

# みんなくりポジトリ

国立民族学博物館学術情報リポジトリ National Museum of Ethnology

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## Preface

Yasuhiko Nagano

This volume is a report of some of the results of two successive research projects conducted under the sponsorship of Monbusho Grants-in-Aid for International Scientific Research (08041040 and A2-11691050), Japan. These projects are 1) *An Interdisciplinary Field Survey of the Bon Culture in Tibet* (1996-1998 fiscal years), and 2) *Reconstruction of the Zhangzhung Language and the Formation of Written Tibetan* (1999 - 2001 fiscal years). In close cooperation with Dr Samten Karmay (CNRS, Paris), I led the above-mentioned projects, the results of which are being published under the Bon Studies series in *Senri Ethnological Reports* (SER). The volumes already published are:

Bon Studies 1	SER 12	Mandalas of the Bon Religion (2000)
Bon Studies 2	SER 15	New Horizons in Bon Studies (2000)
Bon Studies 3	SER 19	New Research on Zhangzhung and Related Himalayan Languages (2001)
Bon Studies 4	SER 24	A Catalogue of the New Collection of Bonpo Katen Texts (2001)
Bon Studies 5	SER 25	A Catalogue of the New Collection of Bonpo Katen Texts – Indices (2001)
Bon Studies 6	SER 32	The Call of the Blue Cuckoo (2002)
Bon Studies 7	SER 38	A Survey of Bonpo Monasteries and Temples in Tibet and the Himalaya (2003)
Bon Studies 8	SER 40	A Catalogue of the Bon Kanjur (2003)

In these projects, I have been making a sustained effort to develop a solid foundation for research on Bon culture. Thanks to the generous assistance of the National Museum of Ethnology, Osaka, Japan, I have been able to successfully collect basic research materials, such as *mandala*, *thangka*, and a huge collection of Bonpo canonical texts.

The present volume is a detailed descriptive analysis of a set of Gyalrong wood-engravings, which were imprinted in the 1940's from woodblocks kept at a royal palace in Gyalrong. These woodblocks seem to have been destroyed during the Chinese Cultural Revolution. Since the 11<sup>th</sup> century, Gyalrong has been a stronghold of the Bon religion and Bon culture is still alive and well among the Gyalrong people. The wood-engravings described in this volume present the 61 episodes of gShen rab Mi bo, the

founder of the Bon religion, and were drawn mainly upon the Tibetan text compiled by Hor btsun bsTan 'dzin blo gros rgya mtsho. This imprint set was purchased on behalf of the National Museum of Ethnology in 1998, and is now under the preservation of the Museum. The reference numbers of the material are H221454 and H221455.

I might add that we have a rather personal connection to the work on the imprints as the compiler of the Tibetan text, which is included in the present volume, was, in fact, a grand uncle of Dr Samten Karmay, who wished to devote a year to describe the materials and to compare the texts. The National Museum of Ethnology invited him as a visiting professor in the 2003 fiscal year. Therefore, this publication also represents his research efforts during his tenure at the Museum.

I hope this volume will be the impetus for continued research and interest in Bon studies. Finally, I would like to express my sincere gratitude to Mrs Satoko Suzuki for her editorial assistance.