

## BIBLIOGRAPHY

- Abramson, S. 2008. *Ethnic Identity in Tang China*. Philadelphia: University of Pennsylvania Press.
- Abu-Lughod, J. 1989. *Before European Hegemony: The World System A.D. 1250–1350*. New York: Oxford University Press.
- Abu Musa, M. 2000. *Archaeological Survey Report, Munshiganj District*. Dhaka: Department of Archaeology, Minister of Cultural Affairs, Government of the People’s Republic of Bangladesh.
- Acharya, P.K. 1979. *An Encyclopaedia of Hindu Architecture*. New Delhi: Oriental Books Reprint Corporation.
- Acker, W.R.B. 1954–74. *Some Tang and Pre-Tang text on Chinese Painting*, Vol. 2. Leiden: Brill.
- Acri, A. 2006. ‘The Sanskrit-Old Javanese Tutar Literature from Bali. The Textual Basis of Śaivism in Ancient Indonesia’, *Rivista di Studi Sudasiatici* 1: 107–37.
- 2010. ‘On Birds, Ascetics, and Kings in Central Java: *Rāmāyaṇa Kakawin*, 24.96–126 and 25’, *Bijdragen tot de Taal-, Land- en Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia* 166: 475–506.
- 2011a. *Dharma Pātañjala: A Śaiva Scripture from Ancient Java Studied in the Light of Related Old Javanese and Sanskrit Texts*. Groningen: Egbert Forsten Publishing.
- 2011b. ‘More On Birds, Ascetics and Kings in Central Java: *Kakawin Rāmāyaṇa*, 24.111–115 and 25.19–22’, in A. Acri, H. Creese and A. Griffiths (eds.) *From Lan̄kā Eastwards; The Rāmāyaṇa in the Literature and Visual Arts of Indonesia*, pp. 53–91. Leiden: KITLV Press.
- 2014. ‘Birds, Bards, Buffoons, and Brahmins: (Re-)Tracing the Indic Origins of some Ancient and Modern Javano-Balinese Performing Characters’, *Archipel* 88: 13–70.
- 2015. ‘Revisiting the cult of “Śiva-Buddha” in Java and Bali’, in C. Lammerts (ed.) *Buddhist Dynamics in Pre-modern and Early Modern Southeast Asia*, pp. 261–82. Singapore: ISEAS Publishing.
- Acri, A. and Jordaan, R. 2012. ‘The Dikpālas of Ancient Java revisited: A new identification for the twenty-four directional deities on the Śiva temple of the Loro Jonggrang complex’, *Bijdragen tot de Taal-, Land- en Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia* 168: 274–313.
- Adachi Kiroku 足立喜六 (tr.); Shioiri Ryōdō 塩入良道 (notes). *Nittō guhō junrei kōki*. Tokyo: Heibonsha, [1970]–1985.
- Ahmed, N. 2014. ‘Jagaddala Mahāvihāra’, in: *Banglapedia, National Encyclopedia of Bangladesh*. [Last accessed February 2016 at: [http://en.banglapedia.org/index.php?title=Jagaddala\\_Mahavihara](http://en.banglapedia.org/index.php?title=Jagaddala_Mahavihara)]
- Akman, A. 1999. ‘Two Hitherto Unpublished Images from the Vikrampur Area, Munshiganj District’, *Journal of Bengal Art* 4: 467–76.
- Allinger, E. 2000. ‘Some Problems about the Green Tārā together with the Eight Great Dangers and the 21 Tārā, The Indian Origin and Tibetan Resolutions’, in M. Taddei and G. De Marco (eds.), *South Asian Archaeology 1997, Proceedings of the Fourteenth International Conference of the European Association of South Asian Archaeologists, held in the Istituto Italiano per l’Africa e l’Oriente, Palazzo Brancaccio, Rome, 7-14 July 1997*, Vol. 3, pp. 1368–81. Rome: Istituto Italiano per l’Africa e l’Oriente.

- 2002. 'The Paintings in the Loka-hteik-pan at Pagan, Myanmar: Stylistic Connections with Paintings from Bengal', *Journal of Bengal Art* 7: 9–29.
- 2008. 'An early Nepalese *Gaṇḍavyūhasūtra* Manuscript: an Attempt to discover Connections between Text and Illuminations', in C. Bautze-Picron (ed.), *Religion and Art: New Issues in Indian Iconography and Iconology, Volume 1 of the proceedings of the 18th conference of the European Association of South Asian Archaeologists, London, 2005*. London: The British Association for South Asian Studies/The British Academy,
- 2010. 'Considerations on the Development of the Representation of the Buddha's Life in early Tibetan Thangkas', in E. Lo Bue and C. Luczanits (eds.), *Tibetan Art and Architecture in Context*, pp. 27–42 (PIATS 2006: Tibetan Studies: Proceedings of the Eleventh Seminar of the International Association for Tibetan Studies, Königswinter 2006). Halle: International Institute for Tibetan and Buddhist Studies.
- Andaya, L.Y. 2008. *Leaves of the Same Tree: Trade and Ethnicity in the Straits of Melaka*. Honolulu: University of Hawai'i Press.
- Anderson, B. 1990 [1972]. 'The idea of power in Javanese culture', *Language and Power: Exploring Political Cultures in Indonesia*, pp. 17–77. Ithaca/London: Cornell University Press. [Originally published in 1972 in C. Holt (ed.), *Culture and Politics in Indonesia*, pp. 1–69. Ithaca: Cornell University Press.]
- Archaeological Survey of India, New Delhi. 2004. *Indian Archaeology: A Review, 1998–99*.
- 2005. *Indian Archaeology: A Review, 1999–2000*.
- 2006. *Indian Archaeology: A Review, 2000–2001*.
- Ardika, I.W. 2015. 'Early contacts between India and Bali', in *ASEAN-India Cultural Links: Historical and Contemporary Dimensions. Proceedings of the International Conference on "ASEAN-India Cultural Links: Contemporary and Historical Dimensions", 23–24 July 2015, New Delhi, India*, pp. 27–37. New Delhi: ASEAN-India Centre, Research and Information System for Developing Societies.
- Arora, U.P. 2006. 'Greek Geographers on the Indian Ocean and Southeast Asia', in G.C. Pande (ed.), *History of Science, Philosophy and Culture in Indian Civilization; Volume: 3, Part I, India's Interaction with Southeast Asia*, pp. 167–97. New Delhi: Centre for Studies in Civilizations.
- Asher, F.M. 1980. *The Art of Eastern India, 300 to 800*. Minneapolis: University of Minnesota Press.
- Astley-Kristensen, I. 1991. *The Rishukyō: The Sino-Japanese Tantric Prajñāpāramitā in 150 Verses (Amoghavajra's Version)*. Tring, UK: The Institute of Buddhist Studies.
- Atwood, C.P. 2004. 'Validation by holiness or sovereignty: religious toleration as political theology in the Mongol world empire of the Thirteenth Century', *The International History Review* 26/2: 237–56.
- Aung-Thwin, M.A. 2011. 'A new/old look at "classical" and "post-classical" Southeast Asia/Burma', in M.A. Aung-Thwin and K.R. Hall (eds.), *New Perspectives on the History and Historiography of Southeast Asia: Continuing Explorations*, pp. 25–55. London and New York: Routledge.
- Bacon, F. 1872. *The Works of Francis Bacon* (collected and edited by James Spedding et al.). New edition. London: Longmans.
- Bade, D. 2013. *Of Palm Wine, Women and War: The Mongolian Naval Expedition to Java in the 13th Century*. Singapore: ISEAS Publishing.
- Bagchi, J. 1993. *The History and Culture of the Pālas of Bengal and Bihar (Cir. 750 A.D.–Cir. 1200 A.D.)*. Delhi: Abhinav Publications.
- Bagchi, P.C. 1946. 'Bodhisattva-śīla of Śubhakarasiṃha', *Sino-Indian Studies* 1/3: 132–56.
- 1950. *India and China: A Thousand Years of Cultural Relations*. Revised edition. Bombay: Hind Kitabs Limited
- 1982. *Indological Studies: A Collection of Essays*. Santiniketam: Visva-Bharati Research Publications Committee.
- Bahulkar, S.S. (ed.). 2010. *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*. Varanasi: Central University of Tibetan Studies.

- Bailey, H.W. 1966. 'The Sudhana Poem of Rddhiprabhāva', *Bulletin of the School of Oriental and African Studies* 29: 506–32.
- Banerjee, A.C. 1984. *Aspects of Buddhist Culture from Tibetan Sources*. Calcutta: Firma KLM.
- Barret, D. 1954. 'The Later School of Amarāvati and its Influences', *Art and Letters* 28: 41–53.
- Barua, B. 1979. *Barhut*. Patna: Indological Book.
- Barua, D.K. 1969. *Vihāras in Ancient India: A Survey of Buddhist Monasteries*. Calcutta: Indian Publications.
- Bautze-Picron, C. 1985. 'L'image de l'Âdimurti Vāsudeva au Bihar et au Bengale, du 5e au 12e siècle', *Annali dell'Istituto Universitario Orientale* (Naples) 45: 437–81.
- 1989. 'Some Aspects of Mañjuśrī Iconography in Bihar from the 7th century onwards', *Tribus, Jahrbuch des Linden-Museums* 38 (December): 71–90. Stuttgart: Linden-Museum Stuttgart-Staatliches Museum für Völkerkunde.
- 1991–92. 'Lakhi Sarai, An Indian Site of Late Buddhist Iconography and Its Position within the Asian Buddhist World', *Silk Road Art and Archaeology* 2: 239–84.
- 1992. 'A Preliminary Report on the Buddha Image from Betagi', in C. Jarrige (ed.), *South Asian Archaeology 1989; Papers from the Tenth International Conference of South Asian Archaeologists in Western Europe, Musée National des Arts Asiatiques Guimet, Paris, France, 3-7 July 1989*, pp. 301–8. Madison, Wisconsin: Prehistory Press.
- 1993a. 'Mañjuśrī au geste de l'enseignement', in *Premier Colloque E. Lamotte (Bruxelles et Liège 24-27 septembre 1989)*, pp. 149–60. Louvain-la-Neuve: Publications de l'Institut Orientaliste de Louvain, Université Catholique de Louvain.
- 1993b. 'Crying Leaves: Some Remarks on "The Art of Pala India (8th-12th Centuries) and Its International Legacy"', *East and West* 43/1–4 (December): 277–94.
- 1995. 'Between men and gods, small motifs in the Buddhist art of Eastern India, an interpretation', in K.R. Van Kooij and H. Van Der Veere (eds.), *Function and Meaning in Buddhist Art, Proceedings of a seminar held at Leiden University, 21-24 October 1991*, pp. 59–79. Groningen: Egbert Forsten.
- 1995–96. 'Śākyamuni in Eastern India and Tibet from the 11th to the 13th centuries', *Silk Road Art and Archaeology* 4: 355–408.
- 1996. 'From God to Demon, from Demon to God: Brahmā and other Hindu deities in Late Buddhist Art of Eastern India', *Journal of Bengal Art* 1: 109–35.
- 1997. 'Le Groupe des Huit Grands Bodhisattva en Inde: Genèse et Développement', in N. Eilenberg et al. (eds.), *Living a Life in accord with Dhamma: Papers in Honor of Professor Jean Boisselier on His Eightieth Birthday*, pp. 1–55. Bangkok: Silpakorn University.
- 1999a. 'Buddhist Painting during the reign of Harivarmadeva (end of the 11th c.) in Southeast Bangladesh', *Journal of Bengal Art* 4: 159–97.
- 1999b. 'Between India and Burma: The "andagu" stelae', in D.M. Stadtner (ed.), *The Art of Burma, New Studies*, pp. 37–52. Mumbai: Marg Publications.
- 2000. 'The Los Angeles manuscript covers: uncovering and explaining their iconography', *Journal of Bengal Art* 5: 95–128.
- 2001. 'Between Śākyamuni and Vairocana: Mārīcī, Goddess of Light and Victory', *Silk Road Art and Archaeology* 7: 263–310.
- 2002. 'The biography of the Buddha in Indian art: How and when?', in A. Schüle (ed.), *Biographie als religiöser und kultureller Text/Biography as a religious and cultural text*, pp. 197–239. Münster/Hamburg/London: LIT Verlag.
- 2003. *The Buddhist murals of Pagan: Timeless vistas of the cosmos*. Bangkok: Orchid Press.
- 2004. 'The universal compassionate Bodhisattva: Miscellaneous Aspects of Avalokitasvara/Avalokiteśvara in India', *Silk Road Art and Archaeology* 10: 225–90.
- 2007a. 'Sculpture. a. Ancient Period', in Lala Rukh Selim (ed.), *Fine Arts and Crafts*, pp. 91–109. Dhaka: Asiatic Society of Bangladesh.

- 2007b. 'The Hidden God: Some Remarks on Yama and the Protectors of the sacred Space in Buddhist Art', in G. Bhattacharya et al. (eds.), *Kalhâr (White Water-Lily), Studies in Art, Iconography, Architecture and Archaeology of India and Bangladesh, Professor Enamul Haque Felicitation Volume*, pp. 81–95. New Delhi: Kaveri Books.
- 2008. 'The Emaciated Buddha in Southeast Bangladesh and Pagan (Myanmar)', in C. Bautze-Picron (ed.), *Miscellanies about the Buddha Image*, pp. 77–96. Oxford: BAR International Series 1888 (South Asian Archaeology 2007, Special Sessions 1, Università di Bologna & Istituto Italiano per l'Africa e l'Oriente).
- 2009a. 'Three more Folios from the Harivarmadeva Manuscript, dated regnal Year 8', in S.H. Jahan (ed.), *Abhijnân, Studies in South Asian Archaeology and Art History of Artefacts, Felicitating A.K.M. Zakariah*, pp. 118–21. (South Asian Archaeology Series, edited by A.K. Kanungo, No. 10.). Oxford: Archaeopress.
- 2009b. 'The presence of the five dreams of the Bodhisatta in the Murals of Pagan', in C. Bautze-Picron (ed.), *The Indian Night, Dream and Sleep in Indian Culture*, pp. 418–51. New Delhi: Rupa and Co.
- 2010a. *The Bejewelled Buddha from India to Burma, New Considerations* (Sixth Kumar Sarat Kumar Roy Memorial Lecture). New Delhi/Kolkata: Sanctum Books/Centre for Archaeological Studies & Training, Eastern India.
- 2010b. 'The Buddha and his emaciated Demons', *Berliner Indologische Studien* 19: 87–122.
- 2014a. *The forgotten Place: Stone Images from Kurkihar, Bihar*. New Delhi: Archaeological Survey of India.
- 2014b. 'Buddhist Images from Padang Lawas region and the South Asian connection', in D. Perret (ed.), *History of Padang Lawas, North Sumatra; II: Societies of Padang Lawas (Mid-Ninth–Thirteenth century CE)*, pp. 107–28. Paris: Cahiers d'Archipel.
- 2015. 'Textiles from Bengal in Pagan (Myanmar) from late eleventh century and onwards', in M.H. Bhuiyan (ed.), *Studies in South Asian Heritage Essays in Memory of M Harunur Rashid*, pp. 19–30. Dhaka: Bangla Academy.
- Behera, K.S. 1977. 'Maritime Trade in Ancient Orissa', in M.N. Das (ed.), *Sidelights on History and Culture of Orissa*, pp. 115–21. Cuttack: Vidyapuri.
- Bell, Sir C. 1931. *The Religion of Tibet*. Oxford: Clarendon Press.
- Bendall, C. 1897. *Śikshā-samuccaya: A Compendium of Buddhistic Teaching compiled by Śāntideva*. St. Petersburg: Commissionnaires de l'Académie Impériale des Sciences.
- Bendall, C. and W.H.D. Rouse. 1922. *Śikshā-samuccaya: A Compendium of Buddhist Doctrine*. London: John Murray.
- Benn, J.A. 2007. *Burning for the Buddha: Self-Immolation in Chinese Buddhism*. Honolulu: University of Hawai'i Press.
- Berg, C.C. 1930. *Ranga Lawe: middeljavaansche historische roman: critisch uitgegeven*. Weltefreden: Albrecht & Co.
- 1931. *Kidung Harṣa-Wijaya: tekst, inhoudsopgave en aanteeekeningen*. 's-Gravenhage: Martinus Nijhoff.
- 1950. 'De geschiedenis van pril Majapahit I. Het mysterie van de vier dochters van Kṛtanagara', *Indonesië* 4: 481–520.
- 1951a. 'De geschiedenis van pril Majapahit II. Achtergrond en oplossing der pril-Majapahitse conflicten', *Indonesië* 5: 193–233.
- 1951b. 'De Sadeng-oorlog en de mythe van Groot-Majapahit', *Indonesië* 5: 385–422.
- 1953. *Herkomst, vorm en functie der Middeljavaanse rijksdelingstheorie*. Amsterdam: N.V. Noord-Hollandsche Uitgeverij.
- 1956. 'Kṛtanagara's maleise affaire', *Indonesië* 9: 386–417.

- — — 1962. *Het rijk van de vijfvoudige Buddha*. Amsterdam: N.V. Noord-Hollandische Uitgevers Maatschappij.
- — — 1965. 'The Javanese picture of the past', in Soedjatmoko et al. (eds.), *An Introduction to Indonesian Historiography*, pp. 87–117. Ithaca: Cornell University Press.
- Bernet Kempers, A. J. 1933. 'The Bronzes of Nalanda and Hindu-Javanese Art', *Bijdragen tot de Taal-, Land- en Volkenkunde* 90: 1–88.
- — — 1949. 'Crawfurd's beschrijving van Prambanan in 1816', *Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen* 83: 177–93.
- — — 1959. *Ancient Indonesian Art*. Amsterdam: van der Peet.
- Beyer, S. 1973. *The Cult of Tārā: Magic and Ritual in Tibet*. Berkeley: University of California Press.
- Bhattacharya, A.K. 1989. *Jhewari Bronze Buddhas; A Study in History and Style*. Calcutta: Indian Museum.
- Bhattacharya, B.T. 1925. *The Sādhanamālā: Vol. 1*. Baroda: Oriental Institute.
- — — 1944. 'Twenty-two Buddhist Miniatures from Bengal (11th Century A.D.)', *Bulletin of the Baroda Museum and Picture Gallery* 1/1: 17–36.
- — — 1949. *Niṣpannayogāvalī of Mahāpaṇḍita Abhayākaragupta*. Baroda: Oriental Institute.
- — — 1958. *The Indian Buddhist Iconography mainly based on the Sādhanamālā and other cognate Tāntric Texts of Ritual; Second edition revised and enlarged with 357 illustrations*. Calcutta: Firma K.L. Mukhopadhyaya. [First edition: 1924, London/New York: Humphrey Milford/Oxford University Press.]
- Bhattacharya, D.C. 1933. 'The Maināmati Copper-Plate of Raṇavaṅkamalla Harikāladeva (1141 Śaka)', *Indian Historical Quarterly* 9: 282–89.
- Bhattacharya, G. 1992. 'The New Pāla Ruler Mahendrapāla', *Pratna Samiksha* 1: 165–70.
- — — 1994. 'Newly Discovered Copper Plate Grants of the Pāla Dynasty', in N. Balbir and J.K. Bautze (eds.), *Festschrift für Klaus Bruhn zur Vollendung des 65. Geburtstages: dargebracht von Schülern, Freunden und Kollegen*, pp. 195–224. Reinbek: Wezle. [Reprint in G. Bhattacharya 2000, pp. 441–54.]
- — — 2000. *Essays on Buddhist, Hindu & Jain Iconography & Epigraphy* (ed. E. Haque). Dhaka: The International centre for Study of Bengal Art.
- Bhattacharya, S. 1985. *Landschenkungen und Staatliche Entwicklung im Frühmittelalterlichen Bengalen*. Wiesbaden: Franz Steiner Verlag.
- — — 1994. 'The Ari Cult of Myanmar', in U. Gärtner and J. Lorenz (eds.), *Tradition and Modernity in Myanmar*, pp. 251–71. Münster/Hamburg: LIT Verlag.
- Bhattacharya, S.K. 1978. *Kṛṣṇa cult*. New Delhi: Associated Publishing House.
- Bhattacharya, V. 1928. 'Yogāvātāropadeśa', *The Indian Historical Quarterly* 4/3: 775–78.
- Bhattacharyya, N.N. 2005. *History of the Tantric Religion: An Historical, Ritualistic and Philosophical Study*. Second revised edition. New Delhi: Manohar. [First edition 1982.]
- Bhattasali, N.K. 1929. *Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum*. Dhaka: Dacca Museum Committee.
- Bhuiyan, M.H. 2008–9. 'Buddha survives as Vāsudeva', *Journal of Bengal Art* 13–14: 229–36.
- Birnbaum, R. 1983. *Studies on the Mysteries of Mañjuśrī: A Group of East Asian Mandalas and their Traditional Symbolism*. Boulder: Society for the Study of Chinese Religions.
- — — 1987. 'Mañjuśrī', in M. Eliade (ed.), *Encyclopedia of Religion*, Vol. 9, pp. 174–75. New York & London: MacMillan.
- — — 1989. *The Healing Buddha*. Boston: Shambhala.
- Biswas, K. 1995. *Sculptural Art of Ancient Bengal*. New Delhi: Bhawan.
- Boechari, M. 1982. 'Preliminary report on some archaeological finds around the Borobudur Temple', in *Pelita Borobudur* Seri CC No. 5 (Reports and Documents of the Consultative Committee for the Safeguarding of Borobudur, 5th meeting, April 1976), pp. 90–96.
- — — 1985. 'Ritual deposits of Candi Gumpung (Muara Jambi)', in SPAFA, *Final Report Consultative*

- Workshop on Archaeological and Environmental Studies on Srivijaya* (I-W2b), Appendix 7d, pp. 229–43.
- Boerschmann, E. 1931. *Die Baukunst und religiöse Kultur der Chinesen. III: Chinesische Pagoden*. Berlin/Leipzig: Walter de Gruyter & Co.
- Boisselier, J. 1965. 'Récentes recherches archéologiques en Thaïlande: Rapport préliminaires de mission (25 juillet–28 novembre 1964)', *Arts Asiatiques* 12: 125–74.
- Bopearachchi, O. 2014. 'Sri Lanka and the maritime trade: the impact of the role of the Bodhisattva Avalokiteśvara as the protector of mariners', in P.P. Dhar and U. Singh, *Asian Excavation: Networks of Cultural Interaction*, pp. 161–87. New Delhi: Oxford University Press.
- Bopearachchi, O., R.E. Jordaan, and J. Sundberg. 2016. 'Ancient hydrological connections between South India, Sri Lanka and Java'. Manuscript in preparation.
- Bosch, F.D.K. 1928. 'De inscriptie van Keloerak', *Tijdschrift voor Indische taal-, land-en Voleknkunde* 68: 1–64
- 1930. 'Report of a Journey through Sumatra', *Oudheidkundig Verslag 1930*: 133–57.
- 1947. 'The Bhīmastava', in F.D.K. Bosch et al. (eds.), *India Antiqua; A Volume of Oriental Studies Presented by his Friends and Pupils to Jean Philippe Vogel, C.I.E. on the Occasion of the Fiftieth Anniversary of his Doctorate*, pp. 57–62. Leiden: Brill.
- 1961. 'Buddhist Data from Balinese Texts, and Their Contribution to Archaeological Research in Java', in F.D.K. Bosch (ed.), *Selected Studies in Indonesian Archaeology*. pp. 109–35. The Hague: Martinus Nijhoff. [Dutch version originally published in 1929 in *Mededelingen Kon. Ned. Akademie van Wetenschappen, Afd. Letterkunde, Ser. B, vol. 68*: 43–78.]
- Boucher, D. 1995. 'Sutra on the Merit of Bathing the Buddha', in D.S. Lopez, Jr. (ed.), *Buddhism in Practice*, pp. 59–68. Princeton: Princeton University Press.
- Bourdieu, P. 1991. 'Genesis and structure of the religious field', *Comparative Social Research* 13: 1–44.
- Brancaccio, P. 2010. *The Buddhist Caves at Aurangabad: Transformations in Art and Religion*. Leiden: Brill.
- Brandes, J.L.A. 1904. *Archaeologisch Onderzoek op Java en Madura, I: Beschrijving van de ruïne bij de desa Toempang, genaamd Tjandi Djago: in de residentie Pasoeroean*. 's-Gravenhage/Batavia: Martinus Nijhoff/Albrecht & Co.
- 1920. *Pararaton (Ken Arok) or Het Boek der Koningen van Tumapël en van Majapahit*. 's-Gravenhage: Martinus Nijhoff.
- Bronkhorst, J. 2011. *Buddhism in the Shadow of Brahmanism*. Leiden: Brill.
- Bronson, B, et al. 1973. *Laporan Penelitian Arkeologi di Sumatra*. Jakarta: Lembaga Purbakala dan Peninggalan Nasional; University of Pennsylvania Museum.
- Brown, R.L. 1978. 'The Four Stone Façades of Monastery 1 at Ratnagiri', *Artibus Asiae* 40: 15–28.
- 2003. 'A Magic Pill: The Protection of Cambodia by the Recitation of the Vinasikhatantra in AD 802', *Udaya: Journal of Khmer Studies* 4: 1–6.
- Brunner, H. 2007. 'Maṇḍala and yantra in the Siddhānta school of Śaivism: Definitions, descriptions and ritual use', in G. Bühnenmann et al. (eds.), *Maṇḍalas and Yantras in the Hindu Traditions*, pp. 153–77. New Delhi: DK Printworld.
- Bryson, M. 2012. 'Mahākāla worship in the Dali kingdom (937–1253)—A study of the Dahei tianshen daochang yi', *Journal of the International Association of Buddhist Studies* 35/1–2: 3–70.
- Budi Utomo, B. 2011. *Kebudayaan Zaman Klasik Indonesia di Batanghari*. Jambi: Dinas Kebudayaan dan Pariwisata Provinsi Jambi.
- Bühnenmann, G. 1996. 'The Goddess Mahācīnakrama-Tārā (Ugra-Tārā) in Buddhist And Hindu Tantrism', *Bulletin of the School of Oriental and African Studies* 59: 472–93.
- 2000. 'The Six Rites of Magic', in D.G. White (ed.), *Tantra in Practice*, pp. 447–62. Princeton/Oxford: Princeton University Press.
- Buswell, R.E. Jr. and D.S. Lopez Jr. 2013. *Princeton Dictionary of Buddhism*. Princeton: Princeton University Press.

- Campbell, J.R.B. 2009. *Vajra Hermeneutics: A Study of Vajrayāna Scholasticism in the Pradīpodyotana*. PhD dissertation, Columbia University.
- Caldwell, I. and A. Hazlewood. 1994. 'The holy footprints of the venerable Gautama; A new translation of the Pasir Panjang inscription', *Bijdragen tot de Taal-, Land- en Volkenkunde* 150: 457–80.
- Casey, J.A. 1985. *Medieval Sculpture from Eastern India, Selections from the Nalin Collection*. Livingston, New Jersey: Nalini International Publications.
- de Casparis, J.G. 1950. *Prasasti Indonesia I*. Bandung: A.C. Nix & Co.
- 1956. *Prasati Indonesia II: Selected inscriptions from the 7th to the 9th centuries AD*. Bandung: Masa Baru.
- 1961. 'New evidence on cultural relations between Java and Ceylon in ancient times', *Artibus Asiae* 24: 241–48.
- 1975. *Indonesian Palaeography. A History of Writing in Indonesia from the Beginnings to ca. AD 1500*. Leiden/Köln: Brill.
- 1981. 'Dual nature of Barabudur', in L. Gomez and H.W. Woodward (eds.), *Barabudur: History and significance of a Buddhist monument*. pp. 47–73. Berkeley: Asian Humanities Press.
- Chakrabarti, D. 2001. *Archaeological geography of the Ganga Plain: The lower and the middle Ganga*. Delhi: Permanent Black.
- Chakraborty, U. 2006. *Bibliography on Indian Buddhist Art and Archaeology, General and classified under Geographical Sites*. New Delhi: D.K. Printworld.
- Chakravarti, C. 1984. *Guhyasamājantrapradīpodyotanaṭīkā-ṣaṭīoṭivvyākhyā*. Patna: Kashi Prasad Jayaswal Research Institute.
- Chandawimala, R. 2013. *Buddhist Heterodoxy of Abhayagiri Sect. A Study of the School of Abhayagiri in Ancient Sri Lanka*. Saarbrücken: Lambert Academic Publishing.
- Chatterjee, R. 1985. *Religion in Bengal during the Pāla and the Sena Times (Mainly on the basis of epigraphic and archaeological sources)*. Calcutta: Punthi Pustak.
- Chatterji, D. 1929. 'The *Yogāvātāropadeśa*: A Mahāyāna Treatise on Yoga by Dharmendra', *Journal and Proceedings of the Asiatic Society of Bengal (New Series)* 23: 249–59.
- Chattopadhyaya, A. 1981. *Atīśa and Tibet: Life and Works of Dīpaṃkara Śrījñāna in relation to the History and Religion of Tibet, With Tibetan Sources translated under Professor Lama Chimpa*. Delhi/Varanasi/Patna: Motilal Banarsidass. [Reprint of first edition, 1967.]
- Chattopadhyaya, B. 1994. *The Making of Early Medieval India*. Delhi: Oxford University Press.
- Chattopadhyaya, D. (ed.). 1980. *Tāranātha's History of Buddhism in India* (translated from Tibetan by Lama Chimpa and A. Chattopadhyaya). Calcutta: K.P. Bagchi & Company. [Reprint of 1970 edition, Shimla: Indian Institute of Advanced Study.]
- Chavannes, É. 1894. *Mémoire composé à l'époque de la grande dynastie T'ang sur les religieux éminents qui allèrent chercher la loi dans les pays d'Occident*. Paris: Leroux.
- Chen, J. 2004. 'The Tang Buddhist Palace Chapels', *Journal of Chinese Religions* 32: 101–73.
- 2005. 'Fazang (643–712): The Holy man', *Journal of the International Association of Buddhist Studies* 28/1: 11–84.
- 2006. 'The Statues and Monks of Shengshan Monastery: Money and Maitreyan Buddhism in Tang China', *Asia Major* 19: 111–60.
- 2013. 'A Chinese Monk under a "Barbarian" Mask? Zhihuilun (?-876) and Late Tang Esoteric Buddhism', *T'oung Pao* 99: 88–139.
- Chen, K. 1956. 'The economic background of the Huichang suppression of Buddhism', *Harvard Journal of Asian Studies* 19: 67–105.
- Chhabra, B.C. 1935. 'Expansion of Indo-Aryan culture during Pallava Rule, as evidenced by inscriptions', *Journal of the Asiatic Society of Bengal, Letters* 1/1: 1–64.
- Chihara, D. 1996. *Hindu-Buddhist Architecture in Southeast Asia*. Leiden/New York/Köln: Brill.

- Chou, Y.L. 1945. 'Tantrism in China', *Harvard Journal of Asiatic Studies* 8/3-4: 241-332.
- Choulean, A. 1996. 'Collective memory in ancient Cambodia with reference to Jayavarman II', in M.J. Klokke (ed.), *Proceedings of the 6th International Conference of the European Association of South East Asian Archaeologists, Leiden, 2-6 September 1996*, pp. 117-22. Hull: Center for Southeast Asian Studies, University of Hull.
- Chowdhury, A.M. 2014. 'Vikramapura', in *Banglapedia, National Encyclopedia of Bangladesh*. [Last accessed January 2016 at: <http://en.banglapedia.org/index.php?title=Vikramapura>]
- Christie, A. 1964. 'The political use of imported religion: An historical example from Java', *Archives de sociologie des religions* (9e Année) 17: 53-62.
- Christie, J.W. 1990a. 'The Sanskrit inscription recently discovered in Kedah, Malaysia', *Modern Quaternary Research in Southeast Asia* 11: 39-54.
- 1990b. 'Trade and state formation in the Malay Peninsula and Sumatra, 300 B.C.-A.D. 700', in J. Kathirithamby-Wells and J. Villiers (eds.), *The Southeast Asian Port and Polity. Rise and Demise*, pp. 39-60. Singapore: National University of Singapore Press.
- Chua, Y. 2003. 'Tantra in China', in J.C. Huntington, R.A.F. Thurman, and D. Bangdel (eds.), *The Circle of Bliss: Buddhist Meditational Art*, pp. 45-50. Chicago: Serindia Publications; Columbus: Columbus Museum of Art.
- Chutiwongs, N. 1984. *The Iconography of Avalokiteśvara in Mainland South East Asia*, Doctoral Dissertation (unpublished), Rijksuniversiteit Leiden.
- 1994. 'An aspect of the Bodhisattva Avalokiteśvara in Indonesia', in M.J. Klokke and P. Lunsingh Scheurleer (eds.), *Ancient Indonesian Sculpture*, pp. 98-116. Leiden: KITLV Press.
- 2005. 'Le Bouddhisme du Champa', in P. Baptiste and T. Zéphir (eds.), *Trésors d'art du Vietnam. La sculpture du Champa Ve-XVe siècles*, pp. 65-87. Paris: Réunion des Musées Nationaux and Musée des Arts Asiatiques Guimet .
- 2006. 'A Buddhist Bhairava', in B. Baumer et al. (eds.), *Sahṛdaya: Studies in Indian and South East Asian Art in Honour of Dr. R. Nagaswamy*, pp. 53-64. Chennai: India Tamil Arts Academy.
- Cleary, T. 1989. *Entry into the Realm of Reality*. Boston: Shambhala.
- Cocks, G. 1997. *Psychotherapy in the Third Reich: The Göring Institute*. Second edition. New Brunswick, New Jersey: Transaction.
- Cœdès, G. 1918. 'Le Royaume de Śrīvijaya', *Bulletin de l'École Française d'Extrême Orient* 18: 1-36.
- 1928. 'The excavations at P'ong Tük and their importance for the ancient history of Siam', *The Journal of the Siam Society* 21: 195-210.
- 1930. 'Les inscriptions malaises de Çrivijaya', *Bulletin de l'École Française d'Extrême Orient* 30: 29-80.
- 1935. 'Discovery of the sacred deposit of Angkor Vat', *Annual Bibliography of Indian Archaeology* 10: 43-47.
- 1940. 'Etudes Cambodgiennes', *Bulletin de l'École Française d'Extrême Orient* 40: 315-49.
- 1952. 'Un yantra récemment découvert à Angkor', *Journal Asiatique* 240: 465-77.
- 1964. *Les États hindouisés d'Indochine et d'Indonésie* (Nouvelle édition revue et mise à jour). Paris: Éditions E. De Boccard.
- 1968. *The Indianized States of Southeast Asia*. Honolulu: University of Hawai'i Press.
- Coldiron, M. 2005. 'Lions, Witches, and Happy Old Men: Some Parallels between Balinese and Japanese Ritual Masks', *Asian Theatre Journal* 22/2: 227-48.
- Conti, P. 2014. 'Tantric Buddhism at Prasat Hin Phimai: A New Reading of its Iconographic Message', in N. Revire and S. Murphy (eds.), *Before Siam; Essays in Art and Archaeology*, pp. 374-95. Bangkok: River Books & The Siam Society.
- Cool, W. 1896. *De Lombok Expeditie*. Batavia: G. Kolff & Co.
- Coquet, M. 1986. *Le Bouddhisme ésotérique japonais*. Paris: Vertiges.



- Corless, R. 1995. 'The Chinese Life of Nāgārjuna', in D.S. Lopez Jr. (ed.), *Buddhism in Practice*, pp. 525–31. Princeton: Princeton University Press.
- Courtright, P.B. 1985. *Gaṇeśa; Lord of Obstacles, Lord of Beginnings*. New York/Oxford: Oxford University Press.
- Cowell, E.B. and R.A. Neil. 1970. *The Divyāvadāna—A Collection of Early Buddhist Legends*. Amsterdam: Oriental Press.
- Crawfurd, J. 1967. *History of the Indian archipelago: Containing an account of the manners, arts, languages, religions, institutions, and commerce of its inhabitants*. 3 vols. London: Cass.
- Cribb, R. 2000. *Historical Atlas of Indonesia*. Honolulu: University of Hawai'i Press.
- Cristaudo, W. 2008. *Power, Love and Evil: Contribution to a Philosophy of the Damaged*. Amsterdam/New York: Rodopi.
- 2012. *Religion, Redemption, and Revolution: The New Speech Thinking of Franz Rosenzweig and Eugen Rosenstock-Huessy*. Toronto: University of Toronto Press.
- Crujisen, T., A. Griffiths, and M.J. Klokke. 2012. 'The cult of the Buddhist *dhāraṇī* deity Mahāpratisarā along the Maritime Silk Route: new epigraphical and iconographic evidence from the Indonesian Archipelago', *Journal of the International Association of Buddhist Studies* 35: 71–157.
- Cunningham, A. 1871 [reprinted 2000]. *Four reports made during the years 1862 to 1865 for Archaeological Survey of India*. New Delhi: Archaeological Survey of India.
- 1879. *The Stūpa of Bharhut*. London: W.H. Allen.
- 1892. *Mahābodhi, or the great Buddhist temple under the Bodhi tree at Buddha-Gaya*. London: W.H. Allen.
- Dalton, J. 2002. *The uses of the Dgongs pa 'dus pa'i mdo in the development of the rNying-ma School of Tibetan Buddhism*. PhD dissertation, University of Michigan.
- 2005. 'A Crisis of Doxography: How Tibetans Organized Tantra during the 8th–12th Centuries', *Journal of the International Association of Buddhist Studies* 28: 115–81.
- 2011. *The Taming of the Demons: Violence and Liberation in Tibetan Buddhism*. New Haven and London: Yale University Press.
- Damais, L.C. 1955. 'Études d'épigraphie indonésienne IV: Discussion de la date des inscriptions', *Bulletin de l'École française d'Extrême-Orient* 47: 7–290.
- 1964. 'Études sino-indonésiennes III: La transcription chinoise Ho-ling comme designation de Java', *Bulletin de l'École Française d'Extrême-Orient* 52: 93–141.
- 1968. 'Bibliographie indonésienne XI: Les publications épigraphiques du Service Archéologiques de l'Indonésie', *Bulletin de l'École Française d'Extrême-Orient* 54: 295–522.
- 1969. 'Études javanaises III: A propos des couleurs symboliques des points cardinaux', *Bulletin de l'École française d'Extrême-Orient* 56: 75–118.
- Dani, A.H. 1954. 'Sobhampur Plate of Dāmodaradeva', *Epigraphia Indica*, vol. 30, pp. 185–88.
- Darsa, U., and Ekadjati, E. 1995. *Fragmen Carita Parahyangan dan Carita Parahyangan (kropak 406): Pengantar dan Transliterasi*. Jakarta: Yayasan Kebudayaan Nusantara.
- Das, B. 1978. *The Bhauma-Karas: Buddhist kings of Odisha and their times*. New Delhi: Oriental Publishers & Distributors.
- Das, S.C. 1893a. 'Life of Atīśa', *Journal of the Buddhist Text Society* 1: 1ff.
- 1893b. *Indian Pandits in the Land of Snow*. Calcutta: Baptist Mission Press.
- 1907. 'Notices of Orissa in Tibetan Records', *Journal of the Asiatic Society of Bengal* 3/4: 223.
- (ed.) 1908. *Pag Sam Jon Zang. Part I: History of the Rise, Progress and Downfall of Buddhism in India by Sumpa Khan-po Yeçe Pal Jor*. Calcutta: Presidency Jail Press.
- 1973. *Tibetan English Dictionary*. Delhi: Motilal Banarsidass.
- Dasgupta, S.B. 1974. *An Introduction to Tantric Buddhism*. Berkeley/London: Shambhala.
- 1976. *Obscure Religious Cults*. Calcutta: Firma KL Mukhopadyay.

- Davidson, R.M. 1991. 'Reflections on the Maheśvara subjugation myth: Indic materials, saskya-pa apologetics, and the birth of Heruka', *Journal of the International Association of Buddhist Studies* 14/2: 197–235.
- 1995a. 'Atiśa's A Lamp for the Path to Awakening', in D.S. Lopez, Jr. (ed.), *Buddhism in Practice*, pp. 290–301. Princeton: Princeton University Press.
- 1995b. 'The Litany of Names of Mañjuśrī', in D.S. Lopez, Jr. (ed.), *Religions of India in Practice*, pp. 105–25. Princeton: Princeton University Press.
- 1995c. 'The Bodhisattva Vajrapāṇi's Subjugation of Śiva', in D.S. Lopez, Jr. (ed.), *Religions of India in Practice*, pp. 547–55. Princeton: Princeton University Press.
- 2002. *Indian Esoteric Buddhism: A Social History of the Tantric Movement*. New York: Columbia University Press.
- 2012. 'Some Observations on an Uṣṇīṣa Abhiṣeka Rite in Atikūṭa's *Dhāraṇīsaṃgraha*', in István Keul (ed.), *Transformations and transfer of Tantra in Asia and beyond*, pp. 77–97. Berlin: De Gruyter.
- 2015. Review of *Making Sense of Tantric Buddhism: History, Semiology, and Transgression in the Indian Traditions* by Christian K. Wedemeyer, *History of Religions* 54: 371–75.
- Davis, E.L. 2001. *Society and the Supernatural in Song China*. Honolulu: University of Hawai'i Press.
- Dayalan, D. 2013. 'Role of Trade and Tamil Traders in Promoting Buddhism', in D. Dayalan (ed.), *Śivaśrī: Perspectives in Indian Archaeology, Art and Culture*, pp. 15–31. New Delhi: Agam Kala Prakashan.
- Decler, H. n.d. 'The Life of Buddha-Jñāna-pāda and his spiritual descendants for the Samāja and Yamāntaka transmissions in the "Nyö (Gnyos) lineage" thannga'. Unpublished manuscript.
- 1995. 'Atiśa's Journey to Sumatra', in D.S. Lopez, Jr. (ed.), *Buddhism in Practice*, pp. 532–40. Princeton: Princeton University Press.
- Deeg, M. 2010. 'Has Huichao Been Back to India? On a Chinese Inscription on the Back of a Pāla Bronze and the Chronology of Indian Esoteric Buddhism' in E. Franco and M. Zin (eds.), *From Turfan to Ajanta: Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*, pp. 197–213. Kathmandu: Lumbini International Research Institute.
- Degroot, V. 2006. 'The archaeological remains of Ratu Boko: From Sri Lankan Buddhism to Hinduism', *Indonesia and the Malay World* 34/98: 55–74.
- 2009. *Candi, space, and landscape: A study on the distribution, orientation and spatial organization of Central Javanese temple remains*. Doctoral dissertation, Leiden University. Leiden: Sidestone press.
- de Jong, J.W. 1974. 'Notes on the sources and the text of the Sang Hyang Kamahāyānan Mantranaya', *Bijdragen tot de Taal-, Land- en Volkenkunde* 130: 465–82.
- 1984. 'A new history of Tantric literature in India' [review of Matsunaga Yūkei, *Mikkyō kyōten seiritsushi-ron* (Kyoto, 1980)], *Indo Koten Kenkyū [Acta Indologica]* 6: 91–113.
- Delhey, M. 2015. 'The Library at the East Indian Buddhist Monastery of Vikramaśīla: An Attempt to Identify Its Himalayan Remains', *Manuscript Cultures* 8: 3–24.
- Demiéville, P. 1952. *Le Concile de Lhasa: Une controverse sur le quiétisme entre bouddhistes de l'Inde et de la Chine au VIIIe siècle de l'ère chrétienne*. Paris: Presses Universitaires de France.
- Departemen Pendidikan dan Kebudayaan. 1977. *Naskah Lama Daerah Jawa Timur-Kunjara Karnna*. Jakarta: Proyek Pengembangan Media Kebudayaan.
- Desai, D. 1972–73. 'Some Rare Sculptures Depicting Offering of Hair and Maithuna', *Journal of the Indian Society of Oriental Art* 5: 86–90.
- 2013. *Art and Icon: Essays on Early Indian Art*. New Delhi: Aryan Books International/Asoka Mission.
- Deshpande, M.N. 1986. *The caves of Panāle-Kājhi (Ancient Praṇālaka), An art historical study of transition from Hīnayāna, Tantric Vajrayāna to Nāth Sampradāya [Third to fourteenth century A.D.]*. (Memoirs of the Archaeological Survey of India 84). New Delhi: Archaeological Survey of India.

- 1989. 'Prañāḷaka (Panāle-Kājhī) Caves: A Hinayāna and Tāntric Vajrayāna Centre with Nātha Sampradāya Caves', in *Buddhist Iconography*, pp. 69–73. New Delhi: Tibet House.
- Des Rotours, R. 1947. *Traité des Fonctionnaires et Traité de L'armée*. Leyde: E.J. Brill.
- Devahuti, D. 1970. *Harsha: A Political Study*. Delhi: Oxford University Press.
- 2001. *The Unknown Hsiian-Tsang*. Delhi: Oxford University Press.
- Dezsö, C. 2014. 'Inspired Poetry—Śāntākaragupta's Play on the Legend of Prince Sudhana and the *kinnarī*', *Indo-Iranian Journal* 57: 73–104.
- Dikshit, K.N. 1938. *Excavations at Paharpur* (Memoirs of the Archaeological Survey of India 55). Delhi: Manager of Publications.
- Dikshit, M. 1955. 'Some Buddhist Bronzes from Sirpur, Madhya Pradesh', *Bulletin of the Prince of Wales Museum* 5: 10–11.
- Diskul, M.C.S. 1980. *The Art of Śrīvijaya*. Kuala Lumpur/Oxford/New York/Melbourne: Oxford University Press.
- Djafar, H. 2010. *Kompleks Percandian Batujaya: Rekonstruksi Sejarah Kebudayaan Daerah Pantai Utara Jawa Barat*. Bandung: Penerbit Kiblat Buku Utama, EFEO, Puslitarken, KITLV.
- Dohanian, D. 1977. *The Mahāyāna Buddhist Sculpture of Ceylon*. New York: Garland House.
- 1983. 'Sinhalese sculptures in the Pallava style', *Archives of Asian Art*, 36: 6–21.
- Donaldson, T. 1975. 'Propitious-Apotropaic Eroticism in the Art of Orissa', *Artibus Asiae* 37/1–2: 75–100.
- 1976. 'Doorframes of the Earliest Odishan Temples', *Artibus Asiae* 38/2–3: 189–218.
- 1995. 'Probable Textual Resources for the Buddhist Sculptural Mandalas of Orissa', *East and West* 45/1: 173–204.
- 2001. *Iconography of the Buddhist Sculpture of Orissa*. New Delhi: Indira Gandhi National Centre for the Arts/Abhinav Publications.
- Doniger O'Flaherty, W. 1973. *Asceticism and Eroticism in the Mythology of Śiva*. New York: Oxford University Press.
- 1976. *The Origins of Evil in Hindu Mythology*. Berkeley: University of California.
- Dorjee, P. 1996. *Stūpa and Its Technology: A Tibeto-Buddhist Perspective*. New Delhi: Indira Gandhi National Centre for the Arts/Motilal Banarsidass.
- Dumarçay, J. 1986a. 'Candi Sewu dan Arsitektur Bangunan Agama Budha di Jawa Tengah', in J. Miksic (ed.), 'Early Buddhist Temples of Java', in *Indonesian Heritage Series Vol. 1: Ancient History*. Singapore: Archipelago Press.
- 1986b. *The Temples of Java*. Singapore/New York/Oxford: Oxford University Press.
- 1989. 'Architectural Composition in Java from Eighth to Fourteenth Centuries', *The Journal of the Siam Society* 77: 21–27.
- Duquenne, R. 1988. 'Gaṇapati Rituals in Chinese', *Bulletin de l'École française d'Extrême-Orient* 77: 321–54.
- Dutt, S.N. 1958. 'Schools and Sects of Buddhism', *The Cultural heritage of India*; Vol. 1 (2nd edition). Calcutta: Ramakrishna Missions Institute of Culture.
- 1962. *Buddhist Monks and Monasteries of India; Their History and their Contribution to Indian Culture*. London: George Allen and Unwin Ltd.
- Dvivedī, V. and Ṭ. Śāśanī. 1989. 'Lupta Bauddha-vacana Saṃgraha (Lost Buddha-Vacana Saṃgraha)', *Dhīḥ* 8: 35–43.
- Eastman, K.W. 1983. 'Mahāyoga Texts at Tun-huang', *Bulletin of the Institute of Buddhist Cultural Studies* 22: 42–59.
- Edwards McKinnon, E. 1984. *Kota Cina: Its Context and Meaning in the Trade of Southeast Asia in the Twelfth to Fourteenth Centuries*. Ph.D. dissertation, Cornell University.
- Eimer, H. 1979. *Rnam Thar Rgyas Pa, Materialien zu einer Biographie des Atiṣa (Dīpaṃkaraśrījñāna)*, 1. Teil: Einführung, Inhaltsverzeichnis, Namensglossar. Wiesbaden: Otto Harrassowitz.
- Einoo, S. 2009. 'From *kāmas* to *siddhis*—Tendencies in the Development of Ritual towards Tantrism',

- in S. Einoo (ed.), *Genesis and Development of Tantrism*, pp.17–39. Tokyo: Institute of Oriental Culture, University of Tokyo.
- Elliot, C. 1921. *Hinduism and Buddhism: An Historical Sketch* (3 vols). London: Routledge & Kegan Paul.
- Elverskog, J. 2006. *Our Great Qing: The Mongols, Buddhism and the State in Late Imperial China*. Honolulu: University of Hawai'i Press.
- Emigh, J. 1996. *Masked Performance: The Play of Self and Other in Ritual and Theatre*. Philadelphia: University of Pennsylvania Press.
- Ernawati, W. 2007. 'The Lombok Treasure', in P. ter Keurs (ed.), *Colonial Collections Revisited*, pp. 195–96. Amsterdam: Amsterdam University Press.
- van Erp, T. 1917. 'Eenige mededeelingen betreffende de beelden en fragmenten van Boroboedoe in 1896 geschonken aan Z. M. den Koning van Siam', *Bijdragen tot de Taal-, Land-en Volkenkunde van Nederlandsch-Indie* 73: 285–310.
- Estève, J. 2009. Étude critique des phénomènes de syncrétisme religieux dans le Cambodge angkorien. PhD Dissertation, École Pratique des Hautes Études.
- Fabri, C. 1974. *History of the Art of Odisha*. New Delhi: Orient Longman, Ltd.
- Ferlus, M. 2010. 'Localisation, identité, et origine du Javā de Jayavarman II', *Aséanie* 26: 65–82.
- Ferrari, A. 1958. *mKhyen brtse's Guide to the Holy Places of Central Tibet*. Roma: Istituto Italiano per il Medio ed Estremo Oriente.
- Fic, V.M. 2003. *From Majapahit and Sukuh to Megawati Sukarnoputri: Continuity and Change in Pluralism of Religion, Culture and Politics of Indonesia from the XV to the XXI Century*. New Delhi: Abhinav Publications.
- Filliozat, J. 1969. 'Emigration of Indian Buddhists to Indo-China c. A.D. 1200', in K.S. Lal (ed.), *Studies in Asian History: proceedings of the Asian History Congress 1961*, pp. 45–48. New Delhi: Asia Publishing House.
- Flood, G. 2006. *The Tantric Body. The Secret Tradition of Hindu Religion*. London/New York: IB Tauris.
- Fontein, J. 1967. *Pilgrimage of Sudhana*. The Hague: Mouton & Co.
- 1981. 'Notes on the *Jātakas* and *Avadānas* of Barabudūr', in L. Gomez and H.W. Woodward (eds.), *Barabudur: History and Significance of a Buddhist Monument*, pp. 86–108. Berkeley: Asian Humanities Press.
- 1990. 'The Sculpture of Indonesia', in J. Fontein (ed.), *The Sculpture of Indonesia*, pp. 113–300. Washington: National Gallery of Art.
- Forte, A. 1976. *Political Propaganda and Ideology in China at the End of the Seventh Century: Inquiry into the Nature, Authors and Functions of the Tunhuang Document S. 6502; Followed by an Annotated Translation*. Napoli: Istituto Universitario Orientale.
- 2006. 'Brief notes on the Kashmiri Text of the *Dharani Sutra of Avalokitesvara of the Unfailing Rope* Introduced to China by Manicintana (d. 721)', in Gu Chengmei (ed.), *Buddhism and Buddhist Art of the Tang*, pp. 13–28. Xinzhu, Taiwan: Chuefeng.
- Foucher, A. 1900–5. Étude sur l'Iconographie Bouddhique de l'Inde. 2 vols. Paris: Ernest Leroux.
- Francis, M. 2013. 'North Indian Scripts & South Indian Kings'. Article printed from the research blog *Regionalism and Cosmopolitanism: South India*. [Last accessed February 2016 at: <http://rcsi.hypotheses.org/288>]
- Franke, H. 1981. 'Tibetans in Yüan China', in J.D. Langlois, Jr. (ed.), *China under Mongol Rule*, pp. 296–328. Princeton: Princeton University Press.
- Frasch, T. 1998. 'A Buddhist Network in the Bay of Bengal: Relations between Bodhgaya, Burma and Sri Lanka, c. 300-1300', in C. Guillot et al. (eds.), *From the Mediterranean to the China Sea: Miscellaneous Notes*, pp. 69–92. Wiesbaden: Harrassovitz Verlag.
- 2000a. 'Der Buddhismus im Jahre 1000', in H. Kulke (ed.), *Periplus, Jahrbuch für außereuropäische Geschichte, Band 10—Asien im Jahre 1000*, pp. 56–72. Berlin, etc.: LIT Verlag.

- 2000b. 'A Remark on the Mahabodhi Temples at Pagan', in W. Lobo and S. Reimann (eds.), *Southeast Asian Archaeology 1998, Proceedings of the 7th International Conference of the European Associations of Southeast Asian Archaeologists, Berlin, 31 August–4 September 1998*, pp. 41–49. Berlin: Centre for South-East Asian Studies, University of Hull/Ethnologisches Museum, Staatliche Museen zu Berlin, Stiftung Preußischer Kulturbesitz.
- Fremerman, S. 2006. *Divine Impersonations: Nyoirin Kannon in Medieval Japan*. PhD dissertation, Stanford University.
- Furui, Ryosuke. 2008. 'A New Copper Plate Inscription of Gopala II', *South Asian Studies* 24/1: 69–75.
- 2011. 'Indian Museum Copper Plate Inscription of Dharmapala, Year 26: Tentative Reading and Study', *South Asian Studies* 27/2: 145–56.
- 2013. 'Brāhmaṇas in Early Medieval Bengal: Construction of their Identity, Networks and Authority', *Indian Historical Review* 40/2: 223–48.
- Gail, A. J. 1999. 'On the Mandalic Structure of the Paharpur Temple', *The Journal of Bengal Art* 4: 131–39.
- Gardiner, D. 2000. 'The consecration of the monastic compound at Mount Koya by Kukai', in D.G. White (ed.), *Tantra in Practice*, pp. 119–30. Princeton: Princeton University Press.
- Geiger, W. 1953. *Cūlavamsa: Being the More Recent Part of the Mahāvamsa, Part I*. (tr. C. Mabel Rickmers). Colombo: Ceylong Government Information Department.
- Getty, A. 1936. *Ganeśa: A monograph on the elephant-faced God*. New Delhi: Munshiram Manoharlal.
- Gharib, B. 1995. *Sogdian Dictionary (Sogdian-Persian-English)*. Tehran: Fāhrangan Publications.
- Ghosh, D. 1933. 'Relation between the Buddha Images of Orissa and Java', *The Modern Review* 120/2: 500–4.
- Ghosh, M. 1980. *Development of Buddhist Iconography in Eastern India: A Study of Tārā, Prajñās of Five Tathāgatas and Bhṛikuṭī*. New Delhi: Munshiram Manoharlal Publishers.
- Ghosh, R. 2006–7. 'Archaeological Investigation in the Districts of Dakshin Dinajpur and Uttar Dinajpur, West Bengal: A Report', *Journal of Bengal Art* 11–12: 323–59.
- 2008–9. 'Second Report of Archaeological Investigation in Two Dinajpur District (Dakshin and Uttar) of West Bengal', *Journal of Bengal Art* 13–14: 119–42.
- 2012. 'Towards understanding the Buddhist Environment in two Brāhmanical Settlement Zones from some unpublished Buddhist Antiquities of erstwhile West Dinajpur, West Bengal', *Journal of Bengal Art* 17: 17–38.
- Ghosh, S. 2008–09. 'Nature of Royal Patronage in South-Eastern Bengal: 507 AD–1250 AD', *Journal of Bengal Art* 13–14: 109–18.
- Giebel, R.W. 1995. 'The Chin-Kang-Ting Ching Yu-Ch'ieh Shih-Pa-Hui Chih-Kuei: An Annotated Translation', *Naritasan Bukkyo Kenkyujo Kiyo (Journal of Naritasan Institute for Buddhist Studies)* 18: 107–201.
- 2001. *Two Esoteric Sutras: The Adamantine Pinnacle Sutra. The Susiddhikara Sutra. Translated from the Chinese (Taishō Volume 18, Numbers 865, 893)*. BDK English Tripiṭaka 29-II, 30-II. Berkeley: Numata Center for Buddhist Translation and Research.
- 2005. *The Vairocanābhisaṃbodhi Sutra. Translated from the Chinese (Taishō Volume 18, Number 848)*. Berkeley: Numata Center for Buddhist Translation and Research.
- 2011. 'Taishō Volumes 18–21', in C.D. Orzech, H.H. Sørensen and R.K. Payne (eds.), *Esoteric Buddhism and the Tantras in East Asia*, pp. 19–27. Leiden: Brill.
- 2012. 'Notes on Some Sanskrit Texts Brought Back to Japan by Kūkai', *Pacific World (Third Series)* 14: 187–230.
- Gillet, V. 2013. 'Pallavas and Buddhism: Interactions and Influences', in D. Dayalan (ed.), *Śivaśrī: Perspectives in Indian Archaeology, Art and Culture*, pp. 105–35. New Delhi: Agam Kala Prakashan.
- Gimello, R. 1997. 'Ch'eng-kuan's Meditations on the "Three Holy Ones"', in S. Kamata (ed.), *Kegon gaku ronshū*, pp. 131–213. Tokyo: Daizo Shuppan.
- Gippert, J. 2004. 'A Glimpse into the Buddhist Past of the Maldives; I: An Early Prakrit Inscription', *Wiener Zeitschrift für die Kunde Südasiens* 48: 81–109.

- 2005. 'Sanskrit as a Medium of Maldivian Buddhism', in L. Göhler (ed.), *Indische Kultur im Kontext: Rituale, Texte und Ideen aus Indien und der Welt; Festschrift für Klaus Mylius*, pp. 213–20. Wiesbaden: Harrassowitz.
- Goble, G.C. 2012. *Chinese Esoteric Buddhism: Amoghavajra and the ruling elite*. PhD diss., Indiana University.
- 2013. 'The legendary siege of Anxi: Myth, history, and truth in Chinese Buddhism', *Pacific World: Journal of the Institute of Buddhist Studies* (Third series) 15: 1–32.
- Godakumbura, C.E. 1943. 'References to Buddhist Sanskrit writers in Sinhalese literature', *University of Ceylon Review* 1: 87–93
- Goepper, R. 1993. *Aizen-myōō, the Esoteric King of Lust: An iconographic study*. Zurich: Artibus Asiae.
- Gomez, L.O. 1995. 'A Mahāyāna Liturgy', in D.S. Lopez (ed.), *Buddhism in Practice*, pp.183–96. Princeton: Princeton University Press.
- Gomez, L.O and H.W. Woodward. 1981. *Barabudur: History and significance of a Buddhist monument*. Berkeley: Asian Humanities Press.
- Gonda, J. 1971. 'Balinese Hymns addressed to god Ākāśa', in S. Ganesan (ed.), *K.A. Nilakanta Sastri Felicitation Volume*, pp. 404–15. Madras: Professor Nilakanta Sastri Felicitation Committee.
- 1976. 'Old Javanese Literature', in L.F. Brakel et al. (eds.), *Handbuch der Orientalistik: Literaturen, Abschn. 1*, pp. 187–245. Leiden: E.J. Brill.
- Goris, R. 1926. *Bijdrage tot de Kennis der Oud-Javaansche en Balineesche Theologie*. Leiden: A. Vros.
- 1954. *Prasasti Bali: Inscripties vóór Anak Wungçu*. 2 vols. Bandung: Masa Baru.
- Goudriaan, T. 1978. *Māyā Divine and Human*. Delhi: Motilal Banarsidass.
- 1981. 'Hindu Tantric Literature in Sanskrit', in T. Goudriaan and S. Gupta (eds.), *Hindu Tantric and Śākta Literature*, pp. 1–62. Wiesbaden: Otto Harrassowitz.
- 1985. *The Viṇāśīkhatantra: A Śaiva Tantra of the Left Current*. Delhi: Motilal Banarsidass.
- Goudriaan, T. and C. Hooykaas. 1971. *Stuti and Stava (Bauddha, Śaiva and Vaiṣṇava) of Balinese Bauddha Brahmans*. Amsterdam/London: North Holland Publishing Company.
- Graff, D.A. 2000. 'The Sword and the Brush: Career Patterns and Military Specialisation in the Tang Dynasty', *War and Society* 18/2: 9–21.
- Gray, D.B. 2001. *On supreme Bliss: A Study of the History and Interpretation of the Cakrasamvara Tantra*. PhD dissertation, Columbia University.
- 2005a. 'Eating the Heart of the Brahmin: Representations of Alterity and the Formation of Identity in Tantric Buddhist Discourse', *History of Religions* 45: 45–69.
- 2005b. 'Disclosing the Empty Secret: Textuality and Embodiment in the Cakrasamvara Tantra', *Numen* 52/4: 417–44.
- 2007. *The Cakrasamvara tantra (The discourse of Śrī Heruka): A study and annotated translation*. New York: Columbia University Press.
- 2009. 'On the Very Idea of a Tantric Canon: Myth, Politics, and the Formation of the Bka' 'gyur', *Journal of the International Association of Tibetan Studies* 5: 1–37.
- Green, P.S.E. 2013. 'Two internal pediment scenes from Banteay Chhmar', *Udaya* 11: 99–139.
- 2014. 'The Many Faces of Lokeśvara: Tantric Connections in Cambodia and Campā between the Tenth and Thirteenth Centuries', *History of Religions* 54/1: 69–93.
- Griffiths, A. 2011a. 'Imagine Lañkapura at Prambanan', in A. Aciri, H. Creese, and A. Griffiths (eds.), *From Lañkā eastwards: The Rāmāyaṇa in the literature and visual arts of Indonesia*, pp. 133–48. Leiden: KITLV Press.
- 2011b 'Inscriptions of Sumatra: Further data on the epigraphy of the Musi and Batang Hari rivers basins', *Archipel* 81: 139–75.
- 2012 'Inscriptions of Sumatra II: Short epigraphs in Old Javanese', *Wacana* 14/2: 197–214.
- 2013. 'The Problem of the Ancient Name Java and the Role of Satyavarman in Southeast Asian

- International Relations Around the Turn of the Ninth Century CE', *Archipel* 85: 43–81.
- 2014a. 'Written Traces of the Buddhist Past: Mantras and Dhāraṇīs in Indonesian Inscriptions', *Bulletin of the School of Oriental and African Studies* 77: 137–94.
- 2014b. 'The "greatly ferocious" spell (*Mahāraudra-nāma-hṛdaya*): A *dhāraṇī* inscribed on a lead-bronze foil unearthed near Borobudur', in K. Tropper (ed.), *Epigraphic Evidence in the Pre-Modern Buddhist World: Proceedings of the Eponymous Conference Held in Vienna*, pp. 1–36. Vienna: Arbeitskreis für Tibetische und Buddhistische Studien.
- 2014c. 'Inscriptions of Sumatra, III: The Padang Lawas Corpus studied along with inscriptions from Sorik Merapi (North Sumatra) and Maura Takus (Riau)', in D. Perret (ed.), *History of Padang Lawas, North Sumatra. II: Societies of Padang Lawas (9th c.–13th c.)*, pp. 211–62. Paris: Association Archipel.
- Griffiths, A., N. Revire and R. Sanyal. 2013. 'An Inscribed Bronze Sculpture of a Buddha in *bhadrāsana* at Museum Ranggawarsita in Semarang (Central Java, Indonesia)', *Artibus Asiae* 68: 3–26.
- Groeneveldt, W. 1879. Note appended to: G. du Rij van Beest Holle, 'Beschrijving van de Hindoe oudheden te Moeara Takoos, XII Kotta Kampar', *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 25: 219.
- 1960. *Historical Notes on Indonesia & Malaya: Compiled from Chinese Sources*. Jakarta: Bhratara.
- Van Gulik, B.H. 1980. *Siddham: An essay on the history of Sanskrit studies in China and Japan*. New Delhi: Sharada Rani.
- Gupta, S. 2005. 'The Bay of Bengal interaction sphere (1000 BC–AD 500)', *Bulletin of the Indo-Pacific Prehistory Association* 25: 21–30.
- 2006. 'Early Indian Ocean in the Context of Indian Relationship with Southeast Asia', in G.C. Pande (ed.), *History of Science, Philosophy and Culture in Indian Civilization; Volume 3, Part I: India's Interaction with Southeast Asia*, pp. 111–42. New Delhi: Centre for Studies in Civilizations.
- Guy, J. 1991. 'The Mahābodhi Temple: Pigrim Souvenirs of Buddhist India', *The Burlington Magazine* 133/1059 (June): 356–67.
- 1993–94. 'The Lost Temples of Nagapattinam and Quanzhou: A Study in Sino-Indian Relations', *Journal of the Institute of Silk Road Studies* 3: 291–301
- 2001. 'Tamil Merchant Guilds and the Quanzhou Trade', in A. Schottenhammer (ed.), *The Emporium of the World: Maritime Quanzhou, 1000–1400*, pp. 283–308. Leiden: Brill.
- 2004. 'South Indian Buddhism and its Southeast Asian Legacy', in A. Pande and P.P. Dhar (eds.), *Cultural Interface of India with Asia, Religion, Art and Architecture*, pp. 155–75. New Delhi: D.K. Printworld/National Museum Institute.
- 2014. *Lost Kingdoms: Hindu-Buddhist Sculpture of Early Southeast Asia*. New York: The Metropolitan Museum of Art.
- Hall, D.G.E. 1955. 'China and South-East Asia—yesterday and today. Part I', *Far Eastern Economic Review* 18/25 (June 23): 784–85. [Reprinted (with Part II) as 'China and South-East Asia' in *The University of Hong Kong History Society Annual*, 1960, pp. 6–11].
- Hall, K.R. 2010. 'Indonesia's Evolving International Relationships in the Ninth to Early Eleventh Centuries: Evidence from Contemporary Shipwrecks and Epigraphy', *Indonesia* 90: 15–45.
- 2011. *History of Early Southeast Asia: Maritime Trade and Societal Development, 100–1500*. Lanham, Maryland: Rowman & Littlefield.
- Hanneder, J. 2008. 'Candradāsa's *Tārāstuti*', *Essays and Studies on Buddhist Sanskrit Literature*, pp. 171–85. Marburg: Indica et Tibetica Verlag.
- Haque, E. and A.J. Gail (eds.). 2008. *Sculptures in Bangladesh: An Inventory of Select Hindu, Buddhist and Jain Stone and Bronze Images in Museums and Collections of Bangladesh (up to the 13th Century)*. Dhaka: The International Centre for Study of Bengal Art.
- Haque, S. and M.M. Haque. 2004. 'Understanding the Paharpur Temple Architecture in New Perspective',

- Proceedings of the International Seminar at Dhaka, 20–24th March, 2004*. Dhaka: The Department of Archaeology.
- Haryono, T. 1996. 'A bimetallic statue of Shiva recently found in Central Java', in MJ. Klokke (ed.), *Proceedings of the 6th International Conference of the European Association of South East Asian Archaeologists, Leiden, 2–6 September 1996*, pp. 231–36. Hull: Centre for South-East Asian Studies, University of Hull.
- Hase, H. 長谷寶秀. 1976. *Daishi go-shōrai bonji shongon shū* 大師御請来梵字真言集. Tokyo: Kokusho Kankōkai 国書刊行会. [First published in 1938 in two volumes (Kyoto: Kyōto Senmon Gakkō 京都専門學校) and later reprinted, first in one volume in 1976 (Tokyo: Kokusho Kankōkai 国書刊行会) and then in 1997 as volumes 4 and 5 of Shuchiin Daigaku Mikkyō Shiryō Kenkyūjo 種智院大学密教資料研究所, ed., *Hase Hōshū zenshū* 長谷寶秀全集 (Kyoto: Hōzōkan).]
- Hatta, Y. 八田幸雄. 2002a. *Gobu Shinkan no kenkyū*. Kyoto: Hōzōkan. [Reprint of 1981 edition.]  
 ——— 2002b. *Taizō Zuzō no kenkyū*. Kyoto: Hōzōkan.
- Hawking, S. 1998. *A Brief History of Time*. New York: Bantam.
- Heissig, W. 1980. *The Religions of Mongolia* (Translated from the German edition by G. Samuel). London/Henley: Routledge & Kegan Paul.
- Herrmann-Pfandt, A. 2006–7. 'Cakrasaṃvara Iconography and Buddhist Religious Politics in Medieval Bengal', *Journal of Bengal Art* 11–12: 9–20.
- Herrmann-Pfandt, A. 2008. 'Maṇḍala elements in tantric Buddhist architecture in India, Tibet and Indonesia', in C. Mani (ed.), *The Heritage of Nalanda*, pp. 52–67. New Delhi: Aryan Book International.
- Hidayan, T. and Y. Hendra. 2006. *Peninggalan Masa Klasik di Sumatera Barat*. Batusangkar: Balai Pelestarian Peninggalan Purbakala Batusangkar, Wilayah Kerja Provinsi Sumatera Barat, Riau dan Kepulauan Riau.
- Hirakawa, Akira. 1977. *Index to the Abhidharmakośabhāṣya (Taisho Edition); Part two: Chinese-Sanskrit*. Tokyo: Daizo Shuppan Kabushikikaisha.  
 ——— 1997. *Buddhist Chinese-Sanskrit Dictionary*. Tokyo: The Reiyukai.
- Hock, N. 1987. *Buddhist ideology and the sculpture of Ratnagiri, seventh through thirteenth centuries*. PhD dissertation, University of California, Berkeley.
- Hodge, S. 1988. 'The Path of the Cultivation of Yoga', *The Middle Way* 63/1 (May): 33–37.  
 ——— 1992. 'Considerations on the Dating and Geographical Origins of the *Mahāvairocanaṅghisaṃbodhi-sūtra*', in T. Skorupski and U. Pagel (eds.), *The Buddhist Forum*, Vol. 3, pp. 57–83. New Delhi: Heritage Publishers.  
 ——— 2003. *The Mahā-Vairocana-Abhisambodhi Tantra, with Buddhaguhya's commentary*. New York: RoutledgeCurzon.
- Hodiwala, S.H. 1939. *Studies in Indo-Muslim History*, Vol. 1. Bombay: S.H. Hodiwala.
- Hoffman, L.E. 1992. 'American Psychologists and Wartime Research on Germany, 1941–1945', *American Psychologist* 47/2 (February): 264–73.
- Holt, J. 1991. *Buddha in the Crown: Avalokiteśvara in the Buddhist Traditions of Sri Lankā*. Oxford: Oxford University Press.
- Hooykaas, C. 1962. 'Śaiva Siddhānta in Java and Bali, some remarks on its recent study', *Bijdragen tot de Taal-, Land- en Volkenkunde* 118: 309–27.  
 ——— 1973. *Balinese Bauddha Brahmans*. Amsterdam: North-Holland Pub. Co.  
 ——— 1974. *Cosmogony and Creation in Balinese Tradition*. The Hague: Martinus Nijhoff.
- Horiuchi, K. 堀内寛仁. 1983. *Bon-Zō-Kan taishō shoe Kongōchōgyō no kenkyū: Bonpon kōtei hen (ue)*. Kōyachō: Mikkyō Bunka Kenkyūjo.
- Howard, A.F. 1996. 'Buddhist Monument of Yunnan: Eclectic Art of a Frontier Kingdom', in M.K. Hearn and J.G. Smith (eds.), *Papers prepared for an international symposium organized by The Metropolitan Museum of Art in conjunction with the exhibition Splendors of Imperial China: Treasures*



- from the National Palace Museum, Taipei, pp. 231–45. New York: Department of Asian Art, The Metropolitan Museum of Art.
- Hsu, C.A. 2008. 'Sieben-Juwelen' und Stifter Reliefs in Bodh-Gayā, Bihar. Taipei: Shen-cho Lai, Research Center for East-West Philosophy and Hermeneutics. [PhD Dissertation, Universität Heidelberg, 2007.]
- Hucker, C.O. 1985. *A Dictionary of Official Titles in Imperial China*. Stanford: Stanford University Press.
- Hudson, D.D. 2008. *The body of God: An emperor's palace for Krishna in eighth-century Kanchipuram*. New York: Oxford University Press.
- Humphrey, C. and H. Ujeed. 2013. *A Monastery in Time: The Making of Mongolian Buddhism*. Chicago: University of Chicago Press.
- Hunter, H. 2004. 'Faquan's Transmission of the *Susiddhi* Category of the Esoteric Buddhist Teachings', *Journal of the International College for Advanced Buddhist Studies* 8: 43–93.
- Hunter, T.M. 2007. 'The Body of the King: Reappraising Singhasari Period Syncretism', *Journal of Southeast Asian Studies* 38/1: 27–53.
- 2000. 'The Aridharma Reliefs of Candi Jago', in Lokesh Chandra (ed.), *Society and Culture of Southeast Asia—Continuities and Changes*, pp. 69–102. New Delhi: Aditya Prakashan.
- Huntington, J.C., R.A.F. Thurman, and D. Bangdel. 2003. *The Circle of Bliss, Buddhist meditational Art*. Chicago/Columbus: Serindia Publications/Columbus Museum of Art.
- Huntington, S. 1984. *The 'Pala-Sena' Schools of Sculpture*. Leiden: E.J. Brill.
- (With contributions by John C. Huntington). 1985. *The art of ancient India; Buddhist, Hindu, Jain*. New York/Tokyo: Weatherhill.
- Huntington, S.L. and J.C. Huntington. 1989. 'Leaves from the Bodhi Tree: The Art of Pāla India (8th–12th centuries) and Its International Legacy', *Orientalism* 20/10: 26–46.
- 1990. *Leaves from the Bodhi Tree: The Art of Pala India (8th–12th centuries) and Its International Legacy*. Seattle/London: The Dayton Art Institute/University of Washington Press.
- Husain, A.B.M. et al. (eds.). 1997. *Mainamati-Devaparvata*. Dhaka: Asiatic Society of Bangladesh.
- Ijzerman, J.W. 1893. 'Beschrijving van de Boeddhistische bouwwerken te Moeera Takoës', *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 35: 48–74.
- Imam, A. 2000. *Excavations at Mainamati: An Exploratory Study*. Dhaka, Bangladesh: International Centre for Study of Bengal Art.
- 2002. 'Samataua, Mainamati: Some Observations', in G. Sengupta and S. Panja (eds.), *Archaeology of Eastern India: New perspectives*, pp. 613–23. Kolkata: Centre for Archaeological Studies and Training, Eastern India.
- Indrapala, K. 2005. *The evolution of an ethnic identity: The Tamils in Sri Lanka c. 300 BCE to c. 1200 CE*. Sydney: South Asian Studies Centre.
- Isaacson, H. and F. Sferra (eds.). 2014. *The Sekanirdeśa of Maitreyanātha (Advayavajra) with the Sekanirdeśapañjikā of Rāmapāla. Critical Edition of the Sanskrit and Tibetan Texts with English Translation and Reproductions of the MSS*. Napoli: Università degli Studi di Napoli 'L'Orientale'.
- Ishii, Kazuko. 1989. 'Sang Hyang Kamahāyānikan ni miru ko Jawa no Mikkyō' (Old Javanese Esoteric Buddhism as Seen in the Sang Hyang Kamahāyānikan), *Tōnan Ajia Kenkyū* 27/1 (June): 55–70.
- 1992. 'The Correlation of Verses of the Sang Hyang Kamahāyānan Mantranaya with Vajrabodhi's Jāpa-sūtra', *Area and Culture Studies* 44: 225–36.
- Ito, G. 2005. チベット訳密教經典にみられる王敬愛法の梵文音写に関する報告 金剛手灌頂タントラ (Report on Sanskrit transliterations of the king attraction ritual in Tibetan tantric texts from the *Vidyot-tama*), *Journal of Chisan studies* 54: 261–86.
- Itō, S. 1985. 'A Tentative Identification of Bodhisattva Images in Chandi Plaosan', in *Special Report for SPAFA Consultative Workshop on Archaeological and Environmental Studies on Srivijaya (I-W2b)*: 263–71.

- Iwamoto, Y. 1981. 'The Śailendra Dynasty and Chandi Borobudur', in *Proceedings of the International Symposium on Chandi Borobudur*, pp. 83–88. Tokyo: Executive Committee for the International Symposium on Chandi Borobudur.
- Iyanaga, N. 1985. 'Récits de la soumission de Maheśvara par Trailokyavijaya d'après les sources chinoises et japonaises', in M. Strickmann (ed.), *Tantric and Taoist studies in honour of R.A. Stein*, Vol. 3, pp. 633–745. Bruxelles: Institut Beige des Hautes Études Chinoises.
- Iyer, A. 1998. *Prambanan: Sculpture and dance in ancient Java; A study in dance iconography*. Bangkok: White Lotus.
- Jackson, D.P. 1990. *Two Biographies of Śākyaśrībhadrā: The Eulogy by Khro-phu Lo-tśā-ba and its 'Commentary' by bSod-nams-dpal-bzag-po, Texts and Variants from Two Rare Exemplars Preserved in the Bihar Research Society, Patna*. Stuttgart: Franz Steiner Verlag.
- Jackson, R.R. 2004. *Tantric Treasures, Three Collections of Mystical Verse from Buddhist India*, Oxford/New York: Oxford University Press.
- Jacq-Hergoualc'h, M. 2002. *The Malay Peninsula: Crossroads of the Maritime Silk-Road (100 BC–1300 AD)*. Leiden: Brill.
- Jagchid, S. 1979. 'The Mongol Khans and Chinese Buddhism and Taoism', *Journal of the International Association of Buddhist Studies* 2/1: 7–28.
- 1988. 'Why the Mongolian Khans adopted Tibetan Buddhism as their faith', in S. Jagchid (ed.), *Essays in Mongolian Studies*. Provo, Utah: David M. Kennedy Center for International Studies, Brigham Young University. [Reprint; originally published in 1970 in *Proceedings of the 3d East Asian Altaistic Conference*, pp. 108–28. Taipei: National Taiwan University.]
- Jagchid, S. and P. Hyer. 1979. *Mongolia's Culture and Society*. Boulder, Colorado: Westview.
- Jaini, P.S. 1966. 'The Story of Sudhana and Manoharā: An Analysis of the Texts and the Borobudur Reliefs', *Bulletin of the School of Oriental and African Studies* 29: 532–58.
- Jakl, J. 2013. 'Warriors Killed, Sliced as Cucumber: Food Symbolism in the Martial Arts Scenes of Old Javanese Kakawins', *Nalanda-Sriwijaya Centre Working Paper* 13.
- Jamspal, L., et al. (trs.). 2004. *The Universal Vehicle Discourse Literature (Mahāyānasūtrālamkāra)*. New York: American Institute of Buddhist Studies.
- Jayaswal, K.P. 1934. *An Imperial History of India in a Sanskrit Text [c. 700 B.C.–c. 770 A.D.]; With a Special Commentary on Later Gupta Period. With the Sanskrit Text Revised by Ven. Rāhula Sāṅkṛtyāyana*. Lahore: Motilal Banarsi Dass.
- Jones, J.J. 1952. *The Mahāvastu*, Vol. 2. London: Luzac & Co.
- Jordaan, R.E. 1996. *In Praise of Prambanan; Dutch essays on the Loro Jonggrang temple complex*. Leiden: KITLV Press
- 1997. 'Tārā and Nyai Lara Kidul: Images of the divine feminine in Java', *Asian Folklore Studies* 56/2: 285–312.
- 1998. 'The Tārā temple of Kalasan in Central Java', *Bulletin de l'École française d'Extrême-Orient* 85: 163–83.
- 1999a. 'The Śailendras, the Status of the Kṣatriya Theory, and the Development of the Hindu-Javanese Temple Architecture', *Bijdragen tot de Taal-, Land- en Volkenkunde* 155: 210–43
- 1999b. *The Śailendras in Central Javanese history*. Yogyakarta: Penerbitan Universitas Sanata Dharma.
- 2006. 'Why the Śailendras were not a Javanese dynasty', *Indonesia and the Malay World* 34/98: 3–22.
- 2007. 'Bèlahan and the division of Airlangga's realm', *Bijdragen tot de Taal-, Land- en Volkenkunde*, 163: 326–55.
- Jordaan, R. and B. Colless. 2004. 'The Ratu Boko mantra and the Sailendras', *Berkala Arkeologi* 24/1: 56–65.
- 2009. *The Mahārāja of the Isles: The Śailendras and the Problem of Śrīvijaya*. Leiden: Department of Languages and Cultures of Southeast Asia and Oceania.

- Joshi, L.M. 1977. *Studies in the Buddhistic Culture of India during the Seventh and Eighth Centuries A.D.* Delhi: Motilal Banarsidass.
- Julien, S. 1858. *Mémoires Sur les Contrées Occidentales*, Vol. 2. Paris: L'Imprimerie impériale.
- Juynboll, H.H. 1908. 'Nieuwe bijdrage tot de kennis van het Mahâyânisme of Java', *Bijdragen tot de Taal-, Land- en Volkenkunde* 60: 56–61.
- Kamata, S. 鎌田茂雄 et al. (eds.) 1998. *Daizōkyō zenkaisetsu daijiten*. Tokyo: Yūzankaku Shuppan.
- Kamikawa, M. 1990. 'Accession Rituals and Buddhism in Medieval Japan', *Japanese Journal of Religious Studies*, 17/2–3: 243–80.
- Kandahjaya, H. 2004. *A study on the origin and significance of Borobudur*. PhD dissertation, University of California, Berkeley.
- 2009. 'The Lord of All Virtues', *Pacific World: Journal of the Institute of Buddhist Studies* (Third Series) 11: 1–25.
- 2010. 'The origins of the 88 Buddhas Repentance'. Paper presented at the AAR Annual Meeting in Atlanta, October 30–November 1, 2010.
- 2014. 'Revisiting Ādi Buddha and Tantric Doxography', in R. Banerjee Sarkar et al. (eds.), *Souvenir of Seventh International Alexander Csoma de Kőrös Symposium on Buddhist Transcreations in Tibetan Literature and Art*, pp. 190–218. New Delhi: Indira Gandhi National Centre for the Arts.
- Kano, K. 2016. 'The Transmission of Sanskrit Manuscripts from India and Tibet: The Case of a Manuscript Collection in the Possession of Atiśa Dīpaṃkaraśrījñāna (980–1054)', in C. meinert (ed.), *Transfer of Buddhism along Central Asian Networks (7th to 13th Centuries)*, pp. 82–117.
- Kapstein, M.T. 2001. *Reason's Traces, Identity and Interpretation in Indian & Tibetan Buddhist Thought*. Boston: Wisdom Publications.
- Kapstein, M.T. and S. van Schaik. 2010. *Esoteric Buddhism at Dunhuang: Rites and Teachings for this Life and Beyond*. Leiden/Boston: Brill.
- Karandikar, M.A. and S. Karandikar (eds.). 1953. *The Nāgānanda of Śrīharṣa*. Bombay: Joshi.
- Karashima, N. and Y. Subbarayalu. 2009. 'Ancient and medieval Tamil Inscriptions Relating to Southeast Asia and China', in H. Kulke, K. Kesavapany and V. Sakhuja (eds.), *Nagapattinam to Suvarnadwipa: Reflections on the Chola Naval Expeditions to Southeast Asia*, pp. 271–92. Singapore: ISEAS Publishing.
- Kats, J. 1910. *Sang hyang Kamahâyânikan: Oud-Javaansche tekst, met inleiding, vertaling en aantekeningen*. 's-Gravenhage: Martinus Nijhoff.
- Kauz, R. 2010. 'Preface', in R. Kauz (ed.), *Aspects of the Maritime Silk Road: From the Persian Gulf to the East China Sea*, pp. 1–2. Wiesbaden: Harrassowitz Verlag.
- Kern, H. 1910a. 'Geschiedkundige gegevens in 't gedicht Nāgarakrētāgama', *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië* 63: 1–32.
- 1910b. 'De Sanskrit-inscriptie van 't Mahākṣobhya-beeld te Simpang', *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 52: 99–108.
- Kieffer-Pülz, P. 2009. 'The Ganthārambhakathās of Upasena's Saddhammapajjotikā and Vajirabuddhi's Vajirabuddhitikā', *Indo-Iranian Journal* 52/2–3: 143–77.
- 2013. *Verlorene Gaṇṭhipadas zum buddhistischen Ordensrecht; Untersuchungen zu den in der Vajirabuddhitikā zitierten Kommentaren Dhammasiris und Vajirabuddhis*. 3 vols. Wiesbaden: Harrassowitz.
- Kielhorn, F. 1896–97. 'Khalimpur Plate of Dharmapaladeva', *Epigraphia Indica*, vol. 4, pp. 243–54.
- Kim, J. 2012. 'Unheard Voices: Women's Roles in Medieval Buddhist Artistic Production and Religious Practices in South Asia', *Journal of the American Academy of Religion* 80/1: 200–32.
- 2013. *Receptacle of the Sacred, Illustrated Manuscripts and the Buddhist Book Cult in South Asia*. Berkeley/Los Angeles/London: University of California Press.

- 2014. 'Local Visions, Transcendental Practices: Iconographic Innovations of Indian Esoteric Buddhism', *History of Religions* 54/1: 34–68.
- Kim, J. and R. Linrothe. 2014. 'Introduction: Buddhist Visual Culture', *History of Religions* 54/1: 1–4.
- Kimmet, N. 2012. 'Sharing Sacred Space: A Comparative Study of Tabo and Borobudur', in D. Bonatz, A. Reinecke, and M.L. Tjoa-Bonatz (eds.), *Selected Papers from the 13th International Conference of the European Association of Southeast Asian Archaeologists, Berlin, 2010, Volume 2: Connecting Empires and States*, pp. 93–101. Singapore: National University of Singapore Press.
- Kinney, A.R. 2004. *Worshipping Śiva-Buddha*. Honolulu: University of Hawai'i Press.
- Kinsley, D. 1997. *Tantric Visions of the Divine Feminine: The Ten Mahāvīdyās*. Berkeley: University of California Press.
- Kiss, C. 2014. 'On *yantras* in Early Śaiva Tantras', *Cracow Indological Studies* 16: 203–33.
- Kiyota, J. 清田寂雲. 1983. 'Enchin no Bodaijōkyō ryakugishaku ni tsuite' (On the Bodaijōkyōryakugishaku (菩提場経略義釈) of Enchin [円珍]), *Mikkyō Bunka [Journal of Esoteric Buddhism]* 143: 14–23.
- Klimburg-Salter, D.E. (with contributions by C. Luczanits, L. Petech, E. Steinkellner, E. Wandl). 1997. *Tabo: A lamp for the Kingdom; Early Indo-Tibetan Buddhist Art in the Western Himalaya*. Milan: Skira.
- Klokke, M.J. 2004. 'The Sailendras of Java: Javanese or non-Javanese?', Paper presented at the international symposium *Non-Javanese, not yet Javanese, and un-Javanese: Encounters and fissures in a civilization*. Leiden, 23–25 March 2004.
- 2006. 'The history of Central Javanese architecture: Architecture and sculptural decoration as complementary sources of information', in H. Chambert-Loir and B. Dagens (eds.), *Anamorphoses: Hommage à Jacques Dumarçais*, pp. 49–68. Paris: Les Indes Savantes.
- 2011. 'Culturele ontmoetingen in Zuid- en Zuidoost-Azië: De kunsthistorische bronnen'. Pamphlet of the inaugural professorial lecture (Oratie) delivered on 27 June 2011, Leiden University.
- Kōbōdaishi kūkai zenshū henshū i'in kai 弘法大師空海全集編輯委員会 (ed.). 1986. *Kōbōdaishi Kūkai zenshū*. 5 vols. Tokyo: Chikuma shobō.
- Kozok, U. (with Contributions by T. Hunter, W. Mahdi and J. Miksic). 2015. *A 14th Century Malay Code of Laws: The Nītisārasamuccaya*. Singapore: ISEAS Publishing.
- Kozok, U. and E. van Reijn. 2010. 'Adityawarman: Three inscriptions of the Sumatran king of all supreme kings; Translated and annotated from H. Kern and F.D.K. Bosch', *Indonesia and the Malay World* 38/110: 135–58.
- Krom, N.J. 1918. 'De Bodhisattwa's van den Mëndut', *Bijdragen tot de Taal-, Land-, en Volkenkunde* 74: 419–37.
- 1927. *Barabudur: Archaeological description*, Vol. 2. The Hague: Martinus Nijhoff.
- 1931. *Hindoe-Javaansche Geschiedenis*. The Hague: Martinus Nijhoff. [Revised Edition.]
- Krom, N.J. and Th. van Erp. 1920. *Beschrijving van Barabudur*, Vols. 1 and 2. 's-Gravenhage: Martinus Nijhoff.
- Ku, C.M. 2003. *Cong Tianwang Chuantong dao Fowang Chuantong: Zhongguo Zhongshi Fojiao Zhiguo Yishi Xingtai Yanjiu* (Devarāja Tradition to the Buddhārāja Tradition: Studies in Medieval Chinese Buddhist Political Ideology). Taipei: Shangzhou Chuban.
- van der Kuijp, L.W.J. 2003. 'A Treatise on Buddhist Epistemology and Logic attributed to Klong chen Rab 'byams pa (1308–1364) and Its Place in Indo-Tibetan Intellectual History', *Journal of Indian Philosophy* 31: 381–437.
- 2007. '\*Nāgabodhi/Nāgabuddhi: Notes on the Guhyasamāja Literature', in B. Kellner, H. Krasser, and H. Tauscher (eds.), *Pramāṇakīrtiḥ—Papers dedicated to Ernst Steinkellner*, Vol. 2. Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien.
- Kulatunge, T.G. 1999. *Abhayagirivihara at Anuradhapura*. Colombo: Ministry of Cultural and Religious Affairs.

- Kulke, H. 1993 ‘“Kadātuan Srivijaya”—Empire or Kraton of Srivijaya? A reassessment of the epigraphical evidence’, *Bulletin de l’École française d’Extrême-Orient* 80/1: 159–80.
- Kumar, B. 2008. ‘Contribution of Ācārya Dharmapāla of Nalanda’, in C. Mani (ed.), *The Heritage of Nalanda*, pp. 103–5. New Delhi: Aryan Books International/Asoka Mission.
- Kumar, B.B. 2008. ‘Nalanda: Its significance’, in C. Mani (ed.), *The Heritage of Nalanda*, pp. 183–86. New Delhi: Aryan Books International/Asoka Mission.
- Kusen. 1994. ‘Raja-raja Mataram Kuna dari Sanjaya sampai Balitung: Sebuah rekonstruksi berdasarkan prasasti Wanua Tengah III’, *Berkala Arkeologi* 14: 82–94.
- Kusen, and T. Haryono. 1992. ‘Kemungkinan penempatan arca perunggu di dalam Candi Perwara Sewu (Kajian berdasar bentuk lapik arca)’, *Pertemuan Ilmiah Arkeologi VI*. Malang.
- Kwa, C.G. 1970. ‘The historical roots of Indonesian irredentism’, *Asian Studies* 8/1: 38–52.
- Kwon, D.K. 2002. *Sarvatathāgatattvasaṃgraha: Compendium of all the Tathāgatas, A study of its origin, structure and teachings*. PhD dissertation, School of Oriental and African Studies, London.
- Lahiri, L. 1986. *Chinese Monks in India*. Delhi: Motilal Banarsidass.
- Lalou, M. 1936. ‘Mañjuśrīmūlakalpa et Tārāmūlakalpa’, *Harvard Journal of Asiatic Studies* 1/3–4: 327–49.
- Lamotte, É. 1960. ‘Mañjuśrī’, *T’oung pao* 47: 1–96.
- 1984. ‘Mahāyāna Buddhism’, in H. Bechert and R. Gombrich (eds.), *The World of Buddhism*, pp. 90–93. London: Thames & Hudson.
- 1988. *History of Indian Buddhism*. Louvain-La-Neuve: Institut Orientaliste Louvain-La-Neuve.
- Lancaster, L.R. 1991. ‘Gaṇeśa in China: Methods of Transforming the Demonic’, in R.L. Brown (ed.), *Ganesh: Studies of an Asian God*, pp. 277–86. Albany: State University of New York Press.
- n.d. ‘The “Great circle” of Buddhism’. Unpublished manuscript. [Last accessed February 2016 at: [https://www.academia.edu/7437599/The\\_Great\\_Circle\\_of\\_Buddhism](https://www.academia.edu/7437599/The_Great_Circle_of_Buddhism)]
- Lancaster, L.R. and S.B. Park. 1979. *The Korean Buddhist Canon: A Descriptive Catalogue*. Berkeley: University of California Press.
- Landesman, S.S. ‘Goddess Tārā: Silence and Secrecy on the Path to Enlightenment’, *Journal of Feminist Studies in Religion* 24/1: 44–59.
- La Vallée Poussin, L. de. 1896. *Études et Textes Tantriques Pañcakrama*. Gand: H. Engelcke.
- 1898. *Bouddhisme: Études et Matériaux*. London: Luzac & Co.
- 1932. ‘Notes et Bibliographie Bouddhiques’, *Mélanges chinois et bouddhiques* 1: 416–17.
- Law, J.M. ‘Violence, Ritual Reenactment, and Ideology: The “Hōjō-e” (Rite for Release of Sentient Beings) of the Usa Hachiman Shrine in Japan’, *History of Religions* 33/4: 325–57.
- Lee, E.S. 2006–7. ‘A Preliminary Note on Buddhist Sculptures from Dhaka Region’, *Journal of Bengal Art* 11–12: 265–83.
- 2009. *On defining Buddhist Art in Bengal: The Dhaka Region*. PhD dissertation, The University of Texas, Austin.
- Lefèvre, V. 2012. ‘Pāhārpur, une oeuvre de circonstance ?’, in V. Lefèvre (ed.), *Orientalismes, De l’archéologie au musée; Mélanges offerts à Jean-François Jarrige*, pp. 237–53. Turnhout: Brepols Publishers.
- Legge, J. 1991. *A record of Buddhistic Kingdoms: Being an account by the Chinese monk fa-Hien of his travels in India*. New Delhi: Munshiram Manoharlal. [Reprint of 1886, London: Clarendon Press.]
- Lehnert, M. 2012. ‘Tantric threads between India and China’, in A. Heirmann and S.P. Bumbacher (eds.), *The Spread of Buddhism*, pp. 247–76. Leiden/Boston: Brill.
- Leoshko, J. 1985. ‘The Appearance of Amoghapāśa in Pāla Period Art’, in A.K. Narain (ed.), *Studies in Buddhist Art of South Asia*, pp. 127–34. New Delhi: Kanak Publications.
- 1987. *The Iconography of Buddhist Sculptures of the Pāla and Sena Period from Bodhgayā*. PhD dissertation. The Ohio State University, Columbus.
- 1990. ‘The issue of Influence in Burmese Art’, in C. Bautze-Picron (ed.), *Makaranda: Essays in*

- honour of James C. Harle, pp. 185–88. Delhi: Indian Books centre.
- 1993–94. ‘Scenes of the Buddha’s Life in Pāla-Period Art’, *Silk Road Art and Archaeology* 3: 251–76.
- Leutzsch, A. 2009. *Geschichte der Globalisierung als globalisierte Geschichte: die historische Konstruktion der Weltgesellschaft bei Rosenstock-Huessy und Braudel*. Frankfurt/New York: Campus Verlag.
- Lévi, S. 1900. ‘Les missions de Wang Hieuen-Ts’e dans l’Inde’, *Journal Asiatique*, 15: 297–341, 401–68.
- 1928. ‘Encore Āsvaghoṣa’, *Journal Asiatique* 213: 193–216.
- 1932. *Mahā-Karmavibhaṅga et Karmavibhaṅgopadeśa*. Paris: Librairie Ernest Leroux.
- 1933. *Sanskrit Texts from Bāli*. Baroda: Oriental Institute.
- Lévi, S., J. Takakusu, and P. Demiéville (eds.). 1929. *Hōbōgirin: Dictionnaire encyclopédique du Bouddhisme, d’après les sources chinoises et japonaises*, Vol. 1. Tokyo: Maison Franco-Japonaise.
- Levin, C. 2011. ‘Sudhana and Manoharā: A story of love, loss and redemption at Candi Borobudur’, in Manjushree (ed.), *From beyond the Eastern Horizon, Essays in Honour of Professor Lokesh Chandra*, pp. 191–204. New Delhi: Aditya Prakashan.
- Lewis, M. and K. Wigen. 1997. *The Myth of Continents: A Critique of Metageography*. Berkeley: University of California Press.
- Li, R. (trans.) 1996. *The Great Tang Dynasty record of the Western Regions, translated by the Tripiṭaka-Master Xuanzang under Imperial Order, Composed by Śramṇa Bianji of the Great Zongchi Monastery*. Berkeley: Numata Centre for Buddhist Translation and Research.
- 2000. *Buddhist Monastic Traditions of Southern Asia: A record of the inner law sent home from the South Seas*. Berkeley: Numata Center for Buddhist Translation and Research.
- Lienhard, S. 1999. *Diamantmeister und Hausväter: buddhistisches Gemeindeleben in Nepal*. Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Lin, L.K. 1935. ‘Puṇyodaya (Na-t’i), un propagateur du tantrisme en Chine et au Cambodge à l’époque de Hiuan-tsang’, *Journal Asiatique* 227: 83–100.
- Linrothe, R. 1990. ‘Beyond Sectarianism: Towards Reinterpreting the Iconography of Esoteric Buddhist Deities Trampling Hindu Gods’, *Indian Journal of Buddhist Studies* 2/2: 16–25.
- 1999. *Ruthless Compassion: Wrathful deities in early Indo-Tibetan esoteric Buddhist art*. Boston: Shambhala.
- (ed.). 2006. *Holy Madness: Portraits of Tantric Siddhas*. Chicago: Serindia Publications.
- Lobo, W. 1994. ‘Reflections on the Tantric Buddhist Deity Hevajra in Cambodia’, in P.Y. Manguin (ed.), *Southeast Asian Archaeology 1994. Proceedings of the 5th International Conference of the European Association of Southeast Asian Archaeologists; Paris, 24th–28th October 1994, Vol. 2*, pp. 113–27. University of Hull: Centre for Southeast Asian Studies.
- Lo Bue, E. and F. Ricca. 1990. *Gyantse Revisted*. Turin: Casa Editrice Le Lettere.
- Lokesh Chandra. 1980a. ‘Borobudur as a Monument of Esoteric Buddhism’, *The Southeast Asian Review* 5/1: 1–41.
- 1980b. ‘Chandi Mendut and Chandi Pawon: A New Interpretation’, *Bijdragen tot de Taal-, Land- en Volkenkunde* 36: 313–20.
- 1983. ‘Remarks on Kuṅjarakarṇa’, *Bijdragen tot de Taal, Land- en Volkenkunden* 139: 363–65.
- 1984. *Buddhist Iconography in Nepalese Sketchbooks*. New Delhi: Jayyed Press.
- 1987. *Sarva-tathāgata-tattva-saṅgraha. Sanskrit Text with Introduction and Illustrations of Maṇḍalas*. Delhi: Motilal Banarsidass.
- 1992a. ‘Tantras and the Defence of T’ang China’, in Lokesh Chandra, *Cultural Horizons of India*, Vol. 2, pp. 257–66. New Delhi: International Academy of Indian Culture.
- 1992b. ‘Emperor Hsuan-Tsung, Vajrayāna and Quarter of Vajras’, in Lokesh Chandra, *Cultural Horizons of India*, Vol. 2, pp. 267–76. New Delhi: International Academy of Indian Culture.
- 1992c. ‘Gaṇeśa in Japan’, in Lokesh Chandra, *Cultural Horizons of India*, Vol. 2, pp. 7–22. New Delhi: International Academy of Indian Culture/Aditya Prakashan.

- 1993a. 'Oḍḍiyāna: A New Interpretation', in T. Chandrika (ed.), *Cultural Horizons of India*, Vol. 3, pp. 491–514. Delhi: South Asia Books.
- 1993b. 'Evolutions of the Tantras', in T. Chandrika (ed.), *Cultural Horizons Of India*, Vol. 3, pp. 7–139. Delhi: South Asia Books.
- 1995a. 'The Śailendras of Java', in Lokesh Chandra, *Cultural Horizons of India*, Vol. 4, pp. 205–41. New Delhi: International Academy of Indian Culture/Aditya Prakashan.
- 1995b. 'Saṅ Hyaṅ Kamahāyānikan', in Lokesh Chandra, *Cultural Horizons of India*, Vol. 4, pp. 295–434.
- 1995c. (in collaboration with S. Devi Singhal). 'The Jaka Dolog inscription of King Kṛtanagara', in Lokesh Chandra (ed.), *Cultural Horizons of India*, Vol. 4, pp. 148–66. New Delhi: International Academy of Indian Culture/Aditya Prakashan.
- 1997. 'Śaiva Version of Saṅ Hyaṅ Kamahāyānikan', in Lokesh Chandra, *Cultural Horizons of India*, Vol 5, pp. 7–101.
- 1999. 'From the Goddesses of Plaosan to the Dhāraṇi-Manḍala at Alchi', in N.N. Bhattacharyya and A. Ghosh (eds.), *Tantric Buddhism: Centennial Tribute to Dr. Benoytosh Bhattacharyya*, pp. 54–64. New Delhi: Manohar.
- 2001. *Tibetan-Sanskrit Dictionary*. New Delhi: International Academy of Indian Culture/Aditya Prakashan.
- 2013. 'Borobudur Inscription of Trailokyavijaya', in Lokesh Chandra, *Lord Śiva and Buddha in the Golden Isles: in Search of Classical Indonesia*, pp. 232–37. New Delhi: Aditya Prakashan.
- Lokesh Chandra and Sudarshana Devi Singhal. 1995 'The Buddhist bronzes of Surocolo', *Cultural Horizons of India*, Vol. 4, pp. 121–47. New Delhi: International Academy of Indian Culture/Aditya Prakashan.
- van Lohuizen-de Leeuw, J. E. 1956. 'South-East Asian Architecture and the Stūpa of Nandangaṛh', *Artibus Asiae* 19/3–4: 279–90.
- 1957. 'The ancient Buddhist monument at Pāhārpur', *Antiquity and Survival* 2: 34–37.
- Long, M. 2014. *Voices from the Mountain: The Śailendra inscriptions discovered in Central Java and on the Malay Peninsula*. New Delhi: International Academy of Indian Culture/Aditya Prakashan.
- Lopez, D.S. Jr. (ed.). 1995. 'A Rite for Restoring the Bodhisattva and Tantric Vows', in D.S. Lopez Jr. (ed.), *Buddhism in Practice*, pp. 503–12. Princeton: Princeton University Press.
- Losty, J.P. 1989a. 'An early Indian Manuscript of the *Kāraṇḍavyūhasūtra*', in D. Mitra and G. Bhattacharya (eds.), *Nalinikānta-Śatavārsikī: Studies in Art and Archaeology of Bihar and Bengal*, pp. 1–21. Delhi: Indian Books Centre.
- 1989b. 'Bengal, Bihar, Nepal? Problems of Provenance in 12th-century illuminated Buddhist Manuscripts, Part One', *Oriental Art* (New Series) 35/2: 86–96.
- Luce, G.H. 1969–70. *Old Burma-Early Pagán*. 3 vols. New York: J.J. Augustin Publisher/*Artibus Asiae*/The Institute of Fine Arts, New York University.
- Lukas, H. 2003. 'Theories of Indianization: Exemplified by Selected Case Studies from Indonesia (Insular Southeast Asia)', *Südostasien Working Papers* 1. Wien: Kommission für Sozialanthropologie, Österreichische Akademie der Wissenschaften. [Accessed on 2-2-2016 at: [http://www.oeaw.ac.at/sozant/files/working\\_papers/suedostasien/soa001.pdf](http://www.oeaw.ac.at/sozant/files/working_papers/suedostasien/soa001.pdf)]
- Lunsingh Scheurleer, P. 2008. 'The well-known Javanese Statue in the Tropenmuseum, Amsterdam, and its Place in Javanese Sculpture', *Artibus Asiae* 68/2: 287–332.
- Lunsingh Scheurleer, P. and M.J. Klokke. 1988. *Divine Bronzes: Ancient Indonesian Bronzes from A.D.600 to 1600; Catalogue of the Exhibition organised in collaboration with the Society of Friends of Asiatic Art held in the Department of Asiatic Art, Rijksmuseum, Amsterdam April 30-July 31, 1988*. Leiden: E.J. Brill.
- Luo, H. and T. Tomabechi. 2009. *Candrakīrti's Vajrasattvaṇiṣpādanasūtra (Vajrasattvasādhana); San-*

- skrit and Tibetan Texts*. Beijing/Wien: China Tibetology Publishing House/Austrian Academy of Sciences Press.
- Mabbett, I. 1986. 'Buddhism in Champa', in D.G. Marr and A.C. Milner (eds.), *Southeast Asia in the 9th to 14th Centuries*, pp. 289–331. Singapore: ISEAS Publishing.
- Mabuchi, K. 馬淵和夫. 2006. *Shittanshō no kenkyū*. Tokyo: Bensei Shuppan.
- Mackenzie, C. 1814. 'Narrative of a Journey to examine the remains of an ancient city and temple at Brambana in Java', *Verhandeligen van het Bataviaasch Genootschap van Kunsten en Wetenschappen* 7: 1–54.
- Magetsari, N. 1997. *Candi Borobudur: Rekonstruksi Agama dan Filsafatnya*. Depok: Fakultas Sastra Universitas Indonesia.
- Mahdi, W. 2008. 'Yavadvipa and the Merapi Volcano in West Sumatra', *Archipel* 75: 111–43.
- Majumdar, R.C. 1937. *Ancient Indian colonies in the Far East*, Vol. 2. Dacca: Ashok Kumar Majumdar.
- 1951–69. *The History and culture of the Indian people*. 11 vols. Bombay: Bharatiya Vidya Bhavan.
- 1971. (ed.) *The History of Bengal, Volume I: Hindu Period*. Lohanipur/Patna: N.V. Publications. [Reprint of first edition, 1943. Dacca: University of Dacca.]
- Malandra, G.H. 1993. *Unfolding a maṇḍala: The Buddhist cave temples at Ellora*. Albany: State University of New York Press.
- 1996. 'The Mandala at Ellora / Ellora in the Mandala', *Journal of the International Association of Buddhist Studies* 19: 181–208.
- de Mallmann, M.T. 1986. *Introduction à l'iconographie du tântrisme bouddhique*. Paris: Librairie d'Amérique et d'Orient Adrien Maisonneuve. [Reprint of first edition, 1975.]
- Mammitsch, U.H.R. 1991. *Evolution of the Garbhadhātu maṇḍala*. New Delhi: International Academy of Indian Culture/Aditya Prakashan.
- Manguin, P.Y. 1993. 'Palembang and Sriwijaya: An early Malay harbour-city rediscovered', *Journal of the Malaysian Branch of the Royal Asiatic Society* 66/1: 23–46.
- Manguin, P.Y. and A. Indradjaja. 2011. 'The Batujaya Site: New Evidence of Early Indian Influence in West Java', in P.Y. Manguin et al. (eds.), *Early Interactions between South and Southeast Asia: Reflections on Cross-cultural Exchange*, pp. 113–36. Singapore: ISEAS Publishing.
- Marsis Sutopo. 1992. *Laporan Survai Pendataan Arkeologi DAS Batanghari dan Ekskavasi Candi Sungai Langsat*. Batusangkar: Suaka Peninggalan Sejarah dan Purbakala Wilayah Provinsi Sumatera Barat dan Riau.
- Matsuda, W.J. 2003. *The Founder Reinterpreted: Kūkai and Vraisemblant Narrative*. MA thesis, University of Hawai'i.
- Matsunaga, K. 松長恵史. 1999. *Indonesia no Mikkyō*. Kyoto: Hōzōkan.
- Matsunaga, Y. 1977. 'A History of Tantric Buddhism in India with reference to the Chinese Translations', in L.S. Kawamura and K. Scott (eds.), *Buddhist Thought and Asian Civilization: Essays in Honour of Herbert V. Guenther on His Sixtieth Birthday*, pp. 167–81. Emeryville, California: Dharma Publishing.
- 1978. *The Guhyasamāja Tantra: A New Critical Edition*. Osaka: Tōhō Shuppan.
- 1980. *Mikkyō kyōten seiritsushi ron*. Kyoto: Hōzōkan.
- 1985. 'On the Date of the *Mañjuśrīmūlakalpa*', in M. Strickmann (ed.), *Tantric and Taoist Studies in Honour of R. A. Stein*, Vol. 3, pp. 882–94. Bruxelles: Institut Belge des Hautes Études Chinoises.
- Mayer, R. 1998. 'The Figure of Maheśvara/Rudra in the rÑiñ-ma-pa Tantric Tradition', *Journal of the International Association of Buddhist Studies* 21/2: 271–310.
- McBride, R.D. II. 2004. 'Is There Really "Esoteric" Buddhism?', *The Journal of the International Association of Buddhist Studies* 27/2: 329–67.
- 2006 [2008]. 'The mysteries of body, speech, and mind: The three esoterica (sanmi) in medieval Sinitic Buddhism', *Journal of the International Association of Buddhist Studies* 29/2: 305–55.
- McRae, J. and J. Nattier (eds.). 2012. *Buddhism Across Boundaries: The Interplay of Indian, Chinese, and*



- Central Asian Source Materials* [Sino-Platonic Papers 222]. Philadelphia: Department of East Asian Languages and Civilizations, University of Pennsylvania.
- Meinert, C. (ed.). 2016. *Transfer of Buddhism along Central Asian Networks (7th to 13th Centuries)*. Leiden/Boston: Brill.
- Mendis, V.L.B. 1981. *Currents of Asian History*. Colombo: Lake House Investments Ltd, Publishers.
- van der Meulen, W.J. 1977. 'In Search of Ho-ling', *Indonesia* 23 (April): 87–112.
- Mevisen, G.J.R. 1989. 'Studies in Pañcarakṣā Manuscript Painting', *Berliner Indologische Studien* 4–5: 339–74.
- 1990. 'The Indian Connection: Images of Deified Spells in the Arts of Northern Buddhism, Part I [Mahāmāyūrī]', *Silk Road Art and Archaeology; Journal of the Institute of Silk Road Studies* 1: 227–46.
- 1991–92. 'The Indian Connection: Images of Deified Spells in the Arts of Northern Buddhism, Part II', *Silk Road Art and Archaeology; Journal of the Institute of Silk Road Studies* 2: 351–82.
- 1992. 'Transmission of Iconographic Traditions: Pañcarakṣā Heading North', in C. Jarrige (ed.), *South Asian Archaeology 1989: Papers from the Tenth International Conference of South Asian Archaeologists in Western Europe, Musée national des Arts asiatiques-Guimet, Paris, France, 3–7 July 1989*, pp. 415–24. Madison, Wisconsin: Prehistory Press.
- 1997. 'The stone chariot at Darasuram and the myth of Siva Tripurāntaka', in R. Nagaswamy (ed.), *Studies in South Indian History and Culture (Prof. V. R. Ramachandra Dikshitar Centenary Volume)*, pp. 290–307. Chennai: V.R. Ramachandra Dikshitar Centenary Committee.
- 1999. 'Images of Mahāpratisarā in Bengal: Their Iconographic Links with Javanese, Central Asian and East Asian Images', *Journal of Bengal Art* 4: 99–129.
- 2001. 'Hiterto unnoticed images of Tripurāntaka in the Rājasimheśvara (Kailāsanātha) temple, Kanchipuram', in D.W. Lönne (ed.), *Tohfa-e-Dil; Festschrift Helmut Nespital*, pp. 755–67. Reinbek: Verlag für Orientalistische Fachpublikationen.
- 2006a. 'Early stone sculptures of Tripurāntaka in South India', in A. Banerji (ed.), *Hari Smriti: Studies on Art, archaeology, and Indology. Papers Presented in Memory of Dr. Haribishnu Sarkar*, pp. 122–42. New Delhi: Kaveri Books.
- 2006b. *Ādityas, Grahas, and other Deities of Time and Space on Sūrya Sculptures, Predominantly from Bengal*. Kolkata: Centre for Archaeological Studies and Training, Eastern India.
- 2009. 'Two Unpublished Mārīcī Sculptures in the Khulna Museum, Bangladesh, and Related Images from Mainamati', in D. Desai and A. Banerji (eds.), *Kalādarpaṇa: The Mirror of Indian Art, Essays in Memory of Shri Krishna Deva*, pp. 273–84. New Delhi: Aryan Books International.
- 2010. 'Corpus of Viṣṇu Images with Daśavatāras, predominantly from Bengal', *Berliner Indologische Studien* 19: 171–286.
- Miah, Md. A.H. 2003. 'Archaeological Excavations at Jagadalla Vihara: A Preliminary Report', *Journal of Bengal Art* 8: 147–66.
- Michael, S. M. 1983. 'The Origin of the Ganapati Cult', *Asian Folklore Studies* 42: 91–116.
- Mikkyō Gakkai 密教学会 (author), Mikkyō Jiten Hensankai 密教辞典編纂会 (ed.). 1931–33. *Mikkyō daijiten*. 6 vols. Kyoto (repr. Hōzōkan, 1 vol. Compact edition, 1983).
- Mikkyōseiten Kenkyūkai 密教聖典研究会. 2001. 'The Results of a joint study on the Buddhist Tantric Texts: Transcribed Sanskrit Text of the *Amoghapāśakalparāja* Part IV', *Annual of the Institute for Comprehensive Study of Buddhism, Taisho University* 23: 1–76.
- Miksic, J.N. 1979. *Archaeology, Trade, and Society in Northeast Sumatra*. PhD dissertation, Cornell University.
- 1980. 'Classical archaeology in Sumatra', *Indonesia* 30: 43–66.
- 1985. 'Traditional Sumatran Trade', *Bulletin de l'École française d'Extrême Orient* 74: 423–67.
- 1990. *Borobudur: Golden Tales of the Buddha*. London: Periplus.
- 1993–94. 'Double Meditation Platforms at Anuradhapura and the Pendopo of Ratu Boko', in

- Saraswati: Esai-Esai Arkeologi*, No. 10, pp. 23–31 (*Kalpataru*, 2). Jakarta: National Research Centre for Archaeology.
- 1995. 'Hubungan sejarah antara Srivijaya Palembang dan Lembah Bujang', in I. Hussein, A.A. Deraman, and Abd.R. Al-Ahmadi (eds.), *Tamadun Melayu*, Vol. 3, pp. 894–917. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- 2004a. 'From Megaliths to Tombstones: The transition from prehistory to the early Islamic period in highland West Sumatra', *Indonesia and the Malay World* 32/93: 191–210.
- 2004b. 'The Classical Cultures of Indonesia', in I. Glover and P. Bellwood (eds.), *Southeast Asia: From Prehistory to History*, pp. 234–56. London: Curzon.
- 2006. 'Mañjuśrī as a Political Symbol in Ancient Java', in B. Dagens and H. Chambert-Loir (eds.), *Anamorphoses: Hommage à Jacques Dumarçay*, pp. 185–226. Paris: Les Indes Savantes.
- 2009. 'Highland-lowland connections in Jambi, South Sumatra, and West Sumatra, 11th to 14th centuries', in D. Bonatz et al. (eds.), *From Distant Tales: Archaeology and Ethnohistory in the Highlands of Sumatra*, pp. 75–103. Newcastle upon Tyne: Cambridge Scholars Publishing.
- 2010. 'The Buddhist-Hindu Divide in Pre-modern Southeast Asia', *Nalanda-Sriwijaya Centre Working Paper Series* 1: 1–39
- 2012. 'Riverbeds of Sumatra: The latest target of treasure hunters', *International Institute for Asian Studies Newsletter* 59 (Spring): 47.
- 2013. *Singapore and the Silk Road of the Sea 1300–1800*. Singapore: NUS Press.
- Mishra, U. 2011. 'Vajrāyana Buddhism as a Religion of the Laity in Early Medieval Odisha (India)', in B.N. Prasad (ed.), *Monasteries, Shrines & Society: Buddhist and Brahmanical Religious Institutions in India in their Socio-Economic Context*, pp. 137–78. New Delhi: Manak Publications.
- Misra, B. 1934. *Odisha Under the Bhauma Kings*. Calcutta: The Vishwamitra Press.
- Mitra, D. 1960. 'Ratnagiri: Unearthing of a new Buddhist Site in Orissa', *Indo-Asian Culture* 9/2: 160–75.
- 1971. *Buddhist Monuments*. Calcutta: Sahitya Samsad.
- 1978. *Bronzes from Achutrajpur, Odisha*. Delhi: Agam Kala Prakashan.
- 1981. *Ratnagiri, 1958–61*. (Memoirs of the Archaeological Survey of India No. 80). New Delhi: Archaeological Survey of India.
- 1982. *Bronzes from Bangladesh: a study of Buddhist images from District Chittagong*. Delhi: Agam Kala Prakashan.
- 1997–98. 'Notes on Heruka/Hevajra and a Few Images of this Vajrayana Deity', *Silk Road Art and Archaeology* 5: 377–93.
- 1989. 'Some Images of Heruka-Hevajra', in D. Mitra and G. Bhattacharya (eds.), *Nalinikānta Śatavārṣikī: Dr. N.K. Bhattasali Centenary Volume (1888–1988)*, *Studies in Art and Archaeology of Bihar and Bengal*, pp. 179–88. Delhi: Sri Satguru Publications.
- Mitra, M. 1999. 'An Image of Mañjuśrī in the company of Jālinīprabha and Candraprabha preserved in the Bangladesh National Museum', *Journal of Bengal Art* 4: 497–514.
- 2000. 'The Buddhist Goddess Parṇaśabari in Bangladesh and Some Other Countries', *Journal of Bengal Art* 5: 263–81.
- Moens, J.L. 1937. 'Çrīvijaya, Yāva en Kaṭāha', *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 77: 318–27.
- 1951. 'Barabudūr, Mendut en Pawon en hun onderlinge samenhang', *Tijdschrift voor de Indische Taal-, Land- en Volkenkunde* 86: 326–86.
- Moharana, S.K. 2001. *Tantric Buddhism: An Obscure Aspect of the Cultural Heritage of India with Special Reference to Orissa*. New Delhi: Aryan Books International.
- Mohr, E.C. 1944. *The Soils of Equatorial Regions*. Ann Arbor: J.W. Edwards.
- Monier-Williams, M. 1899. *A Sanskrit-English dictionary etymologically and philologically arranged with special reference to cognate Indo-European languages*. Oxford: The Clarendon Press.

- Monius, A.E. 2001. *Imagining a Place for Buddhism: Literary Culture and Religious Community in Tamil-Speaking South India*. Oxford: Oxford University Press.
- Mori, M. 2009. *Vajrāvalī of Abhayākara Gupta: Edition of Sanskrit and Tibetan Versions*. 2 vols. Tring, UK: Institute of Buddhist Studies.
- Moriguchi, M. 森口光俊. 1993. 'Tattvasiddhināmaprakaraṇa I', in H. Miyasaka (ed.), *Indogaku—Mikkyōgaku Kenkyū. Miyasaka Yūshō Hakushi koki kinen ronbunshū*, pp. 157–99. Kyoto: Hōzōkan.
- Moses, L.W. 1977. *The Political Role of Mongol Buddhism*. Bloomington, Indiana: Asian Studies Research Institute, Indiana University.
- Moudud, H.J. 1992. *A Thousand Year Old Bengali Mystic Poetry*. Dhaka: University Press Limited.
- Mudiyanse, N. 1967. *Mahāyāna Monuments of Ceylon*. Colombo: M.D. Gunasena.
- Muhammad, K.K. 2002. 'Kesariya: The Tallest Stupa', *India Perspectives* (February): 1–10.
- 2005. 'Evolution of Terraced stupa in India with special emphasis on Kesariya'. Unpublished conference paper, Allahabad.
- Mukherjee, P. 1961. *Guide to Lalitagiri, Udayagiri and Ratnagiri*. Kaligali, Cuttack: Mahabodhi Society.
- Mukherjee, R. 2011. 'Introduction: Bengal and the Northern Bay of Bengal', in R. Mukherjee (ed.), *Pelagic Passageways; The Northern Bay of Bengal Before Colonialism*, pp. 1–260. Delhi: Primus Books.
- Mukherji, S.C. 1992. 'The three recently discovered copper plates of the Pāla Period', *Pratna Samiksha* 1: 171–78.
- Mukhopadhyay, S.P. 1985. *Amitābha and his Family*. Delhi: Agam Kala Prakashan.
- Muller, A.C. (ed.). 1995–. *Digital Dictionary of Buddhism*. [Last accessed February 2016 at: <http://buddhism-dict.net/ddb>]
- Mus, P. 1933. 'Cultes indiens et indigenes au Champa', *Bulletin de l'École française d'Extrême-Orient* 33: 367–410.
- 1935. *Barabudur*. Hanoi: Imprimerie d'Extrême Orient.
- 1939. *La lumière sur les six voies*. Paris: Institut d'Ethnologie.
- 1978. *Barabudur*. Vols. 1 and 2. New York: Arno Press. [Reprint.]
- Myer, P.R. 1961. 'Stupas and Stupa-Shrines', *Artibus Asiae* 24: 25–34.
- Nakamura, H. 1980. *Indian Buddhism: A survey with bibliographical notes*. Tokyo: Sanseido Co. Ltd.
- Nance, R.F. 2012. *Speaking for Buddhas: Scriptural Commentary in Indian Buddhism*. New York: Columbia University Press.
- Nayak, C. 2004. *Trade and Urban Centers in Ancient and Medieval Orissa*. New Delhi: New Academic Publishers.
- Neelis, J. 2011. *Early Buddhist Transmission and Trade Networks: Mobility and Exchange within and beyond the Northwestern Borderlands of South Asia*. Leiden/Boston: Brill.
- Newman, J.R. 1991. 'A Brief History of the Kalachakra', in G.L. Sopa, R.J. Jackson and J.R. Newman (eds.), *The Wheel of Time: The Kalachakra in Context*, pp. 51–90. Ithaca: Snow Lion Publications.
- Nihom, M. 1986. 'The identification and original site of a cult statue on East Java: The Jaka Dolog', *Journal of the American Oriental Society* 106: 485–501.
- 1994. *Studies in Indian and Indo-Indonesian Tantrism: The Kunjarakarnadharmakathana and the Yogatantra*. Vienna: Sammlung De Nobili/Institut für Indologie der Universität Wien.
- 1995. 'On Attracting Women and Tantric Initiation: Tilottamā and "Hevajatantra," II, v. 38–47 and I, vii. 8–9', *Bulletin of the School of Oriental and African Studies* 58/3: 521–31.
- 1998a. 'The Maṇḍala of Caṇḍi Gumpung (Sumatra) and the Indo-Tibetan Vajraśekhara Tantra', *Indo-Iranian Journal* 41: 245–54.
- 1998b. 'Vajravīnyā and Vajraśauṇḍā: A "Ghost" Goddess and her Syncretic Spouse', *Journal of the International Association of Buddhist Studies* 21: 374–82.
- Nikolic, H. 2008. 'Analisis stilistika wacana terjemahan resmi naskah prasasti Plumpungan (kajian

- historis)', *Kajian Linguistik dan Sastra* 20/2 (December): 88–107. [Last accessed February 2016 at: <https://publikasiilmiah.ums.ac.id/handle/11617/175>]
- Nitti-Dolci, L. 1938. *The Prakrita Grammarians*. New Delhi: Motilal Banarsidass.
- Niyogi, P. 1980. *Buddhism in Ancient Bengal*. Calcutta: Jijnāsa.
- 1987. 'Buddhist Scholars of Ancient Bengal, Part One', *Annali dell'Università degli studi di Napoli 'L'Orientale'*. *Rivista del Dipartimento di Studi Asiatici e del Dipartimento di Studi e Ricerche su Africa e Paesi Arabi* 47: 373–96.
- 1988. 'Buddhist Scholars of Ancient Bengal, Part Two', *Annali dell'Università degli studi di Napoli "L'Orientale"*. *Rivista del Dipartimento di Studi Asiatici e del Dipartimento di Studi e Ricerche su Africa e Paesi Arabi* 48: 11–34.
- 2001. *Buddhist Divinities*. New Delhi: Munshiram Manoharlal Publishers.
- O'Brien, K. 1988. 'Candi Jago as a Mandala: Symbolism of its narratives (Part I)', *Review of Indonesian and Malaysian Affairs* 22 (Summer): 1–61.
- 1990. 'Candi Jago: A Javanese Interpretation of the Wheel of Existence?', *Review of Indonesian and Malaysian Affairs* 24 (Winter): 23–85.
- 1993. *Means and Wisdom in Tantric Buddhist Rulership during the East Javanese Period*. PhD dissertation, University of Sydney.
- 2008. *Sutasoma: The ancient tale of a Buddha-Prince from 14th century Java by the poet Mpu Tantular*. Bangkok: Orchid Press.
- 2011. 'Non-duality in the narrative design of the *Sutasoma*', in Manjushree (ed.), *From Beyond the Eastern Horizon; Essays in Honour of Professor Lokesh Chandra*, pp. 43–62. New Delhi: Aditya Prakashan.
- Ono, G. 小野玄妙 (ed.). 1933–35. *Bussho kaisetsu daijiten* (The Encyclopedia of East Asian Buddhist Texts). Tokyo: Daitō Shuppansha. [Reprint Daito Publishing, compact edition, 1999.]
- Ooi, K.B. 2015. *The Eurasian Core and its Edges: Dialogues with Wang Gungwu on the History of the World*. Singapore: ISEAS Publishing.
- Orlando, R. 1981. *A Study of Chinese Documents Concerning the Life of the Tantric Buddhist Patriarch Amoghavajra (A.D. 705–774)*. PhD dissertation, Princeton University.
- Orlina, R. 2012. 'Epigraphical evidence for the cult of Mahāpratisarā in the Philippines', *Journal of the International Association of Buddhist Studies* 35/1–2: 91–101.
- Orzech, C.D. 1995. 'Legend of the Iron Stūpa', in D.S. Lopez, Jr. (ed.), *Buddhism in Practice*, pp. 314–17. Princeton: Princeton University Press.
- 1996. 'Maṇḍalas on the Move: Reflections from Chinese Esoteric Buddhism Circa 800 C.E.', *Journal of the International Association of Buddhist Studies* 19: 209–44.
- 1998. *Politics and Transcendent Wisdom: The Scripture for Humane Kings in the Creation of Chinese Buddhism*. University Park: The Pennsylvania State University Press.
- 2002. 'Metaphor, Translation, and the Construction of Kingship in *The Scripture for Humane Kings* and the *Mahāmāyūri Vidyārājñī Sūtra*', *Cahiers d'Extrême-Asie* 13: 55–83.
- 2006a. 'Looking for Bhairava: Exploring the Circulation of Esoteric Texts Produced by the Song Institute for Canonical Translation', *Pacific World Journal* (Third Series) 8: 139–66.
- 2006b. 'The "Great Teaching of Yoga", the Chinese Appropriation of the Tantras and the Question of Esoteric Buddhism', *Journal of Chinese Religions* 34: 29–78.
- 2011a. 'Translation of Tantras and other Esoteric Buddhist scriptures', in C.D. Orzech, H.H. Sørensen, and R.K. Payne (eds.), *Esoteric Buddhism and the Tantras in East Asia*, pp. 439–50.
- 2011b. 'Esoteric Buddhism in the Tang: From Atikūṭa to Amoghavajra (651–780)', in C.D. Orzech, H.H. Sørensen, and R.K. Payne (eds.), *Esoteric Buddhism and the Tantras in East Asia*, pp. 263–85. Leiden/Boston: Brill.
- 2011c. 'Vajrabodhi', in C.D. Orzech, H.H. Sørensen, and R.K. Payne (eds.), *Esoteric Buddhism and*

- the Tantras in East Asia*, pp. 345–50. Leiden/Boston: Brill.
- Orzech, C.D. (gen. ed.), H.H. Sørensen, and R.K. Payne (assoc. eds.). 2011. *Esoteric Buddhism and the Tantras in East Asia*. Leiden/Boston: Brill.
- Ōtsuka, N. 大塚伸夫. 2013. *Indo shoki mikkyō seiritsu katei no kenkyū* (A study on the development of the early Esoteric Buddhism in India). Tokyo: Shunjūsha.
- Oudheidkundig verslag*. 1950. *Oudheidkundig verslag 1948*. (Uitgave van de Oudheid-kundige Dienst in Indonesie in samenwerking met het Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen). Bandung: Nix.
- Pachow, W. 1958. 'The Voyage of Buddhist Missions to South-East Asia and Far East', *Journal of the Greater India Society* 17: 1–22.
- Padoux, A. 1990. *Vāc: The Concept of the Word in Selected Hindu Tantras*. Delhi: Sri Satguru.
- 2011. *Tantric Mantras: Studies on mantrasastra*. Oxon and New York: Routledge.
- Pal, P. 1967. 'The Iconography of Amoghapāśa Lokeśvara—II', *Oriental Art* 13/1: 21–28.
- 1978. *The Arts of Nepal, Part II—Painting*. Leiden: Brill.
- 1985. *Art of Nepal*. Los Angeles: County Museum.
- 1989. 'The Last Buddhist Pandit of Bengal', in D. Mitra and G. Bhattacharya (eds.), *Nalinikānta Śatavārṣikī: Dr. N.K. Bhattasali Centenary Volume (1888–1988), Studies in Art and Archaeology of Bihar and Bengal*, pp. 189–97. Delhi: Sri Satguru Publications.
- Palmer, J.D. 2009. *Searching for the Law: Ennin's Journal as a Key to the Heian Appropriation of Tang Culture*. PhD dissertation, University of California at Irvine.
- Pan, P. 潘平 (and X. Shi 釋星雲). 1998. *Ru Tang qiu fa xun li ji*. Taipei: Fo guang wen hua shi ye you xian gong si 佛光文化事業有限公司.
- Pande, A. and P.P. Dhar. 2004. *Cultural Interface of India with Asia: Religion, Art and Architecture*. New Delhi: D.K. Printworld/National Museum Institute.
- Pandit, S. 2015. 'Ekādaśamukha Avalokiteśvara from Kanheri', in K.K. Naik and E. Siva Nagi Reddy (eds.), *Cultural Contours of History and Archaeology, in honour of Snehasiri Prof. P. Chenna Reddy, Vol VII: Buddhism and Other Religions*, pp. 58–64. Delhi: B.R. Publishing Corporation.
- Panigrahi, K.C. 1957. 'Bhauma Art and Architecture of Odisha', *Arts Asiaticques* 4: 275–92.
- 1961a. *Archaeological remains at Bhubaneswar*. Bombay: Orient Longmans.
- 1961b. *Chronology of the Bhauma-Karas and the Somavamsis of Odisha*. Madras: M.L.J. Press.
- Paranavitana, S. 1928. 'Mahāyānism in Ceylon', *Ceylon Journal of Science* (section G) 2: 35–71.
- 1943. 'Tiriyāy rock inscription', *Epigraphia Zeylanica*, Vol. 4, pp. 151–60. London: Oxford University Press.
- 1967. *Sinhalayo*. Colombo: Lake House Investments.
- Patil, D.R. 1963. *The Antiquarians Remains in Bihar*. Patna: Kashi Prasad Jayaswal Research Institute.
- Patnaik, S.K. (ed.). 2014. *Buddhism and Maritime Heritage of South East Asia; Odishan Perspective*. Bhubaneswar/Delhi: Odishan Institute of Maritime and South-East Asian Studies/Pratibha Prakashan.
- Patra, B. 2013. 'Connectivity and Beyond: Maritime Contacts of Kalinga with Java', *Odisha Review* (November): 54–64. [Last accessed February 2016 at: <http://odisha.gov.in/e-magazine/Orissareview/2013/nov/engpdf/55-65.pdf>]
- Pelliot, P. 1923. 'Notes sur quelques artistes de Six Dynasties et des T'ang', *T'oung Pao* 22: 215–91.
- Perret, D. et al. 2007. 'Le programme archéologique franco-indonésien sur Padang Lawas (Sumatra Nord). Réflexions préliminaires', *Archipel* 74: 45–82.
- Petech, L. 1983. 'Tibetan relations with Sung China and with the Mongols', in M. Rossabi (ed.), *China Among Equals: The Middle Kingdom and its Neighbors, 10th–14th Centuries*, pp. 173–203. Berkeley: University of California Press.
- 1990. *Central Tibet and the Mongols: The Yüan-Sa-Skya Pperiod of Tibetan History*. Roma: Istituto Italiano per il Medio ed Estremo Oriente.

- Phalgunadi, I G.P. 1996. *The Pararaton: A Study of the Southeast Asian Chronicle*. New Delhi: Sundeep Prakashan.
- Pigeaud, Th.G. 1960. *Java in the 14th Century: A Study in Cultural History*, Vol. 1. The Hague: Martinus Nijhoff.
- Pingree, D. 2004. 'Horoscope', *Encyclopædia Iranica* vol. 12, fasc. 5: 477–78. New York. [Online edition, last accessed February 2016 at: <http://www.iranicaonline.org/articles/horoscope>]
- Pischel, R. 1900. *Grammatik der Prakrit-Sprachen*. Strassburg: Verlag von Karl. J. Trübner.
- Poerbatjaraka. 1922. 'De inscriptie van het Mahākṣobhya-beeld te Simpang', *Bijdragen tot de Taal-, Land-, en Volkenkunde* 78: 426–62.
- Poesponegoro, M.D. and N. Notosusanto (eds.). 1984. *Sejarah Nasional Indonesia II*. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Pollock, S. 2006. *The language of the gods in the world of men: Sanskrit, culture, and power in premodern India*. Berkeley: University of California Press.
- Pott, P.H. 1966. *Yoga and Yantra: Their Interrelation and Their Significance for Indian Archaeology* (trans. R. Needham). The Hague: Martinus Nijhoff.
- Pramastuti, H. et al. 2007. *Pusaka Aksara Yogyakarta: Alih Aksara dan Alih Bahasa Prasasti Koleksi Balai Pelestarian Peninggalan Purbakala Yogyakarta*. Yogyakarta: Balai Pelestarian Peninggalan Purbakala Yogyakarta.
- Prapandvidya, C. 1990. 'The Sab Bāk Inscription: Evidence of an Early Vajrayāna Buddhist Presence in Thailand', *Journal of the Siam Society* 78/2: 11–14.
- 2010. 'Saivism in Thailand as Recorded in Inscriptions and Old Documents from the Sixth Century to the Early Ayudhyā Period', *Journal of the Royal Institute of Thailand* 2: 44–59.
- Prasad, B.N. 2010. 'Votive Inscriptions on the Sculptures of Early Medieval Samatāḥ-Harikela, Bengal: Explorations in Socio-religious History', *Religions of South Asia* 4: 27–43.
- 2011a. 'Monarchs, Monasteries and Trade on an "Agrarian Frontier", Early Medieval Samatāḥ-Harikela, Bangladesh, c. 400 CE–1250 CE', in B.N. Prasad (ed.), *Monasteries, Shrines & Society, Buddhist and Brahmanical Religious Institutions in India in their Socio-Economic Context*, pp. 116–36. New Delhi: Manak Publications.
- 2011b. 'Studies in the Socio-Economic History of Indian Monastic Buddhism in the Part One Hundred Years: A Historiographical Survey', in B.N. Prasad (ed.), *Monasteries, Shrines and Society: Buddhist and Brahmanical Religious Institutions in India in their Socio-Economic Context*, pp. 27–83. New Delhi: Manak Publications.
- Przyluski, J. 1923. 'Les Vidāyarāja: Contribution à l'histoire de la magie dans les sectes Mahāyānistes', *Bulletin de l'École française d'Extrême-Orient* 23: 301–68.
- Pulleyblank, E.G. 1952. 'A Sogdian Colony in Inner Mongolia', *T'oung Pao* 41: 317–56.
- Quaritch Wales, H.G. 1939. 'Pioneering in the Unexplored Field of Malayan Archaeology: New Light on the Expansion of Ancient Indian Culture and Mahāyāna Buddhism from sites in Kedah', *Illustrated London News*, June 24, No. 1169–71.
- 1940. 'Archaeological Researches', *Journal of the Malayan Branch of the Royal Asiatic Society* 18/1: 1–84.
- Rahman, M. 1998. *Sculpture in the Varendra Research Museum: A Descriptive Catalogue*. Rajshahi: Varendra Research Museum, University of Rajshahi.
- Rajarajan, R.K.K. 2000. 'Dance of Ardhanārī as Pattiṇi-Kaṇṇaki with special reference to the *Cilappatikāram*', *Berliner Indologische Studien* 13–14: 401–14.
- Ralston, W.R.S. 1906. *Tibetan Tales derived from Indian Sources*. London: Kegan Paul, Trench, Trubner & Co, Ltd.
- Ranawella, S. 1999. *The inscriptions of Āpā Kitagbo and Kings Sena I, Sena II, and Udaya II*. Ratmalana, Sri Lanka.

- 2001. *Inscriptions of Ceylon, Volume V, Part I, containing pillar, slab, and rock inscriptions from 815 AD to 923 AD*. Colombo: Department of Archaeology, Sri Lanka.
- 2004. *Inscriptions of Ceylon, Volume V, Part II, containing pillar inscriptions and slab inscriptions from 924 AD to 1017*. Colombo: Department of Archaeology, Sri Lanka.
- 2005. *Inscriptions of Ceylon, Volume V, Part II, containing pillar inscriptions and slab inscriptions from 9th century to 10th century AD*. Colombo: Department of Archaeology, Sri Lanka.
- Ray, H. (ed.). 2007. *Studies on India China and South East Asia: Posthumous Papers of Prof. Adhir Chakravarti*. Kolkata: R.N. Bhattacharya.
- Ray, H.P. 2006. 'The Archaeology of Bengal: Trading Networks, Cultural Identities', *The Journal of Economic and Social History of the Orient* 49/1: 68–95.
- 2008. 'Providing for the Buddha: Monastic Centres in Eastern India', *Arts Asiatiques* 63: 119–38.
- 2012. 'Narratives of Travel and Shipwreck', in P. Skilling and J. McDaniel (eds.), *Buddhist Narrative in Asia and Beyond*, Vol. 2, pp. 47–65. Bangkok: Institute of Thai Studies and Chulalongkorn University.
- 2013. 'Introduction: Beyond National Boundaries', in S. Chandra and H.P. Ray (eds.), *The Sea, Identity and History*, pp. 13–39. Singapore/New Delhi: ISEAS Publishing/Manohar.
- Ray, N. 1936. *Sanskrit Buddhism in Burma*. Amsterdam: H.J. Paris.
- Reichle, N. 2007. *Violence and Serenity: Late Buddhist Sculpture from Indonesia*. Honolulu: University of Hawai'i Press.
- Reischauer, E.O. 1955. *Ennin's Diary: The Record of a Pilgrimage to China in Search of the Law*. New York: Ronald Press Co.
- Revire, N. 2009. 'À propos d'une « tête » de khakkhara conservée au Musée national de Bangkok', *Aséanie* 24: 111–34.
- 2010. 'Iconographical Issues in the Archeology of Wat Phra Men, Nakhon Pathom', *Journal of the Siam Society* 98: 75–115.
- 2015a. 'From Gandhara to Candi Mendut? A Comparative Study of Bhadrāsana Buddhas and Their Related Bodhisattva Attendants in South and Southeast Asia'. Draft of a paper presented at the seminar 'Cultural Dialogues Between India and South-East Asia from the 7th to the 16th Centuries', K.R. Cama Oriental Institute, Mumbai, January 17–18, 2015.
- 2015b. 'New Perspectives on the Origin and Spread of Bhadrāsana Buddhas throughout Southeast Asia (7th–8th Centuries CE)' in C. Lammerts (ed.), *Buddhist Dynamics in Pre-modern and Early Modern Southeast Asia*, pp. 127–43. Singapore: ISEAS Publishing.
- Reynolds, C.J. 2006. *Seditious Histories: Contesting Thai and Southeast Asian Pasts*. Seattle: University of Washington Press.
- Rhie, M.M. 1988. *Interrelationship between the Buddhist Art of China and the Art of India and Central Asia from 618–755 A.D.* Napoli: Istituto Universitario Orientale.
- Robinson, J.B. 1979. *Buddha's Lions: The Lives of the Eighty-Four Siddhas*. Berkeley: Dharma Publishing.
- Robson, J. 2011. 'Mediums in Esoteric Buddhism', in C.D. Orzech, H.H. Sørensen, and R.K. Payne (eds.), *Esoteric Buddhism and the Tantras in East Asia*, pp. 251–54. Leiden/Boston: Brill.
- Robson, S. 1995. *Deśawarnana (Nāgarakṛtāgama) by Mpu Prapañca*. Leiden: KITLV Press.
- Roerich, G.N. 1949. *The Blue Annals*. 2 vols. Calcutta: Society of Bengal Monograph Series. [Reprint: *The Blue Annals*. Delhi: Motilal Banarsidass, 1979].
- 1959. *Biography of Dharmasvāmin (Chag lo-tsa-ba Chos-rje-dpl), A Tibetan monk pilgrim; With a historical and critical Introduction by A.S. Alekar*. Patna: K.P. Jayaswal Research Institute.
- van Ronkel, Ph.S. 1923. 'A preliminary notice concerning Two Old Malay Inscriptions in Palembang (Sumatra)', *Acta Orientalia* 2/1: 12–21.
- Rosenstock-Huessy, E. 1956–58. *Soziologie; Band I: Die Übermacht der Räume; Band II: Die Vollzahl der Zeiten*. Stuttgart: Kohlhammer.

- 1993 [1938]. *Out of Revolution: Autobiography of Western Man*. Providence, RI/Oxford: Berg.
- Rossabi, M. 1988. *Khubilai Khan: His Life and Times*. Berkeley: University of California Press.
- Roth, G. 1980. 'Symbolism of the Buddhist Stūpa', in A.L. Dallapiccola and S. Zingel-Avé Lallemand (eds.), *The Stūpa: Its Religious, Historical and Architectural Significance*, pp. 182–209. Wiesbaden: Franz Steiner Verlag.
- Rotman, A. 2008. *Divine Stories: Divyāvadāna*. Boston: Wisdom Publications.
- Rowland, B. 1953. *The art and architecture of India: Buddhist, Hindu, Jain*. London: Penguin.
- Roy, A. 2002. 'A Newly Discovered Buddhist Monastery at Jagajjivanpur', in G. Sengupta and S. Panja (eds.), *Archaeology of Eastern India: New perspectives*, pp. 551–611. Kolkata: Centre for Archaeological Studies and Training, Eastern India.
- Sadakata, A. 1997. オリツサ州の仏教遺跡 (Buddhist Sites of Orissa), *Proceedings of the Faculty of Letters of Tokai University* 67: 173–96.
- Sahu, J.K. 1997. 'Rise and Fall of the Śailodbhavas', in P.K. Mishra (ed.), *Comprehensive History and Culture of Orissa*, Vol. 1, pp. 158–77. New Delhi: Kaveri Books.
- Sahu, N.K. 1958. *Buddhism in Odisha*. Cuttack: Utkal University.
- Sakaki, R. 榊亮三郎. 1916. *Bon-Zō-Kan-Wa shiyaku taikō Hon'yaku myōgi taishū*. Kyoto: Shingonshū Kyōtō Daigaku.
- Sakurai, M. 1988. 'Kriyāsaṅgrahapañjikā no Kanjōron (1)', *Chizan Gakuhō* 37: 17.
- Samuel, G. 2002. 'Ritual Technologies and the State: The mandala from Buddhist temples of Bangladesh', *Journal of Bengal Art* 7: 39–56.
- 2008. *Origins of Yoga and Tantra*. Cambridge: Cambridge University Press.
- Sanderson, A.G.J.S. 1994. 'Vajrayāna: Origin and Function', in *Buddhism into the Year 2000. International conference proceedings*, pp. 87–102. Bangkok/Los-Angeles: Dhammakaya Foundation.
- 2001. 'History through Textual Criticism in the Study of Śaivism, the Pañcarātra and the Buddhist Yoginītantras', in F. Grimal (ed.), *Les sources et le temps: A colloquium. Pondicherry, 11–13 January 1997*, pp. 1–47. Pondicherry: Institut français de Pondichéry/École Française d'Extrême Orient.
- 2003–4. 'Śaivism among the Khmers; Part I', *Bulletin de l'École française d'Extrême-Orient* 90–91: 349–462.
- 2004. 'Religion and the State: Śaiva Officials in the Territory of the Brahmanical Royal Chaplain with an Appendix on the Provenance and Date of the *Netratantra*', *Indo-Iranian Journal* 47: 229–300.
- 2009. 'The Śaiva Age—The Rise and Dominance of Śaivism during the Early Medieval Period', in S. Einoo (ed.), *Genesis and Development of Tantrism*, pp. 41–350. Tokyo: Institute of Oriental Culture, University of Tokyo.
- Sanford, J. 1991. 'Literary aspects of Japan's dual-Gaṇeśa cult', in R. Brown (ed.), *Ganesh: Studies of an Asian God*, pp. 287–326. Albany: State University of New York Press.
- Sankrityayana, R. 1934. 'Recherches Bouddhiques: Les Origines du Mahāyāna et du Vajrayāna et les 84 Siddhas', *Journal Asiatique* 225: 195–230.
- Santiko, H. 1997. 'The Goddess Durgā in the East-Japanese Period', *Asian Folklore Studies* 56: 209–26.
- Saran, S.C. 1981. 'Vikramśilā University—A Centre of Tantricism', in J.S. Jha (ed.), *K.P. Jayaswal Commemoration Volume*, pp. 117–22. Patna: K.P. Jayaswal Research Institute.
- Saraswati, S.K. 1977. *Tantrayāna Art: An Album*. Calcutta: Asiatic Society.
- Sarkar, H.B. 1971. *Corpus of the Inscriptions of Java*. 2 vols. Calcutta: Firma K. L. Mukhopadhyay.
- 1985a. *Cultural relations between India and Southeast Asian countries*. New Delhi: Indian Council for Cultural Relations/Motilal Banarsidass.
- 1985b. 'The Kings of Sri Sailam and the foundation of the Sailendra Dynasty of Indonesia', *Bijdragen tot de Taal-, Land- end Volkenkunde* 141: 323–38.
- Sastri, H. 1923–24. 'The Nālandā copperplate of Devapāladeva', in R.B.H. Krishna Sastri (ed.), *Epigraphia Indica*, vol. 17, pp. 310–27. Calcutta: Manager, Government of India Central Publication Branch.



- 1986. *Nalanda and Its Epigraphic Material*. Delhi: Sri Satguru Publications. [Reprint of first edition, 1942. Delhi: Manager of Publications.]
- Sastri, K.A.N. 1949. *History of Sri Vijaya*. Madras: University of Madras.
- Śāstrī, T.G. (ed.). 1920–25. *Āryamañjuśrīmūlakalpaḥ*. (Anantaśayanasamskr̥tagranthāvali Nos. 70, 76, 84). Anantaśayana: Rājākīyamudraṇayantrālaye. [Reprint, 1989. Delhi: Sri Satguru Publications.]
- Satari, S.S. 1981. 'Proposed Program on the research of Śrīvijaya', in S. Suleiman et al. (eds.), *Studies on Srivijaya*, pp. 85–94. Jakarta: Pusat Penelitian Arkeologi Nasional.
- Sawa, R. 佐和隆研. 1981. *Mikkyō jiten*. Kyoto: Hōzōkan.
- Schafer H.E. 1963. *The Golden Peaches of Samarkand: A Study of T'ang Exotics*. Berkeley: University of California Press.
- Scherrer-Schaub, C. 2003. 'Tibet: An Archaeology of Written', in C. Scherrer-Schaub (ed.), *Old Tibetan Studies: Proceedings of the Tenth Seminar of the International Association of Tibetan Studies*, Vol. 14, pp. 217–35. Leiden: Brill.
- von Schiefner, F.A. 1882. *Tibetan Tales*. London: James R. Osgood & Co.
- Schnitger, F.M. 1936. *Oudheidkundige Vondsten in Padang Lawas*. Leiden: E.J. Brill.
- 1937a. *The Archaeology of Hindoo Sumatra*. Leiden: E.J. Brill.
- 1937b. 'The quest for mysterious kingdoms in Sumatra: Pioneer archaeological discoveries in the ancient realms of Panai and Śrīvijaya, whose ruler in the eight century conquered Malaya and Cambodia, and delighted in a silver-paved pool filled with bars of gold', *The Illustrated London News*, Nov. 20.
- 1940. 'Het ontstaan der rijken aan de Kampar Kanan', *Koninklijk Nederlands Aardrijkskundig Genootschap* 57: 399–401.
- Schopen, G. 1982. 'The text on the "Dhāraṇī Stone" from Abhayagiriya: A minor contribution to the study of Mahāyāna literature in Ceylon', *Journal of the International Association of Buddhist Scholars* 5: 101–8.
- 1989. 'A verse from the *Bhadracariprañidhāna* in a 10th century inscription found at Nālandā', *Journal of the International Association of Buddhist Studies* 12: 149–57.
- 1990. 'The Buddha as an Owner of Property and Permanent Resident in Medieval Indian Monasteries', *Journal of Indian Philosophy* 18: 181–217.
- 1995. 'Deaths, Funerals, and the Division of Property in a Monastic Code', in D.S. Lopez, Jr. (ed.), *Buddhism in Practice*, pp. 473–502. Princeton: Princeton University Press.
- 2005. *Figments and Fragments of Mahāyāna Buddhism in India*. Honolulu: University of Hawai'i Press.
- 2006. 'On monks and menial labor: Some monastic accounts of building Buddhist monasteries', in P. Callieri (ed.), *Architetti, capomastri, artigiani: L'organizzazione dei cantieri e della produzione artistica nell'Asia ellenistica: Studi offerti a Domenico Faccenna nel suo ottantesimo compleanno*, pp. 225–45. Roma: Istituto italiano per l'Africa e l'Oriente.
- Schoterman, J.A. 1986. *Indonesische Sporen in Tibet*. Leiden: Brill.
- 1994. 'A surviving Amoghpaśa sādhana: Its relation to the five main statues of Candi Jago', in M.J. Klokke and P. Lunsingh Scheurleer (eds.), *Ancient Indonesian Sculpture*, pp. 154–77. Leiden: KITLV Press.
- von Schroeder, U. 1981. *Indo-Tibetan Bronzes*. Hong Kong: Visual Dharma Publications.
- 1990. *Buddhist sculptures of Sri Lanka*. Hong Kong: Visual Dharma Publications.
- 2001. *Buddhist Sculptures in Tibet, Volume One, India & Nepal, Volume Two, Tibet & China*. Hong Kong: Visual Dharma Publications.
- 2006. *Empowered Masters; Tibetan Wall Paintings of Mahāsiddhas at Gyantse*. Chicago/Hong Kong: Serindia Publications/Visual Dharma Publications.
- Schweyer, A.V. 2009. 'Buddhism in Čampā', *Moussons* 13–14: 309–37.

- Sedyawati, E. 2004. 'Kertanagara (r. 1268–1292): Harboring ambitions beyond Java', in K.G. Ooi (ed.), *Southeast Asia: A Historical Encyclopedia, from Angkor Wat to East Timor*, pp. 720–22. Santa Barbara, California: ABC-CLIO.
- Sen Majumdar, G. 1983. *Buddhism in ancient Bengal*. Calcutta: Navana.
- Sen, T. 2001. 'In Search of Longevity and Good Karma: Chinese Diplomatic Missions to Middle India in the Seventh Century', *Journal of World History* 12/1: 1–28.
- 2002. 'The Revival and Failure of Buddhist Transitions during the Song Dynasty', *T'oung Pao* (Second Series) 88: 27–80.
- 2003. *Buddhism, Diplomacy, and Trade: The realignment of Sino-Indian Relations, 600–1400*. Honolulu: Association for Asian Studies/University of Hawai'i press.
- 2014a. 'Buddhism and the Maritime Crossings', in D.C. Wong and G. Heldt (eds.), *China and Beyond in the Mediaeval Period: Cultural Crossings and Inter-Regional Connections*, pp. 39–62. Singapore/New Delhi: ISEAS Publishing/Manohar.
- 2014b. 'Introduction: Buddhism in Asian History', in T. Sen (ed.), *Buddhism Across Asia: Networks of Material, Intellectual, and Cultural Exchange, Vol. 1*, pp. xi–xxx. Singapore/New Delhi: ISEAS Publishing/Manohar.
- Sengupta, A. 1993. *Buddhist Art of Bengal (From the 3rd Century B.C. to the 13th Century A.D.)*. Delhi: Rahul Publishing House.
- Seshadri, G. 2009. 'New Perspectives on Nagapattinam: The Medieval Port City in the Context of Political, Religious, and Commercial Exchanges between South India, Southeast Asia, and China', in H. Kulke, K. Kesavapany and V. Sakhuja (eds.), *Nagapattinam to Suvarnadwipa: Reflections on the Chola Naval Expeditions to Southeast Asia*, pp. 102–34. Singapore: ISEAS Publishing.
- Seyfort Ruegg, D. 1964. 'Sur les rapports entre le bouddhisme et le "substrat religieux" indien et tibétain', *Journal Asiatique* 252: 77–95.
- 1981. *The Literature of the Madhyamaka School of Philosophy in India*. Wiesbaden: Otto Harrassowitz.
- 1991. 'Mchod yon, yon mchod and mchod gnas/yon gnas: On the historiography and semantics of a Tibetan religio-social and religio-political concept', in E. Steinkeller (ed.), *Tibetan History and Language: Studies Dedicated to Uray Géza on his Seventieth Birthday*, pp. 441–53. Vienna: Arbeitskreis für Tibetische und Buddhistische Studien.
- 1995. *Ordre spirituel et ordre temporel dans la pensée bouddhique de l'Inde et du Tibet: quare conférences au Collège de France*. Paris: Collège de France, Institut de civilisation indienne.
- 2008. *The symbiosis of Buddhism with Brahmanism/Hinduism in South Asia and of Buddhism with 'local cults' in Tibet and the Himalayan region*. Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Sferra, F. and S. Merzagora (eds.). 2006. *The Sekoddeśaṭīkā by Nāropā (Paramārthasaṃgraha)*. Roma: Istituto Italiano per l'Africa e l'Oriente.
- Shahidullah, M. 1928. *Les chants mystiques de Kāṇha et de Saraha : Les dohā-koṣa (en apabhraṃśa, avec les versions tibétaines) et les caryā (en vieux-bengali) avec introduction, vocabulaire et notes*. Paris: Adrien-Maisonneuve.
- Shamsul Alam, A.K.M. 1985. *Sculptural Art of Bangladesh: Pre-Muslim Period*. Dhaka: Department of Archaeology and Museums.
- Sharf, R.H. 2002. 'Appendix I: On Esoteric Buddhism in China', in R.H. Sharf, *Coming to Terms with Chinese Buddhism*, pp. 263–78. Honolulu: University of Hawai'i Press.
- Sharma, N. 2011. 'Surocolo Bronzes and their Tantric Text', *Acta Orientalia Academiae Scientiarum Hungaricae* 64: 209–19.
- Sharrock, P.D. 2006. 'Hevajra at Bantéay Chmàr', *The Journal of the Walters Art Museum* 64–65: 49–64.
- 2007. 'The Mystery of the Bayon Face Towers', in J. Clark (ed.), *Bayon: New Perspectives*, pp. 230–81. Bangkok: River Books.

- 2009. ‘Garuḍa, Vajrapāṇi and religious change in Jayavarman VII’s Angkor’, *Journal of Southeast Asian Studies* 40: 111–51.
- 2011a. ‘Discussion on Vajrasattva of Barong Lovéa Em, Kandāl (K.5432, E.808)’, Appendix 4 in E.C. Bunker and D. Latchford (eds.), *Khmer Bronzes: New Interpretations of the Past*, pp. 493–96. Chicago: Art Media Resources.
- 2011b. ‘The Naga-enthroned Buddha of Angkor’, in E.C. Bunker and D. Latchford (eds.), *Khmer Bronzes: New Interpretations of the Past Art media Resources*, pp. 481–91. Chicago: Art Media Resources.
- 2012. ‘Kirtipandita and the Tantras: The revival of Buddhism in 10th century Angkor’, *Udaya* 10: 203–37.
- 2013a. ‘The Tantric Roots of the Buddhist Pantheon of Jayavarman VII’, in M.J. Klokke and V. Degroot (eds.), *Materializing Southeast Asia’s past: selected papers of the 12th international conference of the European Association of Southeast Asian Archaeologists, Vol. 2*, pp. 41–55. Singapore: NUS Press.
- 2013b. ‘The Yoginis of the Bayon’, in I. Keul (ed.), ‘Yogini’ in *South Asia: Interdisciplinary Approaches*, pp. 117–30. London and New York: Routledge.
- Shāstri, H.P. 1917. *A Descriptive Catalogue of Sanscrit Manuscripts in the Government Collection under the care of the Asiatic Society of Bengal, Vol. I: Buddhist Manuscripts*. Calcutta: The Baptist Mission Press.
- Shāstri, H.P. (ed.) and R. G. Basak (rev.). 1969. *Rāmacaritam of Sandhyākaranandīn*. Calcutta: The Asiatic Society.
- Shaw, M. 2006. *Buddhist Goddesses of India*. Princeton: Princeton University Press.
- Sherburne, R. 2000. *The Complete Works of Atīśa*. New Delhi: Aditya Prakashan.
- Sheshadri, G. 2010. ‘New Perspectives on Nagapattinam’, in H. Kulke, K. Kesavapany and V. Sakhuja (eds.), *Nagapattinam to Suvarnavdipa: Reflections on the Chola Naval Expeditions to Southeast Asia*. Singapore: ISEAS Publishing.
- Shibazaki, M. 柴崎 麻穂. 1998. ‘Brhatkatha hide kigentan to shichinin no vidiyaadara tenrinno’, *Minami Ajia Kenkyū [JJASAS]* 10: 74–91 [unseen, Iain Sinclair].
- Shinohara, K. 2014. *Spells, Images, and Maṇḍalas: Tracing the Evolution of Esoteric Buddhist Rituals*. New York: Columbia University Press.
- Shiu, H. and L. Stokes. 2008. ‘Buddhist Animal Release Practices: Historic, Environmental, Public Health and Economic Concerns’, *Contemporary Buddhism* 9/2 (November): 181–96.
- Sidomulyo, H. 2010. ‘From Kuṭa Rāja to Singhasāri; Towards a Revision of the Dynastic History of 13th Century Java’, *Archipel* 80: 77–138.
- Sinclair, I. 2012. ‘Vajrācāryas, monks or bust: Divergent Buddhisms in Sanskritic Asia, 900–1900 CE’. Draft paper (unpublished) presented at the Workshop ‘Orders and Itineraries: Buddhist, Islamic, and Christian Networks in Southern Asia, c. 900-1900’, Asia Research Institute (NUS), February 2012.
- 2013. ‘Ming China as a Sanskritic Polity’. Paper presented at the Chinese Studies Research Seminar, Asia Institute, University of Melbourne, 13th December 2013.
- 2014. ‘War Magic and Just War in Indian Tantric Buddhism’, *Social Analysis* 58/1: 149–66.
- Singh, U. 2014. ‘Gifts from Other Lands: Southeast Asian Religious Endowments in India’, in U. Singh and P.P. Dhar (eds.), *Asian Encounters: Exploring Connected Histories*, pp. 43–61. New Delhi: Oxford University Press.
- Sircar, D.C. 1949. ‘Two Tortoise-Shell Inscriptions in the Dacca Museum’, *Journal of the Royal Asiatic Society of Bengal, Letters*, 15/2: 101–8.
- 1967. ‘The Tārā of Candradvīpa’, in D.C. Sircar (ed.), *The Śakti Cult and Tārā*, pp. 128–33. Calcutta: University of Calcutta.
- 1969–70. ‘Mainamati Plates of the Chandra Kings’, *Epigraphia Indica*, vol. 38, pp. 197–214.

- — — 1973. *Epigraphic Discoveries in East Pakistan*. Calcutta: Sanskrit College.
- Sirisoma, M.H. 1983. *The Vaṭadāgē at Tīriyāya*. Colombo: Department of Archaeology, Sri Lanka.
- Skilling, P. 1997. 'Dharmakīrti's Durbodhāloka and the Literature of Śrīvijaya', *Journal of the Siam Society* 85: 187–94.
- — — 2007. 'Geographies of Intertextuality: Buddhist Literature in pre-modern Siam', *Aséanie* 19: 91–112.
- — — 2009. 'Pieces in the puzzle: Sanskrit literature in pre-modern Siam', in C. Cicuzza (ed.), *Buddhism and Buddhist Literature of South-East Asia; Selected Papers*, pp. 27–45. Bangkok and Lumbini: Fragile Palm Leaves Foundation & Lumbini International Research Institute.
- Skorupski, T. 1983. *The Sarvadurgatipariśodhana Tantra: Elimination of All Evil Destinies*. Delhi: Motilal Banarsidass.
- — — 2002. *Kriyāsamgraha: Compendium of Buddhist Rituals; An abridged version*. Tring, UK: The Institute of Buddhist Studies.
- Ślāczka, A. 2007. *Temple Consecration Rituals in Ancient India: Text and Archaeology*. Leiden: Brill.
- Slobodnik, M. 1997. 'The early policy of Emperor Tang Dezong (779–805) towards Inner Asia', *Asian and African Studies* 6/2: 184–96.
- Slouber, M.J. 2007. *The Cult of Khaḍgarāvaṇa*. MA thesis, University of California, Berkeley.
- — — 2012. *Gāruḍa Medicine: A History of Snakebite and Religious Healing in South Asia*. PhD dissertation, University of California, Berkeley.
- Slusser, M.S. 1982. *Nepal Mandala*, Vols. 1 and 2. Princeton: Princeton University Press.
- Smith, F.M. 2006. *The Self Possessed: Deity and Spirit Possession in South Asian Literature and Civilization*. New York: Columbia University Press.
- Snellgrove, D.L. 1959a. *The Hevajra Tantra: A Critical Study*. Oxford: Oxford University Press.
- — — 1959b. 'The Notion of Divine Kingship in Tantric Buddhism', in *La Regalità Sacra: Contributi al tema del VII Congresso Internazionale di Storia delle Religioni, Roma, Aprile 1955*, pp. 204–18. Leiden: Brill.
- — — 1987. *Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors*. Boston: Shambhala.
- Snellgrove, D.L. and Lokesh Chandra. 1981. *Sarvatathāgatattvasamgraha*. New Delhi: Motilal Banarsidass.
- Snodgrass, A. 1988. *The Matrix and Diamond World Mandalas in Shingon Buddhism*. 2 vols. New Delhi: Aditya Prakashan.
- — — 1992. *The Symbolism of the Stupa*. Delhi: Motilal Banarsidass.
- Soebadio, H. 1971. *Jñānasiddhānta; Secret Lore of the Balinese Śaiva Priest*. The Hague: Martinus Nijhoff.
- Soekmono, D. 1975. 'Candi, fungsi dan pengertiannya. Le candi, sa fonction et sa conception', *Bulletin de l'École française d'Extrême-Orient* 62: 441–55.
- — — 1976. *Chandi Borobudur: A Monument of Mankind*. Assen/Amsterdam/Paris: Van Gorcum/The Unesco Press.
- — — 1981. 'The Meaning of Chandi Borobudur', in *Proceedings of the International Symposium on Chandi Borobudur*, pp. 129–35. Tokyo: The Executive Committee for the International Symposium on Chandi Borobudur.
- — — 1995. *The Javanese candi: Function and meaning*. Leiden: E.J. Brill.
- Soetrisno, Rdn.B. 1985. *Sejarah Percandian daerah Malang*. Malang: mimeographed, self-published.
- Soothill, W.E. and L. Hodous. 1977. *A Dictionary of Chinese Buddhist Terms*. Delhi: Motilal Banarsidass.
- Sprengard, K.A. and R. Ptak. 1994. 'Preface', in K.A. Sprengard and R. Ptak (eds.), *Maritime Asia: Profit Maximisation, Ethics and Trade Structure*, pp. vii–xi. Wiesbaden: Harrassowitz Verlag.
- van Stein Callenfels, P.V. 1916. 'De Kuñjarakārṇa-Legende aan Tjandi Toempang (Djago)', *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 57: 445–54.
- Strickmann, M. 1996. *Mantras et mandarins: Le bouddhisme tantrique en Chine*. Paris: Gallimard.
- — — 2002. *Chinese Magical Medicine*. Stanford: Stanford University Press.

- Stutterheim, W.F. 1932. 'Van een tjaṇḍi, een grottempel en een oorkonde', *Djāvā* 12: 292–303.
- 1956. 'Chaṇḍi Barabuḍur: Name, Form & Meaning', in W.F. Stutterheim, *Studies in Indonesian Archaeology*, pp. 3–90. The Hague: Martinus Nijhoff.
- 1989. *Rama-Legends and Rama-Reliefs in Indonesia*. New Delhi: Indira Gandhi National Centre for the Arts. [Trans. of 1925 edition.]
- Subuddhi, U. 1978. *The Bhauma-karas of Odisha*. Calcutta: Punthi Pustak.
- Sugiki, T. 2001. 'Chakurasanvaratantorano Seiritsu Dankai ni tsuite: Oyobi Jayabhadrā saku Śrīcakrasaṃvarapañjikā Kōtei Bonpon', *Chisan Gakuhō* 50, pp. 91–141.
- Suleiman, S. 1981. 'Research on Srivijaya history and art history', in *Studies on Srivijaya*, pp. 53–69. Jakarta: Pusat Penelitian Arkeologi Nasional.
- Sundberg, J. 2003. 'A Buddhist mantra recovered from the Ratu Baka plateau: A preliminary study of its implications for Śailendra-era Java', *Bijdragen tot de Taal-, Land- en Volkenkunde* 159: 163–88.
- 2004. 'The wilderness monks of the Abhayagirivihāra and the origins of Sino-Javanese esoteric Buddhism', in *Bijdragen tot de Taal-, Land- en Volkenkunde* 160: 95–123.
- 2006. 'Considerations on the dating of the Barabuḍur stūpa', *Bijdragen tot de Taal-, Land- en Volkenkunde* 162: 95–132.
- 2009. 'The state of Matarām: a review of recent efforts to clarify its history', in M. Long (ed.), *Caṇḍi Menḍut: Womb of the Tathāgata*, pp. 285–318. New Delhi: Aditya Prakashan.
- 2011. 'The Old Sundanese Carita Parahyangan, King Warak and the fracturing of the Javanese polity, c. 803 A.D.', in ManjuShree (ed.), *From beyond the Eastern Horizon: Essays in honour of Professor Lokesh Chandra*, pp. 143–57. New Delhi: Aditya Prakashan.
- 2014 [2015]. 'The Abhayagirivihāra's *pāṃśukūlika* monks in Second Lambakaṇṇa Śrī Lan̄kā and Śailendra Java: The efflorescence and fall of a center of influence in early Esoteric Buddhism', *Pacific World: Journal of the Institute of Buddhist Studies* (Third Series) 12: 49–185.
- 2016a. 'Imagine Saṃvara at Sajiwan: Śrī Kahulunnan and transgressive practice at the temples of Central Java'. Manuscript, in preparation.
- 2016b. 'Episodes of contested succession and dynastic discontinuity in medieval Central Javanese history: A recontextualization and examination of their consequences for the renaissance of power in Sumatra'. Manuscript, in preparation.
- 2016c. 'Kumbhayoni and the Śaiva edifices on the Gunung Kidul, 856–863 AD'. Manuscript, in preparation.
- Sundberg, J. (in collaboration with R. Giebel). 2011. 'The Life of the Tang Court Vajrabodhi as Chronicled by Lü Xiang (呂向): South Indian and Śrī Lan̄kān Antecedents to the Arrival of the Buddhist Vajrayāna in Eighth-Century Java and China', *Pacific World: Journal of the Institute of Buddhist Studies* (Third Series) 13: 129–222.
- Susuki, T. (ed.). 1955–61. *The Tibetan Tripitaka, Peking Edition*. Tokyo/Kyoto: Tibetan Tripitaka Research Institute.
- Szántó, P.D. 2012. *Selected Chapters from the Catuspīṭhatantra. (1/2) Introductory study with the annotated translation of selected chapters*. PhD dissertation, Oxford University.
- 2016. 'Some unknown/unedited fragments of *Cakrasaṃvara* literature', handout distributed at the conference "Transgression and Encounters with the Terrible in Buddhist and Śaiva Tantras", University of Zurich, 19–20 February 2016.
- forthcoming. 'Vāgīśvarakīrti', in D. Goodall et al. (eds.), *Śaivism and the Tantric Traditions: Essays in Honour of Alexis Sanderson*. Leiden/Boston: Brill.
- Taidō, K. 2012. 全訳金剛頂大秘密瑜伽タントラ / *Zen'yaku Kongōchōdaihimitsu yuga tantora*. Urayasu-shi: Kishin Shobō.
- 2014. 全訳降三世 大儀軌王/同ムデータコーシャ註釈 / *Zen'yaku gōzanze daigiki ōdō muditakōsha chūshaku*. Urayasu: Kishinshobō 起心書房 (2014/3).

- Taim, E.A.P. 2013. 'Ancient settlement of Muaro Jambi and its related sites'. Paper presented to SPAFA Conference on Archaeology. Thailand: Burapha University.
- Takahashi, H. 1988. 'Kongōkai daimandara giki issai kongō shutsugen: yoteki (A supplement of Vajradhātumahāmaṇḍalopāyika-sarvavajrodaya), *Buzan Gakuhō* 33: 131(1)–81(58).
- Takakusu, J. 1966. *A Record of the Buddhist religion as practised in India and the Malay Archipelago, I-Tsing (A.D. 671–695)*. Delhi: Munshiram Manoharlal. [Reprint of 1896 edition. London: Clarendon Press.]
- Tanaka, K. 田中公明. 2000. 'Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi について', *Mikkyo Bunka* 205: 68–85.
- 2002. 'Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi について', *Mikkyo Bunka* 209: 1–15.
- 2003a. 'Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第', *Toyo Bunka Kenkyusyokyo* 142: 193–217.
- 2003b. 'Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂の後方便について', *Toyo Bunka Kenkyusyokyo* 144: 233–48.
- 2004. 'Nāgabodhi's Śrī-guhyasamāja-maṇḍalopāyikā-viṃśati-vidhi: The Tibetan Translation and Sanskrit Text of Chapters 5 and 6', in S. Hino and T. Wada (eds.), *Three Mountains and Seven Rivers*, pp. 85–69. Delhi: Motilal Banarsidass.
- 2008. 'Nālandā as a Centre of Esoteric Buddhism', in C. Mani (ed.), *The Heritage of Nalanda*, pp. 93–95. New Delhi: Asoka Mission.
- 2010. *Indo ni okeru mandara no seiritsu to hatten* インドにおける曼荼羅の成立と発展 (*Genesis and development of the maṇḍala in India*). Tokyo: Shunjūsha.
- 2012. 'Himitsu shūe ni okeru masayoshi no mandara ni tsuite: Nāgabodhi no Adachi shidai ron dai 4 shō sansukuritto shahon rōmaji ka tekisuto (Nāgabodhi's \**Samājasādhanaavyavasthāli*: The Tibetan Translation and Sanskrit Text of Chapter IV)', *Tōyō bunka kenkyūjo kiyō (Memoirs of the Institute for Advanced Studies on Asia)* 162: 61–76.
- 2014. オリツサ州ウダヤギリⅡ出土の石刻陀羅尼について ('A Newly Identified *Dhāraṇī-sūtra* from Udayagiri II'), *The Memoirs of Institute for Advanced Studies on Asia* 166: 124(161)–34(151).
- Taniguchi, F. 1992. 'Quotations from the First *Bhāvanākrama* of Kamalaśīla Found in Some Indian Texts', in S. Ihara and Z. Yamaguchi (eds.), *Tibetan Studies: Proceedings of the 5th Seminar of the International Association for Tibetan Studies, Narita 1989*, Vol. 1, pp. 303–8. Narita: Naritasan Shinshoji.
- Cool, W. 1897. *With the Dutch in the East* (trans. E.J. Taylor). London: Luzac & Co.
- Teeuw, A. 1991. 'The text', in J.J. Ras and S.O. Robson (eds.), *Variation, transformation and meaning: Studies on Indonesian literatures in honour of A. Teeuw*, pp. 211–29. Leiden: KITLV Press.
- Teeuw, A. and S.O. Robson. 1981. *Kuñjarakarṇa Dharmakathana: Liberation through the law of the Buddha; An Old Javanese poem by Mpu Dusun*. The Hague: Martinus Nijhoff.
- Thapar, R. 2002. *The Penguin History of Early India: From the origins to AD 1300*. New Delhi: Penguin Books.
- Todaro, D.A. 1985. *An Annotated Translation of the 'Tattvasaṃgraha' (Part 1) with an Explanation of the Role of the 'Tattvasaṃgraha' Lineage in the Teachings of Kūkai*. PhD dissertation, Columbia University.
- Togano S. 1935. *Himitsu jisō no kenkyū*. Kōyasan: Kōyasan Daigaku Shuppanbu.
- Tomabechi, T. 2008. 'Vitapāda, Śākyamitra and Āryadeva: On a Transitional Stage in the History of the Guhyasamāja Exegesis' in Editorial Board, ICEBS (eds.), *Esoteric Buddhist Studies: Identity in Diversity. Proceedings of the International Conference on Esoteric Buddhist Studies, Koyasan University, 5 Sept.–8 Sept. 2006*, pp. 171–79. Koyasan: Koyasan University.
- 2009. *Adhyardhaśatikā Prajñāpāramitā: Sanskrit and Tibetan Texts*. Beijing/Vienna: China Tibetology Publishing House/Austrian Academy of Sciences Press.
- Törzsök, J. 2000. 'Tantric Goddesses and their Supernatural Powers in the Trika of Kashmir (*bhedatraya*

- in the *Siddhayogēsvarīmata*'), *Rivista degli Studi Orientali* 78: 131–47.
- Tournier, V. 2014. 'Mahākāśyapa, His Lineage, and the Wish for Buddhahood: Reading Anew the Bodhgayā Inscriptions of Mahānāman', *Indo-Iranian Journal* 57: 1–60.
- Tribe, A. 2000. Mantranaya/Vajrayāna: Tantric Buddhism in India', in P. Williams and A. Tribe, *Buddhist Thought: A complete introduction to the Indian tradition*, pp. 197–244. London: Routledge.
- Tripathi, S. 1988. *Guhyasamāja Tantra or Tathāgataguhyaka*. Second edition. Darbhanga: Mithila Institute.
- Tucci, G. 1931. 'The Sea and Land Travels of a Buddhist Sādhu in the Sixteenth Century', *The Indian Historical Quarterly* 7/4: 683–702.
- 1935. *Indo-Tibetica*, Vol. 3. Roma: Reale Accademia d'Italia.
- 1949. *Tibetan Painted Scrolls*. 4 vols. Roma: Libreria dello Stato.
- 1962. 'The wives of Sroñ btsan sgam po', *Oriens Extremus* 9: 121–26.
- 1988. *Stūpa: Art, Architectonics and Symbolism*. New Delhi: Aditya Prakashan.
- Tucci, G. and W. Heissig. 1970. *Die Religionen Tibets und der Mongolei*. Stuttgart: Kohlhammer.
- Twitchett, D.C. and J.K. Fairbank. 1978. *The Cambridge History of China: Sui and T'ang China*, Vol. 3. Cambridge/New York: Cambridge University Press.
- Ui, H., et al. (eds.). 1934. *A Complete Catalogue of the Tibetan Buddhist Canons (BKah-hgyur and Bstan-hgyur)*. Sendai: Tōhoku Imperial University.
- Vaidya, P.L. (ed.). 1964. *Mahāyānasūtrasamgraha, Part II*. Darbhanga: Milthila Institute.
- Verardi, G. 2011. *Hardships and Downfall of Buddhism in India*. Delhi: Manohar Publishers.
- Verstappen, H.Th. 1973. *A Geomorphological Reconnaissance of Sumatra and Adjacent Islands (Indonesia)*. Groningen: Wolters-Noordhof.
- Verwey A.H.N. 1962. 'A distant relative of the silver Mañjuśrī from Ngemplak Semongan', *Mededelingen van het Rijksmuseum voor Volkenkunde* 15: 132–47.
- Vogel, J.Ph. 1919. 'Het Koninkrijk Śrīvijaya', *Bijdragen tot de Taal-, Land-, en Volkenkunde* 75: 626–37.
- Voûte, C. and M. Long. 2008. *Borobudur: Pyramid of the Cosmic Buddha*. New Delhi: D.K. Printworld.
- Waddell, L.A. 1905. *Lhasa and its Mysteries: With a Record of the British Tibetan Expedition of 1903–1904*. London: J. Murray.
- 1911. 'Tibetan Invasion of India in 647 AD and Its Results', *The Imperial and Asiatic Quarterly Review and Oriental and Colonial Record* 31, no. 61–62 (January–April): 37–65.
- Walshe, M. 1955. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications.
- Walters, J. 1997. 'Mahāyāna, Theravāda and the origins of the Mahāvihāra', *The Sri Lanka Journal of the Humanities* 23/1–2: 100–19.
- 1999. 'Mahāsena at the Mahāvihāra: On the Interpretation and Politics of History in Pre-Colonial Sri Lanka', in D. Ali (ed.), *Invoking the Past: The Uses of History in South Asia*, pp. 322–66. New Delhi: Oxford University Press.
- 2000. 'Buddhist history: The Sri Lankan Pāli *vaṃsas* and their community', in R. Inden (ed.), *Querying the medieval: Texts and the history of practices in South Asia*, pp. 99–164. New York: Oxford University Press.
- Watters, T. 1904. *On Yuan Chwang's travels in India 629–645AD* (edited after his death by T.W. Rhys Davids and S.W. Bushell). London: Royal Asiatic Society.
- Wayman, A. 1973. *The Buddhist Tantras: Light on Indo-Tibetan esotericism*. New York: S. Weiser.
- 1977. *Yoga of the Guhyasamājatantra*. Delhi: Motilal Banarsidass.
- 1981. 'Reflections on the theory of Barabudur as a *Mandala*', in L. Gomez and H.W. Woodward, Jr. (eds.), *Barabudur: History and Significance of a Buddhist Monument*, pp. 139–72. Berkeley: Asian Humanities Press.
- 1984. 'The Mahāvairocanasūtra and the Kriyā-Saṃgraha', *Kōbōdaishi to Gendai*, pp. 23–34. Tokyo: Chikuma Shobō.

- Wedemeyer, C.K. 1999. *Vajrayāna and its Doubles: A critical historiography, exposition, and translation of the Tantric works of Āryadeva*. PhD dissertation, Columbia University.
- 2013. *Making Sense of Tantric Buddhism: History, Semiology, and Transgression in the Indian Traditions*. New York: Columbia University Press.
- Weerasinghe, S.G.M. 1995. *A History of the Cultural Relations Between Sri Lanka and China: An Aspect of the Silk Route*. Colombo: The Central Cultural Fund, The Ministry of Cultural Affairs.
- Weinberger, S.N. 2003. *The Significance of Yoga Tantra and the Compendium of Principles (Tattvasaṃgraha Tantra) within Tantric Buddhism in India and Tibet*. PhD dissertation, University of Virginia, Charlottesville.
- Weiner, S.L. 1962. 'From Gupta to Pala Sculpture', *Artibus Asiae* 25/2-3: 167-92.
- Weinstein, S. 1987. *Buddhism under the T'ang*. Cambridge: Cambridge University Press.
- Weissenborn, K. 2012a. 'Eine Auflistung illuminierter buddhistischer Sanskrit-Handschriften aus Ostindien', *Berliner Indologische Studien* 20: 277-318.
- 2012b. *Buchkunst aus Nālandā: Die Aṣṭasāhasrikā Prajñāpāramitā-Handschrift in der Royal Asiatic Society/London (Ms. Hodgson 1) und ihre Stellung in der Pāla-Buchmalerei des 11./12. Jahrhunderts*. Wien: Arbeitskreis für tibetische und buddhistische Studien Universität Wien.
- Welter, A. 2011. 'From Cakravartin Ideal to Realpolitik: Zanning and the Accommodation of Chinese Buddhism to Neo-Confucianism', *Yugyo Sasang Yeongu (The Study of Confucianism)* 44: 105-28.
- Wheatley, P. 1983. *Nagara and Commandery*. Chicago: University of Chicago.
- White, D.G. 1996. *The Alchemical Body: Siddha Traditions in medieval India*. Chicago and London: The University of Chicago Press.
- 2000. 'Introduction; Tantra in Practice: Mapping a Tradition', in D.G. White (ed.), *Tantra in Practice*, pp. 3-38. Princeton/Oxford: Princeton University Press.
- 2012. 'Netra Tantra at the Crossroads of the Demonological Cosmopolis', *Journal of Hindu Studies* 5: 145-71.
- Whitfield, S. 2007. 'Was there a Silk Road?', *Asian Medicine* 3: 201-13.
- Wijesuriya, G. 1998. *Buddhist Meditation Monasteries of Sri Lanka* (Memoirs of the Archaeological Survey of Sri Lanka, Volume 10). Pikakotte: State Printing Corporation.
- Willer, T.J. 1849. 'The Battas of Mandheling and Pertibi', *Journal of the Indian Archipelago and Eastern Asia* 3: 366-78.
- Williams, J. 1982. *The Art of Gupta India: Empire and Province*. Princeton: Princeton University Press.
- Williams, P., et al. 2012. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. New York: Routledge.
- Willems, W. 1963. 'An 8th Century Buddhist Monastic Foundation', *Oriental Art* 9/1 (Spring): 15-21.
- Wissemann Christie, J. 1998. 'The Medieval Tamil-Language Inscriptions in Southeast Asia and China', *Journal of Southeast Asian Studies* 29/2 (September): 239-68.
- Wittern, C. 2004. *WWW Database of Chinese Buddhist texts*. Kyoto: Kyoto University. [Last accessed February 2016 at: <http://www.kanji.zinbun.kyoto-u.ac.jp/~wittern/can/can2/ind/canwww.htm>]
- Wolff, S. 1924. *Aesthetiek en oorsprong der Hindoe-kunst op Java*. Semarang/Soerabaia/Bandoeng: Van Dorp.
- Wolters, O.W. 1967 *Early Indonesian Commerce: The Origins of Sumatra*. Ithaca: Cornell University Press.
- 1999. *History, Culture and Region in Southeast Asian Perspectives*. Second Edition. Singapore: Institute of Southeast Asian Studies.
- Wong, D.C. and G. Heldt. 2014. 'Introduction: Cultural Crossings', in D.C. Wong and G. Heldt (eds.), *China and Beyond in the Mediaeval Period: Cultural Crossings and Inter-Regional Connections*. Singapore/New Delhi: ISEAS Publishing/Manohar.
- Wong, W.S. 2014. 'Introduction', in Shen, W. (ed.), *Da xi le yu da yuan man: qing zhu Tan Xiyong xian sheng ba shi hua dan Han Zang fo xue yan jiu lun ji* = 大喜乐与大圆满——庆祝谈锡永先生八十



- 华诞汉藏佛学研究论集 (*Omniscient Wisdom—Architecture of the Heart Sutra, the Mandala and the Samye Monastery, Supreme Bliss and Great Perfection: Studies in Sino-Tibetan Buddhism in Honor of Master Tam Shek-wing's 80th Birthday*). Beijing: China Tibetology Publishing House.
- Woodward, H.W. Jr. 1976. 'Review of *Sinhalese Monastic Architecture: The Vihāras of Anurādhapura* by Senake Bandaranayake', *Journal of the American Oriental Society*, 96/2: 329–31.
- 1977. 'A Chinese silk depicted at Candi Sewu', in: K.L. Hutterer (ed.), *Asia: Perspectives from prehistory, history, and ethnography*, pp. 233–43. Ann Arbor: The University of Michigan, Center for South and Southeast Asian Studies.
- 1981. 'Tantric Buddhism at Angkor Thom', *Ars Orientalis* 12: 57–67.
- 1988. 'Southeast Asian traces of the Buddhist pilgrims', *Muse: Annual of the Museum of Art and Archaeology, University of Missouri-Columbia* 22: 75–91.
- 1990. 'The life of the Buddha in the Pāla monastic environment', *Journal of the Walters Art Gallery* 48: 13–17.
- 1999. 'On Borobudur's upper terraces', *Oriental Art* 45/3: 34–43.
- 2003. *The Art and Archaeology of Thailand: From Prehistoric Times through the Thirteenth Century*. Leiden: Brill.
- 2004. 'Review article: Esoteric Buddhism in Southeast Asia in the Light of Recent Scholarship', *Journal of Southeast Asian Studies* 35/2: 329–54.
- 2009. 'Bianhong, Mastermind of Borobudur', *Pacific World: Journal of the Institute of Buddhist Studies* (Third Series) 11: 25–60.
- 2011. 'The temple of Dong Duong and the Kāraṇḍavyūha Sūtra', in Manjushree (ed.), *From Beyond the Easter Horizon; Essays in Honour of Professor Lokesh Chandra*, pp. 33–42. New Delhi: Aditya Prakashan.
- Worsley, P. 1991. 'Mpu Tantular's kakawin Arjunawijaya and conceptions of kingship in fourteenth century Java', in J.J. Ras and S.O. Robson (eds.), *Variation, Transformation and Meaning: Studies on Indonesian Literatures in Honour of A. Teeuw*, pp. 163–90. Leiden: KITLV Press.
- Wujastyk, D. 2003. *The Roots of Ayurveda: Selections from Sanskrit Medical Writings*. London: Penguin Books.
- Wulff, K. 1935. 'Sang Hyang Kamahāyānan Mantrānaya: Ansprache bei der Weihe buddhistischer Mönche aus dem altjavanischen übersetzt und sprachlich erläutert', *Historisk-filologiske Meddelelser* 21/4: 9–10.
- Wylie, T.V. 1977. 'The first Mongol conquest of Tibet reinterpreted', *Harvard Journal of Asiatic Studies* 37/1: 103–33.
- Yamano, C. 2009. 'Śrīparvata as Nāgārjuna's Abode: At the confluence of legend, history, and geography', *Journal of Indian and Buddhist Studies* 57/3: 1246–52.
- Yang, H.S. et al. (eds., trs.). 1984. *The Hye Ch'o Diary: Memoir of the Pilgrimage to the Five Regions of India*. Berkeley/Seoul: Asian Humanities Press/Po Chin Chai Ltd.
- Yang, Y. 1996. *Chinese Ancient Architecture Overview*. Tianjin: Tianjin Science and Technique Publishers. Yijing, see Takakusu 1896.
- Yoritomi, M. 頼富本宏. 1979. *Chūgoku mikkyō no kenkyū* 中国密教の研究 Tokyo: Daitō Shuppansha.
- Zerman, J.W. 1893. 'Beschrijving van de Boeddhitische Bouwwerken te Moeara Takoës', *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 35: 48–74.
- Zakariah, A.K.M. 1994. 'Jagaddala Mahavihara', *Journal of the Varendra Research Museum* 8: 29–41.
- Zakharov, A.O. 2012. 'The Śailendras Reconsidered', *Nalanda-Sriwijaya Centre Working Paper* 12.
- Zhu, Tianshu. 2003. 'The Sun God and the Wind Deity at Kizil', in M. Comporeti, P. Raffetta and G. Scarcia (eds.), *Ēran ud Anērān. Studies Presented to Boris Ilich Marshak on the Occasion of his 70th Birthday*, pp. 681–718. Venice: Cafoscarina.
- Zimmer, H. 1952. *Philosophies of India*. London: Routledge & Kegan Paul.

Zoetmulder, P.J. 1974. *Kalangwan; A Summary of Old Javanese Literature*. The Hague: Martinus Nijhoff.  
Zürcher, E. 1972. *The Buddhist Conquest of China*. Leiden: Brill.