Oskar von Hinüber (Professor emeritus, University of Freiburg)

_Buddhist Schools in Indian Inscriptions: Old evidence in the light of new material_

In spite of a rich literature prescribing how a Buddhist monk should live according to the rules of the various legal traditions preserved in the _vinaya_ texts of different schools, much less is known about the actual legal practice. Even the geographical distribution of the _nikāyas_ or _vinaya_ schools can be and has been traced with considerable difficulties almost exclusively on the basis of inscriptions. Given the prime importance of the _nikāya_ affiliation of each individual Buddhist monk, it is intended to provide a brief survey particularly of new epigraphical material concentrating on North Western India, where the relevant material has grown most during the last two or three decades.

Michael Willis (Curator South Asia, British Museum, London)

_Tibetan, Chinese and Burmese Inscriptions at Bodh Gaya_

The celebrated site of Bodh Gaya, the seat of the Buddha’s enlightenment, attracted pilgrims from across the world. Visitors from Sri Lanka are known from at least the 4th century CE as shown by the well-known inscription of Mahānāman. Less well-known are the Chinese and Burmese inscriptions of the 12th and 13th centuries. Impressions and photographs of these records are preserved in the British Museum. Also in the Museum’s collection are copies of two hitherto-unpublished Tibetan inscriptions, probably datable between the 11th and 14th centuries. These provide concrete archaeological evidence for Tibetan visits to Bodh Gaya in late medieval times.

Pasang Wangdu (Professor emeritus, Tibetan Academy of Social Sciences, Lhasa)

_The Bell at Dpa’ ris_

In 2010, a Tibetan inscription on a bell was found at Dpa’ ris Autonomous County, located to the south of Wuwei city (Gansu province), which was called Liangzhou during the Tang Dynasty (618-907) and the Song Dynasty (960-1279). In 1246, Sa skya _pandita_ arrived there to meet the Mongol prince Gotan, grandson of Genghis Khan, and their talks led to the establishment of political ties between the Tibetan and Mongolian royal houses.

The inscription comprises three lines and has been published by Prof. Lha mchog skyabs (Lanzhou). Photographs of the bell can be seen in _Bod ljongs zhib ’jug_ 1/2011. The inscription states that the bell was made for the Jag rong dga’ ldan byin cen gtsug lag khang in the region of Liangzhou at the time of Khri Lde gtsug brtsan’s rule (704-755). It further states that the text was written by Lcags kong and that the bell was cast by _dge slong_ Chos (s)prin.

The following questions still need to be discussed: 1) What was the historical background of the bell? 2) How did Tibetan Buddhism spread to the Liangzhou region during the first
half of the 8th century? 3) Who was dge slong Chos (s)prin – a Tibetan Buddhist monk or a Chinese Buddhist monk? And if he was a Tibetan dge slong: how can one explain the appearance of a Tibetan monk before the time when Bsam yas gtsug lag khang was established?

Tsai, Sueyling 蔡穎羚 (Researcher, Heidelberg Academy of Sciences and Humanities)

Stone Sūtras in the Monastery of the Reclining Buddha 臥佛院, Anyue 安岳 (Sichuan Province)

Around the time in which Zhisheng 智昇 (fl. 730s) was in the capital Chang’an compiling the influential Catalogue of Buddhist teachings from the Kaiyuan reign (Kaiyuan shijiao lu 開元釋教錄), Buddhist devotees in the Monastery of the Reclining Buddha (Wofoyuan 臥佛院) in southern Sichuan chiseled cubic caves into a rocky cliff and carved holy scriptures on the interior walls. A total of twenty-one scriptures, either as a whole or in parts, were engraved on the walls of fifteen caves. This paper asks whether there was a master program behind the selection of the scriptures. The archeological evidence and the arrangements of the texts reveal that an ambitious overall design was intended, yet that donors changed the plan.

Kurt Tropper (Researcher, University of Vienna)

Tibetan Religious Inscriptions in Context

Among the various epigraphic sources in Tibet there is a particular group of inscriptions that render – in varying degrees of literal accuracy – passages from texts which form part of the “Tibetan canon”. These inscriptions are found especially on temple walls and on stone slabs that have been placed on so-called “mani-walls”. Introducing some examples from various times and places, I will address questions like: Why were such inscriptions produced? Which functions were they meant to fulfil? And for what reasons was a particular text chosen?

Yamabe, Nobuyoshi (Professor, Tokyo University of Agriculture)

Toyok Cave 20: Paintings and inscriptions

Toyok Cave 20, which may well have been a meditation cell, is part of a large temple complex on the western cliff of the Toyok gorge. On the walls of this cave, many meditating monks are depicted, and inscriptions are affixed to some of the paintings. Thus, this cave provides an excellent test case for considering the relationship between paintings, inscriptions, and Buddhist practice. I have discussed this cave before, but this time I would like to reexamine it in view of a fragment of painting taken from this cave and kept in a European museum.
Richard Salomon (Professor, University of Washington)

Inscribed Gandhāran Reliquaries: Forms and functions

My presentation will summarize a recently-completed comparative analysis of inscriptions on Gandhāran reliquaries, some 56 inscriptions in all. I will discuss the various physical formats and textual formulae of the inscriptions, as well as their intended ritual and public functions. Other topics include the distribution of inscribed versus (much more commonly) uninscribed Gandhāran reliquaries, and the special features of inscribed Gandhāran reliquaries in comparison to similar objects from other parts of the Indian world.

Ingo Strauch (Researcher, Free University of Berlin)

Buddhist Property Inscriptions from Gandhāra: A tentative typology

The majority of Buddhist inscriptions reports the donation of objects which are somehow related to religious or ritual affairs. However, there is a growing number of items which were not intended for such purposes, but belonged to the everyday furniture used in a monastery by monks or other residents. Many of them are inscribed with texts which do not indicate the donative character of the object, but its property status.

The distinction between both groups is not always clearly visible. It is the purpose of my paper to give a survey of the objects belonging to this group and to develop a tentative typology of the texts inscribed on them.

A special focus will be given to the relationship of this type of texts and the much better known donative inscriptions.

Cristina Scherrer-Schaub (Professor, École Pratique des Hautes Études, Paris)

A Perusal of Inscriptive Edicts in the Indian and Tibetan World of the Seventh to Ninth Centuries

The first known Tibetan inscription appears in the Zhol rdo ring, dated to the reign of Khri Srong lde btsan (755-795/8?), and is nowadays installed in front of the Potala, some distance from its previous location. The inscription, which records a grant of privilege in reward for valorous feats of arms, might more precisely be dated to 763 or shortly after, making it very close to the decree of 761, which emanated from the same king and proclaimed Buddhism the state religion.

The paper presented here will concentrate on a close reading of the inscriptive language kept in public acts in India and Tibet, focussing upon the plurality of borrowings and the contextual and particular information versus the general.
Julia Estève & Gerdi Gerschheimer (Researcher, École française d’Extrême-orient, & Professor, École Pratique des Hautes Études, Paris)

*Shared Secret Places of Cambodia (K. 1155 and K. 1141)*

Philip Denwood (Professor emeritus, School of Oriental and African Studies, University of London)

*Inscriptions and History in Ladakh and Baltistan*

Scholarly work on the history of Ladakh and Baltistan has been largely based on written sources in Tibetan and other languages, such as Petech’s studies based mainly on the Ladvags rgyal-rabs. Inscriptional evidence from rocks and religious buildings reveals a series of histories which often seem to bear no relation to the written sources. This paper will discuss examples of this phenomenon and attempt to assess the values, defects and mutual relations of the two types of evidence.

Guntram Hazod (Researcher, Austrian Academy of Sciences)

*The Stele at the Centre of the Lhasa mandala: About the position of the 9th century Sino-Tibetan treaty pillar of Lhasa in its historical-geographical and narrative context*

The famous Sino-Tibetan treaty stele situated next to the entrance of the Lhasa Jo khang temple was – as noted in its inscription – set up in spring AD 823. The place where it was erected is not mentioned by name, although it notes the site where the treaty was celebrated in Tibet the previous year (summer 822). This was at the place called Sbra stod tshal (Upper Tent Park), which corresponds to an early 7th century foundation in the Rgya ma valley east of Lhasa and which can be identified on the basis of Chinese sources as the place where the Tibetan emperor Khri Gtsug Iide btsan (r. 815–41) had his principal summer residence. In later sources, the stele appears in the narrative of the assassination of emperor Khri ’U’i Dum brtan (*alias* Glang Dar ma, r. 841–42), where as part of the story’s dramaturgic setting it is placed at the centre of the Lhasa Mandala – the latter a conception of the early post-dynastic period. The paper discusses these narrative reflections and, with reference to recent fieldwork data, takes up the question of whether the stele’s position in front of the Jo khang possibly represents a later history of relocation.

Tsering Gyalpo (Professor, Tibetan Academy of Social Sciences, Lhasa)

*Gu ge Kingdom Period Grotto Inscriptions in Mkhar rtse Valley (Mnga’ ris, Western Tibet)*

My presentation will introduce inscriptions of mKhar rtse valley, which are found in grottos at Lcang lo can, Mkhar rtse monastery, Rdzong gtsug lag khang and Bar rdzong
The inscriptions are written on interior and exterior walls, most of them in \textit{dbu can}, but some also in \textit{dbu med}. The contents of these metrical texts include \textit{maṇḍala} descriptions, the names of various gods and goddesses, masters, donors and so forth. These inscriptions provide valuable evidence on the history, literature, language and Buddhist practice of the Gu ge kingdom.

\textbf{Nathan Hill} \& \textbf{Charles Manson} (Senior Lector, SOAS, London \& Tibetan subject consultant librarian, Bodleian Library, Oxford)

\textit{A Gter ma of Negatives: H. E. Richardson’s photographic negatives of manuscript copies of Tibetan imperial inscriptions collected by Rig ’dzin Tshe dbang Nor bu in the 18\textsuperscript{th} century CE, recently found in the Bodleian Library, Oxford}

In 1963 H. E. Richardson gained access, from Burmiok Athing, to photographic negatives of manuscript copies of six Tibetan imperial period stone inscriptions, apparently collected by Ka: thog Rig ’dzin Tshe dbang Nor bu (1698-1755).

Throughout Richardson’s subsequent publications on stelae he referred to these 6 transcriptions and employed them in his own editions of the inscriptions. However, the transcriptions have not previously been published, and thus many of Richardson's readings could not be verified by other scholars. Additionally, one of the transcriptions is the only extant evidence of a 9\textsuperscript{th}-century inscription which is now too eroded to be read ('Phyong rgyas bridge-head pillar). In late 2010 Richardson's photographic negatives of these manuscript transcriptions were serendipitously discovered in Oxford's Bodleian Library.

The photographs have been made available online in September 2011 at

\url{http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/view/all/what/MS+Or+Richardson+47?sort=Shelfmark%2Csort_order}

This paper will present the found negatives, outline their contents, and put forward some comments on the provenance, dating and contents of the manuscript folia, with particular attention paid to variations from the hitherto readings of the stone inscriptions.