

# TIBETAN HISTORIES



A Bibliography of  
Tibetan-Language Historical Works

Dan Martin

in collaboration with Yael Bentor

Foreword by Michael Aris

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*Dedicated to the Tibetan people  
whose histories these are  
and to the memory of  
Andrei Vostrikov  
executed on 26th September 1937*

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and 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 Online 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.

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## Foreword

Michael Aris

The list presented here with such care and dedication by Dan Martin of just over seven hundred historical works in Tibetan is a landmark in Tibetan studies. It will bring home as never before that feature of Tibetan culture which all who have made Tibet their study have noticed: a preoccupation, sometimes to the point of obsession, with the lines of continuity that link present institutions, or their scattered remains, to both divine and human origins. For those coming new to this field it is worth pointing out that nearly all these histories were written from an exclusively Buddhist viewpoint to celebrate the past glories of clans and principalities, religious schools, cults and monasteries, and the Tibetan state itself. The histories met, and continue to meet, the urgent need for legitimizing present conditions or aspirations through the vigorous assertion of authority. In their sheer multiplicity they reveal the intensely competitive and diversified world that gave them birth. By providing models to be emulated the histories impose highly selective views of the past on the present, views that continue even today to shape a strong sense of local or national identity. Moreover the literary language used in these texts has not undergone any really significant change during the last millenium. To conclude from all this that Tibetans live only in their past would be wide of the mark. Yet it is clear that, by comparison with many other peoples of the east or west, they maintain a high level of historical consciousness and a deep sense of the vitality of the living past.

The historical mode in Tibet cannot have been achieved without the emphasis given to the power and function of memory both in their religious culture and society. It is surely significant that the word for "memory" (*dran-pa*) is the same as that for "mindfulness" or "awareness" in Buddhist practice. The vast majority of the works listed here were written by Buddhist monks for whom the art of memorizing texts was such an essential skill that it was taken almost completely for granted. While the biographical and autobiographical literature may depend in part on those same aides-mémoires of notes and diaries found in other traditions, it

seems to rely even more on that power of total recall which allows lamas to resurrect at will not only a vast stock of texts, passages and literary formulae imbibed and committed to memory but also the minutest details of events witnessed or recounted many decades earlier. Those lives have had to be omitted from this survey on account of sheer numbers, but it should not be forgotten that they provided the primary sources for many of the chronicles listed here.

The strict timetables of monastic life, with recurrent duties of the day, month and year, imposed a familiar calendrical structure on the past. Is it too facile to suggest that these monastic rhythms and skills were reinforced by much more ancient impulses to enumerate, classify and memorize? One thinks here of how the highly sophisticated pastoral economy of Tibet depended on remembering the exact pedigrees of large numbers of domestic animals. And there is ample evidence to suggest that the complex mythologies of the pre-Buddhist religion had been systematized, memorized and passed down in oral tradition long before the surviving fragments were committed to writing, thus prefiguring the constant interplay of oral and literary motifs and traditions witnessed in later chronicles. Mythical events were remembered and recorded as "history", by followers of both the Buddhist and Bon religions, to serve as the basis for their re-enactment as ritual.

The fallibility, even in Tibet, of human memory and the development of a complex scholasticism associated with the Buddhist faith meant that chroniclers increasingly depended on ready access to written sources. One gains a clear picture of later historians surrounded by heaps of manuscripts and blockprints waiting to be plundered, summarized and adapted. The most extreme example of this magpie method, which opened the door to the development of a critical attitude to sources, is found in the monumental religious history of the Amdo region completed in 1865. The author, Kōncho provides a list of no less than six hundred or so sources he had consulted while writing over a period of thirty years. The need for discrimination and care in treating diverse, sometimes conflicting, accounts had by then been well established in some of the major histories. However, it is only in recent years that some historians have begun to adopt a systematic method of source citation. The lack of this in earlier centuries will keep generations of future scholars employed for decades in unravelling and measuring the evidence of the chronicles against the infinite variables of context and motive.

State authorities usually regard the study and writing of history as potentially dangerous occupations to be carefully controlled. In China practically the only histories published are official histories. In my own university the Regius Professorships of Modern History and Ecclesiastical History still lie formally in the gift of the reigning monarch. In the independent kingdom of Bhutan, whose chronicles are included here because they are written in Tibetan, it was only after many false starts that a quasi-official history, one of great merit, could be published in recent years with government approval. In Lhasa it is said that students pursuing



the formal curricula of the state monasteries belonging to the ruling Gelukpa (Dge-lugs-pa) school were actively discouraged, if not actually forbidden, from reading historical works. Although that school certainly produced its own annals, they are far outnumbered by those of the older schools that maintained an independent existence on the fringe of state power. The relatively loose control exercised by successive authorities at the centre, and the survival of so many peripheral polities and spiritual lineages of a more or less autonomous character, helps to explain the proliferation of chronicles.

Some lost works, whose titles or authorship are known from other sources, have found a place in this bibliography even if their status has not yet shifted from "lost" to "partly recovered" or "extant". The present list provides a clear indication of gaps waiting to be filled. There are more distant rumours, not reported here, of daily court records kept during the lifetimes of the later Dalai Lamas and several family histories that were jealously guarded and kept hidden from outside view. Works of a very local character are bound to continue to come to light in the years ahead, not to mention primary material contained in administrative records, edicts and correspondence. Indeed, the documents that can be properly described as archival, which fall well outside the remit of the present work, will eventually require a separate effort. The same holds for the growing numbers of oral histories and personal narratives of Tibetan life and politics prior to 1959. While it is to be hoped that the scope and detail of the present work will be expanded and refined in future editions and in other more specialist studies, there is no doubt that its publication marks a key and timely event in the development of Tibetan studies, providing an absolutely essential tool for historians and historiographers. All who work in this field stand greatly in debt to its author for laying such a solid foundation.

The terrible traumas of the recent past have provided the main impetus, along with the motives of both religious piety and financial profit, to turn back to history while being catapulted headlong to an uncertain future. The movement to rediscover and publish began in the Indian subcontinent after the arrival there of 80,000 Tibetan refugees in 1959, greatly boosted by the efforts of our friend and colleague Gene Smith of the US Library of Congress to acquire and disseminate Tibetan publications in the 1960s and 1970s. Historical texts form just one class, though an important one, of a huge literature dominated by ritual. In due course those Himalayan regions belonging to the Tibetan cultural universe, but which lie beyond Chinese control, also started to turn back to their literary heritage. Since the end of the Cultural Revolution the scene has tended to shift back to Tibet and the provincial presses located in the border regions. It is not often realized that the effort there forms part of a much wider movement in the Peoples Republic that has seen the steady unearthing of local history in recent years. This seems to take place with some official blessing but mostly in an independent and spontaneous fashion. The practical effect of all this for Tibetan historians is that by comparison with the hundred or so sources

(again excluding biographies) discussed in 1935 by Andrei Ivanovich Vostrikov, the great pioneer to whom this work is dedicated, today we have an additional six hundred or so works listed in this bibliography. The majority of these became available only in the last thirty years.

An understanding of the stormy dialogue between ideal and reality, between historical truth and fiction revealed within these works, and particularly in the spaces that lie between them, now occupies the energies not only of a growing body of scholars of the east and west but, more importantly, of many Tibetans themselves. Both to the south and north of the Himalayas history is gradually becoming democratized and laicized. But whether pursued there or in the West or in Japan, the basic spade-work takes place in a corner so far removed from the main currents affecting the modern discipline of history that it gives the impression to many of little more than fact-mongering antiquarianism, brought to bear on texts viewed as redolent with parochial chauvinism and heavy with panegyric. However that may be, few would dispute the fact that we have only just begun to ask of these sources the right questions or to gain from them the most valuable insights into the nature of Tibetan society.

The historical method leads, inevitably, to the dissolution of myth and legend, to the exposure of prejudice, intolerance, fabrication and error – in short to constant reminders of human frailty and corruption. But it helps us equally to identify the nobility of individual effort, the positive and lasting values of society, the currents which move and inspire it. When rationalism and scepticism have had their way with the records we are still left with the astonishing resilience of the bodhisattva ideal that provided the inspiration behind so many of the human institutions of Tibet and its diverse forms of rule and succession. As often as the ideal appears to wither and decay, so does it reassert itself in the accounts of individual lives and institutions. Founded on the solid rock of private and public morality and on the conviction that the relief of human suffering is both essential and attainable, that same exemplar found many highly convincing expressions in Tibetan history. This leitmotif can be viewed, in traditional terms, as emanating from a level of truth that stands beyond space and time in the *dharmakaya*. In “modern” terms it can be seen as a primary component of a socially constructed reality of great and enduring strength. The temporal, all too human permutations of the ideal will continue to provide inspiration and fascination beyond the lands where it serves as an article of faith.

The importance of historical discovery and reassessment cannot be exaggerated, for without a new vision of the past no vision for the present or future can be achieved. If the sometimes painful process of historical ferment assists the Tibetans in their search for the way forward, so too can it help the rest of us in facing the endless challenge of human potential and diversity. It is one of several shared endeavours that serve, paradoxically, both to reduce and to highlight the gap between “outsiders” (*phyi-pa*) and “insiders” (*nang-pa*).

## Introduction

The following 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 and by placing the index in English alphabetical order, we have made a serious attempt to make the material contained herein sufficiently accessible to non-specialists, in particular librarians and bibliographers. It may even repay a little idle curiosity.

As the Iron Dragon year of the seventeenth sixty-year cycle (2000 CE) draws near, 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 to be included, and much of this introduction is an attempt to do just that. The Tibetan-language works listed herein 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 sects (Bka'-brgyud-pa, Bka'-gdams-pa, Bon, Dge-lugs-pa, Gcod, Jo-nang-pa, Rnying-ma-pa, Sa-skya-pa, Zhi-byed-pa and Zhwa-lu-pa [Bu-lugs-pa]) 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-pa 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. The word was evidently borrowed into Tibetan from Mongolian, since 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.
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 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* (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* ('history' or 'story', although in its etymology it apparently means 'year familiarity') 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 recent work of 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*, which are 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 due to the difficulty in acquiring them, very few have been included here.

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) Shâkyamuni (Shâkya-thub-pa) and Lord Shenrab (Gshen-rab-mi-bo) are not 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-pa 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 Tsong-kha-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 the most recent, 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.

We have not made an attempt to trace every single reference to every single existing manuscript or xylograph of a particular historical work, and have not listed works according to the monastic printeries which in some cases produced them in woodblock printed form (this sort of information is often 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 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 which have been 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). These are, after all, *available*.

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 AD.: 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).

Neither have we included 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 most recently in Per Sørensen's *Tibetan Buddhist Historiography* (TBH, pp. 519-525), and those interested may refer to this work and the literature cited therein. It is possible that these obscure works could provide some keys for understanding the development of the subsequent historical tradition, 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. Although there have been a few bibliographies of Tibetological books and articles published in the PRC in recent years, the bibliographical details for all but one of these are not currently available to us. There is one very useful bibliography of Tibetan-language articles published in PRC periodicals between the years 1979 and 1989, classified according to subjects, 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 related subject-matter.

Please note also 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 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 of authorship, dating, nomenclature, etc., 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 we hope these cases are very rare indeed) [4] that it is a bibliographical ghost. **Lit.** (= literature) means translations of the entire historical work or at least of substantial portions of it, as well as books and articles entirely devoted to the work as a whole, or which use it as their primary source. References to 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 only secondary priority). Works which make only casual reference or translate brief passages are for the most part not mentioned. Citations of Chinese, Japanese, Mongolian and Russian language literature 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 few cases they are our only source[s] of information. Where possible, we have also included references to entries about the authors contained in biographical reference works in English and Tibetan. 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.

Note that the main entry titles and authors, as well as keywords from the subject description, are indexed. Source publications and cited references have not been entered in the index.

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.

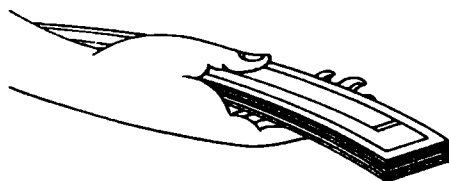
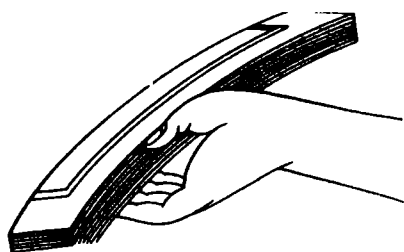
For locating library copies of most of the published histories in this bibliography, by far the most fruitful method is to use a computer with access to the On-line Catalogue of the Library of Congress (OCLC). Machine-readable versions of the Tibetan records of OCLC are available from the Asian Classics Input Project (ACIP), while all major American libraries have access to OCLC. 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 (note that the separable parts of names are cross-referenced in the index; this is a necessity, and not a luxury, when indexing Tibetan proper names). 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. We have used English sort-order for the index, following the example of the Library of Congress (notice that the 'a-chung ['] is ignored for this purpose). 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 succeed in making Tibetan histories accessible to the widest possible range of students, and in furthering 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.



## Tibetan Histories

-1-

late 700's and following centuries ?

Sba Gsal-snang (late 8th century), *Sba-bzhed*. A. R. A. Stein, *Une chronique ancienne de Bsam-yas : Sba-bzhed*, 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 Mdzad-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). Note: The edition of R. A. Stein and the edition from Dharamsala are nearly identical (the latter was copied from the former), but the recent PRC edition differs from them in many respects. In the one passage which we have closely compared, the PRC edition agrees with the citation in the *Mkhas-pa'i Dga'-ston* in those places where it differs from Stein. History of Buddhism in the imperial period. The ascription of authorship is traditional. Lit.: Contemporary cosmopolitan scholarship tends to the conclusion that the available forms of this work date from as late as the twelfth or even fourteenth centuries. See especially the discussion in Leonard W. J. van der Kuijp, "Miscellanea to a Recent Contribution on/to the Bsam-yas Debate," *Kailash*, vol. 11 (1984), nos. 3-4, pp. 149-184, at pp. 176-180. See also Phillip Denwood, "Some Remarks on the Status and Dating of the Sba bzhed," *Tibet Journal*, vol. 15, no. 4 (Winter 1990), pp. 135-148. Flemming Faber, "The Council of Tibet according to the Sba bzhed," *Acta Orientalia*, vol. 47 (1986), pp. 33-61. 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. David S. Ruegg, *Buddha-nature, Mind and the Problem of Gradualism in a Comparative Perspective*, School of Oriental and African Studies, Univ. of London (1989), p. 68 ff. 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-snang 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', p. 41 ff. TBH, pp. 633-635. *Mdo-smad Chos-'byung*: "Bsam-yas Dkar-chag Chen-mo'am Rgyal-rabs Sba-bzhed Che 'Bring."

1000's

Byang-chub-'dre-bkol (968-1076) composed part of the *Rlangs Po-ti Bse-ru* (see below).

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. **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. 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. A brief biography of the author is found in *Gangs-can Mkhas-grub*, pp. 69-70. Another work, albeit somewhat later and also unavailable to us, is the one by Dbon Bi-ci, mentioned below.

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 fact. **C.** *Bka'-chems Ka-khol-ma*, ed. by Smon-lam-rgya-mtsho, Kan-su'i Mi-rigs Dpe-skrun-khang (Lanzhou 1989). 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[gs] Chen-mo*, 2. *Dar Dkar Gsal-ba'i Me-long*, and 3. *Zla-ba'i 'Dod-'jo*. The first is probably another name for the present text. 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. 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.

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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 have been published in India (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 quite a number of Rong-zom-pa's works seem to be unavailable nowadays. Ref.: Kuijp, 'Tibetan Historiography', p. 46. For some biographical information on the author, see *Blue Annals*, pp. 160-163. Bradburn, *Masters*, pp. 87-88 provides a brief biography of the author, including the dates 1012-1131 (??). See also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 703-709. 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-rtsom 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.

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), although no publication of the text is known to us. It conceivably *could*, but probably does not, bear some relation to the "*Lo-rgyus Chen-mo*" which forms the first section of the *Maṇi Bka'-'bum* (see Kuijp, 'Tibetan Historiography', p. 50, n. 12; TBH, p. 524). The *Lam-'bras Khog-phub* (p. 312) mentions a "*Zha-ma'i Lo-rgyus Chen-mo*" which is probably by (or at least following the tradition of) the early woman teacher of the Lam-'bras ['Path that Includes the Goal'] precepts by the name of Ma-cig Zha-ma (b. 1062) and which is most certainly not to be identified with that by Khu-ston. 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). Ref.: THL, p. 139. S. Karmay, "The Origin Myths of the First King of Tibet as Revealed in the Can-Ingā," 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. For the life of the author, see Roerich, *Blue Annals*, pp. 93-94. 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."

1051

Atiśa, *Bstan-rtsis*. A chronology of Buddhist history. Ref.: THL, p. 121.

1100's ?

Mi-'jigs-pa-sbyin-pa-dpal (Abhayadânaśrī 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. 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-yâ-ka-ra, and its Tibetan translation is attributed to Pa-tshab Lo-tsâ[-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). Lit.: This work has been completely translated into English 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 Sri*, Central Institute of Higher Tibetan Studies (Sarnath 1979), including Tibetan text with Hindi translation. For two classic articles, see Rahula Sankrtyayana, "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.

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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 Nâropa, 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-pa'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. 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. 503-675. 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-pa school. 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. 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. 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. 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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*mid-1100's ?*

*Bon Chos Dar Nub-gi Lo-rgyus Grags-pa Rin-chen Gling Grag ces bya-ba Rmongs-pa Blo'i Gsal-byed*. Attributed to Dran-pa-nam-mkha' (8th century). 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. 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. 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.: 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. 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 ?*

She'u Lo-tsâ-ba, *Lam-'bras Chos-'byung*. History of the Lam-'bras system associated with the Sa-skyapa school. The author is said to have been a disciple of Abhayâkaragupta. Ref.: MHTL, no. 10938. *Mdo-smad Chos-'byung*: "*Skyid-smad-pa Lum-pa Chos-grags-sam She'u Lo-tsâ-ba Kun-dga'-chos-grags-kyi gsung-ngag chos-'byung | Dpal-ldan Bla-ma'i Lam-'bras Bla-brgyud Rnam-thar Ngo-mtshar S nang-ba*." On the dates of Abhayâkaragupta, see Gudrun Bühnemann, "Some Remarks on the Date of Abhayâkaragupta and the Chronology of His Works," *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 142, no. 1 (1992), pp. 120-127. The author is evidently to be identified with She'u Badzra-de-ba (b. early 11th century), a translator whose biography is told in *Gangs-can Mkhas-grub*, p. 1713.

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*mid- or late-1100's ?*

Gtsang-nag-pa Brtson-'grus-seng-ge, according to Bu-ston's history, composed a *Chos-'byung*. The author was both disciple and biographer of Phywa-pa Chos-kyi-seng-ge, the dates of the latter being 1109 through 1169. Evidently Phywa-pa himself composed a work of the *chos-'byung* genre. Ref.: Kuijp, 'Introduction', p. 4. Kuijp, 'Tibetan Historiography', p. 46. Biography of the author in *Gangs-can Mkhas-grub*, p. 1336.

*mid-1100's and later*

*Ma-ṅi 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. See Aris, *Bhutan*, pp. 8-24. Anne-Marie Blondeau, "Le 'Découvreur' du Maṅi 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 Maṅi bka' 'bum," *Acta Orientalia Hungarica*, vol. 43 (1989), pp. 247-258. Matthew Kapstein, "Remarks on the Maṅi 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*, volume 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).

*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. An early medical history of the *khog-'bubs* genre attributed to 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*. Ref.: Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-Idan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dûrya'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. 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.

*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 Gyaltzen (Paro 1979). From

the library of Lopon Choedak. B. Manuscript B: Ugyen Tempai Gyaltzen (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 Mimdangs Dpe-skrun-khang (Lhasa 1988). 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 excavator (*gter-ston*) of the Rnying-ma-pa school. Lit.: 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.

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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 Rinpoche," Ugyen Tempai Gyaltzen (Paro 1980). History of the Tibetan imperial period. 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). A date of about 1200 is suggested in TBH, p. 641.

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-skrun-khang (Chengdu 1989), with appended texts, including (on pp. 237-287) the Padmasambhava biography by Târanâtha. 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*, Manjusri 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'-bdo-rje*, Sungrab Nyamso Gyunphel Parkhang (Tashijong 1972), pp. 361-595. Biography of Padmasambhava. Although a biography, this work has been included here because of its importance for the development of Tibetan historical writing about the imperial period. Lit.: 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 17<sup>e</sup> 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.

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 Chung-ngu 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 of the Rnying-ma-pa school. Ref.: Karmay, *Great Perfection*, p. 224. 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), which 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 âcârya Kun-bzang mentioned on pp. 186 and 190 with biography on pp. 188-189, and see also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 551-552). 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.

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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 Guhyasamâja Tantra. The author is evidently Gser-sdings-pa Gzhon-nu-'od, a prominent member of the Guhyasamâja 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. Lit.: On the Guhyasamâja'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 Guhyasamâja 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 Gyaltzen 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 Nâgârjuna) 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*." On Gser-sdings-pa, see Roerich, *Blue Annals*, pp. 420-421, as well as *Gangs-can Mkhas-grub*, pp. 1816-1817.

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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 at least one more is 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). Ref.: On Zhang G.yu-brag-pa, see David Jackson, *Enlightenment by a Single Means*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna (1994), pp. 57-66. 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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1167

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*). Bsod-nams-rtse-mo also composed a *Gdung-rabs Tshigs-bcad-ma* (verses on the Sa-skyapa abbatial succession). Lit.: H. Richardson, "First Tibetan Chos-'byung," *Tibet Journal*, volume 5, no. 3, pp. 62-73. 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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late 1100's - early 1200's

Grags-pa-rgyal-mtshan (1146-1216), *Bod-kyi Rgyal-rabs*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 4, pp. 295-1-6 through 296-4-2. A very short genealogy of Tibetan royalty of the imperial period. Also wrote a *Sa-skya'i Gdung-rabs*. Another genealogical list of kings is to be found embedded in his work entitled, *Ga-ring Rgyal-po-la Rtsis Bsdur-du Btang-ba'i Yi-ge*. 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), *Shâkya-rnams-kyi Rgyal-rabs*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 4, pp. 293-2-1 through 295-1-5. A genealogy of the Shâkya 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.

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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 Virûpa (he and 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*). Cited in *Lam-'bras Khog-phub*, p. 313, as the "Rje-btsun Chen-pos *Bla-ma Rgya Bod-kyi Lo-rgyus*."

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Grags-pa-rgyal-mtshan (1146-1216), *Bde-mchog Lû-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. 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. Ref.: CLTWA I, no. 105.

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Grags-pa-rgyal-mtshan (1146-1216), *Rgya Bod-kyi Sde-pa'i Gyes Mdo*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 4, pp. 296.4.2 through 298.3. 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.

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.

early 1200's

Note that one disciple of Zhig-po-bdud-rtsi (1149-1199), by the name Rta-ston Gzi-brjid, is said to have written a history of the lineage of the Guhyagarbha Tantra, although this does not seem to be available. See Gu-ru Bkra-shis, *Gu Bkra'i Chos-'byung*, Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1990), p. 286, 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-dbub* of G.yung-ston-pa." For a similar statement, see Dudjom Rinpoche, *Nyingma School*, vol. 1, p. 660. The G.yung-ston-pa mentioned here is surely the same as G.yung-ston Rdo-rje-dpal (1284-1365), who was not only important for the main Karma-pa transmission, but was also a member of a Rnying-ma-pa lineage from Zhig-po-bdud-rtsi. His *Khog-dbub* is also not known to us, but to judge from the subject-matter (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.

early 1200's

Khro-phu Lo-tsâ-ba Byams-pa-dpal (1173-1236), *Thugs-rje-chen-po'i Chos-'byung*. A history of the Great Compassion form of Avalokiteśvara. Ref.: Listed among the sources used in the *Mdo-smad Chos-'byung*. Thanks to E. Gene Smith for this entry. For information on the author, see David Jackson, *Two Biographies of Śākyaśrībhadrā: The Eulogy by Khro-phu Lo-tsâ-ba and its "Commentary" by Bsod-nams-dpal-bzang-po*, Franz Steiner Verlag (Stuttgart 1990), pp. 3-4. A volume of Khro-phu Lo-tsâ-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 work, 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. 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.

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early 1200's

Sa-skya Paṇḍi-ta [Kun-dga'-rgyal-mtshan] (1182-1251), *Chos-'byung Chen-mo*. Fragments of a cursive manuscript in the Bihar Research Society collection in Patna. Evidently ascribed to Sa-skya Paṇḍi-ta by mistake. The content is not historical in nature, even though the title suggests that it ought to be. Ref.: See Jackson, *Misc.*, no. 1477.

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early 1200's ?

Brang-ti Dpal-ldan-'tsho-byed, *Gso-rig Chos-'byung Shes-bya Rab-gsal*. A history of medicine. Ref.: MHTL, no. 13076. THL, p. 176. *Mdo-smad Chos-'byung*: "Gso-rig Chos-'byung Shes-bya Rab-gsal" (no author's name given). 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 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. 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. The author's father, Brang-ti 'Jam-dpal-bzang-po, had some association with Karma-pakshi (1204-1283?). A biographical sketch in *Gangs-can Mkhas-grub*, pp. 1144-1145, says that he was born in the early 13th century.

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early 1200's ?

Cher-rje Zhang-ston Zhig-po Thugs-rje-khri-'od (= Cher-rje Stag-la-dga'), *Shes-bya Spyi'i Khog-dbub Rgyal-mtshan Rtser 'Bar*. A medical (or perhaps rather, to judge from the title, a general traditional sciences) history. The author was a holder of the medical lineage originating from Lo-chen Rin-chen-bzang-po (958-1055), but several generations later. His name appears in the shortened form Zhang-zhig 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. 91 (and note the lineage on p. 90). 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." Our dating is quite tentative.

early 1200's ?

Anon., *G.yu-thog Bla-sgrub-kyi Lo-rgyus: Nges-shes 'Dren-byed Dge-ba'i Lcags-kyu*. 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 that 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 very provisionally place it in the early 13th century.

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."

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. A brief and remarkably early history of the 'Brug-pa Bka'-brgyud-pa. Ref.: CLTWA I, no. 89. CLTWA II, no. 36.

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*), 'Khor-gdong Gter-sprul 'Chi-med-rig-'dzin (Leh 1977). Despite the word *chos-'byung* in the title, this is not really a history, rather it is a doctrinal study of different schools of Indian and Tibetan Buddhism. It is in fact a remarkably early, and too much neglected, example of the *grub-mtha'* genre. The author belonged to the Rnying-ma-pa school, but was also a very significant figure in the history of Gcod. Lit.: 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. Mímaki 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.

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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. 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, p. 110-111, Shākya-shrī made chronological calculations on at least three occasions, in 1204, 1207, and 1210. Bell, *Religion*, p. 203.

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1216

Grags-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 made by Sa-skya Paṅḍi-ta that was included in his biography of Grags-pa-rgyal-mtshan. 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-mams-kyi Lo-tshigs Gtan-'bebs Sa-chen Grags-pa'i Dgongs-rgyan," *Mtsho-sngon Slob-gso*, the 4th issue for the year 1981. This was also published in a volume entitled: *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtsoṃ 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).

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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 historical sketch of the early Tibetan members of the Lam-'bras lineage from 'Brog-mi Lo-tsā-ba through Sa-skya Paṅḍi-ta. 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.: A study, together with an edition and translation, by Cyrus Stearns is forthcoming under the tentative title "The Early History of the *Lam-'bras* Teachings in Tibet: A Study and Translation of the *Zhib-mo Rdo-rje* of Dmar-ston Chos-kyi-rgyal-po." 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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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.

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mid-1200's

Spyan-snga, *Ri-chos Byung-khung*s. This is most certainly 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-skyapa and Bka'-brgyud-pa (as well as Gcod and Rnying-ma-pa) schools. The author Spyian-snga must without doubt be Yang-dgon-pa's disciple Spyian-snga Rin-chen-ldan (b. 1202), on whom see *Blue Annals*, pp. 691-692. Ref.: This work is listed in the *Mdo-smad Chos-'byung*: "Spyian-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. Another work by our author (name given in the forms Spyian-mnga' Rin-ldan on the title page, and Spyian-snga Sgom-rin in the colophon) on the Four Yogas of Mahāmudrā (title: *Rnal-'byor Bzhi Rim-gyi Zin-bris Spyian-mnga' Rin-ldan-gyis Mdzad-pa*) is located in *The Collected Works (Gsun-'bum) of Yang-dgon-pa Rgyal-mtshan-dpal*, "reproduced from the manuscript set preserved at Pha-jc-ldings Monastery," Kunsang Topgey (Thimphu 1976), vol. 1, pp. 281-296. A biography of our author, entitled *Thugs-sras Spyian-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.

mid-1200's

Shes-rab-mgon, *Ri-chos Brgyud-tshul-gyi Lo-rgyus*, 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. The author is surely Shes-rab-mgon-po of La-stod, 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). A brief work of a historical nature related to the *Ri-chos Skor Gsum* cycle of Yang-dgon-pa. Ref.: *Mdo-smad Chos-'byung*: "La-stod Shes-rab-mgon-po'i *Bka'-brgyud Bla-ma-rnams-kyi Rnam-thar*."

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). 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).

late 1200's

Rdo-rje-rgyal-mtshan (13th cent.?), *Bla-ma Brgyud-pa'i Lo-rgyus*. A history of the Sa-skyapa 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*." Lit.: 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. Ref.: Appey 34.19.

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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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late 1200's ?

Gser-thog-pa Rin-chen-rdo-rje, *Yig-tshang*. Historical work mentioned in the *Rgyal-rabs Gsal-ba'i Me-long*, and therefore definitely dating from before the year 1368. There seems to be no hint of its present availability. It seems to have concerned primarily the dynastic history of western Tibet. Ref.: THL, p. 83. 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 may or may not be identified with our author).

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1257

Mchims Nam-mkha'-grags, *Bstan-rtsis*. A chronology of Buddhist history. The author was abbot of Snar-thang Monastery from 1250 until his death (in 1285?). This chronology is mentioned at the end of the longer version of the history of Mkhas-pa Lde'u. Ref.: THL, p. 121. See also the work by S. Karmay, cited below. On the identity of the author, see Smith, *Catalogue*, pp. 17-18. Kuijp, 'Tibetan Historiography', p. 46 (dates of author given as 1210-1285). Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 597-598 and in *Grags-can Mi-sna*, pp. 305-306.



1261

Chag Lo-tsa-ba Chos-rje-dpal (1197-1264), *Bstan-rtsis*. A chronology of Buddhist history, composed at Thang-chen (i.e. Thang-po-che, or Sol-nag Thang-po-che) Monastery. The author was abbot of Thang-po-che starting in about 1256. Ref.: Cited in Mkhas-pa Lde'u, *Rgya Bod-kyi Chos-'byung Rgyas-pa*, Bod-ljongs Mi-rigs Dpe-skrun-khang (Lhasa 1987), p. 409 (here the author is simply referred to as Chos-rje and Rin-po-che Chos-rje). Kuijp, 'Tibetan Historiography', p. 46. The author's biography is available in English translation in George N. Roerich, *Biography of Dharmasvamin*, K. Jayaswal Research Institute (Patna 1959).

1261

Bcom-ldan Rig-pa'i-ral-gri, *Thub-pa'i Bstan-pa Rgyan-gyi Me-tog*. A 31-folio manuscript exists in the library of the Palace of National Minorities, Beijing. 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. 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 its advocacy of a three-fold periodisation of Buddhist history in Tibet (Early Spread, Intermediate Spread, and Later Spread), instead of the more generally accepted two-fold system. 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.: 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.

later than 1261

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. This is the longer version of a previously unavailable history that had been known to us previously from citations in the *Mkhas-pa'i Dga'-ston*. It is a general history of Buddhism in India and Tibet. 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. This work must necessarily postdate the year 1261, since at the end the chronological calculations made at Thang-chen in 1261 by Chag Lo-tsa-ba Chos-rje-dpal (1197-1264) are mentioned. Lit.: The date is according to S. Karmay, "The Origin Myths of the First King of Tibet as Revealed in the Can-Ingā," 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 a part of the history. For more literature, see also the following entry. 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."

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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). This is the shorter version of the same history. According to L. van der Kuijp (in the article cited below), this version is earlier, perhaps mid-13th century. Both histories seem to be written as commentaries to verses, and the author of the verses and the author[s] of the 'commentaries' may be different people. These histories need to be studied closely. 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. Lit.: 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, Naritashinshoji (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. TBH, p. 635-636, dates it to ca. 1230-1240.

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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 Rimpoche," Ugyen Tempai Gyaltsen (Paro 1979), vol. 2, pp. 75-193. 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-chaṭ thebs-pa*). A 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. 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).

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1275

'Phags-pa (= Chos-rgyal 'Phags-pa Blo-gros-rgyal-mtshan, 1235-1280), *Bod-kyi Rgyal-rabs*, 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). 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-skya. 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-skya 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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1275

'Jam-dbyangs-blo-gros-seng-ge, *Bstan-rtsis*. A chronology of Buddhist history. The author was a disciple of the second Black Hat Karma-pa, 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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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. Ref.: For further information, see Kuijper, 'Tibetan Historiography', p. 43 and p. 51, n. 16. Brief biographies of the author in *Grags-can Mi-sna*, pp. 318-320; *Gangs-can Mkhas-grub*, pp. 279-281.

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.

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. This last version, from the Burmiok Athing collection, was studied by H. Uebach (in Brauen and Kværne, *Tibetan Studies*; see below). C. Contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, pp. 1-54. A history of Buddhism, and of the Tibetan imperial line. Lit.: Tibetan text in transcription with German translation in Helga Uebach, *Nel-pa Paṇḍita's Chronik Me-tog Phren-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-'byun," in M. Brauen and P. Kværne, eds., *Tibetan Studies*, Völkerkundemuseum der Universität Zürich (Zürich 1978), pp. 219-230. Helga Uebach, "An 8th Century List of Thousand-Districts in Ne'u Paṇḍita's *History*," contained in: Matthew Kapstein and B. 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 Paṇḍita's 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. Ref.: THL, p. 146. TBH, p. 643. *Mdo-smad Chos-'byung*: "Nel-pa Paṇḍi-ta Smon-lam-tshul-khrims-kyi Chos-'byung."

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. 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). 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. Kuijp, 'Tibetan Historiography', pp. 43-44. 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 *Gangscan Mkhas-grub*, p. 1299).

*circa 1300 ?*

Karma-pa III Rang-byung-rdo-rje (1284-1339), *Do-ha'i Chos-'byung*. History of tantric dohâ songs. Ref.: This work is listed in the *Mdo-smad Chos-'byung*: "Karma Rang-byung-rdo-rje'i Do-ha'i Chos-'byung." On dohâ songs, see the following. Per Kværne, *An Anthology of Buddhist Tantric Songs*, White Lotus Press (Bangkok 1986). David Templeman, "Dohâ, Vajragîti and Caryâ Songs," contained in: Geoffrey Samuel, *et al.*, eds., *Tantra and Popular Religion in Tibet*, Aditya Prakashan (Delhi 1994), pp. 15-38. A biography of the author is found in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 572-574.

*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 Yar-lung Jo-bo. The author was himself a descendent of the royal line who became a monk at Gdan-sa-[m]thil (see the 1376 history by Yar-lung Jo-bo, p. 78). 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 at least 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."

1300's

Byang-chub-rgyal-mtshan (1302-1364), *Rlangs Po-ti Bse-ru*, the part called *Si-tu Bka'-chems*. A. *Rlangs-kyi Po-ti Bse-ru Rgyas-pa*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986). B. Note the publication entitled: *Ta-si Byang-chub-rgyal-mtshan-gyi Bka'-chems Mthong-ba Don-ldan*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987). Lit.: For an article devoted to the text see R. A. Stein, "Une source ancienne pour l'histoire de l'épopée tibétaine: le Rlans 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 Grags-pa-rgyal-mtshan, 1364/74-1432). Evidently some parts of this text were composed in the seventeenth century; see *Gangs-can Mkhas-grub*, p. 125.

1300's

Sgra-tshad-pa Rin-chen-rnam-rgyal (1318-1388), *Sa-skya-pa'i Gdung-rabs*, contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (New Delhi 1971), pt. 28 [volume

SA], pp. 309-314. History of the Sa-skyapa school. 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. 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.

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1300's

Anonymous, *Dpyal-pa'i Lo-rgyus-kyi Yi-ge*. This information is supplied by E. Gene Smith (letter of March 2, 1996). A manuscript in 3 folios from Ladakh was seen courtesy of monks of the 'Brug-chen Bla-brang in Darjeeling. The author, although anonymous, was a student of Dpyal Kun-dga'-nyi-ma. This is a history of the Dpyal lineage of masters of Thar-pa-gling Monastery in the Myang area of Gtsang.

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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 for this publication is kept in the Bibliothèque Nationale in Paris. 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. 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). 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, says that a 111-folio manuscript exists in Hugh Richardson's collection. 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). 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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1302

'Brom-ston Gzhon-nu-blo-gros (b. 1271), *Zhus-lan Nor-bu'i Phreng-ba Lha Chos Bdunldan-gyi Bla-ma Brgyud-pa-rnams-kyi Rnam-thar Ngo-mtshar 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). 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) that 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 existed prior 1302 may 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. A history of the teachers of the Bka'-gdams-pa school who transmitted the *Bka'-gdams Glegs-bam*. 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-mâ-ra-ma-ti (i.e., Gzhon-nu-blo-gros, b. 1271). 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 apokrificeskoj literatury 'Kadam-legbam' (XV v.)," *Pis'mennye pamjatniki Vostoka, Istoriko-filologiceskie issledovanija, Ezegodnik 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 Atiśa 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, under the Sanskrit form of his name 'Brom Ku-mâ-ra-ma-ti, is listed as a disciple of Skyo-ston Smon-lam-tshul-khrims (1219-1299) in *Gangs-can Mkhas-grub*, p. 130.

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). Lit.: This text is the subject of a forthcoming study by L. W. J. van der Kuijp and C. 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."

1304 ?

O-rgyan-pa Rin-chen-dpal (= Seng-ge-dpal, 1230-1308/9), *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.: Another early 'Bri-gung-pa lineage account is that by Rdo-rje-mdzes-'od, translated in Khenpo Könchog Gyaltzen, *The Great Kagyu Masters*, Snow Lion (Ithaca 1990).

1322

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 (Śatapiṭaka 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). There have been a few other separate reprint editions. 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 Kâlacakra (see THL, p. 177, with reference to the *Mdo-smad Chos-'byung*). Lit.: Translated by E. Obermiller, *History of Buddhism (Chos-hbyung) by Bu-ston* (Heidelberg 1931-2), in 2 volumes, recently reprinted in India. See also 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. Obermüller, "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 Soshû Nishioka, "Putun bukkyôshû' Mokurokubusakuin" [*Index to the Catalogue Section of Bu-ston's History of Buddhism*], *Tôkyôdaigakubungakubu Bunkakôryû-kenkyûshisetsu Kenkyû Kiyô*, 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). 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-bus 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*." 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.

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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 made 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. 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.

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*, contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (New Delhi 1965), vol. 4 (NGA), pp. 1-92. An alternative title of this work is *Dpal Dus-kyi-'khor-lo'i Chos-'byung Rgyud-kyi Sngon-'gro Gsal-byed*. History of Kâlacakra Tantra. Lit.: John Newman, "A Brief History of the Kalachakra," 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 Kâlacakra is to be found in John R. Newman, *The Outer Wheel of Time: Vajrayâna Buddhist Cosmology in the Kâlacakra Tantra*, Ph.D. dissertation, University of Wisconsin, University Microfilms International (Ann Arbor 1987). 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.

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. A history of Yoga Tantras. This entry was supplied by E. Gene Smith. Ref.: MHTL, no. 13660, "Rnal-'byor Rgyud-kyi Byung-tshul Gru-gzings."

1344

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

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. 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*. The same author wrote still another history (of the *rgyal-rabs* genre) called *Deb-ther Khra-bo* (see Kuijp, 'Tibetan Historiography', p. 45). Lit.: 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* (= *Jimbun*), 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. A study of the sources used by the author is found in TBH, p. 500. Ref.: 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-blo-gros and Tshal-pa Kun-dga'-rdo-rje). THL, pp. 76-77, 80-81. Kuijp, 'Tibetan Historiography', pp. 44-45, 55 (references to the Japanese and Chinese translations). TBH, p. 636. 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.

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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 (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. Lit.: Berthold Laufer, *Der Roman einer tibetischen Königin. Tibetischer Text und Übersetzung*, Otto Harrassowitz (Leipzig 1911). A.-M. Blondeau, "Le Lha'-dre bka'-than," *Études tibétaines dédiées à la mémoire de Marcelle Lalou* (Paris 1971), pp. 29-126. A.-M. Blondeau, "Une polémique sur l'authenticité des *Bka'-than* au 17<sup>e</sup> 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.

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 (Śatapitaka 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."

mid 1300's ?

Dbus-pa Blo-gsal, *Chos-'byung*. Evidently a history of Buddhism. 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. On the author, see *Blue Annals*, pp. 337-338.

mid 1300's

Sgrol-chen Bsam-'grub-rdo-rje (1295-1375?), *Sgyu-'phrul-gyi Lo-rgyus*. History of the Guhyagarbha (an important Rnying-ma-pa tantra of the Mahāyoga class). The author is also known as 'Jam-dbyangs Bsam-'grub-rdo-rje and Sgrol-ma-ba Bsam-'grub-rdo-rje. 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-rtsoṃ Gces-sgrig*, Si-khron Mi-rigs Dpe-skrunkhang (Chengdu 1989), p. 44. 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. His dates vary slightly in the different biographical sources.

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. Ref.: Franz-Karl Ehrhard, "The Vision of rDzogs-chen: A Text and Its Histories," contained in: Shōren Ihara, ed., *Tibetan Studies*, Naritasan Shinshoji (Narita 1992), vol. 1, p. 54. Reference to the contents of his *Khog-dub* in Roerich, *Blue Annals*, p. 149. 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.

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 Dr. David Germano (University of Virginia) 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*, and if this were available, it would perhaps be the first example of this historical genre devoted to the lives of the Gter-stons called *gter-'byung*.

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. 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. 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.

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-pa school). The various published versions of the *Dgongs-pa-zang-thal* contain still other works of the *lo-rgyus* genre which have not been included here (see, for example: *Rdzogs-pa Chen-po Dgongs-pa-zang-thal and Ka-dag Rang-byung-rang-shar*, Pema Choden [Leh 1973], vol. 1). This entry was supplied by E. Gene Smith (electronic mail of March 20, 1996). Lit.: Jurgen W. Herweg, *The Hagiography of Rig-'dzin Rgod-kyi-ldem-'phru-can and Three Historic Questions Emerging from It*, Masters 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 *Dgongs-pa Zang-thal* cycle). On the author, see Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 780-783.

late 1300's ?

Sga-ston Tshul-khrims-rgyal-mtshan, *Gter-gyis Kha-byang*. 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). An early history of the excavated scriptures (*gter-ma*) of Bon. 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, although his dating is still extremely doubtful. We also possess an unpublished manuscript of a work of his entitled *Bstan-pa Bon-gyi Klad-don*, together with the autocommentary of the same.

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 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). Vostrikov (THL, p. 40) argues that this work must date from no earlier than 1393. 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 (= Ye-shes-mtsho-rgyal), *The Life and Liberation of Padmasambhava*, tr. by K. Douglas and G. Bays, Dharma Publishing (Berkeley 1978), in 2 volumes. 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. 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.

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*), contained in: *The Collected Works of Bu-ston*, Lokesh Chandra (Śatapiṭaka series no. 46, New Delhi 1971), vol. 6 (CHA), pp. 1-118. A history of Cakrasamvara Tantra. This reference was supplied by E. Gene Smith. Ref.: MHTL, no. 1274: "Bde-mchog Chos-'byung." MHTL, no. 13732: "Bde-mchog Chos-'byung Don Gsal Zab-don Gsal-byed."

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*. 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. A history of the Kâlacakra Tantra, including the early Tibetan lineages. I was able to make use of a photocopy of this work thanks to E. Gene Smith. In 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. We believe 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 sub-sections 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 Kâlacakra teacher of Dol-po-pa. Still, Cyrus Stearns has expressed to me his doubts about the authorship, since there were two Kâlacakra teachers active during the same time with the name Yon-tan-rgya-mtsho, and they had many students; the authorship of Dol-po-pa 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). Even though the manuscript is incomplete, the historical parts of it are at least complete (it is the fifth and final section, the one on Kâlacakra practice, that is mostly missing). Note further that at the end of the chronological discussion in this work (at 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 not located in the collected works of Dol-po-pa). Lit.: 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). For the biography of the author, see especially Cyrus Stearns, *The Buddha from Dol-po*

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). 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. 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. 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. Since the authorship problem has not yet been completely resolved, we have left it under the extremely doubtful 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. 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-tsal to be two different persons. Detailed outline of contents in CLTWA I, nos. 124-125. CLTWA II, nos. 147-148. 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.

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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.

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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-pa 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*, contained in: *Snying-thig Ya Bzhi*, Trulku Tsewang *et al.* (New Delhi 1971), vol. 1, section 'E', pp. 10-60. Rnying-ma-pa history. E. Gene Smith tells me that Klong-chen-pa's authorship of this work is doubtful, and that it may be the work of one Bya-bral-ba Bzod-pa.

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 Gyaltzen, TBMC (Dolanji 1973). C. Khasdup Gyatso Shashin (Delhi 1979). D. Sherab Gyaltzen Lama (Rewalsar 1985). E. Mi-rigs Dpe-skrun-khang (Beijing 1981); this edition based on the Dge-dge xylograph edition. There have been still other publications of this work. A history of the royal line and of Buddhism in Tibet. The author was ruler of Tibet during the years 1345-1349. Lit.: A complete English translation is available in the following work: 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. Another English translation, aimed at the general reader, has just appeared: 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). An unannotated English translation has been published by Mitsushima Tadasu, entitled *The Bright Mirror of Royal Genealogies*, although the bibliographical details are not now available to us. The dating of this work once threatened to produce an ink shortage. 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. (R. Ekvall, *Religious Observances in Tibet*, University of Chicago Press [Chicago 1964], p. 306, gives the date as 1508.) For a study of this history, see first of all the two works by Per Sørensen. For the history of the dating controversy, see Sørensen, 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 rnam kyī 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. Klaus Butzenberger, "Ein orthographisch-grammatischer Text im *Rgyal-rabs gsal-ba'i me-long*," *Zentralasiatische Studien* 21 (1988) 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-rtsom Mkho-bsdus*, Kan-su'u Mi-rigs 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. Kolmáš, '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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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. Contained in: *Lam-'bras Slob-bshad*, Sakya Centre (Dehra Dun 1983+), vol. 16, pp. 1-121. B. A 24-folio (incomplete) cursive manuscript entitled *Bla-ma Brgyud-pa'i Rnam-par Thar-pa Ngo-mtshar Ngo-mtshar (sic) Snang-ba* kept in the collection of the Bihar Research Society in Patna, for which, see Jackson, *Misc.*, no. 991. A history of the Lam-'bras teachings of the Sa-skya-pa school. 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." 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). Note also that Bsod-nams-rgyal-mtshan himself composed a *Dus-'khor Chos-'byung*, according to MHTL, no. 12311.

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1376

Yar-lung Jo-bo Shâkya-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 1988), edited by Dbyangs-can, including a brief outline of contents. B. *Bod-ljongs Mi-dmangs Dpe-skrun-khang* (Lhasa 1988), edited by Ngag-dbang. C. *Yar-lung Jo-bo Shâkya-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. 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; this needs study). 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. The author himself belonged to a branch of the descendents of the Tibetan royal line (hence his title, Yar-lung Jo-bo, cf. Roerich, *Blue Annals*, p. 38), and is perhaps to be identified with the Shâkya-rin-chen listed in the royal genealogy in *Blue Annals*, p. 38. The 1322 history by Buzon 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 Khrimis-khang Bsod-nams-rgya-mtsho as contained in *Grags-can Mi-sna*, pp. 525-527 and *Gangs-can Mkhas-grub*, pp. 188-190).

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1391 ?

Skyabs-ston Rin-chen-'od-zer, *Khro-bo Dbang-chen Ngo-mtshar Rgyas-pa'i Rnams-bshad Gsal-ba'i Sgron-ma*, 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-shur-tsa-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. 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). 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. 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.

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circa 1400

Jo-gdan Mkhan-chen Bsod-nams-bzang-po (1341-1433), *Smyung-gnas Bla-ma Brgyud-pa'i Rnam-thar*, 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 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. Lit.: On the tenth-century nun Dpal-mo, who is remembered by Newaris under the name Candrikântâ (corresponding to Tibetan Zla-mdzes?), see Peter Skilling, "A Note on the History of the Bhikkhunî-sangha, Part 2: The Order of Nuns after the Parinirvâna," *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. It is curious that, despite their great popularity in Tibet (and despite the increasing lipservice paid to 'popular religion' in the contemporary academic world), these fasting rites have never been made the object of a comprehensive academic study, although very similar rites have 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]), and there have been a few non-academic English publications on the practice (Wisdom Publications, Boston, has published the title *Nyung Nā: The Means of Achievement of the Eleven-Faced Great Compassionate One of the (Bhikshuni) Lakshmi Tradition*, for example). 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-mams-kyi Smyung-gnas Bla-brgyud Rnam-thar." 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.

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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. 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."

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1400's

Anonymous, *Phyi'i Rnam-thar Bdud-rtsi'i Phreng-ba* (= *Lho-brag Rje-btsun Phiyag-rdor-ba'i Phyi'i Rnam-thar Gdung-rabs dang bcas-pa*), 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. This is a biography of Lho-brag Grub-chen Phyag-rdor-ba Nam-mkha'-rgyal-mtshan, alias Las-kyi-rdo-rje (1326-1401), which also contains a detailed *gdung-rabs* of the Shud-phu (also spelled Shud-bu) lineage of teachers in Thig-phyi in Lho-brag. Another slightly variant manuscript has been published (reference unavailable, unfortunately). This entry kindly supplied by E. Gene Smith.

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1400's

Don-dam-smra-ba'i-seng-ge, *Bshad-mdzod Yid-bzhin Nor-bu*. **A.** *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!). **B.** *A 15th Century Tibetan Compendium of Knowledge* [reproduced from a copy from the library of Burmiok Athing, with an extremely valuable introduction by E. Gene Smith], Śatapiṭaka Series no. 78, Lokesh Chandra (New Delhi 1969). **C.** There is a cursive manuscript in the Royal Library, Copenhagen. This is a very eclectic and 'multi-disciplinary' work, covering just about everything, and could be better characterized as a cosmography than a history. Nothing seems to be known about the author. **Lit.:** For a study of part of this work, refer to Erik Haahr, *The Yar-lung 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. **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).

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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). A history of the Byang-pa family lineage of G.yas-ru, sometimes known as La-stod Byams-pa. 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 he latter's name may also appear in the form Zha-lu Lo-tśā-ba Chos-skyong-bzang-po (as in MHTL, nos. 10962, 10966). **Ref.:** Shakabpa, vol. 2, p. 616. CLTWA I, no. 47. 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.

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1400's

Mon-rtse-pa Kun-dga'-dpal-ldan (1408-1475), compiler, *Dkar-brgyud Gser-'phreng: A Golden Rosary of Lives of Eminent Gurus*, Sonam W. Tashigangpa (Leh 1970). Collection of biographies of members of the 'Ba'-ra-ba, a Bka'-brgyud-pa lineage. Only some of these biographies were composed by Mon-rtse-pa.

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1400's

Stag-tshang Lo-tsâ-ba Shes-rab-rin-chen (b. 1405), *Sa-skyapa'i Gdung-rabs 'Dod-dgu'i Rgya-mtsho*, a 34-folio cursive (*dbu-med*) manuscript kept in the Cultural Palace of Nationalities, Beijing. History of the Sa-skyapa school. Ref.: MHTL, no. 10950. THL, pp. 84-85. L. W. J. van der Kuijp, "Apropos of Some Recently Recovered Texts of the Sa skyapa 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 author's work on Kâlacakra was composed in 1455. The history is listed in *Mdo-smad Chos-'byung*, and is mentioned in *Gangs-can Mkhas-grub*, p. 1802. Brief biographies of the author in *Gangs-can Mi-sna*, pp. 510-512, *Gangs-can Mkhas-grub*, pp. 747-748.

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Stag-tshang Lo-tsâ-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*. 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-skrun-khang (Beijing 1990), p. 197. MHTL, no. 13091.

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1400's

Se'i Sgrub-pa-po Padma-dbang-chen, *title page missing*. This is a history of the Byang-ter teachings of the Rnying-ma-pa. 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).

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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-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1969), vol. 15, pp. 52-1-1 through 66-1-6. History of Indian and Tibetan teachers in the transmission of the Cakrasamvara tantric practices. Ref.: Appey, pp. 59-67. Listed in *Mdo-smad Chos-'byung*. 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.

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Go-ram-pa Bsod-nams-seng-ge (1429-1489), *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*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1969), vol. 15, pp. 152-2-1 through 188-4-6. The historical part of this work ends on p. 168-1-6. History of Buddhism in India and Tibet with emphasis on the teachers who transmitted the Lam-'bras teachings of the Sa-skyapa school. It includes and 'supplements' the work of similar title by Ngor-chen Kun-dga'-bzang-po. Ref.: Listed in *Mdo-smad Chos-'byung*.

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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*, 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. Also published by Damchoe Sangpo (Delhi 1982), under the main title. The dating of the author is problematic. The author was 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. Biographies of teachers in the transmission lineage of the Dpal-mo system of Avalokiteśvara. 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-tsâ-ba Byams-pa-dpal (1173-1236), *Thugs-rje-chen-po'i Chos-'byung*. Ref.: Almost all 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.

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early 1400's

Spyan-snga-ba Bsod-nams-rgyal-mtshan, *Chos-'byung Mig-'byed 'Od Stong*. This history is known to us only as a source for the *Lho-rong Chos-'byung*, and 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 Spyian-snga Nyer-gnyis-pa Bsod-nams-rgyal-mtshan-gyi *Chos-'byung Mig-'byed 'Od Stong*." A 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 Dr. Elliot Sperling (October 29, 1995), the author of this unavailable 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, Spyian-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. This is quite evidently a Bka'-brgyud-pa history. E. Gene Smith reports (e-mail communication of April 10, 1996) that he once saw a manuscript in very poor condition of another Bka'-brgyud history, a *chos-'byung*, by one Rgod-phrug Chos-rje (a disciple of Gtsang-pa Blo-gros-bzang-po, 1360-1423; *Gangs-can Mkhas-grub*, p. 1341), which must have been composed near the end of the 1400's, but no later than the first decade of the 1500's.

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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. History of the Hevajra and its followers, with biographical material on Sa-skyapa masters. Ref.: CLTWA II, no. 158. ZY, no. 38/624(1). A brief biography of the author appears in *Grags-can Mi-sna*, pp. 468-470.

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Ngor-chen Kun-dga'-bzang-po (1382-1456) and Gung-ru Shes-rab-bzang-po (1411-1475), *Lam 'Bras-bu dang bcas-pa'i Man-ngag-gi Byung-tshul Gsung-ngag Rin-po-che Bstan-pa Rgyas-pa'i Nyi-'od*, contained in: *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 9, pp. 108-3-1 through 126-4-3. This work is also reproduced, followed by an appended supplement by Go-ram-pa Bsod-nams-seng-ge, in *Sa-skyapa'i Bka'-'bum*, The Toyo Bunko (Tokyo 1968), vol. 15, pp. 152-2-1 through 161-4-2. History of Buddhism in India and Tibet, with emphasis on the Lam-'bras system of the Sa-skyapa. Ref.: ZY, no. 37/620. *Lam-'bras Khog-phub* (p. 312): "Rje Ngor-ba'i Chos-'byung Bstan-pa Rgyas-pa'i Nyi-'od." 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.

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1417

Kam-kam-pa Spyian-snga Don-grub-dpal-ba (b. 1365), *Chos-'byung Bstan-pa Rin-po-che'i Gsal-byed*. A history of Buddhism. The author became the tenth abbot of Kam-kam Monastery in 1387. Ref.: According to the chronology contained in: *Tshig-mdzod Chen-mo*, p. 3246, one Kam-kam-pa Spyian-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). 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. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 3-4 and *Grags-can Mi-sna*, pp. 452-453. 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.

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1431 ?

Anon., *Kha-rag Gnyos-kyi Rgyud-pa Byon-tshul Mdor-bsdus*. Genealogical history of the Gnyos family, which was the hereditary lineage which 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).

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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. 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. C. Manuscript in East Asian Library, University of Washington (see David Jackson, *The Mollas of Mustang*, LTWA [Dharamsala 1984], p. 176). D. Copy in the private library of Hugh Richardson. A general history, using archival sources (etc.) on China and Tibet. All of the versions listed here go back to the Densapa manuscript, and it would be desirable to find some other manuscript version for comparison. Lit.: Ariane Macdonald, "Préambule a la lecture d'un Rgya-Bod yig-chan," *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. A Chinese translation was published in Lhasa in 1986. 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. 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.

1439 ?

Khyung-po Blo-gros-rgyal-mtshan (14th -15th cent.?), *Rgyal-rabs Bon-gyi 'Byung-gnas*. A. *Gyal rab bon ke jûn neh* (Rgyal rabs bon gyi 'byung gnas) Bengal Secretariat Book Depot (Calcutta 1915), 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. The title page of the text on which Das based his edition was missing, and so apparently he was the one who 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-khung*s, 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 work must date from sometime after the mid-15th century (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. Like a number of other Bon histories, this history constitutes the 'scene setting' introductory chapter (the *gleng-gzhi*) for a still-larger work. Lit.: Berthold Laufer, "Über ein tibetisches Geschichtswerk der Bonpo," *T'oung Pao*, series 2, vol. 2 (1901), pp. 24-44. Ref.: CLWA II, no. 69. THL, p. 83. 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.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*.

1442

'Gos Lo-tsâ-ba Gzhon-nu-dpal (1392-1481), *Rtsis-kyi Bstan-bcos 'Khrul-sel*. A chronological work. Ref.: THL, pp. 105, 107, 114.

1446-1451

Ri-bo-che Dpon-tshang, *Lho-rong Chos-'byung Thub-bstan Gsal-byed*. 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. A history of the Bka'-brgyud-pa 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 Spyang-snga entitled *Chos-'byung Mig-'byed 'Od Stong* (an unavailable history described above). 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 Tshed-bang-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 Tshed-bang-rgyal,*" while the title of the history is given as "*Ra-ru Chos-'byung-ngam Lho-rong Chos-'byung.*"

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*mid-1400's ?*

Bo-dong Phyogs-las-rnam-rgyal (1376-1451), *Bstan-pa Spy'i'i Rnam-par Gzhag-pa'i Stod-cha* | | *Bstan-pa Spy'i'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 and 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). Ref.: Contents outlined in CLTWA I, nos. 117-118. For a biography of the author, see '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-nying Dpe-skrun-khang (Lhasa 1991). Our dates follow this source, which informs us that he was born in a Fire Dragon year and died in an Iron Sheep, which was his 76th year. Brief biographies of the author in *Grags-can Mi-sna*, pp. 460-465; *Gangs-can Mkhas-grub*, pp. 1090-1092.

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Bo-dong Phyogs-las-rnam-rgyal (1376-1451), *Lam-'bras-kyi Bla-ma Tshad-ma'i Lorgyus*, contained in: Bo-dong Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Tibet House (New Delhi 1970/73), vol. 106, pp. 411-573. The lives of the Lamas who transmitted the Lam-'bras teachings of the Sa-skyapa school. Lit.: For a discussion of this work and notice of two other versions of the text, see L. W. J. van der Kuijp, "Apropos of Some Recently Recovered Texts of the Sa skyapa and Ko brag pa," *Journal of the International Association*

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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*, contained in: Bo-dong Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Tibet House (New Delhi 1970+), vol. 64, pp. 383-577. A history of Guhyasamâja teachers. Ref.: David Jackson, *The Mollas of Mustang*, LTWA (Dharamsala 1984), p. 174.

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mid-1400's

Blo-gros-brtan-pa (1402-1478), *Dge-ldan Chos-'byung*. An early history of the Dgelugs-pa School. Ref.: *Mdo-smad Chos-'byung*: "Gtsang-pa Bdun Brgyud-kyi drug-pa Rje Blo-gros-bstan-pa'i *Dge-ldan Chos-'byung*." According to this, 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), *Bai-dûrya 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. Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1343-1344.

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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 5-folio *dbu-med* manuscript in the possession of Jeffrey Schoening (Seattle). A history of the Shar-pa family lineage of the Sa-skyapa school. Ref.: L. W. J. van der Kuijp, "Apropos of Some Recently Recovered Texts of the Sa skyapa 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*." The *Mdo-smad Chos-'byung* 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-mams-kyis mdzad-pa'i *Ngor Shar-pa'i Gdung-rabs lnga*." Identifying these other authors presents many difficulties.

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mid-1400's

Nyag-re Dpal-gyi-rgyal-mtshan (mid-1400's), *'jigs-byed Chos-'byung Rdo-rje'i Myugu*. 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 quite thorough bibliography of works on Vajrabhairava. Ref.: Appey, pp. 72-73.

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mid-1400's ?

Mus-srad-pa Rdo-rje-rgyal-mtshan (1424-1498), *Sa-skya Gdung-rabs*. A genealogical history of the Sa-skya-pa school. 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*. 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." Biography of the author in *Gangs-can Mkhas-grub*, pp. 1403-1405.

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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. Also contained in: *Collected Works*, "reprinted from a manuscript set preserved at Pha-jo-lding Monastery," Kunzang Tobgey (Thimphu 1976), vol. 2, pp. 339-373. A history of the Bka'-brgyud-pa school. Ref.: CLTWA II, no. 128. Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 581-582.

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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: *Yang-rtse Klong-chen Khrid Gzhung Cha-lag bcas* (= *Bla-med Rdzogs-Paṅ-chen-po Yang-rtse Klong-chen-gyi Khrid Gzhung Cha-lag dang bcas-pa'i Gsung Pod*), "Rare teachings on the practice of an important Bonpo Dzogchen Tantra recovered from their place of concealment in Lho-brag by Gzhodston Dngos-grub-grags-'bar, reprinted from a recent manuscript collection copied from various texts preserved in Bsam-gling Monastery in Dolpo by Sherab Wangyal," TBMC (New Thobgyal 1973), vol. 1, pp. 1-98. The manuscript was not completed, but the historical part is itself complete. 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. There is no colophon, since

the manuscript is incomplete. A history of Bon. Ref.: 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.

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late 1400's

Byang-pa Bkra-shis-dpal-bzang, *Khog-'bugs 'Dzum Dkar Bzhad-pa'i Nyi-ma*. A history of medicine in India and Tibet. Ref.: 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). For a reference to a work of medical controversy (*Theg-pa Kun dang 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, and 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." 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.

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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. Ref.: THL, p. 176 (based on *Mdo-smad Chos-'byung*). 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-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dûrya'i Me-long Drang-srong Dgyes-pa'i Dga'-ston* (= *Sman-gyi Khog-dbug*), 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*. MHTL, no. 13080: "De Sras Byang-sman Bsod-nams-ye-shes-rgyal-mtshan-gyi Gso-rig Khog-dbug 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*."

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late 1400's ?

Byar-po Paṅ-chen Rdo-rje-pha-lam, *Khog-'bugs Legs-bshad Gser-gyi Snye-ma*. A medical history. The author was given his title Byar-po Paṅ-chen by Karma-pa VII Chos-grags-rgya-mtsho (1454-1506) Ref.: Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dûrya'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. 564. 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). A brief biography of the author, who belonged to the Bka'-brgyud-pa 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, including some titles of his compositions. MHTL, no. 13083.

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late 1400's ?

Anon., *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 lives of abbots in the lineages of Vinaya teachings. 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.

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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, but he is certainly Rong-ston Shes-bya-kun-rig (1367-1449). Ref.: This work is listed in the *Mdo-smad Chos-'byung* (thanks to E. Gene Smith for this reference). Note the title in MHTL no. 10911: "Rong-tik-pa'i rnam-thar Paṅ-chen Shākya-mchog-ldan-gyis mdzad-pa." This seems to 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, *ṭīkā*). 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. Although a number of Rong-ston's commentaries have been published separately, we have no information about the present existence of his collected works (according to Appey, they filled 20 volumes). A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 1628-1629.

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late 1400's

Chag Lo Rin-chen-chos-rgyal, *Dus-'khor Chos-'byung Dpag-bsam Snye-ma*. A history of Kālacakra Tantra. 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]). Until a closer study has been carried out, we would provisionally date this history to the late fifteenth century. 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).

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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. 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. 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.

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later 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-pa school. Ref.: Appey, p. 58. Brief biographies of the author found in *Grags-can Mi-sna*, pp. 540-541, and *Gangs-can Mkhas-grub*, pp. 630-631.

later 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 Gyaltzen 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. Ref.: CLTWA I, no. 92. CLTWA II, no. 160. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 1201-1202, and in *Grags-can Mi-sna*, pp. 400-401.

later 1400's

Gtsang-smyon He-ru-ka (1452-1507), *Bde-mchog Sngon-byung-gi Lo-rgyus*. Evidently a history of the Cakrasamvara tantric transmission. The author, also known as Rus-pa'i-rgyan-can and Sangs-rgyas-rgyal-mtshan, is especially famous for his classic biographies of early Bka'-brgyud-pa teachers, including Mar-pa and Mi-la-ras-pa. Ref.: *Mdo-smad Chos-'byung*: "Gtsang-smyon-gyi Bde-mchog Sngon-byung-gi Lo-rgyus."

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). 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-pa school against its critics. Of some historical interest. Ref.: Outline of contents (based on our version B) in CLTWA II, no. 136 (pp. 123-124). CLTWA II, no. 167.

1462-1464

Spyan-snga Blo-gros-rgyal-mtshan (1402-1471), *Sangs-rgyas Rin-chen-sgang-pa Khudbon-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-pa school, as does the author of this history. 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. Brief biography of the author in *Gangs-can Mkhas-grub*, p. 1033.

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1474

Dge-ye Tshul-khrims-seng-ge, *Chos-'byung Thos-pa'i Rgya-mtsho Dad-pa'i Ngang-mo Rnam-par Rtse-ba*. The title could be translated 'The Dharma Origins [History called] the Ducks of the Faithful Playing in the Ocean of Learning'. 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* (thanks to E. Gene Smith for this information). A history of Buddhism, with a special focus on chronology, remarkable for its evenhanded treatment of the different Tibetan sects (of his two named teachers one seems to belong to the Bka'-brgyud-pa school, while the other was an expert in the Kâlacakra). 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). Since this historical work appears to be nearly unknown, we give a brief outline of contents here. 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-pa school. Chapter 6 is on the Sa-skya-pa. Chapter 7 is on the Bka'-brgyud-pa and its various branch lineages. Chapter 8 is on the history of the Kâlacakra Tantra. Chapter 9 is on miscellaneous lineages, including the Dge-ldan-pa (which would later be known as the Dge-lugs-pa), the lineages from Pha-dam-pa Sangs-rgyas, the Shangs-pa Dkar-brgyud-pa, 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*. Ref.: One source for name and dating is Tshe-tan 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.

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1476-1478

'Gos Lo-tsa-ba Gzhon-nu-dpal (1392-1481), *Deb-ther Sngon-po*. A. Lokesh Chandra (New Delhi 1974). 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 Dung-dkar Blo-bzang-'phrin-las. There are a number of spelling errors and misreadings, nevertheless. 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-rtso-m 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. Ref.: Contents outlined in CLTWA I, no. 103 and also in CLTWA II, nos. 182-183 (pp. 158-165). CLTWA II, no. 129 (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: "Rtse-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. A brief biography of the author appears in Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 674-675.

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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. 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*). 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 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'," forthcoming in *Journal of the American Oriental Society* (1996). Ref.: CLTWA II, no. 70. Karmay, 'Gzer-mig 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. VR. Vitali (*Kingdoms*, p. 481) argues for a date of 1405. Dan Martin has elsewhere argued for the date of 1465, although this is still questionable.

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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*. One version is found in: *History and Doctrine of the Bonpo Nispanna-yoga*, Śatapiṭaka 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). Biographies of Lamas in the transmission lineage of the Zhang-zhung Snyan-brgyud, an oral transmission teaching of Bon. 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), but this point requires study.

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1484

Lo-dgon-pa Bsod-nams-lha'i-dbang-po (1423-1496), *Bka'-gdams Rin-po-che'i Chos-byung Rnam-thar Nyin-mor Byed-pa'i 'Od Stong*, 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. History of the Bka'-gdams-pa school. Lit.: 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."

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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*, 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. 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'. 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 Tomabechei, "Le *Dbu ma'i byun tshul* de Śākya mchog ldan," *Asiatische Studien*, vol. 49, no. 4 (1995), pp. 891-918 (for the dates, see pp. 896-897). 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*." Brief biographies of the author in *Grags-can Mi-sna*, pp. 533-535, and in *Gangs-can Mkhas-grub*, pp. 984-985.

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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*, 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. History of Tibet concentrating on the life of Rngog Lo-tsa-ba (11th century). Ref.: Kujiip, 'Monastery', p. 121. CLTWA I, no. 91.

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*, contained in: *The Collected Works (Gsung-'bum) of Gser-mdog Paṅ-chen Shākya-mchog-ldan*, Kunsang Topgyal (Thimphu 1975), vol. 19, pp. 1-137. History of *tshad-ma* (in this context, probably to be translated 'logical epistemology') and philosophy. Lit.: Karen Christina Lang, "Spa-tshab Nyi-magrags and the Introduction of Prasangika 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. For a useful survey of the history of Indian and Tibetan *tshad-ma* literature until modern times, see Ye-shes-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.

1494

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), in 2 volumes. History of the Bka'-gdams-pa school of Tibetan Buddhism. This history is sometimes referred to as *Bka'-gdams Chos-'byung Chen-mo*. 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, but it seems impossible to obtain prints from 'Bras-spungs blocks these days). 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).

circa 1495

Paṅ-chen Ye-shes-rtse-mo (b. 1433), *Bka'-gdams Chos-'byung*. We know of no publication of this work. A history of the Bka'-gdams-pa school. The author was abbot of Bkra-shis-lhun-po from 1487 to 1512. 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*." Brief biographies of the author in *Grags-can Mi-sna*, pp. 544-545, and in *Gangs-can Mkhas-btsun*, pp. 982-983.

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. A history of Western Tibet (Mnga'-ris). 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 unfortunately not quite complete, lacking several pages including the colophon, so we may hope for the publication of a more complete version in the future. 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.

1500's ?

Khri Rin-chen-'od-zer (1453-1540), *Bstan-rtsis Gsal-ba'i Sgron-me*. A chronological work. Ref.: MHTL, no. 10900. The author was the 14th Chair Holder of Dga'-ldan, Rin-chen-'od-zer. 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*." The title is listed in the author's biography as contained in *Gangs-can Mkhas-grub*, pp. 1609-1610.

1500's

Rgod-tshang-ras-pa Sna-tshogs-rang-grol (1494-1570), *Bcom-ldan-'das Dpal 'Khor-lo-sdom-pa'i Spy'i-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 Shâkya-dbang-phyug (= Mtsho-smad Mkhan-chen), *Khog-'bugs Legs-bshad Dngul-dkar Me-long*. A history of medicine. The author was a medical student of Phrag-dbon Bsod-nams-bkra-shis, who was in turn a student of Zur-mkhar Mnyamnyid-rdo-rje (1445-1484), founder of the Zur school of medicine. 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. A brief biographical sketch, in which he is called Ska-ba Shâkya-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).

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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. 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." This work is cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dûrya'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, 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 century. 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. A collective biography of doctors in a medical lineage, composed by Gong-sman Dkon-cog-bde-legs (b. mid-1400's?), must also belong to about this same time (see *Gangs-can Mkhas-grub*, p. 263: "Brgyud-pa'i Rnam-thar").

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1500's

Tshar-chen Blo-gsal-rgya-mtsho (1502-1566), *Mgon-po Chos-'byung*. History of Mahâkala. Ref.: Appey, p. 87.

1500's

Tshar 'Jam-dbyangs-mkhyen-brtse-dbang-phyug (1524-1568), *Gdams-ngag Byung-tshul-gyi Zin-bris Gsang-chen Bstan-pa Rgyas-byed*, contained in: *The Slob-bshad Tradition of the Sa-skya Lam-'bras*, Sakya Centre (Dehra Dun 1983), vol. 14, pp. 1-155. Sa-skya-pa history. 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.*"

early 1500's

'Bri-gung Chos-rje Kun-dga'-rin-chen (1475-1527), *'Bri-gung Gdan-rabs*. This work, exact title unknown, is known to exist in Tibet in a four volume set. Unfortunately, it has not yet been made available. A history of the abbots of 'Bri-gung Monastery. According to 'Bri-gung Bstan-'dzin Padma'i-rgyal-mtshan, *'Bri-gung Gdan-rabs Gser-'phreng*, p. 348, this work covered 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). 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). 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-mying 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.

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. Ref.: 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. 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.*"

early 1500's

Karma-pa VIII Mi-bskyod-rdo-rje (1507-1554), *Rgya-gar-gyi Phyag-chen Sngon-byung Dags-brgyud-kyi Sgros-kyi Rgyan-pa*, contained in vol. 14 of a manuscript version of the collected works, according to E. Gene Smith. This work has notes on the Indian

Mahāmudrā teachings, and those in use by the Dwags-po Bka'-brgyud-pa tradition. In the same volume is a short historical work, *Dpal Bde-mchog-'khor-lo Snyi dang Bye-brag-gi Lo-rgyus Mtshungs-med Dbyangs-can-bzhad-pas mdzad-pa*, a short history of Cakrasamvara. Ref.: Brief biographies of the author in *Grags-can Mi-sna*, p. 594, and in *Gangs-can Mkhas-grub*, pp. 27-29.

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1508

'Bri-gung Chos-rje Kun-dga'-rin-chen (1475-1527), *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. Collective biography of the Bka'-brgyud-pa teachers. The author was abbot of 'Bri-gung Monastery from 1494 until his death.

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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. 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 Baudhdhanātha near Kathmandu," n.p. (New Delhi 1969). Famous account of the origins of the Bodhanath Stūpa in the Nepal Valley. 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). 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. Kvaerne, 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. 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. Ref.: ZY, no. 379A/2673 ff. CLTWA II, no. 353[3], 354.

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. Ref.: Karmay, *Great Perfection*, p. 229.

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). Ref.: See Elena de Rossi Filibeck, "A Manuscript on the Stag-lung-pa Genealogy," contained in: P. Kværne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), vol. 1, pp. 237-240, at p. 237. For biographical information on the author, see Stag-lung Ngag-dbang-mnam-rgyal, *Stag-lung Chos-'byung*, Bod-ljongs Mi-rigs Dpe-skrun-khang (Lhasa 1992), pp. 656-661; note 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. For a brief article on the Stag-lung-pa 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.

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. 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. See p. 202.6 of our version B, where the 1494 history by Las-chen Kun-dga'-rgyal-mtshan is cited. A history of the Bka'-gdams-pa school as well as the early Dge-lugs-pa, which is here called Bka'-gdams Gsar-ma or the "New Bka'-gdams-pa." **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."* 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. 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).

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 Sar-ma*), Lokesh Chandra (New Delhi 1968), this version being incomplete. **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 Lotshigs-kyi Dpyad-pa," *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtso-m 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."

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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). 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.

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1544-1546?

Sangs-rgyas-dar-po, *Bde-gshegs Bka'-brgyud Chos-kyi 'Byung-gnas [illeg.] Mun Sel 'Od Stong 'Khyil-ba*. There exists an ancient and badly damaged Gung-thang xylographic print of this work in 87 folios. It bears the marginal keyletter 'A'. A history of the Bka'-brgyud-pa school. The same author is known to have composed a biography of Rgod-tshang-pa Mgon-po-rdo-rje in 1540. 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 Kun Gsal 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). Ref.: *Mdo-smad Chos-'byung*: "Sangs-rgyas-dar-po-dpal-bzang-gi Bka'-brgyud Chos-'byung."

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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. Another edition has recently appeared under the title *Chos-'byung Mkhas-pa'i Dga'-ston*, ed. by Rdo-rje-rgyal-po, Mi-rigs Dpe-skrun-khang (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 1965). '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). Lit.: The chapter on Mongolia has been translated in Chibetto-Mongoru Nendaiki Kenkyūkai ('Group for the Study of Tibetan and Mongolian Chronicles'), "Chibetto nendaiki *Képêgaton* Mongoru no shō 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 Satō, 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. 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 CE. 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-rtson Mkho-bsdus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 237-238. Ref.: Chapter outlines in CLTWA I, nos. 64-66. CLTWA II, nos. 154-155. Eimer, *Berichte*, pp. 54-55. Kolmász, 'Tibetan Sources', p. 134. MHTL, no. 16380. Chapter outlines (of our version C) in CLTWA II, nos. 191-192 (pp. 169-171). For the author's incarnation lineage, called Gnas-[g]nang Dpa'-bo, see Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, p. 294. 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.

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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.

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*mid-1500's ?*

Jo-nang Kun-dga'-grol-mchog (1495/1507?-1566), *Khrid Brgya'i Brgyud-pa'i Lo-rgyus*, 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 Târanâtha (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 vol. 12, pp. 309-340, of the 1972 reprint edition of the *Gdams-ngag Mdzod*). A brief but significant history of one hundred distinct lineages of 'instruction' (*khrid*) belonging to different schools. 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. Ref.: 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.

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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 handwritten (*dbu-can*) manuscript in 55 folios, photocopy in the possession of David Jackson. A genealogical history of the Lce family, masters of the Zhwa-lu Gser-khang, the central temple at Zhwa-lu in Gtsang province. The author, who lived during the tenure of Lha-btsun Blo-bzang-bstan-pa (head of Zhwa-lu starting from 1537) lists his sources, which include a biography of Mkhyen-rab Chos-rje (1436-1497). Thanks to David Jackson (Hamburg) for supplying this entry. Ref.: The original manuscript is in the collection of the late Giuseppe Tucci (Rome), who made use of it in his *Tibetan Painted Scrolls*. Perhaps this is the "*Zhwa-lu Sku Zhang-gi Gdung-rabs*" listed in the *Mdo-smad Chos-'byung*.

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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-du-dga'-ba'i Zlos-gar*). A history of the five traditional sciences, and of Indian and Tibetan medicine in particular. 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-dûrya'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. 566, where it says the author was from about the same time as Byar-po Pañ-chen (late 1400's). According to *Tshig-mdzod Chen-mo*, p. 241, this work was composed in the 10th *rab-byung* (i.e., between the years 1567 and 1626). A brief biography of our 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. 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*." 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). MHTL, no. 13088: "Zur-mkhar Blo-gros-rgyal-po'i *Shes-bya Spy'i'i Khog-dbub-kyi mjug rtsom 'phror lus-pa 'Brug-pa Sangs-rgyas-rdo-rjes khabskang-ba.*" According to this, our history was brought to completion by 'Brug-pa [or, Mkhas-dbang] Sangs-rgyas-rdo-rje (1569-1645). *Mdo-smad Chos-'byung*: "Zur-mkhar-pa'i *Shes-bya Spy'i'i Khog-dbub.*" Biography of the author in *Gangs-can Mkhas-grub*, pp. 1528-1530, where the name of the history is given as: "*Shes-bya Spy'i'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.*"

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1550

Pañ-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-steps*, contained in: *The Collected Works (Gsung-'bum) of Pañ-chen Bsod-nams-grags-pa*, published by Drepung Loseling Library Society (Mundgod 1982-88), vol. 11, pp. 333-388. 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*.

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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). B. *Sangs-rgyas Bstan-pa'i Chos-'byung Dris-lan Nor-bu'i Phreng-ba*, The National Library of Bhutan (Thimphu 1984). Sometimes referred to as *G.yag-sde'i Chos-'byung Rgyas-pa*. The identity of the author still requires research, although we may know from the opening verses of the history that he 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-skyapa and Rnying-ma-pa visionary teachings. 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; the problem needs closer study. A Rnying-ma-pa history. Ref.: For another work which attempts to answer the questions of the Karma-pa VIII, evidently dating 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 Chab-shog Gngang-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. 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.

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late 1500's

Tshul-khrims-mgon-po, *Dga'-ldan Chos-'byung* and *Gsang-sngags-mkhar-gyi Lo-rgyus*. The author was considered to be a reincarnation of Mi-nyag Rdo-rje-bzang-po (1491-1551), the 17th Chair Holder of Dga'-ldan. Therefore these works must date from about the late 1500's. Evidently, to judge from the titles, a brief history of Dga'-ldan (or of the Dge-lugs-pa school in general) and of Gsang-sngags-mkhar (on which, 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). 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*."

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late 1500's

Mi-pham-bzang-po, *Khog-'bugs 'Chi-med Phun-tshogs Lnga-ldan*. The author was a contemporary of Byang-bdag Chos-rgyal-dbang-po'i-sde (alias Karma-gu-ru), and the latter is to be identified with Byang-bdag Bkra-shis-stobs-rgyal (1550-1602). A medical history. Ref.: Cited in Sde-srid Sangs-rgyas-rgya-mtsho, *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dûrya'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. 564-565. MHTL, no. 13086.

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late 1500's

Sprul-sku Bsod-nams-ye-shes-dbang-po (1556-1592), *Bstan-pa Spyi'i Rnam-bzhag*. This may or may not be a historical work. This Sprul-sku Bsod-nams-ye-shes-dbang-po is identical to that reincarnation of Pañ-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. Ref.: MHTL, no. 10840. *Mdo-smad Chos-'byung*: "Sprul-sku Bsod-nams-ye-shes-dbang-po'i *Bstan-pa Spyi'i Rnam-bzhag*." For the author's incarnation lineage, called the Skyor-lung Mnga'-ris Sprul-sku, of which the first was Pañ-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.

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late 1500's

Shar-chen Byams-pa-kun-dga'-bkra-shis (1558-1603), *Rje-btsun Sa-skya-pa'i Gdung-rab*. To judge from the title, a history of the Sa-skya-pa school. Ref.: Appey, p. 106. *Mdo-smad Chos-'byung*: "Shar-pa Byams-pa-kun-dga'-bkra-shis."

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Shar-chen Byams-pa-kun-dga'-bkra-shis (1558-1603), *Mgon-po'i Lo-rgyus*. To judge from the title, a history of Mahâkala. Ref.: Appey, p. 106. *Mdo-smad Chos-'byung*: "Shar-pa Byams-pa-kun-dga'-bkra-shis-kyi Mgon-po'i Chos-'byung."

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late 1500's ?

Sha-gzugs-pa Bkra-shis-rnam-rgyal (= Ngag-dbang-bkra-shis-rnam-rgyal), *Gter-ma'i Lo-rgyus Dpag-bsam Rab-rgyas* (or, *Chos-'byung Phan-bde Dpag-bsam Rab-tu Rgyas-pa'i 'Dod-'jo*). A history of excavated scriptures (*gter-ma*) and their excavators (*gter-ston*), 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. 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. This same author composed a refutation of Dpal-khang Lo-tsâ-ba's criticisms of the Rnying-ma-pa, entitled *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*, which has been published in India (Sonam T. Kazi, Gangtok 1971). It is conceivable that this work could be dated as late as the early 1600's, but this requires more research. Thanks to E. Gene Smith for his corrections to this entry. Ref.: 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 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). A very brief note about the author's life in Bradburn, *Masters*, p. 241, dates him to the mid-16th through early 17th centuries.

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*, 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). According to one source (Kuijip, 'Tibetan Historiography', p. 43), the work by Mang-thos was finally completed only in 1587. Apparently Mang-thos in addition composed a history of the Lam-'bras. 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 sogs*." *Mdo-smad Chos-'byung*: "*Mang-thos Klu-sgrub-rgya-mtsho'i Lam-'bras Chos-'byung dang Bstan-rtsis*." 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.

1573 ?

Ba-spi [Bswi?] Gung Mnyam-med Rin-chen (ed.?), *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 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*. This is called the *Gnas-rnying Chos-'byung*, a history of the abbots of Gnas-rnying Monastery in Upper Nyang (between the towns of Rgyal-rtse and Phag-ri). 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 sub-sections, each with differing authorship and different titles, and ends with historically important biographies of Gnas-rnying masters. The date is still problematic. Lit.: See the discussion of this work in Giuseppe Tucci, *Gyantse and Its Monasteries, Part 1*, Aditya Prakashan (New Delhi 1989), pp. 44-45. (and notice, 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*). Ref.: Aris, *Bhutan*, p. 280. Aris, 'Some Considerations', p. 38 n. 17. Shakabpa, vol. 2, p. 615.

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. 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-mying Dpe-skrun-khang (Lhasa 1992). The preface of the latter work places the composition in the year 1581. 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). General history of Buddhism, focused on Bka'-brgyud-pa school and particularly its 'Brug-pa sub-school. Lit.: At one time the Nalanda Translation Committee announced their intention to do a complete translation of this work. One episode of this text has been studied in Helmut Eimer, "Die Gar Log-Episode bei Padma dkar po und ihre Quellen," *Orientalia Suecana*, vol. 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.

1587

Sgom-sde Nam-mkha'-rgyal-mtshan, *Bstan-rtsis*. A chronology of Buddhist history. 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. 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).

1588

Bde-chen-chos-'khor-gyi Sman-pa Ratna'i-ming-can, *Gso-ba Rig-pa'i Khog-'bugs Legs-bsdus*. A history of medicine. Ref.: MHTL, no. 13087. 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.

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). The author was a student of 'Brug-chen Padma-dkar-po (1527-1592) and a teacher of Zhabs-drung Ngag-dbang-mam-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 Spungsthang. Lit.: E. Schlagintweit, "Die Berechnung der Lehre, Eine Streitschrift zur Berichtigung der buddhistischen Chronologie verfaßt im Jahre 1591 von Sureśāmatibhadra," *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. 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* (Dharamsala), vol. 1, no. 2 (1995), pp. 60-65, at p. 63. Ref.: 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-khungs dang 'Bangs-kyi Mi-rabs Chad-tshul Nges-par Gsal-ba'i Me-long* (see Aris, *Sources*, pp. 24-25; this work has the title *Bstan-rtsis Gdan-dus Mthun-mongs*).

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circa 1600

Mkhar-nag Lo-tsâ-ba Dpal-'byor-rgya-mtsho, *Dga'-ldan Chos-'byung*. A history of the Dge-lugs-pa school. 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-tsâ-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-tstshâ-ba Dpal-'byor-rgya-mtsho (see MHTL, no. 15800). The *Mdo-smad Chos-'byung* gives the title of this book as "Mkhar-nag Lo-tsâ-ba'i Dge-ldan Chos-'byung Dpag-bsam-ljon-pa." Lit.: On the subject of Dga'-ldan Monastery: Byams-pa-blo-gros, "Dga'-ldan Dgon-pa dang | De Phyag-'debs-pa-po Tsong-kha-pa Chen-po'i Byung-ba Mdo-tsam Brjod-pa," *Bod-jongs Zhib-'jug*, the 1st issue for the year 1983, p. 53 ff. Ref.: 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-tstshâ'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.

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1600's

Phyag-rdor-nor-bu, *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. Ref.: *Mdo-smad Chos-'byung*: "Sgam-smyon Phyag-rdor-nor-bu'i Byang-gter Bla-brgyud Rnam-thar."

early 1600's

Târanâtha (= Tâ-ra-nâ-tha, = Jo-nang Kun-dga'-snying-po, 1575-1635), *Dpal Ye-shes-kyi-mgon-po Phyag-ñrug-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 Mahâkâla. Ref.: CLTWA I, no. 100.

Târanâtha (?), *Myang-yul Stod Smad Bar Gsum-gyi Ngo-mtshar Gtam Legs-bshad Mkhas-pa'i 'jug Ngogs* (= *Myang Chos-'byung*), ed. by Lhag-pa-tshe-ring, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1983). A highly descriptive gazetteer, covering the natural features and cultural monuments of the Myang Valley (including the town of Rgyal-rtse) and important personages who were active there, attributed to Târanâtha, although this is in question. This work is of particular interest for those interested in the artistic history of the area. The work comes to an abrupt ending (evidently it was left uncompleted by the author?), and so there is no colophon. 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. 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*, Naritasa 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). Both of these just mentioned works make reference to a history of the rulers based in the town of Rgyal-rtse composed by 'Jig-med-grags-pa between the years 1479 and 1481 entitled *Rgyal-rtse Chos-rgyal-gyi Rnam-par Thar-pa Dad-pa'i Lo-thog Dngos-grub-kyi Char-'bebs*, which exists in manuscript form in the library of the IsMEO (Rome) and in an edition by Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987). This latter work has been partly translated by Giuseppe Tucci, *Tibetan Painted Scrolls* (Kyoto 1980), pp. 662-670. For information on manuscripts and contents of this work, see Giuseppe Tucci, *Gyantse and Its Monasteries: Part 1*, Aditya Prakashan (New Delhi 1989), pp. 42-44, 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 (note 8) and 482. 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*, Mirigs 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."* 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.

Târanâtha, *Dpal Dus-kyi-'khor-lo'i Chos Bskor-gyi Byung-khungs Nyer-mkho* (= *Dus-'khor Chos-'byung*). A. Contained in: *Târanâtha's Life of the Buddha and His Histories of the Kâlacakra and Târâtantra*, Ngawang Gelek Demo (New Delhi 1971), pp. 385-427. B. Contained in: *The Collected Works of Jo-nang Rje-btsun Târanâtha*, Smarntsis Shesrig Dpemdzod (Leh 1983), vol. 2, pp. 1-43. A history of the Kâlacakra Tantra. Ref.: MHTL, nos. 346, 16384. THL, p. 178. De Rossi Filibeck, *Catalogue*, vol. 1, p. 126.

early 1600's

Drung-pa Rgyal-tshab-pa (1567-1650), *Lam-rim Bla-brgyud Rnam-thar*. A collective biography of teachers who transmitted the Stages of the Path teachings. 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). Biographies 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.

early 1600's ?

Mkhan-chen Ngag-dbang-bstan-pa'i-rdo-rje, *'Jigs-byed-kyi Chos-'byung*. A history of Vajrabhairava. Ref.: Appey, p. 114.

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*, 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. History of the first 27 abbots of 'Bri-gung. Ref.: CLTWA I, no. 145. 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-mying 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.



early 1600's ?

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. Ref.: Appey, p. 114.

early 1600's ?

'Khon-gyi Btsun-pa Dpal-'byor-lhun-grub (= 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*. History of the teachers in the lineages of Yamântaka (Gshin-rje-gshed). A biography of the author, who is usually known under the name 'Khon-ston, composed by the Dalai Lama V is available. 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. MHTL, no. 12100. *Mdo-smad Chos-'byung*: "Mkhon-ston Dpal-'byor-lhun-grub-kyi 'jigs-byed Chos-'byung." *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.

1600

Târanâtha, *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 Târanâtha*, Tseten Dorji (Tezu 1974), pp. 361-499. B. Contained in: *Two Sources for the History of Buddhist Tantrism in India by Târanâtha*, Khams-sprul Don-brgyud-nyi-ma (Palampur 1970), part one, pp. 1-137. 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, *Târanâtha's Edelsteinmine, das Buch von den Vermittlern, der Sieben Inspirationen* (Petrograd 1914). Translated by David Templeman, *The Seven Instruction Lineages of Jo-nang Târanâtha*, LTWA (Dharamsala 1983). Ref.: MHTL, nos. 575, 16383. Jackson, Misc., no. 1376.1. THL, p. 185. De Rossi Filibeck, *Catalogue*, vol. 1, p. 145.

1604 ?

Târanâtha, *Sgrol-ma'i Rgyud-kyi Byung-khungs 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: Târanâtha (= Tâ-ra-nâ-tha), *Five Historical Works of Taranatha*, Tseten Dorjee (New Delhi 1974),

pp. 539-575. C. Contained in volume entitled, *Târanâtha's Life of the Buddha and His Histories of the Kâlacakra and Târâtantra*, Ngawang Gelek Demo (New Delhi 1971), pp. 429-467. Story of the origins of the Târâ Tantra. Composed in the author's 30th year at Chos-grwa Gser-mdog-can. Lit.: Translation by David Templeman, *The Origin of the Târâ Tantra by Jo-nang Târanâtha*, LTWA (Dharamsala 1981). Ref.: MHTL, nos. 506, 16386. THL, p. 178. De Rossi Filibeck, *Catalogue*, vol. 1, p. 139.

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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*), The National Library of Bhutan (Thimphu 1984). 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*. 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. 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.

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1608

Târanâtha, *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, *Târanâthae de Doctrinae Buddhicae in India Propagatione Narratio. Contextum Tibeticum [Rgya Gar Chos 'Byung] e codicibus Petropolitanis edidit*, n.p. (Petropolis 1868). Edition of the Tibetan text (recently reprinted in Japan). B. Gurudeva (Sarnath 1964), reprint in 1972 (i.e., 1971). C. Contained in: *Five Historical Works of Târanâtha*, Tseten Dorji (Tezu 1974), pp. 1-261. D. Probably also to be found in *The Collected Works of Jo-nang Rje-btsun Târanâtha*, C. Namgyal and Tsewang Taru (Leh 1982+), in 17 volumes. D. Mi-rigs Dpe-skrun-khang (Beijing 1985). In many ways the most important history of Indian Buddhism to be written in any language. Lit.: Târanâtha, *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). A. Schiefner, *Târanâtha's Geschichte des Buddhismus in Indien*, n.p. (St. Petersburg 1869), a 346-page German translation. Bhupendranath Datta, *Mystic Tales of Lama Târanâtha*, Ramakrishna Vedanta Math (Calcutta 1944, reprint 1955). 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, "Târanâtha 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. Ref.: Contents outlined in CLTWA I, no. 79. Eimer, *Berichte*, pp. 57-58. Kolmáš, '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.

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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. History of Phur-pa of Rnying-ma-pa and other sects. 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: *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. **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). 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. 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. 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. TBH, p. 643. For other names of the author, see the English preface to the first volume of our version A.

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 the table of contents. A biography of Padmasambhava. 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. Ref.: 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 *Deb-ther Khag Nga*, pp. 225-226 (our author is mentioned on p. 226). A brief biography supplying the dates 1540-1578 is found in *Grags-can Mi-sna*, pp. 615-616.

1610

Târanâtha, *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. B. Contained in: Târanâtha (= Tâ-ra-nâ-tha), *Five Historical Works of Târanâtha*, 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. 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. This biography of Padmasambhava is often referred to as the *Rnam-thar Rgya-gar Lugs* ('Biography according to Indian Tradition'). Ref.: Karmay, *Great Perfection*, p. 228. TBH, pp. 640-641.

1614

'Khon-gyi Btsun-pa Dpal-'byor-lhun-grub (= Pha-bong-kha-pa, 1561-1637), *Bstan-rtsis*. A chronology of Buddhist history. The author is usually known as 'Khonston. Ref.: *Tshig-mdzod Chen-mo*, p. 3263.

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. (= *Lam-'bras Khog-phub Bde-mchog Chos-'byung*), Ngawang Topgay (New Delhi 1974), pp. 1-313. 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. History of Lam-'bras teachings. 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. 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.

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1629

Mkhan-chen Ngag-dbang-chos-grags (1572-1641), *Bod-kyi Mkhas-pa Snga-phyi-daggi 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*), Kunsang Topgyel and Mani Dorji (Thimphu 1979). This published version is based on a Sde-dge woodblock print. 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*. A doctrinal history of Tibetan Buddhism. Ref.: Appey, p. 107: "Rin-chen Mdzes-pa'i Phra-tshoms."

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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*, contained in the publication entitled: *'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. A history of the abbots of 'Bri-gung. The author was the 23rd abbot of 'Bri-gung. Ref.: 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-mying 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). The author's collected works are apparently available in a 12-volume set in eastern Tibet (see Toni Huber, "Where Exactly are Cātrita, Devikoṭa and Himavat?" *Kailash*, vol. 16, nos. 3-4 [1990], p. 159).

'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*, 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. A history of Cakrasamvara. Ref.: CLTWA II, no. 133.

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). **B.** Mi-rigs Dpe-skrun-khang (Beijing 1986). A history of the 'Khon family, important for the Sa-skya-pa 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 (on these works, see below). 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.

1630

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Grub-thob Brgyad-cu-rtsa-bzhi'i Rnam-thar*, n.p. (n.d.), a reprint in 157 pages (79 folios). 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 1630, according to the colophon, on the basis of copies in the possession of Sphyan-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 more study.

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 Yamântaka. 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.

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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*, n.p. (n.d.), a reprint in 141 pages (71 folios). A history of the Yamântaka teachings (margin: TSHA), composed in 1633, according to the colophon.

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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*, Sakya Centre (Dehra Dun 1985), a reprint in 191 pages (96 folios) in one volume together with an explanatory work on the Guhyasamâja sâdhanas (margin: TSHA). A history of Guhyasamâja 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-pa 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. Available in the form of a reprint in 203 pages, n.p. (Dehradun 1985?). B. Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan [title as above], Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1995/6). A Bka'-gdams-pa history, based on the 1484 history by Bsod-nams-lha'i-dbang-po.

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*. A lengthy history of the Kâlacakra 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.

1638

'Jam-mgon A-myes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1662), *Dpal Sa-skya-pa'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 sâdhana practice (margin: TSA). **B.** 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 composed, according to the colophon, in 1638.

1640

Phan-bde Chos-rje Shâkya-lha-dbang (1585-1655), *Zhal-snga Bka'-brgyud-kyi Rnam-thar*. A history of the Bka'-brgyud-pa school. A supplement to this history was composed by Dkon-rdor-blo-bzang-dbang-phyug. 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 Shâkya-lha-dbang whose reincarnation lineage is listed in Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, p. 364. MHTL, nos. 10982-10983. This work evidently does exist, since it 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."

1641

Pañ-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 brief history of the Dben-sa Bka'-brgyud (= Dben-sa Snyan-brgyud), a highly influential esoteric transmission of Gcod and Mahâmuḍrâ teachings within the Dge-lugs-pa school. 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*: "Pañ-chen Chos-rgyan-gyi Dge-ldan Bka'-brgyud Rin-po-che'i Zab Lam Brgyud-pa'i Rnam-thar." Brief biographies



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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*, T. G. Dhongthog Rinpoche (Delhi 1979), in 2 volumes. 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).

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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). 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), and in several other editions. A history of Tibet, with emphasis on the history of Tibet's political leaders. Lit.: A complete English translation has been published as: *Nag-dBan Blo-bZan rGya-mTSHo, the Fifth Dalai Lama of Tibet, A History of Tibet*, tr. by Zahiruddin Ahmad, Indiana University Oriental series no. 7 (Bloomington 1995), unseen. Partially translated by G. Tucci in his *Tibetan Painted Scrolls*, vol. 2 (Rome 1949), pp. 625-651. 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). 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. 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). For reference to the Chinese translation, published in Beijing in 1957, see TBH, p. 637. The *Mdo-smad Chos-'byung* rather unexpectedly divides this history into two separate works: "Rgyal-dbang-gi

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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*. 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 became 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 (= 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*, 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. A history of Rtse-le Monastery. Ref.: A.-M. Blondeau, "Une polémique sur l'authenticité des *Bka'-than* au 17<sup>e</sup> 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. For the author's reincarnation lineage, see Chab-spel, *Bod-kyi Gal-che'i Lo-rgyus*, pp. 333-334. According to this source, he was the second Rtse-le incarnate, and died in his 74th year (which would place his death in about 1681). A brief note on his life may be found in Bradburn, *Masters*, p. 246.

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Rtse-le Rgod-tshang-pa Sna-tshogs-rang-grol (= 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 17<sup>e</sup> siècle," contained in: C. 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

*La-dwags Rgyal-rabs*. A. Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986) [based on a manuscript edition which includes modern history]. 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). Lit.: 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 superseded 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-dwags-rgyal-rabs,” *Rivista degli Studi Orientali*, vol. 22 (1947), pp. 82-91. Ref.: A cursive (*dbu-med*) 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).

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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). C. Contained in: *The Collected Works (Gsung-'bum) of Gtsang Mkhan-chen 'Jam-dbyangs-dpal-ldan-rgya-mtsho*, Kunzang

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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-boche Rje-drung of Padma-bkod," Ngawang Sonam (Tezu 1975), vol. 3[?] (section GA), pp. 53-146. This same 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.

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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 Mdza-dpa-las | De'i 'Brel-pa ['Grel-pa] Lo-rgyus Gter-bton Chos-'byung*, Taklung Tsetrul Rinpoche Pema Wangyal (Darjeeling 1978). General history of excavated scriptures (*gter-ma*), primarily of the Rnying-ma-pa 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 Mdza-dpa*, 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-bdus 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.

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*, published under the 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa (Dharamsala 1985), pp. 225-405. The author was a preceptor of the Mustang King Bsam-grub-rab-brtan in the mid-17th century. A history of Buddhism and Buddhists. 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.

1652

Shar Skal-Idan-rgya-mtsho (1607-1677), *A-mdo'i Phyogs-su Bstan-pa Dar-tshul-gyi Lo-rgyus Mdor-bsdus*. Is supposed to contain 12 folios. A history of Buddhism in A-mdo. The author, also known as Rong-po Grub-chen, founded Reb-skong Monastery in A-mdo. Rong-po Grub-chen also composed a collection of biographies of Dge-lugs-pa teachers entitled, *Bla-ma'i Rnam-thar-gyi Rim-pa 'Jam-dpal Bstan-pa'i Mdzes-rgyan*, 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). 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-Idan-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-Idan-rgya-mtsho'i A-mdo Chos-'byung Mdor-bsdus." *Mdo-smad Chos-'byung*: "Grub-chen Skal-Idan-rgya-mtshos Mdzad-pa'i A-mdo'i Chos-'byung-gi Sdom-tshigs bcad lhug gnyis." 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 (as part of his biography, pp. 1690-1692).

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*, S. W. Tashigangpa (Leh 1972). History of teachers of the Rnying-ma Anuyoga system. Ref.: *Mdo-smad Chos-'byung*: "Rig-'dzin Padma-'phrin-las-kyi 'Dus-pa Mdo Dbang-gi Bla-brgyud Rnam-thar." 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-ldem 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.

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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], Ngawang Topgey (New Delhi 1973). This is 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-pa, Rdzogs-chen-pa, and Bka'-brgyud-pa sects, although most attention is paid to the Sa-skyapa. 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?). 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." Brief biography of Ngor-chen Dkon-mchog-lhun-grub (1497-1541) contained in *Gangs-can Mkhas-grub*, pp. 450-451.

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Ngor-pa Dkon-mchog-lhun-grub also wrote a *Sa-skya'i Gdung-rabs Tshig-bcad-ma* (*Ya-rab Kha-rgyan*), and a *Hor-gyi Rgyal-rabs*. A genealogical history of the Sa-skyapa in verse and a dynastic history of the Mongols. Ref.: Appey, p. 82. 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*."

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Sangs-rgyas-phun-tshogs (1649-1705), *Dpal E-wam Chos-ldan-gyi Gdan-rabs Nor-bu'i Phreng-ba*, contained in: *Lam-'bras Tshogs Bshad*, Sakya Centre (Dehra Dun 1985+), vol. 4 (NGA), pp. 1-52. History of the abbots of E-wam Chos-ldan Monastery, of the Ngor-pa branch of the Sa-skyapa. Continuations of this work were written by Ngor Mkhan-chen Dpal-ldan-chos-skyong (1702-1759) and Blo-gter-dbang-po (1847-1914?). Ref.: Outline of contents in CLTWA II, no. 203 (pp. 197-198). Appey, p. 115: "Ngor-pa'i Gdan-rabs Bsdus-pa."

1694

Stag-sham Nus-ldan-rdo-rje (b. 1655), *Khog-dbub Srid-pa'i Chos-'byung*, 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. This title covers three distinct texts, the first of which is a biography of Rudra, the second a biography of the Buddha and of Buddhism in India, and the third a biography of Padmasambhava. Ref.: A brief biography of the author found in Bradburn, *Masters*, pp. 275-276. The *gter-ma* 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. B. "Xylographic print from blocks preserved at Sangdo Palri (Zangs-mdog-dpal-ri) Monastery in Kalimpong, West Bengal" (Kalimpong 1972), in 128 folios. Biography of Mkharchen 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. A biography of Padmasambhava.

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, awaits 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-ḍūrya Ser-po*. **A.** *Bai-ḍūrya 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-ḍūrya Ser-po'i Me-long*), Lokesh Chandra, Śatapitaka series no. 12 [1 and 2] (New Delhi 1960), including an English preface by Luciano Petech. **B.** *Bai-ḍūrya Ser-po* (= *History of Dga'-ldan [Dge-lugs-pa Sect]*), Ngawang Gelek Demo (New Delhi 198x), in 2 volumes (= *Gedan Sungrab Minyan Gyunphel Series*, vols. 135-136). **C.** *Dga'-ldan Chos-'byung Bai-ḍūrya Ser-po*, Krung-go Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1989). An account of the Dge-lugs-pa (Dga'-ldan-pa) 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-ḍūrya Nag-po*, but E. Gene Smith informs us (electronic mail of March 17, 1996) that this work is said 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. Lit.: 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 (and see also p. 223 for information on xylographic prints). 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.



circa 1700 ?

'Phan-yul Gro-sa-ba Tshogs-gnyis-rgya-mtsho, *Rgyud Bzhi'i Khog-'bugs Bai-dûrya'i Chu-rgyun*. A medical history. 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-dûrya'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. MHTL, no. 13077: "'Phan-yul Gros-pa Tshogs-gnyis-rgya-mtsho'i Rgyud Bzhi'i Khog-dbub Bai-dûrya'i Chu-rgyun." A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 545-546.

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. Lit.: See Shunzo Onoda, "The Chronology of the Abbatial Successions of the Gsan 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."

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*, 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. History of Mahâyoga, Anuyoga and Atiyoga systems of the Rnying-ma-pa 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*. Ref.: A brief biography of the author is contained in *Gangs-can Mkhas-grub*, pp. 720-721.

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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 Mahâmudrâ 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. The first half of this book is a history of Mahâmudrâ. The author was a contemporary of the 'Dzi-sgar Mchog-sprul IV Rdo-rje-drag-po (1740-1798). This entry supplied by E. Gene Smith (electronic mail of March 17, 1996). 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-bsdus," *Bod-ljongs Nang-bstan*, 1st issue of 1996 (general series no. 19), pp. 16-26. Brief sketch of the life of Khams-sprul III in Bradburn, *Masters*, pp. 286-287.

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1700's

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. 330-358. A brief history of the Kâlacakra Tantra. Ref.: CLTWA I, no. 88. A brief biography of the author is found in *Gangs-can Mkhas-grub*, pp. 1480-1481.

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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 appended as part of a 27 folio woodblock print to 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*. The text by Btsun-pa Ma-ti is 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.

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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 NYA (8) of his Collected Works. Primarily a history of Buddhism in India, with a very brief part on Tibet. 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*). Brief biographies of the author found in *Grags-can Mi-sna*, pp. 723-725, and in *Gangs-can Mkhas-grub*, pp. 485-496.

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Co-ne Grags-pa-bshad-sgrub (1675-1748), *Dga'-ldan Chos-'byung*. A 16-folio work in volume THA (10) of his Collected Works. A history of the Dge-lugs-pa sect 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*).

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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 in vol. THA of his Collected Works. A history of the kings of Shambhala, together with some calculation (or astrology, *rtsis*) works. Ref.: SBKC, p. 285.

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early 1700's

Ngor Mkhan-chen Dpal-ldan-chos-skyong (1702-1759), *Ngor E-wam-pa'i Gdan-rabs Rin-chen Phreng-mdzes-kyi Kha-skong Rtogs-brjod Byin-rlabs 'Dod-dgu'i Dpal Ster*. History of the abbots of Ngor E-wam Monastery. An appendix to the work on the same subject by Sangs-rgyas-phun-tshogs (listed above). Lit.: See 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), p. 52, where he dates its composition to circa 1745. Ref.: Appey, p. 159.

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early 1700's

*Sde-pa Skyid-shod-pa'i Gdung-rabs*. The first part composed by A-khu Bkra-shis. The second part composed by Bka'-blon Mdo-khar-ba [= Mdo-mkhar] Tshe-ring-dbang-rgyal's (1697-1763) father, Zhabs-drung Ngag-dbang-tshangs-pa'i-dbyangs.

A history of the Skyid-shod-pa family that ruled the lower Skyid-chu valley during the time of the Kings of Gtsang. Ref.: Title and authors listed in *Mdo-smad Chos-'byung*. We guess that this work would have been completed in about the early 1700's.

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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). A small book containing several short revealed texts concerned with history of the place of Bon pilgrimage called Dmu-rdo in Rgyal-mo-rong. The author is also sometimes known as Bstan-gnyis-gling-pa.

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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*. A collection of biographies of Lamas who transmitted the Lam-rim teachings. Ref.: ZY, no. 114/1276 (example in Toyo Bunko Library, a woodblock print in 61 folios). 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., 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*. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 980-982, and in *Grags-can Mi-sna*, pp. 717-719.

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early 1700's ?

Don-grub-chos-kyi-rgyal-po, *Gdan-rabs Shel-dkar Phreng-ba*. A history of the abbots of 'Bri-gung Monastery. Ref.: Known from a citation in 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 Pheng-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.

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early 1700's

O-rgyan-bstan-'dzin-rdo-rje (b. 1682), *Chos-'byung Nyung-ngu*. A brief historical work by a son of Gter-bdag-gling-pa. This work is mentioned in the colophon of Gu-ru Bkra-shis' history as one of the sources he consulted. The author was an abbot of Smin-grol-gling Monastery. Ref.: Notice the title as cited in 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: "Smin-gling Mkhan-chen O-rgyan-bstan-'dzin-rdo-rje'i *Chos-'byung Nyung-ngu*."

1701

Smin-gling Lo-chen Dharma-shrī (1654-1717), *Snga-'gyur Sdom-rgyun-gyi Mkhan-brgyud-kyi Rnam-thar Nyung Gsal Sgron-me*. **A.** Contained in: *Collected Works (Gsung-'bum) of Smin-gling Lo-chen Dharmasrī*, 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. History of the Vinaya lineages of the Rnying-ma-pa school. **Ref.:** CLTWA II, no. 198. A life of the author: Bstan-pa'i-sgron-me, "Smin-gling Lo-chen Dharma-shrī'i Mdzad-pa Mdor-bsdus," *Bod-ljongs Nang-bstan*, issue for 1987, pp. 36-44. See also Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 728-732. *Mdo-smad Chos-'byung*: "Lo-chen Dhârma-shrī'i So-thar Sdom-rgyun-gyi Rnam-thar Nyung Gsal Sgron-me."

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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 of Padma-'phrin-las). **Ref.:** Listed, together with the similar work of Padma-'phrin-las, by Mkhyen-brtse 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.

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, ancestors of 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 Nâ-lendra'i Lo-rgyus Bsdus-pa Ngo-mtshar Gtam-gyi Snying-po," *Bod-ljongs Nang-bstan*, issue for 1987, pp. 84-90.

1704

Sde-srid Sangs-rgyas-rgya-mtsho (1653-1705), *Dpal-ldan Gso-ba Rig-pa'i Khog-'bugs Legs-bshad Bai-dûrya'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*, Smarntsis Shesrig Spendzod series no. 4, Sonam W. Tashigang (Leh 1970). 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. Lit.: 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. (although this author does not seem to be aware that there are indeed still other medical histories older than this one). Ref.: THL, p. 176. MHTL, no. 13099. On the history of medical histories, see especially Samten Karmay, "Vairocana and the Rgyud-bzhi," *Tibetan Medicine*, series 12 (1989), pp. 19-31. 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. Information on woodblock prints of this history may be found 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), 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 (Snying-thig Lo-rgyus Kha-bskongs)*. This work exists in the form of a 45-folio manuscript in the Royal Library in Copenhagen (this work belongs to a group of Rnying-ma-pa texts that once belonged to one Kheng-tse Chin-wang, who seems to have been a son of the Chien-lung Emperor). 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*. Mention is made in the text of Gter-bdag-gling-pa's history of another historical account of Snying-thig teachers beginning with Mkhas-grub Khyab-brdal-lhun-grub up until Zla-ba-grags-pa. The author of this other account, Shes-rab-bzang-po, was a disciple of Zla-ba-grags-pa. Ref.: The present work is certainly 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, under the title "Smin-gling Gter-chen-gyi Snying-tig Bla-brgyud Kha-skong."

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1710

Smin-gling Lo-chen Dharma-shrī (1654-1717), *Dam-pa'i Chos-kyi 'Bel-gtam Legs-bshad 'Dod Ster*, contained in: *Collected Works (Gsung-'bum) of Smin-gling Lo-chen Dharmasrī*, D. G. Khochhen Tulku (Dehra Dun 1977), vol. 3 (GA), pp. 197-326 (unfortunately, a few folios are missing). On the history of Buddhism. Ref.: CLTWA II, nos. 145, 197.

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). 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. History of Vajrabhairava. Ref.: CLTWA I, no. 96. Outline of contents in THL, pp. 178-179. SBKC, p. 249. MHTL, no. 4106. Brief biographies of the author in *Gags-can Mi-sna*, pp. 694-698, and in *Gangs-can Mkhas-grub*, pp. 44-46.

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*). This work is to be found in *The Collected Works of 'Jam-dbyangs-bzhad-pa'i-rdo-rje*, Demo (New Delhi 1972-4) in 15 vols., in vol. 1, pp. 59-80. This work is fully entitled *Bstan-pa'i Gsal-byed Chen-po Bod-du Rim-gyis Byung-ba'i Lo-tshigs Re'u-mig-tu Bkod-pa'i Lung Tshegs 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. Ref.: SBKC, p. 244. Shakabpa, vol. 2, p. 616. THL, pp. 129-130. *Tshig-mdzod Chen-mo*, p. 3273. CLTWA II, nos. 23-24.

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 Bka'-brgyad teachings of the Rnying-ma-pa. Ref.: CLTWA I, no. 112. CLTWA II, no. 178. Brief life of the author found in Bradburn, *Masters*, pp. 304-305.

1728

Byar Ngag-dbang, *Sa-skyong Rgyal-po'i Gdung-rabs 'Byung-khungs dang 'Bangs-kyi Mi-rabs Chad-tshul Nges-par Gsal-ba'i Sgron-me*. A. Manuscript in 54 folios (see references given 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-khungs dang | 'Og-ma 'Bangs-kyi Mi-rabs Chad-tshul sogs | Ng[el]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 Khungs 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 Gtsang-ma. The *Mon Chos-'byung*, listed below, seems to be yet another version of this work. Ref.: Aris, *Bhutan*, pp. 83-139, 276. Aris, 'Some Considerations', pp. 22, 37 n. 12. Aris, *Sources*. TBH, p. 644. 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.

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 which 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 M. 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.

1730

Anon., *Bka'-'gyur Rin-po-che'i Gsung Par Srid Gsum Rgyan-gcig Rdzu-'phrul Shing-rt'a'i Dkar-chag Ngo-mtshar Bkod-pa Rgya-mtsho'i Lde-mig*. The colophon is not complete, so the actual author is not known. David P. Jackson informs 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), made at the order of a ruler at the time, Pho-lha-nas. With some historical content and considerable historical significance, and therefore included here. 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 manuscript in 319 folios. The author was an abbot of Smin-grol-gling Monastery. This reference supplied by E. Gene Smith (letter of March 9, 1996).

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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 manuscript of 118 folios located in Shel-dkar Chos-sde Monastery in La-stod, containing three chapters which 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 Wandu and Hildegard Diemberger in cooperation with Guntram Hazod, Österreichische Akademie der Wissenschaften, Philosophisc-Klass, Denkschriften, 252. Band, and Academy of Social Sciences of the Autonomous Region Tibet (Vienna 1996), in 154 pages including text in facsimile (based on a 1929 manuscript) and translation, maps, plates, indices. Ref.: 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.

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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*, Kargyud Sungrab Nyamso Khang (Darjeeling 1974), being a two-volume reproduction of a cursive manuscript. We understand that another edition of this work appeared in Chengdu in 1981. 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*. It is listed here anyway because of its great significance for Tibetan political history. 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 recently. Lit.: 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. 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 *Gangs-can Mi-sna*, pp. 756-757, and in *Gangs-can Mkhas-grub*, pp. 872-873.

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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 merely descriptive, not an actual title. Ref.: Listed in *Mdo-smad Chos-'byung*.

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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 catalogue of the Sde-dge Bka'-'gyur, with some local history of Sde-dge (and for this reason included here). The blocks for the author's collected works still exist in Dpal-spungs Monastery. Ref.: See outline of content in THL, pp. 211-212. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 1752-1753, and in *Gangs-can Mi-sna*, pp. 759-761.

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1734

Kah-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*, 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. 1, pp. 155-243 (the title folio is missing from this example). History of the Mahâmudrâ teachings of the Bka'-brgyud-pa school. Ref.: CLTWA II, no. 181.

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1734

Sle-lung Rje-drung Bzhad-pa'i-rdo-rje (b. 1697), *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. This last version has illustrations of 47 different deities. A history of the protective deities (Dharmapâla). Ref.: A brief life of the author found in Bradburn, *Masters*, p. 299, which gives his date of death as 1737. *Mdo-smad Chos-'byung*: "Sle-lung-gi Dam-can Rgya-mtsho'i Rtogs-brjod." 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 *Grag-scan Mi-sna*, pp. 754-756 (these sources say he must have lived at least 50 years).

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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. A history of the kingdom of Mu-li in eastern Tibet.

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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. C. A 110-folio woodblock print of the Lhasa Zhol edition of 1946 exists in the R. A. Stein collection (Musée Guimet, Paris), and it is still being printed in Lhasa. 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 *Bka'-gyur*. 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 (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). Lit.: See the interesting title *Rgya-nag-tu Gung Mgon-po-skyabs-la Dri-ba Mdzad-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 is 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.

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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. 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.

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1742

Kaḥ-thog Tshe-dbang-nor-bu, *Sangs-rgyas-kyi Bstan-pa Rin-po-che Ji-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*, 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. Chronological  
study of Buddhist history. Ref.: CLTWA I, no. 107.

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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*,  
contained in: *Selected Writings of Kaḥ-thog Rig-'dzin Tshe-dbang-nor-bu*, Kargyud  
Sungrab Nyamso Khang (Darjeeling 1973), vol. 1, pp. 669-705. Study of chronological  
problems connected with the biographies of early (post-10th century) teachers,  
primarily those belonging to the Bka'-brgyud-pa school. Lit.: A translation has been  
prepared by Dr. Cyrus Stearns (Seattle), but is not yet published.

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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). 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). History of the main monastic educational institutions of  
the Dge-lugs-pa 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). 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-rtso* *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 filled 62 folios in the third volume of the author's collected works. THL, p. 218. 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.

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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 Dkrigs-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 (Michael Roach, Project Director). 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.

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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 Khungs Lo-rgyus Mdo-tsam Snying-por Dril-ba Gcig Shes Kun Grol*. A manuscript in 17 folios. Story of the cult of the protective deity A-bse and the associated *btsan*-spirits. 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. On the author, Bradburn, *Masters*, p. 314.

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 Churgyun*, contained in his *Collected Works*, volume 5 (CA), pp. 419-450 (one folio is missing). On the emergence of the Chinese monk Hwa-shang Mahāyāna's teachings. Ref.: CLTWA I, no. 109. CLTWA II, no. 162.

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 Gdung-rabs 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. Tsepal Taikhang (New Delhi 1974), pp 1-59. B. Contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga*, pp. 55-86 (including a table of contents). 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," Damchoe Sangpo (Dalhousie 1976-7), volume 4 (NGA), pp. 337-362 (this version is missing the first six folios). A history of the Tibetan emperors and kings, with chronological discussions. Lit.: On the author, see Hugh Richardson, "A Tibetan Antiquarian in the 18th Century," *Bulletin of Tibetology*, vol. 4, no. 3, pp. 5-8. See also Ramon Prats, "Tshe-dban-nor-bu's Chronological Notes on the Early Transmission of the Bi ma Sñin thig," contained in L. Ligeti, ed., *Tibetan and Buddhist Studies*, Akadémiai Kiadó (Budapest 1984), vol. 2, pp. 197-209. Ref.: See CLTWA I, no. 39 for outline of contents. CLTWA II, no. 38. Sørensen, *Tibetan Buddhist Historiography*, p. 636.

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-ñi-ka-yi Do-shal*. Contained in his *Collected Works*, D. Gyaltzen Kesong Legshay (Delhi 1977), vol. 5 (CA), pp. 517-525. History of Cakrasamvara. Ref.: CLTWA I, no. 113. CLTWA II, no. 165.

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 Kah-thog Rig-'dzin Chen-po Tshe-dbang-nor-bu)*, Damchoe Sangpo (Dalhousie 1976-7), vol. 4 (NGA), pp. 539-693. 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.

Kaḥ-thog Tshe-dbang-nor-bu, *Rgyal-bstan Gnas Gyur Dus-kyi Nges-pa Gsal-ba Nor-bu'i 'Od-snang*, contained in his *Collected Works*, vol. 4 (NGA), pp. 431-453. A chronological work. Ref.: CLTWA I, no. 110.

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

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 Yeḥe 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 Çri 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. 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*), Tâ 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). 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 Raghū 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*. 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. 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 Bireswar 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. J. de Jong, "Sum-pa Mkhan-po (1704-1788) and His Works," *Harvard Journal of Asiatic Studies*, vol. 27 (1967), pp. 208-217. 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. On the chronological part, see Tshe-tan Zhabs-drung, "Sum-pa Ye-shes-dpal-'byor-gyis Bsgri-gpa'i Lo-tshigs-la Dpyad-pa," *Mkhas-dbang Tshe-tan Zhabs-drung-gi Dpyad-rtso-m Mkho-bsdus*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1991, 1994), pp. 249-250. 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. Brief biographies of the author in *Grags-can Mi-sna*, pp. 762-764, and in *Gangs-can Mkhas-grub*, pp. 1767-1768.

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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] Dwanggs Shel 'Phrul-gyi Me-long*. A. Contained in: *Bod-kyi Lo-rgyus Deb-ther Khag Lnga* (including a table of contents), pp. 87-150. B. Contained in: *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 627-669. C. 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 Dwanggs 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 Möllas 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?). Ref.: TBH, p. 638. *Gangs-can Mkhas-grub* (p. 171-2) quotes from a manuscript *Gung-thang Btsan-po'i Gdung-rabs*.

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Kaḥ-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 Lorgyus Deb-ther Khag Nga* (including a table of contents), pp. 151-194. B. Contained in: *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 175-224. 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.

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mid-1700's

Dre'u-lhas Grub-dbang G.yung-mgon-rdo-rje (1721-1769), a son of Sle-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).

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mid-1700's

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. The author was a contemporary of Khams-sprul IV Chos-kyi-nyi-ma (1730-1779). Thanks to E. Gene Smith for this reference (electronic mail of March 13, 1996). It is possible that the date of this history could be as late as the mid-1800's, and a disciple of Rtogs-lDan Shākya-shrī (d. 1919) has a very similar name.

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mid-1700's

A-kyā Blo-bzang-bstan-pa'i-rgyal-mtshan (1708-1768), *Bod-kyi Rgyal Blon Mang-po'i Gdung-rabs*. Fuller form of the title, according to Vostrikov (THL, p. 87) is *Stobs-kyi 'Khor-los Sgyur-pa 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*, and it filled 12 folio pages. 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. A brief historical account of Tibet's post-imperial rulers, evidently largely based on the work by the

Dalai Lama V. Ref.: 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. Brief biography of the author in *Gangs-can Mkhas-grub*, p. 1893.

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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), vol. 8, pp. 393-499. A 54-folio work in volume JA (i.e., vol. 7) of the authors collected works. The lives of the lamas who transmitted the precepts for fasting rites. The author's famous work 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* (composed in 1775, and contained in the same edition of the Collected Works, vol. 10, pp. 1-99) is also of some historical interest (see Newman, 'Itineraries'). Ref.: MHTL, no. 1397. SBKC, p. 111. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 976-978, and in *Gangs-can Mi-sna*, pp. 809-811.

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mid-1700's

Sa-skyapa Ngag-dbang-kun-dga'-blo-gros-sangs-rgyas-bstan-pa'i-rgyal-mtshandpal-bzang-po (= Sngags-'chang Kun-dga'-blo-gros; 1729-1783), *Thub-dbang Byams[-pa?] 'Jam-dbyang Sa-skya'i Gdung-rabs Rgya Bod Rigs Lam Brgyud-pa Spyi Bye-brag-la Phyang-'tshal-ba Rnam-dpyod Rab-gsal*. To judge from the title, a history of the Sa-skyapa 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-skyapa Gdung-rabs Chen-mo* composed by A-myes-zhabs in 1629 — which was recently published under the title *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-skrunkhang (Beijing 1991), published in 796 pages, on the basis of an incomplete manuscript. Ref.: See Jackson, *Misc.*, no. 1507.2.

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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 evidently means 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-pa school in the 15th century. 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." 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.

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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-pa school. Ref.: CLTWA I, no. 86. Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 241-242.

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Kun-mkhyen 'Jigs-med-gling-pa, *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. 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, *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. Ref.: Karmay, *Great Perfection*, p. 228. CLTWA, no. 13 (outline of the contents of some works of historical significance from the *Gtam Tshogs*). 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 bryad-kyi me-long*, Institute for Buddhist Studies, Studia

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Kun-mkhyen 'jigs-med-gling-pa, *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 ?

Bstan-pa-rgyal-mtshan (= Shâ-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 KA of the author's collected works. On the teachers belonging to the Dpal-mo transmission of Thugs-rje-chen-po ('Great Compassion') precepts. Ref.: MHTL, no. 5446.

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Bstan-pa-rgyal-mtshan (= Shâ-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 42-folio work in volume KA of the author's collected works. On the teachers who transmitted the initiations of a form of Hayagrîva known as Yang-gsang Khros-pa. Details supplied by E. Gene Smith. Ref.: MHTL, no. 5447.

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late 1700's

Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1732-1802), *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-skya Rol-pa'i-rdo-rje (= Ye-shes-bstan-pa'i-sgron-me, 1717-1786). An important resource for the history of Tibetan-Manchu

relations in the 18th century. 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 skya Qutuqtu*, Wissenschaftsverlag (Sankt Augustin 1976). Taube, vol. 4, pp. 1005-1006 (no. 2751). Bsod-nams-tshe-ring, "Lcang-skya 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. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 798-800, and in *Graggs-can Mi-sna*, pp. 807-809.

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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), vol. 2, pp. 165-237. History of Buddhism in India and Tibet. Ref.: CLTWA II, no. 119. MHTL, no. 3104. Smith, *Catalogue*, pp. 160-161. Brief biographies of the author in *Gangs-can Mkhas-grub*, pp. 1566-1567, and in *Graggs-can Mi-sna*, pp. 817-818.

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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*, contained in: *idem.*, *Collected Works*, Ngawang Gelek Demo (New Delhi 1971), vol. 5, pp. 526-697. An unfinished history of the Dge-lugs-pa school. 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. Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 40-42.

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late 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 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-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 *Graggs-can Mi-sna*, pp. 795-796, gives his birthdate as 1725.

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*. Found in his *Collected Works*, vol. 4 (NGA), pp. 273-282. On the history of Kālacakra in Tibet. 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 Li-wer 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.

[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*. The famous *Lho'i Chos-'byung*, a religious history of Bhutan ('Brug-yul), primarily 'Brug-pa Bka'-brgyud-pa, but other sects in Bhutan are also covered. Lit.: For a typescript preserved in the British Library, London, of an English translation by "Douasamdub [i.e., 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. 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. A number of biographical works by the same author, devoted to the Buddha, the Arhats, and others have been published.

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. Ref.: Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mirigs Dpe-skrun-khang (Xining, n.d.), p. 265. MHL, pp. 67-70 (including a description of contents). A brief biography appears in *Gangs-can Mkhas-grub*, pp. 262-263, where it says he was born in about the late 16th century.

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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-mnying 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. On historical aspects of the Kâlacakra 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).

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1766 ?

Kun-dbang (= O-rgyan-tshe-yi-dbang-phyug), *Hûm-ral Chos-rje'i Gdung-rabs* (= *Grub-mchog Hûm-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 Hûm-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 Hûm-ral, Bhutan, concluding with the biographies of 'Brug Bstan-'dzin (1611-1681) and his son 'Brug Bsam-'phel (1652-1730). A collective biography. 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" (Université Paris 7, Doctorat d'Etats lettres et sciences humaines, 1987), p. 403.

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1766

Rig-'dzin Kun-grol-grags-pa (b. 1700), *Sangs-rgyas Bstan-pa Spyi-yi 'Byung-khungts Yid-bzhin Nor-bu 'Dod-pa 'Jo-ba'i Gter-mdzod*, contained in: *Three Sources for a History of Bon*, Khedup Gyatso, TBMC (Dolanji 1974), pp. 197-552. A history of Bon. 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. 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. In *Mkhyen-brtse on History*, S. W. Tashigangpa (Leh 1972), p. 417, we find notes to a history identified with the following words: "Bon Kun-grol-ba'i Bon Gter Brgya-rtsa'i Gter-'byung Nyi-ma'i dKyi-'khor-du btags-pa" (and Mkhyen-brtse adds 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-bdsus-pa Rin-po-che'i Phreng-ba*. A history (*lo-rgyus*) of a famous sandalwood image of the Buddha in Peking. Lit.: On some chronological problems in the closely related 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. Ref.: Taube, vol. 4, p. 1006 (no. 2752), with reference to a woodblock print in 10 folios. Also exists under a shorter title, *Tsan-dan Jo-bo'i Lo-rgyus Skor-tshad Phan-yon Mdor-bdsus Rin-po-che'i 'Phreng-ba* (Taube, no. 2753), a woodblock print in 20 folios. See THL, pp. 109-110 (as well as P. Sørensen, *Tibetan Buddhist Historiography*, p. 500, 503 ff.), for reference to the related canonical work on the sandalwood Buddha image (a work which Vostrikov dates to 1263).

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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. This also contains some history.

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1775

Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1732-1802), *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*, contained in: *Collected Works*, Ngawang Gelek Demo (Delhi 1969),



vol. 2, pp. 643-784. This is a chronicle of Dgon-lung Byams-pa-gling, from its founding in 1604 until its 41st abbot Rdo-ba Zhabs-drung Ngag-dbang-grags-pa-nam-rgyal. This entry supplied by E. Gene Smith (electronic mail of March 17, 1996).

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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)*, "reproduced from a print of the Dpal-spungs edition belonging to Nam-mkha'-rdo-rje of Nang-chen," D. Gyaltsen and Kesang Legshay (New Delhi 1972), in 2 volumes. A history of the Karma-pa school, rich in biographical details. 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." 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.

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1776

'Jam-dbyangs-bzhad-pa II Dkon-mchog-'jigs-med-dbang-po (1725-1791), *Rje-btsun Bla-ma Thams-cad Mkhjen-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*. Contains biographies of 14 people believed to be prior incarnations of Lcang-skya Rol-pa'i-rdo-rje. 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*, 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. A short world geography. Ref.: CLTWA I, no. 18. THL, pp. 229-230. Contents described in MHL, pp. 31-32. Title listed in *Mdo-smad Chos-'byung*.

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-nying Dpe-skrun-khang (Lhasa 1991), vol. 2, pp. 419-459. **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. 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. This work was composed during the reign of the Regent Ngag-dbang-tshul-khrims, from 1777 to 1781. **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.

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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), vol. 2, pp. 353-418. **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. List of names of important Buddhist figures of Tibet belonging to the various sects, 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.

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. Fills 42 folios in volume KHA (i.e., vol. 2) of the author's collected works. History of the abbots of Sku-'bum, the great Dge-lugs-pa monastery in A-mdo. The author was abbot of Sku-'bum from 1765 to 1768. **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.

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, Śatapitaka* series no. 12 [parts 1 and 2] (New Delhi 1960), pp. 425-458. B. It has also recently been reproduced in the PRC, *Mtsho-sngon Mi-rigs Dpe-skrun-khang* (Xining 1982). 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. 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. 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. Kolmaś, '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."

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. 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. Biographies of Indian and Tibetan teachers of the 'Stages of the Path' (Lam-rim), primarily of the Bka'-gdams-pa and Dge-lugs-pa schools. 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. Ref.: Outline of contents in ZY, no. 371/2664 ff.; CLTWA I, nos. 348-349. See Eimer, *Berichte*, pp. 64-65 (for 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*. Brief biographies of the author appear in *Graggs-can Mi-sna*, pp. 773-774, 775-777, and in *Ganggs-can Mkhas-grub*, pp. 1568-1570.

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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. 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. 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). Biography of the author in *Ganggs-can Mkhas-grub*, pp. 555-557, which mentions his "*Bya-khyung Mkhan-rabs Bsdus-pa*." See also *Graggs-can Mi-sna*, pp. 796-798.

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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*, contained in: *The Collected Works (Gsung-'bum) of Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan*, Tibet House Library (New Delhi 1974+), vol. 6, pp. 1-307. 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*.

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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 *Ganggs-can Mkhas-grub*, pp. 1358-1359).

1796-1798

Dad-pa Mkhan-po Blo-bzang-thugs-rje (= Spang-lung, 1770-circa 1835), *Skyes-rabs Rnam-thar Dad-pa'i Sgo-'byed*. Collective biography of the prior incarnations of Tshe-smon-gling Ngag-dbang-tshul-khrims (1721-1791). Ref.: THL, pp. 95-96 (includes an outline of contents). SBKC, pp. 406-407 (with an outline of contents). A brief biography of the author is found in *Gangs-can Mkhas-grub*, pp. 1016-1017.

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 Rngabo-che Lta-bu'i Gtam*), 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. This includes an impressive history of the Old Tantra Collection of the Rnying-ma-pa school. Ref.: Karmay, *Great Perfection*, p. 226. Brief life of the author in Bradburn, *Masters*, p. 331.

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-khung Lo-rgyus*. A 5-folio story of the origins of the feminine Buddha (or 'deity') in the form of Lha-mo. 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-poches 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. A brief biography of the author is found in Rag-ra's history as contained in *Deb-ther Khag Nga*, p. 375. See also *Gangs-can Mkhas-grub*, pp. 730-732, and *Grags-can Mi-sna*, pp. 835-836.

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 Rngabo-che*), edited by Smon-lam-rgya-mtsho, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1987). Fills 307 folios in the author's collected works, volume KA (i.e., vol.

1). 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). A history of the abbots of Bla-brang Bkra-shis-'khyil Monastery in A-mdo. Lit.: 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. 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. Brief biographies of author in *Gangs-can Mkhas-grub*, pp. 1184-1185, and in *Grags-can Mi-sna*, pp. 847-850.

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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 in the author's collected works. History of the abbots of a Dge-lugs-pa monastery named Dge-ldan-bshad-sgrub-bstan-'phel-gling. Ref.: MHTL, no. 8189.

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1800's

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*; cover title: *History of Zhwa lu*), S. W. Tashigangpa (Leh 1971). History of Zhwa-lu Monastery, its abbots and custodians. Lit.: 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-skrunkhang (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."

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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 Vajrayoginî (Rdo-rje-phag-mo), in the form known as Nâ-ro Mkha'-spyod-ma. 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-skrunkhang (Xining 1991). 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. 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).

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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 Bkra-shis-lhun-po woodblock print in 8 folios. 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. This entry supplied by E. Gene Smith (letter of March 9, 1996).

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1800's

Cha-har Dge-bshes Blo-bzang-tshul-khrims (1740-1810), *Brjed-tho Sna-tshogs*. Notes on doctrinal and historical topics (including both Tibetan and Mongolian history). 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. Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 539-541.

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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. Although titled as if it is an individual biography of Tsong-kha-pa, this is in fact a history of the Dge-lugs-pa 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*. Historical, chronological notes. 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. A history of the origins of Vinaya in Tibet. 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), *Kar-chag-nas Blangs-pa'i Yig-chung*, contained in his *Collected Works*, Chatring Jansar Tenzin (New Delhi 1973) vol. 9, pp. 365-375. Notes on sources for Dge-lugs-pa history. Ref.: CLTWA I, no. 94.

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1800's

Rab-'byams-pa Ngag-dbang-thub-bstan, *Sgrol-ma'i Rgyud-kyi 'Byung-khungs 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 Târâ Tantras. Ref.: SBKC, p. 824. 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. This work would seem to be identical to that that described in no. 349, below, although this requires more study.

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1800's

Stag-lung Khri-pa Ngag-dbang-chos-kyi-dpal-'byor (= Bkra-shis-chos-kyi-rgyal-mtshan), *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. A history of Stag-lung Bka'-brgyud-pa, and house of Mdo-mkhar or Rag-kha-sag (= Rwa-kha-shag). Ref.: CLTWA I, no. 74. *Mdo-smad Chos-'byung* lists what seems to be a distinct *gdung-rabs* by the same author: "Stag-lung 'Od-'jo-ba Ngag-dbang-bstan-pa'i-nyimas bsgrigs-pa'i Rwa-kha-shag-gi *Gdung-rabs*."

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early 1800's

Seng-chen Blo-bzang-bstan-'dzin-dpal-'byor (1784-1843), *O-rod Jun-gar-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. Ref.: CLTWA II, no. 26. MHTL, no. 3031. SBKC, p. 636. A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 1778-1779.



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. Ref.: SBKC, p. 639. 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). Still another history of the Kulika Kings is mentioned in *Mdo-smad Chos-'byung*: "Rgyal-sras Skal-bzang-thub-bstan-gyis mdzad-pa'i Chos-rgyal Rigs-ldan Byung-tshul." Brief biographies of the author appear in *Gangs-can Mkhas-grub*, pp. 569-571, and in *Grags-can Mi-sna*, pp. 874-875.

early 1800's

Lcang-lung Pañdi-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 work in 77 folios in part KHA of the author's collected works. Lives of the teachers who transmitted the initiations of the Yang-gsang Khros-pa form of Hayagrîva. Ref.: MHTL, no. 5975. Brief biographies of the author appear in *Gangs-can Mkhas-grub*, pp. 533-535, and in *Grags-can Mi-sna*, pp. 857-859.

Lcang-lung Pañdi-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 Yang-gsang Khros-pa form of Hayagrîva. Ref.: MHTL, no. 5976.

early 1800's

Rab-'byams-pa Ngag-dbang-blo-bzang (= Ngag-dbang-ye-shes-thub-bstan, 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. The author was abbot of the great monastery Khu-re in Urga. A history of the origins of the Târâ Tantra. Ref.: MHTL, no. 6710. 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. This work would

seem to be identical to that described in entry no. 343, above, but this requires more study.

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Rab-'byams-pa Ngag-dbang-blo-bzang (= Ngag-dbang-ye-shes-thub-bstan, 1779-1838), *Rgya-gar 'Phags-yul-du Spyian-ras-gzigs-kyi Snying-po Ma-ni'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 Indians who recited the "Mani" prayer of Avalokiteśvara. Ref.: MHTL, no. 6705.

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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. A history of the abbots and a description of Sku-'bum Monastery in A-mdo. 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*. 5. *Rus-mdzod-las 'Phros-pa'i Gtam-du Bsnyad-pa Mu-tig 'Khri-shing*. Ref.: SBKC, p. 679. A brief biography of the author appears in *Gangs-can Mkhas-grub*, p. 806. See also *Grags-can Mi-sna*, pp. 898-899.

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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 Paṇḍita, Rgya Bod Hor Sog-gi Lo-rgyus Nyung-ngur Brjod-pa Byis-pa 'Jug-pa'i 'Bab Stegs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1990). B. Contained in: *Collected Works*, Rgyal-bstan Dge-legs-mam-rgyal (New Delhi 1974) vol. NGA (i.e., 4), pp. 480-665. A somewhat too brief history of China, Tibet, Mongolia and Shambhala. 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. 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*, Mi-rigs 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."

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early 1800's ?

Byams-pa-kun-dga', *Sde-dge'i Gdung-rabs*. Evidently a history of the royal family of Sde-dge. Ref.: Listed in *Mdo-smad Chos-'byung*. 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, born to the Brang-ti family lineage, who served as court priest to the Sde-dge ruling family. A possibly unreliable birth date for him is given as 1776 in T. G. Dhongthog, *Important Events in Tibetan History*, published by the author (Delhi 1968), p. 78.

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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). B. Published under the 'cover title' *'Bri-gung Gdan-rabs Gser-phreng*, Bod-ljongs Bod-yig Dpe-nying Dpe-skrun-khang (Lhasa 1989), with an added table of contents. A history of the 'Bri-gung-pa school based on the lives of the abbots, ending with the author. The author, sometimes known as Padma'i-rgyal-mtshan, was 28th abbot of 'Bri-gung. According to the colophon (pp. 348-349 in our version B), he 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. Ref.: Outline of contents in CLTWA I, no. 152. Listed in *Mdo-smad Chos-'byung*.

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1802

Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1732-1802), *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.: 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. Ref.: Kolmaš, 'Tibetan Sources', p. 136. Eimer, *Berichte*, pp. 65-66. THL, pp. 154-157 (including an outline of chapters, reference to various

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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

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 Pañdi-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. Rdo-ring Pañdi-ta, also known as Dga'-bzhi Mgon-po-dngos-grub-rab-brtan (1721-1792), whose name appears in the title was the author's father. Lit.: For an article devoted to this work, see Dbang-phyug-mnam-rgyal, "Rdo-ring Pañdi-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. Ref.: *Mdo-smad Chos-'byung*: "Rdo-ring Pañdi-ta Bsod-nams-bstan-'dzin-gyis bsgrigs-pa'i *Rdo-ring Gdung-rabs*." A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 315-316.

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1806

Gu-ge Yongs-'dzin Blo-bzang-bstan-'dzin (b. 1748), *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. **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. 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. 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.' Brief biographies of the author appear in *Gangs-can Mkhas-grub*, pp. 244-246, and in *Grags-can Mi-sna*, pp. 821-822 (the later says he died in 1813).

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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 the '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 Gu-ru Bkra-shis, are found.) A history of the Rnying-ma-pa school. 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. Bradburn, *Masters*, p. 385, gives the date of the author's birth as the year 1775. 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.

1810-1831

Lives of the Khri Rin-po-che (from the 47th through 71th, covering the years 1699-1829). For the text, a collection of biographies of the 47th through 71st Dga'-ldan Khri-pa, with no general title supplied, see Jackson, *Misc.*, no. 1408. 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 Äbte 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. 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 informs us 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).

1811

Ser-smad Gags-pa-mkhas-grub, *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*. 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. Ref.: 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 Gags-pa-mkhas-grub-kyis mdzad-pa'i *Dge-ldan Khri Thog Rim-byon-gyi Rnam-thar*." *Mdo-smad Chos-'byung*: "Ser-smad Mkhan-po Gags-pa-mkhas-grub-kyi *Dga'-ldan Khri Rnam Nor-bu'i Phreng-ba*." Biography of the author contained in *Gangs-can Mkhas-grub*, p. 1785 (source of our dating).

1812

Brag-dkar Rta-so Sprul-sku Mi-pham-chos-kyi-dbang-phyug (b. 1775), *Gter Dbon Rig-'dzin Brgyud-pa'i Gdung-rabs Lo-rgyus Tshangs-pa'i Do-shal*, "a history of the descendants of Gter-ston Bstan-gnyis-gling-pa," Lama Dawa (Delhi 1982). 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. Little seems to be known about this particular Bstan-gnyis-gling-pa, who is also called Padma-tshe-dbang-rgyal-po. 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 us 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 Nga*, 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-fifteenth

centuries in Bradburn, *Masters*, pp. 200-201, which supplies a brief biographical sketch. 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.). Ref.: CLTWA II, no. 216.

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1814

Ser-smad Grags-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*, Nawang Sopa (Delhi 1975), including an English preface. History of Shar-rtse college at Dga'-ldan Monastery (and of Dga'-ldan in general), not far from Lha-sa. Ref.: CLTWA I, nos. 84-85. A supplement to this work was written in 1974 by Dze-smad Sprul-sku (see 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."

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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 to the following: *Gshen Rtsis Las Nag Rtsis Skor*, Sonam Dakpa, TBMC (Dolanji 1973).

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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). B. Also published by Mongolian Lama Guru Deva, Pleasure of Elegant Sayings Printing Press (Sarnath 1965). C. 'Jigs-med-rig-pa'i-rdo-rje, *Hor-gyi Chos-'byung* (= title as above), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1993). A history of Buddhism in Mongolia. As pointed out by Vostrikov (THL, pp. 160-162), this work has very frequently been attributed,

mistakenly, to 'Jigs-med-nam-mkha' (due to Huth's misreading of the colophon). Lit.: German translation by G. Huth, *Geschichte des Buddhismus in der Mongolei: Aus dem Tibetischen des ofjgs-med nam-mk'a* (Strasburg 1892 and 1896), in 2 volumes, the first volume containing the Tibetan text. 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." The author should apparently be identified with Merken Mkhan-po Blo-bzang-tshe-'phel (b. 1780), subject of a brief biography in *Gangs-can Mkhas-grub*, pp. 1302-1303.

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1819

Ju-nang Ngag-dbang-snyan-grags (1766-1841), *Bya-khyung Mkhan-rabs*. History of the abbots of Bya-khyung Monastery. Ref.: Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, 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. Brief biography of the author in *Gangs-can Mkhas-grub*, p. 607, including mention of this history.

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1820

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). A geography *cum* ethnography of the world written by a native of A-mdo residing in Peking. 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. 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 Spy'i-bshad."

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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 Phyis Byon Bdag-gi Rnam-thar Kha-bskong Ngo-mtshar Snyan-grags Lha-yi Rnga-chen*. A. Published under the 'cover title': 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. B. Published under the 'cover title' of 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), pp. 723-912. 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."

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1822

Rag-ra Ngag-dbang-bstan-pa'i-rgyal-mtshan, *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. 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 and not well organized.

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-dgu Rab-'phel*), Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1989). **B.** Another edition (a direct reproduction of the Sde-dge print) has been published in 111 pp. in Bir in 1994, but has not yet been seen. "Genealogy of the Kings of Derge." Lit.: Ed. and summarized by J. Kolmaš, *Genealogy*. See also Kolmaš, 'Summary'. L. 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. 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 describes a 56-folio xylograph from the Berthold Laufer collection of the Chicago Field Museum.

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*. Text kept in the library of IsMEO (Rome). History of the abbatial succession of the Stag-lung Bka'-brgyud-pa school. 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: P. Kværne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), volume 1, pp. 237-240. Ref.: Text cited in: G. Tucci, *Religions of Tibet*, Routledge and Kegan Paul (London 1970), p. 277, no. 97.

1829

Lcang-skya III Ye-shes-bstan-pa'i-rgyal-mtshan (1787-1846), *Rdor-sems Ril-bu'i Lorigyus 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. Ref.: Taube, vol. 4, p. 1007 (no. 2754).

1829-1830

Stag-lung Khri-'dzin Ngag-dbang-bstan-pa'i-nyi-ma (28th abbot of Stag-lung, b. 1788), *Dpal Stag-lung-pa'i Chos Srid-kyi Byung-tshul Zur-tsam Brjod-pa Ngo-mtshar*

*Kun Gsal Me-long*. Published under the 'cover title': *Stag-lung-pa Ngag-dbang-mam-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-lashri'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. A religious and political history of the Stag-lung Bka'-brgyud-pa school. Ref.: Elena de Rossi Filibeck, "A Manuscript on the Stag-lung-pa Genealogy," contained in: P. Kværne, ed., *Tibetan Studies*, The Institute for Comparative Research in Human Culture (Oslo 1994), volume 1, pp. 237-240.

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1830

*Lcags-stag Zhib-gzhung*. 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-mam-rgyal. Ref.: 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.

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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. The author became abbot of Sku-'bum in 1820. Ref.: Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 275. Dates of the author are according to Yon-tan-rgya-mtsho, *Gong-sa Rgyal-mchog*, p. 28.

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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 Don-ldan 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). 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 ("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. Lit.: English translation (with indices), see under A, above.

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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). 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). 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

Lha-rtse Ye-shes-chos-'phel (1798-1870), *Lam-rim Bla-ma Brgyud-pa'i Rnam-thar Mdor-bsdus*. Fills 46 folios in the author's collected works. A history of the teachers of the *Lam-rim* ('stages of the Path'). His collected works also 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*. Ref.: SBKC, p. 655. Biographical sketch of the author, with a partial list of works, in *Gangs-can Mkhas-grub*, pp. 1863-1864.

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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*, 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. An informal history of Buddhism. Ref.: CLTWA I, no. 142. An outline of contents in CLTWA II, no. 168 (p. 148). Also authored a *Bstan-rtsis Nyin-'byed Snang-ba* (see Shakabpa, vol. 2, p. 617), on Buddhist chronology. 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. Brief biographies of the author found in Bradburn, *Masters*, pp. 344-345, and in *Gangs-can Mkhas-grub*, pp. 1409-1411.

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mid-1800's

Karma-pa XIV Theg-mchog-rdo-rje (1797-1867), composed a *Bka'-rgyud Thun-mong-ma-yin-pa'i Chos-'byung* (perhaps a descriptive rather than a proper title), according to Rin-chen-dpal-bzang, *Mtshur-phu Dgon-gyi Dkar-chag Kun Gsal Me-long*, Mi-rigs Dpe-skrun-khang (Beijing 1995), p. 725. A history of the Bka'-brgyud-pa school, evidently. Ref.: Biography of the author in *Gangs-can Mkhas-grub*, pp. 17-18, giving the dates 1799-1869.

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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. A history of the artistic representations of various Buddhas and deities. Ref.: 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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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, d. circa 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. 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 popular biography of Vairocana for which he had the role of editor entitled, *Rje-btsun Thams-cad Mkhien-pa Bai-ro-tsa-na'i Rnam-thar 'Dra-'bag Chen-mo* (published by D. G. Khochen Tulku, [Dehra Dun 1977]); this biography seems to be mentioned in the colophon to the 1362 *Klong-chen Chos-'byung*, where we find mention of a work entitled '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. Lit.: For a history of the Gcod school which makes use this history among others, 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-Filibeck, "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. 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.

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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-khungs Mi-bskyod Mgon-po'i Gsung-rgyun*. Evidently a history of the origins of the Guhyasamāja Tantra. Ref.: *Gangs-can Mkhas-grub*, p. 775.

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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. Ref.: The title 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. Some of his works are in the Sørensen collection (see Kværne's work referred to above), and Tucci collection as catalogued by Filibeck (who has also misdated our

author). 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). The date of birth would seem to be 1869, among other reasons because, according to the biographical sketch mentioned above, 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. For a list of titles in the author's collected works, see SBKC, pp. 681-688 (here the author's birthdate is also given as 1809).

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late 1800's ?

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*. A 5-folio text contained in section KA of the author's collected works. A chronology of Buddhist history, evidently. Ref.: MHTL, no. 6979. The author's biography appears twice (under his two different names) in *Gangs-can Mkhas-grub*, pp. 361-362, 546-548.

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1852

A-gro Sgra-rams-pa 'Gyur-med-rnam-rgyal (= Sgra-dbyangs-zla-ba-'chi-med-lang-tsho-bzhad-pa'i-sde), *Lha-thog Rgyal-rabs* (= *Rgyal-rigs Shing-sâ-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), reproduced from a manuscript preserved in the library of Burmiok Athing. B. Also published under the title: *Rgyal-rigs Shing-sâ-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), 166 pages (83 folios). A history of the aristocracy of the area of Lha-thog in Khams. Ref.: Shakabpa, vol. 2, p. 616.

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1854

Gung Bshad-sgra-ba Dbang-phyug-rgyal-po (b. 1795, ruling Regent of Tibet from 1862 until he died in 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*, published under the 'cover title' *The Samye Monastery*, Lokesh Chandra (New Delhi 1961), including

English preface by Giuseppe Tucci and Lokesh Chandra. A record of repairs done to Bsam-yas Monastery, but including much history. Some other titles devoted to Bsam-yas were composed by the same author. 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-skrun-khang (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. For an article devoted to the author, see L. 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.

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*circa 1860 ?*

Bal-po Bla-ma Sangs-rgyas-nor-bu, *Sngon Ghor-ṣa Rgyal-po dang Lho-'brug Dharma-râ-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* (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. 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. Michael Aris, source of this entry, is preparing a critical edition.

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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-skrun-khang (Beijing 1982/1985), in 3 volumes. A general encyclopedic work with some religious history. The short form of the title, *Shes-bya Kun-khyab*, translates as, 'Embracing All Knowables'. Lit.: A complete translation is now in progress in India. One volume resulting from this project has been published so far: Jamgön Kongtrul Lodrö Thayé, *Myriad Worlds: Buddhist Cosmology in Abhidharma, Kālacakra and Dzog-chen*, Snow Lion (Ithaca 1995). Ref.: Contents outlined in CLTWA I, no. 139; and in ZY, no. 499/3042.



1865

Brag-dgon Dkon-mchog-bstan-pa-rab-rgyas (b. 1800/1-1866), *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). C. Published under the 'cover title' *Mdo-smad Chos-'byung*, Kansu'u Mi-rigs Dpe-skrun-khang (Lanzhou 1982). D. There exists also a valuable edition with added maps, introduction and extremely detailed outline of contents by Yontan Gyamtso (Yon-tan-rgya-mtsho), published in Paris in 1974. A history of A-mdo province of Tibet which took the author about 30 years to write. 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). Brief biographies of the author found in *Gangs-can Mkhas-grub*, pp. 1132-1134, and in *Grags-can Mi-sna*, pp. 890-892.

1873

'Jigs-med-'phrin-las-rnam-rgyal (b. 1837?), *Rgyal Yum Gsang-ba-ye-shes-las 'Phros-pa'i Theg-pa Spyidang 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 pp. 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 are two cycles off, 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 (alias Rdo-rje-thogs-med-rtsal, 1719/1720-circa 1770). 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.

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. A collective biography of the first seven Lha-lung Gsung-sprul (or, Pad-gling) incarnates. 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. This entry supplied by E. Gene Smith (letter of March 9, 1996). 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.

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1882

Kun-bzang-nges-don-klong-yangs (= 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). History of Rnying-ma-pa. Ref.: Contents outlined in CLTWA I, no. 121. Dating is according to 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. A very brief biography of the author is found in Bradburn, *Masters*, p. 349.

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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-dûrya'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). B. Contained in: *Rin-chen Gter-mdzod Chen-mo*, Kyichu Monastery (Paro 1976), vol. 1, pp. 291-759. 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). A history of excavated scriptures (*gter-ma*) and their excavators primarily, but not exclusively, belonging to the Rnying-ma-pa school. Lit.: 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). On Kong-sprul, see Ngawang Zangpo (Hugh Leslie Thompson), *Jamgon Kongtrul's Retreat Manual*, Snow Lion (Ithaca 1994).

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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. 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.

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. Story of the Red Hat of the Karma-pa school. Ref.: CLTWA II, no. 131.

1889

Dam-chos-rgya-mtsho (= Dharma-tâ-la), *Chen-po Hor-gyi Yul-du Dam-pa'i Chos Jitar 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. 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), this version containing a useful analysis of the content by Sh. Bira. History of Tibet and Mongolia. Lit.: For a translation, see Damchö Gyatsho Dharmatâla, *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, "Dharmatâla'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 Dharmatâla*, 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).

1891

Sman-sdong Mtshams-pa Karma-nges-don-bstan-rgyas, *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). B. Also found in *The Collected Works of Sman-sdong Mtshams-pa Rin-po-che Karma-nges-don-bstan-rgyas*, D. Tsondu Senghe (Bir 1976), vol. 2, pp. 1-417. C. Still another printing, not yet seen, has appeared recently in India in 765 pages. Composed at Mtshur-phu. Brief biographies of the first through fourteenth Black Hat (Zhwa-nag) Karma-pas of the Bka'-brgyud-pa school. Thanks to E. Gene Smith for correcting this entry (letter of March 9, 1996). Lit.: The following works make some use of this history. 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.

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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. This work 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. **Lit.:** Translated 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). **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 Pan-rnams-kyi Mtshan-tho Rags-rim Tshigs-bcad-du Bsdebs-pa Ma-hâ Paṇḍita Shi-laratna'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). **B.** It was also published in the volume entitled *Mkhyen-brtse on History*, S. W. Tashigangpa (Leh 1972), pp. 209-684. 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-wam-chos-ldan," *Berliner Indologische Studien*, vol. 4/5 (1989), pp. 49-93. **Ref.:** CLTWA I, no. 140.

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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. **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*). A brief Buddhist history. **Ref.:** CLTWA I, no. 141.

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'Jam-dbyangs-mkhyen-brtse'i-dbang-po, *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 (reference taken from Kuijp, 'Monastery', p. 121). B. Also 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. A history of the abbots of monasteries belonging to all the Tibetan sects. 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), *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-tsha*, 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. Also contained in volume TSHA of the author's collected works. A general history of Buddhism in India and Tibet. Ref.: Outline of contents in CLTWA II, no. 121 (pp. 116-117).

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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*, contained in: *The Collected Works (Gsung-'bum) of the Great 'Jam-dbyangs-mkhyen-brtse'i-dbang-po*, Gonpo Tsheten (Gangtok 1977+), vol. 12 (NA), in 92 folios. The historical (*lo-rgyus*) part of this work takes up the first 8 folios. The history 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, *Bla-brang Kye-rdor Grwa-tshang-gi Gdan-rabs*. A history of the Hevajra College at Bla-brang Monastery in A-mdo. Ref.: Tshe-tan Zhabs-drung, *Bstan-rtsis Kun-las Btus-pa*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining, n.d.), p. 282.

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). **B.** Also 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. L. Petech, "The 'Bri-gun-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 romanised Tibetan version of the text is found in E. de Rossi Filibeck, *Two Tibetan Guide Books to Ti se and La phyi* (Bonn 1988). **Ref.:** CLTWA II, no. 396[2] (reference to our version C). CLTWA II, no. 406 (reference to our version A). Karmay, *Treasury*, p. 196.

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), vol. 3, pp. 1-8. A history of the Kulika kings of Shambhala. **Ref.:** CLTWA II, no. 118. *Mdo-smad Chos-'byung: "Bstan-pa'i Gnas-tshad Legs-bshad Gsal-ba'i Sgron-me"* (?). A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 1631-1632, where he is given the birthdate of 1865.

circa 1900?

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-dûrya'i Me-long*. This history of medicine (and more particularly of the medical scripture the *Rgyud-bzhi*) is available in Mongolia. The same author's works on medical vocabulary and medical treatments have been published in India.

circa 1900

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. The author is also known as Ngag-dbang-nges-don-rgya-mtsho. A work on the 'Bri-gung-pa hermitage of Yang-ri-sgar, and the history of its Vajrayāna teachers. Ref.: CLTWA II, no. 407.

1900's

'Jam-dbyangs Blo-gter-dbang-po (1847-1914?), *E-wam-pa'i Gdan-rabs Rin-chen Phreng Mdzes-kyi Kha-skong Rtogs-brjod Byin-rlabs 'Dod-rgu'i Dpal-ster*, contained in: *Lam-'bras Tshogs Bshad*, Sakya Centre (Dehra Dun 1985+), vol. 4 (NGA), pp. 495-651. A history of the abbots of E-wam Chos-ldan, a monastery belonging to the Ngor-pa sub-school of the Sa-skyapa. 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). Reference to another work by Blo-gter-dbang-po, a collective biography of Lam-'bras masters entitled *De-bzhin-gshegs-pa Thams-cad-kyi Bgrod-pa Gcig-pa'i Lam Chen Gsum Ngag Rin-po-che'i Bla-ma Brgyud-pa'i Rnam-thar* (short title, *Lam-'bras Bla-ma'i Rnam-thar*) is made in TBH, p. 633.

1900's

Anon., *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 we have seen. It certainly belongs to the 20th century.

1900's

Drag-shos Phun-tshogs-dbang-'dus (Dasho Püntso Wangdü). A recent author of a history of Bhutan that was never approved for publication. Ref.: Michael Aris, *The Raven Crown: The Origins of Buddhist Monarchy in Bhutan*, Serindia (London 1994), p. 71, n. 4.

1900

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 Ji-ltar 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. Ref.: MHTL, no. 8324. CLTWA II, no. 4.

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1900?

'Jam-dpal-bzang-po (also called Tshe-ring Bla-ma and Rmug-sangs Bla-ma), *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 (Bylakuppe 1986), in 194 pages. 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. 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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early 1900's

Blo-bzang-rta-dbyangs (= 'Jam-dbyangs-dgyes-pa'i-bshes-gnyen, 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. A history of a Mongolian monastery named Chos-dbyings-'od-gsal-gling. 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

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*,



“reproduced from Lhalungpa’s Tibetan xylograph,” Sonam T. Kazi (Gangtok 1972). The author is often called Rdza-sprul. A collection of biographies of teachers in the lineage of Gcod and Zhi-byed. 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, alias Padma-gar-dbang-rtsal, alias Zla-ba-rgyal-mtshan (1640-1695). The final teacher whose biography is told is Sku-ye-ba ‘Gyur-med-‘phrin-las-mam-rgyal, with whom our author studied. Ref.: Jérôme Edou, *Machig Labdrön and the Foundations of Chöd*, Snow Lion (Ithaca 1995).

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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. A history of excavations (*gter-ma*). 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). 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. A brief biography of the author is found in Bradburn, *Masters*, p. 360. For a very short work on the history of Phur-pa by this same author entitled *Rdo-rje-phur-pa’i Lo-rgyus Ngo-mtshar Snang-ba*, see CLTWA II, no. 134 (p. 122).

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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*), Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1982), in 404 pages. This edition is based on the Sku-‘bum xylograph edition. Filled 295 folios in volume CHA of the author’s collected works. History and description of Sku-‘bum Monastery. Ref.: The same author composed a text of the *bstan-rtsis* (‘chronology of the teachings’) genre, for which see MHTL, no. 5432. 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. 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. 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).

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. Snang-mdzad-rdo-rje is known to be one of several names for A-kyā 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.: MHL, pp. 71-72 (source of our date). On the A-kyā Gsang-'dzin-rdo-rje, see H. Eimer, *The Tibetan Indexes (Dkar-chag) to the Collected Works (Bka'-'bum) of A-kyā Gsang-'dzin-rdo-rje*, Reiyukai Library (Tokyo 1980); as well as H. Eimer, "Preliminary Remarks on the Second A-kyā," contained in: M. Aris and Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas (New Delhi 1980), pp. 97-102.

1908

Ye-shes-sgrol-ma (= Lha-sdings Maharani), and Mthu-stobs-rnam-rgyal, Chos-rgyal of Sikkim (1860-1914), *et al.* The original Tibetan title has not yet appeared, although it may be the one cited by Shakabpa, vol. 2, p. 617: *Mkha'-spyod 'Bras-mo-ljongs-kyi Rgyal-rabs Gsal-ba Bkod-pa Dhwangs Shel Me-long*. This royal chronicle is thought to have been chiefly written by Ye-shes-sgrol-ma, her husband playing a nominal role. Two manuscript copies of the original Tibetan are thought to be preserved in Sikkim but have not yet been published. It is not known whether they contain the many original documents in Tibetan cited in the English translation as being appended to the text but lacking in the translation. A 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. 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," 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. Ref.: See Smith, *Catalogue*, pp. 189-190, which has interesting information on the composition of this work 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. 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. A 1906 photograph of the author, together with her husband, may be found in Michael Aris, *The Raven Crown*, Serindia (London 1994), p. 94.

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. Ref.: *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. 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." A biography of the author, with listing of the titles "*Bya-khyung Gdan-rabs Rtsom-'phro-can*" (a title implying that the work was not finished) and "*Bya-khyung Deb-yig*," is found in *Gangs-can Mkhas-grub*, pp. 1099-1101.

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-gshag* (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-mying Dpe-skrun-khang (Lhasa 1991), pp. 1-32, with illustrations of official seals on pp. 33-84. 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*, Phuntshog (Delhi 1981), with outline of contents found in CLTWA II, no. 6 (pp. 11-12). 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. Since we have been unable to see it, we do not know if the present work bears some relation to: Rai Sarat Chandra Das, *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), on which, see Smith, *Catalogue*, p. 127.

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 Spenzod* series no. 10 (Leh 1971). B. A cursive-script version 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, in 611 pages. Rnying-ma-pa history, sometimes called by its short title, *Zhe-chen Chos-'byung*. A history of the Rnying-ma-pa school. 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. A brief biography of the author is found in Bradburn, *Masters*, p. 363.

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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. A chronology of Buddhist history. Unlike the majority of the *bstan-rtsis* texts listed here, this one does have a separate title. The author is often known simply as Mi-pham or Mi-pham-rgya-mtsho. Thanks to E. Gene Smith for correcting this entry, and for supplying the date. Ref.: Shakabpa, vol. 2, p. 617.

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1910

H. E. Shelkarlingpa (= Shel-dkar-gling-pa, = Shel-gling), *Dpal-gyi Chos 'Khor Lha-sa Dran Glu*, ed., Tharchin [= Mthar-phyin] (Darjeeling 1936/1965). On the city of Lha-sa. The author was a general in the Tibetan army. Ref.: Kolmaš, *Tibetan Manuscripts*, p. 72 (no. 62).

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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 Kun Gsal 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). 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. Following is a sampling of the numerous English-language articles on the subject. 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 Praag, "Whose Game? Records of the India Office Concerning Events Leading up to the Simla Conference," contained in: Matthew Kapstein and B. Aziz, ed., *Soundings in Tibetan Civilization*, Manohar Publications (New Delhi 1985), pp. 215-230. Ref.: The reference is taken from Tashi Tsering, "Ñag-roṅ Mgon-po Rnam-rgyal: A 19th Century Khams-pa Warrior," contained in: B. N. Aziz and M. Kapstein, eds., *Soundings in Tibetan Civilization*, Manohar (New Delhi 1985), pp. 196-214.

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1917

G.yung-drung-gling-gi 'Gru Rigs-kyi Slob-dpon Mkhas-grub-lung-rtogs-rgya-mtsho (= Tshangs-sras-ngag-gi-zla-ba-dpyod-ldan-lha-yi-bshes-gnyen), *Bstan-'byung Rig-pa'i Shan-'byed Nor-bu Ke-ta-ka'i Do-shal*. 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). 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.

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1919

Blo-bzang-rta-dbyangs (= Blo-bzang-rta-mgrin, = 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), vol. 2 (KHA), in 546 pages. **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), Śatapitaka Series no. 34 (New Delhi 1964). History of Buddhism in Mongolia. Ref.: Outlined in CLTWA I, no. 136. Shakabpa, vol. 2, p. 615. 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 Shâstra'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. On the history of Mongolia. Ref.: MHTL, no. 8327.

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). B. Also published by Khedup Gyatso, TBMC (Dolanji 1977), based on a 1955 Delhi lithographic edition. A history of Bon. Composition begun in a Water Dog year (1922; see p. 323 of the PRC edition). Lit.: Partially translated by S. Karmay, *Treasury of Good Sayings*, London Oriental Series volume 26 (London 1972); see p. xvii for reference to a 274-folio blockprint existing in Paris. 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. Biographies of the author are available in Tibetan. The most accessible English-language sketch of his life is found in Shardza Tashi Gyaltsen, *Heart Drops of Dharmakaya*, Snow Lion (Ithaca 1993), pp. 17-29.

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*. 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). 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. Ref.: A brief biography of the author is found in Bradburn, *Masters*, pp. 365-366.

1921

Blon-chen Zhol-khang Don-grub-phun-tshogs (d. 1925). This government minister (Blon-chen) composed a history of Tibet, but its title and present existence in Tibetan-language form is unknown. 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. The 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. Ref.: Smith, *Catalogue*, p. 144a.

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-dûrya'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.

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. As Kværne notes, this was composed in 1924, but nevertheless contains dated entries up to the year 1936. A chronology of Bon history. 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).

circa 1930

Dbra-ston Skal-bzang-bstan-pa'i-rgyal-mtshan (1897-1959), *'Dzam-gling Mtha' Dbus-kyi Rnam-bzhag Nyer-mkho'i Sngang-ba*, 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 (perhaps the collected works of the author). The author's name appears in the colophon as Khod-spungs Dbra-zhig Btsun-pa. The colophon 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 much 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. A geography of the 'world' (not actually extending much beyond the Asian mainland) from a Bon point of view. Thanks are due to Dagkar Geshe Namgyal Nyima (Dharamsala) for sending me a photocopy of this text. 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.

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1932

Drag-shul 'Phrin-las-rin-chen (1871-1935), *Sa-skya'i Gdung-rabs Ngo-mtshar Rin-chen Kun 'Phel*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992). A continuation (*kha-skong*) of the 'Khon family lineage history of A-myes-zhabs. Thanks to Cyrus Stearns for this reference, and to E. Gene Smith for the date. Drag-shul, who is referred to as one of the Sa-skya Khri-chen, 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*.

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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). B. "Impression from blocks preserved at the Namgyal Institute of Tibetology" (Gangtok 1972), in 29 folios. 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. The author attended the enthronement ceremonies in Lhasa in February 1940. Thanks to Michael Aris for his corrections and additions to this entry. Lit.: Evidently a Tibetan translation of one of the following two works: B. J. Gould, *Report on the Discovery, Recognition and Installation of the Fourteenth Dalai Lama* (New Delhi 1941) or "The Discovery of the Fourteenth Dalai Lama," *Geographical Magazine*, vol. 19 (October 1946), pp. 246-258. See also Sir Basil Gould, *The Jewel in the Lotus: Recollections of an Indian Political*, Chatto and Windus (London 1957). The author was British trade agent in Gyantse in 1912-1913, and visited Lhasa in the years 1936, 1940 and 1941.

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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). The Darjeeling edition is based on woodblocks of the Lha-ldan Hor-khang. B. Also published by 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). A history of the Tibetan imperial period, perhaps the first Tibetan-language history to take account of the Dunhuang manuscripts. Lit.: Gedun Choepel, *The White Annals*, translated by Samten Norboo (Bsam-gtan-nor-bu), LTWA (Dharamsala 1978). 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 Sngang-ba," contained in: *Bod Rig-pa'i Gros-mol Tshogs-'du'i Ched-rtso Gces-bsdus*, Bod-ljongs Midsangs 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. For an article arguing for the author's birth in the year 1903; see Nâ-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. 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'). Ref.: CLTWA II, nos. 21, 85.

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mid-1900's

Rag-mgo Mchog-sprul Thub-bstan-bshad-sgrub-rgya-mtsho (= Padma-kun-bzang-rang-grol, 1890-1973), *Rgyal-bstan Grub-mtha' Ris-med-kyi Chos-'byung Mdor-bsdus Yid-ches Dad-pa'i Shing-rta*, Konchhog Lhadrepa (Darjeeling 1985). General history of Tibetan religious traditions from a 'Universalist' (Ris-med) perspective. Ref.: Outline of contents in CLTWA II, no. 103 (pp. 105-106).

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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. 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. 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).

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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. 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 in 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. 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. 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. A list of abbots of Rmugs-sangs. Ref.: CLTWA II, no. 213.

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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. 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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1955

Hor-btsun Bstan-'dzin-blo-gros (1888-1975), *Rgyal-ba Sangs-rgyas Bstan-pa'i Rtsis Gsar Ke-ta-ka-yi 'Phreng-ba*. Manuscript in 13 folios. A chronology of Bon history. Lit.: Subject of Per Kværne, "A New Chronological Table of the Bon Religion: The *bstan-rcis* of Horbcun 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).

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1957-1958 (?)

Tshe-tan Zhabs-drung Ngag-dbang-dbyangs-ldan-rig-pa'i-'dod-'jo (= '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). A history of the 123 abbots of Bya-khyung Monastery in A-mdo. 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 started 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.: On a particular temple at Bya-khyung Monastery: 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). Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1386-1387.

late 1900's

'Gyur-med-theg-mchog-bstan-pa'i-rgyal-mtshan (= Dil-mgo Mkhyen-brtse Rin-poche, b. 1910), *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*. Ref.: CLTWA I, no. 128.

late 1900's

K. Dhondup (1952-1995), *Imperial Tibetan History, c.200 B.C.-c. 900 A.D.* A posthumous work which remains incomplete. 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.

1960's

Anon., *Bka'-brgyud-pa Ya Bzhi Zung Brgyad Sngon Byon Pan Grub-rnams-kyi Rnam-thar Gdan-rabs Mtshan Tho Rag-bsdus Shel Dkar Me-long*. A manuscript in 32 folios with appendices. 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-pa 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 Pho-nya*, n.p. (n.d.).

1960's

Sde-gzhung Sprul-sku Kun-dga'-bstan-pa'i-nyi-ma (Dezhung Rinpoche, 1906-1987), *Sga Ldan Skyur Gsum*, a history of modern Sga-pa district in northwestern Khams. This has only been circulated in manuscript form, but should be published in the forthcoming Collected Works of the author. For the same author's history of Sde-dge, see Kolmaš, 'Summary'. Thanks to David Jackson, who is preparing a biography of the author, for supplying this entry.

1960's

Slob-dpon Bstan-'dzin-rnam-dag (b. 1926), *G.yung-drung Bon-gyi Bstan-pa'i 'Byung-khungs Nyung Bsdus*, contained in: *Three Sources for a History of Bon*, Khedup Gyatso, TBMC (Dolanji 1974), pp. 553-670. A brief but highly significant history of Bon. Ref.: CLTWA I, no. 151.

1960's

Bka'-drung Nor-rgyas Nang-pa Dbang-'dus-tshe-ring, *Yig-bskur Rnam-gzhag* (Kalimpong early or mid-1960's). Although the title implies that it is a treatise on formal letter writing, it does contain some valuable historical materials. A second edition was published in Kalimpong in 1968, containing the *Long-ba'i Dmigs-bu*, listed above.

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*, Mani Printing Press (Kalimpong 1964), in 795 pages. History of the Rnying-ma-pa school. Ref.: ZY, no. 498/3040.

1963

Bkra-shis-tshe-ring, *A-mi-ri-ka'i Yul dang Mi-mang-gi Lo-rgyus*, Rang-dbang Par-khang (Darjeeling 1963), in 197 pages. Not seen. 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. This entry supplied by E. Gene Smith (electronic mail of April 24, 1996). An autobiography of the author is said to be forthcoming.

1964

Mtha'-grol-rdo-rje, *Mtshungs-med Dpal-mgon Bla-ma Dam-pa Gting-skyes Dgon-pa Byang-gi Mchog-sprul-gyi 'Khrungs-rabs Bcu'i Rnam-par Thar-pa Mdo-tsam Brjod-pa*, Kunzang Tobgyel and Mani Dorji (Thimphu 1979). 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 Shâkya-bzang-po (1475-1530) and ending with the Dgon Byang Sprul-sku 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.

1964

Tshul-khrims-rgyal-mtshan, *Sangs-rgyas Bstan-pa'i Byung-khungs Lo-rgyus Sngab-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, Tshultrim Tashi, TBMC (Dolanji 1985), pp. 257-290. A history of Bon; included in the same 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.: 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."

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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). This work, in 48 pages, is about the period of the Thirteenth Dalai Lama up until His death in 1933. 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 Kenkyû* (= *Journal of the Institute for the Comprehensive Study of the Lotus Sûtra*), Hokekyô Bunka Kenkyûjo (Rissho University, Tokyo), no. 17 (March 1991), pp. 1-105. Ref.: CLTWA I, no. 12.

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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*, in 39 pages. Political history of the period following the death of Thirteenth Dalai Lama in 1933 up until 1959. Ref.: CLTWA I, no. 15.

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1965

Rje Dbon Grags-pa-yongs-'dus (b. 1942, = Drag-shos Stobs-dga'), *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 folios. "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). The name of the author as it appears in the colophon is Karma-grags-pa-yongs-'du-phrin-las-kun-khyab. 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.

1965

Tshe-ring-rdo-rje (= Gnyer-chen Bgres-pa, 'The Retired Steward'), *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 relations entitled *Gorša dang Rang-re'i 'Brug Rgyal-khag Mthun Bsgrigs-kyi Skor*. This entry originally supplied by E. Gene Smith (electronic mail of March 17, 1996), with corrections and additions by Michael Aris. 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.

1965?

Anon., *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 incarnation lineage of the Karma-pa school. This entry supplied by E. Gene Smith (electronic mail of March 13, 1996).

1965

Karma Thinley (= Karma-'phrin-las), alias Lama Wangcchim (= Bla-ma Dbang-chen), *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 Nangchun, Kham and E. Tibet.' A history of Nang-chen, a kingdom in Khams. 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.

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). A history of Ladakh. 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

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*), n.p. (Dalhousie 1965). A listing of Rnying-ma-pa monasteries in Tibet, which tells for each the number of monastics and incarnations. The author is also known as Dpal-yul Rdzong-nang 'Jam-dpal-blo-gros.

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). **B.** Contained in: *The Collected Works (Gsung-'bum) of Sgo-mang Mkhan-chen Ngag-dbang-nyi-ma*, Mongolian Lama Gurudeva (New Delhi 1982+), vol. 1 (KA), pp. 85-519. A history of Buddhism in India, Tibet and Mongolia, with emphasis on the origins of the Dge-lugs-pa school. The author was a Buryat Mongol by birth. **Ref.:** Contents outlined in CLTWA I, no. 54. CLTWA II, nos. 99, 166. See Eimer, *Berichte*, pp. 67-69.

1966

*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.

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 Jiltar Byung-ba'i Tshul Dag-cing Gsal-bar Brjod-pa Lha-dbang G.yul-las Rgyal-ba'i Rngabo-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 most recently reprinted in Delhi in 1993. A religious history of the Rnying-ma-pa 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 Lhundrup (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.

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1967?

Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (b. 1927), *'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. A brief 20th-century world history, including the two world wars. Ref.: Brief biography of the author in *Gangs-can Mkhas-grub*, pp. 1417-1418.

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1967

Dze-smad Sprul-sku Blo-bzang-dpal-ldan[-bstan-'dzin-yar-rgyas] (b. 1927) 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 would seem from the title. Actually, it is more concerned with the solar system and with the pre-historical periods of the planet Earth.

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1968

Gdong-thog Bstan-pa'i-rgyal-mtshan (= T. G. Dhongthog, b. 1933), *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*), published by the author (Delhi 1968). Chronological listing of dates in Tibetan history (but these dates are not always correctly translated from the Tibetan *rab-'byung* system to the 'Common Era', and therefore to be used with caution). Ref.: CLTWA I, no. 42.

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1968

Anon., *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). 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-tsâ'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?

Rtogs-ldan Sprul-sku Dkon-mchog-thub-bstan (= Dkon-mchog-thub-bstan-bstan-pa'i-rgyal-mtshan, = 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. "HWM," 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. History of the abbots of 'Bri-gung monastery. **Ref.:** Outline of contents in CLTWA II, no. 206 (pp. 205-207). We have reference to what seems to 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.

1969

Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (b. 1901), *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. **Ref.:** A brief biography of the author appears in *Gangs-can Mkhas-grub*, pp. 183-184.

1969

Bco-brgyad Khri-chen Thub-bstan-legs-bshad-rgya-mtsho (b. 1919), *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). A history of the Sa-skyapa school. The preface contains a useful listing of histories of the Sa-skyapa, Tshar-pa and Ngör-pa sects. **Lit.:** An English translation has been published by Ganesh Press (Bristol). **Ref.:** CLTWA I, no. 106.

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Bco-brgyad Khri-chen Thub-bstan-legs-bshad-rgya-mtsho, *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

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1969

'*Brug-gi Lo-rgyus Sde-srid Khri-rabs Rgyal-rabs*, The Department of Education of Bhutan (Thimphu 1969 and many other 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 (= Slob-dpon Gnag-mdog, = 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.

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1971

Dpal-tshul (= Dpal-Idan-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*), Bon Monastic Centre (Dolanji 1971). History of the various schools of Chos by an adherent of Bon. Ref.: Contents outlined in CLTWA I, no. 76. See Eimer, *Berichte*, pp. 69-70.

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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 sects, with a little about imperial history.

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?

Blo-bzang-rgyal-mtshan (= Nya Zong Bandu Lobsang Gyaltsen), '*Ba' Sde Mnga'-ris Zhing-khams-kyi Lo-rgyus Mu-tig Phreng Mdzes*, Lobsang Gyaltsen (Dehra Dun 1971), in 183 folios. A local history of the area of 'Ba' in Khams. Ref.: CLTWA II, no. 30.

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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). 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).

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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. 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. A history of Bon. Both published versions have appended a 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. 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).

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1972

Brag-phug Dge-bshes Dge-'dun-rin-chen (b. 1926), *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. Religious history of Bhutan. Ref.: Reference 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), with reference to a woodblock print in 383 folios.

1972

'Dzi-sgar Mkhan-po Ye-shes-chos-dar (= 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. 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).

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.

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. An English translation by Nathan Katz (Tampa, Florida) has been announced. Lit.: Nathan Katz, "Contacts between Jewish and Indo-Tibetan Civilizations through the Ages," *Judaism*, vol. 43, no. 1 (Winter 1994), pp. 46-60.

1973

Stag-lha Phun-tshogs-bkra-shis (b. 1922), *Rgya'i Yig-tshang Nang Gsal-ba'i Bod-kyi Rgyal-rabs Gsal-ba'i Me-long*, Bod-kyi Dpe-mdzod-khang (Dharamsala 1973). Translations of sources on Tibet extracted from Chinese-language chronicles of the Sung and Ch'ing dynasties. Ref.: See CLTWA I, no. 3, for outline of contents.

1973+

Khetsun Sangpo (Mkhas-btsun-bzang-po, b. 1921), editor, *Biographical Dictionary of Tibet and Tibetan Buddhism*, Library of Tibetan Works and Archives (Dharamsala 1973+), in 12 volumes. Volume 1 (1973) is on Indian Buddhist teachers. Volume 2 (1980) is devoted to the Arhats. Volume 3 (1973) is on the Rnying-ma-pa tradition (part 1). Volume 4 (1973) is on the Rnying-ma-pa tradition (part 2). Volume 5 (1973) is on the Bka'-gdams-pa tradition (part 1). Volume 6 (1975) is on the Bka'-gdams-pa tradition, including the Dge-lugs-pa (part 2). Volume 7 (1977) is on the Bka'-brgyud-pa tradition (part 1). Volume 8 (1981) is on the Bka'-brgyud-pa tradition (part 2). Volume 9 (1981) is on the Bka'-brgyud-pa tradition (part 3). Volume 10

(1979) is on the Sa-skyapa tradition (part 1). Volume 11 (1979) is on the Sa-skyapa tradition (part 2). Volume 12 is not currently available to us.

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1974

Sgo-mang Dge-bshes Dge-'dun-blo-gros (= Geshe G. Lodrö), *'Bras-spungs Chos-'byung* (= *Geschichte der Kloster-Universität Drepung*), Franz Steiner (Wiesbaden 1974), in 482 pages. History of 'Bras-spungs Monastery at Lhasa. Lit.: Also on 'Bras-spungs Monastery: "'Bras-spungs Dgon-pa'i Lo-rgyus dang De-dag Phyag-'debs-mkhan 'Jam-dbyangs Chos-rje Bkra-shis-dpal-ldan-gyi Byung-ba Mdo-tsam Bkod-pa," *Bod-ljongs Zhib-'jug*, 2nd issue of 1983, p. 114 ff. Ref.: Contents outlined in CLTWA I, no. 51.

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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). A brief history of the heads of the 'Brug-pa Bka'-brgyud-pa school.

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1974

Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (b. 1927), *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. Also contained in: *Materials for a History of Dga'-ldan* (New Delhi 1975), vol. 2. A continuation of the 1814 history of the Shar-rtse College at Dga'-ldan Monastery by Ser-smad Grags-pa-mkhas-grub.

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Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (b. 1927), *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*, n.p. (Delhi 1973). 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 (b. 1901) entitled, *Rdo-rje-shugs-ldan-gyi Rtogs-brjod*. This work provoked considerable discussion and controversy in the Tibetan exile communities, which still continues today.

Dze-smad Sprul-sku Blo-bzang-dpal-ldan-bstan-'dzin-yar-rgyas (b. 1927), *Rig-gnas Lnga'i Byung-ba Brjod-pa'i Gtam Tshangs-pa'i Rol-mo*. 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.

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, pp. 60-629. Collective biography of the eighth through eleventh Gsung-sprul incarnates. Continues the 1873 work by Gsung-sprul VIII (described above).

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 | Blo-gsar Bung-ba Dga'-ba'i Rol-mtsho* (= *Bod-kyi Srid-don Rgyal-rabs*, = *Political History of Tibet*). Two volumes. This book has been through at least 3 editions, the most recent being published by the Tibetan Cultural Printing Press (Dharamsala 1986), including a table of contents but, unfortunately, no index. A political history of Tibet. Lit.: The English version (Tsepon W. D. Shakabpa, *Tibet: A Political History*, Yale University Press, New Haven 1967), which includes an index, unfortunately does not even approach the degree of detail of this Tibetan-language version. For a review, see M. Goldstein in *China Quarterly*, issue 108 (1986), pp. 737-738. A complete English translation by Derek Maher, has been announced as forthcoming under the title *One Hundred Thousand Moons: A Political History of Tibet* (not yet seen). For a brief biography of the author, see Karma Gyatsho, "Shakabpa (1908-1989): A Brief Biography," *Tibet Journal*, vol. 16, no. 2 (1991), pp. 91-94. 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 Gyaltzen 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.

1976

Sa-phud Thub-bstan-dpal-ldan (Thupstan Paldan, Saboo), *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." 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 pp. 55-83. 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.

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1976

Rgyal-rtse Rnam-rgyal-dbang-'dud, *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). A military history of Tibet. Lit.: On scouts, reconnaissance and methods of conveying intelligence (using messengers, fire signals, codes, arrows, etc.) in Tibetan military history, see the 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 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. Ref.: CLTWA I, no. 8.

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1976

Yo-seb [Joseph] Dge-rgan Bsod-nams-tshe-brtan (d. 1946), *Bla-dwags Rgyal-rabs 'Chimed Gter*, S. S. Gergan [i.e., Dge-rgan Bsod-nams-skyabs-ldan, a son of Yo-seb] (Srinagar 1976), in 644 pages. A history of Ladakh. Ref.: CLTWA I, no. 49. L. Petech, *Ladakh*, p. 4.

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1977

Champa Thubten Zongtse (= 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 Nga-sgra*, Göttingen University (Göttingen 1977), in 369 pages. 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 Jo-nang-pa school. The same author has composed, among other works, a lengthy history of Se-ra Monastery in Delhi in 1995 (details not available at present). Ref.: CLTWA I, no. 210.

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1977

T. G. Dhongthog Rinpoche (= Tre-hor Gdong-thog Ngag-dbang-theg-mchog-bstan-pa'i-rgyal-mtshan, b. 1933), *Byang-phyogs Thub-pa'i Rgyal-tshab Dpal-ldan Sa-skya-*



*pa'i Bstan-pa Rin-po-che Ji-ltar Byung-ba'i Lo-rgyus Rab-'byams Zhing-du Snyan-pa'i Sgra-dbyangs* (= *A History of the Sakyapa Sect of Tibetan Buddhism*), Lakshmi Printing Works (Delhi 1977). History of the Sa-skyapa school, and of Indian and Tibetan Buddhism in general. Ref.: Outline of contents in CLTWA I, no. 122.

-504-

1977

Acharya Tshul-khrims-skal-bzang (= Khang-dkar Tshul-khrims-skal-bzang, b. 1942), *Nyi-hong Chos-'byung Phyogs-bsdus* (Japan 1977), in 144 pages. History of Buddhism in Japan. Ref.: CLTWA I, no. 77.

-505-

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.

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1977

'Phags-pa 'jigs-rten-dbang-phyug-gi Rnam-sprul Rim-byon-gyi 'Khrungs-rabs Deb-ther Nor-bu'i 'Phreng-ba, Sku-sger Yig-tshang, 'The Private Office' (Dharamsala 1977). A 5-volume collection of biographies of all the Dalai Lamas from the first through the thirteenth. This does not really fit the criteria for inclusion here, since there are different authors. Ref.: For contents, see CLTWA I, nos. 352-356.

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1978

Tshe-tan Zhabs-drung Ngag-dbang-dbyangs-ldan-rig-pa'i-'dod-'jo (= '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.). This work was composed in 1978, and evidently only published several years later. The main part of the book is an annotated chronological table (the last entry being for the year 1982). Appended are some discussions about the various chronological systems. 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 chronology entitled: *Bod Rgyal-rabs-rnams-kyi Lo-tshigs Gtan 'Bebs Sa-chen Grags-pa'i Dgongs-rgyan*.

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*. Ref.: CLTWA II, no. 185.

1978

Dge-bshes Rnam-rgyal-dbang-chen, *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

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 book format (416 pages) with no publishing information supplied. B. *Gangs-can Bod Chen-po'i Rgyal-rabs 'Dus Gsal-du Bkod-pa Sngon-med Dwangs Shel 'Phrul-gyi Me-long*., contained in volume GA (i.e., vol. 3) of his collected works. C. 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.

1978-1980

Rtogs-ldan-tshang Yongs-'dzin Dkon-mchog-bsod-nams (b. 1910/1), *La-dwags Dgon-pa-rnams-kyi Lo-rgyus Padma'i Phreng-ba*, D. Tsondu Senghe (Bir 1978-80), in 3 volumes A history of the monasteries of Ladakh.

1979

Dka'-chen Blo-bzang-bzod-pa (= Khrig-tse Dka'-chen) 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. 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 Geschichte*-

forschung (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. Ref.: CLTWA I, no. 46.

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1979

Dka'-chen Blo-bzang-bzod-pa (= Khrig-tse Dka'-chen, b. 1922), *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). 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, originally composed in 1806 by Gu-ge Yongs-'dzin (title listed above).

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1979

Dka'-chen Blo-bzang-bzod-pa (= Khrig-tse Dka'-chen), *Khri-tshogs Tshul-khrims Rnam-par Dag-pa'i Gling-gi Mkhan-brgyud Rnam-thar Dad-pa'i Rgyan Mchog*, Kunsang Topgyel and Mari Dorji (Thimphu 1979), in 124 pp. A history the abbots of Khrig-tse Monastery in Ladakh.

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Dka'-chen Blo-bzang-bzod-pa (= Khrig-tse Dka'-chen), *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. 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

Bla-ma Gsang-sngags (= U-rgyan-gsang-sngags-rig-'dzin, b. 1934), *'Brug-tu 'Od-gsal Lha'i Gdung-rabs 'Byung-tshul Brjod-pa Smyos Rabs Gsal-ba'i Me-long*, "a history of the various lineages of descendents of the Nyö clan in Bhutan," Drug Sherig Parkang (Thimphu 1983), in 494 pages. According to E. Gene Smith, the source of 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 Gsan-sngags," 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

*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); includes an English preface. The date given here is the date of publication, since the date of composition is not known. The original manuscript that formed the basis of this publication is from the library of Burmiok Athing. Ref.: CLTWA I, no. 82.

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1980 ?

*Dge-rgan 'Os Sbyong-ba Thun-mong-gis Phyogs-bsdus Bgyis-pa'i Chos-'byung Zin-bris Nor-bu'i Phreng-ba*, Shes-rig Par-khang (Dharamsala 1980?). A collective biography of Indian Buddhist teachers. Lit.: Lobsang N. Tsonawa, *Indian Buddhist Pandits from "The Jewel Garland of Buddhist History"*, LTWA (Dharamsala 1985). This is a translation of the last half of the book. Ref.: Contents outlined in CLTWA I, no. 78.

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1980

Smyo-shul Mkhan-po 'Jam-dbyangs-rdo-rje (b. 1926), *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*. This is a 260 plus 2 draft privately circulated from Bhutan. 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). This work is supposed to have been published, but we have so far been unable to obtain any bibliographical details. Lit.: 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.

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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. A brief history of the 'Brug-pa Bka'-brgyud-pa school (subject of a longer work by the same author in 1972).

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1980

Acharya Tsultrim Kelsang Khangkar (= 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). A history of Tibet.

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1980

Dge-bshes Thugs-rje-dbang-phyug (= 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-skya," contained in: L. Epstein and R. Scherburne, eds., *Reflections on Tibetan Culture*, The Edwin Mellen Press (Lewiston 1990), p. 11. The same author has composed a master's thesis (not yet seen) entitled "The Sa-skya Throne Holder Lineage" (University of Washington 1983) which is based (at least in part) on this history.

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1981

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), 149 pages, including a listing of historical works and sources on pages 144-149. Religious history of Tibet emphasizing political aspects, with an interesting sociological approach. 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). Ref.: For a detailed outline of contents, see CLTWA II, no. 15 (pp. 8-10).

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1981

Don-grub-rgyal (d. 1985) and Khrin-chin Dbyin, *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*), Mi-rigs Dpe-skrun-khang (Beijing 1984). A short historical study of Emperor Khri-lde-srong-btsan (reigned 799-815, d. 815), including transcriptions of pillar inscriptions.

1981

Namkhai Norbu (= Nam-mkha'i-nor-bu, b. 1938), *Bod-kyi Lo-rgyus-las 'Phros-pa'i Gtam Nor-bu'i Do-shal*. A. Library of Tibetan Works and Archives (Dharamsala 1981). 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 making use of Bon histories. Ref.: CLTWA II, no. 29.

1981-1982

Namkhai Norbu (= Nam-mkha'i-nor-bu, b. 1938), *Gzi-yi Phreng-ba*. A. = *Bod-rigs Gzhon-nu-rnams-la Gros-su 'Debs-pa Gzi-yi Phreng-ba*, LTWA (Dharamsala 1982). 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. 484-546. Apparently first published in 1979 by the Tibetan Bonpo Monastic Centre. A history of ancient Tibet remarkable for its use of Bon histories. Lit.: English translation: Namkhai Norbu, *Necklace of Gzi*, Information Office of His Holiness The Dalai Lama (Dharamsala 1981). Ref.: CLTWA II, no. 27, including a brief outline of contents.

1982

Dmu-dge Bsam-gtan, *Bod-du Rigs-gnas Dar-tshul Mdor-bsdus Bshad-pa*, Si-khron Mirigs Dpe-skrun-khang (Chengdu 1982), in 81 pages. A history of the traditional sciences in Tibet and their spread to neighboring countries. Ref.: CLTWA II, no. 62.

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Dmu-dge Bsam-gtan, *Bod-kyi Lo-rgyus Kun-dga'i Me-long*. A political history of Tibet in 314 pages, with separate treatment of eastern Tibet. It was published in parts in the periodical *Sbrang-char*, starting in 1990. Publishing information unknown. 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.

1982

Blo-bzang-thub-bstan, *Pho-brang Po-tâ-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-rtsom '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," *Orientalions*, vol. 18, no. 7 (July 1987), pp. 14-33. Ref.: CLTWA II, no. 359 (pp. 287-289).

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1982

Dka'-chen Blo-bzang-bzod-pa 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). Religious and dynastic history of Nubra (Nub-ra), a valley in northern Ladakh. Has a table of contents and a list of corrigenda. Ref.: Detailed outline of contents in CLTWA II, no. 46 (pp. 31-33). See also 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*). Anon., "The Nubra Valley: Ladakh Karakorum, August 1947," *Journal of the Royal Central Asian Society*, vol. 36 (1949), pp. 58-61, including plates and map.

-531-

1982

Thubten Sanggye (= Thubten Sangay, = 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. 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. Ref.: Outline of contents in CLTWA II, no. 90 (pp. 83-84). The biography of the author has been told in English in Rebecca French, *The Golden Yoke*, Cornell University Press (Ithaca 1995), pp. 327-342, which 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). Note in the latter publication, p. 372, an alternative title: *Rgya-nag Nan-cing Don-gcod Mi 'Gro Theng Gnyis-pa'i Lo-rgyus*.

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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* (Dolanji 1983), in 191 pages. Includes four maps, and a table of contents. Covers mainly imperial history from perspective of Bon tradition, with additional notes of ethnographic interest (woodworking, papermaking, clothing, nomadic arts, painting, writing, etc.). Ref.: Detailed outline of

contents in CLTWA II, no. 68 (pp. 63-66). Biographical sketch on the author in Shardza Tashi Gyaltzen, *Heart Drops of Dharmakaya*, Snow Lion (Ithaca 1993), pp. 147-153 (date of birth here given as 1926).

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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. Translations from Chinese into Tibetan of passages about Tibet (Thu-bhod) from the old and new T'ang-shu. Ref.: Outline of contents in CLTWA II, no. 60 (pp. 56-58).

-534-

1983

Lin-han-ta, *Tung-han Rgyal-rabs-kyi Gtam-rgyud*, Mi-rigs Dpe-skrun-khang (Beijing 1983), in 199 pages. A history of Dunhuang, translated from Chinese by Blo-bzang-tshe-ring. Ref.: Outline of contents in CLTWA II, no. 58 (pp. 54-55).

-535-

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.

-536-

1983

Bsod-nams-skyid and Dbang-rgyal, *Bod-kyi Gna'-rabs Yig-cha Gces-bsdus*, Mi-rigs Dpe-skrun-khang (Beijing 1983). 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).

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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). B. Krung-go'i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1992). A history of the Jo-nang-pa school. Lit.: There are a number of brief studies of the Jo-



nang-pa, 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-pa monastery named 'Dzam-thang (founded by Blo-gros-mam-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-snang," *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-pa 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).

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[1953-]1984

Ya Han-krang, *Tâ-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. History of the Dalai Lamas from a Chinese perspective. 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.

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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). A history of the Rnying-ma-pa school.

-540-

1984

Mkhan-chen 'Jam-dbyangs-rgyal-mtshan (b. 1929), *Rgyal-ba Kaḥ-thog-pa'i Lo-rgyus Mdor-bsdus* (= *Gsang-chen Bstan-pa'i Chu-'go Rgyal-ba Kaḥ-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). A history of the abbots and Rinpoches associated with Kaḥ-thog Monastery in Khams. This Rnying-ma-pa monastery was founded by Dam-pa-bde-gshegs in 1059 (a problematic date; Dudjom Rinpoche, *Nyingma School*, vol. 1, pp. 688-691 and Bradburn, *Masters*, p. 118, give Dam-pa-

bde-gshegs' 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. 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.

-541-

1984

Bkra-shis-rab-rgyas (= Tashi Rabgias), *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. A history, primarily political, of Ladakh. Ref.: Detailed outline of contents in CLTWA II, no. 45 (pp. 28-31).

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1984

Ser-smad Spom-ra Dge-bshes Ye-shes-dbang-phyug, *Ser-smad Thos-bsam-nor-gling Grwa-tshang-gi Chos-'byung Lo-rgyus Nor-bu'i Phreng-ba*, Ser-smad Thos-bsam-nor-gling Gsung-rab 'Phrul Spar-khang, "Sermey Printing Press" (Byalakuppe 1986?), evidently reprinted in 1991. This work includes a table of contents and a list of corrigenda. Contains a brief general history of Buddhism, the Dge-lugs-pa sect, and Se-ra Monastery, but the bulk of the work is devoted to Se-ra Smad Grwa-tshang. Lit.: 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.

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1984-1985 ?

'Jigs-med-theg-mchog, *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). 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. Composition was begun in the year Rab-rgyal Shing Byi (Wood Mouse) and completed in the following year. A history of Rong-bo Dgon-chen monastery in A-mdo.

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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. On the origins of the new and old schools of tantra in Tibetan Buddhism. Ref.: CLTWA II, no. 141. 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.

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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. A local history and description of Rgyal-thang, including social and cultural aspects of its monastic and lay life. 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.

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1985

Dka'-chen Blo-bzang-bzod-pa (= Khrig-tse Dka'-chen), *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. Note that another edition of our author's collected works was published by Ngawang Sopa (New Delhi 1979+). Ref.: CLTWA II, no. 100. Jérôme Edou, *Machig Labdrön and the Foundations of Chöd*, Snow Lion (Ithaca 1995).

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1985

Acarya Khang-dkar Tshul-khrims-skal-bzang (b. 1942), *Bstan-pa Snga-dar-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. 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).

-548-

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). Ref.: CLTWA II, no. 348.

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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" (i.e., Ya Han-krang, author of the collective biography of the Dalai Lamas listed above).

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1985

*Dpal Snar-thang Chos-sde'i Lo-rgyus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1985). A history of the religious establishments at Snar-thang, which 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: '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).

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1985

Bla-ma Sku-rgyal (= 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* (cover title: *'Ba'-rom Bka'-brgyud-kyi Chos-'byung*), Lama Kugye (Paprola 1985). A history of the 'Ba'-rom Bka'-brgyud-pa and the Skyobrag Monasteries in Nang-chen, Khams. 'Ba'-rom-pa lineage was founded by a disciple of Sgam-po-pa by the name of 'Ba'-rom-pa Dar-ma-dbang-phyug.

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). B. *Mdo-khams Rdzogs-chen Dgon-gyi Lo-rgyus*, Si-khron Mi-rigs Dpe-skrun-khang (Chengdu 1992), in 139 pages. Note that version B is based on version A. History of Rdzogs-chen, the great Rnying-ma monastery in Khams, founded in the 17th century. Ref.: CLTWA II, no. 355.

1986

Mkhas-btsun-bzang-po (= Khetsun Sangpo, b. 1921), *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). A 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).

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). A study of the 821/822 CE pillar inscription in Lhasa, and its significance for Sino-Tibetan relations in the time of the T'ang Dynasty. 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-rtsom 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

Slob-dpon Gnag-mdog (= Lopon Nado, = 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. A history, with cultural descriptions, of Bhutan. 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

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*, LTWA (Dharamsala 1986), in 56 pages. Also published under the same title in the periodical entitled *China*

*Tibetology (Krung-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-dar-ma. Lit.: On related subject, see the following. 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 Bsnubs-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. 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.

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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. History of Tibet, beginning with the Sa-skya period, emphasizing foreign relations. Ref.: For a detailed outline of contents, see CLTWA II, no. 42 (pp. 21-28).

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1986

'Phrin-las-chos-grags, general editor, *Krung-go'i Bod Sa-gnas-kyi Lo-rgyus Yig-tshang Phyogs-btus*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1986), in 1097 pages. 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 (Krung-dbyang 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).

-559-

1987

Phun-tshogs-tshe-ring, ed., *Deb-ther Kun Gsal Me-long*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987). General history of Tibet. Ref.: Detailed outline of contents in CLTWA II, no. 50 (pp. 37-43).

-560-

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*, Mi-rigs Dpe-skrun-khang (Beijing 1987/1991), in 482 pages.

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.

-561-

1987

Mnga'-ris-pa Tshe-dbang-rig-'dzin (transliterated on the cover as: mNga-Ris-Wa Tse-dwang Rig-aZin), *Dpal O-ḍi-yâ-na'i Slob-dpon Chen-po'i Rnam-thar Mkha'-spyod Dpa'-bo'i Glu-dbyangs*, published by the author (Kathmandu 1993). A biography of Padmasambhava, written by a modern Tibetan living in Nepal.

-562-

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). 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).

-563-

1987

Lho-pa Rigs-kyi Lo-rgyus Mdor-bsdus, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1987). Not seen. A history of the Lho-pa, or 'southerners', meaning the peoples of the Assam-Tibetan borderlands. Lit.: Chab-'gag Rta-mgrin, "Lho-pa Rigs-kyi Thog-ma'i Mched-khungs-la Dpyad-pa," *Bod-ljongs Zhib-'jug*, 4th issue of 1995 (general series no. 56), pp. 30-40.

-564-

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). 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. 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.

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, Ladakh 1988?). A history of Tibetan medicine. 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

Bse-tshang Blo-bzang-dpal-ldan, *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-skrunkhang (Beijing 1988/1990). A doxography and history of the Dge-lugs-pa school.

1988

Byams-pa-phrin-las (b. 1928), *Gangs-ljongs Gso Rig Bstan-pa'i Nyin-byed Rim-byon-gyi Rnam-thar Phyogs Bsgrigs*, Mi-rigs Dpe-skrunkhang (Beijing 1990). A medical history, or rather a well-researched collective biography of Tibetan physicians. Includes a table of contents and a biography of the author. 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-rtso-m Gces-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (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-rtso-m 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-rtso-m Gces-bsdus*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1987), pp. 147-216.

1988

*Spo-bo'i Lo-rgyus*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1988). Composed by a committee that was headed by one O-rgyan. A local history of the *rdzong* ('district') of Spo-bo. Spo-bo borders Kong-po district in the eastern part of central Tibet. Ref.: *Mdo-smad Chos-'byung* lists a title *Spo-bo Chos-'byung* which would have to date from before the 19th century.



1988

So-wun-chin (= So'u-lpen-chin), *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. 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. Ref.: CLTWA II, no. 51 (pp. 43-45) gives a detailed outline of contents.

1988

Khang-dkar Tshul-khrims-skal-bzang (= Acharya Tsultrim Kelsang Khangkar), *Tshur Mthong Skye-bor Snang-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. A history of Buddhism in India. Ref.: Detailed outline of contents in CLTWA II, nos. 92-93 (pp. 91-100).

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. Although in English, it seems to have been translated from a Tibetan-language original, and it is a significant survey of the entire history of Tibeto-Chinese political relations. Tashi Tsering has also composed a *Biographical Dictionary of Tibetan Women*, a ten-volume series planned for publication by the Amnye Machen Institute (Dharamsala) in the near future. Lit.: 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-mam-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.

1988

Yon-tan-rgya-mtsho, *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).

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). 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).

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. A history of India and, primarily, of Tibet. Ref.: Outline of contents in CLTWA II, no. 88 (pp. 79-82).

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 (Pe-cin [Beijing] 1989). This is a collection of historical sources, mainly government documents.

1989

*Bod-kyi Snga-rabs Khriims Srol Yig-cha Bdams-bsgrigs* (= Gangs-can Rig-mdzod series no. 7), Bod-ljongs Snyi-tshogs Tshan-rig-khang-gi Bod Yig Dpe Rnying Dpe-skrun-khang (Lhasa 1989). 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 Khriims 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 Khriims-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 Khriims-yig Thor-bu 'Ga'-la Cung-zad Dpyad-pa," *Rig-gzhung Dus-deb*, 1st issue of the year 1985, p. 79 ff.

1989

Ma-ye-khal Sî Wan Walt Wan Prag (= Michael C. van Walt van Prag), *Bod-kyi Gnas-babs*, Kashag (Delhi 1989), in 653 pages. Tibetan translation of *The Status of Tibet: History, Right, and Prospects in International Law*. A political history of Tibet. Ref.: Outline of contents in CLTWA II, no. 79 (pp. 72-75).

-578-

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*, Bod-ljongs Spyi-tshogs Tshan-rig-khang (Lhasa 1989), in 2 volumes. A general history of Tibet up until 1959.

-579-

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-skrun-khang (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 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.

-580-

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). 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 completed, and is to be published under the title *Zhang Bod-kyi Lo-rgyus Ti-se'i 'Od*.

-581-

1990

Sa-phud Thub-bstan-dpal-ldan (Thupstan Paldan, Saboo), *Dpe-thub Dgon Dga'-ldan-dar-rgyas-gling-gi Chags-rabs Kun-gsal Me-long*, Dpe-thub Monastery (Leh 1990). A history of Dpe-thub Monastery in Ladakh.

-582-

1990

Dkon-mchog-rin-chen, *Bod-kyi Gso-rig Chos-'byung Baidûrya'i 'Phreng-ba*, Kan-su'u Mi-rigs Dpe-skrun-khang (Lanzhou 1992). 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.

1990

Phu-khang Dge-bshes Blo-bzang-rgya-mtsho, *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 (not seen). A history of Kong-ra in the region of Khams.

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* (New Delhi 1990), in 600 pages (not seen). History and abbatial lineage of the Rdzong-sar Monastery in Khams.

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), including 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-mam-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

Gyi-lung Bkra-shis-rgya-mtsho and Gyi-lung Thugs-mchog-rdo-rje, *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. A historical work on the ancestors of the Golok (Mgo-log) people in 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). Lit.: 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. Note also that one of the Rdo Grub-chen incarnates composed a short work on the ancestors of the Mgo-log (this work may be located in *Collected Miscellaneous Writings of the Successive Embodiments of the Rdo Grub-chen*, Lama Dodrup Sangyay [Gangtok 1977], p. 419 ff.). Still another Mgo-log history is said to have been published very recently in about 1995.

but has not yet been seen. 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-rtsom-gyi Dkar-chag*, Krung-go’i Bod-kyi Shes-rig Dpe-skrun-khang (Beijing 1993), p. 448.

-587-

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* (Dharamsala 1991), in 730 pp. Not seen. History of the Bkra-shis-lhun-po Monastery in Gzhis-ka-rtse, including biographies of the abbots.

-588-

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-rtsom Phyogs-bsgrigs,” *Krung-go’i Bod-kyi Shes-rig*, 2nd issue of 1995 (general series no. 30), pp. 44-55.

-589-

1991

Nor-brang O-rgyan, *Bod Sil-bu’i Byung-ba Brjod-pa Shel Dkar Phreng-ba*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1991). 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). 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.

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). 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

[Slob-dpon] Padma-tshe-dbang, *Pad-gling Lo-rgyus Drang-gtam* (Thimphu 1991), not seen. "The True Story of Padma-gling-pa." On the Rnying-ma-pa *gter-ston* Padma-gling-pa. Ref.: Michael Aris, *The Raven Crown: The Origins of Buddhist Monarchy in Bhutan, Serindia* (London 1994).

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). 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."

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). Political history of Tibet in the later years of the 1930's and the 1940's when Tibet was ruled by Regent Rwa-sgreng (Reting) 'Jam-dpa-ye-shes-rgyal-mtshan (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.

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). Composed by a committee. A brief history of Sa-skya Monastery and its abbots.

1992

Shing-bza' Skal-bzang-chos-kyi-rgyal-mtshan, *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, Gangs-can Rig-brgya'i Sgo-'byed Ldemig series vol. 18), Mi-rigs Dpe-skrun-khang (Beijing 1992), in 1041 pages, including a table of contents. History of Buddhism in Tibet and Mongolia, including a significant chapter on Bon. Has interesting surveys of monasteries of the various sects, especially in eastern Tibet. The author 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. The Shing-bza' incarnates traditionally headed the Rwa-rgya Monastery in A-mdo, along the Rma-chu River (see p. 822 of the text).

1992 ?

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* (not seen). A historical survey of monasteries in the modern district of Kan-lho in eastern Tibet. 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.

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). Composed by a committee. History of Tashilhunpo (Bkra-shis-lhun-po) Monastery, including biographies of the Panchen Lamas.

1992

Sgo-mang Dge-bshes Bstan-pa-bstan-'dzin, 'Jam-mgon Rgyal-ba'i Rgyal-tshab Gser Khri Rim-byon-rnams-kyi Khri Rabs Yongs-'du'i Ljon-bzang (Mundgod 1992), in 141 pp. A history of the abbots of Dga'-ldan.

1992

Skar-rgyal-don-grub, *Mdo-khams Cha-phreng-gi Lo-rgyus Gser-gyi Snye-ma* (Dharamsala 1992), in 224 pp. A history of Cha-phreng district in A-mdo.

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

Gser-dgon Sangs-rgyas-bstan-'dzin (1924-1990), *Ne Shar Lo-rgyus Jo-glang 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). English introduction, Tibetan text. A brief historical treatise is followed by a descriptive account of Sherpa ways of life, and in particular marriage and funerary observances. Composed in 1987. Lit.: Reviewed by Helmut Eimer in *Central Asiatic Journal*, vol. 38, no. 2 (1994), pp. 289-290.

1992

Ko-zhul Grag-s-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), in 1929 pages. 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.

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). 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. 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-khung 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

Nor-sde (= Rnam-s nang-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-skrun-khang (Beijing 1993). 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?).

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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). 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.

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1982-1994

*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 17 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. Unfortunately we have access to only four issues. 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.

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1994

Bya-phur Nam-mkha'-rgyal-mtshan, *Snang-zhig Bkra-shis-g.yung-drung-gling-gi Gdan-rabs Rdzogs-ldan Ngag-gi Rgyal Rnga*, Mu-khri-btsad-po Zhang Bod Rig-gzhung Zhib-'jug-khang (Oachghat 1994). 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. Daffinà, ed., *Indo-Sino-Tibetica: Studi in onore di Luciano Petech*, Bardi Editore (Rome 1990), pp. 207-222.

1994

[Slob-dpon] Padma-tshe-dbang (Pemala), *'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. 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]."

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-skrun-khang (Lhasa 1994), in 112 pages. 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.

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

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). There are many Tibetan-language works on fine arts, but this is one of the few with a substantive historical component, and so 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.

1994

Rdzong-rtse Byams-pa-thub-bstan (= Champa Thubten Zongtse, b. 1933), *History of Bsam-grub-rtse Fort: The Rise and Fall of the Sde-pa Gtsang-pa Rulers* (Dharamsala 1994), in 87 pages (not seen), in Tibetan and English. History of the rulers of Gtsang.

1994

Rdzong-rtse Byams-pa-thub-bstan (= Champa Thubten Zongtse, b. 1933), *A Real Wonder: A Religious History of Dpal-ldan Srad-rgyud Dga'-ldan Pho-brang* (Dharamsala 1994), in 187 pages (not seen), in Tibetan and English languages. History of Srad-rgyud, a Dge-lugs-pa Monastery.

1995

Rgyal-mo-'brug-pa (b. 1957), *Bod-kyi Lo-rgyus Gleng-ba'i Gtam*, Mi-rigs dpe-skrunkhang (Beijing 1995). A history of the whole span of Tibetan history ending with the 1950's.

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-skrunkhang (Lhasa 1995). 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, Ngo-mtshar 'Os-pa'i Thon-khungs*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (Lhasa 1995).

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-skrunkhang (Lanzhou 1995). 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).

1995

Tshe-ring-don-grub, *Shing 'Brug G.yul-'gyed*, Bod-ljongs Mi-dmangs Dpe-skrunkhang (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

Ladrang 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.). Not yet seen. A history of Tibetan monasteries of all the different sects.

1995

Mtsho-glang Pa-sangs-rgyal-po, *Gtsang Myang-stod Shel-dkar Rgyal-rtse Khul-gyi Lo-rgyus* (spelling uncertain!), 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* lists a *Rgyal-rtse'i Chos-'byung* (Dharma History of Gyantse) which would have to have a date prior to the 19th century.

1995

Rin-chen-dpal-bzang (b. 1924), *Mtshur-phu Dgon-gyi Dkar-chag Kun Gsal Me-long*, Mi-rigs Dpe-skrunkhang (Beijing 1995). 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. 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-rtsoṃ Bdam Bsgrigs*, Mi-rigs Dpe-skrunkhang (Beijing 1991), vol. 2, pp. 446-456.

1995

Ldan-ma 'Jam-dbyangs-tshul-khrims, et al., *Bod-kyi Bstan-rtsis Re'u-mig: The Reference Table of Buddhist Chronology of Tibet*, Kan-su'u Mi-rigs Dpe-skrunkhang (Lanzhou 1995). A volume of chronological tables charting out the various traditions of annual chronology in use in Tibet, starting from 3995 BCE., and ending at 2046 CE.

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-bdsus," which is also translated into Chinese (pp. 139-159) and English (pp. 160-187). A history of Sera Monastery, just outside Lhasa.

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 which also contains the English version with the title *1,000 Years of Tabo Monastery*. A brief history of Tabo (Rta-pho) Monastery in Spiti (travel accounts by D. Snellgrove and G. Tucci are available, among others).

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-skrun-khang (Lhasa 1996). 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.

1996

Mnga'-ris-pa Tshe-dbang-rig-'dzin, *Rdo-rje Chos-srung-rnams-kyi Skyes-rabs Dpal-chen Rngams-pa'i Cho-'phrul* (added English title: *The Biographics of the Glorious Wrathful Miracles of Vajra Dharma Protectors*), published by the author (Kathmandu 1996). A collective biography of the Dharma Protectors (Dharmapâla).

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*Works of undetermined date,  
or otherwise problematic*

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Anon., *Bod Kha-ba-can-du Byon-pa'i Rgyal-rabs*. An uncompleted history of Tibetan royalty which 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.

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Anon., *Brang-ti'i Gdung-rabs*. Evidently a history of the Brang-ti family which produced so many famous physicians. Ref.: Listed in *Mdo-smad Chos-'byung*.

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Anon., *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.

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Anon., *Chos-'byung Rin-chen Spungs-pa Ngo-mtshar Snang-ba'i Dga'-ston*. Evidently a history of Buddhism. Ref.: Shakabpa, vol. 2, p. 614. This might possibly be a very old history, since a *Chos-'byung Rin-chen Spungs-pa* is cited in the 1261 history by Mkhas-pa Lde'u.

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Anon., *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-sgam-po, his prior rebirths, and his Chinese queen. Ref.: CLTWA I, no. 44.

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Anon., *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-ṅi Bka'-'bum Texts*, "reproduced from a manuscript from the library of the Gar-zhwa Jo-bo of Khang-gsar Mkhar (Lahul)," Topden Tshering (New Thobgyal 1973), pp. 455-510. Ref.: TBH, pp. 644-645.

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Anon., *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."

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Anon., *Dpal-ldan Shar-ka-ba'i Gdung-rabs Brgyan-gyi 'Phreng-ba*, contained in: *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 51-78. 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*." Lit.: L. Petech, "Dung-reng," *Acta Orientalia Hungarica*, vol. 44 (1990), pp. 103-112. Ref.: CLTWA II, no. 1.

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Anon., *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).

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Anon., *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.

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Anon., *Grong-khyer Shing-thag-can-gyi Lo-rgyus*. We are unable to identify the city Shing-thag-can, of which this is a story or history. Ref.: This work is listed in the *Mdo-smad Chos-'byung* (thanks to E. Gene Smith for this reference).

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Anon., *Gser-mdog-can-gyi Gdan-rabs*. Evidently a history of the abbots of Gser-mdog-can, a Sa-skyapa 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. *Mdo-smad Chos-'byung*: "Phyongs-rgyas Ri-bo Bde-chen dang | Gser-mdog-can-gyi Gdan-rabs."

?

Anon., *Gter-ston Rgya-mtsho'i Rnam-thar Nor-bu'i 'Phreng-ba*. A history cited by Kunbzang-nges-don-klong-yangs in his 1882 Rnying-ma-pa history. To judge from the title, a collective biography of the treasure excavators (*gter-ston*). It seems that this should not be identified with the work by Dre'u-lhas Grub-dbang G.yung-mgon-rdo-rje (1721-1769), mentioned above. 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.

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Anon., *Hor Khag Lnga'i Lo-rgyus*. Evidently a history of five Mongol (?) alliances. Ref.: Title listed in *Mdo-smad Chos-'byung*.

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Anon., *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. MHTL, no. 13081: "Mi'i-nyi-ma Yab Sras-kyi Rjes-su Byung-ba'i Byang-lugs-pa zhid-gis mdzad-pa'i *Sman-gyi Khog-dbub Rin-chen Sgron-ma*." 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.

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Anon., *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. 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. 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, pp. 559.

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Anon., *'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."

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Anon., *Rdzogs-pa Chen-po Zhang-zhung Snyan-rgyud-kyi Bon Ma Nub-pa'i Gtan-tshigs*, contained in: *History and Doctrine of the Bonpo Niṣpanna-yoga*, Śatapiṭaka Series (Delhi 1968), pp. 259-267. This tells 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), from a Bon perspective. See most recently Vitali, *Kingdoms*, p. 221, for a discussion of Tibetan conquests of Zhang-zhung.

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Anon., *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 location 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.

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Anon., *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," Sprulsku Kun-bzang-rgya-mtsho (Delhi 1978). A narrative work closely related to the *Ma-ñi Bka'-'bum*.

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Anon., *Rgyal-rabs Sogs Bod-kyi Yig-tshang Gsal-ba'i Me-long*, contained in volume with 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 79-123. Ref.: CLTWA II, no. 1. Kuijp, 'Tibetan Historiography', p. 56.

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Anon., *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). Ref.: This work is listed in the *Mdo-smad Chos-'byung*. It might in fact be two separate works rather than just one.

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Anon., *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. A *Rgya-ri-ba'i Gdung-rabs* is contained in Rag-ra's history as contained in *Deb-ther Khag Lnga*, pp. 248-249. Ref.: Title listed in *Mdo-smad Chos-'byung*.

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Anon., *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 an especially famous Phur-pa, associated with this form of Hayagrīva, kept in a chapel at Se-ra Monastery).

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Anon., *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 is a *gter-ma* version of the *Zangs-gling-ma* biography of Padmasambhava, which it seems to resemble quite closely.

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Blo-gros, *Khog-dbub*. A medical history. Most probably a reference to the medical history by Zur-mkhar Blo-gros-rdo-rje, although this is not certain. Ref.: MHTL, no. 13098.

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Blo-mchog-rdo-rje, *Rlangs-kyi Gdung-rabs*. An ancestral lineage account of the Rlangs family. Ref.: MHTL, no. 10954. THL, p. 85. *Mdo-smad Chos-'byung*: "Blo-mchog-rdo-rje'i Rlangs-kyi gdung-rabs."

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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.

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Brang-ti Spre'u, *Khog-dbub*. A medical history. Ref.: MHTL, no. 13096. 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.

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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 became confounded with 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."

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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). 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 started in the 15th century.

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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). A collective biographies of teachers of the Lam-rim ('Stages of the Path') teachings. No other information is available at the moment.

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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 teachings.

The author has not yet been identified. Ref.: Listed in *Mdo-smad Chos-'byung*.

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Dam-pa Kun-dga'-grags, *Sa-skya Gdung-rabs*. A lineage account of the Sa-skya school. The author should very probably to 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 quite 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."

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Dbon Bkra-shis-rgyal-mtshan, *Khams Yang-steng Dgon-gyi Gdan-rabs*. History of the abbots of Yang-steng Monastery in Khams. The author has not been identified. Ref.: MHTL, no. 110011. *Mdo-smad Chos-'byung*: "Dbon Bkra-shis-rgyal-mtshan-gyi Yang-steng Gdan-rabs."

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Dbu-lang Zer-ba, *Khog-'bub*. A medical history. The author has not been identified. Ref.: MHTL, no. 13097.

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Dge-bsnyen Rdo-rje-mgon-po, *Chos-'byung*. A religious history. Ref.: MHTL, no. 10837. Also listed in *Mdo-smad Chos-'byung*.

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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*, Mirigs Dpe-skrun-khang (Beijing 1991), p. 162.

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Drung-chen Ngag-dbang-shes-rab, *Rwa-ba Smad-kyi Gdan-rabs*. A history of the abbots of Rwa-ba Smad, a small Sa-skyapa monastery that still exists today on the south bank of the Gtsang-po River not too far distant from Rdo-rje-brag Monastery. Ref.: MHTL, no. 11002. *Mdo-smad Chos-'byung*: "Drung-chen-pa'i Rwa-ba Smad-kyi Gdan-rabs Bstan-pa'i Rtsa-lag."

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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. 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).

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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 *infra*. *Mdo-smad Chos-'byung*: "phyi-ma 'dis mdzad-pa'i 'Chad-dkar Chos-sde'i Gdan-rabs."

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Go-'jo Kha-legs [perhaps Khra-legs?] Padma-bde-chen, *Grub-mtha' Ris-med-kyi Chos-'byung*. Note that Padma-bde-chen is name of a son of Rtoggs-ldan Shâkya-shrî (1877-1919) of Khams. Given the title, this should probably belong to the late 19th or 20th centuries. Evidently, a non-sectarian (*ris-med*) history, by a resident of Go-'jo in Khams. Ref.: 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.

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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.

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'Ja'-mo Dge-slong, *Bstan-pa Spy'i'i Chos-'byung*. Evidently a general history of Buddhism. The author has not been identified. Ref.: Shakabpa, vol. 2, p. 613. Compare MHTL, no. 10844: "'Ja'-mo Dge-slong-gi Bstan-pa Spy'i'i Chos-'byung" (likewise in *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).

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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. 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.*" 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.

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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-rnying 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-skyapa 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.

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'Khor-lo-rgyal-po, *Khog-dbub Gser-gyi Bang-mdzod*. A medical history. Ref.: MHTL, no. 13095.

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Klu-'bum Ngag-dbang-bstan-'dzin, *Bya-khyung Mkhan-rabs Bsdu-pa Dad-pa'i Mgul-rgyan*. A history of the abbots of Bya-khyung Monastery in A-mdo. The author has not yet been identified. Ref.: MHTL, no. 11009. Cited in Tshe-tan Zhabs-drung, *Bya-khyung*

*Gdan-rabs*, Mtsho-sngon Mi-rigs Dpe-skrun-khang (Xining 1984), p. 22: "'Bras Klu-'bum-pa'i Gdan-rabs"; p. 13: "Bya-khyung Mkhan-rabs Bsdus-pa Dad-pa'i Mgul-rgyan."

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Lha-btsun 'Gyur-med-bstan-'dzin-dbang-po, *Bras-ljongs Gnas-yig Ngo-mtshar Gter-mdzod*. A guide to Sikkim. Evidently the author would be the Lha-btsun Chen-po Nam-mkha'-'jigs-med (1473-1557, dates not certain, some date his birth to 1597) who 'opened' the 'hidden country' (*sbas-yul*) of Sikkim. However, Franz-Karl Ehrhard has 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, and most probably during the last century. Ref.: Shakabpa, vol. 2, p. 617.

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Lha-btsun Ngag-dbang-phun-tshogs, *Rje-'bangs-rnams-kyi Rigs Rus-kyi 'Byung-khungs 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, listed above, which might be more or less identical to this one (the colophons of these two works are, however, quite different). Lit.: 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.

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Lha-mgon Phun-tshogs-rnam-rgyal, *Râ-la'i Chos-'byung*. The identity of the author is uncertain. Ref.: A title listed in the *Mdo-smad Chos-'byung*. Râ-la seems to be a place-name. 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) also belonged.

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Li-thang Mkhan-chen Blo-bzang-chos-grags, *Chos-'byung*. A religious history. Ref.: MHTL, no. 10838. Also listed in *Mdo-smad Chos-'byung*.



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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. It was composed at Khron-steng. A brief history, in five chapters, of Mon-yul, recounting the introduction and later fortunes of the Dge-lugs-pa school there. It was written at the hermitage of Dga'-ldan-chos-lung, attached to the retreat centre at Khron-steng. A concertina manuscript in 86 lines, preserved at Tawang (Rta-dbang), Arunachal Pradesh. A handcopy exists in the personal collection of 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.

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*Mi-nyag Chos-'byung*. Evidently a history of the Tanguts (or of Tibetans believed to be their descendents). Ref.: This work is listed in the *Mdo-smad Chos-'byung* together with another work called "*Mi-nyag Mkhas-pa Mi Nga'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 printed recently in the PRC.

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*Mi-nyag Mi-bskyod-rdo-rje, Sman-gyi Khog-dbub*. A history of medicine. Ref.: MHTL, no. 13074. Apparently the same author composed still another history of medicine entitled, *Sman-gyi Chos-'byung Lo-rgyus* (MHTL 13075).

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*Mkhar-nag Rdo-rje-rtse-brtan* (Rdo-rje-tshe-brtan?), *'Ol-kha'i Chos-'byung Rnyog-bral Nor-ldan-gyi Rdzang-bu*. To judge from the title, a history of 'Ol-kha area in Central Tibet. 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.

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Mkhas-pa Dkar-shag-pa, *Sde-pa Rin-spungs-pa'i Gdung-rabs*. A genealogical history of the princes of Rin-spungs who gained power in Tibet in the 15th century. Ref.: MHTL, no. 10956. 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*." THL, p. 86. See Shing-bza' Skäl-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."

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Mkhas-pa Nor-bu-bzang-po, *Chos-'byung*. Ref.: MHTL, no. 10834. Also listed in *Mdo-smad Chos-'byung*. It is my opinion at the moment that this is just a rather obscurely made reference to a Kälacakra work, which might be considered a history or *chos-'byung*, since it does in fact have some historical content, entitled *Phyi Nang Gzhan Gsum Gsal-bar Byed-pa Dri-med 'Od-kyi Rgyan*, by Mkhas-grub Nor-bzang-rgya-mtsho (1423-1513), published by Topden Tshering, TBMC (Dolanji 1975), although there are a few other possibilities.

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Nyi-lde-pa Nam-mkha'-bzang-po, *Sa-skya Gdung-rabs*. A genealogical history of the Sa-skyapa. 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. 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."

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Ratna-shrī (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. 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 14th century, since the author identifies his own teacher as Gnyags-phu-ba, and this is probably the same as the teacher of 'Od-dpag-rdo-rje, author of still another history of fasting rites (see above). This requires more study.

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Rdo-rgyal-tshang A-brtan, *Nyag-rong Gtam-rgan-ma*, Amnye Machen Institute (Dharamsala 1993), not yet seen. Edited and annotated by Tashi Tshering. A traditional oral history of the region of Nyag-rong in Khams. 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.

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Rgya-ston Kun-dga'-brtson-'grus, *'Jam-dkar Chos-'byung*. History of a white form of Mañjuśrî, evidently (although it seems possible that 'Jam-dkar is a place name). Ref.: This work is listed in the *Mdo-smad Chos-'byung*.

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Rin-chen-'byor-ldan, Zhabs-drung, *Gsang-phu'i Gdan-rabs*. History of the abbots of Gsang-phu. Ref.: MHTL, no. 11010. Listed in *Mdo-smad Chos-'byung*. 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*, jointly authored by Rin-chen-'byor-ldan and Byams-pa-kun-dga'-'byung-gnas.

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Rje-btsun Ratna, *Rgyal-rabs Me-long Gsal-byed Nyung-ngu Rnam-gsal*, contained in the volume with 'cover title': *Sngon-gyi Gtam Me-tog-gi Phreng-ba*, T. D. Densapa, LTWA (Dharamsala 1985), pp. 135-173. A history of Tibetan royalty. The identity of the author is uncertain. Ref.: Shakabpa, vol. 2, p. 614. CLTWA II, no. 1.

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*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 *sâdhana* 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).

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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.

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Sbrag-shod-bar-gyi Sprul-sku, *Rgyal-rabs*. Ref.: A reference found in the list of the *Mdo-smad Chos-'byung* (reading uncertain!).

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Shar-'bum-chu-pa Dpal-ldan-grags-pa, *Khyung-nag-gi Chos-'byung*. Seems to be a history of a monastery (or possibly an area) called Khyung-nag. Ref.: This work is listed in the *Mdo-smad Chos-'byung* (thanks to E. Gene Smith for this reference). 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.

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Skal-bzang-chos-grags, *Mnga'-ris Grwa-tshang-gi Gdan-rabs*. This would seem to be a history of the abbots of [Lho-rgyud] Mnga'-ris Grwa-tshang, a Dge-lugs-pa monastery located not far from the city of Tsetang (Rtses-thang). The author has not been identified as yet. Ref.: *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 from the patronage granted at the time of its founding in the 16th century by a king of western Tibet (Mnga'-ris).

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Slob-dpon Dpa'-bo-'od-gsal (\*Acharya Vira Prakash), *Grub-thob Brgyad-cu-rtsa-bzhi'i Rtogs-pa'i Snying-po Rdo-rje'i Glu*, Pleasure of Elegant Sayings Press (Varanasi 1972). According to the colophon, the text was proofed against the commentary by Abhâyaśrī that was translated by Mi-nyag Tsa-mi Lo-tsâ-ba Smon-grub-shes-rab. A very brief collective biography of the eighty-four Mahâsiddhas 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.

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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*.

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Tsha-rong-pa Tshe-dbang-rig-'dzin, *Sman-gyi Chos-'byung Skal-bzang Bgrod-pa'i Myur-lam*. A history of medicine. 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." The author has yet to be identified or dated, although he would 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.

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Zur-khang Dbang-chen-dge-legs (Surkhang Wangchen Gelek), 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. 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, pp. 11-19. "Tibet: The Critical Years (Pt. 2): The Sixth Panchen Lama," *Tibet Journal*, vol. 8, no. 1, pp. 20-29. "Tibet: The Critical Years (Pt. 3): The Regent Reting Rinpoche," *Tibet Journal*, vol. 8, no. 2, pp. 33-39. "Tibet: The Critical Years (Pt. 4): The Discovery of the XIVth Dalai Lama," *Tibet Journal*, vol. 8, no. 3, pp. 37-44. Two works by the same author on traditional Tibetan taxation practices have also been published in English in *Tibet Journal*.



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