592.

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*early 1600's*

Phyag-rdor-nor-bu (d. 1658), *Byang-gter Bla-brgyud-kyi Rnam-thar Bsam 'Phel Ma-ñi-ka'i 'Phreng-ba*. This reference supplied by E. Gene Smith. This history of the lamas transmitting the Byang-gter teachings is one of the main sources used by the Dalai Lama V when composing his biography of Byang-bdag Ngag-gi-dbang-po in 1654. No copy seems to be available. Other works by Phyag-rdor-nor-bu, a disciple of Yol-mo-ba III Stobs-ldan-dpa'-bo (1598-1644), have been published. A collective biography of the Byang-gter lineage masters. **Bio.:** A brief biography of the author is available; see TBRC no. W22115, which contains the 6-fol. text. **Ref.:** *Mdo-smad Chos-'byung*: "Sgam-smyon Phyag-rdor-nor-bu'i *Byang-gter Bla-brgyud Rnam-thar*." *Rare Books*, p. 233. *BLP* no. 1452.

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*early 1600's*

Sangs-rgyas-rdo-rje (1569-1645), *Phyag-rgya-chen-po'i Bla-ma Brgyud-pa'i Lo-rgyus Thar-pa'i Rgya-mtshor 'Jug-pa'i Ded-dpon*, contained in: *'Brug-lugs Chos-mdzod Chen-mo*, Khas-sgar Gsung-rab Nyams-gso Rgyan-spel-khang (Kathmandu ca. 2009), vol. 35, pp. 1-10. TBRC no. W23779. A history of Mahāmudrā. At least 2 other versions of this text have been published. In addition, there is also a not-so-clear scan done from the film previously made by the NGMPP, running no. L4352.

*early to mid-1600's*

Lha-btsun Nam-mkha'-'jigs-med (1597-1650), *Lo-rgyus Rin-po-ches Nyin-byed-kyi Mdangs Zhal 'Od-zer Stong-gi Phreng-ba*. **A.** Contained in a volume of texts scanned by TBRC, at TBRC no. W4PD973, vol. 15, pp. 55-242. The author says (fol. 94 *recto*) that he hasn't included the account of treasury discoveries by Ratna-gling-pa and by the presentday 'Ja'-tshon-snying-po (1585-1656), because they are clarified in their respective *Gter-'byung* texts. **B.** *'Od-gsal Rdo-rje Snying-po Sprin-gyi Thol-glu'i Lo-rgyus Rin-po-che Nyin-byed-kyi Mdangs Zhal 'Od-zer Stong-gi Phreng-ba*. A 97-folio woodblock print originating in Sikkim, contained in the first of two scanned volumes of the *Collected Works* of Lha-btsun Nam-mkha'-'jigs-med. TBRC no. W1KG10891. Other versions are listed at TBRC. Although a history of the Old Translations in general and more specifically its Rdzogs-chen lineages, it appears to have been written in response to the New Translation school's criticisms, and so might be regarded as belonging more to the genre of apologetics. **Bio.:** Author names himself as 'one bearing the name Lha-btsun Rnam-par-rgyal-ba.' I am now certain this means Lha-btsun Nam-mkha'-'jigs-med, aka Kun-bzang-rnam-rgyal (1597-1650). **Dates:** It mentions the *Blue Annals* author, which would make the work late 15th century or later. From the hints supplied in the colophon, we think a date of early to mid-17th century can be justified.

1600

Tāranātha, *Bka'-babs Bdun-ldan-gyi Rnam-thar (=Bka'-babs Bdun-ldan-gyi Brgyud-pa'i Rnam-thar Ngo-mtshar Rmad-du Byung-ba Rin-po-che'i Khungs Lta-bu'i Gtam)*. **A.** Contained in: *Five Historical Works of Tāranātha*, Tseten Dorji (Tezu 1974), pp. 361-499. **B.** Contained in: *Two Sources for the History of Buddhist Tantrism in India* by Tāranātha, Khams-sprul Don-brgyud-nyi-ma (Palampur 1970), part one, pp. 1-137. TBRC no. W00KG09216. **C.** Contained in: *HS*, vol. 42 (ni), pp. 429-596, reproducing a cursive manuscript in 84 folios. **D.** Contained in: *The Collected Works of Jo-nang Rje-btsun Tāranātha*, C. Namgyal and Tsewang Taru (Leh 1982+), in 17 volumes, at vol. 16 (ma), pp. 551-689. TBRC no. W22277. History of Indian tantric lineages. **Lit.:** Translated by S. C. Das, *Kah bab dun dan, The Book of Seven Mystic Revelations*,

Bengal Secretariat press (Calcutta 1901). Translated by A. Grünwedel, *Tāranātha's Edelsteinmine, das Buch von den Vermittlern, der Sieben Inspirationen* (Petrograd 1914), reprints by Biblio Verlag (Osnabrück 1970) and Motilal Banarsidass (Delhi 1992), including Tibetan, Sanskrit and German indices. Translated by David Templeman, *The Seven Instruction Lineages of Jo-nang Tāranātha*, LTWA (Dharamsala 1983). **Ref.:** *MHTL*, nos. 575, 16383. Jackson, *Misc.*, no. 1376.1. *THL*, p. 185. De Rossi Filibeck, *Catalogue*, vol. 1, p. 145.

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1604

Tāranātha, *Sgrol-ma'i Rgyud-kyi Byung-khung Gsal-bar Byed-pa'i Lo-rgyus Gser-gyi Phreng-ba*. **A.** One edition, apparently from the Cultural Printing Press of Dharamsala in about 1970, has a total of 90 pages. **B.** Contained in: Tāranātha (=Tā-ra-nā-tha), *Five Historical Works of Taranatha*, Tseten Dorjee (New Delhi 1974), pp. 539-575. **C.** Contained in volume entitled, *Tāranātha's Life of the Buddha and His Histories of the Kālacakra and Tārātantra*, Ngawang Gelek Demo (New Delhi 1971), pp. 429-467. **D.** Tāranātha, *Sgrol-ma'i Rgyud-kyi Byung-khung Gsal-bar Byed-pa'i Lo-rgyus Gser-gyi Phreng-ba*, Bod-gzhung Shes-rig Dpar-khang (Dharamsala 1996), in 63 pages. Story of the origins of the Tārā Tantra. Composed in the author's 30th year at Chos-grwa Gser-mdog-can. **Lit.:** Translation by David Templeman, *The Origin of Tārā Tantra by Jo-nang Tāranātha*, LTWA (Dharamsala 1981). Jonang Taranatha, *Die goldene Girlande: Geschichten vom Ursprung der Tara-Tantras*, tr. by Thomas Roth, Otter-Verlag (Munich 2009), in 165 pages. **Ref.:** *MHTL*, nos. 506, 16386. *THL*, p. 178. De Rossi Filibeck, *Catalogue*, vol. 1, p. 139. *BLP* no. 0613. For what could be a different title by the same author on the same subject, see *Rare Books*, p. 219: *Rje-btsun Sgrol-ma'i Ngo-mtshar-gyi Rnam-thar Cung-zad Gtam-du Bya-ba Dad-pa'i Sa-bon*, published at Gse-mdog-can Monastery ("Chos-grwa Gser-mdog-can-tu spel"). *Rare Books*, p. 219, goes on to list the present title as well. *Rare Books*, p. 233.

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Tāranātha (=Tā-ra-nā-tha, =Jo-nang Kun-dga'-snying-po, 1575-1635), *Dpal Ye-shes-kyi-mgon-po Phyag-drug-pa'i Chos Skor Chos-'byung Dngos-grub Bdud-rtsi'i Char 'Bebs*, contained in: *Shangs-pa Gser-'phreng*, Sonam W. Tashigangpa (Delhi 1970), pp. 717-748. History of six-armed Mahākala. **Ref.:** *CLTWA* I, no. 100.

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Tāranātha, *Rgyal-ba'i Bstan-pa Rin-po-che'i Spyi'i Rnam-bzhag-las 'Phros-pa'i Dpal-ldan Shangs-pa'i Chos-skor-gyi 'Byung-khung Yid-kyi Mun-sel*, contained in: Tā-ra-nā-tha, *Gsung-'bum*, 'Dzam-thang woodblock print in 23 vols., in vol. 17, pp. 417-535 (60 fols.). TBRC no. W22276. Matthew Kapstein informed me of the existence of this work. **Ref.:** Possibly *BLP* no. 0467: "Shangs-pa Gser-phreng."

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Tāranātha, *Dpal Dus-kyi-'khor-lo'i Chos Bskor-gyi Byung-khungs Nyer-mkho* (=Dus-'khor Chos-'byung). **A.** Contained in: *Tāranātha's Life of the Buddha and His Histories of the Kālacakra and Tārātantra*, Ngawang Gelek Demo (New Delhi 1971), pp. 385-427. TBRC no. W12362. **B.** Contained in: *The Collected Works of Jo-nang Rje-btsun Tāranātha*, Smarntsis Shesrig Dpemdzod (Leh 1983), vol. 2, pp. 1-43. TBRC no. W22277. **C.** *Dpal Dus-kyi 'Khor-lo'i Chos-skor-gyi Byung-khungs Nyer-mkho Bsdus-pa*, contained in: *Collected Works* ('Dzam-thang print in 23 vols.), vol. 2, pp. 179-219 (21 fols.). TBRC no. W22276. At least two other versions are listed in TBRC. A history of the Kālacakra Tantra. **Ref.:** *MHTL*, nos. 346, 16384. *THL*, p. 178. De Rossi Filibeck, *Catalogue*, vol. 1, p. 126. *BLP* no. 1125.

1606

Karma-gzhan-phan-dbang-po, *Dpal-ldan Karma-pa'i Bka'-srung Chos-skyong-rnams-kyi Lo-rgyus Khog-'bubs Mdor-bsdus-pa Theg-mchog Rig-pa 'Dzin-pa'i Mgul-rgyan Gtam-chen Rngam-pa'i Nga-ro 'Dod-dgu Kun-stsol*, contained in: *Dpal-ldan Karma-pa'i Bka'-srung Chos-skyong-rnams-kyi Byung-ba dang Bla-ma Brgyud-pa'i Rim-pa*, Mtshur-phu Dgon Gtsug-lag Dpe-rnying Phyogs-sgrig-khang, (Tshurpu n.d.), pp. 19-176, with a table of contents supplied. TBRC no. W3CN5096. A history of the protectors associated with the Karma Bka'-brgyud school. **Bio.:** Name given in colophon (at p. 174) as Karma-mkhas-mchog-gzhan-phan-dbang-po'i-sde. TBRC no. P3CN8648. **Dates:** The date of composition is given in the colophon as a Fire Horse year, although it isn't possible to decide how to convert it without knowing the dates of the author. I am not at all sure and rely on TBRC's dates of 16th-17th centuries. These dates are consistent with the dates of the person who, according to the colophon, behested the writing of it, namely Karma-chos-rgyal. I take this to mean the Dbon Gu-shri Karma-chos-rgyal who, according to Jackson, would have continued to flourish in around the 1590s — David P. Jackson, *Painter and Patron*, Rubin Museum (New York 2009), p. 102. So I tentatively give this composition a date of 1606.

1606

Sog-bzlog-pa Blo-gros-rgyal-mtshan (b. 1552), *Slob-dpon Sangs-rgyas-gnyis-pa Padma-'byung-gnas-kyi Rnam-par Thar-pa Yid-kyi Mun Sel (=Bka'-thang Yid-kyi Mun Sel)*. **A.** The National Library of Bhutan (Thimphu 1984). **B.** The Schlagintweit brothers procured a copy of this text in 159 folios that is now kept in the Bodleian Library. See *A Descriptive Catalogue of the Tibetan Manuscripts Held at the Bodleian Library, Oxford*, prepared by John E. Stapleton Driver in ca. 1970, and revised by David Barrett (1993), at p. 95 (catalogue no. "MS.Tibet.c.22"). **C.** *Gu ru'i rnam thar yid kyi mun sel*, a text located in Bhutan by Karma Phuntsok's Endangered Archives project: Drametse thorbu no. 209. This is a general discussion of problems connected with the biography of Padmasambhava, with much history of the imperial period as well as discussions of scriptural excavations (*gter-ma*) and their excavators, the *gter-stons*. **Bio.:** Now the best source on the life of the

author is in James Duncan Gentry, *Power Objects in Tibetan Buddhism: The Life, Writings and Legacy of Sokdokpa Lodrö Gyeltsen*, Brill's Tibetan Studies Library series no. 40, Brill (Leiden 2016). A brief biography of the author is found in Bradford, *Masters*, pp. 225-226, where the date of his death is given at 1624 (??). See also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 722-723. **Lit.:** An English translation is in progress, according to Nyang Ral Nyima Öser, *The Lotus-Born: The Life Story of Padmasambhava*, tr. by Erik Pema Kunsang, Shambhala (Boston 1993), p. 230. **Ref.:** An evidently faulty listing in *Rare Books*, p. 224: *Padma-'byung-gnas-kyi Skye-rabs Rnam-thar Rgyas-pa Bkod-pa-las Padma Bka'i Thang-yig*, by Blo-gros-rgyal-mtshan, a ms. in 262 fols.

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1606

Zhang-zhung Dpal-'byor-bzang-po (b. 1552), *Chos-'byung Mkhas-pa'i Yid-'phrog*. **A.** Contained in: *HS*, vol. 38 (nyi), pp. 63-328, reproduction of a 133-folio manuscript. **B.** Zhang-zhung-pa dPal-'byor-bzang-po, *Chos 'byung mkhas pa'i yid 'phrog*, the 386-page Tibetan cursive manuscript reproduced, prefaced by a lengthy introduction and detailed study of its contents by Roberto Vitali, Amnye Machen Institute (McLeod Ganj 2012). TBRC no. W1KG3926. **C.** Zhang-zhung-ba Bshes-gnyen Dpal-'byor-bzang-po, *Chos-'byung Mkhas-pa'i Yid-'phrog*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2015), in 177 pages. This is a general history of the Dharma in India and Tibet, but with an emphasis on the Bka'-gdams school, including the early founders of the Dga'-ldan-pa. **Bio.:** TBRC no. P5269. **Dates:** The dating is based on statements within the text, located at version A, pp. 216 and 305. Vitali's introduction includes very detailed outlines of the chapter contents. It was written between the years 1552 and 1606. **Ref.:** *BLP* no. 0734: Zhang-zhung Bshes-gnyen Dpal-'byor-bzang-po, *Chos-'byung*. Vitali's introduction to version C contains very detailed outlines of the chapter content.



1608

Tāranātha, *Dam-pa'i Chos Rin-po-che 'Phags-pa'i Yul-du Ji-ltar Dar-ba'i Tshul Gsal-bar Ston-pa Dgos 'Dod Kun 'Byung* (=Rgya-gar Chos-'byung). **A.** A. Schiefner, *Tāranāthae de Doctrinae Buddhicae in India Propagatione Narratio. Contextum Tibeticum [Rgya Gar Chos 'Byung] e codicibus Petropolitanis edidit*, Academia Scintiarum Petropolitanae (St. Petersburg 1868), an edition of the Tibetan text, it was recently reprinted in Japan in the Suzuki Research Foundation Research Foundation reprint series no. 2. TBRC no. W1KG15413. **B.** Gurudeva (Sarnath 1964), reprint in 1972 (i.e., 1971), with the added colophon by Khri-byang Rin-po-che. **C.** Contained in: *Five Historical Works of Tāranātha*, Tseten Dorji (Tezu 1974), pp. 1-261. **D.** Contained in: *The Collected Works of Jo-nang Rje-btsun Tāranātha*, C. Namgyal and Tsewang Taru (Leh 1982+), in 17 volumes, in vol. 16 (ma), pp. 101-549 (225 fols.). TBRC no. W22277. **E.** Tā-ra-nā-tha, *Rgya-gar Chos-'byung*, Mi-rigs Dpe-skrun-khang (Beijing 1985). **F.** Tā-ra-nā-tha, *Rgya-gar Chos-'byung*, Sikhron Mi-rigs Dpe-skrun-khang (Chengdu 1986), in 345 pages. TBRC no. W12434. **G.** *Rgya-gar Chos-'byung*, Tai Situ Rinpoche, Sherab Ling Monastery (Himachal Pradesh 2000?), reproducing the Derge woodblock print in 131 fols.. TBRC no. W00CHZ0103343. **H.** Tā-ra-nā-tha, *Gsung-'bum*, 'Dzam-thang woodblock print in 23 vols., in vol. 16, pp. 465-749. TBRC no 22276. In many ways the most important history of Indian Buddhism ever written in any language. **Bio.:** For an article on the life of the author, see E.D. Ogneva, 'Taranatha Gunga-N'inbo (Materialy k biografii),' contained in: *Istocnikovedenie i istoriografija istorii budizma: Strany Central'noj Azii* (Novosibirsk 1986), pp. 28-43 (reference from Kolmaš, 'Tibetologica Buryatica,' p. 66, note 30). **Lit.:** Tāranātha, *History of Buddhism in India*, tr. by Lama Chimpa, Alaka Chattopadhyaya, ed. by Debiprasad Chattopadhyaya, K. P. Bagchi and Co. (Calcutta 1980); reprint, including a new foreword by Samdhong Rinpoche, published by Motilal Banarsidass (Delhi 1990). Anton Schiefner, *Tāranātha's Geschichte des Buddhismus in Indien*, n.p. (St. Petersburg 1869), a 346-page German translation (recently reprinted in Japan in the Suzuki Research Foundation Research Foundation reprint series no. 3). Bhupendranath Datta, *Mystic Tales of Lama Tāranātha*, Ramakrishna Vedanta Math (Calcutta 1944, reprint 1955), a selective English translation of Grünwedel's German translation, with an added foreword by the translator. Nalinaksha Dutt, 'Synopsis of Taranatha's History,' *Bulletin of Tibetology*, vol. 6, no. 1 (1969), pp. 23-35; no. 2 (1969), pp. 13-38. Nalinaksha Dutt, 'Taranatha: Rgya-gar-chhos-

hbyung,' *Bulletin of Tibetology*, vol. 5, no. 3 (November 1968), pp. 29-35. Siegbert Hummel, 'Tāranātha und sein Werk,' *Asiatische Studien*, vol. 24 (1970), pp. 25-33. David R. Templeman, 'Taranatha the Historian,' *Tibet Journal*, vol. 6, no. 2, pp. 41-46. Ramesh Chandra Majumdar, 'Lama Tāranātha's Account of Bengal,' *Indian Historical Quarterly*, vol. 16 (1940), pp. 219-238 (see critique by S.C. Sarkar in *Journal of the Bengal & Orissa Research Society*, vol. 16, pt. 4 [1941], p. 341). W. L. Heeley, 'Extracts from Taranatha's History of Buddhism in India,' *Indian Antiquary* (April 1875), pp. 101-104; E. Lyall, tr., 'Tāranātha's Account of the Magadha Kings,' *Indian Antiquary* (December 1875), pp. 361-367. I believe it is important to say something about the sources named by Tāranātha, since it is so often said that classical India has no history-writing tradition, and the existence of these works certainly argues against that idea. For chapter 41, which is on Buddhism in South India, he used a work by Manomati. This work, called 'Garland of Flowers' (*Me-tog Phreng-ba*), was basically a royal chronology of South Indian kings who supported Buddhism. Other works he used included one in 2,000 verses by a pundit from Magadha, Kṣemendrabhadra (in Tibetan, *Sa-dbang-bzang-po*; I think this is not the famous Kṣemendra, but rather the Indian who worked on a few translations into Tibetan in the late 13th century, including the *Buddhacarita*), and another in 1,200 verses by the Kṣatriya pundit Indradatta (Dbang-pos-sbyin) entitled *Buddhapurāṇa*. He also used a work by the Brahmin pundit Bhaṭaghaṭi (Bhāḍaghāṭi) similar in length to that by Indradatta. **Ref.:** Contents outlined in *CLTWA* I, no. 79. Eimer, *Berichte*, pp. 57-58. Kolmaš, 'Tibetan Sources,' p. 137. *MHTL*, nos. 574, 6382. Jackson, *Misc.*, no. 1509 (reference to a 143-folio xylograph with annotations by Rahul Sanskritayana). De Rossi Filibeck, *Catalogue*, vol. 1, p. 145. *TBH*, p. 638. Wassiljew[A], pp. 360-361. Buescher, no. 362. *BLP* no. 0484 lists the Chengdu edition. *Rare Books*, pp. 231-232.

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1609

Sog-bzlog-pa Blo-gros-rgyal-mtshan (b. 1552), *Dpal Rdo-rje-phur-pa'i Lo-rgyus Chos-kyi 'Byung-gnas Ngo-mtshar Rgya-mtsho'i Rba-rlabs*. **A.** Contained in: *Collected Writings of Sog-bzlog-pa Blo-gros-rgyal-mtshan*, Sanje Dorji (New Delhi 1975), vol. 1, pp. 111-201. **B.** Contained in: *Bka'-ma: The Redaction of Rdzogs-chen Rgyal-sras Gzhan-phan-mtha'-yas*, Sonam T. Kazi (Gangtok 1969+), vol. 9, pp. 136-254. **C.** *Dpal Rdo-*

*rje-phur-pa'i Lo-rgyus Chos-kyi 'Byung-tshul Lo-rgyus Ngo-mtshar Rgya-mtsho'i Rba-rlabs*, contained in: *Dpal Rdo-rje-phur-pa'i Chos-'byung dang Rgyud-'grel Phyogs-bsgrigs*, Sngags-mang Dpe-tshogs series, Mi-rigs Dpe-skrun-khang (Beijing 2006), pp. 1-46. TBRC no. W00KG08442. History of Phur-pa of Rnying-ma and other schools. **Ref.:** *CLTWA* I, no. 148. *CLTWA* II, no. 170. *Mdo-smad Chos-'byung*: “Sog-bzlog-pa Blo-gros-rgyal-mtshan-gyi *Phur-pa'i Chos-'byung*.”

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1609

Stag-lung Zhabs-drung Ngag-dbang-rnam-rgyal (1571-1626), *Chos-'byung Ngo-mtshar Rgya-mtsho*. **A.** Title page title: *Chos-'byung Ngo-mtshar Rgya-mtsho-las Dang-po 'Jig-rten-gyi Khams-kyi Rnam-gzhag Bstan-pa'i Skabs*, “a detailed account of the development of Buddhism in Tibet with special emphasis on the Stag-lung Bka'-brgyud-pa by Stag-lung-pa Ngag-dbang-rnam-rgyal and supplemented by Ngag-dbang-bstan-pa'i-nyi-ma, edited by Khams-sprul Don-brgyud-nyi-ma,” Sungrab Nyamso Gyunpel Parkhang (Tashijong 1972), in 2 volumes, with added English introduction. TBRC no. W23745. **B.** Also published in one volume under the title *Stag-lung Chos-'byung* (= *Brgyud-pa Yid-bzhin Nor-bu'i Rtogs-pa Brjod-pa Ngo-mtshar Rgya-mtsho*; Gangs-can Rig-mdzod series volume 22), Bod-ljongs Bod-yig Dpe Rnying Dpe-skrun-khang (Lhasa 1992). TBRC no. W17276. **C.** A woodblock printed version has now been published in *HS*, vol. 34 (wi), pp. 1-980, continued in vol. 35 (ci), pp. 1-572, including the supplementary works. **D.** A woodblock print based on blocks at Sngags-'phel Monastery, its front title, actually a chapter title, reads: *Chos-'byung Ngo-mtshar Rgya-mtsho-las Dang-po 'Jig-rten-gyi Khams-kyi Rnam-bzhag Bstan-pa'i Skabs*. TBRC no. W27214. A history of Buddhism and in particular the Stag-lung Bka'-brgyud-pa. Section 'a' is a brief history of the traditional sciences (*rig-gnas lnga*). Included as an appendix (sections da and e) is a continuation by Stag-lung Khri-'dzin Ngag-dbang-bstan-pa'i-nyi-ma (b. 1788), composed in 1821-1824 (listed below). **Bio.:** For the Stag-lung Zhabs-drung reincarnation lineage, see Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, pp. 295-296, where our author is evidently the second incarnate, by the name of Ngag-dbang-'phrin-las-bstan-'dzin-rnam-rgyal, who died in his 53rd year. **Ref.:** Detailed outline of contents in *CLTWA* I, nos. 146-147. *THL*, p. 173, says that the history was composed in 1609 (as does Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs

Dpe-skrun-khang [Sining, n.d.], p. 241). *MHTL*, no. 10836. *TBH*, p. 643. For other names of the author, see the English preface to the first volume of our version A. A passage in *Three Dkar Chag's*, Ngawang Gelek Demo [New Delhi 1970], p. 208, tells us that the blocks for the one-volume *Chos-'byung Ngo-mtshar Rgya-mtsho* in 447 folios, as well as the blocks for the appendix (*kha-skong*) in 53 folios, were kept at Staglung. *BLP* no. 1018. A manuscript preserved in the Potala ought to have 353 folios, but about 12 folios are missing. See *PPTK*, p. 156, where there is also a biographical sketch of the author.

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1609? 1611?

Byang-bdag Bkra-shis-stobs-rgyal (1550-1602), *Rig-'dzin Grub-pa'i Dbang-phyug Chen-po Padma-'byung-gnas-kyi Rnam-par Thar-pa Ngo-mtshar Phun-sum-tshogs-pa'i Rgya-mtsho*, Sherab Gyaltshen Lama (Gangtok 1976). A chapter outline is provided in its table of contents. A biography of Padmasambhava. **Bio.:** A brief biography of the author is found in Bradburn, *Masters*, pp. 224-225. On the history of the Byang-bdag royal line, which descended from the Tangut (Mi-nyag) royalty, see Rag-ra's history as contained in *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, pp. 225-226 (our author is mentioned on p. 226). A brief biography supplying the dates 1540-1578 is found in *Grag-can Mi-sna*, pp. 615-616. TBRC no. P646. See the entry "Tashi Tobgyel" by Samten Chhosphel at *Treasury of Lives*. **Dates:** There are problems with the dates of the author and his composition that need resolving. **Lit.:** A. M. Blondeau, 'Analysis of the Biographies of Padmasambhava according to Tibetan Tradition: Classification of Sources,' contained in: Michael Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 45-52, and particularly note no. 11 on the dating problem, and note no. 24, which discusses the many sources on Padmasambhava used by the author.

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1610

Tāranātha, *Slob-dpon Chen-po Padma-'byung-gnas-kyi Rnam-par Thar-pa Gsal-bar Byed-pa'i Yi-ge Yid-ches Gsum-ldan*. A. Contained in: Rin-

*chen Gter-mdzod Chen-mo*, Ngodrup and Sherab Drimay, Kyichu Monastery (Paro 1976-1978), vol. 1, pp. 245-289. TBRC no. W20578. **B.** Contained in: Tāranātha (=Tā-ra-nā-tha), *Five Historical Works of Tāranātha*, Tseten Dorji (Tezu 1974), pp. 501-537. **C.** Published under the ‘cover title’: Nyang-ral Nyi-ma-’od-zer, *Slob-dpon Padma’i Rnam-thar Zangs-gling-ma*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), pp. 237-287. TBRC no. W7956. **D.** Contained in: *Accounts of the Lives of Manifestations of Gu-ru Rin-po-che from the Discoveries of Stag-sham Nus-ldan-rdo-rje and Mchog-gyur-gling-pa and the Slob-dpon Padma’i Rnam-thar Rgya-gar Lugs of Taranatha*, Tseten Dorji, Tibetan Nyingmapa Monastery (Tezu 1973), pp. 373-484. **E.** Contained in: Tā-ra-nā-tha, *Gsung-’bum*, ’Dzam-thang woodblock print in 23 vols., in vol. 20, pp. 53-87. TBRC no. W22276. **F.** Krung-go’i Bod Rig-pa Dpe-skrun-khang (Beijing 2008). TBRC no. W1PD45495. This biography of Padmasambhava is often referred to as the *Rnam-thar Rgya-gar Lugs* (‘Biography according to Indian Tradition’). **Lit.:** Taranatha, *A Biography of the Great Master Padmasambhava*, translated from Tibetan and edited by Christina De Falco, Shang Shung Edizioni (Arcidosso 2005). **Ref.:** Karmay, *Great Perfection*, p. 228. *TBH*, pp. 640-641.

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Tāranātha (1575-1635), *Bde-mchog Chos-’byung*. **Ref.:** Listed in *BLP* no. 1154, although I couldn’t verify it elsewhere.

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Tāranātha (1575-1635), *Bstan-rtsis Gsal-ba’i Sgron-me*. A chronology of Buddhist history. **Ref.:** Listed in *BLP* no. 1054, although I haven’t been able to verify its existence yet. The same title belongs to a work of Khri Rin-chen-’od-zer, listed above.

1614

'Khon-gyi Btsun-pa Dpal-'byor-lhun-grub, aka Pha-bong-kha-pa (1561-1637), *Bstan-rtsis*. A chronology of Buddhist history. **Ref.:** *Tshig-mdzod Chen-mo*, p. 3263.

1616

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Gsung-ngag Rin-po-che Lam 'Bras-bu dang bcas-pa'i Gdams-ngag Zab-mo Byung-tshul-gyi Yi-ge Don-gnyer Dga'-ba Bskyed-byed*, a 17-folio cursive manuscript. TBRC no. W1CZ1143. A short history of the Lam-'bras esoteric transmissions. The same author composed a lengthy work on this subject in 1621, listed just below.

1617

Sgam-po-pa Mi-pham-chos-kyi-dbang-phyug (1589-1633), *Gdan-sa Chen-po Dpal Dwags-lha Sgam-po'i Ngo-mtshar-gyi Bkod-pa Dad-pa'i Gter-chen*. **A.** Contained in *'Bri-gung Bka'-brgyud Chos-mdzod Chen-mo* (Lhasa 2004), vol. 75, a blockprint in 46 fols. TBRC no. W00JW501203. **B.** A 26-folio cursive ms. (?) contained in vol. 2 of a 40-vol. set given the title *Dwags-po Bka'-brgyud-pa'i Dpe-rnying Bris-ma Phyogs-bsdus*. The title of the set suggests it should contain old manuscripts. I was unable to find a way to access it. TBRC no. W3CN480. **C.** A 26-folio woodblock print. TBRC no. W00EGS1016798. This one clearly states in its colophon that it was written by Sgam-po-pa Mi-pham-chos-kyi-dbang-phyug in a Fire Snake year (1617). **D.** Contained in: *Sgam-po'i Gdan-rabs Rim-byon-gyi Gsung-'bum*, Krung-go'i Bod Rig-pa Dpe-skrunkhang (Beijing 2013), in 19 vols., at vol. 18, pp. 274-340. TBRC no. W1AC309. A guidebook to Dwags-lha Sgam-po Monastery. **Bio.:** The author's colophon gives the name as Sgam-po-pa Mi-pham-chos-kyi-dbang-phyug, the year of composition a Fire Snake, and names as behester the political ruler [Zhing-shag-pa] Karma-tshe-brtan who

flourished in around 1565. This fact alone suggest problems. The rather long biographical sketch on the author at the beginning of the book lists among his names Sgam-po Nor-bu-rgyan-pa, 'Dzam-gling Nor-bu-rgyan-pa, Mi-pham-'phrin-las-rnam-rgyal, his dates as 1589-1633. TBRC no. W1AC309. Franz-Karl Ehrhard, in an email of October 2020, pointed out to me that there were two abbots of this monastery sharing the same name Mi-pham-chos-kyi-dbang-phyug: the tenth abbot with the dates 1371-1423, and the 21st with the dates 1589-1633. This was the reason for my earlier confusion. **Lit.:** On the subject of this text and its author: Katrin Querl, *Dvags-lha sgam-po: Pilgerort und Sitz der sGam-po Sprul-skus*, Master's thesis, Ludwig-Maximilians-Universität (Munich 2011). **Ref. PPTK**, p. 112. See Gyurme Dorje, Tashi Tsering, Heather Stoddard and André Alexander, *Jokhang: Tibet's Most Sacred Buddhist Temple*, Hansjörg Mayer (London 2010), note 53 on p. 117, where we find it listed, noting the difference in the title: Sgam-po-pa Mi-pham-chos-kyi-dbang-phyug, *Gdan-sa Chen-po Dpal Dwags-lha Sgam-po'i Ngo-mtshar-gyi Bkod-pa Dad-pa'i Me-tog*.

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1621

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Yongs-rdzogs Bstan-pa Rin-po-che'i Nyams-len-gyi Man-ngag Gsung-ngag Rin-po-che'i Byon-tshul Khog-phub dang bcas-pa Rgyas-par Bshad-pa Legs-bshad 'Dus-pa'i Rgya-mtsho*. **A.** Contained in: *Lam-'bras Khog-phub Bde-mchog Chos-'byung*, Ngawang Topgay (New Delhi 1974), pp. 1-313. TBRC no. W10308. **B.** Also published in volume 1 of the *Lam-'bras Tshogs-bshad* (see bibliography under *Lam-'bras Khog-phub*). **C.** Contained in: *The Slob-bshad Tradition of the Sa-skya Lam-'bras*, Sakya Centre (Dehra Dun 1983), vol. 14, pp. 1-154. **D.** Contained in: *Sa-skya Lam-'bras Literature Series*, Sakya Centre (Dehra Dun 1983), vol. 22, pp. 1-314. TBRC no. W23648. Other versions are listed at TBRC. History of Lam-'bras teachings. **Bio.:** For biographical and bibliographical details, see Jan-Ulrich Sobisch, *Life, Transmissions & Works of A-mes-zhabs Ngag-dbang-kun-dga'-bsod-nams, the Great 17th-Century Sa-skya-pa Bibliophile*, Verzeichnis der Orientalischen Handschriften in Deutschland supplement no. 38, Franz Steiner (Stuttgart 2007). Brief biography of the author found in *Gangs-can Mkhas-grub*, pp. 1902-1903. Another brief biography, supplying the dates 1537-?, is found in *Grags-can Mi-sna*, p. 615. *BLP* no. 2023. **Dates:** According to the colophon, it was composed in the author's 25th year, which should be

the year 1621. **Ref.:** *CLTWA* I, no. 123. *MHTL*, no. 10943: “A-mes Ngag-dbang-kun-bsod-kyi *Gsung-ngag Chos-'byung Legs-bshad-pa'i 'Dus-pa'i Rgya-mtsho.*” Appey, p. 289. *VHF*, p. 628.

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1628

'Khon-gyi Btsun-pa Dpal-'byor-lhun-grub, aka Pha-bong-kha-pa (1561-1637), *'Jam-dpal Gshin-rje-gshed Skor-gyi Bla-ma Brgyud-pa'i Chos-'byung Gdul-bya'i Re-'dod Skong-ba Yid-bzhin-gyi Nor-bu'i 'Phreng-ba.* **A.** 'Khon-ston Dpal-'byor-lhun-grub, *'Jam-dpal Gshin-rje-gshed Skor-gyi Bla-ma Brgyud-pa'i Chos-'byung Gdul-bya'i Re-'dod Skong-ba Yid-bzhin Nor-bu'i 'Phreng-ba*, Library of Tibetan Works & Archives (Dharamsala 2005), in 193 pages, *pothi* format. This has a lengthy preface, including a biography of the author, written by the editor Sgomang Ngag-dbang-lung-rtogs. The title page informs us that it was “reproduced from a manuscript of mKhar-rdo Bsam-gtan-gling edition.” The Mkhar-rdo woodblock colophon is included here, as well as an added colophon signed by the name “Ngag-dbang-blo-bzang-bstan-'dzin-rgya-mtsho,” which I believe is an ordination name of His Holiness the 14th Dalai Lama. TBRC no. W1CZ2855. **B.** 'Khon-ston Dpal-'byor-lhun-grub, *'Jigs-byed Chos-'byung*, Gangs-can Khyad Nor Dpe-tshogs series no. 349, Ser-gtsug Nang-bstan Dpe-rnying 'Tshol Bsdu Phyogs-sgrig-khang (Lhasa 2016), in 240 pages, including a general table of contents. TBRC no. W1KG25168. History of the teachers in the lineages of Yamāntaka (Gshin-rje-gshed). **Bio.:** On the life of the author, see José Cabezón, ‘The Life and Lives of 'Khon-ston Dpal-'byor-lhun-grub,’ contained in: *The Earth Ox Papers*, ed. by Roberto Vitali, a special issue of *Tibet Journal*, vols. 34 no. 3 (Autumn 2009) through 35 no. 2 (Summer 2010), pp. 209-230. *Gangs-can Mkhas-grub*, pp. 235-237 tells the life of the author, and mentions this history under the title “*Gshin-rje-gshed-kyi Chos-'byung.*” A biography of the author is also found in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 677-679, where some of his compositions are mentioned. Another brief biography is found in Bradburn, *Masters*, pp. 227-228. A Tibetan-language biography of the author, who is usually known under the name 'Khon-ston, composed by the Dalai Lama V is available. TBRC no. P647, where the title of his history is given as *'Jam-dpal Gshin-rjre-gshed Skor-gyi Chos-'byung Legs-bshad Nor-bu'i 'Phreng-ba.* **Dates:** It has been dated to 1628; Bryan J. Cuevas, *Rva lo tsā ba* and His Biographers, contained in: Olaf



Czaja & Guntram Hazod, eds., *The Illuminating Mirror: Tibetan Studies in Honour of Per K. Sørensen on the Occasion of His 65th Birthday*, Dr. Ludwig Reichert Verlag (Wiesbaden 2015), pp. 57-79, at p. 61. **Ref.:** Jackson, *Misc.*, no. 1129, has reference to a 65-folio xylograph edition from Mkhar-rdo Bsam-gtan-gling (a small establishment near Se-ra Monastery). ZY, no. 52/768, describes the same xylograph, which is missing fol. no. 35. MHTL, no. 12100. *Mdo-smad Chos-'byung*: "Mkhon-ston Dpal-'byor-lhun-grub-kyi 'Jigs-byed Chos-'byung." BLP nos. 0854, 1950.

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1629

'Bri-gung Rig-'dzin Chos-kyi-grags-pa (1596-1660), *Mgon-po 'Bri-gung-pa'i Gdung-rabs dang Gdan-sar Byon-tshul Mdor-bsdus Dper-brjod dang bcas-pa Padma'i 'Phreng-ba*. **A.** *Mgon-po 'Bri-gung-pa'i Gdungs-rabs dang Gdan-sar 'Byon-tshul Mdo-bsdus Dper-brjod dang bcas-pa Padma'i 'Phreng-ba*, contained in: *'Bri-gung-pa Texts: Miscellaneous Writings by Eminent Masters of the Drigung Kargyudpa Tradition*, "reproduced from the library of Tokden Rimpoche of Gangon" (Leh 1972), vol. 1, pp. 513-539 (14 fols.). TBRC no. W23189. **B.** Contained in: *The Collected Works (Gsung-'bum) of Kun-mkhyen Rig-pa-'dzin-pa Chen-po Chos-kyi-grags-pa*, Drikung Kagyu Institute (Kulhan 1999), in 15 vols., at vol. 1, pp. 565-585. TBRC no. W22082. **C.** Note the Romanized transcription in TBRC no. W1KG9258. A history of the abbots of 'Bri-gung. The author was the 23rd abbot of 'Bri-gung. **Bio.:** Biographical information on the author may be found in Che-tshang Sprul-sku IV Bstan-'dzin-padma'i-rgyal-mtshan, *'Bri-gung Gdan-rabs Gser-phreng*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1989), pp. 257-286, as well as in *Gangs-can Mkhas-grub*, pp. 1230-1232 (the present history is listed along with several other titles of his works). TBRC no. P2666. A history of the 'Bri-gung school emphasizing the 'Bri-gung monastery's abbatial succession, written entirely in verse. **Bio.:** TBRC no. P2666. **Ref.:** The author's *Collected Works* are apparently available in a 12-volume set in eastern Tibet (see Toni Huber, 'Where Exactly are Cāritra, Devikoṭa and Himavat?' *Kailash*, vol. 16, nos. 3-4 [1990], p. 159). Now 15- and 17-volume collections have been published.

1629

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Sa-skya Gdung-rabs Chen-mo* (= 'Dzam-gling Byang-phyogs-kyi Thub-pa'i Rgyal-tshab Chen-po Dpal-ldan Sa-skya-pa'i Gdung-rabs Rin-po-che Ji-ltar Byon-pa'i Tshul-gyi Rnam-par Thar-pa Ngo-mtshar Rin-po-che'i Bang-mdzod Dgos-'dod Kun 'Byung). **A.** "Reproduced from a rare print by Tashi Dorji," TBMC (Dolanji 1975). TBRC no. W30132. **B.** Mi-rigs Dpe-skrun-khang (Beijing 1986). TBRC no. W28065. **C.** Ngag-dbang-kun-dga'-bsod-nams, *Sa-skya'i Gdung-rabs Ngo-mtshar Bang-mdzod*, Sakya Dolma Phodrang (Dehradun 2009), in 553 pages. **D.** A woodblock print from Sa-skya in 265 fols. TBRC no. W4Z30702. **E.** A cursive ms. in 363 fols. TBRC no. W4CZ307408. **F.** Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992), in 864 pages. TBRC no. W27310. **G.** Si-khron Bod-yig Dpe-rnying Myur-skyob 'Tshol-sgrig-khang (Chengdu n.d.), in 764 pages. TBRC no. W1AC403. A history of the 'Khon family and the Sa-skya school of Tibetan Buddhism. There are two later supplements to this work, one composed in the mid-1700's by Kun-dga'-blo-gros and the other by Drag-shul 'Phrin-las-rin-chen (1871-1935) in 1932 (these are listed below). **Lit.:** A Chinese translation has been published in 2002. **Ref.:** Contents outlined in *CLTWA* I, no. 48, and also in *CLTWA* II, no. 221. *MHTL*, no. 10952. Jackson, *Misc.*, nos. 1494, 1505. According to Appey, p. 110, this same author also composed a *Ngo-mtshar Bye-ba'i Bang-mdzod*, *Lam-'bras Chos-'byung*, *Bde-mchog Chos-'byung*, *Gsang-'dus Chos-'byung*, *Gshed Skor Chos-'byung*, and *Mgon-po Chos-'byung*. Most of these may be identified with titles listed below. *TBH*, p. 644. *BLP* no. 1956. De Rossi Filibeck, *Catalogue*, vol. 2, p. 344 (no. 721), describes a woodblock print in 265 fols.

1629

Mkhan-chen Ngag-dbang-chos-grags (1572-1641), *Bod-kyi Mkhas-pa Snga-phyi-dag-gi Grub-mtha'i Shan-'byed Mtha'-dpyod dang bcas-pa'i 'Bel-ba'i Gtam Skyes Dpyod-ldan Mkhas-pa'i Lus-rgyan Rin-chen Mdzes-pa'i Phra-tshom Bkod-pa* (short title, *Pod-chen Drug-gi 'Bel-gtam*). **A.** Kunsang Topgyel and Mani Dorji (Thimphu 1979). This published version is based on a Sde-dge woodblock print. TBRC no. W10298. **B.** Published in *SKCB*, vol. 6, pp. 450-614. A doctrinal history

of Tibetan Buddhism, particular of the main commentarial traditions taught in Sa-skyā tradition. The same author also wrote histories of Lam-'bras, Bde-mchog, Gshed Skor, Mgon-po and a work called *Dmar-po Skor Gsum-gyi Lo-rgyus*. **Ref.:** Appey, p. 107: “*Rin-chen Mdzes-pa'i Phra-tshoms.*” *VHF*, p. 620.

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1629

Mkhar-nag Lo-tsā-ba Dpal-'byor-rgya-mtsho, *Dga'-ldan Chos-'byung*. **A.** A scan of a cursive ms. exists in the collection of the TBRC, in 102 fols., bearing the title *Dga'-ldan Chos-'byung Dpag-bsam Sdong-po Mkhas-pa Dgyes-byed*, missing a few versos, although the original ms. must have been complete. TBRC no. W18611. **B.** A complete version is said to exist in the collection of Tashi Tsering (Dharamsala). **C.** The full text has been entered into data format by Christoph Cüppers (Lumbini), and this was the only form in which it was available to me prior to the 2013 publication. **D.** Published for the first time in a book format: *Mkhar-nag Chos-'byung [=Dga'-ldan Chos-'byung Dpag-bsam Sdong-po Mkhas-pa Dgyes-byed dang Mtshan-byang Gzhan Mkhar-nag Chos-'byung*, ed. by Bde-skyid-sgröl-dkar, Gangs-can Rig-mdzod series no. 70, Bod-ljongs Bod-yig Dpe-rnying Dpe-mdzod-khang (Lhasa 2013), in 230 pages, with a table of contents and many inserted spelling corrections. **E.** Mkhar-nag Lo-tsā-ba Dpal-'byor-rgya-mtsho, *Mkhar-nag Chos-'byung*, edited by a committee, Ser-gtsug Nang-bstan Dpe-rnying 'Tshol Bsdu Phyogs-sgrig-khang (Lhasa 2016), in 272 pages. TBRC no. W1KG25150. **F.** Contained in: Rdo-sbis Tshe-ring-rgyal, chief editor, *Chos-'byung Phyogs-bsgrigs* [an anthology of five distinct history books], Bod-kyi Lo-rgyus Yig-tshags Dpe-tshogs series no. 29, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), pp. 207-370, with a general outline of contents. TBRC no. W8LS66792. A history of the Dge-lugs school. **Bio.:** The following comments were supplied by E. Gene Smith. This author composed, apart from this history, biographies of the Dalai Lama III, Dalai Lama IV, and Panchen Lama I. In these latter works he is called simply Mkhar-nag Lo-tsā-ba. Klong-rdol Bla-ma noted that the *Dga'-ldan Chos-'byung* filled 99 folios and gives the author's name in the form 'Ol-kha Rdzing-phyi-ba Mkhar-nag Lo-tstshā-ba Dpal-'byor-rgya-mtsho (see *MHTL*, no. 15800). The *Mdo-smad Chos-'byung* gives the title of this book as “Mkhar-nag Lo-tsā-ba'i *Dge-ldan Chos-'byung Dpag-bsam-ljon-pa.*” TBRC no. P5274. **Dates:** No date of

composition is supplied in the colophon. Our dating follows Thupten Jinpa, *Tsongkhapa, a Buddha in the Land of Snows*, Shambhala (Boulder 2019), p. 341. **Lit.**: Fumihito Nishizawa, ‘*mKhar nag chos ’byung*: Its Author, the Date of Composition, and its Position in Tibetan Historical Literature’ [in Japanese], *Acta Tibetica et Buddhica*, vol. 9 (2016), pp. 191-224. **Ref.**: Sørensen, *Rare Texts*, p. 53, lists a manuscript from Lhasa in 102 folios. Shakabpa, vol. 2, p. 615. See also *MHTL*, no 10854: “Mkhar-nag Lo-tsa-ba’i *Dga’-ldan Chos-’byung*.” *MHTL*, no. 16391: “Rgyal-ba Lnga-pa’i gong-tsam-du byon-pa’i (variant: Rgyal-ba Lnga-pa’i skabs-su byon-pa) ’Ol-kha Mkhar-nag Lo-tstshā’i *Dga’-ldan Chos-’byung*.” This work is, according to Klong-rdol Bla-ma, supposed to date to a time somewhat prior to the Fifth Dalai Lama (1617-1682). *MHTL*, no. 15800. *Rare Books*, p. 217.

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1631

Tāranātha, *Rgyud Rgyal Gshin-rje-gshed Skor-gyi Chos-’byung Rgyas-pa Yid-ches Ngo-mtshar*. **A.** Contained in: *The Collected Works of Jo-nang Rje-btsun Tāranātha*, Smarntsis Shesrig Dpemdzod (Leh 1983), vol. 10, pp. 1-147. **B.** Contained in *Two Sources for the History of Buddhist Tantrism in India by Tāranātha*, Khams-sprul Don-brgyud-nyi-ma (Palampur 1970), part two, pp. 1-187. **C.** A woodblock print in 81 folios, made from the Zhol Par-khang Chen-mo blocks made in the year 1946 on the basis of the worn blocks of Jo-nang Rtag-brtan-phun-tshogs-gling. History of Yamāntaka. **Lit.**: An English translation exists, one by Gareth Sparham, as yet unpublished. **Ref.**: *CLTWA* I, no. 102. *ZY*, no. 51/767. *MHTL*, nos. 463, 16385. *THL*, p. 178. De Rossi Filibeck, *Catalogue*, vol. 1, p. 135. Tāranātha, ‘*Jam-dpal Gshin-rje-gshed-kyi Chos-’byung ’Jam-dpal Dpa’-bo’i Rnam-thar*, listed in *BLP* no. 0841.

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1633

’Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga’-bsod-nams (1597-1662), *Dpal Gshin-rje’i-gshed Skor-gyi Dam-pa’i Chos Byung-ba’i Tshul Legs-par Bshad-pa ’Jam-dpal Chos Kun Gsal-ba’i Nyin-byed*. **A.** N.p. (n.d.), a reprint in 141 pages (71 folios). TBRC no. W1CZ1850. **B.**

Contained in *HS*, vol. 20 (wa), pp. 1-142. TBRC no. W1KG10687. Both appear to be the very same woodblock edition. Several more versions are listed at TBRC. A history of the Yamāntaka teachings. **Dates:** Composed in 1633, according to the colophon. **Lit.:** Discussion of content in Bryan J. Cuevas, ‘Rva lo tsā ba and His Biographers,’ contained in: Olaf Czaja & Guntram Hazod, eds., *The Illuminating Mirror: Tibetan Studies in Honour of Per K. Sørensen on the Occasion of His 65th Birthday*, Dr. Ludwig Reichert Verlag (Wiesbaden 2015), pp. 57-79, at pp. 67-70. Aleksandra Wenta, ‘The Transmission of the Vajrabhairava-Yamāntaka Cycle in the Sa skya pa Sect of Tibetan Buddhism Based on the *Religious History (Chos-’byung)* of A mes zhabs,’ a paper to be given at the 5th International Seminar of Young Tibetologists (St. Petersburg, September 3-7, 2018), abstract only. **Ref.:** *Rare Books*, p. 220, with reference to a ms. in 247 fols.

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1634

’Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga’-bsod-nams (1597-1662), *Dpal Gsang-ba-’dus-pa’i Dam-pa’i Chos Byung-ba’i Tshul Legs-par Bshad-pa Gsang-’dus Chos Kun Gsal-ba’i Nyin-byed*. **A.** Sakya Centre (Dehra Dun 1985), a reprint in 191 pages (96 folios) in one volume together with an explanatory work on the Guhyasamāja sādhanas (margin: tsha). TBRC no. W10314. **B.** A-mes Ngag-dbang-kun-dga’-bsod-nams, *Gsang Bde ’Jigs Gsum-gyi Chos-’byung*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Beijing 2018), in 754 pages, not seen. **C.** Published in *HS*, vol. 61, pp. 213-404. TBRC no. W1KG10687. A history of Guhyasamāja Tantra, composed in 1634, according to the colophon.

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’Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga’-bsod-nams (1597-1662), *Jo-bo Rje Dpal-ldan A-ti-sha’i Rjes-’brang Bka’-gdams-kyi Byung-tshul Legs-par Bshad-pa Nyung-gsal Kun-dga’*. A very brief history of the Bka’-gdams school. A Mouse-year date is given in the colophon, but the exact year (1624, 1636, or 1648?) is difficult to

determine. This entry supplied by Jan-Ulrich Sobisch, from part of his ongoing bibliographical project.

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1634

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Dge-ba'i Bshes-gnyen Bka'-gdams-pa-rnams-kyi Dam-pa'i Chos Byung-ba'i Tshul Legs-par Bshad-pa Ngo-mtshar Rgya-mtsho*. **A.** A reproduction of Sde-dge Dgon-chen woodblock prints in 102 folios (with 203 pages in the added Arabic numbers), Sakya Centre (Dehradun 1985). TBRC no. W1CZ3. **B.** Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan [title as above], Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1995/6). TBRC no. W10319. **C.** Published in *HS*, vol. 61, pp. 9-212. A Bka'-gdams-pa history, based on the 1484 history by Bsod-nams-lha'i-dbang-po.

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1635-1636

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Dpal Dus-kyi-'khor-lo'i Zab-pa dang Rgya-che-ba'i Dam-pa'i Chos 'Byung-ba'i Tshul Legs-par Bshad-pa Ngo-mtshar Dad-pa'i Shing-rta*. TBRC no. W25570. A lengthy history of the Kālacakra Tantra. It does not seem to be available in reprint form. This entry supplied by Jan-Ulrich Sobisch (Hamburg), as part of an ongoing bibliographical project.

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1636

'Bri-gung Rig-'dzin Chos-kyi-grags-pa (1596-1660), *Rgyud-kyi Rgyal-po Dpal 'Khor-lo-sdom-pa'i Chos 'Byung-tshul Rdo-rje-'dzin-pa'i Dga'ston*. **A.** Contained in: *Collected Works (Gsung-'bum) of 'Bri-gung Rig-'dzin Chos-kyi-grags-pa*, D. Tsondu Senghe (Bir 1985+), vol. 1, pp. 195-241. **B.** *Rgyud-kyi Rgyal-po Dpal 'Khor-lo-sdom-pa'i Chos-kyi Byung-*

*tshul Rdo-rje-'dzin-pa'i Dga'ston*, a woodblock print (done at the printery of 'Bri-gung Thel in around 2010) in 40 folios (margin: *Sdom* [p.n.] *byung*). The author's scribe was 'Phyong-rgyas-pa Grags-dbang. There is a brief appended text by the same author, *Drwa-ba Sdom-pa'i Yi-ge Bdun-gyi Rnam-par Bshad-pa* (margin: *Sdom xx 'grel*), in 2 folios. Copy in personal collection. This work was composed in 1636 ('*dzin-byed-kyi lo*). A history of Cakrasamvara. **Ref.:** *CLTWA* II, no. 133. *BLP* no. 1314.

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1638

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Dpal Sa-skyapa'i Yab Chos-kyi Nying-khu 'Khor-lo-sdom-pa'i Dam-pa'i Chos Byung-ba'i Tshul Legs-par Bshad-pa Bde-mchog Chos Kun Gsal-ba'i Nyin-byed*. **A.** N.p. (n.d.), a reprint in 145 pages in one volume together with a second title on Cakrasamvara sādhana practice (margin: *tsa*). TBRC no. W1CZ1852. **B.** Sakya Center (Dehra Dun 1985), in 589 pages. TBRC no. W22433. **C.** Contained in: 'Jam-mgon A-myes-zhabs, *Lam-'bras Khog-phug Bde-mchog Chos-'byung*, Ngawang Topgay (New Delhi 1974), pp. 315-595. History of Cakrasamvara Tantra. **Bio.:** Composed, according to the colophon, in 1638. **Ref.:** Woodblocks for a 141-folio print were kept at Sa-skya (*Three Dkar Chag's*, Ngawang Gelek Demo [New Delhi 1970], p. 217). *BLP* no. 1153. *VHF*, p. 617.

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1640

Phan-bde Chos-rje Shākya-lha-dbang (1585-1655), *Zhal-snga Bka'-brgyud-kyi Rnam-thar*. Published as: Mkhas-grub Shākya-lha-dbang, *Zhal-snga Bka'-brgyud-kyi Thun-mong-ma-yin-pa'i Chos-'byung*, Gangs-can Rig-mdzod series no. 35, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2001), in 207 pages. TBRC no. W23830. This a collective biography of the first four 'Phags-pa-lha Incarnates. The first was Bde-chen-rdo-rje (1439-1487), although sometimes the second incarnation 'Phags-pa-sangs-rgyas (1507-1566), is called the first. **Lit.:** This work features in Franz-Karl Ehrhard, 'Historiographical Notes on

the *Zhal snga bKa' brgyud pa,*' contained in: Jeannine Bischoff *et al.*, eds., *On a Day of a Month of a Fire Bird Year*, LIRI (Lumbini 2020), pp. 213-234. **Ref.:** *THL*, p. 172. Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 246. Evidently the author is the same as the Mkhas-grub Shākya-lha-dbang whose reincarnation lineage is listed in Chab-spel, *Bod-kyi Gal-che'i Lorgyus*, p. 364. *MHTL*, nos. 10982-10983. This work is listed as one of the sources used by the modern author Rin-chen-dpal-bzang, *Mtshur-phu Dgon-gyi Dkar-chag Kun-gsal Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 1995), p. 724. *Mdo-smad Chos-'byung*: “*Zhal-snga Bka'-rgyud-kyi Chos-'byung*.” *BLP* no. 1742, with a continuation (?) of the same entitled *Zha-snga Chos-'byung 'Phro-mthud-can*, continuing the work by Phan-bde Chos-rje (i.e., Shākya-lha-dbang), listed in *BLP* no. 1743. *BLP* no. 0093: “*Bka'-brgyud Thun-mong-ma-yin-pa'i Chos-'byung*,” by Dge-slong Shākya-lha-dbang.

- The supplement to this history has now been published: Blo-bzang-dbang-phyug (aka Dkon-rdor-blo-bzang-dbang-phyug), *Zhal-snga Bka'-brgyud-kyi Chos-'byung Phan-bde Chos-rje-nas mdzad-pa'i 'Phro-mthud*, *HS*, vol. 43 (pi), pp. 1-106, reproducing a cursive ms. in 57 fols. The colophon tells us it was written in a Drag-po year at Chab-mdo Byams-pa-gling due to the kindness of the 'Phags-mchog VI 'Phags-pa-ye-shes-bstan-pa'i-mgon-po (1755-1794). Since the Drag-po year is equivalent to the Iron Monkey, the date of composition of the continuation must be 1800 CE.

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1640

Spyan-snga Mi-pham-bsod-nams-rin-chen-rdo-rje *et al.*, *Gangs-can 'Dir Ston-pa'i Rgyal-tshab Dpal Sgam-po-pa'i Khri Gdung-'dzin-pa'i Dam-pa-rnams-kyi Gtam Baiḍūrya'i Phreng-ba*. **A.** A woodblock print in 83 fols. (but incomplete) probably made at the monastery Dwags-lha Sgam-po. TBRC no. W00EGS1016800 and TBRC no. W4CZ302371. **B.** Published in: Sørensen, *Rare Texts*, Text F. **C.** Also published in: *HS*, vol. 22 (za), pp. 85-247 (reproduction of a xylograph version, with final folio marked as no. 83, with marginal title *wam*). TBRC no. W1KG10687. **D.** *Gangs-can 'Dir Ston-pa'i Rgyal-tshab Dam-pa Sgam-po-pa'i Khri Gdung-'dzin-pa'i Dam-pa-rnams-kyi Gtam Bai-ḍūrya'i Phreng-ba*, contained in: *Sgam-po'i Gdan-rabs Rim-byon-gyi Gsung-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2013), in 19



vols., at vol. 19, pp. 1-183. A history of the abbots of Dwags-lha Sgam-po. **Bio.:** TBRC no. P2CZ5982. The best discussion of authorship is in Sørensen, *Rare Texts* pp. 45 ff. According to this the work does appear in the *Collected Works* of Sgam-po-pa Mi-pham-chos-kyi-dbang-phyug aka 'Dzam-gling Nor-bu-rgyan-pa (1589-1633), but it was in fact largely composed by his brother Spyan-snga Mi-pham-bsod-nams-rin-chen-rdo-rje in 1640, then completed by the latter's disciple in 1662. TBRC no. P7021. **Lit.:** A modern history largely draws on this one: Tshe-ring-lhun-grub (b. 1971), *Dpal-gyi Dwags-lha Sgam-po'am Ri-bo Shan-ti'i Mgul-du Dwags-po Bka'-brgyud-kyi Gdan-rabs Rim-par Byon-pa'i Skyes-bu Dam-pa-rnams-kyi Lo-rgyus Padma Dkar-po'i Chun-po*, n.p. (n.d.), in 334 pages. **Ref.:** See Gyurme Dorje, Tashi Tsering, Heather Stoddard and André Alexander, *Jokhang: Tibet's Most Sacred Buddhist Temple*, Hansjörg Mayer (London 2010), p. 117, note 53. Copies of the 83-folio woodblock print are discussed in David Jackson, 'Which bKra shis rnam rgyal Wrote the Renowned Tibetan Mahāmudrā Manual?' contained in: Editorial Board of the ICEBS, *Esoteric Buddhist Studies: Identity in Diversity*, "Proceedings of the International Conference on Esoteric Buddhist Studies, Koyasan University, Sept 5-8, 2006," Koyasan University (2008), pp. 199-205, at p. 202, noticing that some sections of the text are supplied here on the basis of notes taken by Tashi Tsering Josayma (Dharamsala). *PPTK*, p. 112, where we find a biographical sketch, and a list of some works by Sgam-po-pa Mi-pham-chos-kyi-dbang-phyug (1589-1633) extant in a single-volume manuscript. *Sgam-po Khri Gdung-gi Rnam-thar Baiḍūrya'i 'Phreng-ba*, listed in *Rare Books*, p. 240.

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1641

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Dpal Rdo-rje Nag-po-chen-po'i Zab-mo'i Chos Skor-rnams 'Byung-ba'i Tshul Legs-par Bshad-pa Bstan Srung Chos Kun Gsal-ba'i Nyin-byed*. A. T. G. Dhongthog Rinpoche (Delhi 1979), in 2 volumes. TBRC no. W10311. **B.** Published in *HS*, vol. 20 (wa), pp. 143-556, this being the first volume (*stod-cha*) only, a cursive manuscript in 208 folios; vol. 21 (zha), pp. 1-428, this being the second volume (*smad-cha*), a cursive ms. in 213 folios. TBRC no. W1KG10687. Other versions are listed at TBRC. A history of Mahākāla teachings in India and Tibet. **Ref.:** *CLTWA* I, nos. 126-127. Jackson, *Misc.*, no. 1504.1 (reference to a 191-

folio xylograph). Woodblocks for a 191-folio print were kept at Sa-skya, according to *Three Dkar Chag's*, Ngawang Gelek Demo (New Delhi 1970), p. 217.

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1641

Paṅ-chen Bla-ma I Blo-bzang-chos-kyi-rgyal-mtshan (1570-1662), *Dge-ldan Bka'-brgyud Rin-po-che'i Zab-lam Brgyud-pa'i Rnam-par Thar-pa Mdor-bsdus Gter-gyi Kha-byang*. **A.** Contained in his *Gsung-'bum*, a blockprint from Bkra-shis-lhun-po Monastery in 5 vols., at vol. 1 (ka), pp. 565-585 (11 fols.). TBRC no. W9848. **B.** Contained in his *Gsung-'bum*, Mongolian Lama Gurudeva (New Delhi 1973), vol. 1, pp. 563-583 (11 fols.). TBRC no. W23430. A brief history of the Dben-sa Bka'-brgyud, also known as Dben-sa Snyan-brgyud, a highly influential esoteric transmission of Gcod and Mahāmudrā teachings within the Dge-lugs school. **Bio.:** Brief biographies of the author in *Grags-can Mi-sna*, pp. 625-628, and in *Gangs-can Mkhas-grub*, pp. 969-971. *Dung-dkar*, p. 1258. TBRC no. P719. **Lit.:** On Dben-sa-pa Blo-bzang-don-grub (1505-1566) and a monastery founded by him: Sa-byang Tshe-dbang-rnam-rgyal, Dbang-phyug and Skal-bzang, "Dben Dgon-gyi Chags-rabs dang Dben-sa Blo-bzang-don-grub-kyi Byung-ba Mdo-tsam Brjod-pa," *Bod-ljongs Zhib-'jug*, 2nd issue of 1986, pp. 106-115. **Ref.:** *MHTL*, no. 745. *Mdo-smad Chos-'byung*: "Paṅ-chen Chos-rgyan-gyi Dge-ldan Bka'-brgyud Rin-po-che'i Zab-lam Brgyud-pa'i Rnam-thar." *BLP* no. 0442. *Rare Books*, p. 217.

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1643

Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho (1617-1682), *Rdzogs-ldan Gzhon-nu'i Dga'-ston* (= *Gangs-can Yul-gyi Sa-la Spyod-pa'i Mtsho-ris-kyi Rgyal-blon Gtso-bor Brjod-pa'i Deb-ther or*, + *Rdzogs-ldan Gzhon-nu'i Dga'-ston Dpyid-kyi Rgyal-mo'i Glu-dbyangs*). **A.** *Gong-sa Rgyal-dbang Lnga-pa Chen-po Mchog-gis Mdzad-pa'i Bod-kyi Rgyal-rabs Rdzogs-ldan Gzhon-nu'i Dga'-ston*, Ngawang Gelek Demo (New Delhi 1967). TBRC no. W1KG18757. **B.** Rgyal-ba Lnga-pa Chen-po'i Zhabs, *Bod-kyi Deb-ther Dpyid-kyi Rgyal-mo'i Glu-dbyangs*, Kalsang

Lhundup (Varanasi 1967). **C.** Mi-rigs Dpe-skrun-khang (Beijing 1988; reprint of 1957 edition). **D.** Bod-gzhung Shes-rig Par-khang [Tibetan Cultural Printing Press (Dharamsala 1981), in 252 pages. The name of the author on the cover is Rgyal-dbang Lnga-pa Chen-po. **E.** A woodblock print from the area of Derge, in 113 fols. TBRC no. W3CN656. **F.** Contained in his *Gsung-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2009), in 28 vols., at vol. 22, pp. 1-160. TBRC no. W1PD107937. **G.** Mi-rigs Dpe-skrun-khang (Beijing 1957, 1980), in 202 pages. There are several other editions. A history of Tibet, with emphasis on the history of Tibet's political leaders. **Bio.:** Samten G. Karmay, tr., *The Illusive Play: The Autobiography of the Fifth Dalai Lama*, Serindia (Chicago 2014). **Lit.:** Partial translation by G. Tucci in his *Tibetan Painted Scrolls*, vol. 2 (Rome 1949), pp. 625-651. A complete English translation has been published as: Nag-dBañ Blo-bZañ rGya-mTSHo, the Fifth Dalai Lama of Tibet, *A History of Tibet*, tr. by Zahiruddin Ahmad, Indiana University Oriental series no. 7, Research Institute for Inner Asian Studies (Bloomington 1995). This translation has been reviewed by Michael Aris in *Bulletin of the School of Oriental and African Studies*, vol. 61, no. 3 (1998), pp. 584-585; by Marek Mejor in *Zeitschrift der Deutschen Morgenlandische Gesellschaft*, vol. 155, no. 2 (2005), pp. 683-685. See Kristina Lange, 'Einige Bemerkungen zur Chronik des Funften Dalai-Lama als Literaturdenkmal,' *Acta Orientalia Hungarica*, vol. 41, no. 2 (1987), pp. 277-300. Text and translation of the part on the Tshal-pa contained in Kristina Lange, *Die Werke des Regenten Sans rgyas rgya mc'o (1653-1705): Eine philologisch-historische Studie zum tibetischsprachigen Schrifttum*, Akademie-Verlag (Berlin 1975), pp. 54-69. For a heavily annotated version of the text, see Nor-brang O-rgyan, *Gangs-can Yul-gyi Sa-la Spyod-pa'i Mtho-ris-kyi Rgyal-byon Gtso-bor Brjod-pa'i Deb-ther Rdzogs-ldan Gzhon-nu'i Dga'-ston Dpyid-kyi Rgyal-mo'i Glu-dbyangs-kyi 'Grel-pa Yid-kyi Dga'-ston*, Mi-rigs Dpe-skrun-khang (Beijing 1993). TBRC no. W22281. 'Brug-thar, *Bod-kyi Deb-ther Dpyid-kyi Rgyal-mo'i Glu-dbyangs-kyi 'Grel-pa Rang-sbyong Gsal-ba'i Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 2010). TBRC no. W1PD137814. Tshe-tan Zhabs-drung, "Rgyal-dbang Lnga-pa Rin-po-che'i Deb-ther Rdzogs-ldan Gzhon-nu'i Dga'-ston-gyi Lo-tshigs-la Dpyad-pa," *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtsoM Mkho-bsdus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 239-245. For reference to the Chinese translation, published in Beijing in 1957, see *TBH*, p. 637. Per Sørensen informs me of still another Chinese-language translation: Guo Heqing, tr., *Xizang Wang chen ji*, Minzu chubanshe (Beijing 1983). **Ref.:** Contents outlined in *CLTWA* I, no. 35 (see also no. 10); *CLTWA* II, no. 56 (pp. 52-54); and *ZY*, no. 349/2609. Eimer, *Berichte*, pp. 58-59. Kolmaš, 'Tibetan

Sources,' p. 134. *MHTL*, no. 16376. Jackson, *Misc.*, no. 1371 (reference to a 113-folio xylograph). *THL*, pp. 78-80 (including an outline of contents). Bell, *Religion*, pp. 208-209. For reference to an unpublished typescript of translated selections of this work, see Smith, *Catalogue*, p. 96 (see also p. 143 for reference to the 113-folio xylograph). The *Mdo-smad Chos-'byung* rather unexpectedly divides this history into two separate works: "Rgyal-dbang-gi *Deb-ther Dpyid-kyi Rgyal-mo'i Gludbyangs dang* | *Deb-ther Rdzogs-ldan Gzhon-nu'i Dga'-ston gnyis*." Charles Bell had three 113-folio woodblock copies of this work that were preserved together as no. 50.31.110 in Liverpool Museum (see their website). Kazi Dawa Samdup was once requested by Charles Bell to make a translation of this work, but Bell didn't agree to his price.

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Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho (1617-1682), *Yang-gsang Chos-'byung*. This might seem to be the same as a 7-folio text in the third volume of the *nang-ma* section of the Fifth Dalai Lama's *Collected Works*, entitled *Padma-dbang-chen Yang-gsang-khros-pa'i Lo-rgyus Rig-'dzin Zhal-lung*. It may be found contained in his *Gsung-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2009), in 28 vols., at vol. 27, pp. 128-136. A history of the form of Hayagrīva known as Padma-dbang-chen Yang-gsang-khros-pa (a Rnying-ma transmission of Bon *gter-ma* origins ultimately adopted by the Dge-lugs-pa, that would then become quite popular in Mongolia). **Ref.:** *Mdo-smad Chos-'byung*: "Lnga-pa'i *Yang-gsang Chos-'byung*."

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*mid-1600's*

Rtse-le Rgod-tshang-pa Sna-tshogs-rang-grol, aka Padma-legs-grub (b. 1608), *Rtse-le Gong 'Og Grwa-tshang Dgon Gsum-po-rnams-kyi Bstan-pa Ji-ltar Btsugs-pa'i Lo-rgyus*. **A.** Contained in: *The Complete Works of Rtse-le Rgod-tshang-pa Padma-legs-grub*, "reproduced from a rare manuscript collection of Sikkim," Mgon-po-tshe-brtan, Palace Monastery (Gangtok 1979), vol. 1 (ka), pp. 313-383. TBRC no. W21019. **B.** A cursive ms. in 29 fols. TBRC no. W4PD973. **C.** A cursive ms. in 9 fols.

TBRC no. W2PD17514. A history of Rtse-le Monastery. **Bio.:** For the author's reincarnation lineage, see Chab-spel, *Bod-kyi Gal-che'i Lorigyus*, pp. 333-334. According to this source, he was the second Rtse-le incarnate, and died in his 74th year. A brief note on his life may be found in Bradburn, *Masters*, p. 246. See the entry "Tsele Natsok Rangdrol" at <http://www.rigpawiki.org>. **Dates:** Discussed in another entry. **Ref.:** For a resumé of its content, see A.-M. Blondeau, 'Une polémique sur l'authenticité des *Bka'-than* au 17e siècle,' contained in: C. I. Beckwith, ed., *Silver on Lapis: Tibetan Literary Culture and History*, The Tibet Society (Bloomington 1987), pp. 156-157, n. 7. *CLTWA* II, no. 11.

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Rtse-le Rgod-tshang-pa Sna-tshogs-rang-grol, aka Padma-legs-grub (b. 1608), *Slob-dpon Rin-po-che Padma'i Rnam-thar Chen-mo-las Brtsam-te Dri-ba'i Lam Nges Don Gsal-byed*. **A.** Contained in: *The Complete Works of Rtse-le Rgod-tshang-pa Padma-legs-grub*, "reproduced from a rare manuscript collection of Sikkim," Mgon-po-tshe-brtan, Palace Monastery (Gangtok 1979), vol. 3, pp. 271-343. **B.** *The Collected Works (Gsung-'bum) of Rtse-le Sna-tshogs-rang-grol*, "reproduced from a collection of manuscripts from the library of Dudjom Rimpoche," Sanje Dorji (New Delhi 1974), vol. 3(?), pp. 271-343. Although not belonging to a historical genre, this text has been included here since it concerns historical controversies connected to the life of Padmasambhava. **Lit.:** Two translations have appeared: A.-M. Blondeau, 'Une polémique sur l'authenticité des *Bka'-than* au 17e siècle,' contained in: Christopher I. Beckwith, ed., *Silver on Lapis: Tibetan Literary Culture and History*, The Tibet Society (Bloomington 1987), pp. 133-156. An English translation characterized as a "condensation" is to be located in Nyang Ral Nyima Öser, *The Lotus-Born: The Life Story of Padmasambhava*, tr. by Erik Pema Kunsang, Shambhala (Boston 1993), pp. 7-25.

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*mid-1600's*

Gtsang Mkhan-chen 'Jam-dbyangs-dpal-ldan-rgya-mtsho (1610-1684), *Rdo-rje-phur-pa'i Chos-'byung Rgyud-sde Mang-po'i Gling-gzhi* (i.e.,

*Gleng-gzhi*). **A.** Kunsang Topgyal (Delhi 1976). **B.** Also published under the ‘cover title’: *Rdo-rje-phur-pa’i Chos-’byung Rgyud-sde Mang-po’i Gleng-gzhi dang Sbyar-ba and Rdo-rje-phur-pa’i Chos-’byung Bsdus-pa*, Taklung Tsetrul Pema Wangyal (Delhi 1979). TBRC no. W24003. **C.** Contained in: *The Collected Works (Gsung-’bum) of Gtsang Mkhan-chen ’Jam-dbyangs-dpal-ldan-rgya-mtsho*, Kunzang Topgey (Thimphu 1976), vol. 4, pp. 397-500. **D.** ’Jam-dpal-rgya-mtsho, *Rdo-rje-phur-pa’i Chos-’byung Rgyud-sde Mang-po’i Gleng-gzhi*, contained in: *Dpal Rdo-rje-phur-pa’i Chos-’byung dang Rgyud-’grel Phyogs-bsgrigs*, Sngags-mang Dpe-tshogs series, Mi-rigs Dpe-skrun-khang (Beijing 2006), pp. 47-101. **E.** There are actually two distinct titles representing a summary history and an extensive history, both by the same author, despite the different names given: ’Jam-dpal-rgya-mtsho, *Rdo-rje-phur-pa’i Chos-’byung Rgyud-sde Mang-po’i Gleng-gzhi dang Sbyar-ba*, a cursive ms. in 80 folios, contained in: *HS*, vol. 41 (di), pp. 141-300; ’Jam-dbyangs-dpal-ldan-rgya-mtsho, *Rdo-rje-phur-pa’i Chos-’byung ’Jam-dbyangs-dpal-ldan-rgya-mtshos Sbyar-ba*, contained in: *HS*, vol. 41 (di), pp. 301-336. TBRC no. W1KG10687. A history of Phur-pa. **Bio.:** Ariana Maki, ‘Tracing the Legacy of Tsang Khenchen Penden Gyatso (1610-1684) in Bhutanese Art,’ *Orientalisms*, vol. 48, no. 3 (May-June 2017), pp. 108-117. **Ref.:** *CLTWA* I, nos. 99, 134.

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*mid-1600’s*

’Ja’-tshon-snying-po, Rig-’dzin (1585-1656), *Dwags-po Bka’-brgyud Bka’ Gter-gyi Chos-’byung Rgyas-pa*, contained in: *Collected Writings (Gsung-’bum) of Rig-’dzin ’Ja’-tshon-snying-po*, “reproduced from an incomplete manuscript from the library of Ri-bo-che Rje-drung of Padma-bkod,” Ngawang Sonam (Tezu 1975), section *ga*, pp. 53-146. Several other versions are available. This work covers the early transmission lineage of the Bka’-brgyud school up to page 124, where an account of the *gter-ma* traditions of that school begins. Immediately following this work, written in a Dragon year, is another history of the Bka’-brgyud school focussed more on its later divisions entitled *Bka’-brgyud Gser-phreng Bsdus-pa*, on pp. 147-172. Both works are written in an uncommonly difficult cursive script. The 1975 publication includes other historical works by the same author, including the titles *Rig-’dzin Brgyud-pa’i Rnam-thar Sprul-pa Bdun Skor ’Ja’-tshon ’Od-kyi Gur-khang*, on the earlier members of the author’s incarnation lineage, and

*Bka'-brgyud Gser-phreng Bsdus-pa*, which has brief biographies of Bka'-brgyud-pa teachers. **Ref.:** *BLP* no. 1104. The *Rig-'dzin Rgyud-pa'i Rnam-thar Sprul-pa Bdun-skor 'Ja'-'od-kyi Gur-khang* is listed in *BLP* no. 1853. *BKC*, p. 575: Anonymous, *Dwags-po Bka'-brgyud Bka' Gter Gnyis-kyi Chos-'byung*, a ms. in 55 fols.

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'Ja'-tshon-snying-po, *Rgyal-rabs Chos-'byung Snying-po Bsdus-pa'i Lo-rgyus*. TBRC has made available a scan of a 37-folio cursive manuscript with the title *Rgyal-rab Chos-'byung Snying-po Bsdus-pa'i Lo-rgyus Dpal 'Ja'-tshon-pas bris-pa*, contained in: W3PD889. The colophon states that it is excerpted and summarized from the *Rgyal-rab Gsal-ba'i Me-long* of Sa-skyapa Bsod-nams-rgyal-mtshan. There is also a 27-fol. cursive ms. of it, TBRC no. W4CZ302348. **Ref.:** A manuscript listed in *BLP* no. 0585. Also listed in *BKC*, p. 579, as a ms. in 19 fols.

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*mid-1600's*

Karma-chags-med (17th century), *Ngom-pa Ldong-tshang-gi Lo-rgyus Mdor-bsdus Dngul-dkar Gsal-ba'i Me-long*, contained in: *Rā-ga-a-sya'i Bka'-'bum*, Gnas-mdo Dpe-rnying Nyams-gso-khang (Gnas-mdo 2012), vol. 4, pp. 325-448. TBRC no. W1KG8321. A history of the of the Ngom river valley in Nang-chen, I believe the place the author was born. **Bio.:** See the entry “Karma Chakmé” at <http://www.rigpawiki.org>. **Dates:** Some give his dates as 1610/1613-1678. **Ref.:** Thanks to Josayma Tashi Tsering for pointing out this historical work, buried in a new 60-volume edition of Karma-chags-med's works. The same vol. 4 has biographies of Bka'-brgyud teachers that merit closer study.

*mid-1600's*

*La-dwags Rgyal-rabs*. **A.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986), in 106 pages, based on a manuscript edition which includes modern history. TBRC no. W20844. **B.** Edition in A. H. Francke, *Antiquities of Indian Tibet II: The Chronicles of Ladakh and Minor Chronicles*, Asian Educational Services (New Delhi 1926/1992); Tibetan-script edition on pp. 17-59 with English translation on pp. 61-148 (includes an index of proper names at the end of the volume). **C.** See Emil Schlagintweit, *Die Könige von Tibet*, Verlag der k. Akademie (München 1866), which contains a version copied in 1856, including German translation and a still-useful index. The Emperors of Tibet and the genealogy of the Kings of Ladakh, with appendices (chapters 8-10) composed in the nineteenth century. **D.** Karl Marx (1857-1891), 'Three Documents Relating to the History of Ladakh: Tibetan Text, Translation and Notes,' *Journal of the Asiatic Society of Bengal* (1891), pp. 97-135 (for further installments, see volumes for the years 1894 and 1902). **E.** TBRC no. W2CZ8029 lists a 1966 version with no named publisher in 102 pages, published in Ladakh. History of Ladakhi kings. **Lit.:** English and German translations already mentioned above. Luciano Petech, *A Study on the Chronicles of Ladakh*, n.p. (Calcutta 1939), also published as supplements 13-15 of the *Indian Historical Quarterly*, now superceded by L. Petech, *The Kingdom of Ladakh, C. 950-1842 A.D.*, Serie Orientale Roma LI (Rome 1977); see especially pp. 1-3 of the latter work for a listing of seven manuscripts of this chronicle. **B., E. S.,** 'Ladakh Chronicles,' *Journal of the Royal Central Asian Society*, vol. 28 (1941), pp. 87-91. **A. H. Francke,** 'Die Geschichte des Dogra Krieges (Nach dem Manuskript C des Ladvags rGyalrabs),' *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 64 (1910), pp. 537-552. **A. H. Francke,** Ladvags rGyalrabs, Chronicles of Ladakh according to the Schlagintweit MSS,' *Journal of the Asiatic Society of Bengal*, n.s. vol. 6, no. 8 (1910), pp. 393-423. **L. Petech,** 'Alcuni nomi geografici nel La-dvags-rgyal-rabs,' *Rivista degli Studi Orientali*, vol. 22 (1947), pp. 82-91. Witness the following intriguing quote from A.H. Francke, *Antiquities of Indian Tibet*, Asian Educational Services (New Delhi 1992), vol. 2, p. 142: "Lama Bkra-shis-bstan-'phel was apparently the lama who, as early as 1854, instructed the Moravian missionaries in Tibetan, and who read the *Rgyal-rabs* with Dr. Karl Marx. In the *Missionblat*, 1881, p. 49, Reb-slob in his account referring to 1880 gives an interesting characterization of Bkra-shis-bstan-'phel. According to Reb-slob this lama was very polite in the presence of the missionary and



false behind his back.” This quotation indirectly informs us that it was Bkra-shis-bstan-'phel, a monk connected with Stag-sna Monastery, responsible for the 1885 carving of some woodblock prints available at Leh, was also at least one of the persons responsible for Karl Marx's reading of the *La-dwags Rgyal-rabs* (and he even figures in the later supplements to the text itself, where he procures sapphires for the King of Kashmir in 1881, and attends enthronement festivities in 1886; see Francke, *Ibid.*, vol. 2, pp. 139, 143). The Schagintweit ms., currently in the Bodleian Library, is described in Michael Aris, 'A Note on the Resources for Tibetan Studies at Oxford,' *Bodleian Library Record*, vol. 10, no. 6 (May 1982), pp. 368-375, at p. 372. For more details, see *A Descriptive Catalogue of the Tibetan Manuscripts Held at the Bodleian Library, Oxford*, prepared by John E. Stapleton Driver in ca. 1970, and revised by David Barrett (1993), at p. 77 (catalogue no. "MS.Tibet.c.7"). There are more interesting comments on the origins of the text, "specially prepared for his brother H. Schlagintweit by three Lamas... from folio 30 on 'the text is merely a meaningless jumble of words'..." in Berthold Laufer, 'Origin of Tibetan Writing,' *Journal of the American Oriental Society*, vol. 38 (1918), pp. 34-46 at p. 42. BLP nos. 1897-1898. For a historical survey of studies on this text, see now John Bray, 'Luciana Petech and the Historiography of Ladakh: Lives, Times and Academic Lineages,' contained in: Elena de Rossi Filibeck, ed., *Studies in Honour of Luciano Petech* (Rome 2016), pp. 27-34. Phuntsok Wangchuk, 'A Comparative Study on the Extant Manuscripts of the Ladakh Section of *La dwags rGyal rabs*,' paper to be given at the 5th International Seminar of Young Tibetologists (St. Petersburg, September 3-7, 2018), abstract only. For a sketch of the three phases in the missionary study of this Ladakh history text, see John Bray, 'Ladakhi Knowledge and Western Learning: A.H. Francke's Teachers, Guides and Friends in the Western Himalaya,' contained in: Michela Clemente, et al., eds., *Perspectives on Tibetan Culture: A Small Garland of Forget-Me-Nots Offered to Elena De Rossi Filibeck* (= *Revue de Etudes Tibétaines*, vol. 51 [July 2019]), pp. 39-72, at p. 46. **Ref.:** A cursive manuscript entitled *Rgyal-rabs Gsal-ba'i Me-long* containing a version of the *La-dwags Rgyal-rabs*, acquired in 1856 by Hermann Schlagintweit and later incorporated by Francke into his own edition, is preserved in the Bodleian Library, Oxford; see Michael Aris, 'A Note on the Resources for Tibetan Studies at Oxford,' *Bodleian Library Record*, vol. 10, no. 6 (May 1982), pp. 368-375, at p. 372 (and also Petech, *Kingdom of Ladakh*, p. 1).

- There is a fine Wikipedia entry, accessed September 2020, entitled "Ladakh Chronicles" — [https://en.wikipedia.org/wiki/Ladakh\\_Chronicles](https://en.wikipedia.org/wiki/Ladakh_Chronicles).

This includes discussions about the various manuscripts and published versions.

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*mid-1600's*

Rin-chen-'byor-ldan, Zhabs-drung, *Gsang-phu'i Gdan-rabs*. **A.** This history has now been published in *HS*, vol. 7 (ja), pp. 1- 25, in a not very nicely scribed cursive manuscript, with the title on the cover being *Dpal-ldan Gsang-phu'i Gdan-rabs Gsal-ba'i Me-long*. **B.** A 13-folio cursive ms., no doubt the very same one just listed. TBRC no. W2CZ7904. History of the abbots of Gsang-phu. Judging from the author's place in the lineage, it is obvious that this history must date from *circa* mid-1600's. **Ref.:** *MHTL*, no. 11010. Listed in *Mdo-smad Chos-'byung*. *BLP* no. 2019. *Rare Books*, pp. 223-224. Verses of praise to Gsang-phu Ne'uthog by Legs-pa'i-gling listed at *BLP* no. 2020. See Everding in *ZAS*, vol. 38 (2009), p 151, where Otani no. 13981 is listed in 13 fols. According to E. Gene Smith, this is none other than the *Gsang-phu'i Gdan-rabs* by Nyi-thang Ngag-dbang-gzhon-nu-bstan-pa'i-nyi-ma, listed above. Also, according to him, in Otani University Library collection, no. 13981, is a listing for the title *Dpal-ldan Gsang-phu'i Gdan-rabs Gsal-ba'i Me-long*, authored by Rin-chen-'byor-ldan and continued by Byams-pa-kun-dga'-'byung-gnas. But Kuijp, 'Monastery', p. 110, treats the Gsang-phu Ne'uthog histories by Nyi-thang and Zhabs-drung as being two distinct and separate works, and the question does not seem to have been fully resolved yet. Evidently Rin-chen-'byor-ldan was the original author of Otani 13981; he was abbot of Gsang-phu when he wrote it, and the later abbots were added by Byams-pa-kun-dga'-'byung-gnas (note also that the title page is marked kha, meaning that it is the second text in a larger set; it has 13 folios).

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*mid-1600's*

Rta-nag Mkhan-chen Chos-rnam-rgyal, *Bstan-pa dang Bstan-'dzin-gyi Lo-rgyus Yongs-'du'i Me-tog Gsar-pa'i Do-shal*. **A.** Published under the 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa (Dharamsala 1985), pp. 225-405. TBRC no. W24011. **B.** Contained in

*SKCB*, vol. 5, pp. 1-168. **C.** The 91-folio print has now been nicely reprinted in *HS*, vol. 30 (a), pp. 1-181. TBRC no. W1KG10687. **D.** Mkhan-po Chos-nam-rgyal, *Rta-nag Chos-'byung*, Bod-ljongs Midmangs Dpe-skrun-khang (Beijing 2018), in 388 pages, not seen. A history of Buddhism and Buddhists. **Bio.:** The author was a preceptor of the Mustang King Bsam-grub-rab-brtan in the mid-17th century. **Ref.:** *CLTWA* II, no. 1. David Jackson (*The Entrance Gate for the Wise*, Arbeitskreis für Tibetische und Buddhistische Studien [Wien 1987], vol. 2, p. 490) mentions the existence in Tibet of a cursive manuscript of this work in 96 folios. *BLP* no. 1039 says that there is a Sde-dge print in 91 fols. *Rare Books*, p. 228.

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*mid-1600's*

Zab-bu Gdan-sa-pa Karma-mi-'gyur-dbang-gi-rgyal-po (=Zab-bu-lung, Zab-lung), *Gter-bton Brgya-rtsa'i Mtshan Sdom Gsol-'debs* | *Chos-rgyal Bkra-shis-stobs-rgyal-gyi Mdzad-pa-las* | *De'i 'Brel-pa* ['Grel-pa] *Lorgyus Gter-bton Chos-'byung*, Taklung Tsetrul Rinpoche Pema Wangyal (Darjeeling 1978). General history of excavated scriptures (*gter-ma*), primarily of the Rnying-ma school. There are biographies of each of the Gter-ston ending with 'Ja'-tshon-snying-po (1585-1656). The history is written in the form of a commentary on a 'Gter-ston Prayer' by Byang-bdag Bkra-shis-stobs-rgyal (1550-1602). This prayer exists as a separate xylographic print in the Chicago Field Museum's Berthold Laufer Collection. (Incidentally, this prayer, entitled *Gter Brgya'i Rnam-thar Don-bdus Gsol-'debs*, is also used to form the basic outline of the part of the Fifth Dalai Lama's 'Record of Teachings Received' [*Gsan-yig Gangga'i Chu-rgyun*] devoted to excavated teachings.) **Lit.:** For what appears to be a criticism aimed at a doctrinal/historical work by Bkra-shis-stobs-rgyal, entitled *Snga-'gyur Bstan-pa'i Rnam-gzhag Mkhas-pa'i Snyan-shal Mdzes-pa'i Rgyan*, see Sog-bzlog-pa's work entitled *Bdag-po Rin-po-che'i Chos-'byung-la Zhal-snga-nas Blo-bzang-pas Dgag-pa Mdzad-pa*, contained in: *Collected Writings of Sog-bzlog-pa Blo-gros-rgyal-mtshan*, Sanje Dorji (New Delhi 1975), vol. 2, pp. 243-305. **Ref.:** *CLTWA* I, no. 133. Janet Gyatso, 'Guru Chos-dbang's *Gter 'byung chen mo*: An Early Survey of the Treasure Tradition and Its Strategies in Discussing Bon Treasure,' contained in: P. Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, p. 284, note 10. Gyatso makes reference to a version of the *Gter*

*Brgya'i Rnam-thar Don-bsdus Gsol-'debs* contained in the *Rin-chen Gter-mdzod*, vol. 2, pp. 1-31. Eva Dargyay, *The Rise of Esoteric Buddhism in Tibet*, Motilal Banarsidass (Delhi 1979), p. 73. For a note on Zab-bu-lung (Shangs Zab-bu-lung) in Gtsang province, see Bradburn, *Masters*, p. 479.

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*late 1600's*

Li-thang Mkhan-chen Blo-bzang-chos-grags (b. 1626), *Chos-'byung*. A religious history. **Bio.:** TBRC no. P3436. **Ref.:** *MHTL*, no. 10838. Listed in *Mdo-smad Chos-'byung*. *BLP* no. 0731. *Rare Books*, pp. 214, 217.

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*late 1600's*

Sangs-rgyas-phun-tshogs (1649-1705), *Dpal E-waṃ Chos-ldan-gyi Gdan-rabs Nor-bu'i Phreng-ba*. Abbatial history of E-waṃ Chos-ldan. **A.** Contained in: *Lam-'bras Tshogs Bshad*, Sakya Centre (Dehra Dun 1985+), vol. 4 (nga), pp. 1-52. TBRC no. W23648. **B.** Contained in: *E-waṃ Bka'-'bum*, Dpal-brtsegs Bod-yig Dpe-rnying Zhib-'jug-khang (Lhasa 2009+), in 20 vols., at vol. 20, pp. 118-178. TBRC no. W1KG8320. A few other published versions are listed at TBRC. History of the abbots of E-waṃ Chos-ldan Monastery, of the Ngor branch of the Sa-skya school. Continuations of this work were written by Ngor Mkhan-chen Dpal-ldan-chos-skyong (1702-1759) Blo-gter-dbang-po (1847-1914?), and by Klu-lding Mkhan-chen in 2007. **Ref.:** Outline of contents in *CLTWA* II, no. 203 (pp. 197-198). Appey, p. 115: "Ngor-pa'i Gdan-rabs Bsdus-pa." *BLP* no. 0652, 2103. *VHF*, p. 611.

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1652

Shar Skal-ldan-rgya-mtsho (1607-1677), *A-mdo'i Phyogs-su Bstan-pa Dar-tshul-gyi Lo-rgyus Mdor-bsdus*. **A.** Published as: Rong-po Skal-

ldan-rgya-mtsho, *Mdo-smad A-mdo'i Phyogs-su Bstan-pa Dar-tshul-gyi Lo-rgyus*, contained in: *Collected Works of Skal-ldan-rgya-mtsho*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1999), vol. ka, pp. 341-355, reference supplied by P.K. Sørensen. **B.** *Rje Skal-ldan-rgya-mtsho'i Gsung-las Mdo-smad A-mdo'i Phyogs-su Bstan-pa Dar-tshul-gyi Lo-rgyus Mdor-bsdus*, contained in his *Gsung-'bum*, woodblocks of Rong-po Dgon-chen Printery (1990's), in 4 vols, at vol. 1, pp. 443-461 (10 fols.). TBRC no. W9683. A very brief verse version goes together with a prose history of Buddhism in A-mdo. **Bio.:** The author, also known as Rong-po Grub-chen, founded Reb-skong Monastery in A-mdo as a Dge-lugs institution. *Gangs-can Mkhas-grub*, pp. 1690-1692, has a brief biography. Katia Buffetrille (Paris) pointed out in her review that Shar Skal-ldan-rgya-mtsho was not in fact the founder of Reb-skong/Reb-gong Monastery; it was first constructed by Bsam-gtan-rin-chen in the 14th century, when it was a Sa-skya convent bearing the name Rong-po-tshang. Skal-ldan-rgya-mtsho was the one who converted it into a Dge-lugs-pa establishment. Dr. Buffetrille also pointed out the two following publications on the author: 'Jigs-med-dam-chos-rgyal-mtsho, *Shar Skal-ldan-rgya-mtsho'i Skyes-rabs Rnam-thar*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Ziling 1997), in 398 pp., and *Shar Skal-ldan-rgya-mtsho Mgur-'bum*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Ziling 1993), in 360 pp. For a brief mention of Bsam-gtan-rin-chen, as a personal disciple of Chos-rje Don-rin-pa (i.e., Chos-rje Don-grub-rin-chen, 1309-1385, a native of Reb-gong, founder of Bya-khyung Monastery in 1349, and a teacher of Tsong-kha-pa), and founder of Rong-bo'i Dgon-chen Bde-chen-chos-'khor-gling, see Shing-bza', *Chos-'byung*, p. 819. The same source gives 1630 as the date of founding in that same place of the 'college' called *Bshad-grwa Phun-tshogs-dga'-ldan-gling* by Rje Skal-ldan-rgya-mtsho. A study of the life of the author is the subject of a paper given by Victoria Sujata at the 8th meeting of the IATS (Bloomington 1998). **Lit.:** Sangs-rgyas, "Bya-khyung Dgon-pa'i Lo-rgyus Ngo-mtshar Sgyu-ma'i Ltad-mo," *Rig-gzhung Dus-deb*, 3rd issue of 1981 (also appeared in *Sbrang-char*, 3rd issue of 1982, p. 55 ff.). **Ref.:** *SBKC*, p. 214, no. 9. *THL*, p. 171. We assume that this is identical to the "*Chos-'byung Sa-bon*" by Yab-rje Skal-ldan-rgya-mtsho composed in 1652 according to Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 248. Cited in Tshe-tan Zhabs-drung, *Bya-khyung Gdan-rabs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1984), p. 12: "Yab-rje Skal-ldan-rgya-mtsho'i A-mdo Chos-'byung Mdor-bsdus." *Mdo-smad Chos-'byung*: "Grub-chen Skal-ldan-rgya-mtshos Mdzad-pa'i A-mdo'i Chos-'byung-gi Sdom-tshigs bead lhug gnyis" (similarly in *Rare Books*, p. 217). Cited under the title "*Chos-'byung Sa-bon*" in *Gangs-can Mkhas-grub*, p. 1340. Listed under

the title “*A-mdor Bstan-pa Dar-tshul-gyi Lo-rgyus*” in *Gangs-can Mkhas-grub*, p. 1692. BLP no. 2097.

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Rong-po Grub-chen, *Bla-ma'i Rnam-thar-gyi Rim-pa 'Jam-dpal Bstan-pa'i Mdzes-rgyan*. **A.** Contained in a volume with the ‘cover title’: *Lhun-grub-dar-rgyas* (=Dar-rgyas No-mon-han), *Thams-cad Mkhyen-pa Ngag-dbang-chos-grags-dpal-bzang-po'i Rnam-par Thar-pa Phul-du Byung-ba'i Mdzad-pa Bzang-po'i Gtam Snyan Lha'i Tambu-ra'i Rgyud-kyi Sgra-dbyangs*, Ngawang Gelek Demo (New Delhi 1970), pp. 234-474 (116 fols.). TBRC no. W30154. **B.** *Rong-ston Chos-kyi-rgyal-po Grub-dbang Skal-ldan-rgya-mtsho'i Gsung-las / Bla-ma'i Rnam-thar-gyi Rim-pa 'Jam-dpal Bstan-pa'i Mdzes-rgyan*, contained in his *Collected Works*, in the form of a woodblock print in 116 fols. TBRC no. W8LS31068. A collection of biographies of Dge-lugs-pa teachers. Version A is in better order and preferred, even if both versions are from the same woodblocks.

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1681

Rdo-rje-brag Rig-'dzin II Padma-'phrin-las (1641-1717), *'Dus-pa Mdo Dbang-gi Bla-ma Brgyud-pa'i Rnam-thar Ngo-mtshar Dad-pa'i Phreng-ba*. **A.** S. W. Tashigangpa (Leh 1972), pp. 1-425, a woodblock print in 213 fols. An added English-language preface includes an outline of the main subjects. The lengthy printing colophon (*par-byang*) was authored by the Fifth Dalai Lama. TBRC no. W21523. **B.** Rig-'dzin Chen-po Padma-phrin-las, *'Dus-pa Mdo Dbang-gi Bla-ma Brgyud-pa'i Rnam-thar Ngo-mtshar Dad-pa'i Phreng-ba*, Dpal Snga-'gyur Rnying-ma'i Lo-rgyus dang Chos-'byung Skor, Yeshe De Project, Dharma Publishing (Odiyan 2004), in 661 pages (the letters are extremely large). TBRC nos. W8LS18260 and W3CN9768. History of teachers of the Rnying-ma Anuyoga system. **Bio.:** For the author's incarnation lineage, the Rdor-brag Rig-'dzin, see Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, pp. 296-297, where Padma-'phrin-las is listed as the *fourth* Rdor-brag Rig-'dzin, with the information that he died in his 88th year (?). He ought rather to be identified as the Rgod-Idem IV (i.e., the fourth reincarnation of Rgod-

kyi-ldem-'phrul-can). Brief biographical sketches of the author found in Bradburn, *Masters*, pp. 266-268, and in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 719-720. **Lit.:** For information on the Mongolian-language translation of this work, see Vladimir L. Uspensky, *Prince Yunli (1697-1738): Manchu Statesman and Tibetan Buddhist*, Institute for the Study of Languages and Cultures of Asia and Africa (Tokyo 1997), p. 29. **Ref.:** *Mdo-smad Chos-'byung*: "Rig-'dzin Padma-'phrin-las-kyi 'Dus-pa Mdo Dbang-gi Bla-brgyud Rnam-thar." BLP no. 1178 lists this work together with the information that it was printed at Phuntshogs-gling. *Rare Books*, p. 240, lists an anonymous work of similar subject matter: *Mdo Dbang Rnam-thar-du Grags-pa Zur Che Chung-gi Gdung-rabs*.

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1685

Karma-rab-gsal, 'Ba'-'brom Bka'-brgyud dang Nang-so Gnyis Ri-khag Bco-brgyad-kyi 'Byung-khung Gsar-bar Byed-pa Sngo-med Gsal-ba'i Rnams-thar 'di ni Stag-gi Gzhung-'dzin Dbang-po'i Lcags-kyu. Unpublished manuscript on the history of the 'Ba'-rom Bka'-brgyud. **Bio.:** One Karma-rab-gsal is dated *ca.* 1763-1768 (TBRC no. P9705), but he died age 5, so likely did not compose a history book. I believe the identity of the author will need to be found within the 'Ba'-rom Bka'-brgyud sources. **Ref.:** A 19-folio text from the collection of Tashi Tsering, it was used as a source in Elliot Sperling, 'Further Remarks Apropos of the 'Ba'-rom-pa and the Tanguts,' *Acta Orientalia Hungarica*, vol. 57, no. 1 (2004), pp. 1-26.

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1687

Mkhar-nag Rdo-rje-rtse-brtan (Rdo-rje-tshe-brtan?), 'Ol-kha'i Chos-'byung Rnyog-bral Nor-ldan-gyi Rdzing-bu. **A.** Published as: *Ol-dga' Chos-'byung Rnyog-bral Nor-ldan-gyi Rdzing-bu*, contained in: *'Ol-dga' Chos-'byung Rnyog-bral Nor-ldan-gyi Rdzing-bu dang / Sras-mkhar Dgu-thog Brag Yer-pa bcas-kyi Dkar-chag*, Ser-gtsug Nang-bstan Dpe-nying 'Tshol-bsdu Phyogs-sgrig-khang (Lhasa 2016), at pp. 1-159. TBRC no. W3CN22891. **B.** Contained in: Rdo-sbis Tshe-ring-rgyal,

chief editor, *Chos-'byung Phyogs-bsgrigs* [an anthology of five distinct history books], Bod-kyi Lo-rgyus Yig-tshags Dpe-tshogs series no. 29, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), pp. 371-461. TBRC no. W8LS66792. A history of 'Ol-kha area in Central Tibet. TBRC no. G1379. **Bio.:** No information available. TBRC no. P5258. **Dates:** The editorial preface to version B gives it a date of composition in the 12th Fire Hare year, or 1687 **Ref.:** *MHTL*, no. 11008. *Mdo-smad Chos-'byung*: “'Ol-kha'i Chos-'byung dang Ston-pa'i Nyan-thos-kyi Rnam-thar Mkhar-nag-pa Rdo-rje-tshe-brtan-gyis mdzad-pa.” Evidently the same author composed a collective biography of the Arhats. *BLP* no. 1767. *Rare Books*, p. 218.

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1692

Ngor-pa Dkon-mchog-lhun-grub (1497-1557), completed in 1692 by Bya-bral Sangs-rgyas-phun-tshogs (1649-1705), *Dam-pa'i Chos-kyi 'Byung-tshul Legs-par Bshad-pa Bstan-pa'i Rgya-mtshor 'Jug-pa'i Gru-chen* [*zhes bya-ba Rtsom 'Phro Kha-skong dang bcas-pa*]. **A.** Ngawang Topgey (New Delhi 1973), noting that on p. 257, line 6 (i.e., fol. 129 *recto*, line 6) is the ending of the work by Dkon-mchog-lhun-grub (*'di yan thams-cad mkhyen-pa Dkon-mchog-lhun-grub-kyis mdzad*) and the beginning of the continuation by Sangs-rgyas-phun-tshogs (*gnyis-pa rtsom-'phro kha-bskang-ba ni*). TBRC no. W30267. **B.** Contained in *SKCB*, vol. 4, the entire volume. **C.** Ngor-chen Dkon-mchog-lhun-grub, *Chos-'byung Rgya-mtsho'i Gru-gzings*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Beijing 2018), in 544 pages. **D.** *Dam-pa'i Chos-kyi 'Byung-tshul Bstan-pa'i Rgya-mtshor 'Jug-pa'i Gru-chen ces bya-ba'i Bstan-bcos Chen-po'i Rtsom-'phro Kha-skad (Kha-skong) Legs-bshad Nor-bu'i Bang-mdzod ces bya-ba'i Chos-'byung*, a Sde-dge woodblock print in 225 fols. TBRC no. W1CZ878. **E.** A woodblock print in 228 fols. TBRC no. W10345. This is in effect a general history of Buddhism in India and Tibet. The appendix (*kha-skong*) by Sangs-rgyas-phun-tshogs, entitled *Legs-bshad Nor-bu'i Bang-mdzod*, includes brief sketches of the Bka'-gdams, Rdzogs-chen, and Bka'-brgyud schools, although most attention is paid to the Sa-skyas. **Bio.:** Brief biography of Ngor-chen Dkon-mchog-lhun-grub, with dates of 1497-1541, contained in *Gangs-can Mkhas-grub*, pp. 450-451. TBRC no. P783. **Lit.:** David P. Jackson, 'Sources on the Chronology and Succession of the Abbots of Ngor E-wam-chos-ldan,' *Berliner Indologische Studien*, vol. 4/5 (1989), pp. 49-



93. The latter work includes references to other appendices by Dpal-ldan-chos-skyong (1710-1769) and Blo-gter-dbang-po (1847-1914?). A brief portion on the Jo-nang-pa has been translated in D.S. Ruegg, *The Jo nang pas: A School of Buddhist Ontologists according to the Grub mtha' sel gyi me loñ*, *Journal of the American Oriental Society*, vol. 83, no. 1 (January 1963), pp. 73-91, at pp. 90-91. **Ref.:** *THL*, pp. 85, 150. Contents outlined in *CLTWA* I, no. 52, and in *ZY*, no. 347A/2606 ff., and also no. 506/3049. *MHTL*, no. 10940: “Ngor-pa Dkon-mchog-lhun-grub-kyi *Chos-'byung dang*”; no. 10941: “de'i kha-skong Bya-bral Sangs-rgyas-lhun-grub-kyis mdzad-pa.” *THL*, pp. 150-151. *Mdo-smad Chos-'byung*: “*Chos-'byung Bstan-pa'i Rgya-mtshor 'Jug-pa'i Gru-chen-gyi stod-cha Ngor-pa Dkon-mchog-lhun-grub dang | smad-cha Sangs-rgyas-phun-tshogs-kyis mdzad-pa.*” *BLP* nos. 0729, 0742, 1118. *VHF*, p. 612. *Rare Books*, pp. 233-234.

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Ngor-pa Dkon-mchog-lhun-grub (1497-1557), *Sa-skya'i Gdung-rabs Tshig-bcad-ma* (*Ya-rab Kha-rgyan*, i.e., *Ya-rabs Kha-rgyan*). A genealogical history of the Sa-skyia school in verse. **Ref.:** Appey, p. 82: “*Sa-skya-pa'i Gdung-rab Ya-rab Ya-rab Kha-rgyan / Hor-gyi Rgyal-rabs / Bstan-rtsis Nyung-ngu Dus-'khor (?) Lugs-kyi Bstan-rtsis.*” *MHTL*, no. 10951: “Ngor-pa Dkon-mchog-lhun-grub-kyi *Sa-skya'i Gdung-rabs Ya-rab Kha-rgyan.*” *Gangs-can Mkhas-grub*, p. 451, cites this history as “*Sa-skya'i Gdung-rabs Ya-rabs-kyi Kha-rgyan.*” *BLP* no. 1958 lists a *Sa-skya'i Gdung-rabs* by Ngor-pa Dkon-mchog-lhun-grub.

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Ngor-pa Dkon-mchog-lhun-grub (1497-1557), *Hor-gyi Rgyal-rabs*. A history of the Mongol rulers. **Ref.:** Appey, p. 82: “*Sa-skya-pa'i Gdung-rab Ya-rab Ya-rab Kha-rgyan / Hor-gyi Rgyal-rabs / Bstan-rtsis Nyung-ngu Dus-'khor (?) Lugs-kyi Bstan-rtsis.*”

1694

Gter-bdag-gling-pa 'Gyur-med-rdo-rje (1646-1714), *Rig-pa 'Dzin-pa 'Gyur-med-rdo-rje'i Gter-byung Lo-rgyus Skal-bzang Dga'-byed*, contained in: *Collected Works*, D.G. Khochhen Tulku (Dehra Dun 1998), pp. 133-177 (45 fols.). TBRC no. W22096. Composed in the author's 49th year. **Ref.:** Listed in *BLP* no. 0999 as 'Gyur-med-rdo-rje & Rat-gling [Ratna-gling-pa], *Gter-byung-gi Lo-rgyus Skal-bzang Dga'-byed*. It isn't sure why Ratna-gling-pa is mentioned here.

1694

Stag-sham Nus-ldan-rdo-rje (b. 1655), excavator, *Khog-dbub Srid-pa'i Chos-'byung*. **A.** Contained in: Stag-sham Nus-ldan-rdo-rje, *Rtsa-gsum Yi-dam Dgongs-'dus*, D. Gyaltsan and K. Lekshay (New Delhi 1972), vol. 1, pp. 3-462. **B.** *Yi-dam Dgongs-'dus Rta-mchog Rol-pa-las / Khog-dbub Srid-pa'i Chos-'byung Sku Gsum Brgyud-pa'i Lo-rgyus Stong-thun Chen-mo*, contained in: *Accounts of the Lives of Manifestations of Gu-ru Rin-po-che from the Discoveries of Stag-sam Nus-ldan-rdo-rje and Mchog-gyur-gliñ-pa and the Slob-dpon Padma'i Rnam-thar Rgya-gar Lugs of Taranatha*, "reproduced from manuscripts from the library of Ri-bo-che Rje-druñ of Padma-bkod," Tseten Dorji, Tibetan Nyingmapa Monastery (Tezu 1973), pp. 127-371, reproducing a cursive ms. TBRC no. W1KG10070. Other versions are listed at TBRC. This title covers three distinct texts, one of which is a biography of Rudra, another a biography of the Buddha and of Buddhism in India, and yet another a biography of Padmasambhava. **Bio.:** A brief biography of the author found in Bradburn, *Masters*, pp. 275-276. The *gter-mas* of Stag-sham were sponsored by the Karma-pa XI Ye-shes-rdo-rje (see *Gangs-can Mkhas-grub*, p. 30).

Stag-sham Nus-ldan-rdo-rje (b. 1655), *Bod-kyi Jo-mo Ye-shes-mtsho-rgyal-gyi Mdzad-tshul Rnam-par Thar-pa Gab-pa Mngon-byung Rgyud-mang Dri-za'i Glu Phreng (Jo-mo'i Rnam-thar Skabs Don Brgyad-pa)*. **A.** Contained in: *The Life of Lady Ye-shes-mtsho-rgyal Rediscovered by Stag-sham Nus-ldan-rdo-rje with Two Hagiographies of Padmasambhava from the Terma Finds and Visions of Nyang-ral Nyi-ma-'od-zer and A-'dzom 'Brug-pa 'Gro-'dul-dpa'-bo-rdo-rje*, Sungrab Nyamso Gyunphel Parkhang (Tashijong 1972), pp. 1-359. TBRC no. W8LS26108. **B.** “Xylographic print from blocks preserved at Sangdo Palri (Zangs-mdog-dpal-ri) Monastery in Kalimpong, West Bengal” (Kalimpong 1972), in 128 folios. TBRC no. W26741. Other versions are listed in TBRC. Biography of Mkhar-chen Ye-shes-mtsho-rgyal, the Tibetan wife of Padmasambhava. **Lit.:** There have been two complete English translations. Tarthang Tulku, tr., *Mother of Knowledge: The Enlightenment of Ye-shes Mtsho-rgyal by Nam-mkha'i-snying-po*, tr. by Tarthang Tulku, ed., by Jane Wilhelms, Dharma Publishing (Berkeley 1983). *Sky Dancer: The Secret Life and Songs of the Lady Yeshe Tsogyel*, tr. by Keith Dowman, Arkana (New York 1984); Routledge and Kegan Paul (London 1984). See also Anne Klein, *Meeting the Great Bliss Queen: Buddhists, Feminists, and the Art of the Self*, Beacon Press (Boston 1995); *idem*, ‘Birthless Birthgiver: Reflections on the Liturgy of Yeshe Tsogyel, the Great Bliss Queen,’ *Tibet Journal*, vol. 12, no. 4 (1987), pp. 19-37. Rita Gross, ‘Yeshe Tsogyel: Enlightened Consort, Great Teacher, Female Role Model,’ contained in J. Willis, ed., *Feminine Ground: Essays on Women and Tibet*, Snow Lion (Ithaca 1987), pp. 11-32.

Stag-sham Nus-ldan-rdo-rje (b. 1655), *O-rgyan Gu-ru Padma-'byung-gnas zhes bya-ba'i Rnam-thar Bcu-gnyis Dri-ma Med-pa'i Rgyan (=Bka'-thang Dri-ma Med-pa'i Rgyan)*, Thubten Mondolling Monastery (Jeerango 1985), in 425 pages. TBRC no. W23842. A biography of Padmasambhava. Various versions have been listed: TBRC nos. W21492 and W1PD83974. It is best to search for the title *Bka'-thang Dri-ma Med-pa'i Rgyan*.

1698

Dbang [? probably Byar Ngag-dbang], title missing. A manuscript in 13 folios. Chronicle of the mythological origins, migration and settlement of the 'Brog-pa pastoralists of Mera-Sakten in eastern Bhutan, popularly referred to in oral tradition as the *A-ma Jo-mo'i Rnam-thar*. A copy is preserved in the National Library of Bhutan. An edition and translation by Michael Aris, source of this entry, was said to await publication. **Ref.:** Sonam Wangmo, 'The Brokpas: A Semi-Nomadic People in Eastern Bhutan,' contained in N. K. Rustomji and Charles Ramble, eds., *Himalayan Environment and Culture*, Indian Institute of Advanced Study, Shimla, and Indus Publishing Co. (New Delhi 1990), pp. 141-158, esp. pp. 141-143.

1698

Sde-srid Sangs-rgyas-rgya-mtsho (1653-1705), *Bai-dūrya Ser-po*. **A.** *Bai-dūrya Ser-po* (=Dpal Mnyam-med Ri-bo Dga'-ldan-pa'i Bstan-pa Zhwa-ser Cod-pan 'Chang-ba'i Ring-lugs Chos Thams-cad-kyi Rtsa-ba Gsal-bar Byed-pa Bai-dūrya Ser-po'i Me-long), Lokesh Chandra, Śatapiṭaka series no. 12 [1 and 2] (New Delhi 1960), including an English preface by Luciano Petech. TBRC no. W1KG16744. **B.** *Bai-dūrya Ser-po* (=History of Dga'-ldan [Dge-lugs Sect]), Ngawang Gelek Demo (New Delhi 198x), in 2 volumes (=Gedan Sungrab Minyan Gyunphel Series, vols. 135-136). **C.** *Dga'-ldan Chos-'byung Bai-dūrya Ser-po*, Krung-go Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1989). TBRC no. W3CN3209. There was a reprint in 1998. TBRC no. W8224. **D.** An incomplete print from the Zhol Par-khang blocks (the final available folio is marked 100). TBRC no. W1KG1610. There is another scan of the same that appears to be complete (final fol. marked 419). TBRC no. W3CN22324. An account of the Dge-lugs aka Dga'-ldan school. According to one source (Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang [Sining, n.d.], p. 253), Sangs-rgyas-rgya-mtsho is rumored to have composed another work on history entitled *Bai-dūrya Nag-po*. However, E. Gene Smith informs us (electronic mail of March 17, 1996) that this work is supposed

to have been about ‘sorcery’ (*mthu*), not history, and it was never produced in printed form. The published version ‘A’ above has many copyists’ errors, and should be used with caution. **Bio.:** *Dung-dkar*, pp. 1183-1187. TBRC no. P421. **Lit.:** Text and translation of the part on the Tshal-pa contained in Kristina Lange, *Die Werke des Regenten Sangs rgyas rgya mc’o (1653-1705): Eine philologisch-historische Studie zum tibetischsprachigen Schrifttum*, Akademie-Verlag (Berlin 1975), pp. 54-69 (and see also p. 223 for information on xylographic prints). Version B, published in 1980, is a reproduction of Lhasa block prints (in 419 folios) from the library of Stag-sna Rin-po-che of Ladakh. It has an added Tibetan-language preface, including charts of the dates of the Dga’-ldan Chair Holders, the Dalai Lamas and Panchen Lamas, plus a useful even if not very detailed table of contents. Wassiljew[A], p. 362, mentions a print in 419 folios, giving the author’s name in the mangled form Sangs-rgyas-bde-srid-rgya-mtsho. **Ref.:** Detailed outline of contents in *CLTWA* I, nos. 67, 119. *CLTWA* II, nos. 149, 171-172. ZY, no. 352A/2621 ff. *MHTL*, no. 16390. Jackson, *Misc.*, no. 1410 (reference to a 419-folio xylograph). *THL*, pp. 173-175 (including an outline of contents). Petech, *Ladakh*, p. 176, notes that the edition of 1960 is “not quite correct.” See H. Eimer, ‘Der Katalog des Grossen Druckhauses von ’Bras-spuns aus dem Jahre 1920,’ *Studies in Central and East Asian Religions*, vol. 5/6 (1992-3), pp. 1-44, at p. 31 (no. 259), where a 419-folio print from ’Bras-spungs is described. Buescher, no. 363.

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*circa 1700*

Gter-bdag-gling-pa (also known as: Padma-gar-dbang-’gyur-med-rdo-rje, or, ’Gyur-med-rdo-rje, 1646-1714). *Rdzogs-chen A-ti Zab-don Snying-po’i Lo-rgyus*. **A.** Contained in: *Rdzogs-pa Chen-po A-ti Zab-don Snying-po’i Chos-skor*, D. G. Khocchen Tulku (Dehra Dun 1977), pp. 5-59. TBRC no. W1KG11707. **B.** Found in a 221-vol. collection of scans from the collection of Rdzong-sar Bla-ma Lha-khang in Sde-dge, vol. 100, in the form of a 25-fol. woodblock print. TBRC no. W3PD988. History of Mahāyoga, Anuyoga and Atiyoga systems of the Rnying-ma school. Thanks are due to Jean-Luc Achard for this reference. According to the colophon of Gu-ru Bkra-shis’ history, Gter-bdag-gling-pa was also author of a continuation of the [history of] lineage lamas of the *Snying-thig* teachings (*Snying-thig Bla-ma Brgyud-pa’i Kha-skong*, composed in 1709; see below) and a history of Phur-pa teachings entitled *Phur-pa’i*

*Chos-'byung Ngo-mtshar Rgya-mtsho'i Rba-rlabs*. **Bio.:** A brief biography of the author is contained in *Gangs-can Mkhas-grub*, pp. 720-721.

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*circa 1700 ?*

Nyi-thang Ngag-dbang-gzhon-nu-bstan-pa'i-nyi-ma, *Gsang-phu'i Gdan-rabs* and *Skyes-chen Dam-pa 'Ga'i Rnam-thar Gtam-du Brjod-pa Pad-dkar Chun-po*. The author was a reincarnation of Gling-stod Blo-bzang-rgya-mtsho (and the latter seems identical to Nyi-thang Sman-mkhyen Blo-bzang-rgya-mtsho, active between the 1640s and 1670s, subject of a brief biography in *Gangs-can Mkhas-grub*, p. 673). Nyi-thang, which here forms part of the author's name, is the name of a monastery (also called Nyi-mo-thang, or Nyi-ma-thang), one affiliated with Gsang-phu, with which he was evidently associated. A history of the abbots of Gsang-phu Ne'u-thog and a collection of biographies. The dating is quite provisional. **Bio.:** TBRC no. P3023. **Lit.:** See Shunzo Onoda, 'The Chronology of the Abbatial Successions of the Gsañ phu sne'u thog Monastery,' *Wiener Zeitschrift für die Kunde Südasiens*, vol. 33 (1989), pp. 203-231, especially p. 204, which mentions Otani University Library collection no. 13981: Byams-pa-kun-dga'-'byung-gnas, *Dpal-ldan Gsang-phu'i Gdan-rabs Gsal-ba'i Me-long*, as well as Gling-stod Chos-rje Blo-bzang-rgya-mtsho, *Gdan-rabs Bsdus-pa*. See also Leonard W. J. van der Kuijp, 'The Monastery of Gsang-phu Ne'u-thog and Its Abbatial Succession from ca. 1073 to 1250,' *Berliner Indologische Studien*, vol. 3 (1987), pp. 103-127. Ye-shes-dbang-phyug, "Gsang-phu Ne'u-thogs Dgon-gyi Lo-rgyus Mdo-tsam Gleng-ba," *Bod-ljongs Nang-bstan*, issue for 1987, pp. 58-60. **Ref.:** *MHTL*, no. 11000-11001. *Mdo-smad Chos-'byung*: "Nyi-thang Sman-rgyal-pa'i Gsang-phu'i Gdan-rabs." *Rare Books*, p. 223. *BLP* nos. 2017-2018. The *Deb-ther Dmar-po* mentions a title *Skyes-chen Dam-pa'i Rnam-thar Brjod-pa Pad-dkar Chun-po*.

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*circa 1700 ?*

'Phan-yul Gro-sa-ba Tshogs-gnyis-rgya-mtsho, *Rgyud Bzhi'i Khog-'bugs Bai-dūrya'i Chu-rgyun*. **A.** An incomplete 42-folio manuscript facsimile

has been supplied in *TTMT*, vol. 20, with the title [corrected version]: *Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Chu-rgyun* Tshogs-gnyis-rgya-mtshos Gro-sa'i Chos-grar Sbyar-ba. **B.** Chags-pa Chos-'phel, *Khog-'bubs Baiḍūrya'i Chu-rgyun zhes bya-ba Bla-ma Dam-pa'i Zhal-gyi Gdams-pa*, contained in: Bcom-ldan Rig-ral, *et al.*, *Khog-'bubs Baiḍūrya'i Chu-rgyun // Gso-ba Rig-pa Rgyan-gyi Me-tog / Dug-'joms Bdud-rtsi'i Chu-rgyun*, Arura series no. 080, Mi-rigs Dpe-skrun-khang (Beijing 2008), pp. 1-110, with a detailed table of contents. TBRC no. W1KG14617. **C.** Tshogs-gnyis-rgya-mtsho (aka Chags-pa-chos-'phel), *Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Chu-rgyun*, contained in: Lung-rig-bstan-dar & Tshogs-gnyis-rgya-mtsho, *Gso-rig Byung-tshul Dri-med Bai-dūrya'i Me-long, Khog-'bugs Legs-bshad Bai-dūrya'i Chu-rgyun*, Bod-kyi Gso-ba Rig-pa'i Gna'-dpe Phyogs-bsgrigs Dpe-tshogs series no. 111, Mi-rigs Dpe-skrun-khang (Beijing 2017), pp. 215-296. TBRC no. W8LS68280. A history of medicine. **Bio.:** A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 545-546. TBRC no. P3627. **Dates:** Its colophon pages are missing, so the author and his dating are based on biographical sketches added by modern editors. The author, also known as Chags-pa-chos-'phel, was born in about the late 17th century, and was a medical disciple of Sde-srid Sangs-rgyas-rgya-mtsho. **Ref.:** Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (=Sman-gyi Khog-dbub), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 563, with English tr. in *Mirror of Beryl*, p. 497. *MHTL*, no. 13077: “Phan-yul Gros-pa Tshogs-gnyis-rgya-mtsho'i Rgyud Bzhi'i Khog-dbub Bai-dūrya'i Chu-rgyun.”

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*circa 1700*

Rig-'dzin Nyi-ma-grags-pa (1647-1710), *Bka' Rdzogs-pa-chen-po'i Lo-rgyus Nyer-mkho*, publishing details unclear, in 19 folios, attributed to “Rigs-'dzin Nyi-ma-grags-pa” on the title page. TBRC no. W8LS20054. A history of the Great Pleroma, it contains scarcely anything that pertains to *history* as conventionally understood. **Bio.:** Sometimes called Char Rig-'dzin. TBRC no. P425. See the entry “Tertön Nyima Drakpa” at [www.rigpawiki.org](http://www.rigpawiki.org). Dungkar, pp. 303-304. The author's *Collected Gter-ma* have been published in 12 vols.

1700's

Btsun-pa Ma-ti, *Rgyal-ba'i Bstan-bsrung Chen-po Rdo-rje-shugs-ldan-rtsal-gyi Byung-tshul Mdo-tsam Brjod-pa Pad-dkar Chun-po*. A copy seen as an appended part of a 27-folio woodblock print of a work with the cover title: *Lha-dbang-rgya-mtsho, Rje-btsun Thams-cad-mkhyen-pa Bka'-drin-can Bsod-nams-grags-pa'i Dpal Rnam-dpyod Mchog-gi Sde'i Rnam-par Thar-pa Ngo-mtshar Rmad-du Byung-ba Dad-pa'i Rol Rtsed* (for a 24-fol. version of this biography, see the one contained in TBRC no. W929; a 19-fol. version is located in TBRC no. W23828, vol. 1). The text by Btsun-pa Ma-ti is, according to E. Gene Smith, contained on folios 19v through 27v, and is concerned with the origins of the protective deity Rdo-rje-shugs-ldan, with special reference to the Gzims-khang Gong-ma incarnation lineage. This entry supplied by E. Gene Smith (letter of March 9, 1996). The biography of Bsod-nams-grags-pa by Lha-dbang-rgya-mtsho (title just given) is locatable in *Three Dge-lugs-pa Historical Works*, Ngawang Gelek Demo (New Delhi 1978), pp. 186-221.

1700's

'Dzi-sgar Bla-ma Mi-pham-dge-legs-rin-chen, *Rje-btsun Rdo-rje-'chang Ngag-dbang-kun-dga'-bstan-'dzin-gyis mdzad-pa'i Zab Khrid Nges-don Rgya-mtsho'i Bla-ma Brgyud-rim dang Sngon-'gro Bzhi'i Sbyor sogs*, "an introduction to the preliminary practices of the Mahāmudrā system of teaching that passed through Khams-sprul III Kun-dga'-bstan-'dzin (1680-1728) with an account of the lives of the masters of the transmission," "reproduced from a rare manuscript from Khams-pa Sgar in Tibet," Sungrab Nyamso Gyunphel Parkhang (Tashijong, Palampur 1985), in 458 pages. TBRC no. W2CZ6615. The first half of the first text published here is a history of Mahāmudrā. This entry supplied by E. Gene Smith (electronic mail of March 17, 1996). **Bio.:** The author was a contemporary of the 'Dzi-sgar Mchog-sprul IV Rdo-rje-drag-po (1740-1798). Brief sketch of the life of Khams-sprul III in Bradburn, *Masters*, pp. 286-287. TBRC no. P2CZ6614. **Dates:** The colophon, p. 287 (fol. 144), says it was composed in the author's 64th year, so the work is datable if we only had a date of birth for the author. **Lit.:** On 'Dzi-sgar Monastery in Khams, see Don-brgyud-nyi-ma, "Dpal-ldan 'Brug-pa Bka'-brgyud-las Brgyud-pa'i 'Dzi-sgar Dgon Bkra-shis-chos-gling-gi



Lo-rgyus Mdor-bbsdus,” *Bod-ljongs Nang-bstan*, 1st issue of 1996 (general series no. 19), pp. 16-26.

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*early 1700's*

Co-ne Grags-pa-bshad-sgrub (1675-1748), *Rgya-gar dang Bod-kyi Rgyal-rabs dang 'brel-ba'i Chos-'byung*. A 31-folio work in volume 8 (nya) of his *Collected Works*. Of the three editions of the *Collected Works* listed in TBRC, see for example no. W8LS16868, vol. 8, the first text in the volume: *Rgyal-rabs dang 'Brel-ba'i Rgya Bod-kyi Chos-'byung Dgos-'dod Kun-'byung*. Primarily a history of Buddhism in India, with a very brief part on Tibet. **Bio.**: Brief biographies of the author found in *Grags-can Mi-sna*, pp. 723-725, and in *Gangs-can Mkhas-grub*, pp. 485-496. TBRC no. P1629. **Ref.**: *SBKC*, p. 283. Vostrikov, ‘Critical,’ p. 56. *THL*, p. 151 (where, based on the *Mdo-smad Chos-'byung*, the title is given as *Rgyal-rabs dang 'brel-ba'i Rgya Bod-kyi Chos-'byung Dgos-'dod Kun-'byung*). *BLP* no. 0587. *Rare Books*, p. 216, where the author's name is carelessly given as “Grags-pa-shes-rab.”

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Co-ne Grags-pa-bshad-sgrub (1675-1748), *Dga'-ldan Chos-'byung*. A 16-folio work that ought to be found in volume 10 (tha) of his *Collected Works*. For a published example, see his *Collected Works* in 18 vols., *Krung-go'i Bod Rig-pa Dpe-skrun-khang* (Beijing 2009), vol. 16, pp. 1-27: *Ri-bo Dga'-ldan-pa'i Bstan-pa Bla-rabs dang bcas-pa Chos-'byung Gsal-ba Ston-pa'i Sgron-me*. TBRC no. W1PD90129. A history of the Dge-lugs school including a few pages on the history of Co-ne. **Ref.**: *SBKC*, p. 284. *THL*, p. 175 (where the title is given as *Ri-bo Dga'-ldan-pa'i Bstan-pa Bla-rabs dang bcas-pa Chos-'byung Gsal-bar Ston-pa'i Sgron-me*). *BKC*, p. 190, no. 4137: *Ri-bo Dga'-ldan-pa'i Bstan-pa Bla-rabs dang bcas-pa Chos-'byung Gsal-bar Bkod-pa'i Sgron-me*, composed by one named Bshad-sgrub, in 14 fols.

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Co-ne Grags-pa-bshad-sgrub (1675-1748), *Shambha-la'i Rgyal-rabs dang Rtsis Skor 'Ga'-zhig bcas*. A 19-folio title said to be found in vol. 10 (tha) of his *Collected Works*. For example, *Collected Works* in 18 vols., Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2009), vol. 17, pp. 353-387: *Dus-'khor-nas Bshad-pa'i Shambha-la'i Rgyal-rabs Chos-brgyud dang bcas-pa Skar-rtsis Skor 'Ga'-zhig*. TBRC no. W1PD90129. A history of the Kulika Kings of Shambhala, together with some calculation (or astrology, *rtsis*) works. **Ref.:** *SBKC*, p. 285. *LP* no. 1938. *BKC*, p. 190, no. 4136: *Dus-'khor-nas Bshad-pa'i Shambha-la'i Rgyal-rabs Chos-brgyud dang bcas-pa Skar-rtsis Yon-tan 'Ga'-zhig*, composed by one named Bshad-sgrub, in 19 fols.

*early 1700's ?*

Don-grub-chos-kyi-rgyal-po (1668-1718), *Gdan-rabs Shel-dkar Phreng-ba*. A history of the abbots of 'Bri-gung Monastery. I could find no trace of its present existence so far. **Bio.** The author is none other than Don-grub-chos-rgyal (1668-1718) of the 'Bri-gung school. TBRC no. P952. **Ref.:** Known from a listing of earlier sources made use of by Che-tshang Sprul-sku IV Bstan-'dzin-padma'i-rgyal-mtshan (b. 1770), *'Bri-gung Chen-po'i Gdan-rabs Chos-kyi Byung-tshul Gser-gyi Phreng-ba*, D. Tsondu Senghe, Bir Tibetan Society (Bir 1977), p. 481. The author must be the second in a line of reincarnations of Chos-kyi-grags-pa, important to the 'Bri-gung school. To judge from a Manchu list of incarnations (not always reliable), he must have lived from about the beginning to about the sixth decade of the eighteenth century. For the "Manchu list of incarnations" see our entry no. 815, below.

*early 1700's*

Gnam-lcags-rdo-rje, *Chos-'byung Kun-gsal*. A history of the Dharma. **Bio.:** Since Gar-dbang-gnam-lcags-rdo-rje is a name of Rtsa-gsum-gter-

bdag-gling-pa (1694-1738), I believe we must identify the author and date accordingly. TBRC no. P680. **Ref.:** Shar-rdza Bkra-shis-rgyal-mtshan's history (Beijing edition), p. 230, cites a Chos history for its information on Phyi-dar Vinaya transmission, "*Chos-'byung Kun-gsal Gnam-lcags-rdo-rjes mdzad-pa.*"

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*early 1700's*

Karma-gzhan-phan-rgya-mtsho, *Kam-tshang Bla-ma Yab-sras Drug-gi Rnam-par Thar-pa-la Log-rtog 'Gog-byed-kyi Bstan-bcos Dwangs-gsal Shel-gyi Me-long*. **A.** [title on outer cover:] *Kam-tshang Bla-ma Yab-sras Drug-gi Rnam-thar*, ed. by Mkhan-po Dpa'-brtan, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 2013), in 120 pages, at pp. 7-116. TBRC no. W1AC400. **B.** *Kam-tshang Bla-ma Yab-sras Drug-gi Rnam-par Thar-pa-la Log-rtog 'Gog-byed-kyi Bstan-bcos Dwangs-gsal Shel-gyi Me-long*, photocopy of a 51-fol. cursive ms. TBRC no. W00EGS1017051. On what may be regarded as the six most important reincarnation lines of the Karma Bka'-brgyud school: Black Hat, Red hat, Rgyal-tshab, Si-tu, Dpa'-bo and Tre-ho[r]. **Bio.:** Author dated to *ca.* 18th century. TBRC no. P00EGS1017953. On the author and on his early 18th-century life, see also Elliot Sperling, 'Si-tu Chos-kyi rgyal-mtshan and the Ming Court,' *Lungta*, vol. 13 (2000), pp. 23-27, at p. 26, note 8; and on his late 18th-century life: David P. Jackson, *Patron and Painter: Situ Panchen and the Revival of the Encampment Style*, Rubin Museum of Art (New York 2009), p. 40. **Ref.:** A cursive manuscript in the possession of Tashi Tsering of Dharamsala is listed in the bibliography in *Journal of the International Association of Tibetan Studies*, vol. 7 (2013), p. 185.

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*early 1700's*

Lha-btsun 'Gyur-med-bstan-'dzin-dbang-po, *'Bras-ljongs Gnas-yig Ngo-mtshar Gter-mdzod*. **A.** I was able to see an original woodblock print of this work in the library of E. Gene Smith, in 68 fols. Evidently the same woodblock print is listed by title only (*Sbas-yul 'Bras-mi-ljongskyi [sic] Gnas-yig Phan-yon dang bcas-pa Ngo-mtshar Gter-mdzod*), with 68 fols., as belonging to the David-Neel collection. A handwritten note attached to

the title page of E. Gene Smith's copy reads: "Rje-btsun 'Jigs-med-dpa'-bo'i 'Bras-ljongs-kyi Gnas-yig." **B.** *Sbas-yul 'Bras-mo-ljongs-kyi Gnas-yig Phan-yon dang bcas-pa Ngo-mtshar Gter-mdzod*, 'Bras-ljongs Lhasde Spyi-'dus (Sikkim 1990s), reproducing a woodblock print in 68 fols. TBRC no. W25274. **C.** Contained in: *Mkha'-spyod 'Bras-mo-ljongs-kyi Gnas-yig Phyogs-bsdebs*, Namgyal Institute of Tibetology (Gangtok 2008), pp. 310-367. TBRC no. W1KG818. A guide to Sikkim. It is primarily a set of citations from *gter-ma* works about Sikkim. **Bio.:** Franz-Karl Ehrhard told me he believes that the author is to be identified with one Lha-btsun 'Gyur-med-'jigs-bral-bstan-'dzin-dpa'-bo, and that this work was composed during the last 300 years. He is apparently also known as 'Jigs-med-dpa-bo (b. 1682). TBRC no. P672. Saul Mullard, *Opening the Hidden Land*, Brill (Leiden 2011), pp.165-173. O-rgyan-chos-'phel is among his many names. A volume of his autobiographical notes has been made available. **Dates:** It would have to post-date 1709, as that is the year he arrived in Sikkim. As Mullard dates the author's death to 1735, it could not have been written after that year. **Lit.:** See also Ringu Tulku, 'Lhari Nyingphug as Described in the Neyig of Sikkim,' *Shunyata*, vol. 6, no. 1 [Gangtok, Sikkim Buddhists' Association] (1993); reference taken from B. Steinmann's article in *TS7*. John Ardussi, 'Tribulations of a Himalayan Border State: The Status of Sikkim in the 'Bras-ljongs Rgyal-rabs,' paper given at "Tibet & Her Neighbors," conference at Harvard University, April 24-25, 2004. **Ref.:** Shakabpa, vol. 2, p. 617. It is apparent from the final colophon that the author was himself the patron for the carving of the blocks. It was written at the order of the royal couple (the Mi-dbang Sa-skyongs *stangs-dbyal lhan*). *BLP* no. 1562.

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*early 1700's*

Ngor Mkhan-chen Dpal-ldan-chos-skyong (1702-1759), *E-wam-pa'i Gdan-rabs Rin-chen Phreng Mdzes-kyi Kha-skong Rtogs-brjod Byin-rlabs 'Dod-rgu'i Dpal-ster*. **A.** Contained in: *Lam-'bras Tshogs Bshad*, Sakya Centre (Dehra Dun 1985+), in 6 vols., at vol. 4 (nga), pp. 495-651. TBRC no. W23648. **B.** Contained in: *E-wam Bka'-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2009-2010), in 20 vols., at vol. 20, pp. 179-265. TBRC no. W1KG8320. A history of the abbots of E-wam Chos-ldan, a monastery belonging to the Ngor sub-school of the Sa-skya school. **Bio.:** TBRC no. P560. I didn't locate the name of this author in

the colophon. **Dates:** There is some difference in the sources about the year of the author's death, sometimes given as 1759, 1760 or 1769, and I haven't resolved this problem. **Lit.:** David P. Jackson, 'Sources on the Chronology and Succession of the Abbots of Ngor E-wam-chos-ldan,' *Berliner Indologische Studien*, vol. 4/5 (1989), pp. 49-93. **Ref.:** *CLTWA* II, no. 204 (pp. 198-200). *VHF*, p. 611.

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*early 1700's*

O-rgyan-bstan-'dzin-rdo-rje (b. 1682), *Chos-'byung Nyung-ngu*. Published as: H.E. 3rd Minling Khenchen Ugyen Tenzin Dorjee (Smin-gling Mkhan-chen O-rgyan-bstan-'dzin-rdo-rje), *Gsang-sngags Snga-'gyur Bka'-gter dang bcas-pa'i Chos-'byung Bden-tshig Rdo-rje'i Gludbyangs*, The Eastern Sun Group, Mindrolling College (Dehradun 2006), in 78 pages. A brief historical work by a son of Gter-bdag-gling-pa (1646-1714). **Bio.:** The author was an abbot of Smin-grol-gling Monastery. TBRC no. P683. Here his dates are given as 1742-1789(?). **Ref.:** It is mentioned in the colophon of Gu-ru Bkra-shis' history as one of the sources he consulted. Notice the title as cited in '*Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-rtso-m Gces-sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), p. 45: "Smin-gling Mkhan-chen O-rgyan-bstan-'dzin-rdo-rje'i *Chos-'byung Nyung-ngu*."

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*early 1700's ?*

Pañ-chen Bla-ma II Blo-bzang-ye-shes (1663-1737), *Byang-chub Lam-gyi Rim-pa'i Bla-ma Brgyud-pa'i Rnam-par Thar-pa Padma Dkar-po'i 'Phreng-ba*. Contained in the author's *Collected Works*, Bkra-shis-lhun-po woodblock print, in 5 vols., at vol. 3, pp. 5-125 (61 fols.). TBRC no. W1174. A collection of biographies of Lamas who transmitted the Lam-rim teachings. **Bio.:** Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 980-982, and in *Grags-can Mi-sna*, pp. 717-719. TBRC no. P106. **Ref.:** ZY, no. 114/1276, concerning a woodblock printed example in 61 folios in the Toyo Bunko Library. Nagy, no. 17 (p. 46), listing a xylograph in 61 leaves. See Eimer, *Berichte*, pp. 60-61. According to *SBKC*, p. 101, and *MHTL*, no. 1018, this is a 61-folio work in volume ga

(i.e., vol. 3) of the author's *Collected Works. THL*, pp. 182-183. De Rossi Filibeck, *Catalogue*, vol. 1, p. 161. Listed in *Mdo-smad Chos-'byung. BLP* no. 1904.

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*early 1700's*

Rgyal-sras 'Jigs-med, *Sde-pa Dga'-ldan-pa'i Gdung-rabs Sgyer-dkar Lha'i Gdung-rabs*. To judge from the title, a history of the ruling house known as the Dga'-ldan-pa along with a history of a branch of the Sgyer clan. **Bio.:** The author is apparently 'On Rgyal-sras IV 'Jigs-med-ye-shes-grags-pa (1696-1740), Regent of Tibet from 1728 to 1735. TBRC no. P344 gives his dates as 1696-1750. According to Per Sørensen, the author belonged to the Stag-rtse-pa ruling house that succeeded the Dga'-ldan-pa. This would explain why he would write a history of a ruling house that had long been defunct. On the Sgyer (Gye-re, etc.) clan, see Per K. Sørensen and Guntram Hazod, *Thundering Falcoln: An Inquiry into the History and Cult of Khra-'brug, Tibet's First Buddhist Temple*, Österreichische Akademie der Wissenschaften (Vienna 2005), pp. 25 ff., 254-255, and 319. **Ref.:** Listed in *BLP* no. 0097: Rgyal-sras 'Jigs-med, *Bka'-brgyud-pa Blo-gros-grags-pa'i Lo-rgyus Sde-pa Dga'-ldan-pa'i Gdung-rabs Sgyer-dkar Lha'i Gdung-rabs* (I believe two unrelated titles were inadvertently combined, and cannot identify the Bka'-brgyud-pa Blo-gros-grags-pa of the first one). *BLP* no. 1203 lists it again, but differently: Rgyal-sras 'Jigs-med, *Sde-pa Dga'-ldan-pa'i Gdung-rabs Skyer-dkar Lha'i Gdung-rabs*.

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*early 1700's*

Sangs-rgyas-gling-pa Byang-chub-rdo-rje (1705-1735), *Rgyal-mo-rong-gi Gnas-chen Dmu-rdo*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992), in 42 pages. TBRC no. W21638. A small book, partly in Chinese, containing several short revealed texts concerned with history of the place of Bon pilgrimage called Dmu-rdo in Rgyal-mo-rong. **Bio.:** The author of most of these texts is also sometimes known as Bstan-gnyis-gling-pa, although that name is not exclusive to him. It is interesting to observe that the Twelfth Karmapa had the name Byang-chub-rdo-rje and

had the dates 1703-1732, very nearly the same as this author. **Lit.:** Samten G. Karmay, 'The Cult of Mount Murdo in Gyalrong,' *Kailash*, vol. 18 (1996), pp. 1-16. Later republished as 'The Cult of Mount dMurdo in rGyal-rong,' contained in: Samten G. Karmay, *The Arrow and the Spindle* (Kathmandu 1998), pp. 451-462, where some biographical material is found as well. Lawrence Epstein and Peng Wenbin, 'Ganja and Murdo: The Social Construction of Space at Two Pilgrimage Sites in Eastern Tibet,' *Tibet Journal*, vol. 19, no. 3 (Autumn 1994), pp. 21-45. Later republished in Toni Huber, ed., *Sacred Spaces and Powerful Places in Tibetan Culture*, Library of Tibetan Works & Archives (Dharamsala 1999), pp. 322-342. On the place, see TBRC no. G3184.

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1701

Bco-brgyad Khri-chen Mkhyen-rab-byams-pa-ngag-dbang-bstan-'dzin-lhun-grub (1633-1703), *Lce'i Gdung-rabs Tshigs-bcad-ma*, contained in the text entitled *Rje-btsun Ngag-gi-dbang-phyug-gi Rtogs-brjod Shel-dkar-gyi Phreng-ba*, as contained in: *Lam-'bras Slob-bshad*, Sakya Centre (Dehra Dun 1983+), vol. 5, folios 59r-63r. A versified account of the Lce lineage of Zhwa-lu, who would serve as ancestors to the lamas of the Bco-brgyad Khri-chen Bla-brang of 'Phan-po Na-lendra Monastery. This entry supplied by E. Gene Smith (electronic mail of March 17, 1996). **Ref.:** On 'Phan-po Na-lendra, see David P. Jackson, *The Early Abbots of 'Phan-po Na-lendra: The Vicissitudes of a Great Tibetan Monastery in the 15th Century*, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Vienna 1989). Tshul-khrims-rgyal-mtshan, "'Phan-po Nā-lendra'i Lo-rgyus Bsdus-pa Ngo-mtshar Gtam-gyi Snying-po," *Bod-ljongs Nang-bstan*, issue for 1987, pp. 84-90.

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1701

Smin-gling Lo-chen Dharma-shrī (1654-1717), *Snga-'gyur Sdom-rgyung-gyi Mkhan-brgyud-kyi Rnam-thar Nyung-gsal Sgron-me*. **A.** Contained in: *Collected Works (Gsung-'bum) of Smin-gling Lo-chen Dharmaśrī*, D. G. Khochhen Tulku (Dehra Dun 1977), vol. 3 (ga), pp. 1-62. **B.** Contained in: *Bka'-ma: The Redaction of Rdzogs-chen Rgyal-sras*

*Gzhan-phan-mtha'-yas*, Sonam T. Kazi (Gangtok 1969+), vol. 1, pp. 32-88. **C.** Contained in: *Rnying-ma Bka'-ma Rgyas-pa*, Dupjung Lama (Darjeeling 1982+), vol. 1, pp. 97-151, followed by a newly composed appendix by [Bdud-'joms Rin-po-che] 'Jigs-bral-ye-shes-rdo-rje on pp. 153-173, the latter entitled *Snga-'gyur Sdom-rgyun Mkhan-brgyud-kyi Rnam-thar Nyung-gsal Sgron-me'i Kha-skong Nges-shes 'Dren-pa'i Pho-nya*. **D.** Now this appendix by Bdud-'joms Rin-po-che as well as yet another appendix by Bsod-nams-bstan-pa-thub-bstan-ye-shes-'od-zer (surely the person who became abbot of Kaḥ-thog in around 1995), have been published together with the original text in *Bka'-ma Shin-tu Rgyas-pa* (Chengdu 1999), vol. 41. TBRC no. W21508. History of the Vinaya lineages of the Rnying-ma school. **Bio.:** See Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 728-732. A life of the author: Bstan-pa'i-sgron-me, "Smin-gling Lo-chen Dharma-shri'i Mdzad-pa Mdor-bsdus," *Bod-ljongs Nang-bstan*, issue for 1987, pp. 36-44. TBRC no. P667. **Ref.:** *CLTWA* II, no. 198. *Mdo-smad Chos-'byung*: "Lo-chen Dhārma-shrī'i *So-thar Sdom-rgyun-gyi Rnam-thar Nyung-gsal Sgron-me*." *BLP* no. 2011.

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Smin-gling Lo-chen Dharma-shrī (1654-1717), *Mdo Dbang-gi Chos-'byung*. A history of teachers who transmitted the Anuyoga teachings of the Rnying-ma-pa. Compare the closely contemporaneous work on the same subject by Padma-'phrin-las, listed above. **Ref.:** This is listed, together with the similar work of Padma-'phrin-las, by Mkhyen-brtse in *'Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-rtsoṃ Gces-sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), p. 45. It is entirely possible this entry is the result of some confusion, even if Smin-gling Lo-chen did compose a number of works about the Anuyoga teachings.

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1703

Sde-srid Sangs-rgyas-rgya-mtsho (1653-1705), *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (= *Sman-gyi Khog-dbub*). **A.** Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982). **B.** Published under the 'cover title' *Ayurveda in*



*Tibet: A Survey of the History and Literature of Lamaist Medicine*, Smanrtsis Shesrig Spendzod series no. 4, Sonam W. Tashigang (Leh 1970). TBRC no. W30126. C. Sangs-rgyas-rgya-mtsho, *Gso-rig Sman-gyi Khog-'bugs*, Bod-gzhung Sman-rtsis-khang (Dharamsala 1994), in 573 pages. A history of medicine in India and Tibet. The final chapter cites a number of previous medical histories of the *khog-'bugs* and other genres. **Dates:** This history is dated to 1699 in Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 254. **Lit.:** Now there is a fine English translation: Desi Sangyé Gyatso, *Mirror of Beryl: A Historical Introduction to Tibetan Medicine*, tr. by Gavin Kilty, The Library of Tibetan Classics series no. 28, Wisdom Publications (Boston 2010). There seem to be a lot of brief references in the literature, but no major studies. See most recently Natalia D. Bolsokhoyeva, *Introduction to the Studies of Tibetan Medical Sources*, Mandala Book Point (Kathmandu 1993), pp. 21-25, 41, etc. This history was published in a kind of English-like version as *The Medical History of Tibet Written by Wang Len*, tr. by Tang Dunyan, Cai Wenqian, Shanghai Foreign Language Education Press, Sisu International Cultural Co. (Hong Kong 2004?). I cannot recommend this, however much it may exist. On the history of medical histories, see especially Samten Karmay, 'Vairocana and the Rgyud-bzhi,' *Tibetan Medicine*, series 12 (1989), pp. 19-31. **Ref.:** *THL*, p. 176. *MHTL*, no. 13099. Information on woodblock prints of this history may be found in Kristina Lange, *Die Werke des Regenten Sañs rgyas rgya mc'o (1653-1705): Eine philologisch-historische Studie zum tibetischsprachigen Schrifttum*, Akademie-Verlag (Berlin 1975), p. 222.

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1709

Gter-bdag-gling-pa (1646-1714), *Bi-ma-la'i Man-ngag Snying-thig Ma Bu'i Lo-rgyus Kha-skong Nges-shes 'Dren-byed* (short title: *Snying-thig Lo-rgyus Kha-bskongs*). **A.** This work exists in the form of a 45-folio manuscript in the Royal Library in Copenhagen. It belongs to a group of Rnying-ma-pa texts once owned by one Kheng-tse Chin-wang, who seems to have been a son of the Chien-lung Emperor. On Kheng-tse [or Kheng-ze] Chin-wang, whose dates were 1697-1738, see Vladimir L. Uspensky, *Prince Yunli (1697-1738): Manchu Statesman and Tibetan Buddhist*, Institute for the Study of Languages & Cultures of Asia & Africa (Tokyo 1997). He was the 17th son of the Kangxi Emperor. He

had equal respect for Dge-lugs-pa and Rnying-ma-pa teachings, as was quite in fashion prior to the success of the new strain of Dge-lugs-pa purism that emerged in the mid- to late-18th century. **B.** Contained in: *The Collected Works (Gsung-'bum) of Smin-gling Gter-chen Rig-'dzin 'Gyur-med-rdo-rje*, D.G. Khochhen Tulku (Dehra Dun 1998), in 16 vols., at vol. 3 (ga), pp. 44-87 (44 fols.). TBRC no. W22096. **C.** Found in a 221-vol. collection of scans from the collection of Rdzong-sar Bla-ma Lha-khang in Sde-dge, in vol. 97, in the form of a 46-fol. incomplete cursive ms. TBRC no. W3PD988. This work is meant to supplement the histories contained in the *Snying-thig Ya-bzhi* collection, and more specifically that found in the *Bi-ma Snying-thig* called the *Lo-rgyus Chen-po*. **Ref.:** The present work is certainly the one mentioned by Mkhyen-brtse in *'Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-rtsoṃ Gces-sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), p. 45, under the title “Smin-gling Gter-chen-gyi *Snying-tig Bla-brgyud Kha-skong*.” See Buescher, no. 370. Most information in this entry was supplied by E. Gene Smith.

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1710

Smin-gling Lo-chen Dharma-shrī (1654-1717), *Dam-pa'i Chos-kyi 'Bel-gtam Legs-bshad 'Dod Ster*. **A.** Contained in: *Collected Works (Gsung-'bum) of Smin-gling Lo-chen Dharmaśrī*, D. G. Khochhen Tulku (Dehra Dun 1977), in 19 vols., at vol. 3 (ga), pp. 197-326, unfortunately a few folios missing. TBRC no. W22197. **B.** *Collected Works (Gsung-'bum) of Smin-gling Lo-chen Dharmaśrī*, D.G. Khochen Tulku (Dehra Dun 1999), in 20 vols., at vol. 19 (dza), pp. 1-67 (67 fols.). TBRC no. 9140. On the history of Buddhism. **Ref.:** *CLTWA* II, nos. 145, 197.

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1714

'Jam-dbyangs-bzhad-pa I Ngag-dbang-brtson-'grus (= 'Jam-dbyangs-bzhad-pa'i-rdo-rje, 1648-1721/2), *Dpal Rdo-rje-'jigs-byed-kyi Chos-'byung Khams Gsum-las Rnam-par Rgyal-ba Dngos-grub-kyi Gter-mdzod*. **A.** Contained in: *The Collected works of 'Jam-dbyangs-bzhad-pa'i-rdo-rje*, Ngawang Gelek Demo (New Delhi 1973), vol. 5, pp. 3-835

(i.e., 417 folios; this reproduction is based on the Bla-brang Bkra-shis-'khyil print). TBRC no. W1KG9409. See also TBRC no. W22186. **B.** A woodblock print in 414 folios, printed from blocks carved in 1946 at the Zhol Spar-khang Chen-mo, purchased in 1996. **C.** An original woodblock print exists in the Berthold Laufer Collection of the Chicago Field Museum, old cataloging no. 407. **D.** A Peking blockprint in 404 fols., it ends with a printer's colophon composed by Dkon-mchog-'jigs-med-dbang-po aka Dbyangs-can-bzhad-pa'i-blo-gros. TBRC no. W1KG1247. **E.** 'Jam-dbyangs-bzhad-pa'i-rdo-rje, *Gsung-'bum*, Gomang College (Mundgod 1997), in 16 vols., at vol. 5 (ca), pp. 1-833 (417 fols.). TBRC no. W21503. History of Vajrabhairava. **Bio.:** Brief biographies of the author in *Grags-can Mi-sna*, pp. 694-698, and in *Gangs-can Mkhas-grub*, pp. 44-46. **Lit.:** An English translation by Gareth Sparham is said to exist. **Ref.:** *CLTWA* I, no. 96. Outline of contents in *THL*, pp. 178-179. *SBKC*, p. 249. *MHTL*, no. 4106. *BLP* nos. 0853, 0855, 0856.

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1716

'Jam-dbyangs-bzhad-pa I Ngag-dbang-brtson-'grus (1648-1721/2), *Lo-tshig Gser-gyi Nyi-ma (=Bstan-pa'i Gsal-byed Bod-du Rim-byung-gi Lo-tshigs Re-mig Gser-gyi Nyi-ma 'Od-zer Bkra-ba)*. Contained in: *The Collected works of 'Jam-dbyangs-bzhad-pa'i-rdo-rje*, Ngawang Gelek Demo (New Delhi 1973), in 15 vols., at vol. 1, pp. 59-80. Its full title is *Bstan-pa'i Gsal-byed Chen-po Bod-du Rim-gyis Byung-ba'i Lo-tshigs Re'u-mig-tu Bkod-pa'i Lung Tshogs Chung Rtogs-byed Gser-gyi Nyi-ma'i 'Od-zer*, and it is followed by a second chronological work, entitled *Bstan-rtsis Re'u-mig Bkod-pa*, on pp. 81-132. Chronologies supplying the birth and death dates of famous religious figures and founding dates of monasteries. **Lit.:** The second work (covering the years 1027 through 1715) forms the basis of: A. Chattopadhyaya and S. K. Sadhukhan, *Tibetan Chronological Tables*, Central Institute of Higher Tibetan Studies (Sarnath 1993), which includes a useful index; reviewed by M. Taube in *Orientalistische Literaturzeitung*, vol. 89, no. 4 (1994), pp. 439-446, with some significant corrections. Lokesh Chandra, 'The Life and Works of Hjam-dbyangs-bzhad-pa,' *Central Asiatic Journal*, vol. 7 (1962), pp. 264-269. Kristina Lange, *Datierungen zentralasiatischer Geschichte in der dGe lugs pa-Überlieferung. Der vierte Rab 'byung: 1206-1266. Transliteration, Übersetzung und Faksimiles der fols. 6v-8v aus der Chronologischen Tabelle (Lo-tshig re'u-mig, 1716)*, Humboldt-

Universität zu Berlin (Berlin 1992), in 22 pp., a printed version of a manuscript (ref. from Kolmaš in *Archiv Orientální*, 1999 supplement, p. 52, no. 227). **Ref.:** *SBKC*, p. 244. Shakabpa, vol. 2, p. 616. *THL*, pp. 129-130. *Tshig-mdzod Chen-mo*, p. 3273. *CLTWA* II, nos. 23-24. *BLP* no. 1041. *BLP* no. 1050 lists the title *Bstan-rtsis Re 'u-mig Khyad-'phags* and gives the author as 'Jam-bzhad Sku-'phreng zhig ('one of the 'Jam-dbyangs-bzhad-pa incarnates').

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1726

Kah-thog Tshe-dbang-nor-bu (1698-1755), *Gangs-can Rdo-rje-theg Mchog Sgrub-pa Bka'-brgyad-kyi Lo-rgyus Rab-bsdus Sa-bon-tsam-du Smos-pa Legs-bshad Bum Bzang*, contained in: *Collected Works* (=The *Collected Works [Gsung-'bum] of Kah-thog Rig-'dzin Chen-po Tshe-dbang-nor-bu*), "reproduced from the manuscript set preserved in the Library of Tibetan Works and Archives," Damchoe Sangpo (Dalhousie 1976-7), vol. 5 (ca), pp. 451-488. History of the Eight Pronouncements (Bka'-brgyad) teachings of the Rnying-ma-pa. **Bio.:** Hugh Richardson, 'A Tibetan Antiquarian in the 18th Century,' *Bulletin of Tibetology*, vol. 4, no. 3 (1967), pp. 5-8. Brief life of the author found in Bradburn, *Masters*, pp. 304-305. See the entry "Rigdzin Tsewang Norbu," by Ron Garry in *Treasury of Lives*. Ramon Prats, 'Tshe-dbañ-nor-bu's Chronological Notes on the Early Transmission of the Bi ma Sñiñ thig,' contained in L. Ligeti, ed., *Tibetan and Buddhist Studies*, Akadémiai Kiadó (Budapest 1984), vol. 2, pp. 197-209. **Ref.:** *CLTWA* I, no. 112. *CLTWA* II, no. 178.

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1728

Byar Ngag-dbang, *Sa-skyong Rgyal-po'i Gdung-rabs 'Byung-khung dang 'Bangs-kyi Mi-rabs Chad-tshul Nges-par Gsal-ba'i Sgron-me*. **A.** Manuscript in 54 folios (see references below). **B.** Byar-gyi Ban-dhe Wa-gindra, *Gangs-can Bod-du Rje Rgyal Gnya'-khri-btsan | Srong-btsan-sgam-po Khri-srong-lde'u-btsan dang | Lho-phyogs Mon-du Lha-sras Gtsang-ma zhes | Rnam-par Sprul-pa'i Skye[s] Mchog De-rnams-kyi | Gong-ma Rje'i Gdung-rabs 'Byung-khung dang | 'Og-ma 'Bangs-kyi*

*Mi-rabs Chad-tshul sogs | Ng[e]s-par Gsal-ba'i Sgron-me*, a manuscript in 50 folios, existing in the form of a photocopy of a manuscript volume (*dpe-cha*), in Library of Tibetan Works of Archives (Dharamsala), no. LTWA {ka} 10-5845 (several pages are illegible). C. Bkra-shis-sgang-pa Bstan-'dzin-rdo-rje (=Dasho Tenzin Dorje of Tashigang), *Bod Rje Mnga'-bdag Khri Ral-pa-can-gyi Sku-mched Lha-sras Gtsang-ma'i Gdung-brgyud 'Phel-rabs dang 'Bangs-kyi Mi-rabs Mched-khung's Lo-rgyus Gsal-ba'i Sgron-me*, "An account of the families of eastern Bhutan which are descendants of Lha-sras Gtsang-ma of the royal lineage of Tibet and the subject lineages connected with them," Lama Rigzin Norbu (Thimphu 1985); composed in 1984 (this is little more than another edition of this work, but with some important variants). History of the ruling clans of central and eastern Bhutan with emphasis placed on those claiming descent from a member of Tibetan royalty named Gtsang-ma. The *Mon Chos-'byung*, listed just below, seems to be yet another version of this work. **Dates:** The dating has been changed from 1728 to 1668 by John Ardussi, 'Notes on the rGyal rigs of Ngawang and the Clan History,' contained in: Ramon N. Prats, ed., *The Pandita and the Siddha: Tibetan Studies in Honour of E. Gene Smith*, Amnye Machen Institute (Dharamshala 2007), pp. 1-11. **Lit.:** For translations, see Aris, *Sources*, Text 1, pp., 12-85. Tenzin Dorjé, *Lhasé Tshangma*, tr. by Chris Butters and Khenpo Phuntshok Tashi, National Library (Thimphu 1992), not yet seen. See Ardussi's article for more interesting details on this history, including copies that have been overlooked, an outline of contents (some sections are missing in some copies). I do not think I am yet ready to accept his new dating of the history, since it is entirely possible that its author Ngag-dbang believed the date of Ral-pa-can was 60 years later than do Ardussi and other moderns. In any case this ought to be examined again carefully. Discussion of this work found in Toni Huber, 'An Obscure Word for 'Ancestral Deity' in Some East Bodish and Neighbouring Himalayan Languages & Qiang Ethnographic Records towards a Hypothesis,' contained in: Mark W. Post, *et al.*, eds., *Language & Culture in Northeast India & Beyond*, Asia-Pacific Linguistics (Canberra 2015), pp. 162-181, at p. 165. **Ref.:** Aris, *Bhutan*, pp. 83-139, 276. Aris, 'Some Considerations,' pp. 22, 37 n. 12. *TBH*, p. 644.

Byar Ngag-dbang, *Dpal 'Brug-par Lung Lha'i Gdung-brgyud-kyis Bstan-pa'i Ring-lugs | Lho Mon Kha Bzhi-las Nyi-ma Shar Phyogs-su Byung-zhing Rgyas-pa'i Lo-rgyus Gsal-ba'i Me-long*. A manuscript in 24 folios describing the military campaign of the 1650s that brought the territory of central and eastern Bhutan under the authority of the 'Brug-pa theocracy founded in the west of the country (with thanks to Michael Aris for this description). **Lit.:** The text is edited and translated in Aris, *Sources*, pp. 88-120. **Ref.:** Aris, 'Some Considerations,' pp. 22, 37 n. 12.

1728

Lha-btsun Ngag-dbang-phun-tshogs, *Rje-'bangs-rnams-kyi Rigs Rus-kyi 'Byung-khung Gsal-ba'i Sgron-me (Mon Chos-'byung)*, contained in: *Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs* (no. 1, general series no. 10), Mi-rigs Dpe-skrun-khang (Beijing 1988), pp. 87-130. A history of Tibetan royalty, showing how the families of the rulers and subjects of Mon-yul descended from the imperial line. It seems to include a certain amount of historical material on Mon-yul. It should be closely compared with the 1728 history of Byar Ngag-dbang, our entry no. 395, which might be more or less identical to this one. The colophons of these two works are, however, quite different. **Bio.:** The colophon identifies the authors as Ngag-dbang-phun-tshogs and Rgyal-po, two monks from a royal family lineage. **Date:** In the text as published once again in *Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs*, general series no. 10, Mi-rigs Dpe-skrun-khang (Beijing 1996), the date of composition in 1728-9 is supplied in the body of the text. **Lit.:** See Elliot Sperling, 'The Politics of History and the Indo-Tibetan Border (1987-88),' *India Review*, vol. 7, no. 3 (2008), pp. 223-239, at pp. 226 ff., 233 ff., and see also Sperling's footnote no. 46, which reads: "The work is mentioned by Dan Martin in *Tibetan Histories* (London: Serindia, 1997), p. 234. He lists it as undated, speculating correctly that it might be another version of a text by Byar Ngag-dbang in 1728. This latter text is extant as a manuscript kept in the Library of Tibetan Works and Archives and is the version of the text studied by Michael Aris. I am extremely grateful to Tashi Tsering of the Amnye Machen Institute, Dharamsala, for sharing a copy of the other version with me and discussing the

differences between them (as well as their common date) with me.” On the history of Mon-yul, see Michael Aris, ‘Notes on the History of the Mon-Yul Corridor,’ contained in: M. Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 9-20. A citation of the text is contained in *Gangs-can Mkhas-grub*, p. 1876. **Ref.:** BLP no. 1639.

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1730

Sle-lung Rje-drung Bzhad-pa'i-rdo-rje (b. 1697), *Bka'-'gyur Rin-po-che'i Gsung Par Srid Gsum Rgyan-gcig Rdzu-'phrul Shing-rta'i Dkar-chag Ngo-mtshar Bkod-pa Rgya-mtsho'i Lde-mig*. **A.** *Bka'-'gyur*, Snar-thang Printery, in 102 vols, at vol. 102, pp. 663-909 (124 fols.). The actual listing of volumes and their title content found between fols. 82 and 117. TBRC no. W22703. **B.** Mi-dbang Chos-kyi-rgyal-po (i.e., Pho-lha-nas), *Bka'-'gyur Rin-po-che'i...* Leiden University Library. I.KERN 2740/H588. David P. Jackson informed me (letter of August 4, 1994) that the author was Sle-lung Rje-drung Bzhad-pa'i-rdo-rje (b. 1697), and that this work occurs in the same author's *Collected Works*. A catalogue of the Snar-thang printing of the collection of canonical Buddhist scriptures (the Kanjur/Bka'-'gyur), completed at the order of a ruler at the time, Pho-lha-nas Bsod-nams-stobs-rgyas (1689-1747). With significant historical content and considerable historical significance, including a history of Shel-dkar (where the new Narthang Kanjur blocks were actually carved), and therefore included here. **Lit.:** Kurtis R. Schaeffer, *The Culture of the Book in Tibet*, Columbia University Press (New York 2009), pp. 205-206, note 60. **Ref.:** THL, pp. 212-213. Jackson, *Misc.*, no. 93. For another catalogue of the Snar-thang Bka'-'gyur, composed in 1768, see *CLTWA* I, no. 201, and *CLTWA* II, no. 289.

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1731

O-rgyan-chos-grags (b. 1676), *Chos-'byung Bstan-pa'i Nyi-ma*. **A.** Published in: *HS*, vol. 37 (ji), pp. 1-637, reproduction of a cursive manuscript. This has a final folio marked “319,” just like the manuscript described to me by E. Gene Smith. TBRC no. W1KG10687. **B.** A scan

has also been put up at TBRC no. W21492, and it appears TBRC has a scan of yet another manuscript, TBRC no. W4CZ1035. **C.** Published in a collection of works by the masters of Smin-grol-gling Monastery: Smin-gling Dpe-rnying 'Tshol-bsdu-khang, ed., *Smin-gling Gong-ma Rim-byon-gyi Gsung-'bum Phyogs-bsdus*, Snga-'gyur Smin-gling Dpe-tshogs, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2013), in 25 vols. at vol. 1. This work is a general history of Buddhism in India and Tibet, with a short appended section on the traditional sciences. **Bio.:** The author was an abbot of Smin-grol-gling Monastery. TBRC no. P5200. **Ref.:** *BLP* no. 0741. This reference was originally supplied by E. Gene Smith (letter of March 9, 1996), and subsequently revised.

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1731-1732

Ngag-dbang-skal-ldan-rgya-mtsho (18th cent.), *Shel-dkar Chos-'byung Legs-bshad Nor-bu'i Me-long Skal-bzang Mgrin-rgyan*. **A.** A manuscript of 118 folios located in Shel-dkar Chos-sde Monastery in La-stod. **B.** Contained in: *Shel-dkar Chos-'byung dang Bla-ma Rog-gi Ban-de Shes-rab-'od-kyis Mdzad-pa'i Grub-mtha'i Chos-'byung*, Gangs-can Rig-mdzod series no. 61, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2012), pp. 1-239. TBRC no. W1KG16556. **C.** Contained in: Rdo-sbis Tshe-ring-rgyal, chief editor, *Chos-'byung Phyogs-bsgrigs* [an anthology of five distinct history books], Bod-kyi Lo-rgyus Yig-tshags Dpe-tshogs series no. 29, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), pp. 462-677, with a general outline of contents. TBRC no. W8LS66792. **D.** Lo-rgyus Deb-phreng series no. 8, LTWA (Dharamsala 2012). TBRC no. W1KG13996. Its chapters include the genealogy of the Lho-bdag rulers of southern La-stod, an account of the founding of the Shel-dkar Monastery and brief lives of its abbots. **Lit.:** Ngag dbang skal ldan rgya mtsho, *Shel dkar chos 'byung: History of the 'White Crystal' — Religions and Politics of Southern La stod*, tr. and ed. by Pasang Wangdu and Hildegard Diemberger in cooperation with Guntram Hazod, Österreichische Akademie der Wissenschaften, Philosophisch-Klass, Denkschriften series no. 252, and Academy of Social Sciences of the Autonomous Region Tibet (Vienna 1996), in 154 pages including text in facsimile (based on a 1929 manuscript in 116 fols.), English translation, maps, plates, indices. Reviewed by Per Sørensen in *Studies in Central & East Asian Religions*, vol. 9 (1996), pp. 108-110. Hildegard Diemberger and Guntram Hazod, 'Machig Zhama's Recovery: Traces of Ancient



History and Myth in the South Tibetan Landscape of Kharta and Phadrug,' *Tibet Journal*, vol. 19, no. 4 (Winter 1994), pp. 23-45. Karl-Heinz Everding & Dawa Dargyay Dzongphugpa, *Die Geschichte des tibetischen Fürstentums La stod lHo (um 1265-1642) nebst einer Edition der Chronik Shel dkar chos 'byung*, Contributions to Tibetan Studies no. 5, Ludwig Reichert Verlag (Wiesbaden 2006), in 350 pages. Karl-Heinz Everding, 'La stod Lho: Some Notes on the Rise and History of the Tibetan Principality,' contained in: *TS7*, vol. 1, pp. 269-275. Khang-dkar Tshul-khrims-skal-bzang, "Shel-dkar Chos-'byung Skor," contained in: *TS7*, vol. 1, pp. 509-525. Khang-dkar, the author of the just-mentioned essay, lived and studied at Shel-dkar Chos-sde Monastery up until 1959. **Ref.:** *BLP* nos. 1946-1947.

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1733

Mdo-mkhar Zhabs-drung Tshe-ring-dbang-rgyal (1697-1763), *Dpal Mi'i Dbang-po'i Rtogs-brjod 'Jig-rten Kun-tu-dga'-ba'i Gtam*. **A.** Kargyud Sungrab Nyamso Khang (Darjeeling 1974), being a two-volume reproduction of a cursive manuscript. **B.** Si-khron Mi-rigs Dpe-skrunkhang (Chengdu 1981), in 861 pp. (fols.?). Biography of the Tibetan ruler Pho-lha-nas Bsod-nams-stobs-rgyal (1689-1747, re. 1728-1747). This work is frequently referred to by its short title, *Mi-dbang Rtogs-brjod*. A biography, it is listed here anyway because of its great significance for Tibetan political history. **Bio.:** Lauren Hartley, 'Self as a Faithful Public Servant: The Autobiography of Mdo-mkhar-ba Tshe-ring-dbang-rgyal (1697-1763),' contained in: Gray Tuttle, ed., *Mapping the Modern in Tibet: PIATS 2006, Königswinter*, IITBS International Institute for Tibetan and Buddhist Studies (Andiaast 2011), pp. 45-72. Brief biography in *Gangs-can Mkhas-grub*, pp. 872-873 (note listing of a *Bka'-blon Rtogs-brjod*, which should also be of historical interest). Brief biographies of the author found in *Grags-can Mi-sna*, pp. 756-757, and in *Gangs-can Mkhas-grub*, pp. 872-873. A separate biography of the author also exists (reproduced in *Rare Tibetan Historical and Literary Texts from the Library of Tsepon W. D. Shakabpa*, T. T. Tashikhang [New Delhi 1974], vol. 1). The author signs some of his literary works with the name Tshangs-sras-dgyes-pa'i-blo-ldan. His most famous literary work is his *Gzhon-nu Zla-med-kyi Rtogs-brjod*, which has been translated into English by Beth Newman, *The Tale of the Incomparable Prince*, Harper Collins (New York 1996). **Lit.:** Elliot Sperling, 'The Rise of the 'Great

Man': Tibetan Secular Biography and the Advent of the Modernity,' *Rocznik Orientalistyczny*, vol. 68, no. 2 (2015), pp. 143-155. The late Elliot Sperling had been working on an English translation. For a condensed and more prosaic version of this work, see Hor-khang Bsod-nams-dpal-'bar (1919-1994), *Mi-dbang Rtogs-brjod-kyi Snying-don Tshig-bsdus Gzhon-nu Mgu-ba'i Rol-dbyangs*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1998), in 208 pages. Thang-khre-an, "Mdo-mkhar Zhabs-drung Tshe-ring-dbang-rgyal dang Khong-gis Brtsams-pa'i Mi-dbang Rtogs-brjod," *Bod-kyi Rtsom-rig Sgyu-rtsal*, 4th issue of 1982, p. 41 ff. **Ref.:** *CLTWA* I, no. 328. See also L. Petech, *China and Tibet in the Early 18th Century*, E. J. Brill (Leiden 1950), pp. 3, 261-266. Smith, *Catalogue*, pp. 146-148. See *PCKC*, p. 274. See also *PCKC*, p. 274-5, for information on a PRC print of the autobiography of the author. J. Karsten informs me that this work was woodblock printed in the mid-18th century, that a copy of this print is in the possession of Luciano Petech, and that the author's biography appears in our entry no. 520, below. One source lists the *Mi-dbang Rtogs-brjod* as a 395-folio work, the woodblocks of which were kept at the 'behind the back door printery at Rtse' (Rtse *Itag-sgo rgyab-kyi par-khang*). See *Three Dkar Chag's*, Ngawang Gelek Demo [New Delhi 1970], p. 206. There is a listing of Mdo-mkhar Zhabs-drung, *Rtogs-brjod Snga-rabs-kyi Lo-rgyus dang Phyin-chad-kyi Blang-dor Skor* in *BLP* no. 1013, but this is not a title as it would seem, just words extracted from near the end of the text.

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Mdo-mkhar Zhabs-drung Tshe-ring-dbang-rgyal (1697-1763), *Stag-lung Gdung-rabs*. A genealogical account of the Stag-lung-pa Bka'-brgyud-pa. The title given here is surely merely descriptive, not an actual title. **Ref.:** Listed in *Mdo-smad Chos-'byung*. Listed in *BLP* no. 1021 with two authors: Zhabs-drung Tshe-ring-dbang-rgyal & 'Dod-'jo-ba Ngag-dbang-chos-kyi-dpal-'byin, *Stag-lung Gdung-rabs*. A variant listing of the same in *Rare Books*, p. 241: *Stag-lung Gdung-rabs* by Zhabs-drung Tshe-ring-dbang-rgyal and Stag-lung 'Od-'jo-ba Ngag-dbang-chos-kyi-dpal-'byor.

1733

Si-tu VIII Chos-kyi-'byung-gnas (1699/1700-1774), *Bde-bar Gshegs-pa'i Bka' Gangs-can-gyi Brdas Drangs-pa'i Phyi-mo'i Tshogs Ji-snyed-pa Par-du Bsgrubs-pa'i Tshul-las Nye-bar Brtsams-pa'i Gtam Bzang-po Blo-ldan Mos-pa'i Kunda Yongs-su Kha-byed-pa'i Zla-'od Gzhon-nu'i 'Khri-shing*. **A.** Contained in his *Gsung-'bum*, Palpung Sungab Nyamso Khang (Sansal 1990), in 14 vols., at vol. 9, pp. 1-492 (244 fols., end missing). TBRC no. W26630. **B.** *Rgyal-ba'i Bka'-'gyur Rin-po-che'i Bzhugs-byang Dkar-chag*, Si-khron Dpe-skrun Tshogs-pa, Si-khron Mi-igs Dpe-skrun-khang (Chengdu 2008), a complete edition in 554 pages, with a detailed table of contents. TBRC no. W1KG14969. A very lengthy catalogue of the Sde-dge Bka'-'gyur with local history of Sde-dge and for this reason included here. The blocks for the author's *Collected Works* are said to still exist in Dpal-spungs Monastery. **Bio.:** Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 1752-1753, and in *Grags-can Mi-sna*, pp. 759-761. **Ref.:** See outline of content in *THL*, pp. 211-212.

1734

Kaḥ-thog Tshe-dbang-nor-bu (1698-1755), *Lha-rje Mnyam-med Zla-'od-gzhon-nu'i Bka'-brgyud Phyang-chen Gdams-pa Ji-tsam Nod-pa'i Rtogs-brjod Legs-bshad Rin-chen 'Byung-khungs*. **A.** Contained in: *Collected Works* (=The *Collected Works [Gsung-'bum] of Kaḥ-thog Rig-'dzin Chen-po Tshe-dbang-nor-bu*), "reproduced from the manuscript set preserved in the Library of Tibetan Works and Archives," Damchoe Sangpo (Dalhousie 1976-7), vol. 2, pp. 155-243 (reproducing an incomplete cursive ms. — the title folio is missing from this example). TBRC no. W29688. **B.** *Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu'i Bka'-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2006), in 3 vols., at vol. 1, pp. 367-400. TBRC no. W1GS45274. History of the Mahāmudrā teachings of the Bka'-brgyud school. **Ref.:** *CLTWA* II, no. 181.

*circa 1734*

Khri-sprul Blo-bzang-bstan-pa'i-nyi-ma (1689-1746), *Smyung-gnas Bla-ma Brgyud-pa'i Rnam-thar*. A woodblock print in 71 fols. with the title *Smyung-gnas-kyi Bla-ma Brgyud-pa'i Rnam-thar Cho-ga Bstod-'grel Phan-yon dang bcas-pa Sgrib Gnyis-kyi Mun-pa Sel-zhing Thar-pa'i Pad-tshal Skyong-ba'i Byin-rlabs Chu Snyoms Stong-ldan-gyi Nam-mkha'i Nor-bu*. TBRC no. W3CN1732. A history of the masters who transmitted the fasting rites. It is not just history, the historical part extends at least up to fol. 22. **Bio.**: The author was the 3rd incarnation of the La-mo Gser-khri Hu-thog-thu line. TBRC no. P348. **Dates**: In my reading of the colophon (not entirely legible due to blurred letters) the composition probably postdated a performance of the fasting rites in a Water Ox year, or 1733. **Ref.**: Listed in *BLP* no. 1656, although it glues two names of different authors together: “Khri-sprul Blo-bzang-bstan-pa'i-nyi-ma Yongs-'dzin Ye-shes-rgyal-mtshan.”

1734

Sle-lung Rje-drung Bzhad-pa'i-rdo-rje (1697-1740), *Dam-can Bstan-srung Rgya-mtsho'i Rnam-par Thar-pa Cha-shas-tsam Brjod-pa Sngon Med Legs-bshad*. **A.** *Dam-can Bstan-srung Rgya-mtsho'i Rnam-par Thar-pa Cha-shas-tsam Brjod-pa Sngon-med Legs-bshad*, Kunzang Topgey (Thimphu 1976). **B.** (= *Bstan-srung Rgya-mtsho'i Rnam-thar*), Ngodrup and Sherab Drimay (Paro 1978), in 2 volumes, reproduced from a Bhutanese cursive manuscript. **C.** (= *Bstan-srung Rgya-mtsho'i-rnam-thar*, = *An Account of the Origins and Iconography of the Protective Deities of Tibetan Buddhism*), T. S. Tashigang (Leh 1979), in 2 volumes. **D.** Sle-lung Rje-drung Bzhad-pa'i-rdo-rje, *Dam-can Bstan-srung Rgya-mtsho'i Rnam-par Thar-pa Cha-shas tsam Brjod-pa Sngon-med Legs-bshad*, Mi-rigs Dpe-skrun-khang (Beijing 2003), in 550 pages, including illustrations of 47 different deities. A history of the protective deities (Dharmapāla). **Bio.**: Brief biographies of the author, under the name Sle-lung Blo-bzang-'phrin-las, are found in *Gangs-can Mkhas-grub*, pp. 1797-1799, and in *Grags-can Mi-sna*, pp. 754-756 (these sources say he must have lived at least 50 years). Another brief life of the author found in Bradburn, *Masters*, p. 299, giving his date of death as 1737. A one-volume autobiography of the author is available in his published

*Collected Works. Lit.:* Parts of this history have been approximately translated into English in Ladrang Kalzang, *The Guardian Deities of Tibet*, Little Lhasa Publications (Dharamsala 1996), with thanks to Todd Gibson for the reference. Cameron Bailey, 'The Progenitor of All Dharma Protectors: Buddhist Saivism in Lelung Zhepe Dorje's *Ocean of Oath-Bound Protectors*,' *Bojo Sasang*, vol. 54 (2019), pp. 179-237. **Ref.:** *Mdo-smad Chos-'byung*: "Sle-lung-gi *Dam-can Rgya-mtsho'i Rtogs-brjod*." *BLP* no. 1114.

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1735

Gtsang-rong-pa Ngag-dbang-mkhyen-rab, *Mu-li Chos-'byung* (=Rje-btsun Bla-ma Dam-pa Skyes Mchog 'Jam-dbyangs-bzang-po'i Sku-'phreng Yang-srid Mkhan Dbon Rgyud-'dzin dang bcas-pa'i Mdzad Bzang-gi Snang-snyan Yongs-su 'Char-ba'i Chos-'byung Dri-med Dwangs-shel-gyi Me-long), Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992). Texts in Tibetan and Chinese. TBRC no. W27307. A history of the kingdom of Mu-li in eastern Tibet. **Ref.:** *BLP* no. 1629 (note nos. 1628 & 1230-1631, which are also on Mu-li).

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1736

Mgon-po-skyabs (=Gombojab), *Rgya-nag-gi Yul-du Dam-pa'i Chos Dar-tshul Gtso-bor Bshad-pa Blo-gsal Kun-tu Dga'-ba'i Rna-rgyan* (=Rgya-nag Chos-'byung). **A.** Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1983). **B.** Published under the 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa (Dharamsala 1985), pp. 407-625. TBRC no. W24011. **C.** A 110-folio woodblock print of the Lhasa Zhol edition of 1946 said to exist in the R. A. Stein collection (Musée Guimet, Paris), and it is still being printed in Lhasa. See TBRC no. W3CN22306. **D.** A reproduction of what is said to be a Derge print in 110 fols. TBRC no. W00CHZ0103344. **E.** Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2005), in 378 pages, including a Chinese translation by Blo-bzang-bstan-'dzin. TBRC no. W00KG09753. **F.** A cursive manuscript in 137 folios. TBRC no. W1KG9323. A history of China and Chinese Buddhism (and other religions as well), with an analysis of the contents

of the Chinese Buddhist scriptural canon, comparing it with the Tibetan Kanjur. **Bio.:** Vladimi Uspenskiy, ‘Gombojab: A Tibetan Buddhist in the Capital of the Qing Empire,’ contained in: Johan Elverskog, ed., *Biographies of Eminent Mongol Buddhists*, IITBS (Andiaast 2008), pp. 59-70. Some information on the author may be found in Cai Jingfeng & Michael Henss, *The Buddhist Canon of Iconometry Translated from the Tibetan by Gömpojab*, Fabri Verlag (Ulm 2000). TBRC no. P4985. **Lit.:** Vladimir L. Uspenskij, ‘Ancient History of the Mongols according to Gombojab, an Eighteenth Century Mongolian Historian,’ *Rocznik Orientalistyczny*, vol. 58, no. 1 (2005). This history is described in: W. Heissig, *Die Familien- und Kirchengeschichtsschreibung der Mongolen*, Harrassowitz (Wiesbaden 1959), pp. 194-198. There are also discussions of the works and translations of Mgon-po-skyabs, the *Rgya-nag Chos-'byung* and the Tibetan-language versions of the travels of Xuanzang in J.W. de Jong’s review of S. Bira, *O “Zolotoi knige” Damdina* (Ulan Bator 1964), as contained in *T’oung Pao*, vol. 54, pts. 1-3 (1968), pp. 173-189. Thanks to V.L. Uspensky for these references. On the author and his works, see Françoise Wang-Toutain, ‘Circulation du savior entre le Chine, la Mongolie et le Tibet au XVIIe siècle. Le prince mGon-po skyabs,’ *Études chinoises*, vol. 24 (2005), pp. 57-111. There are references to this history and its author in Kuijp, *TBMP*, p. 447. See the interesting title *Rgya-nag-tu Gung Mgon-po-skyabs-la Dri-ba Mdžad-pa*, contained in: *Selected Writings of Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu*, Kargyud Sungrab Nyamso Khang (Darjeeling 1973), vol. 1, pp. 723-732, this being a letter written in 1747 and sent from Lhasa to the author in Peking to question him on certain points made in his historical work. **Ref.:** Kolmaš, ‘Tibetan Sources,’ p. 137. *THL*, pp. 166-167. Chapter outline in *CLTWA* II, no. 189 (pp. 167-168). Contents described in *MHL*, pp. 32-40. *BLP* no. 0494. Wassiljew[A], p. 363. A photocopy of a xylograph in 122 fols. is described, with transcription of the colophon, in Kolmaš, ‘Catalogue,’ pp. 26-27 (no. 38). *Rare Books*, p. 216.

- As noted by Vostrikov (*THL*, p. 167, n. 492, and also *MHL*, p. 32), the same author, Mongolian by birth, composed in 1725 a Mongolian-language history of Mongolian Buddhism. He also translated from Chinese into Tibetan a summarized account of the India travels of Xuanzang/Hsüan-tsang (in Tibetan: Thang-zing, Thang-zang-gtsang) with the title *Thang-gur Dus-kyi Rgya-gar Zhing-gi Bkod-pa'i Dkar-chag*, known to us from citations, and published in facsimile edition by Sh. Bira (Ulaanbaatar 1973). Still another Tibetan-language version of Hsüan-tsang’s travels appears in the *Collected Works* of Blo-bzang-rta-dbyangs (1867-1937). Still another edition of Hsüan-tsang’s travels in India occurs in the publication Ôtani Daigaku Shozô Chibetto Zôgai

bunken shôsho, *Chibettogoyaku Daitô Saiikiki*, Rinsen Shoten (Kyoto ca. 1990), with thanks to Jonathan Silk for the reference. The book of travel of Faxian (Fa-hsian) to India exists in Tibetan: *Chen-po Hān-gur-gyi Btsun-pa Phān-hyin-gyis 'Phags-pa'i Yul-du 'Grims-pa'i Rnam-thar Rgyal-bstan 'Byung-khungs Kun-gsal 'Phru-gyi Me-long*, contained in Rinchen, ed., *Travels of Fa Hsian Translated by Dordji Bansaroff* (Ulanbatar 1970), in 64 pp. (Corpus Scriptorum Mongolorum, Tom. 5, Fasc. 5). Note also *Hpha-shān Lam-yig*, LTWA (Dharamsala 2010). TBRC no. W8LS26576.

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1738

Co-ne Grags-pa-bshad-sgrub (1675-1748), *Bstan-rtsis 'Phros Don dang bcas-pa*. A 7-folio text in volume cha (i.e., vol. 6) of the author's *Collected Works*. TBRC no. W1GS152242. A chronological work. **Ref.:** *THL*, pp. 127-128. *SBKC*, p. 281 (where the title given is *Bstan-rtsis Zhag Gsum-gyi Rnam-gzhag*). Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 261. At least one copy may be found in the collection of the Oriental Institute in St. Petersburg.

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1742

Kaḥ-thog Tshe-dbang-nor-bu, *Sangs-rgyas-kyi Bstan-pa Rin-po-che Jit-ltar Gnas Gyur Dus-kyi Nges-pa Rjes-su Dran-pa Bskyed-pa Legs-bshad Sa-bon-tsam Smos-pa Nyung-ngu Don-gsal Rin-po-che'i Sgron-me*. **A.** Contained in *Collected Works* (=The *Collected Works [Gsung-'bum]* of *Kaḥ-thog Rig-'dzin Chen-po Tshe-dbang-nor-bu*), "reproduced from the manuscript set preserved in the Library of Tibetan Works and Archives," Damchoe Sangpo (Dalhousie 1976-7), volume 4 (nga), pp. 103-161. TBRC no. W29688. **B.** Another publication of this work may be found in: *Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu, et al., Rare Writings on the Esoteric Teachings of the Bka'-brgyud-pa Tradition from the Library of Zhwa-dmar Rin-po-che*, Dzongsar Chhentse Labrang, Palace Monastery (Gangtok 1980), pp. 13-96. Chronological study of Buddhist history. **Ref.:** *CLTWA* I, no. 107. This might be the same as the *Bstan-rtsis Rnam-*

*bzhag*, by Tshe-dbang-nor-bu, listed in *BLP* no. 1047, although it is difficult to be sure, since the same author wrote other chronological studies.

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1742

Kaḥ-thog Tshe-dbang-nor-bu (1698-1755), *Mar Mi Dwags-po Jo-bo Rje Yab-sras sogs Dam-pa 'Ga'-zhig-gi Rnam-thar Sa-bon Dus-kyi Nges-pa Brjod-pa Dag-ldan Kun-gsal*. **A.** Contained in: *Selected Writings of Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu*, Kargyud Sungrab Nyamso Khang (Darjeeling 1973), vol. 1, pp. 669-705. TBRC no. W23176. **B.** Contained in: *Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu, et al., Rare Writings on the Esoteric Teachings of the Bka'-brgyud-pa Tradition from the Library of Zhwa-dmar Rin-po-che*, Dzongsar Chhentse Labrang, Palace Monastery (Gangtok 1980), pp. 147-191. **C.** *Mar Mi Dwags-po Jo-bo Rje Yab-sras sogs Dam-pa 'Ga'-zhig-gi Rnam-thar Sa-bon Dus-kyi Nges-pa Brjod-pa Dag-ldan Nyung Gsal*, contained in: *Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu'i Bka'-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2006), in 3 vols., at vol. 3, pp. 640-656. TBRC no. W1GS45274. Study of chronological problems connected with the biographies of early (post-10th century) teachers, primarily those belonging to the Bka'-brgyud school. **Lit.:** A translation has been prepared by Dr. Cyrus Stearns (Seattle), as of yet unpublished. A section of this work is studied and translated in Andrew Quintman, 'Wrinkles in Time: Notes on the Vagaries of Mi la ras pa's Dates,' *Acta Orientalia*, vol. 74 (2013), pp. 3-26, at pp. 11, 13, 18-21.

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1742

Kaḥ-thog Tshe-dbang-nor-bu, *Bu-ston Kha-ches Mdzad-pa'i Chos-'byung Rin-po-che'i Mdzod-las | Rig-pa 'Dzin-pa Tshe-dbang-nor-bus Nye-bar Btus-pa*, contained in: *Collected Works (=The Collected Works [Gsung-'bum] of Kaḥ-thog Rig-'dzin Chen-po Tshe-dbang-nor-bu)*, Damchoe Sangpo (Dalhousie 1976-7), vol. 4 (nga), pp. 539-593. TBRC no. W29688. Notes to Bu-ston's history, with other historical notes and discussions (with emphasis on problematic dates). **Ref.:** *CLTWA* I, no.



111. *CLTWA* II, no. 173. Leonard van der Kuijp has comments on this work in his article in *RET*, vol. 26 (2013), p. 119.

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Kah-thog Tshe-dbang-nor-bu, *Rgyal-bstan Gnas Gyur Dus-kyi Nges-pa Gsal-ba Nor-bu'i 'Od-s nang*, contained in his *Collected Works*, vol. 4 (nga), pp. 431-453. TBRC no. W29688. A work on Buddhist chronology. **Ref.:** *CLTWA* I, no. 110.

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Kah-thog Tshe-dbang-nor-bu, *Shambha-la'i Chos-rgyal Bdun dang Rigs-ldan Nyi-shu-rtsa-lnga-ste Sum-cu-rtsa-gnyis*. Contained in his *Collected Works*, vol. 4 (nga), pp. 641-643. TBRC no. W29688. A list of Kulika Kings of Shambhala. **Ref.:** *CLTWA* II, no. 33.

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1744

Dre'u-lhas Grub-dbang G.yung-mgon-rdo-rje (= 'Gro-'dul-rdo-rje, 1721-1769), *Btsan-gyi Rgyal-po Srog-bdag A-bse Chen-po Gdug-pa Snying 'Byin-gyi Byung-khung Lo-rgyus Mdo-tsam Snying-por Dril-ba Gcig Shes Kun Grol*. **A.** A manuscript in 17 folios. **B.** Published as: Kun-dga'-mi-'gyur-rdo-rje (aka 'Gro-'dul-rdo-rje, aka Dre'u-lhas-pa Grub-dbang Kun-dga'-mi-'gyur-rdo-rje), *Btsan-gyi Rgyal-po Srog-bdag A-bse Chen-po Gdug-pa Snying 'Byin-gyi Byung-khung Lo-rgyus Mdo-tsam Snying-por Dril-ba Gcig-shes Kun-grol*, Ven Khenpo Shedup Tenzin (Delhi 1999), in 30 pp. TBRC no. W8722. Story of the cult of the protective deity A-bse and the associated *btsan*-spirits. **Bio.:** On the author, Bradburn, *Masters*, p. 314. Some interesting biographical information about him may now be found in J. Ardussi, 'The Rapprochement between Bhutan and Tibet,' contained in: *TS7*, vol. 1, pp. 22-23. TBRC

no. P533. This seems to be a supplement to his father's (Sle-lung Rje-drung's) work, *Bstan-srung Rgya-mtsho'i Rnam-thar*. This entry supplied by E. Gene Smith (letter of March 9, 1996). **Ref.:** Steven Goodman, 'Rig-'dzin 'Jigs-med-gling-pa and the Klong-chen Snying-thig,' contained in: S. Goodman and R. Davidson, eds., *Tibetan Buddhism: Reason and Revelation*, State University of New York Press (Albany 1992), p. 188, Text no. 10.

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1744

Kaḥ-thog Tshe-dbang-nor-bu (1698-1755), *Rgya-nag Hwa-shang-gi Byung-tshul Sgrub-mtha'i Phyogs Snga bcas-pa Sa-bon-tsam Smos-pa Yid-kyi Dri-ma Dag-byed Dge-ba'i Chu-rgyun*, contained in his *Collected Works*, volume 5 (ca), pp. 419-450 (one folio is missing). TBRC no. W29688. Other versions available. On the disputed history of the Chinese monk Heshang Moheyan's teachings. **Lit.:** There is so much literature on the Samyé Debate that none of it will be listed here, although I should mention a recent study that includes a good bibliography on the subject, Sam van Schaik, *Tibetan Zen: Discovering a Lost Tradition, the Stories Told by the Dunhuang Cave Manuscripts*, Snow Lion (Boston 2015). **Ref.:** *CLTWA* I, no. 109. *CLTWA* II, no. 162.

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1744

Phur-bu-lcog I Ngag-dbang-byams-pa (1682-1762), *Grwa-sa Chen-po Bzhi dang Rgyud-pa Stod Smad Chags-tshul Pad Dkar 'Phreng-ba*. **A.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1989). TBRC no. W22024. **B.** Published under the 'cover title', *Three Dkar Chag's*, Ngawang Gelek Demo (New Delhi 1970), pp. 46-169 (there is a detailed analysis of the content in the English preface). TBRC no. W4CZ2732. **C.** *Collected Works (Gsung-'bum) of Phu-bu-lcog Ngag-dbang-byams-pa*, Ngawang Sopa (New Delhi 1973-1974), in 4 vols, at vol. 4, pp. 382-504. TBRC no. W1229. **D.** Contained in *HS*, vol. 78, pp. 429-552. TBRC no. W1KG10687. History of the main monastic educational institutions of the Dge-lugs school in Central Tibet: Se-ra, 'Bras-spungs, Dga'-ldan and Bkra-shis-lhun-po, as well as the Upper and Lower Tantra Colleges

(Rgyud-smad and Rgyud-stod). **Bio.:** The author's reincarnation lineage appears in Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, p. 349. Brief biographies of the author found in *Gangs-can Mkhas-grub*, pp. 1056-1058, and in *Grags-can Mi-sna*, pp. 736-739. **Lit.:** For an article on the same subject, and largely based on our history, see 'Brog-mi Byams-pa-blo-gros, "Gdan-sa Chen-po Se 'Bras Dga' Gsum dang | Gsang-chen Rgyud Grwa Rnam-gnyis-kyi Byung-ba Mdo-tsam Brjod-pa," contained in: *Bod-kyi Shes-rig Zhib-'jug Ched-rtsoṃ Bdam-bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1991), vol. 2, pp. 25-90. 'Brog-mi Byams-pa-blo-gros, "Gsang-chen Rgyud Grwa Rnam-gnyis Chags-tshul dang bcas Mdo-tsam Gleng-ba," *Bod-ljongs Zhib-'jug*, 2nd issue for the year 1985, p. 125 ff. On Rgyud-stod Grwa-tshang: Bya-rigs-pa Blo-bzang-rnam-rgyal, "Dpal-ldan Stod Rgyud Grwa-tshang-gi Lo-rgyus Mdor-bsdus," *Bod-ljongs Nang-bstan*, 2nd issue of 1994 (general series no. 16), pp. 59-76. **Ref.:** ZY, no. 385A/2691 and entries following. *MHTL*, no. 16395: "bdag-gi bla-ma Rje Byams-pa'i mtshan-can-gyis mdzad-pa'i *Gdan-sa Chen-po Bzhi'i Dkar-chag*." Jackson, *Misc.*, nos. 828, 948.12, describes two 62-folio examples. *CLTWA* I, no. 219, makes reference to a xylograph copy with 46 folios. According to *SBKC*, p. 311, this work fills 62 folios in the third volume of the author's *Collected Works*. *THL*, p. 218. Buescher, no. 556. This work is listed in *BLP* no. 0382, but note at no. 0381 a work with a very similar title and different author: Dka'-chen Ye-shes-rgyal-mtshan (1713-1793), *Grwa-sa Chen-po Bzhi dang Rgyud-grwa Stod Smad Chags-tshul Dkar-chag*.

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1744

Zhu-chen Tshul-khrims-rin-chen (1697-1774), *Bstan-'gyur Dkar-chag* (=Kun-mkhyen Nyi-ma'i Gnyen-gyi Bka'-lung-gi Dgongs-don Rnam-par 'Grel-pa'i Bstan-bcos Gangs-can-pa'i Skad-du 'Gyur-ro-'tshal-gyi Chos Sbyin Rgyun Mi 'Chad-pa'i Ngo-mtshar 'Phrul-gyi Phyi-mo Rdzogs-ldan Bskal-pa'i Bsod-nams-kyi Sprin-phung Rgyas-par Dkriṅs-pa'i Tshul-las Brtsams-pa'i Gtam Ngo-mtshar Chu Gter 'Phel-ba'i Zla-ba Gsar-pa). **A.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1985). **B.** Delhi Karmapae Choedhey, Gyalwae Sungrab Partun Khang (Delhi 1985). **C.** Only the part of this work listing the contents of the Bstan-'gyur (corresponding to chapter 7, or, in the Lhasa edition, pp. 603-848) has been supplied in very useful machine-readable form by the Asian Classics Input Project. A catalogue and account of the completion of the

printing blocks for the Sde-dge printed collection of translated commentarial literature (Bstan-'gyur), but containing much else besides, including some historical sections. **Bio.:** A biographical sketch in *Dung-dkar*, pp. 1774-1775. TBRC no. P801. **Dates:** Some date this work to 1737. For instance, *CLTWA II*, p. xvii. **Ref.:** *CLTWA I* nos. 180-181.

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1745

Kaḥ-thog Tshe-dbang-nor-bu (1698-1755), *Rgyal-ba'i Bstan-pa Rin-po-che Byang-phyogs-su 'Byung-ba'i Rtsa-lag Bod Rje Btsan-po'i Gdungrabs Tshigs Nyung Don Gsal Yid-kyi Me-long*. **A.** Contained in: *Rare Tibetan Historical and Literary Texts from the Library of Tsepon W. D. Shakabpa*, T. Tsepel Taikhang (New Delhi 1974), pp 1-59. TBRC no. W8LS25066. **B.** Contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, pp. 55-86 (including a table of contents). TBRC no. W22021. **C.** Contained in: *Collected Works (=The Collected Works [Gsung-'bum] of Kah-thog Rig-'dzin Chen-po Tshe-dbang-nor-bu)*, "reproduced from the manuscript set preserved in the Library of Tibetan Works and Archives," Damchöe Sangpo (Dalhousie 1976-7), volume 4 (nga), pp. 337-362 (this version is missing the first six folios). **D.** Contained in: Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu, *et al.*, *Rare Writings on the Esoteric Teachings of the Bka'-brgyud-pa Tradition from the Library of Zhwa-dmar Rin-po-che*, Dzongsar Chhentse Labrang, Palace Monastery (Gangtok 1980), pp. 467-504. A history of the Tibetan emperors and kings, with chronological discussions. **Ref.:** See *CLTWA I*, no. 39 for outline of contents. *CLTWA II*, no. 38. Sørensen, *Tibetan Buddhist Historiography*, p. 636. *BLP* no. 1436.

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Kaḥ-thog Tshe-dbang-nor-bu, *Bcom-ldan-'das Dpal Che-mchog 'Khor-lo-sdom-pa'i Rgyud-kyi Bshad-pa Byung-tshul Sa-bon-tsam Smos-pa Ma-ṅi-ka-yi Do-shal*. Contained in his *Collected Works*, D. Gyaltsen Kesong Legshay (Delhi 1977), vol. 5 (ca), pp. 517-525. TBRC no. W29688. History of Cakrasamvara. **Ref.:** *CLTWA I*, no. 113. *CLTWA II*, no. 165.

*circa 1745*

Ngor Mkhan-chen Dpal-ldan-chos-skyong (1702-1759), *Ngor E-waṃ-pa'i Gdan-rabs Rin-chen Phreng-mdzes-kyi Kha-skong Rtogs-brjod Byin-rlabs 'Dod-dgu'i Dpal Ster*. Contained in: *Lam-'bras Slob-bshad*, Sa-skya Lam-'bras Literature Series, Sakya Centre (Dehra Dun 1983), vol. 25, pp. 495-651. TBRC no. W23648. Two other versions of this title are listed in TBRC nos. W1KG8320, W1KG13617. This is a history of the abbots of Ngor E-waṃ Monastery, written as an appendix to the work on the same subject by Sangs-rgyas-phun-tshogs (listed above). **Bio.:** TBRC no. P802. **Lit.:** See David P. Jackson, 'Sources on the Chronology and Succession of the Abbots of Ngor E-waṃ-chos-ldan,' *Berliner Indologische Studien*, vol. 4/5 (1989), p. 52, where he dates its composition to *circa 1745*. **Ref.:** Appey, p. 159. *BLP* no. 2106. This might be a continuation of another (otherwise unknown) work on the history of E-waṃ entitled *E-waṃ-pa'i Gdan-rabs Rin-chen Phreng-mdzes*, listed in *BLP* no. 2105. *VHF*, p. 611.

1747

'Ba'-ra-ba Ngag-dbang-ye-shes (b. 17th century), *Dpal-ldan Stod 'Brug-gi Bla-brgyud Rnam-thar Rin-po-che'i Phreng-ba*. A manuscript in 47 folios, complete, microfilmed by the Nepal-German Manuscript Preservation Project, Running no. L8366, Reel no. L937/3 (but seen in PDF format). A history of the Stod 'Brug school, 'Ba'-ra-ba transmission, from Tilopa to the author's father 'Dzam-gling-pa Blo-gros-chos-'phel (1665-1727). **Bio.:** TBRC no. P5879. There is a major biography of the author entitled *Rje-btsun Bla-ma Dam-pa Rdo-rje-'chang Kun-mkhyen Chos-rje O-rgyan-ngag-dbang-ye-shes-dpal-bzang-po'i Rnam-thar Dpag-bsam-ljon-shing*, contained in: *Bka'-brgyud Gser-phreng Chen-mo: Biographies of Eminent Gurus in the Transmission Lineage of Teachings of the 'Ba'-ra Dkar-brgyud-pa Sect*, reproduced from manuscript collections of Gra Sku-zhabs Bstan-'dzin-nor-bu, Ngawang Gyaltsen & Ngawang Lungtok (Dehradun 1970), vol. 3, pp. 379-646. **Dates:** The dating of the history depends on the correct dating of the author's father.

1748

Sum-pa Mkhan-po Ye-shes-dpal-'byor (1704-1788), *Dpag-bsam-ljon-bzang* (=Rgya-gar 'Phags-pa'i Yul | Rgya-nag Chen-po | Gangs-can Bod-yul | Sog-yul-rnams-su Dam Chos Rin-chen Byung-tshul Dpag-bsam-ljon-bzang). **A.** Sumpa Khan-po Yeçe Pal Jor, (Sum-pa Mkhan-po Ye-shes-dpal-'byor) *Pag Sam Jon Zang* (*Dpag-bsam-ljon-bzang*), "Edited with a list of contents and an analytical index in English by Çrī Sarat Chandra Das," Presidency Jail Press (Calcutta 1908); this publication will be much more readily available in the form of a recent reprint by Rinsen Book Co. (Kyoto 1984). **B.** Lokesh Chandra (New Delhi 1959); this edition includes the *Re'u-mig*, as well as foreword and preface by G. Tucci and L. Petech. TBRC no. W1KG16754. **C.** 'Phags-yul | Rgya-nag Chen-po | Bod dang | Sog-yul-rnams-su Dam-chos Rin-chen Byung-tshul *Dpag-bsam-ljon-bzang-las* | Rgya-gar 'Phags-pa'i Yul-du Dam-chos Dar-tshul-gyi Dpe-deb (added English 'cover title': *Sumpakhanpo's History of India*), Sog-po Tā Bla-ma Rnam-rgyal-rdo-rje (Delhi 1964), in 235 pp. This version contains only the part about Indian Buddhist history. **D.** Gurudeva (Sarnath 1965). TBRC no. W1KG20788. **E.** 'Phags-yul Rgya-nag Chen-po Bod dang Sog-yul-du Dam-pa'i Chos Byung-tshul *Dpag-bsam-ljon-bzang*, contained in: *Collected Works of Sum-pa Mkhan-po* "reproduced by Lokesh Chandra from the original xylographs of Raghu Vira," International Academy of Indian Culture (New Delhi 1975), vol. 1. **F.** Sum-pa Ye-shes-dpal-'byor, *Chos-'byung Dpag-bsam-ljon-bzang*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1992); this edition seems to be complete, including the *Re'u-mig*. TBRC no. W7667. A history of Buddhism in India, China, Tibet and Mongolia, composed in Tibetan by an Oirat Mongolian author, known in Mongolian as Sumba Khamba Ishbaljir. The last part of this historical work is important for understanding Tibetan sectarian polemics. **Bio.:** Brief biographies of the author in *Grags-can Mi-sna*, pp. 762-764, and in *Gangs-can Mkhas-grub*, pp. 1767-1768. **Lit.:** The 1908 edition of S. C. Das does not include the chronological tables (the *Re'u-mig*), which were the basis for an article of Sarat Chandra Das, 'Life of Sum-pa mkhan-po, also styled Ye-ses dpal-'byor, the author of Rehumig (Chronological Table),' *Journal of the Asiatic Society of Bengal*, vol. 57 (1889), pp. 37-84. The chronological tables have also been used in: A. Chattopadhyaya and S. K. Sadhukhan, *Tibetan Chronological Tables*, Central Institute of Higher Tibetan Studies (Sarnath 1993); and translated in Bireshwar

Prasad Singh, tr. and ed., *The Chronology of Tibet according to the Re'u-mig of Sum-pa Mkhan-po*, The Bihar Research Society (Patna 1991), reviewed by H. E. Richardson in *Journal of the Royal Asiatic Society* (1994), pp. 433-434; also reviewed by A.C. McKay in *Bulletin of the School of Oriental and African Studies*, vol. 59, no. 3 (1996), p. 629, and again reviewed by Gareth Sparham in *Tibet Journal*, vol. 21, no. 4 (Winter 1996), pp. 77-78. J. de Jong, 'Sum-pa Mkhan-po (1704-1788) and His Works,' *Harvard Journal of Asiatic Studies*, vol. 27 (1967), pp. 208-216. Louis Hambis, 'L'histoire des Mongols à l'époque de Gengis-Khan et le dPag bSam lJon bZan de Sumpa Qutuqtu,' contained in: *Études tibétaines dédiées à la mémoire de Marcelle Lalou*, Librairie d'America et d'Orient (Paris 1971), pp. 149-158. R. E. Pubayev, 'Buddhist Cosmology as Described in the Historical Work of Sum-pa Mkhan-po entitled the *Tree of Contemplation*,' *Tibet Journal*, vol. 6, no. 2, pp. 53-63. R. E. Pubayev, 'Data on the History of the Mongols in the Dpag-bsam lJon-bzang by Sum-pa Mkhan-po,' *Tibet Journal*, vol. 6, no. 4, pp. 37-42. R. E. Pubayev, 'Historical Treatise Dpag-bsam lJon-bzang by Sum-pa Mkhan-po (1704-1788), Peculiarities in the Text and Their Interpretation in Translation,' *Tibet Journal*, vol. 6, no. 1, pp. 14-23. R. E. Pubaeva, *Pagsam-dzonsan: istorija i chronologija Tibeta*, Sibirskoe otd-nie, Nauka (Novosibirsk 1991), not seen. A more detailed bibliography of Pubaev's publications related to this history may be located in Kolmaš, 'Tibetologica Buryatica,' p. 65, note 20. The reference to Pubaev's book on this history as found therein is as follows: *Pagsam-czonsan — pamjatnik tibetskoj istoriografii XVIII veka* (Novosibirsk 1981), in 307 pp. On the chronological part, see Tshe-tan Zhabs-drung, "Sum-pa Ye-shes-dpal-'byor-gyis Bsgrigs-pa'i Lo-tshigs-la Dpyad-pa," *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtsoM Mkhobdsus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 249-250. Some passages were translated by S.C. Sarkar in 'A Tibetan Account of Bengal,' *Journal of the Bihar & Orissa Research Society*, vol. 26, pt. 4 (1941), pp. 341-370. Wassiljew[A], p. 363. [Sarat Chandra Das], 'Some Historical Facts Connected with the Rise & Progress of the Mahāyāna School of Buddhism; Translated from Sumpāhi C'joijūng,' *Journal of the Buddhist Texts Society*, vol. 1, pt. 3 (1893), pp. 18-21. Hanung Kim, 'An Introduction to the New Publication of Sum pa Ye shes dpal 'byor's *Collected Works*,' *Journal of Tibetology*, vol. 17 (2017), pp. 275-291. Hanung Kim, *Renaissance Man from Amdo: The Life and Scholarship of the Eighteenth-Century Amdo Scholar Sum pa Mkhan po Ye shes dpal 'byor (1704-1788)*, PhD dissertation, Harvard University (April 2018). **Ref.:** Contents outlined in *CLTWA* I, no. 50; *ZY*, no. 348/2608. Emil Schlagintweit, *Die Könige von Tibet*, Verlag der k. Akademie (München 1866), p. 19. Eimer, *Berichte*, pp. 61-64.

Kolmaš, 'Tibetan Sources,' p. 134. *THL*, pp. 130-137. *THL*, pp. 151-153. *MHTL*, no. 10273. See especially *MHL*, pp. 18-25 (description of contents on pp. 21-25). *SBKC*, p. 346, lists the title as 'Phags-yul Rgya-nag Chen-po Bod dang Sog-yul-du Dam-pa'i Chos 'Byung-tshul Dpag-bsam-ljon-bzang, in 316 folios. *BLP* no. 0747.

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1749

Kaḥ-thog Tshe-dbang-nor-bu (1698-1755), *Bod Rje Lha Btsad-po'i Gdung-rabs Mnga'-ri [Mnga'-ris] Smad Gung-thang-du Ji-ltar Byung-ba'i Tshul Deb-gter [Deb-ther] Dwangs-shel 'Phrul-gyi Me-long*. **A.** Contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga* (including a table of contents), pp. 87-150. TBRC no. W22021. **B.** Contained in: *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 627-669. TBRC no. W24011. **C.** A nice cursive manuscript has now been reproduced in *HS*, vol. 30 (a), pp. 183-225. TBRC no. W1KG10687. **D.** A 37-folio manuscript in the R. A. Stein collection (located in the Musée Guimet, Paris), with the title: *Bod Rje Btsad-po'i Gdung-rabs Mnga'-ris Smad Mang-yul Gung-thang-du Ji-ltar Byung-ba'i Tshul Deb-ther Dwangs-shel 'Phrul-gyi Me-long*. Other manuscript copies are said to exist in the libraries of E. Gene Smith and of Dudjom Rinpoche (David Jackson, *The Mollas of Mustang*, LTWA [Dharamsala 1984], p. 177). History of the royal lineage of Gung-thang. The author lists a number of earlier histories of Gung-thang on which he based himself (on p. 149), including a *Rgyal-rabs Mdor-bsdus* composed in verse by [Gung-thang] Mnga'-bdag Nor-bu-lde (b. 1450), a *Rgyal-rabs* by Blo-ltan-shes-rab-grub (in the time of Khri Lha-dbang-rgyal-mtshan, 15th cent.), one by Mkhan-po Nam-mkha'-chos-dbang (in the time of Khri Nyi-zla-grags-pa, b. 1514), a verse work by Rab-'byams-pa Sangs-rgyas-lhun-grub, a work by Dus-'khor-ba Mang-thos-rdo-rje (in the time of Bsam-lde Phyi-ma, 1459-1593?). **Lit.:** Karl-Heinz Everding, *Das Königreich Mang yul Gung thang: Königtum und Herrschaftsgewalt im Tibet des 13.-17. Jahrhunderts*, VGH Wissenschaftsverlag (Bonn 2000). **Ref.:** *TBH*, p. 638. *Gangs-can Mkhas-grub* (p. 171-2) quotes from a manuscript *Gung-thang Btsan-po'i Gdung-rabs*. *BLP* no. 1439.



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Kah-thog Tshe-dbang-nor-bu (1698-1755), *Bod-kyi Rgyal-rabs Gser-gyi Phreng-bar Grags-pa-las Mnga'-ris Stod Mar-yul Bdag-po'i Deb-ther*. **A.** Contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga* (including a table of contents), pp. 151-194. TBRC no. W22021. **B.** Contained in: *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 175-224. TBRC no. W24011. **C.** A 5-folio ms. in tiny cursive letters. W1CZ882. There is no colophon; but presumably composed near the same time as the preceding. A history of the higher elevation area of Mnga'-ris, Western Tibet, called Mar-yul. **Ref.:** *TBH*, p. 643. *BLP* no. 0594.

*mid-1700's*

A-kyā Blo-bzang-bstan-pa'i-rgyal-mtshan (1708-1768), *Bod-kyi Rgyal Blon Mang-po'i Gdung-rabs* (=Stobs-kyi 'Khor-los Sgyur-ba Sde-srid Phag-mo-gru-pa sogs Bod-kyi Rgyal Blon Mang-po'i Gdung-rabs Mdo-tsam Brjod-pa'i Rab-tu Byed-pa Ya-rabs Mgul-rgyan), contained in his *Gsung-'bum*, pp. 43-66 (12 fols.), reproducing a woodblock print from Sku-'bum Monastery. TBRC no. W30533. A brief historical survey of Tibet's post-imperial rulers, evidently in large part based on the work by the Dalai Lama V. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, p. 1893. **Lit.:** A recent essay that makes use of his text on astro-calculations, see Lobsang Yongdan, 'An Exploration of a Tibetan Lama's Study of the Pythagorean Theorem in the Mid-18th Century,' *Études mongoles et sibériennes, centralasiatiques et tibétaines*, no. 49 (2018), pp. 1-16. This history might be compared to yet another survey of Tibet's rulers translated in Dan Martin, 'A Brief Political History of Tibet by Gu-ru Bkra-shis,' contained in: Ernst Steinkellner, ed., *Tibetan History and Language: Studies Dedicated to Uray Géza on His Seventieth Birthday*, Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien (Vienna 1991), pp. 329-351. **Ref.:** This work should form section *kha* of the author's *Collected Works*, but was missing from the version purchased by Haenisch in Peking in 1929. Taube, vol. 4, p. 1125. For the same author's notes on Bu-ston's history, see Taube, vol. 4, p. 1049 (no. 2852). *THL*, p. 87, including an outline of the contents. Smith, *Catalogue*, pp. 18-19. A xylograph in 12 fols. is

available in the Oriental Institute, St. Petersburg, no. B7368/2. Listing in *BLP* no. 1362.

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*mid 1700's ?*

De'u-dmar Dge-bshes Bstan-'dzin-phun-tshogs (b. 1725?), *Gso-ba Rig-pa'i Chos-'byung Rnam-thar Rgya-mtsho'i Rba-rlabs Drang-srong Dgyes-pa'i 'Dzum Phreng*. **A.** This work has been published as *Gso-ba Rig-pa'i Chos-'byung Rnam-thar Rgya-mtsho'i Rba-rlabs Drang-srong Dgyes-pa'i 'Dzum-phreng*, contained in: *Gso-rig Gces-btus Rin-chen Phreng-ba*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1993), pp. 632-764 (with thanks to Frances Garrett for this information). TBRC no. W21588. **B.** It has also been republished (evidently) as *Gso-ba Rig-pa'i Chos-'byung Rnam-thar Rgya-mtsho'i Rba-rlabs Drang-srong Dgyes-pa'i 'Dzum-phreng*, contained in: *De'u-dmar Gso-rig Gces-btus Rin-chen Phreng-ba*, Bod-kyi Gso-ba Rig-pa'i Gna'-dpe Phyogs-bsgrigs Dpe-tshogs series no. 44, Mi-rigs Dpe-skrun-khang (Beijing 2007), vol. 2, pp. 1013-1212 (with thanks to Olaf Czaja for this reference). TBRC no. W2DB13637. **C.** *Gso-ba Rig-pa'i Chos-'byung Rnam-thar Rgya-mtsho'i Dba'-rlabs Drang-srong Dg[y]es-pa'i 'Dzum-phreng*, a cursive ms. that is seemingly incomplete, the last existing folio numbered 77. See TBRC no. W4PD1207, vol. 61 (out of 89). A history of medicine. **Bio.:** See the entry "Deumar Geshe Tendzin Puntsok" by Sonam Dorje in *Treasury of Lives*. Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), p. 369. In a brief biography in *Gangs-can Mkhas-grub*, pp. 831-832, he is given the birthdate of 1672. The biography in *Grags-can Mi-sna*, pp. 795-796, gives his birthdate as 1725. TBRC no. P331. **Dates:** The introduction to the volume containing our version B gives the author a birthdate of 1672, and there is in any case uncertainty. The biographical sketch in *Treasury of Lives* argues that the later birthdate is impossible, making 1672 more likely.

*mid-1700's*

Dre'u-lhas Grub-dbang G.yung-mgon-rdo-rje (1721-1769), a son of Sleg-lung Bzhad-pa'i-rdo-rje (b. 1697), is said to have been the author of a set of biographies of the treasure excavators (*gter-ston*). According to E. Gene Smith (letter of March 9, 1996), this *gter-ston* history (with biographies of *gter-stons* ending with 'Brug-thang Gter-ston) was in fact included in his 12-volume *Collected Works*. See the preface to the 1882 history of the Rnying-ma-pa by Kun-bzang-nges-don-klong-yangs (publication listed below). **Ref.:** There is reference to this author's composition of a *Gter-ston Brgya-rtsa'i Chos-'byung* in the history by Gu-ru Bkra-shis (5-volume ed., at vol. 4, p. 107). For another mention, see Steven D. Goodman, 'Rig-'dzin 'Jigs-med gling-pa and the kLong-Chen sNying-Thig,' contained in: Steven D. Goodman and Ronald M. Davidson, eds., *Tibetan Buddhism: Reason and Revelation*, State University of New York Press (Albany 1992), pp. 133-146, 184-207, at p. 188.

*mid-1700's*

Hor Sprul-sku Rab-brtan-rgya-mtsho (1697-1763), *Sgo-mang dang | Skyor-lung Chos-'byung*. Two incomplete histories of Sgo-mang and Skyor-lung Monasteries. Sgo-mang here might mean the Sgo-mang Grwa-tshang of 'Bras-spungs Monastery. Skyor-lung (=Skyor-mo-lung), located in the Stod-lung river valley, was founded in 1169 by Sbal-ti Dgra-bcom Dbang-phyug-tshul-khrims and converted to the Dge-lugs school in the 15th century. The history of Skyor-mo-lung has now been published in Sørensen, *Rare Texts*, Text C, with a detailed table of contents (the tenure of its last-mentioned abbot dated to *circa* 1698). Apparently the author based his Skyor-lung history on previous ones written by Grags-pa-rgyal-mtshan (the 28th abbot of Skyor-mo-lung, 1618-1655) and by Bsam-sgang-pa Blo-bzang-ngag-dbang (the 29th abbot of Skyor-mo-lung, 1591-1663). **Bio.:** Biography of the author in *Gangs-can Mkhas-grub*, pp. 1839-1840. The author was abbot of the tantra college of Bla-brang Bkra-shis-'khyil. TBRC no. P4130. **Dates:** Note that Sørensen dates this history's composition to the years 1830-1831, and while this may well be correct, it would require new and different dates for the author than those we have supplied. **Ref.:** *Mdo-*

*smad Chos-'byung*: “Hor Sprul-sku Rab-brtan-rgya-mtshos bsgrigs-pa'i Sgo-mang dang | Skyor-lung Chos-'byung gnyis rtsom-'phro.” *BLP* no. 0178: Hor Sprul-sku Rab-brtan-rgya-mtsho, *Skyor-lung Chos-'byung* (*rtsom-'phro-can*, ‘an incomplete work’).

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*mid-1700's*

Pañ-chen III Blo-bzang-dpal-ldan-ye-shes (1739-1780), *Smyung-gnas-kyi Bla-ma Brgyud-pa'i Rnam-thar Mdor-bsdus Phan-yon dang bcas-pa*, contained in: *The Collected Works (Gsung-'bum) of the Third Panchen Lama of Tashilhunpo Blo-bzang-dpal-ldan-ye-shes*, Chode Tashilhunpo Society (New Delhi 1978), in 13 vols., at vol. 8 (or vol. ja), pp. 393-499 (in 54 fols.). TBRC no. W2046. No doubt this also appears in other published versions of the *Collected Works*. The lives of the lamas who transmitted the precepts for fasting rites. **Bio.**: Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 976-978, and in *Grags-can Mi-sna*, pp. 809-811. *Dung-dkar*, pp. 1259-1260. M. Loo, *The Biography of the 3rd Panchen Lama, Blo bZang dPal lDan Ye Shes dPal bZang Po*, PhD dissertation, University of Washington (Seattle 1970). TBRC no. P168. **Lit.**: The author's famous work of 1775 on Shambhala entitled, *Grub-pa'i Gnas-chen Shambha-la'i Rnam-bshad 'Phags-yul-gyi Rtogs-brjod dang bcas-pa Ngo-mtshar Bye-ba'i 'Byung-gnas* (contained in the same edition of the *Collected Works*, vol. 10, pp. 1-99) is also of historical interest (see Newman, ‘Itineraries’). **Ref.**: *MHTL*, no. 1397. *SBKC*, p. 111.

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*mid-1700's*

Sa-skyapa Ngag-dbang-kun-dga'-blo-gros-sangs-rgyas-bstan-pa'i-rgyal-mtshan-dpal-bzang-po (=Sngags-'chang Kun-dga'-blo-gros; 1729-1783), *Thub-dbang Byams[-pa?] 'Jam-dbyang Sa-skyapa'i Gdung-rabs Rgya Bod Rigs Lam Brgyud-pa Spyi Bye-brag-la Phyang-'tshal-ba Rnam-dpyod Rab-gsal*. **A.** *Sa-skyapa'i Gdung-rabs Ngo-mtshar Bang-mdzod-kyi Kha-skong* (=Rje-btsun Sa-skyapa'i Gdung-rabs Rin-po-che'i Rnam-par Thar-pa Ngo-mtshar Rin-po-che'i Bang-mdzod Dgos-'dod Kun 'Byung-gi Kha-skong Rin-chen 'Dzad-med Srid Zhi'i Dpal-'byor Lhun-grub),

Mi-rigs Dpe-skrun-Khang (Beijing 1991), published in 796 pages, on the basis of an incomplete manuscript. TBRC no. W27309. **B.** Sa-chen Kun-dga'-blo-gros, *Sa-skya'i Gdung-rabs Ngo-mtshar Bang-mdzod-kyi Kha-skong*, Sakya Dolma Phodrang (Dehradun 2009), in 796 pages (this is just a reprinting of the earlier edition in the same no. of pages). **C.** Sa-chen Kun-dga'-blo-gros, *Rje-btsun Sa-skya-pa'i Gdung-rabs Rin-po-che'i Rnam-par Thar-pa Ngo-mtshar Rin-po-che'i Bang-mdzod Dgos-'dod Kun-'byung-gi Kha-skong Rin-chen 'Dzad-med Srid-zhi'i Dpal-'byor Lhun-grub*, ed. by Dpal Sa-skya'i Rig-gzhung Zhib-'jug Tshogs-pa, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2012), in 2 vols. TBRC no. W3CN7016. A history of the Sa-skya school, although perhaps more a work of devotional praise than a history. Cyrus Stearns tells us that this text could be identical to a work by 'Khon Kun-dga'-blo-gros — a continuation of the *Sa-skya Gdung-rabs Chen-mo* composed by A-myes-zhabs in 1629. **Bio.:** TBRC no. P805. **Ref.:** See Jackson, *Misc.*, no. 1507.2. *VHF*, p. 631. *Rare Books*, p. 216, where the author's name is carelessly given as Grags-pa-rgyal-mtshan, mentioning a ms. in 325 fols. as well as a 265-fol. woodblock print.

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*late 1700's*

Anonymous, untitled. According to Michael Aris, it seems likely that this historical work, written in cursive on a scroll of 189 lines, is identical to the one Samuel Turner (1749-1802) mentioned in his *An Account of an Embassy to the Court of the Teshoo Lama* (London 1800), p. 278, that he had made for his benefit by the regent of the Panchen Lama and assistants. It exists among the papers of Turner preserved in the Bodleian Library, Oxford. See Michael Aris, 'A Note on the Resources for Tibetan Studies at Oxford,' *Bodleian Library Record*, vol. 10, no. 6 (May 1982), p. 370.

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*late 1700's ?*

Anonymous, untitled. Incipit: "Mnga'-bdag Mar-pa'i Bka'-brgyud-kyi ring-lugs 'chad-pa-la gnyis." Photocopy of a 6-fol. *dbu-med* ms. located in LTWA (Dharamsala), shelf no. KA/2/5, 1927 KA. It is certainly

written by a follower of the Karma Bka'-brgyud school, and probably by a disciple of Si-tu VIII Chos-kyi-'byung-gnas (1699/1700-1774). General history of Bka'-brgyud-pa, with special emphasis on the Karma-pa. I asked Tashi Tsering about this, and he couldn't tell me for certain who the author was, so I gave up on it.

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*late 1700's*

'Brong-rtse Yongs-'dzin Blo-bzang-tshul-khrims (1745-1800), *Rgyan Drug Mchog Gnyis-kyi Rnam-thar dang Grub-mtha' Bzhi So-so'i Lugs-kyi Gzhi Lam 'Bras Gsum-gyi Rnam-gzhag Gsal-ba Nyi-ma'i Snying-po zhes bya-ba Zhar Byung Bod-du Bstan-pa'i Chos-'byung*, contained in: *Collected Works (Gsung-'bum) of 'Brong-rtse Yongs-'dzin Blo-bzang-tshul-khrims*, Chopel Legdan (Delhi 1981), in 2 vols., at vol. 2, pp. 165-237. TBRC no. W23872. History of Buddhism in India and Tibet. **Bio.:** The author signs his work as Sa-ri-dha-ra-ma-ti-shī-la'i ming-can. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 1566-1567, and in *Grags-can Mi-sna*, pp. 817-818. TBRC no. P311. **Ref.:** *CLTWA* II, no. 119. *MHTL*, no. 3104. Smith, *Catalogue*, pp. 160-161.

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*late 1700's*

'Jam-dbyangs-bzhad-pa II Dkon-mchog-'jigs-med-dbang-po (1728-1791), *Dge-ldan Chos-'byung Nor-bu'i Phreng-ba Rtsom 'Phro. A.* Contained in: *idem.*, *Collected Works*, Ngawang Gelek Demo (New Delhi 1971), vol. 5, pp. 526-697 (based on a Bla-brang woodblock print in 85 fols.). TBRC W2122. **B.** An 85-folio woodblock print from Co-ne, unfortunately not easily legible. TBRC no. W1GS66030. An unfinished history of the Dge-lugs school. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 40-42. **Ref.:** *CLTWA* I, no. 95. *MHTL*, no. 16394: "bdag-gi bla-ma 'Jam-dbyangs-bzhad Sprul Dkon-mchog-'jigs-med-dbang-pos mdzad-pa'i *Dga'-ldan Chos-'byung*." *Mdo-smad Chos-'byung*: "Kun-mkhyen Dkon-mchog-'jigs-med-dbang-pos mdzad-pa'i *Dge-ldan Chos-'byung* rtsom 'phro." *SBKC*, p. 416: *Dge-ldan Chos-'byung Nor-bu'i Phreng-ba* (in 85 folios). According to Klong-rdol Bla-

ma, this work filled 45 folios. *THL*, p. 175. *MHTL*, no. 4169. Citation in *Gangs-can Mkhas-grub*, p. 1688. *BLP* nos. 0433, 0447.

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late 1700's

Kun-mkhyen 'Jigs-med-gling-pa (1729/30-1798), *Klong-chen Snying-gi Thig-le'i Rtogs-pa Brjod-pa Dakki'i Gsang Gtam Chen-mo*, contained in: *The Collected Works of Kun-mkhyen 'Jigs-med-gling-pa*, Sonam T. Kazi (Gangtok 1972), vol. 35, pp. 1-14. The story of the *Klong-chen Snying-thig* teachings of the Rnying-ma school, it is less a history than an account of visionary experiences and treasure text revelations of the author. **Bio.:** Janet Gyatso, *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary*, Princeton University Press (Princeton 1998), includes a translation of our history and annotations on pp. 55-61, 92-97. Brief biography in *Gangs-can Mkhas-grub*, pp. 241-242. **Ref.:** *CLTWA* I, no. 86.

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Kun-mkhyen 'Jigs-med-gling-pa (1729/30-1798), *Phur-pa Rgyud Lugs-las Chos-'byung Ngo-mtshar Snang-byed*. **A.** Contained in: *The Collected Works of Kun-mkhyen 'Jigs-med-gling-pa*, Sonam T. Kazi (Gangtok 1972), vol. 6, pp. 4-13. **B.** Contained in: *The Collected Works of 'Jigs-med-gling-pa Rang-byung-rdo-rje Mkhyen-brtse'i-'od-zer*, "reproduced from a set of prints from the Sde-dge Dgon-chen blocks," Pema Thinley (Gangtok 1985), vol. 6, pp. 5-14. **C.** Contained in: *Rnying-ma Bka'-ma Rgyas-pa*, Dupjung Lama (Darjeeling 1982+), vol. 7, pp. 5-17. A history of Phur-pa. **Ref.:** *CLTWA* I, no. 87. *CLTWA* II, no. 143. Jackson, *Misc.*, no. 1205.2.

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Kun-mkhyen 'Jigs-med-gling-pa (1729/30-1798), *Dbu-ru Zhwa Lha-khang-gi Gtam Chos-'byung Me-tog*. **A.** Contained in: *The Collected Works of Kun-mkhyen 'Jigs-med-gling-pa*, Sonam T. Kazi (Gangtok 1972), vol. 4, pp. 232-241. **B.** '*Jigs-med-gling-pa'i Gtam Tshogs* (=Gangs-can Rig-mdzod series no. 18), Bod-ljongs Bod-yig Dpe Rnying Dpe-skrun-khang (Lhasa 1991), pp. 268-272. A brief but important history of Zhwa Lha-khang (a temple dating from Tibetan imperial times). This is a part of the *Gtam Tshogs*, mostly composed in years surrounding 1783, which contains several brief works of considerable historical interest which have not been listed here. **Lit.:** Another interesting part of the *Gtam Tshogs* composed in 1789 on the basis of information supplied by the Bhutanese Gdung-bsam-pa Byang-chub-rgyal-mtshan, is studied and translated in Michael Aris, 'India and the British according to a Tibetan Text of the Later Eighteenth Century,' contained in: P. Kværne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), volume 1, pp. 7-15, appendix pp. 3-11. See also Michael Aris, '*Jigs-med-gling-pa's "Discourse on India" of 1789: A Critical Edition and Annotated Translation of the Lho-phyogs rgya-gar-gyi gtam brtag-pa brgyad-kyi me-long*, Institute for Buddhist Studies, Studia Philologica Buddhica, Occasional Papers Series IX (Tokyo 1995). **Ref.:** Karmay, *Great Perfection*, p. 228. *CLTWA*, no. 13 (outline of the contents of some works of historical significance from the *Gtam Tshogs*).

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Kun-mkhyen 'Jigs-med-gling-pa (1729/30-1798), *De-bzhin-gshegs-pas Legs-par Gsungs-pa'i Gsung-rab Rgya-mtsho'i Snying-por Gyur-ba Rig-pa 'Dzin-pa'i Sde-snod dam | Snga-'gyur Rgyud-'bum Rin-po-che'i Rtogs-pa Brjod-pa 'Dzam-gling Tha-gru Khyab-pa'i Rgyan*. **A.** Contained in: *Rnying-ma'i Rgyud-'bum*, "reproduced from a manuscript preserved at Gting-skyes Dgon-pa Byang Monastery in Tibet under the direction of Dingo Khyentse Rimpoche" (Thimphu 1973), vol. 33. **B.** Contained in: *The Collected Works of Kun-mkhyen 'Jigs-med-gling-pa*, Sonam T. Kazi (Gangtok 1972), vol. 3. A history of the *Old Tantra Collection* (*Snga-'gyur Rgyud-'bum*) of the Rnying-ma school. **Ref.:**



Karmay, *Great Perfection*, p. 228. Jackson, *Misc.*, no. 1512 (reference to a 250-folio xylograph edition). *CLTWA* II, no. 284. De Rossi Filibeck, *Catalogue*, vol. 1, p. 224.

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late 1700's

Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1737-1802), *Khyab-bdag Rdo-rje-sems-dpa'i Ngo-bo Dpal-ldan Bla-ma Dam-pa Ye-shes-bstan-pa'i-sgron-me-dpal-bzang-po'i Rnam-par Thar-pa Mdo-tsam Brjod-pa Dge-ldan Bstan-pa'i Mdzes-rgyan*, contained in: Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma, *Collected Works*, Ngawang Gelek Demo (Delhi 1969), vol. 1, including a long and informative introduction, with outline of contents, by E. Gene Smith. Biography of Lcang-skyia Rol-pa'i-rdo-rje (=Ye-shes-bstan-pa'i-sgron-me, 1717-1786). Although a biography (and such should not be awarded an entry here), it is an important resource for the history of Tibetan-Manchu relations in the 18th century. **Bio.:** Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 798-800, and in *Grags-can Mi-sna*, pp. 807-809. **Lit.:** For a different biography of the same subject, composed in 1787, see H.-R. Kämpfe, *Ñi ma'i 'od zer/Naran-u gerel: Die Biographie des 2. Pekinger Lcan skyia Qutuqtu*, Wissenschaftsverlag (Sankt Augustin 1976). Taube, vol. 4, pp. 1005-1006 (no. 2751). Bsod-nams-tshe-ring, "Lcang-skyia Sku-phreng Gsum-pa Rol-pa'i-rdo-rje'i Lo-tshigs Mdor-bsdus," *Rig-gzhung Dus-deb*, 4th issue of the year 1985, p. 133 ff. **Ref.:** *THL*, p. 97.

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1750

Kaḥ-thog Tshe-dbang-nor-bu, *Bod-du Dus-'khor Dkar-rtsis-kyi Lugs-srol Ji-snyed Byung-ba Kun Gcig-tu Gsal-bar Byed-pa Kun Mdzes Nor-bu'i Me-long*. **A.** Found in his *Collected Works*, vol. 4 (nga), pp. 273-282. TBRC no. W29688. **B.** *Bod-du Dus-'khor Skar-rtsis-kyi Lugs-srol Ji-snyed Byung-ba Kun Gcig-tu Gsal-bar Byed-pa Kun Mdzes Nor-bu'i Me-long*, contained in: *Kaḥ-thog Tshe-dbang-nor-bu'i Bka'-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2006), vol. 2, pp. 104-107. On the history of Kālacakra and its system of astrosciences in Tibet. TBRC no. W1GS45274. **Ref.:** *CLTWA* I, no. 108. *CLTWA* II, no. 48.

1751

Rig-'dzin Kun-grol-grags-pa (b. 1700), *Zab dang Rgya-che G.yung-drung Bon-gyi Bka'-'gyur-gyi Dkar-chag Nyi-ma 'Bum-gyi 'Od-zer*. **A.** Photographs of a 197-folio manuscript taken by S. Karmay, and kept at Tibetan Bonpo Monastic Centre, Dolanji. **B.** *G.yung-drung Bon-gyi Bka'-'gyur Dkar-chag* (=Zab dang Rgya-che G.yung-drung Bon-gyi Bka'-'gyur-gyi Dkar-chag Nyi-ma 'Bum-gyi 'Od-zer), ed. by Tshe-ring-thar, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1993), pp. 1-258. Composed at the palace of the Rab-brtan king in the town of Liwer in Rgyal-mo-rong. This previously unavailable catalogue of the Bon canon has 13 chapters including, in chapters 4 through 9, a brief history of Bon in Tibet and other countries. The author's autobiography is available in manuscript form, but we do not know of any publication of it.

1758

Zhu-chen Tshul-khrims-rin-chen (1697-1774), *Dpal Dus-kyi 'Khor-lo'i Dkyil-'khor-du Slob-ma Dbang-bskur-ba'i Gong-du Spro-bar 'Os-pa'i Chos-'byung Gleng-ba Ko-ki-la'i Dbyangs-snyan*, contained in: *Collected Writings on Buddhist Philosophy, Liturgy and Ritual of Zhu-chen Tshul-khrims-rin-chen*, B. Jamyang Norbu (New Delhi 1973+), vol. 1, pp. 329-358. TBRC no. W10347. A brief history of the Kālacakra Tantra. **Bio.:** A brief biography of the author is found in *Gangs-can Mkhas-grub*, pp. 1480-1481. TBRC no. P801. **Dates:** The colophon gives date of composition as an Earth Tiger year, therefore 1758. **Ref.:** *CLTWA* I, no. 88.

[1731-]1759

Rje Mkhan-chen X Bstan-'dzin-chos-rgyal (1700-1766/7), *Lho'i Chos-'byung Bstan-pa Rin-po-che'i 'Phro-mthud 'Jam-mgon Smon-mtha'i 'Phreng-ba*. **A.** A Bhutanese woodblock print in 151 fols. TBRC no. W1KG9413. **B.** A text was scanned in Bhutan by Karma Phuntsok's Endangered Archives project: Drametse thorbu no. 093. The famous *Lho'i Chos-'byung*, a religious history of Bhutan ('Brug-yul), primarily 'Brug-pa Bka'-brgyud-pa, but other schools in Bhutan are also covered. **Bio.:** TBRC no. P541. **Lit.:** For a typescript preserved in the British Library, London, of an English translation by "Douasamdub [i.e., Kazi Dawasamdruk or Zla-ba-bsam-grub] Kazi," see Smith, *Catalogue*, p. 129. For an edition and annotated translation of the Bhutan legal code of 1729 contained in this history, see Aris, *Sources for the History of Bhutan*, Text 3, pp. 122-168, and the separate 2-page Addenda and Corrigenda. Luciano Petech, 'The Rulers of Bhutan c. 1650-1750,' *Oriens Extremus*, vol. 19 (1972), pp. 203-213. For the circumstances of composition, see J. Ardussi, 'The Rapprochement between Bhutan and Tibet,' contained in: *TS7*, vol. 1, p. 24, and see also p. 26, where the dates of the author are given as 1731-1759. The text of the English translation by Dawasamdruk has been published as: Shākya'i dge-slong Bstan-'dzin chos-rgyal 'gro-kun dga'ba'i bshes-gnyen gnas-brtan pandita, *A History of Bhutan from the 7th Century A.D. to the 18th Century A.D.*, Historical Reproductions (n.pl. 1969), a limited facsimile edition with added foreword and notes by Turrell V. Wylie, "From a copy formerly owned by the late Sir Charles Bell." Although it seems quite rare, a copy of the English may be found in the Widener Library of Harvard University, Cambridge. This 'publication' was evidently made on the basis of a photocopy made by E. Gene Smith in London in 1962. According to a communication of E. Gene Smith (October 16, 1998), the Bell typescript (no. 19999h17, although this no. has been changed), made in 1918 was in 204 pages, while the original written manuscript had 249 pages. E. Gene Smith photographed this in London in 1962, and this photograph was probably the one Wylie used for his 'edition'. I was able to see a 151-folio woodblock print in the library of E. Gene Smith. Some parts are translated in a manuscript of Kazi Dawa Samdup's listed in *A Descriptive Catalogue of the Tibetan Manuscripts Held at the Bodleian Library, Oxford*, prepared by John E. Stapleton Driver in ca. 1970, and revised by David Barrett (1993), at p. 123; catalog no. MS.Tibet.c.50, part 8 and part 18 on p. 124. The original 151-folio xylograph that belonged to Charles Bell is now kept in the Liverpool Museum (details at

their website). **Ref.:** Contents outlined in ZY, no. 508/3053. Aris, *Bhutan*, p. 276 (reference to a xylograph in 151 folios). Aris, 'Some Considerations,' p. 37 n. 4. Shakabpa, vol. 2, p. 617. Bell, *Religion*, pp. 213-214. See the comments in Luciano Petech, 'Duñ-reñ,' *Acta Orientalia Hungarica*, vol. 44 (1990), pp. 103-111, at p. 103, note 3. Listed in Karma Phuntsho, *The History of Bhutan*, Random House India (Noida 2013), p. 611, where it says the place of the printery was 'Brug Zab-don-lhun-rtse. A number of biographical works by the same author, devoted to the Buddha, the Arhats, and others have been published. *BLP* no. 2085.

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1760

Ko-shrī Chos-rje Blo-bzang-lhun-grub, *Bstan-rtsis Chen-mo Rin-chen 'Phreng-ba*. A chronology of Buddhist history in India, Shambhala, Tibet, China and Mongolia. A 52-folio manuscript. **Bio.:** The author is often called Lhun-grub Paṇḍi-ta, and he was of Mongol, perhaps Buriat Mongol, origins. A brief biography appears in *Gangs-can Mkhas-grub*, pp. 262-263, where it says he was born in about the late 16th century. TBRC no. P4820. Here it says that Go-shrī Chos-rje Blo-bzang-lhun-grub lived from 1781 to 1859, but no source is supplied to justify it, and it seems they have confounded our author with the 74th Dga'-ldan Khri-chen Blo-bzang-lhun-grub, who is in fact given the dates 1781-1847, but was born in Co-ne (*Dung-dkar*, p. 383). A very brief statement about Lhun-grub Paṇḍi-ta is found in Sharpa Tulku and Richard Guard, trs., *Instructions on the Two Stages of the Thirteen Deity Vajrabhairava*, Tibet House (New Delhi 2002), p. 562: "Lhundup paṇḍita is believed to have been a Buriat Mongol scholar. It has not yet been ascertained if he is identical with the *blo bzang lhun grub*, also known as *lhun grub bstan dar* (1781-1859) the founder of the Tsugol Datsang in Buriatia." Confusion has taken over, our hopes of clarity vanquished, and even the OCLC (Online Catalog of the Library of Congress) cannot save us. I am not even entirely sure that the author of this history is identical to the author of the much better known Vajrabhairava texts. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 265. *MHL*, pp. 67-70, including a description of contents.

1765

Klong-rdol Bla-ma Ngag-dbang-blo-bzang (1719-1794), *Dang-po'i Sangs-rgyas Dpal Dus-kyi-'khor-lo'i Lo-rgyus dang Ming-gi Rnam-grangs*. **A.** Contained in: *Klong-rdol Ngag-dbang-blo-bzang-gi Gsung-'bum*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991), vol. 1, pp. 211-253. **B.** Contained in: *The Collected Works of Longdol Lama*, "reproduced by Lokesh Chandra from the collections of Prof. Raghu Vira," International Academy of Indian Culture (New Delhi 1973), pp. 232-282. **C.** Contained in: a set of woodblock prints from Kun-bde-gling Bla-brang in Lhasa, (Chengdu 1990s), pp. 229-279 (26 fols.). TBRC no. W87. **D.** *Dus-kyi-'khor-lo'i Lo-rgyus dang Ming-gi Rnam-grangs*, Rnga-ba Bod-rigs Rang-skyong-khul Bod-yig Rtsom-sgyur Cus (Rnga-ba 1987), in 50 pages. TBRC no. W1KG91162. On historical aspects of the Kālacakra tantric system, and especially on the country of Shambhala (although the greater part of this work is on doctrinal and practical aspects). **Ref.:** Smith, *Catalogue*, pp. 28-29 (includes an outline of contents).

1766 ?

Kun-dbang (=O-rgyan-tshe-yi-dbang-phyug), *Hūm-ral Chos-rje'i Gdung-rabs* (=Grub-mchog Hūm-ral Chen Drung-drung Yab-sras-kyi Rnam-thar Mdo-tsam Gleng-ba Rin-chen Do-shal). **A.** A 77-folio manuscript (title ends, *Rin-po-che'i Do-shal*) preserved in the Hūm-ral Temple, Paro, Bhutan (noted in Aris, see below), now kept in the National Library of Bhutan (see Imaeda, below). **B.** A 71-folio manuscript, description courtesy of E. Gene Smith (electronic mail of March 13, 1996). A chronicle of the hereditary 'Brug-pa nobility of Hūm-ral, Bhutan, concluding with the biographies of 'Brug Bstan-'dzin (1611-1681) and his son 'Brug Bsam-'phel (1652-1730). A collective biography. **Dates:** According to Michael Aris, *Bhutan*, Aris & Phillips (Westminster 1979), pp. 174-176, this was written in 1766 by a member of the family in question, one named O-rgyan-tshe-dbang (aka Kun-dbang). **Ref.:** Michael Aris, 'Conflict and Conciliation in Traditional Bhutan,' contained in: Michael Hutt, ed., *Bhutan: Perspectives on Conflict and Dissent*, Kiscadale Asia Research Series no. 4 (Gartmore 1994), pp. 20-42, esp. pp. 27-30. Yoshiro Imaeda, *La constitution de la*

*théocratie 'Brug pa au dix-septième siècle et les problèmes de la succession du premier Zhabs drung*, Doctorat d'Etates lettres et sciences humaines, Université Paris (Paris 1987), p. 403.

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1766

Rig-'dzin Kun-grol-grags-pa (b. 1700), *Sangs-rgyas Bstan-pa Spyi-yi 'Byung-khung's Yid-bzhin Nor-bu 'Dod-pa 'Jo-ba'i Gter-mdzod*. **A.** Contained in: *Three Sources for a History of Bon*, Khedup Gyatso, TBMC (Dolanji 1974), pp. 197-552. **B.** This work has been reprinted in *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 270, pp. 197-552 (see *Katen*, pp. 1532-3, which includes transcription of the colophon, and a note stating that pp. 198-9 were left blank since they were worn out and unclear in the original; see also *BTCK*, no. 519). A history of Bon. **Bio.:** See the entry "Kundrol Drakpa" by Jean-Luc Achard in *Treasury of Lives*. **Dates:** The dating problem is discussed in P. Kværne, 'A Bonpo Bstan-rtsis from 1804,' contained in: T. Skorupski, ed., *Indo-Tibetan Studies*, The Institute of Buddhist Studies (Tring 1990), pp. 151-169 at pp. 156-157, n. 41. **Lit.:** Helmut Hoffmann, 'An Account of the Bon Religion in Gilgit,' *Central Asiatic Journal*, vol. 13 (1969), pp. 137-145. **Ref.:** *CLTWA* I, nos. 149-150. Karmay, *Treasury*, p. 194. Kværne, 'Canon,' p. 28, n. 48. Both Karmay and Kværne make reference to a manuscript in 176 folios in the British Museum with the following location number: Oriental MS. 13100. See also Helmut Hoffmann, *The Religions of Tibet*, George Allen & Unwin (London 1961), p. 96, where there is reference to the manuscript that was then in the possession of F. W. Thomas. In *Mkhyen-brtse on History*, S. W. Tashigangpa (Leh 1972), p. 417, we find notes to a different history identified with the following words: "Bon Kun-grol-ba'i Bon Gter Brgya-rtsa'i Gter-'byung Nyi-ma'i dKyil-'khor-du btags-pa" (and Mkhyen-brtse adds his comment that it is largely copied from the *gsan-tho* of the Fifth Dalai Lama).

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1770

Lcang-skya Rol-pa'i-rdo-rje (=Ye-shes-bstan-pa'i-sgron-me, 1717-1786), *Rgyal-ba Dngos dang Dbyer Ma Mchis-pa'i Sku-brnyan Mthong*

*Thos Dran Reg-gi 'Gro-ba Mtha'-dag-la 'Di Phyi'i Bde-legs Thams-cad Yid-bzhin-du Stsol-ba'i Byin-rlabs-kyi Phung-po Chen-po Tsan-dan Jo-bor Grags-pa'i Rten-gyi Lo-rgyus Bskor-tshad Phan-yon dang bcas-pa Mdor-bsdus-pa Rin-po-che'i Phreng-ba.* **A.** *Tsan-dan Jo-bo'i Lo-rgyus Skor-tshad Phan-yon Mdor-bsdus Rin-po-che'i 'Phreng-ba*, a 20-fol. woodblock print, missing fol. 4, scanned from a copy kept in Mongolia. TBRC no. W1NLM1822. **B.** Contained in: the author's *Collected Works*, LTWA (Dharamsala 2003), in 7 vols., at vol. 7 (ja), pp. 653-671 (10 fols.). TBRC no. W29035. A history (*lo-rgyus*) of a famous sandalwood image of the Buddha in (or at one time in) Peking. **Bio.:** The following references provided by J. Karsten: For a study of the life of the author, see Hans-Rainer Kämpfe, *Ñi ma'i 'od zer/Naran-u gerel. Die Biographie des 2. Pekinger Lcan-skya-Qutuqtu Rol pa'i rdo rje (1717-1786)*, Monumenta Tibetica Historica (St. Augustin 1976). **Ref.:** Taube, vol. 4, p. 1006 (no. 2752), with reference to a woodblock print in 10 folios Also listed under a shorter title, *Tsan-dan Jo-bo'i Lo-rgyus Skor-tshad Phan-yon Mdor-bsdus Rin-po-che'i 'Phreng-ba* (Taube, no. 2753), a woodblock print in 20 folios. A copy of the 20-folio print is kept in the Rockhill Tibetan Collection of Rare Materials at the Library of Congress, Washington D.C., no. 25 in the listing. For the canonical work on the sandalwood Buddha image see our entry no. 89, above.

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1771

'Be-lo Tshe-dbang-kun-khyab (b. 1718), *Gso-rig Khog-dbubs*. A 51-folio cursive manuscript of this history, passed on to me by Tsering Samdrup, bears the title: *Gso-ba Rig-pa'i Khog-dbub Kun-gyi Bu-yig Sgo Brgya 'Byed-pa'i Lde-mig*. To the best of my knowledge it hasn't been made available as a modern publication. What is apparently this same 51-folio manuscript was posted also at TBRC no. W2PD17503, vol. 9, also a cursive ms. in 51 fols. **Lit.:** I was first made aware of the existence of this rare manuscript in a blog by Thub-bstan-phun-tshogs entitled *G.yu-thog Rnying-ma'i Skor-gyi Dris-lan 'Khrul-'joms Dgu-sbyor*, posted at Khabdha blog on October 28, 2017. In this previously unknown medical history, the Karma Bka'-brgyud author is said to reject the existence of the Elder G.yu-thog-pa. **Bio.:** TBRC no. P2872.

1773

'Jam-dbyangs-bzhad-pa II Dkon-mchog-'jigs-med-dbang-po (1725-1791), *Co-ne Bstan-'gyur-gyi Dkar-chag-nas Le'u Bzhi-pa dang Lnga-pa Co-ne'i Lo-rgyus Zur-du Phyung-ba*, n.p. (n.d.). This is an extract of chapters four and five, devoted to history, from the larger work now published as: Kun-mkhyen 'Jigs-med-dbang-po, *Co-ne'i Bstan-'gyur Dkar-chag (=Bde-bar Gshegs-pa'i Bka'i Dgongs 'Grel Bstan-bcos 'Gyur-ro-cog Par-du Sgrub-pa'i Tshul-las Nye-bar Brtsams-pa'i Gtam Yang-dag-par Brjod-pa Dkar-chag Yid-bzhin-nor-bu'i Phreng-ba)*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1986/1989), with chapters three and four devoted to history. A catalogue of the Co-ne Bstan-'gyur, especially important for its local history of Co-ne. **Ref.:** *CLTWA* I, no. 13. *THL*, p. 209-210 (including an outline of contents). For the catalogue of the Co-ne Bka'-'gyur, see Smith, *Catalogue*, pp. 83-85.

1775

Si-tu Paṅ-chen VIII Chos-kyi-'byung-gnas (1699/1700-1774) and 'Be-lo Tshe-dbang-kun-khyab (b. 1718), *History of the Karma Bka'-brgyud-pa Sect (=Sgrub-brgyud Karma Kam-tshang Brgyud-pa Rin-po-che'i Rnam-par Thar-pa Rab-'byams Nor-bu Zla-ba Chu-shel-gyi Phreng-ba)*. **A.** "Reproduced from a print of the Dpal-spungs edition belonging to Nam-mkha'-rdo-rje of Nang-chen," D. Gyaltzen and Kesang Legshay (New Delhi 1972), in 2 volumes. TBRC no. W23435. **B.** Contained in: Si-tu Paṅ-chen Chos-kyi-'byung-gnas (1699/1700-1774), *Ta'i Si-tu-pa Kun-mkhyen Chos-kyi-'byung-gnas-bstan-pa'i-nyin-byed-kyi Bka'-'bum*, Sherab Gyaltzen, Sherab-ling Institute of Buddhist Studies (Sansal, Kangra 1990), in 14 vols. Vol. 11 has the title *Karma Kam-tshang Brgyud-pa Rin-po-che'i Rnam-thar Rab-'byams Nor-bu Zla-ba Chu-shel-gyi Phreng-ba'i Kha-skong*, in 776 pp., while vol. 12 is entitled *Sgrub-brgyud Karma Kam-tshang Brgyud-pa Rin-po-che'i Rnam-thar Rab-'byams Nor-bu Zla-ba Chu-shel-gyi Phreng-ba zhes bya-ba'i Pusta-ka Phyi-ma*, in 701 pp. Note also the author's translation of the Swayambhu Purana, entitled *Bal-yul Rang-byung Mchod-rten Chen-po'i Lo-rgyus*, in vol. 7, pp. 229-257. **C.** I have seen a 3-volume paperback version of this work published by Shri Diwakar Publication (Kalimpong 2011), vol. 1 in 585 pages, vol. 2 in 571, vol. 3 in 584 pages. There is an added English



title pages, and apparently only 1000 copies were made. A 3rd author's name is given in the title page: Mkhas-dbang Stobs-dga'-g.yu-rgyal. A history of the Karma Bka'-brgyud school, rich in biographical details. **Dates:** The date of completion is according to Elliot Sperling, 'Lama to the King of Hsia,' *Journal of the Tibet Society*, vol. 7 (1987), pp. 31-50, at p. 40, note 7. **Ref.:** Detailed outline of contents in *CLTWA II*, nos. 163-164 (pp. 139-147). *MHTL*, no. 10979: "Si-tu Chos-kyi-dbang-phyug-gi Karma'i Chos-'byung Rab-'byams Nor-bu'i Zla-shel Zur-mang Kun-khyab-kyi Kha-skong dang bcas-pa." *Mdo-smad Chos-'byung*: "Si-tu Bstan-pa'i-nyin-byed-kis stod-cha dang | Zur-mang Gsung-rab-rgya-mtshos smad-cha bsgrigs-pa'i Bka'-rgyud Chos-'byung po-ti gnyis." *Mdo-smad Chos-'byung*: "Si-tu Bstan-pa'i-nyin-byed-kyis stod-cha dang | Zur-mang Gsung-rab-rgya-mtshos smad-cha bsgrigs-pa'i Bka'-rgyud Chos-'byung po-ti gnyis" and "Si-tu Chos-kyi-dbang-phyug-gi Karma'i Chos-'byung Zur-mang Kun-khyab-kyi Kha-skong bcas." For a listing of this work as found in in vols. da through na of the author's *Collected Works*, see *SBTD*, vol. 3, p. 473. For some reason the biography as contained in the xylograph of this history by Si-tu and 'Be-lo, fols. 161-190, was replaced by a briefer version in the 1972 reprint publication (information from the bibliography of von Schroeder 2001). This work is briefly discussed in *Dung-dkar*, p. 23. *BLP* nos. 0004-0005 (see also no. 0090).

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1775

Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1737-1802), *Bshad Sgrub Bstan-pa'i 'Byung-gnas Chos-sde Chen-po Dgon-lung Byams-pa-gling-gi Dkar-chag Dpyod-ldan Yid-dbang 'Gugs-pa'i Pho-nya*. **A.** Contained in: *Collected Works*, Ngawang Gelek Demo (Delhi 1969+), vol. 2, pp. 643-784. TBRC no. W21506. **B.** Also published by Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1988), in 173 pages. **C.** Found in his *Collected Works*, Zhol printery, in 10 vols. at vol. 1 (ka), a woodblock print in 71 fols. TBRC no. W21507. **D.** Found in his *Collected Works*, Bla-brang Bkra-shis-'khyil woodblock prints in 15 vols., at vol. 3 (ga), a print in 88 fols. TBRC no. W4CZ302714. This is a chronicle of Dgon-lung Byams-pa-gling, from its founding in 1604 until its abbot Rdo-ba Zhabs-drung Ngag-dbang-grags-pa-rnam-rgyal. This entry supplied by E. Gene Smith (electronic mail of March 17, 1996). **Ref.:** According to J. Karsten, there

are references in Klaus Sagaster, *Subud erike. Ein Rosenkranz aus Perlen*, Asiatische Forschungen series no. 20 (Wiesbaden 1967).

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1775

Yongs-'dzin Chos-nyid-ye-shes, *Gnyags Ston-pa'i Gdung-rabs dang Gdan-rabs* (=Dpal-ldan Gle-lung Chos-sde Chen-po'i Gnyags Ston-pa'i Gdung-rabs Gdan-rabs dang bcas-pa'i Rnam-thar Skal-bzang Mdzes-pa'i Rgyan Phreng), Gangs-can Rig Mdzod series no. 31, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1997), in 536 pages. TBRC no. W1GS88816. An ancestral lineage together with abbatial succession of the Gnyags clan and the monastery of Gle-lung in Gtsang. Extracts from this work comprise the better part of the 2001 work by Bstan-'dzin 'jam-dpal, q.v. It contains a number of some 14 official documents of the Mongol period, being studied by Everding. See his contribution to *NTFC*, p. 181 *et passim*.

- A related work, evidently an extract of chapters nine through fourteen: *Gnyag Ston-pa'i Gdung-rabs Gdan-rabs Skal-bzang Mdzes-pa'i Rgyan-phreng-las Le'u Dgu-pa-nas Bcu-bzhi-pa'i Brjod-bya Btus-pa Mthong-ba Don-ldan*, Tenzin Jampel (Dharamsala 2001). TBRC no. W2DB16425.

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1776

'Jam-dbyangs-bzhad-pa II Dkon-mchog-'jigs-med-dbang-po (1725-1791), *Rje-btsun Bla-ma Thams-cad Mkhyen-pa Lcang-skya Rol-pa'i-rdo-rje'i 'Khrungs-rabs-kyi Phreng-ba Gtam-du Brjod-pa Ngo-mtshar Dad-pa'i Ljon-shing*. Published as: *Lcang-skya Rol-pa'i-rdo-rje'i 'Khrungs-rabs*, Kan-su'u Mi-rigs Dpe-skrun-khang (Xining 2019), in 176 pages. TBRC no. W4CZ354446. It is also found in the woodblock printed and published versions of the author's *Collected Works*. Contains biographies of 14 people believed to be prior incarnations of Lcang-skya Rol-pa'i-rdo-rje (1717-1786). **Lit.:** J. Karsten supplies reference to Karl-Heinz Everding, *Die Präexistenzen der lCan-skya Qutuqtus*, Asiatische

Studien series no. 104 (Wiesbaden 1988), pp. 11-14. According to Karsten, a Mongolian translation is extant. **Ref.:** *THL*, p. 98.

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1777

Sum-pa Mkhan-po Ye-shes-dpal-'byor (1704-1788), *'Dzam-gling Spyi-bshad Ngo-mtshar Gtam Snyan*. **A.** Contained in: *Collected Works of Sum-pa Mkhan-po* “reproduced by Lokesh Chandra from the original xylographs of Raghu Vira,” International Academy of Indian Culture (New Delhi 1975), vol. 2, pp. 943-970; but very nearly illegible, unfortunately. **B.** This was also published as the first text of a Tibetan-style *dpe-cha*, with cover title *'Dzam-gling Rgyas-bshad dang / Spyi-bshad Gnyis-kyi Rtsom-pa-po'i Lo-rgyus dang / Gleng-gzhi*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986), pp. 1-39. TBRC no. W17789. **C.** It was again published as part of a Euro-style book format: Sum-pa Mkhan-chen Ye-shes-dpal-'byor and Btsan-po Bstan-'dzin-'phrin-las, *'Dzam-gling Spyi-bshad dang Rgyas-bshad*, Gangs-can Rig-mdzod series no. 59, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2012), in 336 pages. **D.** Contained in: Skal-ldan-thogs-med, *'Jig-rten Khams-kyi Rnam-gzhag Mdor-bsdus-su Bkod-pa Dus Mun Sel-ba'i Nyin-byed*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 2003), pp. 303-344. TBRC W30515. **E.** A woodblock print in 14 fols. appended to TBRC no. W3CN3204. A short world geography. **Lit.:** Matthew Kapstein, ‘Just Where on Jambudvīpa Are We? New Geographical Knowledge and Old Cosmological Schemes in Eighteenth-Century Tibet,’ contained in: Sheldon Pollock, ed., *Forms of Knowledge in Early Modern Asia: Explorations in the Intellectual History of India and Tibet, 1500-1800*, Duke University Press (Durham 2011), pp. 336-364. **Ref.:** *CLTWA* I, no. 18. *THL*, pp. 229-230. Contents described in *MHL*, pp. 31-32. Title listed in *Mdo-smad Chos-'byung*. *BLP* no. 1703.

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circa 1780

Klong-rdol Bla-ma Ngag-dbang-blo-bzang (1719-1794), *Bstan-pa'i Sbyin-bdag Byon-tshul-gyi Ming-gi Grangs*. **A.** Contained in: *Klong-rdol Ngag-dbang-blo-bzang-gi Gsung-'bum*, Bod-ljongs Bod-yig Dpe-rnying

Dpe-skrun-khang (Lhasa 1991/1999), vol. 2, pp. 419-459. TBRC no. W30278. **B.** Contained in: *The Collected Works of Longdol Lama*, “reproduced by Lokesh Chandra from the collections of Prof. Raghu Vira,” International Academy of Indian Culture (New Delhi 1973), pp. 1215-1253. TBRC no. W30182. **C.** See also TBRC no. W1NLM293. History of royal patrons of Tibet’s temples and monastic institutions, in effect a political history of Tibet. Opens with an interesting survey of Tibetan geography. **Bio.:** TBRC no. P22. **Dates:** This work was composed during the reign of the Regent Ngag-dbang-tshul-khrims, from 1777 to 1781. **Lit.:** The following reference is from Kolmaš, ‘Tibetologica Buryatica,’ pp. 60-75, at p. 66: B.D. Dandaron, ‘Istoriceskoe socinenie Londol-lamy,’ contained in: *Istorija i kul’tura Vostoka Azii. Tom I. Central’naja Azija i Tibet* (Novosibirsk 1972), pp. 156-157. **Ref.:** A brief outline of contents contained in Taube, vol. 4, p. 1044 (no. 2843). *CLTWA* I, no. 116. See also *THL*, p. 203. Contents outlined in Smith, *Catalogue*, p. 37. *BLP* no. 1043 gives the author and title as Skyid-shod A-khu Bkra-shis-don-grub, *Bstan-pa’i Sbyin-bdag Byung-tshul-gyi Ming*, but on the face of it this would seem to confound two distinct histories that need to be distinguished.

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Klong-rdol Bla-ma Ngag-dbang-blo-bzang (1719-1794), *Bstan-'dzin-gyi Skyes-bu Rgya Bod-du Byon-pa'i Ming-gi [Rnam]-grangs*. **A.** Contained under the title *Rgya Bod-du Byon-pa'i Bstan-'dzin-gyi Skyes-bu Dam-pa-rnams-kyi Mtshan-tho*, in *Klong-rdol Ngag-dbang-blo-bzang-gi Gsung-'bum*, Bod-ljongs Bod-yig Dpe-nying Dpe-skrun-khang (Lhasa 1991/1999), vol. 2, pp. 353-418. TBRC no. W30278. **B.** Contained in: *The Collected Works of Longdol Lama*, “reproduced by Lokesh Chandra from the collections of Prof. Raghu Vira,” International Academy of Indian Culture (New Delhi 1973), pp. 1150-1214. TBRC no. W30182. List of names of important Buddhist figures of Tibet belonging to the various schools, including lists of transmission lineages, incarnation lineages and abbatial successions. **Ref.:** For an outline of the contents, see Taube, vol. 4, p. 1042-3 (no. 2841). *CLTWA* I, no. 115. See also *THL*, pp. 202-203. Outline of contents in Smith, *Catalogue*, pp. 34-37. This work is mentioned in M. Taube, ‘Index der Personennamen zu Klon-rdol Bla-ma’s Verzeichnis von Schriften der Gelbmützensekte,’ contained in:

L. A. Hercus, *et al.*, eds., *Indological and Buddhist Studies*, Sri Satguru Publications (Delhi 1984), pp. 569-594, at note 9.

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1781

'Jam-dbyangs-bzhad-pa II Dkon-mchog-'jigs-med-dbang-po (1728-1791), *Gdan-sa Chen-po Sku-'bum Byams-pa-gling-gi Gdan-rabs Mu-tig Phreng-ba*, contained in: *Collected Works*, Ngawang Gelek Demo (New Delhi 1971), vol. 2, pp. 621-703 (in 42 fols.). TBRC no. W1KG9560. History of the abbots of Sku-'bum, the great Dge-lugs-pa monastery in A-mdo. **Bio.:** The author was abbot of Sku-'bum from 1765 to 1768. Some give his deathdate as 1817. **Ref.:** *SBKC*, p. 415. *CLTWA* I, no. 239. *THL*, pp. 90-91. *MHTL*, no. 4165. Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 269. *BLP* no. 0150.

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'Jam-dbyangs-bzhad-pa II Dkon-mchog-'jigs-med-dbang-po (1728-1791), *Sku-'bum Byams-pa-gling-gi Rten-gyi Gtso-bo Tsan-dan Ljon-shing-gi Lo-rgyus*. History of the sandalwood tree of Sku-'bum Monastery with miraculously appearing letters on its leaves. I'm not sure if it might not actually be an extract of the 1781 work by the same author. **Lit.:** For a transcription of the text, see the Tibeto-logic blog ([tibeto-logic.blogspot.com/](http://tibeto-logic.blogspot.com/)) entry dated September 6, 2017: 'The Tree of Kumbum.' **Ref.:** Günter Grönbold, *Die tibetischen Blockdrucke der Bayerischen Staatsbibliothek. Eine Titelliste*, Otto Harrassowitz (Wiesbaden 1989), p. 112. It appears that a copy of this history is kept in the Columbia University Library.

1786

Sum-pa Mkhan-po Ye-shes-dpal-'byor (1704-1788), *Mtsho-sngon-gyi Lo-rgyus* (=Mtsho-sngon-gyi Lo-rgyus sogs Bkod-pa'i Tshangs-glu Gsar Snyan). **A.** The text was published under the 'cover title', *Vaidūrya Ser-po* Lokesh Chandra, Śatapiṭaka series no. 12 [parts 1 and 2] (New Delhi 1960), pp. 425-458. TBRC no. W1KG16744. **B.** Published as: Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1982), in 56 pages. TBRC no. W20857. **C.** Contained in: *Collected Works of Sum-pa Mkhan-po* "reproduced by Lokesh Chandra from the original xylographs of Raghu Vira," International Academy of Indian Culture (New Delhi 1975), vol. 2, pp. 971-1007. TBRC no. W00KG02741. History of the area of the Kokonor in A-mdo. **Lit.:** Translation by Ho-chin Yang, *The Annals of Kokonor*, Uralic and Altaic Series no. 106, Indiana University (Bloomington 1969). Perhaps this history is the subject of H. Bichurin, *Istoriya Tibetai Khukhunora* (St. Petersburg 1833), cited in Roerich, *Blue Annals*, p. 51. The following reference is taken from Kolmaš, 'Tibetologica Buryatica,' pp. 60-75, at p. 66: B.D. Dandaron, *Istorija Kukunora, nazyvaemaja 'Prekrasnye noty iz pesni Brahmy'* (Moscow 1972). Katia Buffetrille, 'The Blue Lake of A mdo and Its Island: Legends and Pilgrimage Guide,' *Tibet Journal*, vol. 19, no. 4 (Winter 1994), pp. 2-22. **Ref.:** *CLTWA* I, no. 17; *CLTWA* II, no. 72. Kolmaš, 'Tibetan Sources,' p. 135. *MHTL*, no. 10286. *MHL*, pp. 25-28 (including a description of contents and reference to a Mongolian-language version made in 1932). *Mdo-smad Chos-'byung*: "Mtsho-sngon Lo-rgyus Tshangs-glu Gsar Snyan." *BLP* nos. 1697 & 1698 have two titles by Sum-pa Mkhan-po: [1] *Mtsho-sngon Lo-rgyus Tshangs-glu Gsar-snyan* and [2] *Mtsho-sngon Zhing-chen-gyi Lo-rgyus*.

1787

Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan (1713-1793), *Byang-chub Lam-gyi Rim-pa'i Bla-ma Brgyud-pa'i Rnam-par Thar-pa Rgyal-bstan Mdzes-pa'i Rgyan Mchog Phul-byung Nor-bu'i Phreng-ba*. **A.** Mongolian Lama Gurudeva (Delhi 1969), in 2 volumes. **B.** Published in one volume under the title: *Lam-rim Bla-ma Brgyud-pa'i Rnam-thar*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1990). **C.** Published under the cover title: *Biographies of Eminent Gurus in the Transmission*

*Lineages of the Teachings of the Graduated Path* (=Lives of the Teachers of the Lam-rim Precepts), Ngawang Gelek Demo (New Delhi 1970), in 2 volumes. TBRC no. W986. **D.** Contained in: *The Collected Works (Gsung-'bum) of Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan*, Tibet House Library (New Delhi 1974+), vols. 4-5. **E.** *Byang-chub Lam-gyi Rim-pa'i Bla-ma Brgyud-pa'i Rnam-par Thar-pa Rgyal-bstan Mdzes-pa'i Rgyan Mchog Phul-byung Nor-bu'i Phreng-ba zhes bya-ba'i Smad-cha*, n.p. (India 1950's), unseen. **F.** Our version B has been reprinted, with a different title page and colophon, by the Dha-sa Bod-gzhung Shes-rig Dpar-khang [Tibetan Cultural Printing Press] (Dharamsala 1996), in 923 pages. Biographies of Indian and Tibetan teachers of the 'Stages of the Path' (Lam-rim), primarily of the Bka'-gdams and Dge-lugs schools. **Bio.:** Brief biographies of the author appear in *Grags-can Mi-sna*, pp. 773-774, 775-777, and in *Gangs-can Mkhas-grub*, pp. 1568-1570. **Lit.:** Translation of six biographies in: Janice D. Willis, *Enlightened Beings: Life Stories from the Ganden Oral Tradition*, Wisdom Publications (Boston 1995), pp. 31-96, as well as a brief biographical sketch of the author on pp. 125-130. See also J. Willis, 'On the Nature of Rnam-thar: Early Dge-lugs-pa Siddha Biographies,' contained in: Barbara N. Aziz and Matthew Kapstein, ed., *Soundings in Tibetan Civilization*, Manohar Publications (New Delhi 1985), pp. 304-319. The particular biography of Vasubandhu from this history has been translated in Marek Mejer, 'A Contribution to the Biography of Vasubandhu from Tibetan Sources,' contained in: Louis Ligeti, ed., *Tibetan and Buddhist Studies* (Budapest 1984), vol. 2, pp. 159-173. An outline of the basic structure of this text is found in Ulrike Roesler, 'Operas, Novels & Religious Instructions: Life-Stories of Tibetan Buddhist Masters between Genre Classifications,' contained in: S. Conermann & J. Rheingans, eds., *Narrative Pattern and Genre in Hagiographic Life Writing*, EB Verlag (Berlin 2014), pp. 113-139, at pp. 123-127. In another essay, Ulrike Roesler, 'Between Self-Expression and Convention: Tibetan Reflections on Autobiographical Writing,' *Life Writing*, vol. 17, no. 2 (2020), pp. 163-186, at p. 165, she explains how this work is conceived as a commentary on a prayer composed by Tsong-kha-pa entitled *Lam-mchog Sgo-'byed* (=Byang-chub Lam-gyi Rim-pa'i Brgyud-pa-rnams-la Gsol-ba 'Debs-pa'i Lam-mchog Sgo-'byed), that also forms the 'root text' for Sum-pa Mkhan-po's 1748 history *Dpag-bsam-ljon-bzang*. **Ref.:** Outline of contents in ZY, no. 371/2664 ff.; *CLTWA* I, nos. 348-349. See Eimer, *Berichte*, pp. 64-65, with further references. See also *SBKC*, p. 355, where this work appears in two parts in volumes nga [i.e. 4] and ca [i.e. 5] (in 474 and 498 folios, respectively) of the author's *Gsung-'bum*. Jackson, *Misc.*, nos. 907, 909. *THL*, pp. 180-182. De Rossi Filibeck, *Catalogue*, vol. 1, p. 180. Listed in *Mdo-smad Chos-'byung*. Ekai Kawaguchi acquired a copy of this book

as printed at “Chos-tse-ling” Monastery, according to E.H.C. Walsh, ‘A List of Tibetan Books Brought from Lhasa by the Japanese Monk, Mr. Ekai Kawa Gochi,’ *Journal of the Asiatic Society of Bengal*, vol. 73 (1904), no. 2, pp. 118-177, at p. 128. *BLP* no. 1904 seems to supply the names of the authors of this work as Drung-pa Rgyal-tshab, Paṅ-chen Blo-bzang-ye-shes, and Dwags-po Blo-bzang-chos-grags (thus combining the authors of different *Lam-rim Bla-ma* histories into a single entry).

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1787

Chu-bzang III Ngag-dbang-thub-bstan-dbang-phyug (1725-1796), *Bya-khyung Mkhan-brgyud Rnam-thar Bsdus-pa Dad-pa'i Sgo-'byed*. History of the abbots of Bya-khyung Monastery. **Bio.:** The author, who was both brother and biographer of the famous Lcang-skya Rol-pa'i-rdo-rje, served as abbot of Dgon-lung Monastery from 1749 to 1754, and also as abbot of Gser Dgon, Sku-'bum (two times) and Bya-khyung monasteries. Biography of the author in *Gangs-can Mkhas-grub*, pp. 555-557, which mentions his “*Bya-khyung Mkhan-rabs Bsdus-pa.*” See also *Grags-can Mi-sna*, pp. 796-798. TBRC no. P329. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 270. According to Yon-tan-rgya-mtsho, *Gong-sa Rgyal-mchog*, p. 27, Chu-bzang-pa Ngag-dbang-thub-bstan-dbang-phyug served as abbot of Sku-'bum Monastery from 1752 to 1762. For his biography, see Tshe-tan Zhabs-drung, *Bya-khyung Gdan-rabs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1984), pp. 168-173 (including, on p. 173, reference to the rare woodblock print of a full-length biography of Chu-bzang by Shi-re-thu 'Jam-dbyangs-chos-'phel).

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1789

Rtsa-ba Ngag-dbang-dge-legs, *Bya-khyung Gdan-rabs*. A history of the abbots of Bya-khyung Monastery. The author became abbot of Bya-khyung in 1791. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 270. Cited in Tshe-tan Zhabs-drung, *Bya-khyung Gdan-rabs*, Mtsho-sngon Mi-rigs



Dpe-skrun-khang (Xining 1984), p. 13: “Bya-khyung Mkhan-rabs dang Rten-gyi Dkar-chag Rgyas-pa Mthong-ba Don-ldan” (likewise in his biography as contained in *Gangs-can Mkhas-grub*, pp. 1358-1359).

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1789

Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan (1713-1793), *Rgyal-ba'i Bstan-pa'i Nang-mdzod Dam-pa'i Chos 'Dul-ba'i Byung-tshul Brjod-pa Rgyal-bstan Rin-po-che'i Gsal-byed Nyin-mor Byed-pa'i Snang-ba*. **A.** Contained in: *The Collected Works (Gsung-'bum) of Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan*, Tibet House Library (New Delhi 1974+), in 25 vols., at vol. 6, pp. 1-307. TBRC no. W1022. **B.** *Collected Works* (New Delhi 2005?), in 27 vols., at vol. 6, pp. 1-307. TBRC W1GS103597. A history of Vinaya ('Dul-ba). **Ref.:** *CLTWA* I, no. 143. *THL*, p. 176. De Rossi Filibeck, *Catalogue*, vol. 1, p. 181. Listed in *Mdo-smad Chos-'byung*. *BLP* no. 1177.

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Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan (1713-1793), *Smyung-gnas Bla-ma Brgyud-pa'i Rnam-thar*. Biographies of the masters who transmitted the fasting rites. **Ref.:** *BLP* no. 1656. This may be based on misunderstanding. While the *Collected Works* of this author do contain a brief prayer to the masters of the fasting rites, no biographies of them is to be found there.

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circa 1790

Don-yod-bstan-'dzin-rdo-rje, *Grwa-sa Chen-po Btsan Dgon Dga'-ldan Dam-chos-gling-gi Gdan-rabs Dkar-chag Mthong-ba Don-ldan*. A history of Gser-khog Monastery in Amdo. My only source for this was: Lobsang Yongdan, ‘The Introduction of Edward Jenner’s Smallpox

Vaccination to Tibet in the Early 19th Century,' *Archiv Orientalni*, vol. 84 (2016), pp. 577-593, at p. 591, where he lists a copy in his personal collection. But then I found in the Bya-ra database sponsored by Latse Library in New York City the information that this exact title has been published in *Sbrang-char*, issue no 2 for the year 1996, pp. 78-94.

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1797

Dge-rtse Sprul-sku 'Gyur-med-tshe-dbang-mchog-grub (b. 1764), *Rgyud-'bum Rtogs-brjod* (= *Bde-bar-gshegs-pa'i Bstan-pa Thams-cad-kyi Snying-po Rig-pa 'Dzin-pa'i Sde-snod Rdo-rje-theg-pa Snga-'gyur Rgyud-'bum Rin-po-che'i Rtogs-pa Brjod-pa Lha'i Rnga-bo-che Lta-bu'i Gtam*). **A.** Contained in: *Rnying-ma'i Rgyud-'bum*, "reproduced from a manuscript preserved at Gting-skyes Dgon-pa Byang Monastery in Tibet under the direction of Dingo Khyentse Rimpoche" (Thimphu 1973), vols. 35-36. **B.** Contained in his *Collected Works*, Dmangs-khrod Dpe-dkon Sdud-sgrig-khang (Chengdu 2001), in 10 vols, at vols. 7-8. TBRC no. W15098. **C.** Contained in his *Collected Works*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2014), in 12 vols, at vols. 7-8. TBRC no. W3PD229. **D.** For a Sde-dge woodblock print, see TBRC no. W21939. This includes an impressive history of the Old Tantra Collection of the Rnying-ma school. **Bio.:** There is a brief biographical sketch of the author in the history by Gu-ru Bkra-shis (5-volume version), vol. 4, pp. 187-188. There is another in Bradburn, *Masters*, p. 331. TBRC no. P2943. Here his dates are 1761-1829. **Ref.:** Karmay, *Great Perfection*, p. 226.

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1796-1798

Dad-pa Mkhan-po Blo-bzang-thugs-rje, aka Spang-lung Blo-bzang-thugs-rje (1770-circa 1835), *Skyes-rabs Rnam-thar Dad-pa'i Sgo-'byed*. **A.** Published as: *Khri-chen Chos-kyi Rgyal-po No-min-han Sa-ma-ti Pakshi Rje-btsun Rdo-rje-'chang Ngag-dbang-tshul-khrims-dpal-bzang-po'i Skyes-rabs Rnam-thar Dad-pa'i Sgo-'byed*, no publisher (no date). TBRC no. W27212. **B.** *Tshe-smon-gling Rgyal-thog Dang-po Ngag-dbang-tshul-khrims-dpal bzang po'i Skyes-rabs Rnam-thar Dad-pa'i*

*Sgo-'byed*. Bod-kyi Lo-rgyus Yig-tshags Dpe-tshogs series no. 24, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), in 2 vols. TBRC no. W8LS66789. Collective biography of the prior incarnations of Tshesmon-gling Ngag-dbang-tshul-khrims (1721-1791). **Bio.:** A brief biography of the author is found in *Gangs-can Mkhas-grub*, pp. 1016-1017. TBRC no. P2063. **Ref.:** *THL*, pp. 95-96 (includes an outline of contents). *SBKC*, pp. 406-407 (with an outline of contents).

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1798

Gangs-ri-ba Don-brgyud-bstan-'dzin, *Gnas-chen Ti-se dang Mtsho Mapham bcas-kyi Gnas-yig Skal-ldan Thar-lam 'Dren-pa'i Lcags-kyu*, Organizing Committee for the Commemoration of 1000 Years of Tholing Temple (McLeod Ganj 1996), in 87 pages, at pp. 9-45, with a historical introduction by Tashi Tsering on pp. 1-6. TBRC no. W8LS26218. A guide to the holy places of western Tibet, primarily Mount Kailash and Lake Manasarovar. **Dates:** Its colophon supplies an Earth Horse year dating, and this Tashi Tsering in his introduction calculates to be 1798. **Lit.:** For literature on the subject, see our entry no. 576, below, on the work by Che-tshang Rin-po-che. **Ref.:** Alex McKay, *Kailash Histories*, Brill (Leiden 2015), p. 335, note 115, no. 2.

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1800's ?

Anonymous, *Myang-gi Gdung-rabs*. Cited in Geoff Childs, 'A Note on the Tibetan Origin of the Sherpa Serwa Lineage,' *Himalayan Research Bulletin*, vol. 17, no. 2 (1997), pp. 23-25. Childs says it is appended to an edition of: [Sa-skyapa] Bla-ma Dam-pa Bsod-nams-rgyal-mtshan, *Rgyal-rabs Gsal-ba'i Me-long*, Sherab Gyaltzen Lama & Sonam Rabten, Zigar Drukpa Kargyud Institute (Rewalsar 1985), at pp. 595-602. A genealogy of the Mnga'-bdag Myang clan. It would appear to be made up of several historical layers of compositions, but the mention of Bstan-'dzin-nor-bu (1598-1668), and the statement that 14 generations separate the present time from the time of 'Gro-mgon (i.e., the son of Nyang-ral Nyi-ma-'od-zer), suggests a very approximate date

*circa 1800*

'Jog-ri Ngag-dbang-bstan-'dzin-'phrin-las (b. 1748), *Gung-thang Byung-rabs Dkar-chag* (=Gung-thang Dpal-gyi Gtsug-lag-khang / Byung-rab dang bcas-pa'i Dka-chag 'Gro-mgon Zhal-lung Bdud-rtsi'i Chu-rgyun), a 76-folio woodblock print from Mtshal Gung-thang Monastery outside Lhasa. TBRC no. W7445. A history of Mtshal Gung-thang Monastery, founded in 1175, and of the Mtshal-pa Bka'-brgyud school. **Bio.:** TBRC no. P309. **Lit.:** Karl-Heinz Everding, *Der Gung thang dkar chag: Die Geschichte des tibetischen Herrschergeschlechtes von Tshal Gung thang und der Tshal pa bKa' brgyud pa Schule*, Monumenta Tibetica Historica seires Pt. 1, vol. 5, VGH Wissenschaftsverlag (Bonn 2000), Tibetan in Wylie transcription with German translation on facing pages. **Ref.:** Listed in *BLP* nos. 0369, 1683.

*circa 1800*

Rta-tshag VIII Ye-shes-blo-bzang-bstan-pa'i-mgon-po (=Bstan-pa'i-mgon-po, 1760-1810), *Lha-mo'i Byung-khungs Lo-rgyus*. A 5-folio story of the origins of the feminine Buddha (or 'deity') in the form of Lha-mo. It is interesting that it was behested by the Phu Am-ban (Fu Amban?), who did so under instruction of the Manchu Emperor (Gong-ma Chen-po). **Bio.:** The author served as ruling regent of Tibet from 1789 to 1790 and again from 1791 to 1810. The entry 'The Eighth Tatsak Jedrung, Yeshe Lobzang Tenpai Gonpo,' by Liz Flora at *Treasury of Lives*. This entry, posted in 2014, has an excellent bibliography to which we may now add the new book of Peter Schwieger, *The Dalai Lama and the Emperor of China*, Columbia University Press (New York 2014), pp. 160-164, 171-180 *et passim*. A brief biography of the author is found in Rag-ra's history as contained in *Deb-ther Khag Lnga*, p. 375. See also *Gangs-can Mkhas-grub*, pp. 730-732, and *Grag-s-can Mi-sna*, pp. 835-836. TBRC no. P302. **Dates:** Since Phu Am-ban most likely means the known associate of the author, a general named Fu Kang'an who died in 1796, this work ought to date sometime before 1796. **Ref.:** *MHTL*, no. 691. *SBKC*, p. 503. De Rossi Filibeck, *Catalogue*, vol. 1, p. 346. For the author's reincarnation lineage, see Chab-spel, *Bod-kyi Gal-che'i Lo-*

*rgyus*, pp. 285-286, as well as Bsod-nams-dbang-grags and Bkra-thang, “Rta-tshag Rje-drung Rin-po-che’i ’Khrungs-rabs Gser Ri’i Phreng-ba,” *Bod-ljongs Nang-bstan*, 1st issue of 1995 (general series no. 17), pp. 28-45 (biography of our author on pp. 36-37, where it says that his *Collected Works* filled 3 volumes). For the history of a monastery with which the Rta-tshag Rin-po-ches were associated, see Blo-bzang-chos-’phel, “Dpa’-shod Dge-ldan-bsam-’grub-gling-gi Byung Rim Ngo-sprod,” *Bod-ljongs Nang-bstan*, 1st issue of 1995 (general series no. 17), pp. 46-64.

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*circa 1800*

Gung-thang-pa III Dkon-mchog-bstan-pa’i-sgron-me (1762-1824), *Ba-ri Lo-tsā-ba-nas Brgyud-pa’i Lo-rgyus*. **A.** This is a woodblock print in 5 folios listed in the catalog of the St. Petersburg collection done by the Asian Classics Input Project. **B.** *Ba-ri Lo-tsā-ba Brgyud-pa’i Lo-rgyus dang / Rig-byed-ma-la ’Dod-gsol Bkra-shis Char-’bebs*, contained in the author’s *Collected Works*, Zhol Par-khang (Lhasa 2000), in 8 vols, at vol. 5 (ca), a woodblock print in 5 fols.. TBRC no. W22112. It appears in still other published versions of the *Collected Works*. A history of the transmission from Ba-ri Lo-tsā-ba Rin-chen-grags (1040-1111). **Bio.:** Ernst Steinkellner, *Gung thang dkon mchog bstan pa’i sgron me’i rnam thar sgo gsum gyi rnam bzhag pa legs bshad rgya mtsho’i rba rlabs*, WSTB (Vienna 1981). The entry “The Third Gungtang, Konchok Tenpai Dronme” by Samten Chhoshpel in *Treasury of Lives*. TBRC no. P298.

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*circa 1800*

Rgyal-sras Skal-bzang-thub-bstan, *Chos-rgyal Rigs-ldan Byung-tshul*, listed in *BLP* no. 0751. An account of the Kulika Kings of Shambhala. **Bio.:** The so named author is likely none other than ’On Rgyal-sras V Skal-bzang-thub-bstan-’jigs-med-rgya-mtsho (1743-1811), and dated on this basis. TBRC no. P178. **Ref.** *Mdo-smad Chos-’byung*: “Rgyal-sras Skal-bzang-thub-bstan-gyis mdzad-pa’i *Chos-rgyal Rigs-ldan Byung-tshul*.”

*circa 1800?*

Sog-po Lung-rig-bstan-dar, *Gso-ba Rig-pa Spyi dang Bye-brag-tu Dam-pa'i Chos Dpal-ldan Rgyud-bzhi'i Chos-'byung Tshul Dri-med Bai-dūrya'i Me-long*. **A.** Contained in: Lung-rig-bstan-dar & Tshogs-gnyis-rgya-mtsho, *Gso-rig Byung-tshul Dri-med Bai-dūrya'i Me-long, Khog-'bugs Legs-bshad Bai-dūrya'i Chu-rgyun*, Bod-kyi Gso-ba Rig-pa'i Gna'-dpe Phyogs-bsgrigs Dpe-tshogs series no. 111, Mi-rigs Dpe-skrunkhang (Beijing 2017), pp. 2-212. **B.** A manuscript in 151 folios. TBRC no. W17680. **C.** This title was seen in the form of a *dbu-can* manuscript (probably the one just listed) on display inside a glass case in a temporary exhibit at the Mongolian National Museum, Ulan Bator, in August 2013. It was there described as “A history of medicine in India, Tibet and Mongolia.” A history of medicine, and of the *Rgyud-bzhi* in particular, by a 19th-century Mongolian physician. **Bio.:** A Mongolian, no biography seems to be available. Based on his associates he is estimated to have lived somewhere in late 18th or early 19th centuries. The same author's works on medical vocabulary and medical treatments have been published in India. TBRC no. P4959.

*1800's*

Blo-bzang-'jigs-med-bstan-pa'i-rgyal-mtshan (19th cent.), *Dge-ldan-bshad-sgrub-bstan-pa-'phel-ba'i-gling-gi Gdan-rabs*. An 8-folio work that should be in the author's *Collected Works*. History of the abbots of a Dge-lugs-pa monastery named Dge-ldan-bshad-sgrub-bstan-'phel-gling. **Bio.:** TBRC no. P8LS12484. This dates his birth at 1809. **Ref.:** *MHTL*, no. 8189. On the monastery, located in Mongolia, see TBRC no. G3274.

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Zhwa-lu Blo-gsal-bstan-skyong (b. 1804), *Na-ro Mkha'-spyod Byin-brlabs-kyi Mtha' Bsdoms Lo-rgyus*. To judge from the title, a history of Vajrayoginī (Rdo-rje-phag-mo), in the form known as Nā-ro Mkha'-

spyod-ma. So far I have not been able to learn about any existing copy.  
**Ref.:** Appey, p. 160.

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1800's

Bis-pa 'Jam-dbyangs-grags-pa, *Bis-mdo Dgon-chen Bkra-shis-thos-bsam-chos-'khor-gling-gi Gdan-rabs Dad-pa'i Chu-bo Gzhol-ba'i 'Bab Stegs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1991), in 722 pp. at pp. 1-93. TBRC no. W29562. This is a collection of chronicles and biographical works about lamas of the Bis-mdo area of A-mdo. The author is author of the title work only (pp. 1-93). There are also biographies of Blo-bzang-bstan-pa'i-rgyal-mtshan, Ngag-dbang-'jam-dbyangs-blo-gros and Ngag-dbang-dge-'dun-zla-ba-grags-pa. This entry supplied by E. Gene Smith (letter of March 9, 1996). **Bio.:** TBRC no. P4940. **Dates:** According to its colophon, the author composed this work in his 36th year. **Ref.:** *PCKC*, p. 50. According to J. Karsten, Bis-mdo Dgon-chen Bkra-shis-thos-bsam-chos-'khor-gling is a monastery located in A-mdo, 17 km. southwest of Hsün-hua and 5 km. southwest of Bis-mdo, founded in 1402.

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1800's

Dags-po Skal-bzang-mkhas-grub, *Lho Brgyud Lam-rim-gyi Bla-ma Brgyud-pa'i Rnam-thar*. An 11-folio woodblock print listed in the catalogue of the Zhol Par-khang (Lhasa). Evidently a collective biographies of teachers of the Lam-rim ('Stages of the Path') teachings. **Bio.:** TBRC no. P2KG209127. This is source of our 19th-century date for the author and his work.

1800's

Zhang-zhung-pa Blo-bzang-bstan-'dzin-rgyal-mtshan, *Rgyal-ba'i Bstan Bsrungs Chen-po Dpal Nag-po-chen-po Phyag-bzhi-pa'i Chos-'byung Legs-par Bshad-pa Mgon-po'i Thugs Mnyes-par Byed-pa'i Tshig-gis Mchod-sprin*. **A.** A Bkra-shis-lhun-po woodblock print in 8 folios. **B.** Contained in: Blo-bzang-bzod-pa *et al.*, *Spe-ti Dge-slong-rdo-rje* (Spiti 1978), pp. 105-154 (in 25 fols.). TBRC no. W1KG4211. This is a history of the Four-armed Mahākāla cycle. It was written at the request of Grub-dbang Blo-bzang-bzod-pa and Spe-ti Rang-rig Dkyil-chen Ye-shes-tshe-brtan. **Lit.:** I believe a part of this specifically concerned with Lo-chen Rin-chen-bzang-po was published with text and English translation in David Snellgrove and Tadeusz Skorupski, *Cultural History of Ladakh*, vol. 1, although I cannot check it as I do not have this book at hand and cannot consult the library copy on account of the corona virus. This entry originally supplied by E. Gene Smith (letter of March 9, 1996).

1800's

Cha-har Dge-bshes Blo-bzang-tshul-khrims (1740-1810), *Brjed-tho Sna-tshogs*. Preserved in his *Collected Works*, the printery of Sku-'bum Byams-pa-gling, impressions made in 2002, in 10 vols, in its vol. 5 (15 fols.). TBRC no. W23726. Notes on doctrinal and historical topics (including both Tibetan and Mongolian history). **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 539-541. According to J. Karsten, there is a biographical sketch of the author in R. Kaschewsky, *Das Leben des lamaistischen Heiligen Tson-kha-pa blo-bzan grags-pa*, Otto Harrassowitz (Wiesbaden 1971), pp. 39-42. The same author compiled a short history of Sku-'bum Monastery (see the just cited book, p. 73 and following pages). **Ref.:** For historical contents, see *CLTWA* I, no. 22; *SBKC*, pp. 392-393. Eimer, *Berichte*, p. 42. *THL*, p. 204 (including an outline of contents). Discussion of contents in *MHL*, p. 49.



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Cha-har Dge-bshes Blo-bzang-tshul-khrims (1740-1810), *Rje Thams-cad Mkhyen-pa Tsong-kha-pa Chen-po'i Rnam-thar Go Sla-bar Brjod-pa Bde-legs Kun-gyi 'Byung-gnas*, contained in his *Collected Works*, Chatring Jansar Tenzin (New Delhi 1973), vol. 2. TBRC no. W23151. Several distinct title pages are included, but the Tsong-kha-pa biographies take up the entire volume. This is in fact a history of the Dge-lugs school. A large part is devoted to Tsong-kha-pa's disciples and the histories of the great Dge-lugs-pa monasteries. Thanks to E. Gene Smith for this reference.

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Cha-har Dge-bshes Blo-bzang-tshul-khrims (1740-1810), *Thor-bu Sna-tshogs*, contained in his *Collected Works*, Chatring Jansar Tenzin (New Delhi 1973), vol. 8, pp. 63-137. TBRC no. W23151. Sets of notes on historical and chronological subjects are among the notes it includes, even a history of the Oirat Mongols. **Ref.:** See *CLTWA* I, no. 23; *SBKC*, pp. 397-398. Eimer, *Berichte*, p. 42. Contents described in *MHL*, pp. 49-50.

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Cha-har Dge-bshes Blo-bzang-tshul-khrims (1740-1810), *Bod-du Thog-mar 'Dul-ba Byung-tshul sogs*, contained in his *Collected Works*, Chatring Jansar Tenzin (New Delhi 1973) vol. 9, pp. 43-53. TBRC no. W23151. A history of the origins of Vinaya in Tibet and other topics. **Ref.:** *CLTWA* I, no. 93; *CLTWA* II, no. 117. *SBKC*, p. 399.

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Cha-har Dge-bshes Blo-bzang-tshul-khrims (1740-1810), *Rje Rin-po-ches 'Dul-ba'i Bstan-pa Rgyas-par Mdzad-tshul*. Preserved in his *Collected Works*, the printery of Sku-'bum Byams-pa-gling, impressions made in 2002, in 10 vols, at vol. 9, a 4-fol. woodblock print. TBRC no. W23726. A history of the Vinaya within the Dge-lugs school. **Ref.:** In catalog of LTWA 585/KHA as a Dharma History (*chos-'byung*).

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Cha-har Dge-bshes Blo-bzang-tshul-khrims (1740-1810), *Kar-chag-nas Blangs-pa'i Yig-chung*, contained in his *Collected Works*, Chatring Jansar Tenzin (New Delhi 1973) vol. 9, pp. 365-375. TBRC no. W23151. Notes on sources for Dge-lugs-pa history. **Ref.:** *CLTWA* I, no. 94.

1800's

Rab-'byams-pa Ngag-dbang-thub-bstan, *Sgrol-ma'i Rgyud-kyi 'Byung-khung's Gsal-byed Lo-rgyus Gser-phreng*. Filled 28 folios in volume kha (i.e., vol. 2) of the author's *Collected Works*. History of the Tārā Tantras. The title is almost identical to one by Tāranātha. **Bio.:** Brief biographies of the author, a Mongolian, appear in *Gangs-can Mkhas-grub*, pp. 1598-1599, and in *Grags-can Mi-sna*, pp. 916-917. Perhaps TBRC no. P259 and/or no. P10708. **Ref.:** *SBKC*, p. 824.

- This work would seem to be identical to that that described in entry no. 495, below, although this requires more study.

1800's

Shar Chos-rje Kun-dga'-dpal-ldan (19th century), *Gsung-ngag Rin-po-che Lam 'Bras-bu dang bcas-pa'i Khog-phub Rnam-bshad-las Gdams-ngag-gi Byung-tshul Zin-ris Gsang-chen Bstan-pa Rgyas-byed-kyi Zhal-skyong Byin-rlabs Gzi Brgya 'Bar-ba*. **A.** Contained in: *Lam-'bras Slob-bshad*, Sakya Centre (Dehra Dun 1983-1985), in 21 vols., at vol. 14 (pha), pp. 155-195 (fols. 78r-98r). TBRC no. W23649. **B.** Contained in: *Sa-skya'i Lam-'bras*, Guru Lama, Sachen International (Kathmandu 2008), vol. 16, pp. 473-513. TBRC no. W1KG13617. This text was completed by 'Jam-dbyangs-blo-gter-dbang-po (1847-1914). A history of the Path Including Result lineages (Lam-'bras) most often associated with the Sa-skya school. **Lit.:** For a translation into English, see Cyrus Stearns, *Taking the Result as the Path: Core Teachings of the Sakya Lamdré Tradition*, Library of Tibetan Classics, Wisdom (Boston 2006), pp. 253-284. **Ref.:** *VHF*, pp. 611, 634.

early 1800's ?

Byams-pa-kun-dga', *Sde-dge'i Gdung-rabs*. Evidently a history of the royal family of Sde-dge. **Dates:** In arriving at the approximate date, we assume that the author should be identified as the Thar-rtse Mkhan-chen Byams-pa-kun-dga'-bstan-'dzin (1776-1862). Born to the Brang-ti family lineage, he served as court priest to the Sde-dge ruling house. He served as Thar-rtse abbot from 1811 to 1821. See David P. Jackson, 'The 'Bhutan Abbot' of Ngor: Stubborn Idealist with a Grudge against Shugs-ldan,' *Lungta* [special issue entitled "Aspects of Tibetan History," guest edited by Roberto Vitali], vol. 14 (Spring 2001), pp. 88-107, at p. 90. **Ref.:** Listed in *Mdo-smad Chos-'byung*. BLP no. 1207. *Rare Books*, p. 241.

early 1800's

Che-shos Ngag-dbang-bshad-sgrub-bstan-pa'i-nyi-ma (1787-1859), *Rgya-gar Rdo-rje-gdan-gyi Nub-phyogs dang Lho Byang-rnams-su Bstan-pa Dar-tshul dang Rigs-ldan 'Byon-tshul sogs Gsal-bar Bkod-pa Rigs-ldan Dgyes-pa'i Mchod Sprin*. Fills 13 folios in the single volume of his *Collected Works*. Evidently a history of the spread of Buddhism in India together with the history of the Kulika Kings of Shambhala. **Bio.:** Brief biographies of the author appear in *Gangs-can Mkhas-grub*, pp. 569-571, and in *Grags-can Mi-sna*, pp. 874-875. According to Yon-tan-rgya-mtsho, *Gong-sa Rgyal-mchog*, p. 19, our author was in charge of restoring a temple at Sku-'bum in 1798, he was born in 1781, and he served as abbot of Sku-'bum from 1816 to 1819 (p. 28). TBRC no. P283. **Ref.:** *SBKC*, p. 639.

early 1800's

Dbal-mang II Dkon-mchog-rgyal-mtshan (1764-1853), *Rgya Bod Hor Sog-gi Lo-rgyus Nyung-ngur Brjod-pa Byis-pa 'Jug-pa'i 'Bab Stegs*. **A.** Published as: Dbal-mang Paṇḍi-ta, *Rgya Bod Hor Sog-gi Lo-rgyus Nyung-ngur Brjod-pa Byis-pa 'Jug-pa'i 'Bab Stegs*, Mtsho-sngon Mirigs Dpe-skrun-khang (Xining 1990). TBRC no. W2429. **B.** Contained in: *Collected Works*, Rgyal-bstan Dge-legs-rnam-rgyal (New Delhi 1974) vol. nga (i.e., 4), pp. 480-665. A somewhat too brief history of India, China, Tibet, Mongolia and Shambhala, with the most attention paid to Mongolia, while near the end is an interesting part about dispute resolution and legal codes. Note that the author's name is correctly Dbal-mang, not Dpal-mang, although this has been a common 'correction' in the scholarly literature ever since Vostrikov. **Bio.:** The author was the 24th abbot of Bkra-shis-'khyil. A brief biography in *Gangs-can Mkhas-grub*, pp. 1184-1185. It says woodblocks for his 10-vol. *Collected Works* were kept at A-mchog Monastery. **Lit.:** Paul K. Nietupski, 'The World according to Belmang Paṇḍita: Belmang Könchok Gyaltsen Palzangpo (1764-1853),' contained in: C.K. Wedemeyer *et al.*, eds., *In Vimalakīrti's House: A Festschrift in Honor of Robert A.F. Thurman on the Occasion of His 70th Birthday*, American Institute of Buddhist Studies (New York 2015), pp. 275-288. **Ref.:** Outline of contents in *CLTWA* I, no. 16. *CLTWA* II, no. 39. *SBKC*, p. 545. Title listed in Dung-dkar Rin-po-che

Blo-bzang-'phrin-las, *Bod-kyi Chos Srid Zung-'brel Skor Bshad-pa*, Mirigs Dpe-skrun-khang (Beijing 1981/1983), p. 145. *THL*, pp. 153-154 (where he gives the shorter form of the title of this work in a form corresponding to *Dpal-mang Tshang-gi Deb-ther*). *MHTL*, no. 10420. Listed in *Mdo-smad Chos-'byung*: "Rje Bla-ma Dkon-mchog-rgyal-mtshan-gyis mdzad-pa'i *Rgya Bod Hor Sog-gi Lo-rgyus*." *BLP* no. 0498.

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*early 1800's*

Lcang-lung Paṇḍi-ta Ngag-dbang-blo-bzang-bstan-pa'i-rgyal-mtshan (1770-1845), *Dpal-chen Rta-mgrin Yang-gsang-khros-pa'i Dbang-gi Bla-ma Brgyud-pa'i Rnam-par Thar-pa Mdo-tsam Brjod-pa Dad-pa'i Spu-long G.yo-byed Ngo-mtshar Snang-ba*. **A.** A work in 77 folios in part 2 (kha) of the author's *Collected Works*. **B.** Gangs-can Khyad-nor Dpe-tshogs series no. 537, Ser-gtsug Nang-bstan Dpe-rnying 'Tshol-bsdu Phyogs-sgrig-khang (Lhasa 2016), in 181 pages, unseen. Lives of the teachers who transmitted the initiations of the Padma-yang-gsang-khros-pa form of Hayagrīva. **Bio.:** Brief biographies of the author appear in *Gangs-can Mkhas-grub*, pp. 533-535, and in *Grags-can Mi-sna*, pp. 857-859. *Dung-dkar*, pp. 800-801. **Ref.:** *MHTL*, no. 5975. Note: The *Collected Works* were published by Mongolian Lama Gurudeva (New Delhi 1975+), but could not be located in TBRC.

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Lcang-lung Paṇḍi-ta Ngag-dbang-blo-bzang-bstan-pa'i-rgyal-mtshan (1770-1845), *Dpal-chen Rta-mgrin Yang-gsang-khros-pa'i Dbang-gi Bla-ma Brgyud-pa'i Rnam-par Thar-pa Mdo-tsam Brjod-pa Dad-pa'i Spu-long G.yo-byed Ngo-mtshar Snang-ba'i Zur-rgyan*. A work in 9 folios in part kha (i.e., vol. 2) of the author's *Collected Works*. Supplement to the preceding work on the lives of the teachers who transmitted the initiations of the Padma-yang-gsang-khros-pa form of Hayagrīva. **Ref.:** *MHTL*, no. 5976.

*early 1800's*

Rab-'byams-pa Ngag-dbang-ye-shes-thub-bstan, aka Ngag-dbang-blo-bzang (1779-1838), *Sgrol-ma'i Rgyud-kyi Byung-khungs Gsal-bar Byed-pa'i Lo-rgyus Gser-gyi Phreng-ba*. A 28-folio work in the author's *Collected Works*, section ga, although I couldn't so far locate it there. The author was abbot of the great monastery Khu-re in Urga. A history of the origins of the Tārā Tantra. **Bio.:** A brief biography of the author, under the name Khal-kha Mkhan-po Ngag-dbang-blo-bzang-mkhas-grub (1779-1838), appears in *Gangs-can Mkhas-grub*, p. 143. *SBTD*, vol. 1, p. 363: He was a Mongolia-born abbot of the Urga monastery, his alternative names are Rab-'byams-pa Ngag-dbang-blo-bzang and Ye-shes-thub-bstan, and his dates roughly 19th-century. TBRC no. P4699. **Ref.:** *MHTL*, no. 6710. *SBTD*, vol. 1, p. 363.

- This work would seem to be identical to that described in entry no. 488, above, but this requires more study.

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Rab-'byams-pa Ngag-dbang-ye-shes-thub-bstan, aka Ngag-dbang-blo-bzang (1779-1838), *Rgya-gar 'Phags-yul-du Spyan-ras-gzigs-kyi Snying-po Ma-ñi'i Yi-ge Drug-pa-la Brten-nas Grub-pa Thob-pa 'Ga'-zhig-gi Lo-rgyus*. A 7-folio work in the author's *Collected Works*, section ga. History of some Indian Buddhists who recited the “Mañi” prayer of Avalokiteśvara. **Ref.:** *MHTL*, no. 6705. *SBTD*, vol. 1, p. 362.

*early 1800's*

Seng-chen Blo-bzang-bstan-'dzin-dpal-'byor (1784-1843), *O-rod Jungar-gyi Rgyal-rabs sogs Mdor-bsdus-su Bkod-pa Dad-pa'i Shing-rta*, contained in: *The Collected Works (Gsung-'bum) of Seng-chen Rdo-rje-'chang Blo-bzang-bstan-'dzin-dpal-'byor*, “reproduced from a set of prints from the Bkra-shis-lhun-po blocks,” Don-'grub-rdo-rje (Delhi

1977), pp. 547-559. A history of the kings of the Oirat Zunghar Mongols, including brief biographies of the Seng-chen Bla-mas. One volume of the author's works are known to have been woodblock printed at Bkra-shis-lhun-po in 386 folios, although sometimes a 3-volume collection of his works is mentioned. **Bio.:** A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 1778-1779, another in *Grags-can Mi-sna*, pp. 872-874. There is a biography of the subsequent reincarnation of the Seng-chen, the one executed in Lhasa in 1887 for aiding Sarat Chandra Das, in K. Paul Johnson, *The Masters Revealed: Madame Blavatsky & the Myth of the Great White Lodge*, State University of New York Press (Albany 1994), pp. 198-206 (see particularly p. 210, where there is an intriguing mention of "two large volumes on the history of the philosophical schools of Tibet... now being stereotyped at the Namring monastery"). **Ref.:** *CLTWA* II, no. 26. *MHTL*, no. 3031. *SBKC*, p. 636. *BLP* no. 2112.

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*early 1800's*

The-bo Sprul-sku Ye-shes-thub-bstan-rgya-mtsho (1806-1846), *Gdan-sa Chen-po Sku-'bum Byams-pa-gling-gi Gdan-rabs Mu-tig Phreng-ba dang Rten dang Brten-par bcas-pa'i Dkar-chag Ched-du Brjod-pa Rna-ba'i Bcud-len*. Fills 105 folios in the single volume of his *Collected Works*, although it appears to be just a reproduction of two texts by other authors (see below). A history of the abbots and a description of Sku-'bum Monastery in A-mdo. **Bio.:** A brief biography of the author or compiler appears in *Gangs-can Mkhas-grub*, p. 806. See also *Grags-can Mi-sna*, pp. 898-899. TBRC no. P271. **Ref.:** *SBKC*, p. 679. Jamgön Kontrul ('Jam-mgon Kong-sprul), *The Life of Jamyang Khyentsé Wangpo*, tr. by Matthew Akester, Shechen Publications (New Delhi 2012), p. 284 note 183. According to the *Mdo-smad Chos-'byung* (E. Gene Smith's letter of March 9, 1996) there are five works attributed to one Dga'-ldan Ye-shes-thub-bstan-rgya-mtsho (which might mean the The-bo Sprul-sku, or the Gser-thog incarnate who composed the 1832 history of Sku-'bum Monastery, on whom, see below, or perhaps still a third person). These five works are: 1. *Dge-ldan Chos-'byung*. 2. *Shar-rtse'i Chos-'byung 'Jam-dpal Snying-po'i Dgongs-rgyan Rab-tu Gsal-ba'i Me-long* (this title suggests that it is a supplement to the Shar-rtse history by Grags-pa-mkhas-grub, on which see below). 3. *Byang-rtse'i Chos-'byung Sngon-med Legs-bshad Mthong-ba 'Dzum Shor*. 4. *Mdo-*

*khams-kyi Chos-'byung Ngo-mtshar Gtam-gyi Sgo Brgya 'Byed-pa'i Lde-mig* (compare an entry in *Rare Books*, p. 217). 5. *Rus-mdzod-las 'Phros-pa'i Gtam-du Bsnyad-pa Mu-tig 'Khri-shing* (also in *Rare Books*, p. 241). BLP no. 0439 lists the title of a work by The-bo Ye-shes-thub-bstan-rgya-mtsho: *Dga'-ldan Gser-khri Rim-byon-gyi Rnam-thar Rmad-byung Nor-bu'i Phreng-ba*. BLP no. 0444: *Dga'-ldan-pa Ye-shes-thub-bstan-rgya-mtsho, Dge-ldan Chos-'byung*. BLP no. 1166: *Ye-shes-thub-bstan-rgya-mtsho, Mdo-khams-kyi Chos-'byung Ngo-mtshar Gtam-gyi Sgo Brgya 'Byed-pa'i Lde'u-mig*. BLP no. 1454: *Ye-shes-thub-bstan-rgya-mtsho, Byang-rtse'i Chos-'byung Sngon-med Legs-bshad Mthong-ba 'Dzum-shor*. BLP no. 1881: *Rus-mdzod-las 'Phros-pa'i Gtam-du Bsnyad-pa Mu-tig 'Khri-shing*. BLP no. 1941: *Shar-rtse'i Chos-'byung 'Jam-dpal Snying-po'i Dgongs-rgyan Rab-tu Gsal-ba'i Me-long*. According to J. Karsten, the title supplied here actually contains two titles: 1) *Jam-dbyangs-bzhad-pa II, Gdan-sa Chen-po Sku-'bum Byams-pa-gling-gi Gdan-rabs Mu-tig Phreng-ba*, and 2) *Gser-tog V Ye-shes-thub-bstan-rgya-mtsho (1786-1839), Chos-sde Chen-po Sku-'bum Byams-pa-gling-gi Rten dang Brten-par Bcas-pa'i Dkar-chag Ched-du Brjod-pa'i Gtam Snyan Rna-ba'i Bcud-len* (with reference to Johannes Schubert, 'Eine Liste der Äbte von Kumbum,' *Artibus Asiae*, vol. 4 [1930-32], pp. 209-244, especially p. 220 ff.). The second of these titles would be identical to our entry no. 527, below. When the author's *Collected Works* are made available, it should be possible to clear away some of the problems associated with these Sku-'bum histories.

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1800

Dbal-mang II Dkon-mchog-rgyal-mtshan (=Ratna-dhwa-dza, 1764-1853), *Bla-brang Bkra-shis-'khyil-gyi Gdan-rabs Lha'i Rnga Chen* (=Mdo-smad Bstan-pa'i 'Byung-gnas Dpal-ldan Bkra-shis-'khyil-gyi Gdan-rabs Rang-bzhin Dbyangs-su Brjod-pa'i Lha'i Rnga-bo-che) **A.** Edited by Smon-lam-rgya-mtsho, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1987), in 577 pages, including a table of contents. TBRC no. W00KG09686. **B.** Contained in his *Collected Works*, printery of Amchog Dgon Dga'-ldan-chos-'khor-gling (n.d.), in 11 vols., at vol. 1 (ka), a woodblock print in 307 fols. TBRC no. W1KG1132. A history of the abbots of Bla-brang Bkra-shis-'khyil Monastery in A-mdo. **Bio.:** The entry 'The Second Bemang, Konchok Gyeltsen' by Sonam Dorje in *Treasury of Lives*. Brief biographies of author in *Gangs-can Mkhas-grub*,



pp. 1184-1185, and in *Grags-can Mi-sna*, pp. 847-850. TBRC no. P176. **Dates:** This work was completed in the year 1800, while the woodblocks (on which the present Kansu 1987 version was based) were carved at Dga'-tshal Bde-mo-thang Dga'-ldan-chos-'khor-gling in the Iron Snake year of the 14th *rab-byung* (i.e., 1821). **Lit.:** This history is used in Vladimir Uspensky, 'The Life and Works of Ngag-dbang bkra-shis (1678-1738), the Second Abbot of the Bla-brang Bkra-shis-'khyil Monastery,' contained in: *TS7*, vol. 2, pp. 1005-1010. On the same monastery: Rin-chen-tshe-dga', "Bla-brang Bkra-shis-'khyil Ngo-sprod Rags-bsdus," *Bod-kyi Rtsom-rig Sgyu-rtsal*, 4th issue of 1982, p. 54 ff. Several Chinese sources on Bla-brang and its history are listed in Gray Tuttle's review of P.K. Nietupski, *Labrang: A Tibetan Buddhist Monastery at the Crossroads of Four Civilizations*, Snow Lion (Ithaca 1999), contained in: *Himalayan Research Bulletin*, vol. 19, no. 1 (1999), pp. 65-68. **Ref.:** Outline of contents in *CLTWA II*, no. 202 (pp. 192-197). *SBKC*, p. 543. *THL*, pp. 88-89 (including an outline of the contents). *MHTL*, no. 10365. *BLP* nos. 1316, 1478. *BLP* no. 0149 listed a *Sku-'bum Gdan-rabs* by this same author, but as this is likely based in confusion, it ought to be overlooked.

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1802

Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1737-1802), *Grub-mtha' Shel-gyi Me-long*. Published several times separately, as well as in volume kha of the author's *Collected Works*. Religio-philosophical history of the 'world'. Composed by a Dge-lugs-pa author. While strictly speaking belonging to a doctrinal rather than a historical genre, it does contain much of historical interest. **Lit.:** Thuken Losang Chökyi Nyima, *The Crystal Mirror of Philosophical Systems: A Tibetan Study of Asian Religious Thought*, tr. by Geshé Lhundub Sopa, ed. by Roger R. Jackson, Wisdom Publications (Boston 2009). See *THL*, pp. 154-157 and sources cited there. D. S. Ruegg, 'The Jo nang pas: A School of Buddhist Ontologists according to the *Grub mtha' shel gyi me long*,' *Journal of the American Oriental Society*, vol. 83 (1963), pp. 73-91. A series of studies on this work have also been done recently in Japan. Russian-language titles devoted to this work are listed in Kolmaš, 'Tibetologica Buryatica,' p. 66. Guilaine Mala, 'A Mahāyānist Rewriting of the History of China by Mgon-po-skyabs in the Rgya-nag Chos-'byung,' contained in: Bryan Cuevas & Kurtis Schaeffer, eds., *Power, Politics and the Reinvention of*

*Tradition: Tibet in the Seventeenth and Eighteenth Centuries*, Brill (Leiden 2006), pp. 145-169, at p. 154. **Ref.:** Kolmaš, 'Tibetan Sources,' p. 136. Eimer, *Berichte*, pp. 65-66. *THL*, pp. 154-157 (including an outline of chapters, reference to various woodblock editions).

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1800-1803

Che-tshang Sprul-sku IV Bstan-'dzin-padma'i-rgyal-mtshan (b. 1770), *Nges-don Bstan-pa'i Snying-po Mgon-po 'Bri-gung-pa Chen-po'i Gdan-rabs Chos-kyi Byung-tshul Gser-gyi Phreng-ba*. **A.** D. Tsondu Senghe, Bir Tibetan Society (Bir 1977). TBRC no. W2CZ6031. **B.** Published under the 'cover title' *'Bri-gung Gdan-rabs Gser-phreng*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1989), with an added table of contents. TBRC no. W1KG6255. **C.** Contained in: *'Bri-gung Bka'-brgyud Chos-mdzod Chen-mo*, vol. 119, pp. 1-471 (236 fols.). TBRC no. W00JW501203. A history of the 'Bri-gung Bka'-brgyud school based on the lives of the abbots, ending with the author. **Bio.:** The author, sometimes known as Padma'i-rgyal-mtshan, was 28th abbot of 'Bri-gung. TBRC no. P845. **Lit.:** For a discussion about this work, see Elmar R. Gruber, *From the Heart of Tibet: The Biography of Drikung Chetsang Rinpoche, the Holder of the Drikung Kagyu Lineage*, Shambhala (Boston 2010), pp. 181-182. **Ref.:** Outline of contents in *CLTWA* I, no. 152. Listed in *Mdo-smad Chos-'byung*. *BLP* no. 0647. According to the colophon (pp. 348-349 in our version B), the author made use of several earlier 'Bri-gung-pa histories, including one by 'Bri-gung Kun-dga'-rin-chen (1475-1527), one entitled *Rin-chen Phreng-ba* by Rgyal-dbang Dkon-mchog-rin-chen (b. 1590), one called *Padma'i Phreng-ba* by 'Bri-gung Chos-kyi-grags-pa (1596-1660), and one called *Gdan-rabs Shel-dkar Phreng-ba* by Rje Don-grub-chos-kyi-rgyal-po.

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1804

Gshen-mkhas Tshul-khrims-rgyal-mtshan (b. 1783), *Gshen-gyi Rtsis Gsar Rnam-dag-las: Bstan-rtsis Skal-ldan Dang 'Dren*. A chronology of Bon history. **Lit.:** Edited and studied by Per Kværne, 'A Bonpo Bstan-

rtsis from 1804,' contained in: T. Skorupski, ed., *Indo-Tibetan Studies*, The Institute of Buddhist Studies (Tring 1990), pp. 151-169.

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1806

Byams-tshul, *Thor-god Yul-gru'i Chos-brgyud-kyi 'Byung-khung's Phan-bde Kun-gsal*, a manuscript in 6 folios. A history of the western Mongols, the Oirats and of their Torghut (Thor-god) sub-group. **Lit.:** Transcribed and translated in Todd Gibson, 'A Manuscript on Oirat Buddhist History,' *Central Asiatic Journal*, vol. 34, nos. 1-2 (1990), pp. 83-97.

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1806

Gu-ge Yongs-'dzin Blo-bzang-bstan-'dzin (1748-1813), *Chos-grwa Chen-po Bkra-shis-lhun-po Dpal-gyi Sde-chen Phyogs Thams-cad-las Rnam-par Rgyal-ba'i Gsang-sngags Rgyal-ba Grwa-tshang-gi Rdo-rje Slob-dpon-rnams-kyi Rtogs-brjod Dpag-bsam-ljon-pa*. **A.** Contained in: *Three Dge-lugs-pa Historical Works*, Ngawang Gelek Demo (New Delhi 1978), pp. 1-185. TBRC no. W7371. **B.** Contained in: *The Collected Works (Gsung-'bum) of Gu-ge Yongs-'dzin Blo-bzang-bstan-'dzin*, "reproduced from tracings from a set of prints from the Bkra-shis-lhun-po blocks," Chopel Legdan (New Delhi 1976), vol. 1, pp. 44-228. **C.** A woodblock print in 92 folios. TBRC no. W8LS31134. Biographies of heads of the Bkra-shis-lhun-po Tantric College. A supplement to this work was composed in 1979 by Dka'-chen Blo-bzang-bzod-pa (listed below), together with a biography of our author Gu-ge Yongs-'dzin. **Bio.:** Brief biographies of the author appear in *Gangs-can Mkhas-grub*, pp. 244-246, and in *Grags-can Mi-sna*, pp. 821-822 (the latter says he died in 1813). TBRC no. P308. **Ref.:** *SBKC*, p. 457. *MHTL*, no. 2895. De Rossi Filibeck, *Catalogue*, vol. 1, p. 273 (says it was composed in 1806). *Mdo-smad Chos-'byung*: "Bkra-shis-lhun-bo'i Sngags-pa Grwa-tshang-gi Gdan-rabs Gu-ge Yongs-'dzin Blo-bzang-bstan-'dzin-gyis mdzad-pa.' *BLP* no. 0125. *Rare Books*, p. 224.

1806

Rdo-ring Bstan-'dzin-dpal-'byor (b. 1760), *Dga'-bzhi-ba'i Mi-rabs-kyi Byung-ba Brjod-pa Zol-med Gtam-gyi Rol-mo* (=Rdo-ring Paṇḍi-ta'i Rnam-thar). **A.** Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1987), in 2 volumes (1349 pages). **B.** A different edition, based on two different manuscripts, is found in: Rdo-ring Bstan-'dzin-dpal-'byor, *Dga'-bzhi-ba'i Mi-rabs-kyi Byung-ba Brjod-pa Zol-med Gtam-gyi Rol-mo* (=Dga'-bzhi-ba'i Rnam-thar), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1988), in 1 volume (1100 +2 pages). Although this belongs to the biographical genre, it has been included here because it contains historical accounts of the Dga'-bzhi family ancestors, and simply because it is an essential resource for 18th-century Tibetan political and cultural history. **Bio.:** According to J. Karsten, a fuller name for the author is Bsod-nams-bstan-'dzin-dpal-'byor-tshe-ring. He was appointed *Bka'-blon* in 1783, but was captured by the Nepalese in 1791 and lost his position, and was still alive in 1810 even if his death date is not known. A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 315-316. Rdo-ring Paṇḍi-ta, aka Dga'-bzhi Mgon-po-dngos-grub-rab-brtan (1721-1792), whose name appears in the title was the author's father. Other brief biographies may be found in *Grags-can Mi-sna*, pp. 838-840, and in Luciano Petech, *Aristocracy and Government in Tibet, 1728-1959*, IsMEO (Rome 1973), pp. 55-59. For more on the work and its author, see C. Cüppers & P. Sørensen, *A Collection of Tibetan Proverbs and Sayings*, Franz Steiner Verlag (Stuttgart 1998), pp. xvii-xxv, where it is said that the author was not actually the son of the subject of this biography. **Lit.:** Franz Xaver Erhard, 'Aspects of Social Status in the *Biography of Doring Paṇḍita*,' *Revue d'Etudes Tibétaines*, vol. 49 (May 2019), pp. 93-121. Franz Xaver Erhard, 'Genealogy, Autobiography, Memoir: The Secular Life Narrative of Doring Tenzin Penjor,' *Life Writing*, vol. 17, no. 3 (2019?), pp. 327-345 (pre-print copy). For an example of a Tibetan-language article devoted to this work, see Dbang-phyug-rnam-rgyal, "Rdo-ring Paṇḍi-ta'i Rnam-thar Ngo-sprod dang Rtsom-gyi Khyad-chos Rags-tsam Brjod-pa," contained in: *Bod Rig-pa'i Gros-mol Tshogs-'du'i Ched-rtsom Gces-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), pp. 343-378. A passage from this biography appears in Dan Martin, 'Pearls from Bones: Relics, Chortens, Tertons and the Signs of Saintly Death in Tibet,' *Numen*, vol. 41 (1994), pp. 273-324, at pp. 283-284. **Ref.:** *Mdo-smad Chos-'byung*: "Rdo-ring Paṇḍi-ta Bsod-nams-bstan-'dzin-gyis bsgrigs-pa'i Rdo-ring

*Gdung-rabs.*” BLP no. 0669 (probably also the *Rdo-ring Gdung-rabs* listed in BLP no. 1180). *Rare Books*, p. 241.

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1812

Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (1775-1837), *Gter Dbon Rig-'dzin Brgyud-pa'i Gdung-rabs Lo-rgyus Tshangs-pa'i Do-shal*. **A.** “A history of the descendants of Gter-ston Bstan-gnyis-gling-pa,” Lama Dawa (Delhi 1982). TBRC no. W23955. Note that the volume is actually a collection of the author’s miscellaneous works, and the historical work in question appears at the beginning of the volume, on pp. 1-36. **B.** One of E. Gene Smith’s notebooks contains a Wylie transcription. TBRC no. W1KG9288. A history of the Mdo-bo-che lineage which transmitted the teachings of Gter-ston Bstan-gnyis-gling-pa, a lineage to which the author himself belonged. **Bio.:** Little seems to be known about this particular Bstan-gnyis-gling-pa, who is also called Padma-tshe-dbang-rgyal-po, who has been dated 1480-1535. TBRC no. P1697. In the work itself we find a 1540 birthdate of Bstan-gnyis-gling-pa. He is said to have lived in the 7th *rab-byung* (i.e., between 1387 and 1446, according to *Mkhyen-brtse on History*, S. W. Tashigangpa [Leh 1972], p. 220.2), but Franz-Karl Ehrhard informs me that he lived from 1480 to 1535 (he was a court Lama to the king Kun-bzang-nyi-zla [b. 1514]; see *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, p. 137). E. Gene Smith (letter of March 2, 1996) tells me that Bstan-gnyis-gling-pa lived from 1540 to 1596. He is dated to the late 14th to mid-15th centuries in Bradburn, *Masters*, pp. 200-201, which supplies a brief biographical sketch. Given that the similar name could lead to confusion, note that the biography of one Bstan-gnyis-gling-pa 'Phrin-las-bdud-'joms (1725-*circa* 1789) is summarized in G. E. Clarke, ‘The Great and Little Traditions in the Study of Yolmo, Nepal,’ contained in: E. Steinkellner and H. Tauscher, eds., *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. 21-37 (at p. 28 ff.). On the author, Brag-dkar Rta-so Sprul-sku, see TBRC no. P5630. **Lit.:** Franz-Karl Ehrhard, ‘A Forgotten Incarnation Lineage: the Yol-mo-ba Sprul-skus (16th to 18th Centuries),’ contained in: Ramon N. Prats, ed., *The Pandita and the Siddha: Tibetan Studies in Honour of E. Gene Smith*, Amnye Machen Institute (Dharamshala 2007), pp. 25-49, making use of this history and including

a biographical sketch on 'Phrin-las-bdud-'joms (1726-1789) at pp. 40-45.  
**Ref.:** *CLTWA* II, no. 216.

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Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (1775-1837), [1] *Dpal-ldan Gur-rigs Mdo-chen Brgyud-pa'i Lo-rgyus Nyung-ngu'i Ngag-gi Brjod-pa Padma-rā-ga'i Phreng-ba* (listed in its own entry below); [2] *Chos-ldan Sa-skyongs 'Bur-pa / Sa-me-rje'i Gdung-rab Lo-rgyus Dri-med Bai-dūrya'i Phreng-ba*; [3] *Gangs-can Bod-yul-gyi Rgyal-rabs Lo-rgyus Kha-skongs Sa-bon tsam Smos-pa Tshig-nyung Don-gsal*. This set of three works appears in the catalog of the NGMPP, reel no. E3070/2 (running no. E53277), as a cursive manuscript in 62 fols., filmed in 1997, in the possession of Lachen Rinpoche at Lachen, Sikkim; author's name given in the card catalog as Rig-'dzin Chos-kyi-dbang-phyug (=Chos-kyi-rgyal-mtshan). The same author wrote a work entitled *Grub-pa'i Gnas-chen Brag-dkar Rta-so'i Gnas dang Gdan-rab Bla-ma Brgyud-pa'i Lo-rgyus Mdo-tsam Brjod-pa Mos-ldan Dad-pa'i Gdung-sel Drang-srong Dga'-ba'i Dal Gtam*, Nepal National Archives microfilm, reel no. L940/8, in 52 fols. A supplement to this last has been published with the title *Gdan-rabs Lo-rgyus Drang-srong Dga'-ba'i Dal-gtam-gyi Kha-skong* in the works of Brag-dkar-ba Dkar-brgyud-bstan-'dzin-nor-bu (1899-1959), *Gsung-'bum*, D.L. Tashigangpa (Leh 1996), pp. 1-66.

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[1807-]1813

Gu-ru Bkra-shis (=Stag-sgang Mkhas-mchog Ngag-dbang-blo-gros), *Chos-'byung Ngo-mtshar Gtam-gyi Rol-mtsho* (=Bstan-pa'i Snying-po Gsang-chen Snga-'gyur Nges Don Zab-mo'i Chos-kyi 'Byung-ba Gsal-bar Byed-pa'i Legs-bshad Mkhas-pa Dga'-byed Ngo-mtshar Gtam-gyi Rol-mtsho). **A.** Ugyen Tempai Gyaltzen (Paro 1979), a 4-volume cursive (*dbu-med*) edition. **B.** Lama Ngodrup and Sherab Drimed (Delhi 1986), in 5 volumes (*dbu-can* script). **C.** Gu-ru Bkra-shis, *Gu Bkra'i Chos-'byung*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1990), in one volume. Includes a partial index of biographical subjects (but not well cross-referenced, and therefore difficult to use) and a detailed table of

contents. **D.** Thub-bstan-'od-gsal-bstan-pa'i-nyi-ma, *Bstan-pa'i Snying-po Gsang-chen Snga-'gyur Nges Don Zab-mo'i Chos-kyi 'Byung-ba Gsal-bar Byed-pa'i Legs-bshad Mkhas-pa Dga'-byed Ngo-mtshar Gtam-gyi Rol-mtsho*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992), published in two volumes. (Here the authorship is wrongly attributed to its earlier 'publisher', the Sixth Nyi-sprul Rin-po-che Thub-bstan-'od-gsal-bstan-pa'i-nyi-ma; see volume 2, p. 879. The actual author's colophon is located in volume 2, p. 875, where the names Ngag-dbang-blo-gros and Dbyangs-can-dga'-ba'i-blo-gros, both of them names of Guru Bkra-shis, are found.) **E.** Contained in 4 volumes of *HS*, vol. 30 (a), pp. 227-637, with the beginning of a cursive manuscript, up to and including the fourth chapter, continuing through the end of vol. 33 (gi). **F.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Beijing 2012). TBRC no. W3CN5535. A history of the Rnying-ma school. **Bio.:** Bradburn, *Masters*, p. 385, gives the date of the author's birth as the year 1775. **Lit.:** See Dan Martin, 'A Brief Political History of Tibet by Gu-ru Bkra-shis,' contained in: E. Steinkellner, ed., *Tibetan History and Language: Studies Dedicated to Uray Géza on His Seventieth Birthday*, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Vienna 1991), pp. 329-351, including a detailed analytical outline of contents of our version B, but note that the author did not have available to him the 1990 and 1992 editions. **Ref.:** Outline of contents in *CLTWA* I, nos. 129-132. *CLTWA* II, nos. 107-111. Mentioned in Eva Dargyay, *The Rise of Esoteric Buddhism in Tibet*, Motilal Banarsidass (Delhi 1979), p. 73. Notice the reference by Mkhyen-brtse in '*Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-rtsom Gces-sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), p. 45: "Stag-sgang Mkhas-mchog Ngag-dbang-blo-gros-kyis mdzad-pa'i Snga-'gyur Rnying-ma Bka' Gter Dag-snang Gdan-rabs sogs-kyi Chos-'byung Chen-mo Ngo-mtshar Gtam-gyi Rol-mtsho pod ('di nang gter-ma'i skor-ram gdan-rabs skor shin-tu rgyas)." According to the note (by Mkhyen-brtse himself?), this work is especially rich in information about treasures (*gter-ma*) and abbatial successions, and this is indeed the case. *BLP* nos. 0732, 2016.

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1814

Ser-smad Grag-pa-mkhas-grub, *Mkhas-grub Bye-ba'i Bsti-gnas 'Brog Ri-bo Dge-ldan Rnam-par Rgyal-ba'i Gling-gi Ya-rgyal Shar-rtse Nor-bu-gling-gi Chos-'byung Lo-rgyus 'Jam-dpal Snying-po'i Dgongs-rgyan.*

**A.** Nawang Sopa (Delhi 1975), including an English preface. TBRC nos. W14457 and W2CZ7701. **B.** Reproduction of a 47-folio woodblock print. TBRC no. W11575. **C.** *Dga'-ldan Shar-rtse'i Chos-'byung 'Jam-dpal Snying-po'i Dgongs-rgyan*, Dga'-ldan Shar-rtse'i Slob-grwa (Mundgod 2010). TBRC no. W1KG24216. History of Shar-rtse college at Dga'-ldan Monastery (and of Dga'-ldan in general), not far from Lhasa. **Ref.:** *CLTWA* I, nos. 84-85. A supplement to this work was written in 1974 by Dze-smad Sprul-sku (see our entry no. 688, below). *MHTL*, no. 11062. Jackson, *Misc.*, no. 1386 (reference to a 47-folio xylograph edition). Aniruddha Jha and Shri Gopi Raman Choudhary, *The Catalogue of the Tibetan Texts in the Bihar Research Society, Patna, Volume I (Miscellaneous Series)*, Bihar Research Society (Patna 1965?), no. 220 (reference to a 47-folio edition; author's name given as Grugs-pa [sic!]). *Mdo-smad Chos-'byung*: "Shar-rtse'i Chos-'byung." The blocks for the 47-folio work were actually kept at Dga'-ldan Shar-rtse Monastery; see *Three Dkar Chag's*, Ngawang Gelek Demo (New Delhi 1970), p. 201. Listed in *BLP* nos. 0437, 1942.

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1815

Sku-mdun Bsod-nams-blo-gros (1784-1835), *Rta Bdun Dbang-po*. An astrological text composed by an abbot of Sman-ri Monastery. It is supposed to contain an influential discussion of Bon chronology (a *bstan-rtsis*). The title given here is surely not a complete one. **Ref.:** See Kværne, 'Chronology,' p. 237, no. 189. Mention of this work is also made in the English-language preface added to the following: *Gshen Rtsis Las Nag Rtsis Skor*, Sonam Dakpa, TBMC (Dolanji 1973).

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1815

Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (1775-1837), *Dpal-ldan Gur-rigs Mdo-chen Brgyud-pa'i Lo-rgyus Nyung-ngu'i Ngag-gi Brjod-pa Padma-rā-ga'i Phreng-ba*. **A.** Contained in: *Kunmkhyen Brag-dkar-ba Chos-kyi-dbang-phyug-gi Gsung-'bum*, Khenpo Shedup Tenzin (Kathmandu 2011), in 13 volumes, at vol. 10, pp. 639-687. TBRC no. W1KG14557. **B.** Facsimile of a cursive text in 21 fols.



filmed by the NGMPP at Samagaon Gompa, Nubri in 1992. **C.** Cursive ms. in 22 fols., the same one contained in the book by Ehrhard, listed below. TBRC no. W25646. On the Ma-bdun cult and the history of the Mdo-chen-pa lineage. **Lit.:** Franz-Karl Ehrhard, *The Rosary of Rubies: The Chronicle of the Gur-rigs mDo-chen Tradition from Southwestern Tibet*, Collectanea Himalayica series no. 2, Indus Verlag (Munich 2008), in 167 pages, with a facsimile edition of the text. Reviewed by Roberto Vitali in *Tibet Journal*, vol. 35, no. 3 (Autumn 2010), pp. 79-85.

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1816

Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (1775-1837), *Bal-yul-gyi Gnas dang Rten-gyi Lo-rgyus Nges-par Brjod-pa'i 'Khrul-spong Nor-bu'i Me-long*. Contained in: *Kun-mkhyen Brag-dkar-ba Chos-kyi-dbang-phyug-gi Gsung-'bum*, Khenpo Shedup Tenzin (Kathmandu 2011), in 13 volumes, at in vol. 12, pp. 455-460. W1KG14557. A very brief work (but followed by several closely related texts) on Nepal's Buddhist heritage and its history. **Ref.:** Franz-Karl Ehrhard, 'The Biography of sMan-bsgom Chos-rje Kun-dga' dpal-ldan (1735-1804) as a Source for the Sino-Nepalese War,' contained in: B. Kellner *et al.*, eds., *Pramāṇakīrtih: Steinkellner Festschrift*, WSTB (Vienna 2007), pp. 115-133, at p. 129, note 13. Franz-Karl Ehrhard, 'Old and New Tibetan Sources Concerning Svayambhunath,' *Zentralasiatische Studien*, vol. 36 (2007), pp. 105-130, p. 107 ff., supplying an 1816 composition date. Hubert Decleer, 'Si tu Paṇ chen's Translation of the Svayambhū Purāṇa and His Role in the Development of the Kathmandu Valley Pilgrimage Guide (*gnas yig*) Literature,' *Lungta*, vol. 13 (Summer 2000), pp. 33-64, at pp. 39, 60.

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1816

Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (1775-1837), *Grub-pa'i Gnas-chen Brag-dkar Rta-so'i Gnas dang Gdan-rabs Bla-ma Brgyud-pa'i Lo-rgyus Mdo-tsam Brjod-pa Mos-ldan Dad-pa'i Gdung-sel Drang-song Dga'-ba'i Dal-gtam*. **A.** A cursive manuscript in 52 folios. Microfilm in NGMPP. TBRC no. W2CZ7894. **B.** Contained in:

*HS*, vol. 78 (tshu), pp. 269-362. TBRC no. W1PD180878. **C.** Contained in: *Kun-mkhyen Brag-dkar-ba Chos-kyi-dbang-phyug-gi Gsung-'bum*, Khenpo Shedup Tenzin (Kathmandu 2011), in 13 volumes, at vol. 10, pp. 485-593. TBRC no. W1KG14557. A history of Brag-dkar Rta-so and its abbots. **Ref.:** Andrew Quintman, 'Toward a Geographic Biography: Mi la ras pa in the Tibetan Landscape,' *Numen*, vol. 55 (2008), pp. 363-410, at p. 406.

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1817

Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (1775-1837), *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Don Nyung-ngu'i Ngag-gi Gtam-du Bya-ba Drang-srong Kun-tu Dgyes-pa'i Rol-mo*. **A.** *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Bsdus-don Nyung-ngu'i Ngag-gi Gtam-du Bya-ba Drang-srong Kun-tu Dgyes-pa'i Rol-mo*, contained in: *TTMT*, vol. 20, text no. 24, reproduction of a 63-folio not-quite-complete cursive manuscript. **B.** Contained in: *Kun-mkhyen Brag-dkar-ba Chos-kyi-dbang-phyug-gi Gsung-'bum*, Khenpo Shedup Tenzin (Kathmandu 2011), in 13 volumes, at vol. 12, pp. 233-380; the colophon in this version gives year of composition as Fire Female Ox. TBRC no. W1KG14557. **Lit.:** Stacey van Vleet, 'An Introduction to *Music to Delight All the Sages*, the Medical History of Drakkar Taso Trulku Chökyi Wangchuk (1775-1837),' *Bulletin of Tibetology*, vol. 48, no. 2 (December 2013), pp. 55-79. This history was signaled in Franz-Karl Ehrhard, 'The Biography of sMan-bsgom Chos-rje Kun-dga' dpal-ldan (1735-1804) as a Source for the Sino-Nepalese War,' contained in: B. Kellner, *et al.*, eds., *Pramānakīrtih: Papers Dedicated to Ernst Steinkellner on the Occasion of his 70th Birthday*, WSTB (Vienna 2007), pp. 115-133, at p. 123, note 9.

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1819

Gu-shri Dka'-bcu Tshe-'phel (= 'Jigs-med-rig-pa'i-rdo-rje, =Blo-bzang-tshe-'phel), *Chen-po Hor-gyi Yul-du Dam-pa'i Chos Ji-ltar Byung-ba'i Tshul Bshad-pa Bstan-pa Rin-po-che Gsal-bar Byed-pa'i Sgron-me* (= *Hor Chos-'byung*). **A.** Published under the 'cover title' *History of*

*Buddhism in Mongolia*, reproduced and prefaced by Louis Ligeti, Śatapiṭaka series no. 271 (New Delhi 1981). TBRC no. W20530. **B.** Also published by Mongolian Lama Guru Deva, Pleasure of Elegant Sayings Printing Press (Sarnath 1965). TBRC no. W1KG5774. **C.** 'Jigs-med-rig-pa'i-rdo-rje, *Hor-gyi Chos-'byung* (=title as above), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1993), in 364 pp. TBRC no. W21994. A history of Buddhism in Mongolia. **Bio.:** TBRC no. P6898. The author should apparently be identified with Mer-ken Mkhan-po Blo-bzang-tshe-'phel (b. 1780), subject of a brief biography in *Gangs-can Mkhas-grub*, pp. 1302-1303. As pointed out by Vostrikov (*THL*, pp. 160-162), this work has very frequently misattributed to 'Jigs-med-nam-mkha' (due to Huth's misreading of the colophon). **Lit.:** German translation by George Huth (1867-1906), *Geschichte des Buddhismus in der Mongolei: Aus dem Tibetischen des oJigs-med nam-mk'a* (Strassburg 1892 and 1896), in 2 volumes, the first volume containing the Tibetan text, the second volume the German translation. Sechen Jagchid (The Mongol Khans and Chinese Buddhism and Taoism, *Journal of the International Association of Buddhist Studies*, vol. 2, no. 1 [1979], pp. 7-28, at p. 28, n. 41) makes reference to a Japanese translation by Koho Hashimoto published in Tokyo in 1940 under the title *Moko ramakyo shi* ('History of Mongolian Lamaism'). Here also it appears that the work was wrongly attributed to 'Jigs-med-nam-mkha'. Piotr Klafkowski, 'History of Buddhism in Mongolia in Tibetan Historiography with Special Reference to the Hor.Chos.hByung Literature,' contained in: Sanghasen Singh & Géza Bethlenfalvy, eds., *Papers on the Literature of Northern Buddhism presented at the Körösi Csoma Memorial Seminar, April 11, 1977*, Department of Buddhist Studies, University of Delhi (Delhi 1979), pp. 38-57. George N. Roerich, 'The Author of the Hor Chos hByung,' *Journal of the Asiatic Society* vol. 12 (1946), pp. 192-196. **Ref.:** Outline of contents in *CLTWA* II, no. 120 (pp. 115-116). Kolmaš, 'Tibetan Sources,' p. 135. Eimer, *Berichte*, p. 42. *THL*, pp. 159-165, 236. *MHL*, pp. 50-55 (including a description of the contents). Bell, *Religion*, p. 213. *TBH*, p. 639. *Mdo-smad Chos-'byung*: "Ku-shri Tshe-'phel-gyi *Chen-po Hor-gyi Rgyal-rabs*." It seems that a one-volume collection containing three works by our author exists in the Baradin collection in St. Petersburg (see V.L. Uspensky, Old Tibetan and Mongolian Collections in the Libraries of St. Petersburg, *Asian Research Trends*, no. 6 [1996], p. 182, entry no. 20, which reads, "There [i.e., three] works by gu-shri Blo-bzang tshe-'phel. 1 vol."). Listed in *BLP* no. 0715, but with the author's name given as Su-dhwa-a-shwa-gho-ṣha, and in *BLP* no. 0718, with the author's name Gu-shri Tshe-'phel. *BLP* no. 2063 lists this work with the author's name given as Dbyangs-can-sgeg-pa'i-blo-gros, a name not otherwise known to me.

1819

Ju-nang Ngag-dbang-snyan-grags (1766-1841), *Bya-khyung Mkhan-rabs*. History of the abbots of Bya-khyung Monastery. **Bio.:** Brief biography of the author, who himself served as an abbot of Bya-khyung, in *Gangs-can Mkhas-grub*, p. 607, including mention of this history. According to J. Karsten, Ju-nang is a transcription of Mongolian *jinong*, a noble title. TBRC no. P2390. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btuspā*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 274. Cited in Tshe-tan Zhabs-drung, *Bya-khyung Gdan-rabs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1984), p. 12, 19, etc.

[1821-]1824

Stag-lung Khri-'dzin Ngag-dbang-bstan-pa'i-nyi-ma, 28th abbot of Stag-lung (b. 1788), *Rgyud-pa Yid-bzhin-nor-bu'i Rtogs-pa Brjod-pa Ngo-mtshar Rgya-mtsho'i Sa Spyad Brgyad-pa Stag-lung Bka'-brgyud-kyi Rnam-thar Rgyas-par Bshad-pa-las Stag-lung Ya-thang Rdo-rje-gdan-gyi Gdan-rabs Physis Byon Bdag-gi Rnam-thar Kha-bskong Ngo-mtshar Snyan-grags Lha-yi Rnga-chen*. **A.** Published as: Stag-lung-pa Ngag-dbang-rnam-rgyal, *Rgyal-ba Thams-cad-kyi Sku Gsung Thugs Mi Zad-pa Rgyan 'Khor Lnga'i Bdag-nyid Mtshungs-bral Chos-kyi Rje Rin-po-che Stag-lung-thang-pa Chen-po Mangga-la-shrī'i Rnam-par Thar-pa Ngo-mtshar-gyi Phul Zab Rgyas-las Brtsams-pa'i Gtam Mos-gus-kyi Snye-ma Dge-legs-su Mngon-par Dar-ba'i Dpyid*, Ngawang Sonam (Tezu 1979), pp. 295-469. This version A was based on a Sde-dge print in 88 folios, with marginal notation nga, showing that it is part four in a set (original seen in the library of E. Gene Smith). **B.** Published as: Stag-lung Zhabs-drung Ngag-dbang-rnam-rgyal (1571-1626), *Stag-lung Chos-'byung* (=Brgyud-pa Yid-bzhin Nor-bu'i Rtogs-pa Brjod-pa Ngo-mtshar Rgya-mtsho, Gangs-can Rig-mdzod series volume 22, Bod-ljongs Bod-yig Dpe Rnying Dpe-skrun-khang (Lhasa 1992), with pp. 723-912 containing this particular title. TBRC no. W17276. A history of the later abbots of Stag-lung-pa branch of the Bka'-brgyud-pa, including a biography of the author. **Ref.:** *Mdo-smad Chos-'byung*: "Stag-lung Zhabs-drung Ngag-dbang-rnam-rgyal-gyi Stag-lung Chos-'byung Ngo-mtshar Rgya-mtsho."

[1824-]1828

Tshe-dbang-rdo-rje-rig-'dzin (1786-1842), *Sde-dge'i Rgyal-rabs* (=Dpal Sa-skyong Sde-dge Chos-kyi Rgyal-po Rim-byon-gyi Rnam-thar Dge-legs Nor-bu'i Phreng-ba 'Dod-rgu Rab-'phel). **A.** The text is supplied in the following publication: Tshe-dbang-rdo-rje-rig-'dzin, *Sde-dge Rgyal-rabs* (=Dpal Sa-skyong Sde-dge Chos-kyi Rgyal-po Rim-byon-gyi Rnam-thar Dge-legs Nor-bu'i Phreng-ba 'Dod-rgu Rab-'phel), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1989). TBRC no. W1KG24019. **B.** Another edition, a direct reproduction of the Sde-dge Dgon-chen print, has been published in 111 pp. in D. Tsondu Senghe (Bir 1994), also made available in IASWR microfiche set 15 under "Dpal." TBRC no. W23737. Still other versions listed in TBRC. Genealogy of the Kings of Derge. **Lit.:** Edited and summarized by J. Kolmaš, *Genealogy*. The translation by Kolmaš was reviewed by W.J. de Jong in *Indo-Iranian Journal*, vol. 12 (1970), pp. 274-275. See also Kolmaš, 'Summary'. Leonard W.J. van der Kuijp, 'Two Early Sources for the History of the House of Sde-dge,' *Journal of the Tibet Society*, vol. 8 (1988), pp. 1-20. **Ref.:** Kolmaš, 'Tibetan Sources,' p. 136; ZY, no. 505/3048. BLP no. 1206. See *CLTWA* II, no. 63, for reference to a Tibetan print, with the same title as above, in 111 folios (but note that the author's name supplied there is Sangs-rgyas-bstan-pa'i-rgyal-mtshan). For a most valuable discussion of the colophon, contents, and so forth of this work, see Smith, *Catalogue*, pp. 48-50. Smith described a 56-folio xylograph from the Berthold Laufer collection of the Chicago Field Museum.

1829

Lcang-skyä III Ye-shes-bstan-pa'i-rgyal-mtshan (1787-1846), *Rdor-sems Ril-bu'i Lo-rgyus Mdo-tsam Brjod-pa Ngo-mtshar Kun-bzang*. History of a medicinal pellet (*ril-bu*) associated with Vajrasattva. A small text devoted to a little-studied aspect of Tibetan cultural history. **Bio.:** The life of the author has been the subject of articles by Hans-Rainer Kämpfe: Die Biographie des 3. Pekinger lCañ skyä-Qutuqtu Ye šes bstan pa'i rgyal mc'an (1787-1846), *Zentralasiatische Studien*, vol. 10 (1976), pp. 225-285; vol. 11 (1977), pp. 132-175. Thanks to J. Karsten for this

reference. Note also TBRC no. P3610. Some count him as 4th in the line, others as 3rd. **Ref.:** Taube, vol. 4, p. 1007 (no. 2754).

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[1827-]1829

Stag-lung Khri-'dzin Ngag-dbang-bstan-pa'i-nyi-ma (28th abbot of Stag-lung, b. 1788), *Dpal Stag-lung Ga-zi'i Gdung-rabs Zam Ma Chad-par Byon-pa'i Rnam-thar Ngo-mtshar Nor-bu'i Do-shal Skye-dgu'i Yid 'Phrog*. **A.** Text kept in the library of IsMEO (Rome). History of the abbatial succession of the Stag-lung Bka'-brgyud school. **B.** A manuscript in 442 folios with a colophon in the form of an appended text enumerated with vowels (6 fols. in all). TBRC no. W1CZ991. **Bio.:** Other names for the author are Ngag-dbang-bstan-pa'i-nyi-ma-chos-kyi-byung-gnas-'phrin-las, Bkra-shis-chos-kyi-rgyal-mtshan-grags-pa, and Ngag-dbang-chos-kyi-dpal-'byor. **Lit.:** Elena de Rossi Filibeck, 'A Manuscript on the Stag-lung-pa Genealogy,' contained in: Per Kværne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), volume 1, pp. 237-240. Peter Schwieger, 'The Lineage of the Noble House of Ga-zi in East Tibet,' *Kailash*, vol. 18 (1996), nos. 3-4, pp. 115-132. **Ref.:** Text cited in: G. Tucci, *Religions of Tibet*, Routledge and Kegan Paul (London 1970), p. 277, no. 97. De Rossi Filibeck, *Catalogue*, vol. 2, p. 348 (no. 750). For description of a manuscript of this same history kept in the Potala, see *PPTK*, pp. 153-154, including an outline of the 36 (or 37) chapters.

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1830

*Lcags-stag Zhib-gzhung*, Ye-shes-tshul-khrims, *et al.*, eds., Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1989). **Lit.:** Karl E. Ryavec, 'Land Use/Cover Change in Central Tibet, c. 1830-1990: Devising a GIS Methodology to Study a Historical Tibetan Land Decree,' *Geographical Journal*, vol. 167, no. 4 (December 2001), pp. 342-357. **Ref.:** *PCKC*, pp. 234-235, which also has reference to a Chinese translation. According to Geoff Childs (in *TS7*, vol. 1, p. 147, n. 20), this work is a revision of a similar document called *Lcags-spre Zhib-gzhung*, made in the year 1740. A Tibetan government census, evidently made for taxation purposes,

which exists in the form of a text (said to have been published in the PRC, but not yet seen). According to *Tshig-mdzod Chen-mo*, p. 3283, this was compiled by, or done under the direction of, Bka'-blon Bshad-sgra Don-grub-rdo-rje and Rgyal-dbang Phrin-las-rnam-rgyal. Rgyal-mo-'brug-pa (b. 1957), *Bod-kyi Lo-rgyus Gleng-ba'i Gtam*, Mi-rigs Dpe-skrun-khang (Beijing 1995), p. 428 (according to which it has been published in both Tibetan and Chinese translation). Shakabpa, *Tibet*, p. 175, makes reference to this census, but see Shakabpa, vol. 1, p. 681 for a fuller account. There is reference to this in Leonard R. Chapela, 'Economic Institutions of Buddhist Tibet,' *Tibet Journal*, vol. 17, no. 3 (Autumn 1992), pp. 2-40, at pp. 17, 86, where it is called a "list of ownership and taxes." In Pabongka Rinpoche Jampa Tenzin Trinley Gyatso (1874-1941), *Liberation in Our Hands: Part Two, The Fundamentals*, transcribed & edited by Yongzin Trijang Rinpoche Losang Yeshe Tenzin Gyatso, tr. by Sera Mey Geshe Lobsang Tharchin & Artemus B. Engle, Mahayana Sutra and Tantra Press (Howell, New Jersey 1994), p. 223, the aim of this document was a revision of the Tibetan constitution (?).

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1830

Smin-grol-gling Nomonhan (=Btsan-po No-mon-han) 'Jam-dpal-chos-kyi-bstan-'dzin-'phrin-las (1789-1838), *'Dzam-gling Rgyas Bshad* (= *'Dzam-gling Chen-po'i Rgyas Bshad: Snod Bcud Kun-gsal Me-long*). **A.** Dzongsar Chhentse Labrang, Palace Monastery (Gangtok 1981). **B.** A quite different edition published under the title: *'Dzam-gling Rgyas-par Bshad-pa Thag-ring Gsal-bar Mthong-byed Durba-na* or *'Dzam-gling Chen-po'i Rgyas Bshad Snod Bcud Kun-gsal Me-long*, "The rare 1830 redaction of the monumental Tibetan work on the geography of the world by the Fourth Btsan-po No-mon-han Sprul-sku 'Jam-dpal-chos-kyi-bstan-'dzin-'phrin-las, edited from a cursive manuscript from Mongolia by Tashi Tsering," Ngawang Sopa (New Delhi 1980). **C.** This was also published as part a Tibetan-style *dpe-cha*, with cover title *'Dzam-gling Rgyas-bshad dang / Spyi-bshad Gnyis-kyi Rtsom-pa-po'i Lo-rgyus dang / Gleng-gzhi*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986), pp. 100-255, based on a cursive manuscript with a colophon supplying the date 1830. **D.** Btsan-po Sku-phreng Bzhi-pa Bstan-'dzin-'phrin-las, *'Dzam-gling Rgyas-bshad*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 2009), in 368 pages (this publication also is based on a cursive

manuscript dated to 1830). **E.** It was again published as part of a Eurobook format: Sum-pa Mkhan-chen Ye-shes-dpal-'byor and Btsan-po Bstan-'dzin-'phrin-las, *'Dzam-gling Spyi-bshad dang Rgyas-bshad*, Gangs-can Rig-mdzod series no. 59, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2012), in 336 pages. **F.** Kolmaš, 'Catalogue,' pp. 22-3 (no. 32) describes a photocopy of a manuscript (in 204 fols.) kept at the Library of the Academy of the Sciences of the Mongolian People's Republic. A geography *cum* ethnography of the world written by a native of A-mdo residing in Peking. **Bio.:** Vladimir Uspensky informs us that Btsan-po Nomonhan died in 1839, and hence the death date of 1838 ought to be corrected. The following is from another communication from V. Uspensky: "Also sMin-grol wrote at Kowalewski's request a history of Buddhism. Unfortunately, this manuscript was burnt in the fire in 1863 in Warsaw during a revolt against the Russian rule." **Date:** The composition of this work, here named *'Dzam-gling Spyi Bshad*, is dated to 1830 in Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 275. **Lit.:** Sarat Chandra Das, 'A Brief Account of Tibet from 'Dsam Ling Gyeshe', the Well-known Geographical Work of Lama Tsanpo Nomankhan of Amdo,' *Journal of the Royal Asiatic Society* (1887). Partially translated into Russian by V. P. Vasilev, *Geografiya Tibeta* (St. Petersburg 1895). Partially translated into English by Turrell Verl Wylie, *The Geography of Tibet According to the 'Dzam-gling rgyas-bshad*, IsMEO (Rome 1962). This work by Wylie has been reviewed, with some significant corrections, by Luciano Petech in *T'oung Pao*, 2nd series, vol. 50 (1963), pp. 336-343. The part on Nepal was translated in Turrell Verl Wylie, *A Tibetan Religious Geography of Nepal*, Serie Orientale Roma (Rome 1970). See also the following articles by Wylie: 'Dating the Tibetan Geography 'Dzam-gling-rgyas-bshad through Its Description of the Western Hemisphere,' *Central Asiatic Journal*, vol. 4, no. 4 (1959), pp. 300-311. 'The Tibetan Tradition of Geography,' *Bulletin of Tibetology*, vol. 2, no. 1 (1965), pp. 17-25. 'Tibetan Passports,' *Central Asiatic Journal*, vol. 12, no 2 (1968), pp. 149 ff. 'Was Christopher Columbus from Shambhala?' *Bulletin of the Institute of China Border Area Studies* (Taipei), vol. 1 (July 1970), pp. 24-34. Part of the description of Europe has been translated in Dan Martin, 'Anthropology on the Boundary and the Boundary in Anthropology,' *Human Studies* (Boston), vol. 13, no. 2 (April 1990), pp. 119-145. There is a paragraph about this work in René von Nebesky-Wojkowitz, *Where the Gods are Mountains*, Weidenfeld & Nicolson (London 1956), pp. 51-52. Note the following passages from Sarat Chandra Das, *Journey to Lhasa and Central Tibet*, Manjusri (New Delhi 1970): "In the evening I saw the Tung-chen, who gave me a very



valuable manuscript entitled *Dsamling gyeshe*, or ‘General account of the world.’ I carried it off with me to my house to read” (p. 82) and “He said he was very sorry that he was unable to copy the manuscript of the *Dsam-ling-gyeshe*, but recommended Dungyig Phurching; and the latter agreed to do the copying at the rate of six leaves for a *tanka*, exclusive of ink and paper” (p. 68). An English translation of the section on India appears in Lama Sherab Rhaldi, India in ‘Dzam-gling Rgyas-bshad, *Bulletin of Tibetology*, vol. 20, no 2 (1984), pp. 21-35. Melvyn C. Goldstein, ‘The Geography of Mongolia according to the ‘Dzam-gling rgyas-bshad,’ unpublished paper, Inner Asia Colloquium, University of Washington (October 18, 1962). Betty Carol Johnson, *Europe according to the ‘Dzam-gling Rgyas-bshad*, Master’s thesis, University of Washington (Seattle 1972), with the signature of Turrell V. Wylie. Lobsang Yongdan, ‘Tibet Charts the World: The Btsan-po No-mon-han’s Detailed Description of the World, an Early Major Scientific Work in Tibet,’ contained in: Gray Tuttle, ed., *Mapping the Modern in Tibet: PIATS 2006, Königswinter*, IITBS International Institute for Tibetan and Buddhist Studies (Andiastr 2011), pp. 73-134; note especially p. 93, where he concludes that there are no differently dated editions, only one single work that has to be dated to 1830. **Ref.:** *BLP* no. 1702. *BLP* no. 1704 seems to list this same work, but with a very different title: ‘*Dzam-gling Bshad-pa Thag-ring Gsal-bar Mthong-byed*, giving the author’s name in the form ‘Jam-dpal-chos-kyi-bstan-’dzin-phrin-las. **Ref.:** See *THL*, pp. 230-231. Kolmaš, ‘Tibetan Sources,’ p. 136. *Mdo-smad Chos-byung*: “Smin-gling Sprul-sku ‘Jam-dpal-chos-kyi-bstan-’dzin-’phrin-las-kyi ‘*Dzam-gling Spyi-bshad*.”

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[1829-]1830

Stag-lung Khri-’dzin Ngag-dbang-bstan-pa’i-nyi-ma (28th abbot of Stag-lung, 1788-1856), *Dpal Stag-lung-pa’i Chos Srid-kyi Byung-tshul Zur-tsam Brjod-pa Ngo-mtshar Kun-gsal Me-long*. **A.** Published as: Stag-lung-pa Ngag-dbang-rnam-rgyal, *Rgyal-ba Thams-cad-kyi Sku Gsung Thugs Mi Zad-pa Rgyan ‘Khor Lnga’i Bdag-nyid Mtshungs-bral Chos-kyi Rje Rin-po-che Stag-lung-thang-pa Chen-po Mangga-la-shrī’i Rnam-par Thar-pa Ngo-mtshar-gyi Phul Zab Rgyas-las Brtsams-pa’i Gtam Mos-gus-kyi Snye-ma Dge-legs-su Mngon-par Dar-ba’i Dpyid*, Ngawang Sonam (Tezu 1979), pp. 229-294. **B.** Stag-lung Khri-pa Ngag-dbang-chos-kyi-dpal-’byor (=Bkra-shis-chos-kyi-rgyal-mtshan, b. 1788), *Dpal*

*Stag-lung-pa'i Chos Srid Byung-tshul Zur-tsam Brjod-pa Ngo-mtshar Kun-gsal Me-long*. A 54-folio manuscript exists in the Library of Tibetan Works and Archives (no. 852). TBRC no. W22715 (no scan available). A religious and political history of the Stag-lung Bka'-brgyud school. **Bio.:** He is also called Stag-lung Ngag-dbang-bstan-pa'i-nyi-ma. TBRC no. P6894. **Lit.:** Elena de Rossi Filibeck, 'A Manuscript on the Stag-lung-pa Genealogy,' contained in: P. Kvaerne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), volume 1, pp. 237-240. **Ref.:** *CLTWA* I, no. 74. Jamgön Kontrul ('Jam-mgon Kong-sprul), *The Life of Jamyang Khyentsé Wangpo*, tr. by Matthew Akester, Shechen Publications (New Delhi 2012), p. 287, note 206.

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Stag-lung 'Od-'jo-ba Ngag-dbang-bstan-pa'i-nyi-ma, *Rwa-kha-shag-gi Gdung-rabs*. A history of the house of Mdo-mkhar or Rag-kha-sag (=Rwa-kha-shag) **Ref.:** As listed in *Mdo-smad Chos-'byung*. Stag-lung 'Dod-'jo-ba Ngag-dbang-bstan-pa'i-nyi-ma, *Ra-kha-shag-gi Gdung-rabs*, listed in *BLP* no. 1818. *Rare Books*, p. 241.

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[1810-]1831

Ser-smad Mkhan-zur Grags-pa-mkhas-grub (1715-1818), *Dge-ldan Gser-khri Rin-po-cher Dbang-bsgyur-ba'i Skyes-mchog Dam-pa Rim-byon-rnams-kyi Rnam-thar Rmad-byung Nor-bu'i Phreng-ba*. **A.** *Dge-ldan Gser-khri Rin-po-cher Dbang Bsgyur-ba'i Skyes-mchog Dam-pa Khri-chen Rim-byon-rnams-kyi Rnam-par Thar-pa Rmad-byung Nor-bu'i Phreng-ba-las / Khri-thog Zhe-bdun-pa Khri-chen Shar-rtse Spom-'phor-ba Blo-bzang-chos-'phel-gyi Rnam-thar*, n.p. TBRC no. W1KG1645. **B.** Ser-smad Grags-pa-mkhas-grub, *Dga'-ldan Khri-pa Rim-byon-gyi Rnam-thar*, Ser-gtsug Nang-bstan Dpe-rnying 'Tshol Bsdu Phyogs-sgrig-khang (Lhasa ca. 2015). W1AC17. **C.** *Dge-ldan Gser-khri Rin-po-cher Dbang Bsgyur-ba'i Skyes-mchog Dam-pa Khri-chen Rim-byon-rnams-kyi Rnam-par Thar-pa Rmad-byung Nor-bu'i Phreng-ba-las / Khri-thog Zhe-bdun-pa Khri-chen Shar-rtse Spos-'phor-ba Blo-bzang-chos-'phel-gyi Rnam-thar*. TBRC no. W1KG1645. **D.** TBRC has listed a

woodblock print of this text: TBRC no. W3CN22837. It supplies the alternative titles: *Dge-ldan Khri-chen Rim-byon-rnams-kyi Rnam-thar*, and *Dge-ldan Gser-khri Rin-po-cher Dbang Bsgyur-ba'i Skyes-mchog Dam-pa Khri-chen Rim-byon-rnams-kyi Rnam-thar Rmad-byung Nor-bu'i Phreng-ba*. Brief biographies of the 47th through 67th holders of the throne of Dga'-ldan (the Dga'-ldan Khri-pa). The 67th throne holder was born in 1807. **Bio.:** Ser-smad Grags-pa-mkhas-grub was also known as Ser-smad Mkhan-zur Thub-bstan-legs-bshad. Biography of the author contained in *Gangs-can Mkhas-grub*, p. 1785. Dated to 18th century. TBRC no. P1099. **Dates:** De Rossi Filibeck, *Catalogue*, vol. 2, p. 349 (nos. 753-754) gives the date of composition as 1810-1831, saying it ought to have the biographies of the 47th through 71st abbots, covering the years 1699-1830, but the biographies of the 69th and 70th are missing from her example. **Lit.:** Used by L. Petech, *China and Tibet in the Early Eighteenth Century* (Leiden 1972). For studies on the abbots of Dga'-ldan, see Rudolf Kaschewsky, 'Die Äebte von Dga'-ldan,' *Zentralasiatische Studien*, vol. 4 (1970), p. 239 ff. Elena de Rossi Filibeck, 'A Chronological Note on the Dga'-ldan Khri-pa,' contained in: E. Steinkellner, ed., *Tibetan History and Language: Studies Dedicated to Uray Géza*, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Vienna 1991), pp. 423-428. For biographies of three Dga'-ldan Khri-pa, the 68th, 70th and 74th, see *Dga'-ldan Khri-thog Rim-byon-gyi Rnam-thar-las / Khri-thog Drug-cu-re-brgyad dang Bdun-cu-tham-pa dang Bdun-cu-don-bzhi bcas-kyi Rnam-thar*, Ser-gtsug Nang-btsan Dpe-rnying 'Tshol-bsdu Phyogs-sgrrig-khang (Lhasa 2016). TBRC no. W1KG25246. **Ref.:** Compare *MHTL*, no. 10853 (and likewise in *Mdo-smad Chos-'byung*): Stag-lung-brag-pa'i *Dga'-ldan-gyi Gdan-rabs*. E. Gene Smith informed me that a set of woodblocks was kept at Se-ra Smad for a four-volume *Dga'-ldan Khri-pa Rim-byon-gyi Rnam-thar* in 945 folios (letter of March 9, 1996). *BLP* no. 1023: *Stag-lung-brag-pa'i Dga'-ldan Gdan-rabs*. *SBKC*, pp. 511-512 (includes an outline of contents). Dung-dkar Rin-po-che Blo-bzang-'phrin-las, *Bod-kyi Chos Srid Zung-'brel Skor Bshad-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1981/1983), p. 146: "Ser-smad Mkhan-po Grags-pa-mkhas-grub-kyis mdzad-pa'i *Dge-ldan Khri Thog Rim-byon-gyi Rnam-thar*." *Mdo-smad Chos-'byung*: "Ser-smad Mkhan-po Grags-pa-mkhas-grub-kyi *Dga'-ldan Khri Rnam Nor-bu'i Phreng-ba*." *BLP* nos. 0427, 0430. For a collection of biographies of the 47th through 71st Dga'-ldan Khri-pa, with no general title supplied, see Jackson, *Misc.*, no. 1408. *BLP* no. 0429, attributes the title *Dga'-ldan Khri-chen Rim-byon-gyi Rnam-thar* to Ser-smad Blo-bzang-thugs-rje (by this he means Dad-pa Mkhan-po Blo-bzang-thugs-rje, aka Spang-lung Blo-bzang-thugs-rje, 1770-circa 1835).

• I must thank Thupten Jinpa for bringing his clarity to my confusion about this, and end by quoting from his extremely helpful comments in a communication of August, 2020:

“To my knowledge there is only one text entitled *Dge-ldan Gser-khri Rim-byon-gyi Rnam-thar Nor-bu'i Phreng-ba*, which was authored by Ser-smad Mkhan-zur Grags-pa-mkhas-grub. His own biography was written by Rgyal-dbang Chos-rje Blo-bzang-'phrin-las-rnam-rgyal (fl. ca. 1840-1860), the author of the *Great Biography (Rnam-thar Chen-mo)* of Je Tsongkhapa. Grags-pa-mkhas-grub met with the Seventh Dalai Lama (1758-1804) and the Ser-gtsug (Lhasa 2015?) book format publication of the history gives the following dates for him: 1750-1818. The text is composed of in fact two parts: [1] the main text, and [2] an appended part (*kha-skong*) containing the biography of the 67th Throne Holder. While the lengthy colophon at the end of the main text, meaning the end of the biography of the 66th Throne Holder, does not contain any specific date, there is a clue at the end of the 65th. There, a date is given as Iron Horse year of the 14th Rabjung Cycle, equivalent to 1810. At the end of the 67th Tripa, the colophon tells how the 66th Throne Holder Ngag-dbang-snyan-grags (1746-1824) had requested the author to make sure to include the three Throne Holders who came after him, referring to the 67th through 69th, but the volume ends only with 67th.

“The opening section of the main text makes it clear that his is really the first such biographies of Ganden Throne Holders, and he speaks how, up to the 46th, the brief biographies of all these could be found elsewhere — *The Blue Annals* for the first seven; up to the tenth in Las-chen's *Bka'-gdams Chos-'byung*; up to the 15th in Paṅ-chen Bsod-nams-grags-pa's *Bka'-gdams Gsar Rnying Chos-'byung*; up to the 42nd in Sum-pa's *Chos-'byung Dpag-bsam-ljon-bzang*; and up to the 46th in the Sde-srid's *Dge-ldan Chos-'byung*.”

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1832

Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (1775-1837), *Dpal-ldan Gzhung 'Brug-pa Bka'-brgyud Gser-phreng*. **A.** Microfilm in NGMPP reel no. L381/1, cursive manuscript in 55 folios. **B.** Contained in: *Kun-mkhyen Brag-dkar-ba Chos-kyi-dbang-phyug-gi Gsung-'bum*, Khenpo Shedup Tenzin (Kathmandu 2011), in 13 volumes, at vol. 11, pp. 1-154. TBRC no. W1KG14557. A history of the 'Brug-pa

Bka'-brgyud school. **Dates:** According to the colophon of version B, written in the author's 58th year, a Water Male Dragon year, which would make it 1832. **Ref.:** Andrew Quintman, 'Toward a Geographic Biography: Mi la ras pa in the Tibetan Landscape,' *Numen*, vol. 55 (2008), pp. 363-410, at p. 406 (this being the source of our information on the Nepalese ms., with an 1820 date of composition given).

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1832

Gser-tog Ye-shes-thub-bstan-rgya-mtsho (1786-1839), *Sku-'bum Gdan-rabs*. A history of abbots of Sku-'bum Monastery. **Bio.:** TBRC no. P2065. **Dates:** The author became abbot of Sku-'bum in 1820. Dates of the author are according to Yon-tan-rgya-mtsho, *Gong-sa Rgyal-mchog*, p. 28. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 275. Gser-tog Mkhampo Ye-shes-thub-bstan-rgya-mtsho, *Sku-'bum Byams-pa-gling-gi Gdan-rabs Mu-tig Phreng-ba Rten dang Brten-par bcas-pa'i Dkar-chag Ched-du Brjod-pa Rna-ba'i Bcud-len*, listed in *BLP* nos. 0139 & 0151, note that only the final part of the title differs from that of the 1903 history of Sku-'bum.

- Our entry nos. 498 and 527 are on the same subject and their authors share the name Ye-shes-thub-bstan-rgya-mtsho. Why is this? Is it possible they are, in whole or in part, *identical* histories? This needs investigation.

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1833

Yang-ston (=Yang-sgom), *Rgyal Gshen Ya-ngal-gyi Gdung-rabs*. **A.** Khedup Gyatso (Dolanji 1978), pp. 1-135. **B.** Dol-po'i Gsung-rab Nyams-gso-khang (Kathmandu? 2005). TBRC no. W3CN9986. A history of the Ya-ngal lineage of Bonpo Lamas in Dol-po. **Bio.:** Some information on the author may be found in Dpal-tshul, *G.yung-drung Bon-gyi Bstan-'byung*, Bonpo Monastic Centre (Ochghat 1972), vol. 2, p. 473. **Lit.:** This work, with the title *Kun-gyi Nang-nas Dbang-po Mig-ltar Sngon-du Byung-ba Rgyal-gshen Ya-ngal Bka'-rgyud-kyi Gdung-rabs*

*Un-chen Tshangs-pa'i Sgra-dbyangs*, has now been subject of a study and English translation, where it is dated to the year 1833 and ascribed to the authorship of Mi-'gyur-rgyal-mtshan (1804-1834). For this, see the dissertation by Nyima Woser Choekhortshang, *The Genealogy of Ya-ngal Family of Dolpo: Critical Edition of the Text, Translation into English, Analyses of Abbreviations and Introduction to the Dolpo Dialect*, doctoral dissertation, Charles University (Prague 2017), and his articles listed here: 'The Ya-ngal Family of Tibetan Royal Priests in Dolpo,' Part I, *Mongolo-Tibetica Pragensia '11: Ethnolinguistics, Sociolinguistics, Religion & Culture* [Charles University in Prague], vol. 4, no. 2 (Prague 2011), pp. 31-56; 'The Ya-ngal Family of Tibetan Royal Priests in Dolpo, Part II,' *Mongolo-Tibetica Pragensia '12: Ethnolinguistics, Sociolinguistics, Religion & Culture*, vol. 5, no. 2 (Prague 2012), pp. 51-71; 'The Ya-ngal Family of Tibetan Royal Priests in Dolpo, Part III,' *Mongolo-Tibetica Pragensia '13: Ethnolinguistics, Sociolinguistics, Religion & Culture*, vol. 6, no. 2 (Prague 2013), pp. 35-62. See pp. 56-62 of the last-mentioned article for the Romanized transcription of *Rgyal-gshen Ya-ngal-gyi Bka'-rgyud-kyi Gdung-rgyud*, with the English translation on pp. 35-62. A summary of part of the work is supplied by Charles Ramble in his article 'The Secular Surroundings of a Bonpo Ceremony: Games, Popular Rituals and Economic Structures in the *mDos rgyab* of Klu-brag Monastery (Nepal),' contained in: S. Karmay, ed, *New Horizons in Bon Studies*, National Museum of Ethnology (Osaka 2000), pp. 289-316, at pp. 290-292. **Ref.:** David Snellgrove, *The Nine Ways of Bon*, Prajñā Press (Boulder 1980), pp. 4-5, notes 3-4. There is an obvious reference to this work in David L. Snellgrove, *Himalayan Pilgrimage*, Shambhala (Boston 1989), p. 118. *CLTWA* II, no. 222. S. Karmay, *A Catalogue of Bonpo Publications* (Tokyo 1977), p. iv, dates this work to the 17th century. See Charles Ramble, 'The Founding of a Tibetan Village: The Popular Transformation of History,' *Kailash*, vol. 10, nos. 3-4 (1983), pp. 267-290, esp. p. 270. Vitali, *Kingdoms*, p. 590, has reference to a manuscript of this (same?) history with the longer title, *Kun-kyis Nang-nas Dbong-po'i 'Dangs-yig Ltar Sngon-du 'Byung-ba Gshen Ya-ngal Bka'-rgyud-kyi Gdung-rig Un-chen Gtsang-pa'i Sgra-dbyangs*.

1835

Zhwa-lu Blo-gsal-bstan-skyong (b. 1804), *Dpal-ldan Zhwa-lu-pa'i Bstan-pa-la Bka'-drin Che-ba'i Skyes-bu Dam-pa-rnams-kyi Rnam-thar Lo-rgyus Ngo-mtshar Dad-pa'i 'Jug-ngogs* (often called *Zhwa-lu'i Gdan-rabs*). **A.** Published under the cover title: *History of Zhwa lu*, S. W. Tashigangpa (Leh 1971), with an English introduction and a detailed table of contents. TBRC no. W19832. **B.** *Zha-lu'i Ri-phug Sprul-sku Blo-gsal-bstan-skyong, Dpal-ldan Zha-lu-pa'i Bstan-pa-la Bka'-drin Che-ba'i Skyes-bu Dam-pa-rnams-kyi Rnam-thar Lo-rgyus Ngo-mtshar Dad-pa'i 'Jug-ngogs*, Gangs-can Rig-mdzod series no. 71 (Lhasa 2014), in 427 pages. **C.** *Dpal Zhwa-lu'i Bstan-pa-la Bka'-drin Che-ba'i Skyes-bu Dam-pa-rnams-kyi Rnam-thar Lo-rgyus Ngo-mtshar Dad-pa'i 'Jug-ngogs*, Dpal Zhwa-lu Gser-khang Khra-mo Dgon (Zhalu Monastery ca. 2016), in 502 pages in bound book format. TBRC no. W3CN5288. **D.** A woodblock print in 236 folios. TBRC no. W4CZ57659. History of Zhwa-lu Monastery, its abbots and custodians. **Bio.:** TBRC no. P857. **Dates:** The date of composition given as 1835 in de Rossi Filibeck, *Catalogue*, vol. 2, p. 349 (no. 752, in 236 fols.). **Lit.:** The first two chapters, those on Bu-ston and his more immediate disciples, is translated and studied in the 2011 University of Oslo doctoral dissertation by Puchung Tsering, published as: *The History of Zha-lu Monastery, Ri-sbug Hermitage and rGyan-gong Temple*, Tibet People's Publishing House (Lhasa 2017). It also forms the main source for the dissertation of Benjamin Wood, *The Jeweled Fish Hook: Monastic Exemplarity in the Shalu Abbatial History*, PhD dissertation, University of Toronto (2012). Roberto Vitali, *Early Temples of Central Tibet*, Serindia (London 1990), pp. 89-122. For a modern work on Zhwa-lu monastery, see Skal-bzang and Rgyal-po, *Dpal Zha-lu'i Gtsug-lag-khang Rten dang Brten-par bcas-pa'i Dkar-chag Byang Chen Thar-lam*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987). Another work on Zha-lu monastery is found in the *Collected Works of Bu-ston*. **Ref.:** *MHTL*, no. 10971. *Mdo-smad Chos-'byung*: "Dpal Zhwa-lu-ba Chen-po Blo-gsal-bstan-skyong-gis mdzad-pa'i Zhwa-lu Gser-khang-gi Gdan-rabs Chos-'byung Ngo-mtshar Dad-pa'i 'Jug-ngogs." This history is listed on fol. 18v.2 of Rin-chen-blo-bzang-mkhyen-rab, *Rdo-rje Theg-pa'i Dkyil-'khor Chen-po-rnams-kyi Cho-ga Phyag-len-du Mdzad-pa'i Par-tho Dkar-chag dang 'Brel-ba'i Yig-cha Ngos-'dzin Thugs-rje'i Chu-rgyun*, a woodblock print in 20 fols. It reads as follows: "Dpal-ldan Zhwa-lu'i Bstan-pa-la Bka'-drin Che-ba'i Skyes-bu Dam-pa-rnams-kyi Rnam-thar Ngo-mtshar Dad-pa'i 'Jug-ngog-la 236" (indicating that there were 236 folios). *BLP* nos. 1709, 1718, 1720.

Note that *BLP* no. 1713 lists this work, but misattributes authorship to Thub-bstan-'od-gsal-bstan-pa'i-nyi-ma. A woodblock print in 236 folios is listed in *Drepung Catalog*, p. 2012. Listed in *Rare Books*, p. 216, with a composition date of 14th *rab-byung* Fire Sheep (1847).

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1837

Blo-bzang-'jigs-med (=Rig-pa'i-ral-gri, b. 1764), *Thams-cad Mkhyen-pa Chen-po 'Jam-dbyangs-bzhad-pa 'i-rdo-rje 'i Yang-sprul Mthong-ba Donldan Blo-bzang-thub-bstan-'jigs-med-rgya-mtsho 'i 'Khrungs-rabs Rnam-par Thar-pa Rin-po-che 'i Ljon-shing*. History of the previous rebirths of 'Jam-dbyangs-bzhad-pa III Blo-bzang-thub-bstan-'jigs-med-rgya-mtsho (b. 1792). **Bio.:** TBRC no. P2968. **Ref.:** *THL*, pp. 98-99.

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1842

Nyi-ma-bstan-'dzin (b. 1813), *Sangs-rgyas-kyi Bstan-rtsis Ngo-mtshar Nor-bu 'i Phreng-ba*. P. Kværne, in 'Chronological Tables (*bstan-rcis*) of the Bon Religion,' contained in: A. Wezler, *et al.*, eds., *Proceedings of the XXXII International Congress for Asian and North African Studies*, Franz Steiner Verlag (Stuttgart 1992), lists the following different versions: **A.** Contained in: Tenzin Namdak, ed., *Tibetan Zang Zung Dictionary*, n.p. (Delhi 1965), pp. 23-40; text edited and translated by P. Kværne in "A Chronological Table of the Bon po: The Bstan rcis of Ñi-ma-bstan-'jin," *Acta Orientalia*, vol. 33 (1971), pp. 205-282. **B.** A manuscript in 32 folios entitled *G.yung-drung Bon-gyi Bstan-rtsis Ngo-mtshar Nor-bu 'i Phreng-ba*, a version updated in 1980 by G.yung-drung-bdud-'dul. There is also a commentary by Nyi-ma-bstan-'dzin on the same chronological work (also composed in 1842) entitled *Bstan-rtsis-kyi Rnam-bshad Mthong-ba 'i Dga'-ston-nam Dogs-bsal Pan-tsa-li-ka 'i Chun-po*, contained in: *Tibetan Zang Zung Dictionary*, n.p. (Delhi 1965), pp. 41-61. A chronology of Bon history. **Bio.:** P265. **Lit.:** English translation by Per Kværne (with indices), details above.



1845

Sgrub-sprul Phrin-las-rgya-mtsho, *Gdams-ngag Bka'-rgya-can Lnga-yi Bla-ma Brgyud-pa'i Rnam-thar Dad Gsum Chu-gter 'Phel-byed Ngo-mtshar Zla-ba'i Me-long*, **A.** *Bla-ma Brgyud-pa'i Rnam-thar Ngo-mtshar Zla-ba'i Me-long*, Drukpa Plouray (Plouray, France 2009), in 440 pages. TBRC no. W1KG4247. **B.** Contained in *DPB*, vol. 2, pp. 1-560, and followed by an appendix entitled *Bla-ma Brgyud-pa'i Rnam-thar Ngo-mtshar Zla-ba'i Me-long-gi 'Phros-su Rlom-pa Ku-mu-ta'i Do-shal*, pp. 561-618, with author of that appendix given as Byams-me Chos-dpal-rgya-mtsho. TBRC no. W3CN2232. **C.** Contained in: *'Brug-lugs Chos-mdzod Chen-mo*, in 101 vols., at vol. 2, pp. 1-550 (in 275 folios). W23779. *Miraculous Mirror of the Moon*, a history of the masters in transmission lineages of the 'Brug-pa Bka'-brgyud-pa. **Bio.** The name of the author, as it actually appears in the colophon (on p. 419) is Mi-pham-'phrin-las-rgya-mtsho-rdo-rje-tshe-dbang-grub-pa-bstan-pa'i-rgyal-mtshan. His title Sgrub-sprul is a shortened version of Sgrub-sde Sprul-sku. He wrote this history when he was in his 36th year. TBRC no. P5222. As there are a number of figures from this time with the name 'Phrin-las-rgya-mtsho, there is room for confusion.

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Sgrub-sprul II 'Phrin-las-rgya-mtsho, *'Brug-pa Dkar-brgyud-kyi Chos-'byung Mdor-bsdus*. A brief history of the 'Brug-pa Dkar-brgyud-pa tradition. No copy seems to be available. **Ref.:** E. Gene Smith (electronic mail of March 13, 1996 and April 23, 1998) is my only source for this entry.

1849

Hor Chos-rje III Dbyangs-can-snyems-pa'i-lang-tsho (b. 1797?), *Hor Chos-rje Sku-'phreng Gong-ma-rnams-kyi Rnam-thar Mdor-bsdus 'Dzam-bu'i Gser-gyi Snye-ma*, Tibet House (Delhi 1983), in 80 pages,

reproducing a 40-fol. woodblock print, with an added bilingual introduction by Rdo-bum Sprul-sku. TBRC no. W22125. A collective biography of the first two Hor Chos-rje incarnates (the author was the third). The first incarnate was Hor Chos-rje I Ngag-dbang-phun-tshogs (1668-1746), while the second was Hor Chos-rje II Skal-ldan-mthustobs-dpal-'bar (1746-1796). **Bio.:** TBRC no. P7480. **Ref.:** R. Stein, *Recherches sur l'épopée et le barde au Tibet*, Presses Universitaires de France (Paris 1956), p. 35, cites this text, but gives the name of the scribe as the name of the author, and entitles it “Généalogie des rois de Kandze” (‘Genealogy of the Kings of Dkar-mdzes’). This entry provided by E. Gene Smith (letter of March 9, 1996).

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*mid-1800's*

A-khu-ching Shes-rab-rgya-mtsho (1803-1875), *Rje Bdag-nyid Chen-po Sogs-kyi Sku-brnyan 'Ga'-zhig-gi Lo-rgyus Cung-zad Brjod-pa Mnyan-par 'Os-pa'i Gtam-gyi 'Phreng-ba (Sku-brnyan Lo-rgyus)*, contained in: *Collected Works of A-khu-ching Shes-rab-rgya-mtsho*, Ngawang Sopa (New Delhi 1974), vol. 1, pp. 480-502. TBRC no. W21504. Other versions made available in published versions of his *Collected Works*. A history of the artistic representations of various Buddhas and deities. **Bio.:** TBRC no. P123. The entry “Sherab Gyatso” by Tsering Namgyal in *Treasury of Lives*. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 895-896 (under the name Drung-chen Shes-rab-rgya-mtsho), and in *Grags-can Mi-sna*, pp. 892-894 (under the name Bla-brang A-khu Shes-rab-rgya-mtsho).

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*mid-1800's*

Dpal-sprul O-rgyan-'jigs-med-chos-kyi-dbang-po (1808-1887), *Chos-'byung 'Bel-gtam Nyung-ngu*. **A.** Contained in: *The Collected Works of Dpal-sprul O-rgyan-'jigs-med-chos-kyi-dbang-po*, Ngagyur Nyingmay Sungrab series nos. 38-43, Sonam T. Kazi (Gangtok 1970-1), vol. 1, pp. 283-316. TBRC no. W21857. **B.** Contained in: *Collected Works*, Sikhron Mi-rigs Dpe-skrun-khang (Chengdu 2009), in 8 vols., at vol. 1, pp. 435-471. TBRC no. W1PD107142. **C.** Contained in: *Collected Works*,

woodblock printed in 5 vols reprinted in Chengdu (n.d.), at vol. 1, pp. 305-337 (17 fols). **D.** Also published by Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1988), in 32 pp. Further details? **E.** Contained in: *Dpal-sprul Snyan-rtsoṃ Gces-btus*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992), pp. 43-78. **F.** Contained in his *Collected Works*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2003), in 8 vols., at vol. 1, pp. 290-325. TBRC no. W24829. An informal history of Buddhism. **Bio.:** Matthieu Ricard, *Enlightened Vagabond: The Life and Teachings of Patrul Rinpoche*, Shambhala (Boulder 2017). Brief biographies of the author in English found in Bradburn, *Masters*, pp. 344-345, in Tibetan in *Gangs-can Mkhas-grub*, pp. 1409-1411. The author signs his name A-bu Hrul-po. **Ref.:** *CLTWA* I, no. 142. An outline of contents in *CLTWA* II, no. 168 (p. 148). The present history is evidently the one referred to under the title *Rgyal-rabs 'Bol Rtsom* in *Bsod-nams-don-grub*, *Snga-'gyur Rnying-ma'i Byung-ba Mdo-tsam Brjod-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1991), p. 164, no. 30. *BLP* no. 0590, has the title *Rgyal-rabs 'Bol-rtsoṃ Nyung-ngu*.

- The same teacher authored a *Bstan-rtsis Nyin-'byed Snang-ba* on Buddhist chronology according to Shakabpa, vol. 2, p. 617. It is listed in *BLP* no. 1049, with the title being spelled in a way that makes better sense: *Bstan-rtsis Nyin-byed Snang-ba*.

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*mid-1800's*

Karma-pa XIV Theg-mchog-rdo-rje (1797-1867), *Bka'-rgyud Thun-mong-ma-yin-pa'i Chos-'byung*. A history of the Bka'-brgyud school, evidently. The title could be a descriptive rather than a proper title. **Bio.:** Biography of the author in *Gangs-can Mkhas-grub*, pp. 17-18, giving the dates 1799-1869. TBRC no. P562, giving the dates 1789/1799-1868/1869. **Ref.:** My source for this entry is Rin-chen-dpal-bzang, *Mtshur-phu Dgon-gyi Dkar-chag Kun-gsal Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 1995), p. 725.

*mid-1800's*

'Khor-gdong Gter-chen Nus-ldan-rdo-rje (1802-1864), *gter-ston*, *Zab Gsang Bla-na-med-pa Rdzogs-pa Chen-po Rgyud-kyi Rgyal-po Padma Zhi-khro'i Lo-rgyus Chos-kyi Byung-tshul Ratna'i Char*, cursive ms. in 161 (?) fols., added page numbers end with p. 330. TBRC no. W1KG10593. A history of the Tibetan imperial period with primary interest in the spread of Buddhism. **Bio.:** The final excavator's colophon names the excavator as Nus-ldan-'gro-phan-gling-pa Gro-lod-rtsal. He is author of a Gcod text translated in John Crook and James Low, *The Yogins of Ladakh*, Motilal Banasidass (Delhi (1997), pp. 317 ff. See now the entry "Khordong Terchen Nuden Dorje" by Stéphane Aguilère in *Treasury of Lives* website.

*mid-1800's*

Lha-rtse Ye-shes-chos-'phel (1798-1870), *Lam-rim Bla-ma Brgyud-pa'i Rnam-thar Mdor-bsdus*. This should fill 46 folios in the author's *Collected Works*, if they were available. A history of the teachers of the *Lam-rim* ('stages of the Path'). His *Collected Works* also ought to contain brief works on the histories of the teachers who transmitted the Long-Life Guidance (Tshe Khrid), a collection of stories about the Mahāsiddhas, and a very brief history of the genealogies of the 'Khon family entitled, *'Khon Rigs Bla-ma'i Gdung-rus-kyi Lo-rgyus Mdor-bsdus*. **Bio.:** Biographical sketch of the author, with a partial list of works, in *Gangs-can Mkhas-grub*, pp. 1863-1864. TBRC no. P1127. **Ref.:** *SBKC*, p. 655.

*mid-1800's*

Ngor-pa Dpon-slob Ngag-dbang-legs-pa (b. 1811), *Gsung-ngag Rin-po-che Gsang-chen Slob-bshad-kyi Khog-phub Kha-skong Bstan-pa Rgyas-pa'i Nyin-byed*, contained in: *Gsung-ngag Rin-po-che Lam 'Bras-bu dang bcas-pa*, Guru Lama, Sachen International (Kathmandu 2008), in 43 vols.

at vol. 16 (ma), pp. 515-539. TBRC no. W1KG13617. This is a history of the *Slob-bshad* transmission of Lam-'bras. Written by Ngag-dbang-legs-pa, and that means Ngor-pa Dpon-slob Ngag-dbang-legs-pa (b. 1811), who became abbot of Ngor in 1843. He says he summarized accounts by past masters while adding biographies of Chos-rje Khu-dbon, Byams-pa-nam-mkha'-'chi-med and later figures.

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*mid-1800's*

Rdzong-chung 'Jigs-med-lung-rigs-rgya-mtsho (1808-1859), *Reb-gong Chos-'byung Gdan-sa Gsum-gyi Gdan-rabs* (=Reb-gong Chos-'byung Rgyas-bshad Kun-gsal Blo-gsal Mgul-rgyan Gdan-sa Gsum-gyi Bla-ma-nams-kyi Gdan-rabs bcas), Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2010), in 345 pages. TBRC nos. W8LS20371 and W1PD152284. Monastic history of Rebkong in Amdo. The manuscript on which this publication is based was lacking a few pages, apparently including the colophon, so the authorship is based entirely on what this book says. **Bio.:** TBRC no. P3800. **Ref.:** Author of *Rong-po Bde-chen-chos-'khor-gling-gi Gnas-yig* listed in *BLP* no. 1893.

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*mid- to late 1800's*

Rag-ra Ngag-dbang-bstan-pa'i-rgyal-mtshan (b. 1822), *Rgyal-rabs Chos-'byung Shel-dkar Me-long Mkhas-pa'i Mgul-rgyan*, contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, pp. 195-397. TBRC no. W22021. Also known as *Rag-ra Chos-'byung*. A general history of post-10th-century Tibet, with emphasis on the biographies of political figures. According to the colophon (p. 391), it was written in order to bring up to date and to make more understandable the political history by the Dalai Lama V, and because the brief history in the *Collected Works* of Rwa-stod Rin-po-che (he means Klong-rdol Bla-ma) was too short and not well organized. **Bio.:** TBRC no. P372. **Dates:** TBRC gives the author's birthdate as 1822. The added editorial introduction to the publication says 1822 is the date of composition. It is possible to see the colophon statement (on p. 396) as ambivalent, supplying either the date of composition or the date of the author's birth. I believe TBRC is correct in reading it as the date of birth,

since anyway the statement about composition that appears soon afterwards would seem redundant. It gives the author's age at composition, but apparently the original was not legible at that very point, so that from it only the number '3' remains. Well, 3-year-olds rarely write books, do they? **Ref.:** Listed in *BLP* no. 0586.

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*late 1800's*

Anonymous, *Stag-tshang Lha-mo Dga'-ldan-bshad-sgrub-gling-gi Gdan-rabs Pad-dkar 'Khri-shing*. Evidently an abbatial succession history of Stag-tshang Lha-mo Gser-khri Monastery, located at the border of Klu-chu Rdzong, Gansu Province, in the locality known as Stag-tshang Lha-mo. **Ref.:** Listed in *BLP* no. 0982. See *SBSD* I 25, 44. Daniel Berounsky, 'Powerful Hero (*Dpa' rtsal*): Protective Deity from the 19th Century Amdo and His Mediums,' *Mongolo-Tibetica Pragensia* '08, pp. 67-115, at p. 106, describes it as a xylograph from Serthi Lhamo Monastery and gives a longer title: *Chos-sde Chen-po Stag-tshang Lha-mo Dga'-ldan-bshad-sgrub-gling-gi Gdan-rabs Pad-dkar Khri-shing*.

- I asked Daniel Berounsky to tell me more about this history, and he informed me in an electronic mail dated August 15, 2020, that the full name of the monastery is Stag-tshang Lha-mo'i Gser-khri Dgon Dga'-ldan-bshad-sgrub-pad-dkar-grol-ba'i-gling. It is situated close to Stag-tshang Lha-mo Kīrti Monastery, so close that the two of them together look like one monastery even though they are not. He says that the xylograph was likely made at the same monastery, and that it ends in the time of the 3rd Gser-khri Blo-bzang-'jam-dpal-bstan-'dzin-seng-ge whose dates are 1854-1870 (TBRC no. P6811), so it is likely the composition dates to the late 19th century. The work ends abruptly, so none of the usual colophon information is available.

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*late 1800's ?*

Brag-dkar Blo-bzang-dpal-ldan-bstan-'dzin-snyan-grags (b. 1869), *Smyung-gnas Bla-ma Brgyud-pa'i Rnam-thar Yig Drug dang Smyung-gnas-kyi Phan-yon bcas Legs-par Bshad-pa Gser-gyi Phreng-mdzes*. A

copy exists in woodblock printed form in the Oslo University Library (for a reference, see no. 189 in the list contained at the end of Per Kværne, *A Norwegian Traveller in Tibet: Theo Sorensen and the Tibetan Collection at the Oslo University Library*, Manjusri [New Delhi 1973]). It ought to have 145 folios (see *SBKC*, p. 682). A collective biography of teachers who transmitted the fasting rites (*smyung-gnas*), by a Dge-lugs-pa author. **Bio.:** See the biography in *Dung-dkar*, pp. 1493-1494, which says was born in 1809 (the same date also given in *Mkhas-grub Rim-byon*, p. 1131). His biography, composed in 1911-1912 by one of his disciples named Rwa-hor Sprul-sku 'Jam-dbyangs-grub-pa'i-dbang-po, exists in the Oslo collection. He was a friend to the Norwegian Missionary Theo Sørensen (1873-1959, stationed in Tachienlu from 1899 to 1922). **Dates:** The title is listed in a biographical sketch of the author contained in *Gangs-can Mkhas-grub*, pp. 1131-1132, according to which he was born in 1809, which we assume to be too early. The date of birth would seem to be 1869, among other reasons because, according to the biographical sketch mentioned before, he wrote in his 23rd year his refutation of Mi-pham's (1846-1912) controversial Bodhicaryāvatāra commentary (this latter text composed in 1878). See Per Kværne's review of Filibeck as contained in *Acta Orientalia*, vol. 56 (1995), pp. 326-328, and the literature cited therein. TBRC no. P269. This has more discussion of dates. **Ref.:** Some of the author's works are in the Sørensen collection (see Kværne's work referred to above), and Tucci collection as catalogued by de Rossi-Filibeck. For a list of titles in the author's *Collected Works*, see *SBKC*, pp. 681-688, where the author's birth date is again given as 1809.

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*late 1800's ?*

Bstan-pa-rgyal-mtshan (=Shā-sa-na-dhwa-dza, Smra-ba'i Dbang-phyug), *'Phags-mchog Thugs-rje-chen-po Dpal-mo Lugs-kyi Bla-ma Brgyud-pa'i Rnam-thar Padma Dkar-po'i Phreng-ba*, a 64-folio work in volume 1 (ka) of the author's *Collected Works*. TBRC no. W8LS16848. On the teachers belonging to the Dpal-mo transmission of Thugs-rje-chen-po ('Great Compassion') precepts. **Bio.:** *MHTL* has a rather uninformative biographical sketch, where we learn that he became a famous physician in A-mdo. **Dates:** An Earth Snake year given in the colophon. It would be possible to translate this date if the dates of the author were known. I am guessing it would be 1869, but not entirely sure of it. In the colophon

the author thanks his teacher Blo-bzang-rgyal-mtshan-seng-ge (1757-1849). **Ref.:** *MHTL*, no. 5446.

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Bstan-pa-rgyal-mtshan (=Shā-sa-na-dhwa-dza, Smra-ba'i Dbang-phyug), *Bcom-ldan-'das Padma-dbang-chen Yang-gsang-khros-pa'i Dbang-gi Bla-ma Brgyud-pa'i Rnam-thar Dad-pa'i Chu-gter G.yo-ba'i Rba-rlabs*. **A.** Same title, but with the author's name given as: Mdzod-ban Bstan-pa-rgyal-mtshan, a woodblock print in 42 fols (marginal keyletter ka), scanned from the collection of the National Library of Mongolia (Ulan Bator). TBRC no. W1NLM256. **B.** Contained in his *Collected Works*, vol. 1 (ka). TBRC no. W8LS16848. On the teachers who transmitted the initiations of a form of Hayagrīva known as Padma-yang-gsang-khros-pa. Original entry supplied by E. Gene Smith. **Date:** In his colophon, we find no date of composition. The author says he summarized biographies by Lcang-lung Paṇḍi-ta (1770-1845) — see our entry no. 493 — and added a few more biographies. This does suggest dates in the late-19th century at the earliest. **Ref.:** *MHTL*, no. 5447.

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*late 1800's ?*

'Jigs-bral-chos-kyi-seng-ge (=Khams-smyon Dharma-seng-ge, =Karma-'jigs-med-chos-kyi-seng-ge, =Gzhan-phan-'od-zer, *fl. ca.* 1891), *Zhi-byed dang Gcod-yul-gyi Chos-'byung Rin-po-che'i Phreng-ba Thar-pa'i Rgyan*, contained in: *Gcod-kyi Chos-skor—Three Texts on the History and Practice of the Zhi-byed and Gcod Precepts*, Tibet House (New Delhi 1974), pp. 411-597. History of the Zhi-byed-pa and Gcod schools. **Bio.:** The author was apparently a teacher of the Bstan-rgyas-gling Regent toward the end of the 1800's, and was generally active in the last few decades of that century. Quite a number of his other works have been published, including the early popular biography of Vairocana for which he had the role of editor entitled, *Rje-btsun Thams-cad Mkhyen-pa Bai-ro-tsa-na'i Rnam-thar 'Dra-'bag Chen-mo* (published by D. G. Khochhen Tulku, [Dehra Dun 1977]); this biography seems to be mentioned in the colophon to the 1362 *Klong-chen Chos-'byung*, where



we find the title *'Dra-'bag Chen-mo*. The only biography of the author known to us (apart from brief biographical references in his 'Collected Songs,' the *Mgur-'bum*) is that found in Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), pp. 404-408. **Dates:** There is a great deal of confusion about the author's dates in the literature (for example Bradburn, *Masters*, p. 432, places him in the 16th century). A brief biography appears in *Gangs-can Mkhas-grub*, pp. 9-10, which at least shows that he was active in the year 1888, when he composed many colophons to medical texts blockprinted in Lha-sa. It would now seem that the death date for Khams-smyon ought to be later than 1906 when he composed a biography (under the name Chos-kyi-seng-ge, alias Mkha'-spyod-dgyes-pa'i-rdo-rje) of Pha Dam-pa Sangs-rgyas. **Lit.:** For a history of the Gcod school which includes a detailed study and complete German translation of Khams-smyon's work, see Karenina Kollmar-Paulenz, *Der Schmuck der Befreiung: Die Geschichte der Zi byed- und gCod-Schule des tibetischen Buddhismus*, Harrassowitz Verlag (Wiesbaden 1993). Also, Jérôme Edou, *Machig Labdrön and the Foundations of Chöd*, Snow Lion (Ithaca 1995). Skal-don, "Bod-du Dam-chos Gcod-kyi Gdams-pa Ji-ltar Dar-ba'i Tshul Mdo-tsam Brjod-pa," *Bod-ljongs Zhib-'jug*, 2nd issue of 1988, pp. 122-125. For a discussion of the *'Dra-'bag Chen-mo*, see John M. Reynolds, *The Golden Letters*, Snow Lion Publications (Ithaca 1996), pp. 253-261. **Ref.:** ZY, no. 47/724. Jackson, *Misc.*, no. 1391 (reference to a 94-folio xylographic edition). Cited in: G. Tucci, *Religions of Tibet*, Routledge and Kegan Paul (London 1970), p. 277, no. 83. For references to woodblock prints in the collections of the Is.M.E.O. (Rome) and the Toyo Bunko Collection, see E. de Rossi-Filibek, 'The Transmission Lineage of the Gcod Teaching according to the 2nd Dalai-Lama,' contained in: E. Steinkellner and H. Tauscher, eds., *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. 2, pp. 47-57.

- Although a little off subject, we should also note the existence of the Vairocana biography entitled *Bai-ro'i 'Dra-'bag Chen-mo*, contained in: *The Rgyud-'bum of Vairocana*, Tashi Y. Tashigangpa (Leh 1971), vol. 8, pp. 405-605, unfortunately missing some pages, and quite difficult to read in the microfiche version available to me. This doesn't seem to form an integral part of the tantra collection that contains it (see the summary of this work, with discussion of its history, in Karmay, *The Great Perfection*, pt. 1, chap. 1). However, two short semi-independent works of historical nature are included within the first text in volume 1, and

these would seem to date to about the 12th century when the collection was put together. For a recent discussion, see Matthew Kapstein, 'The Sun of the Heart and the Bai-ro-rgyud-'bum,' *Revue d'Etudes Tibétaines*, vol. 15 (Nov. 2008), pp. 275-288. *Rare Books*, p. 226, refers to a 130-folio woodblock edition.

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*late 1800's*

Stong-'khor Thub-bstan-'jigs-med-rgya-mtsho (1820-1882), *Dpal Gsang-ba-'dus-pa'i Rgyud-kyi 'Byung-khung Mi-bskyod Mgon-po'i Gsung-rgyun*. Evidently a history of the origins of the Guhyasamāja Tantra. **Bio.:** The author is regarded as the Ninth Stong-'khor incarnate. TBRC no. P402. **Ref.:** Our knowledge of this text's existence is owed entirely to *Gangs-can Mkhas-grub*, p. 775.

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*late 1800's ?*

Rgya-mkhar Sprul-sku Ngag-dbang-dge-'dun-rgya-mtsho (=Dge-'dun-'jam-dpal-grub-pa'i-rdo-rje, 1839-1905), *Bstan-rtsis-kyi Rim-pa Mdo-tsam Bkod-pa Dwangs-shel Zla-ba'i Me-long*. Contained in the author's 3-volume *Collected Works* with the initial table-of-contents title given as *Mkhas-grub Chos-kyi Nyi-ma Rgya-mkhar Rin-po-che Rje-btsun Ngag-dbang-dge-'dun-rgya-mtsho'am Dge-'dun-'jam-dpal-grub-pa'i-rdo-rje'i Gsung-'bum-gyi Dkar-chag Dri-med Nor-bu'i A-darsha*, vol. 1 (ka), a 5-folio woodblock print. Another work in the same volume appears to be an account of the author's own reincarnation lineage: *Chas-pa'i Bla-rabs dang Gdung-brgyud Byung-tshul-gyi Thog-ma'i Lo-rgyus Utpal Rna-ba'i Rgyan*, in 9 fols. TBRC no. W8LS16852. A chronology of Buddhist history. **Bio.:** The author's biography appears twice (under two different names) in *Gangs-can Mkhas-grub*, pp. 361-362, 546-548. TBRC no. P3624. **Ref.:** *MHTL*, no. 6979.

1852

A-gro Sgra-rams-pa 'Gyur-med-rnam-rgyal, aka Sgra-dbyangs-zla-ba 'chi-med-lang-tsho-bzhad-pa'i-sde, *Lha-thog Rgyal-rabs* (=Rgyal-rigs Shing-sā-la Chen-po Lta-bu Lha-thog Dpon-gyi Gdung-rabs Deb-ther Legs-par Bshad-pa Chos Srid Sgo Brgya 'Byed-pa'i Lde'u-mig). **A.** Sungrab Nyamso Gyunpel Parkhang (Palampur/Tashijong 1971), in 101 pp., reproduced from a manuscript preserved in the library of Burmiok Athing. TBRC no. W1KG5697. **B.** Published under the title: *Rgyal-rigs Shing-sā-la Chen-po Lta-bu Lha-thog Dpon-gyi Gdung-rabs Deb-ther Legs-par Bshad-pa Chos Srid Sgo Brgya 'Byed-pa'i Lde'u-mig* (=Lha-thog Dpon-gyi Gdung-rabs Deb-ther Legs-bshad Chos Srid Sgo Rgya Byed-pa'i Lde'u-mig), "A History of the Lords of the Lha-thog Principality of Khams," "reproduced from an original manuscript recently brought from Lha-thog, Tibet, by Pad-dkar 'Phrin-las Yongs-dge-tshang," LTWA (Dharamsala 1984), in 166 pages (83 folios). TBRC no. W23161. **C.** 'Gyur-med-rnam-rgyal, *Lha-thog Rgyal-rabs Chos-srird Sgo Brgya 'Byed-pa'i Lde'u-mig* (=Rgyal-rigs Shing-sā-la Chen-po Lta-bu Lha-thog Dpon-gy Gdung-rabs Deb-ther Legs-par Bshad-pa Chos Srid Sgo Brgya 'Byed-pa'i Lde'u-mig (Dharamsala 2015), in 115 pages. TBRC no. W4CZ295081. A history of the aristocracy of the area of Lha-thog in Khams. **Bio.:** TBRC no. P7633. **Lit.:** This history figures prominently in Amy Holmes-Tagchungdarpa, 'Defining Peripheral Power: Writing the History of the Kingdom of Lhathog, Eastern Tibet,' contained in: David Templeman, ed., *New Views of Tibetan Culture*, Monash University Press (Caulfield 2010), pp. 7-20. **Ref.:** Shakabpa, vol. 2, p. 616. *BLP* no. 2068.

1854

Gung Bshad-sgra-ba Dbang-phyug-rgyal-po (1795-1864), *Rab-'byams Dag-pa'i Zhing-gi Yon-tan Kun Tshang Dpal Lugs Gsum Mi-'gyur Lhun-gyis Grub-pa'i Gtsug-lag-khang Rten dang Brten-par bcas-pa Legs Gso'i Sri-zhu Ji-ltar Bsgrubs-pa'i Tshul-gyi Khyad-par Brjod-pa'i Dkar-chag Skal-bzang Dad-pa'i Sgo-'byed Ngo-mtshar Rgya-mtsho'i Lde'u-mig*. **A.** Published under the 'cover title' *The Samye Monastery*, Lokesh Chandra (New Delhi 1961), including English prefaces by Giuseppe Tucci and Lokesh Chandra. TBRC no. W2CZ8088. **B.** *Bsam-yas Dkar-chag Dad-*

*pa'i Sgo-'byed*, Gangs-can Rig-mdzod series no. 34, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2000), in 414 pages, with an added Table of Contents. TBRC no. W21624. A record of repairs done to Bsam-yas Monastery, but including much history. **Bio.:** For an article devoted to the author, ruling Regent of Tibet from 1862 until his death in 1864, see Luciano Petech, 'Bcad sgra dbang phyug rgyal po. Regent du Tibet,' contained in: *Études tibétaines dédiées à la mémoire de Marcelle Lalou*, Librairie d'America et d'Orient (Paris 1971). Biography of the author in *Gangs-can Mkhas-grub*, pp. 1720-1721, and in *Grags-can Mi-sna*, pp. 941-943. There is yet another biographical sketch in Luciano Petech, *Aristocracy and Government in Tibet, 1728-1959*, IsMEO (Rome 1973), pp. 165-180. Thanks to J. Karsten for this reference. TBRC no. P247. **Lit.:** On the date of construction of Bsam-yas: Bsod-nams-don-grub, "Bsam-yas Gtsug-lag-khang Btab-pa'i Lo-tshigs Skor-la Dpyad-pa," *Sbrang-char*, 4th issue of 1986, pp. 76-78. For a history of the Bshad-sgra family, see Bshad-sgra Dga'-ldan-dpal-'byor, "Sger Dga'-ldan Bshad-sgra-ba'i Khyim-tshang Mi-rabs-kyi Lo-rgyus Rags-tsam Bkod-pa," contained in: *Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs*, vol. 5 (general series no. 14), Mi-rigs Dpe-skrunkhang (Beijing 1992), pp. 1-225 (on the author of this history in particular, see p. 22 ff.). **Ref.:** See ZY, no. 382/2681 ff. *THL*, p. 221.

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1856

Mchog-gyur-gling-pa, *tertön* (1829-1870), *Zab-pa Skor Bdun-las / O-rgyan Rnam-thar Dpag-bsam-ljon-shing*. **A.** Contained in: *Mchog-gling Gter-gsar*, Lama Pema Tashi (Paro 1982-1986), vol. 12 (na), pp. 363-386 (12 fols.). TBRC no. W22642. **B.** Contained in: *The Collected Rediscovered Teachings (gter ma) of Gter-chen Mchog-gyur-gling-pa*, Patshang Lama Sonam Gyaltzen (New Delhi 1975-1980), in 32 vols, at vol. 18, pp. 553-580. TBRC no. W8751. **C.** A woodblock print in 19 folios. TBRC no. W4PD971, vol. 37. A biography of Padmasambhava. **Bio.:** On the treasure discoverer, see the biographical entry "Chokgyur Dechen Lingpa" at rigpawiki.org, which includes a painting. Also, the entry "Chokgyur Lingpa" by Alexander Gardner in *Treasury of Lives*. TBRC no. P564. Andreas Doctor, *The Tibetan Treasure Literature: A Study of the Revelations of the Visionary Master Mchog gyur bde chen gling pa (1829-1870)*, doctoral dissertation, University of Calgary (2003). Urgyen Topgyal, *The Life and Teachings of Chokgyur Lingpa*,

Rangjung Yeshe Publications (Kathmandu 1988). **Lit.:** This work has been translated into English by Keith Dowman, *The Legend of the Great Stupa and the Life Story of the Lotus Born Guru*, Tibetan Nyingma Meditation Center (Berkeley 1973), 2nd revised edition in 2004 (the revised edition includes Tibetan-script texts in the back of the book).

- Note this link: <https://www.lotsawahouse.org/tibetan-masters/chokgyur-dechen-lingpa/wishfulfilling-tree>.

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*circa 1860 ?*

Bal-po Bla-ma Sangs-rgyas-nor-bu, *Sngon Ghor-ṣa Rgyal-po dang Lho-'brug Dharma-rā-dza Mchod-yon 'Brel-ba'i Gtam-rgyud*, contained in: Slob-dpon Padma-tshe-dbang (Pemala), *'Brug-gi Rgyal-rabs Slob-dpon Padma-tshe-dbang-gis Sbyar-ba 'Brug Gsal-ba'i Sgron-me*, National Library (Thimphu 1994), pp. 233-244. A brief history of official relations between Nepal and Bhutan from the time of the Third 'Brug Sde-srid Mi-'gyur-brtan-pa (re. 1667-1680) down to *circa* 1856 when Bhutan lost its rights in Nepal. Six original Nepalese documents, including copper plates, are appended in Tibetan translation. A copy of the text from which this printed version was made is said to be preserved in the National Library of Bhutan, Thimphu. **Bio.:** The name of the author, as given, strongly suggest he was a Newar. However, there is a brief and interesting passage in Karma Phuntsho, *The History of Bhutan*, Random House India (New Delhi 2013), p. 385, saying how this Bhutanese Lama had been sent to Nepal in 1813 for the repair of Swayambhunath Stupa. **Lit.:** D. N. S. Dhakal and Christopher Strawn, *Bhutan: A Movement in Exile*, Nirala Publications (Delhi 1994), Appendix E, pp. 604-608, 'A Bhutanese Text on Bhutan-Nepal Relation [sic],' tr. by Thinley Dondup. There are no footnotes, and the six ancillary documents appended to the original text are omitted. The late Michael Aris, source of this entry, informed me that he was preparing a critical edition.

1864

Kong-sprul Blo-gros-mtha'-yas, *Theg-pa Sgo Kun-las Btus-pa Gsung-rab Rin-po-che'i Mdzod Bslab-pa Gsum Legs-par Ston-pa'i Bstan-bcos Shes-bya Kun-khyab*. **A.** Published under the title *Kongtrul's Encyclopaedia of Indo-Tibetan Culture*, International Academy of Indian Culture, Sata-pitaka series volume 80 (New Delhi 1970), including a very important English preface by E. Gene Smith. **B.** Ngodup (Paro 1975). **C.** Kong-sprul Yon-tan-rgya-mtsho, *Shes-bya Kun-khyab*, Mi-rigs Dpe-skrunkhang (Beijing 1982/1985), in 3 volumes. A general encyclopedic work with some parts on religious history. The short form of the title, *Shes-bya Kun-khyab*, translates as, 'Embracing All Knowables'. **Bio.:** For a biography, see Alexander Gardner, *Life of Jamgon Kongtrul the Great: Tibet's Great Treasure Holder*, Snow Lion (Ithaca 2019). The autobiography of Kong-sprul and its continuation by his disciple is available in at least three printings, the most recent is: Kong-sprul Yon-tan-rgya-mtsho & Karma-bkra-shis-chos-'phel, *Kong-sprul Yon-tan-rgya-mtsho'i Rnam-thar*, Si-khron Mi-rigs Dpe-skrunkhang (Chengdu 1997), with thanks to Katia Buffetrille for the reference. **Lit.:** There is a very large and long-term project, initiated by Kalu Rinpoche, to translate the entire work into English. I believe all of it has by now been published, with parts 2-4 being the most relevant for historical study: Part 1 — Jamgön Kongtrul Lodrö Tayé, *Myriad Worlds: Buddhist Cosmology in Abhidharma, Kālacakra, and Dzog-chen*, tr. by International Translation Committee founded by the V.V. Kalu Rinpoché, Snow Lion (Ithaca 1995). Parts 2-4 — *Buddhism's Journey to Tibet*, tr. by Ngawang Zangpo, Snow Lion (Ithaca 2010). Part 5 — *Buddhist Ethics*, tr. by International Translation Committee founded by the V.V. Kalu Rinpoché, Snow Lion (Ithaca 1998). Part 6.1-2 — *Indo-Tibetan Classical Learning and Buddhist Phenomenology: The Treasury of Knowledge, Book Six, Parts One and Two*, tr. by Gyurme Dorje, Snow Lion (Boston 2012). Part 6.3 — *The Treasury of Knowledge, Book Six, Part Three: Frameworks of Buddhist Philosophy, A Systematic Presentation of the Cause-Based Philosophical Vehicles*, tr. by Elizabeth M. Callahan, Snow Lion (Ithaca 2007). Part 6.4 — *Systems of Buddhist Tantra*, tr. by Elio Guarisco and Ingrid McLeod, Snow Lion (Ithaca 2005). Part 7.2 — *Gaining Certainty about the Provisional and Definitive Meanings in the Three Turnings of the Wheel of Dharma, the Two Truths and Dependent Arising*, tr. by Anne Burchardi and Ari Goldfield, Marpa Institute (Kathmandu 1997). Parts 7-8.2 — *Foundations of Buddhist Study and Practice, the Higher Trainings in Sublime Intelligence and Meditative Absorption*, tr. by

Richard Barron (Chökyi Nyima), Snow Lion (Boston 2012). Part 8.3 — *The Elements of Tantric Practice, A General Exposition of the Process of Meditation in the Indestructible Way of Secret Mantra*, Ellio Guarisco and Ingried McLeod, trs., Snow Lion (Ithaca 2008). Part 8.4 — *Esoteric Instructions, A Detailed Presentation of the Process of Meditation in Vajrayāna*, tr. by Sarah Harding, Snow Lion (Ithaca 2007). Parts 9 and 10 — *Journey and Goal*, tr. by Richard Barron (Chökyi Nyima), Snow Lion (Ithaca 2011). **Ref.:** Contents outlined in *CLTWA* I, no. 139; and in *ZY*, no. 499/3042.

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1865

Brag-dgon Dkon-mchog-bstan-pa-rab-rgyas (1801-1866), *Deb-ther Rgya-mtsho* (=A-mdo Chos-'byung, =Yul Mdo-smad-kyi Ljongs-su Thub-bstan Rin-po-che Ji-ltar Dar-ba'i Tshul Gsal-bar Brjod-pa Deb-ther Rgya-mtsho). **A.** A-lag 'Jam-dbyangs (Delhi 1974). **B.** Published with added English title: *The Ocean Annals of Amdo*, ed. by Lokesh Chandra (New Delhi 1975+), in 3 volumes (includes a very general table of contents). TBRC no. W6004. **C.** Published under the 'cover title' *Mdo-smad Chos-'byung*, Kansu'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982). TBRC no. W28064. **D.** Dkon-mchog Bstan-pa Rab-gyas, *Histoire du Bouddhisme dans L'Amdo*, École Pratique des Hautes Études (Paris 1974), in 547 pages. This is a particularly valuable edition with added maps, introduction and extremely detailed outline of contents by Yontan Gyamtso aka Yon-tan-rgya-mtsho (1932-2002). TBRC no. W1KG10141. **E.** Woodblock print from Sku-'bum Byams-pa-gling in A-mdo. TBRC no. W4CZ74381. A history of A-mdo province of Tibet that took the author about 30 years to write. **Bio.:** Brief biographies of the author found in *Gangs-can Mkhas-grub*, pp. 1132-1134, and in *Grags-can Mi-sna*, pp. 890-892. TBRC no. P275. **Lit:** Anne Chayet, 'A propos de notations géographiques dans l'A-mdo chos-'byung,' contained in: Henk Blezer, ed., *Tibet, Past and Present*, Brill (Leiden 2002), pp. 247-262. Anne Chayet, 'A propos l'usage des termes *nyin* et *srib* dans le *Mdo smad chos 'byung*,' *Revue d'Etudes Tibétaines*, vol. 14 (2008), pp. 71-80. Gray Tuttle, 'Challenging Central Tibet's Dominance of History: *The Oceanic Book*, a Nineteenth-Century Politico-Religious Geographic History,' contained in: Gray Tuttle, ed., *Mapping the Modern in Tibet: PIATS 2006, Königswinter*, IITBS International Institute for Tibetan and Buddhist Studies (Andiastr 2011), pp. 135-172, where it is clarified that

the first version was completed in 1833, it was enlarged in 1849, and supplemented in 1865. Matthew W. King, 'Unbiased Scholars and Superficial Intellectuals: Was there a Public Culture between Europe and Inner Asia in the Long 19th Century?' *Multiple Secularities: Beyond the West, Beyond Modernities*, Working Paper Series no. 11 of the HCAS, Leipzig University (Leipzig 2019), pp. 1-40, at pp. 13 *et passim*. **Ref.:** Studied by A. I. Vostrikov (who used the list of historical works provided there in his *Tibetan Historical Literature [THL]*, of which see p. 15). Contents outlined in detail in *CLTWA* I, no. 56; and in *ZY*, no. 512/3057 ff. Kolmaš, 'Tibetan Sources,' p. 136. *THL*, pp. 89-90, 167-177 (including an outline of contents). A general outline in *CLTWA* II, no. 190 (pp. 168-169). *BLP* no. 1171: Brag-dgon Bstan-pa-rab-rgyas, *Mdo-smad-kyi Chos-'byung Ngo-mtshar Rgya-mtsho*.

- The following references were supplied by J. Karsten: There was a woodblock edition done at A-mchog Dga'-ldan-chos-'khor-gling, but the blocks were destroyed by the troops of Ma Pu-fang (1903-1975). A print from these blocks was photomechanically reproduced in the edition by Yon-tan-rgya-mtsho. There was also a 1972 edition by H.H. the Fourteenth Dalai Lama printed at Jayyed Press (Delhi). There has been a Chinese translation by Wu Yün, Chi-tsu and Ma Shih-lin published under the title *An-to cheng chiao shih*, published in Lanzhou in 1989. Three Russian-language articles and a book by R.N. Dugarov devoted to this history are listed in Kolmaš, 'Tibetologica Buryatica,' pp. 60-75, at p. 66, notes 26-27.

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1871

Gser-tog Blo-bzang-tshul-khrims-rgya-mtsho (1845-1914), *Thub-pa'i Dbang-po'i Bstan-rtsis Dge-ldan Rang-lugs Bzhin Gsal-bar Brjod-pa Mkhas-pa Dgyes-pa'i Mchod-sprin*. **A.** Contained in: *Dpal Mnyam-med Ri-bo Dge-ldan Nying-bcud Phyogs-bsgrigs Rin-chen Nor-bu'i Phreng-ba*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 2011), vol. 20, pp. 137-177. **B.** Contained in his *Collected Works* as woodblock printed at Sku-'bum Byams-pa-gling Monastery in 2005, vol. 7 (ja), in 24 fols. TBRC no. W29702. A chronology of Buddhist history. **Dates:** The date is given as an Iron Sheep year, or 1871. **Ref.:** *MHTL*, no. 5432.



1873

'Jigs-med-'phrin-las-rnam-rgyal (b. 1837?), *Rgyal Yum Gsang-ba-ye-shes-las 'Phros-pa'i Theg-pa Spyi dang Bye-brag-gi Chos-'byung 'Khrul Mun Sel-byed Lung-rig Nyi-ma'i 'Od-zer* ("a history of the practices focussing upon the Gsang-ba-ye-shes cycle"), D. G. Khochchen Trulku (Dehra Dun 1975), in 187 pages. TBRC no. W24047. This is a survey with history of the *Mkha'-'gro Gsang-ba-ye-shes* cycle, originally revealed by Gter-bdag-gling-pa and subsequently elaborated by Sle-lung Rje-drung Bzhad-pa'i-rdo-rje. **Dates:** According to E. Gene Smith, who is the source of this reference, the dates given in the title page and preface of the published edition, with date of composition placed in 1753, are two cycles off the mark, since the author was a disciple of the Rgod-ldem VIII (equivalent to Rdo-rje-brag Rig-'dzin VI) Skal-bzang-padma-dbang-rgyal (active in the mid-1800's), and not of the Rdo-rje-brag Rig-'dzin III (and Rgod-ldem V) Skal-bzang-padma, aka Rdo-rje-thogs-med-rtsal (1719/1720-*circa* 1770).

1873

Lha-lung Gsung-sprul VIII Kun-bzang-bde-chen-rdo-rje (=Nges-don-bstan-pa'i-nyi-ma, 1843-1891), *Pad-gling 'Khrungs-rabs-kyi Rtogs-brjod Nyung-gsal Dad-pa'i Me-tog*, contained in: *The Rediscovered Teachings of the Great Padma-gling-pa*, Kunsang Topgay (Thimphu 1976), vol. 14, pp. 511-600. TBRC no. W21727. A collective biography of the first seven Lha-lung Gsung-sprul (or, Pad-gling) incarnates, the author's predecessors. **Bio.:** A text by Bdud-'joms Rin-po-che composed in 1975 (listed below), continuing the biographies of this line, appears in the same publication, on pp. 601-629, including a biography of the author. The author seems to be identical to the Pad-gling VIII Bstan-pa'i-nyi-ma, whose story is briefly told in Bradburn, *Masters*, p. 285. TBRC no. P2707. **Ref.:** This entry was originally supplied by E. Gene Smith (letter of March 9, 1996).

1880

Ngor Khang-gsar Mkhan-po Ngag-dbang-bsod-nams-rgyal-mtshan (ca.1835-ca. 1895?), *Lhar-bcas 'Gro-ba'i Mchod-sdong Jo-bo Sku-mched Gsum Sngon-byung-gi Gtam-rabs Brjod-pa Rin-chen Baidūrya Sngon-po'i Pi-wam*. **A.** Bod-ljongs Mnga'-ris Rig-gzhung Gces-skyong-khang (Dharamsala 1988), in 61 pages including introductions by Tashi Tsering and David Jackson. TBRC no. W8LS43880. **B.** Also published as: Ngag-dbang-bsod-nams-rgyal-mtshan, "Mnga'-ris Spu-rang 'Khor-chags Dgon-gyi Rten-gtso Jo-bo Dngul Sku-mched Gsum-gyi Sngon-byung-gi Gtam-rabs Brjod-pa," *Bod-ljongs Nang-bstan*, issue 1 of the year 1993, pp. 53-64, with the colophon title on p. 63: *Lhar-bcas 'Gro-ba'i Mchod-sdong Chen-po Jo-bo Dngul-sku Mched Gsum-gyi Sngon-gyi Gtam-rabs Brjod-pa Rin-chen Baidūr Sngon-po'i Pi-wang*. **C.** Contained in: Gangs-ri-ba Chos-dbyings-rdo-rje *Gangs-can Bod-kyi Nub-ngos Mnga'-ris Skor-gsum-gyi Sngon-byung Lo-rgyus 'Chi-med Rnga-sgra*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1996), pp. 193-212. A woodblock print from the 'Khor-chag Monastery itself is available in often scarcely readable printings (I have one filmed by NGMPP). A history of the Jowo image at 'Khor-chags Monastery in Pu-hrang, western Tibet. **Bio.:** TBRC no. P974. According to the English-language introduction written by David Jackson, the same author composed a now-lost *Ngor Gdan-rabs*. **Lit.:** Tsering Gyalpo, Christian Jahoda, Christiane Kalantari, Patrick Sutherland, *et al.*, *Khorchag ('Khor-chags)*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skun-khang (Lhasa 2012). It is trilingual English-Tibetan-Chinese throughout, with a large number of photographs, and it often mentions this history among other Tibetan-language sources.

1882

Kun-bzang-nges-don-klong-yangs, aka Rdo-rje-gsang-ba-rtal (b. 1814), *Bod-du Byung-ba'i Gsang-sngags Snga-'gyur-gyi Bstan-'dzin Skyes-mchog Rim-byon Rnam-thar Nor-bu'i Do-shal*, Damchoe Sangpo (Dalhousie 1976), in 363 pages (186 fols.), with added pages of corrections. TBRC no. W19708. History of Rnying-ma-pa. **Bio.:** A very brief biography of the author is found in Bradburn, *Masters*, p. 349. For more see Benjamin Wood, *The Childhood of Dorjé Sangwatsel* (b. 1814)

and the Theme of the Deficient Parent in Tibetan Hagiography, *Journal of Global Buddhism*, vol. 16 (2015), pp. 157-179. TBRC no. P6100. **Dates:** The date 1882 is given in Ramon Prats, ‘Tshe-dbang-nor-bu’s Chronological Notes on the Early Transmission of the Bi ma Sñing thig,’ contained in: L. Ligeti, ed., *Tibetan and Buddhist Studies Akadémiai Kiadó* (Budapest 1984), vol. 2, pp. 197-209, at p. 209. The same date appears in the English-language Preface in the published volume. **Ref.:** Contents outlined in *CLTWA* I, no. 121.

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1886

Kong-sprul Blo-gros-mtha'-yas (1813-1899), *Zab-mo'i Gter dang Gter-ston Grub-thob Ji-ltar Byon-pa Lo-rgyus Mdor-bsdus Bkod-pa Rin-chen Bai-dūrya'i Phreng*. **A.** *Gter-ston Brgya-rtsa'i Rnam-thar*, “reproduced from a [cursive] manuscript preserved in the library of Ri-bo-che Rje-drung of Padma-bkod,” Tseten Dorji (Tezu 1973), in 564 pages. TBRC no. W20539. **B.** Contained in: *Rin-chen Gter-mdzod Chen-mo*, Kyichu Monastery (Paro 1976), vol. 1, pp. 291-759. TBRC no. W20578. Of course, other late published editions of the collection have it as well. **C.** A facsimile of the author’s original manuscript, preserved in the library of the late H. H. Dilgo Khyentse Rinpoche, was published by Samdrup Tshering (Delhi 1988). **D.** Kong-sprul Karma-ngag-dbang-yon-tan-rgya-mtsho, *Zab-mo'i Gter dang Gter-ston Grub-thob Ji-ltar Byon-pa'i Lo-rgyus Mdor-bsdus-su Bkod-pa Rin-chen Be-dūrya'i Phreng-ba*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2007), in 527 pages. TBRC no. W1PD83972. **E.** I have seen a 235-fol. woodblock print in the library of E. Gene Smith, with marginal titles *Gter-rnam* [r.] and *Gter Mdzod Gter Brgya'i Rnam-thar* [v.]. **F.** For Gene Smith’s *Green Book* notes, see TBRC no. W1KG9281. A history of excavated scriptures (*gter-ma*) and their excavators primarily, but not exclusively, belonging to the Rnying-ma school. **Bio.:** On Kong-sprul, see Ngawang Zangpo (Hugh Leslie Thompson), *Jamgon Kongtrul's Retreat Manual*, Snow Lion (Ithaca 1994). See especially Richard Barron, tr., *The Autobiography of Jamgön Kongtrul: A Gem of Many Colors*, Snow Lion (Ithaca 2003). **Lit.:** A full translation by Yeshe Gyamtsho was published under the title *The Hundred Tertöns*, KTD Publications (Woodstock 2011). Some parts have been translated in Eva M. Dargyay, *The Rise of Esoteric Buddhism in Tibet*, Motilal Banarsidass (Delhi 1979). See also Ramon Prats, ‘Some Preliminary Considerations Arising from a Biographical Study of the

Early Gter-ston,' contained in: Michael Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Aris and Phillips, Ltd. (Warminster 1980), pp. 256-260. Ramon Prats, *Contributo allo studio biografico dei primi gter ston* (Naples 1982). **Ref.:** BLP no. 0986.

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Kong-sprul Blo-gros-mtha'-yas (1813-1899), *Ris-med Chos-kyi 'Byung-gnas Mdo-tsam Smos-pa Blo Gsal Mgrin-pa'i Mdzes-rgyan*, contained in: *Rgya-chen Bka'-mdzod* (=Collection of the Writings of 'Jam-mgon Kong-sprul Blo-gros-mtha'-yas), Ngodup (Paro 1975-76), vol. 9, pp. 69-99. TBRC no. W21808. **B.** Scan of a film of a 16-fol. woodblock print. TBRC no. W00KG01635. **C.** Zhe-chen Bstan-gnyis-dar-rgyas-gling (Bodhanath n.d.), in 45 pages. TBRC no. W00KG09825. A history of Buddhism from a 'Universalist' (Ris-med) point of view. **Ref.:** Outline of contents in *CLTWA* II, no. 130. Karmay, *Great Perfection*, p. 231.

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Kong-sprul Blo-gros-mtha'-yas (1813-1899), *Zhwa-dmar Lo-rgyus*, contained in: *Rgya-chen Bka'-mdzod* (=Collection of the Writings of 'Jam-mgon Kong-sprul Blo-gros-mtha'-yas), Ngodup (Paro 1975-76), vol. 9, pp. 311-318. TBRC no. W21808. Story of the Red Hat of the Karma Bka'-brgyud school. **Ref.:** *CLTWA* II, no. 131.

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1888

Bka'-drung Nor-rgyas Nang-pa Dbang-'dus-tshe-ring, *Yig-bskur Rnam-gzhag*. The full title: *Yig-bsku Rnam-gzhag Nye-mkho Smyug-'dzin Dbang-po'i Yid-gsos Dpyid-kyi Pho-nya'i Glu-dbyangs*. **A.** Published with the title *Yig Kur Nam Shag: Being a Collection of Letters, both Official and Private, and Illustrating the Different Forms of*

*Correspondence Used in Tibet*, Bengal Secretariat Press (Calcutta 1901), in 88 pages. There may have been a Darjeeling publication of it in the decade preceding. **B.** Another edition was published in Kalimpong in 1968, containing the *Long-ba'i Dmigs-bu*, listed as our entry no. 597. **C.** A woodblock print in 67 fols. TBRC no. W1KG12659. **D.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1990), in 90 pages. TBRC no. W21987. **E.** Republished by Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2015), in 93 pages. TBRC no. W8LS66739. Although the title indicates that it is a treatise on formal letter writing, it does contain some valuable historical materials. **Bio.:** TBRC no. P7432. **Ref.:** See L.A. Waddell, 'The Tibetan Press at Darjiling,' *The Academy*, no. 1212 (July 27, 1895), pp. 75-76.

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1889

Dam-chos-rgya-mtsho (=Dharma-tā-la), *Chen-po Hor-gyi Yul-du Dampa'i Chos Ji-ltar Dar-ba'i Tshul Gsal-bar Brjod-pa Padma Dkar-po'i Phreng-ba* (=Hor Chos-'byung). **A.** Published under the 'cover title' *Dharmatala's Annals of Buddhism*, ed. Lokesh Chandra, Śatapiṭaka series no. 225 (New Delhi 1975); this printing includes an analysis of the content. TBRC no. W20531. **B.** Tibetan text in Roman script, published under the author and title Dharmatala Dam-chos-rgya-mtsho, *The History of Buddhism in Mongolia*, by Sharada Rani (New Delhi 1977), containing a useful analysis of the content by Sh. Bira. History of Tibet and Mongolia. TBRC no. W8LS36309. **Bio.:** P6900. **Lit.:** For a translation, see Damchø Gyatsho Dharmatāla, *Rosary of White Lotuses, Being the Clear Account of How the Precious Teaching of Buddha Appeared and Spread in the Great Hor Country*, translated and annotated by Piotr Klafkowski, Otto Harrassowitz (Wiesbaden 1987), reviewed by Per Sørensen in *Studies in Central and East Asian Religions*, vol. 4 (1991), pp. 121-123. See also Piotr Klafkowski, 'Dharmatāla's History of Buddhism in Mongolia as an Unknown Account of the Life of the Sixth Dalai Lama,' *Acta Orientalia Hungarica* 34 (1980) 69-75. Piotr Klafkowski, *The Secret Deliverance of the Sixth Dalai Lama: As Narrated by Dharmatāla*, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Vienna 1979). Michael Aris, *Hidden Treasures and Secret Lives: A Study of Pemalingpa and the Sixth Dalai Lama*, Kegan Paul (London 1989), pp. 169-170, 251. **Ref.:** Contents outlined in *CLTWA* I, no. 55. *THL*, pp. 165-166. *MHL*, pp. 58-67,

including a descriptive outline of the contents and reference to a Mongolian translation made in 1958. *BLP* no. 2062.

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*circa 1890*

Karma-ratna aka Mkhan-po Karma-rin-chen-dar-rgyas (b. 1835), *'Og-min Karma'i Gdan-rabs Lo-rgyus Khu-byug Gzhon-nu'i Mgrin-glu*, a 31-fol. cursive ms. in possession of Tashi Tsering (McLeod Ganj). Someone crudely penciled in the Arabic page nos. 497-557. History of the abbatial succession of the Karma monastery, founded by Karma-pa I Dus-gsum-mkhyen-pa (1123-1193), that gave the Karma Bka'-brgyud school its name. On the monastery, see "Karma Gon" in *Treasury of Lives*, or TBRC no. G35. **Bio.:** TBRC no. P2710, source of author's birthdate. The author signs his name, "Mkhan-ming 'Dul-ba 'Dzin-pa Karma-ratna." **Ref.:** This work was not located in the author's published *Collected Works: The Collected Works (Gsung-'bum) of Mkhan-po Karma-rin-chen-dar-rgyas of Lho Karma Dgon in Tibet*, "reproduced from a collection of mss. brought from Nang-chen in Khams" (New Delhi 1984-6), in 4 vols.

- Other works by this author may be located in *The Collected Rediscovered Teachings (Gter-ma) of Gter-chen Mchog-gyur-gling-pa* (New Delhi 1977), some of them with dates in the 1880's and '90's. In vol. 30, pp. 161-172, of this collection is located a work of similar subject on Karma Monastery entitled *Gnas-chen Nyer-lnga'i Gsung-gi Gnas-mchog 'Og-min Karma'i Gnas-yig*, said to have been transcribed by Mchog-gyur-gling-pa with the help of Shes-rab-rgyal-mtshan. What appears to be a different historical title by the same author is listed in *BLP* no. 1913: Mkhan-po Karma-rin-chen, *Lo-rgyus Gdung-sel Dril-gzhol*.

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1891

Sman-sdong Mtshams-pa Karma-nges-don-bstan-rgyas (1867-1948), *Chos-rje Karma-pa Sku-'phreng Rim-byon-gyi Rnam-thar Mdor-bsdus Dpag-bsam-'khri-shing*. **A.** Cover title: *Karmapa Biographies*,

“reproduced from a manuscript made from a print of the Mtshur-phu woodblock prints,” Topden Tsering (Delhi 1973). TBRC no. W30161. **B.** Also found in *The Collected Works of Sman-sdong Mtshams-pa Rin-poche Karma-nges-don-bstan-rgyas*, D. Tsondu Senghe (Bir 1976), in 3 vols., at vol. 2, pp. 1-471. TBRC no. W10982. **C.** *Collected Biographies of the Successive Embodiments of the Karmapas (1st to 16th)*, Konchog Lhadrepa (Delhi 1994), includes the added biographies of the fifteenth and sixteenth Black Hat Karma-pas, composed by Kar-sras Kong-sprul Mkhyen-brtse'i-'od-zer (1904-1953) and Khra-'gu Rin-po-che (b. 1933), respectively. The portion of this publication that is by Sman-sdong was reproduced based on tracings from the woodblock prints that were carved at Sman-sdong Monastery in Gtsang. TBRC no. W1KG3815. **D.** Contained in his *Collected Works* entitled *Karma-nges-don-bstan-rgyas-kyi Gsung-'bum*, Bod-ljongs Bod-yig Dpe-rnying Bsdu-sgrig-khang (Lhasa 2015), in 2 vols., at vol. 2, pp. 1-250. TBRC no. W3CN3402. Other versions are available, including TBRC no. W1KG3830. Brief biographies of the first through fourteenth Black Hat (Zhwa-nag) Karmapas of the Bka'-brgyud school. Thanks to E. Gene Smith for correcting this entry (letter of March 9, 1996). The work was composed at Mtshur-phu. **Bio.:** There is a brief biography prefacing the 2015 Lhasa ed. of his *Collected Works*. It gives his name as Sman-sdong Mtshams-pa Rin-poche Karma-nges-don-bstan-rgyas-smra-ba'i-seng-ge-dpal-bzang-po'i-sde and is the source of the dates we give for him. TBRC no. P926. **Lit.:** The following works make some use of it: Karma Thinlay (Karma-'phrin-las), *The History of the Sixteen Karmapas of Tibet*, Shambhala (Boulder 1978). T. V. Wylie, 'Lama Tribute in the Ming Dynasty,' contained in: Michael Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 335-340. Its biography of the 10th Karma-pa has been translated by Hugh Richardson in 'Chos-dbyings rdo-rje, the Tenth Black Hat Karma-pa,' contained in: *High Peaks, Pure Earth*, Serindia (London 1998), pp. 499-515, even if it was originally published in *Bulletin of Tibetology*, n.s. 1 (1987), pp. 25-42. **Ref.:** According to *Three Dkar Chag's*, Ngawang Gelek Demo (New Delhi 1970), p. 243, the Mtshur-phu woodblocks were for a 146-folio edition. I was able to see a photocopy of a 235-fol. Mtshur-phu woodblock print in the library of E. Gene Smith.

1892

'Jam-dbyangs-mkhyen-brtse'i-dbang-po (1820-1892), *Dbus Gtsang-gi Gnas Rten Rags-rim-gyi Mtshan Byang Mdor-bsdus Dad-pa'i Sa-bon*. **A.** Published under the 'cover title' *Dbus Gtsang Gnas-yig*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992), with a table of contents. **B.** Contained in: *'Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-Rtsom Gces Sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), pp. 273-311. **C.** Published in *SKCB*, vol. 6, pp. 193-220. Two other works by the same author are found in *SKCB*, vol. 6, pp. 221-253, but although they may be historical in their subject matter, they belong to the genre of letters. These two titles are: *Gangs-ri'i Khrod-kyi Klog-pa Nyan Bshad-pa-rnams-kyi Snyan-du Springs-pa Thos-bsam 'Chi-med Bdud-rtsi* and *Gangs-ri'i Khrod-kyi Spong-ba Bsam-gtan-pa-rnams-kyi Snyan-du Springs-pa Bsgom-pa 'Chi-med Bdud-rtsi*. **D.** A volume with the title *Mkhyen-brtse'i Chos-'byung*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Beijing 2018), in 444 pages, not seen, so it is difficult to know what it includes. This work has a complicated publication history, and is no doubt also to be found in the authors *Collected Works (Gsung-'bum)*. Record of the author's travels through central parts of Tibet, including some history of the places he visited. **Bio.:** Jamgön Kontrul ('Jam-mgon Kong-sprul), *The Life of Jamyang Khyentsé Wangpo*, tr. by Matthew Akester, Shechen Publications (New Delhi 2012). **Lit.:** Two complete translations in English: One by Alfonsa Ferrari, *Mk'yen brtse's Guide to the Holy Places of Central Tibet*, Istituto Italiano per il Medio ed Estremo Oriente (Rome 1958). Another by Matthew Akester, *Jamyang Khyentsé Wangpo's Guide to Central Tibet*, Serindia (Chicago 2016). **Ref.:** *CLTWA* II, no. 350.

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'Jam-dbyangs-mkhyen-brtse'i-dbang-po (1820-1892), *Gangs-can-gyi Yul-du Byon-pa'i Lo Paṅ-rnams-kyi Mtshan-tho Rags-rim Tshigs-bcad-du Bsdebs-pa Ma-hā Paṅḍita Shī-la-ratna'i Gsung*. **A.** It has been published in *The Collected Works (Gsung-'bum) of the Great 'Jam-dbyangs-mkhyen-brtse'i-dbang-po*, Gonpo Tsheten (Gangtok 1977+), vol. 19 (dza). TBRC no. W21807. **B.** It was also published in the volume entitled *Mkhyen-brtse on History*, S. W.Tashigangpa (Leh 1972), pp.



209-684. TBRC no. W30136. Notes on the author's readings in Tibetan history. This work ought to be known as the *Mtshan-tho* (this being the marginal title), since the title just given is in fact a reference to a work by Zhu-chen (to which Mkhyen-brtse made some notes), and notes to a great many other histories are included. **Lit.:** David P. Jackson, 'Sources on the Chronology and Succession of the Abbots of Ngor E-waṃ-chos-ldan,' *Berliner Indologische Studien*, vol. 4/5 (1989), pp. 49-93. **Ref.:** *CLTWA* I, no. 140. *BLP* no. 0289.

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'Jam-dbyangs-mkhyen-brtse'i-dbang-po (1820-1892), *Dam-pa'i Chos-kyi Byung-ba Brjod-pa-la Gtso-bor Brtsams-pa'i Gtam Skal-bzang Rna-ba'i Bcud-len*. **A.** Contained in: *The Collected Works (Gsung-'bum) of the Great 'Jam-dbyangs-mkhyen-brtse'i-dbang-po*, Gonpo Tsheten (Gangtok 1977+), vol. 7 (ja), pp. 477-533. TBRC no. W21807. **B.** Contained in: *Mkhyen-brtse on the History of the Dharma*, S. W. Tashigangpa (Leh 1972), pp. 685-741 (here the marginal title is '*Bel-gtam*'). TBRC no. W30136. A brief Buddhist history. **Ref.:** *CLTWA* I, no. 141. *BLP* no. 1925 combines this and another of Mkhyen-brtse's works in a single title: *Lo Paṅ-gyi Mtshan-tho Chos-'byung Skal-bzang Rna-ba'i Bcud-len*.

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'Jam-dbyangs-mkhyen-brtse'i-dbang-po (1820-1892), *Gangs-can Bod-kyi Yul-du Byon-pa'i Gsang-sngags Gsar-rnying-gi Gdan-rabs Mdor-bsdus Ngo-mtshar Padmo'i Dga'-tshal*. **A.** Contained in: *The Collected Works (Gsung-'bum) of the Great 'Jam-dbyangs-mkhyen-brtse'i-dbang-po*, Gonpo Tsheten (Gangtok 1977+), vol. 11 (da), pp. 315-521. TBRC no. W21807. **B.** Contained in: *'Jam-dbyangs-mkhyen-brtse'i-dbang-po'i Gsung-Rtsom Gces Sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), pp. 1-216. **C.** Contained in: *Mkhyen-brtse on the History of the Dharma*, S. W. Tashigangpa (Leh 1972), pp. 1-207. TBRC no. W30136. **D.** Published in *SKCB*, vol. 6, pp. 1-153. A history of the abbots of monasteries belonging to all the Tibetan schools. **Lit.:** Ramon Prats,

‘Towards a Comprehensive Categorization of Rnying-ma Literature,’ paper delivered at the 7th Seminar of the International Association for Tibetan Studies (Graz 1995). **Ref.:** Contents outlined in *CLTWA* II, no. 205, pp. 200-205. Appey, p. 161, must be referring to this work under the title *Bstan-pa Spyi’i Gdan-rabs Chos-’byung*.

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’Jam-dbyangs-mkhyen-brtse’i-dbang-po (1820-1892), *Legs-par Sbyar-ba’i Bstan-bcos-kyi Byung-tshul Cung-zad Bshad-pa Ngo-mtshar Zla Gsar-pa’i ’Dzum Phreng*, contained in: *SKCB*, vol. 6, pp. 184-192. A history of treatises on Sanskrit grammar and other language sciences composed by Indians and on their Tibetan translations. **Lit.:** On the subject of Tibetan knowledge of Sanskrit grammar, there is no better source than the books and articles of Peter Verhagen.

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’Jam-dbyangs-mkhyen-brtse’i-dbang-po (1820-1892), *Mdo-sngags-kyi Bstan-pa Rin-po-che’i Chos-kyi ’Byung-tshul-las Brtsams-pa’i Lo-rgyus dang Rnam-thar Shin-tu Mang-po Ngo-mtshar Lha-yi Pad-tshal*. **A.** Contained in: *’Jam-dbyangs-mkhyen-brtse’i-dbang-po’i Gsung-Rtsom Gces Sgrig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), pp. 217-272. **B.** Published in *SKCB*, vol. 6, pp. 154-183. **C.** Contained in: *The Collected Works (Gsung-’bum) of the Great ’Jam-dbyangs-mkhyen-brtse’i-dbang-po*, Gonpo Tsheten (Gangtok 1977+), vol. 18 (tsha), pp. 263-313 (26 fols.). A general history of Buddhism in India and Tibet, with brief sections on China, Mongolia and Khotan. **Ref.:** Outline of contents in *CLTWA* II, no. 121 (pp. 116-117). Jamgön Kontrul (’Jam-mgon Kong-sprul), *The Life of Jamyang Khyentsé Wangpo*, tr. by Matthew Akester, Shechen Publications (New Delhi 2012), p. 278, note 127, noting that this history contains a history of Sanskrit grammatical treatises.

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'Jam-dbyangs-mkhyen-brtse'i-dbang-po (1820-1802), *Zab Gsang Seng-gdong Snyan-brgyud-kyi Lo-rgyus Sgrub-thabs Las-tshogs dang bcas-pa'i Man-ngag-gi Yi-ge Gces-btus Rin-chen Bum Bzang* [*Grub-chen Sangs-rgyas-mgon-po-nas Brgyud-pa'i Bo-dong Lugs*], contained in: *The Collected Works (Gsung-'bum) of the Great 'Jam-dbyangs-mkhyen-brtse'i-dbang-po*, Gonpo Tsheten (Gangtok 1977+), vol. 12 (na), pp. 141-323 (in 92 fols.), with the historical section ending on p. 156 (in 8 fols.). The history and so on of the Bo-dong-pa tradition of Seng-gdong Snyan-brgyud practices. This entry supplied by E. Gene Smith.

1893

A-khu Thabs-mkhas-tshang (1825-1897), *Bla-brang Kye-rdor Grwa-tshang-gi Gdan-rabs*. **A.** Dka'-bcu Dge-slong Bstan-pa-rgya-mtsho, *Kyai-rdor Grwa-tshang Gsang-sngags-dar-rgyas-gling-gi Gdan-rabs Gsang-chen Chos-kyi Nyi-ma*, a Bla-brang woodblock print in 37 fols., seen in the library of E. Gene Smith. The colophon doesn't seem to have any date. **B.** Contained in: *Collected Works*, Bla-brang Bkra-shis-'khyil Monastery (1999?), in 4 volumes, at vol. 3, a 27-fol. woodblock print. TBRC no. W22203. A history of the Hevajra College at Bla-brang Monastery in A-mdo. **Bio.:** The author was a noted poet of A-mdo who sometimes even wrote in the local vernacular, something that had only rarely been done before. Dung-dkar, pp. 1760-1761. TBRC no. P257. **Ref.:** Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 282. TBRC has scanned two versions of his *Collected Works* in 4 vols., and this title ought to be locatable in both of them.

1896

Che-tshang VI Bstan-'dzin-chos-kyi-blo-gros (1868-1906), *Gangs-ri Chen-po Ti-se dang Mtsho-chen Ma-dros-pa bcas-kyi Sngon-byung-gi*

*Lo-rgyus Mdor-bsdus-su Brjod-pa'i Rab-byed Shel-dkar Me-long*. **A.** Included in the following volume: *La-yag-pa Byang-chub-dngos-grub, Mnyam-med Dwags-po'i Chos Bzhir Grags-pa'i Gzung-gi 'Grel-pa Snying-po Gsal-ba'i Rgyan*, D. Tsondu Senghe (Bir 1978), pp. 437-561. TBRC no. W22712. **B.** Published under the following author and title: *Dkon-mchog-bstan-'dzin (=Dkon-mchog-bstan-'dzin-chos-kyi-blo-gros), Gangs-ri'i Gnas-bshad Shel-dkar Me-long*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992). **C.** Contained in: *Dpal 'Khor-lo-sdom-pa'i Sku-yi Gnas Gangs-ri Ti-se dang Gsung-gi Gnas La-phyi Gangs-kyi Ra Gnyis-kyi Gnas-yig*, Jayyed Press (Delhi 1983), pp. 25-246. History of Mt. Kailash and Western Tibet. Included here even though it belongs to the 'guidebook' (*gnas-bshad*) genre, since it contains important local historical material on Western Tibet. The author was 34th abbot of 'Bri-gung Monastery. **Lit.:** Partial translation and references to further literature found in Toni Huber and Tsepak Rigzin, 'A Tibetan Guide for Pilgrimage to Ti-se (Mount Kailas) and Mtsho Ma-pham (Lake Manasarovar),' *Tibet Journal*, vol. 20, no. 1 (Spring 1995), pp. 10-47. Luciano Petech, 'The 'Bri-guñ-pa Sect in Western Tibet and Ladakh,' contained in: L. Ligeti, ed., *Proceedings of the Csoma de Körös Symposium, Matrafüred* (Budapest 1978), pp. 313-325. A transliterated Tibetan version of the text is found in Elena de Rossi Filibeck, *Two Tibetan Guide Books to Ti se and La phyi* (Bonn 1988). Alex McKay, *Kailash Histories*, Brill (Leiden 2015), p. 335, note 115, no. 4. **Ref.:** *CLTWA* II, no. 396[2] (reference to our version C). *CLTWA* II, no. 406 (reference to our version A). Karmay, *Treasury*, p. 196. Buescher, no. 555.

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*circa 1900 ?*

Byams-me Lha-mchog Chos-dpal-rgya-mtsho, *Bla-ma Brgyud-pa'i Rnam-thar Ngo-mtshar Zla-ba'i Me-long gi 'Phros-su Rlom-pa Ku-mu-ta'i Do-shal*. Published in *DPB*, vol. 2, pp. 561-618 (29 fols.). This is a continuation (*'phro-mthud*) of the 'Brug-pa Bka'-brgyud-pa history by Sgrub-sprul 'Phrin-las-rgya-mtsho (listed above at our entry no. 532). **Bio.:** TBRC no. P5884. The author's name appears near the end of his work as Byams-me Chos-dpal-rgya-mtsho. Thanks to E. Gene Smith for supplying the original entry.

*circa 1900*

'Jam-dbyangs Blo-gter-dbang-po (1847-1914), *De-bzhin-gshegs-pa Thams-cad-kyi Bgrod-pa Gcig-pa'i Lam Chen Gsung-ngag Rin-po-che'i Bla-ma Brgyud-pa'i Rnam-thar* (short title, *Lam-'bras Bla-ma'i Rnam-thar*). Published as: *De-bzhin-gshegs-pa Thams-cad-kyi Bgrod-pa Gcig-pa'i Lam Chen Gsung-ngag Rin-po-che'i Bla-ma Brgyud-pa'i Rnam-thar Glegs-bam Dang-po-las Bla-ma 'Phags Bod-kyi Lo-rgyus*, contained in: *Lam-'bras Slob-bshad*, Sakya Centre (Dehra Dun 1983-1985), vol. 1, pp. 1-473 (237 fols.), reproducing a Derge woodblock print. I suppose this is a collective biography of Lam-'bras masters, although it doesn't seem it has a unitary author. I see the final biography, one about Kun-dga'-bzang-po (1382-1456), was composed in a Fire Ox year (1457) by his student Dkon-mchog-rgyal-mtshan (1388-1469). This is followed by a 2nd work of similar nature. **Ref.:** Originally this entry was based on nothing more than *TBH*, p. 633.

*circa 1900*

'Jam-dbyangs Blo-gter-dbang-po (1847-1914?), *Shrī E-waṃ-pa'i Gdan-rabs Nor-bu'i Phreng-ba'i Zhal-skong Bdud-rtsi'i Thigs Phreng*. Contained in: *E-waṃ Bka'-'bum*, Krung-go'i Bod Rig-pa Dpe-skrunkhang (Beijing 2009-2010), in 20 vols., at vol. 20, pp. 266-320. TBRC no. W1KG8320. History of E-waṃ Monastery, a continuation of the work by Sangs-rgyas-phun-tshogs (1649-1705). **Ref.:** *BLP* no. 2104: *E-waṃ-pa'i Gdan-rabs Nor-bu'i Phreng-ba'i Kha-skong Bdud-rtsi'i Thigs Phreng*. *VHF*, p. 611.

*circa 1900*

Rong-tha Che-tshang Sprul-sku Blo-bzang-dam-chos-rgya-mtsho (1863-1917), *Shambha-lar Chos-rgyal Rigs-ldan-rnams Byon-tshul dang Bstan-pa'i Gnas-tshad bcas Legs-par Bshad-pa Blo-ldan Rna-bar Mngar-ba'i Bdud-rtsi*, contained in: *The Collected Works (Gsung-'bum) of Blo-*

*bzang-dam-chos-rgya-mtsho*, *Rong-tha Che-tshang Sprul-sku*, Ngawang Sopa (New Delhi 1975), in 6 vols., at vol. 3, pp. 1-8 (4 fols.). TBRC no. W13528. A history of the Kulika kings of Shambhala. **Bio.:** A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 1631-1632, where he is given the birthdate of 1865, a date also given in TBRC. TBRC no. P1637. **Ref.:** *CLTWA* II, no. 118. *Mdo-smad Chos-'byung*: “*Bstan-pa'i Gnas-tshad Legs-bshad Gsal-ba'i Sgron-me*” (?). *BLP* no. 1040 has the title *Bstan-pa'i Gnas-tshad Legs-bshad Gsal-ba'i Sgron-me*.

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*circa 1900*

Yongs-'dzin Nges-don-rgya-mtsho (b. 1859?), *Grub-pa'i Bsti-gnas Byang Gling Dpal-gyi Yang-rir Rdo-rje Slob-dpon Rim-par Byon-pa'i Rtogs-brjod Nor-bu'i Ljon-shing*. Contained in: La-yag-pa Byang-chub-dngos-grub, *Mnyam-med Dwags-po'i Chos Bzhir Grags-pa'i Gzhung-gi 'Grel-pa Snying-po Gsal-ba'i Rgyan*, D. Tsondu Senghe (Bir 1978), pp. 243-435. TBRC no. W22712. A work on the 'Bri-gung-pa hermitage of Yang-ri-sgar, and its Vajrayāna teachers. **Bio.:** The author is also known as Ngag-dbang-nges-don-rgya-mtsho. TBRC no. P7590. **Ref.:** *CLTWA* II, no. 407. *BLP* nos. 0413, 0612. The author's *Collected Works* have been published: Nges-don-rgya-mtsho (b. 1859), *The Collected Works (Gsung 'bum) of 'Bri-gung Nges-don Rin-po-che Nges-don-'dzam-gling-chos-bsgrags-rgya-mtsho*, Tsondu Senghe Yorey Tsang (Delhi 2000), although neither of his historical works are included in it. TBRC no. W23897.

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Yongs-'dzin Nges-don-rgya-mtsho (b. 1859?), *'Phags-pa Thugs-rje-chen-po'i Sgrub-thabs-kyi Bla-ma Brgyud-pa'i Rnam-thar Rin-chen Phreng-ba*, D. Tsondu Senghe Yorey Tsang (Delhi 2004), in book format in 154 pages. TBRC no. W00EGS1016941. A 'Bri-gung-pa work on the teachers who transmitted the fasting rites of Mahākāruṇika. **Bio.:** We may know from the lineage given in the colophon that he was a disciple of Rje-btsun Dkon-mchog-chos-skyabs, the 34th abbot of 'Bri-gung (b. 1834).

1900's

Anonymous, *Rgya-gar Byis-pa'i Rgyal-rabs*, distributed by Sgang-tog 'Bras-spyi Blon-chen-gyi Yig-tshang ("Office of the Political Officer, Gangtok"). A history of India written for children, with no author listed and no date of publication. The final pages were missing from the one copy seen. It certainly belongs to the 20th century. **Ref.:** Kolmaš lists the author as Sheila Dhar.

1900's

Drag-shos Phun-tshogs-dbang-'dus (Dasho Püntso Wangdü), *'Brug-gi Rgyal-rabs*, 'Brug Rgyal-yongs Dpe-mdzod (Thimphu 2007), in 244 pages. TBRC no. W1KG1680. This recent history of Bhutan was not approved for publication until 2007. **Ref.:** Michael Aris, *The Raven Crown: The Origins of Buddhist Monarchy in Bhutan*, Serindia (London 1994), p. 71, n. 4. The website of the National Library of Bhutan says that thr "*Druk gyi Gyalrab (History of Bhutan)*" was edited and published by them in December 2007.

1900's ?

'Jam-dpal-bzang-po, aka Tshe-ring Bla-ma and Rmug-sangs Bla-ma (b. 1900), *Rgyal-dbang Dpal-yul-ba'i Gdan-rabs Ngo-mtshar 'Chi-med Yongs-'du'i Ljon-pa'i Phreng-ba*, "reproduced from a rare manuscript recently brought from Tibet," Nyingmapa Monastery (Byllakuppe 1986), in 194 pages. TBRC no. W27596. A history of the abbots of Dpal-yul (also called Dpal-yul Rnam-rgyal-byang-chub-gling), a large Rnying-ma-pa teaching-monastery in Khams, founded in 1665, which specializes in the *gter-ma* teachings of Karma-chags-med. **Bio.:** TBRC no. P6239. The author's *Collected Works* have been published in Byllakuppe in 1984 (TBRC no. W27873). **Lit.:** English translation available in: Ven. Tsering

Lama Jampal Zangpo, *A Garland of Immortal Wish-fulfilling Trees: The Palyul Tradition of Nyingmapa*, translated by Sangye Khandro (=Nanci Gustafson), Snow Lion Publications (Ithaca 1988). **Ref.:** Outline of contents in *CLTWA* II, no. 209 (pp. 209-211). For reference to a *Dpal-yul Grub-dbang Rin-po-che'i Gdan-rabs*, see Shing-bza' Skal-bzang-chos-kyi-rgyal-mtshan, *Bod Sog Chos-'byung* (Lhasa 1992), p. 529.

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1900's

Ye-shes-klong-grol (=Slob-dpon 'Gyur-med), *Gnas-chen Brag-dkar Rta-so Bla-rabs Lo-rgyus Nyung-gsal Mos-ldan Dga'-bskyed Bdud-rtsi Thig-phreng*, a 13 fol. cursive ms. in the possession of [the author] Slob-dpon 'Gyur-med at Nubri. NGMPP reel no. L1216/14, running no. L10436. An account of the succession of Lamas of Brag-dkar Rta-so. **Dates:** This must be very recently composed.

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early 1900's

Blo-bzang-rta-dbyangs (1867-1937), *Chos-sde Chos-dbyings-'od-gsal-gling-gi 'Byung-khung Mdo-tsam Brjod-pa Dpyid-kyi Dpal-mo'i Glu-dbyangs*, contained in: *The Collected Works (Gsung-'bum) of Rje-btsun Blo-bzang-rta-dbyangs*, "reproduced from a rare manuscript collection," Mongolian Lama Gurudeva (New Delhi 1975-76), vol. 1 (ka), pp. 541-585. TBRC no. W13536. A history of a Mongolian monastery named Chos-dbyings-'od-gsal-gling. **Bio.:** Author also known as 'Jam-dbyangs-dgyes-pa'i-bshes-gnyen. TBRC no. P1638. More such historical works may be found in the *Collected Works*. **Ref.:** *CLTWA* II, no. 3.

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Blo-bzang-rta-dbyangs (1867-1937), *Rang Dgon-gyi Bstan-rtsis*, contained in: *The Collected Works (Gsung-'bum) of Rje-btsun Blo-*



*bzang-rta-dbyangs*, “reproduced from a rare manuscript collection,” Mongolian Lama Gurudeva (New Delhi 1975-76), vol. 10 (tha), pp. 295-298. Brief chronology of the history of Bkra-shis-chos-'byor-gling in Mongolia. **Ref.:** *CLTWA* II, no. 5.

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*early 1900's*

Gter-ston Las-rab-gling-pa (1856-1926), *Gter-gyi Mdo-byang Chen-mo*. This work is probably to be found in *The Collected Visionary Revelations and Textual Discoveries (Gter Chos) of Las-rab-gling-pa, Alias Nyag-bla Bsod-rgyal*, Pema Nor-bu (Bylakuppe 1985+), in 17 (?) volumes, but so far I was unable to locate it. A history of excavations (*gter-ma*). **Bio.:** The author is also known as Nyag-rong Gter-ston, Gter-ston Bsod-rgyal, and Chos-skyong-gling-pa. He had close connections with the court of the Thirteenth Dalai Lama (as may be known from the biography of the latter). A brief biography of the author is found in Bradburn, *Masters*, p. 360. See the entry “Tertön Sogyal” at [www.rigpawiki.org](http://www.rigpawiki.org), which includes a painting and a photograph. Here his death date is given as 1927. TBRC no. P5970. **Ref.:** Janet Gyatso, ‘Guru Chos-dbang’s *Gter 'byung chen mo*: An Early Survey of the Treasure Tradition and Its Strategies in Discussing Bon Treasure,’ contained in: P. Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, p. 284, note 10.

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Gter-ston Las-rab-gling-pa (1856-1926), *Rdo-rje-phur-pa'i Lo-rgyus Ngo-mtshar Snang-ba*. Evidently a history of Phur-pa. **Ref.:** See *CLTWA* II, no. 134 (p. 122).

early 1900's

Rdza Rong-phu Bla-ma Ngag-dbang-bstan-'dzin-nor-bu (1867-1940), *Gcod-yul Nyon-mongs Zhi-byed-kyi Bka' Gter Bla-ma Brgyud-pa'i Rnam-thar Byin-rlabs Gter Mtsho*. **A.** "Reproduced from Lhalungpa's Tibetan xylograph," Sonam T. Kazi (Gangtok 1972). **B.** Not available to me at the moment, it has been published again in: *Sdug-bsngal Thams-cad Rab-tu Zhi-bar Byed-pa'i Dam-pa'i Chos-kyi Sde*, vol. 12 (na) of a 12-vol. collection of Gcod and Zhi-byed teachings. The author is often called Rdza-sprul. A collection of biographies of teachers in the lineages of Gcod and Zhi-byed. **Bio.:** This is the Rongbuk Lama mentioned by very many of the mountain climbers of Mt. Everest. See Alexander W. Macdonald, 'The Lama and the General,' *Kailash*, vol. 1, no. 3 (1973), pp. 225-233. His *Collected Works* in 9 volumes have been published in Kathmandu (2004) in pothi format. See the entry "Ngawang Tendzin Norbu" at <http://www.rigpawiki.org>, which includes a photograph, and gives his dates as 1867-1942. TBRC no. P708. According to E. Gene Smith (letter of March 2, 1996), the *gter-ma* version of these teachings originated with Mnga'-ris Gter-ston Gar-dbang-rdo-rje, aka Padma-gar-dbang-rtsal and Zla-ba-rgyal-mtshan (1640-1695). The final teacher whose biography is told is Sku-ye-ba 'Gyur-med-'phrin-las-rnam-rgyal, with whom our author studied. **Ref.:** Jérôme Edou, *Machig Labdrön and the Foundations of Chöd*, Snow Lion (Ithaca 1995). Text described with outline of content in Karenina Kollmar-Paulenz, *Der Schmuck der Befreiung*, Harrassowitz (Wiesbaden 1993), pp. 22-23, 92-95.

1901

Tshe-brtan (Kha-la-rtse-pa Me-me, d. 1905), *Kha-la-tse-pa Me-me Tshe-brtan-gyis Bshad-pa'i [M]tha'-dmag-gi Lo-rgyus*. **A.** Contained in: A. H. Francke, *Antiquities of Indian Tibet*, Asian Educational Services (New Delhi 1992), vol. 2, pp. 245-256, with Tibetan-script text and annotated English translation. **B.** A lithographic copy limited to 40 to 50 copies was printed in Leh in 1903. I noticed a copy of what apparently was the 1903 edition in the University Library at Oslo, Norway, although I didn't note down any of the bibliographical details. It was a thin pamphlet, in quite fragile condition, and so apparently quite old. An oral account, as dictated to Ye-shes-rig-'dzin in 1901, of the Dogra Wars of 1834-1842. **Lit.:**

Francke's wife translated it into German. On related subject, note Shakabpa, vol. 2, p. 617: "Ka-la-ra-rtse'i Bstan-'dzin-gyis bshad-pa *Dzo-ra-wa Sing-gi Bod-la Dmag-rgyab Tshul*."

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1903

Gser-tog Blo-bzang-tshul-khrims-rgya-mtsho (1845-1914), *Chos-sde Chen-po Sku-'bum Byams-pa-gling-gi Gdan-rabs Rten dang Brten-par bcas-pa'i Dkar-chag Ched-du Brjod-pa Don-ldan Tshangs-pa'i Dbyangs-snyan* (=Sku-'bum Byams-pa-gling-gi Gdan-rabs Don-ldan Tshangs-pa'i Dbyangs-snyan). **A.** Mtsho-sngon Mi-rigs Dpe-skrunkhang (Xining 1982), in 404 pages. This edition is based on a Sku-'bum xylograph edition. TBRC nos. W19838 and W4JW5392. **B.** This work filled 295 folios in volume 6 (cha) of the author's *Collected Works*. **C.** A woodblock print from the printery of Sku-'bum Monastery in 300 fols. (see Karsten's comment below). TBRC nos. W4780 and W3CZ74475. History and description of Sku-'bum Monastery. J. Karsten has obtained a copy of the woodblock print in 300 folios, a product of the printery Dpar-khang Ngo-mtshar-rin-chen-gling (founded in 1827). **Bio.:** Brief biographies of the author appear in *Gangs-can Mkhas-grub*, pp. 1814-1816, and in *Grags-can Mi-sna*, pp. 935-937 (these sources date his death to 1915). TBRC no. P251. **Dates:** According to Yon-tan-rgya-mtsho, *Gong-sa Rgyal-mchog*, p. 30, the author lived from 1845 to 1908, and served as abbot of Sku-'bum from 1871 to 1874. According to J. Karsten, the dates of the author are 1845 to 1915, and his autobiography is contained in the text of this history. **Lit.:** According to Karsten, a Chinese translation by Kou Ho-ch'ing, under the title *T'a-erh ssu chi*, has appeared (Xining 1986). **Ref.:** Detailed outline of contents in *CLTWA* II, no. 211 (pp. 211-223). *SBKC*, p. 787. *THL*, p. 91 (includes an outline of contents). *THL*, p. 220. *MHTL*, no. 5415.

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1903

Snang-mdzad-rdo-rje, *Sangs-rgyas-kyi Bstan-pa'i Gnas-tshad Bla-ma Gong-ma'i Sku-'phreng Rim-byon Gdan-rabs Rgyal-rabs-rnams Nyung-bsdus-su Bkod-pa Mig-gi Dga'-ston*. A chronology of Buddhist history in

51 folio pages. **Bio.:** The name Snang-mdzad-rdo-rje is shared by several figures, and is one of several names for A-kya Ho-thog-thu II Gsang-'dzin-rdo-rje (1767-1816), although the latter cannot be the same as our author, given the dates; this needs more research. The authorship and date both are questionable. **Ref.:** The authority for this entry is *MHL*, pp. 71-72. Even it may not be relevant here, on the A-kya Gsang-'dzin-rdo-rje and his works, see H. Eimer, *The Tibetan Indexes (Dkar-chag) to the Collected Works (Bka'-'bum) of A-kya Gsang-'dzin-rdo-rje*, Reiyukai Library (Tokyo 1980); as well as H. Eimer, 'Preliminary Remarks on the Second A-kya,' contained in: M. Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 97-102.

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1908

Bya-tshang Dge-'dun-bstan-pa-yar-'phel (b. 1858), *Bya-khyung Gdan-rabs*. A history of the abbots of Bya-khyung Monastery in A-mdo. Other similar titles have been made available, evidently not this one. **Bio.:** A biography of the author, with listing of the titles "*Bya-khyung Gdan-rabs Rtsom-'phro-can*" (the title suggests the work was not finished) and "*Bya-khyung Deb-yig*," is found in *Gangs-can Mkhas-grub*, pp. 1099-1101. TBRC no. P3710. **Ref.:** Cited in Tshe-tan Zhabs-drung, *Bya-khyung Gdan-rabs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1984), p. 17: "Rje Bya-tshang-ba'i Gdan-rabs." *Tshig-mdzod Chen-mo*, p. 3288. Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 284.

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1908

Ye-shes-sgrol-ma (=Lha-sdings Maharani), and Mthu-stobs-rnam-rgyal, Chos-rgyal of Sikkim (1860-1914), *et al.* Published as: Chos-rgyal Mthu-stobs-rnam-rgyal and Rgyal-mo Ye-shes-sgron-ma, *'Bras-ljongs Rgyal-rabs*, Tsuklakhang Trust (Gangtok 2003), in 391 pages, a computer typeset edition. TBRC no. W29205. Two manuscript copies of the original Tibetan are thought to be preserved in Sikkim. This is thought to have been chiefly written by Ye-shes-sgrol-ma, her husband playing a nominal

role. It is not known whether or not the two purportedly existing manuscripts contain the many original documents in Tibetan cited in the English translation as being appended to the text but lacking in the translation. A royal history of Sikkim. Thanks are due to E. Gene Smith, who supplied many of the pertinent details for this entry (electronic mail of March 20, 1996), and to Michael Aris, who entirely rewrote it. **Bio.:** A 1906 photograph of the author, together with her husband, may be found in Michael Aris, *The Raven Crown*, Serindia (London 1994), p. 94. TBRC no. P9573. **Dates:** According to J. Karsten, the author's dates are really 1864 to 1910. **Lit.:** English translation by Zla-ba-bsam-grub as "History of Sikkim Compiled by Their Highnesses Sir Thutob Namgyal, I.C.I.E., and Maharani Yeshay Dolma of Sikkim in 1908," a typescript in 291 pp. (with Addenda on various subjects in 45 pp.) preserved in the British Library, London (MSS Eur E 78). See also Joseph Rock, 'Excerpts from a History of Sikkim,' *Anthropos*, vol. 48 (1953), pp. 925-948. One may find reference to a "Chronicle of the Kings of Sikkim," and a sketch of Sikkimese history evidently based on the same, in René von Nebesky-Wojkowitz, *Where the Gods are Mountains: Three Years among the People of the Himalayas*, Weidenfeld & Nicolson (London 1956), pp. 118-123. See now Brigitte Steinmann, 'On the Opening of the sBas Yul 'Bras mo'i gshongs according to the Chronicle of the Rulers of Sikkim: Pilgrimage as a Metaphorical Model of the Submission of Foreign Populations,' contained in: Alex C. McKay, ed., *Pilgrimage in Tibet*, Curzon (Surrey 1998), pp. 117-142, which contains a highly significant study of the text, announcing the intention of publishing the *English* text. It is also perhaps worthwhile to mention H.H. Risley, History of Sikkim, *Journal of the Buddhist Text Society* (Calcutta), vol. 4, pt. 1 (1896), appendix 2, pp. 6-16. A section from the English translation is reproduced in Elliot Sperling, 'Rtsa-mi Lo-tsā-ba Sangs-rgyas grags-pa and the Tangut Background to Early Mongol-Tibetan Relations,' contained in: P. Kväerne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), volume 2, pp. 801-824, at pp. 823-824. Tashi Tsering, 'A Short Communication about the 1908 'Bras ljongs rgyal rabs,' *Bulletin of Tibetology*, vol. 48, no. 1 (2012), pp. 33-60. BLP no. 0230. Anna Balikci Denjongpa, 'From Denjong Gyalrap to *The Royal History of Sikkim*: The Journey of the Book,' paper to be given at 15th seminar of the IATS (Paris 2019). Of related interest is R. Nebesky de Wojkowitz, 'The Introduction of Buddhism into Sikkim,' *A Körösi Sándor Intézet Közleményei*, vol. 6, nos. 19-20 (1977), pp. 38-40. Historical materials about Sikkim (Tibetan-language source[s] not specified) may be found in: *The Gazetteer of Sikkim*, Bengal Secretariat Press (Calcutta 1894; reprint in Bibliotheca Himalayica, New Delhi 1972), pp. 5-38. **Ref.:** Smith, *Catalogue*, pp.

189-190, has pertinent information on the composition of this work, the sources it used, and its translation into English for Sir Charles Bell. Amar Kaur Jasbir Singh, *A Guide to the Source Materials in the India Office Library and Records for the History of Tibet, Sikkim and Bhutan, 1765-1950*, The British Library (London 1988), p. 145. Even if unsure, it may be the original title that is cited by Shakabpa, vol. 2, p. 617: *Mkha'-spyod 'Bras-mo-ljongs-kyi Rgyal-rabs Gsal-ba Bkod-pa Dwangs-shel Me-long*.

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1909

Bka'-drung Nor-nang (=Bka'-drung Nor-rgyas Nang-pa Dbang-'dud-tshe-ring), *Long-ba'i Dmigs-bu* ('Guide for the Blind' =*Gzhung-zhabs-rnams-la Nye-bar Mkho-ba Bla Dpon Rim-byon-gyi Lo-rgyus Tham Deb Long-ba'i Dmigs-bu*). **A.** Contained in: G. Tharchin, *Yig-bskur Rnam-gzhag* (Kalimpong 1956), pp. 173-216. **B.** *Deb-ther Long-ba'i Dmigs-bu dang Tham Deb*, contained in: Chab-spel Tshe-brtan-phun-tshogs, ed., *Bod-kyi Gal-che'i Lo-rgyus Yig-cha Bdams-bsgrigs*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991), pp. 1-32, with illustrations of official seals on pp. 33-84. TBRC no. W19220. **C.** *Gzhung-zhabs-la Nye-bar Mkho-ba Bla Dpon Rim-byon-gyi Lo-rgyus 7Gong-ma'i Khri Lo | Yig-bskur Rnam-gzhag sogs-kyi Deb-ther Long-ba'i Dmigs-bu*, Gedan Sungrab Minyam Gyunphel series no. 139, Phuntshog (Delhi 1981), with outline of contents found in *CLTWA* II, no. 6 (pp. 11-12), reproducing a cursive ms. in 156 fols. TBRC W23160. **D.** An 85-fol. cursive ms. A color scan (necessary to view the red-letter annotations) has been made of this ms. that physically resembles our version C in some degree. TBRC no. W1PD96313. An annalistic account of the Dalai Lamas, the Regents, and their seals. The annual accounting ends with the year 1909, which we assume to be the date of composition. **Ref.:** Shakabpa, vol. 2, p. 617. This work was used in L. Petech, *China and Tibet in the Early Eighteenth Century* (Leiden 1972). David Jackson, *The Mollas of Mustang*, LTWA (Dharamsala 1984), makes reference to a 1968 edition in Kalimpong. *BLP* no. 1751.

1910

'Ju Mi-pham (1846-1912), *Bstan-rtsis Nyer-mkho*. Published as a 7-folio appendix to the work entitled *Rtsis Gsar Thub-bstan Mdzes-rgyan*, contained in: *The Collected Writings of 'Jam-mgon 'Ju Mi-pham-rgya-mtsho*, Sonam Topgay Kazi (Gangtok 1975+), vol. 11 (ga), pp. 135-147. TBRC no. W23468. Other copies may be seen in other publications of the author's *Collected Works*. A chronology of Buddhist history. Unlike the many of the *bstan-rtsis* texts listed herein, this one does have a separate title. **Bio.:** The author is often known simply as Mi-pham or Mi-pham-rgya-mtsho. See the entry "Mipham Rinpoche" at [www.rigpawiki.org](http://www.rigpawiki.org), which includes a painting. See the entry "Mipam Gyatso" by Douglas Duckworth at Treasury of Lives. TBRC no. P252. **Ref.:** Shakabpa, vol. 2, p. 617. *BLP* no. 1044. Thanks to E. Gene Smith for correcting this entry, and for supplying its date.

1910

H. E. Shelkarlingpa (=Shel-dkar-gling-pa, =Shel-gling), *Dpal-gyi Chos-'khor Lha-sa Dran Glu*. **A.** ed., Tharchin [=Mthar-phyin] (Darjeeling 1936/1965). **B.** *Rgan Byis 'Bel-gtam dang Lha-sa Dran Glu* (=Shelkar Lingpa's Yearning for Lhasa and Changlochen Gung's Free Talk between Old and Young), tr. into English by W. Tailing (Brag-gdong Bkras-gling Dbang-rdor), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), in 129 pages, at pp. 1-40. TBRC no. W3CN6703. Verses devoted to the city of Lha-sa. The author was both a poet and a general in the Tibetan army. **Bio.:** The following notes are thanks to J. Karsten. A biographical sketch of the author may be found in Luciano Petech, *Aristocracy and Government in Tibet, 1728-1959*, IsMEO (Rome 1973), p. 159. He was elder brother of Bka'-drung Nor-nang (see Shakabpa II, p. 207, n. 37). **Dates:** According to J. Karsten, the 1936 printing was done at Kalimpong. See Smith, *Catalogue*, p. 127. **Ref.:** Kolmaš, *Tibetan Manuscripts*, p. 72 (no. 62).

1910

Zhe-chen Rgyal-tshab Padma-rnam-rgyal (1871-1926), *Snga-'gyur Rdo-rje Theg-pa Gtso-bor Gyur-pa'i Sgrub-brgyud Shing-rta Brgyad-kyi Byung-ba Brjod-pa'i Gtam Mdor-bsdus Legs-bshad Padma Dkar-po'i Rdzing-bu* (=Zhe-chen Chos-'byung). **A.** Published with the 'cover title' *A Concise Historical Account of the Techniques of Esoteric Realization of the Nyingmapa and Other Buddhist Traditions of Tibet*, "reproduced from a manuscript from the collection of A. W. Macdonald," T. Y. Tashigangpa, Smanrtsis Shesrig Spendzod series no. 10 (Leh 1971). TBRC no. W1KG9453. **B.** Contained in: *The Collected Works of Zhe-chen Rgyal-tshab Padma-rnam-rgyal*, "reproduced from xylograph prints and manuscripts available in India, Bhutan and Nepal at the order of Ven. Dingo Chhentse Rimpoche," Ngodup, Kyichu Temple (Paro 1975+), vol. 2, a cursive ms. reproduction in 611 pages. **C.** Published as: *Zhe-chen Rgyal-tshab Chos-'byung*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1994), in 419 pages. With table of contents, no index. TBRC no. W29645. **D.** Published as: *Zhe-chen Rgyal-tshab-kyi Chos-'byung*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Beijing 2018), in 524 pages. **E.** Published as: *Zhe-chen Chos-'byung*, Ngodrup Lama (Paro 1984), reproducing a woodblock print from Zhe-chen Monastery in 264 fols. TBRC no. W21959. **F.** *Snga-'gyur Rdo-rje Theg-pa Gtso-bor Gyur-pa'i Sgrub-brgyud Shing-rta Brgyad-kyi Byung-ba Brjod-pa'i Gtam Mdor-bsdus Legs-bshad Padma Dkar-po'i Rdzing-bu*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2012), Gangs-can Rig-mdzod series no. 62, in 354 pages. TBRC no. W1AC391. **G.** TBRC no. W1KG9453. A general history of the Rnying-ma school. **Bio.:** A brief biography of the author is found in Bradburn, *Masters*, p. 363. TBRC no. P235. **Ref.:** Contents outlined in *CLTWA* I, no. 101. See also *CLTWA* II, no. 140 (on our version B). Steven Goodman, 'Rig-'dzin 'Jigs-med-gling-pa and the Klong-chen Snying-thig,' contained in: S. Goodman and R. Davidson, eds., *Tibetan Buddhism: Reason and Revelation*, State University of New York Press (Albany 1992), p. 189, text no. 13. This title, in a slightly shorter form, is listed in *BLP* no. 0610, but the author is given as Kong-sprul Yon-tan-rgya-mtsho (see also no. 0746).



1912

Karma-pa XV Mkha'-khyab-rdo-rje (1845-1924), *Dpal Ye-shes-kyi Mgon-po Rdo-rje Ber-nag-po-can-gyi Lo-rgyus Kun-gyi Spyod-yul Ma Yin-pa'i Mchog Gsang Gsal-bar Bsgrags-pa Ngo-mtshar Rgya-mtsho'i Sprin-gyi Rnga-bo-che*. **A.** Contained in: *The Collected Works of H.H. the Fifteenth Zhwa-nag Karma-pa Mkha'-khyab-rdo-rje*, Lama Ngodrup & Sherab Drimey (Paro 1981), vol. 14, pp. 217-344. **B.** Also published in: *HS*, vol. 21 (zha), pp. 429-556. Published as well in different versions of the author's *Collected Works*. A history of the special form of Mahākala employed as Dharma Protector in the Karma Bka'-brgyud school.

1914 or later

Bshad-sgra Dpal-'byor-rdo-rje (circa 1861-1919), *Shing Stag Rgya-gar 'Phags-pa'i Yul-du Dbyin Bod Rgya Gsum Chings-mol Mdzad-lugs Kungsal Me-long*, with continuation by Bka'-blon Khri-smon Nor-bu-dbang-rgyal (1874-1945?). This is a Tibetan-language record or official report of the Simla Convention which closed in 1914, a Wood Tiger (Shing Stag) year. Bshad-sgra was the Tibetan government's representative to the convention, while Khri-smon (uncle of W. D. Shakabpa) acted as Bshad-sgra's assistant. This official document is kept in the possession of the Private Office of H. H. the Fourteenth Dalai Lama (Dharamsala). **Bio.:** TBRC no. P6694. The following thanks to J. Karsten: There is a biographical sketch of the author in Luciano Petech, *Aristocracy and Government in Tibet, 1728-1959*, IsMEO (Rome 1973), pp. 181-183. **Dates:** The author's date of death is the 30th day of the 10th month of 1918, according to *Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs*, series no. 5 [general series no. 14], Mi-rigs Dpe-skrunkhang (Beijing 1992), p. 69. **Lit.:** For the text of the Simla Convention in English, see Hugh Richardson, *A Short History of Tibet*, E. P. Dutton (New York 1962), pp. 268-272. The following I have not seen and entirely rely on the record in TBRC: *Shing Stag Sim-la'i Chings-yig-gi Rin-thang*, Sa-rā Mtho-slob Gzhon-nu Ru-khag Skabs Bcu-gcig-pa (Sarah 2014), in 251 pages. TBRC no. W3CN10675. Following is a sampling of the numerous English-language articles on the subject. Rosuke Kobayashi, 'An Analytical Study of the Tibetan record of the Simla Conference (1913-1914): *Shing stag rgya gar 'phags pa'i yul du*

*dbyin bod rgya gsum chings mol mdzad lugs kun gsal me long,*’ *Journal of Research Institute: Historical Development of the Tibetan Languages*, vol. 51 (2014), pp. 183-200. Josef Kolmaš, ‘Some Formal Problems of Negotiations and Results of the Simla Conference,’ *Tibet Journal*, vol. 16, no. 1 (Spring 1991), pp. 108-114. Nirmal C. Sinha, ‘The Simla Convention 1914: A Chinese Puzzle,’ *Bulletin of Tibetology* (1977), pp. 35-39; ‘Was the Simla Convention Not Signed?’ *Bulletin of Tibetology*, vol. 3, no. 1 (February 1966), pp. 33-37. Michael C. van Walt van Prag, ‘Whose Game? Records of the India Office concerning Events Leading up to the Simla Conference,’ contained in: Matthew Kapstein and Barbara Aziz, eds., *Soundings in Tibetan Civilization*, Manohar Publications (New Delhi 1985), pp. 215-230.

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1917

G.yung-drung-gling-gi ’Gru Rigs-kyi Slob-dpon Mkhas-grub-lung-rtogs-rgya-mtsho, aka Tshangs-sras-ngag-gi-zla-ba-dpyod-ldan-lha-yi-bshes-gnyen (b. 1879), *Bstan-’byung Rig-pa’i Shan-’byed Nor-bu Ke-ta-ka’i Do-shal*. **A.** A 123-folio manuscript in the form of photographs taken in Tibet by Samten G. Karmay, and kept at the library of Tibetan Bonpo Monastic Centre (Dolanji) in the early 1980’s. **B.** Mkhas-grub-lung-rtogs-rgya-mtsho (1879-1916), *Bstan-’byung Rig-pa’i Shan-’byed Nor-bu Ke-ta-ka’i Do-shal*, contained in: *Gangs Ti-se Bon-gzhung Rig-mdzod Dpe-tshogs Chen-mo*, n.p. (2009), in 25 vols., at vol. 1, pp. 449-557. TBRC no. W1KG14500. **C.** It should have been published by Wā-na G.yung-drung Bon-gyi Dge-slob-khang (Sarnath 2008), although I haven’t seen it yet. History of Bon in 5 parts, telling the origin of the material universe, the biological universe, the coming of the Teacher, the several spreadings and declinings of the Teaching, and predictions about future aeons. **Bio.:** TBRC no. P1KG15269. The date of birth follows the biographical sketch in the introduction to Mkhas-grub Lung-rtogs-rgya-mtsho, *Nag-rtsis Snang-srid Me-long dang ’Bras-rtsis Bden-don Snying-po*, G.yung-drung Bon-gyi Bshad-sgrub ’Dus-sde (Khotla-Panjola 2005). TBRC no. W1KG13780.

1918

Bde-chen-chos-kyi-dbang-mo (b. 1868), *Mkha'-'gro Rgya-mtsho'i Rnam-thar Gsang-ba'i Mdzod Nyi-ma'i Snying-po Mun-sel Sgron-ma*, 'Sacred Biography of the Ocean [Infinitude] of Sky Goers: Treasury of Secrets, Heart of the Sun, Lamp to Banish Obscurity,' a collective biography of famous Bonpo women, revealed to Bde-chen-chos-kyi-dbang-mo (b. 1868) in 1918 at the sacred mountain Mu-rdo in Rgyal-mo-rong, eastern Tibet. **A.** The published version of this work was located in the 192-volume 2nd edition of the Bon Kanjur at vol. no. 189, pp. 1-281. **B.** It has also been published as *Mkha'-'gro Rgya-mtsho'i Rnam-thar*, "revealed from its place of concealment by Mkha'-'gro Bde-chen-dbang-mo, reproduced from a blockprint from Nyag-rong Dbal-khyung Dgon-pa blocks," Patshang Lama Sonam Gyaltzen, TBMC (Dolanji 1985). Both versions A and B are based on the exact same xylographic print. **C.** Published as: *Zab-gsang Mkha'-'gro'i Snying-thig-las / Gnas Gsum Mkha'-'gro Rgya-mtsho'i Bka'-yi Thang-yig Gsang-ba'i Mdo-chen Nyi-ma'i Snying-po Mun-sel Sgron-me*, contained in: *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 149, pp. 69-442 (see *Katen*, p. 974, and note the biography of the author, *Dbang-mo'i Rnam-thar*, on pp. 800-1182 in the same volume 149). Still more versions are available at TBRC. A collective biography of prominent women in the Bon religion. **Bio.:** See Donatella Rossi, 'mKha' 'gro dbang mo'i rnam thar: The Biography of the gTer ston ma bDe chen chos kyi dbang mo (1868-1927?),' *Revue d'Etudes Tibétaines*, vol. 15 (November 2008) [Tibetan Studies in Honor of Samten Karmay], pp. 371-378. **Lit.:** Subject of a forthcoming paper by Donatella Rossi, 'Sacred Female Biographies in the Bon Religion: A 20th Century gTer-ma,' *Rivista di Studi Sudorientali*, vol. 3 (2008), pp. 127-143.

1919

Blo-bzang-rta-dbyangs, aka Blo-bzang-rta-mgrin and Zava Damdin (1867-1937), *Byang-phyogs Hor-gyi Yul-du Dam-pa'i Chos Rin-po-che 'Byung-tshul-gyi Gtam-rgyud Bkra-shis Chos Dung Bzhad-pa'i Sgra-dbyangs* (note: This is actually the title of the brief verse work that forms the basis, the 'root text', for the long work which is entitled 'Dzam-gling Byang-phyogs Chen-po Hor-gyi Rgyal-khams-kyi Rtogs-pa Brjod-pa'i

*Bstan-bcos Chen-po Dpyod-ldan Mgu-byed Ngo-mtshar Gser-gyi Deb-ther*). **A.** Contained in: *The Collected Works (Gsung-'bum) of Rje-btsun Blo-bzang-rta-mgrin*, Gurudeva (New Delhi 1975-6), in 17 vols., at vol. 2 (kha), in 546 pages. TBRC no. W13536. **B.** *The Golden Annals of Lamaism: Being the Original Tibetan Text of the Hor-chos-hbyun of Blo-bzan-rta-mgrin* (= 'Dzam-gling Byang-phyogs Chen-po Hor-gyi Rgyal-khams-kyi Rtogs-pa Brjod-pa'i Bstan-bcos Chen-po Dpyod-ldan Mgu-byed Ngo-mtshar Gser-gyi Deb-ther), Śatapiṭaka Series no. 34 (New Delhi 1964). TBRC no. W1KG15408. History of Buddhism in Mongolia. **Bio.:** TBRC no. P1638. **Dates:** In his article 'On the Edge of Myth and History,' p. 155, Leonard W.J. van der Kuijp finds the probable date of this history to be 1922-1923, and he makes use of a text by one Ngag-gi-dbang-po who wrote in 1923 his objections to certain points in the *Golden Annals*, and a response to these objections was drafted in 1924. **Lit.:** S. Bira, *O "Zolotoi knige" Damdina* (Ulan Bator 1964), is a book primarily devoted to this history, and a review of it by J.W. de Jong was published in *T'oung Pao*, vol. 54 (1968), pp. 173-189. Thanks to V.L. Uspensky (St. Petersburg) for this reference. Krisztina Teleki, 'Significant Monasteries in Mongolia Specified in Zawa lam Damdin's Golden Annals,' *Zentralasiatische Studien*, vol. 42 (2013), pp. 135-160. Matthew King, 'Surveys of Monastic Colleges as Polemic in Zawa Damdin's *Golden Book*,' *Mongolian Studies*, vol. 35 (2013), pp. 41-62. Matthew W. King, 'Unbiased Scholars and Superficial Intellectuals: Was there a Public Culture between Europe and Inner Asia in the Long 19th Century?' *Multiple Secularities: Beyond the West, Beyond Modernities*, Working Paper Series no. 11 of the HCAS, Leipzig University (Leipzig 2019), pp. 1-40, at p. 23. **Ref.:** Outlined in *CLTWA* I, no. 136. Shakabpa, vol. 2, p. 615. Listed in *BLP* no. 0717, but with the author's name given as 'Jam-dbyangs-dgyes-pa'i-bshes-gnyen. *MHTL*, nos. 8325-8326.

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Blo-bzang-rta-dbyangs (=Blo-bzang-rta-mgrin, 1867-1937), *Chen-po Hor-gyi Yul-gru'i Sngon-rabs-kyi Brjed-byang Shāstra'i Zur-rgyan-du Sog-yig-las Bod-skad-du Bsgyur-te Bkod-pa*. A 24-folio work in volume 2 (kha) of the author's *Collected Works*. Contained in: *The Collected Works (Gsung-'bum) of Rje-btsun Blo-bzang-rta-mgrin*, Gurudeva (New Delhi 1975-6), in 17 vols., at vol. 2 (kha), pp. 487-545. TBRC no.

W13536. On the history of Mongolia, based on Mongolian sources translated into Tibetan. **Ref.:** *MHTL*, no. 8327.

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1920's

Shar-rdza Bkra-shis-rgyal-mtshan (1859-1933?), *Legs-bshad Rin-po-che'i Gter-mdzod Dpyod-ldan Dga'-ba'i Char*. **A.** Ed. by Rdo-rje-rgyal-po, Mi-rigs Dpe-skrun-khang (Beijing 1985). TBRC no. W20081. **B.** Also published by Khedup Gyatso, TBMC (Dolanji 1977), based on a 1955 Delhi lithographic edition. **C.** Bkra-shis-rgyal-mtshan, *Legs-bshad Rin-po-che'i Mdzod Dpyod-ldan Dga'-ba'i Char*, ed. by Blo-rdor, Bod-ljongs Mi-rigs Dpe-skrun-khang (Lhasa 1987), in 135 pages. TBRC no. W20078. **D.** Contained in: the author's *Collected Works (Gsung-'bum)*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2011), in 17 vols., at vol. 5, in 351 pages. TBRC no. W1PD133161. **E.** A 274-folio woodblock print existing in Paris, on which see Karmay's *Treasury of Good Sayings*, p. xvii. TBRC lists other versions of the *Collected Works* that ought to contain it. A history of Bon. **Bio.:** Biographies of the author are available in Tibetan. The most accessible English-language sketch of his life is found in Shardza Tashi Gyaltzen, *Heart Drops of Dharmakaya*, Snow Lion (Ithaca 1993), pp. 17-29. See also Jean-Luc Achard, *Enlightened Rainbows: The Life and Works of Shardza Tashi Gyeltsen*, Brill (Leiden 2008). William M. Gorvine, *Envisioning a Tibetan Luminary: The Life of a Modern Bönpo Saint*, Oxford University Press (Oxford 2019), based on his 2006 dissertation. TBRC no. P1663. **Dates:** Composition begun in a Water Dog year (1922), see p. 323 of the PRC edition). **Lit.:** Largely translated by S. Karmay, *Treasury of Good Sayings*, London Oriental Series volume 26 (London 1972), reviewed by J.W. de Jong in *Bulletin of the School of Oriental and African Studies*, vol. 36, no. 2 (1973), pp. 488-489, and by Per Kværne in *Acta Orientalia*, vol. 35 (1973), pp. 273-79. Tshe-ring-thar, "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, pp. 74 ff. 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. **Ref.:** Contents outlined in *CLTWA* I, no. 137. See *PCKC*, p. 29. *BLP* no. 1910. *BTCK*, no. 516.

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Shar-rdza Bkra-shis-rgyal-mtshan (1859-1934), *Man-ngag Rin-po-che A-khrid-kyi Bla-ma Brgyud-pa'i Rnam-thar Padma Dkar-po'i Phreng-ba* **A.** Contained in: *Shar-rdza Bka'-'bum* (Chamdo ca. 1990), vol. 13, pp. 1-90. **B.** *A-khrid-kyi Bla-ma Brgyud-pa'i Rnam-thar Padma Dkar-po'i Phreng-ba*, a woodblock print scanned by TBRC no. W3MS155, at vol. 63, pp. 197-288 (45 folios). **C.** *Man-ngag Rin-po-che A-khrid-kyi Bla-ma Brgyud-pa'i Rnam-thar Padma Dkar-po'i Phreng-ba*, a 45-folio woodblock print contained in Shar-rdza Bkra-shis-rgyal-mtshan, *Gsung-'bum*, vol 11, pp. 403-492. TBRC no. W2CZ7988. **D.** Contained in; *Gangs Ti-se Bon-gzhung Rig-mdzod Dpe-tshogs Chen-mo*, vol. 21, pp. 254-302. TBRC no. W1KG14500. A collective biography of the masters who transmitted the A-khrid tradition of Bon Rdzogs-chen. There is a respectable amount of literature about the A-khrid tradition, but we should particularly point out Bru-sgom rGyal-ba g.yung-drung, *The Stages of A-khrid Meditation: Dzogchen Practice of the Bon Tradition*, Library of Tibetan Works and Archives (Dharamsala 1996). **Ref.:** Reference for our version A was taken from Jean-Luc Achard, 'Les enseignements de l'A khrid selon G.yor po Me dpal (1134-1169) et leurs développements ultérieurs,' contained in: Charles Ramble & Hanna Havnevik, eds., *From Bhakti to Bon: Festschrift for Per Kværne*, The Institute for Comparative Human Culture, Novus Forlag (Oslo 2015), pp. 21-34. According to Achard the likely oldest set of these biographies is the one entitled *Man-ngag Rin-po-che A-khrid-las / Nyams-rgyud-kyi Rnam-thar Rin-chen Phreng-ba / Spyi-khog Lo-rgyus Don Bshad / Bla-ma Rgyud-pa'i Rnam-thar* (see his article, p. 23, note. 10).

1920

Kaḥ-thog Si-tu Chos-kyi-rgya-mtsho (1880-1925), *Gangs-ljongs Dbus Gtsang Gnas-bskor Lam-yig Nor-bu Zla-shel-gyi Se-mo-mdo*. **A.** Published as: *An Account of a Pilgrimage to Central Tibet during the Years 1918 to 1920*, "photographically reproduced from the original Tibetan xylograph," Khams-sprul Don-brgyud-nyi-ma, Tibetan Craft Community (Palampur 1972). **B.** *Si-tu-pa Chos-kyi-rgya-mtsho'i Gangs-ljongs Dbus Gtsang Gnas-bskor Lam-yig Nor-bu Zla-shel-gyi Se-mo-do*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1999), in 392

pages. Version B includes a table of contents, a sketch of the author's life and his photograph. A pilgrimage account of considerable importance for the histories of individual places in the central parts of Tibet; not belonging to one of our historical genres, but included here anyway. **Lit.:** Karl-Heinz Everding, 'Kaḥ thog Si tu's Account on his Pilgrimage through Central Tibet in the Years 1918-1920 (*dBus gtsang gnas bskor lam yig*),' *Zentralasiatische Studien*, vol. 46 (2017), pp. 29-35. Karl-Heinz Everding, 'Kaḥ thog Si tu's Pilgerreise durch Zentraltibet in den Jahren 1918-1920. Ein Beitrag zur Kunst- und Kulturgeschichte Tibets. Teil 1: Von Osttibet über Lhasa nach Samye und Mindroling, Edition und Übersetzung des *dBus gtsang gnas bskor lam yig*,' International Institute for Tibetan and Buddhist Studies (Andiaast 2019). Karl-Heinz Everding, 'Kaḥ thog Si tu's Pilgerreise durch Zentraltibet in den Jahren 1918-1920. Ein Beitrag zur Kunst- und Kulturgeschichte Tibets. Teil 2: Von Yalung-Tal durch das südliche und westliche Zentraltibet zurück nach Kham,' International Institute for Tibetan and Buddhist Studies (Andiaast 2019). **Ref.:** A brief biography of the author is found in Bradburn, *Masters*, pp. 365-366.

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1921

Blon-chen Zhol-khang Don-grub-phun-tshogs (d. 1926). This government minister (Blon-chen) composed a history of Tibet, but its title and present existence in Tibetan-language form is unknown. **Bio.:** According to J. Karsten, there is a biographical sketch of the author in Luciano Petech, *Aristocracy and Government in Tibet, 1728-1959*, IsMEO (Rome 1973), p. 142 ff. He died on the 12th of November, 1926. TBRC no. P6122. **Lit.:** A summarized English translation was made by Rai Saheb Norbhu Dhondup (Nor-bu-don-grub) for Sir Charles Bell, which exists in the form of a 26-page manuscript in the British Library, no. 19999 h. 13. This translator was an Indian official of Tibetan origin according to M. Goldstein, *A History of Modern Tibet, 1913-1951*, University of California Press (Berkeley 1989), p. 126, and his dates are 1884-1944 according to Alex McKay, *Tibet and the British Raj*, Curzon (Richmond 1997), p. 226. **Ref.:** Smith, *Catalogue*, p. 144a. The British Library version contains annotations by Charles Bell. The old British Library cataloging numbers have been changed, so I can at the moment supply no easy means of access to the document.

1922

Pad-nor II Padma-nor-bu (=Thub-bstan-chos-kyi-glang-po-'jam-dpal-grub-pa'i-blo-gros, 1887-1932), *Sa-skyong Sde-dge'i Rgyal-rabs Mdor-bsdus Bai-dūrya'i Do-shal*, contained in: *The Collected Works (Gsung-'bum) of the Second Pad-nor Rin-po-che of Dpal-yul, Thub-bstan-chos-kyi-glang-po-'jam-dpal-grub-pa'i-blo-gros*, Nyingmapa Monastery (Bylakuppe 1983-85), vol. 1, pp. 143-156. A brief history of the kings of Sde-dge. **Ref.:** *CLTWA* II, no. 12. A brief biography of the author is found in Bradburn, *Masters*, p. 366.

1923

Blo-bzang-rta-dbyangs (=Blo-bzang-rta-mgrin, 1867-1937), *Rgya Bod Hor Gsum-gyi Bstan-rtsis Rags-bsdus Legs-bshad Bdud-rtsi'i Thig-pa* (the actual title page reads: *Bstan-pa'i Bdag-po dang Bstan-pa Rin-po-che Bstan-pa 'Dzin Skyong Spel-bar Mdzad-pa'i Skyes-mchog-rnams Jiltar Byon-pa'i Lo-tshig*), contained in: *The Collected Works (Gsung-'bum) of Rje-btsun Blo-bzang-rta-mgrin*, Gurudeva (New Delhi 1975-6), vol. 10, pp. 255-293. A work on the chronology of Buddhist history in India, Tibet and Mongolia. **Bio.:** Matthew W. King, *Ocean of Milk, Ocean of Blood: A Mongolian Monk in the Ruins of the Qing Empire*, Columbia University Press (New York 2019), a book I haven't yet seen. TBRC no. P1638. **Dates:** Kuijp, *TBMP*, p. 454, has dated the completion of this work to June 28, 1923, and adds some remarks about another short work written in response to criticisms he received from one Ngagi-dbang-po in 1924. **Ref.:** *MHTL*, no. 8324. *CLTWA* II, no. 4.

1924

Khyung-sprul 'Jigs-med-nam-mkha'i-rdo-rje (1897-1956), *Dpyad Gsum Dag Rtsis Bskal Srid Dus-kyi 'Khor-lo-las: Zhag Gsum Rtsis Gzhung Nam-mkha'i Gter-mdzod*, contained in: *Khyung-sprul 'Jigs-med-nam-mkha'i-rdo-rje on Calendrical Calculations and Astrology*, Tenzin



Namdak (Dolanji 1972), vol. 1, pp. 55-71. TBRC no. W30536. As Kværne notes, this was composed in 1924, but nevertheless contains dated entries up to the year 1936. A chronology of Bon history. **Bio.:** For information on the author, see now Per Kværne, 'Khyung-sprul 'Jigs-med nam-mkha' rdo-rje (1897-1995): An Early Twentieth-Century Tibetan Pilgrim in India,' contained in: A.C. McKay, ed., *Pilgrimage in Tibet*, Curzon (Surrey 1998), pp. 71-84, and pay attention to the different dates! TBRC no. P1656. **Ref.:** P. Kværne, 'Chronological Tables (*bstan-rcis*) of the Bon Religion,' contained in: A. Wezler, *et al.*, eds., *Proceedings of the XXXII International Congress for Asian and North African Studies*, Franz Steiner Verlag (Stuttgart 1992).

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Khyung-sprul 'Jigs-med-nam-mkha'i-rdo-rje, *G.yung-drung Bon Bstan Byung-tshul-gyi Gtam Rtsa-rgyud Bla-ma'i Gsung Thos*, contained in: Dpal-ldan-tshul-khrims, *The Biography of Khyung-sprul 'Jigs-med-nam-mkha'i-rdo-rje*, "reproduced by Sonam Dakpa from a Lithographic Print Published in Delhi in 1957," TBMC (New Thobgyal 1972), vol. 2, pp. 448-464. A brief and undated Bon history. It is among a group of selected works of the author, with the collective title *Gtam-tshogs*, appended to his biography. It was written at the behest of one Ngag-dbang-phrin-las, a follower of both Rnying-ma and Bka'-brgyud teachings.

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*circa 1930*

Anonymous, *Stong-'khor Zla-ba-rgyal-mtshan Sku-phreng Rim-byon-gyi Rnam-thar*. **A.** Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2005), in 410 pages. TBRC no. W2CZ7868. **B.** Published by Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2005), in 2 vols. TBRC no. W3CN3217. **C.** *Zhabs-drung 'Jam-pa'i-dbyangs Rim-byon-gyi 'Khrungs-rabs Rnam-par Thar-pa Gsal-bar Byed-pa'i Rin-po-che Baidūrya'i Me-long*, a woodblock in 236 fols. TBRC no. W1KG5109. Although the text is complete in 20 chapters, it does not bear any final colophon. A history of the successive reincarnations of the Stong-'khor Rin-po-che. **Dates:** The date comes from the chronological discussion on

p. 8 of version A. **Bio.:** For more on the Stong-'khor reincarnates, see Per Sørensen, 'Restless Relic, the Ārya Lokeśvara Icon in Tibet: Symbol of Power, Legitimacy and Pawn for Patronage,' contained in: B. Kellner *et al.*, eds., *Pramāṇakīrtiḥ: Papers Dedicated to Ernst Steinkellner on the Occasion of His 70th Birthday*, WSTB series no. 70 (Vienna 2007), pp. 857-885.

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*circa 1930*

Dbra-ston Skal-bzang-bstan-pa'i-rgyal-mtshan (1897-1959), '*Dzam-gling Mtha' Dbus-kyi Rnam-bzhag Nyer-mkho'i Snang-ba*. **A.** A photocopy of a manuscript in 18 folios. Has the added Arabic numerals 933 through 968, and so was probably taken from a volume published recently in Tibet (most likely the *Collected Works* of the author). **B.** Contained in: *Collected Works*, Mi-rigs Dpe-skrun-khang (Beijing 2009), in 8 vols., at vol. 2, pp. 99-125. TBRC no. W4CZ62374. A geography of the 'world' (in this instance not extending much beyond the Asian mainland) from a Bon point of view. **Bio.:** The colophon names the author as Khod-spungs Dbra-zhig Btsun-pa., and acknowledges the help of a widely travelled Nepalese lama by the name of Bstan-'dzin-rgyal-mtshan, among others. It was written for one Bsod-nams-phun-tshogs, the treasurer-in-chief of the King of Brag-steng (one of the Rgyal-mo-rong kingdoms in the eastern Sino-Tibetan borderlands) Nyi-ma-dbang-ldan. Little can be said about the author, at this point, although he is quite well known in contemporary Bon circles as Su-la Rin-po-che or Su-la Rgyal-mtshan. He was one of the important disciples, and author of a biography, of the more famous Shar-rdza Bkra-shis-rgyal-mtshan (1859-1933). He was also author of a *brgyud-rim* text, entitled *Sku Gsum Ston-pa'i Gsung-rab Bka'-'gyur Rin-po-che'i Lung Rgyun Ji-snyed-pa Phyogs-gcig-tu Bsdus-pa'i Bzhugs-byang Brgyud-rim bcas-pa Dri-med Shel-gyi Phreng-ba*, included in the 192-volume reprint edition of the Bon Kanjur, vol. 103, which was composed in 1929. TBRC no. P1922. **Ref.:** A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 1200-1201, including a reference to this geography under the title "'Dzam-gling Yul-bshad.'" His *Collected Works* fill 5 volumes. Thanks are due to Dagkar Geshe Namgyal Nyima (Dharamsala) for sending me a photocopy of this text.

1932

Drag-shul 'Phrin-las-rin-chen (1871-1935), *Sa-skya'i Gdung-rabs Ngo-mtshar Rin-chen Kun 'Phel*. **A.** Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1990, 1992), in 864 pages. TBRC no. W27310. **B.** Drag-shul 'Phrin-las-rin-chen, *Sa-skya'i Gdung-rabs Ngo-mtshar Rin-chen Kun-'phel*, Sakya Dolma Phodrang (Dehradun 2009), in 567 pages. **C.** Contained in: *HS*, vols. 65-66 (cu & chu). **D.** *Dpal Sa-skya'i Gdung-rabs Ngo-mtshar Bang-mdzod-kyi Yang-skong* (= *Dpal Sa-skya'i Gdung-rabs Ngo-mtshar Rin-po-che'i Bang-mdzod-kyi Yang-skong Ngo-mtshar Kun-'phel Srid-zhi'i Dpal-'byor Lhun-grub*), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2012), in 2 vols. TBRC no. W3CN7020. The author intended it as a continuation (*kha-skong*) of the 'Khon family lineage history of A-myes-zhabs. It covers the history of Sa-skya abbots between the years 1729 and 1932. Thanks to Cyrus Stearns for this reference, and to E. Gene Smith for the date. **Bio.:** According to the colophon, the author's name is Ngag-dbang-drag-shul-'phrin-las-rin-chen-bkra-shis-grags-pa-rgyal-mtshan-dpal-bzang-po, and he was the 34th abbot of Sa-skya, serving as such between the years 1915 and 1932. TBRC no. P979.

• Drag-shul is also author of a set of autobiographical materials published in 2 volumes in India in 1974 under the title, *Rdo-rje-'chang Drag-shul Phrin-las-rin-chen-gyi Rtogs-brjod*. TBRC no. W27318.

1932

Wang Hu-thog-tu V Ngag-dbang-mkhyen-rab-rgya-mtsho (1906-1963), *Chos-sde Chen-po Dgon-lung Byams-pa-gling-gi Gdan-rabs Rten dang Brten-par bcas-pa'i Dkar-chag Ched-du Brjod-pa Gdangs-snyan Chos-kyi Ganḍi*, an unpublished manuscript. On the history of Dgon-lung Monastery,. **Ref.:** Details taken from *Asian Highlands Perspectives*, vol. 36, p. 309.

1935

Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987), *Dpal Rdo-rje-phur-bu Bdud-'joms Gnam-lcags Spu-gri'i Lo-rgyus Chos-kyi Byung-tshul Mdo-tsam Spros-pa Skal-bzang Rna-ba'i Dga'-ston*. **A.** Contained in: *Collected Works*, Dupjung Lama (Kalimpong (1979+), vol. 10 (tha), pp. 11-75 (33 fols.). TBRC no. W20869. **B.** Contained in: *Dpal-chen Kī-la-ya'i Chos-skor Phyogs-sgrigs*, Si-khron Zhing-chen Mi-rigs Zhib-'jug Su'o (Chengdu 2002), in 45 vols., at vol. 36, pp. 11-75 (33 fols.). Account of a cycle of Phur-pa teachings. **Bio.:** Khenpo Tsewang Dongyal, *Light of Fearless Indestructible Wisdom: The Life and Legacy of His Holiness Dudjom Rinpoche*, tr. by Samye Translation Group, Snow Lion (Ithaca 2008. **Ref.:** Buescher, no. 374.

- The general collection in which our version B is contained has quite a few other “*lo-rgyus*” titles that may merit entries of their own.

1940

Sir Basil John Gould (1883-1956), *Lhar-bcas Srid-zhi'i Gtsug-rgyan Gong-sa Rgyal-dbang Sku-phreng Bcu-bzhi-pa Chen-po Ngos-'dzin Zhu-tshul dang Gser Khrir Mnga'-gsol sogs Mdo-tsam Bkod-pa*. **A.** A 29-folio Lhasa woodblock print of this work exists in the so-called “Kentucky Collection” of Tibetan works (originally from Mongolia), now kept at the Department of Central Eurasian Studies (Indiana University, Bloomington), as well as in the personal collection of Michael Aris (gift of Hugh Richardson). The same blockprint edition was scanned by TBRC. TBRC no. W1KG12176. **B.** “Impression from blocks preserved at the Namgyal Institute of Tibetology” (Gangtok 1972), in 29 folios. **C.** Sherig Parkhang (Dharamsala 1999), in 61 pages. It was translated into Tibetan by Ra-ñi Chos-nyid-rdo-rje (sister of Chos-rgyal Bkra-shis-rnam-rgyal of Sikkim, and wife of Raja or Gung-zur Bsod-nams-stobs-rgyas-rdo-rje of Bhutan) and Lcang-can Bsod-nams-rgyal-po (b. 1898). Story of the recognition and enthronement of H. H. the Fourteenth Dalai Lama that took place in Lhasa in 1940. **Bio.:** The author was British trade agent in Gyantse in 1912-1913, and visited Lhasa in the years 1936, 1940 and 1941. He attended the enthronement ceremonies in February 1940, and so was witness to events he wrote about. **Lit.:** Ulrike

Roesler, 'Explaining the Dalai Lama to the Tibetans: Basil Gould's Report on the Enthronement of the 14th Dalai Lama,' contained in: J. Bischoff, *et al.*, eds., *On a Day of a Month of the Fire Bird Year: Festschrift for Pete Schwieger*, LIRI (Lumbini 2020), pp. 647-664. As Roesler shows, this is a Tibetan translation of the following work: B. J. Gould, *Report on the Discovery, Recognition and Installation of the Fourteenth Dalai Lama* (New Delhi 1941). B.J. Gould, 'The Discovery of the Fourteenth Dalai Lama,' *Geographical Magazine*, vol. 19 (October 1946), pp. 246-258. Reprint of the 1941 English-language publication: Sir. B.J. Gould, 'Discovery, Recognition and Installation of the Fourteenth Dalai Lama,' contained in: *Discovery, Recognition and Enthronement of the 14th Dalai Lama: A Collection of Accounts by Khemey Sonam Wangdu, Sir Basil J. Gould and Hugh E. Richardson*, Library of Tibetan Works and Archives (Dharamsala 2000), Part Two, pp. 53-101. Dge-'dun Rab-gsal, Bod-kyi Shing-spar-du Brkos-pa'i In-ji'i Snyan-tho, an entry at Kha-brda' blog (khabdha.org) dated February 6, 2018 (a PDF version is supplied). See also Sir Basil Gould, *The Jewel in the Lotus: Recollections of an Indian Political*, Chatto and Windus (London 1957). **Ref.:** According to J. Karsten, the Tibetan text is a translation of the 1941 work by Gould, and not that of 1946. Karsten also notes that the year of Lcang-can Bsod-nams-rgyal-po's birth may need to be changed to 1899. A biographical sketch of the latter is to be found in Luciano Petech, *Aristocracy and Government in Tibet, 1728-1959*, IsMEO (Rome 1973), p. 214 ff. More sources on the translators are supplied in Roesler's essay. The colophon is transcribed in Kolmaš, 'Catalogue,' p. 21 (no. 30). Thanks to Michael Aris for his corrections and additions to this entry.

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1946

Dge-'dun-chos-'phel (1905?-1951), *Deb-ther Dkar-po* (=Bod Chen-po'i Srid-lugs dang 'Brel-ba'i Rgyal-rabs Deb-ther Dkar-po). **A.** Freedom Press, =Rang-dbang Par-khang (Darjeeling 1964), in 103 pages. The Darjeeling edition is based on woodblocks of the Lha-ldan Hor-khang. TBRC no. W21891. **B.** Tibetan Cultural Printing Press [=Bod Gzhung Shes-rig Par-khang] (Dha-sa, =Dharamsala 1978). **C.** Published under the 'cover title', *Deb-ther Dkar-po dang Hi-ma-la-ya'i Bstan-bcos* (=Bod Chen-po'i Srid-lugs dang 'Brel-ba'i Rgyal-rabs Deb-ther Dkar-po and Hi-ma-la-ya zhes bya-ba'i Bstan-bcos, *Two Works on the History of*

*Tibet and the Tibetan People*), “reproduced from prints from the Lhasa Hor-khang House blocks,” T.S. Tashigang (Leh 1979). TBRC no. W21560. **D.** Dge-'dun-chos-'phel, *Deb-ther Dkar-po*, Mi-rigs Dpe-skrun-khang (Beijing 2002/2005), in 117 pages. TBRC no. W30426. **E.** An incomplete copy in a cursive hand, in 104 pages. TBRC no. W00KG03891. Still more copies are listed in TBRC. A history of the Tibetan imperial period, perhaps the first Tibetan-language history to take account of the Dunhuang manuscripts. **Bio.:** There are a number of biographical sources on Dge-'dun-chos-'phel that were not listed here. On the author, see especially his biography by Heather Stoddard, *Le Mendiant de l'Amdo*, Société d'Ethnographie (Paris 1985). See also Hor-khang Bsod-nams-dpal-'bar, “Mkhas-mchog Dge-'dun-chos-'phel-gyi Rtogs-pa Brjod-pa Dag-pa'i Snang-ba,” contained in: *Bod Rig-pa'i Gros-mol Tshogs-'du'i Ched-rtsoṃ Gces-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), pp. 379-428, and especially p. 402 ff. on the composition of the “White Annals.” On his significance for Tibetan historical research, see Bu-bzhi Bsam-pa'i-don-grub, “Dge-'dun-chos-'phel dang Bod-kyi Lo-rgyus Zhib-'jug Skor Rags-tsam Gleng-ba,” *Krung-go'i Bod-kyi Shes-rig*, 2nd issue of the year 1995 (general series no. 30), pp. 35-43. Rdo-rje-rgyal, '*Dzam-gling Rig-pa'i Dpa'-bo Rdo-brag Dge-'dun-chos-'phel-gyi Byung-ba Brjod-pa Bden Gtam Rna-ba'i Bcud-len*, Kansu'u Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 296 pp. It is well known that at the time of his arrest by the Tibetan government, Dge-'dun-chos-'phel had in his possession extensive notes for a general history of Tibet (see M. Goldstein, *A History of Modern Tibet, 1913-1951*, University of California [Berkeley 1989], p. 463). There is consequently a persistent rumor that these notes were used by W. D. Shakabpa in the making of his own political history of Tibet (see most recently Glenn H. Mullin, *Tsongkhapa's Six Yogas of Naropa*, Snow Lion [Ithaca 1996], pp. 250-251, n. 25). Some information on the author may be found in J. Hopkins' introduction to Jeffrey Hopkins and Dorje Yudon Yuthok, trs., *Tibetan Arts of Love*, Snow Lion (Ithaca 1992), a translation of Dge-'dun-chos-'phel's famous '*Dod-pa'i Bstan-bcos* (‘Treatise on Desire’). TBRC no. P219. **Dates:** The birthdate of Dge-'dun-chos-'phel should be 1903, as pointed out by Toni Huber. For an article arguing for the author's birth in 1903; see Nā-ga-byams, “Dge-'dun-chos-'phel-gyi 'Khrungs Lo-la Dpyad-pa,” *Mtsho-sngon Slob-gso*, 2nd issue of the year 1989, pp. 89-90. **Lit.:** Gedun Choepel, *The White Annals*, translated by Samten Norboo (Bsam-gtan-nor-bu), LTWA (Dharamsala 1978). The English translation was reviewed and criticized by Hugh Richardson, ‘Dge-'dun-chos-'phel's Unfinished,’ in *High Peaks, Pure Earth*, Serindia (1998), pp. 82-88, which first appeared in *Tibetan Review* (October 1978), pp. 19-22. On the subject of Dge-'dun-

chos-'phel's lost history, see the introduction to Samten Norboo's *White Annals*, p. 11: "Though *Deb-ther dkar-po* is a brief work, the author had plans to compile an exhaustive and detailed volume devoted to Tibetan history covering a period up to the recent past. According to the testimony of Professor Ngawang Jinpa of St. Joseph's College, Darjeeling, this large compilation had been completed and the manuscript in the custody of Mr. Ma-nang A-po, an associate of the author. Unfortunately we have lost track of the manuscript, following the demise of Mr. A-po." There seems to be a general trend to spread stories about the lost works of Dge-'dun-chos-'phel that may or may not be in someone's personal possession, and I've heard similar stories about his lost botanical work, his *'Khungs-dpe*. That does not mean that there is no truth to the stories, just that they are difficult to verify. A lengthy commentary by one Gur-mgon-skyabs has (in 2014) been published under the title *Drin-gyi Bu-lon: Mkhas-dbang Dge-'dun-chos-'phel dang Lhan-du Deb-ther Dkar-po Klog-pa* [Repaying Kindness: A Reading of the *White Annals* together with Gendun Choepel], not yet seen, although according to a book catalog this should have been published in 2011 in Kunming in 413 pages. **Ref.:** *CLTWA* II, nos. 21, 85. *BLP* no. 1438. The woodblocks for this work that were kept in the residence of the Hor-khang family were for a print in 46 folios, according to *Three Dkar Chag's*, Ngawang Gelek Demo (New Delhi 1970), p. 239.

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*mid-1900's*

Gling-dpon Padma-skal-bzang, *Gnas-chung Sgra-dbyangs-gling-gi Lo-rgyus*. A history of Gnas-chung monastery near Lha-sa. **Bio.:** Author dated to *ca.* 1938. TBRC no. P4CZ75603. **Dates:** On pp. 144-145 of Bell's article is a mention of this history that would appear to place it in the 1980's. **Lit.:** On subject of Nechung monastery, see Christopher Bell, 'The Nechung Record,' *Revue d'Etudes Tibétaines*, vol. 36 (October 2016), pp. 143-249. **Ref.:** Listed as a source in: Ladrang Kalsang (Blabrang Skal-bzang), *Bod-kyi Ris-med Dgon-sde Khag-gi Lo-rgyus Mes-po'i Gces-nor*, vol. 1 (in 438 pages) published in Delhi in 1995 (to be completed in 2 vols.), at p. 308.

*mid-1900's*

Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (1890-1973), *Bstan-rtsis Nyung Gsal*, contained in: *The Collected Works of Rag-mgo Mchog-sprul*, Pema Norbu Rinpoche (Bylakuppe 1984), vol. 4, pp. 499-510, reproducing a cursive ms. in 6 fols. TBRC no. W21957. A chronology of Tibetan history. **Ref.:** *CLTWA* II, no. 14.

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Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (1890-1973), *Ris-med Chos-'byung Mdor-bsdus Bdud-rtsi'i Zeg-ma*, contained in: *The Collected Works of Rag-mgo Mchog-sprul*, Pema Norbu Rinpoche (Bylakuppe 1984), vol. 2, pp. 139-158 (10-fol. cursive ms. reproduction). TBRC no. W21957. A history of the various Tibetan schools from a 'Universalist' (Ris-med) perspective. **Ref.:** Outline of contents in *CLTWA* II, no. 144 (pp. 126-127). There are problems associated with the authorship and identities of 20th-century works that all have the words "Grub-mtha' Ris-med-kyi Chos-'byung" at the core of their book titles that I could not resolve to my satisfaction. Thanks are due to Alexander Gardner for helping me clarify this to some degree.

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Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (1890-1973), *Dpal-ldan Smar-pa Bka'-brgyud-kyi Rnam-thar Su-warna'i Phreng-ba* (=Smar-tshang Chos-'byung), contained in: *The Collected Works of Rag-mgo Mchog-sprul*, Pema Norbu Rinpoche (Bylakuppe 1984), vol. 2, pp. 43-138. TBRC no. W21957. History of one of the eight lesser sub-branches of the Bka'-brgyud-pa. This sub-branch is usually known as Smar-pa Bka'-brgyud-pa or Smar-tshang Bka'-brgyud-pa (sometimes spelled Dmar-pa), which was founded by Smar-pa Shes-rab-seng-ge (also, Shes-rab-ye-shes), a disciple of Phag-mo-gru-pa. **Lit.:** Biographies of early members of the Smar-pa Bka'-brgyud-pa may be



found under the cover title O-rgyan-pa Rin-chen-dpal, *Bka'-brgyud Yid-bzhin-nor-bu-yi 'Phreng-ba*, S. W. Tashigangpa (Leh 1972), pp. 636-716. **Ref.:** *CLTWA* II, no. 186.

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Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (1890-1973), *Dpal-yul Chos-'byung Gdan-rabs Bla-ma Rim-byon-gyi Rnam-thar Yid-bzhin-nor-bu'i Phreng-ba*, contained in: *The Collected Works of Rag-mgo Mchog-sprul*, Pema Norbu Rinpoche (Bylakuppe 1984), vol. 2, pp. 3-37. TBRC no. W21957. A history of the abbots of Dpal-yul, a Rnying-ma-pa monastery in Kham. **Ref.:** Outline of contents in *CLTWA* II, no. 207 (pp. 207-208).

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Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (1890-1973), *Dngul-ra 'Od-gsal-gling-gi Chos-'byung Mtshan Tho*, contained in: *The Collected Works of Rag-mgo Mchog-sprul*, Pema Norbu Rinpoche (Bylakuppe 1984), vol. 2, pp. 203-221. TBRC no. W21957. A history of the heads of Dngul-ra Monastery. **Ref.:** Outline of contents in *CLTWA* II, no. 208 (pp. 208-209).

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Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (1890-1973), *Rmugs-sangs Bla-rabs*, contained in: *The Collected Works of Rag-mgo Mchog-sprul*, Pema Norbu Rinpoche (Bylakuppe 1984), vol. 2, pp. 39-41. TBRC no. W21957. A list of abbots of Rmugs-sangs. **Ref.:** *CLTWA* II, no. 213.

*mid-1900's*

Rdzong-gsar Mkhyen-brtse II 'Jam-dbyangs-chos-kyi-blo-gros (1893-1959), [incipit:] *'Bras-ljongs-kyi Rgyal-rabs ni...*, contained in: 'Jam-dbyangs-chos-kyi-blo-gros, *Collected Works*, vol. 4, pp. 689-693 (5 fols.). TBRC no. W1KG12986. A history of the kings of Sikkim. **Bio.:** See the entry "Jamyang Khyentse Chokyi Lodro" by Alexander Gardner at *Treasury of Lives*. TBRC no. P733.

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Rdzong-gsar Mkhyen-brtse II 'Jam-dbyangs-chos-kyi-blo-gros (1893-1959), [incipit:] *Chos-rgyal Sde-dge'i Gdung-rabs ni...*, contained in: 'Jam-dbyangs-chos-kyi-blo-gros, *Collected Works*, vol. 4, pp. 695-700 (3 fols.). TBRC no. W1KG12986. The colophon gives the name of the author as 'Jam-dbyangs-chos-kyi-blo-gros-ris-med-bstan-pa'i-rgyal-mtshan, rebirth of 'Jam-dbyangs-mkhyen-brtse. that means 'Jam-dbyangs-mkhyen-brtse Chos-kyi-blo-gros (1893-1959). A brief history of the kings of Sde-dge. **Dates:** I didn't see a date there, but I suppose it is first half of 20th century.

*mid- to late 1900's*

Khri-tsho Mkhan-po Blo-gros-bzang-po (b. 1924), *Rgyan Drug Mchog Gnyis-kyi Rnam-thar*, contained in: *Rgyan Drug Mchog Gnyis-kyi Rnam-thar dang Lta-ba Mdor-bsdus-pa*, Jamyang Samten (Delhi 1979), pp. 1-111. TBRC no. W1CZ6779. This may seem to be a collective biography, but it is mainly philosophical in content.

*late 1900's*

Anonymous, *Rgyal-ba Sku-'phreng Rim-byon-gyis Mtshan dang Dgong-grangs 'Khrungs Lo 'Khrungs Yul Gshegs Lo Gshegs Yul Sku-gdung bcas-kyi Re'u-mig Gsal-ba'i Me-long*. A 4-folio woodblock print purchased in Lhasa in June, 1996. This supplies the places and dates of birth and the places and dates of death, as well as the locations of the chortens containing the remains, of the first thirteen Dalai Lamas, as well as the date and place of birth of H. H. The Fourteenth Dalai Lama. No authorship or publishing information is provided.

*late 1900's?*

Bon-brgya Dge-legs-lhun-grub-rgya-mtsho (1936-2018), *Bon-brgya Dgon Sman-ri-bshad-sgrub-smin-grol-gling-gi Lo-rgyus Mdor-bsdus*. A manuscript history of Bon-brgya, a Bon Monastery in Reb-gong in Amdo. My only reference for the existence of this is in Tsering Thar, 'Bon po Tantric Practitioners in Kokonor Area,' a paper listed in the proceedings of the 8th IATS conference. **Bio.:** TBRC no. P8LS66418.

*late 1900's*

K. Dhondup or Skal-bzang-don-grub (1952-1995), *Imperial Tibetan History, c.200 B.C.-c. 900 A.D.* A posthumous work which remains unpublished. Evidently, this was written in English, although this is not certain. Other works of a historical nature were composed by the same author in English. **Bio.:** TBRC no. P1TD47. See *Treasury of Lives* website entry "K. Dhondup" by Tenzin Dickyi, where there is a listing of his two English-language histories that were published.

late 1900's

Seng-sprul Rig-'dzin-nyi-ma (b. 1967), *Bod Brgyud Sangs-rgyas G.yung-drung Bon-gyi Bgrod-lam Dga'-ba'i Sems*, n.p. (n.d.), in 418 pages. TBRC no. W1KG1794. A history of the Bon religion. Written in both Tibetan and Chinese. Author's name given as Seng-ge Sprul-sku Rig-'dzin-nyi-ma.

late 1900's

Zur-khang Dbang-chen-dge-legs (1910-1977), author of a history of Tibet, the title, if any, unknown. Listed here since it was most likely composed in Tibetan, and while the Tibetan-language history has never been published, some translated portions have appeared in English. **Bio.:** See the entry "Surkhang Wangchen Gelek" by Tenzin Dickyi in *Treasury of Lives* website. The author was a Tibetan government official already in the 1930's, received the high position of Zhabs-pad in 1943, and passed away in recent years in India. **Lit.:** Surkhang Wangchen Gelek, 'Tibet: The Critical Years (Pt. 1): The Thirteenth Dalai Lama,' *Tibet Journal*, vol. 7, no. 4 (Winter 1982), pp. 11-19. 'Tibet: The Critical Years (Pt. 2): The Sixth Panchen Lama,' *Tibet Journal*, vol. 8, no. 1 (Spring 1983), pp. 20-29. 'Tibet: The Critical Years (Pt. 3): The Regent Reting Rinpoche,' *Tibet Journal*, vol. 8, no. 2 (Summer 1983), pp. 33-39. 'Tibet: The Critical Years (Pt. 4): The Discovery of the XIVth Dalai Lama,' *Tibet Journal*, vol. 8, no. 3 (Autumn 1983), pp. 37-44. Two works by the same author on traditional Tibetan taxation practices have also been published in English in *Tibet Journal*.

1951

*Sangs-rgyas-kyi Ring-bsrel Bod-du Byon-pa* (=Sangs-rgyas dang Nyanthos Mchog Zung-gi Ring-bsrel Rin-po-che Bod-gzhung-nas Gdan-zhu Bskyangs-pa, Government of Tibet (Lhasa? 1951). TBRC no. W00EGS1016737. This book was made to commemorate the visit of

Buddha's relics to Tibet, with text in both Tibetan and English. First seen as a photocopy in possession of E. Gene Smith. It seems to have been reprinted in recent years.

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1952

Slob-dpon Tshul-khrims-rgyal-mtshan (b. 1893), *Gshen-gyi Rtsis Gsar Rnam-dag-las: Sangs-rgyas Bstan-rtsis Bskal-bzang Nor-bu'i Mgul-rgyan*. Manuscript in 15 folios. A chronology of Bon history. **Bio.:** TBRC no. P9314. **Ref.:** Per Kværne, 'Chronological Tables (*bstan-rcis*) of the Bon Religion,' contained in: Albrecht Wezler, *et al.*, eds., *Proceedings of the XXXII International Congress for Asian and North African Studies*, Franz Steiner Verlag (Stuttgart 1992), pp. 212-213.

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1955

Hor-btsun Bstan-'dzin-blo-gros (1888-1975), *Rgyal-ba Sangs-rgyas Bstan-pa'i Rtsis Gsar Ke-ta-ka-yi 'Phreng-ba*. **A.** Manuscript in 13 folios. **B.** Contained in his *Collected Works (Hor-ba Drung-rams-pa Smra-dbang Bstan-'dzin-blo-gros-rgya-mtsho'i Gsung-'bum)*, Si-khon Mi-rigs Dpe-skrurn-khang (Chengdu 2011), in 3 vols., at vol. 1, pp. 21-45. A chronology of Bon history. **Bio.:** TBRC no. P8258. **Lit.:** Subject of Per Kværne, 'A New Chronological Table of the Bon Religion: The *bstan-rcis* of Hor-bcun bsTan-'jin-blo-gros (1888-1975),' contained in: H. Uebach and J. L. Panglung, eds., *Tibetan Studies*, Kommission für Zentralasiatische Studien Bayerische Akademie der Wissenschaften (Munich 1988), pp. 241-244. **Ref.:** *CLTWA* II, no. 66 (reference to a xerox copy of a work in 22 pages).

1957

Padma-kun-bzang-rang-grol (1916-1984), *Rgyal-bstan Grub-mtha' Ris-med-kyi Chos-'byung Mdor-bsdus Yid-ches Dad-pa'i Shing-rta*. **A.** Contained in: Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (1890-1973), *Collected Works*, Konchhog Lhadrepa (Darjeeling 1985), reproducing a woodblock print in 55 fols. TBRC no. W27913. Author's name in colophon is Padma-kun-bzang-rang-grol, with year of composition a Water Horse, which ought to be 1978. **B.** Padma-kun-bzang-rang-grol, *Rgyal-bstan Grub-mtha' Ris-med-kyi Chos-'byung Mdor-bsdus*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1986/7), in 193 pages. TBRC no. W10130. General history of Tibetan religious traditions from a 'Universalist' (Ris-med) perspective. **Bio.:** According to these publications, the author's name is Mkhar-legs Sprul-sku Padma-kun-bzang-rang-grol (1916-1984), and he composed this history in the year 1957. TBRC no. P3CN8603. There is evidence that the names Go-'jo Kha-legs, Rag-mgo Mchog-sprul Padma-kun-bzang-rang-grol and Padma-bde-chen (the latter being his 'prison name,' *btson ming*) all belong to the same person. See Dpal-chen-sgrol-ma, aka Ani Pachen Dolma, *Char Rlung Khrod-kyi Me-stag*, Bod-kyi Dgu-bcu-gsum-las 'Gul Tshogs-pa (Dharamsala 2007), p. 39. TBRC nos. P6455, **Ref.:** Outline of contents in *CLTWA* II, no. 103 (pp. 105-106). *BLP* no. 504 lists this as follows: Khar-legs Padma-bde-chen, *Rgyal-bstan Grub-mtha' Ris-med-kyi Chos-'byung Mdor-bsdus Yid-ches Dad-pa'i Shing-rta*. Bsod-nams-don-grub, *Snga-'gyur Rnying-ma'i Byung-ba Mdo-tsam Brjod-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1991), pp. 162-166.

1957-1958 ?

Tshe-tan Zhabs-drung Ngag-dbang-dbyangs-ldan-rig-pa'i-'dod-'jo, aka 'Jigs-med-rigs-pa'i-blo-gros (1910-1985), *Bya-khyung Gdan-rabs* (=Dge-ldan Bstan-pa'i 'Byung-khungs Dpal-ldan Bya-khyung Theg-chen-yon-tan-dar-rgyas-gling-gi Gdan-rabs Dkar-chag Yid-'phrog Gtam-gyi Nying-khu), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1984). TBRC no. W20846. A history of the 123 abbots of Bya-khyung Monastery in A-mdo. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1386-1387. The entry "The Sixth Tseten Zhabdrung, Jigme Rigpa'i Lodro" by Nicole Willock in *Treasury of Lives*. TBRC no.

P1646. **Dates:** According to the colophon, the composition of this work was completed 611 years after the founding of Bya-khyung Monastery, in other words, in the year Rab-rgyal Sa Khyi, an Earth Dog year; the author commenced writing in the preceding Fire Bird year. If it is correct that Bya-khyung Monastery was founded by Don-grub-rin-chen in 1349, then this work must have been composed in the years 1957-1958. **Lit.:** J. Karsten supplied the following references to modern Chinese-language works on Bya-khyung. Ma Lien-lung, “Hsia-ch’iung ssu chi ch’i ming-seng,” *Hsi Tsang yen-chiu*, 2nd issue of the year 1987, pp. 116-122. Tung-chi ts’ai-jen (i.e., Don-grub-tshe-ring), “Hsia-ch’iung ssu li-shi kai-yao,” *Hsi Tsang yen-chiu*, 1st issue of the year 1985, p. 106 ff. For a guidebook to the A-ra-pa-tsa Temple at Bya-khyung, see Shar-gdong Blo-bzang-bshad-sgrub-rgya-mtsho, *Bya-khyung A-ra-pa-tsa’i Sgrub-khang-gi Dkar-chag ’Jam-dbyangs Mchod-pa’i Me-tog*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1989), in 149 pages, and note as well the following article: Shar-gdong Skye-ming-pa Blo-bzang-bshad-sgrub-rgya-mtsho, “A-ra-pa-tsa’i Dkar-chag ’Jam-dbyangs Mchod-pa’i Me-tog,” *Sbrang-char*, 2nd issue for the year 1987, pp. 74-115. **Ref.:** Brief outline of contents in *CLTWA* II, no. 212 (p. 224).

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*circa 1960’s*

Slob-dpon Bstan-’dzin-rnam-dag (b. 1926), *G.yung-drung Bon-gyi Bstan-pa’i ’Byung-khungs Nyung-bsdus*. **A.** With added English title, “*A Short History of Bön Religion by Lama Tenzing Namdag*,” Tibetan Mirror Press (Kalimpong 1961) in 96 pages. Copy seen in library of E. Gene Smith. **B.** Contained in: *Three Sources for a History of Bon*, Khedup Gyatso, TBMC (Dolanji 1974), pp. 553-670. **C.** Tenzin Namdak (b. 1926), *G.yung-drung Bon-gyi Bstan-pa’i ’Byung-khungs* [=Brief History of Bon Religion in Tibet], N. Wangyal Marong (Oachghat 1995), but not yet seen. **D.** Contained in *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 270, pp. 553-670 (see *Katen*, p. 1533, and also *BTCK*, no. 518). A brief but highly significant history of Bon. **Bio.:** TBRC no. P1655. **Ref.:** *CLTWA* I, no. 151. A set of the author’s *Collected Works* has been published in 14 volumes, although I haven’t been able to consult it yet.

1960's

Anonymous, *Bka'-brgyud-pa Ya Bzhi Zung Brgyad Sngon Byon Paṅ Grub-rnams-kyi Rnam-thar Gdan-rabs Mtshan Tho Rag-bsdus Shel-dkar Me-long*. A manuscript in 32 folios with appendices. TBRC no. W1KG9258, vol. 1, contains a detailed outline of its content based on a copy kept in the library of Dpal-spungs Dbon-rgan, Bhutia Busty Monastery, Darjeeling. It was written at the behest of the Dpal-spungs Dbon-rgan Sprul-sku in India. The dates given therein are not very reliable. This entry thanks to E. Gene Smith. A history of the various lineages of the Bka'-brgyud school. **Lit.:** For a prayer with closely related subject-matter, see 'Khrul-zhig Padma-chos-rgyal (1876-1958), *Bka'-brgyud Che Bzhi Chung Brgyad-kyi Gsol-'debs Gdung-ba'i Phonyā*, n.p. (n.d.), a brief woodblock print once in my personal library.

1962

Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987), *Bod Snga-rabs-pa Gsang Chen Rnying-ma'i Chos-'byung Legs-bshad Gsar-pa'i Dga'-ston* (+*Dbu-'dren Gzhung Don Le'u'i Ngos-'dzin*). **A.** Mani Printing Press (Kalimpong 1964), in 795 pages. **B.** Dudjom Tulku Rinpochee, and Mani Printing Works (Kalimpong 1967), in 819 pages (410 fols.). TBRC no. W28801. **C.** *Bdud-'joms Chos-'byung*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1996), in 661 pages, with a table of contents. TBRC no. W20827. I believe other published versions are available. History of the Rnying-ma school. **Lit.:** English translation in Dudjom Rinpoche Jikdrel Yeshe Dorje, *The Nyingma School of Tibetan Buddhism, Its Fundamentals and History, Volume One: The Translations*, tr. & ed. by Gyurme Dorje with collaboration of Matthew Kapstein, Wisdom (Boston 1991), pp. 381-973. **Ref.:** ZY, no. 498/3040.



1963

Bkra-shis-tshe-ring (1929-2014), *A-mi-ri-ka'i Yul dang Mi-mang-gi Lorgyus*. **A.** Rang-dbang Par-khang (Darjeeling 1963), in 197 pages. Not seen. **B.** Republished in expanded form as: Bkra-shis-tshe-ring, *A-ri dang De'i Mi-dmangs*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1999), in 122 pages, with 4 pages of photographic plates inside the front cover (which bears the English-language title 'America and Its Peoples'). This new edition also includes an account of his travels in the U.S. in the early 1990's. TBRC no. W20224. This is an account of the United States and its people during the 1960's, including the author's experiences at Williams College in Massachusetts and later on at the University of Washington in Seattle, Washington. The author returned to Tibet in 1964 or 1965 where he remained for the rest of his life. This entry was originally supplied by E. Gene Smith (electronic mail of April 24, 1996). **Bio.:** Melvyn Goldstein, William Siebenschuh & Tashi Tsering, *The Struggle for Modern Tibet: The Autobiography of Tashi Tsering*, M.E. Sharpe (Armonk, New York 1997).

1964

Mtha'-grol-rdo-rje, *Mtshungs-med Dpal-mgon Bla-ma Dam-pa Gting-skye Dgon Byang Mchog-sprul-gyi 'Khrungs-rabs Bcu'i Rnam-par Tharpa Mdo-tsam Brjod-pa*, Kunzang Tobgyel and Mani Dorji (Thimphu 1979), in 68 pages (34 fols.). This publication is based on a manuscript made in Sikkim in 1964. Biographies of the successive Byang-gter Masters of Gting-skyes Dgon-pa Byang, starting with Yol-mo-ba Shākya-bzang-po (1475-1530) and ending with the Dgon Byang Sprulsku IX Ngag-dbang-yon-tan-rgya-mtsho (1907-1959), with mention of the birth of the tenth incarnation in 1963. According to E. Gene Smith, the source of this information, the chronology of some of the intermediate lamas is somewhat unreliable. **Bio.:** TBRC no. P1KG1433.

1964

Tshul-khrims-rgyal-mtshan, *Sangs-rgyas Bstan-pa'i Byung-khungs Lo-rgyus Snang-ba Dkar-po'i Dpal*, published under the 'cover title': *Rgya Rigs Gnam-bon Rdzi'u Rgya-gar-gyi Gdung-rabs Rin-chen Phreng-ba dang Sku-mdun Bsod-nams-blo-gros-kyi Rnam-thar Padmo Phreng-ba*. **A.** Tshultrim Tashi, TBMC (Dolanji 1985), pp. 257-290. **B.** Directly reprinted in *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 177, pp. 257-290 (see *Katen*, p. 1081, which includes a transcript of the colophon; also, *BTCK*, no. 520). **C.** The same pages, with one missing, are scanned at the beginning of TBRC no. W4CZ332268. A history of Bon. Included in the 1985 volume is a biography of Sku-mdun Bsod-nams-blo-gros (1784-1835), abbot of Sman-ri Monastery. The date is to be found in the chronological discussion on p. 286, line 4. **Ref.:** Somewhat beside the point, G.yung-drung-tshul-khrims, *Bon Canon Catalogue*, p. 1102, has reference to a biography of Sku-mdun Bsod-nams-blo-gros: "O-rgyan Rgyal-tshab Bstan Gnyas [Gnyis?] Rdzi'u Rgya-gar Bla-ma Sku-mdun Bsod-nams-blo-gros-dbang-gi-rgyal-po'i Skyes-rabs Rnam-thar Zur-tsam Bkod-pa le'u gnyis."

1964/5

Thub-bstan-nor-bzang (1904-1982), *Bod-kyi Rgyal-rabs dang 'brel-ba'i Gong-sa Sku-phreng Bcu-gsum-pa Chen-po'i Srid Phyogs-kyi Mdzad-pa Gtso-bor Ston-pa* (Dharamsala 1964/5), in 39 pages TBRC no. W2CZ8073. This is about politics in the period of the Thirteenth Dalai Lama's rule up until His death in 1933. **Bio.:** Joachim Karsten informs me that the author's family name was Lcog-steng. TBRC no. P9174. His biography, entitled *Bya-ba Las-kyi 'Khor-lo'i Rnam-gzhag*, was published by Chokteng Kalsang Dorjee (India 2007), in 413 pages. TBRC no. W8LS34826. **Lit.:** Information on the earlier decades of the Dalai Lama XIII's reign may be found in the autobiography of Ngag-dbang-rdo-rje, translated in: Thubten J. Norbu and Dan Martin, 'Dorjiev: Memoirs of a Tibetan Diplomat,' *Hokke-Bunka Kenkyū* (=Journal of the Institute for the Comprehensive Study of the Lotus Sūtra), Hokekyō Bunka Kenkyūjo (Rissho University, Tokyo), no. 17 (March 1991), pp. 1-105. **Ref.:** *CLTWA* I, no. 12.

1964/5

Thub-bstan-nor-bzang (1904-1982), *Gong-sa Sku-phreng Bcu-gsum-pa Chen-po'i Rjes-su Bod-kyi Rgyal-rabs dang 'brel-ba'i Srid-lugs Ji-ltar Byung-tshul*. Political history of the period following the death of Thirteenth Dalai Lama in 1933 up until 1959. **Ref.:** *CLTWA* I, no. 15.

circa 1965

Sde-gzhung Sprul-sku Kun-dga'-bstan-pa'i-nyi-ma (Dezhung Rinpoche, 1906-1987), *Sga Ldan Skyur Gsum*. Published under the title *Bod-ljongs Mdo-khams Sga Ldan Skyur Gsum-gyi Byung-tshul Nyung-bsdus Gtam-gyi Sa-bon*, contained in the author's *Collected Works*, Library of Tibetan Works and Archives (Dharamsala 2005), pp. 699-738. A history of modern Sga-pa district in northwestern Khams. Composed in Seattle (Sis-a-thil-gyi grong-khyer). **Bio.:** David P. Jackson, *A Saint in Seattle: The Life of the Tibetan Mystic Dezhung Rinpoche*, Wisdom (Boston 2003), especially p. 523, where the geography is clearly explained. **Ref.:** See Jackson's book, pp. 565 and 735, for listings of this title, described as "Xerographic copy of *dbu-can* original in author's own hand. 54 pages. Written in Seattle ca. 1965 at the request of Dra'u dpon Rin chen tshe ring." Thanks to David Jackson for supplying this entry.

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Sde-gzhung Sprul-sku Kun-dga'-bstan-pa'i-nyi-ma, aka Dezhung Rinpoche (1906-1987), *Chos-ldan Sa-skyong Rgyal-po Sde-dge'i Gdungrabs-kyi Mtshan-phreng Rin-chen Phreng-ba*. A history of the Kings of Dergé. **Lit.:** It was published in Josef Kolmaš, 'Dezhung Rinpoche's Summary and Continuation of the *sDe-dge'i rgyal-rabs*,' *Acta Orientalia Hungarica*, vol. 42 (1988), pp. 119-151. **Ref.:** David P. Jackson, *A Saint*

in *Seattle, Wisdom* (Boston 2003), pp. 565, 734: “compiled... from memory in 1964 at the request of E. Gene Smith.”

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1965

Rje Dbon Grags-pa-yongs-'dus, aka Drag-shos Stobs-dga' (b. 1942), *Mnyam-med Dwags-po Bka'-brgyud-kyi Bstan Rtsa So-thar Sdom Rgyun-du Bzhugs-pa'i Mkhan-rabs-kyi Rnam-thar Mdor-bsdus Tshul-khrims Mdzes-rgyan* n.p. (Dalhousie 1966?), a lithograph edition in 50 fols. Biographies of the teachers transmitting the Vinaya lineage for the Kam-tshang Bka'-brgyud-pa. Important for the biographies of the first Zla-bzang Sprul-sku (1808-1864) and Mkhan-chen Bkra-shis-'od-zer (1836-1910).” The work ends with a brief lineage prayer by Zhwa-dmar-ba (and this is why his name appears on the outside cover). TBRC no. W19825. A history of the monastic vows and ordinator of the Bka'-brgyud school. **Bio.:** TBRC no. P6208. The name of the author as it appears in the colophon is Karma-grags-pa-yongs-'du-phrin-las-kun-khyab. **Dates:** The colophon gives the date of composition as a Wood Snake year (which must therefore be 1965). This entry was supplied by E. Gene Smith.

- 653 -

1965

Tshe-ring-rdo-rje, aka Gnyer-chen Bgres-pa, ‘The Retired Steward’ (1896-1983), *Rang-re'i Lho-ljongs Tsandan Bkod-pa'i Zhing 'Di-na Lugs-kyi Bstan-pa Chags-tshul Dpyis-phyin Bkod-pa'i Cha-rdzogs Bstan-rtsis dang Sbyar-ba'i 'Od Gsal-byed Brjod-bya Stong-pa'i Ra-ris Dben-pas Sngon-med Bstan-bcos Zla-ba*. A manuscript in 439 pages has been preserved in the National Library of Bhutan. A history of Bhutan composed between 1961 and 1965 at the orders of the king 'Jigs-med-rdo-rje-dbang-phyug. An author by the same name composed a 3-page survey of Bhutanese-Nepalese (Gurkha) treaty relations entitled *Gorṣa dang Rang-re'i 'Brug Rgyal-khag Mthun Bsgrigs-kyi Skor*. **Ref.:** Yoshiro Imaeda, *La constitution de la théocratie 'Brug pa au dix-septième siècle et les problèmes de la succession du premier Zhabs drung* (Université Paris 7, Doctorat d'Etats lettres et sciences humaines, 1987), p. 403.

Yoshiro Imaeda, *Histoire médiévale du Bhoutan, établissement et évolution de la théocratie des 'Brug-pa*, The Toyo Bunko (Tokyo 2011), p. 230, where the author's dates are supplied. Listed in Karma Phuntsho, *The History of Bhutan*, Random House India (Noida 2013), p. 611 as a 1963 work entitled *Lho-'brug Rgyal-rabs*, along with another work of his entitled *Rig-'dzin Chen-po A-yu-badzra'i 'Khrungs-rabs Rnam-thar*, kept in form of a manuscript at Dongkarla Temple. This entry originally supplied by E. Gene Smith (electronic mail of March 17, 1996), with corrections and additions by Michael Aris.

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1965?

Anonymous, *Mtshur-phu Rgyal-tshab Sku-phreng-gi Rnam-thar Mdor-bsdus*. "A brief manuscript compiled at the order of the Rgyal-tshab Bla-brang and Yab Bstan-'dzin-blo-gros giving concise biographies of the first eleven Rgyal-tshab incarnations. Seen in Gangtok in 1967." The Rgyal-tshab is an important reincarnate of the Karma Bka'-brgyud school. This entry supplied by E. Gene Smith (electronic mail of March 13, 1996).

- 655 -

1965

Karma Thinley or Karma-'phrin-las), aka Lama Wangcchim or Bla-ma Dbang-chen (b. 1931), *Gangs-ljongs Mdo-stod Nang-chen Rgyal-rabs dang 'brel-ba'i Lo-rgyus Phyogs-bsdus Ya-rabs Rna-rgyan*, published by the author (Delhi 1968). Composed in 1965. Added English title: 'Important Events and Places in the History of Nangchin, Kham and E. Tibet.' A history of Nang-chen, a kingdom in eastern Tibet. **Bio.:** TBRC no. P00KG09734. **Lit.:** This is perhaps the *Nang-chen Rgyal-po'i Lo-rgyus* cited as 'unseen' in Rgyal-mo-'brug-pa (b. 1957), *Bod-kyi Lo-rgyus Gleng-ba'i Gtam*, Mi-rigs Dpe-skrun-khang (Beijing 1995), p. 318. The same author is also responsible for an English-language publication, *The History of the Sixteen Karmapas of Tibet*, Shambhala (Boulder 1978).

1965

Dkon-mchog-bsod-nams (b. 1910), *La-dwags-kyi Rgyal-rabs Blo Dman Rna-ba'i Dga'-ston*, published by the author (Delhi 1966). TBRC no. W2CZ8029. A history of Ladakh. **Bio.** TBRC no. P7835. **Ref.:** *CLTWA* I, no. 30. Petech, *Ladakh*, p. 175, makes reference to a work edited by one Dge-rgan Bsod-nams entitled, *La-dwags-kyi Rgyal-rabs Blo Dman Rna-ba'i Dga'-ston*, published in Leh in 1966.

1965

'Gyur-med-bstan-'dzin, *Snga-'gyur Bsgyur-ba'i Byung-tshul dang 'brel-ba'i Padma-ka-ra'i Rtogs-brjod Lha-yi Rnga-sgra*, a cursive ms. in 16 fols. (a different work by the same author follows it). TBRC no. W8LS19981. On the history of the early translations associated with the Rnying-ma school. **Dates:** According to the colophon on p. 3 (fol. 15v), it was composed in a Wood Snake year of the 16th *rab-byung*, meaning 1965.

1965 ?

Lho-ban Bstan-'dzin-nyi-ma, *'Brong-pa'i Deb-ther Rab-rgyas Padma'i Dga'-tshal* (=Gangs-can Bod-kyi Bye-brag Mdo-khams 'Brong-pa'i Yul-gyi Chos Srid Gnyis-ldan-gyi Lo-rgyus Mdor-bsdus Phyogs-bsgrigs Rab-rgyas Padma'i Dga'-tshal), written in the hand of, and published by the author (n.p. 1965?), in 335 pages. Note that the TBRC scan includes a preface dated 1992. TBRC no. W2DB13645. History of the 'Brong-pa clan of Nang-chen in Khams. Copy seen in the library of E. Gene Smith. **Bio.:** TBRC no. P8622.

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Lho-ban Bstan-'dzin-nyi-ma, *Lho Lung-dkar Dgon-gyi Gdan-rabs Chos-'byung*, Lho Lung-dkar Dgon 'Brong-smad Rigs-gzhung Nyams-gso Tshogs-pa (2003). TBRC no. W00EGS1016678 and W4JW5400. A history of a 'Bri-gung Monastery in Nang-chen founded by O-rgyan-nusldan-rdo-rje (1801-1859).

1965

Paltul Jampal Lodoe (Dpal-sprul 'Jam-dpal-blo-gros, b. 1931), *Bod-na Bzhugs-pa'i Rnying-ma'i Dgon Deb* (=Record of Nyingma Monasteries in Tibet), published by the author (Dalhousie 1965). TBRC no. W1KG5735. A listing of Rnying-ma-pa monasteries in Tibet, which tells for each the number of monastics and incarnations. **Bio.:** TBRC no. P1KG5736. The author is also known as Dpal-yul Rdzong-nang 'Jam-dpal-blo-gros.

1965

Rtogs-ldan Sprul-sku Dkon-mchog-thub-bstan, aka Dkon-mchog-thub-bstan-bstan-pa'i-rgyal-mtshan, aka Thub-bstan-bstan-pa'i-rgyal-mtshan (b. 1938), *Chos-rje 'Bri-gung-pa'i Gdan-rabs Mdor-bsdus*. **A.** Contained in the author's *Collected Works* as published by D. Tsondu Senghe (Delhi 1985), vol. "HÚM," pp. 1-34. **B.** Published under the following author and title: La-dwags Rtogs-sprul Thub-bstan-bstan-pa'i-rgyal-mtshan, *Chos-rje 'Bri-gung Gdan-rabs* (=Chos-rje Bri-gung-pa'i Gdan-rabs Mdor-bsdus), n.p. (Rewalsar 1969?), in 48 pp. This is likely identical to TBRC no. W2CZ6035. History of the abbots of 'Bri-gung monastery. **Bio.:** TBRC no. P7635. **Dates:** As stated in the colophon, it was composed in the 12th month of the Wood Dragon year, and therefore early in 1965. **Ref.:** Outline of contents in *CLTWA* II, no. 206 (pp. 205-207). We have reference to what could be an earlier publication: Rtogs-ldan Sprul-sku, the 10th, *Chos-rje 'Bri-gung-pa'i Gdan-rabs Mdor-bsdus*

(Rewalsar 1964), in T. Huber and T. Rigzin, 'A Tibetan Guide for Pilgrimage to Ti-se (Mount Kailas) and Mtsho Ma-pham (Lake Manasarovar),' *Tibet Journal*, vol. 20, no. 1 (Spring 1995), pp. 10-47, at p. 47.

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1966

Anonymous, *Sman-ljongs 'Brug Rgyal-khab Chen-po'i Sde-srid Khri-rabs dang Brgyud-'dzin-gyi Rgyal-po Rim-par Byon-pa'i Rgyal-rabs Deb-ther Gsal-ba'i Me-long*. A draft history of Bhutan submitted to the National Assembly of Bhutan for approval but never authorized for publication. **Ref.:** Michael Aris, *The Raven Crown: The Origins of Buddhist Monarchy in Bhutan*, Serindia (London 1994), pp. 7, 154. Listed in Karma Phuntsho, *The History of Bhutan*, Random House India (Noida 2013), p. 634, at note 59 (see also pp. 553, 600).

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1966

Sgo-mang Mkhan-po Ngag-dbang-nyi-ma (1907-1990), *Chos-'byung Lung-rigs Sgron-me*. **A.** Published by Mongolian Lama Gurudeva (Sarnath 1966), in 387 pages (not clearly printed). TBRC no. W00KG09733. **B.** Contained in: *The Collected Works (Gsung-'bum) of Sgo-mang Mkhan-chen Ngag-dbang-nyi-ma*, Mongolian Lama Gurudeva (New Delhi 1982+), in 6 vols., at vol. 1 (ka), pp. 85-519. TBRC no. W24052. **C.** Contained in: *Collected Works*, Depung Gomang Library (Mundgod 2003), in 3 vols., at vol 1 (ka), pp. 47-318. TBRC no. W28809. A history of Buddhism in India, Tibet and Mongolia, with emphasis on the origins of the Dge-lugs school. The author was a Buryat Mongol by birth. The miscellaneous section of his *Collected Works* includes much of historical interest as well. **Bio.:** Natalia Bolsokhoeva, 'Lama Agvan Nyima (1907-1990): The Buddhist Master from Buryat-Mongolia,' contained in: Johan Elverskog, ed., *Biographies of Eminent Mongol Buddhists*, IITBS (Andiaast 2008), pp. 139-147. TBRC no. P4796. **Ref.:** Contents outlined in *CLTWA* I, no. 54. *CLTWA* II, nos. 99, 166. See Eimer, *Berichte*, pp. 67-69.



1967

Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987), *Gangs-ljongs Rgyal-bstan Yongs-rdzogs-kyi Phyi-mo Snga-'gyur Rdo-rje Theg-pa'i Bstan-pa Rin-po-che Ji-ltar Byung-ba'i Tshul Dag-cing Gsal-bar Brjod-pa Lha-dbang G.yul-las Rgyal-ba'i Rnga-bo-che'i Sgra-dbyangs*. **A.** Dudjom Tulku Rinpoche (Kalimpong 1967). **B.** Contained in: *The Collected Writings and Revelations of H. H. Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje*, Dupjung Lama (Kalimpong 1979+), vol. 1. Seems to have been originally composed in 1962, first published in 1964 (but, if so, under a different title; see above), and reprinted in Delhi in 1993. A religious history of the Rnying-ma school. **Lit.:** Now available in a complete English translation by Gyurme Dorje and Matthew Kapstein: Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, Wisdom Publications (Boston 1991), in 2 volumes (the translation appears in vol. 1, pp. 401-973). For reference to the Hindi translation by Rikdzin Lhündrup (Rig-'dzin-lhun-grub), see the same publication, vol. 2, p. 311. Small parts only were translated in Eva Dargyay, *The Rise of Esoteric Buddhism in Tibet*, Motilal Banarsidass (Delhi 1977). **Ref.:** Contents outlined in *CLTWA* I, no. 120; and in *ZY*, no. 498/3041. Steven Goodman, 'Rig-'dzin 'Jigs-med-gling-pa and the Klong-chen Snying-thig,' contained in: S. Goodman and R. Davidson, eds., *Tibetan Buddhism: Reason and Revelation*, State University of New York Press (Albany 1992), p. 189, Text no. 14. Listed in *BLP* no. 0292, under a shortened title with no author given: *Gangs-ljongs Rgyal-bstan Yongs-kyi Phyi-mo Snga-'gyur Rdo-rje-theg-pa'i Bstan-pa Rin-po-che Ji-ltar Byung-tshul Gsal-bar Brjod-pa*.

- The same author composed a brief sketch of the history of the various Tibetan schools under the title *Bod-kyi Chos-'byung Mdo-bsdus dang Theg-pa Che Chung-gi Rnam-dbye bcas*, made available in a scan of an unidentified publication entitled *Bod-kyi Chos-'byung Mdor-bsdus dang Theg-pa Che Chung-gi Rnam-dbye* (= *Gsang-sngags Snga-'gyur Rnying-ma'i Bstan-pa'i Rnam-gzhag Mdo-tsam Brjod-pa Legs-bshad Snang-ba'i Dga'-ston*), at pp. 1-30 (15 fols.). TBRC no. W1KG3718.

1967?

Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (1927-1996), *'Dzam-gling Dmag-chen Dang Gnyis Skor-gyi Zin-bris Sgyu-ma'i 'Khor-lo*, Dge-rgan 'Os-sbyong Slob-grwa (Dharamsala 1967?), in 46 pages, with 2 maps. TBRC no. W1KG22054. A brief 20th-century world history, including the two world wars. **Bio.:** Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1417-1418. TBRC no. P2425.

1967

Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (1927-1996) and Judith Pullen, *'Dzam-gling Rgyas-bshad 'Jig-rten Gsal-ba'i Sgron-me*, Dge-rgan 'Os-sbyong-ba (Dharamsala 1967), in 93 pages. A world geography, or so it may seem from the title. Actually, it is more about the solar system and with the pre-historical periods of planet Earth.

1968

Gdong-thog Bstan-pa'i-rgyal-mtshan, aka T. G. Dhongthog (1934-2015), *Gangs-can Bod-kyi Lo-rgyus dang 'br[e]l-ba'i Sngon Byung Lo-tshigs Nges Rnyed Mkhas-pa'i Ngag-rgyan* (=Important Events in Tibetan History), originally published by the author (Delhi 1968), and reprinted by Sa-pan Bshad-sgrub-gling (Delhi 2010), in 193 pages. TBRC no. W1KG6148. Chronological listing of dates in Tibetan history. I have observed that these dates are not always correctly translated from the Tibetan *rab-'byung* system to the 'Common Era' and therefore to be used with due caution. **Ref.:** *CLTWA* I, no. 42.

1968

Anonymous, *Dus-rabs Bdun-pa-nas | Dus-rabs Bcu-bdun-pa'i Bar Rgya-gar-gyi Pandit Bod-du Rim-byon dang | Bod-kyi Mkhas-pa Rgya-gar-du Rim-par Byon-pa'i Mtshan-tho dang | Lo Dus Mdzad Brjod Rag-bsdus bcas Phyogs Bsdebs Rin-chen Nor-bu'i Do-shal*, Shes-rig Par-khang (Dharamsala 1968). TBRC no. W1KG4200. A chronological listing of Indian Pundits who visited Tibet and Tibetan scholars and translators who visited India between the 7th and 17th centuries. **Ref.:** *CLTWA* I, no. 53. *CLTWA* II, no. 94. On the history of Tibetan translators, see Reb-gong Rdo-rje-mkhar, “Bod-kyi Lo-tsa'i Lo-rgyus Rag-tsam Gleng-ba,” *Krung-go'i Bod-kyi Shes-rig*, 2nd issue of 1995 (general series no. 30), pp. 103-113.

1969

Bco-brgyad Khri-chen Thub-bstan-legs-bshad-rgya-mtsho (1919-2007), *Gangs-ljongs Mdo Sngags-kyi Bstan-pa'i Shing-rta Dpal-ldan Sa-skyapa'i Chos-'byung Mdor-bsdus Skal-bzang Yid-kyi Dga'-ston*, Shes-rig Par-khang (Dharamsala 1969). TBRC no. W00KG09736. A history of the Sa-skyapa school. The preface contains a useful listing of histories of the Sa-skyapa, Tshar and Ngor schools. **Bio.:** David P. Jackson, *Lama of Lamas: The Life of the Vajra-Master Chogyé Trichen Rinpoche*, Vajra Books (Kathmandu 2019), in 2 volumes. *Bco-brgyad Khri-chen Rinpoche'i Mdzad-rnam Mdor-bsdus*, Sachen International (Kathmandu 2008), in 55 pages. Longer form of the author's name: Bco-brgyad Khri-chen Ngag-dbang-mkhyen-rab-thub-bstan-legs-bshad-rgya-mtsho. TBRC no. P966. **Lit.:** An English translation has been published: Chogyé Trichen, *The History of the Sakya Tradition*, Ganesha Press (Bristol 1983), a small booklet in about 64 pages, perhaps reprints are available. **Ref.:** *CLTWA* I, no. 106.

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Bco-brgyad Khri-chen Thub-bstan-legs-bshad-rgya-mtsho (1919-2007), *Rin-chen Phra-tshom*. A manuscript in 39 pages. Genealogical history of the rulers of Glo Sman-thang (Mustang), presently part of Nepal. **Ref.:** David Jackson, *The Mollas of Mustang*, LTWA (Dharamsala 1984), p. 173 (contains references to still other manuscript sources on Mustang royalty). D. Jackson, 'A Genealogy of the Kings of Lo (Mustang),' contained in: Michael Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 133-137, at p. 136, n. 1; 137, n. 6. Ramesh K. Dhungel, *The Kingdom of Lo (Mustang): A Historical Study*, Tashi Gephel Foundation (Kathmandu 2002), p. 178, lists this history as a 38-page manuscript from Mustang, adding that a Nepali translation entitled *Mustanako Raja Itihasa* is available in the library of the Mustang king.

1969

'Brug-gi Lo-rgyus Sde-srid Khri-rabs Rgyal-rabs, The Department of Education of Bhutan (Thimphu 1969 with later editions). Textbook on Bhutanese history, printed in Bhutanese cursive in 96 pages, mainly devoted to the lives of the fifty-four incumbents to the throne of the 'Brug Sde-srid and the four kings of the present monarchy. An abbreviated version of this work also appeared first in 1969 by Lopen Nado (aka Slob-dpon Gnag-mdog, aka Bstan-'dzin-'od-zer), under the title of 'Brug Sde-srid Khri-rabs Bcud-bsdus Snying-po (=Brief History of the Deb Rajas of Bhutan), in 16 pages.

1969

Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981), *Dge-ldan Bstan-pa Bsrung-ba'i Lha Mchog Sprul-pa'i Chos-rgyal Chen-po Rdo-rje-shugs-ldan-rtsal-gyi Gsang Gsum Rmad-du Byung-ba'i Rtogs-pa Brjod-pa'i Gtam-du Bya-ba Dam-can Rgya-mtsho Dgyes-pa'i*

*Rol-mo* (=Rdo-rje-shugs-ldan-gyi *Rtogs-brjod*), n.p. (Sgang-tog [Gangtok] 1969), in 79 folios. A history of the protective deity Rdo-rje-shugs-ldan. **Bio.:** The author passed away on November 9, 1981. Thanks to J. Karsten for this note. A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 183-184. **Ref.:** *Understanding the Case against Shukden: The History of a Contested Tibetan Practice*, tr. by Gavin Kilty, Wisdom (Somerville 2019), p. 325, according to this source, a complete translation has been distributed by Shugs-ldan apologists under the title ‘Music Delighting the Ocean of Protectors,’ in PDF format.

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1970

His Holiness the 14th Dalai Lama Bstan-'dzin-rgya-mtsho (b. July 7, 1935), *Rgya-gar Hi-ma-cal Mnga'-sde Dha-ram-sa-la Theg-chen-chos-gling Gtsug-lag-khang Rten dang / Brten-par Bcas-pa'i Lo-rgyus Dkar-chag Dad Gsum 'Dren-pa'i Shing-rta* (*The Tibetan Cathedral Thekchen Chholing, Dharamsala, Himachal Pradesh: A Souvenir*), Private Office of His Holiness the Dalai Lama (Dharamsala 1970), in 16 pages, including English translation. TBRC no. W8LS43877. On the history of the main temple in McLeod Ganj, H.P., India.

- 674 -

1970

Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (1927-1996), *Mthu dang Stobs-kyis Che-ba'i Bstan-srung Chen-po Rdo-rje-shugs-ldan-rtsal-gyi Byung-ba Brjod-pa Pha-rgod Bla-ma'i Zhal-gyi Bdud-rtsi'i Chu-khur Brtsegs-shing 'Jigs-rung Glog Zhags 'Gyu-ba'i Sprin Nag 'Khrugs-pa'i Nga-ro*. **A.** N.p. (Delhi 1973). **B.** Contained in his *Collected Works*, Zemey Labrang, Gaden Shartse Monastic College (Mundgod 1997), vol. 2, pp. 571-650. A history of the protective deity Rdo-rje-shugs-ldan, written as a continuation of the 1969 work by Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981), *Rdo-rje-shugs-ldan-gyi Rtogs-brjod*. This work provoked considerable discussion and controversy in the Tibetan exile communities, which still continues today. **Dates:** The colophon names the Iron Dog year as date of

composition, ergo 1970. **Ref.:** *Understanding the Case against Shukden: The History of a Contested Tibetan Practice*, tr. by Gavin Kilty, Wisdom (Somerville 2019), p. 325, which tells us this work may also be called the *Yellow Book*.

- 675 -

1970

Sherab Gyaltsen Amipa (b. 1931), *Rgyal-bstan Spyi dang Bye-brag Rje-btsun Sa-skyapa'i Bstan-pa Bstan-'dzin dang bcas-pa Byon-tshul-gyi Rnam-par Thar-pa Shin-tu Mdor-bsdus-pa Ngo-mtshar Rgya-mtsho'i Chu-thig* (=Historical Facts on the Religion of the Sa-skyapa Sect), typescript published by the author (Rikon/Zurich 1970), in 67 pages. TBRC no. W3CN8799. A history of the Sa-skyapa school. **Lit.:** English translation: *A Waterdrop from the Glorious Sea: A Concise Account of the Advent of Buddhism in General and the Teachings of the Sakyapa Tradition in Particular*, Tibet Institute (Rikon 1976). French translation: *Une goutte d'eau du splendide ocean: un récit concis de l'avènement du Bouddhisme en général et des enseignements de la tradition Sakyapa en particulier*, Université des Sciences Humaines (Paris 1980).

- 676 -

1971

Blo-bzang-rgyal-mtshan (=Nya Zong Bandu Lobsang Gyaltsen), *'Ba' Sde Mnga'-ris Zhing-khams-kyi Lo-rgyus Mu-tig Phreng Mdzes*. **A.** Lobsang Gyaltsen (Dehra Dun 1971), in 315 pages. The book seen in E. Gene Smith's library, with added English title: *Story of Kham Bapa*, is in 315 pages, and based on photocopies of a handwritten manuscript. TBRC no. W1KG14802. A local history of the area of 'Ba' in Khams. **Bio.:** The name given at the end is Nya-rdzong (or Snyar-dzong) Grwa Blo-bzang-rgyal-mtshan. The TBRC cataloging page gives as author the name A-skal Tshe-ring, and this does appear in the colophon as one of the two compilers (the one we name as author ought to be considered the editor). **Ref.:** *CLTWA* II, no. 30 gives the no. of pages as 183, which appears to be a mistake.

1971

*'Bring Rim Slob Deb-kyi Kha-skong-las | Chos-'byung dang Rgyal-rabs Don Bsdu (=History and Religious History)*, Shes-rig Par-khang (Dharamsala 1971). A school textbook history of various Tibetan religious schools, with a little about imperial history.

1971

Dpal-tshul, aka Dpal-ldan-tshul-khrims (1902-1973), *Dam Chos Grub-mtha' Thams-cad-kyi Chos-'byung Mkhas-pa'i Gsung Drang Bkod-pa Kun-gsal Me-long (=Chos-'byung Kun-gsal Me-long; added English title, The History of Buddhist Dharma called The Mirror Which Illuminates All Things: A Comprehensive Historical Study of the Various Religious Traditions of Tibet)*. **A.** Bon Monastic Centre (Dolanji 1971), in 456 pages. TBRC no. W00EGS1017077. **B.** Bod-kyi Dpe-mdzod-khang LTWA (Dharamsala 2013), in 561 pages. TBRC no. W8LS26582. History of the various schools of Chos by an adherent of Bon. **Bio.:** TBRC no. P859. **Ref.:** Contents outlined in *CLTWA* I, no. 76. See Eimer, *Berichte*, pp. 69-70.

1971

Gser-dgon Sangs-rgyas-bstan-'dzin (1924-1990) and Alexander W. Macdonald (b. 1924), *Documents pour l'étude de la religion et de l'organisation sociale des Sherpa* (Junbesi 1971). This publication includes a work called *Shar-pa'i Chos-'byung*, "Religious History of the Sherpas," and other Tibetan-language sources for the history of the Sherpa of Solu-Khumbu in Nepal. Includes also an autobiography of the author. A supplement volume appeared in 1992 (see below). **Lit.:** A review article by Barbara Aziz appeared in *The Tibet Society Bulletin*, vol. 9 (1975). See also A. W. Macdonald, 'The Autobiography of a 20th Century Rnying-ma-pa Lama,' *Journal of the International Association of Buddhist Studies*, vol. 4 (1981), no. 2, pp. 63-75. A. W. Macdonald,

‘The Coming of Buddhism to the Sherpa Area of Nepal,’ *Acta Orientalia Hungarica*, vol. 34 (1980), pp. 139-146. A. W. Macdonald, ‘The Writing of Buddhist History in the Sherpa Area of Nepal,’ contained in: A. K. Narain, ed., *Studies in the History of Buddhism*, BR Publication Corp. (New Delhi 1980), pp. 121-132. A. W. Macdonald, ‘The Lama and the General,’ *Kailash*, vol. 1, no. 3 (1973), pp. 225-234. M. Oppitz, ‘Myths and Facts: Reconsidering Some Data concerning the Clan History of the Sherpas,’ *Kailash*, vol. 2, nos. 1-2 (1974), pp. 121-131. **Ref.:** See S. B. Ortner, *High Religion: A Cultural and Political History of Sherpa Buddhism*, Princeton University Press (Princeton 1989), pp. 9-10, 26, 234 (with reference to an unpublished translation of the *Shar-pa’i Chos-byung* by Patrick Pranke and Clair Huntington).

- For another interesting Sherpa history, see M. Oppitz, ‘Lcags dpon sangs rgyas dpal ’byor: rus yig, Text des *Berichts von den Knochen* in der Originalfassung,’ photographically reproduced in: *Die Sherpa und ihre Nachbarn* (=Khumbu Himal, vol. 14) Univ. Verlag Wagner (Innsbruck-München 1982), pp. 285-295; German translation in: Michael Oppitz, *Geschichte und Sozialordnung der Sherpa*, Universitätsverlag Wagner (Innsbruck 1968), pp. 32-49. I have so far been unable to date the author, Lcags-dpon [note that the Tibetan text reads: Lcags-dbon] Sangs-rgyas-dpal-’byor. Oppitz himself believed that it had a number of authors, and that the part that was by Lcags-dpon should be over 400 years old (see the 1968 publication just cited, p. 32). See also Franz-Karl Ehrhard ‘A Monument of Sherpa Buddhism: The Enlightenment Stūpa in Junbesi,’ *Tibet Journal*, vol. 29, no. 3 (Autumn 2004), pp. 75-92, and especially footnote 1 on p. 81. The cataloging details for “Hs. or. 780” may be located online, with author given as Lcags-dbon Sangs-rgyas-dpal-’byor, the incipit being *de nas mi nyag gdong kha ring mo la*, but I still haven’t been able to access a digital scan. See [https://orient-mss.kohd.adw-goe.de/receive/KOHD TibetanMSBook\\_islamhs\\_00001048](https://orient-mss.kohd.adw-goe.de/receive/KOHD TibetanMSBook_islamhs_00001048).

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1972

Brag-phug Dge-bshes Dge-’dun-rin-chen (1926-1997), *Dpal-ldan ’Brug-pa’i Gdul-zhing Lho-phyogs Nags-mo’i Ljongs-kyi Chos-’byung Blo-gsar Rna-ba’i Rgyan* (Tango 1976). A woodblock print in 192 folios. TBRC no. W19809. Religious history of Bhutan. **Bio.:** TBRC no. P758. **Ref.:** Reference originally taken from Aris, *Bhutan*, p. 275. Aris, ‘Some Considerations,’ p. 37 n. 5. Michael Aris, *The Raven Crown: The Origins*



of *Buddhist Monarchy in Bhutan*, Serindia (London 1994). Outline of contents in *CLTWA* II, no. 102 (pp. 104-105), but with reference to a woodblock print in 383 folios.

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1972

*Chos-rje Bkra-shis-lhun-po'i Chags-rabs*, a booklet in 32 pages, surely published in India (1972). A copy is preserved in LTWA, scanned by TBRC. TBRC no. W8LS43873. Evidently about Tashilhunpo Monastery, and more particularly its reinstatement in South India.

- 682 -

1972

Dpal-tshul (=Dpal-ldan-tshul-khrims, 1902-1973), *G.yung-drung Bon-gyi Bstan-'byung*. **A.** Bonpo Monastic Centre (Ochghat 1972), in 2 volumes. TBRC no. W8LS67515. **B.** *Sangs-rgyas G.yung-drung Bon-gyi Bstan-pa'i Byung-ba Brjod-pa'i Legs-bshad Skal-pa Bzang-po'i Mgrin-rgyan Rab-gsal Chu-shel Nor-bu'i Do-shal* (cover title: *G.yung-drung Bon-gyi Bstan-'byung Phyogs-bsdus*), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1988), in 1 volume. TBRC no. W00KG02762. A history of Bon. Both published versions have appended a shorter text by the same author entitled: *Zhang Bod Gangs-ri'i Ljongs Dar G.yung-drung Bon-gyi Dgondeb*, a listing of Bon monasteries with a certain amount of historical information on each. Our version B is evidently the 1972 edition transformed into a typeset edition, but minus some of the political comments. **Ref.:** Contents outlined in *CLTWA* I, nos. 68-69 as well as in *CLTWA* II, nos. 195-196. *BLP* no. 1817. Karmay, *Treasury*, p. 196 (note the information that this work was composed in 1964-1966, although the English introduction to our version A says it was completed "only in this year," meaning 1972). **Note:** There is a bit of a mystery in the fact that Mkhyen-brtse'i-dbang-po (1820-1892), in his work *Gangs-can-gyi Yul-du Byon-pa'i Lo Pañ-rnams-kyi Mtshan-tho Rags-rim Tshigs-bcad-du Bsdebs-pa Ma-hā Paṇḍita Shī-la-ratna'i Gsung*, contained in: *Mkhyen-brtse on History*, S. W. Tashigangpa (Leh 1972), pp. 209-684, at pp. 683-684, gives a very general outline of a Bon history which has a title very similar to that of Dpal-tshul, but for obvious chronological reasons

cannot be identified with it. Unfortunately, he doesn't name an author. The title he gives is: *Sangs-rgyas G.yung-drung Bon-gyi Bstan-pa Rin-po-che'i Byung-ba Brjod-pa'i Gtam Legs-bshad Bskal-pa Bzang-po'i Mgrin-rgyan*. The work is divided into eight parts.

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1972

'Dzi-sgar Mkhan-po Ye-shes-chos-dar, aka Yeshe Chhodar (b. 1927), *Mnyam-med Dwags-po Bka'-brgyud-kyi Ring-lugs Dri-ma-med-pa'i Tshul Cung-zad Gleng-ba Legs-bshad Dbyar-rnga'i Sgra-dbyangs*, Pleasure of Elegant Sayings Printing Press (Sarnath 1972), in 90 pages. TBRC no. W00KG09748. A history of the 'Brug-pa Bka'-brgyud-pa, but also of the Bka'-brgyud-pa in general (a similar but still shorter history by the same author appears below). **Bio.:** TBRC no. P00KG09749.

- 684 -

1972

Ri-kha Blo-bzang-bstan-'dzin (=Lobsang Tenzin Rikha), *Rgyun-mkho'i Chos Srid Shes-bya Gnas Bsdus*, Legs-bshad Gter-mdzod-khang (Varanasi 1972). A general history of Tibet, including biographies of some famous Tibetans.

- 685 -

1973

'Jam-dbyang-nor-bu (=Jamyang Norbu), *I-si-ral-gyi Rgyal-rabs Snying-bsdus*, The Publicity Office (Dharamsala, n.d.). Composed in 1973. A short history of the state of Israel and of Judaism. **Lit.:** Translated in Nathan Katz, 'Contacts between Jewish and Indo-Tibetan Civilizations through the Ages,' *Judaism*, vol. 43, no. 1 (Winter 1994), pp. 46-60. Nathan Katz, 'A Tibetan Language History of Israel by Jamyang Norbu,' *Journal of Indo-Judaic Studies*, vol. 1, no. 1 (April 1998), pp. 81-89.

1973+

Khetsun Sangpo, or Mkhas-btsun-bzang-po (1921-2009), editor, *Rgya Bod Mkhas-grub Rim-byon-gyi Rnam-thar Phyogs-bsgrigs* (=Biographical Dictionary of Tibet and Tibetan Buddhism), Library of Tibetan Works and Archives (Dharamsala 1973+), in 12 volumes. W1KG10294. Volume 1 (1973) is on Indian Buddhist teachers. Volume 2 (1980) is devoted to the Arhats. Volume 3 (1973) is on the Rnying-ma tradition (part 1). Volume 4 (1973) is on the Rnying-ma tradition (part 2). Volume 5 (1973) is on the Bka'-gdams tradition (part 1). Volume 6 (1975) is on the Bka'-gdams tradition, including the Dge-lugs (part 2). Volume 7 (1977) is on the Bka'-brgyud tradition (part 1). Volume 8 (1981) is on the Bka'-brgyud tradition (part 2). Volume 9 (1981) is on the Bka'-brgyud tradition (part 3). Volume 10 (1979) is on the Sa-skya tradition (part 1). Volume 11 (1979) is on the Sa-skya tradition (part 2). Volume 12 is on more esoteric lineages including the Shangs-pa Bka'-brgyud, Zhi-byed, Gcod and Six Yogas of Kālacaka. **Bio.:** TBRC P00KG09697.

1973

Stag-lha Phun-tshogs-bkra-shis (1922-1999), *Rgya'i Yig-tshang Nang Gsal-ba'i Bod-kyi Rgyal-rabs Gsal-ba'i Me-long*, Bod-kyi Dpe-mdzod-khang (Dharamsala 1973). TBRC no. W19710. Translations of sources on Tibet extracted from Chinese-language chronicles of the Sung and Ch'ing dynasties. **Bio.:** TBRC no. P6106. His 3-volume memoirs have been published: TBRC W1KG5170. **Ref.:** See *CLTWA* I, no. 3, for outline of contents. TBRC no. W19710.

1974

Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (1927-1996), *Dga'-ldan Shar-rtse Nor-gling Grwa-tshang-gi Chos-'byung 'Jam-dpal Snying-po'i Dgongs-rgyan Mdzes-par Byed-pa'i Legs-bshad*

*Dpyad Gsum Rnam-dag Nor-bu'i Phra-tshom*. **A.** Nawang Sopa (New Delhi 1975). **B.** Contained in: *Materials for a History of Dga'-ldan* (New Delhi 1975), vol. 2. **C.** Contained in his *Collected Works*, ed. by Geshe Thupten Jinpa, Zemey Labrang, Gaden Shartse Monastic College (Mundgod 1997), vol. 4 (nga), pp. 659-996 (in 169 fols.). TBRC no. W14376. Written as a continuation of the 1814 history of the Shar-rtse College at Dga'-ldan Monastery by Ser-smad Grags-pa-mkhas-grub (see our entry no. 509).

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Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (1927-1996), *Rig-gnas Lnga'i Byung-ba Brjod-pa'i Gtam Tshangs-pa'i Rol-mo*, contained in his *Collected Works*, ed. by Geshe Thupten Jinpa, Zemey Labrang, Gaden Shartse Monastic College (Mundgod 1997), vol. 6 (cha), pp. 1-53 (27 fols.). TBRC no. W14376. A history of the five traditional sciences. A manuscript in 36 folios in the Library of Tibetan Works and Archives. **Ref.:** *CLTWA* II, no. 31.

- 690 -

1974

Ngag-dbang-chos-grags, Mkhan-po, *Dpal Rgyal-dbang 'Brug-pa'i Gdan-rabs Mdor-bsdus Ngo-mtshar Gser-gyi Lde-mig* (=A Brief Account of the Spiritual Succession to the Headship of the Exalted Drukpa Kargyudpa Tradition Entitled "The Key to Golden Miraculous Events"), Chopal Lama, on behalf of Kargyud Sungrab Nyamso Khang (Darjeeling 1974), in 62 pages. TBRC no. W1KG5929. A brief history of the heads of the 'Brug-pa Bka'-brgyud school. **Bio.:** TBRC no. P5637.

1974

Sgo-mang Dge-bshes Dge-'dun-blo-gros, or Geshe G. Lodrö (1924-1979), *'Bras-spungs Chos-'byung* (=Geschichte der Kloster-Universität Drepung), Franz Steiner (Wiesbaden 1974), in 482 pages. TBRC no. W2CZ8087. History of 'Bras-spungs Monastery at Lhasa, the monastery with the largest number of monks. **Bio.:** TBRC no. P4576. **Lit.:** There is a review by Michael Aris contained in *Bulletin of the School of Oriental and African Studies*, vol. 41, no. 2 (1978), pp. 398-400, supplying useful summaries of the chapters. **Ref.:** Contents outlined in *CLTWA* I, no. 51.

1975

Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987), *Pad-gling 'Khrungs-rabs Rtogs-brjod Dad-pa'i Me-tog-gi Kha-skong Mos-pa'i Ze'u-'bru*, contained in: *The Rediscovered Teachings of the Great Padma-gling-pa*, Kunsang Topgay (Thimphu 1976), vol. 14 (pha), pp. 601-629. TBRC no. W21727. Collective biography of the eighth through eleventh Gsung-sprul incarnates, said to embody the Speech aspect of Padma-gling-pa (b. 1450). This continues the 1873 work by Gsung-sprul VIII (described above at our entry no. 558). **Dates:** The colophon says it was composed in the author's 72nd year, the Wood Hare year of the 16th *rab-byung*.

1975

Rmug-sangs Tshe-ring Bla-ma 'Jam-dpal-bzang-po (b. 1900), *Bstan-rtsis-kyi Rnam-bzhag Nyung-bsdus Kun-gsal Zla-ba'i Do-shal Gangs-ri'i Thub-bstan Mdzes-pa'i Rna-rgyan*, cursive manuscript in 52 folios with appended texts. TBRC no. W4PD1207, in 89 vols., at vol. 63. A chronology of Buddhist history. **Bio.:** TBRC no. P6239. **Dates:** The colophon says it was made in the author's 75th year, a Wood Hare year.

1976

Byams-pa-ngag-dbang, *Gtsang Nyang-stod Skyid-sbug Byang-chub-bsam-gtan-gling-gi Lo-rgyus Mdor-bsdus*, contained in: *A Short Account of Monastic Life in Dodrup (Golok), Khri-tsho (Derge) and Kyibuk (Tsang) Monasteries*, Sikkim Research Institute of Tibetology (Gangtok 1976), pp. 59-66. TBRC no. W1KG5737. History of Skyid-sbug Bsamtan-gling Monastery in Upper Nyang region of Gtsang. This monastery is known for its practice of the 'fast feet' (*rkang-mgyogs*).

1976

Nam-mkha'i-nor-bu (1938-2018), *Gzi-yi Phreng-ba*. **A.** *Bod Rigs Gzhon-nu-rnams-la Gros-su 'Debs-pa Gzi-yi Phreng-ba*, with added English title, "*The Necklace of Zis: Light upon the True Value of Tibetan History and Culture*," Comunità Dzogchen (Naples 1976), in 100 pages (50 fols.), cursive script. TBRC no. W8LS42272. **B.** Bod-kyi Dpe-mdzod-khang (Dharamsala 1982), in 54 pages, reprinted in 1990. TBRC no. W1KG22208. **C.** *Bod Rigs Gzhon-nu-rnams-la Gros-su 'Debs-pa Gzi-yi Phreng-ba*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1989), in 63 pages. TBRC no. W3CN16599. **D.** Contained in: *Nam-mkha'i-nor-bu'i Gsung Rtsom Phyogs-bsgrigs*, Krung-go'i Bod-kyi Shes-rig Dpe-skrunkhang (Beijing 1994), pp. 494-546. TBRC no. W2MS813. This brief work inspired a movement to reconsider the ancient roots of Tibetan culture by making use of Bon religion's ideas about Zhang-zhung. **Lit.:** English translation: Namkhai Norbu, *The Necklace of Gzi: A Cultural History of Tibet*, Information Office of His Holiness the Dalai Lama (Dharamsala 1981), in 42 pages. **Ref.:** It may have been published in 1979 by the Tibetan Bonpo Monastic Centre, although I don't have a copy on hand to verify this. *CLTWA* II, no. 27, including a brief outline of contents. *BLP* no. 0596.

1976

Rdo-ba Grub-chen IV Kun-bzang-'jigs-med-chos-dbyings-rang-grol (b. 1927), *Deng-dus-kyi Dgos-mkho dang Bstun-pa'i Mgo-log-gi Yul Spyidang Bye-brag Lugs Gnyis-kyi Phyogs-nas Rabs-brjod-pa*, contained in: *A Short Account of Monastic Life in Dodrup (Golok), Khri-tsho (Derge) and Kyibuk (Tsang) Monasteries*, Sikkim Research Institute of Tibetology (Gangtok 1976), pp. 1-44. TBRC no. W1KG5737. A religious history of the Mgo-log. **Bio.**; TBRC no. P2562.

1976

Rgyal-rtse Rnam-rgyal-dbang-'dud (1935-2017), *Bod-ljongs Rgyal-khab Chen-po'i Srid-lugs dang 'brel-ba'i Drag-po'i Dmag-gi Lo-rgyus Rags Bsdus*, Shes-rig Dpar-khang (Dharamsala 1976). TBRC no. W1KG21000. A military history of Tibet. **Lit.**: An English translation has been published: Gyaltse Namgyal Wangdue, *Political and Military History of Tibet*, tr. by Yeshe Dhondup, Library of Tibetan Works & Archives (Dharamsala 2010), in 2 vols. Rev. by Alex McKay in *Tibet Journal*, vol. 37, no. 4 (Winter 2012), pp. 91-93. About scouts, reconnaissance and methods of conveying intelligence (using messengers, fire signals, codes, arrows, etc.) in Tibetan military history there are fascinating articles by A-drung Tshe-ring, "Gna'-bo'i Bod-kyi Dmag-don Gnas-'phrin Las-thabs-las Myul-zhib Me-tshe dang Brgyud-sprod Bya-thabs Skor Rags-tsam Gleng-ba," and by Tshe-ring, "Gna'-bo'i Bod-kyi Dmag-don Myu-zhib-pa'i Skor-la Dpyad-pa'i Thog-ma'i Dran 'Char," *Bod-ljongs Zhib-'jug*, 3rd issue of 1993. For more general essays on the Tibetan army, see *Cahiers d'Extrême-Asie*, vol. 27 (2018), a special issue ed. by Alice Travers and Federica Venturi, entitled 'Buddhism and the Military in Tibet during the Ganden Phodrang Period (1642-1959).' **Ref.**: *CLTWA* I, no. 8.

1976

Sa-phud Thub-bstan-dpal-ldan, =Saboo Thupstan Paldan, *Chags-rabs Gnad Don Kun Tshang*, ed. by Mang-spro 'Jam-dbyangs-rgyal-mtshan, Kashi Vidyapeet (Varanasi 1976), in 83 pages. "An Introduction to History, Monasteries, Castles and Buddhism in Ladakh." TBRC no. W2CZ8028. This publication also contains the medium-sized version of the biography of Rin-chen-bzang-po composed by Khyi-thang-pa Dpal-ye-shes on its pp. 55-83. **Bio.:** TBRC no. P2CZ8027. **Lit.:** An earlier edition of this work, lacking the last four chapters, was translated with a Foreword by Michael Aris as *A Brief Guide to the Buddhist Monasteries and Royal Castles of Ladakh*, Kapila Power Press (Nanjangud 1976). **Ref.:** *CLTWA* II, no. 96.

1976

Sa-skya Mkhan-po Blo-gros-bzang-po (1924-1986), *Sde-dge Khri-tsho Dgon-pa dang Rtsom-pa-po Rang-nyid-kyi Byung-ba Brjod-pa Mdor-bsdus-su Bkod-pa*, contained in: *A Short Account of Monastic Life in Dodrup (Golok), Khri-tsho (Derge) and Kyibuk (Tsang) Monasteries*, Sikkim Research Institute of Tibetology (Gangtok 1976), pp. 45-58. TBRC no. W1KG5737. **Bio.:** I believe this author is identical to Khri-tsho Mkhan-po Blo-gros-bzang-po, author of our entry no. 631. TBRC no. P964.

1976

Sangs-rgyas Rig-pa 'Dzin-pa, *Chos-'byung Nor-bu'i Me-long*, a notebook with added Arabic page nos. The title page consists of an American airmail envelope, with the title given in three forms: ornate Sanskrit, Sanskrit in Tibetan transliteration, and Tibetan. TBRC no. W1PD181192. A general history of Indian and Tibetan Buddhism. **Bio.:** I have no definite identification for the author. **Dates:** It is



stated on p. 63 that it dates to the Fire Dragon year of the 16th *rabbyung*, meaning 1976.

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1976

Yo-seb Dge-rgan Bsod-nams-tshe-brtan (1885-1946), *Bla-dwags Rgyal-rabs 'Chi-med Gter*, S. S. Gergan [i.e., Dge-rgan Bsod-nams-skyabs-ldan, a son of Yo-seb] (Srinagar 1976), in 644 pages. TBRC no. W1GS60864. A history of Ladakh. **Bio.:** John Bray, 'Towards a Tibetan Christianity? The Lives of Joseph Gergan and Eliyah Tsetan Phuntsog,' contained in: Per Kværne, ed., *Tibetan Studies*, Institute for Comparative Research in Human Culture (Oslo 1994), pp. 68-90. John Bray, 'Ladakhi Knowledge and Western Learning: A.H. Francke's Teachers, Guides and Friends in the Western Himalaya,' contained in: Michela Clemente, et al., eds., *Perspectives on Tibetan Culture: A Small Garland of Forget-me-nots Offered to Elena De Rossi Filibeck (Revue de Etudes Tibétaines, vol. 51 [July 2019])*, pp. 39-72, at pp. 65-66. TBRC no. P1GS60865. **Lit.:** Jonathan Guyon Le Bouffy, *Joseph Gergan et l'Histoire: Le Tibet Occidental vu par un Chrétien Ladakhi* (Paris 2012), an academic thesis written under the direction of Heather Stoddard, placed on the internet as a PDF. **Ref.:** CLTWA I, no. 49. L. Petech, *Ladakh*, p. 4.

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1976

Zhwa-sgab-pa Dbang-phyug-bde-ldan (1908-1989), *Gangs-ljongs Bod Chos Srid Gnyis-ldan-gyi Rgyal-khab Chen-po'i Srid-don-gyi Rgyal-rabs Gsal-bar Ston-pa Zla-ba 'Bum-phrag 'Char-ba'i Rdzing-bu'am | Blogsar Bung-ba Dga'-ba'i Rol-mtsho (=Bod-kyi Srid-don Rgyal-rabs, =Political History of Tibet)*, in two volumes. This book has been through at 4 editions. The publication in hand is by the Tibetan Cultural Printing Press (Dharamsala 1986), in 2 vols. in 685 and 640 pages, including a table of contents but no index. A political history of Tibet. **Bio.:** TBRC no. P9167. See Karma Gyatsho, 'Shakabpa (1908-1989): A Brief Biography,' *Tibet Journal*, vol. 16, no. 2 (1991), pp. 91-94. Still another biographical sketch may be found in T. Wylie's preface to the abridged English translation. **Lit.:** The abridged English version: Tsepon W. D.

Shakabpa, *Tibet: A Political History*, Yale University Press (New Haven 1967). This included an index, but it unfortunately did not even approach the degree of detail of the Tibetan-language original. For a review, see M. Goldstein's in *China Quarterly*, issue 108 (1986), pp. 737-738. The complete English translation is this one, translated by Derek F. Maher: Tsepon Wangchuk Deden Shakabpa, *One Hundred Thousand Moons: An Advanced Political History of Tibet*, Brill (Leiden 2010), in 2 volumes. Derek F. Maher, 'An Examination of a Critical Appraisal of Tsepon Shakabpa's *One Hundred Thousand Moons*,' contained in: Gray Tuttle, ed., *Mapping the Modern in Tibet: PIATS 2006, Königswinter*, IITBS International Institute for Tibetan and Buddhist Studies (Andiaast 2011), pp. 353-372. For a brief article on Byang-chub-rgyal-mtshan and the Phag-mo-gru-pa dynasty by the same author, see Tsepon W.D. Shakabpa, 'The Rise of Changchub Gyaltsen and the Phagmo Drupa Period,' *Bulletin of Tibetology*, n.s. vol. 1 (1981), pp. 23-32. Also of interest, Elliot Sperling, 'Chinese Attack Shakabpa and Richardson,' *Tibetan Review*, vol. 21, no. 5 (May 1986), p. 21. Lo'o-ru'e-chang, "Zhwa-sgab-pa'i Bod-kyi Srid-don Rgyal-rabs-la Dpyad Gtam Brjod-pa," contained in: *Krung-go'i Bod-kyi Shes-rig*, 4th issue of the year 1992 (no. 20 in the general series). **Ref.:** Table of contents in *CLTWA* I, nos. 4-5. *BLP* no. 1435.

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1977

Acharya Tshul-khrims-skal-bzang, aka Khang-dkar Tshul-khrims-skal-bzang (b. 1942), and Musashi Tachikawa, *Nyi-hong Chos-'byung Phyogs-bsdus*, International Buddhist Association (Hamamatsu 1977), in 144 pages, including a map and black and white photographs. TBRC no. W00KG09751. History of Buddhism in Japan. **Bio.** TBRC no. P6147. **Ref.:** *CLTWA* I, no. 77. *BLP* no. 0956.

- A related work: Ri-kha Blo-bzang-bstan-'dzin, *Nyi-hong-gi Rgyal-rabs Mdor-bsdus*, n.p. (1978), in 57 pages. TBRC no. W8LS26167. A sketch of Japanese royal history.

1977

Blo-bzang-rgya-mtsho (“Rda-sa Rigs-slob dge ming”), *Bod Chos-ldan Rgyal-khab Chen-mo’i Chos Srid Zung-’brel-gyi Ngo-sprod Gnad Bsdus*, n.p. (1977). On the pairing of religious and political life.

1977

Champa Thubten Zongtse, aka Rdzong-rtse Byams-pa-thub-bstan (b. 1933), *History of the Monastic University of Phun-tshogs-gling: Rdzong-rtse Byams-pa-thub-bstan Dga’-ldan Phun-tshogs-gling-gi Thog Mtha’ Bar Gsum-gyi Byung-ba Yid-la Dran-byed Kun-khyab Snyan-pa’i Rngasgra*, “im Selbstverlag des Verfassers,” Göttingen University (Göttingen 1977), in 369 pages, with a foreword by Heinz Bechert. TBRC no. W2CZ8089. A history of Dga’-ldan-phun-tshogs-gling Monastery, which when it was founded by Tāranātha in about 1614, was called Rtag-brtan Phun-tshogs-gling, subsequently the most important monastery of the Jonang school. **Bio.:** TBRC no. P9608. The same author has composed, among other works, a lengthy history of Se-ra Monastery in Delhi in 1995 (listed below). **Ref.:** *CLTWA* I, no. 210.

• For a work of related subject: *Dga’-ldan-phun-tshogs-gling-gi Byung-ba*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016). TBRC no. W3CN5312.

1977

*Mgo Mi Sgur-ba’i Zhing-bran: Dkar-mdzes Bod-rigs Zhing-bran Khyim-gyi Lo-rgyus*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1977), in 464 pp. ‘Serfs of Unbowing Heads: Histories of [Twenty-four] Tibetan Serf Families in Dkar-mdzes Region.’

1977

*'Phags-pa 'Jig-rten-dbang-phyug-gi Rnam-sprul Rim-byon-gyi 'Khrungs-rabs Deb-ther Nor-bu'i 'Phreng-ba*, Sku-sger Yig-tshang. **A.** 'The Private Office' (Dharamsala 1977), in 5 vols. TBRC no. W22095. **B.** Mdo-smad Dbus Spyi-khyab Rgyun Las-khang (2015), in 10 vols. TBRC no. W1KG26090. A collection of biographies of all the Dalai Lamas from the first through the thirteenth (the 2015 version includes the fourteenth as well). This does not really fit the criteria for inclusion here, since they are by different authors. **Ref.:** For contents, see *CLTWA* I, nos. 352-356.

1977

T. G. Dhongthog Rinpoche, aka Tre-hor Gdong-thog Ngag-dbang-theg-mchog-bstan-pa'i-rgyal-mtshan (1933-2015), *Byang-phyogs Thub-pa'i Rgyal-tshab Dpal-ldan Sa-skyapa'i Bstan-pa Rin-po-che Ji-ltar Byung-ba'i Lo-rgyus Rab-'byams Zhing-du Snyan-pa'i Sgra-dbyangs*. **A.** Published with the added English title: *A History of the Sakyapa Sect of Tibetan Buddhism*, Lakshmi Printing Works (Delhi 1977). in 403 pages (202 fols.). TBRC no. W1KG3706. **B.** Reprint (New Delhi 1996), in 404 pages. **C.** Contained in: Gdong-thog Sprul-sku Ngag-dbang-theg-mchog-bstan-pa'i-rgyal-mtshan, *Dpal Sa-skya'i Chos-'byung dang Rtsod-lan Dag-byed Zegs-ma*, Si-khron Bod-yig Dpe-mnying Myu-skyob 'Tshol-sgrig-khang (Chengdu n.d.) in 327 pages, at pp. 1-215. TBRC no. W1AC404. History of the Sa-skyapa school, and of Indian and Tibetan Buddhism in general. **Lit.:** An English translation has been published: Dhongthog Rinpoche, *The Sakya School of Buddhism, a History*, tr. by Sam van Schaik, Wisdom (Somerville 2016), where the original title is translated as *Sweet Harmonies for Infinite Realms: The History of the Precious Teachings of the Glorious Sakyapas, the Regents of the Sage in the North*. **Ref.:** Outline of contents in *CLTWA* I, no. 122. The colophon has been transcribed in Kolmaš, *Catalogue*, pp. 5-6.

1978

Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987), *Gangs-can Bod Chen-po'i Rgyal-rabs Bsdus-gsal-du Bkod-pa Sngon-med Dwangs-shel 'Phrul-gyi Me-long*. **A.** Published in boundbook format, in 416 pages, with no publishing information supplied. TBRC no. W8LS41719. **B.** *Gangs-can Bod Chen-po'i Rgyal-rabs 'Dus-gsal-du Bkod-pa Sngon-med Dwangs-shel 'Phrul-gyi Me-long*, contained in the author's *Collected Works*, Dupjung Lama (Kalimpong 1979-1985), in 25 vols., at vol. 3 (ga), pp. 1-569 (283 fols.). **C.** *Gangs-can Bod-chen-po'i Rgyal-rabs 'Dus-gsal-du Bkod-pa Sngon-med Dwangs-shel 'Phrul-gyi Me-long*, Ngagyur Nyingma Institute, Thegchog Namdrol Shedrub Dargyeling Monastery (Bylakuppe 2002), 679 pages (340 fols.). TBRC no. W10159. **D.** A 570-page version published in Delhi in 1994 (no further information available). A history of Tibet's political leaders with emphasis on the imperial period, nearly completed in an Iron Female Ox year (1961), with emendations made in an Earth Male Horse year (1978). **Ref.:** Outline of contents in *CLTWA* I, no. 9. *BLP* no. 0584.

1978

Blo-bzang-rgya-mtsho, *Rigs-lam Slob-grwa'i Lo-rgyus*, Buddhist School (Dharamsala 1978), in 60 pages. A history of the "Buddhist Dialectics School" located near McLeod Ganj, Himachal Pradesh, India. An English translation has appeared in pamphlet form under the title *A Brief History of the Buddhist School of Dialectics*. **Bio.:** The author, former head of the Institute of Buddhist Dialectics in Dharamsala, Himachal Pradesh, India, is identical to the Phu-khang Blo-bzang-rgya-mtsho mentioned below. He lived from 1926 through February 1997, when he was murdered in his monastic cell in Upper Dharamsala. His autobiography is now available in English: Lobsang Gyatso, *Memoirs of a Tibetan Lama*, tr. & ed. by Gareth Sparham, Snow Lion (Ithaca 1998). **Ref.:** *CLTWA* II, no. 185.

1978

Dge-bshes Rnam-rgyal-dbang-chen (1934-2015), *Gangs-ljongs Bod-kyi Shes-rig-gi Byung-ba Brjod-pa Legs-bshad Blo Gsar Mgrin-rgyan*, Pleasure of Elegant Sayings Press (Sarnath 1978), in 90 pages. A history of Tibetan culture. **Ref.:** *CLTWA* II, no. 95.

1978

Tshe-tan Zhabs-drung Ngag-dbang-dbyangs-ldan-rig-pa'i-'dod-'jo, aka 'Jigs-med-rigs-pa'i-blo-gros (1910-1985), *Bstan-rtsis Kun-las Btus-pa* (= *Mnyam-med Shākya'i Rgyal-po 'Das 'Khrungs-kyi Lo-tshigs Gtsor Gyur-pa'i Bstan-rtsis Lo Sum-stong-tsam-gyi Re'u-mig-gi Rnam-gzhag Mthong Tshad Kun-las Btus-pa*) Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.). TBRC no. W19804. Other published versions in his *Collected Works*. A chronology of Buddhist history. Appended are some discussions about the various chronological systems. **Dates:** This work was *composed* in 1978, and evidently only published several years later. The main part of the book is an annotated chronological table, its last entry being for the year 1982. **Ref.:** Kuijp, 'Monastery,' p. 122. *CLTWA* II, no. 69, has reference to a short booklet in 32 pages by the same author on the subject of Tibetan royal chronology entitled: *Bod Rgyal-rabs-rnams-kyi Lo-tshigs Gtan 'Bebs Sa-chen Grags-pa'i Dgongs-rgyan*. BLP no. 1048.

1979

Anonymous, *Rgya-gar-du Bstan-pa dang Bstan-'dzin-rnams Ji-ltar Byon-pa'i Tshul Rags-rim Gcig Bsdus-te Phyogs Gcig-tu Bsgrigs-pa'i Zin-bris*, "an anonymous history of Buddhism in India by a Dge-lugs-pa Master, with a supplement on the history of the Dharma in Tibet," Gonpo Tseten (Delhi 1979); including an English preface. The original manuscript that formed the basis of this publication was from the library of Burmiok Athing. TBRC no. W18580. History of Indian Buddhism.

**Dates:** The date given here is the date of publication, since the date of composition is not known. **Ref.:** *CLTWA* I, no. 82. *BLP* no. 0485. It is quite likely that this work should be identified with a work of Mi-nyag Bstan-'dzin-ye-shes, listed in *BLP* no. 1038, with the title *Bstan-pa dang Bstan-'dzin-rnams Ji-ltar Byung-tshul*. The name Bstan-'dzin-ye-shes is rather unusual, so I suppose he may be Gzim-sprul Bstan-'dzin-ye-shes, author of a modern guidebook to Rwa-sgreng Monastery.

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1979

Bla-ma Gsang-sngags, aka U-rgyan-gsang-sngags-rig-'dzin (1934-2007), *'Brug-tu 'Od-gsal Lha'i Gdung-rabs 'Byung-tshul Brjod-pa Smyos Rabs Gsal-ba'i Me-long*. **A.** "A history of the various lineages of descendents of the Nyö clan in Bhutan," Mani Dorji, Drug Sherig Parkang (Thimphu 1983), in 494 pages. TBRC no. W19306. **B.** *'Brug-gi Smyos-rabs Yang-gsal Me-long*, KMT Printers, or Ke Em Tri Dpe-skrun-khang (Thimphu 2005), in 4 vols. TBRC no. W1GS148167. Version B I have never seen, although I suppose that, as is implied in its title, it is an extension of version A. According to E. Gene Smith, my original source for this entry, there existed an earlier, privately circulated mimeographed version of this history in 179 folios. A history of the Smyos (also spelled Gnyos) family lineage. Has been referred to here by the short title *Smyos-rabs*. **Lit.:** Michael Aris, 'New Light on an Old Clan of Bhutan: The Smyos-rabs of Bla-ma Gsañ-sñags,' contained in: Helga Uebach & Jampa L. Panglung, eds., *Tibetan Studies: Proceedings of the 4th Seminar of the International Association for Tibetan Studies, Schloss Hohenkammer — Munich, 1985*, Bavarian Academy of Sciences (Munich 1988), pp. 15-24. Michael Aris, *The Raven Crown: The Origins of Buddhist Monarchy in Bhutan*, Serindia (London 1994).

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1979

Blo-bzang-sbyin-pa, *Bden Don Gsal-ba'i Sgron-me*, Information Office, Central Tibetan Secretariat (Dharamsala 1979), in 51 pp. TBRC no. W1KG22058. A brief annalistic treatment of recent Tibetan political history.

1979

Dka'-chen Blo-bzang-bzod-pa, aka Khriḡ-tse Dka'-chen (1922-1995), and Ngag-dbang-tshe-ring, *Zangs-dkar-gyi Rgyal-rabs dang Chos-'byung* ("An Introduction to the History and Monestary [sic] of Zanskar"), published by the authors at Sanskrit University (Varanasi 1979), in 70 pages. Contains a table of contents and a list of corrigenda. TBRC no. W20851. A brief history of Zangs-dkar, Ladakh. **Lit.:** For historical sources on Zangs-skar, see A. H. Francke, *Antiquities of Indian Tibet*, Chand and Co. (New Delhi 1972) and D. Schuh and M. Weiers, eds., 'Historiographische Dokumente aus Zangs-dkar,' *Archiv für Zentralasiatische Geschichtsforschung* (1983). Eva Dargyay, 'The Dynasty of Bzang-la (Zangskar, West Tibet) and Its Chronology, a Reconsideration,' contained in: Christopher Beckwith, ed., *Silver on Lapis: Tibetan Literary Culture and History*, The Tibet Society (Bloomington 1987), pp. 13-32. For yet more on Zangs-dkar, see J. Crook & J. Low, *The Yogins of Ladakh: A Pilgrimage among the Hermits of the Buddhist Himalayas*, Motilal Banarsidass (Delhi 1997). On p. 163 of that work is reference to what is said to be the oldest surviving document on the history of Zangs-dkar, the 'Bo-yig, on which see also J. Crook, 'The History of Zangskar,' contained in: J. Crook & H. Osmaston, eds., *Himalayan Buddhist Villages*, Motilal Banarsidass (Delhi 1994), chapter 14, as well as A.H. Francke, *Antiquities of Indian Tibet*, Asian Educational Services (New Delhi 1992), vol. 2, p. 152 ff. D. Schuh, 'Zu den hintergrunden der Parteinahme Ladakhs für Bhutan in Kreig gegen Lhasa,' contained in: D. Kantowski & R. Sander, eds., *Recent Research on Ladakh*, Weltforum Verlag (Munich 1983). **Ref.:** *CLTWA* I, no. 46.

- The just-mentioned 'Bo-yig may deserve its own separate entry, especially if it gets published.

1979

Dka'-chen Blo-bzang-bzod-pa, aka Khriḡ-tse Dka'-chen (1922-1995), *Chos-grwa Chen-po Bkra-shis-lhun-po'i Gsang-sngags Rgyud-pa Grwa-*



*tshang-gi Rdo-rje-slob-dpon-rnams-kyi Rtogs-pa Brjod-pa Dpag-bsam Ljon-pa'i Dbang-po*, Chopel Legdan (Delhi 1980), pp. 1-359 (180 fols). TBRC no. W30129. This publication includes a biography of Gu-ge Yongs-'dzin. This is a continuation of the history of the tantric college teachers of Bkra-shis-lhun-po that was composed in 1806 by Gu-ge Yongs-'dzin (see our entry no. 504, above).

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1979

Dka'-chen Blo-bzang-bzod-pa, aka Khrig-tse Dka'-chen (1922-1995), *Khri-tshogs Tshul-khrims Rnam-par Dag-pa'i Gling-gi Mkhan-brgyud Rnam-thar Dad-pa'i Rgyan Mchog*, Kunsang Topgyel and Mani Dorji (Thimphu 1979), in 124 pp. TBRC no. W27416. A history of the abbacy of Khrig-tse Monastery in Ladakh. **Dates:** Composed in 1979, an Earth Sheep year.

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1979

Dka'-chen Blo-bzang-bzod-pa, aka Khrig-tse Dka'-chen (1922-1995), *Gdan-sa Bkra-shis-lhun-po'i Khri-'dzin dang Dkyil-khang Legs-bshad-sgrog-pa'i-gling-gi Grwa-tshang-gi Khri-'dzin-rnams-kyi Mtshan-byang Nor-bu'i 'Phreng-ba*, contained in: *The Collected Works of Dka'-chen Blo-bzang-bzod-pa*, Ngawang Sopa (New Delhi 1979), vol. 3, pp. 163-170. TBRC no. W19341. A list of names of abbots of Bkra-shis-lhun-po and the Dkyil-khang Grwa-tshang. **Ref.:** Outline of contents in *CLTWA* II, no. 201 (pp. 189-192).

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1979 ?

'Gyur-med-theg-mchog-bstan-pa'i-rgyal-mtshan aka Dil-mgo Mkhyen-brtse Rin-po-che (1910-1991), *Rin-chen Gter-mdzod Chen-mo'i Rgyab-chos-su Snga-'gyur-ba'i Mkhas-grub Chen-po-rnams-kyi Gsung Legs-*

*bshad-kyi Skor dang | Gter Rnying Dkon-la Zab-pa Gang Rnyed Phyogs Gcig-tu Bsdus-pa'i Glegs-bam-rnams-kyi Dkar-chag Srid-zhi'i Rgud Sel Nor-bu'i Gsang-mdzod*. A short (16-page) history connected with the *Rin-chen Gter-mdzod*. It is published as a preface to the history by Gu-ru Bkra-shis, *Gu-bkra'i Chos-'byung*, Ugyen Tempai Gyaltzen (Paro 1979), in 4 vols., at vol. 1, pp. 1-16. TBRC no. W24031. **Ref.:** *CLTWA* I, no. 128.

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1980

Acharya Tsultrim Kelsang Khangkar, aka Khang-dkar Tshul-khrims-skal-bzang (b. 1942), *Bod-kyi Lo-rgyus Phyogs-bsdus* (= *Tibetan History: 'Tibet and Tibetans'*), volume 1, Western Tibetan Cultural Association (New Delhi 1980). TBRC no. W1KG14781. A history of Tibet. **Bio.:** TBRC no. P6147.

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1980

Blo-gling Kre-hor Blo-bzang-thabs-mkhas, *Blo-gling Kre-hor Dge-slong Blo-bzang-thabs-mkhas-kyis Rta-dbang Grwa-tshang-gi Gtsug-lag-khang Rten dang Brten-pa bcas Legs-bcos Rab-gnas dang Chos-rgyun Sbyor 'Jags Gnang Skor-gyi Byung-ba Brjod-pa'i Dkar-chag Dge*, Drepung Loseling Library Society (Mundgod 1980), in 60 pages. TBRC no. W8LS22416. History of Tawang (Rta-dbang) Monastery in Arunachal Pradesh, concentrating on recent reconstructions. **Lit.:** On the monastery, see Niranjana Sarkar, *Tawang Monastery* (Shillong 1981), a booklet in 55 pages. Or see Lobsang Tenpa and T. Tempa, *A Brief History of the Establishment of Buddhism in the Monyul: Tawang and West Kameng Districts in the State of Arunachal Pradesh, India*, Department of Karmic and Adhyamik, Government of Arunachal Pradesh (Itanaga 2013).

1980

Dge-bshes Thugs-rje-dbang-phyug, aka Thukjhey Wangchuk (b. 1928), *'Phags Bod-du Rgyal-bstan Spyi dang Bye-brag Dpal-ldan Sa-skyapa'i Bstan-pa Rin-po-che'i Lo-rgyus Ngo-mtshar Nor-bu'i Bang-mdzod*, a 361 page manuscript composed in Boulder, Colorado in 1980. A history of the Sa-skyapa school. **Ref.:** Jeffrey D. Schoening, 'The Religious Structures at Sa-skyapa,' contained in: L. Epstein and R. Sherburne, eds., *Reflections on Tibetan Culture*, The Edwin Mellen Press (Lewiston 1990), p. 11. Schoening has composed a master's thesis, not yet seen, entitled *The Sa-skyapa Throne Holder Lineage*, University of Washington (Seattle 1983), based in some part on this history.

1980 ?

*Dge-rgan 'Os Sbyong-ba Thun-mong-gis Phyogs-bsdus Bgyis-pa'i Chos-'byung Zin-bris Nor-bu'i Phreng-ba*. **A.** Shes-rig Par-khang (Dharamsala 1980?), in 218 (?) pages. **B.** *Chos-'byung Nor-bu'i Phreng-ba: Dge-rgan 'Os-sbyong Dang-po'i Skabs-kyi Phyogs-sgrig*, Rnam-thar Deb Phreng series no. 2, LTWA (Dharamsala 2010), in 208 pages. TBRC no. W1KG5619. Version B is much more legible. A collectively composed set of biographies of Indian Buddhist teachers. **Lit.:** Lobsang N. Tsonawa, *Indian Buddhist Pandits from "The Jewel Garland of Buddhist History,"* LTWA (Dharamsala 1985). This is an English translation of the last half of the book. **Ref.:** Contents outlined in *CLTWA* I, no. 78.

1980

'Dzi-sgar Mkhan-chen Ye-shes-chos-dar (b. 1927), *Dpal-ldan 'Brug-pa'i Bstan-pa De 'Dzin Rten dang bcas-pa'i Byung-tshul Mdor-bsdus Bdud-rtsi'i Zeg-ma* (=A Brief History of the Origins of the 'Brug-pa Dkar-brgyud-pa Tradition), Kargyud Sungrab Nyamso Khang (Darjeeling 1980), in 27 pages. TBRC no. W1KG23845. A brief history of the 'Brug-

pa Bka'-brgyud school (for the longer work by the same author published in 1972, see our entry no. 683).

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[1978-]1980

Rtogs-ldan-tshang Yongs-'dzin Dkon-mchog-bsod-nams (b. 1910 or 1911), *La-dwags Dgon-pa-rnams-kyi Lo-rgyus Padma'i Phreng-ba*, D. Tsondu Senghe (Bir 1978-80), in 3 volumes TBRC no. W23895. A history of the monasteries of Ladakh. Actually, only vol. 1 and part of vol. 3 are about the monasteries themselves. Vol. 2 is a general history of Ladakh, including political history. The only monasteries covered are those belonging to the 'Bri-gung school. **Bio.:** The same author composed a history of Ladakh (our entry no. 656, above).

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1981

*Bod-kyi Rgyal-rabs Chos-'byung-la Gzhi Bcol-te Kong-yul Chol-kha Gang-du Gtogs-pa'i Lo-rgyus Gtam-gyi Pho-nya*, Mdo-khams Chu Bzhi Sgang Drug Dbus-rgyun (1981), in 59 pages. An investigation into the historical sources on the geography and boundaries of Kong-yul, arguing that it is not part of Dbus-gtsang, but part of Mdo-stod (Khams). Seen in the library of E. Gene Smith.

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1981

Dmu-dge Bsam-gtan (1914-1993), *Bod-kyi Lo-rgyus Kun-dga'i Me-long*. **A.** Cover title illegible. A modern book in 315 pages published sometime in the 1980's, including a Table of Contents. TBRC W2DB16422. **B.** Dmu-dge Bsam-gtan, *Bod-kyi Lo-rgyus Kun-dga'i Me-long*, contained in: *Rje Dmu-dge Bsam-gtan-rgya-mtsho'i Gsung-'bum*, Mtsho-sngon Mirigs Dpe-skrun-khang (Xining 1997), vol. 3, pp. 1-383 (this entire volume, in 879 pp., contains works of historical nature). TBRC no.

W00KG08362. C. Dmu-dge Bsam-gtan, *Bod-kyi Lo-rgyus Kun-dga'i Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 2015), with the Tibetan version ending on p. 265, includes a table of contents as well as Chinese translation by Btsan-lha Ngag-dbang-tshul-khrims and Hre Wan-kre. A political history of Tibet, with separate treatment of eastern Tibet. It is divided into two chapters, the 2nd chapter being specifically about eastern Tibet (Mdo-smad). It was also published in installments in the periodical *Sbrang-char*, starting in 1990. **Bio.:** See the entry “Muge Samten Gyatso” by Tsering Namgyal in *Treasury of Lives*. TBRC no. P1647. **Dates:** The date of composition, 1981, is taken from p. 463 of version B. **Ref.:** *CLTWA* II, no. 74, which has an outline of contents. Chapter titles given in *Bod-yig Dpyad-rtsom-gyi Dkar-chag*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1993), p. 354.

- 729 -

1981

Don-grub-rgyal (1954-1985) and Khirin-chin Dbyin aka Chen Qingying (b. 1941), *Btsan-po Khri-lde-srong-btsan-gyi Lo-rgyus Mdo-tsam Brjod-pa* (= *Bod-kyi Btsan-po Khri-lde-srong-btsan-gyi Lo-rgyus Mdo-tsam Brjod-pa Sngon-byon Mkhas-pa'i Bzhed-dgongs-kyi Bum-bzang Mdzes-par Brgyan-pa'i Rma-bya Gzhon-nu'i Sgro-mdongs*). **A.** The original 1981 publication, not seen. **B.** Mi-rigs Dpe-skrun-khang (Beijing 1984), in 96 pages. TBRC no. W18124. **C.** Contained in his *Collected Works*, vol. 3, pp. 230-315. TBRC no. W18123. The original 1981 publication, in 140 pages, did not include the appended parts. A short historical study of Emperor Khri-lde-srong-btsan (reigned 799-815, d. 815), including transcriptions of pillar inscriptions. **Bio.:** As late 20th-century Tibet's most celebrated poet, there are plenty of biographical resources in Tibetan and English for Don-grub-rgyal. TBRC no. P5110. Chen Qingying, see TBRC no. P6967. **Ref.:** See *PCKC*, p. 245.

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1981

Dung-dkar Rin-po-che Blo-bzang-'phrin-las (1927-1997), *Bod-kyi Chos Srid Zung-'brel Skor Bshad-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1981/1983), 149 pages, including a listing of historical works and

sources on pages 144-149. This may also be found in his *Collected Works* along with many other mostly brief history titles that might have been included in our listing. Religious history of Tibet emphasizing political aspects, with an interesting sociological approach that may be described as Marxist. **Lit.:** English translation: Dung-dkar Blo-bzang 'Phrim-las (sic!), *The Merging of Religious and Secular Rule in Tibet*, translated by Chen Guansheng, Foreign Languages Press (Beijing 1991). The Tibetan publication is prefaced by two-pages taken from Frederick Engels' 1842 essay 'Friedrich Wilhelm IV, King of Prussia' (En-ke-si, "Hphu-lu-hri Rgyal-khab-kyi Rgyal-po Hphu-li-ti-li-zhi Wa'i-len Skye-phreng Bzhi-pa") but it is not to be found in the English translation. **Bio.:** See the entry "The Eighth Dungkar, Dungkar Lobzang Trinle," by Nicole Willock in *Treasury of Lives*. TBRC no. P1161. **Ref.:** For a detailed outline of contents, see *CLTWA* II, no. 15 (pp. 8-10). *BLP* no. 1430.

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1981?

Karma-tshe-ring (1913-1989), *Sgrub-brgyud Yel-pa Bka'-brgyud 'Og-min Dpal-gyi Rta-rna'i Chos-'byung Mthong Thos Gsal-ba'i Me-long*. A history of the Yel-pa branch of the Bka'-brgyud-pa, and its important monastery Rta-rna. TBRC no. G2628. **Ref.:** Our only source for this work is a reference in the abstract to a paper given by Tashi Tsering, entitled "Yel-pa Bka'-brgyud-kyi Byung-tshul Rags-tsam Bkod-pa," at the 8th meeting of the International Association for Tibetan Studies (Bloomington 1998).

- A different history of a Rta-rna Monastery is listed in TBRC no. W3CN2409, at vol. 26. It is a 70-fol. manuscript in rather difficult cursive script, but it is clearly dated in its colophon to the year 1992, with the author giving his own name as Thogs-med, the title *Rta-rna Dgon-gyi Lo-rgyus Stong Thun Gsum-pa*. However, it evidently concerns a *southern* Rta-sna Monastery, not the *northern* one founded by Yel-pa Yeshe-brtsegs in Nang-chen (as we read in the first page). This requires closer study.

1981

Namkhai Norbu, aka Nam-mkha'i-nor-bu (1938-2018), *Bod-kyi Lo-rgyus-las 'Phros-pa'i Gtam Nor-bu'i Do-shal*. **A.** Library of Tibetan Works and Archives (Dharamsala 1981). TBRC no. W19354. **B.** Contained in: *Nam-mkha'i-nor-bu'i Gsung Rtsom Phyogs-bsgrigs*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1994), pp. 1-97. On aspects of Tibet's early history, especially remarkable for its use of Bon histories. **Ref.:** *CLTWA* II, no. 29. *BLP* no. 0588.

1982

Blo-bzang-thub-bstan, *Pho-brang Po-tā-la Chags-tshul dang | 'Dzugs-skrun Snga-phyi Rtsa-che'i Rig Dngos bcas-kyi Lo-rgyus Dpyad-gzhi'i Yig-cha Mdor-bsdus*, Bod Rang-skyong-ljongs Rig-dngos Do-dam U-yon Lhan-khang (Lhasa 1982), in 110 pages. A history and description of the Potala Palace in Lhasa. **Lit.:** Also on the Potala: Dung-dkar Blo-bzang-'phrin-las, "Pho-brang Po-ta-la," published in a volume entitled, *Bod-ljongs Zhib-'jug-gi Ched-rtsoṃ 'Dems-sgrig*. Anne Chayet and Fernand Meyer, 'La chapelle de Srong-btsan sgam-po au Potala,' *Arts Asiatiques*, vol. 38 (1983), pp. 82-85. Fernand Meyer, 'The Potala Palace of the Dalai Lamas in Lhasa,' *Orientalism*, vol. 18, no. 7 (July 1987), pp. 14-33. Katia Buffetrille supplied the following title on the Potala: Thub-bstan-rgyal-mtshan, comp., *Rtse Po-ta-la'i Gnas-bshad*, apparently published in 1986 at the printery called Ljongs-dmangs Srid-thing Phandde'i Dpar-'debs Bzo-grwa. **Ref.:** *CLTWA* II, no. 359 (pp. 287-289).

1982

Dka'-chen Blo-bzang-bzod-pa (1922-1995) and Ngag-dbang-tshe-ring Shag-po (=Nawang Tsering Shakspo), *Ldum-ra'i Rgyal-rabs dang Chos-'byung* ("History of the Nubra Valley"), Drepung Loseling Printing Press (Mundgod 1982), in 139 pages. TBRC nos. W3CN17702 and W8LS26154. Religious and dynastic history of Nubra (Nub-ra), a valley

in northern Ladakh. Has a table of contents and a list of corrigenda. **Lit.:** See Rohit Vohra, 'Historical Documents from the Nubra Valley: Part 1: Facsimile Edition of Stone-Inscriptions and of the History of the Bde-skyid Monastery,' *Archiv für Zentralasiatische Geschichtsforschung*, Heft 7 (1985), pp. 1-40, which contains, on pp. 33-40, a photographic reproduction of a manuscript of the *Nub-ra'i Bde Dgon-gyi Chags-rab Sngon Byung Rin-po-che'i Phreng-ba*, a history of Diskit (Bde-skyid) Monastery in Nub-ra. Rohit Vohra, 'Mythic Lore and Historical Documents from Nubra Valley in Ladakh,' *Acta Orientalia Hungarica*, vol. 44 (1990). Note that, on folio 11 *recto* of this work, the date 1966 appears (Fire Horse year of the sixteenth *rab-byung*). Anonymous, 'The Nubra Valley: Ladakh Karakorum, August 1947,' *Journal of the Royal Central Asian Society*, vol. 36 (1949), pp. 58-61, including plates and map. **Ref.:** Detailed outline of contents in *CLTWA* II, no. 46 (pp. 31-33).

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1982

Dmu-dge Bsam-gtan (1914-1993), *Bod-du Rigs-gnas Dar-tshul Mdor-bsdus Bshad-pa*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1982), in 81 pages. A history of the traditional sciences in Tibet and their spread to neighboring countries. **Lit.:** An English translation: Muge Samten, *A History of Traditional Fields of Learning: A Concise History of Dissemination of Traditional Fields of Learning in Tibet*, tr. by Sangye Tandar Naga, Library of Tibetan Works and Archives (Dharamsala 2005), including the original text in Tibetan script on pp. 69-122, followed by a brief biography of the author. **Ref.:** *CLTWA* II, no. 62. *BLP* no. 1440.

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1982

Thubten Sanggye, aka Thubten Sangay, aka Thub-bstan-sangs-rgyas (b. 1912), *Rgya-nag-tu Bod-kyi Sku-tshab Don-gcod Skabs Dang Gnyis Tshugs-stangs Skor-gyi Lo-rgyus Thabs Bral Zur Lam* (Dharamsala 1982), in 129 pages. TBRC W1KG22908. History of the short-lived Tibetan Bureau in Nanking, which represented the Tibetan government, covering the years 1930 through 1939. The author was one of the



officials who resided there. **Bio.:** The biography of the author has been told in English in Rebecca French, *The Golden Yoke*, Cornell University Press (Ithaca 1995), pp. 327-342. TBRC no. P6083. **Dates:** The book of Rebecca French just mentioned gives his birthdate as 1910 (but this is a mistake, since the Tibetan-style year is also given there as the Water Rat, i.e., 1912). **Ref.:** Outline of contents in *CLTWA* II, no. 90 (pp. 83-84). Note in the Rebecca French book, p. 372, an alternative title: *Rgya-nag Nan-cing Don-gcod Mi 'Gro Theng Gnyis-pa'i Lo-rgyus*.

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1983

Bsod-nams-skyid and Dbang-rgyal, *Bod-kyi Gna'-rabs Yig-cha Gces-bsdus*. **A.** Mi-rigs Dpe-skrun-khang (Beijing 1983), in 182 pages. TBRC no. W00KG09741. **B.** Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2003), in 297 pages. TBRC no. W3CN16181. Transcribed texts of rock inscriptions, bell inscriptions, Dunhuang documents and 'tally-sticks' (*shing khram*), with annotations by the authors. **Ref.:** Outline of contents in *CLTWA* II, no. 59 (pp. 55-56). The main difference between the two versions is that B has Chinese translations consistently throughout the book.

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1983

'Dzam-thang-pa Ngag-dbang-blo-gros-grags-pa (1920-1975), *Dpal-ldan Jo-nang-pa'i Chos-'byung Rgyal-ba'i Chos-tshul Gsal-byed Zla-ba'i Sgron-me* (= *Jo-nang-pa'i Chos-'byung Gsal-byed Zla-ba'i Sgron-me*). **A.** "Reproduced from a rare print from the 'Dzam-thang blocks brought to Nepal by Sprul-sku 'Od-gsal-rdo-rje," D. Tsondu Senghe (New Delhi 1983). TBRC no. W27924. **B.** Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1992). TBRC nos. W30090, W19816. **C.** Shar 'Dzam-thang-ba Ngag-dbang-blo-gros-grags-pa (1920-1975), *Jo-nang Chos-'byung Zla-ba'i Sgron-me* (= *Dpal-ldan Jo-nang-pa'i Chos-'byung Rgyal-ba'i Chos-tshul Gsal-byed Zla-ba'i Sgron-me*), ed. by Btsan-lha Ngag-dbang-tshul-khrims & Hre-wan-kri, Krung-go'i Bod Rig-pa Dpe-skrun-khang (2nd printing 2007), in 629 pages. **D.** Blo-gros-grags-pa, *Jo-nang Chos-'byung Gsal-byed Zla-ba'i Sgron-me*, LTWA (Dharamsala

1993), in 2 vols. Not yet directly seen. TBRC no. W1CZ2328. A history of the Jo-nang school. **Bio.:** See the entry “Ngawang Lodro Drakpa” by Michael Sheehy in *Treasury of Lives*. TBRC no. P6167. **Lit.:** For a study mainly devoted to this text, see Michael R. Sheehy, ‘A Lineage History of Vajrayoga and Tantric Zhentong from the Jonang Kālacakra Practice Tradition,’ contained in: Edward A. Arnold, ed., *As Long as Space Endures: Essays on the Kālacakra Tantra in Honor of H.H. the Dalai Lama*, Snow Lion (Ithaca 2009), pp. 219-235. There are a number of brief studies of the Jo-nang school, including David Ruegg, ‘The Jo-nang-pas: A School of Buddhist Ontologists according to the *Grub-mtha’ shel-gyi me-long*,’ *Journal of the American Oriental Society*, vol. 83 (1963), pp. 73-91. For a very recent and more extensive study, see Cyrus Stearns, *The Buddha from Dol po and His Fourth Council of the Buddhist Doctrine*, unpublished Ph.D. dissertation, University of Washington, 1996. For the history of the important Jo-nang monastery named ’Dzam-thang (founded by Blo-gros-rnam-rgyal, whose dates are 1618-1683, but note that Cyrus Stearns [letter of May 1, 1995] believes that ’Dzam-thang Monastery must have been founded already in the late 14th century), with which our author was evidently associated, see Shing-bza’ Skal-bzang-chos-kyi-rgyal-mtshan, *Bod Sog Chos-’byung*, Mi-rigs Dpe-skrun-khang (Beijing 1992), p. 708 ff. See also ’Dzam-thang Tshe-ring-bsam-grub, “’Dzam-thang-du Gzhan-stong-gi Lta-ba Dar-rgyas Phyin-pa’i Gnad-don Skor-gyi Thog-ma’i ’Char-s nang,” *Krung-go’i Bod-kyi Shes-rig*, 1st issue of the year 1995 (general series no. 29), pp. 67-74, which includes a general sketch of the Jo-nang school, based in part on this history. Dkon-mchog-rgya-mtsho, “Kun-mkhyen Jo-nang-pa Chen-po’i Rtogs-pa Mdo-tsam Brjod-pa,” *Bod-ljongs Nang-bstan*, 2nd issue of 1995 (general series no. 18), pp. 23-30, on Kun-spangs Thugs-rje-brtson-’grus. Blo-bzang-bstan-’dzin, “Jo-nang Bstan-pa’i Byung-ba Rags-tsham Bshad-pa,” *Krung-go’i Bod-kyi Shes-rig*, 3rd issue of the year 1993 (general series no. 23), pp. 43-50. **Ref.:** A detailed and useful outline of contents of our version A is found in *CLTWA II*, no. 152 (pp. 130-136). *BLP* no. 0808.

- Selected works of this author, in two volumes, were published by the Library of Tibetan Works and Archives (Dharamsala 1993), under the title *Contributions to the Study of Jo-nang-pa History, Iconography and Doctrine* (selected writings of ’Dzam-thang Mkhan-po Blo-gros-grags-pa), with introduction by Matthew Kapstein (as yet unseen). Now the *Collected Works* have been published in 10 volumes, and in vol. 2 we find two histories, the first being the one in question here, on pp. 1-189, the second entitled *Jo-nang Chos-’byung-gi Lhan-thabs Brgyud-rim Dpal-ldan Bla-ma Gang-dag-gi Mtshan-nyid Rab-tu Gsal-ba Nyi Gzhon*

'*Od Snang Dad-pa'i Padmo Rnam-par Bzhad-byed*, on pp. 191-219. TBRC no. W19762.

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'Dzam-thang-ba Ngag-dbang-blo-gros-grags-pa (1920-1975), *Bstan-'dzin Skyes-chen Rim-par Byon-pa'i Lo-rgyus Mdor-bsdus Rin-po-che'i Nor-bu'i Phreng-ba*. **A.** Published with the title on the outer cover being quite different: '*Phags Bod-du Dam-chos Ji-ltar Dar-tshul Mu-tig Dkar-po'i Do-shal*, Shang-kang Then-mā Dpe-skrun-khang (Hong Kong, n.d. [2012?]), in 106 pages. **B.** *Bstan-'dzin Skyes-chen Rim-par Byon-pa'i Lo-rgyus Mdor-bsdus Rin-po-che'i Nor-bu'i Phreng-ba*, contained in the author's *Collected Works*, vol. 11, pp. 417-505 (45 fols.). TBRC no. W19762. This is a brief but broad history of Buddhism not only in India and Tibet, but also Khotan, China, etc., with brief sketches on the various Tibetan Buddhist schools. **Date:** The title text of version A ends on p. 69, but so far I haven't located any date of composition. It is followed by two titles of chronological texts, one of them dated to 1962.

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1983

*Gangs-ljongs Skad-gnyis Smra-ba Du-ma'i 'Gyur-byang Blo-gsal Dga'-skyed*, compiled and edited by a committee, Mtsho-sngon Mi-rigs Par-khang (Xining 1983), in 422 pages. TBRC no. W24697. A kind of biographical dictionary of Indian *paṇḍitas* and Tibetan translators, framed as a study of canonical 'translation colophons' ('*gyur-byang*). **Ref.:** Listed in BLP no. 0291: *Gangs-ljongs Skad-gnyis Smra-ba'i 'Gyur-byang Blo-gsal Dga'-byed*, Kan-lho Bod-rigs Rang-skyong Khul Rig-gnas Cus.

1983

Kru'u-tsi-rung, *Btsan-rgyal Ring-lugs-kyis Bod-du Spel-ba'i Btsan-'dzul-gyi Bya-spyod*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1983), translated from Chinese by Dkar-blo. A history of expansionist aggression by [western] imperialists in Tibet, starting with the Franciscan Friar Odorico de Pordenone (who is supposed to have visited Lhasa in 1328), but concentrating mainly on the first half of the twentieth century.

1983

Lin Han-ta, *Tung-han Rgyal-rabs-kyi Gtam-rgyud*, Mi-rigs Dpe-skrun-khang (Beijing 1983), in 199 pages. TBRC no. W3CN17339. A history of Dunhuang, translated from Chinese by Blo-bzang-tshe-ring. **Ref.:** Outline of contents in *CLTWA* II, no. 58 (pp. 54-55).

1983

Sa-phud Thub-bstan-dpal-ldan (Saboo Thupstan Paldan), *La-dwags (A Cultural History of Ladakh with an Account of Its Monasteries)*, Thub-bstan-dpal-ldan (Leh 1983/1985?), in 219 pages. TBRC W1KG20098. A history and ethnography of Ladakh.

1983

Tenzin Namdak (=Slob-dpon Bstan-'dzin-rnam-dag, b. 1927), *Snga-rabs Bod-kyi Byung-ba Brjod-pa'i 'Bel-gtam Lung-gi Snying-po*. **A.** TBRC (Dolanji 1983), in 191 pages. Includes four maps, and a table of contents. TBRC no. W19962. **B.** Sman-ri'i Slob-zur Bstan-'dzin-rnam-dag-pa, *Snga-rabs Bod-kyi Byung-ba Brjod-pa'i 'Bel-gtam Lung-gi Snying-po*, Dpal-'byor Dpar-bskrun-khang [Paljor Publications] (New Delhi 1997),

in 166 numbered pages, plus appended charts, drawings and maps. A revised edition of the 1983 publication, which had 191 numbered pages, plus maps. TBRC no. W3CN15700. This covers mainly imperial history from perspective of Bon tradition, with additional notes of ethnographic interest — on woodworking, papermaking, clothing, nomadic arts, painting, writing and so on. **Bio.:** Biographical sketch on the author in Shardza Tashi Gyaltsen, *Heart Drops of Dharmakaya*, Snow Lion (Ithaca 1993), pp. 147-153 (date of birth here given as 1926). **Ref.:** Detailed outline of contents in *CLTWA* II, no. 68 (pp. 63-66). *BTCK*, no. 517.

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1983

*Thang-yig Gsar Rnying-las Byung-ba'i Bod Chen-po'i Srid-lugs*, tr. by Don-grub-rgyal (d. 1985) and Khirin-chin Dbyin, Mtsho-sngon Mi-rigs Par-khang (Xining 1983), in 402 pages. TBRC no. W20826. Translations from Chinese into Tibetan of sections about Tibet (Thu-bhod) from the old and new T'ang-shu. **Ref.:** Outline of contents in *CLTWA* II, no. 60 (pp. 56-58). *BLP* no. 1077.

• A related work: *Thang-yig Rnying-pa* (= *Thang-hru'u Rnying-pa*). TBRC no. W1PD108617.

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[1953-]1984

Ya Han-chang aka Ya Hanzhang aka Ya Han-krang (1916-1989), *Tā-la'i Bla-ma'i Rnam-thar*, translated from the original Chinese by Wang Khreng-khun and Hri Zhu'e-li, ed. by Rdo-rje-rgyal-po, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1986), in 954 pages. TBRC no. W21716. History of the Dalai Lamas from a Chinese perspective. **Bio.:** The author was an army official directly involved in the military occupation of Tibet in the 1950s. See for example, Melvyn Goldstein, *A History of Modern Tibet*, vol. 3, University of California Press (Berkeley 2014), pp. 314-315. **Lit.:** English translation: Ya Hanzhang, *The Biographies of the Dalai Lamas*, Foreign Languages Press (Beijing 1991), in 442 pages. The original Chinese publication appeared in 1984

under the title, *Dalai Lama Zhuan*, Renmin chubanshe (Beijing 1984), in 358 pages. According to J. Karsten, source of much of this information, the original Chinese version appeared at first as an ‘internal-circulation only’ publication in about 1963.

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1984

Bkra-shis-rab-rgyas, aka Tashi Rabgias (b. 1928), *Mar-yul La-dwags-kyi Sngon-rabs Kun-gsal Me-long* (added English title: *History of Ladakh, Called the Mirror which Illuminates All*), C. Namgyal and Tsewang Taru (Delhi 1984), in 505 pages. TBRC no. W00EGS1017172. A history, primarily political, of Ladakh. **Bio.:** TBRC no. P6082. **Ref.:** Detailed outline of contents in *CLTWA* II, no. 45 (pp. 28-31). *BLP* no. 1601.

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1984

Bsod-nams-don-grub, *Snga-'gyur Rnying-ma'i Byung-ba Mdo-tsam Brjod-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1991). TBRC no. W30430. A history of the Rnying-ma school. **Bio.:** TBRC no. P10641. **Date:** The colophon dates this work to the Wood Mouse year of the 16th *rab-byung*, meaning 1984. **Ref.:** *BLP* no. 0670 lists a longer title: *Snga-'gyur Rnying-ma'i Byung-ba Mdo-tsam Brjod-pa Padma-rā-ga'i Do-shal Gzhon-nu Dgyes-pa'i Mgul-rgyan*, and this title indeed appears in the added preface to the published version, p. 1.

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1984

Mkhan-chen 'Jam-dbyangs-rgyal-mtshan (1929-1999), *Rgyal-ba Kah-thog-pa'i Lo-rgyus Mdor-bsdus* (= *Gsang-chen Bstan-pa'i Chu-'go Rgyal-ba Kah-thog-pa'i Lo-rgyus Mdor-bsdus Rjod-pa 'Chi-med Lha'i Rnga-sgra Ngo-mtshar Rna-ba'i Dga'-ston*), Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1996), in 240 pages. TBRC no. W20396. A

history of the abbots and Rinpoches associated with Kaḥ-thog Monastery in Khams. This Rnying-ma-pa monastery was founded by Dam-pa-bdegshegs in 1059 (a problematic date; Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 688-691 and Bradburn, *Masters*, p. 118, give Dam-pa-bdegshegs' dates as 1122-1192, and the founding of the monastery as 1159). Included in the same volume are two guidebooks to Kaḥ-thog revealed by 'Gro-'dul-gsang-sngags-gling-pa. **Bio.:** The entry "Jamyang Gyeltsen" by Samten Chhosphe in *Treasury of Lives*. TBRC no. P5969. **Lit.:** Helmut Eimer and Pema Tsering, 'A List of Abbots of Kaḥ-thog Monastery according to Handwritten Notes by the Late Katok Ontul,' *Journal of the Tibet Society*, vol. 1 (1981), pp. 11-14; 'Aebte und Lehrer von Kaḥ-thog,' *Zentralasiatische Studien*, vol. 13 (1979), p. 457-509; 'Eine Liste der geretteten Druckplatten aus dem Kloster Kaḥ-thog in Derge, Khams,' in: Helmut Eimer, ed., *Vicitrakusumāñjali, Volume Presented to Richard Othon Meisezahl on the Occasion of his Eightieth Birthday*, Indica et Tibetica series no. 11 (Bonn 1986), pp. 61-70. See also Helmut Eimer, 'Daten von frühen Äbten und Lehrern des Klosters Kaḥ thog in Derge (Khams),' *Archiv Orientalní*, vol. 71, no. 3 (2003), pp. 319-332.

- This particular history is listed along with another work on Kaḥ-thog in the article by Tsering Thar, 'The Dralag Monastery and Its Tribes,' in *TS7*, vol. 2, pp. 981-985. The other work mentioned there is the one by Bya-bral Sangs-rgyas-rdo-rje, *Dpal Rgyal-ba Kaḥ-thog-pa'i Gdan-rabs Brgyud-'dzin dang bcas-pa'i Byung-ba Brjod-pa Rin-po-che'i Phreng-ba Lha-bu'i [~Lta-bu'i] Gtam*, composed in 1988. TBRC no. W3CN5276. Mkhan-chen 'Jam-dbyangs-rgyal-mtshan also composed a history of the esoteric transmissions of Kaḥ-thog Monastery: *Rgyal-ba Kaḥ-thog-pa'i Grub-mchog-rnams-kyi Nyams-bzhes Khrid-chen Bcu-gsum-gyi Lo-rgyus Mdor-bsdus Brjod-pa Zung-'jug Grub-pa'i Lam-bzang*, contained in: *Snyan-brgyud Khrid-chen Bcu-gsum Skor*, Kaḥ-thog Monastery (Kaḥ-thog 2004?), in 13 vols., at vol. 1 (ka), pp. 1-201 (101 fols.). TBRC no. W30199. For yet another related work on Kaḥ-thog Monastery and monasteries that follow its traditions, see *Rgyal-bstan Yongs-kyi 'Byung-gnas Snga-'gyur Che-ba Drug-ldan Rgyal-ba Kaḥ-thog-pa dang De'i Chos-brgyud 'Dzin-pa'i Dgon-pa dang Ri-khrod-rnams-kyi Lo-rgyus Gnad-bsdus 'Dod-'byung Dpag-bsam-ljon-pa'i Dbang-po*, Mi-rigs Dpe-skrun-khang (Beijing 2015), in 2 vols. TBRC nos. W8LS19018 and W8LS19021.

1984

Ser-smad Spom-ra Dge-bshes Ye-shes-dbang-phyug (1928-2000?), *Ser-smad Thos-bsam-nor-gling Grwa-tshang-gi Chos-'byung Lo-rgyus Nor-bu'i Phreng-ba*. **A.** Ser-smad Thos-bsam-nor-gling Gsung-rab 'Phrul Spar-khang, "Sermey Printing Press" (Byalakuppe 1986?), in 197 pages, evidently reprinted in 1991. This work includes a table of contents and a list of corrigenda. TBRC no. W22078. **B.** Contained in: *Dge-bshes Ye-shes-dbang-phyug-gi Gsung-'bum*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1999), vol. 3, pp. 179-292. TBRC no. W1PD45153. Contains a brief general history of Buddhism and of the Dge-lugs school, but the bulk of the work is devoted to Se-ra Smad Grwa-tshang. **Bio.:** TBRC no. P7471. **Lit.:** There is a review by Michael Aris contained in *Bulletin of the School of Oriental and African Studies*, vol. 41, no. 2 (1978), pp. 398-400, supplying useful summaries of the chapters. An article on Se-ra Monastery: Byams-pa-blo-gros, "Se-ra Dgon-pa dang | De Phyag-'debs-pa-po Byams-chen Chos-rje'i Byung-ba Mdo-tsam Gleng-ba," *Bod-ljongs Zhib-'jug*, 3rd issue for the year 1983, p. 79 ff. On the famous Phur-pa kept at Se-ra, displayed once a year, see Ser-byes Blo-bzang-kun-mkhyen, "Ser Dgon Phur-pa'i Lo-rgyus Rags-tsam Brjod-pa," *Spang-rgyan Me-tog*, 3rd issue of 1995 (general series no. 82), pp. 39-42; Ye-shes-'phrin-las, "Ser-ra Phur Mjal," *Gangs-ljongs Rig-gnas*, 3rd issue of 1994 (general series no. 23). On an image of Hayagrīva kept at Se-ra: Mun-sel, "Se-ra'i Rta-mgrin Yang-gsang-gi Sku'i Yon-tan Cha-shas-tsam Brjod-pa Dad-pa'i 'Jug-ngogs," *Bod-ljongs Nang-bstan*, 1st issue of 1996 (general series no. 19), pp. 55-65.

1984-1985 ?

'Jigs-med-theg-mchog (d. 2002), *Rong-bo Dgon-chen-gyi Gdan-rabs Rdzogs-ldan Gtam-gyi Rang Sgra* (=Mdo-smad Bstan-pa'i Gnas-gzhi Rong-bo Dpal-gyi Dgon-chen Phyogs Thams-cad-las Rnam-par Rgyal-ba Bde-chen-chos-'khor-gling Gtso Byas-pa'i Gser-ljongs Rig-pa 'Byung-ba'i Grong-khyer-du Dam-pa'i Chos Dar-tshul Che-long-tsam Brjod-pa Rdzogs-ldan Gtam-gyi Rang Sgra), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1988), in 806 pp. TBRC no. W27315. The scribe was named Dge-'dun-chos-'phel. Contains a table of contents. Note on pp. 778-797 a biography of a doctor/artist from A-mdo by the name of



Lha-rje Brag-sna-ba. A history of Rong-bo Dgon-chen monastery in Amdo. **Date:** Composition was begun in the year Rab-rgyal Shing Byi (Wood Mouse) and completed in the following year. **Lit.:** Some information from this history is summarized in Lawrence Epstein & Peng Wenbin, 'Ritual, Ethnicity and Generational Identity,' contained in: M. Goldstein & M. Kapstein, eds., *Buddhism in Contemporary Tibet*, University of California Press (Berkeley 1998), pp. 120-138, at p. 124. The author died in 2002. **Ref.:** BLP no. 1888. BLP no. 1889 lists a title *Rong-po Chos-'byung*, which I haven't been able to further identify.

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1985

Acarya Khang-dkar Tshul-khrims-skal-bzang (b. 1942), *Bstan-pa Sngadardar-gyi Chos-'byung 'Brel Yod dang bcas-pa'i Dus-rabs-kyi Mtha'dpyod 'Phrul-gyi Me-long* (=The Analytic History of Early Tibetan Buddhism), Western Tibetan Cultural Association (New Delhi 1985), in 262 pages. TBRC no. W1KG14410. A history of Buddhism in Tibet during imperial period. Focusses on particular problems of Old Tibetan religious history, including the 'Debate of Samye,' Tibeto-Korean religious relations, etc., based on Dunhuang documents, traditional Tibetan histories and contemporary scholarship. **Ref.:** Outline of contents in *CLTWA* II, no. 199 (pp. 176-182).

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1985

Bla-ma Sku-rgyal, aka Karma-phrin-las-'od-zer (b. 1935), *Bka'-brgyud Che Bzhi-las Dpal 'Ba'-rom-pa Chen-po'i Brgyud-pa Gser-gyi Phreng-ba'i Rnam-thar Thos-grol Nyin-byed 'Od Stong Phyogs-las Rnam-rgyal*. **A.** Published with cover title: *'Ba'-rom Bka'-brgyud-kyi Chos-'byung*, Lama Kugye (Paprola 1985). **B.** Karma Trinley Wooser (Delhi 1982), in 62 pages. TBRC no. W00KG09763. A history of the 'Ba'-rom Bka'-brgyud and the Skyo-brag Monasteries in Nang-chen, Khams. 'Ba'-rom lineage was founded by a disciple of Sgam-po-pa by the name of 'Ba'-rom-pa Dar-ma-dbang-phyug. **Bio.:** TBRC no. P8754.

1985

Dka'-chen Blo-bzang-bzod-pa, aka Khri-g-tse Dka'-chen (1922-1995), *Dga'-ldan Snyan-brgyud-kyi Thabs-shes Gcod-kyi Gdams-pa'i Byung-rabs Pad-rag-gi 'Phreng-ba*, contained in: *Collected Works (Gsung-'bum) of Dka'-chen Blo-bzang-bzod-pa*, Dorjee Tsering (Delhi 1985), vol. 4, pp. 1-90. A history of Gcod according to a Dge-lugs-pa tradition. **Ref.:** *CLTWA* II, no. 100. Jérôme Edou, *Machig Labdrön and the Foundations of Chöd*, Snow Lion (Ithaca 1995). Note that another edition of our author's *Collected Works* was published by Ngawang Sopa (New Delhi 1979+).

1985

*Dpal Snar-thang Chos-sde'i Lo-rgyus*. **A.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1985), in 77 pages. TBRC no. W9LS43781. **B.** A shorter version by a committee of the same name was published under the title *Dpal Snar-thang Chos-sde'i Lo-rgyus Mdor-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1983), in 63 pages. **C.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2003), in 61 pages. W1CZ2413. A history of the religious establishments at Snar-thang. Snar-thang was founded in 1153 by Gtum-ston Blo-gros-grags-pa (1106-1166). The printery of this monastery, now destroyed, was a very famous and important one. **Lit.:** On the same monastery's printing house: 'Jigs-med, "Dbus Gtsang Khul-gyi Gsung Par Rin-chen Bang-mdzod," *Nyi Gzhon*, 2nd issue of 1982, p. 75 ff. **Ref.:** Contents outlined in *CLTWA* II, no. 346 (pp. 279-282). *BLP* no. 1268.

1985

Lha-mkhar Yongs-'dzin Dge-bshes Bstan-pa-rgyal-mtshan (b. 1916), *Rgyal-thang Yul Lung Dgon Gnas dang bcas-pa'i Byung-ba Mdo-tsam Brjod-pa Blo-gsal Mgul-pa Mdzes-pa'i Rgyan*, Rgyal-thang Bya-'thab Ngag-dbang-thabs-mkhas (Dharamsala 1985), in 203 pages. TBRC no.

W1PD9229. A local history and description of Rgyal-thang (nowadays promoted as ‘Shangrila’), including social and cultural aspects of its monastic and lay life. **Bio.:** TBRC no. P10217. **Ref.:** Detailed outline of contents in *CLTWA* II, no. 40 (pp. 19-21). There have been a few articles by Claes Corlin on Rgyal-thang area, including ‘The Symbolism of the House in Rgyal-thang,’ contained in: Michael Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 87-92. Since becoming ‘Shangrila’ in 2001 the literature has increased a great deal.

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1985

Ma-ti-ratna (1915-1991), *Dpal-ldan 'Ba'-rom Bka'-brgyud-gyi Rnam-thar Chos-'byung Mdor-bsdus Gsal-byed Sgron-me*. **A.** Published by Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 2005), in 319 pages. TBRC no. W4CZ332937. **B.** Tshangs-gsar Blo-gros-rin-chen (1915-1990), *Dpal-ldan 'Ba'-rom Bka'-brgyud-kyi Rnam-thar Chos 'byung Mdor-bsdus Gsal-byed Sgron-me*, contained in: *'Ba'-rom Bka'-brgyud-kyi Chos-'byung Gsal-byed Sgron-me dang Ke-ta-ka'i Phreng-ba*, Vajra Vidya Institute (Sarnath 2010), in 396 pages, at pp. 11-311. TBRC no. W4CZ294738. **C.** For what may or may not be the same manuscript that was published, see TBRC no. W1KG10030 (this contains other relevant material on the 'Ba'-rom school); according to this the author Blo-gros-rin-chen (in Sanskrit Matiratna) was born in 1915. A historical account of the 'Ba'-rom Bka'-brgyud school. **Bio.:** I learned from the 2005 edition that the author's other names are Tshangs-gsar Blo-gros-rin-chen and Karma-sgrub-brgyud-bstan-'dzin-blo-gros-phrin-las-kun-khyab-dpal-bzang-po, and his dates were 1915-1991. TBRC no. P1KG10031. **Lit.:** This history was used as a source by Elliot Sperling, ‘Further Remarks Apropos of the 'Ba'-rom-pa and the Tanguts,’ *Acta Orientalia Hungarica*, vol. 57, no. 1 (2004), pp. 1-26.

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1985

Mkhan-chen Tshul-khrims-rgyal-mtshan (1933-2002), *Rong-ston Smra-ba'i-seng-ge'i Gdan-sa Dam-pa / Dpal Nā-lendra Rnam-par Rgyal-ba'i*

*Sde'i Gdan-rabs Chen-mo Ngo-mtshar Gtam-gyi Rgya-mtsho*, contained in: *Collected Works* (Lanzhou 2009), vol. 2, pp. 439-513. TBRC no. W1KG10375. History of Nāendra Monastery in Tibet. **Bio.:** TBRC no. P6677.

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1985

Ngag-dbang-chos-'phel, Dge-slong, *La-stod Shel-dkar Chos-sde Dpal-gyi Sde Chen-po Dga'-ldan-legs-bshad-gling-gi Lo-rgyus Dran-pa'i Gdung Dbyangs* "A brief history of the Shel-dkar Dga'-ldan-legs-bshad-gling Monastery in Western Tibet," Ngawang Tobgye (Delhi 1985), in 74 pages. TBRC no. W8LS43870. **Ref.:** *CLTWA* II, no. 348.

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1985

Rdzogs-chen Mkhan-po Thub-bstan-brtson-'grus (1920-1979), *Gsar Rnying Byung-tshul Skor*, contained in: *The Collected Writings of the Late Rdzogs-chen Mkhan-po Thub-bstan-brtson-'grus*, Nyingmapa Monastery (Bylakuppe 1985), vol. 1, pp. 69-79. TBRC no. W10200. On the origins of the new and old schools of tantra in Tibetan Buddhism. **Ref.:** *CLTWA* II, no. 141.

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Rdzogs-chen Mkhan-po Thub-bstan-brtson-'grus (1920-1979), *Bod-la 'Dul-ba'i Sdom Rgyun Byung-tshul Skor*, contained in: *The Collected Writings of the Late Rdzogs-chen Mkhan-po Thub-bstan-brtson-'grus*, Nyingmapa Monastery (Bylakuppe 1985), vol. 1, pp. 81-86. On the origins of the Vinaya ('Dul-ba) monastic vows in Tibet. **Ref.:** *CLTWA* II, no. 142.

1985

Rgyal-dbang Chos-kyi-nyi-ma (b. 1914), *Mdo-khams Rdzogs-chen Dgon-gyi Lo-rgyus Nor-bu'i Phreng-ba*. **A.** Konchhog Lhadrepa (Darjeeling 1985), in 189 pages (95 fols.). TBRC no. W23714. **B.** Mkhan-po Theg-mchog (Gangtok 1985), in 189 pages (95 fols.). TBRC no. W1KG13823. **C.** *Mdo-khams Rdzogs-chen Dgon-gyi Lo-rgyus*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992), in 139 pages. Note that version C is based on version A or B. History of Rdzogs-chen, the great Rnying-ma monastery in Khams, founded in the 17th century. **Ref.:** *CLTWA* II, no. 355.

• On related subject: *Rdzogs-chen Dgon dang Rdzogs-chen-pa Rim-byon* (=Snga-'gyur Grub-dbang Rgyal-ba Rdzogs-chen Dgon dang Rdzogs-chen-pa Rim-byon), Rdzogs-chen Shri-seng Lnga-rig Nang-bstan Slob-grwa (2003), in 72 pages, many color illustrations, and final sections in Chinese and English. TBRC no. W1CZ2507. This publication by and about Dzogchen Monastery was evidently made to commemorate the enthronement of the Seventh Rdzogs-chen Incarnate (b. 1974) on August 19, 2003.

1985

Zhwa-sgab-pa Dbang-phyug-bde-ldan (=W. D. Shakabpa, 1908-1989), *Bod-kyi Rgyal-rabs Lo-rgyus-kyi Bden Dbang Rtsod-lan Rmongs Mun Sel-ba'i Nyi-ma*, Publicity Office (Dharamsala 1985). A brief tract with arguments about the history of the 'patron-priest relationship' (*mchod yon*) composed in response to statements by the Chinese "Yang Han-krang." That means Ya Hanzhang (1916-1989), author of the collective biography of the Dalai Lamas listed in our entry no. 746, above).

1986

Dkon-mchog-tshe-brtan, *Dbon Zhang Rdo-ring dang Thang Bod Bar-gyi 'Brel-ba*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1986). TBRC no. W00KG09823. A study of the 821/822 C.E. pillar inscription in Lhasa, and its significance for Sino-Tibetan relations in the time of the T'ang Dynasty. **Bio.:** TBRC no. P8036. **Lit.:** Gnya'-gong Dkon-mchog-tshe-brtan, "Dbon Zhang 'Dum-pa'i Bka'-gtsigs Rdo-rings-kyi Dpyad-pa 'Ga'," contained in: *Bod-kyi Shes-rig Zhib-'jug Ched-rtsoṃ Bdam-bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), vol. 1, pp. 163-205. For the classic study on the subject, see Li Fang-kuei, 'The Inscription of the Sino-Tibetan Treaty of 821-822,' *T'oung Pao*, vol. 44 (1956), pp. 1-99.

1986

Khren Han-khru'u, *Spyi-tshogs Ring-lugs-kyi Lo-rgyus Mdo-tsam Brjod-pa*, Nationalities Publishing House (Beijing 1986). A short history of socialism.

1986

Mkhar-rme'u Bsam-gtan-rgyal-mtshan (=Samten G. Karmay), *Btsan-po Lha-sras Dar-ma dang De'i Rjes-su Byung-ba'i Rgyal-rabs Mdor-bsdus*. **A.** LTWA (Dharamsala 1986), in 56 pages. TBRC no. W00KG09750. **B.** Also published under the same title in the periodical entitled *China Tibetology (Krun-go'i Bod-kyi Shes-rig)*, 1st issue of the year 1989, pp. 81-103. A history of Tibet in the mid-9th century and after. This work has proven to be thought provoking and controversial for its historical arguments exposing the unreliability of traditional accounts of the suppression of Buddhism by the Emperor generally known as Glang-darma. **Bio.:** A brief biography of the author may be found in M. Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), p. 344. **Lit.:** On the subject, see the same

author's essay, 'King Lang Darma & His Rule,' contained in: Alex McKay, *Tibet and Her Neighbours* (London 2003), pp. 57-68. Yamaguchi Zuiho, 'The Fiction of King Dar-ma's Persecution of Buddhism,' contained in: Jean-Pierre Drège, ed., *De Dunhuang au Japon: Etudes chinoises et bouddhiques offertes à Michel Soymié*, Droz (Geneva 1996), pp. 231-258. Tsultrim Kalsang Khangkar, 'The Assassinations of Tri Ralpachen and Lang Darma,' *Tibet Journal*, vol. 18, no. 2 (1993), pp. 17-22. Rang-'gro, "Rgyal-po 'U-dum-btsan-gyi Skabs-su Sangs-rgyas Chos-lugs Bsnuvs-pa'i Skor-la Rags-tsam Gleng-ba," *Bod-ljongs Zhib-'jug*, 1st issue for the year 1986, pp. 103-115. **Ref.:** Outline of contents in *CLTWA* II, no. 89.

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1986

Mkhas-btsun-bzang-po, aka Khetsun Sangpo (1921-2009), *Bod-kyi Rgyal-rabs Sa-'og-nas Brnyes-pa'i Dum Bsgrigs Rna-ba'i Bdud-rtsi* (= *A Nectar for the Ear: An Early History of Tibet Edited from the Findings Unearthed at the Dunhuang Caves*), Nyingmapa Wishfulfilling Center for Study and Practice (Kathmandu 1986). TBRC no. W00KG09696. A remarkable and lengthy study of the Tibetan imperial period based primarily, but not exclusively, on Old Tibetan documents. **Ref.:** For a table of contents, see *CLTWA* II, no. 47 (pp. 33-34).

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1986

'Phrin-las-chos-grags, general editor, *Krung-go'i Bod Sa-gnas-kyi Lorigyus Yig-tshang Phyogs-btus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986), in 1097 pages. TBRC no. W20830. A joint publication of the Tibet Autonomous Region Social Science Institute (Bod Rang-skyong-ljongs Spyi-tshogs Tshan-rig-khang, in Lhasa) and the Tibetan Nationality Research Center of the Central Minorities School (Krungrdbyang Mi-rigs Slob-grwa'i Bod Rigs Zhib-'jug-khang). This is a collection of historical inscriptions, documents, excerpts from historical and biographical works, etc., selected in order to show the closeness of historical relations between China and Tibet. **Ref.:** Outline of contents in *CLTWA* II, no. 53 (pp. 45-48).

1986

Ser Byes Blo-bzang-rnam-rgyal, *Bod-chen-po'i Rgyal-rabs-las Phyi-'brel-gyi Mdzad Phyogs-la Dpyod-pa'i Gtam: Tshangs-pa'i Thig-gi Spun-zla*, LTWA (Dharamsala 1986), in 179 pages, including a detailed table of contents. TBRC no. W22074. History of Tibet, beginning with the Sa-skya period, emphasizing foreign relations. **Ref.:** For a detailed outline of its contents, see *CLTWA* II, no. 42 (pp. 21-28).

1986

Slob-dpon Gnag-mdog, aka Lopon Nado, aka Bstan-'dzin-'od-zer (b. 1919), *'Brug Dkar-po* (= *'Brug Rgyal-khab-kyi Chos Srid Gnas-stangs 'Brug Dkar-po*), Lopön Nado (New Delhi 1986), in 242 pages. TBRC no. W22085. A history, with cultural descriptions, of Bhutan. **Bio.:** TBRC no. P7472. **Lit.:** An article by the same author: 'A Short Note on Bhutan and the Bhutanese,' *Kailash*, vol. 5 (1977), pp. 89-96. **Ref.:** Detailed outline of contents in *CLTWA* II, no. 174 (pp. 150-156). Michael Aris, *The Raven Crown: The Origins of Buddhist Monarchy in Bhutan*, Serindia (London 1994).

1986

Thub-bstan-tshe-ring, *Lcags-ri 'Gro-phan-rig-byed-gling-gi Byung-ba Brjod-pa*, contained in: *Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgigs*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2009), vol. 10, pp. 515-539. TBRC no. W1PD96945. A history of Lcags-po-ri medical school in Lhasa. **Bio.:** I assume the author is the 20th-century physician by the name, with birthdate of 1908, who started his studies at Lcags-po-ri at age 10. He composed the work entitled *Gangs-ljongs Sman-pa'i Grongp-khyer Lcags-ri 'Gro-phan-rig-byed-gling-gi Byung-rabs Brjod-pa Gsal-ba'i Sgron-me* in 1986. This is according to Byams-pa-phrin-las, *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs-bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), pp.



513-517. **Ref.:** Thub-bstan-tshe-ring, *Lcags-ri 'Gro-phan-rig-byed-gling-gi Byung-ba Brjod-pa Gsal-ba 'i Sgron-me*, as it is listed in *BLP* no. 0695.

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1986

Wang 'Un-khreg, *Bod Mi-dmangs-kyis Dbyin-ji Btsan 'Dzul-bar Rgol-ba 'i Gtam-rgyud*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1986), in 135 pp. plus Chinese version in 51 pp. TBRC no. W20009. On British imperial designs against Tibet in the late 19th century up until the Younghusband expedition of 1904. Translated into Tibetan by 'Jam-dpal.

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1987

Gser-dgon Sangs-rgyas-bstan-'dzin (1924-1990), *Ne Shar Lo-rgyus Jolang Gangs 'Od*, reproduced in the following work: Franz-Karl Ehrhard and Alexander W. Macdonald, eds., *Snowlight of Everest: A History of the Sherpas of Nepal*, Franz Steiner Verlag (Wiesbaden 1992), Tibetan text with English introduction. A brief historical treatise is followed by a descriptive account of Sherpa ways of life, and in particular marriage and funerary observances. Actually composition in 1987. **Lit.:** Reviewed by Helmut Eimer in *Central Asiatic Journal*, vol. 38, no. 2 (1994), pp. 289-290.

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Gser-dgon Sangs-rgyas-bstan-'dzin (1924-1990), *Shar-pa 'i Chos-'byung Sngon-med Tshangs-pa 'i Dbyu-gu*, contained in: *Shar-pa 'i Chos-'byung dang Mes-rabs*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2003), pp. 12-117. TBRC no. W29516. A history of the Sherpas of Nepal (the entire volume is relevant). **Ref.:** A title listed with no author mentioned in *BLP* no. 1940.

1987

Mnga'-ris-pa Tshe-dbang-rig-'dzin (the author's name is transliterated on the cover as: "mNga-Ris-Wa Tse-dwang Rig-aZin"), *Dpal O-ḍi-yā-na'i Slob-dpon Chen-po'i Rnam-thar Mkha'-spyod Dpa'-bo'i Glu-dbyangs*, published by the author (Kathmandu 1993). TBRC no. W1KG12302. A biography of Padmasambhava, written by a modern Tibetan living in Nepal.

1987

Ngag-dbang-rgya-mtsho, aka Nawang Gyatso, *Chos-'byung Si-tā'i G.yas*, published by the author (Temisgam, Ladakh 1987), in 143 pp. TBRC no. W1G24280. A history of Likir (Li-kir, Klu-'khyil, Dga'-dar-rgyas-gling) Monastery in Ladakh, which according to the author was established as a Bka'-gdams-pa monastery by one Lha-dbang Chos-rje in about the 1070's, with treatment of associated monasteries, monastic customs, protectors and so on. **Bio.:** TBRC no. P1KG24296.

1987

Padma-dbang-'dus and Blo-bzang-chos-ldan, *Brag-g.yab Bla-dgon-gyi Lo-rgyus*, Chab-mdo Sa-khul Chab-gros Rig-gnas Lo-rgyus Dpyad-gzhi'i Rgyu-cha 'Tshol-bsdud U-yon Lhan-khang (Chamdo 1987), in 2 vols. TBRC no. W2DB25391. **Ref.:** Listed in *BLP* no. 1475 as Padma-dbang-'dus & Blo-bzang-chos-ldan, *Brag-g.yab Bla-dgon-gyi Lo-rgyus Stod Smad Gnyis*, Chab-mdo Dpar-'debs Bzo-grwa.

1987

Phun-tshogs-tshe-ring, ed., *Deb-ther Kun-gsal Me-long*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), in 483 pages. TBRC no. W00KG09747. General history of Tibet. **Ref.:** Detailed outline of contents in *CLTWA* II, no. 50 (pp. 37-43). *BLP* no. 1140.

1987

Phun-tshogs-tshe-ring, *Bod-kyi Lo-rgyus Zhib-'jug-la Nye-bar Mkho-ba'i Lo-rgyus Don Chen Re'u-mig Ke-ta-ka*. **A.** Mi-rigs Dpe-skrun-khang (Beijing 1987, reprints 1988, 1991), in 238 pages. TBRC no. W1KG5727. **B.** Mi-rigs Dpe-skrun-khang (Beijing 2005), in 346 pages. TBRC no. W1PD108093. A chronology of Tibetan history, with main focus on political figures and events. Includes separate lists/charts of Tibetan religious leaders and political rulers during different periods. The chronological section ends with the year 1956.

1987

Yon-tan-rgya-mtsho (1932-2002), *Chos-sde Chen-po Bla-brang Bkra-shis-'khyil, =Mkhas-grub 'Bum-sde'i Rol-mtsho Mdo-sngags Bstan-pa'i 'Byung-gnas Dga'-ldan-bshad-sgrub-bkra-shis-'khyil-gyi Skor Bzhed-gzhung Dal-'bab Mdzod-yangs-las Nye-bar Sgrub-pa Sngon-med Legs-bshad Ngo-mtshar Bkra-shis Chos-dung Bzhad-pa'i Sgra-dbyangs*, published by the author (Paris 1987), in 464 pages. TBRC no. W1KG5945.

1987

Yon-tan-rgya-mtsho (1933-2002), *Bod dang Rgya-nag Dbar 'Thab-rtsod dang Rnyog-gra Byung dang 'Byung-'gyur-gyi Rgyu dang Rkyen Rtsa Dngos Gang Yin Bshad-pa Nyams-myong Rgan-po'i 'Bel-gtam*, reprinted in a volume without publisher's information entitled, *Mdo-smad Yon-tan-rgya-mtsho'i Rtsom-sgrig Glegs-bam Dang-po* (1993), at pp. 243-273. On problems in Tibeto-Chinese relations. I haven't seen the original 1987 publication yet. **Bio.:** TBRC P7570. **Ref.:** 'Yonten Gyatso (1932-2002),' contained in: Jean-Luc Achard, Anne Chayet, Christina Scherrer-Schaub, Françoise Robin, et al., eds., *Édition, éditions: l'écrit au Tibet, évolution et devenir*, Indus Verlag (Munich 2010), pp. 13-17, at p. 15 says it was published in Paris by the author in 1993, with 551 pages.

1987

*Zha-lu Dgon-gyi Lo-rgyus Mdor-bsdus (=Dpal Zha-lu'i Gtsug-lag-khang Rten dang Brten-par bcas-pa'i Dkar-chag Byang-chen Thar-lam)*, compiled by Skal-bzang and Rgyal-po, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), in 157 pages. TBRC no. W20840. History and description of Zhwa-lu (Zha-lu) Monastery, with the biography of Bu-ston by Sgra-tshad-pa appended. **Ref.:** Outline of contents in *CLTWA* II, no. 360 (pp. 289-290).

1987

Zur-mang Mkhan-po 'Chi-med-chos-kyi-bshes-gnyen, *Mnyam-med Dwags-po Bka'-brgyud-kyi Bye-brag Dpal Grub-pa'i Dbang-phyug Yel-pa Bka'-brgyud-kyi Chos-sde Byang Rta-rna Rnam-grol-thar-pa-chen-po'i-gling-gi Lo-rgyus Mdor-bsdus Bkod-pa Bkra-shis Lha-yi Rnga-sgra*. This is a history of the Yel-pa branch of the Bka'-brgyud-pa. **Ref.:** Our only source for this work is a reference in the abstract to a paper given by Tashi Tsering, entitled "Yel-pa Bka'-brgyud-kyi Byung-tshul Rags-tsam

Bkod-pa,” at the 8th meeting of the International Association for Tibetan Studies (Bloomington 1998).

- 784 -

1988

Bse-tshang Blo-bzang-dpal-ldan (b. 1938), *Dpal Mnyam-med Ri-bo Dge-ldan-pa'i Grub-mtha'i Rnam-gzhag Mdo-tsam Brjod-pa 'Jam-mgon Bstan-pa'i Mdzes-rgyan*, Mi-rigs Dpe-skrun-khang (Beijing 1988/1990). TBRC no. W1KG16605. A doxography and history of the Dge-lugs school. **Bio.:** TBRC no. P4708. The author's *Collected Works* in 6 vols. published by Mi-rigs Dpe-skrun-khang (Beijing 2001). TBRC no. W29157. And again in 9 vols. by the same publisher in 2010. TBRC no. W1PD137800.

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1988

Bya-bral Sangs-rgyas-rdo-rje (1913-2015), *Dpal Kaḥ-thog-pa'i Chos-'byung Rin-chen Phreng-ba*. **A.** Snga-'gyur Bstan-pa'i 'Byung-gnas Kaḥ-thog Rdo-rje-gdan (n.d.), in 221 pages. TBRC no. W3CN3398. **B.** *Dpal Rgyal-ba Kaḥ-thog-pa'i Gdan-rabs Brgyud-'dzin dang bcas-pa'i Byung-ba Brjod-pa Rin-po-che'i Phreng-ba Lha-bu'i [~Lta-bu'i] Gtam*, n.p. (n.d.), in 221 pages. TBRC no. W3CN5276. History of Kaḥ-thog Monastery. **Bio.:** The author is the one popularly known in English-language sources as Chatral Rinpoche. **Dates:** Composed between 1985 and 1988.

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1988

Byams-pa-phrin-las (1928-2011), *Gangs-ljongs Gso-rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1990), with a revised edition published in 2000. TBRC no. W00PD1011326. A medical history, or rather a well-researched

collective biography of Tibetan physicians. It includes a table of contents and a biography of the author. **Bio.:** TBRC no. P4853. **Lit.:** For articles on the history of medicine by the same author, see Byams-pa-'phrin-las, "Bod-kyi Gso-rig Sman Rdzas-kyi Thog-ma'i Byung-tshul dang | 'Phel-rgyas Skor Rags-tsam Brjod-pa Gzhon-nu Kun-tu-dga'-ba'i Gtam," contained in: *Bod Rig-pa'i Gros-mol Tshogs-'du'i Ched-rtsoṃ Gces-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), pp. 147-216. "Bod-ljongs Sman-rtsis-khang-gi Gdan-rabs Bsdus-pa Skal-bzang Skye-bo'i 'Jug-ngogs Dam-pa," contained in: *Bod-kyi Sman-rtsis Ched-rtsoṃ Phyogs-bsdus*. "Bod-kyi Sman-rdzas Rig-pa'i Lo-rgyus Mdor-bsdus Gzhon-nu'i Yid-'phrog Utpala'i Do-shal," *Nyi Gzhon*, serialized in the 1982 issues. "Bod-kyi Gso-rig Sman-rdzas-kyi Thog-ma'i Byung-tshul dang | 'Phel-rgyas Skor Rags-tsam Brjod-pa Gzhon-nu Kun-tu Dga'-ba'i Gtam," *Bod Rig-pa'i Gros-mol Tshogs-'du'i Ched-rtsoṃ Gces-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), pp. 147-216.

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Byams-pa-phrin-las (1928-2011), *Sman-rtsis-khang-gi Gdan-rabs*. Listed in *BLP* no. 1651. Listed in Pasang Yonten, 'A History of the Tibetan Medical System,' *Bulletin of the Indian Institute for the History of Medicine*, vol. 17 (1987), pp. 130-149, at p. 147 (spelling not corrected): "Byampa hphrinles, 1986, *Bod kyi gso ba rig pa'i byung tsul dang hphel rgyas sknor gyi ngo sprod rags bdus* - Lhasa Mentzikhang." I interpret this to mean a publication of the Sman-rtsis-khang in Lha-sa entitled *Bod-kyi Gso-ba Rig-pa'i Byung-tshul dang 'Phel-rgyas Skor-gyi Ngo-sprod Rags-bsdus*. This might very well be a journal article or pamphlet and not a book.

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1988

Khang-dkar Tshul-khrims-skal-bzang (b. 1942), *Tshur Mthong Skye-bor S nang-tshul Ma-bcos Lhug-par Bkod-pa'i Rgya-gar-gyi Nang-pa'i Lta Grub Chos-'byung Legs-bshad Dka' Gnad Mdud 'Grol (Deb Sngon Gsar-ma)*, Tibetan Buddhist Culture Association (Kyoto 1988), in 2

volumes. TBRC no. W1KG13022. A history of Buddhism in India. **Ref.:** Detailed outline of contents in *CLTWA* II, nos. 92-93 (pp. 91-100).

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1988

Ma-ti-ratna (1915-1991), *'Ba'-rom Bka'-brgyud Gnam-tshang-gsar-dgon-gyi Dkar-chags Rab-gsal Lha-yi Me-long*. Listed under the title *'Ba'-rom Bka'-brgyud Gnam-tshang-gsar-dgon-gyi Lo-rgyus dang Rnam-thar sogs*, a cursive ms. in 390 fols. Its actual title page reads: *'Ba'-rom Bka'-brgyud Gnam-tshang-gsar-dgon-gyi Dkar-chags Rab-gsal Lha-yi Me-long*. TBRC no. W1KG10030. A history of the 'Ba'-rom-pa Monastery known as Gnam-tshang-gsar in Nang-chen and its abbots. There are several titles contained within this work. **Bio.:** TBRC no. P1KG10031. **Lit.:** Used as a source in Elliot Sperling, 'Further Remarks Apropos of the 'Ba'-rom-pa and the Tanguts,' *Acta Orientalia Hungarica*, vol. 57, no. 1 (2004), pp. 1-26.

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1988 ?

Sman-rams-pa Pa-sangs-yon-tan, *Bod-kyi Gso-ba Rig-pa'i Lo-rgyus-kyi Bang-mdzod G.yu-thog Bla-ma Dran-pa'i Pho-nya*, Yuthok Institute of Tibetan Medicine (Leh 1988?), in 311 pages. TBRC no. W00EGS1017345. A history of Tibetan medicine. **Bio.:** TBRC no. P00EGS1017344. **Lit.:** This work is reviewed, with a general outline of contents, in Natalia D. Bolsokhoyeva, *Introduction to the Studies of Tibetan Medical Sources*, Mandala Book Point (Kathmandu 1993), pp. 41-48. For a translation of a brief work on Tibetan medical history by the same author, see Pasang Yonten, 'A History of the Tibetan Medical System,' translated by Tsepak Rigzin and Philippa Russell, *Tibetan Medicine*, series no. 12 (1989), pp. 32-51.

1988

So Wun-chin (=So'u Lpen-chin, Suo Wenqing), *Kha-ba-ri-pa'i Lo-rgyus Yid Dga'i Phreng-ba*, translated by Zla-ba-tshe-ring, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1988), in 198 pages. TBRC no. W2CZ8090. A work on the history of Tibet (Kha-ba-ri-pa means 'inhabitants of the snow mountains') into the middle of the 20th century, originally composed in Chinese. **Bio.:** TBRC no. P7520. The same author was co-author with Wang Furen of *Highlights of Tibetan History*, tr. into English by Xu Jian, New World Press (Beijing 1984), a book reviewed by Jennifer Jay in *Tibet Journal*, vol. 12, no. 1 (Spring 1987), pp. 63-64. **Ref.:** *CLTWA* II, no. 51 (pp. 43-45) gives a detailed outline of contents.

1988

*Spo-bo'i Lo-rgyus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1988), in 214 pages. Composed by a committee headed by one O-rgyan. TBRC no. W20520. A local history of the *rdzong* ('district') of Spo-bo, it covers political history, Buddhist history, and popular customs. Spo-bo borders Kong-po district in the eastern part of central Tibet. **Ref.:** TBRC no. W20520: *Spo-bo'i Lo-rgyus. Mdo-smad Chos-'byung* (likewise *Rare Books*, p. 218) lists a title *Spo-bo Chos-'byung* which would have to date from before the 19th century, and so must be a different work. According to *BLP* no. 1342, the title *Spo-bo'i Lo-rgyus* should be by Phur-bu-rdo-rje, while the title *Spo-bo'i Chos-'byung*, listed at *BLP* no. 1341, has no author given. See Santiago Lazcano, 'Ethnohistoric Notes on the Ancient Tibetan Kingdom of Spo-bo and Its Influence on the Eastern Himalayas,' *Revue d'Etudes Tibétaines*, vol. 7 (April 2005), pp. 41-63, at p. 43. Peter Schwieger, 'A Preliminary Historical Outline of the Royal Dynasty of Spo-bo,' contained in: K. Kollmar-Paulenz & C. Peter, eds., *Tractata Tibetica et Mongolica*, Harrassowitz (Wiesbaden 2002), pp. 215-229.

• On the same topic: *Gangs-ljongs Shar-ngos Mdo-stod Spo-bo'i Rgyal-rabs dang Chos-'byung* (Bylakuppe 2000), in 154 pages. TBRC no. W1KG15422.



1988

Tashi Tsering (Bkra-shis-tshe-ring), *A Brief Survey of Fourteen Centuries of Sino-Tibetan Relations*, Office of Information and International Relations (Gangchen Kyishong, Dharamsala 1988), in 30 pages. Also reprinted in a volume without publisher's information entitled, *Mdo-smad Yon-tan-rgya-mtsho'i Rtsom-sgrig Glegs-bam Dang-po*, at pp. 151-241. Although in English, it seems to have been translated from a Tibetan-language original, and it constitutes a significant survey of the entire history of Tibeto-Chinese political relations. **Bio.:** TBRC no. P7322. See this for further historical titles by this author not yet listed here.

- Tashi Tsering has also compiled a *Biographical Dictionary of Tibetan Women*, a ten-volume set planned for publication by the Amnye Machen Institute (Dharamsala). A related article on women in Tibetan history: Bshes-gnyen Tshul-khrims, "Sangs-rgyas-kyi Bstan-pa dang Kha-ba-ri-pa'i Bud-med-kyi Skor Rags-tsam Gleng-ba," *Krung-go'i Bod-kyi Shes-rig*, 2nd issue for the year 1995 (general series no. 30), pp. 15-35. On the female incarnation line of the Rdo-rje-phag-mo: Rdo-rje-phag-mo Bde-chen-chos-sgron and Grwa Thub-bstan-rnam-rgyal, "Bsam-sdings Rdo-rje-phag-mo'i 'Khrungs-rabs dang / Sku-phreng Rim-byon-gyi Mdzad-rnam / Yar-'brog Bsam-sdings Dgon-gyi Dkar-chag bcas Rags-tsam Bkod-pa," *Bod-ljongs Nang-bstan*, 2nd issue of 1994 (general series no. 16), pp. 31-58. More articles on women in Tibetan history are published in *Tibet Journal* (Dharamsala), vol. 22, no. 2 (Summer 1997).

1988

Yon-tan-rgya-mtsho (1933-2002), *Bod-kyi Rgyal-rabs Lo-rgyus Don Bsdus dang 'brel Bod dang Rgya-nag Dbar-gyi 'Thab Rtsod Ngo-sprod: Rnam-dpyod Dal 'Bab Mdzod Chen 'Phyur-ba'i Legs-bshad Rlabs-kyi Sgra Brgya Bzhad-pa'i Gdangs Snyan Ngo-mtshar Rin-thang Gzhal-du Med-pa*. **A.** The Tibetan Cultural Center (Bloomington 1988), in 133 pages. **B.** Office of Information and International Relations (Dharamsala 1990), in 117 pages. A general history of Tibet with emphasis on Sino-Tibetan political relations. **Ref.:** Outline of contents in *CLTWA II*, no. 87 (pp. 78-79). Not listed in 'Yonten Gyatso (1932-2002),' contained in:

Jean-Luc Achard, Anne Chayet, Christina Scherrer-Schaub, Françoise Robin, et al., eds., *Édition, éditions: l'écrit au Tibet, évolution et devenir*, Indus Verlag (Munich 2010), pp. 13-17.

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1989

Bkra-shis-dbang-'dus, ed., *Bod-kyi Lo-rgyus Yig-tshags dang Gzhung-yig Phyogs-bsdus Dwangs-shel Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 1989), in 323 pages. TBRC no. W22022. This is a collection of historical sources, mainly government documents.

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[1987-]1989

Blo-bzang-dge-'dun, *Dge-ldan Bstan-pa'i Rang-srol Mchog-tu Dar-ba'i Sgrub-pa'i Sde Chen-po Sgo-dmar Dga'-ldan-phun-tshogs-gling-gi Lo-rgyus dang bcas-pa'i Dkar-chag Gdung Sel Sman-gyi Myu-gu* (=Sgo-dmar Dga'-ldan-phun-tshogs-gling-gi Dkar-chag), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1990 or 1991). TBRC no. W20847. A chronicle of the Dge-lugs-pa monastery Sgo-dmar Dga'-ldan-phun-tshogs-gling in Amdo. This entry was supplied courtesy of E. Gene Smith. **Bio.:** TBRC no. P6978. **Lit.:** For a note on Sgo-dmar monastery, see Shing-bza' Skal-bzang-chos-kyi-rgyal-mtshan, *Bod Sog Chos-'byung*, Mi-rigs Dpe-skrun-khang (Beijing 1992), p. 819.

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1989

*Bod-kyi Rgyal-rabs Lo-tshigs 'Khrul-spong Zin-bris*, Cultural Printing Press (Dharamsala 1989), in 46 pages. A chronological survey of Tibetan history beginning in 127 BCE with the first in the dynastic lineage Gnya'-khri-btsan-po.

1989

*Bod-kyi Snga-rabs Khrims Srol Yig-cha Bdams-bsgrigs*. **A.** =Gangs-can Rig-mdzod series no. 7, Bod-ljongs Spyi-tshogs Tshan-rig-khang-gi Bod Yig Dpe Rnying Dpe-skrun-khang (Lhasa 1989), in 406 pages. TBRC no. W00KG09682. **B.** Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2014), in 305 pages. TBRC no. W3CN6897. A collection of Tibetan legal codes from different historical periods. **Lit.:** For a study of Tibetan legal literature see now Rebecca French, *The Golden Yoke: The Legal Cosmology of Buddhist Tibet*, Cornell University Press (Ithaca 1995). Articles on legal history in the imperial period: Hor-dkar-bu-phrug, "Btsan-po'i Skabs-kyi Bod-kyi Khrims Lugs-la Rags-tsam Dpyad-pa," *Krung-go'i Bod-kyi Shes-rig*, issue no. 4 for the year 1989, pp. 42-53. Tshe-brtan, "Bod Btsan-po'i Skabs-kyi Khrims-yig Thor-bu 'Ga' dang De Cung-zad Go Bde-bar Bsgyur-ba," *Rig-gzhung Dus-deb*, 1st issue of the year 1984, p. 18 ff. Tshe-brtan, "Bod Btsan-po'i Skabs-kyi Khrims-yig Thor-bu 'Ga'-la Cung-zad Dpyad-pa," *Rig-gzhung Dus-deb*, 1st issue of the year 1985, p. 79 ff. Another collection of works on Tibetan law is the following: *Bod-kyi Dus-rabs Rim-byon-gi Khrims-yig Phyogs-bsdus Dwangs-byed Ke-ta-ka*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987), in 279 pp. It was long ago announced that a work by the late R.O. Meisezahl, *Das Gesetzbuch des 5. Dalai Lama*, would be published in the series Monumenta Tibetica Historica.

1989

Chab-spel Tshe-brtan-phun-tshogs (b. 1922) and Nor-brang O-rgyan, *Bod-kyi Lo-rgyus Rags-rim G.yu-yi Phreng-ba*. **A.** Bod-ljongs Spyi-tshogs Tshan-rig-khang (Lhasa 1989), in 3 vols. **B.** Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2006), in 3 vols. **C.** A briefer version of it, same authors and title, was published: Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2011), in 404 pages. TBRC no. W1KG23757. A general history of Tibet up until 1959. **Ref.:** *BLP* no. 1433.

1989

*Gsar-brje'i Dran-tho*, "Bod-du Dmangs-gtso'i Bcos-bsgyur Byas-nas Lo Sum-cu 'Khor-bar Rten-'brel Zhu," Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1989). 'Memoires of Revolution,' a volume commemorating the thirtieth anniversary of the 'Democratic Reforms' (Dmangs-gtso'i Bcos-bsgyur) of 1959 (i.e., the year of the 'Tibetan Uprising'). It contains written reminiscences, some of them extracted from periodicals of the time, composed by various Chinese officials and soldiers involved in the events of the 1950's, subsequently translated into Tibetan.

1989

Kham-ri-tshang Blo-bzang-rdo-rje, *'Phags Bod Rgyal-rabs Chos-'byung Kun-gyi Don-bsdus Ngo-mtshar Gsal-ba'i Me-long*, Konchhog Lhadrepa (Delhi 1989), in 318 pages; includes a table of contents. TBRC no. W1CZ2282. A history of India and, primarily, of Tibet. **Bio.:** TBRC no. P1CZ2283. **Ref.:** Outline of contents in *CLTWA* II, no. 88 (pp. 79-82).

1989

Ma-ye-khal Sī Wan Walt Wan Prag (=Michael C. van Walt van Prag), *Bod-kyi Gnas-babs*, Kashag (Delhi 1989), in 653 pages. TBRC no. W2CZ9076. **Lit.:** Tibetan translation of *The Status of Tibet: History, Right, and Prospects in International Law*, Westview Press (Boulder 1987). A political history of Tibet from legal perspective. **Ref.:** Outline of contents in *CLTWA* II, no. 79 (pp. 72-75).

1989

Shar-gdong Sprul-sku Blo-bzang-bshad-sgrub-rgya-mtsho, *Bya-khyung A-ra-pa-tsa'i Sgrub-khang-gi Dkar-chag 'Jam-dbyangs Mchod-pa'i Me-tog*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1989). TBRC no. W16965. This publication contains four separate works on the A-ra-pa-tsa-na Hermitage of Bya-khyung Monastery and its history. This entry supplied by E. Gene Smith (electronic mail of March 17, 1996).

1990

'Bras Tsha Byang-rtse Chos-rje Blo-bzang-nyi-ma (1928-2008), *Dpal-dan Smad Rgyud-pa'i Chos-'byung G.ya'-dag 'Phrul-gyi Me-long*, Jayyed Press (Delhi 1990), in 376 pp. TBRC no. W1KG24217. A history of the Lower Tantra College. **Bio.:** The author served as the 100th Ganden Throne Holder. TBRC no. P8418. Thanks to J. Karsten for first suggesting this entry.

1990

Dkon-mchog-rin-chen, *Bod-kyi Gso-rig Chos-'byung Baidūrya'i 'Phreng-ba*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1992). TBRC no. W20027. A history of medicine in Tibet. Includes chapters on the different schools of medicine, as well as regional surveys of the history of medicine in Khams and Amdo. **Ref.:** *BLP* no. 1434 (no author is given, but the title is the same).

1990

*Lo-rgyus-las Grub-pa'i Gong-bu Gcig-gyur: Bod Sa-gnas dang Krung-dbyang Srid-dbang Rim-byung Dbar-gyi 'Brel-ba'i Gnas-tshul Ngo-*

*sprod Rags-bsdus*, composed by a committee, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1990). On Sino-Tibetan relations and their history up until about 1950.

- 807 -

1990

Mkhan-po Ngag-dbang-kun-dga'-dbang-phyug, *Rdzong-sar Khams Bye'i Bshad-grwa Chen-mo'i Lo-rgyus dang Mkhan-rabs-kyi Rtogs-brjod*, Rdzong-sar Bshad-grwa (New Delhi 1990), in 46 fols. TBRC no. W1KG4851. History and abbatial lineage of the Rdzong-sar Monastery in Khams. **Bio.:** TBRC no. P5785, gives the author's dates as 1921 or 1923 to 2008.

- 808 -

1990

*Mtsho Lho Bod-rigs Rang-skyong-khul-gyi Lo-rgyus Che-long tsam Brjod-pa Snyan Dbang Gso-ba'i Cong-sgra*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Ziling 1990), in 300 pp. TBRC no. W20381. Includes a map and a chronological chart. Edited by Padma-rdo-rje. A general study of the history and culture of the southern part of the Kokonoor region.

- 809 -

1990

Nam-mkha'i-nor-bu (=Namkhai Norbu, b. 1938), *Zhang Bod Gna'-rabs-kyi Lo-rgyus Nor-bu'i Me-long*, Dkar-mdzes Bod-rigs Rang-skyong-khul Rtsom Sgyur Cus (Kanze 1990). TBRC no. W3CN8003. A history of the countries of Zhang-zhung and Tibet and the cultural and political relations between the two. An expanded version of this work, in three volumes, has been published under the title *Zhang Bod-kyi Lo-rgyus Ti-se'i 'Od*.

1990

Phu-khang Dge-bshes Blo-bzang-rgya-mtsho (1928-1997), *Yul Gangs-can-pa'i 'Jig-rten Chags-rabs dang 'brel-ba'i Kong-ra'i Srid-pa'i Me-long* (Dharamsala 1990), in 240 pages. TBRC no. W1KG24249. A history of Kong-ra in the region of Khams. **Bio.:** Kong-ra, short for Kong-jo Ra-ba, is the area of the author's birth. For the author's autobiography, see Lobsang Gyatso, *Memoirs of a Tibetan Lama*, tr. & ed. by Gareth Sparham, Snow Lion (Ithaca 1998). **Ref.:** This work is among the sources used for an entry on Kong-ru'i Dpal-ldan-don-gling Monastery, belonging to the Dge-lugs school, contained in Bla-brang Skal-bzang, *Bod-kyi Ris-med Dgon-sde Khag-gi Lo-rgyus Mes-po'i Gces-nor*, vol. 1 (Delhi 1995), pp. 13-22.

1990

Sa-phud Thub-bstan-dpal-ldan (Saboo Thupstan Paldan), *Dpe-thub Dgon Dga'-ldan-dar-rgyas-gling-gi Chags-rabs Kun-gsal Me-long*, Dpe-thub Monastery (Leh 1990), in 564 pages. TBRC no. W1KG24017. A history of Dpe-thub Monastery in Ladakh.

1990

Shing-bza' V Skal-bzang-chos-kyi-rgyal-mtshan (1925-1998), *La-mo Gser-khri Hu-thog-thu'i Sku-phreng-gi Lo-rgyus dang A-chung Gnam-rdzong-gi Lo-rgyus bcas*, Srid-gros Rma-lho Bod-rigs Rang-skyong-khul Rig-gnas Lo-rgyus Dpyad-gzhi'i Yig-rigs U-yon Lhan-khang (Xining 1990). TBRC no. W00EGS1016768. Accounts of the abbots of La-mo Monastery in Amdo, along with a history of A-chung Gnam-rdzong. **Bio.:** TBRC no. P6209.

1991

Blo-bzang-rgya-mtsho, ed., *Kha-gya'i Sgar-rnying Dgon Dga'-ldan-bshad-sgrub-'phel-rgyas-gling-gi Chags-rim dang Kha-gya Spy'i Lo-rgyus Zla-ba Gzhon-nu'i 'Dzum Zer*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1991), in 82 pp. TBRC no. W20823. History of the monasteries and the region of Kagya in southern Kansu. **Ref.:** BLP no. 0179.

1991

Blo-gros-phun-tshogs, *'Jam-dbyangs-mkhyen-brtse Sku-phreng Gong-'og-gi Rnam-thar*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1994). TBRC no. W21689. A collective biography of Rdzong-sar 'Jam-dbyangs-mkhyen-brtse'i-dbang-po (1820-1892) and of his reincarnation 'Jam-dbyangs-mkhyen-brtse Chos-kyi-blo-gros (1896-1959). **Lit.:** Brief biographies of 'Jam-dbyangs-mkhyen-brtse'i-dbang-po and Chos-kyi-blo-gros found in Bradburn, *Masters*, pp. 351, 368.

1991

Chab-spel Tshe-brtan-phun-tshogs (b. 1922), *et al.*, eds., *Bod-kyi Gal-che'i Lo-rgyus Yig-cha Bdams-bsgrigs* (=Gangs-can Rig-mdzod series no. 16), Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991). A collection of legal and administrative documents, including illustrations and descriptions of official seals. The last part of this publication has quite extensive (but still by no means exhaustive) lists of recognized reincarnations in Tibet, compiled for the official use of the Manchu Amban in 1814, with additions made in 1820. **Lit.:** Biographical material on the author and his works, see Skal-bzang-dar-rgyas, "Chab-spel Tshe-brtan-phun-tshogs dang Khong-gi Gsung-rtson Phyogs-bsgrigs," *Krung-go'i Bod-kyi Shes-rig*, 2nd issue of 1995 (general series no. 30), pp. 44-55. **Ref.:** J. Karsten has pointed out to me that the list of recognized reincarnations contains information that would place its final



redaction still later, to sometime after 1827. He has promised to go into the matter further.

- A transcription of the incarnate list was once placed on the internet, at *Tibetan and Himalayan Library (THL)*, but later taken down, although it is now (as of August 2020) to be found at the following address: <https://sites.google.com/site/tibetological/rinpoches>.

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1991

Dbyang-hphu-hwa, ed., *Mgo-log Rig-gnas Lo-rgyus*, Srid-gros Mgo-log Khul U Rig-gnas Lo-rgyus Rgya-cha Zhib-'jug U-yon Lhan-khang (Xining 1991), 2nd vol. in 227 pages, with still more vols. published in 1999 and 2004. TBRC nos. W1GS49554, W1GS49535, W00KG02353. A cultural history of Mgo-log in A-mdo. The first volume is a history of the people of Mgo-log, while the second is a history of its monasteries. Each volume opens with a substantial piece by one Don-grub-dbang-rgyal, with other shorter and separately authored pieces on more specific topics. Thanks to Katia Buffetrille (Paris) for kindly sending a copy of the second volume of this difficult-to-obtain book.

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1991

Gyi-lung Bkra-shis-rgya-mtsho and Gyi-lung Thugs-mchog-rdo-rje (d. 1939), *Bod Mi-bu Gdong [i.e., Gdung] Drug-gi Rus-mdzod Me-tog Skyed Tshal* (=Mgo-log Rus-mdzod), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1991), in 124 pages. TBRC no. W27305. A historical work on the ancestors of the Golok (Mgo-log) people of Amdo. It is supposed to have been, in part, extracted from a larger work devoted to a general history of the clan organization of Tibetan society, what is called the *mi'u gdung drug* ('the six midget clans'). The publication of this work was preceded by a mimeographed edition of a work with the same title as the longer title given above in 192 pages. This entry supplied by E. Gene Smith (electronic mail of March 17, 1996). **Bio.:** TBRC no. P8673. **TBRC no.** P8673. **Dates:** Still unable to decide the date, likely in the 19th or early 20th century, I date it to the date of publication. **Lit.:** The

English version of this work has now appeared together with an edition of the Tibetan text: Gyilung Tashi Gyatso and Gyilung Thugchok Dorji, *The Treasure of the Ancestral Clans of Tibet*, tr. by Yeshe Dhondup, Library of Tibetan Works and Archives (Dharamsala 2009), in 168 pages. There are some pertinent comments on the genres of *rus-mdzod* and *rus-tho* in J. Gyatso, *Apparitions of the Self*, Princeton University Press (Princeton 1998), p. 117. See also Tashi Tsering, ‘Themes & Perspectives on Tibetan History with Emphasis on Mgo-log and Preliminary Remarks on Some New Sources,’ a paper given at Oxford University on May 23-4, 1997, unpublished. See also Roberto Vitali, ‘Editorial,’ in *Lungta*, vol. 16 (Spring 2003), p. 4. On Mgo-logs, see Rnam-rgyal, “Mgo-log ces-pa’i Ming Ji-ltar Thogs-tshul Bshad-pa,” *Sbrang-char*, 4th issue of the year 1982, p. 65 ff. **Ref.:** Notice the citation of two works with the titles “Me-bu Gdung Drug-gi Rus-mdzod” and “Rus-mdzod Dpe Rnying” in *Bod-yig Dpyad-rtso-m-gyi Dkar-chag*, Krung-go’i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1993), p. 448. *BLP* no. 1432. Btsan-lha, p. 1056, lists the title ’Bru Bkra-shis-rgya-mtsho & Thugs-mchog-rdo-rje, *Bod Mi-bu Gdung Drug-gi Rus-mdzod Padma Dkar-po’i Skyed-tshal*.

- Note also that one of the Rdo Grub-chen incarnates composed a short work on the ancestors of the Mgo-log: *Mgo-log zhes-pa’i Lo-rgyus*. This work may be located in *Collected Miscellaneous Writings of the Successive Embodiments of the Rdo Grub-chen*, Lama Dodrup Sangyay (Gangtok 1977), pp. 419-434. Still another Mgo-log history is said to have been published in about 1995, but has not yet been seen.

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1991

Ldan-ma Rgyal-sras Sprul-sku, *Rta-dbang Mkhan-po Ldan-ma Rgyal-sras Sprul-skus mdzad-pa’i Rta-wang Dgon-pa’i Lo-rgyus Mon-yul Gsal-ba’i Me-long*, Chhak Jampa Gyatso (Tawang, Arunachal Pradesh 1991), in 227 pages, with a detailed table of contents. History of Mon-yul, and especially of Tawang (Rta-dbang/Rta-wang) Monastery. Composed in 1988. **Lit.:** Ldan-ma Rgyal-sras Sprul-sku, “Mon Rta-wang Dgon-pa Dga’-ldan-rnam-rgyal-lha-rtse’i Lo-rgyus Mdor-tsam Brjod-pa,” *Za-ma-tog* (journal of the Tibet House, New Delhi), vol. 2 (1990), pp. 44-60.

1991

Nor-brang O-rgyan (b. 1933), *Bod Sil-bu'i Byung-ba Brjod-pa Shel-dkar Phreng-ba*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1991). TBRC no. W00KG09729. A history, and apparently the first of its kind, devoted to the post-imperial period of fragmentation, ending in the early years of the Later Spread (Phyi-dar), or to put it more simply the period from the last half of the 9th century until about the beginning of the 11th. This period has sometimes been called the Tibetan 'Dark Ages,' since its history is quite obscure — hence the extraordinary interest of this work devoted to its illumination. Large parts of this work first appeared in serial form in the 1990 issues of *Bod-ljongs Zhib-'jug* (a publication of The Academy of Social Science of Tibet, Lhasa). **Bio.:** TBRC no. P6745. **Lit.:** An article about the same period: Thub-bstan-phun-tshogs, "Bod Sil-bu'i Skabs-kyi Dus-tshigs 'Ga'-zhig-la Dpyad-pa," *Krung-go'i Bod-kyi Shes-rig*, first issue of 1990, pp. 57-62. **Ref.:** BLP no. 1441.

1991

Padma-tshe-dbang, Slob-dpon (1926-2009), *Pad-gling Lo-rgyus Drang-gtam* (Thimphu 1991), in 174 pages. TBRC no. W00EGS1017331. "The True History of Padma-gling-pa." On the Rnying-ma-pa *gter-ston* Padma-gling-pa. **Bio.:** The author, better known as Padma-la or Pemala, was director of the National Library of Bhutan in Thimphu. See the entry "Lama Pema Tsewang" by Jagar Dorji in *Treasury of Lives*. TBRC no. P7800. **Ref.:** Michael Aris, *The Raven Crown: The Origins of Buddhist Monarchy in Bhutan*, Serindia (London 1994).

1991

'Phags-pa-shes-rab, chief editor, *Pho-brang Po-ta-la'i Lo-rgyus Phyogs-bsgrigs*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1991, 1994). TBRC no. W21615. Composed by a committee. Passages on the history

of the Potala Palace, extracted from about a dozen Tibetan historical sources.

- 822 -

1991

Rdzong-rtse Byams-pa-thub-bstan (b. 1933), *Chos-grwa Chen-po Bkra-shis-lhun-po Dpal-gyi Sde-chen Phyogs Thams-cad-las Rnam-par Rgyal-ba'i Gling-gi Chos-'byung Ngo-mtshar Dad-pa'i Sgo-'byed*, Bod-kyi Dpe-mdzod-khang (Dharamsala 1991), in 730 pp. TBRC no. W1KG24251. History of the Bkra-shis-lhun-po Monastery in Gzhis-kartse, including biographies of the abbots. Has a table of contents, but no index. **Bio.:** TBRC no. P9608.

- 823 -

1991

*Rgya-dmar-gyis Bod Nang Mi Spyod-las 'Das-pa'i Bya Ngan Ji Byas Dngos-byung Gnas-lugs Rags-bsdus Gsal-bar Mthong-ba'i Me-long (1959 nas 1984)*, Tibetan Cultural Printing Press (Dharamsala 1991). TBRC no. W4CZ333411. The title might be roughly translated, "A Mirror for Seeing Clearly: Real Accounts of Inhuman Atrocities Committed by Communist Chinese in Tibet between the Years 1959 and 1984."

- 824 -

1992

*Bod-kyi Gsar-brje'i Lo-rgyus*, composed by a committee, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992), in 622 pages. TBRC no. W1KG20879. History of Tibet's revolution.

1992

Don-grub-phun-tshogs, ed., *Dpal-ldan Sa-skya Dgon-gyi Lo-rgyus dang Khri-pa Rim-byon-gyi Rnam-thar Mdor-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992), in 77 pages. TBRC no. W8LS32711. First published in 1987, in 67 pp., edited by Lhag-pa-tshe-ring. TBRC no. W20843. Composed by a committee. A brief history of Sa-skya Monastery and its abbots.

1992

Phun-tshe, *Rwa Stag-gi Don Rkyen dang De'i Ngo-bo'i Skor Gleng-ba*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992). TBRC no. W00KG09766. Political history of Tibet in the later years of the 1930's and the 1940's when Tibet was ruled by Regent Rwa-sgreng 'Jam-dpal-ye-shes-rgyal-mtshan aka Reting Rinpoche (b. 1913) and Regent Stag-brag (the names of the two regents explains the "Rwa Stag" of the title). **Ref.:** Hugh Richardson, 'The Rwa-sgreng Conspiracy of 1947,' contained in: M. Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. xvi-xx. For an article on the Lung-shar affair of 1934, see Shes-rab-nyi-ma, "Nye-rabs Bod-kyi Lo-rgyus Thog Byung-ba'i Ma Nyes Khag G.yog-gi Gyod-gzhi Zhig," *Krung-go'i Bod-kyi Shes-rig*, 3rd issue of the year 1989, pp. 23-38. See also Bsod-nams-chos-rgyal, "Rwa-sgreng Ho-thog-thu 'Jam-dpal-ye-shes-bstan-pa'i-rgyal-mtshan Mchog-gi Mdzad-rnam Thor-bu," *Bod-ljongs Zhib-'jug*, 2nd issue of 1988, pp. 137-147 (thanks to Per Sørensen for the reference).

1992

Shing-bza' Skal-bzang-chos-kyi-rgyal-mtshan (1925-1998), *Bod Sog Chos-'byung* (= 'Phags-pa'i Yul-nas Bod dang Hor-gyi Yul-du Bstan-pa Dar-tshul-gyi Rnam-gzhag Mdo-tsam Brjod-pa Bod Sog Chos-'byung Pad-dkar Phreng Mdzes). A. Gangs-can Rig-brgya'i Sgo-'byed Lde-mig

series vol. 18, *Mi-rigs Dpe-skrun-khang* (Beijing 1992), in 1041 pages, including a table of contents. TBRC no. W1PD137811. **B.** There exists a 2-volume publication in Lhasa in 2016, with 482 and 458 pages (not seen). History of Buddhism in Tibet and Mongolia, including a significant chapter on Bon. Has interesting surveys of monasteries of the various schools, especially in eastern Tibet. **Bio.:** TBRC no. P6209. The author's *Collected Works* have been published in 8 vols., and its vol. 2 contains several chronicles of particular monasteries not listed here, and vols. 7 and 8 contain his general Buddhist history. He belongs to the incarnation lineage called Shing-bza', called so because they are considered to be reincarnations of Tsong-kha-pa's mother Shing-bza' A-chos. According to J. Karsten, the author must be the fourth Shing-bza' incarnate, since the third, Blo-bzang-mkhas-mchog-bshad-sgrub-dam-chos-rgya-mtsho, lived from 1898 until an unknown date before 1956 (more on the latter is to be found in his dissertation). The Shing-bza' incarnates traditionally headed the Rwa-rgya Monastery in A-mdo, along the Rma-chu River (see p. 822 of the text).

- In 2017, TBRC posted a collection of scanned texts under the added title *Mang-ra'i Dar-rgyas-kyis Bris-pa'i Dpe-cha Skor*, and in its vol. 8 out of a total of 15 vols., is the following: Shing-bza' Skäl-bzang-chos-kyi-rgyal-mtshan, *Deb-ther Mes-pos Zhal-lung*, with the name of Drung-yig Dbang-chen-skyabs on the title page (evidently the scribe), and the date given as 1848, in notebook format, 158 pages. The words "*Deb 'Bring-po*" on the title page suggest it is the middle of three sections that would have made up a larger work. TBRC no. W3MX684. It appears to be primarily a history of China, with appendices on some parts of Amdo. There is obviously a problem with dating, but for time being I place it here next to the author's other known historical writing as a curiosity.

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1992

*Bkra-shis-lhun-po Dpal-gyi Sde Chen Phyogs Thams-cad-las Rnam-par Rgyal-ba'i Gling-gi Sngon Byung Gsal-ba'i Nyi-ma*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992). TBRC no. W21634. This is the second edition. It was first published in 1983 and in a larger version in 1984 (See *PCKC*, pp. 45-46). Composed by a committee. History of Tashilhunpo (Bkra-shis-lhun-po) Monastery, including biographies of the Panchen Lamas. The cover contains the title *Dpal-gyi Sde Chen-po Bkr[a-sh]is-lhun-po*.

1992

Bkra-shis-tshe-ring, *Gling-tshang Rgyal-rabs Snying-bsdus Sngon-'gro'i Lam Ston*. Published in Tibetan under the English title: Tashi Tsering, 'History of the Gling-tshang Principality of Khams: A Preliminary Study,' contained in: Shoren Ihara, ed., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 2, pp. 793-821. History of the Gling-tshang principality in Eastern Tibet.

1992

Blo-bzang-chos-'phel, *Rnga-yul Kirti Dgon-gyi Chags-rim* (1992), in 68 pages. TBRC no. W20137. Publishing details unclear. **Bio.:** TBRC no. P6474. **Lit.:** A related work scanned by TBRC: *Kirti Dgon-pa'i Lo-rgyus dang Bla-brang-gi Rten-tho*. TBRC no. W1KG21011.

1992

*Gcig-sgril Sa-khul-gyi Tsho Chen Gsum-gyi Lo-rgyus Bcud-ldan Me-tog (Deb Gnyis-pa)*, Srid-gros Gcig-sgril Rdzong U-yon Lhan-khang Rig-gnas Lo-rgyus Dpyad-gzhi'i Tshan Chung (1992). A collection of 4 recently composed local histories. Seen in library of E. Gene Smith.

• A related publication: *Gcig-sgril Sa-khul-gyi Dgon-sde Khag-gi Gdan-rabs Phyogs-bsgrigs*, Srid-sgröl Gcig-sgril dzong U-yon Lhan-khang Rig-gnas Lo-rgyus Dpyad-gzhi'i Tshan-chung (1991). TBRC no. W00EGS1016680.

1992

Kar-rgyal-don-grub (b. 1929), *Mdo-khams Cha-phreng-gi Lo-rgyus Gser-gyi Snye-ma*, Library of Tibetan Works and Archives (Dharamsala 1992), in 224 pages. TBRC no. W21499. A history of Cha-phreng district in A-mdo. Includes brief sections on customs, natural features, wars, clans, business pursuits and the like. There are photographs and drawings at the end. A map ought to be inserted inside the back cover. **Ref.:** This work is cited by Tashi Tsering in *Lungta*, vol. 13 (Summer 2000), p. 6, at note 2.

1992

Ko-zhul Grags-pa-'byung-gnas (b. 1955) and Rgyal-ba-blo-bzang-mkhas-grub, *Gangs-can Mkhas-grub Rim-byon Ming-mdzod*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1992), in 1929 pages. TBRC no. W19801. A biographical dictionary of Tibetan history, including Tibetan notables from imperial times up to the 1950's (with only very few later exceptions). It is arranged in alphabetic order, although its usefulness as a biographical dictionary is unfortunately impaired by the inadequate cross-referencing. **Bio.:** TBRC nos. P7278 and P6189.

1992

Ngag-dbang-mkhyen-rab, *Rmi-li Chos-'byung*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992). This work is cited by Tashi Tsering in *Lungta*, vol. 13 (Summer 2000), p. 6, at note 3.



1992

Sgo-mang Dge-bshes Bstan-pa-bstan-'dzin (1917-2007), *'Jam-mgon Rgyal-ba'i Rgyal-tshab Gser Khri Rim-byon-rnams-kyi Khri Rabs Yongs-'du'i Ljon-bzang* (Mundgod 1992), in 141 pages. TBRC no. W1KG22127. A history of the Chairholders of Dga'-ldan (Dga'-ldan Khri-pa). **Bio.:** TBRC no. P9236.

1992

Skal-bzang-blo-gros, *Mtsho-sngon Kirti Dgon Bshad-sgrub-dar-rgyas-gling-gi Lo-rgyus Dzambu'i Briksha'i Ljon-bzang*, Rdo-lha-thar (n.p. 1992). A history of Kirti Monastery, founded by Blo-bzang-'phrin-las-rgya-mtsho.

1992

*Snga-'gyur 'Od-gsal (Snga-'gyur 'Od-gsal Rdo-rje Theg-pa'i Bstan-pa Rin-po-che Ji-ltar Byung-ba'i Lo-rgyus dang Skyes-chen Dam-pa-rnams-kyi Mdzad-rnam Mdor-bsdus-su Bkod-pa Khyab-bdag Bla-ma Dgyes-pa'i Sprin-phung)*, composed by a committee, Ngagyur Nyingma Institute (Bylakuppe 1992), in 261 pages. TBRC no. W21499. A general historical account of Buddhism, and more particularly of recent and modern Rnying-ma teachers, composed by a committee under Penor Rinpoche.

1992

Tsong-kha Lha-mo-tshe-ring, aka Tsongkha Lhamo Tsering (1924-1999), *Btsan-rgol Rgyal Skyob, Deb Dang-po: Sku'i Gcen-po Lha-sras Rgya-lo Don-grub Mchog-gi Thog-ma'i Mdzad-phyogs dang Gus Gnyis Dbar Chab-srid 'Brel-ba Byung-stangs Skor*, A-myes Rma-chen Bod-kyi

Rig-gzhung Zhib-'jug-khang (Dharamsala 1992), in 199 pages. A volume 1 from a projected 12-volume work on Tibetan resistance activities within Tibet during the decades following 1950. Vol. 1 is on the early political activities of Gyalo Thondup. Vol. 2 has also been published: Tsong-kha Lha-mo-tshe-ring [Tsongkha Lhamo Tsering], *Btsan-rgol Rgyal Skyob, Deb Gnyis-pa: Bod-nang-du Drag-po'i 'Thab-rtsod Byas Skor, 1957-1962*, A-myes Rma-chen Bod-kyi Rig-gzhung Zhib-'jug-khang (Dharamsala 1998), in 319 pages. On secret operations into Tibet. Includes photos maps and documents. It appears that 8 vols. have been published so far. TBRC no. W21722. **Bio.:** TBRC no. P7323.

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1992

Ya Han-chang aka Ya Hanzhang aka Ya Han-krang (1916-1989), *Pañ-chen Sku-phreng Rim-byon-gyi Mdzad-rnam*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992), in 899 pages. Translated from the original Chinese by Blo-bzang-phun-tshogs and Rta-mgrin-'brug-grags. Biographies of the Panchen Lamas. **Lit.:** For anthologies of biographical materials about the Panchen Lamas, see *Pañ-chen Sku-phreng Rim-byon-gyi Mdzad-rnam*, Bod-longs Mi-dmangs Dpe-skrun-khang (Lhasa 2015), in 12 vols. TBRC no. W3CN471. See also *Pañ-chen Sku-phreng Rim-byon-gyi Mdzad-rnam Phyogs-sgrig*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2015), in 5 vols. TBRC no. W3CN3414.

- 840 -

1992

Yon-tan-bzang-po (1928-2002), *Jo-nang Chos-'byung dang Rje Jo-nang-pa Chen-po'i Ring-lugs* (=Jo-nang Chos-'byung dang / Rgyu 'Bras Theg-pa Mchog-gi Gnas-lugs Zab-mo'i Don Rje Jo-nang-pa Chen-po'i Ring-lugs 'Jigs-med Gdong Lnga'i Nga-ro), Gangs-can Rig Brgya'i Sgo-'byed Lde-mig series no. 15, Mi-rigs Dpe-skrun-khang (Lhasa 1992), in 366 pages. TBRC no. W21605. History and doctrines of the Jo-nang school. **Bio.:** TBRC no. P7279.

1992

Zhol-khang Bsod-nams-dar-rgyas (b. 1922), *Glu Gar Tshangs-pa'i Chab-rgyun*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1992). TBRC no. W20477. This book attempts to trace the histories of various performing arts in Tibet, including various types of songs and dramatic dance forms, of both the popular and official levels. **Bio.:** TBRC no. P6864. **Dates:** According to J. Karsten, the author's date of birth is given as 1918 in Luciano Petech, *Aristocracy and Government in Tibet, 1728-1959*, IsMEO (Rome 1973), p. 144. **Lit.:** For another article on the origins of the performing art known as Lha-mo, see Lhag-pa-don-grub, "Bod-kyi Lha-mo'i 'Byung-khungs dang De'i Khrab-ston-la Rags-tsam Dpyad-pa," *Bod-kyi Rtsom-rig Sgyu-rtsal*, 6th issue for the year 1986, p. 101 ff.

1993

Bshad-sgrub-rgya-mtsho, *Dhi-tsha Dgon-pa'i Gdan-rabs* (=Mdo-smad Byang-rgyud-kyi Bshad-sgrub Chos-kyi Dga'-tshal Dpal Mi-'gyur-dge-ldan-bkra-shis-chos-sdings-kyi Gdan-rabs), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1995), in 180 pp. TBRC no. W19830. History of a monastery in Amdo from its founding by the Zhwa-dmar-pa IV Dge-'dun-bstan-'dzin-bzang-po (b. 1852) to the time of composition.

1993

Don-rdor (Don-yod-rdo-rje?) and Bstan-'dzin-chos-grags, *Gangs-ljongs Lo-rgyus Thog-gi Grags-can Mi-sna*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1993). TBRC no. W19803. A biographical reference work ending in the time of the Dalai Lama XIII, the early decades of the twentieth century. The biographies are chronologically arranged in sections corresponding with the various phases in Tibetan political history. **Bio.:** TBRC no. P6191.

1993

Karma-grags-pa-yongs-'dus (b. 1942), *Kam-tshang Gser-phreng-gi Rnam-thar Kha-skong* (=Bka'-brgyud Gser-phreng-gi Rnam-thar Rab-'byams Zla-ba Chu-shel-gyi 'Phreng-ba'i Kha-skong), Topga Yulgyal (New Delhi 1993), in 391 pages. TBRC no. W19988. A set of supplementary biographies of masters of the Karma school. It contains biographies of the 13th through 16th Black Hat Karma-pas, and a few other Karma Bka'-brgyud reincarnates among their contemporaries living in the 18th through 20th centuries. **Bio.:** The author's alternative names include Stobs-dga'-g.yul-rgyal-pa. TBRC no. 6208. For another work by the same author, see our entry nos. 652.

1993

*Nag-chu Rdzong-gi Dgon Sde Khag-gi Lo-rgyus*, composed by the various monasteries, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1993), in 188 pages. TBRC no. W2DB16418. A guide to the monasteries of Nag-chu. **Ref:** Listed in *BLP* no. 1214.

1993?

*Nag-chu Sa-gnas Srid-gros Dbu-brnyes-nas Lo Sum-cu Re Bar Rten-'brel Zhu-ba'i Ched-bsgrigs* (=Nag-chu'i Byang-rigs Tsho-pa'i Lo-rgyus Dpyad-gzhi Phra-rags Bgres-po'i Tshe Skra), Nag-chu Sa-gnas Srid-gros Lo-rgyus Rig-gnas Rtsom-sgrig-khang (1993?), in 132 pp. TBRC no. W00KG09822. On the history of alliance and conflict among the thirty-nine Hor-tsho groups in Nag-chu. Contains several separate works.

1993

Nor-sde (=Rnam-snang-rdo-rje), *Dpal Lhun-grub-thub-bstan-chos-'khor-gling-gi Gdan-rabs* (=Gsang-chen Snga-'gyur-gyi Chos-sde Chen-po Dpal Lhun-grub-thub-bstan-chos-'khor-gling-gi Gdan-rabs Mdor-bsdus-su Brjod-pa Legs-bshad Tshangs-pa'i Rnga-sgra), Mi-rigs Dpe-skrunkhang (Beijing 1993). TBRC no. W1KG21999. A history of the abbatial succession of a Rnying-ma-pa monastery in Mgo-log. The first abbot and founder was Mdo Mkhyen-brtse Ye-shes-rdo-rje (1800-1859?), whose biography is found in Bkra-shis, comp., *Rig-'dzin 'Jigs-med-gling-pa'i Yang-srid Sngags-'chang 'Ja'-lus Rdo-rje Rnam-thar Mkha'-'gro'i Zhal-lung* (=Mdo Mkhyen-brtse Ye-shes-rdo-rje Rnam-thar), Si-khron Mi-rigs Dpe-skrunkhang (Chengdu 1997), in 308 pages, with thanks to Katia Buffetrille for this reference.

1993 [& 1996]

Rdo-rgyal-tshang A-brtan (b. 1915), *Nyag-rong Gtam-rgan-ma*. **A.** Amnye Machen Institute (Dharamsala 1993), in 123 pages, edited and annotated by Tashi Tshering. TBRC no. W21720. **B.** Nyag-rong A-brtan aka Nyakrong Aten, aka Nyag-rong Rdo-rgyal A-brtan, *Nyag-rong-gi Lo-rgyus Rnam-grangs Don-gsal* (Kathmandu 2014), in 126 pages. Composed in 1996 when the author was 80 years old. TBRC no. W8LS18003. An oral history of the region of Nyag-rong in Khams with biographies of prominent teachers and leaders of that region. **Bio.:** Name may be phoneticized as Aten Dogyaltshang. TBRC no. P7321. An autobiography was published in around 1978 (TBRC no. W4CZ321194). I am uncertain how to describe its relationship to the two histories listed here, except to say that they are all in some sense autobiographical. **Lit.:** R. Kaschewsky and Pema Tsering, 'Die Niederschlagung des Empörers von Ñag-ron und andere Reminiszenzen des Dpal-sprul Rin-po-che,' *Zentralasiatische Studien*, vol. 7 (1973), pp. 443-475.

1993

Ser-smad Spom-ra Dge-bshes Ye-shes-dbang-phyug (1928-2000?), *Grub-mtha' Khag-gi Chos-'byung*. **A.** Ser-smad Gsung-rab 'Phrul Spar-khang (Bylakuppe 1993), in 423 pp. TBRC no. W1KG4781. **B.** Also contained in: *Dge-bshes Ye-shes-dbang-phyug-gi Gsung-'bum*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1999), vol. 3, pp. 1-177. TBRC no. W1PD45153. A history of Buddhism in India and primarily Tibet, with emphasis on the various schools.

[1980-]1993

Smyo-shul Mkhan-po 'Jam-dbyangs-rdo-rje (1931-1999), *Rdzogs-pa Chen-po Gsang-ba Snying-thig-gi Chos-'byung Rig-'dzin Brgyud-pa'i Rnam-thar Ngo-mtshar U-dum-wa-ra'i Phreng-ba*. **A.** This first circulated privately in Bhutan in the form of a 260-page draft. **B.** It was then published under the title *Rang-bzhin Rdzogs-pa-chen-po'i Chos-'byung Rig-'dzin Brgyud-pa'i Rnam-thar Ngo-mtshar Nor-bu Bai-dūrya'i Phreng-ba* (Kathmandu 1996), in 2 vols. TBRC no. W23682. The author describes himself as the sixth abbot of Byang-chub-ljon-pa-lung, and completed his history at the country estate of the Royal Grandmother of Bhutan, Phun-tshogs-chos-sgron. A history of the transmission of the Snying-thig teachings up until the author's own teacher Lung-rtogs Sprul-sku Bshad-sgrub-bstan-pa'i-nyi-ma (b. 1921). This entry provided by E. Gene Smith (electronic mail of March 17, 1996). **Bio.:** TBRC no. P5636. See the entry "Nyoshul Khenpo Jamyang Dorje" by Khenpo Phuntshok Tashi in *Treasury of Lives*. Dates given as 1931-1999. **Lit.:** Nyoshul Khenpo, *A Marvelous Garland of Rare Gems: Biographies of Masters of Awareness in the Dzogchen Lineage* tr. by Richard Barron (aka Chökyi Nyima), Padma Publishing (Junction City 2005), the date of its composition in its final form is given here as 1993. A forthcoming book by David Germano (Charlottesville) with the tentative title *Mysticism and Rhetoric in the Great Perfection (Rdzogs chen): The Transformation of Buddhist Tantra in Ancient Tibet* promises to cover Tibetan historical sources about the Snying-thig lineages.

1994

Bya-'phur Nam-mkha'-rgyal-mtshan (1969-1995), *Snang-zhig Bkra-shis-g.yung-drung-gling-gi Gdan-rabs Rdzogs-ldan Ngag-gi Rgyal Rnga*, Mukhri-btsad-po Zhang Bod Rig-gzhung Zhib-'jug-khang (Oachghat 1994), in 90 pages. History of the Bon monastery Snang-zhig and its abbots. It also includes general Bon history, as well as description of the annual observances and religious dances held at the monastery. **Lit.:** On the same monastery: Per Kværne, 'The Monastery of Snang-zhig of the Bon Religion in the Rnga-ba District of Amdo,' contained in: P. Daffin, ed., *Indo-Sino-Tibetica: Studi in onore di Luciano Petech*, Bardi Editore (Rome 1990), pp. 207-222.

1994

Byams-pa-chos-grags (b. 1932), *Chab-mdo Byams-pa-gling-gi Gdan-rabs* (=Chab-mdo Dge-ldan Byams-pa-gling-gi Gdan-rabs Rim-byon-gyi Rnam-par Thar-pa Dge-legs 'Od-s nang 'Dren-pa'i Ngo-mtshar Gtam-gyi Skya-rengs), published at the monastery itself (n.d.), in 571 pages. TBRC no. W1KG3372. A history of a monastery in Chamdo. There is in its colophon an interesting listing of Tibetan-language sources used by the author. **Bio.:** The author also served as abbot of the monastery. TBRC no. P1KG3373. **Dates:** The date of composition, a Wood Dog year (1994) is taken from the colophon on p. 569, as no date of publication is supplied.

- A related work: *Chab-mdo'i Yig-tshang Phyogs-sgrig*, 'Phags-yul Chab-mdo Lo-gyus Rtsom-sgrig-khang (Dharamsala 2005-2008), in 4 volumes. TBRC no. W1KG3374. A collection of histories, records and documents related to the history and local culture of Chamdo.

1994

Dkon-mchog-bstan-'dzin (b. 1949), *Bzo-gnas Skra Rtse'i Chu-thigs*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1994 and 2002). TBRC nos. W20386 and W28967. The 1994 edition has 521 pages followed by illustration section. The 2002 edition has 588 pages before the section of illustrations. The 2nd edition not only has more text, but more illustrations as well. There are many Tibetan-language works on fine arts, but this is one of the few with a substantive historical component, which is why we include it here. The entire first chapter (pp. 1-127), entitled "Gzugs Bzo'i Lo-rgyus," is devoted to the history of Tibetan art from imperial times to the present, including lives of prominent artists. **Lit.:** For the history of Tibetan paintings and artists, I recommend David Jackson's book, *A History of Tibetan Painting*, Verlag der Österreichischen Akademie der Wissenschaften (Wien 1996). In the same year there also appeared a short article on the history of painting and the various artistic schools by Bstan-pa-rab-rgyas, "Bod-kyi Srol-rgyun Ri-mo'i Grub-mtha' Khag-gi Byung-rim dang De'i Khyad-chos," *Bod-ljong Zhib-'jug*, 2nd issue of 1996 (58th in the general series), pp. 90-98.

1994

'Dzin-grwa Bdun-pa'i Slob-deb: *Rgyal-rabs dang Chos-'byung*, general editor, Ri-kha Blo-bzang-bstan-'dzin, Bod Gzhung Shes-rig Par-khang (Dharamsala 1994). This is just a sample of a school textbook history (not many have been included here), for use in the seventh level. This one covers the period of the Dalai Lamas as well as early Indian Buddhism. It assigns questions for the student at the end of each chapter.

1994

Karma-rgyal-mtshan (b. 1953), *Mdo-smad Chos-rgyal Sde-dge'i Rgyal-rabs-las 'Phros-pa'i Chos-kyi Byung-tshul Mdo-tsam Brjod-pa Gzur-*



*gnas Blo-ldan Dgyes-pa'i Tambu-ra*, Hang-khong Ya-gling Dpe-skrunkhang (Hong Kong 1994), includes a map. TBRC no. W1KG15407. A history of Sde-dge. **Bio.:** TBRC no. P6279. **Dates:** According to the colophon, it was composed in 1995 (*shing pho phag*), in Rgyal-rong. This causes a slight problem, it seems, as if the book was published before its colophon was written. Oh well.

- 856 -

1994

Khang-dkar Tshul-khrims-skal-bzang (b. 1942), *Rgya-gar-gyi Nang-pa'i Gsang-sngags-kyi Lta-grub-kyi Chos-'byung: Deb-ther Ljang-gu*, Nyin Bod Nang-rig Deb-grangs series no. 4, Gangs-ljongs Nang-rig Mthun-tshogs (Kyoto 1994), in 461 pages. The added English title is *On the History of the Esoteric Buddhist Doctrine in India (The Green Annals)*. TBRC no. W1KG13108. On the history of Vajrayāna ideas and practices in India.

- 857 -

1994

Khang-gsar Sprul-sku Byams-pa-rgyal-mtshan (b. 1932), *Snang-bzang Sde-rong Rdzong Dgon Yul Gnyis-kyi Lo-rgyus Mdo-tsam Brjod-pa Blo-gsal Mgul-rgyan*, Drepung Loseling Printing Press (N. Kanara 1994). TBRC no. W8LS41742. On this history of Snang-bzang Monastery and the surrounding area known as Sde-rong Rdzong in Khams, with information of ethnographic nature, including agriculture. **Bio.:** TBRC no. P10134.

- 858 -

1994

Nor-sde (=Rnam-snang-rdo-rje), *Mgar Brag-dkar Dgon Bde-ldan-phun-tshogs-gling-gi Gdan-rabs Legs-bshad Nor-bu'i Sgron-me*, Mtsho-sngon Nyin-re'i Gsar-'gyur Par-khang (Xining 1994). TBRC no. W2DB19540.

1994

Rdzong-rtse Byams-pa-thub-bstan, aka Champa Thubten Zongtse (b. 1933), *Gtsang Myang-smad Bsam-'grub-rtse'i Sde-srid Gtsang-pa Rim-byung-gi Mnga'-thang 'Byor Rgud-kyi Lo-rgyus* ("History of Bsam-grub-rtse [sic!] Fort: The Rise and Fall of the Sde pa Gtsang pa Rulers"), Bod-kyi Dpe-mdzod-khang [Library of Tibetan Works & Archives] (Dharamsala 1994), in 87 pages (entirely in Tibetan apart from an added English title page). TBRC no. W1KG24056. On the rulers of the area of Shigatse (Gzhis-ka-rtse) town in Gtsang Province. Their dynasty is variously referred to in the sources as Sde-pa Gtsang-pa, Sde-srid Gtsang-pa, or Gtsang-stod Rgyal-po. This dynasty was founded in 1565 when Zhing-shag-pa Karma-tshe-brtan (or, Tshe-brtan-rdo-rje) conquered the manor (Gzhis-ka) of Bsam-grub-rtse, taking over the rule of Gtsang province from the Phag-mo-gru dynasty. The name of their residence was Pho-brang Bsam-grub-rtse.

1994

Rdzong-rtse Byams-pa-thub-bstan, aka Champa Thupten Zongtse (b. 1933), *Gsang-chen Bstan-pa'i 'Byung-gnas Dpal-ldan Srad-rgyud Dga'-ldan Pho-brang-gi Chos-'byung Ngo-mtshar Don-ldan*. **A.** Bod-kyi Dpe-mdzod-khang [Tibetan Cultural Printing Press] (Dharamsala 1994), in 187 pages. **B.** Champa T. Zongtse (Göttingen 1991), in 180 pages. Except for an English title page and table of contents, entirely in Tibetan. TBRC no. W1KG24250. History of Srad-rgyud Grwa-tshang, from 1432 to 1959.

1994

Shes-rab-rdo-rje, *Ngam-ring Chos-sde'i Lo-rgyus* (=Mkhas dang Grub-pa'i 'Byung-gnas Byang Ngam-ring Chos-sde Chen-po'i Chos-'byung

*Rna-ba'i Bdud-rtsi'i Snying-po*), Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1994), in 112 pages. TBRC no. W20841. A history of a monastery in northern Gtsang province named Byang Ngam-ring Chos-sde, founded in 1225. Its longer name is given in the text as Ngam-ring Dga'-ldan-bshad-sgrub-'phel-rgyas-byams-pa-gling. **Bio.:** TBRC no. P6976.

- 862 -

1994

Slob-dpon Padma-tshe-dbang aka Pemala (1926-2009), *'Brug-gi Rgyal-rabs Slob-dpon Padma-tshe-dbang-gis Sbyar-ba* (= *'Brug Gsal-ba'i Sgron-me*), published with the 'spine title' *'Brug-gi Rgyal-rabs Me-khyer Snang-ba* (Thimphu 1994) in 625 pages, with 212 footnotes and a lengthy bibliography. TBRC nos. W1KG4871 and W1KG21015. A political history of Bhutan. According to Michael Aris (source of this entry), the work begins with the facsimile of a letter of 1974 from Princess Bsod-nams-chos-sgron, "Representative of His Majesty in the Ministry of Finance," commissioning the author to write "a history that can be approved [by the government]."

- Several Bhutan histories have recently appeared in English (and therefore are not meant to be included here) by one C.T. Dorji ("Chenkyo" Tshe-ring-rdo-rje, b. 1949), *History of Bhutan Based on Buddhism*, Prominent Publishers (Delhi 1994), in 262 pp; reviewed by Per Kværne in *Acta Orientalia*, as well as C.T. Dorji, *A Political and Religious History of Bhutan, 1651-1906*, Sangay Xam & Prominent Publishers (Thimphu/Delhi 1995), in 241 pp; C.T. Dorji, *Blue Annals of Bhutan*, Vikas Publishing (New Delhi 1997), in 183 pp., the latter being a chronology, with lists of Bhutanese leaders and officials. This author's use of phonetically transcribed versions of names greatly hampers the usefulness of his works for researchers. In his 1994 work, he lists in his biography an unpublished "Desi Thirub (History of Druk Desis) by Ven. Dra-Lop Namgyel, Dalada Punakha," a title that can be Tibetanized as *Sde-srid Khri-rabs*.

1994

Thub-bstan-legs-bshad-chos-kyi-'byung-gnas, *Gdan-sa Chen-po Dar-rgyas Byams-chen-chos-'khor-gling-gi Gdan-rabs Nor-bu'i Bang-mdzod*, n.p. (1994), in 328 folios. TBRC no. W26629. Abbatial succession of Byams-chen-chos-'khor-gling, also called Rme Dgon-pa. TBRC no. G3217.

1994

Yon-tan-rgya-mtsho (1933-2002), *Dge-ldan Chos-'byung Gser-gyi Mchod-sdong 'Bar-ba (Chos-'byung Gser-gyi Mchod-sdong 'Bar-ba-las: Spyi-don Deb-ther Dang-po)*, Gurudeva (Kathmandu 1994), in 746 pp. Vol. 2 was published under basically the same title by the author (Paris 1995), in 773 pp. TBRC no. W22378. A table of contents is found at the end of volume one. A monumental and highly illustrated history of the Dge-ldan-pa, or, as it is in recent centuries more commonly called, the Dge-lugs-pa, school. **Ref.:** 'Yonten Gyatso (1932-2002),' contained in: Jean-Luc Achard, Anne Chayet, Christina Scherrer-Schaub, Françoise Robin, et al., eds., *Édition, éditions: l'écrit au Tibet, évolution et devenir*, Indus Verlag (Munich 2010), pp. 13-17, at p. 15.

1995

A-blon Bstan-'phel & Dri-med-'od-zer, eds., *Mdo-smad Shar-phyogs-su Thog-ma'i G.yung-drung Bon-gyi Lo-rgyus Mdor-bsdus*, Zing-chu Rdzong Lo-rgyus Deb-ther Byed-sgo-khang (1995), in 99 pages. TBRC no. W2CZ7869. On the early history of Bon along the Zong-chu, or Zung-chu, or Zing-chu River in A-mdo, or on the dividing line between Khams and A-mdo. **Ref.:** Cited by Antoni Huber in *TS9* V 145.

1995 ?

Anonymous, *Yar-'brog dang Lho-brag Mtshams-kyi Pho-ma G.yu-mtsho'i Gnas-nas 'Go-bzung Lho-brag Stod Smad dang La-phyi Nang-gi Lo-rgyus Sna-tshogs-pa Zhib-pa*, contained in: *Bod-kyi Gnas-yig Bdams-bsgrigs*, Gangs-can Rig-mdzod series no. 27, Bod-ljongs Bod-yig Dpe-nying Dpe-skrun-khang (Lhasa 1995), pp. 361-369. TBRC no. W22019. This is evidently a history of Buddhist teachers of Lho-brag. **Ref.:** Listed in *BLP* no. 1791: *Ye-'brog dang Lho-brag Mtshams-kyi Pho-ma G.yu-mtsho'i Gnas-nas Mgo-bzung Lho-brag Stod Smad Lwa-phyi Nang-gi Lo-rgyus*.

1995

Bla-brang Skal-bzang, *Sbas-yul 'Bras-mo-ljongs-kyi Lo-rgyus Mdor-bsdus-su Brjod-pa Drang-thig Me-long*), Ri-mgul Sprul-sku'i Par-khang (Gangtok 1995), in 86 pages. TBRC no. W1KG22183. A history of Sikkim.

1995

Blo-bzang-bstan-'dzin, *Chos-sde Chen-po Se-ra Theg-chen-gling-gi Lo-rgyus Tshigs-bcad-du Bsdebs-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1995), in 64 pages. TBRC no. W20473. The author, from Mdo-smad Gcan-tsha, has this and another name, Tshangs-sras-bzhad-pa'i-lang-tsho, in the colophon, where the date of composition is given as 1994. A work, mostly written in verse, on the history of Sera Monastery.

1995

Blo-gros-phun-tshogs *et al.*, *Mdo-khams Sa-skyong Sde-dge Chos-rgyal Chen-po'i Rgyal-rabs-kyi Lo-rgyus Dngul-dkar Me-long* (Dergé 1995), in 208 pages. TBRC no. W26569. A history of the kings of Dergé. **Ref.:** Listed in *BLP* no. 1208: Sde-dge Rdzong srid-gros, *Sde-dge Chos-rgyal Chen-po'i Rgyal-rabs-kyi Lo-rgyus Dngul-dkar Me-long*.

1995

Cha-ris Skal-bzang-thogs-med (=Mi-pham-tshangs-sras-dgyes-pa'i-blo-gros), *Chos-sde Chen-po Shis-tshang Dgon Gsar-gyi Gdan-rabs Dkar-chag* (=Shis-tshang Dgon Gsar-gyi Gdan-rabs Dkar-chag G.yas-'khyil *Dung-gi Rang Sgra*), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1995), 561 pp. TBRC no. W19255. History of a Dge-lugs-pa monastery in Amdo known as the new Shis-tshang (or Gshis-tshang) Monastery (the bulk of it is taken up in telling the life of the founder 'Jam-dbyangs-thub-bstan-nyi-ma, b. 1673, and the lives of the subsequent abbots). According to J. Karsten, the monastery Shis-tshang Dga'-ldan-chos-'khor-gling, located near Bkra-shis-'khyil in the district of Klu-chu, was properly founded in 1839. It was then destroyed during the Cultural Revolution and rebuilt in 1982.

1995

Champa Thubten Zongtse, aka Rdzong-rtse Byams-pa-thub-bstan (b. 1933), *Mkhas Mang Rgya-mtsho'i Bsti-gnas Dbus-'gyur Gdan-sa Chen-po Gsum-gyi Ya-gyal Se-ra Theg-chen-gling-gi Chos-'byung Rab-gsal Nor-bu'i Me-long*. **A.** =*History of the Sera Monastery of Tibet, 1418-1959*, International Academy of Indian Culture (New Delhi 1995), in 658 pages. Includes an index. **B.** *Se-ra Theg-chen-gling-gi Chos-'byung Rab-gsal Nor-bu'i Me-long*, Champa Thupten Zongtse (Göttingen 1991), in 599 pages. TBRC no. W00KG04060. History of Se-ra Monastery, nearby Lhasa.

1995

*Hor-ram Yon-gyi Rgyal-rabs dang Hor Bod 'Brel-bar Dpyad-pa'i Gtam Bden Don Rab-gsal*, Department of Information and International Relations (Dharamsala 1995). TBRC no. W8LS41744. A history of Mongolian political leaders and of Tibeto-Mongolian political relations.

[1991-]1995

*Kan-lho'i Bod Brgyud Nang-bstan Dgon-sde So-so'i Lo-rgyus Mdor-bsdus*, contained in the 9th number of a serial called *Kan-lho'i Lo-rgyus Dpyad-gzhi'i Yig-rigs*. A historical survey of monasteries in the modern district of Kan-lho in eastern Tibet, which is to say southern Gansu. TBRC lists all three vols.: nos. W1GS49915, W1GS49973, W1GS50020. **Lit.:** A-khyig, "Kan-lho'i Bod Brgyud Nang-bstan Dgon-sde So-so'i Lo-rgyus Mdor-bsdus Dpe-deb Dang-po Bskrun-pa'i Skor," *Bod-ljongs Nang-bstan*, 2nd issue of 1992 (general series no. 12), p. 116.

1995

Kun-bzang-blo-gros (b. 1928), *Zhang Bod-kyi Bstan-'byung Lo-rgyus Lha-rgyud Rin-chen Phreng-ba Ma-bcos Gser-gyi Yang-zhun*. **A.** Published as: Mi-rigs Dpe-skrun-khang (Beijing 2003), in 642 pages, at pp. 1- 607, with a table of contents. Appended on pp. 608-639, is a chronology text entitled *Sangs-rgyas G.yung-drung Bon-gyi Bstan-pa'i Rtsis Brgya Gsal-byed Me-long*. TBRC no. W24825. **B.** A lengthy (over 250 folio) manuscript in the possession of G.yung-drung-gling Monastery. A general history of Bon in Zhang-zhung and Tibet. **Bio.:** TBRC no. P8000. **Ref.:** Tsering Thar, 'Bonpo Tantrics in Kokonor Area,' *Revue d'Etudes Tibétaines*, vol. 15 (November 2008), pp. 533-552.

1995

Ldrang Kalsang (Bla-brang Skal-bzang), *Bod-kyi Ris-med Dgon-sde Khag-gi Lo-rgyus Mes-po'i Gces-nor*, vol. 1 (in 438 pages) published in Delhi in 1995 (to be completed in 2 vols.). TBRC no. W21509. A history of Tibetan monasteries of all the different schools. This work is a kind of encyclopedia of Tibetan monasteries, arranged in entries that follow Tibetan alphabetic order. The second volume has still not been seen.

1995

Ldan-ma 'Jam-dbyangs-tshul-khrims (b. 1942), *et al.*, *Bod-kyi Bstan-rtsis Re'u-mig: The Reference Table of Buddhist Chronology of Tibet*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1995). TBRC no. W181135. A volume of chronological tables charting out the various traditions of annual chronology in use in Tibet, starting from 3995 B.C.E., and ending at 2046 C.E. **Bio.:** TBRC no. P5118.

1995

Mtsho-glang Pa-sangs-rgyal-po, *Gtsang Myang-stod Shel-dkar Rgyal-rtse Khul-gyi Lo-rgyus* (spelling unclear!), in 212 pp., published in Mundgod in 1995. Not yet seen. A history of the area of the city of Gyantse (Rgyal-rtse) in Upper Myang. The *Mdo-smad Chos-'byung* (and likewise *Rare Books*, p. 217) lists a *Rgyal-rtse'i Chos-'byung* (Dharma History of Gyantse) which would have to have a date prior to the 19th century, and therefore not this one (the word *khul* as used in the title betrays its modernity). I am thinking it probably just refers to the history of Gyantse kings we have already listed, although difficult to be sure.



1995

Rgyal-mo-'brug-pa (b. 1957), *Bod-kyi Lo-rgyus Gleng-ba'i Gtam*, Mi-rigs Dpe-skrun-khang (Beijing 1995), in 470 pages. TBRC no. W28950. Reprinted in 2004 in 489 pages. TBRC no. W28951. This covers the whole span of Tibetan history ending with the 1950's. **Bio.:** TBRC no. P9445.

1995

Rin-chen-dpal-bzang (b. 1924), *Mtshur-phu Dgon-gyi Dkar-chag Kungsal Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 1995). TBRC no. W20850. Not properly belonging to our historical genres, it nevertheless has a lengthy study of the lives of the seventeen Zhwa-nag Karma-pas (pp. 338-504), with very interesting titles of Bka'-brgyud-pa historical works (some of them not yet made available) listed among the sources used (pp. 724-725). A guidebook to Mtshur-phu Monastery, regulations for officials, descriptions of the holy objects, etc. **Bio.:** TBRC no. P6981. **Lit.:** For an article on the history of Mtshur-phu, see Khro-ru Tshe-rnam, "Mtshur-phu Dgon dang Karma-pa'i Byung-ba Mdor-bsdus," *Bod-ljongs Nang-bstan*, 2nd issue of the year 1988 (4th in the general series); it was also published in *Bod-kyi Shes-rig Zhib-'jug Ched-rtsom Bdam Bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1991), vol. 2, pp. 446-456.

1995

Tshe-dbang-rin-chen, *et al.*, *Se-ra Theg-chen-gling*, Mi-rigs Dpe-skrun-khang (Beijing 1995). This is primarily a picture book, but includes (on pp. 113-139) a Tibetan-language historical chapter entitled, "Se-ra Theg-chen-gling-gi Lo-rgyus Mdor-bsdus," which is also translated into Chinese (pp. 139-159) and English (pp. 160-187). A history of Se-ra Monastery, just outside Lhasa.

1995

Tshe-ring-don-grub, *Shing 'Brug G.yul-'gyed*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1995). A brief history, illustrated with line drawings on every page, of the war that took place in the Wood Dragon (*shing 'brug*) year (i.e., 1904), usually known in English as the Younghusband Expedition.

1995

Tshe-ring-rdo-rje, *Bcings-'grol Sngon-gyi Nag-chu Rdzong Tsho Shog Khag-gi Lo-rgyus Mdor-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1995), in 156 pp. TBRC no. W20839. A history of 'pre-liberation' (*bcings-'grol sngon*) Nag-chu (or Nag-chu-kha) district, the high plateau area north of the valleys that together make up the Skyid-chu river-system. A brief history is followed by chapters on various aspects of cultural life in Nag-chu. **Lit.:** For another recent work largely devoted to Nag-chu area, but focussing mainly on its natural resources, see Blo-bzang, general editor, *Khyad-du 'Phags-pa'i Byang-thang, Ngomtshar 'Os-pa'i Thon-khung*s, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1995).

1995

Tshul-khrims-rgyal-mtshan (1933-2002), *Dpal Dus-kyi-'khor-lo Ji-ltar Dar-tshul Brgyud-pa'i Lo-rgyus dang bcas-pa*, contained in: Byams-pa-'phrin-las ed., *Skar-nag Rtsis-kyi Lo-rgyus Skor*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1998), vol. 1, pp. 20-282. TBRC no. W28845. History of Kālacakra. **Date:** Written in 1995, since the colophon gives the Wood Pig year of the 17th *rab-byung* as the composition date.

1996

Bkra-shis-rnam-rgyal, *Byar Gsang-sngags-chos-gling-gi Lo-rgyus Rgan-po'i Gna' Gtam*, Rdor-gling 'Brug-sgar Dpe-mdzod-khang (Darjeeling 1997), in 78 pp. TBRC no. W00EGS1016931. There was an earlier edition (Dharamsala 1984). History of a monastery named Byar Gsang-sngags-chos-gling, founded by 'Brug-chen IV Padma-dkar-po, and belonging to the 'Brug-pa Bka'-brgyud school.

1996

Bla-brang 'Jigs-med-rgya-mtsho (b. 1931), *Bla-brang Bkra-shis-'khyil dang 'Brel-ba'i 'Bel-gtam Chos Srid Gsal-ba'i Me-long* (Kathmandu 1996). TBRC no. W8LS43859. **Bio.:** TBRC no. P8LS43860. **Ref.:** See 'Phrin-las-rgya-mtsho (of 'Bras-spungs Sgo-mang), "Kun-mkhyen Bla-ma'i Thugs-sras Sde-ba Blo-bzang-don-grub-pa'i Rnam-thar Mdor-bsdus," *Ldum-ra* [literary magazine of 'Bras-spungs Sgo-mang, in Mundgod, Karnataka], 10th in the general series (2000), pp. 79-86 at p. 86: "nye-char Bal-yul-nas Bla-brang 'Jigs-med-kyis bris-pa'i *Bla-brang Bkra-shis-'khyil-gyi Lo-rgyus* shig mthong-bar..."

1996

Bsam-dkyil Rin-chen-dbang-rgyal, *Bod-ljongs Gtsang Rgyal-rtse Rdzong Khogs Rgyang-ro Sa-ma-mda' Khul-gyi Dgon-pa Lha-khang Khag-gi Lo-rgyus Dad-ldan Mgu-ba'i Rna-rgyan*, a "limited edition," published in Dharamsala in 2013. This is an extended 2nd edition of the text. TBRC nos. W1KG20991 and W1KG20880. **Bio.:** TBRC no. P1KG1357.

1996

Deborah Klimburg-Salter, *Rta-pho Dgon Snying-gi Byung-rabs Lo-rgyus Mdor-sdus*, translated by Jampa L. Panglung Rinpoche, Institute of Tibetan and Buddhist Studies (Vienna 1996). A pamphlet that also contains the English version entitled *1,000 Years of Tabo Monastery*. A brief history of Tabo (Rta-pho) Monastery in Spiti.

1996

Dge-slong Bstan-'dzin-dbang-grags, *et al.*, eds., *Bod-ljongs Stod Mnga'-ris Skor Gsum Nye-rabs Chab-srid-kyi Lo-rgyus dang Dgon-sde Khag Zhig-gsos Grub-pa'i Gnas-tshul / Spyi-tshogs Gsar-pa'i 'Phel-shugs sogs Rgyas-par Brjod-pa'i 'Bel-gtam Rin-chen Gter-gyi Phreng-ba* (=Stod Mnga'-ris Skor Gsum-gyi Lo-rgyus), Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1996), in 636 pp. TBRC no. W21366. A history of Western Tibet, including histories of local chiefdoms, monasteries, commerce, medicine, etc. Composed by a committee. Thanks to Katia Buffetrille (Paris) for supplying this entry. The volume contains, on pp. 525-562 a Bon-po *bstan-rtsis* text entitled *G.yung-drung Bon-gyi Bstan-rtsis Ngomtshar Nor-bu'i Phreng-ba*, this being the title of the 1842 *bstan-rtsis* by Nyi-ma-bstan-'dzin. The entire publication is reviewed, and its contents outlined, in *Tibet Journal*, vol. 23, no. 1 (Spring 1998), pp. 108-114.

1996

Gangs-ri-ba Chos-dbyings-rdo-rje, *Gangs-can Bod-kyi Nub Ngos Mnga'-ris Skor Gsum-gyi Sngon-byung Lo-rgyus 'Chi-med Rnga-sgra*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1996). TBRC no. W20811. A history of western Tibet (Mnga'-ris Skor Gsum), including Ladakh. Includes studies of local royal dynasties, a history of the office of the Sgar-dpon, biographical materials for the life of Rin-chen-bzang-po, and brief histories of some of the older monasteries. **Lit.:** This history is reviewed, and its contents outlined, in *Tibet Journal*, vol. 23, no. 1

(Spring 1998), pp. 107-108. By the same author, on the history of the holy places of western Tibet: Gangs-ri-ba Chos-dbyings-rdo-rje, Gangs Mtsho Gnas Gsum-gyi Lo-rgyus Skal-ldan Shing-rta, *Bod-ljongs Nang-bstan*, 1st issue of 1990, pp. 6-131. Or see his book *Chos-lugs Khag-gi Gnas-ri Gangs Ti-se*, Dikung Kagyu Samtenling Nunnery (Dehra Dun 2017), in 166 pages. TBRC no. W8LS44146. **Ref.:** Alex McKay, *Kailash Histories*, Brill (Leiden 2015), p. 335, note 115, no. 5.

- 890 -

1996

Ldong Yon-tan-rgya-mtsho (b. 1874), *Rwa-bong Dgon Bkra-shis-chos-'phel-gling-gi Gdan-rabs Mdo-tsam Brjod-pa Bshad-sgrub Bstan-pa'i Mdzes-rgyan*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanchou 1996), in 74 pages. TBRC no. W20855. History of a monastery in Amdo on the Rmachu (Huang-ho) River called Ra-bong Monastery. TBRC no. G3JT12413.

- 891 -

1996

Mkhas-dbang Dge-'dun-chos-'phel (1905?-1951), *Singga-la'i Lo-rgyus*, Bod-gzhung Shes-rig Dpar-khang [Tibetan Cultural Printing Press] (Dharamsala 1996), in 110 pages. TBRC no. W1KG5172. History of Sri Lanka. Extracted from vol. 3 of the *Collected Works* published in Lhasa in 1989. History of Sri Lanka.

- 892 -

1996

Mnga'-ris-pa Tshe-dbang-rig-'dzin, *Rdo-rje Chos-srung-rnams-kyi Skyes-rabs Dpal-chen Rngams-pa'i Cho-'phrul*. **A.** Added English title: *The Biographics of the Glorious Wrathful Miracles of Vajra Dharma Protectors*, published by the author (Kathmandu 1996), in 208 pages. **B.** Ngagyur Nyingma College (Clement Town 2000), in 160 pages. TBRC

no. W1KG12309. A collective biography of the Dharma Protectors (Dharmapāla). **Bio.:** TBRC no. P00EGS1017029.

- 893 -

1996

*Mtsho Sngon-po'i Rkang-tsha'i Lo-rgyus Mes-po'i Zhal-lung*, Kan-su'u Mi-rigs Dpe-skrun-khang (Xining 1996), in 236 pp. TBRC no. W20197. On the political and religious history of Rkang-tsha in the Kokonoor area of A-mdo. The title page lists two authors, Rgya-po and Tshul-khrims, although this seems to be a committee-authored work. It contains a number of photographs.

- 894 -

1996

Namkhai Norbu, aka Nam-mkha'i-nor-bu (1938-2018), *Zhang Bod Lo-rgyus Ti-se'i 'Od*. **A.** The original, entitled *Zhang Bod-kyi Lo-rgyus Ti-se'i 'Od*, although not seen, was published in 1996. For a reference, see Rossi's translation, vol. 1, p. 12. **B.** Krung-go'i Bod Rig-pa Dpe-skrunkhang (Beijing 2015), in 554 pages. TBRC no. W8LS20269. A history of Tibet and Zhang-zhung. **Lit.:** Chögyal Namkhai Norbu, *The Light of Kailash, a History of Zhang Zhung and Tibet: Volume One, the Early Period*, tr. by Donatella Rossi, Shang Shung Publications (Arcidosso 2009). Chögyal Namkhai Norbu, *The Light of Kailash, a History of Zhang Zhung and Tibet: Volume Two, the Intermediate Period — Tibet and Zhang Zhung*, tr. by Donatella Rossi, Shang Shung Publications (Arcidosso 2013). Chögyal Namkhai Norbu, *The Light of Kailash, a History of Zhang Zhung and Tibet: Volume Three, the Later Period — Tibet*, tr. and ed. by Donatella Rossi, Shang Shung Publications (Arcidosso 2015).

1996

Rin-chen-nor-bu, *Bod-kyi Lo-rgyus Slob-gzhi Blo-gsar 'Jug-pa'i 'Bab-stegs*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1996), in 337 pages. TBRC no. W19354. A general history of Tibet up until its 'peaceful liberation' in the 1950s.

1996

Rnga-ba Khul Sa-gnas Lo-rgyus Rtsom-sgrig U-yon Lhan-khang, eds., *Rnga-ba Khul Sa-gnas Lo-rgyus*, vol. 1, Mi-rigs Dpe-skrun-khang (Beijing 1996), in 1162 pp. TBRC no. W1PD90033. Composed and compiled by a committee, this is a general history of Rnga-ba region, including arts, crafts, education, medicine, sports and so forth.

1996

Shes-rab-'byor-ldan (b. 1937), *Lho-brag Mkhar-chu'i Dgon-gnas dang Gdan-rabs-kyi Lo-rgyus Rab-gsal Me-long*. **A.** *Lho-brag Mkhar-chu'i Dgon-gnas dang Gdan-rabs-kyi Lo-rgyus Rab-gsal Me-long* (Thimphu 1996). **B.** *Mkhar-chu'i Dgon-gnas dang / Gdan-rabs-kyi Lo-rgyus Rab-gsal Lha-yi Me-long*, Snga-'gyur Rnying-ma'i Chos-sde (Bumthang 2012, 2015), including many photographs. TBRC no. W1KG25921. A history of the abbots and monastic sites of Mkhar-chu in Lho-brag. **Bio.:** TBRC no. P1KG22025. **Ref.:** Tsering Gyalbo, Guntram Hazod & Per Sørensen, *Civilization at the Foot of Mount Sham-po*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2000), p. 274.

1996

Shes-rab-'od-zer & Byang-chub-rgya-mtsho, *Shar Rgyal-ba Bskal-bzang Dgon-gyi Byung-ba Rags-bsdus tsam Brjod-pa Lha'i Rnga-sgra*, Si-khron Mi-rigs dpe-skrun-khang (Chengdu 1996), in 47 pp. (plus 36 pp. of the Chinese version). TBRC no. W19831.

1996

Thub-bstan-phun-tshogs (b. 1956), *Bod-kyi Lo-rgyus Spyi-don Padma-rā-ga'i Lde-mig*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1996), in 2 vols. TBRC no. W21968. A general history of Tibet, divided into historical periods on the basis of his political leaders. **Bio.:** TBRC no. P6265.

1996

Tshul-blo, Rnam-thar-rgyal, & Blo-bzang-don-grub, *Mgar-rtse Tsho Bco-brgyad-kyi Lo-rgyus Shel-dkar Me-long*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1996), in 387 pp. TBRC no. W00KG02741. A history and general study of the area of Mgar-rtse. TBRC no. G1693.

1996

Various authors, *'Gro-phan-smān-rtsis-khang-gi Byung-rabs Brjod-pa Ka-la-ping-ka'i Gre-'gyur*, Bod-gzhung Sman-rtsis-khang [Men-tsee-khang] (Dharamsala 1996), in 163 pp. TBRC no. W3CN15704. A history, in three parts, of the medical school in Lha-sa founded in 1916, and its exile counterpart in Dharamsala.



1996

*Zhwa-sgab-pa'i "Bod-kyi Srid-don Rgyal-rabs" dang Bod-kyi Lo-rgyus Dngos*, Mi-rigs Dpe-skrun-khang (Beijing 1996), in 282 pages. TBRC no. W20829. A 67-point argument against Zhwa-sgab-pa's political history, composed by a committee brought together for this purpose.

1997

Blo-bzang-rgya-mtsho, *Bod-kyi Lo-rgyus Gzhon-nu Dga'-ba'i Gtam-phreng*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 773 pages. TBRC nos. W4JW5391 and W19965. **Bio.:** TBRC no. P6260.

1997

Cha-ri Skal-bzang-thogs-med (b. 1962), *Bod-kyi Lo-rgyus Dris-lan Brgya-pa*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 227 pages. TBRC no. W28846. Answers to one hundred questions about Tibetan history, up until the early 20th century. **Bio.:** TBRC no. P5360.

1997

Cha-ri Skal-bzang-thogs-med (b. 1962), *Rgyal-ba'i Bstan-pa Rin-po-che 'Dzam-gling-gi Yul-gru So-sor Dar-ba'i Tshul Mdo-bsdus-su Bkod-pa Dris-lan Nor-bu'i Gter-mdzod*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 221 pages. TBRC no. W21990. A history of Buddhism's spread in every part of the world, including the western world (the last chapters are on Buddhism in England, France, Italy and the United States of America). **Ref.:** Have seen it listed under the shortened title *Rgyal Bstan Yul-gru So-sor Dar-tshul*.

- I noticed in a book catalog a new title by this author that I have not yet seen: *Bod Btsan-po'i Lo-rgyus dang 'brel-ba'i Mtha'-dpyod Gces-bsdus*, Mi-rigs Dpe-skrun-khang (Beijing 2010).

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1997

Dung-dkar Blo-bzang-'phrin-las and Dar-mdo Bkra-shis-dbang-'dus, *Bod-kyi Rig-gnas dang Lo-rgyus-kyi Re'u-mig Ngo-mtshar Kun-snang*, Si-khron Mi-rigs Dpe-skrun-khang (Xining 1997), in 190 pages. TBRC no. W11825. A collection of charts useful for historical chronology. Includes abbatial successions for a number of monasteries, as well as teaching lineages, incarnation lineages, etc.

- 907 -

1997

Karma-rgyal-mtshan (b. 1953), *Kam-tshang Yab-sras dang Dpal-spungs Dgon-pa* (=Kam-tshang Yab-sras dang Dpal-spungs Dgon-pa'i Lo-rgyus Ngo-mtshar Dad-pa'i Padma Rgyas-byed), Si-khron Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 310 pp. TBRC no. W27303. This work contains three distinct sections. History of the main Karma-pa reincarnation lineages, and of Dpal-spungs Monastery in Khams. **Bio:** TBRC no. P6279. **Lit.:** For information on this publication, see Elliot Sperling, 'Si-tu Chos-kyi rgyal-mtshan and the Ming Court,' *Lungta*, vol. 13 (Summer 2000), p. 26, note 8.

- The same author also edited another book on the same monastery: *Dpal-spungs Thub-bstan-chos-'khor-gling-gi Lo-rgyus*, Mi-rigs Dpe-skrun-khang (Beijing 2007), in 655 pages. TBRC W1GS75024. He is editor of yet another book on the subject: *Dpal-spungs Thub-bstan-chos-'khor-gling-gi Lo-rgyus Rags-bsdus*, Mi-rigs Dpe-skrun-khang (Beijing 2007), in 534 pages. TBRC no. W1GS75024.

1997

Ldan-ma 'Jam-dbyangs-tshul-khrims (b. 1942), *Dpal Karma-pa Sku-phreng Rim-byon-gyi Mdzad-rnam*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 239 pages. TBRC no. W18133. Collective biography of the first through sixteenth Karma-pas. **Bio.:** TBRC no. P6228 and P5118.

- On the same subject: *Karma-pa Sku-phreng Rim-byon-gyi Mdzad-rnam Snying-bsdus Dad-pa'i Sa-bon*, Vajra Vidya Institute (2011). TBRC no. W4CZ294741.

1997

Ldan-ma 'Jam-dbyangs-tshul-khrims (b. 1942) and Mkhan-po Rdo-rje-mchog (b. 1912?), *'Ba'-rom dang Khams-stod Lo-rgyus Nying-bsdus* (Cover title: *Khams-stod-kyi Lo-rgyus Thor-bsdus-su Bkod-pa Gangs-phrug Bsu-ba'i Shing-rta zhes bya ba'i Smad-cha*), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 2 vols. TBRC no. W18134. History of western Khams, particularly the area of Nang-chen, and the 'Ba'-rom Bka'-brgyud school.

1997

Mgon-po-dbang-rgyal, *Co-ne'i Lo-rgyus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1997), in 260 pp. TBRC no. W19834. A history of the Co-ne region. **Bio.:** TBRC no. P7049. The author's *Collected Works* have been published in 3 vols., containing a number of monastic chronicles and the like in vol. 1.

1997

Ratna-nā-tha, *Rgyal-dbang 'Brug-chen Sku-phreng Rim-byon Gtso-bor Gyur-pa'i Dpal-ldan 'Brug-pa'i Bstan-'dzin Skyes-chen Dam-pa-rnams-kyi Lo-tshigs Mdor-bsdus Rin-chen Phreng-ba*, Rdor-gling 'Brug-sgar Dpe-mdzod-khang (Darjeeling 1997), in 36 pages. TBRC no. W4CZ315284. A chronology of significant figures of the 'Brug-pa Bka'-brgyud-pa, particularly the 'Brug-chen reincarnations.

1997

Skal-bzang-'phrin-las, *Bod-kyi Gso-ba Rig-pa'i Byung-'phel-gyi Lorigyus Gsal-bar Ston-pa Bai-ḍūrya Sngon-po'i Zhun-thigs*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1997), in 481 pages. TBRC no. W30521. A history of Tibetan medicine. **Ref.:** This work was made use of by Theresia Hofer in her article 'Sources on Byang lugs,' contained in: Mona Schrempf, ed., *Soundings in Tibetan Medicine*, Brill (Leiden 2007), pp. 373-410.

1998

A-chen Ngag-dbang-'jam-dbyangs, *Gsang-sngags Rig-'dzin-gyi Sde Chen-po Dpal-ldan Stod-rgyud Grwa-tshang-gi 'Gro-khungs Rab-gsal Nyi-ma'i Phreng-ba'i Kha-skong Mu-tig Do-shal*, Computer Offset Press, Blo-gling dpe-skrun-khang (1998), in 76 pages. Evidently this was written with the intention to supplement an earlier history of the Upper Tantra College.

• That earlier work mentioned here must be a title by Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (1927-1996), *'Jam-mgon Rgyal-ba Gnyis-pa'i Lugs-'dzin Gsang-sngags Rig-'dzin-gyi Sde Chen-po Dpal-ldan Stod-rgyud Grwa-tshang-gi 'Gro-khungs Rab-gsal Nyi-ma'i Phreng-ba*, contained in the *Collected Works*, Zemey Labrang, Gaden Shartse Monastic College (Mundgod 1997), vol. 5 (ca), pp. 725-727.

TBC W14376. This is a quite short verse work, so as a history it is not particularly informative.

- 914 -

1998

Brag-sne Kun-bzang-chos-'phel, *Rnam-grol-rtsangs Rdo-dmar-ba'i Gdung-rabs Lo-rgyus Deb-ther Padma-rā-ga'i Do-shal*, Dakney Tsan Domar Namdoling (Dharamsala 1996[1998]), in 319 pp. TBRC no. W1KG5174. Genealogy of the Rdo-dmar-ba lineage of the Rnam-grol-rtsangs Monastery, belonging to the Dge-lugs school. Not seen. **Ref.:** According to Charles Ramble, 'A Nineteenth-Century Bonpo Pilgrim in Western Tibet and Nepal: Episodes from the Life of dKar ru grub dbang bsTan 'dzin rin chen,' *Revue d'Etudes Tibétaines*, vol. 15 (November 2008), pp. 481-502, at p. 482, the Rdo-dmar-ba are a clan of Rnying-ma-pa tantrics, with a citation this very publication.

- 915 -

1998

Dol-rgyal Zhib-'jug Tshogs-chung, *Dol-rgyal-lam / Shugs-ldan-gyi Byung-rim-la Dpyad-pa Gzur-gnas Dgyes-pa'i Mchod-sprin*, n.p. (Dharamsala 1998). TBRC no. W1KG4530. Published by a committee called Dol-rgyal Research Group, this is an attempt to illuminate the history of the emergence of Rdo-rje-shugs-ldan. **Lit.:** On this subject, see *Understanding the Case against Shukden: The History of a Contested Tibetan Practice*, tr. by Gavin Kilty, Wisdom (Somerville 2019).

- 916 -

1998

O-rgyan-brtson-'grus, *Gsang-chen Snga-'gyur Bstan-pa'i Mnga'-bdag Rgyal-dbang Dpal-yul-ba'i Chos-sde Chen-po Dar-thang Mdo-sngags-bshad-sgrub-chos-'khor-dar-rgyas-gling-gi Gdan-rabs-kyi Byung-ba Gsal-bar Brjod-pa Dri-med Gser-gyi Phreng Mdzes Zur-gnas Mkhas Kun*

*Dgyes-pa'i Mgul-rgyan*. **A.** Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1999), in 581 pages. TBRC no. W20028. **B.** The Corporate Body of the Buddha, in Taipei, has published this, but so far I've only been able to see a scan of the front outer cover of it, which bears the shorter title *Dar-thang Gdan-rabs Rgyas-pa Dri-med Gser-gyi Phreng-mdzes Gzur-gnas Mkhas Kun Dgyes-pa'i Mgul-rgyan*.

- 917 -

1998

Phu-pa Tshe-ring-stobs-rgyal (b. 1944), *Gangs-can Bstan-srung dang Blang Dmag: Dmar-khams-sgang-gi Rgyal-srung Dmag-'thab Lo-rgyus* (Dharamsala 1998), in 198 pages. TBRC no. W00EGS1017169. On organized resistance to the Chinese occupation in Markham, eastern Tibet.

- 918 -

1998

Rong-bo Lha-rgyal-dpal, *Rma-yul Rong-bo Blon-chos-kyi Gdung-rabs Don-ldan Tshangs-pa'i Sgra-dbyangs*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1998), in 416 pages. TBRC no. W20834.

- 919 -

1999

*Bla-brang Dgon-pa'i Lo-rgyus Mdor-bsdus* (=Bla-brang Dgon-pa Bla-brang Dgon-pa Dga'-ldan-bshad-sgrub-dar-rgyas-bkra-shis-g.yas-su-'khyil-ba'i-gling-gi Lo-rgyus Mdor-bsdus), n.p. (1999), in 308 pages. Composed by a committee. TBRC no. W20304. History of Bla-brang Monastery in A-mdo and its associated incarnates.

1999

Bsam-gtan-rnam-rgyal of Skyu-ra, *Grub-pa'i Dbang-phyug Sgrub-brgyud Dpa'-bo Stag-sham-can Sku-rabs Rim-byon-gyi Rnam-par Tharpa Mdo-tsam Brjod-pa Rdzogs-ldan Gsar-pa'i Dga'-ston*, composed and published by a committee (Xining 1999?), in 122 pages, including Chinese and English summaries at the end. TBRC no. W00EGS1017048. A history of Sgrub-brgyud, a monastery of the 'Bri-gung Bka'-brgyud school, and its several reincarnates.

1999

Byes-bsam Blo-bzang-dkon-mchog, aka Lobsang Kunchok, *'Jam-mgon Bstan-pa'i Rtsa-lag Ser-byes Mkhas-Snyan Grwa-tshang-gi Gdan-rabs Mdo-tsam Brjod-pa Zla-ba Nor-bu'i Me-long* ("History of Sera Je Monastery"), Ser-byes Dpe-mdzod-khang (Bylakuppe 1999), in 243 pp. TBRC no. W00KG03702. A history of Se-ra Byes Monastery, especially the monastery by that name now located in Bylakuppe (Karnataka). Includes chapters on the founder, the abbatial succession, the famous *phur-pa*, and on the Buddhist center in Hamburg, Germany. **Bio.:** TBRC no. P10683.

1999

Chab-'gag Rta-mgrin (b. 1955), *Gangs-ljongs Mi-rigs Khag-gi 'Brel-ba Brjod-pa Gzur-gnas Yid-kyi Dga'-ston*, Mtsho-sngon Mi-rigs Dpe-skrunkhang (Xining 1999), in 174 pages. TBRC no. W22097. On Tibet's relations with surrounding peoples.

1999

Dge-slong Thub-bstan-'jam-dbyangs (b. 1936), *Rdzong-chos Chos-'byung Bdud-rtsi'i Zil-mngar* (*Mang-yul Gung-thang Rdzong-dkar Chos-sde dang / Skyid-grong 'Phags-mchog Wa-ti Bzang-po / Rdzong-dkar Yul Lung bcas-kyi Chos-'byung Bdud-rtsi'i Zil-mngar*; "History of Zongkar Choede Monastery"), Zongkar Chode Monastery (Gurupura, Mysore district, 1999), in 295 pages, plus many mostly color photos. TBRC has a thorough outline of the chapters. TBRC no. W00EGS1017102. A history of Rdzong-dkar Chos-sde Monastery.

1999

Lha Rgya-ri Khri-chen Rnam-rgyal-rgya-mtsho (1927-2003), *Bod-rje Chos-rgyal-gyi Gdung-rgyud Sde-dpon Lha Rgya-ri'i Gdung-rabs Rin-chen Phreng-ba*, Paljor Publications (New Delhi 1999), in 113 pp. TBRC no. W00KG09731. An ancestral lineage account of the Lha Rgya-ri clan. **Bio.:** TBRC no. P00KG09732.

1999

*Mtsho-lho Khul-gyi Dgon-sde Khag-gi Lo-rgyus Snying-bsdus*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1999), in 767 pages. TBRC no. W20214. A gazetteer of religious institutions, mainly monasteries, in the districts south of the Kokonoor (Mtsho-sngon) in A-mdo. Composed by a committee.



1999

Ngag-dbang-bkra-shis, *Bar-khams Re Dkar Sog Gsum-gyi Lo-rgyus*, Bod-gzhung Phyi-dril Snar-thang Par-khang (Dharamsala 1999), in 79 pp. Not seen.

1999

Ser-byes Tre-hor Lha-rams Dge-bshes Tshul-dga', *Tre-hor Bkra-shis-dar-rgyas Dgon-gyi Byung-rabs Gsal-bar Ston-pa'i Snang-byed Sgron-me*, Drepung Loseling Photo Offset Printers (Mundgod 1999), in 184 pages. TBRC no. W1GS53093. The 21 chapters cover a number of topics connected with the monastery, including one interesting one on the monastic masked dances ('*cham*). **Bio.:** TBRC no. P1GS53094.

- The author composed another book on the same monastery, or perhaps it is an expanded version of the earlier book: *Mdo-khams Tre-hor Bkra-shis-dar-rgyas Dgon*, Dge-bshes Tshul-dga' (Bylakuppe 2007), in 390 pages. TBRC no. W2KG207342.

*circa 2000 ?*

Bon-brgya Dge-legs-lhun-grub-rgya-mtsho (1936-2018), *Bon-brgya Dgon Sman-ri-bshad-sgrub-smin-grol-gling-gi Lo-rgyus Mdor-bsdus*. A manuscript history of a Bon Monastery in Reb-gong in Amdo. My original reference for the existence of this was in Tsering Thar, 'Bonpo Tantrics in Kokonor Area,' *Revue d'Etudes Tibétaines*, vol. 15 (November 2008), pp. 533-552. It has also been posted on the internet at "tsan-po.com" on February 15, 2015 (copied from yet another website...). The author was head of the Bon groups of Reb-gong and, according to Tsering Thar, the most learned and important Bonpo Tulku of north Amdo during his time. There was an 11-volume publication of his *Collected Works*. in 2013. TBRC no. W8LS66417. It no doubt includes more works of historical genres.

*circa 2000?*

Gling-dpon Padma-skal-bzang (b. 1938), *Gnas-chung Sgra-dbyangs-gling-gi Lo-rgyus*. A history of Gnas-chung monastery near Lha-sa. **Bio.:** TBRC no. P4CZ75603. **Lit.:** The Fifth Dalai Lama composed a guidebook to Gnas-chung dated 1682, completed by Sde-srid Sangs-rgyas-rgya-mtsho. Chistopher Bell, *Nechung: The Ritual History and Institutionalization of a Tibetan Buddhist Protector Deity*, PhD dissertation, University of Virginia (2013). **Ref.:** Listed as a source in: Ladrang Kalsang (Bla-brang Skal-bzang), *Bod-kyi Ris-med Dgon-sde Khag-gi Lo-rgyus Mes-po'i Gces-nor* (Delhi 1995), vol. 1, p. 308.

*2000*

Anonymous, *Rdo Grub-chen Sku-phreng Bzhi'i Rnam-thar*, Pema Thinley (Gangtok 2000), in 32 pages. A collective biography of the four incarnations in the Rdo Grub-chen line. The Rdo Grub-chen were perhaps the most famous Rnying-ma-pa incarnates in A-mdo in recent centuries. They were: Rdo Grub-chen I 'Jigs-med-'phrin-las-'od-zer (1745-1821), Rdo Grub-chen II 'Jigs-med-phun-tshogs-'byung-gnas, Rdo Grub-chen III 'Jigs-med-bstan-pa'i-nyi-ma (1865-*circa* 1926), and Rdo Grub-chen IV Kun-bzang-'jigs-med-chos-dbyings-rang-grol (aka 'Jigs-med-'phrin-las-dpal-'bar, b. 1927).

*2000*

Bkra-shis-tshe-ring (Tashi Tsering), *Spyi-ti Dkyil Dgon Nor-bu-dge-'phel-gyi Byung-ba Brjod-pa'i Rab-byed 'Phags Nor Bdun-ldan* ("A Short Guide to Key Gonpa"), Key Monastery (Spiti 2000), in 95 pages. TBRC no. W00KG09754. Two works on an important monastery in Spiti. The title work by [Josey, =Jo-sras] Tashi Tsering is on pp. 29-76, followed by a short English-language history by Roberto Vitali, 'A Short

Guide to Key Gonpa entitled *The Mirror that Sheds Light on the Centre of the Mandala* (pp. 77-93).

- 932 -

2000

Blo-bzang-snyan-gags, *Gnyan-thog Byams-pa-gling-gi Lo-rgyus*, Mtsho-sngon Zi-ling Par-khang (Xining 2000). TBRC nos. W20434 and W2MS24723. Not seen.

- 933 -

2000

*Bod-kyi Lo-rgyus Yig-tshags Gces-btus-la Dpyad-pa'i Gtam*, Bde-srung Bod-gnas Nyams-zhib-khang (Dharamsala 2000), in 204 pages. TBRC no. W00KG03608. On historical documents and archives.

- 934 -

2000

Chos-lo-thar, *'Gro-phan Sman-rtsis-khang-gi Gdan-rabs Dri-med Shel-gyi Me-long*, Bod-gzhung Sman-rtsis-khang (Dharamsala 2000), in 208 pages. TBRC no. W1KG22207. On the history of the medical centers, the Sman-rtsis-khang in Lhasa and Dharamsala. **Bio.:** TBRC no. P1KG22229.

- 935 -

2000

Chos-'phel-rgya-mtsho (b. 1938), *Gtsang Dgon-pa'i Gdan-rabs Dbyangs-can Phang-'gro'i Gdangs-snyan*, Mtsho-sngon Nyin-re'i Tshags-par-khang (Xining 2000), in 205 pages. TBRC no. W19871. History of the monastery named Gtsang-dgon Don-grub-rab-brtan-gling,

a Dge-lugs monastery founded in 1765. TBRC no. G1931. **Dates:** The colophon gives an Earth Hare (1999) date of composition.

- 936 -

2000

Dga' Byang Tsha-ba Dge-bshes Bsod-nams-rgyal-mtshan (Gajang Tsawa Geshe Sonam Gyaltzen, aka Dge-bshes Don-ldan), *Dga'-ldan Byang-rtse Thos-bsam-nor-bu-gling-gi Byung-ba dang / Zhal-'don Gsung-phyogs Gsal-bar Bkod-pa Mthong-ba Don-ldan*, published by the author (Delhi 2000), in 203 pages. On Byang-tse, a part of Dga'-ldan Monastery, including accounts of its constituent Khang-tshan. Although it does contain history, much of it is about the monastic calendar, holy days, administration and the like.

- 937 -

2000

Dgra-lha-bzang-po (20th century), *Pa-snam Dga'-sdong Mtshan-sgrogs Dga'-ldan-dar-rgyas-gling-gi Lo-rgyus Dad-ldan Dga'-ba'i Gtam*, Bod-ljongs Mi-dmangs Dpe-skun-khang (Lhasa 2000). TBRC no. W21498. Not seen. **Bio.:** TBRC no. P7198.

- 938 -

2000

'Gu-log Dam-chos-dpal-bzang (b. 1947), *'Gu-log-gi Lo-rgyus Gnyan-po G.yu-rtse'i Bsang Dud*, Library of Tibetan Works & Archives (Dharamsala 2000), in 2 vols. TBRC no. W22054. A history of the Mgo-log. **Bio.:** TBRC no. P7463. **Lit.:** Reference taken from Bianca Horlemann, 'Modernisation Efforts in Mgo-log: A Chronicle, 1970-2000,' contained in: Toni Huber, ed., *Amdo Tibetans in Transition: Society & Culture in the Post-Mao Era*, Brill (Leiden 2002), pp. 241-269.

2000

Hor-tshang 'Jigs-med (b. 1967), *Khrag Thigs-las Skyes-pa'i Ljang-myug* ('Bamboo Shoots Sprouted from Drops of Blood'), Youtse [G.yu-rtse] Publications (McLeod Ganj 2000), in 181 pages. TBRC no. W1KG8481. A history of modernist Tibetan poetry between the years 1980 and 2000.

2000

Karma-dbang-phyug (b. 1962), *Theg-pa'i Rtse-rgyal A-ti Bla-na-med-pa 'Od-gsal Rdzogs-pa Chen-po Klong-chen Snying-thig-gi Lo-rgyus Gsal-ba'i Me-long*, National Library of Bhutan (Thimphu 2000), in 225 pages. TBRC no. W29278. A history of the Klong-chen Snying-thig teachings of 'Jigs-med-gling-pa. **Bio.:** The author/compiler's name as given on the cover is Drag-krar Karma-dbang-phyug, but Drag-krar is just a transcription of the English word 'Doctor.' His name is a popular one in Bhutan, but I am fairly sure he is the same as the author of this English work of related subject: Karma Wangchuk, *Buddhism: The Spiritual Lineage of Dzogchen Masters*, Anmol Publications (New Delhi 1998), and it is on the basis of this book that I supply his birthdate of 1962.

2000

Ldong Yon-tan-rgya-mtsho (b. 1974), *Rnga-yul Sgo-mang Dgon-gyi Gdan-rabs*, Mi-rigs Dpe-skrun-khang (Beijing 2000), in 362 pages. TBRC no. W21027.

2000

Ljongs Rig-dngos Do-dam U-lhan [a committee], *Nor-bu-gling-ga Chags-tshul dang 'brel-ba'i Dkar-chag Rnam-bya'i Glu-dbyangs*, Bod-

ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2003), in 93 pages. This is the second edition. TBRC no. W8LS43790. A guidebook to the Nor-bu-gling-ga, a park outside Lhasa, with the 'Summer Palace' of the Dalai Lamas.

- 943 -

2000

Mgon-po-dbang-rgyal, *Rgyal-rabs Lo-tshigs Shes-bya Mang-'dus Mkhas-pa'i Snyi-nor*, Mi-rigs Dpe-skrun-khang (Beijing 2000), in 493 pages. TBC no. W21015. A chronology of Chinese and Tibetan history.

- 944 -

2000

Mkhan-po Tshe-dbang-don-rgyal (b. 1951), *Khyad-chos Che-ba Drug-gi Tshul-nas Brjod-pa'i Mkhan Slob Chos-rgyal Lo-paṅ-rnams-kyi Bka'-drin Rjes-dran-gyi Gtam Mchod-sprin Kun-tu Dgyes-pa'i Me-tog*, in 2 vols. of 540 and 592 pages. TBRC no. W24036. This is supposed to be a history of the panditas and translators of early centuries. **Bio.:** TBRC no. P5639.

- 945 -

2000

Mkhan Rtogs-grol (modern), *Dbur-stod 'Bri-gung Nyi-lcang Bshad-sgrub-rab-rgyas-gling-gi Lo-rgyus*, 'Bri-gung Bka'-brgyud Gtsug-lag Slob-gnyer-khang (Dehra Dun 2000), in 40 pages, with biography of author, and several photographs. TBRC no. W1KG14665. History of a 'Bri-gung monastery Nyi-lcang and its abbots.

2000

Nam-mkha' (b. 1970), *Bya-khog-gi Deb-ther Nor-bu'i Mgul-rgyan*, n.p. (n.d.), in 224 pages. TBRC no. W20430. A local history of the region of Bya-khog in the Kokonor region, with emphasis on local celebrities and modern history. **Dates:** The date is taken from the last pages of the book, and may or may not be the exact date of publication.

2000

Phu-pa Tshe-ring-stobs-rgyas (b. 1944), *Mdo-khams Chu Bzhi Sgang Drug Bstan-srung Dang-blangs-dmag-gi Lo-rgyus*, Central Dhotu Chushi Gangdruk (McLeod Ganj 2000), in 250, including maps and photos. TBRC no. W3JT13552. On the history of the army known as 'Four Rivers Six Ranges' that emerged in mid-1950's Khams as a significant part of the resistance movement against the Chinese occupation.

- A similar publication: *Mdo-khams Chu Bzhi Sgang Drug Bstan-srung Dang-blangs Dmag-gi Lo-rgyus*, Mdo-khams Chu Bzhi Sgang Drug Dbus Spyi-khyab Rgyun-las-khang (Dharamsala 2009). TBRC no. W1KG13774. For related literature, we might mention, too, the quite rare book R.P. Bambi, *The Crusaders of Tibet*, Khampa Pocket Books (Dalhousie n.d.). A copy of the latter book was seen in the library of the Central Institute for Higher Tibetan Studies, Sarnath.

2000

Rdzong-rtse Byams-pa-thub-bstan, aka Champa Thubten Zongtse (b. 1933), *Bod Sog Bla-chen Du-ma dang / Gong-ma Mchod-yon-du Gyur-tshul sogs Skabs-'brel Lo-rgyus Snying-bsdus* (Dharamsala 2000), in 136 pages. Not seen.

2000

Reb-gong-pa 'Jigs-med-bsam-grub (b. 1957), *Gong-sa Tā-la'i Bla-ma Sku-phreng Rim-byon-gyi Chos-srid Mdzad-rnam Gsal-bar Bshad-pa Nges-don Gtam-gyi Snying-po*, Mi-rigs Dpe-skrun-khang (Beijing 2000), in 850 pages. TBRC no. W21672. Biographies of the Dalai Lamas. **Bio.:** TBRC no. P4746.

2000

Sga Gra'u-dpon Rin-chen-tshe-ring & Chab-mdo Blo-bzang-dbang-'dus, eds., *Chu Sgang Lo-rgyus*, Rtsom-sgrig Tshogs-chung-nas 'Grem-spel Zhus (Delhi ca. 2000), in 312 pages. TBRC no. W4CZ315267. History of the Chu Bzhi Sgang Drug military organization that sometimes fought against the Chinese invasion and occupation.

2000

Shākya-rgyal-mtshan, *Dpal-ldan Sman-ljongs Ne-pā-li'i Rgyal Khongs-su Gtogs-pa / Mnga'-ris Dol-po'i Chos-rig Rang-bzhin Ji-ltar Gsal-ba'i Me-long zhes bya-ba'i Gzigs-Deb*, evidently published by the author (Taiwan 2000), in 331 pages, with many full-color illustrations. A history of Dol-po, Nepal, with an emphasis on the Rnying-ma school. Copy seen in Lumbini library.

2000

Tibetan Government Cultural Office, *Gtor-bshig dang Gsar-bskrun-gyi Bang rtsal: Rgya Bal 'Brug Gsum-du Gsar-bskrun Byung-ba'i Bod-kyi Ris-med Dgon-sde Khag-gi Lo-rgyus*, Bod-gzhung Shes-rig Las-khung (Dharamsala 2000), in 579 pages, with many photos at the end. TBRC



no. W8LS32709. The title might be translated, *The Race of Destruction and Construction: An Account of the Tibetan Monasteries, Regardless of their Schools, Newly Constructed in India, Nepal and Bhutan.*

- 953 -

2001

Bstan-'dzin-'jam-dpal, *Dpal-ldan Gle-lung Chos-sde Chen-po'i Gnyags-ston-pa'i Gdung-rabs Gdan-rabs dang bcas-pa'i Rnam-thar Skal-bzang Mdzes-pa'i Rgyan-phreng-las Btus-pa Mthong-ba Don-ldan* (*History of Lelung Monastery: An Account of Nyag Masters and the Line of Abbots*), published by the author (Dharamsala 2001), in 97 pages. The book has two parts, the Tibetan text on pp. 1-64 and an English summary on pp. 65-97. Largely made up of extracts from the 1775 work of Yongs-'dzin Chos-nyid-ye-shes, q.v. History of the Abbots of Sle-lung Chos-sde. *BLP* no. 2051.

- 954 -

2001

Bstan-'dzin-nor-bu, *A-'dzom Dgon-pa'i Gna' Deng-gi Lo-rgyus Mdor-bsdus Rang-blos Dpag-nus Sgro-bskur dang bral-bar Skra-rtse'i Thig-pa Tsam-du Brjod-pa*. A 26-page digitally scanned version of a ms. on ruled notebook paper. See TBRC no. W1CZ2543. The author presented it to Alexander Gardner. History of the Adzom Drugpa Chogar Monastery. According to Gardner (email of August 2020), this served as a rough draft for the entry on Adzom Gar in the 3-volume history of monasteries in Ganze Prefecture: "*A-'dzom Dgon-gyi Lo-rgyus*," contained in: 'Jig-med-bsam-grub, ed., *Dkar-mdzes Khul-gyi Dgon-sde So-so'i Lo-rgyus Gsal-bar Bshad-pa*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1995), vol. 3, pp. 140-146. TBRC no. W19997. With thanks to Alexander Gardner for the references.

2001

*Chab-'gag Yul-gyi Lo-rgyus Dri-med Shel-dkar Phreng-ba*, ed. by Gcodpa-don-grub & Rta-mgrin, et al., Mi-rigs Dpe-skrun-khang (Pe-cing 2001), in 729 pages. A gazetteer of Chabgag or Gonghe County, Tsolho Prefecture, Qinghai Province. Information from TBRC. TBRC no. W21613. Not yet seen.

2001

Chos-dbang (modern), *Sbas-yul 'Bras-mo-ljongs-kyi Chos-srid dang 'brel-ba'i Rgyal-rabs Lo-rgyus Bden-don Kun-gsal Me-long*, Rnam-rgyal Bod-kyi Shes-rig Nyams-zhib-khang (Gangtok 2003), in 402 pages. TBRC no. W00EGS1016728. The colophon says it was completed in 2001. A history of Sikkim based on the royal genealogy of the Choegyals (Chos-rgyal). It makes use of not only Tibetan but also English-language resources. **Bio.:** The author is described as abbot of Gting-skyes Dgon-pa Byang.

2001

Dbang-'dus-tshe-ring & 'Phrin-las-rgya-mtsho, *Bod-kyi Sgra-sgyur Lo-rgyus dang Lo-tsā-ba Rim-byon-gyi Mdzad-rnam Gsal-ba'i Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 2001), in 492 pages. A history of Tibetan translators, with individual biographical notices, from earliest up to modern times. Two biographical dictionaries are included, one on pre-20th century on pp. 182-329, and the other on 20th century translators on pp. 330-406.

2001

Dge-'dun-rab-gsal, *Bod-kyi Rtsom-rig-gi Byung-ba Brjod-pa Rab-gsal Me-long*, Miscellaneous Series no. 13, Central Institute of Higher Tibetan Studies (Sarnath 2001), in 259 pages. A history of Tibetan fine literature, including the impact of Indian poetic literature on Tibet, with biographies of significant literary figures.

2001

*Gter-mdzod Lo-rgyus Gces-btus Blo-gsal Dgyes-pa'i Rdzum-zer* (Bylakuppe 2001), in 212 pages. A history of the *Rin-chen Gter-mdzod*. Not seen.

2001

Ldong-ka-tshang Dge-shis-chos-grags (b. 1959), Ldong-ka-tshang Skal-bzang-sgrol-ma, Ldong-ka-tshang Bsod-nams-lha-mo, *et al.*, *Bod-kyi Gdung-rus Zhib-'jug*, Mi-rigs Dpe-skrun-khang (Beijing 2001), in 247 pages. An investigation into the history of Tibetan surnames. The unusual aspect of this book is its idea that Tibetan 'surnames' (an approximating translation for the word *gdung-rus* as used in this book) have always worked just like Chinese surnames, which is simply not the case. There seems to be a contemporary political argument underlying this, that Tibetan surnames are, after all, just as good as Chinese surnames. Saying that Pha-dam-pa is the surname of Pha-dam-pa Sangs-rgyas, or that Karma-pa is a surname shared by all the Black Hat Karma-pa incarnates, reaches the point of unbearable absurdity. Still, with this *caveat*, the book is not without interest.

2001

Mkhan-po Bkra-shis-bstan-'dzin, *Glo-ljongs Chos-kyi Zhing-sar Bstan-pa 'Phel-rim-gyi Dkar-chag Dwangs-shel Me-long*, n.p. (Kathmandu 2000), in 284 pages, with many color photographs. TBRC no. W00EGS1017241. A history of the kingdom of Lo Mustang (Glo Smanthang), now in northern Nepal.

2001

Rak-ra Bkras-mthong Thub-bstan-chos-dar, *Rgyal-rabs Deb-ther Dkar-po 'i Kha-skong Mes Blon Gong-ma'i Zhal-chems*, Bod-kyi Dpe-mdzod-khang [Library of Tibetan Works and Archives] (Dharamsala 2001), in 232 pages. TBRC no. W1KG24058. Not really a historical composition, this is rather a compilation of Old Tibetan texts of historical content found in Dunhuang, together with 'translations' of the same into more modern Tibetan. It basically covers the 7th and 8th centuries. As indicated in the title, this material is intended to serve as a supplement to the *White Annals* of Gendun Choemphel.

2001

Skal-ldan-tshe-ring (b. 1971), *Sa-skyong Sde-dge Chos-rgyal Chen-mo Rim-byon-gyi Gdan-sa Lhun-grub-steng-gi Chos-grwa Chen-mo'i Lo-rgyus Skal-ldan Dgyes-pa'i 'Dzum-zhal*, n.p. (2000?), in 364 pages. TBRC no. W29041. History of Sde-dge in Khams. **Date:** The date of composition is given in the colophon as the Iron Snake year of the 17th *rab-byung* (2001), and the author is also known as 'Jam-dbyangs-mkhyen-rab-dbang-phyug.

2001

Yon-tan-rgya-mtsho (1933-2002), *Skyid-shod Sde-pa'i Skor*, KTM Press (Phuntsholing, Bhutan 2001), in 63 pages. TBRC no. WKG25914. Published posthumously. A brief history of the Skyid-shod-pa rulers, with lineage charts for other contemporary dynasties, including the Snel-pa (Sne'u-pa), Rin-spungs-pa and Sne-gdong. **Ref.:** 'Yonten Gyatso (1932-2002),' contained in: Jean-Luc Achard, Anne Chayet, Christina Scherrer-Schaub, Françoise Robin, et al., eds., *Édition, éditions: l'écrit au Tibet, évolution et devenir*, Indus Verlag (Munich 2010), pp. 13-17, at p. 16, with reference to an additional online publication, edited by Buchung, in *Journal of the International Association of Tibetan Studies*, vol. 2 (August 2006), pp. 1-48.

- <http://www.thlib.org/collections/texts/jiats/#!jiats=/02/gyatsoy/>

2002

'Brug-thar, *Mdo-smad Byang-shar-gyi Bod-kyi Tsho-ba Shog-pa'i Lorigyus dang Rig-gnas Bcas-pa Dpyad-pa*, Mi-rigs Dpe-skrunkhang (Pecin 2002), in 698 pp. History of tribes, monasteries, arts and sciences in northeastern Amdo, mainly Gansu. Has detailed information about the monasteries of Bla-brang and Co-ne. Information from TBRC. Not yet seen.

2002

Bsam-gtan (b. 1939), *Bod-kyi Gso-ba Rig-pa'i 'Byung-ba Brjod-pa Dpyod-ldan Gsar-bu'i Mgul-rgyan*, Krung-go'i Bod Rig-pa Dpe-skrunkhang (Beijing 2002), in 178 pages. TBRC no. W25251. Contains chapters on general medical history as well as on traditional medical training, the spread of medical knowledge in Amdo, etc. Personal copy. **Bio.:** TBRC no. P8120.

2002

Gdong-thog Bstan-pa'i-rgyal-mtshan, aka T. G. Dhongthog (1934-2015), *Gangs-can Bod-kyi Rgyal-rabs Lo-tshigs dang Dus-'gyur Yo-lang-la Dpyad-pa Sngon-med Deb-ther Gzur-gnas Dpyod-ldan Dgyes-pa'i Dbyangs-snyan*, Sapan Institute (Shoreline 2002), in 334 pages. TBRC no. W00KG09698. A chronological study with emphasis on political figures.

2002

Gling-rgya-ba Bla-ma-tshe-ring, *Reb-gong Gser-mo-ljongs zhes Yongs-su Grags-pa'i Chos-srid-kyi Byung-ba Mdo-tsam Brjod-pa 'Dod-'byung Gter-gyi Bum-bzang*, Zang-kang Gyi-ling Dpe-skrun-khang (? 2002), in 240 pp. Not seen.

2002

Kirti XI Blo-bzang-bstan-'dzin-'jigs-med-ye-shes-rgya-mtsho (b. 1942), *Gna'-rabs Bod-kyi Srid-don Lo-rgyus-la Dpyad-pa Dwangs-gsal Me-long*, 'Phags-yul Kirti'i Bres-pa Grwa-tshang (2002). Form of author's name on title page is 7Skyabs-rje Kirti Rin-po-che Blo-bzang-bstan-'dzin. It was evidently printed in Hong Kong (Zhang-kang). TBRC W2DB25452. Includes remarkable attempts to envision Tibetan culture in the Imperial Period.

2002

Lha-mchog-rgyal, *Dgon Gong-ma'i Lo-rgyus 'Pho-'byur dang Yul-srol*, Mi-rigs Dpe-skrun-khang (Pe-cin 2002), in 561 pp. A gazetteer and history of Serlag Monastery in Amdo. Information from TBRC. Not yet seen.

2002

Mu-po (b. 1965), *Gsung-ngag Rin-po-che Lam-'bras Bla-ma Brgyud-pa'i Rnam-thar Kun-'dus Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 2002), in 338 pages. A collective biography of masters in the Path Including Result lineages, starting with Virūpa, and continuing into modern times, with separate sections for the Tshogs-bshad and Slob-bshad lineages.

2002

Rgyal-rong-ba Brag-bar-dpal-ldan (1915-2002), *Bod Rgyal-mo-rong-gi Lo-rgyus Rab-gsal Me-long*, Krung-go Mi-dmangs Chab-srid Gros-mol Tshogs-'du 'Bar-khams Rdzong U-yon Lhan-khang (Markham 2002), in 667 pages. TBRC supplies a very useful table of contents. TBRC no. W1GS66375.

2002

Rgyal-rong Mkhan-zur Rin-po-che Ngag-dbang-theg-mchog, *Ser-smad Thos-bsam-nor-gling Grwa-tshang-gi Sngar-srol Chos-grwa'i Lo-rgyus Gsal-bar Bkod-pa Mthong-ba Rgyud-pa'i Man-ngag Gces-btus*, no publisher or place given, but evidently published in Byllakuppe. A history of monastic practices in Ser-smad Monastery in old Tibet.

2002

Ri-dbang Bstan-'dzin, aka Ri-dbang Dkon-mchog-bstan-'dzin (b. 1948), *Bod-ljongs Nags-shod 'Bri-ru'i Lo-rgyus Rab-rim Sā-la'i Ljon-pa*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2002), in 499 pages. TBRC no. W23671. A detailed gazetteer of Driru Dzong in Nagsho Prefecture by the historian Riwang Konchog Tenzin (b. 1948).

2002

Rin-chen-don-grub, Al-ci Blon-po, *Al-chi Chos-'khor* (Alchi Monastery), Ladakh Development Corporation (2002). I have only seen reference to this in Peter van Ham's book *Alchi* (2018). The author was a local governor of that area of Ladakh, and included are copies of inscriptions.

2002

Shar-yul Phun-tshogs-tshe-ring (b. 1936), *Bod-kyi Bon-dgon Khag-gi Lo-rgyus dang Da-lta'i Gnas-bab*, Mi-rigs Dpe-skrun-khang (Beijing 2002), in 320 pages, plus location maps for the monasteries at the end. On the Bon monasteries of Tibet, covered area by area, their history and present condition.

2002

Sle-lung Sprul-sku XI Bstan-'dzin-phun-tshogs-blo-ldan, *Bod-kyi Sprul-sku Rnam-gsum-gyi Ya-gyal Sle-lung Rje-drung Sku-phreng Rim-gyi Rnam-thar Ngo-mtshar Rgya-mtsho'i Chu-thigs*, Lelung Tulku (Dharamsala 2002), in 206 pages. A collective biography of the author's



predecessors in the incarnation lineage of the Sle-lung Rje-drung. Not seen.

- 978 -

2002

*Smin-grol-gling-gi Gdan-rabs Mkhan-brgyud Rim-byon-gyi Rnam-thar G.yul-las Rnam-par Rgyal-ba'i Dga'-ston* (= *'Og-min O-rgyan Smin-grol-gling-gi Gdan-rabs Mkhan-brgyud Rim-par Byon-pa-rnams-kyi Rnam-thar G.yul-las Rnam-par Rgyal-ba'i Dga'-ston*), composed by a committee, O-rgyan Smin-grol-gling / Ngagyur Nyingma College, Clement Town (Dehra Dun 2002), in 197 pages. TBRC no. W1CZ2290. Abbatial succession of Smin-grol-gling Monastery.

- 979 -

2002

Thub-bstan-snying-po (b. 1972), *Ngor E-wam Chos-ldan-gyi Lo-rgyus Ngo-mtshar Nor-bu'i Phreng-ba*, Shang-kang Then-mā Dpe-skrun-khang (Hong Kong 2004), in 150 pages. TBRC no. W28738. A history of E-wam Chos-ldan Monastery. **Dates:** The colophon gives a date for its composition in the 17th Water Horse year (i.e. 2002).

- 980 -

2002

Zhwa-sgab-pa Dbang-phyug-bde-ldan (1908-1989), *Bod-kyi Gna'-dus-kyi Dgon-pa dang / Lha-khang Khag-gi Lo-rgyus Mdor-bsdus*, ed. by Bkres-khang Thub-bstan-tshe-dpal aka Thupten Tsepel Taikang, Zhwa-sgab-pa Dbang-phyug-bde-ldan-gyi Dran-rten Tshogs-pa, or Wangchuk Deden Shakabpa Memorial Foundation (New York 2002), in 774 pages. TBRC no. W1KG5507. An overview history of Tibetan monasteries and temples. Published posthumously. A valuable reference work such as this requires a more detailed table of contents and/or an index.

2003

Blo-bzang-bsam-gtan, *Rnam-par Rgyal-ba'i Grwa-tshang Phan-bde-legs-bshad-gling-gi Chos-'byung Lo-rgyus 'Dod-'jo'i Bum-bzang*, n.p. (2003). TBRC no. W1KG4998. A history of Rnam-rgyal Grwa-tshang. Not seen.

2003

Blo-bzang-kun-mkhyen, ed., *Chos-sde Chen-po Se-ra Theg-chen-gling-gi Gnas-bshad Gser-gyi Sgron-me*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 2003), in 81 pages. Not seen.

2003

'Bras-spungs Mkhan-khri Bstan-pa-bstan-'dzin, *Chos-sde Chen-po Dpalldan 'Bras-spungs Bkra-shis-sgo-mang Grwa-tshang-gi Chos-'byung Chos Drung G.yas-su 'Khyil-ba'i Sgra-dbyangs: 'Bras-spungs Sgo-mang Grwa-tshang-gi Chos-'byung*, published in 2003 in Mundgod in two volumes (740 and 654 pages). TBRC no. P28810. A history of Bkra-shis-sgo-mang Grwa-tshang of 'Bras-spungs Monastery.

2003

'Brong-pa Rgyal-po (Lam-mkhyen Rgyal-po, b. 1939), *Bod-ljongs Mdo-khams Nang-chen Spyi dang Bye-brag-gi Byung-ba Brjod-pa Ldong 'Brong-pa'i Deb-gter Smug-po*, Amnye Machen Institute (Dharamsala 2003), in 465 pages. TBRC no. W26675.

2003

Btsan-lha Ngag-dbang, Rdo-rje, Tā-re-skyid, *Rgyal-rong Zhib-'jug Dpyad-yig Phyogs-bsgrigs*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2003), in 720 pages. Although there are sections on language & culture, this is mainly a book on the history of Rgyal-mo-rong.

2003

Dkon-mchog-rgya-mtsho (b. 1968), *Gangs-ljongs Skyes-ma'i Lo-rgyus Snyi-bshad*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2003), in 224 pages. TBRC no. W29229. History, present circumstances and rights of women. Not seen.

2003

Gar-dbang-rdo-rje, *Lha-ldan Jo-bo Rin-po-che Shākya-mu-ne'i Byung-ba Mdo-tsam Brjod-pa Ngo-mtshar Nor-bu'i Gzi-byin*. Published as: Gar-dbang-rdo-rje, *Lha-ldan Jo-bo rin-po-che Shākya-mu-ne'i Byung-ba*, Zang-kang Theng-ma Dpe-skrun-khang (Hong Kong 2003), in 69 pages, with parts in Chinese and poor English. A history of the Jo-bo image in the Lha-sa Gtsug-lag-khang (the Jokhang). **Dates:** This appears to be by a not easily identifiable modern person named Gar-dbang-rdo-rje (TBRC no. P8085), and not the tertön of the 17th century (TBRC no. P656).

2003

'Jam-dpal-blo-gros (b. 1968), *Bod-kyi Chos-brgyud Khag-gi Chos-'byung dang Lta-grub Mdor-bsdus* (=Bod-kyi Chos-brgyud Khag-gi Chos-'byung dang Lta-grub Mdor-bsdus 'Khrul-sel Dad-pa'i Sgo-'byed), published by the author (Dharamsala 2003), in 92 pages. TBRC no. W00KG09769. A

history of the schools of Tibetan Buddhism with emphasis on their doctrines.

- 989 -

2003

Rdzogs-chen VIII Thub-bstan-ngag-dbang-blo-gros-bshad-sgrub-bstan-pa'i-rgyal-mtshan, *Snga-'gyur Grub-dbang Rgyal-ba Rdzogs-chen-pa'i Gdan-rabs Chos-brgyud dang bcas-pa'i Byung-ba Brjod-pa'i Gtam Yid-bzhin Dbang-gi Rgyal-po'i Phreng-ba*. This has now been placed on the internet for free download in PDF format.

- 990 -

2003

Rdzong-rtse Byams-pa-thub-bstan (=Champa Thubten Zongtse, b. 1933), *Spyan-snga Dbon-rgyud Bod-rje Sne'u-gdong Sde-srid Snga-phyi dang Byang-bdag Chos-rgyal-rnams-kyi Lo-rgyus*, Library of Tibetan Works & Archives (Dharamsala 2003), in 117 pages. The copy I have: Rdzong rtse Byams-pa-thub-bstan (Dzongtse Jampa Thubten), *Spyan-snga Dbon-rgyud Bod-rje Sne'u-gdong Sde-srid Snga-phyi dang / Byang-bdag Chos-rgyal-rnams-kyi Lo-rgyus Kun-gsal Me-long* [Clear Mirror: An Account of the Succession of Tibetan Sne'u-gdong Kings of Spyan-snga Dbon-rgyud and the Religious Kings of Byang-bdag], Bod-kyi Dpe-mdzod-khang (Dharmasala 2002), in 145 pages. TBRC no. W1KG24059.

- 991 -

2003

Reb-gong-pa 'Jigs-med-bsam-grub (b. 1957), *Mdo-smad Reb-gong Lo-rgyus Chen-mo Ngo-mtshar Gtam-gyi Bang-mdzod*, Mi-rigs Dpe-skrunkhang (Beijing 2013), in two volumes. A history of Rebkong region of Amdo.

2003

Rgyal-rtse Rnam-rgyal-dbang-'dud (1935-2017), *Bod Rgyal-khab-kyi Chab-srid dang 'brel-ba'i Dmag-don Lo-rgyus*, Bod Dmag Rnying-pa'i Skyid-sdug (Dharamsala 2003), in 2 vols. TBRC no. W2CZ7848. A history of the Tibetan army. This is the author's second book on the subject.

2003

Sangs-rgyas-rin-chen & 'Brug-thar, *Bod Sog-gi Rig-gnas 'Brel-ba'i Zhib-jug*, Kan-su'u Mi-rigs Dpe-skrun-khang (Xining 2003), in 562 pages. TBRC no. W25096. Studies in historical relations between Tibetans and Mongolians.

2003

*Sbag-sa Chos-sgar-gyi Byung-ba Nor-bu'i Phreng-ba*, Bod-kyi Rig-gzhung Gces-skyong-khang (Dharamsala 2003). TBRC no. W00EGS1017292. A history of the Buxar Camp founded for Tibetan refugees in West Bengal in 1959.

• Another book on the same subject: *Sbag-sa Chos-sgar-gyi Lo-rgyus*, Bod-kyi Dpe-mdzod-khang (Dharamsala 2015). TBRC no. W8LS22905.

2003

Shar-yul Phun-tshogs-tshe-ring (b. 1936), *Bod-kyi Chos-lugs Grub-mtha' Khag-gi Byung-ba Brjod-pa Gzur-gnas Mkhas-pa'i Dgongs-rgyan*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2003), in 562 pages. TBRC no. W25995. Bon history. **Lit.** Mkharnag Skal-bzang-rgya-mtsho, *Chos-*

*'byung Mkhas-pa'i Dgongs-rgyan Nang-gi Don-tshan 'Ga'-la Dpyad-pa'i Zin-tho*, contained in: Khri Bsod-bstan, ed., *Bon-dpyad Spyi-rgya Rlabs-gcod*, Kan-su'i Mi-rigs Dpe-skrun-khang (Lanzhou 2015), pp. 293-307.

- 996 -

2004

Be-ri Dge-bshes 'Jigs-med-dbang-rgyal (b. 1966), *Rgya-gar 'Phags-pa'i Yul dang Gangs-can Bod-kyi Zhing-du Phan-bde'i 'Byung-gnas Bde-bar-gshegs-pa'i Bstan-pa Rin-po-che Ji-ltar Byung-ba'i Tshul-las Brtsams-pa'i Chos-'byung 'Dzambu'i Gser-gyi 'Khri-shing*, Drepung Loseling Monastery (Mundgod 2004), in 4 volumes. TBRC no. W1KG24215. A history of Buddhism in India and Tibet, with the main emphasis on the Dge-lugs school and particularly the lives of the abbots of 'Bras-spungs Blo-gsal-gling. A large number of persons were involved in the composition of this work, so the author given might be described as its 'chief editor.'

- 997 -

2004

Bstan-'dzin-kun-bzang-lung-rtogs-bstan-pa'i-nyi-ma (b. 1974), *Snga-'gyur Rdzogs-chen Chos-'byung Chen-mo (Snga-'gyur Grub-dbang Rgyal-ba Rdzogs-chen-pa'i Gdan-rabs Chos-brgyud dang bcas-pa'i Byung-ba Brjod-pa'i Gtam Yid-bzhin Dbang-gi Rgyal-po'i Phreng-ba)*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2004), in 878 pages. TBRC no. W27401. A general history of Buddhism with emphasis on Rdzogs-chen. **Bio.:** TBRC no. P8686.

- 998 -

2004

Bstan-'dzin-mkhas-grub (b. 1967), *Bon-brgya'i Lo-rgyus Lugs Gnyis Gsal-ba'i Me-long*, n.p. (2004?), in 149 pages. The title that actually appears at the beginning of the text proper (p. 13) is: *Bon-brgya'i Lo-*

*rgyus A-seng Byung-rgyud-las 'Phros-pa'i Gtam Lugs Gnyis Gsal-ba'i Me-long*. TBRC no. W29522. A history of Bon-brgya Monastery in Amdo.

- 999 -

2004

Byams-pa-'phrin-las, Mig-dmar-che-ba, and Klu-'bum-rgyal, *Gso-rig Lo-rgyus*, Mi-rigs Dpe-skrun-khang (Beijing 2004). History of medicine. Have PDF of 2019 reprint.

- 1000 -

2004

Dkon-mchog-rgya-mtsho (b. 1968), *'Bri-gung Chos-'byung*, Mi-rigs Dpe-skrun-khang (Beijing 2004), in 783 pages. TBRC no. W27020. History of 'Bri-gung Bka'-brgyud-pa. The same author published a general history of the early Bka'-brgyud-pa in 2013.

- 1001 -

2004

Khang-dkar Tshul-khrims-skali-bzang (b. 1942), *Rgya-gar Tshad-ma Rig-pa'i Lta-grub 'Phel-rim dang Tshad-ma Rig-pa'i Lo-rgyus*, Gangs-ljongs Nang-rig Mthun-tshogs (Kyoto 2004), in 365 pages. History of logic in India. Not seen.

- 1002 -

2004

Khren Chin-dbyin / Chen Qingying (b. 1941), *Bod-ljongs-kyi Lo-rgyus*, tr. from Chinese by Dawa Tsering and Norbu Wangden, Gling Nga

Khyab-spel Dpe-skrun-khang (Beijing 2004), in 300 pages. TBRC no. W1KG866. A history of Tibet.

- 1003 -

2004

Mu-po (b. 1965), *Gsang-chen Snga-'gyur Bstan-pa'i Mnga'-bdag Dpal-yul Rnam-rgyal-byang-chub-chos-gling-gi Gdan-rabs-kyi Byung-ba Brjod-pa Padma Dkar-po'i Do-shal*, Mi-rigs Dpe-skrun-khang (Beijing 2004), in 417 pages. TBRC no. W27022. A history of Dpal-yul Monastery in Khams.

- 1004 -

2004

*Nang-chen Nyer-Ing'a'i Rgyal-rabs Ngo-sprod Lo-rgyus*, composed by a committee, ed. by Ba-ri Zla-ba-tshe-ring, Bzhugs-sgar Nang-chen Nyer-nga'i Mthun-tshogs, n.p. (2004). Listed in Roberto Vitali, 'Hor *khirms* and the Tibetans: A Recapitulation of Its Enforcements in the Years 1240-1260,' contained in: Michela Clemente, *et al.*, eds., *Perspectives on Tibetan Culture: A Small Garland of Forget-Me-Nots Offered to Elena De Rossi Filibeck* (=Revue de Etudes Tibétaines, vol. 51 [July 2019]), pp. 449-468, at p. 466.

- 1005 -

2004

Ngag-dbang-blo-bzang-don-grub, *Byang-phyogs Bstan-'gro'i Skyabs-mgon Thams-cad-mkhyen-pa Khal-kha Rje-btsun Dam-pa Sku-phreng Rim-byon-gyi Rnam-thar Phyogs-bsgrigs, Kha-skong dang bcas-pa*, R. Byambaa (Ulan Bator 2004, 2006), in 2 vols. TBRC no. W2DB25420. Biographies of the eight successive Rje-btsun Dam-pa incarnates. The author is a former abbot of Khal-kha'i Khu-re Chen-mo Monastery, and apparently a contemporary one. It is a compilation of sources of varied authorship and dating, presented as facsimiles in a variety of formats.



- 1006 -

2004

Seng-ge Sprul-sku Rig-'dzin-nyi-ma (b. 1967), *Nyag-rong Ye-shes Dgon-pa'i Lo-rgyus* (Chengdu ca. 2004).

- 1007 -

2005

Bar-'tsho Rin-chen-dbang-rgyal, *Dpal-ldan Sa-skya'i Gdung-rabs Lo-rgyus-las Gsar-bu-ba-rnams-kyi Lta-ba'i Me-long* (=Dpal-ldan Sa-skya zhes Mtshan Mchog Gsum-ldan Gzhan-'gran Bral-ba'i Gdung-rabs Lo-rgyus-las Gsar-bu-ba-rnams-kyi Lta-ba'i Melong), Rinchen Wangyal Bhartso (Dharamsala 2005), in 100 pages. TBRC no. W1KG25918. A genealogical history of the 'Khon family and the Sa-skya school. **Bio.:** Author/editor's name given on title page as Gtsang-stod Phu-dmar Bar-'tsho Rin-chen-dbang-rgyal. Parts of his work are based on the author's experience serving in official capacities at Sa-skya Monastery.

- 1008 -

2005

Blo-bzang-mkhyen-rab (1909-1995), *Mdo-smad Re-skong Rig-pa 'Byung-ba'i Grong-khyer Le-lag dang bcas-pa'i Lugs Gnyis Gtam-gyi Bang-mdzod-las Bsdus-pa'i Chos-'byung Sa-yi Lha-mo*, n.p. (Delhi 2005). TBRC no. W1KG13782. **Bio.:** TBRC no. P1KG15271.

- 1009 -

2005

'Bo-dkar Mkhan-po Blo-gros-don-yod, *Bde-bar-gshegs-pa'i Ring-lugs Spyi dang Bye-brag Rgyud Thams-cad-kyi Rgyal-po Dpal Dus-kyi-'khor-lo'i Chos-skor-gyi Byung-ba Brjod-pa Thub-bstan Mdzes-par Byed-pa'i*

*Rgyan Indra-nī-la'i Phra-tshom*, Bokar Ngedon Chokhor Ling (Mirik, Darjeeling 2005), in 727 pages, TBRC no. W00EGS1016994. Kālacakra Tantra history, by a Bka'-brgyud teacher. **Bio.:** The author is a still-living follower of Bokar Rinpoche (d. 2004), and so obviously should not be confused with the latter.

- 1010 -

2005

Dbra-khyung Skal-bzang-nor-bu, *Smon-gshen-gyi Gdung-rabs Ji-ltar Byung-ba Brjod-pa 'Bel-gtam Ku-hu'i Mgrin-glu*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2005), in 98 pages (excluding the Chinese, which has its own pagination in 28 pages). Another name of the author, found in the colophon (p. 98) is Phya-sras-dgyes-pa'i-blo-gros and Dbra-khyung Mkhan-po Skal-bzang-nor-bu. History of the Smon-gshen lineage of Bon, including works of different authorship. **Dates:** The date of publication is given as 18,020.

- 1011 -

2005

Dmu-dge Bsam-gtan-rgya-mtsho (b. 1914), *Bod-du Rig-gnas Dar-tshul Mdor-bsdus Bshad-pa*. Published in a bilingual edition, with English title Muge Samten, *A History of Traditional Fields of Learning: A Concise History of Dissemination of Traditional Fields of Learning in Tibet*, tr. by Sangye Tandar Naga, Library of Tibetan Works & Archives (Dharamsala 2005). TBRC no. W1KG22188.

- 1012 -

2005

Glang-zur Blo-bzang-chos-'phel, *Dpal Mnyam-med Dwags-po Dga'-ldan-bshad-sgrub-rnam-par-rgyal-ba'i-gling-gi Snga Phyi'i Byung-ba Mdo-tsam Brjod-pa*, Glang-zur Khyim-tshang (2005), in 242 pages. TBRC no. W29637. History of Dwags-po Grwa-tshang Monastery.

- 1013 -

2005

Jo-nang Mdza'-mthun Lo-rgyus Phyogs-sgrig Tshogs-pa ['Jo-nang Fellowship Historical Compilation Society'], *Jo-nang-pa'i Gdan-rabs Mdor-bsdus Drang-srong Rgan-po'i Zhal-lung*, Mi-rigs Dpe-skrun-khang (Beijing 2005), with 204 pages. TBRC no. W30408. Primarily a history of Jo-nang monasteries in Central and Eastern Tibet, with a special section on monasteries in the Mgo-log region. Note the final brief chapter on the spread of Jo-nang-pa teachings in the United States. There are a number of color photographs of temples and holy sites in the front of the book.

- 1014 -

2005

*Khyung-po Steng-chen*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2005), in 805 pages. Composed by a committee, with the chief person named as Dbyangs-can-lha-mo. TBRC no. W29563. A history up until the present times and a general gazetteer of the Bon school's Khyung-po Steng-chen Monastery and the surrounding region.

- 1015 -

2005

Mkhas-grub (b. 1957), *Lho-kha'i Chos-'byung Skyes-ma'i Nu-rin*, Mi-rigs Dpe-skrun-khang (Beijing 2005), in 372 pages. TBRC no. W00EGS116924. A history of the Lho-kha region, with sketches about many of its famous places and personages.

- 1016 -

2005

Nyi-ma-tshe-ring (b. 1967), *Lha-ldan Gtsug-lag-khang-gi Gnas-bshad Mdor-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2005), in 108 pages. The author is also named as Ngag-dbang-'jigs-med. A guidebook to the Jo-khang written in the form of answers to 73 questions.

- 1017 -

2005

Tshogs-gnyis-rab-rgyas (b. 1965), *Sngon-byung Bod-kyi Lo-rgyus Nyung-ngu Brjod-pa Blo-gsar 'Jug-pa'i 'Bab-stegs*, Mi-rigs Dpe-skrun-khang (Beijing 2005), in 366 pages. TBRC no. W1KG24820. Survey of Tibetan history from pre-historical period through the mid-20th century.

- 1018 -

[1982-]2006

*Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs*, Mi-rigs Dpe-skrun-khang (Beijing 1982-1994). The series title seems to vary slightly, sometimes reading: *Bod-kyi Rig-gnas Lo-rgyus Rgyu-cha Bdams-bsgrigs* (or, *'Dams-bsgrigs*). This is a continuing series of occasional volumes (at least 26 have appeared so far), compiled by an office called Bod Rang-skyong-ljongs Chab-gros Rig-gnas Dpyad-gzhi'i Rgyu-cha U-yon Lhan-khang. Each volume has a collection of materials for twentieth-century history, mainly accounts by people who participated in, or underwent, particular historical events or trends. Most covered is the period of the 1940's and 1950's, but one volume is devoted to the Younghusband Expedition of 1904. **Lit.:** For the contents of several of the earlier volumes, see Melvyn Goldstein, *A History of Modern Tibet, 1913-1951*, University of California Press (Berkeley 1989), pp. 846-7, *et passim*. These publications were once supposed to be exclusively for internal circulation within the PRC, but there seems to be no restriction on their export these days. For more description of contents, see *PCKC*, pp. 235-237. A paper by Tsering Shakya, entitled 'Lhasa Aristocrats and Their Political Autobiographies: Questions of

Testimony and Bias,' was given at the seminar entitled 'The History of Tibet: New Resources and Perspectives' held at Oxford in May of 1997.

- 1019 -

2006

Gu-ge Tshe-ring-rgyal-po, *Mnga'-ris Chos-'byung Gangs-ljongs Mdzes-rgyan*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2006), in 485 pages. TBRC no. W1GS56008. A history of western Tibet, with quite an impressive treatment on individual temples and monasteries.

- 1020 -

2006

Khin Chin-dbyin / Chen Qingying (b. 1941), *Yon Rgyal-rabs-kyi Ti-shri 'Gro-mgon 'Phags-pa'i Mdzad-rnam*, tr. from Chinese by Skal-bzangdar-rgyas, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2006), in 425 pages. On the life of 'Phags-pa and Tibet's relations with the Mongol Empire.

- 1021 -

2006

Mkhan-sprul Dkon-mchog-bstan-'dzin (modern), *Snga-'gyur Rnying-ma'i Chos-'byung Ngo-mtshar Tshad-ma Gsum-ldan* (=Che-ba Drug-ldan Gsang-chen Snga-'gyur Rnying-ma'i Chos-'byung Ngo-mtshar Tshad-ma Sum-ldan). **A.** Mi-rigs Dpe-skrun-khang (Beijing 2006), in 524 pages. TBRC no. W00EGS1017419. **B.** Snga-'gyur Chos-'byung, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2019), in 886 pages, with a detailed table of contents. TBRC no. W8LS67994. A history of the Rnying-ma school, or a collective biography of its main figures. **Bio.:** The author, an abbot of Dpal-yul Monastery, is also called Rdzogs-chen-gyi Sprul-sku Padma-ngo-mtshar-rang-byung-grub-pa'i-rdo-rje.

2006

Ngag-dbang-dpal-ldan (aka David Jackson), tr. by Gdong-thog Bstan-pa'i-rgyal-mtshan (=T. G. Dhongthog, 1934-2015), *Dpal Sa-skya'i Gdan-sa Chen-po 'Phan-yul Nā-lendra Dgon-pa'i Lo-rgyus Ngo-mtshar 'Od-stong 'Phro-ba'i Dkyil-'khor*, Sa-paṅ Bshad-sgrub-gling [Sapan Institute] (Shoreline 2007), in 163 pages. It seems to have as an added appendix a text supplied by David Jackson, a text entitled '*Phan-po Nā-lendra'i Lo-rgyus Bsdus-pa Ngo-mtshar Gtam-gyi Snying-po* composed by a Geshé of Nalendra Monastery named Slob-dpon Tshul-khrims-rgyal-mtshan in 1985, but otherwise this is a Tibetan translation of David Jackson's 1989 English publication: *The Early Abbots of 'Phan-po Na-lendra: The Vicissitudes of a Great Tibetan Monastery in the 15th Century*, WSTB no. 23, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, (Vienna 1989). See also David Jackson, 'The History of Nā lendra Monastery: Sources and Some Recent Findings,' contained in: V. Caumanns, *et al.*, eds., *Unearthing Himalayan Treasures*, Indica et Tibetica Verlag (Marburg 2019), pp. 236-258, especially the appendix, which lists more relevant historical works (needs more work on my part!).

2006

Rin-chen-nor-bu, *Bod-kyi Lo-rgyus Spyi-don Kun-gsal Nor-bu'i Me-long*, Mi-rigs-dpe-skrun-khang (Beijing 2006), in 521 pages. TBRC no. W00KG08. History of Tibet.

2006

Tshe-ring-dpal-'byor (20th century), *Gnubs-rigs Rong-tha'i Rus-mdzod Ge-sar 'Brong-gi Ru-thur*, n.p. (2006). TBRC no. W00EGS1016933. A history of the Rong-tha clan that forms part of the Gnubs clan.

2006

Wa-shul Tshe-ring-dge-legs, *Mdo-khams Lha-thog-gi Rgyal-rabs Mdo-tsam Gleng-ba Gangs-ljongs Skye-bo'i Rna-rgyan*, n.p. (n.pl. 2006). A history featured in Amy Holmes-Tagchungdarpa, 'Defining Peripheral Power: Writing the History of the Kingdom of Lhathog, Eastern Tibet,' contained in: David Templeman, ed., *New Views of Tibetan Culture*, Monash University Press (Caulfield 2010), pp. 7-20. The modern author lives in Kathmandu, Nepal.

2007

Khams-sprul Brgyad-pa Skal-bzang-don-brgyud-nyi-ma, '*Brug-pa Dkar-brgyud-kyi Bstan-'dzin Khams-sprul Sku-rabs Rim-byon-gyi Gdan-sa Gtso-bo Khams-pa Sgar Dpal Phun-tshogs-chos-'khor-gling dang / De'i Dgon-lag Ri-khrod bcas-kyi Rten dang Brten-pa'i Mtshan-tho Rags-rim*, 'Gro-phan Gtsug-lag Dpe-skrun-khang and A-myes Rma-chen Bod-kyi Rig-gzhung Zhib-'jug-khang (Dharamsala 2007), in 123 pages. A history of the Khams-sprul incarnates and of their associated monasteries.

2007

Klu-lding Mkhan-chen 'Jam-dbyangs-bstan-pa'i-nyi-ma (b. 1931), *E-wam-pa'i Mkhan-rabs Rim-byon-gyi Gdan-rabs Nor-bu'i Phreng-ba'i Yang-skong Nor-bu'i Phreng-rgyan*. Contained in: *E-wam Bka'-'bum*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2009-2010), in 20 vols., at vol. 20, pp. 321-362. TBRC no. W1KG8320. This is yet another continuation of the history of the abbots of E-wam Chos-ldan, a monastery belonging to the Ngor sub-school of the Sa-skya. **Dates:** The colophon says it was written in the author's 77th year, which I take to mean 2007. **Ref.:** *VHF*, p. 611.

• According to *VHF*, p. 611, this is found in *Lam 'bras*, Rgyal-yongs Sachen (Kathmandu 2008), in 43 vols., at vol. 27 (sha), pp. 469–513. I haven't yet located this publication.

- 1028 -

2007

Sha-bo Padma-rgyal (b. 1949), *Bod Spyi'i Lo-rgyus dang Dus-rabs Gcig-gi Ring-du Byung-ba'i Lo-rgyus Gnad-chen 'Ga' Phyogs-gcig-tu Gsal-bor Bkod-pa Shel-dkar Me-long*, published by the author (2007), in 366 pages. TBRC no. W1GS75055. History of Reb-gong in A-mdo.

- 1029 -

2007

Thub-bstan-tshe-ring (1938-2005), *'Brug-pa Bka'-brgyud-kyi Lo-rgyus (=Don-brgyud 'Brug-pa Bka'-brgyud-kyi Lo-rgyus Mdor-bsdus Dri-med Shel-gyi Me-long)*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2007), in 296 pages. TBRC no. W1PD159423. The author is a wellknown artist also known as Chu-ngogs Pad-dkar Thub-bstan-tshe-ring. The names given in the colophon is Pad-dkar Sprul-ming 'Dzin-pa Mi-pham-tshe-dbang-mchog-grub-phyogs-las-rnam-rgyal-pa and Rig-'dzin Khrag-'thung-rdo-rje. A history of the 'Brug-pa Bka'-brgyud-pa.

- 1030 -

2008

Bkra-shis-tshe-ring, ed., *'Bras-ljongs Nang Dgon-sde Khag-gcig-gi Chags-rabs Yig-cha*, "Brief Accounts of the Monasteries of Sikkim from the Rare Manuscript Collection of the late Rai Bahadur T.D. Densapa, Burmiok Athing (1902-1988)," Namgyal Institute of Tibetology (Gangtok) and Amnye Machen Institute (Dharamsala 2008), in 212 pages. TBRC no. W1KG819. History of monasteries in Sikkim.



- Another publication on the same topic: *'Bras-ljongs Dgon-sde'i Lorigyus*, Namgyal Institute of Tibetology (Gangtok 2008). TBRC no. W1KG879.

- 1031 -

2008

Bkra-shis-tshe-ring, ed., *Mkha'-spyod 'Bras-mo-ljongs-kyi Gnas-yig Phyogs-bsdebs* [Collected Guides of the Sacred Hidden Land of Sikkim], Namgyal Institute of Tibetology (Gangtok) and Amnye Machen Institute (Dharamsala 2008), in 367 pages.

- 1032 -

2008

Bsam-yas-pa Thub-bstan-rgyal-mtshan, *Dpal Bsam-yas-mi-'gyur-lhun-gyis-grub-pa'i Gtsug-lag-khang Bstan-pa De 'Dzin dang bcas-pa'i Byung-ba Brjod-pa Gangs-can Rgyan-gyi Me-tog*, Thupten Gyaltzen (Dehra Dun 2008), in 439 pages. TBRC no. W1KG13786.

- On related subject: *Dpal Bsam-yas-mi-'gyur-lhun-gyis-grub-pa'i Gtsug-lag-khang gi Dkar-chag (=Sa-yi Steng-na 'Gran-zla dang bral-ba Dpal Bsam-yas-mi-'gyur-lhun-gyis-grub-pa'i Gtsug-lag-khang 'Dzam-gling-gi Mchod-sdong Chen-mo'i Dkar-chag)*. TBRC no. W00KG02795.

- 1033 -

2008

Bya-'phur Lhun-grub-rgya-mtsho (b. 1978), *'Ol-gling-nas 'Phros-pa'i Drung-mu'i Zhabs-rjes*, Mu-khri-btsad-po Zhang Bod Rig-gzhung Zhib-'jug-khang, TBMC (Dolanji 2008), in 241 pages. A set of essays on mostly historical subjects from a Bon perspective, but also comparison of Bon with modern scientific cosmologies.

- 1034 -

2008

Bya-rigs-pa Blo-bzang-rnam-rgyal, *Dga'-ldan Khri-pa Rim-byon-gyi Mdzad-rnam Mdor-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2008), in 146 pages. TBRC no. W1KG6186. A history of the Ganden Chairholders, the heads of the Gelugpa school.

- 1035 -

2008

*Dpal Sgang-steng Gsang-sngags-chos-gling-gi Gdan-rabs Nor-bu'i Phreng-ba*, published by the monastery (Bumthang 2008), in 104 pages, followed by an English version in 47 pages. A commemorative volume timed to coincide with a consecration of the renovated monastery in the autumn of 2008, composed by a committee. History of Sgang-steng Monastery in central Bhutan, and especially its abbots.

- 1036 -

2008

Ga-zi Dge-bshes Tshe-ring-po, *Dpal Jo-nang Chos-'byung dang Gdan-rabs Bskal-bzang Sangs-rgyas Dgyes-pa'i Mchod-sprin*, published by the author (Dharamsala 2008), in 70 pages. TBRC no. W1KG4278. History of the Abbatial succession of Jo-nang Monastery.

- 1037 -

2008

'Jam-dbyangs-rgyal-mtshan, *La-dwags-kyi Rgyal-rabs Rnying-pa / De dang 'brel-ba'i Ched-brjod dang / Bka'-shog Kun-btus 'Phrul-gyi Glog-klad*, La-dwags Yongs-kyi Shes-rig Lhan-'dzoms (Leh 2008), in 308 pages. TBRC no. W1KG13605. Early history of Ladakh, including transcriptions of official documents.

- 1038 -

2008

Nyan-shul Mdo-sde-mgon-po (b. 1942), *Chos-'byung 'Bel-gtam-gyi Rnam-bshad Lugs Gnyis Sgo-'phar 'Byed-pa'i Legs-bshad*, Mi-rigs Dpe-skrun-khang (Beijing 2008), in 486 pages. TBRC no. W1KG6058. A history written as a commentary on the work of Dpal-sprul, listed above at our entry no. 536. **Bio.:** TBRC no. P1KG6059.

- 1039 -

2008

Phyogs-ston (?), *Bod-kyi Lo-rgyus-la Dbye-zhib Byas-pa'i Thog-ma'i Dpyad-gtam*, n.p. (2008). TBRC no. W1PD53276. A history of Tibet, mainly about Tibetan origins and the imperial period, including Zhang-zhung.

- 1040 -

2008

Shar-yul Phun-tshogs-tshe-ring, *Bod-kyi Nye-rabs Lo-rgyus Tambu-ra'i Sgra-dbyangs*, Mi-rigs Dpe-skrun-khang (Beijing 2008). TBRC no. W1KG6057. Recent Tibetan history, mainly during the rule of the Thirteenth Dalai Lama and the subsequent interregnum. It basically covers the period of the last few decades of the 19th and the first three decades of the 20th centuries.

- 1041 -

2008

Shes-rab-rgya-mtsho, *Phyi-dar Bstan-pa'i Gnas-mchog Mdo-smad Achung Gnam-rdzong-gi Lo-rgyus Bden-gtam Lha-yi Rol-mo*, Kan-su'u

Mi-rigs Dpe-skrun-khang (Lanzhou 2008), in 122 pages. TBRC no. W1KG513.

- 1042 -

2008

Tshangs-sras Bzhad-pa'i-lang-tsho, aka Gcan-tsha Blo-bzang-bstan-'dzin, *Ri-khrod Bkra-shis-chos-sdings-kyi Gdan-rabs Gsal-ba'i Rin-chen Nor-bu'i Me-long*, n.p. (2008), a 9-folio woodblock print. TBRC no. W1PD76384. History of Ri-khrod Bkra-shis-chos-sdings, a Dge-lugs monastery in A-mdo. TBRC no. G1PD96117. **Bio.:** TBRC no. P5965.

- 1043 -

2008

Tshul-khrims-rgya-mtsho, ed., *Sbas-yul 'Bras-mo-ljongs-su Deng-rabs Bod-kyi Bla-ma Skyes-chen Dam-pa-rnams-kyis Mdzad-pa Phyag-ris Ji-bskyangs-kyi Rnam-thar Shin-tu Bsdus-pa*, Rnam-rgyal Bod-kyi Shes-rig Nyams-zhib-khang [Namgyal Institute of Tibetology] (Gangtok 2008). Collective biography of Tibetan lamas active in Sikkim in the 20th century.

- 1044 -

2009

'Ba'-ba Ye-shes-dga'-ba (b. 1979), *'Ba'-thang-gi Lo-rgyus Srid-pa Rgan-po'i Ngag-sgros Sems-kyi Nyi-zla*, Kha-ba Dkar-po Bod-kyi Rig-gzhung Sri-zhu-khang (Dharamsala 2000), in 377 pages. TBRC no. W1KG13762. A history of 'Ba'-thang in eastern Tibet. **Bio.:** TBRC no. P1KG14943.

- 1045 -

2009

'Chi-med-rdo-rje (b. ca. 1965), *Khams Sde-dge Rgyal-po'i Srid-don Lo-rgyus*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2009), in 286 pages. TBRC no. W1KG5539. A history of the kings of Sde-dge in Khams. **Bio.:** P1KG5540.

- 1046 -

2009

Dkon-mchog-pa-sangs (b. 1973), *Bka'-brgyud 'Bri-gung-pa'i Chos-srid-kyi Lo-rgyus Snying-bsdus*, Srong-btsan Dpe-mdzod-khang (Dehra Dun 2009), in 153 pages. TBRC no. W1KG14651. Religious and political history of the 'Bri-gung Bka'-brgyud school.

- 1047 -

2009

*Dpal-ldan 'Bras-spungs Dgon-gyi Dkar-chag Dri-med Dwangs-gsal Shel-gyi Me-long*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Lhasa 2009).

- 1048 -

2009

Hor-tshang 'Jigs-med (b. 1967), *Mdo-smad Lo-rgyus Chen-mo*, LTWA (Dharamsala 2009), in 6 volumes. TBRC no. W2CZ7959. History of A-mdo region.

- 1049 -

2009

Krin Ye-hro and Hrin Phin-hphas, *Nub-phyogs-kyi Mtshan-nyid Rig-pa-ba Grags-can*, tr. by Cha-ris Skal-bzang-thogs-med (b. 1962), Mi-rigs Dpe-skrun-khang (Beijing 2009), in 423 pages. Not seen. TBRC no. W1KG6129. On famous western philosophers. **Bio.:** TBRC nos. P1KG6130, P1KG6131 and P5360.

- 1050 -

2009

Kun-dga'-mthu-stobs, *Dpal-ldan Sa-skyapa'i Khri-rabs Gces-btus 'Phrin-las Kun-khyab*, Mdo-khams Rnga-yul A-'dus 'Phel-khe Dpon-tshang Bla-brang (Delhi 2009), in 424 pages. TBRC no. W1KG259920. History of the 'Khon family's Sa-skyapa throne holders. A chronological table is included.

- 1051 -

2009

Mkhan-po Bsod-nams-rgya-mtsho, *Gdan-rabs Ngo-mtshar Bang-mdzod*. **A.** Sakya Dolma Phodrang (Dehradun 2009), in 385 pages, 474 pages in the revised 2nd edition of 2012. TBRC no. W1KG17209. **B.** *Dpal Sa-skyapa'i Gdan-rabs Ngo-mtshar Bang-mdzod*, Dpal Sa-skyapa'i Rig-mdzod series no. 14, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2012), in 266 pages. TBRC no. W3CN7013. It covers 41 of the Sakya Chairholders, with portraits, mostly in color, of each abbot.

- 1052 -

2009

Mkhan-po Bsod-nams-rgya-mtsho (b. 1952), *Bka'-brgyud Chos-'byung Nor-bu'i Phreng-ba*, Shree Gautam Buddha Vihar (Swayambhu 2009), in 140 pages. TBRC no. W1KG4232. A sketch of Bka'-brgyud lineage

history. **Bio.:** According to the colophon, the compiler is head of the Bka'-brgyud section of the CIHTS in Sarnath.

- 1053 -

2009

Ser-tre Lha-rams Dge-bshes Tshul-khrims-chos-'phel (b. 1932?), *Bod-ljongs Mdzes-pa'i Rgyan-mchog Se-ra Theg-chen-gling-gi Ya-gyal Ser-byes Mkhas-snyan Grwa-tshang-gi Chos-'byung Gdan-rabs Gsal-ba'i Legs-bshad Rta-bdun-bdag-po'i 'Od-zer* (cover title: *Ser-byes Chos-'byung Legs-bshad Rta-bdun-bdag-po'i 'Od-zer*), Ser-byes Mkhas-snyan Grwa-tshang-gi Dpe-mdzod-khang (Bylakuppe 2009), in 2 vols. TBRC no. W1KG2757. A history of Se-ra Byes Monastery. **Bio.:** The author is also known as Ser-byes Tre-hor Dge-bshes Tshul-dga'. TBRC no. P1GS53094.

- 1054 -

2009

Skal-bzang-dar-rgyas, *Zhwa-dkar Bstan-pa'i Lo-rgyus Ke-ta-ka'i Phreng-ba*. **A.** Published in photocopied and bound form at Dga'-mal Monastery (Songpan), no date available, in Euro-style book format, in 68 pages. **B.** Now published in a much lengthier incarnation as: *Zhwa-dkar Bstan-pa'i Lo-rgyus Ke-ta-ka'i Phreng-mdzes Skal-bzang Mgul-rgyan*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 2009), in 556 pages. A history of Bon, concentrating on Bon-Chos relations. **Bio.:** The author was the former head teacher of Dga'-mal Monastery. **Ref.:** My initial information about this history's version A is from J. F. Marc Desjardins: *A Preliminary Field-Report on the Bon Community of the Songpan Area of North Sichuan (China)*, Master's thesis, McGill University (1994).

2009

Spo-rong Zla-ba-dar-rgyas (b. 1951), *Sa-skyong 'Bur-ba'i Gdung-rabs-las 'Phros-pa'i 'Brog-sde Chen-po Spo-rong-gi Byung-ba Brjod-pa Dwangs-gsal Me-long*, A-myes Rma-chen Bod-kyi Rig-gzhung Zhib-'jug-khang (Dharamsala 2009), in 2 volumes. TBRC no. W1KG5560. A history of the region of Spo-rong/Porong.

circa 2010?

*Zur-mang Bka'-brgyud Chos-'byung* (=Dpal Zur-mang Bka'-brgyud-kyi Chos-'byung Phyogs-sgrigs 'Dod-'byung Nor-bu'i Phreng-ba), Rdo-dgon Gna'-deb Srung-skyob Tshogs-pa (Yushu n.d.), in 705 pages. TBRC no. W4CZ48435. A set of historical materials about the Bka'-brgyud, and more specifically the Zur-mang tradition. In the table of contents, authors are named for the various works included.

2010

Anonymous, *Bka'-gtsigs dang / Rdo-ring-gi Yi-ge*. Contained in: *HS*, vol. 36, pp. 145-160. Edicts and Long Stone Inscriptions. *Incipit* [subtitle] (p. 146): Sad-na-legs-kyi Bka'-gtsigs Yi-ge. A similar cursive ms. with similar (at least) content that had belonged to Hugh Richardson was posted on the internet at a site called the "Luna" e-depository (link below). **Lit.:** This manuscript is subject of a paper by Charles Manson and Nathan Hill, 'A *Gter ma* of Negatives: H.E. Richardson's Photographic Negatives of Manuscript Copies of Tibetan Imperial Inscriptions Possibly Collected by Rig-'dzin Tshe-dbang-nor-bu in the 18th Century CE, Recently Found in the Bodleian Library, Oxford,' contained in: Kurt Tropper, ed., *Epigraphic Evidence in the Pre-Modern Buddhist World*, Arbeitskreis für Tibetische und Buddhistische Studien (Vienna 2014), pp. 83-116. Now note the following new publication that includes the Bka'-gtsigs text among other things concluding with an 'Introduction' by Josayma Tashi Tsering: *Bka'-gtsigs dang Rdo-ring-gi*



*Yi-ge*, “a collection of texts of the imperial pillars’ inscriptions and their ‘deposited versions,’ reproduced in facsimile from the documents in the libraries of the ’Bras-spung Gnas-bcu Lha-khang in Tibet and the late Rai Bahadur T.D. Densapa of Sikkim; published on the occasion of the twenty years (1992-2012) of the Amnye Machen Institute,” Tibetan Centre for Advanced Studies (Dharamsala, June 2012).

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<http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/detail/ODLodl~23~23~143871~146345:H--E--Richardson-s-6-photographs-of>.

- 1058 -

2010

Anonymous, *Chos-'byung Nor-bu'i Phreng-ba*, Bod-kyi Dpe-mdzod-khang [Library of Tibetan Works and Archives] (Dharamsala 2010), in 209 pages. Biographies of Indian Buddhist masters or pundits. It is vol. 2 in the series *Rnam-thar Deb-phreng*. The authors are described in the words “*Dge rgan 'os sbyong dang po'i skabs kyi phyogs sgrig.*”

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2010

Anonymous, *Mkhas-grub Karma-chags-med Sku-phreng Rim-byon dang Bu-slob Gtso-bo-rnams-kyi Rnam-thar Mdor-bsdus*, contained in: *Rgyal-ba Gnas-mdo-pa'i Bla-brgyud dang Dam-pa'i Chos-kyi Byung-ba Mdor-bsdus*, Khams Sgom-sde Nang-chen 'Bang-sgang Bzo-rig Gnas-mdo Gsang-sngags-chos-'phel-gling Dpe-rnying Nyams-gso-khang (Nang-chen 2010), pp. 1-40. TBRC no. W1KG8537. History of Karma-chags-med and the Gnas-mdo Bka'-brgyud school. The remainder of the volume contains not only a history of 'Bang Bzo-rig Gnas-mdo Dgon Gsang-sngags-chos-'phel-gling, but also a listing of the works of Karma-chags-med.

2010

Blo-bzang Shāstrī (b. 1958), *Ru-thog Khyung-rdzong-dkar-po'i Lo-rgyus Mdor-bsdus-su Brjod-pa Shel-rgyung Dkar-po*, LTWA (Dharamsala 2010) in 369 pages. TBRC no. W1KG8314. A history of the region of Ru-thog in western Tibet, including monasteries, customs and livelihoods of its inhabitants.

2010

Chetsang Rinpoche aka 'Bri-gung Skyabs-mgon Che-tshang (b. 1946), *Bod Btsan-po'i Rgyal-rabs*, Srong-btsan Dpe-mdzod-khang (Rajpur 2010). TBRC no. W1KG6149. **Bio.:** Elmar R. Gruber, *From the Heart of Tibet: The Biography of Drikung Chetsang Rinpoche, the Holder of the Drikung Kagyu Lineage*, Shambhala (Boston 2010). **Lit.:** English translation by Megan Howard with Tsultrim Nakchu, *A History of the Tibetan Empire Drawn from the Dunhuang Documents by H.H. the Drikung Kyabgon Chetsang*, Songtsen Library (Dehra Dun 2011).

2010

Karma-kun-khyab-dam-chos-bstan-'dzin, *Dpal-ldan 'Ba'-rom Bka'-brgyud-kyi Rnam-thar Snying-por Dril-ba Ke-ta-ka'i Phreng-ba*, contained in: *'Ba'-rom Bka'-brgyud-kyi Chos-'byung Gsal-byed Sgron-me dang Ke-ta-ka'i Phreng-ba*, Vajra Vidya Institute (Sarnath 2010), in 396 pages, at pp. 313-386. TBRC no. W4CZ294738. A history of the 'Ba'-rom Bka'-brgyud school. **Bio.:** According to its colophon it was composed by the eighth incarnation of A-bstan-phun-tshogs named Karma-kun-khyab-dam-chos-bstan-'dzin at the behest of Karma-thub-bstan-bde-chen-snying-po and according to the wishes of the third 'Bar-sprul Karma-sgrub-brgyud-bstan-pa'i-nyi-ma. **Dates:** No dates are provided in the colophon but the author is surely modern, so I list it according to the date of publication.

2010

Ldong Yon-tan-rgya-mtsho (b. 1974), *Bod Chen-po'i Srid-lugs dang 'Brel-ba'i Rgyal-rabs Deb-ther Dkar-po'i Zin-bris Dpyod-ldan Smra-ba'i 'Bab-stegs*. **A.** Cang-ha'o Glog-rdul Dpe-skrun-khang (Xining 2010), in 522 pages. TBRC no. W1PD152298. **B.** *Deb-ther Dkar-po'i Zin-bris*, Gser-thang Bla-rung Lnga-rig Nang-bstan Slob-gling (Gser-rta Rdzong n.d.), in 534 pages. TBRC no. W3CN4684. Includes the text of the *White Annals* by Dge-'dun-chos-'phel, with annotations. **Bio.:** TBRC no. P6177.

2010

Reb-gong Rdo-rje-mkhar (b. 1958), *Bod-kyi Gna'-rabs-kyi Lo-rgyus Sngon-med Gtam-gyi Bang-mdzod*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 2010), in 537 pages. TBRC no. W1KG23754. History of ancient Tibet up until the time of the earliest emperors. It includes a remarkable attempt to locate Tibetan history within the context of global developments, while identifying the clear light gods as outerspace beings who descended to form the human race.

2010

Rgya-bza'i Dge-bshes 'Jam-dbyangs-grags-pa (b. 1986), *Reb-kong Rus-mdzod Lta-ba Mkha'-khyab Phyogs-bral*, Sngags-mang Dpe-tshogs series no. 19, Mi-rigs Dpe-skrun-khang (Beijing 2010), in 749 pages. TBRC no. W1KG6248. On this history, and the strange story of its origins, see Hannibal C. Taubes, 'The Four Forts of Repkong: A Tu Community between China, Tibet, and Mongolia, 1370-1730,' contained in: Ute Wallenböck, Bianca Horlemann & Jamila Ptácková, eds., *Mapping Amdo: Dynamics of Power*, *Archiv Orientální* supplement XI (2019), pp. 13-21.

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2010

Rme-ru Yul-lha-thar (b. 1979), *Bod Btsan-po'i Rgyal-rabs-kyi Chab-srid Lam-lugs Zhib-'jug: Bod-kyi Brda-rnying Yig-cha Khag Dkyus-su Bzung-nas Dpyad-pa*, Mi-rigs Dpe-skrun-khang (Beijing 2010), in 355 pages. TBRC no. W1PD137818. A history of the Tibetan imperial period, with emphasis on state and military organization and law. **Bio.:** TBRC no. P2PD20575.

- 1067 -

2010

Sman-sher Blo-gros, *Thu-bhod Chen-mo'i Btsan-po'i Dus-skabs-kyi Bod-kyi Gnas-bab-las 'Phros-pa'i Srong-btsan Lo-rgyus Zhib-'jug*, LTWA (Dharamsala 2010), in 284 pages. TBRC no. W1KG5615. A history of the life and times of Srong-btsan the Wise, Tibetan emperor in the first half of the 7th century. The author is also given as "Lokdun Mansher."

- 1068 -

2010

Thub-bstan-phun-tshogs (b. 1956), *Sde-dge'i Lo-rgyus Spyi-don Zla-'od Gsar-ba'i Me-long*, Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs series no. 28. Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2010), in 262 pages. TBRC no. W2PD15113. A history of Sde-dge.

- 1069 -

2011

A-mkhar Blo-bzang-rgya-mtsho (b. 1945), *Chos-'byung Kun-btus Padma Dkar-po'i Chun-po Blo-gsal 'Dren-byed Bdud-rtsi'i Dpal-yon*,

'Phags-yul Kirti'i Byes-pa Grwa-tshang (Dharamsala 2011), in 206 pages. TBRC no. W1KG16208. A history of the Dge-lugs-pa school. **Bio.:** TBRC no. P1KG16209.

- 1070 -

2011

Gangs-'tsho, *Cho-lu Mig Dgu: Gangs-'tsho'i Spu-rgyal Zhib-'jug Deb-phreng Dang-po*, Cang-ha'o Glog-rdul Dpe-skrun-khang (Xining 2011), in 486 pages. TBRC no. W1PD152306. History of the imperial period.

- 1071 -

2011

Gom-'bar Bsod-nams-bkra-shis, *Kong-po'i Lo-rgyus dang Gnas-bshad* (=Gangs-ljongs Kong-po'i Lo-rgyus dang Gnas-bshad Gyen-du 'Phyur-ba'i Lhag-bsam Gangs-lha Me-tog), Bod-gzhung Shes-rig Par-khang (Dharamsala 2011), in 429 pages. TBRC no. W4CZ296021. A history of the Kong-po region.

- 1072 -

2011

Legs-bshad-sbyin-pa, *Dpal Nā-lendra Rnam-par-rgyal-ba'i Chos-grwa Chen-po'i Byung-ba Brjod-pa Dpyad Gsum Dbugs-kyis Bskul-ba'i Bden-don Dung-gis Rang-sgra* (cover title: *Tshar-pa Nā-lendra'i Dpe-tshogslas Gdan-rabs Byung-brjod*), Gangs-can Rig-bcud series no. 150, ed. by Si-khron Bod-yig Dpe-rnying Bsdu-sgrig-khang, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2016), in 457 pages, noting that the authorship as given at the very end of the book is said to be Mkhyen-rab-byams-pa Ngag-dbang-lhun-grub (i.e., the Bco-brgyad Khri-chen Mkhyen-rab-byams-pa Ngag-dbang-bstan-'dzin-lhun-grub, 1633-1703, author of no. 258, listed above) *et al.*, but this author is just one of two mentioned in the colophon as authors of previous abbatial histories of this monastery, the other being by Mkhan-chen Tshul-khrims-rgyal-mtshan

(1933-2002) and entitled *Gdan-rabs Ngo-mtshar Gtam-gyi Rgya-mtsho* (this is available in his *Collected Works* [Kansu 2009], vol. 2, pp. 439-513 (this needs more study, but the date of completion is 1985). History of 'Phan-po Nalendra Monastery in Tibet.

- 1073 -

2011

Mkhan-po Nyi-ma-bstan-'dzin, *Rdza Steng-chen Dgon Mdo-sngags-bstan-rgyas-gling-gi Byung-ba Brjod-pa Ngo-mtshar Gser-gyi Gling-bu* (Chengdu 2011), in 115 pages, with a Chinese translation by Rdza-pa Tshe-ring-'gyur-med provided. TBRC no. W1KG13840. This is a history of the Rdza Steng-chen Monastery, to be distinguished from the Khyung-po Steng-chen Monastery. It is situated on the north bank of the Rdza-chu River. The lives of its successive abbots are told, closing with the biography of Tshul-khrims-dri-med-rnam-rgyal, the 22nd abbot.

- 1074 -

2011

Mkhan Rin-po-che Phrin-las-rdo-rje (modern), *Rgyal-dbang 'Brug-pa Sku-phreng Rim-byon-gyi Rnam-thar Snying-rje'i Chu-gter G.yos-pa'i Rba-rlabs dang / Skyabs-mgon Stag-tshang-ras-pa Ngag-dbang-rgya-mtsho-mchog-gi Mdzad-rnam Mdor-bsdus bcas*, Drukpa Plouray (Plouray, France 2011), in 54 pages. A collective biography of the 'Brug-chen incarnates, plus the biography of Stag-tshang-ras-pa. In the colophon the author's name is also given as Dpal-ldan 'Brug-pa'i Mkhan-ming Ngag-dbang-smra-ba'i-blo-gros-bstan-'dzin-rgyal-mtshan.

- 1075 -

2011

Mnga'-ris-pa Mkhan-chen Tshe-dbang-rig-'dzin (modern), *Gangs-can Bod-kyi Rgyal-rabs Sngon-med Dwangs-shel 'Phrul-gyi Me-long-gi Bsdus-don Punḍa-ri-ka'i Do-shal*, Smin-gling Mtho-slob-khang (Clement

Town 2011). A history of the Tibetan royal dynasty, intended as a summary of Bdud-'joms Rin-po-che's 1962 history (see our entry no. 644, above).

- 1076 -

2011

Mnga'-ris-pa Mkhan-chen Tshe-dbang-rig-'dzin (modern), *G.yung-drung Bon-gyi 'Byung-ba Brjod-pa Legs-bshad Rgya-mtsho'i Gleng-gzhi*, Smin-gling Mtho-slob-khang (Clement Town 2011), in 119 pages. TBRC no. W1KG12308. A history of the Bon religion. **Bio.:** TBRC no. P00EGS1017029.

- 1077 -

2011

Pa-tshab Pa-sangs-dbang-'dus, *Spu-rgyal Bod-kyi Rdo-brkos Yi-ge Phyogs-bsgrigs-kyi Ma-yig Dag-bsher dang De'i Tshig-'grel Dwang-sang Gangs-chu*. Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2011). On the Old Tibetan pillar inscriptions, said to be an important work that corrects earlier misreadings (ref. to Leonard van der Kuijp's comment below). **Bio.:** TBRC no. P1KG2123. **Lit.:** See Leonard W.J. van der Kuijp, 'Gu ge Paṅ chen Grags pa rgyal mtshan dpal bzang po (1415-86) on the *Nyi ma'i rabs (Sūryavaṃśa)* and the Tibetan Royal Families,' contained in: Franz-Karl Ehrhard & Petra Maurer, eds., *Nepalica-Tibetica: Festgabe for Christoph Cüppers*, International Institute for Tibetan and Buddhist Studies (Andiaast 2013), vol. 1, pp. 325-335, at p. 332.

- 1078 -

2011

Rong-pa Mig-dmar (b. 1966), *Bod-kyi Gso-ba Rig-pa'i Lo-rgyus Gsong-por Brjod-pa Dwang-s-gtsang Chu-bo'i Rgyun-bzang*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2011), in 475 pages. TBRC no.

W1PD159374. A history of Tibetan medicine, in the form of a set of biographies divided according to chronology and school affiliation. There is a special chapter on the transmission of mercury purification practices introduced to Tibet by O-rgyan-pa Rin-chen-dpal.

- 1079 -

2011

Thub-bstan-phun-tshogs (b. 1956), *Bod-kyi Lo-rgyus Byis-pa'i Dga'-ston*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2011), in 3 volumes in 81, 107 and 124 pages. TBRC no. W3PD360. A history of Tibet for young people, with vol. 3 ending its coverage at the year 1642. It features interesting artwork by Karma-bsod-nams (b. 1979) and Yon-tan-bzang-po (b. 1968).

- The author's lectures on Tibetan history have been placed on the internet: [youtube.com/watch?v=lzOeyHtoliQ](https://www.youtube.com/watch?v=lzOeyHtoliQ).

- 1080 -

2012

Bar-zhi Ngag-dbang-bstan-skyong (b. 1930), *Bod-gzhung Dga'-ldan Pho-brang-gi Lo-rgyus Dus Gsum Gsal-ba'i Me-long*, n.p. (2012), in 101 pages. TBRC no. W1KG22297. On the history of the Tibetan government from 1642 until 1959. **Bio.:** The author's name appears on the cover as Rtse-mgron Bar-zhi Ngag-dbang-bstan-skyong.

- 1081 -

2012

Lha-mo-skyid, *Bod-kyi Gso-rig Lo-rgyus Skor-gyi Dris-lan Rgya-mtshor 'Jug-pa'i Gru-gzings*, Mi-rigs Dpe-skrun-khang (Beijing 2012), in 142 pages. TBRC no. W1PD159533. Answers to questions about the history of Tibetan medicine.



2012

Ngag-dbang-sbyin-pa, *Stag-tshang Dpal-gyi Lha-mo'i Bla-ma Rgya-nag-pa-tshang-gi 'Khrungs-rabs Skyes-'phreng Rim-byon-gyi Mdzad-rnam Mu-tig 'Phreng-mdzes*, Tshul-khrims-'tsho-mo *etc.* (Labrang 2012), in 221 pages. Collective biography of the five Rgya-nag-pa incarnates of Stag-tshang Lha-mo Monastery. **Lit.:** Paul Nietupski, 'The Reverend Chinese (Rgya-nag-pa tshang) at Labrang Monastery,' contained in: Matthew Kapstein, ed., *Buddhism between Tibet and China*, Wisdom (Boston 2009), pp. 181-213. Thanks to Daniel Berounsky for the reference.

2012

Sgu-ru Bkra-shis-don-grub (b. 1980), *Srid-pa'i Rma-rabs*, Mi-rigs Dpe-skrun-khang (Beijing 2012), in 357 pages. On Tibetan mountain deities, and specifically A-myes Rma-chen with a collection of texts for traditional ritual invocations.

2012

Tshe-brtan-bkra-shis, *Bod-kyi Chos-'byung Lo-rgyus Bsdus-ma*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2012), in 320 pages. A short history of Tibet. Not seen. It has to be distinguished from yet another work associated with this same author: *Bod-kyi Lo-rgyus Bsdus-gsal Me-long*, ed. by Tshe-brtan-bkra-shis, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2012), in 548 pages. TBRC no. W1AC429.

- 1085 -

2012

Tshe-ring-rgyal-mtshan, *Bod-kyi Lo-rgyus dang 'brel-ba'i 'Bel-gtam Rab-rib Bsal-ba'i Gser-thur*, Tenchopa Gyurme Kunsang (Kathmandu 2012), in 202 pages. TBRC no. W1KG13763. History of Tibet.

- 1086 -

2013

Bar-zhi Ngag-dbang-bstan-skyong (b. 1930), *Bod-kyi Rgyal-rabs-la Rnyog-ma'i Dri-mas 'Gos-pa Dwangs-par Byed-pa'i Nor-bu Ke-ta-ka*, published by the author (Dharamsala 2013), in 150 pages. TBRC no. W1KG22124. On Tibetan history.

- 1087 -

2013

'Bri-gung Dkon-mchog-rgya-mtsho (b. 1968), *Dpal Mnyam-med 'Gromgon Dwags-po Bka'-brgyud-kyi Rtsa-ba'i Gdan-sa Dpal Dwags-lha Sgam-po'i Gdan-rabs Chos-kyi Byung-ba Brjod-pa Sgrub-brgyud Bstan-pa'i Mdzes-rgyan* (cover title: *Dwags-po Bka'-brgyud Chos-'byung*), Bod-ljongs Bod-yig Dpe-mnying Dpe-skrun-khang (Lhasa 2013), in 991 pages. TBRC no. W3CN3410. This is primarily a history of Dwags-lha Sgam-po Monastery, with a lengthy account of its abbots up until the present, although it also covers the early Bka'-brgyud school in general. **Bio.:** TBRC no. P4CZ10506.

- 1088 -

2013

Dge-legs-phun-tshogs, *Skus-tshe Gser-ljang Dgon-gyi Lo-rgyus Bsdus-pa Sngon-byung Gsal-ba'i Sgron-me*, contained in: *Skus-tshe Gser-ljang Dgon-gyi Lo-rgyus dang Gnas-yig*, Dge-legs 'Dod-'jo'i Dpe-tshogs series no. 16, Si-khron Bod-yig Dpe-mnying 'Tshol-bsdu-khang (Chengdu

2013), in 258 pages, at pp. 107-121. TBRC no. W2PD17454. History of a monastery not too far from Sde-dge in Khams named Ku-tshe Gser-ljang, or Ku-se Gser-ljang, or Ku-se Gser-ljongs. Its most famous former inhabitant of recent times was A-pad Rin-po-che, and his photo is found in the front. **Dates:** The colophon names the Water Snake year, or 2013.

- 1089 -

2013

Dros-dmar Tshe-ring-rdo-rje, *Tha-ram Dgos-'dod Gter-mdzod*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2013), in 419 pages. Not sure of the content. Not yet seen. **Bio.:** TBRC no. P1KG1683.

- 1090 -

2013

'Dzi-sgar Mkhan-ming Phrin-las-rdo-rje, *Don-rgyud Dpal-ldan 'Brug-pa'i Mkhas-grub Bla-ma Rgya-mtsho'i Rnam-thar Legs-bshad Nor-bu'i Gter-mdzod*, Khenpo Shedup Tenzin (Kathmandu 2013), in 2 vols. Seen in book catalog only. **Bio.:** TBRC no. P1KG6324.

- 1091 -

2013

'Jam-dbyangs-dar-rgyas (b. 1971), *Rgya'i Yig-tshang-du 'Khod-pa'i Bod dang 'brel-ba'i Lo-rgyus (Dang-po): Srid-skyong Me-long-las Byung-ba'i Bod Btsan-po'i Dus-kyi Lo-rgyus*, Krung-bo'i Bod Rig-pa Dpe-skrun-khang (Beijing 2013-2015), in 4 vols. Information about Tibet extracted from Chinese dynastic annals, translated and annotated by 'Jam-dbyangs-dar-rgyas. The first volume is limited to information taken from Sima Guang (1018-1096), *Zizhi Tongjian*, written from 1065 to 1084, a chronologically arranged annals ending at about 959 CE. The other volumes extract information from official annals of the Tang and Sung dynasties. This monumental history in Chinese was made by a government-commissioned group of which Sima Guang was chief.

2013

Ga-zi Dge-bshes Tshe-ring-po, *Rta-nag Thub-bstan-rnam-rgyal-gling-gi Chos-'byung dang Gdan-rabs*, Bod-kyi Dpe-mdzod-khang (Dharamsala 2013), in 247 pages. TBRC no. W8LS26594. Not seen. History of the Sa-skya school's monastery Rta-nag, located in Gtsang Province. TBRC no. G506.

• A brief work on the same monastery: Rta-nag Mkhan-chen Mi-pham-ngag-gi-dbang-phyug, *Rta-nag Thub-bstan-rnam-rgyal-gyi Rten Gdan-rabs dang bcas-pa'i Lo-rgyus Mdo-tsam Brjod-pa Ngo-mtshar Dad-pa'i Sgo-'byed*, Sachen International / Rgyal-yongs Sa-chen, Guru Lama (Kathmandu n.d.), in 42 pages. TBRC no. W1KG17212.

2013

Kung Yan-min, *Krung-go'i Lo-rgyus Rab-btags Ri-mo: We Rgyal-rabs dang Cin Rgyal-rabs Rgyal-rabs Lho-ma dang Byang-ma*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2013), in 281 pages. In both Tibetan and Chinese. On Chinese history of the Wei and Jin kingdoms (220-420 CE) as well as the Northern and Southern kingdoms (386-589 CE), to judge from the title. Not seen.

2013

Pad-gzhung Zla-ba-chung-bdag, *Btsan-po'i Rgyal-rabs Skabs-kyi Dpon-rigs Zhib-'jug*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2013), in 355 pages. TBRC no. W3CN2460. On titles of official rank in the Tibetan imperial period.

- 1095 -

2013

*Rgyal-zur Rwa-sgreng Rin-po-che dang Rwa-sgreng Dgon Grong-gi Lo-rgyus*, Ngag-rgyun Lo-rgyus Sde-tshan series, Athang Animation Studio (Dharamsala 2013), in 216 pages. TBRC no. W1KG20989. History of Reting Rinpoche and Reting Monastery.

- 1096 -

2013

Rin-chen-nor-bu, *Bod-kyi Lo-rgyus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 2013), in 194 pages. TBRC no. W8LS20471. A history of Tibet. **Bio.:** TBRC no. P5641.

- 1097 -

2013

Rme-grwa Tshe-ring-bsam-'grub, *Dpal-ldan Bde-chen-chos-'khor-gling-gi Gdan-rabs dang Yig-bskur-gyi nam-gzhag*, Mi-rigs Dpe-skrun-khang (Beijing 2013), pp. 1-135. TBRC no. W1KG16719. A history of a monastery named Bde-chen-chos-'khor-gling. TBRC no. G3742. **Dates:** The colophon says composition was begun in the Wood Bird of the 17th *rab-byung* (2005). It also says (p. 134) the monastery was founded by Rig-'dzin Chos-rgyal-gling-pa in 1662. TBRC gives his dates as 1649/1650 to 1729(?) and dates the founding of this monastery to 1850, so clearly there are some chronological problems that need work.

- 1098 -

2013

Rme'u-tsha Bstan-'dzin-rnam-rgyal (b. 1964), *Bon-gyi Gdan-sa Chen-mo Ru-lag G.yung-drung-gling*, Bod-ljongs Mi-dmangs Dpe-bskrun-khang (Lhasa 2013), in 364 pages. TBRC no. W1AC236. A history of Ru-lag G.yung-drung-gling Monastery. **Bio.:** TBRC no. P9448.

- 1099 -

2013

Zla-ba-tshe-ring, *La-mo Bde-chen-chos-'khor-gling-gi Lo-rgyus*, Mi-rigs Dpe-skrun-khang (Beijing 2014), in 290 pages. TBRC no. W8LS18499. History of the A-mdo monastery of Dge-lugs-pa school named La-mo Bde-chen. TBRC no. G271.

- 1100 -

2014

Bon-brgya Dge-legs-lhun-grub-rgya-mtsho (1936-2018), *G.yung-drung Bon-gyi Bstan-'byung Mdor-bsdus Skal-bzang Blo Mig Gsal-bar Byed-pa'i Rin-chen Shel-gyi Rgyang-mthong*, Zhang Bod Shes-rig Zhib-'jug Dar-spel Lte-gnas (Chengdu 2014), in 669 pages. History of Bon. Not seen.

- 1101 -

2014

Byang-chub-'jam-dbyangs-skyabs (b. 1956), *Gsang-chen Snga-'gyur-gyi Bstan-pa Byang-nas Byang-du Dar-tshul Gleng-ba G.yas-'khyil Dung-gi Sgra-dbyangs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 2014), in 1108 pages. History of the spread of Nyingma school. Not seen. **Bio.:** TBRC no. P8095.

- 1102 -

2014

Don-grub-mthar-phyin, *Dpal-ldan 'Brug-pa'i Gdan-sa Chen-po Ra-lung Thel-gyi Gnas-kyi Bshad-pa dang / Gdan-rabs Rim-byon-gyi Rnam-thar Mdo-bsdus Skal-ldan Dad-pa'i Sa-bon* (Delhi 2014). TBRC nos. W8LS44140 and W3CN5156. This history of Ra-lung (or Rwa-lung)

Monastery, original monastery of the 'Brug-pa Bka'-brgyud school, was left incomplete and published posthumously with additions done by one Rig-'dzin-chos-'phel.

- 1103 -

2014

Gyi-ling 'Jigs-med, *Lo-rgyus-kyi Gsang-ba: Don-dam-par Bod Btsan-po'i Rgyal-rabs Mjug-sdud-mkhan De Su Red-dam*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 2014), in 140 pages. TBRC no. W8LS20480. A history of the Tibetan imperial era.

- 1104 -

2014

Lhag-sgron, *Bod-kyi Gna'-rabs Mchims-kyi Rus-rgyud Skor Brjod-pa*, Bod-ljong Mi-dmangs Dpe-skrun-khang (Lhasa 2014), in 197 pages. TBRC nos. W3CN6525 and W3CN6931. About the history of the Mchims clan.

- 1105 -

2014

Mkhar-bla Karma-'phrin-las, *Bod Btsan-po'i Gdung-rgyud*, Mi-rigs Dpe-skrun-khang (Beijing 2014), in 159 pages. TBRC no. W1KG24943. A history of Tibet's imperial dynasty and its descendents continuing down to modern times.

- 1106 -

2014

Rdo-rje-tshe-dbang (b. 1985), *Dpal-ldan Shangs-pa Bka'-brgyud-kyi Chos-'byung Gser-chos Zhing-gi Sa-bon*, Bod-ljongs Mi-dmangs Dpe-

skrun-khang (Lhasa 2014). TBRC no. W1KG26279. A history of the Shangs-pa Bka'-brgyud school. **Bio.:** TBRC no. P1KG26484.

- 1107 -

2014

Rme'u-tsha Bstan-'dzin-rnam-rgyal (b. 1964), *Bon-gyi Gdung-rgyud Chen-po Drug-gi Byung-ba Brjod-pa*, Bod-ljongs Mi-dmangs Dpe-bskrun-khang (Lhasa 2014), in 336 pages. TBRC no. W1AC421. A history of the six most important hereditary clans for Bon history. **Bio.:** TBRC no. P9448. **Lit.:** On the same subject, see Thondup Lhagyal, 'Bonpo Family Lineages of Bon in Central Tibet.' contained in: S.G. Karmay & Y. Nagano, eds., *New Horizons in Bon Studies*, Senri Ethnological Reports no. 15, National Museum of Ethnology (Osaka 2000), pp. 429-508.

- 1108 -

2014

Ser-smad Zu-re-ba Blo-bzang-chos-'byor, *Dbus-'gyur-gyi Gdan-sa Chen-po Se-ra Theg-chen-gling-gi Gdan-rabs Ngo-mtshar Nor-bu'i Phreng-ba*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2014), in 1064 pages. TBRC no. W3PD185. An abbatial history of Sera Monastery.

- 1109 -

2015

Bde-chos Ye-shes-stobs-rgyal, ed., *Bod-khul-gyi 'Brug-pa Bka'-brgyud-pa'i Dgon-sde Khag-gi Lo-rgyus Mdor-bsdus Mes-po Dgyes-pa'i Mchod-sprin*, Mi-rigs Dpe-skrun-khang (Beijing 2015), in 4 volumes. Each of the four vols. has a separate listing in TBRC. TBRC nos. W8LS19027, W8LS19030, W8LS19033, and W8LS18511. All four are listed, too, in a single entry. TBRC no. W3CN5667. A history of 'Brug-pa Bka'-brgyud



Monasteries. Individual histories of monasteries grouped by regions, illustrated throughout.

- 1110 -

2015

Bsod-nams-rgyal-mtshan, *Bod-kyi Sangs-rgyas Chos-lugs-kyi Byung-'phel Lo-rgyus*, Mi-rigs Dpe-skrun-khang (Beijing 2015), in 526 pages. TBRC no. W1KG24838. On the historical development and spread, into modern times, of Tibetan Buddhism, inclusive of Bon. It includes a substantial final chapter about the spread of Tibetan Buddhism to other countries, including the U.S. and Europe.

- 1111 -

2015

Dge-slong Dkon-mchog-rgyal-mtshan, *Bod-kyi Chos-brgyud Khag-gi Ngo-sprod dang Bka'-brgyud 'Bri-gung-pa'i Gdan-rabs Snying-bsdus*, Bka'-brgyud Nang-bstan Mtho-slob-khang (Dehra Dun 2015), in 60 pages. Brief history of religious traditions and particularly the 'Bri-gung abbatial history.

- 1112 -

2015

*Lha-ldan Rme-ru Phun-tshogs Nor-gling Grwa-tshang-gi Lo-rgyus Rab-gsal*, Bod-ljongs Gna'-shul Gnas-mchog (Lhasa 2015). History and guidebook of Rme-ru temple and monastery in Lhasa.

2015

*Rin-spungs Khul-gyi Dgon-sde dang Gna'-shul Mi-sna sogs-kyi Lo-rgyus Rags-bsdus* (=Gtsang Rin-spungs Khul-gyi Dgon-sde dang Gna'-shul Grags-can Mi-sna sogs-kyi Lo-rgyus Rags-bsdus), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), in 186 pages. TBRC no. W3CN5150. A survey of monasteries etc. in the area of Rin-spungs Rdzong, as well as biographies of the Rin-spungs rulers.

2016

Dbyings-rig Sprul-sku 'Jam-dbyangs-bstan-dar (b. 1985), *Sku Gsum Sgrub-brgyud-pa'i Bla-rabs-kyi Rnam-thar*. Zhong Yuan, Song of Pure View by Karma Nor bu bzang po (1906-1984): An Embodiment of Teachings and Practices in His Ascetic Life, *Bulletin of Tibetology*, vol. 51 nos. 1-2 (2015), pp. 113-134, at p. 115.

2016

Dol-po Phun-tshogs-nyi-ma (20th century), *Bon dang 'brel-lam Byung-ba'i Bod-kyi Chos-brgyud Khag-gi Skyes-chen Gleng-ba*, Nor-bu Ghar-phig-si Dpe-skrun-khang (Sarnath 2016), in 191 pages. Not seen. TBRC no. W1KG24524. A history of Bon and statements about Bon by prominent figures of other Tibetan lineages. **Lit.:** This book is subject of a blog page dated to April 2016 ([theyungdrungbon.com/2016/04/ttt-3](http://theyungdrungbon.com/2016/04/ttt-3)), including a long table of contents.

- 1116 -

2016

*'Dzam-gling Thog-gi Bud-med Grags-can*, Sa-rā Bod-kyi Dpe-skrunkhang (Dharamsala 2016). TBRC no. W1KG24544. Famous women of the world. Not yet seen.

- 1117 -

2016

Lhag-pa-bkra-shis, *Bon dang G.yung-drung Bon-gyi Byung-ba Brjod-pa*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 2016), in 268 pages. TBRC no. W3CN4675. A history of Bon, with a special emphasize in the last half of the book on the comparison of the Nine Vehicles concepts of both Nyingma and Bon.

- 1118 -

2016

Lhag-pa-tshe-ring (Lhag-pa-phan-thogs?), *Btsan-po'i Rgyal-rabs Skabs-kyi 'Dun-ma Bsdu-ba'i Lam-lugs-la Dpyad-pa*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 2016), in 143 pages. TBRC no. W3CN6673. On the convening of parliaments (*'dun-ma* or *mdun-ma*) during Tibet's imperial period.

- 1119 -

2016

Mi-nyag Thub-bstan-chos-dar, *Khams Mi-nyag Lcags-la Rgyal-po'i Rgyal-rabs Gsal-ba'i Me-long*, Mi-rigs Dpe-skrunkhang (Beijing 2016), in 154 pages. TBRC no. W1KG25655. History of the kings of Lcags-la in far eastern Khams. Their dynastic origins might be found in the Tangut kingdom that existed up until the Mongol advent.

- The same author's *Dpyad-rtson Khag Gnyis*, n.p. (2012), contains a Tibetan imperial history attempting to establish dates. TBRC no. W1PD179846.

- 1120 -

2016

Rin-chen-rdo-rje, *Bod-kyi Gso-ba Rig-par Mdzad Che-ba'i Mkhas-chen Bcu'i Lo-rgyus Zhib-'jug*, Mi-rigs Dpe-skrun-khang (Beijing 2016) in 410 pages. Historical research on ten important figures in the development of Tibetan medicine.

- 1121 -

2016

Sa-dmar Tshe-ring-don-grub, *Mdo-smad Co-ne'i Lo-rgyus Sa-gzhi Skyong-ba'i Rgyan*, Krung-go'i Rtsom-rig Sgyu-rtsal Lhan-tshogs Dpe-skrun-khang (Beijing 2016), in 298 pages. Not seen.

- 1122 -

2016

Tshul-khims-bzang-po (b. 1970), *Stong-'khor Chos-'byung Lha'i Rgyud-mang* (=Khams Stong-'khor Dgon Gsang-chen-rdo-rje-gling-gi Gtsos Yul Dgon Bdun-gyi Byung-rim Rags-tsam Bkod-pa Lha'i Rgyud-mang), Stong-'khor Zhabs-drung Bla-brang (Byllakuppe 2016), in 286 pages. TBRC no. W1KG26067. A history of Stong-'khor Monastery and its abbatial succession, with an account of the surrounding monasteries.

2017

Bsod-nams-tshe-ring, *Snga-rabs Bod-kyi Srid-khrims Gsal-ba'i Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 2014, 2017), in 616 (or more) pages. TBRC no. W8LS66874. Tibetan legal history. This seems to be a newer and longer edition (with different pagination) of a work published a decade earlier: Bsod-nams-tshe-ring, *Snga-rabs Bod-kyi Srid-khrims*, Mi-rigs Dpe-skrun-khang (Beijing 2004), in 479 pages. Information on the first was taken from *Bod Blog* of Charles Manson, while information on the second is from the TBRC listing.

2017

Gangs-'tsho, *Dkar-nag-gi 'Thab-mo: Spu-rgyal Btsan-po'i Rgyal-rabs 'Jig-pa'i Lo-rgyus-la Dpyad-pa*, Kan-su'i Mi-rigs Dpe-skrun-khang (Lanzhou 2017), in 392 pages. Not seen. On the dissolution of Tibet's imperial dynasty.

2017

Nor-bu-bsam-'phel, *Sde-pa Gzhung-gi Lo-rgyus Nyin-byed Snang-ba*, Mi-rigs Dpe-skrun-khang (Lhasa 2017), in 2 vols, with 1049 pages. History of the Lhasa government from 1642, it would seem. **Bio.:** TBRC no. P1KG402.

• TBRC lists another work by this author of interest: *Tā-la'i Bla-ma Sku-phreng Bcu-gsum-pas Srid-gzhung Gsar-bsgyur-gyi Mdzad-sgo Spel-ba-las 'Phros-pa'i Lo-rgyus-kyi Gtam Nor-bu'i Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 2010), in 522 pages. TBRC no. W1PD137820. On the history of the Thirteenth Dalai Lama's rule.

- 1126 -

2017

*Sa-skyapa'i Gdan-rabs Mdor-bsdus-su Bkod-pa Pad-dkar Phrengmdzes*, Dpal Sa-skya'i Khri-rabs Zhe-gnyis-pa'i Khri-ston Go-sgrig Tshogs-chung (Rajpur 2017), in 87 pages. TBRC no. W4CZ299958. A brief history of the abbots of Sa-skyapa. Not seen.

- 1127 -

2017

Se G.yung-drung-nyi-ma, *Spu-rgyal Btsan-po'i Byung-rim Dpyad-bsdus Zhogs-pa'i Nyi-zer*, Krung-go Mi-dmangs Rig-gnas Sgrog-spel Dpe-skrun-khang (Beijing 2017), in 155 pages.

- 1128 -

2017

Zho-ra Padma-dbang-chen (b. 1965), *Bod-kyi Lo-rgyus Rig-gnas Dga'-tshal*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 2017), in 352 pages. On Tibetan history. TBRC no. W8LS66859. **Bio.:** TBRC no. P6648.

• By the same author: *Bod Btsan-po'i Skabs-kyi Lo-rgyus-kyi Dogs Gnad 'Ga'-zhig-la Dpyad-pa*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 2009), in 271 pages. TBRC no. W8LS42249. Tibetan history in the imperial period. Also by the same author: *Reb-gong Zho 'Ong-dpyis Sde-ba'i Lo-rgyus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 2007), in 149 pages. TBRC no. W8LS42248. History of a local community in Reb-gong area.

- 1129 -

2018

'Bri-gung Dkon-mchog-rgya-mtsho (b. 1968), *Dpal-ldan Don-brgyud Snying-po 'Gro-mgon Phag-gru Bka'-brgyud Rin-po-che'i Gdan-rabs*

*Chos-kyi Byung-ba Ji-bzhin Brjod-pa Gzu-gnas Dga'-ston*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 2018), in 620 pages. Not seen.

- 1130 -

2018

Bu-mang Padma-bkra-shis, chief editor, *Khams-stod Sa-skyong Nang-chen Chos-rgyal Chen-po'i Rgyal-rabs Legs-btus Mu-tig Phreng-ba* [Title page title], Nang-chen Nyer-nga'i Dbus Bde-don Lhan-tshogs (Dharamsala 2018), in 305 pages. TBRC no. W8LS66251. History of the kings of Nang-chen. **Ref.:** The 2018 publication was made on the basis of LTWA Acc. No. D36198.

- 1131 -

2018

Chab-'gag Rta-mgrin (b. 1955), *Bod-kyi Rtsom-rig Lo-rgyus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Beijing 2018), in 780 pages. A literary history of Tibet. **Bio.:** TBRC no. P6439.

• By same author on similar subject: Chab-'gag Rta-mgrin (b. 1955), *Bod-kyi Deng-rabs Rtsom-rig Lo-rgyus*, Mi-rigs Dpe-skrun-khang (Beijing 2007), in 283 pages. TBRC no. W1KG486. History of modern Tibetan literary compositions. This may be an earlier and shorter version of the 2018 publication.

- 1132 -

2018

Dge-'dun-rab-gsal, *Rig-pa'i Khye'u*, LTWA (Dharamsala 2018), in 348 pages. The long subtitle reads: *Dus-rabs Bcu-gsum-par Tha-snyad Rig-gnas Bod-la Ji-ltar Slebs-pa-las 'Phros-pa'i Dpyad-rtsom dang Gzhan*. An English translation of the title is supplied: *Birth of the Arts: Papers on the Arrival of Literary Field of Knowledge in Tibet during the 13th*

*Century and Beyond*. On the Tibetan history of higher learning in the literary sciences of India, meaning poetics and associated disciplines.

- 1133 -

2018

Nang-chen Mkhan-po Bsod-nams (b. 1969), *Mdo-khams Nang-chen Chos-rgyal Chen-po'i Gdung-rabs-kyi Byung-ba Mdo-tsam Brjod-pa Mes-po'i Zhal-lung*, published in 154-page book in around 2018. See TBRC W3MS677, vol. 1 of the 5-vol. set. A history of the kings of Nang-chen. **Bio.:** Author was disciple of both A-lde'u Rin-po-che and Khro-ru Tshe-rnam. He became abbot of Tshes-bcu, an important 'Brug-pa monastery in Nang-chen.

- 1134 -

2018

Rin-chen-nor-bu, ed., *Bod-kyi Lo-rgyus Spyidon Rab-gsal Skal-bzang 'Jug-ngogs*, Mi-rigs Dpe-skrun-khang (Beijing 2018), in 370 pages. Composed by a committee. TBRC no. W8LS68202. History of Tibet in general up until the 1950s.

- 1135 -

2018

Snying-mo-rgyal, *Bod-kyi Skar-rtsis Rig-pa Byung-'phel-gyi Lo-rgyus*, Mi-rigs Dpe-skrun-khang (Beijing 2018), in 574 pages. TBRC no. W24989. A history of astrosciences in Tibet and neighboring cultures. **Bio.:** TBRC no. P00EGS1018109.



- 1136 -

2020

Be-ri 'Jigs-med-dbang-rgyal (b. 1966), *Dga'-ldan Khri-rabs Rim-byung-gi Rnam-thar*, LTWA (Dharamsala 2020). Not seen. A history of the Dga'-ldan chairholders, regarded as the heads of the Dge-lugs school.

- 1137 -

2020

Blo-bzang-bstan-'dzin, *Spu-brag Dgon-gyi Lo-rgyus Skya-rengs Dang-po*, Rdzong-chos Grwa-tshang (2020), in 84 pages. TBRC no. W2KG1670. **Bio.:** TBRC no. P2KG1682. The author is a monk of Spu-brag Monastery, subject of this history.

\* \* \*

## Works not yet assigned dates

- 1138 -

?

Anonymous, *A-ma'i Rgyud-pa Mu-tig 'Phreng-ba*, a cursive ms. in 31 fols. The actual reading of the title differs: "*A-ma'i Gyud-pa Mu-tig 'Phreng-ba*." Based on NGMPP microfilms, and not always clearly legible. TBRC no. W1KG15887. A history of Gcod lineages. A title *Gtam-rgyud Mu-tig Phreng-ba* is several times listed among the works on Gcod, and this might be explored further, as it may or may not be the same text, and very likely historical in nature. I have in fact located a close or similar text in one publication based on manuscripts from Nepal, and its contents appear to closely correspond. See *Gcod tshogs kyi lag len sogs*, "a Collection of Gcod texts representing the ancient practices of the adepts of the tradition, reproduced directly from a rare manuscript

collection from Limi, Nepal,” D. Tsondu Senghe, *The Bir Tibetan Society* (Bir 1985), at pp. 257-279. It is much more legible, no author is immediately apparent, and most of the content is taken up with a life of Ma-gcig Lab-sgron. **Ref.:** The online catalog of the NGMPP says that the owner of the ms. is “Lama Yeshe Gyatsho” of “Nyile, Tsum.” This entry definitely requires more work.

- 1139 -

?

Anonymous, *Bod-du Mi'i Skye-'gro Byung-tshul*. Contained in *HS*, vol. 36 (chi), pp. 161-180 (11 fols.). In cursive, some of the pages are pixilated and scarcely legible. It appears to be an account of the origins of people in Tibet. **Ref.:** There is a mention of it in Leonard W.J. van der Kuijp, ‘Gu ge Paṅ chen Grags pa rgyal mtshan dpal bzang po (1415-86) on the *Nyi ma'i rabs (Sūryavaṃśa)* and the Tibetan Royal Families,’ contained in: Franz-Karl Ehrhard & Petra Maurer, eds., *Nepalica-Tibetica: Festgabe for Christoph Cüppers*, International Institute for Tibetan and Buddhist Studies (Andiastr 2013), vol. 1, pp. 325-335, at p. 331.

- 1140 -

?

Anonymous, *Bod Kha-ba-can-du Byon-pa'i Rgyal-rabs*. An uncompleted history of Tibetan royalty, it exists in the form of a manuscript in 4 folios in the Library of Tibetan Works and Archives (Ka. I: 16-14382). **Ref.:** *CLTWA* II, no. 20.

- 1141 -

?

Anonymous, *Bon-gyi Byung-tshul Dar-rgyas Gsal-ba'i Sgron-ma*, a text I wasn't immediately able to identify. It appears listed in Everding's catalogue of Dieter Schuh's microfiche collection as no. 2653 (on p. 66).

It is a cursive ms. in 235 fols. It is likely but not sure if it would be the same as the similarly titled Bon history by Spa-ston, our entry no. 216. This requires closer inspection. **Ref.:** Karl-Franz Everding, *Title and Location Lists for Dieter Schuh's Microfilm Collection of Bon po Texts: Compiled on the Basis of the Microfilm Copy in 85 Volumes*, Archiv für Zentralasiatische Geschichtsforschung series no. 15, VGH Wissenschaftsverlag (Bonn 2001).

- 1142 -

?

Anonymous, *Brang-ti'i Gdung-rabs*. Evidently a history of the Brang-ti family that produced many famous physicians. **Ref.:** Listed in *Mdo-smad Chos-'byung*. BLP no. 1476. *Rare Books*, p. 240. This could be meant as a descriptive title for the medical history by Brang-ti Dpal-ldan-'tsho-byed (see our entry no. 151), or some other unknown text, it isn't sure.

- 1143 -

?

Anonymous, *Byang-gter Phur-pa'i Dbang-gi Lo-rgyus Legs-par Bshad-pa Nor-bu'i Do-shal*, contained in: *Phur-pa Texts of the Byang-gter Tradition*, Damchoe Sangpo (Dalhousie 1977), vol. 1, pp. 173-205. A history of the Phur-pa initiations of the Byang-gter tradition. The text, which is not really of a historical genre, requires closer study.

- 1144 -

?

Anonymous, *Chos-'byung Gsal-byed Mun-sel*. Listed in BLP no. 0728. The *Rgya Bod Yig-tshang* cites the title *Gsang-sngags-kyi Chos-'byung Gsal-byed Mun-sel*, as I know only from a draft of a paper by Yi Ding, 'Transliteration of Dunhuang Manuscript Pelliot tibétain 2,' posted on the internet at academia.edu.

- 1145 -

?

Anonymous, *Chos-'byung Rin-chen Spungs-pa Ngo-mtshar Snang-ba'i Dga'-ston*. Evidently a history of Buddhism. **Ref.:** Shakabpa, vol. 2, p. 614, where it is styled as anonymous (*sus mdzad-pa ma shes-pa*). A 108-folio work with exactly the same title was listed as belonging to the library of Burmiok Athing, according to a list made by E. Gene Smith. Although its place in Shakabpa's list suggests an 18th-19th century date, it might possibly be a very old history, since a *Chos-'byung Rin-chen Spungs-pa* that has not yet been identified is cited in the 1261 history by Mkhas-pa Lde'u (it really isn't sure, since *Rin-chen Spungs-pa* appears in a lot of text titles...). *BLP* no. 0726. This needs more research.

- 1146 -

?

Anonymous, *Chos-rgyal Srong-btsan Sgam-po'i 'Khrungs-rabs dang Rgya-mo-bza'-yi Mdzangs-yig*. Exists in the Library of Tibetan Works and Archives, Dharamsala, in the form of a photocopy made from a manuscript in 164 pages. Evidently a history of Emperor Srong-btsan the Wise, his prior rebirths, and his Chinese queen. **Ref.:** *CLTWA* I, no. 44.

- 1147 -

?

Anonymous, *Chos Skyong-ba'i Rgyal-po Srong-btsan-sgam-po'i Rnam-thar Mdor-bsdus Nyer-mkho Gsal-ba'i Me-long zhes bya-ba 'Gro Kun Ma-rig Mun Sel*, contained in: *Gab-pa Mngon-byung: A Collection of Ma-ni Bka'-'bum Texts*, "reproduced from a manuscript from the library of the Gar-zhwa Jo-bo of Khang-gsar Mkharr (Lahul)," Topden Tshering (New Thobgyal 1973), pp. 455-510. Biography of Srong-btsan the Wise, Emperor of Tibet in the first half of the 7th century. **Ref.:** *TBH*, pp. 644-645, which says it is an abbreviated (almost *verbatim*) form of Emperor

Srong-btsan's biography as found in *Ma-ñi Bka'-'bum* and in the *Bka'-chems Ka-khol-ma*.

- Although likely not identical, this may have something to do with a 27-  
folio cursive ms. entitled *Chos Skyong-pa'i Rgyal-po Srong-brtsan  
Sgam-po'i Mdzangs-yig Gsal-ba'i Me-long*, scanned by TBRC. TBRC  
no. W25582. This is listed as our entry no. 13.

- 1148 -

?

Anonymous, *Cog Rabs Rin-chen 'Phreng-ba*. Evidently a history of teachers belonging to the Cog family, as well as the Zhang and Gru. **Ref.:** *Mdo-smad Chos-'byung*: "Zhang Cog Gru Bla-ma sogs-kyi lo-rgyus *Cog Rabs Rin-chen 'Phreng-ba*." *Rare Books*, p. 241. *BLP* no. 1736. A TBRC search reveals that Tāranātha made mention of the *Cog Rabs Rin-chen 'Phreng-ba* in his history of Yamāntaka (our entry no. 328), although this needs checking further.

- 1149 -

?

Anonymous, *Dam-pa'i Chos 'Byung-ba'i Lo-rgyus*, contained in: *HS*, vol. 38 (nyi), pp. 433-606, reproduction of a manuscript in tiny but mostly legible cursive script. Although it contains some Indian Buddhist history, it is mostly devoted to scriptures, and might even be considered as a collection of scriptural quotations.

-1150 -

?

Anonymous, *Dam-pa'i Chos 'Dul-ba'i Byung-tshul Bla-ma Rgyud-pa'i Rim-pa*, contained in: *HS*, vol. 41 (di), pp. 343-349. A history of Vinaya lineages, both Highland and Lowland lineages.

?

Anonymous, *Dmu-gshen Lha'i Gdung-rabs Dbyar-gyi Rnga-gsang Ldir-ba'i Sgra-dbyangs*, contained in: *Zhang-zhung Rig-gnas [Shang Shung Culture]*, 3rd issue in the general series (date?), p. 24 ff. A history of the Gshen clan, one of the six most prominent clans in Bon tradition. **Ref.:** For a reference to this text, under a slightly abbreviated form of the title, see Dan Martin, *Unearthing Bon Treasures*, Brill (Leiden 2001), p. 41, note 2: "A further source, a brief manuscript entitled *Dmu-gshen Lha-yi Gdung-rabs Dbyar-rnga'i Sgra-dbyangs*, does exist in Tibet, but is not available to me," supplying reference to an article by Dondrup Lhagyal as source of the information.

?

Anonymous, *Do-ha Rgyud-pa'i Lo-rgyus*, contained in: *HS*, vol. 42 (ti), pp. 1-20, reproduction of a cursive manuscript in 10 folios. This seems to be identical to the 10-folio text of same title listed in *Drepung Catalog*, p. 629; title given as *Do-ha Brgyud-pa'i Lo-rgyus*.

?

Anonymous, *Dpal-ldan Sa-skyapa'i Gdung-rabs Rags-pa dang Dpon-chen Rim-pa-rnams*, a cursive ms. contained in: *HS*, vol. 40 (thi), pp. 327-340. TBRC no. W1PD153537. This appears to be a rough genealogical account of the Sa-skyapa school covering also the successive Dpon-chen rulers. Author not clear.

?

Anonymous, *Dpal-ldan Shar-ka-ba'i Gdung-rabs Brgyan-gyi 'Phreng-ba*, contained in: *Sngon-gyi Gtam Me-tog-gi Phreng-ba*. **A.** T. D. Densapa, LTWA (Dharamsala 1985), pp. 51-78. **B.** A 14-folio cursive manuscript published in *HS*, vol. 10 (tha), pp. 471-498. **C.** A 7-folio cursive ms. TBRC no. W24187. For E. Gene Smith's Green Book transcription, with added title "Shar-kha-ba of Rgyal-rtse," see TBRC no. K1KG9284. This is explicitly based on the same Burmiok Athing ms. Genealogy of Shar-ka-ba. According to David Jackson (letter of August 4, 1994), this should be the family history of the old princes of Rgyal-rtse of the house of Shar-k[h]a-ba. The following comments are from a letter by E. Gene Smith (March 9, 1996). "The Shar-kha Gdung-rabs occurs in several manifestations. The most complete I have found is in the biography of Si-tu Rab-brtan Kun-bzang-'phags (1389-1442), reprinted in both India and in Tibet. G. Tucci, in his *Tibetan Painted Scrolls* (vol. 2, pp. 662-670) has translated portions of Shar-kha Gdung-rabs from the biography as *The Chronicles of Gyantse*." In Tshe-dbang-nor-bu's collection of notes to Tibetan historical works (see our entry no. 412, above, at pp. 564-571) is a section of notes that is introduced as being from the *Shar-kha'i Yig-tshang*, while at the end it is described as the *Rgyal-rabs Deb-ther Mkhas-pa'i Dga'-ston*, composed by Sittu [i.e., Si-tu] Rab-brtan Kun-bzang-'phags, the chief of Rgyal-rtse. Nathan Hill & Charles Manson, 'A Gter ma of Negatives: H.E. Richardson's Photographic Negatives of Manuscript Copies of Tibetan Imperial Inscriptions Possibly Collected by Rig-'dzin Tshe-dbang-nor-bu in the 18th Century CE, Recently Found in the Bodleian Library, Oxford,' contained in: Kurt Tropper, ed., *Epigraphic Evidence in the Pre-Modern Buddhist World*, Arbeitskreis für Tibetische und Buddhistische Studien (Vienna 2014), pp. 83-116. **Lit.:** Luciano Petech, 'Dung-reng,' *Acta Orientalia Hungarica*, vol. 44 (1990), pp. 103-112. **Ref.:** *CLTWA* II, no. 1. *BLP* no. 1330. *BLP* no. 1331 lists a work of Shākya Chos-rje, *Dpal-ldan Shar-dga'-ba'i Gdung-rabs Rin-chen Phreng-ba* which, despite the variant title, may well refer to the same work.

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Anonymous, *Gcod-kyi Lo-rgyus 'Khrul-sel Sgron-me*. A history of Gcod. **Ref.:** This work is listed among the sources used in the *Mdo-smad Chos-'byung* (thanks to E. Gene Smith for this reference). *Rare Books*, p. 218. BLP no. 0694: *Gcod-kyi Lo-rgyus 'Phrul-sel Sgron-me*.

?

Anonymous, *Glo-bo Gdung-rabs*. A history of the royal family of Mustang (Glo Sman-thang) in present day northern Nepal. **Ref.:** See David Jackson, *The Mollas of Mustang*, LTWA (Dharamsala 1984), pp. xii-xiii. Evidently this is a work of multiple authorship, and two manuscripts are known to exist. One has the title *Chos-rgyal A-ma-dpal-gyi Gdung-rabs* (in the possession of Corneille Jest), while the other, in 64 folios, is entitled *Blo-bo Chos-rgyal Rim-byon Rgyal-rabs Mu-thi-li'i 'Phreng Mdzes* (in the possession of David Jackson). Thanks to David Jackson for this entry. **Ref.:** Ramesh K. Dhungel, *The Kingdom of Lo (Mustang): A Historical Study*, Tashi Gephel Foundation (Kathmandu 2002), p. 174, we find listed with truncated title the *Blo-bo Chos-rgyal Rim-byon Rgyal-rabs Mu-thi-li'i*, a ms. in 64 fols., as well as *Blo-bo Rgyal-khab-kyi Lo-rgyus*, a ms. in 16 pages that he dates to the 16th century (quite a few historical works and documents, treaties and so forth are listed by Dhungel, with a few sample pages in facsimile). See also Roberto Vitali, *A Short History of Mustang (10th-15th Century)*, Amnye Machen Institute (McLeod Ganj 2012), where use is made of “a computer copy in 51 pages.”

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Anonymous, *Grong-khyer Shing-thag-can-gyi Lo-rgyus*. A city (*grong-khyer*) or royal palace (*rgyal-po'i khab*) by the name of Shing-thag-can is known in a few sources including the *Bka'-chems Ka-khol-ma*. **Dates:** It must predate 1360. **Ref.:** This work is listed in the *Mdo-smad Chos-*



'byung (thanks to E. Gene Smith for this reference). But it is mentioned much earlier, in a work dated *ca.* 1360, the *Record of Teachings Received* of Bu-ston: Bu-ston Rin-chen-grub (1290-1364), *Bla-ma Dam-pa-rnams-kyis Rjes-su Bzung-ba'i Tshul Bka'-drin Rjes-su Dran-par Byed-pa*, contained in his *Collected Works*, vol. 26 (LA), pp. 1-142, at p. 45: *Grong-khyer Shing-thag-can-gyi Lo-rgyus*. *Rare Books*, p. 239.

- 1158 -

?

Anonymous, *Gser-mdog-can-gyi Gdan-rabs*. Evidently a history of the abbots of Gser-mdog-can, a Sa-skyā monastery said to have been founded by Gser-mdog Paṅ-chen Shākya-mchog-ldan (1428-1507) in 1469, although the *initial* founding may have occurred some years earlier. **Ref.:** *MHTL*, no. 11007. *Rare Books*, p. 224. *Mdo-smad Chos-'byung: 'Phyongs-rgyas Ri-bo Bde-chen dang | Gser-mdog-can-gyi Gdan-rabs*. *BLP* no. 2032: *Gser-mdog-can-gyi Gdan-rabs*.

- 1159 -

?

Anonymous, *Hor Khag Lnga'i Lo-rgyus*. Evidently a history of five clan-based territories with descendents of the Mongols as their chiefs (*sde-pa*), located to the east of Dergé. On this geo-political concept, see Pedro Carrasco, *Land and Polity in Tibet*, University of Washington Press (Seattle 1959), pp. 146-147. **Ref.:** Title listed in *Mdo-smad Chos-'byung*. *BLP* no. 2061: *Hor Khag Lnga-yi Lo-rgyus*. *Rare Books*, p. 241.

- 1160 -

?

Anonymous, *Jo-bo-rje sogs Bka'-gdams Bla-ma-rnams-kyi 'Das-mchod Ngos-'dzin dang Dus-mchod Ngos-'dzin*. Evidently a text on recognizing the dates of holidays and of death anniversaries for Bka'-gdams-pa teachers starting with Atiśa. Listed in *BLP* no. 0801.

- 1161 -

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Anonymous, *Karma-pa Sku-phreng Rim-byon-gyi Mdzad-rnam U-dum-wa-ra'i Chun-po*, printed at Rum-btegs. **Ref.:** *BLP* no. 0006.

- 1162 -

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Anonymous, *Khog-'bugs Rin-chen Sgron-ma*. A medical history, composed by an unnamed follower of the Byang medical tradition. **Ref.:** Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dūrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (=Sman-gyi Khog-dbub), Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982), p. 563 (translated in *Mirror of Beryl*, p. 498). *MHTL*, no. 13081: "Mi'i-nyi-ma Yab Sras-kyi Rjes-su Byung-ba'i Byang-lugs-pa zhig-gis mdzad-pa'i Sman-gyi Khog-dbub Rin-chen Sgron-ma." Likewise in *Rare Books*, p. 291. The Mi'i-nyi-ma here refers to Mi'i-nyi-ma-mthong-ba-don-ldan (=Lha-btsun Byams-pa-dkon-mchog-rin-chen). Although the latter has no precise dates, he studied as a youth with Nags-kyi-rin-chen (1384-1468), and therefore must belong to the mid- to late 1400's. It is not certain whether our anonymous author was a direct or a lineage disciple of Mi'i-nyi-ma, and so we can only say that this history must post-date the mid-1400's. Our best guess for the moment is that this history belongs to the 15th century.

- 1163 -

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Anonymous, *Khro-bo 'Dod-rgyal Dmar-po'i Lo-rgyus*. Title listed in *BLP* no. 0226.

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Anonymous, *Khyung-po Rgod-pa-tshang zhes Sgong-nga-las / Khyung-po Stod Smad Bar Gsum Gdung-rabs Rim-byon-gyi Lo-rgyus Rnam-thar Mdor-bsdus*. A 35-folio ms. scanned by TBRC. TBRC no. W4CZ332266. History of the Khyung-po clan. **Ref.:** Title listed with no author given in *BLP* no. 0190: *Khyung-po Rgod-tshang-gi Lo-rgyus*. This difficult text requires close study.

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Anonymous, *Khyung-gi Gdung-rabs Lo-rgyus Ma-yig G.yu-mgo-ma*. **A.** A 27-folio cursive ms. has been scanned by TBRC. TBRC no. W4CZ332266. **B.** It has also been published as part of a book: *Ma-yig G.yu-mgo-ma zhes-pa 'Di Khyung-gi Rgyal-po G.yu-khri'i Rgyud du Gtogs*, contained in: *Hor-gyi Rgyal-rabs dang Khyung-po'i Lo-rgyus*, Nag-chu'i Lo-rgyus Rig-gnas Dpyad-gzhi'i gyu-cha Bdams-bsgrigs series no. 21, Mi-rigs Dpe-skrun-khang (Beijing 2013), pp. 36-62, noting that here an author's name is given as She-tsu-rat-na, which may be back-translated from the Zhang-zhung into Tibetan as Bsod-nams-rin-chen. TBRC no. W1KG24779. A history of the Khyung clan. Its title seems to appear in some Bon histories, cited under the title *Khyung-rabs G.yu-mgo-ma*, according to Dagkar Geshe Namgyal Nyima. It was only in August 2020 that I noticed with much surprise its listed in TBRC. A history of the Khyung clan, perhaps the one on which later such accounts base themselves (this is implied in the title's word *Mother Document* (Ma-yig). **Ref.:** See Namgyal Nyima, 'Stag gzig and Zhang zhung in Bon Sources,' contained in: *TS7*, vol. 2, pp. 687—700, at p. 698. I think the title *G.yu-mgo-ma* may be descriptive of the physical book, indicating that the front folio (or covering board) was colored turquoise, or perhaps even decorated with turquoises.

- The 2013 publication contains other historical writings relevant to the history of the Khyung clan and the Nag-chu region. It mentions, too, on p. 3, line 2, yet another work devoted to the history of the Khyung clan with the title *Gong-sngon-ma*.

- 1166 -

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Anonymous, *Lo-rgyus Ma-rig Mun-sel zhes bya-ba Skal-ldan Yid-ches Bskyed-pa'i Man-ngag*. An unpublished ms. kept in the Musée Guimet. **Ref.:** See Leonard van der Kuijp, 'On the Authorship and Date of the Ecclesiastic Chronicle *Chos 'byung rin po che'i gter mdzod bstan pa gsal bar byed pa'i nyi 'od*,' contained in: Petra Maurer & Peter Schwieger, eds., *Tibetstudien: Festschrift für Dieter Schuh zum 65. Geburtstag*, Bier'sche Verlagsanstalt (Bonn 2007), pp. 127-148, at p. 135.

- 1167 -

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Anonymous, *Lo-rgyus Yid-'phrog Gtam-gyi Dga'-ston*. **Ref.:** Listed in *BLP* no. 1915. *Rare Books*, p. 228: *Lo-rgyus Yid-'phrog Gtam-gyi Dga'-ston*, compiled by Lce-sgom's own emanation (Lce-sgom *bdag-gi sprul-pas bkod*).

- 1168 -

?

Anonymous, *Mdo Dbang Rnam-thar ram Zur Che Chung-gi Gdung-rabs*. Listed in *BLP* no. 1170. It isn't certain which collective biography of the Zur clan Lamas who transmitted the Anuyoga precepts is indicated here.

- 1169 -

?

Anonymous, *Mi-nyag Chos-'byung*. Evidently a history of the Tanguts (or of Tibetans believed to be their descendents). This might not be a reference to a discrete text, but rather to a chapter in a larger history text. **Ref.:** This work is listed in the *Mdo-smad Chos-'byung* together with another work called "*Mi-nyag Mkhas-pa Mi Lnga'i Rnam-thar Ri-khud Bla-ma Shākya-kun-dgas mdzad-pa*." The latter work is evidently the

work of similar title that has been published recently (TBRC mo. W23608). For an article on the Tanguts, see Rnam-sras, “Mi-nyag dang Mi-nyag Rgyal-rabs-kyi Skor Che-long tsam Brjod-pa,” *Bod-ljongs Zhib-jug*, 3rd issue of 1990, pp. 31-43. *BLP* no. 1618. *Rare Books*, p. 218.

- 1170 -

?

Anonymous, *Mkhan-rgyud Rnam-dag Nor-bu'i Phreng-ba'i Byon-tshul Legs-pa*, contained in: *HS*, vol. 41 (di), pp. 337-341. A history of the Tibetan Vinaya lineages that came specifically from Śākyaśrī. It is little more than a lineage with minimal bits of biographical information for each. As it has no colophon, its dating would require close study of the lineages. **Ref.:** Title in 3 fols., very surely the same as this one, listed in *BLP* no 0234: Anonymous, *Mkhan-rgyud Rnam-dag Nor-bu'i Phreng-ba*.

- 1171 -

?

Anonymous, *Ngo-mtshar Grub-thob-kyi Rnam-thar | Gter Rgyud Rin-chen Spungs-pa'i Rgyan*. **A.** Contained in: *Bka'-brgyad Bde-gshegs 'Dus-pa'i Chos-skor: A Reproduction of a Manuscript Collection of Texts from the Revelations of Mnga'-bdag Nyang-ral Nyi-ma-'od-zer*, Damchoe Sangpo (Dalhousie 1977), vol. 1, pp. 87-142. TBRC no. W1KG9588. **B.** *Ngo-mtshar Grub-thob-kyi Rnam-thar Gter Rgyud Rin-chen Spungs*, contained in: *The Biographies of the Early Masters of the Transmission Lineage of the Bka' brgyad bde gshegs 'dus pa Teachings Revealed by Mna'-bdag Myan-ral Ni-ma-'od-zer* “reproduced from a rare manuscript from the monastery of Gnam-rtse in Sikkim,” Sherab Gyaltzen Lama and Acarya Shedup Tenzin (Rewalsar 1985), pp. 247-310. There is no author's statement. Collective biography of descendents of Nyang-ral Nyi-ma-'od-zer, the Myang or Nyang clan. **Ref.:** For bibliographical information, see Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho (1617-1682), *Thob-yig Gangga'i Chu-rgyun*, Nechung and Lhakhar (Delhi 1970-71), vol. 2, p. 559.

?

Anonymous, *Phag-dkar Shes-rab Snang-ba'i Snyan-brgyud-kyi Bla-ma Brgyud-pa'i Rnam-thar* (cursive ms. in 20 fols.), pp. 389-428. History of Lamas in the transmission of the *Shes-rab Snang-ba* sādhanā for White Vajravārāhī that came from Koṅkadatta. The author, at p. 390.3 names his teacher and the one who told the stories that are given here as Lce-btsun Thams-cad-mkhyen-pa. There is mention at p. 398, line 4, of 'Khrul-zhig Lo-tsa-ba Chen-po Byang-chub-rtse-mo. I don't know who this could mean besides Lo-chen Byang-chub-rtse-mo (1303-1380).

?

Anonymous, *'Phags-pa Don-zhags-pa'i Bla-ma Brgyud-pa'i Rim-pa Gang-las Ji-ltar Brgyud-pa'i Tshul*. History of the masters who transmitted the practice of Amoghapāśa (Don-yod-zhags-pa). **Ref.:** *Rare Works*, p. 219, lists a ms. in 25 fols.

?

Anonymous, *Phyag-rgya-chen-po Mdo-ha'i Lo-rgyus*, a cursive ms. in 25 small-format folios, contained in: *HS*, vol. 41 (di), pp. 400-414. A history of dohā songs. It requires closer study, as there is no informative colophon. In content it seems to be largely about teaching traditions of Gayadhara that came to him through Te-pu (i.e., Ti-pu-pa), a disciple of both Maitripa and Nāropa. It notice it regularly cites the ideas of Bla-ma Bal-po, and in this context that can only mean the Newar Asu (Bal-po A-su). This Mahāmudrā master married and settled down in Tibet in around 1070 CE.

?

Anonymous, *Phyag-rgya-chen-po Do-ha'i Lo-rgyus* (beneath the main title, in smaller letters: *Mdo'-ha Te-pu'i Don Bsdus-pa'i Lo-rgyus*), reproduction of a 14-folio ms. contained in: *HS*, vol. 42 (ni), pp. 123-136. A history of dohā songs. It requires closer study. Like the earlier Dohā history in *HS*, vol. 41, with which it bears a physical resemblance (see our entry no. 1174), it emphasizes ideas of Newar Asu and Ti-pu-pa.

?

Anonymous, *'Phyongs-rgyas Ri-bo Bde-chen[-gyi Gdan-rabs]*. Evidently a history of the abbots of Ri-bo Bde-chen Monastery in the 'Phyongs-rgyas Valley. This monastery was founded during the time of the 'Phyongs-rgyas 'prince' Rdo-rje-rtse-brtan (active in the early 1400's). **Ref.:** *MHTL*, no. 11006. *Mdo-smad Chos-'byung: 'Phyongs-rgyas Ri-bo Bde-chen dang | Gser-mdog-can-gyi Gdan-rabs*. *Rare Books*, pp. 224, 237. *BLP* nos. 1390, 1848.

?

Anonymous, *Ra-tshag Chos-'byung*. A historical work entitled *Ra-tshag Chos-'byung* is listed in *Three Dkar Chag's*, Ngawang Gelek Demo (New Delhi 1970), p. 241. According to this, the woodblocks for printing it were kept by the woodblock carver (*par-pa*) Tshe-brtan (no mention of the number of folios). The Ra-tshag Monastery is evidently the one founded in 1036 by Sna-nam Rdo-rje-dbang-phyug (see for example *Blue Annals*, pp. 75, 529-530, 541). It is possible this could be identical to the anonymous work connected to Ra-tshag with the title *Ra-tshag Rje-btsun Na-ro Mkha'-spyod-ma'i Chos-'byung Lo-rgyus*, a nine-folio woodblock print. On it, see Matthew Akester, 'The Rediscovery of dNgos grub sdings: Notes on the Fate of some Vajrayana Relics of Indian Origin Preserved in Two Ancient Temples in the Lower sTod lung Valley,' *Tibet Journal*, vols. 34-35 (Autumn 2009-Summer 2010), pp. 483-492, at pp.

490-492. The carving of the woodblocks might be dated to 1875 or 1935. Although the text does mention the Fifth Dalai Lama, this doesn't do much to solve our dating problem.

- 1178 -

?

Anonymous, *Rgya Dkar Nag-gi Chos-'byung*. Perhaps it is a history of both India and China? **Ref.:** Title listed in *BLP* no. 0483.

- 1179 -

?

Anonymous, *Rgyal-po Srong-btsan-sgam-po'i 'Khrungs-rab dang | Rgya-bza' Bal-bza'i Rnam-thar*, "an account of the life of King Srong-btsan-sgam-po and his two wives the Chinese and Nepalese Princesses, reproduced from a manuscript from Tibet," Sprul-sku Kun-bzang-rgya-mtsho (Delhi 1978). TBRC no. W1KG10287. A narrative work closely related to the *Ma-ñi Bka'-'bum* about Emperor Srong-btsan the Wise, Tibetan ruler in the first half of the 7th century.

- 1180 -

?

Anonymous, *Rgyal-rabs Shel-dkar Phreng-ba*. According to S. Karmay, 'The Decree of the Khro-chen King,' *Acta Orientalia*, vol. 15 [1990], pp. 141-159, at p. 142, Kun-grol-grags-pa, in his 1766 work entitled *Dkar-chag Srid-pa'i Sgron-me*, makes reference to a "Khro-chen Rgyal-rabs" entitled *Shel-dkar Phreng-ba*, or *Rgyal-rabs Shel-dkar Phreng-ba*.



- 1181 -

?

Anonymous, *Rmug-'dzin 'Chol-pa'i Chos-'byung*. Evidently a history of the deity Jambhala, who sometimes has the epithet Rmug-'dzin 'Chol-pa (for example, in the title of a *sādhana* text contained in the Bstan-'gyur). **Ref.:** This work is listed in the *Mdo-smad Chos-'byung* (thanks to E. Gene Smith for this reference). *BLP* no. 1643. It is listed in *Rare Books*, p. 219, but taking Rmug-'dzin-'chol-pa as the author's name.

- 1182 -

?

Anonymous, *Rnam-'joms Brgyud-pa'i Lo-rgyus*, a cursive ms. contained in: *HS*, vol. 41 (di), pp. 351-400. A history of the transmission of the Vajravidāraṇa Dhāraṇī.

- 1183 -

?

Anonymous, *Rnam-sras Sprin-gseb-ma dang Be-dkar Ar-gtad-kyi Chos-'byung*. Evidently a history of particular forms of Vaiśravaṇa (Rnam-thos-sras) and Pehar (Pe-dkar). **Dates:** All I can say is that both histories must have existed prior to 1643. **Ref.:** This work is listed in the *Mdo-smad Chos-'byung*. *Rare Books*, p. 233. It might in fact be two separate works rather than just one. *BLP* no. 1259. The two histories do occur together in the history by the Fifth Dalai Lama (1988 edition), p. 164: *Rnam-sras Sprin-gseb-ma'i Lo-rgyus dang Pe-dkar Ar-gtad-kyi Lo-rgyus gnyis* (this appears in the English tr. of Z. Ahmad at p. 166).

- 1184 -

?

Anonymous, *Rnga-yul 'Brog-dge Nges-don-bsam-'grub-gling-gi Byung-ba Mdo-tsam Brjod-pa Ngo-mtshar Snang-ba Me-tog-gi Tshom-bu*, a

cursive ms. in 59 fols. TBRC no. W1PD96141. On the Monastery, see TBRC no. G4335. **Ref.:** Listed in *BLP* no. 1914: Anonymous, *Lo-rgyus Sna-tshogs Ngo-mtshar Snang-ba'i Me-tog Tshom-bu*. This is not necessarily the same text, even if it does seem to be.

- 1185 -

?

Anonymous, *Sde-pa Lha Rgya-ri-ba'i Gdung-rabs*. A genealogical history of the Lha Rgya-ri (their name is variously spelled Bya-ri, Gye-re, Ge-ra, etc.), an aristocratic family of E-yul (=G.ye, Dbye, etc.). **Lit.:** J. Karsten, 'Some Notes on the House of Lha Rgya-ri,' contained in: Michael Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Aris and Phillips (Warminster 1980), pp. 163-168. For an account of this family and its estates, see Rebecca French, *The Golden Yoke*, Cornell University Press (Ithaca 1995), pp. 219-228. Something that could be described as a brief Rgya-ri-ba lineage account is contained in Rag-ra's history as contained in *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, pp. 248-249. According to J. Karsten, an account of Lha Rgya-ri has now appeared in *Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs*, general series no. 19, Mi-rigs Dpe-skrun-khang (Beijing 1996), pp. 29-68. **Ref.:** Title listed in *Mdo-smad Chos-'byung. Rare Books*, p. 241.

- 1186 -

?

Anonymous, *Snar-thang Mkhan-rabs Bcu-gnyis-kyi Gdung-rten Dkar-chag*. A guide to the reliquary chortens of twelve generations of Narthang abbots. **Ref.:** Listed in *BLP* no. 1268.

- 1187 -

?

Anonymous, *Snga-'gyur Rnying-ma'i Bla-ma Brgyud-pa Rjes-'brangs dang bcas-pa'i Rnam-thar Ngo-mtshar Rgya-mtsho*. Listed without author in *BLP* no. 0671 (I couldn't identify this further).

- 1188 -

?

Anonymous, *Snye-mdo Rdzong-gi Lo-rgyus*. A history of Snye-mdo Rdzong. **Ref.:** Listed in *BLP* no. 0963.

- 1189 -

?

Anonymous, *Stag-rtse Rdzong-gi Lo-rgyus*. A history of Stag-rtse Rdzong, upriver from Lhasa on the Skyid-chu. **Ref.:** Listed in *BLP* no. 0981. I believe this refers to nothing more than a journal article by the same title composed by a committee, "*Stag-rtse Rdzong-gi Lo-rgyus*," *Bod-ljong Zhib-'jug*, 2nd issue for the year 1989 (30th in the general series), pp. 118-131. I don't generally include journal articles as main entries, so I suppose this entry ought to be removed.

- 1190 -

?

Anonymous, *Thugs-bsgrub Gsum-gyi Lo-rgyus*. TBRC no. W23453, a cursive ms. with 11 existing folios (the final fol. 11 is torn and does not appear to be the last folio of the text). It is followed by a title *Thugs-bsgrubs Rtsa-ba Brgyud-pa'i Lo-rgyus Gsang-ba Rin-chen 'Dus-pa'i Gling-gzhi*. A history of the Tibetan imperial era related to the Northern Treasures (Byang-gter) of the Rnying-ma school. The 2nd-mentioned text is on the concealment of the Northern Treasures.

?

Anonymous, *Zab-chos 'Ja'-lus 'Od-phung Rang-grol-las Bla-ma Brgyud-pa'i Rnam-thar Nor-bu'i Do-shal*. A set of biographies of the teachers who transmitted the 'Ja'-lus 'Od-phung Rang-grol cycle. It may be found in the form of a 65-fol. ms. in several editions of the *Rin-chen Gter-mdzod* collection. **Ref.:** Listed with no author given in *BLP* no. 0852: 'Ja'-lus 'Od-phung Rang-grol-las Bla-ma Brgyud-pa'i Rnam-thar.

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Blo-bzang-bstan-'dzin-rnam-rgyal, *Mtho-gling Mkhan-rgyud* [*incipit*], a 4-fol. cursive ms. reproduced in: *HS*, vol. 43 (pi), pp. 107-114. A history of the Dge-lugs-pa abbatial lineage of Mtho-gling (Tho-ling) Monastery in western Tibet, with brief biographical sketches. The author hasn't been identified, although the word *sku-skye* in front of his name indicates he was a recognized incarnate. **Ref.:** This received mention in Leonard W.J. van der Kuijp, 'A Fifteenth Century Biography of Lha bla ma Ye shes 'od (947-1019/1024): Part One, Its Prolegomenon and Prophecies,' a pre-published draft made available over the internet, p. 8 (footnote 17).

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Blo-bzang-tshul-khrims-rgya-mtsho, *Rmad-byung Bstan-pa'i Rtsa-ba 'Dzin-pa 'Dul-brgyud Mkhan-slob-rnams-kyi Lo-rgyus Dag-snang Yid-'jo'i Shel-sgong Ma-ñi*, a manuscript scanned by TBRC. The title text has 27 folios, but the added Arabic numeration is misleading. The colophon title differs significantly: 'Dul-ba'i Lo-rgyus Dag-snang Yid G.yo'i 'Ja'-shel Nor-bu, and the author's name appears there to be Dge-bsod 'Tshoms-pa, and a large seal in 'Phags-pa script adorns the colophon page obscuring some of the text. The other texts in this volume share

similar subjects within the field of Bon monasticism, and some also bear the same seal. TBRC no. W1KG3988. History of Bon monastic lineages.

- There is another Bon Vinaya history, a composition by “Mnyam-med-chen-po,” meaning Gshen-gyi Drang-srong Shes-rab-rgyal-mtshan (1356-1415), entitled *'Dul-ba'i Brgyud-pa Byung-tshul*, as we know from a citation in Shar-rdza's history (PRC ed.), p. 231.

- 1194 -

?

Blo-gros, *Khog-dbub*. A medical history. Most probably a deficient reference to the medical history by Zur-mkhar Blo-gros-rdo-rje, although this is not certain. **Ref.:** *MHTL*, no. 13098. *Rare Books*, p. 292.

- 1195 -

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Blo-mchog-rdo-rje (1595-1671), *Rlangs-kyi Gdung-rabs*. An ancestral lineage account of the Rlangs family. **Bio.:** Not entirely certain of the author's identity, although there is only one likely candidate. TBRC no. P2668. **Ref.:** *MHTL*, no. 10954. *THL*, p. 85. *Rare Books*, p. 240. *Mdo-smad Chos-'byung*: “Blo-mchog-rdo-rje'i *Rlangs-kyi gdung-rabs*.” It is possible this is none other than the *Rlangs-kyi Po-ti Bse-ru*, listed above, difficult to be sure.

- 1196 -

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Bra-btsun G.yung-drung-bstan-'dzin, *Rgya Rigs Gnam-bon Rdzi'u Rgya-gar-gyi Gdung-rabs Rin-chen Phreng-ba*, contained in: *Rgya Rigs Gnam-bon Rdzi'u Rgya-gar-gyi Gdung-rabs Rin-chen Phreng-ba dang Sku-mdun Bsod-nams-blo-gros-kyi Rnam-thar Padmo Phreng-ba*, “biography of Sku-mdun Bsod-nams-blo-gros (1784-1835) with account of the origins of his lineage by G.yung-drung-bstan-'dzin,” Tshultrim Tashi, TBMC (Dolanji 1985), pp. 1-120. History of the Bon family lineage

called Rdzi'u Rgya-gar. This work may date from the 19th century, although this is uncertain.

- This entry would seem to duplicate entry no. 460, something that ought to be checked. This has been reprinted in *Tibetan Bonpo Tanjur*, Tempai Nyima (Chengdu 1998), vol. 177, pp. 1-120 (see *Katen*, pp. 1080-1081, which includes a transcript of the colophon).

- 1197 -

?

Brang-ti Spre'u, *Khog-dbub*. A medical history. **Ref.:** *MHTL*, no. 13096. *Rare Books*, p. 292. We are unable to explain the author's name ('monkey' of the Brang-ti lineage?). This may just be a reference to the medical history by Brang-ti listed above, although it is difficult to be certain.

- 1198 -

?

'Bras-spungs Dge-bshes Yar-'brog-pa Legs-bshad-rgya-mtsho, *Rgyal-rabs Lo-rgyus Mes-po'i Drang-thig*. Evidently a history of a royal line. **Bio.:** This author might be the Legs-bshad-rgya-mtsho who was b. in 1807 (Khetsun Sangpo, *Biographical Dictionary*, vol. 5, p. 922), but there are other possibilities. **Ref.:** Only known to me through its listing in *BLP* no. 0529, so further substantiation is needed.

- 1199 -

?

'Brug Rin-chen-rnam-rgyal, *'Brug-pa'i Chos-'byung Gser-gyi Phreng-ba*. This being a 'Brug-pa Bka'-brgyud history, I imagine our author ought to be the Rin-chen-rnam-rgyal (1469-1531) who authored a biography of one of the 'Brug-chens. (Lha-btsun Rin-chen-rnam-rgyal also wrote biographies in about the same time, so there is chance for

confusion.) **Ref.:** Known to me only through its listing in *BLP* no. 1578, so further substantiation is needed.

- 1200 -

?

Bsod-nams, *Li-yul Chos-'byung*. Apparently a religious history of Khotan. **Ref.:** Listed in *BLP* no. 1907, but not otherwise identifiable. Unless it can be further substantiated, it should probably be dropped.

- 1201 -

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Bsod-nams-rgyal-mtshan, *Chos-rgyal Rim-byon Blon-po'i Tshogs-kyi Rnam-thar*. Royal history. **Ref.:** Known to me only through its listing in *BLP* no. 0752. Could this just be a strange title given to the *Rgyal-rabs Gsal-ba'i Me-long*?

- 1202 -

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Byams-pa-rdo-rje-rgyal-mtshan, *Gcod-kyi Bla-ma Brgyud-pa'i Lo-rgyus Byin-rlabs-kyi Sil-ma dang De'i Kha-skong*. Evidently an account of the Lamas who transmitted the Gcod teachings, with an added appendix. **Ref.:** Listed in *BLP* no. 0693.

- 1203 -

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Byang-chub-gzhon-nu-dpa'-bo-nor-bzang, *Rgyal-ba'i Gsung-rab Bang-mdzod Sgo Brgya 'Byed-pa'i Khog-'bug Man-ngag Gser-gyi Lde-mig, Len-kro'u Rdo-sku-lung Brag Yer Bsam-gtan-gling Nang-bstan Dpe-nying 'Tshol-bsdu-khang* (Lanzhou 2011). TBRC no. W3MS856. A

history of Buddhism and royalty in Co-ne region. I suppose this would be a history of the making of the Co-ne canon. **Bio.:** Author's name as it appears in the colophon: Padma-dga'-ba'i-lang-tsho-gzhon-nu-dpa'-bo-nor-bzang. I was unable to identify this person any further.

- 1204 -

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Byang-chub-rnam-rgyal, *Rngog-pa Bka'-brgyud-kyi Chos-'byung*. Listed in *BLP* no. 0664. This would appear to be a history of the Rngog lineage of the Bka'-brgyud school. This entry might be better ignored unless something emerges to substantiate its existence.

- 1205 -

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Bzhu-khang-pa Legs-pa'i-shes-rab (also, Gzhu-khang-pa), *Rgyal-rabs Gsal-ba'i Me-long*. This might seem to be an independent history of Tibetan kings, sharing the same title as the history by Bsod-nams-rgyal-mtshan. In actual fact, this *is* the history by Bsod-nams-rgyal-mtshan, while Legs-pa'i-shes-rab was author of a colophon to that work, and so was mistaken for the author of the work itself. **Ref.:** *MHTL*, no. 16375. *THL*, pp. 74-75, 236. In *MHL* (p. 20), it is said that the 'Clear Mirror' was composed by "Leg-ba and She-rab." This entry is based on a simple misunderstanding, and as a red herring, it should probably be removed. Still, we leave it as a warning for those who might be misled by the sources. Note also the words in the list of historical works in the *Mdo-smad Chos-'byung*: "*Rgyal-rabs Gsal-ba'i Me-long* | 'di Lha-sa'i dkon-gnyer dbon Legs-pa'i-shes-rab-kyis par-du brkos-shing | brtsams-byang-la Sa-skyapa Bsod-nams-rgyal-mtshan zer-ba yod."



?

Chab-mdo-ba 'Phags-pa Rin-po-che, *Chab-mdo'i Gdan-rabs*. The author was a personal disciple of Kun-mkhyen 'Jam-dbyangs-bzhad-pa. It cannot predate the 18th century. The author was evidently one of the set of incarnates known as Chab-mdo 'Phags-pa-lha (one of them was a disciple of Khri-chen Rgyal-mtshan-seng-ge, 1678-1756; see *Gangs-can Mkhas-grub*, p. 176). According to J. Karsten, an extensive study on eleven members of this incarnation lineage has appeared in *Bod-kyi Lo-rgyus Rig-gnas Dpyad-gzhi'i Rgyu-cha Bdams-bsgrigs*, general series no. 18, Mi-rigs Dpe-skrun-khang (Beijing 1995), pp. 1-192. **Ref.:** Listed in *Mdo-smad Chos-'byung*. For a listing of the 'Phags-pa-lha incarnates, see Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, p. 361. This incarnation lineage seems to have begun in the 15th century. *BLP* no. 0710.

?

Chos-grags, *Rnam-thar Sngon-byon Gong-ma'i Mdzad-'phrin Gzhir Bzhag Dper Blangs-pa'i Bdag Blun-rmongs Mtshams Rdor-slob 'Dzin-pa'i Lo-rgyus*, a ms. in 13 pages, with short format dpe-cha fols. LTWA KA3/2067/24 (?).

?

Chos-kyi-rdo-rje, *Lho-brgyud Lam-rim-gyi Khrid-rgyun 'Dzin-pa'i Mkhas-grub Physis-byon-rnams-la Nye-bar Mkho-ba'i Mna'-gtam Gser-gyi Phreng-ba*. TBRC no. W00KG03884. An account of teachers who transmitted the Stages of the Path (Lam-rim) teachings in its southern transmission, connected to Dwags-po Grwa-tshang. **Dates:** The woodblock carving of this 11 folio work was done in Lhasa in 1946, its date of composition unknown. Still, I believe the Ye-shes-don-grub mentioned in the colophon would be Tho-yon Ye-shes-don-grub-bstan-pa'i-rgyal-mtshan (1792-1855), and the incarnate Blo-bzang-bstan-pa'i-rgyal-mtshan also mentioned there would be Lcang-lung Paṇḍi-ta Ngag-

dbang-blo-bzang-bstan-pa'i-rgyal-mtshan (1770-1845). This suggests a date of composition in the early 19th century, although I am not sure of it. The author says he meant to supplement the *Dwags Grwa'i Chos-'byung*, a history of Dwags-po Grwa-tshang, and recommends we consult it for more detail (perhaps intending our entry no. 1223). **Ref.:** Listed in de Rossi Filibeck, *Catalogue*, vol. 2, p. 351 (no. 767).

- 1209 -

?

Dbon Bkra-shis-rgyal-mtshan, *Khams Yang-steng Dgon-gyi Gdan-rabs*. History of the abbots of Yang-steng Monastery in Khams. **Bio.:** The author has not been identified. **Ref.:** *MHTL*, no. 110011. *Mdo-smad Chos-'byung*: Dbon Bkra-shis-rgyal-mtshan-gyi *Yang-steng Gdan-rabs*. *BLP* no. 1771. *Rare Books*, p. 224: *Khams Yangs-steng Dgon-gyi Gdan-rabs*, by Dpon Bkra-shis-rgyal-mtshan.

- 1210 -

?

Dge-bsnyen Rdo-rje-mgon-po, *Chos-'byung*. A religious history. **Bio.:** No information. TBRC no. P5278. **Ref.:** *MHTL*, no. 10837. Also listed in *Mdo-smad Chos-'byung*. *BLP* no. 0733. *Rare Books*, p. 228.

- 1211 -

?

Dhwa-dza'i ming-can, *Gangs-can-gyi Rgyal-rabs-las Brtsams-pa'i Lorigyus Mdor-bsdus*. A manuscript listed in *BLP* no. 0287. The title seems descriptive, and so perhaps not a title properly speaking. Dhwa-dza is Tibskrit for Rgyal-mtshan, indicating an author with a name that includes as part of it Rgyal-mtshan.

- 1212 -

?

Dhwa-dza, *Gangs-can Zhing-du Bstan-pa Dar-tshul Gtam Utpala'i Phreng-ba*. **Ref.:** Only source is *BLP* no. 0290.

- 1213 -

?

Dpal-ldan-bstan-'dzin, *Deb Sngon Gsal-byed*. To judge from the title, it provides clarifications on certain points contained in the *Blue Annals* (*Deb Sngon*, =*Deb-ther Sngon-po*). **Ref.:** Bsod-nams-don-grub, *Snga-'gyur Rnying-ma'i Byung-ba Mdo-tsam Brjod-pa*, Mi-rigs Dpe-skrunkhang (Beijing 1991), p. 162. Listed in *BLP* no. 1137, which says it exists in ms. form.

- 1214 -

?

Drung-chen Ngag-dbang-shes-rab, *Rwa-ba Smad-kyi Gdan-rabs*. A history of the abbots of Rwa-ba Smad, a small Sa-skyia monastery that still exists today on the south bank of the Gtsang-po River not too far distant from Rdo-rje-brag Monastery. **Bio.:** TBRC no. P5260. **Ref.:** *MHTL*, no. 11002. *Mdo-smad Chos-'byung*: "Drung-chen-pa'i Rwa-ba Smad-kyi Gdan-rabs Bstan-pa'i Rtsa-lag." *BLP* no. 1830. *Rare Books*, p. 224.

- 1215 -

?

Drung-rams-pa Ngag-dbang-chos-grags, *Lam-rim Bla-brgyud Rnam-thar*. A collective biography of teachers who transmitted the Stages of the Path teachings. **Dates:** I am thinking that this and following entry can be roughly dated to early 1600's, based on the place of the author's teacher, Jo-gdan Blo-bzang-mkhas-grub, in transmission lineages. **Ref.:**

Listed in *Mdo-smad Chos-'byung*, with the added information that the author was a student of Gzims-gshag Mkhan-po (=Jo-gdan Blo-bzang-mkhas-btsun — TBRC no. P5261). I suspect because the identical title *Lam-rim Bla-brgyud Rnam-thar* is attributed to both Drung-rams-pa Ngag-dbang-chos-grags and to Dwags-rams-pa Blo-bzang-chos-grags, that we have to do here with the very same work, with the confusion only in the names given to its author. It is even possible that these would either be continuations of the work of same title by Drung-pa Rgyal-tshab-pa Brtson-'grus-rgyal-mtshan (1567-1650) — see our entry no. 295 — or identical to it.

- 1216 -

?

Drung-rams-pa Ngag-dbang-chos-grags, *'Chad-kar Chos-sde'i Gdan-rabs*. History of the abbots of 'Chad-kar Chos-sde. **Ref.:** *MHTL*, no. 11005. The author was also co-author with Jo-gdan Blo-bzang-mkhas-btsun of a history listed as our entry no. 1223. *Mdo-smad Chos-'byung*: “phyi-ma 'dis mdzad-pa'i 'Chad-dkar Chos-sde'i Gdan-rabs.” *BLP* no. 0791: Ngag-dbang-chos-grags, *'Chad-dkar Chos-sde'i Gdan-rabs*. *Rare Books*, p. 224.

- 1217 -

?

Dung-mtsho-ras-pa the Elder, *Sems-khrid Yid-bzhin-nor-bu'i Lo-rgyus*, contained in: *Gdams-ngag Mdzod*, Lama Ngodrup and Sherab Drimey (Paro 1979-1981), vol. 8 (nya), pp. 407-428. More than one text is contained here, but I take the first one that ends on p. 416, line 3, to be the one the title actually belongs to. In the absence of an authorship statement, I take it to be intended as a historical introduction to the *gter-ma* teachings composed rather than excavated by Dung-mtsho-ras-pa. However, it could also be by a later member of the lineage, as is suggested on p. 423 in a lineage appended to the *'pho-ba* text it includes, which takes us up to ‘myself’ sometime near the end of the 14th century. A history of the *Sems-khrid Yid-bzhin-nor-bu* teaching lineage from Dung-mtsho-ras-pa the Elder, found in 1315. **Ref.:** Listing in *BLP* no.

1123: *Dung-mtsho-ras-pa'i Sems-khrid Yid-bzhin-nor-bu'i Bla-ma Rgyud-pa'i Rnam-thar*.

• Although uncertain, I suppose the date of composition could be placed in the early 14th century, or even more vaguely the 14th century. I haven't yet checked if this is in the published versions of the *Sems-khrid* collection, or in the other published versions of the *Gdams-ngag Mdzod*.

- 1218 -

?

Dwags-rams-pa Blo-bzang-chos-grags, *Lam-rim Bla-brgyud Rnam-thar*. A collective biography of the teachers who transmitted the Stages of the Path (Lam-rim) teachings. The author has not yet been identified. **Ref.:** Listed in *Mdo-smad Chos-'byung*. BLP no. 1904: Dwags-po Blo-bzang-chos-grags.

- 1219 -

?

*Gdan-sa Gnas-nang Dgon-gyi Lo-rgyus* (=Rje Dpa'-bo Rim-byon dang *Gnas-nang Dgon-gyi Lo-rgyus Mdo-bsdus*), in 55 pages. TBRC no. W3CN561. A history of Gnas-nang Monastery in Stod-lung Valley, along with its associated monasteries, with the biographies of the successive incarnations of the Dpa'-bo Rin-po-che. Composed by a committee at the monastery itself. **Dates:** I could find no way of dating it, although I suppose it is quite recently compiled.

- 1220 -

?

Gser-rta Bsod-nams-nyi-ma, *Rdo Grub-chen Rin-po-che Sku-'phreng Rim-byon-gyi Rnam-par Thar-pa 'Dod-'jo Nor-bu'i Phreng-ba*. A collective biography of the Rdo Grub-chen Incarnates of A-mdo. It must be rather recent. **Ref.:** A manuscript version from Golok is listed in the bibliography of Tulku Thondup, *Masters of Meditation and Miracles*,

Shambhala (Boston 1996), p. 352. One ought to look into the publication *Collected Miscellaneous Writings of the Successive Embodiments of the Rdo Grub-chen*, Lama Dodrup Sangyay (Gangtok 1977). It may contain selections of relevant biographical works, although this requires investigation. TBRC no. W1KG2782.

- 1221 -

?

Guṇa (Gu-na), *Do-ha'i Bla-ma Brgyud-pa'i Rnam-par Thar-pa Bzang-po Sdebs-pa Nor-bu'i Phreng-ba*, a 20-folio ms. reproduced in *HS*, vol. 42 (ni), pp. 83-122. TBRC no. W1PD153537. Although it must be there, I didn't locate the name of the author in the text itself, only in the table of contents for the volume. A history of Lamas who transmitted the Doha teachings.

- 1222 -

?

'Ja'-mo Dge-slong, *Bstan-pa Spyi'i Chos-'byung*. Evidently a general history of Buddhism. The author has not been positively identified yet, although there are two strong leads. **Ref.:** Shakabpa, vol. 2, p. 613. Compare *MHTL*, no. 10844: "'Ja'-mo Dge-slong-gi *Bstan-pa Spyi'i Chos-'byung*" (likewise in the list of histories in the *Mdo-smad Chos-'byung*). *MHTL*, no. 16393. The author's name tells us he was a monk from 'Ja'-mo, probably the place by that name in A-mdo. J. Karsten has suggested that the author might be identified as the 'Ja'-mo I Dka'-bcu-pa Ngag-dbang-grags-pa (1678-1745), the first incarnation of the 'Ja'-mo lineage from Bis-thang in Mar-nang in Rong-po (a biographical sketch may be found in J. Karsten's dissertation). *BLP* nos. 0849, 1036. *Rare Books*, p. 214. TBRC no. P5281 has him as a 16th-century student of Karma-pa VIII Mi-bskyod-rdo-rje (1507-1554), but I was unable to trace the reference supplied therein.

?

Jo-gdan Blo-bzang-mkhas-btsun and Drung-rams-pa Ngag-dbang-chos-grags, *Dwags-po Grwa-tshang-gi Chos-'byung*. History of a Dge-lugs-pa monastic institution called Dwags-po Grwa-tshang. **Bio.:** Jo-gdan Blo-bzang-mkhas-btsun would seem to be the abbot of Dwags-po Grwa-tshang named Mkhan-chen Ngag-dbang-blo-bzang-mkhas-btsun (see *Gangs-can Mkhas-grub*, p. 841) in the late 17th century, although this is not really certain. **Ref.:** *MHTL*, no. 11003. *Mdo-smad Chos-'byung*: “*Dwags-po Grwa-tshang-gi Gdan-rabs stod-cha Gzims-gshag Mkhan-po Blo-bzang-mkhas-btsun dang | smad-cha de'i slob-ma Ngag-dbang-chos-grags-kyis mdzad-pa.*” *Rare Books*, p. 224. *BLP* no. 1105.

?

Khams-pa Seng-ge, *Mdo-khams Smad-kyi Chos-'byung*. This is what ought to be a very early (pre-13th cent.) work on the religious history of Mdo-khams Smad (A-mdo) as it is cited in Rog-ban Shes-rab-'od, *Grub-mtha' So-so'i Bzhed-tshul Gzhung Gsal-bar Ston-pa Chos-'byung Grub-mtha' Chen-po Bstan-pa'i Sgron-me*, Tshul-khrims-'jam-dbyangs (Leh 1977), p. 47. **Ref.:** Listed in *BLP* no. 1165, with the comment that it has to be earlier than Rog Ban. Mentioned by Ronald Davidson in *Lungta*, vol. 16 (Spring 2003), p. 66. José Ignacio Cabezón, *The Buddha's Doctrine and the Nine Vehicles: Rog Bande Sherab's Lamp of the Teachings*, Oxford University Press (Oxford 2013), pp. 35, 92. I suspect that the passage mentioning it is a late *mchan* note, and not a part of the original text, since the name Khams-pa Seng-ge, otherwise not identifiable, appears to be a reduced form of the name Khams-smyon Chos-kyi-seng-ge, who does indeed bear some responsibility for the biography of Vairocana with content that corresponds to the immediately preceding passage in Rog Bande's work. But this is just a hunch, and an attempt to account for an otherwise unknown history title.

?

Khams-ston, *Rgya Bod-kyi Nor-rdzas-kyi Ris Brtags-shing Dpyad-pa'i Dpyad Don Yid-kyi 'Dod-'jo*, contained in: *Bzo-rig Nyer-mkho Bdams-bsgrigs* (Gangs-can Rig-mdzod series no. 14), Bod-ljongs Bod-yig Dpe-nying Dpe-skrun-khang (Lhasa 1990), pp. 229-262. The editor, in the preface (pp. 5-6), says that this work must be by a Sa-skyia teacher dating from the 15th century (although in our opinion this is quite uncertain). It tells the history of armor, weaponry, musical instruments and porcelain pieces dating from the Tibetan imperial period, in some cases finding their origins in India or other countries. An important source for the history of Tibetan material culture, secular arts and 'archaeology'. This is a text of the *brtag-thabs* genre, which is not really a historical genre, but included here anyway.

?

'Khor-lo-rgyal-po, *Khog-dbub Gser-gyi Bang-mdzod*. A medical history. **Bio.:** Czaja in Schrempf, ed., *Soundings*, p. 364. The Sde-srid medical history lists his *Be-bum* among the works he used for his medical study. He is supposedly also known as Zhang-zhung Shes-rab-'od, and a disciple of Rin-chen-bzang-po. TBRC nos. P5024 and P8S15576. **Ref.:** *MHTL*, no. 13095. *Rare Books*, p. 292.

?

Klu-'bum Ngag-dbang-bstan-'dzin, *Bya-khyung Mkhan-rabs Bsdus-pa Dad-pa'i Mgul-rgyan*. A history of the abbots of Bya-khyung Monastery in A-mdo. **Bio.:** TBRC no. P5257. The author has not yet been identified. TBRC gives no date, and only knows of his existence from the entry in *MHTL*. **Ref.:** *MHTL*, no. 11009. *Rare Books*, p. 224. Cited in Tshetan Zhabs-drung, *Bya-khyung Gdan-rabs*, Mtsho-sngon Mi-rigs Dpe-skrunkhang (Xining 1984), p. 22: "'Bras Klu-'bum-pa'i Gdan-rabs"; p. 13: "*Bya-khyung Mkhan-rabs Bsdus-pa Dad-pa'i Mgul-rgyan*." Klu-'bum



Ngag-dbang-bstan-'dzin, *Bya-khyung Gdan-rabs*, listed in *Collected Works of Thu'u bkwan Blo bzang chos kyi nyi ma*, with introduction by E. Gene Smith, Ngawang Gelek Demo, GSMG series (Delhi 1969), vol. 2, English language preface, page 14. TBRC no. W21506. However, this is entirely based on MHTL 11009.

- 1228 -

?

Lha-btsun Grags-pa, *Dus-'khor Bstan-rtsis Rin-chen 'Phreng-ba*. **Ref.:** Listed in *BLP* no. 1128. If confirmation is not forthcoming this entry ought to be removed.

- 1229 -

?

Lha-mgon Phun-tshogs-rnam-rgyal, *Rā-la'i Chos-'byung*. A religious history of Rā-la. Rā-la seems to be a place-name, or more specifically a retreat place associated with Bya-khyung Monastery. See TBRC nos. G4790 and G1R2116. The identity of the author is uncertain. **Bio.:** Lha-mgon seems to be name of an incarnation lineage, to which one Tre-bo Lha-mgon Sprul-sku Blo-bzang-rnam-rgyal (a student of Lcang-skya Rol-pa'i-rdo-rje, 1717-1786) also belonged. **Ref.:** This entry is entirely based on a title listed in the *Mdo-smad Chos-'byung*, repeated in *Rare Books*, p. 218. *BLP* no. 1823.

- 1230 -

?

Mdo-smad-pa Sprang Bhi-kshu, *Mon-phyogs 'Dzin-ma'i Char Zhwa-ser-gyi Ring-lugs 'Di-ltar ['Ji-ltar?] Dar-ba'i Lo-rgyus Dga'-ba'i Dpal-ster-ma* (alternative title: *Mon-yul 'Dzin-ma'i Char Zhwa-ser Ring-lugs-kyi Me-tog Gsar-du Doms-pa'i [?] Tshul Gsal-ba Dga'-ba'i Dpal-ster-ma*). The name given above for the author is not really a name, but a humble self-description, which at least tells us that the author was a monk from

A-mdo. A brief history, in five chapters, of Mon-yul, recounting the introduction and later fortunes of the Dge-lugs school there. It was written at the hermitage of Dga'-ldan-chos-lung, attached to the retreat centre at Khron-steng. A concertina-style folding manuscript in 86 lines, preserved at Tawang (Rta-dbang), Arunachal Pradesh. A handcopy exists in the collection of the late Michael Aris, and it seems to be otherwise unavailable. **Lit/Ref.:** Michael Aris, 'Notes on the History of the Mon-Yul Corridor,' contained in: M. Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 9-20, with description of the contents of the present history at p. 11.

- 1231 -

?

Mi-nyag Mi-bskyod-rdo-rje, *Sman-gyi Khog-dbub*. A history of medicine. **Dates:** It must be earlier than the mid-16th-century date of Zur-mkhar's medical history. **Ref.:** *MHTL*, no. 13074. Apparently the same author composed still another history of medicine, listed immediately after this one, entitled *Sman-gyi Chos-'byung Lo-rgyus* (*MHTL* 13075). Likewise *Rare Books*, p. 290. There are listings of the author's works in a number of earlier medical histories that include one styled as a *Khog-dbub*, and another *Sgrung Phreng*, 'Rosary of Stories.' See *Mirror of Beryl*, pp. 172-172, 501. Or see Zur-mkhar's medical history (Chengdu 2001 ed.), p. 306: "mi nyag mi bskyod rdo rjes kyang khog dbubs / le tig sbrel ba mu tig 'phreng ba / gzhung bshad thabs kyi yan lag gsum / chos 'byung lo rgyus kyi sgrung phreng bcu gsum / don gnad du bsnun pa'i stong thun bcu gnyis / don bsdus stong thun phra mo bzhi / ngo mtshar che ba'i dpyad dgu / nad 'dra min gyi phrang bco lnga / mngon brjod gsal byed kyi sgra sbyor / 'bru 'grel par khab gser phreng zhes bya ba rnam brtsams so."

- 1232 -

?

Mkhas-pa Dkar-shag-pa, *Sde-pa Rin-spungs-pa'i Gdung-rabs*. A genealogical history of the house of Rin-spungs who gained power in

Tibet in the 15th century. **Bio.:** The author has not been successfully identified, so his work is difficult to date. A 15th-16th century date may seem likely just because of the subject matter. TBRC no. P5303. **Lit.:** Sarat Chandra Das, ‘Tibet under Her Last Kings (1434-1642),’ *Journal of the Proceedings of the Asiatic Society of Bengal*, n.s. vol. 1 (1905), pp. 165-167. Note also the article by Phun-tshogs-rnam-rgyal, Rin-spungs-kyi Lo-rgyus Rags-bsdus, *Bod-ljongs Zhib-'jug*, 1st issue of 1988, pp. 129-145; 2nd issue of 1988, pp. 126-133; 3rd issue of 1988, pp. 90-99. On the district of Rin-spungs, see *Rin-spungs Khul-gyi Dgon-sde dang Gna'-shul Mi-sna sogs-kyi Lo-rgyus Rags-bsdus* (=Gtsang Rin-spungs Khul-gyi Dgon-sde dang Gna'-shul Grags-can Mi-sna sogs-kyi Lo-rgyus Rags-bsdus), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2016), including biographies of the Rin-spungs rulers. **Ref.:** *MHTL*, no. 10956. *THL*, p. 86. *BLP* no. 1879. Dung-dkar Rin-po-che Blo-bzang-'phrin-las, *Bod-kyi Chos Srid Zung-'brel Skor Bshad-pa*, Mi-rigs Dpe-skrun-khang (Beijing 1981/1983), p. 146: “Mkhas-pa Dkar-shag-pas mdzad-pa'i *Sde-pa Rin-spungs-pa'i Gdung-rabs*.” See Shing-bza' Skal-bzang-chos-kyi-rgyal-mtshan, *Bod Sog Chos-'byung*, Mi-rigs Dpe-skrun-khang (Beijing 1992), p. 373: “zhib-par Mkhas-pa Kar-shag-pa'i *Rin-spungs Gdung-rabs-su lo-rgyus rgyas-par shes-so*” (‘for details look in the extensive history in the *Rin-spungs Gdung-rabs* of Mkhas-pa Kar-shag-pa’). *Mdo-smad Chos-'byung*: “*Rin-spungs-pa'i Gdung-rabs* Mkhas-pa Dkar-shag-pas mdzad-pa.” *Rare Books*, p. 240.

- 1233 -

?

Mkhas-pa Nor-bu-bzang-po, *Chos-'byung*. **Ref.:** *MHTL*, no. 10834. Also listed in *Mdo-smad Chos-'byung*. *BLP* no. 0738. *Rare Books*, pp. 214, 217. It is my opinion at the moment that this is just a rather obscurely made reference to a Kālacakra work, which might be considered a history or *chos-'byung*, since it does in fact have some historical content — Mkhas-grub Nor-bzang-rgya-mtsho (1423-1513), *Phyi Nang Gzhan Gsum Gsal-bar Byed-pa Dri-med 'Od-kyi Rgyan*, Topden Tshering, TBMC (Dolanji 1975) — although there are a few other possibilities. Nor-bzang-rgya-mtsho does at times sign his name in colophons as Nor-bu-bzang-po.

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Mtha'-bzhi Shī-la-sam-gha, *Khog-dbub Bdud-rtsi'i Chu-rgyun*. A history of medicine, by a member of the Mtha'-bzhi medical lineage claiming descent from imperial times. **Bio.:** Nothing appears to be known. His Sanskrit name Śīlasaṅgha may conceal a Tibetan name Tshul-khrims-dge-'dun or the like. Sometimes it reads Mtha'-bzhi Shī-la-sambha-wa (Śīlasambhava), which suggests a Tibetan form Tshul-khrims-'byung-gnas, and this does seem more likely. **Ref.:** *Mirror of Beryl*, pp. 264 and 501: "Stream of Ambrosia by Thazhi Śīlasaṅgha." *Rare Books*, p. 298. Manfred Taube, *Beiträge zur Geschichte der medizinischen Literatur Tibets*, VGH Wissenschaftsverlag (Sankt Augustin 1981), p. 15, note 55.

?

Myang Rig-'dzin Lhun-grub-'od-zer, *Lo-rgyus Gsal-ba'i Sgron-me*. A title of an apparently historical work, but not otherwise identifiable, listed in *BLP* no. 1916. The same author wrote *Gter-'byung Bka' Babs-tshul* listed in *BLP* no. 0995. He also composed a biography of Nyang-ral Nyi-ma-'od-zer, but no date is at the moment known for him. See also *BLP* no. 1642.

?

Nam-mkha'-dpal, *Phyag-rgya-chen-po Snying-po Don-gyi Brgyud-pa'i Lo-rgyus Nyung-ngur Bsdus-pa Gser-zhun Phreng-ba*, contained in: *Snyan-brgyud Khrid-chen Bcu-gsum Skor*, Kaḥ-thog Monastery (2004?), in 13 vols., at vol. 3, pp. 75-130 (28 fols.). TBRC no. W30199. A history of a Smar-pa Bka'-brgyud transmission of Mahāmudrā teachings preserved at Kaḥ-thog Monastery in Kham. **Bio.:** TBRC no. P7869. The author is associated with Kaḥ-thog Monastery, but apart from that I find no information. **Dates:** To judge from the lineage, it appears to be a modern composition, but this needs closer study.

- 1237 -

?

Nam-mkha'-spyod-pa, *Gter-ma'i Lo-rgyus Gter-ston Chos-'byung*. Listed in *BLP* no. 1000. The name appears unlikely, so I suggest the person intended might be Mkha'-spyod-pa Nam-mkha'-rgyal-mtshan (1370-1433). TBRC no. P4086. There would seem to have been a person named Yongs-'dzin Nam-mkha'-spyod-pa in time of Klong-chen-pa. The title looks suspiciously like the middle part of the above-listed title *Zab-khyad Gter-ma'i Lo-rgyus Gter-ston Chos-'byung Nor-bu'i 'Phreng-ba*. I am thinking this and the following entry ought to be eliminated unless they can be substantiated further.

- 1238 -

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Nam-mkha'-spyod-pa, *Rdo-rje-phur-pa'i Lo-rgyus Chos-'byung*. Listed in *BLP* no. 1190. Not verified elsewhere. See the preceding entry.

- 1239 -

?

Ngag-dbang Rgyal-sras (?), *Dus-kyi-'khor-lo'i Chos-'byung Nor-bu'i Phreng-ba*. Evidently a history of Kālacakra. **Ref.:** *Rare Books*, p. 219, listing a ms. in 35 fols.

- 1240 -

?

Padma-rgyal-po, *Rnying-ma'i Chos-'byung*. Listed in *BLP* no. 0960, where it is said to have been woodblock printed at Nag-shod.

?

Paṅ-chen Chos-kyi-nyi-ma, *Dus-'khor Bla-ma Brgyud-pa'i Rnam-thar*. Listed in *BLP* no. 1129. This must be by Paṅ-chen VI Thub-bstan-chos-kyi-nyi-ma (1883-1937), although I didn't find it listed among his works, so there is but little certainty. Unless it can be verified in some way, I recommend removing this entry.

?

Po-rag Bya-bral (15th century?), His 'Ba'-rom Bka'-brgyud lineage account, as well as his individual biographies of early Bka'-brgyud masters, is found in the first volume of a set of 'Ba'-rom works, where his name is signed as Po-rag Bya-bral (it sometimes looks more like So-rag, and I do wonder if it might represent Spo-brag or the like). For this set, see TBRC no. W4PD1417, vol. 1. Among these works see in particular the Barom Bios., fol. 26r.6, where the date of composition is given as Fire Mouse. The latest clearly datable person I see in this work is Rma-se Rtogs-ldan Blo-gros-rin-chen (1386-1423), making reference to his founding of the Zur-mang Monastery. So perhaps the dating problem could be solved.

?

Ratna-bha-tra, *'Jam-dbyangs Bla-ma Dpal-ldan Sa-skyapa'i Gdung-rabs Bsdus-pa Cung-zad*. Its existence is signaled only in *BJNR* no. 0085. This cursive ms. appears to be only 3 folios in length. A history of the Sa-skyapa school. **Bio.:** I'm guessing the author could be Lo-chen Ratna-bha-dra (1489-1563), a Jo-nang-pa. The Tibetan form of the name ought to be Rin-chen-bzang-po, and there are very many possibilities, among them perhaps more likely is the Zha-lu Lo-chen (b. 1563).

- 1244 -

?

Rdo-ngag *ming-pa*, *Sgrub-brgyud Shing-rta Chen-po Brgyad-kyi Chos-'byung Bsdus-pa'i Zin-tho*, a 20-fol. ms. appearing as the initial title of a scanned volume (the remaining texts mostly share the same authorship). TBRC no. W8LS19915. A summary history of the various 'accomplishment transmissions' of Tibetan Buddhism. **Bio.:** It is difficult to identify the author. It is possible that Rdo-ngag is a shortened nickname for Rdo-rje-ngag-dbang, but the latter, too, is not a very likely name. Perhaps it is an intentional pun for the similar-sounding name element Mdo-sngags? Oh well, I give up on this.

- 1245 -

?

Rgya-ston Kun-dga'-brtson-'grus, *'Jam-dkar Chos-'byung*. History of a white form of Mañjuśrī, evidently (although it seems possible that 'Jam-dkar is a place name). **Ref.:** This work is listed in the *Mdo-smad Chos-'byung*. BLP no. 0812.

- 1246 -

?

Rgyal-sras Skal-bzang-'jigs-med-rgyal-mtshan, *Gangs-can Zhing-du Rgyal-ba'i Bstan-pa Dar-tshul-las Brtsams-pa'i Gtam*. A discussion beginning with the spread of the Buddha's teachings in the Glacier Fields [of Tibet]. **Bio.:** I was unable to identify the author, although it seems likely it could be one of the 'On Rgyal-sras incarnates. **Ref.:** Listed in BLP no. 0289.

?

Rin-chen-dpal-bzang-po, Shākya'i Dge-slong, *Sri'u-gcung-pa'i Bla-ma-rnams-kyi Rnam-thar*, a cursive ms. contained in: *HS*, vol. 42 (ni), pp. 21-82 (31 fols.). A history of a particular Lce family lineage evidently located at a place called Sri'u-chung (?). **Dates:** With close study it should be possible to decide which date the Water Snake year of composition should be. There is reference to the kidnapping of young people by the Mongols after the battle of Bya-roq Tshang, and this battle happened in 1281. Perhaps the history dates from about two generations after this. So it is possible the Water Snake year could be 1353, I am just not sure of it.

?

Rin-chen-dpal-ldan-blo-gros, *Jo-bo Lce'i Gdung-rabs*, a cursive ms. contained in: *HS*, vol. 40 (thi), pp. 341-354. A history of the Lce family lineage. This needs closer inspection, as it is possible it is identical to other works on the Jo-bo Lce family listed already.

?

Rin-chen-rgyal-mtshan, *Rnal-'byor Rgyud Snyi'i Lo-rgyus*, listed in *BLP* no. 1265. The most famous general history of the Yoga Tantras is the one by Bu-ston Rin-chen-grub, listed above, while I suppose Rin-chen-rgyal-mtshan would be Bu-ston's disciple Sgra-tshad-pa. For this reason I treat this unverified entry of *BLP* with suspicion, and am considering removing it.



- 1250 -

?

Rngog Bsod-nams-shes-rab, *Gshin-rje Dmar-po'i Bla-ma Brgyud-pa'i Lo-rgyus*, contained in: *Bka'-ma: The Redaction of Rdzogs-chen Rgyal-sras Gzhan-phan-mtha'-yas*, Sonam T. Kazi (Gangtok 1969+), vol. 6, pp. 3-19. A history of Lamas who transmitted the Red Yama teachings. **Ref.:** Dan Martin, 'The Early Education of Milarepa,' *The Journal of the Tibet Society*, vol. 2 (1982), p. 67, note 33. I have been unable to verify this reference, as I currently have no access to this version of the *Bka'-ma* collection.

- 1251 -

?

Sbrag-shod-bar-gyi Sprul-sku, *Rgyal-rabs*. **Ref.:** A reference found in the list of the *Mdo-smad Chos-'byung* (reading uncertain!).

- 1252 -

?

Shākya Chos-rje, *Shākya'i Rgyal-rabs Mdor-bsdus*. A brief account on the royal lineage to which Śākyamuni belonged. **Ref.:** Listed in *BLP* no. 1927, and not further identifiable, except that the author is probably the same one who wrote the title *Rtse-thang Chags-tshul*, listed at *BLP* no. 1677. With no other information forthcoming, it may be best to remove this entry altogether.

- 1253 -

?

Shākya'i Btsun-pa Dharma-dhwa-dzah (Chos-kyi-rgyal-mtshan?), *Lce'i Gdung-rabs-kyi Lo-rgyus*. Drepung Catalog, p. 1528, lists a dbu-can manuscript in 16 folios.

- 1254 -

?

Shar-'bum-chu-pa Dpal-ldan-grags-pa, *Khyung-nag-gi Chos-'byung*. History of a particular deity. **Bio.:** The author would most likely be the 38th abbot of Bla-brang Bkra-shis-'khyil, named Dpal-ldan-grags-pa (1766-1840, became abbot in 1839), although we have no explanation to offer for the epithet Shar-'bum-chu-pa, and the identification is uncertain. What we do know is that one Shar-'bum-chu-pa Dpal-ldan-grags-pa is associated with some ritual works on the deity Ye-shes-khyung-nag. **Ref.:** *BLP* no. 0196. This work is listed in the *Mdo-smad Chos-'byung* (thanks to E. Gene Smith for this reference).

- 1255 -

?

Shes-rab-bzang-po, a history of *Snying-thig* teachers beginning with Mkhas-grub Khyab-brdal-lhun-grub (14th century) up until the author's own teacher Zla-ba-grags-pa. **Bio.:** I have so far been unable to make a positive identification of this author. **Ref.:** I only know of this from its mentioning in the 1709 history by Gter-bdag-gling-pa (our entry no. 390), so it must be earlier.

- 1256 -

?

Skal-bzang-chos-grags, *Mnga'-ris Grwa-tshang-gi Gdan-rabs*. This would seem to be a history of the abbots of Mnga'-ris Grwa-tshang, a Dge-lugs-pa monastery located not far from the city of Tsetang (Rtse-thang). The author has not been identified as yet. **Bio.:** There are several persons with names like Skal-bzang-chos-grags, but no apparent reason to choose one over the others. **Ref.:** *BLP* no. 0659. *Mdo-smad Chos-'byung*: "Bla-ma Legs-pa Skal-bzang-chos-grags-kyis mdzad-pa'i *Mnga'-ris Grwa-tshang-gi Gdan-rabs*." This monastery was described in G. Tucci, *To Lhasa and Beyond*, Libreria dello Stato (Rome 1956), pp.

125-126, but presently lies in ruins. It received its name on account of the patronage granted by a king of western Tibet (Mnga'-ris) at the time of its founding in the 16th century.

- 1257 -

?

Thar-pa-lhun-grub-rin-chen, *Dge-ldan Chos-'byung*. A Dge-lugs-pa history. The author has not yet been identified. **Ref.:** *Mdo-smad Chos-'byung*. BLP no. 0445.

- 1258 -

?

Thon-mi Sambhoṭa (7th century), *Bod Kha-ba-can-du Bstan-pa'i Dbusnyed-pa'i Lo-rgyus la sogs-pa*, a 49-folio text listed in the catalogue of the NGMPP (ID no. 190). This needs investigation, clearly. To the same author is attributed a *A-ci Rgya-za'i Rnam-thar (Rje-btsun 'Phags-ma Sgrol-ma-yi Rnam-sprul A-ci Rgya-za'i Rnam-thar Mdor-bsdus-pa Gabkrugs-ma)*, in 93 fols. This would seem to be a biography of the Chinese queen (Rgya-bza'). **Bio.:** TBRC no. P5788. Claus Vogel, 'Thon-mi Sambho-ṭa's Mission to India and Sroñ-btsan Sgam-po's Legislation,' *Nachrichten der Akademie der Wissenschaften in Göttingen I. Philologisch-historische Klasse*, Jahrgang 1921, nr. 1.

- 1259 -

?

Yar-lung-pa A-'bum, *Dpal-ldan Rin-chen-spungs-pa Sger-gyi Gdungrabs Che-long-tsam-zhig Yar-lung-pa A-'bum-gyis Mdzad-pa*. **A.** Contained in publication with the 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 125-134. TBRC no. W24011. **B.** A 3-folio cursive ms. TBRC no. W24188. **C.** For E. Gene Smith's Green Book transcription, see TBRC no. K1KG9284. History of the Rin-spungs-pa family lineage, which gradually gained

political power in Tibet during the 15th century and held power up until 1565. According to E. Gene Smith (letter of March 9, 1996), this manuscript from the Burmiok Athing (=T. D. Densapa) collection is missing all folios after folio no. 3. It comes to an end during the account of the Sde-pa Ngag-dbang-rnam-rgyal-rdo-rje. **Dates:** As the end is missing, and as we have no clear identity or date for the author, it seems hopeless to give it a date, although sometime in mid-to-late 16th century or later may be a reasonable conclusion. TBRC no. P7879. **Ref.:** Cited in Rgyal-mo-'brug-pa (b. 1957), *Bod-kyi Lo-rgyus Gleng-ba'i Gtam*, Mi-rigs dpe-skrun-khang (Beijing 1995), p. 322. BLP no. 1327. CLTWA II, no. 1.

- 1260 -

?

*Zhang-rgan A-bu'i Bstan-bcos*. A Bon history of ancient Tibet and Zhang-zhung. **Ref.:** See the rather obscure reference in the English introduction to the 1972 history by Dpal-tshul (see our entry no. 682, version A).

- 1261 -

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— There is a work without a formal title that is said to be of the nature of a royal chronicle (*rgyal-rabs*) in the Bodleian Library, found among the items donated by Joseph White, as part of the Samuel Turner collection. It is in cursive script with some 200 lines of writing. See *A Descriptive Catalogue of the Tibetan Manuscripts Held at the Bodleian Library, Oxford*, prepared by John E. Stapleton Driver in ca. 1970, and revised by David Barrett (1993), at p. 10; catalog no. “MS.Tibet.a.7 (R).” Michael Aris, ‘Tibetan Studies and Resources in Oxford,’ *Tibet News Review*, vol. 1 (1980) no. 2, pp. 118-123, at pp. 119-120: “MS. Tibet. a.7 (R) consists of an incomplete history of Tibet written in cursive on a scroll of 189 lines. Lacking a title and colophon and with no indication as to the date or authorship, the work was perhaps hurriedly copied for Turner at Tashilhunpo in response to a request for historical information. It covers in brief the entire period from the 7th to the 14th centuries and opens with

a typical cosmology. Although representing a late and developed tradition, the work has undoubted value.”

## Key to Abbreviated References

**Appey** — Khenpo Appey (=Mkhan-po A-pad Yon-tan-bzang-po), *et al.*, *Dkar-chag Mthong-bas Yid-'phrog Chos-mdzod Dbye-ba'i Lde-mig: A Bibliography of Sa-skyapa Literature* (=Sa-lugs Gsung-rab Dkar-chag Rag-bsdus), Ngawang Topgyal (New Delhi 1987).

**Aris, Bhutan** — Michael Aris, *Bhutan: The Early History of a Himalayan Kingdom*, Vikas Publishing House (Ghaziabad 1980).

**Aris, 'Some Considerations'** — Michael Aris, 'Some Considerations on the Early History of Bhutan,' contained in: Martin Brauen and Per Kværne, eds., *Tibetan Studies*, Völkerkundemuseum (Zürich 1978), pp. 5-38.

**Aris, Sources** — Michael Aris, *Sources for the History of Bhutan*, WSTB (Vienna 1986).

**Bell, Religion** — Sir Charles Bell, *The Religion of Tibet*, Clarendon Press (Oxford 1931).

**BJNR** — *Bod-ljongs Mnga'-ris Sa-khul-gyi Rtsa-che'i Gna'-dpe'i Dpar-mdzod*, Bod Rang-skyong-ljongs Gna'-dpe Srung-skyob Lte-gnas, Mi-rigs Dpe-skrun-khang (Beijing 2017).

**BJNR1** — *Bod-ljongs Mnga'-ris Sa-khul-gyi Bod-yig Gna'-dpe'i Dkar-chag*, Bod Rang-skyong-ljongs Gna'-dpe Srung-skyob Lte-gnas, Mi-rigs Dpe-skrun-khang (Beijing 2017).

**BKC** — Ska-ba Shes-rab-bzang-po, ed. in chief, *Bod-khul-gyi Chos-sde Grags-can Khag-gi Dpe-rnying Dkar-chag*, Mi-rigs Dpe-skrun-khang (Beijing 2010).

**BLP** — Bsod-nams-don-grub (b. 1946), [outer cover title] *Bod-kyi Lo-rgyus Dpe-tho*, [inside title] *Gangs-can Bod-kyi Lo-rgyus Rig-pa'i Dpe-tho Blo-gsal Dga'-ston*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2000). The author was recognized by the Zhwa-nag Karma-pa XVI as being the 'Dzi-sgar Sprel-sprul III, and is known as Khams-sprul, according to the editorial preface.

***Bod-kyi Lo-rgyus Deb-ther Khag Lnga*** — *Bod-kyi Lo-rgyus Deb-ther Khag Lnga* (=Gangs-can Rig-mdzod series no. 9), ed. by Chab-spel Tshe-brtan-phun-tshogs, *et al.*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1990).

**Bradburn, *Masters*** — Leslie Bradburn, *et al.*, *Masters of the Nyingma Lineage*, Dharma Publishing (Berkeley 1995).

**Brauen and Kværne, *Tibetan Studies*** — Martin Brauen and Per Kværne, *Tibetan Studies: Presented at the Seminar of Young Tibetologists (Zurich, June 26-July 1, 1977)*, Völkerkundemuseum der Universität Zürich (Zürich 1977).

**BTCK** — Grub-dbang Bstan-pa'i-nyi-ma, *Bon-gyi Brten-'gyur Chen-mo'i Dkar-chag* (=G.yung-drung Bon-gyi Brten-'gyur Chen-mo'i Dkar-chag Rin-chen Gur-khang), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2010).

**Buescher** — Hartmut Buescher & Tarab Tulku, *Catalogue of Tibetan Manuscripts and Xylographs*, Det Kongelige Bibliotek (Copenhagen 2000), in 2 vols.

**Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*** — Chab-spel Tshe-brtan-phun-tshogs, ed., *Bod-kyi Gal-che'i Lo-rgyus Yig-cha Bdams-bsgrigs*, Bod-ljongs Bod-yig Dpe-rnying Dpe-skrun-khang (Lhasa 1991).

**CIHTS** — Central Institute for Higher Tibetan Studies, Sarnath.

**CLTWA I** — Jampa Samten Shastri (=Byams-pa-bsam-gtan Shāstrī), *Catalogue of the Library of Tibetan Works and Archives (Manuscript Section), Volume 1: Historical Works*, Library of Tibetan Works and Archives (Dharamsala 1983).

**CLTWA II** — Lobsang Shastri (=Blo-bzang Shāstrī), *Catalogue of the Library of Tibetan Works and Archives (Manuscript Section), Volume 2: Historical Works*, Library of Tibetan Works and Archives (Dharamsala 1990).

**De Rossi Filibeck, *Catalogue*** — Elena de Rossi Filibeck, *Catalogue of the Tucci Tibetan Fund in the Library of IsMEO*, Istituto Italiano per il Medio ed Estremo Oriente (Rome 1994), vol. 1; (Rome 2003), vol. 2.

**Diemberger & Pasang Wangdu, *dBa' bzhed*** — Hildegard Diemberger, & Pasang Wangdu. *dBa' bzhed, the Royal Narrative Concerning the*

*Bringing of the Buddha's Doctrine to Tibet: Translation and Facsimile Edition of the Tibetan Text*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2000).

**DPB** — *Don-brgyud Dpal-ldan 'Brug-pa'i Chos-mdzod Chen-po Bsam-'phel Nor-bu'i Bang-mdzod*, Nang-chen Bsod-nams (Khams Nang-chen 2011), in 116 vols. TBRC no. W3CN2232.

**Drepung Catalog** — Dpal-brtsegs Bod-yig Dpe-rnying Zhib-'jug-khang, *'Bras-spungs Dgon-du Bzhugs-su Gsol-ba'i Dpe-rnying Dkar-chag*, Mi-rigs Dpe-skrun-khang (Beijing 2004), in 2 volumes (pagination continuous).

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**Dudjom Rinpoche, Nyingma School** — Dudjom Rinpoche Jikdrel Yeshe Dorje, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, tr. by Gyurme Dorje and Matthew Kapstein, Wisdom Publications (Boston 1991), in 2 volumes.

**Dung-dkar** — Dung-dkar Blo-bzang-'phrin-las, *Dung-dkar Tshig-mdzod Chen-mo*, Krung-go'i Bod-rig-pa Dpe-skrun-khang (Beijing 2002).

**Dungkar, Dpe** — Dung-dkar Blo-bzang-'phrin-las, *Dpe-rgyun Dkon-rigs-kyi Dpe Tho Bsdu-rub Mdzad-pa Khag Gcig*, contained in: *Collected Works*, Mi-rigs Dpe-skrun-khang (Beijing 2004), vol. 2, pp. 165-302. TBRC no. W28948.

**Eimer, Berichte** — Helmut Eimer, *Berichte über das Leben des Atiśa (Dīpamkaraśrījñāna): Eine Untersuchung der Quellen*, Otto Harrassowitz (Wiesbaden 1977).

**Emmerick, Tibetan Texts** — R.E. Emmerick, *Tibetan Texts Concerning Khotan*, Oxford University Press (London 1967).

**Gangs-can Mkhas-grub** — Ko-zhul Grags-pa-'byung-gnas and Rgyal-ba-blo-bzang-mkhas-grub, *Gangs-can Mkhas-grub Rim-byon Ming-mdzod*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1992).

**Grags-can Mi-sna** — Don-rdor and Bstan-'dzin-chos-grags, *Gangs-ljongs Lo-rgyus Thog-gi Grags-can Mi-sna*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1993).



**G.yung-drung-tshul-khrims, *Bon Canon Catalogue*** — G.yung-drung-tshul-khrims (=G.yung-drung-tshul-khrims-dbang-drag), *Rgyal-ba'i Bka'dang Bka'-rten Rmad-'byung Dgos-'dod Yid-bzhin Gter-gyi Bang-mdzod-la Dkar-chags Blo'i Tha-ram Bkrol-byed 'Phrul-gyi Lde-mig*, Bod-ljongs Shin-hwa Par-'debs Bzo-grwa (Chengdu 1995?).

**HS** — Dpal-brtsegs Bod-yig Dpe-rnying Zhib-'jug Khang, ed., *Bod-kyi Lo-rgyus Rnam-thar Phyogs-bsgrigs*, Mtsho-sngon Mi-rigs Dpe-skrunkhang (Xining 2011), 90 volumes published so far, with another 30 (or more) forthcoming. The “HS” of the abbreviation just stands for “history set.”

**Jackson, *Misc.*** — David P. Jackson, *The 'Miscellaneous Series' of Tibetan Texts in the Bihar Research Society, Patna: A Handlist*, Tibetan and Indo-Tibetan Studies series no. 2, Franz Steiner Verlag (Stuttgart 1989).

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**Kuijp, ‘Introduction’** — Leonard W. J. van der Kuijp, ‘An Introduction to Gtsang-nag-pa’s *Tshad-ma rnam-par nges-pa’i ti-ka legs-bshad bsdus-pa.*’ *Otani University Tibetan Works Series*, volume 2, Rinsen Book Co. (Kyoto 1989), *separatum*.

**Kuijp, ‘Monastery’** — Leonard W. J. van der Kuijp, ‘The Monastery of Gsang-phu Ne’u-thog and Its Abbatial Succession from *ca.* 1073 to 1250,’ *Berliner Indologische Studien*, vol. 3 (1987), pp. 103-127.

**Kuijp, *TBMP*** — Leonard W.J. van der Kuijp, ‘Tibetan Buddhism Meets Protestant Christianity: A Memorandum of Conversations of Mā yang Paṇḍita with Cecil H. Polhill near Xining, Qinghai, on January 14-16, 1890,’ *Historical and Philological Studies of China’s Western Regions*, vol. 8 (2015), pp. 443-482.

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**Kun-grol-grags-pa, *Bon Canon Catalogue*** — Rig’dzin Kun-grol-grags-pa, *G.yung-drung Bon-gyi Bka’-’gyur Dkar-chag*, Krung-go’i Bodkyi Shes-rig Dpe-skrun-khang (Beijing 1993).

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**Lam-'bras Khog-phub** — 'Jam-mgon A-myes-zhabs Ngag-dbang-kundga'-bsod-nams (1597-1662), *Yongs-rdzogs Bstan-pa Rin-po-che'i Nyams-len-gyi Man-ngag Gsung-ngag Rin-po-che'i Byon-tshul Khog-phub dang bcas-pa Rgyas-par Bshad-pa Legs-bshad 'Dus-pa'i Rgya-mtsho*, contained in: 'Jam-dbyangs-blo-gter-dbang-po *et al.*, *Lam-'bras Tshogs-bshad*, Sakya Centre (Dehradun 1985+), vol. 1, pp. 1-313.

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**LIRI** — Lumbini International Research Institute, Lumbini, Nepal.

**LTWA** — Library of Tibetan Works and Archives, Dharamsala, Himachal Pradesh, India.

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**MHTL** — Lokesh Chandra, *Materials for a History of Tibetan Literature*, Mrs. Sharada Rani (New Delhi 1985).

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**NTFC** — Franz-Karl Ehrhard & Petra Maurer, eds., *Nepalica-Tibetica: Festgabe for Christoph Cüppers*, International Institute for Tibetan and Buddhist Studies (Andiaast 2013), in 2 volumes.

**PCKC** — *Krung-go’i Bod Rig-pa’i Dpe-cha’i Dkar-chag* (English title, *Catalogue of Chinese Publications in Tibetan Studies [1949-1991]*), Phyi-yig Dpe-skrun-khang [Foreign Languages Press] (Beijing 1994), compiled by a committee.

**Petech, *Ladakh*** — Luciano Petech, *The Kingdom of Ladakh (c. 950-1842 A.D.)*, Istituto Italiano per il Medio ed Estremo Oriente (Rome 1977).

**Petech, *Study*** — Luciano Petech, *A Study on the Chronicles of Ladakh (Indian Tibet)*, n.p. (Calcutta 1939).

**PPTK** — Pho-brang Po-ta-la Do-dam Khru’u Rig-dngos Zhib-’jug-khang, *Pho-brang Po-ta-lar Tshags-pa’i Bka’-brgyud-pa’i Gsung-’bum Dkar-chag*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2007).

**Rare Books** — *Dpe-rgyun Dkon-rigs-kyi Dpe-tho Bsdu-rub Mdzad-pa Khag-gcig*, contained in: *Mkhas-dbang Dung-dka Blo-bzang-’phrin-las-kyi Gsung-’bum*, Mi-rigs Dpe-skrun-khang (Beijing 2004), in 8 vols., at vol. 2 (kha), pp. 165-302.

**RET** — *Revue d’Etudes Tibétaines*.

**Roerich, *Blue Annals*** — George N. Roerich, *The Blue Annals*, Motilal Banarsidass (Delhi 1976).

**Satô** — Satô Hisashi, ‘The Origins and Development of the Study of Tibetan History in Japan,’ *Acta Asiatica*, vol. 64 (1993), pp. 81-120.

**SBKC** — *Gsung-'bum Dkar-chag* (=Zhwa-ser Bstan-pa'i Sgron-me Rje Tsong-kha-pa Chen-pos Gtsos Skyes-chen Dam-pa Rim-byung-gi Gsung-'bum Dkar-chag Phyogs Gcig-tu Bsgrigs-pa'i Dri-med Zla-shel Gtsang-ma'i Me-long), Lhag-pa-tshe-ring *et al.* ed., Bod-ljongs Mi-rigs Dpe-skrun-khang (Lhasa 1990).

**SBTD** — *Mi-rigs Dpe-mdzod-khang-gi Dpe-tho-las Gsung-'bum Skor-gyi Dkar-chag--Shes-bya Gter-mdzod* (=Bod Gangs-can-gyi Grub-mtha' Ris-med-kyi Mkhas-dbang Brgya dang Brgyad-cu Lhag-gi Gsung-'bum So-so'i Dkar-chag Phyogs-gcig-tu Bsgrigs-pa Shes-bya'i Gter-mdzod), Si-khron Mi-rigs Dpe-skrun-khang. (Chengdu 1984-1997), in 3 volumes.

**Shakabpa** — Zhwa-sgab-pa Dbang-phyug-bde-ldan, *Gangs-ljongs Bod Chos Srid Gnyis-ldan-gyi Rgyal-khab Chen-po'i Srid-don-gyi Rgyal-rabs Gsal-bar Ston-pa Zla-ba 'Bum-phrag 'Char-ba'i Rdzing-bu'am | Blo-gsar Bung-ba Dga'-ba'i Rol-mtsho* (=Bod-kyi Srid-don Rgyal-rabs). Two volumes. First published in 1976, this book has been through at least 3 editions, most recently by the Tibetan Cultural Printing Press (Dharamsala 1986).

**SKCB** — *Sa-skya'i Chos-'byung Gces-bsdus*, Krung-go'i Bod Rig-pa Dpe-skrun-khang (Beijing 2009), in 7 vols. (only the first six volumes contain historical works). TBRC no. W1PD90704.

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**TBH** — Per K. Sørensen, *Tibetan Buddhist Historiography: The Mirror Illuminating the Royal Genealogies, An Annotated Translation of the XIVth Century Tibetan Chronicle: rGyal-rabs gsal-ba'i me-long*, Harrassowitz Verlag (Wiesbaden 1994).

**TBMC** — Tibetan Bonpo Monastic Centre, New Thobgyal, Dolanji.

**THL** — A. I. Vostrikov, *Tibetan Historical Literature*, tr. by Harish Chandra Gupta, R. K. Maitra (Calcutta 1970). The Russian-language version was originally published posthumously in 1962.

**TS7** — *Tibetan Studies* (Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995), Verlag der Österreichischen Akademie der Wissenschaften (Wien 1997), published in 7 volumes.

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**TTMT** — *Bod-ljongs Bod-lugs Gso-rig Slob-grwa Chen-mor Bzhugs-su Gsol-ba'i Dpe-rnying Dkar-chag* [Catalogue of Ancient Books Kept at Tibet's Tibetan Medical College], Bod-ljongs Bod-lugs Gso-rig Slob-grwa Chen-mo (Lhasa 2014). This is the title of the two-volume table-of-contents that goes together with a 30-volume set said to be drawn out of the Potala Collection. I must thank William McGrath for the list of contents that allows me to know what has been published in the 30-volume set. I am unable to supply the page nos., and so refer to the texts in order of their appearance in the volume (example: vol. 23, text no. 4).

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**WSTB** — Wiener Studien zur Tibetologie und Buddhismuskunde.

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**YTKC** — 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).

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## Entry number correlation tables

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entry nos.

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From old to new  
entry nos.

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