

みんなのポジトリ

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

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This is an annotated catalogue of the Bon Kangyur (or Kanjur: WT *bka' gyur*), which was published by Ha-san-yon and Bon-slob Nam-mkha' bstan-'dzin in Sichuan, China, around 1987.

It is known that the Bonpos could boast a huge collection of scriptures equal in size to the Tibetan Buddhist canon by the 13th or 14th century. This fact is attested by a Buddhist description in the early 15th century. Since then, perhaps stimulated by the Buddhist system, Bonpos have developed their own ways of dividing and subdividing their sacred books within the categories of scripture, which they call Ka (*bka'*, or 'Word'), and commentaries on the same, which they call Katen (*bka' brten*, or 'what relied on the Word').

Although printing blocks for the Bon Kangyur were made in Gyarong in the 18th century and, consequently, sets of Ka and Katen in both printed and manuscript form were distributed, it was not until 1928 when G. Roerich visited a Bon monastery in Nagchu that the existence of Bon canons began to be recognized by foreign scholars. Almost all of the wood blocks of Bon canon were destroyed in the 1960s-70s, but a majority of the scriptures have been kept safe by individuals and/or monasteries.

We have four kinds of the Bon Kangyur collections, among which the one mentioned above and another published by Mongyal Lhasey from Chengdu are kept in the Oslo University Library. Professor Per Kværne, University of Oslo, who has long been making a great contribution to Bon studies and was the first to clarify the structure of Bon canons, started a challenging project of compiling this Bon Kangyur catalogue in 1995. Assisted by Dr. Dan Martin as the general editor and five other scholars, they have made a complete catalogue with precise and detailed annotation. This attempt seems to have been successfully achieved.

On the Japan side, I started another Bon culture research project in close cooperation with Dr. Samten G. Karmay in 1996 through 2002, in which we hoped to grasp Bon's cultural, religious and organizational aspects through fieldwork and to lay a solid groundwork for its study. In this context, we, aided by the Bonpo monks in Kathmandu, compiled a catalogue of the Bon Katen texts.

It is my great honor, therefore, that Professor Per Kværne and his collaborators have agreed to include the present catalogue in our Bon Studies series. I am confident that this catalogue will be a sure and steady milestone for Tibetan studies.

Lastly I would like to express my gratitude to Mrs. Satoko Suzuki for her practical assistance.

