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RENÉ NEBESKY-WOJKOWITZ

**TIBETAN BLOCKPRINTS
AND MANUSCRIPTS IN POSSESSION
OF THE MUSEUM OF ETHNOLOGY
IN VIENNA**



WILHELM BRAUMÜLLER
UNIVERSITÄTS-VERLAGSBUCHHANDLUNG GES. M. B. H.
WIEN IX/66

René Nebesky-Wojkowitz

**Tibetan blockprints and manuscripts in possession
of the Museum of Ethnology in Vienna**

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By René Nebesky-Wojkowitz, Vienna.

I. Collection Troll.

During his Asian travels in the years 1888—1889, J. Troll acquired in the course of a visit to Ladakh the following two manuscripts:

No. 38.297 a.

Title: s M a n b l a ' i m c h o g d a n g b c a s p a b z h u g s s o .

Manuscript written in the d b u c a n script and containing invocations to the Buddha of Medicine (s M a n b l a)¹ and other deities who are said to be able to prevent various illnesses.

Only the folios 1 and 70—76.

Size 36,5 × 12 cms.

No. 38.297 b.

Fragment of a s ū t r a .

Only the folios 40—47.

Manuscript, written in d b u c a n .

Size 31 × 10,5 cms.

II. Collection Leder.

An important part of the Tibetan and Mongolian collections in possession of the Museum of Ethnology consists of objects which have been collected by Hans Leder during his travels between the years 1889—1906 in Mongolia and the northeastern Tibetan borderland². During his stay in Urga in 1899, he acquired for this Museum the following books:

¹ On s M a n b l a and related deities see F. G. Müller: "Die Krankheits- und Heilgottheiten des Lamaismus", *Anthropos*, Bd. 22, Wien 1927, pp. 956—991.

² See H. Leder: *Das geheimnisvolle Tibet*, Leipzig 1909, 110 pp. Regarding collections of H. Leder, preserved at other museums, see L. Jisl: "Sbírka tibetského umění Slezského musea v Opavě. I. Obrazy (pp. 25—31), II. Hliněné reliéfy (pp. 48—59)", *Časopis Slezského musea*, III, Opava 1953, and R. O. Meisezahl, "Die tibetischen Handschriften und Drucke des Linden-Museums in Stuttgart", "Tribus", *Veröffentlichungen des Linden-Museum*, Nr. 7, Stuttgart 1957, pp. 1—166 (especially pp. 2, 3 and 8—45).

No. 65.017.

Manuscript without a title, written in the *dbu med* script, bound. 14 folios.

Size 18 × 7,5 cms.

An astrological calendar for the "male water-dragon year" (*chu pho 'brug lo*).

No. 65.018.

A calendar written in the *dbu med* script, 14 folios, without indication of the year for which it is valid.

Size 21 × 7,5 cms.

No. 65.019.

A calendar (no year indicated) written in the *dbu med* script, 6 folios. Size 20 × 7 cms.

No. 75.219 a.

Fragment of the philosophical work *Prajñāpāramitā*³ (short Tibetan title: *Shes rab kyi pharol tu phyin pa*), comprising leaves 1—8 of the first volume.

Manuscript in the *dbu can* script, written with golden ink on black lacquered paper.

Size 36 × 10,5 cms.

No. 75.219 b.

Fragment of the *Prajñāpāramitā*, leaves 1—7 of the first volume. Manuscript in the *dbu can* script, written with golden ink on black lacquered paper.

Size 35 × 11 cms.

No. 75.219 c.

One single leaf of the *Prajñāpāramitā*, without number, text in handwritten *dbu can*, golden ink on black lacquered paper.

Size 35,5 × 11 cms.

No. 75.219 d.

Fragment of the *Suvarṇaprabhāsottamasūtra*⁴, in Tibetan: *'Phags pa gser 'od dam pa mdo sde'i dbang po'i rgyal po zhes bya ba theg pa chen po'i mdo*.

³ On this work see especially E. Conze: *Vajracchedikā Prajñāpāramitā*, Rome Oriental Series.

⁴ J. Nobel: *Suvarṇaprabhāsottamasūtra — das Goldglanz-Sūtra*, Bd. 1: Die tibetischen Übersetzungen, Leiden-Stuttgart 1944, 307 pp.

Folios 1 to 7 of the first chapter.

Manuscript in the *dbu can* script, written with golden ink on black lacquered paper.

Size 36,5 × 11,5 cms.

No. 65.022 a—i.

Fragment of a prayer-book containing invocations to various Bodhisattvas, *sa bdag*⁵ and mythical animals.

Blockprint, only the folios 13 and 15—21.

Size 18 × 6,5 cms.

III. Collection Gebauer.

The following books were collected by Anton K. Gebauer during travels in the East Tibetan borderland.

No. 101.333.

a) Title: *sGrol ma 'jigs pa kun sel dang 'brel ba'i maṇḍala chog bkra shis char 'beb zhes bya ba bzhugs so bla ma thugs sgrub bar chad kun sel gyi cha lag.*

Abbreviated title: *Maṇḍala chog.*

Manuscript, written in the *dbu med* script, 24 folios.

Size 40 × 7,5 cms.

A book of offerings and prayers addressed to the various forms of *sGrol ma* (Skt. *Tārā*), each form of the goddess protecting against one particular kind of danger.

b) Title: *sGar bsangs chen mo yid bzhin dbang rgyal dngos grub char 'bebs zhes bya ba bzhugs so.*

Abbreviated title: *bSangs.*

Manuscript written in the *dbu med* script, only up to folio 35.

This chapter and those which follow have the size 41,5 × 7,5 cms.

A book of prayers invoking various deities worshipped primarily by the group of the “unreformed” sects.

c) A subchapter of the latter text, without a title, 4 folios.

d) Title: *gNam chos spom ra'i ..?.. mchod g.yang skyabs bsam 'phel nor bu zhes pa bzhugs so.*

Abbreviated title: *sPom ra.*

Manuscript written in the *dbu med* script, 5 folios.

⁵ Regarding this group of deities see A. Grünwedel: “Die Sternschnuppen im Vaidūrya-dkar-po”, Festschrift Eduard Seler, Stuttgart 1922. — L. A. Waddell: “The Tibetan house-god”, *Journal of the Anthropological Institute*, London 1894. — G. Tucci: *Tibetan Painted Scrolls*, Roma 1949, Vol. II., pp. 722, 740 (note 32). — R. de Nebesky-Wojkowitz: *Oracles and Demons of Tibet. The cult and Iconography of the Tibetan Protective Deities*, The Hague 1956, pp. 291—298.

A book of worship of the mountain-god *rMa chen spom ra* (also known as *rMa rgyal spom ra*, *sPom chen spom ra*, 'Brog gnas rma rgyal spom che etc.)⁶ the deification of an important mountain-range in northeastern Tibet. This text gives his name several times as *rMa gnyan spom ra*, an appellation also used by the Bön. By addressing him also as a god of richness (*sPom ra nor lha*) this places him in connection with the god of richness and guardian of the North, *rNam thos sras* (Skt. *Vaiśravaṇa*). At the beginning of the tract is given a short description of the appearance of *rMa chen spom ra* which differs somewhat from the mountain-god's most frequent iconographic representation: in this case his body is yellow like gold, he smiles ferociously and his head is covered by a helmet of conch-shells. On his body he wears a cloak of silk, golden armour and a loincloth of tiger skin. His right hand holds a cane stick (*sba lca g*) subjugating the three worlds, the left one carries an ichneumon (*ne'u le*) from whose mouth drops a rain of jewels. He rides a yellow-coloured horse which can fly and which has a saddle lined with a tiger skin, a bridle of gold and a halter of turquoise. Later, several members of the retinue are mentioned: his *śakti rMa ri rab 'byam* (*s drag mo rgyal*), a goddess belonging to the group of the twelve *bsTan ma*⁷, his nine sons who are white like a conch-shell (*rma sras dung mi dkar po dgu*) and who ride horses, the group of his 360 brother-deities (*rma rigs sum brgya drug bcu*), the "forty-five sisters and brothers" (*sring lcam bzhi bcu rtsa lnga*) and the "multitude of country-gods of six rivers and five ridges" (*chu drug sgang lnga'i yul lha'i tshogs*) who are all depicted as white men riding on white horses, brandishing sharp weapons, armed with a bow-case and a quiver and holding white banners. Finally are mentioned the hundred thousand goddesses of the class called *rma sman*⁸, who are beautiful women dressed in silks and who are decorated with jewels.

e) A tract without a title, written in the *dbu med* script and consisting of 5 folios. In the last folio, however, a short indication of the contents of this tract is given: *Yul lha rnam kyib sangs mchod*, "praising and presenting offerings to the country-gods"⁹.

The text contains invocations to the following local deities: *bKa' nyan*

⁶ See Nebesky-Wojkowitz: *Oracles and Demons*, pp. 209—213; J. F. Rock: *The Amne-Machhen range and the adjacent regions*, Rome Oriental Series.

⁷ On this goddess and the *bsTan ma* group see Tucci: *Painted Scrolls*, Vol. II, pp. 626, 741 (note 41), and Nebesky-Wojkowitz: *Oracles and Demons*, pp. 181—198.

⁸ Regarding the *sman* see R. A. Stein: "Trente-trois fiches de divination tibétains", *Harvard Journal of Asiatic Studies*, 1939, pp. 309—315; Tucci: *Painted Scrolls*, Vol. II, pp. 715, 720; H. Hoffmann: *Quellen zur Geschichte der tibetischen Bön-Religion*, Akademie der Wissenschaften und der Literatur in Mainz, Mainz 1950, p. 160 sq.

⁹ On the "country gods" (*yul lha*) see Nebesky-Wojkowitz: *Oracles and Demons*, p. 4 sq.

yul bdag ger mdzo — a god whose body is brilliant like crystal, wearing a cloak of silk and a helmet and armour both made of conch-shell. His right hand holds a lance with a white flag, the left carries a flat bowl filled with jewels. He rides a richly caparisoned white horse. gNyan ldang rdo rje blo gros, “chief of all the guardian deities protecting the great holy place” (gnas chen zo dor¹⁰ yongs kyi gts'o). He has a lustrous white body and is dressed in a silken garment. Around his head is wound a turban of white silk and over his shoulders is thrown a rainbow-coloured cloak consisting of peacock feathers. In his right hand he holds a banner of white silk and in the left a vessel. He rides a white horse. His retinue consists of a hundred thousand lha, klu and gnyan¹¹.

(zo dor) dBu che brag dkar — he has a brilliant white body and his head is covered by a turban of silk. His right hand holds a stick made of crystal, the left a vessel and he rides a white horse.

f) A single folio written in the dbu med script and containing invocations to the “king of the horse-gods” (rTa lha'i rgyal po) and other rta lha, the divine protectors of horses worshipped especially by the Tibetan nomads in order that they may avert the various illnesses of horses (rta nad). Except for the colour of his body, which is red, the iconographic details correspond to those which I have previously published¹². The other “horse gods” whom this text invokes are the rTa lha'i rgyal po remanta, dPal ldan mgon po nag po, the mountain-god Gang ba bzang po, rGyal chen mgon po rnam thos sras and Nor lha rta bdag (s)ku be ra. The last mentioned deity is the only rta lha whose iconography I have not yet discussed: a white man wearing a harness of conch-shells, a red turban and who rides on a red horse.

g) A tract of 6 folios written in the dbu med script, without a title and containing a prayer to the mountain-god gNas bdag kha ba dkar po, “master of the sacred locality White Snow”, a local deity of north-eastern Tibet. This deity, which is also called the “valley btsan” (rong btsan) Kha ba dkar po and 'Ja' yul gzhi bdag, “foundation-master of the 'Ja' country”, is being depicted as a man with a lustrous white body dressed in white silks and riding a white horse. His head is covered by the kind of hat called “life-hat” (srog zhu) made of jewels. His right hand brandishes a patākā banner (ba dan) of white silk, the left hand holds the jewel granting all wishes. His retinue consists of

¹⁰ Regarding the term zo dor see Nebesky-Wojkowitz: *Oracles and Demons*, p. 325; R. A. Stein: *L'épopée tibétain de Gesar dans sa version lamaïque de Ling*, Annales Musée Guimet, t. LXI, Paris (Jahr?), p. 387.

¹¹ On these groups of deities see Nebesky-Wojkowitz: *Oracles and Demons*, pp. 268—269, 290—291, 288—290 and the various sources quoted there.

¹² Nebesky-Wojkowitz: *Oracles and Demons*, p. 306.

his queen, son, minister, the leader of his army, the gate-guards, officers and a great number of deities belonging to the *m a m o* and *g i n g* classes¹³.

On fols. 3 b—6 a are invoked the following local deities who apparently stand in close relation to the before-mentioned mountain-god:

S e n g g e n o r b u d g r a ' d u l: — a purple-coloured man with dots of poison on his teeth, with eye-veins of coral and eyebrows of turquoise. His head is covered by a huge helmet of silver around which a turban of white silk is wound. He wears black armour consisting of thunderbolts. The right hand brandishes a stick made of jewels, his left hand holds a lance with a white banner. A quiver and a bow-case are suspended from his girdle. He rides a steed possessing magic qualities. His horse has a saddle and a bridle of gold and a halter of conch-shell. His retinue consists of a multitude of *d g r a l h a* and *w e r m a*¹⁴.

“The master of the retinue” (*d k o r g y i b d a g p o*) *P a d m a b s t a n s r u n g*; no description of this figure is given.

No. 101.334.

The front-leaf does not bear any title.

Abbreviated title on the margin: *s G r o l m a m a ṇ ḍ a l a*.

Manuscript, written in the *d b u m e d* script, 11 folios.

Size 37 × 7,5 cms.

A prayer invoking the goddess *s G r o l m a* (Skt. *T ā r ā*).

No. 101.335.

A manuscript of the *l h a b s a n g s* type containing invocations to deities recited when consecrating sacrificial cakes (*g t o r m a*) and substitute-offerings (*g l u d*)¹⁵.

The book is written in the *d b u m e d* script.

13 folios (folio 8 is missing).

Size 25 × 8 cms.

No. 101.336.

Title: *a O r g y a n g s o l ' d e b s k y i z i n b r i s d a n g r i k h r o d l o m a g y o n m a ' i s m o n b r i s c a n b z h u g s s o*.

Manuscript, written in the *d b u m e d* script.

13 folios bound together.

Size 27 × 9 cms.

Folios 1 to 5 contain invocations to *P a d m a s a m b h a v a* and instruc-

¹³ See *N e b e s k y - W o j k o w i t z*: *Oracles and Demons*, pp. 269—273 and 278 to 280.

¹⁴ On these two groups of deities see *N e b e s k y - W o j k o w i t z*: *Oracles and Demons*, pp. 318—340.

¹⁵ On the *l h a b s a n g s* texts see *N e b e s k y - W o j k o w i t z*: *Oracles and Demons*, p. 128 sq.; on *g t o r m a* see op. cit., pp. 347—354, on *g l u d* pp. 360—362.

tions concerning his worship. In folios 6 to 13 is recorded a prayer to the goddess *Pa r ṅ na ś a va r i* (Tib. *Lo ma gy on ma*)¹⁶.

No. 101.338.

A manuscript without a title, written in *dbu can* and containing invocations to various deities belonging to the *dgra lha*¹⁷ group.

5 folios bound together.

Size 29,5 × 11,5 cms.

IV. Collection Handel-Mazetti.

In 1922 the Museum of Ethnology acquired from the Austrian botanist Heinrich *Handel-Mazetti*¹⁸ a collection of ethnographic objects he had gathered in the course of researches in Western China from 1914 to 1918. This collection includes six Tibetan books (recorded under nos. 36 to 41 of the provisional list drawn up in 1922). Unfortunately, no numbers corresponding to this list are found on the books themselves. The books have, therefore, not yet been recorded in the museum catalogue. To all appearance the following six books were acquired from *Handel-Mazetti*:

A manuscript (written in *dbu med*) on a Chinese type of divination and containing numerous astrological drawings; the title is illegible.

76 folios, which are bound together.

Size 29 × 9 cms.

An astrological calendar of 43 bound folios applicable to the year of the "female water-hare" (*chu mo yos*).

Size 34 × 9,5 cms.

Title: *dPa l ye shes ky i lha mo dud gsol ma'i gsang sgrub 'phrin las ky i 'dod 'jo zhes bya ba bzugs so.*

Abbreviated title: *Ta ka Kun mkhyen bka' 'bum.*

Blockprint, 17 folios (folio 13 missing).

Size 49,5 × 9,5 cms.

A book on the worship of the goddess *lHa mo dud gsol ma*¹⁹.

Title: ...?... *'dus pa las/ nā ra ka skong chog ye shes 'bar ba'i me dpung gis nyon mongs nag tshal bsreg byed ..?.. bzugs so.*

¹⁶ Regarding the iconography and worship of this goddess see R. de Nebesky-Wojkowitz: "A contribution to Mahāyāna iconography", *Stepping Stones*, Vol. 2, No. 3, Kalimpong 1951, pp. 77—82.

¹⁷ See note 13.

¹⁸ H. Handel-Mazetti: *Naturbilder aus Südwest-China*, Wien-Leipzig 1927, 380 pp.

¹⁹ See Nebesky-Wojkowitz: *Oracles and Demons*, p. 24.

Blockprint, 64 folios.

Size 49,5 × 8,5 cms.

Title: Bla ma drag po'i las byang dngos grub kun
'byung zhes bya ba bzhugs so.

Blockprint, only up to folio 15, with annotations written in red ink in the
d b u c a n script.

Size 48,5 × 8 cms.

A book of prayers containing details on the iconography of several high-
ranking divinities.

Title: sLob dpon chen po padma 'byung gnas kyis sol
'debs le'u bdun pa zhes bya ba bzhugs so.

Blockprint, 15 folios (numbered 206—202, volume ka).

Size 45 × 9,5 cms.

A prayer-book whose authorship is attributed to Padmasambhava.

The origin of the following two blockprints, which are not recorded
in the museum catalogue, is unknown:

Title: bDud kyig.yul las rab tu rgyal bar byed pa'i
dam can rgya mtsho'i mchod sprin bzhugs so.

Abbreviated title: Nya ge Kun mkhyen bka' 'bum.

Blockprint, 17 folios (folio 9 missing).

Size 51 × 9,5 cms.

Invocations of various high-ranking divinities.

Title: bDud kyig.yul las rab tu rgyal bar byed pa'i
bsnyen pa'i man ngag bzhugs so.

Abbreviated title: Nya gu Kun mkhyen bka' 'bum.

Blockprint, only the folios 1, 2, 4 and 13.

Size 51 × 9,5 cms.

V. Collection Harrer.

In 1950 the Museum of Ethnology acquired from Heinrich Harrer²⁰,
an Austrian at that time employed by the Tibetan government, the follow-
ing blockprints²¹:

No. 132.266.

Title: Vyā kara ṇa mū la sum cu pa dang rtags kyis
'jug pa zhes bya ba bzhugs so.

Title at the beginning: Lung ston pa rtsa ba sum cu pa zhes
bya ba / rTags kyis 'jug pa zhes bya ba.

²⁰ H. Harrer: *Sieben Jahre in Tibet*, Wien 1953, 267 pp. (and the various trans-
lations into foreign languages); H. Harrer and F. Woltereck: *Meine Tibetbilder*,
Seebruck 1953, 232 pp.

²¹ See also R. Nebesky-Wojkowitz: "Einige tibetische Werke über Gram-
matik und Poetik", *Archiv für Völkerkunde*, Bd. IV, Wien 1949, pp. 154—159.

Title on margin: **S u m r t a g s r t s a b a .**

5 folios.

Size 39,5 × 8 cms.

The two fundamental works of Tibetan grammar, known under their abbreviated titles as **S u m c u p a** and **r T a g s k y i ' j u g p a**. The author is **T h o n m i s a m b h o t a**, a minister of the Tibetan king **S r o n g b t s a n s g a m p o** (617—650) and inventor of the Tibetan script ²².

No. 132.267.

Title: **L u n g s t o n p a s u m c u p a d a n g r t a g s k y i ' j u g p a b z h u g s s o .**

Title on margin: **J a S u m r t a g s .**

5 folios.

Size 55 × 9,5 cms.

Another edition of the two above-mentioned works ²³.

No. 132.268.

Title: **r T a g s k y i ' j u g p a ' i d g o n g s ' g r e l r a b g s a l s n a n g b a z h e s b y a b a b z h u g s s o .**

Title on margin: **r T a g s t i k a G a .**

19 folios.

Size 55 × 9,5 cms.

A commentary to the **r T a g s k y i ' j u g p a** which has been composed by **d B y a n g s c a n d g a ' b a ' i b l o g r o s** ²⁴, abbot of the Mongolian monastery **D o l o g a n N a g u r** (Tib. **m T s h o b d u n d g o n p a**) and a contemporary of the fourth Dalai Lama (1589—1616).

No. 132.269.

Title: **r T a g s k y i ' j u g p a ' i ' g r e l g s a l b a r b s h a d b z h u g s s o .**

Title at the beginning: **r T a g s k y i ' j u g p a z h e s b y a b a .**

Title on margin: **K h a b S h a d s b y a r .**

²² On these and other Tibetan grammars see **H a k u j u U i**: A Complete Catalogue of the Tibetan Buddhist Canons, Sendai 1934 (nos. 4348 and 4349); **S. Ch. Das**: An Introduction to the Grammar of the Tibetan Language with the Texts of the **S i t u h i S u m R t a g s** etc., Darjeeling 1915; **J. B a c o t**: Les slokas grammaticaux de **T h o n m i S a m b h o t a** avec leurs commentaires, Annales du Musée Guimet, t. XXXVII, Paris 1928, 226 pp.; **J. S c h u b e r t**: Tibetische Nationalgrammatik. **S u m c u p a d a n g r t a g s k y i ' j u g p a**, Mitteilungen des Seminars für Orientalische Sprachen, Berlin 1928—1929, pp. 1—59; **J. S c h u b e r t**, Tibetische Nationalgrammatik. **D a s S u m c u p a u n d R t a g s k y i ' a j u g p a** des Großlamas von Peking **R o l p a i r d o r j e**, Artibus Asiae, Supplementum Primum, Leipzig 1937, 104 pp.; **J. S c h u b e r t**'s review of **B a c o t**'s: Les slokas etc., in "Orientalische Literaturzeitung", Jhrg. 1930, p. 299; **J. B a c o t**: Grammaire du tibétain littéraire, Paris 1946, 86 pp.; II. Index morphologique, Paris 1948, 145 pp.; **J. A. D u r r**: Deux traités grammaticaux tibétains, Heidelberg 1950, 95 pp.

²³ The text partly deviates from that published by **B a c o t**: Les slokas, pp. 167 to 177.

²⁴ See **D a s**: Introduction, p. IX.

6 folios.

Size 55 × 9,5 cms.

Another commentary to the rTags kyi 'jug pa.

No. 132.270.

Title: rTags kyi 'jug pa'i dka' gnas bdag gzhan dang
bya byed las gsum gyi khyad par zin tu phye
ba nyung gsal 'phrul gyi lde mig ces bya ba
bzhugs so.

Title on margin: Ca lDe mig.

The last folio bears the following subtitle: Yi ge'i thob thang
nyer mkho rab gsal me long zhes bya ba bzhugs so.
7 folios.

Size 55 × 9,5 cms.

A grammatical tract based upon the rTags kyi 'jug pa and composed by the above-mentioned abbot, dByangs can dga' ba'i blo gros²⁵.

No. 132.271.

Title: Yul gangs can pa'i brda yang dag par sbyor
ba'i bstan bcos kyi bye brag sum cu pa dang
rtags kyi 'jug pa'i gzhung gi rnam par bshad
pa mkhas pa'i mgul mu tig phreng mdzes zhes
bya ba bzhugs so.

Title on margin: Ka Sum rtags.

119 folios.

Size 39,5 × 8 cms.

The grammar of Situ, one of the most important Tibetan grammatical works²⁶.

No. 132.272.

Title: rNang dbye brgyad dang bya byed las sogs kyi
khyad par mdo tsam brjod pa dka' gnad ba'i
me long zhes bya ba bzhugs so.

Title on margin: Nga Me long.

7 folios.

Size 55 × 9,5 cms.

A grammatical tract which has been composed by the above-mentioned abbot, dByangs can dga' ba'i blo gros²⁷.

²⁵ This work has been mentioned by Das: Introduction, p. IX.

²⁶ See C. de Kőrös: "Enumeration of historical and grammatical works to be met with in Tibet", JASB, Calcutta 1838 (also Proceedings ASB, 1911, p. 152), and Das: Introduction.

²⁷ See B. Baradijn's article in the Musei Asiatici Petropolitani notitiae, VII. St. Petersburg 1905, no. 89, and Das: Introduction, p. 1.

No. 132.273.

Title: Bod kyi brda'i bye brag gsal bar byed pa ngag
gi sgron ma bzhugs so.

Title on margin: Ngag sgron.

26 folios.

Size 53,5 × 9 cms.

A grammatical work whose author is Ngag dbang chos kyi rgya mtsho dbyangs can snyems pa'i sde, also called Chos mdzad lotsava²⁸.

No. 132.274.

Title: Bod kyi brda'i rnam bzhag nyung ngur bsdus
pa smra ba'i sgron me zhes bya ba bzhugs so.

Title on margin: brDa dag Nya

10 folios.

Size 55 × 9,5 cms.

A grammatical tract.

No. 132.275.

Title: Bod kyi brda'i bstan bcos sum cu pa zhes bya
ba'i rnam bshad kun tu bzang po'i dgongs pa
rab tu gsal bar byed pa'i rgyan ces bya ba
bzugs so.

Title on margin: Ka Sum ti ka.

37 folios.

Size 55 × 9,5 cms.

A grammar based primarily on the Sum cu pa.

No. 132.276.

Title: Grangs kyi mngon brjod kyi rnam bshad bzhugs
so.

Title on margin: Kha Grangs mngon.

Title on margin: Grangs mngon Kha.

6 folios.

Size 53,5 × 9 cms.

A tract which has been composed by the dge slong, dBang phyug chos bzang. This work gives a survey of terms and religious concepts associated with the numbers 1 to 16 and 18, 24, 25, 27 and 32.

²⁸ On this work and its author see Bacot: Les slokas, p. 224; E. H. C. Walsh: "A list of Tibetan books brought from Lhasa by the Japanese monk, Mr. Ekai Kawa Gochi", JASB, Calcutta 1904, no. 29; Schmidt-Böhtlingk: "Verzeichnis tibetischer Manuskripte und Holzdrucke des Asiatischen Museums der Kaiserlichen Akademie der Wissenschaften", Bulletin der K. Akademie der Wissenschaften, St. Petersburg 1846, p. 123, nos. 28 and 32,2; further "Nachtrag" to the previous, Bd. V, p. 147, no. 125 e; A. Schiefner: "Bericht über die neueste Büchersendung aus Peking", Bulletin historico-philologique de l'Académie de Saint-Petersbourg, 1852, t. IX, p. 22, no. 458 a; B. Laufer: "Studien zur Sprachwissenschaft der Tibeter. Zamatok", Sitzungsberichte der bayerischen Akademie der Wissenschaften, München 1898, p. 523.

No. 132.277.

Title: mNgon brjod kyī bstan bcos mkhas pa'i rna
rgyan zhes bya ba bzhugs so.

Title on margin: mNgon brjod rna rgyan.

82 folios.

Size 53,5 × 9 cms.

A lexicographic text based upon the Indian work *Amarakośa*²⁹.

According to S. Ch. Das, this work was composed by Ngag dbang
'jig rten dbang phyug grags pa'i rdo rje.

No. 132.278.

Title: mNgon brjod kyī bstan bcos rgya mtsho'i chu
thigs zhes bya ba bzhugs so.

Title on margin: mNgon brjod chu thigs.

12 folios.

Size 53,5 × 9 cms.

A list of synonyms and poetical terms³⁰.

No. 132.279.

Title: brDa sprod pa dbyangs can gyī mdo bzhugs so.

Title on margin: dByangs can sgra mdo.

11 folios.

Size 53,5 × 9 cms.

Tibetan translation of a Sanskrit grammar composed by Anubhūti,
which is included in the bsTan 'gyur, section sGra mdo³¹.

No. 132.280.

Title: brDa sprod pa'i bstan bcos chen po dbyangs
can vyā ka ra ṇa'i 'grel pa rab tu bya ba gsal
ldan zhes bya ba bzhugs so.

Title on margin: dByangs can sgra ti ka.

151 folios.

Size 53,5 × 9 cms.

Also this grammatical work of Anubhūti has been included in the
bsTan 'gyur³².

²⁹ On this work and its author see S. Ch. Das: *A Tibetan-English Dictionary*, Calcutta 1902, p. XXX; J. van Manen: "A contribution to the bibliography of Tibet", *Proc. ASB*, Calcutta 1922, no. 69.

³⁰ Van Manen: *Contribution*, no. 69.

³¹ Hakuju Ui: *Catalogue*, no. 4297; Schmidt-Böhlingk: *Verzeichnis*, no. 87; van Manen: *Contribution*, no. 167; S. Ch. Vidyābhūṣana: "Some rare Sanskrit works on grammar, lexicography and prosody recovered from Tibet", *Proc. ASB*, Calcutta 1908, p. 596, no. 8; A. Vostrikov: "Some corrections and critical remarks on Dr. Johan van Manen's Contribution etc.", *Bulletin of the School of Oriental and African Studies*, Vol. 8, London 1935.

³² Hakuju Ui: *Catalogue*, no. 4298; Vidyābhūṣana: *Some rare Sanskrit works*, p. 596, no. 9.

No. 132.281.

Title: sDeb sbyor rin chen 'byungs gnas ky'i 'grel pa
don gsal me long zhes bya ba bzhugs so.

Title on margin: sDeb sbyor 'grel pa.

34 folios.

Size 53,5 × 9 cms.

Tibetan commentary to the Chandoratnākara, a Sanskrit work on poetry³³.

No. 132.282.

Title: sDeb sbyor rin chen 'byung gnas ky'i gzhung
gi zin bris rnam gsal du bkod pa ngo mtshar
me tog bkra ba'i 'khri shing zhes bya ba
bzhugs so.

Title on margin: sDeb sbyor zin bris.

16 folios.

Size 53,5 × 9 cms.

A tract on poetry based upon the Chandoratnākara.

No. 132.283.

Title: sNyan ngag gi bstan bcos me long zhes bya ba
bzhugs so.

Title on margin: sNyan ngag me long.

37 folios.

Size 53,5 × 9 cms.

Tibetan translation of Dandin's Kāvya-dārśa, a Sanskrit work on poetry. This book has been included in the bsTan 'gyur, section sGra mdo³⁴.

No. 132.284.

Title: sNyan ngag me long gi dka' 'grel dbyangs can
dgyes pa'i glu dbyangs zhes bya ba bzhugs so.

Title on margin: sNyan ti ka dgyes glu.

138 folios.

Size 53,5 × 9 cms.

A commentary to the Kāvya-dārśa³⁵.

³³ See S. Ch. Vidyābhūṣana: "Sanskrit works on literature, grammar, rhetoric and lexicography as preserved in Tibet", Proc. ASB, Calcutta 1907, p. 130, nos. 24 and 25; Vidyābhūṣana: Some rare Sanskrit works, p. 595, no. 4.

³⁴ Hakuju Ui: Catalogue, no. 4301; Vidyābhūṣana: Sanskrit works on literature, etc., p. 129, no. 23; Schiefner: Bericht über die neueste Büchersendung, p. 22, no. 459 a.

³⁵ Schiefner: Bericht über die neueste Büchersendung, p. 22, no. 459 b; van Manen: Contribution, no. 95.

No. 132.285.

Title: sNyan ngag me long gzhung gis bstan pa'i
dper brjod legs par bshad pa sgra dbyangs
rgya mtsho'i 'jug ngog ces bya ba bzhugs so.

Title on margin: Bod mkhas dper brjod.

37 folios.

Size 53,5 × 9 cms.

A work apparently related to the *Kāvya dārsā*.

According to the relevant colophons the printing blocks of the works nos. 132.273, 132.274, 132.277, 132.279, 132.280, 132.282—132.284, are being kept in the printing establishment of the monastery *Gangs can phan bde'i gter mdzod gling* in Lhasa, which lies at the foot of the Potala palace (*pho brang chen po ta la'i zhol par khang chen mo*, or *lha zhol par khang*).

VI. Collection Nebesky-Wojkowitz 1950—1953.

During the first period of my ethnographic and linguistic research in the Indo-Tibetan borderland (1950—1953)³⁶ I acquired at Kalimpong (district Darjeeling) the following Tibetan works:

No. 134.463.

Title: Rab gnas kyi mchog khrigs rtsa lhan gnyis
gcig tu sdebs pa klags pas don 'grub bzhugs so.

Manuscript, written in the *dbu med* script, 54 folios.

Size 34 × 8 cms.

A book describing a rite of consecration (*rab gnas*) and containing the relevant prayers.

No. 134.464.

The front-page, which bore the title, is missing.

Manuscript, written in the *dbu med* script, 57 folios.

Size 26 × 9,5 cms.

A pharmacological text somewhat difficult to read on account of its numerous abbreviations. While most of the pharmacological texts which we will

³⁶ For the results of this research see: R. Nebesky-Wojkowitz: "Neuerwerbungen aus Sikkim und Tibet", *Archiv für Völkerkunde*, Bd. VIII, Wien 1953, pp. 269—272; R. Nebesky-Wojkowitz: "A report on ethnographical research in the Sikkim Himalayas 1950—1953", *Wiener Völkerkundliche Mitteilungen*, 2. Jhrg., Heft 1, Wien 1954, pp. 33—38; R. de Nebesky-Wojkowitz: *Oracles and Demons of Tibet. The Cult and Iconography of the Tibetan Protective Deities.* 's Gravenhage 1956, 680 pp. R. v. Nebesky-Wojkowitz: *Wo Berge Götter sind*, Stuttgart 1955, 268 pp. Dutch edition: Bergen, Goden, Magiers, Baarn 1956, 244 pp. British edition: *Where the Gods are Mountains*, London 1956, 256 pp. American Edition: *Where the Gods are Mountains*, New York 1957, 256 pp. French edition: *Les montagnes ou naissent les dieux*, Paris 1957, 287 pp.

mention later explain primarily the efficacy of each particular medicinal substance, this manuscript deals mainly with the description of composite medicines (s by o r b a).

No. 134.465.

Title: P a d m a ' i z h a l t h e m b c u d r u g b z h u g s s o .

Manuscript, written in the d b u m e d s c r i p t , 29 folios.

Size 29 × 5,5 cms.

A poem which has been composed at b S a m y a s monastery in honour of P a d m a s a m b h a v a .

No. 134.466.

Title: g N o d s b y i n b s e ' i k h r a b c a n l a m c h o d g t o r ' b u l t s h u l b z h u g s s o .

Manuscript, written in the d b u c a n s c r i p t , 8 folios.

Size 43,5 × 9,5 cms.

A book giving instructions for the worship of the y a k ś a b S e ' i k h r a b c a n ³⁷, the wrathful form of the d h a r m a p ā l a T s h a n g s p a d k a r p o . The work is supposed to have been composed by the fifth Dalai Lama during his summer retreat at g S a n g p h u .

No. 134.467.

Title: S l o b d p o n p a d m a s m d z a d p a ' i m d o s k y i l a s b y a n g m c h o d d r u g m a b z h u g s s o .

Manuscript, written in the d b u m e d s c r i p t , 10 folios.

Size 20 × 9,5 cms.

A text attributed to P a d m a s a m b h a v a and concerning the setting up of a thread-cross (m d o s)³⁸ in order to suppress the evils which are caused by the various classes of demons.

No. 134.468.

Title: ' P h a g s p a b r g y a b z h i ' i c h o g a b z h u g s s o .

Manuskript, written in the d b u m e d s c r i p t , 14 folios.

Size 43,5 × 7 cms.

Description of the so-called b r G y a b z h i ³⁹ ceremony carried out in order to counteract various kinds of evil.

No. 134.469.

Title: m K h a ' ' g r o g r i b m d o s k y i l a g ' k h y e r b d e b a r b k o d p a b z h u g s s o .

³⁷ Regarding this deity see Nebesky-Wojkowitz: Oracles and Demons, pp. 145—153; for a detailed discussion of this work's colophon see op. cit., p. 591.

³⁸ On Tibetan thread-crosses and thread-cross ceremonies see Nebesky-Wojkowitz: Oracles and Demons of Tibet, pp. 369—397.

³⁹ For general information on this type of ceremony see Nebesky-Wojkowitz: Oracles and Demons, pp. 523—527.

Abbreviated title: **G r i b m d o s.**

Manuscript, written in the **d b u m e d s c r i p t**, 13 folios.

Size 46 × 7,5 cms.

A book describing the ceremony of erecting and dedicating in honour of **ḍākinis** (Tib. **m k h a ' ' g r o m a**) thread-crosses which remove pollution (**g r i b m d o s**). Five thread-crosses of different colours are set up which stand in relation to five **ḍākinis** and to the so-called "five black mistresses of pollution" (**G r i b b d a g n a g m o l n g a**)⁴⁰.

No. 134.471.

Title: **d P a l k u n t u b z a n g p o ' i ' c h a m s k y i b r j e d b y a n g l h a ' i r o l g a r b z h u g s s o.**

Title on margin: **' C h a m s y i g.**

Blockprint, 40 folios.

Size 54 × 9 cms.

A work describing the performance of a religious dance under the auspices of the Adi-Buddha **S a m a n t a b h ā d r a** (Tib. **K u n t u b z a n g p o**) and two related deities of the **y i d a m** class, **H e r u k a** and **V a j r a k i l a** (Tib. **r D o r j e p h u r p a**). Books of this type — they are called "dance books" (**' c h a m s d p e** or **' c h a m s y i g**) —, are extremely rare. To my knowledge only one other **' c h a m s y i g** has so far reached the West⁴¹.

The book here under discussion has been composed, in its greater part, by the fifth Dalai Lama, **N g a g d b a n g b l o b z a n g r g y a m t s h o** (1617—1682), who, however, left it unfinished. The text was later completed by the incarnate lama **M a c h e n** and by the chief sacrificer (**d k o n g n y e r d p o n**) **B y a m s p a k u n d g a ' ' b y u n g g n a s**.

The **' c h a m s y i g** begins with a short historic introduction and with a few general observations on the way in which a **' c h a m s** should be performed. The description of the dance itself is divided into two main sections: in the first the so-called "root dance" or **r t s a ' c h a m s** is discussed, while the second part treats the so-called **b r u b ' c h a m s**, whose main purpose is the "killing of evil" (**g d u g p a ' i s g r o l b a**).

The **r t s a ' c h a m s** is usually danced by 13, 16, 21 or 23 lamas dressed in the attire of so-called "Black Hat" magicians (**z h v a n a g l**). The introduction to the **r t s a ' c h a m s** gives a short description of the attire which the dancers wear and discusses in particular the symbolism of their characteristic hats. The text then describes the various phases of the **r t s a ' c h a m s** which is essentially the mystic creation of the

⁴⁰ Regarding the contents of this manuscript see further **N e b e s k y - W o j k o w i t z**: *Oracles and Demons*, pp. 388, 389.

⁴¹ According to information received from **M. Rolf A. Stein** (Paris), another **' c h a m s y i g** is in possession of **M. A. Migot** who acquired this book in the course of his travels in eastern Tibet.

maṇḍala of Heruka by relevant dance movements. The main figures of this maṇḍala are Heruka and his śakti, ten wrathful deities (khrobcu) occupying the nadir, zenith and the main and subsidiary quarters of the world. Further are the ten "servants" (phyagbrnyen) and ten witches (phramen), "four ferocious gate-guards" (sgomabzhi) who guard the four gates leading into the interior of the maṇḍala and finally the twenty-eight yoginīs (rnal'byorma) who stand in groups of seven in the four main quarters of the world.

The second part of the 'chamsyig consists of two main sections. In the first is discussed a drum-dance (rnga'chams) under the auspices of Vajrakīla and performed by masked dancers who accompany their movements by drum-beats. The special form of brub'chams described in the second section culminates in the "killing" of a dough effigy (linga)⁴².

No. 134.472.

Title: rGyal po lugs kyī bstan bcos sa gzhi skyong
ba'i rgyan zhes bya ba bzhuḡs so.

Title on margin: Rāja-śāstra.

Blockprint, 157 folios.

Folio 1 bears the picture of the historical Buddha, folio 2 that of the Bodhisattva Mañjuśrī (Tib. 'Jam dpal dbyangs), folio 157 is decorated with the drawing of a stūpa.

Size 32 × 8,5 cms.

A religious commentary (bstan bcos). The blocks of this work are kept at lHaldan sne'u shag.

No. 134.473 a, b.

A bundle of short tracts bearing the following titles:

a) Title: rDo rje lha mo bcu drug gi mchod 'phreng
dri za'i rgyud mang zhes bya ba bzhuḡs so.

Abbreviated title: Klong snying mchod 'phreng.

Blockprint, 5 folios.

Size 35 × 8,5 cms.

A book of prayers devoted to sixteen Vajra-devīs (rDo rje lha mo bcu drug), the personifications of senses and of offerings which high-ranking deities are supposed to receive. The text mentions the dhāraṇī of each goddess and also gives a description of the sixteen relevant mudrās. The names of the sixteen Vajra-devīs are as follows:

⁴² On this action see especially Nebesky-Wojkowitz: Oracles and Demons, p. 360 sq.; R. A. Stein: "Le liṅga des dances masques lamaïques et la theorie des āmes", Sino-Indian Studies, Vol. V, nos. 3—4, Liebhenthal Festschrift, Santiniketan; P. H. Pott: "Een Duivels Dans in Tibet's grensgebied", Bijdragen tot de taal-, land- en volkenkunde, deel 114, 's Gravenhage 1958, pp. 197—209.

1—8

rDo rje sgeg mo
 rDo rje phreng ba ma
 rDo rje glu ma
 rDo rje gar ma
 rDo rje bdug spos ma
 rDo rje me tog ma
 rDo rje snang gsal ma
 rDo rje dri chab ma

9—16

rDo rje me long ma
 rDo rje rnga zlum ma
 rDo rje pi wang ma
 rDo rje gling bu ma
 rDo rje rdza rnga ma
 rDo rje reg bye ma
 rDo rje ro ma
 Chos kyi rdo rje ma

b) Title: Klong chen snying gi thig le las gtum mo'i
 gsol 'debs rdo rje'i tshig rkang/ bde stong
 rlung gi rdzogs rim snyan rgyud shog dril
 yid bzhin nor bu/ gtum mo'i 'bar ..?.. gi yig
 chung/ snyan brgyud shog dril yid bzhin
 nor bu'i sbas don ..?.. lam ma bsgom sangs
 rgyas/ rig 'dzin 'khrul 'khor ..?.. don gsal
 ba bcas bzhugs so.

6 folios.

c) Title: Zhi khro ngan song sbyong ba'i bskyed rim
 las 'phros ba'i yang yig dka' gnad rgya
 'grol bzhugs.

Abbreviated title: Klong snying Zhi khro'i yang yig.

6 folios.

d) Title: mKha' 'gro'i las tshogs bco lnga bsgrib
 sbyong gnas lung gi chog bsgrigs dag byed
 gter bum bzhugs.

Abbreviated title: Klong snying mKha' 'gro'i gnas lung.

9 folios.

e) Title: sGrol ma maṇḍala bzhi pa'i chog klu dbang
 dgongs rgyan bzhugs.

Abbreviated title: Klong snying Maṇḍala bzhi chog.

19 folios.

f) Title: Thugs sgrub dpal chen 'dus pa'i bsnyen yig
 bzhugs.

Abbreviated title: Klong snying bsNyen yig Rlung.

21 folios.

g) Title: Klong chen snying gi thig le las/ yum ka
 bde chen rgyal mo las/ sgrol ma rnal 'byor
 ma/ la brten nas dug dbyung byab bkru'i
 lhan thabs bzhugs.

Abbreviated title: mKha' 'gro'i dug dbyung.

3 folios.

h) Title: Klong chen snying gi thig le las/ rig 'dzin yum ka'i me mchod las bzhi'i bang mdzod bzhugs.

Abbreviated title: Klong snying Yum ka'i me mchod.
6 folios.

i) Title: Klong chen snying gi thig le las/ yum ka'i gsang sgrub seng ge'i gdong can ma'i sgrub thabs dang/ gsol 'debs bsnyen yig dngos grub rgya mtsho bcas bzhugs so.

Abbreviated title: Klong chen sNying thig.
15 folios.

j) Title: rDzogs pa chen po klong chen snying thig gi thun mong gi sngon 'gro khrid kyi lag len la 'debs lugs bzhugs.

22 folios.

k) Title: rDzogs pa chen po klong chen snying thig gi thun mong ma yin pa'i sngon 'gro'i khrid yig dran pa nyer gzhag bhugs so.

Abbreviated title: Dran pa nyer gzhag.
20 folios.

l) Title: Klong chen snying gi thig le las/ rdo rje theg pa'i smin grol lam gyi rim pa las 'phros pa'i man ngag gi rgyab rten padma dkar po zhes bya ba bzhugs.

Abbreviated title: rGyab rten pad dkar.
31 folios.

m) Title: Klong chen snying gi thig le las/ gnas lugs rdo rje'i tshig rkang/ de'i don 'grel/ rig 'dzin mkha' 'gro dgyes pa'i sang gtam/ yid dbyod grub mtha' 'jig pa'i tho lum/ snying ..?.. lag mthil bkram pa'i man ngag/ gsang bdag dga' ..?.. dpa' bo'i thol glu/ kun mkhyen zhal lung bdud rtsi'i thigs pa/ gol shor tshar gcod seng ge'i nga ro/ rdzogs pa chen po'i gnas lugs (g)cer mthong bcas bzhugs so.

Abbreviated title: Klong snying rDo rje'i tshig rkang (fols. 1 and 2) Kun mkhyen zhal lung (fols. 3—16) Gol shor tshar gcod (fols. 17—24) gNas lugs cer mthong (fols. 25—28).

28 folios.

n) Title: 'Phags yul rig 'dzin mchog brgyad kyi gsol
'debs dang/ kun mkhyen chen po'i mtshan
brgyad gsol 'debs/ rdzogs chen rang byung
rdo rje'i skyes rabs gsol 'debs bcas bzhugs
so.

6 folios.

o) Only an abbreviated title on the margin: sNgags drug phyag
rgya drug.

2 folios.

All the blockprints listed under b—o have the size 39 × 9 cms.

No. 134.474.

a) Title: bDud rtsi snying po yan lag brgyad pa gsang
ba man ngag gi rgyud las dum bu dang po
rtsa ba'i rgyud ces bya ba bzhugs.

Volume ka.

Blockprint, 9 folios.

b) Title: bDud rtsi snying po yan lag brgyad pa gsang
ba man ngag gi rgyud las dum bu gnyis pa
bshad pa'i rgyud ces bya ba bzhugs.

Volume kha.

Blockprint, 53 folios.

c) Title: bDud rtsi snying po yan lag brgyad pa gsang
ba man ngag gi rgyud las dum bu gsum pa
man ngag gi rgyud ces bya ba bzhugs.

Volume ga.

Blockprint, 232 folios.

d) Title: bDud rtsi snying po yan lag brgyad pa
gsang ba man ngag gi rgyud las dum bu bzhi
pa phyi ma'i rgyud ces bya ba.

Volume nga.

Blockprint, 77 folios.

Size 53 × 8,5 cms.

The basic work of Tibetan medicine called the brGyud bzhi⁴³, "the four roots". The first and second volumes of the brGyud bzhi are devoted to a general introduction to medicine, followed by a survey of anatomy and a general classification of ailments and diseases. The third

⁴³ The first survey of this voluminous work has been given by A. Csoma de Kőrös in his "Analysis of a Tibetan medical work", JASB, Vol. IV, Calcutta 1835, pp. 1—20. See further H. Laufer: Beiträge zur Kenntnis der tibetischen Medizin, Leipzig 1900, I, p. 10 sq.; W. Filchner: Kumbum Dschamba Ling, Leipzig 1933, p. 371 sq.; C. v. Korvin-Krasinski: Die tibetische Medizinphilosophie, Zürich 1953, p. XV; J. Filliozat: "Un chapitre du Rgyud-bzi sur les bases de la santé et des maladies", Asiatica, Festschrift Friedrich Weller, Leipzig 1954, and the literature quoted in these publications.

volume, which is divided into 92 chapters, contains a detailed discussion of the various illnesses and the ways of curing them. The fourth volume discusses in 27 chapters the fundamental teachings of lamaistic pharmacology.

No. 134.475 a.

Short title: Man ngag yon tan rgyud kyilhan thabs
zug rngu'i tsha gdung sel ba'i katpura
dus min 'chi zhags gcod ral gri bzhugs.

Full title: bDud rtsi snying po yan lag brgyad pa
gsang ba man ngag yon tan rgyud kyilhan
thabs zug rngu'i tsha gdung sel ba'i kat-
pura dus min 'chi zhags gcod pa'i ral gri
zhes bya ba.

Abbreviated title: lHan thabs.

Blockprint, 288 folios.

Size 50,5 × 9 cms.

This is one of the most important works on Tibetan medicine. It has been composed by the sde srid Sangs rgyas rgya mtsho, the regent who ruled Tibet after the death of the fifth Dalai Lama. The lHan thabs, of which also a Mongolian translation exists⁴⁴, is a commentary on the third part of the brGyud bzhi. The book is subdivided into 133 chapters, each being devoted to the treatment of a different illness. The enumeration begins with the discussion of the various dispositions of wind (rlung), blood (khrag) and phlegm (badkan). Then follow chapters on such important illnesses as dropsy ('or chu, dmuchu), small-pox ('brumpa), and various kinds of plague (gnyan nad) and cholera (nyvalog). Twenty chapters are devoted to a description of the illnesses afflicting the various parts or organs of the body, which are enumerated in the following order: head, eyes, nose, ears, mouth, teeth, throat, heart, lungs, liver, spleen, kidneys, stomach, bowels and finally the male and female genitals. The next chapters are devoted to illnesses causing hiccough and loss of appetite and thirst, illnesses caused by worms (srinbu'ina), dysentery ('khru), various diseases of the skin, hemorrhoids (gzhang 'brum) and illnesses caused by supernatural beings, as: the gdon (e. g. a kind of insanity called gdon smyo), the planetary deities (gza'; e. g. gza' nad, epilepsy), and the klu (e. g. klu nad, leprosy). This is followed by a discussion of the treatment of various kinds of wounds (rma). Most of the chapters found in the final part of the book deal with the symptoms and treatments of illnesses caused by "poisons" (dug), among

⁴⁴ See p. XXIII of W. A. Unkrig's introduction to Korvin-Krasinski: Die tibetische Medizinphilosophie.

them hydrophobia (k h y i d u g)⁴⁵. Thus the book follows the sequence observed in the third part of the b r G y u d b z h i.

No. 134.475 b.

Title: b D u d r t s i s n y i n g p o y a n l a g b r g y a d p a g s a n g
b a m a n n g a g y o n t a n r g y u d k y i l h a n t h a b s z u g
r n g u ' i t s h a g d u n g s e l b a ' i k a t p ū r a d u s m i n
' c h i z h a g s g c o d p a ' i r a l g r i z h e s b y a b a ' i
g s a n g s m a n g a b t s h i g z h a l s h e s s b y o r t s h a d
s o g s s b a s l h u g p a r b s h a d p a b d u d r t s i ' i g t e r
b u m m k h a ' ' g r o ' i g t a d r g y a ' i r g y a m d u d d k r o l
p a ' r i n c h e n g s e r g y i l d e m i g c e s b y a b a
b z h u g s s o.

Abbreviated title: r G y a m d u d.

Blockprint, 55 folios.

Size 50,5 × 8,5 cms.

As reported by my Tibetan informants, this is a very rare book. The blocks of this work which, according to the colophon, are the property of the monastery l C a g s r i r i g b y e d ' g r o p h a n g l i n g, the foremost school of lamaistic medicine, are kept under the seal of the Tibetan government. The printing of a new copy of this book may only be undertaken with the permission of the Tibetan authorities. Such permission is very difficult to obtain and involves the payment of a considerable fee. The reason for the close control of the distribution of this book is the fact that the text contains numerous secret medical traditions whose knowledge should remain limited to a small group of selected persons.

The r G y a m d u d is an important supplement to the above-mentioned l H a n t h a b s. It explains in the same sequence observed in the l H a n t h a b s, the cryptic and abbreviated expressions found in the latter work. It gives further information on the iconography of several deities who stand in relation to lamaistic medicine and it also adds some material which had been handed down by oral tradition. Considerable space is devoted to the use which various substances, otherwise applied in Tantric practices, may also find in medicine. Such substances are according to the r G y a m d u d, the heart of a middle-aged person which has been cut out by means of a knife (d a r m a ' i g r i s n y i n g), the skull and marrow of a person who has committed suicide (r a n g s h i ' i t h o d p a d a n g r k a n g m a r), the uterine blood of a widow (y u g s m o ' i m n g a l k h r a g o r y u g s s a ' i m n g a l k h r a g), the menstrual fluid

⁴⁵ On the treatment of hydrophobia by lama-physicians see W. A. U n k r i g: "Die Tollwut in der Heilkunde des Lamaismus nach tibetisch-mongolischen Texten im 'Statens Ethnografiska Museum' zu Stockholm", Reports from the scientific expedition to the north-western province of China under the leadership of Dr. Sven Hedin, Vol. III, Ethnography, Stockholm 1954, pp. 1—23.

of a young woman whose uterus is free from any disease (b u d m e d g z h o n n u m a m n g a l n a d m e d p a ' i z l a m t s h a n), the flesh of a child sprung from an incestuous union (n a l b u ' i s h a), and the flesh of a middle-aged man who has never cohabitated with a woman (m i d a r m a b u d m e d l a m a s p y a d p a ' i s h a c h e n)⁴⁶.

No. 134.475 c.

Title: b D u d n a d g z h o m p a ' i g n y e n p o r t s i s m a n g y i n u s p a r k y a n g b s h a d g s a l s t o n d r i m e d s h e l g o n g z h e s b y a b a b z h u g s s o.

Abbreviated title: S h e l g o n g.

Blockprint, 25 folios.

Size 53 × 8 cms.

A medical book which has been composed by b s T a n ' d z i n p h u n t s h o g s, a lama-physician who lived in the East Tibetan monastery of Derge (s D e d g e) around the beginning of the last century⁴⁷. The whole text is written in the form of a poem, each line consisting of nine syllables. In an introductory passage are enumerated the various general propensities of medicinal substances. Then follows the enumeration of 915 different medicines classified in thirteen main groups, which in turn are subdivided into various subgroups. The text, which is sometimes ambiguous on account of abbreviations necessitated by the metre, explains the way in which each medicine (or group of medicinal substances) acts.

1. Precious substances or jewels (r i n p o c h e) which are divided into two main branches:
 - a) the most excellent (m c h o g) and
 - b) the ordinary ones (p h a l b a) which in turn are subdivided into non-melteble (m i b z h u ' i k h a m s) and melteble (b z h u ' i k h a m s) substances.
2. Medicinal stones (r d o s m a n) of which also two branches exist: melteble and non-melteble stones.
3. Medicinal earths (s a s m a n) of natural origin (or "self sprung", r a n g b y u n g) and artificial ones (b c o s m a).
4. Medicinal juices (r t s i s m a n). This group contains the most important medicinal juices of both vegetable and animal origin, as e. g. the juice of cloves (l i s h i), of betelnut (s u g s m e l), of saffron (g u r k u m), or, on the other hand, musk (g l a r t s i) and the gall of a bear (d o m m k h r i s).

⁴⁶ Regarding the way in which some of these substances are used in ceremonies of Tibetan "black magic" see Nebesky-Wojkowitz: Oracles and Demons of Tibet, pp. 481—502.

⁴⁷ Compare p. XXIV of Unkrig's introduction to Korvin-Krasinski's Die tibetische Medizinphilosophie.

5. Medicinal trees (shing sman). The following parts of medicinal trees are treated in special subgroups: fruit ('bras bu), flowers (metog), leaves (loma), the trunk (sdong po), branches (yalga), bark (pags pa), viscosy fluids (tshi ba; to this subgroup also belong the gums, thang chu), and roots (rtsa ba).
6. Stalked plants (ldum bu), of which primarily the following parts are used: roots, leaves, flowers and fruit. The effects of each of these parts are treated in a separate chapter.
7. Herbs (sngo); this section is subdivided into five chapters describing the medicinal effects of the herb's roots, leaves, flowers, fruit, as well as those of the whole plant.
8. Salts (lan tshva).
9. Unguents (byung sman) prepared from various parts of the bodies of animals and to some extent also from those of men. This section of the book is divided into twenty-nine subchapters dealing with the medicinal qualities of horns (rva), eyes (mig), tongue (lce), teeth (so), throat (gre ba), heart (snying), lungs (globa), liver (mchin pa), gall (mkhris), spleen (mcher), kidneys (mkhal), stomach (phoba), bowels (rgyuma), genitals (mtshan ma), bones (rus pa), marrow (rkang mar), brain (klad pa), fat (tshil bu), blood (khrag), flesh (sha), skin (pags pa), hair (spu; this expression refers especially to the hair growing on the body; the chapter, however, also describes the medicinal qualities of skra, the hair growing on the head), feathers (sgro), nails (sen mo), the contents of the stomach (slo) and excrements (brun) — substances belonging to the latter two groups are used mainly for medicinal baths —, urine (dri chu), milk ('oma) and the whole body (bub ril). The chapter on milk describes the general as well as the particular effects of milk itself and further the medicinal qualities of curd (zho) and the general and particular qualities of butter (mar). The last chapter explains for what medicinal purpose e. g. leaches (bad pa) and various ants, beetles, crabs and different kinds of eggs can be used.
10. Crops growing on fields (zhingskyes lotog). This section deals especially with the medicinal qualities of crops such as: millet (khre), various sorts of barley (nas), wheat (gro), buckwheat (brabo), and it also describes the uses of domestic plants cultivated in gardens. e. g. various sorts of peas (srana ma), radishes (laphug), gourd (cung), etc. This chapter also mentions the medicinal qualities of the products of the above-mentioned plants, e. g. wheat-beer (gro chana g), wheat-flour (bag phy e), etc.

11. Medicinal waters (s m a n c h u). In this section are first discussed the general effects of rain-water (c h a r c h u), water from a glacier (g a n g s c h u), from a river (c h u k l u n g c h u), from a spring (c h u m i g g i c h u), from a well (k h r o n p a ' i c h u) and water from the ocean (r g y a m t s h o ' i c h u). The second subchapter enumerates the medicinal qualities of water containing mineral substances, especially arsenic and sulphur.
12. Medicinal effects of fire (m e). This section contains two subchapters in which are described the medicinal qualities of
 - a) the eleven substances used for cauterization, viz. gold, silver, copper, iron, a singed hide, cotton, wool, the tooth of a bull, the crystall called m e s h e l, the shaft of an arrow, and stones.
 - b) the beneficent effects of substances produced by fire, i. e. ordinary soot, lamp-soot and smoke.
13. Medicinal propensities of substances which
 - a) have been singed or burned (for example the text mentions singed gold and silver-powder), but also ashes gained by burning a skull taken from a cemetery (d u r t h o d t h a l b a) and ashes obtained by burning the eye of a peacock's feather (r m a b y a ' i g d o n g s t h a l)
 - b) decocta, especially various kinds of medicinal syrups (k h a n d a).

No. 134.475 d.

Title: b D u d r t s i s m a n g y i r n a m d b y e n g o b o n u s m i n g
r g y a s p a r b s h a d p a d r i m e d s h e l p h r e n g z h e s
b y a b a b z h u g s s o.

Abbreviated title: S h e l p h r e n g.

Blockprint, 206 folios.

Size 53 × 8,5 cms.

A commentary on the medical work which we mentioned above under its abbreviated title S h e l g o n g. This commentary is a valuable help for reading the text of the S h e l g o n g, since it explains in detail the various abbreviated terms found in the latter work. It gives, moreover, an extensive survey of Tibetan pharmacology, since it quotes in the case of each particular medicine the opinions on its efficacy expressed in the books of the foremost lama-physicians.

According to U n k r i g⁴⁸ this work, also, has been translated into Mongolian. The Tibetan title, however, recorded in the Mongolian edition, differs somewhat from that given above: b D u d r t s i ' i s m a n g y i n u s m i n g r n a m p a r b s h a d p a d r i m e d s h e l p h r e n g.

⁴⁸ Introduction to Korvin-Krasinski: Die tibetische Medizinphilosophie, pp. XXIII and XXIV.

No. 134.476.

Title: Zab mo'i gter dang gter ston grub thob ji ltar
byon pa'i lo rgyus mdor bsdus bkod pa rin
chen vaiḍūryā'i phreng ba zhes bya ba bzhugs
so.

Abbreviated title: gTer mdzod gter brgya'i rnam thar
gTer rnam.

Blockprint, 235 folios.

Size 46,5 × 9 cms.

The abridged biographies of one hundred and eight discoverers of "treasure-books" (gter ston)⁴⁹.

No. 134.477.

A bundle of printed prayer-books, books of rituals and sādhanas bearing the following titles:

a) Title: Klong chen snying gi thig le las/ nang sgrub
rig 'dzin 'dus pa bzhugs.

Abbreviated title: Klong snying rig 'dus.

10 folios.

b) Title: Klong chen snying gi thig le las/ rig 'dzin
thugs bsgrub dpal chen 'dus pa bzhugs so.

20 folios.

c) Title: mKha' 'gro'i gsol 'debs bsdus pa bzhugs so.

Abbreviated title: Klong snying mKha' 'gro.

10 folios.

d) Title: Zangs mdog dpal ri'i smon lam dpal ri'i
gsang lam ces bya ba bzhugs so.

Abbreviated title: Klong snying gSang lam.

e) Title: gZhi lam 'bras bu'i smon lam bzhugs.

Abbreviated title: Klong snying sMon lam.

9 folios.

f) Title: Klong chen snying gi thig le las/ bKa' srung
ma mgon lcam dral bzhugs.

Abbreviated title: Klong snying bsKang 'phrin.

23 folios.

g) Title: mDo sngags zung du 'jug pa'i spyod yul lam
khyer sangs rgyas lam zhugs zhes bya ba
bzhugs.

⁴⁹ On this type of literature see Tucci: Tibetan Painted Scrolls, I, p. 109 sq., Nebesky-Wojkowitz: Oracles and Demons, p. 89 sq., A. Ferrari: mK'yen brise's guide to the holy places of Central Tibet, Serie Orientale Roma XVI, Roma 1958, p. 101 sq.

Abbreviated title: sPyod yul lam khyer.

8 folios.

h) Title: Ri chos zhal gdams ngo mtshar rgya mtsho
bzhugs.

Abbreviated title: Klong snying Ri chos.

8 folios.

i) Title: Zhi khro ngan song sbyong ba'i chog sgrigs
khrom dkrugs gsal ba'i rgyan zhes bya ba
bklags chog mar bkod pa bzhugs.

Abbreviated title: Klong chen sNying thig.

37 folios.

j) Title: Klong chen snying gi thig le las/ zhi khro
ngan song sbyong ba dang 'brel ba'i sgo nas
tshe 'das la phan gdags pa'i cho ga gzhan
phan thugs rje'i dra ba dang tshe 'das kyi
phung po sbyong thabs sgrib gnyis rnam
grol bzhugs.

Abbreviated title: Klong snying gzhin chog.

21 folios.

k) Title: 'Phags pa'i gsol 'debs zhal mthong ma
bzhugs.

Abbreviated title: Klong snying Zhal 'thong.

3 folios.

l) Title: Klong chen snying gi thig le las/ 'pho ba
ma bsgoms sangs rgyas bzhugs.

2 folios.

m) Title: Klong chen snying gi thig le las/ yang
gsang bla ma'i sgrub pa thig le'i rgya can
bzhugs so.

Abbreviated title: Klong snying Yang gsang.

5 folios.

n) Title: Klong chen snying gi thig le las/ bla ma
drag po rta khyung 'bar ba'i gsol 'debs
bzhugs so.

2 folios.

o) Title: Rig 'dzin zhi drag gi sgo nas/ zhi ba'i
sbyin sreg ye shes me lce bzhugs.

Abbreviated title: Rig 'dzin sbyin bsregs.

10 folios.

p) Title: Klong chen snying gi thig le las/ bla ma drag po rta khyung 'bar ba'i las byang byin rlabs gzi 'bar zhes bya ba bzhugs so.

7 folios.

q) Title: Klong chen snying gi thig le las/ rig 'dzin bsnyen yig dang/ rig 'dzin gab byang gnad kyi mig tshags/ yum ka bde chen rgyal mo'i rtsa ba'i bsnyen yig/ yum ka bde chen rgyal mo'i bsnyen yig yang gsal lus dkyil bcas bzhugs.

Abbreviated title: Klong snying Yang gsal.

18 folios.

r) Title: Klong chen snying gi thig le las/ yum ka mkha' 'gro'i las tshogs las/ bla bslu'i lhan thabs srog 'tsho'i ljon pa zhes bya ba bzhugs.

Abbreviated title: mKha' 'gro'i bla bslu.

11 folios.

All the above tracts have the size 38,5 × 9 cms.

No. 134.478.

A convoluct of printed prayer-books, books of rituals etc., bearing the following titles:

a) Title: aO rgyan zur rje gling pas mdzad pa'i snang ba dbang gling pas mdzad pa'i snang ba dbang 'dus zhes bya ba'i gsol 'debs bzhugs so.

Abbreviated title: sNang ba dbang 'dus.

9 folios.

b) Title: mKha' 'gro bde chen rgyal mo las/ sku gsum bdud rtsi'i bcud len bzhugs.

2 folios.

c) Title: Klong chen snying gi thig le las/ yang gsang bla ma'i grub pa thig le'i rgya can gyi bsnyen yig grub gnyis shing rta zhes bya ba bzhugs so.

Abbreviated title: Yang gsang bsnyen yig.

6 folios.

d) Title: Klong chen snying thig las dam pa rigs brgya'i lha dbang gi bkol byang bzhugs so.

2 folios.

- e) Title: rGyud mgon legs ldan tshogs kyi bdag po'i
skong ba bzhugs.
Abbreviated title: mGon legs skong ba.
9 folios.
- f) Title: mGon po legs ldan gyi skong ba rgyun
khyer bzhugs.
2 folios.
- g) Only an abbreviated title: 'Pho 'khrid.
3 folios.
- h) Title: mThun mongs phyi'i sngon 'gro ngag 'don.
3 folios.
- g) Title: Rab gnas kyi rgyud las gsungs pa'i mchod
phreng kun tu rgyu.
2 folios.
- h) Title: Klong chen snying gi thig le las/ rgyal ba
rig 'dzin gyi srog 'khor dpal gyi gdu bu
bzhugs/ btags grol.
Abbreviated title: Klong snying rig 'dzin srog 'khor.
7 folios.
- i) Title: Klong chen snying thig gi gtor ma'i reg zeg
gsal ba bzhugs so.
Short title: Klong snying gTor ma'i reg zeg(s).
4 folios.
- k) Title: aO rgyan zur rje gling pa'i gsol 'debs
bzhugs so.
4 folios.
- l) Title: Klong chen snying gi thig le las/ bstan
srung dam can rgya mtsho'i ru mtshan
mnga' gsol bzhugs so.
Abbreviated title: Klong snying Ma mgon mnga' gsol.
4 folios.
- m) Title: Dam can rgya mtsho'i skong bshags bzhugs
so.
Abbreviated title: Klong snying Dam can rgya mtsho.
3 folios.
- n) Title: Klong chen snying thig las/ ma mgon gyi
bskul dag bzlas ..?.. ni/ gtor 'bul/ bskangs
'phrin bden brdar/ bstod pa bka' bsrungs
gsol mchod bcas bzhugs so.
Abbreviated title: Klong snying Ma mgon bskul.
7 folios.

o) Title: Yum ka mkha' 'gro bde chen rgyal mo las/
mkha' 'gro'i bsun zlog ngo mtshar snang ba
bzhugs.

Abbreviated title: Yum mkha' 'gro'i bsun zlog.

12 folios.

p) Title: Klong chen snying gi thig le las/ rdzogs pa
chen po kun tu bzang po ye shes klong gi
rgyud dang/ rdzogs pa chen po'i rgyud phyi
ma/ kun tu bzang po'i dgongs nyams/
rdzogs pa chen po'i gdan gsum shan 'byed
bcas bzhugs.

Abbreviated title: Klong snying rgyud skor.

23 folios.

All the above blockprints have the size 39 × 38,5 cms.

No. 134.479.

Title: rNal 'byor gyi dbang phyug chen po rje btsun
mi las ras pa'i rnam thar thar pa dang thams
cad mkhyen pa'i lam ston zhes bya ba bzhugs
so.

Abbreviated title: rNam thar, volume kha.

Blockprint, 116 folios.

Size 52,5 × 8,5 cms.

The biography of the Tibetan poet-saint, Mi la ras pa⁵⁰.

No. 134.480.

Title: rJe bdag nyid chen po sogs kyi sku brnyan
'ga' zhid gi lo rgyus cung zad brjod pa mnyan
par 'os pa'i gtam gyi phreng ba bzhugs so.

Abbreviated title: sKu brnyan, volume tsha.

Blockprint, 13 folios.

Size 52,5 × 8,5 cms.

A work composed by Shes rab rgya mtsho at bKra shis
'khyil and describing images and relics of saintly lamas of the bKa'
gdams pa and dGe lugs pa sects, especially those of Tsong
kha pa.

No. 134.481.

Title: sKu lnga'i gsol mchod rdo rje'i sgra dbyangs
dang rdo rje grags ldan gnod sbyin tsi'u dmar

⁵⁰ Regarding this famous Tibetan personality see especially B. Laufer: Mila-
raspa. Tibetische Texte in Auswahl übertragen, Hagen i. W. 1922, 79 pp.; J. Bacot:
Le poète tibétain Milarepa, Les Classiques de l'Orient, t. XI, Paris 1925, 302 pp.; H. Hoff-
mann: Milaraspa. Sieben Legenden, München 1950, 128 pp.; J. W. de Jong: Mi la ras
pa'i rnam thar. Texte tibétain de la vie de Milarépa, 1958, 230 pp.

po dang bse khrab pa tshangs pa bcas kyi
gsol mchod rgyas pa rnam s bzhugs so.

Abbreviated title: gSol mchod, volume dza.

Blockprint, 30 folios.

Size 52 × 8,5 cms.

A book concerning the worship of the so-called "Five Bodies" (sKu lnga)⁵¹ and other prominent members of the numerous group of guardian deities supposed to be protecting Tibetan Buddhism. The volume contains the following six works:

a) Title: sKu lnga'i gsol mchod (fols. 1 b—10 b).

Prayers and offerings in honour of the sKu lnga. This text, which is said to be based on an earlier work called Bla ma'i las byang thugs sgrub yang snying 'dus pa, was begun by the second Dalai Lama dGe 'dun rgya mtsho (1475—1542) and was later enlarged and completed by the fifth Dalai Lama.

b) Title: sKu lnga'i gser skyems (fols. 10 b—11 b).

Description of the way in which a "gold-libation" (gser skyems) should be made to the sKu lnga, and text of the relevant prayers.

c) Title: sNang srid dregs pa'i sde dpon gnas chung chos skyong rdo rje grags ldan la mchod gtor 'bul ba'i cho ga 'dod dgu'i mchog sbyin zhes bya ba bzhugs so (fols. 11 b—16 b).

A book devoted to the worship of the god rDo rje grags ldan, the deity which takes possession of the State Oracle living in the gNas chung monastery near Lhasa. This text was composed by the dge slong, Ye shes rgyal mtshan, and was transcribed at the Potala palace.

d) Title: gNod sbyin dgra lha'i rgyal po rtsi'u dmar po gsol mchod bya ba'i rim brdzogs ldan dga' ston zhes bya ba bzhugs so (fols. 16 b—21 a).

A book of offerings and prayers dedicated to the dharmapāla rTsi'u dmar po, a guardian-god attached to the 'bSam yas monastery. This work was composed by the third Panchen Lama Blo bzang dpal ldan ye shes (1738—1780).

e) Title: gNod sbyin chen po bse khrab can la mchod gtor sogs 'bul tshul bzhugs so (fols. 21 a—23 b).

A book of worship of the guardian-deity bSe khrab can, the wrathful form of the god Tshangs pa dkar po. Author of this tract is the fifth Dalai Lama.

⁵¹ Regarding this group of deities and all the other dharmapālas mentioned below see the relevant chapters in Nebesky-Wojkowitz: Oracles and Demons. Further details on the colophon of this blockprint are given on pp. 578 and 579 of the above-mentioned work.

f) Title: lHa mchog srid gsum gyi bdag po tshangs pa chen po'i gsol mchod gyi rim pa don yod 'phrul gyi zhags pa zhes bya ba (fols. 23 b to 30 b).

A book explaining the way of worshipping the guardian-god Tshangs pa dkar po. This text, also, was composed by the third Panchen Lama after the god himself, speaking through the mouth of an oracle-priest, had expressed the wish that such a book should be written.

No. 134.482.

Title: rDo rje g.yu sgron ma'i pra sgrub snang gsal me long ces bya ba bzugs so.

Abbreviated title: Pra sgrub.

Blockprint, 29 folios.

Size 50 × 9 cms.

A book describing the methods of a kind of divination which is under the auspices of the goddess rDo rje g.yu sgron ma, a member of the bsTan ma⁵² group. It also contains, from fol. 19 b on, instructions on the various methods of performing "king Ge sar's arrow-divination" (Ge sar mda' mo)⁵³.

No. 134.483.

Title: dPal lha bstan ma bcu gnyis/ sger gsol rdo rje g.yu sgron ma/ rdo rje drag rgyal ma bcas pa'i gsol mchod bzhugs.

Abbreviated title: bsTan ma.

Blockprint, 7 folios.

Size 52 × 9,5 cms.

A work which has been composed by the second Dalai Lama. It contains instructions for the worship of the twelve bsTan ma, especially the goddesses rDo rje g.yu sgron ma and rDo rje drag rgyal ma.

VII. Collection Nebesky-Wojkowitz 1956—1957.

During my second period of research-work in the Indo-Tibetan borderland (1956—1957)⁵⁴ I acquired at Kalimpong for the Museum of Ethnology the following Tibetan works:

⁵² On this group of deities see Nebesky-Wojkowitz: Oracles and Demons, pp. 181—198.

⁵³ See also Nebesky-Wojkowitz: Oracles and Demons, pp. 455—466.

⁵⁴ R. Nebesky-Wojkowitz: "Ergebnisse der 2. Forschungsreise nach Nepal und Sikkim 1956—1957", Wiener Völkerkundliche Mitteilungen, IV. Jhrg., No. 2, Wien 1956, pp. 213—216. — This research-work was greatly facilitated by a generous grant from the Wenner-Gren Foundation for Anthropological Research, New York.

po dang bse khrab pa tshangs pa bcas kyi
gsol mchod rgyas pa rnam s bzhu gs so.

Abbreviated title: gSol mchod, volume dza.

Blockprint, 30 folios.

Size 52 × 8,5 cms.

A book concerning the worship of the so-called "Five Bodies" (sKu lnga)⁵¹ and other prominent members of the numerous group of guardian deities supposed to be protecting Tibetan Buddhism. The volume contains the following six works:

a) Title: sKu lnga'i gsol mchod (fols. 1 b—10 b).

Prayers and offerings in honour of the sKu lnga. This text, which is said to be based on an earlier work called Bla ma'i las byang thugs sgrub yang snying 'dus pa, was begun by the second Dalai Lama dGe 'dun rgya mtsho (1475—1542) and was later enlarged and completed by the fifth Dalai Lama.

b) Title: sKu lnga'i gser skyems (fols. 10 b—11 b).

Description of the way in which a "gold-libation" (gser skyems) should be made to the sKu lnga, and text of the relevant prayers.

c) Title: sNang srid dregs pa'i sde dpon gnas chung chos skyong rdo rje grags ldan la mchod gtor 'bul ba'i cho ga 'dod dgu'i mchog sbyin zhes bya ba bzhugs so (fols. 11 b—16 b).

A book devoted to the worship of the god rDo rje grags ldan, the deity which takes possession of the State Oracle living in the gNas chung monastery near Lhasa. This text was composed by the dge slong, Ye shes rgyal mtshan, and was transcribed at the Potala palace.

d) Title: gNod sbyin dgra lha'i rgyal po rtsi'u dmar po gsol mchod bya ba'i rim brdzogs ldan dga' ston zhes bya ba bzhugs so (fols. 16 b—21 a).

A book of offerings and prayers dedicated to the dharmapāla rTsi'u dmar po, a guardian-god attached to the bSam yas monastery. This work was composed by the third Panchen Lama Blo bzang dpal ldan ye shes (1738—1780).

e) Title: gNod sbyin chen po bse khrab can la mchod gtor sogs 'bul tshul bzhugs so (fols. 21 a—23 b).

A book of worship of the guardian-deity bSe khrab can, the wrathful form of the god Tshangs pa dkar po. Author of this tract is the fifth Dalai Lama.

⁵¹ Regarding this group of deities and all the other dharmapālas mentioned below see the relevant chapters in Nebesky-Wojkowitz: Oracles and Demons. Further details on the colophon of this blockprint are given on pp. 578 and 579 of the above-mentioned work.

f) Title: lHa mchog srid gsum gyi bdag po tshangs pa chen po'i gsol mchod gyi rim pa don yod 'phrul gyi zhags pa zhes bya ba (fols. 23 b to 30 b).

A book explaining the way of worshipping the guardian-god Tshangs pa dkar po. This text, also, was composed by the third Panchen Lama after the god himself, speaking through the mouth of an oracle-priest, had expressed the wish that such a book should be written.

No. 134.482.

Title: rDo rje g.yu sgron ma'i pra sgrub snang gsal me long ces bya ba bzugs so.

Abbreviated title: Pra sgrub.

Blockprint, 29 folios.

Size 50 × 9 cms.

A book describing the methods of a kind of divination which is under the auspices of the goddess rDo rje g.yu sgron ma, a member of the bsTan ma⁵² group. It also contains, from fol. 19 b on, instructions on the various methods of performing "king Ge sar's arrow-divination" (Ge sar mda' mo)⁵³.

No. 134.483.

Title: dPal lha bstan ma bcu gnyis/ sger gsol rdo rje g.yu sgron ma/ rdo rje drag rgyal ma bcas pa'i gsol mchod bzhugs.

Abbreviated title: bsTan ma.

Blockprint, 7 folios.

Size 52 × 9,5 cms.

A work which has been composed by the second Dalai Lama. It contains instructions for the worship of the twelve bsTan ma, especially the goddesses rDo rje g.yu sgron ma and rDo rje drag rgyal ma.

VII. Collection Nebesky-Wojkowitz 1956—1957.

During my second period of research-work in the Indo-Tibetan borderland (1956—1957)⁵⁴ I acquired at Kalimpong for the Museum of Ethnology the following Tibetan works:

⁵² On this group of deities see Nebesky-Wojkowitz: Oracles and Demons, pp. 181—198.

⁵³ See also Nebesky-Wojkowitz: Oracles and Demons, pp. 455—466.

⁵⁴ R. Nebesky-Wojkowitz: "Ergebnisse der 2. Forschungsreise nach Nepal und Sikkim 1956—1957", Wiener Völkerkundliche Mitteilungen, IV. Jhrg., No. 2, Wien 1956, pp. 213—216. — This research-work was greatly facilitated by a generous grant from the Wenner-Gren Foundation for Anthropological Research, New York.

No. 136.929 b.

A book of divination without a title.

Manuscript written in the dbu med script.

65 folios bound together.

Size 20 × 6 cms.

No. 136.929 c.

Title: Chos skyong ba'i rgyal po chen po rnam thos
sras ser chen gyi gsol kha rgyas pa dngos
grub char 'bebs zhes bya ba bzhugs so.

Blockprint, 13 folios (folios 3 and 4 are missing).

Size 53 × 9,5 cms.

A book concerning the worship of the yellow-coloured dharmapāla
Vaiśravaṇa (rNam thos sras).

No. 136.929 d.

Title: dPal ldan bla ma dam pa rje btsun blo bzang
ye shes kyi gsung las gsang ba'i rnam thar
bzhugs so.

Abbreviated title: gSang rnam.

Blockprint, 45 folios.

Size 30,5 × 8,5 cms.

A popular book describing various feats supposed to have been performed
by the lama Blo bzang ye shes.

No. 136.929 e.

A book giving instructions how to perform the ritual of cleansing from sins
(nyes sel). The book is divided into two sections:

a) Title: Nyes sel gyi cho ga 'bring po bzhugs so.

Abbreviated title: 'Bring po.

Manuscript, written in the dbu can script.

23 folios.

b) Title: rTen 'brel nyes sel gyi dkyil 'khor chen
po'i lha rnam dgyes byed tshogs kyi rim
pa bzhugs so.

Abbreviated title: Tshogs mchod.

Manuscript, written in the dbu can script.

12 folios.

Both manuscripts have the size 31,5 × 6,5 cms.

No. 136.929 f.

Title: Khro bo'i rgyal po kham chu nag po zhes bya
ba'i gzungs.

Manuscript, written in the dbu can script.

16 bound folios.

Size 18,5 × 6,5 cms.

The spell of the “king of the fierce ones” Kham chu nag po who is invoked in order that he may avert or counteract various kinds of evil.

No. 136.929 g.

Title: aO rgyan mkha' 'gro nor lha'i sgrub thabs/
tshe g.yang nyi zla kha sbyor zhes bya ba
'dod dgu dngos grub char 'bebs zhes bya ba
bzhugs pa'i/ dbu phyogs/ legs so//.

Manuscript, written in the dbu med script.

26 folios.

Size 36 × 8 cms.

Sādhanas of the “dākinis from the country of Udyāna” (aO rgyan mkha' 'gro) and of the “god of richness of Udyāna, the white Jambhala” (aO rgyan nor lha dzam dkar)⁶⁶. These divinities are invoked in connection with the performance of a ceremony supposed to assure long life and happiness (tshe g.yang).

No. 136.929 h.

A convoluted of texts written in the dbu med script and bearing the following titles, which on account of numerous omissions and orthographic errors are barely legible:

- a) Ka: gSang ba smad 'byungs gis chos 'byungs
glengs bzhi bzhugs so.
7 folios.
- b) Kha: gSang spyod smad du 'byungs ba'i lde mig
zhes bya ba bzhugs so.
10 folios.
- c) Ga: gSang ba smad du 'byungs ba'i zab dbang
bzhugs so.
10 folios.
- d) Nga: Ma dang mkha' 'gro'i byed ..?.. cho ga rig
'dzin srogs thud rtsi sman ljon pa bzhugs so.
11 folios.
- e) Ca: gSang spyod gyis lhong tshad tshad bzhugs
so/ 'gro don phal.
4 folios.

⁶⁶ On the various forms of Jambhala see Tucci: Tibetan Painted Scrolls, II, pp. 571—577; Nebesky-Wojkowitz: Oracles and Demons, pp. 68—81.

- f) Cha: Ma gcig mkha' 'gro ma nag mo'i tshogs mchod bzhugs so. 5 folios.
- g) Ja: Ma rgyud gsang ba smad 'byung gis chos spyod nyam len dang bcas la bzhugs so. 16 folios.
The first leaf bears the drawing of a dancing yogini, holding a chopper in her right hand and a skull cup in the left. She wears a garland around her neck and a trident rests in the crook of her left arm.
- h) Nya: gSang gcod la kho ba'i ngag 'don khrid chags su ..?.. bzhugs so/ gsang ba smad du byung gis gsol 'debs rigs 'dzin dge ba 'od zer bzhugs so. 6 folios.
- i) Ta: brGyud pa'i gsol 'debs bzhugs so. 3 folios.
The front-leaf bears a drawing showing a Buddha and his śakti in sexual union (Tib. yab yum).
- j) Tha: sPyod yul nyon mongs bzhig gyis ngag don log 'dren zil mnon bzhugs so. 4 folios.
- k) Da: sPyod nyon mongs ..?.. byed kyi khrid bzhung gsol ba'i me long bzhugs so. 24 folios.
- l) Na: gSang ba smad du 'byung ba'i lus ..?.. tshogs mchod bzhugs so. 2 folios.
- m) Pa: gSang ba smad 'byung gis spyod rgyud pa'i gsol 'debs phung po sha 'gyed bzhugs so. 3 folios.
- n) Pha: gSang gcod la nye bar kho ba'i zur 'debs lde thung bzhugs. 6 folios.
- o) Ba: Khros nag gsang ba'i dril sgrubs bar chad kun sel gtor dbang bzhugs so. 2 folios.

All the above manuscripts have the size 39,5 × 9 cms.

No. 136.929 i.

Title: Pra 'bebs snang gsol me long zhes bya ba bzhugs so.

Manuscript, written in the dbu can script.

A book on various methods of divination which are under the auspices of the goddesses white Tārā (sGrol ma dkar mo) and Remati⁵⁶.

VIII. Collection Nebesky-Wojkowitz 1958-1959.

During the research-work at present in progress, I acquired in Kathmandu the following parts of the so-called Vaidūrya sngon po, one of the main works of lamaistic medicine.

1. Title: gSo ba rig pa'i bstan bcos sman ba'i dgongs rgyan rgyud bzhi'i gsal byed vaidūrya sngon po'i phreng ba las dum bu gnyis pa bshad pa'i rgyud kyi rnam bshad ces bya ba bzhugs.

Abbreviated title: \bar{U} Vaidūrya sngon po.

Fols. 32—254.

2. Title: gSo ba rig pa'i bstan bcos sman bla'i dgongs rgyan rgyud bzhi rigs byed vaidūrya sngon po'i phreng ba las dum bu gsum pa man ngag yon tan rgyud kyi rnam bshad ces bya ba bzhugs so.

Abbreviated title: \bar{U} Vaidūrya sngon po.

Fols. 255—456.

3. Title: gSo ba rig pa'i bstan bcos sman bla'i dgongs rgyan rgyud bzhi'i gsal byed vaidūrya sngon po'i malli ka zhes bya ba las glegs bam gnyis pa bzhugs so.

Abbreviated title: \bar{U} Vaidūrya sngon po.

Fols. 1—264.

4. Title: gSo ba rig pa'i bstan bcos sman bla'i dgongs rgyan rgyud bzhi'i gsal byed vaidūrya sngon po'i phreng ba las dum bu bzhi pa phyi ma rgyud kyi rnam bshad ces bya ba bzhugs.

Abbreviated title: \bar{U} Vaidūrya sngon po.

Fols: 265—453.

All parts are of the size 58 × 10 cms.

⁵⁶ For this and other forms of divination see Nebesky-Wojkowitz: *Oracles and Demons*, pp. 455—466 and the sources quoted there.