

THE ROYAL LIBRARY, COPENHAGEN

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IN DANISH COLLECTIONS

FOUNDED BY KAARE GRØNBECH †

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CATALOGUE OF
MONGOL BOOKS, MANUSCRIPTS
AND XYLOGRAPHS

BY

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ASSISTED BY

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THE ROYAL LIBRARY
COPENHAGEN 1971

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PREFACE

With the publication of volume 3 of "The Catalogue of Oriental Manuscripts in Danish Collections" a description has been published of the Mongol and Kalmuck manuscripts and xylographs in the Royal Library and the National Museum, Copenhagen. The sorting and cataloguing of these collections were started by Professor Dr. Kaare Grønbech and Mr. E. Haarh, M.A., but was later delegated to Professor Dr. Walther Heissig, University of Bonn, who carried out the difficult task of cataloguing. Professor Dr. Charles Bawden, University of London, assisted in the description of certain parts within the headings: Divination, Astrology, Medicine and Folklore.

The manuscript of the catalogue at its first stage was submitted in 1959; and further research on the source material was carried out in 1962-63. Further findings and literature relating to works dealt with in this catalogue, published after 1963, have been incorporated in the volume as Addenda. The final form is due to the labours of Mr. Frede Møller-Kristensen, M.A., who since 1969 has been head of the Oriental Department of the Royal Library.

The Editors wish to express their thanks to all those who have contributed to this volume and especially to Professor Dr. Walther Heissig. Not only did he prepare the largest part of the volume, including the opening chapters, but he also gave help with the typographical planning of the catalogue. Gratitude is also expressed to Dr. Chang Tao-wen who wrote the Chinese characters.

The Royal Library wishes this work to stand as a memorial of Professor Dr. Kaare Grønbech who, in the short time allowed him, played a great part in collecting the material and who became prominent in International Central Asian philology.

Simultaneously with the present volume of the catalogue series the Royal Library publishes vol. 2 (COM DC, 2,2), printed already in 1966, and in the course of 1972 the library expects to publish vol. 1, Catalogue of Ceylonese Manuscripts in Danish Collections (COM DC, 1) by C. E. Godakumbura. This volume will include a general preface of the whole series.

Copenhagen, December 1970

Palle Birkelund

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INTRODUCTION

BY

WALTHER HEISSIG

The Mongol Collection of the Royal Library of Copenhagen consists of 560 manuscripts and xylographs in the Mongolian language. Of these ten are kept in the National Museum of Copenhagen¹. With this number of works it is one of the largest collections of Mongolian literature outside Russia and Mongolia itself. It is there outnumbered only by the newly created Mongol collection of the International Academy of Indian Culture, New Delhi. The latter, however, comprises only Buddhist works in the Mongolian language. First and foremost as a result of the efforts of the late Kaare Grønbech, professor of Central Asiatic languages in the University of Copenhagen, the Copenhagen collection gives a comprehensive view of the wide range of Mongolian Buddhist literature, secular, semi-secular, and religious. There are to be found works of nearly all branches of the multifarious Mongolian literature. Buddhist canonical writings (47), dogmatic writings and commentaries (17), works on lamaist ritual and liturgy (22), collections of *dhāraṇīs* (10), the collected works of lamaist church dignitaries (1), hymns and prayers (24), hagiographical writings (6), works on iconography (3), astrology and divination (48), on lexicography (11), grammar (3), and medicine (30), biographies of lamaist church dignitaries (8), and guides to monasteries (4).

This extensive documentation of Lamaism and its scientific branches is by far exceeded in number by works of Mongol popular religious beliefs and folklore (62), collections of oral traditions and folktales, noted down by Tsakhar Mongols at the request of Kaare Grønbech (3), parables and moralistic commentaries of the lamaist school of thought, as well as their popular offsprings, the mostly satirical *üges* (50), note-books containing Mongol proverbs and riddles (3), songs I–VII, X, XI, and XV of the Mongolian Geser-Khan epic (4), narratives of Indian origin or based on Indian themes (46), translations of Chinese novels (59), tales of peregrinations to the Buddhist hells (8), biglot Manchu-Mongolian educational and philosophical works, translations of Chinese Confucian philosophy, and official documents (26).

To the above list should be added manuscripts within the field of Mongolian genealogical and ecclesiastical historiography, which have no counterparts in any of the other collections of Mongolian literature outside Russia and Mongolia.

With a view to illustrate the especial importance to literary research of the Copenhagen Mongol collection, which is due to quality as well as quantity, it seems advisable to give a brief survey of all other known collections of Mongolian literature outside Russia and Mongolia.

Belgian Scheut-Mission, Louvain and Brussels: 46 MSS and xylographs (see Heissig, "Scheut", 161–189).

¹ MONG. 41, 182, 210, 423, 427, 428, 429, 435, 436, 437.

- Bern, Historical Museum: 45 MSS and xylographs (all lamaistic).
- Budapest, Academy of Sciences: see Ligeti, *Rapport*.
- Chicago, University, Far Eastern Library, Collection Berthold Laufer: 72 lamaistic xylographs (hand-written list of titles by Berthold Laufer).
- Germany: 12 collections of 672 MSS and xylographs, all collections included in Heissig, *Handschriften*.
- Helsinki, University Library and Société Finno-Ougrienne: 17 + 72 MSS, xylographs, lithographs, and modern typeprints (see Aalto, "Ramstedt").
- Kyoto, University: 49 volumes of Mongol Tanjur xylograph.
- London, British Museum: 105 MSS, xylographs and typeprints.
- London, School of Oriental and African Studies: 34 xylographs.
- Cambridge, University Library: 35 lamaistic works (see Bawden, "Description").
- Oslo, University Library: 10 MSS (see Heissig, "Oslo").
- Peking, National Library: number of MSS etc. unknown.
- Stockholm, Ethnographical Museum: 126 MSS, xylographs, and modern typeprints (see Aalto, "Catalogue").
- Tokyo, Toyo Bunko (Oriental Library): 230 xylographs, MSS and typeprints (see N. Poppe, L. Hurvitz, H. Okada, *Catalogue of the Manchu-Mongol Section of the Toyo Bunko*, Tokyo 1964).
- Vienna, Austrian National Library: 2 xylographs (see Udo Posch, "Zwei mong. Xylographen der Österreichischen Nationalbibliothek", CAJ, II, 1956, 216-218; Walther Heissig, "Zu zwei mong. Xylographen der Wiener Nationalbibliothek", CAJ, III, 1957, 151-152).
- Washington, D.C., Library of Congress: 81 MSS and xylographs (see Farquhar).
- Paris, Bibliothèque Nationale: 165 MSS and xylographs (of which 115 volumes are the Mongolian Kanjur).
- Paris, Institut de France, Collection Schilling von Canstadt: 40 MSS and xylographs (see Ligeti, "Collection").
- Paris, Musée Guimet: 3 lamaistic xylographs, one dating from 1453 (see Walther Heissig, "Die mongolische Steininschrift von Olon Süme", CAJ, I, 1955, 268).
- Princeton University, Gest Chinese Research Library: 109 vols. Mongol Kanjur xylograph and some Mongol xylographs and MSS (see D. M. Farquhar, "A note on the Mongolian books in the Gest Chinese Research Library, Princeton University", CAJ, VI, 1961, 103-104).
- Dublin, Chester Beatty Library: 52 xylographs and MSS (see C. R. Bawden, *A Catalogue of the Mongolian Collection*, Dublin 1969).
- Mongol works are furthermore in the libraries at Harvard (Mass.), Yale and the New York Metropolitan Library, all of U.S.A.

Most of the works in the Mongolian language of these various collections, totalling approximately 1400 titles, are of lamaistic contents most of xylographed or hand-written copies of the 219 lamaistic works known to have been printed at Peking during the reign (1650-1911) of the Manchu emperors (see Heissig, *Blockdrucke*). The Copenhagen Mongol collection, on the other hand, represents in cross section all branches of Mongolian literature.

The nucleus of the Copenhagen collection was formed by the 'Gamle Samling', the 'Old Collection' (MONG. 158, 315, 319, 419, 522, 555, 557). To this belonged a rare birch-bark MS in the Mongolian language (MONG. 158), mentioned as early as 1857 in *Codices Orientales Bibliothecæ Regiæ Hafniensis*, Pars III, Hafniæ 1857, p. 82¹, and the Kalmuck version of the *Suvarṇaprabhāsa-sūtra* (MONG. 557), exhibited at the library during the International Congress of Orientalists of 1908, held at Copenhagen, and later on edited by Erich Haenisch (*Altan Gerel*). In clear anticipation of an increase of the value of Mongolian texts, the 'Old Collection' was later enlarged by fifteen MSS, bought during his stay at Peking in 1922–23 by Dr. Kurt Wulff (MONG. 331, 332, 333, 335, 337, 380, 381, 382, 390, 440, 481, 482, 488, 496, 504), by two MSS bought in 1924 by Mr. L. S. Münter of the Store Nordiske Telegraf-Selskab (MONG. 383, 384), and by MSS collected at Tientsin in 1924 by Mr. Sophus Black, also of the Store Nordiske Telegraf-Selskab (MONG. 395, 498). These donations mainly consisted of old manuscripts, some of which are beautifully executed specimens of Mongol graphic craftsmanship. Among them is the oldest Mongolian translation of the *Altan Gerel* (MONG. 395), which has a colophon dating from the time of *Altan Khan* of the *Tümet*, propagator of Lamaism among the Southern Mongols in the late sixteenth century (see Heissig, "Zur geistigen Leistung der neubekehrten Mongolen des späten 16. und frühen 17. Jahrhunderts", UAJb, XXVI, 1954, 102–105). In 1923 the Copenhagen Collection was enlarged with copies of modern Mongol typeprints from Ulaanbaatar through the donations of Mr. W. Albertsen (MONG. 109, 537, 538, 539, 540, 541, 559) and Mr. Friis-Johansen (MONG. 66, 542).

The years following these enlargements of the collection of Mongol works of the Royal Library of Copenhagen saw a universal increase of the interest taken in Mongolian literature. It was caused in the West by Berthold Laufer's famous Outline of Mongolian Literature (see Laufer, "Skizze"). B. Ya. Vladimircov and N. Poppe published descriptions of parts of the acquisitions of the Asiatic Museum of the Academy of Sciences of the USSR at Leningrad. The German scholar Erich Haenisch collected, in 1929, a number of Peking xylographs for the Prussian State Library, Berlin (now Westdeutsche Bibliothek, Marburg/Lahn). Louis Ligeti, the Hungarian Mongolist, described the collection of Mongol works made in the early nineteenth century by Baron Schilling von Canstadt and presented to the Institut de France, Paris (see Ligeti, "Collection"). He himself collected many Mongol literary works for the Hungarian Academy of Sciences during his expedition to Inner Mongolia in 1928–31 (see Ligeti, *Rapport*). Above all, the Scientific Committee of the Mongol People's Republic until 1937 amassed 2198 Mongol literary works in the State Library of Ulaanbaatar, the catalogue of which it published in 1937 (*Ulus-un nom-un sang-un azi-yin anggi-dur бүкүү монгол анги-ийн бичимел ба дарумал ном бичиг үд-үн бүридкел*, 264 pp.).

The opportunity of enlarging the small 'Old Collection' and its later additions to form the present Mongol collection of ab. 560 works was offered in 1938–39 with the Second Danish Central Asian Expedition to Inner Mongolia of the Royal Danish Geographical Society. The prime mover in the collecting of specimens – from written sources or based on oral tradition – of the literature of the Inner Mongolian tribes was Kaare Grønbech, who had, being a member of the expedition, been en-

¹ 'XI. folia corticis Betulini amuletum, quod Tarni dicitur, exhibent'.

trusted with the linguistic investigations. With his keen perception he saw the necessity of collecting Mongol works in Inner Mongolia, from where hardly any literary material was known, the bulk of the other collections deriving from Northern Mongolia (the Khalkha and Buryat territories). Assisted in his efforts by the other members of the Danish expedition, Henning Haslund-Christensen¹ and Werner Jacobsen², as well as by the Swedish merchant Georg Söderbom³, Kaare Grønbech first and foremost aimed at collecting as much as possible of the secular or semi-secular literature, not, however, entirely neglecting the translations from the Tibetan lamaist canons. In spite of difficulties, caused by the Japanese occupation bureaucracy in North China and delaying the expedition for three months, Kaare Grønbech, working first in the district of *Sui yüan* and then with *Qada-yin süme* in Tsakhar as headquarters, succeeded in the course of the expedition in acquiring ab. 400 literary specimens, chiefly narrative and historical works.⁴ Of those it is perhaps the chronicles that are of the greatest interest as historical sources, seeing that until then only two or three historical works had been accessible to Western scholars. Kaare Grønbech himself considered this acquisition important: 'Thanks to the collections of the Danish expedition, it is possible for the first time here in Western Europe to form a comprehensive idea of Mongol historiography and its importance to our historical research'. ('Sprog og Skrift i Mongoliet', *Geografisk Tidsskrift*, XLIII, Copenhagen 1940, 87). Most of the works were collected between late October 1938 and February 1939. About 70 texts came from Kalgan and *Sui yüan*. Having heard the news that friends of their people and culture wanted to collect specimens of their literature, Mongols flocked from all directions to the headquarters of the expedition, offering manuscripts and xylographs for sale.

More than 186 works came from the region around the seat of the Swedish Christian Mission in *Qada-yin süme*, Tsakhar, some from an *ayil* south-east of this temple. Owing to Georg Söderbom's assistance it became possible to buy many valuable works from *Tamirinsürüng*, a local Tsakhar. Father and brother of this Mongol were well known for their penmanship. The brother was much sought after as a letter-writer by the local Mongols, the father famous for his knowledge of the Tibetan and Chinese languages. As a consequence of this background the MSS purchased from *Tamirinsürüng* contain literary gems like the rare chapters X and XI of the Geser-Khan epic, the tale of Prince *Ardasidi*, translations of Chinese novels, Manchu and Chinese philosophy, as well as Manchu-Mongolian dictionaries. Another set of 13 MSS were obtained from *Khartsin Khu*, likewise a Tsakhar, while 4 other works were bought from a Chinese. *Dzambo blama* brought some works, as also many other Mongols. Of especial interest are two small libraries which used to belong to travelling lamas. Another part of the collection, comprising 18 works, used to be the library of an old Tümet family

¹ MONG. 322, 336, 354, 374, 377, 378, 494, 501.

² MONG. 162, 169, 171, 173, 189, 281, 292, 369, 396, 397.

³ MONG. 92, 122, 321, 443.

⁴ Among these are photographic copies of texts in the collection of the Reverend *Antoine Mostaert* C.I.C.M., p. t. Arlington, Virginia, U.S.A. (MONG. 514, 516, 543, 544, 545, 546, 547).

Later additions to the collection are MONG. 57 a-b and MONG. 392 bought by *W. Heissig* in Peking, 1944. Further the photographic copies MONG. 507 from the Mongol collection of the Westdeutsche Bibliothek, Marburg/Lahn, MONG. 518 from the Collection *Raghu Vira*, New Delhi, and MONG. 549 and 550 from the collection of Mrs. *Lindgren*, Cambridge University, England.

living at *Usulu*, 10 km. north-west of *Kuei hua-cheng*, near the temple of *Usutan juu*. For some generations the teachers and tutors of the Tümet princes came from this family, and it is assumed that these books were used for the instruction of the princely pupils. Among these MSS were a Manchu-Mongolian-Chinese trilingual version of the Confucian *Ta hsüeh*, dictionaries, the chronicle of the building of the *Kuei-hua* temples, imperial admonitions given in 1722, 1735, and 1799 by the Emperors K'ang-hsi, Yung-cheng, and Ch'ien-lung, as well as documents taken from the archives.

Whenever it was impossible to buy the original, such as in the case of the famous Mongol chronicle *Altan kürdün mingyan gegesütü bičig*, until then unknown in the West, Kaare Grønbech obtained the permission of the owners to microfilm the works (MONG. 505, 506, 508, 509, 510, 511, 513, 515, 517, 519, 520 a-d, 521, 548, 556).

The transport home of the collected manuscripts and xylographs brought hardships and agitation. The Japanese authorities in occupied Inner Mongolia tried to confiscate the collection. It was only after the greatest difficulties that Kaare Grønbech succeeded in getting the valuable luggage to and later out of the port of Dairen. When the collection finally reached Denmark, the Second World War had broken out. Original plans for a Central Asian Institute in Copenhagen had to be postponed, the future of the collection thus remaining undecided. During the War and up to 1949 it was stored up, except for some extremely illustrative specimens of Mongol calligraphy and printing, which had been presented to the Ethnographic Department of the National Museum, Copenhagen.¹

In 1949 the Royal Library obtained Kaare Grønbech's consent to the new collection being merged into the 'Old Collection' of Mongolian literature of the Library. Professor Kaare Grønbech agreed to be adviser to the Royal Library on matters concerning the newly established Mongol collection, in which capacity he drew up in outline a scheme for the cataloguing of the collection. A year later, in 1950, the manuscripts and xylographs were shelved and preliminarily sorted.

In 1953, while I was working on the historical manuscripts of the Mongol collection on a grant from the Rask-Ørsted Foundation, the committee for a new catalogue of the Oriental collections in Denmark agreed upon entrusting me with describing the works of the Mongol collections. Since then I have worked every summer until 1957 on this task. In the summer of 1956 Mr. *Charles R. Bawden*, lecturer in Mongolian languages at the University of London, School of Oriental and African Studies, was called in to describe the 67 divinatory and medical works.²

The untimely death of Kaare Grønbech³ prevented the materialization of his plan to describe the historical manuscripts and to edit our descriptions, which task has now fallen to me. May this description of the Mongol manuscripts and xylographs serve as a memorial of Professor Kaare Grønbech, who once collected them lovingly.

¹ See p. I, note 1.

² MONG. 13, 15, 16, 20, 21, 35, 38, 62, 67, 87, 88, 90, 125 a, 125 b, 126, 127, 128, 151, 152, 153, 219, 232, 233, 234, 235, 260, 261, 262, 274, 275, 276, 282, 284, 285, 286, 287, 288, 290, 291, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 312, 314, 323, 324, 325, 326, 375, 385, 405, 423, 429, 444, 508, 509, 510, 511, 512.

³ January 26, 1957.

REMARKS ON MONGOL BOOKS AND PALAEOGRAPHY

Materials used for manuscripts and books

Mongol manuscripts are written on paper, birch bark, wooden tablets, or hides. Hsiao Ta-heng, a Chinese official of the Ming era well versed in border affairs, wrote in about 1594 in a report on the customs of the northern barbarians (*Pei-lu feng-su*; trans. by Henry Serruys in "Les coutumes des esclaves septentrionaux de Hsiao Ta-heng," *Mon. Ser.*, X, 1945, 141) that the Mongols of that time used wooden tablets or hides and that paper was a luxury, rarely employed. There are no writings on wooden tablets or hide still extant, but some love-songs written on birch bark at the time of the Golden Horde (1223–1503) have been preserved (N. N. Poppe, "Zolotoordynskaja rukopis' na bereste," *Sovetskoe Vostokovedenie*, II, 1941, 81–134; Damdinsürüng, 161–182). Birch bark has been used also in later times as a writing material, as shown by the *Sitātapatra-dhāraṇī* MS, used for an amulet (MONG. 158), which we date from the seventeenth century because of the style of its handwriting. (Plate I).

This birch-bark manuscript formed part already of the 'Old Collection' before 1857. But the material constantly used during all periods of Mongolian literature and writing from the thirteenth century down to our time is paper. We find smooth, strong, hand-made paper, often with the impression left by the moulds used for Mongol xylographs and manuscripts of the Yüan period like the *Bodhicaryāvatāra* print of 1312 (ed. Haenisch, *Bodhicaryāvatāra*) or the *Hsiao-ching* print (W. Fuchs-A. Mostaert, "Ein Ming-Druck einer chinesisch-mong. Ausgabe des Hsiao-ching," *Mon. Ser.*, IV, 1939–40, Plate VII; Heissig, *Blockdrucke*, Tafel III) and of the early Ming period like the print in a collection of *dhāraṇīs* in four languages from 1431 (Musée Guimet, Paris; see Heissig, "Die mongolische Steininschrift von Olon süme," *CAJ*, I, 1955, 268⁸) and the print of the *Qutuytu manjusiri-yin nere-yi üneger ügülekü kemekü* of 1591 (State Library Ulaanbaatar, see *CAJ*, IV, 1958, II)). Hand-made Chinese paper was the material on which were written the Mongol documents of the Yüan period that have survived in the oases of Turfan (MSS in the State Library, Berlin, and in the Academy of Sciences and Literature, Mainz; see E. Haenisch, *Mongolica*, II, *Abhandlungen d. deutschen Akademie d. Wissenschaften*, Berlin, 1959), in the Yüan garrison town of *Khara Khoto* (described by V. L. Kotwicz in P. K. Kozlov, *Mongolija i Amdo*, 2nd ed., Moscow 1948, 302 f., preserved in the Inst. Vost. A. N. SSR, see Pučkovskij, "Sobranie", 126–127; F. W. Cleaves, "An early Mongolian loan contract from Qara Qota", *HJAS*, XVIII, 1955, 1–49), and in Eastern Turkestan (V. L. Kotwicz, "O novykh otkrytykh pamjatnikakh mongol'skoj pis'mennosti xiii i xiv vekov," *Zapiski VOIRAO*, XIX, 1909, 20–21), as well as the documents that have been exhumed by Japanese expeditions in Eastern Turkestan (*Sei-eki kōko zufu*, Tokyo 1915, cf. Murayama, *CAJ* IV, 279 ff.) and in *Olon süme-yin tor* near *Pei ling miao* in Inner Mongolia (Shirō Hattori, "The Mongolian Documents found at Olon

sume, Inner Mongolia," *Tōhō Gakuhō*, Tokyo 1940, 257–278). Paper is also the material used for the Mongol manuscripts in the Copenhagen collection as well as in all other known collections of Mongol literature, hand-made paper of every grade of strength and quality ranging from coarse to smooth, nearly white papers. To manufacture paper of a stronger, cardboard-like quality for the much-handled manuscripts for religious use, the lamas of the sixteenth-nineteenth centuries pasted together many layers of thin sheets. Besides this, cardboard-like paper of another description resembling the papers of Tibetan origin has been manufactured and in use since the sixteenth century, and in the nineteenth century, in the northern districts of Mongolia, especially the parts inhabited by the Khalkhas and the Buryats, strong, smooth paper of Russian manufacture was used, impressed with the die stamped marks of Russian paper mills. Up to the early decades of the present century Chinese paper produced by modern industrial methods was in use in Mongolia.

Writing utensils and inks

While up to the sixteenth century in writing on the waxed or varnished, wooden boards the Mongols used some kind of sharp, pointed stylus, the instruments for writing on paper were the writing-stick-spatula, reed-pen (*calamus*), and the Chinese brush. It does not seem possible to ascertain when the Mongols took over the use of the writing-brush from the Chinese; apparently stylus, *calamus*, and brush were in use at the same time. For ink they had Chinese black ink, bought or obtained by barter. Red ink, used for important parts of the texts, for giving prominence to honoured names, and for bordering the writing, was likewise brought from China. These materials seem to have been available in the market-towns on the border. The biography of *Neyiči toyin*, the Lamaist missionary of Eastern Mongolia (1557–1653), reports that for the reproduction in handwriting of 108 volumes of the Kanjur in about 1652, black and red ink had been bought at Mukden (*Boyda neyiči toyin dalai mañjušryi-yin domoy*, Peking xylograph, 73 r–74 r; trans. W. Heissig in "Neyiči Toyin, das Leben eines lamaistischen Mönches," *Sinologica*, IV, 1954, 29). A home-made red colour for writing, however, was produced in Mongolia in the seventeenth century, a vermilion compound to be applied with a reed-pen quite solidly as shown in an early translation of the *Suvarṇaprabhāsa-sūtra* (Mong. 395; Plate XIII). Sometimes very devout Buddhists wrote religious works with their own blood, but no such works have been preserved in the Copenhagen collection.

Pothi-sized books

Most Mongol books of religious (Buddhist) contents consist of oblong folios, a form of book deriving from the palm-leaf *pothi* of Indian Buddhist literature. During the sixteenth and seventeenth centuries works of fiction as well as chronicles were likewise written in *pothi*-form on oblong folios as shown by the old MS of the *Altan tobči* by *Blo-bzañ-bstan-'dzin* (1655) in the State Library of Ulaanbaatar (described by Žamcarano in "Letopisi", 79, see Heissig, *Geschichtsschreibung I*, Tafel III), the MS of the *Arji borji* tale (MONG. 160), etc. Later on the *pothi* remained the form of lamaist works only. The lamaistic xylographs that were printed during the reign of the Manchu emperors (1650–1911)

at Peking and in Mongolia are nearly all shaped like the *pothi*, the oblong palm-leaf book. The lamaistic xylographs in *pothi*-form may be divided roughly into three groups, according to size: large ones approx. of between 65×23 cm. and 47×9 cm., those of medium size, i. e. approx. of between 47×15 cm. and 40×7 cm., and small ones of between 35×7 cm. and 13×5 cm. or even less. (For further details of the external appearance of lamaistic xylographs see Heissig, *Blockdrucke*, 7–8.) One of the most characteristic features of Mongol books of *pothi*-size, manuscripts and xylographs alike, is that the oblong folios are or should be kept between two unconnected wooden boards. These boards range from plain wooden boards into which the title has been scratched as in the case of the early translation of the *Altan gerel* (MONG. 395; Plate II) to boards magnificently covered with dark-red, blue, yellow, or golden brocade. Often these top and bottom cover-boards are decorated on the inside, left and right, with woodcuts or artistically illuminated miniatures of lamaistic gods. So far no monograph has dealt with this particular field of lamaist art, although some of its products will easily hold their own against miniatures from other Oriental regions and cultures.

Usually, these cover-boards are not connected by hinges or similar joints, boards and folios in between being kept together only by a silk or linen cloth of a yellow or red colour, wrapped around the book for the sake of preservation and covering. There exists, however, in the case of very old manuscripts, a special form of gilt cardboard covers, decorated with Buddhist emblems, the strengthening frames of which have not been glued together but are fastened together only by means of leather thongs or bands of cloth, which method is a typical sign of nomadic handicraft. (MONG. 428; Plate III.) Contrary to the usual practice, both boards are here covered on the inside with one piece of linen material thus constituting a combination of covers and wrap.

The exterior of Mongol lamaistic manuscripts and xylographs has been commented on by Berthold Laufer ("Skizze", 186 f.), K. Grønbech ("A Far Eastern Branch of the Aramaean Script," *Indian Art and Letters*, XXII, 5–6; "Sprog og Skrift i Mongoliet," *Geografisk Tidsskrift*, XLIII, 1940, 73–74), and Pentti Aalto ("Collection", 2–4). Consequently it is not necessary to treat this subject in more detail here.

Folded books

Xylographs as well as manuscripts sometimes consist not of a number of single *pothi* leaves but of a long rectangular sheet which is folded so as to form an accordion-like booklet. In the case of a printed folded book, each printing-block comprises many pages. Xylographed folded books have been found amongst the Turfan fragments excavated by the Prussian Turfan Expedition (now Academy of Sciences and Literature, Mainz, No. 729; only block 23 preserved, which contains the colophon of a so far unidentified work).

Double-leaved book bound in Chinese style

The third type of Mongol book has been borrowed from the Chinese: a fascicle of double leaves stitched similarly to Chinese books¹, but unlike those and like European books to be opened by turning the

¹ In Mr. Bawden's descriptions called: Chinese bound book.

leaves from right to left. To believe that this type of book was introduced only during the last three centuries, owing to the closer cultural contact between Mongols and Chinese, would be a mistake.¹ Books of this kind were produced as xylographs also during the late Yüan period and the early decades of the Ming dynasty, as shown by the Chinese-Mongol *Hsiao ching* print from the fourteenth century (Heissig, *Blockdrucke*, Plate III) and the collection of *dhāraṇīs* in four languages from 1431 (Musée Guimet, Paris). In the Manchu period it was mostly secular works of administrative or legislative contents, astronomical works like MONG. 522 and calendars – even an edition of the chronicle *Erdeni-yin tobči* (1662) – that were printed in the form of double-leaved books bound in Chinese style. There are a few exceptions, viz. some religious works from the last decades of the reign of the Emperor Ch'ien-lung, such as the collection of *dhāraṇīs* in five languages of 1773 (Heissig, *Blockdrucke*, No. 148) or 'The Thousand Buddha-Names' in five languages (Heissig, *Blockdrucke*, No. 150), both printed as double-leaved books. Nearly all manuscripts of secular contents from the early 18th century on, however, are of this double-leaved type. (Plate IV.)

The size of the pages of these double-leaved fascicles and books ranges from 8° (up to approx. 43×21 cm.) to 4°, approx. 23×23 cm. being a very common size. Such MSS are often supplied with covers of paper, cloth, or silk, the title being written either on the cover or on a label pasted onto it, but the covers of most of those belonging to the Copenhagen collection are missing or have been partly destroyed. Double-leaved xylographs from the Manchu period are usually supplied with covers of yellow paper or paper covered with silken tissue of an imperial yellow.

Illustrated and illuminated Mongol books

Illustrations in Mongol books are not so rare as one might have believed. Very often the lamaistic religious books of *pothi*-size contain at the beginning artistically executed miniatures of holy men and Buddhas (see above, p. XXVI). It might be pointed out here that some of these, particularly some woodcuts, are of extreme historical importance, being the only available portraits of historical characters. Frequently, illustrations are found in works on divination, medicine, and astrology, where they range from pictures of parts of the human body or medical instruments, as well as ideographs and ritualistic symbols, to graphical representations of demons, magic powers, and local deities mentioned in the works in question (MONG. 326; Plate V).

Lamaist works on iconography are full of illustrations; usually they have been xylographed and printed at great monasteries in Peking (MONG. 374) or in Inner Mongolia (MONG. 163) and have become widely distributed. Iconographic illustrations are, moreover, contained in laudatory works listing the pre-existences of famous lamaist hierarchs like the *lCañ-skyā Khutukhtu Rol-pa'i-rdo-rje* (Heissig, *Blockdrucke*, No. 153). There exist further a few bilingual illustrated dictionaries, e. g. the Tibetan-Mongol dictionary (MONG. 442; MONG. 443) or the Chinese-Mongol illustrated dictionary *Hsin ch'u tui hsiang meng ku tsa tzu* from 1801 (MONG. 57 a). (Plate VI.)

The art of wood-cutting declined during the nineteenth century (Heissig, *Blockdrucke*, p. 8, Plate XIII), as exemplified here by foll. 8 v and 9 r of a more recent edition of the illustrated dictionary

¹ Uighur MSS of this kind are known from the Tun-huang caves, see A. Stein, *Serindia*, IV, Oxford 1921, plate CLXIII.

(MONG. 57 b), where the same items are depicted in a highly unsatisfactory and even primitive way (Plate VII).

Illuminated books with illustrations depicting scenes from the stories told are very rare. There are almost no such books within secular literature, with a few exceptions of which a semisecular is the tales of peregrinations to the Buddhist hells. There exist many Mongol versions, often profusely illustrated, of the theme of the holy *Maudgalyāyana*, *Molon toyin*, travelling through the Buddhist hells, some of which (MONG. 417; Plate VIII) are masterpieces of Asiatic book illustration.

One of these illustrated versions of the Mongol *Maudgalyāyana* legend, probably from Northern Mongolia, has become so widely known (MSS at the State Library of Ulaanbaatar; Coll. Raghu Vira, New Delhi) that it has even been printed in modern chromolithography, but although it follows the MSS more or less verbatim, it is of small artistic value (MONG. 418: Plate IX).

A tale of the peregrination of a Buddhist monk to the hells with many detailed illustrations has been xylographed in Northern Mongolia and widely distributed (*Üile ber tamu berid-tür törökü-yi ilyan salγaysan nom*, Ulaanbaatar State Library; Stockholm, Hedin Collection H 3222; see Aalto, "Catalogue", 82; Westdeutsche Bibliothek, Marburg; see Heissig, *Handschriften*, Nr. 137). The hells are pictured according to the set pattern for Buddhist descriptions of the hells.

Palæographical remarks

So far there exists no work on Mongol palæography, on the varying styles of Mongol writing. As regards the lamaistic xylographs printed at Peking 1650–1911, an attempt has been made to give an outline of the changing style of type (Heissig, *Blockdrucke*, 7–8, Plates III–VIII). With the exception of Pozdnev's *Lekcii po istorii mongol'skoj literatury*, III, where some features of the Uighur-Mongol form of writing are illustrated, none of the known treatises on the development of Mongol script deal with the differences in style of the Mongol letters which are recognizable for different periods, nor do they contain illustrations (*Jirüken-ü tolta-yin tayilburi*, Peking xylograph; *Mongγol üsüg-ün ilyal-i üjügülügči todorqai toli neretü orosiba*, Buryat-Mongol xylograph 1867; P. Pelliot, "Les systèmes d'écriture en usage chez les Mongols," *A. M.*, II, 1925; Damdinsürüng, 46 f.; A. Luvsandendev, "Iz istorij mongol'skoj pis'mennosti," *Sovremennaja Mongolija*, May-June 1957, 17–23). A closer investigation of the changes which the Mongol style of handwriting has undergone, however, seems necessary, seeing that a comparison of undated manuscripts with dated writings of a certain period is often the only means of dating a manuscript, apart from the identification of the names of persons mentioned in a colophon. Many manuscripts, however, have no colophon, palæography being our last resort in dating the text. Therefore, in the following paragraphs an attempt will be made to establish certain styles of Mongol writing as typical of certain periods, which will also account for our dating of some of the MSS in the Copenhagen collection.

While the Uighur-Mongol style of writing was preserved to a large extent in the xylographs of the early Manchu period, as shown by a *Thar-pa chen-po* xylograph from Shun-chih 7, 1650 (MONG. 504; Plates X–XI; for the date of this xylograph see Heissig, *Blockdrucke*, 9) and the xylograph of a secular work from K'ang-hsi 19, 1680, the Mongol translation of an astronomical work by the Jesuit

Father Verbiest (MONG. 522; Plate XII), there is a marked difference between the Uighur-Mongol type of handwriting as preserved in many documents from the Yüan period and the handwriting in manuscripts of the sixteenth and seventeenth centuries. The long-drawn flow of the earlier handwriting has become more rounded and there is a distinct down-stroke towards the left. We have not much dated material for comparison and for establishing these trends as characteristic of the period from the late sixteenth century to the early eighteenth, but most of the fragments of manuscripts excavated at *Olon süme-yin tor*, about 35 km. NE. of *Pei-ling-miao* in Inner Mongolia, belong to this period. They date roughly from about 1600 (Shirō Hattori, "The Mongolian Documents found in Olon-Sume," *Tōhō Gakuhō*, XL, 1940, 259) and most of them show these characteristics (Hattori, op. cit., Plates 1, 2, 5, 6, 9, 11, 12, 13). The features characteristic of fragment 11 from *Olon süme* (Plate XIII) are also found in the Mongol translation of the *Suvarṇaprabhāsa-sūtra* (MONG. 395). The colophon of this MS, written in vermilion, refers to Altan Khan and his grandson, its second colophon to the Mongol nobility of the seventeenth century. (Plate XIV.)

A similar handwriting is seen in a MS of an abbreviated version of the *Sira tuyuji* (*Činggis qayan-u teüke. dalai blama-yin nomlaysan jalayus-un qurim kemekü qad noyad-un teüke*, State Library, Ulaanbaatar, Hist. 46–371; fasc. ed., Heissig, *Geschichtsschreibung*, I, Tafel 85–111), which was found by *Jamyang sayid*, one of the founders of the Scientific Committee of the Mongol People's Republic at *Bayisingtu süme* in the Gobi together with Kanjur MSS from the time of Ligdan Khan (1604–34). As the *Sira tuyuji* was used in 1662 by *Sayang sečen* as one of the sources for his *Erdeni-yin tobči* (Žamcarano, "Letopisi", 23; A. Mostaert, "Erdeni-yin tobči, Mongolian Chronicle," *Scripta Mongolica*, II, Vol. I, Introduction, 41), this MS certainly dates no further back than to the latter half of the seventeenth century (Plate XV).

The same characteristics found in MONG. 322, a MS of the tale of *Siditü kegür* (Plate XVI), are seen in official documents from the early K'ang-hsi period, e. g. from 1677, 1678, 1690 (Plate XVII; facsimiled in *Pa-yen-t'a-la-meng shih-tzu liao-chi-ch'eng*, Kalgan 1942, Plates 3, 4, 5, 13, 14).

Plates XIII–XVII show examples of a style of Mongol writing which we may call the clerical style, a term coined by C. Ž. Žamcarano ("Letopisi", 79), and which has proved to have been in use from the late decades of the sixteenth up to the eighteenth century. Much more difficult is a grouping according to age of the more calligraphically executed MSS, Far Eastern calligraphy usually tending towards the imitation of older styles and patterns.

In a polychrome, calligraphic MS containing a translation of the *Vajracchedikā* (MONG. 390) we find a close reproduction of the Uighur-Mongol script, including such characteristics as medial *t*, *d* in words like *neretü*, *čınadu*, etc., but we do not believe that the MS dates further back than to the early K'ang-hsi period (the late seventeenth century). (Plate XVIII.)

Certainly from the seventeenth century is a volume six, *cha*, of an otherwise unknown version of the Kanjur (MONG. 428), consisting of *dhāraṇī*-translations by *Mati bhadra* (*sagara*) *siri badra toyin čorji*. In contents, as regards both the translations and their sequence, this volume offers a parallel to the Ligdan-Khan version of the Kanjur and the printed Peking Kanjur of 1718–20 (see Heissig, "Entstehungsgeschichte"; below, p. 199). The pagination is in the clerical style of writing established

above as dating from the seventeenth century (Plate XIX). It is, moreover, not very likely that some pious scribe should have copied some other and older version of the Kanjur-translation after 1720, in which year the printed Kanjur was published. It has, in fact, even been proved that various volumes of the Ligdan-Khan version of the Kanjur were copied in manuscript as well as in print long before the printing of the edition of 1718–20, e. g. a MS of twelve volumes, *Bilig-ün činadu kürügsen Jayun mingyan toyatu* from 1704/5 (Westdeutsche Bibliothek, Marburg), the xylograph of the same part of the Kanjur in twelve volumes from 1714 (Historical Museum, Bern), the independent xylographs of Vols. I and XXII of the Ligdan version of the Kanjur from 1719 (British Museum, Mon. 24 and Mon. 25).

For the same reasons we date from before 1718–20 a handwriting like that of a MS containing the translation of the *Ārya-aṣṭasāhasrikā-prajñāpāramitā* (MONG. 482; Plate XX) made at the request of *Buyan sečen qayan* (1593–1603), which translation was included neither in the Ligdan-Khan version of the Kanjur nor in the printed edition of 1718–20 (Ligeti, No. 766).

As shown by the Mongol colophon of the Ms of a Tibetan Kanjur dated K'ang-hsi 19, 1680, VIII, 15 (Westdeutsche Bibliothek, Marburg/Lahn; see further Erik Haarh, "Die Berliner Kanjur-Handschrift, Berichtigungen zu Hermann Beckhs Verzeichnis der Tibetischen Handschriften," *ZDMG*, CIV, 1954, 539–540), what was used at that time was a firm type of calligraphic writing, very much like the style of the Mongol xylographs from the mid- and late K'ang-hsi period (Plate XXI; for comparison see Heissig, *Blockdrucke*, Plates VI and VII).

This style continued to be in use for calligraphic writings of religious contents throughout the eighteenth and down to the early nineteenth century and it is the style in which is written a collection of canonical and extra-canonical *dhāraṇīs* (MONG. 468; Plate XXII), as well as a commentary on a *tantra* (MONG. 491) mentioning in its colophon the officiating priest of Ligdan Khan (1604–34), the *Šarba Khutukhtu*, about whom we possess very scanty documentary information (Plate XXIII). Both works seem copied from earlier, lost MSS.

A MS of a Mongol translation of the *Saddharmapuṇḍarīka-sūtra* (MONG. 496), which we date at 1719 because it repeats unchanged the benediction of the life of the Manchu Emperor K'ang-hsi from the xylograph of 1711 of the same work (see MONG. 499), uses a similar style of calligraphic handwriting. The MS is beautifully executed (Plate XXV). This kind of calligraphic writing was still in use in the early decades of the nineteenth century because 'to multiply religious works by copying' was regarded as very meritorious and as leading to a rebirth in the Buddhist paradise of *Sukhāvati* (*Suugavadi-yin oron-u jokiyal-i ügüleksen-i ariyun oron-u erdem-i todorqai-a üjegülkü bilig-ün toli*, Peking xylograph of the eighteenth century, 28 v).

Generally, however, since the middle of the eighteenth century, the writing followed the pattern set by the bilingual Tibetan-Mongol editions xylographed and printed at Peking (Heissig, *Blockdrucke*, 7 and Plate IX). In those editions the Tibetan and Mongol versions are written under each other word by word as illustrated here by a medical MS (MONG. 429; Plate XXIV).

Administrative writings of the second half of the eighteenth century show a neat, flowing hand, rounded in form and similar to the Manchu writing of that period, such as the survey of the origin

of the lamaist convents in and around *Köke khota* (Kuei-hua) from Ch'ien-lung 52, 1787 (MONG. 266: Plate XXVI, ed. by W. Heissig, *Monumenta Linguarum Asiæ Maioris, Series Nova*, II, 1961.)

It is this kind of flowing, secular handwriting that we find in the various MSS of this period up to 1911 and even later, whether the trilingual versions of the widely distributed and famous moralistic treatise *Subhaṣitaratnanidhi* (MONG. 105; Plate XXVII) or the late, painstakingly written copy of the famous chronicle *Erdeni-yin erike* (MONG. 420; Plate XXVIII; ed. by W. Heissig, *Monumenta Linguarum Asiæ Maioris, Series Nova*, II, 1961).

TECHNICAL DATA

The description of each work follows the model drawn up by the Preparatory Committee for the Catalogue of Oriental Manuscripts in Danish Collections in the Royal Library of Copenhagen under the chairmanship of Prof. Kaare Grønbech, which outline was influenced by an article by Pučkovskij, "Voprosy". Each description is divided into five sections.

First is given the title in brief or a short indication of the general character of the MS or xylograph. Then follows the library number of the work, e. g. MONG. 215.

The third section contains the technical description of the MS or xylograph: type, e. g. double-leaved book, *pothi*, or folded book; type of writing, with *calamus* or brush, colour of ink, character of execution, e. g. flowing hand, hurried hand, ornamental hand; kind of paper, number of folios, number of lines per page, dimensions of folios. For xylographs marginal titles and pagination in Chinese or Tibetan are given. Remarks on the state of preservation, whether complete or incomplete, illustrations, seals of former owners, etc. are made here.

The fourth section contains the literary description of the work. Here the full title is given with a translation, as well as the beginning (*incipit*) and the end (*terminatur*) of the text. This applies even to incomplete and badly damaged or fragmentary MSS because it may later on prove the only means of identifying the MS in question with a more complete copy of the same work. Then follows a short identification of the work, according to the importance of the latter, and the table of contents. Paragraphs relevant to the identification are quoted in Mongolian, extracts contributing to a characterization are translated.

Important iconographic and folkloristic details, as well as names of popular deities, are summarized. Excerpts from the colophons relevant to the identification of the author and the date of compilation are quoted and translated, irrelevant matter such as eulogies, Buddhist prayer-formulas, etc. being omitted.

When works have been identified only by historico-literary comparisons etc. full reasoning is given.

The relations of several MSS of the same work are commented on by means of tables of correspondences. Reference to different MSS and versions in other libraries is made, according to our knowledge. If a Mongol work has been partly treated in some scholarly paper, reference is made to that

paper. Opinions differing from ours as regards identification are pointed out. Occasionally, language and orthography, archaisms or dialectal variants are commented on. The responsibility for all descriptions is solely mine with the exception of the chapters on divination, astrology, astronomy, calendars and medicine which have been supplied by Dr. Charles R. Bawden. Upon the whole, it has been our aim to supply not only a catalogue but a tool usable in writing a history of Mongol autochthonous and translation-literature.

Bonn/Rh., 1958.

PLATES

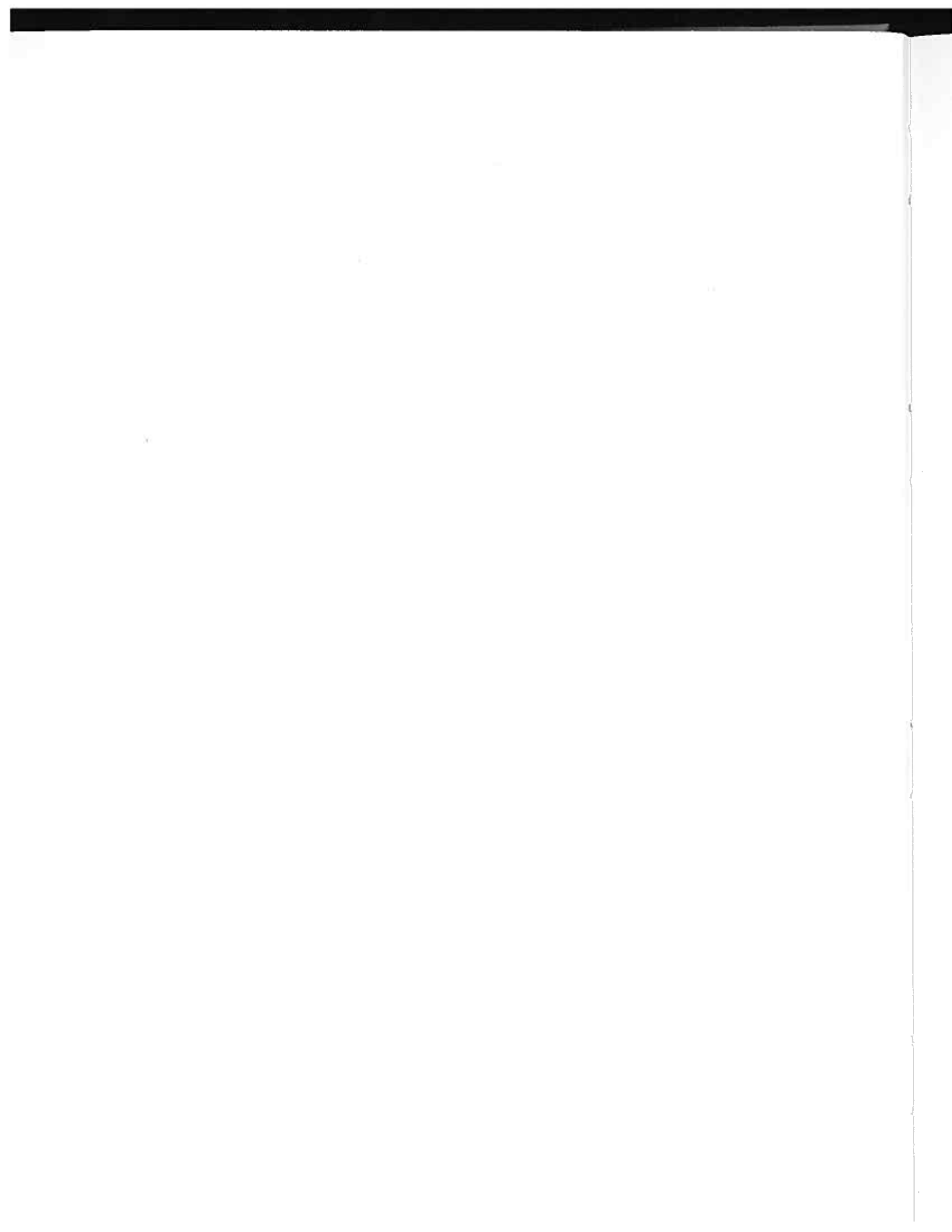




PLATE I: A page from the *Sitāpatra-dhāraṇī* amulet on birch bark. MONG. 158.

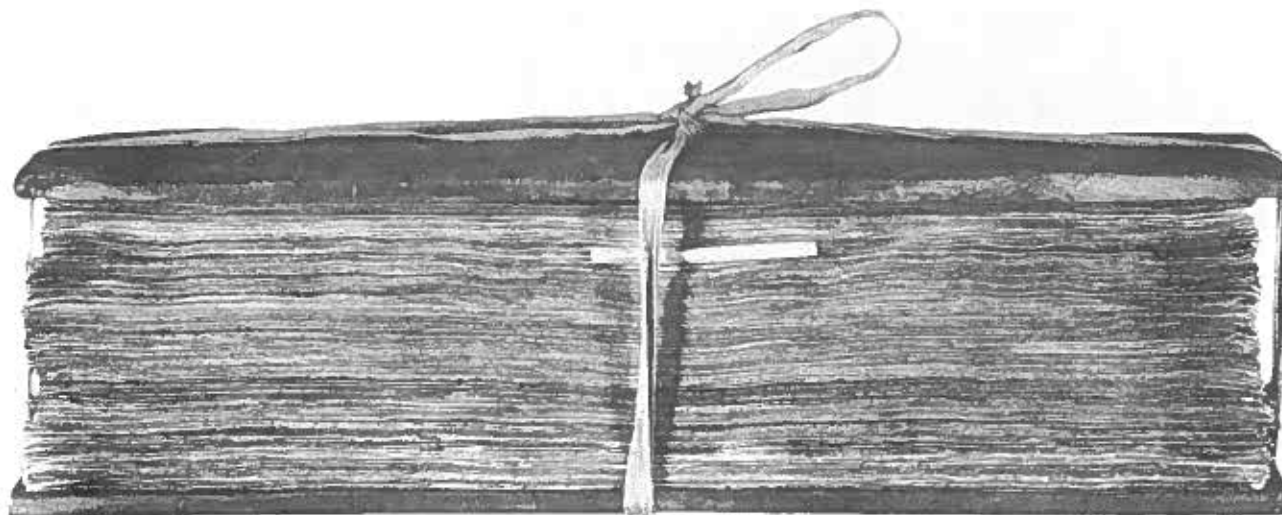


PLATE II: An old MS between coarse wooden boards. MONG. 395.

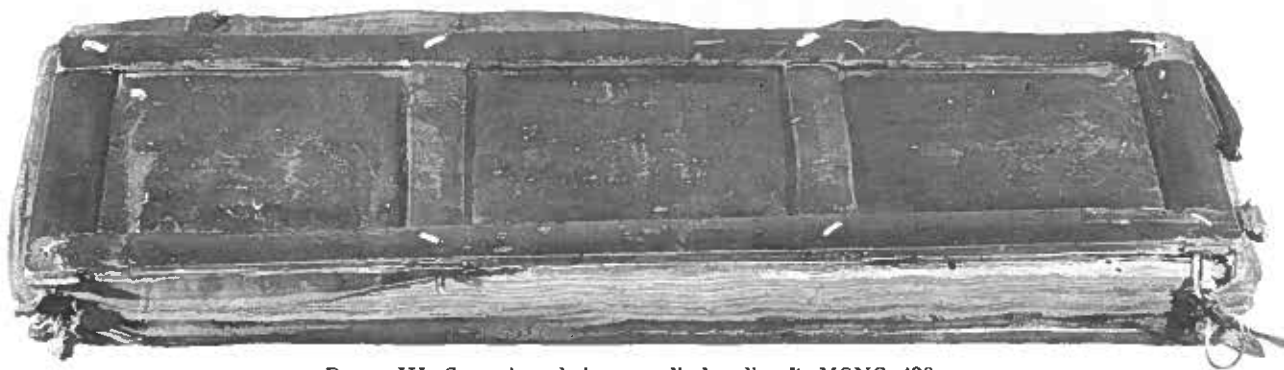


PLATE III: Cover boards in nomadic handicraft. MONG. 428.

Handwritten text in Mongolian script, oriented vertically on the left side of the page. The script is dense and appears to be a continuation of a narrative or historical record.

Handwritten text in Mongolian script, oriented vertically on the right side of the page. This section contains several lines of text, including some that are written in a larger, bolder script, possibly indicating a section heading or a significant event.

PLATE IV: A very well executed copy of the chronicle *Bolur erike* (I, 17v–18r).
Handwriting of the late 19th or early 20th century. MONG. 421.



PLATE V: Some illustrated pages of a work on divination.
MONG. 326, fol. 2v, 3r, and 37r.



PLATE VI: Fol. 8v and 9r of a Chinese-Mongol illustrated language guide from 1801 A.D. MONG. 57a.



PLATE VII: Fol. 8v and 9r of a Chinese-Mongol illustrated language guide. Sample of degenerating wood-cutting. MONG. 57b.

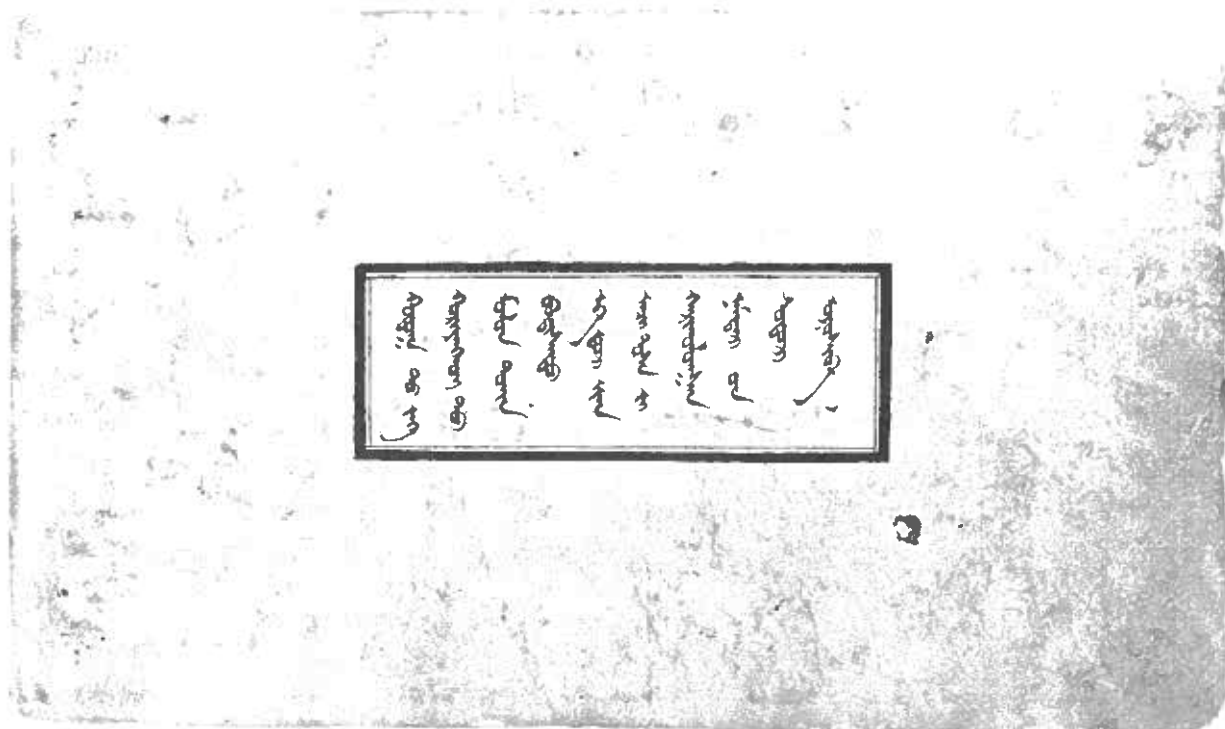
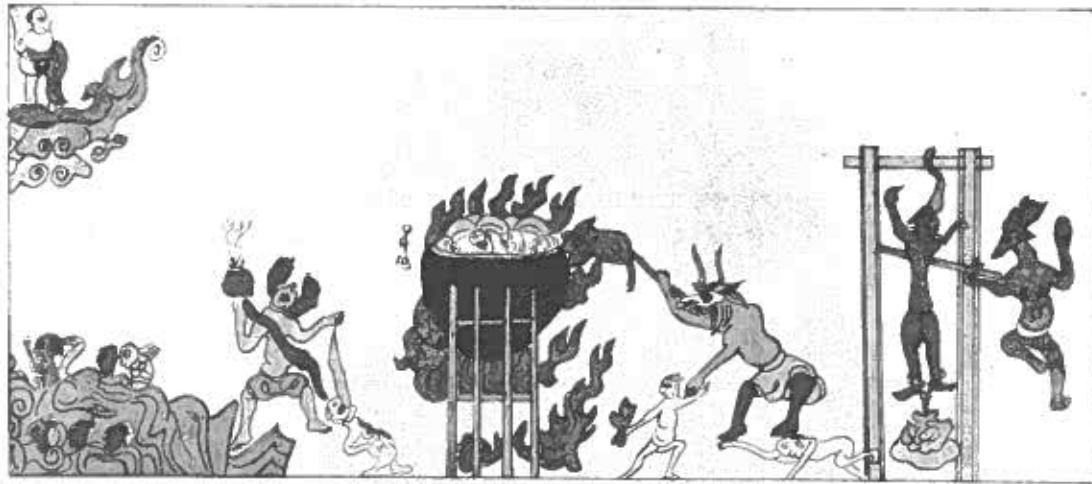


PLATE VIII: Title page and fol. 29v of an illuminated MS of the *Molon toyin* legend. MONG. 417.



1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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PLATE IX: Fol. 22v and 23r of a popular, coloured lithography of the Molon toyin legend. MONG. 418.



PLATE X. The opening page of MONG. 504.



PLATE XI: Last page of MONG. 504 with date according to the Sexagenary Cycle.

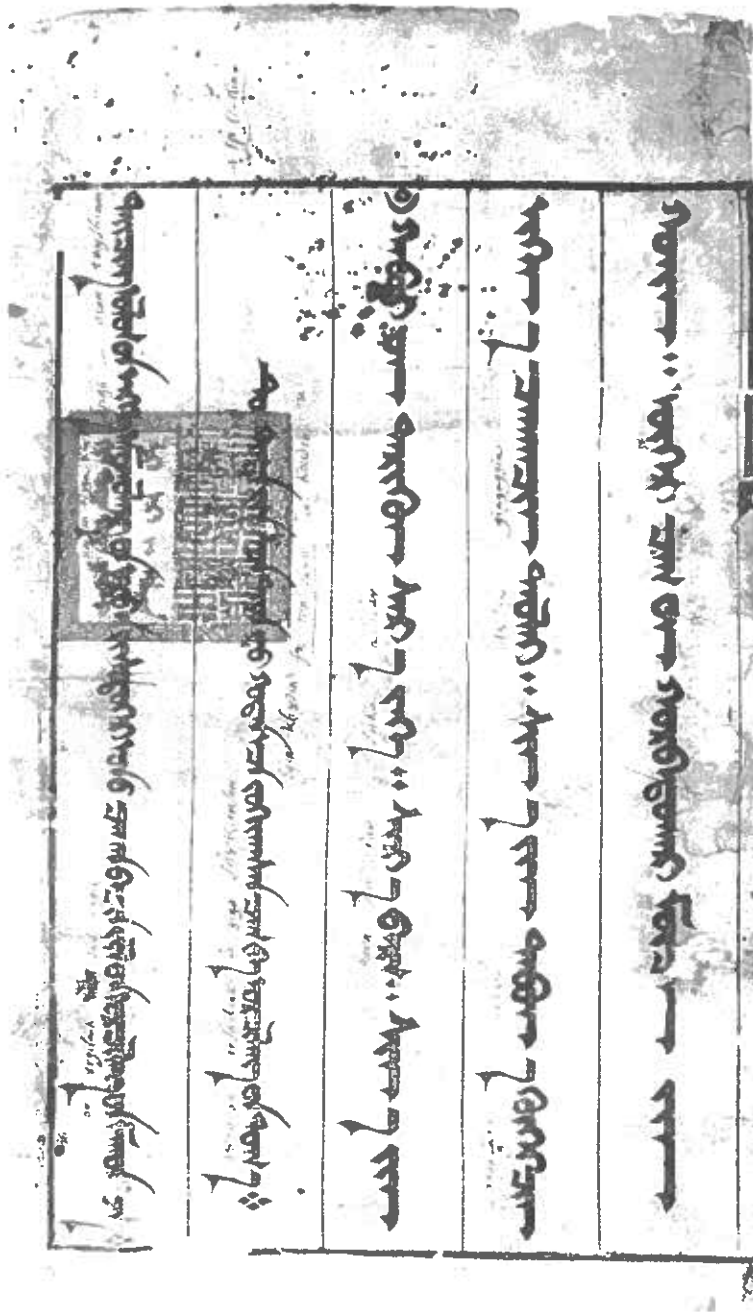


PLATE XII: Opening page of an astronomical work by Father Verbiest. 1680 A.D. MONG. 522.



PLATE XIII: A fragment found in Olon Süme. (From *Tōhō Gakuhō*, XI, 1940, 268).

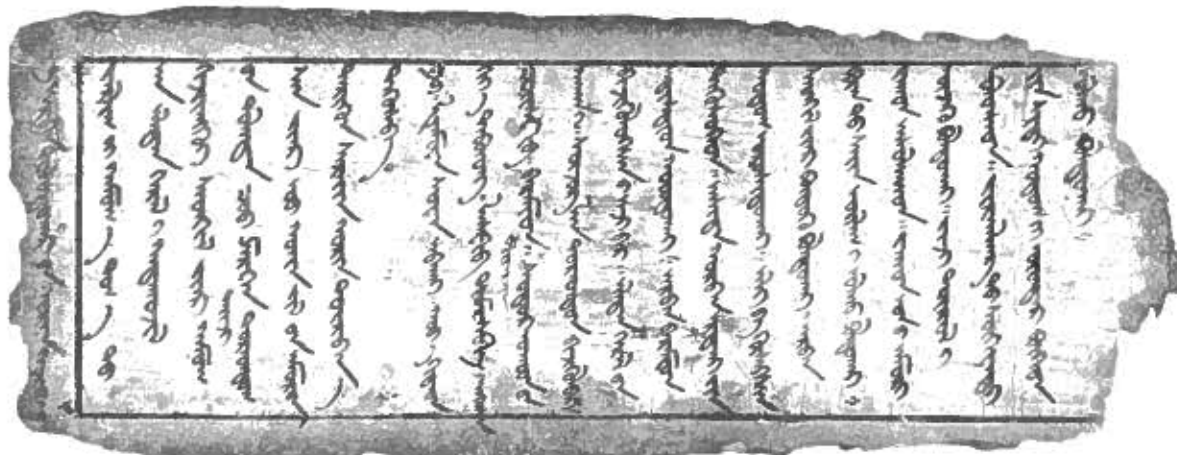
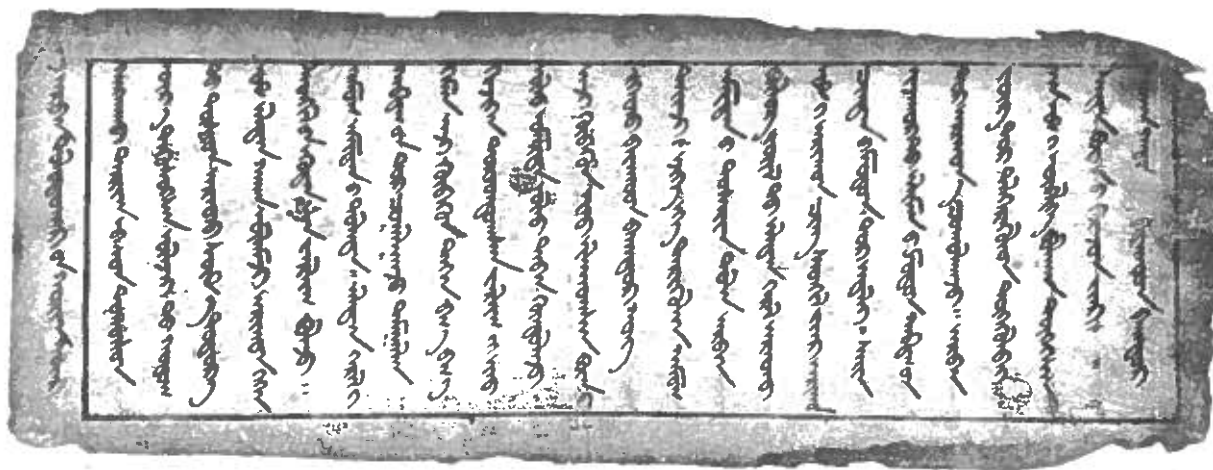


PLATE XIV: Altan Gerel or *Subarṇaprabhāsottama-sūtra*. MS in the 17th century style. XVII, 22r-23r showing part of the colophon. MONG. 395.



PLATE XV: Fol. 5r of a version of the *Šira tuyuḡi*. Clerical style of the 17th century. (Photo: State Library, Ulaanbaatar).

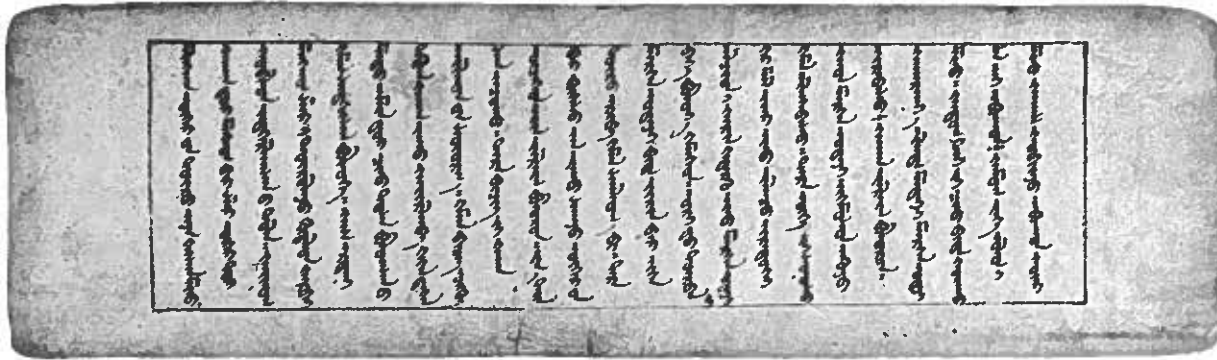


PLATE XVI: Folio of a *Siditü kegür* MS. MONG. 322.

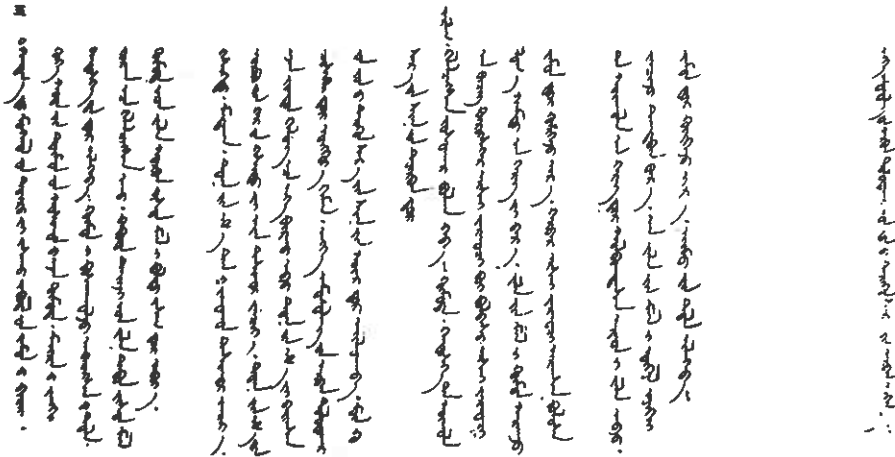


PLATE XVII. Part of a document from the *Li-jan-yüan*, 1678 A.D. (From *Pa-yen-l'a-la-meng shih-tzu-liao chi-ch'eng*, 5).

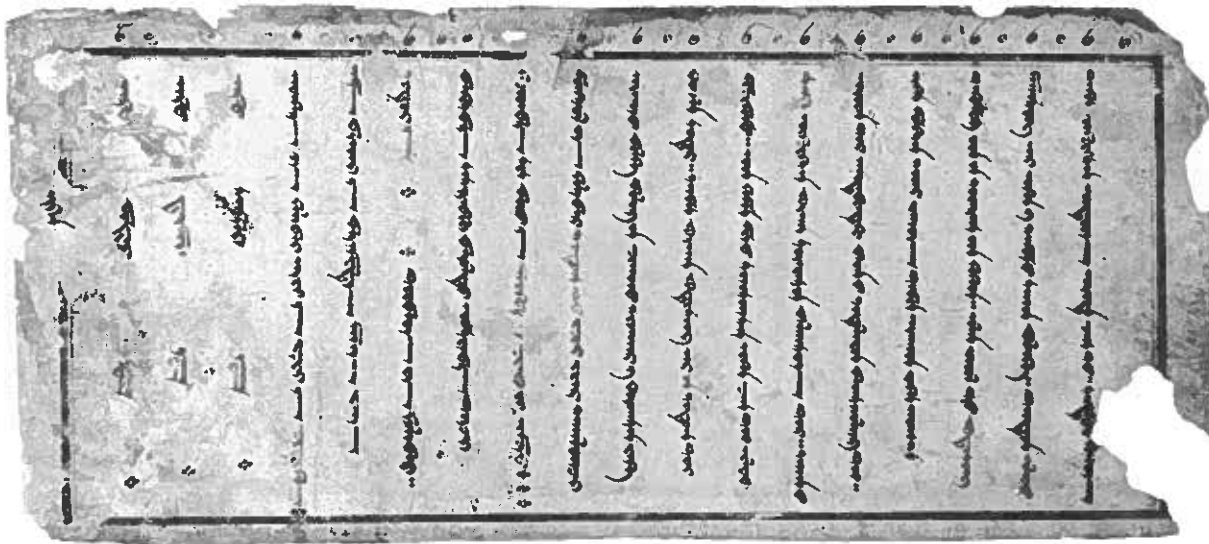


PLATE XVIII: Opening page of a *Vajracchedikā* MS. MONG. 390.

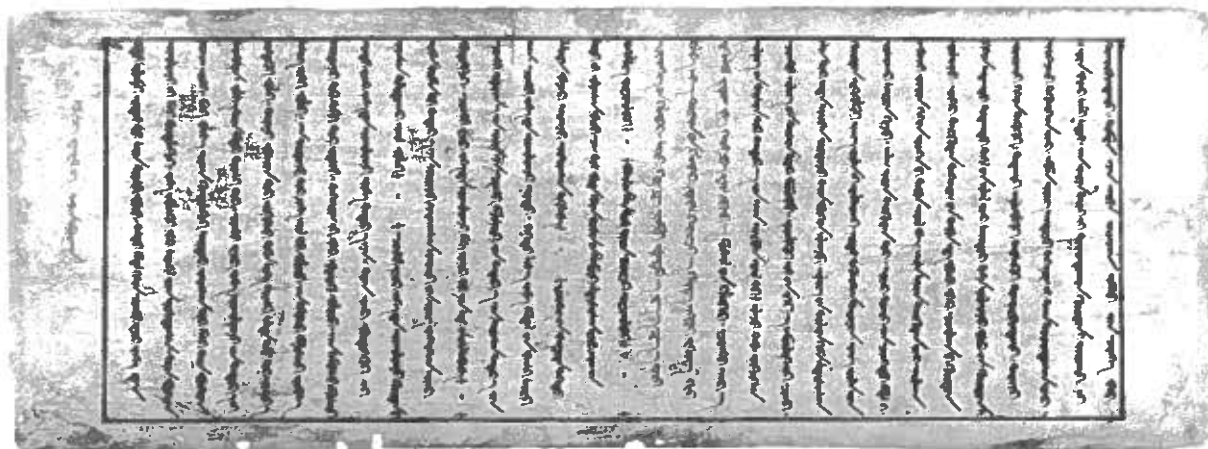


PLATE XIX: Fol. 57r of a Kanjur MS. MONG. 428.

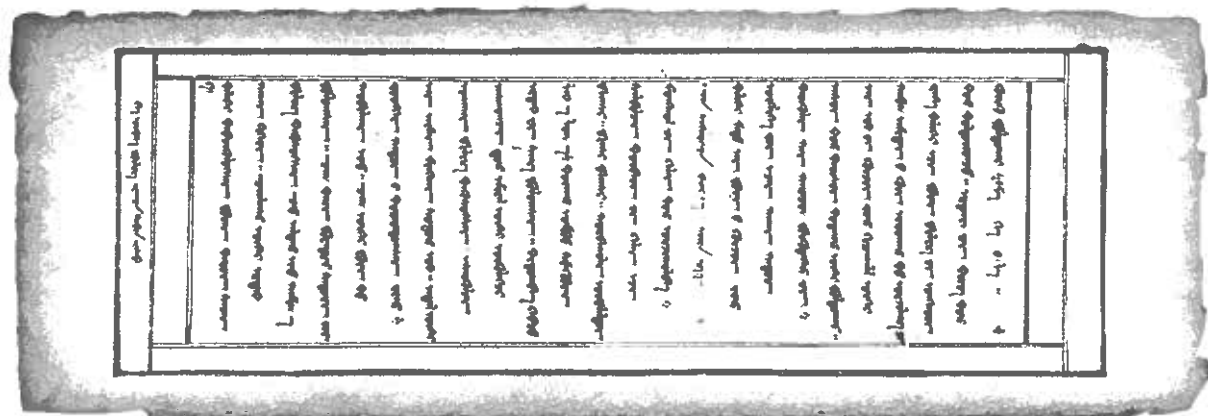
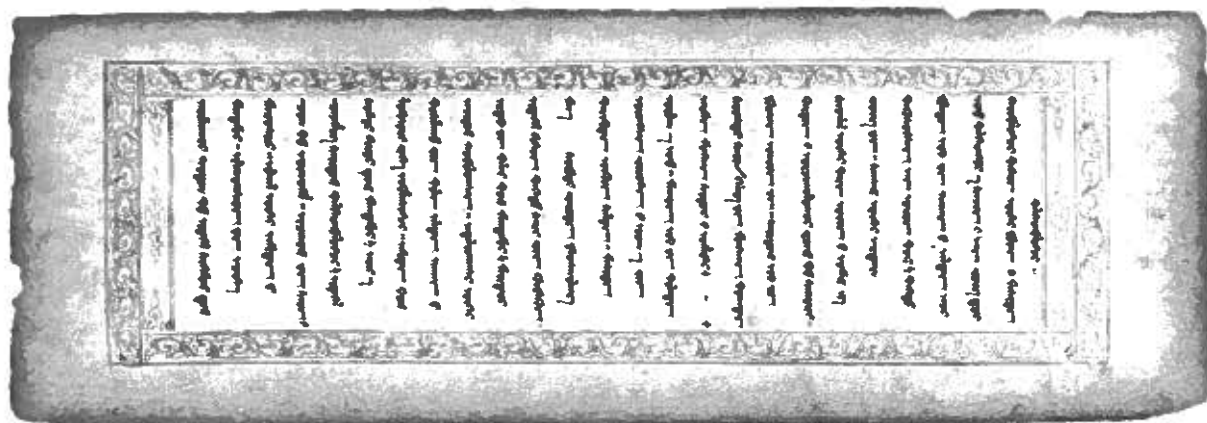


PLATE XX: Beginning and colophon of MONG. 482.

Handwritten Mongolian text in vertical columns on folio 2r of the Tibetan Kanjur MS, 1680 A. D.

PLATE XXI: Fol. 2r of the Mongol colophon of the Tibetan Kanjur MS, 1680 A. D. (Photo: Westdeutsche Bibliothek, Marburg/Lahn).

Handwritten Mongolian text in vertical columns on folio 22r of the Mongol colophon of the Tibetan Kanjur MS, 1680 A. D.

PLATE XXII: Fol. 22r of MONG. 468 mentioning translators of the early 17th century.

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... ..

PLATE XXIII:
Fol. 1 and fragmentary colophon of MONG. 491
mentioning the Šarba Khutukhtu.

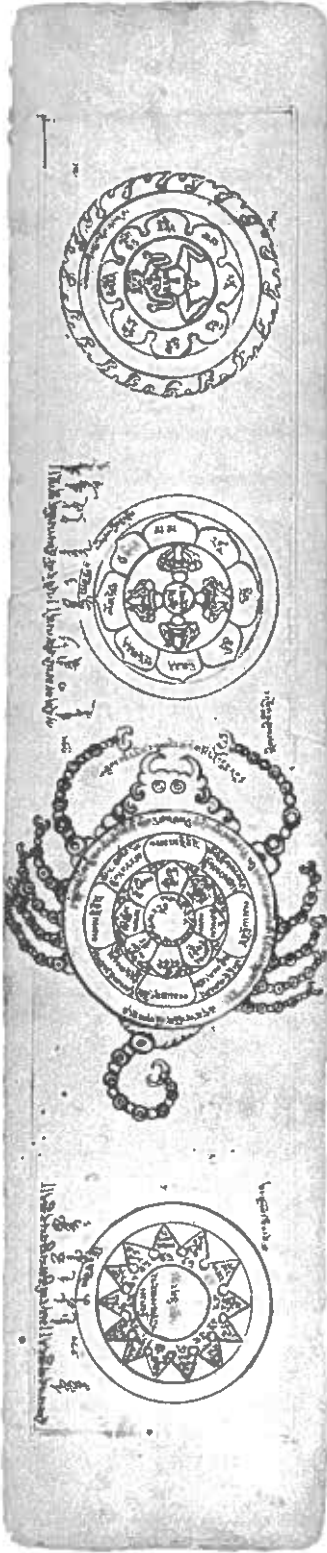


PLATE XXIV: Bilingual MS. MONG. 429.

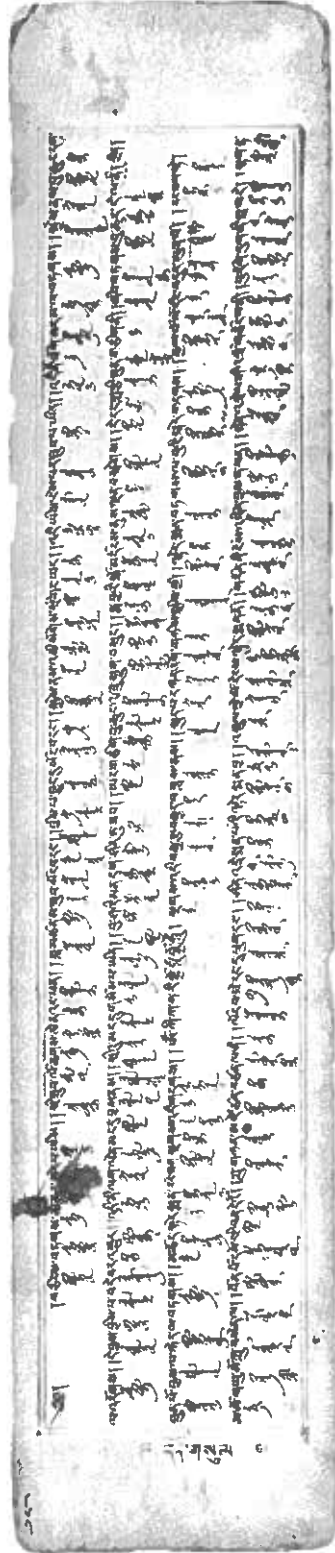
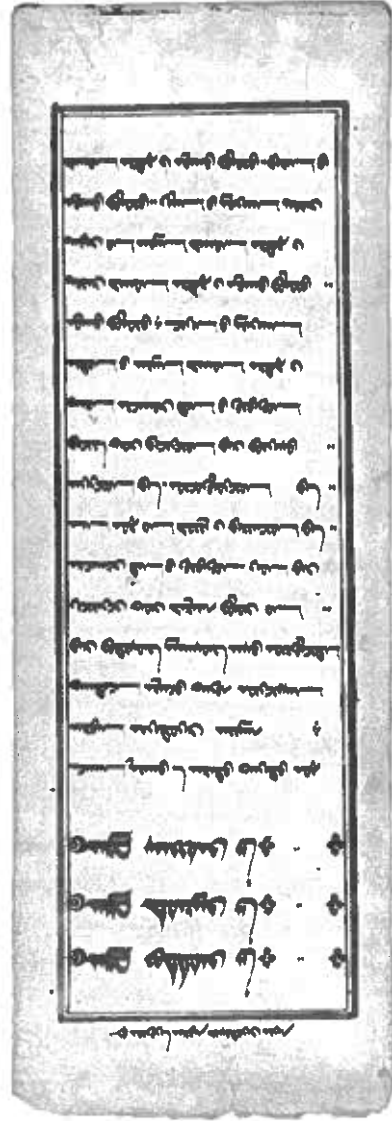


PLATE XXV: Beautifully executed MS. 1719A.D. MONG. 496.



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PLATE XXXVI: Administrative writing of 1787 A. D. MONG. 266.

དམ་པ་སྤྱོད་ལུ་འཕམ་མཁ་ཡེད། །དེ་པ་ཞིན་པ་ཟུང་པོ་གཏམ་དོད། །
 སུ་ལེ་སྤྱོད་ལུ་འཕམ་མཁ་ཡེད། །དེ་ལེ་ཞིན་པ་ཟུང་པོ་གཏམ་དོད། །

སྤྱོད་ལུ་འཕམ་མཁ་ཡེད། །དེ་པ་ཞིན་པ་ཟུང་པོ་གཏམ་དོད། །
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 སྤྱོད་ལུ་འཕམ་མཁ་ཡེད། །དེ་པ་ཞིན་པ་ཟུང་པོ་གཏམ་དོད། །
 སུ་ལེ་སྤྱོད་ལུ་འཕམ་མཁ་ཡེད། །དེ་ལེ་ཞིན་པ་ཟུང་པོ་གཏམ་དོད། །
 སྤྱོད་ལུ་འཕམ་མཁ་ཡེད། །དེ་པ་ཞིན་པ་ཟུང་པོ་གཏམ་དོད། །

PLATE XXVII: Trilingual version of the Subhāṣitarānanidhi. MONG. 105.

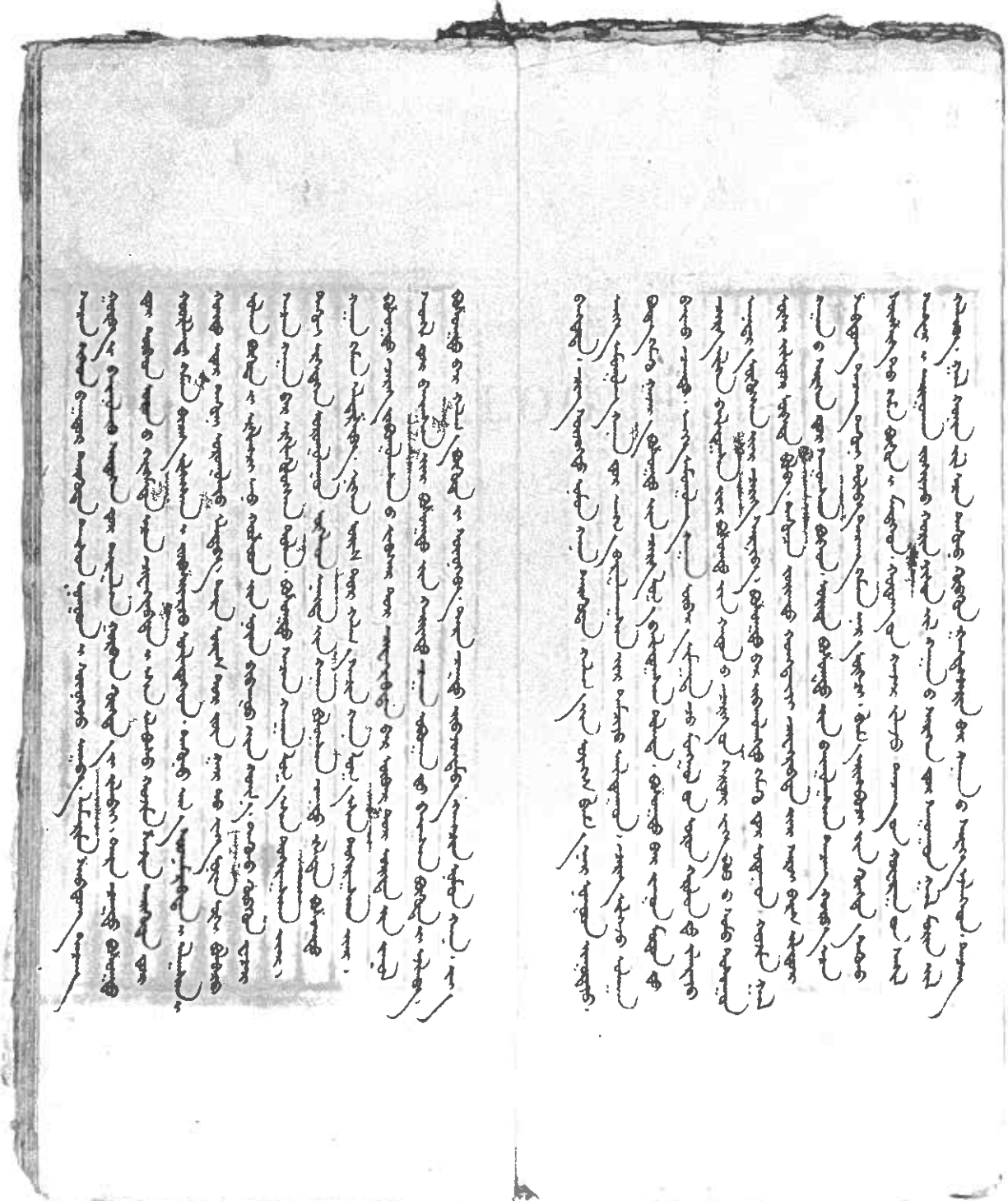


PLATE XXVIII: Copy of the Mongol chronicle *Erdeni-yin erike*. 19th century. MONG. 420.

CATALOGUE

HISTORIOGRAPHY

Mongol chronicle: Altan kürdün mingyan gesütü bičig (1739).

MONG. 517.

Photostat of a MS of originally 6 fasc., double-leaved book, 12 + 10 + 27 + 22 + 18 + 5 foll., originally 29 × 19 cm., 12 lines, calligraphically clear hand, written in 1934 by *Oldui būrinebadara* of the northern banner of the left wing of the *Khortsins* (see VI,5 v: 8). Modern binding.

Title as mentioned at the beginning of all fascicles: *Altan uruytan-u toda teūke. altan yasutan-u sedkil-ün činggel. altan kürdün mingyan gesesütü bičig* 'Clear Genealogy of those belonging to the Golden (Imperial) Family, Joy of the Heart of those belonging to the Golden (Imperial) Clan, Book (called) The Golden Wheel with thousand Spokes'.

Incipit (I,1 r): *Yisün jüil bölüg tü altan uruytan-u toda teūke. altan yasutan . . . gesesütü bičig-eče. angqa takil ügüel. qoyar sab yertenčü toytoysan. yurban simten amitan бүтүгсн. . .*

Terminatur (VI,5 v: 3): . . . *бүтүгсн-ийер. алус кедү боді қутуы-ун жам болқу болтуыаі.*

A Mongol chronicle composed according to its colophon (VI,4 v: 5), . . . by *Siregetü guosi Dharma* in (VI,4 v: 12) *Tngri-yin tedkügsen-ü dötüger on . . . sirui qonin jil - Ch'ien-lung 4, . . . the Earth-Sheep year', 1739. For the author and his sources, see Pučkovskij, "Sobranie", 107-108; Heissig, *Geschichtsschreibung*, No. 12; for another work by the *Siregetü guosi Dharma* alias *Ülemji biligtü Dharma* see MONG. 456 of this collection. On the work itself, K. Grønbech, "En forsvunden mongolsk krønike", *Det Kgl. Danske Videnskaber-**

*nes Selskab, Oversigt over selskabets virksomhed 1952-3, 32; Perlee, *Asuudald*, 20.*

The chronicle consists of nine chapters (*bölüg*) in six fascicles. Contents:

Description of contents of fasc. I. I,1 r
Chapter 1: Offering wish (*Takil ügüel*).
. I,2 r-4 r:11
Chapter 2: The origin of the world (*Sab yirtinčü toytayaysan*). I,4 r:12-4 v:10
Chapter 3: The creation of living beings (*Simten amitan бүтүгсн*) I,4 v:10-6 r:6
Chapter 4: The origin of the Indian, Tibetan, and Mongol emperors (*Enedkeg. töbed. mongyol yurban qad-un učir uy uridu delgeregsen*).
. I,6 r:7-12 v:5
Chapter 5: The rise of Činggis Khan, twenty-two years of his reign (*Činggis-un neres ba. ulus-i erkeдеgen oroyuluysan kiged. yeke oro sayužu qorin qoyar on boluysan-bölüg*) II,1 r-10 v
Chapter 6: Successors and sons from *Jöči* to *Shun-ti Khan*; the sixteen *Yüan* emperors and the Mongolian rulers from *Biligtü* to *Ligdan Khan* (*Činggis-eče sayuri jaljamžilaysan jöči sayadai(!) kiged. ögedei ba. tolai-ača sundi qayan kürtele. dayuwan ulus-un arban jiryuyan qayan ba. joo cunг qowangdi biligtü qayan-ača. ligdan qutuytu qayan kürtele. umara-daki yaγča yuwan ulus-un ejilegsen qorin qayan-u törü šašin-i yambar metü tedkügsen yutayar debter*) III,1 r-27 r
Chapter 7: Genealogy of the Mongol nobility descending from the sons of *Dayan Khan* (*Törü bolod. barsa bolod. aljubolod. učir bolod. albolod. gegen güngjü čing tayiji gerbolod. geresenje. büged eteger arbayula-ača saluysan qosiyun. qosiyun-i. ejilegsen kedüi бүкү noyad-un nere toya selte ar-*

bin qubitu. bölüg-ün dötüger debter) IV,1 r-21 v
Chapter 8: The descendants of the brothers of Činggis Khan (*Qasar. belgetü. qačiyu. ečügün üre-ü ündüsün. dayičing ulus-un muji-yin wang noyad*) V,1 r-18 r

Chapter 9: The five colours, the four vassals, the nine thanes, the ten *Tümens* and the four *Oyirats*, the descendants of *Khasar* (*Tabun öngge. dörben qari ulus ba yisün örlüge arban tümen ulus-un ilyal-luya oyirad. ögeled-ün baruy teüke. qasar ejin-ü ulus selte-yin toya*) VI,1 r-4 r:11
Colophon VI,4 r:12-5 v:3

Fascimile edition of the above MS, *Altan kürdün mingyan gegesütü bičig, eine mongolische Chronik von Siregetü guosi Dharma* (1739), *Monumenta Linguarum Asiae Maioris, Series Nova, I* (edit. W. Heissig), Copenhagen 1959.

For another MS at Leningrad, Mong. Fond F. 542, see Pučkovskij, "Sobranie", 107; *Rukopisi*, 45-47. See further Heissig, *Geschichtsschreibung*, No. 12.

Kuei-hua. When photographed in 1938 by Kaare Grønbech (see K. Grønbech, "Sprog og Skrift i Mongoliet," *Geografisk Tidsskrift* XLIII, 1940, 90), the MS belonged to the private library of the Mongol bibliophile *Sayin bayar* (*Pao Yüeh-ching*), a *Khortsin*.

Mongol chronicle: Bolur erike (1774/5).

MONG. 554.

Manuscript, 8 double-leaved fasc. in 2 *tao*, I: 1 + 55 foll.; II: 2 + 45 + 1 foll.; III: 1 + 61 + 1 foll.; IV: 1 + 45 + 1 foll.; VI: 2 + 47 + 1 foll.; VII: 2 + 47 + 1 foll.; VIII: 1 + 47 + 1 foll.; IX: 2 + 37 + 1 foll., 25.8 × 24 cm., 17 lines, clear, neat hand, soft, Chinese paper; incomplete.

Title on title-page, fasc. I: *Yeke yuwan ulus-un erdeni-yin bolur erike, terigün debter* 'Chain of

Rock-Crystals of the precious Yüan Dynasty'. All other fascicles numbered only in Mongolian, no title. A copy of the chronicle *Bolur erike* by *Rasipungšuy* of the *Bagharins* (see Heissig, *Bolur erike*).

The contents agree with those of the Ordus MS of the same work described by Heissig, op. cit., 5:

| | |
|------------------------|--------------|
| I,1 r-55 r = Ordus MS, | I,1 v-58 v |
| II,1 r-45 v = | II,1 r-35 v |
| III,1 r-61 r = | III,1 r-77 v |
| IV,1 r-47 r = | IV,1 r-51 r |

V missing as in the Ordus MS (Coll. Mostaert) and the Dörbed MS (see Heissig, op. cit., 5).

| | |
|-----------------|---------------|
| VI,1 r-47 r = | VI,1 r-66 v |
| VII,1 r-47 r = | VII,1 r-62 v |
| VIII,1 r-47 v = | VIII,1 r-46 r |
| IX,1 r-37 r = | IX,1 r-48 v |

Terminatur (IX,37 r): . . . *barboγ ayimay-i ejele-lüge kemejükiü. Dai yuwan-u bolur erike kemekü bičig tegüsbe*.

The chronicle consists of five parts:

1. About the origin of the Mongols . . I,1 r-4 r:12
2. The origin of the kings . . . I,4 r:12-12 r:10
3. The history of the great
Yüan I,12r:10-IX,10r:17
4. The Mongol rulers after the
Yüan IX,10r:17-37r;
5. Missing. incomplete.

For the chronicle see: Pučkovskij, "Sobranie", 108-109; Heissig, *Geschichtsschreibung*, No. 19; Perlee, *Asuudald*, 22-23. MSS with the same title in the State Library of Ulaanbaatar, HIST 14-767; 15-2232; Leningrad, Mong. Fond F 511. With a different title *Yuan ulus-un bičig*, Leningrad, Mong. Fond F 540. See also MONG. 421 and 147. For F 541, Pučkovskij, *Rukopisi*, 47-53. Fascimile edition, *Scripta Mongolica III, Part I-V*, 1959. *Tsakhar*.

Mongol chronicle: Bolur erike (1774/5).

MONG. 421.

Manuscript, 9 double-leaved fasc., I: 1 + 47 + 1 foll.; II: 1 + 40 + 1 foll.; III: 1 + 54 + 1 foll.; IV: 1 + 47 + 1 (fr.) foll.; V: 2 + 36 + 1 foll.; VI: 2 + 42 + 1 foll.; VII: 2 + 38 + 1 foll.; VIII: 1 + 38 + 1 foll.; IX: 20 + 1 foll., 43 × 21 cm., 12 lines, ornamental hand.

Incipit (I,1 r): *Blama yidam dörben erdeni nom-un sakiyulsun nuyud-tur mörgümü. yurban čay-un ilayuysad-un. . .*

Terminatur (IX,30 r:2): . . . *barboy ayimay-i ejele-lüge kemejüküi. Dai yuwan-u bolur erike kemekü bičig tegüsbe. Dasıfab qayulan bičibeı.*

Fasc. V (marked on title-page) agrees with MONG. 147 and fasc. X of the Ordus MS (see Heissig, *Bolur erike*, Facsimile pp. 109–215:6). *Terminatur*: . . . *kürkü boltuyai*. Fasc. IV,47 v remarks: *egüneče qoyısı dutayu tabuduyar nigen debter-tür. köke morin jil. köke bars jil kürtele qorin jil-ün sudur dutayu amui* 'From here on is lacking in the later missing fifth fascicle the history of twenty years, from the Blue-Horse year (1294) until the Blue-Tiger year (1314)'. Fasc. V of MONG. 421 is therefore wrongly marked 'five' instead of 'ten'.

*Tsakhar.***Mongol chronicle: Bolur erike, fasc. X.**

MONG. 147.

Manuscript, double-leaved book, 2 + 40 + 1 foll., 25.5 × 24 cm., 17 lines, same hand and paper as MONG. 554.

No title; numbering on title-page: *Tabuduyar debter* 'Fifth Fascicle'.

Incipit (1 r): *Sayin dai yuwan qayan-u tabuduyar köbegün. čin wang alču bolod-bar. aylaya-yin arban qoyar küriye kemekü qalqa-ača salyaču . . .*

Terminatur (40 r:3): . . . *qutuy-tur türgen-e kürkü boltuyai.*

A fascicle of the *Bolur erike*, wrongly numbered 'Fifth Fascicle' although it agrees in contents with fasc. X of the Ordus MS (see Heissig, *Bolur erike*, 6). See further MONG. 421 where we have the same misnumbering.

*Tsakhar.***Mongol chronicle: Altan tobči (1765).**

MONG. 514.

Photostat, 1 vol., modern binding, containing 2 fasc., 1 + 28 and 1 + 40 foll., originally a MS from Ordus, now in the possession of the Rev. A. Mostaert.

Title: *Altan tobči-yin terigün* (respectively: *qoyaduyar*) *debter* 'Fascicle One of the *Altan tobči*' (resp. 'Fascicle Two . . .').

Incipit (I,1 r): *Namo buda-a. namo darma-a. namo sangga-a. qamuy jüil- i ayiladuyči-yin . . .*

Terminatur (II,39 v): . . . *qayan olan noyad qaračus-un üiledügsen buyan kiged. öljei qutuy. tegüber mongyol bide üjiltele. bačilayči nigül. irua aburi ban. . .*

The MS was copied in (II,39 v): *Dayičing ulus-un kebtü yosun-u qoyaduyar on jun-u dumdadu sara-yin sineyin isün-e*, 1910/V,9.

A copy of the *Altan tobči* by *Mergen gegen* of the *Urats* (1765) (see on this work Laufer, "Skizze", 213; Pozdneev, *Khrestomatija*, 126–148; Bawden, *Altan tobči*, 5; Heissig, *Geschichtsschreibung*, No. 16). Agrees in contents fully with the printed edition, *Altan tobčiya*, Kalgan 1942 (see Heissig, "Mong. Neudrucke", 269). Brief description of contents in Pozdneev, *Erdenijn erikhe*, XXV–XXVIII, where erroneously ascribed to an anonymous author of the *Kharatsins*.

Other known MSS: State University of Leningrad, F 101, *Yeke Mongyol ulus-un ündüsün-ü altan tobči* (Žamcarano, "Letopisi", 52¹; English translation, 38¹); New Delhi, Collection Raghu Vira; Japan, Toyo bunko, Tokyo. (see S. Kobayashi, *Gen-chō hishi no kenkyū*, Tokyo 1955, 125).

Anonymous Mongol genealogical chronicle.

MONG. 413.

Manuscript, double-leaved book, 9 (1 + 8) foll., 27 × 27 cm., 14 lines, long-drawn, clear hand on soft, hand-made paper, incomplete.

No title, title-page bearing only the following blessing: *Ōljei qutuy-un čoy badarayad. om sayin amuyulang tan-u boltuyai. cambudib-un čimeg boltuyai.*

Incipit (1 r): *Nigedüger eki buyuu. abural-un oron blama ğurban erdeni nigülesün. amitan-i tedkügči qormusta tngri ibegen. aldar nere uy ündüsün sayin irüger-un irüger. altan delekei-i eğilegsen sutu boyda-yin sür sülde qasituyai . . .*

Terminatur (fragmentary fol. 8 v:14): . . . *darqan noyan dorği sečin ğinong.*

Orthographical peculiarities: *üri* instead of *üre*, *qu* (dial.) for *köbegün*.

See further Heissig, *Geschichtsschreibung*, No. 20.

Tsakhar.

Genealogical lists: Iledkel šastir.

MONG. 419.

Xylograph, double-leaved books, (a) 4 + (b) 6 + (c) 3 vols., yellow covers, 22.7 × 35 (20 × 26) cm., 8 lines.

Title on title-page: *Ĵarliy-iyar toylayaysan ğada-ğadu mongyol qotong ayimay-un wang ğüng üd-ün ilelkel šastir.*

Thirteen fascicles of three different editions of the Mongol translation of the official genealogical

lists of Mongol and Turkish princes, *Wai-fan meng-ku huei-pu wang-kung piao-chuan.*

(a) Fasc. XLV: 22 foll., *Qalqa-yin tüsiyetü qan ayimay-un šastir-un quriyangyui.*

Fasc. XLVI: 24 foll., *Tüsiyetü qan čaqundorği-yin üiledbüri-yin šastir.*

Fasc. LV: 23 foll., *Ĵasay törü-yin ğiyün wang namğal-un üiledbüri-yin šastir.*

Fasc. LVI: 17 foll., *Ĵasay törü-yin beyile čebden-ü üiledbüri-yin šastir.*

Fasc. LVII: 24 foll., *Ĵasay qosiyun-u beyise dari-yin üiledbüri-yin šastir.*

Fasc. LVIII: 24 foll., *Ĵasay ulus-un tüsiye ğüng cebden-ü üiledbüri-yin šastir.*

Fasc. LIX: 20 foll., *Ĵasay terigün ğerge tayği dorğidasi-yin üiledbüri-yin šastir.*

Fasc. LX: 20 foll., *Ĵasay terigün ğerge tayği lubzang-un üiledbüri-yin šastir.*

Fasc. 45–46, 55–60 of the first edition from 1795 (printed in 1802; see Fuchs, *Beiträge*, 103); E. Haenisch, "Das Ts'ing-shi-kao und die sonstige chinesische Literatur zur Geschichte der letzten 300 Jahre," *AM* VII, 1930, 429; brief description of contents: Pozdneev, *Erdenijn erikhe*, XIX–XXXIII; Pučkovskij, "Sobranie," 117; *Rukopisi*, 53–57; Heissig, *Handschriften*, No. 14.

(b) Fasc. I: 3 + 33 foll., preface and abbreviated list of the genealogy of the princes of the *Khortsins*, *Dzalaits*, *Dörbets*, *Ghorlos*, *Kharatsins*, *Tümet*s. Preface dated (3 r:4): *Törü ğereltü 16, namur-un dumdatu sara*, 1837.

Fasc. II: 2 + 19 foll., *Aukhans*, *Bagharins*, *Dzaruts*, *Aru Khortsins*, *Ongnighuts*, *Kesigtens*.

Fasc. III: 2 + 19 foll., Eastern *Khalkhas*, *Üdzümüt-sins*, *Khaghutsids*, *Sünits*, *Abaghas* and *Abaghanars*.

Fasc. VI: 3 + 28 foll., *Khalka Setsen Khan Aimakh*.

Fasc. IX: 3 + 28 foll., *Kukunor Ōlöts*.

Fasc. XI: 3 + 24 foll., *Turghuts*, *Khoshuts*, *Turks*.

Six fascicles of the edition of *Tao-kuang* 16, 1837 (see Pozdneev, *Erdenijn erikhe*, XXXI).

(c) Fasc. III: 2 + 19 foll., *Qalqa-yin jëgün yar-un ayimay silingyool-un čiyulyan üjümüčün. qayučid. sünid. abaya. abayanar.*

Fasc. VIII: 42 foll., *Qalqa-yin sayin noyan ayimay. alašan-u ögeled ayimay.*

Fasc. X: 24 foll., *Barayun juu-yin ayimay. čoros. dörbed.*

Three fascicles of the second edition, already abbreviated, from *Chia-ch'ing* 19, 1814 (see Pozdneev, *op. cit.*, XXX).

Old collection.

Mongol chronicle: Altan erike (1817) (simplior).

MONG. 65.

Manuscript, 2 vols., double-leaved books, 36 + 41 foll. + cover – pages, 14 × 21.5 cm., 10 lines, very small, neat hand on soft paper, sometimes difficult to read, complete. Yellow title-slip on front covers.

Title on title-slip: *Altan erike kemekü sudur (degedü ~ douradu)* 'Book called the Golden Chain (Upper Fascicle ~ Lower Fascicle)'.
Incipit (I,1 r): *Om sayin amuyulang boltuyai. arban jüg-ün ilayuyusan bükün-ü. ailadqaqu eneriküi-yin čidal nigün quraysan. ačitu örsüiyel-ün köü sang-yi bariyči. abural boyda blamayuyan ölmei-dür mörgümü . . .*

Terminatur (II,40 v): . . . *keregsel üjegči degedüs selte eteger učir-i ülü sočiqu ačiyamu.*

Colophon (II,41 r): *Čidayči-yin šasin galba ečüdgetele . . .*

About the author is stated (II,41 v:1): . . . *yeke hor mongyol oron jüg-tür qan törü sayitur toytoysan-luya qad-un čidig-i ilayuyusan-u šasin erdeni čiqula orusiysan-luya šasin-i bariyčid-un jokiya*

selte mongyol üsüg-ün todorqai delgerenggüi teüke nigen-i küsejü yurban čay-un sayibar ačiraysad-un mön činar-un ene jüg-ün amitan-u qayčakü abural itegel sira-yin šasin. geyigülügči arya bandida gambo kemen yayiqamsiytu aldar-un. . . . qalqa dörben ayimay. öber . . . -iyer terigüten jüg büküne teyin büged. . . . jiyuluysan včir . . . egüne-e sayin nomlal erkim čadig bolai.

Mongol chronicle written by the *Ārya paṇḍita mkhan-po* of the *Khalkhas* (for his Tibetan biography see *Katalog knigam, rukopisjam i kartam etc.*, St. Pbg. 1843, No. 523) in 1817. This date is to be inferred from a remark on I,14 v:9: *činggis ežen-ü ileregsen jil-eče edüge arban dötüger sayitur yaruysan-u arban nigedüger ene yal üker jil (15 r) kürtele . . .* As compared with MONG. 141 and 351 this MS, although complete, contains a *textus simplicior*.

Contents:

- I. *Nanggiyad oron-u törü-yi ečelegsen nom učir*: The early Chinese emperors up to the T'ang-dynasty I,1 v–3 r:7
- II. *Šasin-u eki oluysan anu*: The origin of Buddhism in China and Mongolia . . . I,3 r:8–6 v:3
- III. *Nanggiyad-un törü-yi ečelejü qad-un üiles delgeregsen anu*: From Činggis Khan and his ancestors to the end of the Mongol empire under *Toghon Temür* I,6 v:3–11 v:3
- IV. *Dai ming-un törü-yin jalyamči-yi ügüleküi*: The Ming emperors and the spread of Buddhism during their reign, the Mongol rulers after *Toghon Temür* and down to *Ligdan Khan*, the origin of the Manchu dynasty, the emperors from *Shunchih* to *Ch'ien-lung*, eulogy on the Manchu rule I,11 v:3–15 r:1
- V. *Mongyol-un qad šasin-i bariyčid-i jergeber jalažu üsüg jokiyan nom orčiyuluysan anu*: Spread of Buddhism, creation of a Mongol script during

the Yüan period; *Ligdan Khan* and the Kanjur; the lamaist mission during the reign of *Altan Khan*; the third Dalai Lama; the propagation of Buddhism during the Ming period; first contacts between Lamaism and the Manchus; visit of the fifth Dalai Lama to Peking; the *lCañ-skya Khutukhtu Nag-dbañ-blo-bzañ-chos-ldan* in Peking; the Mongol Kanjur print of the *K'ang-hsi* period; the *dGa'-ldan Siregetü Khutukhtu Nag-dbañ-blo-gros-rgya-mtsho*; his successor *Blo-bzañ-bstan-pa'i-ñi-ma* at the Manchu court (1734–1745); the Mongol Tanjur and *Rol-pa'i-rdo-rje*; the life of *Rol-pa'i-rdo-rje*; visit of the Panchen to Peking in 1780; eulogy on the Emperor *Ch'ien-lung*; explanation of the terms *tabun öngge* and *dörben qari*; survey of the contents... I, 15 r:2–II, 40 v Colophon II, 41 r:4–41 v:9

For a fuller discussion on the author and his sources see Heissig, *Geschichtsschreibung*, II, 2.

Tsakhar, November 17th, 1938.

Mongol chronicle: Altan erike (1817) (amplior).

MONG. 141.

Manuscript, double-leaved book, 92 foll., (foll. 2 r–93 r), 22 × 23 cm., 15–16 lines, clear hand on hand-made, Chinese paper, corners frayed, incomplete.

A more elaborate version of the *Altan erike*. Title-page and fol. 1 missing.

Incipit (2 r:1) ... *takil öglige terigüten-i sine yaryajuqui* ...

Terminatur (93 r:12): ... *amitan-u degedü čoy itegel bolbai* (followed by three lines in smaller writing, difficult to read, ending with a dotted line ... , which might be taken as an indication that the MS is a copy of an incomplete MS). There are as can be shown from the remaining fragments, three more folios missing.

Contents:

| | |
|--------------------------------|------------------|
| I (fragmentary only) | 2 r:1–2 v:6 |
| II | 2 v:6–6 r:5 |
| III | 6 r:5–11 v:8 |
| IV | 11 v:8–21 v:14 |
| V | 21 v:14–93 r:14; |
| <i>Tsakhar</i> . | incomplete. |

Mongol chronicle: Altan erike (1817).

MONG. 351.

Manuscript, 159 foll., (only foll. 13 r–172 r), 27 × 27 cm., 10 lines, vigorous, flowing hand on brown, Chinese paper, restored, parts of fol. 12 r and fol. 12 v fragmentary, incomplete.

Incipit (13 r:1): *činggis qayan darubai. kitan-ača qoyina daruyiqan jurčid sung-un törü-yi ebdejü* ...

Terminatur (172 r:1): *yisün sarayin sineyin nigen-e oyira kürkü-dür jiryuduyar anggi terigülen. dotuyatu yeke sayid* ...

An incomplete version of the chronicle *Altan erike* (1817), see above MONG. 141 and 65. The correspondences of the three MSS of the chronicle *Altan erike* in the Copenhagen collection are as follows:

| MONG. 141 | MONG. 351 | MONG. 65 |
|-----------------------------------|---------------------------------|--------------------------------|
| I: fragm.,
<i>inc.</i> : 2 r:1 | missing | vol. I, 1 r:1 |
| II. 2 v:6–6 r:5
(5 r:2) | fragm.,
<i>inc.</i> : 12 v:5 | 3 r:8–6 v:3 |
| III: 6 r:5–
11 v:8 | 13 r:6–
27 r:6 | 6 v:3–11 v:3 |
| IV: 11 v:8–
21 v:14 | 27 r:7–
50 r:2 | 11 v:3–15 r:1
(abbreviated) |
| V: 21 v:14–
93 r | 50 r:2–
172 r:2 | 15 r:2–36 v |
| <i>term. fr.</i> | <i>term. fr.</i> | vol. II, 1 r–41 v:9 |

Tsakhar.

Mongol chronicle: Köke debter.

MONG. 142.

Manuscript, double-leaved book, 1 + 85 + 1 foll., 22.2 × 21.5 cm., 12 lines, clerical hand, complete.

A copy of the Mongol chronicle otherwise known as the *Tngri yajar-un angqa toytaysan-ača qayad-un ejelegsen qayučin köke debter kemekü šastir* (see Pozdneev, *Erdenijn erikhe*, XXVIII f.), in short *Köke debter* 'The Blue Book' by an anonymous Mongol author. No date. It mentions, however, the summoning of the *Zam-cha gegen 'Jigs-med-nam-mkha'* by the Emperor *Chia-ch'ing* in 1803 (71 r), which helps us towards dating the work, as it must have been written after that time.

Incipit (1 r:1): *Om sayin amuyulang boltuyai. yurban čay-un qamuy burqad-un. yurban beyeyin büirin činar-tu. yurban ači tegüs blama-dur. yurban egüden-ber mörgümüi . . .*

Terminatur (85 r:5): *. . . gegen beyeyin ijayurtur jiči orusin odqu kereg.*

Contents:

- I. *Angqa sab yirtinčü. sime amitan bar toytoysan-ača ekilen . . .*: The formation of the world; the Indian kings; the birth of Buddha, his twelve deeds for the human beings . . . 1 r:11–15 v:12
- II. *Qoyaduyar. Töbed-ün oron-dur qad-un uruy delgeregsen inu*: The origin of the Tibetan kings; the propagation of the Buddhist faith in Tibet; the heads of the lamaist church up to the seventh Dalai Lama *bsKal-bzañ-rgya-mtsho* (1758) 16 r:1–37 v:3
- III. *yurbaduyar. mongyol-un oron-a qad-un uruy kiged. burqan-u sajin delgeregsen inu*: Number and names of the Mongol tribes; the common origin of all tribes since the Indian King *Maha-samadi*; the life of Činggis Khan; his sons and successors up to *Ligdan Khan* of the *Tsakhars*;

the Manchu emperors until the enthronement of *Chia-ch'ing* (1796); the genealogies of Mongol ruling families beginning with *Dayan Khan*; the nobility of the *Ölöts*; epilogue. . . 37 v:3–85 r:7

For a brief description of the contents see Pozdneev, *Erdenijn erikhe*, XXVIII–XXIX. See further Žamcarano, "Poezdka v južnjuju mongoliju," *Izvestija RKISVA*, St. Pbg., 1913, 49; W. A. Kasakevič, *Očerk mongol'skoj literatury*, XIII; Vladimircov, *Régime social*, 19; T. Kobayashi, *Mōko taikan*, 1936; Ligeti, *Rapport*, 22; A. Mostaert, *Textes oraux Ordos*, Peking 1937, IX; G. I. Michajlov, *Očerk istorii sovremennoj mongol'skoj literatury*, Moscow 1955, 14; Perlee, *Asuudald*, 28–29. Another MS at Leningrad: see Pučkovskij, *Rukopisi*, 42; *Katalog Vostočnoj biblioteki Leningradskogo gosudarstvennogo . . . Universiteta im. A. A. Ždanov*, No. C 10. For further details see Heissig, *Geschichtsschreibung*, II. *Tsakhhar*.

Mongol chronicle: Köke debter.

MONG. 515.

Photostat, 23 foll., modern binding.

Title: *Tngri yajar-un angqa toytaysan-ača qayad-un ejelegsen qayučin köke debter kemekü sastir* 'Work called the Old Blue Chronicle about the Rule of the Kings from their first Establishment in the heavenly Land (India)'.

Photostat of the metal-type print, 45 foll., St. Petersburg 1912, edited by the *Tsanid* (*mTshan-ñid*) *mKhan-po Ņag-dbañ-rdo-rje*, as stated in the colophon, p. 45.

Agrees in contents with the MS (MONG. 142), 37 v:3–83 r:3, although the arrangement is different.

See further Ligeti, *Rapport*, 22; Aalto, "Ramstedt", 10, No. S 30.

Mongol chronicle: Subud erike (1835).

MONG. 140.

Manuscript, double-leaved book, 1+41 foll., 22 × 24.5 cm., 12 lines, clear, flowing hand on hand-made paper. Complete.

Title on title-page: *Dai yuwan ulus-un tayizu. činggis qayan-u čiday. subud erike kemegdekü šastar orusiba* 'Historical Work called Rosary of Pearls, Biography of Činggis Khan, the T'ai-tzu of the Great Yüan Dynasty'.

Incipit (1 r): *Om suvasti sidam. yurban čay-un sayibar oduysan bükün-ü mön činar. yurban kölgen-ü esi onol-un degedü nom-ud yarqu-yin oron . . .*

Terminatur (41 v:4): . . . *Ordus yeke juu-yin čiyulyan-u jasay qosiyun-u beyise badaraqu-yin lamaya-yi qamiyaruysan tusalayči dötüger jerge tayiji nigen jerge nemegsen gün biligtü siduryu dayičing kemegdekü gungčuyjab ber mön qosiyun-u ayladyaju jalaysan ganjuur süme-yin blama šonglaba bararamba sumadi darma kirti kemekü rasang suryayuli-dur yabuju ayimay sab-i olan sonusun suduluysan büged. orčiyulya terigüten uqayan-u oron-dur teyin sinjilel ayuduysan tegün-i abču ömüglegülün. degedü merged-ün jarliy töbed mongyol debter nuyud-un olan sačural-i quriyan.* 'Gungjujab, called *Gün biligtü siduryu dayičing*, *Tayiji* of the fourth rank and promoted one grade, keeper of the seal of *Beyise Badaraqu* from the *Dzasakh* banner of the *Ordus Yeke-juu* league had this (written; see MONG. 513 of the present collection), compiling many versions of Tibetan and Mongol records, the works of eminent scholars, and making use of what the lamas *Šonglaba* and *Bararamba* (Mukden ed., 1279: *Barigamba*) of the Kanjur Temple, who were invited to this banner, had learned while attending the monastery faculty called *Sumati Dharma-*

kirti and listening to the (various) disciplines, and what they had critically revealed in the field of translation and other sciences . . .'

Contents:

| | |
|--|----------------|
| Introductory rhymes (twenty-two alliterating lines) | 1 r-1 v:1 |
| I. The descent from the kings of India, beginning with King <i>Mahasamati</i> (<i>Eng urida enedkeg-ün qu-tuytan-u oron-dur . . . qayan ündüsülegsən yaruyšan yosu</i>) | 1 v:10-8 v:1 |
| II. The lineage of the 'kings of the law' of Tibet (<i>Umara jüg-ün časutu Töbed-ün oron-dur. yeke nom-un qayad ündüsülejü yaruyšan yosu</i>) | 8 v:1-13 v:6 |
| III. Origin and history of the Mongol rulers (<i>Yeke mongyol-un oron-a nom-un qayad ündüsülen yaruyšan yosun</i>): The Mongol kings from Činggis Khan to <i>Toghon temür</i> ; the Mongol kings from <i>Biligtü Khan</i> (1371) to <i>Dayan sečen Khan</i> (1543), his descendants down to <i>Ligdan Khan</i> , the reign of <i>Ligdan</i> and his end; the beginning of the Manchu rule over the Mongols, the reign of the Emperors <i>Shun-chih</i> , <i>K'ang-hsi</i> , <i>Ch'ien-lung</i> and their successors down to <i>T'ao-kuang</i> ; imperial rescripts concerning the Činggis-khan sanctuary in the <i>Ordus</i> district from 1720 and 1828; the descendants of the brothers of Činggis Khan, the descendants of <i>Dayan Khan</i> , of <i>Jilama</i> , the <i>Kharatsin</i> princes; the relations of high lamaist church dignitaries with the Mongols | 13 v:7-41 v:6 |
| Colophon | 41 v:6-42 v:12 |

For the date of this compilation and for its sources see Heissig, "Marginalien", 600-617; Pučkovskij, "Sobranie", 111; Perlee, *Asuudald*, 25-26; see further Heissig, *Geschichtsschreibung*, part. II.

Tsakhār.

Mongol chronicle: Subud erike (1835).

MONG. 513.

Photograph, bound, 86 pp.

Title: *Subud erike kemekü bičig* 'Book called Rosary of Pearls'.

Photograph of the lithographic edition of 34 foll., Mukden, *Jegün mongyol-un bičig-ün qoriya*, 1927. Agrees word for word with MSS. MONG. 516 and 140. It has, however, the following addition to the colophon, which contains the date of the compilation of *Subud erike*:

33 v:10 (. . . *sačural-i quriyan*) *γool udqas-i kün-dütgen amitan-u itegemči ba süsüg-ün tefigel bolyan dayičing ulus-un törü gereltü-yin arban tabuduyar on (34 r) arban dörbedüger jiran-u kökegčün qonin jilün namurun dumdatu sarayin sineyin γurban-ača ekilen ölfei čoyčılaysan sayin edür-e jigdelegsen-e tusalažu bičigsen qafan jiryalang kemekü bolai. eyinkü ölfei badaraysan erdeni erikes-ün bum toyatan-u ariyun üre nasuda del-gerekü boltuyai!* ' . . . compiling many versions (of Tibetan and Mongol records; see the colophon of MONG. 140 of this collection) . . . and it was *Qafan jiryalang* that helped to write this, beginning with the third day of the beginning of the middle autumn-moon of the Bluish-White Sheep year of the fourteenth sexagenary cycle, the fifteenth year of *Tao-kuang* (1835) of the great Ch'ing Dynasty, who became the recourse of the living beings and the provender of their faith, and getting finished with it on a day which had an abundance of blessings. May . . . (here follows a benediction)'. For this printed edition see Heissig, "Marginalien", 601 f.

Mongol chronicle: Subud erike (1835).

MONG. 516.

Photostat, 1 vol., of an original MS in the pos-

session of the Rev. A. Mostaert, 1 + 36 foll., double-leaved book, 12 lines.

The photographed original, 1 + 36 foll., derives from Ordu. No title.

Incipit: *Oom suvasti siddam γurban čay-un sayibar . . .*

Terminatur (36 r:11): *sayin edür-e tegüskejü jigdelegsen-. tusalažu bičigsen hafan jiryalang kemekü bolai. eyinkü ölfei badaraysan erdeni erikes-ün bum toyatan-u ariyun üre nasuda del-gerekü boltuyai.*

Contents and colophon agree with the printed edition, Mukden 1927 (see MONG. 513; Heissig, *Bolur erike*, 104; "Marginalien", 601). The doubts expressed by Pučkovskij, *Rukopisi*, 80, concerning the identity of this MS in A. Mostaert's possession with the printed Mukden edition, are herewith answered.

Mongol chronicle: Erdeni-yin erike (1835).

MONG. 420.

Manuscript, double-leaved book, 1 + 39 + 1 foll., 43 × 21 cm., writing-space, marked by red lines, 16 × 25.5 cm., 12 lines, clear, balanced hand on white, thin paper, back cover damaged, otherwise complete.

Title on title-page: *Mongyol-un oron-dur qayan-u uysaya kiged šajin delgeregsen, šajin-i bariyčün üsüg uralaysan. keyid ayimay terigüten yampar metü γaruγsan-u yosu-yi nomlaysan erdeni-yin erike* 'Chain of Jewels, describing how the Imperial Family and the (Buddhist) religion developed in the land of the Mongols and how the preachers of the Faith, those who mastered the art of writing, and the monasteries and temples came into existence.'

Incipit (1 r): *Ayiladqu-yin efen činar-tu getülgegči manjusiri. eneriküi-yin efen činar-tu qongsim bo-*

disadu-a kiged čidal küčün-ü ejen činar-tu vacar bani. γurban ijayur-un ejen činar-tu boyda cong-gaba-dur sögüdümü . . .

Terminatur (38 v): . . . qotong kiged oros-un γajarun jabsar-i kürtele. qoyar sara ilegüü yabuqu jam jabsar bayiqu-dur üjegdekü bolai.

Colophon (38 v:9): ügülerün. qoyitu jüg egündür qayan-u uysaya . . .

About the author and the date of compilation it says (39 r): *kemen qoyitu jüg-ün mongγol-un oron-dur qayan-u uysaya kiged burqan-u šajin. šajin-i baričün. üsüg uralaju. keyid ayimay terigüten yampar metü γaruγsan yosun. erdeni-yin erike kemegdegči ene ču sudur tarni dayayar-i medekü-yin nidün-lüge (written: luya!) tegüsüsen erdeni gambo toyin šabdong agwangdasi jungnai ber simtal yeke-ber dakin dakin duradqaysan-dur sitüjü miqa idegči-yin ijayur-tur törögsen toyin qangčün bandida kemen dayudayči gelong isibaldan ber rabjung arban dörbedüger modun qonin jil-ün angqan sara-yin sine-yin sayin edür čoyigjun kiged. debter terigüten-eče tegüjü. öberün orusiqu keyid demčoyidarjyaling-yin qariyatu labrong sangγay rabjayiling-dur sayitur ebkegü-lügsen ene-ber ču šasin (39 v) amitan neyite-dür türgen tusalaqu-yin uy-tur bolqu boltuyai.*

' . . . this (work) called 'Chain of Jewels, how in the North, in the Land of the Mongols, the Imperial Family and the Buddhist Faith, the promoters of the religion, these who master the art of writing, the monasteries and temples and so forth have come into existence' has been harmoniously finished by the *dge-sloñ Ye-šes-dpalldan*, called *Toyin qangčün Paṇḍita*, who was born of meat-eating stock, paying reverence to the demand uttered again and again with the greatest effort by the *Erdeni mkhan-po Toyin šabsdruñ Nag-dbañ-bkra-šis 'byuñ-gnas*, who has a per-

fect knowledge of *sūtras* and *dhāraṇīs*, on a propitious day in the beginning of the first month of the Wood-Sheep year of the fourteenth sexagenary cycle (1835) in the *lHa-brañ sañs-ñag-rab-rgyas-gliñ* which is subject to his own abode, the convent *bDe-mchog-dar-rgyas-gliñ*, by excerpting from the *chos-'byuñ* and other records. May through this begin the belief in helping all creatures!'

After this follows the copyist's remark (39 v): *Siluyun šara-yin qosiyun-u qariyatu. tümen γajarun qotan-u γadanaki nutuγlan sayuqu dasijab qayulaju bičibei. Sira morin jil-ün yisün sara-yin sinin nigen-ü sayin edür-e 'Dasijab*, subject of the Plain Yellow banner (of the *Tsakhars*) and living outside the (town) of *Tümen γajarun qota*, copied this on the first, a propitious day, of the beginning of the ninth month of the Yellow-Horse year.' (Possibly 1858?).

Contents:

| | |
|--|---------------|
| I. Origin and lineage of the Mongol rulers: Indian and Tibetan ancestors, from Činggis Khan to <i>Ligdan Khan</i> , descendants of the sons of <i>Dayan Khan</i> , descendants of the brothers and sons of Činggis Khan; the <i>Ölöts</i> , <i>Torghuts</i> , <i>Ordus</i> , the division of the Mongols into banners and leagues | 1 r-23 v |
| II. The spread of Buddhism in Mongolia: first contacts between Yüan emperors and Lamaism, <i>Altan Khan</i> and the third Dalai Lama, the fourth Dalai Lama, early translations, the spread of Buddhism among <i>Khalkhas</i> , <i>Torghuts</i> , and <i>Ölöts</i> , description of the important lamaist convents and history of their construction | 23 v-38 v: |
| Colophon | 38 v:9-39 v:1 |

This work is not related to the chronicle with the same title written in *Khalkha* by *Tayiji Galdan* and edited by Pozdneev in *Erdenijn erikhe*.

For a fuller discussion on this chronicle, see Heissig, *Geschichtsschreibung*, No. 22. See further Pučkovskij, *Rukopisi*, 58–60 (describing MS F 540 II, Leningrad). Fascimile-Edition *Erdeni-yin erike*, ed. W. Heissig, *Monumenta Linguarum Asiae Maioris*, S.N., II. Copenhagen 1961.

Tsakhar; bought together with the MS of the *Bolur erike*, MONG. 554.

Mongol chronicle: Erdeni-yin erike (1835).

MONG. 553.

Manuscript, double-leaved book, 1 + 1 + 35 foll., 26 × 25.5 cm., 18 lines, neat hand on Chinese, hand-made paper; complete.

Title on title-page: *Erdeni-yin erike kemekü bičig orusiba*. Full title on second title-page: *Mongyol-un oron-dur qayan-u uysaya kiged. sajin delgeregsen. šajin-i bariyčin. üsüg uralaysan. keyid ayımay terigün yampar metü yaruyusan-u yosu-yi nom-laysan erdeni-yin erike orusiba*.

A copy of the Mongol chronicle *Erdeni-yin erike* written in 1835 by the *Toyin qangčın bandida Ye-šes-dpal-ldan* (see above, MONG. 420).

Contents (agreeing with those of MONG. 420):

| | |
|--|-----------------|
| I. Origin and lineage of the Mongol rulers | 1 r–21 r:5 |
| II. Spread of Buddhism in Mongolia | 21 r:6–34 v:12 |
| Colophon | 34 v:12–35 r:16 |

Ghul tsaghan, Tsakhar.

Mongol chronicle: Bolur toli, fragment of Book I.

MONG. 55.

Manuscript, double-leaved book, 1 + 7 foll. (foll. 10–16), 13 × 26 cm., 10 lines, clear, running hand on soft, stained, hand-made Chinese paper, bottom corners of cover and fol. 1 much frayed,

partly damaged, incomplete. Chinese pagination only in stitching margin, verso.

Title on title-page: *Bolur toli kemekü sastar-a. terigün debter-e. qoyarduyar bölüg* 'Mirror of Rock-Crystal, Volume One, Chapter Two'.

Incipit (10 r:1): *beye anu angqan bütükü-degen dörben maqarangja-yin tngri-ner tabun nasutu keüked-yin kiritei tngri anu ulam ulam . . .*

Terminatur (16 v:9): *. . . kümün-ü ijayur yaruyusan yosu anu gerün üile yabudal-ača . . . aylaya oi terigüten-e teyin bisilyaju riti qubilyan . . .*

Foll. 10–16 v of book I of the chronicle *Bolur toli* (see MONG. 350), dealing with the rule of the *Tngri* (for the contents of the first part of book I see Rudnev, 033; Pučkovskij, "Sobranie", 109; *Rukopisi*, 62. The colophon of a complete MS of the *Bolur toli*, State Library of Ulaanbaatar: *tngri-yin oron-u nasu bayidal . . .*).

Tsakhar.

Mongol chronicle: Bolur toli, part of Book I.

MONG. 54.

Manuscript, double-leaved book, 1 + 39 + 1 foll. (foll. 60–99 v), 13 × 25.5 cm., 9 lines, clumsy hand on hand-made, Chinese paper; Mongol pagination on recto, left, from *jiran*, 60, to *yiren yise*, 99.

Title on title-page: *Bolur toli kemekü bičig. ilan* 'Book called Mirror of Rock-Crystal. Three.'

Incipit (60 r): *qamuy-yin toya-bar yirtinčü-yin orun-u ebesü modun bügüde-yi idqaju ümesü bolyan toya tomsiy ügei . . .*

Terminatur (99 v): *. . . emüne jüg-ün olan ba tob-un dür (?) delgeregülün jokiyabai*.

Fasc. 3 of a copy of the first book of the Mongol chronicle *Bolur toli*, dealing with the life of Buddha and the Indian kings and savants (for the contents of the second part of book I, see

Rudnev, 033; Pučkovskij, "Sobranie", 109; *Rukopisi*, 62; the colophon of a complete MS of the *Bolur toli*, State Library of Ulaanbaatar: *dörbedüger burqan sagimuni enedkeg-ün oron-a qubilaju. arban qoyar yeke jokiyal üiledügšen yosu burqan-ača qoyisi sajin-i ejelen abuyšan doluyan qutuvtu-yin namtar darayalan. sajin-i bariyči enedkeg-ün qad-un domoy . . .* 'How the fourth Buddha *Śākyamuni* became incarnated in the country of India and how he performed the twelve great deeds, one after the other; then follow the biographies of the seven illustrious (savants) who, following after Buddha, ruled the religion and the life-stories of the adherent of the Faith, the kings of India . . .').

Tsakhar.

Mongol chronicle: Bolur toli, Book III.

MONG. 350.

Manuscript, restored, 121 foll. (5 r–126 r) + 2 fragments of not identified pages after 126 r, 27 × 25.5 cm., 13 lines, flowing hand on browned, hand-made paper, incomplete.

Nearly the whole of book III of the Mongol chronicle *Bolur toli*, a work of the early nineteenth century.

Incipit (5 r): . . . *Jam yaryayad sanaysan yafartayan kürčü yeke yal badarayulun ebdejü degegsi yaryayad bayilduju. usun-u dotura yabuju bayilduqu čirig inu usun-u sibayun-u arasu-bar kigsen quyay emüsüged usun-u dotura yabuyad . . .*

Terminatur (126 r:12): *tegüni suyibung čambu kemegči lama tere čirig-lüge sanaya neyileged boyda-yi inaysi jalaysan-du tere čirig rasilhungבודur irejü . . .*

Contents:

(The description of the division of Mongolia and its neighbouring countries, forming the beginning

of book III (see Rudnev, 032–034; the colophon of a complete *Bolurtoli* MS, State Library of Ulaanbaatar) is lacking).

Description of the empire of *Śambhala* 13 r:1–13 v:2
γadayadu qotong mongyol ayimay urida üye tus tus-tayan yeke qayan-tai bayišan ajuyu 'How the Turkic and Mongol tribes outside the Chinese Empire in olden times had their great rulers'. The mythical ancestors, originating from Indian and Tibetan kings, from *Mahasamadi* to *Yisügei* 13 v:2–20 v:10
Činggis Khan, his life from his birth till his death in 1227, his burial-place 20 v:10–38 r:5
 His descendants on the Mongol throne until *Toyon temür*; first contacts with the lamaist religion, end of the Yüan dynasty (1368) . . . 38 r:5–48 v:13
 The Mongols under the Ming dynasty until *Ligdan Khan* (1604) 49 r:1–63 r:4
 The reign of *Ligdan Khan*, the defection of the Eastern Mongol tribes to the Manchus, *Ligdan Khan's* march towards the West, his death (1604–37) 63 r:4–72 r:4
 Diplomatic relations between the Yellow Church and the first Manchu emperors, *T'ai-tsung* and *Shun-čih* (1642–61) 72 r:4–79 r:2
 The reign of the Emperor *K'ang-hsi*, appointment of the *Thu-bkwan Khutukhtu*, revolt of the grandsons of *Ligdan Khan* (1662–75) 79 r:2–79 v:7
 The *Ölöt* uprising, death of *Galdan Khan*, and the murder of *Saṅs-rgyas-rgya-mtsho*, regent of Tibet (1677–1705) 79 v:7–93 v:10
 The rule of *Lha-bzañ Khan* in Tibet, the wrong sixth Dalai Lama, the election of the seventh Dalai Lama, invasion of the *Dzungghars* into Tibet, murder of *Lha-bzañ Khan*, sack of Lhasa, death of the Emperor *K'ang-hsi* (1706–22) 63 v:10–100 r:7
 The reign of the Emperor *Yung-čhêng*, war

against the *Dzungghars*, campaign against the *Kukunor-Ölöts*, enthronization of the seventh Dalai Lama, death of *Yung-chêng* (1723–35)

100 r:7–107:8

The reign of the Emperor *Ch'ien-lung*, the *Oirat* war, *Amursana* and *Dawači*, death of the seventh Dalai Lama, the march of the *Volga-Kalmucks*, the seventieth birthday of *Ch'ien-lung*, visit to and death in Peking of the *Panchen Lama*, transport to Tibet of his relics (1736–81)

107 v:8–126 r

The MS ends abruptly in the midst of the description of the transport to Tibet of his relics (see *Terminatur*).

For a short description of the contents of the whole work and its sources see Rudnev, 032–034; Pučkovskij, "Sobranie", 110; *Rukopisi*, 60–67; Perlee, *Asuudald*, 24–25. For extracts and translations corresponding to 68 r–71 r see Vladimircov, "Nadpisi", 1927, 1276–1279; for 79 v–92 v see Heissig, *Sinologische Arbeiten*, II, Peking 1944, 94 f.; for 92 v–93 v see Heissig, *Sinologische Arbeiten*, III, Peking 1945, 169–176; *Oyirod-un galdan bušuytu qayan-u teüke*, Kalgan 1941; see further Heissig, *Geschichtsschreibung*, part II. Facsimile edition of the above MS, *Bolur toli* "Spiegel aus Bergkristall" von *Jimba dorji* (1834–1837), *Monumenta Linguarum Asiae Maioris*, S.N., III. Copenhagen 1963.

Tsakhir.

Excerpts from the Mongol chronicle *Bolur toli*.

MONG. 53.

Manuscript, double-leaved book, 1+32 foll., 13×25.5 cm., 9 lines, spidery, flowing hand on hand-made paper, pagination in Mongol numerals at the top of the recto side of each folio; complete. Title-page missing.

Title on 1 r: *Bolur toli-ača tobčilan bičijü yaryγasan anu* 'This has been excerpted from the Mirror of Rock-Crystal'.

Incipit: *Ülemji beye-tü tib čayan önggetei yadaki sara metü kelber[i]tei kümün-ü beye . . .*

Terminatur (32 r:6): *kemegdekü egün-i urad-un dumdatu qosiyun-u yalčiyu b? bandi jimbadorjiyin ebkegülin nayirayuluysan bolur toli kemekü šastar-ača bičijü nigen debter-e üiledbei*. 'This mentioned here has been copied from the work called the Mirror of Rock-Crystal, which was compiled by the *bande* with the shaven head, *Jimbadorji*, from the middle *Urat* banner, making of it one fascicle'.

This is one of the few remarks pointing to *Jimbadorji* as the author of the chronicle *Bolur toli* (on whom see Heissig, "Ergänzungen zu einem mongolischen Textfragment über Galdan", *Sinologische Arbeiten*, III, 1945, 169–170; *Geschichtsschreibung*, Part II) as there exist many copies of the *Bolur toli* not naming an author in the colophon (see Pučkovskij, "Sobranie", 110; *Rukopisi*, 67).

The fascicle contains excerpts from book I on the world periods, the rule of the *Tngriš*, the *Cakravarti Khans*, and *Šākyamuni* (see MONG. 55 and 54), 1 r–10 r; from book II on the Chinese emperors, the Chinese Empire and its territories, 10 r–13 v:2; the Tibetan kings and the origin of Buddhism in Tibet, 13 v:2–17 v:2 (see the colophon of a complete MS of the *Bolur toli*. State Library of Ulaanbaatar: *qoyaduyar debter-tür kitad oron-u yajar ulus törü-yin bayidal. terigülegsen qayan-u üye jerge šasin nom delgeregülgösen yosu töbed oron-u yajar. ulus törü-yin bayidal. terigülgösen qayan-u üye jerge safin-i ekilejü . . .*); from book III the beginning with

the division of the Mongol tribal lands and a description of the mythical land of *Śambhala* (see MONG. 350, 13 r f.), 17 v:3-32 r.

Tsakhar.

The relations as regards contents of the four MSS of parts of the *Bolur toli* in the Copenhagen collection to the complete chronicle are as shown below:

| Contents of the <i>Bolur toli</i> : | MONG.55 | MONG.54 | MONG.53 | MONG.350 |
|--|-----------|-----------|-----------------------|------------|
| Book I: | | | | |
| Cosmology, rule of the <i>Tngri</i> | 10 r-16 v | | 2 r-4 r | |
| Buddha legend, The Indian kings and savants
the eighty-eight <i>Mahāsiddhas</i> | | 60 r-99 v | | |
| Book II: | | | | |
| Chinese emperors, and the Chinese empire | | | 10 r-13 v | |
| Tibetan kings and origin of Buddhism | | | 13 v-17 v | |
| Biographies of lamas | | | | |
| Book III: | | | | |
| Division of Mongolia | | | 17 v-23 v
(21 v:3) | |
| Description of <i>Śambhala</i> | | | 23 v-32 r | 5 r-13 v |
| The Mongol rulers. History of Mongolia, see description
of MONG. 350 | | | | 13 v-126 r |

Mongol chronicle: Mongyol-un qayan-u *uruy enedkeg-ün qayan-ača salažu iregsen učir anu. MONG. 143.

Manuscript, double-leaved book, 10 foll., 23×22 cm., 10 lines, flowing hand on hand-made, Chinese paper, incomplete.

No title-page; *incipit* with title: *Mongyol qayan-u oron-a enedkeg-ün qayan-ača salažu iregsen učir anu* 'How it came about that the Mongol Imperial Family branched off from the Indian kings' (The second copy in MONG. 146 writes clearly *uruy* instead of *oron-a*, which reading we have followed here). Continues with:

Om suvasti. ga gul me neretü čadig-ača. enedkeg-ün sagžia ri barana ba neretü qayan-u oron-dur

törögsen ibegegči arsalan neretü qayan-u degüü . . . Terminatur (fragmentary; 10 v:10): . . . *öljeitü qayan qarayčın moyai jil-eče kökegčın moyai jil kürtele . . .*

A Mongol chronicle by an anonymous author. No date; the work seems to have been written in the early part of the nineteenth century and based on earlier historical texts (For further details see Heissig, *Geschichtsschreibung*, part II). The incomplete MS consists of four parts.

Contents:

- I. The origin of the Mongol rulers from the Indian kings to Činggis Khan. 1 r:2-2 v:6
- II. The origin of the Manchus and their first emperors until *Shun-chih* 2 v:7-7 v:1

III. The ruin of the empire of *Ligdan Khan* and the fate of his descendants, the princes of the *Tsakhars* 7 v:2–8 v:3

Legend about the origin of *Li-chi-cheng* 8 v:4–9 r:10

IV. The Chinese emperors (after the *rGya-nag chos-'byuñ* by *mGon-po-skyabs*, 1766). 9 v:1–10 v:10

Tsakhar.

The same work, also incomplete, forms part of a note-book (MONG. 146). The correspondences of the two copies are:

| MONG. 143 | MONG. 146
(59 r:2–63 r:15) |
|---------------------------------------|---|
| I: 1 r:2–2 v:6 | 59 r:2–60 r:3 |
| II: 2 v:7–7 v:1 | 60 r:4–62 v:14 |
| III: 7 v:2–9 r:10 | |
| IV: 9 v:1–10 v:10 | 62 v:15–63 r:15 |
| <i>Term.: moyai jil kūrtele . . .</i> | <i>Term.: . . . doluyan on sayu . . .</i> |

Mongol chronicle: Erdeni-yin erike (ab. 1859).

MONG. 518.

Photostat of a MS, 40 foll., 23 lines, belonging to the Mongol collection of the International Academy of Indian Culture, New Delhi.

Title on title-page: *Qalqa-yin včir batu tüsiyetü qan ayimay-un Jasay ulus-un dalai tüsiye güng baldandorji-yin qosiyun-u tusalayči tayiji galdan erdeni jinong niyta mergen erke sečen joriytu bayatur qungtayiji kemegdeküber merged-luya (!) neyilejü jiruqai nom qauli toli ilekkel šastir olan jüil-ün bičig terigüten-eče abču jokiyaysan erdeni-yin erike kemekü teüke debter . . .*

A copy of the Mongol chronicle *Erdeni-yin erike* by the *Khalkha Tayiji Galdan* agreeing with the

edition. For description of contents see Pozdnev, *Erdenijn erikhe*, XII–XIII etc.; Pučkovskij, *Rukopisi*, 71–74. Other MSS at Leningrad, see Pučkovskij, "Sobranie", 111; *Rukopisi*, 71–77; State Library of Ulaanbaatar, HIST 9–846. See further Heissig, "Die mongolische Geschichtsschreibung im 18. und 19. Jhdt." *Saeculum* III, 1950, 231; Perlee, *Asuudald*, 27–28; Heissig, *Geschichtsschreibung*, part II.

Mongol chronicle: Činggis-un domoy (1869).

MONG. 507.

Photostat of a xylograph, 20 foll., 44 × 9 cm. in the Westdeutsche Bibliothek, Marburg/Lahn, Libri mong. 20.

Full title on title-page: *Tngri-eče jayayatai boyda činggis qayan-u tabiy orusiba* 'Veneration for the Holy Činggis Khan who has been predestinated by Heaven'.

The Mongol marginal title is: *Činggis-un domoy* 'Tradition about Činggis'.

A Mongol historical compilation based mostly on (20 r) *dgon lung keyid-ün siregetü blama sumba mganbo-yin jokiyaysan sayin nayiljayur uyuyata quraqui kemegdekü čadig*, i. e. the Tibetan chronicle *dPag-bsam-ljon-bzañ* by the *Sum-pa mkhan-po* (1749), and written in 1869 (14 v: *edüge arban tabdayar rabyung-un yutayar sirui moyai jildür bürine Jasayči-yin nayimaduyar on bolai*) by *Vagindra sumadi kalpa bhadra dana* in the *Onon čügel-dačang* (Col. 20 r).

For this author and his work see Heissig, "Marginalien", 607–608; "Libri Mong.", 397³; "Die mongolische Geschichtsschreibung im 18. und 19. Jhdt.", *Saeculum*, III, 1950, 233–234; Pozdnev, *Erdenijn erikhe*, 295; Pučkovskij, "Sobranie", 111; *Rukopisi*, 77–79; facsimile Heissig, *Geschichtsschreibung*, part II 1, 97–117.

The chronicle deals in two parts with:

- I. The origin of the Mongol rulers, Činggis Khan and his successors until 1869 1 r-14 r
 II. The spread of the Buddhist faith (*Mongγol oron-a angqa šasin delgeregsen anu*).. 14 v-19 v
 Colophon 20 r

Mongol chronicle: Bolur toli, II.

MONG. 50.

Manuscript, double-leaved book, 85 foll., 13×24.5 cm., 7 lines, clear hand on soft, hand-made paper, bottom corners much frayed, title-page damaged, last line of fol. 85 r missing, fol. 85 v missing.

Title on title-page: *Erten-ü čay-un bolur toli kemekü teüke orusiba* 'Chronicle called Rock-Crystal Mirror of the Olden Times'.

Incipit (1 r): *Erten-ü nigen čay-tur töb siduryu ayali sayin kümün-i biden-ü jöb burayu(1)-yi ilyatuyai. bide tariyan-u degeji ergüsügei kemejü. angqan-a terigün olan-dur ergügdegsen maqasamadi-yin qayan ene bülüge . . .*

Terminatur (83 r:4) . . . učir ene bolai. sayin galab-un mingyan burqan kemedeg učir ene ajuyu.

Colophon (83 r:6) which contains the following date of compilation (74 v:4):

ene kü sansar-ača mayad tonilyaqu minu boltuyai. ene bičig-yi üjekü merged baysi nar buruyu yaŋiyu -yi jalarayulju ayiladqu aŋiyamu.

Kebtü törü dötüger on-u qoyar sarayin qayučid-tur bičijü tegüsbe. sayin irügel.

'May I certainly be saved from this world!

I beg the learned gentlemen who will read this book to mention and to straighten out the mistakes.

The writing of it was finished during the last days of the second month of *Hsüen-t'ung* 4 (1912). Good wishes!

Colophon *terminatur* (85 r:5):

qobči bildüči-yin uyurqu keregtei.

qoyusun jasaburi-yi orkiqu keregtei.

qudal qumuy . . . yi tebči . . . (missing).

Contents:

- I. The beginning of state and government: the kings of India, *Buddha Gautama*, *Nāgārjuna*, the origin of Buddhism 1 r-14 r:3
 II. The Tibetan kings and the beginning of Buddhism in Tibet: the Tibetan kings, early activities of Buddhists in Tibet, *bTsoñ-kha-pa* and his reforms 14 r:3-19 r:2
 III. The origin of the Mongol rulers (*Mongγol-un qad-un uy eki*): Činggis Khan, his successors down to *Toghon temür*, the Mongols under the Ming dynasty, rise of the Manchus, decline of *Ligdan Khan*, the fate of his sons, spread of Lamaism, the first *lCañ-skya Khutukhtu*, the war with *Galdan*, the Manchu emperors from *Yung-cheng* to *Tao-kuang* 19 r:3-65 v:5
 IV. *bTsoñ-kha-pa* and the foundation of the *sKu-'bum* monastery 65 v:5-67 v:2
 V. The origin of the *Wu-t'ai shan* 67 v:2-69 r:6
 VI. Old traditions about holy places in Mongolia 69 r:6-72 v:7
 VII. Description of the mythical land of *Šambhala* 73 r:1-82 r:5

Regardless of the similar title the work is not an extract from the other Mongol chronicle *Bolur toli* (see MONG. 350, 55, 54, 53) but the work of an anonymous author from *Tsakhhar*. Although the date of this MS is *Hsüen-t'ung* 4, 1912 (which is in fact the first year of the Chinese Republic), there are some indications (14 r:3; 65 v:6) that in reality it was written in *Kuang-hsü* 6, 1880. For a fuller discussion on this chronicle, mentioned nowhere else, see Heissig, *Geschichtsschreibung*, part II.

Tsakhhar.

Mongol chronicle: Bolur toli, II.

MONG. 139.

Manuscript, restored, bound in blue cardboard covers, 48 foll. (cut open into 98 pp.), 22×19.4 cm., 12 lines, right margin verso bearing Chinese pagination, clear hand on Chinese paper, last few lines missing.

Title missing. *Incipit*: as in MONG. 50 of this collection.

Terminatur (48 r:10): . . . *mayad tonilaqu minu boltuyai*. . . . *erged baysi nar buruyu yaġiyu-yi* . . .

Another copy of the *Erten-ü čay-un bolur toli kemekü teüke*.

Tsakhar.

Mongol chronicle: Bolur toli, II, Part 2 (amplior).

MONG. 505.

Photograph of an original MS at *Tsaghan küre, Tsakhar*, 23 foll., double-leaved book, 16 lines, scraggy, long-drawn hand, complete. Pages of photograph marked *Bolur toli I*, abacus-pagination.

Title on title-page: *Sab sime-ün (!) tayilburi bolur toli qoyaduyar debter* 'Bolur toli, explanation of this natural world; Second Fascicle'.

Incipit (1 r): *Tegüneče yuwan wang begeġing qotan-i bariyulju qayan bolun sayufu* . . .

Terminatur (23 r:2): (in addition to the colophons of MONG. 50 and 139) . . . *boyda blama nar nom-yi nomlayad. buruyu yabudal-iyar yabuyčid ülü yabun. budangyui mayu anu arilayun. bodi mör-yi olqu boltuyai. arban qara nigül arilyad. alimad sayin-u jüg oruqu boltuyai*.

Vol. two of the chronicle named otherwise *Erten-ü čay-un bolur toli kemekü teüke*, agreeing with MONG. 50, 44 r:4–22 v:2 and MONG. 139, 26 r:4–48 r:12. It has been marked *Textus amplior* because it contains 6 v:7–8 r:7, a more elaborate version of the uprising of *Burni*, the grandson of *Ligdan Khan*, and its reasons.

The work is also known under the title *Bolur toli kemekü sudur-un quriyangyui* (see MONG. 56, a collection of tracts and gnostic works, VII, 94 r–134 r).

Tsakhar.

The correspondences of these four MSS are:

| MONG. 50 | MONG. 139 | MONG. 505
(<i>amplior</i>) | MONG. 56 |
|---|--|--|--------------|
| I: 1 r–14 r:3 | 1 r–8 v:8 | missing | } 94 r–134 r |
| II: 14 r:3–19 r:2 | 8 v:9–11 r:6 | missing | |
| III: 19 r:3–65 v:5
(44 r:4–55 r:5)
missing
(55 v:2–84 r:7) | 11 r:7–37 v:12
(26 r:4–31 v:9)
missing
(32 r:2–48 r:12) | 1 r:3–6 v:6
6 v:7–8 r:7
8 r:7–22 v:1 | |
| IV–VII: 56 v:5–82 v:5 | 38 r:1–48 r:12 | 22 v:2–23 v:6 | |
| Colophon: 82 r:6–84 r:7 | | different | |
| | | | |
| | | | |

MSS with similar titles: *Saba sime kiged qayad-un uy*, 79 foll., State Library of Ulaanbaatar, HIST 98-1629; *Saba sime buyu mongyol teüke*, 74 foll., State Library of Ulaanbaatar, HIST 99-2274.

Yüan-shih translation.

MONG. 520, a-d.

Photostat, bound in 4 vols., chapters II: 1+37 foll., III: 1+31 foll., IV: 1+26 foll., V: 1+19 foll., VI: 1+36 foll., VII: 1+15 foll., VIII: 1+14 foll., IX: 1+24 foll., X: 1+34 foll., XI: 1+20 foll., XII: 1+25 foll., XIII: 1+22 foll., XIV: 1+19 foll., of a MS formerly in the possession of *Sayin bayar* (*Pao Yüeh-ching*), *Kalgan*.

Incipit (II,1 r): *Mongyol ulus-un daitung qayan-u nere ögedei . . .*

Terminatur (XIV,19 r:10): *iüü boo darui li an gota-yi ejilebe.*

Mongol translation of the Manchu *Dai yuwan-i kooli* (transl. in 1646, see Fuchs, *Beiträge*, 124). No date; the translator not named. Of this Manchu abbreviation of the *Yüan-shih* there exist various translations into the Mongolian language, for one of which, contemporary with the Manchu version (1639), see Žamcarano, "*Letopisi*", 3; English translation, 1; Pučkovskij, "*Sobranie*", 105; *Rukopisi*, 35-37. For other Mongol *Yüan-shih* translations see State Library of Ulaanbaatar, Hist 40-922 and Hist 41-2558; Leningrad G 45 (Pučkovskij, op. cit., 38-39). A modern printed edition of a recent translation of the *Dai yuwan-i kooli* into Mongolian was printed in 1943 at *Kalgan*, *Yeke yüwen ulus-un bičig* (see Heissig, "*Mong. Neudrucke*", 270-271).

Kalgan. When photographed by K. Grønbech in 1938, the original MS was in the library of *Sayin bayar* (*Pao Yüeh-ching*).

Historical novel: Köke sudur.

MONG. 521.

Photostat of a MS, 15 vols., approx. 20×28.5 cm., bound.

Title on title-page: *Yeke yüwen ulus-un teüke* 'History of the great Yüan Dynasty'.

Incipit (1,1 r): *Yeke yüwen ulus-un manduysan törü-yin köke sudur. angqa bölüg. sung ulus-un arbaduyar qayan. gao-tsung-un sui . . .*

Terminatur (15, 14 v): *. . . edüge-yin anggi köke sudur-un tobčiya arban tabun debter-i neyigem bolyažu qayulaysan-i üjikü merged baysi nar nedegüü üsüg büri-yi jasažu kinekü bolbau. egün tula mungqay sabi yosulal yuyumui. Dumdatu irgen ulus-un qorin nigedüger on-u qara bečin jilün namurun dumda sarayin qorin yurban-a bičijü tegüskebei. tümen bayar. tegüs učiral.*

A copy of twenty-nine chapters in fifteen volumes (*debter*) of the historical novel *Yeke yüwen ulus-un manduysan törü-yin köke sudur* 'The Blue Chronicle of the Rise of the Empire of the Great Yüan Dynasty' by the *Tümet* writer *Injanasi* (ab. 1890) (see Heissig, "Einige Bemerkungen über die *Köke sudur*, eine neuere mongolische Darstellung der Yüan-Zeit," *MON. SER.*, VIII, 1943, 244-259; Erdenitoghtaqu, *Injanasi*, Köke Khota 1958; Namjilčewang, *Injanasi-yin uran Jokiyal-un üfel sanaya*, Ulaanbaatar 1957; Damdinsürüng, *CSM XVI*, 536; Heissig, *Handschriften*, No. 17, 18). The copy is dated 1934; it agrees as to contents with the *K'ai-lu* edition, 1940, Vol. I, 1 r-V, 132.

Contents: Vol. 1: Chapters I-II

2: Chapters III-IV

3: Chapters V-VI

4: Chapters VII-VIII

5: Chapters IX-X

6: Chapters XI-XII

- 7: Chapters XII–XIV
 8: Chapters XV–XVI
 9: Chapters XVII–XVIII
 10: Chapters XIX–XX
 11: Chapters XXI–XXII
 12: Chapters XXIII–XXIV
 13: Chapters XXV–XXVI
 14: Chapters XXVII–XXVIII
 15: Chapter XXIX.

Kuei-hua; the MS photographed here used to belong to the private library of *Sayin bayar* (*Pao Yüeh-ching*).

Historical Novel: Köke sudur.

MONG. 552.

Manuscript, double-leaved book, 1 + 54 + 1 foll., 23 × 27 cm., 13 lines, flowing, clerical hand, no pagination, bound in green half-calf.

Title on titlepage: *Yeke yuwan ulus-un manduysan törü-yin köke sudur – qoyar debter. dörben bölüg.*

Incipit (1 r): *Yeke yuwan ulus-un manduysan törü-yin köke sudur. terigün debter. čidayči-yin erketü-yin uy tatalya. enedkeg-ün eng terigün maqasamadi qayan-ača . . .*

Terminatur (54 v): *. . . öber-ün tüsimel bolui ös-i bodužu. ömdegen toluyayitu seçin böke-yi künügebe.*

A slightly shortened and differing copy of chapters 1–4 of the historical novel *Köke sudur* by *Injanasi* (see MONG. 521). Fol. 1 r–2 v:5 do not agree with MONG. 521, vol. I; the text is the same from fol. 2 v:6 ff.

Remark in Grønbech's hand on flyleaf of modern binding: 'This is only the first of two debter. Both are in the possession of the Reverend A. Mostaert. This spare copy of the first debter was presented to Kaare Grønbech by Mostaert

on the occasion of the former's departure from Peking in July 1939. The MS is from Ordos, where it was acquired by Mostaert.'

Ordos.

History of the Uighurs.

MONG. 538.

Modern metal-type print, 10 × 12 cm., 31 pp.

Title on title-page: *Uyiyur ulus-un quriyangyui teüke* 'Concise history of the Uighur nation'.

A modern work by G. J. Ramstedt as stated in the colophon, p. 30.

Further details: Aalto, "Ramstedt", 10 (Helsinki R 31); I. N. Ustjužaninov, "Kul'tura mongol'skogo naroda", *Mongol'skaja Narodnaja Respublika*, Moscow 1952, 254.

Dated: *Ulaanbaatar 1922 (Olan-a ergügdegsen-u arban goyar on . . .)*.

History of the Mongols by Amur (1935).

MONG. 410.

Manuscript, double-leaved book, 2 + 90 foll., 27.5 × 28 cm., hurried hand on Chinese paper.

Title: *Mongyol-un tobči teüke.*

A modern copy of the printed edition, Ulaanbaatar 1935. For some of its sources see Heissig, "Glosses", 13; P. Aalto, "De novis libris iudicia," *Studia Orientalia* (Fenn.), XVIII, 1956, 8.

Tsakhar.

History of the Mongols by Amur (1935).

MONG. 409.

Manuscript, 55 foll., 31 × 28 cm., 20 lines, neat hand on Chinese paper, ruled in red, brown cardboard covers.

A modern copy of the *Mongyol-un tobči teüke* (see MONG. 410).

History of the Yüan Empire (1936).

MONG. 523.

Modern metal-type print, 1 vol., 18×25.5 cm., 6 + 248 + 20 pp., paper covers, 6 plates.

Title on title-page: *Yeke mongγol-un yuwan ulus-un sudur* 'History of the great Mongol Yüan-Dynasty.' *Terigün debter* 'First Fascicle'.

A modern history of the Yüan Empire by *Fulongya*, a *Čaqar* Mongol, covering the period from Činggis Khan to *Hsien-tsung* (died 1259), printed

in 1936 by the *Čaqar mongγol-un bičig jiruy jokiyān orčiyulqu küriye* 'Tsakhar-Mongol Printing Press.' It is based on the *Yüan-shih*, *Sayang sečen's Erdeni-yin tobči*, and the *Köke sudur* (see MONG. 521) by *Injanasi*, and gives at the end (20 pp.) the correspondences and variants of names etc. of those works. For a brief description of the contents and an evaluation of the work as a political document of the Inner-Mongolian Autonomist Movement, see O. Lattimore, *Pacific Affairs*, X, 1937.

BIOGRAPHY

Mani gambu.

MONG. 494.

Manuscript, *pothi*, 2 vols., 225 + 241 foll., 61 × 23 cm. (48.5 × 17 cm.), 26 lines in black and red. Mongol pagination. Covers illuminated: on front-cover: two lotus flowers and picture of *Avalokiteśvara* in the centre; on back cover picture of *Śrīdevī* in the centre, flanked by two lotus flowers.

No title. *Incipit*: *Om ma ni bad me hum. γurban čay-un qamuy burqad tan abisiy ögdegsen erketü yeke* (2 r) *nigülesküi-yin ejen qutuytu nidü ber üjegči-de mörgümü . . .*

A copy of the xylographed Peking edition of the *Ma-ṅi bka'-'bum* from 1712 (Heissig, *Blockdrucke*, No. 24; *Handschriften*, No. 334), a translation by the *Erkečüd-ün rab-'byams-pa Ja-ya paṅḍita* (1643-4). Other MSS and xylog.: Stockholm H 76; H 1058 D; Washington, Library of Congress, Div. Or. M 244 (Farquhar, 72); British Museum, London, BM-Mon. 44; Westdeutsche Bibliothek, Marburg / Lahn, Libri. Mong. 47 (Heissig, *Hand-*

schriften, No. 334), Historical Museum, Bern, Mong. 42.

Postface of the Mongol translation by *guosi Čorji* see *Damdinsürüng*, CSM, Tomus XIV, 288-294.

Bought in Mongolia, 1938/9.

bTsoṅ-kha-pa biography.

MONG. 430.

Manuscript, one sheet, consisting of 4 layers of thin, Chinese paper glued together, 52 × 174 cm., folded 18 times to form 19 pp. of approx. 9 × 52 cm. Writing on one side only, no foliation, 46 lines, flowing hand in black ink.

Incipit (1 r:1): *Aliba yirtengcū būkün-i oytar-yui-yin naran metü geyigülügen . . .*

A concise biography of *bTsoṅ-kha-pa*, compiled by an unknown author (1 r): *yeke boyda-yin namtar-ača . . . tobči-yin tedüi bičigsen anu* 'I have written as much as a summary from the biography

of the great Saint'. The work lacks a title. A remark on fol. 5 v enables us to date it: *tere takiya jil-eče edüge tngri-yin tedkügsen-ü tabin dötüger sirayčün takiya jil kürtele* 'from this year of the Hen onwards until today, the year of the Yellow Hen, the fifty-fourth year of the reign of *Ch'ien-lung*', i. e. 1789. Some parts of the compilation bear some phraseological resemblance to the *Boyda bcongga-ba-yin gegen-ü namtar-un jirüken*, part 11 of the Mongol *bTsoñ-kha-pa* biography, printed only in 1791 (Pučkovskij, "Voprosy", 281). The compilation deals with the pre-incarnations, the birth of *bTsoñ-kha-pa*, some mythical happenings before that time, his life, *Śākyamuni*-legends, and his successors in the seat of the abbots of *dGa'-ldan*, of whom the sixty-second abbot is listed as a contemporary of the author (9 v): . . . *edüge jiran qoyaduyar galdan siregetü anu* 'Today is living the sixty-second *dGa'-ldan Siregetü* (for a list of the abbots of *dGa'-ldan* down to the forty-sixth, see G. Tucci, *Tibetan Painted Scrolls*, Vol. II, Rome 1949, 705).

Incipit (1 r): *Aliba irtengcū būkūn-i oytaryui-yin naran metü geyigülügen . . .*

Terminatur (10 r): . . . *asita-yin sayin buyan qo-tala tegüskekü-yin öljei qutuy orusituyai.*

Biography of the IČaň-skya Khutukhtu Ņag-dbaň-blo-bzaň-chos-ldan (1729).

MONG. 386.

Peking xylograph, *pothi*, 164 out of a total of 166 foll., 39×11.5 (34×8.2)cm., 22 lines, no block signature, incomplete, foll. 1–3 missing, foll. 165–166 damaged.

Title-page missing; title mentioned in the colophon, 163 v: *Boyda vagindara sumadi dharm*

vati śri bhadra-yin čadig subud erike kemekü 'Biography of the Holy *Vagindra sumati dharm* *vati śri bhadra*, called Rosary of Pearls'.

A biography of the first Peking *IČaň-skya Khutukhtu Ņag-dbaň-blo-bzaň-chos-ldan* (1642–1714) written in 1729 (164 r: *jiči basa sirui takiya jil*) by *Ņag-dbaň-chos-ldan, terigün blama* of the *Sung-chu-szu* temple in Peking (see Heissig, *Blockdrucke*, No. 73; Pučkovskij, *Rukopisi*, 80).

Contents:

| | |
|---|-------------|
| I. Reflections on the writing of biographies; the pre-incarnation <i>Grags-pa-'od-zer</i> | 1 r–12 v |
| II. Birth, youth, and studies of <i>Ņag-dbaň-blo-bzaň-chos-ldan</i> | 12 v–43 v |
| III. Teaching at Tibetan monasteries; first contact with the Manchu emperor; sojourn and episcopal activity in Peking (1686–1712) | 43 r–143 r |
| IV. Death, mourning ceremonies, the finding of the new incarnation <i>Rol-pa'i-rdo-rje</i> (1713–7) | 143 r–163 r |
| Colophon | 163 v–166 r |

Another copy in the library of the University of Leningrad (see Pučkovskij, "Sobranie", 114–115; *Kartoteka Vostočnoj biblioteki Leningrad-skogo gosudarstvennogo universiteta*, No. D 205). A critical edition and translation by K. Sagaster. *Ņag dbaň blo bzaň č'os ldan* (1642–1714), *Leben und historische Bedeutung des 1. (Pekinger) IČaň skya Khutukhtu*, Bonn 1960.

Tsakhar.

Biography of Neyiči toyin (1739).

MONG. 506.

Photostat, 43 foll., approx. 21×30 cm., 2 foll. of the original Peking xylograph on 1 sheet.

Title: *Boyda neyiči toyin dalai manjušryi-yin domoy-i todorqai-a geyigülügči čindamani erike kemegdekü orusiba* 'Rosary of Wishing stones, clearly interpreting the tradition about the Venerable Lama *Neyiči Toyin dalai Mañjuśrī*'.

A photographic copy of the Peking xylograph of 92 foll., 43.5×10 cm., Chinese block signature 和] li (Heissig, *Blockdrucke*, No. 95).

The biography, compiled in 1739 by a certain *Prajñāsāgara*, contains historical data as to the suppression of Mongol Shamanism in Inner Mongolia during the life of *Neyiči toyin lama* (1557–1653) (see Heissig, "Shamanism", 1–29, 493–536) and is regarded as an important source for the study of the history of the Mongols of the seventeenth century (see Vladimircov, *Régime social*, 21; *Istorija Mongol'skoj Narodnoj Respubliki*, Moscow 1954, 154). Description of contents: C. T. Golstunski, *Mongolo-oiratskie zakony* 1640 g., S. Pbg. 1880, 74–78; Heissig, "Shamanism", 16–23; *Blockdrucke* p. 81. German translation (selections only): Heissig, "Neyiči toyin, Das Leben eines lamaistischen Mönches (1557–1653)", *Sinologica*, III, 1953, 1–44; IV, 1954, 21–38. Shortened edition of Mongol text: *Damdinsürüng*, CSM XIV, 313–320.

Copies: Westdeutsche Bibliothek, Marburg/Lahn, Libr. Mong. 90 (see Heissig, *Handschriften*, No. 29); Leningrad, H 281, C 94, F 17 (see Pučkovskij, "Sobranie", 114); Nat. Library, Peking; Collection

Laufer, Chicago, No. 322; Library of Congress, Washington, D.C., Div. Or. M 223 (see Farquhar, No. 65).

Biography of the rje-btsun-dam-pa Khutukhtus (1859).

MONG. 519.

Photostat of a MS, double-leaved book, 1 + 48 foll., 8 lines, small, flowing hand. Complete.

No title; *incipit*: *Om sayin amuyulang boltuyai. qalqa mongyol-un oron-dur burqan-u sajin eke oluysan-u učir anu. batu möngke dayan qayan-u köbegün . . .* 'Om! May there be good peace! As far as the circumstances are concerned of the introduction of Buddhism into the land of the *Khalkha* Mongols, there was the son of *Batu möngke dayan Khan* . . .'

Terminatur (48 r:6): . . . *tegünü nöbür üd-ün erkim bolyan dayan bariqu boltuyai.*

Fol. 48 v bears the following benediction: *Burqan mergen öglige. bayan bolqu jayaya, buyan bilig bisilyal-a. sarva manggalam.*

A biography of seven *rJe-btsun-dam-pa Khutukhtus* in which the description of the first *Khutukhtu* (*Öndür gegen*, 1635–1724) takes up most of the space, being a complete version of MONG. 414, 412, and 588. The correspondences of these MSS are:

| MONG. 519 | MONG. 414 | MONG. 412 | MONG. 558 |
|---------------|------------|------------|--------------|
| 1 r-2 v:8 | 1 r-2 r:17 | --- | 1 r:1-1 v:17 |
| 1 r-8 v:5 | --- | 1 r-12 v:7 | --- |
| 1 r-27 r:2 | 1 r-19 r:4 | --- | --- |
| 27 r:2-48 r:6 | --- | --- | --- |

The author is not known and not mentioned anywhere in the work. The biography was compiled in *Hsien-feng* 9, 1859 (47 v:2: *doloduyar tügemel elbegtü . . . temür yaqai jil-eče ekilejü . . . edüge yisüdüger on . . . sirui qonin jil kürtele . . .*).

Contents:

Introduction of Buddhism into Southern Mongolia by *Altan Khan* 1 r-1 v
 Meeting of *Abadai Khan* of the *Khalkhas* with the third Dalai Lama at the court of *Altan Khan*, introduction of Buddhism into *Khalkha*, the first lama-monks there 1 v-6 r
 The life of the first *rJe-btsun-dam-pa Khutukhtu bLo-bzañ-bstan-pa'i-bstan-'dzin* (*Öndür gegen*); 1635-1724 6 r-25 v
 The life of his successor, 1724-57 26 r-39 r
 The third *rJe-btsun-dam-pa Ye-ses-bstan-pa'i-ñi-ma*, 1758-73 39 r-45 v
 The fourth incarnation (born in 1776), the fifth incarnation (born in 1815), the sixth incarnation (enthronement in 1842), and the seventh incarnation (born in 1849 and enthroned in 1855) 46 r
 Outlines of the introduction of the Buddhist faith into the country of the *Khalkhas*. 46 v
 The seven Manchu emperors from *Shun-chih*, 1644, to *Hsien-feng* 9, 1859 47 r-47 v
 Blessing of the *Khutukhtus*, the Manchu empire and its rulers 48 r
 Four lines of benediction 48 v
 On the work see Pozdneev, *Erdenijn erikhe*, XXXIV, No. VII; Pučkovskij, "Sobranie", 115. Copies at Leningrad, Inst. Vostokov., Mong. Fond F 292, F 293; F 147; H 210; etc. State Library of Ulaanbaatar, REL 244-411. English translation with facsimile-edition see Charles R. Bawden, *The Jebtsundamba Khutukhtus of Urga*, Wiesbaden 1961, *Asiatische Forschungen*, Bd. 9. *Kuei-hua*. The MS, when photographed in 1938

by Kaare Grønbech, belonged to the lama *Tümen bayar* of the *Siregetü juu* temple in *Kuei-hua*.

Biography of the rJe-btsun-dam-pa Khutukhtu.

MONG. 414.

Manuscript, double-leaved book, 1 + 18 (of originally 28) foll., 27×26 cm., 16 lines, clear and exact hand on hand-made, Chinese paper, water stains, corners frayed, foll. 19-28 missing, only fragments of stitching margin preserved; incomplete.

Title on title-page: *Boyda jebcundamba qutuytuyin namtar-a* 'Biography of the *rJe-btsun-dam-pa Khutukhtu*'.

Incipit (1 r): *Om sayin amuyulang boltuyai. qalqa mongyol-un oron-du angqa burqan-u sajin eke boluysan učira batu möngke dayan qayan-u köbegün . . .*

Terminatur (18 v:16): *yaĵar-tu boluysan keme-küi-dü. tere bolqu ügei. darui ečijü ayudala abču* (19 v) *takituyai kemegsen-iyer. arba ĵarui qonoy-san qoyina ayudalabasu. candan gügöl-ün sayiqan ünür tei bayiysan-i abču takijü bayiysan-iyar amuyulang sayiqan bolbai. basa dörben keüked-ün nere-yi bičijü barayun boyda nar čoyijung nar tan-a ayiladyaqu . . . qan čin wang-yin köbegün-ü iĵayur ündür kemen Jarliy bayuysan qariyu . . .*

A somewhat truncated copy of the biography of the *rJe-btsun-dam-pa Khutukhtu*; foll. 1 r-19 r:4 agree with MONG. 519, 1 r-27 r:2.

Southern Mongolia, 1939.

Biography of the rJe-btsun-dam-pa Khutukhtus.

MONG. 412.

Manuscript, double-leaved book, 14 (1 + 13) foll., 26×13 cm., 7 lines, flowing hand on soft, hand-made paper, last fol. damaged.

Title on title-page: *Boɣda gegegen ten qalqa mongɣol oron-dur angqan qubilaju šašin-i delge-regülün düri dayaju sidi üjegülün amitan-i jirayulun ayiladdaysan (!) čidig orusiba* 'Life-story relating how the Holy *Gegen* was incarnated for the first time in the land of the *Khalkha* Mongols, developed the Faith, assumed other forms, showed his magic power and gave happiness to the living beings'.

Incipit (1 r:1): *Om sayin amuyulang yeke buyan önide delgerekü boltuyai. qalqa mongɣol-un čaytur. angqa burqan-u sajan-i eki oluysan učira. batumöngke dayan qan-u köbegün . . .*

Terminatur (12 v:7): *olan süme keyid-tü Jad mangji talbiju eregül ergügsen basa urid urid-yin (13 r) burqan sitügen-i takiju jiryaysan angqa bülüge.*

Colophon (13 r): . . . blank folio . . . *ya šabi suralčin bičigsen bičigsen bičig arya ajiḡ dutuyu-yi yeke merged . . . blank folio . . . ner-e jasan jalarayulun öḡkü bolbau kemen yuyumu.*

A school copy of the biography of the *rJe-btsun-dam-pa Khutukhtus*, as stated above in the colophon, agreeing with MONG. 519,1 r-8 v:5 (*urid urid-yin*) (see list of correspondences, MONG. 519) *Tsakhhar*, 1939.

Biography of the *rJe-btsun-dam-pa Khutukhtus*.

MONG. 558.

Manuscript, 1 foll., 25.5×25 cm., 17 lines, neat, clerical hand on browned, hand-made paper, corners frayed; fragment of a larger work.

Incipit: *Om sayin amuyulang boltuyai. qalqa mongɣol-un oron-dur angqan burqan-u sajin-u eki učir batu möngke dayan qan-u köbegün . . .*

Terminatur (1 v:17): *masi yayiqamsiytai kemegsen-i sonusču barayun löbed-un oron-du morilaju dalai blama. boɣda narun . . .*

The beginning of the biography of the *rJe-btsun-dam-pa Khutukhtus* as found in MONG. 519,1 r-2 v:8; MONG. 414,1 r-2 r:17.

Tsakhhar, bought together with MONG. 413.

EPICS AND CHINGGIS KHAN POETRY

Geser-Khan epic.

MONG. 469.

Peking xylograph, *pothi*, 177 foll., 55.5×17.5 cm. (45.5×13.3 cm.), 25 lines on each recto, 26 lines on each verso side. Block signature on recto, right: Chin. 三國志 *San-kuo-chih*, numbers of chapters in Chinese and Mongol, pagination in Mongol and Chinese. First page printed in red, 2 r red and black, beginnings of other chapters likewise in two colours. Illustrations on 1 v, left: *Qormusta*, right: *Geser qayan*. Back cover shows the four *Lokapalas* printed in red. Dated on fol. 5 r, chapter VII: *K'ang-hsi* 55, 1716. At

the end a stray folio of an apparently contemporary Mongol xylograph of the *Qutuy tu erdeni tour tu-yin öčigsen neretü yeke kölgen sudur* (see Heissig, *Blockdrucke*, No. 39).

Full title: *Arban jüg-ün ežen geser qayan-u tuyuji orusiba* 'History of *Geser-Khan*, Lord of (all) ten directions.'

The first seven songs of the Mongol *Geser-Khan* epic.

| | |
|--------------------------|------------------------|
| Chapter I . . . 1 v-52 v | Chapter IV . 1 v-27 v |
| Chapter II . . 1 v-5 r | Chapter V . . 1 v-69 v |
| Chapter III . . 1 v-12 r | Chapter VI . 1 v-7 r |
| Chapter VII . . 1 v-5 v | |

For the work itself see Farquhar, No. 77, where further literature; Heissig, *Blockdrucke*, No. 35; N. Poppe, "Gesericca", *Asia Major*, III, 1926, 193; "Stand und Aufgaben der Mongolistik", *ZDMG*, C, 1950, 82-83; C. Damdinsüren, "Mongol'skij epos o Geser-khane," *Archiv Orientalni*, XXIII, 1955, 52-62; translation into German: I. J. Schmidt, *Die Thaten Bogda Geser Chan's*, St. Ptb. 1839 (reprinted, Berlin 1935); Russian translation: S. A. Kozin, *Geseriada*, Moscow-Leningrad 1936. Mongol reprint of all seven chapters *Arban jüg-ün ejen geser qayan-u tuyuji*, Vol. I, *Öbör Mongyol-un jiruy-un keblel-ün qoriya*, Peking 1956.

Geser-Khan epic.

MONG. 470.

Manuscript, 1 vol., formerly double-leaved book, now restored and bound in Western style, incomplete, foll. 2 r, 3 r-43 r, ab. 15×31 cm., 13 lines, small, accurate hand in black, Chinese ink on thin, hand-made paper. On recto, left, pagination in Mongol and Chinese.

No title; the first four songs of the Mongol *Geser-Khan* epic, which textually agree with chapters I-IV of the Peking xylograph of 1716 (MONG. 469 of this collection). The beginning is missing; part of 2 r missing.

Incipit (2 r:1): *Törökü-dü boldu bayulyaju* (= Peking xylograph, I; new Peking edition, I,5:14); the whole of 2 v missing; text continues on 3 r: *terigütü altan sira qongqorçay üsütü üsün-ü üjügüre inu uda modun-du çirig delgeregsen metü tere törökü bui . . .* (= Peking xylograph, I; new Peking edition, I,7:8).

Chapter I 2 r-26 r:5

Chapter II 26 r:6-27 v:7

Chapter III 27 v:8-32 v:12

Chapter IV 32 v:13-43 r:13
(= Peking xylograph, IV; new Peking edition, I, 162 r:13).

Terminatur (43 r:13): . . . *quyayulara sayiqan nayiralji sayuba. üdesi mangγus ay (isui-ya) . . .*

Tsakhar. Bought from *Öljei buyan*, January 16th, 1939,

Geser-Khan epic.

MONG. 122.

Manuscript, 2 fasc., double-leaved book, 24 + 1 (1 + 23 + 1) foll. + 38 (37 + 1) foll., 24×25 cm., 12 lines, running hand on Chinese paper. Restored. Incomplete.

Songs 10 and 11 of a Mongol version of the *Geser-Khan* epic.

Fasc. I: Chapter 10. First few pages missing; text begins in the middle of a sentence.

Incipit (3 v): . . . *ene metü keçigüü daruysan ilegekü yosun ügei bülüge. dayisun edügsen-ü tula. eyimü tungγay ilegebei kemen sanaqu ayur kilingiyen darun yadaba gejü jarliy boluyad. burqan baysi-yin jokiyaju öggügsen arban tabun odod-un toburuyuu-iyar Jergeçigülün. toburuyulun bütügsen. sigür altan qaçiyar-iyen barin güyüjü eçin. qoyar suyuu-dayan qorin nayiman layšin tegüsügsen. jigürtü köke boro morin-iyen b . . . qaçiyarlabai . . .*

Terminatur (24 v): . . . *γuçin bayaturud manu bide-eçe urid γartaqu anu γartaba. köldükü anu köldübe. boyda bide qoyayula-du kürgegsen ügei alaluya kebe. jayun nayiman dhara eke-yin ejin boluysan. altan dakini-yin qubilyan naran roymo yoo-a qatun anu bi medebe qad inigebe. arban jügün arban qoora-yin ündüsün-i tasulan törögsen. açitu nom-un geser qayan. arban qoyar toluyaitu mangγus-un qubilyan. ayula-yin çinegen kilingün doysin eriyen barasi doroyitayulun daruyad. ari-*

luysan nom-un qarsi-dayan ögede boluyad. nayur dalai metü qurimlayad. amaray jasa sikir terigülen. yučin bayaturud-un bügüdeger ger gertegen tarqaba. ayuqu metü geser boyda. jiryuyan jüil qamuy amitan-i (25 r) engke jiryayulju. öber-iyen tngri nerün jiryal-iyar jiryay sayuysan arbaduyar bölüg. The chapter is, at the end, definitely numbered 'chapter 10.' Its contents, however, do not agree with the contents of chapter 10 of the version printed in the new Peking edition, Vol. II (46–52) and the corresponding part of the Scheut MS No. 45, fol. 13 f. (for which see Heissig, "Scheut"). Although it contains some of the alliterating rhymes of chapter 10 of the new Peking version (Vol. II, 52, *terminatur*: . . . *arban jüg-ün arban qoora-yin ündüsün-i tasulan törögsen. ačitu boyda geser qayan. amuyulang-iyar jiryay ayuqu metü geser qayan arban toluyai tu aburyusun qayan-i alaju. amaray jasa siker aqa-ban tngri ner-eče bayulyaju. abuyad aliba amitan-i tegsi jiryayuluysan čotong-un arbaduyar bölüg.*), the story of this chapter is based on the story usually told in chapter 2 of the old Peking xylograph of 1716 (new Peking edition, Vol. I, 94–100; I. J. Schmidt, *Die Thaten Bogda Gesser Chans*, St. Ptb. 1839) here elaborately enlarged. G. N. Roerich, "The Epic of King Kesar of Ling," *JRASB*, VIII, 1942, 298, mentions a chapter 15 of a Mongol version describing 'the destruction of the evil black leopard'.

Contents:

The story opens (3 v) with *Geser* saddling his horse and arming himself. His various attributes and his arms are minutely described. This description, however, is different from that found in chapter 2 of the Peking xylograph of 1716. At the command of *Geser* his thanes *Šüümir*, *Buyidung bayatur*, *Čotong noyan*, as well as the eighty-year-old *Čaryin noyan*, likewise saddle

their horses and put on their armour, which is again described in detail. The other thirty heroes do the same. Then they all follow *Geser* to a meetingplace at the top of an *oboya*, whereupon they march off, led by *Jasa sikir*, in search of the ferocious, angry, black-spotted tiger (*kiling-ün doysin qara eriyen bars*). *Geser* transforms himself into a tiger by means of his magic power. He appears before his thanes and warns them of the monstrous size of the real tiger and his power. He describes to them this monster's ravaging and devouring of thousands of creatures. The thanes praise *Geser*. Then they continue their search. *Jasa sikir* sees far away the contours of the tiger. He reports this to *Geser*. When upon this news the horses of all the thanes, with the exception of two, refuse to move on, *Geser* transforms himself into a horse and leads the horses further on. Then they meet the tiger. His cry is ear-splitting. Darkness falls. *Geser* can no longer see his bridle hand, but he destroys the charms of the tiger and it becomes light again. *Geser* gallops full speed into the tiger's big mouth, encouraging his horse. He prays to Buddha, whereupon the eight dragon-kings appear (*nayiman yeke luus-un qad*), mounted on a golden ibex, and help *Geser* to fight and kill the tiger. Only *Naran budgili* remains of all thirty thanes, who took flight when the tiger came. He now wants to follow *Geser* beyond the tiger's fangs. When the other thanes again refuse, he enters alone the mouth of the tiger-monster. *Jasa sikir* follows him later on having qualms about not being faithful to *Geser*, his lord. They search in the tiger's mouth for *Geser* but are unable to find him. When they finally meet, *Geser* asks *Jasa* not to destroy the enormous tiger's skin for this will make armour and tent-covers for many thousand warriors. After the death of the tiger the

thanes are given their share of the tiger's skin and the flesh. They return to *Roymo yoo-a*, who prepares a large meal. They hold a banquet there, all six kinds of creatures now being happy. There are a very few phraseological similarities with chapter 2 of the old Peking xylograph as well as with chapter 7 of the Mongol version known as *Caya geser*; see *Caya-yin geser, Caya version of Kesar Saga, Corpus Scriptorum Mongolorum*. IX, 2, Ulaanbaatar 1960.

Fasc. II: Chapter 11, incomplete. With the exception of only minor textual variants corresponding to chapter 11 of the new Peking edition, Vol. II,52:5-100:4.

Incipit (1 r): *Arban jüg-ün arban qoora-yin ündüsün-i tasuluysan törögsen. ačitu boyda mergen geser qayan. nigen edür sil qota-yin emüne. asar degere yaruyad. biligün nidün-iyer arban jüg-tür eyin teyin qaran üjibesü. uridu irügel-ün kücün-iyer boluysan. qubi ügei amitan. ĵarim ud anu nidün üge. soqur ajuyu. ĵarim ud anu čikin ügei düli kiged. doyolong ba ügeyigü dutayu teyimü olan amitan-i üfeged . . .*

Terminatur (incomplete, 38 r): . . . *altan darbaya. yisün yadasu. yal erdeni. sil erdeni qota bügüde gini tüimerteged. aliba bügüde-yi anu čöm qarumuĵu abuyad. altan dakini-yin qoyar yar-i anu külijü. yabayan dayayulun. bilig-ün tasiyur-iyar jančigsayar abču irebesü. qoyar keüked uytuĵu ireged. altan dakini -y* (missing; restored according to new Peking edition, Vol. II,100:4: *in küligsen yar-i tayilĵu talbiyad*) (38 r): *arban jüg-ü (n efen . . . tngri ner-ün ĵiryal-iyar ĵiryān sayuy-san arban nigedüger bölüg = new Peking edition, Vol. II,101:7).*

Bought by George Söderbom from *Tamirinsürüng*, September 1938.

Geser-Khan epic.

MONG. 264.

Manuscript, double-leaved book, 1 vol., 128 foll., approx. 23×24 cm., 11 lines. Pages restored and mounted, greater part of title-page missing. Running hand in black ink on browned, Chinese paper. Incomplete.

Mutilated title on title-page: *Arban jüg-ün . . .*

Incomplete chapter of the Mongol *Geser-Khan* epic *Arban jüg-ün efen geser qayan-u tuyuĵi*, corresponding with the last chapter (XV) of the new Peking edition, Vol. II,382-521.

Fol. 1 v being partially destroyed, the first few lines are missing.

Incipit: . . . *güme qayan-u . . . altan suburyan-u teri . . . sayiyulai yoo-a qatun-iyān. qomsim bo . . . (= Peking edition, Vol. II,382:12: . . . kiregüme qan-u ökin gün yoo-a qatun-iyān. čayan (l) suburyan-u terigüten ordu čayan ger bariyulĵu sayulyaba. sayiyuyčĳi abayai-ača törögsen sayiqulai yoo-a qatun-iyān qomsim bodisadu-a . . .).*

Terminatur (128 r): . . . *yučĳin bayaturud. dayisun-u jüg oruya geĵü telegüĵü bayinam buyu. teden-i činggeĵü bayitala. načĳin qayan-u erkin sayin tüsimed anu. qayan-dayān sögüdün ayiladyaba. man-u ečĳ(1)sen aniyulai ökin . . . (Peking edition, Vol. II,521:1 . . . manu edüge boltala ese irbe. čini ebečĳin edüge boltala etc.).*

For the hitherto unpublished chapters of the *Geser* epic, see N. Poppe, *Vostočnye Zapiski*, I, 1927, 190 f.; S. A. Kozin, *Kharakteristika neizdannyykh pesen Geseriadi*, Leningrad 1944; G. N. Roerich, "The Epic of King Kesar of Ling", *JRASB*, VIII, 1942, 297-298; Pučkovskij, "Sobranie", 122; Č. Damdinsüren, *Istoričeskie korni Geseriady*, Moscow 1957, particularly 128-129.

The place of the Copenhagen *Geser-Khan* MSS among the versions of this Mongol epic known

TABLE 1

| Chap. | Xylog.
1716
New
Ed. I | L:
Kozin
E 7
Oirat | L:
I 52 | L:
I 86
(VI,
113) | L:
C 206 | L:
C 9; I 2
Oirat | Sch:
44 | L:
F 142 | U:
80/1017 | L:
I 41 | K:
MONG.
470 | L:
F 120 | L:
C 296 | L:
C 441 |
|-------|--------------------------------|-----------------------------|------------|----------------------------|-------------|-------------------------|------------|-------------|---------------|------------|--------------------|-------------|-------------|-------------|
| I | + | + | + | + | + | + | + | | | | + | | | |
| II | + | + | + | + | | | | + | + | | + | | | |
| III | + | + | + | + | | | | | + | | + | | | |
| IV | + | + | + | + | | | | | + | Var. + | + | | | |
| V | + | + | + | + | | | | | | | | + | | |
| VI | + | + | + | + | | | | | | | | | + | + |
| VII | + | + | + | + | | | | | | | | | | |
| VIII | | | + | + | | | | | | | | | | |
| IX | | | | + | | | | | | | | | | |
| X | | | | | | | | | | | | | | |
| Xa | | | | | | | | | | | | | | |
| XI | | | | | | | | | | | | | | |
| XII | | | | | | | | | | | | | | |
| XIII | | | | | | | | | | | | | | |
| XIV | | | | | | | | | | | | | | |
| XV | | | | | | | | | | | | | | |

Abbreviations:

P = Peking

L = Leningrad

U = State Library, Ulaanbaatar

Sch = Scheut-Mission, Brussels

K = Royal Library, Copenhagen

so far is shown in the table of correspondences (TABLE 1). The various editions and versions of the *Geser-Khan* epos in *Corpus Scriptorum Mongolorum*, VIII-X, Ulaanbaatar, 1959-60, have not been considered here.

Činggis-Khan poetry.

MONG. 145.

Manuscript, 11 foll., 18×23.5 cm., 8 lines, modern hand on paper manufactured in Europe, complete.

Title on title-page: *Tngri-eče Jayayatu boyda činggis qayan degüü ner köbegüd-iyen suryaysan Jarliy*

orusiba 'The words taught by the Holy Činggis Khan who has a destiny from Heaven, to his younger brothers and sons'.

Incipit: Boyda činggis qayan degüü ner köbegüd-tür-iyen suryan Jarliy bolurun.

omoy küčün-i tarqayaju.

olan arya-ban bariysan-u tula.

olan-u ežen bolqu bui ja . . .

Terminatur (11 v:3): . . .

tengsel ügei jiryalang-un sayin

tere bui ja kemen ügülügsen bolai.

Om sayin amuyulang boltuyai.

A collection of epic poems dealing with sayings by Činggis Khan, excerpted from the Mongol chronicle *Bolur erike* by *Rasipungšuy* (1774/5) (see MONG. 554 and 421) and the Mongol historical novel *Köke sudur* by *Injanasi* (see MONG. 521). For the contents see Ligeti, *Rapport*, 25–29; Heissig, "Mongol. Neudrucke", 263–264; *Bolur erike*, 33. Japanese translation by Yamamoto Mamoru, "Jingisu han danwasuru-no kenkyū", University of Hsinking 1941.

Presented by the Rev. A. Mostaert to K. Grønbech, 1938.

Collection of Činggis-Khan poetry.

MONG. 569.

Modern metal-type print, 1 vol., 61 pp., approx. 13×19 cm., 11 lines. Frontpage with ornamental border (9×14,3 cm.).

Title: *Činggis boyda-yin durasqal-un tegübüri* 'Compilation (of poems) in commemoration of the Holy Činggis (Khan)'. Printed in 1924 (*Olan-a ergügdegsen-ü arban yurbaduyar on*) by Mongyol ulus-un sudur bičig-un küriyeleng, Urga. See MONG. 551.

Ulaanbaatar. Presented by Mr. W. Albertsen.

Činggis-Khan poetry: The Story of the Two Horses.

MONG. 559.

Modern metal-type print, 26 pp., paper covers, 13×19 cm., 9 lines.

Title on cover: *Činggis-un qoyar ere Jayal-un tuyuži orusibai* 'The story of the two male grey horses of Činggis Khan'.

Incipit: Om swasti. širi. erte urida čay-tur sutu boyda činggis qayan-u ermeg čayayči gegün inu... Terminatur (26:5): boyda činggis qayan-u ere qoyar Jayal-un tuyuži tegüsbe.

Printed at Ulaanbaatar in 1922. A modern reprint in Damdinsürüng, CSM, XIV, 60–68.

An epic poem describing the adventures of two beloved horses belonging to Činggis Khan. Russian translation of this version: Baldansodnam and L. S. Pučkovskij, "Povest' o dvukh skakunakh Činggis khana," *Sovremennaja Mongolija*, VI, 1935, 75 f. German translation see W. Heissig, *Helden-, Höllenfahrts- und Schelmengeschichten der Mongolen*, Zürich 1962. For other versions see C. Ž. Žamcarano, *Obrazcy narodnoj slovesnosti mongol'skikh plemen*, I, Petrograd 1918, XI; A. Mostaert, *Textes oraux Ordos*, Peking 1937, No. 66. For an analysis see N. Poppe, *Khalkha-mongol'skij geroičeskij epos*, Leningrad 1937, 15–16; Damdinsürüng, 166–182. See further Š. Nacagdorž, *Hojor zagalyn tuuž*, Ulaanbaatar 1957.

POPULAR LITERATURE AND FAIRY-TALES

Fairy-tale.

MONG. 541.

Modern metal-type print, 23 pp., 12.3×19 cm., yellowish newsprint.

Title: *Qaba muura quluyana yurba-yin üliger orusibai* 'The fairy-tale about the pug, the cat, and the mouse, these three.'

Incipit: Čing ulus-un nigen keyid-tür nige yeke blama terigülen tere oron-u takilun oron bolju sayun bülüge. tere lama-yin sayuqu qarsi-dur qaba moora quluyana yurba amitan bayiday . . . 'At the time of the Ch'ing dynasty there lived one great lama in a small temple as the officiating priest of that place. In the residence of this lama lived three animals, one pug, one cat, and one mouse. . .'
Terminatur (23): . . . kelelčegsen egün-i sarayul merged eliglen iniyelčekü ildar-a jasamjilan čege-čiregülkü kemejükküi. om ma ne bad mii hum. eke boluysan jiryuyan jüil qamuy amitan amurjiqu boltuyai.

A modern metal-type print by the *Mongyol ulus-un sudur bičig-ün küriyeleng* in Ulaanbaatar (see R. A. Rupen, "Cyben Žamcaranovič Žamcarano," *HJAS*, IX, 1956, 133); dated: *Olana ergügdegsen-ü arban yurbaduyar on*, 1923.

A work by the nineteenth century Mongol writer *Gendün meyiren*, a *Khortsin* (see *The Mongolian Peoples Republic*, Ulaanbaatar 1956, 116; *Damdinsürüng*, *CSM*, XIV, 577-581).

Presented by Mr. Albertsen. The title-page bears in pencil the name: W. Albertsen, and the remark 'The fairy-tale of the cat, the dog, & the mouse.'

Folktales from Tsakhar.

MONG. 406 a-s.

Manuscript, 18 fasc., modern Chinese note-book, double-leaved, modern hand. Fasc. a-i: 42+42+40+40+40+38+37+39+38 foll., 22.5×26.5 cm., 11-12 lines; fasc. k-s: 98+100+98+100+100+79+79+77+71 foll., 22×17 cm., 10-12 lines.

Title on title-page of all eighteen fascicles: *Amanbar ulamjilaysan mongyol üliger* 'Mongol tales passed on orally.'

A collection of sixteen oral folktales from *Tsakhar* told at the request of Kaare Grønbech during the winter of 1938/9 by *Lhabsurungjab* (*Lhisurun*), a *Tsakhar* boy, and *Fončoy* and noted down by *Lhabsurungjab* and *Tamirinsürüng*. Tales I, II, III, V, VII, VIII, and XIV were taken down phonetically by Kaare Grønbech from the dictation of the above-mentioned *Tsakhars*.

All sixteen tales begin with the preamble *Om sayin amuyulang boltuyai. engke sayin jiryalang bolqu boltuyai* 'Om! May there be good peace! May contented good happiness come to be!'

The collection consists of the following tales:

I. a, 1 r-b, 18 r:

Incipit: Om . . . boltuyai. uridu erten-ü uyiyur mongyol-un nigen kümün-ü nere inu bayar kemedeg ajuyu . . . 'Once there was a man of the old Uighur Mongols who was called *Bayar . . .*'
Terminatur (b, 18 r): . . . erkim üd e eyimü-yin tula egün-eče qoyisi ejin tngri-dür ünün üsüg-iyer jalbaribasü egüride engke töbsin-iyer jiryagu bolai . . . Oh (you) nobles, if you from now on later will pray to the Lord-*Tngri* because of this with

true words, then you will enjoy eternal peace and quiet!

The story tells us about the rich *Bayar*, who has only one beautiful daughter, whom he marries to *Buural alay*, and the latter's adventures with his comrade *Tonumal tayiji*.

II. b, 19 r-d, 40 v:

Incipit: Om . . . boltuyai. Engke sayin jiryalang bolqu boltuyai. uridu erten-ü nigen çay-tur. man-u mongyol-un tamuradusi-yin qayan nigen qayan aysan bülüge. tere üye-dü ulayan bayatur. jirüken bayatur kemekü neretei aqa degüü qoyar sayin ere bülüge. ene qoyar aliba jüil-ün beye-yi qubilaqu ba bayilduqu dayilaqu anu neng keçigüü degere . . . 'Once upon a time there lived a king, our Mongol King *Tamuradusi*. At this time there were two brave men, younger and elder brother, named *Ulayan bayatur* ('Red Hero') and *Jirüken bayatur* ('Heart Hero'). These two could transform themselves into any kind of body and were most skilful in fighting and making war . . .'

Terminatur (d, 40 v): . . . sansar tngri sayin kümün-i tedkükü-tula. sayin-i tusalayçi ba dörben kümün-i ilegejü sadur mayu eme amiralangyui-yi sönugejü sayi olan irgen-i amurajiyulun jiryayulbai. odon gray kümün bolun qubilaqu ireged. ulayan bayatur-i efen qayan boluysan-tula ulus törü-dür dayin bayilduyan-u dayisun ügei bolju olan irgen bürin-e engke töbsin jiryabai . . . because the *Tngri* (of this organic world) is to protect the brave man, the good minister and four men were sent, the adulterous bad wife *Amiralangyui* perished; then the many subjects became very happy and content, the planet, transformed into a man, came. Because the Red Hero became King, there was no enemy waging war in the empire and all subjects together were happy in peace.'

III. e, 1 r-g, 7 r:

Incipit: Om . . . boltuyai. erten urida toya tomusi ügei galab-un urida. nigen çay-tur. varanasi-yin oron-dur. aqa türgen arya tu. degüü tegüs jiyaya tu kemekü nere tei aqa degüü qoyar kümün bayiy-san bülüge . . . 'Once upon a time, uncountable world-periods ago there lived in the country of *Varanasi* two brothers, of whom the elder brother was called *Türgen arya-tu*, the younger *Tegüs jiyayatu . . .*'

Terminatur (g, 6 v): . . . siu bei liyen-dür abural-tu nigen jüil-ün rilu em ögçü yabuylun (7 r) amin-i aburaqu-yi najid-tür medegülün. arya meketü ebügen emegen qoyar-i alayulju amisqul ügei boluysan tegüs jiyayatu-yi amidurayulun ayan jam yabuylı olan kümün-i amurjıyulbai . . . he made *Siu bei liyen* move again by giving him for a remedy one round pill, making this saving of his life known to *Najid*. The scheming old man and the scheming old woman, these two he had killed, and when they had become lifeless this revived *Tegüs jiyayatu* and caused comfort to all people on the road.' A tale with Chinese motifs.

IV. g, 8 r-h, 6 r:

Incipit: Om . . . boltuyai. uridu erten-ü nigen çay-tur. umara dalai-yin uridu jaqa-un uyıyur mongyol-un sogar kemekü ebügen-ü sürükei bayatur kemekü nigen köbegün bülüge. tere köbegün sayi nayiman nasutai. kedüi teyimü bolbaçu. biçig-ün surulya ba. çirig-ün suryal-du bolbasun sayin-i kümün büri mayadamui. ügülekü anu. sogar kemekü ebügen çayça nigen köbegün tei büged egün-ü eke inu. ene köbegün-ü qoyar (8 v) nasun büküi-dü burqan bolju . . . 'Once upon a time there lived an old man named *Sogar* of the Uighur Mongols on the further shore of the northern lake, who had a son named *Sürükei bayatur*. Though this son was just about eight years of age he set free everybody prepared in

the knowledge of books and the art of war. This is to be told: The old man *Sogar* had only one son. When that boy was in his second year (of age), his mother died . . .'

Terminatur (h, 5 v): . . . *amur amuyulang-iyar nasun-u ečüs-i baraju. burqan bolbai. sürükei bayatur ba tegün-ü qoyar köbegün-ü nere yekede aldarasiysan tula. aliba yadana (6 r) dotura-ača dayin dayisun ügei engke töbsin-iyer jiryabai. öndür ayulan-u qulayai tiyai tiu kemegčibe. ulus törü-yi samayurayuluyçi qai oboytan öberün suruysan üçüken erdem-dür bardamlan ülemji öglige-tü qayan-u sürükei bayatur-tur sönübei. ' . . . reaching in peace and quietness the end of his life, he died. Because the hero *Sürükei* and his two sons were of a greatly famed name, there were neither from outside nor from within war and enemies and they (lived) happily in peace.*

The robber from the high mountains, *Tiyai tiu* by name, and

Those of the *Hai* family, stirring up the empire, They, being of little virtue, were boasting of what they had learned on their own,

Thus they were extinguished by the hero *Sürükei* of King *Ülemji ögligetü!*'

The tale describes the adventures of the hero *Sürükei* in the service of the Mongol King *Ülemji ögligetü* and how he distinguished himself in wars against Chinese war-lords.

V. h, 7 r-h, 30 v:

Incipit: Om . . . boltuyai. Urida erten-ü toya to-musi ügei galab-un urida nigen çay-tur man-u mongyol -un yal möndür qayan kemegçi galindari kemegçi qatun-tai. yarçayai boro mori-tai. yasur köser neretü qoyar noqai-tai. galingdiba neretü sibayun-tai nigen qayan bayiysan ajuyu. ene yal möndür qayan-u sang ud inu masi yeke alba tal-bai. ene qayan çasun çayan ayulan-u oyira qota bayiyulun sayuquqi. ügülekü anu. yal möndür

*qayan-u galingdari yatun kemegçi masi üfesküleng sayiqan törögsen kümün. yarçayai boro morin kemegçi. suyun-dur qoyar jigür-tü. nisün yabuju čidaqu morin ajuyu. yasur köser kemegçi qoyar noqai inu. aliba jüg-eče dayisun ireküi-yi urida medeju . . . 'Once upon a time uncountable world-periods ago there lived a king, our Mongol King Firehail (*Gal möndür*), with his Queen *Galindari*, with his horse Falcon-grey, his two hounds *Gasur* and *Köser*, and with the bird *Galingdiba*.' The treasuries of King Firehail were filled up with many revenues. This King Firehail built a city near the snow-white mountains, where he resided. This is to be told: King Firehail's Queen *Galindari* was the most beautiful creature born, the horse Falcon-Grey had two wings in the pits of his forelegs, he was (thus) a horse who could fly, the two hounds named *Gasur* and *Köser* knew beforehand the coming of an enemy from which-soever direction . . .'*

Terminatur (h, 29 v): . . . *galindari yatun-iyar seüken-dür sayulyan. yasur kösör noqai ba (30 r) galingdiba sibayun-i tergen degere degeju. öber-iyen seüken-i dayaju mangyus-un qotan-i sitayaju. uy nutuy-dayan ireju. ger üd-iyen jasaju jiryan sayubai. basa olan ügegüü yadayu-dur öglig ögçü. aru öbere qoyar tib-yi ejelen. arad olan-i amurajiyulubai. yal möndür qayan aru tib-i ejelegsen arban qoyar toluyaitu arajayai qara mangyus-i alaysan-tula. amitan (30 v) bügüde yayiqan bisireju süsüglemüi aru tib-yi ejelegsen arban qoyar toluyai-tu arajayai qara manyus yal möndür qayan-u yatun-i buliyaju ariyun çeber törögsen galingdari yatun-u arya meke-dür mekelegtün öber-iyen amin-iyar sönügebei. ' . . . his Queen *Galindari* he made sit on a litter, his hounds *Gasur* and *Kösör*, the bird *Galingdiba* he put onto a cart, he followed himself the litter. Having set fire to the city of the monster he came to his own*

country, having build his tents he lived there happily. But he gave alms to the many have-nots and poor people; reigning over the two regions, the North and the South, he made all his subjects live in comfort. Because King Firehail had killed the black monster with the twelve heads and protruding teeth who had governed the northern region, all living beings gladly revered and paid homage. The black monster with twelve heads and protruding teeth who had governed the northern region, robbing the Queen of King Firehail, he was deluded by the ruse of Queen *Galindari*, the one born with a fair complexion, and he extinguished his own life.'

Some of the motifs are also to be found in the Geser-Khan epic. See N. Poppe, "Zum khalkha-mongolischen Heldenepos," *A.M.* V, 1928-30, 183-213.

VI. h, 32 r-k, 10, 68 r:

Incipit: Om . . . boltuyai. Urida erten-ü uyiŷur mongyol kürŷi boroŷi qayan-u üye-dür. batuçar neretü nigen ebügen bayiŷsan aŷai. ene ebügen yeke bayan egünü gergei čoçoŷar nere-eče törög-sen nigen köbegün nigen ökin bui. köbegün-ü nere yayudai kememüi . . . 'Once, at the time of the Uighur-Mongol King *Kürŷi boroŷi*, there lived an old man named *Batuçar*. This old man was very rich. By his wife *Čoçoŷar* were to him borne one son and one daughter. *Yayudai* was the name of the son . . .'

Terminatur (k, 67 v): *yayudai yeke sayid bayiŷsan čay-tur. yambar ču dayisun ügei bolbai* (68 r) *uyiŷur mongyol-i sönügeye kemen ös janggiduqu-ača aŷyuy. ulus-un nere-ben niŷun. urbaysan qulayai bolŷu iregsen olan yeke jangŷun ud. omoy sayitu bayatur yayudai-tur küčün inu kürükü ügei sönüg-sen-tula. kürŷi boroŷi qayan-u törü-yin kümün amitan bügüdeger engke töbsin-iyer gür yeke jiryal-iyar jiryabai.* ' . . . At the time when *Yayu-*

dai was a great minister there was no enemy whatsoever. When, afraid of the retaliative hatred and concealing the name of their own people, some insurgents came, who, being now robbers, said "We will extinguish the Uighur Mongols," many great knights lent their strength to the proud hero *Yayudai*. Because of not having been extinguished, the subjects and the people all of the empire of King *Kürŷi boroŷi* have enjoyed peace and happiness and very great joy!'

VII. k, 69 r-m, 55 v:

Incipit: Om . . . boltuyai. Urida erten-ü nigen čay-tur. mongyol-un sayin irügel-tü kemegči nigen yeke qayan bayiŷsan aŷyuy. ene sayin irügel-tü qayan ŷučin ŷurban yoo-a üŷisküleng qatun-tai. ŷurban ŷayun tüsimed-tei. ŷurban yeke sang-tai qayan aŷyuy. ene (69 v) *sayin irügel-tü qayan-u ŷurban yeke sang-iyen nigen-i altan-u sang. nigen-i mönggün-ü sang. nigen-i amu budayan-u sang kememüi. ügülekü anu. nigen edür amu budayan-u sang-yi sakiŷči tüsimel qayan-dur ečijü medegülerün. ai yeke qayan eŷin e. minu sakiŷsan amu budayan-u sang-tur olan quluyan-a* (70 r) *ud yarču ireged . . .* 'Once upon a time there lived a great king of the Mongols, named *Sayin irügel-tü*. This King *Sayin irügel-tü* had thirty-three beautiful queens, three hundred ministers and he was a king who had three storehouses. The three storehouses of King *Sayin irügel-tü* have been called: one the storehouse for gold, one the storehouse for silver, and one the storehouse for victuals. This is to be told: One day the minister who was the keeper of the storehouse for victuals came to the King and reported, "Ah, great King and Lord, many mice have entered the storehouse for victuals which I have to keep . . ."

Terminatur (m, 54 v): . . . *miqa boyursuy ideŷü ŷurban edür ŷurban söni-ün tura-si-bar nayira-*

layad sayi tarqabai . . . (55 v) . . . mongyol-un olan bayatur-tur kedün jangjun-tai-ban sönü-gegdebei. ' . . . after they had feasted throughout three days and three nights eating meat and pastry, they then dispersed . . . (here follows a rhyme of thirteen lines recounting the gist of the tale) . . . (55 v) . . . By the many heroes of the Mongols his many generals have been done away with!'

A tale reflecting the fights between Mongols and Chinese during the Ming period.

VIII. m, 56 r-98 v:

Incipit: Om . . . boltuyai. Erten urida nigen çaytur. mongyol-un čimed kemegči ebügen bayiysan ajuyu. ene ebügen masi bayan elbeg büged. egündür yurban köbegün bui . . . 'Once upon a time there lived an old man who was called Čimed of the Mongols. This old man was very, very rich, He had three sons . . .'

Terminatur (m, 97 v): . . . ügülekü anu ölfei olan (98 r) ügegüü yadayu-dur öglige öggügsen-ü buyan-iyar üre ijayur inu delgeren manduyad öni udaya engke amuyulang-iyar jiryabai . . . ' . . . This is to be told: Through the merit of Ölfei, who had given alms to the many have-nots and poor people, his offspring developed and they lived for a long, long time.' (Here follows a narrative rhyme of fourteen lines).

This tale is written in a different hand from the previous ones.

IX. n, 1 r-30 v:

Incipit: Om . . . boltuyai. Erte urid-u nanggiyad ulus-un čin ši quwang-u üye-dü mongyol ulus-un nere siung nu ulus kemekü . . . 'Long ago, at the time of the Chinese Tsin-si huang, when the Mongol people was called Hiung nu . . .'

Terminatur (30 v): ene metü yeke mongyol-un bayatur sür anu ene çaytu masi yekede delgerekü çay mön ' . . . Like this the strength of the braves

of the great Mongol people was in this time very great, it was a time when it developed!'

X. n, 31 r-67 v:

Incipit: Om . . . boltuyai. Erte urid-u çaytur. yeke mongyol ulus toytayadui üyes-tü. aru yobi-yin yajar orun-du mongyol kümün ner kedükedün sürüg-iyer neyileltün yabuju . . . 'Once upon a time, at the time when the Mongol nation had not yet formed, the Mongols were moving about uniting such and such a number (of cattle) into herds in the country of the northern Gobi . . .'

Terminatur (n, 67 v): Amitan-du amuyulang jiryalang-i qamtubar edlekü bolai. ' . . . For the living beings have been created peace and joy together!'

XI. n, 68 r-84 v:

Incipit: Om . . . boltuyai. Erte urid-yin çaytur. man-u mongyol ayimay-un kümün ner jiči ulus törü-yin kelkiye jirum yosu jüi toytaya(e)dui çaytu . . . 'Once upon a time, at the time when the people of our Mongol aimakhs had not yet established the ways of their government, customs, and rules . . .'

Terminatur (n, 84 v): . . . badarangyui gerel tei mongyol ayimay badaran delgerekü çay bolai. ' . . . it was the time of enlarging and developing the grand, enlightened Mongol aimakhs.'

XII. n, 85 r-o, 76 r:

Incipit: Om . . . boltuyai. Erte urid-yin çaytur. mongyol ayimay-un uysuya-ača nigen küčün te-gülder qayan manduğu yarubai. qayan-u nere anu çoytu gerel kememüi . . . 'Once upon a time there arose from the Mongol race a very powerful king. The name of this king was Čoytu gerel . . .'

Terminatur (o, 76 r): . . . mongyol nanggiyad qoyar ulus-un yeke jirum-un eb nayiramdal-un qol-boyatu büküi-yin uçir-i onofu medekü bui ja. ' . . . is this perhaps to understand the fact that the course of Mongols and Chinese, of

these two nations, has been in harmonious agreement.'

XIII, o, 77 r-q, 78 v:

Incipit: Om . . . boltuyai. Erte urid-yin nigen çay-tu. mongyol ulus-un üyes-tü nigen yeke bayalya ebügen bayıysan bui. tegün-ü nere anu buyantu kememüi. mön kü tere ebügen-dü dörben üseksen köbegün bayimui . . . 'Once upon a time, at the time of the Mongol Empire there lived a very rich old man. His name was *Buyantu*. Now, this old man had four grown-up sons . . .'

Terminatur (q, 78 v): . . . kümün-ü buyan-iyar oluysan-i busud kümün bulıyan abuqu bolbaçu. burqan tngri ejin-dür ergigülün ögkü anu mayad bolai. ' . . . Although one man steals what another has found by moral merits, it is certain that, it turning around, will be given to Lord Buddha!' A Mongol version of the fairy-tale of the evil brothers. For this motif and further literature, see W. Ruben, *Mon. Ser.*, VII, 1942, 175-195.

XIV. r, 1 r-73 v:

Incipit: Om . . . boltuyai. erte urida toya tomusi ügei galab-un nigen çay-tur surtaltu neretü nigen yeke qayan bayıysan bülüge. ene qayan-du qoyar köbegün bui . . . 'Once upon a time uncountable world-periods ago lived King *Surtaltu*. This king had two sons . . .'

Terminatur (r, 73 v): . . . jöb sayin sanaya tu kümün-i çidküir qoorlal çu tusalamui. ' . . . even the demons' malice assists the righteous-minded one.' Another form of the evil-brother motif: at first the two brothers live harmoniously, then one kills the other, concealing the murder, but urged by a girl *Asilya* the demons revenge the murder.

XV. r, 74 r-77 v:

Incipit (r, 74 r): Erten-ü nigen çay-tur nigen ayulan-u ayui-dur bisilyal-i bisilyayçi nigen lama bülüge. tere lama edür büri bisilyal-i bisilyaqui çay-tur tegün-ü beye-yi bögesüd idekü ajuyu . . . 'Once

upon a time there lived in a mountain cave a meditating lama. At the time when this lama every day was meditating the lice ate his body . . .'
Terminatur (r, 77 v): . . . sayin bolqu-tula sayitur songyufu qanılan kemejüki. ' . . . to become good, it is said, select the good and befriend it!'

XVI. s, 1 r-71 v:

Incipit (s, 1 r): Om . . . boltuyai. Erte urida nigen çay-tur. man-u mongyol-dur qongsoyun norbunima kemekü neretei aqa degüü qoyar kümün bayıysan bülüge . . . 'Once upon a time there lived amongst us Mongols two men, elder and younger brother named *Qongsoyun* and *Norbunima* . . .'

Terminatur (71 v): aqa degüü qoyayula doluyan edür doluyan söni-yin tursi-bar tasural ügei nayiral sayubai. tegüskedüi. ' . . . and the two, elder and younger brother, sat for seven days and seven nights feasting without interruption. It has not come to an end!'

The tale is not finished. The end has not been noted down.

Tsakhar.

Folktales from *Tsakhar*.

MONG. 408.

Manuscript, 4 vols., modern Chinese note-book, double-leaved, modern hand, 78 + 82 + 101 + 92 foll., 22×17 cm., 12 lines.

Title on title-page: *Aman-bar ulamjilaysan mongyol üliger* 'Mongol tales passed on orally' (see MONG. 406 and 407).

A collection of nine oral folktales from *Tsakhar* noted down at the request of Kaare Grønbech.

- I. 1. Tale of *Aryaltai mergen Khans* son. 1 r-62 v
2. Tale of the origin of the Outer Mongols (Chinese motifs; on this kind of oral tale mixing Mongol and Chinese motifs, e. g. the *Bensen*

Üliger, see Y. Rintchen, *Žanr bengsen-ü üliger v mongol'skom fol'klore*, *Studia Mongolica* 1, 19, Ulaanbaatar 1959; *Folklore Mongol*, Preface, Wiesbaden 1960, *Asiatische Forschungen*, Bd. 7) . . .
 63 r-77 r
 3. Summary of the modern novel *Köke tuy* (originally translated by C. Ž. Žamcarano from the French of D. Léon Cahun, *La bannière bleue*, Paris 1877; see Heissig, "Mong. Neudrucke", 273) 77 v-112 v
 4. 113 r-121 v
 5. Tale of the old man and the old wife 122 v-151 v
 II. 6. Variation of a motif from the *Siditü kegür*, Tale IV, (see MONG. 322) 1 r-28 v
 7. 29 r-82 v
 III. 8. Fairy-tale (Činggis-motifs) 1 r-101 v
 IV. 9. About the rise of the Mongol Empire 1 r-92 v

Tsakhar.

Folktales from Tsakhar.

MONG. 407.

Manuscript, 2 vols., modern Chinese double-leaved note-book, modern hand, 96+102 foll., 22×17 cm., 11 or 12 lines, complete.

Title on cover: *Aman-bar ulamjilažu jalyamjilaysan mongyol üliger* 'Mongol tales passed on orally.'

I. Mongol adaptation of a Chinese novel (see the *Benseni Üliger*).

Incipit (I,1 r): *ügülekü anu-liyoobi kemegči kümün jung tiyen kemekü kümün-dür amai-yin goorlaydaysan yabudal-yin bürine . . .*

II. Likewise Mongol adaptation of a Chinese novel. *Incipit* (II,1 r): *Erten-ü aru mongyol-un kümün qan čung wang. bing lan qota-yi ejelen sayužu . . .*

Tsakhar. Obtained from *Tamirinsürüng*, 1939.

GNOMIC AND EDIFYING POETRY

Bodhicaryāvatāra-commentary.

Mong. 480.

Manuscript, *pothi*, 158 foll. (15 + 10 + 6 + 8 + 18 + 18 + 13 + 27 + 42 + 1), 61×19 cm., (48×13 cm.), 32-39 lines, text and border in black, names sometimes written in red. Each chapter separate Mongol pagination. Chinese paper a little worn and browned at the edges, otherwise white. Complete.

The full title is given in the opening lines: *Namo manju govasaya. bodising cari-a avatara-yin teyin büged nomlaqui tayilburi. bodi sedkil-i geyigülün üiledügči saran-u gerel kemegdekü* 'Commentary which explains the *Bodhicaryāvatāra*: Light of the Moon which performs the Illumination of the

Pure Thoughts.' The work consists of nine chapters (*bölüg*) and colophon:

1. *Bodisung nar-un yabudal-tur oroqui neretü sastir-ača bodičid sedkil-ün tusa-yi uqayulqui terigün bölüg-ün teyin büged nomlaqui . . .* (Each chapter heading repeats the full title, which has been omitted here) . . . *tayilburi* 15 foll.
2. . . . *takil üiledün nigül-i arilyaqui nögüge bölüg-ün . . . tayilburi* 10 foll.
3. . . . *bodičid sedkil-i bariqui neretü yutayar bölüg* 6 foll.
4. . . . *serigülküi-yi uqayulqui neretü dötüger bölüg* 8 foll.
5. . . . *medekü bilig-yi sakiqi tabdayar bölüg* 18 foll.

6. . . . küliçenggüi-yi uqayulqu jiryuduyar bölüg . . .
 18 foll.
 7. . . . kiçiyenggüi-yi uqayulqui doluduyar bölüg .
 13 foll.
 8. . . . teyin-i uqayulqui kemekü nayimaduyar bö-
 lüg 27 foll.
 9. . . . belge bilig baramid-un yisüdüger bölüg . . .
 42 foll.
 10. Colophon 1 fol.

The author is, according to the colophon (X,1 r): *tegüni ber matiriciti si baysi nomlarun* 'Such has been taught by the master *Matiriciti Si* (šrī?).' Throughout the text philological explanations are given.

Gnomic work: Subhāṣitaratnanidhi, translation and commentary.

MONG. 448.

Xylograph, *pothi*, 54 foll., 55×17 (46.5×13) cm., 25 lines, restored. For the back cover of this xylograph see MONG. 438.

Title: *Sayitur nomlaysan erdeni-yin sang subasidi kemegdekü šastir orusiba*. In Chinese (margin, left): . . . jih.

Incipit: Namo buddhaya. namo dharmaya. nama sangghaya. enedkeg-ün keleber. subhasitaratnanidhi nama sastra. Töbed-ün keleber . . .

Terminatur (54 r:12): . . . *sasgya-yin keyid-tür sayitur nayirayulysan edüge-degen tegüsbe*.

Colophon (54 r:16): *Sayin nomlal tu subasidi egünü keb-ün biçig-yi. sayin buyan-tu çaqar köbege çayan buningga-yin sumun-u. sayin Jayayatu noyirub* (Tib.: *dños-grub*) *köbegün-ber Kiçiyen biçibe. sayin ölfei amur jiryalang keb keçiye-de delgerekü boltuyai. manghalam*.

Commentary: Chapter 1:

subhasidi-yin tayilburi çindamani-yin tülkiğür

kemegdekü-eçe angqan-u bölüg orusiba, 41 foll., same measurements.

In Chinese (margin left): 盈 *ying*.

Scribe: *Chos-dbañ-don-grub*.

Chapter 2: . . . *qoyaduyar bölüg*, 11 foll., same measurements.

In Chinese (margin, left): 荒 *huang*.

Scribe: *Minçurdeçen* (*Mi-gyur-bde-chen*).

Chapter 3: . . . *yutayar bölüg*, 5 foll., same measurements.

In Chinese (margin, left): 天 *t'ien*.

Scribe: *Minçurdeçen*.

Chapter 4: . . . *dötüger bölüg*, 7 foll., same measurements.

In Chinese (margin, left): 洪 *hung*.

Scribe: *Kündü boşuqu yar 'phel*.

Chapter 5: . . . *tabdayar bölüg*, 12 foll., same measurements.

In Chinese (margin, left): 宙 *chou*.

Scribe: *bayari legs ldan*.

Chapter 6: . . . *jiryuduyar bölüg*, 11 foll., same measurements.

In Chinese (margin, left): 宇 *yü*.

Scribe: *kündü boşuqu yar 'phel*.

Chapter 7: . . . *doluduyar bölüg*, 8 foll., same measurements.

In Chinese (margin, left): 女 *nü*.

Scribe: *yar 'phel*.

Chapter 8: . . . *nayimaduyar bölüg*, 9 foll., same measurements.

In Chinese (margin, left): 黃 *huang*.

Scribe: *Oyirub* (*dños-grub*).

Chapter 9: . . . *yisüdüger segül-ün bölüg*, 40 foll., same measurements.

In Chinese (margin, left): 月 *yüeh*.

Scribe: *noyirub köbegün*.

Terminatur (40 r): *sine jokiyaysan nomud-i keb seyilgeküi-dür olan-u ergülge čuylaysan-ača üldeg-sen mönggün-iyer subasidi tayilburi-tai-yi keb-tür bütügesen bui. Ene keb inu čaqar köbege tü čayan-i qosiyun-u čayan ayula-yin süme-dür bui.* 'The commentary on the *Subhāṣitaratnanidhi* has been prepared on (printing-)blocks with the silver remaining from the gifts collected from many for cutting (into printing-)blocks the newly compiled works. These (printing-)blocks are in the Monastery of the White Mountain of the white, bordered, banner of the *Tsakhars*.'

A Mongol version of the *Subhāṣitaratnanidhi* by *Sa-skya paṇḍita* (1182–1251) with commentary (see Heissig, *Blockdrucke*, No. 138; Ligeti, *Subhāṣitaratnanidhi*; Damdinsürüng, 217–234; Heissig, *Handschriften*, No. 46. A modern Mongol edition "Erdeni-yin sang Subasidi," Mukden 1958; edition in modern Mongol types cf. Damdinsüren (ed.): *Erdenijin sang Subašid*, Ulaanbaatar 1958.

Tsakhar. Bought November 4th, 1938, *Qadayin süme*.

Gnomic work: Subhāṣitaratnanidhi.

MONG. 208.

Manuscript, double-leaved book, 1+28 foll., 27×27 cm., 17 lines, flowing hand, brush-written on soft Chinese paper, many corrections added; corners much frayed, partly missing, incomplete.

A copy of the xylograph of a Mongol *Subhāṣitaratnanidhi*-translation from the *Čayan ayula* monastery (see MONG. 448).

Tsakhar.

Gnomic work: Subhāṣitaratnanidhi.

MONG. 94.

Manuscript, double-leaved book, 44 foll., 24×22 cm., 12–14 lines, neat, flowing hand on Chinese, hand-made paper, incomplete, end missing.

Incipit (1 r): *Namo buddaya. namo dharmaya. namo sangghaya. enedkeg-ün subhasida radna nidhi nama . . .*

Terminatur (46 v:15): *üneger sayin kemen er-kilegdeküi-yi küsegčid . . .*

A manuscript copy of the Mongol version of the *Subhāṣitaratnanidhi*, as printed at the *Čayan ayula* monastery, *Tsakhar*.

The *terminatur* (46 v:15) agrees with 52 v:19 of the xylograph.

Tsakhar.

Gnomic work: Subhāṣitaratnanidhi in three languages.

MONG. 105.

Manuscript, double-leaved book, 80 foll. (2+77+1), 25.5×25 cm., 2 lines Tibetan text at the head of each page, 8 lines in Manchu and Mongolian alternately.

The title-page shows the illegible remnants of a title-slip in red; the next folio bears red title-slips in Mongolian and Manchu: *Terigün debter: yurban üsüg-iyer qabsuran bičigsen subasidi 'Subhāṣita* written in three languages; Chapter One.' 11 v contains a list of contents. The Mongol text is a copy of the printed version of the *Čayan ayula* monastery, *jüil* I–IV (= print, 1 r–18 r:7).

Dated in Chinese, twice (77 v): *Tao-kuang* 15, 1835. See Plate XXVII.

Tsakhar.

Gnomic work: Subhāṣitaratnanidhi-commentary.

MONG. 135, 136, 137, 138.

Manuscript, double-leaved book, 4 vols, 52 + 49 + 35 + 53 foll., 17.5 × 22 cm., running hand, corners much frayed, vols. II and IV partly damaged, last few pages missing.

A copy of the Mongol *Subhāṣitaratnanidhi*-commentary, *Subhasidi-yin tayilburi čindamani-yin tülkiğür*, as printed at the *Čayan ayula-yin monastery*, *Tsakhar* (see MONG. 448).

The correspondences with the printed edition are as follows:

I,1 r-51 r = print, Chapter I.

II,1 r-12 v:2 = Print, Chapter II.

13 r: yellow title-slip: *Subasidi-yin tayilburi čindamani-yin tülkiğür kemegdekü-eče yutayar bölüg orusiba*.

14 r-18 v = Print, Chapter III.

19 r: yellow title-slip: . . . *dötüger bölüg*.

20 r-27 r = Print, Chapter IV.

28 r: blank.

29 r-41 v = Print, Chapter V.

1 line on 42 r.

III,1 r-14 v = Print, Chapter VI.

15 r: yellow title-slip: . . . *doluduyar bölüg orosiba*.

16 r-24 v = Print, Chapter VII.

25 r: title: . . . *nayimaduyar bölüg orusiba*.

26 r-35 v = Print, Chapter VIII.

IV,1 r-53 v:12 (incomplete) = Print, Chapter IX. *Terminatur* (53 v:12): . . . *abuyči ba. bolusi ügei* (= Print, IX,38 r:22).

For other MSS of this kind see State Library of Ulaanbaatar, *Sarġan ba-yin sayin nomlal erdeni-yin sang subasida*, REL 87-817; *Subasida-un tayilburi čindamani-yin tülkiğür*, MS, 3 vols., REL 106-820.

Tsakhar.

Gnomic work: Subhāṣitaratnanidhi-commentary.

MONG. 209.

Manuscript, double-leaved book, 34 fols., 18 × 31 cm., 11 lines, flowing hand on hand-made, Chinese paper, first folios damaged, incomplete.

A copy of the version of the Mongol commentary on the *Subhāṣitaratnanidhi* printed at the *Čayan ayula* monastery (see MONG. 448).

Terminatur (31 v:11): . . . *γuyuytun kemeküi-dür bisiu ber* = Print, Chapter I,34 v:18.

Tsakhar, *ayil* near *Qadayin süme*.

Gnomic work: Subhāṣitaratnanidhi-commentary.

MONG. 93.

Manuscript, double-leaved book, 36 of 40 fols., (5-40), 22 × 21 cm., 13 lines, flowing, exact hand on Chinese, hand-made paper, incomplete.

A copy of the *Čayan ayula* xylograph of the *Subhāṣitaratnanidhi*-commentary, Chapter I,5 v:24-35 r. See MONG. 448.

Tsakhar.

Note-book: Subhāṣitaratnanidhi, edifying poetry and chronicle.

MONG. 146.

Manuscript, 1 + 63 + 1 foll., 21.5 × 20.5 cm., 15 lines, clear hand on soft, Chinese paper, cover of red, discoloured brocade, title-slip of yellow silk on cover.

Note-book containing three items. Inside of cover lined with an official document: *Jangia gegen te . . . al-un bičig-i man-u . . . Janggi-yin yaġarača . . . suyar seyiregülün . . . olan örteged-ün tūsimed bičigeči sira baran-a neyigem-dür medegden Jarlayad. kürügseger-e tan-u örteged-ün*

bičigeči ner-e tus tus qayulan abču olan-dur sonusqan tarqayaju dayaju yabuyulqui-i küsejü uy qairalaysan Jaraliy-yi yosuyar seyiregülün bičijü egün-ü tula suryal-i medegden Jarlaba. qayulaysan suryali.

jangjia gegegen ten-ü suryali ene bolai tadiya tan. om. muni muni magya muni sutaya. qayiralaysan-yi tarqayaysan neyite anu . . . Janji-a qutuytu Jarliy-yi.

I,1-57 r:11: Copy of the same version of the *Subhāṣitaratnanidhi* as the one printed at the *Čayan-ayula* monastery (see MONG. 448). Dated (57 v:2): *badarayultu törü-yin arban nayimaduyar on-u. qara luu jilün-un qaburun segül sarayin qarayčün takiya. sumiya yaray tai. arban tabun-a bütügeltü sayin edür-e bičijü tegüskebei, Kuanghsü 18, 1892.*

II,57 v:7-58 v:15: Ten quatrains of an edifying poem.

Incipit: Onisuya jiran dörben üliqer-eče. uy tö-rögsen beye ni čayan büged situryuu . . .

Terminatur (58 v:15): qamuy-i tobčilayči ergi mergen itegesi ügei qabtaysan bükün-i erken-degen quriyaysan.

III,59:1-63 r:15: *Mongyol-un qayan-u oron-a enedkeg-ün qayan-ača salaju iregsen uçar anu . . . Terminatur (63 r:15): dörben Jayun jiran doluyan on sayu . . .*

A Mongol chronicle, copy of MONG. 143.

Tsakhar.

Gnomic work: Arad-i tejiqekü rasiyan-u dusul.

MONG. 44.

Manuscript, double leaved book, 1 + 29 + 1 foll., 12.5 × 25.5 cm., 6 lines, 22 cm. in height; complete. Foll. 2 r and 30 v, the beginning and the end of the text, bear the imprint of a Chinese seal.

Full title on cover: *Arad-i tejiqekü rasiyan-u dusul neretü sastir-un tayilburi čindamani-yin čimeg kemekü orosiba* 'Ornament of Wishing stones, explanatory treatise on the *śāstra*, called the Drop of *Amṛta*, which Nourishes the Subjects.'

Incipit (2 r): Om svasti sidham. arad-i tejiqekü rasiyan . . .

Terminatur: . . . salayan qoyar debter bičibe.

Nāgārjuna is mentioned as the author of this collection of moralistic dicta (2 r:4): *ene sastir-i nagajuna baysi Jokiyaysan bölüqe* (see Tōhokū, No. 4324). It seems to be identical with the Southern Mongolian xylograph of the same title (see Vladimircov, "Pañcatantra," 410; see further Ligeti, *Subhāṣitaratnanidhi*, XI). According to Mongol tradition, the translator of this work was the *Čaqar gebsi blama bLo-bzañ-tshul-khrims*, who worked in the latter half of the eighteenth century (on the translator see Heissig, *Blockdrucke*, No.124; Pučkovskij, "Voprosy," 269, 276; Š. Bira, *Mongol'skaja tibetojazyčnaja istoričeskaja literatura (XVII-XIX)*, *Studia Historica*, Ulaanbaatar 1960, 45-48). The colophon refers to a second fascicle, here missing: *Arad-i tejiqekü rasiyan-u dusul neretü teüke-ün segül-i qoyitu bölüg-tür üjegtün kemen čöm-i nigen debter bičibesü bolqu ügei tula salayan qoyar debter bičibe* 'Two fascicles were written, dividing it up, because all could not be written in one fascicle, saying, "Be the end of the work the Drop of *Amṛta*, which Nourishes the Subjects to be seen in a later fascicle.'" Although the commentary is mentioned in the title the manuscript contains the Mongol translation of the *Lugs-kyi bstan-bcos skye-bo gso-ba'i thigs-pa* (Tōhokū 4330) only. For a modern edition see Damdinsürüng, CSM, XIV, 355-362.

Gnomic work: Rasiyan-u dusul and commentary.

MONG. 104.

Manuscript, double-leaved book, 32 foll., 23×22 cm., 14 lines, cursive hand on Chinese paper; incomplete, only foll. 5–23, 25–26, 28–38.

I: *Incipit* missing. *Terminatur* (11 r:7): . . . *qoyar yosun-i nomlaysan šastir arad-i teŋigekü rasiyan-u dusul kemekü irayu ayalaqu egüni yeke baysi qutuŋtu nagaŋuna-yin gegen-ber jokiyaysan te-güsbe. enedkeg-ün bandida sila indra bodi kiged. töbed-ün kelemürči bandi yesis sde qoyar-bar enedkeg-ün kelen-eče töbed-ün orčiyuluysan bolai. Manggalam. 5 r:1–11 r:13*

An incomplete copy of the Mongol version of a gnomic work by Nāgārjuna, *Lugs-kyi bstan-bcos skye-bo gso-ba'i thigs-pa* = *Arad-i teŋigeküi rasiyan-u dusul kemekü šastir* 'The drop of nectar which nourishes the people.'

For this work which forms part of the Tanjur (Tōhokū 4330; Mong. Tanjur, *mDo*, Vol. *go*, 156 v–161 r) see Vladimircov, "Pañcatantra", 7–12. Other MSS: Univ. Library, Helsinki (Aalto, "Ramstedt", 5); State Library of Ulaanbaatar, REL 522–946. The work has been widely dispersed by means of a Buriat-Mongol xylograph, *Arad-i teŋigeküi rasiyan-u dusul kemekü qoyar yosun-u šastir*, 15 foll., Leningrad, Inst. Vostokov., cat. no. unknown; Coll. Raghu Vira, New Delhi; see further Damdinsürüng, CSM, XIV, 383.

II. *Incipit* (12 r:1): *Om svasti sidam. Arad-i teŋigeküi dusul neretü sastir-un tayilburi. čindamani-yin čimeg kemekü egün-dür jokiyayči-yin erdem-yi üčüken ügülekü ba . . .* 'Ornament of Wishing stones, commentary on the *śāstra*, called the Drop (of Nectar) which Nourishes the People.'

An incomplete version of the commentary *Čindamani-yin čimeg* (see MONG. 44 and 72).

It contains only fragments of stories I–XXIII. (For the contents of the complete work see MONG. 72).

Tsakhar.

Gnomic work: Rasiyan-u dusul commentary.
MONG. 72.

Manuscript, double-leaved book, 53 foll., 23.5×22.5 cm., 13 lines, flowing hand on soft, Chinese paper, beginnings of chapters marked in red; last page partly missing.

Incipit: Om svasti sidam. Arad-i teŋigeküi dusul neretü sastir-un tayilburi. čindamani-yin čimeg kemekü . . .

Contains stories I–XXXV:

- I. About the author of the gnomic work *Rasiyan-u dusul* (see Mong. 104, I); first tale 1 r:4–4 v:12
 II. *uqamsar ügei ekener ünegen-dür kelegsən* (Woman and fox) 4 v:12–5 v:7
 III. *bartayaysan galindaga metü bolqu kemegsen anu* (*Kalandaka*-tale) 5 v:8–6 r:1
 IV. *basa galindaga kemekü anu biljuuqai-yin nere bülüge* (*Kalandaka* and hawk) . . . 6 r:1–7 r:11
 V. *Qatayučil keigsən bisilyayči-yin debel-dür bögesün qara mörtü noqai bögesün ursiy-tür . . .* (Lice and fleas) 7 r:11–7 v:13
 VI. *Ile čaytur nigen keder sarmayčün üčüken galandaga-yin egür ebdegsən metü kemegsen anu* (Monkey and *Kalandaka*) 7 v:13–8 r:10
 VII. *Keidü ɣalŋiyu-yin dongyuduysan metü ču boluduy kemegsen anu* (Merchant and robber) 8 r:10–8 v:6
 VIII. *Sanduraysan toti-yin qudal* (The lie of the embarrassed parrot) 8 v:6–9 r:2

- IX. *Ölüsçü yadaraysan mour(a)-yin üliġer* (Mice and cat) 9 r:3-10 r:13
- X. *Eneđkeġ-ün naya birman-u gerġei-yin üliġer* (The story of the Indian brahman *Naya*; see Vladimircov, "Pañcatantra," VIII) 10 r:13-12 v:1
- XI. *Yasutai menekei sarmayçin-yi quyıurmayısan üliġer* (Monkey and tortoise) . . . 12 v:1-14 r:7
- XII. *Tnġris-ün qayan qormusta ber asuri nar-un ayımay-i qayuraysan üliġer* (Tale how *Hormusta*, the king of the heavenly beings, tricked a group of the *asuras*) 14 r:7-15 v:13
- XIII. *Qorusuysan itülġe sibayun idaġun-bar üneġeyi qayuraysan* (Hawk and fox) 15 v:13-16 v:13
- XIV. *Niġül-tü dalaı-yin qoyıy-un mangıyus* (The ogres of the Sea of Sin) 16 v:13-19 r:6
The tale of the seafaring merchant *Sanggala*, who, having come to a lake where ogres transforming themselves into beautiful women lure travellers away, finally rescues other merchants stranded there before him, combines the motif of the sirens with that of a flying horse-king (for which complex see E. Ishida, "The *Kappa*-Legend," *Folklore Studies*, IX, 1950, 1 f.).
- XV. *Erte çay-tur enedkeġ-ün nigen oron-a qayan eçige köbegün qoyar bar. birman eçige köbegün qoyar bayıysan* . . . (Prince and brahman-son) 19 r:6-21 r:6
- XVI. *Erte çay-tur. qurça uqayatu nigen taulai-bar erleġegsen arıalang-yi qayuraju alaysan* (Hare and lion) 21 r:6-21 v:13
- XVII. *Üçüken quluyan-a-bar çau-dur unaysan Jayan-i bosqaysan* (Mouse and elephant) 21 v:13-22 v:5
- XVIII. *Quđduy-tur unaysan kümün* (The grateful animals and the ungrateful man) 22 v:6-24 r:10
- XIX. *Keriye metü demeı ülü dongıyudun nam saıybasu jokıqu* (Monk, crow, and fox)
- 24 r:10-25 r:1
- XX. *Arısuban kökeriġülüġsen ünegen* (The blue jackal) 24 r:1-26 r:9
- XXI. *Sidüber-yin olan sibayud-i qayuraysan yasutu menekei* (Tortoise and birds) 26 r:9-27 v:11
- XXII. *Quđduy-un soqur yasutu menekei* (The blind tortoise in the well) 27 v:11-28 v:8
- XXIII. *Ütele teneg üd dalaı-dur odoyad çilayun-i abçu ireküi* (About the bringing back of a stone after the old stupid ones had gone out into the sea) 28 v:9-29 v:1
- XXIV. *Incipit: İeġüden-dür köbegün oluyad sarıy-san* 29 v:2-30 v:11
- XXV. *Erteki udbala öngġetü-yin üliġer* (Legend of the nun *Utpalavarņa*) 30 v:11-34 r:3
- XXVI. *Sangaraysida-yin üliġer* (The tale of *Saňgharakşıta*) 34 r:3-36 v:11
- XXVII. *Sang qadayaıayçı-yin üliġer* (The guardian of the treasure) 36 v:11-37 v:11
- XXVIII. *Yadaüġei-yin üliġer* (Tale about hell) 37 v:11-41 v:7
- XXIX. *Muqur köbegün-üliġer* (Tale of the stupid son) 41 v:7-44 r:2
- XXX. *Niġültü eme rayısa-yin ilvi* (MONG. 18, *jalvi*) *bar qubilyaqu* (Transformation of a sinning wife by the magic of a *rakşa*) 44 r:3-44 v:9
- XXXI. *Erte çay-un çilayu talbiyçi balyasun-un nöġçıġsed-ün üliġer* (Tale about the deceased of the town of *Çilayu talbiyçi*) 44 v:9-52 r:3
- XXXII. *Incipit: Erte çay-un bisali neretü oron-a* 52 r:3-52 r:11
- XXXIII. *Incipit: Eneđkeġ-ün sumara balyasun-un üfıġei üġei-yin üliġer* 52 r:11-53 r:13
- XXXIV. *Incipit: Basa nigen öġlıġe ülü öġġüġçi qaram yeketü nigen ekener bayıysan* 53 r:13-54 r:12 (incplt.)
- XXXV. *Birman-u köbegün ünegen üliġer* (The fox and the son of a brahman) 54 r:12 (the rest missing)

The commentary on the *Lugs-kyi bstan-bcos skye-bo gso-ba'i thigs-pa* by *Nāgārjuna*, translated by the *Čaqaq gebsi* in 1779 from Tibetan; see *Damdinsürüng*, CSM XIV, 383–384; edit. CSM, XV, fasc. 2, Ulaanbaatar 1961.

Tsakhar.

Gnomic work: Rasiyan-u dusul commentary.
MONG. 18.

Manuscript, double-leaved book, bound in browned cloth, 104 foll., 11.3×20.4 cm., 7 lines, incomplete, first fol. missing.

Title missing. *Incipit: bolyan qubilaqui-a tayalay-san-dur dara eke-yin gegen ayuysan-iyar ese qubilyabai = Arad-i tejigeküi dusul neretü šastir-un tayilburi. Čindamani-yin čimeg*, MONG. 72, 2 v:5.

Terminatur (104 v): . . . *biligtü nigen arsi-bar metü-yin jiryalang boltuyai kemejü irüger talbibai*.

A copy of the commentary *Čindamani-yin čimeg* containing all of tales I–XXXVI.

XXXV (see MONG. 72) ends here (102 v:4) as follows: . . . *suraysan ayimay-un arban tabun üliger-i ilyaju ügüleksen bolai*.

XXXVI (102 v:6): *Ene metü suruysan sastar-un neyite udqa-(y)i tobčilabasu* 'If one summarizes the meaning of all these tales told above . . .'

The tale deals with King *Ariyun ögligeči* (!) *qayan* in the city of *Varanasi*.

Vladimircov, "Pañcatantra," 12, speaks about thirty-seven tales in the *Čindamani-yin čimeg*.

Tsakhar, bought from *Tamirinsürüng*.

Gnomic work: Rasiyan-u dusul commentary.
MONG. 25.

Manuscript, double-leaved book, 20 foll. (1 + 17 + 2), 11.5×22 cm., 8 lines, neat, running hand,

thin, Chinese paper. Fol. 17 v shows some drawings of flowers.

Title on title-page: *Enedkeg-ün naya birman-u gergei-yin üliger kemegsen udqa bui* 'This is the explanation called the Tale of the Wife of the Indian Brahman *Naya*'.

Incipit: Enedkeg-ün naya bariman-u gergei . . . Terminatur (17 r:7): . . . *tegsilekü-yin tula buu omoylan kemegsen udqa bui*.

Six tales of the *Arad-i tejigeküi dusul neretü šastir-un tayilburi. Čindamani-yin čimeg* (see MONG. 72), i. e.

| | |
|---------------------|---------------|
| Tale X | 1 r:1–4 r:8 |
| Tale XI | 4 v:1–7 v:4 |
| Tale XII | 7 v:5–10 v:2 |
| Tale XIII | 10 v:3–12 r:5 |
| Tale II | 13 r:1–15 r:8 |
| Tale III | 14 v:1–17 r:7 |

The sequence of the six tales is different from the sequence in the *Čindamani-yin čimeg*; apparently the tales were copied by the scribe in order of preference.

Tsakhar.

Gnomic work: Rasiyan-u dusul commentary.
MONG. 26.

Manuscript, double-leaved book, foll. 4–57, 12×22 cm., 6 lines, running hand on thin, handmade, Chinese paper, edges very much frayed, incomplete.

Title missing. An incomplete copy of the *Arad-i tejigeküi dusul neretü šastir-un tayilburi. Čindamani-yin čimeg*. See MONG. 104, 72, 18, and 25.

Tsakhar.

Collection of gnomic narratives.

MONG. 51.

Manuscript, double-leaved book, 20 foll., (1 + 1 + 18), 12 lines, 15×20 cm., clear, running hand on thin, Chinese paper, complete.

Title on title-page: *Alimad sayin-u yarqu-yin oron-u nomlaysan. arad-i teŋigekü rasiyan dusul-un silüge.*

Title on 1 r: *Sayin nomlaltu erdeni-yin sang subasidi-yin silüge.*

I: *Incipit* (2 r): *Alimad sayin-u yarqu-yin oron. asuru jögelen čoytu aldarsiysan nigülesegči itegel. amitan bükün-ü degedü abural. mañfusiri-dür mörgümü. arad-i teŋiyekü rasiyan dusul-ača aliba dalai metü silüge üd-ün doturaki-yi tobči-yin tedüi bičibe. uçar ügei busud-un gem-i buu ügüle . . .*

A somewhat abbreviated version of the *Qoyar yosun-i nomlaysan šastir arad-i teŋigekü rasiyan-u dusul* (see MONG. 44, 104; etc.) Foll. 3 r: 9–9 r: 7 = MONG. 104, 5 r: 7–10 v: 14 2 r–9 r: 7

II: *Incipit* (10 v: 1): *Erte čaytur enedkeg-ün oron-u kiŋyalasi ügei üneger neretü qayan-u nigen köbegün töröküi-dür . . .*

Terminatur (17 v: 10): . . . *kürtegeŋü qatun-i ču urida-yin yosuyar ali amur-iyar orosiyaba 10 v: 1–17 v: 10*

III: Eight lines about the good man. *Terminatur* (18 r: 8): . . . *burqan bolqu-yin küsel-dür gegen tungqalay 18 r: 1–8*

A note-book containing gnomic tales.

Tsakhar.

Gnomic work: Todorqai toli.

MONG. 43.

Manuscript, double-leaved book, 21 foll., 11×22 cm., 7 lines, fol. 21 v reinforced with p. 19 of

printed regulations for religious administration; fol. 13 r shows two seals in red: *dpal*; foll. 15 v and 19 r show another red seal in seal-script, *dpal*, and fol. 15 v a line in Tibetan added in pencil. Complete.

Short title written on a black-bordered red slip of paper in the upper right corner of the title-page: *Todorqai toli kemekü bičig* 'Book called the Clear Mirror'. Full title written in the centre of the title-page: *Mergen teneg-ün čarai kirtegegči todorqai toli kemekü bičig* 'Book called the Clear Mirror, which Makes Appear Dirty the Faces of the Wise as well as the Foolish Men'.

The same title is repeated on paper binding-strips: *Mergen teneg-ün/ čarai-i kirtegegči*. Further remark on title-page: *Sebegeŋab araha dongyudumui bosinadamui.*

Incipit; (**Su*)*rüyči arad-i örnigülügči mergen teneg-ün čirai-(y)i kirtegegči todorqai toli kemegdekü üge anu ebtei büged udqa anu ču mayu busu. uyangya silüg nigen kedün-i üliŋerlen qolbofu ügülesügei . . .* 'The words called the Clear Mirror, which Makes Appear Dirty the Faces of the Wise as well as the Foolish Men and Irritates the People who study it are harmonious and their meaning is not bad; they will be told in so many couplets and rhymed . . .'

Terminatur (21 r: 6): . . . *qatayuu kečiyeküi-ber ečüs-tü ülüsü egün-degen uyidumui.*

A gnomic poem tendering advice and expressing wisdom, mostly by means of comparisons: e. g. 13 r: *ünen qanilaysan sayin qani nöbür-tür martasi ügei üge buu kele* 'To a true friend and comrade do not say words which he might not be able to forget!' or *Teneg adayusun üker-i suruyayad. Temege(n)-ü jam-iyar yabuyuluday bisiu* 'Even if you train a cow, that dumb animal, it will never walk on the camel's path!'

For another version of this poem see MONG. 59. A gnostic work of a similar title, xylographed: *Merged kiged teneg-i sinjilekü çayan linguas-un baylaya*, 17 foll., State Library of Ulaanbaatar, REL 97-251 (a Buriat-Mongol xylograph, larger but of a similar title: *Mergen kiged teneng-i sinjilekü tegüs buyan sayin nomlal çayan linguayin baylaya kemegdekü šastir-un tayilburi naran-u genel neretü*, 123 foll., apparently a commentary, see Westdeutsche Bibliothek, Marburg / Lahn, Libr. Mong. 7; see Heissig, *Handschriften*, No. 48). A modern edition see Damdinsürüng, CSM, XIV, 454-459. For the development of gnostic-edifying poems into a more satiric and critical type of poetry see Baldansodnam.

On the back cover some scribbled Mongol vowels and a drawing of a little bird.

Tsakhar.

Gnostic work: Todorqai toli, version 2.

MONG. 59.

Manuscript, double-leaved book, 12 foll., 11.5×21 cm., 8 lines, quick hand on Chinese, hand-made paper. Alliteration marked by red circles.

Two titles on the title-page; (a) on a red title-slip, bordered in black: *Noyan gegen-ü suryal. terigün debter. nigen bölüge* 'Teachings of Noyan gegen. First Fascicle. One chapter.' (b) Other title, written to the right of (a): *Todorqai toli kemekü suryal bolai* 'This is the teaching called the Clear Mirror.'

Incipit: Suryayçi arad-i tegfigülün örnigüleğçi. tere teneg-ün çirai-(y)i kertegegçi. todorqai toli kemegdekü üge anu çu. ebtai büged. udqa anu çu mayu busu. uyangya silüg nigen kedün-i üligerlen qol-boju üligersügei . . .

Terminatur: . . . ariyun uqayatan üjimegçe bayarlanam buija. teneg mungqay ud üjiged tesejü yadayu mayad ügei.

Dated (10 r): *badarayultu törü-yin yučiduyar on-u yurban sarayin qorin yurban-u sayin edür-e. mangalam, bzangbo.*, 1904, III.

Not the work mentioned by Damdinsürüng, CSM, XIV, 459, as *Noyan gegen-ü jokiyaysan qabur çay-un joça kemekü suryal.*

See MONG. 43 of which only foll. 1-13 r agree with the above work.

Gnostic tale: The Story of the Paper Bird.

MONG. 229.

Manuscript, double-leaved book, 1+1+13 foll., 13.5×26 cm., 9 lines, flowing hand on Chinese, hand-made paper. Titleslip bordered in black; some Manchu words on fol. 1. Complete.

Full title (2 r): *Čiyasun sibayu kemekü teüke. Nigen debter. Terigün bölüge.* 'Story called the Paper Bird. One fascicle. First Chapter.'

Incipit: Erte nigen çay-tu ünükü busu kemegçi neretü nigen kümün ere yayça ajiyu. burqan nomtu süsügtei tula nige söni yafar-un ejin tuteye (written in Manchu) *enerekü sedkil-iyer tegün-dü jegüden ögçü ügülerün . . .* 'Once upon a time there was only one man called Ünükü busu. Because he believed in Buddha, Tuteye, the master of the place, gave him in a compassionate mood a dream, telling him . . .'

Terminatur (12 v): . . . kemen kedün mayu sayin ünen qudal üge-i nayadam-un tedüi biçigsen. çayun (jime)-yin todorayuluyçi çayasun sibayu kemegdekü nişiged nige tegüsbe. Olan amitan-u tusa bolju. Orčilang-un dalai sirgeged. Nom-un

ečüs-tür kürčü. Uyuyata arılaysan burqan bolqu boltuyai. Om sayin amuyulang boltuyai. Mangalam. bavandu. '...so many bad and good, true and false words have been written for amusement. One (of these tales) named the Paper Bird, which explains the habits of the time, comes here to an end.' Here follows a rhymed wish.

Dated in Manchu, Mongol, and Chinese (13 r): *Badarayultu törü-yin yučiduyar on-u yurban sarayin arban qoyar-a, Kuang-hsü 30, 1904/ III,12.*

A gnostic tale. The frame story tells us how the 'master of the place' in a dream instructs the single male *Ünükü busu* to rise early in the morning and to walk out of town in a southeasterly direction, where suddenly a man flying a kite shall appear and communicate to him certain teachings. In the morning, after *Ünükü busu* has risen and gone south, there appears indeed from the south (*emüneče*) a man, with a kite, who states that he is a disciple of Buddha sent out to separate the good from the bad. When *Ünükü busu* begs him to be enlightened, he teaches him good and bad or unfortunate things, good and bad behaviour and customs, etc.

By Baldansodnam, this work is classified with the Mongol works of Indo-Tibetan origin. Damdinsürüng, CSM, XIV, 445, however, shows its Mongol origin as a work written in 1825 by the fifth *Noyan qutuytu* (1803–1856). For other MSS see *Čay-un jime-yi todorqayilayči čayusun sibayu kemegdekü*, Vladimircov, "Rukopisi," Coll. Rudnev, Nos. 10 and 217; State Library Ulaanbaatar Ča 12/894.12 (*Ĵadamba, Studia Mongolica* I/11, 80–81); *Čayusun sibayu*, State Library of Ulaanbaatar, LIT 92–1933. There exists also a shorter version; see below MONG. 320.

Tsakhar.

Gnostic tale: The Story of the Paper Bird (brevior).

MONG. 320.

Manuscript, double-leaved book, 17+1 foll., kept together by metal paper clips, 27×13.5 cm., 8 lines, flowing hand on soft, Chinese paper, bottom right-hand corners frayed. Complete.

A shorter version of the *Čayusun sibayu kemekü teüke*. Simplified introduction. *Incipit: yurban erdeni-dür itegemüi. kijayar yaĵarun nigen kümün. ene jilün baras sarayin arban nayiman-u söni Jegüüdelegsen anu nigen kümün čayusun sibayun niskeĵü bayimu. tere čay-tu nigen kümün ireged niskeĵči kümün-eče asayurun . . .* 'I believe in the Three Jewels! During the night of the eighteenth of the Tiger-month of this year a man from the frontier dreamt that there was a man flying (like) a paper bird (kite). At this time another man came and asked the flying man . . .'

Terminatur as in MONG. 229.

For the full text see Damdinsürüng, CSM XIV, 438–445.

Tsakhar.

Gnostic tale: The Story of the Paper Bird.

MONG. 148.

Manuscript, double-leaved book, 9 foll. + 2 cover foll., 22×22 cm., 14 lines, flowing, narrow hand, edges of pages frayed, incomplete. The cover pages consist of various pieces of used paper pasted together.

Title-page shows remains of a title (restored parts in parentheses): (*čay-un jim*)e-yi (to)dora-yuluy(či) (*čayas*)un sibayu kemekü (teüke).

Incipit: yurban erdeni-dü itegemü. kijayar yaĵarun nigen kümün tabuduyar on-u baras sarayin arban

nayiman-a söni Jegüdüligsed nigen kümün ber čayasun sibayun niskefü bayimu . . . 'I believe in the Three Jewels. A man from the frontier country dreamt during the night of the eighteenth of the Tiger-month of the fifth year that there was a man flying a kite (paper bird) . . .'

For a version with the same opening lines see a MS in the University Library of Oslo, Etn. Mus. 38416 J (see Heissig, "Oslo," 43). Further MONG. 24/a.

Tsakhar.

Gnomic tales and maxims.

MONG. 24.

Manuscript, double-leaved book, 36 foll. (2 + 32 + 2), 11 × 21 cm., 7 lines, flowing, narrow hand in black ink on soft, Chinese paper, corners frayed, complete.

Full title: *Čay-un jime-yi todarayuluyči. čayasun sibayun kemegdekü Jegüden-ü suryal* 'Moral of the dream called the Paper Bird, which explains the customs of the times.'

A note-book containing the simplified version of the gnomic tale of the paper bird (see MONG. 229, 31 (12), 148 and 320) and two other moralistic poems.

(a) *Incipit: yurban erdeni-dü itegemü. kijayar yajarun nigen kümün tabuduyar on-u bars sarayin arban nayiman-a söni . . .*

Terminatur (21 v:4): . . . kemen kedün sayin mayu. ünen qudal üge-yi nayadum-un tedüi bičigsen. čay-un jime-yi todarayuluyči. čayasun sibayun kemegdekü ničiged nige tegüsbei 1 r-21 v:4

(b) *Incipit (22 r:1): Om sayin amuyulang boltuyai. olan amitan-u tusa bolju. orčilang-un dalai sirgeged-uyuyata ariluysan burqan-u qutuy-yi olqu boltuyai.* (In Mong. 229 this wishing-prayer forms

the end of the colophon of the *Čayasun sibayun kemekü teüke*).

yurban erdeni-dür sögüddün mörgümü. yuyilinči mungqay toyin-dur olkiya üge kereg ügei bolbaču. ünen tusatai sedkil-iyer sabaya ügei ügüleksen-i minu üdegerčü kereglegesen nökiid nuγud (1) sonusuytun . . . 'I prostrate myself before and pay reverence to the Three Jewels. Although there is no need for blasphemous words for a poor mendicant monk, you (my) friends listen to what I have said at random (yet) with a helpful mind, (you) being in need of my guidance . . .'

Terminatur (27 v): . . . üjegdel-ün čayasu silbardan ügei. yayun sayiqan bičig bi.

A treatise about the fate of smokers, sellers of tobacco, and other ill-famed men, followed by rules of faultless behaviour 22 r:1-27 v:6

(c) *Incipit (27 v:7): yurban erdeni-dür jirüken-eče mörgümüi. sarqud kemeči nere (28 r) ügei qoora . . .*

Terminatur (32 v:1): arikin-du sinuysan wong bi sidi ben aldaju nigül boluysan bisiu. arikin-du sinuysan li be mörün-dür unaju endegsen-i sanaytun. ' . . . Has not Wang po committed a sin desiring brandy and thereby losed his spiritual powers? Think of it that Li po desiring brandy has fallen into the river and been drowned!'

A poem about the bad effect of brandy. From the mention of the Chinese poets Wang-po (648-76) and Li T'ai-pei it may be assumed that the poem is of Chinese origin . . 27 v:7-32 v:4

Bought in *Tsakhar*, December 22nd, 1938.

Didactic narrative: Tale of the Knowing Parrot (ornator).

MONG. 230.

Manuscript, Chinese double-leaved book, 24 foll. (Mongol foliation on recto jumping from 13 to 15), 14.5 × 28 cm., 6 lines; 1 fol. of a modern

Mongol lithograph has been added as an extra cover page; complete.

An elaborate version (*textus ornatior*) of the *Uran toti sibayun-u üliġer* 'The tale of the Knowing Parrot' (For a shorter version see MONG. 231, below).

Incipit: Om sayin amuyulang boltuyai.

Adistid-un qura-yi oroyuluyġi blama idam.

Aburida nigülesküi-yin yuqa-bar tedkügġi sarvan bodisadu

Ada todyar nuyud-i kesegġi darmabala.

Asuru nigülesküi-ber uduridun soyurqa.

Urida nigen yuilingġi kümün ber ekenegde dura talbiġu totiġi barin . . .

Terminatur (23 v:5): . . . aya tere toti sibayun ber tusa-yi sayitur sanaġu ayaya tegimlig bolun. silüg -yi ügülgüsen arsalang ġinggel neretü burqan bolai.

burqan buyan bilig

buyan bolqu öglige

mergen jiyaya bisilyal.

The tale of a parrot, who is taken with him on his travels by a mendicant monk, the monk having previously sold another parrot for a lump of gold and money. At the same time Buddha Tathāgata sets out and meets the mendicant monk, who piously presents his gold to Buddha, sits down, placing his parrot beside him, and listens to the teachings of Buddha. The parrot thus learns all these teachings. Later on the parrot retires to an oak tree where he sings aloud in rhymes about these teachings of Buddha. He sings about the good and the bad (*sayin.mayu boluysan-i ügülesüġei*), treating the nine good marks of behaviour of the Buddhist clergy (2 v:1-3 v:6), their eleven faults (4 r:1-5 v:6), the good superiors (*noyad*) and their nine marks (6 r:1-7 v:2), the eleven faults of the bad superiors (7 v:3-9 v:1), the seven distinctions of a good citizen (9 v:2-11 r:1) and the seven

marks of a bad one (11 r:2-12 r:2), the ten distinctions of a good woman (12 r:2-13 v:4) and the twelve faults of a bad woman (13 v:4-15 v:1), the three distinctions of a good son (15 v:1-15 v:6) and of a bad son (15 v:6-16 r:4), the good daughter and the bad daughter (16 r:4-17 v:2), the ten black sins, the way of rebirths (17 v:2-20 r:4), the eight hells and their punishments (20 r:4-24 r:4).

The Tale of the Knowing Parrot with a shorter and different introductory story is known in Mongol literature as *Tooba-yin gegen-ü tuyuġi* 'the story of the enlightened *Tooba*' (for this didactic work see Laufer, "Skizze," 236; Ligeti, *Subhāṣitaratnanidhi*, X) in a Buriat xylograph, 15 foll. (Westdeutsche Bibliothek, Marburg/Lahn, Libri Mong. 6, see Heissig, *Handschriften*, No. 51; Collection Raghu Vira, New Delhi; for a modern edition see Damdinsürüng, CSM, XIV, 468-472). 2 r:6 = *Tooba-yin gegen-ü tuyuġi*, 1 v:17 . . . *onġa sayin mayu boluysan-i ügülesüġei* . . . from where the two works correspond until *terminatur*, 23 v:5 = *Tooba-yin gegen-ü tuyuġi*, 15 r:27 . . . *toti sibayundur qubilaġu jiryuyan jüil qamuy amitan-u tusa-yi sayitur sanaġu ayalaqu silüg bolyan eyin kemen ügüleged arsalan-u ġenggel neretü burqan bolbai. mangghalam.*

The theme of the knowing parrot has been used in the *Arġi-borġi* tale, IX b. The theme of the wise parrot, being certainly of Indian origin, has found its way into Persian poetry and into Turkish folktales (see O. Spies, "Die türkische Volksliteratur," *Handbuch der Orientalistik*, V,4).

Tale of the Knowing Parrot (brevior).

MONG. 231.

Manuscript, double-leaved book, 10 (1+9) foll., 15.5×29.5 cm., 9 lines. Flowing, small hand, complete.

Title on title-page: *Uran toti sibayun-u üliġer niġen debter* 'The tale of the Knowing Parrot. One fascicle.' *Textus brevior* of MONG. 230. This is a shorter version, leaving out parts of the text. Correspondences are:

| <i>ornator:</i> | <i>brevior:</i> |
|-----------------|-----------------|
| 1 r:1– 2 r:6 | 1 r:1–1 v:3 |
| 2 r:6– 3 v:6 | 1 v:4–2 r:7 |
| 4 r:1– 5 v:6 | 2 r:8–3 r:5 |
| 6 r:1– 7 v:2 | 3 r:5–3 v:8 |
| 7 v:3– 9 v:1 | 3 v:8–4 v:6 |
| 9 v:2–11 r:2 | 4 v:6–5 r:9 |
| 11 r:2–12 r:2 | 5 v:1–5 v:8 |
| 12 r:2–13 v:3 | 5 v:8–6 v:1 |
| 13 v:4–15 v:1 | 6 v:2–7 r:5 |
| 15 v:1–15 v:6 | 7 r:5–7 r:5 |
| 15 v:6–16 r:4 | 7 r:8–7 v:2 |
| 16 r:4–17 v:2 | 7 v:2–7 v:6 |
| 17 v:2–20 r:4 | 7 v:6–8 v:1 |
| 20 r:4–24 r:4 | missing |

Incipit: Om sayin amuyulang boltuyai . . .

Terminatur (8 v:1): . . . ayui yeke dalai ċu sirġinem kele. om sayin amuyulang orusituyai. udal ügei burqan-u qutuy-yi boltuyai.

Dated in Manchu: *Gehungge yosu-i sucungga aniya, Hsüan-t'ung* 1, 1909.

For a copy with a similar title, see State Library of Ulaanbaatar, T 542/894.21, *Toti sibayun-u üliġer* (Ĵadamba, *Studia Mongolica* IX/11, 73).

Tale of the Knowing Parrot and a didactic poem.

MONG. 486.

Manuscript, double-leaved book, 8 foll., approx. 25.6×26 cm., 18 lines, clear, flowing hand on soft, Chinese paper, corners much frayed, reinforced with modern paper, incomplete, last pages missing.

Fol. 1 r–7 v:12: a version of the didactic nar-

rative known as The Tale of the Knowing Parrot (see MONG. 230 and MONG. 231).

Incipit: Om sayin amuyulang boltuyai. Adistid-un qura-yi oroyulaċi blama idam-a. abarida nigüles-küi-yin quna-bar tedküġċi nigül tü todyar nuyud-i keseċi darmaban-a (!) asuru nigülesküi-ber . . .

Terminatur (7 v:11): aya tere toti anu amita-ni sanaju ayalyuu silüg-iyer ügüleged arsalang ċingel neretü burqan bolbai.

Fol. 7 v:13–8 v:19: *Qayirayċi qung sibayun qoyar-un kelelċigsen üge* 'Words exchanged between the meadow lark and the wild goose, these two'.

Incipit (7 v:14): Gung joo ċang si yool-un ekin-dür erte nigen yalayu bosun sayubai. nigen qayirayċi (= lit. qayirayučai) sayuysayar modun-u nabċin-aċa yarun asayuba . . . 'Once a wild goose was sitting at the source of the *gung-joo-ċang-si* river, raising its wings, when a meadow lark asked from among the leaves of the tree where it was sitting . . .'

A didactic poem belonging to the category of the *Üges*.

Tsakhhar.

Gnomic tales (üġe).

MONG. 352.

Manuscript, Chinese double-leaved book, 18 foll. (1+16+1), 11×19 cm., 7 lines, flowing hand on thin, Chinese, hand-made paper. Complete.

Title on title-page: *Toylom bolyan ügülegsen quluyana-yin üge* 'The words of the mouse spoken for amusement.'

A collection of two *üġe*.

I: 1 r–8 r:5

II: 9 r–16 v.

Fol. 8 r:6–8 v:4 also contain the first few lines of II, ending abruptly with the following date in Manchu: *Dulimbai irgen gurun-i orin ilaci aniyai*

ninggun biyai orin jakunci inenggi araha 'Made on the twenty-eighth day of the sixth month of the twenty-third year of the Chinese Republic', 1934.

I. *Incipit: Toyin quwaray ud-un yabqa talbiqui-yi joysoyaqui-yin tula toylom bolyan ügüleksen quluyana-yin üge kemeğci inu. blama yurban erdenidür bisiren mörgümüi. labai bulay-a-un süme-yin şabai-yin aday nigen ber çaylasi ügei açitu buyan sadun-dur uçirabaçu çalayai yabudal-iyar ide nasun-ban bariju surtal nom-un jüil-i tebçil metü orkiju. qola çalçiya üges-i öljei metü erkilejü. umda qoyul-iyar edür-i bariju umdaqu noyir-iyar söni-yi barday . . .* 'Words of the mouse spoken for amusement (*toylom* ~ *lit. toylama*) to make the monks stop setting a trap. Faithfully I bow to the Lama and the Three Jewels. The lowest of the şabis of the *Labai bulay*-temple, although he had met an incomparably charitable spiritual preceptor, gave himself in a debauched way to the vigour of his youth, abandoning all religious instruction like refuse, preferring like a blessing idle talk, he spent his day with food and drink and his nights with slumber . . .'

Terminatur (8 r) . . . sirmedüksen iniyedüm domoy boluysan eyimü çi kümün yayakin boduju yabumui. quluyana-yin amai aburaysan-u buyan-iyar qudal ügüleksen-ü nigül arilaqu boltuyai aliyalaysan üge egün-i ajiraysan buyan tan masi yabasu çayan jügüd tedküged. çay bükün-e amitan amurjiqu boltuyai.

The story tells of a monk who one day when searching his locker for food discovers the traces of a mouse. Having set a trap for the mouse he succeeds in catching her but she begins talking to him about Buddhist religion and monkhood so that finally he sets her free.

II. *Jigsigürtei mayu üles-i çegerleküi-yin tula. jigürten sibayu çu emiyen sürtemüi kemegsen üges¹) anu. nigülesküi-yin mön çinar tu ariya-*

balu-dur bisiren mörgümüi. keriye şayajiyai qoyar kerem-ün degere sayuju kelelçigsen üges-i . . . ' . . . Words spoken fearfully and timidly by the winged birds because of their suppressing vile, bad actions. Faithfully I bow to *Āryāvalokiteśvara*, who is of a compassionate nature! A raven and a magpie, these two, were sitting on a wall and the words which they exchanged . . .'

Terminatur (16 v): . . . keriye şayajiyai qoyar kegere taladayan nisçü yabubai. ene ügüleksen-ü buyan-iyar. endeçe üküyeküdkeksen burqan-u qutuy-i olqu boltuyai. om ma ni bad me hum. Erten-eçe üiledüksen-ü gem-iyer erigüü jobalang-dur uçaraju eldeb nigül-i. edlejü önggereksen-ü qoyina. egüride sayin buyan delgerekü boltuyai. A dialogue between a raven and a magpie.

This second *üge* is found, with almost the same wording, in a note-book from *Khalkha*, Etn. Mus. 38416 J, Univ. Library, Oslo (see Heissig, "Oslo", 104). For another version see Damdinsürüng, CSM, XIV, 428–429.

¶ ¹) 8 r:7, which also has the beginning of this *üge*, reads . . . *emiyen sürteksen kemegsen üge mön.*

Gnomic poem: Dialogue of Raven and Magpie (*üge*).

MONG. 165.

Manuscript, double-leaved book, 10 foll. (1 + 8 + 1), 12 × 22.3 cm., 8 lines, clear, flowing hand on hand-made paper, lower part of upper cover missing, complete.

Incipit: Jigsigürtei mayu üile-yi çigerleküi-yin tula. jigürten sibaun çu amin surtamui kemegsen üges anu . . .

Terminatur (8 v): egenegte burqan-u qutuy-i. erke ügei olqu boltuyai.

A dialogue between a raven and a magpie; see MONG. 352, I, and MONG. 31. 30 r f.

Tsakhhar.

Collection of gnomic poems and treatises.

MONG. 31.

Manuscript, 1 vol., double-leaved book, 209 foll. (+ 9 blank foll.), 14×21.5 cm., number of lines per page varies (6 or 7), flowing hand on modern, soft paper; hard covers bear a floral design; well preserved, recent.

No title. A collection of 19 well-known, popular gnomic poems, *üges* and treatises.

- (1) Copy of *Li mong siyansang-un jokiyaysan üd debter*. See 36 and MONG. 81 of this collection 1 r-16 v
- (2) *Quwaray quluyana qoyar-un ügülel*. Copy of MONG. 352, I 18 r-27 v
- (3) Copy of the Words of a Raven and a Mag-pier. See MONG. 352, II 30 r-37 v
- (4) Incipit (43 r): *Namo gürü nagacuna. Dürbel ügei-dür sögüddüged. sabun yurban gem-i nomlasuyai* 43 r-47 v
- (5) Incipit (48 r): *Namo gürü. Olqui-a berke čindamuni metü* 48 r-49 r
- (6) Incipit (49 v): *Namova gürü Amuyulang oron-dur kötülügči Abida* 49 v-55 r
- (7) Incipit (56 r): *Sagjamuni šasin anu. Üneger sayiqan* 56 r-59 r
- (8) Incipit (60 r): *Om svasti. Üneküi-yi üfil-iyer čindaya* 60 r-62 r
- (9) Incipit (63 r): *Qum aya qoqui. Čoy degedü blama ayilad* 63 r-67 v
- (10) Edifying poem by the 5th Noyan Khutukhtu *Rabjai* (1803-1856). See his *Collected Works (Zohiolyn Emhtgel)* Ulaanbaatar 1962. 317-320 69 r-76 r
- (11) Poem by *Rabjai*. See *Coll. Works*, 292-300 77 r-88 r
- (12) Version of the Story of the Paperbird, see MONG. 320, supposedly by *Rabjai*. See *Coll. Works*, 279-291 89 r-110 v
- (13) Poem by *Rabjai*, more elaborate than *Coll.*

- Works*, 242-243 113 r-115 r
- (14) Poem by *Rabjai*. See *Coll. Works*, 244-245 116 r-118 r
- (15) Poem by *Rabjai*, more elaborate than *Coll. Works*, 253-261 119 r-130 r
- (16) *Sekil-i jasaqu čiqula jüül-ün bičig*. Moralistic treatise 131 r-151 r
- (17) Poem by *Rabjai*. See *Coll. Works*, 334-338 152 r-160 v
- (18) Incipit (162 r): *Gegen tungyalay merged-ün Jarliy* 162 r-188 v
- (19) Poem by *Rabjai*. See *Coll. Works*, 309-316 190 r-208 v

Gnomic tale: Teacher and Pupil.

MONG. 540.

Modern metal-type print, 1 vol., 14 pp., 12.4×19 cm., 11 lines; complete.

Title on title-page: *Baysi šabi-yin üliger ene orusiba* 'The tale of teacher and pupil.'

Incipit (1:1): *Om svasti. siddam balar erten-ü angqan nigen čay-tur nigen baysi bui bülüge. nere anu lu gün tegün-dür kedün mingyan šabi bui amui* 'Om svasti sidham. Once, in the early dark age of beginning, there lived a teacher, *Lu gün* by name. He had as many as a thousand pupils . . .'

Terminatur (14:10): *eke boluysan jiryuyan jüül qamuy amitan amurjiqu boltuyai. om sayin amuyulang boltuyai. manggalam.* ' . . . this having become the origin, may all six kinds of creatures be peaceful! Om! May there be good peace!'

Gnomic poetry, coloured by Buddhism, clothed in the frame story of the savant *Lu güng* meeting one quiet boy among a group of playing, joyful children. When asked why he does not join the common merriment, he astonishes the savant by his wise answer, from which originates a lengthy discourse between the boy and the savant while he follows the savant, bare of all commodities,

riding an unsaddled ox (*Jayidang üker*). The spirit of the whole discourse is illustrated by the words of the boy on the absurdity of playing dice which brings the work into close relationship with the critical gnomic poetry, such as the words of the *Güng-ün juu-yin gegen* (MONG. 196) etc.: (4): . . .

ejed qan nayadubasu irgen-iyen jobayaqu.
erkim noyad nayadubasu kereg inu osoldaqu.
erkim(5)merged nayadubasu erdem-iyen umartaqu.
ekener kümün nayadubasu mayu nere olqu.
eng-ün kümün nayadubasu gedesü inu ölüskü.
eyetei kümün nayadubasu nöküd-iyen jütegekü.
ergiküü kümün nayadubasu ed mal-iyen bürilekü.
elberillü kümün nayadubasu jirum-iyen ebdekü . . .

'When lords and king amuse themselves, the subjects suffer.

When officials amuse themselves, they neglect the affairs (of state),

If eminent scholars make merry they forget their virtue.

If women make merry they get a bad reputation.
 If a common man amuses himself, his stomach is empty.

If a peaceful man amuses himself, his comrades are exhausted.

When a foolish man amuses himself, he wastes his chattels.

When a man of standing amuses himself, he ruins his reputation . . .'

Laufer, in his "Skizze", 226, believes that this theme derives from a *Jātaka*; Baldansodnam assumes Indo-Tibetan origin. Other MSS with similar titles: *Baysi šabi qoyar-un kelečiqsen bičig*, Ulaanbaatar, State Library, VAR 22-2919; *Erten-ü singšing lüi gung köbegün gıng ting nar-un silüglet*, see B. Ja. Vladimircov, "Etnologo-lingvističeskie issledovanija v Urge, urginskom i kentejskom rajonakh," *Severnaja Mongolija*, II,

Leningrad 1927, 13; a lithographed edition: *Jaidan qara ere üker tü köbegün-ü tuyuži*, Helsinki, R 53, see Aalto, "Ramstedt", 14. A modern edition, see Damdinsürüng, CSM, XIV, 481-486.

Printed by *Mongyol ulus-un sudur bičig-ün küriyeleng, Urga*; Dated: *Olan-a ergügdegsen-ü arban yurbaduyar on*, 1923.

Ulaanbaatar.

Poems by Li mong.

MONG. 81.

Manuscript, double-leaved book, 1 + 7 + 1 foll., 20.6 × 21 cm., 14 lines, clear hand on soft, Chinese paper. Complete, upper right-hand corners stained brown, back, cover-page reinforced with pp. 12 and 13 of a lead-type print of a Mongol translation of the Gospel according to St. Mark (*Marga-yin tabuduyar bölüg*).

Title on title-page: *Li mong šiyangšang-un joki-gaysan silüg üd debter* 'Books of poems composed by the worthy Li-mong.' An edifying story.

Incipit (1 r): *Erten-ü tang ulus-un dayisung qayan-u üye-dü nigen bičig-ün kümün-ü nere anu li mōng qorin tabun nasutai. ene kedüi čegejindegen subud metü erdemtei. gedesün doturaban toli adali uqayan bui bolbaču. adbara-dur mönggü joyos ügei tula. erdem uqayan delgeregülün jaružu čidaqu ügei . . .* 'Once, at the time of the Emperor T'ai tsung of the T'ang Dynasty, there lived a scholar named Li Mong, being twenty-five years of age. Although he was in his breast as virtuous as a pearl and was in his soul as true as a mirror, he could not employ himself in developing further virtue and knowledge as there was no money or silver in his trunk . . .'

The story describes how *Li Mong* then takes to roaming about the country in the company of a friend. One day he sees a castle in the middle of a large lake. On the walls of this castle *Li Mong*

sees some poems written. They speak about the faults of the wine, of colour, of property, and vigour. *Li Mong*, after reading these poems, composes other, and as he feels, better poems on the same topics. He then falls asleep and dreams that four beautiful girls appear wearing yellow, red, white, and black robes. The girls tell him that they shall for ever stay in this place, being four female incarnations who represent by the colours of their robes wine (yellow), life (red), vigour (black), and property and profit (white). Having been blamed by many poems of the past they do not dare show their heads. In the following discussion, *Li Mong* shows them their faults and refutes them. Awaked, he finds this, however, only a dream, whereupon he writes once more a poem about drink, beauty, property, and vigour, which he declares evil.

Terminatur (7 v:10): . . . *silüglejü bičiged. ene yirtinčü-yin yabudal anu Jegüden-dür adali büküi-yi uqaju sereged mön darui gereče yarču toyin bolbai. Mangalam* ' . . . having rhymed and written down this he understood that the course of this world was like the dream and, mistrusting it, he thereupon left his home and became a monk. *Maḡalam!*

Similar versions in the Coll. Rudnev (Vladimirčov, "Rukopisi," 1564) Nos. 4 and 233. Translation into Russian of the version of No. 4, Coll. Rudnev by A. D. Rudnev, "Povjest' o tom, kak li mun syan-šen udalilsja ot mira," *Bull. Ros. Geogr. Obšč.*, Kazan 1906.

Further MSS with similar titles: State Library of Ulaanbaatar, LIT 88-1070 *Lai meng-ün ger-eče yarču toyin boluysan üliġer*, 1 vol., 16 foll.; LIT 89-989 *Siyangsing li meng-ün üliġer-ün bičig*, 1 vol., 12 foll.

Tsakhar.

Poems by Li mong

Mong. 36.

Manuscript, 11 foll. (foll. 2, 4 r-14 v), 11.5×22.5 cm., 8 lines, careless hand on Chinese paper, corners damaged, incomplete.

Incipit (2 r): *čuqay-tur kürküi-yin jobalang . . . = MONG. 31, 2 v:3.*

Terminatur (14 v:8): . . . *kölčün čidabasu. amuyulang-un degedü bolju kilingbesü . . .*

Fragmentary copy of the *Li mong šienšang-un jokiyaysan silüg üd-ün debter*. See MONG. 81 and MONG. 31, 1 r-16 v.

Qadayin süme, September 1938.

Gnomic work: Rules of Behaviour.

MONG. 60.

Manuscript, double-leaved book, 1 vol., 12 foll., 11.5×24.5 cm., 8 lines, flowing hand on soft, Chinese paper, back cover-page fragmentary.

Title on title-page: *Yosulal nom-un bičig. degedü debter.*

Incipit (1 r): *Narin yosulal-un degedü bölüge. köbegüd degüner-ün dürim kemegči. boyda kümün-ü suryal buyu. açilal tegüči-yi terigün. kiči-yenggüi itegemči-yi . . .*

A handbook of maxims on human behaviour, e. g. 5 r:

Nasun-baya-yin čaytur.

buu ariki darasu uuyu.

ariki uuyuju soytobasu.

masi sibsig bolumui

'At the time of small age

do not drink brandy and wine;

If you drink brandy and become drunk

you will be very disgusting by.

Terminatur (12 v:2): *bügüde nige Jayu dalan jiryuyan jüil suryal.*

Dated: *Dumdatu irgen ulus-un qorin yutayar on-u nayiman sarayin qorin doluyan-a*, 1934/VIII, 27th.

Tsakhar.

Moralistic treatise.

MONG. 37.

Manuscript, double-leaved book, 1+17 foll., 11×21 cm., 7 lines, vigorous hand on soft, brown paper, corners frayed, complete.

No title.

Incipit (1 r): *Nigen üsüg-i erdeni kemegçi anu. erdeni-eče yayiqamsiy buyan-i üiledcü qudal-luya qamtu nom . . .*

Terminatur (17 r): *. . . jarim ud-tu dayalamči ügei bolbaču bi eyin kü orčiyulbai.*

As stated in the last few lines, a translation of a collection of definitions of virtues etc., arranged according to numbers from one to a group consisting of nine (*yisün jüil*), some of them with explanations. The use of numerical groups points to a work of Chinese origin. See CSM, XIV, 465.

Gnomic work: Collection of lamaistic maxims.

MONG. 45.

Manuscript, double-leaved book, 15 foll., (1+13+1), 11×21.7 cm., 8 lines, flowing hand on thin, Chinese, hand-made paper, bottom edges frayed, complete.

Title on title-page: *Modun-u šastar qoyar yosun-u gesigün nabči Jayun tegülder kemegdekü orusiba* 'Book of the tree with branches of the two rules, covered by one hundred leaves'.

Incipit: *Om sayin amuyulang boltuyai. erdeni bodi sedkil-ün ündüsün batudyad. egenegte ayui yeke qoyar čiyulyan-u gesigün delgeregsen . . .*

Terminatur (15 r): *. . . amitan бүкүн-ү туса-йи үiledkü boltuyai.*

Colophon: *kemen sayin nomlal modun-u šastar qoyar* (15 v) *yosun-u gesigün nabčün Jayun tegül-der kemegdekü egüni. üfigsen üfigdegsen eldeb jüil-i nöküčel bolyaju toyin ratna šasana* (*btsun pa dkon-mchog-bstan-pa'i-sgron-me* also in Tibetan) *ber carganmanču* (in Tibetan: *tswa'-rkan sman-chu*)-*dur odqui Jam-degere alin duradduysan-i öberiyen bičün üiledbei* 'The book of the tree with branches of the two rules, covered by one hundred leaves, this good preaching . . . has been written by *Toyin Ratnašāsana*, having been desired by everybody, on his way to *Tswa'-rkan sman-chu*.'

See MONG. 56–9. Translation of a Tibetan gnomic work by *dKon-mchog-bstan-pa'i-sgron-me* (1762–1823). Another Mongol version, see *Damdinsürüng*, CSM, XIV, 476–481; State Library Ulaanbaatar, SA 877.4–895.4 (*Jadamba, Studia Mongolica* I/11, 93).

Bought at *Qadayin süme*, 1938.

Gnomic work: Maxims.

MONG. 42.

Manuscript, double-leaved book, 14 foll., 12×23.5 cm., 9 lines, thin, cursive hand on coarse, Chinese paper; foll. 10–13 blank. Complete.

No title.

197 (198) maxims in couplets, numbered in Chinese; couplet No. 104, fol. 6 v counted twice.

Incipit: No. 1 – *sonusyal-i quriyabal-a mergen bolun-a.*

usun-i quriyabal dalai bolun-a.

Tsakhar.

Maxims with commentary.

MONG. 199, 338.

Xylograph, double-leaved book, 34 foll. (1 + 34 + 1), 20×29 cm., 16 lines, yellow paper covers, title-slip framed in black, Chinese pagination, complete. Two copies.

Title on title-page: *Di giyun boyda-yin yirtinčü-yi uqayuluyči nomlal* 'Lectures by the Holy Di giyun, comments on the world.'

Incipit (1 r): *Yirtinčü-yi uqayuluyči nomlal. Dayičing ulus-un sayisiyaltu irügeltü-yin qarayčın yaqai jil-ün jiryuyan sara-yin arba yisiin-dü boo čing fu-yin barayun jam-un . . .*

Some maxims illustrated by stories from various times, e. g. 17 r, *K'ang-hsi* 3, 1664; 30 v, *Taokuang* 15, 1835. 4 r:8 mentions *Guwan di gesur boyda* (!); 24 r *Qormusta*; etc.

Colophon consists of seven quatrains 33 r:9–34 r:5. It states about the translator and the editor (34 r:6) *Köke qotan-u tümed-ün jalan-u janggi buyan ölfei mongyol-čilan orčiyulbai. köke qotan-un tümed-ün jalan-u janggi yondebuu. köke qotan-u tümed-ün qosiyun-u suryayuli-yin bayisi sumun-u janggi sangrub nayirayuluysun jasabai. bičigeči urtu bičibe.* 'Buyan ölfei, *Jalan-u janggi* of the *Kuei-hua Tümet*s translated it into Mongolian. *Yondebuu, Jalan-u janggi* of the *Kuei-hua Tümet*s and *Sangrub, Sumun-u janggi* and schoolmaster of the banner of the *Kuei-hua Tümet*s corrected it. *Urtu*, the scribe, wrote it.'

Dated (34 v): *Bürintü jasayči-yin nayimaduyar uy* (Apparently for on 'year') *namin sara-yin sayin edür-* 1869.

Bought from a *Tümet* family NW of *Kuei-hua*.

Gnomic treatise on the virtues of the Manchus.

MONG. 86.

Manuscript, double-leaved book, 21+1 foll., 23×23 cm., 18 lines, flowing hand on soft, Chinese paper, Mongol pagination.

Title on title-page: *Nigen sedkil kemekü neretü orusil* 'Introduction (to the writings) called 'The One Named One Mind'.'

Treatise on virtues, duties, and correct behaviour. Translation from the Manchu.

Incipit (1 r): *Kičiyengüilen sanabasu. manju narun ötegüs-ün kümün büri efen-dür sidaraqu. ečige eke-degen elbereltei . . .* 'When one respectfully reflects, all the ancestors of the Manchus have been honest towards the Emperor, they honoured father and mother . . .' The anonymous author states about the title and the origin of his work (1 r:9): . . . *qayučin yosu-yi kičiyenggüilen dayaju . . . sedkil-iyen ünemlejü sayin-i kičiyejü jokimui. yayčakü mungqay bi kedün bičig-i ungsiy-san ügei büged. manju bičig-yi surajuqui . . . qoyina čirig-ün yařar-a tabun jil ilegüü yabuyad joltai bar nigen sedkil kemekü neretü kögsin-lüge uçirařu bi dakin dabdan suryaqu-yi yuyuqu-dur. tere kögsin nadur . . . aman-bar suryabai . . . mungqay bi kičiyenggüilen . . . bičiged . . .* ' . . . observing faithfully the old customs . . . (and) keeping their meaning truthfully I have striven to produce something good. Although I stupid one have not read many books, I have studied the Manchu writing . . . Later on living for more than five years at the army-camp, I occasionally met an old man named *Nigen sedkil* (One Mind). When I repeatedly requested him to teach me, this old man taught me (from) oral tradition . . . which I stupid one have (now) . . . noted down . . .'

The back cover-page bears the Manchu inscription: *gosin jurgan dorohon mergen akdun* 'Love, conscience, behaviour, reliability, etc.'

Collection of gnomic poems.

MONG. 191.

Manuscript, foll. 1-4 + foll. 1-6, 24×25 cm., 16 lines, flowing hand on double leaves of thin, Chinese paper, Mongolian foliation. Half of the first page missing, last page damaged. Both pages show clumsy attempts at restoration by Mongols. Incomplete.

Two collections of gnomic poems.

(a) 1 r-4 v:8.

Terminatur: Mingyan salayatu. mingyan nabčitu lingqua čičig-in čomorlig-un toyurčuy kemegdekü toli bičig orusibai 'Mirror (of dicta) which is called Bouquet of Lotus Flowers with Ten Thousand Petals and Thousands of Branches.'

(b) 1 r-6 r:16. *Erten-ü boyda merged-ün üldegsen silüglel anu* 'Rhymes inherited from the ancient holy savants.' This part derives from the Ch'ing (Manchu) period, as mentioned in one of the dicta (8 v): *Dayičing ulus-un törü-yi engke bol-yaqu anu. erdem qurča merged bolai* 'The virtuous and intelligent savants are those who make the reign of the *Ta Ch'ing* Dynasty peaceful!'

Bought from *Öljei buyan*, January 16th, 1939, at *Qadayin süme*.

Collection of lamaistic prayers and didactic writings.

MONG. 56.

Manuscript, 1 vol., 295 foll., ca. 13.3×20.5 cm., number of lines per page varies. Flowing hand on paper of unequal quality, foll. 1-134 modern pen in red ink, the rest brush in Chinese black ink. Binding showing European influence, hard

covers of cotton bearing a floral design. Well preserved, fairly recent (1934).

Copies of seventeen prayers and didactic writings as collected by one writer; Nos. 1-7 are excerpts from the Collected Works of *bTsoñ-kha-pa*. (1) Without title. (13 v): . . . *raqba jamsan ber . . . duradqaysan-u učir-a . . . sumati kirti siri ber . . . nayirayuluyсан . . .* (It has been composed by *Sumatikīrti śrī* (= *bTsoñ-kha-pa*) because of its being requested by *Raqba Jamsan . . .* . . . 1 r-13 (2) *Bakin raqba jamsan qayan ber jalal ayilad-qaysan-u qariyu-dur qayiralaysan bičig bui* 14 r-26 r (3) *Cako ombo (Tshakho dbon-po) blama ber bičig ergügsen-ü qariyu-dur qayiralaysan jarliy anu* 27 r-35 r (4) *Basa cako ombo-dur mör-ün erkin yurban tobči qayiralaysan anu* 35 v-39 v (5) *Basa baĵar siri blama-dur qayiralaysan suryal anu* 40 r-53 r (6) *Orčilang-ača uyidqu-yin üge kemekü suryal* 53 v-64 r (7) *suryal*. Excerpt from Vol. *na* (VIII) of the Collected Works of *bTsoñ-kha-pa* . . . 65 r-78 v (8) *Edüge boyda congġaba-yin sasin yampar metü delgeren orosiqu ba. sasin-i bariyči sabinar yampar metü yaruyсан-i tobči-yin tedüi ügülesügei*. Excerpt from Vol. *ca* (V) 79 v-93 v (9) *Boolur toli kemekü sudur-un quriyangyui-yi bičibei*. A copy of the historical compilation *Erten-ü čay-un bolur toli kemekü teüke* (1880). See Mong. 55 1 v:3 f. Dated: Chinese Republic 24, 1934 94 r-134 r (Here ends the part of the work that is written in red ink.) (10) *Sayin nomlal modun-u šastir qoyar yosun-u gesigün nabčün ĵayun tegülder kemegdekü*, a work by *Toyin ratna šasana dabim* (see Mong. 45) 135 r-152 v

- (11) Gnostic work without title. . . . 153 v–161 r
 (12) *Qoyar yosun-luya barilduysan suryal-un jerge. Subud erike.* The colophon runs (178 v): . . . egü-ni . . . erketü činggis-ün uy-ača törögsen qalqa-yi vačiri tüsiyetü qan ber časutan-u orun-dur yurban erdenis-yi kündülen takiqui-a ögede boluysan-dayan Jokiyaytun kemen jarliy-iyar duradqaysan yosuyar. zahor-un ifayur tu . . . vagindara sumadi sagar . . . podala-yi yeke orun-dur nayirayuluysan . . . 'this, which has been composed by Vāgindra-sumatisāgara (1617–82, the fifth Dalai Lama), descendant from Zahor, at the great place of Potala . . . on the occasion that the Tüsiyetü Khan Vačiri, when in Tibet to worship the Three Jewels, requested it by saying "compose it", he who was born from the root of the mighty Činggis . . . ' For a slightly different translation of the same work see *Ulayan subud-un erikes-ün suryal* in the Collection Mostaert 162 r–179 v
 (13) *Qoyar yosun-u tebčikü üiledkü-yi ilyal-i todorqai-a taniyuluyčü suryal arban nayiman keregetei,* a copy of a translation of a treatise by the (first) *ICaň-skya Khutukhtu Nağ-dbaň-blo-bzaň-chos-Idan* (1642–1714) xylographed at Peking (see Heissig, *Blockdrucke*, No. 157) 180 r–186 r
 (14) *Qoyar yosun-u suryal qamuy tusatu sayin nomlal yučin nige bui tu kemegdekü,* a treatise by the *Dzaya Pañđita* (195 v): . . . *Jamparasi güng-ün köbegün gombojib ber qola yajir-ača duradqaysan-u niyur-tur Jaya pandida qutuytu ber nayirayuluysan . . . ' . . . composed by the Dzaya Pañđita Khutukhtu on the occasion of being requested by Gombodzab, the son of Gung Dzamparasi, being far away . . . ' 187 r–196 v*
 (15) Gnostic work without a title. . . 197 r–223 r
 (16) A treatise. 224 r–246 v
 (17) *Doluyan suryal-i erke ügei ungsiyulqu bičig.* Mongol translation of a Manchu-Chinese edition, 'The Seven Teachings.' (248 v): *manju kitad*

üsüg-i qabsuraju bičibe . . . 'I wrote it in an interlinear version in Chinese and Manchu . . . ' (249 v): . . . *Tngri tedkügčü-yin qorin yisüdüger on-dur köbögetü sira-yin mongyol qosiyun-u yab-yan čirig-ün neyite-yin daruya-yin yamun-u temdeglegčü tüsimel beke tusiyal-ača anggijiraju. ebedčün-yi sobilaqu čilügen-dür quralduyulju bičibe* ' . . . *Beke*, secretary of the office of the commanding officer of the infantry division of the yellow-bordered Mongol banner, wrote it in the twenty-ninth year of *Ch'ien-lung* (1764), when relieved of his (office) duties while recovering from illness.'

Orosil (Preface) 247 r–249 v
 Text 250 r–294 v

Gnostic work: Teachings by Mergen gegen.

MONG. 537.

Modern metal-type print, 1 vol., 28 pp., 9×13 cm.

Title: *Mergen gegen-ü suryal orusiba* 'Precepts by Mergen Gegen'.

Incipit (1): *Arban jüg-ün qamuy burqan örüsüyen abura. arban qara nigül-iyen namančilan mörgümüi . . .*

Terminatur (28): . . . *sayisiyan eb sanan yabusu sayin. sayin buyan delgeretügei.*

A moralistic treatise in forty poems and five chapters (*döčin silüg tabun bölüg*).

Printed by *Mongyol ulus-un sudur bičig-ün küriyeleng, Urgha.*

Dated: *Olan-a ergügdegsen-ü arban qoyar on-dur*, 1923.

Ulaanbaatar.

Admonition (bLo-sbyoñ) by the seventh Dalai Lama.

Mong. 109.

Modern metal-type print from *Urgha*, 4 foll., pp. 1–7, 9.6×13.2 cm., 8 lines.

Full title (cover): *Dalai blama galsangjamčo-yin ayiladuysan lojong orusibai*. 'Admonition (Tib. *bLo-sbyoñ* 'spiritual purifying') uttered by the Dalai Lama *bsKal-bzañ-rgya-mtsho*'.

A sermon by the seventh Dalai Lama (1705–57), printed at *Urga, Mongyol ulus-un sudur bičig-ün küriyeleng, Olan-a ergügdegsen-ü arban qoyar ondur*, 1922. The language of the text shows the following dialectal peculiarities: *čokinai-la*; *ebdenei-le*; *čadurlandanai-la* used with the conditional *-baču*.

Sermon by a rJe-btsun-dam-pa Khutukhtu.

MONG. 283.

Manuscript, *pothi*, 6 foll., 9×24 cm. Foliation in Tibetan and Chinese added in pencil. 15 lines. Calamus-written in black ink, writing-space bordered in black. Complete.

Moralistic treatise (*Buyan-u suryal*) by one of the *rJe-btsun-dam-pa Khutukhtus* as expressed on 6 r: *baday silüg üd-i rje bjun damba qutuytu qolban silüglen dayulabai* 'these rhymes were sung and put together by the *rJe-btsun-dam-pa Khutukhtu*.'

Copy from a xylograph of the *Čayan ayula-yin süme* in *Tsakhār*. Colophon: . . . *čayan ayula-yin süme-dür keb seyilgeküi-dür. čaqar köbegetü čayan-u kündü bošuqu yarimpil bičibei . . .* ' . . . for the cutting of the printing-blocks in the Monastery of the White Mountain, *Kündü bošuyu yar 'phel* from the white-bordered banner of the *Tsakhār* has written it.' (*Kündü bošuqu yar 'phel* is known to have worked in ab. 1791. See the *bTsoñ-kha-pa* biography, Pučkovskij, "Voprosy", 281; Heissig, *Handschriften*, No. 341). On fol. 1 r is added in very careless and faulty Tibetan *dBu-can*: 'di-gzañ spyod slab-bya bžugs, correctly: 'Dir bzañ-spyod slab-bya bžugs, "Here is the *Buyan-u suryal*".

Sermon by the eighth rJe-btsun-dam-pa Khutukhtu.

MONG. 292.

Manuscript, *pothi*, 6 foll., 8×20.5 cm., 15 lines, flowing hand, written with a quill in black and red ink on darkened (Russian?) paper. Writing-space bordered in red. Complete. Front and back covers bear Mongol seal: Jacobsen.

Full title (cover): *Jibjundamba daranada-yin jarliy-un suryal* 'Sermon by the *rJe-btsun-dam-pa Tāranātha*'; fol. 2 r more explicitly *Boyda Jibjun-damba daranada-yin altan jarliy-i küliyejü sonusuytun ta minu üker jilün ebül-ün dumda sarayin sineyin nayiman-u edür . . .* 'Remain and listen to the golden words of the Holy *rJe-btsun-dam-pa Tāranātha* . . . On the eighth day in the beginning of the middle winter-moon in the year of the Ox . . .'

A sermon by the eighth *rJe-btsun-dam-pa (Tāranātha)* (1870–1924) on (2 v) *qalqayin qara qariyal. qoorutu tamiki. qara ariki yekedegsen-u tuqai* 'occasion of the excesses of the *Khalkhas* in illegitimate intercourse, corrupting tobacco and black brandy.' The sermon contains further the admonition to monks to abstain from the above-mentioned depravities.

Terminatur: . . . *kičiyen ungsituyai. ölfej qutuy orusiqu boltuyai. om ma ni bad mi hum*. The sermon is a very interesting testimony to the quick spreading of the use of tobacco amongst the Mongols, who came to know it not earlier than the first half of the seventeenth century. See Fuchs, *Mon. Ser. V*, 1940, 81–102; M. Boyer, *Mongol Jewelry*, Copenhagen 1952, 155–57.

Episcopal epistle by the eighth rJe-btsun-dam-pa Khutukhtu.

MONG. 52.

Manuscript, double-leaved book, 14 foll. (1 +

12+1), 14×24.5 cm., 7 lines, flowing hand on Chinese paper.

Title: *Jibjundamba qutuytu-yin tüsiyetü qan ayimay-un čiyulyan daruya giyün wang tusalayči bükün-dür ilegegsen bičig* 'Epistle sent by the *rJe-btsun-dam-pa Khutukhtu* to all *tusalayčis* and *giyün wangs* and the chief of the league of the *Tüsiyetü Khan Aimakh*'.

Episcopal letter sent by the eighth *rJe-btsun-dam-pa Khutukhtu Tāranātha* (1870–1924) to all officials of the *Tüsiyetü-Khan* banner of the *Khalkhas* emphasizing his actions furthering the religious life of the *Khalkhas* and denying some unfriendly rumours.

For this type of admonitory epistles and their political use see Heissig, "Oslo," 92–106; B. Rinčen, *Üür-ün tuyaya*, Peking 1953, Vol. I, 186; 247–252.

Tsakhar.

Episcopal epistle by the eighth *rJe-btsun-dam-pa Khutukhtu*.

MONG. 210.

Manuscript, double-leaved book, 3 foll., 31×29.5 cm., 20 lines, flowing hand in black ink on modern, Chinese writing paper, title-page made of hard cardboard.

Title on title-page: *Boyda gegegen-ü longdon Jarliy sudur* 'Episcopal epistle (Tib. *luñ-ston*) by the Holy *Gegen*'. Title repeated on fol. 1 r.

Incipit (1 r:2): *Om sayin amuyulang tan boltuyai. sugavadi-yin oron-ača bayužu iregsen barayun ya-jar-un dalai blama-ača Jarliy-tai. bangčün boyda-ača qutuy-tai. dalan tabun maqagala-yin düritei. . . Terminatur* (3 v:2–5): . . . *ene čöb-ün čay-tu blama baysi qayan sayin sitüfü yabubasu burqan-u oron-du učaraq-ud qola-ügei bui ene suryal-i*

sayin kümün-iyer dayudayulju ujifu (?) sonusbasu arban tabun-u naran sayin genel metü bolai.

Admonitions by the eighth *rJe-btsun-dam-pa Khutukhtu* of the *Khalkhas*, as seen from 1 v: *aru qalqa mini bi tabuduyar jiryuduyar doloduyar nayimaduyar boyda gegegen geju olan olan töröldegen olan udaya ene suryal-i tarqayaysan bile . . .* 'You, my Northern *Khalkhas*! I have been called the Fifth, the Sixth, the Seventh, and the Eight *Boyda Gegen*, and in all these incarnations I have spread these teachings many times.'

Of particular interest is the list of religious texts given at the beginning, the reading of which is demanded by the *rJe-btsun-dam-pa Khutukhtu*. For similar works see MONG. 52 and 292. See further on this and other works of the same genre Heissig, "Oslo", 92–101.

Modern copy by *Očirbatu tayiji*, bought at *Suiyüan*, 1938.

Gnomic teachings: The Teaching of the *Gegen* of the Duke's Temple.

MONG. 196.

Manuscript, double-leaved book, 1+16 foll., 15×29.5 cm., 12 lines, flowing hand on hand-made paper, complete, foll. 9–16 blank.

Title on title-page: *Jarliy-iyar soyurqaysan buyan ibegegči süme-yin gegen-ü ayiladduysan güng-ün joo-yin gegen-ü suryal orusiba* 'Teachings of the *Gegen* of the Duke's temple, brought forward by the *Gegen* of the temple to which by imperial (decree) was granted (the name Temple) Assisting the Merit.'

Incipit (1 r): *Abural-un oron bügüde nigen degere quraysan. ači tegüs blama minu jirüken-dür orusin. aday mayu adqay sinul budungyui-yi arilyan. asaraltu suryal üges qurča bolyan adislan. isi-*

dangjinwangjil gedeg güng-ün joo-yin šabrong bi . . .

Terminatur (8 v): . . . *neyite tabun bölüg. kemen nomlaysan mergen suryal egüni sine toli-yin qurriyan-ača keblen tarqayabai.* ' . . . five chapters in all. These wise teachings have been printed and distributed by the office of *Sine toli.*'

A manuscript copy of a printed edition of the famous precepts of the *Ordus Lama Ye-šes-bstan-'dzin-dbañ-rgyal* (ab. 1909), published at Ulaanbaatar in connexion with the literary periodical *Sine toli*. On this critical-satiric poem and its author see Baldansodnam; Heissig, "Ein moderner mongolischer Beitrag zur mongolischen Literaturgeschichte etc.," *CAJ*, II, 1956, 51-53; *The Mongolian People's Republic*, Ulaanbaatar 1956, 114; O. Lattimore, *Nationalism and revolution in Mongolia*, Leiden 1955, 25. Another edition, Ulaanbaatar 1928; see further Damdinsürüng, *CSM*, XIV, 548-556.

Tsakhar.

Gnomic poem about aging.

MONG. 2.

Manuscript, double-leaved book, 20 foll., 11 × 21.5 cm., 6 lines, flowing hand in black ink on Chinese paper, incomplete.

Teachings in poetical form (*silüg-i nomlarun*) by a certain *boyda lama*, at the request of a disciple, on *ötelügsen-ü Jobalang* 'the suffering of having become old', *edüge ebedküi Jobalang* 'the suffering of being sick now,' and other teachings at the request of a certain *Ligs se gbum qatuytai* 'Legs-se-'bum, the married one'.

Book of riddles.

MONG. 217.

Manuscript, double-leaved book, 8 foll. + back cover, 13 × 25 cm., 8 lines, flowing hand in black

ink on soft, absorbent, Chinese paper. Title-page missing, otherwise well preserved and complete. Back cover shows some irrelevant scribbles of a later period.

No title. The MS contains various riddles in the form of questions and answers, both of which strongly influenced by lamaist thought during the period of the Manchu dynasty, as indicated by the mentioning of the Manchu emperor, the *rJebtsun-dam-pa*, the *lCañ-skya Khutukhtu*, etc.

Incipit: Aru-yin yurban boyda-yin ali boyda yeke bui. Arban yurban keyid-yin ali . . .

Terminatur: . . . erlig-yin tingkim-i bariyči buyan . . . ?

Proverbs.

MONG. 197.

Manuscript, double-leaved book, 45 fol. (2 + 43), 27 × 27 cm., 12 lines, clear, flowing hand on Chinese, hand-made paper.

Title on red title-slip: in Manchu: *Monggo hergen-i juru gisun-* in Mongolian: *Mongγol üsüg-ün qoos üges* – in Chinese: 蒙古對聯 *Meng-ku tui-lien* 'Couplets in Mongol writing.'

Fol. 1 r bears the following remark, which has no connexion with the theme of this collection but has been taken from the *Tung hua-lu: Degedü erdemtü-yin terigün on dörben saradu olan tūsümed ayuda nayiramdaqu örüsiyegči quwangdi kemen čolo ergübei.*

Foll. 2 r-33 v: Rhymed Mongol couplets; very often a Chinese transliteration is added.

34 r begins a story, which explains about the origin of such couplets: *Erte üye-dür kiyangsi yafar-un nigen kümün bejing-dür čing tang sayujuqui . . .* 'Once upon a time there lived a

man from *Kiangsi* in the *čing-tang* (district) of Peking . . .

Bought from a *Tümet* family NW. of *Kuei-hua*.

Chinese proverbs.

Mong. 195.

Manuscript, double-leaved book, 8 foll., 31.5 × 27.5 cm., modern Chinese writing paper ruled in red, 20 lines, and 1 fol. of strong, white paper bearing the title; modern copy, remark on title-page by

K. Grønbech 'Kopi v. Očirbatu'. Upper part of each line contains the Mongol transliteration of the Chinese sentence, lower part the Mongol transliteration.

Title on title-page: *Ming qiyan gi kemekü sudur* 'Book called *Ming hsien-chi*'.

Chinese maxims in Mongol transliteration and translation, apparently a copy of the Chinese *Ming hsien-chi* 明賢集.

Suiyüan, 1938.

TALES OF INDO-TIBETAN ORIGIN

Tales from the *Pañcatantra*.

MONG. 319.

Manuscript, double-leaved book, 1 + 10 + 1 foll., 29.2 × 11.7 cm., 6 lines, flowing hand on thin, Chinese paper, edges singed, complete.

Title missing.

Incipit: *Blama mañjusiri-dur ünen kü süsüg-iyer mörgümü bi . . .*

Terminatur (10 v): . . . *tegünü köbegün bürintü jasayči tüg tümen on . . .* This dates the MS from the time of the Manchu Emperor *T'ung-chih* (1862–74).

A collection of Mongol variants of themes from the *Pañcatantra* cycle. Added to these a list of the Manchu emperors from *Shun-chih* to *T'ung-chih*.

I. Monkey and tortoise: A tortoise meets a monkey, who treats the tortoise lavishly to fruit. The jealous wife of the tortoise asks for the monkey's heart to cure her feigned illness. When the tortoise tries to kill the monkey, taking him for a ride on the sea, it is tricked by the monkey into returning to the shore. Moral.

The version is close to the Mongol version in the MS. Burdukov (see Vladimircov, "Pañcatantra," Tale IX) and to the Syrian version of this tale in *Kalilah and Dimnah* (F. Schulthess, *Kalila und Dimna, Syrisch und Deutsch*, Berlin 1911, II, 77) 1–7 v

II. *Nökür-ün erke-ber juryan mutur-tai bolumui kemegsen nigen üliiger*: A pious couple please by their offerings the guardian spirit (*ejid sakiyulsun*) When he shows himself in human form and asks them to express a wish, the greedy wife wants all members of their family transformed into beings with six hands. After the wish has been granted, the other inhabitants of the village do not recognize them and burn them to death, believing them to be demons.

This motif is distantly related to the tale of the poor *Somilaka* in the *Pañcatrantra* (see J. Hertel, *Tantrākhāyika, die älteste Fassung des Pañcatantra*, II, Leipzig 1909, 84–87), although the moral differs 8 r–8 v

III. An Indian king gives to a monkey a sword with which to guard the king's sleep. When a snake comes near the king, the monkey is too

frightened to kill it, but a hidden robber takes the sword and kills it, saving the king's life. He confesses to the wakened king that he is a robber. The grateful king makes the thief a minister because he has saved his life. Moral.

As regards the theme of the *Pañcatantra* (J. Hertel, *Das Pañcatantra*, Berlin 1914, 137) 9 r-10 r IV. The Manchu emperors from *Eye-ber Jasayči* to *Bürintü Jasayči* 10 r-10 v

For a complete version of the *Pañcatantra* in Mongol see Vladimircov, "Pañcatantra", 401-522; Japanese translation: Yamamoto Mamoru, *Mōko isen-ichi yoru monogatari*, 1939.

Old collection.

Vikramacarita tales (ornatior).

MONG. 548.

Microfilm.

Enedkeg-ün yaġar-un bigarmijid qayan-u tuyuġi orosibai 'Tales about King Vikrama of the country of India', a modern print from Ulaanbaatar, State Publishing-House, 1924, 355 pp., 12 lines. The print reproduces a MS belonging at that time to the *Beyile Gomboġonsin, Ĵakiruyči Jangġi* of the *Čin wang ačitu wang-un qosiyu* of the *Setsen-Khan* district (*Khalkha*), which MS has been printed without many corrections - *bayul-yan abču tedüilen yeke ĵasaburilan ügei keblebei* (p. 355).

The thirty-two chapters have the following headings:

| | |
|---------------------------|--------|
| I: <i>Manggata</i> | 1- 10 |
| II: <i>Galba</i> | 10- 14 |
| III: <i>Anangda</i> | 14- 29 |
| IV: <i>Ĵoti</i> | 29- 47 |
| V: <i>Mahamudra</i> | 47- 66 |
| VI: <i>Ratna</i> | 66- 78 |

| | |
|---|----------------------|
| VII: <i>Nangsatara</i> | 78- 87 |
| VIII: <i>Adaya</i> | 87- 93 |
| IX: <i>Nagaranca sumiya</i> | 93- 99 |
| X: <i>Bod</i> | 99-106 |
| XI: <i>Baraysbadi</i> | 106-113 |
| XII: <i>Šugara</i> | 113-120 |
| XIII: <i>Anggaray</i> | 120-126 |
| XIV: <i>Saničir</i> | 126-131 |
| XV: <i>Včir anangda</i> | 131-141 |
| XVI: <i>Mahamanggala</i> | 141-155 |
| XVII: <i>Qongdararatna</i> | 155-160 |
| XVIII: <i>Sugara</i> | 160-171 |
| XIX: <i>Banda</i> | 171-185 |
| XX: <i>Manhadura</i> | 185-194 |
| XXI: <i>Burungratan</i> | 195-208 |
| XXII: <i>Isdararatna</i> | 208-219 |
| XXIII: <i>Mahanadayan</i> | 219-224 |
| XXIV: <i>Maharali</i> | 224-230 |
| XXV: <i>Mahacandi</i> | 230-239 |
| XXVI: <i>Asutimara</i> | 239-250 |
| XXVII: <i>Gamala</i> | 251-260 ¹ |
| XXVIII: <i>Mahasambati</i> | 260-291 |
| XXIX: <i>Maratau-a</i> | 291-300 |
| XXX: <i>Namoratnataraja</i> | 301-310 |
| XXXI: <i>Tngri-ner qutuy orusiyuluy-san büsbe</i> | 310-328 |
| XXXII: <i>Mahai ivadi</i> | 328-353 |
| Postface | 352-354 |
| Colophon | 355 |

For the characteristics of this version see Charles R. Bawden, *Tales of King Vikramāditya and the thirty-two Wooden Men*, New Delhi 1960, 9. Edited with introduction by Charles R. Bawden, *Vikramāditya tales from Mongolia*, New Delhi 1962.

¶ ¹) The pagination of the print reads erroneously 157-188 instead of 257-288.

Vikramacarita tales.

MONG. 22.

Manuscript, double-leaved book, Chinese binding, 7 vols., 33 + 26 + 26 + 22 + 42 + 21 + 21 foll., 11.5 × 21.3 cm., 7–9 lines, flowing hand on soft, Chinese paper. Incomplete, vol. 1 missing; vols. 3, 5, and 7 with title-label of yellow paper.

Title (as mentioned on title-labels): *Bigarmijid qayan-un üliġer* 'Tales of Vikrama Khan'. A redaction of the thirty-two tales of Vikrama identical in contents and mostly also in wording with the printed version (*textus ornatiore*) (Ulaanbaatar 1924, see MONG. 548).

Fascicle I missing.

Fascicle II contains:

Chapter 5: *Tendeċe qayan yaruyad nigen dayun sonusuyad . . . maha mudra neretü 5. bölüg-ün quriyangyui* 1 r–12 v.

Chapter 6: *Tendeċe möngke tüsimel söġüdbesü . . . ratna neretü 6. bölüg* 12 v–19 r

Chapter 7: *Tendeċe qayan qatun ekilen qamuyiyar tere dayun-aċa ayuju . . . nagsadara neretü 7. bölüg* 19 r–24 r

Chapter 8: *Qayan ber bosti-yi dayudaju iregüliġed . . . adiya neretü 8. bölüg* 24 r–27 r

Chapter 9: *Tendeċe qayan jarliġ bolurun. batu biċigeċi-yi dayudaju . . . nagaranġa sumiya neretü 9. bölüg* 27 v–31 r

Chapter 10: *Tendeċe matar neretü tüsimel barsdur söġüdcü . . . bod neretü 10. bölüg . . .* 31 r–33 v

Fascicle III contains:

Chapter 11: *Tendeċe qayan ber matar-a tüsimel-i dayudaju . . . baragsbadi neretü 11. bölüg 1 r–4 v*

Chapter 12: *Tere ċay-tur ogyu qayan-u amur erikü elċi-ber . . . sugara neretü 12. bölüg* 4 v–7 v

Chapter 13: *Tendeċe ja sig möngke qoyar. ogyu qayan-u yadan-a . . . agarqan neretü 13. bölüg* 7 v–9 v

Chapter 14: *Basa tere ċay-tur ji-a sig möngke qoyar qarġu odayad . . . sanigċir neretü 14. bölüg* 9 v–12 r

Chapter 15: *Tendeċe suriya qayan jarliġ bolurun . . . vċir ananda neretü 15. bölüg* 12 v–16 v

Chapter 16: *Tendeċe qormusta tngri jarliġ bolurun . . . mahamanggala neretü 16. bölüg 16 v–24 r*

Chapter 17: *Tendeċe suriya qayan ber dörben jüg-tür . . . sudariratna neretü 17. bölüg . . .* 24 r–26 v

Fascicle IV contains:

Chapter 18: *Tendeċe tngri ner söġüdcü bigirmijida-du öċirün . . . sudara neretü 18. bölüg 1 r–7 r*

Chapter 19: *Tere ċay-tur ċoto teneg ireged eyin üġülerün . . . banda neretü 19. bölüg . . .* 7 r–14 v

Chapter 20: *Ene üliġer-i sonusuysan. duradduysan ungsiysan biċiġsen biċiġülüġsen ber ġurban mayu jiyayan-dur ülü unaqui boluyad ilede tuyulġu burqan-u qutuy. olumui kemen qongsim bodisadu-a-un jarliġ bolai. tendeċe bigarmijid jarliġ bolurun . . .*

maha dura neretü 20. bölüg 14 v–19 r

Chapter 21: *Tendeċe bigarmijid üġülerün . . . burung rata neretü 21. bölüg* 19 r–26 r

Fascicle V contains:

Chapter 22: *Tendeċe arsi jarliġ bolurun . . . Jisdariratna neretü 22. bölüg* 1 r–8 r

Chapter 23: *Tendeċe bodi toyin arsi-i ayui-dayan . . . jalaju siregen degere sayulyayad maha diyan neretü 23. bölüg* 8 v–11 v

Chapter 24: *Tendeċe bodi toyin üġülerün . . . maharali neretü 24. bölüg* 11 v–15 v

Chapter 25: *Tendeċe bigirmijid yabun doturban eyin sedkirün . . . mahacandi neretü 25. bölüg* 15 v–22 r

Fascicle VI contains:

Chapter 26: *Tendeċe bigirmijid yabuqui-dur. vċir yogini-yin qubilyan galindevi dayudabasu . . . asuri maya neretü 26. bölüg* 1 r–8 v

Chapter 27: *Tendeċe basa bigirmijid yabuju nigen*

jil boluysan-u qoyina . . . gamala neretü 27. bölüg 8 v-15 r

Chapter 28: *Tere çay-tur mahasambadi qayan qourçi ratna eme-lügeben . . . mahayapali neretü 28. bölüg 15 r-36*

Chapter 29: *Tere çay-tur bigirmijid sedkil-eçe Jobaju sayun . . . marideva neretü 29. bölüg-yi gederü buçayaysan-u tula yekede quriyabai 36-42 v*

Fascicle VII contains:

Chapter 30: *Tere qoyar sibayun ötün-iyen nuryuyad . . . namo niyuna dariya neretü 30. bölüg 1 r-7 v*

Chapter 31: *Mön tere bayar-un çay-tur öngge ügei-yin tngri-ber . . . tngri ner qutuy amsiyuluy-san büsbe neretü 31. bölüg 7 v-21 v*

Fascicle VIII contains:

Chapter 32: *Tere çay-tur qormusta ber burqan-dur eyin ayiladqarun . . . maha ivadu neretü 32. bölüg 1 r-20 v*

Postface: *Tendece qormustaber . . . qormusta ekilen tende bügüdeger dayan bayasulçibai . . 21 r-21 v*

Vikramacarita tales.

MONG. 225, 227, 228.

Manuscript, 3 fasc., double-leaved books, Chinese binding, 15.5×31.5 cm., 10 lines, incomplete, frayed edges. Flowing hand on soft, Chinese paper.

A copy of the *textus ornatior* of the *Vikramatales*, identical with the redaction of the Ulaanbaatar print. (see MONG. 548).

Fascicle I (MONG. 228), $\frac{1}{2} + 31 + \frac{1}{2}$ foll., contains part of chapters 1-19, incomplete.

Incipit: . . . ayurlaŋu odbai kemen sonusluya . . .

Terminatur: . . . minu üge sonusun soyurqa. minu keregleküi . . . = Ulaanbaatar print, pp. 6:1-179:4, parts of the sentences in this copy left out.

Fascicle II (MONG. 225), $\frac{1}{2} + 15 + \frac{1}{2}$ foll., contains end of chapter 21 (incomplete)-chapter 27, incomplete.

Incipit: . . . törökü uçar inu tere bölüge . . .

Terminatur: sarin raqu bariysan çay-tur nom ungsin öglige ögçü . . . = Ulaanbaatar print, pp. 198:2-253:9.

Fascicle III (MONG. 227), $\frac{1}{2} + 22 + \frac{1}{2}$ foll., contains the rest: chapters 28-32, incomplete.

Incipit: . . . dur odçu nayadubasi yampar kemesü . . .

Terminatur: beye-ben qayiralal ügei sedkil-iyer . . . = Ulaanbaatar print 266:2-346:8.

The use of *yampar* instead of lit. *yambar* points to *Tsakhhar* as the place of origin of the MS.

Vikramacarita tales.

MONG. 17.

Manuscript, double-leaved book, Chinese binding, 1 + 29 foll., 11.4×22 cm., 8 lines, flowing, neat hand on soft, Chinese paper, well preserved.

Title on title-page: *Bigirmijid qayan-un üliger. qoyaduyar debter. dötüger bölüg-eçe arbaduyar bölüg-tür kürüçüküi* 'Tales of *Vikrama Khan*. Second Fascicle, reaching from Chapter Four to Chapter Ten'.

Incipit: Tendeçe qayan yaruyad nigen dayun sonusbai . . .

Terminatur (29 r): . . . bod neretü arbaduyar bölüg-ün quriyangyui. qoyaduyar debter-e = Ulaanbaatar print, Chapters 4-10.

Vikramacarita tales.

MONG. 118.

Manuscript, double-leaved book, Chinese binding, 1 + 24 foll., approx. 23×22 cm., 17-20 lines, flowing hand on soft, Chinese paper, incomplete,

fol. 24 partly missing. Title-page has yellow paper slip pasted onto it with title, partly destroyed: *Boyda bagarmiġidi qayan . . . terigün debter.*

Chapters 1–10 (incomplete) of the *Textus ornator* of the *Vikramacarita*-tales, see MONG. 548.

Incipit: Namo suvasti. balar erte čay-tu saba üre bütügsen-ü qoyina. enedkeg-ün orun-du. angqan-u qayan maqasambadi neretü nigen yeke qayan bülüge . . .

Terminatur (24 r:7): . . . Jarliy-i ganggaram-dur ügüleriin. qayan-u Jarliy. bi mendü bayinam bedemeger qayan mendü bayinuu kemen Jarliy bolba. kemebesü tere čay-tur qarma tüsimel . . . = Ulaanbaatar print 1:1–101:5, the case-endings sometimes different.

Arġi-borġi tales, version 1¹ (ornator).

MONG. 117.

Manuscript, double-leaved book, 2 + 82 + 1 foll., ca. 27 × 24.8 cm., 17 lines, running hand on soft, Chinese paper, beginnings of chapters in red ink. Bound in yellow silk brocade with Chinese emblem of luck as inwoven design. Title-page bears in black ink the Tibetan mantra *om a hum*. Well preserved except for fly-leaf.

Title on the second fly-leaf: *Bigarmiġid qayan-u terigün debter üliger* 'First fascicle with tales about *Vikramāditya*'.

A most elaborate redaction of the *Vikramacarita*-tales in Mongol, varying from the Ulaanbaatar print (see MONG. 550) and containing besides the introductory tales another fourteen tales. Some of the tales are similar to those published by B. Jülg in *Mong. Märchen Sammlung*, Innsbruck 1868. (For the Indian archetype of these tales see Winternitz, III, 336–40, where it is dated as originating from the eleventh century. For further Mong. MSS see A. Rudnev, "Zametki po

Mongol'skoj Literature I," *ZAP. IRAO*, XV, 028 and Vladimircov, "Rukopisi"). The MS contains:

Introductory Tale 1, about the boy king and the loot silver. *Incipit: Om sayin amuyulang boltuyai. erte urida nigen čaytu enedkeg-ün orun-dur. arġi borġi kemekü neretü nigen qayan bui aġuyu. tere qayan sayuysan qota-yin üčüken keüked üker adayulġu nayaduqu-yin čay eyin kemen* 1 r–2 v

Introductory Tale 2 about the "doubtful" jewel . . . *basa nigen čaytur tere orun-u Joqai neretü kümün dalai-dur* 2 v–4 v

Introductory Tale 3 about the two brothers, much alike, and the excavation of the throne with the thirty-two wooden figures . . . *basa qoyina nigen čay-tur busu yaġarun qayan arġi borġi qayan-luya dayisun bolġu nigen mingyan kümün čirig mordayulġu ilegeküi-dür albatu ečigen nigen ebügen tüsimel-yin köbegün* 4 v–6 v

I. Tale of the first wooden figure about the origin of the throne from *Hormuzta* and *Vikramāditya* . . . *nigedüger modun kümün egüleriin arġi borġi qayan bayġa či ene siregen-dü sayun ülü čidaqu* 6 v–7 r (Agrees in contents with Jülg, Introduction, 63–73).

II. Tale of the second figure telling us how, while *Hormuzta* is away fighting the *Simnus*, his brother is cursed by his sister-in-law to be reborn as an ass . . . (after connecting tale) . . . *erte qayan qormusta tengri simnus-un čirigdü ögede boluyad arban qoyar ġil boluysan. tere . . .* 7 r–8 v (Agrees in contents with Jülg, V, 202–207).

III. Tale of the third figure about how King *Galingdarva*'s wife *Üfiskülengtü*, after having been childless for long, gives birth to *Vikramāditya*, whom the King only after many errors takes for his son . . . *galingdarva yeke qayan üfiskülengtü ökin-i abuyad yirtingčü-yin šajin törü qoyar-i*

bituan bariyad sayudal üre ügei-yin tula 8 v–11 r (Agrees in contents with Jülg, VI, 207–213).

IV. Tale of the fourth figure about *Vikramāditya's* youth, when separated from his father *Galingdarva*; he finds his brother *Šalu* . . . *urida bigarmijid nilqa čay-tayan küdeng orkigsan-dur udqa tai jarliy boluysan-dur ečige anu galingdarva qayan kiged qamuy yeke ulus* 11 r–17 r (Agrees in contents with Jülg, V[II], 213–229).

V. Tale of the fifth figure about how *Vikramāditya* ascends the throne of another empire and wins the *Naran dakini* by telling a story . . . *boyda bigarmijid qayan qamuy ulus-iyar degsi jiryayulun sayutala. öber nigen orun-u qayan nirvan boluyad siregen-dür sayuqu üre ügei-yin tula* 17 r–19 v (Agrees in contents with Jülg, XI, 229–239).

VI. Tale of the sixth figure about how *Vikramāditya* took the *čečeg böfigči dakini* for his wife . . . *erte boyda bigarmijid qayan qamuy jokistai-a nomuyadyad delekei-dekin-i jiryayulju qormusta tngri-yin orun-ača čečeg böfigtei dakina ni abuyad* 19 v–24 r

VII. Tale of the seventh figure about the bad minister and *narin dakini* . . . *boyda bigarmijid qayan qamuy amitan-i nigülesküi-iyer tegsi jiryayulun safin törü qoyar-i nomun yosuyar tedkün sayutal. nigen tüsimel buruyu yabudal-iyar olan irgen ulus-i jasalan yabuqui-dur* 24 r–27 r

VIII. Tale of the eighth figure about a man who goes hunting and sees an iron rod sticking out of a well . . . *erte urida bigarmijid qayan-u čaytu nigen kümün görügelejü yabutala nigen bulay usun-u ekin-eče temür bayana yaru* . . . (ink-stained) 27 r–28 v

IXa. Tale of the last (*aday*) figure, out of the tales of the seventy-two parrots telling the tale of the parrot and the sick wife . . . *erte urida čaytu nigen qayan-u qatun ebedüüged emči ner emnegül*

ese čidaba 28 v–34 v (Agrees in contents with Jülg, VII, 240–244).

IXb. Tale of the last (*aday*) figure, telling the tale of the parrot and the lascivious wife . . . *tere bayan kümün-ü tačiyangyui tu eme anu* 34 v–39 v (Agrees in contents with Jülg, VII, 244–253).

X. Tale of the tenth figure about *dalaba* and *joki* . . . *tere boyda qayan-u arsi adistid-iyar dalaba jogi qoyarun jogi inu blama boluyad qoyayula eldeb erdem-i tegüs surabai* 39 v–42 r

XI. Tale of the eleventh figure about a page who enters *Bigarmijid's* body and destroys his own . . . *tere kiya inu bigarmijid-yin kegür-tür oruyad öberün beyeben ebgeded qayan-u beye boluyad qarsi-duriyan oruysan-dur* 42 r–50 v (see the similar theme of the tale about the *Köke qoyulaitu naran kökege*, MONG. 387).

XII. Tale of the twelfth figure about the childless King *Yeke jibqulangtu* and his likewise childless minister . . . *erte urida čay-tur lüsid-ün orun-dur qoyar arsi bülüge* . . . *tere qoyar arsi čem-dür sayuday ajiyu tere čaytur दौरа cambudiba-un amitan-dur nigen yeke šafin delgeregsen orun bülüge. tere orun-dur nigen yeke jibqulangtu qayan bülüge* 50 v–60 v

XIII. Tale of the thirteenth figure about the minister's son and his marriage to *mönggün čimegtü* . . . *tüsimel-ün köbegün-dür mönggün čimegtü abuyai-yi öggüye qayir qurim kibei* . . 61 r–73 r

XIV. Tale of the fourteenth figure about King *qalaburi*, his Queen, and their son and daughter . . . *urid qalaburi neretü qayan-u üfesküleng tegülder sayiqan qatun bülüge* 73 r–82 r

Peculiarities of the text: *yampar ba* instead of lit. *yambar ba*, constantly *egülerün* for lit. *ügülerün*.

See further Damdinsürüng, CSM, XIV, 342–349; Charles R. Bawden, *Tales of King Vikramāditya and the thirty-two Wooden Men*, New Delhi 1960,

4. Another modern edition of a version of 1686 see *Fučin goyar modun kümün-ü üliġer*, Kalgan 1958, A different old MS see Ms. or. fol. 1352, Universitäts Bibliothek, Tübingen, Depot (see Heissig, *Handschriften*, No. 164); further Ĵadamba, *Studia Mongolica* I/11, 40-41.

Bought in *Tsakhar*.

¶ ¹⁾ The grouping into versions 1-4 of the fifteen *Arĵi-borĵi* MSS and prints in question has been determined by the sequence of the chapters as well as the varying wording. As regards the contents, reference is always made to version 1 (*ornatior* = MONG. 117).

Arĵi-borĵi tales, version 1 (brevior).

MONG. 11.

Manuscript, double-leaved book, 1+41 foll., 11×20.5 cm., 8 lines, incomplete, i. e. back cover missing.

Title on title-page: *Arĵi borĵi qayan-u teüke* 'History of *Arĵi-borĵi Khan*'. A version very close in wording and sequence to version 1 (*ornatior*), with the exception of tale VIII, which appears to have been taken from version 2.

| | | | |
|-----------------|---|----------------------------------|---|
| 1 r-4 v, I | = | (<i>ornatior</i>), | Introd. 1 |
| 4 v-8 r, II | = | - | Introd. 2 |
| 8 r-12 r, III | = | - | Introd. 3 |
| 12 r-13 r, IV | = | - | I |
| 13 r-17 r, V | = | - | II |
| 17 r-21 v, VI | = | - | III |
| 21 v-32 r, VII | = | - | IV |
| 32 r-41 v, VIII | = | version 2, VIII (see MONG. 550): | <i>Vikramāditya</i> sees, while having constructed a pond in his town, a very beautiful woman, whom he wants to take for his wife. She urges him to go to <i>Hormuzta</i> . <i>Terminatur: nigen modun kümün-ü üġeġsen nayimaduyar bölüg.</i> |

Arĵi borĵi tales, version 1.

MONG. 221, 222, 223.

Manuscript, double-leaved books, 3 vols., 19+9 foll., 13.3×27 cm., and 33 foll., 11.8×20.6 cm., 7, resp. 5 lines. Clear, running hand on Chinese paper. Well preserved with the exception of the title-page of vol. 3.

Vol. 1. Title on title-page: *yučin qoyar modun kümün-ü terigün qoyaduyar bölüg orosiba. terigün qoyaduyar nigen debter-e.*

1 r-11 v, Introd. = version 1, Introd. 1-3

11 v-12 v, I = I

12 v-18 v, II = II

Vol. 2: Title on title-page: *yučin qoyar modun kümün-ü yurbaduyar debtere orosiba.*

1 r-7 v, III = III

Vol. 3: Title on title-page: *yučin qoyar modun kümün-ü dörbedüger bölüg.*

1 r-31 v, IV = IV.

Arĵi-borĵi tales, version 1.

MONG. 3.

Manuscript, double-leaved book, 1+24+1 foll., 11.5×22 cm. Running hand on soft, Chinese paper. Title-page partly missing. Complete.

Incipit: yučin qoyar modun kümün-ü üliġer anu.

Contains tales IX a and IX b of version 1 (*ornatior*).

Arĵi-borĵi tales, version 1

MONG. 4.

Manuscript, double-leaved book, 1+40 foll., ca. 12.3×21 cm., 8 lines, vigorous, flowing hand on soft, Chinese paper, incomplete.

No title. The MS contains some of the *Arĵi-borĵi* tales, i. e. the rest of Introductory Tale 3.

| | |
|------------------------|-------------------|
| Tale IV | = version 1, I |
| Tale V | = version 1, II |
| Tale VI | = version 1, III |
| Tale VII | = version 1, IV |
| Tale VIII (incomplete) | = version 2, VIII |

Arji-borji tales, version 1.

MONG. 108.

Manuscript, double-leaved book, 1+13+1 foll., 13.5×19 cm., 10 lines, clear hand on modern paper.

Title on title-page: *Modun kümün-ü üliger. arban dörbedüger* 'Tale of the wooden man. (Chapter) Fourteen.'

Tale XIV of version 1 (*ornatior*) of the *Arji-borji* tales (see MONG. 117).

Tsakhar.

Arji-borji tales, version 2 (amplior).

MONG. 550.

Microfilm of a modern print.

Bigarmijid qayan-u namtar-i araji booji qayan-dur modun kümün-ü ügülegsen üliger üd orosi-bai 'The tales as told by the wooden men to King *Arji-borji* about the life of King *Vikramāditya*'. 208 pp., modern metal-type print, Ulaanbaatar, State Publishing-House, 1928.

A version of the tales different in wording and sequence from version 1, yet similar in contents, with the exception of *bölüg* VII and VIII.

| | |
|------------------------|---------------------------------|
| Introductory tale | 1 (contains version 1, Introd). |
| <i>Bölüg</i> I. | 10 (contains version 1, III) |
| <i>Bölüg</i> II. | 18 (contains version 1, IV) |
| <i>Bölüg</i> III. | 34 (contains version 1, V) |
| <i>Bölüg</i> IV. | 45 (contains version 1, IXa) |
| <i>Bölüg</i> V. | 57 (contains version 1, II) |
| <i>Bölüg</i> VI. | 68 (contains version 1, IV) |
| <i>Bölüg</i> VII. | 80 <i>new</i> |

Vikramāditya goes away from the realms of abundance and happiness to the empire of King *Gangdarasba*, where he wins back a woman's son from the demons.

Bölüg VIII. 89 (see VIII, version 1 (*brevior*))

Bölüg IX. 103 (contains version 1, X)

Bölüg X. 111 (contains version 1, XI)

Bölüg XI. 134 (contains version 1, XII)

Bölüg XII. 160 (contains version 1, XIII)

Bölüg XIII. 190 (contains version 1, XIV; here told to *Vikramāditya*).

Microfilm of the printed copy in the possession of Dr. Lindgren, Cambridge University.

Reprint of Mongol text: *Šata-Piṭaka Series*, XV, New Delhi 1961; Mongol text and translation by Charles R. Bawden, *Tales of King Vikramāditya and the thirty-two Wooden Men*, New Delhi 1960.

Arji-borji tales, version 2.

MONG. 115.

Manuscript, double-leaved book, 1/2 + 83 + 1/2 foll., ca. 22.5×21.5 cm., 13 lines, corners badly damaged, half of the first fol. and half of the last fol. partly missing. Clear, legible, running hand on soft, Chinese paper, incomplete.

Redaction of the *Arji-borji* tales, in wording and sequence similar to version 2, though differently numbered. It contains:

| | |
|-----------------------------------|-------------------|
| <i>Bölüg</i> II. (incomplete) | = version 2, III. |
| <i>Bölüg</i> III. | = version 2, IV |
| <i>Bölüg</i> IV. | = version 2, V |
| Once more II (<i>qoyaduyar</i>) | = version 2, VI |
| <i>Bölüg</i> V. | = version 2, VII |
| <i>Bölüg</i> VI. | = version 2, VIII |
| <i>Bölüg</i> VII. | = version 2, IX |
| <i>Bölüg</i> VIII. | = version 2, X |
| <i>Bölüg</i> IX. | = version 2, XI |
| <i>Bölüg</i> X. | = version 2, XII |

Arji-borji tales, version 2.

MONG. 5.

Manuscript, double-leaved book, 2 + 35 + 2 foll., 11 × 21.4 cm., 7 lines, flowing hand on soft, Chinese paper, complete. Second title-page bears remark in Manchu: *sunjaci dentelin* 'Fifth Fascicle'.

No title, except for the remark on the second title-page (see above). Contains chapters VIII, X, and XI of version 2 of the *Arji-borji* tales:

1 r–12 r = version 2, VIII

12 r–18 v = version 2, X

18 v–35 r = version 2, XI

Arji-borji tales, version 2.

MONG. 6.

Manuscript, double-leaved book, 1 + 14 + 1 foll., 11 × 21.5 cm., 7 lines, clear, legible hand on soft, Chinese paper. Complete.

Title on title-page: *Modun kümün-ü tayuġi ġur-baduyar debter-e* 'Tales of the wooden men, Third Fascicle.' Tale No. IX a of version 1. It is here listed only as version 2 as it may be assumed that tale IX a would be found approximately in a fasc. 3 when following the sequence of version 2.

Arji-borji tales, version 2.

MONG. 7.

Manuscript, double-leaved book, 15 + 1 foll., 10.5 × 20 cm., 10 lines, incomplete.

No title. Chapter 12 (marked in Mongolian numerals) of the *Arji-borji* tales in the sequence of version 2, the contents of this chapter 12 identical with those of version 1, XIII.

Arji-borji tales, version 2 b.

MONG. 160.

Manuscript, *pothi*, only foll. 4 r–88, 9 × 36 cm., 20 lines, *calamus*-written on (Russian?) paper,

incomplete, foll. 1–3 missing, foll. 4 and 5 partly damaged, foll. 89 f. missing. The MS has been restored.

No title. A fragmentary version of the *Arji-borji* tales different in wording and sequence from version 1, yet similar in contents.

(3 r)–6 r, Introductory Tale 1 }
6 r–10 r, Introductory Tale 2 } (contents) 1, 1–3
10 v–13 v, Introductory Tale 3 }

13 v–14 v, I = (contents) 1, I

14 v–19 v, II = (contents) 1, II

19 v–24 v, III = (contents) 1, III

24 v–40 r, IV = (contents) 1, IV

40 r–52 v, V = (similar to) 2, VII

52 v–64 v, VI = (contents) 1, V

64 v–78 v, VII = (contents) 1, IX a

78 v–(88 v) incomplete . . . = (contents) 1, IX b

*Tsakhar.***Arji-borji tales, version 3.**

MONG. 116.

Manuscript, double-leaved book, 31 + 1/2 foll., ca. 22.5 × 23 cm., 16 lines, clear, running hand on soft, Chinese paper, incomplete, corners damaged, last fol. partly missing.

No title. Another version of the *Arji-borji* tales, with a sequence of the tales of its own and different in wording.

I incomplete = (contents) version 1, IV

II = (contents) version 1, X

III = (contents) version 1, XI; here the *kiya* of version 1 is called *you-a köbegün*.IV = (contents) version 1, V; this chapter is the only one numbered: *qoyaduyar bölüg*.

V = (contents) version 1, IX a

VI = (contents) version 1, XII; the king is here named *čoytu*.

VII = (contents) version 1, XIII.

Arji-borji tales, version 4.

MONG. 220.

Manuscript, double-leaved book, 1 + 41 + 3 foll., 17.5×29.5 cm., 11 lines, flowing hand on soft, Chinese paper, last fol. damaged.

Title on title-page: *arji borji qayan-u üye-yin yučin qoyar modun kümün-ü üliger* 'The tales of the thirty-two wooden men (as told) at the time of King *Arji-borji*'.

Another version of the tales, numbered XI–XV, different in style and grouping from those of version 1, the two versions, however, identical as to contents.

1 r–6 r, XI = (contents) version 1, IX a
6 r–16 v, XII = (contents) version 1, XII; the king is named *čoytu* instead of *yeke jibqulangtu* as in version 1.

16 v–22 r, XIII = (contents) version 1, IX b

23 r–34 v, XIV¹⁾ = (contents) version 1, XIII

34 v–41 v, XV = (contents) version 1, XIV.

Terminatur: nigen modun kümün-ü arban tabuduyar bölüg.

¶ ¹⁾ Erroneously numbered *arban yurbaduyar bölüg*.

Arji-borji tales, version 4.

MONG. 8.

Manuscript, 1 vol., double-leaved book, 1 + 40 + 2 foll., 11×21 cm., 7 lines, hurried, flowing hand on soft, Chinese paper.

Title on title-page: *Arji borji qayan-du modun kümün kelegesen üliger. yutayar debter. arbaduyar bölüg-eče arban yutayar-dur kürčüküi* 'The tales as told by the wooden men to King *Arji-borji*. Third Fascicle, reaching from the third chapter to the thirteenth chapter.'

It contains:

1 r–11 r, XI = (contents) version 1, IX a

11 r–30 v, XII = (contents) version 1, XII

30 v–40 v, XIII = (contents) version 1, IX b

Bought in Inner Mongolia, February 10th, 1939.

Arji-borji tales, version 4.

MONG. 9.

Manuscript, 1 vol., double-leaved book, 1 + 47 foll., 11×21 cm., 7 lines, flowing, legible hand on soft, Chinese paper. Well preserved, except for one corner of the title-page. Title-page with yellow title-label. Title written in red. To the left of it seal in red with name: *Badab*.

Title on title-page: *yučin qoyar modun kümün-ü...* (the rest illegible). Below it in black ink: *arji b...* (the rest missing). Also fol. 1 r bears seal in red with the name of *Badab*. *Ductus* changes after fol. 2 v.

1 r–11 v, IX = (contents) version 1, V

12 r–21 v, X = (contents) version 1, IX a

21 v–42 v, unnumbered = (contents) version 1,

XII

42 v–47 v, unnumbered = (contents) version 1,

IX b (incomplete)

Terminatur (47 r): ... egün-eče qoyisi yampar bolqu. qoyitu bölüg-dür üfigdeküi. Followed by four lines in Manchu.

Dated on 47 v, between the fastening stitches, in Chinese: *Kuang-hsü* 25 (1899), XII, 20th day.

Below: *dörben modun kümün-ü üliger.*

Arji-borji tales, version 4.

MONG. 10.

Manuscript, 1 vol., double-leaved book, 1 + 28 + 1 foll., ca. 11×22 cm., 6 lines, careless hand on soft, Chinese paper, bound together by means of paper bands, marked on title-page: *yučin qoyar + modun*. Upper part of title-page missing. Complete.

Title on title-page (*yučün*) *qoyar modun kümün-ü üliġer. dörbedüġer. tabuduyar*. 'Tales of the thirty-two wooden men. Fourth. Fifth.' The MS, however, contains only the tale about *čoytu qayan* and his childless minister (contents similar to those of version 1, XII).

Arji-borġi tales, version 4 a.

MONG. 201.

Manuscript, double-leaved book, restored, only foll. 4 r–26 r, 22×25.4 cm., 20–21 lines, clear hand on Chinese paper, fragmentary.

A version of the *Arji-borġi* tales, very similar in wording to version 1, but different as to the sequence of the tales. It is numbered version 4 a because the sequence of tales V and IX a typical of version 4 is seen here also.

4 r–6 v, Introductory Tale 3 = 1, 3

6 v–9 r, VI (*nigen modun kümün-ü ügülüġsen ġiryaduyar bölüg*) = 1, III

9 r–15 r, V (*nigen bodi modun kümün-ü ügülüġsen tabuduyar bölüg*) = 1, IV

15 r–19 r, XI (*nigen modun kümün-ü ügülüġsen arban nigedüġer üliġerün bölüg*) = 1, V

19 r–20 r = 1, IX a

20 v–(26 v) = 1, IX b (Beginning)

16 r:5 . . . *erdeni mongyol ġerün tedüi oboyulun* ' . . . heaping up as many (of) the precious stones as a Mongol tent . . . ' is a typical sign that the setting of the tales has been modified by a Mongol story-teller.

Tsakhar.

Arji-borġi tales, version 4 a.

MONG. 1.

Manuscript, double-leaved book, 61 foll., 12.5×23 cm., 9 lines, neat hand on thin, Chinese paper,

corners much frayed, pagination in Chinese and Mongol inclusive on verso sides, fol. 35 v inclusive, after which Mongol pagination only. Incomplete, the greater part of foll. 1 and 2 missing, fol. 30 r missing, fol. 61 partly damaged. Bound in greyish-green cotton; the inside of the cover lined with the remains of an investigation-report on a legal matter dealing with a camel owed to a certain *ġelong Rinčen*. the conduct of the said case being delegated by *Tayġi čoytu* to a *ġayisang bošuqa*. The report is dated (front cover, inside) 'twentieth year, summer' of an unknown reign.

A version of the *Arji-borġi* tales in wording very similar to version 1, but different as to the sequence of the tales.

1 v–11 r, Introductory Tales 1–3 = 1, 1–3

11 r–12 r, I (*Nigedüġer modun kümün-ü üliġer*) = 1, I

12 r–15 v, II (*Qoyaduyar modun kümün-ü üliġer*) = 1, II

16 r–21 v, III (*ġutayar modun kümün-ü üliġer*) = 1, III

21 v–34 v, IV (*Dötüġer modun kümün-ü üliġer*) = 1, IV

35 r–47 r, V (*Tabuduyar modun kümün-ü üliġer*) = 1, VI

47 r–52 r, VI (*ġiryaduyar kemekü arban nigedüġer bölüg*) = 1, V

52 v–61 v, VII (. . . *yisüdüġer bölüg*) . . . = 1, IX a
Terminatur (61 v): . . . *sayin amuyulang boltuyai masi sayin edüre tegüsbe.*

Tsakhar.

The varying sequence of the tales in the six versions of all nineteen MSS described above is shown here, the numbering of the tales used being that of MONG. 117 (*textus ornatior*):

TABLE 2

| Version: 1 | | | | | | 2 | | | | | 2b | 3 | 4 | | | | 4a | |
|------------|---------|-----------|-------------|----------|---------|-----------|-----------|---------|---------|---------|-----------|-----------|-----------|---------|----------|----------|-----------|---------|
| MONG. 117 | MONG. 3 | MONG. 108 | MONG. 221-3 | MONG. 11 | MONG. 4 | MONG. 550 | MONG. 115 | MONG. 5 | MONG. 6 | MONG. 7 | MONG. 160 | MONG. 116 | MONG. 220 | MONG. 8 | MONG. 19 | MONG. 10 | MONG. 201 | MONG. 1 |
| 1 | | | + | + | | + | | | | | + | | | | | | | + |
| 2 | | | + | + | | + | | | | | + | | | | | | | + |
| 3 | | | + | + | + | + | | | | | + | | | | | | | + |
| I | 14 | 1 | 1 | 1 | 1 | 3 | 3 | 8 | 9a | 13 | 1 | 4 | 9a | 9a | 5 | 12 | 3 | 1 |
| II | | 2 | 2 | 2 | 2 | 4 | 4 | 10 | | | 2 | 10 | 12 | 12 | 9a | | 4 | 2 |
| III | | 3 | 3 | 3 | 3 | 5 | 5 | 11 | | | 3 | 11 | 9b | 9b | 12 | | 5 | 3 |
| IV | | 4 | 4 | 4 | 4 | 9a | 6 | | | | 4 | 5 | 13 | | 9b | | 9a | 4 |
| V | | | 8 | 8 | 8 | 2 | 7 | | | | 7 | 9a | 14 | | | | 9b | 6 |
| VI | | | | | | 4 | 8 | | | | 5 | 12 | | | | | | 5 |
| VII | | | | | | new | 9 | | | | 9a | 13 | | | | | | 9a |
| VIII | | | | | | 8 | 10 | | | | 9b | | | | | | | |
| IXa | 9a | | | | | 10 | 11 | | | | | | | | | | | |
| IXb | 9b | | | | | 11 | 12 | | | | | | | | | | | |
| X | | | | | | 12 | | | | | | | | | | | | |
| XI | | | | | | 13 | | | | | | | | | | | | |
| XII | | | | | | 14 | | | | | | | | | | | | |
| XIII | | | | | | | | | | | | | | | | | | |
| XIV | | | | | | | | | | | | | | | | | | |

Siditü kegür (ornator).

MONG. 322.

Manuscript, *pothi*, 186 foll., 11.3×38 cm., 23 lines, *calamus*-written in black and red on paper browned with age, incomplete. Foll. 1 and 2 missing, as also the end, fol. 3 partly damaged, fraying edges.

Title missing. A *Siditü-kegür* redaction, consisting of twenty-six chapters with twenty-six tales, more elaborate than the known printed versions from Peking (see MONG. 321) and Ulaanbaatar (see

MONG. 549), for which reason it is called *textus ornator*. The introductory tale about the seven *Jilviči* brothers is more detailed, as are also the beginning and the end of each chapter, forming a continuing tale. The tales agree with the printed Ulaanbaatar redaction in contents, but not always in wording. Most of the original introductory tale of the Indian *Vetälapañcaviṃśatikā* (Winternitz, III, 332) has been left out and replaced by the story about the seven brothers. The redaction contains:

| | |
|--|-----------------|
| I. Introductory tale about the seven <i>jilvači</i> | 3 r:1–10 v:11 |
| Tale 1: <i>Erte urida čaj-tur ber ayuru tangsuy jiryalang tu neretü kemekü nigen yeke ayimay bülüge. adali busu jiryuyan erdem ten köbegün . . . eng terigün-ü üliġer-ün nigedüġer bölüg inu tegüs orosibai</i> | 10 v:11–19 v:14 |
| II. Continuing tale | 19 v:15–20 v:3 |
| Tale 2: <i>Edüġe siditü keġür üġülerün. Erte urida čaj-tur ber nigen yeke ulus-tur ber. enedkeġ töbed kitad-un eġen nigen yeke qayan bülüge. erdeni tü qoyar menekei eġelen sayuysan nigen yeke ġegel büritü urusqal tai bui aġyuy . . . qayurġa bidar-un üġüleġsen üliġer-ün qoyaduyar bölüg tegüsbei</i> | 20 v:3–31 v:7 |
| III. Continuing tale | 31 v:8–32 r:11 |
| Tale 3: <i>Erte urida čaj-tur nigen yeke ġoul mören-ü kiġayar-tur nigen keldekü nutuy-tu oyurġuy kümün aġyuy. tere ber üġei yadayu kümün bui. yayġaqan ünigen-eġe busu yayum üġei bülüge . . . silüg-ün ġutayar bölüg tegüsbe</i> | 32 r:12–40 v:15 |
| IV: Continuing tale | 40 v:15–40 v:7 |
| Tale 4: <i>Erte urida čaj-tur engke jiryalang tu kemekü ulus-un tende yeke mören-ü ekin-dür inu. ere eme qoyar kümün bülüge. tegün-ü erġetei-yin nere inu jüg sidurġy sayin ġayaya tu kemeyü . . . silüg-ün dötüġer bölüg-ün jüil inu tegüs orosibai</i> | 40 v:7–57 r:20 |
| V: Continuing tale | 57 r:21–58 r:11 |
| Tale 5: <i>Erte urida čaj-tur masi yeke jiryalang tu nige ayimay ulus-aġa samada rasmi kemekü nigen yeke qayan bülüge . . . siditü keġür-eġe boluysan naran ġerel saran ġerel qoyar-un tabdayar jüil tayusba</i> | 58 r:11–65 v:8 |
| VI: Continuing tale | 65 v:9–66 r:20 |
| Tale 6: <i>Erte urida čaj-tur. tende nigen elbeg do-turaġan tu kemekü neretü nigen yaġar-a oron bui aġyuy. tende büġed nigen ulus-un eġen yeke qayan bui aġyuy . . . deġerüġei sedkil tü sirigün ya-</i> | |

| | |
|---|-----------------|
| <i>budal tu boyol ġalaqu ġi-yin bölüg. jiryuduyar jüil tegüsbe</i> | 66 r:20–70 r:18 |
| VII: Continuing tale | 70 r:21–71 r:18 |
| Tale 7: <i>Erte urida masi-dur masi yayiqamsiy tangsuy yeke jiryalang tu oi ġeġeglig neretü yaġar-tur nigen kümün-e eġeġi deġüü ġurban ökin bui bülüge. edür büri eġiġe yuyan manhi üker-i ġurban ökin kisigleġü aduyulqu bui . . . sibayanġa takil tu qayan-i üġüleküi üliġer-ün bölüg. doluduyar jüil nigen tedüi tayusba</i> | 71 r:18–77 r:12 |
| VIII: Continuing tale | 77 r:14–78 r:6 |
| Tale 8: <i>Erte urida čaj-tur ġotala-yi küseġülüġġi neretü yaġar orun-dur qamuy-yi ġeyigülüġġi kemekü neretü nigen yeke qayan bui bülüge. tere yeke qayan ber nasun-u kemġiye kürġü qalibai. qayan-u köbegün-ü nere inu qamuy-i manduyuluyġi kemekü inu . . . qoyar ananda-yin bölüg. nayimaduyar jüil nigen tedüi tayusba</i> | 78 r:7–83 r:15 |
| IX: Continuing tale | 83 r:16–83 v:23 |
| Tale 9: <i>Erte urida čaj-tur buram sikir-un modun olan urġuysan yaġar-tur. sayitur ġeyigülüġġi neretü nigen qayan bülüge. tere qayan ber nasun-u kemġiye kürġü qalibai. tere qayan-u köbegün-ü nere inu ġou-a üġesküleng tü tegüs küġütü ider ilayu sedkil-tür ġokistu kemekü neretü bui . . . jirüken-i bariyġi ökin-ü üliġer-ün yisüdüġer jüil inu nigen tedüi orusiba</i> | 83 v:23–89 r:6 |
| X: Continuing tale | 89 r:7–89 v:20 |
| Tale 10: <i>Erte urida čaj-tur udma-yin ġeġeglig kemekü neretü yaġar-a ulus-tur udma kemebesü töbed-ün ayalyu bui. tegün-i mongġol-un ayalyudur kürbegülbesü. sün ġeġeglig kemekü tere yaġar-un ulus-tur aġa deġüü qoyar kümün bui aġyuy . . . sabirtu kelebel qaġayuluyġi eme-yin bölüg silüg-ün arbaduyar jüil nigen tedüi tayusba</i> | 89 v:21–93 v:23 |
| XI: Continuing tale | 94 r:1–94 v:7 |
| Tale 11: <i>Erte urida čaj-tur nigen ayimay ulus-un</i> | |

tende. eyin teyin yabuqu ulus-un qonuytan-u yajar. eki aday inu qola unduyuliy çeçeglig-tür. erketü qomsim bodisadu-yin beye egüdüksen nigen dab-qur buqar keyid bui bülüge ... arya qomsim bodisadu-yin bivanggirid üfögülüksen ügülekü-yin siltayan-u arban nigedüger bölüg-ün jüil inu. tegüs orosibai 94 v:8-101 v:10
 XII: Continuing tale 101 v:11-102 r:14
 Tale 12: Erte urida çay-tur ber-i eldeb çeçeg üd-iyer çimegsen neretü ulus-un yadayur inu erdeni tu candan modun kiged amara-yin modun. ba üçüm-ün modun dügürüksen eldeb tariyan ur-yuysan yajar-un dumda inu eldeb-iyer tegüsüksen neretü boluyad . . . üçüken oyutu qayan. gegen uqaya tu túsimeş qoyar-un üliger ügülekü-yin siltayan-u üges-ün jüil arban qoyaduyar bölüg tegüsbei 102 r:14-104 v:17
 XIII: Continuing tale 104 v:18-105 v:2
 Tale 13: Erte urida çay-tur nigen kijayar ulus-un. birman-u köbegün kemekü nigen kümün bui ajuyu . . . birman-u köbegün-i üliger ügülekü-yin siltayan-u arban yutayar bölüg-ün jüil-i nigen tedüi tegüs orosibai 105 v:3-113 r:14
 XIV: Continuing tale 113 r:15-115 r:18
 Tale 14: Erte urida çay-tur enedkeg-ün orun-a jüg-ün nigen balyasun-dur. aqa degüü qoyar bülüge . . . aqa degüü qoyar-un üliger-u ügüleküi siltayan-u arban dötüger jüil buyu 115 r:18-120 v:6
 XV: Continuing tale 120 v:7-121 r:1
 Tale 15: Urida çay-tur enedkeg-ün jüg-deki nigen qayan-dur. tegüs bilig tü köbegün bui ajuyu. dumda tu enedkeg-ün vçir tu orun-dur . . . qan köbegün túsimeş-ün köbegün üliger-i ügülekü-yin arban tabdayar jüil orosibai 121 r:1-124 v:17
 XVI: Continuing tale 124 v:18-125 r:8
 Tale 16: Erte urida çay-tur enedkeg-ün emüne jüg-tür. saran aldarsişsan kemekü nigen yeke qayan bülüge. auya küçün kiged ed ayurasun ber

. . . öngge üşesküleng tü naran qatun-u üliger ügüleküi arban yutayar (!) jüil 125 r:8-141 r:6
 XVII: Continuing tale 146 r:7-146 r:20
 Tale 17: Basa urida çay-tur. enedkeg-ün. umara jüg-deki tabun mingyan balyad-tur. ebügen emegen qoyar-tur köbegün ügei boluyad yisiün ünegen-eçe öbere busu ed ügei bülüge . . . sibişytü ebügen kiged emegen qoyar-un siltayan-i ügüleküi arban doluduyar jüil orosibai 146 r:21-145 v:19
 XVIII: Continuing tale 145 v:20-146 r:13
 Tale 18: Erte urida çay-tur enedkeg-ün emüne jüg-tür. nigen bayan kümün-dür nigen teneg köbegün bülüge . . . sečen ekener tü teneg köbegün qoyar un arban nayimaduyar jüil orosibai 146 r:13-149 v:14
 XIX: Continuing tale 149 v:15-150 r:4
 Tale 19: Erte urida enedkeg-ün umara jüg-ün nigen balyasun-dur. sanggasba eçige köbegün qoyayula aysan ajuyu . . . sanggasba eçige köbegün qoyar-un arban yisüdüger jüil 150 r:5-155 v:19
 XX: Continuing tale 155 v:20-156 r:16
 Tale 20: Erte urida çay-tur. enedkeg-ün umara jüg-tur nigen çasutu ayula-dur. arsalan-u quriyan-dur nigen ölöğçin. arsalan töröged safa. idekü üyük ese kü olju. Julfayan-ıyan idere Jabduyad . . . sibişigtü ünegen qayaçayuluysan qorituyar jüil 156 r:16-160 r:9
 XXI: Continuing tale 160 r:10-160 r:23
 Tale 21: Enedkeg-ün umara jüg-ün balbo-yin yosun-dur. altan öngge tü kemekü nigen yool-dur ebügen emegen qoyar ber köbegün üge nigen ökin bui ajuyu . . . biligtü taulai quryan qoyar-un üliger 160 v:1-164 r:17
 XXII: Continuing tale 164 r:18-164 v:8
 Tale 22: basa erte urida çay-tur. enedkeg-ün dörün jüg-ün qara kitad-un dayibung qayan-dur nigen köbegün bülüge . . . elfişen çikitü qayan-u üliger ügüleküi qorin qoyaduyar jüil bolai

- 164 v:8-169 r:12
 XXIII: Continuing tale 169 r:12-169 v:6
 Tale 23: *Erte urida čay-tur. enedkeg-ün örüne jüg-ün nigen gači-yin oron-dur. ebügen emegen qoyar-tur nigen masi yeke teneg köbegün bui bülüge ... sečen ekener tü teneg köbegün-ü qorin yutayar jüil* 169 v:7-174 r:15
 XXIV: Continuing tale 174 r:16-174 v:14
 Tale 24: *basa erte urida čay-tur enedkeg-ün dö-rüne jüg-ün qayan-dur nigen üčüken köbegün bülüge. aman yarqui-yin urid. nigen qatayu berke ebčin kürteju kereg Jaray kibesü ... kümün-ü arasun-iyar tulum kigsen irigelči kemekü čidkür kiged sayulyan ečigürügsen kümün qoyar-un üliđer ügüleki-yin qorin dötüger jüil bolai*
 174 v:5-178 v:8
 XXV: Continuing tale 178 v:9-179 r:4
 Tale 25: *Erte urida čay-tur ber. enedkeg-ün emüne jüg-tür malii kemekü ayula-yin dergede. olan ed tavar tu nigen bayaliy kümün bülüge ... maniya ayula-ača dörben kümün sidi abuysan qorin tabdayar jüil* 179 r:4-181 v:10
 XXVI: Continuing tale 181 v:11-182 r:4
 Tale 26: *Erte urida čay-tur enedkeg-un dö-rüne jüg-ün nigen qayan-dur yučin tümen balyad bülüge ... Terminatur: tere sayajayai dayu-yi qayan emüsčü दौरa uribasü. tedüi tere kümün*
 182 r:4-186 v:13

The language of the MS shows some archaic peculiarities, i. e. *suu jali* (113 r:21) instead of the more modern *čoy jali*; *nijiged sijir altan* (121); *aysan ajuyu* instead of *bülüge*; *kemeyü*, *kemeg-deyü* (40 v:12; 40 v:14).

On fol. 114 v, in the continuing tale there is a remark, which might give us a clue to the Tibetan text used for this Mongol redaction. It says here: *erkin jarbova kemekü bandida jokiyabai. edüge ene čadig kemebesü qamiya aysan ba nom-*

laysan teden-dür yerü-yin sidi bolqui kemen ... erke bisu-a garma guyu (Višva-karma guru - 'phrin-las slob-dpon??) ayilad-i orčiyulbai ...
 This remark is not found in the Ulaanbaatar print.

Bought by Haslund-Christensen together with the private library of a migrant lama (See Introduction, p. IV).

Siditü kegür (brevior).

MONG. 321.

Modern type print, double-leaved book, 57 foll., 15.5×26.5 cm., 11 lines, modern pagination on recto sides of folios, 1 plate with two illustrations, depicting *sayin amuyulangtu qayan* and *siditü kegür* (recto) and *bayan-u köbegün* and his wife in the Chinese style of painting (verso). Brown paper covers.

Siditü kegür-ün čadig. 'Tales of *Siditü kegür*,' *textus brevior* of the Mongolian *Vetälapañcaviñšatikā*, printed at Peking, *Mongyol bičig-ün qoriya*.

Incomplete date: *Dumdadu arad ulus-un namurun segül sara-du darumlalabai* 'Printed in the end-moon of autumn of the Chinese Republic', i. e. ca. 1925.

The short version contains thirteen tales which agree in contents but not in wording with the *textus ornatior* (see MONG. 322):

- Introductory tale 1 v-4 v
 Tale 1: *bayan kümün-ü köbegün-ü yabuysan* ...
 4 v-8 v
 Tale 2: *ügegü kümün-ü köbegün-ü yabuysan* ...
 8 v-14 v
 Tale 3: *mašang-un yabuysan* 14 v-19 v
 Tale 4: *yaqai-yin terigütü tölgeči baysi-yin yabuysan* 19 v-26 r
 Tale 5: *Naran gereltü aqa degüü qoyarun yabuysan* 27 v-32 r

Tale 6: *qubilyatu kümün-ü yabuysan*. 32 r–35 r
 Tale 7: *sibayun ger tü-yin yabuysan*. . . 35 r–38 r
 Tale 8: *Jiruyçi modučı qoyar-un* . . . jüil 38 r–40 v
 Tale 9: *Jirüken-i bariyçi ökin-i yabuysan* 40 v–43 v
 Tale 10: *ere eme qoyar-un yabuysan*. . . 43 v–46 r
 Tale 11: *suvarna dari ökin-ü yabuysan* 46 r–50 v
 Tale 12: *nilqas-un oyutu qayan-u yabuysan*. . .
 50 v–52 v
 Tale 13: *biraman-u köbegün yabuysan* 52 v–57 v
 A modern reprint of this edition, Mukden 1958.
 Presented by George Söderbom; acquired in
 Southern Mongolia, 1939.

Siditü keğür.

MONG. 549.

Microfilm of a modern type print, 181 pp., 16.4 ×
 26 cm., Ulaanbaatar, State Publishing House,
 1928.

A version of the *Siditü-keğür* tales, containing
 twenty-six chapters with the following headings:

| | |
|---|----|
| I. <i>Siditü keğür-ün üliğer-eçe bayan-u köbegün-ü ekin-ü bölüg</i> | 1 |
| II. . . . <i>qan köbegün-ü menekei-yin idesin-dür oduysan</i> | 14 |
| III. . . . <i>Jaruba</i> | 23 |
| IV. . . . <i>üjemerçi-yin . . . bölüg</i> | 32 |
| V. . . . <i>naran gereltü aqa degüü qoyar-un</i> . . | 43 |
| VI. . . . <i>aryaçı köbegün qayan-i nomuyad-qaysan</i> | 51 |
| VII. . . . <i>takiya beyetü</i> | 56 |
| VIII. . . . <i>sirçi kiged modučı ananda qoyar-un</i> | 61 |
| IX. . . . <i>Jirüken-i abuysan ökin-ü</i> | 67 |
| X. . . . <i>ere eme qoyar-un</i> | 72 |
| XI. . . . <i>altan dari ökin-ü</i> | 75 |
| XII. . . . <i>gegen uqayantu-yin</i> | 83 |
| XIII. . . . <i>biraman-u köbegün qayan</i> | 86 |
| XIV. . . . <i>aqa degüü qoyayula-yin</i> | 95 |

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|---|-----|
| XV. . . . <i>qayan tüsimel-ün qoyar köbegün-ü</i> | 102 |
| XVI. . . . <i>öngetü naran qatun-u</i> | 107 |
| XVII. . . . <i>ebügen emegen qoyar-un</i> | 126 |
| XVIII. . . . <i>byan-u yani köbegün-ü</i> | 132 |
| XIX. . . . <i>sanggasba-yin köbegün-ü</i> | 132 |
| XX. . . . <i>arslan üker qoyayula-yin</i> | 143 |
| XXI. . . . <i>biligtü taulai-yin</i> | 147 |
| XXII. . . . <i>elfigen çikitü qayan-u</i> | 152 |
| XXIII. . . . <i>yani köbegün-ü</i> | 158 |
| XXIV. . . . <i>tulum egürügsen eregleçi çidkür sayulayan-i egürügsen kümün qoyar-un</i> . . . | 163 |
| XXV. . . . <i>malaya ayula-aça dörben kümün-ü sidir abuysan</i> | 169 |
| XXVI. | 172 |

Microfilm of the printed copy in the possession
 of Dr. Lindgren, Cambridge University.

See Damdinsürüng, CSM, XIV, 350–355, where
 chapter IV of the above edition is reproduced.

Ardasidi tale.

MONG. 27.

Manuscript, double-leaved book, 1 vol., 78 foll. +
 1 fr. p., 11 × 21.5 cm., 7 lines, clear, legible hand
 on soft, Chinese paper, complete.

Title on title-page: *Sayin (oy)utu blama-yin ardasidi nom-un qayan qoyar-un onol ügüligsen çadig niyuça-yin esi orosiba* 'Tale (how) the very sagacious Lama and the King of Law *Ardasidi*, these two, have told their opinions, called The Instruction of the Secret.' The *lacuna* on the title-page (here in parentheses) is to be read *oyutu* as shown by the repeated title on the fragmentary p. 79 r: (*sayin*) *oyutu blama ardasidi qayan köbegün qoyar onol-yi (!) ügüligsen çadig ni* . . .

Copy of a xylograph from the press of the *Çayan-ayula* monastery in *Tsakhar* as stated in the colophon (77 r): *Qamuy-yi ayiladuyçi bangçin boyda*

lubsang yisi gegen öber-iyen. erte tümen nasutan-u čay-tur sayin oyutu kemekü blama boluysan ba. tere čaytur dalai blama-yin gegen ten ardasidi kemekü qan köbegün boluysan-u üye-yi nomlaysan namtar egüni čaqar köbegetü čayan buningya-yin sumu čayan ayula-yin süme-yin darqan nangsü gelong avangsodba-bar keb-tür bütügebei. keb-ün bičig-yi mön kü buningya-yin sumun-u oyirub. mingjuur dečün. jurmed danja yurbayula bičibe ene metü üiledügsen buyan-u (77 v) küčün-iyer. erkin süsüg-iyer seyilegsen nangsü gelong avang-sodba ba. ene keb-ün bičig-yi bičigsen terigüten orolčaysan bügüde . . . ölfei qutuy orosituyai. 'Darkhan dge-sloñ nañ-so Ńag-dbañ-bzod-pa from the Čayan-ayula monastery of the Funingga Sumun of the Bordered White banner of the Tsakhars had cut into printing-blocks the tale which tells (about) the time when formerly, during the period of a life-span extending over ten thousand years the omniscient, holy Pan-chen Blo-bzañ-ye-šes himself was the lama called "The Very Sagacious One", and how at the same time His Holiness the Dalai Lama was Prince Ardasidi. The manuscript for (cutting) the printing-blocks was written by dŃos-grub, Mi-'gyur-bde-chen, and 'Gyur-med danja (?), these three of the same Funingga Sumun. May through the power of the merit of having acted like this nañ-so dge-sloñ Ńag-dbañ-bzod-pa, who piously had it cut into the printing-blocks, and those who wrote the manuscript for (cutting) the printing-blocks and all connected with it . . .' (Here follow some benedictions).

The xylograph from which this MS was copied is dated roughly into the last decade of the eighteenth century by the mention of *Oyirub ~ noyirub* < Tib. *dŃos-grub* and *Mingjuur dečün* < Tib. *Mi-'gyur-bde-chen*, who are both known to have worked at the Čayan-ayula monastery

about 1791 from the colophons of other works (see MONG.448 and MONG.318 of this collection; Pučkovskij, "Voprosy"; Heissig, *Blockdrucke*, p. 1, Note 3 and p. 130, Note 7). No copy of the original xylograph has found its way into Western collections.

The frame story of the tale of Prince *Ardasidi* contains some allusions to a discordance between the *Pañ-chen Lama Blo-bzañ-ye-šes* (1663–1737) and the aging fifth Dalai Lama *Ńag-dbañ-blo-bzañ-rgya-mtsho* (1618–82). Incipit (1 r): *Tegüs čoytu degedü blama tügemel-ün efin včar dara qamuy-yi ayiladuyči bangčün boyda-yin degedü qu-bilyan-u gegen ten arban qoyar nasun següder Joyoylaysan. köke modun bars jilün dörben sara(y)-in arban tabun-u yeke buyantu edür-e öndür do-važa-tu ordu qarsi-yin doturaki sedkil-tür bayas-qulang neretü noyirsaqu ordun-a ögede bolju bayiqu-dur. yeke aysba blama tan-luya bide baysi šabi qoyayula bar ayiladyaysan anu bide rasi lhunbo-daki blama šabinar neyite-dür kereg-yi (1 v) dayaysan ene noyon süsüg ügei boluyad. yeke šüng-eče sidkekü oroža-yi ču ulam baya bol-yaba. čoqum-dayan qamuy-yi ayiladuyči degedü boyda tan-u ölemöi (lit. ölmei)-yin lingqua batudqu boluyad. dalai blama-yin gegen luya (!) boyda ta qoyar-tur qob-iyar salyažu qoor bol-yaqu yayuma (ügei?) bolbaču. ene noyan-u sedkil masi kečigüü tula. šüng-eče sidkekü tayalal-yi jasarayulqu nigen-yi ese ayiladbasu biden-ü üile kereg büged kesig-tegen amur sayin ülü bolyaqu-yi sesiglejü ayuqu uçar-iyen ayiladyaysan-dur. ni-dün-ü (2 r) gegen-iyen üçüken aniqu-dur sayuyad. tendeče müsiyen ayiladču ene tayiji noyan sedkil kečigüü bolbaču biden-ü qayučin jirum-yi ayiladču ülü bolqu. üiles-tür ču qoor ülü bolqu. qamuy-yi ayiladuyči dalai blama-yin gegen ene ber. erte tümen nasutan-u čay-tur ardasidi neretü qayan*

bololuya. tere čaytur ene tayiji goča neretü qayan-u tuisimel tarisu kemekü boluysan-u üye-dür bi qayan-u blama boluysan-a . . . 'When His Highness, the high incarnation of the omniscient *Paṅ-chen*, the illustrious High Lama, *Vajradhara*, Lord of all, having enjoyed twelve years of his life, had gone on the fifteenth of the fourth moon in the Blue Wood-Tiger year (1674/ IV, 15), a very auspicious day, to the sleeping-house called "Happiness in the Mind", which is within the (precincts of the) *Öndür-dovaĵa* ("High-Standard") Palace, together with the great *Aysba* Lama, we, master and disciple both made known (to him) that the officer who in *bKra-sis-lhun-po* was taking care of all the affairs of lamas and disciples was without faith, that the gain from the administration of Great *gžuñ* had gradually become small. Officially he made the steps of the Holy Omniscient One firm. When we had reported the circumstances of (our) fearing and doubting that there would be no peace and good for our affairs and no benefit if we were not to make known (the necessity) of getting into order the advantages (gained by him in) administering *gžuñ*, because this officer's character was very outrageous though there were (no?) things doing harm and separating the Holy (*Paṅ-chen*) from His Holiness the Dalai Lama by slander, he sat, closing the lustre of his eyes for a while. Thereafter he said smilingly, 'Although the character of this *Tayiji* is outrageous and he is not keeping to our old customs, there is in these happenings no harm. Formerly, during the period (of the life-span) of ten thousand years His Holiness the Dalai Lama was Prince *Ardasidi*. At that time, it is told, this *Tayiji* was the minister *Tarisu* of King *Goča*, while I was the priest of (this) king . . .'

Terminatur (72 r:6): . . . *tere qayan-u čay-tur*

albatu irgen bügüde örgejin sayijirayun. olan keyid quwaray qural delgereĵü. olan qayan-u üye boltala amur jiryalang anu (72 v) tngri üye tengčekü metü bololuya. erketü nidüber üjegči qomsim bodisadu-yin qubilyan ardasidi qayan-u namtar čadig niyuča-yin esi kemekü tegüsbe. 'In the time of this king all subjects became enlightened, many temples and congregations of monks were established, and for the time of many kings such peace and happiness reigned as to be compared with the heavenly time. Here comes to an end the tale of Prince *Ardasidi*, the incarnation of the omnipotent *Ārya-Avalokiteśvara Bodhisattva*, called The Instruction of the Secret.'

Added to this are some remarks about the background of this tale, which identify the characters of the tale with personalities of Tibetan political life at the end of the eighteenth century.

Contents:

| | |
|------------------------------|--------|
| Introduction | 1 r |
| Narrative | 2 v |
| Postface | 72 v:3 |
| Printer's colophon | 77 r |

Another MS of the same title (here . . . *niyuča eki*) in the State Library of Ulaanbaatar, LIT 118-875; further *Aradasada nomun qayan-u čadig*, Ulaanbaatar, REL 198-311; *Aradasida qayan köbegün-ü tuyuĵi*, Ulaanbaatar, LIT 119-801 (see *Ĵadamba, Studia Mongolica* I/11, 6-9); Ms. orient. Fol. 1354, Univ. Bibl. Tübingen, Depot (see Heissig, *Handschriften*, No. 160).

Tsakhar.

Ardasidi tale.

MONG. 101.

Manuscript, double-leaved book, 1 vol., 59 (1+57+1) foll., 21.5×20 cm., 15 lines, flowing

hand on coarse, Chinese paper, complete, except for front cover. One half of the inside of the front cover missing. On the remaining part a coloured woodcut in Chinese style, depicting a man wearing Manchu clothes and a Manchu hat; the inside of the back cover continues this illustration, showing a Manchu lady sitting in a sedan-chair with lighted candles and carried by two frogs, while another frog is beating a red drum. Floating seaweed and lotus flowers show that the scene is under the water. The cover was originally made of green silk as indicated by the remaining parts. Mongol pagination on recto sides, left.

Title missing. A complete version of the *Sayin oyutu blama-yin ardasidi nom-un qayan qoyar-un onol ügülgösen čadig niyuča-yin esi*.

Contents:

| | |
|--------------------------|---------|
| Introduction | 1 r |
| Narrative | 2 r:5 |
| Postface | 55 r:13 |
| Printer's colophon | 57 r:1 |

The colophon is here enlarged by the following quatrain:

γayiqamsiy tu qomaya-yin rasiyan.
γalbinga egesig metü dayursin aldarsiju.
γayčün joriy-un gün erdem bilig anu
galba бүкүн-е sitügen-ü oron bolujuqui.

After the proper names in the Mongol text are added their Tibetan forms.

Tsakhar.

Ardasidi tale.

MONG. 106.

Manuscript, double-leaved book, foll. 2-33 r only, 22×22 cm., 14 lines, flowing hand on soft, Chi-

nese paper, incomplete, remains of foll. 33 v-39, badly damaged.

A copy of the *Ardasidi* tale, incomplete.

Tsakhar.

Ardasidi tale.

MONG. 200.

Manuscript, double-leaved book, 1 vol., 26×26 cm., 16 lines, corners and edges much frayed. Incomplete, only foll. 8 v-30 r, foll. 11 r missing.

An incomplete copy of the *Ardasidi* tale, agreeing with the *Sayin oyutu blama-yin ardasidi nom-un qayan qoyar-un onol ügülgösen čadig niyuča-yin esi* (see MONG. 27).

Bought February 7th, 1939, in *Tsakhar*.

Ardasidi tale.

Mong. 102.

Manuscript, double-leaved book, 1 vol., 27 foll., 22.5×22 cm., 17 lines, sprawling hand on thin, Chinese paper, edges repaired. Incomplete. Mongol pagination.

Fragment of the *Ardasidi* tale, beginning and end missing, only 4 r-16 v; 18 r-29 r.

Tsakhar.

Ušandari tale.

MONG. 28.

Manuscript, double-leaved book, 25 foll. (1+23+1), 11×21 cm., 8-9 lines, flowing hand in black ink on thin, Chinese paper, complete.

Title on title-page: *Qatayu jiruketü bodisadu ušandari qayan-u namtar orosibai* 'The story of the life of King *Ušandari*, the stronghearted *Bodhisattva*'.

In the upper left-hand corner of the title-page in Tibetan: *gan gchad gcha da gnu*.

Incipit (1 r): *Erte čay-tur ismadari qayan-u köbegün ušandari qayanyuyan qayiratu čay jayan-i busud-tur qulayuju öglige öggüksen-eče ulam. olan qaračus nigen üge-tü boluyad ubsandi yeke noyan kilinglefü ügülebei. edüge qayan köbegün-ü öglige-i tasulaltai kemen . . .* 'When once upon a time the son of King *Ismadari*, *Ušandari*, stole a white elephant, much loved by his father, and gave it together with other things in alms and was, besides this almsgiving, of one opinion with the many subjects, the great minister *Ubsandi* said angrily, "Now the alms(giving) of the Prince has got to stop!" . . .'

Terminatur (22 v:7): . . . *tendeče arban nayiman edür qurimlan jaryalduju ölfei qutuy orusiyulbai. tere čay tere üye-deki ismadari qayan anu* (23 r) *edügeki sudadani qayan bülüge. manggi qatun anu maqamani qatun bülüge. tere čay-taki ušandari qayan anu edüge šagjimuni burqan bülüge. mandari γoo-a qatun anu köbesi qatun bülüge qarsamja čaling qoyar anu šaribudari molon toyin qoyar bülüge. ubsandi yeke noyan anu nasun tegülder ananda bülüge. ušandari qayan-u tuyuji tegüsbe. manggalam. ' . . . From then on they feasted for eighteen days, made merry, and found bliss. The *Isamdari Khan* of that time has become nowadays *Sudadani Khan*, *Manggi qatun* became Queen *Mahamani*. He was at that time *Ušandari Khan* has become now Buddha *Šākya-muni*. *Mandari γoo-a qatun* became Queen *Köbesi*. *Qarsamja* and *Čaling*, these two, became *Šāri-putra* and *Maudgalyāyana*. The great Lord *Ušandi* has become the lively *Ānanda*. The story of King *Ušandari* ends (here). *Maṅgalam!*'*

As regards this kind of identifying colophon cf. the *Mani gambu*, MONG. 494, and the *Ardasidi* tale, MONG. 27.

Other MSS of the *Ušandari* tale: MONG. 30; *Ušandara qan köbegün-ü tuyuji*, Univ. Library,

Helsinki, R 10 (Aalto, "Ramstedt", 6); Kalmuck versions: Univ. Library, Helsinki, R 6 (Aalto, op. cit., 7); Univ. Library, Göttingen, Collection Asch, No. 113 (see Heissig, *Handschriften*, No. 159). A tale composed of motives from the *Tanjur* (see for a different free version and commentary, *Damdinsürüng*, CSM, XIV, 397–404).

Bought near *Qadayin süme*, November 2nd, 1938.

Ušandari tale.

MONG. 29.

Manuscript, double-leaved book, 20 foll., 13 × 24.7 cm., 7 lines, flowing hand on thin, Chinese paper; incomplete, foll. 1 r and 20 r missing.

A fragmentary copy of the *Ušandari qayan-u tuyuji*, the opening lines and the end missing.

Incipit (1 v): *tula ülü medenem ta kemedged . . . = Mong. 28, 1 v:4.*

Terminatur (20 r:7): . . . *tende-eče arban nayiman ödör qurimlan jiryaldubai ölfei qutuy orusiyulbai. tere čay . . . = MONG. 28, 22 v:7.*

Tsakhar.

Ušandari tale.

MONG. 30.

Manuscript, double-leaved book, 11,5 × 22,5 cm., 8 lines, flowing hand in black ink on Chinese paper, complete.

No title.

Incipit (1 r): *Om suvasidai. Erte čaytur išimadarai qayan-u köbegün ušandari qan bülüge. ečege qayan-u nigen qayiratu čayan jayan-i busud-tu qulayuju öggüksen-eče ulam olan . . .*

Terminatur (25 r): . . . *mandar γoo qatun minu köbegün bülüge. čayan-un qoyar jayas inu. molon toyin saribudari-yin yatun bü[l]üge. ušadadar*

amin yabiya-tu bülüge. om ma ni bad mei quum-a.
om ma ni bad mi hum-a. om ma ni bad me hum.
eke boluysan jiryuyan jüil amitan Jobolong-ača
qayačiju jirlan ta bolqu boltuyai.

Belgetei sayin edür tegüsbe. Added in Manchu:
Sabingga sain inenggi sehengge.

Another version of the *Ušandari*-tale, similar to
MONG. 28 and 29. See Heissig, *Handschriften*,
No. 159.

Biography of Milaraspa.

MONG. 389.

Xylograph, *pothi*, 237 + 2 foll., 12 × 45 cm. (8.4 ×
37.5 cm.), 25 lines. Right, block signature 天
t'ien. Mongol pagination left, Chinese right.
Fol. 1 v illus. left: *Ti-lo-pa*, right: *Nā-ro-pa*;
fol. 235 r illus., left: *Mahākāla* with the appea-
rance of *Brahma*, right: *Mahākāla* with four
arms. Complete.

Full title: *Yogazaris-un erketü degedü getülgegči
milarasba-yin rnam-tar nirvan kiged qamuy-i
ayiladuyči-yin mör üjegülügsen kemegdekü orusiba*
'Biography of the exalted, migrant *Milaraspa*, the
powerful performer of miracles, showing the path
of the Omniscient who knows the void'.

Translated by *Güsi čorjiva* at the request of
Čoytu qung tayiji and his mother *Čing tayiqo*,
1618, in *Köke Khota* (for relevant passages and
translation of the colophon see Vladimircov,
"Nadpisi", 1927, 220–22). The attached 2 foll.,
Keb-ün temdeg ('Postscript'), add that the edition
was prepared and its postscript written by the
lCañ-skya Khutukhtu: terekü . . . itegel-ün čadig . . .
(2 r) *qaračin efü blo bzang donggrub ber . . .*
čidayči-yin šasin delgereküi . . . tula. keb-tür seyil-
gebei . . . (2 v) . . . *ali tegün-ü čadig kiged* (3 r)
layša toyatan dayulal qoyar-un keb-ün orosil
egün-i süsüg tü efü blobzang dongrub-un küsegsen

yosuyar lcangsgya lalida bacar nayirayuluysan
-iyar öljei qutuy arbidtuyai. 'This . . . religious
biography . . . the *Efü bLo-bzañ-don-grub* of the
Kharatsins . . . because of the propagation of the
Faith of the Omnipotent . . . had cut into blocks . . .
(2 v) . . . The postscript to the blocks of both
(works), to the biography (3 v), as well as to the
one hundred thousand songs . . . has been noted
down by the *lCañ-skya Khutukhtu Lalitavajra*, as
requested by the pious *Efü bLo-bzañ-don-grub*.
May luck be augmented through it.'

For the contemporary editions of the *mGur-'bum*
and *rNam-thar* in a Mongolian translation, Pe-
king 1756, see Heissig, *Blockdrucke*, Nos. 130 and
131. Some excerpts see Damdinsürüng, CSM,
XIV, 279–83.

Songs by Milaraspa.

Mong. 484.

Xylograph, *pothi*, 282 (Mong. 281) foll., 61.5 ×
21.5 cm. (52.5 × 14.5 cm.), 33 lines. First 2 pages,
as well as last page, printed in red; fol. 1 v illus.,
left: *Milaraspa*, right: *Ras-čuñ-pa*. Last fol.
illus., left: *Mahākāla*, right: *Mahākāla*. Pagination
in Mongol and Chinese.

Full title: *Getülgegči Milaraba-yin tuyuji. egesig-*
legsen mgur-bum 'The (life-)story of the Reve-
rend *Milaraspa*, sung in one hundred thousand
songs'. Chapters 1–23 translated by *Dai güüsi* in
1756 (see fol. 135; same passage reproduced in
Mongolian and Russian translation by Vladimircov,
"Nadpisi", 1927, 228–229). Chapters 24–52
translated by *Güsi čorjiva* in *Köke Khota* at the
request of *Ombu qung tayiji* (foll. 180 v–181 r).
Postface (foll. 280 v: 31–281 r) by the *lCañ-skya*
Khutukhtu Lalitavajra, printed at Peking in
1756 (see Heissig, *Blockdrucke*, No. 130). Some
excerpts in Damdinsürüng, CSM, XIV, 283–88.
Bought at Peking, 1938/9.

Tale of the cuckoo.

MONG. 387.

Manuscript, *pothi*, 127 foll., 11×35.5 cm., 28 lines. Modern Russian paper, impressed with the seal of the paper mill. Wooden covers and brownish yellow cloth. Written in black, red borders. Interlinear transcriptions of certain words in Tibetan in red ink. Fol. 1 v has 3 illustrations: (from left to right) *Kṣitigarbha* (?), *Mañjuśrī*, *Yama* (?). On the last fol. pictures of the 4 *loka-pālas*. Mongol foliation.

Modern copy of the Peking xylograph of 1770, *Bodi sedkilel tegüsügsen köke qoyulai-tu saran kökege neretü sibayun-u tuyuġi orčilang бүкүн-и жірүкен үгеи кемеи медегчид-үн чикин-ү чимег кемекү орусоба* 'Tale about the yellow cuckoo with a blue throat who has been a *bodhisattva*, (work) called "Ear Ornament of Those who Know that the World is Vain".'

The work, consisting of nine chapters, has been translated from the Tibetan by *Jegün abayanar-un uqayan bidayu dalan nigen nasutu жүг үтеле. уңар ебүген дай гүүси вагиндара шасана варда*, 'the old and impatient father *Dai gusri Vāgindra śāsanavardha*, 71 years of age and of limited capacities . . .' For the contents of the story, see Heissig, *Blockdrucke*, No. 146, and for the origin of the theme see E. Conze, *The Buddha's Law among the Birds*, Oxford 1955, 57. About the Tibetan author see Damdinsürüng, CSM, XIV, 422; op. cit. 404–423 is given an abbreviated version of the above work.

Incipit: Namo guru mañjusiri arya darabhaya. bodi sedkil tegüsügsen köke qoyulai-tu saran kökege (2 r) sibayun-u tuyuġi orčilang . . .

Terminatur (126 v): . . . tuyuluysan burqan-u qutuy-i. oyundar türgen olqu-yin siltayan boltuyai . . .

Qadayin süme; bought from *Tamirinsürüng*, November 12th, 1938.

Tale of the cuckoo.

MONG. 478.

Xylograph, *pothi*, 166 foll., 51×11 cm. (47×8 cm.), 39 lines, Right, block signature 禽 *ch'in*. Mongol pagination, left, Chinese, right. First three foll. and last fol. damaged; corners missing, otherwise complete.

Full title (cover): *Bodi sedkil tegüsügsen köke qoyulai tu saran kökege neretü sibayun-u tuyuġi orčilang бүкүн-и жірүкен үгеи кемеи медегчид-үн чикин-ү чимег кемекү орусоба* 'Tale about the yellow cuckoo with a blue throat who has been a *bodhisattva*, (work) called 'Ear Ornament of Those who Know the World is Vain.'

Peking xylograph, dated (166 r): *Tngri-yin tedkügsen-ü yučin tabdayar. ilerkei čayan temür bičin jil . . .* (See Heissig, *Handschriften*, No. 162). (For description of contents see Heissig, *Blockdrucke*, No. 146). For further details about the translator see MONG. 387.

Tale of the cuckoo.

MONG. 12.

Manuscript, double-leaved book, 2 blank foll. + 50 foll., 10.2×20 cm., 6 lines, neat, flowing hand on soft, Chinese paper, well preserved. Foll. 1 and 2 ink-stained. Title-page bears the remark *Tabuduyar debter* 'Fascicle Five'.

Incipit: Tendeče basa tere üye-yin edür-ün čaytur qayan qatun qan köbegün tüšimed selte bügüdeger nayir nayadum bayar qurim kiged nomun üges-i ügüeldün 'Thereafter, at this time, the King, the Queen, and the Prince with all dignitaries amused themselves with play and

banquets as well as with religious speeches during the day

Terminatur (50 r): . . . *kegür-tür oroqu-yin nökü-čel-iyer kökege sibayun baya du boluysan-u üye-lüğe qubilyan sibayun-a ayuljaysan terigüten-ü üye-yin dörbedüger bölüg.*

Copy of a part of the *Bodi sedkil tegüsüsen köke qoyulaitu saran kökege neretü sibayun-u tuγuři orčilang бүкүн-i jirüken ügei kemen medegčid-ün čikin-ü čimeg*, a Peking xylograph printed in 1770 (for the contents see Heissig, *Blockdrucke*, No. 146). Identical with MONG. 387 and MONG. 478.

Qadayin süme. Bought from *Tamirinsürüng*, November 4th, 1938.

Tale about a prayer.

MONG. 19.

Manuscript, double-leaved book, 10 foll., 12 × 21.5 cm., 8 lines, running hand on soft, Chinese paper, brown stains, complete.

Incipit: Tere čay-tu neyislel qotan-u sun diyen fu-yin qariyatu ene gai fu-yin tu-šan ayula genedte . . .

Terminatur (10 r:1): . . . *sayin-iyar yabuytun kemen uqayulun bayulyabai*. The story about the origin and the effects of a Buddhist prayer. In the course of the tale appear *Hormusta*, *Ariya balu bodisadu-a*, *Kuan juu*. The frame story shows typical Chinese trends and names.

Tsakhar.

Tales about the Vajracchedikā.

MONG. 23.

Manuscript, double-leaved book, 23 foll., only foll. 3–25, 12 × 22.5 cm., 6 lines, running hand on soft, Chinese paper, incomplete.

Title missing; a collection of stories illustrating

the salvation obtained by reciting the *Vajracchedikā* prayer. At the end of each chapter its title is given:

I. *Bilig-ün činadu kijayara küriügsen včir ebdegči nom tusa nomlaysan-ača elčün-ügei aylay ger-ün-eče oluysan eng terigün jüil* 'First chapter of (the book) giving instructions as regards the help (obtained by) the *Vajracchedikā-prajñāpāramitā-sūtra*, "how someone without an envoy found his way out of a lonely place" (3 r)–5 r:2

II. *Včir ebdegči ači tusa-ača üčüken toyin yirtinčüdür doysin tngri-yi nomuyadqaysan nöğüge jüil* 'Second chapter, how by the benefit of the *Vajracchedikā* a little monk has pacified a ferocious deity' 5 r–10 r

III. *Včir ebdegči nom-i bičigsen-ü kücüber töröl . . . tegün-ü jiryalangtu (?) oron-du törögsen yutayar jüil* 'Third chapter, how someone by the power of having written the *Vajracchedikā* . . . and had been reborn in a happy place¹⁾ . . . 10 r–12 r

IV. *Bilig-ün činadu kijayar-a küriügsen včir ebdegči törnösün (?) mören-eče toniluysan dötüger jüil* 'Chapter four, how the *Vajracchedikā-prajñāpāramitā-sūtra* saved from the . . . river' 12 r–16 r

V. *Bilig-ün činadu kijayar-a küregsen včir ebdegči-yin ači tusa-yin sefig-tü ayaya tegimlig sefig-yin tebčiged. tamu-ača toniluysan tabdayar jüil* 'Chapter five, how a reverend monk who doubted the benefits (obtained through) the *Vajracchedikā* abandoned his doubts and was saved from hell' 16 v–18 v

VI. *Bilig-ün činadu kijayar-a küriügsen včir ebdegči-yin ači tusa-ača qan-u jasay-ača toniluysan jiryuduyar jüil* 'Chapter six, how by the benefits (obtained through) the *Vajracchedikā-prajñāpāramitā* someone was delivered from the power of the king' 18 v–20 r

VII. Incomplete 20 r–25 v

The first six, incomplete chapters of a larger work, known in another Mongol version as *Gčodba-yin tayilburi orosiba* 'Explanation to the (*rdo-rje*) *gcod-pa*', MS, 26 foll., Palace Library, Peking (Microfilm Collection Raghu Vira, New Delhi). For Calmuck versions see Heissig, *Handschriften*, No. 151-155. This complete version

consists of thirteen chapters in all. The existence of this differently worded version points towards a Tibetan original.

Tsakhar.

¶ ¹) The other version (see above) clearly translates *tegüs bayasqulangtu oron* = *Tuṣita*.

TALES OF PEREGRINATION

Maudgalyāyana legend. *Textus ornatior*.

MONG. 471.

Peking xylograph, *pothi*, 94 foll., 19×53 cm. (14×46 cm.), fol. 1 v printed in red, 2 r in black and red. Old, browned paper, fol. 1 partly missing, fol. 2 crudely restored by means of parts of a hand-written Mongol calendar, pasted onto it, fol. 92 missing.

Full title: *Qutuytu molon toyin eke-dür iyen ači qariyuluysan kemekü sudur orusiba* 'Sūtra, how the Holy *Molon toyin* returned to his mother her good deeds', a Mongol translation by the *paṇḍita siregetü güüsi čorjiva*, printed at Peking, 1708. (For further details and the contents see Heissig, *Blockdrucke*, No. 15; for the colophon and its translation see Vladimircov, "Nadpisi", 228). The work consists of twenty-eight chapters in five books:

Book I

1. *Ijayur-i duradqui* 'Desiring to be born'.. 1 r
2. *Todqaridču ese čidaysan* 'How he could not be hindered'..... 6 r
3. *Jedker usadduysan* 'How the demons were calmed'..... 8 r
4. *Toyin boluysan* 'How he became a monk' 8 v
5. *Bošuy soyurqaysan* 'How a heavenly destiny was bestowed'..... 10 r

6. *Ečiđe köbegün ayulčalduysan* 'How father and son met again'..... 11 v
7. *Nom-un ubadis soyurqaysan* 'How the teaching was granted'..... 16 r
8. *Usun öglige tü baraman* 'The *Brahman Usun ögligetü*'..... 17 r
9. *Buyan kilinčes-ün ilyal-i ilayaysan* 'How merits and sins became separated'..... 19 r
10. *Jayura-du aysan* 'Having been in the realm of death (*bar-do*)'..... 21 r

Book II

11. *Erlig-ün dergede kürügsen* 'How he approached the *Erlig (Khan)*'..... 21 v
12. *Amin yabiyatu molon toyin erglig (!) qayan-luya ayulčalduju nom-iyar ayulčaysan yosun* 'How *Amin yabiyatu Molon toyin* met *Erlig Khan* and brought him into touch with (*Buddha's*) teachings'..... 24 r
13. *Erketü arya balu-yin nigülesküi ber riti qubilyan-i üjegülügsen* 'How he performed some miracles by the pity of the powerful *Āryabala*'..... 31 r
14. *Bodisung mahasung qutuy tu arya balu-yin riti qubilyan-i üjegülügsen* 'How *Bodhi-sattva* and *Mahāsattva* have been shown the miracles of saint *Āryabala*'..... 35 v
15. *Amitan tamu-dur odču. Jobalang tan*

amitan-i üjegen 'How he went into the hell of the human beings and saw the sufferings' 37 v

Book III

16. *Eke köbegün qoyar ayulçaysan* 'How mother and son met again'..... 40 r

17. *Molon qatun-i tamu-aça tonilaysan* 'How the *Molon Qatun* was saved from hell' ... 45 r

18. *Aryadaysan barin* 'How she, committing an error, was taken away'..... 48 v

19. *Tegünçilen iregsen-e nomuyadqayad-i üjegen* 'How the pacificatory deeds of *Tathāgata* were shown'..... 51 v

20. *Eke-degen tusa kürgekü-yin tula boşuy ögdegsen* 'Why the heavenly order was given for saving the mother'..... 54 v

Book IV

21. *Molon qatun-i birid-eçe tonilqaysan* 'How he saved the *Molon Qatun* from the hunger-demons' 57 v

22. *Aduyusun-u töröl-dü noqai-aça tonilqaysan* 'How he saved her from an animal-rebirth as a dog' 62 v

24(1) *Üjegülügsen nom-un ubadis-un riti qubilyan* 'Miraculous transformation of the religious teachings'..... 65 v

25. *Tegünçilen iregsen-ü riti qubilyan-u küçün-iyer molon toyin eke-dür-iyen açi tusa qariyulqui sedkigsen* 'How *Molon toyin* by the power of *Buddha Tathāgata* saw how to return good deeds to his mother'..... 69 v

Book V

26. *Erdem-tü dalai neretü ökin terigüten-dür vivagirid öggügsen* 'How prophecies have been given to the maid *Erdemtü dalai* and others' 76 v

27. *Eldeb nom-un yosun üjegülügsen* 'How the rules of various religious teachings were observed' 81 r

28. *Nom-un ubadis* 'Religious instruction'.. 90 r
Colophon 94 r

For other versions and excerpts of above work see Damdinsürüng, CSM, XIV, 247–277; Heissig, *Handschriften*, No. 138–139.

Maudgalyāyana legend. Textus popularis.

MONG. 417.

Manuscript, *pothi*, 48 foll., 30.3×17.8 cm., 17 lines on recto sides, verso sides illuminated with scenes from the life of *Molon toyin* as described in the text. Writing-space 23.9×14.8 cm., bordered with a black line. Cursive hand on white paper. Well preserved. Foll. 22–28, left, slightly discoloured by water. On foll. 1 v and 2 r, 2 v illustrations only, fol. 48 v blank.

Qutuy-tu yeke quriyangyui-tu molon toyin bodisadu eke-dür iyen açi tusa-yi qariyuluysan namtar-un sudur orusiba 'Tale (how) the saintly *Molon toyin Bodhisattva*, who attained great perfection, repaid good actions to his mother'. A popular version of the *Maudgalyāyana* legend containing a more elaborate description of the eight hot and eight cold hells, much shortened yet related to the *textus ornatior*, with which there are certain concordances.

Incipit (3 r): *Blama-dur mörgümü.*

Nom-dur mörgümü.

Bursang quvaray ud-tur mörgümü.

Ilaju tegüs nögçigsen tegünçilen iregsen šayjamuni burqan baysi-dur qoyar alayaban qamtudqaqu oroi bar-iyen mörgümü. erte nigen çay-tur ilaju tegüs nögçigsen burqan qayan-u bal-yasun-daki galindaga sibayun orusiysan utma-yin oi-dur ayaya tegimlig üd yekes quvaray ud ba. bodisung nar-un olan quvaray ud-luya qamtu nigen sayun bölüge ...

'Reverence to the Lama,
 reverence to the Faith,
 reverence to the community of
 monks and believers,

reverence to the wholly perfect *Tathāgata Buddha Śākyamuni* by folding one's hands and raising them up above one's head. Once upon a time Buddha was sitting together with many of his *bodhisattva*-followers in the *Utma* wood, which was enlivened by *kalandaka*-birds, in the king's town . . .'

The text has the peculiar form *yampar* instead of *yambar*.

The forty-two illustrations depict scenes from Mongol life into which the happenings of the legend have been transplanted as well as the sufferings of the damned in the hot and cold hells. The illustrations are well executed by an anonymous artist fairly familiar with Chinese style of composition.

Terminatur (48 r): . . . *kemen burqan baysi
 nomlabai.*

*Qoyar čiyulyan-ača sayitur törögsen beye tü.
 Qotala nom ud-i qamuy dayurisayči Jarliy tu
 Qočorli ügei medegdekün-ü orun-i todorqai-a
 unuysan sedkil tü.*

*Qutuytu sagimuni burqan-a mörgümü.
 Tegüs tuyulaysan tere burqan-u.*

*Toya tomsi ügei nügüd dotura inu.
 Tonumal riti qubilyan tu maqa mutgalvani*

*Tusa tu eke-dür iyen ači kürgegsen ene sudur.
 (Colophon): Sayin oyun-tu dalai neretü ber.*

*Sayin ayalyu tu barasi ügei üges-i
 Sayitur uran-a ba bürin masi nayirayulju
 Sayiqan sedkil-ün egüden-eče kičiyejü nayirayulba.*

'This work, how the clearly miraculous and saintly *Mahāmaudgalyāyana* brought help to his mother, was eagerly compiled by *Sayin oyuntu dalai* with good intentions by the putting together

of well-sounding and innumerable tales, very skilfully and completely!'

The language of the work shows dialectal influences, e. g. *yatun*, as in Southern Mongolia, instead of lit. *qatun* (32 r), *yabsiqu* instead of *qabsiqu*, and *aǰiyu* instead of *aǰuyu*. Particularly interesting is the use of *ayisui*: 9 r: *nigen edür Jaruča ökin ügülerün. aya emüne jüg-eče dayayuli ili ayisui bui kemebe*; 11 r: *mutgal-i qola-ača oytaryui-dur mörgün ayisui-yi üjijü tere . . .*

German translation see W. Heissig, *Helden-, Höllenfahrts- und Schelmengeschichten der Mongolen*, Zürich 1962, 171–222.

Maudgalyāyana legend. Textus popularis, 2.

MONG. 418.

Lithograph, *pothi*, 44 foll., 31×13.5 cm., number of lines varying. Text on recto, illustrations on verso sides, with the exception of foll. 37 v and 44 v. Modern, white paper, Chinese pagination on recto sides. Title framed by an ornamental border in red. Illustrations very crudely executed and coloured. Complete.

Full title on title-page: *Yeke riti qubilyan tu molom toyin-u eke-yin ači-yi qariyuluysan tuyuǰi bölüge* 'Tale how the very miraculous *Bodhisattva Molon toyin* repaid to his mother good actions'.

Another popular version of the *Maudgalyāyana* legend, sometimes varying from MONG. 417, but closely related to an illustrated MS in Leningrad (photographs Collection Raghu Vira, New Delhi). The hero is here called *Labuy* and only later obtains the name *Molon toyin*. The lithograph seems to be of *Khalkha* origin: the dress of the *Molom Qatun* (*molom*, not *molon*), as depicted in the illustrations, shows the type of married women's clothes worn in the *Dzasakhtu Khan-*

territory of the *Khalkhas* (see Hansen, *Mongol Costumes*, 127); on fol. 13 v we have the interesting word *burqačın kümün* for a painter of Buddha pictures instead of the commonly used *jiroyči*.

Mystery play, Čoyijid dakini.

MONG. 424.

Manuscript, double-leaved book, 1 + 29 + 1 foll., 22 × 23 cm., 19 lines, running, current hand on coarse, hand-made paper. Complete.

Full title on title-page: *Čoyijid dakini-yin teüke or(-o-added)sibai* 'History of the *Čoyijid dakini*'. A Mongol version of the Tibetan mystery play *liñ-za choskyi rnam-thar* (see for the contents of the Tibetan play W. Baruch, "Un mystère tibétain, la dame Tchokyid de Ling," *Cahiers du Sud*, XXXV, No. 290 (1948), 310–321), describing the experiences of the *Čoyijid dakini* in the realm of *Erlig Khan*, being a witness of the judgements meted out by him.

Incipit: *Namo bodhiya, namo dharmaya. namo sakyā. enedkeg-ün keleber. eke qamuy amitan burqan-u qutuy-i olqu boltuyai. ene qoyitu-yin ayul-ača getülgen soyurqa. čoyijid dakini arban jiryuyan qonoy ebedked . . .*

Terminatur (29 v): . . . *kečiye ükükü mayad ügei -yin tula amitu čay-tayan nom buyan-yi üiled.* Followed by Manchu: *Mutahento sain enenggi šangnaha* 'Mutahento finished it on an auspicious day'.

The work has fifteen chapters: I: 1 r; II: 5 r; III: 7 r; IV: 8 r; V: 10 v; VI: 12 r; VII: 13 r; VIII: 14 v; IX: 16 r; X: 19 r; XI: 19 v; XII: 22 v; XIII: 23 r; XIV: 24 v; XV: 29 r. (For other Mongol MSS see Vladimircov, "Rukopisi", 1563, No. 117, I; Jadamba, *Studia Mongolica* I/11, 85. A different xylograph from Urga, Bibliothèque Nationale Paris, Fonds Mongol. 150).

Mystery play, Čoyijid dakini.

MONG. 103.

Manuscript, double-leaved book, 1 + 29 foll., 22 × 21.5 cm., 18 lines, no title, incomplete. Running hand on soft, Chinese paper.

A Mongol version of the mystery play about *Čoyijid dakini*, agreeing with MONG. 424.

Peregrination-tale.

MONG. 425.

Manuscript, 2 vols., double-leaved books, 32 + 32 foll., 15.5 × 22.5 cm., 8 lines, neat hand on thin Chinese paper; complete. On title-pages yellow title-slip with abbreviated title.

Title on title-slip: *Ünen-i ügüügči* (written: *ügüüyüči*)-*yin üliiger* 'Story of The-One-Who-Tells-the-Truth'. Vol. 1 marked *degedü*, vol. 2 *douradu*. Full title on fol. 1 r, vols. 1 and 2: *Ünen-i ügü-lügči (ügülyüči). naran-u gerel qoyar-un tuyuji orusiba* 'The story of the two, of "The-One-Who-Tells-the-Truth" and "Sunlight".'

Incipit (I, 1 r:1): *Om svasti sidam. erte jing ulus-un čay-tu. nandai yool-un ekin-dür načing balyasun-dur. gao neretü bayan ebügen sartavagi büllüge . . .* 'Om svasti siddham. In olden times, at the time of the *Ch'in* (?) Dynasty there lived in the town of *Načing* at the source of the *Nandai* river a rich old merchant, named *Kao . . .*'
Terminatur (II, 32 v:1): *alaysan ügei bisilyaju ečügen-dür bodalang ayulana ečirebei.*

The tale recounts in six chapters (*jüil*) the adventures of the pious *Naran-u gerel* ('Sunlight'), how she is murdered, travels through the underworld, and is sent back to human life.

Chapter I: *Naran-u gerel* is married to *Ünen-i ügüügči*. After the death of his father, *Ünen-i*

ügüügčĭ goes to the residence of the emperor to seek a position as official while *Naran-u gerel* remains at home, taking care of his old mother. *Ünen-i ügüügčĭ* becomes a high official in the emperor's favour. The viceroy offers him his daughter's hand. When *Ünen-i ügüügčĭ* declines this offer because he is married to *Naran-u gerel*, the viceroy cunningly proposes to give his daughter as a concubine to *Ünen-i ügüügčĭ*, promising to send for *Naran-u gerel*, the first wife, and for the old mother. Now *Ünen-i ügüügčĭ* agrees to take the viceroy's daughter for a wife I, 1 r-9 r:5

Chapter II: Meanwhile *Naran-u gerel* and the old mother-in-law live at home in poverty. When the old mother, starved and undernourished, falls ill, *Naran-u gerel*, too poor to buy food, feeds her with a lump of her own flesh. *Ĵao ebügen*, a rich old man, hears about this and asks both women into his house, where he takes care of them. The mother-in-law, however, doubts this act of filial piety of *Naran-u gerel*'s. When not long afterwards she dies, *Naran-u gerel*, having waited in vain for so long for the return of her husband, sets out to the residence to search for him. On her way she falls into the hands of a band of highwaymen. Their leader wants her to become his concubine, but she refuses him and only after many threats and adventures does she succeed in getting free again continuing her journey 9 r:5-20 v:6

Chapter III: In the residence the viceroy's daughter, married to *Ünen-i ügüügčĭ*, finds him after five years still longing for *Naran-u gerel*. She induces him to invite his mother and his first wife to come to the residence, secretly plotting the banishment of *Naran-u gerel*. When *Naran-u gerel* arrives at the house of the viceroy, the latter recognizes her virtue and, feeling her a menace

to his daughter's marriage, has her poisoned. Dying *Naran-u gerel* asks in an ejaculatory prayer to be reborn in the paradise of *Sukhāvati*. The viceroy's daughter, angry at her father's action, mourns for her. The viceroy has the body of the dead *Naran-u gerel* thrown into a dry well in a corner of the garden. The well is filled with stones and flowers are planted on top to avoid rousing the suspicion of the unsuspecting *Ünen-i ügüügčĭ* 20 v:6-28 r:2

Chapter IV: Accompanied by two devils the soul of *Naran-u gerel* is brought before *Avalokiteśvara*, who decides that she is to be led to the king of the hells (*erlig nom-un qayan*) to find out her destiny from the book of Fate. She enters hell and passes on her way all the monsters guarding sufferers and sees all the pain and punishments meted out in the various hells to sinners. Arrived before the king of hell she relates her sufferings in her earthly life. After having looked up her name in the book of Fate *Erlig Khan* tells her that she has to return to earthly life as it is her fate to live for eighty-one years. On her way back she meets her dead mother-in-law, to whom she promises to arrange, after her return to life, for the reading of prayers which liberate the soul. Then she is brought back to the residence of the emperor, where her soul is left bodiless. That she may obtain her body again her death by poisoning and the hiding-place of her bones are shown to *Ünen-i ügüügčĭ* in a dream vol. I, 28 r:3-vol. II, 7 r:6

Chapter V: *Ünen-i ügüügčĭ*, frightened at the power of the viceroy, dares not rescue the bones of *Naran-u gerel* from the well. Now *Avalokiteśvara* orders *Hormusta*, the most powerful of all heavenly beings, to reunite *Naran-u gerel*'s soul and body. Heavenly beings descend according

to this order, from heaven, remove the bones from the well and reinstate the soul in the body. As if waking from a deep sleep *Naran-u gerel* returns to earthly life II, 7 r:6-9 r:4

Chapter VI: At this time the leader of the highwaymen, who earlier in the story captured *Naran-u gerel*, threatens reign and residence of the emperor with a large army. The emperor seeks for a hero able to avert this danger. *Naran-u gerel*, after having proved her ability and courage, is made the leader of the imperial army, which is sent against the highwaymen. Supported by *Avalokiteśvara* she wins a victory and captures the leader, who is beheaded. She is honoured by the emperor 9 r:4-13 v:7

Chapter VII: *Naran-u gerel* is made a powerful minister by the grateful emperor. Asked by the empress why she is not married, she reveals her fate. The angered emperor decides to exile the viceroy and *Ünen-i ügüügči*, but *Naran-u gerel* forgives *Ünen-i ügüügči*, turns her State seal and power over to him as her lawful husband and admits the viceroy's daughter as a concubine. She and *Ünen-i ügüügči* then live happily and piously until their old age when they both take religious vows and give all their riches to the Buddhist church 13 v:7-28 v

The tale combines motifs from the Buddhist tales of peregrinations to hell (see Mong. 471, 418, 417, 424) with motifs taken from the Chinese opera *P'i-p'a chi* by Kao-Ming (1345). Further MSS, see Vladimircov, "Pañcatantra", 459: *Erte urida čay-tu yabuysan naran gerel-ün tuyuži; Narnigerel-ün teiži*, Coll. Žamcarano, Leningrad (see Salemann, "Mus. As. Not., VII," *Izvestiya*

Imp. Akad. Nauk 1905, 057); *Dürsün naran qatun-u tuyuži*, State Library of Ulaanbaatar, LIT 202-346. A modern edition of above work, see Damdinsürüng, CSM, XIV, 227-247.

Tsakhar, *Qadayin süme*, October 30th, 1938.

Peregrination-tale.

MONG. 77.

Manuscript, double-leaved book, 28 ($1\frac{1}{2} + 26\frac{1}{2}$) foll., 23×22.5 cm., 12 lines, flowing hand on soft, Chinese paper, edges torn, foll. 1 and 2 r fragmentary only, incomplete.

Title missing. A fragmentary copy of the peregrination-tale *Ünen-i ügüügči. naran-u gerel qoyar-un tuyuži*. See MONG. 425.

Tsakhar.

Peregrination-tale.

MONG. 73.

Manuscript, double-leaved book, 25 foll. (1 + 23 + 1), 23×21.5 cm., title-page with dark stains, clear, clerical hand, back cover made of a sheet of Manchu writing. Complete.

Another copy of the peregrination-tale *Ünen-i ügüügči. naran-u gerel qoyar-un tuyuži* (see MONG. 425).

The last lines are abbreviated, as compared with the end of MONG. 425.

Terminatur (23 v:10): . . . *bodolang ayula-yin oroi-dur burqan boltuyai. bügede qamuya amitan amur jiryacu boltuyai.*

Bought on October 3rd, 1938 from *Yon-tanrgya-mtsho* at *Qadayin süme*, *Tsakhar*.

CHINESE NOVELS

Chinese novel, Hsi-yu-chi.

MONG. 100.

Manuscript, double-leaved book, 52 ($\frac{1}{2}$ + 51) foll. 23×25 cm., flowing hand on Chinese paper, incomplete, only foll. 6 v–57 v, upper part of 57 v missing.

Title missing. Chapters LXXXVIII–XCVI of a Mongol version of the Chinese novel *Hsi-yu-chi*. *Incipit* (3 r; lower part of this fol. missing): *ögčü. či egün-i ergü kemebesü . . . bariyun ergüfü üčü-ken-ber . . .* At the end of each chapter its number is given.

The MS contains:

| | |
|----------------------------|--------------------------|
| Chapter LXXXVIII | 6 v:11–13 v:5 |
| LXXXIX | 13 v:6–22 r:12 |
| XCI | 22 v:1–30 r:12 |
| XCII | 30 v:1–37 r:11 |
| XCIII | 37 r:12–45 v:7 |
| XCIV | 45 v:8–49 v:13 |
| XCV | 50 r:1–56 r:9 |
| XCVI | 56 r:6–(57 v) incomplete |

An abbreviated version of chapters 88–96 of the famous Chinese novel *Hsi-yu-chi*, describing the adventures of *Tangsang lama* and his three disciples, the monkey called *Wu-k'ung*, Pigsey called *Wu-nang* and Sandy called *Wu-ching*, on their way to India, and their fight with a demon. The above chapters correspond roughly with chapters 88–96 of the Ming version of the Chinese *Hsi-yu-chih*, (ed. Peking 1954, 1008–1081). For the Chinese original see Ou Itai, *Le Roman Chinois*, Paris 1933, 31. For Mongol versions see Baldansodnam; a complete version in Mongol: *Tangsang lama-yin barayun jorčiyisan teüke*, 2 vols., 908 foll., State Library of Ulaanbaatar,

TA 228/895.1; another extract: *Tangsang lama-yin teüke-eče tasulju bičigsen mön lama-yin törögsen üyes-ün teüke*, 1 vol., 37 foll., State Library of Ulaanbaatar, TA 228/895.1; for further MSS see Jadamba, *Studia Mongolica* I/11, 65–70; for a copy at Budapest see, *Rapport*, 48; *Tngri-eče Jayayaysan sun-u güng kemekü bečin-yin törögsen yabuysan čadig; tang sun lama-yin tuuji* (Vladimircov, "Pañcatantra", 525, Note 1). Another incomplete MS, 2 vols., covering chapters 31–35 and 70–75 in the Tenri University Library, Japan.

*Tsakhar.***Chinese novel, 'Sung-si-qui'.**

MONG. 120.

Manuscript, 2 vols., double-leaved books, 30 (2 + 26 + 2) foll. and 32 (1 + 30 + 1) foll., 24.8 × 24.3 and 24 × 23.5 cm., 14–15 lines, running hand; complete.

Both volumes have the title *Yeke tang ulus-un sung si qui kemekü bičig* 'Book called *Sung si qui* of the great *T'ang* (Dynasty)' *Yisüdüger debter* 'Ninth Fascicle' and *Arbaduyar debter* 'Tenth Fascicle,' respectively.

Books 9 and 10 of a Chinese novel. For books 11 and 12 see MONG. 258 and 259.

Bought from *Öljei Bayar, Suiyüan.***Chinese novel, 'Sung-si-qui'.**

MONG. 258 and 259.

Manuscript, double-leaved books, 2 vols., 1 + 20 + 1 foll. and 1 + 22 + 1 foll., 26 × 26.5 cm., 15

lines, neat hand on hand-made, Chinese paper, title-page and first 15 foll. of vol. 1 with ink-stains; complete.

Both volumes have the title: *Yeke tang ulus-un sung si qui kemekü bičig* 'Book called *Sung si qui* of the great *T'ang* (Dynasty)'. *Arban nigedüger* 'Eleventh Fascicle' and *Arban qoyaduyar debter* 'Twelfth Fascicle', respectively. Books 11 and 12 of a Chinese novel. Vol. 12 is dated 1927, V, 20th.

Bought from *Ölfei Bayar, Suiyüan*.

Chinese novel, *Jüing dakini*.

MONG. 237.

Manuscript, double-leaved book, 77 foll., 15×28 cm., 9 lines, running hand on thin, Chinese paper, waterstained, incomplete, fol. 1 partly damaged.

Title on a separate slip of paper: *Či ulus-un qovangqo Jüing dakini-yin čiday. qorin tabuduyar debter* 'The life-story of the heavenly virgin *Jüing*, the Empress of the *Chi* Dynasty'. A remark in red ink on fol. 1 r: *Qorin tabuduyar debter* 'Twenty-Fifth fascicle' confirms that the separate title-slip belongs to this work.

Six chapters of the famous, lengthy Chinese novel about the adventures of a female warrior (see *Jüing dakini-yin teüke*, State Library of Ulaanbaatar, *Jadamba*, *Studia Mongolica* I/11, 54–56. Another MS, Westdeutsche Bibliothek, Marburg/Lahn (see Heissig, *Handschriften*, No. 143). For further fragments see MONG. 110 and 236. For the motif of the heroine *Jüing* see *Damdinsürüng*, 245.

Chinese novel, *Jüing dakini*.

MONG. 236.

Manuscript, double-leaved book, 50 foll. (1 + 49), 15×29.2 cm., 10 lines, clear hand on thin, soft, Chinese paper, incomplete, last fol. missing.

Title on title-page: *Jung ku jin teüke. sayiqan teüke* 'Story of the Empress (Chin. *fu jin?*) *Jüing*. Beautiful tale'.

Chapters 21–25 of the translation of a Chinese novel known in Mongolia as *Jüing dakini-yin teüke* (see MONG. 237 and 110).

| | |
|------------------|-------------------------|
| Chapter 21 | 1 r–16 r |
| Chapter 22 | 16 r–26 v |
| Chapter 23 | 26 v–31 r |
| Chapter 24 | 31 r–38 v |
| Chapter 25 | 38 v–49 f. (incomplete) |

Chinese novel, *Jüing dakini*.

MONG. 110.

Manuscript, double-leaved book, 62 foll., 24×25 cm., 15 lines, neat hand on hand-made, Chinese paper, incomplete, beginning and end missing.

Title missing; five incomplete chapters of the story of the *Jüing dakini*; see the beginning of one of the chapters, fol. 25 r: *Jüing dakini jangjun čerig-i silejü yaruyad qota-yi qayaba* 'Jüing dakini selected the general and the soldiers and sealed up the town . . .'

See MONG. 237 and 236 of this collection, which are both parts of different Mongol translations of the same work.

Chinese novel, *The Drunken Monk*.

MONG. 112.

Manuscript, double-leaved book, incomplete, foll. 5 r–65 r, approx. 20.5×19.3 cm., 16 lines, flowing, strong hand on soft, brown paper, beginning and end missing.

Chapters 12 (end only)–19 (end missing) of the Chinese novel *Chi-shi-kung-chuan* dealing

with the curious adventures of the drunken Buddhist monk *Ji tiyen qoošang*, a droll figure. In particular the present chapters tell how *Ji tiyen qoošang* cures a sick girl while being drunk and helps a nobleman (XVI), his drinking-bout with Mr. *Shan* (XVII), the fruitless admonitions of his superior at the temple (XVIII), and how he is able to cure the sick emperor (XIX). This is only a very small fragment of the voluminous novel, of which there are many Mongol translations. It is known as *Ji güng jüwen kemekü ji tiyen boyda toyin-u teüke*, 234 vols., 20915 foll., State Library of Ulaanbaatar, JI 63–89; *giyuu siyen pin Jan ji güng juwan kemekü ji tiyen boyda toyin-u teüke*, 80 vols., 8241 foll., State Library of Ulaanbaatar, JI 63–89; mostly under the title *Sin čin qui kemekü ji tiyen boyda toyin-u teüke*, 109 vols., 6243 foll., State Library of Ulaanbaatar, see *Ĵadamba, Studia Mongolica* I/6, 23, 40; *Studia Mongolica* I/11, 47, 102–104; in a West-Mongolian version *Sin čin qui kemekü teüke*, Leningrad, Coll. Burdukov, No. 21 (see Vladimircov, "Pañcantastra", 459). A selected translation of the Chinese original see Liu Guan-ying, *Der Heilige als Eulenspiegel*, Basel 1958.

Chinese novel, The Drunken Monk.

MONG. 267.

Manuscript, fragmentary, double-leaved book, 11 foll., (only 1 v–11 v), 16×30.5 cm., 15 lines, flowing hand on Chinese paper, restored, bound in modern blue binding.

Fragment of an unidentified chapter of the Chinese novel about *Ji tiyen qoošang* (see MONG. 112), here called *Ji tiyen boyda toyin*.

Tsakhar.

Chinese novel, Chin-ku ch'i-kuan.

MONG. 339.

Manuscript, double-leaved book, 1+43 foll., 25.5×25 cm., 13 lines, flowing hand on soft, Chinese paper, corners frayed, two red seals in Chinese on fol. 1 r, corrections in red ink throughout the work. Smudged impressions of a Chinese seal on back cover.

Title on title-page: *Ging gu gi guwan-u üliġer. arbaduyar bölüġ 'Chin-ku ch'i -kuan, Book Ten'.*

Incipit: Ĵing gu či guwan kemekü kitad sudurača orčiyuluysan arbaduyar bölüġ. ed-i sakiyči boyol eĴin-i anu qudalduĴu abuyad ed-i inu tusiyabai 'Chapter Ten translated from the Chinese novel Chin-ku ch'i-kuan. How the servant who guarded the goods sold the master, took the goods, and made use of them . . .'

For other Mongol translations see Heissig, "Libri Mong." No.141; *Handschriften*, No.140, translated in 1816; State Library of Ulaanbaatar, LIT 1–47, 3 vols., 1077 foll (see *Ĵadamba, Studia Mongolica* I/11, 48–49). See further Baldansodnam, 12–13.

Tsakhar.

Chinese novel, Chin-ku ch'i-kuan.

MONG. 114.

Manuscript, double-leaved book, 29 foll., 15.5×29 cm., 8 lines, clear, running hand.

Title, partly legible, on damaged slip on title-page; *(Er)ten-ü (y)ayiqaltai (ü)liġer. (Čin gu) či guan. yučin qoya(duyar deb)ter 'Strange stories of the past. Chin-ku ch'i-kuan, Chapter Thirty-Two.'*

Incipit: yučin qoyaduyar bölüġ . . .

See MONG. 339 of this collection.

Tsakhar.

Chinese novel, Chin-ku ch'i-kuan.

MONG. 527.

Modern metal-type print, 10 vols., 148+144+162+114+300+297+134+200+254+212 pp., 13×18.5 cm., 9 lines, Chinese pagination, vols. IV and V missing.

Title on title-page: *Erten edügeki yayiqaltai üjemji-yin bičig.*

A modern Mongol translation of the Chinese novel *Chin-ku ch'i-kuan* (see MONG. 339 and 114), printed by the *Tsakhhar-Mongol Printing Press*, no date.

Chinese novel, Chin-ku ch'i-kuan.

MONG. 528.

Modern metal-type print, 2 vols., 254+228 pp., 13×18.5 cm., 9 lines, Chinese pagination, complete.

Title on title-page: *Songyufu darumalaysan erten edügeki yayiqaltai üjemji-yin bičig. Terigün ~ qoyaduyar debter = Chin-ku ch'i-kuan; selections.*

Printed by the *Tsakhhar-Mongol Printing Press*, no date.

Chinese novel, Chi-kung huo-fo-chuan.

MONG. 348.

Manuscript, double-leaved book, 44 foll. (1+1+42), 23×27.6 cm., 12 lines, running hand on soft, Chinese paper, complete.

Title on title-page: *Qubilyan ergümjilegsen bičig. Arban jiryuduyar debter* 'The creation of an incarnation. Book Sixteenth'.

The title-page gives the following description of the contents: *U wang. qung šan yen jiysayal-dur daruydaba. yurban qubilyan ekener. qowang qoyin jiysayal jiysayaba. Tsi-yen küriyen-i darufu. fen jung-i ebdelebe* 'Wu wang suppresses Hung

Shan-yen in rank, three incarnated women present themselves before the empress, the fortress of *Tsi-yen* is suppressed and *Fen-yung* is destroyed . . .'

1: 1 r-16 r:11
2: 16 r:12-29 v:10
3: 29 v:11-44 r:9

Apparently chapter 16 of the Chinese novel *Chi-kung huo-fo-chuan*. See the complete work, *Qubilyan ergümjilegsen bičig*, 20 vols., 1463 foll., State Library of Ulaanbaatar LIT, 36-1608 (*Jadamba, Studia Mongolica*, I/11, 28-29).

Novel about the Emperor Chia-ch'ing.

MONG. 121.

Manuscript, double-leaved book, 1+29 foll., 22×20 cm., 13 lines, flowing hand, complete.

Title: *Yeke dayičing ulus-un törü tulyur-i ejilegsen kiya čing boyda qayan-u teüke. qoyaduyar bölüg* 'The story of the Emperor *Chia-ch'ing* who reigned over the firm Empire of the great *Ch'ing* Dynasty'.

Chapters 2 and 3 of a Chinese novel about the Manchu Emperor *Chia-ch'ing* (1796-1820), describing the various adventures of the Emperor *Chia-ch'ing* when he had set out and had met many of his subjects after his father *Ch'ien-lungs'* official abdication (1796).

Qoyaduyar bölüg 1 r-16 v:2
Incipit (1 r:3): *Tendeče kiya čing ye yačayar qabtayai qulusun-yi (!) bariju jiyaya bodumui. tölöge üjimüi. čirai sinjimüi . . .* 'Chia-ch'ing took thereafter a single flat bamboo and cast the lot, took an augury, scrutinized the face . . .'

Terminatur (16 v): . . . *salbaljin yačar-tur tongyorčilan unaba eme anu yambar bolqui-yi qoyituyin bölüg todorqai üjigtün.*

Furbaduyar bölüg 17 r:1-29 r:8

Incipit (after mentioning the title): *tendeče liu tan. li wong san čokiydayad* . . .

Terminatur (29 r:8; incomplete): . . . *kemen ken sanabai kemeged nidün nilbusun-yi burqan oroqu metü* . . .

The MS is dated after the second chapter (16v:3): *Dumdadu irgen ulus-un jiryuduyar on-u arban sarayin qorin qoyar*, 1916/XII, 22.

The novel is known under different Mongol titles, see MONG. 46. Complete versions of similar titles in the State Library of Ulaanbaatar: LIT 74-1625 *Čing ulus-un sayisiyaltu irügeltü ejen-ü jangsilaysan tuqai-yin teüke*, MS, 104 foll.; LIT 75-48 *Kiya jing qayan-u teüke*, MS, 184 foll.

Tsakhar.

Novel about the Emperor Chia-ch'ing.

MONG. 46.

Manuscript, double-leaved book, 1 + 11 foll., 11 × 22 cm., neat, small hand on soft, Chinese, hand-made paper, 12 lines, complete.

Title: Kiyen lung qayan tayisi-dayan sayurin-yi negüdegsen qoyaduyar debtere 'How the Emperor Ch'ien-lung turned his throne over to his crown prince. Second Fascicle.'

Chapter 2 of a novel about the adventures of the Emperor Chia-ch'ing (1796-1820). See MONG. 121 of this collection.

Incipit (1 r): *Tegüneče kiya čing ye yačayay yabtayai qulusun-yi barıju. jiyaya bodumui. tölöge üjimüi. čarai tanimui* . . .

Terminatur (11 r:12): . . . *sarabayin yačar-tur tongyorčilan unaba.*

Tsakhar.

Legend about the Emperor Shun-chih.

MONG. 355.

Manuscript, 1 sheet, 51 × 25.8 cm., folded 6 times, each fold of 6 lines, orderly hand on hand-made paper, complete.

Title (I:1): *Man-u dayičing ulus-un eki eyeber jasayči qayan-u ger-eče yaruyısan Jokiyal* 'Composition, how, at the beginning of our great Ch'ing Dynasty, the emperor Shun-chih left his home'.

Incipit (1:2): *Tngri-yin doraki oi siyui-dur budaya ayula metü-tula* . . .

Terminatur (5:6): . . . *edüge bi yara(!)-yi sıfijü ayulan-u* (6:1) *samadi-yin küriyen-dür bučimui. mingyan on tümen namur kemegči-yi bodoju ya-yakinam.*

Dated in Manchu: *Fulgahun koko aniya ninggun biyai sain inenggi ginguleme arame šanggaha* 'Made carefully and executed on an auspicious day of the sixth month of the year of the Reddish Hen'.

The words of the Emperor Shun-chih after he had left his duties, praising the harmonious life of a monk. The motif is connected with the widespread legend that Shun-chih did not die in 1663 but sought, incognito, religious comfort in a monastery (see Hummel, *Eminent Chinese*, I, 258).

Tsakhar.

Chinese novel: Tale of the Three Kingdoms.

MONG. 524.

Modern metal-type print, 12 vols., 238 + 260 + 244 + 252 + 248 + 254 + 254 + 226 + 252 + 256 + 248 + 234 pp., 19 × 26 cm., 15 lines, Chinese pagination, complete.

Mongol title: *γurban ulus-un teūke* 'Tale of the Three Kingdoms'. Chinese title: *Hsin-yi san-kuo yen-i* 'Newly translated *San-kuo yen-i*'. A Mongol translation of the famous Chinese novel *San-kuo chih*, printed in 1928 by the *Mongγol bičig-ün qoriya*, Peking (see Ligeti, *Rapport*, 47; Baldan-sodnam, 12–13; *The Mongolian People's Republic*, Ulaanbaatar 1956, 111).

Chinese novel: Adventures of a certain Liu Ta-jen.

MONG. 58.

Manuscript, double-leaved book, 37 foll., 12.8×25 cm., flowing hand, 8 lines, incomplete, fol. 1 r missing.

No title; Mongol translation of a Chinese novel dealing with the adventures of a certain *Liu Ta-jen*.

Tsakhar.

Chinese novel.

MONG. 268.

Manuscript, originally double-leaved book, now restored, the folios cut open into pages, 33 pp., 16×30 cm., 10 lines, flowing hand on thin, Chinese paper, brown stains, incomplete.

Fragment of a translation of a Chinese unidentified novel; the main character of this part of the novel is a certain *li vong san* (*Li feng-shan?*).

Tsakhar; originally bound with MONG. 267.

Two Chinese novels.

MONG. 224.

Manuscript, double-leaved book, 68 (1+66+1) foll., 13×26.2 cm., 6 lines, clear hand on hand-made, Chinese paper, complete. Fol. 1 r and 65 v bear a red seal in Chinese.

Title on title-page: *Sayin oyun tegülder erdeni kemekü sastar orusiba* 'Novel called the Jewel of Absolute Perception'.

Two novels in a Chinese setting.

Rhymed preamble 1 r–3 r:1
Incipit: Sayin oyun tegülder erdeni kemekü sastar anu. sayin yabudal-tu mergen arsi-yin jokiyal bolai...

Terminatur (3 r:1): ... *iniyelgekü-yin tedüi nigen tobčitai üliiger medegülüye.*

I 3 r:2–25 v

Incipit (3 r:2): *Erten-ü ming ulus-un jeng di qayan-u üye qang jing siyoo. nasu anu qorin dörbe kürčü ere-yin jerge-dür kürügsen bolbaču. qar mögüs tula gergei abuγa edüi aji. ečige anu kedüyin ügei boluyad. γayčayan kögsin eke-ben ačılan...* 'At the time of the Emperor *Cheng-te* (1506–21) of the early *Ming* Dynasty, a (certain) *Hang Ching-hsiao*, although he had reached the age of twenty-four and had come to belong to the grown-up men, had not yet taken a spouse because he was very unfortunate, having not even his father left but only his old mother, whom he was supporting...'

Terminatur (25 v): ... *tobčılan üliiger-i ügüleye.*

II 25 v:5–66 r

Incipit (25 v:5): *Ming ulus-un aday ularil dayičing ulus-un tulyur čay-tu. jing-cu qota-yin liu cayi kemekü jigli sayuqu nigen kögsin nere anu jang fu qar-tur aju...* 'At the time of the change from the end of the *Ming* Dynasty to the beginning of the great *Ch'ing* Dynasty there was an old man named *Chang-fu* living in misery within the precincts of the town of *Ching-chou*...'
Terminatur (with an edifying poem, 62–66 r): ... *tan-u nasu beye burqan-u nomčılan bütütügei!*

Tsakhar.

Chinese novel, Lu-mu-tan.

MONG. 75.

Manuscript, double-leaved book, 1+18 foll., 23×21.5 cm., 16 lines, flowing hand on Chinese, hand-made paper, complete.

In centre of title-page fragment of red title-slip: . . . *tang-u üliger-ün* Title: *Noyuyan mandaraba čičig-ün üliger* 'Story of the green peony'.

Chapter II of a Mongol version of the Chinese novel *Lu-mu-tan* (for short description of contents see J. Schyns a. o., 1500 *Modern Chinese Novels and Plays*, Peiping 1948, 365). Reference to more chapters is made at the end; *terminatur* (18 v): *douratu debter-tür tayilburilaqui-i sonus-* ' . . . listen to having this explained in the next volume'. For a complete Mongol version see *Lu mu tan bičig*, 6 vols., 329 foll., State Library of Ulaanbaatar, LIT 14-1635; see further Jadamba, *Studia Mongolica* I/11, 86.

Tsakhar.

Chinese novel.

MONG. 71.

Manuscript, double-leaved book, 1+27 foll., 23.5×22 cm., 14 or 16 lines, title-page partly torn off; incomplete, last 2 pp. missing.

Title on damaged title-page: *Doluyan ulus-un* . . . *nči debter* ' . . . Fascicle of the . . . Seven Kingdoms'.

Incipit (1 r): *Nige wai wang bi čin jo tamaya-yi arilyaqu abubai. bsang giuwan man lin doo-yin jam-dur yekede bayildubai* . . .

Fragment of a Mongol translation of a unidentified Chinese novel.

Tsakhar.

Chinese novel.

MONG. 33.

Manuscript, double-leaved book, 60+1 foll., 13×25 cm., 8 lines, Mongol pagination in stitching margin, complete.

Title (1 r): *Tang ulus-un emüneki tsuwen tang juwan bičig. qoyaduyar debter.*

Incipit (3 r): *Tang ulus-un emüneki tsuwen tang juwan bičig. qoyarduyar debter-e. jiryaduyar bölüg. wang qo sanaya-yi güičidken sayin nöbür-i* . . .

Terminatur (60 r:7): *qoyitu bölüg-tür üjitügei.*

Part II, chapters 6-12 of the Mongol version of a Chinese novel, describing the adventures of a certain *Čin tsao buu* (*Chin-tsao-fu?*).

See the translation of a Chinese novel of a similar title, *Sing tang yuwan-u bičig*, State Library of Ulaanbaatar, Ša 75/895.1; TA 21/895.1 (see Jadamba, *Studia Mongolica* I/11, 98-99). For works of this genre see Sutubilig, " "Tabun Juwan"-i keblel jokina", *Mongol Kelen Jokiyal Teüke IV* (38), 1959-65.

Tsakhar.

Chinese novel.

MONG. 239.

Manuscript, double-leaved book, 12 foll., only foll. 3-15 r, 16×32 cm., 13 lines, clear hand on soft, Chinese paper, water-stains, incomplete.

Fragment of the Mongol translation of an unidentified Chinese novel telling of the adventures of a certain *Wang li* and a woman *Man-si*.

Incipit (3 r): . . . *očižu ene noqai-yi tasayabai kemeküi-dü. wang-li medegülerün* . . .

Terminatur (15 r:12): . . . *dur ergün medegülkü bičig ilegettei* . . .

Tsakhar.

Chinese novel.

MONG. 238.

Manuscript, double-leaved book, 17 foll., 16×30.5 cm., 10 lines, flowing hand on hand-made, Chinese paper, incomplete.

Fragment of two chapters of an unidentified Chinese novel in Mongol translation.

Tsakhar.

Chinese novel.

MONG. 80.

Manuscript, double-leaved book, 16 foll., 22.5×22 cm., 14 lines, running hand on hand-made, Chinese paper, complete. Title-page has the title twice, besides some scribblings.

Title: *gao sung qui (?) -yin qoyaduyar debter.* Translation of a Chinese novel, chapter 2.

Tsakhar.

Chinese novel: Shih kung-an, Chapter 1.

MONG. 347.

Manuscript, double-leaved book, 44 foll., 25×25 cm., 12 lines, flowing hand on Chinese paper, ruled in red, complete.

Title on title-page: *Ši mergen noyan-u üliger terigün debtere bolai* 'This is the first chapter of the tale about *Shih mergen noyan*'. Fol. 1 r: *Ši mergen noyan sidkegsen kereg üd-ün eki toytayal kemekü teüke.*

Incipit (2 r): Edüge engke amuyulang qayan-u üye-dü manduju. olan-dur tusitai üiles üiledün bütügegsen. nigen mergen tüsimel-ün sidkegsen kereg-ün eki toytayal. yabuysan yabudal-un ayultai uçir ba. ayiladqaysan jüil-ün udqa gün büged. debter-e boyda merged-ün tayalal uqayan-dur neyilelğisen anu mayad-tula. tegün-ü sidkegsen kereg uçir-i kitad üsüg-iyer keb seyilgejü delekei-

degin-dü teüke bolyan tarqayaysan ajiyu. tegüni mongyol üsüg-ün üge-ber orçiyulqui-yi dürimnekü anu . . . 'Now, the time of the Emperor *K'ang-hsi* coming about, there have been performed many actions which have been helpful to many. Because this book certainly combines the expectations of the holy sages of intelligence, the decisions in cases tried before an official, who was very wise, the dreadful motives for the acts done and the meaning of the reasonings put forward, being very deep, these tried cases and causes have been cut in Chinese letters into printing-blocks and published, becoming thus a book for the inhabitants of this world. As far as is concerned the translation of this into the Mongol language and writing . . .'

A copy of a Mongol translation of chapter I of the Chinese novel *Shih kung-an*, written by *Qayisi-sereng* (43 v: *qayisisereng biçigsen . . .*). See further MONG. 69.

Tsakhar.

Chinese novel: Shih kung-an, Chapter 1.

MONG. 340.

Manuscript, double-leaved book, 27 foll. (1 + 25 + 1), 24×24 cm., 16 lines, small, neat, flowing hand on Chinese paper, defective, right corners partly missing.

No title. *Incipit (1 r): Engke amuyulang qayan-u üye-dür manduju. ulus törü-dür tusa bütügegsen nigen mergen tüsimel yaruyad. delekei degin-dür buruyu üfel-iyer yabuysan yabudal-un ayultai-yi inu jalayan . . .*

Mongol translation of the beginning of the Chinese novel *Shih kung-an*, slightly differing in wording from the version in MONG. 347.

Tsakhar.

Chinese novel: Shih kung-an, Chapter 2.

MONG. 343.

Manuscript, double-leaved book, 21 foll., 23×22 cm.; 16 lines, running hand on Chinese paper, corners frayed. Title-page bears five impressions in black of a Chinese seal and one impression of another in red. Fol. 21 v bears three impressions of a "negative" Chinese seal in black.

Title (1 r): *Ši mergen noyan-u sidkegsen kereg üd teüke qoyarduyar debter.*

Chapter 2 of a Mongol translation of the *Shih kung-an*.

Tsakhar.

Chinese novel: Shih kung-an, Chapters 4 and 5.

MONG. 113.

Manuscript, double-leaved book, 40 foll., 22×22 cm., 19 lines, small, neat hand, incomplete.

Title mentioned on 18 r: *Si mergen noyan-u sidkegsen kereg üd-ün eki toytayal kemekü teüke. dötüger bölüg . . .*

Chapters 4 and 5 (incomplete) of a Mongol translation of the *Shih kung-an*.

Bought from *Kharatsin Hu, Qadayin süme, Tsakhar.*

Chinese novel: Shih kung-an, Chapter 9.

MONG. 345.

Manuscript, double-leaved book, 26 foll., 25×24.5 cm., 12 lines, running hand varying in size.

Title: *Ši mergen noyan-u sidkegsen kereg üd-ün eki toytayal yisüdüger debtere.*

Tsakhar.

Chinese novel: Shih kung-an, Chapters 11-13.

MONG. 243, 244, 245.

Manuscript, double-leaved books, 3 vols., 24 + 28 + 33 foll., 13×25.5 cm., 9 lines. Flowing hand. Covers numbered in Chinese XI, XII, XIII.

Bought from *Bator bayan*, November 1st, 1938.

Chinese novel: Shih kung-an, Chapter 13.

MONG. 341.

Manuscript, double-leaved book, 22 foll., 23×23 cm., 17 lines, last 2 pp. partly missing, incomplete.

Title on title-page: *Si mergen noyan-u teüke. arban yurbaduyar debter-e.*

Chinese novel: Shih kung-an, Chapter 13.

MONG. 346.

Manuscript, double-leaved book, 24 foll., 24.5×24 cm., 15 lines, running hand. Fol. 1 and last page bear seals in red.

Title: *Si mergen noyan-u teüke. arban yurbaduyar debter.*

Chinese novel: Shih kung-an, Chapter 14.

MONG. 342.

Manuscript, double-leaved book, 37 foll., 21.6×21 cm., 12 lines, running hand.

Title: *Ši mergen noyan-u sidkegsen kereg-ün eki toytayal kemekü teüke. arban dörbedüger bölüg bolai.*

Bought from *Bator bayan*.

Chinese novel: Shih kung-an, Chapters 15-17.

MONG. 240, 241, 242.

Manuscript, double-leaved books, 3 vols., 29 + 33 + 26 foll., 13×25.5 cm., 9 lines, flowing hand.

Chapters 15-17 of a Mongol translation of the *Shih kung-an*.

Chinese novel: Shih kung-an, Chapters 18-20.

MONG. 246, 247, 248.

Manuscript, double-leaved books, 3 vols., 25 + 29 + 22 foll., 13×25.5 cm., 9 lines, flowing hand.

Chapters 18-20 of a Mongol translation of the *Shih kung-an*.**Chinese novel: Shih kung-an, Chapters 21, 22, 24.**

MONG. 249, 250, 251.

Manuscript, double-leaved books, 3 vols., 34 + 27 + 27 foll., 13×25.5 cm., 9 lines, flowing hand.

Chapters 21, 22, and 24 of a Mongol translation of the *Shih kung-an*.**Chinese novel: Shih kung-an, Chapter 22.**

MONG. 344.

Manuscript, double-leaved book, 28 foll., 26.5×26.5 cm., 12-14 lines, running hand.

Title: *Ši mergen . . . toytayal kemekü teüke qorin qoyaduyar bölüg.*Chapter 22 of a Mongol translation of the *Shih kung-an*.**Chinese novel: Shih kung-an, Chapters 23 and 24.**

MONG. 111.

Manuscript, double-leaved book, 1 vol., 31 foll., 21×21 cm., 15 lines, neat hand, edges frayed, parts missing, incomplete.

Title mentioned on 17 r: *Ši gung an kemekü teüke.* (fol. 18 r). *Ši mergen noyan-u sidkegsen kereg üd-ün eki toytayal kemekü teüke qorin dörbedüger bölüge.*Chapters 23 and 24 of a Mongol translation of the *Shih kung-an*, incomplete.**Chinese novel: Shih kung-an, Chapters 25-27.**

MONG. 252, 253, 254.

Manuscript, double-leaved books, 3 vols., 23 + 23 + 26 foll., 13×25.5 cm., 9 lines, running hand.

Title: *Ši mergen noyan-u sidkegsen kereg üd-ün eki toytayal kemekü teüke.*Chapters 25-27 of a Mongol translation of the *Shih kung-an*.**Chinese novel: Shih kung-an, Chapters 28-30.**

MONG. 255, 256, 257.

Manuscript, double-leaved books, 3 vols., 20 + 26 + 41 foll., 13×25.5 cm., 9 lines, running hand.

Chapters 28-30 of a Mongol translation of the *Shih kung-an*.**Chinese novel: Shih kung-an, Chapter 30.**

MONG. 69.

Manuscript, double-leaved book, 60 foll., 22.6×11.4 cm., 7 lines, running hand.

The end refers to a first and a second part of the *Shih kung-an*: *yerü ši güng an-u sudur-i üjebesü emüneki qoyiduki kemen qoyar jüil sudur bui ajiyu* 'If one considers generally the book *Shih kung-an*, it consists of two kinds of books, a first and a later volume.'

Terminatur: . . . basakü ši güng an-u sudur-i üjiye kemegči kümün qoyiduki ši güng an-u sudur-tur olju medetügei - Emüneki ši güng an-u sudur tegüsbei.

A Mongol translation of the Chinese novel *Shih kung-an*, a collection of adventures and cases tried by *Shih-lüen*, an official of the *K'ang-hsi* period, who fought bandits, got himself caught and escaped, was eventually received in audience

by the Emperor, and was granted high honours. This version consists of only thirty out of the eighty chapters of the Chinese original. The Chinese original was published in 1838 and is apparently the work of an anonymous storyteller, combining various themes (see Feifel-Nagasawa Kikuya, *Geschichte der chin. Literatur*, Peking 1945, 367; Jos. Schyns, 1500 *Modern Chinese Novels and Plays*, Peiping 1948, 379, No. 1231). For more elaborate versions of the *Shih kung-an* in Mongol translation see State Library of Ulaanbaatar, *Si mergen noyan-u teüke*, 75 vols., 7487 foll.; *Si mergen noyan-u siduryu toytayal*, 6 vols., 435 foll., Ša 58/895-1 (Ĵadamba, *Studia Mongolica* 1/11, 107-109). For the popularity of the Mongol version of the *Shih kung-an* see Baldansodnam, 12-13; G. I. Mikhajlov, *Očerki Istorii Sovremennoj Mongol'skoj Literatury*, Moscow 1955, 21.

Tsakhar.

Chinese novel: Fragment of the Shih kung-an.

MONG. 119.

Manuscript, double-leaved book, 10 foll., approx. 22×21 cm., 18 lines, flowing, neat hand on soft, Chinese paper, incomplete.

Fragment of an unidentified Chinese novel in Mongol translation, presumably the *Shih kung-an* because mention is made of *Mergen noyan*.

Tsakhar.

Chinese novel.

MONG. 364.

Manuscript, 1 fol. of a double-leaved book, approx. 13.5×27.2 cm., 10 lines, flowing hand on soft, Chinese paper, Chinese pagination in

stitching margin of recto side: *i* 'one'; Manchu pagination on verso: *emu* 'one'.

Fragment of a Mongol translation of an unidentified Chinese novel.

Incipit: Jasayad tere dotura-ban oru qolaju . . .

Terminatur (verso: 10): . . . *küriyen dotura orofu ečibe*. The heroes of this narrative are a certain *Tu ku čun* and a certain *Tu ku sin ing*.

Tsakhar.

Manchu novel.

MONG. 129.

Manuscript, 1 vol., modern, Chinese double-leaved note-book, 102 foll., 22×17 cm., 12 lines, modern hand.

Incipit: Erten-ü mongγol-un ulus törü-yi toytayaju. siung nu-yin si bei yaǰarun mu čang qota-yi ejileǰü sayuysan qayan-u nere šan iui . . . 'When the old Mongol Empire was founded, there lived in the country of *Hsi-pei* of the Huns in the city of *Mu-čang* a king named *Shan-yü*, who ruled there . . .'

Terminatur (102 v:10): . . . *niyang niyang bayar-laju eyimü bolbasu sayin bolumui kemebei. egüneče qoyitu bölüg üǰitügei*. ' . . . *Niyang niyang* rejoiced and said, "If it is like that it is good!". (What happened) from then on you will see in the later book.'

Remark on the inside of the back cover: *U ǰang yuwan siyengsang-u bičigsen nigen debter bičig bui* 'This is one volume written by Mr. *U-ǰang-yuwan*.'

Translation of a (Chinese?) novel from the Manchu as stated in a remark, on the upper cover, in the hand writing of K. Grønbech.

Gul ulayan Tsakhar banner.

PHILOSOPHY, EDUCATION, LANGUAGE

Confucian philosophy, Chung-yung.

MONG. 14.

Manuscript, double-leaved book, 54 foll. (1 + 52 + 1), 11×22.5 cm., 7 lines, hurried hand on hand-made paper, back cover-page stained brown, complete.

Title on title-page: *Yerü dumdadu bičig* 'The invariable book of the middle'.

Mongol translation of the second volume of the Chinese *Szu-shu* 'Four Books', the *Chung-yung*.

Contents:

Preface (*Yerü dumda bičig-ün bölüg baday-un orusil*) 1 r-10 r

Introduction 11 r-12 v:4

Chapters I (*degedü terigün bölüg*)-XXXIII (*degedü yučin yurbaduyar bölüg*) . . . 12 v:5-52 v:5

Tsakhar.

Confucian philosophy.

MONG. 38.

Manuscript. Chinese bound book. Chinese, hand-made paper. 24 foll., back cover sheet. 6 lines, 21×11 cm., Black ink. Clear hand; brush. Alternate lines of Manchu and Mongol. Foll. numbered inside the binding in Arabic numerals. Most of foll. 1 and 2 missing, together with front cover. Date of copy 1906.

This booklet is an account of the textual history of the five Chinese Classics, beginning with a general account of the grouping into five and continuing with separate accounts of *I Ching*, *Shu Ching*, *Chou Li*, *Li Chi*, and *Shih Ching*.

The date is given in Manchu as the second day of the fifth month of the thirty-second year of *Kuang Hsü*, 1906.

Confucian education, Ta-hsüeh.

MONG. 96.

Manuscript, double-leaved book, 1+42 foll., 23.5×23 cm., 12 lines (usually 4 groups of each 3 lines in Manchu, Mongol, and Chinese, respectively), clerical hand, Chinese paper, complete.

Title on title-page in Manchu and Chinese: *Amba tacin bithe - Ta-hsüeh*.

A Manchu-Mongol-Chinese version of the Confucian classic *Ta-hsüeh*, of which the Manchu translation was printed for the first time as early as 1650 (Fuchs, *Beiträge*, 125) and has since then often been reprinted (see Li, *Union Catalogue*, Nos. 124-2).

Kuei-hua.

Manchu-Mongol San-tzu-ching.

MONG. 34.

Manuscript, double-leaved book, 49 (1+48) foll., 11×22 cm., 6 lines of Manchu-Mongol inter-linear text, flowing hand on thin, hand-made paper, title-page fragmentary only, fol. 1 damaged, end missing, incomplete.

Title on title-page damaged, only fragmentary.

Title on fol. 1: *Manju monggo hergen-i kamcime suhe san tzi ging ni bithe - Manju mongyol üsügiyer qabsurun tayiluysan san tzi king-un bičig* 'San-tzu-ching explained in combined Manchu and Mongol writing'.

Incipit (1 r:4): *Aliba köbegüd surqui-dur . . .*

Terminatur (49 v:6): . . . (*bolbasu uyilalya . . .*)
gene toli . . .

A copy of the Manchu-Mongol edition of the same title xylographed in 1840 (Li, *Union Catalogue*, No. 618, 3-2). See further MONG. 79; State Library of Ulaanbaatar, VAR 17-1803.

Tümet (Kuei-hua).

Manchu-Mongol San-tzu-ching.

MONG. 79.

Manuscript, double-leaved book, 27 foll., 22.5×22 cm., 12 lines of Manchu-Mongol interlinear text, clear hand on soft, hand-made Chinese paper, complete, no title-page.

Title (1 r:2): *Manju monggo hergen-i kamcime suhe san tzi ging ni bithe. fejergi debtelen – Manju mongyol üsüg-iyer qabsurun tayiluysan san tzi king-un bičig. douratu debter.*

A copy of the second volume of the Manchu-Mongol edition of the *San-tzu-ching* xylographed in 1840 (see MONG. 34).

Kuei-hua, Tümet.

Manchu-Mongol San-tzu-ching.

MONG. 99.

Manuscript, double-leaved book, 25 (1 + 23 + 1) foll., 23×22 cm., 14 lines. Manchu-Mongol interlinear text, flowing hand, complete. No title-page.

Incipit: Aliba köbegün suryaqui-dur . . .

Terminatur (23 r:8): . . . tegün-ü kereg inu guan tzi-yi uy boluysan bolai.

A copy of the Manchu-Mongol xylograph of the *San-tzu-ching* (see MONG. 34 and 79).

Mongol San-tzu-ching.

MONG. 526.

Modern metal-type print, 2 fasc., 102 + 108 pp., 12.5×18 cm., 9 lines, Chinese pagination, complete.

Title on title-page: *Tayilburi-tai yurban üsüg-ün nom kemekü bičig. Terigün ~ qoyaduyar debter.*

San-tzu-ching translation with commentary, published by the *Tsakhhar-Mongol Printing Press*, *Čaqar mongyol-un bičig jiruy jokiyar orčiyulqu küriye*. No date.

Book on filial piety, Hsiao-ching.

MONG. 535.

Modern metal-type print, double-leaved book, 49 (2 + 45 + 2) foll., 17.5×27.5 cm., 12 lines, Mongol pagination, yellow paper covers, complete.

Title on title-page: *Mongyol udqa-yin ačilaltu nom-i tayiluysan bičig.*

Mongol translation by *Rasidongrub (bKra-šis-don-'grub)* of the Manchu-Chinese edition of the *Hsiao-ching*, dated *Nayiral-tu töb-ün tabuduyar on*, 1727 (see Laufer, "Skizze der mandj. Lit.," 36). Editor: *Sampilnorbu*.

Printed by the *Tsakhhar-Mongol Printing Press*, no date.

Mongol textbook.

MONG. 203.

Xylograph, 15 foll., 17×26 cm., 12 lines, yellow paper covers, Mongol translation of Manchu parts added in red brush. Complete.

Title on title-page in Chinese: *Man-meng-han ho-pi szu-hsiao-ko*. Added in black brush: Manchu title: *Manju monggo nikan hergen-i kamcime araha hiyoošun be gunire ucun*; Mongol title: *Manju mongyol kitad üsüg-iyer qabsurun bičigsen ačilal-i sanaqu dayu* 'Song of thoughts on filial piety, written in Manchu, Mongol, and Chinese combined'.

Examples of filial piety and a short survey of Mongol orthography. Foll. 1 r–5 r Manchu-Mongol; 5 r–15 r Mongol with interspersed Manchu; sometimes Mongol translations added in red. After fol. 15 v sheet of paper in Mongol handwriting inserted.

No date. About its printing the colophon states (14 v): *köke qota-yin tümed-un qosiyun-u bayši galcang olan šabinar-i suryaqu-yin tula. dörben bičig quwang ši güng-ün su šu. manju ügen-ü čiqula Jorilta-yin bičig. ariyun üles-i Jasaqu bičig. cai gan tan-u Jerge-yin bičig üd-i mongyolor orčiyuluysan bolbaču seyilügülkü* (correction in red: *seyilkekü*) *činege ügei γayčakü küsekü anu. degedü törölkiten. yeke buyan-tan eteger bičig üd-i seyilügülged* (corr.: *seyilgeged*) *olan-du tarqayaju delgeregölbesü . . .* 'Although for the instruction of many disciples by *Galcang*, the teacher of the banner of the *Köke khota Tümet*, the "Four Books", the *Szu-shu* by *Huang shih-kung*, the "Book on Important Points of the Manchu Language", the "Rules of Pure Methods", books of the kind of the *Ts'ai ken-t'an* had been translated into Mongol, there was only the wish but not the power to cut the printing-blocks; the illustrious and very meritorious persons had these books cut into blocks that they might be dispersed amongst many people . . .'

Apparently the work is a creation of the teacher of the princely *Tümet* family (see Introduction, p. IV) of *Kuei-hua cheng*. The blocks, however, are deposited in Peking, at the book-shop of *T'ien-ch'ing ching-chü* near the *Sung-chu-szu* temple, as stated in Chinese on fol. 15 v.

The mention of this book-shop dates the xylograph in the nineteenth century (see Heissig, *Blockdrucke*, p. 5).

Köke khota.

Manchu-Mongol treatise on education.

MONG. 76.

Manuscript, double-leaved book, 17 (1 + 16) foll., 22×22.5 cm., 14–16 lines, Manchu-Mongol interlinear version, clear hand on soft, Chinese paper, last fol. damaged.

Incipit: Tngri γafar kökebtür sirabtur. yirtinčü -yin gem boduliyān balar . . .

Terminatur (16 r:14); . . . *aži bolai . . .*

A bilingual educational treatise.

Kuei-hua, Tümet.

Educational treatise.

MONG. 204.

Manuscript, double-leaved book, 18 foll., 15×30 cm., 7 lines, clerical, neat hand on handmade, coarse paper, no watermarks, corners damaged, no title-page, complete.

Incipit: Suryayuli-yin yamun-i kögčigüljü. bičig-ün arad surtal-i töb bolyaqui anu . . .

Terminatur (18 r:1): . . . *suryaysan sanaya-yi üteregkü ügei bolumui-ja.*

Tsakhar.

Manchu-Mongol treatise on history and education.

MONG. 78.

Manuscript, double-leaved book, 1+26 foll., 22×22 cm., 14 lines of Manchu-Mongol bilingual text, flowing hand on soft, Chinese paper, complete.

Title missing. A treatise on history and education.

Incipit: Orin jalan ulafi. ilan tanggûta aniya oho. liyang gurun . . . – qorin üye ulamčilayad. γurban Jayun jil bolbai. liyang ulus . . .

Terminatur (26 v:13): *yooni sain obumbi sehenge. – bürine sayin bolyamui kemegsen anu buyu.*

The work deals with the succession of the Chinese dynasties and rulers from *T'ang* to *Ming* (1 r–7 r), enumerates various Chinese sources of the history of those dynasties (7 r–8 v), points out the necessity for historiography (8 v), which is finally illustrated by many examples from various centuries showing the education of learned men. The work must have been composed before 1724, the year in which the compilation of the *Ming-shih* was brought to an end (Wylie, *Notes on Chinese Literature*, 19) because of the remark (8 v): *Ming ulus-un sudur edüge boltala toytaya edüi bolai* 'To this day the *Ming-shih* has not been finished'.

Kuei-hua, Tümet.

Modern schoolbook on arithmetic.

MONG. 532.

Modern metal-type print, 2 fasc., 13.5×19.5 cm.

Title on title-page: *Bodoqu yosun-i suryaqu bičig.*

Textbook on arithmetic for the Mongol schools in Manchuria, printed in *Engke erdemtü* 3, 1936.

Modern schoolbook on biology.

MONG. 531.

Modern metal-type print, 2 fasc., 58 + 56 pp., 15.5×22.5 cm.

Title on title-page: *Aqu yosun-i suryaqu bičig.*

Textbook for the Mongol schools in Manchuria, printed in *Engke erdemtü* 3, 1936.

Mongol grammar-book.

MONG. 530.

Modern metal-type print, 4 fasc., 62 + 52 + 68 + 78 pp., 15×22.5 cm.

Title on title-page: *Mongyol udqa-yin suryaqu bičig.*

Mongol grammar for the Mongol schools in Manchuria, published by the Mongol Ministry (*Mongyol jasay-un juryan*), printed in *Engke erdemtü* 3, 1936.

Schoolbook.

MONG. 529.

Modern metal-type print, 2 fasc., 58 + 56 pp., illustrations, 15.5×22.5 cm.

Title on title-page: *Beye asaqui-yi suryaqu bičig, I, II.*

A reader for the Mongol schools in Manchuria, published by the *Mongyol jasay-un juryan*, printed in *Engke erdemtü* 3, 1936.

History of Mongol Writing, Jirüken-ü tolta.

MONG. 422.

Peking xylograph, *pothi*, 17 foll., 46×10 (42×7.8) cm., 30 lines, Chinese block signature, right: 竹路 *chu-lu* and 十八 *erh shih pa* 'Vol. 28'. Complete.

Title on title-page: *Jirüken-ü tolta-yin tayilburi üsüg-ün endegürel-ün qarangyui-yi arilyayči oytaryui-yin mani neretü* '(Book) called Commentary on the Fat of the Heart, Jewel of the Firmament which Brightens the Darkness of the Errors in Writing'. (For *Jirüken-ü tolta*, Tib. *sñiñ-tshil* 'Fat of the Heart', see Kovalewski, *Dict.*, III, 2365; Jäschke, *Dict.*, 198, correcting Ratchnevsky, *OLZ*, 1957, 274).

A history of the Mongol script and early translations by the *smon-lam rab-'byams-pa bsTan-'dzin-grags-pa*, based on a work *Jirüken-ü tolta* by *Chos-kyi-'od-zer* and written during the reign of the Manchu Emperor *Yung-cheng*, printed as vol. 28 of a collection of works, *Itegel sudur* (see Farquhar, 193). On the work see Laufer, "Skizze", 49–50; Heissig, *Blockdrucke*, No. 60; *Handschriften*, No. 521; Pučkovskij, "Voprosy", 255 f.; Vladimircov, "Rukopisi", 1564–1565; T. Pagwa, *Zürhnij toltyn tajlbar-ig sudalsan tuhaj temdeglel*, Ulaanbaatar 1957.

A short description of the contents: Pozdneev, "Erdenijn erikhe", 326.

Foll. 1 v–5 v containing the history of the introduction of Lamaism into Mongolia and the formation of the Mongol script, translated by Schmidt, 392–394; 397–398. See further Heissig, *Geschichtsschreibung*, No. 10. For the colophon see F. W. Cleaves, "The Bodistv-a čari-a awatar un tayilbur of 1312," *HJAS*, XVII, 1954, 1–29. Peking, *Sung-chu-szu*.

Mongol-Tibetan Za-ma-tog.

MONG. 441.

Manuscript, *pothi*, fragmentary, only foll. 1–2 and 35–36, 56×15.5 cm. Tibetan in *dbu-med* and interlinear Mongol translation. Tibetan pagination; sometimes interlinear notes in Tibetan, *dbu-med*.

Full title (title-page): *Töbed i-yin dokiyan-i šastir nomlaqui erdeni-yin oki saba jokiyaysan kemekü orosiba* – Tib.: *Bod-kyi brda'i bstan-bcos legs-par bsad-pa rin-po-che'i za-ma-tog bkod-pa zes-bya-ba bzugs-so*. 'Tibetan orthography explained at its best (and) arranged like a basket of jewels'.

According to the colophon (35 v), the author is: . . . *dge slong ša lu ba erdeni nom-i ted-kügči sayin . . . boda tai kemekü ere modun noqai jil i-yin saga sarayin qorin tabun edür-tür . . . bütügen üiledbei, dge-sloñ za-lu-pa Rin-chen-chos-skyoñ-bzañ-po . . .* who made it in the Male-Wood-Dog year (1514) on the twenty-fifth of the month of Saga. (For the *Za-ma-tog* and its author see B. Laufer, *Studien zur Sprachwissenschaft der Tibeter, Sitzungsber. K. b. Akademie der Wissenschaften zu München* 1898, 524–524.

The translation (into Mongolian) was done (36 r): . . . *orčiyulqu ali bolqui-i ču mön ša lu kelemürči öber-iyen ber . . . ere yal noqai jil-dür sedkil bütügsen yeke ayimay kemekü-dür nayirayuluy-san-i inu tegüs bayasqulangtu qotala tegüs tib-tür keb-tü seyilün bütügebei (bSam-grub-sde chen-du bgyis-pa-ni dGa'-ldan phun-tshogs-gliñ-du par-du-bsgrubs-pa) . . . nayirayuluy-san . . .* what had to be translated was put together when the same *Ša-lu* interpreter . . . died in the Male-Fire-Dog year (1526) . . . at the *dGa'-ldan-phun-tshogs-gliñ* monastery . . . and the blocks were cut . . . According to the colophon the manuscript is a copy of a bilingual xylograph.

The text shows the orthographic and grammatical peculiarity of having every genitive suffix preceded by an accusative suffix, viz. (1 r) *Töbed -i-yin*, (3 v) *jil-i-yin*.

Mongol syllabary.

MONG. 315.

Manuscript, double-leaved book, 12 (1 + 10 + 1) foll., 11.8×29 cm., 6 lines, clear hand on thin paper, browned with age, complete.

Title on title-page: *Mongyol arban qoyar čayan toluyai bičig* 'Book on the twelve Mongol syllab-

les.' Date on title-page: *Bürin-tü (bükün-dür) Jasayči-yin dörbedüger on yurban sara-yin sine-yin arban-a tümen öljei čoyčalaysan sayin edür-e* 'on a propitious day which has augmented ten thousand blessings, the tenth of the beginning of the third month, *T'ung-chih* 4, 1865'.

A manual of the alphabetic combinations in Mongol writing.

Colophon (10 r:3): . . . *mongyol-un arban qoyar čayan toluyai bičig. nigente kičiyebesü tngri-yin दौरа берке керег үгеи буи ја . . .*

Terminatur (10 v:6): *buyan nigül-i ilyaqu kereg-tei buija.*

The back cover shows some scribblings in the way the Mongols make pictures out of letters: above, a bird which is also found in some other MSS of this collection, below it a *bumba* drawn from the letter *temgetü*. For this type of Mongol drawing see Heissig, "Mong. Neudrucke", 261.

Old collection.

Manchu-Mongol syllabary.

MONG. 64.

Manuscript, double-leaved book, 21 foll., 14×14 cm., 8 lines, right edges very much damaged; bound in strong, brown linen, ca. 11.7×18 cm.

Title on red slip on title-page not legible except for: *Yuan yuwa . . .*

A Manchu-Mongol syllabary with Mongol headings.

Sanskrit-Tibetan syllabary with Mongol transliteration.

MONG. 439.

Manuscript, *pothi*, 54×9 cm., 9 foll., 3 lines, ornamental *Lañtsha* writing in black, red Tibetan

writing, black Mongolian writing, the Mongol transliteration missing on last three foll., pagination in Mongol.

Sanskrit alphabet and ligatures, pronunciation added in Mongol.

Sui yüan; bought at *Tai-pen chao*, August 31st, 1938.

Trilingual dictionary.

MONG. 426 a.

Xylograph, double-leaved book, only two vols. of 31, 2+69, and 3+92 foll., printing-space 24.4×16 cm., 6 lines in Manchu, Mongol, and Chinese.

Title: *Qayan-u bičigsen manju mongyol kitad üsüg yurban jüil-ün ayalyu negilegsen toli bičig – Han-i araha manju monggo nikan hergen ilan hacin-i mudan acaha buleku bithe – Yü-chih man-chou meng-ku han-tzu san-ho ch'ieh-yin ch'ing-wen-chien.*

Vol. 9, section on military achievements, and vol. 11, on human beings, of the trilingual edition of the *Mirror of Manchu Language*, compiled under the editorship of *Agui*. According to Laufer, "Skizze", 177, the work was published in 1780 or somewhat later. Möllendorff, "Essay on Manchu Literature," *Journal of the North China Branch of the Royal Asiatic Society*, XXIV, 1890, 13, No. 43, mentions a 'preface in three languages, dated 1772, a Manchu-Chinese preface dated 1780.' (See further Li, *Union Catalogue*, Nos. 613-4; MONG. 193 of this collection).

Trilingual dictionary.

MONG. 92.

Manuscript, double-leaved book, 6+¹/₂ foll., 14×21 cm., 9 lines, brush on brown paper, no

pagination, incomplete, remark at top of fol. 1 r in blue ink: dictionary.

Fragment of a Chinese-Manchu-Mongol dictionary arranged according to categories, consisting of the twenty-eight moon-stations (1 r–2 v), the twelve constellations (2 v; see MONG. 156), designations of actions (2 v–4 r), names of deities (4 v–6 v).

On foll. 1 r–2 v the sounds of the Chinese text are transliterated with Manchu letters, after which follows the meaning in Manchu and Mongol, from 2 v onwards only the Chinese letters are transcribed and their Mongol meaning is given, e. g.: 金神 (*chin-shen*) = *hin šen* = *temür tngri* (4 v) or 五鬼 (*wu-kuei*) = *u kui* = *tabun čidkür* (5 v).

Bought by George Söderbom, *Sui yüan*, August 1938.

Manchu-Mongol dictionary (1708), preface.

MONG. 193.

Xylograph, double-leaved book, 8 (1 + 6 + 1) foll., 19×29 cm., (17.6×22.3 cm.), 6 lines in Manchu, to which a Mongol interlinear translation has been added, clerical hand in red ink, corners damaged.

Titel on title-page in Manchu: *Han-i araha manju gisun-i buleku bithe šutucin* 'Preface to the Mirror of Manchu Language by the Emperor'.

Preface to the xylographed edition of *K'ang-hsi* 47, 1708. Above the printed text remark in black ink: *ene ulayan üsüg-iyer bičigsen anu uy mongyol darumal-ača salyažu bičigsen anu bolai . . .* 'This written (here) in red letters has been excerpted from the original Mongol print . . .' This remark refers to the *Qayan-u bičigsen manju mongyol*

kitad yurban jüil-ün ayalyu neyilegsen toli bičig, published later on (see Li, *Union Catalogue*, No. 613–4).

Kuei-hua.

Manchu-Mongol dictionary.

MONG. 83.

Manuscript, double-leaved book, 22 foll. (2 + 20), 22×22 cm., 12 lines, Manchu-Mongol interlinear writing in clear hand on hand-made paper, last fol. damaged.

Title on yellow title-slip (upper part missing): (*Manju monggo her*)*gen kamciha buleku bithe uju jai debtelin – Manju mongyol üsüg qabsuraysan toli bičig. terigün ded debter.*

Chapters I and II of a Manchu-Mongol bilingual dictionary.

Kuei-hua, Tümet.

Manchu-Mongol dictionary (1708).

MONG. 61.

Manuscript, double-leaved book, 31 foll., 11.5×22.5 cm., 8 lines, Manchu-Mongol interlinear version, flowing rounded hand on hand-made, Chinese paper, fol. 1 damaged, end missing.

Copy of fasc. VII and VIII of the *Han-i araha manju gisun-i buleku bithe – Qayan-u bičigsen manju ügen-ü toli bičig*, a Manchu dictionary printed in *K'ang-hsi* 47, 1708 (Laufer, "Skizze der mandj. Lit.", 41; Li, *Union Catalogue*, No. 613–3) with an interlinear Mongol translation added.

For headings and numbers of chapters see fol. 19 v.

Kuei-hua, Tümet.

Manchu-Mongol dictionary.

MONG. 63.

Manuscript, double-leaved book, 22 foll., 11.5×22 cm., 8 lines in Manchu and Mongol, flowing hand on thin, browned paper, no pagination, beginning and end missing, corners damaged.

Fragment of a dictionary in two languages, arranged according to categories, i. e. musical instruments, books, the study of books, things necessary for studying and writing, ceremonial vessels, counting, shooting.

*Tsakhar.***Manchu-Mongol dictionary.**

MONG. 123.

Manuscript, double-leaved book, 25 foll., 22×22 cm., 7 lines of Manchu-Mongol interlinear text, ornamental hand on Chinese paper, stained, corners much damaged, some folios torn out, covers of dark-blue cotton, incomplete.

Fragment of a Manchu-Mongol dictionary, the contents of which are arranged in groups.

*Tsakhar.***Trilingual dictionary (1891).**

MONG. 426.

Xylograph, 12 vols. in 2 covers, I: 12+102 foll., II: 85 foll., III: 89 foll., IV: 99 foll., V: 75 foll., VI: 25+35 foll., VII: 43+17 foll., VIII: 79 foll., IX: 92 foll., X: 84 foll., XI: 80 foll., XII: 97 foll., printing-space 20.3×15.4 cm., text in Manchu, Mongol, and Chinese. No title-page.

Title on cover pages in Mongol only: *Mongγol üsüg-i bügüde quriyaysan bičig.*

A trilingual dictionary, *Mongγol üsüg-i bügüde quriyaysan bičig* – *Monggo gisun-i uheri isabuha*

bithe – *Meng-wen tsung-huei*, carefully revised by *Gusi Lama Li Hung* 李鎡, *Tzu P'in-san* 品三 and collated by *Yü-chang* 裕彰 and *Fulehungga*. Preface dated 1891.

Chinese-Mongol illustrated language-guide (1801).

MONG. 57 a.

Xylograph, double-leaved book, 41 foll. (4–53 according to the Chinese pagination), 11×15 (10×12) cm., 6 illustrations with explanatory text on each page, incomplete, restored.

Title and date (53 v): *Chia-ch'ing hsin-yu-nien hsin-ch'u tui-hsiang meng-ku tsa-tzu.* 嘉慶辛酉年新出對像蒙古雜字.

Foll. 4 r–39: Illustrations of every day articles for the use of and of common knowledge to travellers and merchants. Above each illustration Chinese name and Manchu transliteration below, Mongol term with Chinese phonetic transliteration. Mongol text sometimes with Manchu diacritical marks. See Plate VI.

Foll. 39–53: Mongol terms with Chinese transliteration.

A language-guide for Mongols coming to the market in Peking as well as for Chinese merchants trading with Mongols, dated *Chia-ch'ing hsin-yu*, 1801.

See for this rare, secular xylograph Ligeti, *Rapport*, 46; Heissig, "Bildwörterbuch".

Bought by W. Heissig, 1944, at Peking.

Chinese-Mongol illustrated language-guide.

MONG. 57 b.

Xylograph, double-leaved book, 1+43 foll., 11×15 (10×12) cm., complete.

Title on title-page: *Hsin-ch'u tui-hsiang meng-ku tsa-tzu* (see MONG. 57 a).

Added: *Man-han tung-wen* 滿漢同文.

Edited by *Wen-ch'eng-t'ang* 文成堂. For this Peking publisher of usually Manchu books see Fuchs, *Beiträge*, 36 and 74.

A badly executed edition of Mong. 57 a (see Heissig, "Bildwörterbuch"), showing the degeneration of wood-cutting in the nineteenth century. See Plate VII.

Bought by W. Heissig, Peking, 1944.

Trilingual dictionary (1912).

MONG. 70.

2 *tao*, 12 fasc., 12.6×20 cm., 114 + 85 + 89 + 99 + 105 + 35 + 97 + 80 + 84 + 92 + 108 + 35 foll., modern lithograph.

Reprint of a Mongol-Chinese-Manchu trilingual dictionary, dated in the original (*orosil*) 1,1 r-12: *Badarayultu törü-yin čayayčün taulai-yin on-u ebülün terigün sarayin sayin edür seyilgebei*, 1891, first month of winter.

The reprint is dated: second year of the Chinese Republic, 1912.

Mongol-Chinese reader.

MONG. 536.

Modern metal-type print, double-leaved book, 29 foll., 17.5×27.5 cm., 12 lines, Mongol and Chinese pagination, yellow paper covers, complete.

Title on title-page: *Mongyol kitad üsüg qabsuruysan yeke surulya bičig-iün ungsiqu debter* – 蒙漢合璧大學讀本, Meng-han ho-pi-ta-hsüeh tu-pen.

A bilingual reader for schools, edited by *Sampilnorbu*.

Printed at the *Tsakhhar-Mongol Printing Press* (for which institution of the Inner-Mongolian autonomists, see O. Lattimore, *Pacific Affairs*, X, 1937).

Manchu-Mongol guide to letter-writing.

MONG. 97.

Manuscript, double-leaved book, 40 (1 + 39) foll., 22×21.5 cm., 16 lines, Manchu-Mongol interlinear version, neat hand on soft paper ruled in red, incomplete.

Title on title-page, arranged so as to represent a drawing of a wheel: *Aliba jakidal-i quriyang-yuilan bičigsen bičig – Yaka jasigan be šosome araha bithe* 'Book collecting various communications in writing'. On the spokes of the wheel: *jakidal-un bičig – jasigan-i bithe – erijü bičigtün*.

Incipit (1 r): *Niyengniyeri forgon de jasire jasigan – qabur-un ularil-dur jakiqu jakidal* 'Communication to be sent at the time of spring'.

A guide to letter-writing in Manchu with Mongol interlinear translation, consisting of seventy-three model letters and replies about the changing seasons of the year, inquiries about health, greetings from abroad, congratulations, requests for the loan of money, etc. Each letter is numbered in Chinese commercial numbers. From model letter 32 onwards (7 r:10) there is no Mongol translation.

Translated from the Manchu; for various guides of this kind see Li, *Union Catalogue*, No. 706–1 f.

Kuei-hua, Tümet.

Guide to the Tibetan language (1737).

MONG. 416.

Peking xylograph, double-leaved book, 121 foll., 20×31 cm., 4 lines of Tibetan-Mongol interlinear text, bound in brown, coarse linen.

Title: *Töbed üge kilbar surqu bičig* 'Book from which to learn the Tibetan language easily'. Tibetan title: *Bod-kyi brda-yig rtogs-par sla-ba*. Incipit: *Töbed-ün dokiyan-luya. udqa-yi inu . . . Terminatur* (121 v): . . . *terigüten-e üsüg-ün ayimay bolai*.

Colophon missing, for which, mentioning the authors etc., see Pučkovskij, "Voprosy", 267; Ligeti, "Collection", 124.

Printed in 1737 by order of the *Keñ-ze čin-wang*, seventeenth son of the Manchu Emperor *K'ang-hsi* (see colophon, Ligeti, "Collection", 124). For the *Keñ ze čin wang*, see Heissig, *Blockdrucke*, 65 *et al.*; Bawden, "Description", 151 f. See further Heissig, *Blockdrucke*, No. 88; Laufer, "Skizze", 181.

Japanese-Mongol language-guide (1936).

MONG. 533.

1 vol., 60 pp., 15.5×22 cm. Modern print.

Title on title-page: *Nihongo Kyōkasho Nibpon ulus-un üge-yi suryaqu kičiyel-ün bičig*. 日本 詞教科書.

Published and printed by the Association for the Promotion of East-Asiatic Literature, *Jegün tib-ün udqa soyul-i бүкү күрүгүлкү qural-ača darumalan γaryabai*, *Showa* 11, 1936.

Collection and explanation of place names.

MONG. 124.

Manuscript, double-leaved book, 1 + 5 foll., 22×22 cm., 15 lines, neat, clerical hand on soft, hand-made paper, complete.

Title on title-page: *Eldeb γafar oron-u nere. quriyangyui*. 'Collection of names of various countries and places'; to the right of this, not very

legible because of a dark ink stain, *Di li . . . bu kemekü bičig*.

Incipit: *Eldeb γafar oron qota boyumtay-un nere. dayičing ulus boyda ejin-ü neyislaysan (sic!) γafar. jili muji-yin šuven diyen fu. edüge begejing jili muji-dur neyite nayiman fu bui . . .* 'The names of various countries, places, towns, and castles. The place where the Emperor of the *Ch'ing* Dynasty made his residence, *Shun t'ien-fu* in the province of *Chili* is now in Peking. In the province of *Chili* are in all eight seats of residence. . . ' *Terminatur* (5 r:8): . . . *mingyatu baysutu-yin tüsimel čirig masi olan*.

A survey of the most important places in the Chinese Empire (1 r), the imperial studs in *Tsakhar*, the other Mongol territories (1 v), the province of *Shan-tung*, *Khalkha* (2 r-2 v:7), the other provinces, southern and northern frontier regions, Peking and its forts (3 r), the main rivers (3 v), the administrative organization (4 r-5 r).

Translated from the Chinese.

Tsakhar.

Modern geography.

MONG. 539.

Modern metal-type print, 1 vol., 23×14.8 cm., double-leaved book, modern pagination, 50 pp., brown paper-covers.

Title on title-page: *Orčilang tu yirtinčü-yin bayidal-i tobčilan üjegülügsen debter-ün qoyaduyar bölüg. γafar usun-u tölüb*.

Vol. 2 of a modern geography, dealing with physical geography, translated by Čevang (colophon, p. 50, i. e. C. Ž. Žamcarano) and printed by the *Mongγol üsüg-ün keblel-ün quriyan*, Ulaanbaatar; no date.

STATECRAFT, LAW, ADMINISTRATION

Holy edict of the Emperor K'ang-hsi.

MONG. 98.

Manuscript, double-leaved book, 1 + 50 + 1 foll., 21.5 × 22 cm., 13 foll., neat, flowing hand, complete.

Title on title-page in Manchu: *Enduringge tacihiye (!) be*. A hand-written copy of the Mongol translation of the *Sheng-yü kuang-hsün*, the 'Holy Edict' of the Manchu Emperor *K'ang-hsi*, as printed in the xylographed trilingual edition of 1874 (Li, *Union Catalogue*, No. 190-6).

The colophon states (50 r:3): *Bürintü Jasayči-yin arban yurbaduyar on-du sidar-tur yabuysan alašan-u jasay qošoi čin wang tan-u qosiyun-u meyiren-ü janggi kemekü guusiga neretü boydayin suryal-i kičiyenggüilen bičijü keb-tür jilgekü (= seyilgekü) qu guve lung fu se qoyar süme-dü mongyol kitad qudalduday siyoo oboy-tu darumal domču (?) qudaldumui egün-i neyiteber angqarui ačiyamui* 'The Holy Edict have been written carefully and cut into printing-blocks by *Guusiga, Meyiren-ü janggi* of the banner of the *Jasay qošoi čin wang* of the *Alashan*, who is very loyal (to the Emperor), in the thirteenth year of *T'ung-chih* (1874), and will be sold by the book(seller) of the *Hsiao* family who is selling Mongol and Chinese prints at the two temples, *Hu-kuo-szū* and *Lung-fu-szū* . . .'

For *Guusiga* (1839-73) and his literary activities, see Heissig, *Blockdrucke*, pp. 166, 171; for the bookseller and the printer-family of bannermen, *Hsiao*, see Heissig, *Blockdrucke*, p. 5.

In wording this manuscript-copy of a xylographed edition of 1874 agrees with the Manchu-Chinese

edition of 1724 (see MONG. 202), of which it even repeats the introduction.

*Tsakhar.***Holy edict of the Emperor K'ang-hsi.**

MONG. 202.

Manchu-Chinese xylograph, double-leaved book, 1 vol., 72 foll., approx. 17.5 × 28 cm., 26 lines, bound in yellow paper-covers and protective covers of strong, white paper. Mongol translation added on all pages, with the exception of the last 3 foll., in a clear, small hand.

Title on title-page: *Enduringge tacihiyan be neileme badarambuha bithe* - 聖諭廣訓 *Sheng-yü kuang hsün*.

A xylographed copy of the Manchu-Chinese edition of 1724 (see Fuchs, *Beiträge*, 90) with the Mongol version added from the trilingual edition of 1873 (see Li, *Union Catalogue*, 192-6; Heissig, *Handschriften*, No. 517). The Mongol text agrees with the modern Mongol edition *Boyda-yin suryal-i senggeregül-ün badarayuluysan bičig*, Hsinking 1942, 1-155. (See Heissig, "Mong. Neudrucke", 274).

*Kuei-hua.***Holy edict of the Emperor K'ang-hsi.**

MONG. 40.

Manuscript, double-leaved book, 14 foll., 11.5 × 22 cm., 6 lines, Manchu and Mongol alternatively, complete, no title.

Incipit: Gašan falgan be . . . - γayča küi-yi . . . Terminatur (14 v:5-6): . . . ede akdambi kai. - egün-dür itegekü bolai.

Section III of the 'Holy Edict' of the Manchu Emperor *K'ang-hsi* (see MONG. 98 and 202). The text agrees with pp. 23-32 of the modern Mongol reprint of the edition of 1724, *Boyda-yin suryal-i senggeregül-ün badarayuluysan bičig*, Hsinking 1942. (See Heissig, "Mong. Neudrucke", 274).

Sui yüan.

Imperial edict (1722).

MONG. 130.

Manuscript, double-leaved book, 8 (1+7 foll.), 24.5×23 cm., 12 lines, neat hand on hand-made Chinese paper, complete.

Incipit (1 r): *Tngri-yin bušuy-iyar čay-i ejelegsen. quwangdi-yin jarliy erten-eče inaysi di wang ud ... Terminatur* (7 r:3): *dotuyadu yadayadu-dur ne-yite-ber Jalarayad.*

Dated (7 r:4): *Engke amuyulang-un jiran nige-düger on ebül-ün dumdatu sara-yin arban yurban, K'ang-hsi 61/1722, XI, 13.*

An imperial edict issued by the Emperor *K'ang-hsi* on the occasion of his 70th birthday (1 v: *edüge minu nasun dalan kürbe*: repeated on 6v). It summarizes the rise to power of the Manchus and the overthrow of the *Ming* dynasty, pointing out the pacification of Mongolia by *K'ang-hsi* (5 v:7) (*Mongyol-un yafar -i ariyudqan toytayaysan anu*), the financial resources amassed during his reign (6 r), and calling the Mongols the first of all his subjects (6 v:3 – *wang. sayid. tüsimed. čirig irgen mongyol ud-ača ekilen ...*). Special mention is made of the fourth son (later the Emperor *Yung-cheng*) *Yin-chen* (7 v:11: *čün wang dör-bedüger aga ...*).

Tümet, Kuei-hua.

Imperial edicts of Yung-cheng (1735).

MONG. 134.

Manuscript, double-leaved book, 14 foll., (2+11+1), 25×23.5 cm., 12 lines, clear hand on handmade paper, first 2 foll. and last fol. blank, complete. Foll. 8-9 in a different, bold hand.

I: Incipit: Tngri-yin bušuy-iyar čay-i ejelegsen. quwangdi-yin jarliy. erte-eče inaysi di wang ud ... Terminatur (7 r:11): *... dayimiyoo-dur dayayul. kesig yosulal ilerkei boltuyai. yabuyulbasu jokistu kereg üd-i čöm toytayaysan-i dayaju yabuyul* (7 v) *... qorin doloduyar edür čayan-i tayil. delekin-dekin-e tungqaylaju neyigem uqayul.*

Nayiraltu töb-ün arban yurbanuyar on namurun dumdatu sara-yin qorin yurban – Yung-cheng 13, middle autumn-month, twenty-third day, 1735.
..... 1 r-7 v

II: Incipit: Tngri-yin bušuy-iyar čay-i ejelegsen quwangdi-yin jarliy. qayan ečige yeke yabudaltu. quwangdi sanamsar ügei genedtekin tüsimed irged-i uquruyad tngri-dür ögede bolbai ...

Terminatur (11 v): *Jarliy bayulyaqu. nayiraltu töb-ün arban yurbanuyar on namur-un segül sara-yin arban yurban. erdeni, Yung-cheng 13, end-month of autumn, thirteenth day, 1735.*
..... 10 r-11 v

Edict announcing the death of *Yung-cheng* and the enthronement of *Ch'ien-lung* (*namur-un segül sara-yin sine-yin yurban-a = Oct. 18th, 1735; irekü jil-i tngri-yin tedkügsen on bolyabai*).

(For the edicts of *Yung-cheng* issued after 1728, printed in 1741 see Hummel, *Eminent Chinese*, II, 919).

Kuei-hua, Tümet.

Imperial edict (1799).

MONG. 131.

Manuscript, double-leaved book, 8 (2+6) foll., 25×23 cm., 9 lines, bold hand on Chinese paper; first 2 foll. blank, complete.

Incipit (3 r): *Tngri-yin bušuy-iyar čay-i ejelegsen tuyil-un degedü quwangdi-yin Jarliy. bi sedkibesü qad ud-un tngri-yin bušuy-i . . .*

Terminatur (8 r:3): . . . *tus tus-iyar dayaju yabuyai kemebei.*

Dated (8 r:4): *Tuyil-i degedü sayisiyaltu irügeltü-yin dörbedüger on. qabur-un terigün sara-yin sine-yin yurban-a quwangsi-yin erdeni, = Chia-ch'ing 4 / 1799, I, 3.*

An imperial edict of the Manchu Emperor *Chia-ch'ing* about the homage to be paid to his ancestors.

Kuei-hua, Tümet.

Imperial edicts (1881).

MONG. 132.

Manuscript, double-leaved book, 10 (2+8) foll., 24×23 cm., 11 lines, clerical hand on hand-made paper, complete.

Title on title-page in Manchu and Chinese: *hiyoošungga jekdungge* (in parentheses, crossed out, *jekdun*) *huwangho tang huwang. - 孝貞續皇后騰黃叔 Hsiaothen(g) hsien huang-hou t'eng-huang ch'a* 'About the transfer of the Empress, who displayed filial piety and virtue, to the imperial tomb'.

I: Incipit (1r): *yadayadu mongyol-un törü-yi jasaqu yabudal-un yamun-u bičig ulayan čab-un čiyul-yan-u daruya namkaidorji-dur tusiyan ilegebe* 'An introductory letter by the *Li-fan-yüan* to the chief of the *Ulančab* league, *Namkaidorji*'.

II: Incipit (2 r): *Tngri-yin bušuy-iyar orčilang-i ejelegsen quwangdi-yin Jarliy bi sanbasu . . .*

Terminatur (4 r): . . . *erkim yosun egüride küsebei.* Imperial edict decreeing the paying of homage throughout the Chinese Empire to the dead Empress *Hsiao-chen* (1837–81; see Hummel, *Eminent Chinese*, I, 295), concerning the burial and promotion. 2 r–4 r

III: Orders to carry out the homage.

Terminatur: medetügei kemebe 5 r–8 r

Date, mentioned on 5 v:6: *Badarayultu törü-yin doluduyar on = Kuang-hsü 7, 1881.*

Kuei-hua, Tümet.

Admonition of the eight banners (1855).

MONG. 144.

Manuscript, double-leaved book, 7 foll., 15.5×25 cm., 8 lines, clear hand on soft, Chinese paper, stained, complete.

Title on title-page: *Nayiman qosiyun-u čegerletten bičig* 'Book of admonitions for the eight banners'.

Incipit (1 r): *Yeke dayičing ulus. bušuy-i dayajaju. gotala delekei dekin-i toytayabai . . .*

Dated (6 v): *Tügemel elbegtü-yin tabuduyar on kökegčün taulai jun-u terigün sara-yin siql edüre mongyol üsüg-iyer yarulya bičiged.*

Namur-un terigün sara-yin tergel edüre manjuvar orčiyulbai 'The Mongol version was written on the New-Moon day of the first month of summer in the Blueish Hare year, *Hsien-feng* 5, 1855. On the Full-Moon day of the first autumn month (of the same year) it was translated into Manchu'.

A Mongol version of the admonition given to the eight banners by *Chia-ch'ing* (3 r: *sayisiyaltu irügeltü-yin sira luu-fil ilegüü jun-u dumdatu sara-yin qorin degegür. qayan-u bičigsen anu . . .*),

printed in two languages, Chinese and Manchu, 1808, VIII as *Pa-ch'i-chen* 八旗箴, *Jakân gûsai targabun* (see Fuchs, *Beiträge*, 19, No. 17).

Tsakhhar.

Handbook of rules for the administration of Tibet (1798).

MONG. 198.

Manuscript, double-leaved book, 44 foll. (3 + 39 + 2 foll.), 25 × 27 cm., 12 lines, clear, rounded hand on hand-made, Chinese paper, complete.

Title on title-page 3: *Jen-fu-ci-i bičig. degedü debter.*

A handbook of essays on the administration of Tibet written, according to its colophon (1v, 9–11): *sayisiyaltu irügeltü-yin yurbaduyar on. dumdatu namurun edür qiyang pu süngyün bičibei. mongyol qasbuu orčiyulba* 'by the *Qiyang-pu Sung-yün* on a day of the middle autumn month, *Chia-ch'ing* 3, 1798, and translated into Mongol by *Qasbuu.*'

The author of these essays on the Tibetan colonial problem is *Sung-yün*, a *Khortsin* Mongol (1752–1835; see his biography in Hummel, *Eminent Chinese*, II, 691–692), who being well versed in colonial affairs was appointed imperial resident in Tibet 1794–99. A work of this title (*Chin. Chen-fu shih-i*), is found among his works written in Chinese but is of different contents (see Heissig, "Some notes by *Sung-yün* on the administration of Tibet," *Oriens Extremus* IX, 1962, 85–89). This first fascicle of the Mongol version contains eighteen chapters dealing with:

I. *Kijayar-i toytayaqu* 'Setting of boundaries' (with an example from the time of *Han*) 2 r–3 v
 II. *Qasilya-yi ilbikü*, 'To soothe the protectorates' 4 r–5 v

As regards this part the following explanation is offered: *üligerlebesü üi cang-un dalai. bančîn kemegči mön qasilya bolai. teden-ü Jang γayča nom ungsiqu suryal-yin delgeregülkü-yi medekü bui ja. jiči qariyatu arad-yin yayakin suryaqu. yaya-kin tejigekü-yi uy-ača uqaburilaqu ügei. teyimü-yin tula boyda qayan Jarliy-iyar yeke sayid-i yaryaju. cang sayulyan suryalyan tejijelgen. kijayar-i amurjiyulun. qasilya-yi ilbigülkü anu bolai . . .* ' . . . if one explains it: the Dalai (Lama) and the Panchen (Lama) of *dBus* and *gTsañ* are now protectorates. It is indeed according to their custom that they are concerned solely in reading prayers and diffusing instruction. But because they did not inquire seriously from the beginning in the matter what to teach their subjects and in what way to aid them, a high official has been sent by imperial order, made to take up residence in *gTsañ*, to instruct, give aid, and keep the frontier calm. That is to soothe the protectorates . . .'

III. *Kiling-i čegerlekü* 'To restrain anger' 5 v–7 r
 IV. *Küsel-i qayaqu* 'To put a stop to wishes' 7 r–9 r
 V. *Küčürkeg-yi boyuqu* 'To throw down violent force' (justifies the presence of Manchu officials in Central Tibet by the social indifference of the Dalai Lama and the Panchen) 9 r–10 r
 VI. *Möldeng-yi arilyaqu* 'To account for the taking off' (explains the yearly inspection by the Manchu resident due to the necessity of taking into account the diminution of the population when fixing levies and duties – *alba qubčiyuri*) 10 r–11 v
 VII. *Jang-yi jasarayulqu* 'To improve morals' 11 v–13 r
 VIII. *Eregüü-yi seremfilekü* 'Supervision of criminals' 13 r–15 r
 IX. *Qolakin-i nomuyudqaqu* 'To pacify the foreign parts' 15 r–16 r

- X. *Irekü-yi übürlekü* 'To observe the coming (to audiences)' 16 v-18 r
- XI. *Čidal-i bütügekü* 'To manifest power' 18 v-20 r
- XII. *Kereg-i toyočiqu* 'To recount the facts' (a concise survey of the history of Tibet since *Lha-bzañ Khan* and the Manchu protectorate, mentioning *Khañ-chen-nas* and *Pho-lha-nas*) 20 r-21 v
- XIII. *Qabčil-i sergeyilekü* 'To guard the passages' (with descriptions of the passes between Tibet and China) 22 r-26 v
- XIV. *Dayisun-i jisikü* 'To mount guard (against) the enemy' 26 v-31 r
- XV. *Neyilegülün suryaqu* 'To teach the joining (of forces)' 31 r-32 r
- XVI. *Yabuyulun suryaqu* 'To teach movements' (about movements of the army, use of artillery, etc.) 32 r-35 r
- XVII. *Čirig tanuyaqu* 'To be a soldier' 35 r-37 r
- XVIII. *Čayaja yabuyulqu* 'To behave according to law' (about the articles of war) . . . 37 r-39 r
- Foll. 40-42 blank.

Code of laws.

MONG. 74.

Manuscript, double-leaved book, 77 foll. (1 + 76), 23.5×22 cm., 14 lines, beautifully written inter-linear version, 7 lines Manchu in black, 7 lines Mongol in red on thin, Chinese paper, stained, corners frayed, last two foll. partly damaged.

Title on title-page: *Tulergi golo be dasara jurgan-i tuwanchihyame dasaha kooli hacin-i b(ithe)* – (in red) *yadayadu mongyol-un törü-yi jasaqu yabudal-un yamun-u jalarayulun jasaqu qauli* (jüil-ün bičig).

Incipit (1 r): *yadayadu mongyol-tur törü-yi jasaqu yabudal-un yamun-u jalarayul-un jasaysan qauli*

jüil-un bičig. jalarayul-un jasaysan anu mongyol qan wang ud joriy-iyar temür-ün irtü yayuma . . . Terminatur (77 r:8): . . . *üiledügtün mongyolčud-un surtal . . .*

Seventy-two sections of the revised code of laws for the Mongol territories, not agreeing in sequence and wording with the xylographed version of 1817. Each section (*nigen jüil*) is numbered in Chinese. They treat the punishments for manslaughter, murder, adultery, theft, robbery, etc.:

| | |
|-----------|--------------|
| Mong. 74: | Ed. of 1817: |
| 1-43 r | VI, 1-42 |
| 43 r-56 r | VII, 42-51 |
| 56 r-68 r | VIII, 52-62 |
| 68 v-76 v | IX, 63-72 |

Tsakhar.

Code of laws.

MONG. 207.

Xylograph, double-leaved book, 103 foll., 17×27 cm., 6 lines, paper covers.

Title on fol. 1 r: *Jarliy-iyar toytayaysan yadayadu mongyol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig. arbaduyar debter. arban nige-düger debter.*

Vols. 10 and 11 of the third xylographed edition of the code of laws (*Li-fan-yüan tze-li*) and regulations for the border provinces, containing regulations concerning the restriction of agriculture in Mongol territory etc. (see Pučkovskij, *Rukopisi*, I, No. 119; Heissig, *Handschriften*, No. 561):

| | |
|---|----------|
| Vol. 10: Table of contents | 1 r-4 r |
| Regulations concerning <i>tariyalang -un jasaqu</i> | 1 r-84 v |
| Vol. 11: Table of contents | 1 r |
| Regulations concerning <i>sang-un amu</i> (granaries) | 1 r-11 v |

For a translation of the complete work (the Manchu version), see S. Lipovcov, *Uloženie kitajskoj palaty unešnikh snošenij*, 2 vols., St. Pbg. 1828.

Further fragments: MONG. 49, 47, 32, 74, 48.

Kuei-hua, Tümet.

Code of laws.

MONG. 48.

Manuscript, double-leaved book, 62 foll., 11×22 cm., 7 lines, clerical hand on soft, Chinese paper, some passages marked with red dots, incomplete.

Copy of a part of the Mongol code of laws, *γadayadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig*, xylographed in four tao, Peking, 1817.

Incipit (2 r): *Bügüde-yin qauli. degedü bükü . . . Terminatur* (62 r): *dügüitü mangnuy küibe jiči bolqu . . .*

Foll. 1–59 v agree with xylograph, vol. III; foll. 60 r–62 r agree with xylograph, vol. V, 1 r–6 v.

Tsakhar.

Code of laws.

MONG. 49.

Manuscript, double-leaved book, 32 (1 + 31) foll., 12×21.5 cm., 7 lines, hurried hand on hand-made paper, pagination in stitching margin, 1 unnumbered sheet inserted after fol. 8 r, end missing, incomplete. No title-page.

Title (fol. 1 r): *Jarliy-iyar toytayaysan γadayadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig.*

A copy of vol. I of the code of laws. Foll. 1 r–31 r agree with fasc. III of the xylograph of 1817,

Bügüde-yin qauli degedü quriyangγui 'Table of contents', 1 r–10 r, and *Bügüde-yin qauli degedü*, 11 r–89 v. At the beginning (4 r) and at the end (31 r) the scribe has omitted a few lines of the xylographed original.

Code of laws.

MONG. 47.

Manuscript, double-leaved book, 23 (1 + 21 + 1) foll., 11.8×22 cm., 7 lines, flowing hand, complete.

Title on red title-slip: *Jerge deb. qoyaduyar debter.* Repeated on 1 r:1: *Jerge deb. qoyaduyar debter.*

Incipit (1 r:2): *Nemejü Jokiyaysan anu. mongγol wang güng üd-ün jingse debel debisker. nigen jüil. dotuyadu γadayadu . . .*

Terminatur (21 v:3): *. . . üjügülküi-yi keregsekü ügei bolyaytun.*

A copy of chapter 2 (fasc. VI) of the *γadayadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig*, 1 r–27 r, in the xylographed edition of 1817.

Tsakhar.

Code of laws.

MONG. 32.

Manuscript, double-leaved book, 56 out of a total of 57 foll., (Chinese pagination, lower right-hand corner: 5–57), 11×21.4 cm., 7 lines, neat hand on hand-made Chinese paper, fol. 1 missing, first 9 foll. damaged, end missing. The first damaged foll. were bilingual in Manchu and Mongol.

Fragmentary title on damaged remains of fol. 2: *. . . -un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig. dörbedüger debter.*

Terminatur (57 v:3): . . . *bolyan yaryaytun* .

Agrees in wording with fasc. VIII of the xylograph of the *yadayadu mongyol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig*, 1 r-54 v:3.

Tsakhar.

Bilingual ordinance concerning payment of wages.

MONG. 39.

Manuscript, double-leaved book, 10 (1+9) foll., 11.5×22 cm., 8 lines, Manchu-Mongol interlinear translation, flowing hand on soft, Chinese paper.

Title on title-page: *Jeku ciyenliyang be wacihyan juwan duinci weilen – amu čaling-i dayusyaqu arban dörbedüger bölüg* 'Chapter Fourteen: Payment in the form of victuals'.

Incipit (1 r:2): *Amu čaling-i dayusqaju. čiryul-dayul-un kügeküi-i ügei bolyaqui anu . . .*

Terminatur (9 v:4): . . . *minu sanayan-dur neyilegülbesü jokimui*.

Chapter 14 of a larger bilingual work, dealing with the origin of the custom of meting out wages in victuals which dates back to the time of *T'ai-tzu* of the *Ming* dynasty.

Tsakhar.

Administrative correspondence.

MONG. 438.

Fragments restored and mounted on gauze, approx. 42 cm. in height, of varying width, flowing eighteenth-century hand on Chinese paper, partly yellow with age.

Thirteen fragments of Inner-Mongolian administrative correspondence found in the back cover of the *Tsakhar* xylograph of the *Subhāšitarat-*

nanidhi-commentary (MONG. 448), where they had been used, cut into strips, to reinforce the cover page.

The fragments derive from one of the copy-books of administrative correspondence kept at every banner office. They consist of a few lines only.

(a) A letter written by *Abaya-yin barayun qosiyun-u tamaya-yi qamiyaruyan tusalayči terigün jerge tayiji sodba. ded jerge tayiji batu(tan-u bičig)*. This fragment bears the date of a preceding letter, *Tngri-yin tedkügsen-ü tabin yurbaduyar on nayiman sarayin arban dörben-e*, 1788/VIII, 14.

(b) Three fragments of correspondence pertaining to the search for two highwaymen, *Galdan* and *Sangji*, the temporary capture of *Galdan* by the *Sünits* in the spring of 1788, his later escape and the general order to be on the look-out for him to catch him. One of these fragments is dated 1788/VIII, 17.

(c) Three fragments pertaining to obligations to merchants at the *Dolun nayur*, selling clothes against horses. One of these fragments is dated 1788/VIII, 29.

(d) Four fragments too small to be identified.

(e) Two fragments with parts of date: *Ch'ien-lung* 53, 1788, and 8th month.

Administrative correspondence: report on robbers 1819-32.

MONG. 502.

Manuscript, folded book, 16 foll., 11.5×24 cm., 6 lines, clerical hand on Chinese, ruled paper, foll. 4, 8, 12, 15 show the impression of a red seal. Attached 1 sheet, 46×35 cm.

Incipit: *Qoladakin-i amur bolyayči qota-yin jerge-yin yajar-i sakiyči jangjun yamun-u bičig. köke*

qotan-u neyite blama bandinar-i jakiruyči jasay da blama siregetü qutuytu nadur tusiyan ilegebe... Terminatur (15 v:6): . . . bayičayaqui-dur beled-kegülüye . . . 'we shall prepare for investigation!'

Document reporting on various cases of insurgency and robbery in the mountains north of *Kuei-hua* in *Chia-ch'ing* 24, 1819 (2 r) and later, committed by people of the *Dörben keüked*, *Muumingyan*, and *Furban urad* (3 v), and enlisting the services of all lamas and subjects of the temples (*qara šabinar*) for the suppression of these perpetrators. Dated (8 v) *Tao-kuang* 12, 1832/VIII, 25 (1 r-8 v). With an appendix of pertaining regulations. The larger sheet, attached to the above document, lists the names of the lamas addressed.

Kuei-hua, Tümet archives.

Administrative correspondence.

Mong. 206.

Manuscripts, 5 fragments: (a) 1 double leaf, 23.5×26 cm., 14 lines; (b) 1 sheet, 36.5×22 cm., folded 3 times; (c) 1 sheet, 26×22 cm., folded, thin, yellow paper; (d) 1 sheet, 17.5×24 cm., 8 lines, coarse paper; (e) 1 sheet, 122.5×26 cm., folded 10 times, each fold 5 lines, coarse paper.

5 sheets from the *Tümet* archives:

(a) 1 fol. torn out of a copy-book of incoming and outgoing correspondence, as kept at each chancellery of a banner. Fragment of a letter dated *Kuang-hsü* 11, 1885/III, 11.

(b) The names of the eight elements arranged rectangularly.

(c) 12 lines in Manchu. *Incipit: julgei fonde sunja boo be adaki obuhabi* 'In olden times we five families were neighbours . . .'

(d) 8 lines in Manchu about the offspring of *Qabutu Qasar*, brother of *Činggis Khan*, citing *yuwan gurun-i sudur*, the *Yüan-shih*.

(e) Writing exercises in Mongol, single words.

Kuei-hua, Tümet archives.

Administrative correspondence.

MONG. 205.

Manuscript, 1 sheet, 47.5×32 cm., folded 5 times, 15 lines and one line with date. Clerical hand. Square Mongol-Chinese seal in red.

A specimen of modern administrative correspondence, addressed to officials of the *Šangdu qosiyu* of the *Tsakhars*, dated: *činggis qayan-u doluyan jayu yutayar on tabun sara-yin arban dörben-e* = 1936, V/14.

Tsaxhar.

Administrative correspondence.

MONG. 226.

Manuscript, 1 sheet, pasted into the form of an envelope, 36.5×19.7 cm., clerical hand, on recto twice the seal of the *Ordus Confederation*, on verso same seal, once.

An envelope for a letter by (recto, left): *Sidar-tur yabuqu yeke juu-yin čiyulyan-u daruša-ud čiyulyan-u nutuy-tur sergeyilen beledkegsen tüsimel čerig-yi qamtudqan jakiraqu jasay bügüde beyile-yin jerge ordus-un jasay-un qosiyun-u beyise arban jerge nemegsen tabun jerge temdeglegsен jangarti-yin bičig*, sent to: *Köke qotan-u jerge-yin yačar-i sakiyči meyiren-ü janggi-yin yamun-a*. The seal bears the inscription: *Ike juu-i culgan-i den-i doron - Yeke juu-yin čiyulyan-u daruša-yin tamaya*.

On verso is remarked: *dotura nigen jüil* 'Contents, one piece'. Date: *Badarayultu törü-yin*

qorin dörbedüger on jun-u dumdatu sarayin arban nayiman-a, = *Kuang-hsü* 24, 1898, V/18.

Tümet archives.

Administrative correspondence.

MONG. 212.

1 sheet, 48.5×29.3 cm., folded 7 times, 7th fold only fragmentary, hurried hand on Chinese paper, each fold 5 lines.

A letter by *Čirig-ün Jasay-un Juryan-a šangdu belčiger-ün aduyun-u belčiger-ün dalbaya-yin yamun-u bičig*, dated 23rd year of the Chinese Republic, 1933, I/23.

Tsakhar; 1st fold bears remark by K. Grønbech: 'Fundet i teltet (Found in the tent)'.

Administration.

MONG. 211.

1 sheet, 54×28.5 cm., folded 6 times, modern Chinese paper, hurried hand.

Account of victuals etc.

Tsakhar; at upper left-hand corner remark in the hand of K. Grønbech 'Fundet i teltet (Found in the tent)'.

Administrative correspondence (1884).

MONG. 353.

Manuscript, double-leaved book, 1+37 foll., 25×24 cm., 12 lines, clerical hand on hand-made, Chinese paper, complete, various pages with markers glued on as in legal documents.

Title on title-page: *Badarayultu törü-yin arbaduyar on-ača ekilen yabuysan iregsen-i qayuluy-san anu bügüde ese jabdajuqui* '(Here) has been copied what has come in, beginning with *Kuang-*

hsü 10, 1884, (yet) not everything has been arranged.'

Four reports on law-cases:

I. Report on confiscated items, *Kuang-hsü* 10, 1884 1 r-5 r

II. Letter by *Čoybuyantu, Jasay-un terigün tayiji* of the *Muumingyan* and others in the *Ulayančab* Federation to the *Köke qotan-u yala sigükü qamtu medegči-yin yamun*, the court of inquiry and litigation in *Kuei-hua*, about a claim of a Chinese merchant on the *Muumingyan* banner 6 r-14 r
14 v blank

III. Action for an old debt brought against the *Muumingyan* banner by a firm of Chinese merchants 15 r-26 r
26 v blank

IV. Claim 27 r-37 v

Kuei-hua, Tümet.

Administration: Poster.

MONG. 213.

Lithograph, 1 sheet, 55×47 cm., left 12 lines in Mongol, right 11 lines in Chinese, 2 red seals in centre.

A poster, headlined *Qamayalaqu temdeg bičig*.

Incipit: Čaqar muji-yin Jasay-un fu-yin qamaya-laqu temdeg-ü bičig.

Date: 18th year of the Chinese Republic, 1929.

Tsakhar.

Administration: Annual register of population etc.

MONG. 133.

Manuscript, double-leaved book, 10 (1+9) foll., 21.5×20 cm., 12 lines, last fol. damaged, clerical hand. Enclosed 1 sheet, 27×30 cm., 14 lines.

Title on title-page: *Šangdu Jegün yar gegüü adu-yun-u qariyatu yaġar doturaki. yašintu. čayan obo. engger ebülġen. qota usu. bayan obo jerge-yin nutuya-un. tüsimel daruya čerig arad olan-u erüge ama körüngge mal toyan-u quriyangyui (sic) on-u ilerkei čese* 'Yearly clear register summing up the number of the heads of the families and animals of the officials, soldiers, and commoners in the districts of *Tašintu, Čayan obo,*

Engger ebülġen. Qota usu, and *Bayan obo* within the territory subject to the mare-herds of the *Šangdu* eastern wing.'

Foll. 1–8 v consist of lists; 9 r gives the sum.

Enclosed one sheet of correspondence, dated: 20th year of the Chinese Republic, 1931.

Tsakhar. Remark in the hand of K. Grønbech on title-page: 'Fundet i teltet (Found in the tent).'

POPULAR RELIGIOUS BELIEFS AND FOLKLORE

Tsakhar Shaman chronicle.

MONG. 41.

Manuscript, double-leaved book, 1 + 15 + 1 foll., 13 × 24.8 cm., 7 lines, clear hand on Chinese paper, complete.

Title on title-page: *Ongyod qara sakiyus-un teüke sudur bičig orosiba* 'Book of the history of the *Ongyod* "The Black Tutelary Spirit".'

Incipit (1 r): *Aru qangyai-du nutuylaju sayuysan čay-tur nigen ingdaqai nere-tü kümün öber-ün ečige-yi yaġiyu soloyai erdem-dür bolbasuraysan anu yekele nebterkei medeltei boluysan-u tula . . .* 'A certain *Ingdaqai*, at the time when he was staying in the *Aru Qangyai* (Mountains), because his father had advanced very far in the perfection of the erroneous and sinister knowledge . . .'

Terminatur (15 v): . . . *Jalyamġilan yabuqu dü-rim qauli-yi sayiqan toytayaju engke amuyulang ġiryabai.*

A secular Mongol description of the origin of *Tsakhar* Shamanism. On the work see K. Grønbech, "Shamanistisk Haandskrift", 51; see also *CAJ*, III, 1957, 18. For foll. 1 r–7 r and 11 r–

12 v of the Mongol text in transcription and English translation, see Heissig, "Shamanism", 496–497, 501–504.

Tsakhar.

Fire-ritual.

MONG. 401.

Manuscript, folded book, *pothi*, 4 foll. + 1, 24.5 × 10 cm., 18 lines, flowing hand in black ink on coarse, Chinese paper. Title in red ink. Frayed edges. Some corrections as well as the headings also in red ink. Complete.

Full title: *Qutuy-tu burqan baysi-yin Jokiyaysan ġal-un burqan-yi takiq sudur nuyud orosiba* 'Sūtra about the offering to the Fire-Buddha, composed by the Holy Teacher Buddha'. A prayer for the yearly veneration of the fire-goddess and the anointing of the hearth in the last days of the twelfth month (see Mostaert, *D.O.*, I, 288).

Incipit: *Qormusta tngri-yin qutuytu burqan baysi-yin Jokiyaysan odqan ġal-yin qayan eke-dü takil takin mörgümü* 'I bow and offer an offering to Mother *Odqan*, the Fire-Queen, which (offering)

has been inaugurated by the Teacher Buddha, the incarnate *Qormusta tngri* . . .'

Terminatur (5 r): . . . *kesig činu quruqurui. öljei qutuy orosituyai. manggalam bayavatu.*

The prayers consist of an invocation, 1 v-2 r, the offering (*tosqayal*), 2 r-2 v, *emüskel*, a prayer using all the aspects of the flame and her colours for a laudation, 2 v-3 v, and a *dalalya*, appeal for good luck etc., 3 v-5 r. In these are mentioned, in the phraseology of old didactic sayings: (*Čadig*, 169 f.) *nom-un qayan sigemüni burqan, tngri-yin qayan qormusta* and his ninety-nine *tngri*, *erdeni-yin qayan bismän tngri, möngke tngri-yin ečige*, Mother Earth, *etüge-yin eke-yin yačar* in seventy-seven *dabqur*, etc. Similar see A. Mostaert, "A propos d'une prière au feu" *American Studies in Altaic Linguistics*, Bloomington 1962, 196-197. The origin of the fire-goddess *Odqan yač-yin qayan eke* (for varying orthography see Poppe, *Opisanie*, 174) is described:

qada temür ečige tü

qayira čilayun eke tü

qayilasun modun nočilya-tu

'Who has the hard steel for her father,
the pebble for her mother and
the elm bark for touchwood.'

For a prayer from the *Adütsin* with the same *incipit*, see Poppe, *Opisanie*, 176, No. 8; "Feuerkultus", 131 f.; Further Dorži Banzarov, *Sobranie Sočinenij*, Moscow 1955, 50 f. Various other MSS of fire-*sūtras*: State Library of Ulaanbaatar, REL 672-350; 688-448; 710-606; 733-2062; Louvain, University Library, No. 33 (see Heissig, "Scheut", 176); Westdeutsche Bibliothek, Marburg/Lahn, Universitäts Bibliothek Tübingen (see Heissig, *Handschriften*, No. 53-58). For the character of these popular prayers see further

Damdinsürüng, 253-258; CSM XIV, 107-119; Rintchen, *Materiaux*, I, 9-33.

Tsakhar.

Fire-ritual.

MONG. 369.

Manuscript, double-leaved book, 6 foll., 20×36 cm., 11 lines, flowing, full hand on soft, absorbent Chinese paper, incomplete. Mongol pagination on recto, left.

A fire-*sūtra*. Title missing. *Incipit*: *Qatačın tusa amuyulang qočorli ügei qariqu-yin orun. čuqay dededü yurban erdeni-dür itegemüi. qamuy amitan-u tusa-yin tulada türgen-e burqan bolqu boltoyai. öber-yin nigen . . . dur čoytu včir bani-yin dorži ber bolbai kemen ügülel takil-un keregten-i adislaqu . . .*

Terminatur (incplt., 6 r:10): *erketü boyda blama nar-un ölmei batuduyad erdeni šasin nom arban jüg-tür delgerejü. eke boluysan* (blank space) . . . *uy amitan nasutan . . .*

The prayer consists of an invocation and an appeal for good luck etc. (*dalalya*) 1 r-5 r; 5 r f. Apart from the opening and the end there are only a few references to Lamaism and its symbols. The fire-god is described as sitting on the southern horizon (*emüne ki oytaryui*) on a lotus-throne amidst the fire-pile (*yač-un čoyča-yin dumda. lingua. siren* (= lit. *siregen*) -*ü degere*), being white in colour and of peaceful appearance (*čayan önggetü masi amurlingyui düri tei*), with a white head-dress (*čayan usnir*) and a thick white beard (*bidegü čayan sayal tai*), holding in his right hand a rosary of white glass and in his left hand a cup of hard pinewood filled with *rasiyan*. He is dressed in white silken robes and surrounded by many companions who are all alike. The fire-god has here the

following epithets: *emüneki, čoytu, sitügen, neme-gülügči, aburayči, yeke küčütü, erketü yal tngri*. For a similar iconographic description of the fire-goddess, see MONG. 309. The offering consists of nine lamps (*jula*), nine kinds of incense (*küfi aračın*) and brandy (*sayın araki*). The fire-god is here invoked against *ada jidker* (3 r/3 v) and for longevity, magnificence (*čoy jali*; 3 v), a wealth of live-stock and food, a famous name and power and strength (*auya küčün*), bliss (4 r), etc.

The following remark refers to the old tradition according to which this fire-ritual is performed (2 v): *erketü yal tngri. nöbür selte bükün-dür erten-eče ene metü takil ergüded yosučil edüge bide bügüde čü kündülen takiysan . . .* 'We have today offered again reverently an offering according to the custom of offering since old times, an offering to the mighty Fire-Tngri and those being his companions . . .'

Bought by Jacobsen in *Tsakhhar* as indicated by the red seal in Mongol: Jacobsen (1 r, 6 r).

Fire-ritual.

MONG. 399.

Manuscript, double-leaved book, 6 + 1 foll., 10.8 × 21.5 cm., 6 lines. Running hand in black ink on thin, Chinese paper, greased and stained, complete, yet without title.

Same fire-prayer as above, MONG. 401. Orthography slightly varying: *odqan yalaqan eke, qadun temür, qayir čilayun* etc.

Incipit: Qormusta tngri-yin qutuy tu burqan baysi-yin Jokiyaysan . . .

Terminatur (6 v): . . . buyan kesig toytuyai öljei qutuy orusituyai qurui qurui.

Fire-ritual.

MONG. 397.

Manuscript, folded book, 6 foll., 8 × 22 cm., 6 or 7 lines, running hand on hand-made, thin, Chinese paper. Last as well as first page shows impression of red seal in Mongol with the name of Jacobsen. Complete, no title.

Same fire-prayer as above, MONG. 401. Modern copy, varying slightly from the latter text but showing points of similarity with the fire-ritual as translated by Pallas, in *Sammlung*, II, 332.

Incipit: Qormusta tngri-yin qutuytu burqan baysi-yin čakiysan (1) . . .

Terminatur (6 r): . . . aru boyol. kitad köbegüdün buyan kesig-i činu yuyunam qurui qurui.

Tsakhhar.

Fire-ritual.

MONG. 398.

Manuscript, *pothi*, 5 foll. + 1 blank fol., 17.5 × 8.5 cm., 16 lines, running hand on thin, Chinese paper, title-page torn, edges frayed, complete.

Full title: *yal-un takilyan-u sudur orosiba. om sayin amuyulang boltuyai 'Sūtra for the fire-offering. Om! May there be peace!'*

Incipit: Qutuytu burqan baysi-yin Jokiyaysan qormusta tngri-yin nočiyaysan (1) odqan yalaqan eke-dür ariyun takil takimu . . . (Opening line slightly inverted, otherwise same prayer as MONG. 401).

Terminatur (5 v): . . . erdeni-yin sang-un morin-u buyan kesig-yi yuyunam qurui qurui qurui.

See similar MS, No. 33, Univ. Library, Louvain, *yal-un takilya orosiba* (Heissig, "Scheut", 176).

Bought in *Tsakhhar*, *Qadayin süme*, December 25th, 1938.

Fire-ritual.

MONG. 402.

Manuscript, double-leaved book, 1+7 foll., 11×21.5 cm., 6 lines, running hand on soft, Chinese paper, foll. 2 and 7 slightly damaged, otherwise complete. Title-page has red paper label and bears title twice.

Full title: *yal-un sudur orosiba* 'Fire-sūtra'. A shorter version of a fire-sūtra in two parts.

I. *Incipit*: *Qutuy-tu burqan baysi-yin čakiysan qorumsutu tngri-yin nočuyšan . . .*

Terminatur (4 r): . . . *qayan qatun qamuy ulus engke ese atuyai.*

II. *Incipit* (4 r): *nomun qayan sigemüni burqan-u gün nom-un Jarliy . . .*

Terminatur (5 v): . . . *yučitan qoni buqatu üker ali bügüde-yin buyan kesig yuyunam qurui qurui. tegüsbe. om sayin amuyulang boltuyai.* Part II is a variant of the *dalalya* in MONG. 401.

Tsakhar.

Fire-ritual.

MONG. 403.

Manuscript, double-leaved book, 1+4+1 foll., 14×25 cm., 8 lines. Running hand on modern Chinese paper, well preserved, complete.

Full title: *yal-un sudur orosiba* 'Fire-sūtra'.

Incipit: *Om sayin amuyulang boltuyai. qutuytu burqan baysi-yin jokiyaysan. qormusta tngri-yin čakiysan . . .*

Terminatur (4 v): . . . *minu sür sünesün buyan kesig qurui qurui.*

Modern copy of MONG. 401 except for the last nine lines of MONG. 401, which are missing here. The particular name used is *odqan yalayun eke.*

Tsakhar.

Fire-ritual.

MONG. 396.

Manuscript, double-leaved book, 1+4+1 foll., 12.5×24 cm., 5 lines, running hand on soft, Chinese paper, complete. First as well as last page shows red seal with name of Jacobsen in Mongol.

Full title: *Qutuytu degedü yal-a takiqu sudur-a orosiba. yurban erdeni-iyer boduysan sudur* 'Sūtra for the offering to the sublime saintly fire. Sūtra thought out by the Three Jewels.'

Incipit: *Qutuytu burqan baysi-yin jokiyaysan qormusta tngri-yin nočiyšan odqan yalaqan eke-dü ariyun takil . . .*

Terminatur (4 v): . . . *yeren yisün tngri nerün buyan kesig činu qurui qurui. om sayin amuyulang boltuyai. engke sayin jiryalang boltuyai.* The last page of the back cover has *Erdeni-yin sudur orosiba. yurban erdeni-yin jokiyaysan yal-a-un sudur-a orosiba.*

A short variant of MONG. 401.

Tsakhar.

Fire-ritual.

MONG. 400.

Manuscript, folded book in *pothi*-size, 8+¹/₂ foll., 21×8 cm., 15 lines, quick, running hand on coarse, hand-made, Chinese paper, complete.

Full title: *yal-un takilya-yin sudur orosiba* 'Sūtra for the fire-offering'. Added: *öljei bayar tegüs bayar.*

Incipit: *Om a hu. hum badarangyui yurbalčün darma. qari-yin tib-eče yal-un yeke tngri ekeči degüü doluyula-yi jalamui . . . ' . . . from a foreign continent I invite the great fire-gods, elder sisters and younger brothers, these seven all . . .'*

Terminatur (9 r): . . . *batu arban kesig dalai metü yeke öljei qutuy orusiqu boltuyai. tümen öljei tegüs uçaral.*

A fire-prayer to the *Čoytu ɣal-un qayan*, who emanates from the character *ra*, from *esrün, qor-musta, bisman tngri, matasiri*. The fire is accordingly worshipped in India, Tibet, China, as well as in Mongolia. Invokes partly the same deities as MONG. 401, but has different phrasing. Uses *mantra*-spells. For a similar form of prayer, see Poppe, "Opisanie", No. 2.

Fire-ritual.

MONG. 309.

Manuscript, folded book in *pothi*-size, 2 + 1/2 foll., 25 × 8.5 cm., 24 lines, running hand on thin, Chinese paper, complete.

Title according to the colophon: *ɣal tngri-yin takiqu yosun* 'Ritual for the offering (to) the Fire-God'.

Incipit: Namo guru. egün-dür ɣal tngri gugarmo-yi takiqı küsegčid anu tulyan-dur ɣal-i sayitur nočiyču kib torɣa idegen umtayan küjis-ün jüil terigüten sayitur beledkeg . . . 'Reverence to the Teacher. Therein (is described): Those desiring to make an offering to the Fire-Goddess . . . *ku(?) dkar mo* (*dkar-mo*, see Das, *Dict.*, 52, epithet of *Durgā*) make the fire in the grate flame nicely and prepare silken strips and silk, food, and beverages, incense and other such things . . .'

The fire-goddess is described as sitting on a lotus flower (*lingqua saran-u degere*), dressed in white garments (*čayan qubčisu tu ɣal-un tngri*), one face, two arms, holding in her right hand a lotus flower, her left hand on her foot, which rests on a cushion (*nigen niɣur qoyar muturtu barayun-a*

lingqua bariysan jigün-e debisker-tür (1 v) *sitügen ölmei . . .*). The prayer appeals to *včirtu čayan eke, ger-ün tngri, tulyan-u tngri, ɣal-un tngri* (the white mother with the *Vajra*, house-god, hearth-god, and fire-god).

Terminatur: . . . olburi delgerekü boltuyai.

Colophon (3 r) states about its author: *ɣal-un tngri-yin takiqu yosun egün-i nirba nemeri durid-duysan-u ildar čulrim neretü ber daruidur bičigsen bolai* 'This ritual for the offering (to) the Fire-God has been written by a certain *Tshul-khrims* on the strength and the occasion of having been repeatedly demanded by *gñer-ba*'. A strongly lamaistic phrasing of a fire-ritual.

Bought at *Qadayin süme*, November 1938.

Fire-ritual.

MONG. 309a.

Manuscript, folded book in *pothi*-size, 5 foll., 22 × 8.7 cm., 19 lines, running hand on coarse, Chinese paper, stained, frayed, first as well as last fol. loose, last fol. partly missing, otherwise complete.

Full title: *ɣal-un sudur orosiba*. 'Fire-sūtra'.

Incipit: om a qum om a qum. son tngri-yin emüne solongɣa tataysan erketü tngri emüne erdeni may-tayuluysan qormusta tngri-yin qutuy delgere-gülügsen . . .

Terminatur (5 r): . . . *yeke bayan kesig ende toy-tan . . . dütügei. mangalam.*

A fire-ritual, consisting of a *mörgül*, 1 v-3 r, and a *dalalya*, 3 r-5 r, and close to MONG. 401. The origin of the fire is described as in MONG. 401 (writes *nojilya*).

Tsakhar.

Fire-ritual.

MONG. 162.

Manuscript, double-leaved book, 1+8+1 foll., 15.5×14 cm., 14 lines except for foll. 1 and 6–8. Running hand on modern, Chinese note-paper with red lines. Complete, written quite recently. Title-page, as well as fol. 8 v shows red stamp with name of Jacobsen in Mongol.

Full title (1 r): *Tngri-yin qayan-u Jokiyaysan sudur* 'Sūtra composed by the *Tngri qayan*'.

Incipit: *Degere tngri qayan-u töbsin činegen büküi-eče etügen eke-yin ölmei-ü činegen büküi-eče erketü tngri-yin jiyayaysan öligei qatun. baldun ečigetü qayan čilayun eketü . . .* It invokes a fire-goddess with lamaistic superpositions (1 v): *odqan yalaqan eketü temegen terigütü demčoy 'bDe-mchog, having a camel's head and Odqan yalaqan for a mother'*. The offering consists of ham and the soft parts of the belly (*uyuča ebči-gün*). In the *dalalya* there are many motifs similar to those used in the "Kurzes Gebet bey einem gemeinen Brandopfer (*Gal-Taicho*)", as published in Pallas, *Sammlungen*, II, 332–333. See further MONG. 397. Some of the phrases, like *aru boyol kitad köbegüd* 'the northern vassals, the Chinese boys . . .', bear relation to the organization of Mongol power under Činggis Khan and later when parts of China (*kitad*) belonged to the *qaris*, the foreign vassals. This indicates the great age of these fire-rituals. See MONG. 397.

Terminatur (6 v): *činu buyan kesig qurui qurui* some phrase of felicitation added. 7 v mentions the title again: *Tngri-yin qayan-u Jokiyaysan sudur. öljei-tü sayin edür bičibei*. 'This sūtra, a composition by the *Tngri Khan*, has been written on a lucky day'. In 7 v the work is named once more: *Tngri-yin qayan-u Jokiyaysan yal-un sudur*. 'Fire-sūtra, . . .' 8. v finally has the remark:

uy Jokiyaysan-ača tabun mingyan on boluysan sudur bolai 'Since this sūtra was originally composed there have elapsed about five thousand years', indicating the great age ascribed to this fire-ritual by local traditon.

Fire-ritual.

MONG. 318.

Xylograph, *pothi*, 22 foll., 31×9 cm. (23.5×6.2 cm.), 15 lines, thin, hand-made, Chinese paper, each leaf folded. Title-page, left, numbered in Tibetan *kho*, 122; in Chinese *yü*; the Tibetan figure 1, continued to the left of the title: 22, together 122. Folios with text bear at left margin Tib. *kho* (122), Chin. *yü* 字, pagination in Mongol and Chinese. Complete.

Full title: *yal-i takiqu-yin Jang üile bayasqulang-un yarqu-yin oron kemekü orosiba* 'Ritual for the fire-offering, called Place for Producing Joy'.

Incipit (1 v): *Namō guru. ende yal tngri-yi takiqui-dur. keregten-i beledkü inu . . .*

Terminatur (21 r): . . . *Jarim baya saya yar-un abulya-yin ferge-yi olangki ber mededeg tula ende ese ügülebei*. The colophon (21 r:15) states about the author: . . . *kemen* (21 v) *yal takiqu-yin Jang üile bayasqulang-un yarqu-yin oron kemekü egüni. sumadi šyila neretü ber nom-un yosun kiged uridusun qayučin jirum qoyayula-luya ülü qarsilaqu-yin yosun* (22 r) *bolyaju nayirayulbai. mangghalam. ene keb-ün bičig-yi noyirub bičibei. egüride sayin jiryalang qotala tegüskü boltuyai*. ' . . . saying so, this ritual for the fire-offering, called Place for Producing Joy, has been composed by *Sumatišila* in a way which is neither contrary to the religion nor to the old customs of the ancestors, to neither. *Maṅgalam*. The writing for the printing (-blocks) has been done by *Noyirub . . .!* *Noyirub* (*dños-grub*) is known as

having been connected with the *Čayan ayula süme* of the *Tsakhhar* at the end of the eighteenth and the beginning of the nineteenth century (see Heisig, *Blockdrucke*, p. 131). It may therefore be assumed that also this print was produced at this monastery. The more so as it is graphically similar to the edition of the *Subhāṣitaratnanidhi*-commentary printed at the same monastery and likewise translated by *Noyirub* (see MONG. 144). It is certainly not a Peking xylograph as assumed by Poppe in "Opisanie," 177. It is part of a larger collection so far unmentioned; for the print itself see Poppe, "Opisanie", No. 9. A ritual for the fire-offering (see Poppe, "Feuerkultus"). Describes the preparations and things necessary for the offering (1 v–3 r), then follows a benediction, a description of the fire-god to conjure him up (*yal tngri-yi egüskekü inu*, 3 v–4 v), a prayer for the offering (4 v–9 v), a laudation (10 r–10 v), an invocation for help (10 v–21 r). It ends with a blessing (19 v–21 r). The various parts are connected by ritual descriptions.

The fire-god (*yal tngri*) is described as follows: of mild appearance (*masi amurlingyui*), white in colour (*yal tngri čayan önggetü*), his white hair is twisted into a knot on the top of his head (*čayan usnir-iyän oroi-dayan janggiduysan*), thick white moustache; attributes: rosary of white rock-crystal in his right hand, vase of the *Kuṇḍi* type filled with *rāsāyana* in his left hand, dressed in white silken garments etc.

Tsakhhar.

Fire-ritual.

MONG. 317.

Manuscript, folded book in *pothi*-size, 15 foll., 22.5×9 cm., 17 lines. Running hand in black ink on soft, Chinese paper, complete.

Full title: *yal-un tngri-yi takiqu sudur orusiba* 'Sūtra about the worship of the Fire-God'. A copy of the above xylograph MONG. 318.

Incipit: Namō guru ende yal-un tngri-yi takiquidur kereḡten-yi beledkü anu . . .

Terminatur (15 v): . . . *kemen yal takiqu-yin jang üile bayasqulang-un sudur tegüsbe. manggalam.*

Bought from *Tamirinsüring*, *Tsakhhar*, 1938.

Lighting the fire in a new-built house.

MONG. 181.

Manuscript, *pothi*, 7 foll., 15 or 14 lines. *Calamus*-written in black ink on coarse, Chinese paper. 18×7 (14×4.7 cm.). Writing-space bordered by red lines. Complete.

Title on title-page not legible because of dark ink-stains. Probably *ger-ün irügel orosiba*.

Incipit: Om sayin amuyulang boltuyai. ger-i bayi-yuluysan tedüi ber. geyigülügčü burqan bolun bui. gem ügei-i sakin sayin-i öggün bui. gerün tngri-dür mörgümüi . . . 'Om! May there peace! The house has now been constructed, may the illustrious Buddha be with it! May it be protected from evil, may bliss be given! In front of the house-Tngri I prostrate myself!'

Prayer after the building of a new house, when the first fire is lighted. It says (1 v): . . . *kürdün keb-tü ger-i egüdcü kürdün tuluyus-iyar kigsen qauli bui. sini ger-i sayitur* (2 r) *bayiyulbai. sidam araja-i sačimui. šara tosun-iyar sürčimüi. sidi-yin idege ber bilamui . . .* ' . . . the wheel-shaped house has been erected, as is customary, with wheel (-like) roof-girders (see Ramstedt, *Kalm. WB*, 409: *tuluy* 'Stütze', 'Stützbalken'). The new house was well built. Straight away brandy, distilled for a second time, is sprinkled. Anointed it is with yellow butter, smeared with

magic food . . . ' Besides the *ger-ün tngri* are invoked for protection the *Maqaraja*, *Vajrapāni* for the west side, *Mañjuśrī* for the part facing the entrance (*qoyimoor*), and *Lokeśvara* for the east side of the house. The top is to be protected by *Vajratārā*. The following part is a typical relic of shamanist times in spite of the lamaistic superpositions: *Erte-eče ulam toytayaysan. ebüged-ün ongyod tngri. ene siltaya-bar bayasču. egüride sakın atuyai* 'May the *Ongyod tngri* of the ancestors, remembered since earlier times, be made happy by these happenings, may they give protection for ever'. Then follows an address to the protecting deities of the lama and the religion.

Terminatur (6 r): *qurui qurui. qutuy kesig bügüde* (6 v) *qurui qurui bürin tegüs čiyulju qurui qurui ende iran orusi. qurui qurui orusiju toytatuyai.* A similar prayer of benediction see Rintchen, *Matériaux*, I, 6-9.

After that follows in somewhat smaller writing but in the same hand an *irügel* 'blessing' which refers to the fact that the prayer was originated by *Činggis Khan* when he married *you-a sečin qatun*.

Terminatur (8 v): *bügüde-yin ejin qayan ekilen qamuy ulus engke jiryān atuyai. ariyun tngri-yin ejin qayan ekilen qamuy ulus engke jiryān jiryān atuyai*, followed by *om svabha tista vajra svabha. Tsakhar*.

Lighting the fire in a new-built house.

MONG. 311.

Manuscript, *pothi*, 2 foll., 29×8 cm., 21 lines. *Calamus*-written in black ink on darkened paper. Well preserved, edges partly broken. End missing.

Full title: *Bayising ger-i dulalan erügekü sudur* 'Sūtra for lighting the fire in a (new-built) house'.

Slightly differently phrased version of the prayer in MONG. 181.

Incipit: Om sayin amuyulang boltuyai. ger-i bayi-yuluysan . . . The description of the new house is partly different, pointing to a permanent house of sedentary Mongols with a rectangular ground-plan: *batu beki niruu tulyur tu. badma-yin tala metü dörbeljin. bayidal sayitu ger-i egüdcü. bayar qurim kigsen qauli bui.* 'It is customary to have a banquet, having erected a house of a nice shape, rectangular like the sides of the lotus, with firm and strong rafters . . .'

Terminatur: Jayun jüil-ün jiryal kürteküi. Jayun qubi jüil-i . . . (a few lines missing; see Mong. 181, 7 v).

Used to belong to the private library of a traveling lama. Bought in *Tsakhar* together with MONG. 310, 452-465, and 503.

Činggis-Khan worship.

MONG. 545.

Microfilm of a MS, double-leaved book, 9 foll., ca. 21×13 cm., 8 lines. Running hand.

Full title: *Činggis qayan-u öčüg takil üiledküi yosun üiles türgene bütügeči kemegdekü orosiba.*

Copy of a ritual for the *Činggis-Khan* worship at *Edžen khoro, Ordus*.

Microfilm of a MS from *Ordus* in the possession of the Rev. A. Mostaert (see further *Scripta Mongolica*, II, Part I, Introduction, 31⁶⁸).

Činggis-Khan worship.

MONG. 544.

Photostat of a MS, double-leaved book, 19 foll., ca. 26.8×12 cm., 6 lines. On title-page remarks by the Rev. A. Mostaert; running hand.

Full title: *Boйда-yin irügel-ün yerü yosu jang üile-yin debter* 'Fascicle about the ritual for the benediction of Saint (Činggis)'.

Incipit: Efid qad-un tabiy takilya ačilal eke qasiyal-yin ögbe. qad ejid-ün tabiy takilya-yi činu qasiyal-yin öb. boyda-yin örgen yolumta-du ögkü tosun-i činu ergün tosqan talbinam . . .

It contains (1) the *miliyayad-un öcüg*, a prayer for the anointing of the hearth at *Edžen khorö*. In it we find the same description of the fire (-goddess) as in the common fire-prayers: *qatun temür ečige tü qas čilayun eke tü qayilasun modun umaitu boyda-yin örgen yolumta-du öggün tosun-i činu ergün talbinam* '(I) present your butter, offering to the hearth of the Saint (Činggis), which has the hard steel for a father, the jade-stone for a mother and for a womb the elm-tree . . .' (see Mong. 401). The prayer asks for bliss for the country, for rulers and princes. (2) *dalalya* (9 v): *ja qan köbegün činu qayan ejin ečige-yin yeke dalalya dalaladnam . . .* (3) (11 v): Description of auguries drawn from the different parts of the offered sheep. (4): Distribution of the offered sheep. For (3) and (4) see the description of an offering at *Edžen khorö*, O. Lattimore, *Mongol Journeys*, 29–54.

Terminatur (18 v): . . . *kibesü yurban qara niru-yuu . . .* Dated on 19 v (back of the cover): *kebtü yosun-u terigün on ebülün terigün sarayin qori yisüne, Hsüan-t'ung* 1, 1909/X, 21.

A copy made from an older MS, in the *Ordus* country. For similar prayers see Poppe, "Opisanie", 169–171. Microfilm of a MS in the possession of the Rev. A. Mostaert.

Laudation of Činggis-Khan.

MONG. 190.

Manuscript, double-leaved book, 7 foll., 30×17 cm., 7–10 lines. Running hand in black ink on modern, Chinese paper, foll. 1 and 7 blank (except for title). Well preserved, complete, fairly recent copy.

Full title (1 r): *Činggis qayan-u silüglel* 'Činggis-Khan rhymes'. Three addresses mentioning *Činggis Khan*.

The first address is an *irügel* praising particularly his youth. It shows lamaistic superpositions. The green and white *Tārās* are mentioned:

Incipit: Erten-ü sayin irügel-ün kücün-iyer . . .

Terminatur: . . . sayin irügel-i ayiladquy-a.

The second *irügel* (4 r–5 r) is said in connexion with an offering of red and yellow incense from Tibet (*Töbed-ün ulayan sira küji*), lamps, the fat tail of a white sheep, as well as white strips (*amuyulang tu tngri-yin ariyun čayan kkib*), before Buddha images for prosperity and the continuation of *angqa ebüge boyda činggis qayan-u törü* – the government of the first ancestor, the Emperor Činggis. It is stated that this offering and this prayer follow the custom as established by the glorious Činggis Khan – *aldartai degedü činggis qayan-u toytayaysan jang jirum-i dayaju*.

Incipit: Amuyulantu jambudib-yi . . .

Terminatur: . . . sayin irügel -i ayiladquya.

The third address (6 r–6 v) praises the descendants of Činggis Khan. Besides Buddha also *Hormuzta* is referred to.

Incipit: Tabtai delgereküi nutuy . . .

Terminatur: . . . učir yayun bile.

Tsakhar.

Drink-offering (New Year).

MONG. 263.

Manuscript, double-leaved book, 7 foll., 13×26 cm., 5 lines, running hand in black ink on thin, hand-made, Chinese paper. The text ends on 6 r, foll. 6 v and 7 r having been used for some scribbling. Title given at cover page (1 r) and at the end (7 v).

Full title: *Ariki-yin irügel orusiba* 'Prayer of the milk-wine (offering)'.

Incipit: Sangsar-yin qarangyui-yi geyigülügči . . .

Terminatur (6 r) with four lines in faulty Manchu.

A prayer for the libation (drink-offering) at the New Year's celebration: (2 v) *sine jilün belgetü sayiqan mendü-yin bayartai . . .* It begins with homage and New Year's wishes to the *Dalai Lama*, the *Panchen Lama*, the *rJe-btsun-dam-pa Khutukhtu*, and the Manchu Emperor, as well as to all *khutukhtus*, imperial princes, and court dignitaries. For the sprinkling of the wine all ten fingers are to be used: (2 v) *ariyun tungyalay sarqud-i gang altan mönggün köbegetei agara cangdan qungduya-dayan amasar dügüreng mel-melfigülüged. arban quruyun-u üjügür-e degere ačiyarayulun . . .* 'The pure and clear brandy of milk-wine trembles in the large drinking-bowl made of aloewood which has been set in gold and silver, filled up to the brim, while we take it on the tips of all ten fingers and raise them . . .' (For *gang* see Mostaert, *D.O.*, I, 291 *Ordus: ariki gang*, 'large bowl with *kumys*').

Bought from a lama from *Sünit*, January 19th, 1939.

Drink-offering.

MONG. 367.

Manuscript, 1 sheet, 18×25.5 cm., modern hand, 7 lines, note-paper with a letterhead printed in

red: *Nai-meng-ku chün cheng fu* ('Military Government of Inner Mongolia').

A rhymed blessing of brandy.

Incipit: Abural qoyarduyar ilayuyusan boyda congava-yin šajin. arban jüg-degen . . .

Terminatur: . . . ayiladya!

Kuei-hua; noted down at the request of K. Grønbech, 1938.

Drink-offering.

MONG. 368.

Manuscript, 1 sheet, 27.5×25 cm., 11 lines, folded 4 times, hurried hand on white, thin, Chinese paper.

A rhymed formula of benediction when offering the first drops of brandy (*sarqud-un degeji*).

Incipit: Amuyulang qotala ölfei büriddügsen . . .

Terminatur: . . . sayin yörügel debsinegülün ayiladya!

Kuei-hua; noted down at the request of K. Grønbech, 1938.

Drink-offering.

MONG. 561.

Manuscript, 1 sheet, 25,5×51 cm., 22 lines, folded 3 times, clumsy, hurried hand on thin, white Chinese paper. Big ink spot in left upper corner.

Incipit: Angqatai čayan buyan yörügel (!) küčün, Angqatai-yin čayan buyan yirügel-ün küčün (!)-iyer barıldayan ayu tegsi yirügel-tei . . .

Terminatur: . . . erkimlen tusqayilažu barafu am. amta-un sim[e] büritügei.

A rhymed benediction when offering brandy; see MONG. 367 and 368.

Tsakhhar.

Foal-blessing (Summer solstice).

MONG. 182.

Manuscript, folded book, 3 foll., 7×22 cm., 6 lines. Precise hand in black ink on soft, handmade, Chinese paper, well preserved.

Full title (1 r): *Unayan-u öčig orosiba* 'Prayer for foals'.

A prayer for the annual ceremony of the aspersion of mare's milk (*Julay-un sačuli, geün-ü sačuli*) observed at the time of the summer solstice, see Mostaert, "Ouverture", 335¹⁹; Poppe, "Opisanie", 188–191. According to Mongolian tradition this custom was established by Činggis Khan himself (*Bolur erike*, Kalgan edition 1941, I, 68; Heissig, *Bolur erike*, 60–61). As compared with rituals from other parts of Mongolia (Mostaert, op. cit., 336; Poppe, loc. cit.) this version is practically free from lamaistic superpositions. The prayer enumerates the aspersions made to secure from the heavenly beings (*tnгри*) the continuation of the flow of mares milk (*uyuruy delgerejü sün yaryabaču*) of the mare's tethered to the yellow reins (*sira jile*). A great aspersion of the white (milk), *čayan yeke sačulaya*, is made in honour of *Qan tngri*, a great recitation of the prayer in a high-pitched voice (*yeke öčüluya* (1) < Mong. *öčilge*) is made in honour of *öndür yeke tngri*. Then follow: 9 aspersions 9 times to *Qan möngke tngri* 'the eternal heaven', 9 aspersions to *alba-yi medegči miliya tngri* (Poppe, op. cit., 170, mentions in a prayer of the Činggis-Khan worship from *Ordus: elgeg-gi medegsen erketü miliyan tngri*; Buriat *Esege malang tngri*), 3 aspersions to *Öbegečir tngri, ükügsen tngri* (Poppe op. cit., 173; *Ordus. öggügsen tngri*), *ömčitü tngri, arja tngri* (Poppe, op. cit., 173, *Ordus araji tngri*), *arayatu tngri* (Poppe, op. cit., 190, *aryasar araji tngri*), *bayatur tngri* (Poppe,

op. cit., 171, 159) '*tnгри-hero*', *Jiyayayči tngri* (Poppe, op. cit., 162, *qan Jayayači*), *kisaya tngri* (Poppe, op. cit., 155 f.), *jol tngri* (Poppe, op. cit., 171), '*tnгри of happiness*', *eserü tngri, qormusta tngri, köličin tngri* (Poppe, op. cit., 165), '*tnгри of sickness*', 33 *Jayuči tngri* (Poppe, op. cit., 190) '33 *tnгри-judges*'. 1 aspersion to *yangya mörün-ü tngri*, 4 aspersions to *dörben tüsid-ün tngri*.

Abundant aspersions go to: *čidkür tngri, bayas-qayči tngri, erlig tngri, elbeskü tngri* '*tnгри of augmenting*' (Poppe, op. cit., 165; Buriat *elbeskü tngri*), *dörben noyuyan tngri* 'Four green *tngris*'. 8 aspersions go to *nayiman yafar-un tngri* 'the *tngris* of the eight places'. Sufficiently abundant aspersions (*güičedkejü dügüreng*) go to the seventy-seven earth-mothers (*dalan doluyan etügen eke*) (similarly in a prayer for the same ceremony from *Ordus*, see Poppe, op. cit., 190). Abundant aspersions to the celestial bodies, *altan naran, elmeg siregene*, and to *doluyan ebügen terigüten, töb tümen kulti odud* 'the Great Bear and others, ten thousand and ten million stars'. Further aspersions go to the following:

ayulas-un qan sömbür ayula-du dügüreng.

Usun-u qan magara dagini neretü dalai-du dügüreng.

modun-u qan nila salta modun-a dügüreng.

elesün qan keüken gürgüm-dü mügüreng.

salkin-u qan kei kingyan-a dügüreng –

'An abundant aspersion to the king of the mountains, *Sumeru*.

An abundant aspersion to the queen of the waters, the Lake of *Makara dākiñi*.

An abundant aspersion to the king of the trees, *Nila salta?*

An abundant aspersion to the king of the herbs, *Kurkuma* (Tib. *kru-kru-gur-gum* 'saffron').

An abundant aspersion to the king of the wind, "Wind-Blade".'

For this part very old phraseology is used, see Čadig, 169. *Nila salda* is there *sala modun*. See also Poppe, op. cit., 190.

Finally further aspersions are given to *Erdeni čoytu*, *bayan jülge*, *altan qongyur*, *yeke nuur*, *sayıqan nuur*, *sayıgin dalai*, apparently landmarks in the country from which the prayer originates.

Incipit (1 v): *yal tngri-du čayan yeke sačulaya sačuqu-yin siltayan anu . . .*

Terminatur (6 r): *. . . ene qatun yeke qayan yañar usun-a dügüreng dügüreng sačun ergütügei.*

For the shamanistic character, see Damdinsürüng, 249. Similar MSS: State Library of Ulaanbaatar 730–2041: *Tngri-dür takil ergükü gegüü-yin sün-ü sačuli*; 731–1632: *Sačuli-yin sudur*; 709–601: *Gegüü-yin sačul*; 708–600: *Činggis qayan-u üker-ün üres-ün sudur*; 687–433; *Gegüü-yin süün-i sačuqu irügel.*

Tsakhar.

Ritual for ensuring luck, property etc.

MONG. 313.

Manuscript, *pothi*, 44.5×8.7 cm., 33 lines, running hand in black ink on hand-made paper. Complete.

Full title: *Abudaran küliyesü-tü dalalya-yin jang üile kiged. öri tölögsiden-e jolij ögküü ba. altan üsütü qayan-i bayan boluysan jang üile terigüten orosiba.* 'Dalalya ritual which makes appear the goblin of the trunk as well as ritual of offering a substitute for paying back the debts making the golden-haired king rich.'

Incipit: *Qutuytu jögelen čoytu-dur mörgümü. ed ba kümün kiged. idegen ba mal-un kesig. qamuy küseksen kesig-i ülü bayurayulqu kiged. grag odun-i öljitü jögelen bolyaqai . . .*

Terminatur (15 v:9): *. . . kelen aman-i küliküi qoyar jüil sudur-i badma sambhava baysi jokiyaysan bolai. altan üsütü qayan-i bayan boluysan jasal tegüsbe.*

It contains an invocation of various lamaistic gods like *Mañjuśrī*, *Nidüber üjegči*, *Vajrapāni*, *Manaki* and various *ökin tngri*s (in this ceremony among others an arrow is used, to which are tied silk streamers in five colours) 1 v–4 r, a prayer asking for a blessing of the fruits, 4 r–4 v, a benediction 4 v–6 r, and the substitute offering 7 v–15 v.

Prayer for the Geser-worship.

MONG. 166.

Peking xylograph, 11 foll., *pothi*, 17.2×7 cm. (12.7×5.2 cm.), 9 lines. Mongolian pagination left, Chinese pagination and block signature 哥 ko right. Coarse Chinese paper, well preserved, complete. Without date.

Full title: *Geser-yin ubsang neretü sudur kemekü orosiba* 'Invocation and incense-offering to *Geser*', a prayer to *Geser* for victory in battle, spoliation of the enemy, rich booty and luck with one's own cattle.

Incipit (1 v): *Om a hum. om a hum. om a hum. unsang ubsang laga gala . . .*

Terminatur (9 r): *. . . qamuy sakiyulsun dayisun-u buliyčid bar bayasqulang-iyar edükü boltuyai. mamghalam.*

See Heissig, *Blockdrucke*, No. 36; *Handschriften*, No. 75; Rintchen, "En marge du culte de Guesser Khan en Mongolie", *JSFOu*, LX, 1958, 34–39.

Qadayin süme, Tsakhar.

Prayer for the Geser-worship.

MONG. 167.

Same work as MONG. 166 above, less well preserved, frayed corners, title-page in part crudely restored.

Geser-yin ubsang neretü sudur kemekü orosiba.

Qadayin süme, Tsakhar.

Prayer for the Geser-worship.

MONG, 168.

Manuscript, folded double leaves, 6 + 1/2 foll., 15 × 8 cm., 12 lines. Angular cursive writing on thick, hand-made, Chinese paper. Well preserved. Title on fol. 1 r framed by lines in red ink. Tibetan formula at the beginning and the end marked with red dots. Omissions on foll. 4 r, 4 v, 6 v, inserted in the same hand in red.

Geser-yin ubsang neretü sudur kemekü orosiba.

Copy of the xylograph of the same title. See MONG. 166.

Ail SE. of Qadayin süme.

Geser-worship.

MONG. 169.

Manuscript, 7 folded double leaves, 10.5 × 6.5 cm. (8.5 × 4.5 cm.), 10 lines. Running hand, black ink on thin, hand-made, Chinese paper. Title and writing-space on opposite side framed by red lines. Complete, well preserved. A fairly recent copy.

Full title: *Boyda gavan looye-yin sang-un sudur-a orosiba* 'Sūtra of the incense-offering to the Holy Kuan-lao-yeh'.

Incipit: Om vajra amṛta kuṇḍali hā hā. hum phat . . .

Terminatur: . . . üge či qutuy-un čoy badaraju jambudib-un čimeg boltuyai.

A *Geser-Khan* ritual. The colophon contains a clue to the identification of *Geser Khan* with *Kuan-lao-yeh*. It runs (6 v:4): *Arban жүг-үн арбан qoora-yin ündüsün-i tasulan doruysan ayuqu metü geser qayan-u ubsang orosiba* 'This is the incense-offering to *Geser Khan*, who is to be feared as the one who cuts and suppresses the roots of the ten evils in the ten directions'. Distinct information is given as to the iconography of *Geser*. *Geser* is described as residing in the clouds, being clad in a golden armour, wearing a crystal helmet crowned with feathers of the bird-king *Garuḍa*, a quiver of leopard's skin slung over his right shoulder, carrying a sword encrusted with jade and gold, holding with his right hand a spotted antelope and guiding with his left hand his bay with a jade-studded bridle. Together with *Geser* are invoked his comrades-in-arms as well as his wife *Romo* (*romo yoo-a qatun*).

For similar works, see *Boyda looye öfig-yin takil kemekü sudur*, xylog., 6 foll., State Library of Ulaanbaatar, REL 676-1334; *Geser boyda-yi takiqu sang-un sudur*, MS, REL 701-883; *Geser qayan-u sang*, REL 719-686 etc. For the attempts to identify *Geser* with *Kuan-ti*, see Damdinsüren, *Istoričeskie korni Geseriady*, Moscow 1957, 15-30.

Tsakhar.

Geser-worship.

Mong. 170.

Manuscript, fragment of folded book, 2 foll., 2 v blank, 16 × 7 cm., 13 lines. Running, thin handwriting on thin, Chinese paper, browned with age at the corners, water-stains right.

No title. Fragments of the *Boyda guvan looye-yin sang-un sudur-a orosiba* (see above, MONG. 169).

Incipit: *Qaril ügei bayatur küčütei . . .*

Terminatur (2 r:7): *Geser qayan ubsang orosiba tegüsbe. qutuy orosiba.*

Identical with MONG. 169, 5 r:1–6 v:9.

Qadayin süme.

Kuan-lao-yeh leaflet.

MONG. 171.

Manuscript, 1 sheet, 42×22.2 cm., folded, 38 lines. Running hand, black ink on thin Chinese paper, well preserved, complete, fairly recent copy.

A prophecy by the *boyda kuan yao-leh* about the happenings in a certain, not yet identifiable sixth year of a sexagenary cycle, after which is to follow the year of the Blue Mouse (*köke quluyana jil*). At the end the readers of this leaflet are advised to spread its contents by multiplying it, which is supposed to be a good deed and will free other people from fear.

Incipit: *Boyda guvan looye. öberün beyeber yirtinčü dekin-dür bayužu jarliya boluysan anu . . .*

Terminatur: *. . . keltürekü mayad ügei. kičiye kičiye kičiye jalbar.* Translation and facsimile see F. A. Bischoff, "Eine buddhistische Wiedergabe christlicher Bräuche: *Glanzvolles Manifest genanntes Sūtra*", *Mon. Ser.*, XX, 1961, 282–310.

Worship of the White Old Man.

MONG. 172.

Manuscript, 6 folded double leaves, 16×8 cm., of which foll. 4 r–6 v are blank, 14 lines. Clear handwriting on hand-made Chinese paper, stained, brown at the corners, frayed edges, first page (title-page) partly damaged.

Full title: *Čayan ebügen-ü sang orosiba* 'Incense-offering to the White Old Man'.

Incipit (1 v): *Om amur sayitu boltuyai. arban жүг-үн бурқад-тур abaridan (!) mörgümü . . .*

Terminatur (3 v): *. . . sülde bolun soyurqa. mangala bivangtu rasiyorciya.*

Invocation of the *Čayan ebügen* (Tib. *sGam-podkar-po*) (see Lessing, *Mongolen*, 120; Mostaert, "Matériaux", 291), the 'White Old Man', who lives at the *yeke jimistü ayula*. The offering consists of incense, lamps, food, the sprinkling of geneva (*sarqad*), the burning of juniper twigs (*arča*) for purification. The *Čayan ebügen* is invoked for general joy, the blessing (*qutuy*) of the place of residence of the invoking person, luck, the protection of the meritorious (*buyan*), the multiplication of cattle, the marking of the Wrong Ones (*buruyu tan*), the suppression of evil and obstacles (*čidkür yai*), demons (*ada buqa*) the prevention of murrains (*qokir jud*), the destruction of enemies and brigands (*qoortan dayisun qulayai*), for safe travelling.

For similar prayers, see A. Pozdneev, *Očerki byta buddijskikh monastyrej i buddijskago dukhovenstva v Mongolii*, St. Petersburg 1887, 84; further Poppe, "Opisanie", 186–188; State Library of Ulaanbaatar, REL 711–615; Damdinsürüng, 249; Heissig, *Handschriften*, No. 61, 63–69.

The above prayer has been included in the Collected Works (*gsuñ-'bum*) of the *Mergen diyanči gegen* of the *Urats* printed at Peking in 1780 (see Heissig, *Blockdrucke*, No. 162; *gsuñ-'bum*, Vol. I, No. 61, 251–252).

Worship of the White Old Man.

MONG. 173.

Manuscript, 3 folded double leaves, 12×7 cm., 10 lines. Frayed, thin, Chinese paper, hurriedly written in black ink, dark-brown stains.

Čayan ebügen-ü sang 'Incense-offering to the White Old Man'. An invocation of the *Čayan ebügen*. Short copy of MONG. 172, slight variations.

Incipit: Ji amur sayitu boltuyai arba jüg-ün burqad-u aburida mörgümü . . .

Terminatur (6 v): . . . siditen öljei qutuy orusil oni suday boltuyai. (S)arva mangala.

Tsakhar.

Manual for the wedding ceremony.

MONG. 161.

Manuscript, double-leaved book, 1+10 foll., 10.6×20 cm., 7 lines. Flowing hand on Chinese paper. Complete.

No title. A handbook of the customs to be observed during a wedding.

Incipit: Nige. Erten-ü siduryu batu oytaryui-yin ayula neretü qayan-u üye-dür tümen irügelü siduryu tölgen sorongčingombo köbegün-degen. balbui-yin qayan-u ökin beringgüti ökin tngri-yin qubilyan tümen yoo-a keüken bayulyan abqui-yin üye-dü qurim kikü qauli bolyan (1 v) toytayaysan eki bičig 'Source-book, which establishes what became the custom in the conducting of the (wedding) banquet when long ago at the time of *Siduryu batu oytaryui-yin ayula qayan*, the incarnation of the *Beringuti ökin tngri*, the girl *Tümen yoo-a*, daughter of the Nepalese king, was taken for a spouse by his son *Tümen irügelü siduryu tölgen Sroñ-btsan-sgam-po . . .*' (For similar notions of the origin of the wedding ceremonies, see Heissig, "Contributions", 160; see also MONG. 354 and 187).

Terminatur (10 r): . . . qurim-un yosutu yabudal tegüsbei. kičiye bolbaču erke ügei esi tataju yabyuntun.

The manual describes: the sending of go-betweens (*Jayuči*), the fixing of an auspicious day, the establishment of the 'in-law' relation (*quda*), the asking for name and year of birth of the bride, the sending out of invitations, the anointing of the groom's new tent (see MONG. 183), the anointing of his clothes (*köbegün-ü sine ger-i miliyaqu, qubčisun-i miliyaqu nayir kikü*), the asking of the groom for quiver and bow, the anointing of quiver and bow (see MONG. 184), the wedding: felicitations exchanged between the two families, the anointing of bow and quiver when the bridegroom leaves for the new home, the preparation of the bride's palanquin, the arrival at the groom's tent, worship paid to the ten *tngri* of all directions (*arban jüg tngri ner tü ergüjü*), the entering of the new home, door-gift (*egüden-ü belge*; see Heissig, loc. cit.), the newly-married couple pays reverence to the fire, the bride dons the *bürkügüstü malaya*, banquet with felicitations, presents given to the bride the next morning, the taking away of the bride's hat.

Tsakhar.

Manual for the wedding ceremony.

MONG. 546.

Microfilm of a MS, double-leaved book, 1+20+1 foll., 26.5×22 cm., 14 lines.

Full title: *Beri bayulyaqu-dur keregsekü qonjin sudur* 'Book for the master of ceremonies, necessary for the taking of a spouse'.

Incipit: Om sayin amuyulang tan boltuyai. manglai boyda congğaba-yin sajin masi arban jüg-tegen delgereged . . . This manual for the master of ceremonies at the wedding ceremony (see Mostaert, "Overture", 316) contains felicitations and speeches for the following situations: *batu čayan belge-yin tayilburi 2 r-3 v*

γurban čayan longqon tayilburi 3 v-4 r
arja-nu tayilburi 4 r-4 v
qan törü-yin doluyan erdeni-yin tayilburi 4 v-5 r
takil-un tayilburi 5 r
öljeyitü nayiman nom-un tayilburi 5 r
sajin törü-yin doluyan takil nayiman erdeni-yin tayilburi 5 r-5 v
qalaylayči tabun erdeni-yin tayilburi 5 v-6 r
čınua güičekü morin-u tayilbui 6 r-6 v
čiluu čabiči dayaqu qurča ildün-ü tayilburi 6 v-7 r, referring to the early days of *Hormuzta* (*qan qormusta tngri-yin erte čay-tu*),
dalan qoyar tobči-tai dartaqai altan mangnuγ debel-ün tayilburi 7 r-8 r
manglai joriγ 8 r-8 v
nere jil qoyar-i Jergečigülün γuyun abqu angqan joriγ 8 v-9 v
 ... *qoyaduyar joriγ* 9 v-10 r
 ... *γurbaduyar joriγ* 10 r-10 v (for these see Mostaert, op. cit., 316)
kebei-yin jnrıγ 10 v-12 v
uytuγul joriγ 12 v-13 r
dabqur ayiladyayči bariqu uγtuqu-yin joriγ 13 r
qan kümün-ü yisün čayan yiren nigen yamu ayiladqaqu joriγ 13 v-15 r, referring to the early origin of the marriage customs.
Terminatur: qan kümün-ü yosun tu bolbasu yisün čayan yiren nigen yamu büged qaraču kümün-ü yosun tu bolbasu tabu yisü döčın tabu büged 'If one observes the customs of the nobility there are the nine white ones and ninety-one functions; if one observed the customs of the commons there are five by nine, (in all) forty-five . . .', referring to the gifts.
γal-un irügel (the veneration of the fire by the newly-married couple) 15 r-15 v. Invoked are *köke möngke tngri birojana, körüsütü delekei-yin eke, usun tngri, ečige noyan γal tngri*.

Terminatur, similar to that of MONG. 181: *ulus-un ejin qayan qatun qamuy ulus* (15 v) *engke jiryal atuyai*.

beri-yin irügel 15 v-16 r

sayaday-un irügel 16 r-18 r (see MONG. 184).

Contains very old phraseology: *qubilai neretü sečen qayan-ača inaysi qan ejin-degen sülde boluysan. qaraču kümün-degen čoyjali (!) boluysan. qari qola dayisun-i erkedegen quriyaju . . . beri γal-du mörgükü-dü irügekü irügel* 18 r-19 r. It appeals to *qutuγtu burqan baysi-yin qubilyan-iyar genel boluysan* (see MONG. 396-403 for similar notions of the origin), / *qormusta tngri-yin üjegen odqan γal-yin qan eke* and to *burqan γaldun-a čakiysan boro kürüsütü ötegen eke-yin üliyegen odqan γal-un qan*, ninety-nine *tngri*, situated above as well as seventy-seven *dabqur ötegen eke* below. The description of the *odqan γal-yin qan eke* shows strong similarities to the descriptions as given in other fire-*sūtras* (see Poppe, "Opisanie"; MONG. 396-403; Rintchen, *Matériaux*, 9.31).

toloy-un irügel 19 r-20 v.

For a similar *Qončın sudur* see Damdinsürüng, *CSM XIV*, 87-96.

Attached to fol. 20 v is a smaller sheet with a *kösigen irügekü irügel anu*, a speech for the custom of *kösige tayil-* (see Heissig, "Contributions").

Microfilm of a MS from South *Ordus* (see Mostaert, "Ouverture", 316) in the possession of the Rev. A. Mostaert.

Note-book of rhymes for the wedding ceremony
 MONG. 354.

Manuscript, double-leaved book, bound in dark-blue cotton, 50 foll., 22.5×26.3 cm., 12 lines in a flowing, clear hand, modern paper; only foll.

1-20 r used, the rest blank, excellent state of preservation.

A modern note-book with rhymes for the wedding ceremony and with a gnomic poem (*üge*).

1. *Nayiči-yin maytalya-yin bičig* 'Writing about the praise of the beloved one.'

Incipit: *Tegsi dörben nökečitei tngri-yin ariyun* 1 r-2 r

2. *Egüden-ü darulya-yin bičig* 'Writing about the (rhyme) demanding (the opening) of the door'.

Incipit (2 v:2): *amur bayinuu amur bayinuu* . . .
Terminatur (3 r:3): . . . *egüde-ben negejü ögküye kemen ügülekü-dür* 2 v:1-3 r:4

3. *γadana-ača kelekü učir* 'Words to be spoken from outside'. The beginning of the rhyme refers to Činggis Khan as the originator of this custom.

Incipit (3 r:6): *Tan-u qayan-u jokiyaysan-bisi. činggis qayan-u üldegsen jang jirum. man-u qayan-u jokiyaysan bisi. manju-yin qayan-u jokiyaysan jüi jirum yosun bile* 'It was not introduced by your king, it is a custom left over since Činggis Khan. It was not introduced by our king, it is a ceremony and custom introduced by the emperor of the Manchus . . .' (see MONG. 187) 3 r:4-4 r:3

4. *Qariyu kelelčeki üge* 'Words spoken in response'.
Incipit (43:5): *Mendü bayina. mendü bayina* . . .
Terminatur (6 v:3): . . . *šambala-yin oron-a tariju bayinam* 4 r:4-6 v:4

5. *Sine ger-i miliyaqu bičig* 'Writing (the rhyme) for the unction of the new home' (see MONG. 183; MONG. 161). For the custom see Mostaert, "Matériaux", 276.

Incipit (6 v:6): *sangsar-un kkiri-i arilyayči ariyun čayan qaday-iyar* . . .

Terminatur (8 r:11): . . . *geser-yin idegür noqai-yin tebsi kürtele čöm-i činu miliyamui* 6 v:5-8 r:12

6. *Nere jil kelelčeki bičig* 'Writing (the rhyme) for discussing the year of birth and the name'.

Incipit (8 v:2): *Erdeni-i eriküi-dür namayigi sayin kemegsen bile* . . .

Terminatur (10 v:7): . . . *moridalčaju yabuba* 8 v:1-10 v:7

The rhymes exchanged between the groom and the four *berged*-women (for these see Mostaert, *D.O.* I, 66 b.) about the name and the year of birth of the bride. For this custom, see Mostaert, "Matériaux", 273. For a similar rhyme for the same occasion from Eastern Mongolia, translated and transcribed, see Heissig, "Contribution", 159-162. See also MONG. 546. A similar collection see Damdinsürüng, *CSM*, XIV, 87-96.

7. *Nutuy-un bayidal-i kelelčeki bičig* 'Writing (the rhyme) exchanged on the aspects of the home country' 10 v:9-11 v:4

8. *Silüglel udqa-un üge(n)ü bičig* 'Book of the rhymed composition'.

Incipit (11 v:6): *Altan naran-u gerel metü arya bilig qurča sayin. altan sömbür ayula metü aldar-a buyan batu sayin* . . . 'Like the light of the golden sun may the mind be sharp; like the golden mountain of Sumeru may be firm the reputation and the merits . . .'

Terminatur (20 r:10): . . . *asuru čidaltai sayin dayan busu kügerdeg teneg üd-ün jang* . . . 11 v:5-20 r:10

A gnomic work (*üge*).

Tsakhhar; on the inner cover page remark in the hand of K. Grønbech: 'Ms medbragt af Haslund fra eksp. 1938/39. Proveniens ubekendt. Maa være skrevet af en Mongol i Omegnen af Čayan küre, antagelig Bujanžiryal's Skolelærer' (MS brought by Haslund from the expedition 1938/9. Origin unknown. Must have been written by a Mongol in the neighbourhood of Čayan küre, probably by the school teacher of *Buyanjiryal*).

Wedding ceremony: Felicitations.

MONG. 547.

Photostat of a MS, double-leaved book, 1 + 6 foll., ca. 25×10.5 cm., 7 lines. Complete.

Full title: *Irügel-yin tayilburi anu* 'Explanation of wishes'. Contains the following felicitations and speeches for the marriage ceremony as conducted in the *Ordus* areas:

Ariyun čayan torya, 1 r-1 v

Qan törü-yin doluyan erdeni gegči, 1 v-2 r (see MONG. 546)

Öljeitü nayiman takil, 2 r-2 v

Činua güičikü mori bolbala . . ., 2 v-3 r (similar to but shorter than the same piece in MONG. 546)

Čilayu dayaqu ildü, 3 r-3 v

Quba sirun bungtai qad čayan longqo, 3 v-4 r

Qalqalayči tabun ed, 4 r-6 r

Microfilm of a MS from *Ordus* in the possession of the Rev. A. Mostaert.

Wedding ceremony: Unction of the tent.

MONG. 183.

Manuscript, 1 sheet, 19.5×22.5 cm., 15 lines, folded twice, fluent hand in black ink on soft, modern, Chinese paper, well preserved, complete.

Rhyme for anointing the tent of the newly-married couple (see MONG. 161; 354-355), in two stanzas of twenty alliterative verses. Again the rhyme is designated as an old, inherited tradition.

Incipit:

Om sayin amuyulang.

engke sayin jiryalang bolqu boltuyai.

urid erte čay-ača ulamjilažu iregsen.

oyusur büselegür-tegen jokimjítai.

ordu čayan ger-yi (!) činu maliyamui.

'Om! May there be peace, concord, and happiness!

It is inherited from old times:

May your girdle be convenient!

Your white tent, be it anointed . . .'

The Mongol chronicle *Bolur erike* (1774/5) (see MONG. 554) has preserved the old tradition that this custom of *ger miliya* - 'to anoint the tent' was introduced by *Činggis Khan* as part of the wedding ceremonies. (See Heissig, *Bolur erike*, 50-51, Note 49). The verse beginning with *oyusur* uses old phraseology. See *Sayang sečen*, *Erdeni-yin tobčiya* (Urgha MS, 38 r; Schmidt, 92). The unction of the tent is supposed to ensure for the new home warmth (fire) in the cold of the winter, sun during the summer, a trunk filled with gold and silver, clothes of silk and fur and a hearth-ring which lets the fire rise: *altan mönggün-iyen quriyažu abdar tai.*

ara tai toryon debel ba

arasun nekei qubačasud quriyaqu oru tai . . .

Terminatur: ɣal-ıyan manduyulqu tulya tai.

Tsakhar.

Wedding ceremony: Anointing of bow and arrows.

MONG. 184.

Manuscript, 1 sheet, 22×17 cm., 15 lines, folded twice, fluent hand in black ink on soft, modern, Chinese paper, well preserved, complete.

Rhyme spoken by the master of ceremonies (*qonjin*) when anointing with milk the bow and arrows carried by the bridegroom when setting out to bring home his bride (see MONG. 161; Mostaert, *D.O.*, 932).

After the initial formula (*incipit*): *om sayin amuyulang bolqu boltuyai* 'Om! Peace shall be!'

the rhyme consists of twenty-six alliterative verses, which praise the qualities of bow and arrow as necessities since days of old for the honour of a man, for the destruction of an enemy, service to the country, and for hunting. The first two stanzas end with: *erdeni sayiqan numu sumu-yi maliyamui* 'anointed are the most valuable bow and arrows', and *ačitu numu sumu-yi maliyamui* 'anointed are the fortunate bow and arrows', respectively, while the third stanza ends differently: *töb erdemtü numu sayaday-i maliyamui* 'anointed is the very virtuous quiver!'

Terminatur:

ečige eke-eče ulamjilaysan.

erdeni numu sayaday-yi maytan silügelejü.

ene edür keregleksen učir anu.

qayan boyda činggis-ača ulamjilaysan.

qamuy ulus-un tobčiya.

qayan törü-yin yosun-iyar.

qayiratu qatun-iyar jalatuyai.

'as inherited as a custom from father and mother, the valuable bow and quiver are praised in rhymes,

because of the occasion of this day.

It is the tradition of the whole nation, inherited from the Holy Emperor *Činggis*, that according to the custom of the Emperor thou shalt (now) invite your beloved wife.'

Tsakhar. MONG. 183, 184, 185, 186, and 187 are all in the same hand, apparently the notes of a *qonjin*.

Wedding ceremony: Praise of the site of the bridegroom's tent.

MONG. 185.

Manuscript, 1 sheet, 20.2×39 cm., 17 lines, folded 4 times, (5th fold blank), same fluent hand as MONG. 183-184 and 186-187, modern, Chinese paper.

Praise of the site of the groom's tent, the future residence (*sayadumar*), as it is customary since old time at nuptials (*urida erten-ü čay-ača ulamjilaysan qurim-dur kürgen-ü ger-i bayiyuluysan yačar-i maytaqu anu . . .*), eight alliterative verses.

Incipit: Om sayin amuyulang. engke sayin jiryalang bolqu boltuyai . . . It expresses the wish that the site of the tent may be surrounded by mountains (*qarbaya* < *qabirya* 'cliffs'), that pines may grow, that *agaru kükül* ('aloe-hair?') may grow at the foot of the cliffs and flowers (*badma lingua*) by the waters on the fringes of the camp. The Chinese notions of geomancy have influenced the Mongols: *feng sui erdeni tü yačar bayina* 'It is a site with the precious harmony of wind and water' *Terminatur: ulus-un qayan ežen bolbaču sayadumar yačar bayina.*

Tsakhar.

Wedding ceremony: Benediction.

MONG. 187.

Manuscript, 1 sheet, 19.5×24.4 cm., 18 lines, folded 3 times, same fluent hand as in MONG. 183, 184, 185, and 186. Modern Chinese paper.

Benediction for the wedding ceremony. Twenty-four alliterative verses.

Incipit: Om sayin amuyulang. engke sayin jiryalang bolqu boltuyai. The blessing is said for the relations between husband and wife that they may be happy and prosperous and enjoy everlasting peace and tranquility. The rhymes contain once more the affirmation that the customs observed at Mongolian weddings are very old and were introduced by *Činggis Khan*. Besides this it gives some interesting facts about the lay of the land which the *Tsakhar* Mongols recognized as Mongol territory, viz. showing the economic boundary:

Urid erte čay-ača ulamjilaysan qurim törü-yin yosun kemegči anu.

burqan tngri-yin jiyayaysan-iyar bolqu.

boγda činggis qayan-u jokiyaysan yosun bolai.

qoruqai budaya tariqu yaǵar

qonang qota-ača inaysi.

qurim törü-yin yosun kemegči.

qayučin čay-ača inaysi

boγudai yulir-i tariqu yaǵar

boo ding fu-ača inaysi.

bürin güičid yosun-iyar qurimlamui kemegči . . .

'The custom for the (nuptial) banquet is inherited from old times.

It is by the providence of Buddha

A custom introduced by the Holy Emperor Činggis.

Beyond *Ho-nang* (*ning?*),

In the district where the worm-noodles (see Rinčine-Sanžeev, *Kratkij Mongol'sko-Russkij Slovar'*, 268, хорхоѡ Будаа "thin noodles made from potato-flour") are planted

(Is observed) the particular custom of the nuptials.

From old time on,

On this side of *Pao ting-fu*,

In the district where (the crop for) "woer-flour" is planted,

They feast according to the customs of general observance . . .'

Terminatur: . . . jiryaqu boltuyai. irügel.

Tsakhar. Written down from oral tradition together with MONG. 183, 184, and 185, by a Mongol at the request of Kaare Grønbech, 1939.

Wedding ceremony: Words of the bridegroom.

MONG. 373.

Manuscript, 1 sheet, 30×24 cm., 17 lines, folded 3 times, fluent hand on modern, coarse, Chinese paper.

Words of the bridegroom spoken to the bride's

family while presenting them with a *khadagh*, a ceremonial scarf (remark to that effect in Danish in the hand of K. Grønbech at the top of the first fold).

Incipit:

Tümen jiryalang imayta büridüysan(!).

Tügemel yeke bayasyulang tai. ene erkim edür-tüni.

Törü-yin yeke yosu-yi bayiyulju.

Tümen-ü yeke jirum-yi dayayulju . . .

The wish addresses the *ür sadun* asking for their welfare and that of their horses and camels.

Reference is made to *Köke möngke tngri*.

Terminatur: . . . degeji araki araji ene бүкүн belge-yi baraydaju iregsen belge . . .

Tsakhar.

Wedding ceremony: Rhyme about patting the pillows.

MONG. 359.

Manuscript, 1 sheet, approx. 50×24.5 cm., 17 lines, folded 5 times, last 2 folds blank, flowing hand on modern, Chinese paper.

A rhyme spoken on the occasion of *gegegen gegeyin dere(n)-ü dergede dabsiyulqui* 'patting the upper (part) of the decorated pillow'.

Incipit: Egülen-eče nebtaregsen olongquqa metü beye-tei egesig nirayu inu idaya metü jögelen sayiqan dayutai. čindamuni erdeni-ber beyeben čimegsen inu. amur-i erikü ildara-dur durtayu anu . . .

Terminatur: . . . deren-ü dergede dabsiyulqui anu.

Kuei-hua.

Wedding ceremony: Blessing of the horse.

MONG. 186.

Manuscript, 1 sheet, 19.3×31 cm., 19 lines, folded 3 times, same fluent hand as in MONG. 183, 184, and 185, modern, Chinese paper.

Praise of the horse or horses given as a present to the father-in-law (*quda*) (Mostaert, *D. O.*, 736 and 739). *Urid erte-eče ulamjilaysan qurim-un quda-yin mori* 'As inherited as a custom from old times, a horse (is given) to the *quda* at the wedding.'

Jestingly the qualities of the horses are compared:

Manu quda-yin mori bolbala

mayu kümün-dü unuyulday ügei.

muqui modun-dur oyoyulday ügei

silay kümün-dür unuyulday ügei (< modern *saliy*)

silaban usu uyuladay ügei (< modern *šalbi* 'to dirty')

teyimü sayin mori bolai.

tan-u mori bolbala

mayu kümün-dür unuyuladay

muqui modun-du oyoyulday

silay kümün-dü unuyulday.

silbin usu uyulyaday.

teyimü muu mori bolai.

man-u quda-yin mori bolbala.

čonon (dial. for *činua-yin*) *qoyar čiki-tei*

čoloman (modern *čolmon*) *qoyar nidütei.*

tuuya (modern *tayuya-*) *sayin segül-tei*

taulai sayiқан Jotai

teyimü sayin mori bolai.

tan-u quda-yin mori bolbala.

keriyen nidütei

kenggereg-ü gedesütei

tuuya segül-i toyol idegsen

tooqan niruyun-i sirtegen-e idegsen

yurban köl-i sidür idegsen (modern *šatutai*)

yurbayuljin qabar-i qoruqai idegsen

teyimü muu mori bolai.

'If it is the horse for our father-in-law

then it is no mount for a bad man,

nor is it to be tethered to a decaying tree.

Then it is no mount for a weakling

not to be watered with dirtied water –

such a good horse it is then.

If it is the horse for your father-in-law

then it is a mount for a bad man,

may be tethered to a rotten tree.

If is a mount for a weakling,

may be watered with dirtied water –

such a bad horse it is then.

If it is the horse for our father-in-law

then it has two ears like a wolf,

two eyes bright as the star Venus,

has a bushy, nice tail,

loins (fat) like a hare-

such a good horse it is then.

Alas – if it is the horse for your father-in-law

then it has eyes like a crow,

a belly like a drum,

the brush of the tail is gnawed bald,

through the saddle-felt protrude the joints of the spine.

The haunches of three feet are eaten away and

the worms have gnawed the triangular nostrils –

such a bad horse it is then.'

Tsakhar.

Wedding ceremony: Praise of the horse.

MONG. 356.

Manuscript, 1 sheet, 25.5×21 cm., 20 lines, folded 3 times, scraggy hand on coarse paper, on verso 3 lines added, complete.

Incipit: Degedü ariyun nom-un teyin oytaryui nayiri-ača degüü degerel-ügei . . .

Terminatur (verso: 2): čayan gegüü(n)-ü unaya čayadaı metü mori.

Rhyme spoken in praise of the groom's horse (see MONG. 357, No. 3).

Tsakhar.

Wedding ceremony: Felicitations.

MONG. 357.

Manuscript, 1 vol., double-leaved note-book, modern hand, 99 foll., 22×17 cm., 12 lines, only foll. 1 r-7 v used, the rest blank.

Title on title-page: *Qurim-yin yeke irügel bui*
'These are the felicitations for the nuptials!'

Terigün.

1. *Incipit: Om sayin amuyulang boltuyai.*

Engke sayin jiryalang boltuyai.

eseru-a qayan qormusta tngri-degen čimeg
boluysan.

enggeri bičiqan köbegüd ačinar-dayan sitügen
boluysan.

eremsig sayin ere-dü. bayatur boluysan
araqai yeke numu sadayan-yi činu . . .

Terminatur (4 r): . . .

abu eji aqa degüü ten bükün-de

ayiladyaju medegülden (4 v)

aysuju morduluqui-yin sayin irügel bolai

Mangalam-a 1 r-4 v:2

2. *Ariki-nu irügel 'Blessing of brandy'*

Incipit: Erkim čiyulyan-u gün oytoryui manduy-
san. Enderegülüküi. Jayun nabčitu . . .

Terminatur (5 v): . . . sayin belge jil küsejü mede-
gülküi-yin sayin irügel bilei. tegüsbei 4 v-5 v:3

3. *Mori(n)-u maytal 'Praise of the horse'.*

Incipit (5 v:4): Degedü ariyun nom-un.

teyin oytaryui-yin ayar -ača . . .

Terminatur (7 r): . . .

Bum sürüg-ün bürün aduyun-u čeber sayin.

čayan gegüü(n)-ü unaya.

čayadai metü keger mori 5 v:4-7 v

Three felicitations for the wedding ceremony.

Tsakhar. Noted down at the request of K. Grøn-
bech.

Benediction.

Mong. 365

Manuscript, 1 sheet, 43×24.5 cm., 15 lines, folded 4 times, flowing hand on white, thin, Chinese paper.

Incipit: Erten-ü degedü eketei erkim manglai
toyturaysan eke eji-dayan (1) erkimlen . . .

A rhymed benediction of the mother.

Kuei-hua, Tümet.

Ceremonial rhyme.

Mong. 362.

Manuscript, 1 sheet, approx. 25×25 cm., folded 3 times, 8 lines, marked by means of a red paper slip pasted on to it; written hurriedly in pencil on coarse, Chinese paper.

A benediction.

Incipit: Amuyulang qota ölfei büridegsen . . .

Terminatur: . . . mörgüye.

Bought at *Kuei-hua.*

Ceremonial rhyme for tea-offering.

Mong. 366.

Manuscript, 1 sheet, 25.5×37 cm., 18 lines, folded 4 times, flowing hand on thin, white, Chinese paper.

Incipit: Alimad yurban yertenčü büküleksen sayaju
tüb burqan-u jokiyaysan gedeg . . .

Terminatur: . . . ürgejü eb moriyan . . .

Rhyme spoken as a greeting when offering tea to *ambai noyon ekilen abu eji aqa egefi ner* 'beginning with the *Amban* to father and mother, elder brother and elder sister . . .'

Kuei-hua.

Obo Festival: Praise of the horse.

MONG. 174.

1 sheet, 24.5×46 cm., 12 lines folded 4 times, narrow hand on thin, absorbent, Chinese paper, fairly recent, complete.

Morin-u čola. Praise of the horse, participating in the horce-racing (*uraldayulun olan nayir*) which follows the ceremony of dedicating some weapons to the *obo*ya (*obo*ya-ban *jid*a *gür*üm, for this ceremony see Lessing, *Mongolen*, 167 f.; Collected Works of the *Mergen gegen*, Vol. iv, 230–235, *Obo*ya *bosqaqu yosun-u jerge*, Heissig, *Blockdrucke* No. 162, C. R. Bawden, "Two Mongol texts concerning Obo-worship", *Oriens Extremus*, V, 1958, 23–41). Mentions *oytaryui tngri*.

Incipit: Tümen ölfei büridged tümen buyan-u . . . In the course of the praise is mentioned *Sili yool-yin čiyulyan sümin barayun jasay* which is a clue to its origin.

For the custom of praising the winners in the raising contests at the Obo festival, see O. Namnandorž, *Mongolyn churdan moriny Tuchaj*, Ulaanbaatar 1957, 34–43.

Bought at *Kuei-hua*.

Obo Festival: Praise of the horse.

MONG. 176.

1 sheet, 25.5×32.5 cm., folded 4 times, 14 lines, marked by means of a piece of a red paper pasted onto it, written hurriedly in pencil on coarse, absorbent, Chinese paper. Incomplete.

Praise of a horse participating in the horse-racing after the Obo ceremonies. Similar to MONG. 174.

Incipit: Om sayin amuyulang boltuyai . . .

Terminatur: . . . sara segür segültei. ene mori segür . . .

Tsakhar.

Obo Festival: Praise of the horse.

MONG. 177.

1 sheet, 26×25.7 cm., folded 4 times, 16 lines. Running hand in pencil on hand-made, thin, Chinese paper.

Praise of a horse participating in the racing after the *Obo* ceremonies.

Incipit: Om sayin amuyulang qota ölfei . . .

Terminatur: . . . bayatur külüg.

Some of the phrases describing the qualities of the horse are similar to those of MONG. 174 and 176.

Bought in *Tsakhar*.

Obo Festival: Praise of the first winner in the races.

MONG. 175.

1 sheet, 24.5×31 cm., folded 5 times, 16 lines. Running hand in black ink on soft, white, Chinese paper.

Praise of the first winner in the races.

Incipit: Amuyulang-tu yeke nayir-un angqa terigün iregsen mori-yi sinjilen yarbasa . . .

Terminatur: . . . törögsen batu čayan arsalang kemekü nere ergüye.

The appearance and the qualities of the winning horse are described.

Bought at *Kuei-hua*.

Obo Festival: Praise of the second winner in the races.

MONG. 178.

1 sheet, 24×20.5 cm., folded 3 times, 13 lines, running hand on soft, white, Chinese paper.

Praise of the second winner in the horse-races after the *Obo* ceremonies.

Incipit: Jiryalang nayir-un qoyaduyar-tu iregsen ene morin-du ergükü čol anu . . .

Terminatur: . . . toli manglai toryan-u Jaluyu.

Obo Festival: Praise of the third winner in the races.

MONG. 179.

1 sheet, 25.5×18 cm., 10 lines. Running hand. The paper has an official letterhead in red print in Chinese.

Praise of the third winner.

Incipit: Qotala yeke nayir-un yurbaduyar iregsen ene morin ergümjilaqu(!) čol anu . . .

Terminatur: . . . sayin ere-yi jigür. simid bayatur külüg (see MONG. 177).

Obo Festival: Praise of the horse.

MONG. 180.

1 sheet, 25.5×18 cm., 10 lines, running hand on modern paper with official Chinese letterhead in red.

Praise of a horse participating in the races after the *Obo* ceremonies.

Incipit: Asar yeke öndür ayula-yin oyira . . .

Terminatur: . . . sayin ere Jegün? . . .

The *yuusai dügüreng čin wang qosiyun* is mentioned.

Tsakhar. Written by request.

Obo Festival: Praise of the horse.

MONG. 543.

Photostat of a MS, double-leaved book, 1 + 9 foll., 14×23 cm., 8 lines. Clear, legible, running hand.

No title. The fascicle contains wishes and praises spoken to the onlookers and the horses participating in the races after the monastery festival. Fol. 1 bears instead of a title the remark: / *Ene jüil-ün Joriγ-yi nigen üčüg toytal ügei dayudan yarbasu sayin kemejüki. / Om sayin amuyulang tan boltuyai.*

Incipit: Arban jüg-ün maytal-un burqad-un čiyulyan. amuyulang qoyusun ilyal ügei mön činar-i nigedken qoriyayad . . .

Terminatur (8 v): . . . tergedüni sayubasu tamilan (9 r) ayur kürüged untuyur güyekü metü . . . (Followed by a remark: *ende bui čayasu čöm uruydan ügei bolbai* 'here the paper is all frayed and nothing there', which shows that it must have been copied from an older MS).

Introductory well-wishing to the nobility and the notables, 1 r–2 r. Praises of the winners, from the first to the tenth, 2 r–7 v.

. . . arbin yeke tala-dur

ayta morin-i urulduyulbasu

angqan terigün-dür

köbči sili-yi dabaju

ködege tala-yi tayulju.

küi olan bükün-i sedkil-yi(!)

göbseldügülün terigülejü iregsen ene mori

ken-i bi kebele . . .

'...when (we) race the horses

on the wide plains,

the horse which as the first,

crosses the ridges and hills,

passes the sandy plain,

arriving first and bringing the hearts of

all those present to applaud,
which one it is, I shall describe . . .'

It ends with a praise of the last horse (*aday segül-ün ajırayısan-u čola-yi üčüken ügülsügei.*) 7 v-9 r, incomplete.

Microfilm of a MS from *Ordus*, in the possession of the Rev. A. Mostaert.

Obo Festival: Praise of the horse.

MONG. 363.

Manuscript, 1 sheet, 24.5×21 cm., folded 3 times, 9 lines, modern hurried hand in pencil on coarse, Chinese paper.

Praise of a horse. See MONG. 176, 177, 175, etc.

Incipit: Sili γool čiyulyan sünid barayun jasay . . .

Kuei-hua.

Door-wish (New Year).

MONG. 360.

2 small sheets of paper, of approx. 6×21.5 cm., 3 lines, modern type print.

Rhymes as used during the New-Year ceremonies for pasting on to the doors of the tents, temples, houses etc. (See *Bürgüd, Sine jil-ün qos uyangya*, Modern typeprint, Hsinking 1942; Heissig, "Mong. Neudrucke", 271).

Kuei-hua.

Collection of songs. Tsakhar.

MONG. 370.

Manuscript, double-leaved book, 12 (1+11) foll., 11.5×21.3 cm., 8 lines, neat, flowing hand on soft, Chinese paper, fol. 11 damaged, part of it missing.

Title on title-page: *Kögjim-ün bičig* 'Book of songs'.

A collection of the following songs:

1. *Nayiman jüg-degen nayiman nabčitu badma...*
2. *Čoytu maqagala mini čoyča beye . . .*
3. *Arya bilig-ün degedü ejen amuyulang qoyusun blama mini . . .*
4. *Naran-ača tungyalay nabči čičig-eče ülemji . . .*
5. *Tergel sarayin gerel-ün tungyalay ni tngri yañar-yin . . .*
6. *Angqa baya nasun-da. ači-tu blama-dayan učirabaču . . .*
7. *Ülemji činar tegülдер öngge tonumal toli . . .*
8. *Kkiri ügei tungyalay-a köke oytaryui-tu kičiyen nasuda . . .*
9. *Egin ariluyısan oytaryui-dur egülen yarqu adali . . .*
10. *Abural badma sambuba. ačitu ečige eke metü . . .*
11. *Eteged öri-yi suryayči abural degedü blama . . .*
12. *Burqan bügüdegen ilegeküü ačitai. boyda blama badma sambava . . .*

Tsakhar.

Collection of songs. Tsakhar.

MONG. 358.

Manuscript, modern, Chinese double-leaved notebook, 77 foll., 21.8×17 cm., 23 of which written on modern hand, 6 or 7 lines.

Title on cover: *Mongyol dayuu bičikü debter* 'Fascicle in which to write down Mongol songs'.
Eringčün bičibeı 'Written by *Eringčün*'.

A collection of the words of Mongol songs:

1. *yanaya kemekü dayuu* 1 r
2. *qar mori kemekü dayuu* 3 r
3. *di či se kemekü dayuu* 5 r
4. *Somila kemekü dayuu* 7 r

5. *Mongyol-un ücüken dayuu* 9 v
 6. *Nigen ücüken dayuu* 12 r
 7. *Arban tümen kemekü dayuu* 14 r
 8. *Mongyol suruyčid-un dayuu* 15 v
 9. *Altan kingyan* 17 r
 10. *Ücüken dayuu* 19 r
 11. 21 v
 12. *Ücüken baya dayuu* 22 r

Enclosed 7 foll. from a note-book of the Danish Central Asian Expedition, numbered 1-7, with the words of Mongol songs, written by *Lhamjab*.

1. Remarks about customs 2-3
 2. *Sil bayising kemekü dayuu* 4
 3. *Yang tayifan kemekü dayuu* 5
 4. *Altan qoyar buyu kemekü dayuu* 6
 5. *Sui-yuwan-u dayuu* 7
 6. *Mongyol dayuu bičibe* 7

Tsakhar.

Rules for soldiers.

MONG. 188 a/b.

2 manuscripts, 2 sheets, 19×40 cm., folded 4 times, 23 and 25 lines, clear hand on modern paper, complete.

(a) *Incipit: Om sayin amuyulang. engke sayin jiryalang boltuyai. urida erten-ü čay-ača ulam-jilan iregsen čirig-ün yosun anu...*

Terminatur (line 23): *dayisun-iyen daružu iremüi.*

(b) *Incipit: Om sayin amuyulang. engke sayin jiryalang bolqu boltuyai. urida erten-ü čay-ača ulamjilaysan čirig-ün čayaža anu...*

Terminatur (line 25): *öndür jerge-dür dabsiyulumi.*

Rules for the proper behaviour of soldiers. Popular tradition handed down from old times.

Noted down in *Tsakhar*.

DIVINATION

Manual of divination by means of characteristics of the land.

MONG. 16.

Manuscript. Chinese bound book. Chinese, hand-made paper. 37 foll. (including covers and blank final fol.). 6-10 lines. 21×11 cm. Black ink. Running hand; brush. Diagrammatical illustrations of topographical features. Folios unnumbered. Well preserved.

Ayula ba nutuy-un sinji-ü bičig. 'The characteristics of mountains and pastures'. A manual of prognostications based upon the appearance of land. See MONG. 323 and 314.

The text is divided into different sections without subheadings.

2 r. List of differently shaped pasture grounds (*luu-yin oron, üker-yin oron*, etc.) together with prognostications should use be made of them. The shapes are shown in diagrammatical form at the top of each item.

6 r. Prognostications based upon land configuration, siting of graves, temples etc.

15 r. Diagrams of land configuration with predictions, generally for people of high, medium, and low estate, depending on the conjunction of the land-feature concerned and pasture and burial grounds.

24 r. Diagrams of mountains in the shape of dragons of various sorts (*ebedči-tü luu-yin sinji-tei ayula, qoorla(y)daysan luu-yin sinji-tei ayula*, etc.). One or sometimes two diagrams are on

each recto side with prognostications on the verso side. The predictions concern the burial of corpses in such areas. Similar diagrams are to be found in the Chinese manuscript MONG. 107 *Ti-li wu-chüeh ch'üan-pa pen* 地理五訣全捌本, Chapter 2, sections headed *san chi lung* 三吉龍 and *san hsiung lung* 三凶龍.

31 r. Diagrams of different types of mist (*ayur*), with titles but no explanations.

33 r. Prognostications similar to those on fol. 6 r, referring to lakes in their relationship to pasture and burial grounds. See Bawden, *Supernatural elements*, I, 228.

Manual of divination by means of characteristics of the land.

MONG. 107.

Manuscript, double-leaved book, 22×21.5 cm., 36 foll., Chinese with many drawings and diagrams; complete.

Title in Chinese on title-page: 地理五訣全捌本 *Ti-li wu-chüeh ch'üan-pa pen* 'Chapter on the distinguishing of all five secrets of geomancy'.

The preparation of a bilingual Chinese-Mongol version of this manual of divination by means of characteristics of the land has been intended, as shown on fol. 2 r, but not carried out. Only fol. 36 r contains a few remarks on divination in Mongol. *Incipit*: *γadayatu küil anu arban dörben nasun-ača degęsi . . .*

A work partly similar in contents to MONG.16.

Tsakhar.

Manual of divination by means of characteristics of the land.

MONG. 314.

Manuscript, *pothi*. Hard brownish paper. 10 foll. 35 lines. 10×40 cm. (8.5×36.5 cm.). Black ink. *Calamus*. 4 lines on fol. 10 r are in a thinner *ductus*. Mongol pagination in left margin. Apparently complete apart from lack of a few lines here and there through cracking and breaking of page edges.

γajar-un sinji-yin sudur. 'Canon of the characteristics of land.' A manual of divination concerned primarily with prognostications based upon the appearance of land, but including also other texts.

Incipit: (*Namow*)*a mančusiri-dur mörgümü: γajar-un (sa)yin mayu bayuqu ülü bayuqu: γajar-un bayidal-i edüi tedüi bičisügei*. Descriptions of land where it is good or bad to camp follow: *γadayadu γajar ayula usun sayin bolun dotuyadu bayidal mayu bolbasu bayuju ülü boluyu: teyimü-yin tula: dotuya belge inu yeke Jam: ger jüg qanduysan ba: olan Jam-un belčer degere kiged: (süme) suburya bariysan γajar . . . kiged edeger γajar-ud-tur bayuju ülü boluyu*.

1 v:20. Further prognostications based upon land configuration. *γajar inu barayun beye öndür bolbasu kümün-dü sayin: qoyitu beye öndür bolbasu: mal-du sayin . . .*

1 v:29. *aliba modun bolbasu dotuysi qanduysan sayin: γadayysi qandabasu mayu: aliba bayuqu γajar taulai* (word missing) *γajar-un jüg-tür jidayai* (remainder missing).

2 r:3. Prognostications from the shape of land. *uruysi qoyisi urtu boluyad: barayun jegün siqam bolbasu sayin: barayun jegün urtu boluyad: uruysi qoyisi siqam bolbasu sayin . . .* Similar sections follow.

2 r:9. Prognostications based upon house-siting, e. g. line 23: *ger-ün dergede usun-u dayun sayıqan bolbasu sayın: uyılaquı metü dayun bolbasu ed tavar baraydaqu . . .*

2 r:33. Prognostications based upon the size, shape, etc. of the house door, e. g. 2 v:1. *barayun qayalya yeke bolbasu: efen inu belbeseryü (sic): Jegün qayalya yeke bolbasu öbere eme abqu.* There follow further prognostications based upon the siting of the house, e. g. 2 v:14. *ger-ün emüne qoyına barayun Jegün ali Jüg-eče usun: qarbuysan sumun metü sidurayu irebesü tere ger-eče kelegei köbegün bolqu.*

2 v:17. A series of prescriptions for house-building. *quduy uquysan yafar-tu ger kiged qayalyan-u ger bariqu mayu ger-ün tus emüne ötög ülü quriyaquı: quriyabasu qataki ebečin bolqu . . .*

üker yafar दौरа болбасу тере гер-үн күмүн ала-дақи-дур дур-тай болқу . . . Many similar sections follow, succeeded by prognostications based upon the situation of certain types of geographical feature relative to the house.

3 r:12. A further series of prognostications.

Incipit: yal-un oron-du yal bolbasu: darui degere mayu irua bolqu: Many similar prognostications follow.

3 v:27. *Terminatur: teyimü-yin tula kičiyen medejü ger bariydaqu: ese tusiyabasu tus tus-tur kücün-iyer tuslan sayın Jüg-tü egüden yarya: ger bariqui kiged: küriyen ba: egüden yaryaquı kiged: egüden küriyen-ü öndür boyoni kikü kemjiye Jüg Joki . . . un: Jokiqu ülü Jokiqu: sayın mayu-yi kitad-un / bičig-eče abču edüi tedüi bičigsen-iyer: buyan kiged nasun ba ed tavar mal delgerefü: ebečin ada todqar bükün-e amurlıqu boltuyai.*

4 r:4. A new section headed *aliba mayu-yi üfiküi bičig.* A list of prescriptions for action and prognostications, classified according to certain days.

5 v:14. A list of days with prescriptions for action on them.

Incipit: basa nigen eki-dü Jamčın nere-tü mayu odun bayuqu edür inu . . . After the list the explanations begin: *ede edür sayın üile kibesü mayu bolqu: sine ger baribası tabun kümün ükükü: beri bayulyabası belbesün bolqu: ed mal yadaysı ögbesü yuyılınči bolqu: ayan aba ülü kikü . . . edür-eče ması mayu edür bui: kičiyen Jayılatuyai.*

6 r. A legend concerning the explanations of certain forms of divination offered to the emissary of the king of Tibet when he fetched the 'Green Tārā' from China to be one of the wives of the king of Tibet.

Incipit: Om logisiri čagrvad-un qayan-u čay-tur: töbed-ün času-tu yafar degedü nom-i delgeregülfü . . .

7 r:24. Prognostications for house-building etc., translated from the Chinese.

Incipit: blama kiged manjusiri-dur mörgümü: ger bariqui küriye kiged egüden yaryaquı mal-un küriye qotong kiged: yuu subuy tataqu-luya yolumta kiged: Jıng tegerem kiküi Jüg kitad-un bičig-eče yaruysan-u yosuyar quriyan edüi tedüi bičisügei.

8 v:8. Further predictions.

Incipit: basa nigen eki-dü üjilge: Jun-u dumdadu sara-yın tabun sine-de tngri yafar qoyayula neyileküi edür bui: tere edür-tür ere eme qoyar tačiyal-dabası: ükül Jobalang-tu bolumui . . .

8 v:17. *mösilge* (for *möčelge*) *Jıl-dür ger bayıčig* (for *bayısing*) *barıquı üjekü bičig.* A list of prescriptions and prognostications classified under various years of a person's age. See also MONG. 375, fol. 57 r.

9 v:6. Suitable dimensions for height of doors.

Incipit: yeke ger-ün egüden qayalya-yın öndür boyoni kemjiye inu: tabun či tabun sün bolbası sayın . . .

9 v:12. Suitable dimensions for width of doors.

Incipit: ger-ün egüden küriyen-ü qayalya ayu čiqula-yi üjeküi bičig. See also MONG. 375, fol. 58 v:9.

10 r:20. *Terminatur: yařar-un sinji-ü sudur: ger-ün egüden-ü qayalya kiküi: küriyen-ü qayalya kiküi: kemfiye kiküi: nasun-u tngri-dür mörgükü: qub-čisun yaryaqu: tngri-yin qayalya negeküi qayaqu: tngri-yin kenggerge ebegekü(?) : aliba ger-ün üile üreküi (? üjeküi) bičig: tegüsbei.*

10 r:25. Magic ceremony at the birth of a child for obtaining long life.

Incipit: nilqa köbegün-i sai töröged sača: küsün inu sumu-bar oytaluyad: giyang gürgüm qoyariyar kelen degere hrii uu üsüg biči . . .

This section is incomplete owing to damage to the folio.

10 v. Continuation of previous ceremony, or a further ceremonial for averting misfortune.

Incipit: čilayun-dur arsalan-u beye-yi mönggünber jirufu emüne talbi. See Bawden, "Supernatural element", I, 228.

Manual of divination by means of characteristics of the land.

MONG. 323.

Manuscript, *pothi*. Hard brown paper. 9 foll. Irregular number of lines, about 28–29. 7×24.5 cm. Black ink. Clear running hand; brush. 2 foll. of diagrams of land configuration. Irregular Mongol pagination. Paper darkened and rough at the edges. Cover bears 4 lines of text in Manchu.

Ene anu yařar-un šinjin bolai. 'This is the characteristics of land.' A text concerning prognostications based upon the appearance of the landscape.

The appearance of various types of terrain is listed and prognostications are supplied. The

two folios of diagrams illustrate these terrains. The types of terrain are dealt with in tablet form. The first such tablet reads:

qayan kümün metü ayula qoyitu ači üre-tü köbegün arbidqu sayin oron bui. See Bawden, "Supernatural element", I, 228.

Bought end of January 1939, *Qadayin süme*.

Manual of divination by means of nine coins. MONG. 325.

Manuscript. *Pothi*. Hard, foreign paper. 6 foll. 15 lines. 9×28 cm. Black ink. Clear running hand; brush. Mongol pagination.

Cover title *Yisün Joyosu-u tölöge orusibai*. Further title: *Om suvasti sidam siri yisün Joyos ber tölge üjekü-yin yosu anu.* 'The glorious method of divination by means of the nine coins.'

The text commences with an explanation of the method to be used, which should probably hold good also for MONG. 35. One of the nine coins is marked (*temdeg-tü*) and all nine are held between the palms of the hands while prayers are offered. Then they are moved about with the right hand on the palm of the left hand, and are allowed to fall off one by one. The moment in the series one to nine when the marked coin falls indicates the paragraph to be consulted in the handbook, where the omens are given individual names:

suburya: ayula: ongyoča: arsalan: činoa: naran: keriye: sara: bumba.

Each prediction consists of a general statement followed by predictions for sickness, finding lost things, etc. E. g. *nigedüger suburya bayubasu qarangyui-yi geyigülügči naran metü qamuy sayin küsel sedkilčilen bütükü sayin: ebedčün-ü tula burqan sakiyulsun-u kiling kičiyen taki: eril-ün tula*

süme suburya-tai yaǰar bui suruy sonosqu darui olqu bui: yabudal-un tula üjebesü mendü sayin türgen irekü.

For other texts concerning divination by coins see MONG. 35 (nine coins) and MONG. 261 (six coins). See also Louvain 35 (CAJ. III, 178) and Chester Beatty 1952 (a Tibetan version of the nine coin method). Divination by means of five coins is dealt with in the section *Qutuy-tu qongsim bodisadu-yin jöb belig anu* of MONG. 275 (foll. 96 r–104 v) and the section *Kuan yin shen k'o* of MONG. 234 (20 foll. at the end of the second volume). Thirty two combinations are illustrated, each consisting of five black or white circles. White indicates the side of the coin with Chinese lettering, black the side with Manchu lettering. (MONG. 234, 1 r. *čayan anu kitad üsüg bülüge: manju üsüg qara kemen sinfigtün*). See Bawden, "Astrologie und Divination", 334–337; "Supernatural elements", I, 223.

For an exposé of coin-divination as practised in China see also H. Doré, II, 233: *La Divination de Wen Wang: Wen Wang K'o*; and XVIII, *La Divination de Tchou-ko Liang: Tchou-ko Liang chen-ko*.

Qadayin süme, January 28th., 1939.

Manual of divination by means of six coins.
MONG. 261.

Manuscript. Chinese bound book. Chinese hand-made paper. 21 foll., blank cover folio at each end. 20 lines. 24×25 cm. Black ink. Clear, running hand; brush. 64 diagrams of coins with 6 coins in each diagram. Folios numbered within the binding in the left margin. Well preserved, but corners badly rubbed. Paper binding-cord is loose. Text breaks off in the middle of a sentence.

No title. A manual of divination by means of coins.

Incipit: sakiyulsun-u jiryuyan altan joyos-u tölgeyi üjekü-dür urida sedkil-i ariyun bolyaju: yurban küji-ber ariyulju sirige-ü degere talbiyu üfigülkü kümün-ü nere jil ba yambar kereg-ün učir-i asayuju degegsi dayudaju jalbariysan qoyina todorqai tölge bayuqu bolai. 'In the matter of examining the lots of the six golden coins of the guardian spirits, first make your thoughts pure. Carry out purification with three joss-sticks. Put (the coins) on the altar. Ask the name, and year of birth of the man for whom the examination is being made, and the details of the affairs concerned, and call them out aloud. After you have prayed, the lots will come out clearly.'

Then follow sixty-four sections each headed by a drawing of six coins in white and black. These combinations of white and black are used to indicate the combinations of unbroken and broken lines in the sixty-four hexagrams. Thus six blacks equals *kun sirui-yin tölge*, and white, two blacks, white, black, white equals *ayula yal-un bayarlaqu tölge*.

The nomenclature of the eight trigrams is *tnгри, yaǰar, čakilyan, usu, ayula, salkin (boruyan salkin), yal* and possibly *čičigtei* (unclear from this MS. See MONG. 275, fol. 126 r). Each diagram is followed by an explanation of its significance. See also Doré, II, 233.

Bought from a Sünit-Mongol.

Manual of divination by means of nine coins.
MONG. 35.

Manuscript. Chinese bound book. Chinese, hand-made paper. 9 foll. including covers. 8–9 lines. 22×11 cm. Black ink. Running hand, occasion-

ally shaky; brush. Folios unnumbered. Corners rather creased, but text unaffected.

Yisün joyos-u sudur-a orusibai. 'The canon of the nine coins.' A manual of divination showing the method of interpreting the appearance of the nine coins used. A cord of nine coins, dating between *Ch'ien Lung* and *Hsien Feng*, is attached.

Incipit: teriqün süme degedü bayubasu . . . 'If it falls at one, temple . . .' There follows a general prognostication, and then further prognostications for a result with Chinese characters upmost (*čayan süme*) or with the Manchu (*qara süme*). This pattern is repeated nine times, under the headings: *süme, ayula, ongyoča, arslan, čino, naran, keriye, saran, bumba.*

The particular prognostications for *čayan saran* and *qara saran* have been misplaced in the text and follow after *qara bumba*. Further prognostications based on combinations are given. See Bawden, "Supernatural elements", I, 223. See also MONG. 234, 261, 275, and 325.

Manual of divination by means of dice.

MONG. 324.

Manuscript. *Pothi*. Chinese, hand-made paper. 10 foll. 18 lines. 6.5×18 cm. (4.5×15 cm.). Black ink. *Calamus*. Red border. Mongol pagination with Tibetan equivalents. Paper browned, especially at the edges. Various stamps (3 black, 4 red) on front cover. One is Chinese. Illegible.

No title at the beginning.

Terminatur: Qongsim bodi sadu-yin küisün-eče yaruyusan erkin čayan tölge tegüsbe. 'Noble white divination which has come out of the navel of the *Bodhisattva Avalokiteśvara*.'

A manual of divination by means of dice.

Incipit: Namo guru loka suri-a arban жүг-үн yurban čay-un qamuy burqan kiged bodisadu-nar-tur mörgümü: ariyabalu-dur mörgümü: qamuy amitan-i nigülesküi sedkil-eče ene belge-yi adistid öggün soyorqa:

The text contains very much the same predictions as MONG. 151 and 287, but differently arranged. Here all the information connected with each face of the dice is given together, rather than being classified under different headings. See Bawden, "Supernatural elements", I, 221; II, 154, 177. *Qadayin süme.*

Manual of divination by means of dice.

MONG. 151.

Manuscript. *Pothi*. Thin paper, browned at edges. 14 foll. 13 lines. 7×14.5 cm. Black ink. Running hand; brush. Mongol pagination. Sheets broken at edges, but text undamaged.

'Phags-pa thugs-rje-chen-po'i so-mig bžugs-so. Title in Tibetan script and language only. 'The dice points of the sublime *Avalokiteśvara*.' A manual of divination by means of dice. See MONG. 287 and 324.

The title-page bears, as well as the title, the salutation *om ma ni pad me hum*.

Incipit: arban жүг-үн yurban čay-un qamuy burqan bodisadu-nar-tu mörgün qamuy amitan-yi nigül sedkil-iyer ene belge-yi adistid öggün soyorqa. The six faces of the dice are evidently numbered with the syllables *om ma ni pad me hum*. The predictions are in the form: *om-dur bayubasu . . .* 'If it falls at *om*'.

The first set of predictions covers the attitude of the tutelary deities (*Burqan sakiyulsun*), the accomplishment of one's purposes, the acquisition of goods, building of houses, effect of the activities

of one's enemies, recovery from sickness, giving of one's daughter in marriage, travelling, law-suits loss, straying (of beasts).

6 r. A section headed *ebedčün-dür üjikü üjilge anu*, for use in cases of sickness.

10 v. A section on the finding of strayed beasts (*eril*). See Bawden, "Supernatural element", I, 221.

Manual of divination by means of dice.

MONG. 287.

Manuscript. *Pothi*. Coarse paper. 11 foll. 15 lines. 7.5×20.5 cm. (6.5×18.5 cm.). Black ink. Running hand; brush. Mongol pagination in left-hand margin. Well preserved, but fol. 4 is missing and fol. 6 is numbered 4 on one side.

sPyan-ras-gzigs-kyi šo-mo'i bzes-bya-ba bžugs-so. Title in Tibetan script and language only. 'Divination of *Avalokiteśvara* by dice.' A manual of divination by means of dice. See MONG. 151 and 324.

Incipit: arban жүг-үн γurban čay-un qamuy bur-qan kiged bodisadu-nar-tur mörgümü: qamuy amitan-yi nigülesküi sedkil-eče ene belge-yi adistid öggün soyorqa: aliba sayin mayu qoyar-yi ilγan soyorqa.

Then follows a series of predictions, similar to those outlined in MONG. 151, each numbered in Tibetan script and language, e. g. *gcig bayubasu*, 'if it falls at one.' The predictions are closely similar to those in MONG. 151.

5 r. A section headed *eril-dür üjekü belge bui*, containing predictions concerning the finding of strayed beasts. Similar to MONG. 151, fol. 10 v.

7 v. A section headed *ebedčün sinjilekü belge*, containing predictions concerning illness. Similar to MONG. 151, fol. 6 r.

There is in general a close correspondence in text between MONG. 287 and MONG. 151. See Bawden, *Supernatural elements*, I, 221; II, 177–178.

Manual of divination by means of shoulder-blades.

MONG. 260.

Manuscript. Chinese bound book. Chinese hand-made paper. 5 foll. Irregular number of lines owing to presence of diagrams of shoulder-blades. 30×17.5 cm. Black ink, with section headings and numeration in red. Clear, running hand; brush. Folios unnumbered. MS creased and slightly rubbed away through folding. Cover title partially unclear through rubbing. Fol. 2 (first text fol.) has been repaired; text practically intact.

Dalu-yi üjekü tül(üküi sudur) orusiba. 'Canon for burning and examining shoulder-blades.' There is a similar text title on fol. 2 r. *Dalu-yi sinjikä tülükü üjekü sudur orusibai*. See also MONG. 125 a, b.

Initial salutation is followed by the *Yi dharma dhāraṇī* which is to be read at the preparation of the shoulder-blade (see also MONG. 125 a, fol. 3 v) as well as instructions for the preparation of the bone, which is to be anointed with milk, washed in water, and purified with burning juniper. There follow five diagrams of scapulas with markings and accompanying explanations. The last folio contains, in a text similar to the opening folios of MONG. 125, instructions for deciding the appearance of the sheep and the character of its owner from the appearance of the shoulder-blade. See C. R. Bawden, "On the practice of of Scapulamancy among the Mongols", *C. A. J.* IX, 1958, 1–31, plates I–XI.

Tsakhar, bought January 14th, 1939.

Manual of divination by means of shoulder-blades.

MONG. 125 a.

Manuscript. Chinese bound book. Chinese hand-made paper. This text occupies the first 22 of 29 foll. (exclusive of covers), the remaining 7 foll. being occupied by MONG. 125 b. 6 lines, except for pages containing diagrams. 21×11.5 cm. Black ink. Running hand; brush. Illustrated with 11 diagrammatic representations of shoulder-blades. Pages unnumbered. Edges rubbed. Occasionally a small amount of text is missing through tears. The beginning of the book is missing. The recto side of the first surviving fol. is almost completely lacking, and on the inside of the front cover is pasted a half sheet which is apparently the bottom half of a folio preceding the present fol. 1 and perhaps itself the original fol. 1. In the pagination used below, the surviving first folio is referred to as fol. 1, and following folios are referred to accordingly.

Dalu-u üfelge orusibai. 'Examination of shoulder-blades.'

1 v-2 v:5. Classification of sheep into colours of their coat according to the colour of the shoulder-blade and its appearance. Also characterization of the owner of the sheep according to the appearance of the blade. This section corresponds closely to MONG. 260, fol. 5 r, and may have originally begun upon the mutilated fol. 1 r. The context of the preceding fragment pasted inside the front cover cannot be determined by comparison.

2 v:6. Preparation of the shoulder-blade, and method of burning it. General rules for the interpretation of the resulting cracks.

10 v:5. A list of five important parts of the shoulder-blade which must be examined. These are

illustrated separately in the diagrams to avoid overcrowding of detail. (*tedeger bügüde-yi nigen dalun-u jiruy-tur baytayabasu asuru oldayad medeküi-dür berke bolqu tula tabun öbere salyajutu tus-tur ügülesügei.*) These important parts are:

(i) The 'five areas' (*tabun yajar*), i. e. in order downwards from the centre of the top edge of the blade, the areas of Heaven, Emperor, Prince, Minister, Self, and Slave. (*Tngri, qayan, noyan, tüsimel, öber, boyol.*)

(ii) The upper edge and the neck and handle at the bottom (*degedü irmeg kiged dooradu küjügü bariyul*).

(iii) The 'Great Eternal Way' in the middle. (*Dumdadu asida-yin yeke jam.*)

(iv) The nose and the right-hand field.

(v) The field of cold.

On the following pages each of these areas is dealt with individually, with diagram and explanations, and then follow various further diagrams with explanations concerning the years of the animal cycle; travel; sickness; business.

Manual of divination by means of shoulder-blades.

MONG. 125 b.

For details see MONG. 125 a. 7 foll. The 6th is badly damaged, the verso side being entirely lacking, and half of the recto side lacking. Text consists of diagrams of shoulder-blades with explanations.

Ebüged-ün amin-u dalun-u üfelge. 'Examination of shoulder-blades for the life of old men.'

There are eleven, possibly originally twelve, diagrams of shoulder-blades, together with the interpretation of the cracks upon them. The last two are copies of the first two diagrams of MONG.

125 a. See C. R. Bawden, "On the practice of scapulamancy among the Mongols", *C.A.J.* IV, 1950; plate XII. See also MONG. 260.

Text on divination by means of the 'empty flask'.

MONG. 285.

Manuscript. Single sheet. Chinese hand-made paper. 12 lines. 23×21 cm. Black ink. Clear running hand; brush. Well preserved. Edges rubbed away in places. Perhaps a fragment.

Anonymous text on divination by means of the 'empty flask.'

Incipit: qoyusun qomqa (erasure) sara-du tere jüg-tür mör yarqu aliba üiles-tür mayu. 'The empty flask in these directions in . . . months is bad for the commencement of any enterprise.'

The text then continues with a list of directions classified under the various months, in the general pattern: *nige sara-du barayun-a bui* and *qoyar sara-du qoyitu jüg ba jегün qoyina qoyar-un jabsar bui*. The last line of the sheet ends . . . *Jabsar*, perhaps indicating that the text is incomplete. See C.R.Bawden, "Supernatural element", II. For the 'empty flask' see also MONG. 299, fol. 65 v:13 and MONG. 375, fol. 18 r:14. Similar text in Hedin Collection, Stockholm, H. 5831.

Manual of fortune-telling.

MONG. 509.

Photostat of manuscript. Chinese bound book. 24 foll. + front cover. 7-9 lines. Clear, running hand; brush. Foll. unnumbered. Apparently complete.

Yisün mengge-ü sayin mayu-yi üjekü ba: jiran nasu-u üjilge-tei qabsuryaysan sudur orusiba. 'Canon containing both the examination of good

and evil of the nine *mengge* and prognostications for the sixty birth years.'

A series of divination texts based upon data connected with the circumstances and time of birth, and similar in scope and contents to parts of MONG. 13, 15, and 235.

Incipit with a section similar to but not identical with MONG. 235, fol. 1 v. Here the combinations from the sixty-year cycle are written out singly, not in pairs as in MONG. 235.

9 v. *nigen jüil: ere eme-yin maqabud-i neyilegülfju üjikä yosun anu.* Prognostications from the elements appropriate to man and wife. See MONG. 235, fol. 14 r:6.

Incipit: ere eme čöm modun-u maqabud bolbasu: köbegün anu čuqay. Similar prognostications for twenty-four combinations in all.

11 r:5 *basa nigen jüil-ün tabun maqabud-un eke köbegün ele dayisun-i üjekü inu.* Tables showing the four different relationships of the elements among themselves. *Ere eme bariduyulqui-du eke köbegün-i keregümüi: ele dayisun ülü bolqu qarsi bui:* 'when man and wife take each other they must be of mother and son elements, the peace and enemy relationships should be avoided as evil', and so on.

11 v:5 *basa nigen jüil kümün-ü törögsen čay-iyar üjekü yosun anu.* Prognostications based upon the hour of birth. See MONG. 13, fol. 6 v:7 and MONG. 235, fol. 13 v:1.

12 v:2. *basa nigen jüil kümün-ü törögsen edür-i üjikä yosun anu.* Prognostications based upon the day of birth. See MONG. 13, fol. 5 v:6 and MONG. 235, fol. 11 r:5.

13 r:9. *basa nigen jüil-ün kümün-ü törögsen sara-yi üjikä inu.* Prognostications based on the month of birth. Similar text to MONG. 13, fol. 1 r and MONG. 235, fol. 6 r:1.

- 15 r:3. *nigen jüil mengge-ü sanvar-i ilyaqu.*
Incipit: 1 čayan mengge-ü sanvar inu: čayan mori: čayan debel: čayan morin-i unuqu.
- 15 v:4. *nigen jüil yajar-i sinjü üjikü inu.* Prognostications based upon the appearance of land.
Incipit: jegün-tei orusiqu usu bui bolbasu köke luu kemekü masi sayin.
- 17 v. An untitled section consisting of nine paragraphs, each headed by a foreign word in Mongol transcription and two or four numerals. Text of first paragraph is badly photographed. The second begins: *ere eme qoyar-yin ed idegen elbeg delbeg köbegün olan . . .*
- Fol. 19 v contains a list of the nine *mengge* and their colours.
- 20 r. *Nigen čayan mengge-ü kümün urida jayan-du burqan-u köbegün bolju . . .*
- See MONG. 13, fol. 8 r, and MONG. 15, fol. 8 r.
- 22 v–23 r. Nine paragraphs similar to those on 17 v.
- 23 r. *Incipit: mengge-ü maqabud anu: nigen čayan: jiryuyan čayan: naiman čayan: temür-ün maqabud-u mengge.* Other correspondences are given.
- 23 r. *basa nigen jüil mengge-ü sayin mayu anu: nigen šagyamuni-yin mengge: qoyar qara čidkür-ün mengge.* Other correspondences are given.
- 23 v. *basa nigen eki-dü čayasun debigür-ün efilekü sara töröbesü efilemüi: egün-i či pu jii kememüi.*
- 24 r:4. *basa nigen jüil-ün temür sirbigür-ün efilekü sara anu: egün-i tiyan šuu yu kememüi.* For the nine *mengge* and their significance see also MONG. 13, fol. 8 r, MONG. 15, fol. 8 r, MONG. 375, fol. 41 r:17, MONG. 508, and Hedin Collection, Stockholm, H. 5822. See further C. R. Bawden, "Supernatural elements", I, 224; "Bemerkungen", 25.
- Photographed at *Suiyüan*, November 10th, 1938.

Manual of fortune-telling.

MONG. 508.

Photostat of manuscript. Chinese bound book. 8 foll. and covers. 8 lines. Clear, running hand; brush. Folios unnumbered. Complete.

Menggü-ü sayin mayu ber üjekü sudur anu.
 'Examination of good and evil of the *mengge*.'

Incipit: nigen čayan mengge burqan-u mengge bolai: egün-dü törögsen ere kümün quvaray jiyaya-tai: qara bolbasu qoyar eme abqu: aqa degüü yurba bolbaču ečüs-tür yajčayar amiduraqu: baya-yin čay-tu jobaqu: öteleküi-yin üjügür jiryaqu sayin arban yurban nasun-du yeke dabaya-tai. Nasun-u kemfiye dalan-i kürümüi: ekener kümün bügesü idekü emüskü elbeg keüken olan: yeke dolgin: ügen-dür dura-tai: nasun-u kemfiye dalan.

Similar prognostications concerning personal and family life are given for men and women subject to the other *mengge*.

4 v. *Basa nigen jüil mengge-ü tayilburi anu.*

Incipit: nigen čayan mengge-dü törögsen kümün či uridu töröl-dü arsi ba blama tngri-yin kümün buyu: tegün-ü tula idekü emüsküi elbeg . . .

Similar sections follow for the other *mengge*.

Photographed at *Suiyüan*, November 10th, 1938.

Manual of fortune-telling.

Mong. 235.

Manuscript. Chinese bound book. Chinese hand-made paper. 20 foll. and end covers. 7 lines. 26×14 cm. Black ink. Running hand: brush. Text ends on fol. 16 r. Folios numbered in Mongol words and Chinese 'business numerals' up to fol. 16. Foll. 17–20 are not written on, but 20 v has some rough pencil sketches. Front cover torn. Lower corners of first 11 foll. torn, with some text missing.

Foll. 1 r, 1 v, and 6 r have a four-character seal in red Chinese characters: *pao yin t'u chang*.

寶銀圖章.

Colophon on inside of back cover. Copy dated 1931.

No title. A manual of divination similar in scope and contents to MONG. 13. An extract from a longer work.

1 r. *arban nayimaduyar nigen jüil jirmüsün eken-ün idesi-yi čigerlel-i üjikü anu*.

Prognostications for the unborn child according to the food eaten by the pregnant mother.

1 v. *qorin nigedüger nigen jüil kümün-ü törögsen jil-ün jiran yosun-luya neyilegülfü . . .* (text torn away). Thirty pairs of combinations of names from the sixty-year cycle (e. g. *köke quluyana kökegčün üker bolbasu*) followed by explanations. Each pair is followed by the name of one of the five elements, which is itself preceded by an appropriate limiting or explanatory qualification (e. g. *Jula-u ɣal: küriyen-ü sirui: yeke dalai-yin usun*, etc.), and is then followed by a prognostication.

6 r. *nigen jüil kümün-ü törögsen sara-iyar üjekü anu*. Prognostications according to the month of birth. Closely similar to MONG. 13, 1 r–5 v and MONG. 509, 13 r–15 r.

11 r:5. *qoriduyar nigen jüil kümün-ü törögsen edür-i üjekü anu*. Prognostications from the day of birth. Closely similar to MONG. 13, 5 v–6 v and MONG. 509, 12 v–13 r.

13 v. *törögsen kümün-ü čay-i üjekü anu*. Prognostications from the hour of birth. Closely similar to MONG. 13, 6 v–7 v and MONG. 509, 11 v–12 v.

14 r:6. *qorin qoyaduyar nigen jüil ere eme-yin maqabud neyilegülfü üjekü anu*. Sixteen sets of predictions according to the five elements. Each

set refers to the element of a man in conjunction with that of a woman.

Colophon: *Dumdadu irgen ulus-un qoriduyar on-u qoyar sara-yin qoyar-du surɣayuli-yin köbegün wangčinsaruba kičiyenggüilen bičibe*.

'The schoolboy *Wangčinsaruba* wrote this with care on the second day of the second month of the twentieth year of the Chinese Republic, (1931 AD.)'

Manual of divination.

MONG. 312.

Manuscript. *Pothi*. Coarse hand-made paper. 9 foll. 26–27 lines. 8×40.5 cm. (6.5×35.5 cm.). Black ink within a black frame. Clear hand; *calamus*. Red ink numbers inserted to denote different sections. Mongol pagination from 71 (*dalan nigen*) to 79 (*dalan yisü*): evidently an extract from a longer compilation. Well preserved, but pages stained.

Tölgen-ü ayimay: doluyan brag-un tölgen: qulayai-yin belge: qamtu aysan qulayan-i tani-qu: kereg bütükü ülü kü-yi uqaqu toya medeküi kiked bui. 'Section on divination; divination of the seven planets; signs of a thief; recognising thieves when together; how to calculate whether affairs will be completed or not.' A short manual consisting of various small texts on divinatory and magic remedial practices, evidently extracted from a longer work.

Incipit: Namo guru joriju toyalaysa(n) . . .

71 v:6. *doysin adiya brag bolbasu: toyorbiysan kereg inu galbaras modun ɣal-a tülegdegsen metü . . . ayul inu yeke kereg-üd ülü bütüyü . . . üilles-tür Jaruqu kümün-i belgedebesü ulayan nidü-tei čayibur ulayan öngge-tei . . . teyimü kümün-i Jarubasu kereg-i ebdefü . . . aldaysan ed mal-un*

tula üjebesü çayan noqai-tai dörben-i qulayai kümün emüne jüg abçu odba: . . . basa ebedçin-ü tula üjebesü . . .

72 r:23. *amurlingyui sumiya grag bolbasu . . .*

Similar sections follow for the other planets.

78 r:12. *qulayai-yin belge kemebesü edür usu-bar çimeged: luus-iyar qubiyaju: ülegsın inu sara bolbasu meçid yarqui jüg soqur kümün abçu odba: olqun-i berke.*

Similar sections follow, headed: *yar bolbasu: yal bolbasu: usun bolbasu: umun bolbasu: amta bolbasu: doluyan bolbasu: bindu bolbasu.* Cf. State Library, Ulaanbaatar 294.2X982 17141 *Qulayai-yin belge kemekü üjelge* for a similar text.

78 v:14. *qamtu aysan qulayai kümün-i uqasuyai kemebesü: qamtu aysan kümün-ü? neres-ün toya-i bürin-e biçiged . . .*

79 r:2. *kereg bütüküi ülüküi uqasuyai kemebesü Joriçu asayuyısan üges-ün terigün yurban üsüg-eçe degegsi: toyalaçu bürin-e orusiyuluyad . . .*

The last three sections all involve certain mathematical processes. See Bawden, "Supernatural element", I, 227; II, 178.

Manual of fortune-telling. Yü tung i shu.

MONG. 232.

Manuscript. Chinese bound book. Chinese hand-made paper. 2 parts. Part 1, 45 foll. + 1 sheet. Part 2, cover + 1 sheet, 37 foll. + 1 sheet. Part 1, 8 lines. Part 2, 7 lines. 26×14 cm. Black ink. Running hand; brush. Folios unnumbered. Front cover, and possibly another page, missing.

Last fol. of Part 2 contains a number of Chinese characters giving the names and addresses of members of the *Li* family in *Shansi*.

Yü tung i shu biçig. 'The book called *Yü tung i shu*'. A manual of fortune-telling apparently based upon combinations of one of the *arban qoyar*

ejelegçi and two of the houses of the twelve-hour series.

There are 144 sections, each of which is headed by two three-word phrases. Fol. 1 r gives an example of calculation. This seems to have been added in later as this side also bears the title. Fol. 1 v has a diagram with the names of the "twelve branches" and a list of the *arban qoyar ejelegçi* together with their Chinese names in Mongol script. The paragraphs of divination begin with fol. 2 r.

Suiyüan, August 1938.

Manual of fortune-telling.

MONG. 15.

Lithograph. Chinese bound book. Greyish paper. 17 foll. + single sheets as front and back covers. 12 lines. 21×12.5 cm. (20×11.5 cm.). Black frame. Black ink. Cursive but affected script. 2 illustrations in colour of a man and a woman respectively. Each illustration has a red sun to the left of the figure and a white crescent moon to the right. There is a four-character Chinese margin title, now hardly legible, but possibly *t'u chen ts'ai chi* 圖貞財吉. Folios unnumbered. Corners badly creased and crumpled. Cover badly torn; most of back cover missing. Paper discoloured at edges through heavy use. Text generally legible, though first and last foll. are torn. Front cover, fol. 1 r, fol. 5 r, and fol. 8 r bear a red Chinese stamp. No longer clear but possibly to be read *lung sheng tien* 隆盛店; *t'ien i ch'ang chü* 天義昌具. Also an ornamental stamp on the recto side of the last fol.

No title. A title-colophon is given on fol. 1 r and repeated on fol. 5 r with slightly different wording as follows (reading of 5 r in parentheses): *aliba*

ere (eme) kümün-ü törögsen-ni-yi arban qoyar (qoyara) jil-luya tokiyaldaysan-ni-yi sinjilen sayin mayu-yi naribčilan üjekü čang ping (ping ni) bičibe ene bui. 'Čang Ping wrote this careful examination of good and evil, making prognostications from the coincidence of the birth of men (women) with the twelve years.'

1 r. Predictions for men born in each of the twelve years of the animal-cycle, starting with the reason why they have been reborn in a low position after a high previous existence. Prescribes the daily amount and ultimate maximum of food, the amount of money spent, the prosperous seasons of the year, the years in which the wife should and should not have been born, the dangerous years in the man's life, whether or not sons will be born (depending on the presence of birth marks, *mengge*, in various parts of the body) and how many will reach maturity. Further predictions as to health, age to be reached if a certain year is safely passed, and so on, and day and month of death.

5 r. Similar predictions for women.

8 r. *kümün-ü yisün mengge üjikü anu.* Examination of the nine *mengge* of people. (In this connexion the *mengge* are not birthmarks but the series of nine astrological factors). Details are given of the former existence, reasons for the present one, and prognostications for the future according to the *mengge* of the individual. These *mengge* are listed as *nigen čayan, qoyar qara, yurban kökemdüge, dörben noyuyan, tabun sira, jiryuyan čayan, doluyan ulayan, naiman čayan, yisün ulayan.* They are illustrated on fol. 16 v with circles of the appropriate number and colour. See MONG. 509.

17 r. Prescriptions as to the colour of the horse suitable to be ridden by those subject to each

mengge, with the names of the *burqan* appropriate to them.

17 v. Colour of horses appropriate for offering to the *burqan* of each *mengge*.

Manual of fortune-telling.

MONG. 298.

Manuscript. *Pothi.* Hard, brownish paper. 6 foll. 26 lines. 8.5×30 cm. Black ink. *Calamus.* Folios numbered in left-hand margin in Mongol wording and in numerals.

No title. A manual giving a series of precepts and prognostications for men and women who fall under each of the eight trigrams. Each section is headed: *li (etc.)-dür aliba ere eme kümün učirabasu.* Precepts are also given for the combination *li-gam.* The text ends with precepts for the 21st day of the month which is of evil effect in each month. (*21-du aliba sara-du yai bui*). See also Hedin Collection, Stockholm, H. 1191 C, fol. 8 r.

Bought from *Žambo Lama.*

Manual for casting a horoscope.

MONG. 262.

Manuscript. Chinese bound book. Chinese handmade paper. Quality of paper varies; foll. 11 and 12 are of a lighter colour and the preceding foll. have been restored in the top edge with a similar light-coloured paper. 17 foll. 19–22 lines. 22×23 cm. Black ink. Different hands. Fol. 4 r and half of 4 v are more hastily written than foll. 1–3 and 5–10. Foll. 11 and 12 are in a third hand, and some of the restorations in the previous foll. have been made in this hand. Foll. 13–17 are in the hand of fol. 1. Folios are numbered in figures in the binding margin from 2–18. Foll.

12 and 13 are not numbered. Fol. 1 is missing. A surviving fragment shows that one or more foll. are missing at the end of the MS. Pages are repaired in places but edges are still badly damaged.

No title. At least the first and last folios are missing. The text is concerned with casting a horoscope by means of stones, and begins with a general explanation, of which much is missing and some illegible owing to torn edges.

2 r:11. A series of paragraphs with headings of the type:

amin-dur 3 čayan čilayun bayubasu . . . (2, 1, 2 qara, 1 qara, qara čayan).

beye-dür 3 čayan čilayun x (2, 1, 2 qara, 1 qara, qara čayan).

erketen-e 3 čayan čilayun x (2, 1, 2 qara, 1 qara, qara čayan.)

ki morin-a yurban čayan čilayun x (2, 1, 2 qara, 1 qara, qara čayan.)

6 r. *amin beye erketen ki mori 2 külil-yin čayan čilayun . . .*

6 v:2. *basa busu ene bölüg amin-u čilayun čayibas . . .*

beye-yin čilayun čayibas . . .

erketen-ü čilayun čayibas . . .

ki mori-u čilayun čayibas . . .

7 r. A similar series of sections for the case when the stones turn out black.

7 v. *bügüde čilayun qarlabasu masi mayu.*

Basa busu sünesün-i čilayun . . . sünesün-ü 3 ba 2 čilayun bayubasu . . .

8 r. Prognostications taking the eight trigrams into consideration.

Incipit: erkigülküi čilayun li-dur bayubasu . . .

Similar sections for *kun, tun, bin, gam, gim, čin* and *čun*. Prognostications for each section.

15 r. A new section headed *amitu erdem-tei kü-*

mün-ü beye-dür doluyan sirügün-iyer qourlaydaqui-yin tulada, tegün-ü gem-yi arilyaqui-yin erkin ubadis-yi bičsügei.

17 v:9. *edüge mengge-ü üre-yi nomlasuyai.* Heading only, remainder missing.

See also Louvain, 40.

Manual of medical divination and remedial practices.

MONG. 301.

Manuscript. *Pothi*. Thick paper, browned at the edges. 26 foll. 21 lines. 8.5×29.5 cm. (6.5×25.5 cm.). Black ink. Clear hand; *calamus*. Mongol pagination with foll. 1 and 2 lacking. Corners and edges broken.

A handbook on the relationship of certain astrological data with medical phenomena. Fol. 3r has the end of a section on diagnosis by the method of counting out around a diagram, together with magical remedies. See also Heissig, "Handschriften", nos. 91 and 92, and review of this in BSOAS, XXV, 2, 1962. A new section on the connexion of times and sickness begins in line 21:

Incipit: üdesi ?toyona raqu-yin čay-tu ebedbesü: kümün-i yasun bariysan kümün dayariju iregsen-eče yai bolba: ese bügesü sira öngge-tü ed abuysan-ača yai bolba: ese bügesü kümün-i yasun dayariju iregsen kümün-dü jolyabuu: tegün-e yurban modu yulir kümün kijü: lančay kiged: tarni-yin usuniyar beye-ben ugiyaju emüne jüg yarya: söni düli bsang raqu-yin čay-tur + (for ebedbesü) qara čirai-tu kümün qoyusun uyuta bariysan ese bügesü: temür bariysan buyu: tegün-dür ünesün-iyer naiman terigün kijü: noqai-yin qubaqai toluyai-iyar yulir kijü yulir-tur ebečin kümün-i kereg-i kijü: tarni-yin usuniyar beye ugiyaju olan jam-dur yarya.

Similar sections follow.

4 v:21. A section on the relationship of day and sickness.

Incipit: quluyana edür ebedbesü: gedesün dotora kündü bolqu: čiçirekü: kelen jirüken yar köl bel ebedkü: köke usun-dur ükügsen čidkür qara ger ba qara öngge-tü ed-eče yai bolba: ese bügesü yurban jiyulčün kümün-eče yai bolba: Jasal inu abisig ab.

Similar patterns follow for the remaining days.

8 r. A section on the relationship of the day of the month and sickness.

Incipit: nigen sine-de ebedbesü: öröne odču ebedbe: yai köl sirkiraqu: kündü bui iduyun ongyod bariju amu: ese bügesü eliy ebedkeyü: idegen-dür tusa ügei idebesü böğeljimü yadana qalayun dotora küiten tabun öngge-tü torya: dorona jüg döčün alqu yajar-a urtuda altan ongyod-i arilyayči-yi yarya: yurban edür-ün qoyina anaqu: basa nigen ada bui: eliy ebedkeyü: tegün-dü tabun çayasan ünür-tü idegen-iyer dorona emüne yarya: sayin bolqu: tegün-dür ese anabasu töbekü ada ene bui...

Similar sections follow for each day of the month. See also Hedin, Collection, Stockholm, H. 1191 C and E *passim*. The magical diagnosis of sickness and the appropriate rituals, as detailed particularly here, are analysed in Bawden, "Supernatural elements", I and II.

20 r. A section on the relationship of the eight trigrams and sickness, commencing with a nine-squared table containing the following eight names in the outside squares, proceeding clockwise from the bottom right-hand square: *li, gun, tuki, sayin, gin, bin, cin, sin*. (See MONG. 298).

Incipit: yeke sara bügesü: li-eče naran jöbsiyerejü toyola: baya sara bügesü: naran buruyu toyola. ebečün kümün-i qaniyadun-i kündü könggen-i medemü: li-dür ebedbesü... sira çayasan idegen-ü sömösün emüne jüg ög.

Further similar sections follow.

21 r. A section on the relationship of the birth year and the day for examining or not examining a sickness.

Incipit: quluyana jil-tü kümün bečün edür beye-ben gem-i üjügül burqan-u sakiyulsun sakimu.

Similar sections follow, together with a group of similar sections containing the words *buu üjügül*.

22 v:7. A new section entitled: *on: huu: man-čusiri-dur mörgümü: basa kümün-dü mangyus-un birid kölčün qoor kiküi üjekü bičig ene bui*. Concerns the effects of evil spirits upon people.

Incipit: qabur-un terigün sara-du naiman sine-de noqai morin bars ene yurban jil-tü kümün-dü mangyus-un čalma orkimui: tere yurban jil-tü kümün tere edür ebedbesü ükükü: ese ükübesü sibayun urayan-du turuysan metü keb kejiye ber ülü talbiqu. tere mangyus-un čalma-yi medebesü mangyus-un ildü kijü tegün-i čalma oytačibasuniyu. ese bügesü ene yirtinčü ayulan-dur teyin sayuju blama bolbasu yurban on nasulayu.

Similar sections for the other months follow.

24 r:10. A section of prohibitions connected with illness in each month of the year.

Incipit: qubi sara ebedbesü: noqai jil-tü kümün-i buu oroyul.

Similar prohibitions follow for each month.

24 v:10. A section concerning actions to be taken in connexion with illness occurring on certain days.

Incipit: quluyana üker edür ebedbesü terigün bükü beye ebedüm: dorona üçüken eliy bui: tabun köke çayasu qoyar ayaya sömesün idümeğ üker dorona tabin alqu yarya.

Similar sections follow.

25 r:16. A section of prognostications for illness occurring on certain days of certain months, followed by indications of prohibited days for certain actions.

Incipit: qubi sara-yin noqai edür ebedbesü...

The concluding sections have a more general application than matters of illness.

26 r:3. *samandabadari bodisadu-yin köl uyaysan sayin edür ene bui*. A list of lucky days.

26 v:15. A section concerning the commencement of enterprises at certain times.

Incipit: quluyana edür taulai čay-tu dorona jüg mör yarbasu . . .

27 r:14. A section on birth marks under the heading: *nigen eki-dü mengge-yin sayin mayu-yi üjekü bičig ene bui*.

Incipit: toluyai orčün mengge bolbasu bayan bolqu sayin.

27 v:15. A section commencing *mör yaryaqui-dur alayan-u dumda oytaryui kemen bičibesü dayisun ülü uçaram: luu kemen bičibesü . . .*

28 r:12. A section of suitable and unsuitable days for putting small children into the cradle, under the heading *basa nigen eki-dü keüken-i ölögei-dür oroşulqu ene bui*.

Incipit: quluyana üker jil-tü-yi yurban tabun edür qarşi: jiryuyan naiman edür sayin.

28 r:19. A similar section under the heading *nuşun ökin-i ölögei-dür oroşulqui inu*, with a list of dates following.

Bought from *Žambo Lama, Tümet*.

Divinatory treatise (Kalmuck).

MONG. 555.

Manuscript, *pothi*, 36 foll., 46×9.5 (35.5×7) cm., 36 lines, ornamental Kalmuck writing in black and red on Russian paper, sometimes Tibetan passages interspersed, pagination on recto, left; complete.

Title on title-page, written horizontally: *Nöqciğ-södiyin tala toloxoi orosibo*.

Incipit (1 v): yutayar xubari. žedker ada ken abuysan. ablayači. žedker ken dü tüdeküyin yoso. xuluyuna žiltü üküküne. žedker toli buyu gereltei . . . Terminatur (36 r:11): . . . sara xonoy čaq tus xarši. xabirya xarši nogōd tebčün üiled.

Part III of a divinatory treatise dealing with the warding off of affliction caused by demonic powers.

Old collection.

Manual of divination of the day of burial.

MONG. 560.

Manuscript, *pothi*. 10 fol., 7×24,5 (6×20) cm., 20–21 lines, neat hand, reedpen on brown paper, red marks, complete.

Title on titlepage: *Altan saba-yin sudur orosiba*. 'Sūtra of the Golden Bowl'.

Incipit (1 v): Gutuy-tu mañsiri-dur mörgümü. üküksen kümün-ü kegür talbiqui sayin mayu üjekü bičig ene bui 'I bow in reverence to *Mañjuśrī*. This is the book which explains when it is good or bad to remove the corpse of a dead man'

Terminatur (10 v): . . . mayui jil-ten ülü bariydaqu.

A handbook of the days suitable or unsuitable for removing the corpse from the home into the steppe. A work of similar contents is *kümün-i yasu yaryaqu čay üjekü bičig*, Cod. Ms. Asch 128-A, Univ. Library Göttingen (see Heissig, *Handschriften*, No. 89. See further Heissig, Scheut, No. 36). A text concerning death-ceremonies of same title, *Altan saba* was translated by P. S. Pallas, *Sammlungen historischer Nachrichten über die mongolischen Völkerschaften*, II, St. Petersburg 1807, 249 sq. (See further C. R. Bawden, BSOAS xxv: 1962, 87).

ASTROLOGY

Manual of astrology.

MONG. 299.

Manuscript. *Pothi*. Brownish paper. 72 foll. 20 lines. 9×24 cm. (7.5×20.5 cm.). Black ink in red frame. Clear hand; *calamus*. Tables and diagrams within the text. Mongol pagination in words and figures; the former muddled. No fol. 72; the last fol. is numbered 73 (figures) and 53 (*tabin yurban*, words). See, Bawden, "Supernatural elements", I, 235, II, 164.

Copy dated 1808.

Lo-zla žag-dus gza'-skar thams-cad blta-ba'i žes-bya-ba bžugs-so. 'Complete examination of years, months, days, times, planets, and stars.' Title in Tibetan only.

Incipit: Namo siri kala cakra: ariyun nom-un činar-da-ki belge bilig-ün egüled-eče: ünen jarliyun rasiyan-u qura-yi oroyulju: erkin yurban beyeyin uqayan-i uryuluyči (sic): blama čoy-tu čay-un kürdün-e maytan mörgümü. burqan čoy-tu čay-un kürdün-lüge: ilyal ügei buyan-u sadun blo bcang mbas bcon siri bhadra terigüten: bügüde ijayur ündüsün blama-nuyud-a mörgüjü bürün: ende grag nagšidara terigüten-ü üres-i üčüken bičisügei.

This *incipit* is written twice, in different hands, on fol. 1.

2 r. Table showing, for each year of the twelve-animal cycle, the appropriate: *sülde grag: amin grag: erlig grag: sülde odun: amin odun: erke odun: qarsi odun: erlig odun* and *simnus-un odun*. See also MONG. 375; Hedin Collection, Stockholm, H. 5831; Louvain 41; and Heissig, Verzeichnis, 116.

2 v. Gives prognostications for the planets and stars of fol. 2 r: *sülde grag badaraysan edür aliba*

üiles-e sayin, and similar entries for the other celestial bodies. For a similar but not identical text see MONG. 375, 1 v–3 v.

3 r–9 v. Table of the conjunctions of the planets with the twenty-eight asterisms and consequent prognostications. The planets are given with the names: *adiya: sumiya: anggiray: bod: bragas-badi: šugra: saničar*.

10 r–11 v. Tables of prognostications under the heading *grag nagsidar qamuy-a bayasqulang-tuyin tusa činar*.

12 r. *grag-u odun-u maqabud-un učaral*. Appears to continue the tables on fol. 11.

13 r. Further tables referring to the twelve year cycle.

14 r. Diagram with text. *Doysin galindara-yin kürdün egün-i . . .*

15 r–15 v. Four diagrams, each for three months, viz. *bars morin noqai | taulai qoni yaqai | qulu-yana luu bečün| üker moyai takiya*. The six stations surrounding each group of three names contain numbers (of the days) up to thirty.

16 r–18 r. Twelve tables of astrological directional information for each of the twelve months. *Incipit: yeke tngri dorona: amin-u tngri umara . . .*

18 r. Table of days called *jang kög kemekü edür*, when all actions are prohibited (. . . *-un čay-tur aliba üiles-i masi yekede čegerlen*). Actions especially mentioned are: *ilangyui-a ökin ögkü beri abqu: sine bayising balyasun bariqu: kegür tülekü: nögčigsed-ün üiles ba: mör-tür oroqu ba: qola yabudal-un üiles kiged kičiyen čegerle*.

18 v. Table of astrological data.

19 r. Table of prohibitions for certain stars: *odun-u dotora čegerlekü naiman odun inu . . .* See MONG. 375, 22 v.

- 19 v. *yaĵar-un sünesün sayuqui üjekü üjelge*. Advice for those days when the earth soul is in the earth, intermediate sphere, and heavens respectively. See MONG. 375, 35 v.
- 20 r. Further tables of prohibited actions for certain days. *ene edür mör yaryabasu: yaĵar köndöbesü: ger baribasü: kümün ebedbesü: ökin ögkü abqu bügesü ülü bolumui*.
- 20 v. Table showing the residences of the soul of a man. *kümün-ü sünesün sayuqui üjekü üjelge*. See MONG. 234, I, 53 r, MONG. 375, 35 r, MONG. 510, 31 v, and Heissig, "Handschriften", 94, 105, 119, and 122.
- 21 r. Similar table for the soul of a beast. See also MONG. 127, 3 v.
- 21 v. Table for marking and castrating cattle. *aliba mal-un čimnekü čimkikü-yin üjilge*.
- 22 r. Table of days for shearing beasts. Similar text to MONG. 274.
- 22 v. Tables of propitious days for cattle, men, etc., depending on the planets and on the different months: e. g. *sine-yin ĵurban: sine-yin dörben, qorin yisün: morin-u kesig . . .*
- 25 r. Table of unlucky days for giving a daughter or receiving a daughter-in-law, etc. etc.
- 25 v. Octagonal diagram showing the position of the 'black dog of heaven' at different seasons. *Tngri-yin qara noqai-yin ergikü inu*.
- 26 r. A further diagram concerning the 'black dog of heaven.' A diagram with the twelve animals in stations at the circumference and a rotating centre piece with names of parts of the body. Explanations. *Tngri-yin qara noqai sara-dur ergikü kürdün*.
- 27 v. Hexagonal diagram: *dörben terigün sara-yin kürdün*.
- 28 r. Octagonal diagram: *dörben dumdadu sara-yin kürdü*.
- 29 r. Octagonal diagram: *dörben segül sara-yin kürdü*.
- 30 r-42 v. A series of short astrological treatises.
- 43 r. Tables of suitable days for giving a daughter or receiving a daughter-in-law according to the year of her birth. *Basa nigen eki-dü ökin beri-yin ögküü abqui qubi-tu sayin sara inu ene bui*.
- 44 r-v. Explanations and tables regarding marriage dates.
- 45 r. Octagonal diagram. *beri-yin kürdü bui*.
- 45 v. Table of the suitable colours for one's horse for certain years, times, and occasions.
- 46 r. Tables and explanations. *ökin beri-yin nasun-u ĵasalya inu*.
- 48 r:3. Fifty-four tablets, each containing a more or less enigmatic statement such as: *öröne umara-yin ĵabsar ĵalĵiqu mamoyin yasun bariqu yaĵar-a: büselekü eriyen ed: qan-u miqa*.
- 51 r. Information concerning magic ceremonies for each month of the twelve-animal cycle. *Namo guru mañju ghoša: arban qoyar ger-ün ĵasal inu*. See MONG. 375, 67 r. From fol. 55 v below it appears that these ceremonial expulsions of objects are connected with burial rites. See Bawden, "Supernatural element", II, notes 15 and 16.
- 51 v:11. *Edür-ün ĵasal inu*.
- 52 v:18. *qara ĵiruqai-yin ĵool sudur-ača nom-laysan: arban qoyar ĵil maqabud anu*. See also MONG. 375, 65 r.
- 55 v:5. *grag-un üre inu*. Information concerning the planets, and protective rituals in case of deaths. See MONG. 375, 61 r.
- 57 v:17. *odun-u üre inu*. Information and magic ceremonies relating to the asterisms, starting with *kirdeg*. See MONG. 375, 62 r.
- These two categories are *not* identical with the similar ones in MONG. 326, fol. 27 r f.
- 62 v:14. *tngri-yin arban egüden-ü edür*. See MONG. 375, 68 v.
- 64 v:4. *sara: edür: čay-tur güikü noqai-yin ĵasal inu*.

- 64 v:10. *qara noqai-yin idesileküi-yin jasal inu.*
 64 v:15. *raqu-yin jasal inu.*
 65 r:10. *yal-un jasal inu.*
 65 v:1. *negürsün-ü jasal inu.*
 65 v:13. *basa qoyusun-u qumaqan-u jasal inu.*
 See MONG. 285.
 66 r:5. *nöğüge grag edür-ün jasal inu.*
 66 v. *basa nigen eki-dü: jil: sara: edür: çay-un qara-yi jasaqu anu.*
 66 v:11. *kiling-ün jasal inu.* (Tib. *Gyi-lin.* See Nebesky, 292).
 66 v:20. *ginggang-un jasal anu.*
 67 r:3. *bisdä-yin jasal inu.*
 67 r:16. *yañar-un ejen çinggün-ü jasal anu.* (Tib. *Tsañ-kun*).
 67 r:19. *tese-yin jasal anu.*
 67 v:2. *mahōragi-yin jasal inu.*
 67 v:5. *yañar-un sünesün-ü edür.*
 67 v:12. *basa nigen eki-dü yañar-un ejen singbung-un yabudal anu.* (Tib. *Zin-'phuñ.* See Nebesky, 294).
 68 v:5. *maqabud-un uçaral-i eyin . . .*
 69 r:16. *grag odun tosburi sayin bolbaçu naranluya neyileküi-dür oroqu-yin qorin doluyan neyilegsen üre anu.*
 69 v:17. *getülgegçi blama-nuyud-tur mörgümü: gluus-un çiyulaqu qariqu anu.*
 70 v:19. *bañcin erdeni-yin jokiyaysan gluus-un delgerkü bayuraqu anu.*
 73 r. *ende qara jiruqai-yin yool neyilegülün çayan bidurya-aça nomlaysan çay-un qara anu.*

Colophon dated 1808:

Sayisiral-tai irügel-tü-yin arban yurbaduyar ondur ilegüü cisub (?cisda) sara-yin arban juryan-a: çayan luu edür: grag-aça sugra odun-aça burvasad: uçaral inu sidi-yin uçaral-un edür-e biçjü tegüskebei. sayin buyan. öljei.

Suiyüan, August 10th, 1938.

Manual of astrology and divination.

Qas qayurçay.

MONG. 405.

Manuscript. Chinese bound book. Chinese handmade paper. 113 foll. + front and back covers. 8 lines. 25.5×13 cm. Black ink. Clear hand; brush. Tables and diagrams in black ink. Foll. unnumbered. Complete and well preserved.

Nemejü oroyuluysan eldeb kereg-tü qas qayurçay nere-tü sudur orusibai. 'Canon called the Jade Box for all affairs; enlarged.'

This is a manuscript copy of MONG. 234 lacking only the last nine foll. entitled *Hsü yü hsia chi erh yüeh fu* and printed in red in MONG. 234. This copy is a very careful one. The designs appear to have been traced. Pagination does not correspond to that of MONG. 234.

1 r. *terigün debter: söni üjeküi-dü çegerlekü ügei.*

2 r. *ded debter.*

3 r. *Incipit: sine orçiyuluysan eldeb kereg-tü . . .* as in Mong. 234, fol. 7 r.

Manual of astrology and divination.

Qas qayurçay.

MONG. 234.

Block print. Chinese bound book. 26.5×15 cm. (21×12.5 cm.) 7 + 69 + 59 + 20 + 9 foll. 7–9 lines. Printed in black except for the last 9 foll. which are in red. Diagrams. Dated 1895.

Title: *Eldeb kereg-tü qas qayurçay nere-tü biçig orusiba.* Chinese cover title: *Hsüan tse kuang yü hsia chi* 選擇廣玉匣記.

Sine orçiyuluysan eldeb kereg-tü qaş qayurçay nere-tü biçig-ün quriyangyui. 'New translation of the book called the Jade Box for all affairs.'

There is a Chinese centre-margin title *Yü hsia chi* 玉匣記.

Foll. 1 r-6 v contain an index of contents.

Fol. 1 r following this has a Chinese marginal title *Fa shih hsüan tse chi* 法師選擇記. (For the significance of this see MONG. 275.) This is the first folio of the first volume of 69 foll.

Fol. 1 of vol. 2 has the Chinese marginal title *Yü hsia chi*.

Fol. 1 of the next section of 20 foll. has the Chinese marginal title *Kuan yin shen k'o* 觀音神課 with no Mongol title, and concerns divination by means of five coins. (See MONG. 325).

Fol. 1 of the last section, the third volume, of 9 foll. bears the Chinese marginal title *Hsü yü hsia chi jih yüeh fu* 續玉匣記日月符 with no Mongol title. See Heissig, *Blockdrucke*, No. 218. See also Bawden, *Astrologie und Divination*, 319, *Supernatural elements*, I, 229.

This manual contains a great number of sections dealing with all types of astrological and divinatory affairs. It seems to have been in considerable vogue: many of the sections appear in other texts, notably MONG. 375; extracts are found separately, e. g. MONG. 286; and a complete and careful manuscript copy (lacking only the last nine folios, which are a sort of appendix) is found in MONG. 405. In view of this importance, a fairly detailed analysis of the contents is given below.

Vol. I.

1 r-6 v. Index of contents.

7 r (of index). *Incipit: Erdeni-tü altan qayırçay anu: tang ulus-un . . .* There follows a version of the initial story of the questions put by the emperor *T'ai Tsung* of *T'ang* to his ministers, and the reply of *Hsüan Tsang*. See MONG. 152 and 300, and Heissig "Handschriften", 110.

5 v. *Qamuy burqad-un adistidlaysan edür anu.*

7 v. *Kürüg düri seyilekü siuqu edür anu.* Days for carving images.

8 r. *kürüg düri amilaqu edür anu.*

8 r. *tngri qayilaqu edür anu.*

8 v. *čidkür uyilaqu edür anu.*

8 v. *baçay abqu edür anu.*

8 v. *yisün grag ere eme-yin jil ejelekü anu.* The planets which rule men and women at different ages. *Incipit: arban nigen nasu-tai ere saniçar eme anggıray.* See MONG. 275, fol. 7 r:3 for a similar list.

17 r. *qorin naiman odun-dur grag tokiyalduysan sayin mayu ilyal.*

24 r. *qorin naiman odun ejelegsen edür salkılaqu boruyan bayuqu: geyikü ba bürkükü-yi üjekü anu.* Prognostications from the weather.

26 r. *muura-yin nidün-ü čečegei ber çay toytaqu anu.*

26 r. *naran yarqu singgekü-yi toytaqu anu.*

26 v. *saran yarqu singgekü jüg toytaqu anu.*

27 r. *saran yarqu çay toytaqu anu.*

27 r. *gin fu ging kemekü edür anu.*

29 v. *simnu odun-dur aliba tusiyal küliyekü ökin beri boytolaqu . . . mayu.* List of actions not to be undertaken at certain times.

30 r. *temüsün-ü kituya-dur aliba tusiyal küliyekü: ger bayiyulqu . . . mayu.* Similar list of actions. *qormusda odud-tur: aliba ger bayiyulqu . . . sayin.* List of actions which may be performed at certain times.

tngri odun-dur aliba tusiyal küliyebel . . . sayin. A similar list.

30 v. *temür tngri uçarabal mayad bolumui mayu: edür anu . . .* A list of unfavourable days follows.

30 v. *modun qokimai-dur aliba ger bayiyulqu . . . mayu* List of actions not to be undertaken at certain times.

31 r. *mörgüčegçi odun-dur: aliba ger bayibal . . . mayu.* A similar list.

31 r. *sülde odun-dur aliba ger bayibal . . . sayin.* A similar list, but of permissible actions.

31 v. *liyuu odun-dur aliba ger bayibal ökin beri boytolbal . . . mayu.* List of actions not to be performed at certain times.

31 v. *egün-ü datora qormusda odun: tngri odun: sülde odun ene yurban odun qamuy mayu-yi daruqu sayin.* An enumeration of three favourable stars.

31 v. *aliba sara-yin sayin odun ejelekü edür anu.* Various prognostications follow for different days of the month. *Incipit: tngri-yin erdem-tü tngri-yin edür qamuy üile-dür sayin.*

Many paragraphs follow, indicating days when certain actions, or all actions, are permissible or forbidden, e. g.

53 r. *kümün-ü sünesün aqu edür qanaqu tögeneküi-yi čegerle.*

53 v. *aliba čegerlel-ün edür anu.* Days of general prohibition.

54 v. *quluyana edür tölge üjebel: beye-dür yamsiy bolumui.* Personal mishap will result from consulting the lots on the day of the rat.

55 v. *arban qoyar ežen-ü sayin mayu anu.*

Incipit: ejelegçi-dü mör yarya: küü sang ülü negemüi, with similar following sections.

56 r. *jang gung edür ökin ber boytolabal qayačan . . .*

56 v. *sara-yin čegerlel edür qamuy üile-yi čegerle.*

57 r. *čidkür uyilaqu edür: ebedčün üjeküi-dü mayu.* Illness should not be investigated on the days when the čidkür weep.

57 v. *bayar-un tngri aqu jüg-ün kürdü.* Diagram.

58 r. *čayan sibayun tngri aqu jüg-ün kürdü.* Diagram.

58 v. *sara büri tosqu edür anu.*

59 v. *tngri-yin debsikü kürdün: tusiyal küliyen abubasu sayin.* Diagram.

61 v. *tusiyal küliyejü abqu edür.* Days for receiving appointments.

61 v. *jasay bolju irgen-i jasaqu edür.* List of days.

61 v. *ilerkeyilen bičig ayiladqaqu edür anu.*

61 v. *urbaju bučaqu edür anu.*

62 r. *kergem jalyamjilaqu ba ergümjilel küliyejü abqu edür anu.* Days for succeeding to dignities and receiving promotions.

62 v. *erdem silyaqu edür anu.*

63 r. *suryayuli-du oroqu edür anu.* Days for entering school.

63 v. *čidal küčün surqu edür anu.*

64 r. *jingse-tü malaya emüskü törü-yin büse büselekü edür anu.* Days on which to assume the hat with a button and the government belt.

64 r. *niytalaju uruy toytaqu edür anu.*

64 v. *uruy bololčaqu: ökin ögkü beri ba kürgen abqu edür anu.* Suitable days for contracting marriages.

65 r. *ökin ögkü beri abqu-du tolqayaqu (= toyalaqu) kürdü.* Diagram.

ökin ögküi-dü toyalaqu čayan bars-un kürdü. Diagram for calculating dates for giving a daughter in marriage.

65 v. *kürgen abqu-du toyalaqu kürdü.* Diagram.

65 v. *tngri-yin qara noqai-yin jüg anu.* The directions in which the black dog of heaven is to be found.

66 r. *tuyil-un čayan tngri yabuqu jüg esergü ökin beri boytolaqu-yi čegerle.*

66 v. *ökin-i ögkü tala-tu sara anu.* Suitable months for giving a daughter in marriage.

67 r. *köbegün kümün ger bayulyaju abqu-du qarsi on anu.*

67 v. *ökin ögkü-dü qarsi on anu.* Unsuitable years for giving a daughter in marriage.

ökin ögkü beri abqu-du tokiyal-tu sayin edür anu.

68 v. *ücüken keüked-ün örbölge kiryaqu edür anu.* Days for cutting the 'plumes' of small children.

69 r. *üçüken keüked-i süin-eçe salyaqu edür anu.* Days for weaning small children.

boyol sibegçin abqu edür anu. Days for acquiring servants.

Vol. II.

1 r. *mör yarqu-yi songyufu üfeku kürdü anu.* Three diagrams with explanations for choosing days for setting out upon a journey.

4 r. *mör yarqu sayin edür anu.* Good days for setting out.

mör yarqu ibegel edür anu.

4 v. *sara büri mör yarqui-dur sira Jam edür sayin qara Jam edür mayu.*

4 v. *mör yarqu sayin mayu çay ba qanduqu jüg anu.* Good and bad days for setting out, and the directions in which to turn.

5 r. *bi yü jing kemekü edür mör yarqu anu.*

5 v. *dörben jöb edür anu.*

dörben soliyai edür anu. The four 'right' and four 'left' days.

ingri ergikü yafar kömörkü çay anu. Times when heaven revolves and earth overturns.

6 r. *mör yarqu baçim kereg-tei boluyad sayin edür sonyufu.* Selection of good days for setting out.

6 v. *qudalduya güilgekü edür anu.* Days for doing business.

ongyoça yabuqu edür anu. Days for going by boat.

7 r. *ongyoça yabuqu-yi çegerlekü edür anu.* Prohibited days for going by boat.

luus-un çiyulyan edür ongyoça yabuqu ügei. Do not travel by boat on the day of the 'Dragons' assembly.'

7 v. *qudalduyan jegeli delgekü ba erdeni ed tavar temüsü yaryafu ögkü ba quriyan abqu edür anu.* Days for issuing and amassing merchandise.

8 r. *ger-e bololçaqu qarılçan qudalduqu edür anu.* Days for doing business.

8 v. *baraya quriyaqu ügen negekü edür anu.*

tariyalang-un yafar ba ger körüngge abqu edür

anu. Days for receiving fields, houses, and corn.

9 r. *ed ögkü ba: öri jigelen ögkü edür anu.* Days for effecting loans.

ed abqu ba öri quriyan abqu edür anu. Days for calling in loans.

9 v. *sang kömürge-dür temüsü quriyaqu edür.* Days for putting the harvest into store-rooms.

ömçi tavar qubiyaqu edür anu. Days for dividing up heritages.

There follow many similar sections listing suitable days for performing actions of all sorts, such as building houses, laying down beams and constructing doors (11 r–12 v), building and repairing storehouses and food-stores, building a hearth and worshipping the god of the fire (13 r), constructing beds and chairs, having clothes cut out, drawing icons (*kürüg düri*), making and repairing boats and carts, cutting wood from the hillsides, opening up the fields, constructing mills, wells, and channels, consulting doctors and taking medicine; burying corpses, selling horses and cattle, building cattle-enclosures, catching fish, fermenting grain, and making brandy. (10 r–25 v).

Next follow many sections giving prognostications concerning the significance of the occurrence of natural or involuntary phenomena, such as the incidence of the astronomical divisions of the year—equinox, solstice, and so on, the occurrence of thunder, lightning, wind, clouds, etc., and such occurrences as the eyes twitching, ears or face burning, heart beating, and so on. Prognostications are given in connexion with the pot crackling, dogs howling, and the magpie and crow calling. (25 v–46 r).

47 r. *aliba mayu irua bükün-i daruyçi üsüg.* Syllables for repressing evil portents.

47 v. *jiryuyan qara çay kemekü tölge anu.* Diagram of hand with explanations.

49 v. *terigün dumda ečüs kemekü tölge anu*. 'Lots called the first, middle, and last.' Diagram of hand and explanations. Similar but not identical sections are to be found in MONG. 275, foll. 80 v onwards.

51 v. *qura bui ügei-yi tölgedekü anu*. Various small sections concerning different circumstances and listing what must be said to cope with them.

58 r. *orčiyuluysan siltayan-ıyan ögülesügei*. The circumstances of the translation.

This ends the second volume. There follows a section on divination by means of coins, with the Chinese centre title *Kuan yin shen k'o*.

Incipit: Arya yeke nigülesküi nidün-ıyer üjegči balar mungqay amılan-i tusalaqu-yin tulada sayın ba mayu yučin qoyar jüil-ün tölge jokıyan . . . 'In order to help confused and stupid humanity the glorious and great pitying one who sees with the eyes instituted the thirty-two types of lot . . .' See also *sub* MONG. 325.

Vol. III.

Chinese title, *Hsü yü hsia chi erh yüeh fu*. A series of charm-diagrams for each day of the month, for repelling sickness.

9 v. Colophon: *badarayul-tu törü-yin qorin nige-düger on-u ebül-ün terigün sara-yin arban tabun-a sayın edür*. 'On a good day in the first month of winter in the twenty-first year of *Kuang-hsü*. (1895)'

Manual of astrology and divination.

Qas qayurčay.

MONG. 127.

Manuscript. Chinese bound book. Chinese, hand-made paper. 11 foll. 6 lines. 21.5+10.5 cm. Black ink. Running hand; brush. Folios un-

numbered. Covers torn. Edges rubbed. Text undamaged.

Qas qayırčay-un üfelge. 'Prognostications of the Jade Box.'

Contains various sections of prognostications:

1 r-1 v. Lists the outcome of conjunctions of the elements, e. g.

Qoyar usu rasiyan-u učaral.

yal usu qoyar ükül-ün učaral.

1 v. *Nigen jüil: sara büri-yin kesig-i üfekü anu*.

Two lines of text: *bars sara-yin qorin-e kü-mün-ü kesig: qorin nigen-e aliba mal-un kesig*.

1 v. *Nigen jüil: odun bayuqu edür*. One day of each month is listed without explanations.

2 v. *Nigen jüil: bidvara kemekü edür anu: aliba sara-yin sine-yin nigen-ü grag ber čegerlekü edür bui . . .*

3 r. *Nigen jüil anu*: A list of propitious stars for affairs of the home. *ene yisün odun-dur ger erüke-yin jüil-dür sayın bui . . .*

3 v. *Nigen jüil: aliba mal-un sünesün oron anu*. The parts of the beast where the soul resides are ascribed to each of the thirty days.

4 v. *kituya yar-i čegerlekü anu*. A list of prohibited days follows, when blood must not be shed. (*Terminatur: edeger edür čisu buu yarya*.)

4 v. *Čisun-u oron anu*. Names of the animal-cycle applied to each month. No explanations.

5 v. *Aliba mal-un imenekü čimenekü edür anu*. Days for the marking of beasts.

6 r. *Modun qokimai edür: čayan sara-yin luu edür . . .*

Terminatur: edeger edür-e aliba üiles-tür mayu bui.

6 v. *Aliba sara-yin odun-u kesig anu: šušay aliba mal-un kesig . . .* Similar headings for horses, oxen, camels, sheep, men, food, goods, grain, crops, sheep (again), and lastly all foods and beasts.

7 r. *Aliba mal-un iisün-i kiryaqu edür anu.* See MONG. 274.

7 v. *Körüngge iskekü edür anu.* Days for fermenting grain. See MONG. 234, II, 24 v.

Manual of astrology and divination.

Qas qayurčay.

MONG. 275 and 279.

Peking block print. *Pothi.* Paper. 127 foll. 19–22 lines. 10.5×24 cm. (S.5×20 cm.). The blocks are cut in a very degenerate style, making reading extremely difficult in many places. Many tables and diagrams. Undated.

Qas erdeni-yin qayurčay kemegdekü toya bičig orusiba. 'Book of calculations called the Precious Jade Box.' See Heissig, *Blockdrucke* No. 219, and see also MONG. 234.

Written by Šabrong galsang jïgmed of the Mingyan banner. (*egün-i mongyol-iyar bičigči mingyan qosiyun-u šabrong galsangjïgmed bolai*). This new version was undertaken since the translators of the Chinese original had been insufficiently acquainted with the Chinese language and Chinese books. (*Qas erdeni-yin qayurčay kemegdekü egün-i orčiyulqui čay-tur kitad bičig-i ungsiyči ber udqa-yi tayılju ügülen ülü čidaqu büged: öberiyen ber kitad-un kelen ese mergečigsen-ü degere kitad bičig ču ülü medekü-yin tula: nere qadaγsan üge endegürejü bolqu-yin tula kitad töbed-ün üsügtür mergesiqsed ber jasan jokiyaqu-yi ayiladqamui.* Fol. 125 v).

This text contains a vast number of sections giving miscellaneous astrological and divinatory information. In a few sections it bears a very close similarity to the Chinese *Yü Hsia Chi* (*Tao Tsang*, Vol. 1108, *kuan, hsia*), which must be cited as one of the sources from which it has been translated. (See Heissig, *Blockdrucke*, p. 173,

and review by Bawden in *BSOAS* XVIII/2, 1956, pp. 385–86). The text does not correspond with that of MONG. 234, though many of the individual headings are the same, and the material recorded under them similar.

Incipit: Getülgegči mañjuširi kiged qutuy-tu . . . dara eke-dür mörgümü: yeke baysi tang jang cang-un quriyaysan odun-u üre-yi nomlaysan inu tang din gvan qayan-u tngri | terigün on angqa sara-yin sine-yin arban tabun edür-e: tang tai cung qayan ber yeke tüsimel-üd-tür buyan-u üiledür kičiyegči kümün-nuyud ber γurban buyu dörben edür terigüten-e ürgülji burqan takiqu ba öglige ögkü terigüten-i üiledbečü ači tusa ügei ber olqu baran öljei busu bolqu| yayun bui kemen asaγuysan čay-tur: yeke baysi tang jang cang ber učir tegün-i öčirün . . .

For the Chinese original see *Fa shih hsüan tse chi* (*Tao Tsang*, Vol. 1108), fol. 1 r.

Manual of astrology.

MONG. 375.

Manuscript. *Pothi.* Thick, greyish paper. 70 foll. 19 lines. 9×24.5 cm. (7×21.5 cm.). Black ink. Clear hand; *calamus*. Foll. 1 and 2 are in a different, less cursive hand, and on slightly larger paper. Some diagrams, including moving wheels. Complete.

Kedün jüil-ün üjilge orusibai. 'Prognostications of various kinds.' Predictions and prescriptions for circumstances and actions of all kinds are given, based both upon astrological and other data.

Certain passages are very similar to parts of *Eldeb kereg-tü qaš qayurčay nere-tü bičig orusibai*, MONG. 234, and others to parts of *Lozla žag-dus gza'skar thams-cad blta-ba'i žes-bya-ba bzugs-so*, MONG. 299. A full analysis follows.

1 v. *Incipit: Namu mañjuširi-yi: quluyana jil-tü-yin sülde grag odun: bod burvasad: amin anggarag ardar . . .* MONG. 299 fol. 2 r has this information in tabular form.

3 r:7. *sülde grag badaraysan edür: mör yaryaqu: jaryu kikü: kümün-e temčildüküi: aliba üles-tür sayin . . .* Prognostications are given also for the *amin grag*, *erlig grag*, and so on. MONG. 299 2 v has a similar, but not identical set of statements. 3 v:14. *köke quluyana edür burqan-u süsüg-ten şabi . . .* Similar sections follow for the remaining days. MONG. 234, I, foll. 1 r onwards, has a similar but not identical text.

Terminatur: 7 r:1. kereglegtün (= MONG. 234, I, 5 r:7).

7 r:2. *qamuy burqad-un adistidlaysan edür anu: qabur-un terigün sara-yin sine-yin nigen-e mila burqan . . .* Similar sections follow. MONG. 234, I, fol. 5 v:1 has a similar but not identical text.

Terminatur: 8 v:13. bičibei (= MONG. 234, I, 7 v:6).

8 v:14. *dörben terigün sara-dur . . .* Gives names for various days, for the 'four first months', i. e. the first months of each of the four quarters of the year, the first, fourth, seventh, and tenth months.

Similar sections follow, on foll. 9 v and 10 r for the four middle and four tail months. MONG. 234, I, 27 v-29 v:5 has a similar text.

11 r:3. *Incipit: simnu odun-dur . . . aliba tusiyal küliyekü: . . .* See also MONG. 234, I, 29 v:6.

Similar sections follow for *yal odun: temüsün-ü kituya: qormusda odun: tngri odun: temür tngri uçarabal: modun qokimai: mörgüçügçi: sülde odun: liyoo odun*, these being the names given in 8 v:14.

Terminatur: 12 v:4. egün-ü dotora qormusda odun: tngri odun: sülde odun: ene yurban odun qamuy mayu-yi daruqu sayin. (= MONG. 234, I, 31 v:5).

12 r:8. *dörben terigün sara-yin kürdü . . .* Hexagonal diagram and explanations.

13 v:1. *dörben dumdadu sara-yin kürdü . . .* Octagonal diagram and explanations.

14 v:1. *dörben segül sara-yin kürdü . . .* Octagonal diagram and explanations.

15 v:1. *eserwen (? = esrua-yin) tngri-yin ündüsün-eče nomlaysan oytaryui-yin eme noqai-yin orusiqu yosun anu.*

Diagram with eight outer stations in the form of a square. From top left clockwise the stations are: *luu: emüne: qoni: öröne: noqai: umara: üker: dorona*. A rotating centrepiece has at top, bottom, left, and right the stations *segül: terigün: kebeli: niruyu*.

Text incipit: qabur-un yurban sara-dur terigün dorona: kebeli emüne: segül öröne: niruyun umara: jun-u yurban sara-dur . . .

Prescriptions for action are given according to each of the four centre stations:

terigün-dür ger qota bariqui-yi čegerlen: yajar usun-i takiqu jasal gtorma orusibasusayin: amin-dur gem ügei; kebeli-dür . . .

Similar text in MONG. 299, foll. 25 v-26 v.

16 r:12. *oytaryui-yin ere qara noqai-yin kürdü.* A similar diagram, the outer circle having twelve stations with the names of the animal cycle, and the inner moving wheel twelve stations with the names of the parts of the (dog's) body. The position of the 'male black dog' in each month and the consequences thereof are described.

Incipit: yosun: sara-yin qarsi jüg-tür toluyai-ban talbiyu kebtümü.

Similar diagram and text in MONG. 299, fol. 26 r-v.

16 v:17. *dörben čay-un yeke qadayasu kemekü: oytaryui-yin noqai-yin ečilen üiledkü-yin yosun anu.*

Diagram with four outer stations and rotating

centre with four stations. Explanations for use of the diagram.

18 r. A list of combinations of each of the twenty-eight asterisms with one of the planets.

Incipit: kirdig adiya qoyar ɣal tegüs-ün uçaral.

18 v. Grouping of the twenty-eight asterisms by sevens, under the heading *doluyan ɣal: doluyan usu: doluyan sirui: doluyan kei*, followed by a section headed *üres inu šidi-yin uçaral-dur . . .*

19 v:8. *doluyan ɣrag-un üres anu.* See also MONG. 299, 55 v:5.

20 v:5. *odun-u üres anu.* See also MONG. 299, 57 r.

22 v:2. *odun-u dotoraki naiman čegerlen.* Actions of evil consequence are listed for the asterisms *kirdig: qasda: čitra: mig: anurun: čisda: udarasad: burvabadarabad.* See MONG. 299., fol. 19 r.

23 r:5. *maqabud-un üres inu.*

Incipit: köke quluyana edür küü sang-i ülü nege-müi: kökegčün taulai edür . . . Ten similar sections in all.

23 v:3. *arban qoyar edür-ün üres inu.*

Incipit: bars edür modun buu oytal. Similar sections for the other days follow.

25 r:6. *mal abqu nimlejü* (see Ramstedt, Kalm. W.-B., p. 275 a: *nemne-*, **nemle-*, ein frierendes Tier einhüllen) *kiryaquı edür.* A list of lucky days for acquiring and shearing beasts.

27 r:16. *oytaryui-yin arban egüden-ü üres-i nom-laysan anu.*

28 r:14. *qoyusun qomqa kemekü sudur-ača ɣaruysan jiruqai-yin yosun-dur anu.* A diagram with four vases disposed around a central *yinyang* figure; around each vase are three of the twelve animal-cycle names. Explanations follow.

29 r. Four folios of tables. Top headings are the twelve animal-cycle names. Side headings are forty-two names of days and other occurrences. Within the table are given numbers, names from

the animal-cycle, colours, directions, etc. etc. In the following folios the various occurrences are elucidated.

35 r. *kümün-ü sünesün anu.* Particulars of the residence of the soul on different days. See also MONG. 299, 20 v.

35 v:2. *ger-ün sünesün sayuquı-yi üjekü.* Where to find the residence of the soul of the house. The position is the same on the corresponding day of each third part of the month. For instance, on the 'three firsts' it is in the outer felt wall-coverings: *ɣurban nigen-e tuyuryan-a sayumui.*

35 v:14. *ɣaɣar-un sünesün anu.* Similar information in MONG. 299, 19 v.

36 r:3. *üčüken keüked-ün örbölge kiryaqu edür anu.* Days for cutting the plumes (?hair) of young children.

36 r:15. *üčüken keüked-i sün-eče salyaqu edür anu.* Days for weaning infants. See MONG. 234, I, 68 v-69 r.

36 v:7. *niłqa keüked-i ölögei-dür oroyulqu edür.* Days for putting infants into the cradle.

36 v:16. *sara-yin čegerlel edür qamuy üiles-i čegerlen.* Days of prohibition of all actions. Also in MONG. 234, I, 56 v:5.

37 r:1. *ebedčün üjekü čegerlel-tü edür.* Days when it is prohibited to investigate sicknesses. Also in MONG. 234, I, 56 v:7.

37 r:9. *em nayiryulqu edür anu.* Days for mixing medicines. Also in MONG. 234, II, 20 r.

37 r:16. *em uuyuquı edür anu.* Days for drinking medicine. Also in MONG. 234, II, 20 r-v.

37 v:9. *körüngge iskekü edür anu.* Days for fermenting grain. Also in MONG. 234, II, 24 v.

38 r:8. *ger bayiyulqu edür anu.* Days for having a house built. Also in MONG. 234, II, 11 r.

38 r:16. *bayana?tulbaya bosqaqu edür anu.* Days for erecting pillars and ?props. Also in MONG. 234, II, 12 r:2.

38 v:4. *tayibu talbıqu edür anu*. Days for laying beams. Also in MONG. 234, II, 12 r.

38 v:4. *egüden bariqu čegerlel anu*. Taboos concerning the building of doors, which are not to be built facing certain directions: e. g. *qabur dorona: jun emüne: namur öröne: ebül umara edeger jüg-tür egüden-i qanduyulun ülü barımı*. Similar text in MONG. 234, II, 12 v.

39 r:8. *tariyalang qayalaqu ba tariqu edür anu*. Days for opening and sowing the fields. Also in MONG. 234, II, 18 v.

39 r:16. *uğur jing legerme bayıyulqu edür anu*. Days for having mortars and mills constructed. Also in MONG. 234, II, 19 r.

39 v:1. *qudduy maltaqu edür anu*. Days for sinking a well. Also in MONG. 234, II, 19 r.

39 v:7. *subay maltaqu edür anu*. Days for digging channels. Also in MONG. 234, II, 19 v.

39 v:13. *nigen jüil tngri düleyirekü edür*. Days when heaven is deaf.

39 v:16. *yağar kelegeyirekü edür*. Days when earth stammers.

40 r:1. *enekü tngri düleyirekü yağar kelegeyirekü edür qamuy üiles-tür sayın . . .*

40 v:5. *yeke toli: üçüken yurban qara jil kemebesü: qoyar qara mengge ejelebesü yeke qara: yurban kökemdüge aysan jil dumda qara: dörben noyuyan aysan jil üçüken qara bui . . .* See MONG. 299, 13 v.

40 v:11. *quluyana jil-ün taulai takiya sara qara . . .* Similar sections follow for each year.

Terminatur: dörben terigün sara-yın eki qara: dörben dumda sara-yın belkegüsün qara: dörben ečüs sara-yın aday qara.

40 v:7. *ulayan šimbung-un edür anu*.

40 v:18. *čayan šimbung-un edür anu*.

41 r:8. *tuyıl-un čayan tngri yabuqu jüg ökin beri boytolaqu-yi čegerlen*. Days on which the betrothal of daughters and daughters-in-law is prohibited.

41 r:17. *ere kümün-ü törökü mengge anu: qoyar qara: tabun sira: naiman čayan ene yurban: bars moyai bečin yaqai ede dörben jil-ten-ü mengge bolai: nigen čayan: dörben noyuyan doluyan ulayan ene yurban: taulai morin takiya quluyana ede dörben jil-ten-ü mengge bolai: yurban kökemdüge: jiryuyan čayan: yisün ulayan ene yurban: luu qoni noqai üker ede dörben jil-ten-ü mengge bolai . . .*

A list of the correspondences of the *mengge* with the different birth-years of people, followed by a table of numerals.

42 r. *ki morin*. A nine-squared table of numbers with the central square (No. 9) red. *Incipit: mengge-ü amin: beye: erke: ki morin toyalaqu-yın kürdün anu*.

42 v. Circular diagram with two rings each of nine stations, surrounding a *yin-yang* diagram. The outer circle contains the numbers of the *mengge* for a man, the inner those of a woman. Explanations follow.

43 r. *Ökin-ü nasun toya: jil-luya Jokilduqu-yın mayu todqar yai-yi ničuyulqu-yın arya bolai*. Averting of evil influences. Sections are given for each year of age from 16 to 32. See MONG. 299, 46 r.

44 v. Coloured diagram: *yağčayar čidayči çagara*.

45 r. Table in six columns. The headings are:

(i) The colours, *köke, kökeğčin*, etc.

(ii) The years of the animal-cycle.

These two are headed together: *jiran nasun-u öngge*.

(iii) *amin-u maqabud*.

(iv) *beye-ü maqabud*.

(v) *erke maqabud*.

(vi) *ki morin maqabud*.

Under these last four headings are given the five elements in different arrangements.

In all there are sixty entries in each column and

on fol. 46 v follows a short explanation: *incipit: ere-yi amin maqabud-ača bütüjü keregle: eme-yi erke maqabud-ača bütüjü keregle: eke: nöbür sayin: tusa dumda: busud inu mayu buyu.*

46 v. Table with nine squares, each containing two animal names. Explanation follows: *incipit: ere eme-yin jil anu jiruy-u dotoraki-yi keregle.*

47 r:3. *abqu öljei-tei beri-yin quda-i üiledkü.*

47 r:15. *bükün-i čidayči-yin kürdü . . .*

47 v. Tables showing suitable days, colours, directions, etc., for certain actions connected with marriage ceremonies.

48 r. *beri-yin qadam-un yañar-a kürüged ger-tür oroqu-yin yosun anu.* Details affecting marriage ceremonies.

48 v:14. Classification of the *arban qoyar ejelegči.*

49 r. List of the suitable and unsuitable agreements between the years of birth, elements, etc. of a man and a woman, with prognostications concerning the birth of children based on these data. *Incipit: ere-tür eme jil-ten uçarabasu . . .*

50 r. Table of three horizontal columns with explanations.

53 r. *kesig dalalqui-yin üjelge anu.* Prognostications according to the asterisms.

53 v:16. *aliba mal-un kesig-i üjekü anu.* A list of propitious days for cattle. Similar text in MONG. 299, 22 v–25 r:3.

55 v:11. Further lists of *kesig* classified under the planets. *Incipit: adiya ed mal idegen bükün-ü kesig.*

56 r:5. *luus bayuqu edür anu.*

56 r:18. *naiman oron-u üjelge anu.* Tables follow.

57 v:1. *ger bariqu tel(?) üjekü biçig.* Suitable and unsuitable ages at which to build a house. See also MONG. 314, 8 v:17.

58 v:9. *egüden-ü kemjiye inu qoyar či bolbasu . . .* Prognostications based on the measurements of the door.

Terminatur: 60 r:2. Rest of 60 r and all of 60 v blank.

61 r. *gray odun kiged sara edür-ün jasal anu.* Various magic rituals.

Incipit: adiya gray-un jasal anu:

61 v. *brani odun-u jasal anu.*

65 r. *quluyana edür-ün jasal anu.*

67 r. *arban qoyar ger-ün jasal anu.*

68 v. *γurban nigen-ü jasal anu.*

See MONG. 299, 51 r, etc.

Manual of astrology.

MONG. 13.

Manuscript. Chinese bound book. Chinese hand-made paper. Cover sheet + 2 single sheets + 22 foll. + 2 single sheets + cover sheet. 7–8 lines. 21.5×11 cm. Black ink. Clear running hand; brush. Covers torn. Paper binding-cord broken.

Erdeni-tü qas qayurçay. 'The Precious Jade Box'.

A number of sections giving prognostications of various kinds. Of similar scope to MONG. 235 and paralleled by sections of MONG. 509.

1 r–5 v. *Kümün-ü törögsen sara-yi üjekü.* Prognostications according to the month of birth given for both men and women. See MONG. 235 6 r and MONG. 509, 13 r.

5 v–6 v. *Kümün-ü törögsen edür-ün üjelge.* Prognostications from the day of people's birth. See MONG. 235, 11 r and MONG. 509, 12 v.

6 v–7 v. *Kümün-ü törögsen çay-yi üjekü anu.* Prognostications from the hour of people's birth. See MONG. 235, 13 v and MONG. 509, 11 v.

8 r–13 r. *Yisün mengge-ü jiyayan-yi üjekü anu.* Examination of people's destinies according to the nine *mengge*. These are listed as: *nigen çayan, qoyar qara, γurban kökimdeg, dörben noyuyan, tabun sira, juryan çayan, doluyan ulayan, nayi-*

man čayan, yisün ulayan. See MONG. 509, 20 r and MONG. 235, 8 r.

13 v–15 v. *Maqabud-un jiyayan-yi üjekü anu.* Examination of people's destinies according to the elements.

16 r–18 v. A further set of prognostications.

16 r:4. *Incipit: nige söni 7 söni 19 söni 25 söni-e törögsen kümün yeke yosu-tai ed mal idegen bayan elbeg.*

(The numbers given above in figures are given in the text in Chinese 'business numerals' *ma tzu*).

17 r:6. *Čayan bars-un terigün-dür törögsen kümün . . .*

köke noqai terigün-dür . . .

18 r:1. *arban qoyar čay-un burqan-u beye-dür qabsuraju kümün-ü törögsen čay-luya tokiyalduyulju üjekü anu: qabur-un yurban sara-dur törögsen kümün burqan-u oroi-dur törögsen buyu . . .*

19 r. Text in Manchu.

Manual of astrology.

MONG. 510.

Photostat of a MS. Chinese bound book. 44 foll. Pagination of film sheets is incorrect owing to duplication of some exposures. Irregular number of lines. Hasty hand; brush. Folios unnumbered. Contains tables and diagrams. Apparently defective at either end. Edges of many folios badly damaged with consequent gaps in text.

A manual of astrology. The contents coincide almost completely with parts of MONG. 234 though with textual differences. A small amount of material is independent of MONG. 234 and of this one or two sections coincide with parts of MONG. 235.

Photographed at Suiyüan, November 10th, 1938.

Manual of divination.

MONG. 152.

Manuscript. *Pothi.* Chinese hand-made paper; last fol. is on a thickish blue-green paper with a double-lined red border. 9 foll. 16 lines. 6.5×19 cm. Black ink. Fol. 1 r has the title in red and fol. 1 v has 6 lines in red, 5 in black and 5 in red. Clear hand; *calamus.* Mongol pagination (numerals) in left-hand margin. Last fol. is in a different hand.

Erdeni-yin altan qayurčay orusiba. 'The Precious Golden Box.' Colophon title on 8 v: *erdeni-tü qayurčay kemekü nere-tü sudur orusiba.*

The contents are similar to those of the first folios of MONG. 275 and MONG. 300 and to those of MONG. 234, i. e. the framework story of *T'ang T'ai-tsung's* questions, and the reply given together with prognostications for each day of the sixty-day cycle. The text does not show a word for word similarity to the other texts.

The last folio lists the names of the twenty-eight asterisms.

Incipit: Namo tantayisun qayan jarliq bolorun ene yirtinčü-yin kümün nigen edür . . .

Work on astrological prognostication.

MONG. 302.

Manuscript. *Pothi.* Hard grey-brown paper. 4 foll. 24–25 lines. 7.5×29 cm. Title and salutation and page numbers in red ink. Text in black ink with some interlinear numerals in red. Clear running hand; brush. Corners damaged and edges cracked. Initial letters of last 3 lines of fol. 1 are missing.

Title on title-page: *Grag üre nomlal bui.* 'This is the instruction of the seeds of the planets.'

This divinatory text is composed of distinct elements. After a salutation to *Mañjuśrī* and a general introduction there follows a series of short statements on the efficacy of the different constellations. (See Bawden, "Astrologie und Divination", 323; "Supernatural element", I, 229, and II, note 30).

Incipit (1 v:15): *grag edür odun ba ilyal . . .*

There follows a section concerning the prohibition of certain actions:

Incipit (2 v:10): *ñiryuyan yadayur odun-a çirig buu morda: mordabasu daruydaq . . .*

A section on divination by means of the cries of the crow and the circumstances in which crows are met with begins on fol. 3 r:6. *töbed-ün qayan-u keriyè-ü kelen medeküi-yin tulada: tegüs anggida dongyudqui dayun-i biçibe.*

A section containing a method for soothing a child who cries at night and will not sleep begins on fol. 4 r:23: *keüken söni uyilañu ese umtaqula . . .*

For bird-divination see Ligeti, 'Collection', 172; and Laufer, 'Bird Divination among the Tibetans,' *TP*, XV, 1914, 1-110. The present text shows points of similarity with the text *Kākajariti*, translated by Laufer, but is not identical. See also Doré, II, 257.

Qada-yin süme, November 1938.

Astrological text.

MONG. 126.

Manuscript. Chinese bound book. Chinese hand-made paper. 8 foll. Irregular number of lines (6-12). 22×11 cm. Black ink. Running hand; brush. Folios unnumbered. Tables. Front cover torn and repaired. A drawing of a bird's head and two lines of script including Chinese characters on the inside of the front cover.

Three enclosures:

- (i) 1 *pothi*-leaf: coarse paper 6×18 cm. Written on both sides with tables.
- (ii) 1 sheet. Chinese hand-made paper. 20.5×32 cm. Running hand; brush. 12 lines + one separately. Red initial label. Written on one side only.
- (iii) 2 sheets. Chinese hand-made paper. 14×14 cm. Written on one side only in diagrammatic form.

Grag odun-u tokiyal. 'Fortunes by the planets and stars.'

Incipit: grag odun-u tokiyal: niyuças-un eñen-e mörgüged grag-un üre-yi nomlasuyai.

Section commencing *naran grag yal-un çinar . . .*

A similar text to, but shorter than, that in MONG. 511, 21 v:5. Two folios and one side of text are followed by two folios and one side of tables of the twenty-four solar terms. Then follow one folio of astrological text concerning the *arban qoyar eñelegçi* and one side of tables and text beginning: *nökür-ün jüg tus bütükü ed-luya uçaraq.*

Enclosures:

- (i) Table of various correspondences with the twelve-animal cycle.
- (ii) Prognostications for the meeting of one's future spouse.
- (iii) Two divinatory diagrams, each square and inscribed with the names of parts of the body.

Manual of divination and calculation.

MONG. 233.

Manuscript. Chinese bound book. Coarse, hand-made paper. 26 foll. + end covers. 10 lines. 30×16 cm. Black ink. Clear hand; brush. Foll. 2 and

3 have diagrams in red and black of the eight trigrams, with short explanations and names in Manchu, Chinese, Mongol, and Tibetan. The Tibetan text and some Chinese and Mongol is in red, and the diagrams and commentary are inside a red frame.

From fol. 6 to fol. 15 the folios are numbered, inside the binding, in "Large style" Chinese numbers from 1 to 10. Other folios are unnumbered. Well preserved. Corners rubbed. Top half of each folio stained.

A manual of divination and calculation. Commences with a general review of astrological data:

Incipit: Angqa jiruqai ekilekü anu: jil sara edür-i neyilegüljü üjekü: ülegerelbesü quluyana jil-eče yaqai jil kürtele arban qoyar toya . . .

Fol. 2 and 3 contain diagrams of each of the eight trigrams, together with explanations of their nature. Further descriptions are contained on fol. 3.

Fol. 4. A title-page. To the left: *Naiman külil-ün tümen bodan-un üfelge: terigün debter-ün quryangyui udqa-yi qubčilaysan bičig: naiman külil-ün tümen bodan-u duradqal-i tododqayči tölge.* 'Prognostications of the ten thousand qualities of the eight trigrams. Book bearing the contents of the first volume. Lots explaining the subject matter of the ten thousand qualities of the eight trigrams.'

In the centre: Chinese title, *Mei hua i shu ch'üan pen. Mei hua i. 梅花易書全本. 梅花易.*

To the right: *Sine orčiyuluysan terigülegči čėčig-ün jiruqai: nigen debter orusiba.* 'Calculations of the plum-blossom newly translated. First Volume.' (This corresponds roughly to the Chinese title.)
Fol. 5. *Sine orčiyulyusan terigülügči čėčig-ün jiru-*

qai: yutayar debter. 'Calculations of the plum-blossom newly translated. Third Volume.'

Incipit: Uqayan-iyar sinjilekü tölge-yin onisu. de-lekei dekin-ü kereg el qarsi bui tula: tölge-ber eriyü: tegün-ü onisu-yi negemüi . . .

After the general introduction there follows a series of paragraphs with individual headings. Fol. 11 has a Chinese heading. The text appears to be a translation from the Chinese.

Qadayin süme, November 7th, 1938.

Manual of astrology and divination.

MONG. 511.

Photostat of a MS. *Pothi.* 61 foll. and back sheet. Varying number of lines. Approximately 17×45 cm. (11×40 cm.) Running hand; brush. Profusely illustrated with calendrical signs and with diagrams. Mongol pagination. Well preserved and apparently complete.

No title. A manual of astrological and divinatory matters, containing *inter alia* much calendrical information similar to that in MONG. 326.

Incipit (1 v): degedü medekü-yin nigülesküi usun bariyčid-ača sayin buyan-u qura-yi oroşuluyad . . . 8 r. A series of calendrical descriptions of each month. (See first folios of MONG. 326). The cyclical animal of the month is displayed in a drawing with its name in Tibetan, followed by the calendrical description of the month. Thereafter follows a diagram of thirty squares with illustrations and text, or text only, for each day. The illustrations in the daily tablets do not in general correspond with those in MONG. 326.
20 r-20 v. A list of the signs used in the daily tablets with short annotations giving the names of the signs.

21 r. A list of the twenty-eight asterisms with corresponding planets. *Incipit: qorin naiman naysidar-luya doluyan gray odun-i tokiyalduyul... uçaral-un sayin mayu-yi üjekü kürdün ene bui. kirdig: Ʒal naran Ʒal* and similarly for the remaining asterisms.

21 v:5. Prognostications and prescriptions. For a shorter version of this section see MONG. 326, fol. 27r. *Incipit: naran odun kemebesü: tngri-ner-ün grag kememü Ʒal činar bui naran odun küčün tegüs-ün čay-tur Ʒal oron-a sayubasu süme keyid baribasü... sayin bui: bulasi bolyabasu... mayu bui: čireg mordobasu naran uryuqui čay-tur morda: čireg-ün noyan ulayan debel emüsčü jigerde morin unuju ulayan kikiri bariju ulayan čimeg-iyer čimeyü... .*

Similar sections follow for *saran odun, Ʒal odun, usun odun, modun odun, altan odun, and sirui odun.*

24 v. Prognostications for each of the twenty-eight asterisms. *Incipit: basa qorin naiman naysidar-un yabudal eyin bui: kirdig naysidar-tur burqan takibasü... .* See MONG. 326, fol. 28 v:36.

32 r:31. *Incipit: enedkeg-ün kele-ber... mong-yolčibasü odun grag-luya tegüsüksen-e mörgümüi.* A conversation between the king *Sahadu* and the *tngri-yin ökin vima* in the course of which explanations of the cosmological system are offered. See also MONG. 326, fol. 43 r:33.

35 v. A section beginning *quluyana edür irua buu üje: dayisun-luya buu qadquldu... .* Similar prescriptions for each day. See MONG. 326, fol. 26 r.

35 v:10. A section concerning the *arban qoyar ejelegči*. *Incipit: arban qoyar efen anu kitad üsüg-tür jen čuu man bing ding gi (for chih) pun (for p'o) yü (for wei) čeng šiu ka bi kemen ungsimui: mongyol üsüg-tür: ejelegči: arilyayči... . Jen ejelegči edür ger jasabasu mör yarbasu ongyod-i takibasü bičiq-tür orobasu... . sayin: Ʒa-*

jar ülü köndö sang ülü negekü: sine ba qayučın ongyoča mören-e buu oroyul buu getülge: ede üiles-tür mayu. For correct nomenclature see the Pentaglot Dictionary Wu t'i ch'ing wen chien ed. Peking 1957, III, 4644-6.

Eleven similar sections follow.

37 r:21. Days for undertaking building. *basa nigen eki-dü: qota balyasun bariqu sayin edür kemebesü... .*

37 r:28. Days for accepting titles. *čola abqu sayin edür kemebesü: qubi sara naiman sara sayin: ro-gini udirabalguni udarasad sadabis sayin: sara usun modun altan ede sayin: taulai edür sayin: Ʒurban arban kiged (one word unclear) edür mayu.*

37 r:33. Days for undertaking building temples and houses, classified in a similar way to the previous paragraph. Also unsuitable days. *süme keyid ba ger bariqu sayin edür kemebesü: kirdeg roginini mig burvabalguni udirabalguni burvasad udirasad udirabadarabad ravadi ede sayin... .*

37 v:7. Days for bringing blessings upon religious edifices. *süme keyid ba nom burqan sitügen-i qutuy orusiyulqu sayin edür kemebesü... .*

37 v:16. Days for consecrating religious edifices, etc. *basa süme keyid ba suburya burqan nom kiged-i orusiyulqui rabnis keyikü sayin edür kemebesü... .*

38 r:5. A new section with the title obscured.

38 r:19. Days on which the *naiman ayimay* or eight classes (of gods, etc.) assemble and disperse. *Incipit: basa nigen eki-dü sara-luya edür qamtudaysan-iyar naiman ayimay-ud-un čiyulyan inu yerü dörben ekin sara-yin Ʒurban yisün-e čiyulumu: Ʒurban jiryuyan-a tarqamui... . ede čiyulqui edür aliba doysin üiles üiledbesü sayin tegün belge inu (illustration of thunderbolt) vačir bui: qariqui edür-ün belge inu jarimduy vačir bui:*

(illustration of a half-thunderbolt): *egün-dür doysin üiles buu üiled*. There follow more illustrated symbols and explanations, interspersed with tables and astrological descriptions.

51 r. *beri bayulyaqui sayin odun kemekü*. A list of eleven favourable stars, five favourable planets, and three good days for marrying one's daughter.

51 r:6. *nigen jüil ökin-i boytolaqu sara-yi üjekü kürdü bui*. Table of dates for marriage.

51 v. Four octagonal diagrams, with central titles, referring to marriage.

ökin-i boytolaqu kürdün bui.

beri mör yarqu kürdün bui.

beri gal-du mörgükü kürdün bui.

ökin-i boytolaqu kürdün bui.

52 r. A further marriage table; title obscured.

52 v. A diagram concerning the 'dog of heaven'. *tngrî-yin noqai kürdün*. A wheel with twelve houses and explanations.

A further diagram: *tngrî-yin noqai-yin ene kürdün-i ökin-ü . . . üjekü bülüge*. Diagram with twelve houses followed by a table.

53 r. A further series of thirteen paragraphs of prognostications concerning marriage.

Incipit: . . . beri bayulyaqu ba ökin boytolaqu sayin edür kemebesü . . .

55 r. A series of paragraphs concerning the days for performing certain actions. *basa nigen eki-dü tngri yaġar-un on sara edür çay möçe odun grag ede bügüde-yin eġen inu tngri-yin qara noqai bayumui: yayun-u tula kemebesü . . .* An explanation follows, together with various paragraphs concerning different actions: e. g.

55 v:14. *basa tariyan tariqu sayin edür kemebesü . . .*

55 v:20. *basa debel qubčisun eskeküi edür-ün sayin . . .*

55 v:25. *basa debel eskeküi inu . . .*

56 r:14. *basa nigen eki-dü debel emüskü sayin edür . . .*

56 r:22. *basa em neyilegülküi sayin edür . . .*

56 v:1. *basa bičig toya suryaqu ba orusiyulun toyin bolqu edür-ün sayin anu . . .*

56 v:15. *basa abisig abqu edür-ün sayin anu . . .*

56 v:25. *ġobalang-un tngri yabuqu edür-tür em ülü uyuqu . . .*

57 r:1. *quluyana edür irua ülü üjekü . . .* Similar sections for each of the twelve days; *terminatur: yaqai edür ökin ülü ögkü: yaqai ülü alaqu*.

58 v:3. *basa yaġar-un bayatud-un tere jüg çerig-ü negüüdel buu od: ökin beri buu ög buu ab: mör ba yasun buu ġarya . . .*

58 v:12. *basa qoyusun qomqa anu: bars sara öröne . . . jüg amui . . .*

58 v:18. *basa yaġar-un sünesü anu: bars moyai bečin yaqai edür-e oytaryui-du amui . . .*

58 v:25. *basa ?bajuu kemebesü*. Days when the ground must not be disturbed.

59 r. Table of the twenty-eight asterisms and their effectiveness. Table entitled *qayačıl-tu dörben edür anu*.

59 v. Table of the names, number of stars composing, appearance, and appropriate element of each of the twenty-eight asterisms.

60 r. Diagram: *küčün kürgen sögüdkü kürdün ene bui*. Information concerning marriage as given in the following text.

60 v. *basa nigen eki-dü sačuli sačuqu . . . edür anu*.

60 v:18. *basa nigen jüil odun erdem-i toġolabasu . . .*

60 v:30. *qorin naiman nayšidar-yi ilyabasu ölġei qutuy orusiysan naiman naysidar bui*.

This appears to be a copy of the text quoted by the Reverend A. Mostaert in *Scripta Mongolia*, II, 1956, part I, 50. See also Heissig, "Handschriften", 96.

Text ends at 61 v:32.

Manual of astrology. Erdeni-yin qayurčay.

MONG. 300.

Manuscript. *Pothi*. Thick, hard, brownish paper. 5 foll. 22–26 lines. 7×28 cm. (5.5×24.5 cm.). Black ink. *Calamus*. Mongol pagination in left margin.

No title, but fol. 2 r has the text title: *Burqan-u sasin arban jüg-tür delgerebesü ber erdeni-yin qayurčay neretü-yin sudur ene bui*. 'This is the canon called the Precious Box, the Buddhist Faith being diffused in the ten directions.' A manual of astrology.

This text corresponds in contents, though not textually, to the first foll. of MONG. 275 and 234 (see also MONG. 752). It contains the frame story of the questions put by the emperor *T'ang T'ai-tsung* to his ministers and answered by a learned lama. In this text the lama is called *Ingri-yin baysi tangsuy lama*. These various texts ultimately go back to the first folios of the Chinese *Fa shih hsüan tse chi* (*Tao-tsang*, Vol. 1108, *kuan*, *hsia*.) where the lama is identified with *Hsüan Tsang* (see fol. 1 r of *Fa shih hsüan tse chi*: *san tsang ho shang* 三藏和尚).

Incipit: *erte čay-tur tang ulus-un tayisung qung-dai qayan ber erdeni degedü tangsuy blama-dur eyin kemen jarliy bolorun: ene kü yirtinčü-yin amitan ber . . .*

Terminatur (5 v): *qara noqai qarayčın yaqai edür . . . ači tusa ügei mayu edür bui. Sayın buyan öljei.*

There follows another short paragraph:

Incipit: *arban qoyar sara-yin čoy-un edür yar-qui-yin yosun ene bui . . .*

Manual of astrology.

MONG. 286.

Manuscript. 3 single sheets. Chinese hand-made paper. Left-hand half of each sheet bears a dia-

gram with some words of text. Right-hand half has 6–8 full lines of text. 22.5×19.5, × 20.5 and × 22.5 cm. Black ink. Clear, running hand; brush. Sheet 1 has a hexagonal diagram, the others octagonal diagrams. Page edges have been irregularly cut and show large ink blots but these do not disfigure the text.

Arban qoyar sara-yin mör-ün kürdün-ü üjilge. 'Examination of the wheel of ways for the twelve months.'

The text of this item is evidently based upon, or most probably copied from, foll. 1 r of Volume II of MONG. 234. This in its turn is based upon the Chinese *Fa shih hsüan tse chi* in *Yü hsia chi* (*Tao tsang*, Vol. 1108, *kuan*, *hsia*.) (See MONG. 275 and 234.) Similar diagrams also in MONG. 275, foll. 66 r f.

First diagram:

Chinese title (*Tao tsang*): *Shang yüan Chiang chün so kuan chi hsiung chih t'u.* 上元將軍所管吉凶之圖.

Mongol title in print, MONG. 234, *degedü jiyang-giyun ejelegsen dörben terigün sara-yin kürdün bölüge.*

Mongol title in MS, MONG. 286: *degedü dörben Jangjun ejelegsen sara-yin kürdün: dörben terigün saran-u kürdün.*

In addition, the Chinese and Mongol prints explicitly state that the 'four first months' are the first, fourth, seventh, and tenth. The Mongol MS omits this.

The Chinese diagram consists of a circle divided into six segments. Each is labelled with a name and in the tablets at the circumference are the numbers of the days of the month, five assorted numbers to each segment. The Mongol print has a similar arrangement. MS. MONG. 286 has the same headings as the print, with one slight cor-

ruption, but has replaced the numerals by conventional circles.

All texts give indications as to what will happen should one commence a journey on any particular day.

The other two diagrams give similarly arranged predictions. The numerals indicating the days of the month are omitted likewise here by MONG. 286.

Manual of astrology.

MONG. 156.

Manuscript, *pothi*, 7 foll., 5.5×18 cm., 16 lines, black script with red marking-lines. Back leaf bears red stamp with Tibetan characters: *chaṃsam*. Pagination in Mongol and Chinese. Darkened Chinese paper. Complete.

Full title: *Arban qoyor(!) eḷilegči orusiba* 'The twelve rulers'.

A list of days and things auspicious and fatal. The names of the days, resp. constellations, are: 1. *eḷilegči*. 2. *arilyayči*. 3. *dügürügegči*. 4. *töbsidkegči*. 5. *toytoyči*. 6. *sakiyči*. 7. *ebdegči*. 8. *tüsigeči*. 9. *bütügeči*. 10. *quriyayči*. 11. *negegči*. 12. *qayayči*.

Terminatur (7 r): *Arban qoyar eḷilegči tegüsbei*.

Astrological text (kept together with other material).

MONG. 282.

Manuscript. *Pothi*. Fol. 1 is a thin, hard, single-thickness paper. Remainder is on Chinese hand-made paper. 37 foll. Irregular number of lines, about 19–24. 7×21.5 cm. Black ink. Fol. 1, *calamus*. Remainder running hand; brush. Diagrams with Tibetan lettering. Mongol pagination from 3 to 38. Incomplete: fol. 2 and the correct fol. 1 are missing.

No title. Fol. 1 is a twelve-squared table containing the names of the *arban qoyar eḷilegči*. (See MONG. 128, 156, and 511, 35 r:10).

Foll. 3–38 are described under MONG. 282 in section: Collections of Dhāraṇīs, p. 229.

Astrological treatise.

MONG. 128.

Manuscript. Chinese bound book. Chinese hand-made paper. 11 foll. 8–12 lines. 22×10.5 cm. Black ink. Running hand; brush. Folios unnumbered. Binding broken. The pages have been muddled but it seems that foll. 1 and 2 are present, together with the last nine, with a lacuna between. Otherwise the text is apparently unaffected.

No title. A handbook of astrological information falling into two sections. Foll. 1 and 2 give information classified under the name of the Twelve Rulers, *arban qoyar eḷilegči* (see MONG. 156, 282, and 511, 35 v:10).

Only the following headings are extant: *eḷilegči*: *arilyayči*: *dügürügči*: *töbsidkegči*: *toytoyči*: *sakiyči*: *ebdegči*: *tüsigeči*: *bütügeči*. The last three headings are missing.

Incipit: *eḷilegči-dü nirayilabasu jil sara qonuy yisün-dür ese ükübesü ed kiged olan ügüleḷči . . .*

The second section gives information classified under the names of the twenty-eight asterisms, starting apparently with *ašuwani*.

Incipit: *ašuwani 3 morin toluyai-yin küjügün oboy morin ebdegči: tngri inu gandari: idegen inu miqabal: kei-yin oron dayisun odun batu busu urbayči törögsed nasun inu 70-ača 80 kürtele amiduran: uran üge-tü: sayin dürsü-tü çayan nom emči-yin jüil: büjig egesig kög dayun-dur mergen: beye oyun batu ügei: sayuju ülü čidaqu: qura × yang.*

Twenty-seven similar patterns of entry follow.

Astrological data.

MONG. 303.

Manuscript. *Pothi*. Coarse Chinese paper. 10 foll. Irregular number of lines. 9.5×25 cm. 3 foll. in red ink; remainder in black. Two different hands; *calamus*. Folios unnumbered. Various diagrams and tables.

Various texts are concerned:

1. *Qurim-u üjilege*. ('Wedding prognostications'). This title written in left-hand margin in pencil.

(i) *Ökin-i ögkü tala-tu sara anu*. 'Propitious month for giving away one's daughter.' This contains tables similar to the text of the section of the same title in MONG. 234, I, fol. 66 v. One folio.

(ii) *Ökin-ü tala-tu sara-yi üjekü anu*. 'Examining the propitious months for a daughter.' Tables. One side of one folio.

(iii) *Ökin ögkü beri abqui-du toyalaqu kürdü*. 'Wheels for calculating the giving of a daughter and receiving of a daughter-in-law.' Three diagrams with text. Very similar to the section of the same title in MONG. 234, I, fol. 65 r.

(iv) One side with miscellaneous astrological detail concerning this matter.

2. *Arya bilig* ('Wisdom and method'). Three folios in red of tables consisting of forty one headings with notations for each.

Divination concerning the days for shearing beasts.

MONG. 274.

Manuscript. *Pothi*. Thin, hard paper. 3 foll. Irregular number of lines (12-23). 6.5×22 cm. Black ink. Running hand; brush. Paper cracked, edges broken. Written in Mongol on one side only. Foll. 2 and 3 have Tibetan on the other side. Fol. 1 r has a red stamp with the Tibetan syllable ya.

Text title: *mal-un üsün kiryaqu edür anu*. 'Days for shearing the hair of beasts.'

The text lists the days of the month from 1 to 30 and gives prognostications if the beasts' hair is sheared on any particular day.

ASTRONOMY, CALENDARS

Astronomical tables by F. Verbiest, S. J. (1680).

Mong. 522.

Peking xylograph, double-leaved book, 1 + 11 + 1 foll., 21.3×38 (19.3×20.5) cm., 5 lines, cover page and back cover yellow paper, brown cardboard-binding of the eighteenth century.

Red title-label:

Ingressus solis in 12 signa et semi signa zodaica idiomate Tartarice 1680.

Title on title-page: *Dayičing ulus-un engke amuyulang-un arban yisüdüger on-u orčilang-un ma-*

γad toya 'The fixed times of the (rotating) world for the ninetenth year *K'ang-hsi* of the great *Ch'ing* Dynasty'.

The title-page shows further the following remark in Mongol: *Kin tiyen kiyen yamun-ača ayiladyaju. orčilang-un mayad toya-yin bičig-yi tamayalan kijü delekei-dekin-dür tarqayaba. qayurmay kibesü. čayača-yin bičig-ün yosuyar čab-čijü alamu. bariyad ginjileküi kümün-dür tabin (l)ang alban-u mönggü-ber šangnamu. ker-ber kin tiyen kiyen yamun-u qoyinaki-yin tamaya*

ičikei bolbasu sayar ügei qayurmay qoyinaki . . .

'It is made public by the Board of Astronomy (*Ch'in t'ien chien* 欽天監): The book of certain times of the (rotating) world has been printed and dispersed amongst the inhabitants of this earth. In case there is some imitation made (the perpetrator) is to be put to death by beheading according to the code of laws. The person who catches and chains (the perpetrator) is to be rewarded with 50 ounces (silver). In case the seal of the Board of Astronomy at the end is of shallow red (?) it is positively an imitation behind . . .' Besides this remark a transliteration in Latin letters has been added in old ink. On top of this the same Latin title as on the red title-label has been added in an old, flowing hand as well as: 'Auctore P. Ferdinando Verbiest Soc. Jesu. *Astronomia Perfecto in curia Pekinensi.*'

Fol. 1: Mongol title; red seal of the *Ch'in t'ien chien*.

Incipit (1 e:2): *Tu qota-yin šin tiyen fu qotan-ača Jokiayasan čay ba orčilang-un toya . . .* Cf. Plate XII.

Terminatur (11 r): *ene jil-dür yurban jayun nayan dörben edür. tariya nigen qonoy-tur üiledkü. qoyar luu qura oruyulqu. arban nigen üker-iyer tariqu. arban qoyar kümün arčiqu.*

Mongol version of F. Verbiest, *Ingressus Solis in XII signa et semi signa zodiaci*, Pekini 1680.

For the author P. F. Verbiest, S. J. (1659–88) and his astronomical work in China see H. Bernard, S. J., "Ferdinand Verbiest, Continueur de l'Œuvre scientifique d'Adam Schall," *Mon. Ser.*, V, 1940, 103–140; P. Pfister, *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne mission de Chine 1552–1773*, Shanghai 1932, 338 f.

Old signature: Manchu 46.

Calendar (1898).

MONG. 67.

Manuscript. Chinese bound book. Chinese hand-made paper. 4 + 60 foll. (numbered) plus 1 fol. and cover at each end. 6–7 lines. 22.5 × 11.5 cm. (19 × 11 cm.). Black ink. Certain numerals are ringed in red. Clear hand; brush. Marginal title *Kuang Hsü* 光緒. Folios numbered in Chinese style and with Chinese numerals. Copy dated 1925 in Manchu and date copied in pencil in Mongol.

Altan toli-yin möngke toytayul. 'The eternal order of the golden mirror.' An extract from the official calendar *Wan nien shu* 萬年書 for the sixty years beginning with the first year of *Kuang Hsü*.

For a Mongol version of *Wan nien shu*, see Heisig, *Blockdrucke*, No. 215. This text, the work of *Janggi Guusiga*, is mentioned in the preface to the present text, fol. 2 r.

1–4 r. An explanatory preface. *Incipit*: *Jarliy-iyar toytayaysan tümen on-u čay ularil-un toyan-u bičig bolbasu . . .*

The preface is dated 1898: *dayičing ulus-un badarayul-tu törü-yin qorin dörbedüger on sirayčün yaqai jil-ün ebül-ün dumdadu sara-yin sine-yin nigen-e bičijü tegüskebei.*

4 r–4 v. A list of the twenty-eight asterisms, numbered. *Incipit*: *qorin naiman odun-i cidra-bar ekilegsen toya anu.*

1–60. Calendrical information for the months of each of the sixty years following 1875.

Manchu colophon gives the date of the copy as 1925. The date is given according to the years of the *Kuang-Hsü* period: *Badarangga Doro-i susai emuci aniya ilan biyai-i tofohon de sayin inenggi.* This is repeated in pencil in Mongol:

Badarayul-tu törü-yin tabin nigedüger on yurban sara-yin arban tabun-u sayin edür-e. 'On a good day, the fifteenth of the third month of the fifty-first year of *Kuang Hsü.*'

Calendar (1918).

MONG. 284.

Manuscript. Single sheet. Chinese hand-made paper. 35 lines + title at top, in 20 lines. 23×48.5 cm. Black ink, punctuated in red. Clear, running hand; brush. Folded in 8 accordion folds. Well preserved. Left margin has in large, red Chinese characters 張成烽 and in smaller characters 平泉人, i. e. *Chang Ch'eng-feng*, a man of *P'ing ch'üan*.

Dumdadu arad ulus-un doludüger (sic) on-u sira morin jil-ün çay ularil toyan-u biçig-ün tobçiya kemegçi qorin dörben ularil-i darayalan biçigsen ebkemel. 'Folder in which are written the twenty-four seasonal periods, and known as the summary of the calendar for the seventh year of the Chinese Republic, the year of the Yellow Horse.'

A calendar for 1918, month by month, showing the date of occurrence of each of the twenty-four solar terms.

Manual of calendrical information.

MONG. 326.

Manuscript, *pothi*. Thick, brownish paper. 55 foll. Irregular number of lines, varying at least from 29 to 42. 9.5×32.5 cm. (8×27.5 cm.). Black ink. *Calamus*. Many coloured illustrations. Most folios numbered in Mongol. Paper very browned and apparently burned at edges. Front cover much reduced in size. Text perhaps incomplete. Fol. 35 missing. Undated, but an old MS.

No cover title. An almanach and manual of calendrical information. Fragmentary text title: . . . *Jula nere-tü litu buyu.* 'This is the almanach entitled *Lamp* . . .'

Incipit: Jula nere-tü litu buyu. tegün-dür jil-ün terigün quluyana: sara-yin terigün bars: möče çay-un terigün ör geyikü: naran uryuqu-yin terigün taulai: maqabud-un terigün modun: grag-un terigün adiya: toya-yin terigün yal: nagçdar-un terigün kirdig.

There follow twelve sections, one for each month of the year, giving first general information about the place of the month in different calendars and then information regarding each day. These latter small sections are illustrated by means of various symbols, in colour. Pattern of entry for the month (the second entry; the first being incomplete):

Enedkeg-ün çay-un kürdüçin-dür qabur-un terigün udirabalguni sara: tariyaçin-dur qabur-un eçüs sara: qara kitad-un toyaçin-dur qabur-un dumdadu sara: töbed-tür taulai sara: mongyol-dur qoyar sara kememüi: taulai sara mön-ü tula: belge anu mod bügüde Juljajalaysan-i medeju taulai çandayana qosiyalamui: oytaryui-dur udirabalguni nagçdir-iyar ör geyimüi: yajar-tur dulayan-u ayur oroju usun yajar çöm gesüyü: Jayura eliye sibayun qosiyalamui: qung keriyе ugियाqui çasun oroyu: naran jiyasun-u ger-tür orusiysan-u tulada: usun-dur qamuy jiyasun güimüi: edür qorin naiman qubi: söni yuçin qoyar qubi: qorin nigen-e üre tariyan-u sayin mayui-yi beleglemüi: amin sakiyulsun dorona: joliya mör öröne umara: qoyusun qomqa umara: yeke tngri emüne: sitügen-ü eke üker yajar-a: qoyar sara-da qudaldı kibesü: çirig mordabasu: busud-i aryabasu sayin. A similar pattern follows for the other months.

Pattern of entry for the day:

nigen sine saran odun tegüs burvabadirabad beçi yafar-un efen öröne joliya dorona emüne (on left of panel): one or more symbols (on the right): name of an element, and also one or more syllables.

For similar entries concerning months and days see MONG. 511, foll. 8 r f.

26 r. Prognostications for individual days.

Incipit: quluyana edür irua tölge buu üfe: dayisunlüge buu qadquldu: . . . qualdü kibesü: buyan üiledbesü ger baribasü: degerme qulayai yabubasu sayin.

Similar sections follow for other days. See MONG. 511, 34 v.

27 r:8. *naran odun degere tngri-ner-ün brag kemeyü: yal-un çinar buyu . . .*

Similar sections follow, relating to *saran odun, yal odun, usun odun, modun odun, altan odun, sirui odun.*

28 v:36. Prognostications relating to the asterisms, starting with *kirdig*. Under each asterism are listed actions which may or may not be performed at the time concerned, together with the results to be expected from certain occurrences. E. g.: *kirdig nayçidar-tur burqan-i taki: dalalya dalal: öglige ög: süme suburya bosqa: doysid-un üile üiled: erdem sur: nom nomla: sine ger ba: qota jasa: öri ab . . . eden-dür sayin: köbegün töröbesü jiryuyula boluyu: sine degel eskibesü tüleyü . . . kümün ükübesü jiryuyan kümün üküyü . . . mör yarqu: ajirya buyura buqa talbiqu: belbesün eme abqu ökin ögkü: beri abqu . . . eden-e mayu . . . ed aduyusun jabqabasu: dorona emüneçe jiryuyan kümün qulyaju abuba . . . temür-tü yisün nidü-tü balyasun-u sür kemekü nayçdar buyu: jiryuyan odun-u düri inu üsün duyilayçi tongyaray-tur adali bui.*

Similar sections follow. *Terminatur* should occur on fol. 35, which is missing.

36 r:12. *Namō guru udiyana nere-tü yafar-un çimeg badma sambhaba baysi . . . çay-un kürdün-ü erke ber bolyaju üjügülbei. yambarba sayin üiledbesü: jil sara-yin ba mayu: brag-ud-un sayin ba: mayui: edür söni kiged çay möçe-yin sayin ba: mayui: qorin naiman nayçidar-un sayin ba: mayui-yi biçjü qoyitus amitan-u tula talbibai.*

36 v:10. An explanation of the symbols used in the first part of the manuscript. *Incipit: basa nigen eki-dü qara edür kemesesü . . . tegün-ü belge qara yurbalçi.*

Many descriptions, with coloured illustrations, follow.

43 r:11. Cosmological explanations given by *Padmasambhava*. *Incipit: Basa nigen eki-dü badma sambhaba baysi-dur çambudib-un efen: hrasrong sayabça qayan ügülerün: töröküi üküki-dür qamuy amitan-u amin nasun urtu ba uqur . . .*

43 r:33. *Incipit: enedkeg-ün kele-ber . . . mong-yolçilabasu: odun brag-luya tegüsüsen-e mörgümü.* See also MONG. 511, 32 r:31.

A series of cosmological explanations concerning the stars and planets and their efficacy, cast in the form of a question-and-answer dialogue between a king named *Sadu* (MONG. 511 *sahadu*) and a maiden named Queen *Bima* (MONG. 511 *vima*).

45 r:25. *basa nigen eki-dü yafar-un bayatud bayiqu jüg: çirig ba: negüdel ba: ökin beri buu ög buu yabuu mör ba: yasun buu yarya . . .*

45 r:33. *basa nigen eki-dü yafar-un efen tayisui qamiya bügesü: tere jüg çerig ba: negüdel buu yabu: ökin beri buu ög buu ab: mör ba yasun buu yarya: yambar ba üile tere jüg buu üiled . . .*

45 v:3. A section concerning the 'black dog of heaven.'

Incipit: basa nigen eki-dü tngri yafar: on sara edür çay möçe: brag odun ede bügüde-yin efen inu: tngri-yin qara noqai bayumu: yayun-u tulada

bayumui kemebesü kümün ba yerü qamuy amitan-i toyolaju medekü-yin tula bayumu . . . beye inu . . . kümün beye-tü noqai terigü-tü: yaqai qosiyu-tu sibayun jigür-tü: kimusu-tu segül-tü qara öngge-tü . . .

A picture is given, and the position of the dog described for the different months. Prescriptions for actions made in the directions concerned are then given.

46 r:8. A section giving information about big and small months and months in general.

Incipit: manjusiri-dur mörgümü: nigen jil-dür arban qoyar sara bolai: jiryuyan yeke bars ekilemü: jiryuyan üçüken beçin ekilemü . . .

46 r:41. A further section concerning the 'black dog' and his subordinates and their influence.

Incipit: basa nigen eki-dü doysid-un qayan anu qara noqai . . .

46 v:35. A section concerning the 'five oxen of the earth'. *Incipit: enedkeg-ün kele-ber . . . mong-yolčilabasu: yañar-un tabun üker kemeyü . . .*

47 r:1. An account of the five oxen of different colours who dwell in mount Sumeru. *Incipit: Emüne tangyud: öröne töbed: umara enedkeg: dorona sartayul: dumda kitad bülüge . . . jil-ün esergü mayui ba ede bügüde-yi tabun üker-iyer uqaydaqui. Terminatur 49 v:11.*

50 r. A short collection of texts, tables, and diagrams on the question of suitable dates for giving one's daughter in marriage or taking a daughter-in-law.

Qadayin süme, January 1939.

MEDICINE

Medical text. Dörben ündüsün.

MONG. 308.

Manuscript, foll. 3–73, approx. 27×9 cm., 21–26 lines, *calamus*-written in old hand on strong, hand-made paper, many passages emphasized by means of yellow or red dots. Mongol pagination on recto, left. Tibetan pagination until fol. 10, then given up, incomplete, foll. 44–45 missing.

Incipit (3 r): Uqayatu arsi-dur eyin kemen öçirün. ayi injana üfigülügçi uqayatu aris-a . . .

Chapters II–XL of the first volume of *Rasiyan-u jirüken nayiman gesigütü niyuča ubadis-un ündüsün* (see MONG. 385; 288), copy of the Peking xylograph (Heissig, *Blockdrucke*, No. 125). Translation into Russian: A. Pozdneev, *Učebnik tibet-skoj mediciny*, St. Pbg. 1908. See further W. A.

Unkrig, Introduction to C. v. K. Krasinski, *Tibetische Medizinphilosophie*, Zürich 1953, XVIII–XIX. Cf. Šamba, "Garčig", No. 52/61.

Medical text. Dörben ündüsün.

MONG. 385.

Manuscript, *pothi*. Russian paper. 14 + 95 foll. Fasc. I, 22 lines. Fasc. II, 32 lines. 11×36 cm. Black ink. Square hand; brush. Mongol pagination. Well preserved. Copy not dated.

Nigedüger debter: rasiyan-u jirüken naiman gesigü-tü niyuča ubadis-un ündüsün ijayur-un ündüsün kemekü orusibai. 'First part: Lofty origin of the roots of the essence of *rāsāyana*, the secret science of the eight parts.'

A manuscript copy, undated, of part of the translation by *Güüsi Minčuur rdorje*.

See Heissig, *Blockdrucke*, No. 125; Šamba, "Garčig", No. 52/61.

Bought from *Tamirinsürüng*, November 4th, 1938.

Medical text. Dörben ündüsün.

MONG. 288.

Manuscript. *Pothi*. Chinese hand-made paper. 4 foll. 24–25 lines. 8.5×27.5 cm. Black ink. Running hand; brush. 1 fol. only numbered *qoyar*. Edges of folios torn. Enclosed are 5 slips of paper, of length 21.5 cm. and of varying widths from 3.5 to 9.5 cm., and evidently remnants of an original sheet. Mongol text with numbers and a few Tibetan letters. Brush. Ends torn.

End title *Nigedüger bölüg rasiyan-u jirüken naiman gesigü-tü niyuča ubadis-un ündüsün-eče nomlaqui ündüsün tegüsbe*. 'Principles of instruction from the first chapter of the essence of *rāsāyana*, the roots of the secret science of the eight parts.'

An extract from the longer medical manual.

The slips contain lists of the numbers of the days of the month. On one fragment are the words *qoni-u kesig* as a heading, whence it appears that these fragments should be classed as an astrological text.

Medical text. Dörben ündüsün.

MONG. 295.

Manuscript. *Pothi*. Paper. 16 foll., foll. 1–5 on a roughish white paper; foll. 5–16 on a smoother, greyer paper. 15–17 lines. 8×21 cm. (6.7×18.5 and 7×18.2 cm.). First 5 foll. have a black-lined border and the remainder a red one. Black ink. *Calamus*. Foll. 1–5 are written thicker than

the remainder. The last 12 lines (4–15) of fol. 16 are written with a thinner instrument still. Mongol pagination thus: 1 to 5 (*uridu tabu*) and 5 to 16. Well preserved.

Fol. 16 v bears 7 lines of pencilled Mongol script. *Rasiyan-u jirüken naiman gesigü-tü niyuča ubadis-un ündüsün-eče sudal barin ebečin-i taniqu sudur orusiba*. 'Canon on diagnosing disease by feeling the pulse, (taken) from the roots of the essence of *rāsāyana*, the secret science of the eight parts.'

An extract from the longer medical treatise.

Translated by *Sürüm Jamso* while working with the doctor *Songrub*. (16 r *emči songrub-tan simtaqui-dur sürüm jamso ber orčiyulbai*.)

The translation does not agree with the xylographed edition (MONG. 444; Heissig, *Blockdrucke*, No. 125).

Incipit: Namo budha-a: namo dharma-a: nama (sic) sangha-a: tende-eče ilaju tegüs nögčigsen: anayayči em-ün blama biiduriyan-u gerel qayan tere diyan-ača bosuyad: dürbel ügei kemegdekü em-ün samadi-dur tegsi orobai . . .

See MONG. 293.

Medical text. Translation of IHan-thabs.

MONG. 444.

Peking block-print. *Pothi*. Paper. 392+1 foll. 31 lines. 11×51 cm. (7.7×46 cm.). Mongol pagination in left margin. Chinese pagination in right margin. Chinese border signature *yao* (藥 for 藥) in right margin. Foll. 1 v to 3 v have text in Sanskrit, *Lañ-tsha*, Tibetan, and Mongol letters, with illustrations of deities, all executed in red. Final fol. also has figures in red. Remainder black. Copy dated 1747. Left margin title: *emlege-yin arya*.

Rasiyan-u jirüken naiman gesigü-tü niyuča ubadis-un erdem-ün ündüsün-ü emlege-yin arya ebersil-ün qalayun enelge-yi arilyayči gadpura čay busu-yin ükül-ün salma-yi oytaluyči: ildün kemekü-eče ebečin-ü siltayan terigüten-i üfügülügen sudur orusiba. 'Canon pointing out the nature of sicknesses, from (the work) called Methods of Treatment of the essence of *rāsāyana*, the roots of wisdom of the secret science of the eight parts; the camphor which dispels the hot sufferings of sickness; the sword which cuts the snare of untimely death.'

See Heissig, *Blockdrucke*, No. 106 for a description of this manual of medicine, the Tibetan *lHan-thabs*.

Translated by *Ülemji-bilig-tü sirege-tü güüši*, also known as *Jarud dge-sloñ Chos-kyi-rgya-mtsho*, in 1747.

Fol. 91 r:8: *doronaki sasin-u sadun degedü boyda blama-yin Jarliy-iyar ülemji bilig-tü sirege-tü güüši kemekü busu nere Jarud dgislüng čös kyi rgya mcho nere-tü orčiyulun üiledbei.*

Fol. 91 v:8: *rudra kemekü temür bečin jil-ün šušay sara-yin arban tabun-a: šaggya-yin arsalan ariyun idege-tü qayan-u köbegün bolun törögsen-eče inaysi qoyar mingyan doluyan Jayun naiman jil boluysan arban yutayar on angqa sayitur boluysan yal taulai jil-ün margašir sara-yin sine dergel dügürügen edür-e: . . . orčiyulun tegüskegsen egün-e . . .*

Fragment of medical text. Dörben ündüsün.

MONG. 434.

Xylograph, *pothi*, fragmentary, foll. 31 r-95 v, 11.5×55.5 cm. (8×51 cm.), 40 lines, foliation in Mongol and Chinese. Chinese paper, last pages slightly damaged. Right: Chinese block signature 貞 chen.

Foll. 31 r-95 v of Vol. IV of *Rasiyan-u jirüken nayiman gesigütü niyuča ubadis-un ündüsün* ('Essence of medicine, root of the secret teaching about the eight branches'), a Peking xylograph of the mid-eighteenth century (Heissig, *Blockdrucke*, No. 125). Cf. Šamba, "Garčig", No. 52/61.

Medical text. Diagnosis by means of feeling the pulse.

MONG. 293.

Manuscript. *Pothi*. Thin, soft paper. 20 foll. 26 lines. 6.5×30.8 cm. (5.2×26.8 cm.). Black ink. *Calamus*. Black-lined frame. Mongol pagination in left margin. Corners rubbed. Fol. 13 badly torn at right-hand end. Incomplete.

Em-ün qoyitu ündüsün orusiba. 'The final root of medicine' (Also as margin title). See MONG. 295 which has a similar but not identical text.

Incipit: tendeče ilaju tegüs nögčigsen amidurayulun Jokiyayči viduriya gerel-tü otačis-un qayan burqan ber tere diyan-ača bosču: dürbel ügei kemekü em-ün diyan-dur tegsi orolduju abai.

The text is similar to that of the first chapter of the fourth volume of the Peking block print *Rasiyan-u jirüken naiman gesigü-tü niyuča ubadis-un ündüsün* (Heissig, *Blockdrucke*, No. 125) but not identical. Like MONG. 295 it deals with the diagnosis of disease by means of feeling the pulse.

Medical prescriptions.

MONG. 291.

Manuscript. *Pothi*. Thick, greyish paper. 12 foll. 17 lines. 7×22 cm. (6×18.5 cm.). Black ink. Square hand, *calamus*. Spots of red paper stuck to the folios here and there. Some interlinear

Tibetan. Pagination in Mongol and Chinese numerals. Title is written twice on fol. 1 r, in *calamus* and in brush. Well preserved.

Em-ün eldeb ubadis. 'Medical instructions of all sorts.'

A medical handbook containing a series of prescriptions of various sorts.

Incipit: namo maha gova ha geče(?) arura-yin(?) ubadisun yurban em-iyer ebečin Jedkür-i arilyaqui kemebesü . . .

Terminatur: sidün ebečin-dür dalan terigü-yi tüle-ged ünesün-i sidün-ü Jabsar-tur anu dürgebesü ete-gekü boluyu.

Bought from a *Tümet* family at *Usutu*, NW. of *Kuei-hua*.

Medical terminology.

MONG. 310.

Manuscript, *pothi*, 8 foll., 30.4×7.3 cm., 29 lines, black script bordered in black, Mongol pagination. Complete.

Em egüber nere-yin udqa-yin dokiya barilduyuluysan orusiba 'Orthography of the meaning of medical terms'.

Translation of a Tibetan xylograph from *dGa'-ldan-phun-tshogs-gliñ* as stated by the colophon (8 v): . . . *em-ün sudur-un nere-yin udqa-yin dokiya bayši birojana kelemürči ber töbed-tür udqa mungqurad-yin tula jokiyabai. üčüken biligten-ü sefig arilaqu boltuyai . . . dga'a ldan gun (sic!) čogs gling-tur keb-yi бүтүгөбөй. Mamghalam* – 'The orthography of the meaning of the terms of the medical *sūtra* has been compiled in Tibetan by the translator *Vairocana* for the sake of those who are lacking the knowledge.

May it destroy the doubts of the less educated . . . the printing-blocks were prepared in *dGa'-ldan-phun-tshogs-gliñ. Maṅgalaṃ.*'

Trilingual list of medical drugs.

MONG. 68.

Xylograph, double-leaved book, 10 foll., 13×22 (12×16.8) cm., 4 lines Tibetan-Chinese-Mongol. Yellow paper covers. Complete.

Title on title-page: *Sman sna-tshog-gi pen chan – Eldeb jakid garčay orulyaba – 明藥 Ming-lo* (Should be read 藥 *yao*).

A list of 340 (in actual fact 352) medical drugs in Tibetan and Chinese, a Tibetan-Mongol preface and colophon. A Tibetan phonetical transcription is given for each Chinese name.

Incipit (1 r): Otačis-un qayan busqan-a bisireliyer mörgüged . . .

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| 2. <i>Čilayun em (rdo sman)</i> 'Mineral drugs' 2 r–3 r | |
| 3. <i>Sirui-yin em (sa sman)</i> 'Earth-drugs' 3 r–3 v | |
| 4. <i>Modun em (šiñ sman)</i> 'Woods' . . . | } 3 v–6 v |
| 5. <i>Simen em (rtsi sman)</i> 'Liquid drugs (Juices)' | |
| 6. <i>Tala-yin em (thañ sman)</i> 'Remedies from the plains' | |
| 7. <i>Ebesün em (sño sman)</i> 'Herbal drugs' 6 v–8 v | |
| 8. <i>Amitan-u beye-eče yaruyusan anu (srog-chagslas byuñ-ba)</i> '(Remedies) obtained from living creatures' | 8 v–9 v |
| Colophon | 9 v–10 v |

The 352 names of medical drugs have been collected from various sources (1 v) for preventing the cheating of Mongol buyers by the pharmacies

(10 r), by the headmaster of the Tibetan School in Peking *Gombojab* personally (For this Mongol scholar of the eighteenth century and his work see Heissig *Blockdrucke* p. 89; de Jong, *T'oung Pao*, XLIII, 1955, 309-311; Pučkovskij, *Rukopisi*, 40; *Ganga-jin uruskhal*, Moskva 1960, 5-9).

Terminatur (10 v:3): *Tangyud suryayuli-yin sayid mgon bō sgyab yar-iyar bičin üleddüged ayui yekede ürgüčigülkü-yin tula keb-tür seyilgebei. Mangghalam kurvantu.* See Heissig, *Blockdrucke*, No. 102.

Trilingual medical manual.

MONG. 443.

Xylograph, *pothi*, 34 foll., 61×12.3 cm., restored, illustrations coloured by hand in blue, yellow, and red, Chinese block signature right: 本草 *Pen-Ts'ao*. Tibetan pagination left, complete.

Title on title-page: *Dri-med śel-phreñ-nas bśad-pa'i sman-gyi 'khruñs-dpe mdzes-mtshar-mig-rgyan* 'Eye ornament (consisting of) the beautiful and wonderful matters of medicine explained (according to) "The Crystal Chain without Smell".'

An illustrated manual of the ingredients of medicines, anatomical details, etc. The colophon names as the author: 'Tsho-byed-kyi rig-pa smra-ba'i dge-sloñ *Ye-śes-don-grub-bstan-pa'i-rgyal-mtshan* 'The *dGe-sloñ* who talks about the science of medicine is *Ye-śes-don-grub-bstan-pa'i-rgyal-mtshan*', who compiled his work because (colophon): *yul dus 'dir sman nos 'dzin-la 'khrul so ches snañ-ba'i gso thabs-su* 'concerning the curing-methods it is evidently so, that there are mistakes in the understanding of medicine in this country at the time...' He used various sources of which he mentions for the herbs the Chinese *Pen-ts'ao*, for the anatomical sketches

the *sMan-bu* by *Sum-pa-mkhan-po* and some MSS by a *ICañ-skya*, for the instruments the *gŽuñ-ris gži*. The work as compiled in the first quarter of the nineteenth century since the author mentions in reverence the *Zam-tsha rin-po-che 'Jigs-med-nam-mkha'* who was called to Peking in *Chia-ch'ing* 8, 1803, and enthroned as abbot of the *Yung-ho-kung* (see G. Huth, *Hor-chos-byuñ. Geschichte des Buddhismus in der Mongolei*, II, Strassburg 1896, 358; G. N. Roerich, "The Author of the Hor-chos *hbyung*," *JRAS*, 1946, 192).

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| II. Illustrations of minerals | 6 v-8 r |
| III. Illustrations of plants | 8 v-22 r |
| IV. Illustration of animals | 22 r-26 r |
| (Foll. 22-24 reproduced on the dust-cover of Edward Conze, <i>The Buddha's Law among the Birds</i> , Oxford 1955, and also on pp. 47 and 62; some remarks on the work pp. 60 f.). | |
| V. Illustrations of surgical instruments | 24 v-28 r |
| VI. Anatomical tables | 28 r-33 r |
| Colophon (in Tibetan) | 33 v-34 r |

Nearly all the plants and animals have their names added in Tibetan, Chinese, and Mongol (not Manchu as erroneously stated by Conze, *op. cit.*, 61).

For the history of the main source, the Chinese *Pen-ts'ao*, see O. Karow, *Die Illustrationen des Arzneibuches der Periode Shao-hsing vom Jahre 1159*, Leverkusen 1956 (Zur Geschichte der Arzneibücher (*pen-ts'ao*) in China), 3-17.

Trilingual medical manual.

MONG. 442.

Xylograph, same work as MONG. 443, foll. 1-34. Right part of fol. 1 missing.

Handbook of medicines. 1872. Edition of 1909.
MONG. 87.

Block print. Chinese bound book. Thin Chinese paper. 67 foll. (1 to 66 with 2 foll. numbered 58). 8 lines. 25.3×14.2 cm. (20.5×11.5 cm.). Black ink. Well preserved, but cover title-slip is torn off at the bottom. Bound in yellow paper. Copy dated 1909.

Bükün-e tusalaqu eldeb jüil em-yin nayirulya (kemekü orusiba). 'Collection of various medicines, helpful in all cases.' A manual of medical prescriptions together with a list of drugs.

Chinese cover and centre-margin title: *P'u chi tsa fang* 普濟雜方.

Tibetan cover title: *Kun-phan sna-tshogs sman sbyor zes-bya(-ba bžugs-so).*

See Heissig, *Blockdrucke*, No. 214 for a description of the original (1873) edition of this work of which this copy is a later re-issue.

Prescriptions are given for use in the following cases: Diseases of the head and face (1 v), of the eye (3 r), of the teeth (7 r), of the ear (11 r), of the nose (13 r), of the mouth (14 v), of the tongue (16 r), of the throat (17 r): women's complaints (21 r), children's complaints (26 v): external ulcers (30 r), knife wounds and injuries to bones and flesh (38 r), dog and snake bites (44 r): antidotes for poisons (47 r): preventative measures against infectious diseases (48 r): diseases of the 'six vessels' (49 r).

54 r. A list of the names of the medicines recommended in the text, given in Mongol, Tibetan, and Chinese with the pronunciation of the Chinese figured in Manchu letters.

The book was compiled in 1872 at the behest of the lama *Üiceng šabrong* of *Alashan* by the *Meyiren-ü Janggi Guusiga* of the *Alaşan qoşoi čin*

wang banner who, having studied translations in four languages, put together to the best of his ability a list of the drugs easily available in Mongolia. (. . . *alaşan-u qosiyun-u dotora üiceng šabrong kemen čola aldar ergügsen . . . blama ber . . . duradqaysan ildar-a dayičing ulus-un büirin-tü Jasayči-yin arban nigedüger on-du sidartur yabuqu alaşan qoşoi cin wang-un qosiyun-u meyiren-ü janggi guusiga nere-tü ber manju töbed mongyol kitad dörben jüil üsüg-ün orčiyulya üčüken tedüi suruysan megüs oyun-u kiri-ber mongyol yajar-a em anu kilbar oldoqu emnelgeyin nayiralya-yi üčüken tedüi orčiyulju bükün-e tusalaqu eldeb em-ün nayiralya kemen nereyidcü. . . bičiged keb-tür seyilgejü tegüsüged.* Foll. 65–66).

A Chinese postface on fol. 66 v, cut to replace the original Chinese postface of 1873, gives the date of re-cutting as the first year of *Hsüan T'ung*, 1909. Cf. Šamba, "Garčig", No. B. 913/615.

Handbook of medicines. 1872.

MONG. 88.

Manuscript. Chinese bound book. Chinese hand-made paper. 36 foll. + front and back covers. 12 lines. 21×22 cm. Black ink. Rapid, running hand; brush. Folios unnumbered. Fol. 2 r blank. Well preserved, but edges rubbed and fol. 36 is badly torn at the edges.

Bükün-e tusalaqu em-ün nayiralya orusibai. 'Collection of medicines helpful in all cases.'

This is a medical handbook, a manuscript copy of MONG. 87. The version is incomplete. Thus three lines of fol. 3 of the print are lacking, also foll. 54 r–54 v of the print, while the list of medicines stops with the first three names on fol. 60 v of the print.

Handbook of remedies.

MONG. 294.

Manuscript. *Pothi*. Paper. 18 foll. 24 lines, 30.5×8 cm. (24.5×6 cm.). Black ink. Square hand; *calamus*. Red-line frame. Tables and diagrams on foll. 17 and 18 and some interlinear Tibetan lettering throughout the text. Mongol pagination. Fol. 1 badly reduced in size, with some text missing. At least 1 fol. is missing at the end, by comparison with MONG. 21.

Eldeb čiqula kereg-tü angqa debter. 'First volume of various important (remedies)'.

A manual of medical practices. See the printed text MONG. 21 and Heissig, *Blockdrucke*, No. 103. Cf. a copy in Ulaanbaatar, Šamba, "Garčig", No. E. 433/615.

Incipit: (*Namo*) *mančusiri-yi naran* (-u *geyigül-küi*) *metü*. . . (i. e. with fol. 1 r of the second part of the printed version).

Terminatur: *uyilaqui-yi sakiyu* (i. e. with fol. 33 r:6 of the second part of the printed version).

This MS gives only the second part of the print, omitting entirely the first eight folios.

Handbook of remedies.

MONG. 21.

Block print. Chinese bound book. 8+34 foll. 6–8 lines. 20.5×13 cm. (15×10.5 cm.). Some tables and diagrams. Occasionally some interlinear Chinese and Tibetan script. Well preserved. Copy undated but appears to be modern.

No title, but this is a printed version of *Eldeb čiqula kereg-tü angqa debter* 'First volume of various important (remedies)'. See Heissig, *Blockdrucke*, No. 103.

Written by *mgon bo sgyabs* (*mGon-po-skyabs*).

Colophon, fol. 34 v:2: *činggis boyda-yin altan uruy-ača čiqula egüdügsen tayiji mgon bo sgyabs: küji-tü ayula-yin aylaya oron qotalada gerel-tü kemegdekü buqar keyid-tür bičiged* . . .

Medical text.

MONG. 512.

Block print. Chinese bound book. Thin Chinese paper. 14.8×26 cm. This is another copy of MONG. 87 but in a bad state of repair. Front cover and half of fol. 1 are missing, together with half of fol. 65 and the rest of the book. Title missing.

A collection of medical prescriptions described under MONG. 87.

There is a loose sheet inside the book, size 21.5×7 cm., bearing a four-lined poem. *Incipit*: *arsalan-u juljiyan bičiqan*.

Medical handbook.

MONG. 20.

Manuscript. Chinese bound book. Chinese handmade paper. 45 foll. 8 lines. 21.5×11 cm. Black ink. Clear, running hand; brush. Folios unnumbered. Corners rubbed. Some folios missing at the beginning of the book. 6 blank foll. and 1 torn sheet at the end. Title missing.

A medical handbook, a manuscript copy of MONG. 87.

Incipit: *dürgebesü darui edegemüi*.

There is only a selection of the names of medicines at the end, and the Chinese characters are missing.

Medical text. Ke ti ch'üan lu.

MONG. 423.

Metal-type printed book, Chinese bound book: 4 vols. in 1 blue *l'ao*. 2 frontispieces. Vol. I, 6 foll. (numbered 1,2,5,6,7,8.), 7 foll. of anatomical illustrations, 5 foll. and 35 foll. Vol. II, 45 foll. Vol. III, 43 foll. Vol. IV, 63 foll. 9 lines. 25.8×15.4 cm. (20×12.4 cm.). Black ink. Movable metal type. Chinese pagination. Well preserved. Bound in brown paper. Preface lacks foll. 3 and 4.

Printed in Peking by the Mongol Book Company, *Mongyol bičig-ün qoriyan*. Preface by Wang Jui-ch'ang, the editor of the press, dated the twelfth month of 1929 (*sirayčün moyai jil*).

Ke ti ch'üan lu. Possibly to be translated 'Complete records of all lands.' Centre title *Ke ti ch'üan lu bičig*.

A medical handbook based on European sources, by *Jodbajab*, who translated it from a Manchu book found in the *Liu-li-ch'ang* in Peking in the seventh year of the Republic (1918). A descriptive anatomy and short treatises on various diseases, classified under the parts of the body, and based on European sources.

Medical text by Darmo Manramba.

MONG. 429.

Manuscript. *Pothi*. Thin paper. 107 foll. Bilingual text: 3-4 lines of Tibetan per page with interlinear Mongol version. 12.5×58.5 cm. (10×49 cm.). Black ink. Clear hand; *calamus*. Illustrated with diagrams and human figures, especially of the head, in black and red, with Tibetan lettering. Folios numbered in figures (top left corner) starting with 112 (fol. 2) and in Tibetan words (left margin) starting with *gcig*. Front cover torn. Last fol. badly damaged and lacking 16 cm. at left-hand end.

Darmo manram ba-yin ubadis tamaya-tu Jarliya-ača kücün egüskeküi arya orusibai – Dar-mo sman-rams-pa'i gdams-ñag bka'-rgyama las murrga'i sbyor-ba bžugs-so. 'Methods of producing vigour, from the science and sealed commands of the doctor *Darmo*.'

A selection of chapters from the medical writings of *Darmo Manramba*, the doctor *Darmo*.

Incipit: Blama otačis-un qayan-luya erke-tü maha sūri tngri-yin sedkil-ün qubilyan yeke pandita mayad-tur: jirūken-eče kündülen mörgümü:

Chapter headings are each denoted by a seal.

3 v:4. *darmo manramba-yin ubadis tamaya-tu Jarliya-ača tarqamal ebedčün-i jasaqui gün arya orusiba*.

A section on the class of diseases called in Tibetan *thor-bu*. (See Jäschke, *Dict.*, 239 a, 'denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders.'). The Mongol *tarqamal* appears to be a translation of *thor-bu* in its meaning 'single, separate' and to be transferred to the name of the disease.

12 v:1. *darmo manramba-yin ubadis tamaya-tu Jarliya-ača dakini arsi-yin üliiger namur-un sara-yin usun naiman gesigü-tü tegüskü yosun orusiba*.

13 v:1. *darmo manramba-yin ubadis tamaya-tu Jarliya-tu ?ulalma (? = ulayan) čilayun (Tib. rdo'i dmar) yar-yaqui yar-un abulya orusiba*.

18 v:1. *darmo manramba-yin ubadis tamaya-tu Jarliya-ača tulai kisükü (Tib. drag grum) sira usun terigüten-ü ebedčün jasaqui-yin arya orusiba*.

Treatment of gout and pus and so on.

26 v:2. *darmo manramba-yin ubadis tamaya-tu Jarliya-ača baya saya (Tib. phran-bu'i) ebedčün-tü gün narin jasaqu arya orusiba*.

32 r:4. *darmo . . . quluyana ebečün-i sinjilel gün jasal orusiba*.

Diagnosis and treatment of tumours.

38 r:1. *darmo . . . qoskinay göbdörü-yi jasaqu-yin gün arya orusiba.*

Treatment of piles.

40 v:3. *darmo . . . γal qabudar süriye-yin jasaqui arya orusiba.*

Treatment of ?erysipelas.

42 r:1. *darmo . . . köl-ün gem-yi jasaqui-yin ubadis orusiba.*

Treatment of the feet.

51 r:2. *darmo . . . üčüken nilqas-un gün jasal orusiba.*

Treatment of infants.

The colophon is damaged but mentions a certain *Dharma-kirti*: . . . *bi dharma kirti ber: angqarun ?andasiysan itegemji-tei ubadis bolai: köbegün šabi-nar-nuyudun tusa-yin tula ba: amitan-u ebečin-dür enereküyin . . .* (remainder missing).

Text on medical practice.

MONG. 296.

Manuscript. *Pothi*. Greyish paper. 4 foll. 28–29 lines. 7×31 cm. (5.5×26 cm.). Black ink. *Calamus*. Mongol pagination. Edges cracked, text unharmed. Complete. No title.

A text concerning the feeling of the pulse.

Incipit: otačis-un qayan burqan-dur mörgümü: ende sudal bariqu yosun-i üčüken quriyaču biči-sügei nomlabasu ene metü bui: erte manayar idengen idekü-yin urida baribasuu masi toda bui.

Directions are given for taking and interpreting the pulse of men and women.

Bought from *Žambo Lama*.

Text on various medical matters.

MONG. 297.

Manuscript. *Pothi*. Smooth, greyish paper. 4 foll. 26–30 lines. 8×29.5 cm. (6×25 cm.). Black ink.

Calamus. Red frame. Mongol pagination. Contains a number of spells in Tibetan. Corners broken, otherwise well preserved. No title.

A magico-medical text describing practices for various occasions and commencing with what appear to be directions for ensuring conception by a woman.

1 v. *Incipit: Blama kiged itegel mancusiri-dur mörgümü: kebeli urbayuluyči-dur čayan alay qoyar-ača: čayan jasal kemebesü: 'In cases of conception there are the white and coloured rituals; as for the white ritual . . .'*

1 v:12. *alay-iyar urbayulqui inu: ökin olan köbegün ügei bolqula: . . .* 'As for 'coloured' conception, if a woman has had many daughters and no sons . . . See Bawden, "Supernatural element", II, note 54: Stein, "Trente-trois fiches de divination tibétaines", HJAS, IV, 1939, 328, mentions three types of miscarriage, 'white', 'particoloured' and 'black'.

1 v:23. A *dhāraṇī* which will ensure a sure ?delivery if recited 108 times: *ene tarni-yi jayun naimanda ungsifu tegüber mayad urbayu.*

2 r. *basa tabun köbegün-i beye-dür jegübesü umai-dur köbegün mayad bolqui inu.* 'Further, if one carries the "five sons" on one's person, there will certainly be a son in the womb.'

2 v:3. *nilqas-un buy-un aman-i külikü anu;* a ritual of protective magic on behalf of infants.

3 r:7. *tegün-dür ursiy-un aman-i külikü anu.*

3 r:21. *amin-u dayisun delgeregsen čay-tur;* a text on the magical treatment of disease by means of substitute figures, etc.

4 v:3. *ere eme qoyar-un sayudal nigen boluysan-u jasal anu:* apparently a magic ritual for use after the marriage ceremony.

Bought from *Žambo Lama*.

Magico-medical rituals.

MONG. 219.

Manuscript. Chinese bound book. Chinese, hand-made paper. 9 foll. + end covers. 8–9 lines. 2 fasc. in one vol. 27×14 cm. Black ink. Clear, running hand; brush. Folios unnumbered. Text complete, but all folios are badly stained by water and in pink.

Otoči burqan-a mörgümüi: ölfei qutuy orusiqu boltuyai. 'I bow to the medicine Buddha. May there be good fortune.'

Fol. 1 r has the text title: *Otoči burqan-u qubilyan üjelge.* 'Prognostications of the transformations of the medicine Buddha.'

This is a magical text giving the cause for which sickness occurs on any particular day and a description of it and of the remedy to be applied.

Incipit: quluyana edür ebedbesü Jegün eteged-eče bolbai: belge inu kögerekü metü beye jüderekü metü nigen üye yeke amuraysan metü: söni ülü untumui: küiten ebečin bügetele doroyşi sayulyamui: tegün-dür tusa anu . . . nasun (? yisün) Joliy kijü öber-ün ayaya-bar usu nasun toyolan kijü barayun eteged-tür yaryabasu sayin bolumui.

Similar sections follow for the other days.

5 v. Blank.

6 r. *Incipit: Gal-du ebedbesü belge anu qalayun küiten-iyer angyajü umdayasqu . . .*

Similar sections follow for the days of other elements, etc.: i. e. *sirui edür ebedübesü: temür: oytaryui: usun: ayula: modun: ki.* Each section describes the symptoms of the sickness, gives a magical reason for its occurrence, and describes a ritual to combat it. See Bawden, "Supernatural element", I, 226, II, 153, 162.

Medical practices.

MONG. 153.

Manuscript. *Pothi.* Thin paper. 4 foll., each cut through the middle. 40 lines. 41.5×6.5 cm. (38.8×5 cm.). Black ink. *Calamus.* New sections indicated by red circles. Mongol pagination in left margin thus: *nige, qoyar, yurban* and an unnumbered fol. Tibetan identification letters at left-hand side of each folio and at left-hand side of each right half. Some interlinear Tibetan. Well preserved but incomplete. Title missing.

A text on medical practices.

1 r *incipit: Basa sonusuydaqu arsi-a: boyoma ebečin-i eyin uqaytun nomlasuyai: sirui boyoma usun boyoma yal boyoma kiged kei boyoma tarqaysan boyoma-luya tabun jüil kemeyü . . .* The nature of each abscess and the appropriate treatment are described.

A further section deals with ulcers and their treatment.

1 v:28 *basa quluyuna yaran-u jasal inu.*

2 r. A section on skin diseases: *arasun ebečin-ü jüil ene metü.*

The unnumbered folio begins: *biiduriya-yin gereltü otači-yin qayan burqan-a mörgümü: nasuda terigün ebedkü-yin arya kedün qalayun em-i sitügdekü . . .*

Terminatur: qalayun-u sira köke.

Medical treatise on various diseases.

MONG. 290.

Manuscript. *Pothi.* Paper. 21 foll. 18–19 lines. 6.7×21.8 cm. (5×17 cm.). Black ink; *calamus.* Red circles as section headings. Pagination in

Mongol and Chinese figures, thus: 2-15, 12, 16, 19, 20, 21, 23, 24. Fol. 19 also has the notation *nigen* and fol. 23 *yurban*. Incomplete. No title.

A treatise on various diseases. These are classified under the various parts of the body, etc., some of the sections being headed by a title in Chinese in the top margin. Prescriptions for medicines are given.

Incipit: . . . *raqu-du usun tügükei miqa kijü mingyan-ta samurçu yarya.*

Terminatur: . . . *silu: čai: usu-bar daruyul.*

Medical prescriptions.

MONG. 289.

Manuscript, double-leaved book, 13 foll., 9×25.5 cm., 4-5 lines, scraggy hand on old, fragile paper, browned, water-stains, first as well as last page missing, incomplete.

Incipit (1 v): *gürgüm. lisi-yin jisügülen-ber yerü grag-un ebčin büged-i . . .*

Terminatur (13 r:4): . . . *qalayun kiged idegen ese singgegsen ba . . .*

A collection of seventeen medical prescriptions with the exact weights of the ingredients.

VETERINARY MEDICINE

Veterinary text.

MONG. 62.

Manuscript. Chinese bound book. Chinese handmade paper. 17 foll. + back sheet. 5 lines. 21.5×11.2 cm. Black ink. Clear, running hand; brush. Mongol pagination inside the binding. Covers missing, but otherwise well preserved. Pencil drawings on fol. 17 v.

Fol. 1 r has the inscription: *šandu qosiyun-u doluduyar.*

Mori temege-ü ebedčün-i jasaqu arya anu. 'Methods of treating sickness in horses and camels.'

Incipit: *Mori baytarbasu: taniqu anu: qoyar čikin inu sula boluyad . . . jasaqu anu: manglai-yin uyil-i modun-iyar tögene: doluyan ulayan čibaya: nige jing čai: külüsün nabči: ene yurbayula-yi bučilyaju qabar-iyar čidqaju ög: qabudar-i taniqu anu . . .*

Similar sections follow, dealing with the recognition and treatment of different maladies.

On works of this kind see B. Rinčen, "Sredy manuskriptov mongol'skoj publičnoj biblioteki," *Mongolyn Sonin*, 60, 1957, June 26th, 4; titles in the State Library, Ulaanbaatar MED 37-973; MED 39-358 (see P. Aalto, *Studia Orientalia*, XVIII, 5 1955, 15-16).

Tsakhar.

Regulations for horse and camel management.

MONG. 90.

Manuscript. Chinese bound book. Chinese handmade paper. 12 foll. + front cover. 9 lines. 21.5×11.5 cm. Black ink. Running hand; brush. No pagination. Pages creased. Volume incomplete at the back and undated.

Mori temege-ü soyilya neyilegülfü uyaqu qauli bičig.
'Regulations for improving the condition of horses and camels by tethering them.'

A copy of regulations, existing originally in the form of instructions issued on the 28th day of the 11th month of the 5th year of *Nayiraltu Töb* (1727) for the management of horses and camels. After a short introduction on the binding of horses and camels to posts to improve their condition, there follow paragraphs on the treatment of horses and camels during the four seasons and in each of the four seasons in the Imperial pastures of *Tsakhar*. The text is incomplete owing to missing folios.

Incipit: Yamun-u bičig: šangdu dabusu-tu nayurdaki mori temege-ü adayu-yi jakiraqu neyite daruya-dur tusiyal ilegebei . . . (1 v) . . . jarliy bayuy-san anu;

Tsakhar.

Characteristics of horses.

MONG. 91.

Manuscript, double-leaved book, 21 foll. (1 + 20), 22.5 × 22.5 cm., 13 lines, neat, clerical hand on hand-made, Chinese paper, title-page with red title-slip left, last fol. damaged; complete.

Title on red title-slip in ornamental writing: *Erten-ü damda-yin qayanggiru-a morin-u singji-i nomlaju jokiyaysan debter* 'Fascicle compiled (by) the old *rTa-mgrin Hayagrīva*, explaining the characteristics of horses.'

Incipit (1 r): Om suvasti sidam siri. tengsel ügei üjügülgüčü blama-dur mörgümüi. Demčijü aburayči burqan-dur mörgümüi. Dagside tonilyayči nom-dur sitümüi. Deng sačayu uduriduyči. bursang quwaray udtur jalbarimui . . .

The work contains the following sections:

Erte damdayin qayanggiruwa yirtinčü arban tabun gedeg kiged. aĵinai-yin dolon köke morin terigüten yerü belgestür anu 1 r-3 v:7
morin-u sayin-i uqayulqui mergen tobči bölüge 3 v:8-5 r:8
dotuyatu udqa saba-ača sinfilekü anu 5 r:9-10 r:4
om blaha-a qayan-a mörgümüi . ĵıysamal yeke mori-un singji inu 10 r:5-13 v:8
(Terminatur: . . . altan tobči neretü bölüg)
om suvasti sidam siri. erten-eče boydas-un kölge boluysan morin erdeni-yin sayin siltayan-i belgedeküi uçir anu 13 v:9-16 v:1
hsun egüden-eče sinfilekü anu . . . 16 v:2-20 v:1
Terminatur (20 v:1): . . . ĵüil-ün em öggüged tere eder dakin nutuy-tu bolbai.

A handbook of characteristics of various types of horses suited or not suited for particular tasks. See the similar *Tabun morin-u sinji*, MS, Palace Library, Peking (Microfilm Coll. Raghu Vira, New Delhi; Heissig, Beiträge). *Hayagrīva* is the guardian of horses (see Mostaert, "Matériaux", 291; van Gulik, "Hayagrīva"; Tucci, *Tibetan Painted Scrolls*, II, 587 f.).

Tsakhar.

Characteristics of horses.

MONG. 89.

Manuscript, double-leaved book, foll. 3-16 of a larger work, 13 × 26 cm., 9 lines, flowing hand on soft, Chinese paper, corners much damaged, beginning and end missing. Mongol pagination on fol. 3, other foll. Chinese pagination in stitching margin, incomplete.

A fragmentary copy of the *Erten-ü damda-yin qayanggiruwa morin-u singji-i nomlaju jokiyaysan debter* (see MONG. 91), consisting of the following parts:

ĕikin űmnegűr qotoyur . . . tula ese biĕibeĭ.
 3 r-10 r:2
 Om baldang-a qayan-a műrgűmű. dodolang kiged
 jĭgsaymal yeke morin-u singjĭ. . . 10 r:2-14 r:1
 (Terminatur: . . . altan nertű bűlűg).

Om suvasti sidam siri. erteneĕe boydasun-un kűlge
 boluysan morin erdenĭ sayĭn siltayan.
 14 r:1-16 v:9
 Terminatur: . . . sayĭn-dur nomlabai.
 Tsakhar.

CANONICAL WRITINGS

Mañjusrĭ-nāmasaᅅgĭti.

MONG. 307.

Peking xylograph, incomplete, foll. 3-45, 79-84,
 20×7 cm. (17.5×6 cm.), 3 lines of Tibetan-
 Mongol text, corners frayed, old, decayed, easily
 breaking paper.

Full title as given on fol. 82 v: *Ilaĭu tegűs nűgĕig-
 sen manjuśri jñana sattva-yĭn űnemlekűi nere-yĭ
 űneger űgűlekűi* (Skt.: *Mañjuśrĭjñānasattvasya-
 paramārtha-nāma-saᅅgĭti*; Tib.: *bcom-ldan-'das
 'jam-dpal ye-śes-sems-dpa'i don-dam-pa'i mtshan
 yaᅅ-dag-par-brjod-pa*).

A translation, based on a Tibetan revised edition
 by *Ėa-lu lo-tstsha-ba Dharma-pā-la-bha-dra* (83 v),
 at the request of the *Urad gűng űesrab* (*U-rad-guᅅ
 űes-rab*) by the famous translator of the mid-
 eighteenth century, *Urad gelong bilig-űn dalai*
 (Tib. *U-rad dge-sloᅅ űes-rab-rgya-mtsho*) (See
 Heissig, *Blockdrucke*, No. 114; Ligeti, 1; Tűhokű,
 360; Farquhar, No. 23 (2)).

Mongol Kanjur, Vol. cha, VI.

Mong. 428.

Manuscript, *pothi*. 150 foll., 64×23.5 cm. (53.8×
 20.4), 30-39 lines, *calamus*-written in black ink
 on old yellowish-brown paper; beginnings, *man-
 tras*, and sometimes the beginnings of the colo-

phons written in red. The paper has been yellowed
 artificially, from which process brushmarks are
 visible. Left margin marked in red in Tibetan:
cha, and bears pagination in Mongol. Boards
 divided into three fields, the middle one 17,9×
 17.5 cm., the outer ones 17.7×16.5 cm. in size,
 decorated with lotus ornaments in black and red
 on a golden ground. The wooden parts of the
 boards are not glued together but joined by
 leather thongs, which is typical of nomadic
 handicraft. Both boards lined on the inside
 with blue-bordered whitish cotton, of which the
 corners show appliquĕ work in different colours.

Vol. *cha*, VI of a Kanjur containing twenty-three
 translations of *Tantras* and differing in contents
 and arrangement from vol. VI of the *Ligdan-
 Khan Kanjur* in Mongol and the xylographed
 edition of 1718-20 of this work respectively.
 Twelve of these *Tantra*-translations are ascribed
 to *Mati bhadra* (*sagara*) *siri badra toyĭn ĕorĭi*,
 alias *Toyĭn ĕorĭi*, who worked as a translator in
 the beginning of the seventeenth century, i. e.
 earlier than the *Kanjur* edition of *Ligdan Khan*.

Contents:

1. *Vĕĭr amuyulang kilinglegsĕn dandiras-un qayan*.
 Skt.: *Vajrasukhakhrodha-tantrarāĭa*.
 Tib.: *rdo-rje bde khros rgyud-kyi rgyal-po*.
 17 bűlűg, 3 keseg.

Colophon: (4 r:7) *Degedü niyuča bolai injana gaya orčiyulbai. Toyin čorji mongyoljilan orčiyulbai.*

1 r–4 r (= Ligeti, No. 101).

2. *Jili qubilyan-u tour neretü yeke dandiras-un qayan.*

Skt.: *Māyājālamahātantrarājanāma.*

Tib.: *rgyud-kyi chen-po sgyu-'phrul dra-ba zes-bya-ba.*

10 bölüg.

Colophon: (23 v:20) *Dandaris-un yeke qayan jili qubilyan-u tour-ača yeke kölgen-ber yeke kölgen gün yosun-u niyuča-ača yeke niyuča tegüsbe.*

Nayirayuluyči kelemürči erdeni sayin ayayya tegimlig. orčiyulju nayirayulun orusiyulysan-ača. toyin čoytu iru-a mongyoljilan orčiyulbai.

4 r–23 v (= Ligeti, No. 102).

3. *Qamuy tegünčilen iregsed-ün beye elen sedkil erlig-ün qara dayisun neretü dandara.*

Skt.: *Sarvatathāgatakāyavākcittakṣṇayamarī-nāmatantra.*

Tib.: *De-bzin-gšegs-pa thams-cad-kyi sku gsuñ thugs gšin-rje gšed nag-po zes-bya-ba'i rgyud.*

Colophon: (47 v:1) *Enedkeg-ün yeke mergen ubadini dibanggara siri gašana kiged. töbed-ün kelemürči ilayuyusan saysabad ayay ya tegimlig orčiyulju. nayirayulun orusiyulbai. Jiči basa darma grags kelemürči. ayay ya tegimliy jasayad. ten-deče aldarsiysan včir ayay ya tegimlig jasabai. Mongyol-un kelen-dür toyin čorji orčiyulbai.*

23 v–47 v (= Ligeti, No. 103).

4. *Čoytu yeke včir-iyar ayuyuluyči-yin dandira neretü.*

Skt.: *Śrīvajramahābhairavanāmatantra.*

Tib.: *dpal rdo-rje-'jigs-byed chen-po rgyud-kyis šes-bya-ba.*

7 onol.

Colophon: (57 r) *Čoytu udrayana-yin oron-ača. čoytu mañjusiri-yin dandira-ača yaruyusan dandira-yin qayan.*

čoytu yekede ayuyuluyči neretü. degedü lama yeke

mandal-un baysi sirilalida bajar yaryaju Jokiyaysan tegüsbe.

enedkeg-ün bandida degedü sidi-yi oluysan baro čay dum bida kiged. töbed-ün kelemürči aldarsiysan včir ayay ya tegimlig orčiyulbai.

mongyol-un kelen-dür toyin čorji orčiyulbai.

47 v–57 r (= Ligeti, No. 105).

5. *Čoytu qara erlig-ün dayisun-dur dandira-yin qayan yurban onol-tu.*

Skt.: *Śrīkṣṇayamārītantrarājatrikalpanāma.*

Tib.: *dpal gšin-rje'i gšed nag-po'i rgyud-kyi rgyal-po rtog-pa gsum-pa zes-bya-ba.*

Terminatur: (60 v:7) *domoy-un onol tegüsbe.*

57 r–60 v (= Ligeti, Nos. 107 + 108).

6. *Qara erlig-ün dayisun. kürdün qamuy üilesi büttügülün üiledügči neretü dandira-yin qayan.*

Skt.: *Yamārīkṣṇakarmasarvacakrasiddhakaranāmatantrarāja.*

Tib.: *gšin-rje gšed nag-po'i 'khor-lo-las thams-cad grub-par-byed-pa zes-bya-ba'i rgyud-kyi rgyal-po.*

Terminatur: (69 r:22) *Bandida baro čagdum bada kiged. eber včir aldarsiysan. orčiyulju nayirayulun orusiyulbai.*

60 v–69 r (= Ligeti, No. 104).

7. *Čoytu včir ayuyuluyči-yin onol-un dandira-yin qayan.*

Skt.: *Śrībhairavakalpatantrarāja.*

Tib.: *dpal rdo-rje 'jigs-byed-pa-kyi (sic!) rtog-pa'i rgyud-kyi rgyal-po.*

Colophon (74 r): . . . *Mongyol-un kelen-dür toyin čorji orčiyulbai.*

69 r–74 r (= Ligeti, No. 106).

8. *Ulayan erlig-ün dayisun neretü dandira-yin qayan.*

Skt.: *Śrīraktayamārītantrarājanāma.*

Tib.: *dpal-gyi gšed dmar zes-bya-ba rgyud-kyi rgyal-po.*

Colophon: (93 r:33) *nom-un qayan lama-yin jarliy-un gerel kiged. bodra bandida-yin jarliy-luya. kümün-ü erketü ananda bidra-yin jarliy kiged.*

gün gšon noyan altan soyurqaysan-dur sitüjü. sagyalig ud ayay ya tegimlig candira siri bande nayirayulju yeke bandida candra kiirti-luya yarlung-un kiirti balbo-yin oron-u yabudal yambuyin balyad-tur orčiylubai. mongyol kelen-dür toyin čorji orčiylubai.

74 r–93 r (= Ligeti, No. 109).

9. Čoytu ulayan erlig-ün dayisun-u qayan neretü. Skt.: Śrīmanraktayamāritantrarājanāma.

Tib.: dpal-ldan gšin-rje gšed dmar-po'i rgyud-kyi rgyal-po žes-bya-ba.

Incipit: Ilaju tegüs nögčigsen čoytu ulayan yama-dagayin basiran mörgümü eyin kemen minu sonu-suysan nigen čay-tur. ilaju tegüs nögčigsen qamuy tegünčilen iregsen nigen ailalduysan(!) . . .

Colophon: (109 r:27) . . . tegüsbe. yeke qoyar ayalyu-yi ügülegči darba kelemürči-yin Jarliḡ-un aḡin-iyar asayuydaysan töbed-ün kelemürči sagimlig ud-un ayay ya tegimlig busud ranḡin gruba qara jüg üd-ün ündüsün-iyer sasin-u igen-ber üile-yi ülü bütügülün todquridun kičiyeküi čay-tur qara jüg üd-ündüsün ülü tataydaqui-yin tula. sayin önggetü muun čejeg kiged üjšeküleng-tü üre-ber-iyen qamuy jüg üd-i tügegülügen öngge kiged sayin önüd-luya (!) tegüsügsen olan čejeg-iyer qamuy jüg-tür nayirayuluysan. ki keyisküi jüg-eče küji-yin modun-u sayin amtatu önüd anggiluyči kögile terigüten eng olan sibayun-u eldeb jokis-tu dayun-i dayurisqaju ayul ügei-yin öglige-ber asaraydaysan ha ri va terigüten eng olan görüged amuyulang-a yabuqui. barayun jegün eteged-eče nayiman erdem tü mören-ü qurkiraqui dayun tasural ügegüi-e dayurisqayči sonusqui sedkiküilüge jokilduyulun teyin-ü örgesed-i tebčigsen. nom-un efen grova (!) kelemürčin-ü sayuysan oron sine oron neretü keyid-tür orčiylulun nayirayulju orusiylubai.

Ene dandira-yi orčiylulqui-dur (109 v) kičiyegsen. buyan-iyar qamuy qara jüg-ün ündüsün-i qočortli ügei darufu bür-ün. sasin-u üile sedkil-ün yosuyar

bütüküi kiged. ečüs-tür jögelen včir büged yosuyar bütüküi kiged. ečüs-tür jögelen včir büged bolqu boltuyai.

Bandida-ača ese sonusuyad qara boluysan tayilburi bičig-i-ber ese oldaysan bügesü jaliran soyurqayad. ene dandira qamuy jüg-tür delgerekü boltuyai. egüber olan amitan-dur tusa boltuyai. Mongyol-un kelen-dür matabadara sagar siri badra toyin čorji orčiylubai.

93 r–109 v (= missing from Ligeti).

10. Čoytu ilaju tegüs nögčigsen yačča üsütü-yin onol-un yeke dandira-yin qayan neretü.

Skt.: Śrībhagavānekajata mahākālpatantrarājanāma.

Tib.: gcal (dpal) bcom-ldan-'das ral-pa gcig-pa'i bra dag-pa'i rgyan(?) -kyi rgyal-po žes-bya-ba.

Colophon: (111 r:12) Ilaju tegüs nögčigsen nigen agajata-yin yogacaris-un yeke erketü sri-a jaga da mita a aananda-yin Jarliḡ-un ači-dur sitüjü ened-keg-ün yeke bandida bajar sri ka la rudr-a kiged. töbed-ün kelemürči asaraqui čoytu neretü ayay ya tegimlig orčiylubai. mongyol-un kelen-dür mati bada sri bara toyin čorji orčiylubai.

109 v–111 r (= Ligeti, No. 110).

11. Čoytu niyuča saran-u dusul neretü dandiris-un qayan.

Skt.: Śricandraguhadanka(!)nāmamahātantrarāja.

Tib.: dpal jila (= zla) gsañ thig-le šes-bya-ba rgyud-kyi rgyal-po.

Colophon: (141 v) . . . Mongyol-un kelen-dür toyin čorji orčiylubai.

111 r–141 r (= Ligeti, No. 111).

12. Title missing.

Incipit: Vagindari manjusiri-yi nayiman ökid maytar-un . . .

Terminatur: (142 r:9) . . . yekede takiqui kiged maytayal-iyar. tonilquyin möri üjügülügči. manjusiri čimadur mörgümü. Nayiman ökid-ün maytaysan tegüsbe.

- 141 v–142 r (= Ligeti, No. 167).
 13. *Getülegçi qutuy-tu dara eke-yin Jayun nayiman nere-yin kemegdekü.*
 Skt.: *Āryātārābhāṣṭārikānāmāṣṭasatakam.*
 Tib.: *rje-btsun-ma 'phags-pa(!) sgrol(l)-ma'i mtshan brgya-rtsa-brgyad-pa zes-bya-ba.*
 Colophon: missing.
- 142 r–143 r (= Ligeti, No. 397).
 14. *Getülgegçi dhara eke ökin tngri-yin Jayun nayiman nere.*
 Skr.: *Tārādevīnāmāṣṭasataka.*
 Tib.: *lha-mo sgrol-ma('i) mtshan brgya-rtsa-brgyad-pa.*
 Colophon: missing.
- 143 r–145 r (= Ligeti, No. 398).
 15. Title missing.
Terminatur: Qutuy-tai dhara eke-yin tarni tegüsbe.
 Colophon: missing.
- 145 r:5–145 r:9 (= Ligeti, No. 399).
 16. *Qutuy-tai dhara eke-yin aman aldaysan neretü tarni.*
 Skr.: *Āryātārāsvapratijñā(na)nāmadhāraṇī.*
 Tib.: *'phags-pa sgrol-ma rañ-gis dam-bcas-pa.*
 Colophon: missing.
- 145 r:9–145 r:25 (= Ligeti, No. 400).
 17. *Qutuy-tai dhara eke-yin nayiman ayul-ača ibegegçi sudur.*
 Skt.: missing.
 Tib.: *'phags-ma (!) sgrol-ma 'jigs-pa brgyad-las skyob-pa'i mdo.*
 Colophon: missing.
- 145 r:25–146 r (Ligeti, No. 401)
 18. *Qutuy-tai nayiman yeke ayul-ača tonilyayçi neretü tarni.*
 Skt.: *Ārya-aṣṭamahābhayātāranīnāmādhāraṇī.*
 Tib.: *chen-po brgyad-las sgrol-ma (!) zes-bya-ba'i gzuñs.*
 Colophon: missing.
- 146 r–146 v (= Ligeti, No. 402).
 19. *Čoytu uran dayun-tai ökin tngri-yi maytar-un.*
 Skt.: missing.
 Tib.: missing.
 Colophon: missing.
- 146 v–147 r (= Ligeti, No. 403).
 20. *Qutuy-tai yeke čoytu ökin tngri-i vivangirid üjügülügsen.*
 Skt.: *Āryaśrīmahādevīvyākaraṇa (bigarana).*
 Tib.: *'phags-pa lha-mo chen-mo dpal luñ-bstan-pa.*
 Colophon: missing.
- 147 r–149 r (= Ligeti, No. 404).
 21. *Qutuy-tu yeke čoytai-yin sudur.*
 Skt.: *Āryamahāśrīyasūtra.*
 Tib.: *'phags-pa dpal chen-mo'i mdo.*
 Colophon: (149 v:13) *Hindkeg-ün keleber. uba-daya can kiged üjegçi yeke kelemürçi bandi yeses sde orčiyulju nayirayuluyad orusiyulbai. Mongyol-un keleber kundga odser mergen manjusiri bandida-dur dulduyidču mati badra sagara siri badra toyin čorji orčiyulbai.*
- 149 r–149 v (= Ligeti, Nos. 405, 646).
 22. *Čoytu ökin tngri-yin arban qoyar nere.*
 Skt.: missing.
 Tib.: missing.
 Colophon: (149 v:36) *Hindkeg-ün ubadiya cina mitr-a kiged. yeke üjegçi kelemürçi bandi yeses sde orčiyulju nayirayuluyad orčiyulbai Mongyol-un keleber-tür Kundga odser manjusiri bandida-dur dulduyidču mati badra sagar-a siri badra toyin čorji orčiyulbai.*
- 149 v–149 v (= Ligeti Nos. 406, 647).
 2 mantra lines in red.
23. *Qutuy-tu qamuy mayui Jayayan-u tüidkeri teyin büged arilyayçi neretü tarni.*
 Skt.: *Āryasarvakarmāvaraṇiśodhanīnāmādhāraṇī.*
 Tib.: *'phags-pa las-kyi sgrīb-pa thams-cad rnam-par-spyoñ zes-bya-ba gzuñs.*
 Colophon: (150 r:37) *Mongyol-un kelen-dür Kundga odser mergen manjusiri bandida-dur dulduyid-*

ču. *mati badra sagara siri badra toyin čorji orči-yulbai.*

150 r–150 r (= Ligeti No. 407).

The relations of this manuscript of a Kanjur volume VI to the Mongol Kanjur print from Peking are the following:

| MS,
Vol. <i>cha</i>
VI: | Translator: | Peking
Kanjur –
print
Vol. | Translator: |
|-------------------------------|---|-------------------------------------|----------------------------------|
| 1 | Toyin čorji | VII, 101 | Toyin čorji |
| 2 | Toyin čorji | 102 | Toyin čosrjiva |
| 3 | Toyin čorji | 103 | Toyin čorji |
| 4 | Toyin čorji | 105 | Toyin čorji |
| 5 | – | 107/8 | – |
| 6 | – | 104 | – |
| 7 | Toyin čorji | 106 | Toyin čorji |
| 8 | Toyin čorji | 109 | Toyin čorji |
| 9 | Matabadara sagar siri badra Toyin čorji | missing | – |
| 10 | Mati badra sri bara Toyin čorji | VII, 110 | Mata bada sri bra Toyin č'os-rje |
| 11 | Toyin čorji | 111 | Toyin čorji |
| 12 | – | XIII, 167 | – |
| 13 | – | XVII, 397 | Samdan sengge |
| 14 | – | 398 | – |
| 15 | – | 399 | Samdan sengge |
| 16 | – | 400 | – |
| 17 | – | 401 | Samdan sengge |
| 18 | – | 402 | – |
| 19 | – | 403 | – |
| 20 | – | 404 | Samdan sengge |
| 21 | (Kundga odser +) Mati badra sagara siri badra Toyin čorji | 405 | Samdan sengge |
| 22 | (Kundga odser +) Mati badra sagara siri badra Toyin čorji | 406 | Samdan sengge |
| 23 | (Kundga odser +) Mati badra sagara siri badra Toyin čorji | 407 | – |

For further details see Heissig "Entstehungs-
geschichte".

Kept together with MONG. 427.

Tsakhar.

Suvarṇaprabhāsottama-sūtra.

MONG. 395.

Manuscript, *pothi*, 301 foll. (33 + 30 + 13 + 28 + 25 + 5 + 4 + 5 + 12 + 4 + 34 + 22 + 15 + 8 + 15 + 28 + 23 foll.) *ca.* 36.5 × 14 cm. (32.5 × 10.5 cm.), 22 lines. *Calamus*-written in red on old, browned paper, occasional corrections and restorations of text in black ink. Complete. Wooden covers, one of which bears on the inside the engraved title, *Altan gerel neretü.*

Full title (cover): *Qutuy-tu degedü altan gerel-tü erketü sudur nuyud-un qayan neretü yeke kölgen sudur orusiba.* (Skt. *Ārya-suvarṇaprabhāsottama-sūtrendrarāja-nāmamahāyāna-sūtra*; Tib.: 'Phags-pa gser-'od-dam-pa mdo-sde'i dbaṅ-po'i-rgyal-po žes-bya-ba theg-pa-chen-po'i-mdo).

The sequence of *bam-po* and *le'u* is not in agreement with either of the three Tibetan versions in the Tibetan Kanjur (Beckh, *rGyud*, Vol. XIII, Nos. 12 and 13; *rGyud*, Vol. XIV, No. 1). The division into seventeen sections is an arbitrary one. It is to be noted that chapter 3 appears in three different translations. In wording the whole translation differs from the later printed editions (see Aalto, "Altan Gerel"), although these seem based on it. Each of the seventeen sections has its own pagination. The sections are differently designated as *bölüg*, *silüg*, and from *bam-po* 7 as *debter*.

The sequence of sections (*bam-po*) and chapters (here also called *bölüg*) are:

| Sections of MS: | Chapters: | <i>bam-po</i> : |
|---------------------------|---------------------------|-----------------|
| 1: 1-33 } | 1,1 v-11 v
2,11 v-33 v | I |
| 2: 1-18 } | 3,1-18 v | |
| | 3 A, 18-30 v | |
| 3: 1 v-23 v } | 4 | II |
| 4: 1 v-3 v } | 5 | III |
| 3 v-28 v } | | |
| 5: 1 v-25 r } | 6 | IV |
| 6: 1 v-5 v } | 7 | V |
| 7: 1 v-4 v } | 8 | |
| 8: 1 v-5 r } | 9 | |
| 9: 1 v-12 r } | 10 | |
| 10: 1 v-4 v } | 11 | |
| 11: 1 v-22 v } | 12 | VI |
| 12: 1 v-4 v } | 13 ¹ | VII |
| 12: 5 r-8 v } | 14 | |
| 12: 8 v-18 v } | 15 | |
| 12: 18 v-22 v } | | |
| 13: 1 v-2 v } | 16 | VIII |
| 13: 3 r-5 v } | 17 | |
| 13: 5 v-12 v } | 18 | |
| 13: 12 v } | 19 | |
| 14: 2 r } | 20 | |
| 14: 2 r-8 v } | | |
| 15: 1 v-15 r } | 3B | |
| 16: 1 v-4 r } | 21 | IX |
| 16: 4 r-10 r } | 22 | |
| 16: 10 r-14 r } | 23 | |
| 16: 14 r-18 v } | 24 | |
| 16: 19 r-28 v } | 25 | |
| 17: 1 r-15 r } | 26 | X |
| 17: 15 r-16 v } | 27 | |
| 17: 16 v-18 r } | 28 | |
| 17: 18 r-19 v } | 29 | |
| 17: 19 v-23 v } | Colophon | |

The colophon states about the origin of this translation, after a Sanskrit formula identical with that quoted by Aalto, op. cit., 11 (17/20 r:12):

Činggis qayan-u qorin tabdayar üye inu
boluysan-u

Čakravarun qubilyan sayin altan qayan kemen
aldarsiqui.

E erdem bilig-iyer čimegdejü yirtinčü dekin-e
imayta tusi sedkiküi inu.

Esrün metü edüi ken ber jasaday ügei
Burqan nom-un törü-yi bügüde-eče degedčü
ünen-iyer uqafu.

Bodhisadun dalai lama-yi iregüljü börün.
Burqan-u sasin ündüsülen. Mongyol ulus-a
Bursang quvaray ud-i bayilyajuqui amitan-u
tusa-yi sedkikü-yin tulada. (20 v)

Degedü altan gereltü erketü sudur nuyud-un
qayan neretü yeke kölgen sudur.

Tamaya čuyul kemen Jarliy boluysan-dur.

Altan qayan-u üre ači inu.

Ilayuysan buyan-u erke bayayud-un bayatur

Narmai-daki ekilen ačirai güsi.

Jivandan sangbu erkelür terigülen bičigečün
urad-iyar

Qamuy-un tula tamaya čuylayaju delgeregülün
tügegülbei . . .

.....

.....

..... (21 v)

Töböd-ün časutu yařar-un doruna жүг-түр
Eldeb sibayun kiged oi modun čejeg(!) jimis

Eldeb küsel-i (22 r) qangyaqu tariyan

Ebesün toyusun üre tegüsüksen

Ölfei tü qutuy tu tüsid² neretü süme dotura nom
altan qayan

Ülemji ariyun gegen sedkil-ün egüden-eče Jarliy
bolju.

Qamuy amitan-u tulada.

Altan gerel-i qabtas-un-dur čuylayaju
tamayalan kemen

Ači köbegün-degen baqa baqa kičiyen durad-
duysan kemen Jarliy inu ülü umarta ülü daban
kündülejü.

Ači köbegün inu ilayuysan buyan erketü
Bayayud bayatur qung tayiji.

Ečiğe eke terigülen qamuy amitan-u tusiyan tula
Arban bölüg jüil-tü altan gerel neretü nom-i

Ariyun čing sedkil-iyer

Ariyun čindam-u modun-dur adali. sayin iřayur tu

Aliman-u modun qabtasun-dur ariyun-a čuyulyaju.

Arban жүг-түр delgeregülün tügegülbei . . .

.....

. . . burqan-u (23 r) Jarliy-i

Qamuya toya tu ene altan gerel-i

Qatayučil kičiyenggüi sedkil-iyer

Qamuy-un tulada čou mergen tayiji duradduysan-

iyar uu qonin jil-ün namurun terigün sarayin qorin

dörben-e tegüsbe.

Lhamo suva abaqai. yooa kitad kiya tabunang.

laskib tamasga angyan čoyiskib . baramid . . .

sudur nuyud-un qayan-i. süjüg len duraddun bi-

čigülbei . . .

..... (23 v) . . .

üker jil-ün ding ulayan üker-ün qabur-un dumda

tu sarayin. qorin qoyar-a tegüsbei.

'The incarnation of *Čakravartin*, who has become

a descendant of *Činggis Khan* in the twenty-fifth

generation and is famous as *Altan Khan*,

adorned with virtue and sagacity, having in mind

solely the welfare of those living in this world;

who has made come the *Dalai Lama Bodhisattva*,

striving like *Esrua* alone to raise the power of

the pure word of Buddha above everything,

so that the teachings of Buddha took their

beginning,

who has founded the congregation of the faithful

among the Mongols,

having in mind the welfare of all living beings, has ordered: "Write down the

*Suvarṇaprabhāsottama-surendra-rāja-
nāmamahāyānasūtra!*"

Ilayuysan buyan-u erke, the knight from the

Bayayud,

grandson of *Altan Khan*, starting with it

as the first of the whole people,

had it written down according to this order

by *Ačirai güsi*, *Ĵivandan bzañ po erkelür*,

and other artisans and scribes, and then he had it dispersed . . .

Altan, the king of the law, has uttered with

pure, enlightened design,

while being in the temple "Paradise of Bliss" in the east of the Tibetan Land of Snow which is abundant in various birds, woods, flowers,

and berries,

harvest fruits to satisfy every desire, and grasses, rich and fertile.

"For the sake of all beings

note down the *Altan gerel* on wooden tablets!"

The natural sons did not forget and not violate this order given with such urgent fervour, honouring it, and for the sake of all beings, of father and mother, *Ilayuysan buyan-u erketü bayayud-un bayatur qung tayiji*,

the grandson had written with pure design and properly

the text called *Suvarṇaprabhāsa* in ten sections on tablets of apple-wood of the best quality like the purest sandal-wood, and had it dispersed thus in all ten directions . . .

. . . the words of Buddha . . .

This complete *Altan gerel* . . .

being requested for all by *Čou mergen tayiji*

was finished on the twenty-fourth of the first autumn-moon in the Yellow-Sheep year . . .

Lhamo suva abayai, *Too-a kitad kiya tabunang*,

Laskib tamaska, and *Angyan čoyiskib* had it written, reverently demanding this highest of the . . . *sūtra* . . .

. . . it was finished on the twenty-second of the middle spring-moon in the year of the Red Cow.'

For the instigator of this translation, *Ilayuysan buyan-u erketü bayayud-un bayatur qung tayiji*, the grandson of *Altan Khan* cf., W. Heissig, "Zur geistigen Leistung der neubekehrten Mongolen des späten 16. und frühen 17. Jhdts.", *UaJb*, XXVI, 1954, 102-108; "Übersetzungsgeschichte", 23-24; H. Serruys, "Genealogical tables of the descendants of *Dayan-Qan*", *Central Asiatic Studies*, III, 's-Gravenhague 1958, 87; he was 1591 still alive (cf. *CAJ*, IV, 1959; *Raghu Vira* (ed.), *Mañjuśrī-Nāma-Saṅgiti in Mongolian, Tibetan, Sanskrit, and Chinese*, New Delhi, without year, 230).

Presented by Mr. S. Black, 1924.

¶ ¹ Misnumbered *arban qoyaduyar*. - ² To the red *Tusid* the *ü-stroke* has been added in black.

Suvarṇaprabhāsottama-sūtra.

MONG. 479.

Peking xylograph, *pothi*, 224 + 1 foll., 52 × 12 cm. (45 × 7.7 cm.), 37 lines. Pagination in Mongol and Chinese. Block signature right: 陀 t'o; Mongol short title left: *altan*. End fol. with illustration of four *nāgās* in red. Cover with title clumsily repaired. First and last pages with frayed corners, otherwise complete.

Full title: (cover) *Qutuy-tu degedü altan gereltü erketü sudur nuyud-un qayan orusiba*. For title in Sanskrit and Tibetan, see MONG. 395 of this collection).

Translation of the *Suvarṇaprabhāsa-sūtra* in ten sections (*keseg*) and twenty-nine chapters

(*bölüg*). Sequence and headings of the chapters in agreement with Aalto, "Altan Gerel," Version c. A Peking xylograph of a version known in print since 1659 (see Heissig, *Blockdrucke*, No. 2; Poppe, 142).

Suvarṇaprabhāsottama-sūtra.

MONG. 440.

Manuscript, *pothi*, 21 foll., 18.6×55.5 cm. (15.5×47), 26–35 lines, *calamus* written in black and red, clumsy hand, bordered in black, darkened, Chinese paper. Complete.

Full title as given at the beginning: *Qutuy tu degedü altan gerel tü erketü sudur nuγud-un qayan neretü yeke kölgen sudur* (Skr.: *Ārya-suvarṇaprabhāsottama-sūtrendrarāja-nāma-mahāyāna-sūtra*. Tib.: 'Phags-pa gser-'od-dam-pa mdo-sde'i dbaṅ-po'i-rgyal-po *žes-bya-ba theg-pa-chen-po'i-mdo.*)

A short version of the *Suvarṇaprabhāsa-sūtra* of twenty-nine *bölügs*. The beginnings agree roughly with those of the xylographed editions from Peking (see Mong. 479; Aalto, "Altan Gerel", 6–11).

Terminatur (20 v): . . . *niyuča qoyusun činar-tur adali baysi buyu či. degedü altan gerel tü erketü sudur nuγud-un qayan-ača ečüs quriyaqui neretü. qorin yisüdüger bölüg. Qutuy tu degedü altan gerel tü erketü sudur nuγud-un qayan neretü yeke kölgen sudur-u tegüsbe.* Here follow benedictions (20 v:23–21 r), of which some lines have been erased.

Bought at Peking by Dr. K. Wulff, 1922/23.

Suvarṇaprabhāsottama-sūtra (Kalmuck).

MONG. 556.

Photostat of a manuscript, size unknown, *pothi*, 93 foll., 31 lines, written in ornamental Kalmuck

hand on strong paper (according to a remark by K. Grønbech).

Title on title-page, written horizontally: *Xutuqtu suduriyin aimagiyin erketü xan dēdū altan gerel kemēkü yeke külgüni sudur orosibo.*

Incipit (I, 1 v): *Enedkegiyin kelen-dü. arya suvarna . . .*

Terminatur (XXI, 92 v:34): *kemēkü yeke külgüni sudur dōsbai.*

Colophon (93 r:1): *Arši dēdū šakjamunīn sedki sayin sime . . .* (continues like MS Dresden and MS. Jülg, Tübingen; see Haenisch, *Altan Gerel*, Heissig, *Handschriften*, no. 187–188) . . . *eneriküi . . .* after which it contains information about the translator and the scribe of the Kalmuck version which is missing from the other Kalmuck versions (MONG. 557; ed. Haenisch, loc. cit.): (93 r:16) *Olburi dēdū yeke amuyūlang-gi olxuyin-tula.*

Oqtoryoyin dalai rab 'byam ža ya paṇḍita

orčiyulbai.

Onomoyoi uqatu mergen guosi culkrim rgyamco samuratan.

Ončo dēdū ni kereqleqči ketürkei bicēči dge 'dun bzang rkü(?) časun-du bičiqsen . . .

'To obtain the highest possible peace

Nam-mkha'i-rgya-mtsho rab-byam Dza-ya

paṇḍita has translated this.

This very sublime (work), demanded agitatedly by the very sagacious *Guosi Tshul-khrims-rgya-*

mtsho,

was written on paper by the excellent scribe

dGe-'dun-bzaṅ-rkü(?)'

Colophon *terminatur* (93 r:27): *kedün ončo nomyer yabuči burxan boltuyai. Sarva.mam.gha.lam.*

This translation of the *Suvarṇaprabhāsa-sūtra* by the *Jaya paṇḍita* after 1648, the year of the introduction of the reformed Kalmuck alphabet, is mentioned in *Mongyol üsüg-ün ilyal-i üjügü-*

lügči todorqai toli neretü orusiba, a Buriat-Mongol xylograph of 1867 (Paris, Bibl. National, Fond Mongol 151). Division into chapters, wording, and contents are the same as in the Kalmuck MS MONG. 567. Correspondences:

| | | | |
|----------------------|---|-----------|---------|
| I,1 r:14-3 r:32 | = | Haenisch, | 3- 4 |
| II,3 v:1-7 v:17 | = | - | 5- 11 |
| III,7 v:18-8 r:17 | = | - | 12 |
| IV,8 r:18-16 r:6 | = | - | 13- 20 |
| V,16 r:7-18 v:23 | = | - | 21- 25 |
| VI,18 v:24-21 r:21 | = | - | 26- 28 |
| VII,21 r:22-41 r:14 | = | - | 29- 51 |
| VIII,41 r:15-44 v:23 | = | - | 52- 56 |
| IX,44 v:24-47 r:29 | = | - | 57- 60 |
| X,47 r:30-51 v:30 | = | - | 61- 66 |
| XI,51 v:31-53 v:16 | = | - | 67- 69 |
| XII,53 v:17-58 r:26 | = | - | 70- 75 |
| XIII,58 r:27-60 v:14 | = | - | 76- 78 |
| XIV,60 v:15-65 r:18 | = | - | 79- 84 |
| XV,65 r:19-68 r:9 | = | - | 85- 88 |
| XVI,68 r:10-71 r:32 | = | - | 89- 93 |
| XVII,71 v:1-78 v:4 | = | - | 94-102 |
| XVIII,78 v:5-89 r | = | - | 103-115 |
| XIX,89 r-90 r | = | - | 116-117 |
| XX,90 r-91 v:4 | = | - | 118-119 |
| XXI,91 v:5-92 v:31 | = | - | 120-121 |

The MS, when photographed by K. Grønbech, was in the possession of the *Torghut* family of *Palta*; according to the family tradition the MS had been taken to the Volga and brought back from there to Peking during the march of the *Torghuts*.

Suvarṇaprabhāsottama-sūtra. (Kalmuck).

MONG. 557.

Manuscript, *pothi*, 2+117 foll., approx. 32.3×10 cm. (31×8.8 cm.), writing space bordered in red, 26 lines, verso 28 lines; Kalmuck writing

in brownish ink on strong, Russian paper, pagination on recto, left; complete, bound in European fashion in brown leather. Fly-leaves covered with scribblings and drawings.

Title on the inside of the cover: *Altan gerel kemē-küi yeke külgeni sudur orsiba*. Full title on the second fly-leaf: *Aidraqani nom sudur xadayaqačı ger-tü baidaq altan gerel gedeq nom ene bui*. 1841 *ona taki saran. arban qoyordaqači edür* 'This is the holy book called *Altan gerel* which is kept in the library of *Aidraqan*.' This is repeated twice right and left of this title.

Incipit (1 r): *Namo buddhayā. namo dharmayā. namo sangghayā. enedkegiyin kelen-dü . . .*

Terminatur (117r:15): *qutuqtu suduriyin aima-giyin erketü xan dēdü altan gerel kemekü yeke külgüni sudur dōsbai*.

A Kalmuck version of the *Suvarṇaprabhāsa-sūtra* in twenty-one chapters from the Volga, which agrees fully with MONG. 556. Edited by Haenisch, *Altan Gerel*. It lacks only the fuller colophon of MONG. 556.

Old signature: Cod. mong. add 4. Presented by Hans Kaarsberg as shown by the following remark in longhand on the inner cover: "Dette (thibettanske) kalmykkiske Haandskrift skjænkede Russeren Hr. Bentkowsky mig under min Excursion i Stepperne 1890. "Taarnet" pr. Ringsted. d. 10/2. 91. Hans Kaarsberg." ("This (Tibetan) Kalmuck manuscript was given to me by Mr. Bentkowsky, a Russian, during my excursion to the steppes in 1890. "Taarnet" near Ringsted, 10/2. 91. Hans Kaarsberg").

Pañcaraksā.

MONG. 435.

Peking xylograph, *pothi*, 144 (36+46+32+17+13) foll., 50×16 cm. (47×13 cm.), 25 lines. Chi-

nese block signatures left: 金 chin + 木 mu + 水 shui + 火 huo + 土 t'u. 1 v and 2 r of each of the 5 parts printed in red. Complete.

Title: *Qutuy-tu bančaragsa kemekü tabun sakiyan neretü yeke kölgen sudur orusiba.*

A collection of five works from the Mongol Kanjur, Vol. XIV (Ligeti, 179–183). The print shows all the characteristics of the Peking xylograph of 1686 (Heissig, *Blockdrucke*, No. 9; *Handschriften*, no. 189; Aalto, "Collection", 100–101). See also Farquhar, 174 for further literature; Damdinsürüng, CSM, XIV, 146–158; Aalto, *Qutuy-tu Pañcaraksā kemekü tabun sakiyan neretü yeke kölgen sudur*, Wiesbaden 1961, *Asiatische Forschungen*, Bd. 10.

Tsakhar.

Pañcaraksā.

MONG. 447.

Peking xylograph, same edition as above, MONG. 435.

Tsakhar.

Pañcaraksā.

MONG. 445.

Peking xylograph, 156 foll. (40 + 52 + 34 + 18 + 11), 52 × 12.3 (47.5 × 9) cm., 34 lines. Chinese margin title: 傾 *Ch'ing*. Chinese block signatures right: 金 chin + 木 mu + 水 shui + 火 huo + 土 t'u.

Title on title-page: *Qutuytu bančaragsa tabun sakiyan neretü yeke kölgen sudur orusiba.*

Colophon (V, 10 v): incipit: *Masi čayan ülemji asaran . . .*

(11 r): . . . *tabun sakiyan-u gelmeli-yi keb-tür seyilgekü sayitur bütügen üiledbei.*

ngag dbang bzang po-ber. eyin üiledügsen buyan-u küčün-ber . . .

An undated reprint of the Mongol version of the *Pañcaraksā* prepared by *Ñag-dbañ-bzañ-po* (see Heissig, *Blockdrucke*, No. 96; Farquhar, 174, No. 22).

Tsakhar.

Üliger-ün dalai.

MONG. 485.

Peking xylograph, *pothi*, 230 fol., 21.7 × 57 (17 × 52) cm., 31 lines. Chinese signature left: 順 *shun*. Fol. 1v printed in red. Pagination in Mongol and Chinese left. Fol. 1v. illustrations; left: Amitābha; right: Mañjuśrī.

Title on titlepage: *Üliger-ün dalai-yin sudur orusiba.*

Title in incipit (1v): *Siluyun onol-tu kemegdekü sudur terigün bölüg. eldeb üliger üjegülügsen jül bolai . . .*

Translation of a work from the Kanjur (see Ligeti, 1103) by *Siregetü guosi čorfe* (see Vladimircov, *Nadpisi*, 223; Damdinsürüng, CSM, XIV, 297–298), xylographed at Peking, K'ang-hsi 53, 1714 (see Heissig, *Blockdrucke*, No. 27; *Handschriften*, No. 283).

Sitātapatra-dhāraṇī.

MONG. 381.

Manuscript, *pothi*, 23 foll., 11.2 × 36.7 cm., 21 lines, red and black letters on coarse, Chinese paper, bordered in black, complete, Mongol foliation.

Full title: *Qutuy-tu tegünčilen iregsen-ü oroi-ača yaruyсан čayan sikürtei busud-a ülü ilaydaq*

yekede qariyuluyçi degedü bütügßen neretü tarni.
Skt.: *Ārya-tathāgatoṣṇīṣasitātapatrāparāmitama-*
hāpratyaṅgirāparamasiddha-nāmadhāraṇī. Tib.:
'Phags-pa *de-bzün-gsēgs-pa'i gtsug tor-nas byuñ-*
ba'i gdugs-dkar-po-can gzan-gyis mi-thub-pa phyir-
zlog-pa chen-mo mchog-tu grubpa žes-bya-ba'i
gzuñs. (Ligeti, 208. Tōhokū 591?).

Incipit (2 r): *Qamuy burqan bodisung nar-a*
mörgümü. qamuy bradigabud kiged qutuy tan
siravag ud qutuy-tur mörgümü . . .

Terminatur (23 v): . . . *ilaydayçi yekede qari-*
yuluyçi degedü bütügßen neretü tarni tegüsbe.
mamghalam.

See Aalto, "Catalogue", H 5825; Farquhar, No. 15.

Bought at Peking 1922/3 by Dr. K. Wulff.

Sitātapatra-dhāraṇī.

MONG. 158.

Manuscript, *pothi*, 11 foll., approx. 13.5×7.5 cm., 10–12 lines, old hand in black ink on birch bark, edges damaged, partly missing, left edges of leaves stitched with red thread. Fol. 1 loose, partly damaged. The whole MS is fastened by means of two green bands to a cover of blue-greyish silk; outer cover of red velvet with golden embroidery. Incomplete.

Fol. 1 r blank.

Incipit (1 v): . . . *armaya. namo* (blank folio)
. . . *edkeg-ün keleber. arya usnisa sitatapadar.*
töbed-ün keleber. bagsba dībsin segsbai gsug tornas
ībsib (!) bai dusgar mocan gsig gi midhub ba tis
byabs 'i sung. mongyol-un keleber. qutuy-tu ča-
yan sikūrtei busudda ülü ilaydaqu yeke de qariyu-
luyçi neretü tarni. qamuy burqan bodisug nere
(2 r) *mörgümü bi. tendeče nigen qara önggetü eme*
kümün . . .

Terminatur (10 r): . . . *ögligei (!) ejed bügüdeger*
-ün qamuy ada todqar nuγud-i arvis tarnis-iyar
oytalamui. včirtu γaduyasun-iyar qatayamui. dge
edkü (?)

A Mongol version of the *dhāraṇī* of the Goddess with the White Parasol which is different from the version in the Mongol Kanjur, Vol. 14 (Ligeti, 208), but agrees with the old version in MONG. 468 (2). (See further Heissig, "Entstehungsgeschichte", 72).

Continues on 10 v: *quluyana mörin qarsi. üker*
tü qonin qarsi-bar! tu mečün qarsi. taulai-tu
takiya qarsi. luu-un noqai qarsi moyai-tu qaqaı
(= *yaqai*) *qarsi. quluyana-tu luu ibegel. üker-tü*
moyai ibegel. bars-tu morin ibegel. taulai-tu no-
qai ibegel. luu-tu mečün ibegel. moyai-tu takiya
ibegel. mörin-tu noqai ibegel. qonin-tu qaqaı
ibegel . . . Some lines of Sanskrit text in Mongol letters. Apparently part of a astronomical-divinatory text, incomplete.

A rare specimen of Mongol MSS on birch bark (see above, p. XXIV and Plate I). The writings shows the peculiarities of handwriting of the early seventeenth century, e. g. no differentiation between initial *a* and *q* or between *q* and *γ*, dial. *mörin* for lit. *morin*.

Provenience unknown. The MS belongs to the oldest parts of the collection; mentioned in *Codices Orientales Bibliothecæ Regiæ Hafniensis*, Pars tertia, Hafniæ, 1857, 82, as 'Codex Mogolicus. XI. folia corticis Betulini amuletum, quod Tarni dicitur, exhibent.' Old signature: Cod. Mogol. I.

Aparimitāyurjñāna-sūtra.

MONG. 157.

Xylograph, *pothi*, 34 foll., 6.8×13.5 cm., 8 lines. As proved by other well-preserved copies origin-

ally a folded book (see Heissig, *Blockdrucke*, No. 199; *Handschriften*, no. 197).

Fol. 1 v illus.: *Āmitāyus* (*Aparimitāyus*). Last folio illust.: *Vighnāntaka*?

Title added in flowing hand: *Qutuy-tu nasun sudur-a orusiba*; beside which are two words totally unconnected with the text. Same hand. Title in Sanskrit: *Ārya-aparimitāyurjñāna-nāma-mahāyānasūtra*. Tibetan: 'Phags-pa tshe-dañ-ye-śes-dpag-tu-med-pa źes-bya-ba theg-pa-chen-po'i-mdo. The original title of the Peking xylograph is: *Qutuy-tu ausi* (= *ayusi*) *neretü sudur* (missing here).

Incipit (after titles): . . . *Qamuy* (3 r) *burqan bodisung nar-tu mörgümü* (erroneously *mörbümü*). *eyin kemen* . . .

Terminatur (32 v): *tegün-dür sitüjü öber busud qamuy amitan ükül-ügei nasun-u erke-yi olqu boltuyai*. Ligeti 366; Tōhokū: 674, 675, 849. *Qadayin süme*; bought from *Tamirinsürüng*, November 1st, 1938.

Aparimitāyurjñāna-sūtra.

MONG. 376.

Manuscript, *pothi*, 38 foll., 8×24 cm., 15 lines. Blue paper, golden letters on a black ground. Complete, the end slightly damaged by moisture. Mongol foliation.

Qutuy-tu čaylasi ügei nasun kiged belge bilig-tü nere-tü yeke kölgen sudur orusiba. Skt.: *Ārya-aparimitāyurjñāna-nāma-mahāyānasūtra*. Tib.: 'Phags-pa tshe-dañ-ye-śes dpag-tu-med-pa źes-bya-ba theg-pa-chen-po'i mdo. (Ligeti, 366; Tōhokū, 674, 675, 849. See further MONG. 157).

For the Colophon see Aalto, "Catalogue", 82 (H 3310 B); further Farquhar, No. 27 (46).

Qadayin süme; bought from *Tamirinsürüng*, November 1st, 1938.

Aparimitāyurjñāna-sūtra.

MONG. 436.

Manuscript, *pothi*, 43 foll., 18.6×8 cm. (14.3×5.7 cm.), 11 lines, pagination in Chinese and Mongol in left margin, strong paper, blue, writing-space varnished black, ornamental hand in gold. Wooden boards covered with yellow brocade, the inside showing pictures of lamaistic deities taken from the Peking xylograph of the same work of the mid-eighteenth century.

Title on title-page: *Qutuy-tu čaylasi ügei nasun kiged belge bilig-tü neretü yeke kölgen sudur*. See Ligeti, 366.

Terminatur 40 v; according to the colophon 40 v–43 r written by *Rab-'byams-pa Śes-rab-bstan-'dzin* by order of the *Efü bLo-bzañ-don-grub* of the *Kharatsin*.

A copy of the Peking xylograph of the mid-eighteenth century, see Heissig, *Blockdrucke*, No. 132.

Vajravidāraṇā-nāma-dhāraṇi.

MONG. 380.

Manuscript, *pothi*, 6 foll., 11.2×36.7 cm., 21 lines, red and black, bordered in black, Mongol foliation, complete.

Title on title-page: *Bačar bidarana*; full title (1 v): *Včir-iyar teyin büged ebdegči neretü tarni*. Skt.: *Vajravidāraṇā-nāma-dhāraṇi*. Tib.: *rDo-rje rnam-par-'joms-pa źes-bya-ba'i gzuñs*. (Ligeti: 590)

Incipit (after titles, 1 v): *Qamuy burqan bodisung nar-a mörgümü. eyin kemen minu sonusuysan nigen čay-tur. ilaju tegüs nögčigsen burqan včir-tur sayun bölüge* . . .

Terminatur (6 r): . . . *včir-iyar teyin büged ebdegči-de mörgümü. manghalam*.

See Aalto, "Catalogue", H 5801; H 5809; Farquhar, No. 23 (88). State Library of Ulaanbaatar, REL 331-374.

Bought at Peking 1922/3 by Dr. K. Wulff.

Ārya-kāṇḍālamkāra-sūtra.

MONG. 270.

Manuscript, *pothi*, 5 foll., 6.5×18.5 cm., 13 lines. Flowing hand in black ink on strong, Chinese paper, frayed corners, browned with age and use. Writing-space terminated at the sides by two vertical lines. Mongol foliation. Fol. 1 v signed with Tib. 'di', indicating that it is section 41 of a larger collection. The last page shows some irrelevant scribbling. Complete.

Full title: *Qutuy-tu degedü modun-u čimeg neretü yeke kölgen sudur* (Skt.: *Ārya-kāṇḍālamkāra-nāma-mahāyānasūtra?*; Tib.: 'phags-pa sdoñ-po rgyan-gyi mchog žes-bya-ba theg-pa-chen-po'i-mdo?).

Incipit (after title): *γurban erdeni-dür mörgümü. qamuy burqan nuγud-ber ibegen soyurqai . . . Terminatur: . . . modun-u čimeg neretü yeke kölgen sudur tegüsbe.*

As the *sūtra* is found neither in the Mongol nor in the Tibetan Kanjur, where only a similar text, called a *dhāraṇī*, has been included (see Ligeti, 708), and as the above text consists of an invocation and a *dhāraṇī*, it is to be assumed that the work is identical with the said *dhāraṇī* in the Mongol Kanjur. See Ligeti, Collection, 163; State Library of Ulaanbaatar, REL 437-441.

Bought from *Tamirinsürüng* November 3rd, 1939 at *Qadayin süme*.

Ārya-gaganāvanyaṣṭavairocana-sūtra.

MONG. 332.

Peking xylograph, fragmentary, foll. 25-47, 25×9.5 cm. (7.5×21.5 cm.), 12 lines. Chinese foliation left, on recto as well as on verso, Mongol foliation on recto only.

Fragment of the Peking xylograph (see Heissig, *Blockdrucke*, No. 44). Full title on fol. 46 v: *Qutuytu Ingrī γaγar-un nayiman gegegen yeke kölgen sudur*, a Mongolian translation of the *Ārya-gaganāvanyaṣṭavairocana-nāma-mahāyāna-sūtra*. The colophon differs slightly from that of MONG. 384. See Ligeti, 709.

Bought at Peking 1922/3 by Dr. K. Wulff.

Maitreya-prayer.

MONG. 458.

Xylograph, *pothi*, 4 foll., 31×6.5 cm. Tibetan and Mongol volume signature: *ko*. Right edges of folios damaged. Right block signature: 西卅五卷 *Hsi-san-shih-wu-chüan*. Complete. *Mayidari-yin irügel kemegdekü orusiba* 'Maitreya-prayer' (Ligeti, 732).

Part of a xylographed collection of prayers, published at Peking (see Heissig, *Blockdrucke*, No. 66, 55).

Aṣṭasahasrikā.

MONG. 482.

Manuscript, *pothi*, 159 foll., 19×56 cm. (14.8×45.5 cm.), 28 lines, black and red ornamental hand, *calamus*-written, on thick Chinese paper, frame of blue cloud-motif printed on first 4 and last 4 pp. Left: *ga nöğüge* and Mongol pagination. Complete. Front cover illuminated, left: *Mañjuśrī*; right: *Avalokiteśvara-ṣaḍakṣāri*; Back

cover illuminated, left: *Virūdhaka*; right: *Virūpakṣa*.

Full title (fol. 1 v) *Qutuy-tu sayitur medekü-yin činadu kijayar-a kürügsen nayiman mingyan*; no Sanskrit or Tibetan title given here as this is the beginning of vol. 2 only (*bölüg* 13).

A translation of the *Ārya-aṣṭasāhasrikāprajñāpāramitā-sūtra*, chapters 13–32, different from the translation by *bSam-gtan-señ-ge* xylographed in 1707 and 1727 in Peking (see Heissig, *Blockdrucke*, Nos. 11 and 68), and also different from the version in the Mongol Kanjur print of 1720 (Ligeti, 766: *Qutuy-tu bilig-ün činadu kürügsen nayiman mingyatu*).

The above version is a translation made at the request of the *Buyan sečen qayan* (1593–1603), as stated in the colophon (158 v):

*Degedü boyda nom-un qayan-u altan ači inu
Delgerenggüi-e sajin-i ene jüg-tür geyigülügči
Degere ügei buyan-i masida delgeregülügči. (159 r)
Delekei tebčigülügsen Buyan dayun sečen qayan
kiged.*

*Čaylasi ügei erdem bilig tegüsügsen ču aldar
inu qamiya boluysan.*

Čay dara bodhi sadun-ıyan qubilyan inu.

Čay ügei Buyan-tu jönggin qatun-u duradduysan-ıyar.

Ene nayiman mingyan sudur nom.

Endel ügei uqayan bilig tegüsügsen.

Esergülcen asayıysan-dur emiyel ügei ügülegči.

Erdem-ün sang boluysan.

Diduyba gabču lama-luya.

Duryar ombu sñagbova baysi.

Brasi baysi. yurbayula ügüleltün salbilčan

Töbed-ün kelen-eče mongyol-un kelen-dür orčiyulba

...

'Upon the request of the grandson of Altan, the great and reverend king of the Faith,

of *Buyan Dayun (Da yüan) sečen Khan* who has transgressed this world and of

...

the *Kālatārā Bodhisattva* incarnate,

the eternal meritorious *Jönggin qatun*,

this *Nayiman mingyan sudur* has been translated by *Didupa Khabcu lama, Duryar Ombu sñagbopa baysi*, and *bKra šis baysi*, these three, dividing (the work) amongst them, from the Tibetan tongue into the Mongolian.'

Then follow ten lines, containing a benediction. (See Heissig, *Zur geistigen Leistung*, 11; *Entstehungsgeschichte*, 73).

Bought at Peking by Dr. K. Wulff, 1922/3.

Aṣṭasāhasrikā.

MONG. 497.

Xylograph, 328 foll., 24×68 cm. (17×53 cm.), 27 lines. Block signature left: 三 若 *San-pan-jo*. Wooden covers, illuminated, Front cover, left: *Śākyamuni*; right: ?. Back cover shows the four *lokapālas*. Both covers slightly damaged. Pagination in Mongol and Chinese.

Full title: *Qutuy-tu bilig-ün činadu kijayar-a kürügsen nayiman mingyatu* (Skt.: *Ārya-aṣṭasāhasrikā-prajñāpāramitā*; Tib.: *'Phags-pa šes-rab-kyi pha-rol-tu phyin-pa brgyad-stoñ-pa*).

A translation of a Tibetan version different from the version in the Lhasa Kanjur (end volume, 437r–438r) and the Mongol Kanjur vol. 46 (Ligeti, 766), as shown by the colophon (see Heissig, *Blockdrucke*, No. 11). The colophon runs (327 v): *Enedkeg-ün kelen-eče.*

Enedkeg-ün ubadiya dharma tala kiged.

Loccaba bandhi byirojana ragsida kiged.

Sang suriya prabha terigüten (328 r)

Töbed-eče nayirayuluysan orusiyulbai.

Sakyaliḡ ud-un degedü arsalan-u vivangirid
öggüksen.

Ene bilig baramid umara-ača umara jüg-tür
Delgeremüi kemen Jarliḡ boluysan-iyar.

Edüḡe mongyol ulus-tur delgereḡsen-u tulada.

Edüged-ün ba qoyitu qubitan amitan-a tusa
boltuyai kemen.

...

Tümeni erdeni sečen qung tayiji.

Bodisung qatun. Toytaqu sečen čöḡkür tayiji kiged.

Ilangyui-a bsodnam omči dayičing gonbo tayiji
qoyar-un jarliḡ-iyar.

Bsam gdan sengge mongyolčilan orčiḡyuluyad
nayirayulju orusiḡyulbai.

'From the Sanskrit by

The Indian savant *Dharmatala* and

Lotstshaba Bandhe Vairocana-rakṣita and

Sang Sūrya-prabha and others.

It has been translated from the Tibetan . . .

...

Because of its being propagated now amongst
the Mongols

May it be to the advantage of the present and
future living beings!

...

By order of these two, *Ilangyui-a bsodnam omči*
dayičing gonbo tayiji and *Toytaqu sečen*
čöḡkür tayiji,

of *Tümeni erdeni sečen qung tayiji* and
Bodisung qatun,

Bsam gdan sengge has translated and phrased
it in Mongolian . . .

Xylographed at Peking in 1707.

Aṣṭasāhasrikā.

MONG. 498.

Same edition of 1707 as MONG. 497. Edges illuminated. Wooden covers. Complete.

The xylograph was bought in 1715 as testified to by the following remark in flowing hand on 328 v: *Engke amuyulang-un tabin dörbedüger on-u Jun-u dumdatu sara-yin sine-yin yisün-ü sayin-edür-e. šoro neretü manju kümün-ü süsüg-ün ed-iyer Jala-bai . . . kemekü egüni sumati jaya-yin sabinar-un aday bayartu ber küseküi irügel-ün beleg bolyan bičibei* 'Through the pious wealth of a Manchu called Šoro it has been presented (to this temple) in the year of *K'ang-hsi* 54 (1715), on the ninth day of the beginning of the middle summer-moon. . . . The above was written by *Bayartu*, the lowest of the disciples of *Sumati Jaya* for a benedictory prayer.'

Bought by S. Black, 1924 at Tientsin.

Aṣṭasāhasrikā.

MONG. 481.

Manuscript, *pothi*, description like MONG. 382, 158 foll. Wooden covers bound in blue-yellow silver brocade. Front cover illuminated; left: *Vajradhara*; right: *Buddha Śākyamuni*. Back cover, left: *Dhṛtarāṣṭra*; right: *Vaiśravaṇa*.

Part I, chapters 1–12 of MONG. 482.

Bought at Peking by Dr. K. Wulff, 1922/3.

Aṣṭasāhasrikā.

MONG. 500.

Xylograph, *pothi*, 346 + 1 foll., 61 × 21 cm. (50 × 14.5 cm.), 31 lines. Block signature right:

三般若 *San pan jo*. First and last foll. printed in red. Mongol and Chinese pagination; illustrations on fol. 1 v, left: *Buddha-Śākyamuni*; right: *Prajñāpāramitā*; on the back leaf: the four *lokapālas*.

Full title (2 r): *Qutuy-tu bilig-ün činadu kijayar-a kürüḡsen nayiman mingyatu* (Skt.: *Ārya-aṣṭasā-*

hasrikā-prajñāpāmitā; Tib.: 'Phags-pa *śes-rab-kyi pha-rol-tu phyin-pa brgyad-stoñ-pa*). (Tōhokū 12. Ligeti, 766). Peking xylograph, dated 1727 (see Heissig, *Blockdrucke*, No. 68), a reprint of the edition of 1707 (see MONG. 497 of this collection).

Pañcaviṃśatisāhasrikā.

MONG. 483.

Xylograph, *pothi*, foll. 1, 3–25, 30–38, 40, incomplete, vol. 3., Tib. *ga.*, 61.5×19.5 cm. (51.2×13.3 cm.), 31 lines. First page (1 v) in red print. Illustrations on fol. 1 v, left: *Bibabu burqan*, an otherwise indeterminable figure of a Buddha with *Dharmacakra-mudrā* and *Dhyānāsana*; right: *Gragsuydi burqan* (Buddha, left hand in *Karaṇa*-like *mudrā* position, scarf at the breast, right hand in *Varada-mudrā*).

Full title (3 v): *Bilig-ün činadu kijayar-a kürüg-sen qorin tabun mingyatu. yutayar gelmeli* (Skt. *Pañcaviṃśati-sāhasrikā-prajñāpāramitā*; Tib.: *Śes-rab-kyi pha-rol-tu phyin-pa stoñ-phrag-ñi-śu-lña-pa*). Only chapters 27 (end), 28–30 (foll. 4 r–40 r). See Ligeti, 761; "Collection", 126; Heissig, *Blockdrucke*, No. 12.

Śatasāhasrikā.

MONG. 489.

Peking xylograph, *pothi*, 63×22.5 cm., (48.5×16.3 cm.), 30 (31) lines, fragmentary, only foll. 79 r–179 v, left, signature: Tib. *ca* and Mongol pagination, Chinese block signature: 大般若五卷 *ta pan jo wu chüan*.

Fragment of a Peking xylograph of the Mongolian translation of the *Śatasāhasrikā-prajñāpāramitā* (*Bilig-ün činadu kürüg-sen Jayun mingyan toya-tu*) of 1714, containing chapters 7–12 of the fifth volume (see Ligeti, 750; Heissig, *Blockdrucke*, 20).

Complete copies of 12 vols. in the Historical Museum Bern, Switzerland; Ryukoku-University, Kyoto, Japan; photographs of vol. II, IV, VII and XI from Leningrad in New Delhi (Collection Raghu Vira).

Vajracchedikā.

MONG. 349.

Manuscript, *pothi*, 39 foll., 9.5×29.5 cm., 20–22 lines. Ornamental hand, *calamus*-written, gold on black ground, blue paper. Left side of text often illegible, owing to discoloration.

Full title: *Qutuytu bilig-ün činadu kijayar-a kürüg-sen včir-iyar oytaluyči dorji gčodba kemekü orusiba*; Skt.: *Ārya-vajracchedikā-nāma-prajñāpāramitā-(mahāyāna)-sūtra*. Tib.: 'Phags-pa *śes-rab-kyi pha-rol-tu phyin-pa rdo-rje-gcod-pa źes-bya-ba (theg-pa-chen-po'i)-mdo*. (Ligeti: 771. Tōhokū, 16).

Attached is (39 v): *Včir-iyar oytaluyči-yin činadu kijayar kürüg-sen-ü bodi qutuy-un mör taulaqui (= toyulaqui) sudur*. (For a similar Peking xylograph see Heissig, *Blockdrucke*, No. 172). The last folio remains blank.

Incipit (after titles): . . . *qamuy burqan kiged bodi-sung nere mörgümü . . .*

Terminatur: . . . *taulaqui sudur tegüsbe. manggalam bavamtu. sambal siri.*

Qadayin süme, Tsakhar.

Vajracchedikā.

MONG. 472.

Xylograph, 27 foll., 18.5×54 cm. (13.5×46 cm.), 26 lines. Left, signature: 經 *ching*. Fol. 1 v in red print, fol. 2 r in red and black print, the rest in black print; fol. 1 v left: illustration of

Buddha-Śākyamuni, right: an *Arhat* (?). Foliation in Mongol and Chinese. Complete.

Full title: *Qutuy-tu včir-iyar oytaluyči bilig-ün činadu kijayar-a kürügsen neretü yeke kölgen sudur* (Skt.: *Ārya-vajracchedikā-prajñāpāramitā-nāma-mahāyāna-sūtra*. Tib.: 'Phags-pa *šes-rab-kyi pha-rol-tu phyin-pa rdo-rje-gcod-pa žes-bya-ba*). Ligeti, 771.

Incipit: *Qamuy burqan kiged bodisung nar-a mörgümü. eyin kemen minu sonusyusan nigen čay-tur* 1 v-24 v
Dhāraṇī 24 v
Bilig-ün činadu kijayar-a kürügsen oytaluyči včir bodi mör-i toyulaqui neretü sudur 25 r-27 r
 (See Heissig, *Blockdrucke*, No. 17; *Handschriften*, No. 2342; Oslo, 105. A critical edition, see Hashimoto Koho, *Kongohannya-haramidakyo*, Tokyo 1941).

Bought from *Tamirinsürüng*, November 1st, 1938, at *Qadayin süme*.

Vajracchedikā.

MONG. 334.

Peking xylograph, 55 foll., 30×10 cm. (26.5×7.7 cm.), 20 lines, Chinese block signature: 招 chao. (See Heissig, *Blockdrucke*, No. 166).

Fol. 1 v left, illus.: *Śākyamuni*; right, illus.: a Buddhist monk (*Viśvajhaṣa*?). Last fol.: illus. of the four *lokapālas*. Fol. 1 v in red print, foliation in Mongol and Chinese.

Full title (2 r): *Qutuy tu včir-iyar oytaluyči bilig-ün činadu kijayar-a kürügsen neretü yeke kölgen sudur* 1 v-50 v
Bilig-ün činadu kijayar-a kürügsen oytaluyči včir. bodi mör-i toyulaqui neretü sudur 51 r-55 v
 Sanskrit and Tibetan titles, see MONG. 349 and MONG. 472. Ligeti: 771; Tōhokū 16.

Bought from *Žambo Lama*.

Vajracchedikā.

MONG. 390.

Manuscript, *pothi*, 26 foll., 20×44 cm. (17×39.5 cm.), 19 lines, ornamental hand in black, border in red and black, damaged by water, not complete, foll. 1-7, 9-16, 20-26. Mongol foliation.

Full title (1 r): *Qutuy-tu včir-iyar ayayluyči (1) neretü belge bilig-ün činadu kijayar-a kürügsen yeke kölgen sudur* (in Sanskrit and Tibetan like MONG. 472).

Incipit: *Qamuy burqan bodisung nar -un qutuy-tur mörgümü. eyin kemen minu sonusyusan nigen čay-tur ilaju tegüs nögčiqsen burqan saravasun balyasun-dur* . . .

Bought at Peking by Dr. K. Wulff, 1922/3.

Vajracchedikā.

MONG. 331.

Xylograph, *pothi*, 55 + 1 foll., 9.5×30 cm. (7.5×26.4 cm.), 18 lines, Mongol pagination, fol. 1 v: illus., left: *Śākyamuni*, right an *arhat* (?), complete. On fol. 1 r an ornamental, symbolic Chinese design in red.

Full title (1 v): *Qutuy-tu včir-iyar oytaluyči bilig-ün činadu kijayar-a kürügsen neretü yeke kölgen sudur* (Sanskrit and Tibetan titles as in MONG. 472). Peking xylograph, a reprint of MONG. 472 in smaller size. (See Heissig, *Blockdrucke*, no. 170).

Bought at Peking by Dr. K. Wulff, 1922/3.

Vajracchedikā.

MONG. 394.

Xylograph, *pothi*, 55 foll., 10.5×31 cm. (7.5×26.3 cm.), 20 lines, pagination in Mongol and

Chinese, complete. Illustrations on fol. 1 v the same as in MONG. 331. Judging from its execution a more re-cent, recut edition. The edition shows the peculiarity of having fol. 33 misnumbered 23.

Full title: *Qutuy-tu včir-iyar oytaluyči bilig-ün činadu kiŋayar-a kürügsen neretü yeke kölgen sudur.* (See Heissig, *Blockdrucke*, no. 167).

Vajracchedikā.

MONG. 393.

Xylograph, same edition as MONG. 394. Incomplete, foll. 2–23, 24–32, 23 (1), 34–43, 46–55; fol. 55 damaged.

Full title: *Qutuy-tu včir-iyar oytaluyči bilig-ün činadu kiŋayar-a kürügsen neretü yeke kölgen sudur.*

Old Collection.

Ölŋei qutuy, Nayiman gegegen.

MONG. 383, 384.

Manuscripts, pothi, (a) 11 foll. + (b) 19 foll. (only 3–19), *pothi*, 14.5 × 46.2 cm., (12 × 38.5 cm.), 17–19 lines, old hand in black and red ink on strong, browned paper. (a) complete; (b) fragmentary.

(a) MONG. 383. Title on cover: *Ölŋi qutuy*. Full title (1 v): *Qutuy-tu ölŋei qutuy čoyčalaysan neretü yeke kölgen sudur*. Skt.: **Ārya-angrā-mukī(?) -mahāyāna-sūtra*. Tib.: 'Phags-pa *bras rtsegs-kyi (?) byin-pa'i theg-pa chen-po'i mdo*. A Mongol translation of the *Mahāmaṅgala-sūtra* (See Heissig, *Handschriften*, no. 262). (The Sanskrit and Tibetan titles do not agree with those given in the Mongol Kanjur, Ligeti, 791).

Incipit (after titles): *Qamuy bodisung nar-a mörgümü eyin kemen minu sonusyysan nigen čay-tur.*

ilaju tegüs nögčigsen burqan masi degedü ayulayin orun . . .

Terminatur (11 v): . . . *qutuy tu ölŋei qutuy čoyčalaysan neretü yeke kölgen sudur jang üile selte tegüsbe. manggalam. Sergüleng sabi bičibe*, cf. varying Sanskrit and Tibetan titles for another version Farquhar, No. 16.

Attached to it (b) MONG. 384; foll. 3–19 v of the *Nayiman gegegen*.

Terminatur (19 v): *burqan-u ene nom-i nomlaysan čay-tur tngri yajir-un nayiman gegegen neretü ene nom-un delgeregsen amitan-a yeke tusa boltuyai.*

(Colophon) *kemen degedü bodi sedkil egüskejü nayiman gegegen. nom-i temdegdeye suyiju yayisin (?) irvatin¹ yogajiry-a irvačün nayirayulun ayaya tegimlig sūriyasiri ber nemegsed lama yuyiyulju amlasiri baysi ber sayitur jokiyaju bičigül jü ayui ulus irgen-e tügejü delgeregülbei. mamghalam.*

A few words of no relevance to the colophon added in a modern, flowing hand. The colophon differs from that of the version printed in the Mongol Kanjur, Ligeti, No. 709. For a print of the same work see MONG. No. 332.

Bought by L. S. Münter (Store Nordiske Telegraf-Selskab) in Peking and presented to the Royal Library, October 1924.

¶ ¹ *Irua + pluralis honorificum -tan; irvatan yogacarya* – 'a *Yogācārya* who has the good destination . . .'

Ratnarāśi.

MONG. 281.

Manuscript, *pothi*, 8 + 1 foll., 8 × 17 cm., 11 lines, flowing hand in black ink on thick paper (several

layers of Chinese paper pasted together), no foliation. Mongol stamp: Jacobsen.

Full title: *Qutuy-tu yurban čoyčas kemekü čoytu čandan orusiba*. A fragment of the *Ārya-ratna-rāśi-nāma-mahāyāna-sūtra*. Tib.: 'Phags-pa rin-po-che'i phuñ-po źes-bya-ba theg-pa-chen-po'i-mdo. (Ligeti: 836; Tökokü, 88).

Bought by W. Jacobsen

Saddharmapuṇḍarīka.

MONG. 499.

Xylograph, *pothi*, 272 + 1 foll., 20.5 × 61 cm. (14.5 × 50 cm.), 30 (31) lines. Pagination in Mongol and Chinese, Chinese block signature, left: 花 *hua*. Complete. Fol. 1 v: printed in red, illus., left: Śākyamuni; right: *sPyan-ras-gzigs*.

Full title: *Čayan linqu-a neretü degedü nom yeke kölgen sudur*. Skt.: *Saddharmapuṇḍarīka-nāma-mahāyānasūtra*. Tib.: *Dam-pa'i-chos pad-madkar-po źes-bya-ba theg-pa-chen-po'i-mdo*.

Peking xylograph, *K'ang-hsi* 50, 1711 (see Heisig, *Blockdrucke*, No. 16; Pozdneev, *Erdenijn erikhe*, 295; L. Ligeti, "Deux Tablettes de T'ai-tsong des Ts'ing", *A. O. Hung* VIII, 1958, 227). 28 sections (*jüil*) 1 v–268 v
Colophon 268 v–272 v

Translation of a Tibetan version by (272 v): *Enedkeg-ün ubadini sutra va bodi kiged. töbed-ün yekede üjegči kelemürči bandi isan irnam injana ber üjin orčiyulju sudur-tur orusiyulbai*. (Differs from translation of same passage in the Mongol Kanjur; Ligeti, 868). About the Mongol translation the colophon states (270 v):

. . . *bayatur künegetü noyan-u suu-dur dulduyidču*
. . . *Joriy-tu tuyuži tabunang bang abayai qoyayula* . . . *ünenleküi degedü čayan linqu-a neretü degedü sudur. ülemži yayiqamsiy egüni mongyol-*

čilan orčiyul kemen duradqan ügülegdejü. erkim nom-i kelegčü baysi-yin baysi čoski odser-un. eldeb jogdi ayalyu nayiralta qolboya kiged . . . erdeni (271 r) manjusiri sirege tü čorju-a-yin sambaya bilig-i . . . jirüken-ü alayan-dur bariysan . . . erdeni mergen dayičing tayiji . . . čayan linqu-a neretü sudur-i mongyolčilan orčiyulbai . . . ' . . . relying on the royalties of Bayatur künegetü noyan . . . Joriytu tuyuži tabunang and the Bang abayai, both said: "Translate the truly exalted White-Lotus Sūtra, this extremely wonderful (work) into Mongolian . . .", and taking as a guide (literally: taking into the hands of the heart) . . . the rhymed (translation) . . . by the master of all preachers of the venerable Faith, Chos-kyi-'od-zer . . . and the knowledge of the Mañjuśrī-jewel, the Siregetü chos-rje . . . Erdeni mergen dayičing tayiji translated the White-Lotus Sūtra into Mongolian . . .'

Saddharmapuṇḍarīka.

MONG. 496.

Manuscript, *pothi*, 23.7 × 70.5 cm. (18.8 × 58 cm.), ornamental hand, *calamus*, red and black, wooden back cover covered with blue silk brocade. Front cover missing.

Čayan linqua neretü degedü sudur, a copy of the second part of the translation of the *Saddharmapuṇḍarīka-sūtra* by *Erdeni mergen dayičing tayiji* (see MONG. 499). The MS lacks in its colophon those passages of the xylograph in which the *Tsakhir* nobility is mentioned as ordering the translation, as well as on fol. XXVIII/15 v:2 the lines about the preparation of the blocks etc. (MONG. 499, 271 r:20–271 v:7). Dated (XXVIII/16 r:8): *čayan linqua neretü degedü sudur-i . . . yaqai jil jun-u dumdadu sarayin nigen sinedü sudurlaju legüskebei dörben Jayun tabin čayasun* 'The White-Lotus Sūtra . . . has been made into

a volume and finished on the first of the beginning of the middle summer-moon of the Hog-year (in) 450 folios.' It is to be assumed that the Hog-year is 1719, because of the benediction of the life of the Emperor *Engke amuyulang* (*K'ang-hsi*), which the copyist has taken over unchanged from the xylograph of 1711 (see MONG. 499). The copy consists of chapters XII–XXVIII, viz:

- XXIII: 1–19
- XXIV: 1–19
- XXV: 1–13
- XXVI: 1–8
- XXVII: 1–15
- XXVIII: 1–16
- XII: 2–12
- XIII: 1–8
- XIV: 1–19
- XV: 1–17
- XVI: 1–12
- XVII: 1–15
- XVIII: 1–8
- XIX: 1–18
- XX: 1–10
- XXI: 1–8
- XXII: 1–4

Bought at Peking by Dr. K. Wulff, 1922/3.

Mahālalikāparipṛcchā.

MONG. 427.

Manuscript, *pothi*, 4 foll., 52×15.2 cm. (43×12.5 cm.), 36 lines, old hand, *calamus*-written on strong, yellow paper, stained brown, parts and edges missing; on 1 v writing-space bordered in black, the following pages written alternately in red and black.

Full title: *Qutuy-tu öteliğsen eme-yin öçigsen neretü yeke kölgen sudur* (Skt. *Ariya mayalalika bari*

baranja nama maha sudura = Skt. *Ārya-mahālikāpariprajñānāmamahāyānasūtra*; see Ligeti, 927: . . . *paripṛcchā* . . .; Tib. 'Phags-pa *bgres-mos zus-pa bya-ba theg-pa-čhen-po-ba(!) mdo*).

Incipit (1 v:7): *Qamuy burqan buvadhi sadun nere mörgümü. eyin kemen minu sonusuysan nigen čay-tur. ilaju tegüs nögçigsen burqan birica ulus-i bitüjü. qoyar jayun tabin ayaya tegimlig üd-ün yekes quwaray ud kiged. asuru olan buvadhi saduva ma ha-a saduva nar-luya qamtu-bar yeke vayisali balyasu qamiya bükü tede ağıraysan-dur. tere čay-tur balyasun-un nigen eme qatayu doysin öteliğsen . . .*

Terminatur (4 v:26): . . . *ilaju tegüs nögçigsen-ü jarlıy-i ilede medebeı. Qutuytu emegen-ü öçigsen neretü yeke kölgen sudur tegüsbe. manghalam.* Here follow three lines of a *mantra*.

No colophon.

Various insertions and corrections in the same hand but in smaller writing indicate that the MS is a copy of another text. The work differs in title and lack of colophon from the version printed in the Mongol Kanjur, Vol. LXXV (Ligeti, 927). The MS is kept together with MONG. 428. *Tsakhar*.

Thar-pa chen-po.

MONG. 504.

Xylograph, *pothi*, very much damaged by water, approx. 58.5×21 cm. (49.5×15 cm.), 30 lines. Pagination in Mongol and Chinese. Foll. not counted because of damage. Pagination runs consecutively.

Full title: *Qutuy-tu yekede tonilyayči jüg üd-tür delgereğsen yasiyutan gemsiküi-ber kilinčes-i aril-yayad burqan bolyan bütügeküi teyin büged Jokiyaysan.* The colophon (III, *aday*, 29–30) is

identical with that of the version in the Mongol Kanjur (Ligeti, 1021); after this follows a Sanskrit formula of eighteen lines.

Terminatur: Čayan bars jil-ün qabur-un dumda-du sara-yin arban nigen-e köke morin bon odun delgeregsen -i . . . + tegüsbe. Erkin degedü lam-a +dur sitüjü . . . amitan-u tusa-yin tulada . . . 'It was finished on the eleventh day of the middle spring-moon in the White-Tiger year at the hour of the eclipse of the Blue Horse with the star *Bon* . . . venerating the exalted lama . . . for the sake of the living beings . . .' (see Heissig, *Blockdrucke*, No. 1, where this xylograph is dated at 1650). On the restoration of the text see Ove K. Nordstrand, "Some Notes on the Discoveries made during the Restoration of a Mongolian Block-print in the Royal Library, Copenhagen" *CAJ*, III, 1958, 256-266.

Bought by Dr. K. Wulff, Peking, 1922/3.

Thar-pa chen-po.

MONG. 466.

Peking xylograph, 64 foll., 50×15 cm. (41×11.7 cm.), 28 lines. Left, Chinese signature: 索尼 *so ni*. Fol. 1 v printed in red, 2 r in black and red. Pagination in Mongol and Chinese. Fol. 1 v illus., left: *Amitābha*; right: *Padmasambhava*. Complete. Wooden covers.

Full title: *Sonusuyad yekede tonilyayči neretü yeke kölgen sudur* 'Mahāyānasūtra called The-One-Who-Saves-by-Being-Listened-to'.

The work is not included in the Mongol Kanjur.

Incipit: Namo buddhaya. namo dharmaya. namo sangghaya. ür-ün beye tü čaylasi ügei gerel tü amindaba tegüs jiryalang-un beye tü amurlingyui kiling ten . . .

Terminatur (64 r): . . . čoytu včir-a sadua-yin du-

radqal qamuy tegünčilen iregsen-ü ündüsün kemegdekü tegüsbe. manghalam.

Xylographed in 1715 at Peking (Heissig, *Blockdrucke*, No. 28; Ligeti, "Collection", No. 3593).

Bought at Peking, 1938/9.

Thar-pa chen-po.

MONG. 488.

Manuscript, *pothi*, originally 87 foll. (29+33+27), 59.5×18.8 cm. (48.7×13.5 cm.), 29 lines, fol. I/2 missing, fol. III/9 double. Only front wooden cover preserved. Black ink.

Full title: *Qutuy-tu yekede tonilyayči jüg üd-tür delgeregsen yasiyutan gemsiküi-ber kilinčes-i arilyayad burqan bolyan bütügekü-e teyin büged Jokiyaysan neretü yeke kölgen sudur.*

Copy of a Peking xylograph (see MONG. 504), executed by a nun (III/27 r): . . . *ajin čecen ubasanča öberün nöbür-iyen tulada. ene yekede tonilyayči yeke kölgen sudur-i bütügebei . . .* 'The nun *Ajin čecen* executed this (manuscript of the) *Yekede tonilyayči Mahāyāna-sūtra* for (the sake of) her friends'.

Bought by Dr. K. Wulff, Peking, 1922/3.

Thar-pa chen-po.

MONG. 449.

Xylograph, 34+38+31 foll., 56×16 (48×11.8) cm., 27 lines, in left margin Tibetan letter-numbering *Ka* or *Kha* or *Ga*, Mongol pagination.

Title on title-page: *Qutuytu degedü yekede tonilyayči neretü sudur orusiba.*

In the colophon dated 1925:

III,31 r:10:

. . . *yekede tonilyayči neretü ene yeke kölgen sudur-i.*

Dalai metü ülemji süsüg bisirel-tü.
Dai ming sečen qayan-u üyes-tür.
Töbed-ün darumal-ača mongyolčılan orči-
yuluysan-i.

Engke amuyulang ejen-ü üye-dür
Gelmeli-dür yaryaysan sudur-ača
Eke bolyan biçijü silegsen anu.
Jasaytu wang-un qosiyun-u
Moquu-yin süme-dü sayuyçı quwaray
danbiningbo terigülen.

Olan öglige-yin efed-ün küčün-i neyilegülügen . . .
 . . .
Irgen ulus-un kökegčün üker jil-ün ilegü dörben
sarayin arban tabun-u sayin edür seyilejü tegüsbe . . .
 'This *Mahāyanasūtra* called *Thar-pa-chen-po*
 . . .
 Which had been translated into Mongol from
 a Tibetan print
 At the time of *Sečen Khan* of the great Ming-
 Dynasty,
 Was copied and cut into printing-blocks by
 Taking for a source the *Sūtra* which had been
 Printed in one volume during the time of the
 Emperor *K'ang-hsi* . . .
 Many donors with the monk *Danbiningbo* in
 the lead
 who lives in *Moquu-yin süme* of the *Dzasaktu-*
Wang banner
 Have united their strength . . .
 . . .
 The cutting of the printing-blocks was finished
 on the fifteenth, a propitious day of the fourth
 intercalary month of the Bluish-Ox year of the
 Chinese Republic (1925)'.
 A reprint of the xylographed editions of 1650
 (see MONG. 504) and 1708 (Heissig, *Blockdrucke*,
 No. 14; *Handschriften*, no. 272). For *Moquu-yin*
süme, see Heissig, *Blockdrucke*, p. 2.
Tsakhar.

Triskandhaka.

MONG. 273.

Manuscript, *pothi*, incomplete, foll. 1–23, 34–35,
 7×19.5 cm., 2 lines in Tibetan and 2 lines in
 Mongolian, foliation in Tibetan and Mongolian,
 flowing hand on coarse, Chinese paper.

Full title (1 v, *Incipit*): *Bodi sadu nar-un unal-un*
namančilaya.

Tibetan-Mongol interlinear version. The same
 work forms part 53 of a Peking xylograph from
 the eighteenth century (see Heissig, *Blockdrucke*,
 No. 66). Contents identical with those of the
 Mongol Kanjur (Ligeti, 1041), Vol. 84, 67 v–89 v.
 (Skt. *Triskandhaka-nāma-mahāyānasūtra*; Tib.:
 'Phags-pa phuñ-pa gsum-pa źes-bya-ba theg-pa
 -chen-po'i mdo).

Karmaśataka.

MONG. 493.

Manuscript, *pothi*, 111 foll., 69×23.5 cm. (59.5×
 18.7 cm.), 40 lines. *Calamus*-written in black and
 red ink, bordered in black.

Full title: *Eldeb jayun üile-tü gelmeli.*

Chapters (*keseq*) 21–37. See the Mongol Kanjur,
 Vol. 89, 321 f. and Vol. 90. The colophon agrees
 with the colophon in the Mongol Kanjur print (see
 Ligeti, 1102). Skt. *Karmaśataka*. Tib. *Las brgya-*
tham-pa. Tokohū: 340.

Sūtra of the Seven Stars.

MONG. 276.

Manuscript, *pothi*. Chinese, hand-made paper.
 15 foll. 17–19 lines. 8.5×22.5 cm. Black ink;
calamus. Mongol pagination. Some interlinear
 Tibetan writing.

(*Dolyan oda-ū* =) *Doluyan odun-u takiqui sudur kemeküi orusiba*. 'Canon for worshipping the Seven Stars (of the Great Bear)'.

Text title: *Kitad-un kele-ber bii diu či sing king. Mongyol-un kele-ber doluyan ebügen ner(e)-tü odun-u sudur. Töbed-ün kele-ber smin bdun sis byiba skirmayi mdo*. 'Canon of the seven stars of the Great Bear.'

See Laufer, "Skizze", 218. Ligeti, 1123. Further Ligeti: "Collection", p. 167, No. LXXX. A modern edition of Damdinsürüng, CSM, XIV, 131-134. L. Ligeti, "Notes sur le colophon du "Yitikän Sudur", Asiatica, Festschrift Weller, Leipzig 1954, 397-404.

Tsakhar.

Index to the Tibetan Kanjur print of Peking (1700).

MONG. 495.

Xylograph, *pothi*, 71.5×20.2 cm. (60×16 cm.), Mongol: 27 lines, Manchu: 27 lines, Tibetan: 8 lines, Chinese: 36 lines. Red print.

The index volume to the Tibetan Kanjurprint of Peking (1683-1700), consisting of a Mongolian, a Manchu, a Tibetan, and a Chinese section.

A. Mongolian section:

1. *Qayan-u bičigsen töbed ganjur-un orusil* ('Imperial preface to the Tibetan Kanjur'), dated 1684 3 foll.
2. *Orusil γuyun ayiladqaysan bičig* ('Request for an (imperial) preface'), dated 1683 ... 3 foll.
3. *bga 'gyur-un üsüg üd-i üjeju nayirayulun jasaysan* ('List of the redactors'), dated 1700 2 foll.
4. *Ganjur nom-i küliyen arčiju üiledkegüügönsen tüsimed* ('List of the dignitaries who furthered the *bKa'-gyur*'). 1 foll.
5. *Orusil garčay-i kinaju nayirayuluysan tüsimel* ('The authors of preface and index') .. 1 fol.
6. *Garčay* ('Index') 28 foll.
7. *Orusil γuyun ayiladqaysan-i dakiju ayiladqaysan bičig* ('Renewed request for an (imperial) preface') 5 foll.

B. Manchu section: Follows the same scheme as A, 1 = 3 foll., 2 = 3 foll., 3 = 2 foll., 4 = 1 fol., 5 = 1 fol., 6 = 35 foll., 7 = 6 foll.

C. Tibetan section: Follows the same scheme as A, 1 = 2 foll., 2 = 2 foll., 3 = 1 fol., 4 = 1 fol., 5 = 1 fol., 6 = only fol. 1, rest missing, 7 = 4 foll.

D. Chinese section: 26 foll.

DOGMATICAL WRITINGS AND COMMENTARIES

Lam-rim chen-mo.

MONG. 467.

Peking xylograph, 204+1 foll., 58×12 cm. (48×8.5 cm.), 41 lines. Pagination in Mongol and Chinese. Right, block signature: 宗文一卷 *Tsung-wen-i-chüan*. First 2 and last additional pages printed in red. Fol. 1 v illus., left: Śākyamuni; right: *Vairocana*. Last fol. the four *lokapālas*.

Full title: *Mör-ün jerge*. A Mongolian translation of *bTsoñ-kha-pa's* basic teaching, the *Lam-rim chen-mo*.

Incipit: Getülgegči manjusryi-yin ölmei-yin lingqua-dur bisireküi-ber mörgümü . . .

Terminatur (204 r): . . . congqaba čoytu aldar-siysan sayin oyutu kemeküi-ber. umara-tu rasgreng ilayuyasad-un ayalay orun-u keyid arsalan qada-yin ayulan-dur sayitur nayirayuluysan bi-

čigeči anu buyan-u sayin čoytu bolai. egüber šasin erdeni-i qayalya-ača qamuy jüg bügüdedür del-geregülün čidaqu boltuyai.

Xylographed at Peking, no date (Heissig, *Blockdrucke*, No. 81; *Handschriften*, no. 298).

Bought at Peking 1938/9?

Lam-rim chen-mo.

MONG. 477.

Peking xylograph, *pothi*, 384 + 1 back leaf, 58 × 12 cm. (51 × 8.4 cm.); 41 lines, right, block signature: 宗一卷 *Tsung-i-chüan*. Foliation in Mongol and Chinese, foll. 1 v and 2 r printed in red, Fol. 1 v illus., left: Śākyamuni; right: *bTsoñ-kha-pa*. Last fol. the four *lokapālas* with *Mahākāla* in the centre.

Full title: *Yeke bodi mör-ün jerge orusiba*. A translation of the *Lam-rim chen-mo* by *bTsoñ-kha-pa*.

Incipit: *Namo guru manjuḡho ša a. qotala tegüs költei sayin buyan-iyar egüdügsen beye . . .*

Terminatur (384 r): . . . *yeke budgalis-un mör-ün jerge-eče bodisung narun yabudal-tur surulčaqui ber teyin-ü čay-tur amurlin orusiqu-i yambar-iyar surulčaqu yosun-u nomlan barabai*. (For its second volume see Heissig, *Blockdrucke*, No. 79; *Handschriften*, no. 299).

Bought at Peking 1938/9.

Lam-rim chen-mo.

MONG. 473.

Manuscript, *pothi*, 438 foll., 55.4 × 10 cm. (48 × 7.3 cm.), 46 lines. Black script, bordered in red. Mongol pagination, Chinese paper, complete.

Full title: *Ilayuysan becong ga ba-yin jokiyaysan yeke bodhi mör-ün jerge orusibai* 'The great path

of enlightenment as written by the illustrious *bTsoñ-kha-pa*'.

A translation of the *Lam-rim chen-mo*, the main work of *bTsoñ-kha-pa*.

Colophon (438 r): *egüni kü mongyol döčün yisün Jasay bügüde-yin. kümün-ber oroi-yin čimeg bol-yan bariysan toyin blama kemen. qamuy jüg üd-tür aldarsiysan tere yeke boyda ber. orčiyul kemen duradqui jarliḡ oroi-dur soyurqaysan tegüne-e sitüged. Jarliḡ tegüni bütügeküi-yin tulada löbed-ün yeke ayalyu-ača. 'prom mergen rab 'byams pa gun dga' rgya mc'o kemeküi-ber. orčiyul-un üiledbei. tegünü kičiyen bičigsen bičigeči. anu urad-un. dge slong šes rab rgya mc'o kemekü tere-ber sayitur bičibe . . . 'Prom Mergen rab-'byams-pa Kuñ-dga'-rgya-mtsho has translated this from the great Tibetan language, fulfilling thereby the order and giving honour to the request bestowed upon his head by the great lama well known to everybody as *Toyin blama* (who had said), "translate it so that it may be taken for an ornament of the heads by all the people of the forty-nine regencies of the Mongols." Its diligent scribe, the *dge-sloñ Šes-rab-rgya-mtsho* from the *Urat* wrote it down perfectly . . .*

There is no relation to the xylographed *Lam-rim* editions. The scribe seems to be identical with the *Urat* monk *Bilig-ün dalai* alias *Šes-rab-rgya-mtsho*, a well-known translator and editor, living in Peking in the first part and the middle of the eighteenth century.

Bought in Mongolia 1938/9.

Lam-rim chen-mo, commentary.

MONG. 433.

Peking xylograph, fragmentary, foll. 10–15, 23, 37–47, 50–94, 96–114, ca. 11 × 48.5 cm. (8 × 40.4

cm.), 30 lines, one page in smaller and fat type, stained and sometimes damaged leaves. Left, block signature 祥 *hsiang*. Mongol-Chinese foliation.

Fragment of the Peking xylograph *Bodhi mör-ün Jerge-dür angqa oyun sudulqu nom-un egüden negeçü kemegdekü orusiba* 'Introduction into the Path of Perfection, which opens the Clouds of the Doctrine' from the mid-eighteenth century; the Tibetan original was written by a certain *toyin Matidhvaja śribhadra*; Tōhokū 6988 (see Heissig, *Blockdrucke*, No. 82; *Handschriften*, no. 302). The complete work consists of 121 foll.

Treatise by bTsoñ-kha-pa.

MONG. 189.

Manuscript, 1 sheet, 168×20.4 cm., folded 21 times so as to form 22 pages, flowing hand in black ink on thin, Chinese paper, first and last foll. damaged. Mongol seal: Jacobsen.

Fragment of a collection of teachings by *bTsoñ-kha-pa* as stated in the passage at the end, which also gives the title: *Sayin oyutu aldarsiysan neretü-yin qoyulai-yin mandal-ača. sayitur yarqui boluysan mingyan gerettü-yin üges-ün erike* 'Rosary of the thousand enlightened words originating from the maṇḍala-throat of him who is famous as *bTsoñ-kha-pa*'. The part of the colophon that names scribe, translator, and donator has been destroyed.

Commentary on a dogmatical work by Atiśa.

MONG. 388.

Peking xylograph, 331 foll., 51.5×9.3 (45.5×7.3) cm., 39 lines.

Title on title-page: *Bodova tan-u ayimay-un ülemji nom udqa-yi geyigülün üiledügči jula üliгер-ün nom erdeni čoyčalaysan layša tayilburi orusiba*

– *Po-to skor-ba'i khyad chos don gsal-bar-byed-pa'i sgron-me dpe-chos rin-chen-spuñs-ba'i 'bum-'grel bžugs-so* 'Lamp explaining the sublime teachings of the *Po-to-pa* sect, book of parables, ten thousand interpretations accumulated like jewels'.

Incipit (1 v): *Ačitu barasi ügei oron nigülesküi-dü. sačalal ügei bodob-a tan-u köl-dür sögüdü . . .*

Terminatur (329 v): *tayilburi toyin sirab rdorje Jokiyaysan tegüsbe*. With a postface by the *A kya Khutukhtu 329 v–330 v*
Colophon 330 v

A new edition and translation of a commentary on the *dpe-chos* by *Po-to-ba*, printed in Peking in the middle of the eighteenth century (see Heissig, *Blockdrucke*, No. 121; *Handschriften*, no. 297. See further Pozdneev, *Khrestomatija*, XII–XIII; Laufer, *Skizze*, 224–225; Ligeti, "Collection", 173–174; Farquhar, No. 60).

Appendix: *Dharma ragsida-bar juu adiša-dur soyurqaysan oyun sudulqu mese-yin kürdün kemegdekü orusiba* 'Circle of the knife, admonition (*blo-sbyoñ*) granted to *Jo-bo Atiśa* by *Dharmarakṣita*', 12 foll., same measurements.

An admonition (*blo-sbyoñ*), see J. W. de Jong, *T'oung Pao*, XLIII, 1955, 315; Heissig, *Blockdrucke*, No. 120; *Handschriften*, no. 294; Farquhar, loc. cit., where further literature. For the Tibetan original see Tōhokū, 7007.

Sung-chu-szu.

Tantra-commentary.

MONG. 491.

Manuscript, *pothi*, originally 45 foll., of which only 1, 3–6, 8–39, 40–43 still exist. 44 and 45 very much damaged, only fragmentary, 68,5×

24 cm. (52×18.3 cm.), 39 lines. Pagination in Mongol, left, outside the writing-space, which is framed by a thick black and a thin red line. Fat *calamus*-writing in black ink.

The title-page shows only the imprint of a stamp with *om ā hūm* in Tibetan. Full title of the work is given in the *incipit* (1 v): *Om suvasti siddam. Mör ači üre-lüge nigen-e avabada-yin delgerenggüi γool modun. γool yambar бүкү yosuyar uduridqui mör-ün urida yabuyulqui γurban sedkil-ün γoo-a čimeg neretü uduridqal-un bičig.* The last folio, verso, shows fragments of another title: . . . *γoo-a čimeg orusiba.* Of the translation of the Tibetan colophon (I) remains only (45 r):

Jarliy . . .

yeke boyda . . .

qubis-i abču . . .

čimeged. sobiy kemekü kui taulai jil-ün burvabadu sarayin . . .

Jiryuyan sine-yin edür. čayan rivadi siindi¹-yin nayiraqui tokiyalduysa(n) . . .

čay-tur. tegüs bürin nayirayuluysan-u bičigeči inu agam Jogdi-yi

ügülegči ide ratna siri badira kündülen üiledbei.

mör-ün erkin

sitügen γurban tandaris-un uduridqal-un

bičig-i uqaydaqu

bolai. // sarva manggalam.

The following colophon II says about the Mongolian translation (45 r f.):

Tabun uqayan-u orod-i medeged. Tasural ügei nom-un kürdün-i orčiyuluyči.

Takiydaqu-yin oron šarba qutuytu-ača. Dalda ečine boluysan udqas-i asqaju bürün.

Qolbayan üges kiged dayun-u yosun ba. Qoyar kelen-i edüi tedüi uqaysan.

Qotola bayasqulang-tu gerel neretü kelemeči.

Qudal ügei ayalyus-iyar sayitur orčiyulbai.

Here follow three lines of a laudation, partly damaged.

'Asking the meanings which were secret of the sacrificer *Šarba Khutukhtu*,

who turns continuously the Wheel of Faith and is well versed in the five disciplines,

the translator named *Qotola bayasqulang tu gerel*, who understands as much as poetry,

philological rules,

and the two languages,

has translated it into the appropriate sounds.'

The mention of the *Šarba Khutukhtu*, who was officiating priest to *Ligdan Khan* (1604–34) in about 1626, dates this translation in the first quarter of the seventeenth century. See Heissig, *Zur geistigen Leistung*, 113–4; *Geschichtsschreibung*, I, 50).

¶ ¹ Skt. *revatī syanda* 'the moon in the fifth moon-house'.

Treatise on liberation.

MONG. 216.

Manuscript, 19 foll., folded double leaves, 13×27 cm., 10 lines. Mongol pagination 1+1–18. Height of writing-space on each page ca. 23 cm. Flowing hand in black ink on thin, Chinese paper.

Treatise on liberation from the fears of this world (18 v), a translation from the Tibetan. Copy of a xylographed edition.

Incipit: γurban erdeni-dür mörgümüi. ilaju tegüs nögčigsen-ber galab bolqu mayu čay-tur tegüldür tusalaqu bičig nomlaysan bui . . .

The colophon states (17 r): *Ene nom anu man-u ifayur ündüsün-ü blama gangčurba qutuytu mergen nom-un qayan gegegen ten-ü mutur-tur kürgegsen-e . . . man-i üile jobolang-ača getülgekü-yi . . .*

egüni mongyol üsüg-iyer orčiyulju olan-dur tar-qayatuyai. kemen ayiladduysan-i-ača kičiyeng-güilen dayaju enekü boyda-yin üdülekü nomun rasiyan-i olangdi kürtegsen šabi boyol Lobsang-damčoyisiraba (17 v) mongyolčilan orčilabai . . . 'When this work came into the hands of our founder-lama, the illustrious *bKa'*-gyur-pa *Khutukhtu mergen nom-un qayan*, it was translated into the Mongolian language by his disciple and slave *bLo-bzañ-chos-šes-rab*, who has found plenty of the *amṭa* of the teachings by which this reverend one is accompanied, following zealously his order, "Be it this which liberates us from our sufferings . . . translated into Mongolian and spread widely!"'

Terminatur (18 r): . . . edüge keb-i mön amogabajar . . . ' . . . now *Amoghavajra* has these printing-blocks . . . ' (see Heissig, *Blockdrucke*, No. 127).

Commentary on repentance.

MONG. 456.

Manuscript, *pothi*, 7 foll., (1–7 well preserved, last fol. damaged), 36×7 cm. (33.3×5.3 cm.), 37 lines. Tibetan volume signature on the first page: *ta* (= 9); black and red script on Chinese paper. Mongol pagination. Left, mong. short title: *Candan-u raga*.

Full title: *Unal namančilaqui-yin tayilburi gem-ün qarangyui-yi arilyayči naran jula kemekü orusiba* 'Commentary on the repentance of sins, Sun-light Which Destroys the Darkness of Evil', a treatise written by a certain *Ülemji biligtü Dharma* in a not further defined *sirui bars jil* 'Earth-Tiger year', i. e. the twelfth year of the sexagenary cycle. *Ülemji biligtü Dharma* is known as the author of the chronicle *Altan Kürdün mingyan gegesütü bičig*, written 1739 (see MONG. 517). The

sirui bars jil mentioned above must therefore be 1758. For further details concerning this author of the *Dzaruts* see Heissig, *Geschichtsschreibung*, I, 134–137.

Dharmanadharmavicitśāstra.

MONG. 431.

Manuscript, *pothi*, 1 fol. (the beginning of a larger work), 10.2×50.5 cm., 25 lines, *calamus*-written in black ink on strong, Chinese paper, 25 lines. Mongol foliation.

Full title: *Nom kiged nom busu-yi sayitur ilyaqui neretü šastir 'śāstra* which distinguishes *Dharma* and non-*Dharma*' (Skt.: *Dharmanadharmavicitśāstra-nāma*; Tib.: *Chos dañ chos-min-pa rnam-par-bcad-pa'i bstan-bcos*).

Incipit: Lama kiged. manjusiri-dur mörgümü. časutu orun-daki. yabuqu odun metü olan merged-ün töbtür . . .

Bought at *Tai-pen-juu*, *Suiyüan*, August 31st, 1938.

Oral sermon by Mañjuśrī.

MONG. 432.

Peking xylograph, 80 foll., incomplete, 9.5×50 cm. (7×47.5 cm.), 39 lines. Right, Chinese block signature (title): 刺不林 *la-pu-lin*. Fol. 1 v illus., left: *Śākyamuni*; right: not identifiable. Fol. 2 r illus., left *Mañjuśrī*, right unidentifiable. Foll. 1 v and 2 r printed in red, otherwise black print. Foliation in Mongol and Chinese.

Full title: *Mañjuśryi-yin aman-u esi kemekü orusiba* 'Oral sermon by *Mañjuśrī*', a treatise translated in the eighteenth century by a certain *Dharmasāgara* (see Heissig, *Blockdrucke*, No. 118; *Handschriften*, no. 337). The complete print has 131 foll.

Sūtra of the Wheel.

MONG. 272.

Manuscript, *pothi*, incomplete, foll. 1–2 and 10, 7.3×26.5 cm., 18 lines. Flowing hand on coarse, hand-made, Chinese paper. Mongol foliation.

Fragment of a larger work: full title on fol. 1 r: *Kürdün-ü sudur orusiba 'Sūtra of the Wheel'*.

Incipit (1 v): *Namo guru sarva buddha bodhisaduva. mani-yin kürdün-ü ač [i] tusa inu. qom-sing bodisung ber nagarjuna-dur. luus-un orundur nom-un kürdün anu . . .*

Two lamaist treatises.

MONG. 215.

Manuscript, Chinese double-leaved book, 31 foll., 14×26.5 cm., 8 lines, flowing hand on thin, Chinese paper. Mongol-Manchu foliation 1–23 and 1–8, complete (evidently only the cover with the title is missing).

1 r–23 v, as seen from its colophon a copy of the *Qoyar yosun-i tebčikü üiledkü-yin ilyal-i todorqai-ataniyuluyčï suryal arban nayiman keregtei*, a work by the first *lCañ-skyā Khutukhtu* at the request of *Jambarasi güng*, see MONG. 56 of this collection, Part 12.

1 r–8 r: *Qoyar yosun-u suryal qamuya tusatu sayin nomlal yučin nigen bui*, a work compiled by the *Jaya paṇḍita* at the request of *Jambarasi's* son, *Gombojab*. See MONG. 56 of this collection, Part 13.

8 v contains a quatrain with a benediction.

Śatasāhasrikā-summary.

MONG. 277.

Manuscript, *pothi*, writing in gold on a black ground and blue paper, 11 foll., 9.3×27 cm., 22–23 lines; Mongol pagination; complete.

Full title (1 v): *Bilig-ün činadu kiĵayar-a kürügen ĵayun mingyan silüg-ün udqa endegürel ügei quriyaysan silüg*. Skt.: *Śatā-sa-ha-srika prajñā pa-ra-mitā*. Tib.: *'Phags-pa šes-rab-kyi pha-rol-tu phyin pa stoñ-phrag-bgya-balu (?) du-wa-ma 'bar (?) -wa bdus-pa*.

Apparently a copy of the Peking xylograph of 1712 (See Heissig, *Blockdrucke*, No. 19).

Bought from *Tangyud*, November 11th, 1938, at *Qadayin süme*.

Treatise on the Yamāntaka-tantra.

MONG. 462.

Manuscript, *pothi*, 97 foll., 30.2×6.8 cm., 26 lines. *Calamus*-written on strong paper, black ink. Tibetan volume signature: *kha* (= 2). Incomplete, end missing. Left, short title in Mongolian: *yarulya*.

Full title: *Manjusryi yamandaga-yin ayimay-un ündüsün blama nar-un nom-un yarulya nomuyad-qaydayad-u egerel küsegsen-i qangyayčï čindamani-yin erike kemegdekü orusiba* 'The origin of the teachings of the founder-lamas of the group of *Mañjuśrī Yamāntaka*, named Rosary of Wishing Stones which Fulfills the Wishes and Desires of the Converts', a treatise on the origin and the tradition of the *Yamāntaka-tantra* and its ritual.

Incipit (1 v): *Dörben simnus-un bayilduyan-ača teyin ilayuyčï itegel . . .*

The colophon (96 v) states as follows about the author: *egüni. umara jüg-ün mongyol ögeled-ün oron-ača ene nom-dur ülemĵi bisiregsen sečün blama punya šryi bhoddi ber basa basa simtan duraduysan-dur dulduyidču . . . guvanu toyin sryi bhoddi subka ber . . . (97 r) . . . byungga-yin süme. busu nere čoytu Cakrasambara-yin qarsi dayini gunda kemekü oron-dur nayirayuluyсан . . .*

'following the zealous demand uttered again and again by the wise Lama *Puṇyaśrībodhi*, who believing very much in this doctrine (has come) from the northern country of the *Ölet* Mongols, this has been compiled by the *Kvan toyin* **Śrī-buddhasa* . . . in the *Byuñ-ka* monastery, which has the other name: House of the Vigorous *Cakrasambhava dayini gunda* . . .' No translator from the Tibetan is mentioned. Perhaps it is a Mongolian creation.

Bon-po sūtra.

MONG. 476.

Xylograph, *pothi*, incomplete, 44.5×11 cm. (37×

7.9 cm.), 27–28 lines. Part I, complete, 119 foll., Part II, 1–19, 19–83+1 back leaf with illus. of four *lokapālas*, printed in red. Right, Chinese block title: 龍王經 *lung-wang-ching*. Fol. I, 1 v illus., left: *Nāgārjuna*; right: *Śrīdevī*.

Full title: *Ünen ügetü erdeni qubilyan bonbo-yin ariyun 'bum čayan luus-un yeke kölgen sudur orusiba* 'Mahāyāna-sūtra of the hundred thousand white dragons of the *Bon-po*, incarnation of the true Faith'.

See Laufer, *Skizze*, 231; Ligeti, "Collection", 176–177.

Xylographed at Peking, 1766.

COLLECTIONS OF DHĀRAṆĪS

Collection of Dhāraṇīs: Zungdui.

MONG. 492.

Xylograph, *pothi*, 243+5 foll. of index, 61.5×21.5 cm. (51.5×15.5 cm.), 31 lines. Left, block signature: 諱 *hui*, Tib. *mo.*; Chinese pagination left. Well preserved; wooden back cover covered with remains of yellow silk, showing in red print the five *lokapālas*.

Title (cover): *Zungdui nögüge bölüg orusiba* ('Volume Two of the *gzuris-bsdus*').

Dated (243 r): *Nayiraltu töb-ün doluduyar on-u. širayčün takiya jil-ün namur-un terigün sara-yin sayin edür-tür bičijü tegüsbei, Yung-cheng 7, 1729.*

Unchanged reprint of the editions of 1707 (see Aalto, "Catalogue", No. 15.1.698) and 1727 (see Ligeti, "Collection", No. 3589) except that the printing house is mentioned (243r): . . . *ene tarnis-un quriyangyui kemekü sudur-i. tere Jeng-yang-men*

yadana sayuysan wang bayan. tede bügüde olan nöküd jöbsiyegsen-dür sayin kemen temdegdeye sayitür arılan simtaju kičiyen seyilgejü yaryabai . . .

' . . . This book with the title "Collection of Dhāraṇīs" was very diligently and painstakingly cut into blocks by *Wang Bayan*, living outside the *Cheng-yang-men*, when all the colleagues there had agreed and stated, "Let us write it".' (Heissig, *Blockdrucke*, No. 72).

Only vol. II of this edition.

Contents in agreement with those of vol. II of the edition of 1727 as described in Ligeti, "Collection", 158–171.

Five foll. of index to the whole work.

Collection of Dhāraṇīs: Zungdui.

MONG. 446.

Peking xylograph, *pothi*, 452 foll.+8 foll. of index, 49×10 (45.5×7) cm., 35 lines, Chinese

block signature, right: 宗 *tsung*, and Chinese pagination; Mongol block signature, left: *zung-
dui*, and Mongol pagination. Foll. 1 v and 2 r
printed in red; illus. 1 v, left: *Vajradhara*; 1 v,
right: *bTsoñ-kha-pa*.

Title on title-page: *Qutuy-tu tarnis-un quriyang-
yui zungdui kemegdekü yeke kölgen sudur orusiba*
'Collection of sublime *dhāraṇīs*, *Mahāyānasūtra*
called *gzuñs-bsdus*'.

A collection of 126 *dhāraṇīs* printed in Peking
approximately at the same time as the Mongol
Kanjur (1718–20), and differing in contents from
the other *gzuñs-bsdus* editions of 1707, 1727, and
1729 (see MONG. 487 and 492). For description
of contents see Heissig, *Blockdrucke*, No. 49.

The colophon of the index is given in Aalto, "Cata-
logue", 84–85. Copies in Marburg, *Libri Mong.*
72; Stockholm, H 3511 (see Aalto, "Catalogue",
84–85).

Bought at Peking, *Sung-chu-szu*.

Collection of Dhāraṇīs: Zungdui.

MONG. 501.

Manuscript, *pothi*, 441 foll., 64×21 cm. (52.5×
16 cm.), 30 lines. Mongolian foliation, each
work numbered with a Tibetan letter. *Calamus*
in red and black, beautifully executed monastic
MS. Complete.

A copy of the collection of daily exorcistic pray-
ers (Index, fol. 5): *edür dotur keregten* 'necessary
during the day', the original of which was printed
at Peking in 1707, 1727, and 1729 (See MONG.
492). Contents agree with the description as given
in Ligeti, "Collection", 134–171. The colophon
of the printed editions have been omitted together
with the date.

Bought in Eastern Mongolia, 1937.

Collection of Dhāraṇīs: Zungdui.

MONG. 487.

Manuscript, *pothi*, 228 foll., 61×19.5 cm. (46×
13.5 cm.), 26 lines, red and black script, *calamus*.
Mongol pagination. Fol. 1 has 2 illustrations, left:
Gautama; right: a *tantric* form of a *bodhisattva*,
possibly *Avalokiteśvara*. Chinese paper.

Vol. 2 of a less beautifully executed MS of the
collection of daily exorcistic prayers. Contents
identical with those of the second part of MONG.
501 and the xylographed version of 1727, Part
II, as described by Ligeti, in "Collection", 151 f.

Collection of Dhāraṇīs.

MONG. 282.

For the description of this MS see MONG. 282
in section Astrology, p. 182.

Title as given at the end: *Arya balu-a-yin včir-a
yuyuyan-u eredenitü (erdeni-tü) sudur*.

First two foll. missing. A handbook of *dhāraṇīs*
with explanations in Mongol as to the prohibitive
purposes for which they are to be used, e. g.
against (6 r) *nidün-ü ebedčün* 'eye diseases', (6 v)
yara sirya-yin jüil-dür tosu-tai bolai 'when
wounds etc. become festering', (12 v) *elčige qora
idebesü* 'when a donkey has eaten poison', *mal
kiged kümün-ü usu qaydabasu* 'when the water
of animals or people dries up', etc.

Tsakhar.

Collection of lamaist prayers.

MONG. 392.

Peking xylograph, *pothi*, 394 foll., 36×8.4 cm.
(31.5×6.7 cm.), 28 lines. Chinese block signature
right: 西 *hsi* and number of chapter (*chüan*).

Title on title-page: *dBus-yin nom-un ayimay yeke
baya nuyud-tur nomlaysan-u nom-un yabudal-*

un *Jerge sayin qubitan-u qoyulai-yin čimeg kemeg-dekü orusiba* – Tib.: *bBus 'gyur chos-sde che-chuñ-rnams-su gsuñ-ba'i chos-spyod-kyi rim-pa skal-bzañ mgrin-rgyan žes-bya-ba bzugs* 'Ornament of the Throat of the believers, religious teachings used at various, small and large monasteries of (central) Tibet'.

A collection of seventy extra-canonical lamaist prayers and a few canonical works from the Kanjur. For list of contents see Heissig, *Blockdrucke*, No. 66; Farquhar, No. 27. For its Tibetan original see Bacot, "Collection", 337. Copies at Marburg, Libri Mong. 108; Collection Laufer, Chicago, No. 320; Library of Congress, Washington, D.C.; National Library, Peking.

Bought in 1944 at Peking, *Sung-chu-szu*.

Collection of ten Dhāraṇīs.

MONG. 468.

Manuscript, *pothi*, 31 + 1 foll., 49.5 × 16 cm. (45 × 14 cm.), 31–32 lines, old ornamental hand, *calamus*-written, writing-space bordered with a black line, complete.

Title on first page (1 r): *Ünen tegüs tü quluysan burqan-a mörgümü. Arban qariyul-un sudur orusiba*.

A collection of canonical and non-canonical *dhāraṇīs*, the translations of the canonical ones differing from the translations preserved in the Mongol Kanjur. The contents are:

1. *Čoytu včir kimusutu neretü tarni* 1 v–6 r
2. *Čayan sikür-tei busud-un. ülü ilaydaqu yekede qariyuluyči neretü tarni* 6 r–8 r
3. *Qutuy-tu Mariči neretü tarni* 8 r–9 v
4. *Öljei qutuy-tu tarni* 9 v–10 v
5. *Čoytu qara yeke ökin tngri činggegči usniša neretü tarni* 10 v–16 v

6. *Qutuytu tegünčilen iregsen-ü oroi-ača yaruysan čayan sikürtei busud-da ülü ilaydaqu. yekede qariyuluyči degedü büütügen neretü tarni* 16 v–22 v
This work has a colophon which shows that it is older than the Kanjur edition of *Ligdan Khan* (1628–9), in which it was not included (see Ligeti, 208): (22 r) *Bodisung qan tūsimed ayui yeke orusiyuluyšan-ača ulam qoyisi čay-tur gasmir-un bandidha phrarida kiged čoga bayasqulang kelemürči gasmir ulus-un rasiyan čoburiqui oron boluysan süme danjin qayučin sudur-tur dokiyaľduyulun bürine jokiyaju. getülgegči degedü uryumal lama conggapa. sayin jüyil-iyer aldarsiysan čoy tu. olan amitan-u tusa-yin tula tayilbur-tur üjeju jokiyabai. tegün-ü qoyina ayusi güsi baysi degedü blama qutuytu dalai blama-yin včirtu köl-ün ölmei-dür sitiüju . enhedkeg. gasmir. löbed yurban sudur. dokiyaľduyulju orusiyuluyad. Omsi ubasi. Jokistu ubasi yögenderi sečen dayičing kiya baysi sireng mergen kiya baysi. badma jayisang kiya baysi sodapal bsodnam brasi graqba metü ede sabinar-un (= ud) bürine bičibe. tegüsbe. mamgalam . . . ' . . . some time thereafter Paṇḍita Prarita¹ and the translator Coga bayasqulang created this (Tibetan) version, comparing it with an old *sūtra* at the *Rasiyan coburiqui orun* (named) monastery-faculty in the land of Kashmir. The venerable founder, the exalted *bTsoñ-kha-pa*, . . . then had it explained in a commentary for the sake of the living beings. After this *Ayusi güsi* translated it, he who venerated the dust from the soles of the High Lama incarnate, the Dalai Lama, by comparing three *sūtras* from India, Kashmir, and Tibet. All the disciples like *Omsi ubasi*, *Jokistu ubasi yogandari* (?), *Sečen dayičing kiya baysi*, *Sereng mergen kiya baysi*, *Badma jayisang kiya baysi*, *sod 'pal bsod-nams-bkra-šis-grags-pa* wrote it and brought it to an end'.*

Ayusi gūsi is a contemporary of the third Dalai Lama. He is known to have lived in ab. 1587 (see Ligeti, 57; Heissig, *Blockdrucke*, p. 17). For the *Dayičing kiya baysi* see Vladimircov, "Nad-pisi", 235).

7. *Qutuy-tu tegünčilen iregsen-ü usnir-ača yaruy-san qara sikürtei neretü tarni* 22 v–25 v

8. *Qutuy-tu todqar-i arilyayči tarni* 25 r–25 v

9. *Qutuytu qamuy jedker-i tasulun teyin büged arilyayči neretü tarni* 25 v–26 r

10. *Činaju qariyuluyči mayui tarnis-un kürdün* 26 r–31 v

Nos. 1, 2, 4, 5, 7, 9, and 10 are not included in the Mongol Kanjur.

¶ ¹ The Kanjur version (Ligeti, 208) was translated from a different Tibetan version.

Collection of Dhāraṇīs and litanies.

MONG. 163.

Xylograph, *pothi*, 116 foll., 16×8 cm. (12.7×6 cm.), red print, pagination in Tibetan, Mongol, and Chinese. Pagination runs consecutively. Chinese paper with cardboard covers. Complete.

Tibetan title on cover: *Nor-bu'i phreñ-ba* 'Chain of Jewels', a collection of *dhāraṇīs* and litanies, Tibetan and Mongolian texts in interlinear version, either language two lines, illustrations at the beginning of each text.

Picture of *Thub-dbañ* 1 r

1. *Ilaju tegüs nögčigsen šagya muni-yin mörgül kiged tarni* 1 v–4 r

Picture of *rDo-rje-'chañ* 4 v

2. *Včir dara-yin maytayal tarni inu* 5 r–7 r

Picture of *rJe-rin-po-che* 7 v

3. *Boyda congqaba-yin jalbaril kiged tarni* 8 r–12 r

Picture of *rDo-rje-'jigs-byed* 12 v

4. *Ilaju tegüs nögčigsen včir yamandaga-yin maytayal tarni* 13 r–15 r

Picture of *Tshe-dpag-med* 15 v

5. *Ayusi burqan-u maytayal tarni* 16 r–18 r

Picture of *sGrol-dkar* 18 v

6. *Čayan dara eke-yin maytayal tarni* 19 r–21 r

Picture of *rNam-rgyal-ma* 21 v

7. *Usnisa bajara-yin maytayal* 22 r–24 r

Picture of *sMan-bla* 24 v

8. *Otači burqan-u maytayal tarni* 25 r–27 r

Picture of *Kun-rig* 27 v

9. *Virojana-yin maytayal tarni* 28 r–30 r

Picture of *rTa-mgrin* 30 v

10. *Qayanggirua-yin maytayal tarni* 31 r–33 r

Picture of *Lo-ma-gyon-ma* 33 v

11. *Nabčin debel tü eke-yin maytayal tarni*

. 34 r–36 r

Picture of *gDugs-dkar* 36 v

12. *Čayan sikürtei-yin maytayal tarni* 37 r–40 r

Picture of *sGrol-ljañ* 40 v

13. *Dara eke-yin maytayal tarni* 41 r–44 r

Picture of *rNam-'joms* 44 v

14. *Bajar jidarana-yin maytayal tarni (rDo-rje-rnam-'joms)* 44 r–48 r

Picture of *kLu-dbañ* 48 v

15. *Luus-un erketü qayan-u maytayal tarni*

. 49 r–52 r

Picture of *'Jam-dbyaṅs* 52 r

16. *Manjusiri-yin maytayal tarni* 53 r–55 r

Picture of *A-rya-pa-lo* 55 v

17. *Nidüber üjegči-yin maytayal tarni* 56 r–59 r

Picture of *Phyag-rdor* 59 v

18. *Včirbani-yin maytayal tarni* 60 r–63 r

Picture of *sNa-tshogs-yum* 63 v

19. *Eldeb eke-yin maytayal tarni* 64 r–66 r

Picture of *'Od-zer-can-ma* 66 v

20. *Marači eke-yin maytayal tarni* 67 r–69 r

Picture of *Khyuñ-kra* 69 v

21. *Altan garudi-yin maytayal tarni* 70 r–72 r

- Picture of 'Jam-nag 72 v
 22. *Qara manjusiri-yin maytayaḷ tarni* 73 r–76 r
 Picture of *Señ-gdoñ-ma* 76 v
 23. *Arsalan terigütü-yin maytayaḷ tarni* 77 r–80 r
 Picture of *Sor-'brad* 80 v
 24. *Bradisari-yin maytayaḷ tarni* . . . 81 r–83 r
 Picture of *Khro-mo-sme-brtsegs* 83 v
 25. *Mengge dabquya qoluysan kilingtū eke-yin maytayaḷ tarni* 84 r–86 r
 Picture of *mGon-po* 86 v
 26. *Mahagala-yin maytayaḷ tarni* . . . 87 r–89 r
 Picture of *Chos-rgyal* 89 v
 27. *Erlig nom-un qayan-u maytayaḷ tarni* 90 r–92 r
 Picture of *lHa-mo* 92 v
 28. *Ökin tngri-yin maytayaḷ tarni* . . . 93 r–96 r
 Picture of *rNam-sras* 96 v
 29. *Bisman tngri-yin maytayaḷ tarni* 97 r–99 r
 Picture of *Dzam-dkar* 99 v
 30. *Čayan cambhala-yin maytayaḷ tarni* 100 r–102 r
 Picture of *Nor-rgyun-ma* 102 v
 31. *Basundari eke-yin maytayaḷ tarni* 103 r–112 r

The colophon runs (112 r): *Ende yučin nigen tarni bičigsen* (112 v) *büged blama yidam nom-un sakiyulsun alin-i sitükü-yi durasiysan tegünü jal-baril ba tarni yambar jokistai-yi . . . burqan tarni ene nuyud-i boro toluyai-yin süme-yin geb-küi* (114 v) *lobsangdabgai ba. jardagba lobsang bcodba. gungga tarson selte ber keb-tür* (115 r) *bütügsen büged. keb-ün bičigegči inu gečül gelig dandar-luya gecul puncug dandar qoyar bolai . . .* followed by a benediction. . . .

' . . . Here are thirty-one *dhāraṇīs* written down as well as, for those who desire to venerate a particular *blama yidam* or *dharmarāja*, the appropriate prayer and *dhāraṇī* . . . *dge-bskos* (114 v) *bLo-bzañ-thabs-mkhas, dbyar-bdag-pa bLo-bzañ-*

bzod-pa, Kun-dga'-mthar-son, and others from the *Boro toluyai* (Grey-Head) Monastery have prepared these *Buddha dhāraṇīs* for printing, while the writers of the (draft) for the block-cutting itself were *dge-tshul dGe-legs-bstan-dar* and *dge-tshul Phun-tshogs-bstan-dar*, these two . . . ' *Terminatur* (116 r): . . . *boltuyai*.

See Chester Beatty – Library, Dublin, No. 1936 for another copy (C. R. Bawden, *Asia maior VIII*, 1961, 255.

Bought at *Qadayin süme* November 1st, 1938 from *Tamirinsürüng*.

Part 25 of MONG. 163.

MONG. 164.

4 foll., same measurements as MONG. 163.

Full title (cover): *Čindamani erike orusiba* – Tib. *Nor-bu'i phreñ-ba bzugs-so* 'Chain of Jewels'.

Title on fol. 84 r: *Mengge dabquya qoluysan kilingtū eke-yin maytayaḷ tarni*.

Part 25 of the collection described under MONG. 163, but printed separately.

Bought together with MONG. 163.

Dhāraṇī.

Mong. 159.

Manuscript, 1 sheet, 40×14.5 cm., folded 4 times so as to form 5 foll., 13 lines, flowing hand in black ink on Chinese paper.

Dhāraṇī transcribed into Mongolian letters.

Incipit: *Om qum. om majijug inglaba oyirob car sidu* . . .

Terminatur (4): . . . *gung tu arvan tutu qo*.

Bought at *Qadayin süme*, December 24th, 1938.

RITUAL AND LITURGY

Explanatory drawings.

MONG. 437.

Chinese double-leaved book of modern manufacture, 50 foll., 27.2×31.5 cm., grey paper covers.

A fascicle of drawings explaining religious customs, rituals, and *tankas*, composed at Kuei-hua in 1938 by *Lodoi Lama*.

Contents:

1 r: Drawing No. 22, depicting *Oboya takiju* 'Obo-worshipping' and the games performed at that occasion: *Bökö barildaju* 'wrestling', *Sur qarbuju* 'arrow-shooting', *Uqai kijü tančuy*, *Mori urulduju* 'horse-racing' and onlookers.

2 r: Drawing No. 23, depicting all kinds of Mongol herding animals, in the centre three Mongol tents.

3 r: Drawing No. 24, a display of all things and offerings necessary for the *čoyčid*-ritual.

3 v: Drawing No. 25, the arrangement of all things necessary for performing a ritual, including a human skin (*Kümün-ü arasu*).

4 r–6 r: Description of the *čoyčid*-ritual by *Lodoi lama*.

Terminatur (6 r:4): . . . *ülü medekü teneg lodoi bi olan kümün üjebesü jigsigürtü kedün üges-i öber-ün sanayan-u turu-bar silgilen dongyudbai. sanaysan-iyar güiçildejü sayitur yosučilan delgerkü boltuyai.*

7: blank.

8 r–50 r: explanatory, schematic drawings for the identification of the *tankas* No. H 140–188, now at the National Museum, Copenhagen, Ethnographical Department.

Śrī-Vajrabhairava initiation.

MONG. 391.

Manuscript, fragmentary, *pothi*, foll. 23 r–47 r, 9×41 cm., 35 lines, *calamus*-written in black on Chinese paper, writing-space bordered in black, headings of sections in red, Mongol foliation.

Čoytu včir ayuyuluyči yamandagayin čoy jibqulangtu ene egüskeküyin Jerge.

The second part of a Mongolian translation of a *Śrī-Vajrabhairavasādhana*, the Tibetan original of the work apparently by *bTsoñ-kha-pa*.

The title of the work, which has been translated by the famous translator of the latter half of the sixteenth century, *Paṇḍita guosi čorjiva* (from *Köke Khota*), is mentioned in the colophon, which runs: (47 r)

*Čoytu včir ayuyuluyči yamandagayin
Čoy jibqulangtan ene egüskeküyin Jerge-yi*

. . .

Öberün mongyol-un kelen-ü ayalyu-bar.

Udqas-i masi sayitur nayirayuluyči.

Orčiyulun sayitur orčiyulbasu.

Ütemji qubitan-a tusa bolqui sedkijü.

. . .

bandida güusi čorjiva orčiyuluya.

Üsüg-üd-i masi sayitur ariyun-a

Oyutu luvari bande Sira bande qoyayula.

Onoju sayitur bičigsen-iyen.

Oyun bilig inu masi yekede delgeretügei kemen

Urıda eme yaqai jil-tür delgerenggüi-e

orčiyuluysan-ača

Tobči udqas-i todorqai-a medetügei kemen.

Basa usun eme moyai jil-ün jun-u dumdadu

sarayin sineyin tabun-du orčiyuluysan bölüge.

'The method of initiation into
The very majestic Śrī-Vajrabhairava . . .

. . .
That it be translated
Into the sounds of his own Mongolian language
By him who conveys the meaning very well,
Thinking that it be of advantage to the many
believers

. . .
Was translated by *Paṇḍita guosi chos-rje-ba*.
The letters have been accomplished
in writing very well and faultlessly
by the two *bandes*, *Oyutu luvari* and *Sira*,
saying that the wisdom shall be very much
developed.

From this translation which was begun earlier
in the Female-Hog year
the concise meaning shall be known!
And it was further translated in
the middle month of summer, on the fifth day, in
the year of the Female Water Snake.'

See UAJb. XXVI, 1954, 110–111; CAJ, I, 1955,
251.

Śrī-Vajrabhairava initiation.

MONG. 452.

Manuscript, *pothi*, 20 foll., 30.5×6.6 cm. (24.7×
4.6 cm.), 25 lines, last fol. wrongly foliated, 18
instead of 19. Recto, left: Mongol short title:
Yamandaga. Calamus-written, black ink, bor-
dered in red. Complete.

*Yeke čoy tu včir ayuyuluyči egüskel-ün jerge-yi
üčüken tedüi tayiluyšan draga orusiba* ' . . . which
explains a little about the grade of initiation
into Śrīvajrabhairava', a treatise about the ini-
tiation into the *Yamāntaka-tantra*.

Incipit (1 v): *blama kiged itegel manjusiri-dur
mörgümü. nigen gsan-dur burqan* . . .

*Terminatur: nigen qoyar γar tu-yin omoy bariy-
daqui.* No colophon.

Used to form a private library together with
MONG. 453, 454, 455, 457, 459, 460, 462, 463,
464, 465.

Śrī-Vajrabhairava ritual.

MONG. 415.

Xylograph, *pothi*, foll. 1–44 (Chinese foliation:
22–65), 8.5×40 cm., 28 lines. Foliation in Mongol
and Chinese. Marked as vol. 7 with the Tibetan
letter *ja*. Yellow and blue silk covers. The right-
hand part of the first 2 foll. damaged. Otherwise
complete. Chinese short title on title-page only,
right: 牙滂赤七.

*Yeke čoytu včir ayuyuluyči arban γurban burqan
tu-yin бүтүгел-үн арга кемекү орусiba* 'Ritual
handbook about the thirteen gods of Śrī-Vaj-
rabhairava', part 7, foll. 22–69 of the collection
of prayers read in the *Óljei badaraysan süme* of
the *Khortsins*, printed at Peking in 1774, a work
by the *Mergen diyanči blama-yin gegen* (Heissig,
Blockdrucke, No. 149).

The colophon (69v) contains an interesting piece
of information as to the necessity of the codi-
fication of the *Bhairavatantra* in the eighteenth
century on the ground of which the work was
written:

. . . *boyda blama qoyaduyar conggaba-yin.*

jarliy masi ariluyšan bolbaču.

jayun mingyan güsi nar-un tosburi

jasalya-yi güičen ese čidarun.

jalbarıju eyimü bičig egüdbei

' . . . Although the teaching of the second *bTsoñ-
kha-pa* (= *Neyiči toyin*, 1557–1653. See Heissig,
"Shamanism")

has been very much purified,

hundreds of thousands of different *guosris* could not make use of this correction. Praying, I undertook such a book (now) . . .'

Śrī-Vajrabhaivara ritual.

MONG. 150.

Manuscript, *pothi*, 24 foll., 17.4×6.5 cm. (13.8×5.3 cm.), 12 lines. Mongol foliation; volume signature in Tibetan, *ya* (= 24), designates it as part of a larger collection. Red and black script, bordered in red. Important parts marked in yellow. Sometimes notes inserted. Complete.

Full title: *Čoytu včir ayuyuluyčei-yin ile onol simnus-un ömüg-i teyin büged daruyčei kemegdekü orusiba* 'Clear description of Śrī-Vajrabhairava, called the Suppressor of the Demonic Powers', a work by the first *lCañ-skyā Khutukhtu Ṇag-dbañ-blo-bzañ-chos-ldan* (1642–1714).

The colophon states (24 r): . . . *egüni Ordus-un bka'gyur beyile ene metü nigen keregtei kemen duraduysan-u ildar-a . . . Ṇag dbañ blo bzañ chos ldan dpal bzañ po busu nere lčang sgya qutuytu kemen dayudaysan nayirayuluysan-u bičigeči inu bka bcu Ṇag dbañ chos ldan bolai* ' . . . *bka'*-bcu *Ṇag-dbañ-chos-ldan* was the scribe of this (work), which has been compiled and dictated by . . . *Ṇag-dbañ-blo-bzañ-chos-ldan*, whose other name is *lCañ-skyā Khutukhtu* upon the demand uttered by *Beyile bka'*-*gyur* from the *Ordus* that such a one would be necessary . . .'

An excerpt from the Collected Works, Vol. IV, No. 15, 381 r–393 v (see Xylog. Mong. 59, Historical Museum, Bern).

Used to form a private library together with MONG. 327, 328, 329, 330.

Guhyasamāja-sādhana.

MONG. 333.

Manuscript, *pothi*, 19 foll., 9.5×29.3 cm. (*ca.* 7×26 cm.), 16–24 lines, *calamus*-written in black, bordered in red, hand-made, coarse, Chinese paper, browned with age, complete.

Ritual handbook for the manifestation of *Guhyasamāja* (see Lessing, *Yung-Ho-Kung*, 91). The work lacks the title, but is called at the first page (1 v): *Čoytu niyuča quriyangyui bütügeküi-yin arya* 'Ritual for the manifestation of Śrī-Guhyasamāja'.

It describes (1 v): *quriyangyui bisilyan küseküi bütegelin takiqui kiged. toytayatu takil-i talbiyad adistid kiküi* 'praying and desiring to obtain the *Guhyasamāja*, the invocatory offering, as well as after the manifestation has taken place the giving of the benediction'.

Incipit with the above title and description.

Terminatur (19 v): . . . *ordu qarsi kiged qamuy sime küčün ijira tara(?)-iyan činar uryumal boltuyai*.

Bought at Peking 1922/3 by Dr. Kurt Wulff.

Collection of four sādhanas.

MONG. 465.

Xylograph, *pothi*, 49.3×11.5 cm. (41×7.9 cm.), Tibetan volume signatures; vol. *ka* (= 1), 44 foll.; vol. *ca* (= 4), 27 foll.; vol. *cha* (= 5), 20 voll.; vol. *ja* (= 7), foll. 1–3, 4 in MS, 5–35, 30 lines. Right, block signatures: 部 *pu* 戶 *hu*, 法 *fa*, 毋 *wu*.

Yamandaga sudur, *Maqagala sudur*, *Nom-un qayan sudur*, *Ökin tngri sudur*; reprints of the four parts of the *Dörben doysin sudur* (xylographed in 1719 and 1733 at Peking; see Heissig, *Block-*

drucke, No. 76), xylographed at Peking during the reign of the Emperor *Yung-cheng* (1723–35). For parts of the colophon of the *Yamandaga sudur*, see Heissig, "Shamanism", 529.

Used to form a private library together with MONG. 453, 454, 455, 457, 459, 460, 462, 463, 464, 465.

Collection of four *sādhana*s.

MONG. 464.

Xylograph, *pothi*, 44 + 35 + 11 foll., incomplete, 47.5 × 11.5 cm. (39.7 × 7.8 cm.), 30 lines. Pagination in Mongol and Chinese, beginning slightly damaged. Chinese title: 德 *te*.

Full title (cover): *Yamandaga maqagala erlig qayan ökin tngri dörben doysin sudur orusiba* 'The *sūtras* for (the invocation of) the four fierce gods *Yamāntaka*, *Mahākāla*, *Yama*, and *Devī*'.

Xylographed as stated in the colophon at Peking at the shop of the *Fu* family in *Yung-cheng* 11, 1733 (see Heissig, *Blockdrucke*, No. 76). The original edition was printed at Peking in 1719 (see Pozdneev, *Erdenijn erikhe*, 295 f., where a short description of the contents is to be found). The above text is not complete; it consists only of part I, the *Yamandaga sudur*, and part IV, *Ökin tngri sudur*.

Attached to it a xylograph of same measurements, 11 foll., *Bisman tngri-yin sudur* "Vaiśravaṇa-sūtra", block signature, left: 廣 *kuang*. (see Heissig, *Blockdrucke*, No. 77).

Used to form a private library together with MONG. 452, 453, 454, 455, 457, 459, 460, 462, 463, 465.

Amitāyus *sādhana*.

MONG. 463.

Xylograph, *pothi*, 34 foll., ca. 49 × 11 cm. (42 × 8 cm.), 30 lines. Left: Tibetan volume signature *da* (a misprint for Tib. *ja* = 7); right: Chinese block signature 艾七卷 *Ai-chi-chüan* 'Ai, seventh volume'. Mongol short title: *Ayusi-yin jang üile*.

The title-page repeats in a flowing hand the short title *Ayusi-yin jang üile* 'Handbook of ritual (*sādhana*) of *Amitāyus*'.

The work is part 7 of a larger collection. It is a Tibetan work by the *Paṅ-chen bLo-bzaiṅ-chos-kyi-rgyal-mtshan* (1567–1662) as stated in colophon I (28 r): . . . *sumadi dharma dovaja* (*Sumati dharmadhvaja*) *ber nomun yeke küriye bkrašyilhunboo-dur . . . jokilduyulun nayirayuluy-san . . .* compiled by *Sumati dharmadhvaja* in the great religious building (monastery) of *bKras-śis-lhun-po . . .*. The Mongol translation was done (colophon II, 34 r) 'at the request of *Vāgindra lagsmi*, the *Khubilghan* of *Punya dharma sumaya . . .*, by *Vāgindra bali . . .*' (See Farquhar, 192).

Used to form a private library together with MONG. 452, 453, 454, 455, 457, 459, 460, 464, 465.

Collection of prayers.

MONG. 451.

Manuscript, folded double leaves, 13 foll. (26 pp.), ca. 23.5 × 7.8 cm., 15 lines, flowing hand in black ink on thin, Chinese (?) paper.

Full title (cover): *Tabun qayan-u sang-un sudur kemegdekü orusiba* 'Sūtra (consisting of prayers for the) incense-offering to the five kings'.

A collection of various prayers of which the first, containing an invocation of *Vajrasattva* combined with offerings of *čayan küfi gügül* 'white incense and resins' as well as *imayan-u miqa* 'goat's meat', has been translated from Tibetan into Mongol by the *Otači guosi sumadi dharma vardha*. (3 r): . . . *egüni . . . otači güusi dharma vardha ber töbed-eče orusiyulun mongyol-un kelen-iyer nayirayulju orusiyulbai*. (See *Tabün qayan-u sang*, MS, Ryukoku Univ. Library, Kyoto).

Other texts originally bought together with the above are MONG. 156, 450.

Mañjuḥoṣa ritual.

MONG. 453.

Manuscript, *pothi*, 2 foll., 26.8×7 cm. (23.3×5.4 cm.), 25 lines, *calamus*-written in black ink on hand-made Chinese paper, frayed edges. Complete.

A ritual for the manifestation of *Mañjuḥoṣa*. No title.

Incipit: *γurban čay-un ilayuyusan-u medeküi eneriküi-dü manjuḥoṣa kemen nereyitün jalbariysan ilayuyusan бүкүн-ү γayča ečiḡe-dür söḡüdü tegünü bütügel-ün arya-yi bičisügei . . .*

Terminatur (2 r): *tegünü γajar-a Jokiyaqu boltuyai*.

Used to form a private library together with MONG. 452, 454, 455, 457, 459, 460, 463, 464, 465.

Sacrificial ritual.

MONG. 335.

Manuscript, *pothi*, 5 foll., 12×31.3 cm., 17 lines. Black and red letters on coarse hand-made Chinese paper. Mongol foliation. Complete.

Full title (1 r): *Om. a. hum. blama erdeni-yin absang* 'Purification-offering to the Lama-Jewel'.

An offering in honour of the lama and *yidam*. *Ariyun takil-iyar takimui*, 'by a clean offering is worshipped' the *blama*, *ulus-un tngri* 'the *tngri* of the nation', *orod-un ejen* 'the master of the place', *mör-ün tngri* '*tngri* of the path, road', *olan jüil doysid* 'many kinds of fierce ones', *qamuy nom-ud-un sakiyulsun dörben aymay maqagala* 'the protector of all faithful, *Mahākala* with four aspects', *tabun ökin tngri*, 'five *dā-kiḡis*', *arban qoyar basundari*, 'twelve *Vasudhārās*', *γurban erketü sansar-un tngri*, *ulus-un tngri*, *orod-un ejen grag kiged agsadari* '*tngri* of the nation, master of the places, the seven planets and the moon-houses', *arban jüg-i sakici* 'protector of the ten regions', *ariyun jiruqai suu Jali* 'the power of orthodox astrology', *kölil mengge luus kiged γajar-un ejed* 'the scaly dragons, the masters of the earth'.

Incipit: *Om bajar amrita gundali qan-a qan-a. hum pad. om suvabau-a sudda etc. . . .*

Terminatur (5 r): . . . *ende γurban erdeni öḡgün soyurqatuyai. mangghalam*.

Then follows the colophon, in which is stated (5 r:7–5 v:12): . . . *ene ariyun sang-un takil-i Erdeni bayatur mongyolčila kemegsen-iyer eyin orčiγulbai. Sila samudra ebdereḡsen tangyariy-un gem ariltuyai . . .* 'This prayer for a pure offering has been translated upon the words of *Erdeni bayatur* 'Translate into Mongol!'. May the harm be destroyed of *Sila samudra*'s breaking the vow . . .', which indicates that the translation was done by way of penance for a trespass.

Bought at Peking 1922/3 by Dr. K. Wulff.

Incense-offering to the White Esru-a.

MONG. 454.

Manuscript, *pothi*, 3 foll., 29.5×7 cm. (25.3×6.2 cm.), 20 lines. Mongol pagination. *Calamus*-written in black ink on strong paper. On the cover 2 stamps in black with the Tibetan letter *cha*. Complete.

Čayan esrua bsang 'Incense-offering to the White Esru-a', a work by the *Urad Jamsan*, the *Mergen diyanči blama-yin gegen bLo-bzañ-bstan-pa-rgyal-mtshan* of the *Urats* (foll. 250–252 of Vol. III of his Collected Works, xylographed at Peking in 1783). (See Heissig, *Blockdrucke*, No. 162).

Used to form a private library together with MONG. 452, 453, 455, 457, 459, 460, 463, 464, 465.

Two ritual texts.

MONG. 460.

Manuscript, *pothi*, 12 foll., 41.3×9.2 cm., 38–49 lines, *calamus*-written in black ink on coarse, brown, Chinese paper. Mongol pagination. Complete.

The title-page gives as title: *Om sayin amuyulang boltuyai. jamsarang-un sudur orusiba. Jamsarang-un sudur düger¹ sudur.*

The text consists of two works:

(1) foll. 1 v–8 r, a copy of a work by *Mergen diyanči gegen* of the *Urad* (see MONG. 457). Incipit: *Blama yamandaga-dur mörgümü, Jamsarang-un gdorma-yin coga . . .*

Terminatur (8 r): . . . *boyoa-yin sakiya badara-tuyai. manghalam.*

(2) 8 r–12 v, another work about the offering of a *baling* to *Jamsarang*, probably also taken from the Collected Works of the *Mergen diyanči gegen* (Heissig, *Blockdrucke*, No. 162, Vol. III, No. 16; a similar *Jamsarin-u baling-un jang üile,*

MS, 22 fol., State Library Ulaanbaatar, see Catalogue 226).

Incipit (8 r): *Hayuysad-un qamtuyin jiriyal yeke belge baling . . . Terminatur: . . . nom-un jiruy жүг мөр . . . boltuyai. manghalam.*

Used to form a private library together with MONG. 328, 452, 453, 454, 455, 457, 459, 463, 464, 465.

¶ ¹ Possibly *qoyaduyar* 'second'.

Ceremonial handbook.

MONG. 457.

Manuscript, *pothi*, 11 foll., 27.8×7 cm. (25.9×5.7 cm.), 25 lines, *calamus* in black ink on brown, strong paper. Complete.

Full title: *Yeke yaga jamsarang-un gdorma-yin coga qangyal terigüten-ü ungsilya-yin jerge orusiba* 'Lecture upon the *gtor-ma*'i *cho-ga* of the great *yaga lCam-srin*'.

Ceremonial handbook, copy of a work which forms No. 15 of the third volume of the Collected Works of the *Mergen diyanči gegen*, xylographed at Peking in 1783 (see Heissig, *Blockdrucke*, No. 162). For *lCam-srin* and his worship see Nebesky-Wojkowitz, *Oracles and Demons*, 88–93.

Used to form a private library together with MONG. 328, 452–455, 459–465.

Ceremonial handbook.

MONG. 379.

Manuscript, *pothi*, 11+1 foll., 38×10.5 cm., *calamus*-written in black ink on strong, coarse paper. Mongol pagination. 33 lines. Complete.

Full title (as given at the end): *Edüge bide бүкүн чу buyan-u čiyulyan-i kičiyen üiledkii gtorma*

-yin *nomlalya* 'Explanation of the *gtor-ma* by which zealously is performed the assembling of all the merits of us present here'.

Incipit (1 v): *blama kiged manjusiri-dur mörgü-müi. qotala amitan-u getülgen duralaqu sedkil-iyer. qoyar čiyulyan-i quriyaqui arya-yin degedü. quriyangyui gtorma-yin üiledküi yosun-yi (!) sayitur ügülesü . . .*

Terminatur (11 v): *bide бүкүн buyan-i kičiyen üiledküi kereg kemen jarliy boluysan metü. Edüge bide бүкүн ču buyan-u čiyulyan-i kičiyen üiledküi gtorma-yin nomlalya tegüsbe.* No date, no author mentioned.

On a separate folio a benediction about the six syllables of *Ārya Lokisuvāri* by the unknown author.

Bought at *Qadayin süme*.

Purification ritual.

MONG. 459.

Manuscript, *pothi*, 8 foll., 40.3×8 cm. (36.2×7 cm.), 26 lines. *Calamus* in black ink on coarse, Chinese paper, certain passages marked with red dots. Mongol pagination. Incomplete.

Full title: *Burtay dabqurliysan kilingtü qayan-u ada-i tüleküyin jang üile* 'Ritual for the burning of the demon of the angry king (living) in the heaped dirt'.

A purification ritual by fire on a particularly constructed hearth (*tuulya*). For the divinity of the *Burtay dabqurliysan kilingtü qayan* see Tucci, *Indo-Tibetica* IV, 260: *grib-gnon?*

Incipit: *Namo guru manjughoša. Tegün-dür egüne burtay dabqurliysan kiling tü qayan-u egüden-eče ada-yi tülekü-yin jang üile-dür qoyar . . .*

Used to form a private library together with MONG. 328, 452–455, 457, 460, 463–465.

Ritual text.

MONG. 455.

Xylograph, *pothi*, 3 foll., 34×8.5 cm. (32.4×6 cm.), 28 lines. Mongol foliation. Chinese pagination: 319–321. Tibetan volume signature: *ki* (= 31). Right, Chinese short title: 阿蘭襟 *A-lan-tsa*.

Title: *Sakiyulsun yeke qayan-dur takin jalbariqi yosun orusiba*.

A work by the *Urad-un mergen gegen*, part 30 (according to the Chinese numbering), foll. 319–321 of the collection *Öljei badaraysan süme-yin qural-un aman ungsilya (chos-spyod)*, xylographed in 1774 at Peking (see Heissig, *Blockdrucke*, No. 149).

Used to form a private library together with MONG. 452–454, 457, 459–460, 461–465.

Offering of a thread-cross substitute.

MONG. 328.

Manuscript, *pothi*, 4 foll., 26×8.5 cm., 17 lines. Flowing hand in black ink on thin, Russian paper, pasted together. Complete.

Mamo-yin dungli jolij ögküi-yin sayin yosun kemekü sudur orusiba "Sūtra, Ritual appropriate for the offering of the thread-cross substitute of *Mamo*'.

Incipit (1 v): *Jolij ögküi inu. a mrita bar ariyud-qan sva bhava-bar arilya. qoyusun ayar-ača üfesküleng büged . . .*

Terminatur (4 v): *yosun-i ilayuysan erketü degedü jokiyaysan bolai*.

The colophon says about the author (4 r): *mamo-yin dungli jolij ögküi-yin sayin* (4 v) *yosun-i ilayuysan erketü degedü-yin jokiyaysan bolai* . . . the appropriate ritual for offering the thread-cross (*mdos*) substitute of *Mamo* has been compiled by the high *Ilayuysan erketü*' (see Hoffmann,

Bon, 181, for this particular ceremony; R. Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, 383–385.

Used to form a private library together with MONG. 150, 327, 329, 330.

Thread-cross ritual.

MONG. 330.

Manuscript, *pothi*, 3 foll., 37.5×9 cm., 31–33 lines. Calamus-written, black ink, writing-space bordered in black, thick Chinese paper. Complete.

Full title: *Tabun qayan-u dungli-yin sudur orusiba* 'Sūtra about the (construction) of a thread-cross (*mdos*) for the five *Mahārājas*', a ritual handbook describing the construction of the particular devices as well as the accompanying ritual.

Incipit (1 v): *Om siri mahā kala sandi siraka qung. tabun qayan-u dungli jasayabasu . . .*

Terminatur (3 r): . . . *amuyulang. bing 4 jilün 6 sarayin sine sayin edür bičibe. eke boluysan qamuy amitan-a erkim degedü tusa boltuyai . . .*

For *mdos*-offerings to members of the *rgyal-po* class in Tibet see R. Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, 377–382.

Used to form a private library together with MONG. 327, 328, 329.

Thread-cross ritual.

MONG. 327.

Manuscript, *pothi*, 5 foll., description like MONG. 330, complete. On cover 2 *Vajra* stamps.

Full title: *Tüdker arilyayči dungli kemegdekü orusiba* 'Thread-cross destroying the obstacles'.

The ceremony is used mainly to supply a substitute against various diseases (see foll. 4 r–r v).

Incipit (1 v): *Tüdker arilyaqui jasal egün-dür. ali ba idam burqan-i urida yabuyuluysan egüdenече . . .*

Terminatur (5 r): . . . *qamuy ada bügüd-i či*

qariyul. öljei qutuy orusiqu boltuyai. sayin buyan delgerekü boltuyai. sarva.

Used to form a private library together with MONG. 150, 328, 329, 330.

Pattern-book of Maṇḍalas.

MONG. 192.

Illuminated manuscript, 4 foll., 25.5×27.3 cm., fragments of a larger, folded book; in upper right-hand corner Chinese description, lower left-hand corner description in Mongol with Manchu diacritical marks.

1. *Maṇḍala* (offer-circle) for *Vairocana* 景命 禮).

2. *Döci yisün burqan-tu yamandaga-i baling ergükü mandal* 四十九外禮 ('*Maṇḍala* for a *gtor-ma* offering to *Yamāntaka* with a retinue of forty-nine gods'.

3. *Arban yurban burqan-tu yamandaga-i baling ergükü mandal* (十三佛外禮) '*Maṇḍala* for offering a *gtor-ma* to *Yamāntaka* with a retinue of thirteen gods'.

4. *Erlig qan-i baling ergükü mandal* (喇 盧 巴) '*Maṇḍala* for offering a *gtor-ma* to *Yama*' (see rituals for this in Heissig, *Blockdrucke*, pp. 140, 153).

Four patterns for creating the offer-circle (for which see Lessing, *Yung-Ho-Kung*).

Sacrificial ritual.

MONG. 450.

Manuscript, folded book, 12 foll., 27×8.5 cm., 4 lines, Mongol pagination. Incomplete.

Sacrificial ritual. Title in Mongolian as well as in Tibetan writing: *guan yen poo gi takil* = Tib. *kwa yin phwo ci ta 'in*.

Incipit: *Tusqayilan ekener-ün nige Jayun jüil-ün ebečin-i jasamui . . .*

HYMNS AND PRAYERS

Collection of hymns and invocations.

MONG. 149.

Manuscript, Chinese double-leaved book, 13 foll., 11×22 cm., 6 lines, fragmentary, flowing hand in black ink on soft Chinese paper, edges frayed, water- and rust-stained; fol. 1 r missing. No pagination.

A collection of popular religious creations, viz.:

1. Hymn, addressing *Mañjuśrī*, *Ayusi*, *Qorin nigen tariya(?)*, *niyuči-lyin ejin očirbani* 'Vajrapāṇi, master of the secret ones', *Yamāntaka*, *Mahākāla* with six arms, *Erlig qayan*, *Ökin tngri*, *Bisman tngri*, *Sülde tngri*, *Biqar (dPe-har) qayan*, *Ečiḡe qayan qormusta tngri*. The iconographic details of each divinity are enumerated. Each stanza ends with the name of *Ariyabalu*. Thus the *Sülde tngri*, a tutelary, is addressed as follows (4 r):

Yisün siryal mori-yuyan kölgölügen.

üfiskülengtü sibayun-yuyan jirgülügsen

uyayatu noqai-yuyan dayulaysan

yisün beye-tü sülde tngri-de mörgümüi.

Ariya balu-a. (Two crosses as a sign for ringing the bell or striking a tambourine twice).

'I prostrate myself before

the *Sülde tngri* having nine bodies,

who is mounted on his nine yellowish horses, accompanied by his beautiful birds, and

followed by his keen hounds.

Ariyabalu! 1 v-4 v

2. Prayer for salvation 5 r-7 v

For a more detailed iconographical description of *Sülde tngri* see *Nasun-u bütügel amrita kundali-ača ariyuluyči bičig qamuy jedker-i arilyayči kiged niyuča-yin ejen-ü soyurqaysan sülde tngri tegün-čilen maytaqui orusibai* (Poppe, *Opisanie*, 168; Heissig, *Handschriften*, no. 80).

3. Prayer for salvation and blessing addressed to *Ariyabalu* 8 r-11 r

4. Prayer for being saved from the torments of hell 11 v

It is a graphical peculiarity that even in a word with *ö* or *ü* velar *ɣ* is used.

Bought from *Tojusjiryal*, November 13th, 1938.

Collection of lamaistic hymns.

MONG. 371.

Manuscript, double-leaved book, 11 foll., 11.5×22.4 cm., 8 lines, flowing hand on soft paper, black ink, fol. 1 partly missing, fol. 11 v missing, incomplete.

Title missing. A collection of hymns:

I: Hymn addressing lamaistic deities, similar to MONG. 149,1 1 r-3 r
Incipit: Tegünčilen iregsed beye tei tegüs nom-un aldarsiyasan . . .

Terminatur (3 r:8): . . . *bodī qutuy-yi olqu bolu-tuyai ariyabalu om!*

II: Hymn to the Panchen Lama 3 v-4 v
Incipit (3 v:1): Boyda bančen erdeni naran saran ayui tai . . .

Terminatur (4 v:4): . . . *amurčiqu boltuyai ariyabalu*. Apparently the hymn addresses the Panchen *bLo-bzañ-dpal-ldan-ye-šes* (1738-1780), seeing that various stations of his journey to the Manchu court in 1780 are mentioned, e. g. (4 r:5) *ejin qayan-u Jarliy-iyar Jalaraysan boyda* 'The holy one travelling by imperial order', (4 r:2) *dolon nayur-ta Jalaramui* 'he travelled to Dolonor', (4 r:7) *beijing qoton-da Jalaramui* 'he travelled to Peking', and (4 v:1) *altan keyid-tü*

Jalaramui 'he travelled to the Golden Convent'. This dates the hymn as written in or after 1780.

III: Hymn to *Ariyabalu* 4 v-5 v
Incipit (4 v:5): *Badarangyui-yin gereltei aryabalu* . . .

Terminatur (5 v:2): *aryabalu jirüken-degen sitümüi. aryabalu om ma ni bad mini hum.* (See MONG. 149,3).

IV: Hymn 5 v-6 v
Incipit (5 v:3): *Boyda blama idam lha burqan blama takiysan* . . .

Terminatur (6 r:3): . . . *om man ni badme hum.* Together with the terrible deities mention is made of *Guwan looye*.

V: Hymn to *Molon toyin*. *Šaribadari*, *Qomsim bodisadu*, 21 *tārās* for being saved from the torments of the hells (see MONG. 149,4) 6 r-6 v
Incipit (6 r:4): *Molon toyin kini mani-yi molon qatun sonusbuu-u. šaribadari uratu minu ači üjibüü-ü* . . .

Terminatur (6 v:8): . . . *burqan-u bodi qutuy-yi olqu boltuyai.*

VI: Hymn to *Abida* 7 r-7 v
Incipit (7 r:1): *Uruya(?) sugavadi-yin oron-ača üjügülügči blama abida* . . .

Terminatur (7 v:6): . . . *orusiqu boltuyai om ma ni bad mini qun.*

VII: Hymn in praise of the Lama . . 7 v-10 r
Incipit (7 v:7): *Namo güriüü orčilang-un naran qamuy burqad-un quriyangqui beye tü* . . .

Terminatur (10 r:4): . . . *udal ügei ongyočin-bar soyuraya blama minu.*

VIII: Hymn in Tibetan transcribed in Mongol letters 10 r-10 v

IX: Prayer to be saved from the hells 10 v-11 r
Incipit (10 v:5): *abural yurban čoya-dayan alaysan ügei jalbarimui* . . .

End missing.

The text shows the peculiarity of often using a form of the past tense derived from a dialect, such as *Jalaramui*, *sitümüi*.

Tsakhar.

Praise of Jo-bo.

MONG. 461.

Xylograph, *pothi*, 5 foll., 38.7×9.5 cm., 28 lines. Left, short title: *atiša*. Tibetan volume signature: *Tsa* (= 17). Right, block signature: 西十三卷 *Hsi-shih-san-chüan*.

Jovo-yin maytayal 'Praise of *Jo-bo*', No. 13 of a collection of prayers and laudations, printed and xylographed at Peking under the title of *Dbus-yin nom-un ayimay* etc. (see Heissig, *Blockdrucke*, No. 66; MONG. 392).

Mañi-prayers.

MONG. 95.

Manuscript, 1 + 1 + 22 + 2 foll., 25×25 cm., double leaves, 16 lines, flowing hand in black ink. The number of times the cymbals, drums, bells are to be rung during the ceremony are indicated by black or red circles. Complete.

Full title (cover): *Arban jüg-ün burqan ariyuysan orun-u degedü surtal ačilaltu mani-yin duji orusbai* 'Hymns(?) for the *mañi* of gratitude, the highest teaching of the places which are purified by the Buddhas of the ten regions'.

A collection of twelve hymns and invocations for the occasion of a *mañi* ceremony, the setting up of a slab with the 'six syllables of *mañi*' (18 r:5: *mani-yin jiryan üsüg*) = *Oṃ mā-ṇi pad-me hūṃ*, cut into it (see L. A. Waddell, *The Buddhism of Tibet*, 162-164). This is done in honour of various

high dignitaries and tutelaries of the Yellow Church. The deity mainly invoked in all of these twelve hymns is *Ariyabalu*. As to the provenience of this collection a clue is offered by the mention of *Qayučin emüne qosiyun* 'the southern banner of the *Khautsids*' (19 r:3).

The hymns are:

Hymn to *Ariyabalu* (without title).. 3 r-3 v:10
Bančin boyda-yin mani 3 v:11-6 v:14
Ariyabalu-yin maytayal 6 v:15-9 r:4
Juu-yin oron-u mani. 9 r:5-10 v:14
Arban nayiman gegen-ü mani . 10 v:15-11 r:1
Dalai blama-yin mani 11 r:16-13 r:6
U-dai-yin oron. Oron manjusri-yin mani.
 13 r:7-14 r:14
Mani-yin bisilyal. 14 r:16-15 v:6
Bodolong-un ayulan-u irügel . . 15 v:7-18 v:11
Noyan qutuytu-yin mani 18 v:12-19 v:12
Qormusta-yin abadai(?) -yin mani 19 v:13-22 r:6
Molon toyin-u mani. Molon qatay süsügči.
 22 r:7.24 v:2

Bought at *Suiyüan*, August 1938.

Prayer.

MONG. 304.

Manuscript, *pothi*, 8 foll., 7.5×24 cm., 17 lines, *calamus* in black ink on Chinese, hand-made paper. Writing-space terminated right and left by 2 red lines. Mongol foliation. Complete. In the text the size of the script varies, smaller size designating explanatory passages. These are further marked with red dots.

Full title (on cover): *Čilen aquyin šayšabad-un ündüsün blama nar-un jalbaril adistid-i türgen-e üregülügči uran arya-yin yoqa orusiba* 'Prayer to the Founder-lama of the basic Rules of Moral Living, called the Hook of the Highest Means by which the Blessing will be Achieved Quickly'.

A work by the *dGa'-Idan siregetü Khutukhtu bLo-bzañ-bstan-pa'i-ñi-ma* (1689-1746), translated in 1746 by the *Dai güüsi Nag-dbañ-bstan'phel* and printed in 1750 at Peking (see Heissig, *Blockdrucke*, No. 110) in the Collected Works of the *dGa'-Idan siregetü*, from which xylographed edition the above MS has been copied.

Bought at *Qadayin süme*, November 1938.

Prayer to the ten Buddhas.

MONG. 154.

Manuscript, *pothi*, fragmentary, foll. 1-4 and 6-7, 6.6×15 cm., 15-16 lines, flowing hand in black ink on hand-made Chinese paper. Mongol foliation; cover page signed in the bottom left-hand corner with the mantra *Ā* in Tibetan characters.

Title on cover: *Arban burqan-u tangyariy orusiba* 'Pledge to the Ten Buddhas', a prayer for preservation when in danger of sickness.

Of this work there exists a widely distributed Peking xylograph, of which the above MS seems to be a copy (Heissig, *Blockdrucke*, No. 189).

Bought at *Qadayin süme*, November 1938.

Hymn.

MONG. 271.

Manuscript, *pothi*, 18 foll., 7.2×23.3 cm., 13-15 lines, *calamus* on thick paper, browned with age, writing-space bordered with a black line, Mongol pagination; complete.

A hymn by *dGe-'dun-rgya-mtsho-dpal-yes* (*yes* is a short form of *ye-šes*), as stated in the colophon (18 r): *egüni olanta sonusyrsan toyin dge 'dun rgyamco dbal yes ber nayirayulbai* 'this has been

compiled by *Toyin dGe-'dun-rgya-mtsho-dpal-yes*, who has listened to many (instructions)'. No title, no date.

Bought at *Qadayin süme*, November 1938.

Buddha laudation.

MONG. 278.

Manuscript, *pothi*, 11 foll., 8.5×22.5 cm. (consecutive Mongol pagination from 1–22; Tibetan foliation only on the recto sides). 20 lines, thin, flowing hand in black ink on browned Chinese paper, certain lines show red marking and underlining.

Title on title-page: *Čindamuni* (!) *erike orusiba* 'Rosary of Wishingstones'.

Incipit: *Ilaju tegüs nögčigsen sagimuni-yin mörgül kiked tarni inu* . . . 'Laudation and *dhāraṇī* of *Bhagavat Śākyamuni*'.

Terminatur (22 r): . . . *ali qaritai nigen-i sitün üiledengdeküi*.

Without colophon or date.

Bought at *Qadayin süme*, November 1938.

Prayer.

MONG. 337.

Manuscript, *pothi*, 6 foll., 8.5×22.5 cm., 13 lines. *Calamus* written, black ink, bordered in red and black. Mongolian foliation. Apparently part of a larger collection because it is signed with the Tibetan letter *ma*, which habitually indicates in this position the sixteenth section of a work. Complete.

A short prayer which (5 v) . . . *γurban udaya kemebesü ene nasun-dur ürgülji bisilyan sedkiküi. üküküi-dür Jegüdkü-yin ubadis-i sedkiküi* . . . 'when pronounced three times (creates) constant

pious thoughts during this life here and at the time of death the thoughts of the instruction for the dying . . .'

Incipit: *Om suvasti jirüken-ü γurban udaya-yi asiylan abqui tebčilen quriγaysan kemebesü* . . .

Terminatur (6 r): . . . *γadayadu dotuyadu niyučayi qubilaydaqui. Mamghalam. om mani bad mi qung.*

Bought at Peking 1922/3 by Dr. K. Wulff.

The five prayers of bTsoñ-kha-pa.

MONG. 382.

Manuscript, *pothi*. Fragmentary, foll. 3, 5–14, 11.4×43.5 cm., 23 lines. Yellow, originally golden characters on blue paper. Red border. Mongol foliation.

Fragments of three of the famous, widely distributed five prayers (*irüger*) written by *bTsoñ-kha-pa*, viz. *Qutuy tu sayin yabudal-un irüger-ün qayan* (3 r–8 r:13) and *Urida dumda ečüs-ün ene γurban buyan-u irüger* (8 r:14–13 v:11), as well as the beginning of the *Sugavadi-yin irüger* (13 v:12–14 v), of which many xylographs have been made.

Bought by Dr. K. Wulff at Peking 1922/3.

Sukhāvati-prayer.

MONG. 269.

Manuscript, *pothi*, 20 foll., 6.5×20.2 cm., 13 lines, flowing hand in black ink on red-brown paper, writing-space terminated by two vertical lines, 4.5 cm. in length, Mongol pagination. Complete.

Full title: *Sugavadi-yin irügel kemegdekü orusiba*.

A copy of the *Sukhāvati*-prayer by *bTsoñ-kha-pa*, of which various editions have been printed at Peking. See MONG. 382 of this collection.

Terminatur: ... *abida itegel-ün dergede kürün törökü boltuyai. mangalam.*

Bought at *Qadayin süme*, November 1938.

Sukhāvati-prayer.

MONG. 155.

Manuscript, *pothi*, 15.6×8.3 cm., 3 foll., the pages numbered consecutively 1–5, 10 lines, calligraphed longhand in black ink on coarse paper.

Full title (cover): *Örüne sugavadi-yin oron-dur tayan törökü-yi duradqu om ma ni bad me hum kemekü neretü sudur orusiba* 'Sūtra, called the *Om ma ni pad me hūṃ* one says when wishing to be reborn in the western paradise of *Sukhāvati*', an ejaculatory prayer to secure rebirth in *Sukhāvati*.

Incipit (1 v): *Örüne sugavadi-yin oron-ača. üje-gülügči blama amindaba . . .*

Terminatur (3 v): ... *auya kücütü sakiyulsun. asida-yin ölfei örüsiye. Om ma ni bad me hum.*

Bought at *Qadayin süme*.

Laudation.

MONG. 329.

Manuscript, *pothi*, 9 foll., 22×9 cm. Modern hand in red and black ink on white, strong paper, similar to cardboard (Russian provenience?), 14–19 lines, Mongolian foliation. Complete.

Full title: *Qutuy-tu čoytu candan yučin tabun mörgül-ün sudur orusiba.*

Terminatur (8 v): *qutuytu čoytu candan yučin tabun mörgül-ün yeke kölgen sudur tegüsbe.* A translation by the *Urad dharma*, (9 r) ... *egüni. urad dharma-yin orčiyuluyсан . . .*

This translator is known as the corrector of a collection of prayers, xylographed at Peking (see Heissig, *Blockdrucke*, No. 66), during the first few years of the eighteenth century.

Pacification prayer.

Mong. 503.

Manuscript, *pothi*, 6 foll., 29.3×6.5 cm. (25×4.8 cm.), 29 lines, Mongol pagination. *Calamus*-written in black ink on strong paper, complete.

Amurlin aquyi bisilyaqui yosun-u jorilya-yin Jerge tobčilan quriyangyui orusiba.

Copy of a work which forms No. 9 of the second volume of the *gsuñ-'bum* ('Collected works') of the first *lCañ skya Khutukhtu Nag-dbañ-blo-bzañ-chos-ldan* (*Vāgindra sumati dharma vadhi*) (see Heissig, *Blockdrucke*, No. 69), xylographed at Peking in 1727.

Fragment of a lamaistic prayer.

MONG. 316.

Manuscript, *pothi*, 1 fol., 25.5×8 (22×6.2) cm., 20 lines, *calamus* on strong, brown paper, writing-space bordered in black. Pagination, left: *arban nayiman*, 18.

Last page of a lamaistic prayer.

Incipit (18:1): *erte urida ilaju tegüs nögčigsen burqan-u emüne aman abuyad . . .*

Terminatur (18 r:17): ... *ilayyasad-un beye kelen sedkil-ün ölfei qutuy orusituyai. manghalam.*

Tsakhhar.

Lamaist offering.

MONG. 372.

Manuscript, *pothi*, 7 foll., 21×7 cm., 14 lines, flowing hand with Manchu vocalization on red-

brown paper, damaged, corners damaged, no pagination.

I. Title on title-page in black-bordered field: *Takil-un irügel-ün sudur* 'Benediction of the offering', a Tibetan prayer, transcribed phonetically with Mongol and Manchu letters.

Terminatur (3 r:10): ... *egüni anu. ser kang rinpočei Jokiyabai* 'This has been composed by *ger-khañ rin-po-čhe* 1 r-3 v Foll. 4 blank

II. Title on title-page (5 r): *Tugar ki sang sijib sogas su* ... a Tibetan prayer transcribed phonetically with Mongol and Manchu letters. Title repeated on 6 v.

Werner Jacobsen, *Han kerwa Süme, Tsakhar* 1938/9.

Medicine-Buddha.

MONG. 306.

Manuscript, *pothi*. Thick paper. 12 foll. 15-16 lines. 8×20.5 cm. (6.5×17.5 cm.). Black and red ink alternately in blocks of an irregular number of lines. Clear hand; brush. Mongol pagination in right-hand margin of each recto side.

Otoči-yin sudur orusiba 'Canon of the Medicine-Buddha'.

The text is a Mongol transliteration of a Tibetan prayer.

Bought at *Suiyüan*, 1938.

Medicine-Buddha.

MONG. 305.

Manuscript, *pothi*. Coarse, brownish paper. Front cover is faced with green paper. 11 foll. 19 lines. 8×21 cm. Black ink. Clear hand; brush. Mongol

pagination in right-hand margin of each recto side.

Otoči-yin sudur orusiba 'Canon of the Medicine-Buddha.'

The text is a Mongol transliteration of a Tibetan prayer to the Medicine-Buddha.

Bought at *Suiyüan*, 1938.

Prayer to the Medicine-Buddha.

MONG. 280.

Peking, xylograph, *pothi*, 22 foll., 23×9 cm. (17.5×6.3 cm.), 15 lines. Left, Mongol block signature: *otači*, and Mongol pagination; right, Chinese block signature: 宗 *ch'ih*, and Chinese pagination; complete.

Title on title-page: *Ilaju tegüs nögčigsen otači burqan-u sudur-un üiledbüri-yin jirüken-i quriyaysan čindamani erike kemekü orusiba* 'Rosary of wishing stones which sums up the essence of the methods of the *sūtra* of the perfect medicine-Buddha'.

Incipit (1 v): *Namo guru muni indra-a. ken-ü nere-yin tedüiken-i sonusuysan usun-u urusqaliyar. jabsar ügei tamu-yin yal-i bar masi serigüčegülügči* ...

Terminatur (22 r:14): ... *či ber amitan-u tusa-yi kemekü ögede bolyaqu yosun-i busud-ača nemejükiü.*

A prayer to the medicine-Buddha by *Pañ-chen bLo-bzañ-chos-kyi-rgyal-mtshan* (1569-1662) explaining the *sādhana*- and *mañḍala-vidhi*, written originally in Tibetan (see Tōhokū, 5927; Heissig, *Blockdrucke*, No. 98), and edited in Mongol by *Urad-un guosi Bilig-ün dalai* at the request of *Erke dayičing qosiyüči*.

Peking.

Prayer for protection.

MNOG. 411.

Manuscript, 28 foll., 35.5×25.3 cm., up to 7 lines. Modern copy on modern Chinese paper, ruled in red. Only recto, left, written on, verso still blank, incomplete. No pagination.

Incipit (1 r): *mörgüjü abural söngdüng asuyumui basa olan bügüdeger abural . . .*

Terminatur: . . . *γadana bar abuysan dürisü . . .*

Prayer for salvation.

MONG. 361.

Manuscript, folded book, 19+1 foll., approx. 9×25 cm., 5 lines, flowing hand on thin, Chinese paper, complete.

Incipit: *Satawaba wajdandandai dawašayin gašiy-ba . . .*

Terminatur: *Manggalam Wašamgurulhau. sayin.*

A prayer against rebirth in the Buddhist hells, written on the occasion of mourning on the twenty-second day of the end-month of autumn in a White-Ape year – *čayan bičin jilün-i namur-un segül sarayin qorin qoyar-tu yasalangtu . . .*

Kuei-hua, Tümet.

Dörben čay-un bayidal.

MONG. 66.

Modern letterprint from *Urgha*, 32 pp. and 2 cover foll., 13×18.8 cm., 9 lines. The cover (title-page) shows the following remark in a Western hand in pencil: The four seasons of the year (left); right the name is added: W. Albertsen.

Full title (title-page): *Dörben čay-un bayidal-iyar orčiyulusan sudur bolai.*

Incipit: *Burqan bükün-ü quriyangyui beye tü surtayal-un baysi . . .*

Terminatur (32): . . . *sugavadi-yin orundu törö-talbibai. om ma ni bha me hum. mangghalam.*

Printed by *Mongyol ulus-un sudur bičig-ün kü ergüdegsen-ü arban qoyar on*, 1922.

Obtained by Mr. Friis-Johansen at *Urgha*.

Lamaistic prayer.

MONG. 82.

Manuscript, 1 fasc., double-leaved book, 1+4 foll., approx. 23×22 cm., 12 lines, Manchu-Mongol interlinear version, Chinese paper, slightly browned, water-stains, corners frayed, last foll. damaged, partly missing.

On title-page in both Mongol and Manchu: *Janggiya qutuytu kemekü čola küredegsen(!) va-gindara sumadi – Janggija hutuktu sere colo bahan vagindara sumati – Vāgindra sumati* who attained the rank of *lCañ-skyā Khutukhtu*. This, however, is not the title of the work.

Incipit: *Sayin buyan-u čoy-i soyurqayči blama kiged. umdaya ügei abural-un dededü yurban erdeni üile bükün-i bütügegči sakiyulsun-u čiyul-yan-a büküi-eče süsülün mörgüjü . . .*

Terminatur (4 v): . . . *tarni-yi uriqu terigüten aman ungsilya-dur kičiyekü keregtei. blama yoga kiged itegel yabuyulju ba. mör-ün jerge öjel maha mudra-yin talbiqu boltuyai.*

A prayer by the first Peking *lCañ-skyā Khutukhtu Nağ-dbañ-blo-bzañ-chos-ldan* (1642–1714); works of similar contents and title in his 'Collected Works', Vols. II and VII (see Musée Guimet, Paris; Hist. Museum, Bern, Mong. 60). See MONG. 474, 475.

Tsakhar, Qadayin süme.

COLLECTED WORKS

Collected Works of the first ICañ-skyā Khutukhtu.

MONG. 474/475.

Peking xylograph, *pothi*, vol. 2, foll. 1–12, 77–155, 248–276, 303–389 only, vol. 3, foll. 491 + 2 foll. of index, 58×12 cm. (51×9.4 cm.). Vol. 2 (*kha*), illus.: 1 v, left: *Vaiśravaṇa*; right: *Yama*; on an end fol. without pagination, left: *Biyśrabani* with the aspect of a *Mahākāla son-dkar*; right: *Erlig nom-un qan = Yama*, in representation similar to *Mahākāla*, the protector of science. Vol. 3 (*ga*), fol. 1 v, left: *Včir-a dhar-a*; right: *Vačirbani*. Right block signature: 慈國師

法語二 and 三函 respectively, *tz'u kuo-shih fa-yü erh* and *san-han*.

Vols. 2 (incomplete) and 3 (complete) of the Mongol translation of the Collected Works in seven volumes of the first *ICañ-skyā Khutukhtu* at the court of Peking, *Naḡ-dbañ-blo-bzañ-chos-ldan* (1642–1714), xylographed at Peking in 1727 (see Pozdneev, *Erdenijn erikhe*, 327), containing (vol. 2) twenty-four works and an index and (vol. 3) three works (for detailed contents see Heissig, *Blockdrucke*, No. 69). See MONG. 82.

Bought at *Qadayin süme*, November 2nd, 1938.

HAGIOGRAPHY

Life of Buddha.

MONG. 490.

Peking xylograph, 2 vols., 250 + 293 foll., 60×20 cm. (54×14 cm.), 24 lines. Right, block signature: 釋迦牟尼佛源流經 *Shih-chia-mou-ni fo-yüan-liu-ching*. Illus.: I/1 v, left: *Buddha-Śākyamuni*; right: *Mañjuśrī*. 2 r, left: *Vajrapāṇi*; right: *Jambhala*. 250 r, left: *Sitābrahmā*; right: *Ekājatā*. II/1 v, left: *bTsoñ-kha-pa*; right: *Paṇ-chen dPal-ldan-ye-ses*. 2 r, left: *Yamāntaka*; right: *Sitātārā*. 272 r, left: *Yama*; right: *Kubera*. Last fol. (not paginated), illus. of the four *lokapālas*. Pagination in Mongol and Chinese.

Full title: *Ilaju tegüs nögčigsen burqan bayši-yin gegen-ü teyin ariyun namtar čiday yayiqamsiy Jokiyal-i endegürel ügegüi-e ügüleksen sayibar oduysan-u degedü yabudal-un sang kemegdekü-eče*

terigün/ nögüge boti orusibai 'Vols. I–II of the work which is called Treasure of the High Deeds of the *Sugata-Buddha*, which describes faultlessly his wonderful acts, an authentic life-story of the holy, merciful Master, Buddha'.

Translation of a Tibetan work, xylographed at Peking in 1871 (see Heissig, *Blockdrucke*, No. 213; *Handschriften*, no. 488; for colophon see Aalto, "Catalogue", pp. 83–84, H, 3510).

Bought at Peking, *Sung-chu-szu*.

Description of Paradise.

MONG. 85.

Manuscript, 22 foll., 23×24 cm., 14 lines, folded double leaves. No foliation, incomplete.

An incomplete copy of the Mongol description of the western paradise of *Sukhāvātī*, from the end

of chapter 1 until chapter 10 (fragmentary), a work written by the *Tsakhar gebzi blama Tshul-khrims* in the mid-eighteenth century and dedicated to the *A-kyā Khutukhtu*.

It was xylographed at Peking in the latter half of the eighteenth century under the title: *Sugavadi-yin oron-u Jokiyal-i ügüleksen üge ariyun oron-u erdem-i todorqai-a üjegülkü bilig-ün toli kemegdekü orusi-ba*. Though influenced by the *Sukhāvativyūha* it is an original Mongolian creation, not merely a translation (see Heissig, *Blockdrucke*, No. 124, where the contents are given; Laufer, "Skizze", 221; Farquhar, No. 45). See MONG. 265.

Bought from *Öljei Buyan*, January 16th, 1939 at *Qadayin süme*.

Description of Paradise.

MONG. 265.

Manuscript, double-leaved book, dark-blue linen covers, 24 foll., 23×36 cm., 13 lines, flowing hand on strong, Russian paper, fol. 3 r stamped with the seal of the mill: No. 8. Edges much worn, blank versos of opened-up double leaves sometimes scribbled on. Mongol pagination in left margin. On 6 r (back) remark in pencil: *šangdu qosiyun-u nayimaduyar sumun-u tölüge sidkekü sumun-u janggi-yin bičig*. Between 14 v and 15 r a white sheet of paper with a xylograph of a *stūpa* and some *mantras* in Tibetan, bearing in its right-hand top corner the emblem of Independent Outer Mongolia. Incomplete.

Title in red ink inside of cover: *Qamuy amitan-i tusalaqui tulada čaylasi ügei olan jüil qubilyan-u beye-yi jüg bükün-dür sačurayulun . . . abural abida burqan-u oron-u ügüleksen namtan (1) orusiba* 'Description which speaks about the land of the

protecting Buddha *Abida* . . . , distributing in all directions the incomparable bodies of incarnations for the sake of all creation'.

Incipit: Qamuy amitan-i tusalaqui-yin tulada čaylasi ügei olan jüil qubilyan-u beye-yi . . .

A copy of the Peking xylograph of the Mongol description of the western paradise of *Sukhāvati* as xylographed at Peking in the mid-eighteenth century (Heissig, *Blockdrucke*, No. 124; see MONG. 84 and MONG. 85).

Tsakhar, 1939.

Description of Paradise.

MONG. 84.

Manuscript, double-leaved book, 18 foll., 22×22 cm., 13 lines, flowing hand in black ink on soft, Chinese paper, very much damaged.

Fragment of MS without title. A copy of the description of the western paradise of *Sukhāvati*, xylographed at Peking in the mid-eighteenth century (see Heissig, *Blockdrucke*, No. 124). The fragment consists of chapters 3–9 (incomplete). For further copies see MONG. 85 and 265.

Avalokiteśvara-legend.

MONG. 218.

Manuscript, double-leaved book, foll. 1 v–31 v, 15.5×30 cm., 12 lines, fol. 1 r missing, Chinese binding, flowing hand in black ink on Chinese, hand-made paper; incomplete, remaining fragments indicating that the MS originally consisted of 34 foll.; Chinese foliation in margins.

Fragment of a not further identifiable *Avalokiteśvara*-legend.

Bought at *Qadayin süme*, December 19th, 1938.

Laudation of the pre-incarnations of the lCañ-skyā Khutukhtu Rol-pa'i-rdo-rje.

MONG. 378.

Xylograph, folded book, 27 foll., 22.5×7.5 cm. (18.3×7.5 cm.), 4 lines, with the exception of 27 r/v (8 lines). The upper part of each page shows a portrait of one of the pre-incarnations of the lCañ-skyā Khutukhtu. Complete, but badly damaged, frayed leaves.

Full title, as mentioned in the colophon (27 r): *Getülgegči blama qamuy šasin-i geyigülügči gwan ding bu san guwang zi da kuwa ši jangja qutuytu kemekü qubilyan beye tü erdeni-yin gegen ali egün-ü töröl-ün üyes ügüleksen süsügten-u lingqua -yin aman-i uyuyata negegči qura kemegdekü* '(Book) named Rain which Steadily Opens the

Lotus-Flower of the Pious One by explaining in true words and by honouring-prayers the various pre-incarnations of the saviour, the high incarnated one, the teacher-jewel *Kuan ting p'u shan kuang tzu ta kuo shih.*'

This laudation of the pre-incarnations of the lCañ-skyā Khutukhtu Rol-pa'i-rdo-rje was composed by the Paṅ-chen bLo-bzañ-dpal-ldan-ye-šes. (For text in transcription and German translation see W. A. Unkrig, *Ethnos*, 1950, 131-165, "Der Regen, der den Lotusblütenmund der Frommen erschliesst"). (For this xylograph and two other editions see Heissig, *Blockdrucke*, Nos. 141-143).

Bought together with Mong. 377 at *Morin süme*.

ICONOGRAPHY

Album of 300 Buddhas.

MONG. 377.

Peking xylograph, 10 + 100 foll., (1-10 Tibetan-Mongol preface; 100 foll., each page recto 3 illustrations, verso Tibetan *dhāraṇī*), 24×8.3 cm. (17.5×5.8 cm.), printed in red. Foll. 1-10 of the preface show block signature 内 *jou*, left.

Full title (on cover) added in flowing hand: *yurban jayun burqan tu* '(Pantheon) which has three hundred Buddhas'.

The well-known iconographical work contains portraits of 300 lamaistic divinities. The preface was written by the lCañ-skyā Khutukhtu Rol-pa'i-rdo-rje (1717-86). No date. (Facsimile edition by S. F. Oldenbourg, *Bibliotheca Buddhica*, V, 1902). Xylographed at Peking in the latter half of the eighteenth century (see Heissig, *Blockdrucke*, No. 151).

Bought in Mongolia, 1938-9, at *Morin süme*?

Album of 300 Buddhas.

MONG. 374.

9 + 100 foll., fol. 1 missing.

Same work as MONG. 377, same edition.

Bought at *Morin süme*.

A thousand Buddha names.

MONG. 194.

Peking xylograph, 2 vols., double-leaved books, 62 + 65 foll., 20.5×26.3 cm. (18×20.5 cm.), complete.

Title on title-page: *bsKal-bzañ rnam-'dren stoñ-gi mtshan*; *Sayin galab-un mingyan burqan-u nere*; *Sain galab-i minggan fuchi-i colo*; *Hsien-chieh ch'ien-fo-hao* 賢劫千佛號. 'Thousand Buddha names of *Bhadrakalpa*'.

A list of a thousand Buddha names in five languages, compiled and published at the request of a certain *Demči bstan-pa*. Colophon written in four languages by the *lCañ-skyā Khutukhtu Rol-pa'i-rdo-rje (Lalitavajra)* (64 r-65 v).

Edited in transcription by F. Weller, *Tausend Buddhanamen des Bhadrakalpa*, Leipzig 1928; see further Li, *Union Catalogue*, Nos. 211-18; Heissig, *Blockdrucke*, No. 150.

Peking, *Sung-chu-szu*.

MONASTERY GUIDES

Survey of the origin of the lamaist convents in Kuei-hua. (1787).

MONG. 266.

Manuscript, 15 foll. (1 + 14), 27×26 cm., 11-12 lines, neat, clerical hand, complete; title-page and every second fol. stamped with a red seal in Manchu and Mongol: *Köke qotan-u neyite blama bandi-i jakiruyči tamaya*.

Title on title-page: *Čaylasi ügei süme-yin jerge-yin bügüde süme-yin uy bayiyuluysan yabudal-i bayičayaysan dangsa* 'Survey of investigation of the original construction of all convents of the kind of the *Čaylasi-ügei* monastery'.

Incipit: Köke qotan-u neyite blama bandinar-i jakiruyči. jasay-un terigün blama čoyisgab qutuytu tan čaylasi ügei süme-yin jerge-yin bügüde süme-yi uy bayiyuluysan yabudal-i bayičayaqu . . . Terminatur (14 r): . . . nige da lama. arban quwaray-un totiya qayiralaysan.

Dated (14 v): *Tngri-yin tedkügsen-ü tabin qoyaduyar on-u jun-u terigün sara-yin sine-yin arban-a, Ch'ien-lung 52, 1787/IV, 10.*

A survey of the years of foundation of the *Kuei-hua* temples and monasteries, giving the name of the founder, the name granted by the emperor to the convent in Manchu, Mongol, Chinese, and

sometimes even in Tibetan, and the year of this bestowal of a name; mentioned are the following temples and convents within the *banlieu* of *Kuei-hua*: 1. *Čaylasi ügei süme*; 2. *Nasuda asaraltu süme*; 3. *Buyan-i mandayuluyči süme*; 4. *Öljei-yi ekinende bolyayči süme*; 5. *Öljei-yi badarayuluyči süme* (1690); 6. *Egüride engke bolyayči süme* (1703); 7. *Qotala neyilegülügči süme* (1769); 8. *Öljei-yi erkin bolyayči süme* (1694); 9. *Buyan-i udurayči süme*; 10. *Gegen nigülesügči süme* (1732); 11. *Qotala jiryalantu süme* (1773); 12. *Bükün-i nomuyadqayči süme* (1784); 13. *Sayin-i erkilegči süme* (1697); 14. *Öljei-yi kündüdkegči süme* (1669); 15. *Yeke bayasqulantu süme* (1667); 16. *Buyan-i engkefigülügči süme* (1784); 17. *Mayidari-yin süme* (1606); 18. *Bayasqulang barildulya süme* (1782); 19. *Buyan-i delgeregülügči süme* (1696); 20. *Sajin bayasqulangtu süme* (1785).

Referred to in Heissig, "Glosses"; *Blockdrucke*, pp. 10, 30, 32, 53; "Shamanism". Pozdneev, *Mongolija i Mongoly*, II, 141-147 deals with the same historical data based on similar material from the archives; H. Serruys, "Notes on a Chinese inscription of 1606 in a lamaist temple in Mai-ta-chao, Suiyüan," *JAOS*, 78, 1958, 101-113. Faksimile: *Monumenta Linguarum Asiae Majoris*, Series Nova, II, Copenhagen, 1961.

Kuei-hua.

History of the Sandalwood Buddha.

MONG. 336.

Manuscript, double leaves of coarse, Chinese paper stitched together with paper string, 19 foll. (1+16+2 and 2 blank leaves at the end), 11×22 cm., 8 lines. Cursive, neat hand in black ink. Complete.

Full title: *Candan jovao-yin domoy ergikü kemjiye ači tusa-luya erdeni erike neretü orusiba* 'Tradition about the Sandalwood Buddha, presented concisely together with the extent of its worship and its merits; called Rosary of Jewels', a copy of the Peking xylograph of the same title from 1717 (for description of contents, see Heissig, *Blockdrucke*, No. 147). A description and history of the famous and now lost Sandalwood-Buddha statue in Peking, written by the (second) *ICanskyja Khutukhtu Rol-pa'i-rdo-rje*. Fol. 1 r has as a second title *Candan jovao-yin čadiy orusiba*. (*Jovao* is an incorrect Mongol transliteration of Tib. *jo-bo*).

Incipit (2 r): *Namo sagjamuni-yi örüsiyeküi . . . Terminatur* (17 v): . . . *Sayin öljei manggalam*.

Bought in December 1938 by Haslund Christensen at *Qadayin süme*.

Description of the Wu-T'ai-shan.

MONG. 404.

Lithograph, 10 fasc. double-leaved book, 75 + 33 + 29 + 32 + 35 + 39 + 37 + 27 + 34 + 37 foll., 14.7

× 25.2 cm. (12×20 cm.), 10 lines, Chinese pagination.

Title on cover: *U-dai serigün tungyalay ayula-yin jokiayangyui* 'Work about the cool and clear Wu-T'ai-shan'.

A lithographed copy of the description of the famous Buddhist place of pilgrimage, printed in four languages, Peking 1702, *Čingliyang šan-u sine ji bičig*. For a short description of the contents see Heissig, *Blockdrucke*, p. 195.

Receipt for donation.

MONG. 214.

Xylograph, 1 sheet, 25.5×50.5 cm., printing-space 23.8×42 cm., bordered with a meander, top showing Buddhist symbols and 1 line in Tibetan, 8 lines in Mongol, 2 lines added in clerical hand, and date.

An official receipt for a donation of *Ariyabalu-yin ayui-yin möngge* money for a *sPyan-ras-gzigs* temple at the *Serigün tungyalay u dai*, the *Wu-t'ai-shan*, given by a man from the *Šangdu aduyučin qosiyun*.

Date: 23rd year of the Chinese Republic, 1933.

Enclosed a small MS, 20×7 cm., with a diagram.

Tsakhar.

VARIA

Mongol monthly.

MONG. 525.

Modern metal-type print, 8°, 19×26 cm., many illustrations.

Fasc. 2, 8, 16, 18, 19, 21, 22, 23, 24, 25, 26, 27, and 28 of the Mongol monthly *Mongyol sedkül*, published between 1934 and 1936 in Manchuria, *Hsinking* by the *Mongyol Jasay-un Juryan*.

Protestant catechetical treatise.

MONG. 534.

Lithograph, 1 fasc., 11×14 cm.

Title on title-page: *Burqan-u bide-dür jarliy boluysan anu* 'What the Lord has said to us'.

A protestant treatise published by the Evangelical Scripture Gift Mission, 14, Bedford Street, Strand, London W.C. 2.

Marx: Capital.

MONG. 542.

Modern metal-type print, 221 pp., 19×22.5 cm., yellow paper covers, complete.

Title: *Körüngge ködelmör qoyar-un mörgüldegsen-ü tobči teüke*.

A Mongol translation of Karl Marx, *Kapital und Arbeit* by Čewang (Žamcarano; for this and other noms de plume of this prolific Buriat Mongol, see R. A. Rupen, "Cyben Žamcaranovič Žamcarano (1880-?1940)". *HJAS*, 19, 1956, 128). Dated: *Olana ergügdegsen-ü arban qoyar on-dur*, 1922.

Presented in 1923 by Mr. Friis-Johansen, who had obtained it at *Ulaanbaatar*.

Rubbing of a Temple-inscription (1617-18?).

MONG. 566.

1 sheet, approx. 52×62 cm., 20 lines.

Incipit (1): . . . *amitan-u tusa-yin tula* . . . (2) . . . *u yuyun jalbariysan* . . . 'because of the benefit of the living beings . . . has been prayed and demanded of . . .

Terminatur (19): *čayan morin jilün arban sara-yin* (20) *qorin tabun-a tung egü[d]kejü tamaylaba* 'on the 25th of the tenth month of the white-horse-year has it been fully begun to inscribe.'

The inscription mentions in line 15 the name of the convent: *degedü ölfejütü ene quriyan* and in line 8 the names of the scribes *Kičiyenggüi gelong* and *Küličenggüi bandi*.

Part of a rubbing of an inscription in a not further determined monastery in or near Sui-yüan, made by K. Grønbech. The rubbing does not contain the first lines of the inscription; the numbering of the lines is therefore arbitrary. See MONG. 567 for the date.

Rubbing of a Temple-inscription (1631-34?).

MONG. 567.

2 sheets, a) 52×31 cm., 7 lines; b) 57×62 cm., 14 lines; sheet a overlaps with lines 4-7 sheet b, lines 1-4.

a) *Incipit*: (1) *Kičiyenggüi (?) bilig* . . .
Terminatur: (6) . . . *mön kü ulus-tur *bičigejü* (7) *tamaylaba*.

b) *Incipit*: (5) . . . *tu jiruy jiruysan kümün-ü nere inu* . . .

Last lines hardly legible.

Names of the painters: *Bilig-ün dalai gelong*, *Čoroi gelong*, *Bilig-tei gelong*, *Öglige-yin dalai gelong*, *Küličengüi gelong*, *Šaysabad gelong*.

The two sheets form together with MONG. 566 rubbings of an inscription commemorating probably the building or restauration of a certain *Degedü ölĵeyitü süme* and the making or installing of paintings therein. The dating, *ulayan morin jil* until *sira morin jil* in MONG. 566, and *čayayčün qonin jil* until *köke noqai jil* is not definitely to be established because of lack of an imperial device on the number of the sexagenary cycle. From the old style of writing the data are assumed to represent 1617–1618 in MONG. 566 and 1631–1634 in MONG. 567.

Reference to both inscriptions has been made in *Monumenta Linguarum Asiae Maioris*, Series Nova, II, Kopenhagen 1961, VIII.

Moulds of a Temple-inscription from Emči süme (1844).

MONG. 564.

2 sheets of strongish cardboard into which the inscription had been pressed.

Devotional inscription donated by *Gesun učir*, *Bandi longčon*, *Bandi sirab*, *Gendün subusir*.

Dated: *Törü gereltü-yin qorin dörbedüger on qaburun dumdatu sarayin*, *Tao-Kuang 24* (1844), middle month of spring'.

Rubbing from Kuei-hua (1872).

MONG. 564 a.

5 sheets, badly executed rubbings:

Dated: 同 [治] 十 [一], *T'ung-chih 11*, 1872.

Rubbing of a Temple-inscription from Emči süme (1878).

MONG. 563.

5 sheets Chinese, soft paper, approx. 64×145 cm.

Fragments of a rubbing made of an inscription in the *Emči süme* in *Kuei-hua*. The inscription was erected *Badarayultu törü [-yin] dötüger -yin on*, 1878 on the occasion of the accession of the Manchu-emperor *Kuang-hsü* to the throne (*badarayultu törü-yin ulayan quluyana jildü*), 1876.

On top of the inscription is written: *Tümen on boltala bai*.

All sheets numbered on the back in Roman numerals. Remark on the back of top-sheet in Grønbech's hand: 'Stele ved Emči süme, Sui-yüan I, 20. 10. 38'. All five rubbings were made October 21st and 22nd, 1938 as shown by similar remarks on the other four sheets.

Correspondence in Mongol (1822).

MONG. 565.

1 sheet, 95×64 cm., pasted together from letters in Manchu and Mongol and used for the ground of the drawing of a reclining *Hua-shen*.

One of the bilingual letters shows a date: *Törü gereltü-yin qoyaduyar on qara morin*, 'Tao-Kuang 2 (1822), Black Horse[-year].'

Map of the Setsen Khan-District (Khalkha).

MONG. 562.

1 sheet, 49,5×75 cm., drawing by brush in black ink; colouring in red, blue and green. Clerical hand. Ink-spot in upper middle.

Title (left corner): *Sečen qan ayimay-un beyise-yin Jerge aqai jasay ulus-tur tusalayči güng eneyin, qosiyun-u nutuy-un yaĵar oron-u jiruy* 'Map of the homesteads of the banner of the *Tusa-*

layči güng who [serves] the government holding the rank of a *Beyise* of the Setsen Khan-Aimakh.'

Dated (right corner): *Olan-a ergügdegsen-ü yur-baduyar on ebül-ün ilegüü segül sara-yin sine-yin doluyan,* 3rd year of him, who has been "Acclaimed by many", (1913), intercalary month of the winter, seventh day.'

A hand-drawn map, showing, numbered clockwise, 35 names of border marks (*oboγa*, see Heissig, "Über mongolische Landkarten", Monumenta Serica IX, 1944, 130), the names of 55 mountains and mountain ridges, of sand dunes, the monastery *Yirügel-i dayaysan süme* and the site of a religious school (*Nom-un suryayuli-yin γajar*) as well as the homestead of *Jasay beyise Narmangdaqū*.

In seven remarks are counted the distances between the frontier posts.

Similar maps of the district see Hs. or. 144; Hs. or 148, Westdeutsche Bibliothek, Marburg/Lahn (Heissig, *Handschriften*, No. 753 and 754).

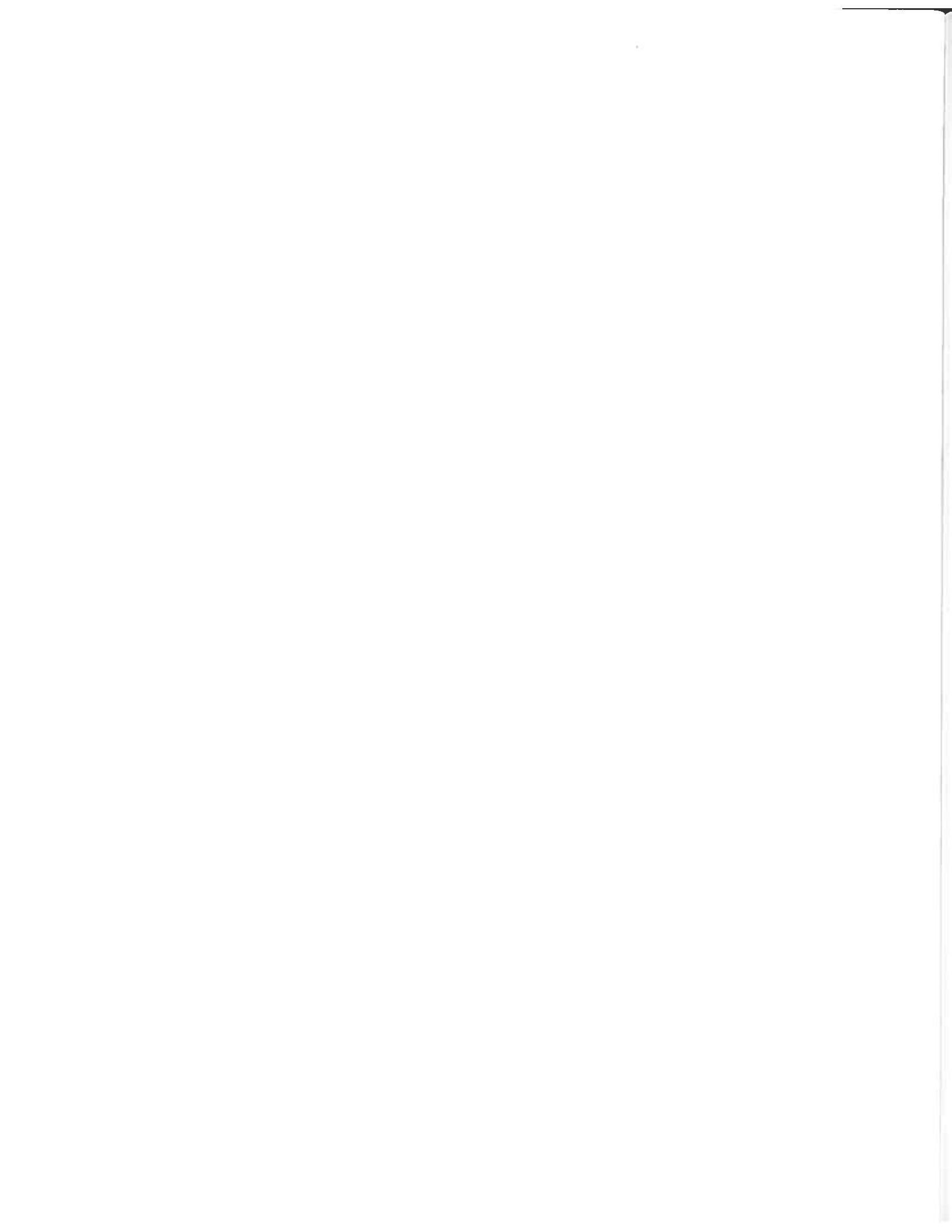
Advertisement of a Mongol printing-house.

MONG. 568.

Xylograph, 1 sheet, thin yellow paper, approx. 40×45 cm. (27×31 cm.), three columns of text: left Tibetan in *dBu-med*, middle Mongolian and right Mongolian in Tibetan *dBu-can*.

Incipit: Begejing-ün sung-ju-si-yin qoyitu beye-dü bayiqu man-u ene nom-un puse- . . .

Wrapping paper of the printing-house in the *Sung-chu-szu* 嵩祝寺 in Peking (see G. Montell, History of the Expedition in Asia 1927–1935, vol. VI, Reports of the Sino-Swedish Expedition, 26, Stockholm 1954, 441, plate 30; Heissig, *Blockdrucke*, p. 4–5) with an advertisement in Tibetan, Mongol and Mongol in Tibetan script printed on (see K. Grønbech, "Mongolian in Tibetan Script", *Studia Orientalia* (Fenn.) XIX:6, 1953, 6–8). Reproduction of advertisement see Heissig, *Blockdrucke*, p. 6.



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| 460 | 238 | 496 | 218 | 532 | 107 | 566 | 253 |
| 461 | 242 | 497 | 213 | 533 | 113 | 567 | 253 |
| 462 | 227 | 498 | 214 | 534 | 253 | 568 | 255 |
| 463 | 236 | 499 | 218 | 535 | 105 | 569 | 32 |
| 464 | 236 | 500 | 214 | | | | |

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Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd. I ff., Wiesbaden 1847 ff.

ABBREVIATIONS

| | | | |
|---------|---------------|-----------|-----------------------------|
| approx. | approximately | lithogr. | lithograph(ed) |
| Chin. | Chinese | MS., MSS. | manuscript(s) |
| cm. | centimeter | Mong. | Mongolian |
| coll. | collection | MONG. | signature of this catalogue |
| cplt. | complete | no(s). | number(s) |
| ed. | edition | p(p). | page(s) |
| edit. | edited | r. | recto |
| f. | following | resp. | respectively |
| fasc. | fascicle | Skt. | Sanskrit |
| fol(1). | folio(s) | term. | terminatur |
| fragm. | fragment(ary) | Tib. | Tibetan |
| illus. | illustrated | transl. | translator |
| inc. | incipit | v. | verso |
| incplt. | incomplete | vol(s). | volume(s) |
| lit. | literary | xylog. | xylograph |

ADDENDA

ADDENDA

p. 7-8

Mongol chronicle: Altan erike (1817), MONG. 65, MONG. 141, MONG. 351; — see further, K. Sagaster, *Subud erike* "Ein Rosenkranz aus Perlen", Wiesbaden 1967 (AF, Bd. 20), 71-73; — concerning a Ms. in Ulanbator see Š. Nacagdorž, "Altan erike" gedeg nom oldloo, *Šinžleh uhaany Akademijn Medee*, 1962: 2, 68-70.

p. 11

Mongol chronicle: Subud erike (1835), MONG. 513; fascimile: W. Heissig, *Geschichtsschreibung II/1*, 1-70.

p. 16

Mongol chronicle: Mongyol-un qayan-u uruy enedkeg-ün qayan-ača salažu iregsen učir anu, MONG. 143; — facsimile: W. Heissig, *Geschichtsschreibung II/1*, 71-81.

p. 17

Mongol chronicle: Erdeni-yin erike, MONG. 518; — Edition of the complete text, Ulanbator 1958 (*Monumenta Historica I*).

p. 18-20

Mongol chronicle: Bolur toli II, MONG. 50, MONG. 139, MONG. 505; — see further, K. Sagaster, *Subud erike*, Wiesbaden 1967, 73.

p. 22

bTson-kha-pa biography, MONG. 430; — see R. Kaschewsky, *Das Leben des lamaistischen Heiligen Tsongkhapa Blo-bzañ-grags-pa (1357-1419)*, Dargestellt und erläutert anhand seiner Biographie Quellort allen Glückes, Bonn (Diss.), 1967, 66-67.

p. 23

Biography of the lCañ-skya Khutukhtu Nagdbañ-blo-bzañ-chos-ldan (1729), MONG. 386; — see further K. Sagaster, *Subud erike*, *Ein Rosenkranz aus Perlen* (AF, Bd. 20), Wiesbaden 1967 (Facsimile-edition, pl. 1-164).

p. 33

Fairy-tale, MONG. 541; — see further C. Damdinsüren, *Haw muur hulgana gurwan ülger*, in: *Mongolyn uran zohiolyn tojm III*, Ulanbator 1968, 70-74.

p. 39

Bodhicaryāvatāra-commentary, MONG. 480; — see M. Weiers, *Untersuchungen zu einer historischen Grammatik des präklassischen Schriftmongolisch*, Wiesbaden 1969 (AF, Bd. 28).

p. 48

Gnomic tale: the Story of the Paper Bird, MONG. 229; — see Nojon hutagt D. Rawžaa, *Zohiolyn emhtgel (Collected Works)*, edit. D. Cagaan, Ulanbator 1962, 279-291; — for the author see his short biography, D. Cagaan, D. Rawžaa (1803-1856), in: *Mongolyn uran zohiolyn Tojm III*, Ulanbator 1968, 5-44.

p. 52

Didactic poems: qayirayči qung sibayun qoyar-un kelelegsen üge and gung joo čangsi yool, MONG. 486 (part II and III); — see W. Heissig, *Zur Überlieferung der Üge-Dichtung. 1. Vier unbekannte Üge*, *Zentralasiatische Studien 1: 1967*, Wiesbaden 1967, 165; Facsimile and transcribed text, 230-235.

p. 54

Gnomic tale: Teacher and Pupil, MONG. 540: for the background of this tale in Chinese literature see M. Soymié, *L'Entrevue de Confucius et de Hiang T'o*, JA 1954, 311–392.

p. 65

Vikramacarita tales: MONG. 548, MONG. 225, 227, 228, MONG. 17, MONG. 118, MONG. 117, 11, MONG. 3, MONG. 4, MONG. 108; — see further, S. Lohia, *The Mongol Tales of the 32 Wooden Men* (AF, Bd. 25), Wiesbaden 1969, 1–52.

p. 79

Siditü kegür, MONG. 549; — see further C. Damdinsüren, *Tibetan and Mongolian Tales of Vetala I*, CSM II: 1962.

p. 82

Ušandari tale, MONG. 28; — English transl. of a version see N. Poppe, *The Mongolian Version of the Vessantarajataka*, *Studia Orientalia* (Fenn.) XX, 2; 1964, 11–92.

p. 84

Biogr. of Milaraspa, MONG. 389. — Transcription of a complete Ms. in Budapest of the translation by Čoytu güisi, Lörincz László, *Milaraspa Életrajza* (Mongol Nyelvelméltár), Budapest 1967. (Printed as manuscript).

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Tales about the Vajracchedikā, MONG. 23; — for another complete xylograph, containing a slightly different version of these tales see N. Poppe, L. Hurwitz, H. Okada, *Catalogue of Manchu-Mongol Section of the Toyo Bunko*, Tokyo 1964, Nr. 87; see further W. Heissig, *Zur Bestandsaufnahme u. Katalogisierung mong. Handschriften und Blockdrucke in Japan*, UAJb 38: 1966, 69.

p. 88

Maudgalyāyana legend, Textus popularis, MONG. 417; — colour reproductions of various illustrated pages see W. Heissig, *Helden-, Höllenfahrts- und Schelmengeschichten der Mongolen*, Zürich 1962, plates opposite 174, 188 and 221 of titlepage and 2 fols. see *Ein Volk sucht seine Geschichte*, Düsseldorf 1964, plates opposite p. 80 and 160; *Die Mongolen*, Die Grünenthal Waage 3: 1965, 109; — Heissig, *Mongoru-no rekishi to bunka*, Tokyo 1967, following frontispiece.

p. 90

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p. 123

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p. 123–124

Fire-ritual, MONG. 401; — edit. *Volksrel. Texte*, Nr. V, 69–74.

p. 125

Fire-ritual, MONG. 399; — edit. *Volksrel. Texte*, Nr. VII, 77–82.

Fire-ritual, MONG. 398; — Facsimile, *Volksrel. Texte*, Plate IX–XI.

p. 126

Fire-ritual, MONG. 402; — edit. *Volksrel. Texte*, Nr. IV, 66–69.

Fire-ritual, MONG. 396; — edit. *Volksrel. Texte*, Nr. VI, 74–76.

p. 126-127

Fire-ritual, MONG. 400; — edit. Volksrel. Texte, Nr. XIV, 101-106.

p. 127

Fire-ritual, MONG. 309 A; — edit. Volksrel. Texte, Nr. IX, 87-91.

Fire-ritual, MONG. 309; — edit. Volksrel. Texte, Nr. XVIII, 127-128.

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Fire-ritual, MONG. 162; — edit. Volksrel. Texte, Nr. VIII, 82-87.

Fire-ritual, MONG. 318; — edit. Volksrel. Texte, Nr. XVII, 118-127.

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Fire-ritual, MONG. 317; — see Volksrel. Texte, Nr. XVII.

Lighting the fire in a new-built house, MONG. 181; — edit. Volksrel. Texte, Nr. XLIII, 189-194.

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Lighting the fire in a new-built house, MONG. 311; — edit. Volksrel. Texte, Nr. XLII, 186-189.

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Irügel, MONG. 190; — first address edit. Volksrel. Texte, LXI, 216-219; third address edit. Nr. XLVII, 197-198.

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Drink-offering, MONG. 263; — edit. Volksrel. Texte, Nr. LXIV, 223-225.

Drink-offering, MONG. 367; — edit. Volksrel. Texte, Nr. LXXVII, 244.

Drink-offering, MONG. 368; — edit. Volksrel. Texte, Nr. LXXVI, 243.

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Foal-blessing, MONG. 183; — edit. Volksrel. Texte, Nr. LXVI, 226-229; Facsimile plate XXXI XXXII.

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Geser-worship, MONG. 169; — edit. Volksrel. Texte, Nr. XXIV, 140-141; Facsimile plate XIX-XXII.

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Worship of the White Old Man, MONG. 172/173; — edit. Volksrel. Texte, Nr. XXIII, 137-139.

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Manual for the wedding ceremony, MONG. 161; — edit. Volksrel. Texte, Nr. XXXV, 168-171.

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Note-book of rhymes for the wedding ceremony, MONG. 354; — edit. Volksrel. Texte, Nr. L, 201-203; Nr. XLV, 195; Nr. XLVIII, 198-199; Nr. XLIX, 199-201; Nr. XLI, 184-186; Nr. LIII, 206-207; Nr. LI, 204.

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Wedding ceremony: Unction of the tent, MONG. 183; — edit. Volksrel. Texte, Nr. XLIV, 194.

Wedding ceremony: Anointing of bow and arrows, MONG. 184; — edit. Volksrel. Texte, Nr. XXXVIII, 177-178.

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Wedding ceremony: Praise of the site of the bridegroom's tent; — edit. Volksrel. Texte, Nr. XXXIX, 178.

Wedding ceremony: Benediction MONG. 187; — edit. Volksrel. Texte, Nr. LIX.

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Wedding ceremony: Words of the bridegroom, MONG. 373; — edit. Volksrel. Texte, Nr. LII, 205.

Wedding ceremony: Blessing of the Horse, MONG. 186; — edit. Volksrel. Texte, Nr. LVIII, 213-214.

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Wedding ceremony: Praise of the Horse, MONG. 356; — edit. Volksrel. Texte, Nr. LXVII, 229–231.

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Wedding ceremony: Felicitations, MONG. 357; — edit. Volksrel. Texte, Nr. XXXVI, 171–174; Nr. LX, 215–216; Nr. LXVII, 229–231.

Benediction, MONG. 365; — edit. Volksrel. Texte, Nr. LXII, 219–221.

Ceremonial rhyme for tea-offering, MONG. 366; — edit. Volksrel. Texte, Nr. LXIII, 221–222.

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Obo Festival: Praise of the Horse, MONG. 174; — edit. Volksrel. Texte, Nr. LXVIII, 231–233.

Obo-Festival: Praise of the Horse, MONG. 177; — edit. Volksrel. Texte, Nr. LXIX, 233–234.

Obo-Festival: Praise of the first winner in the races, MONG. 176; — edit. Volksrel. Texte, Nr. LXX, 234–235.

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Obo-Festival: Praise of the second winner in the races, MONG. 178; — edit. Volksrel. Texte, Nr. LXXI, 235–236.

Obo-Festival: Praise of the third winner in the races, MONG. 179; — edit. Volksrel. Texte, Nr. LXXII, 236.

Obo-Festival: Praise of the Horse, MONG. 180; — edit. Volksrel. Texte, Nr. LXXIV, 238.

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Obo-Festival: Praise of the Horse, MONG. 363; — edit. Volksrel. Texte, Nr. LXXIII, 237.

Collection of songs. Tsakhar, MONG. 370: Eleven of the twelve songs in this collection can now be identified as poems by the 5th Noyan Khutukhtu Danjinrabjai (1803–1856) (see p. 54, Mong. 31), e.g. 1. = Zohiolyn emhtgel (Collected Works),

Ulanbator 1962, 38; 2. = Emhtgel, 53; 3. = Emhtgel, 101; 4. = Emhtgel, 140–141; 5. = Emhtgel, 42; 6. = Emhtgel 166–167; 7. = Emhtgel, 36–37; — see N. Poppe, Mong. Volksdichtung, Wiesbaden 1955, 32–33 for a popular version from Khalkha and its German translation; 7. = Emhtgel, 36–37; 8. = Emhtgel, 233–234; 10. = Emhtgel 56–57; 11. = Emhtgel, 147–148; 12. = Emhtgel, 204–205.

Nr. 9 remains unidentified.

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Manual of divination by means of characteristics of the land, MONG. 16; — see C. R. Bawden, Jahrbuch des Museums für Völkerkunde zu Leipzig, XXV: 1968, 87.

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Manual of divination by means of characteristics of the land, MONG. 314; — see C. R. Bawden, Jahrbuch des Museums für Völkerkunde zu Leipzig, XXV: 1968, 87; 91.

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Manual of divination by means of characteristics of the land, MONG. 314; — for the tortoise-shell as a ritual object, see also Bawden, "Einiges zu den Ethnographica", Jahrbuch des Museums für Völkerkunde zu Leipzig, XXV: 1968, 9.

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Manual of divination by means of characteristics of the land, MONG. 323; — see C. R. Bawden, Jahrbuch des Museums für Völkerkunde zu Leipzig, XXV, 87.

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Manual of divination by means of dice, MONG. 324; — see C. R. Bawden, Jahrbuch des Museums für Völkerkunde zu Leipzig, XXV: 1968, 91.

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Manual of divination, MONG. 312; — for a similar texts as beginning 78 v: 14 see State Library, Ulanbator 294.2×982 17141, *Qulayai-yin belge kemekü ijelge*.

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Manual for casting a horoscope, MONG. 262; — see also Lonvain, 40.

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Manual of medical divination etc., MONG. 301; — see C. R. Bawden, Jahrbuch des Museums für Völkerkunde zu Leipzig, XXV: 1968, 91; C. R. Bawden; — Calling the Soul: a Mongolian Litany, BSOAS XXV: 1962, 81; Supernatural element II, 154, 171, 172, 175.

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Manual of astrology, MONG. 299; — see C. R. Bawden, Einiges zu den Ethnographica der Khalkha und Burjaten im Museum für Völkerkunde zu Leipzig, Jahrbuch des Museums für Völkerkunde zu Leipzig, XXV: 1968, 84; 90; Calling the Soul, BSOAS XXV: 1962, 81, 82.

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Manual of astrology and divination, MONG. 234; — see C. R. Bawden, BSOAS XXV: 1962, 83; — Calling the Soul, BSOAS XXV: 1962, 81, 83; Supernatural element II, 164–165.

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Manual of astrology, MONG. 375; — see C. R. Bawden, Jahrbuch des Museums für Völkerkunde zu Leipzig XXV: 1968, 86, 90.

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Text on various medical matters, MONG. 297; — see C. R. Bawden, Jahrbuch des Museums für Völkerkunde zu Leipzig XXV: 1908, 84, 91.

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Magico-medical rituals, MONG. 219; see C. R. Bawden, BSOAS XXV: 1962, 82.

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Suvarṇaprabhāsottama-sūtra, MONG. 395; — used by M. Weiers, Untersuchungen zu einer historischen Grammatik des präklassischen Schriftmongolisch (AF, Bd. 28), Wiesbaden 1969.

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Šarba Khutukhtu died before 1636, in which year his ashes had been found by Mandjutroops; — see Tongki fuka sindaha hergen-i dangse, VI, 887.

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Rubbing of a Temple-inscription (1631–84), MONG. 566 and MONG. 567; — a complete rubbing of the same inscription in the Toyo bunko Library Tokyo, sub. 114917. The rubbing is from a stele in front of a Temple in Čayan suburya (Pei-ta) at the border between Tümet and Tsakhar territories. (For Pei-ta see H. Seruys, The Location of T'a-t'an, "Plain of the Tower", HJAS 19: 1956, 52–66.

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Collected works of the first I Cañ-skya Khutukhtu, MONG. 474/475: further volumes of this collected works in the Historical Museum Bern and Musée Guimet, Paris; — list of contents see W. Heissig, Eine kleine mongolische Klosterbibliothek aus Tsakhar, Jahrbuch des Bernischen Museums in Bern, XLI/XLII: 1961–1962, 580–590; — K. Saggaster, Subud erike, Wiesbaden 1967 (AF, Bd. 20), 352–373 (with Tibetan titles).