The University of Osaka
Institutional Knowledge Archive

Title	Three Old Turkic 五臺山讚 Wutaishanzan fragments
Author(s)	Zieme, Peter
Citation	内陸アジア言語の研究. 2002, 17, p. 223-239
Version Type	VoR
URL	https://hdl.handle.net/11094/16403
rights	
Note	

The University of Osaka Institutional Knowledge Archive : OUKA

https://ir.library.osaka-u.ac.jp/

The University of Osaka

Three Old Turkic 五臺山讚 *Wutaishanzan* fragments*

Peter Zieme

Mañjuśrī, the Bodhisattva of Wisdom, is known under several names consisting of five elements equated by F.J. Meier with the mountain 五臺山 Wutaishan having five pikes.[1] Mañjuśrī veneration is known to be affiliated with the holy mountain since at least the fifth century.[2] E. Lamotte argues that it flourished during the Tang.[3] R. Birnbaum who devoted several studies to this topic, saw the important reason for the fact why the Wutaishan became so famous to Buddhists that visitors had visions of Mañjuśrī Bodhisattva here.[4]

Poetic praises of sacred mountains and especially of Mount Wutai were written on many occasions and quite a number is known from Dunhuang. They are written under the title 讚 *zan*.[5] Already 饒宗頤 Rao Zongyi made known some parts of this material in Europe.[6] 杜斗城 Du Doucheng's book[7] is the most comprehensive study of the related Chinese original texts.

Here I want to introduce translations of the *Wutaishanzan* into Uighur. These

---

* Herewith I would like to express my thanks to Matsui Dai for his generous help in controlling the Chinese passages as well as Kasai Yukiyo for providing me with a copy of Cartelli's dissertation.

1 Meier, p. 689.

2 Schneider 1987, p. 28.

3 Lamotte, pp. 54 sqq.

4 Birnbaum 1984, p. 8.

5 Du 1991.

6 Jao/Demiéville.

7 Du 1991.

remnants not only show the wide range of Uighur Buddhists' interests, but also a strong interrelationship between the Buddhist cultures of Dunhuang and the Turfan region.

The transliteration of the fragments is followed by an interpretation where I reconstruct the verses by using mostly the text of A.M. Cartelli.

A) The beginning part of a *Wutaishanzan* translation according to the fragment Ch/U 6956 (T III 62-1004)[8]

On the reverse of the Chinese fragment Ch/U 6956 (T III 62-1004)[9] there is, as already mentioned in BT XIII,[10] a poem which seems to be a kind of colophon. Following it on the same folio there is the beginning of a translation of the *Wutaishanzan*[11].[12] It belongs to the findings of the third German (Prussian) expedition to the Turfan oasis, but no further informations on place and circumstances are available. None of the lines is complete, and what is preserved of each line, is approximately half of the original text. Thus it is extremely difficult to reconstruct a readable text.

Transliteration of the Wutaishanzan text on Ch/U 6956 verso

01 pw ʾwdʾyš̰ʾńsʾń ʾwl yʾm[ ]

02 pwrqʾn ʾwqly pyr ʾwydwn tʾydʾp [ ]

03 tʾq nynk ʾwykdysy : pys yw[ ]

04 ʾwlwq tʾlwy ʾwykwz[13] swβ yn [ ]

05 ʾʾqtʾrqʾly twnkdʾrqʾly qyl[ ]

---

8 Photograph accessible at the Digital Turfan Archive of the Berlin-Brandenburgische Akademie der Wissenschaften: http://www.bbaw.de/forschung/turfanforschung/dta/digital/ch_u/images/chu6956versototal.jpg. Cf. Plate V.

9 T. 1547, Vol. XXVIII, p. 518b24-c29.

10 BT XIII, Nr. 10.

11 In BT XIII , p. 67, by mistake written *Wutaishansan*.

12 Kara 1983, p. 45.

13 Apparently the scribe miswrote the beginning of the word.

06 m'ncwswry pwdystβ . p'sw[ ]

07 n'nk 'wl t'q yq t'pr'dk'ly [ ]

08 pwrq'n 'wqly t'ycyw ''tlq p'ly[ ]

09 yynk'q ynt' p'r 'rwr pyr p[ ]

10 t'q . 'wl t'q nynk 'ydysy [ ]

11 tyr'yw twd'r t'k tytyr [ ]

12 kwyrs'r 'wt'cy 'ylyky t[ ]

13 lyk p'lyqy 'wlws y kwyswnwr [ ]

14 kwyrs'r cyt'[14] tykyn nynk [ ]

15 pyrl' p'kyz p'lkwlwk ''trwq ''[ ]

16 pwrq'n 'wqly kwyndwnky p's'[ ]

17 [...]r'm 'wl 'wl s'nkr'm t' [ ]

18 [... ...] p'r 'rwr sβ's[ ]

19 [... ... ...]p t[ ]

Interpretation

[Header]

01 bo udayšansan ol yam[u ...]

This is the "Praise of Wutai Mountain", (it is) sur[e].[15]

五臺山讚 wu tai shan zan

---

14 With two ending strokes, one downwards, the other rightwards. Apparently, the scribe first wrote cyt, and later he added a stroke for '. On the other hand, the correct spelling was indeed cyt, as known from the *Avadāna* text edited by M. Shōgaito (ll. 256-257):
čitri äsri ärdinilärin etilmiš
čınkertü arıg süzök burhanlar ulušı tetmiš
čet teginniŋ yemišliki
četavan s(a)ŋramta y(a)rlıkayur ärti.

15 For *yamu* cf. ED 934. As final confirming formula beside *yamu* also *čın ol* resp. *čın ol yamu* are in use.

[I]

a 02 burhan oglı bir üdün taidap [...]

b [...] 03 tag-nıŋ ögdisi :

c beš yü[z agulug luular] 04 ulug taluy ögüz suv-ın [...] 05 aktargalı toŋdargalı[16] kıl[ur][17]

d 06 mančušuri[18] bodistv . basu [...] 07 näŋ ol tag-ıg täprätgäli [umaz]

a Buddha son! At one time, [while sitting on the] Bodhimaṇḍa,[19]

b [one listens to perfect one's mind how the] praise of [Wutai] Mountain [is recited].

c The five [hundred poisonous dragons][20] let the water of the great ocean flow and foam.

d [Inasmuch] Mañjuśrī Bodhisattva [oppresses evil], he is in no way able to move this mountain.[21]

佛子	fo zi
道場屈請暫時間	dao chang qu qing zan shi jian

16 This confirms Clauson who stated that "in Uyğ. the word is consistently spelt **toŋtar-** (or **toŋdar-**) although **töŋit-** had front vowels in that language and this V[erb] has front vowels everywhere else" (ED 518b).

17 There is no equivalent for *aktargalı toŋdargalı*.

18 Mostly written *mančuširi*, thus one may suppose that it is only a *lapsus calami*.

19 In the Chin. text exclusively 道場 *daochang* "bodhimaṇḍa(la)", but here one supposes a variant: *taidap* can be derived from Chinese 大塔 *da ta* "large stūpa" (BDJT 925b). Phonetically *tai* goes back to Chinese *da*, while Chin. *ta* had the old pronunciation **tâp*, cf. Takata no. 0549.

20 The Chinese text has only "poisonous dragons", but according to stanza III these are "five hundred", not preserved in Uighur translation.

21 Comparing the Uighur text with its Chinese origin, it is clear that the translator has chosen *zhen ya* "to press" = Tu. *bas-* "id." in its literal sense, and therefore he had to add an object like *tagıg* "the mountain" for which there is no trace in Chinese.

至心聽讚五臺山　　zhi xin ting zan wu tai shan

毒龍雨降爲大海　　du long yu jiang wei da hai

文殊鎭壓不能翻　　wen shu zhen ya bu neng fan

"Disciple,

Bow down in the Bodhimaṇḍala, and pray a moment.

To perfect your mind listen as Five Terrace Mountain is eulogized.

Poisonous dragons send down rain, making a great sea,

What Mañjuśrī has protected cannot be overturned."[22]

[II]

a 08 burḥan oglı taičiu atl(ı)g balı[k-nıŋ ...] 09 yıŋak-ınta bar ärür . bir b[eš ...] 10 tag .

b ol tag-nıŋ edizi [...　　] 11 tiräyü tutar täg tetir

c [...] 12 körsär otačı eligi t[äg vaiduri elig] 13 -lig balıkı uluš-ı közünür

d [...] 14 körsär čet tegin-ning [...] 15 birlä bäkiz bälgülüg adrok a[...]

a Buddha son! [Northeast of the] city named Tayčiu[23] there is a mountain [called Wutaishan].

b The height of that mountain is [as if it stretches and holds up to the sky].

c Looking [from the east], there turns up the city and conurbation of [the Lapislazuli King] who is l[ike] the king of the physicians.

d Looking [from the west, there turns up] Prince Jeta's [Grove] with [...] clearly and manifestly brilliant [...]

---

22 Cartelli, p. 112.

23 Transcription of Chin. 代州 *Daizhou.*

佛子	fo zi
代州東北[24]五臺山	dai zhou dong bei wu tai shan
其山高廣共[25]天連	qi shan gao guang gong tian lian
東臺望見琉璃國	dong tai wang xian liu li guo
西臺還見給孤園	xi tai huan xian ju gei yuan

"Disciple,

In northeast Dai prefecture is Five Terrace Mountain,

Its high, broad mountains are joined to Heaven.

From the Eastern Terrace one gazes on the land of Vaiḍūrya,

From the Western Terrace one turns to see the Jeta Grove."[26]

Stanzas III to V seem to be omitted, because the following line rather corresponds to the opening part of stanza VI than to any other part.

[VI]

a 16 burhan oglı kündünki basa[...] 17 [saŋ]ram ol

b ol saŋram-ta [...] 18 [arhant-lar] bar ärür

c svas[...][27]

d [...]

a Buddha son! [In the] southern [...] is a [monas]tery.

b In this monastery there are [many ... arhats.]

c [...]

d [...]

24 Cartelli, p. 113 uses the variant with 有 *you* which might also be the basis for Uighur.

25 Cartelli, p. 113: 與.

26 Cartelli, p. 113.

27 Unclear.

佛子	fo zi
南臺窟裏甚可增[28]	nan tai ku li shen ke zeng
裏畔[29]多少饒羅漢僧	li pan duo shao rao luo han seng
吉祥聖鳥時時現	ji xiang sheng niao shi shi xian
夜夜飛來點聖燈	ye ye fei lai dian sheng deng

"Disciple,

It is very pleasant in the Southern Terrace grotto,

Inside are great numbers of arhats.

Auspicious holy birds appear from time to time,

Night after night come flying glowing holy lamps."[30]

B) The final part of another *Wutaishanzan* translation according to the fragments U 5684a-c[31]

Another manuscript from Toyoq in the Turfan oasis is preserved in the fragments U 5684a-c (T II T). The largest piece, i.e. U 5684a, corresponds to the end of the poem, while it remains unclear how to locate the other two containing only some letters. They are neglected in the reconstruction of the text as I could not locate them exactly.

Transliteration of the fragment U 5684a

(recto)

01 [ ] ”nk[ ]

02 [ ]t’n pwyty [ ]

03 [ ]wklwk y’p[ ]kz

---

28 For a discussion on 增 cf. Cartelli, p. 121, n. 24.

29 Cf. Cartelli, p. 112, n. 25.

30 Cartelli, p. 120.

31 Cf. Plates VI-VII.

04 [ ] p'r pyr [ ]zy

05 [ ]'n s[ ]c 't[ ]z twnky

06 t'q c' t[ ]p [ ] t'pynwr

07 : pwrq'n 'wqly [ ]cwr 'tlq

08 'wynkwr t' t't'q l[ ]'q'r r

09 ywwl swβy 'wl : pwd'p'dy 'tlq

10 ''c'ry ''nt' dy'n 'wlwrwr pyr r

11 q't' dy'n q' kyrs'r s'nsyz

12 s'qys syz yyl 'rt'r : pwykwnky

13 kwynk'd'ky βcr'p'n tnkry pylm'kw

14 t'k : swyzl'kwlwkswz t' swyz

(verso)

01 l'kwrwkswz 'rwr : 'wlwq pwykwlwk

02 m'ncwsyry pwdystβ ''βycq'

03 'twzyn plkwrtwp : kwyn kwynd'm'k

04 'ynyp t'q qwdy t'pyq 'wdwq

05 yrlyq'r : y'ntwrw p'rmys 'wyt

06 ynt' pys twysrwklwk pwlyt

07 'wyz' 'wlwrwp p'ryr : pwrq'n

08 'wqly pys twysrwkl[ ]lyt

09 'ycynt' ''ltwn [ ]lkwrtm'

10 kwyprwk p'r : [ ]q'ncwcy

11 [ ]q twt[ ]ynwr

12 [ ]lyq pwrq[ ]l'ry

13 [ ]k tyn '[ ]

14 [ ] pwrq'n [ ]

Transliteration of the fragment U 5684b

(recto)

01 [...]qwqly [...]

verso

01 [...]ltwq[...]

Transliteration of the fragment U 5684c

(recto)

01 [...]yn[...]

(verso)

01 [...] y'nk's[...]

Interpretation

[XV]

a 01 [...] ang[...] 02 [...]-tın böti[32] [...]

b 03 [...]üglüg yap[...]gz 04 [...]

c bar bir [täŋri k]ızı 05 [dy]an sa[kın]č at[lıg]

d [ü?]ztünki 06 tagča t[eri]p [tuturkan] tapınur 07 :

a [At the eastern foot of the Northern Terrace is] Camel [Precipice,][33]

b [concealed, coiled and winding.][34]

---

32 The word *böti* translating Chin. 駱駝 *luo tuo* "camel", normally is spelled pwtw = *botu*, cf. ED 299, but some examples (esp. in Tatar dialects *büti*) collected by Ė.V. Sevortjan (cf. Sevortjan "B", pp. 198-200), may lead to the assumption that there existed also a front vocalic variant. If Russian *bitjug* "Lastpferd" is of Turkic origin, it also shows that a front vocalic form like **bitü(g)* has to be postulated.

33 This translation is taken from Cartelli, p. 144.

34 This translation is taken from Cartelli, p. 144.

c There is a [heavenly m]aiden, that is cal[led 'Med]itation th[ought]'.

d Like the highest mountain c[ollectin]g, she offers [rice].

佛子

北臺東脚[35]駱駝巖　　bei tai dong jiao luo tuo yan

密覆盤迴屈曲連　　mei fu pan hui qu qu lian

有一天女名三昧　　you yi tian nü ming san mei

積米如山供聖賢　　ji mi ru shan gong sheng xian.

"Disciple,

At the eastern foot of the Northern Terrace is Camel Precipice,

Concealed, coiled and winding.

There was a goddess named Samādhi,

Gathering a mountain of rice in offering to the sages and worthies."[36]

[XVI]

a burhan oglı [...]čur atl(ı)g 08 üŋür-tä tatag-l[ıg] akar 09 yuul suvı ol :

b budapadi atl(ı)g 10 ačari anta dyan olurur

c bir 11 kata dyan-ka kirsär sansız 12 sakıš-sız yıl ärtär :

d bükünki 13 künkätägi v(a)črapan t(ä)ŋri bilmägü 14 täg :

a Buddha son! In the cave called *[ ]cwr*[37] there is sweet and flowing brook water

35 Cartelli, p. 144: +有.

36 Cartelli, p. 144.

37 The name of the grotto is in the Chin. text "Vajra grotto", cf. Birnbaum 1989-1990, p. 129 with quote from T. 2099, vol. 51, 1106c12-13: 金剛窟即文殊大宅 "The Diamond Grotto. This is Mañjuśrī's great dwelling. ..."; Gimello, pp. 130 sqq. The Turkic equivalent is a crux: *[ ]cwr* (the letter before w is not clear, but rather -c- than anything else), a form *[va]čur* for Skt. *vajra* is strange, there is no further example.

b The master called *Buddhapāda[38] sits there in meditation.

c Once entered meditation, numberless many years pass by.

d As if one did not know[39] up to this day God Vajrapāṇi![40]

佛子

金剛窟裏蜜流泉	jin gang ku li mi liu quan
佛陀波利裏中禪	fo tuo bo li li zhong chan
一自入來經數載	yi zi ru lai jing shu zai
如今直至那羅延	ru jin zhi zhi na luo yan.

---

38 HN 134a: 覺護 Jiao Hu, translation of Skt. Buddhapālita or Buddhapāla: 1. name of one of main disciples of Nāgārjuna who founded a branch of the Mādhyamika School; 2. name of a monk from Kabul who came to China in 676. Cf. SH 229: Buddhapāla (Buddhapālita); Hōbōgirin Répertoire 238a: Buddhapāli (?), cf. Lamotte, Mañjuśrī, pp. 86-88. Though the Skt. name is sure due to the Chinese translation (but cf. Répertoire!), the Turkic form presents a new riddle. One should expect **budapali*, not *budapadi* as in the text. Probably there was a Middle Indic form on the background we dismiss so far. Cf. R. Birnbaum, Caves, p. 129: "The most famous incident at the Diamond Grotto involved a Kashmiri monk named Buddhapāli. Buddhapāli traveled in China specifically to meet Mañjuśrī at Mount Wu-t'ai, arriving in 676." For pictorial representation of Buddhapāli(ta)'s encounter with Mañjuśrī cf. Wong 1993, p. 37; Stevenson, pp. 203-222.

39 Here I suppose a misunderstanding given the fact that the above quoted text actually was the "Vorlage". For 至 *zhi* "to reach, up to" the translator understood 知 *zhi* "to know".

40 In the Chinese text Nārāyaṇa, cf. SH 248a; HN 376b. I cannot explain how the equation of Vajrapāṇi and Nārāyaṇa came into existence. In their German translation of the *Vimalakīrtinirdeśasūtra* Fischer and Yokota write: "Nārāyana oder Vajrapāni eine alte indische Gottheit, im Besitze von ungeheuren Kräften, einem herrlichen Körper und sehr tapfer." (p. 151). The Turkic text U 5791 is a description of a maṇḍala, one reads (02-05): *mantal kılmış kärgäk [mantal]-nıŋ iči taşı etigi alku barča kök kärgäk yogačari yamandaka vačir-a-pani-ıg udai šan tag-tın ündürüp kälürüp mantal otur-a-sın-ta turmış-ın sakınmış kärgäk* "One has to make the maṇḍala (thus): the inner part, the outer part as well as the whole configuration of the [maṇḍala] should be blue. The yogacārin should call the Yamāntaka Vajrapāṇi from Mount Wutaishan and imagine that he is standing in the middle of the maṇḍala."

"Disciple,

Within the Vajra Grotto is a sweetly flowing stream,

Inside is Buddhapāli, in the midst of meditation.

Once he entered, he stayed for several years,

Nowadays we directly go to Nārāyana."[41]

[XVII]

a sözlägülüksüztä söz (verso 01) -lägülüksüz ärür :

b ulug bügülüg 02 mančuširi bodis(a)t(a)v avıčga 03 ätözin b(ä)lgürtüp :

c kün kündämäk 04 enip tag kodı tapıg udug 05 y(a)rlıkar :

d yanturu barmıš üd 06 -intä beš tüšrüglüg bulıt 07 üzä olurup barır :

a It is more unutterable than the unutterable.

b The great wise Bodhisattva Mañjuśrī showed himself in the body of an old man.

c Day by day he descends from the mountain and obtains offerings.

d When he returns, he sits in the five-coloured[42] cloud and ascends.

---

41 Cartelli, p. 145.

42 ED 566a. G. Clauson could give only one example for *tüšrüg*: U II 47/75 *tüšrük hua čäčäklärig* "the *t.* flowers". F.W.K. Müller translated it as "wohlriechend", Clauson "deposited", but here it is clearly "coloured". According to SH 125b the meaning of Chinese 色 *se* in this context is "colour". Further examples appear in the Golden Light sūtra: 1) Suv 536/20-537/1 *bo dar(a)nıg bir otuz kata sözläp beš türlüg tüšrüg yip üze bir otuz tügüp < sol> sol oŋ* [= *öŋ*] *öšüninte basun* (no Berlin variants) "One should recite this dhāraṇī 21 times and bind it with a five-coloured string on the left forearm!" = (Nobel's German translation, p. 278) "(soll) er einen fünffarbigen Faden nehmen, den Zauberspruch 21mal rezitieren, 21 Knoten machen und den Faden hinten auf dem linken Vorderarm (befestigen)." (*beš türlüg tüšrüg yip* = 441a 17 五色線). There is an exact equivalent of *se* and *tüšrüg*. 2) Suv 575/1-2 *pra kušatri asturup* (no Berlin variants) *[tü]kel tüšrüg kılturtı* "While hanging up banners and parasols he caused to make (it) [com]pletely coloured." = 444b16 懸繒幡蓋以莊嚴, without an exact equivalent to *tüšrüg*) = (Nobel's German translation, p. 296) "schmückte ihn, indem er Banner und Sonnenschirme anbrachte". Several examples in the Hsuan Tsang biography, cf. Kahar Barat, p.↗

佛子

不可論中不可論	bu ke lun zhong bu ke lun
大聖化作老人身	da sheng hua zuo lao ren shen
每日下山受供養	mei ri xia shan shou gong yang
去時還乘五色雲	qu shi huan cheng wu se yun.

"Disciple,

Among the undiscussable, it is undiscussable,

The Great Sage transforms himself into an old man.

Each day he descends the mountain to receive offerings,

When he leaves, he returns riding on a five-colored cloud."[43]

[XVIII]

a burhan 08 oglı beš tüšrügl[üg bu]lıt 09 ičintä altun [öŋlüg bä]lgürtmä 10 köprüg bar :

b [ulug yarlı]kančučı 11 [tu]g tut[galı agt]ınur

c 12 [ ]lıg burh[an oglan]ları 13 [köprü]g-tin a[gtınur]

d 14 [ ] burhan [oglanları]

a Buddha son! In the five-coloured cloud there is a golden bridge (through) manifestation.

b [The great mer]ciful [monk ascends] to hold the [bann]er.

c [The influenced] Buddha [sons] ascend on the [bridg]e.

d [The uninfluenced] Buddha [sons meet the whirling wind.]

---

305. Tezcan Hsuan Tsang X "güzel kokulu". Cf. *tüs* "colour" in the Čagatay language, Tobol and Baraba dialects ; HKS 958a Chin. 色 "öŋ, tüs, reŋ"; HUL Chin. 色 1) reng, 2) tüs.

43 Cartelli, p. 154.

佛子	fo zi
五色雲裏化金橋	wu se yun li hua jin qiao
大悲和尚把幡招	da bei he shang ba fan zhao
有緣佛子橋上過	you yuan[44] fo zi qiao shang guo
無[45]緣佛子逆風飄	wu yuan fo zi ni feng piao.

"Disciple,

In the five-colored clouds is the transformation of the golden bridge,

The monk of great compassion summons us with a banner.

The disciples who have a karmic affinity pass over the bridge,

The disciples who have no karmic affinity whirl in a contrary wind."[46]

C) The beginning of a Chinese *Wutaishanzan* in Uighur transcription according to U 5335

The beginning of the poem is further provided in transcription in a manuscript written in cursive script and preserved in the Turfan Collection of the BBAW. It consists of a collection of several different Chinese Buddhist works mainly in Uighur script, partly accompanied by a translation. The text of the *Wutaishanzan* extends from p. 22,1 up to 23,5 of the manuscript U 5335. An extensive study of the whole book is expected by M. Shōgaito and G. Kara.

Conclusion

To be short I only want to stress here that these newly introduced fragments are a further proof for rather close contacts between Turfan and Dunhuang at least in Buddhist belief

---

44 有緣 *you yuan* "Those who have the cause, link, or connection, i.e. are influenced by and responsive to the Buddha" (SH 215a).

45 无 misread as 天, cf. Du, p. 5.

46 Cartelli, p. 158.

and practice. The *Wutaishanzan* and related texts are so intermingled with Dunhuang culture that one can conclude that the origins of these Uighur versions were those now known from Dunhuang or similar ones. Further, it becomes more and more evident that the Dunhuang tradition did not find an end with the enclosure of the scriptures' cave, but continued up to the end of Yuan times, especially under the guidance of Uighur Buddhists who later, in the 14th or 15th century came under Muslim pressure.

References

BDJT = 中村元 Nakamura Hajime, 佛教語大辭典 [Bukkyōgo Daijiten], Tokyo 1975.

R. Birnbaum, Secret Halls of the Mountain Lords: The Caves of Wu-t'ai shan, in: Cahiers d'Extrême-Asie 5 (1989-1990), pp. 115-140.

R. Birnbaum, The Manifestation of a Monastery: Shen-ying's Experiences on Mount Wu-t'ai in T'ang Context, in: Journal of the American Oriental Society 106 (1986), pp. 119-137.

R. Birnbaum, Studies on the Mysteries of Mañjuśrī, Society for the Study of Chinese Religions Monograph 2, 1983.

R. Birnbaum, Thoughts on T'ang Buddhist Mountain Traditions and Their Context, Tang Studies No. 2 (1984), pp. 5-23.

BT XIII = P. Zieme, Buddhistische Stabreimdichtungen der Uiguren, Berliner Turfantexte XIII, Berlin 1985, Nr. 10.

A. M. Cartelli, The Poetry of Mount Wutai: Chinese Buddhist Verse from Dunhuang, Columbia University 1999 (Dissertation).

Catalogue des manuscrits chinois de Touen-Houang, I-V, Paris 1970-1995.

杜斗城 Du Doucheng, 敦煌五臺山文獻校録研究 [Comparative Studies on the Wutaishan Literature from Dunhuang], Peking 1991.

ED = G. Clauson, An Etymological Dictionary of Pre-Thirteenth-Century Turkish, Oxford 1972.

Fischer, J., Yokota Takezō, Vimalakīrti-nirdeśa. 維摩詰所説經 (Das Sūtra über die Erlösung). Nach einem japanischen Manuskript von Kawase Kōzyun. Tokyo 1944.

[Ed.] J. Giès, Les arts de l'Asie Centrale. La collection Paul Pelliot du Musée national des Arts asiatiques - Guimet, Paris 1996.

H. Giles, Descriptive Catalogue of the Chinese Manuscripts from Tunhuang in the British Museum, London 1957.

R.M. Gimello, Chang Shang-ying on Wu-t'ai Shan, in: Pilgrims and Sacred Sites in China, ed. by S. Naquin and Chün-fang Yü, Berkeley/Los Angeles/Oxford 1992, pp. 89-149.

G. Kara, Sino-uigurische Worterklärungen, in: Sprachen des Buddhismus in Zentralasien. Vorträge des Hamburger Symposiums vom 2. Juli bis 5. Juli 1981, ed. by K. Röhrborn and W. Veenker, Wiesbaden 1983, pp. 44-52.

日比野丈夫 Hibino Takeo, 敦煌の五臺山圖について [Tonkō no Godaisanzu ni tsuite], in: Ars Buddhica [Bukkyō Bijutsu] 34 (1958), pp. 75-86.

Jao Tsong-Yi, P. Demiéville, Airs de Touen-Houang (*Touen-houang k'iu*). Textes à chanter des VIIIe - Xe siècles, Paris 1971.

HKS = Hanzuxa-ḳazaḳxa søzdik, Xinjiang Haleḳ baspase 1979.

HN = Hackmann, H., J. Nobel: Erklärendes Wörterbuch zum chinesischen Buddhismus. Chinesisch-Sanskrit-Deutsch, Leiden 1951-1954.

法寶義林 Hōbōgirin. Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises. Publié par l'Académie des Inscriptions et Belles-Lettres. Institut de France avec le patronage de l'Académie du Japon et le concours de l'École Française d'Extrême Orient et de la Maison Franco-japonaise de Tōkyō, I-VII (1929-1994), *Répertoire du Canon bouddhique sino-japonais* 1978.

HUL = Hänzučä-uiγurčä luγät, Xinjiang Hälḳ näšriyati 1974.

Kahar Barat, The Uyghur-Turkic Biography of the Seventh-Century Chinese Buddhist Pilgrim Xuanzang, Ninth and Tenth Chapters, Bloomington 2000.

P. Kroll, Lexical Landscapes and Textual Mountains in the High T'ang, in: T'oung Pao 84 (1998), pp. 62-101.

E. Lamotte, Mañjuśrī, in: T'oung Pao 48 (1960), pp. 54 sqq.

E. Marchand, The Panorama of Wu-t'ai shan as an example of tenth Century Cartography, in: Oriental Art 22 (1976), pp. 158-173.

F.J. Meier, Die Mythologie des chinesischen Buddhismus, in: Wörterbuch der Mythologie I. Abt.: Die alten Kulturvölker 23. + 24., ed. by E. Schmalzriedt, W.H. Haussig, Klett-Cotta s.a.

L.N. Menšikov, Kitajskie rukopisi iz Dun'chuana. Pamjatniki buddijskoj literatury suven'sjue, Moskau 1963.

那波利貞 Naba Toshisada, 中晩唐五代の佛教寺院の俗講の座に於ける變文の演出方法に就きて [On the Performance of "Henbun" on the Stages of Popular Buddhistic Preaching in T'ang and Five Dynasties], in:甲南大學文學會論集 [Kōnan Daigaku Bungakukai Ronshū] 2 (1955), pp. 1-74.

任半塘 Ren Bantang, 敦煌歌辭總編 [Dunhuang geqiu zongbian], Shanghai 1987.

R. Schneider, Un moine indien au Wou-t'ai chan - relation d'un pélerinage -, in: Cahiers d'Extrême-Asie 3 (1987), pp. 27-39.

H.G. Schwarz, An Uyghur-English Dictionary, Western Washington 1992.

Sevortjan, Ė.V.: Ėtimologičeskij slovar' tjurkskich jazykov. Obščetjurkskie i mežtjurkskie osnovy na bukvu «B», Moskva 1978.

Shōgaito Masahiro: Drei zum *Avalokiteśvara-sūtra* passende Avadānas, in: Der türkische Buddhismus in der japanischen Forschung, hrsg. von J. P. Laut und K. Röhrborn, Wiesbaden 1988, pp. 56-99, + Taff. 107-119.

SH = Soothill, W.E., L. Hodous: A Dictionary of Chinese Buddhist Terms, London 1937.

R.A. Stein, Grottes-matrices et lieux saints de la déesse en Asie Orientale, Paris 1988.

D. Stevenson, Visions of Mañjuśrī on Mount Wutai, in: Religions of China in Practice (ed. D.S. Lopez), Princeton, New Jersey, 1996, pp. 203-222.

T. = 大正新脩大藏經 Taishō shinshū daizōkyō (ed. by Takakusu Junjirō, Watanabe Kaigyoku), Tōkyō 1924-1935.

高田時雄 Takata Tokio, 敦煌資料による中国語史の研究 [A Historical Study of the Chinese Language Based on Dunhuang Materials. The *Hexi* 河西 Dialect of the Ninth and Tenth Centuries], Tokyo 1988.

S. Tezcan, Eski Uygurca Hsüan Tsang Biyografisi X. Bölüm, Ankara 1975.

U II = F.W.K. Müller, Uigurica II, Abhandlungen der Preußischen Akademie der Wissenschaften, Berlin 1908.

D.C. Wong, A Reassessment of the *Representation of Mt. Wutai* from Dunhuang Cave 61, in: Archives of Asian Art 46 (1993), pp. 27-52.