

## **Buddhist sites in northeast A-mdo/Hexi from the 8th to the 13th Centuries**

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This paper will provide an outline of the location or approximate location of Buddhist sites like monasteries, hermitages or caves in northeast A-mdo and in the overlapping area called Hexi (in Chinese) from the 8th to the early 13th centuries.

Although it is generally presumed that Buddhism continued to flourish in northeast A-mdo during the 9th century when it was officially abandoned in Central Tibet and that, furthermore, local A-mdo monks played an active and important role in the second propagation of Buddhism in Tibet, our knowledge of the general Buddhist topography of A-mdo before, during and after the time of the famous Dgongs Rab-gsal (832–915?) remains rather sketchy. However, by collecting and comparing references to Buddhist sites in A-mdo and Hexi in Tibetan and Chinese sources which refer to the aforementioned period and area, it is possible to draw a rough map of major Buddhist establishments in the region. Some of these sites still exist to this day, as for instance the Dmar-gtsang-brag-Temple (Chin.: Baimasi) on the Tson-gchu (Chin.: Huangshui) east of Xining or the Byams-pa 'bum gling-Caves (Chin.: Binglingsi) south of Lanzhou. Whereas information on Tibetan Buddhist establishments in the 8th – 10th centuries can be found predominantly in the Dunhuang documents, the Chinese sources for the Song dynasty (960–1271) contain several references to Tibetan monasteries in Hexi such as the Ga-lu Gser-khang G.yu-gang Monastery (Chin.: Yigongcheng) as well as to several newly established Chan monasteries in Hexi under Song patronage such as the Guangren chanyuan in Minzhou.