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RECENT SITUATION AND RESEARCH TRENDS OF OLD UIGUR STUDIES

INTRODUCTION

The Old Uigur texts that have been excavated from East Turkistan (modern Xinjiang 新疆) and Dunhuang 敦煌 in the Gansu 甘肅 region of China since the end of the 19th century are an indispensable source for studies on the Central Asian history of the pre-Islamic period until the 15th centuries. More than half of all the Old Uigur texts had laid preserved in the socialist countries, i.e., the Soviet Union, the German Democratic Republic, and the People's Republic of China. The closed attitudes of these nations, in a way, blocked the Uigur scholars from conducting exhaustive research on the entire collection.

However, the fall of socialist domination in the Soviet Union and Eastern Europe around 1990 and the open-door policy of China since the 1980s brought about a great change in the research environment of the Old Uigur studies. It became far easier for scholars to visit holding institutes in former socialist countries and carry out direct observation of the collections. Even though the Chinese collections are still not easy for foreign scholars to access, the economic progress of China has resulted in a series of facsimile publications of the Central Asian texts. As a result, the total volume of Old Uigur texts available to scholars is much greater

than before. Moreover, the situation is now accelerated by the progress of the Internet technology. Holding institutes across all countries are collaborating to host their collections of Old Uigur texts on the World Wide Web, thereby providing scholars with virtual access to the collections from anywhere via the Internet.

In this paper, I would like to present an overview of the present situation of the Old Uigur studies, focusing in particular on the digitization of materials and cataloguing, together with the research trends.¹

1. DIGITIZATION AND ONLINE DATABASE

In the digitization of the Old Uigur texts, the research projects in the holding institutes in Germany and the UK have assumed a leadership role.

After German reunification in October 1990, the German collection of the Central Asian manuscripts was also reorganized and placed under the possession of the Berlin Academy of Science (BBAW) in the National Library of Berlin (SBPK). In order to make it convenient for the researchers at the BBAW and SBPK, the Chinese, Mongolian and Sanskrit collection of texts are housed at SBPK on Potsdamer Straße, while Old Uigur and Middle Iranian texts are preserved in Turfanforschung, the research group in BBAW, on Jägerstraße. To the latter belong the main body of the Old Uigur texts [with signature U: mainly in the Uigur script, and considerable numbers in the Syriac and Brahmi scripts], Chinese-Uigur bilingual [with signature Ch/U] and the texts in the Manichaean script [with signature M]. Besides these, hundreds of Chinese fragments in Potsdamer Str. and the so-called “Mainz collection” [with signature Mainz or Mz] in BBAW also carry Uigur texts or inscriptions.

In 1997, they started providing digitized photographic images of their collection on their website “Digital Turfan Archiv” (hereafter DTA: <http://www.bbaw.de/forschung/turfanforschung/dta/index.html>). The approximate number of the materials in the archive is 14,480, among which ca. 6,000 materials are in Old Uigur language, ca. 1,600 are Chinese-Uigur bilingual texts, and ca. 130 are in the Manichaean script. It should be noted that Chinese and Tibetan materials are also accessible on this website, which is operated in close cooperation with the “International Dunhuang Project” of the British Library, London (see below). Apart from these collections in the BBAW/SBPK, the Museum of Asian Art (formerly, Museum of Indian Art) of Berlin-Dahlem also possesses a number of Old Uigur fragments, which are not accessible on the

Internet.

Prior to these developments in Berlin, the British Library, London, set up the “International Dunhuang Project” (hereafter IDP) in 1994. The IDP’s original target was to digitize the Central Asian manuscript collection brought by Sir Marc Aurel Stein to the British Library; thereafter, the project has expanded its goals to include manuscripts in other countries. By early 2008, nineteen holding institutes spread over nine countries—the UK, Germany, France, Russia, China, Hungary, Japan, Ireland, and the USA—have been listed on the IDP website (<http://idp.bl.uk>). However, the digitization of the Uigur materials—even those housed in the British Library itself—has not been completed. Searching with the keyword “Uighur” as “Language(s)/Script” on the “Advanced Search” page of the IDP website results in only 309 items, and 83 of them are mentioned only with the shelf number, without digitized photographs. On the other hand, all materials at Ryukoku University (Kyoto) have been completely digitized and are accessible on the IDP website, though the Uigur texts among them are curiously mentioned as “Chinese.” Further, the IDP website sets registers such as “Physical Info,” “Catalogues,” “Translations,” and “Bibliography,” for each item; most of these registers are not yet filled even for the Uigur texts that are already published and well known in the field. Considering that the IDP is just fifteen-years-old, we may expect such confusion and shortcomings to be solved as it develops in the future. From my inspection of the IDP website, I see the Uigur collections in Ryukoku University and Princeton University have been wholly launched. More Uigur material from the collections of Paris, St. Petersburg, China, etc., will follow.

2. CATALOGUES

It will still take decades for the online databases mentioned above to be completed. Until such a day, catalogue volumes will remain the most important means of accessing the Old Uigur materials in the different collections and inside specific categories.

With regard to this, the contribution of the Chinese scholars in publishing the two volumes of *Tulufan wenshu zongmu* 吐魯番文書總目 (Comprehensive Catalog of the Turfan Texts: hereafter TWZ) is noteworthy. The TWZ catalogues the inventory of all the texts that have been brought from the Turfan region in various Central Asian languages, including Old Uigur. The catalogue covers the collections in Germany, the UK, Russia, the USA, and Japan, and provides great conveniences in

the process of obtaining basic information and references on all materials. However, the catalogue is primarily built around the scholarly works published in and before 2006: the TWZ does not cover all the unpublished material, nor does it include texts that are discovered at Dunhuang. Therefore, we have to consult the following catalogues (2.1 onward) for details.

Finally, Johan Elverskog's *Uygur Buddhist Literature* (BATS, No. 1082) is the most useful catalogue to overview Buddhist texts and references published in or before 1997.

2.1. Germany

Long before the digitization of texts was conceived, a research project titled "Union Catalogue of Oriental Manuscripts in German Collections (Katalogisierung der Orientalischen Handschriften in Deutschland or KOHD)" was established in 1957. Today, the project has been managed by the Göttingen Academy of Science to continue until 2015; the results have been published in the series of catalogue, *Verzeichnis der Orientalischen Handschriften in Deutschland* (VOHD).

Each volume of VOHD is allotted for categorized group(s) or specific title(s) among the texts, and is accompanied by descriptive information and a partial edition. With respect to recent and prominent catalogues of the Old Uigur texts, we may make note of the following: *Goldglanz-sutra* (Skt. *Suvarṇaprabhāsa*) by Simone-Christiane Raschmann [VOHD 13,13–15]; Manichaean texts by Jens Wilkens [VOHD 13,16]; Buddhist confession texts by Wilkens [VOHD 13,17]; Tantric Buddhist texts by Abdurishid Yakup and Michael Knüppel [VOHD 13,19]; Miscellaneous Buddhist texts such as apocrypha, Mahāyāna, narratives, magics, commentaries, and colophons by Abdurishid Yakup [VOHD 13,20]; and secular documents by Raschmann [VOHD 13,21].

As mentioned above, the Chinese fragments also contain Uigur texts and inscriptions. We would need to consult the catalogues for the Chinese texts [VOHD 12,3; VOHD 12,4] in order to obtain detailed information on such Uigur texts. Also serviceable is another catalogue prepared in Japan by Oguchi Masashi 小口雅史 [2008], which carries a black-and-white photograph for each item.

The catalogue of the texts housed at the Museum of Asian Art has not officially been published yet; the Uigur texts associated with Manichaean art and temple banners, however, are wholly edited [BeDuhn 2001; Moriyasu and Zieme 2003].

2.2. St. Petersburg

It was the Japanese and Chinese scholars who first responded to the liberalization of the Russian Federation that opened the St. Petersburg collection to academic researchers. In the field of Old Uigur studies, there is foremost the research project of the Toyo Bunko 東洋文庫, “Oriental Library,” in Tokyo, headed by Umemura Hiroshi 梅村坦. Beginning 1996, the project has succeeded in acquiring the microfilms of around 4,000 Central Asian manuscripts from St. Petersburg to the Toyo Bunko; in addition, the Toyo Bunko has prepared a preliminary catalogue of the manuscripts [Umemura, Shōgaito, Yoshida, and Abdurishid 2002]. Though the catalogue has been compiled for the visitors researching the library’s microfilms and has not officially been published yet, it provides great convenience, enabling one to glance over the Uigur materials in the St. Petersburg collection.

On the other hand, the facsimiles of the entire collection of Chinese texts in St. Petersburg have been published in the seventeen volumes of *Ezang Dunhuang wenxian* 俄藏敦煌文獻 (DhSPB). Some of these Chinese texts as well as those in the Berlin collection contain the Uigur text or inscription: the information of these Uigur texts on the Chinese manuscripts is not included in the catalogue compiled by the Toyo Bunko as mentioned above. According to their website, the Toyo Bunko is preparing to publish a revised catalogue,² and we may expect the supplement to amend the existing inadequacies.

2.3. China

Except for those texts uploaded onto the IDP website, the Old Uigur materials scattered in the various Chinese collections are not accessible online. As for the Uigur texts preserved in China, especially those in Beijing, Gansu, and Xinjiang, Umemura Hiroshi [1990a, 1990b] prepared a brief inventory. Now, the same needs substantial supplementation: Facsimile volumes such as DhTJ sporadically carry the Uigur texts, while the archaeological excavations in Xinjiang and Gansu have brought up new material.

One of the most successful excavations was conducted at the Bezeklik cave temples in Turfan (1980–1981), bringing to light hundreds of new materials. Among these, the Manichaean clergy correspondences in Uigur and Sogdian most attracted the attention of scholars, and were published in collaboration by two Japanese scholars, Yoshida Yutaka 吉田豊 and Moriyasu Takao 森安孝夫, in 2000 (TXMWY). Besides, some

of the religious (Buddhist and Manichaean) texts and secular documents have been published [Dolkun and Israpil 1989; Israpil 1999, 2004]. Most of the materials newly excavated from the Turfan depression are preserved in the Xinjiang Museum (Urumqi) and the Turfan Museum (Turfan). Detailed information on the former has not yet been provided to the scholars, while the latter went on to establish their own institute 吐魯番學研究院 (Academia Turfanica) in 2005, to encourage the Turfan studies in China. Recently, the Academia Turfanica started a research program to catalogue the Old Uigur texts in their possession in collaboration with the BBAW Turfanforschung and the Japanese research group headed by Umemura.³

The excavations at the Northern Grottoes of Dunhuang Mogaoku (1988–1995) also unearthed hundreds of Old Uigur materials. These have been inventoried in their preliminary editions by Yasin Ashuri and Zhang Tieshan 張鐵山 in the three volumes of the report DMBS I–III. In the course of his own studies on the texts, Zhang [2003] prepared an overview, which was further improved by Abdurishid Yakup [2006] in respect of identification of the Buddhist texts.

Still more, we may note the materials newly discovered in 1983–1984 at Qara-Qota, the famous ruined city flourishing under the rule of the Tangut-Xixia and the Mongol-Yuan dynasties in Inner Mongolia. Sixteen Old Uigur manuscripts and ten fragments in Syro-Turkic of a Christian manuscript are edited by Umemura Hiroshi, Matsui Dai 松井太, and Peter Zieme [Yoshida et al. 2008:183–199, 239–252].

2.4. Japan

It was the expeditions headed by Count Ōtani Kōzui 大谷光瑞 that brought the main body of the Old Uigur collection to Japan. Now it belongs to Ryukoku University, and Haneda Akira 羽田明 and Yamada Nobuo 山田信夫 published a catalogue for the collection as early as in 1961 [Haneda and Yamada 1961]. Although the catalogue is of great importance even now, its contents are nevertheless in need of amendment.⁴ Besides those Uigur texts catalogued by Haneda and Yamada, Ryukoku University holds a considerable number of fragments [Kudara, Moriyasu, and Sakamoto 1996:41–57]. Recently, another collection of Central Asian manuscripts has been discovered at the Saigon-ji 西巖寺 temple. These manuscripts, in which are included 91 fragments in Old Uigur, were originally in the possession of Tachibana Zuichō 橋瑞超, one of the members of the Ōtani expedition to Central Asia [Ōki, Kitsudō, and Yoshida 2008].

As is well known, the Lushun Museum, China, also houses a branch

of the former Otani collection. The collaboration between Lushun and Ryukoku University has been undertaken for over a decade, and is expected to result in the publishing of the Uigur materials in the Lushun Museum.

2.5. Other Countries

Of the Old Uigur materials constituting the Paris collection, thirty-six texts belong to the 9th–10th centuries originated from Dunhuang Mogao Cave 17 (Chin. *zang-jing-dong* 藏經洞 “the Library Cave”); these were published in a complete edition by Hamilton [1986]. The rest of the findings—around 360 fragments of text that came from the Caves 464 and 465 of the Mongol-Yuan era—have been inventoried by Moriyasu [1985].

Contrary to the progress made in the online exhibition of Old Uigur texts, the collection in the British Library has not been catalogued for the public: the research group of the Toyo Bunko is preparing, as mentioned before, to launch its own catalogue.⁵ Several other small collections too—72 fragments in Helsinki [Halén 1978:99 (No. 344)], 41 in Stockholm [Kudara 1980], and 23 in Istanbul [Yamada 1968; Sertkaya and Kudara 1987]—are far from well-introduced.

3. RECENT RESEARCH TRENDS

For an overall perspective on the Old Uigur studies, we may consult the *Bibliographie alttürkischer Studien* (hereafter BATS), first edited in 2000 and later supplemented in 2002, 2004, and 2006. However, while it does admirably well in covering the studies in the Western languages, BATS unfortunately does not pay much attention to the works in Japanese⁶ and Chinese. Therefore, my review would be more or less focused on those Japanese and Chinese works.

One of the main fields of the Old Uigur studies is the philological and linguistic study of religious texts, mainly Buddhist and Manichaean texts. The scholars in Germany, with such practices as the continual publishing of the series of philological editions of the *Berliner Turfantexte* (hereafter BT) as well as other monographs and papers, have played a big role in this field. Professors Klaus Röhrborn, Peter Zieme, Jens-Peter Laut, Dieter Maue, and Marcel Erdal ought to be mentioned as the leaders in this regard; younger scholars such as Simone-Christiane Raschmann, Abdurishid Yakup, Jens Wilkens, Michael Knüppel, Ablet Semet, Zekine

Özertural, and Kasai Yukiyo 笠井幸代 have contributed greatly too. Their works are exhaustively registered in the BATS and its supplements. Most of them are engaged with the VOHD catalogue volumes, as mentioned above, or the editions in the BT volumes. In some of the recent BT volumes, Wilkens edited the third chapter of *Goldglanz-sûtra* [BT XXI], Zieme compiled the Buddhist texts with magical contents [BT XXIII], and Kasai assembled nearly 160 Buddhist colophons to trace the historical background of the chronological change of its formula [BT XXVI]. Ablet Semet [2005] published his dissertation on the Uigur version of the Xuanzang biography and Özertural [2008] compiled her revision of the Manichaeic texts. The religious study by Claudia Weber [2005] is also important.

With respect to the Japanese contribution in this field, the works by Oda Juten 小田壽典, Shōgaito Masahiro 庄垣内正弘, and Kudara Kōgi 百濟康義 ought to be mentioned. Oda has devoted himself to the study of the Uigur Buddhist texts, mainly the Uigur versions of the Chinese apocryphal sutra *Tian-di ba-yang shen-zhou jing* 天地八陽神呪經 or the *Sākiz Yūkmäk yaruq*. Oda is currently preparing the comprehensive edition of the sutra. Shōgaito Masahiro made a great contribution with edition of the Uigur version of the *Abhidharmakośabhāṣya-ṭīkā Tattvārthā* in the London collection, which is one of the largest texts but the most difficult to read and comprehend [BATS, No. 908], and he still enlarged the edition with related materials in the Russian and Chinese collections newly opened to the scholars [Shōgaito 2008]. His editions of the Buddhist texts housed in St. Petersburg are also to be mentioned [DKPAM; Shōgaito 2003]. However, the immensity of his work in addressing the problem of linguistic interaction between the Old Uigur and Chinese, which is mainly written in Japanese and is not registered in the BATS, shall stand out as exceptional [e.g., Shōgaito 1987, 2003, 2004]. Among other noteworthy work concerning the same problem is the comparative linguistics study by Yoshida Yutaka [1994, 2000] from the viewpoint of Middle Iranian philology. The untimely demise of Kudara in 2004 at the age of 59 had been a major and irreparable loss to this field of study. His studies on the Uigur Buddhist texts which are scattered in various publications and periodicals may well be compiled into a volume.⁷ Kudara's Buddhological study has since been inherited by his student Kitsudō Kōichi 橋堂晃一, who has recently begun publishing remarkable papers on the Uigur Buddhist texts [Kitsudō 2008a, 2008b].

Another important field is the study of the socio-economic history by means of the secular Uigur documents. Since the generation of Mori Masao 護雅夫 and Yamada Nobuo, the Japanese scholars have been lead-

ing this field. Especially, *Sammlung uigurischer Kontrakte* (hereafter SUK), the edition of the Uigur contract documents published as Yamada's posthumous volume through the efforts of his colleagues—Oda Juten, Peter Zieme, Umemura Hiroshi, and Moriyasu Takao—is of great importance not only in the study of Uigur history but also for the study of the socio-economic documents in other Central Asian languages. The process of editing SUK was accompanied by the fruitful studies of the Uigur contracts by the four editors [BATS, Nos. 898, 937, 965, 1014, 1052].

In the field of historical studies based on the Uigur texts, Moriyasu Takao has achieved the greatest success. In particular, his monograph on the Uigur conversion from Manichaeism to Buddhism [BATS, No. 897] was translated to German [Moriyasu 2004a]. As well as his other supplemental studies [e.g., Moriyasu 2003], it is bound to have an influence on the academic circles. Moriyasu has also contributed to the field with his many articles—on the date of the Dunhuang Uigur texts [BATS, No. 626], on the early history of the Uigur Buddhists [BATS, No. 869; Moriyasu 2001, 2008], on the criteria for relative dating of the Uigur documents [Moriyasu 2004b:228–229], etc. Now, he is preparing a corpus of Old Uigur letters and correspondences, which reveal the actual commercial activities of the Uigur merchants on the Silk Road.

As mentioned above, Umemura Hiroshi has much endeavored to improve the research situation by cataloguing projects, and publishing a series of papers to introduce brand-new materials in St. Petersburg and the British Library [Umemura 2004, 2006]. These results can be related to his former studies on the Old Uigur society through close observation of the Uigur contract documents [Umemura 1977a, 1977b, 1981, 1987].

Matsui Dai, the author of the present review, started his academic career in the open world situation that prevailed in the 1990s. He has focused on the taxation systems of the Old Uigur society, mainly dealing with official or administrative Uigur documents of the Mongol-Yuan era [Matsui 1998a, 1998b, 2003, 2004a, 2005b, 2006b]. Recently, he widened the scope of his study, in the process including other kinds of Uigur secular documents or wall inscriptions and analyzing their historical backgrounds, especially with regard to the Buddhist activities of the time [Matsui 2004b, 2004c, 2005a, 2008b, 2008c].

Currently Simone-Christiane Raschmann may be the only scholar in Germany dealing with secular Uigur texts. After a series of articles [BATS, Nos. 803, 901, 939, 940], she published a monograph on the cotton cloth used as currency in the old Uigur society; this study by Raschmann benefited the academic circles with information on a lot of secular texts which had thus far (until 1995) been unedited [BATS, No.

1015]. In addition, her catalogue of the Uigur secular documents in the Berlin collection [VOHD 13,21] should emerge as a highly useful source of information together with the DTA; the same may be said of the second volume of the catalogue of Uigur documents, compilation of which is currently underway in Raschmann's hands.

In China, Geng Shimin 耿世民 has been leading the studies on Old Uigur subjects since the 1970s. Recently, his many works on the Old Uigur texts have been compiled into three volumes in order to make them more accessible to more people [Geng 2001, 2003, 2007]. After Geng, Li Jingwei 李經緯, Liu Ge 劉戈, Israpil Yüsüp, Zhang Tieshan, Aydar Mirkamal, Yang Fuxue 楊富學, and Niu Ruji 牛汝極 should be named as the leading scholars in the field. The monographs on the Uigur documents by Li Jingwei [1996a, 1996b] and Liu Ge [2000, 2006] are substantially based on the edition of SUK and preceding studies, though they may be useful for Chinese researchers, and some of their arguments are noteworthy. Israpil Yüsüp, the vice-director of the Xinjiang Museum in Urumqi, has the advantage of being in charge of the original manuscripts housed in the museum, and is the nearest scholar to Turfan, the original domain of the Old Uigur. Israpil [e.g., 1995, 1999, 2004] has published many texts, both with religious and secular content. Further, as mentioned above, Zhang Tieshan is working on the Buddhist texts from the Northern Grottoes of Dunhuang in a series of his articles (see selected bibliography below). Alongside and in competition with Zhang, Aydar Mirkamal, who was once the disciple of Shōgaito Masahiro at Kyoto, has conducted his study on the Buddhist texts from the Northern Grottoes of Dunhuang [Aydar 2006, 2008; Aydar and Yang 2007a, 2007b]. His collaborator, Yang Fuxue, is well known on the strength of his own work, which has resulted in several publications. Though his thesis on the "Shazhou Uigur Kingdom" has been refuted by Moriyasu [2000], we should pay attention to his persistent efforts at reconstructing the historical background of the Uigur materials [Yang 2003, 2007]. Niu Ruji is another scholar who, too, began with studying the Uigur Buddhist texts, but has since shifted to the Nestorian-Christian materials in the Syriac script. Recently he published the corpus of the Nestorian materials discovered in Central Asia and China, among which are carried many Syro-Turkic inscriptions [Niu 2008]. By means of these inscriptions and the Syro-Turkic texts from the Turfan basin, the Nestorian-Christianity in the old Uigur society ought to be analyzed again from the historical viewpoint.

In Turkey, Osman Fikri Sertkaya and Mehmet Ölmez may justifiably be the first to be named among the active scholars dealing in the Old Uigur studies. While Sertkaya's research interest covers various

areas of the Old and Middle Turkic philology, his noteworthy works are related to the Uigur texts in the Berlin collection, which were lost during World War II. Before the war, Reşid Rahmeti Arat, the great Turkish scholar who studied in Berlin in the 1930s, had taken their photographs and brought them back to Istanbul. Sertkaya inherited the photograph collection that was abounding in precious materials [BATS, Nos. 906, 971, 1063; Sertkaya 1999, 2006a, 2006b]. Mehmet Ölmez, talented with his multilingual knowledge, has contributed mainly in the field of the Buddhist texts. Among his many recent works, the collaboration with Klaus Röhrborn on the third chapter of the Xuanzang 玄奘 biography stands out as the preeminent one [Ht III]. Ölmez is also serving as the editor-in-chief of the journal *Türk Dilleri Araştırmaları*, which has published important papers on the Old Uigur philology and linguistics. Scholars dealing with the Uigur civil documents shall pay attention, too, to the recent monograph by Ayşe Melek Özyetgin. Her approach to the taxation terminology of the Old Uigur documents may be regarded as a comparative philological study with the Turkic decrees of the Golden Horde, taking over the Turcological tradition in Turkey [Özyetgin 2004]. Her articles concerning the issue, which have been compiled in another volume [Özyetgin 2005], should also be considered from the viewpoint of the Turfan studies.

In other countries, there are not many active scholars of the Old Uigur studies. Besides Nichoras Sims-Williams, the specialist of Sogdian and the other Middle Iranian linguistics and philology, there are no scholars in the UK who are related to the Old Uigur field, despite the precious and voluminous London collection: the IDP declares that it acts solely as a facilitator. In France, the situation is similar: James Hamilton passed away unexpectedly in 2003 and Louis Bazin has retired. Only George-Jean Pinault, a specialist on Indo-European linguistics, has put forward arguments concerning the cultural interaction between the Tocharian and Uigur in his analysis of the Tocharian texts [e.g., Pinault 2003, 2008]. In St. Petersburg, Lilia Tugusheva is now the only scholar representing the tradition of the Russian Uigur studies that date back to W. W. Radloff's work on the Old Uigur materials [BATS, Nos. 1069, 1070; Tugusheva 2004, 2006, 2007, 2008]. In the USA, György Kara, the leading Altaist from Hungary, has produced many benefiting articles on the Old Uigur materials, sometimes in cooperation with German scholars [See BATS].

Finally, the liberalization of Russia and East Europe and the open policy pursued by China have enlivened the prospect of collaboration among the international community of scholars. Besides those mentioned above, I have been informed that Geng Shimin, Shōgaito Masahiro, and Peter

Zieme are now preparing the edition of an Uigur Buddhist work called *Abitaki* (< Chin. *A-mi-tuo jing* 阿彌陀經), as a posthumous volume compiling the research of Kudara Kōgi. The study on the Uigur version of the *Daśakarmapathāvadānamālā* preserved in St. Petersburg [DKPAM] is a fruit of the cooperation between Lilia Tugusheva and Shōgaito Masahiro. The BBAW Turfanforschung has installed as official members of its Old Turkic section scholars from outside Germany—Abdurishid Yakup from Xinjiang, and Kasai Yukiyo from Japan. Also well known is the long-term collaboration of Geng Shimin, Hans Joachim Klimkeit, and Jens Peter Laut on the Hami manuscript of Maitrisimit, and the Manichaean texts since 1985 [BATS, Nos. 708, 709, 767, 768, 795, 796, 891, 959, 960, 1108; cf. Geng 2008], which now involves George-Jean Pinault as well. Recently Osman Sertkaya, Simone-Christiane Raschmann, and Matsui Dai embarked on a cooperative study of Arat's photograph collection in Istanbul [cf. Raschmann 2008; Sertkaya and Matsui 2008; Matsui 2008a]. Hopefully, these earnest international collaborations will progress and bear fruit in the future.

NOTES

- 1 In order to conserve space, I mention the literature with the registration number given in BATS, as far as possible.
- 2 <http://119.245.143.161/research/chuoajiaken/petersburg.html> (accessed March 2009)
- 3 <http://www.turfanological.com/article/article.php?articleid=44> (accessed March 2009)
- 4 For example, Haneda and Yamada mistook many Middle Iranian (Middle Persian, Parthian, and Sogdian) texts as Uigur. Those Middle Iranian texts have been wholly edited in a separate volume [Kudara, Sundermann, and Yoshida 1997].
- 5 <http://119.245.143.161/research/chuoajiaken/petersburg.html> (accessed March 2009)
- 6 For the works by Japanese scholars, bibliographies carried in SIAL may well supplement BATS: Oda Juten (Vol. 11, 1996), Shōgaito Masahiro (Vol. 17, 2002), Moriyasu Takao (Vol. 23, 2008).
- 7 Kudara's bibliography is available on the website of BBAW Turfanforschung [<http://www.bbaw.de/bbaw/Forschung/Forschungsprojekte/turfanforschung/bilder/KUDARA-BIBLIOGRAPHY.pdf>].

ABBREVIATIONS

- ARCAB = Peter Zieme, ed. *Aspects of research into Central Asian Buddhism: In memoriam Kōgi Kudara*. Silk Road Studies 16. Turnhout: Brepols, 2008.
- BATS = Volker Adam, Jens Peter Laut, and Andreas Weiss, eds. *Bibliographie alttürkischer Studien*. Wiesbaden: Otto Harrassowitz, 2000. 149p. Supplemented in *Ural-Altäische Jahrbücher*, Neue Folge, 17 (2002): 234–239; Neue Folge, 18 (2004): 202–207; Neue Folge, 19 (2005): 229–232; Neue Folge, 20 (2006): 228–232. Available online: <http://www.bbaw.de/bbaw/Forschung/Forschungsprojekte/turfanforschung/de/Bibliographie>
- BT = *Berliner Turfantexte*.
- BT XXI = Jens Wilkens. *Die Drei Körper des Buddha (trikāya): Das dritte Kapitel der uigurischen Fassung des Goldglanz-Sutras (Altun Yaruk Sudur)*. Turnhout: Brepols, 2001.
- BT XXIII = Peter Zieme. *Magische Texte des uigurischen Buddhismus*. Turnhout: Brepols, 2005.
- BT XXVI = Kasai Yukiyo. *Die uigurischen buddhistischen Kolophone*. Turnhout: Brepols, 2008.
- DhSPB = *Eluosikexueyuan dongfang yanjiusuo shengbidepu fensuo zang dunhuang wenxian* 『俄羅斯科學院東方研究所聖彼得堡分所藏敦煌文獻』 (Dunhuang manuscripts collected in the St. Petersburg Institute of Oriental Studies of the Academy of Sciences of Russia). 17 vols. Shanghai: Shanghai guji chubanshe, 1992–2001.
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