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## THE INSTITUTE OF TIBETAN STUDIES

The Trustees invite your interest in this Institute established at an Inaugural Meeting on 24th February, 1966. Its main function is to help with the urgent task of recording and interpreting the works of Tibetan civilization before the last competent representatives die out. Under the violent changes wrought by Chinese Communism, Tibetan traditional culture has already virtually disappeared in its homeland, and is kept alive only by the struggling efforts of small groups of cultured Tibetans in exile. Most people in India, Nepal, Europe, and the U.S.A. with whom these exiles come into contact, although generally sympathetic, can scarcely be expected to appreciate at once the differences which, up to 1959, separated Tibetan civilization from the whole 20th-century world. At the same time, the few Tibetans who are now coming face to face with the Western world of scholarship for the first time can still have little idea of the wide context of Asian studies of which their civilization, for us, forms part. Tibetan culture was the last self-contained representative of a type of pan-Indian Buddhist civilization which once spread over most of Asia. In preserving what we can of Tibetan literature, art, and popular cultural traditions, we are preserving the special Tibetan form of one of the great world-civilizations. By working with Tibetan scholars we hope to widen their outlook beyond the confines of their own pattern of thought and learning.

Here in Britain our means to help in this task are limited, especially by the very small number of trained scholars competent to handle the relevant materials. We hope to increase their number through research-fellowships made available both to suitable Tibetans and non-Tibetans, and at the same time to make available to the larger number of interested supporters the results of our research work. The first major publication sponsored by the Institute is "A Cultural History of Tibet" by D. L. Snellgrove and H. E. Richardson, published by Weidenfeld and Nicolson in September, 1968. It is intended to publish a number of shorter studies on a wide variety of aspects of Tibetan life and culture and to undertake a programme of lectures and film-displays, etc., and so to attract a wider public interest. To make this possible we must first secure adequate support to finance the research programme.

By courtesy of the President and Council of the Royal Asiatic Society we are making known our activities and aims to the readers of this *Journal* and would welcome any support they may be able to give us.

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