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Old Tibetan and Mongolian Collections in the Libraries of St. Petersburg

Vladimir L. Uspensky

The city of St. Petersburg, which was the capital of Russia for more than two hundred years, possesses many of the treasure houses of the Russian Empire, among which are the libraries holding millions of rare books in various languages. Old Tibetan and Mongolian books are kept in three major libraries: the Institute of Oriental Studies, St. Petersburg State University, and the National Library of Russia (formerly State Public Library). For a better understanding of the specific features of St. Petersburg Tibetan and Mongolian collections, some general preliminary remarks are needed.

First, the geographical factor should be taken into account. Tibetan and Mongolian books mostly arrived in Russia from the neighbouring areas of Mongolia, Amdo, and the Russian Ecclesiastical Mission in Beijing. Since these areas were dominated by the dGe-lugs-pa School, its literature constitutes the bulk of the collections.

Secondly, Tibetan Buddhism has not been something foreign to Russia: such Buddhist peoples of the Mongol stock as the Kalmucks and the Buriats became Russian subjects as early as in the seventeenth century. From the nineteenth to the early twentieth century in the monasteries of Eastern Siberia thousands of works by different authors were printed in Tibetan and Mongolian. For this reason Tibetan and Mongolian books are a large and valuable part of Russia's cultural heritage.

Thirdly, books in Tibetan and in Mongolian should, in most cases, be regarded as a whole, since Tibetan has been the religious language of the Mongols and the majority of Mongolian Buddhist texts are translations from Tibetan. At the same time, many of Tibetan books were written by Mongols. This is why the term "Tibetan book" does not always mean that a certain book was written by a Tibetan author and later copied or printed in Tibet. The books in Tibetan and Mongolian dating from the seventeenth to the early twentieth century constitute the undividable "literature of Tibetan Buddhism."

Returning to the book-treasures of St. Petersburg, I will describe the three largest depositories separately.

Institute of Oriental Studies, St. Petersburg Branch

The St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences possesses one of the world's largest collections of Tibetan xylographs and manuscripts.

The first books in Tibetan were collected in Siberia by the German scholars in the Russian service: Miller, Pallas, and Jerig, who handed them over to the Imperial Academy of Sciences.

With the foundation in 1818 of the Imperial Asiatic Museum, to which the present St. Petersburg Branch of the Institute of Oriental Studies is the official successor, compiling the Tibetan collection received new impetus.

In 1835 and 1848 two collections of the Baron Schilling von Canstadt, containing more than 3,000 books, were acquired by the Asiatic Museum [Schmidt and Boehlingk 1848–49].

The Tibetan collection increased rapidly from year to year. An important role was played by the academician Anton Schiefner, who encouraged new acquisitions of Tibetan books [Schiefner 1848, 1852]. The future academician V. P. Vassiliev (1818–1900), the founder of Buddhist studies in Russia and at that time a graduate of Kazan University who resided in Beijing from 1840 to 1850, purchased for the Asiatic Museum a considerable number of Tibetan books available in Beijing, including the *rGya nag chos 'byung* (The history of Buddhism in China), *rGyal rabs gsal ba'i me long* (Clear mirror of the royal genealogies), *'Dzam gling spyi bshad* (A description of the world), and *Deb ther sngon po* (The blue annals), which were at that time almost unknown in Europe.

While nineteenth-century Tibet was a forbidden land for Europeans, Russian Buddhist pilgrims of the Mongol race were able to visit there rather freely. So the Imperial Russian Geographic Society and the Academy of Sciences decided to send Gombojab Tsybikov (1873–1930), a Buriat graduate of St. Petersburg University, to Central Tibet. Under the disguise of a pilgrim he collected materials on Tibet, especially Tibetan books. His “pilgrimage” took place from 1899 to 1902. As a result, he brought back 333 volumes of Tibetan books purchased from the Zhol par-khang, the famous printing house of Lhasa. These books are mainly the *gsung-'bum*-s (collected works) of numerous Tibetan authors (see Appendix I). G. Tsybikov described his journey in his famous book *Buddist palomnik u svyatykh Tibetu* (The Buddhist pilgrim at the holy places of Tibet; 1st ed., Petrograd, 1919).

Another Buriat scholar Bajar Baradiin (1878–1939) was sent to the great monastery of Amdo, Bla-brang bKra-shis-'khyil, in 1906–7, where he collected about 200 volumes of Tibetan books. These books are mostly the *gsung-*

'bum-s of the learned lamas of Amdo. They were printed mainly in Bla-brang Monastery, but several of them came from sKu-'bum Monastery. Some of prints from sDe-dge are also found in this collection (see Appendix II).

The Tibetan collection increased considerably in this century. One should mention the names of such celebrated scholars as Th. Shcherbatskii (1866–1942), E. E. Obermiller (1901–35), and A. I. Vostrikov (1904–37), who played active roles in the collecting work. Until 1932 the Institute of Oriental Studies was sending its research teams to Buriat monasteries every year to conduct scholarly studies and collect Tibetan books.

Soon after the end of World War II, a large collection of Tibetan books, which had been kept in the State Public Library in Leningrad, was handed over to the Institute of Oriental Studies.

There exists a collection of very old Tibetan fragments dating from the eighth to eleventh century. It numbers about 150 items. It was compiled from the materials brought from Eastern Turkestan by the expedition headed by academician S. Th. Oldenburg in 1909–10 and 1914–15 and the expedition to northwestern China headed by P. K. Kozlov in 1908–9, which unearthed the Tangut town of Khara Khoto [Vorobyova-Desyatovskaya 1995].

In 1913 the Asiatic Museum received a bundle of Tibetan scrolls from Dunhuang 敦煌. They were acquired by the Russian Consul in Urumqi, N. N. Krotkov. At present 214 such scrolls are kept in the collection of the Institute, and 202 of them are the *Aparamitāyurjñāna-sūtra* (Otani Cat., No. 361), the others being copies of the *Prajñāpāramita-hṛdaya-sūtra* (Otani Cat., No. 160) [Savitskii 1991].

At present the Tibetan collection of the Institute numbers about 20,000 volumes; but the number of titles has never been counted. Of course, there are many duplicates. The richest are the collections of Tibetan books printed in Beijing and the Buriat monasteries. A considerable number are books printed in Mongolia, especially in Urga (present-day Ulan Bator).

The following editions of the Buddhist Canon are kept in the Institute:

The *bKa'-'gyur* Division: Beijing, sDe-dge, sNar-thang, Urga; and unidentified manuscript in silver letters and unidentified volumes (?Co-ne)

The *bsTan-'gyur* Division: Beijing and sNar-thang

The oldest Tibetan manuscripts in the collection are the manuscripts from Dunhuang as well as the Tibetan fragments from Eastern Turkestan and the lake Lob Nor (the latter are not on the paper but on wood). As for the oldest printed text in Tibetan, it is, to the best of my knowledge, the illustrated edition of the *Mahā-mayūri-nāma-dhāraṇī* (cat. no., Tib. A4569) printed in Beijing in 1606.

The collection of Beijing wood-block books consists of many *gsung-'bum*-s by the Tibetan authors, as well as numerous separate editions of various works. One could mention two different editions of the *Śatasāhasrikā-prajñā-pāramitā-sūtra* in 16 volumes, the painted first and last pages of which are sometimes genuine works of art. Some of the Beijing xylographs are noteworthy for its extraordinary high printing performance. It refers, for example, to the huge *gZung-'dus* (a collection of texts for recitations) printed in 1674 which is the best sample of book-printing in Tibetan I know of. The size of its pages is 89.5 × 34.7 cm, while the size of the text (enclosed into a red-coloured framework with dragon-head design) is 70.5 × 25.4 cm.

It has already been noted that it is the works of the dGe-lugs-pa School that constitute the bulk of the Tibetan collection; but the works of other schools of Tibetan Buddhism are also represented in it. One can mention the *Sa-skya bka'-'bum* (The collected works of the masters of the Sa-skya-pa School). A considerable number of works from the rNying-ma-pa School are also scattered throughout the collection. These include the “Old Tantras” (*snga 'gyur*) and numerous works on rituals and sorcery as well as the editions of *ger-ma* books. Many of the rNying-ma-pa books seem to have been copied by Mongol and Buriat lamas who had an access to them in Tibet or elsewhere.

The computer cataloging of the huge Tibetan collection of the Institute is now in its second year. This work has been conducted by a group consisting of Russian scholars and Tibetan monks within the framework of an agreement between the Institute and the Asian Classics Input Project (USA). We hope that when the catalogue is finally prepared the collection will become better available to scholars.

Though the Mongolian collection is not as large as the Tibetan one, it is also very important. Mongolian books were arriving in St. Petersburg together with the Tibetan ones. In many cases they were brought by the same scholars from the same places. The first Mongolian books in the collection of the Asiatic Museum originate from Eastern Siberia. In the first part of the nineteenth century the private collections of the Baron Schilling von Canstadt and of the academican I. J. Schmidt were acquired. During the whole nineteenth century Mongolian books were arriving continually from the Russian Ecclesiastical Mission in Beijing. In the early twentieth century a considerable number of Mongolian books were collected for the Asiatic Museum by the Buriat scholars Ts. Zamsarano and B. Baradiin. The famous Russian Mongolist academican Boris Ya. Vladimirtsov passed over to the Asiatic Museum a considerable number of Mongolian and Oirat books which he collected during his trips from 1908 to 1927.

Soon after 1917 the collection of Mongolian and Tibetan books which belonged to the Kazan Ecclesiastical Academy was moved to the Asiatic Museum. This collection contained a considerable number of Buriat prints.

Also at that time the private collection of Mongolian books belonging to the late Prof. A. M. Pozdneev was acquired.

The total number of Mongolian manuscripts and xylographs is about 7,300. The oldest pieces are the fragments in Mongolian from Khara Khoto and Eastern Turkestan [Puchkovskii 1957, Sazykin 1988].

St. Petersburg State University

The collection of Tibetan and Mongolian books kept in the Library of St. Petersburg State University is one of the world's best in terms of completeness and selection. This is especially true for the Mongolian collection. It reflects the century-long efforts of such outstanding Russian scholars as O. M. Kowalewski, A. V. Popov, V. P. Vassiliev, K. F. Golstunskii, and A. M. Pozdneev. Again, Mongolian books were collected together with the Tibetan ones.

Originally, the Oriental Department of St. Petersburg University belonged to Kazan University, from which it was moved together with its library to St. Petersburg in 1855. The first collection of Mongolian and Tibetan books was brought to the city of Kazan by Kowalewski and Popov, the "founding fathers" of Mongol studies in Russia. These two scholars stayed in Eastern Siberia during 1828–33, learning Mongolian and collecting Mongolian books. Kowalewski also stayed in Beijing for seven months during 1830–31. There he established a personal friendship with sMin-grol-qutuγtu, the deputy head lama of Beijing at that time. With the help of this cleric Kowalewski purchased a great number of Mongolian printed books [Kowalewski 1834].

The future academician Vassiliev, during his stay in Beijing in 1840–50, collected for Kazan University a great collection of Chinese, Manchu, Tibetan, and Mongolian books [Wassiljew 1855, Vassiliev 1856]. The collection of Mongolian books he obtained in Beijing deserves special attention, for Vassiliev was searching in Beijing for the books which were missing in the collection brought by Kowalewski. The books he managed to get are extremely rare and sometimes unique. He even purchased the private library of Mongolian books which belonged to Prince Yunli 允礼 (1697–1738), the seventeenth son of the emperor Kangxi 康熙. Prince Yunli was especially interested in the teachings of the rNying-ma-pa School, and that is why there were many books on esoteric Buddhism in his library. One could mention such unique books in this collection as *The Secret Visionary Autobiography* (Tib., *rNam thar rgya can*) of the Fifth Dalai Lama, *The Twelve Deeds of Buddha* (Mong., *Arban goyar jokiyangγui*) by Chos-kyi 'od-zer, three manuscript volumes of the Mongolian *bsTan-'gyur*, a large number of the rNying-ma-pa tantras, and many others. I myself was lucky to discover and prepare for publication a unique text from this collection: the Mongolian translation of the *Shes bya rab gsal* (its Chinese translation is called *Zhangsuo zhilun* 彰所知論) by 'Phags-pa bla-ma Blo-gros

rgyal-mtshan (1235–80). Its archaic language confirms undoubtedly the fact that this is the later manuscript copy of a text written during the Yuan period.

Vassiliev also brought from Beijing a considerable number of Tibetan books. They are for the most part *gsung-'bum*-s and separate Buddhist works printed in Beijing. He also managed to get in Beijing a copy of the Tibetan *bsTan-'gyur* (the sNar-thang edition). I am happy to inform the reader that the computer catalogue of the whole Tibetan collection of St. Petersburg University (except for the *bsTan-'gyur*) has been recently prepared by a group of Tibetan monks who came to Russia with the help of the Asian Classics Input Project.

The collection of the Mongolian books which were purchased for the University by A. M. Pozdnev consists of, for the most part, non-Buddhist works: Chinese novels, epic stories, historical chronicles, etc.; but his most outstanding acquisition was the Mongolian *bKa'-'gyur* (Mong., *Ganjur*) in 113 volumes dating back to the times of Ligdan Khan (r. 1604–34). Its catalogue was recently published by Prof. Z. K. Kasyanenko [1993].

The National Library of Russia

The National Library of Russia (formerly the State Public Library), being the world's largest depository of Russian books, possesses many valuable titles in many other languages. Its Tibetan and Mongolian collections are comparatively small: they number several dozens of items. It should be mentioned that among the Tibetan books there is a manuscript of the Gesar Epic presented to the library by the famous Russian traveller of Central Asia, G. N. Potanin (1835–1920).

To end this brief introduction I can only say that St. Petersburg should be considered a special place in the world for students of the Tibetan and Mongolian written heritage.

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Appendices

The numbers under which the following works are listed in Appendices I and II correspond to the original numbers under which the entries of the collections of Tsybikov and Baradiin have been catalogued at the Institute of Oriental Studies.

Appendix I: Brief List of the Collection of Tibetan Books Brought by Gombojab Tsybikov from dBus-gTsang in 1902

1. Collected Works of Tsong-kha-pa. 18 vols.
2. Collected Works of mKhas-grub. 12 vols.
3. Collected Works of rGyal-tshab. 8 vols.
4. Collected Works of the First Dalai Lama, dGe-'dun-grub. 5 vols.
5. Collected Works of the Second Dalai Lama, dGe-'dun rgya-mtsho. 3 vols.
6. Collected Works of the Fifth Dalai Lama, Blo-bzang rgya-mtsho. 21 vols.
7. Collected Works of the Seventh Dalai Lama, sKal-bzang rgya-mtsho. 9 vols. (Lhasa edition)
8. Collected Works of Se-ra rje-btsun Chos-kyi rgyal-mtshan. 11 vols.
9. Collected Works of Se-ra mkhas-grub bsTan-dar-ba. 7 vols.
10. Collected Works of the First Panchen Lama, Blo-bzang Chos-kyi rgyal-mtshan. 5 vols.
11. Collected Works of the Second Panchen Lama, Blo-bzang ye-shes. 4 vols.
12. Collected Works of the Third Panchen Lama, Blo-bzang dpal-ldan ye-shes. 9 vols.
13. Collected Works of the Fourth Panchen Lama, Phyogs-las rnam-rgyal. 9 vols.
14. Collected Works of the Fifth Panchen Lama, bsTan-pa'i dbang-phyug. 3 vols.
15. Collected Works of Tāranātha. 17 vols. (vol. 17 missing).
16. Collected Works of dNgul-chu-pa Dharmabhadra. 5 vols.
17. Collected Works of Ye-shes rgyal-mtshan. 19 vols.
18. Collected Works of Rva-sgreng no-mon-han bsTan-pa rab-rgyas. 3 vols.
19. Collected Works of rTa-tshag-pa Ye-shes blo-bzang bstan-pa'i mgon-po. 2 vols.
20. Collected Works of Klong-rdol bla-ma. 2 vols.
21. Collected Works of bSod-nams grags-pa. 16 vols.
22. Collected Works of 'Jam-dbyangs bzhad-pa 1. 11 vols.
23. Collected Works of Byams-pa rin-po-che. 3 vols.
24. Biography of the Fifth Dalai Lama. 3 vols.
25. Collected Works of 'Jam-dbyangs 'phrin-las from the Inner Mongolian Naiman ayimay. 8 vols.
26. *Byang rtse grva tshang gi yig cha* of dGa'-ldan Monastery.
27. sD-srid Saugs-rgyas rgya-mtsho. *rGyud bzhi'i gsal byed baidūra sngon po'i phreng ba*. 4 vols.
28. *sMan gyi rgyud bzhi*. 1 vol.
29. sDe-srid Sangs-rgyas rgya-mtsho. *sKar rtsis kyi bstan bcos baidūra dkar po*. 1 vol.
30. sDe-srid Sangs-rgyas rgya-mtsho. *Chos 'byung bai dū ra ser po*. 1 vol.
31. sDe-srid Sangs-rgyas rgya-mtsho. *sKar rtsis kyi bstan bcos baidūra g.ya' sel*. 1 vol.
32. *Chos mngon mdzod kyi tshig le'ur byas pa'i 'grel ba*. 1 vol.
33. *dMigs brtse ma'i chos skor*. 3 vols.

34. Collected Works of sPyan-snga Blo-gros rgyal-mtshan. 3 vols.
35. Collected Works of ICang-skya Ngag-dbang chos-ldan. 5 vols. (Tibetan edition).
36. *Ma ni bka' 'bum*. 2 vols.
37. Collected Works of Pakshi no-min-han gDong-drug grub-pa'i rdo-rje. 5 vols.
38. *Padma bka' thang*. 1 vol.
39. *bKra shis lhun po'i rgyud pa grva tshang gi 'don cha'i skor*. 2 vols.
40. Collected Works of the Zha-lu teachers. 19 vols.
41. Collected Works of Blo-bzang bstan-'dzin dpal-'byor. 1 vol.
42. Collected Works of dBen-sa-pa Blo-bzang don-grub. 2 vols.
43. *sMan gyi rgyud bzhi'i 'grel ba mes po'i zhal lung*. 3 vols.
44. *rJo bo rje dpal ldan a ti sha'i mam thar bla ma'i yon tan chos kyi 'byung gnas sogs bka' gdams glegs bam*. 1 vol.
45. Collected Works of Yongs-'dzin Blo-bzang tshul-khrim from bKra-shis lhun-po Monastery. 1 vol.
46. *bSam yas gtsug lag khang gi dkar chag*. 1 vol.
47. *bKa' gdams gces 'tus*. 1 vol.
48. Collected Works of dNgul-chu-pa Sangs-rgyas ye-shes. 1 vol.
49. *Man ngag brgyud bzhi'i lhan thabs*. 1 vol.
50. *Zab mo stong pa nyid kyi lta ba la log rtog 'gog par byed pa'i bstan bcos lta ba ngan pa'i mun sel zhes bya ba bshes gnyen chen po shākya mchog ldan dang/go bo rab 'byams pa bsod nams seng ge pa mam gnyis la gdams pa bzhuqs*. 1 vol. There are two works in this volume: one by bDe-legs nyi-ma, another by 'Jam-dbyangs dga'-ba'i blo-gros.
51. *lHa 'dre bka' yi thang yig*. 1 vol.
52. *Cha lag bco brgyad*. 1 vol.
53. *lHa sa ra mo che'i skor tshad*. 1 vol.
54. Collected Works of dNgul-chu-pa dByangs-can grub-pa'i rdo-rje. 2 vols.
55. Collected Works of sTag-phu Yongs-'dzin ye-shes. 1 vol.
56. *rNam rgyal grva tshang gi 'don cha'i skor*. 1 vol.
57. Collected Works of sGrub-khang Blo-bzang tshul-khrims. 1 vol.
58. Ye-shes rgya-mtsho. *Thob yig bstan pa'i mdzes rgyan*. 1 vol.
59. bSod-nams bstan-'dzin dpal-'byor tshe-ring. *Sum rtags rtsa 'grel*. The rDo-ring grammar of Tibetan. 1 vol.
- 59a. *Sum bcu pa'i lhan thabs dang bod kyi brda'i bye brag sgron gsal*. The bShad-sgra phun-tshogs khang-gsar grammar of Tibetan. 1 vol.
60. Karma Ngag-dbang yon-tan rgya-mtsho. *Lam rim gyi bshad rgyud*. 1 vol.
- 60a. *Phur pa rgyud lugs kyi bstan bcos sna tshogs mtshan byang*. 1 vol.
61. *De bzhin gshegs pa'i gsung rab rgya mtsho'i snying por gyur pa rig pa 'dzin pa'i sde snod*. 1 vol.
62. *U rgyan padma 'byung gnas kyi mam thar rgyas pa*. 1 vol.
63. Collected Works of 'Jog-ri-pa Ngag-gi dbang-po. 2 vols.
64. *g.Yu thog chos skor*. 2 vols.
65. Blo-bzang sbyin-pa. *rGyal ba sras bcas kyi mtshan 'bum*. 1 vol.
66. Nor-bzang rgya-mtsho. *Dus 'khor 'od rgyan*. 1 vol.
67. Biography of Khri-chen Ngag-dbang tshul-khrims. 2 vols.
68. Collected Works of Khang-gsar bsTan-pa'i rgyal-mtshan. 3 vols.
69. dKon-mchog rgyal-mtshan. *Blo sbyong glegs bam*. 1 vol.
70. Kun-mkhyen mtsho-sna-pa. *'Dul ba mdo rtsa ba'i mam bshad dang mchan 'grel*. 2 vols.

71. Collected Works of Klong-chen rab-'byams-pa. 1 vol. *rDzogs pa chen po sems nyid rang grol zhes bya ba* and others.
72. Collected Works of A-kyā yongs-'dzin. 2 vols.
73. Collected Works of bsTan-dar lha-rams-pa of the Inner Mongolian Alasha ayimay. 1 vol.
74. *gSo ba rig pa'i khog 'bugs bshad baidūrya'i me long*. 1 vol.
75. Collection of works on the *klong-chen snying-thig*. 2 vols. Its catalogue was compiled by 'Gyur-med skal-ldan rgya-mtsho.
76. *gZungs-bsdus*. 1 vol.
77. Ngag-gi dbang-po. *Phun tshogs dgongs rgyan*. 1 vol.
78. *lHa ldan gtsug lag khang gi dkar chag*. 1 vol.
79. *Zab chos zhi khro dgongs pa rang grol*. 2 vols. ("The Tibetan Book of Dead," *Bar do thos grol*).
80. *gSol 'debs le'u bdun pa*. 1 vol.
81. Collection of small works, canonical and non-canonical, for ritual practice.
82. Continuation of 81.

Appendix II: Brief List of the Collection of Tibetan Books Brought from Bla-brang Monastery by Bajar Baradiin

1. Collected Works of dKon-mchog 'jigs-med dbang-po, the second incarnation of 'Jam-dbyangs bzhad-pa. 12 vols.
2. Collected Works of Blo-bzang thub-bstan 'jigs-med rgya-mtsho, the third incarnation of 'Jam-dbyangs bzhad-pa. 1 vol.
3. Collected Works of sKal-bzang thub-bstan dbang-phyug, the fourth incarnation of 'Jam-dbyangs bzhad-pa. 1 vol.
4. Collected Works of Gung-thang dKon-mchog bstan-pa'i sgron-me. 11 vols.
5. Collected Works of rGyal-mkhan-po Grags-pa rgyal-mtshan. 6 vols.
6. Collected Works of dPal-mang dKon-mchog rgyal-mtshan. 11 vols.
7. Collected Works of A-khu Shes-rab rgya-mtsho. 8 vols.
8. Collected Works of lDong-ston Chos-dar rgyas-pa. 1 vol.
9. Collected Works of sDe-khri 'Jam-dbyangs thub-bstan nyi-ma. 5 vols.
10. Collected Works of sKal-ldan rgya-mtsho. 4 vols.
11. Collected Works of rGyal-mtshan seng-ge. 8 vols.
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24. Sher phyin brgyad stong ba (Otani Cat., No. 734).
25. mGon-po-skyabs. *rGya nag chos 'byung.*
26. bsTan-'dzin rgyal-mtshan. *Legs par sbyar ba lha'i skad dang gangs can pa'i brda' shan sbyar . . .*
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36. Biography of Blo-bzang thub-bstan 'jigs-med rgya-mtsho.
37. Biography of Gung-thang dKon-mchog bstan-pa'i sgron-me.
38. Biography of 'Jigs-med bstan-pa'i nyi-ma.
39. Biography of sDe-pa Blo-bzang don-grub.
40. Biography of rGyal-mkhan-po Grags-pa rgyal-mtshan.
41. Biography of Blo-bzang 'jam-dpal bstan-'dzin seng-ge.
42. *Mi-la ras-pa'i Mgur 'bum.*
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46. Collection of *jātaka*-s by *slob-dpon dPa'-bo*. Rang-byung rdo-rje. *sTon pa thams cad mkhyen pa'i skyes rabs phreng . . .*
47. *Chag lo tsā bas mdzad pa'i sngags log sun 'byin . . .*
48. 'Jam-dbyangs bzhad-pa'i rdo-rje. *Byang chub lam gyi rim pa chen mo mchan 'grel . . .*
49. mChims 'Jam-pa'i dbyangs. *Chos mngon mdzod kyi tshig le'ur byas pa'i 'grel pa . . .*
50. Biography of gSer-khang-ba Blo-bzang bstan-'dzin rgya-mtsho.
51. Nya-dpon Kun-dpal. *bsTan bcos mngon par rtogs pa'i rgyan 'grel pa . . .*
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57. Ngag-dbang bkra-shis. *Tshad ma'i dgongs 'grel gyi bstan bcos chen po mam 'grel gyi don . . .*
58. dKon-mchog chos-'phel. *Rigs lam thor bu'i mam bzhag . . .*
59. *Drang dang nges pa'i don mam par 'byed pa'i bstan bcos chen po legs par bshad snying po'i dka' gnad . . .*
60. dPal-'byor lhun-grub. *rGyal ba'i gsung rab kyi drang dang nges 'byed pa'i mam bshad*

- legs bshad snying po'i don gsal . . .*
61. Three tantric works by Bu-ston.
 62. *rGyud smad kyi bshad pa gsal sgron lag brgyud ma.*
 63. *brDa sprod pa dbyangs can gyi mdo* with a commentary.
 64. *gSung rab kyi brda la nye bar mkho ba byis pa 'jug pa'i sgo.*
 65. *Ngag-dbang 'jig-rten. sNyan ngag gi skabs dang po'i rgya che 'grel pa . . .*
 66. *Blo sbyong rgya rtsa hor chen dpar ma bris pa ltar.* A manuscript.
 67. Missing.
 68. *'Dir bstan bcos gsum gyi rtags gsal rigs pa'i gsang tshig.*
 69. Incipit: *dGag bya ngos 'dzin la spyi don dang mtha'dpyad gnyis/ . . . Ms., 29 ff.*
 70. Incipit: *gZugs nyon dang po spangs pa'i rgyud kyi bar chad . . . Ms., 11 ff.*
 71. Incipit: *gSang 'dus 'jam pa'i rdo rje/ . . . Ms. (dbu-med), 17 ff.*
 72. *'Phags pa thugs chen bcu gcig zhal gyi dbang gi 'tshams sbyor . . .*
 73. *Dam can chos rgyal gyi bsgral chog gi bsdud yig.* Ms.
 74. *rGya skad dang sngags don thor bu bod skad du bkrol ba.*
 75. *Cho ga so so'i sngags bzlas pa'i tshul . . .*
 76. Astronomical calculations.
 - 77–79. Prayers and letters. Manuscripts.
 80. Missing.
 81. Missing.
 82. Missing.
 83. *sDe khri rin po che sku 'phreng lnga ba'i zhabs brtan gsol 'debs.*
 84. Missing.
 85. *Shes rab kyi pha rol tu phyin pa'i 'grel pa slob dpon seng ge bzang pos mdzad pa'i mngon par rtogs pa'i rgyan gyi snang ba.*

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