**Legal documents from the medieval period**

Note on texts and sources

**980s Ordinance of Lha bla ma Ye shes ʼod**

The ruler complains about corrupt tantric practices and says that the good karma of living beings is exhausted and the law of the kings (*rgyal po’i khrims*) is impaired.

See Karmay, Samten. 1980. The Ordinance of Lha Bla-ma Ye-shes-ʼod. In M. Aris and Aung San Suu Kyi (eds) *Tibetan Studies in Honour of Hugh Richardson*. Warminster: Aris and Phillips. pp. 150–62.

See also, Schaeffer, Kurtis R. 2013. The Ordinance of Yeshé Öd to Tantric Practitioners. In K. Schaeffer, M. Kapstein, and G. Tuttle (eds), Sources of Tibetan Tradition. New York: Columbia University Press. pp. 168–73.

**1278 Phags pa’s *Shes bya rab gsal***, ‘Explanation of the Subject of Cognition’ and his ‘Advice to Prince Jibigtemür (*rgyal bu ji big de mur la gdam da byas nor bu’i phren ba*).

 Advises abolition of capital punishment.

See Wallace, Vesna. 2010. Legalized Violence: Punitive Measures of Buddhist Khans in Mongolia. In M. Jerryson (ed.) *Buddhist Warfare*. New York: Oxford University Press. pp. 92–93.

And see Krug, Adam C. 2015. Pakpa’s Verses on Governance in Advice to Prince Jibik Temür: A Jewel Rosary, *Cahiers d’Extrême-Asie* 24: 117–44.

**1277–1362 Fifteen documents from the Yuan archives** concerning Tibet, written in Mongolian script.

**1373–1486 Eights documents from the Ming archives** concerning Tibet, written in Tibetan and Chinese.

See Sgrolkar, Xiao Huaiyuan, Vodzer, et al. 1995. *A Collection of Historical Archives of Tibet. Xizang lishi dang’an huicui. Bod kyi lo rgyus yig tshags gces bsdus*. Beijing: Cultural Relics Publishing House (Wensu chubanshe).

**1289–1382 Documents issued by the Mongolian emperors** and others concerning Tibet.

See Everding, Karl-Heinz. 2006. *Herrscherurkunden aus der Zeit des mongolischen Grossreiches für tibetische Adelshäuser, Geistliche und Klöster*. Halle: International Institute for Tibetan and Buddhist Studies.

Vol 1: Ten documents in ʼphagspa script

Vol 2: 25 documents in Tibetan script, issued by the Mongolian quans, their teachers, and their (Tibetan) officers

**1305 Zhalu edict of Qayishan**

The Mongol prince here grants protection and support to the Halu monastery and prohibits violence against monks.

See Sgrolkar, Xiao Huaiyuan, Vodzer, et al. 1995. A Collection of Historical Archives of Tibet. Xizang lishi dang’an huicui. Bod kyi lo rgyus yig tshags gces bsdus. Beijing: Cultural Relics Publishing House (Wensu chubanshe), no. 14.

And see Gray Tuttle. 2013. The Zhalu Edict of the Mongol Prince Qayishan. In K. Schaeffer, M. Kapstein, and G. Tuttle (eds), *Sources of Tibetan Tradition*. New York: Columbia University Press. pp. pp. 342–44.

**1309 Edict of Öleitü qa’an**

Orders mutilation punishments for anyone insulting monks. The edict was revoked within months.

See Schuh, Dieter. 1977. *Erlasse und Sendschreiben mongolischer Herrscher für tibetische Geisliche Ein Beitrag zur Kenntnis der Urkunden des tibetischen Mittelalters und ihrer Diplomatik*. Sankt Augustin: VGH Wissenschaftsverlag, pp. 126–28.

See also Francke, A.H. 1990. Comments on a Passage in the *Hu-lan deb-ther*: the ‘Edict of Öljeitü’ on the Punishment of Attacks against Tibetan Monks. In Paolo Daffina (ed.) *Indo-Sino-Tibetica: Studi in Onore de Luciano Petech*. Roma: Bardi Editore [and other references therein].

**1331 Edict issued by the Yuan emperor to Tugh Temür** to the Third Karmapa, Rangjung Dorje.

By this edict them emperor summons the Karmapa to the imperial court. It states that if he refuses to come it will indicate an unfaithful mind, lack of intention to work for the benefit of others, failure to think of the doctrine, failure to consider the hardships and suffering of sentient beings, and ‘violation of the edict of my great legal system’.

See Schuh, Dieter. 1977. *Erlasse und Sendschreiben mongolischer Herrscher für tibetische Geisliche Ein Beitrag zur Kenntnis der Urkunden des tibetischen Mittelalters und ihrer Diplomatik*. Sankt Augustin: VGH Wissenschaftsverlag, pp. 128–37.

And see Schwieger, Peter. 2015. *The Dalai Lama and the Emperor of China*. New York : Columbia University Press, p. 19.

**1407 Report of a visit by the Fifth Karmapa, Dezhin Shekpa (sDe bzhin gshegs pa), to the Ming court.**

The report is by one of the Tibetans present. He states that it was the emperor’s intention to bring Tibet under [imperial] law by means of warfare, as in the times of the Mongols, and that he intended to subdue the country through a single rule of priest and patron, as the Sakyapa and Mongols had done. The writer also reports that he saw a sequence of three petitions, through which the Phakmodru ruler, Drakpa Gyaltsen (Grags pa rgyal mthan), lamented that without an overlord there would be no protection, and through which he offered his head and body to the emperor.

 This report is contained in the *mKhas pa’i dga ston* (1564).

See Schwieger, Peter. 2015. *The Dalai Lama and the Emperor of China*. New York: Columbia University Press, pp. 21–22.

See also Schuh, Dieter. 1976. Wie ist die Einladung des fünften Karma-pa an den chinesischen Kaiserhof als Fortführung der Tibet-Politik der Mongolen-Khane zu verstehen? In *Altaica Collecta. Berichte und Vorträge der XVII*, Walther Heissig (ed.) Wiesbaden: Otto Harrassowitz.

**The lawcode of Karma bsTan skyong dBang po (1606–1642)**

gTsang pa sde srid bstan skyong dbang po’i ʼdus su gtan la phab pa’i khrims yig zhal lce bcu drug. 2004. In Bsod nams tshe ring (ed.) *Snga rabs bod kyi srid khrims*. Chengdu: Bod ljongs bod yig dpe rnying dpe skrun khang.

*Tibetan Legal Materials*. 1985. Dharamsala: The Library of Tibetan Works and Archives.

And see Tucci, Giuseppe. 1949. *Tibetan Painted Scrolls*. Roma: Libreria dello Stato, Vol II, p. 697.

And see Cüppers, Christopher. 2015. gTsang khrims yig chen mo: ein tibetischer Rechtskodex in der Sammlung der National Archives in Kathmandu. In D. Schuh (ed.) *Secular Law and Order in the Tibetan Highland*. Andiast: International Institute for Tibetan and Buddhist Studies.

And see other sources mentioned in Ehrhard, Franz-Karl. 2015. ‘A Thousand-spoke Golden Wheel of Secular Law’: The Preamble to the Law Code of the Kings of gTsang. In D. Schuh (ed.) *Secular Law and Order in the Tibetan Highland*. Andiast: International Institute for Tibetan and Buddhist Studies, pp. 105–25.