

# みんなくりポジトリ

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## PREFACE

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Bon is one of the pre-Buddhist religions in Tibet and it has been defined in a variety of ways. But, regardless of how we define Bon, it could be properly said that, in the Bonpo culture, we perceive something essential or even universal that has permeated Tibetan culture throughout the ages.

The 'Organized Bon' boasts a huge scriptural canon equal in size to the Tibetan Buddhist canon. Actually, the Bonpo Kangyur reprinted and published in Chengdu consists of 180 volumes, while the new series of the Katen Texts collection (so-called Tengyur) recently published in Lhasa contains at least 300 volumes (see our *Catalogue of the New Collection of the Bonpo Katen Texts*, SER 24, 2001). Although each taxonomic level of these huge collection of texts containing a wide variety of entangled contents, this fact itself supports Dr. D. Snellgrove's assertion; "Accepting everything, refusing nothing through the centuries, it (=Bon) is the one all-embracing form of Tibetan religion" (*The Nine Ways of Bon*, London Oriental Series 18, p.13, 1967).

The present volume of anthology aims to bring out nine Bonpo texts to the scholarly attention. They are concerned with ancient Tibetan myths and rituals that are preserved by the Bon tradition. It is for the first time that these texts are edited and published together with their original manuscripts.

Besides the composite collection of the Kangyur and Katen, a large number of manuscripts and texts on a wide range of subjects are still preserved in the places where the Bonpo people inhabit. Some of these texts are very rare and old; some have been hidden, and others are used on very special occasions of rituals in monasteries and also in villages. Among those materials, Dr. Samten G. Karmay found some precious ones that seem to reflect the older strata of Tibetan myths and rituals. He has also provided an introduction that will help the readers find their way through these interesting but extremely difficult texts. Since these manuscripts and texts are not easily accessible, it is great pleasure to be able to present them in our Bon Studies series.

I hope this volume will contribute in raising interest in research into Tibetan myths and rituals studies. Lastly I would like to express my sincere thanks to Mrs. Satoko Suzuki for her practical help.

