

or Niẓām al-Dīn, it turns out that Abū al-Faẓl holds responsible Muẓaffar Khān and Shāh Manṣūr, the highest officials at the Mughal court, for neglecting to apply the principle of *ṣulḥ-i kull*, which means equal treatment of Muslims and Hindus. It seems significant that Abū al-Faẓl's advocacy of *ṣulḥ-i kull* came just at the time when Emperor Akbar successfully suppressed the rebellion and firmly established Mughal sovereignty over North India.

An Uighur *avadāna* to *Avalokiteśvara Sūtra*

by Masahiro SHŌGAITO

An Uighur MS brought back by A. Stein from Tun-huang, Or. 8212—75A in the British Museum, consists of two booklets, one of which is known to be a commentary on *Abhidharmakośa*, while the other has been thought also to belong to the same commentary by T. Haneda and to be an independent *jātaka* by Ş. Tekin. A closer scrutiny, however, reveals the latter to be neither an *Abhidharmakośa* commentary nor a *jātaka*, but a collection of three *avadānas* to be preached after a recitation of *Avalokiteśvara Sūtra* (*Kuan yin ching*), a chapter from *Saddharmapuṇḍarīka*, an identification corroborated by the inscription, ‘觀音經 *sudurnung* 相應是’ at the end of XVa. In their contents, the three *avadānas* are closer to *vyākaraṇa* rather than to *jātaka*, and the last one clearly states that the text was preached to the people of Qoçu Uluś headed by Ilči Yalavaç Taruxan Başxağ an. The *avadānas*, whose textual characteristics show them to be a Yüan copy, abound in alliterated verses, reminiscent of Old Turkic poetry.