The Old Uyghur Āgama fragments preserved in the Sven Hedin collection, Stockholm

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XV

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The Old Uyghur Āgama fragments preserved in the Sven Hedin collection, Stockholm

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INTRODUCTION

by YUKIYO KASAI, SIMONE-CHRISTIANE RASCHMANN and PETER ZIEME

It was already in 1980 when our esteemed Japanese colleague Kōgi Kudara, who unfortunately passed away far too early in 2004 compiled "A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden" and dedicated his work to Sven Hedin. This catalogue was compiled as a result of his visit to the museum in late October 1979 where he was offered the opportunity to study 41 folios of Old Uyghur manuscripts "which had been brought from Eastern Turkestan by Sven Hedin."[1]

Kudara (in co-operation with Annemarie von Gabain[2]) was able to identify the folios as parts of Buddhist texts which were translated from Chinese into Old Uyghur. The references of the Chinese parallels, i.e. the numbers of the texts in the Taishō Shinshū Daizōkyō, added according to the number of the volume and the page number, are to be found in each catalogue entry. There was only one fragment – number 41 of his catalogue - which could not be identified by Kudara at that time.

In co-operation with Klaus Röhrborn (Germany), Kudara began work on the project of the edition of these texts, which they were unfortunately not able to finish. But Kudara was able to identify and edit fragment no. 41 (i.e. 1935.52.0041) of his catalogue in 1983 in his article titled *Uyghur fragments of the Miao-fa-lian-hua-jing xuan-zan* (in Japanese[3], a German translation of this article was published in 1988[4]). In 1992 Kudara published the four block print fragments that belong to an unknown commentary of the *Yuanjue jing*, numbers 17 to 20 (i.e. 1935.52.0017-0020) of his catalogue.[5]

However, most of the fragments preserved in the Sven Hedin collection in Stockholm have remained unpublished up to now. In 2008 Peter Zieme took the initiative to start a new project aimed at the edition of these Old Uyghur materials. The study and edition of the folios of the Old Uyghur *Abhidharmakośabhāṣya* (catalogue numbers 25-40, i.e. 1935.52.0025-0040) was taken over by the late Masahiro Shōgaito, the outstanding Japanese specialist in this field. He was able to finish this work shortly before passing away last year and his edition has just been published.[6]

This was also the case for Kudara's catalogue numbers 21-24 (i.e. 1935.52.0021-0024). Kudara identified these folios as remains of an unknown commentary on the *Abhidharma-avatāra-prakaraṇa*. A preliminary study of these folios is preserved in Shōgaito's scientific legacy. His Japanese

[1] Kudara (1980), Introduction.
[2] Kudara/Röhrborn (1982), 336 Anm. 3.
[3] Kudara (1983), 185-207.
[4] Laut/Röhrborn (1988), 34-55, esp. 40-42, 102 (facs.).
[5] Kudara (1992), 1-23. For the German translation of Kudara (1992) see http://edoc.bbaw.de/volltexte/ 2013/2383/. Cf. also Elverskog (1997), 90-91 (no. 52).
[6] Shōgaito (2014).

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colleagues Setsu Fujishiro, Noriko Ohsaki and Sugahara Mutsumi in co-operation with Abdurishid Yakup are going to finish this publication and prepare it for print in memory of their esteemed colleague.

In Berlin, Zieme organized a large group of scholars to take over the task of studying and publishing the 16 large folios of Āgama texts contained in the collection. Besides the important preliminary data provided by Kudara in his catalogue — including the size, the number of lines, the type of script type as well as the identification of the fragments and their Chinese parallels, as already mentioned — the members of the editing team were provided with excellent, high resolution images of the folios in question thanks to Håkan Wahlquist who made this project possible and heartily encouraged it.

The makeup of the team has changed somewhat over the course of time and the following are those who have prepared contributions to the present volume: Ablet Semet (folios 1935.52.0001-0003), Yukiyo Kasai (folios 1935.52.0004-0006), Klaus Röhrborn (folio 1935.52.0007), Zekine Özertural (folio 1935.52.0008), Simone-Christiane Raschmann (folio 1935.52.0009), Peter Zieme (folio 1935.52.0010), Yukiyo Kasai (folio 1935.52.0011), Jens Wilkens (folios 1935.52.0012-0015) and Abdurishid Yakup (folio 1935.52.0016).

In 2012 Zieme left Berlin for Japan in order to live and work there together with his wife for at least six years, as his wife was given the position of the Pastor of the German Protestant Church Tokyo/Yokohama (Kreuzkirche). Kasai and Raschmann thus took over the editorial work in the final stage of the project. [7]

Because the aforementioned preliminary work (transcriptions, translations) prepared by Kudara and Röhrborn is still extant at the "Institut für Turkologie und Zentralasienkunde" at the University of Göttingen, some scholars, namely Özertural, Röhrborn and Semet, decided to take it into account for their contribution in this volume. Our other colleagues preferred to prepare completely fresh work on the texts.

The 16 Āgama folios preserved in the collection were identified by Kudara as follows:

Eight folios (1935.52.0001-0008; catalogue numbers 1-8) belong to an Old Uyghur version of the *Madhyamāgama* (Middle Length Āgama Sūtra, Taishō number 26 中阿含經 *Zhong ahanjing*)
Three folios (1935.52.0009-0011; catalogue numbers 9-11) stem from an Old Uyghur version of the *Saṃyuktāgama* (Taishō number 99 雜阿含經 *Za ahanjing*).

Another three folios (1935.52.0012-0015; catalogue numbers 12-15) were identified as Old Uyghur versions of an "Additional translation of the *Saṃyuktāgama*" (Taishō number 100 別譯雜阿含經 *Bieyi za ahanjing*).

[7] They are very grateful to Adam Benkato and Susan Rabuske for correcting the English of the articles and proof reading the final manuscript.

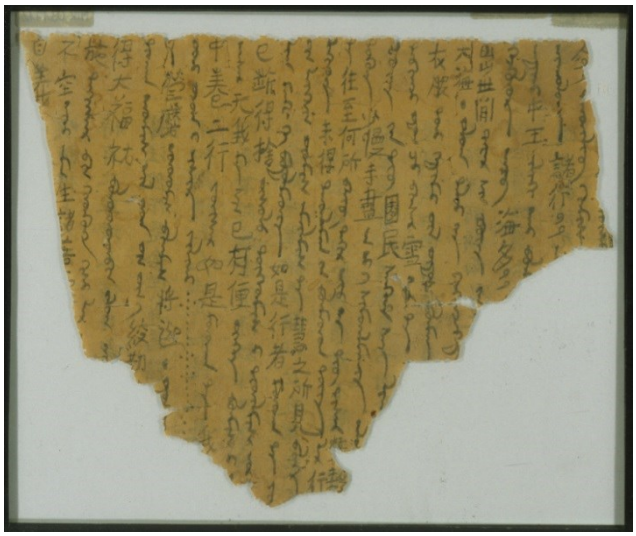
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And only one folio (1935.52.0016; catalogue number 16) represents a fragment of an Old Uyghur version of the *Ekōttarikāgama* (Taishō number 125 增壹阿含經 *Zengyi ahanjing).*

Every contribution in the present volume contains an introduction to the material at hand, the transcription of the text (mostly side by side with the Chinese parallel text), the translation, and commentary to the text and translation. Often an Old Uyghur-Chinese glossary is added. Colour plates of these precious manuscripts complete this volume.

Even though it became obvious that in most cases Chinese versions of the Āgamas different from those included in the Taishō edition must have been used as source texts by the Old Uyghur translators, it was decided to use the most widespread versions from the Taishō Tripiṭaka as reference texts for the Chinese parallels. This is also because the Chinese versions used by the Old Uyghurs are often not preserved or have not been identified up to now.
The Stockholm folios are in an excellent state of preservation. Their size is spectacular and they belong to the best-preserved written sources of Old Uyghur Buddhist literature.

In comparison, an example of the only incompletely-preserved folios of the Uyghur Āgama texts in the Berlin Turfan collection (Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, Orientabteilung) should be presented here. It is an Old Uyghur quotation from the *Madhyamāgama* (Middle Length Āgama Sūtra, Taishō 26 中阿含經 *Zhong ahanjing*), edited by Kudara and Zieme.[8]



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[8] Cf. UigĀg III, 69-72. It should be added here that the size of the fragments from a manuscript in landscape format which were edited in UigĀg III, 53-64: P is remarkable, too. The format of this manuscript seems to be very close to those of the folios in the Hedin collection.

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Concerning the provenance of the folios in the Hedin collection of the Etnografiska Museet in Stockholm, important information is given in another article published by Kudara under the title *"Pelliot Ouigour 218": Its significance*. In this article he was able to show that the folios stem from the Dunhuang cave No. 464 (Pelliot: grotte 181; actually: B464[9]) and thus can be dated to the 13th/14th centuries, i.e. the period of the Mongol-Yuan Dynasty.[10]

As Wilkens points out in his contribution to the Āgama edition at hand:

> "The utilization of Chinese Āgamas by Uyghur Buddhists points to a high degree of scholarly specialization of Uyghur Buddhist culture in the 13th and 14th century. Sanskrit technical terms and names which do not belong to the "basic" Buddhist vocabulary are not rare."[11]

With regard to this Yakup writes (concerning his edition of folio 1935.52.0016 from the Hedin collection):

> "The text shows considerable new lexemes, including Sanskrit words which are not yet attested in the known Old Uyghur texts. ..." and
> "The Sanskrit words, including personal and place names, clearly imply that the translator had very good knowledge of Sanskrit, and perhaps constantly consulted the Sanskrit version of the text during the translation process."[12]

In contrast to the Pāli versions, the original Sanskrit texts which were used as the sources for the Chinese translations are lost or are preserved only in fragments. For instance in the case of the *Za ahanjing* (Taishō number 99) – one of the three Chinese *Saṃyuktāgama*s (Taishō number 99) – fragments of the Sanskrit text are preserved in different Central Asian manuscript collections worldwide. "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama" was recently published by Jin-il Chung.[13] Unfortunately none of the preserved Sanskrit fragments matches the text of the *Saṃyuktāgama* fragment (catalogue number 9) which is published by Raschmann[14]. But a Sanskrit parallel of Sutra 57 – one of the three Sutras which are preserved in the shape of an extract on this folio, is partly preserved in the *Dharmaskandha*, edited by Siglinde Dietz.[15]

At the end of this introduction a complete overview of the published Old Uyghur Āgama fragments with their Chinese parallels is given and may help to show the extent to which the Old Uyghur versions of the different Āgama texts can be reconstructed with the help of the remains of very different copies.

[9] Yakup (2006), 2.
[10] Kudara (1990a), 168-170.
[11] Cf. Wilkens (infra), 200-201.
[12] Cf. Yakup (infra), 282.
[13] Chung (2008).
[14] Cf. Raschmann (infra), 139-162.
[15] Dietz (1984).

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The Āgama texts including those in the Sven Hedin collection occupy, besides some Abhidharma texts, a special place within Old Uyghur Buddhist literature. One important reason for this is the style of the translation. Since they converted to Buddhism in the 10th century, the Uyghur Buddhists translated numerous texts into Old Uyghur. At the beginning they took both Tocharian and Chinese texts as original, but in the course of time the Chinese texts became the main source of the Uyghur Buddhist texts. When they translated them into Old Uyghur, they used as the original Chinese texts which are now no longer preserved, or often inserted additional sentences. Because of that, we are usually unable to find Chinese texts which exactly correspond to the Uyghur ones. Even so, most of the Buddhist texts seem to be translated into Old Uyghur completely and written in Uyghur script.

In contrast, none of the preserved Āgama texts, beginning with those in the Sven Hedin collection, are a complete translation. They are also not entirely Old Uyghur as they quote some Chinese characters at the beginning of every new sentence, giving the corresponding Uyghur translation after these quotations.

But the Old Uyghur translation is not limited to that Chinese quotation at the beginning and mostly goes further. For example, the following sentences are quoted from ll. 3-8 of the verso side of the folio 1935.52.0004 in the Hedin collection:

> 若汝從如來 birök s(ä)n mintirdin äšidtiŋ ärsär : ulug ärän-lär-niŋ töz tüp bilgä bilig üzä bölmäk aḍırṭ-lamak-ıg : otgurak bulup yeg üstünki kertgünčüg : mini-tä inčip öriṭgäy ärdiŋ ögrünčüg sävinčig tep
>
> "If you heard from me the dividing and the distinguishing of the root$_2$ of great men, you would have surely found the highest belief, and nevertheless you would have aroused joy and delight in me."

Those sentences correspond to the 601a15-16 of the sutra No. 111 in the Chinese *Madhyamāgama* text:

> 若汝從如來聞大人根智分別者。必得上信如來而懷歡喜。

As the Chinese correspondence clearly shows, the Old Uyghur translation goes farther than the Chinese quotation, which is limited to the first five characters.

A further remarkable point is the word order of the translation. The translator of this text tried to reproduce the word order of the Chinese sentence as accurately as possible. For example, the sentences quoted above would normally be written in Old Uyghur in the following manner (the typical Old Uyghur word order is given in the third line; the Old Uyghur text as it actually appears is given in the first):

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birök	s(ä)n	mintirdin	**äšidtiŋ**	**ärsär**	*ulug*	*töz*	*bilgä*	*bölmäk*	
				:	*äränlärniŋ*	*tüp*	*bilig*	*adırtlamakıg :*	
							üzä		
若	汝	從如來	聞	者	大人	根	智	分別	

birök s(ä)n mintirdin *ulug äränlärniŋ töz tüp bilgä bilig üzä bölmäk adırtlamakıg* **äšidtiŋ ärsär**

otgurak	**bulup**	*yeg*	*kertgünčüg*	mini-	inčip	**öritgäy**	*ögrünčüg*	
		üstünki	:	tä		**ärdiŋ**	*sävinčig* tep	
必	得	上	信	如來	而	懷	歡喜	

yeg üstünki kertgünčüg **otgurak bulup** mini- inčip *ögrünčüg sävinčig*
tä **öritgäy ärdiŋ** tep

It is obvious that the word order of the Old Uyghur sentence corresponds almost word for word to the Chinese one and does not maintain Old Uyghur word order. The Old Uyghur translation is also not always correct and sometimes shows strange interpretations. In the above-quoted sentence, for example, the Buddhist term *rulai* 如來 "tathāgata" is translated into Old Uyghur as *m(ä)n* "I"; maybe the Uyghur translator understood this sentence as one spoken by the Tathāgata himself. This does not mean, however, that the Old Uyghur translation of the Āgama texts was made uncarefully. Quite the contrary, as at some positions the translator offers an alternative translation as well.

The Chinese sentence 王者繫縛人 以鐵木及繩 which forms a part of the stanza in an additional translation of the *Saṃyuktāgama* (T. 100, 395b13) is translated into Old Uyghur:

王者繫縛人 eliglär hanlar basar bäkläsär kišilärig . 以 kišän töŋörkä ulatı kıl ıšıg üzä

> "(The Buddha recited these verses:) 'If the kings$_2$ suppress and lock up people with ankles or wooden collars etc.'"[16]

The translation is acceptable to some degree. But the translator seemed to be unsure of his interpretation of the three characters *tie* 鐵 "iron", *mu* 木 "wood", and *sheng* 繩 "rope", and so immediately after this translation, he gave an alternative for the second half of the stanza. It begins with the Chinese character *you* 又 "or":

> urug ymä ter
>
> "with strings and hooks"[17]

There are many such alternative translations in these Āgama texts, and these show that the Uyghur translator tried to render the Chinese sentences as

[16] Wilkens (infra), folio no. 1935.52.0012, v08-10.
[17] Wilkens (infra), folio no. 1935.52.0012, v11.

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correctly as possible. Considering the writing of the Chinese characters, the word order of the Old Uyghur sentences and the flair seen in the translation, it is assumed that the translators of the Old Uyghur Āgama texts were highly capable in their understanding of Chinese Buddhist texts.

But, how about the readers of those texts? Could they have used those texts effectively only if their understanding of Chinese was good enough? Looking at those Āgama texts as a reading book, it can immediately be recognised that they cannot be read though at all. The texts are cut too fragmentarily to understand without having the complete text either in Chinese or in Old Uyghur at hand. The sentences quoted above are at least used as a whole, but there are some places where just several words are quoted or the Old Uyghur translation stops in the middle of a sentence. One clearly recognisable example of such a case can be found in ll. 06-09 of the verso side on the folio 1935.52.0005:

> 龍象 naga sudur : 烏陁姨 uday-i 東河 purvakosṭak ügüz-kä : 拭體著 ätözin sürtüp tonın käḍdi : 念作 sikadi tep
>
> „Nāga-sūtra (...) Udāyi (...) To the Pūrvakoṣṭhakā-river (...) He rubbed his body and put on his clothing. (...) 'sikadi'"

As mentioned above, the Chinese characters mostly stand at the beginning of every new sentence after skipping some words or sentences. Thus it is clear that the sentence quoted above contains several new beginnings. If one reads it without any comparison, it is, of course, hardly understandable. Only after comparing it with the Chinese text (T. 26, 608b02-10) does the content become clear:

> **龍象**經第二第三念誦
> 我聞如是。一時佛遊舍衛國在東園鹿子母堂。爾時世尊則於晡時從宴坐起。堂上來下告曰。**烏陀夷**。共汝往至**東河**澡浴。尊者烏陀夷白曰。唯然。於是世尊將尊者烏陀夷。往至東河脫衣岸上便入水浴。浴已還出**拭體著衣**。爾時波斯匿王有龍象名曰**念作**一切妓樂。
>
> "**Nāga-sūtra**, the second. The third chanting.
> Thus I have heard: Once Buddha wandered to Śrāvastī and stayed in Pubbārāma Migāra-mātupāsāda. At that time, Tathāgata stood up from the sitting meditation in the evening and came down from the (dharma)-hall and said: '**Udayi**, I will go together with you to the **Pūrvakoṣṭhakā-river** and bathe.' The worthy Udayi said: 'yes, please do so.' So Tathāgata led the worthy Udayi, went to the Pūrvakoṣṭhakā-river, put off their clothes on the shore, went into the water and bathed. After he finished to bathe, he came out, **rubbed his body and put on his clothes**. At that time, Prasenajit had the elephant king whose name is ***smṛti*** and which could create all kinds of music."

This example is not an unusual case and one can find many such sentences in the Old Uyghur Āgama texts. Thus it is hardly to be assumed that the readers

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of those Āgama texts could easily use them without having a complete text in any language in their hands.

So, why did they make such texts and what were their selection criteria? In the first place, one can assume that the translator of those texts chose only the difficult words or sentences and added their Old Uyghur translation for their better understanding. It sounds like a reasonable assumption, because amongst the Old Uyghur Buddhist literature there are some Buddhist commentaries, and one could perhaps understand these Āgama texts as belonging to that group. But this assumption can be easily rejected. As the example mentioned above and its comparison with the Chinese text show, the chosen words or sentences are not always difficult to understand. From the first three words and the last one, one could almost conclude that the Uyghur translator just added the Old Uyghur counterpart for the Sanskrit loan words. But in this case, the choice of the sentence 拭體著衣 *shitizhuyi* "(He) rubbed his body and put on his clothes" is not clear, because this sentence neither contains any Sanskrit terms nor is difficult to understand.

In some Sanskrit-Tocharian bilingual texts, indeed, the writer sometimes skips several sentences.[18] Even so, the content remains somehow clear. In the case of the Old Uyghur Āgama texts, however, the sentences are cut too short to even understand the topic.

So the question of how those texts were used remains difficult. On the character of those Āgama texts and their use, Aydar Mirkamal's suggestion is noteworthy.[19] In his opinion, the texts were used for learning the translation method from Chinese into Old Uyghur, and the Uyghur monks used the Chinese texts during their study as well. The Āgama texts in the Sven Hedin collection are all written on large paper using both sides and the writing is careful, although the script is cursive. Thus they could not be a kind of a practical notebook for someone's personal use and from this viewpoint Mirkamal's indication makes sense.

But in this context, one further point has to be taken into consideration. There are some fragments that contain parallels to other fragments, although their number is not large. For example, one fragment in the Berlin Turfan collection Ch/U 8054 (T II T 1823)[20] contains the parallel part to the folio 1935.52.0004, verso ll. 14-17 which corresponds to the following Chinese sentence T. 26, 601a25-26 餘有善根而不斷絶:

[bil]täči [ad]ırtladačı-sın [üzülmä]dük käsilmädük

[18] Waldschmidt (1955); Couvreur (1968); Enomoto (1997). See also Wilkens (infra), 200 fn. 25.
[19] Mirkamal (2014), 83-86.
[20] This fragment is published by Koichi Kitsudo, see Kitsudo (2008), 99-100. Besides that parallel, there are parallel sentences between the leaf 1935.52.0015 from the Hedin Collection and leaf B159:3-2 from Dunhuang which both belong to the 別譯雜阿含經 *Bieyi za ahanjing*. As Wilkens points out, the leaf B159:3-2 is so fragmentary and only a poor quality photo was published, up to now. Thus they are not quite suitable for the comparative study, see Wilkens (Infra), 206.

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ll. v14-17
餘有善根 adın bolup ädgülüg yıltızı inčip üzülmädük käsilmädük : bo ädgülüg yıltız-tın ((inčip yänä)) ikiläyü tuggu-sın ädgüg :

As this comparison clearly shows, the translation partly differs. In addition, the following sentences are more problematic. While the fragment Ch/U 8054 immediately skips to another sentence, the latter one continues the translation of the following sentence.

From these two different text cuttings and translations it can hardly be assumed that one version of the Āgama text was widespread and that the Uyghur monks learned their translation method with this text. Maybe those Āgama texts were made for use inside of a closed community like a certain temple or a certain Buddhist school. Furthermore they probably used the texts rather privately, because the selection criteria of the sentences or the words are not really consistent and give us a random impression.

Then, was there only this kind of Old Uyghur Āgama texts and was their full translation never made? Shōgaito, who began with the research of those Āgama texts in the early period, already suggested that the texts were made in comparison with their full translation.[21] His suggestion was based on corrections in the text which very probably indicate mistakes in the original full translation. Up to now, however, the full Old Uyghur translation of any Āgama text has not been found and the example mentioned above argues against Shōgaito's assumption. Thus the possibility that the Āgama texts occupied a special position in their usage amongst the Old Uyghur Buddhist literature cannot be completely eliminated.

On the other hand, the preserved Old Uyghur Āgama texts are rich in their varieties. Not only are there texts written in the same style as those in the Sven Hedin collection, but there are also some texts which contain only Sanskrit terminologies or verse parts.[22] These varieties show that the Āgama texts were well studied amongst the Uyghur Buddhists from different aspects. Considering the importance of these texts, it is not very likely that their full Old Uyghur translation was never made. The Uyghur Buddhists probably had several different kinds of Āgama texts, each of which was suited for a certain purpose in their studies.

Since the Uyghurs converted to Buddhism they produced numerous Old Uyghur Buddhist texts. The Āgama texts in the Sven Hedin collection are without a doubt among the most well-preserved proofs for Uyghur Buddhist devotion, not only from the viewpoint of the condition of their conservation, but also from their characteristics. Uyghur monks who were well trained in translating Chinese Buddhist works into Old Uyghur used those texts, and the rich varieties of the Old Uyghur Āgama texts show their importance and the florescence of their study amongst the Uyghur Buddhists.

[21] Shōgaito (1980), 4-5; Shōgaito (1981), 90-92.
[22] See e.g. UigĀg I, 281-286: text B; UigĀg III, 35-40; Shōgaito (2000), 157-163.

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Overview of Old Uyghur Āgama fragments translated from Chinese

In 2010, Aydar Mirkamal edited an Āgama folio which is preserved in the Gest Library in Princeton, USA.[23] In this article he gave a comprehensive list of Āgama texts on pp. 1-4. What follows here is an updated list arranged according to the Taishō edition in volumes 1 and 2.

Taishō Shinshū Daizōkyō Vol. I

T. 1 長阿含經 *Zhang ahanjing* (*Dīrghāgama*)

T. 1, colophon	Ch/U 3910a verso	UigĀg I, 272: 3, 312: fig. 4; VOHD 13,22 # 476
T. 1, colophons	Ch 5546 [T II 1036]	BT VI, 16-17; UigĀg I, 271: 2, 311: fig. 3; VOHD 13,22 # 474
T. 1, title: 21st *juan*	Ch/U 7555 verso	UigĀg I, 272: 4, 313: fig. 5; VOHD 13,21 # 248
T. 1, 2a28-3c6	SI 2Kr. 18	Shōgaito (2000), 157-163; Shōgaito (2003), 253-260 (6.3)
T. 1, 2b10-19	Or. 8212/1689(A) (British Library)	identified by Zieme
T. 1, 5a22-6b7	Kr IV 298	Shōgaito (1998), 374-378
T. 1, 9c24-10a3	B 157:16	Zhang (2003c), 47-49
T. 1, 10b24-c24	Ch/U 7262	UigĀg I, 276-281: A, 313: fig. 6
T. 1, 17a5-18b26	Ch/U 3913	UigĀg I, 281-286: B, 314: fig. 7
T. 1, 34b4- 39b5	Ch/U 6092 recto	UigĀg I, 286-288: C, 315: fig. 8
T. 1, 36c1-49b26	MIK III 40	UigĀg I, 288-291: D, 315: figs. 9-10
T. 1, 37c26-39c11	U 6026	UigĀg III, 64-69: Q, pls. IX-X: figs. 11-12
T. 1, 41a14-51b1	Mainz 22 (Berlin Turfan collection)	identified by Zieme
T. 1, 42b21-43a20	Ch/U 6113	UigĀg I, 292-296: E, 316: fig. 11
T. 1, 90b	Ch/U 8164 + Ch/U 6159a + Ch/U 6585 (Berlin Turfan collection)	identified by Zieme
T. 1, 107a21-c24	B 157:25	Mirkamal (2011), 59-62.

T. 26 中阿含經 *Zhong ahanjing* (*Madhyamāgama)*

T. 26, 425b10-428c3	Ch/U 8051 verso	UigĀg III, 69-73: R, pl. XI: fig. 13
T. 26, 438c1-440b24	National Library of China	Zhang (2000), 12-16

[23] Mirkamal (2010).

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T. 26, 452a22-c18	H No. 22.2 (Haneda collection)	Shōgaito (1981), 96-97; Shōgaito (1982), 190, 197-198
T. 26, 453a20-c10	H No. 22.1 (Haneda collection)	Shōgaito (1981), 97; Shōgaito (1982), 190-191, 197-198
T. 26, 468c02-21	Ｋ七ウ (Fujii Yūrinkan no. 7; photo collection at Kyōto University)	Shōgaito (1980), 16-17, 22; Shōgaito (1982), 191-192, 198-199
T. 26, 469a18-b11	Ｋ七 (Fujii Yūrinkan no. 7; photo collection at Kyōto University)	Shōgaito (1982), 192-193, 198-199
T. 26, 471b01-472b12	1935.52.0001 (Hedin collection)	Semet (infra)
T. 26, 487a20-c23	H No. 27.2	Shōgaito (1981), 98; Shōgaito (1982), 193, 199
T. 26, 490a04-25	H No. 27.1	Shōgaito (1981), 98; Shōgaito (1982), 193, 199
T. 26, 509a9-512a18	Ch/U 7559	Kitsudo (2008), 110-112
T. 26, 520b19-521c26	Ch/U 6708	UigĀg II, 131-138: H 1, pl. IV-V: figs. 2-3
T. 26, 522c10-523b20	Ch/U 6793	UigĀg II, 138-141: H 2, pl. VI: fig. 4
T. 26, 533c03-12	H No. 19.1 (Haneda collection)	Shōgaito (1981), 98-99; Shōgaito (1982), 193-194, 200
T. 26, 534a03-06	H No. 19.2 (Haneda collection)	Shōgaito (1981), 99; Shōgaito (1982), 194, 200
T. 26, 535b12-c10	1935.52.0002 (Hedin collection)	Semet (infra)
T. 26, 571c28-573c07	Peald 6b (Gest Library collection)	Mirkamal (2010), 4-22
T. 26, 585c17-587b19	B 54:15	Zhang (2003c), 44-47
T. 26, 596c26-600a15	Ch/U 7209	UigĀg II, 141-143: I, pl. VII: fig. 5; Kitsudo (2008), 98-99
T. 26, 598b28-600b15	1935.52.0003 (Hedin collection)	Semet (infra)
T. 26, 600b15-601b21	1935.52.0004 (Hedin collection)	Kasai (infra)
T. 26, 601a19-603a8	Ch/U 8054 + Ch/U 8073	Kitsudo (2008), 96-102
T. 26, 603a04-13	H No. 21.1 (Haneda collection)	Shōgaito (1981), 99-100; Shōgaito (1982), 194-195, 201-202
T. 26, 603a28-b20	H No. 21.2 (Haneda collection)	Shōgaito (1981), 100-101; Shōgaito (1982), 195-196, 201-202
T. 26, 607c28-608c2	1935.52.0005 (Hedin collection)	Kasai (infra)

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T. 26, 618a15-b3	Ch/U 6751	Kitsudo (2008), 107-109
T. 26, 642a26-b4	Ch/U 8115	Kitsudo (2008), 105-107
T. 26, 648a21-c5	Ch/U 6566	UigĀg II, 143-144: J, pl. VIII: fig. 6
T. 26, 650c29-651c17	1935.52.0006 (Hedin collection)	Kasai (infra)
T. 26, 678c1-679a18	SI 2Kr. 88	Sugahara (2001), 225-240
T. 26, 706c26-27	C16 (北大 collection)	Zhang (2000), 17
T. 26, 708c12-26	C01 (北大 collection)	Shōgaito (1999), 93, fn. 1; Zhang (2001d), 99-101
T. 26, 716b13-718b17, 178b25-c3	1935.52.07 (Hedin collection)	Röhrborn (infra)
T. 26, 727a28-729c7	1935.52.0008 (Hedin collection)	Özertural (infra)
T. 26, 736b01-09	H No. 24.1 (Haneda collection)	Shōgaito (1980), 17, 22; Shōgaito (1982), 196, 202
T. 26, 752a12-b15	B 52:18	Zhang (2001a), 128-131; Yakup (2003), 261, 262
T. 26, 759b3, b28	Ch/U 8196 (Berlin Turfan collection)	identified by Zieme
T. 26, 809a end	National Library of China	Zhang (2000), 16-17
T.26, 809b27-29	Ch/U 6232	UigĀg II, 144-145: K, pl. VIII: fig. 7

Taishō Shinshū Daizōkyō Vol. II

T. 99 雜阿含經 *Za ahanjing* (*Saṃyuktāgama*)

T. 99, title 3rd *čir*	Ch/U 6584 verso	UigĀg I, 274: 5; UigĀg II, pl. III: fig. 1
T. 99, title	Ch/U 6603	UigĀg I, 274: 6; VOHD 13,21 # 240
T. 99, 1a07-2c13	Dx12133 (National Library of China)	Zhang (1996), 349-355 + 1 pl.
T. 99, 2a4-3b19	SI 4bKr 183	Shōgaito (1998), 365-367
T. 99, 13c18-15b18	1935.52.0009 (Hedin collection)	Raschmann (infra)
T. 99, 44a2-21, T. 99, 44b24-c18	B 53:13 C, B B 53:13 A, D	Zhang (2001b), 101-106; Yakup (2003), 261, 262
T. 99, 108c22-111b4	1935.52.0010 (Hedin collection)	Zieme (infra)
T. 99, 124b-128b	U 5522 (Berlin Turfan collection)	identified by Zieme

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T. 99, 146b28-161a16	Manuscript N (Nakamura Fusetsu collection; today Museum of Calligraphy, Tokyo)	Shōgaito (1982), 121-156, 158-189; Shōgaito (2003), 261-309: 7
T. 99, 155a27-b18	U 5473 verso; U 5402	UigĀg I, 296-301: F, 316: fig. 12; Zieme (2000), 65-80
T. 99, 156-157	U 5464, U 5501 (Berlin Turfan collection)	identified by Zieme
T. 99, 169a24-170b7	1326 (Urumqi)	Qurban Väli (1988), 11
T. 99, 170b7-171b27	C57 (北大 collection)	Zhang (2002), 108-112
T. 99, 176b26-177b22	1935.52.0011 (Hedin collection)	Kasai (infra)
T. 99, 200c14-212b28	U 3333	UigĀg I, 301-307: G, 317-318: figs. 13-14
T. 99, 219a29-227b15	SI KrIV 797	Shōgaito (1998), 367-374
T. 99, 242b1-278a13	Ch/U 3912 + Ch/U 6179	UigĀg III, 23-35: L, pls. I, II
T. 99, 303a1-b16	SI Kr.I 161	Shōgaito (2000), 148-150; Shōgaito (2003), 215-216: 6.1.1
T. 99, 304a5-306c8	SI Kr.I 159	Shōgaito (2000), 150-156; Shōgaito (2003), 216-223: 6.1.2
T. 99, 310b1-c3	SI Kr.I 164	Shōgaito (2000), 156-157; Shōgaito (2003), 224: 6.1.3
T. 99, 328c3-15	U 1864	UigĀg III, 35-40: M, pl. III
T. 99, 366c22-367a19	Ｋ十ウ, 十 (Fujii Yūrinkan no. 10; photo collection at Kyōto University)	Shōgaito (1980), 17-18, 22; Shōgaito (1982), 157, 189

T. 100 別譯雜阿含經 *Bieyi za ahanjing* ("Additional translation of the *Saṃyuktāgama*")

T. 100, colophon	Huang Wenbi (1954), pl. 13	UigĀg II, 130-131
T. 100, 394c4-396a2	1935.52.0012 (Hedin collection)	Wilkens (infra)
T. 100, 397a24-c26	1935.52.0013 (Hedin collection)	Wilkens (infra)
T. 100, 397c26-399b6	1935.52.0014 (Hedin collection)	Wilkens (infra)
T. 100, 403b23-c3	Ch/U 6345	Kitsudo (2008), 109-110
T. 100, 411a21-412b25	Pelliot Ouigour 218	Shōgaito (1981), 92-95; Kudara (1990a), 167-174; Kudara (1990b), 99-124

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T 100, 420a5-422b25	B 159:3-1, B 159:3-2, B 159:3-3, B 159:3-4	Zhang (2001c), 36-46; Zhang (2003a), 59-67; Yakup (2006), 6
T. 100, 422b27-423b15	1935.52.0015 (Hedin collection)	Wilkens (infra)
T. 100, 462a29-463a23	U 5486	UigĀg III, 40-52: N, pl. IV
T. 100, 481b-c	B 54:14	Zhang (2003b), 79-83

T. 125 增壹阿含經 *Zengyi ahanjing* (*Ekōttarikāgama*)

T. 125, colophon	Ch 5555 [TM 46]	Gabain (1967), 28-29; BT VI, 25; UigĀg I, 270, 309-310: figs. 1-2; BT XXVI, 52-53; VOHD 13,22 # 475
T. 125, 549b7-11	ウ[= U] 835 (Ōtani collection)	UigĀg III, 52-53: O, pl. VI: fig. 6
T. 125, 549b11-14	Ch/U 8166	Kitsudo (2008), 102-104
T. 125, 549b26-28, c20-21	B 157:17	Mirkamal (2011), 62-66
T. 125, 549c3-11	Mainz 609a	UigĀg III, 53-64: P 1, pl. VI: fig. 7
T. 125, 550a3-19	U 2068 + Mainz 609b + U 1436 + U 1420	UigĀg III, 53-64: P 2, pl. VI-VIII: figs. 8-10
T. 125, 550b17-c14	National Library of China	Zhang (1997), 28-33 + 1 pl.
T. 125, 564a15-16	Ch/U 7221 (Berlin Turfan collection)	identified by Zieme
T. 125, 622b20-27	Ch/U 6680	Kitsudo (2008), 104-105
T. 125, 679a1 (or 821c29)	Ch/U 6918 (Berlin Turfan collection)	identified by Zieme
T. 125, 679b23-680b21	Ｋ六ウ (Fujii Yūrinkan no. 6; photo collection at Kyōto University)	Shōgaito (1980), 7-9, 19-20; Shōgaito (1982), 203-204
T. 125, 681b11-c01	Ｋ六 (Fujii Yūrinkan no. 6; photo collection at Kyōto University)	Shōgaito (1980), 9-11, 20; Shōgaito (1982), 204-205, 208-211
T. 125, 683b1-2	80TBI:661, 80TBI:745 (Turfan Museum)	identified by Umemura, Zhang, Zieme, Kasai
T. 125, 693c22-697c23	1935.52.0016 (Hedin collection)	Yakup (infra)
T. 125, 715a4-21	Ms. A (Tenri Central Library, Nara)	Kudara (1986), 177-172
T. 125, 731c27-738c16	B 125:1	Zhang (2005), 6-21; Yakup (2006), 5
T. 125, 795a26-796b20	SI Kr.I 186	Shōgaito (1999), 96-99 + facs.; Shōgaito (2003), 227-230: 6.2.2.1

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T. 125, 796b27-798b25	SI Kr.I 172, SI Kr.I 178, SI Kr.I 188, SI Kr.I 189	Shōgaito (1999), 99-107 + facs.; Shōgaito (2003), 230-237: 6.2.2.2
T. 125, 798c19-801b23	SI Kr.I 173 (b), SI Kr.I 173, SI Kr.I 175, SI Kr.I 186 (a)	Shōgaito (1999), 107-113 + facs.; Shōgaito (2003), 237-246: 6.2.2.3
T. 125, 802a29-804b14	SI Kr.I 174, SI Kr.I 187	Shōgaito (1999), 113-119 + facs.; Shōgaito (2003), 247: 6.2.2.4
T. 125, 824a08-b17	Ｋ九ウ(Fujii Yūrinkan no. 9; photo collection at Kyōto University)	Shōgaito (1980), 11-13, 20-21; Shōgaito (1982), 205-206, 211-212
T. 125, 825c14-826a17	Ｋ九(Fujii Yūrinkan no. 9; photo collection at Kyōto University)	Shōgaito (1980), 13-14, 21; Shōgaito (1982), 206-207, 211-212

Abbreviations

AoF	Altorientalische Forschungen
BT	Berliner Turfantexte
fac., facs.	facsimile(s)
fig., figs.	figure(s)
pl., pls.	plate(s)
T.	Taishō
UigĀg I	Kudara/Zieme (1983)
UigĀg II	Kudara/Zieme (1990)
UigĀg III	Kudara/Zieme (1995)
VOHD	Verzeichnis Orientalischer Handschriften in Deutschland
#	catalogue number

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