

Publications received by the regional editor for South-Asia (from January 2010 to December 2011)

Autor(en): **Bronkhorst, Johannes**

Objektyp: **Article**

Zeitschrift: **Asiatische Studien : Zeitschrift der Schweizerischen Asien-gesellschaft = Études asiatiques : revue de la Société Suisse-Asie**

Band (Jahr): **66 (2012)**

Heft 2

PDF erstellt am: **27.06.2024**

Persistenter Link: <https://doi.org/10.5169/seals-306447>

Nutzungsbedingungen

Die ETH-Bibliothek ist Anbieterin der digitalisierten Zeitschriften. Sie besitzt keine Urheberrechte an den Inhalten der Zeitschriften. Die Rechte liegen in der Regel bei den Herausgebern.

Die auf der Plattform e-periodica veröffentlichten Dokumente stehen für nicht-kommerzielle Zwecke in Lehre und Forschung sowie für die private Nutzung frei zur Verfügung. Einzelne Dateien oder Ausdrucke aus diesem Angebot können zusammen mit diesen Nutzungsbedingungen und den korrekten Herkunftsbezeichnungen weitergegeben werden.

Das Veröffentlichen von Bildern in Print- und Online-Publikationen ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. Die systematische Speicherung von Teilen des elektronischen Angebots auf anderen Servern bedarf ebenfalls des schriftlichen Einverständnisses der Rechteinhaber.

Haftungsausschluss

Alle Angaben erfolgen ohne Gewähr für Vollständigkeit oder Richtigkeit. Es wird keine Haftung übernommen für Schäden durch die Verwendung von Informationen aus diesem Online-Angebot oder durch das Fehlen von Informationen. Dies gilt auch für Inhalte Dritter, die über dieses Angebot zugänglich sind.

PUBLICATIONS RECEIVED
BY THE REGIONAL EDITOR FOR SOUTH-ASIA
(FROM JANUARY 2010 TO DECEMBER 2011)

- Achard, Jean-Luc (ed.) (2010): *Etudes tibétaines en l'honneur d'Anne Chayet*. Genève: Droz. (Ecole Pratiques des Hautes Etudes, sciences historiques et philologiques – II; Hautes études orientales – Extrême-Orient 12/49.)
- Acta Comparanda 21 (Faculty for Comparative Study of Religions, Antwerpen, Belgium). (André van der Braak: "Meditation and ritual in Zen Buddhism"; Paul van der Velde: "'Timeless precious jewels' a reflection on ancient, modern and timeless Buddhism"; Eddy Van Laerhoven: "Re-introducing philosophical soteriology: Bronkhorst on absorption (samādhi)".)
- Amṛtacandra: *Tattvārthasāra*. Acharya Amritchandra Suri's *Tattvarthasar*. Hindi commentary Muni Amitsagar. New Delhi: Bharatiya Jnanpith. 2010. (Moortidevi Jain Granthamala, Sanskrit Grantha No. 50.)
- Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2009, vol. 13. Tokyo: The International Research Institute for Advanced Buddhology, Soka University. 2010. a.o. Oskar von Hinüber: "An inscribed incense burner from the MacLean Collection in Chicago"; "Three brief dated inscriptions"; Harry Falk: "Signature phrases, Azes dates, Nakṣatras and some new reliquary inscriptions from Gandhara"; Satoshi Hiraoka: "Text critical remarks on the *Divyāvādāna* (2)"; Niroyuki Kudo: "The *Karmavibhaṅgopadeśa*: a transliteration of the Nepalese manuscripts A (2)"; Ye Shaoyong: "Buddhist Sanskrit fragments recently found in Xinjiang province"; Saerji: "More fragments of the *Ratnaketuparivarta*"; Michael RADICH: "Embodiments of the Buddha in Sarvāstivāda doctrine: with special reference to the **Mahāvibhāṣā*." Peter Skilling: "Note on the *Bhadrakalpika-sūtra*".
- Academic Year 2010, vol. 14. Tokyo: The International Research Institute for Advanced Buddhology, Soka University. 2011. a.o. Oskar von Hinüber: "Four donations made by Maṅgalaḥṁsikā, queen of Palola (Gilgit)"; Peter Skilling & Oskar von Hinüber: "An epigraphical Buddhist poem from Phanigiri (Andhrapradesh) from the time of Rudrapuruṣadatta"; Harry Falk: "The 'split' collection of Kharoṣṭhī texts"; Noriyuki Kudo: "The *Karmavibhaṅgopadeśa*: a transliteration of the Nepalese manuscript A (3)"; Saerji: "More fragments of the *Ratnaketuparivarta* (2)"; "The translations of the Khotanese monk Śīladharma preserved in the Tibetan bka' 'gyur"; Peter Skilling: "Note on the *Bhadrakalpika-sūtra* (II)"; Georges-Jean Pinault: "The Buddha of the Fortunate Aeon in Old Turkic and Tocharian texts"; Tatsushi Tamai: "Transliterations of the Tocharian B *Udānālaṅkāra* fragments in the Berlin collection"; Duan Qing: "Some fragments of the *Saṅghāta-sūtra* from the Xinjiang Museum, Urumqi"; Giuliana Martini: "A large question in a small place: the transmission of the *Ratnakūṭa* (*Kāśyapaparivarta*) in Khotan"; Haiyan Hu-von Hinüber: "Faxian's (342–423) perception of India: some new interpretation of his *Fuguoji*".
- Antiquorum Philosophia* 3, 2009. (Pisa – Roma: Fabrizio Serra Editore.)

- Aprigliano, Adriano (2011): *O conhecimento da linguagem comme herdado pela tradição gramatical Indiana: A primeira seção do Vākyapadīya de Bhartr-hari*. São Paulo: Universidade de São Paulo, Faculdade de Filosofia, Letras e Ciências Humanas.
- Bäumer, Bettina & Beltz, Johannes (ed.) (2010): *Bhima Bhoi. Verses from the Void. Mystic Poetry of an Oriya Saint*. In collaboration with Sadananda Das, Michael Ianuziolo, Kalidas Mishra, Kedar Mishra and Sanjeeb Nayak. New Delhi: Manohar. (Studies in Orissan Society, Culture and History, 9.) 407 pp. ISBN: 978-81-7304-813-5.
- Bakker, Hans (2009): "Puruṣamedha, Manasarapurūṣa, Vāstupuruṣa: The image of man in the sacrificial context." *Journal of Indological Studies* 20 & 21, 2008–2009, 1–23.
- (2009): "The so-called 'Jaunpur stone inscription of Īśānavarman'." *Indo-Iranian Journal* 52, 207–216.
- (2009): "Rāma devotion in a Śaiva holy place: the case of Vārāṇasī." *Patronage and Popularisation, Pilgrimage and Procession. Channels of Transcultural Translation and Transmission in Early Modern South Asia. Papers in Honour of Monika Horstmann*. Ed. Heidi Rika Maria Pauwels. Wiesbaden: Harrassowitz. Pp. 67–79.
- (2010): "The gospel of Kaunḍinya: the descent of God in Gujarat and the practice of imitating God." *Myths, Martyrs, and Modernity. Studies in the History of Religions in Honour of Jan N. Bremmer*. Ed. Jitse Dijkstra, Justin Kroesen & Yme Kuiper. Leiden: Brill. Pp. 517–529.
- Balbir, Nalini (ed.) (2010): *Svasti. Essays in Honour of Prof. Hampa Nāgarājaiah for his 75th Birthday*. Krishnapuradoddi: K. S. Muddappa Smaraka Trust. (Muddushree Granthamale, 75.) a.o. Maruti Nandan Prasad Tiwari & Shanti Swaroop Sinha: "Jaina art as potent source of Indian history, culture and art (with special reference to the Kuṣāṇa images from Mathurā)"; Iravatham Mahadevan: "Early Jainism in Tamilnadu: new epigraphic evidence"; A. Ekambaranathan: "Some thoughts on the identification of Jaina images in Tamilnadu"; Shrinivas Ritti: "An interesting Jaina inscription from Varāṅga (Karnataka)"; C. S. Vasudevan: "Donation pattern to the Jinalayas as gleaned from Kannada inscriptions"; K. M. Suresh: "Selected Jaina tri-kuta monuments from Karnataka"; M. A. Dhaky: "The date of Vidyānanda: literary and epigraphical evidence"; Arvind Kumar Singh & Navneet Kumar Jain: "Some rock-cut Jain temples of Gwalior fort and their inscriptions"; Nalini Balbir: "A 17th century Digambara yantra kept at the British Museum"; Phyllis Granoff: "Illustrating the Bhaktāmarastotra"; Klaus Bruhn: "Further observations on western Indian miniatures"; Adelheid Mette: "Some observations on the poetic style of the oldest Mahāvīra-eulogy (Sūyagaḍaṅga part I, chapter 6)"; Willem B. Bollée: "Remarks on the cultural history of the ear in India"; Eva De Clercq: "Jaina Jaṭāyus or the story of king Daṇḍaka"; Choodamani Nandagopal: "Dance and music in Jaina literature, with special reference to Kannada literature"; Raja Ram Jain: "Sirivāladariu: eka durlabha pāṇḍulipi"; Johannes Bronkhorst: "Kundakunda versus Sāṃkhya on the soul"; Manish Modi: "Addressing one's true self: English adaptation of Ācārya Akalanka's Svarūpasambodhana"; Jérôme Petit: "Banārasīdās's Karmachattīsī – thirty-six stanzas on karma"; Dayanand Bhargava: "Some observations on Buddhist and Jaina ethics"; R. P. Poddar: "Jaina concept of origin and transmission of speech (bhāṣā)"; Sagarmal Jain: "The historical development of Jaina Yoga system and impact of other Yoga systems on it: a comparative and critical study"; Kokila H. Shah: "Jain devotionalism: the namaskara mantra"; Kamal Chand Sogani: "Methods used by Mahāvīra

- for social change”; Nalini Joshi: “Models of conflict-resolution and peace in Jain tradition”; Geeta Mehta: “Humanism and Jainism”; Mahavir R. Gelra: “Mahāprajña’s contribution to anekānta philosophy – its real-time applications”; Alok Parasher-Sen: “Renunciation and pilgrimage in Jainism: perspectives from the Deccan”; Eva-Maria Glasbrenner: “The Gommatesvara’s grand mahāmastakābhiṣeka ritual: ‘aesthetics of religion’ as a new method of research of Jaina ritual”; John E. Cort: “The goddesses of Sravana Belgola”; Andrea Luithle-Hardenberg: “The ‘99fold’ pilgrimage to Shatrunjaya: a case study of young women’s embodiment of Jaina tradition”; Peter Flügel: “Jain monastic life: a quantitative study of the Terāpanth Śvetāmbara mendicant order”; Gabriele R. Helmer: “The Jains in Antwerp/Belgium: an overview”.
- Balcerowicz, Piotr (ed.) (2009): *Logic and Belief in Indian Philosophy*. Delhi: Motilal Banarsidass. (Warsaw Indological Studies, 3.) (Johannes Bronkhorst: “What did Indian philosophers believe?”; Claus Oetke: “Pramāṇa, logic and belief”; Raghunath Ghosh: “Can there be unbiased epistemology in Indian philosophy?”; Peter Flügel: “Power and insight in Jain discourse”; Fernando Tola & Carmen Dragonetti: “The distinction in intellectu / in re in the ontological proof and in Bhartṛhari”; John Vattanky: “Theism – the culmination of Nyāya logic”; Piotr Balcerowicz: “What exists for the Vaiśeṣikas?”; Shujun Motegi: “Early concepts of logic in Sāṃkhya”; Philipp A. Maas: “Valid knowledge and belief in classical Sāṃkhya-Yoga”; Ashok Aklujkar: “Grammarians’ leaving logic at the door”; Hideyo Ogawa: “Bhartṛhari on unnameable things”; Diwakar Acharya: “Major points of Vācaspati’s disagreement with Maṇḍana”; Stephen H. Phillips: “From the Tattva-cintā-maṇi by Gaṅgeśa: The kevala-vyatireki-prakarāṇam: negative-only inference (annotated translation and commentary)”; Horst Lasic: “A hot dispute about lukewarm air: Dignāga on āpta-vāda”; Dan Arnold: “On (non-semantically) remembering conventions: Dharmakīrti and Dharmottara on saṃketa-kāla”; Vincent Eltschinger: “Studies in Dharmakīrti’s religious philosophy: 4. The cintā-mayī prajñā”; Klaus-Dieter Mathes: “The ‘principle of true nature’ (dharmatā-yukti) as a justification for positive descriptions of reality in Mahāyāna Buddhism”; Hiroshi Nemoto: “Tsong kha pa on the three times: new light on the Buddhist theory of time”; Kaoru Onishi: “The Bodhi-caryāvatāra and its monastic aspects: on the problem of representation”; Irma Piovano: “Sociological and juridical aspects of dice-play in ancient India”.)
- Bayer, Achim (2010): *The Theory of Karman in the Abhidharmasamuccaya*. Tokyo: The International Institute for Buddhist Studies. (Studia Philologica Buddhica, Monograph Series, 26.)
- Ben-Herut, Gil (2009): “Sharing language: on the problem of meaning in classic Buddhist and Brahmanical traditions.” *Religions of South Asia* 3(1), 125–146.
- Bhagavaī Viāhapaṇṇattī. Prakrit text in Roman script, English translation of the text and Āchārya Mahāprajña’s Bhāṣya (critical annotations). Synod-chief: Gaṇādhipati Tulsī, Editor & Annotator: Āchārya Mahāprajña; English translation: Prof. Muni Mahendra Kumar & Dr. N. Tatia. Ladnun: Jain Vishva Bharati. Part 1: Śataka I & II, 2005. Part 2: Śataka III–VII, 2009. (Āgama-Text Series II & III.)
- Bhattacharya, France (2010): *Les intellectuels bengalis et l’impérialisme britannique / Bengali Intellectuals and British Imperialism*. Paris: De Boccard. (Collège de France, Publications de l’Institut de Civilisation Indienne, Série in 8°, Fascicule 78.)

- Bhattacharya, Kamaleswar (2010): "On two questions of the new logic of India." *Logic in Religious Discourse*. Ed. Andrew Schumann. Frankfurt etc.: Ontos Verlag. Pp. 34–43.
- Bhattacharya, Ramkrishna (2007): "Syncretism in the Caraka- and Suśruta-saṃhitā-s." *Annali (Università degli Studi di Napoli "L'Orientale")* 67, 187–193.
- (2010): "Marxism and classical Sanskrit literature: D. D. Kosambi's approach and assessment." *Rivista di Studie Sudasiatiche* 4, 21–38.
- Bigger, Andreas; Krajnc, Rita; Mertens, Annemarie; Schüpbach, Markus & Wessler, Heinz Werner (ed.) (2010): *Release From Life – Release In Life. Indian perspectives on individual liberation*. Bern etc.: Peter Lang. (Worlds of South and Inner Asia, 1.) a.o. Greg Bailey: "Does Bhartṛhari accept the possibility of liberation lebend oder sterbend?"; John Brockington: "sūrya ivāparaḥ: exemplary deaths in the Mahābhārata"; Mary Brockington: "Release through death in Vālmīki's narrative"; Maya Burger: "Getting out – letting in: bhakti models of liberation"; James L. Fitzgerald: "The ethical significance of living by gleanings (uñchavṛtti) in the Mahābhārata"; Mislav Ježić: "To be liberated while still alive or to die in order to be liberated – in the Jñāna, Karma and Bhakti Yoga of the Bhagavadgītā – according to different text layers"; Dorothea Lüddeckens: "'One happy family': Gemeinschaft über den Tod hinaus. Zu den Todesritualen der Parsen Mumbais"; Angelika Malinar: "Something like liberation: prakṛtilaya (absorption in the cause/s of creation) in Yoga and Sāṃkhya"; Nicola Pozza: "Jīvanmukti in modern India: a reassessment of its postulated precedence over videhamokṣa"; Shalini Randeria: "'We are in the world in order to exchange': mortuary exchange and memorialization feasts among Dalits in Gujarat (Western India)"; Peter Schreiner: "How to come out of samādhi?"; Olga Serbaeva Saraogi: "Liberation in life and after death in early Śaiva mantramārgic texts: the problem of jīvanmukti"; Renate Söhnen-Thieme: "Sterben und Erlösung in den Upaniṣaden und im Bhāgavatapurāṇa"; Christoph Uehlinger: "'Erlöst leben – oder sterben, um befreit zu werden?' Religionswissenschaftliche Präliminarien und Spiegelungen"; Heinz Werner Wessler: "Sterben verhindern, um zu leben: Sozialutopie und persönliche Umkehr im Roman 'Die Hütte' von Jay Prakāś Kardam"; David Gordon White: "Utkrānti: from epic warrior's apotheosis to tantric yogi's suicide"; Caroline Widmer: "'... und dann wurde er einer der Arahants ...' – Erzählungen über den Werdegang zu Lebzeiten Erlöster im Majjhimanikāya".
- Bodewitz, Henk W. (2009): "On the interpretation of Bhagavad Gītā I–VI. Some observations on the occasion of a new translation of the Gītā." *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 159(2), 333–361.
- (2009): "The dialogue of Yama and Yamī (RV. 10, 10)." *Indo-Iranian Journal* 52, 251–285.
- (2011): "The chronology of the Upaniṣads and their basic ideas. Some criticisms on a recent study by Signe Cohen." *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 16(2), 405–414.
- Bollée, Willem (2010): *Samantabhadradeva's Ratnakaraṇḍaka Śrāvakācāra*. Bangalore: Sundara Prakashana.
- Borgeaud, Philippe & Rendu Loisel, Anne-Caroline (ed.) (2009): *Violentes émotions. Approches comparatistes*. Genève: Droz. (Recherches et Rencontres, Publications de la Faculté des Lettres de l'Université de Genève, 27.) a.o. Johannes Bronkhorst: "Violence, terrorisme et religions"; Danielle Feller: "Sacrifice et émotions: les lendemains traumatiques de la guerre

dans le Mahābhārata”; Galina Rousseva-Sokolova: “Le vol, le viol et l’amour: La confusion des sentiments dans la bhakti Krishnaite”.

- Bouchard, Jacques (2001): “La traduction grecque de la Bhagavad-gītā par Dimitrios Galanos (1803).” Actes du XVIe Colloque International des néo-hellénistes des universités francophones, Strasbourg 27–29 mai 1999. INALCO. Pp. 65–73.
- Braarvig, Jens (ed.) (2000): *Buddhist Manuscripts, Volume I*. Oslo: Hermes Publishing. (Manuscripts in the Schøyen Collection, I.) a.o. Lore Sander: “Fragments of an Aṣṭasāhasrikā manuscript from the Kuṣāṇa period”; “A brief paleographical analysis of the Brāhmī manuscripts in volume I”; Torkel Brekke: “The Caṅgīsūtra of the Mahāsāṃghika-Lokottaravādins”; Kazunobu Matsuda: “Śrīmālādevīsīmhanādanirdeśa”; “A Mahāyāna version of the Pravāraṇāsūtra”; Jens Braarvig: “Sarvadharmāpravṛttinirdeśa”; Paul Harrison & Jens-Uwe Hartmann: “Ajātaśatrukaukṛtyavinodanāsūtra”; Kazunobu Matsuda, Jens-Uwe Hartmann & Jens Braarvig: “Unidentified fragments”; Klaus Wille: “Fragments from the Aśoka legend”; Seishi Karashima: “A fragment of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins”; Mark Allon & Richard Salomon: “Kharoṣṭhī fragments of a Gāndhārī version of the Mahāparinirvāṇasūtra”; Nicholas Sims-Williams: “A Bactrian Buddhist manuscript”.
- (2002): *Buddhist Manuscripts, Volume II*. Oslo: Hermes Publishing. (Manuscripts in the Schøyen Collection, III.) a.o. Jens-Uwe Hartmann: “More fragments of the Caṅgīsūtra”; “Buddhastotras by Mātṛceta”; “Āryasūtra’s Jātakamālā”; Klaus Wille: “Fragments of the Mahāparinirvāṇasūtra”; Siglinde Dietz: “Fragments of the *Andhasūtra, of the Sūtra of the Three Moral Defects of Devadatta, and of the Kavikumāravadāna”; Lore Sander: “New fragments of the Aṣṭasāhasrikā Prajñāpāramitā of the Kuṣāṇa period”; “An unusual ye dharmā formula”; Paul Harrison & Jens-Uwe Hartmann: “Another fragment of the Ajātaśatrukaukṛtyavinodanāsūtra”; Jens Braarvig & Paul Harrison: “Candrottarādārikāvyākaraṇa”; Hirofumi Toda: “Saddharmapūṇḍarikāsūtra”; Andrew Skilton: “Samādhirajasūtra”; Paul Harrison, Jens-Uwe Hartmann & Kazunobu Matsuda: “Larger Sukhāvātīsūtra”; Seishi Karashima: “Two more folios of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins”; Jin-il Chung: “Fragments of a Karmavācanā collection: Karmavācanā for ordination”; Kazunobu Matsuda: “Three fragments related to the Śāriputra-Abhidharma”; Lambert Schmithausen, Jens Braarvig & Lore Sander: “Fragments of an early commentary”; Richard Salomon: “A fragment of a collection of Buddhist legends, with a reference to King Huviṣka as a follower of the Mahāyāna”; “A jar with a Kharoṣṭhī inscription”; Eli Franco: “A Mīmāṃsaka among the Buddhists: three fragments on the relationship between word and object”; Stefan Baums: “Jyotiṣkāvadāna”; Michael Hahn: “Haribhaṭṭa’s Jātakamālā”.
- (2006): *Buddhist Manuscripts, Volume III*. Oslo: Hermes Publishing. (Manuscripts in the Schøyen Collection.) a.o. Jens-Uwe Hartmann & Klaus Wille: “A version of the Śikhālakasūtra/Singālovādasutta”; Jens-Uwe Hartmann: “Maitreyavyākaraṇa”; “A fragment of a play”; Jens Braarvig & Ulrich Pagel: “Fragments of the Bodhisattvapitakasūtra”; Paul Harrison & Shogo Watanabe: “Vajracchedikā Prajñāpāramitā”; Paul Harrison: “Vajracchedikā Prajñāpāramitā: a new English translation of the Sanskrit text based on two manuscripts from Greater Gandhāra”; Seishi Karashima: “The Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins in Early Western Gupta script”; Jin-il Chung: “More fragments of Karmavācanā texts”; Shizuka Sasaki & Nobuyuki Yamagiwa: “A Vinaya fragment on the

- qualifications of a Vinayadhara”; Siglinde Dietz, Olle Qvarnström & Peter Skilling: “A fragment of a commentary (?) on the hitherto unknown recension of the Mahāsamājasūtra”; Mitsuyo Demoto Hahn: “Fragments of the Avadānaśataka”; Gudrun Melzer & Lore Sander: “A copper scroll inscription from the time of Alchon Huns”; Mark Allon, Richard Salomon, Geraldine Jacobsen & Ugo Zoppi: “Radiocarbon dating of Kharoṣṭhī fragments from the Schøyen and Senior manuscript collections”; Asao Iwamatsu: “On the metre of the verses of the Sarvadharmāpravṛttinirdeśa”.
- Brancaccio, Pia (2011): *The Buddhist Caves at Aurangabad: Transformations in Art and Religion*. Leiden etc.: Brill. (Brill’s Indological Library, 34.)
- Brandt, Carmen (2011): *Educating Santals. The Seventh-Day Adventist Church in Joypurhat (Bangladesh) and the issue of cultural alienation*. Halle (Saale). (Südasienswissenschaftliche Arbeitsblätter, 10.)
- Brockington, John (2010): “Is the script relevant? Further evidence from a Nevārī-script Rāmāyaṇa manuscript.” *Epic and Argument in Sanskrit Literary History. Essays in Honor of Robert P. Goldman*. Ed. Sheldon Pollock. Delhi: Manohar. Pp. 17–29.
- Bronkhorst, Johannes (2009): *Buddhist Teaching in India*. Boston: Wisdom Publications. 2009. XII, 245 pp.
- (2011): *Buddhism in the Shadow of Brahmanism*. Leiden – Boston: Brill. 2011. viii, 293 pp. (Handbook of Oriental Studies, 2/24.) ISBN: 978-90-04-20140-8.
- (2011): *Language and Reality: On an episode in Indian thought*. Translated from the French by Michael S. Allen and Rajam Raghunathan. Revised and with a new appendix. Leiden – Boston: Brill. 2011. (Brill’s Indological Library, 36.) ISBN 978-90-04-20435-5. xiii, 170 pp.
- (2011): *Karma*. Honolulu: University of Hawai’i Press. xxi, 129 pp. ISBN: 978-0-8248-3570-5 / 978-0-8248-3591-0.
- Broquet, Sylvain (2010): *La geste de Rāma: poème à double sens de Sandhyākaranandin*. Introduction, texte, traduction, analyse. Institut Français de Pondichéry & Ecole française d’Extrême-Orient. (Collection Indologie, 110.)
- Bruhn, Klaus (2010): “Early Jaina iconography (an overview).” *Berliner Indologische Studien* 19, 123–169.
- Bsteh, Andres (ed.) (2010): *Buddhism Questioning Christianity. Lectures – Questions – Interventions*. Moedling: St Gabriel Publications. 467 pp. a.o. Tilmann Vetter: “The figure of the Buddha: in Buddhist tradition and in the light of historical research”; “The teaching of the Buddha: Middle Path – Eightfold Path – Four Noble Truths”; “Mahāyāna-Buddhism (beginnings, nature)”; Lambert Schmithausen: “Equanimity and compassion: on the spirituality and aim of liberation in early Buddhism”; “Compassion and emptiness: on the spirituality and salvific goal of the Mahāyāna”; Johannes Bronkhorst: “On the genesis of Buddhism in its historical context: proprium and definition vis-à-vis Hindu traditions and Jainism”; Ernst Steinkellner: “Buddhism: religion or philosophy? and on the Buddha-Nature”; “Man in Buddhism”; Max Nihom: “Buddhism and Tantra”.
- Burger, Maya & Pozza, Nicola (ed.) (2010): *India in Translation through Hindi Literature*. Bern etc.: Peter Lang. (Worlds of South and Inner Asia / Welten Süd- und Zentralasiens / Mondes de l’Asie du sud et de l’Asie centrale, 2.)
- Burton-Page, John (2008): *Indian Islamic Architecture*. Ed. George Michell. Leiden etc.: Brill. (Handbook of Oriental Studies, 2/20.)

- Candotti, Maria Piera & Pontillo, Tiziana (2007): "The (in)separable parts of a plant in the Mahābhāṣya imagery, or how nature may inspire a grammarian." *Nature in Literature, Art, Myth and Ritual*, volume 1. Ed. Jaroslav Vacek. (Pandanus '07.) Pp. 43–54.
- (2010): "The autonomous process of denotation: Kātyāyana and Patañjali on the limits of analysis." *Tīrthayātrā. Essays in Honour of Stefano Piano*. Ed. Pinuccia Caracchi, Antonella Serena Comba, Alessandra Consolaro & Alberto Pelissero. Alessandria: Edizioni dell'Orso. Pp. 41–61.
- Chen, Jinhua (2010): *Crossfire. Shingon-Tendai Strife as Seen in Two Twelfth-century Polemics, with Special References to Their Background in Tang China*. Tokyo: The International Institute for Buddhist Studies. (Studia Philologica Buddhica, Monograph Series, 25.)
- Ciurtin, E. (2009): "The Buddha's earthquakes (I) on water: earthquakes and seaquakes in Buddhist cosmology and meditation, with an appendix on Buddhist art." *Studia Asiatica* 10, 59–123.
- Cohen, Signe (2008): *Text and Authority in the Older Upaniṣads*. Leiden etc.: Brill. (Brill's Indological Library, 30.)
- Collins, Steven (2011): *Civilisation et femmes célibataires dans le bouddhisme en Asie du Sud et du Sud-Est. Une 'étude de genre'*. Paris: Les Editions du Cerf.
- Couture, André (2005): "Urbanisation et innovations religieuses en Inde ancienne." *Bulletin de l'École Française d'Extrême-Orient* 92, 159–179.
- (2009): "Des dieux qui bâillent et qui font bâiller dans la mythologie épique de l'Inde." *Studies in Religion / Sciences Religieuses* 38(3–4), 411–425.
- (2009): "The story of Saṃkarṣaṇa's and Kṛṣṇa's births: a drama involving embryos." *Imagining the Fetus. The Unborn in Myth, Religion, and Culture*. Ed. Vanessa R. Sasson & Jane Marie Law. Oxford University Press. Pp. 11–31.
- Das, Rahul Peter (2007): "On the pāda-end break in ślokas of Āyurvedic Saṃhitās." *Indica et Tibetica. Festschrift für Michael Hahn*. Ed. Konrad Klaus & Jens-Uwe Hartmann. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien. Pp. 85–91.
- (2010): "Some musings on love by Rabindranath Tagore." *Love (bhakti, kāma, sneha, prema, śṛṅgāra, 'iṣq ...)* in the Human Search for Fulfilment. Ed. Halina Marlewicz. Kraków: Jagiellonian University, Institute of Oriental Philology. (Cracow Indological Studies, 12.) Pp. 173–186.
- (2011): "On the study of Hinduism in the USA, and the issue of adhikāra-." *OLZ* 106(3), Mai-Juni 2011, 151–168.
- (2011): "Tagores Gedanken zur Muttersprache." *Rabindranath Tagore – Wanderer zwischen Welten*. Ed. Golam Abu Zakaria. Ulm & Münster: Klemm + Oelschlägwe. Pp. 176–185.
- De Clercq, Eva (2010): *The Apabhraṃśa of Svayambhūdeva's Pāumacariu*. Mumbai: Hīndī Granth Karyalay.
- Deloche, Jean (2009): *Four Forts of the Deccan*. Institut Français de Pondichéry & Ecole française d'Extrême-Orient. (Collection Indologie, 111.)
- Doyama, Eijiro (2001): "Rgveda I 82: 'Das neueste Lied' und die 1. Sg. Konjunktiv." *Journal of Indian and Buddhist Studies* 49(2), 1040–1038.
- (2005): "A morphological study of the first person subjunctive in the Rīgveda." *Machikaneyama Ronso* 39 (Philosophy), 1–19.

- Dōyanam Eijirō (2008): "On the function of the root-aorist participle." *Journal of Indian and Buddhist Studies* 56(3), 1043–1048.
- Eltschinger, Vincent (2008 [2009]): "Śāṅkaranandana's Sarvajñasiddhi: a preliminary report." *Manuscripta Buddhica* 1. Sanskrit texts from Giuseppe Tucci's collection. Part 1. Ed. Francesco Sferra. Roma: Istituto Italiano per l'Africa e l'Oriente. (Serie Orientale Roma, CIV.). Pp. 115–156.
- (2010): "Dharmakīrti." *Revue Internationale de Philosophie* 64 (no. 253), pp. 397–440.
- Encyclopedia of Indian Philosophies*, volume XIII. Nyāya-Vaiśeṣika philosophy from 1515 to 1660. Ed. Sibajiban Bhattacharyya & Karl H. Potter. Delhi: Motilal Banarsidass.
- Everaert, Christine (2010): *Tracing the Boundaries between Hindi and Urdu. Lost and Added in Translation between 20th Century Short Stories*. Leiden etc.: Brill. (Brill's Indological Library, 32.)
- Falk, Harry (2008): "Money can buy me heaven. Religious donations in late and post-Kushan India." *Archäologische Mitteilungen aus Iran und Turan* 40, 137–148.
- (2010): "Names and titles from Kuṣāṇa times to the Hūnas: the Indian material." *Coins, Art and Chronology II: The First Millennium C.E. in the Indo-Iranian Borderlands*. Ed. Michael Alram, Deborah Klimburg-Salter, Minoru Inaba & Matthias Pfisterer. Österreichische Akademie der Wissenschaften: philosophisch-historische Klasse, Denkschriften, 412. Band. (Veröffentlichungen der Numismatischen Kommission, 50.) Pp. 73–89.
- Feller, Danielle (2009): "Hanumān's jumps and their mythical models." *Parallels and Comparisons. Proceedings of the Fourth Dubrovnik International Conference on the Sanskrit Epics and Purāṇas*, September 2005. Ed. Petteri Koskikallio. Zagreb: Croatian Academy of Sciences and Arts. Pp. 193–219.
- (2009): "Kings and ascetics in Indian classical literature: a case-study of King Daśaratha and the ṛṣis in the Vālmiki-Rāmāyaṇa." *Kings and Ascetics in Indian Classical Literature*. Ed. Paola M. Rossi & Cinzia Pieruccini. Cisalpino, Istituto Editoriale Universitario. (Università degli Studi di Milano, Facoltà di lettere e filosofia, Quaderni di Acme, 112.) Pp. 3–23.
- (2010): "The interplay between the forest and the city, ascetics and kings, in Bhavabhūti's plays, the Mahāvīracarita and the Uttararāmacarita." *The City and the Forest in Indian Literature and Art*. Ed. Danuta Stasik & Anna Trynkowska. Warwaw. Pp. 201–215.
- Flügel, Peter (2010): "Worshipping the ideal king: on the social implications of Jaina conversion stories." *Geschichten und Geschichte: Religiöse Geschichtsschreibung in Asien und ihre Verwertung in der religionshistorischen Forschung*. Ed. Max Deeg, Oliver Freiberger, Christoph Kleine. Uppsala: Uppsala University. Pp. 1–76.
- Franco, Eli & Preisendanz, Karin (2010): "Vorwort." In: Erich Frauwallner, *Die Philosophie des Buddhismus*. Fünfte Auflage. Berling: Akademie Verlag. Pp. XI–LIII.
- Franco, Eli & Zin, Monika (ed.) (2010): *From Turfan to Ajanta. Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*. Lumbini International Research Institute. 2 vols. a.o. Eva Allinger: "The descent of the Buddha from the heaven of the Trayastriṃśa gods – one of the eight great events in the life of the Buddha"; Ditte Bandini: "Einige Anmerkungen zu den Buddha- und Bodhisattva-Darstellungen am oberen Indus"; Gouriswar Bhattacharya: "How to justify the spelling of the Buddhist Hybrid term bodhisattva?"; Andreas Bock-Raming: "Der pāśakatrayakṛīḍā-Abschnitt des Kṛīḍākauśalya"; Willem Bollée: "Śīmantōnayana and sindūr dān"; John Brockington: "The Spitzer manuscript and

the Mahābhārata”; Mary Brockington: “Daśaratha, Śyāma, a brāhman hunter, and Śrāvāṇa: a tale of four tales”; Johannes Bronkhorst: “The spread of Sanskrit”; Martha L. Carter: “Nanā with crescent in Kuṣāṇa numismatic imagery”; Anne Clavel: “Pourquoi sept plutôt que quatre? Étude comparée de la saptabhaṅgī et de la catuṣkoṭī”; Sadananda Das: “Vedic notion of Skambha: with special reference to the Skambha-sūktas of the Atharvaveda”; Ronald M. Davidson: “The place of abhiṣeka visualization in the Yogalehrbuch and related texts”; Max Deeg: “Has Huichao been back to India? On a Chinese inscription on the back of a Pāla bronze and the chronology of Indian esoteric Buddhism”; Mitsuyo Demoto & Michael Hahn: “Ergänzungen zur Überlieferung des Śyāmajātaka”; Gita Dharampal-Frick: “Kunst und Kommerz, frühneuzzeitlich: Indien in der Merfahrt (1509) des Welser-Agenten Balthasar Sprenger und in den Holzschnitten von Hans Burgkmair”; Siglinde Dietz: “Zwei Fragmente eines Sūtras über die Abnahme der Lebensdauer der Menschen”; Jorinde Ebert: “Ein Beitrag zur Frage nach der ‘Eigenständigkeit’ uigurischer Kunst: veränderte Parinirvāṇa-Darstellungen der Turfan-Oase”; Franz-Karl Ehrhard: “Buddhist fasting lineages: a thangka of the eleven-faced and thousand-armed Avalokiteśvara”; Helmut Eimer: “Das Loblied auf Atiśa in dreissig Strophen”; Anna Aurelia Esposito: “Wer war wer? Eine komplexe Wiedergeburtsgeschichte aus der Vasudevahiṅḍī des Saṅghadāsa”; Adalbert Gail: “Metamorphosen: Avalokiteśvara als Buddha”; Phyllis Granoff: “Cosmographs and cosmic Jinas”; Minoru Hara: “A note on bhūmi-sparśa-mudrā”; Jens-Uwe Hartmann & Klaus Wille: “Apotropäisches von der Seidenstrasse: eine zweite ‘Löwenhandschrift’”; Jan C. Heesterman: “Epic narrative and sacrificial ritual: a note on the royal consecration”; Angela Falco Howard: “Rethinking the cosmological Buddha”; Haiyan Hu-von Hinüber: “Chinesische buddhistische Indienpilger als Grenzgänger: Ansätze zu einer neuen Deutung von Faxians Reisebericht Foguo Ji”; Lydia Icke Schwalbe: “Steinheiligtümer im Dekkan-Hochland von Indien: Megalithen, Dolmen, Naturrituale – ein Diskurs zur Sanskritisierung des Dekkan”; Seishi Karashima: “Newly identified Sanskrit fragments of Mahāyāna scriptures from the Berlin Turfan collection”; Klaus Karttunen: “Historical sociolinguistics from India”; Thomas Kintaert: “On the cultural significance of the leaf of the Indian lotus: introduction and uses”; Konrad Klaus: “Zu den buddhistischen literarischen Fachbegriffen sūta und suttanta”; Rolf Heinrich Koch: “Das Pañcāvudha-Jātaka in der Tempelmalerei von Sri Lanka”; Isao Kurita: “Introduction to the studies on Gandharan styles”; Elsa Legittimo: “Der Garuḍa und die Nāgas: von Feindschaft zur Freundschaft unter buddhistischem Einfluss”; Christian Luczanits: “In search of the Perfection of Wisdom: a short note on the third narrative depicted in the Tabo main temple”; Geri H. Malandra: “Two Buddhist female images at Ellora”; Dieter Maue: “..., was zusammengehört. Verstreute Fragmente eines Blattes mit der Geschichte von Mūṣikāhairaṇyika”; Colmán McLaughlin: “Stupendous monuments indeed of the superstition of former ages”; Marion Meisig: “Míngchēng, die Berühmte”; Michael W. Meister: “Palaces, kings and sages: world rulers and world renouncers in early Buddhism”; Marek Mejer: “Painting the ‘wheel of transmigration’ (saṃsāra-cakra): a note on the textual transmission”; Gudrun Melzer: “Jātakamālā scenes at the Buddhist temple of Aihole: an early experiment with ambiguity (śleṣa)”; Jan Meulenbeld: “Reflections on some oddities of the Carakasamhitā”; Gerd J. R. Mevissen: “Mahāsāhasrapramarddanī pūrvaved eva – an ambiguous statement and its different interpretations”; Thomas Oberlies: “Des Cakora Augen”; Nakao Odani: “A narrative stone

relief from Gandhāra: the story of the unicorn saint”; Pratapaditya Pal: “Two unnoticed Indian epigraphic allusions to Kashmir”; Ratan Parimoo: “Mapping the Asian journey of Vessantara Jataka: texts and pictorial images of the perfect generosity of Prince Vessantara”; Gregor Paul: “Sternstunden buddhistischer Philosophie: von Nāgārjunas logisch konsistenten Konzepten der Mitte und der doppelten Leere zu Xuanzangs transzendentelem Konzept des blossen Bewusstseins”; Alexis Pinchard: “Les deux corps du roi: une lecture de Paippalāda Saṃhitā 18.26”; Anna Maria Quagliotti: “Back-to-back Buddha and Bodhisattva images in Gandharan art”; Arcangela Santoro: “The story of the Buddha and the skull-tapper in Kumtura painting (Xinjiang)”; Klaus T. Schmidt: “Die Entzifferung der westtocharischen Überschriften zu einem Bilderzyklus des Buddhalebens in der ‘Treppenhöhle’ (Höhle 110) in Qizil”; Johannes Schneider: “‘Chi bdag gzhom pa Eine dem Kṛṣṇapāda zugeschriebene Abhandlung zur Erzielung eines langen Lebens”; Gregory Schopen: “On the underside of a sacred space: some less appreciated functions of the temps in classical India”; Jonathan A. Silk: “Test sailing the ship of the teaching: hesitant notes on Kāśyapaparivarta §§ 153–154”; Georg von Simson: “Zur Bedeutung des Kamels im Samsāracakra von Ajanta und in der persischen Fassung der Parabel vom Mann im Brunnen”; M. Singh & R. S. Trambake: “The Hinayana paintings of Ajanta and their conservation”; Peter Skilling: “Gotama’s epochal career”; Walter M. Spink: “To keep one’s memory green – Ajanta’s major inscriptions”; John S. Strong: “The triple ladder at Saṃkāśya: traditions about the Buddha’s descent from Trayastriṃśa heaven”; Katsumi Tanabe: “A unique bust of a Gandhāran Kushan donot – grhī bodhisattvaḥ?”; Herman Tiekens: “Aśvaghōṣa and the history of allegorical literature in India”; Claus Vogel: “A late supplement to the first chapter of Veṇīdatta’s Pañcatattva-prakāśa”; Gyula Wojtilla: “Some remarks on the agricultural terminology of the Arthaśāstra”; Marianne Yaldiz: “Evaluation of the chronology of the murals in Kizil, Kucha oasis”; Nobuyoshi Yamabe: “Two Chinese meditation manuals in conjunction with Pozdneyev’s Mongolian manual”; Paul Yule: “Toward a settlement archaeology in the early historic region Orissa – plans and reality”; Akira Yuyama: “Further remarks on the blockprint text of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā from Turfan”; Monika Zin: “Brahmanische Asketengräber”.

Frauwallner, Erich (2010): *The Philosophy of Buddhism (Die Philosophie des Buddhismus)*. Translated by Gelong Lodrö Sangpo, with the assistance of Jigme Sheldrön, under the supervision of Professor Ernst Steinkellner. Delhi: Motilal Banarsidass.

From *Vasubandhu to Caitanya. Studies in Indian Philosophy and Its Textual History*. Ed. Johannes Bronkhorst & Karin Preisendanz. Delhi: Motilal Banarsidass. 2010. (Papers of the 12th World Sanskrit Conference, 10.1.) (Kyō Kanō: “On the liṅgas of ātman”; Sujata Purkayastha: “Vijñaptimātratā in Yogācāra Buddhism: a study in the concept of the absolute”; Rajam Raghunatha: “A critical look at Stecherbatsky’s translation of Dharmakīrti’s Nyāyabindu”; Karen C. Lang: “Candrakīrti’s critique of the Sāṃkhya concept of puruṣa and prakṛti”; Shashiprabha Kumar: “The significance of sādhanacatuṣṭaya in Vedānta”; Alex Watson: “Rāmakaṇṭha’s concept of unchanging cognition (nityajñāna): influence from Buddhism, Sāṃkhya and Vedānta”; Taiken Kyuma: “Jñānaśrīmitra on the definition of existence”; Bogdan Diaconescu: “Cognizing through paraphrase: the principal qualificand (mukhyaviśeṣa) in Mīmāṃsā, Nyāya and Vyākaraṇa”; Ravi M. Gupta: “Bhakti and Vedānta: do they mix? The case of Caitanya Vaiṣṇavism”; Philipp A. Maas: “On the

- written transmission of the Pātañjalayogaśāstra”; Ferenc Ruzsa: “Two MSS of Candrānanda’s Vṛtti on the Vaiśeṣikasūtra and the errors of the copyists”.)
- Fussman, Gérard (2009): “Lecture du texte sanskrit du Vimalakīrtinirdeśa (suite).” Cours et travaux du Collège de France: Résumés 2008–2009. Annuaire 109e année. Pp. 763–768.
- (2011): *Monuments bouddhiques de Termez / Termez Buddhist Monuments, I: Catalogue des inscriptions sur poteries. Avec une contribution de Nicholas Sims-Williams et la collaboration d’Éric Ollivier. I, 1: Introduction, catalogues, commentaires. I, 2: Planches, index et concordances, résumés.* Paris: Collège de France; Diffusion De Boccard. (Publications de l’Institut de Civilisation Indienne, 79, 1–2.)
- Galewicz, Cezary (2009): *A Commentator in Service of the Empire. Sāyana and the royal project of commenting on the whole of the Veda.* Wien. (Publications of the De Nobili Research Library, 35.)
- Ganeri, Jonardon (2010): “Subjectivity, selfhood and the use of the word ‘I.’” *Self, No-Self* (Oxford) pp. 176–192.
- (2010): “Sanskrit philosophical commentary.” *Journal of the Indian Council of Philosophical Research* pp. 187–207.
- (2010): “The study of Indian epistemology: Questions of method – A reply to Matthew Dasti and Stephen H. Phillips.” *Philosophy East and West* 60(4), 541–550.
- (2010): “A return to the self: Indians and Greeks on life as art and philosophical therapy.” *Royal Institute of Philosophy Supplement* 66, 119–135.
- Gillet, Valérie (2010): *La création d’une iconographie śivaïte narrative. Incarnations du dieu dans les temples pallava construits.* Institut Français de Pondichéry & Ecole française d’Extrême-Orient. (Collection Indologie, 113.)
- Gillon, Brendan S. (ed.) (2010): *Logic in Earliest Classical India.* Delhi: Motilal Banarsidass. (Papers of the 12th World Sanskrit Conference, 10.2.) (Brendan S. Gillon: “Logic in early classical India: an overview”; “Obversion and contraposition in the Nyāyabhāṣya”; Karin Preisendanz: “Reasoning as a science, its role in early Dharma literature, and the emergence of the term nyāya”; Ernst Prets: “On the proof passage of the Carakasamhitā: editions, manuscripts and commentaries”; Birgit Kellner: “The logical reason called virodhin in Vaiśeṣika and its significance for connection-based theories of reasoning”; Eli Franco: “The discussion of pramāṇas in the Spitzer manuscript”; Chizuko Yoshimizu: “The logic of the Saṃdhinirmocanasūtra: establishing right reasoning based on similarity (sārūpya) and dissimilarity (vairūpya)”; Akihiko Akamatsu: “Anumāna in Bhartṛhari’s Vākyapadīya”.)
- Griffiths, Arlo (2011): “Imagine Lankapura at Prambanan.” *From Lanka Eastwards. The Ramayana in the Literature and Visual Arts of Indonesia.* Ed. Andrea Acri, Helen Creese, Arlo Griffiths. Leiden: KITLV Press. (Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 247.) Pp. 133–251.
- Griffiths, Arlo & Southworth, William A. (2011): “Études du corpus des inscriptions du Campā, II: La stèle d’installation de Śrī Ādideveśvara: Une nouvelle inscription de Satya Varman trouvée dans le temple de Hoà Lai et son importance pour l’histoire du Pāṇḍuraṅga.” *Journal Asiatique* 299(1), 271–317.
- Harikai, Kunio (2010): “Sanskrit text of the Tantravārttika, Adhyāya 1, Pāda 3, Adhikaraṇa 7–8, collated with six manuscripts.” *South Asian Classical Studies* 5, 223–249.

- (2011): “Sanskrit text of the Tantravārttika, Adhyāya 1, Pāda 3, Adhikaraṇa 9, collated with five manuscripts.” *South Asian Classical Studies* 6, 267–304.
- Hartmann, Jens-Uwe (2009): “Neues zu Varṇārhavaṇa.” *Pāsādikadānaṃ. Festschrift für Bhikkhu Pāsādika*. Ed. Martin Straube, Roland Steiner, Jayandra Soni, Michael Hahn & Mitsuyo Demoto. Marburg: Indica et Tibetica Verlag. (Indica et Tibetica, 52.) Pp. 229–241.
- Hokkaido Journal of Indological and Buddhist Studies 24, 2009 a.o. (all in Japanese) Toshifumi Goto: “karman- and samsāra: from the Vedas to Buddhism”; Shinkan Murakami: “On the meaning of bhūnahu: destruction of life or chastity?”; Shizuka Sasaki: “Smoothness of the path to the Buddha in the *Ārya-akṣobhya-tathāgatasya-vyūha”; Mai Moriguchi-Shinoda: “The image of Jīvaka as a doctor in ‘Tragedy at Rājagrha’”; Kenta Suzuki: “On the interpretation of the ten epithets of Tathāgata in the Abhisamayālaṃkāraloka”; Yasuro Tanigawa: “Cognition without an internal object in the Triṃśikābhāṣya”; Hisakama Matsushima: “Vasubandhu and Saṃghabhadra on vijñapti”; Fumi Nakamura: “A study on a narrative in the Mahābhārata XIII, 50: Cyavana and creatures living in the water”; Fumio Enomoto: “The original meaning of catvāry āryasatyāni and ārya in Indian Buddhism”.
- Jacobsen, Knut A. et al. (ed.): *Brill’s Encyclopedia of Hinduism. Volume II: Sacred Texts. Ritual Traditions, Arts, Concepts*. Leiden – Boston: Brill. 2010. (Handbook of Oriental Studies 2/22/2.)
- *Brill’s Encyclopedia of Hinduism. Volume III: Society, Religious Specialists, Religious Traditions, Philosophy*. Leiden – Boston: Brill. 2011. (Handbook of Oriental Studies 2/22/3.)
- Jacobsen, Knut A. (ed.) (2011): *Yoga Powers. Extraordinary Capacities Attained Through Meditation and Concentration*. Leiden etc.: Brill. (Brill’s Indological Library, 37.) (Knut A. Jacobsen: “Yoga powers and religious traditions”; “Yoga powers in a contemporary Sāṃkhya-Yoga tradition”; Angelika Malinar: “Yoga powers in the Mahābhārata”; David Gordon White: “How big can yogis get? How much can yogis see?”; Bradley S. Clough: “The cultivation of yogic powers in the Pāli Path Manuals of Theravāda Buddhism”; David V. Fiordalis: “The wondrous display of superhuman power in the Vimalakīrtinirdeśa: miracle or marvel?”; Ryan Richard Overbey: “On the appearance of siddhis in Chinese Buddhist texts”; Kristi L. Wiley: “Supernatural powers and their attainment in Jainism”; Stuart Ray Sarbacker: “Power and meaning in the Yogasūtra of Patañjali”; Christopher Key Chapple: “Siddhis in the Yogasūtra”; Lloyd W. Pflueger: “Holding on and letting go: The in and out of powers in classical yoga”; Somadeva Vasudeva: “Powers and identities: Yoga powers and the Tantric Śaiva traditions”; Sthaneshwar Timalsina: “Liberation and immortality: Bhuṣuṇḍa’s yoga of prāṇa in the Yogavāsiṣṭha”; James Mallinson: “Siddhi and mahāsiddhi in early Hāthayoga”; Patton Burchett: “My miracle trumps your magic: Encounters with yogīs in Sufi and Bhakti hagiographical literature”; Antonio Rigopoulos: “Sāi Bābā of Śirdī and yoga powers”; Ramdas Lamb: “Yogic powers and the Rāmānanda Sampradāy”; Jeffrey J. Kripal: “The evolving siddhis: Yoga and Tantra in the Human Potential Movement and beyond”.)
- Jaina Pāribhāṣika Śabdakośa: *Dictionary of Technical Terms of Jainism (English Version)*. Synod Chief: Ganadhipati Tulsi; Lexicographer: Acharya Mahaprajna; Editor-in-Chief: Yuva-charya Mahashramana; Editor: Mukhya Niyojika Sadhvi Vishrutavibha; English Translator:

- Prof. Muni Mahendra Kumar. Ladnun: Jain Vishva Bharati & Jain Vishva Bharati University. 2009. xiii, 396 pp. ISBN: 978-81-89667-10-8.
- Joshi, Nalini (2009): A Brief Survey of Jaina Prakrit & Sanskrit Literature (with century-wise critical observations). Pune: Sanmati-Teerth Prakashan.
- Journal of Indian and Tibetan Studies (Indogaku Chibettogaku Kenkyu) 13, 2009. (Shobun A. Naito: "The organization of the Mahāyānasūtrālamkāra and the structure of chapter IX, 'Examination of enlightenment'" (Jap.); Satoru Noriyama: "Arcata, on vyāpti" (Jap.); Ensho Nasu: "A study on the concept of citraviprayuktasamkāra (conditioned forces dissociated from thought) in the Abhidharmadīpa and Vibhāṣāprabhāvṛtti (2)" (Jap.); Kiyotaka Goshima: "An annotated Japanese translation of the Tibetan version of the Brahma-pariprechā (1)" (Jap.); Yasuhiro Okazaki: "An annotated translation of the Saṃgītiratnākara chapter 1 (2)" (Jap.); Klaus Glashoff: "From Trairūpya via Hetucakra to Uddyotakara".)
- 14, 2010. (Shobun A. Naito: "The 'six meanings of dharmadhātuvisuddhi' in the Mahāyānasūtrālamkāra chapter IX: the structure of chapter IX implied by the concepts of 'bauddhadhātu' and 'dharmadhātu'" (Jap.); Ensho Nasu: "A Japanese translation of Vibhāṣā, 75, sur l'ākāśa et l'ākāśadhātu; Saṃghabhadra, commentaire de Kośa, II, 55 c-d: les trois asaṃskṛtas; ākāśa; apratisaṃkhyānirodha in 'Documents d'Abhidharma traduits et annotés par Louis de La Vallée Poussin: textes relatifs au nirvāṇa et aux asaṃskṛta en général II'" (Jap.); Yoshihiko Nasu: "On cittaviprayuktasamkāra in the Abhidharmakośa, chapter II: an annotated Japanese translation of the Abhidharmakośa and its commentaries (4)" (Jap.); Kiyotaka Goshima: "An annotated Japanese translation of the Tibetan version of the Brahma-pariprechā (2)" (Jap.); Yasuhiro Okazaki: "An annotated translation of the Saṃgītiratnākara chapter 1 (3)" (Jap.); Vincent Eltschinger & Isabelle Ratié: "Dharmakīrti against the pudgala"; Mark Siderits and Shoryu Katsura: "Mūlamadhyamakakārikā XXII-XXVII".)
- Journal of Indian Philosophy 38(1), 2010. (Sung Yong Kang: "An inquiry into the definition of tarka in Nyāya tradition and its connotation of negative speculation"; David Brick: "The court of public opinion and the practice of restorative ordeals in pre-modern India"; Elisa Freschi: "Facing the boundaries of epistemology: Kumāṛila on error and negative cognition"; Alberto Todeschini: "Twenty-two ways to lose a debate: a Gricean look at the Nyāya-sūtra's points of defeat"; Hugh Nicholson: "The shift from agonistic to non-agonistic debate in early Nyāya"; Douglas S. Duckworth: "De/limiting emptiness and the boundaries of the ineffable".)
- 38(2), 2010. (Gregory Schopen: "On incompetent monks and able urbane nuns in a Buddhist monastic code"; Mari Jyväsjärvi: "Retrieving the hidden meaning: Jain commentarial techniques and the art of memory"; Parimal G. Patil: "History, philology, and the philosophical study of Sanskrit texts".)
- 38(3), 2010. (Birgit Kellner: "Self-awareness (svasaṃvedana) in Dignāga's Pramāṇasamuccaya and -vṛtti: a close reading"; Hisayasu Kobayashi: "Self-awareness and mental perception"; Taiken Kyuma: "Śālikanātha's criticism of Dharmakīrti's svasaṃvedana theory"; Shinya Moriyama: "On self-awareness in the Sautrāntika epistemology"; John Taber: "Kumāṛila's Buddhist"; Alex Watson: "Bhaṭṭa Rāmakaṇṭha's elaboration of self-awareness (svasaṃvedana), and how it differs from Dharmakīrti's exposition of the concept"; Dan Arnold: "Self-awareness (svasaṃvitti) and related doctrines of Buddhists following Dignāga: philosophical characterizations of some of the main issues".)

- 38(4), 2010. (Eviatar Shulman: “The commitments of a Madhyamaka trickster: innovation in Candrakīrti’s Prasanna-padā”; Ramkrishna Bhattacharya: “Commentators on the Cārvākasūtra: a critical survey”; D. S. Duckworth: “Mīpam’s middle way through Yogācāra and Prāsaṅgika”; Yaroslav Komarovski: “Shakya Chokden’s interpretation of the Ratnagoṭravibhāga: ‘contemplative’ or ‘dialectical’?”.)
- 38(5), 2010. a.o. Yigal Bronner: “The poetics of ambivalence: imagining and unimagining the political in Bilhaṇa’s Vikramāṅkadevacarita”; Whitney Cox: “Sharing a single seat: the poetics and politics of male intimacy in the Vikramāṅkakāvya”; Lawrence McCrea: “Poetry beyond good and evil: Bilhaṇa and the tradition of patron-centered court epic”; Douglas S. Duckworth: “Two models of the two truths: ontological and phenomenological approaches”.
- 38(6), 2010. (Ramkrishna Bhattacharya: “What the Cārvākas originally meant: more on the commentators on the Cārvākasūtra”; Krishna Del Toso: “The stanzas on the Cārvāka / Lokāyata in the Skhalitapramathanayuktihetusiddhi”; Kevin Vose: “Authority in early Prāsaṅgika Madhyamaka”; W. Randolph Kloetzli: “Ptolemy and Purāṇa: gods born as men”; J. L. Shaw: “Navya-Nyāya on subject-predicate and related pairs.”)
- 39(1), 2011. (Special issue on Rethinking the History of the Kāma World in Early History, guest editor: Daud Ali.) (Daud Ali: “Rethinking the history of the kāma world in early India”; “Padmaśrī’s Nāgarasarvasva and the world of medieval kāmaśāstra”; Laura Desmond: “The pleasure is mine: the changing subject of erotic science”; James McHugh: “The incense trees of the land of emeralds: the exotic material culture of kāmaśāstra”; Deven M. Patel: “Shared typologies of kāmaśāstra, alaṅkāraśāstra and literary criticism”.)
- 39(2), 2011. (Som Dev Vasudeva: “Hamsamīṭhu: ‘Pātañjalayoga is nonsense’”; Tsering Wangchuk: “In defense of his guru: Dratsepa’s rebuttal to the challenges articulated by the proponents of the other-emptiness doctrine”; Ramkrishna Bhattacharya: “Two obscure Sanskrit words related to the Cārvāka: pañcagupta and kuṇḍakīṭa”; Frederick M. Smith: “Predestination and hierarchy: Vallabhācārya’s discourse on the distinctions between blessed, rule-bound, worldly, and wayward souls (the Puṣṭipravāhamaryādābheda)”.)
- 39(3), 2011. (Mattia Salvini: “Upādāyaprajñaptiḥ and the meaning of abolutives: grammar and syntax in the interpretation of Madhyamaka”; Claus Oetke: “Two investigations on the Madhyamakakārikās and the Vighrahavyāvartanī”; Paul Dundas: “Textual authority in ritual procedure: the Śvetāmbara Jain controversy concerning Īryāpathikīpratikramaṇa.”)
- 39(4–5; Special issue on 14th World Sanskrit Conference; guest editors: Mark Siderits, Shoryu Katsura, Kiyotaka Yoshimizu), 2011. a.o. Nilanjan Das: “Lakṣaṇā as inference”; Pascale Hugon: “Is Dharmakīrti grabbing the rabbit by the horns? A reassessment of the scope of premeya in Dharmakīrtian epistemology”; Kyo Kano: “Sātmaka, nairātmya, and a-nairātmya: Dharmakīrti’s counter-argument against the proof of ātman”; Birgit Kellner: “Self-awareness (svasaṃvedana) and infinite regresses: A comparison of arguments by Dignāga and Dharmakīrti”; Hisayasu Kobayashi: “Prajñākaragupta on the two truths and argumentation”; Gianni Pellegrini: “Analysis of the second and fourth definitions of mithyātva in the Advaitasiddhi of Madhusūdana Sarasvatī”; Alexis Pinchard: “The argumentative value of āgamic quotations in the Sphoṭasiddhi by Bharata Miśra”; Isabelle Ratié: “Can one prove that something exists beyond consciousness? A Śaiva criticism of the Sautrāntika inference of external objects”; Taisei Shida: “Hypothesis-generating logic in Udayana’s rational theology”; Kiyokuni Shiga: “Remarks on the origin of all-inclusive per-

- vasion”; Toshiya Unebe: “‘Apūrva’, ‘devatā’, and ‘svarga’: Arguments on words denoting imperceptible objects”; Toshikazu Watanabe: “Dharmakīrti’s criticism of anityatva in the Sāṅkhya theory”; Kiyotaka Yoshimizu: “How to refer to a thing by a word: Another difference between Dignāga’s and Kumāriḷa’s theories of denotation”.
- Journal of the International College for Postgraduate Buddhist Studies 14, March 2010 a.o. Florin Deleanu: “Transmission and creation: ordination for nuns in ancient and early mediaeval Japan”; Junko Matsumura: “The Sumedhakathā in Pāli literature and its relation to the Northern Buddhist textual tradition”; Orna Almogi: “Māyopamādvayavāda versus Sarvadharmāpratiṣṭhānavāda: a late Indian subclassification of Madhyamaka and its reception in Tibet”.
- 15, May 2011 (Professor Hubert Durt Felicitation Volume on the Occasion of His Retirement; a.o. Toshinori Ochiai: “A commentary on the Prajñāpāramitāhṛdaya by the Tang court official Feng Wudai: examination and observations” (Jap.); Jean-Noël Robert: “On a possible origin of the ‘Ten Suchnesses’ list in Kumārajīva’s translation of the Lotus Sutra”; Junko Matsumura: “An independent Sūtra on the Dīpaṃkara prophecy: Tibetan text and English translation of the Ārya-Dīpaṃkara-vyākaraṇa nāma Mahāyānasūtra”; Shin’ichi Tsuda: “The original image of the Tathāgatagarbha and its Schellingian features: a preliminary draft from an ongoing project on Schelling beside Buddhism” (Jap.).
- Jurewicz, Joanna (2010): Fire and Cognition in the Ṛgveda. Warszawa: Dom Wydawniczy Elipsa.
- Kajihara, Mieko (2004): “The upanayana and marriage in the Atharvaveda.” The Vedas: Texts, language & ritual. Proceedings of the Third International Vedic Workshop, Leiden 2002. Ed. Arlo Griffiths & Jan E. M. Houben. Groningen: Egbert Forsten. Pp. 417–431.
- Kajihara, Mieko (2009): “On the Grhyasūtra of the Vādhūla school.” Journal of Indological Studies 20 & 21, 2008–2009, 25–42.
- Kāmpilyamahātmya of Durgadatta Sharma. Translated into English by Corrado Puchetti. Venice: Venetian Academy of Indian Studies / New Delhi: D. K. Printworld. 2003. (Venetian Academy of Indian Studies Series, 3.)
- Kapani, Lakshmi (2011): Schopenhauer et la pensée indienne: Similitudes et différences. Paris: Hermann.
- Karashima, Seishi (2010): A Glossary of Lokakṣema’s Translation of the Aṣṭasāhasrikā Prajñāpāramitā. Tokyo: The International Research Institute for Advanced Buddhism, Soka University. (Bibliotheca Philologica et Philosophica Buddhica, XI.)
- (2011): A Critical Edition of Lokakṣema’s Translation of the Aṣṭasāhasrikā Prajñāpāramitā. Tokyo: The International Research Institute for Advanced Buddhism, Soka University. (Bibliotheca Philologica et Philosophica Buddhica, 12.)
- Kasamatsu, Sunao; Kawasaki, Yutaka; Yamazaki, Moriichi & Ousaka, Yumi (2010): Toward a Critical Edition of Saṃyutta-Nikāya. Tokyo: Chuo Academic Research Institute. (Philologica Asiatica, Monograph Series 26.)
- Kellens, Jean (2006): La quatrième naissance de Zarathushtra. Éditions du Seuil.
- Kichenassamy, Satyanad (2006): “Baudhāyana’s rule for the quadrature of the circle.” Historia Mathematica 33, 149–183.
- Kichenassamy, Satyanad (2010): “Brahmagupta’s derivation of the area of a cyclic quadrilateral.” Historia Mathematica 37, 28–61.

- Klaus, Konrad (2007): "Zu der formelhaften Einleitung der buddhistischen Sūtras." *Indica et Tibetica*. Festschrift für Michael Hahn. Zum 65. Geburtstag von Freunden und Schülern überreicht. Ed. Konrad Klaus & Jens-Uwe Hartmann. Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien. (Wiener Studien zur Tibetologie und Buddhismuskunde, 66.) Pp. 309–322.
- (2008): "Metrische und textkritische Untersuchungen zur Rāstrapālapariṣcchā. Die alten Āryā-Strophen." *Bauddhasāhityastabakāvalī. Essays and Studies on Buddhist Sanskrit Literature Dedicated to Claus Vogel by Colleagues, Students, and Friends*. Ed. Dragomir Dimitrov, Michael Hahn, and Roland Steiner. Marburg: Indica et Tibetica Verlag. (Indica et Tibetica, 36.) Pp. 199–228.
- (2011): "Die Entwicklung der Indologie im Zeitalter der Globalität." *Die Gestaltung der Globalität. Wirkungen der Globalität auf ausgewählte Fächer der Philosophischen Fakultät*. Ed. Ludger Kühnhardt & Tilman Mayer. Zentrum für Europäische Integrationsforschung / Center for European Integration Studies, Rheinische Friedrich-Wilhelms Universität Bonn. Pp. 51–61.
- Kolff, Dirk H. A. (2010): *Grass in their Mouths: The Upper Doab of India under the Company's Magna Charta, 1793–1830*. Leiden – Boston: Brill. (Brill's Indological Library, 33.)
- Kotsuki, Haruaki (ed.) (2010): *Saddharmapuṇḍarīkasūtram. Sanskrit Lotus Sutra Manuscript from Cambridge University Library (Add. 1684), Romanized Text*. Tokyo: Soka Gakkai. (Lotus Sutra Manuscript Series 10.)
- La Bhagavad-Gītā suivie du Commentaire de Śaṅkara (extraits). Traductions d'Émile Senart et de Michel Hulin. Éditions Points, septembre 2010.
- Ladrech, Karine (2010): *Le crâne et le glaive. Représentations de Bhairava en Inde du Sud (VIIIe – XIIIe siècles)*. Institut Français de Pondichéry & Ecole française d'Extrême-Orient. (Collection Indologie, 112.)
- Lefèvre, Vincent (2011): *Portraiture in Early India. Between Transience and Eternity* (Vincent Lefèvre). Leiden – Boston: Brill. *Handbook of Oriental Studies*, 2/25.)
- Linguistic Bibliography for the Year 2009 and supplement for previous years. Ed. Hella Olbertz & Sijmen Tol. Leiden – Boston: Brill.
- Luo, Hong & Tomabechi, Toru (ed.) (2009): *Candrakīrti's Vajrasattvanīṣpādanasūtra (Vajrasattvasādhana). Sanskrit and Tibetan texts critically edited*. Beijing: China Tibetology Publishing House / Vienna: Austrian Academy of Sciences Press. (Sanskrit Texts from the Tibetan Autonomous Region, 6.)
- M., Kannan & Clare, Jennifer (ed.) (2009): *Passages. Relationships between Tamil and Sanskrit*. Pondichéry: Institut Français de Pondichéry & Berkeley: Tamil Chair, University of California. a.o. Jean Filliozat: "Tamil and Sanskrit in South India"; Siegfried Lienhard: "Akapporuḷ and Sanskrit Mukṭaka poetry"; George L. Hart: "The relation between Tamil and classical Sanskrit literature"; Donald Nelson: "Bṛhatkathā studies: the Tamil version of the Bṛhatkathā"; Iravatham Mahadevan: "Earliest contacts between Indo-Aryan and old Tamil: an epigraphic perspective"; Leslie C. Orr: "Tamil and Sanskrit in the medieval epigraphical context"; Y. Subbarayalu: "Sanskrit in Tamil inscriptions"; M. R. Raghava Varier: "From Sanskritization to nativization: the role of Sanskrit in the cultural formation of Kerala"; R. Vijayalakshmy: "The said and the unsaid ... Therīgātha and Maṇimēkalai";

- Herman Tieken: “Bhoja’s Śṛṅgāraprakāśa and the kuravai poems in the Kalittokai”; T. Ganesan: “Sanskrit and Tamil in the service of Śaivism”.
- Maas, Philipp A. (2009): “Towards a critical edition of the Carakasamhitā Vimānasthāna – first results.” *Indian Journal of History of Science* 44(2), 163–185.
- (2010): “On what became of the Carakasamhitā after Ḍṛḍhabala’s revision.” *eJournal of Indian Medicine* 3, 1–22.
- (2010): “Computer aided stemmatics – the case of fifty-two text versions of Carakasamhitā Vimānasthāna 8.67–157.” *Wiener Zeitschrift für die Kunde Südasiens* 52–53 (2009–2010), 63–119.
- Manguin, Pierre-Yves; Mani, A. & Wade, Geoff (ed.) (2011): *Early Interactions between South and Southeast Asia. Reflections on cross-cultural exchange*. Singapore: Institute of Southeast Asian Studies; New Delhi: Manohar. (Lam Thi My Dzung: “Central Vietnam during the period from 500 BCE to CE 500”; Ian C. Glover & Bérénice Bellina: “Ban Don Ta Phet and Khao Sam Kaeo: The earliest Indian contacts re-assessed”; Phaedra Bouvet: “Preliminary study of Indian and Indian style wares from Khao Sam Kaeo (Chumphon, Peninsular Thailand), fourth-second centuries BCE”; Boonyari Chaisuwan: “Early contacts between India and the Andaman coast in Thailand from the second century BCE to eleventh century CE”; Pierre-Yves Manguin & Agustijanto Indradjaja: “The Batujaya site: New evidence of early Indian influence in West Java”; E. Edwards McKinnon: “Continuity and change in South Indian involvement in northern Sumatra: The inferences of archaeological evidence from Kota Cina and Lamreh”; Daniel Perret & Heddy Surachman: “South Asia and the Tapanuli area (North-West Sumatra): Ninth-fourteenth centuries CE”; K. Rajan: “Emergence of early historic trade in peninsular India”; V. Selvakumar: “Contacts between India and Southeast Asia in ceramic and boat building traditions”; Sundaresk & A. S. Gaur: “Marine archaeological investigations along the Tamil Nadu coast and their implications for understanding cultural expansion to Southeast Asian countries”; John Guy: “Tamil merchants and the Hindu-Buddhist diaspora in early Southeast Asia”; Johannes Bronkhorst: “The spread of Sanskrit in Southeast Asia”; Daud Ali: “The early inscriptions of Indonesia and the problem of the Sanskrit cosmopolis”; Julie Romain: “Indian architecture in the ‘Sanskrit cosmopolis’: The temples of the Dieng plateau”; Robert L. Brown: “The importance of Gupta-period sculpture in Southeast Asian art history”; Martin Polkinghorne: “Individuals under the glaze: Local transformations of Indianisation in the decorative lintels of Angkor”; Arsenio Nicolas: “Early musical exchange between India and Southeast Asia”; Peter Skilling: “Buddhism and the circulation of ritual in early peninsular Southeast Asia”; Kyaw Minn Htin: “Early Buddhism in Myanmar: Ye dhammā inscriptions from Arakan”; Le Thi Lien: “Hindu deities in southern Vietnam: Images on small archaeological artefacts”; Anna A. Ślącza: “‘The depositing of the embryo’ – temple consecration rituals in the Hindu tradition of South and Southeast Asia: A study of the textual and archaeological evidence”; Sachchidanand Sahai: “Localisation of Indian influences as reflected in the Laotian versions of the Ramayana”; Boreth Ly: “Broken threads: Contested histories of Brahminism in Cambodia and Thailand and the construction of ritual authority”.)
- Marchetto, Monia (ed.) (2006): *L’ira degli Dèi. Le maschere di Dio: l’ira del Cielo, dèi terrifici e angeli sterminatori*. Venezia: Vais. (Indoasiatica, 4.) a.o. Enrico Anselmi: “I rāga dell’ira nelle rāgamālā”; Fabrizio Ferrari: “‘Baciami e uccidime!’ Śītalā e le madri ambigue del

- Bengala: amore materno, ira divina ed epidemie”; Gianni Pellegrini: “Il mito della bhairavotpatti: una ricostruzione”.
- Mayrhofer, Manfred (2010): “Friedrich Nietzsche, Lou Andreas-Salomé, Friedrich Carl Andreas – und Zarathustra.” *Anzeiger der phil.-hist. Klasse, Österreichische Akademie der Wissenschaften, Wien*, 145. Jahrgang, pp. 51–54.
- Meister, Michael W. (2010): *Temples of the Indus. Studies in the Hindu architecture of Ancient Pakistan*. Leiden etc.: Brill. (Brill’s Indological Library, 35.)
- Michaels, Axel et al. (ed.) (2010): *Ritual Dynamics and the Science of Ritual, I: Grammars and Morphologies of Ritual Practices in Asia*. Wiesbaden: Harrassowitz. a.o. Axel Michaels: “The grammar of rituals”; Jan E. Houben: “Formal structure and self-referential loops in Vedic ritual”; Olga Serbaeva Sarogi: “When to kill means to liberate: two types of ritual actions in Vidyāpīṭha texts”; Anand Mishra: “On the possibilities of a Pāṇinian paradigm for a rule-based description of rituals”; Axel Michaels (in collaboration with Johanna Buss): “The dynamics of ritual formality: the morphology of Newar death rituals”; Cezary Galewicz: “Inscribing scripture through ritual: on the ritual cycle of Trisandhā”; Martin Gaenszle: “Grammar in ritual speech: the use of binomials in Rai invocations”; Johannes Bronkhorst: “Ritual, holophrastic utterances, and the symbolic mind”; J. C. Heesterman: “The development and impact of ancient Indian ritual”; Annette Wilke: “Basic categories of a syntactical approach to rituals: arguments for a ‘unitary ritual view’ and the Paraśurāma-Kalpasūtra as ‘test-case’”; Timothy Lubin: “Ritual self-discipline as a response to the human condition: toward a semiotics of ritual indices”; Rich Freeman: “Pedagogy and practice: the meta-pragmatics of Tantric rites in Kerala”; Frederick M. Smith: “Historical symmetry and ritual asymmetry: the interrelations between Vedic ritual and temple construction in modern India”; Frits Staal: “A theory of ritual: the Indo-Iranian fire offering”.
- Milewska, Iwona (ed.) (2008): *Future of Indology*. Kraków: Jagiellonian University, Institute of Oriental Philology. (Cracow Indological Studies, 10.)
- Mimaki, Katsumi & Karmay, Samten (2010): “Nine Vehicles of the Southern Treasury (lho gter gyi theg pa dgu) as presented in the Bon sgo gsal byed of Tre ston rGyal mtshan dpal, Part Two: last five Vehicles. Annotated translation.” *Memoirs of the Faculty of Letters, Kyoto University*, 49, 291–495.
- Mizufune, Noriyoshi (ed.) (2011): *Saddharmapuṇḍarīkasūtram. Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Romanized Text*. Tokyo: Soka Gakkai. (Lotus Sutra Manuscript Series 11.)
- Nagarajaiah, Hampa (2010): *Rāṣṭrakūtas: Revisit*. Krishnapuradoddi: K. S. Muddappa Smaraka Trust.
- Nagoya Studies in Indian Culture and Buddhism, *Sambhāṣā* 28, 2010. a.o. Ian Whicher: “Unifying knowledge of prakṛti in yoga: samādhi-with-seed”; Stephen Peter Thompson: “Vyākaraṇa Mahābhāṣya of Patañjali on Pāṇini 3.1 (Āhnikas 1–7) (6)”; Subash Chandra Dash: “Importance of rituals towards the development of Indian culture”.
- *Sambhāṣā* 29, 2011. a.o. Ramesh Kumar Sharma: “Critical reflection on Nāgārjuna’s Vīgrahavyāvartanī”; Hidenori Sakuma: “The historical development of the āśrayaparivṛtti theory”; Taiki Motomura: “Vastu and nimitta in the Yogācārabhūmi: in connection with the three-nature theory as found in the Madhyāntavibhāgabhāṣya”; Jacqueline Filliozat: “Lesser

- known Indochinese Buddhist birth stories: A survey of few isolated jātaka in Pāli composed in Indochina”.
- Nicholson, Andrew J. (2010): *Unifying Hinduism. Philosophy and identity in Indian intellectual history*. New York: Columbia University Press.
- Nishi, Yasutomo; Kasamatsu, Sunao & Ousaka, Yumi (2011): *Saddharmapūṇḍarīka. Pāda index and reverse pāda index*. Tokyo: Chuo Academic Research Institute. (Philologica Asiatica, Monograph Series 27.)
- Pacific World (Journal of the Institute of Buddhist Studies), Third Series, Number 9, Fall 2007. a.o. Yakupitiyage Karunadasa: “The unanswered questions: why were they unanswered? A re-examination of the textual data”; Charles S. Prebish: “The role of Prātimokṣa expansion in the rise of Indian Buddhist sectarianism”; Tom J. F. Tillemans: “Transitivity, intransitivity, and the *dad pa* verbs in traditional Tibetan grammar”; Shorju Katsura: “How did the Buddhists prove something? The nature of Buddhist logic”; Hillary Rodrigues: “An instance of dependent origination: Are Krishnamurti’s teachings *Buddhadharma*?”; Paul Williams: “Christina ‘the Astonishing’ meets the Tibetans returning from the beyond: a case of mutual recognition?”; Michael Hahn: “Striving for perfection: on the various ways of translating Sanskrit into Tibetan”; Charles Willemen: “The Buddhist *pratimālakṣaṇa*: ‘defining the image’”; John Clifford Holt: “Mythologies of *Bosat Viṣṇu*”; K. L. Dhammajoti: “*Ākāra* and direct perception (*pratyakṣa*)”; Richard K. Payne: “*Aparimitāyus*: ‘Tantra’ and ‘Pure Land’ in Medieval Indian Buddhism?”
- Third Series, Number 10, Fall 2008.
- Third Series, Number 11, Fall 2009. a.o. Peter Skilling: “*Theravāda* in history”; Charles Willemen: “Initiation and the Chinese *Hevajra-tantra* (T. 18, 892)”.
- Padoux, André (2010): *Comprendre le Tantrisme*. Albin Michel.
- Parpola, Asko (2009): “‘Hind leg’ + ‘fish’: Towards further understanding of the Indus script.” *Scripta* 1, 37–76.
- (2009): “The face urns of Gandhāra and the Nāsatiya cult.” *Migration, Trade, and Peoples, Part 3: Aryans and Nomads*. Ed. Asko Parpola. (European Association of South Asian Archaeologists, Proceedings of the Eighteenth Congress, London 2005, gen. ed. Michael Willis.) London: The British Association for South Asian Studies, The British Academy. Pp. 149–162.
- (2010): “New etymologies for some Finnish words.” *Ananta Linguistic Studies in Honour of Bertil Tikkanen*. Ed. Klaus Karttunen. Helsinki: The Finnish Oriental Society. (*Studia Orientalia*, 108.) Pp. 305–318.
- (2010): *A Dravidian Solution to the Indus Script Problem*. Chennai: Central Institute of Classical Tamil. (Kalaigñar M. Karunanidhi Classical Tamil Research Endowment Lecture, World Classical Tamil Conference 25–6–2010 Coimbatore.)
- (2011): “Crocodile in the Indus Civilization and Later South Asian Traditions.” *Linguistics, Archaeology and the Human Past: Occasional paper 12*. Ed. Toshiki Osada & Hitoshi Endo. Kyoto: Indus Project, Research Institute for Humanity and Nature. Pp. 1–58.
- (2011): “The Harappan unicorn in Eurasian and South Asian perspectives.” *Linguistics, Archaeology and the Human Past: Occasional paper 12*. Ed. Toshiki Osada & Hitoshi Endo. Kyoto: Indus Project, Research Institute for Humanity and Nature. Pp. 125–188.

- Parpola, Asko & Janhunen (2011): "On the Asiatic wild asses and their vernacular names." *Linguistics, Archaeology and the Human Past: Occasional paper 12*. Ed. Toshiki Osada & Hitoshi Endo. Kyoto: Indus Project, Research Institute for Humanity and Nature. Pp. 59–124.
- Pecchia, Cristina (2009): "Transmitting the Carakasamhitā. Notes for a history of the tradition." *Indian Journal of History of Science* 44(2), 141–161.
- (2010): "Transmission-specific (in)utility, or dealing with contamination: samples from the textual tradition of the Carakasamhitā." *Wiener Zeitschrift für die Kunde Südasiens* 52–53 (2009–2010), 121–159.
- Petit, Jerome (2010): *Banarasidas, Dhyana-bhāṣya: 32 steps to self-realisation. Introduction and English translation*. Mumbai: Hindi Granth Karyalay. (Pandit Nathuram Premi Research Series, 31.) 22 pp. ISBN: 978-81-88769-48-3.
- Philosophy East and West* 61(2), 2011. a.o. Carl Olson: "The difference that makes all the difference: a comparison of Derrida and Śaṅkara"; Chris Kang: "Sarkar on the Buddha's Four Noble Truths"; Johannes Bronkhorst: "A note on nirvikalpaka and savikalpaka perception".
- Pirart, Éric (2010): *La naissance d'Indra. Approche comparative de mythes de l'Inde ancienne*. Paris: L'Harmattan.
- Polak, Grzegorz (2011): *Reexamining Jhāna: Towards a critical reconstruction of early Buddhist soteriology*. Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej.
- Pondicherry Inscriptions, Part II. Translation, appendices, glossary and phrases*. Compiled by Bahour S. Kuppusamy. Edited and translated by G. Vijayavenugopal. Preface by Emmanuel Francis & Charlotte Schmid. Institut Français de Pondichéry & Ecole française d'Extrême-Orient. 2010. (Collection Indologie, 83.2.)
- Prasad, Birendra Nath (2008): "Major trends and perspectives in studies in the functional dimensions of Indian monastic Buddhism in the past one hundred years: a historiographical survey." *Buddhist Studies Review* 25(1), 54–89.
- (2008): "Monarchs, monasteries and trade on an 'agrarian frontier': early medieval Samatata-Harikela, Bangladesh, c. 400 CE – 1250 CE." *South and Southeast Asia: Culture and Religion, the Journal of South and Southeast Asian Association for the Study of Culture and Religion*, 2008, pp. 160–177.
- (2009): "Urbanisation at early historic Vaiśālī, c. 600 BCE." *Social Science Probings, Journal of Joshi-Adhikari Institute of Social Sciences, New Delhi*, June 2009, pp. 25–52.
- (2009): "Bara: a recently discovered site in Nalanda district and its bearings on the decline of Indian Buddhism." *The Ocean of Buddhist Wisdom. Proceedings of Indian Conference of Indian Society for Buddhist Studies*. Ed. B. Labh. Delhi: New Bharatiya Book Corporation. Pp. 225–234.
- (2010): "Pilgrimage to medieval Gayā, c. 1200 AD – 1550 AD: a study in some Sanskrit inscriptions discovered at Gayā." *Anusandhanika, a Research Journal of Social Sciences and Humanities, Ranchi*, 8(1), 8–13.
- (2010): "Votive inscriptions on the sculptures of early medieval Samatata-Harikela, Bengal: explorations in socio-religious history." *Religions of South Asia* 4(1), 27–43.

- Preisendanz, Karin (2009): "Logic, debate and epistemology in ancient Indian medical science – an investigation into the history and historiography of Indian philosophy." *Indian Journal of History of Science* 44(2), 261–312.
- Radich, Michael (2011): *How Ajātaśatru was Reformed: The domestication of "Ajase" and stories in Buddhist history*. Tokyo: The International Institute for Buddhist Studies. (Studia Philologica Buddhica, Monograph Series, 27.)
- Ratié, Isabelle (2011): *Le Soi et l'autre. Identité, différence et altérité dans la philosophie de la Pratyabhijñā*. Leiden – Boston: Brill. (Jerusalem Studies in Religion and Culture, 13.)
- Research Notes on the Zhangzhung Language by Frederick W. Thomas at the British Library. Ed. Tsuguhito Takeuchi, Burkhard Quessel & Yasuhiko Nagano. Osaka: National Museum of Ethnology. 2011. (Senri Ethnological Reports, 99.)
- Rigopoulos, Antonio (ed.) (2004): *Guru. The spiritual master in Eastern and Western traditions: authority and charisma*. Venezia: Vais. (Indoasiatica, 2.) a.o. Gian Giuseppe Filippi: "The guru and death"; Giovanni Torcinovich: "The custodians of truth"; Cinzia Pieruccini: "Authority, devotion, and trials: teachers and pupils in the Mahābhārata"; Antonio Rigopoulos: "The Guru-gītā or 'Song of the Master' as incorporated in the Guru-caritra of Sarasvatī Gaṅgādhar: observations on its teachings and the guru institute"; Monia Marchetto: "The function of the guru in Tantric traditions"; Corrado Puchetti: "The twenty-four guru-s of Dattātreya avadhūta"; Fabrizio Ferrari: "The jewel of the secret path or the neglected guru? Some remarks on the guruvāda among the Bāuls of Bengal"; Claudia Ramasso: "The master architect in the corporations of India"; Gianni Pellegrini: "The figure of the paṇḍita as guru"; Stefano Beggiora: "The subtle teacher. Typologies of shamanic initiation: trance and dream among the Lanjia Saoras of Orissa"; Francesco Sferra: "Teaching and spiritual counselling in Indian Buddhist traditions. Some considerations on the role of the kalyānamitra"; Claudio Cicuza: "The spiritual teacher in Theravāda Buddhism: inner motivations and foundations of mindfulness".
- Rotaru, Julieta (ed.) (2010): *Simpozionul International: Cartea. România. Europa; 20–24 septembrie 2009 / Le symposium international: Le livre. La Roumanie. L'Europe; le 20–24 septembre 2009 / The International Symposium: The Book. Romania. Europa; 20–24 September 2009*. Bucuresti: Editura Biblioteca Bucurestilor. a.o. Shrikant S. Bahulkar: "From myth to ritual: The horse of Pedu and the remedy for removing snake's poison"; Florina Dobre Brat: "Śabdasaṃskāra, a mere grammatical technique?"; Jan E. M. Houben: "The Sviṣṭakṛt: formal structure and self-reference in Vedic ritual"; Madhavi Kolhatkar: "The importance of myths in search of the significance of the saumikī dīkṣā"; Nirmala Kulkarni: "On the authenticity of the puberty rituals in the Indian ritual texts"; Sucheta Paranjpe: "A lesser-known Agniṣtoma Prayoga of the Sāmaveda"; Julieta Rotaru: "The significance of the four commendations in the Atharvavedic tradition"; Galina Rousseva-Sokolova: "Du Bhāgavata Purāṇa à la culture populaire: les transformations du mythe krishnaïte au fil des textes".
- Saito, Akira (ed.) (2011): *Bauddhakośa: A Treasury of Buddhist Terms and Illustrative Sentences. Volume I: The seventy-five elements (dharma) of Sarvāstivāda in the Abhidharma-kośabhāṣya and related works*. Tokyo: Sankibo Press.
- Samayasāra by Ācārya Kundakunda with original text, romanization, English translation and annotations (with scientific interpretation) by ... Shri Jethalal S. Zaveri ... assisted by ... Muni

- Mahendra Kumar ... Ladnun: Jain Vishva Bharati University. 2009. xix, 297 pp. ISBN: 978-81-89667-12-2.
- Scharfe, Hartmut (2009): *A New Perspective on Pāṇini*. Torino. (Pubblicazioni di "Indologica Taurinensia", 23.) 272 pp.
- Schlingloff, Dieter (2009): "Zur Urgeschichte des Schachspiels. Fakten und Hypothesen." Festschrift für Egbert Meissenburg – Internationale Schachforschungen / Festschrift for Egbert Meissenburg – International Research in Chess. Ed. Siegfried Schönle. Vindobona. Pp. 669–679.
- Schmithausen, Lambert (2009): *Plants in Early Buddhism and the Far Eastern Idea of the Buddha-Nature of Grasses and Trees*. Lumbini: Lumbini International Research Institute.
- Sferra, Francesco (ed.) (2008): *Sanskrit Texts from Giuseppe Tucci's Collection, Part I*. Roma: Istituto Italiano per l'Africa e l'Oriente. (Manuscripta Buddhica, I.) a.o. Sferra, Francesco: "Sanskrit manuscripts and photographs of Sanskrit manuscripts in Giuseppe Tucci's collection"; Nalesini, Oscar: "Assembling loose pages, gathering fragments of the past: Giuseppe Tucci and his wanderings throughout Tibet and the Himalayas, 1926–1954"; Eltschinger, Vincent: "Śāṅkaranandana's Sarvajñāsiddhi: a preliminary report"; Franco, Eli: "Variant readings from Tucci's photographs of the Yoginirṇayaprakaraṇa manuscript"; Giunta, Paolo: "The Āryadhvajāgrakeyūrā nāma dhāriṇī: diplomatic edition of MS Tucci 3.2.16"; Hanisch, Albrecht: "Sarvarakṣita's Maṇicūḍajāṭaka: reproduction of the codex unicus with diplomatic transcript and palaeographic introduction to the Bhaikṣukī script"; Kano, Kazuo: "Two short glosses of Yogācāra texts by Vairocanarakṣita: Viṃśikāṭikāvivṛti and *Dharmadharmatāvibhāgavivṛti"; Kano, Kazuo: "A preliminary report on newly identified text fragments in Śāradā script from Žwa lu monastery in the Tucci collection"; Kellner, Birgit: "A missing page from Durvekamiśra's Dharmottarapradīpa on Nyāyabindu 3.15 and 3.18 in context"; Kellner, Birgit & Sferra, Francesco: "A palm-leaf manuscript of Dharmadīrṭi's Pramāṇavārttika from the collection kept by the Nepalese rājaguru Hemarāja Śarman".
- Sharma, Mahesh (2009): *Western Himalayan Temple Records*. Leiden etc.: Brill. (Brill's Indological Library, 31.)
- Shimizu, Yohei (2010): *Bodhi Tree Worship in Theravāda Buddhism*. Nagoya: Nagoya University Association of Indian and Buddhist Studies. (Studia Asiatica, 9.)
- Silk, Jonathan (2009): "Remarks of the Kāśyapaparivarta commentary." Pāsādikadānaṃ. Festschrift für Bhikkhu Pāsādika. Ed. Martin Straube, Roland Steiner, Jayandra Soni, Michael Hahn & Mitsuyo Demoto. Marburg: Indica et Tibetica Verlag. (Indica et Tibetica, 52.) Pp. 381–397.
- Simson, Georg von (2009): "The lunar character of Balarāma/Saṃkarṣaṇa." Parallels and Comparisons. Proceedings of the Fourth Dubrovnik International Conference on the Sanskrit Epics and Purāṇas, September 2005. Ed. Petteri Koskikallio. Zagreb: Croatian Academy of Sciences and Arts. Pp. 67–87.
- (2011): *Mahābhārata. Die grosse Erzählung von den Bhāratas*. In *Auszügen aus dem Sanskrit übersetzt, zusammengefasst und kommentiert*. Berlin: Verlag der Weltreligionen.
- Skilling, Peter (2010): "Scriptural authenticity and the Śrāvaka schools: an essay towards an Indian perspective." *The Eastern Buddhist*, New Series 41(2), 1–47.

- Slaje, Walter (2010): "Heilsziele und Heilswege in Indien." WBG Weltgeschichte. Eine globale Geschichte von den Anfängen bis ins 21. Jahrhundert. Band III: Weltdeutungen und Weltreligionen 600 bis 1500. Ed. Johannes Fried & Ernst-Dieter Hehl. Darmstadt: WBG (Wissenschaftliche Buchgesellschaft). Pp. 358–373.
- (2010): "Néti néti". On the meaning of an Upaniṣadic citation of some renown in Hindu texts and Western minds. Stuttgart: Franz Steiner. (Akademie der Wissenschaften und der Literature, Abhandlungen der Geistes- und sozialwissenschaftlichen Klasse, Jahrgang 2010, Nr. 4.)
- (2010): "Sāyaṇa oder Mādhava? Verfasserschaft und Reihenfolge der Saṃhitā-Kommentare aus Vijayanagara." Zeitschrift der Deutschen Morgenländischen Gesellschaft 160(2), 383–415.
- Sonnerat, Pierre (2010): *Nouveau Voyage aux Indes Orientales (1786–1813)*. Texte établi et annoté par Jean Deloche et Madeleine Ly-tio-Fane. Préface de Pierre-Sylvain Filliozat. Pondichéry: Institut Français de Pondichéry / École Française d'Extrême-Orient. (Collection Indologie, 115.)
- Spink, Walter M. (2009): *Ajanta: History and Development, volume four: Painting, Sculpture, Architecture, Year by Year*. Leiden etc.: Brill. (Handbook of Oriental Studies 2/18/4.)
- Śrīnidhiḥ. Prof. Shrikant Shankar Bahulkar's Gratitude Volume. Ed. Shripad G. Bhat, Shilpa Sumant & Ambarish Vasant Khare. Pune: Saṃvidyā Institute of Cultural Studies. 2009. a.o. Śraddhā Parāṃjape: "Taittirīyabrāhmaṇagatanānāṃ viniyogaviṣaye bhāṣyakṛto bhainnamatyam"; Bhārati Bālate: "Sādhyā devāḥ"; Ravindra Muḷe: "Śatapathabrāhmaṇaprathamakāṇḍasthāni nirvacanāni"; Paraśurāma Parāṃjape: "Darśapūrṇamāśasvarūpam"; Mau Das Gupta: "An in-depth literary study of the Apālā hymn of the Ṛgveda"; Snehal Limaye: "Kavaṣa in the Vedic literature"; Prasad Joshi: "Peculiar forms of the Atharvaveda"; Nirmala Kulkarni: "The Abhyātāna Homa in the Vedic sacrifice"; Rajashree Kshirsagar: "The employment of the Bhūmisūkta in the Atharvavedic tradition"; Julieta Rotaru: "The Śāntyudakavidhi in the Atharvavedic tradition"; Ambarish Khare: "The Savayajñas"; Shradha Kumbhojkar: "Atharvaveda: appropriation as a strategy in the conflict of values"; Shripad Bhat: "Gauṇī vṛttiḥ"; Jahnvi Bidnur: "Mahābhārata: a textual criticism on the basis of formulaic theory"; Radhika Adivarekar: "A note on Bībhatsu"; Andy Rotman: "Marketing morality: the economy of faith in early Indian Buddhism"; Mahesh A. Deokar: "Language and social justice: a Buddhist perspective"; Roy Tzohar: "Buddhist historical consciousness: on the applicability of the category of history to the realm of Buddhist studies"; Lata Deokar: "Mahāvīyutpatti: the first bilingual lexicon"; Chikafumi Watanabe: "A bibliography on Bhāviveka, the Madhyamakahrdayakārikā and the Tarkajvālā"; Hiroshi Nemoto: "Tsong kha pa on the Madhyamakāvātāra VI.39"; Shilpa Sumant: "Mitādipūjā: a worship of deities in the Paippalāda tradition"; Lily Joshi: "Development of the concept of Apsaras in the ancient Sanskrit literature"; Suruchi Pande & Satish Pande: "Owl in the ancient Sanskrit literature"; Andrea Pinkney: "Prasāda in contemporary and classical contexts"; Amol Bankar: "Depiction of punch-marked coins in early Indian art: a case of Litta Jātaka"; Manjiri Bhalerao: "Identification of Saṅkārīn: a reappraisal".
- Steinkellner, Ernst (ed.) (2009): *Sanskrit manuscripts in China*. Proceedings of a panel at the 2008 Beijing Seminar on Tibetan Studies, October 13 to 17. In cooperation with Duan Qing, Helmut Krasser. Beijing: China Tibetology Publishing House. a.o. Duan, Qing: "A fragment

of the Bhadrakalpasūtra in Buddhist Sanskrit from Xinjiang”; Fan, Muyou: “Some grammatical notes on the Advayasamatāvijayamahākālpārājā”; Hugon, Pascale: “Phya pa Chos kyi seng ge’s synoptic table of the Pramānaviniścaya”; Isaacson, Harunaga: “A collection of Hevajrasādhana and related works in Sanskrit”; Katsura, Shoryu: “Rediscovering Dignāga through Jinendrabuddhi”; Krasser, Helmut: “Original text and (re)translation – a critical evaluation”; Li, Xuezhong: “Candrakīrti on dharmanairātmya as held by both Mahāyāna and Hīnayāna – based on Madhyamakāvātāra Chapter 1”; Luo, Hong: “A preliminary report on a newly identified Sanskrit manuscript of the Vinayasūtra from Tibet”; Luo, Zhao: “The cataloguing of Sanskrit manuscripts preserved in the TAR: A complicated process that has lasted more than twenty years”; Saerji: “Sanskrit manuscripts of the Svapnādhyāya preserved in Tibet”; Sferra, Francesco: “The Manuscripta Buddhica project – Alphabetical list of Sanskrit manuscripts and photographs of Sanskrit manuscripts in Giuseppe Tucci’s collection”; Steinkellner, Ernst: “Strategies for modes of management and scholarly treatment of the Sanskrit manuscripts in the TAR”; Gyurme, Tsewang: “Protecting the Sanskrit palm-leaf manuscripts in the Tibetan Autonomous Region – A summary”; Ye, Shaoyong: “A preliminary survey of Sanskrit manuscripts of Madhyamaka texts preserved in the Tibet Autonomous Region”.

Stuchlik, Jakob (2009): *Der arische Ansatz. Erich Frauwallner und der Nationalsozialismus*. Verlag der Österreichischen Akademie der Wissenschaften. 2009. 202 pp. ISBN: 978-3-7001-6724-2.

Studies in Indian Philosophy and Buddhism (Department of Indian Philosophy and Buddhist Studies, University of Tokyo) 17, 2010. a.o. Tsuchida, Ryutaro: “On the dynastic transition from the Śuṅgas to the Kāṅvāyanas”; Saito, Akira: “An inquiry into the relationship between the Śikṣāsamuccaya and the Bodhi(sattva)caryāvātāra”; Kondo, Hayato: “Perception theories of the *Ṣaṣṭitantravṛtti in the Pramānasamuccayaṭīkā (chapter 1) in relation to the Yuktidīpikā” (Jap.); Iwasaki, Yōichi: “The ground of validity of words and how to ascertain it according to the Tattvacintāmaṇi” (Jap.).

— 18, 2011. a.o. Takahashi, Takanobu: “Jain authorship in Tamil literature: a reassessment”; Saitō, Akira: “Bhavya’s critique of the Sāṃkhya theory of pratibimbā”; He, Huanhuan: “Bhavya’s critique of the Vaiśeṣika theory of liberation in the Tarkajvālā”; Yūki Tomonari: “Some critical remarks about Pāṇinian grammar in the Bṛhatī and the Nyāyamañjarī” (Jap.); Yoshitsugu, Michiyasu: “Ageing and lifespan in ancient Indian medicine” (Jap.).

Sūksmāgama. Volume I, chapters 1 to 13. Critical Edition by S. Sambandhaśivācāra & T. Ganesan. Institut Français de Pondichéry & Ecole française d’Extrême-Orient. 2010. (Collection Indologie, 114.1.)

Sulich-Cowley, Małgorzata (2010): *Analiza Strukturalno-semantyczna Sufiksów wtórnych w “Asztadhaji” Paniniego*. Warszawa: Wydział Orientalistyczny, Uniwersytet Warszawski.

Sutra de la Flor de Loto del Maravilloso Dharma. Apertura y Cierre. Tokyo: Reiyukai. 2011.

Tamil Dalit Literature: My Own Experience. Edited and translated by David C. Buck and Kannan M. Institut Français de Pondichéry. (Steles: Jean Filliozat Series in South Asian Culture and History, 2.)

Tikkanen, Bertil & Butters, Albion M. (ed.) (2011): *Pūrvāparaprajñābhīnandanam. Indological and Other Essays in Honour of Klaus Karttunen*. Helsinki: Finnish Oriental Society. (Studia Orientalia, 110.) a.o. Greg Bailey: “‘Him I call a Brahmin’: further instances of inter-

- textuality between the Mahābhārata and some Pāli texts”; Hans Bakker: “Origin and spread of the Pāsupata movement: about Heracles, Lakulīśa and symbols of masculinity”; Johannes Bronkhorst: “Archetypes and bottlenecks: reflections on the text history of the Mahābhārata”; Måns Broo: “Drama in the service of Kṛṣṇa: Rūpa Gosvāmin’s Nāṭaka-Candrikā”; Rahul Peter Das: “The classical Āyurvedic representation of human anatomy”; Madhav M. Deshpande: “Ārṣa versus anārṣa in Pāṇini and allied literature”; Harry Falk: “Die Kurus und ihre jungen Frauen”; Masato Fujii: “The recovery of the body after death: a prehistory of the devayāna and pitṛyāna”; Jan Meulenbeld: “Lakṣmaṇa’s Yogacandrikā”; Patrick Olivelle: “War and peace: semantics of saṃdhi and vigraha in the Arthaśāstra”; Asko Parpola: “The three ways of chanting in a sacrificial laud: chapter two of Jaimini-Paryadhyāya (Jaiminīya-Śrautasūtra III) with Bhavatrāta’s commentary: Sanskrit text with an annotated English translation”; Richard Salomon: “The Macedonian month Xandikos in Gandhāran inscriptions”; Henri Schildt: “Rare mediaeval Kerala murals at Kumbla, near Kasargode”; Bertil Tikkanen: “Domaki noun inflection and case syntax”.
- Tola, Fernando & Dragonetti, Carmen (2010): *Saddharmapuṇḍarīkasūtra. El Sūtra del Loto de la Verdadera Doctrina*. Second edition, first printing. Hillsborough, New Jersey: Dharma Translation Organization. 678 pp. ISBN: 978-0-578-04576-4.
- Travaux de Symposium International “Le livre. La Roumanie. L’Europe”. Troisième édition – 20 à 24 Septembre 2010. Tomes III: La troisième section – Etudes Euro- et Afro-Asiatiques. Bucarest: Bibliothèque de Bucarest. 2011. a.o. Jan E. M. Houben: “Introduction: Veda-Vedāṅga and Avesta between orality and writing”; “Vedic ritual as medium in ancient and pre-colonial South Asia: Its expansion and survival between orality and writing”; Shrikant S. Bahulkar: “Orality, textuality and inter-textuality: Some observations on the Śaunaka tradition of the Atharvaveda”; Shreenand L. Bapat: “Some aspects of oral tradition as reflected in the Pāṇinian grammatical texts”; Johannes Bronkhorst: “Illiteracy as a socio-cultural marker”; Madhav M. Deshpande: “From orality to writing: Transmission and interpretation of Pāṇini’s Aṣṭādhyāyī”; Florina Dobre-Brat: “Vyākaraṇa between Vedāṅga and Darśana”; Cezary Galewicz: “‘Let Śiva’s favour be alike with scribes and with reciters’: Motifs for copying or not copying the Veda”; Ramiyar Parvez Karanjia: “Earliest transmissions of Avestan texts”; Jean Kellens: “Sraoša: de la terminologie indo-iranienne à l’exégèse avestique”; Ambarish Vasant Khare: “The text, commentary and critical editions: A case of the commentary of Sāyaṇa on the Atharvaveda”; Madhavi Kolhatkar: “Orality and authenticity”; Nirmala Kulkarni: “Manuscript transmission and discrepancies in interpretation”; Borayin Larios: “Sacred sound becomes sacred scripture: The Veda Mandir in Naśik”; Anand Mishra: “On the descriptive techniques of Prātiśākhya and Aṣṭādhyāyī”; Asko Parpola: “Codification of Vedic domestic ritual in Kerala”; Anne-Marie Quillet: “Techniques pour la brièveté dans le Sāmavidhānabrāhmaṇa”; Saraju Rath: “Vedic education in early mediaeval India according to North Indian charters”; Shereen Ratnagar: “Pastoral nomadism, tribalism, and language shift”; Julieta Rotaru: “Habent sua fata libelli: The Dārīlabhāṣya and its manuscripts”; Alexander Stolyarov: “Diplomatica Indica DataBase (DIDB): Introduction”; Shilpa Sumant: “Saṃhitā mantras in the written and oral traditions of the Paippalādins”; Michael Witzel: “Gandhāra and the formation of the Vedic and Zoroastrian canons”.

- Verbeke, Saartje (2010): *Three Prakrit Grammars*. Mumbai: Hindi Granth Karyalay. (Pandit Nathuram Premi Research Series, 35.)
- Vielle, Christophe (2005): "From the Vāyuprokta to the Vāyu and Brahmāṇḍa Purāṇas: Preliminary remarks towards a critical edition of the vāyuprokta Brahmāṇḍapurāṇa." *Epics, Khilas, and Purāṇas: Continuities and Ruptures*. Proceedings of the Third Dubrovnik International Conference on the Sanskrit Epics and Purāṇas (September 2002). Ed. Petheri Koskikallio. Zagreb: Croatian Academy of Sciences and Arts. Pp. 535–560.
- Wada, Toshihiro (ed.) (2010): *Indian Philosophy and Text Science*. Delhi: Motilal Banarsidass. a.o. Johannes Bronkhorst: "The context of Indian philosophy"; Masahiro Shimoda: "Some reflections on the history of Buddhist canons in ancient India"; Shigeru Saito: "The Gandhāran disturbance in the late 4th century CE as context: a new viewpoint of Gandhāran Buddhism"; Parimal G. Patil: "Consuming scripture: philosophical hermeneutics in classical India"; Shoun Hino: "The beginnings of bhakti's influence on Advaita doctrine: the teachings of Madhusūdana Sarasvatī"; Toshiya Unebe: "Bhartrhari on text and context"; Katsunori Hirano: "New light on the commentary texts of ancient India"; Takanori Suzuki: "Text, context and author's intention: two frames of reference in the Vaiśeṣika school"; Toshihiro Wada: "The genesis of Sanskrit texts and their context in Navya-Nyāya: from Gaṅgeśa's Tattvacintāmaṇi to its commentaries".
- Watson, Alex & Kataoka, Kei (2010): "Bhaṭṭa Jayanta's refutation of the Yogācāra Buddhist doctrine of Vijñānavāda: annotated translation and analysis." *South Asian Classical Studies* 5, 285–352.
- Wenzlhuemer, Roland (2008): *From Coffee to Tea Cultivation in Ceylon, 1880–1900*. Leiden etc.: Brill. (Brill's Indological Library, 29.)
- Yoshimizu, Kiyotaka: "Reconsidering the fragment of the Bṛhātṭikā on restriction (niyama)." *Religion and Logic in Buddhist Philosophical Analysis*. Proceedings of the Fourth International Dharmakīrti Conference, Vienna, August 23–27, 2005. Ed. Helmut Krasser, Horst Lasic, Eli Franco & Birgit Kellner. Wien. 2011. Pp. 507–521.
- Zinbun (Annals of the Institute for Research in Humanities, Kyoto University) 42, 2009/2010. a.o. Masato Fujii: "The gāyatra-sāman: chanting innovations in the Sāmavedic Brāhmaṇas and Upaniṣad"; Mieko Kajihara: "The 'grhya' formulas in Paippalāda-Saṃhitā 20."