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PEIPING (PEKING), CHINA, April 25th, 1938
Grand Hôtel de Pékin

Dr. J. F. Rock,
48 Shih Chia P'u,
YUNNANFU

Dear Dr. Rock,

I enclose a reply received from Father Mostaert about Chagahan-jang.

The "jang" which is not Mongol is discussed in the addenda to MARCO POLO by Henri Cordier, p. 84, where in fact you will find a discussion on the word Chagah'an-jang or "white jang". "Jang" is stated there to be the Tibetan designation of the Moso and the territory inhabited by them, the capital of which is Likiangfu.

Father Mostaert gives you two or three ways of writing the word, depending on which pronunciation you want to use. It seems to me that Chaghan is quite clear.

Yours sincerely,

THE FRENCH BOOKSTORE

HENRI VETCH, MANAGER

HV:TM

Pékin, le 25 avril 1938.

Monsieur Vetch,

Le Chagah'an-jang à propos duquel M. Rock vous a écrit, doit être le Chaghan-Jang de l'époque des Yuen.

Pour le mot Jang, qui n'est pas mongol, voir Sir Marco Polo, III, Notes and Addenda, by Henri Cordier, P. 84.

Quant au mot Chaghan, ce mot est mongol et signifie "blanc". Cf. Kovalevskiĭ, p. 2081a, qui l'écrit tsaghan, d'après la prononciation actuelle khalkha. Il vaut mieux écrire Chaghan (romanisation anglaise).

La graphie Chagah'an que donne M. Rock représente la prononciation mongole des XIII et XIVe siècles, comme l'attestent les inscriptions mongoles en écriture 'phags-pa des Yuen et les transcriptions chinoises du commencement des Ming, lesquelles écrivent Cha-ya'an (romanisation anglaise chagha'an). M. Rock peut donc écrire Chaghan (d'après le mongol écrit en caractères ouigouro-mongols), ou bien, s'il tient à reproduire la prononciation de l'époque des Yuen, il peut écrire Chagha'an.

Agréez, Monsieur Vetch, l'assurance de mon entier dévouement.

A. Mostaert

Paris 6 11 mars 1939

Dear Mr. Rock,

I was very pleased with your letter. Your information about the term p'u-la happened to be of special interest to me, as I had just written about analogous facts in an article that will be published in the Harvard Journal of Asiatic Studies (translation of 33 tibetan divination-cards, with notes). May I ask you the permission to quote your letter in my article? Your translation of the mosso texts has been very useful to me for the analysis of corresponding tibetan data. That means that I would always be very glad to learn mosso with you. As a matter of fact it is not at all impossible, as I just got my french citizenship. So I think, I will go to the military service about octobre. Then, I shall try to be sent to Indochina with the colonial troops.

In a manuscript of the Kesar-saga which I had not studied until now, I found something that would interest you, I think. In the title of the part which deals with the fight with Hor (Khotonor-region), the king Sa-tham (~~which is~~ who is universally said to be the king of ejang or Mosso) is styled "king of the North" (byang sa-tham rgyal-po). I have not yet read all the texts, but it appears to me already that certain relationships exist between the Hor and the ejang. I could not fail to note the fact, as you told me in Paris that, according to Mosso tradition, the Mosso came from the north!!

There is something I wanted to ask you: the name of one of the Horse goddesses (goddess of the earth, I believe) ends with the term kaw-sso-ma. Do you think, this term could be a transcription of the Tibetan mkhah-ḫgro-ma (pronounced khadoma) = dakini?

As to me, I work as much as I can on the Kesar-saga. There are several manuscripts which must be translated and analyzed. Besides that, I am still studying mongolian (there is a mongolian version of Kesar, you know).

Unfortunately, M. Barrat has retired. He does no longer give any lectures. So I don't see him very often. It is a pity.

As to you, I am very astonished to learn that he has not yet sent the negatives. I will write him immediately to make him think of it.

Affectionately yours

Rolf Stein

10 Villa Cœur de Vey. Paris XIVe

answered
sent 2 galleys
with Sadon's story
for book.

Hanoi 24th of mai 1940

Dear Mr. Rock, after a rather hot journey I have arrived here yesterday. I have transmitted your greetings to Mr. Coedès and Bonifacy and explained the inconsistances of the printing. Coedès says that there is no proof-reader in the Ecole, so that all the work is left to the author or Mr. Tho. He gave personal orders to have the proofs reprinted. The photographs of the map of Tibet have been ordered too. Unfortunately, the rivers and their names are printed in blue and will almost disappear for this reason. Then, the names of tribes printed in red, which would be very well rendered by the photograph, are in most cases so badly printed (very feeble) that they are hardly legible. I looked over the different Ammyi-styled mountains. As I told you, the Sin yü t'ang wen chih 西域聞見錄 enumerates 13 holy mountains (besides Ammyi Machin) with the epithete ammyi. They have tibetan or mongolian names. But none of them resembles the names of the 3 mountains you mentioned in the Geog. Magazine (Ammyi Chungguen, Druggu and Goto). I looked over my notes and saw that my memory was quite right when I told you that Kesar is closely connected with the Ammyi Machin and that the mongolian word for „hare" is „taolai". I think that this word must be connected with the moso t'o-la" you give in your dictionary. The word is already known in the language of the Khitan (10th century) where it is tao-li in chinese transcription. Those peoples being of the same stock as the Tu-yü-hun who came to the Kokonor from Manchuria, the moso may have taken the word there from them. On the first occasion I will look over the Si-hsia vocabularies and see if the word occurs there.

I hope you are all right now. If you would write to America to have the Tibetan letters of the Nyolchu-chiefs reproduced, it would be of great interest, I think, and I would be glad to do my best to translate them for you.

As to me, I have begun to read "the early Empires of Central Asia". Of this book I am to write a review for the Bulletin.

I regret the quiet days of Dalat which I enjoyed really so much. Please give my greetings to your Moso people. I liked them very much. If there is anything I can do for you in this place, any research of Tibetan words or so, please write me, and I will do my best.

Sincerely yours

Stein

Chungking 16th January 1946

Dear Mr. Rock, after having waited for 15 years, I have at last reached China. I wrote you several letters from Hanoi, but as I am not sure they reached you, I just start again.

I would be awfully glad to have some news from you. Have you published your Moso work? And your book on Yunnan? If so, I would be glad to have a copy. Having stayed at Kunming for a week I have seen Mr. Fang Kuo-yü 方國瑜 who has prepared some studies of Moso literature, especially a dictionary of 1000 ~~words~~ signs, the manuscript of which has been taken, he told me, to America by a certain Mr. Morrison (?) (I remember well) to be translated into English. As far as I remember, your own dictionary material is much more complete, especially as you have examples of texts in it. The subject is of great importance, and I hope you have to still publish your dictionary as well. If you may be interested in Moso bibliography, I may cite an article of Fang Kuo-yü: 麼些民族考 in 民族學研究集刊, 第四期, October 1944, and a study of Tung Tso-pin, specialist of ancient chinese characters, on the composition of the Moso script.

Is there any chance to see you again in China? I have a ~~the~~ scientific research mission and hope to go to the Kiaofen borderland in the spring. Unfortunately the air communication between Kunming and Lichiang are interrupted. But it may be possible to go there by road. For the time being I shall stay about a month in Chungking to see the chinese scholars and what has been published during the war. Then I shall go to Chengtu to study spoken Tibetan, and, I think, proceed to Tachienlu.

I have published several studies during the war, especially one on Tibetan Etymologies. Then I have just finished one concerning the ancient Champa (IVth–VIth century), in connection with ~~the~~ Geography of the Far East ~~of Ptolemy~~ (580 type-written Ptolemy's pages, 9 maps). I hope it will be published soon.

But I have also pushed my Tibetan studies, even on the Buddhist side which I had somewhat neglected before. But the central point of interest is still the Kesar-saga, which I shall now attack afresh, if possible with the help of some Tibetan. If there be any hope to see you in China, I could ask you a favour. You told me once the curator of Field Museum is your friend. Now the Field Museum is likely to preserve a Kesar mss ~~from~~ angry the late Laufer's papers. Laufer ~~writes~~ wrote in 1901: „mir liegen 133 eng beschriebene Oktavblätter aus dem Manbanc vom Marx vor, welche enthalten die Prophezeiung des Krieges gegen die Hor enthalten", and Marx wrote himself in 1891: „my own collection of Tibetan mss. includes part of the "Jang [that's to say Mongol] and Hor-wars" (of the Kesar-saga]. As you can see, this mss would be very interesting as it treats of the war with the Mongol people and the Hor, that's to say the Kokonor-people. If you could ask your friend to find it out and to have made a photostat copy for me, I would be ~~very~~ very grateful as I intend to publish a Corpus Kesarianum uniting all known mss for the use of future students.

If you have any desiderata I will be glad to help you as much as I can. Please write me soon. With the best wishes and hope to see you soon

Stein

% French Embassy, Chungking.

Shanghai august 11th 1946

Dear Dr. Rode, it's a long time I didn't get any news from you. I wrote you from Kunming when I went back to Hanoi in june to marry. I found there your first letter from january 13th sent to Hanoi and thank you for to kindly thinking of me. Mr. Guillard of whom you write me he's gone to try to meet you. I was held in Kunming by a german jewish refugee, Mr. Richenthal professor of sanskrit who has made a trip to Lithiang and is now gone to Peiping. I met too Mr. Winter, american professor who has made the same trip and is now about to come to Shanghai. I was unable to go to Lithiang, my situation being still somewhat uncertain. I have been appointed permanent member of EFEO and have a travelling stipend for china somewhat until about the end of this year. The embassy asked me to go to Peiping where there is a french institute of biology to be recreated and where I hope to be appointed permanently instead of going back to Indochina. So I have gone to fetch my wife and the remaining works and documents I had left in Hanoi. I had a bad time there. People are murdered every day and I had to hide myself and my wife because she is of annamese origine (but chinese father) and we were threatened (and even actually attacked) by the annamese. My travelling stipend is rather poor, but travelling fees have been terribly increased in china (by plane from Kunming to Shanghai: 350 000 CN$ for one person, 5480 CN$ for 1 kg excess baggage. I paid one million one hundred thousand CN$ to come here with my wife and my goods and I hoped to proceed rapidly to Peiping but no plane now that is available before the end of the month. So I have unpacked and am working here in the terrible heat.

You may be interested to learn that Barth and Thomas are about to publish the french translation of the Jun-hwang manuscript chronicles of Tibet. Barth sent me one sheet of the galley (pages 149-150) where the turuchi speeches of 'Jan (Mkhoo territory). The 'Jan is there mentioned as being divided in the Hyava white Hyava and the Rade Hyava submitted to the tibetan king Khri-'dus-srong. This division corresponds to the one of the chinese texts into Ha-la (mongol qara: black) and Pha-kwa (mongol čayan = white) Thang (Chang) and prove that this chinese Chang (Cha) is the tibetan 'Jan as I told you, I think, long before (Pelliot thought strongly that it was = Bonan 博南). Later on it is said that the tibetan king Khri-lde-gtsug-brtan died in the territory of La Hyava of 'Jan. These Hyava are somewhat obscure. Do you have any idea about their ethnical denomination?

In Chungking I met Mr. Guillard, now cultural counsellor of the Embassy (this shall soon leave) who has been to the Hor and showed me his photographs. I have endeavoured to find some material about the coming of these Hor in the Kandjur region. It is rather scanty. If I can make something out of it, I shall send you a copy. For the moment I send you the transliteration and translation of the tibetan letters you kindly sent me. Are your books published. I am thirsty of new material. Please send me a copy to Peiping (to French Consulate) if possible.

Had you fixed a date for your coming to China? Is it by Calcutta or by Shanghai? The Kesar mss of Calcutta is now not available as the tibetan librarian is on holiday away in the hills. I didn't get any answer from Mr. Elisseeff, I am sorry.

Please write me as soon as possible. I expect to arrive in Peiping at the beginning of September. Once my situation definitely settled there, I hope to start alone for some trip, leaving my wife with some friends. But that depends still on the future financial possibilities. Life in China has become awfully expensive.

Hoping soon to get news from you with best regards

sincerely yours

Henri

(To ~~Centre Français~~ Mr. Granger, Attaché Culturel
Centre Français 300 rue Delaisse (Shanghai)
until the beginning September. Afterwards To French Consulate Peiping.

Peiping October 22/1946

Dear Dr. Rock, I am very glad to get your letter from Hanyang which just arrived. I see already afraid my former letter didn't reach you at time. It is a pity I couldn't stay long enough in Kunming in order to see you. But I sincerely hope to be able to go to Yunnan and make a trip to Likiang. By now I have got the University's decree granting my retroactive nomination as member of the Ecole Française from 1st july 1941 on, so that I have now the rank of member of 1st class. As I wrote you, I have already asked to be detached to China for a period of some years. I am still continuing my Tibetan studies, have got acquainted here with members of the Lhasa delegation now in Nanking. Unfortunately I led the same hurrie as you in Shanghai, having been obliged to leave behind a rest of 40 kgs with my papers and notes, taking with me only the most important and waiting now for an occasion to ship them to Peiping. I've got some new Tibetan material on the Border country. More than ever I would be glad to get your books on Yunnan and the Shangri Mashen region. Did you bring some copies? Or can I order one in America (where, from whom, what price?) Unfortunately the only channel here by which to get books from America is Pekin: really too expensive. I am slowly buying Chinese and Japanese books. Some very interesting books have been published in Tibet during the war, especially a Japanese made dictionary of the Amdo dialect (very rare, but I got a copy). I have started afresh my studies on Si-Hia, the language of which is, as you know, closely connected with Moso. The possibly northern origin of the Mosos, you told me formerly, needs still information from Shelo sources than Moso tradition. As to Kesar, I never got any answer from America. Inquiries in Calcutta can only be resumed now, as the Tibetan librarian who was away during the summer shall only now come back.

Please tell me about your studies and plans. What has been published of your Moso work and what is to be published? I saw the magnificent work of Jessing on Yung Ho Kung in Pekin's bookstore. But the 50 US dollars it costs are quite above my financial possibilities.

I am of course glad to be here. Only a black veil has recently covered my life: I got after information news that my parents had been deported by the Nazis to Poland in 1941 and murdered in a gas room as so many others.

Please write me soon. Always at your disposal for any information I may be able to give you. With best regards, sincerely yours Stein

Peking march 15th 47

Dear Dr. Rock, your letter dated feb. 6th reached me yesterday. I got your two letters, one from Nanking, the other from Kunming. I am guilty and should have written long before. But there are so many things to see and to do, books, documents, besides the difficulties of getting established in a house with furniture to be bought etc etc. My wife is with me. I have no family neither in Annam nor in Europe (only a sister in Palestine). I took my wife (Annamese) in June and waited in Kunming for a decision. Living in the hotel I couldn't do any work there. I had then a temporary mission renewed from 3 months to 3 months. People expected me to help create the new French Centre d'Etudes sinologiques of Peiping. So I couldn't wait for you any longer and had to come here. Though I am pretty satisfied with what I found here (a great mass of new materials), I am in a way very sorry not to have been able to go to Likiang with you. My situation is the following: appointed provisionally member of the EFEO (non first class) and for the time being here a good permanent fellowship (travelling mission) in China. Being very tired, I have asked for a 6 months leave in France and shall go on about end of June. As I have not the slightest desire to go back to Indochina I shall try my best to come back to China. The only way to do so is to be attached to the above mentioned Center of Sinology. My French patrons, especially Bacot, have agreed to grant me a longer mission of several months in Eastern Tibet. My idea is to get some preliminary contact I plan to go back to Ch'engtu next month and have, if possible, a little trip to Tachienlu just to make some acquaintances and gradually purchase some books. But a revolt is on and I am not sure to be able to get through. They say I have found last year in Ch'engtu a new version of the Kesar and then copied only one half of it. I shall take the rest this time. I think it's no use to come this time to Likiang, as I could only stay for a fortnight or 3 weeks. I feel nevertheless very grateful for your kindness to think of me. I hope my situation will soon enable me to see you later in Likiang. I continue in being utmost interested in your work and think that Eastern Tibetan problems should more and more attract my attention. I have been busy studying here Hsi-hsia and Jyarung. Some very curious Tibetan historical texts concerning Hsi-hsia seem to imply the Moso problem (you know that Laufer connected Hsi-hsia linguistically with Lolo-Moso, though Jyarung is now established to be closely related). The Hsi-hsia problem is closely connected with the Minyak. My idea is to come back in about December, reestablish my headquarters in Peiping, leave my wife there and start for my first longer trip to Si-kang. I would like to see Minyak and Ling,

the country of Jesar towards Jyekundo. But the southern side is
purely equally interesting. Muli especially would interest me. Have
you now any connections with this country? If I am to come back
to the Center, my condition shall be sufficiently good to allow me
to go to Eastern Tibet every summer.
Creel is now to go as director. The new director of the EFEO shall
probably be Paul Lévy. I don't know if the Annamese have left
anything undestroyed in the EFEO now reoccupied by the French. Probably
not (they have burnt and systematically destroyed all instruments in the
Pasteur Institute).
Is your book on Yunnan published? and the one on Mongye Mathias?
Have you got the two Chinese dictionaries of Naxi (one ideographic and
one phonetic) published by the Academia Sinica? It would be interesting
if you could check them up with your informant and see what could
be criticized, changed or revised and what could remain as certain. Unfortu-
nately it is very difficult to get them (I have only the phonetic part).
The information of the Indian Shetan you mention is merely
interesting, but his conclusion as to the negrese origin of the Naxi
is very far-fetched. Any Newari manuscript can have reached Likiang
by Tibet or Burma-Bramo.
Saint shall soon publish (almost ready) the translation of the Nu-
kiang Lisoten chronicle which is of utmost importance. He has sent
me a proof-page containing the 'Jaii shih' I enclose here. Please read
it back to me after reading. Can you find any local information
on the name Myava (shih and Hsiang being the 2 portions of 'Jaii')?
I am continuing hunting Kesar legends. Not so easy. No reply from
America nor from Calcutta. I have tried by another channel in
America and shall ask Bagchi who comes to Peiping. If you can
purchase any manuscript or printed copy I would be very grateful
(I could afford as far as about 500.000 CNC). If you think ~~there~~
it would be possible to purchase other — historical or geographical —
Lisoten books in or around Likiang, I would like to send you a list
of desiderata.
Enough for today. Please write me soon. With best
wishes for your health and the progress of your work

Sincerely yours

Stein

To French Consulate, Peiping.

Peking april 11th 1947

Dear Dr. Rock,

just a word to tell you that the road to Tachienlu is still impracticable according to last news received from Chungtien. So I have decided to come to Lichiang. ~~that~~ weather permitting I am to fly tomorrow to Chungking and hope to obtain a seat as soon as possible in a plane for Kunming. There I shall no doubt have to wait some days in order to get the travelling permit of the Provincial Government and to board on a car for Tali. I shall cable you from Kunming the date of my departure ~~[illegible]~~ for Tali. If everything goes quite (silly presumption as it is in this country) I may perhaps expect to be able to leave Kunming about the 20th. If you can give me any recommendation in Kunming in order to quickly get a travelling permit and a place in the car I would of course be very grateful to you. More even if you know somebody in Tali and introduced me to him in order to hire a guide and a horse for Lichiang. It's my first trip of this kind and I would – of course – like to find a reliable man.

Please write me to French Consulate Kunming. Hoping to see you soon and in good health

Sincerely yours

Stein

P.S.

the biggest difficulty seems to me the question of how to transport the necessary money. ~~As~~ Is there a bank in Lichiang? Please give me your advise.

Tali (1st of may 07

Dear Dr. Rock, the reasons of your advise to postpone my visit here been confirmed to me here by the French fathers. I am rather disappointed. But I can hardly wait for a better occasion as my vacation is limited. So I shall only attend the Tibetan fair of Tali (may 5th – 15th). I would have liked to buy some Tibetan books (history, geography and legendary) but everybody tells me that I should hardly find anything. If you see something of the kind you don't want to purchase for yourself I would be grateful to you to see if it could be sent to the French Mission of Tali (I shall leave here about 300.000 CNC) (adress: 天主堂). I am trying here to get rubbings of any inscriptions of historical or linguistic interest.

Tang Chao-yu told me that there is in Chinchien 巨甸, on the rocks, one or several inscriptions in mosso, tibetan and chinese. They are [illegible] to be rubbed. If you could succeed in having them photographed or copied I would be great to have a copy. The old guide of Handel-Mazzetti told me that there is an inscription in a near Lichiang in characters looking like manchu: probably mongol. This of course I would like to have too if possible.

Please write me if you need something (books or so) in Peiping. I shall probably be back at the end of this month.

Dr. Hyott has arrived in Yachiaolu but has been robbed. I wonder if my chances shall be better next year?

Hoping to see you nevertheless once more up in the mountains and to hear soon from you

sincerely yours

Stein

Tali may 10th 47

Dear Dr. Roth,

I just got your letter dated april 3rd forwarded from Peiping. Did you get mine I sent with a travelling companion, Mr. Ho? Your letter consoles me a little: probably I wouldn't have found any tibetan books in Lhasing because I couldn't have stayed long enough. The journey to Tachienlu was equally impossible. Dr. Hsüeh has arrived there – but rotted. I would have liked to meet you again. Stay for next year? This time I have at least learnt that my equipment is not sufficient and my physical strength quite deficient.

Excuse me for having forgotten to answer several points of your letters. This time I take your letter point by point:

1) I don't know who is now director of Musée Guimet, have asked Barth. – 2) have written Barth asking him to send you a copy of his book. I just got a letter from him. The book is not yet out. He had a cardiac crisis. Has been appointed „free member" of the Académie des Inscriptions et Belles Lettres (which has the patronage of the EFEO). He writes that Paul Demiéville, appointed director of the EFEO has left on March 21 for Saigon and Hanoi. I shall tell you from Peiping what has become of our library. – 3) the transcription used in the Academia Sinica dictionaries of mono is the one called IPA (International Phonetic Alphabet), the tones are indicated by special signs like ⊥ ⊤ ⊣ after each word, if I remember well. – 4) The Khakhi nāga cult is certainly interesting. But don't you think it is imported from Nikai and not directly from Zhang-zhung? – 5) I have asked Dr. Hsüeh to look after the Jesan legend you kindly indicated me. I have of course previously preserved kept the paper you sent me from America – 6) I still keep the tibetan prayer ~~for~~ to Sakhaun. Do you want a translation? I didn't answer you on account of the tibetan text of the Amnyig Machen classic because I didn't know if you were still in America. I sent you a letter to Calcutta as you told me you would come this way (% American Consulate) – You probably never got it! I shall write you again on this matter from Peiping. —

Many thanks in advance for any Tibetan books you could purchase for me. Above all I am eager to get as many versions of the Lesar saga as possible. I have left 200.000 CNC with the French Catholic Mission (R.E.P.) of Tali. They shall readily send you the necessary money if you would kindly write them (there is an English father). I would especially like to find some local history or legendary account of the Mi-nag country or kings, but I don't know any particular title of such many-to existing books.

I shall send you a list of desiderata from Kunming where I left mine. This time I join a list of those I remember. Of course I don't pretend to buy all of them, but I made it as complete as possible in order to make the choice easier. I can easily afford about 500.000 CNC a year, 1 million per month. I think it is possible to send money by cable to Lichiang or can I transfer it to your account in a bank (which one?) – I am sorry I didn't meet the Muli king.

The local history & genealogy of this country would be equally interesting to me. As far as I have seen in the Tibetan books recently translated in Chinese at Chengtu, some indications can be found in the matter of the North-South migration of Mi-nag people.

I have walked all over the Tali region in order to look for Tibetan inscriptions relating to Nan-chao. No result. But I have seen some results of sporadic excavations made during the war and fixed on the map some of the archaeological sites. I shall probably leave next week and be back in Peiping on the end of the month. Please write me there. Do you need any books available in Peiping?

Leaving reluctantly and sorry to be so near to your place without being able to meet you, I remain with best regards,

Sincerely yours

Stein

Peking 3rd june 47

Dear Dr. Roth,

I herewith at last send you the translation I promise of the passage of the Mañ-ĉ'an classic you didn't understand, together with a tentative translation of the Sakham prayer (this kind of invocations are hard to translate). In your letter from 13th march 41 you gave me the following mongo equivalences of the names: 1) 1ʰw-3bpu-1gcaw-3ʰti hunter of Mai-bung who carried the white stone which represents Standdo (I would like very much to know more on this white stone!). 2-3) 2gcyi-4ʰčʰi-1ndzĕr-3dto and 2gcyi-4ʰčʰi-1ndzĕr-3mun. Could you not find out the equivalences of the other gods? As to the transcription of a Sadhe text you gave me I can't make anything out of it for the numerous sanscrit technical terms, seem to occur in the beginning: na mi ho mi dde, bhu dde ho na lu, ho ō bu ho wang, namo! buddha! svahā!

but all is very hypothetic. The information you gave me in February that an Indian scholar had found rare books in Nepal in a nakhi priest's family looks interesting. But the conclusion of this scholar (? or monk? I heard of one monk having stayed in Tali too) is surely hasty enough. Did you by chance make any photographs of these books. If yes it would be useful to submit them to a sanscrit scholar. Communications by the southern Himalayas from west to east and north-by as well from E to W is more than possible but difficult to trace in historical documents available until now. I have long ago been puzzled by a notice in Hodgson's Notices of the languages, Literature a. Religion of the Bauddhas of Nepal and Bhot (Asiatic Researches XVII, 1825, pl. VI, p. 417?), „a variety of characters is met with in the Nepalese books, Lithe Newari and Bhotiya, some of which are now obsolete, and are undecypherable." Pl. VI gives a reproduction of page eleven of such a mess () where you see a kind of Chinese diffomed characters with Tibetan explanations. Hodgson has engraved in this plate the title:

Chinese or Chinese characters... May be you can find there of such books. May be there is a slight, the very slight hope to find some Si-hia – Tibetan dictionary or vocabulary. Si-hia is known in the Tibetan literature as Mi-ñag. The Si-hia – Mi-ñag problem has occupied all my time since I am in Peking. It shall prove important for the history of the Nakhi migration too. That's why I would be especially obliged to you if you could find some Tibetan book concerning the actual Mi-ñag country. There is another puzzle which pades me along time already. Waddell has in his Lamaism in Tibet p. 554/5 : ... "the royal ancestor of the Tibetan King — the divine Minyak King (Sooog mi-nyag-gi-lha) in the smiter." and note 1: the Tibetan King is descended from the Minyak dynasty of Khams i. a. dyn. which once held Sway over Western China .... [that is Si-Hia!] "Here you have a connection, not with Nepal, but with Tibet. Quite funny. Unfortunately Waddell does not tell where his information comes from, but there must be some story in Tibetan texts. I am sure he did not imagine it out of his own brain.

I would like very much to see once the whole text of the Dunge Marpen classic. I took some notes in the Khubut's translation you showed me in Dalaf but now that you have sent me a passage in which he makes surely a mistake, I could no longer trust the translation.

I just got news from Saigon. Paul Lévy is now director of the EFEO and in Saigon since april. The library of the EFEO in Hanoi is ~~intact~~ safe, only in disorder. I think I shall go back to France via Saigon about september and come again to Peking after some months rest in France. I shall try to get there the necessary equipment and start once more for the Tibetan borderland, better prepared, next summer for a longer period (the problem is where to leave my wife during my absence). Please write me soon. Sincerely yours

Stein

Peiping June 20th 47

Dear Dr Rock, your kind letter from may 27th filled me with repent. Alas it is impossible for me to come once more in October this year. I shall have to leave for France in september. Your kind offer to take me to Muli would please me so much! If ever you are not in a hurry with the last trip you intend to do, I would ask you if you could possibly postpone it to next year and then take me with you. I got just letters assuring me that my return to China is certain. Moreover Bacot (now in the Academy) and Demiéville agree to have me given special and sufficient amount of money for a longer trip of six months or so in the border region. In France I would be able to get appropriate equipment and to proceed in the necessary medical revision (above all for my glasses — my eyes are strained — and for my feet — I need elastic supports and appropriate shoes). Needless to say that if you would agree to such a trip next year in summer or autumne I would be much obliged to you. I have fettered the spot you indicate as your goal. It seems really very interesting. From there I could go back to Tatsienlu and try to see some of the Minyak country I am specially interested in. A small chinese article indicates on the Ri-chu (? chinese 立典) south of 東俄洛 (on the road from Litang to Tatsienlu) a region belonging to Minyak covered with the famous watch-towers (octogonal) which a local legend ascribes to Kesar and seems to link up with the Hsi-hsiah! I would like very much to get precise information. Thank you very much for what you write about historical sources of the different tu-ssu. I can only hope to see them once or to be able to purchase one or the other. But when I wrote you my desire to find genealogies or legends of the Minyak kings I thought of tibetan texts, not chinese. For the legends especially the original expressions of the text are essential. It is impossible to use any translations (which always mislead!). That's also the reason why I would like very much to see the Dunyu Bkaḥ-ḥgyur Classic. (I have brought here a small book of 6 pages, belonging to the gsuṅ-ḥbum of the Lčaṅ-skya Hutuktu Rol-pa'i rdo-rje: a prayer to ʼJam-čen sPoṅ-ra).

I think you are quite right in considering Mo-so as a double ethnical name. I am waiting impatiently for the publication of your book. Do you think you shall have enough ~~p~~ authorship copies to be able to kindly give me one? I must say that the price of 20 US$ is somewhat prohibitive for me.
Of new books on which you are interested I know only Chinese. There is a 理化縣志稿 published by the provincial government of Hsi-k'ang (1 volume european fashion, I bought in Chungking). As to Yeth I have not been there for a long time because he is so expensive. But I shall now go there at least to see what he has and write you afterwards (the biggest recent publication I saw there, Lessing's book on Yung-ho-kung, you told me you have already).
Yes I have all the Rauche publications of Gesar and much more material. I hope to be able to publish my Codex Gesarious.
Tucci gave me he shall send me his Gesar manuscripts to use them. Gaspari who is here shall soon write to Calcutta. Barth has obtained for me authorisation to photograph one MS of the British Museum. I have once more written to America (I now know there is one Gesar text in the Pierpont Morgan Library of New York and another, presented by Rockhill, in the Library of Congress. do you by chance ~~know~~ have a friend here who could help me to get photostats?). I also wrote to Mgr. Valentin in Tachienlu giving him the name of your tibetan teacher and the one of Mrs. Cunningham for which I thank you very much.
My study of the Lin-yi (fore-runner of Champa in Central Annam) is now in press. Once this published I shall be free to start seriously on my Kesar.

Please write me soon. Even after my departure from here you may write to Consulate as I don't know where I shall live in France.

Hoping to see you next year

sincerely yours

Stein

received at Wiesbaden from Kodaikanal

Peiping July 21st 1947

Dear Dr. Rock, your letter dated July 1st reached me yesterday and surprised me. I would have never dreamt of seeing you in financial difficulties, being an American. It is of course absurd that you should get your money at the official exchange rate. Somebody is making much money on your back. If I had known before I would have bought you every month 200 US $ at a rate at least the double of the one you get. You must have a person in Kunming or Shanghai, draw checks on ~~yo~~ an bank in America and sell these checks to some Chinese import-firm. They all buy it at a rate even higher than the one of the ordinary black market for US $ notes (now here about 44.000 CNC) because they have no right to send money to the States and on the other hand need US dollars in America in order to purchase there their imported goods. I can't understand that you have not been told that. – As to your 10.000 and 5.000 CNC banknotes you should send one of your Nakki boys to Hsia-kuan to give it to the 中國銀行 which can change it into smaller notes. If that should be impossible (road impracticable or so) you may perhaps transfer your money by the post-office to Kunming or Hsia-kuan, and then have it afresh. Sent by the post-office to Likiang which would have to give you smaller notes. When I was in Tali I found it not difficult to pay with 10.000 or 5000 CNC notes. – As to your apprehensions, I think you may quietly stay in Likiang. ~~But~~ Though I am not a prophet it seems more than unlikely and even impossible that something like war should happen in the next two or three years you intend to stay in Likiang. I too believe that it shall be inevitable if there is no change in American policy (because Russian's shall surely not change), but not so soon, because nobody, I believe, is ready for that. It is too near to the last one. – There is no trouble here on account of the Reds. They are not far, but never trouble the city.

Many thanks for thinking of my desiderata. From your letter I don't realize exactly if the book you bought མཆོག་གི་དངོས་གྲུབ···· ti. is meant for me or for your own library. If it is for me thank you very much and please tell me the price. I shall write to the Missionaries in Tali to send you the 300.000 CNC I left with them. If the book is not meant for me, this small amount you could use ~~could~~ for ~~having~~ buying some other book. I would be glad indeed to have a copy of the seven folios of ཧེ་རྡུད་མེ་ལ་རབ་པ་ཡེས་ལ་གངས་ཏི་སེར་ཞུ་ཧྲི་ཀོན་ཆུང་འདུལ་བ་བདེ་སྐྱིར་ the other book

books you mention 25.25..... etc., though not very important could still be interesting. So if it is not too expensive (not more than 100 frs) I would ask you to buy it for me. I am glad to learn that there may be some opportunity to buy books. I shall include another small list of desiderata in order to widen the possibilities of finding one or the other.

Your letter seems to imply that you would perhaps not realise the ~~plan~~ journey you told me you could plan. I could ask you to kindly reply to my question whether you would eventually ~~so with~~ take me with you next year in the fall – if everything of course could not have changed. Not that I mean to urge you but to be able to make my own plans. I still don't know when the boat for France I am destined to take shall leave. Maybe it shall leave later. I thought primitively. Then Barth tells me that the next International Congress of orientalists shall take place next year – july or fall – in Paris. So if there are no chance for me to go with you I would possibly stay a little longer in France in order to attend this Congress.

Our letters must have crossed. Stern is still alive and in France, curator of the Musée Guimet. You can surely write him % of this Museum. I am very busy these days but I have not forgotten that I have to copy for you the Sitatan Sathaur text. I shall do it soon and send it by the next letter.

Hoping to hear soon from you

Sincerely yours

Stein

Peking august 29th. 47

Dear Dr. Roth,

your kind letter dated Aug. 12 reached me yesterday. Thinking about it I find my English utterly insufficient to find the words which would express my feelings. I am deeply impressed (j'ai été profondément touché) by the confidence you show me. You have so much more experience of the world that I wonder how I could be able to advise you. I would hardly believe to find so much lack of comprehension for the unique collection of documents of all kind you have gathered in a life of pioneer work.

The glimpse I had on only a small part of your books dr. in Dalat has long ago convinced me — as I told you already in Dalat — of the big value of your collection. Moreover you know how much I am specially interested in your work and your documents, as they cover exactly the field of research I have ever since approached with more and more interest. So more so as my teacher Bacot, who now presides over all the scientific institutions in France which shall decide on any future career, is entirely behind me in encouraging my Tibetan studies.

All this is to explain that your problem can't let me indifferent. And that it is no simple selfish feeling which may influence my suggestions.

As far as I can see from your letter, America does not seem to be interested in keeping your collections and use them for further study. I have never been there and think you must know best. But if you want to avoid dispersion, to keep the collection together in a place where it could be used for study, there seems to be no other solution than to give it to some place in another country. Now the only country I can think of for this purpose is of course France. Not only because I am French and shall finish my life and my studies (which is the same for me) in this country, but also because Tibetan studies are just now ~~[illegible]~~ going on with fresh impetus after a good tradition (Foucher, Cordier, S. Lévy). Bacot, Lalou, Pelliot, Dr. Migot and I hope to represent the younger generation. I just got a letter from M. Bacot telling me that he wants next year to organize Tibetan studies in France.

Peking september 23th 47

Dear Dr.Rock,my handwriting being now rather illegible,I decide to use a typewriter.Many thanks for your two letters from aug.29 and sept.2.I think the answer from Muli is rather evasive.The fact that they have,as it says,only handwritten copies of books does not debar the possibility of some interesting manuscript text among them.Especially the genealogies of the local kings which probably exist are a priori to be expected rather in manuscript form,not as printed volumes.I think it shall be impossible for me to go there with costly presents.

Thanks for the photographs of the Minya gomba scroll.I herewith send you a tentative translation of it.The Peking Amnye Machin text is to be found in the Collected Works of the Chankya Hutukhtu (Rigs-brgyaḥi khyab-bdag rDo-rje-ḫchang lCang-skya Rol-paḥi-rdo-rjeḥi gsung-ḫbum, vol.V,No.29;title: rMa-chen sPom-raḥi gsol-mchod bzhugs-so;chinese number-sign: 五 ;six folios,recto and verso).As to the Gesar of Calcutta,I have already arranged with Dr.Bagchi,who is here,that it shall be sent to France in order that I may use it there.Vetch has only one book concerning the Rigveda:"Rigveda Brahmanas: the Aitareya and Kausitaki Brahmanas of the Rigveda;Harvard Univ.Press 1920;10 USA dollars plus 40 cents postage.It looks like only a part of the whole.But I think I can find another complete translation on the chinese bookmarket provided some time(and probably less expensive).I am glad to see that Musée Guimet is interested in your work.I am not so sure that the Nakhi naga cult,surely connected with the tibetan one,is a kind of direct transposition of indian beliefs.

I am glad to see that we shall meet in Paris.The first boat I am to take for France is now scheduled to leave Shanghai only by the first fortnight of december,provided there shall occur no new obstacles.So I am sure to stay until the congress of Orientalists.Don't be worried about my situation.I am now saving some dollars which,I hope,shall enable me and my wife to by the necessary food on the black market.

Once more many thanks for your kindness of having me sent your book a. photostats of the Amnye Machin classic.I am waiting impatiently for them.I shall try to write to Mr.Needham.Has he some family relation with the Needham of the UNESCO who has asked me,by a friend,to give him information on ancient chinese (Song) maps?

The Tali fathers wrote me that they sent you the money I left there by some American officers.Please tell me if it is enough for the 2 books you bought for me.And if not,how much I owe you still? As I am now to leave only about end of november,I would ask you to send the books here by plane as printed matter.

I have already got the french translation of the Tun-huang chronicles by Bacot,Thomas and Toussaint.It is really an epoch-making book by the new material it makes available.Part of it is an epic and shall be very useful for my Kesar studies.

Hoping that this letter may find you in good health,

with kindest regards

sincerely yours

Stein

Peking october 21 ,1947

Dear Dr.Bock,

many thanks for your good letters of sept.2o and oct. 3d,as well as for the hapa manuscript and the other tibetan book.I specially appreciated the hapa mss,because it is dealing with the mdos (nakhi: na-k'wua) on which I have written some very incomplete remarks in my 33 Divination Cards published in HJAS,iv,3-4,p.318-9. (unfortunately I have not a single copy left.I would have liked to send you one,but they have been lost during the war).The hapa mss is not easy to read.The cursive and abbreviations used are not always clear.But it shall enable me to write something more precise on these mdos.The title is interesting in itself: ju-t'ig gi mo sgo p'ye-bahi dbang-skor rgyas-pa yod lags-ho.Now ju-t'ig are known as a kind of bonpo oracles.Could you ask a lama to transcribe the title of the other hapa mss you got and send me the title for bibliographical information?

I have started translating the Amnye Machin prayer for you,but could not finish it as yet,owing to some difficulties in it,the sickness of my wife and the arrival of Dr.Migot.The latter is living in my house.As he had been robbed of everything on the road from Ch'eng-tu to Tachienlu,he had to be clothed etc.He has been to Jyekundo, thence to Sining,and has brought back a certain amount of books I am now going through.I am sending you by the same mail a blue paper reproduction of the prayer,the only means of photostating here.

I really don't know how to thank you for your kind efforts to procure the tibetan books I would have liked to purchase.Of course I shall send you a copy of my Lin-yi which probably shall be out by the end of this month.

I have unearthed a Lolo chinese work of great interest for your studies.As I don't know if you have seen it,I may give you the details : title: Liu-chao chi-wen,no author,dated 1535,published in a rare collection called Chin-sheng yü-chen-chi,pen 17-18,2 & 12 & 2 pages.On the occasion of a territory dispute on behalf of a certain amount of villages to be attributed to the chiefs of the Lamajen, Atcha etc.,in the territory situated between Yunnan (Lichiang,Yung-ning) and Szu-chuan (Yenching),itt gives the chinese arbitrage,with the lists of all the villages,names of the chiefs,their wives.Do you know it? We have the book in the library of the Centre d'Etudes Sinologiques and could have it photographed.You can still write me here,because the boat I am to take has recently been announced to leave only "december january";so the date of my departure is far from sure and may be delaied if further difficulties arise.

Your dgra-lha information is very interesting.The problem is complex.There is surely a connection with Kesar,but which one,I would like to study further before stating anything definit.Kesar has been subject to a vast syneretism,being identified with a lot of divinities.On his connection with dgra-lha,by assimilation with Yam-shud-dmar,see Tucci,Indo-Tibetica,III,pt.II,p.1o7.My material on dgra-lha is not rich.I have the beautiful photograph of the painting you gave to Coedes with your explanations which contain the title of the book you probably lent to Schubert (rGyal-brngan lha-bsangs.Schubert mentions it in Einheimische quellen zur völkerkundlichen erforschung tibets,Tagungsber.d.Ges.f.Völkerk.2e tagung, Leipzig,1936).As to your identification of lJang-ri with mChong-ri, it seems possible.mchong or chong is a variegated half-precious stone (Jäschke,Dict.).In chinese,wen of Wen-pi shan means also something variegated,in connection with stones.So the place name may have been "etymologized".The equation Shi-zhi Mman-bbu with gzhi-bdag

gzhi-bdag smug-po seems phonetically impossible. Muan must correspond to some tibetan sman or dman.
As to lJang, Das Dictionary's mention as being in NW Tibet is probably a mistake for NE or NW China. I shall check it in the dPag-bsam ljon-bzang in which he has found it. Its connection with the Ch'iang 羌 of the Chinese texts is established by tibetan historical texts, but I am afraid it is only due to a scholastical identification by the learned lamas, without any proof. The chinese translation "Tibetan History after Landarma" (in chinese) by Liu Li-ch'ien, published by the West China Frontier Research Institute in Ch'engtu (no date, during the war), gives also Ch'iang 羌 for tibetan lJang, with a note of the translator identifying its king with the Hsi-hsia king. I wrote to the translator who gave me some quotations of tibetan works on chinese history referring lJang evidently to the Hsi-hsia. I have been studying this question for some time. That's why I wrote you about the Mi-nyag -- Hsi-hsia connection which astonished you so much. I hope to be able to write something on this matter, but I am waiting for new tibetan material to be confronted with the Chinese ones. That's why I am so eager to get tibetan historical works and local genealogies. Nothing definit can be said before getting those sources. As to Mosso connections with western Tibet, I have written something on the bonpo Mu in which some facts point to the same conclusion (Notes d'Etymologie tibétaine, §3- Mu, dmu, rmu, p. 212 ff, published in BEFEO XLI, 1941, fasc. 2, Hanoi 1942, of which too the war has deprived me of my copies).

If you go to Calcutta, I would ask you to kindly try to purchase for me 1) "Highlands of Tibet and surrounding regions", Map Record and Issue Office, 13 Wood Street, Calcutta, linen-backed paper. 12 rup. 4 annas. 2), if already for sale, : in his preface, Sir Basil Gould and H. E. Richardson (Secretary of Tibet Pocket Book) mention that there are in preparation Gramophone records, which will cover matter included in the Alphabet, Word Book, and Sentences". I would like to buy these records.

I have written Bacot about your books and collections and asked him to get in touch with you, after thinking the matter over. I hope something shall be done in order to give you satisfaction.
Please write me again here, since the date of my departure is so uncertain. Even if I have left, the Consulate shall forward my letters to Saigon or Paris.
I hope you are spending a fine camping in the mountains and that your health is improved by now.

With best regards and eager to meet you,
very sincerely yours

Stein

Peking november 28th, 47

Dear Dr. Rock,

your three letters reached me, as well as the new hapa mss you kindly lent me. If I did not reply immediately, it was because I was absent on a little journey to Yunkang caves and Kui-sui (Sui-yüan). Many thanks for lending me your hapa mss. It deals with the marriage ceremony. It seems that these hapa are specialized in sorcerer's work. That's why I would suggest the orthography lha-pa ལྷ་པ་ meaning „sorcerer". I had photographs made and shall send you the mss to Kunming as well as a copy of my "Lin-yi". Indeed your 3d letter worried me very much! I hope it is not so serious and that you shall overcome the crisis without operation. Baghi is leaving for India to-morrow. So you may meet him in Calcutta or Delhi. Liebenthal is searching the purana you want. There is no hope for me to meet you in Hongkong. The boat becomes more and more fantastic. But with the actual strike going on it is almost sure they will delay its departure shall be still more delayed. I don't think it shall leave Shanghai before end of january. As to your visa for France, you shall probably have to wait some days, but there is no reason that you should not get it. You have still about 8 months before the Congress.

Once more many thanks for your efforts to get the Tibetan books I wanted. I have bought here a copy of the Deb-t'er sñon-po ཌེབ་ཐེར་སྔོན་པོ་ and found a copy of the ངན་ལམ་ངན་ཡི་ རྒྱ་ནགས་ in Kui-sui, but it was too expensive. From Derge I got the genealogy of the kings of Derge and the biography of Tlan-stoi rgyal-po, famous legendary bridge-engineer. If by chance you find in Calcutta Sarat Chandra Das' edition of the Pag-sam Jon-zang (published in Calcutta 1908), I would be obliged to you to buy a copy for me in case you don't need it for yourself. I did not yet receive your book. Perhaps are they waiting for the 2d volume to be issued in order to send them together. Please tell me your whereabouts. I didn't understand if you plan to go to France soon. The Congress is only scheduled for about August 1948. If you want to go long before that date, I think

you better ask a visa saying you went to undergo medical treatment in France. That would simplify the matter: you would no longer need any "proof" that you are going to attend the Congress.

I hope by now that the crisis is over and that you feel better. With best wishes for your health and kindest regards

Sincerely yours

Stein

Peking december 13th 47

Dear Dr. Roth,

as your precedent letter had made me think that you were going to Hongkong, I wrote you to the USA Consulate at Kunming where I sent both also your kaparas was you kindly lent me and which I have photographed. I hope the Consulate will forward them. Don't be astonished not to have received Dasi's book. The recent strikes have delayed all postal matters. I did not yet receive your book though Peking is much more easily reached than Litiang. Probably the office is not so much in a hurry. Once more many many thanks for your efforts to get for me the books I wanted. I shall always be deeply indebted to you (morally I mean). I had the good chance to purchase a copy of the Deb-ther sion-po here just when I came back from my trip to Suiyüan. As to the Chinese book I told you its title is

大詔紀聞 (sub-title: 番勤實情). no autor mentioned. dated 1535. It is contained in a rather rare collection called 金聲玉振集. As the rest of the collection is of no interest for you, I think, I have taken the initiative to have the booklet in question photographed for you and shall send it as soon as I shall get the printings. I also sent you already a copy of my Lin-yi (also to US Consulate Kunming). I hope you get it all right.

The trip to Kui-sui was interesting. There is a lot to do for Lamaist studies. They have interesting books. I went there in order to buy the works of the Sum-pa mk'an-po Ye-śes dpal-'byor which contain the dPag-bsam ljon-bzan. I found it as well as the miraculous which has the wooden block-prints, but they asked a terrific price. so I didn't buy it. But I have now some very nice Mongolian friends who shall try to get it for me at a normal price. I am now learning a little Amdo dialect with a Mongol lama who has lived in Amdo for 17 years.

I have found in the dPag-bsam ljon-bzan (in the portion not edited by S. Ch. Das!) an interesting passage flatly taking

Ojai Sa-ptam for a synonym of the Hsi-hsia kingdom (in Hsiam Hsi-ning. This latter equivalence also clearly stated) and hope to write an article about that, perhaps for JHAS. But I am hesitating, being for the moment unable to decide whether the later Hsiam historians (Chap-tsam was published in 1748) here simply committed an anachronism because of the resemblance of Ojai or Jai with Ji (Hsiang-tsin of the Hsi-hsia kingdom), or if there is some real connection (which latter I personally believe to exist on various other grounds some of which you have noticed yourself).

Had a letter from Bazin dated November 9th. He says the printing possibilities are now very bad in France: Paper has to be allotted by authorities. He quotes as an example: the Centre of Scientific Research has just refused to authorise the printing of Kapulanang's (professor of Japanese) thesis. But he adds "Ouvrez vous voyez on nous en sommes". France really seems to be near to exhaustion.

I am glad to hear you are well again. Your letter afraid me very much.

Happy Christmas and New Year

with best regards

Very sincerely yours

J Stein

P.S. please always write me here to ~~for~~ Hong Kong as I am not sure of my departure. (Mail shall be forwarded.

Peking December 27, 1947

Dear Dr. Rock,

many thanks for your interesting letter giving all the nakhi names of Sa-t'am's family. It is not easy to identify them. I have only one version of the Gesar epic's chapter on lJaṅ, I have seen it through, but have not yet had time to make an index of all the names. I couldn't find a name of his wife. His son is called gYu-lha-T'og-sgyur, or gYu-lha t'og-rgyud (གཡུ་ལྷ་ཐོག་སྒྱུར་ or རྒྱུད་) or Yul-lha T'og-sgyur (ཡུལ་ལྷ་ ...). The heros are numerous. The most prominent ministers are Ber-t'ul (འབེར་ཐུལ་), Byu-lha or Byur-lha or Byuṅ-lha, and 'Ts'al-dmar (name of a place) K'er-skyes, or Ken-skyes, 'Č'in-t'ul (འཆིང་ཐུལ་). Several heros have in their names the element lag-riṅ (ལག་རིང་). Byur-lha is once called Byur-lha rgya-do ag-ts'om-čan (རྒྱ་དོ་ཨག་ཚོམ་ཅན་ the last 3 words being an epithete "the bearded-one"). Has he something to do with Á-t'hu-gkaw-dtü? You see the matter must be reserved for further study. Especially I would need another version of the lJaṅ story. I am doing my utmost to collect material. But it is not easy. Even when found out, the cost of photostats is largely ~~about~~ above what I can afford. I would like to find some institution who would care to finance my project of editing a Codex Gesaricus, making photos of all existing tibetan versions and publishing them together, with an index of names and an abstract of the story printed on the margin of the photographs. But I have not much hope for the time being.

I am sending you the photographs of the chinese texts on 六詔. Please except them as a small Christmas greeting. My boat has not yet left France. I don't think it shall arrive at Shanghai before beginning of February*). So please write me still here. I hope by now you have got my letter and the copy of my Lin-yi I sent you to American Consulate, Kunming. I haven't got any news from Elisseef, neither about a copy of your book nor about photostats of the Amnye Machin classic. The newspaper here stated some time ago that an American millionnaire was to send a plane to western China borderland in order to map out the country. Did you hear about that? I have been able to buy here a copy of the Deb-t'er sṅon-po and am now engaged in searching for material on the famous lJaṅ-Si-hia-羌 question.

Wishing you a good health and a good continuation of your studies for the New Year, I am with best regards

sincerely yours

Stein

*) now scheduled to arrive Shanghai February 20.

07-XII-47

and first of all to get the necessary books. (By the way he says he is sending you a copy of the Tibetan chronicles of Tun-huang). He is now president of the Société Asiatique and member of the Académie des Inscriptions et Belles Lettres (which function gives him the direct guidance of the EFEO). In a marvelously unselfish way he told me that he shall no longer devote his time to study, that he is placing his whole library at my disposal, and that he wants to spend the rest of his life in encouraging, guiding and organizing the Tibetan studies.

As you know there is already a good nucleus of Tibetan documents in France. The Tun-huang manuscripts far from being exploited in the Bibl. Nationale, the collection starting on Cinastalk, the Musée Guimet, the Institut des Hautes Études Chinoises where I here myself when I was librarian there, concentrated a good nucleus of books on Tibetan (a. Mongolian) border questions and the Institut des Hautes Études Indiennes which has got (and kept as a whole apart) the library of Sylvain Lévy. But just now France has suffered as much or may be more than any other country and is really poor (our salaries have just recently be cut by 20%). So that at least for the time being fresh acquisitions seem rather impossible. For all these reasons I think that your collection would not only be particularly welcome in Paris, but I think I can guarantee that it would be kept together in a way to make use of it for further studies in the field. It is my intimate hope to see day to teach Tibetan in France (and not Chinese, or rather the two together, as the approach of Tibet from the Indian side has already sufficient representatives). I am in close contact with Mr. Barat in view of establishing some practical possibilities. If your generosity would dispose you to give your collection to a French institution, you should only have to ~~give~~ authorise me to write to Mr. Barat on the subject, without of course no definit commitment of your part.

I am impatiently looking for your book and maps of the Amnye Machin region. When is it to be published? Thank you very much for the Tibetan books you purchased for me. Yes please send them to Peking. The boat I hope to take (and still I am not sure to get a cabin only leaves Shanghai beginning of November. I hope you have got or shall soon get the money I entrusted to the French Mission of Tali (ca. 300.000 CNC). Please write me if I owe you more or if the money does not arrive. Would

27-XII-47

you not like to come to Paris for the International Congress of Orientalists to be held next year about July at Paris? Only 4 days by Air-France from Saigon to Paris! It would be nice to make plans with you and Mr. Barth. The Race is no longer any copy left of the prayer to Mañjuśrī Nāmasaṃgīti I brought here in Peking. But if you want to include it in your book I could have it photographed (or send you a transcription? or both? as you like). I am working hard seeing through the proofs of my book to be published soon (on Lin-yi, i.e. ancient pre-runner of Champā). It is an awful job (320 pages). I shall be glad to be rid of this contribution to Indo-China in about a fortnight.

I have written to Deguré (with letters of introduction) in order to try the genealogy of the Deguge kings in Tibet. If you can find anything of the kind, please try it for me (or for yourself, anyway for Tibetology). Perhaps the Khalkha kings must have one? The Chinese sources are all right but can never replace original Tibetan sources. The Chinese texts must have there Tibetan under-cover (unfortunately I can't quote you any definit title. Perhaps something ending with rgyal-rabs or gdun-rabs). Did you hear anything in Lhasa about the new Tibetan dictionary (compiled by the French father Goré in Tsü-chung? I think it is a valuable book but there is no money to print it. What a pity. Tessing who is here (about to leave) told me that Roerich's dictionary announced long ago may perhaps be published with American help?

Please write me soon

sincerely yours

Stein

P.S. january 8 . 48.

always waiting for the photographs not yet ready I delaied this letter. Thank you for your interesting letter about the Kha-pas. I don't think I shall order photostats of the Annie Martin classic. It seems too expensive. A funny story occurred to me I must tell you. I had inquired about a Gesar mss. said to be preserved in the Pierpont Morgan library. I was told that, though labelled "Gesar Doong" [= གེ་སར་ སྒྲུང་] it had been identified by reliable bibliologue as the Abidharma-mahāvibhāsā śāstra. I asked for photographs of the first two leaves. I got them together with photos of the whole correspondance exchanged about this mss. It had been bought by Laufer from S. Ch. Das as a Gesar all right. Then left for 40 years without being catalogued. Then the librarian, in doubt, adressed a certain man working in a bank (probably Mr. Needham you told me). He said it was a buddhist sutra. Then the librarian adressed Hans Nordewin von Koerber "Director of Asiatic Studies, Associate in Oriental Culture Los Angeles Museum, Counselor to the Chinese Consulate" that's how he signs each of his inspired letters. He identified the mss. as the Abidharma.... and asked for 60 USA $ having spent, he says, 6 hours on it for the identification. I admired his commercial abilities as 5 minutes, the time to read the first two folios showed me that there is no doubt about the mss being a Gesar chapter because on the second folio it reads clearly:

༄༅། འདིར་ འཛམ་ གླིང་ གེ་ སར་ རྒྱལ་ པོའི་ རྟོགས་ པ་ བརྗོད་ པའི་ འབུམ་ ལས། ཧོར་ གླིང་
གཡུལ་ འགྱེད་ [fol. 3.] ཤམ་ རྒྱལ་ ཁྲུང་ ཞིག་ བརྗོད་ པར་ བྱས་ ཏེ།

The mss. is in cursive and I can understand that one may not have recognized the true nature. But instead of admitting ignorance (which is no shame I guess) to say boldly that it is the Abidharma śāstra, seems rather the feat of an impostor... If ever you need some information, better don't adress Mr. Hans Nordewin von Koerber! I am glad to have found this mss. The beginning looks very interesting. But photostats are too expensive (125 $). I have ordered microfilms. I shall write to Elisseeff. It's a pity, I hoped he would send me your book here, so I could have read it on the boat. I have decided to ask to be directed at Saigon if the boat doesn't leave France until the end of this month. At Saigon, then, I would try to take another boat for France, they being more numerous there. So, the duration of my stay in France is not diminished owing to the delay. I want to arrive in spring and stay until autumn. Plans for my journey into Hsi-k'ang shall have to wait. France's financial situation doesn't seem to be bright and inspite of promises I am not sure to get the necessary funds. — I would gladly read your proofs here, but am not sure to stay long enough. I shall prepare for leaving about February 15, if not directly for France, then at least for Saigon. Please write me here. My letters shall be forwarded if I have left.

Mai 18th 48

Dear Dr. Roots,

Having finished reading the 1st volume of your book I got the 2nd one yesterday and your letter from New York today. Here are very interesting points in your texts and the maps are wonderfull. On looking over the 2d volume I read your addendum which is most interesting for me. I am back to Lichiang. I would ask you to try to get some texts in the language of the P'u = bba = Ksi-fan of Mali written in Tibetan ~~alphabet~~ script, if possible with a translation in chinese or Tibetan. It would be very important to determine the language they speak.

I have met here a young French man who works in the Musée de l'Homme and wants to go study the Li-su. He is a very nice fellow, enthusiastic about his work, serious, well trained. He asked me if I could introduce him to you as he would easily come to Lichiang or at least would like to ask you some questions or anything just in touch with you. I can only ~~say~~ warmly recommend him to you for I liked him very much. His name is Lucien Bernot 70 Musée de l'Homme. If ever you need any book information or reference in european works you could ask him. He has by now studied Chinese 4 years and is learning Tibetan. He is well trained in ethnography, anthropology etc.

I hope your operation shall be of no strain to you. What about the nevralgies?

I have seen the director of humanistic sciences of the UNESCO trying to see if they could give funds for publishing Jesuit. He says no and advised me to address Rockefeller Foundation. What do you think about it? Is there any hope? I shall don't know when exactly I shall be back in China. Administration is slow.

Please write me soon. With my best wishes for your health with best regards

Faithfully yours

Stein

P.S. I am sending you the Alpha-Beta text and the Li-t'ang monograph at the end of the month. Have never heard of neither received any photostats of Amunye whatever in Cairo.

R.A.STEIN

Project of publication of a " Codex Gesaricus"

The importance of the Gesar-legend is shown by two major facts:

1)It is spread over a great part of Central and Nothern Asia,being known in Tibet,Mongolia,Turkestan,Gilgit and Siberia.

2)It is the best and almost unique sample of popular indigenous literature,with only a slight and easily detachable touch of buddhist influence,being a kind of thesaurus of aboriginal folklore,religion and sociology and constituting first class material for the study of dialects and non-classical litterature.

A certain amount of manuscripts and printed copies of this legend are kept in various libraries all over the world, and others can be bought or copied in Tibet proper as well as in Chinese Tibet (Hsi-K'ang).The first step for a thorough study of the legend is to gather the whole material available in order to compare the different versions.

Mr.STEIN has worked on the Gesar-legend since about ten years.His plan is to publish and to study the tibetan versions.He has already made hold of photographs or copies of a certain amount of manuscripts and printed copies.But his funds are insufficient for completing the collection and,above all, for publishing them.

His plan would be to publish the photographs of the manuscripts available,accompanied by a preface discussing the origin and filiation of the different versions,a bibliography, a detailed summary of the contents of each text (either to be printed in a margin of the photographic reproduction of the text,or seperately with reference to the respective page and line of the text),and index of subjects,place and personal names,and unknown or dialectical words and expressions.

Such a publication would provide first class source-material to the student of non-buddhist or non-classical Tibetan:
for the linguist thanks to its many dialectical forms,
for the philologue re the peculiar style of popular epic litterature,
for the epigraphist thanks to the different ways of cursive writing,
for the folklorist,the sociologist,the ethnographer and the student of religions thanks to its rich contents,
and even for the historien and geographer thanks to the many located names of persons and places.

The only privilege the author would ask for would be that the accompanying text would be published in French and that he would get a number of copies usually given gratis to the author of any book.

Paris,10th of april,1948
R.A.STEIN,21 bis Avenue de la Motte Picquet,Paris VIIe

Paris april 17, 48

Dear Dr. Rock,

I am sorry you misunderstood me about the photos of the Jap. dictionary etc. I never had the slightest idea of not wanting you to have the microfilm. I only told you the cost of a printed set which would have been much cheaper for you. If you want the microfilm you can get it easily. According to a letter from Sibuske dated September 2nd, 1947, the price for microfilming is $1,35 at California and $ 0,30 at Washington. My friend is ready to make you the microfilms at the same rate of $ 0,30 per page (photo). But I would never had dared to propose you that because you shall see that the microfilm alone will cost you much more than the printed copy I proposed you.

The dictionary (title: 東部チベット語辭典) has 245 pages. As it is not printed, but only ~~on~~ lithographed many pages are ~~on~~ not very clear, so that it would be necessary to ~~photogra~~ take one photo per page. That would be $\frac{245 \times 30}{73.50}$ 73 $ 50. Even if you want one photo for 2 page. it would cost about 130 × 30 = 31.00 $. Yet you have to print and enlarge! I am afraid you would be a little disappointed seeing it so expensive. Still this dictionary is really rare. But for the 現代 $ it is still worse. It has about 330 pages. ~~[illegible]~~ About 170 page at 0,30 would cost 51.00 $. Do you think it worth while? I shall do as you like. Please write me on the matter. I would never had dared to consider such a price, but it results out of the tariff of American libraries. If you are not in a hurry I would try to get the books once more when back to China, but of course I am not sure to be able to find them!

About the Dralha to be sent by Schuyler you say "I enclose a card addressed to the American Express Co...", but there was no such card in your letter. I shall try to inquire there. Had not yet time to go there. I am running the whole day

from one ministry to the other, as well as to lots of people I have to see. I am rather tired. My wife is not yet well and I am afraid she shall need a long cure. For my situation everything is still unsettled. If and when I shall go back to China, my salary shall be very good indeed. Everybody is full of praise for my work, but... Red Tape is a fearfully big monster and I can not find any Tibetan text giving the mantra to be used in order to bind it by a spell.

I got a letter from Migot. He was about to leave Chengtu at Easter and wants to stay longer this time in a Lamasarey to study Tibetan.

Many thanks for your writing to Elisseeff. I had not yet time to do so. The few hours left to me every day are filled with writing reports, ~~demands~~ requests etc.

I hope you shall be better and get a good rest at Lugano. Please let me know very soon about your plans.

With kindest regards

Sincerely yours

Stein

21bis Avenue de la Motte Picquet
Paris VIIe

Paris may 2nd,48

Dear Dr.Rock,

Your interview with father Hermanns is most interesting.Of course you should not expect a scholar in him(that's why his judgement that Mi-nyag is not Hsi-hsia does not disturb me),but as he has lived a long time on the spot and knows the local dialects,he is very precious for me.Yes,I know about the Gesar version relating the rescue of his wife from hell.It is known in Labrang and concerns A-tix(written A-stag) lha-mo.It is a pity he had his luggage stolen,but I don't believe that it is due to a jealous intervention of Tucci.But it is true that Tucci was a first-class fascist.Now he on his way to Lhasa bringing the Dalai-lama a tibetan translation of Hamlet(yes!) made by an Austrian fellow whose name I forgot(he wrote the story to Bacot).Tucci must have strong support somewhere.

My information about prices of microfilms in America must have been wrong.I apologize.Since you tell me that it is 5 cents a page or double-page(that is one photo),I can have the Amdo dictionary microfilmed for you and send you the negative.But I would not like to send the book.For on the one side it may be lost by the post office,and on the other I need it especially now as I wanted to present it at the Congress and use it all the time for my dialectical versions of Gesar.It has 258 pages. It is not printed but only mimeographed,so the many pages are not very clear.So I don't think it advisable to take 2 pages on one photo.But I shall do as you shall tell me.As to the Li-hua hsien-chih-kao,I shall send it to you together with the Dgra-lha text.You shall see by yourself if it is worthwhile to be photographed.I could never send Tucci's Gesar mss to be photographed in America.If lost I would be responsable for a disaster.

Father Hermann's information about travelling possibilities in Ngolok country is very interesting.I hope to go to Labrang and Hsining when back in China.There are no robbers on the way from Lanchow to these 2xplaces.I once wrote to Mr.Griebenow, protestant American missionary in Labrang,but I had to leave Peiping before getting his answer.You know there is a tradition of Gesar among the Ngolok's.You sent me once a reference of a tradition concerning 2 swords of Gesar in Ngolok country(an article by Rockhill,I believe,but I can't find the reference. Do you remember it?).

Are you going to Washington?The Library of Congress is said to have an abridged Life of Kesar presented by W.W.Rockhill.If by chance you have spare time I would be glad for any information about it.

I hope you are better by now.My best wishes for your health and good continuation of your trip

with best regards

sincerely yours

Stein

Evian June 8, 47

Dear Dr. Rock

Your letter dated June 4 reached me yesterday. I am glad to know you are well after your operation. Many thanks for the strange martin. I shall get through Chinese.

As you see I am getting some rest here, drinking water, walking much and taking fresh air. Of course you know the lake. I am living up the hill looking over it with a fine view. Through Professor Rosweg (Sanskrit and non-Chinese Asian) living opposite in Lausanne I shall meet there Father Hermanns next week. It shall be interesting enough for me to speak to a man who spent 9 years in a most interesting region. From Professor Frickenow (American, in Lahore) I seem got an answer on my questions.

Did you by chance have time and opportunity to see whether there is any hope to get funds to publish the Jesan epic? I tried UNESCO but they are not giving money for this kind of work. Hundreds of millions are spent for congresses, speaches without any result, but not a cent is available for scientific work other than atomic or microbic.

Anyway I have taken steps to register the Jesan-epic as the subject of my thesis at the Sorbonne.

I got news from Paul Lévy, Director of the EFEO, that he agrees with the conditions attached to my return to China. So I am no longer worried about this and think I shall be back in China this year. Mlle Lalou showed me her cards taken on the Tun-huang Tibetan manuscripts of the Bibliothèque Nationale. Some of them are very interesting and I shall have to look them over.

Here I am preparing a communication to be read at the Congress of Orientalists on the Separation Mi-tsung & Si-hsia. As it shall, I hope, be published, you shall see my reasons and be

convinced, I hope. Of course Hi-tsang does not only refer to the Si-hia kingdom, but earlier already to the Tibetan-Chiang people which formed the biggest part of its population.

I would be glad to learn how things are practically going on in China with the big inflation. How are people carrying money with them?

Hoping to hear very soon from you, with best regards sincerely yours

Stein

I shall be back in Paris about mid-july. Please always write 21 bis Av. de la Motte Piquet!

Paris august 17, 48

Dear Dr. Roth,

I was so busy with the Congress and other obligations that I had no time to answer immediately your letter from Kunming. I hope you have by now safely arrived at Lichiang and that you are working again without any trouble. What news? There is a Tibetan mission now in Washington headed by Shakapha, the Finance minister. I hope it may contribute to easier relations with that country in the future. Did you get any news from the caravan people who agreed to buy books for me through your kindness? Tucci who is now in Lhasa announces for subscription a big book called Tibetan Painted scrolls (la Libreria dello Stato, Roma 1948) where he not only treats the iconography and history of Tibetan art, but also the political history from the XI to the XVIII th century, chronological tables of abbots and all families etc. etc. 2 vols (fol 44 to 297 x 420 mm, ca. 700 pages with 13 genealogical tables, ca. 25 plates in colour, 1 frontispiece in photo. [illegible] type with 232 plates in monotypes [illegible] in photo. [illegible] type with 64 [illegible] colotype. The text printed in [illegible] ca. 20 kilos. 750 copies. price for subscribers ca. ₣ 300 net. I am afraid that in France, even libraries shall be unable to purchase such an expensive book. But I think it shall be of greatest importance.

I am very busy with copying a Jesuit manuscript which Tucci lent me for the duration of my stay in France. Unfortunately I have no means of photographing it. 300 folios. very important. It is the story of the conquest by Yeshes of the Mon kingdom of the south, with its king Sin-b'zi ས།ན་ཟ། The army is going there through the Jan country. The latter is always called smug-po ʼjan. On folio 38b they arrive at ʼjan-zi smug-poʼi mur-t'an spyan-mo zi-yi gdan-ʼjur.

I have inscribed Jesuit as the subject of my thesis at the University for my doctor degree. It shall be a hard work which I shall try to prepare when back in China.

I think I shall leave France at the end of october. Shall try to take the plane, because the Egyptians are now punitively disagreable with Jews of all nationalities. They search all the French boats.

This really disgusting.

Please write me soon, always to my actual address: 21 bis Ave de la Motte Piquet, Paris VIIe.

With best regards
as ever yours

Stein

August 21, 48

Dear Dr. Rodz,

our letters have crossed each other. Your last one is really interesting. I expected Schubert to work on Kesar, because I know there is one text in Berlin. You are very kind to try to get the material for me, as you did with F. Hermanns. But you should really understand anybody to give away to a stranger his work and such rare material. As a matter of fact, though I helped him to get a visa to attend the Congress, F. Hermanns was not very useful for me. He clearly doesn't like to give away his knowledge. His story of his stolen work in Italy shows he is very suspicious. He has got them back alright. I asked him to give me only the exact titles of his Kesar mss., but he said he didn't have the information with him. As for Schubert, I would be glad to get in contact with him, but you never gave me his address (I read over your letters). Did you give him mine? In my opinion he should publish his work on Kesar. He [illegible] to me [illegible] my plans. I don't expect him to give me his text, though I would of course be delighted to have a look on it. I am not very hopeful for my project of a Rodex Kesarius. There is no money available for it, though I tried that and wherever I could. But I have inscribed "The Cycle of Gesar: an epic of High Asia" as the subject of my thesis which of course I shall only present in about 3 years when I shall be back from my second stay in China.

The news of the presence of such a learned Tibetan who speaks English at Lithang is of course very exciting. I would like to come, maybe next spring, but I am not a free man, being obliged to obey to administrative obligations which are not made to facilitate trips of the kind I want to do. If you see that your Tibetan could provide me with copies of Kesar or other historical or legendary works — so far as you don't want them for yourself of course — I could ask you to advance the funds, if possible. Up to ca. 100 US $ I am sure to be able to pay you back immediately

as soon as I shall be back in China. I told you in my last letter that I am copying Turo's mss. of Kesar saga. An awful job (300 folios). In case the letter could be lost, I repeat that it tells the story of the conquest of Mon-country, the armies passing through 'Jan which latter is constantly called <u>smug-po 'Jan</u> and a mountain <u>'Jan-ri smug-po</u> is mentioned.

Please write me soon and give me Schubert's adress.

As ever yours
Stein

21 bis Ave de la Motte Piquet, Paris VIIe

Paris october 15th, 1948

Dear Dr. Roerich,

thank you for your letter from September 18th.

For Tucci's Tibetan Painted Scrolls, I think it shall be in english and that the subscription is to be sent to Libreria del Stato in Rome. The prospectus says the cost of subscription is ca. 300 US$. I am sure it shall be still more expensive after subscription will be closed. In France even libraries as the one of Musée Guimet and Société Asiatique shall be unable to buy such a costly book. It's a pity. I think you will not regret to have the book.

The new currency may affect my living standard. So I am not certain to be able to spend much money on long plane trips far from Peking. I am detected to leave here with my wife, by plane on November 5th, arriving in Kashgar the 10th and at Peking about the 15th-20th. I shall have to care for a house etc. News are not so good. Prices have risen. Everything not only expensive, but hard to get. I shall devote my next two years to seriously preparing my thesis on Gesar. One or two trips on the borderland shall be necessary, but I am not decided where to go. My principal object is to learn the Amdo dialect and to purchase some books or manuscripts.

You may be interested to know that Father Hermanns just published one article in Anthropos 1946-49, vol. XLI-XLIV, fasc. 1-3, title: Schöpfungs- und Abstammungsmythen der Tibeter (about 20-30 pages). What about your article printed in Monumenta Serica?

Please write me c/o French Consulate, Peiping.

Barat is still very tired. It is not

an easy job now to be president of the Société Asiatique, the financial difficulties increasing steadily.

I too am rather tired, ~~the~~ because of the numerous vaccinations, the trouble of innumerable papers I need for my departure, luggage, foreign currency etc. etc.

I shall write you from Peking or Shanghai. Please let me know about you.

Bien amicalement à vous

Stein

P.S. I never had any news from Schubert and as I ignore his address I can't write him first.

Have received an offprint of an Austrian scholar hitherto unknown to me: René von Nebesky-Wojkowitz: Die Tibetische Bön-Religion Archiv für Völkerkunde Bd. III 1947 pp. 26-68. He must have been to Tibet, having a good and wide-ranging tibetan handwriting. He tells me he prepares 2 other articles. one on Tibetan writing, the other on the Nâkhung oracle.

no.

光緒丙午季春 五家青

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Bulletin École Orientale a. Africaine Études
1948
off-print of an article Thomas a. Giles
on History a. Chinese Yun Nan mss.

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西南邊疆
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邊政公論. Vol 4th no 4.5.6.
繩京信 author

拉卜楞志民風 36-46

民族學研究集刊
vol. 6/48
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La Chaise-Dieu, august 10th, 1950

Dear Dr. Roth, many thanks for your letter. In my mind I am following your steps in your interesting trip. Nebesky has a big chance to be with you. He has deserved it. I am convinced he shall do good work. Once more many thanks for the London microfilms which I got all right.

I had asked Mlle Karpelès to get for me the microfilms of the first two or three and the last two or three folios of the Kesar manuscript of the RAS B which you told me exists in their library. but I haven't had any news from her. So if you can get them for me I would be very grateful indeed. I also would like to ask you to purchase for me the new book by George N. Roerich, "The Blue Annals" (Royal Asiatic Society of Bengal, Calcutta 1949). It is very important for me and difficult to send money to India. If you could buy it for me I could buy you any other book you want for the same price in France. If you see other new Indian publications on Tibetan matters please tell me about them. Moreover there may now be some chance to purchase Tibetan books from eventual refugees coming to Kalimpong or elsewhere. You know what I am interested in: besides Kesar and popular religion, especially chronicles and legendary accounts. May I especially draw your attention to a (Bonpo?) chronicle of Sikkim (something like ས་ལྗོངས་ཀྱི་ཆོས་འབྱུང་ or ཆོས་ཀ་ or but I shall send you exact reference from Paris). Waddell and Risley (Gazetteer of Sikkim) say

that the Sibbhinin kings are said to ~~derive~~ be "descended from the Minyak dynasty of Khams ... a dynasty which once held sway over W. China ..." do. (Waddell, Lamaism in Abbotsford Dyn. Boulombatry (p. 357). So you see the Sibbhinin chronicle would be of particular interest to my (and your) studies. Perhaps Thauchin can find it. I could spend about 20 dollars US for that.

Since the beginning of this month I am, with my wife, in the hills of central France (only 1000 meters high) to get some rest. Of course I have taken some geiger tests with me and have started analyzing the contents. The historical and geographical background (at least of the Eastern version) is now quite clear to me. The work on Minyag is closely connected with it. The whole complex seems to revolve around some local kingdom of the Upper Yellow River in Kuo Chinese, being perhaps not purely Tibetan, but with strong Chiang mixture.

I want this letter to leave quickly, thinking that you may soon leave Calcutta.

With best wishes for your trip and souvenir annual

Sincerely yours

Pelliot

my greeting to Nebesky.

I shall be back in Paris at the beginning of September.

Paris, 3.9.1950

Dear Dr. Rock,

happy you are to roam about like a khadoma following the steps of Master Padmasambhava! In my mind I try to imagine the approach to the Terre Promise, a little bit sad not to be there. Many thanks for your kindness to care about the documents I need. Karman has afflicted me with teaching in a School, but it is a big comfort for me that it has allowed me to meet you as a dispenser of manuscripts and a kind of window always open to a world I like.

Of course I am ready to lend the hapa mss to Nebeski. It would be fine if the Bonpo could use the study of literary documents with observation on the spot concerning the mdos. The booklet you gave me concerns the mdos of Pehar (Pe-dkar), Master of the Knife (gri-bdag). That makes it specially interesting for me. I shall have to use its contents, but don't intend to make a special study on it. I am only afraid that the mss might get lost when sent by mail. What do you think about it? Would photographs be sufficient? (18 pages). It is difficult to read on account of innumerable abbreviations. I am waiting for your answer, to know Nebeski's definit adress and the best way to send the mss without risking its loss.

The lǰang chapter is not so rare. I have one copy. One was in Berlin and is known by Schubert. The mss of Calcutta seems to be the chapter on Hor. I am afraid the microfilm of the whole of it would be too expensive. Of course it is alwys useful to have variants (the mss being generally full of mistakes), but the first and last four or five folios would already allow to identify it (I have already 2 versions of the Hor war). The rarest chapters (never seen or even heard of) are the one on China, the one about the Demon of the North (byang-bdud, Klu-btsan) and the war with Persia (sTag-gzig). It would be fine if you could inquire, in Kalimpong, about the following books: Das Dictionary mentions a rGyal-drung (no doubt mistake for rgyal-sgrungs, "epic of kings"). Another epic is said to exist concerning "Lönpo Gar" (blon po mGar), the famous minister of Srong-btsan sgampo (but not the chapter on him included in Mani-bka-abum). This minister is said to be incarnate, now-a-days, in abbots of Tengyai Ling at Lhasa. Finally mention is made of an epic of Pehar. It is called dPe-dkar ar-gtad lo-rgyus, and is a gter-ma said to be discovered by Grva-bsgon chos-kyi rdo-rje. Another cycle, said to be related to it, is called: lǰang-yul-ma'i lo-rgyus (in relation to rNam-thos-sras)

3-IX-50

There is no doubt that these epics would throw much light on the Kesar. Needles to tell you that it would be of utmost interest if you could find out these works themselves or at least any precise information available concerning them.

To come back to Nebeski's study of the mdos, I would suggest to inquire in the same time about 2 other magical instruments or methods often mentioned together with it and on which we know still less, I mean the gto or lto and the yas.

I have come back from my vacations the day before yesterday, feeling quite all wright.

Please write me soon.

bien amicalement à vous

Stein

P.S. I just find mention of an important article by H.E. Richardson: Three ancient inscriptions from Tibet, JRASB, vol. XV, 1949. Could I ask you to buy this for me, either as off-print, if available, or the whole number? Pardon me to ask you so many things, but it is practically impossible to order books from abroad, being waste to export money. I am of course at your disposal to buy for you in France a book for the same price.

(Do you know Mr. Richardson? He is, I think, in Lhasa!)

Paris September 13, 1950.

Dear Dr. Rock,

my letters seem to reach you always too late. When they arrive you have already moved to another place. Many thanks for your kind informations about books. In case you didn't get my former letter, may I repeat that a microfilm of the whole Hor-chyoten in Calcutta is not necessary; so if you have not yet ordered it firmly, please don't do it, but only order a microfilm of the first and last five folios. I have already 2 Hor versions, a 3rd one is in Leyden and shall be sent to me (it comes from Von Mauen). So I only want to see the colophon at the end, and the beginning, to identify it. The same would apply to the Ljang chapter of Darjeeling. I have already one version and am afraid the copy of a microfilm of the whole would be much too expensive. There too I would like to have the first and last pages in order to identify, if possible, the writer. It would be very useful if you could ask the Lama if he knows any of the persons mentioned in the colophons, who they were, at what epoch (approximately at least) they lived. He may also know about the xylograph of Gesar printed in Gyantse (the title of which is: [illegible]

It is one of the British Museum of which you kindly sent me microfilms, but I am unable to fix the date of the edition)

I know the new edition of Francke's Gesarsaga (1905-1941) and bought already when I was in China. So I don't need it any more. But I am eager to have the 2 volumes of Roerich's translation of the Deb-ther sion-po.

Please try to find in Sikkim a copy of the Tibetan history of this country. I can't find the exact title but it must be something like [illegible]. The important point I would like to ask you to ascertain is the tradition about the origin of the Sikkim kings as descended from Minyak!

I recently got from Peking a letter giving me a very interesting account of the ancestor-legend of the Ngolloks. It has been recorded by a Chinese-speaking Mongol friend who has made a trip to the Ngolok country in summer 1949. His informant gave him the names and the story but unfortunately did not know the Tibetan orthography. Tell me if you want me to send you the story right now or if you prefer to wait until your

return to America. In the meantime I shall write to Peking for further information, if possible.

I have started writing one of the chapters of my Gesner-study, trying to make the best of my vacation-freedom.

Lucci's book: Tomato of the Tibetan kings has appeared.

Barth and Lehn are still at the country side.

With best greetings to Wolski, I remain

cordially yours

Stein

Paris october first 1950.

Dear Dr. Roth,

I am very excited and happy about your last letter. The sTag-gzig and the China-version of Gesar are absolutely hitherto unknown. So I beg you most urgently to have these two copied by all means. I owe you a lot of gratitude. Many thanks in advance for managing this! Please tell Mr. Thardhin to be careful in choosing a careful scribe in order to avoid the many mistakes they usually make in copying.

I do not [illegible] of the rGyal-sgrung. Of course it is a fable, but you know I am precisely interested in legends. And sometimes some historical facts can be gained nevertheless by confronting them with other documents. But please, if you are not tired, inquire also about the chronicle of the Sikkhim kings in Tibetan (I can't find the exact title, but it is probably called something like [illegible] and is surely not the same work as the rGyal-sgrung.

Your information on Lönpo Gar is very interesting too. Maybe you can still learn more about it?

1-8-50

Though interested, I am not in need of a photograph of Thon-mi Sambhota's picture. But the one showing Kuanti ~ Gesar in Chorsi would be really very welcome.

I have finished one chapter of my Gesar-thesis (about how Gesar of Phrom or Khrom, evolved to Gesar of gLing). The next chapter shall be conscrated to the history of the Shing-kingdom of Eastern Tibet and to the geographical names occurring in the Gesar-story.

Once more many thanks for your help. I am following your steps in this marvellous [illegible] be content with what I have and can't complain. Anyhow the Gesar is ripe and must me written now. And for that purpose Paris is not so bad a place (apart of course my d... ed lectures on Chinese language).

Hoping for fine weather for your trip,

most cordially yours

Stein

Paris october 7, 1950

Dear Dr. Rock,

the news of the price for copying the Gesar-mss came like a cold shower. For the time being I am unable to pay about 70 $ (i.e. about 25.000 francs) for it. So more so as I have already ordered the 2 volumes of Roerich's Deb-ther sngon-po translation and hope you shall find some printed book less expensive and equally interesting. It is a pity about missing such an unknown version, but can't be helped. May I ask you to have only copied the first 10-20 folios and the last 5 folios of this stupendous manuscript so that I may describe it adequately at least in my bibliography. Maybe I can manage later to have the whole mss copied (please give me Thanchin's adress and tell him I am a student of Barot whom he knows well, and that I may perhaps write him in the future about this mss). Also it would be useful to have the exact title of the ljang-version he has and if possible a copy of the colophon (if there is one).

Pardon me for asking you so many favours. I shall ask Barot and Lalou if anybody wants the Chasa-Kanjur, but I believe nobody can afford it.

I wish you to have a good time in Sikkim and hope to hear from you. With good wishes,

Given amitabhamant wthe Stein

Paris october 13, 1950

Dear Dr. Rock,

many thanks for your good letter. Don't be worried about the s'Tag-ggig-gesar. It is already very useful for me to know about it and get the beginning and the end. We shall see later what can be done to have it copied. I have tried to interest Bibliothèque Nationale in it. Maybe it can be done a little later. — Of course I did not order another copy of the Deb-ther-mon-po, knowing that you had kindly bought one for me. But I meant of course to pay you back the price of these 2 volumes and the article. On the other hand, I want to keep some ~~poss~~ financial possibilities for buying some printed tibetan books. You said that the Dalai Lama's collection seems to be still more useful than the s'Tag-ggig-gesar. Excuse-me to be frank and talk money, but I think it shall clarify everything. For the time being I can spend about 50 (fifty) US $ for books, photographs etc. Please make an account for all the things you have bought for me (the 2 Deb-ther, the article by Richardson, ~~the~~ microfilming, eventually the photographs of the Gesar-pictures you mentioned). Please deduce this amount from the 50 US $. I am keeping ready for you and use the rest of them for eventual purchase of a tibetan book. Don't forget to tell me what you want me to buy for you in France for the same amount (50 × 350 = 17,500 francs) or if you want me to keep it for you in case you come to France. — No, I don't want the word-book etc by Gould a. Richardson.

But what do you mean by "phonographic records of the Gesar Stag-gzig which Pritz Poter has"? Is it a part of the saga sung by a rhapsodist, or simply read out? Did you hear it? Please try to have it plaid and tell me your impression. It would be very interesting to know ~~how~~ if the rhapsodists have a special way of reciting the songs of the saga – and which way it is.

I have at last found the reference (exact title) of the chronicle (or one of the chronicles) of Sikkim as I have found it quoted. It is called:

Bras-ljong lung-bstan gsal-bai me-long
ཤ་ལྗོང་ ལུང་ བསྟན་ གསལ་ བའི་ མེ་ལོང་

Well, good luck and all possible pleasure for your trip to Gangtok. Eagerly waiting for news and more to learn about new discoveries,

Your ever [illegible]

Hein

P.S. As you say Tharchin is hard up, he perhaps would sell his Stag-gzig-manuscript. In that case, the Bibliothèque Nationale would be much more interested than in the copy, even if the price would be much higher.

Gangtok 44, Sikkim

ECOLE FRANCAISE D'EXTREME-ORIENT
26, boulevard Carreau
HANOI
-:-:-

Hanoi, le 30 Octobre 1950

N° 1159-D

Le Directeur de l'Ecole Française
d'Extrême-Orient

à Monsieur le Docteur J.F.ROCK
Himalayan Hotel
Kalipong, West Bengal
INDIA

Cher Monsieur,

Je viens de recevoir votre aimable lettre du 23 Octobre 1950, et je m'empresse d'y répondre, ayant été particulièrement heureux de recevoir de vos nouvelles. Il m'a été très agréable de vous désigner à nouveau comme Membre correspondant de notre Institution, et je vous suis reconnaissant de l'offre aimable de collaboration à notre Bulletin que vous voulez bien me proposer. C'est avec grand plaisir que nous insérerons l'article sur "Les cérémonies funéraires des Na-khi" que vous m'annoncez. Mon désir est, en effet, de faire reparaître le plus tôt possible notre Bulletin ainsi que ses publications annexes. Le dernier volume paru est le tome XLIII qui porte sur les années 1945-1946. A ce sujet, je vous serais reconnaissant de me dire quels sont les derniers volumes de notre Bulletin qui vous sont parvenus, de façon qu'il me soit possible de mettre à jour votre collection.

Je vous remercie très vivement pour l'envoi des deux volumes que vous m'annoncez, publiés l'un à Rome, l'autre aux Etats-Unis, et je ne manquerai pas de vous en accuser réception quand ils me seront parvenus.

Veuillez trouver ici, Cher Monsieur, l'assurance de ma considération très distinguée.

Louis MALLERET

P.S.- Nous avons déjà reçu le volume ayant pour titre "Ancient Na-khi Kingdom of S.W. China". Il est donc inutile de le faire adresser à nouveau à notre Bibliothèque, et je vous adresse tous nos compliments pour cet envoi.

Paris November 16/50

Dear Dr. Roerich, many thanks for your interesting letters. I knew Das' article A Brief Account, but in my memory it didn't seem to be the same text as Vasiliev's or at least did not ~~contain~~ include the part on Eastern Tibet. With my translation you shall be able to see what has happened. I am very glad you want to send me the geographical names.
I have written to the French embassy but did not yet get any answer. The author Fazy you are asked me about has published also the account of Desideri. I have seen here a kind of prospectus announcing the russian geography on Tibet you mention (published in Irkutsk, I think), but I have not seen the book itself. I shall look after the JAOS.
It is strange: since a long time already I have had no news from Schubert. Did you get some? I hope he is all right!?
The Sikkim history translated in English did not give more than the published volume Gazetteer of Sikkim, at least for the ancestor-legend. I think the Tibetan text may be more interesting. What about the lama who wanted to get from getting a book relating the story of Blo-gros-bzhed?
I could give you a list of books to buy and shall start to look over my notes. But you suggested to send me the list of books Hardmalad wants to sell. It would be easier to choose therein.
[illegible] started and though they don't comply to many topics, all this business is [illegible] interrupting my research work, and it is difficult to make a regular progress.

November 19.

My doubts about Vasiliev and Das are confirmed by a note I have taken in Pelliot and which I overlooked. Tucci (Deb-ther-dkar-po IV, pt. I, 45) says the bDsam-gling rgyas-bshad has been translated by Vasiliev. This must be a mistake. Acc. to Schubert, the author was bSTan-po (or bSTan-po?) Nga-min-bzang, not SMin-grol. Moreover my note has it that Vasiliev translated Minjur Hutuktu's work entitled: bDsam-gling chung-ngu'i rnam-bshag rgyas-par bshad-pa dkar-po-na. You are now in a position to see who is the author of the bDsam-gling rgyas-bshad and by my translation from Vasiliev you can decide if it is the same as Das' translation. I think it is not and that Vasiliev has much more on Eastern Tibet.
I have looked over the JAOS from 1945-1950 but did not find any book-review on the russian book you mentioned.
I wanted to write to Prince Peter but did not yet do so because I don't know how to call him: your highness? or Sir? Can you tell me how I should address him?

November 21.

Well I think I better send this letter as it is, being always interrupted by a lot of things to do. So for today with best regards

as ever yours

Stein

P.S. Could you please inquire if there is any book available giving the stories of a certain (see above)

Ahu Tönpa (ཨ་ཧུ་ སྟོན་པ་) a famous figure who plays tricks on people full of mischief, a rogue, has considered as a kind of saint "inspired". Yon Monen has posted a book which deals with him (and which I would like to buy) called ḥBrug gTsang-smyon dBus-smyon (འབྲུག་གཙང་སྨྱོན་ དབུས་སྨྱོན་). They are said to belong to the Bhutanese sect (ḥBrug-pa). I suspect especially A-Khu sTon-pa's stories to show some analogy with Geser's childhood when he acts as Jone a naughty child like a Till Eulenspiegel.

ཤ་ཁ་ཁ་ལ་ཁ་ཁ་ལ་ཁ་ཁ་ལ
ཁ་ཁ་ཁ་ལ་ཁ་ཁ་ལ
ཁ་ཁ་ཁ

Paris december 7, 1950

Dear Dr Roerich, many thanks for your good letters, as always full of interesting things. I have written to Prince Peter to thank him in advance for his kindness. Your first summary description of the hat of the rhapsodist and of the Gesar-pictures is very promising. I am glad to know that kind of paintings they are - still another kind, but to be compared with the one I photographed in Tachicullu. - I did not continue sending you the last sheet of my poor translation from Vasiliev, as I thought you don't need it, having the original. I learn that Tucci also has a copy of the Mdzes-glingi rgyas-bshad. I have received Hoffmann's last book: Quellen zur Religion der Bon-Religion. It is quite important. He gives the original texts in transcription, the translation of them, a good general introduction, index and some interesting reproductions of pictures illustrating the Berlin-manuscript of the gTer-myig. Do you think he will send you a copy? If not, do you want me to buy a copy for you? (I already owe you at least 10 $ so for the Blue Annals and Richardson's article which I received some days ago and for which I thank you most heartedly). - I am going to Rome to deliver a conference on Gesar and shall stay about 2 weeks trying to copy as much as I shall be able to do in Tucci's library. - I think you should not worry too much about a possible war, at least not for the immediate future. Nobody is ready to fight. But if you want to take up seriously this Ann Arbor offer, you should - I think, rather accept Berkeley's offer. First of all because there shall probably be no trouble there, and seriously, in case ~~there would be~~ the war would touch that place, the whole university would probably be evacuated to the interior - and you with it. Furthermore, being in your own country, there would be no breach of contract, as ~~there~~ could happen in Italy where you will always would remain a stranger. - I heard that the University of Washington at Seattle is now getting a professor of Tibetan, and they are planning a big project of research in tibeto-mongolian matters. So I think there is now a keen interest for all these studies, and your library would be most welcome. Furthermore they have surely enough funds to pay you an honest income for the rest of your life.

~~The new~~ I have got an answer from the French company saying they would accept to deliver me your Gesar-manuscript by the diplomatic pouch. Please would you take the trouble to get in touch with Mr. Jouznot,[1] cultural councellor (conseiller culturel) at the French company, Delhi-Calcutta. He is ready to receive your manuscript and to forward it. Many many thanks in advance. If you prefer taking it with you when coming to Europe, that does not matter, as I have still a lot of work ahead. If you want to sell it, please tell me how much would be the price. I think the Bibliothèque Nationale would buy it.

The new Gesar-text you have found (printed) is one more example showing the great development of this cycle which evidently has provoked a whole literature. I have a small printed booklet of a hundred title, but of only 18 folios.

[1] Mr. Jouznot, 24 Park Mansions, Park Street, Calcutta 16

Today you are probably at Bangkok, seeing interesting memories. You are wright, it is a pity I can't be there, but I am already fortunate to have a friend there in your person and to get through him so many interesting news and comments.

Hoping to hear from you very soon, with best regards

most cordially yours

Heim

Paris December 13, 1950

Dear Dr. Roerich, your scolding is justified, but I must say to my discharge that I had already written to Prince Peter before I got your letter (which arrived yesterday) at least a week ago. If I did not do it earlier, it is not out of lack of interest, but really only because I did not know how to address him. I finally met Barrat (not a easy, because life in Paris is harassing, everybody is always busy with something) who advised me to write in French and to address Prince Peter as "Monseigneur". So I did and hope he got my letter. I shall of course now write him again to thank him for his picture. In my letter I told him that my knowledge of Chinese is at his disposal. The photo is really very interesting, though, as you say, it is a pity that the hat can't be seen in all its details. If an enlargement of the hat only could be made, or as you suggest, if you could take a close-up picture of the hat, it would be of great interest and a real service to science. If I am not wrong, there has never been published any picture of such a mitrel and his peculiar hat, an astonishing fact considering the rather large literature of exploration or travel in Tibet. By the way it would be a good picture to add to Chakravarti's Museum of Tibetan Costumes, such a hat. It is really awful to think that I can't be there to question the mitrel about the symbolical significance of all the details, especially the two horns which, I think, are especially interesting. In this connection, may I mention to you that I was told in Darjeeling that a special book or small text is said to exist explaining the details of the hat; its abridged title is said to be Zva-bsad (ཟ་བཤད). It may also be that different variants of the hat exist. I was told in Darjeeling that the three points of the hat should be adorned with the small white feathers of the upper tail (a khrag) of the vulture (ཁྲག་ཁ་ལ་ལྷ་ཕྲ). It would also be very important to know the "pedigree" of the mitrel, from whom or how he learned his art, how it is transmitted (any religious ceremony, kind of initiation?).

I am going to Roma the 20th of December and shall stay for two weeks, deliver a lecture about the Gesar-epic and try to copy what I can of tibetan texts in Tucci's library. Tell me if you want Hoffmann's book on Bonpo. I may write a book-review on it, some of his translations needing revision. He quotes your Nakhi-studies and states that the Bonpo must have done missionary-work in Eastern Tibet.

Wishing you a merry Christmas and a happy New Year and thanks for all your kind efforts, as ever yours

Bien amicalement Stein

P.S. I have written to Mr. Journot, French viceconsul at the embassy about your Gesar manuscript. I hope you have got my letter in which I told you all about the matter.

Paris February 1st, 1951

Dear Dr. Roth, don't be astonished by my long silence: I had to keep the bed with a bad influenza. I still feel very feeble.

I got a letter from the Rent Embassy saying that a parcel is sent to me to Diplomatic Post. But on inquiring I learnt that it is has not yet arrived in Paris: probably it has been sent by boat.

I made myself misunderstood in the matter of Tucci's Chos-bhyung mkhes-pahi dpah-ston; he doesnt look for a buyer; on the contrary, he has two copies and still wants to keep them both. I would be glad to find a copy for myself, if possible. May I ask you how much costs the Rin-chen gter-mdzod and if it would be possible to get another set? I probably could not afford to buy it for myself, but would suggest to Musée Guimet's library to buy it so that I could use it here. There are some interesting books in the list you kindly sent me. I may only tell you that N° 11 (Ngsun-ma bkai thang is nothing else than one of the 5 parts (sde-bdag) of N° 2 (bKah-thang sde-bdag) a very important book of which I possess fortunately the Derge-edition. N° 8 is also very delicate (I bought a copy in Peking for 40 US $). I would have been interested in N° 13 (Life-story of the 5th Dalai-lama), but you have already bought it. Could you please ~~ask~~ search for the rnam-thar of the 6th Dalai-lama Tshangs-dbyangs rgya-mtsho (it is called: rGyal-ba Tshangs-dbyangs rgya-mtshoi rnam-thar gser-gyi mdze-ma). I would like very much to buy a copy. If you can find one and in case you prefer keeping it for your own library, I would at least ask you to lend it to me for some time.

I am afraid the title of Directeur d'Etudes which I got through my recent appointment is making you believe that I am Director of this institution. Of course this is not the case. I am only a professor, but the title implies that ~~I have~~ the professor has to direct the researches of his students, associating them, in his lectures, to his own research work and suggesting new researches for themselves. If I can manage to get rid of the Ecole des Langues, I shall have only 2 hours a week to teach at the Sorbonne, the rest of my time being consecrated to research work. Hoping to hear from you, as ever yours, with best wishes

Stein

Paris february 26, 51

Dear Dr Roth,

as always, my numerous occupations are the only reason for replying so late to your letters. It is really a pity that I can't come to Leningrad. I would have read the Dr Belais's biography and taken notes. The old man seems to be wright to judge by Turri's statement that he never saw it. I am really sorry that it is so difficult to buy any books. The last list you sent me is less interesting than the first. N° 14 Bya-chr... has been translated into french by Mlle Henriette Meyer (Poirieuse guirlande de la Loi des oiseaux). It is quite amusing, and if I can find a copy I shall send you one. N° 7, judging from the title, would rather be a catalogue of the writings of these lamas.

I have finally received your Gesar manuscript. It starts with the same words as Turri's copy of the Leipzig-version. Of course I had not yet time to look it over seriously. It has no colophon, but a supplementary page at the end with a page-number impossible to insert, as far as I can see, anywhere. The leaves are of different paper and size and the handwriting also differs. Folio 2 is unfortunately missing (it may be somewhere between the other leaves, I shall see later). Such features are unfortunately frequent with tibetan clerks: in Turri's manuscript I also found cases where some [illegible] pieces of book pages [illegible] and bearing the needed "page-number"! Even in printing books they sometimes print the same page several times and leave out others, in order to save time and have less trouble. Well I hope the reading of it shall show that everything is complete, or at least that page 2 is the only missing.

You are quite right: Hoffmann's book on Bon is rather boasing. it is "splendidly" but under his hand the material looks colourless.

As soon as I get your letter I want to order Heim's book on Miyakoyoka, but according to the editor's catalogue of 1950 it is out of print (it was yet available in 1949). I nevertheless asked the bookshop to try to get a copy through the commissioner in Switzerland. He has written, but I did not yet get any answer.

I am typing my article on Mi-nag and shall send it to the Yang Pao to be printed.

I am rather tired, having too many different things to do. I am desperately searching for somebody to take my place at the school of Oriental languages but am afraid to be obliged to stay one year more.

Did you start your work on the Bunge Marchin region? I hope you are well. bien amicalement à vous Stein

P.S. did you get the last page of my translation of Vasiliev's? I sent it some time ago with a letter.

March 21, 1951

Dear Dr. Roots, the last books you bought are interesting. The Gangs-chen yul-gyi sa-la spyod-... Dpyal-rabs is the chronicle of the 5th Dalailama Ngag-dbang blo-bzang rgya-mts'o, written in 1643. It is very good. Turi prepares a translation of it, and I worked hard in Ch'engtu to copy the most important passages. I would be very glad to know something more about the works of Klong-chen Nam-mkha'. Is the collection very bulky? I wonder if you could kindly arrange for me to know the contents (there generally is a table of contents in the beginning, called dkar-chag). I suppose it shall also be bought by the University of Washington, and if I knew the contents I could perhaps later ask them to make microfilms of certain parts of it for me. I wonder if you have already sent them the Rin-chen gter-mdzod. If not I also would ask you if you could arrange for letting me know the contents of the different volumes so that I could later order some microfilms. Please pardon me to ask you so many things that only can take your time. If a Lama could make the list for me (in tibetan), I would gladly pay for the hours he spends on this work. But I am aware that you have of course no use for foreign money and the laws here forbid me to export foreign currency. For Heim's books I have not yet any answer. Brill has lately announced his books by E. Schäfer: 1) Fest der weissen Schleier. Eine Forschungsfahrt durch Tibet nach Lhasa. 1950. 199 S. 31 Abb. 2) Über den Himalaja ins Land der Götter. Auf Forschungsfahrt von Indien nach Tibet. 1950. 200 S. ill. Would you like me to buy one or the two of them for you? The 1st is probably 800 francs, the 2nd ca. 875 francs, + postage. I already owe you 10 & 30 = ca. 3500 francs. [illegible] "China and Tibet in the early 18th century. History of the establishment of Chinese protectorate in Tibet". 1950. 295 pp., 2 maps (Monogr. of T'ung Pao) ca. 3.200 francs. Please tell me if you want anything.

I have received Prince Peter's magnetic wire, but have not yet been able to hear it. Arrangements having to be made with the museum. What about the photograph of the Chapsrodist? Please could you try to interview him, thru an interpreter, in order to ask him to explain the symbolical meaning of all the details of his hat. It would be very useful indeed (may I remind you that there is such a special book explaining this hat; it is called Zhva-bshad [illegible]). The rumours about Turi are funny. I have not heard anything about it, neither did Barst. Since I saw him in Roma, I had no further news from him.

I shall write to Dr. Taylor and ask him for permission to keep the Ta-fang manuscript for some time. It would also be good to arrange with the Company in order to send it through the Diplomatic Pouch, otherwise it seems risky.

I still struggle to find a substitute for my teaching at the School of Oriental Languages and I firmly hope not to start another school term in November.

Hoping to hear from you. With best wishes and kindest regards

cordially yours

Hein

Paris mai 15th, 1951

Dear Dr. Roth,

many thanks for your good letter. I am really very sorry that the rhapsodist has left. Prince Peter's photograph is so much the more important. I think it is the only one in the world. I wonder if he would lend you the negative in order to make an enlargement (I am afraid the small one he sent me shall not be fit for publication). Perhaps the rhapsodist shall come back to Kalimpong (or another one) at the next New Year. If you are still there I hope you shall take a good picture of his head. I am very grateful to Prince Peter. The picture of the head allows me to develop my thesis in an interesting way. I had waited with my answer to his letter, thinking that I would give him my impressions of the Gard's recital. But, hardly imaginable as it may appear, up to today I have not yet been able to arrange with the Museum (the only place to have a machine for wire-recording) to hear the record. And yet how many times I have phoned and written! It is a terrible mess. And I am fed up with all these ridiculous difficulties.

I did not buy Heim's book on Minya Gongka as it is out of print, and now retired my order. Instead I have already ordered Peter's book on China and Tibet. It costs 3500 francs, that is 10 US$, just the sum I already owe you for your purchase of the Blue Chemise and the JRASB. So please don't send any cheque. I don't think Tibet has been [illegible] and only [illegible] Heim, instead of Heim's. They are not expensive. The first "Von den Mandalas" about 800 francs, the second "Über den Himalaya ins Land der Götter" about 900 francs (1700 francs = a 5 US$). If you want them I can order them. But it takes about three weeks to be sent to Paris (and I think about a month or so to be shipped to India). Instead of getting a cheque I would prefer to ask you to buy me some other book in India (the only way for me to buy there, because of foreign currency regulations).

I think it would be worth while to buy the gnam-t'ar of the 6th Dalailama, even at a high price (say 200 US), because it seems really very rare. Could you please try to know the exact title of the new Gesar you are speaking of in your last letter. Even if it is not to be bought, it would be useful to know for my bibliography. I here discovered (in the National Library) the chapter on Gesar's descent into Hell in order to deliver his mother. I had never seen it. Fortunately enough it has only 45 folios. The length of all the other manuscripts lays a big strain on my work.

It is a great pity that the Lamas would not let you have the Bin-chen pho-ldeb. I already asked Wilhelm for microfilms. I can only hope that my good luck shall allow me to go once to Darjeeling and to work on it (or else, easier, to go to Rome as Tucci has one copy).

Your picture with the Bhutan people is very nice, the girl is good-looking indeed. What is Father Hermanns doing there? Missionary or research work? He is surely a very suspicious man and wouldn't even allow me to know the

little of his Gesar-version of Ladakh which he says he has translated. He is always afraid somebody may steal him and does not seem to believe that there is something like honesty in exchange of scientific information.

~~Are you~~ Do you need Petech's book immediately? I wonder if you would kindly allow me to have a look on it before sending it to you. I thought Petech would send me a copy, but he did not. It is rather expensive.

I discovered a whole page written on you (喇嘛克) in a small book called 西康札記 Shi-k'ang tha-chi, by Yen Nai-t'iang 任乃强, Shanghai 1932, p. 5. It tells of your coming to Tachienlu, where, to the astonishment of the author, you are said to have spent more than 2000 dollars in a fortnight: 凡住康定十五日, 用二十餘圓而去. He is surprised to see how well you were received in Muli and supposes that you gave gifts etc. to the king (意喇嘛或以槍械等貽之, 故能得其歡迎也.)

You see you are already an historical person and future geologists shall be puzzled to know who was this Lo-ma'o.

Please write me soon. Your letters always give me very much pleasure and the little fresh air so necessary [illegible] of hard work and administrative difficulties.

As ever cordially yours

with kindest regards

J Hein

P.S. as I don't have the bDa'-dag ming-gsal-ba, but other Tibetan dictionaries.

Paris June 7th 1951

Dear Dr. Roche,

many thanks for your interesting letter. I have already written to Prince Peter some time ago. So far I have not yet been able to hear the wire-recording. I am furious about it. Yes I know living is not expensive in Kalimpong (an english lady who is about to go there told me about the hotel and showed me the prospectus) I could easily live there on my own. It is only the travelling-fees which are so high that I can't afford it. And it seems for the time being impossible to find any institution which would like to pay the journey for me.

I was greatly interested in the connection of names of the Dmuge Mahin region with Gesar. The written and printed versions of Gesar all place his first start in this same region. He is expelled there from Ghin by his nasty uncle, but finds there all the treasures and talismans necessary for his future power. He is also said acquiring his first power through control of the trade-roads from China to Tibet and India. (In David-Neel's paraphrase, p. 70, Ler Djigdag Thayal Poumra is = ashi-dkag rMa-rgyal sPom-ra, that is Dmuge Mahin. Your Seng-chen rgyal-po, whose tent is a rock at rgyal-thung is indeed Gesar. His most current title is Seng-chen nor-bu dgra-bdul (Big-Lion, Jewel, Victor of Enemies) but dgra-bdul rlung-sbog is not known to me as his brother (who is always called nu-po Klu²-rgyal Thod-dkar or Klu-phrug bod-ldan). I think there is little doubt that rlung-sbog: wind-wing, is a name of a horse. The famous horses are all winged and said to be swift as the wind. On my Gesar pictures Klu-phrug bod-dkar is a man clad in red armour on a blue horse in a black cloud. On another one nu-po Klu-phrug bod-dkar is a warrior clad in red with a serpent in his left hand, on a green horse (on the same picture: rMa sPom-ra holds a yellow vase in his left, a red serpent in his right hand, on a white horse).

I have found an interesting passage describing Gesar's hat and its symbolism. Unfortunately the text is very difficult to understand due to many terms not recorded in our dictionaries. I am sending you a copy. Maybe, if you have leisure enough, you could ask your lama to explain it? Needless to say how grateful I would be. (I have underlined in red the words or phrases I don't understand).

Many thanks also for your beautiful picture of Gangs-chen mdzod-lnga. - I am very tired, still two weeks more and I shall have my holidays. I have already resigned my professorship at the School of Oriental

Languages and hope nobody shall oblige me (morally) to keep the charge for the next school-year starting from november. Do you think Rockefeller or Guggenheim or such like institution would eventually pay for a journey to India ??? I don't believe it. But maybe you have some information about these institutions. (I think a 3 months stay at Kalimpong covering the tibetan New year would greatly helps my thesis on Gesar.) Wilhelm wrote me, the University of Washington would like me to come for a term, but I can't see the use of it.

Now I must leave you for today having a lot of work for the examinations (about 100 students of Chinese !!)

most cordially yours

your old Stein

P.S. if your tibetan teacher can't explain the text I send you in english, he could do it in tibetan

Auvers – St. Georges July 11th 1951

Dear Dr. Roth,

many thanks for your interesting letter. I didn't take the Dsu-pkaw-la with me and am unable to answer your questions. I shall show them to you when we shall meet. I am very glad you eventually would like to come to Cauterets, we shall be able to talk a lot. It is ~~[illegible]~~ not far from the spanish frontier. You get there either by train or by plane (an airfield exists at Lourdes I think, or somewhere nearby, cars going to Cauterets) It is a known station for sulphur-treatment. When in Paris I shall send you a prospectus (I know there are very comfortable hotels in the place).

I am not astonished to see that Tucci, Hoffmann etc. are eager to see the 6th Dalai's biography. It is surely most interesting. I am somewhat low-spirited now that I learn it has 1000 folios. That would mean about as much micro-plates and I am afraid it shall too expensive for me (to judge from French prices that would need about 20.000 francs i.e. ca. 70 US $). Do you have any idea about prices in England?

As to the my copy in Mr Dowell's possession which you mentioned (རྒྱལ་འཕགས་ཀྱི་ལྷན་ཁག་ཆེན་པོ་ཀུན་ལེན་ལས་ཀྱང་ཁ་ཅིག [mistake for ཅིག] ལས ...) it must be interesting, for Kun-dgah legs-pa is one of the "frolish" saints I am most interested in. His story, I was told, is full of funny stories (ངོ་མཚར ཏོ). But according to the title the present copy is only an extract (...ལས ...) from the ... from his biography and complete works. It seems to be not very well copied (see rgyal-tsho, orthographic blunder for rgya-mtsho). ~~As~~ to that 75 rupees (ca. 30 US $ I think) seem rather expensive. Is it an important volume, I mean has it many folios? If it is rather bulky I still would ask you to kindly buy it for me. I could pay you back in Cauterets or in Paris.

As to the Rin-chen gter-mdsod I shall immeately write to Mlle Lalou to try to buy it for the National library. 1000 rupees mean, I believe, about 400 US $ and I could not afford even to pay half and half with Mlle Lalou as I planned. Prices of books in Kalimpong are really too high, compared with

what could be taught in China. But of course these times are over.

I don't know the book you mention in your last letter (བླ་མ་ཀུན་ཀློང་ཁ་ལོ་ཏོ་ཆེ་ "Teachings of Lama Kun-klong". The name is of course an abridged form of a fuller name which I ignore (Kun-legs klong.po?). You possibly can know the full name of the lama through the full title of the book.

Many thanks for sending the rupees to Prince Peter. I now feel sure that I shall get a good photograph. As I have given my dismissal at the School of Oriental Languages, I shall have much more time this winter and hope that the Gesar shall advance quickly. I shall confine myself (in my thesis) to certain aspects of the problem and publish one printed text of the saga. The rest (Turi alone has six mss) I shall publish later. Washington University may be interested in publishing a Codex Gesariticus I am thinking of. I can't afford to have photos made of all these mss, neither can I copy them all. Your Tibetan mss is interesting. The story is the same as Turi's mss and Mme David-Neel's resumé. Of course here too I shall only be able to note the most important things. It is too long to be reprinted. Once published in photographic reproduction other scholars, like Hoffmann, Schubert, etc. could attack the numerous problems (linguistic, sociological etc. etc.) involved.

I can understand you fairly well. There are so many things to do. I hope you shall give priority to your work on the Amnyi Machen region. It is surely more important than the plant-geography.

The place where I am staying now is really ridiculously small. The weather is unstable. But I brought some books and my Gesar story. The rest of the time I have some walks with my wife.

Please write me soon. With best wishes for your health and best regards

cordially yours
Stein

Hotel du Chapon Fin, Auvers-St. Georges (Seine et Oise).

excuse me. I had to cut the pages a little, because my envelopes are too small

Cauterets july 31, 1951

Dear Dr. Roth,

a dull heat and some liver-trouble made me feel bad and so delayed my letter. Yes, I received Prince Peter's colour-photos and am very glad indeed. I shall have them reproduced when back in Paris. That you wrote me about F. Schroeder and his Gesar notes is most interesting. Unfortunately I don't know him and I am afraid it is useless to ask him about details he would probably not be willing to give (at least if he has suspicions as F. Hermannes). I am not afraid of his "concurrence", on the contrary I am glad he shall contribute to the work. I can't hope make everything by myself. And I hope to have something personal to say. The Ladakh version of Gesar should surely be published (with notes on the dialectical words etc.). Rockhill had, long ago, the intention to do so, but never did it. F. Hermannes also has translations ready of his Gesar-versions (but to judge from his other publications his knowledge of Tibetan language is rather superficial).
Did you tell F. Schroeder that I am working on Gesar? Do you think you could introduce me to him?
What is F. Hermann's and Eberhard's fight about? Could you please tell me if it is possible to buy an off-print of this at Antinopos? Please tell me exactly what (number) volume it is.
I would very definitely ask you to kindly try to buy for me a second copy of the Rin-chhen gter-mdzod. I shall either keep it for myself or buy it for the Musée Guimet where is interested in it. I met a friend here who told me he could give me traveller's checks in US $, so that I could pay you back in your own currency. – I am glad the 6th Dalai's biography goes to Washington University, as I am in good terms with Cathelin and the Librarian of the Far Eastern Department. They told me they wanted to undertake a big collective work on Tibeto-mongolian religion and sociology, asking me to collaborate. It is interesting enough. But to say something new it shall be indispensable to go through the vast Tibetan

literature still unknown, above all because there are so few texts, other than canonical, available.

I hope you have now entirely recovered, with best wishes for a nice session in Thyria,

as ever yours

Stein

P.S. I shall be back in Paris on August 10th.

August 16, Paris 1951

Dear Dr. Dork,

in the train back to Paris I caught a bad cold and had to keep the bed with high fever. Am still rather feeble.

But I want to thank you for having sent me the Pathfinders number containing Eberhard's review of Hermann's book. You should not have done so, though of course I was very glad to read it. I would have used it in a library. Just perhaps this number has some interest for you. Do you want me to keep it for you? Please also tell me where you want me to send or to bring your copy of Peter's History of China and Tibet I bought for you.

I am sending you by ordinary mail prospectus of Cauterets. I shall be there on the evening of September 1st and stay for a three-weeks cure. I would be glad to see you there. People all say it is a beautiful place.

I am glad to see that there is still a chance for getting a second copy of the Six-Rather Glen-Indood. Also am awaiting with pleasure for the "Foolish stories"

Many thanks for your endeavours to introduce me to Father Schroeder. I did not yet get word from him.

The weather is awful here. No sunshine at all. Gray and rainy. What a summer! I hope it shall be better in the mountains.

Hoping to see you soon

with kindest regards

as ever yours

Stein

October 22, 1951

Dear Dr. Roob,

the texte of page 5 of the 6th Dalai's biography concerns the usual introductory remarks. So the missing pages don't at least ~~not~~ concern the proper story. You are wright in thinking that the letter π indicates more volumes. Does this letter go through the whole volume? Maybe the mss includes a second part marked pa, you may look to the later pages. Any way the texte is complete, as it finishes with the date and name of the author.

It was finished in the year earth-hare. As the 6th Dalai died in 1705 or 1706, this earth-hare year can only be 1759, 1819 or 1879. But the latter two seem too far away from his death, so it is probably that the biography was written in 1759. The author is skal-bzang Yon-tan, ~~[illegible]~~ ~~[illegible]~~ of the Dalailama, a monk with the mongolian title of tarkhan (i.e. a man freed from any taxes). The man who contributed the money for this work was sDe-dzug mkhan-po.

Unfortunately I have so far no information about the author.

Many thanks for writing to the Rani on account of the fool's story. I would really be very glad to get it.

I am in a hurry, having to prepare my lectures. My wife is in bed with influenza. So I have to do the shopping for the meals and that takes enough time.

Please write me soon.

With best regards most cordially yours

Stein

dec. 2nd 1951

Dear Dr. Rock,

many thanks for your post-card. I must apologize for not writing sooner. But I am to terribly busy. The lectures have started and ask me a good deal of work. Then I have started learning Sanskrit at the Sorbonne. I feel I need some knowledge of it for my tibetan studies. Then I was asked to write book-reviews for the Journal Asiatique (on Barth's, Tucci's, Peter's, Hoffmann's recent works). Last, not least, I have now adopted a regular 'time table' every day to work on my thesis. I am now typing a precise analysis of the three Blockprints fortunately which I shall publish as secondary thesis. They give the prologue, the story of the Sixth, the [illegible] Dalai Lama, the Mongolian Mongra region, his Gangailler, the house-rare and his enthronement. In the same time I prepare the index of all the names in the text. A third of the work is done. I hope to finish this in march or so and shall try to have it printed. Then I shall start writing my principal thesis (analysis of the story, history and geography of Lhasa etc.).

Prof. Simon shall bring me the microfilms of the 6th Dalai's story when he comes to Paris about christmas. Many thanks for having it done for me.

In a recent T'oung Pao number I saw announce of a book by Fu Mao-chi 傅懋勣 called "A study of the Moso hieroglyphic manuscript «genesis and History of Mankind" from Likiang (Huachung University, Wuchang, Hupeh, 1948, 96 pages) (english or chinese? not stated). I wonder what that may be. Did you ever see it?

I was much interested in Tso dje lei ghigh's story and thank you most heartily for sending me the proofs (which I inclose in this letter, since you need them). Very eager to see your outcoming book. I hope everything goes smoothly.

If you see Tucci please give him my best greetings.

Hoping to hear from you very soon,
with best regards
most cordially yours

Stein

Kalimpong, 11 January 1951.

Dear Lama Nyima Norbu:

In pursuance of our conversation of yesterday, and as requested by you, we are sending you herewith a list of the books we would like to secure. We would gratly appreciate if you would be kind enough to help us procuring these books.

1) རིན་ཆེན་གཏེར་མdzod
2) བཀའ་ཐང་ལྷག
3) The collected works of ཐུགས་རྗེ་ཆེ་བླ་མ
4) ཟླ་ཏ ཏ ཏ་ཀར་ཡོ
5) ཟླ་ཏ ཏ ཏ ཁྲོན་ཡོ
6) ཟླ་ཏ ཏ ཚེར་ཡོ
7) དཔག་བསམ་འབྲི་ཁྱིད
8) ཏ་ལོ་ཙ་བའི་རྣམ་ཐར
9) ལྷག་བ་ཐབས་བརྒྱ་ཚ
10) རིན་འབྱུང
11) ཏེ་ཧ ཕེ ར ཁ ཁ ཡ ཡ
12) ཏེ ཧ ཕེ ར ད ས ར ཡ
13) འཇམ་གྱིང་ཁྲུས་བཅད

This is a preliminary list and if you can suggest other works of similar interest, we shall be glad to buy them and will, of course, pay for your endeavours.

Hoping to hear from you,

we remain very truly yours

Address: Dr.J.F.Rock,
Himalayan Hotel
Kalimpong

Paris January 16, 52

Dear Dr. Roth,

thank you for your good letter. Here ~~an~~ dry rain proves almost every day and in my home I have to use the electric light from morning to evening. Sometimes I am longing for some sunshine.

Now let me answer your questions:

1) Potentilla anserina is spelled ཨ་ཛོ (a'zo-ma) in tibetan (S. Ch. Das, dictionary, translates: "the sweet potato of Tibet").

2) After inquiry I succeeded in borrowing a copy of Fu Mao Chi's paper (he gave a copy to Prof. Demiéville – he stayed one year in London studying phonetics and is now back to China – Formosa I suppose).

It gives an introduction ~~on~~ Nakhi phonetics and its ~~pt~~. Then the text of the Ts'o-mbu-the in ~~the~~ pictographs, transcription of texts, translation and commentary ~~[illegible]~~ English abstract. 96 pages.

If you want, I can have microfilms made (~~[illegible]~~ 50 exposures).

3) daban = classical mongolian: dabaghan; Kowalewski's dictionary gives the following definition (tib. ra/ra = pass) "Montagne traversée par un chemin, pic qui est sur le hauteur montagnes, une chaîne de montagnes, 2) passage à travers une montagne". Pass seems to be the principal meaning, if you consider the verb dabakhu "passer, traverser la montagne".

I knew Ekvall in Peking and ~~met~~ he came to see me when he passed through Paris. I have since long wanted to read his book "Culture contacts in the Tibetan borderland", but never succeeded to see a copy. Do you have it?

I have not yet got the microfilm of the 6th Dalai's Biography. A student of mine shall bring it with him in the Easter holidays. Anyway I would not have time enough to read it, being overburdened with the preparation of my lectures (Chinese and Tibetan), my thesis and other minor occupations.

I have finished revising (almost translating) the 2 first volumes of a printed Gesar story. One the volume remains to be done & transcribing the text to type and the index. It shall be finished after Easter and I hope I can give it to the printer so that it shall be out for my thesis. Then I shall start writing the principal book on Gesar, some chapters of which are ready. Of course I shall not be able to give everything, having no time to read all the mss Petri has in his library.

With all my best wishes for the New Year, in which my wife joins me,

cordially yours

Stein

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Paris 19.2.61

My dear Rock,

I have sent you my doctor-thesis on Gesar as soon as you wrote me from Europe. So it should reach you in the near future. Of the article on the linga, I have unfortunately no off-prints. But I will send you the article on the Ch'iang. I am glad you are well and bravely working as ever. All your projects are most interesting and I am looking forward to see the books. I have finished my book "La Civilisation tibétaine" which will probably be out at the end of the year.

I wonder if it would be possible to purchase some of your photographs. Since some years I have built up a Center of documentation belonging to the Ecole Pratique des Hautes Etudes and Musée Guimet. So far we have about 2000 photos about Tibet, Sikkim, India, China, Japan. Mostly on religion since that is the subject of my chair. We think reserve the copy-right of the author. The photos are only used for research work and not publication, if made with the express authorisation of the author. Please tell me if you feel you could let us have some of your photos (enlargements of 13 x 18 cm. are enough), what would be the price of each photo and how paiment could be effected. The choice would of course be difficult, but I would first refer to photos you have already published and then explain to you what I would need most. To my mind it is now most urgent to build up photo-collections like libraries, with catalogues, since they are indispensable and valuable documents for civilisations which will soon be gone.

We are all well. Have 2 lamas and a married couple of Tibetans with us, living in our house. Since 6 days the New year prayers, with drum, cymbal, bells and chanting are going on, and the atmosphere is very nice. The next 3 years — the time they are supposed to stay in France, I will be busy collecting information about different problems of tibetan civilisation and perhaps, if possible, I will translate the autobiography of Drug-pa Kun-legs. Unfortunately I have not yet found

a complete copy. Rani Chuni – with whom we are in very friendly terms – promised to let me have one, but the prints are rare and the blocks seem to have perished.

It will be nice for you to go to Bhutan. I have no particular desiderata, but am always eager to get books. Or at least you could try to ask a lama to make a catalogue of what books are kept in their libraries and what books could still be printed from blocks. Considering what has happened in Tibet, it would be good for everybody that some copies of their books should be preserved in Europe.

You once told me you brought a great number of gsuñ-'bum's to Library of Congress and you kindly gave me the list. So far & all my endeavours to have them have failed. Could you give me any information of what may have happened to that collection?

With all good wishes

cordially yours

Stein

Peking, January 7th 49

Dear Mr. Roth, I was glad to get your 2 letters from Kirtiany. Since I arrived in China I had to change my plans so often, owing to premature or wrong instructions, that I always waited writing you in order to tell you something definite. But now I feel that is impossible. I am not free to do more like you are. When news came from China just before I left France, I decided to leave my wife behind in Paris and go to Chengtu instead of Peking, foreseeing what happened. Unfortunately, Red tape prevented me from doing so. In order to get my salary I had first to go to Peking, so I had to do so. Once here, I have tried since a month 1/2 to fly away, had several times ticket in flight, but the plane didn't come. The town is invested but 2 airfields have been built outside the town and air-service is resumed, but you have to get permission to leave from the Foreign Office. I still hope to leave, but am not sure at all about it. But that is not all. Hardly had I arrived here that I got news from Paris, that the professor of Chinese at the School of Oriental Language had been appointed elsewhere and that I am asked to come back to be appointed at Paris. I could do nothing else than accept, and have my first permission to play some months more in China. I shall have to leave for France at the end of April. The only thing I shall be able to do — if nothing happens — is to go to Chinese and Turkestan in order to buy some titles and learn a little of the Turkestan dialects. All my plans for a long trip to Hindu Kush are foiled. Here is no chance to see you in Kirtiany. Kirtiany wrote that he shall give me information about his great texts and [illegible] Tibetan [illegible] Kirtiany has brought a set of Tibetan alphabet for printing and I think I can realize my order here. I am glad you are pushing your Wakhi studies. Your activities are of the utmost importance as nobody else has any knowledge about it. An iron-pen only could of course be extremely useful. — Did you get any news about the Tibetan books you kindly tried to order for me by your Tibetan friends (merchants)? As for your questions:

for <u>rJaü-ri snuṅ-po</u> I think you get my letter from Paris where I tell you that I only found it in Pugo's Mss of fortune-teller which deals with the war of King with the Man — the King coming going there through the rJaü country.

<u>rDaü-ri snuṅ-po</u> is, I think, something else. Maybe a confusion has taken place.

for <u>rDaü-ra snuṅ-po</u> (<u>ra</u>, with <u>ra'</u>) is a well-known name of Khotan, a sacred place in the Khotan kingdom. The <u>ṅo-ga</u> in which it is said to be situated would have to be taken in a larger sense: Central Asia. For the other names it would be better to give me the whole texts. Otherwise it is difficult to determine their nature. <u>Gyi-liü b'a-dkar</u> the Mongolian cow with white mouth could be compared with Gesar's horse: rKyaü-rgod b'a-dkar (<u>gyi-liü</u> universe = excellent steed). I wonder about the «mountain god» <u>Yod-de gsiü-rgyal</u>, as there is, as you know, the name of a famous king of Tibetan history. <u>Yol-k'a</u> is a place mentioned several times in the <u>Padma b'aü-gyi</u>. I am writing without my notes and

can't unfortunately give you exact references for the time being. I shall go to Paris where I have left all my notes.

Shanghai January 10th. As you see I finally succeeded in flying out of Peking. I had the big chance to get a passage on a plane for Chungking on the 21st of this month. So, if nothing extraordinary happens, I shall be there in 10 days and you may write me there c/o French Consulate. I think I shall have to stay there for about 3 weeks, and then go to Tachienlu where I would stay about 7 weeks, only to be ready to fly back to France end of april, beginning of may, since appointed professor in France I shall be unable to come out to the Far East for about 2 or 3 years. It is a pity, but can't be helped. I shall use this period for getting my Sogdian definitely ready for my thesis.

I am eagerly ~~to~~ expecting to read your article published in Mémoires Series which you have sent me to Paris (it must have arrived, I hope, after my departure). on the Chiang-chan affinities. I have found some texts I used for my article on Ch'iang. Since then I have found new material and hope to ~~find some more in Tachienlu. Please write~~ have found any new Tibetan texts especially of historical or legendary character.

hoping to hear from you soon

as ever yours

Stein

Paris 1.6.1962

Dear Dr. Roth,

Many thanks for your kind letter. I am sorry for my long silence, but I had a very bad year as far as health goes. Now I am better again. I have written a book for the wider public: La Civilisation tibétaine. It will be out in a few weeks.

I had sent you a long time ago a copy of my doctor-thesis Recherches sur l'épopée et le barde au Tibet. I am rather worried since you ~~don~~ don't mention it. Did you not receive it?

Barst is still alive, but very much broken down. Meisezahl knows sanskrit and the particular tibetan of the Kanjur and Tanjur translations, but probably not much of real tibetan.

Yes we have here 4 students (2 ~~monks~~ one of whom a tulku, and a married couple) since one year 1/2. They are going to stay up to october 1963. I have learned a lot with them, and so did my students.

It would be nice to meet you in France. But we will be away from Paris during the summer. We have bought a half-ruined house in Southern France (Provence) for our vacations, and will have to work there in order to make it more or less habitable. It is a nice region (ca. 50 kms from Avignon and from Aix-en-Provence). If you were to stop somewhere there, I would be glad to come to see you (in august it will be hot, but in september just nicely warm). The place is outside a little village-town (of 250 souls) in which there are the ruins of the castle of Marquis de Sade.

Adress is: "La Raffine", LACOSTE (Vaucluse)
(july, august and september).

I am glad to see your work is progressing as always and I am eagerly looking forward for the next publications.

My wife and daughter (now 5 years) are well and send you their best greetings et tous souvenirs.

With best wishes for you

as ever yours

Stein

Dear Dr. Rock,

I am sorry to learn that you are not well and hope you shall get through without ~~the~~ surgical intervention. Unfortunately your plan to fly to India in my company is impracticable. I am not at all free to do what I like. As a member of the EFEO I am an official of the Overseas-Ministry (Department) which has to pay for my journey back to France, but allows only the way via Saigon by a French boat. I am still waiting for directions of the Embassy, don't know what boat I shall take neither when. Things are going slow.

I am rather worried over the difficulties of the road to Muli, being not a particularly strong man. The road to Kangting is still as unsafe as before according to a recent letter of Mgr. Valentin. The only road now safe and easy at least as far as to the starting point is the one to Sining. Many people are going to and fro. I think it is useless to make plans before next year as conditions can easily change. I wonder if with Indian independence the entrance to Tibet from the Indian side shall be easier as before. But anyway that ~~also~~ does not solve my problem as I am specially interested in Eastern Tibet (by the way one of the most interesting spots would be the Poyul (Pomi) ruled by a queen, but there is probably no way to go).

I am sending you the copy of the Sakhom prayer. The one to Mka-chen Spanrab published in Peiping is no more available. I bought the last copy. They ~~are~~ are unable to print more, at least for the moment. The Li-hua hsien-chih tao has been published by the 西康省政府. I bought it in Chungking. It is not on sale in Peiping. If you know somebody in Chungking you could ask him to buy it for you (USA consulate could do it? easy to find in the book-shops).

Many thanks for ~~your~~ copy of your book. Yes I would prefer to have it in Peiping as I don't know when I shall leave and have to give no adress in France. I got news from the Library of Congress. They speak of "our unrivaloped Tibetan collection". I wonder if there is any body capable to find a Kesar in such a collection! Lessing is here and I told him about Cooper's papers. He has taken notes on them and promised to look after Kesar when back in America (he is to leave about the end of the month). It is highly time for me to do something

J.

in the field. The Kesar is „in the air". Lessing told me that Bailey has asked for copies. Schubert wrote to Fuchs here in Peiping asking ~~him~~ to buy for him the mongolian version printed in Peking. I know there is a ~~[illegible]~~ tibetan Kesar in Germany and I would here liked to see it. Schubert says he is working on the tibetan guide to Kumbum and asks for a chinese version of it published, he was told — by you probably? — in a chinese periodical. Do you know of that? I think I shall for the moment not ask for photostats of the strange manuscript as recent inquiries in Buenos Aires have shown me that prices are very high. The exchange rate in francs and in black market are very equally desastrous for me who can't get USA dollars otherwise (one year's stay in Peiping just enough for me to save enough dollars to buy the necessary food in France, on the black market, to live 6 months — the official ration being a hunger-ration and my salary in France just sufficient to hire a room!)

Thank you for the rather interesting photos of the Wiuyatenka tutelary god. Shall I send them back?

Please write me soon. I have written to the Catholic Mission in Tali asking them to send you 200.000 CNC as order to buy some tibetan book. But you can buy for me up to one million a month. I shall send the money immediately through the post office.

Very cordially yours

Stein

Paris april 27.

Dear Dr. Roth,

I am sorry you are not well and hope you shall be soon all right again. I sent to the American Express C° and took the Gra-Cha text sent by Schubert. The enclosed letter for you I found joint to the text. If you write him, could you ask him 1° if it is possible to purchase Franke's Stier-Myth in Asia Major? 2° ~~if the Hungary [illegible] which the Egyptian [illegible] preserved in the Museum for [illegible] [illegible] the titles. [illegible] [illegible]~~? I would like to get an offprint of his article published in Orientalistische Literaturzeitung 1933 N° 8/9 (but I have hardly anything of interest to give him in exchange) and another one published in Tagungsberichte der Gesellschaft für Völkerkunde, 2° Tagung, 1933 Leipzig.

I am sorry for the matter of photographing the Hittite-dialect dictionary etc. I sent to the Bibliothèque Nationale. There the inscription is much deeper but they don't photograph any texts not coming out of their own library. So it can't be helped. I am myself very much annoyed because of the Kesar miss. Still Tucci sent me and still I tried here photographs. But it shall cost a lot. It is hard to get through.

The weather changed several times and I got a bad influenza out of it. My wife is better but she has to undergo a long treatment. I hope to be able to go to the Pyrénées end of may and june. I really need a rest.

Please write me soon

With best regards

very sincerely yours

Stein

Mutual
3300 passport

Book 6

The Yab-Thang father of incarnation of Lobrang Fo-yeh ཡབ་ཐང་ཕ། p. 142

The Thang-ka which was in the Ra-gya Fo-yeh's residence was the paradise of love of Maitreya ཐུགས་རྗེ་ཆེན་ཁ། p. 143.

Kangting march 20

Dear Dr. Rock, I wonder if you got my letter from Shanghai - I spent a month in Chengtu, no transportation being available for Ya-an. As I had found a new chapter of the Gesar-saga and a short history of the Hor kings of Kanglze, the time was not uselessly spent. Finally I was able to come here at the beginning of the month. Though I have to return to Chengtu at the last day of this month, my stay here, though short, shall have been very useful. I have a good tibetan teacher who comes every day and explains the Gesar story. Moreover I found 10 paintings representing almost all ~~them~~ the episodes of the Gesar-saga, each one being accompanied by a short explanation, every person having its name. In the center stands always one of the hero's tutelar deities. I copied all the texts, made a description of colours and shall get photographs to-morrow (unfortunately the proprietor wouldn't sell them). The set is almost complete, one only missing, because one of the paintings has made tracks: ཤ.ཁ.ཁ.ཀ. The final ~~go~~ indicating the end of the series. So my trip shall not have been entirely in vain.

As I write you I here to go back to France to teach Chinese at the School of Oriental languages. I shall use this period to write and publish my thesis. In a way I am glad to go back to France for the moment, the situation in China being really too worthless especially when you want to travel inside (I have lots of difficulties here with the money. The travellers arrive but the bank has no cash. I haven't even a penny to send a letter to my wife, being obliged to wait for the bank's funds to come on vouchers back).

I have only one thing to worry, that is to find a lodging. My wife in France tries her best, but it is not an easy thing. I shall probably fly back via Kunming-Hanoi-Saigon and expect to be in Paris

in early may. Please write me c/o Ecole des Langues Orientales, 2 rue de Lille, Paris VIIe.

I hope you are well and your work goes on smoothly. More than ever I hope to remain in touch with you, your work being, now as in the past, of the greatest importance to me. I hope to find your offprint of your last article in Paris. When I was in Peking I had an opportunity to see Father Rahmann. I was told he was absent then.

Good bye. Hoping to hear soon from you with best regards

sincerely yours
Henri

List of desiderata

མེ་ཤར་ཐ་ཆད།

ཏིབ་ཕེར་ཐོ་ཀི་ཡོ།

ཅཻ་ཐིང་ཁ་ཤས་ནས་ཤད།

ཀས་ཐ་ལའི་ཤས་ཡིན།

ཆུལ་རབས་བོད་ཀྱི་ཤེས་ཡོན།

ཆུལ་རབས་ཀསལ་བའི་མེ་ལོངས།

བཟློ་ཐུབ་ཡིན། ཁ་ཐེ་ལུ།

P.S. Khia-tsum. I just got your telegram on the point of leaving for Kunming. It left me with big regret. For there are several reasons not to come any more this time. First the date. Arriving only after the 20th I could have had to go back after a week. And I feel too tired to make the 5 days trip without any comfort (no bed, no sleeping bag, no tent, obliged to sleep with the ma-fu's that means no sleep at all, coming in the rainy season without being able to protect me against it). The trip from Kunming to Tali in a Chinese car was awful enough: 5 days of rolling cage, 2 nights on wooden bed too short to shelter my legs, bitten by lice and bugs, not speaking of noise and mice. Eating all kinds of stuff. No I realize that I have to get a rest in France after 6 years of Tibetan and that I should try next time with better equipment. How often have I thought of your and the Pari's former journeys, with your own caravan, free to leave or to stay when and where you wanted ...

Paris october 22

Dear Dr.Rock,

many thanks for your two most interesting letters.I also think itbetter to send the mss by the diplomatic pouch.I have already taken steps to let them know and shall write you again when everything shall be settled. The story of the old lama who knew 32 Gesar-versions is extraordinary.I knew about 22,but 32 is really a lot! I don't think the Srin-gling which you mention can be Gesar's fight with the demon of the North (called Klu-btsan).It is most probably one of the late versions about the conquest of the land of the rakshasa,i-e.Langka(Ceylan) where Padmasambhava is said to have retired.Could you please get written down the title and,if possible,the beginning and colophon if there is one? The other which you mention gChan-gzan sde-lnga (Five classes of Wild beasts) seems interesting.I have never heard about it and would of course be very eager to get any possible information about it.If I understand well,Tharchin still has the copy written in U-me.It is a pity Tharchin can not print these versions.I have always tried to interest some Learned Institution to raise funds for a Codex Gesaricus,giving all accessible versions, but so far have not yet succeeded.People are always printing the same Latin a. Greek inscriptions ore some undigestible mahayana-treatise!-Well,let me try to answer point for point all your suggestions:

1)the printed book about the geographical names etc.would be very interesting. Can it be bought? The name you give (Hor-Khang dge-bshes-kyi bris-paḥi Ming-mdsod)is not the real title,but means "Dictionary (ming-mdsod)written by(kyi is mistake for kyis) the geshe of Hor Khang(-gsar),one of the 5 Hor-states on the northern route from Tachienlu to Yekundo.

2)The orthography and explanation of the word Amnyi looks funny.I confess I don't believe it.Amnyi must be a dialectical form of a-mes,a-myes "forefather".

3)The Sikkim History is very exciting.Unfortunately all it has to say about Minyag (so far at least) I already knew.As a matter of fact it was these texts which were the starting point of my article about Minyag and Tibetan speak about Hsihsia.I had precisely hoped to find a more detailed account of the story of King Sihu or Sehu as given in the rGyal-rabs (which I have).The history of Yeshes Paljor,mentioned p.19,is in fact the dPag-bsam ljon-bzang,edited by Das. But there are many mistakes in Das' edition as I could see in comparing it with the original blockprint I used in Peking.If I understand well,according to one of your former letters,there should be a printed book on Sikhim history,different from the 2 mss-copies you mention in your last letter and of which you have the english translation.In a former letter I suggested that this printed copy could be the hBras-ljongs lung-bstan gsal-bahi me-long.Could you please inquire about it? ཤན་ལྗོངས་ལུང་བསྟན་གསལ་བའི་མེ་ལོང

4)The wire-recorded Gesar-song is of the utmost importance and I can't say how grateful I am to you for your efforts to get it for me.Especially if you can find out the page on which the recorded song is to be found in the mss. That would enable me to follow the record in reading the text and so draw conclusions as to how they proceed.If Prince Peter were hesitating to let me have it,please tell him that I am a pupil of Bacot.On the other hand I want of course to pay for the expenses (especially the wire).If you see and hear the bard himself,please try to ask him as much as possible about the tradition of these songs: how he learnt them,from whom,are there any known masters of this art of reciting or of the Gesar-cycle in general,if yes what are they names,when did they live(for instance,if there is a colophon in the sTag-gZig-version,does-he know about the persons eventually mentioned in it?)Then,most important question is he singing just for the pleasure,or is it connected with religious features such as transe etc (incorporation of a chos-skyong or so).Is he a professional bard or just a man who can sing the Gesar? If he is a real bard does he have his particular hat*(if yes,by all means,please take a photo and ask him to explain the ornements: I was told their is a whole symbolysme of its parts).Do the bards use pictures(thankas) when reciting,showing the episode figured on the thanks with a stick or so? * (called springs-shin)

I hope I am not annoying you with so many questions.If I take the liberty to do so,it is because I feel you realize the interest of all these problems.

please tell me what I can do for you.
Meilleurs souvenirs et bien amicalement votre

Stein

PS. If Prince Peter allows me to have his phonographic record, please tell me h his adress so that I may thank him.

Paris October 17,

Dear L. Roth,

your letters made me happy indeed. No doubt that a library shall be glad to buy a manuscript so scarce as the Stag-gyig Gsen. As a point of comparison I may tell you that in June 1907, Laufer bought a 400-version ms for Pierpont Morgan library for two rupees (at that time, as rule Laufer, about 250 $ US — I have the photostats of his letters). So I think it is not too much to pay 200 rupees for the Stag-gyig version which is much scarcer and practically even unknown to this day. Of course I would be very glad if you could lend it to me for some months during the next summer (I could then have time to read it and copy important parts). As a matter of fact I think it is a pity that people (libraries or institutions) should spend much money in Kangyurs which are already ~~well~~ known and of which almost every great library has a copy, whereas other books are less purchased. I think for instance that there is no doubt that a complete copy of the Rin-chen gter-mdzod would be much more useful to scholars of Tibetan religion than the Lhasa Kangyur.

What you tell me about Prince of Greece's phonographic records is very interesting. I wonder if I shall ever be able to hear them. If you decide to stay, I shall send you all information I have about the rhapsodists who are specialised in reciting the Gesar epic. It is really astonishing that, as far as I know of course up to this day, not a single ~~[illegible]~~ photograph has been published of the special attire (above all the hat) of these people. I was told they are coming to towns and performing during the Tibetan New Year. So if you stay as long, I could ask you to try to photograph. ~~[illegible]~~ I shall of course daily mention in my book all the information and help I owe you.

I am translating (from the russian) Vasiliev's "Geografia Tibeta" (translated from the Tibetan of Hin-t'ul Khutukhtu, lived in 1836) which contains a fairly good account of Eastern Tibet with the Sung-pan region, the Bonds and Kokonor region, giving the orthographies of many names. I shall type it and send you a copy. Do you have it already?

What you say about the bonzes and life of your Maharajian friends is very exciting. What a pity that flying is so expensive. It would be nice to spend the summer ~~[illegible]~~ vacations in the hills there.

I am very glad you met a man who has a book about Bla-gro-'phel. The printed copy of the Tibetan history must be the right one. I wonder if it bears the title I sent you or if it is another work.

I gave your address and others to a friend, De Jong, who is a young sinologue and Tibetologue in charge of the Institut in Leiden (Holland). Kraemer told me they wanted to buy a Kangyur. I hope you don't mind.

Where should I write you after your departure from Kalimpong?

Most sincerely yours

Stein

Paris November 4

Dear Dr. Roth,

If I am late with my answer it is because I was very busy. I have not been able to find any precise date about Shou-hsing's cult, at least in his modern form. But I think it difficult to explain him as having come from the tribes-people. Two figures may have melted in one. At any rate 壽星 is already the name of a star of the South-pole (stars 角 and 亢) in the Shi-ya (3rd-cent. B.C.). A cult to this star is already mentioned in Sei-ma Ch'ien's Shih-chi (ch. 28, 6b) where a "temple of Shou-hsing 壽星祠" is mentioned. The T'ang-commentary says "Shou-hsing is the star of the old man of the Southern Pole. If it appears, the country is in peace. That's why a temple was made for him, to pray for luck and longivity". So you see that the cult of this star is very old, but of course we don't know how he was pictured.

2) I have no information about Robert Fagg's book.

3) The bDzam-gling rgyas-bshad (not bshes!) is, as said to Thomas (note which I overlooked last time) the very text translated by Vasilier. I am sending you very soon a typewritten english translation where you shall find the orthography of E-Wist names (but sometimes Vasilier did not understand the tibetan text).

The complete title is: bDzam-gling chen-poi rgyas-bshad snod-bcud kun-gsal me-long, written by the lama sMin-grol no-mo-han of Khams. It is the chapter: Bod-yul khri-skor gyi lehu which has been translated by Vasilier. According to a note by Schubert the complete text of this book is to be found in the library of India Office (Thomas list, No E, 4). I don't know what has become of this library since, I think, the India Office is no longer in existence. Maybe you can manage to get a microfilm through an english friend. It would be well to translate Vasilier's translation. (By the way Tucci's note on this book seems to prove that he himself has a copy!)

I shall write to Pinin of Greece and ask Barat to join a card. - Of course there are always jealousy and suspicion, but you should not mind them. I think Kalimpong will not be even more interesting a place than before. Maybe the coming people shall bring books with them. I think there is no danger from the Chinese, at least not for a long time to come.

I have good hope to get very soon the chair of History of Religion for China and Central Asia at the Ecole Pratique des Hautes Etudes, Sorbonne section, like the College de France, only for high studies. There I shall be much free to continue my studies and hope to be able to get rid of the Court of Practical languages as soon as possible. I think it would be a pity for you to leave Kalimpong too soon.

Excuse me for writing less frequently. My lectures and examinations have started. So I am much more busy.

Most friendly yours

Pelliot

P.S. in my translation of Vasilier, names written with hyphen (sDe-dge, Mi-li etc.) are given in tibetan script in the original. Otherwise the russian text gives only a transcription without tibetan orthography (like sde-ba kanam).

Dear Dr. Roth,

many thanks for your letter. The list of gsuṅ-ʼbum is most interesting. I shall have to go once to the Library of Congress.

In my notes I find something you may be interested in: At the Library of the British Museum, Catalogue "Oriental N° 11417 - 11509" is described as "Mosso-English-Chinese 93 booklets: mostly texts in the native pictographical script, with english a. chinese translations of ten, partial english translation of 18 more, a. descriptive labels in english a. chinese of the remainder". Anyhow it may be a curiosity.

The articles I would have liked to find are both in the english periodical "Folklore" vol. 42 (1931)

1) Loeimer (on gesar in Gilgit, exact title unknown to me) in vol. 42, N° 2.

2) Macdonald, Tibetan tales

I have not yet received the Mapa Cult. As to Amnye, I can only repeat that the printed texts write A-myes or A-mye 阿米, which is quite natural as a-mes means "ancestor, forefather". It can be pronounced am-ñes (to judge by the hoopa dialect of Taofu where ñi "new" is pronounced ñi; idem in the Sudo dialect). But I never found the word a-myes in direct connection with ʼMa-ĉhen. The spelling Am-ñe is just a way of transcriting the actual pronunciation by people who ignore the meaning (and the spelling) of the word. Very few Tibetans are learnt enough to write correctly. Gesar manuscripts, e.g., are full of orthographic mistakes.

I am rather tired now. We shall leave, my wife and I, on June 26th and come back on about july 17th (my address shall be →

Hôtellerie du Mont-Blanc
CORDON par SALLANCHES
(Haute Savoie).

Please tell me if you are going to meet.
With kindest regards
cordially yours
Stein

Funny stories of a famous lama:

རྒྱལ་ཏན་ཁྱེ་ཏཱཥ་ཟླ་གཟས་ཆེར་ཡོ་ཀུར་དགའ་ལེགས་པའི་རྒྱལ་
གྲོང་གསུངས་ལྷུམ་ཁྲུམ་ཆོ་ལས་དུ་པའི་ཀུ་ཀས་ཁ་ཕགས་
ཚམ་བླངས་པ་དེ་ལར་ཐམ་བཏུད་ཐེའུ་ཅིག་མདར་ཁ་ཕབ་ཀ།

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