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BY

WALTHER HEISSIG

ASSISTED BY

CHARLES BAWDEN

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FOUNDED BY KAARE GRØNBECH †

VOL. 3

THE ROYAL LIBRARY
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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 Copenhagen[1]. 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. 82[1], 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 craftmanship. 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 bükü mongγol anggi-yin bičimel ba darumal nom bičig üd-ün büridkel*, 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-Christensen[1] and Werner Jacobsen[2], as well as by the Swedish merchant Georg Söderbom[3], 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, seing 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 *Usutu*, 10 km. north-west of *Kuei hua-cheng*, near the temple of *Usutan ǰuu*. 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 mingγan 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 Grønbech[3] 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, 268[8]) and the print of the *Qutuγtu 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*, XIC, 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 (*Boγda neyiči toyin dalai mañjuśryi-yin domoγ*, 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-bzaṅ-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 *Arǰi borǰi* 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 similarily to Chinese books[1], 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 *lCaṅ-skya 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 ilγan salγaγsan 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 Pozdneev'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 (*J̌irüken-ü tolta-yin tayilburi*, Peking xylograph; *Mongγol üsüg-ün ilγal-i üǰügülügči 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 tuγuǰi* (*Činggis qaγan-u teüke. dalai blama-yin nomlaγsan ǰalaγus-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 *J̌amyang 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 tuγuǰi* was used in 1662 by *Saγang 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, činadu,* 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 čorǰi.* 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 ǰayun mingγan toγatu* 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 qaγan* (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 ǰokiyal-i ügülegsen-i ariγun oron-u erdem-i todorqai-a üǰegülkü 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



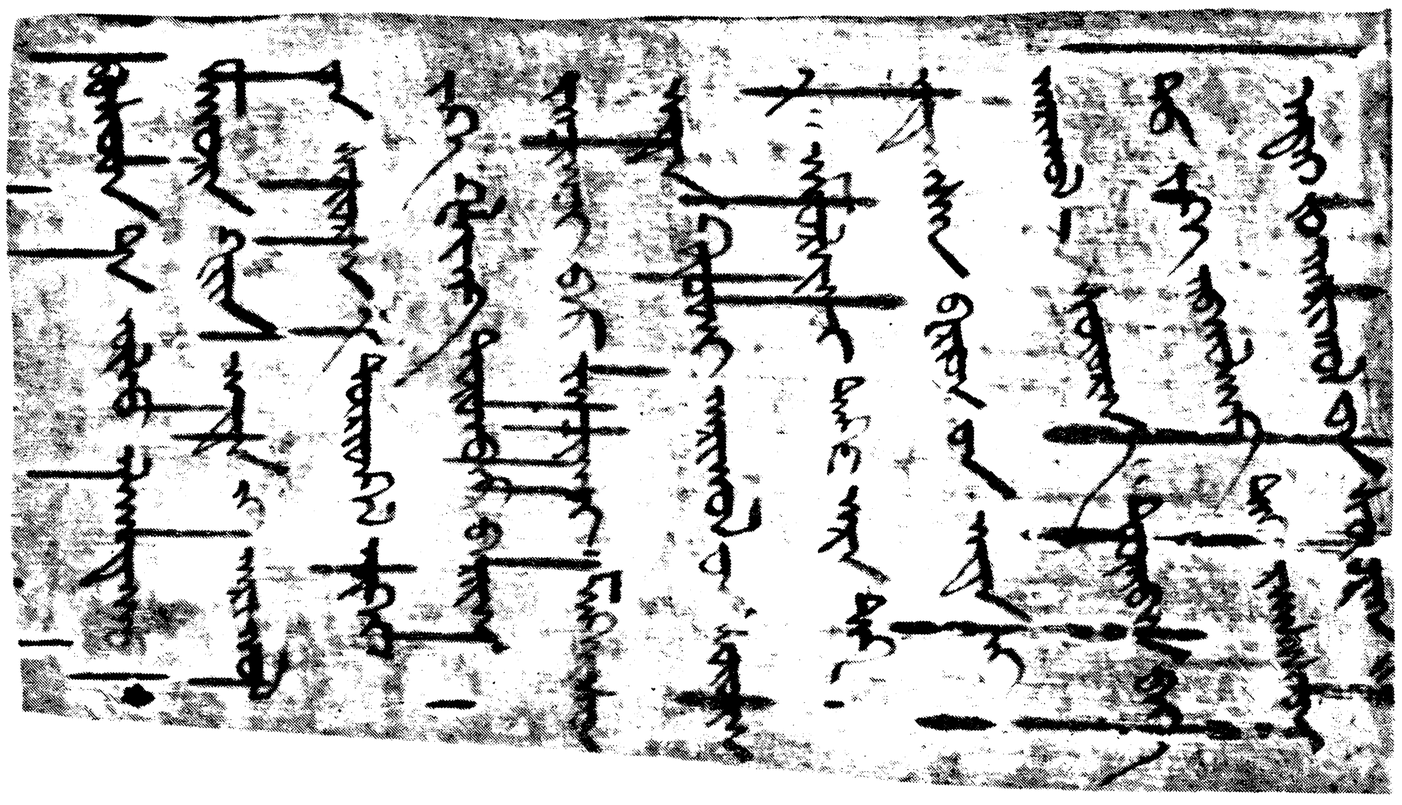


PLATE I: A page from the *Sitātapatra-dhāraṇī* amulet on birch bark. MONG. 158.

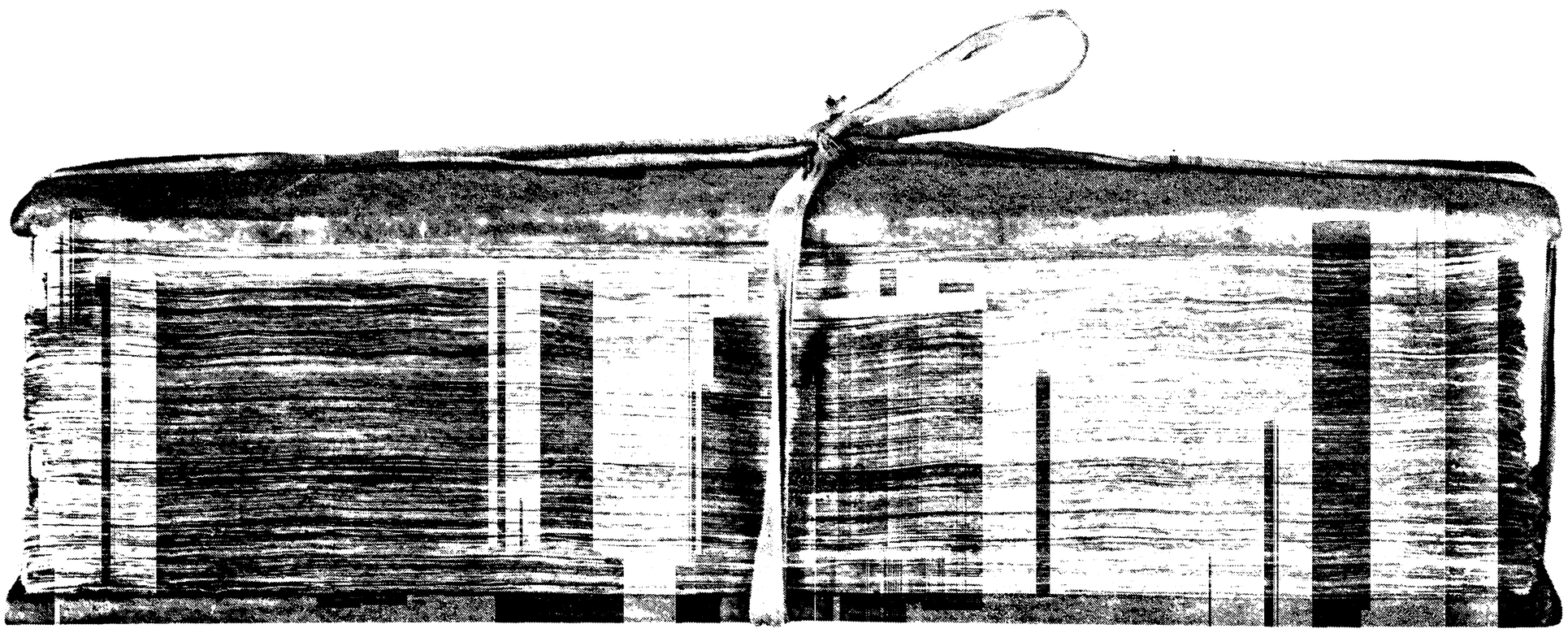


PLATE II: An old MS between coarse wooden boards. MONG. 395.

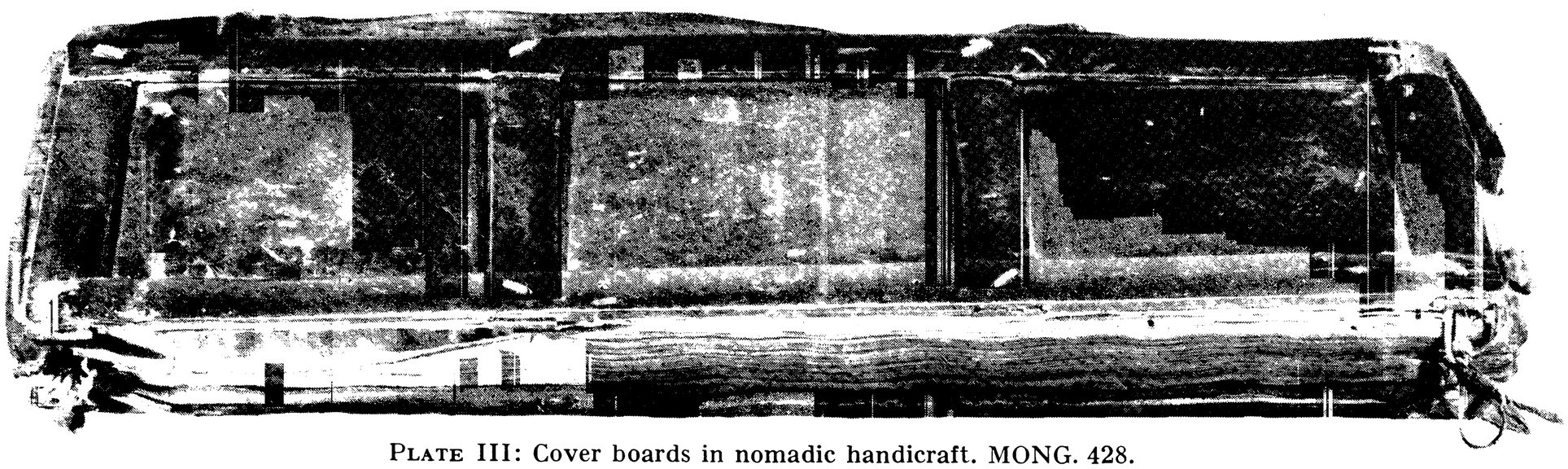


PLATE III: Cover boards in nomadic handicraft. MONG. 428.

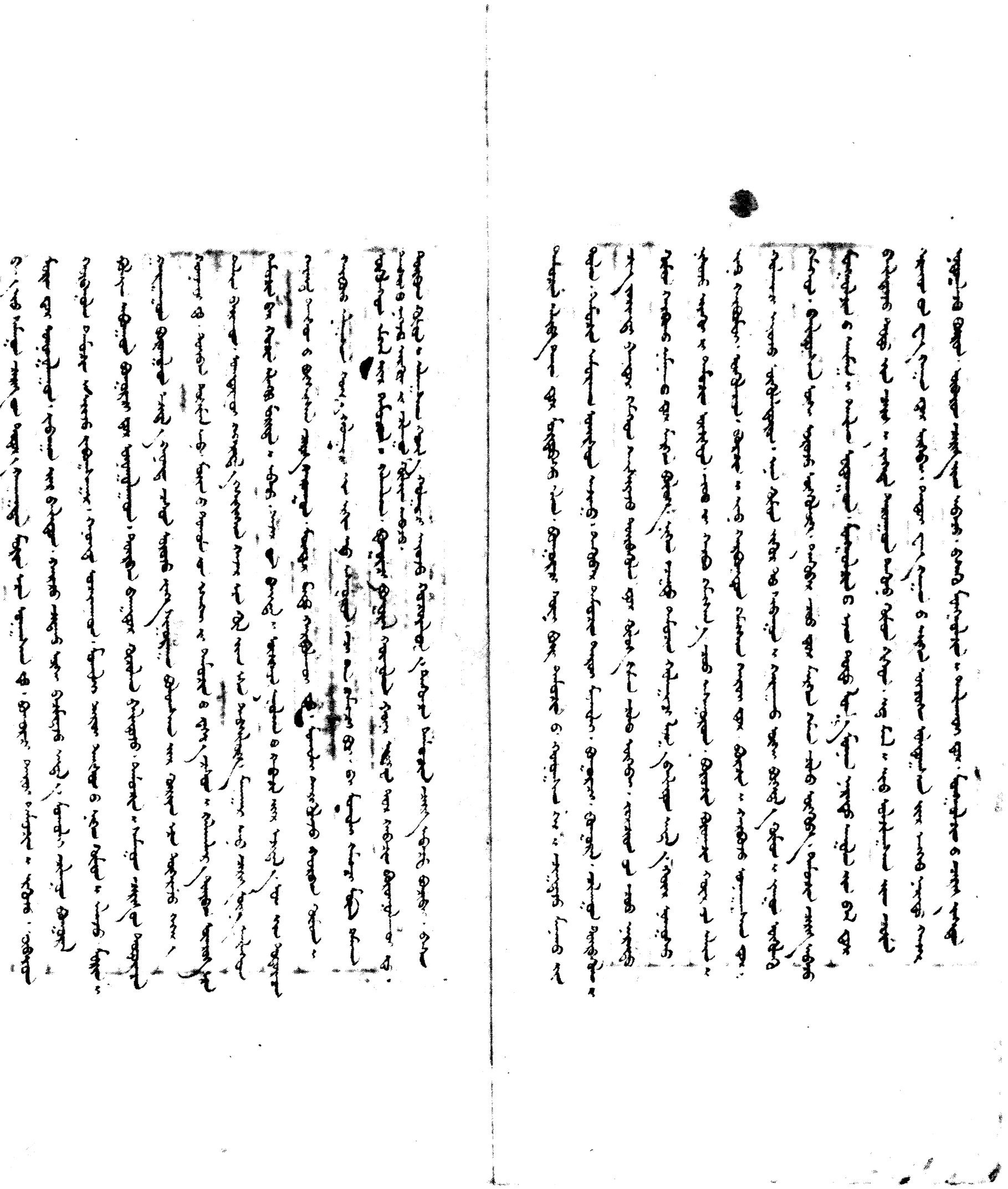


PLATE IV: A very well executed copy of the chronicle *Bolur erike* (I, 17v–18r).
Handwriting of the late 19th or early 20th century. MONG. 421.



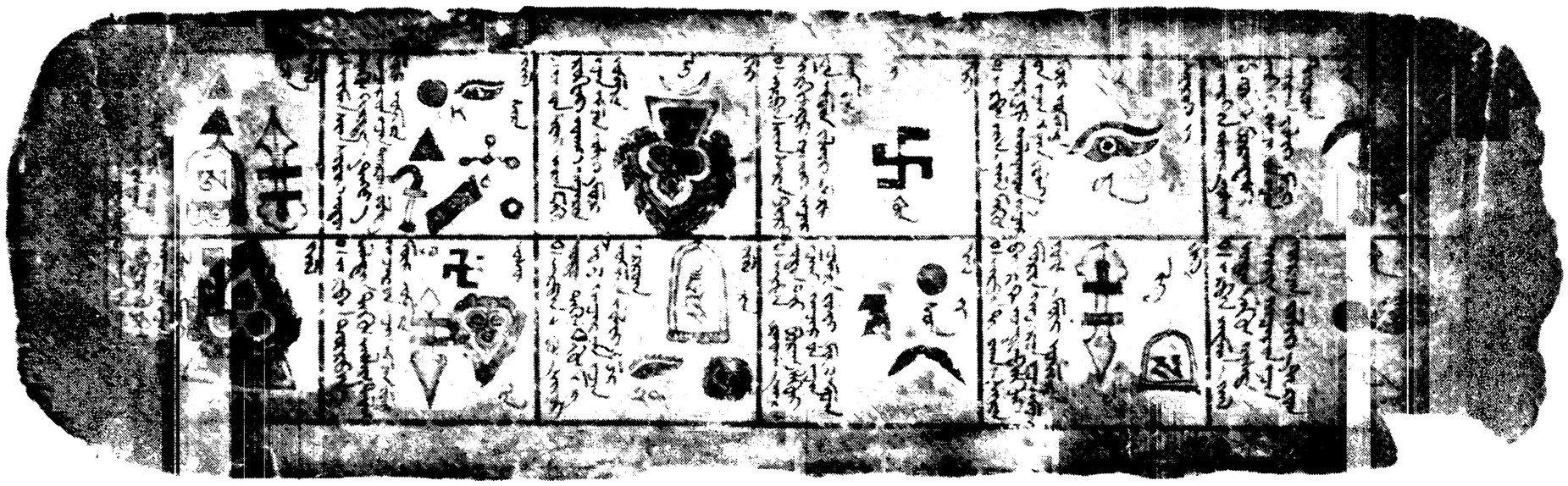




PLATE V: Some illustrated pages of a work on divination.
MONG. 326, fol. 2v, 3r, and 37r.



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

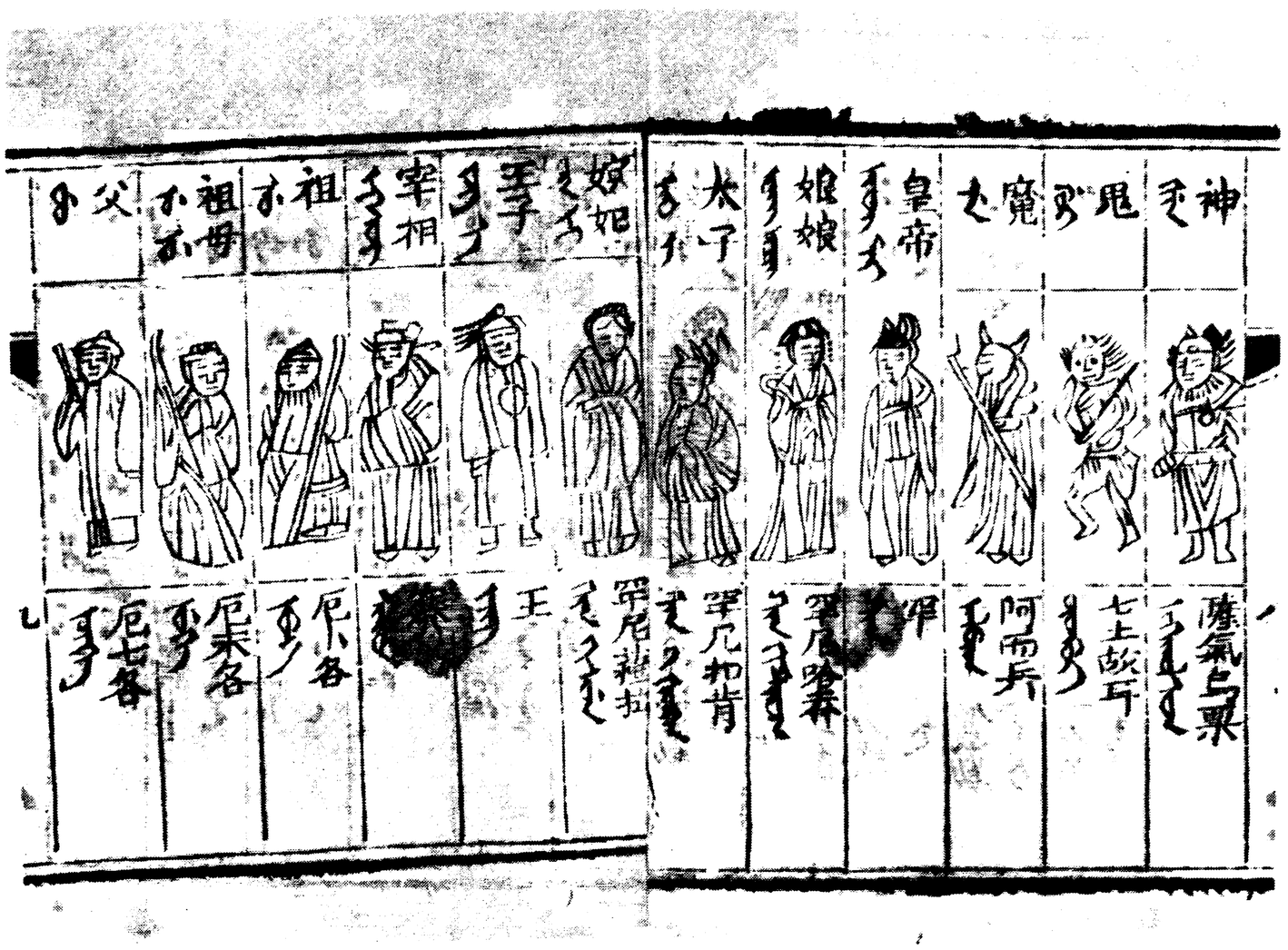


PLATE VII: Fol. 8v and 9r of a Chinese-Mongol illustrated language guide. Sample of degenerating wood-cutting. MONG. 57b.

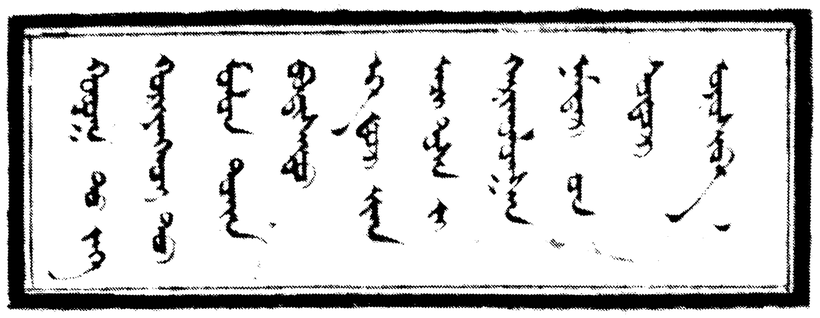
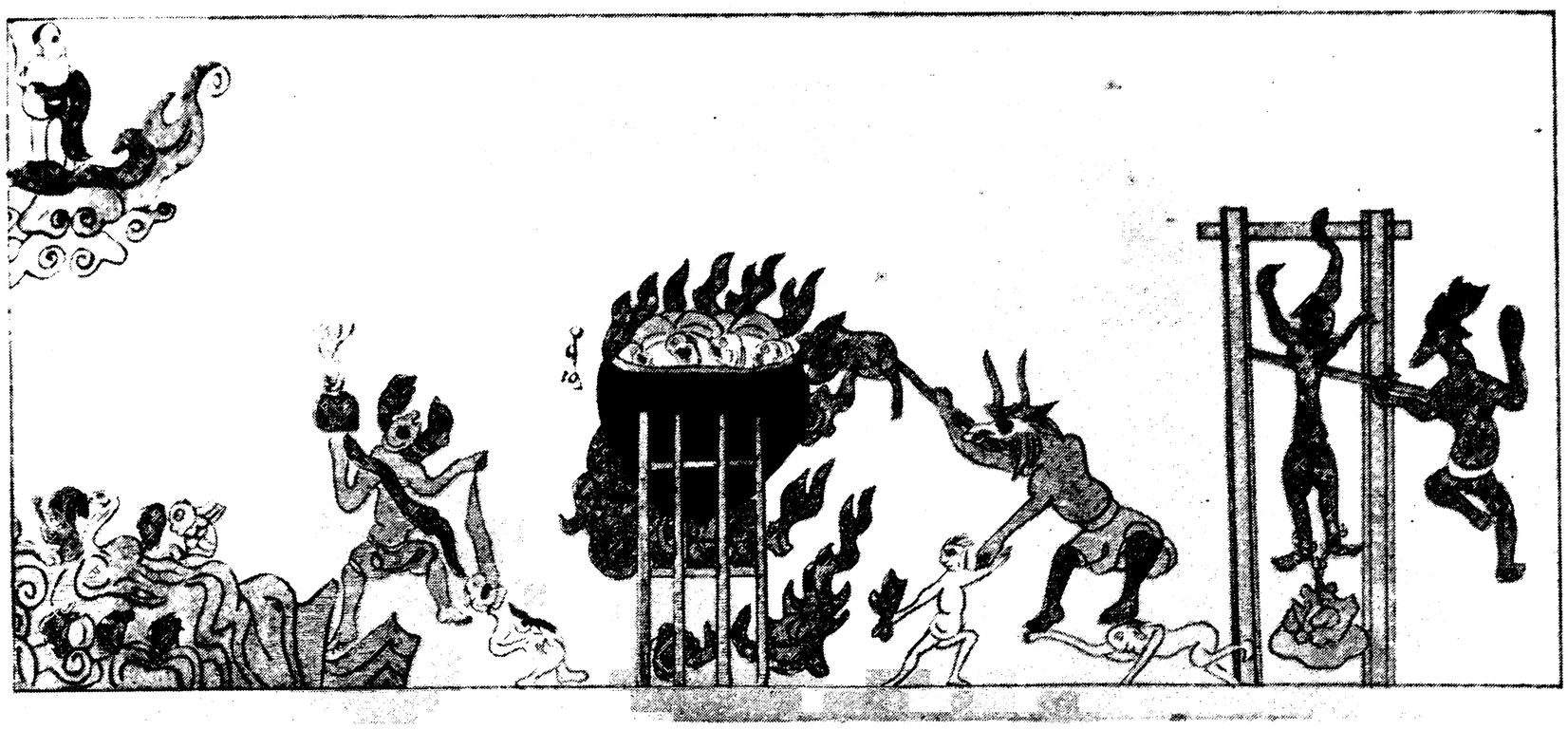




PLATE VIII: Title page and fol. 29v of an illuminated MS of the *Molon toyin* legend. MONG. 417.



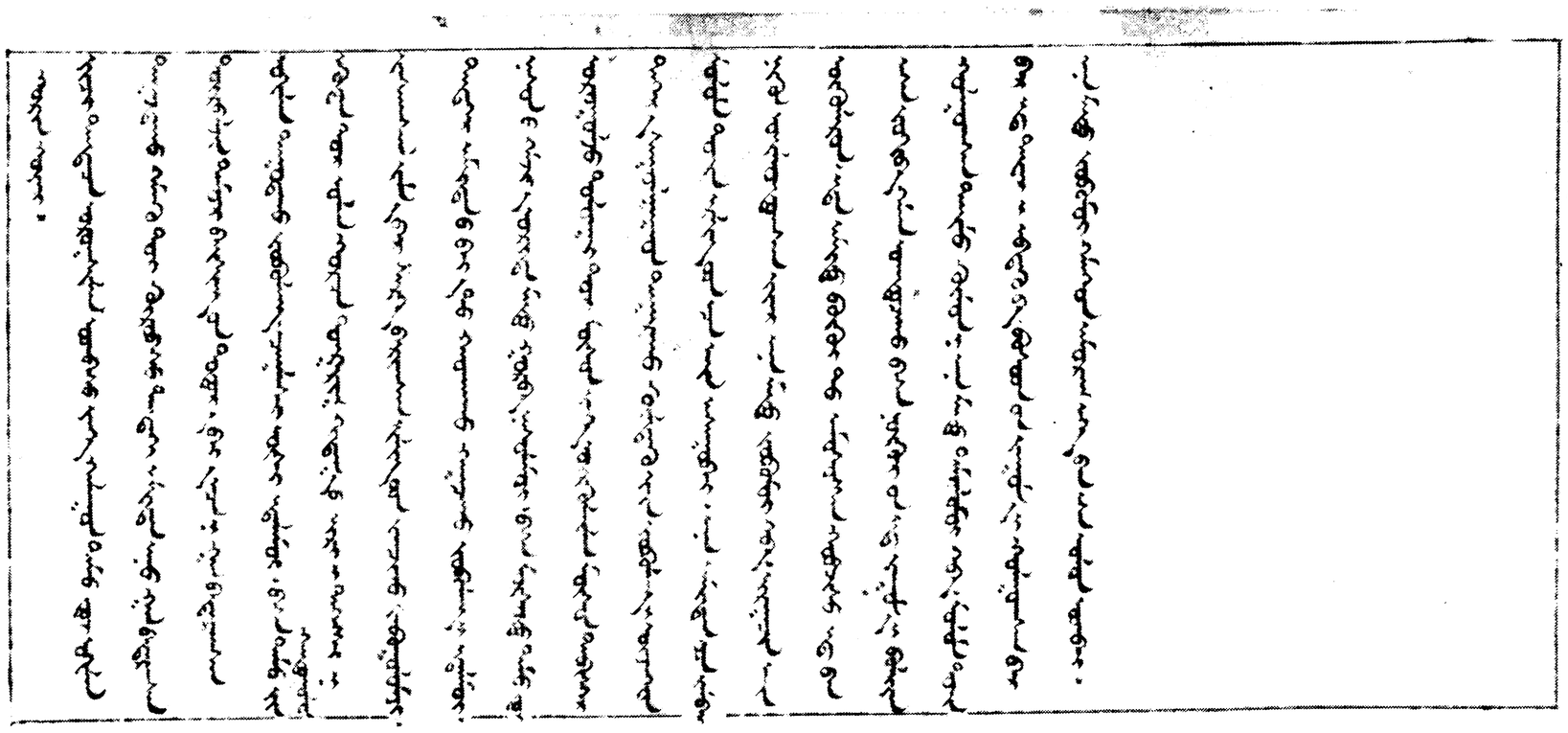


PLATE IX: Fol. 22v and 23r of a popular, coloured lithography of the *Molon toyin* legend. MONG. 418.

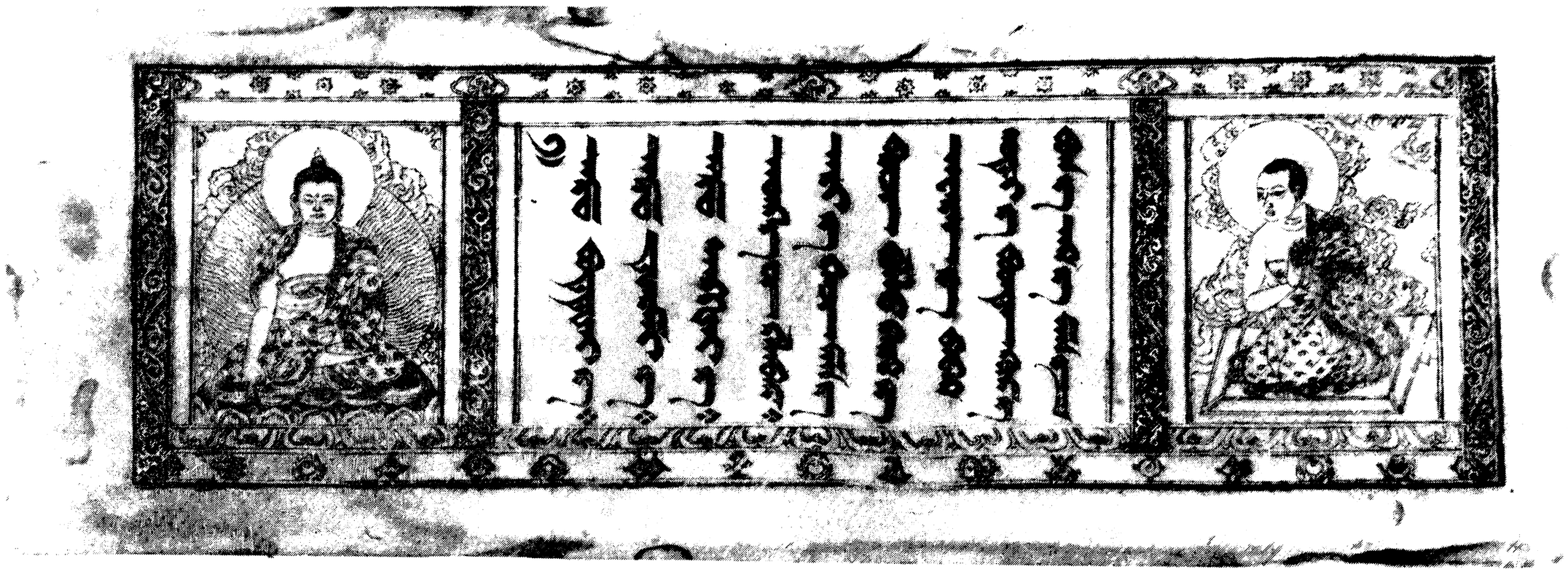


PLATE X. The opening page of MONG. 504.

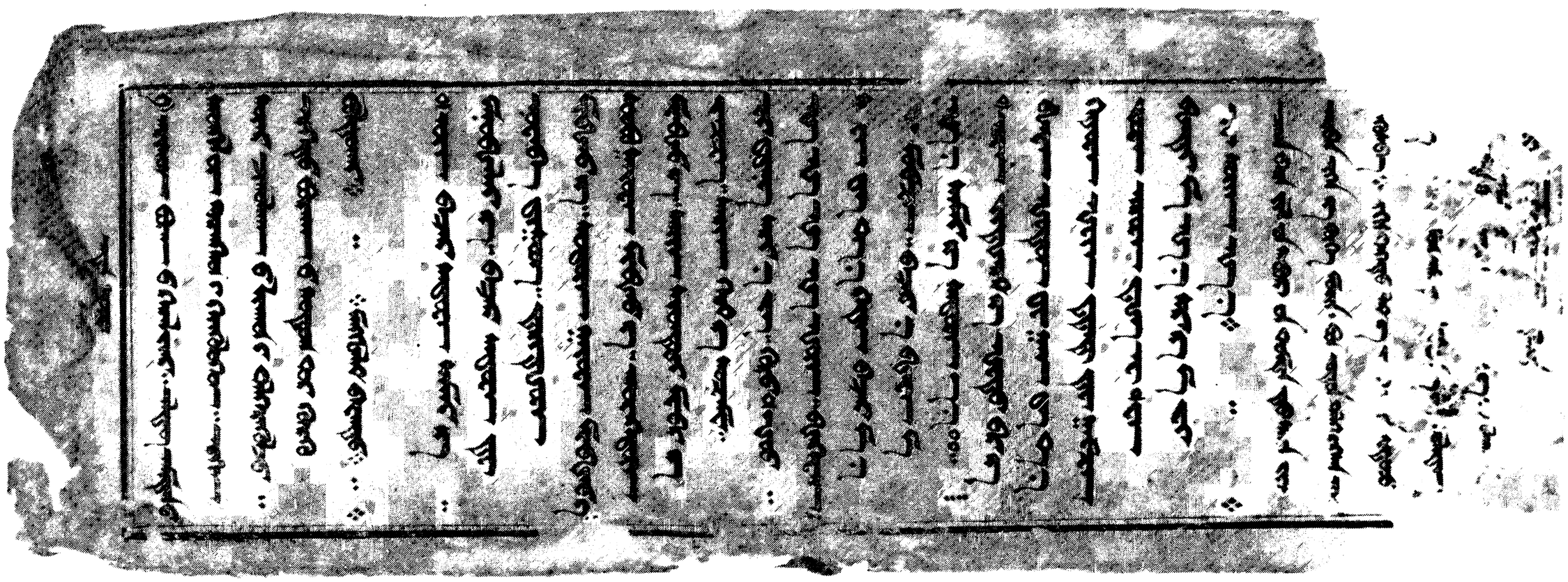


PLATE XI: Last page of MONG. 504 with date according to the Sexagenary Cycle.

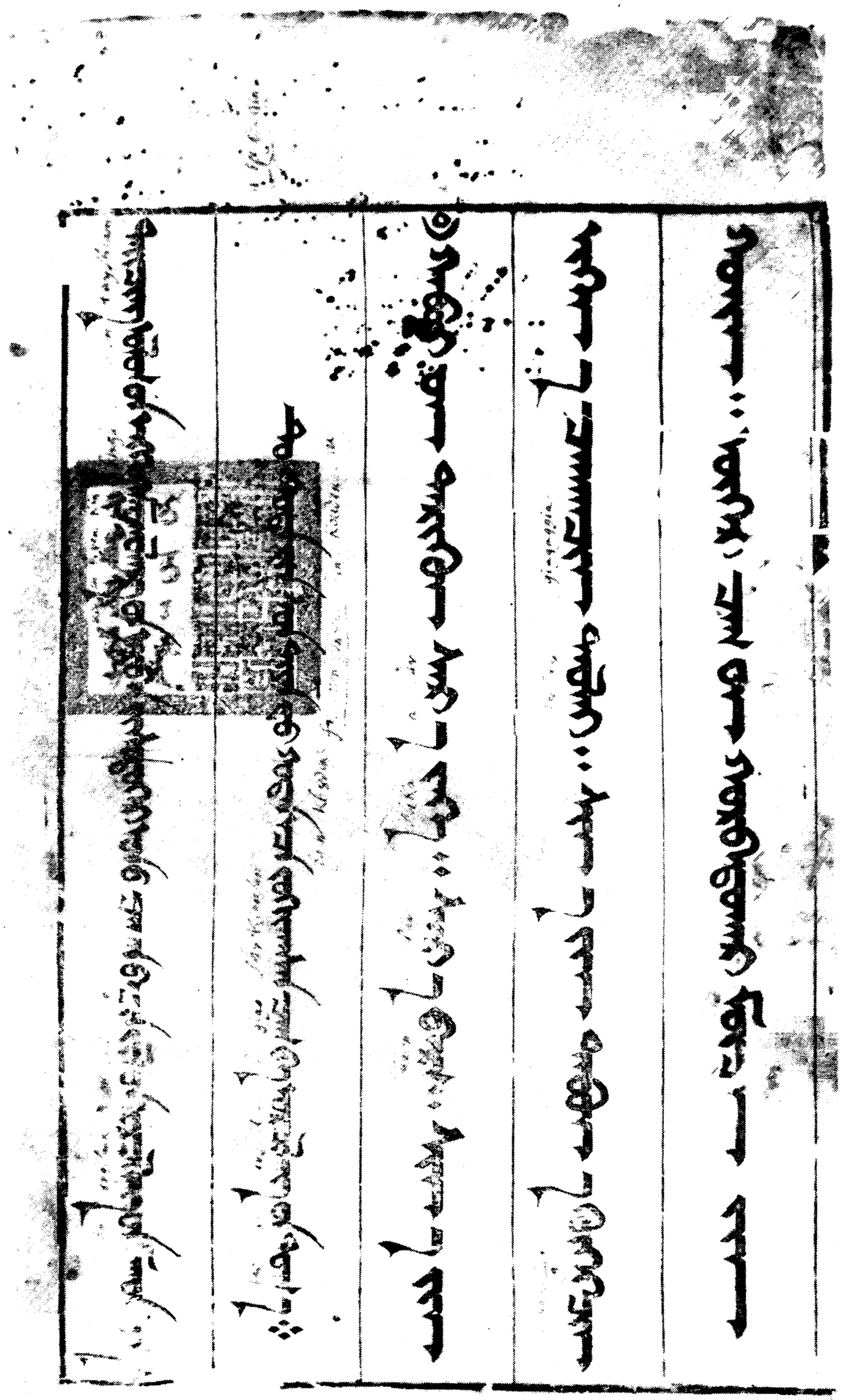


PLATE XII: Opening page of an astronomical work by Father Verbiest. 1680 A.D. MONG. 522.



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



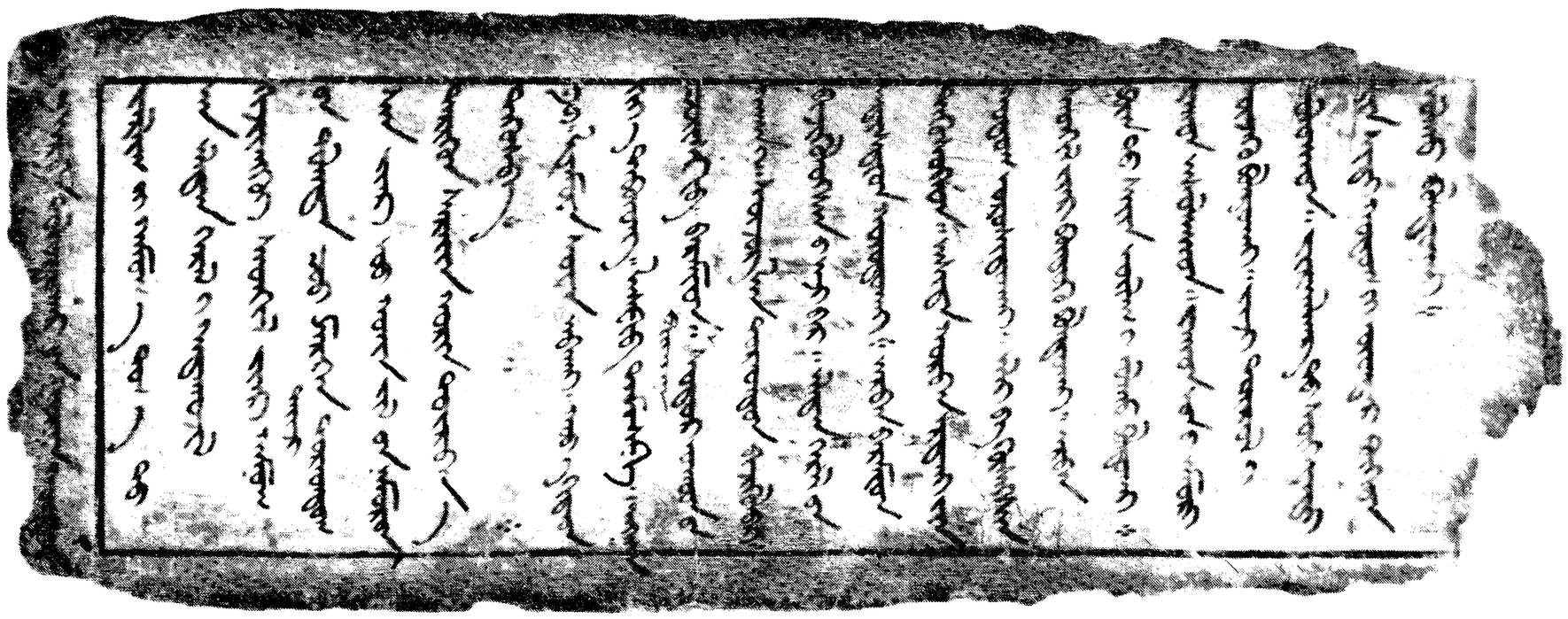


PLATE XIV: *Altan Gerel* or *Suvarṇaprabhāsottama-sūtra.* MS in the 17th century style. XVII, 22r–23r showing part of the colophon. MONG. 395.



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

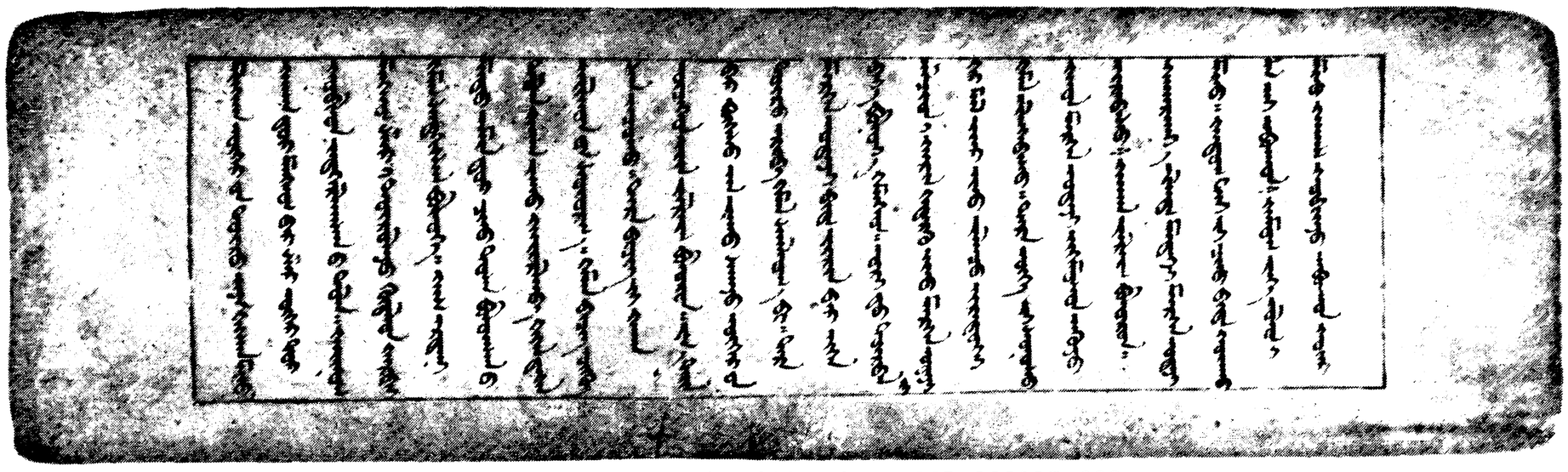


PLATE XVI: Folio of a *Siditü kegür* MS. MONG. 322.

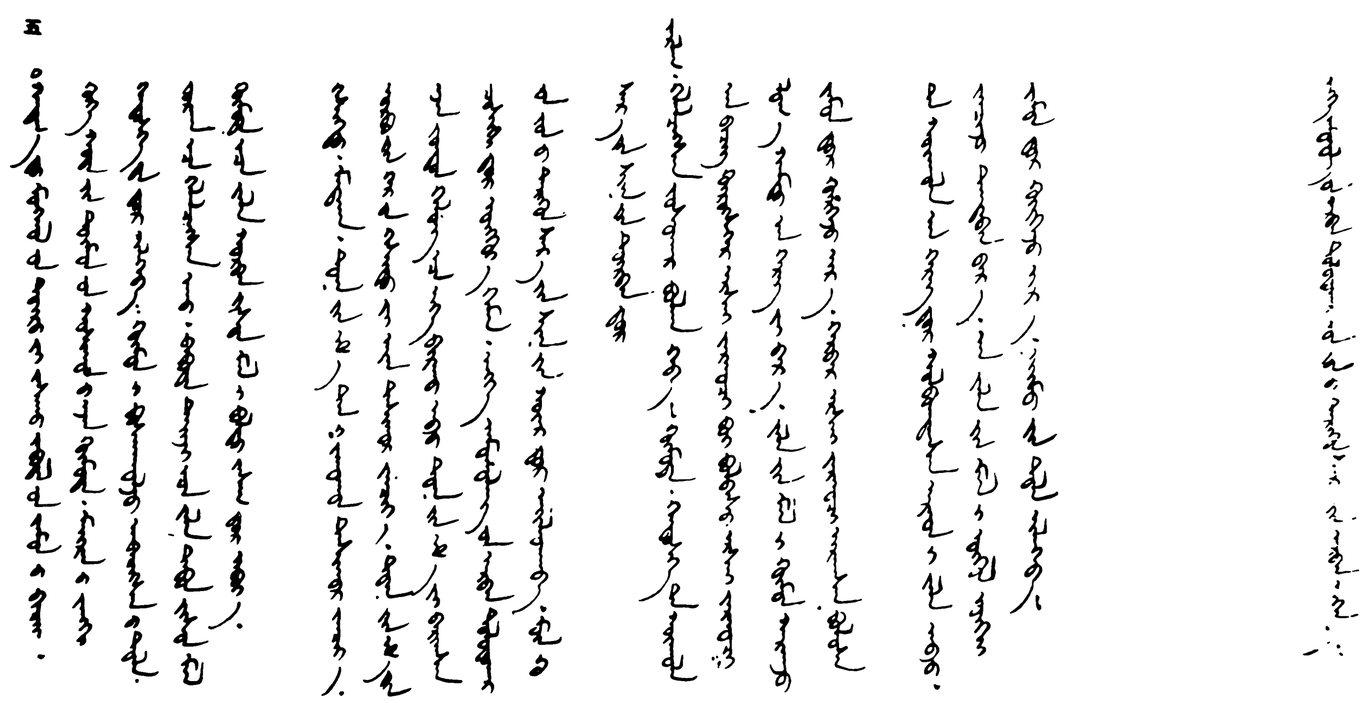


PLATE XVII. Part of a document from the *Li-fan-yüan*, 1678 A.D. (From *Pa-yen -t'a-la-meng shih-tzu-liao chi-ch'eng*, 5).

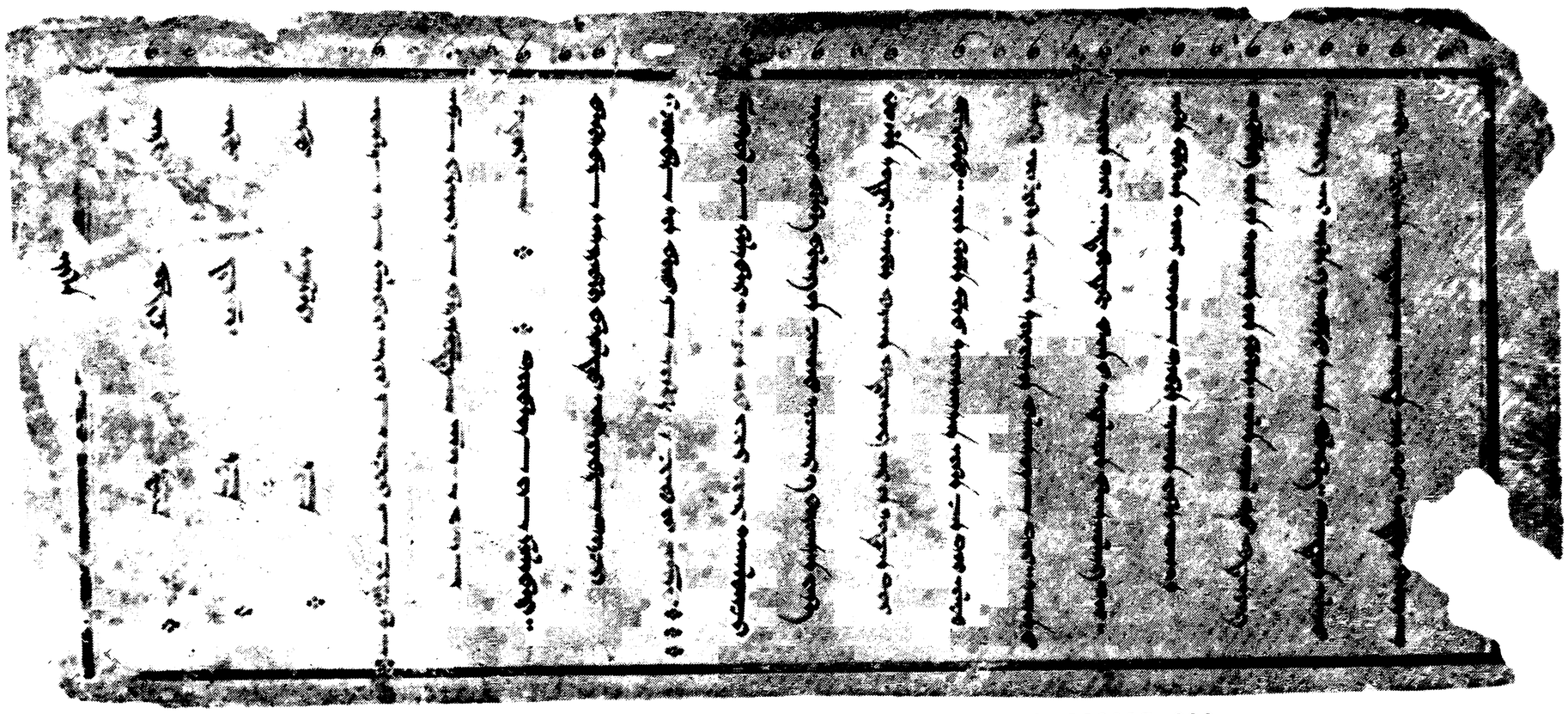


PLATE XVIII: Opening page of a *Vajracchedikā* MS. MONG. 390.

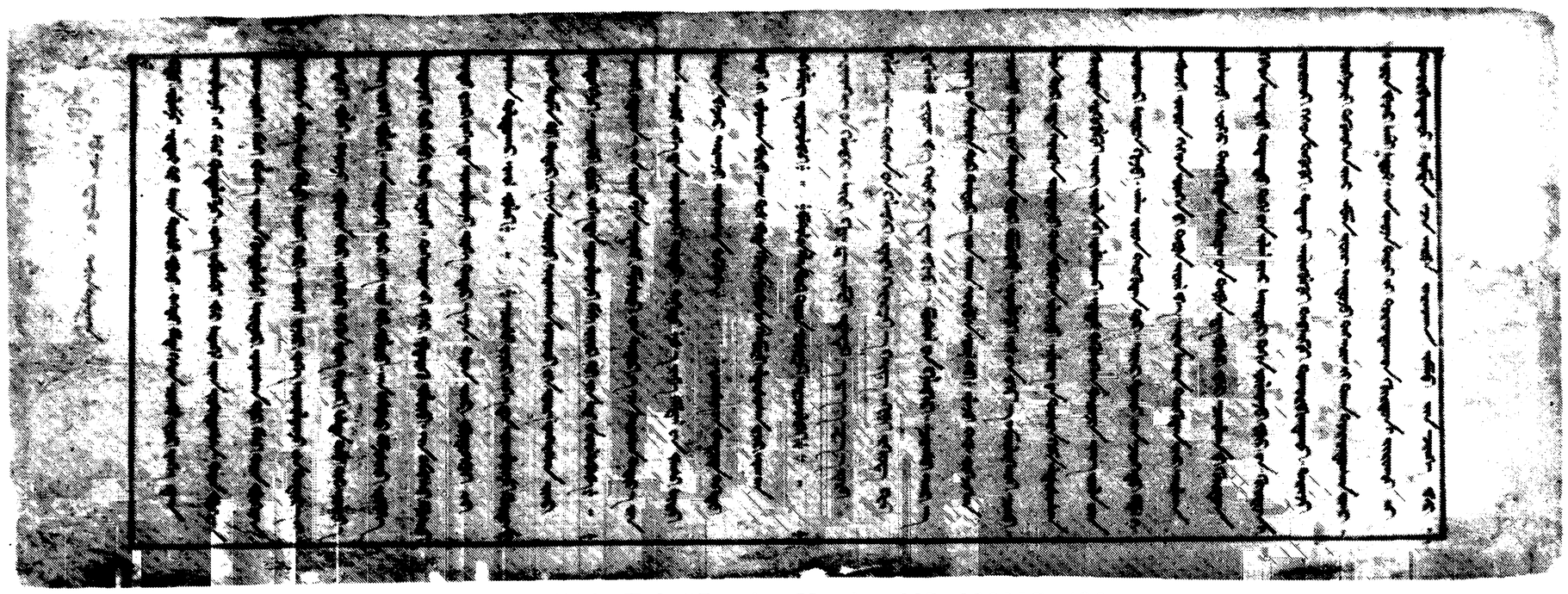
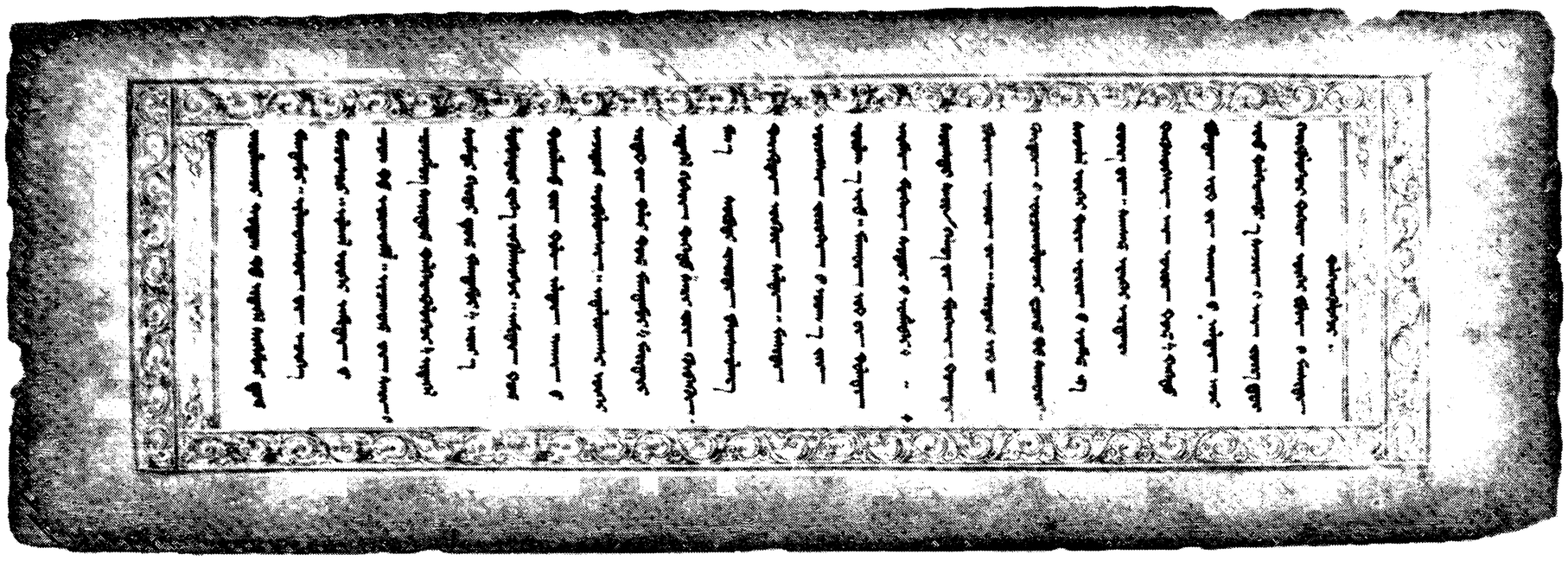


PLATE XIX: Fol. 57r of a Kanjur MS. MONG. 428.



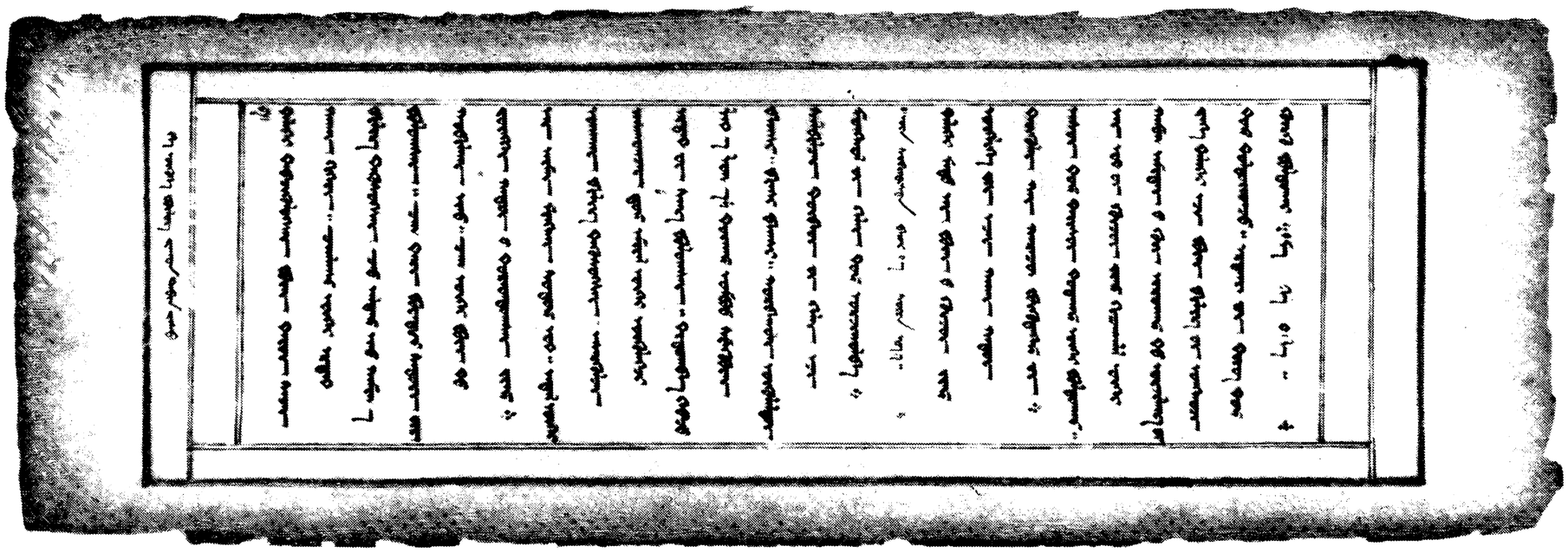


PLATE XX: Beginning and colophon of MONG. 482.

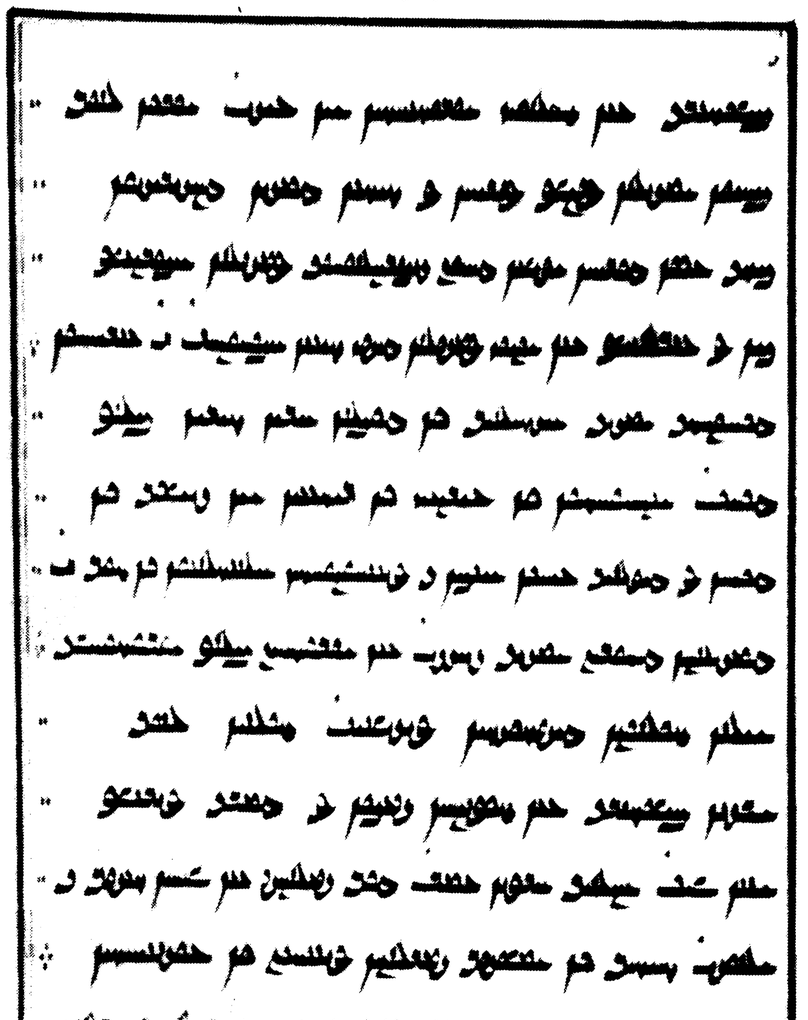


Plate XXI: Fol. 2r of the Mongol colophon of the Tibetan Kanjur MS, 1680 A.D.
(Photo: Westdeutsche Bibliothek, Marburg/Lahn).

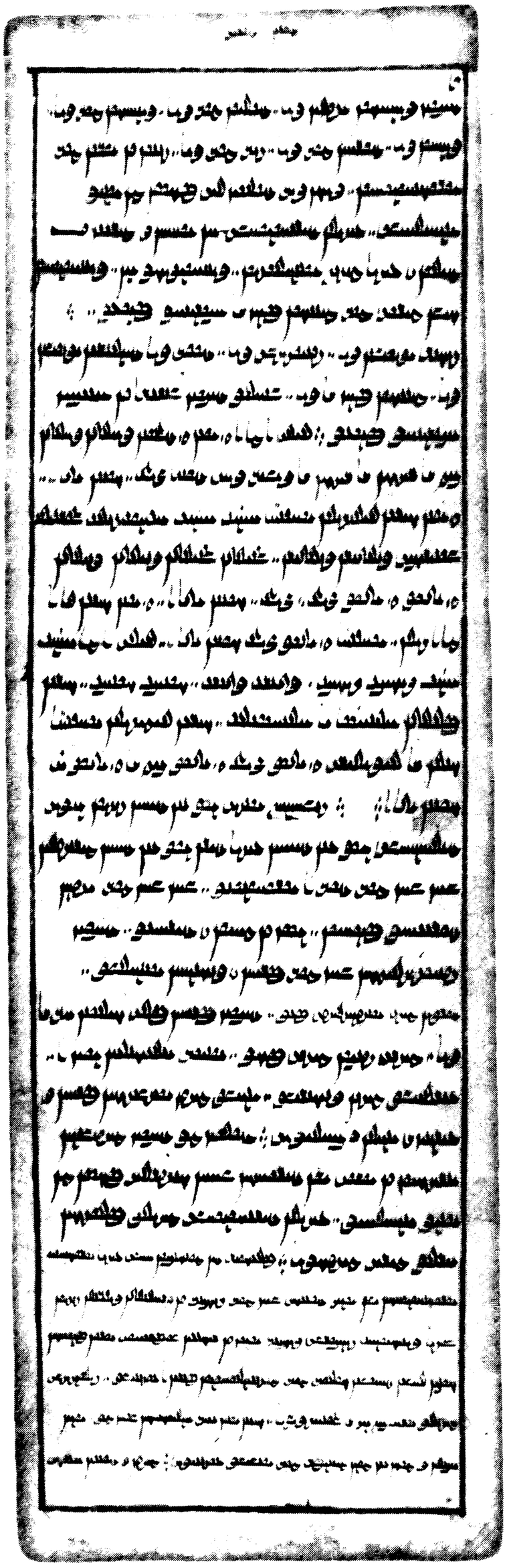
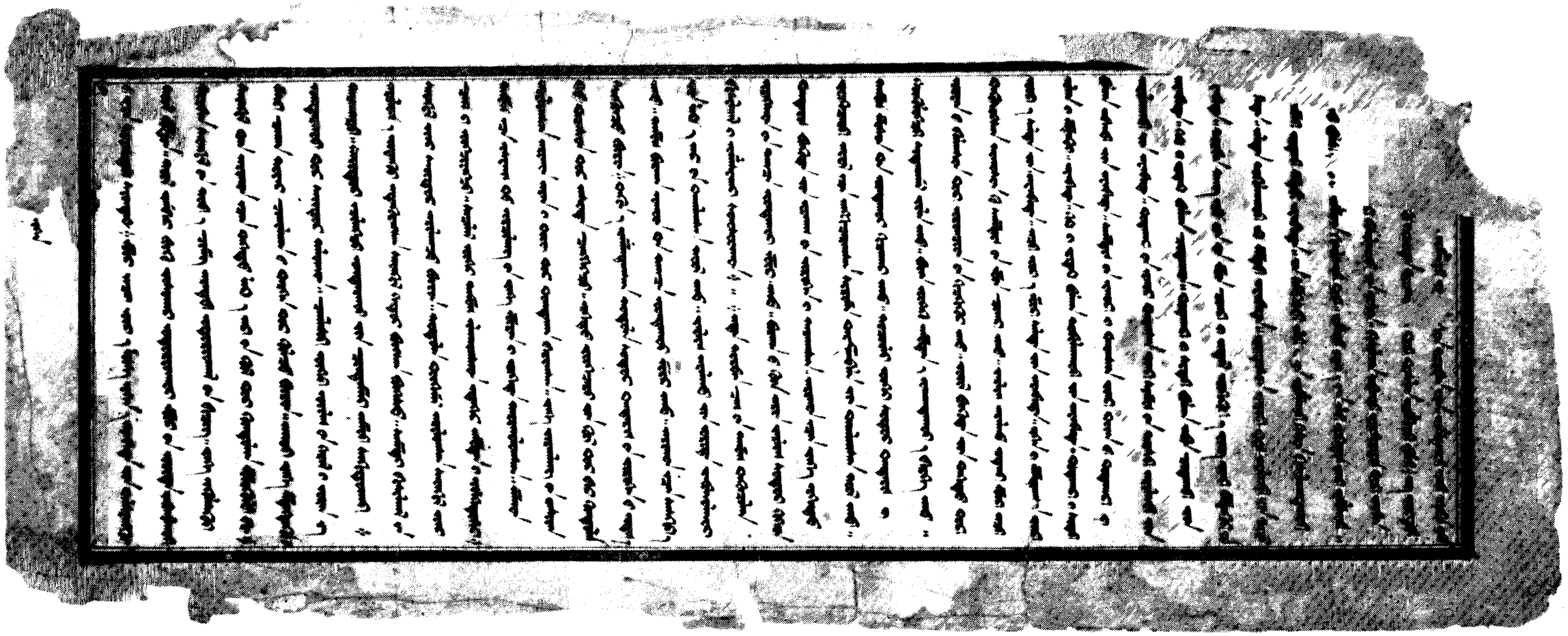


Plate XXII: Fol. 22r of MONG. 468 mentioning translators of the early 17th century.



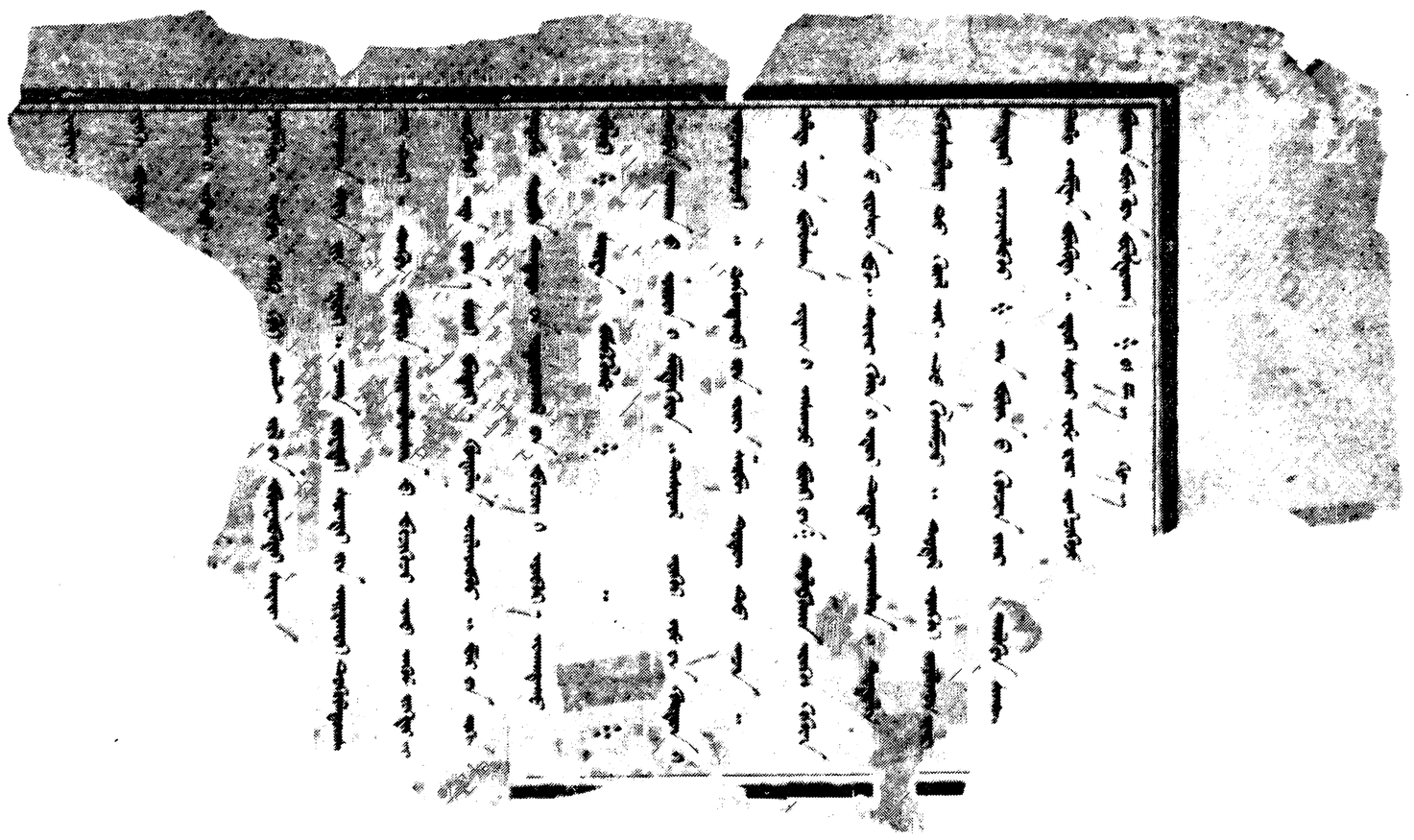
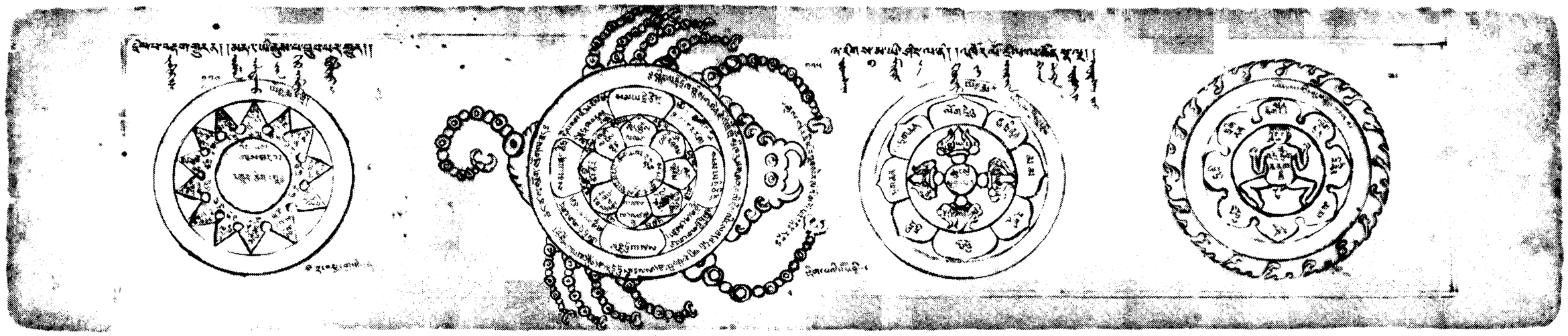


PLATE XXIII:
Fol. 1 and fragmentary colophon of MONG. 491 mentioning the *Šarba* Khutukhtu.



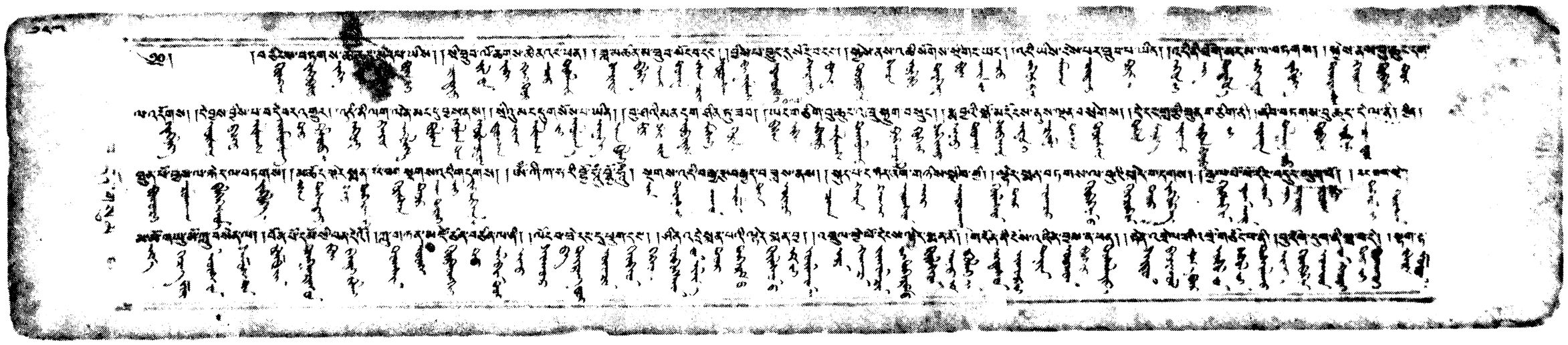


PLATE XXIV: Bilingual MS. MONG. 429.

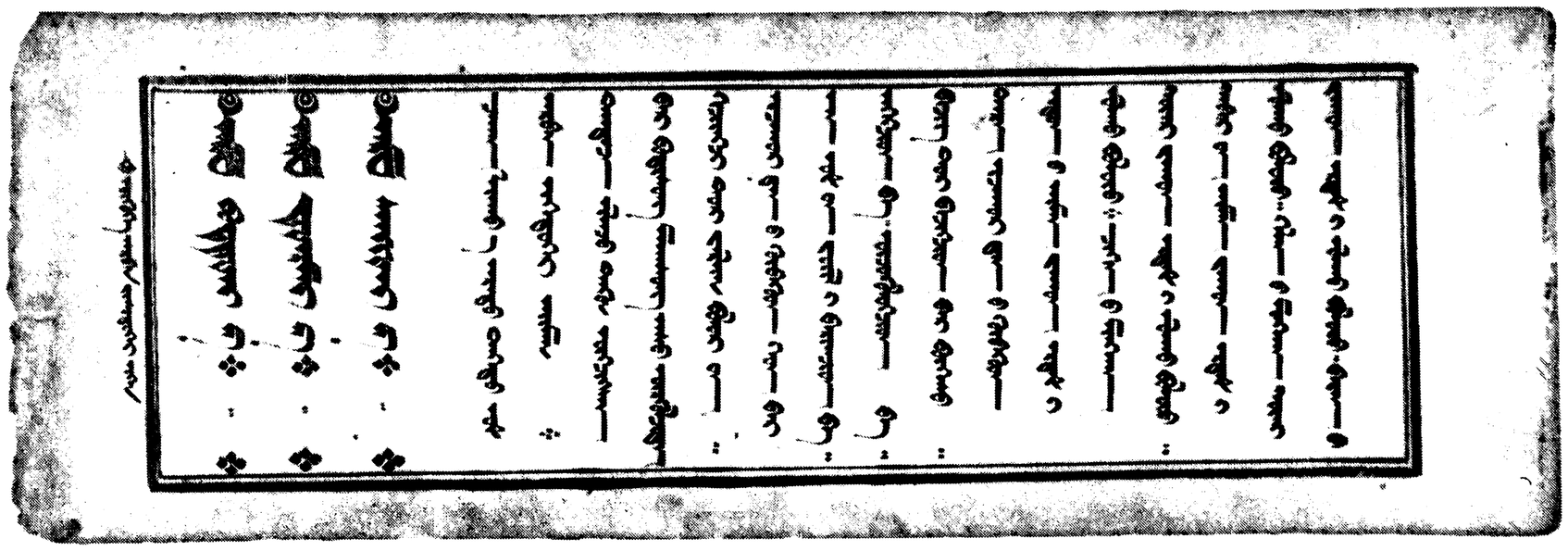


PLATE XXV: Beautifully executed MS. 1719 A. D. MONG. 496.



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

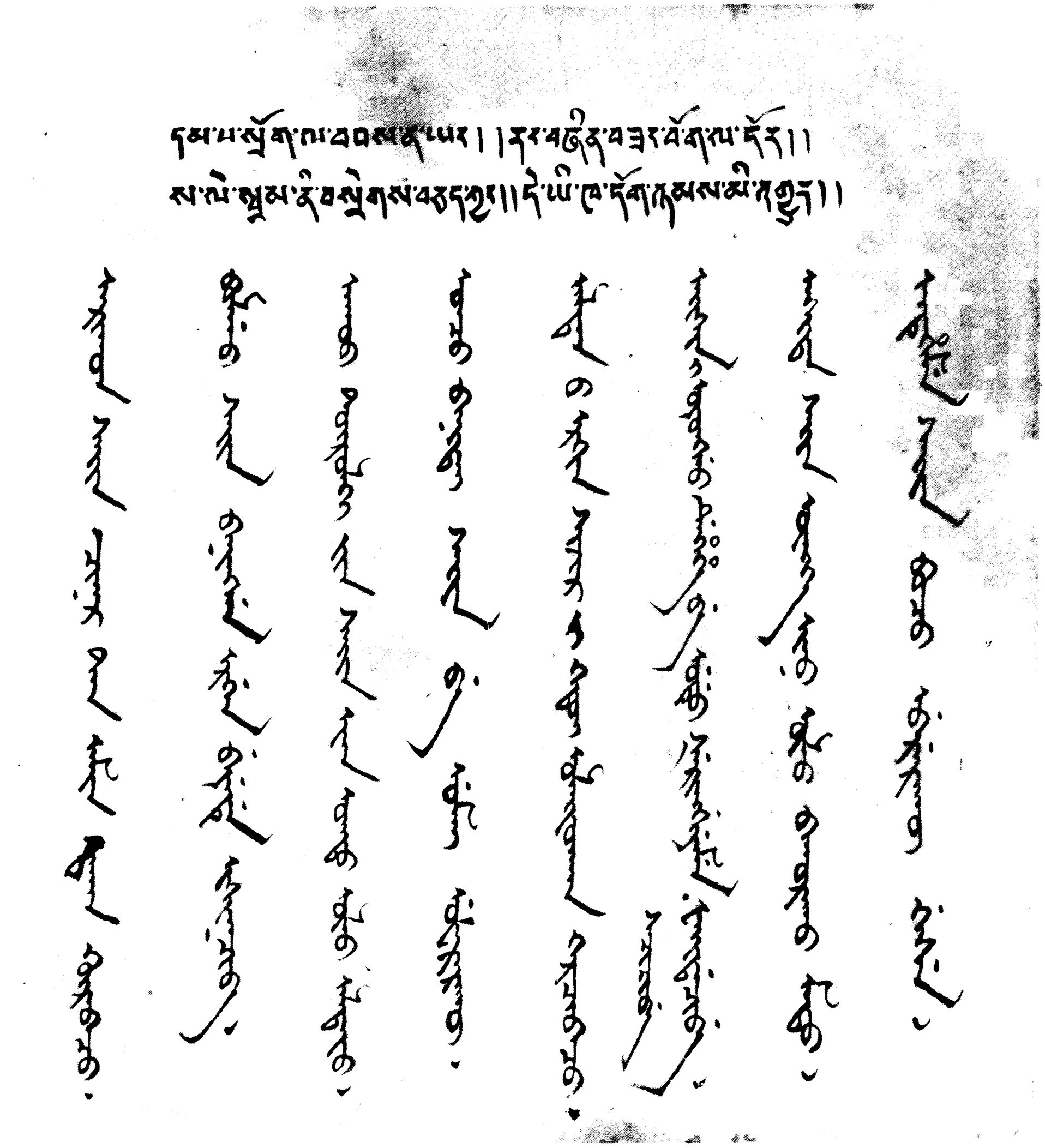


Plate XXVII: Trilingual version of the *Subhāṣitaratnanidhi*. MONG. 105.

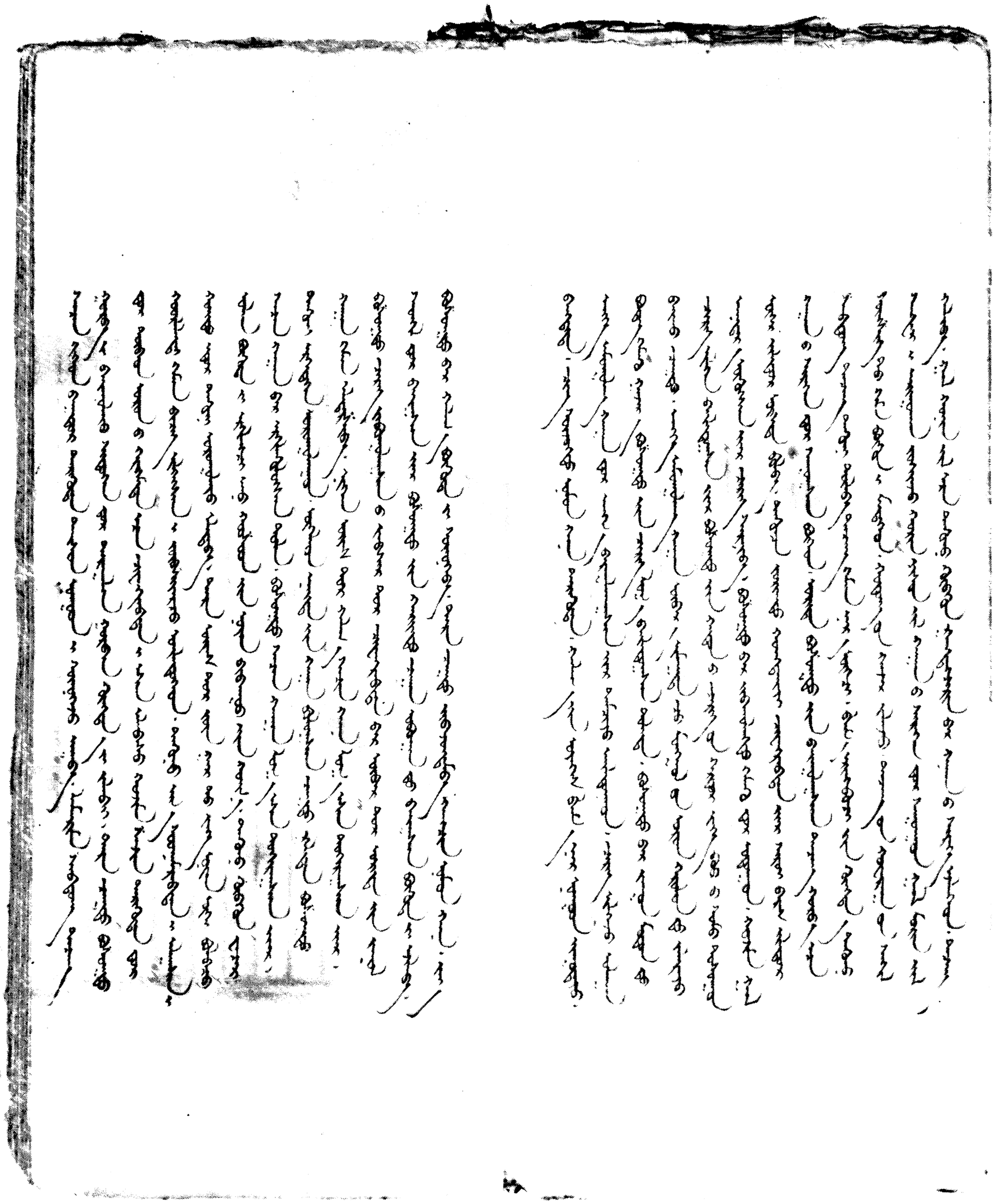


PLATE XXVIII: Copy of the Mongol chronicle *Erdeni-yin erike*. 19th century. MONG. 420.

CATALOGUE

HISTORIOGRAPHY

Mongol chronicle: Altan kürdün mingγan gegesütü 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 bürinebadara* 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 uruγtan-u toda teüke. altan yasutan-u sedkil-ün činggel. altan kürdün mingγan gegesütü 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 ǰüil bölüg tü altan uruγ tan-u toda teüke. altan yasutan . . . gegesütü bičig-eče. angqa takil ügülel. qoyar sab yertenčü toγtoγsan. γurban simten amitan bütügsen. . . .*
Terminatur (VI,5 v: 3): *. . . bütügsen-iyer. alus kedü bodi qutuγ-un ǰam bolqu boltuγai.*

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 ǰil – 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 *Ülemǰi biligtü Dharma* see MONG. 456 of this collection. On the work itself, K. Grønbech, "En forsvunden mongolsk krønike", *Det Kgl. Danske Videnskabernes 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 ügülel*) I,2 r–4 r:11
Chapter 2: The origin of the world (*Sab yirtinčü toγtaγaγsan*) I,4 r:12–4 v:10
Chapter 3: The creation of living beings (*Simten amitan bütügsen*) . . . . . I,4 v: 10–6 r: 6
Chapter 4: The origin of the Indian, Tibetan, and Mongol emperors (*Enedkeg. töbed. mongγol γurban qad-un učir uγ 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 erkedegen oroγuluγsan kiged. yeke oro saγuǰu qorin qoyar on boluγsan-bölüg*) . . . . . II,1 r–10 v
Chapter 6: Successors and sons from *J̌öči* to *Shun-ti Khan*; the sixteen Yüan emperors and the Mongolian rulers from *Biligtü* to *Ligdan Khan* (*Činggis-eče saγuri ǰalγamǰilaγsan ǰöči saγadai(!) kiged. ögedei ba. tolai-ača sundi qaγan kürtele. dayuwan ulus-un arban ǰiryuγan qaγan ba. ǰoo cung qowangdi biligtü qaγan-ača. ligdan qutuγtu qaγan kürtele. umara-daki γaγča yuwan ulus-un eǰilegsen qorin qaγan-u törü šašin-i yambar metü tedkügsen γutaγar debter*) . . . . . III,1 r–27 r
Chapter 7: Genealogy of the Mongol nobility descending from the sons of *Dayan Khan* (*Törü bolod. barsa bolod. alǰubolod. učir bolod. albolod. gegen güngǰü čing tayiǰi gerbolod. geresenǰe. büged eteger arbaγula-ača saluγsan qosiγun. qosiγun-i. eǰilegsen kedüi bükü noyad-un nere toγa 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. qačiγu. ečügün üre-ü ündüsün. dayičing ulus-un muǰi-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 ilγal-luγa oyirad. ögeled-ün baruγ teüke. qasar eǰin-ü ulus selte-yin toγa*) VI,1 r–4 r:11
Colophon VI,4 r:12–5 v:3

Fascimile edition of the above MS, *Altan kürdün mingγan 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 *Rasipungšuγ* 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 ayimaγ-i eǰelelüge kemeǰükü. 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; incomplete.
5. Missing.

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 F540. 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 sakiγulsun nuγud-tur mörgümü. γurban čaγ-un ilaγuγsad-un. . . .*

Terminatur (IX,30 r:2): . . . *barboγ ayimaγ-i eǰelelüge kemeǰükü. Dai yuwan-u bolur erike kemekü bičig tegüsbe. Dasiǰab qaγulan bičibei.*

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 boltuγai.* Fasc. IV,47 v remarks: *egüneče qoyisi dutaγu tabuduγar nigen debter-tür. köke morin ǰil. köke bars ǰil kürtele qorin ǰil-ün sudur dutaγu 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: *Tabuduγar debter* 'Fifth Fascicle'.

Incipit (1 r): *Sayin dai yuwan qaγan-u tabuduγar köbegün. čin wang alču bolod-bar. aγlaγa-yin arban qoyar küriye kemekü qalqa-ača salγaǰu . . .*

Terminatur (40 r:3): . . . *qutuγ-tur türgen-e kürkü boltuγai.*

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: *qoyaduγar*) *debter* 'Fascicle One of the *Altan tobči*' (resp. 'Fascicle Two . . .').

Incipit (I,1 r): *Namo buda-a. namo darma-a. namo sangga-a. qamuγ ǰüil- i ayiladuγči-yin . . .*

Terminatur (II,39 v): . . . *qaγan olan noyad qaračus-un üiledügsen buyan kiged. öljei qutuγ. tegüber mongγol bide üǰiltele. bačilaγči nigül. irua aburi ban. . . .*

The MS was copied in (II,39 v): *Dayičing ulus-un kebtü yosun-u qoyaduγar on ǰun-u dumdadu sarayin 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 Mongγol ulus-un ündüsün-ü altan tobči* (Žamcarano, "Letopisi", 52[1]; English translation, 38[1]); 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: *Ölǰei qutuγ-un čoγ badaraγad. om sayin amuγulang tan-u boltuγai. cambudib-un čimeg boltuγai.*

Incipit (1 r): *Nigedüger eki buyuu.* ***a****bural-un oron blama γurban erdeni nigülesün.* ***a****mitan-i tedkügči qormusta tngri ibegen.* ***a****ldar nere uγ ündüsün sayin irüger-un irüger.* ***a****ltan delekei-i eǰilegsen sutu boγda-yin sür sülde qasituγai . . .*

Terminatur (fragmentary fol. 8 v:14): . . . *darqan noyan dorǰi sečin ǰinong.*

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: *J̌arliγ-iyar toγtaγaγsan γadaγadu mongγol qotong ayimaγ-un wang güng üdün iledkel 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 ayimaγ-un šastir-un quriyangγui.*
Fasc. XLVI: 24 foll., *Tüsiyetü qan čaqundorǰi-yin üiledbüri-yin šastir.*
Fasc. LV: 23 foll., *J̌asaγ törü-yin giyün wang namǰal-un üiledbüri-yin šastir.*
Fasc. LVI: 17 foll., *J̌asaγ törü-yin beyile čebden-ü üiledbüri-yin šastir.*
Fasc. LVII: 24 foll., *J̌asaγ qosiγun-u beyise dari-yin üiledbüri-yin šastir.*
Fasc. LVIII; 24 foll., *J̌asaγ ulus-un tüsiye güng cebden-ü üiledbüri-yin šastir.*
Fasc. LIX: 20 foll., *J̌asaγ terigün ǰerge tayiǰi dorǰidasi-yin üiledbüri-yin šastir.*
Fasc. LX: 20 foll., *J̌asaγ terigün ǰerge tayiǰi 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, Tümets.* Preface dated (3 r:4): *Törü gereltü* 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, Üdzümütsins, Khaghutsids, Sünits, Abaghas* and *Abaghanars.*
Fasc. VI: 3 + 28 foll., *Khalka Setsen Khan Aimakh.*
Fasc. IX: 3 + 28 foll., *Kukunor Ölöts.*
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 ǰegün γar-un ayimaγ silingγool-un čiγulγan üǰümüčin. qaγučid. sünid. abaγa. abaγanar.*
Fasc. VIII: 42 foll., *Qalqa-yin sayin noyan ayimaγ. alašan-u ögeled ayimaγ.*
Fasc. X: 24 foll., *Baraγun ǰuu-yin ayimaγ. 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) (simplicior).

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 amuγulang boltuγai. **a**rban ǰüg-ün ilaγuγsan bükün-ü. **a**iladqaqu enerikü-yin čidal nigtün quraγsan. **a**čitu örüsiyel-ün köü sang-yi bariγči. **a**bural boγda blamayuγan ölmei-dür mörgümü . . .*

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

Colophon (II,41 r): *Čidaγči-yin šasin galba ečüdgetele . . .*
About the author is stated (II,41 v:1): *. . . yeke hor mongγol oron ǰüg-tür qan törü sayitur toγtoγsan-luγa qad-un čidig-i ilaγuγsan-u šasin erdeni čiqula orusiγsan-luγa šasin-i bariγčid-un ǰokiyal selte mongγol üsüg-ün todorqai delgerenggüi teüke nigen-i küseǰü γurban čaγ-un sayibar aǰiraγsad -un mön činar-un ene ǰüg-ün amitan-u γaγčakü abural itegel sira-yin šasin. geyigülügči arya bandida gambo kemen γayiqamsiγtu aldar-un. . . . qalqa dörben ayimaγ. öber . . . -iyer terigüten ǰüg büküne teyin büged. . . . ǰiγuluγsan 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 eǰen-ü ileregsen ǰil-eče edüge arban dötüger sayitur γaruγsan-u arban nigedüger ene γal üker ǰil* (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 eǰelegsen nom učir*: The early Chinese emperors up to the T'ang-dynasty I,1 v–3 r:7
II. *Šasin-u eki oluγsan anu*: The origin of Buddhism in China and Mongolia . . . I,3 r:8–6 v:3
III. *Nanggiyad-un törü-yi eǰeleǰü 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 ǰalγamči-yi ügülekü*i: 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. *Mongγol-un qad šasin-i bariγčid-i ǰerge-ber ǰalaǰu üsüg ǰokiyan nom orčiγuluγsan 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 *lCaṅ-skya Khutukhtu Ṅag-dbaṅ-blo-bzaṅ-chos-ldan* in Peking; the Mongol Kanjur print of the *K'ang-hsi* period; the *dGa'-ldan Siregetü Khutukhtu Ṅag-dbaṅ-blo-gros-rgya-mtsho*; his successor *Blo-bzaṅ-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 γarγaǰuqui* ...

Terminatur (93 r:12): ... *amitan-u degedü čoγ 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; incomplete.

Tsakhar.

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 qaγan darubai. kitan-ača qoyina daruγiqan ǰurčid sung-un törü-yi ebdeǰü...*
Terminatur (172 r:1): *yisün sarayin sineyin nigen-e oyira kürkü-dür ǰiryuduγar anggi terigülen. dotuγatu yeke sayid* ...

An imcomplete 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., *inc.*: 2 r:1	missing	vol. I,1 r:1
II. 2 v:6–6 r:5 (5 r:2)	fragm., *inc.*: 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
term. fr.	*term.* fr.	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 γaǰar-un angqa toγtaγsan-ača qaγad-un eǰelegsen qaγučin 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 amuγulang boltuγai. γurban čaγ-un qamuγ burqad-un. γurban beye-yin bürin činar-tu. γurban ači tegüs blama-dur. γurban egüden-ber mörgümüi . . .*
Terminatur (85 r:5): *. . . gegen beye-yin iǰaγur-tur ǰiči orusin odqu kereg.*

Contents:
I. *Angqa sab yirtinčü. sime amitan bar toγtoγsan-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. *Qoyaduγar. Töbed-ün oron-dur qad-un uruγ 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-bzaṅ-rgya-mtsho* (1758) 16 r:1–37 v:3
III. *γurbaduγar. mongγol-un oron-a qad-un uruγ kiged. burqan-u saǰin 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.

Tsakhar.

Mongol chronicle: Köke debter.

MONG. 515.

Photostat, 23 foll., modern binding.

Title: *Tngri γaǰar-un angqa toγtaγsan-ača qaγad-un eǰelegsen qaγučin 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 Ṅag-dbaṅ-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 qaγan-u čidaγ. 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. γurban čaγ-un sayibar oduγsan bükün-ü mön činar. γurban kölgen-ü esi onol-un degedü nom-ud γarqu-yin oron . . .*

Terminatur (41 v:4): *. . . Ordus yeke ǰuu-yin čiγulγan-u ǰasaγ qosiγun-u beyise badaraqu-yin tamaγa-yi qamiyaruγsan tusalaγči dötüger ǰerge tayiǰi nigen ǰerge nemegsen gün bilig-tü siduryu dayičing kemegdekü gungčuγǰab ber mön qosiγun-u ayiladγaǰu ǰalaγsan ganǰuur süme-yin blama šonglaba bararamba sumadi darma kirti kemekü rasang suryaγuli-dur yabuǰu ayimaγ sab-i olan sonusun suduluγsan büged. orčiγulγa terigüten uqaγan-u orun-dur teyin sinǰilel ayuduγsan tegün-i abču ömüglegülün. degedü merged-ün ǰarliγ töbed mongγol debter nuγud-un olan sačural-i quriyan.* 'Gungǰuγǰab, called *Gün biligtü siduryu dayičing, Tayiǰi* of the fourth rank and promoted one grade, keeper of the seal of *Beyise Badaraqu* from the *Dzasakh* banner of the Ordus *Yeke-ǰuu* 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-kīrti* 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 *Mahasamati* (*Eng urida enedkeg-ün qutuγtan-u oron-dur . . . qaγan ündüsülegsen γaruγsan yosu*) 1 v:10–8 v:1
II. The lineage of the 'kings of the law' of Tibet (*Umara ǰüg-ün časutu Töbed-ün orun-dur. yeke nom-un qaγad ündüsüleǰü γaruγsan yosu*) 8 v:1–13 v:6
III. Origin and history of the Mongol rulers (*Yeke mongγol-un oron-a nom-un qaγad ündüsülen γaruγsan yosun*): The Mongol kings from Činggis Khan to *Toghon temür*; the Mongol kings from *Biligtü Khan* (1371) to *Dayan sečen Khan* (1543), his descendants down to *Ligdan Khan*, the reign of *Ligdan* and his end; the beginning of the Manchu rule over the Mongols, the reign of the Emperors *Shun-chih, K'ang-hsi, Ch'ien-lung* and their successors down to *T'ao-kuang*; imperial rescripts concerning the Činggis-khan sanctuary in the Ordus district from 1720 and 1828; the descendants of the brothers of Činggis Khan, the descendants of *Dayan Khan*, of *J̌ilama*, the *Kharatsin* 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.

Tsakhar.

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, *J̌egün mongγol-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 kündütgen amitan-u itegemči ba süsüg-ün teǰigel bolγan dayičing ulus-un törü gereltü-yin arban tabuduγar on* (34 r) *arban dörbedüger ǰiran-u kökegčin qonin ǰilün namurun dumdatu sarayin sineyin γurban-ača ekilen ölǰei čoγčilaγsan sayin edür-e ǰigdelegsen-e tusalaǰu bičigsen qafan ǰirγalang kemekü bolai. eyinkü ölǰei badaraγsan erdeni erikes-ün bum toγatan-u ariγun üre nasuda delgerekü boltuγai*! '. . . compiling many versions (of Tibetan and Mongol records; see the colophon of MONG. 140 of this collection) . . . and it was *Qafan ǰirγalang* 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 possession of the Rev. A. Mostaert, 1 + 36 foll., double-leaved book, 12 lines.

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

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

Terminatur (36 r:11): *sayin edür-e tegüskeǰü ǰigdelegsen-. tusalaǰu bičigsen hafan ǰirγalang kemekü bolai. eyinkü ölǰei badaraγsan erdeni erikes-ün bum toγatan-u ariγun üre nasuda delgerekü boltuγai.*

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: *Mongγol-un oron-dur qaγan-u uγsaγa kiged šaǰin delgeregsen, šaǰin-i bariγčin üsüg uralaγsan. keyid ayimaγ terigüten yampar metü γaruγsan-u yosu-yi nomlaγsan 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 eǰen činar-tu getülgegči manǰusiri. enerikü-yin eǰen činar-tu qongsim bo-*

disadu-a kiged čidal küčün-ü eǰen činar-tu vacar bani. γurban iǰaγur-un eǰen činar-tu boγda conggaba-dur sögüdümüi . . .
Terminatur (38 v): *. . . qotong kiged oros-un γaǰarun ǰabsar-i kürtele. qoyar sara ilegüü yabuqu ǰam ǰabsar bayiqu-dur üǰegdekü bolai.*

Colophon (38 v:9): *ügülerün. qoyitu ǰüg egündür qaγan-u uγsaγa . . .*
About the author and the date of compilation it says (39 r): *kemen qoyitu ǰüg-ün mongγol-un oron-dur qaγan-u uγsaγa kiged burqan-u šaǰin. šaǰin-i bariγčin. üsüg uralaǰu. keyid ayimaγ terigüten yampar metü yaruγsan yosun. erdeni-yin erike kemegdegči ene ču sudur tarni dayaγar-i medekü-yin nidün-lüge* (written: *luγa*!) *tegüsügsen erdeni gambo toyin šabdong agwangdasi ǰungnai ber simtal yeke-ber dakin dakin duradqaγsan-dur sitüǰü miqa idegči-yin iǰaγur-tur törögsen toyin qangčin bandida kemen dayudaγči gelong isibaldan ber rabǰung arban dörbedüger modun qonin ǰil-ün angqan sara-yin sine-yin sayin edür čoyigǰun kiged. debter terigüten-eče tegüǰü. öberün orusiqu keyid demčoyidarǰiyaling-yin qariyatu labrong sangγaγ rabǰayiling-dur sayitur ebkegülügsen ene-ber ču šasin* (39 v) *amitan neyite-dür türgen tusalaqu-yin uγ-tur bolqu boltuγai.*
'. . . 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-sloṅ Ye-śes-dpalldan*, called *Toyin qangčin 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 źabsdruṅ Ṅag-dbaṅ-bkra-śis 'byuṅ-gnas*, who has a perfect 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-braṅ saṅs-ṅag-rab-rgyas-gliṅ* which is subject to his own abode, the convent *bDe-mchog-dar-rgyas-gliṅ*, by excerpting from the *chos-'byuṅ* and other records. May through this begin the belief in helping all creatures!'
After this follows the copyist's remark (39 v): *Siluγun šara-yin qosiγun-u qariyatu. tümen γaǰarun qotan-u γadanaki nutuγlan saγuqu dasiǰab qaγulaǰu bičibei. Sira morin ǰil-ün yisün sara-yin sinin nigen-ü sayin edür-e 'Dasiǰab*, subject of the Plain Yellow banner (of the *Tsakhars*) and living outside the (town) of *Tümen γaǰarun 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 *Ligdan Khan*, descendants of the sons of *Dayan Khan*, descendants of the brothers and sons of Činggis Khan; the *Ölöts*, *Torghuts*, *Ordus*, 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, *Altan Khan* and the third Dalai Lama, the fourth Dalai Lama, early translations, the spread of Buddhism among *Khalkhas*, *Torghuts*, and *Ölöts*, 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 *Tayiǰi 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: *Mongγol-un oron-dur qaγan-u uγsaγa kiged. saǰin delgeregsen. šaǰin-i bariγčin. üsüg uralaγsan. keyid ayimaγ terigün yampar metü γaruγsan-u yosu-yi nomlaγsan erdeni-yin erike orusiba.*

A copy of the Mongol chronicle *Erdeni-yin erike* written in 1835 by the *Toyin qangčin bandida Ye-śes-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. qoyarduγar bölüg* 'Mirror of Rock-Crystal, Volume One, Chapter Two'.

Incipit (10 r:1): *beye anu angqan bütükü-degen dörben maqarangǰa-yin tngri-ner tabun nasutu keüked-yin kiritei tngri anu ulam ulam . . .*
Terminatur (16 v:9): *. . . kümün-ü iǰaγur γaruγsan yosu anu gerün üile yabudal-ača . . . aγlaγa oi terigüten-e teyin bisilγaǰu riti qubilγan . . .*

Foll. 10–16 v of book I of the chronicle *Bolur toli* (see MONG. 350), dealing with the rule of the *Tngris* (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 *ǰiran*, 60, to *yiren yise*, 99.

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

Incipit (60 r): *qamuγ-yin toγa-bar yirtinčü-yin orun-u ebesü modun bügüde-yi idqaǰu ümesü bolγan toγa tomsiγ ügei . . .*
Terminatur (99 v): *. . . emüne ǰüg-ün olan ba tob-un dür* (?) *delgeregülün ǰokiyabai.*

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 qubilaǰu. arban qoyar yeke ǰokiyal üileddügsen yosu burqan-ača qoyisi saǰin-i eǰelen abuγsan doluγan qutuγtu-yin namtar daraγalan. saǰin-i bariγči enedkeg-ün qad-un domoγ* . . . '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): . . . *ǰam γarγaγad sanaγsan γaǰartaγan kürčü yeke γal badaraγulun ebdeǰü degegsi γaruγad bayilduǰu. usun-u dotura yabuǰu bayilduqu čirig inu usun-u sibaγun-u arasu-bar kigsen quyaγ emüsüged usun-u dotura yabuγad* . . .

Terminatur (126 r:12): *tegüni suyibung čambu kemegči lama tere čirig-lüge sanaγa neyileged boγda-yi inaγsi ǰalaγsan-du tere čirig rasilhungbodur ireǰü* . . .

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

γadaγadu qotong mongγol ayimaγ urida üye tus tus-taγan yeke qaγan-tai bayiγsan aǰuγu '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 *Toγon 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-chih* (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-bzaṅ Khan* in Tibet, the wrong sixth Dalai Lama, the election of the seventh Dalai Lama, invasion of the *Dzungghars* into Tibet, murder of *Lha-bzaṅ 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-chêng*, 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 bušuγtu qaγan-u teüke*, Kalgan 1941; see further Heissig, *Geschichtsschreibung*, part II. Facsimile edition of the above MS, *Bolur toli* "Spiegel aus Bergkristall" von *J̌imba dorǰi* (1834–1837), *Monumenta Linguarum Asiæ Maioris*, S.N., III. Copenhagen 1963.

Tsakhar.

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 bičiǰü γarγaγsan anu* 'This has been excerpted from the Mirror of Rock-Crystal'.

Incipit: *Ülemǰi beye-tü tib čaγan önggetei γadaki sara metü kelber[i]tei kümün-ü beye* . . .
Terminatur (32 r:6): *kemegdekü egün-i urad-un dumdatu qosiγun-u γalčiγu b? bandi ǰimbadorǰiyin ebkegülün nayiraγuluγsan bolur toli kemekü šastar-ača bičiǰü 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, *J̌imbadorǰi*, from the middle *Urat* banner, making of it one fascicle'.

This is one of the few remarks pointing to *J̌imbadorǰi* 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 *Tngris*, 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: *qoyaduγar debter-tür kitad oron-u γaǰar ulus törü-yin bayidal. terigülegsen qaγan-u üye ǰerge šasin nom delgeregülügsen yosu töbed oron-u γaǰar. ulus törü-yin bayidal. terigülügsen qaγan-u üye ǰerge saǰin-i ekileǰü* . . .); 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 *Bolur toli*:	MONG. 55	MONG. 54	MONG. 53	MONG. 350
Book I:				
Cosmology, rule of the *Tngris*	10 r–16 v		2 r–4 r	
Buddha legend, The Indian kings and savants		60 r–99 v		
the eighty-eight *Mahāsiddhas*				
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 *Śambhala*			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: Mongγol-un qaγan-u *uruγ enedkeg-ün qaγan-ača salaǰu 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: *Mongγol qaγan-u oron-a enedkeg-ün qaγan-ača salaǰu 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 *uruγ* instead of *oron-a*, which reading we have followed here). Continues with:
Om suvasti. ga gul me neretü čadig-ača. enedkeg-ün sagǰia ri barana ba neretü qaγan-u oron-dur törögsen ibegegči arsalan neretü qaγan-u degüü . . . Terminatur (fragmentary; 10 v:10): . . . *öljeitü qaγan qaraγčin moγai ǰil-eče kökegčin moγai ǰil 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-'byuṅ* 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
Term.: moγai ǰil kürtele . . .	*Term.: . . . doluγan on sayu . . .*

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 ayimaγ-un ǰasaγ ulus-un dalai tüsiye güng baldandorǰi-yin qosiγun-u tusalaγči tayiǰi galdan erdeni ǰinong niγta mergen erke sečen ǰoriγtu bayatur qungtayiǰi kemegdeküber merged-luγa* (!) *neyileǰü ǰiruqai nom qauli toli iledkel šastir olan ǰüil-ün bičig terigüten-eče abču ǰokiyaγsan erdeni-yin erike kemekü teüke debter . . .*

A copy of the Mongol chronicle *Erdeni-yin erike* by the *Khalkha Tayiǰi Galdan* agreeing with the edition. For description of contents see Pozdneev, *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 domoγ (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 ǰayaγatai boγda činggis qaγan-u tabiγ orusiba* 'Veneration for the Holy Činggis Khan who has been predestinated by Heaven'.
The Mongol marginal title is: *Činggis-un domoγ* 'Tradition about Činggis'.

A Mongol historical compilation based mostly on (20 r) *dgon lung keyid-ün siregetü blama sumba mganbo-yin ǰokiyaγsan sayin nayilǰaγur uγuγata quraqui kemegdekü čadig*, i. e. the Tibetan chronicle *dPag-bsam-ljon-bzaṅ* by the *Sum-pa mkhan-po* (1749), and written in 1869 (14 v: *edüge arban tabdaγar rabyung-un γutaγar sirui moγai ǰildür bürine ǰasaγči-yin nayimaduγar 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.", 397[3]; "Die mongolische Geschichtsschreibung im 18. und 19. Jhdt.", *Saeculum*, III, 1950, 233–234; Pozdneev, *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 čaγ-un bolur toli kemekü teüke orusiba* 'Chronicle called Rock-Crystal Mirror of the Olden Times'.

Incipit (1 r): *Erten-ü nigen čaγ-tur töb sidurγu aγali sayin kümün-i biden-ü ǰöb burayu(!)-yi ilγatuγai. bide tariyan-u degeǰi ergüsügei kemeǰü. angqan-a terigün olan-dur ergügdegsen maqasamadi-yin qaγan ene bülüge ...*
Terminatur (83 r:4) *... učir ene bolai. sayin galab-un mingγan burqan kemedeg učir ene aǰuγu.*

Colophon (83 r:6) which contains the following date of compilation (74 v:4):
***e**ne kü sansar-ača maγad tonilγaqu minu boltuγai.*
***e**ne bičig-yi üǰekü merged baγsi nar buruγu γaǰiγu -yi ǰalaraγulǰu ayiladqu aǰiyamu.*
Kebtü törü dötüger on-u qoyar sarayin qaγučid-tur bičiǰü 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):
***q**obči bilduči-yin uγurqu keregtei.*
***q**oγusun ǰasaburi-yi orkiqu keregtei.*
***q**udal qumuγ ... 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, *bTsoṅ-kha-pa* and his reforms 14 r:3–19 r:2
III. The origin of the Mongol rulers (*Mongγol-un qad-un uγ 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 *lCaṅ-skya Khutukhtu*, the war with *Galdan*, the Manchu emperors from *Yung-cheng* to *Tao-kuang* 19 r:3–65 v:5
IV. *bTsoṅ-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 *Śambhala* 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 *Tsakhar*. 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, se Heissig, *Geschichtsschreibung*, part II.

Tsakhar.

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 yaǰiyu-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 begeǰing qotan-i bariyulǰu qayan bolun sayuǰu . . .*
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 ǰüg 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 gnomic works, VII, 94 r–134 r).

Tsakhar.

The correspondences of these four MSS are:

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

MSS with similar titles: *Saba sime kiged qaγad-un uγ*, 79 foll., State Library of Ulaanbaatar, HIST 98–1629; *Saba sime buyu mongγol 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): *Mongγol ulus-un daitsung qaγan-u nere ögedei . . .*
Terminatur (XIV,19 r:10): *iüü boo darui li an qota-yi eǰilebe.*

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 manduγsan törü-yin köke sudur. angqa bölüg. sung ulus-un arbaduγar qaγan. gao-tsung-un sui . . .*
Terminatur (15, 14 v): *. . . edüge-yin anggi köke sudur-un tobčiya arban tabun debter-i neyigem bolγaǰu qaγulaγsan-i üǰikü merged baγsi nar nedegüü üsüg büri-yi ǰasaǰu kinekü bolbau. egün tula mungqaγ sabi yosulal γuyumui. Dumdatu irgen ulus-un qorin nigedüger on-u qara bečin ǰilün namurun dumda sarayin qorin γurban-a bičiǰü tegüskebei. tümen bayar. tegüs učiral.*

A copy of twenty-nine chapters in fifteen volumes (*debter*) of the historical novel *Yeke yüwen ulus-un manduγsan törü-yin köke sudur* 'The Blue Chronicle of the Rise of the Empire of the Great Yüan Dynasty' by the *Tümet* writer *Inǰanasi* (ab. 1890) (see Heissig, "Einige Bemerkungen über die *Köke sudur*, eine neuere mongolische Darstellung der Yüan-Zeit," MON. SER., VIII, 1943, 244–259; Erdenitoghtaqu, *Inǰanasi*, Köke Khota 1958; Namǰilčewang, *Inǰanasi-yin uran ǰokiyal-un üǰel sanaγa*, 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 manduγsan törü-yin köke sudur – qoyar debter. dörben bölüg.*

Incipit (1 r): *Yeke yuwan ulus-un manduγsan törü-yin köke sudur. terigün debter. čidayči-yin erketü-yin uγ tatalγa. enedkeg-ün eng terigün maqasamadi qaγan-ača . . .*
Terminatur (54 v): *. . . öber-ün tüsimel bolui ös-i boduǰu. ömdegen toluγayitu sečin böke-yi künügebe.*

A slightly shortened and differing copy of chapters 1–4 of the historical novel *Köke sudur* by *Inǰanasi* (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: *Uyiγur ulus-un quriyangγui 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: *Mongγol-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 *Mongγol-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 *Fulongγa*, a *Čaqar* Mongol, covering the period from Činggis Khan to *Hsien-tsung* (died 1259), printed in 1936 by the *Čaqar mongγol-un bičig ǰiruγ ǰokiyan orčiγulqu küriye* 'Tsakhar-Mongol Printing Press.' It is based on the *Yüan-shih*, *Saγang sečen*'s *Erdeni-yin tobči*, and the *Köke sudur* (see MONG. 521) by *Inǰanasi*, 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 čaγ-un qamuγ burqad tan abisiγ ögdegsen erketü yeke* (2 r) *nigülesküi-yin eǰen qutuγtu nidü ber üǰegči-de mörgümü . . .*

A copy of the xylographed Peking edition of the *Ma-ṇi bka'-'bum* from 1712 (Heissig, *Blockdrucke*, No. 24; *Handschriften*, No. 334), a translation by the *Erkečüd-ün rab-'byams-pa Ja-ya paṇḍita* (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, *Handschriften*, No. 334), Historical Museum, Bern, Mong. 42.

Postface of the Mongol translation by *guosi Čorǰi* 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 yirtengčü bükün-i oγtar-γui-yin naran metü geyigülügsen . . .*

A concise biography of *bTsoṅ-kha-pa*, compiled by an unknown author (1 r): *yeke boγda-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 ǰil-eče edüge tngri-yin tedkügsen-ü tabin dötüger siraγčin takiya ǰil 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 *Boγda bconggaba-yin gegen-ü namtar-un ǰirüken*, part 11 of the Mongol *bTsoṅ-kha-pa* biography, printed only in 1791 (Pučkovskij, "*Voprosy*", 281). The compilation deals with the pre-incarnations, the birth of *bTsoṅ-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 ǰiran qoyaduγar 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 irtengcü bükün-i oγtaryui-yin naran metü geyigülügsen . . .*
Terminatur (10 r): . . . *asita-yin sayin buyan qotala tegüskekü-yin ölǰei qutuγ orusituγai.*

Biography of the lCaṅ-skya Khutukhtu Ṅag-dbaṅ-blo-bzaṅ-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: *Boγda vagindara sumadi dharma vati šri bhadra-yin čadig subud erike kemekü* 'Biography of the Holy *Vagindra sumati dharma vati śrī bhadra*, called Rosary of Pearls'.

A biography of the first Peking *lCaṅ-skya Khutukhtu Ṅag-dbaṅ-blo-bzaṅ-chos-ldan* (1642–1714) written in 1729 (164 r: *ǰiči basa sirui takiya ǰil*) by *Ṅag-dbaṅ-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 *Grags-pa-'od-zer* . . . . . 1 r–12 v
II. Birth, youth, and studies of *Ṅag-dbaṅ-blo-bzaṅ-chos-ldan* . . . . . 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 *Rol-pa'i-rdo-rje* (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 Leningradskogo gosudarstvennogo universiteta*, No. D 205). A critical edition and translation by K. Sagaster. *Ṅag dbaṅ blo bzaṅ č'os ldan* (1642–1714), *Leben und historische Bedeutung des 1. (Pekinger) lČaṅ 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: *Boγda neyiči toyin dalai manjušryi-yin domoγ-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 利 *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 amuγulang boltuγai. qalqa mongγol-un oron-dur burqan-u sajin eke oluγsan-u učir anu. batu möngke dayan qaγan-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 nökür üd-ün erkim bolγan dayan bariqu boltuγai.*

Fol. 48 v bears the following benediction: *Burqan mergen öglige. bayan bolqu ǰayaγa, buyan bilig bisilγal-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: *doloduγar tügemel elbegtü . . . temür γaqai ǰil-eče ekileǰü . . . edüge yisüdüger on . . . sirui qonin ǰil 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-bzaṅ-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-śes-bstan-pa'i-ñima*, 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 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 ǰuu* 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: *Boγda ǰebcundamba qutuγtu-yin namtar-a* 'Biography of the *rJe-btsun-dam-pa Khutukhtu*'.

Incipit (1 r): *Om sayin amuγulang boltuγai. qalqa mongγol-un oron-du angqa burqan-u saǰin eke boluγsan učira batu möngke dayan qaγan-u köbegün . . .*

Terminatur (18 v:16): *γaǰar-tu boluγsan kemekü-dü. tere bolqu ügei. darui ečiǰü aγudala abču* (19 v) *takituγai kemegsen-iyer. arba γarui qonoγsan qoyina aγudalabasu. candan gügül-ün sayiqan ünür tei bayiγsan-i abču takiǰu bayiγsan-iyar amuγulang sayiqan bolbai. basa dörben keüked -ün nere-yi bičiǰü baraγun boγda nar čoyiǰung nar tan-a ayiladγaqu . . . qan čin wang-yin köbegün-ü iǰaγur ündür kemen ǰarliγ baγuγsan qariγu . . .*

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: *Boγda gegegen ten qalqa mongγol oron-dur angqan qubilaǰu šašin-i delge-regülün düri daγaǰu sidi üǰegülün amitan-i ǰira-γulun ayiladdaγsan* (!) *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 amuγulang yeke buyan önide delgerekü boltuγai. qalqa mongγol-un čaγ-tur. angqa burqan-u saǰan-i eki oluγsan učira. batumöngke dayan qan-u köbegün . . .*
Terminatur (12 v:7): *olan süme keyid-tü ǰad mangǰi talbiǰu eregül ergügsen basa urid urid-yin* (13 r) *burqan sitügen-i takiǰu ǰirγaγsan angqa bülüge.*

Colophon (13 r): . . . blank folio . . .*γa šabi su-ralčin bičigsen bičigsen bičig arγa aǰig dutuγu-yi yeke merged* . . . blank folio . . . *ner-e ǰasan ǰalaraγulun ögkü bolbau kemen γuyumu.*

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)
Tsakhar, 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 amuγulang boltuγai. qalqa mongγol-un oron-dur angqan burqan-u saǰin-u eki učir batu möngke dayan qan-u köbegün . . .*
Terminatur (1 v:17): *masi γayiqamsiγtai kemeg-sen-i sonusču baraγun töbed-un oron-du morilaǰu dalai blama. boγda 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.

Tsakhar, 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 qaγan*. 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 *Qutuγ tu erdeni tour tu-yin öčigsen neretü yeke kölgen sudur* (see Heissig, *Blockdrucke*, No. 39).

Full title: *Arban ǰüg-ün eǰen geser qaγan-u tuγuǰi 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, "Geserica", *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 ǰüg-ün eǰen geser qaγan-u tuγuǰi*, Vol. I, *Öbör Mongγol-un ǰiruγ-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 bayulγaǰu* (= Peking xylograph, I; new Peking edition, I,5:14); the whole of 2 v missing; text continues on 3 r: *terigütü altan sira qongqorčaγ üsütü üsün-ü üǰügüre inu uda modun-du čirig 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): . . . *quyaγulara sayiqan nayiralǰi saγuba. üdesi mangγus ay (isui-ya)* . . .

Tsakhar. Bought from *Ölǰei 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 kečigüü daruγsan ilegekü yosun ügei bülüge. dayisun edügsen-ü tula. eyimü tungγaγ ilegebei kemen sanaqu ayur kilingiyen darun yadaba geǰü ǰarliγ boluγad. burqan baγsi-yin ǰokiyaǰu öggügsen arban tabun odod-un toburuγuu-iyar ǰergečigülün. toburuγulun bütügsen. sigür altan qaǰiγar-iyan barin güyüǰü ečin. qoyar suγuu-daγan qorin nayiman layšin tegüsügsen. ǰigürtü köke boro morin-iyan b* . . . *qaǰiγarlabai* . . .

Terminatur (24 v): . . . *γučin bayaturud manu bide-eče urid γartaqu anu γartaba. köldükü anu köldübe. boγda bide qoyaγula-du kürgegsen ügei alaluγa kebe. ǰaγun nayiman dhara eke-yin eǰin boluγsan.* ***a****ltan dakini-yin qubilγan naran roγmo γoo-a qatun anu bi medebe qad inigebe.* ***a****rban ǰügün arban qoora-yin ündüsün-i tasulan törögsen.* ***a****čitu nom-un geser qaγan.* ***a****rban qoyar toluγaitu mangγus-un qubilγan.* ***a****γula-yin činegen kiling-ün doγsin eriyen barasi doroyitaγulun daruγad.* ***a****ri-*

luγsan nom-un qarsi-daγan ögede boluγad. nayur dalai metü qurimlaγad. ***a****maraγ ǰasa sikir terigülen. γučin bayaturud-un bügüdeger ger gertegen tarqaba.* ***a****yuqu metü geser boγda. ǰirγuγan ǰüil qamuγ amitan-i* (25 r) *engke ǰirγaγulǰu. öber-iyen tngri nerün ǰirγal-iyar ǰirγan sayuγsan arbaduγar 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*: . . . ***a****rban ǰüg-ün arban qoora-yin ündüsün-i tasulan törögsen.* ***a****čitu boγda geser qaγan.* ***a****muγulang-iyar ǰirγan* ***a****yuqu metü geser qaγan* ***a****rban toluγai tu aburγusun qaγan-i alaǰu.* ***a****maraγ ǰasa siker aqa-ban tngri ner-eče bayulγaǰu.* ***a****buγad aliba amitan-i tegsi ǰirγayuluγsan čotong-un arbaduγar 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 *oboγa*, whereupon they march off, led by *J̌asa sikir*, in search of the ferocious, angry, black-spotted tiger (*kiling-ün doγsin 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. *J̌asa 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. *J̌asa 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 *J̌asa* 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 *Roγmo γoo-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 ǰüg-ün arban qoora-yin ündüsün-i tasuluγsan törögsen. ačitu boγda mergen geser qaγan. nigen edür sil qota-yin emüne. asar degere γaruγad. biligün nidün-iyer arban ǰüg-tür eyin teyin qaran üǰibesü. uridu irügel-ün küčüniyer boluγsan. qubi ügei amitan. ǰarim ud anu nidün üge. soqur aǰuγu. ǰarim ud anu čikin ügei düli kiged. doγolong ba ügeyigü dutaγu teyimü olan amitan-i üǰeged . . .*
Terminatur (incomplete, 38 r): . . . *altan darbaγa. yisün γadasu. γal erdeni. sil erdeni qota bügüde gini tüimerteged. aliba bügüde-yi anu čöm qarumuǰu abuγad. altan dakini-yin qoyar γar-i anu külüǰü. yabaγan daγaγulun. bilig-ün tasiγur-iyar ǰančigsaγar abču irebesü. qoyar keüked uγtuǰu ireged. altan dakini -y* (missing; restored according to new Peking edition, Vol. II,100:4: *in küligsen γar-i tayilǰu talbiγad*) (38 r): *arban ǰüg-ü (n eǰen . . . tngri ner-ün ǰiryal-iyar ǰiryan saγuγsan 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 ǰüg-ün . . .*

Incomplete chapter of the Mongol *Geser-Khan* epic *Arban ǰüg-ün eǰen geser qaγan-u tuγuǰi*, 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 qaγan-u . . . altan suburγan-u teri . . . sayiγulai γoo-a qatun-iyan. qomsim bo . . .* (= Peking edition, Vol. II,382:12: . . . *kiregüme qan-u ökin gün γoo-a qatun-iyan. čayan* (!) *suburγan-u terigüten ordu čaγan ger bariγulǰu saγulγaba. sayiγuγči abaγai-ača törögsen sayiqulai γoo-a qatun-iyan qomsim bodisadu-a . . .*).
Terminatur (128 r): . . . *γučin baγaturud. dayisun-u ǰüg oruya geǰü telegüǰü bayinam buyu. teden-i činggeǰü bayitala. način qaγan-u erkin sayin tüsimed anu. qaγan-daγan sögüdün ayiladγaba. man-u ečiγ*(!)*sen aniγulai ökin . . .* (Peking edition, Vol. II,521:1 . . . *manu edüge boltala ese irbe. čini ebečin 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 neizdannykh 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 ǰayaγatu boγda činggis qaγan degüü ner köbegüd-iyen suryaγsan ǰarliγ orusiba* 'The words taught by the Holy Činggis Khan who has a destiny from Heaven, to his younger brothers and sons'.

Incipit: *Boγda činggis qaγan degüü ner köbegüd -tür-iyen suryan ǰarliγ bolurun.*
omoγ küčün-i tarqaγaǰu.
olan arγa-ban bariγsan-u tula.
olan-u eǰen bolqu bui ǰa . . .

Terminatur (11 v:3): . . .
tengsel ügei ǰiryalang-un sayin
tere bui ǰa kemen ügülügsen bolai.
Om sayin amuγulang boltuγai.

P: New Ed. II	L: [1] F 306	L: [2] F 306	L: H 114 Oirat	L: D 49 Oirat	L: I 7	L: [3] P 5 D 110	L: [4] Rud. 5	L: D 33 C 174 Oirat	L: I 19	L: D 33 Oirat	Sch. 45	U: [5] 116/ 362	K: MONG. 722	K: MONG. 264
+	+		+				+	+	+	+	+			
+	+			+	+	+	+	+	+	+	+	+		
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+		+												+ incplt.

[1]) Formerly: Mong. Nova 20,III–2

[2]) Formerly: Mong. Nova 20

[3]) See Kozin, *Geseriada.*

[4]) See Vladimircov, "Rukopisi", 1562.

[5]) The contents of a third MS of Ulaanbaatar, *sub* LIT 117/1493, *Boγda geser mergen qaγan-u namtar,* are not known.

Part of the Činggis-Khan Bilig, which had found its way into many Mongol chronicles of the seventeenth century. For this kind of old Mongol traditional wise sayings on statecraft in poetical form see Heissig, *Bolur erike,* 33–78, in particular p. 37, No. 7; Damdinsürüng, 150–154 (chapter on *Činggis-un bilig*). For similar MSS see *Činggis-un ǰarliγ-un bičig,* State Library of Ulaanbaatar, REL 274–638; *Činggis qaγan-u ǰarliγ,* Ulaanbaatar, REL 288–2770; and especially *Činggis qaγan-u degüü ner köbegüd-tegen soyul suryal ǰarliγ boluγsan šastir,* Ulaanbaatar, 27–343.

Tsakhar.

Collection of Činggis-Khan poetry.

MONG. 551.

Modern metal-type print, 1 vol., bound in blue cardboard-covers, 78 pp., approx. 12×19 (9×14.2) cm., 9 lines, printing-space bordered in red, yellow paper covers complete.

Title: *Činggis boγda-yin durasqal-un tegübüri* 'Compilation (of poems) in commemoration of the Holy Činggis (Khan)'. Second edition, printed in 1926 (*Ulaγan bars ǰilün qaburun terigün sarayin sinin nigen-ü edür . . .*) by *Mongγol bičig-ün qoriya,* Peking (on this Eastern Mongol printing-press see Heissig, "Mong. Neudrucke", 247).

A collection of epic poems dealing with sayings by Činggis Khan, excerpted from the Mongol chronicle *Bolur erike* by *Rasipungšuγ* (1774/5) (see MONG. 554 and 421) and the Mongol historical novel *Köke sudur* by *Inǰanasi* (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 boγda-yin durasqal-un tegübüri* 'Compilation (of poems) in commemoration of the Holy Činggis (Khan)'. Printed in 1924 (*Olan-a ergügdegsen-ü arban γurbaduγar on*) by Mongγol ulus-un sudur bičig-un küriyeleng, Urgha. 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 ǰaγal-un tuγuǰi orusibai* 'The story of the two male grey horses of Činggis Khan'.

Incipit: *Om suvasti. širi. erte urida čaγ-tur sutu boγda činggis qaγan-u ermeg čaγaγči gegün inu...* *Terminatur* (26:5): *boγda činggis qaγan-u ere qoyar ǰaγal-un tuγuǰi 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," *Sovremmenaja 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 quluγana γurba-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 bolǰu sayun bülüge. tere lama-yin sayuqu qarsi-dur qaba moora quluγana γurba 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 ǰasamǰilan čegečiregülkü kemeǰükü. om ma ne bad mii hum. eke boluγsan ǰiryuγan ǰüil qamuγ amitan amurǰiqu boltuγai.*

A modern metal-type print by the *Mongγol ulus-un sudur bičig-ün küriyeleng* in Ulaanbaatar (see R. A. Rupen, "Cyben Žamcaranovič Žamcarano," *HJAS*, IX, 1956, 133); dated: *Olana ergügdegsen-ü arban γurbaduγar 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 ulamǰilaγsan mongγol 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 *Lhabsurungǰab* (*Lhisurun*), a *Tsakhar* boy, and *Γončoγ* and noted down by *Lhabsurungǰab* 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 amuγulang boltuγai. engke sayin ǰiryalang bolqu boltuγai* '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 . . . boltuγai. uridu erten-ü uyiγur mongγol-un nigen kümün-ü nere inu bayar kemedeg aǰuγu* . . . '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 eǰin tngri-dür ünen üsüg-iyer ǰalbaribasu egüride engke töbsin-iyer ǰiryaqu 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 alaγ*, and the latter's adventures with his comrade *Tonumal tayiǰi*.

II. b, 19 r–d, 40 v:

Incipit: Om . . . boltuγai. Engke sayin ǰirγalang bolqu boltuγai. uridu erten-ü nigen čaγ-tur. man-u mongγol-un tamuradusi-yin qaγan nigen qaγan aγsan bülüge. tere üye-dü ulaγan baγatur. ǰirüken baγatur kemekü neretei aqa degüü qoyar sayin ere bülüge. ene qoyar aliba ǰüil-ün beye-yi qubilaqu ba bayilduqu dayilaqu anu neng kečigüü 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 *Ulaγan baγatur* ('Red Hero') and *J̌irüken baγatur* ('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): . . . ***s**ansar tngri sayin kümün-i tedkükü-tula. **s**ayin-i tusalaγči ba dörben kümün-i ilegeǰü **s**adur maγu eme amiralangγui-yi sönügeǰü **s**ayi olan irgen-i amuraǰiγulun ǰirγaγulbai. **o**don graγ kümün bolun qubilaǰu ireged. **u**laγan baγatur-i eǰen qaγan boluγsan-tula **u**lus törü-dür dayin bayilduγan-u dayisun ügei bolǰu **o**lan irgen bürin-e engke töbsin ǰirγabai* '. . . 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 *Amiralangγui* 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 . . . boltuγai. erten urida toγa tomusi ügei galab-un urida. nigen čaγ-tur. varanasi-yin oron-dur. aqa türgen arγa tu. degüü tegüs ǰiyaγa tu kemekü nere tei aqa degüü qoyar kümün bayiγsan 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 arγa-tu*, the younger *Tegüs ǰiyaγatu . . .*'

Terminatur (g, 6 v): . . . *siu bei liyen-dür abural -tu nigen ǰüil-ün rilu em ögčü yabuγulun* (7 r) *amin-i aburaqu-yi naǰid-tür medegülün. arγa meketü ebügen emegen qoyar-i alaγulǰu amisqul ügei boluγsan tegüs ǰiyaγatu-yi amidaraγulun ayan ǰam yabuγči olan kümün-i amurǰiγulbai* '. . . he made *Siu bei liyen* move again by giving him for a remedy one round pill, making this saving of his life known to *Naǰid*. The scheming old man and the scheming old woman, these two he had killed, and when they had become lifeless this revived *Tegüs ǰiyaγatu* and caused comfort to all people on the road.' A tale with Chinese motifs.

IV. g, 8 r–h, 6 r:

Incipit: *Om . . . boltuγai. uridu erten-ü nigen čaγtur. umara dalai-yin uridu ǰaqa-un uyiγur mongγol-un sogar kemekü ebügen-ü sürükei baγatur kemekü nigen köbegün bülüge. tere köbegün sayi nayiman nasutai. kedüi teyimü bolbaču. bičig-ün surulγa ba. čirig-ün surγal-du bolbasun sayin-i kümün büri maγadamui. ügülekü anu. sogar kemekü ebügen γaγča nigen köbegün tei büged egün-ü eke inu. ene köbegün-ü qoyar* (8 v) *nasun bükü-dü burqan bolǰu . . .* '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 baγatur*. 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 amuγulang-iyar nasun-u ečüs-i baraǰu. burqan bolbai. sürükei baγatur ba tegün-ü qoyar köbegün-ü nere yekede aldarasiγsan tula. aliba γadana* (6 r) *dotura-ača dayin dayisun ügei engke töbsin-iyer ǰiryabai. **ö**ndür aγulan-u qulaγai tiyai tiu kemegčibe. **u**lus törü-yi samaγuraγuluγči qai oboγtan **ö**berün suruγsan üčüken erdem-dür bardamlan **ü**lemǰi öglige-tü qaγan-u sürükei baγatur-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 *Ülemǰi ögligetü*!'

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

V. h, 7 r–h, 30 v:

Incipit: *Om . . . boltuγai. Urida erten-ü toγa tomusi ügei galab-un urida nigen čaγ-tur man-u mongγol -un **γ**al möndür qaγan kemegči **g**alindari kemegči qatun-tai. **γ**arčaγai boro mori-tai. **γ**asur köser neretü qoyar noqai-tai. **g**alingdiba neretü sibaγun-tai nigen qaγan bayiγsan aǰuγu. ene γal möndür qaγan-u sang ud inu masi yeke alba talbai. ene qaγan časun čaγan aγulan-u oyira qota bayiγulun saγuǰuqui. ügülekü anu. **γ**al möndür qaγan-u **g**alingdari γatun kemegči masi üǰesküleng sayiqan törögsen kümün. **γ**arčaγai boro morin kemegči. suγun-dur qoyar ǰigür-tü. nisün yabuǰu čidaqu morin aǰuγu. **γ**asur köser kemegči qoyar noqai inu. aliba ǰüg-eče dayisun irekü-yi urida medeǰü* . . . 'Once upon a time uncountable world-periods ago there lived a king, our Mongol King Firehail (*Γal möndür*), with his Queen *Galindari*, with his horse Falcon-grey, his two hounds *Γasur* 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 *Γasur* and *Köser* knew beforehand the coming of an enemy from whichsoever direction . . .'

Terminatur (h, 29 v): . . . ***g**alindari γatun-iyan seüken-dür saγulγan. **γ**asur kösör noqai ba* (30 r) ***g**alingdiba sibaγun-i tergen degere degeǰü. öberiyen seüken-i daγaǰu mangγus-un qotan-i sitaγaǰu. uγ nutuγ-daγan ireǰü. ger üd-iyen ǰasaǰu ǰiryan saγubai. basa olan ügegüü yadaγu-dur öglig ögčü. **a**ru öbere qoyar tib-yi eǰelen. **a**rad olan-i amuraǰiγulubai. γal möndür qaγan **a**ru tib-i eǰelegsen **a**rban qoyar toluγaitu **a**raǰaγai qara mangγus-i alaγsan-tula. **a**mitan* (30 v) *bügüde γayiqan bisireǰü süsüglemüi **a**ru tib-yi eǰelegsen **a**rban qoyar toluγai-tu **a**raǰaγai qara manγus γal möndür qaγan-u γatun-i buliyaǰu **a**riγun čeber törögsen galingdari γatun-u **a**rγa meke-dür mekelegtün öberiyen **a**min-iyan sönügebei.* '. . . his Queen *Galindari* he made sit on a litter, his hounds *Γasur* 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 . . . boltuγai. Urida erten-ü uyiγur mongγol kürǰi boroǰi qaγan-u üye-dür. batučar neretü nigen ebügen bayiγsan aǰai. ene ebügen yeke bayan egünü gergei čočoγar nere-eče törögsen nigen köbegün nigen ökin bui. köbegün-ü nere yaγudai kememüi . . .* 'Once, at the time of the Uighur-Mongol King *Kürǰi boroǰi*, there lived an old man named *Batučar*. This old man was very rich. By his wife *Čočoγar* were to him borne one son and one daughter. *Yaγudai* was the name of the son . . .'

Terminatur (k, 67 v): ***y****aγudai yeke sayid bayiγsan čaγ-tur.* ***y****ambar ču dayisun ügei bolbai* (68 r) *uyiγur mongγol-i sönügeye kemen* ***ö****s ǰanggiduquača aǰuγu.* ***u****lus-un nere-ben niγun.* ***u****rbaγsan qulaγai bolǰu iregsen* ***o****lan yeke ǰangǰun ud.* ***o****moγ sayitu baγatur yaγudai-tur* ***k****üčün inu kürükü ügei sönügsen-tula.* ***k****ürǰi boroǰi qaγan-u törü-yin* ***k****ümün amitan bügüdeger engke töbsin-iyer* ***g****ür yeke ǰirγal-iyar ǰirγabai.* '. . . At the time when *Yaγudai* 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 *Yaγudai*. Because of not having been extinguished, the subjects and the people all of the empire of King *Kürǰi boroǰi* have enjoyed peace and happiness and very great joy!'

VII. k, 69 r–m, 55 v:

Incipit: *Om . . . boltuγai. Urida erten-ü nigen čaγ-tur. mongγol-un sayin irügel-tü kemegči nigen yeke qaγan bayiγsan aǰuγu. ene sayin irügel-tü qaγan* ***γ****učin γurban γoo-a üǰisküleng qatun-tai.* ***γ****urban ǰaγun tüsimed-tei.* ***γ****urban yeke sang-tai qaγan aǰuγu. ene* (69 v) *sayin irügel-tü qaγan-u γurban yeke sang-iyan* ***n****igen-i altan-u sang.* ***n****igen-i mönggün-ü sang.* ***n****igen-i amu budaγan-u sang kememüi. ügülekü anu. nigen edür amu budaγan-u sang-yi sakiγči tüsimel qaγan-dur ečiǰü medegülerün. ai yeke qaγan eǰin e. minu sakiγsan amu budaγan-u sang-tur olan quluγan-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 boγursuγ ideǰü γurban edür γurban söni-ün tura-si-bar nayira-*

layad sayi tarqabai . . . (55 v) . . . *mongγol-un olan bayatur-tur kedün ǰangǰun-tai-ban sönügegdebei.* '. . . 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 . . . boltuγai. Erten urida nigen čaytur. mongγol-un čimed kemegči ebügen bayiγsan aǰuγu. ene ebügen masi bayan elbeg büged. egündür γurban 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 ölǰei olan* (98 r) *ügegüü yadaγu-dur öglige öggügsen-ü buyaniyar üre iǰaγur inu delgeren manduγad öni udaγa engke amuγulang-iyar ǰiryabai* . . . '. . . This is to be told: Through the merit of *Ölǰei*, 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 . . . boltuγai. Erte urid-u nanggiyad ulus-un čin ši quwang-u üye-dü mongγol 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 mongγol-un bayatur sür anu ene čaytu masi yekede delgerekü čaγ 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 . . . boltuγai. Erte urid-u čaytur. yeke mongγol ulus toγtaγadui üyes-tü. aru γobi-yin γaǰar orun-du mongγol kümün ner kedükedün sürüg-iyer neyileltün yabuǰu* . . . '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 amuγulang ǰirγalang-i qamtubar edlekü bolai.* '. . . For the living beings have been created peace and joy together!'

XI. n, 68 r–84 v:

Incipit: *Om . . . boltuγai. Erte urid-yin čaγ-tur. man-u mongγol ayimaγ-un kümün ner ǰiči ulus törü-yin kelkiye ǰirum yosu ǰüi toγtaγa(e)dui čaytu* . . . '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): . . . *badarangγui gerel tei mongγol ayimaγ badaran delgerekü čaγ bolai.* '. . . it was the time of enlarging and developing the grand, enlightened Mongol *aimakhs*.'

XII. n, 85 r–o, 76 r:

Incipit: *Om . . . boltuγai. Erte urid-yin čaγ-tur. mongγol ayimaγ-un uγsuγa-ača nigen küčün tegülder qaγan manduǰu γarubai. qaγan-u nere anu čoγtu gerel kememüi* . . . 'Once upon a time there arose from the Mongol race a very powerful king. The name of this king was *Čoγtu gerel* . . .'

Terminatur (o, 76 r): . . . *mongγol nanggiyad qoyar ulus-un yeke ǰirum-un eb nayiramdal-un qolboγatu bükü-yin učir-i onoǰu medekü bui ǰa.* '. . . 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 . . . boltuγai. Erte urid-yin nigen čaγ-tu. mongγol ulus-un üyes-tü nigen yeke bayalγa ebügen bayiγsan bui. tegün-ü nere anu buyantu kememüi. mön kü tere ebügen-dü dörben üsegsen 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 oluγsan-i busud kümün buliyan abuqu bolbaču. burqan tngri eǰin-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 . . . boltuγai. erte urida toγa tomusi ügei galab-un nigen čaγ-tur surtaltu neretü nigen yeke qaγan bayiγsan bülüge. ene qaγan-du qoyar köbegün bui* . . . 'Once upon a time uncountable world-periods ago lived King *Surtaltu*. This king had two sons . . .'

Terminatur (r, 73 v): *. . . ǰöb sayin sanaγa tu kümün-i čidkür qoorlal ču 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 *Asilγa* the demons revenge the murder.

XV. r, 74 r–77 v:

Incipit (r, 74 r): *Erten-ü nigen čaγ-tur nigen aγulan-u aγui-dur bisilγal-i bisilγaγči nigen lama bülüge. tere lama edür büri bisilγal-i bisilγaqui čaγ-tur tegün-ü beye-yi bögesüd idekü aǰuγu* . . . '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 songγuǰu qanilan kemeǰüküi.* '. . . to become good, it is said, select the good and befriend it!'

XVI. s, 1 r–71 v:

Incipit (s, 1 r): *Om . . . boltuγai. Erte urida nigen čaγ-tur. man-u mongγol-dur qongsoγun norbunima kemekü neretei aqa degüü qoyar kümün bayiγsan bülüge* . . . 'Once upon a time there lived amongst us Mongols two men, elder and younger brother named *Qongsoγun* and *Norbunima* . . .'

Terminatur (71 v): *aqa degüü qoyaγula doluγan edür doluγan söni-yin tursi-bar tasural ügei nayir-lal 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 ulamǰilaγsan mongγol 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 *Benseni*

Üliger, see Y. Rintchen, *Žanr bengsen-ü üliger v mongol'skom fol'klore, Studia Mongolica* I, 19, Ulaanbaatar 1959; *Folklore Mongol*, Preface, Wiesbaden 1960, Asiatische Forschungen, Bd. 7) . . . . . 63 r–77 r

3. Summary of the modern novel *Köke tuγ* (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 ulamǰilaǰu ǰalγamǰilaγsan mongγol 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 qoorlaγdaγsan yabudal-yin bürine . . .*

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

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 uqaγulqui 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 arilγaqui nögüge bölüg-ün . . . tayilburi* . . . . . 10 foll.

3. . . . *bodičid sedkil-i bariqui neretü γutaγar bölüg* . . . . . 6 foll.

4. . . . *serigülküi-yi uqaγulqui neretü dötüger bölüg* . . . . . 8 foll.

5. . . . *medekü bilig-yi sakiqui tabdaγar bölüg* . . . . . 18 foll.

6. . . . *küličenggüi-yi uqaγulqu ǰiryuduγar bölüg* . . . . . 18 foll.
7. . . . *kičiyenggüi-yi uqaγulqui doluduγar bölüg*. . . . . 13 foll.
8. . . . *teyin-i uqaγulqui kemekü nayimaduγar bölüg* . . . . . 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 baγsi nomlarun* 'Such has been taught by the master *Matiriciti Si* (*śrī*?).' 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 nomlaγsan 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 nayiraγuluγsan edüge-degen tegüsbe.*

Colophon (54 r:16): ***S**ayin nomlal tu subasidi egünü keb-ün bičig-yi. **s**ayin buyan-tu čaqar köbege čaγan buningga-yin sumun-u. **s**ayin ǰayaγatu noyirub* (Tib.: *dṅos-grub*) *köbegün-ber Kičiyen bičibei. sayin öljei amur ǰiryalang keb kečiye-de delgerekü boltuγai. manghalam.*

Commentary: Chapter 1:
subhasidi-yin tayilburi čindamani-yin tülkigür kemegdekü-eče angqan-u bölüg orusiba, 41 foll., same measurements.
In Chinese (margin left): 盈 *ying*.
Scribe: *Chos-dbaṅ-don-grub*.

Chapter 2: . . . *qoyaduγar bölüg*, 11 foll., same measurements.
In Chinese (margin, left): 荒 *huang*.
Scribe: *Minčurdečen* (*Mi-'gyur-bde-chen*).

Chapter 3: . . . *γutaγar bölüg*, 5 foll., same measurements.
In Chinese (margin, left): 天 *t'ien*.
Scribe: *Minǰurdečen*.

Chapter 4: . . . *dötüger bölüg*, 7 foll., same measurements.
In Chinese (margin, left): 洪 *hung*.
Scribe: *Kündü bošuqu yar 'phel*.

Chapter 5: . . . *tabdaγar bölüg*, 12 foll., same measurements.
In Chinese (margin, left): 宙 *chou*.
Scribe: *bayari legs ldan*.

Chapter 6: . . . *ǰiryuduγar bölüg*, 11 foll., same measurements.
In Chinese (margin, left): 宇 *yü*.
Scribe: *kündü bošuqu yar 'phel*.

Chapter 7: . . . *doluduγar bölüg*, 8 foll., same measurements.
In Chinese (margin, left): 女 *nü*.
Scribe: *yar 'phel*.

Chapter 8: . . . *nayimaduγar bölüg*, 9 foll., same measurements.
In Chinese (margin, left): 黃 *huang*.
Scribe: *Oyirub* (*dṅos-grub*).

Chapter 9: . . . *yisüdüger segül-ün bölüg*, 40 foll., same measurements.
In Chinese (margin, left): 月 *yüeh*.
Scribe: *noyirub köbegün*.

Terminatur (40 r): *sine ǰokiyaγsan nomud-i keb seyilgekü-dür olan-u ergülge čuγlaγsan-ača üldegsen mönggün-iyer subasidi tayilburi-tai-yi kebtür bütügegsen bui. Ene keb inu čaqar köbege tü čaγan-i qosiγun-u čaγan aγula-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 compilated 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 *Čaγan aγula* 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 erkilegdekü-yi küsegčid . . .*

A manuscript copy of the Mongol version of the *Subhāṣitaratnanidhi*, as printed at the *Čaγan aγula* 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: γurban 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 *Čaγan aγula* monastery, *ǰüil* 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 tülkigür*, as printed at the *Čaγan aγula-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 tülkigür kemegdekü-eče γutaγar 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: . . . *doluduγar bölüg orosiba.*

16 r–24 v = Print, Chapter VII.

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

26 r–35 v = Print, Chapter VIII.

IV,1 r–53 v:12 (incomplete) = Print, Chapter IX.

Terminatur (53 v:12): . . . *abuγči ba. bolusi ügei* (= Print, IX,38 r:22).

For other MSS of this kind see State Library of Ulaanbaatar, *Sanǰan ba-yin sayin nomlal erdeniyin sang subasida*, REL 87–817; *Subasida-un tayilburi čindamani-yin tülkigür*, 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 *Čaγan aγula* monastery (see MONG. 448).

Terminatur (31 v:11): . . . *γuγuγtun kemekü-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 *Čaγan aγula* 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: *J̌angia gegegen te . . . al-un bičig-i man-u . . . ǰanggi-yin γaǰarača . . . suγar seyiregülün . . . olan örteged-ün tüsimed bičigeči sira baran-a neyigem-dür medegden ǰarlayad. kürügseger-e tan-u örteged-ün*

bičigeči ner-e tus tus qaγulan abču olan-dur sonusqan tarqaγaǰu daγaǰu yabuγulqui-i küseǰü uγ qairalaγsan ǰaraliγ-yi yosuγar seyiregülün bičiǰü egün-ü tula suryal-i medegden ǰarlaba.
qaγulaγsan suryali.
ǰangǰia gegegen ten-ü suryali ene bolai tadiya tan. om. muni muni magya muni sutaya. qayiralaγsan-yi tarqaγaγsan neyite anu . . . ǰanǰi-a qutuγtu ǰarliγ-yi.

I,1–57 r:11: Copy of the same version of the *Subhāṣitaratnanidhi* as the one printed at the *Čaγan-aγula* monastery (see MONG. 448). Dated (57 v:2): *badaraγultu törü-yin arban nayimaduγar on-u. qara luu ǰilün-un qaburun segül sarayin qaraγčin takiya. sumiya γaraγ tai. arban tabun-a bütügeltü sayin edür-e bičiǰü tegüskebei, Kuanghsü* 18, 1892.

II,57 v:7–58 v:15: Ten quatrains of an edifying poem.
Incipit: *Onisuγa ǰiran dörben üliger-eče. uγ törögsen beye ni čaγan büged situryuu . . .*
Terminatur (58 v:15): *qamuγ-i tobčilaγči ergi mergen itegesi ügei qabtaγsan bükün-i erken-degen quriyaγsan.*

III,59:1–63 r:15: *Mongγol-un qaγan-u oron-a enedkeg-ün qaγan-ača salaǰu iregsen učar anu . . .*
Terminatur (63 r:15): *dörben ǰaγun ǰiran doluγan on saγu . . .*
A Mongol chronicle, copy of MONG. 143.
Tsakhar.

Gnomic work: Arad-i teǰigekü 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 teǰigekü 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 teǰigekü rasiyan . . .*
Terminatur: *. . . salaγan qoyar debter bičibei.*

Nāgārjuna is mentioned as the author of this collection of moralistic dicta (2 r:4): *ene sastir-i nagajuna baγsi ǰokiyaγsan bölüge* (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-bzaṅ-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 teǰigekü rasiyan-u dusul neretü teüke-ün segül-i qoyitu bölüg-tür üǰegtün kemen čöm-i nigen debter bičibesü bolqu ügei tula salaγan qoyar debter bičibei* '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 nomlaγsan šastir arad-i teǰigekü rasiyan-u dusul kemekü iraγu ayalaqu egüni yeke baγsi qutuγtu nagaǰuna-yin gegen-ber ǰokiyaγsan tegüsbe. enedkeg-ün bandida sila indra bodi kiged. töbed-ün kelemürči bandi yesis sde qoyar-bar enedkeg-ün kelen-eče töbed-ün orčiγuluγsan bolai. Manggalam.* 5 r:1–11 r:13

An imcomplete copy of the Mongol version of a gnomic work by Nāgārjuna, *Lugs-kyi bstan-bcos skye-bo gso-ba'i thigs-pa = Arad-i teǰigekü 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 teǰigekü 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 teǰigekü dusul neretü sastir-un tayilburi. čindamani-yin čimeg kemekü egün-dür ǰokiyaγči-yin erdemyi 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 teǰigekü 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 kelegsen* (Woman and fox) 4 v:12–5 v:7
III. *bartaγaγsan galindaga metü bolqu kemegsen anu* (*Kalandaka*-tale) 5 v:8–6 r:1
IV. *basa galindaga kemekü anu bilǰuuqai-yin nere bülüge* (*Kalandaka* and hawk) . . . 6 r:1–7 r:11
V. *Qataγučil keigsen bisilγaγči-yin debel-dür bögesün qara mörtü noqai bögesün ursiγ-tür* . . . (Lice and fleas) 7 r:11–7 v:13
VI. *Ile čaγtur nigen keder sarmaγčin üčüken galandaga-yin egür ebdegsen metü kemegsen anu* (Monkey and *Kalandaka*) 7 v:13–8 r:10
VII. *Keidü γalǰiγu-yin dongγuduγsan metü ču boluduγ kemegsen anu* (Merchant and robber) 8 r:10–8 v:6
VIII. *Sanduraγsan toti-yin qudal* (The lie of the embarrassed parrot) 8 v:6–9 r:2

IX. *Ölüsčü yadaraγsan mour(a)-yin üliger* (Mice and cat) 9 r:3–10 r:13
X. *Enedkeg-ün naya birman-u gergei-yin üliger* (The story of the Indian brahman *Naya*; see Vladimircov, "Pañcatantra," VIII) 10 r:13–12 v:1
XI. *Yasutai menekei sarmaγčin-yi quγurmaγsan üliger* (Monkey and tortoise) . . . 12 v:1–14 r:7
XII. *Tngris-ün qaγan qormusta ber asuri nar-un ayimaγ-i qaγuraγsan üliger* (Tale how *Hormusta*, the king of the heavenly beings, tricked a group of the *asuras*) 14 r:7–15 v:13
XIII. *Qorusuγsan itülge sibaγun idaqun-bar ünegeyi qaγuraγsan* (Hawk and fox) 15 v:13–16 v:13
XIV. *Nigül-tü dalai-yin qoyiγ-un mangγus* (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 čaγ-tur enedkeg-ün nigen oron-a qaγan ečige köbegün qoyar bar. birman ečige köbegün qoyar bayiγsan* . . . (Prince and brahman-son) 19 r:6–21 r:6
XVI. *Erte čaγ-tur. qurča uqaγatu nigen taulai-bar erlegegsen arsalang-yi qaγuraǰu alaγsan* (Hare and lion) 21 r:6–21 v:13
XVII. *Üčüken quluγan-a-bar γau-dur unaγsan ǰaγan-i bosqaγsan* (Mouse and elephant) 21 v:13–22 v:5
XVIII. *Qudduγ-tur unaγsan kümün* (The grateful animals and the ungrateful man) 22 v:6–24 r:10
XIX. *Keriye metü demei ülü dongγudun nam saγubasu ǰokiqu* (Monk, crow, and fox) 24 r:10–25 r:1
XX. *Arisuban kökerigülügsen ünegen* (The blue jackal) 24 r:1–26 r:9
XXI. *Sidüber-yin olan sibaγud-i qaγuraγsan yasutu menekei* (Tortoise and birds) 26 r:9–27 v:11
XXII. *Qudduγ-un soqur yasutu menekei* (The blind tortoise in the well) 27 v:11–28 v:8
XXIII. *Ütele teneg üd dalai-dur odoγad čilaγun-i abču irekü̈i* (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*: *J̌egüden-dür köbegün oluγad sariγsan* 29 v:2–30 v:11
XXV. *Erteki udbala önggetü-yin üliger* (Legend of the nun *Utpalavarṇa*) 30 v:11–34 r:3
XXVI. *Sangaraγsida-yin üliger* (The tale of *Saṅgharakṣita*) 34 r:3–36 v:11
XXVII. *Sang qadaγalaγči-yin üliger* (The guardian of the treasure) 36 v:11–37 v:11
XXVIII. *Yadaügei-yin üliger* (Tale about hell) 37 v:11–41 v:7
XXIX. *Muqur köbegün-üliger* (Tale of the stupid son) 41 v:7–44 r:2
XXX. *Nigültü eme raγsa-yin ilvi* (MONG. 18, *ǰalvi*) *bar qubilγaqu* (Transformation of a sinning wife by the magic of a *rakṣa*) 44 r:3–44 v:9
XXXI. *Erte čaγ-un čilaγu talbiγči balγasun-u nögčigsed-ün üliger* (Tale about the deceased of the town of *Čilaγu talbiγči*) 44 v:9–52 r:3
XXXII. *Incipit*: *Erte čaγ-un bisali neretü orun-a* 52 r:3–52 r:11
XXXIII. *Incipit*: *Enedkeg-ün sumara balγasun-u üǰigei ügei-yin üliger* 52 r:11–53 r:13
XXXIV. *Incipit*: *Basa nigen öglige ülü öggügči qaram yeketü nigen ekener bayiγsan* . . . . . 53 r:13–54 r:12 (incplt.)
XXXV. *Birman-u köbegün ünegen üliger* (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 *Čaqar 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*: *bolγan qubilaqui-a tayalaγsan-dur dara eke-yin gegen ayuγsan-iyar ese qubilγabai = Arad-i teǰigekü̈i dusul neretü̈ šastir-un tayilburi. čindamani-yin čimeg*, MONG. 72, 2 v:5.

Terminatur (104 v): . . . *biligtü̈ nigen arsi-bar metü̈-yin ǰirγalang boltuγai kemeǰü̈ 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: . . . *suraγsan ayimaγ-un arban tabun üliger-i ilγaǰu ügülegsen bolai.*
XXXVI (102 v:6): *Ene metü̈ suruγsan sastar-un neyite udqa-(y)i tobčilabasu* 'If one summarizes the meaning of all these tales told above . . .' The tale deals with King *Ariγun ögligeči* (!) *qaγan* 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 omoγlan kemegsen udqa bui.*
Six tales of the *Arad-i teǰigekü̈i dusul neretü̈ 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 teǰigekü̈i dusul neretü̈ 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 γarqu-yin oron-u nomlaγsan. arad-i teǰigekü rasiyan dusul-un silüge.*
Title on 1 r: *Sayin nomlaltu erdeni-yin sang subasidi-yin silüge.*

I: *Incipit* (2 r): *Alimad sayin-u γarqu-yin oron. **a**suru ǰögelen čoγtu **a**ldarsiγsan nigülesegči itegel. **a**mitan bükün-ü degedü abural. mañǰusiri-dür mörgümü. **a**rad-i teǰiyekü rasiyan dusul-ača **a**liba dalai metü silüge üd-ün doturaki-yi tobči-yin tedüi bičibei. učar ügei busud-un gem-i buu ügüle . . .*

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

II: *Incipit* (10 v:1): *Erte čaγtur enedkeg-ün oron-u kiǰaγalasi ügei üneger neretü qaγan-u nigen köbegün törökü-dür . . .*
Terminatur (17 v:10): *. . . kürtegeǰü qatun-i ču urida-yin yosuγar ali amur-iyan orosiyaba* 10 v:1–17 v:10

III: Eight lines about the good man. *Terminatur* (18 r:8): *. . . burqan bolqu-yin küsel-dür gegen tungqalaγ* 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: *Sebegeǰab araha dongγudumui bosinadamui.*

Incipit; *(*Su)ruγči arad-i örnigülügči mergen teneg-ün čirai-(y)i kirtegegči todorqai toli kemegdekü üge anu ebtei büged udqa anu ču maγu busu. uyangγa silüg nigen kedün-i üligerlen qolboǰu 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): *. . . qataγuu kečiyekü-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 qanilaγsan sayin qani nökür-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 ***T**eneg adaγusun üker-i suruγaγad. **T**emege(n)-ü ǰam-iyar yabuγuluday 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 gnomic work of a similar title, xylographed: *Merged kiged teneg-i sinǰilekü čayan lingquas-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 sinǰilekü tegüs buyan sayin nomlal čayan lingquayin baylaya kemegdekü šastir-un tayilburi naran-u gerel 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 gnomic-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.

Gnomic work: Todorqai toli, version 2.

MONG. 59.

Manuscript, double-leaved book, 12 foll., 11.5×21 cm., 8 lines, quick hand on Chinese, handmade 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: *Suryayči arad-i tegǰigülün örnigülegči. tere teneg-ün čirai-(y)i kertegegči. todorqai toli kemegdekü üge anu ču. ebtei büged. udqa anu ču mayu busu. uyangya silüg nigen kedün-i üligerlen qolboǰu üligersügei . . .*

Terminatur: *. . . ariyun uqayatan üǰimegče bayarlanam buiǰa. teneg mungqay ud üǰiged teseǰü 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 ǰokiyaysan qabur čay-un ǰoya kemekü suryal.*
See MONG. 43 of which only foll. 1–13 r agree with the above work.

Gnomic 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 čay-tu ünükü busu kemegči neretü nigen kümün ere yayča aǰiyu. burqan nomtu süsügtei tula nige söni yaǰar-un eǰin tuteye* (written in Manchu) *enerekü sedkil-iyer tegün-dü ǰegüden ögčü 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 bičigsen. čayun (ǰime)-yin todorayuluyči čayasun sibayu kemegdekü niǰiged nige tegüsbe. **O**lan amitan-u tusa bolǰu. **O**rčilang-un dalai sirgeged. Nom-un*

ečüs-tür kürčü. Uγuγata arilaγsan burqan bolqu boltuγai. Om sayin amuγulang boltuγai. Mang-galam. 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): *Badaraγultu törü-yin γučiduγar on-u γurban saraγin arban qoyar-a, Kuang-hsü* 30, 1904/ III,12.

A gnomic 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 qutuγtu* (1803–1856). For other MSS see *Čaγ-un ǰime-yi todorqayilaγči čaγasun sibaγu kemegdekü,* Vladimircov, "Rukopisi," Coll. Rudnev, Nos. 10 and 217; State Library Ulaanbaatar Ča 12/894.12 (J̌adamba, *Studia Mongolica* I/11, 80–81); *Čaγasun sibaγu,* State Library of Ulaanbaatar, LIT 92–1933. There exists also a shorter version; see below MONG. 320.

Tsakhar.

Gnomic 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 *Čaγasun sibaγu kemekü teüke.* Simplified introduction. *Incipit*: *γurban erdeni-dür itegemüi. kiǰaγar γaǰarun nigen kümün. ene ǰilün baras sarayin arban nayiman-u söni ǰegüüdelegsen anu nigen kümün čaγasun sibaγun niskeǰü bayimu. tere čaγ-tu nigen kümün ireged niskegči kümün-eče asaγurun* . . . '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.

Gnomic 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): (*čaγ-un ǰim*)*e-yi* (*to*)*dora-γuluγ*(*či*) (*čaγas*)*un sibaγu kemekü* (*teüke*).

Incipit: *γurban erdeni-dü itegemü. kiǰaγar γaǰarun nigen kümün tabuduγar on-u baras sarayin arban*

nayiman-a söni ǰegüdülügsed nigen kümün ber čaγasun sibaγun niskeǰü 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: *Čaγ-un ǰime-yi todoraγuluγči. čaγasun sibaγun kemegdekü ǰegüden-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*: *γurban erdeni-dü itegemü. kiǰaγar γaǰarun nigen kümün tabuduγar on-u bars sarayin arban nayiman-a söni* . . .
Terminatur (21 v:4): . . . *kemen kedün sayin maγu. ünen qudal üge-yi naγadum-un tedüi bičigsen. čaγun ǰime-yi todaraγuluγči. čaγasun sibaγun kemegdekü niǰiged nige tegüsbei* 1 r–21 v:4

(b) *Incipit* (22 r:1): ***O**m sayin amuγulang boltuγai. **o**lan amitan-u tusa bolǰu. **o**rčilang-un dalai sirgeged- **u**γuγata ariluγsan burqan-u qutuγ-yi olqu boltuγai.* (In Mong. 229 this wishing-prayer forms the end of the colophon of the *Čaγasun sibaγun kemekü teüke*).
γurban erdeni-dür sögüddün mörgümü. γuyilinči mungqaγ toyin-dur olkiya üge kereg ügei bolbaču. ünen tusatai sedkil-iyer sabaγa ügei ügülegsen-i minu üdegerčü kereglegsen nöküd nuγud (!) *sonusuγtun* . . . '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): . . . *üǰegdel-ün čaγasu silbardan ügei. yaγun 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): *γurban erdeni-dür ǰirüken-eče mörgümüi. sarqud kemeči nere* (28 r) *ügei qoora* . . . *Terminatur* (32 v:1): *arikin-du sinuγsan wong bi sidi ben aldaǰu nigül boluγsan bisiu. arikin-du sinuγsan li be mörün-dür unaǰu endegsen-i sanaγtun.* '. . . 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 (ornatior).

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 sibaγun-u üliger* 'The tale of the Knowing Parrot' (For a shorter version see MONG. 231, below).

Incipit: *Om sayin amuγulang boltuγai.*
Adistid-un qura-yi oroγuluγči blama idam.
Aburida nigülesküi-yin γuqa-bar tedkügči sarvan bodisadu
Ada todγar nuγud-i kesegči darmabala.
Asuru nigülesküi-ber uduridtun soyurqa.
Urida nigen γuilingči kümün ber ekenegde dura talbiǰu totiyi barin . . .
Terminatur (23 v:5): *. . . aya tere toti sibaγun ber tusa-yi sayitur sanaǰu ayaγa tegimlig bolun. silüg -yi ügülügsen arsalang činggel neretü burqan bolai.*
burqan buyan bilig
buyan bolqu öglige
mergen ǰiyaγa bisilγal.

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 boluγsan-i ügülesügei*), 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 tuγuǰi* '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 tuγuǰi*, 1 v:17 . . . *onča sayin mayu boluγsan-i ügülesügei* . . . from where the two works correspond until *terminatur*, 23 v:5 = *Tooba-yin gegen-ü tuγuǰi*, 15 r:27 . . . *toti sibaγun-dur qubilaǰu ǰirγuγan ǰüil qamuγ amitan-u tusa-yi sayitur sanaǰu ayalaqu silüg bolγan eyin kemen ügüleged arsalan-u čenggel neretü burqan bolbai. mangghalam.*

The theme of the knowing parrot has been used in the *Arǰi-borǰi* 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 sibaγun-u üliger nigen 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:

ornatior:	*brevior*:
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 amuγulang boltuγai . . .*
Terminatur (8 v:1): *. . . ayui yeke dalai ču sirginem kele. om sayin amuγulang orusituγai. udal ügei burqan-u qutuγ-yi boltuγai.*

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 sibaγun-u üliger* (J̌adamba, *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 narrative known as The Tale of the Knowing Parrot (see MONG. 230 and MONG. 231).

Incipit: *Om sayin amuγulang boltuγai. **A**distid-un qura-yi oroγulači blama idam-a. **a**barida nigüleskü-yin quna-bar tedkügči nigül tü todγar nuγud-i keseči darmaban-a* (!) ***a**suru nigüleskü-ber . . .*
Terminatur (7 v:11): *aya tere toti anu amita-ni sanaǰu ayalγuu silüg-iyer ügüleged arsalang čingel neretü burqan bolbai.*

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

Incipit (7 v:14): *Gung ǰoo čang si γool-un ekin-dür erte nigen γalaγu bosun saγubai. nigen qayiraγči* (= lit. *qayiraγučai*) *saγuγsaγar modun-u nabčinača γarun asaγuba . . .* 'Once a wild goose was sitting at the source of the *gung-ǰoo-čang-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*.

Tsakhar.

Gnomic tales (üge).

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: *Toγlom bolγan ügülegsen quluγana-yin üge* 'The words of the mouse spoken for amusement.'

A collection of two *üge*.

I: 1 r–8 r:5

II:9 r–16 v.

Foll. 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 quwaraγ ud-un γabqa talbiqui-yi ǰoγsoγaqui-yin tula toγlom bolγan ügülegsen quluγana-yin üge kemegči inu. blama γurban erdenidür bisiren mörgümüi. labai bulaγ-a-un süme -yin šabai-yin adaγ nigen ber čaγlasi ügei ačitu buyan sadun-dur učirabaču čalaγai yabudal-iyar ide nasun-ban bariǰu surtal nom-un ǰüil-i tebčil metü orkiǰu. qola čalčiya üges-i öljei metü erkileǰü. umda qoγul-iyar edür-i bariǰu umdaqu noyir-iyar söni-yi barday* . . . 'Words of the mouse spoken for amusement (*toγlom* ~ *lit. toγlama*) to make the monks stop setting a trap. Faithfully I bow to the Lama and the Three Jewels. The lowest of the šabis of the *Labai bulaγ*-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) . . . *sirmedügsen iniyedüm domoγ boluγsan eyimü či kümün yaγakin boduǰu yabumui. quluγana-yin amai aburaγsan-u buyaniyar qudal ügülegsen-ü nigül arilaqu boltuγai aliyalaγsan üge egün-i aǰiraγsan buyan tan masi yabasu čaγan ǰügüd tedküged. čaγ bükün-e amitan amurǰiqu boltuγai.*

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. *J̌igsigürtei maγu üiles-i čegerlekü-yin tula. ǰigürten sibaγu ču emiyen sürtemüi kemegsen üges*[1]) *anu. nigülesküi-yin mön činar tu ariyabalu-dur bisiren mörgümüi. keriye šaγaǰiγai qoyar kerem-ün degere saγuǰu kelelčigsen üges-i* . . . '. . . Words spoken fearingly 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 šaγaǰaγai qoyar kegere taladaγan nisčü yabubai. ene ügülegsen-ü buyan-iyar. endeče ükülyeküdkegsen burqan-u qutuγ-i olqu boltuγai. om ma ni bad me hum. Erten-eče üiledügsen-ü gem-iyer erigüü ǰobalangdur učaraǰu eldeb nigül-i. edleǰü önggeregsen-ü qoyina. egüride sayin buyan delgerekü boltuγai.*

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 sürtegsen 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: *J̌igsigürtei maγu üile-yi čigerlekü-yin tula. ǰigürten sibaun ču amin surtamui kemegsen üges anu* . . .

Terminatur (8 v): *egenegte burqan-u qutuγ-i. erke ügei olqu boltuγai.*

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

Tsakhar.

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 ǰokiyaγsan üd debter*. See 36 and MONG. 81 of this colllection ..... 1 r–16 v
(2) *Quwaraγ quluγana qoyar-un ügülel*. Copy of MONG. 352, I ..... 18 r–27 v
(3) Copy of the Words of a Raven and a Magpier. See MONG. 352, II ..... 30 r–37 v
(4) Incipit (43 r): *Namo gürü nagacuna. Dürbel ügei-dür sögüddüged. sabun γurban gem-i nomlasuγai* ..... 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 Amuγulang oron-dur kötülügči Abida* ..... 49 v–55 r
(7) Incipit (56 r): *Sagǰamuni šasin anu. Üneger sayiqan* ..... 56 r–59 r
(8) Incipit (60 r): *Om suvasti. Üneküi-yi üǰil-iyer čindaγa* ..... 60 r–62 r
(9) Incipit (63 r): *Qum aya qoqui. Čoγ degedü blama ayilad* ..... 63 r–67 v
(10) Edifying poem by the 5th Noyan Khutukhtu *Rabǰai* (1803–1856). See his *Collected Works* (*Zohiolyn Emhtgel*) Ulaanbaatar 1962. 317–320 ..... 69 r–76 r
(11) Poem by *Rabǰai*. See *Coll. Works*, 292–300 ..... 77 r–88 r
(12) Version of the Story of the Paperbird, see MONG. 320, supposedly by *Rabǰai*. See *Coll. Works*, 279–291 ..... 89 r–110 v
(13) Poem by *Rabǰai*, more elaborate than *Coll. Works*, 242–243 ..... 113 r–115 r
(14) Poem by *Rabǰai*. See *Coll. Works*, 244–245 ..... 116 r–118 r
(15) Poem by *Rabǰai*, more elaborate than *Coll. Works*, 253–261 ..... 119 r–130 r
(16) *Sekil-i ǰasaqu čiqula ǰüil-ün bičig*. Moralistic treatise ..... 131 r–151 r
(17) Poem by *Rabǰai*. See *Coll. Works*, 334–338 ..... 152 r–160 v
(18) Incipit (162 r): *Gegen tungγalaγ merged-ün ǰarliγ* ..... 162 r–188 v
(19) Poem by *Rabǰai*. 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: *Baγsi šabi-yin üliger ene orusiba* 'The tale of teacher and pupil.'

Incipit (1:1): *Om suvasti. siddam balar erten-ü angqan nigen čaγ-tur nigen baγsi bui bülüge. nere anu lu gün tegün-dür kedün mingγan 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 boluγsan ǰirγuγan ǰüil qamuγ amitan amurǰiqu boltuγai. om sayin amuγulang boltuγai. 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 (*ǰayidang 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 ǰuu-yin gegen* (MONG. 196) etc.: (4): . . .

eǰed qan nayadubasu irgen-iyen ǰobayaqu.
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 ǰütegekü.
ergiküü kümün nayadubasu ed mal-iyan bürilekü.
elberiltü kümün nayadubasu ǰirum-iyan 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 kelelčigsen bičig*, Ulaanbaatar, State Library, VAR 22–2919; *Erten-ü singšing lüi gung köbegün ging ting nar-un silüglel*, see B. Ja. Vladimircov, "Etnologo-lingvističeskie issledovanija v Urge, urginskom i kentejskom rajonakh," *Severnaja Mongolija*, II, Leningrad 1927, 13; a lithographed edition: *J̌aidan qara ere üker tü köbegün-ü tuyuǰi*, 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, Urgha*; 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 ǰokiyaysan 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 čegeǰindegen subud metü erdemtei. gedesün doturaban toli adali uqayan bui bolbaču. adbara-dur mönggü ǰoyos ügei tula. erdem uqayan delgeregülün ǰaruǰu 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): *. . . silügleǰü bičiged. ene yirtinčü-yin yabudal anu ǰegüden-dür adali büküi-yi uqaǰu sereged mön darui gereče γarču 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. Maṅgalam!'

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 γarču toyin boluγsan üliger*, 1 vol., 16 foll.; LIT 89–989 *Siyangsing li meng-ün üliger-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): *čuqaγ-tur kürkü-yin ǰobalang . . .* = MONG. 31, 2 v:3.
Terminatur (14 v:8): *. . . kölčin čidabasu. amuγulang-un degedü bolǰu kilingbesü . . .*

Fragmentary copy of the *Li mong šiensang-un ǰokiyaγsan 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. boγda kümün-ü suryal buyu. ačilal tegüči-yi terigün. kičiyenggüi itegemči-yi . . .*
A handbook of maxims on human behaviour, e. g. 5 r:

Nasun-baγa-yin čaγtur.
buu ariki darasu uuγu.
ariki uuγuǰu soγtobasu.
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 ǰayu dalan ǰir-γuγan ǰüil suryal.*

Dated: *Dumdatu irgen ulus-un qorin γutayar on-u nayiman sarayin qorin doluγan-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 kemegči anu. erdeni-eče γayiqamsiγ buyan-i üiledčü qudal-luγa qamtu nom . . .*
Terminatur (17 r): *. . . ǰarim ud-tu dayalamči ügei bolbaču bi eyin kü orčiγulbai.*

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 ǰüil*), 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 qesigün nabči ǰayun tegülder kemegdekü orusiba* 'Book of the tree with branches of the two rules, covered by one hundred leaves'.

Incipit: *Om sayin amuγulang boltuγai. erdeni bodi sedkil-ün ündüsün batudγad. egenegte ayui yeke qoyar čiγulγan-u gesigün delgeregsen . . .*
Terminatur (15 r): *. . . amitan bükün-ü tusa-yi üiledkü boltuγai.*

Colophon: *kemen sayin nomlal modun-u šastar qoyar* (15 v) *yosun-u gesigün nabčin ǰayun tegülder kemegdekü egüni. üǰigsen üǰigdegsen eldeb ǰüil-i nökücel bolγaǰu 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 ǰam-degere alin duradduγsan-i öberiyen bičin 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 Ratnaśāsana*, 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 (J̌adamba, *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 – *sonusγal-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 boγda-yin yirtinčü-yi uqaγuluγči nomlal* 'Lectures by the Holy *Di giyun*, comments on the world.'

Incipit (1 r): *Yirtinčü-yi uqaγuluγči nomlal. Dayičing ulus-un sayisiyaltu irügeltü-yin qaraγčin yaqai ǰil-ün ǰiryuγan sara-yin arba yisün-dü boo čing fu-yin baraγun ǰam-un . . .*

Some maxims illustrated by stories from various times, e. g. 17 r, *K'ang-hsi* 3, 1664; 30 v, *Tao-kuang* 15, 1835. 4 r:8 mentions *Guvan di gesur boγda* (!); 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) ***K****öke qotan-u tümed-ün ǰalan-u ǰanggi buyan ölǰei mongγol-čilan orčiγulbai.* ***k****öke qotan-un tümed-ün ǰalan-u ǰanggi yondebuu.* ***k****öke qotan-u tümed-ün qosiγun-u suryaγuli-yin baγsi sumun-u ǰanggi sangrub nayiraγuluγsun ǰasabai. bičigeči urtu bičibe.* '*Buyan ölǰei, J̌alan-u ǰanggi* of the *Kuei-hua Tümets* translated it into Mongolian. *Yondebuu, J̌alan-u ǰanggi* of the *Kuei-hua Tümets* and *Sangrub, Sumun-u ǰanggi* and schoolmaster of the banner of the *Kuei-hua Tümets* corrected it. *Urtu*, the scribe, wrote it.'

Dated (34 v): *Bürintü ǰasaγči-yin nayimaduγar uγ* (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. manǰu narun ötegüs-ün kümün büri eǰen-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): *. . . qaγučin yosu-yi kičiyenggüilen daγaǰu . . . sedkil-iyen ünemleǰü sayin-i kičiyeǰü ǰokimui. γaγčakü mungqaγ bi kedün bičig-i ungsiγsan ügei büged. manǰu bičig-yi surafuqui . . . qoyina čirig-ün yafar-a tabun ǰil ilegüü yabuγad ǰoltai bar nigen sedkil kemekü neretü kögsin-lüge učiraǰu bi dakin dabdan suryaqu-yi γuyuqu-dur. tere kögsin nadur . . . aman-bar suryabai . . . mungqaγ 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: *Mingγan salaγatu. mingγan nabčitu lingqua čičig-in čomorlig-un toγurčuγ 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 boγda 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 bolγaqu 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 *bTsoṅ-kha-pa*.
(1) Without title. (13 v): . . . *raqba ǰamsan ber . . . duradqaγsan-u učir-a . . . sumati kirti siri ber . . . nayiraγuluγsan . . .*' (It) has been composed by *Sumatikīrti śrī* (= *bTsoṅ-kha-pa*) because of its being requested by *Raqba ǰamsan . . .*' . . . 1 r–13
(2) *Bakin raqba ǰamsan qaγan ber ǰalal ayiladqaγsan-u qariγu-dur qayiralaγsan bičig bui*. . . . . 14 r–26 r
(3) *Cako ombo* (*Tshakho dbon-po*) *blama ber bičig ergügsen-ü qariγu-dur qayiralaγsan ǰarliγ anu*. . . . . 27 r–35 r
(4) *Basa cako ombo-dur mör-ün erkin γurban tobči qayiralaγsan anu* . . . . . 35 v–39 v
(5) *Basa baǰar siri blama-dur qayiralaγsan surγal anu* . . . . . 40 r–53 r
(6) *Orčilang-ača uyidqu-yin üge kemekü surγal*. . . . . 53 v–64 r
(7) *surγal*. Excerpt from Vol. *na* (VIII) of the Collected Works of *bTsoṅ-kha-pa* . . . 65 r–78 v
(8) *Edüge boγda conggaba-yin sasin yampar metü delgeren orosiqu ba. sasin-i bariγči sabinar yampar metü γaruγsan-i tobči-yin tedüi ügülesügei*. Excerpt from Vol. *ca* (V) . . . . . 79 v–93 v
(9) *Boolur toli kemekü sudur-un quriyangγui-yi bičibei*. A copy of the historical compilation *Erten-ü čaγ-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 nabčin ǰaγun tegülder kemegdekü*, a work by *Toyin ratna šasana dabim* (see Mong. 45). . . . . 135 r–152 v

(11) Gnomic work without title.... 153 v–161 r
(12) *Qoyar yosun-luγa barilduγsan surγal-un ǰerge. Subud erike.* The colophon runs (178 v): . . . *egüni . . . erketü činggis-ün uγ-ača törögsen qalqa-yi vačiri tüsiyetü qan ber časutan-u orun-dur γurban erdenis-yi kündülen takiqui-a ögede boluγsandaγan ǰokiyaγtun kemen ǰarliγ-iyar duradqaγsan yosuγar. zahor-un iǰaγur tu . . . vagindara sumadi sagar . . . podala-yi yeke orun-dur nayiraγuluγsan* . . . 'this, which has been composed by *Vāgindrasumatisāgara* (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 *Ulaγan subud-un erikes-ün surγal* in the Collection Mostaert ..... 162 r–179 v
(13) *Qoyar yosun-u tebčikü üiledkü-yi ilγal-i todorqai-a taniγuluγči surγal arban nayiman keregtei*, a copy of a translation of a treatise by the (first) *lCaṅ-skya Khutukhtu Ṅag-dbaṅ-blo-bzaṅchos-ldan* (1642–1714) xylographed at Peking (see Heissig, *Blockdrucke*, No. 157) .... 180 r–186 r
(14) *Qoyar yosun-u surγal qamuγ tusatu sayin nomlal γučin nige bui tu kemegdekü*, a treatise by the *Dzaya Paṇḍita* (195 v): . . . *J̌amparasi güng-ün köbegün gombоǰib ber qola γaǰir-ača duradqaγsan-u niγur-tur Jaya pandida qutuγtu ber nayiraγuluγsan* . . . '. . . composed by the *Dzaya Paṇḍita Khutukhtu* on the occasion of being requested by *Gombodzab*, the son of *Gung Dzamparasi*, being far away . . . '..... 187 r–196 v
(15) Gnomic work without a title.. 197 r–223 r
(16) A treatise..... 224 r–246 v
(17) *Doluγan surγal-i erke ügei ungsiγulqu bičig.* Mongol translation of a Manchu-Chinese edition, 'The Seven Teachings.' (248 v): *manǰu kitad üsüg-i qabsuraǰu bičibei* . . . 'I wrote it in an interlinear version in Chinese and Manchu . . .' (249 v): . . . *Tngri tedkügči-yin qorin yisüdüger on-dur köbögetü sira-yin mongγol qosiγun-u yabγan čirig-ün neyite-yin daruγa-yin yamun-u temdeglegči tüsimel beke tusiyal-ača anggiǰiraǰu. ebedčin-yi sobilaqu čilügen-dür quralduγulǰu bičibei* '. . . *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

Gnomic work: Teachings by Mergen gegen.

MONG. 537.

Modern metal-type print, 1 vol., 28 pp., 9×13 cm.

Title: *Mergen gegen-ü surγal orusiba* 'Precepts by *Mergen Gegen*'.

Incipit (1): ***A**rban ǰüg-ün qamuγ burqan örüsiyen abura. **a**rban qara nigül-iyen namančilan mörgümüi . . .*

Terminatur (28): . . . *sayisiyan eb sanan yabubasu sayin. sayin buyan delgeretügei.*

A moralistic treatise in forty poems and five chapters (*döčin silüg tabun bölüg*).

Printed by *Mongγol ulus-un sudur bičig-ün küriyeleng, Urgha.*

Dated: *Olan-a ergügdegsen-ü arban qoyar on-dur*, 1923.

Ulaanbaatar.

Admonition (bLo-sbyoṅ) 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 galsangǰamčo-yin ayiladuγsan loǰong orusibai.* 'Admonition (Tib. *bLo-sbyoṅ* 'spiritual purifying') uttered by the Dalai Lama *bsKal-bzaṅ-rgya-mtsho*'.

A sermon by the seventh Dalai Lama (1705–57), printed at *Urgha, Mongγol 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: *badaγ silüg üd-i rje bjun damba qutuγtu qolban silüglen daγulabai* 'these rhymes were sung and put together by the *rJe-btsun-dam-pa Khutukhtu.*'

Copy from a xylograph of the *Čaγan aγula-yin süme* in *Tsakhar*. Colophon: . . . *čaγan aγula-yin süme-dür keb seyilgekü-dür. čaqar köbegetü čaγan-u kündü bošuqu yarimpil bičibei* . . . '. . . for the cutting of the printing-blocks in the Monastery of the White Mountain, *Kündü bošuγu yar 'phel* from the white-bordered banner of the *Tsakhar* has written it.' (*Kündü bošuqu yar 'phel* is known to have worked in ab. 1791. See the *bTsoṅ-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-gzaṅ spyod slab-bya bźugs*, correctly: *'Dir bzaṅ-spyod slab-bya bźugs*, "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): *J̌ibǰundamba daranada-yin ǰarliγ-un suryal* 'Sermon by the *rJe-btsun-dam-pa Tāranātha*'; fol. 2 r more explicitly *Boγda J̌ibjun-damba daranada-yin altan ǰarliγ-i küliyeǰü sonusuγtun ta minu üker ǰilün 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 ungsituγai. ölǰei qutuγ orusiqu boltuγai. 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: *J̌ibǰundamba qutuγtu-yin tüsiyetü qan ayimaγ-un čiγulγan daruγa giyün wang tusalaγči bükün-dür ilegegsen bičig* 'Epistle sent by the *rJe-btsun-dam-pa Khutukhtu* to all *tusalaγčis* 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* emphazising 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 tuyaγa*, 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: *Boγda gegegen-ü longdon ǰarliγ sudur* 'Episcopal epistle (Tib. *luṅ-ston*) by the Holy *Gegen*'. Title repeated on fol. 1 r.

Incipit (1 r:2): *Om sayin amuγulang tan boltuγai. sugavadi-yin oron-ača baγuǰu iregsen baraγun γaǰar-un dalai blama-ača ǰarliγ-tai. bangčin boγda-ača qutuγ-tai. dalan tabun maqagala-yin düritei...* *Terminatur* (3 v:2–5): *... ene čöb-ün čaγ-tu blama baγsi qaγan sayin sitüǰü yabubasu burqan-u oron-du učaraqu-du qola-ügei bui ene suryal-i sayin kümün-iyer daγudaγulǰu uǰiǰu* (?) *sonusbasu arban tabun-u naran sayin gerel metü bolai.*

Admonitions by the eighth *rJe-btsun-dam-pa Khutukhtu* of the *Khalkhas*, as seen from 1 v: *aru qalqa mini bi tabuduγar ǰiryuduγar doloduγar nayimaduγar boγda gegegen geǰü olan olan töröldegen olan udaγa ene suryal-i tarqaγaγsan bile ...* 'You, my Northern *Khalkhas*! I have been called the Fifth, the Sixth, the Seventh, and the Eight *Boγda 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 tayiǰi*, 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: *J̌arliγ-iyar soyurqaγsan buyan ibegegči süme-yin gegen-ü ayiladduγsan güng-ün ǰoo-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): ***A**bural-un oron bügüde nigen degere quraγsan. **a**či tegüs blama minu ǰirüken-dür orusin. **a**daγ maγu adqaγ sinul budungγui-yi arilγan. **a**saraltu suryal üges qurča bolγan adislan. isi-*

dangǰinwangǰil gedeg güng-ün ǰoo-yin šabrong bi . . .
Terminatur (8 v): *. . . neyite tabun bölüg. kemen nomlaγsan mergen suryal egüni sine toli-yin quriyan-ača keblen tarqaγabai.* '. . . 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-śes-bstan-'dzin-dbaṅ-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 *boγda lama*, at the request of a disciple, on *ötelügsen-ü ǰobalang* 'the suffering of having become old', *edüge ebedküi ǰobalang* 'the suffering of being sick now,' and other teachings at the request of a certain *Ligs se gbum qatuγtai* '*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 scribblings 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 *rJe-btsun-dam-pa*, the *lCaṅ-skya Khutukhtu*, etc.

Incipit: *Aru-yin γurban boγda-yin ali boγda yeke bui. Arban γurban keyid-yin ali . . .*
Terminatur: *. . . erlig-yin tingkim-i bariγči 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 tüsimed 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 γaǰar-un nigen kümün beǰing-dür čing tang sayuǰuqui . . .* '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 translation.

Title on title-page: *Ming qiyen 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 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 ǰasaγči 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 ǰuryan mutur-tai bolumui kemegsen nigen üliger*: A pious couple please by their offerings the guardian spirit (*eǰid sakiγulsun*) 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 ǰasaγči* to *Bürintü ǰasaγči* ..... 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 γaǰar-un bigarmiǰid qaγan-u tuγuǰi 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 Gomboǰonsin, J̌akiruγči ǰanggi* of the *Čin wang ačitu wang-un qosiγu* of the *Setsen-Khan* district (*Khalkha*), which MS has been printed without many corrections – *bayulγan abču tedüilen yeke ǰasaburilan ügei keblebei* (p. 355).

The thirty-two chapters have the following headings:

I: *Manggata* 1– 10
II: *Galba* 10– 14
III: *Anangda* 14– 29
IV: *J̌oti* 29– 47
V: *Mahamudra* 47– 66
VI: *Ratna* 66– 78
VII: *Nangsatara* 78– 87
VIII: *Adaya* 87– 93
IX: *Nagaranca sumiya* 93– 99
X: *Bod* 99–106
XI: *Baraγsbadi* 106–113
XII: *Šugara* 113–120
XIII: *Anggaraγ* 120–126
XIV: *Saničir* 126–131
XV: *Včir anangda* 131–141
XVI: *Mahamanggala* 141–155
XVII: *Qongdararatna* 155–160
XVIII: *Sugara* 160–171
XIX: *Banda* 171–185
XX: *Manhadura* 185–194
XXI: *Burungratan* 195–208
XXII: *Isdararatna* 208–219
XXIII: *Mahanadayan* 219–224
XXIV: *Maharali* 224–230
XXV: *Mahacandi* 230–239
XXVI: *Asutimara* 239–250
XXVII: *Gamala* ..... 251–260[1]
XXVIII: *Mahasambati* 260–291
XXIX: *Maratau-a* 291–300
XXX: *Namoratnataraja* 301–310
XXXI: *Tngri-ner qutuγ orusiγuluγ-san büsbe* 310–328
XXXII: *Mahai ivadi* 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): *Bigarmiǰid qaγan-un üliger* '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 ornatior*) (Ulaanbaatar 1924, see MONG. 548).

Fascicle I missing.

Fascicle II contains:

Chapter 5: *Tendeče qaγan γaruγad nigen dayun sonusuγad . . . maha mudra neretü* 5. *bölüg-ün quriyangγui* . . . . . 1 r–12 v.

Chapter 6: *Tendeče möngke tüsimel sögüdbesü . . . ratna neretü* 6. *bölüg* . . . . . 12 v–19 r

Chapter 7: *Tendeče qaγan qatun ekilen qamuγiyar tere dayun-ača ayuǰu . . . nagsadara neretü* 7. *bölüg* . . . . . 19 r–24 r

Chapter 8: *Qaγan ber bosti-yi dayudaǰu iregülüged . . . adiya neretü* 8. *bölüg* . . . . . 24 r–27 r

Chapter 9: *Tendeče qaγan ǰarliγ bolurun. batu bičigeči-yi dayudaǰu . . . nagaranǰa sumiya neretü* 9. *bölüg* . . . . . 27 v–31 r

Chapter 10: *Tendeče matar neretü tüsimel barsdur sögüdčü . . . bod neretü* 10. *bölüg* . . 31 r–33 v

Fascicle III contains:

Chapter 11: *Tendeče qaγan ber matar-a tüsimel-i dayudaǰu . . . baragsbadi neretü* 11. *bölüg* 1 r–4 v

Chapter 12: *Tere čaγ-tur ogyu qaγan-u amur erikü elči-ber . . . sugara neretü* 12. *bölüg* . . . . . 4 v–7 v

Chapter 13: *Tendeče ǰa sig möngke qoyar. ogyu qaγan-u γadan-a . . . agarqan neretü* 13. *bölüg* . . . . . 7 v–9 v

Chapter 14: *Basa tere čaγ-tur ǰi-a sig möngke qoyar qariǰu odaγad . . . sanigčir neretü* 14. *bölüg* . . . . . 9 v–12 r

Chapter 15: *Tendeče suriya qaγan ǰarliγ bolurun . . . včir ananda neretü* 15. *bölüg* . . . . . 12 v–16 v

Chapter 16: *Tendeče qormusta tngri ǰarliγ bolurun . . . mahamanggala neretü* 16. *bölüg* 16 v–24 r

Chapter 17: *Tendeče suriya qaγan ber dörben ǰügtür . . . sudariratna neretü* 17. *bölüg* . . 24 r–26 v

Fascicle IV contains:

Chapter 18: *Tendeče tngri ner sögüdčü bigirmiǰida-du öčirün . . . sudara neretü* 18. *bölüg* 1 r–7 r

Chapter 19: *Tere čaγ-tur čoto teneg ireged eyin ügülerün . . . banda neretü* 19. *bölüg* . . . 7 r–14 v

Chapter 20: *Ene üliger-i sonusuγsan. duradduγsan ungsiγsan bičigsen bičigülügsen ber γurban mayu ǰiyaγan-dur ülü unaqui boluγad ilede tuγulǰu burqan-u qutuγ. olumui kemen qongsim bodisadu-a-un ǰarliγ bolai. tendeče bigarmiǰid ǰarliγ bolurun . . . maha dura neretü* 20. *bölüg* . . . . . 14 v–19 r

Chapter 21: *Tendeče bigarmiǰid ügülerün . . . burung rata neretü* 21. *bölüg* . . . . . 19 r–26 r

Fascicle V contains:

Chapter 22: *Tendeče arsi ǰarliγ bolurun . . . J̌isdariratna neretü* 22. *bölüg* . . . . . 1 r–8 r

Chapter 23: *Tendeče bodi toyin arsi-i ayui-dayan . . . ǰalaǰu siregen degere sayulγayad maha diyan neretü* 23. *bölüg* . . . . . 8 v–11 v

Chapter 24: *Tendeče bodi toyin ügülerün . . . maharali neretü* 24. *bölüg* . . . . . 11 v–15 v

Chapter 25: *Tendeče bigirmiǰid yabun doturaban eyin sedkirün . . . mahacandi neretü* 25. *bölüg* . . . . . 15 v–22 r

Fascicle VI contains:

Chapter 26: *Tendeče bigirmiǰid yabuqui-dur. včir yogini-yin qubilγan galindevi dayudabasu . . . asuri maya neretü* 26. *bölüg* . . . . . 1 r–8 v

Chapter 27: *Tendeče basa bigirmiǰid yabuǰu nigen*

jil boluγsan-u qoyina . . . gamala neretü 27. *bölüg* . . . . . 8 v–15 r
Chapter 28: *Tere čaγ-tur mahasambadi qaγan qourči ratna eme-lügeben . . . mahayapali neretü* 28. *bölüg* 15 r–36
Chapter 29: *Tere čaγ-tur bigirmiǰid sedkil-eče ǰobaǰu saγun . . . marideva neretü* 29. *bölüg-yi gedergü bučaγaγsan-u tula yekede quriyabai* 36–42 v

Fascicle VII contains:
Chapter 30: *Tere qoyar sibaγun ötün-iyen nurγuγad . . . namo niγuna dariya neretü* 30. *bölüg* . . . . . 1 r–7 v
Chapter 31: *Mön tere bayar-un čaγ-tur öngge ügei-yin tngri-ber . . . tngri ner qutuγ amsiγuluγsan büsbe neretü* 31. *bölüg* . . . . . 7 v–21 v

Fascicle VIII contains:
Chapter 32: *Tere čaγ-tur qormusta ber burqan-dur eyin ayiladqarun . . . maha ivadu neretü* 32. *bölüg* . . . . . 1 r–20 v
Postface: *Tendece qormustaber . . . qormusta ekilen tende bügüdeger daγan bayasulčibai* . . 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 *Vikrama*-tales, identical with the redaction of the Ulaanbaatar print. (see MONG. 548).

Fascicle I (MONG. 228), $^1/_2 + 31 + ^1/_2$ foll., contains part of chapters 1–19, incomplete.

Incipit: . . . *aγurlaǰu odbai kemen sonusluγa* . . .
Terminatur: . . . *minu üge sonusun soyurqa. minu kereglekü̈i* . . . = Ulaanbaatar print, pp. 6:1–179:4, parts of the sentences in this copy left out.

Fascicle II (MONG. 225), $^1/_2 + 15 + ^1/_2$ foll., contains end of chapter 21 (incomplete)–chapter 27, incomplete.

Incipit: . . . *törökü učar inu tere bülüge* . . .
Terminatur: *sarin raqu bariγsan čaγ-tur nom ungsin öglige ögčü* . . . = Ulaanbaatar print, pp. 198:2–253:9.

Fasiccle III (MONG. 227), $^1/_2 + 22 + ^1/_2$ foll., contains the rest: chapters 28–32, incomplete.

Incipit: . . . *dur odču naγadubasi yampar kemebesü* . . .
Terminatur: *beye-ben qayiralal ügei sedkil-iyer* . . . = Ulaanbaatar print 266:2–346:8.
The use of *yampar* instead of lit. *yambar* points to *Tsakhar* 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: *Bigirmiǰid qaγan-un üliger. qoyaduγar debter. dötüger bölüg-eče arbaduγar bölüg-tür kürüčükü̈i* 'Tales of *Vikrama Khan*. Second Fascicle, reaching from Chapter Four to Chapter Ten'.

Incipit: *Tendeče qaγan γaruγad nigen daγun sonusbai* . . .
Terminatur (29 r): . . . *bod neretü arbaduγar bölüg-ün quriyangγui. qoyaduγar 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: *Boγda bagarmiǰidi qaγan . . . terigün debter.*

Chapters 1–10 (incomplete) of the *Textus ornatior* of the *Vikramacarita*-tales, see MONG. 548.

Incipit: *Namo suvasti. balar erte čaγ-tu saba üre bütügsen-ü qoyina. enedkeg-ün orun-du. angqan-u qaγan maqasambadi neretü nigen yeke qaγan bülüge . . .*
Terminatur (24 r:7): *. . . ǰarliγ-i ganggaram-dur ügülerün. qaγan-u ǰarliγ. bi mendü bayinam bedemeger qaγan mendü bayinuu kemen ǰarliγ bolba. kemebesü tere čaγ-tur qarma tüsimel . . .* = Ulaanbaatar print 1:1–101:5, the case-endings sometimes different.

Arǰi-borǰi tales, version 1[1] (ornatior).
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: *Bigarmiǰid qaγan-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*, Insbruck 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 amuγulang boltuγai. erte urida nigen čaγtu enedkeg-ün orun-dur. arǰi borǰi kemekü neretü nigen qaγan bui aǰuγu. tere qaγan saγuγsan qota-yin üčüken keüked üker adaγulǰu naγaduqu-yin čaγ eyin kemen* 1 r–2 v
Introductory Tale 2 about the "doubtful" jewel *. . . basa nigen čaγtur tere orun-u ǰoqai 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 čaγ-tur busu γaǰarun qaγan arǰi borǰi qaγanluγa dayisun bolǰu nigen mingγan kümün čirig mordaγulǰu 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 egülerün arǰi borǰi qaγan bayiǰa či ene siregen-dü saγun 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 qaγan qormusta tengri simnus-un čirigdü ögede boluγad arban qoyar ǰil boluγsan. 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 *Üǰiskülengtü*, after having been childless for long, gives birth to *Vikramāditya*, whom the King only after many errors takes for his son . . . *galingdarva yeke qaγan üǰiskülengtü ökin-i abuγad yirtingčü-yin šaǰin törü qoyar-i*

bituan bariγad saγudal 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 bigarmiǰid nilqa čaγ-taγan küdeng orkigsan-dur udqa tai ǰarliγ boluγsan-dur ečige anu galingdarva qaγan kiged qamuγ 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 . . . *boγda bigarmiǰid qaγan qamuγ ulus-iyan degsi ǰirγaγulun saγutala. öber nigen orun-u qaγan nirvan boluγad siregen-dür saγuqu 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 böǰigči dakini* for his wife . . . *erte boγda bigarmiǰid qaγan qamuγ ǰokistai-a nomuγadγad delekei-dekin-i ǰirγaγulǰu qormusta tngri -yin orun-ača čečeg böǰigtei dakina ni abuγad* . . . . . 19 v–24 r

VII. Tale of the seventh figure about the bad minister and *narin dakini . . . boγda bigarmiǰid qaγan qamuγ amitan-i nigüleskü-iyer tegsi ǰirγaγulun saǰin törü qoyar-i nomun yosuγar tedkün saγutal. nigen tüsimel buruγu yabudal-iyar olan irgen ulus-i ǰasalan 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 bigarmiǰid qaγan-u čaγtu nigen kümün görügeleǰü yabutala nigen bulaγ usun-u ekin-eče temür baγana γaru* . . . (ink-stained) . . . . . 27 r–28 v

IXa. Tale of the last (*adaγ*) figure, out of the tales of the seventy-two parrots telling the tale of the parrot and the sick wife . . . *erte urida čaγtu nigen qaγan-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 (*adaγ*) figure, telling the tale of the parrot and the lascivious wife . . . *tere bayan kümün-ü tačiyangγui tu eme anu* 34 v–39 v (Agrees in contents with Jülg, VII, 244–253).

X. Tale of the tenth figure about *dalaba* and *ǰoki* . . . *tere boγda qaγan-u arsi adistid-iyar dalaba ǰogi qoyarun ǰogi inu blama boluγad qoyaγula eldeb erdem-i tegüs surabai* . . . . . 39 v–42 r

XI. Tale of the eleventh figure about a page who enters *Bigarmiǰid's* body and destroys his own . . . *tere kiya inu bigarmiǰid-yin kegür-tür oruγad öberün beyeben ebdeged qaγan-u beye boluγad qarsi-duriyan oruγsan-dur* . . . . . 42 r–50 v (see the similar theme of the tale about the *Köke qoγulaitu naran kökege*, MONG. 387).

XII. Tale of the twelfth figure about the childless King *Yeke ǰibqulangtu* and his likewise childless minister . . . *erte urida čaγ-tur tüsid-ün orun-dur qoyar arsi bülüge . . . tere qoyar arsi čem-dür saγuday aǰiγu tere čaγtur doura cambudiba-un amitan-dur nigen yeke šaǰin delgeregsen orun bülüge. tere orun-dur nigen yeke ǰibqulangtu qaγan 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 abuγai-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 qaγan-u üǰesküleng 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 *Γučin goyar modun kümün-ü üliger*, Kalgan 1958, A different old MS see Ms. or. fol. 1352, Universitäts Bibliothek, Tübingen, Depot (see Heissig, *Handschriften*, No. 164); further J̌adamba, *Studia Mongolica* I/11, 40–41.

Bought in *Tsakhar*.

¶ [1]) The grouping into versions 1–4 of the fifteen *Arǰi-borǰi* 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).

Arǰi-borǰi 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: *Arǰi borǰi qaγan-u teüke* 'History of *Arǰi-borǰi 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	= (*ornatior*),	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): *Vikramāditya* 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 *Hormuzta*. *Terminatur*: *nigen modun kümün-ü ügülegsen nayimaduγar bölüg*.

Arǰi borǰi 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: *γučin qoyar modun kümün-ü terigün qoyaduγar bölüg orosiba. terigün qoyaduγar 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: *γučin qoyar modun kümün-ü γurbaduγar debtere orosiba.*

1 r–7 v,	III	= III

Vol. 3: Title on title-page: *γučin qoyar modun kümün-ü dörbedüger bölüg.*

1 r–31 v,	IV	= IV.

Arǰi-borǰi 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: *γučin qoyar modun kümün-ü üliger anu.*

Contains tales IX a and IX b of version 1 (*ornatior*).

Arǰi-borǰi 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 *Arǰi-borǰi* 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

Arǰi-borǰi 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 *Arǰi-borǰi* tales (see MONG. 117).

Tsakhar.

Arǰi-borǰi tales, version 2 (amplior).

MONG. 550.

Microfilm of a modern print.

Bigarmiǰid qaγan-u namtar-i araǰi booǰi qaγan -dur modun kümün-ü ügülegsen üliger üd orosibai 'The tales as told by the wooden men to King *Arǰi-borǰi* 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).
Bölüg I..... 10 (contains version 1, III)
Bölüg II..... 18 (contains version 1, IV)
Bölüg III..... 34 (contains version 1, V)
Bölüg IV..... 45 (contains version 1, IXa)
Bölüg V..... 57 (contains version 1, II)
Bölüg VI..... 68 (contains version 1, IV)
Bölüg VII..... 80 *new*
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: *Śata-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.

Arǰi-borǰi 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 *Arǰi-borǰi* tales, in wording and sequence similar to version 2, though differently numbered. It contains:

Bölüg II. (incomplete) = version 2, III.
Bölüg III..... = version 2, IV
Bölüg IV..... = version 2, V
Once more II (*qoyaduγar*) = version 2, VI
Bölüg V..... = version 2, VII
Bölüg VI..... = version 2, VIII
Bölüg VII..... = version 2, IX
Bölüg VIII..... = version 2, X
Bölüg IX..... = version 2, XI
Bölüg X..... = version 2, XII

Arǰi-borǰi 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 *Arǰi-borǰi* tales:

1 r–12 r = version 2, VIII
12 r–18 v = version 2, X
18 v–35 r = version 2, XI

Arǰi-borǰi 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 tayuǰi γurbaduγar 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.

Arǰi-borǰi 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 *Arǰi-borǰi* tales in the sequence of version 2, the contents of this chapter 12 identical with those of version 1, XIII.

Arǰi-borǰi 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 *Arǰi-borǰi* 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
10 v–13 v, Introductory Tale 3
} (contents) 1,1–3

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.

Arǰi-borǰi tales, version 3.

MONG. 116.

Manuscript, double-leaved book, 31 + ½ 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 *Arǰi-borǰi* 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 *γou-a köbegün.*
IV = (contents) version 1, V; this chapter is the only one numbered: *qoyaduγar bölüg.*
V = (contents) version 1, IX a
VI = (contents) version 1, XII; the king is here named *čoγtu.*
VII = (contents) version 1, XIII.

Arǰi-borǰi 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: *arǰi borǰi qaγan-u üye-yin γučin qoyar modun kümün-ü üliger* 'The tales of the thirty-two wooden men (as told) at the time of King *Arǰi-borǰi*'.

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 *čoγtu* instead of *yeke ǰibqulangtu* as in version 1.
16 v–22 r, XIII = (contents) version 1, IX b
23 r–34 v, XIV[1]) = (contents) version 1, XIII
34 v–41 v, XV = (contents) version 1, XIV.

Terminatur: *nigen modun kümün-ü arban tabuduγar bölüg.*

¶ [1]) Erroneously numbered *arban γurbaduγar bölüg.*

Arǰi-borǰi 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: *Arǰi borǰi qaγan-du modun kümün kelegsen üliger. γutaγar debter. arbaduγar bölüg-eče arban γutaγar-dur kürčükü̈i* 'The tales as told by the wooden men to King *Arǰi-borǰi*. 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.

Arǰi-borǰi 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: *γučin qoyar modun kümün-ü*... (the rest illegible). Below it in black ink: *arǰi 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 üǰigdekü̈i.* 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.*

Arǰi-borǰi 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: *γučin qoyar* + *modun*. Upper part of title-page missing. Complete.

Title on title-page (*yučin*) *qoyar modun kümün-ü üliger. dörbedüger. tabuduγar.* 'Tales of the thirty-two wooden men. Fourth. Fifth.' The MS, however, contains only the tale about *čoγtu qaγan* and his childless minister (contents similar to those of version 1, XII).

Arǰi-borǰi 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 *Arǰi-borǰi* 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 ügülügsen ǰiryuduγar bölüg*) = 1, III
9 r–15 r, V (*nigen bodi modun kümün-ü ügülügsen tabuduγar bölüg*) = 1, IV
15 r–19 r, XI (*nigen modun kümün-ü ügülügsen arban nigedüger üligerün bölüg*) = 1, V
19 r–20 r = 1, IX a
20 v–(26 v) = 1, IX b (Beginning)
16 r:5 . . . *erdeni mongγol gerün tedüi oboγulun* '. . . 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.

Arǰi-borǰi 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 *gelong Rinčen.* the conduct of the said case being delegated by *Tayiǰi čoγtu* to a *J̌ayisang bošuqa.* The report is dated (front cover, inside) 'twentieth year, summer' of an unknown reign.

A version of the *Arǰi-borǰi* 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 (*Nigedüger modun kümün-ü üliger*) . . . . . = 1, I
12 r–15 v, II (*Qoyaduγar modun kümün-ü üliger*) . . . . . = 1, II
16 r–21 v, III (*Γutaγar modun kümün-ü üliger*) . . .–. . . . . = 1, III
21 v–34 v, IV (*Dötüger modun kümün-ü üliger*) . . . . . = 1, IV
35 r–47 r, V (*Tabuduγar modun kümün-ü üliger*) . . . . . = 1, VI
47 r–52 r, VI (*J̌iryaduγar kemekü arban nigedüger bölüg*) . . . . . = 1, V
52 v–61 v, VII (. . . *yisüdüger bölüg*) . . . = 1, IX a
Terminatur (61 v): . . . *sayin amuγulang boltuγai 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	3	3	8	9a	13	1	4	9a	9a	5	12	3	1
II			2	2	2	4	4	10			2	10	12	12	9a		4	2
III			3	3	3	5	5	11			3	11	9b	9b	12		5	3
IV			4	4	4	9a	6				4	5	13		9b		9a	4
V				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 (ornatior).

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 ornatior*. 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 *Vetālapañcaviṃśatikā* (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 *ǰilvači*. 3 r:1–10 v:11
Tale 1: *Erte urida čaγ-tur ber aγuru tangsuγ ǰiryalang tu neretü kemekü nigen yeke ayimaγ bülüge. adali busu ǰiryuγan erdem ten köbegün . . . eng terigün-ü üliger-ün nigedüger bölüg inu tegüs orosibai* 10 v:11–19 v:14
II. Continuing tale 19 v:15–20 v:3
Tale 2: *Edüge siditü kegür ügülerün. Erte urida čaγ-tur ber nigen yeke ulus-tur ber. enedkeg töbed kitad-un eǰen nigen yeke qaγan bülüge. erdeni tü qoyar menekei eǰelen saγuγsan nigen yeke čegel büritü urusqal tai bui aǰuγu . . . qaγurča bidar-un ügülegsen üliger-ün qoyaduγar bölüg tegüsbei . . .* 20 v:3–31 v:7
III. Continuing tale 31 v:8–32 r:11
Tale 3: *Erte urida čaγ-tur nigen yeke γoul mören -ü kiǰaγar-tur nigen keldekü nutuγ-tu oγurčuγ kümün aǰuγu. tere ber ügei yadaγu kümün bui. γaγčaqan ünigen-eče busu yaγum ügei bülüge . . . silüg-ün γutaγar bölüg tegüsbe*. 32 r:12–40 v:15
IV: Continuing tale 40 v:15–40 v:7
Tale 4: *Erte urida čaγ-tur engke ǰiryalang tu kemekü ulus-un tende yeke mören-ü ekin-dür inu. ere eme qoyar kümün bülüge. tegün-ü ergetei-yin nere inu ǰüg siduryu sayin ǰayaγa tu kemeyü . . . silüg-ün dötüger bölüg-ün ǰüil inu tegüs orosibai* 40 v:7–57 r:20
V: Continuing tale 57 r:21–58 r:11
Tale 5: *Erte urida čaγ-tur masi yeke ǰiryalang tu nige ayimaγ ulus-ača samada rasmi kemekü nigen yeke qaγan bülüge . . . siditü kegür-eče boluγsan naran gerel saran gerel qoyar-un tabdaγar ǰüil taγusba* 58 r:11–65 v:8
VI: Continuing tale 65 v:9–66 r:20
Tale 6: *Erte urida čaγ-tur. tende nigen elbeg doturaqan tu kemekü neretü nigen γaǰar-a oron bui aǰuγu. tende büged nigen ulus-un eǰen yeke qaγan bui aǰuγu . . . degerügei sedkil tü sirigün yabudal tu boγol ǰalaqu gi-yin bölüg. ǰiryuduγar ǰüil tegüsbe*. 66 r:20–70 r:18
VII: Continuing tale 70 r:21–71 r:18
Tale 7: *Erte urida masi-dur masi γayiqamsiγ tangsuγ yeke ǰiryalang tu oi čečeglig neretü γaǰar-tur nigen kümün-e egeči degüü γurban ökin bui bülüge. edür büri ečige yuγan manhi üker-i γurban ökin kisigleǰü aduγulqu bui . . . sibaγanča takil tu qaγan-i ügülekü üliger-ün bölüg. doluduγar ǰüil nigen tedüi taγusba*. 71 r:18–77 r:12
VIII: Continuing tale 77 r:14–78 r:6
Tale 8: *Erte urida čaγ-tur qotala-yi küsegülügči neretü γaǰar orun-dur qamuγ-yi geyigülügči kemekü neretü nigen yeke qaγan bui bülüge. tere yeke qaγan ber nasun-u kemǰiye kürčü qalibai. qaγan-u köbegün-ü nere inu qamuγ-i manduγuluγči kemekü inu . . . qoyar ananda-yin bölüg. nayimaduγar ǰüil nigen tedüi taγusba* 78 r:7–83 r:15
IX: Continuing tale 83 r:16–83 v:23
Tale 9: *Erte urida čaγ-tur buram sikir-un modun olan uryuγsan γaǰar-tur. sayitur geyigülügči neretü nigen qaγan bülüge. tere qaγan ber nasun-u kemǰiye kürčü qalibai. tere qaγan-u köbegün-ü nere inu γou-a üǰesküleng tü tegüs küčütü ider ilaγu sedkil-tür ǰokistu kemekü neretü bui . . . ǰirüken-i bariγči ökin-ü üliger-ün yisüdüger ǰüil inu nigen tedüi orusiba* 83 v:23–89 r:6
X: Continuing tale 89 r:7–89 v:20
Tale 10: *Erte urida čaγ-tur udma-yin čečeglig kemekü neretü γaǰar-a ulus-tur udma kemebesü töbed-ün ayalγu bui. tegün-i mongγol-un ayalγudur kürbegülbesü. sün čečeglig kemekü tere γaǰar-un ulus-tur aqa degüü qoyar kümün bui aǰuγu . . . sabirtu kelebel qačaγuluγči eme-yin bölüg silüg-ün arbaduγar ǰüil nigen tedüi taγusba* 89 v:21–93 v:23
XI: Continuing tale 94 r:1–94 v:7
Tale 11: *Erte urida čaγ-tur nigen ayimaγ ulus-un*

tende. eyin teyin yabuqu ulus-un qonuγlan-u γaǰar. eki adaγ inu qola unduγuliγ čečeglig-tür. erketü qomsim bodisadu-yin beye egüdügsen nigen dab-qur buqar keyid bui bülüge . . . arya qomsim bodisadu-yin bivanggirid üǰügülügsen ügülekü-yin siltaγan-u arban nigedüger bölüg-ün ǰüil inu. tegüs orosibai 94 v:8–101 v:10
XII: Continuing tale 101 v:11–102 r:14
Tale 12: *Erte urida caγ-tur ber-i eldeb čečeg üd-iyer čimegsen neretü ulus-un γadaγur inu erdeni tu candan modun kiged amara-yin modun. ba üčüm-ün modun dügürügsen eldeb tariyan ur-γuγsan γaǰar-un dumda inu eldeb-iyer tegüsügsen neretü boluγad . . . üčüken oyutu qaγan. gegen uqaγa tu tüsimel qoyar-un üliger ügülekü-yin siltaγan-u üges-ün ǰüil arban qoyaduγar bölüg tegüsbei* 102 r:14–104 v:17
XIII: Continuing tale 104 v:18–105 v:2
Tale 13: *Erte urida čaγ-tur nigen kiǰaγar ulus-un. birman-u köbegün kemekü nigen kümün bui aǰuγu . . . birman-u köbegün-i üliger ügülekü-yin siltaγan-u arban γutaγar bölüg-ün ǰüil-i nigen tedüi tegüs orosibai* 105 v:3–113 r:14
XIV: Continuing tale 113 r:15–115 r:18
Tale 14: *Erte urida čaγ-tur enedkeg-ün orun-a ǰüg-ün nigen balγasun-dur. aqa degüü qoyar bü-lüge . . . aqa degüü qoyar-un üliger-u ügülekü siltaγan-u arban dötüger ǰüil buyu* 115 r:18–120 v:6
XV: Continuing tale 120 v:7–121 r:1
Tale 15: *Urida čaγ-tur enedkeg-ün ǰüg-deki nigen qaγan-dur. tegüs bilig tü köbegün bui aǰuγu. dumda tu enedkeg-ün včir tu orun-dur . . . qan köbegün tüsimel-ün köbegün üliger-i ügülekü-yin arban tabdaγar ǰüil orosibai* 121 r:1–124 v:17
XVI: Continuing tale 124 v:18–125 r:8
Tale 16: *Erte urida čaγ-tur enedkeg-ün emüne ǰüg-tür. saran aldarsiγsan kemekü nigen yeke qaγan bülüge. auγa küčün kiged ed aγurasun ber . . . öngge üǰesküleng tü naran qatun-u üliger ügülekü arban γutaγar* (!!) *ǰüil* 125 r:8–141 r:6
XVII: Continuing tale 146 r:7–146 r:20
Tale 17: *Basa urida čaγ-tur. enedkeg-ün. umara ǰüg-deki tabun mingγan balγad-tur. ebügen eme-gen qoyar-tur köbegün ügei boluγad yisün ünegen-eče öbere busu ed ügei bülüge . . . sibsiγtü ebügen kiged emegen qoyar-un siltaγan-i ügülekü arban doluduγar ǰüil orusibai* 146 r:21–145 v:19
XVIII: Continuing tale 145 v:20–146 r:13
Tale 18: *Erte urida čaγ-tur enedkeg-ün emüne ǰüg-tür. nigen bayan kümün-dür nigen teneg köbegün bülüge . . . sečen ekener tü teneg köbe-gün qoyar un arban nayimaduγar ǰüil orosibai* 146 r:13–149 v:14
XIX: Continuing tale 149 v:15–150 r:4
Tale 19: *Erte urida enedkeg-ün umara ǰüg-ün nigen balγasun-dur. sanggasba ečige köbegün qoyaγula aγsan aǰuγu . . . sanggasba ečige köbe-gün qoyar-un arban yisüdüger ǰüil* 150 r:5–155 v:19
XX: Continuing tale 155 v:20–156 r:16
Tale 20: *Erte urida caγ-tur. enedkeg-ün umara ǰüg-tur nigen časutu aγula-dur. arsalan-u quriγan-dur nigen ölögčin. arsalan töröged saǰa. idekü üyük ese kü olǰu. ǰulǰayan-iyan idere ǰabduγad . . . sib-sigtü ünegen qaγačaγuluγsan qorituγar ǰüil* 156 r:16–160 r:9
XXI: Continuing tale 160 r:10–160 r:23
Tale 21: *Enedkeg-ün umara ǰüg-ün balbo-yin yosun-dur. altan öngge tü kemekü nigen γool-dur ebügen emegen qoyar ber köbegün üge nigen ökin bui aǰuγu . . . 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 čaγ-tur. enedkeg-ün dörün ǰüg-ün qara kitad-un dayibung qaγan-dur nigen köbegün bülüge . . . elǰigen čikitü qaγan-u üliger ügülekü qorin qoyaduγar ǰüil bolai* . . . . . .

. . . . . 164 v:8–169 r:12
XXIII: Continuing tale 169 r:12–169 v:6
Tale 23: *Erte urida čaγ-tur. enedkeg-ün örüne ǰüg-ün nigen gači-yin oron-dur. ebügen emegen qoyar-tur nigen masi yeke teneg köbegün bui bülüge . . . sečen ekener tü teneg köbegün-ü qorin γutaγar ǰüil* 169 v:7–174 r:15
XXIV: Continuing tale 174 r:16–174 v:14
Tale 24: *basa erte urida čaγ-tur enedkeg-ün dörüne ǰüg-ün qaγan-dur nigen üčüken köbegün bülüge. aman γarqui-yin urid. nigen qataγu berke ebčin kürteǰü kereg ǰaraγ kibesü . . . kümün-ü arasun-iyar tulum kigsen irigelči kemekü čidkür kiged saγulγan ečigürügsen kümün qoyar-un üliger ügülekü-yin qorin dötüger ǰüil bolai* 174 v:5–178 v:8
XXV: Continuing tale 178 v:9–179 r:4
Tale 25: *Erte urida čaγ-tur ber. enedkeg-ün emüne ǰüg-tür malii kemekü aγula-yin dergede. olan ed tavar tu nigen bayaliγ kümün bülüge . . . maniya aγula-ača dörben kümün sidi abuγsan qorin tabdaγar ǰüil* 179 r:4–181 v:10
XXVI: Continuing tale 181 v:11–182 r:4
Tale 26: *Erte urida čaγ-tur enedkeg-un dörüne ǰüg-ün nigen qaγan-dur γučin tümen balγad bülüge . . . Terminatur: tere saγaǰaγai daγu-yi qaγan emüsčü doura uribasu. tedüi tere kümün* 182 r:4–186 v:13

The language of the MS shows some archaic peculiarities, i. e. *suu ǰali* (113 r:21) instead of the more modern *čoγ ǰali*; *niǰiged siǰir altan* (121); *aγsan aǰuγu* instead of *bülüge*; *kemeyü, kemegdeyü* (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 ǰarbova kemekü bandida ǰokiyabai. edüge ene čadig kemebesü qamiγa aγsan ba nomlaγsan teden-dür yerü-yin sidi bolqui kemen . . . erke bisu-a garma guyu* (*Viśva-karma guru – 'phrin-las slob-dpon*??) *ayilad-i orčiγulbai . . .* 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 amuγulangtu qaγan* 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 *Vetālapañcaviṃśatikā*, printed at Peking, *Mongγol 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 yabuγsan* . . . . . 4 v–8 v
Tale 2: *ügegü kümün-ü köbegün-ü yabuγsan* . . . . . 8 v–14 v
Tale 3: *mašang-un yabuγsan* . . . . . 14 v–19 v
Tale 4: *γaqai-yin terigütü tölgeči baγsi-yin yabuγsan* . . . . . 19 v–26 r
Tale 5: *Naran gereltü aqa degüü qoyarun yabuγsan* . . . . . 27 v–32 r

Tale 6: *qubilγatu kümün-ü yabuγsan*. 32 r–35 r
Tale 7: *sibaγun ger tü-yin yabuγsan*.. 35 r–38 r
Tale 8: *J̌iruγči moduči qoyar-un . . . ǰüil* 38 r–40 v
Tale 9: *J̌irüken-i bariγči ökin-i yabuγsan* 40 v–43 v
Tale 10: *ere eme qoyar-un yabuγsan*.. 43 v–46 r
Tale 11: *suvarna dari ökin-ü yabuγsan* 46 r–50 v
Tale 12: *nilqas-un oyutu qaγan-u yabuγsan*....
..... 50 v–52 v
Tale 13: *biraman-u köbegün yabuγsan* 52 v–57 v

A modern reprint of this edition, Mukden 1958.

Presented by George Söderbom; acquired in Southern Mongolia, 1939.

Siditü kegür.

MONG. 549.

Microfilm of a modern type print, 181 pp., 16.4 × 26 cm., Ulaanbaatar, State Publishing House, 1928.

A version of the *Siditü-kegür* tales, containing twenty-six chapters with the following headings:

I. *Siditü kegür-ün üliger-eče bayan-u köbegün -ü ekin-ü bölüg* 1
II. . . . *qan köbegün-ü menekei-yin idesin-dür oduγsan* 14
III. . . . *ǰaruba* 23
IV. . . . *üǰemerči-yin . . . bölüg* 32
V. . . . *naran gereltü aqa degüü qoyar-un* .. 43
VI. . . . *aγači köbegün qaγan-i nomuγad-qaγsan* 51
VII. . . . *takiya beyetü* 56
VIII. . . . *sirči kiged moduči ananda qoyar-un* 61
IX. . . . *ǰirüken-i abuγsan ökin-ü* 67
X. . . . *ere eme qoyar-un* 72
XI. . . . *altan dari ökin-ü* 75
XII. . . . *gegen uqaγantu-yin* 83
XIII. . . . *biraman-u köbegün qaγan* 86
XIV. . . . *aqa degüü qoyaγula-yin* 95
XV. . . . *qaγan tüsimel-ün qoyar köbegün-ü* 102
XVI. . . . *önggetü naran qatun-u* 107
XVII. . . . *ebügen emegen qoyar-un* 126
XVIII. . . . *bayan-u γani köbegün-ü*..... 132
XIX. . . . *sanggasba-yin köbegün-ü*..... 132
XX. . . . *arslan üker qoyaγula-yin* 143
XXI. . . . *biligtü taulai-yin* 147
XXII. . . . *elǰigen čikitü qaγan-u* 152
XXIII. . . . *γani köbegün-ü* 158
XXIV. . . . *tulum egürügsen eregleči čidkür saγulaγan-i egürügsen kümün qoyar-un* ... 163
XXV. . . . *malaya aγula-ača dörben kümün-ü sidir abuγsan* 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 qaγan qoyar-un onol ügülügsen čadig niγuča-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 qaγan köbegün qoyar onol-yi* (!) *ügülügsen čadig ni* . . .

Copy of a xylograph from the press of the *Čaγan-aγula* monastery in *Tsakhar* as stated in the colophon (77 r): *Qamuγ-yi ayiladuγči bangčin boγda*

lubsang yisi gegen öber-iyen. erte tümen nasutan-u čaγ-tur sayin oyutu kemekü blama boluγsan ba. tere čaγtur dalai blama-yin gegen ten ardasidi kemekü qan köbegün boluγsan-u üye-yi nomlaγsan namtar egüni čaqar köbegetü čaγan buningγa-yin sumu čaγan aγula-yin süme-yin darqan nangsu gelong avangsodba-bar keb-tür bütügebei. keb-ün bičig-yi mön kü buningγa-yin sumun-u oyirub. mingǰuur dečin. ǰurmed danǰa γurbaγula bičibe ene metü üiledügsen buyan-u (77 v) *küčün-iyer. erkin süsüg-iyer seyilegsen nangsu gelong avangsodba ba. ene keb-ün bičig-yi bičigsen terigüten orolčaγsan bügüde . . . ölǰei qutuγ orosituγai. 'Darkhan dge-sloṅ naṅ-so Ṅag-dbaṅ-bzod-pa* from the *Čaγan-aγula* 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-bzaṅ-ye-śes* 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 *dṄos-grub, Mi-'gyur-bde-chen,* and *'Gyur-med danǰa* (?), these three of the same *Funingga Sumun*. May through the power of the merit of having acted like this *naṅ-so dge-sloṅ Ṅag-dbaṅ-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. *dṄos-grub* and *Mingǰuur dečin* < Tib. *Mi-'gyur-bde-chen,* who are both known to have worked at the *Čaγan-aγula* 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 *Paṇ-chen Lama Blo-bzaṅ-ye-śes* (1663–1737) and the aging fifth Dalai Lama *Ṅag-dbaṅ-blo-bzaṅ-rgya-mtsho* (1618–82). *Incipit* (1 r): *Tegüs čoytu degedü blama tügemel-ün eǰin včar dara qamuγ-yi ayiladuγči bangčin boγda-yin degedü qubilγan-u gegen ten arban qoyar nasun següder ǰoγoγlaγsan. köke modun bars ǰilün dörben sara(y)-in arban tabun-u yeke buyantu edür-e öndür dovaǰa-tu ordu qarsi-yin doturaki sedkil-tür bayasqulang neretü noyirsaqu ordun-a ögede bolǰu bayiqu-dur. yeke aγsba blama tan-luγa bide baγsi šabi qoyaγula bar ayiladγaγsan anu bide rasi lhunbo-daki blama šabinar neyite-dür kereg-yi* (1 v) *daγaγsan ene noyon süsüg ügei boluγad. yeke šüng-eče sidkekü oroǰa-yi ču ulam baγa bolγaba. čoqum-dayan qamuγ-yi ayiladuγči degedü boγda tan-u ölemöi* (lit. *ölmei*)*-yin lingqua batudqu boluγad. dalai blama-yin gegen luγa* (!) *boγda ta qoyar-tur qob-iyar salγaǰu qoor bolγaqu yaγuma* (*ügei*?) *bolbaču. ene noyan-u sedkil masi kečigüü tula. šüng-eče sidkekü taγalal-yi ǰasaraγulqu nigen-yi ese ayiladbasu biden-ü üile kereg büged kesig-tegen amur sayin ülü bolγaqu-yi sesigleǰü ayuqu učar-iyan ayiladγaγsan-dur. nidün-ü* (2 r) *gegen-iyen üčüken aniqu-dur saγuγad. tendeče müsiyen ayiladču ene tayiǰi noyan sedkil kečigüü bolbaču biden-ü qaγučin ǰirum-yi ayiladču ülü bolqu. üiles-tür ču qoor ülü bolqu. qamuγ-yi ayiladuγči dalai blama-yin gegen ene ber. erte tümen nasutan-u čaγ-tur ardasidi neretü qaγan*

bololuγa. tere čaγtur ene tayiǰi goča neretü qaγan-u tüsimel tarisu kemekü boluγsan-u üye-dür bi qaγan-u blama boluγsan-a . . . 'When His Highness, the high incarnation of the omniscient *Paṇ-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-dovaǰa* ("High-Standard") Palace, together with the great *Aγsba* Lama, we, master and disciple both made known (to him) that the officer who in *bKra-śis-lhun-po* was taking care of all the affairs of lamas and disciples was without faith, that the gain from the administration of Great *gžuṅ* 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) administrating *gźuṅ*, because this officer's character was very outrageous though there were (no?) things doing harm and separating the Holy (*Paṇ-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 *Tayiǰi* 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 *Tayiǰi* was the minister *Tarisu* of King *Goča*, while I was the priest of (this) king . . .' '

Terminatur (72 r:6): . . . *tere qaγan-u čaγ-tur albatu irgen bügüde örgeǰin sayiǰiraγun. olan keyid quwaraγ qural delgereǰü. olan qaγan-u üye boltala amur ǰirγalang anu* (72 v) *tngri üye tengčekü metü bololuγa. erketü nidüber üǰegči qomsim bodisadu-yin qubilγan ardasidi qaγan-u namtar čadig niγuča-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 1r
Narrative 2v
Postface 72v:3
Printer's colophon 77r

Another MS of the same title (here . . . *niγuča eki*) in the State Library of Ulaanbaatar, LIT 118–875; further *Ardasada nomun qaγan-u čadig*, Ulaanbaatar, REL 198–311; *Aradasida qaγan köbegün-ü tuγuǰi*, Ulaanbaatar, LIT 119–801 (see J̌adamba, *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 qaγan qoyar-un onol ügülügsen čadig niγuča-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:

***γa**yiqamsiγ tu qomaγa-yin rasiγan.*
***γa**lbinga egesig metü daγursin aldarsiǰu.*
***γa**γčin ǰoriγ-un gün erdem bilig anu*
***ga**lba bükün-e sitügen-ü oron boluǰuqui.*

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, Chinese 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 qaγan qoyar-un onol ügülügsen čadig niγuča-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: *Qataγu ǰirüketü bodisadu ušandari qaγan-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 čaγ-tur ismadari qaγan-u köbegün ušandari qaγanyuγan qayiratu čaγ ǰaγan-i busud-tur qulaγuǰu öglige öggügsen-eče ulam. olan qaračus nigen üge-tü boluγad ubsandi yeke noyan kilingleǰü ügülebei. edüge qaγan 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 ǰaryalduǰu ölǰei qutuγ orusiγulbai. tere čaγ tere üye-deki ismadari qaγan anu* (23 r) *edügeki sudadani qaγan bülüge. manggi qatun anu maqamani qatun bülüge. tere čaγ-taki ušandari qaγan anu edüge šagǰimuni 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 qaγan-u tuγuǰi 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 *Śākyamuni. Mandari γoo-a qatun* became Queen *Köbesi. Qarsamja* and *Čaling,* these two, became *Śāriputra* and *Maudgalyāyana.* The great Lord *Ubšandi* 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 tuγuǰi,* 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 qaγan-u tuγuǰi,* the opening lines and the end missing.

Incipit (1 v): *tula ülü medenem ta kemeged* . . . = Mong. 28, 1 v:4.

Terminatur (20 r:7): . . . *tende-eče arban nayiman ödör qurimlan ǰiryaldubai ölǰei qutuγ orusiγulbai. tere čaγ* . . . = 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 čaγtur išimadarai qaγan-u köbegün ušandari qan bülüge. ečege qaγan-u nigen qaγiratu čaγan ǰaγan-i busud-tu qulaγuǰu öggügsen-eče ulam olan* . . .

Terminatur (25 r): . . . *mandar γoo qatun minu köbegün bülüge. čaγan-un qoyar ǰaγas inu. molon toyin saribudari-yin γatun bü*[*l*]*üge. ušadadar*

amin γabiya-tu bülüge. om ma ni bad mei quum-a. om ma ni bad mi hum-a. om ma ni bad me hum. eke boluγsan ǰirγuγan ǰüil amitan ǰobolong-ača qaγačiǰu ǰirlan ta bolqu boltuγai.
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 appearance of *Brahma*, right: *Mahākāla* with four arms. Complete.

Full title: *Yogazaris-un erketü degedü getülgegči milarasba-yin rnam-tar nirvan kiged qamuγ-i ayiladuγči-yin mör üǰegülügsen 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 čorǰiva* at the request of *Čoγtu qung tayiǰi* 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 *lCaṅ-skya Khutukhtu*: *terekü . . . itegel-ün čadig . . .* (2 r) *qaračin efü blo bzang donggrub ber . . . čidaγči-yin šasin delgereküi . . . tula. keb-tür seyilgebei . . .* (2 v) *. . . ali tegün-ü čadig kiged* (3 r) *laγša toγatan daγulal qoyar-un keb-ün orosil egün-i süsüg tü efü blobzang dongrub-un küsegsen yosuγar lcangsgya lalida bacar nayiraγuluγsan -iyar öljei qutuγ arbidtuγai.* 'This . . . religious biography . . . the *Efü bLo-bzaṅ-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 *lCaṅ-skya Khutukhtu Lalitavajra*, as requested by the pious *Efü bLo-bzaṅ-don-grub*. May luck be augmented through it.'

For the contemporary editions of the *mGur-'bum* and *rNam-thar* in a Mongolian translation, Peking 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-chuṅ-pa*. Last fol. illus., left: *Mahākāla*, right: *Mahākāla*. Pagination in Mongol and Chinese.

Full title: *Getülgegči Milaraba-yin tuγuǰi. egesiglegsen mgur-bum* 'The (life-)story of the Reverend *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 čorǰiva* in *Köke Khota* at the request of *Ombu qung tayiǰi* (foll. 180 v–181 r). Postface (foll. 280 v: 31–281 r) by the *lCaṅ-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 *lokapālas*. Mongol foliation.

Modern copy of the Peking xylograph of 1770, *Bodi sedkilel tegüsügsen köke qoγulai-tu saran kökege neretü sibaγun-u tuγuǰi orčilang bükün-i ǰirüken ügei kemen medegčid-ün čikin-ü čimeg kemekü orusiba* '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 *J̌egün abaγanar-un uqaγan bidaγu dalan nigen nasutu ǰüg ütele. učaγar ebügen dai güüsi vagindara šasana varda*, '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 qoγulai-tu saran kökege* (2 r) *sibaγun-u tuγuǰi orčilang . . .*
Terminatur (126 v): *. . . tuγuluγsan burqan-u qutuγ-i. oyundar türgen olqu-yin siltaγan boltuγai . . .*

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 qoγulai tu saran kökege neretü sibaγun-u tuγuǰi orčilang bükün-i ǰirüken ügei kemen medegčid-ün čikin-ü čimeg kemekü orusiba* '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 γučin tabdaγar. ilerkei čaγan temür bičin ǰil . . .* (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 *Tabuduγar debter* 'Fascicle Five'.

Incipit: *Tendeče basa tere üye-yin edür-ün čaγtur qaγan qatun qan köbegün tüšimed selte bügüdeger nayir naγadum bayar qurim kiged nomun üges-i ügüleldün* '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 sibaγun baγa du boluγsan-u üye-lüge qubilγan sibaγun-a aγulǰaγsan terigüten-ü üye-yin dörbedüger bölüg.*

Copy of a part of the *Bodi sedkil tegüsügsen köke qoγulaitu saran kökege neretü sibaγun-u tuγuǰi orčilang bükün-i ǰirüken 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 čaγ-tu neyislel qotan-u sun diyen fu-yin qariyatu ene gai fu-yin tu-šan aγula genedte...*
Terminatur (10 r:1): . . . *sayin-iyar yabuγtun kemen uqaγulun baγulγabai.* 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 ǰuu.* 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 kiǰaγara kürügsen včir ebdegči nom tusa nomlaγsan-ača elčin-ügei aγlaγ ger-üneče oluγsan eng terigün ǰüil* '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 doγsin tngri-yi nomuγadqaγsan nögüge ǰüil* '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 küčüber töröl... tegün-ü ǰiryalangtu* (?) *oron-du törögsen γutaγar ǰüil* 'Third chapter, how someone by the power of having written the *Vajracchedikā* . . . and had been reborn in a happy place'[1]) . . . 10 r–12 r
IV. *Bilig-ün činadu kiǰaγar-a kürügsen včir ebdegči törnösün* (?) *mören-eče toniluγsan dötüger ǰüil* 'Chapter four, how the *Vajracchedikā-prajñāpāramitā-sūtra* saved from the . . . river'. . . . . 12 r–16 r
V. *Bilig-ün činadu kiǰaγar-a küregsen včir ebdegči-yin ači tusa-yin seǰig-tü ayaγa tegimlig seǰig-yin tebčiged. tamu-ača toniluγsan tabdaγar ǰüil* '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 kiǰaγar-a kürügsen včir ebdegči-yin ači tusa-ača qan-u ǰasaγ-ača toniluγsan ǰiryuduγar ǰüil* '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: *Qutuγtu molon toyin eke-dür iyen ači qariγuluγsan kemekü sudur orusiba* '*Sūtra*, how the Holy *Molon toyin* returned to his mother her good deeds', a Mongol translation by the *paṇḍita siregetü güüsi čorǰiva*, 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. *Iǰaγur-i duradqui* 'Desiring to be born'.. 1 r
2. *Todqaridču ese čidaγsan* 'How he could not be hindered'..... 6 r
3. *J̌edker usadduγsan* 'How the demons were calmed'..... 8 r
4. *Toyin boluγsan* 'How he became a monk' 8 v
5. *Bošuγ soyurqaγsan* 'How a heavenly destiny was bestowed'..... 10 r
6. *Ečige köbegün ayulčalduγsan* 'How father and son met again'..... 11 v
7. *Nom-un ubadis soyurqaγsan* 'How the teaching was granted'..... 16 r
8. *Usun öglige tü baraman* 'The *Brahman Usun ögligetü*'..... 17 r
9. *Buyan kilinčes-ün ilγal-i ilaγaγsan* 'How merits and sins became separated'..... 19 r
10. *J̌aγura-du aγsan* '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 γabiyatu molon toyin erglig* (!) *qaγan-luγa ayulčalduǰu nom-iyar ayulčaγsan yosun* 'How *Amin γabiyatu Molon toyin* met *Erlig Khan* and brought him into touch with (Buddha's) teachings'..... 24 r
13. *Erketü arya balu-yin nigüleskü ber riti qubilγan-i üǰegülügsen* 'How he performed some miracles by the pity of the powerful *Āryabala*'..... 31 r
14. *Bodisung mahasung qutuγ tu arya baluyin riti qubilγan-i üǰegülügsen* 'How *Bodhisattva* and *Mahāsattva* have been shown the miracles of saint *Āryabala*..... 35 v
15. *Amitan tamu-dur odču. ǰobalang tan*

amitan-i üǰegsen 'How he went into the hell of the human beings and saw the sufferings' 37 v

Book III

16. *Eke köbegün qoyar ayulčaysan* 'How mother and son met again' . . . . . 40 r
17. *Molon qatun-i tamu-ača 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. *Tegünčilen iregsen-e nomuyadqayad-i üǰegsen* 'How the pacificatory deeds of *Tathāgata* were shown' . . . . . 51 v
20. *Eke-degen tusa kürgekü-yin tula bošuy ögdegsen* 'Why the heavenly order was given for saving the mother' . . . . . 54 v

Book IV

21. *Molon qatun-i birid-eče tonilqaysan* 'How he saved the *Molon Qatun* from the hunger-demons' . . . . . 57 v
22. *Aduyusun-u töröl-dü noqai-ača tonilqaysan* 'How he saved her from an animal-rebirth as a dog' . . . . . 62 v
24(!) *Üǰegülügsen nom-un ubadis-un riti qubilyan* 'Miraculous transformation of the religious teachings' . . . . . 65 v
25. *Tegünčilen iregsen-ü riti qubilyan-u küčün-iyer molon toyin eke-dür-iyen ači 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 terigütendür vivagirid öggügsen* 'How prophecies have been given to the maid *Erdemtü dalai* and others' . . . . . 76 v
27. *Eldeb nom-un yosun üǰegülügsen* '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 ači 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.
Ilaǰu tegüs nögčigsen tegünčilen iregsen šayǰamuni burqan baysi-dur qoyar alayaban qamtudqaqu oroi bar-iyan mörgümü. erte nigen čay-tur ilaǰu tegüs nögčigsen burqan qayan-u balyasun-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 čiγulγan-ača sayitur törögsen beye tü.
Qotala nom ud-i qamuγ dayurisayči ǰarliγ tu
Qočorli ügei medegdekün-ü orun-i todorqai-a unuγsan sedkil tü.
Qutuγtu sagimuni burqan-a mörgümü.
Tegüs tuγulaγsan tere burqan-u.
Toγa tomsi ügei nügüd dotura inu.
Tonumal riti qubilγan tu maqa mutgalvani
Tusa tu eke-dür iyen ači kürgegsen ene sudur.
(Colophon): *Sayin oyun-tu dalai neretü ber.*
Sayin ayalγu tu barasi ügei üges-i
Sayitur uran-a ba bürin masi nayiraγulǰu
Sayiqan sedkil-ün egüden-eče kičiyeǰü nayiraγulba.

'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. *γatun*, as in Southern Mongolia, instead of lit. *qatun* (32 r), *γabsiqu* instead of *qabsiqu*, and *aǰiγu* instead of *aǰuγu*. Particularly interesting is the use of *ayisui*: 9 r: *nigen edür ǰaruča ökin ügülerün. aya emüne ǰüg-eče dayaγuli ili ayisui bui kemebe*; 11 r: *mutgal-i qola-ača oγtaryui-dur mörgün ayisui-yi üǰijü 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 qubilγan tu molom toyin-u eke-yin ači-yi qariγuluγsan tuγuǰi 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 *Labuγ* 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 *burqačin kümün* for a painter of Buddha pictures instead of the commonly used *ǰiruγči*.

Mystery play, Čoyiǰid 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: *Čoyiǰid dakini-yin teüke or*(-*o*-added)*sibai* 'History of the *Čoyiǰid dakini*'. A Mongol version of the Tibetan mystery play *liṅ-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 *Čoyiǰid dakini* in the realm of *Erlig Khan*, being a witness of the judgements meted out by him.

Incipit: *Namo bodhiya, namo dharmaya. namo sakya. enedkeg-ün keleber. eke qamuγ amitan burqan-u qutuγ-i olqu boltuγai. ene qoyitu-yin ayul-ača getülgen soyurqa. čoyiǰid dakini arban ǰiryuγan qonoγ ebedked . . .*
Terminatur (29 v): *. . . kečiye ükükü maγad ügei -yin tula amitu čaγ-taγan nom buyan-yi üiled.* Followed by Manchu: *Mutahento sain enenggi śangnaha* '*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; J̌adamba, Studia Mongolica I/11, 85. A different xylograph from Urgha, Bibliothèque Nationale Paris, Fonds Mongol. 150).

Mystery play, Čoyiǰid 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 *Čoyiǰid 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 ügülügči* (written: *ügüluγči*)-*yin üliger* '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 ügülügči* (*ügülüγči*). *naran-u gerel qoyar-un tuγuǰi orusiba* 'The story of the two, of "The-One-Who-Tells-the-Truth" and "Sunlight".'

Incipit (I, 1 r:1): *Om suvasti sidam. erte ǰing ulus-un čaγ-tu. nandai γool-un ekin-dür načing balγasun-dur. gao neretü bayan ebügen sartavagi bülüge . . .* '*Oṃ 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): *alaγsan ügei bisilγaǰu ečügen-dür bodalang aγulana ečirebei.*

The tale recounts in six chapters (*ǰüil*) 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 ügülügči*. After the death of his father, *Ünen-i*

ügülügči 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 ügülügči* becomes a high official in the emperor's favour. The viceroy offers him his daughter's hand. When *Ünen-i ügülügči* 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 ügülügči*, promising to send for *Naran-u gerel*, the first wife, and for the old mother. Now *Ünen-i ügülügči* 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. *J̌ao 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 ügülügči*, 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 *Sukhāvatī*. 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 ügülegči* 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 qaγan*) 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 ügülegči* in a dream . . . . . vol. I, 28 r:3–vol. II, 7 r:6

Chapter V: *Ünen-i ügülügči*, 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 ügülügči*, but *Naran-u gerel* forgives *Ünen-i ügülügči*, 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 ügülügči* 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 čaγ-tu yabuγsan naran gerel-ün tuγuǰi*; *Narnigerel-ün teüǰi*, Coll. Žamcarano, Leningrad (see Salemann, "Mus. As. Not., VII," *Izvestiya Imp. Akad. Nauk* 1905, 057); *Dürsün naran qatun-u tuγuǰi*, 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 ($^1/_2 + 26^1/_2$) 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 ügülügči. naran-u gerel qoyar-un tuγuǰi*. 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 ügülügči. naran-u gerel qoyar-un tuγuǰi* (see MONG. 425).
The last lines are abbreviated, as compared with the end of MONG. 425.
Terminatur (23 v:10): *... bodolang aγula-yin oroi-dur burqan boltuγai. bügede qamuγa amitan amur ǰirγaqu boltuγai.*

Bought on October 3rd, 1938 from *Yon-tan-rgya-mtsho* at *Qadayin süme, Tsakhar.*

CHINESE NOVELS

Chinese novel, Hsi-yu-chi.

MONG. 100.

Manuscript, double-leaved book, 52 ($^1/_2$ + 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 . . . bariγun ergüǰü üčüken-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 baraγun ǰorčiγsan teüke*, 2 vols., 908 foll., State Library of Ulaanbaatar, TA 228/895.1; another extract: *Tangsang lama-yin teüke-eče tasulǰu bičigsen mön lama-yin törögsen üyes-ün teüke*, 1 vol., 37 foll., State Library of Ulaanbaatar, TA 228/895.1; for further MSS see J̌adamba, Studia Mongolica I/11, 65–70; for a copy at Budapest see, *Rapport*, 48; *Tngri-eče ǰayaγaγsan sun-u güng kemekü bečin-yin törögsen yabuγsan čadig*; *tang sun lama-yin tuuǰi* (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 *Arbaduγar debter* 'Tenth Fascicle,' respectively.

Books 9 and 10 of a Chinese novel. For books 11 and 12 see MONG. 258 and 259.

Bought from *Ölǰei 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 qoyaduγar debter* 'Twelfth Fascicle', respectively. Books 11 and 12 of a Chinese novel. Vol. 12 is dated 1927,V,20th.

Bought from *Öljei Bayar, Suiyüan.*

Chinese novel, J̌üng 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 ǰüng dakini-yin čidaγ. qorin tabuduγar debter* 'The life-story of the heavenly virgin *ǰüng*, the Empress of the *Chi* Dynasty'. A remark in red ink on fol. 1 r: *Qorin tabuduγar 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 *J̌üng dakini-yin teüke,* State Library of Ulaanbaatar, J̌adamba, 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 *ǰüng* see Damdinsürüng, 245.

Chinese novel, J̌üng 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: *J̌ung ku ǰin teüke. sayiqan teüke* 'Story of the Empress (Chin. *fu jin*?) *ǰüng.* Beautiful tale'.

Chapters 21–25 of the translation of a Chinese novel known in Mongolia as *J̌üng 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, J̌üng 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 *ǰüng dakini*; see the beginning of one of the chapters, fol. 25 r: *J̌üng dakini ǰangǰun čerig-i sileǰü γaruγad qota-yi qaγaba* '*J̌üng 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 *J̌i tiyen qoošang*, a droll figure. In particular the present chapters tell how *J̌i 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 *J̌i güng ǰüwen kemekü ǰi tiyen boγda toyin-u teüke*, 234 vols., 20915 foll., State Library of Ulaanbaatar, JI 63–89; *giyuu siyen pin ǰan ǰi güng ǰuvan kemekü ǰi tiyen boγda toyin-u teüke*, 80 vols., 8241 foll., State Library of Ulaanbaatar, JI 63–89; mostly under the title *Sin čin qui kemekü ǰi tiyen boγda toyin-u teüke*, 109 vols., 6243 foll., State Library of Ulaanbaatar, see J̌adamba, *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, "Pañcatantra", 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 *J̌i tiyen qoošang* (see MONG. 112), here called *J̌i tiyen boγda 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 troughout the work. Smudged impressions of a Chinese seal on back cover.

Title on title-page: *Ging gu gi guwan-u üliger. arbaduγar bölüg 'Chin-ku ch'i -kuan*, Book Ten'.

Incipit: *ǰing gu či guwan kemekü kitad sudurača orčiγuluγsan arbaduγar bölüg. ed-i sakiγči boγol eǰin-i anu qudalduǰu abuγad 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 J̌adamba, *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* (*γ*)*ayiqaltai* (*ü*)*liger*. (*Čin gu*) *či guan. γučin qoya*(*duγar deb*)*ter* 'Strange stories of the past. *Chin-ku ch'i-kuan*, Chapter Thirty-Two.'

Incipit: *γučin qoyaduγar bölüg* . . .

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 γayiqaltai üǰemǰi-yin bičig.*

A modern Mongol translation of the Chinese novel *Chin-ku ch'i-kuan* (see MONG. 339 and 114), printed by the *Tsakhar*-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: *Songγuǰu darumalaγsan erten edügeki γayiqaltai üǰemǰi-yin bičig. Terigün ~ qoyaduγar debter = Chin-ku ch'i-kuan*; selections.

Printed by the *Tsakhar*-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: *Qubilγan ergümǰilegsen bičig. Arban ǰirγuduγar debter* 'The creation of an incarnation. Book Sixteenth'.

The title-page gives the following description of the contents: *U wang. qung šan yen ǰiγsaγal-dur daruγdaba. γurban qubilγan ekener. qowang qoyin ǰiγsaγal ǰiγsaγaba. Tsi-yen küriyen-i daruǰu. fen ǰung-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, *Qubilγan ergümǰilegsen bičig*, 20 vols., 1463 foll., State Library of Ulaanbaatar LIT, 36–1608 (J̌adamba, *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 tulγur-i eǰilegsen kiya čing boγda qaγan-u teüke. qoyaduγar 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).

Qoyaduγar bölüg 1 r–16 v:2
Incipit (1 r:3): *Tendeče kiya čing ye γaγčaγar qabtaγai qulusun-yi* (!) *bariǰu ǰiyaγa bodumui. tölöge üǰimüi. čirai sinǰimüi* . . . 'Chia-ch'ing took thereafter a single flat bamboo and cast the lot, took an augury, scrutinized the face . . .'
Terminatur (16 v): . . . *salbalǰin γaǰar-tur tongγorčilan unaba eme anu yambar bolqui-yi qoyitu-yin bölüg todorqai üǰigtün.*

Γurbaduγar bölüg 17 r:1–29 r:8
Incipit (after mentioning the title): *tendeče liu tan. li wong san čokiγdaγad* . . .
Terminatur (29 r:8; incomplete): . . . *kemen ken sanabai kemeged nidün nilbusun-yi burqan oroqu metü* . . .

The MS is dated after the second chapter (16 v:3): *Dumdadu irgen ulus-un ǰiryuduγar 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 eǰen-ü ǰangsilaγsan tuqai-yin teüke*, MS, 104 foll.; LIT 75–48 *Kiya ǰing qaγan-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, handmade paper, 12 lines, complete.

Title: *Kiyen lung qaγan tayisi-daγan saγurin-yi negüdegsen qoyaduγar 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 γaγčaγar γabtaγai qulusun-yi bariǰu. ǰiyaγa bodumui. tölöge üǰimüi. čarai tanimui* . . .
Terminatur (11 r:12): . . . *sarabayin γaǰar-tur tongγorčilan 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 ǰasaγči qaγan-u ger-eče γaruγsan ǰokiyal* '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 siγui-dur budaγa aγula metü-tula* . . .
Terminatur (5:6): . . . *edüge bi γara*(!)*-yi siǰiǰü aγulan-u* (6:1) *samadi-yin küriyen-dür bučimui. mingγan on tümen namur kemegči-yi bodoǰu yaγakinam.*

Dated in Manchu: *Fulgahun coko 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 teüke* '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: ***S**ayin oyun tegülder erdeni kemekü sastar anu. **s**ayin yabudal-tu mergen arsi-yin ǰokiyal bolai . . .*
Terminatur (3 r:1): *. . . iniyelgekü-yin tedüi nigen tobčitai üliger medegülüye.*

I ..... 3 r:2–25 v
Incipit (3 r:2): *Erten-ü ming ulus-un ǰeng di qaγan-u üye qang ǰing siyoo. nasu anu qorin dörbe kürčü ere-yin ǰerge-dür kürügsen bolbaču. qar mögüs tula gergei abuγa edüi aǰi. ečige anu ke-düyin ügei boluγad. γaγčaγan kögsin eke-ben ačilan . . .* '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): *. . . tobčilan üliger-i ügüleye.*

II ..... 25 v:5–66 r
Incipit (25 v:5): *Ming ulus-un aday ularil dayičing ulus-un tulγur čaγ-tu. jing-cu qota-yin liu cayi kemekü ǰigli saγuqu nigen kögsin nere anu ǰang fu qar-tur aǰu . . .* '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 edificing poem, 62–66 r): *. . . tan-u nasu beye burqan-u nomčilan 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: *Noγuγan 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 J̌adamba, 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: *Doluγan ulus-un . . . nči debter* '. . . Fascicle of the . . . Seven Kingdoms'.

Incipit (1 r): *Nige wai wang bi čin ǰo tamaγa-yi arilγaqu abubai. bsang giuwan man lin doo-yin ǰam-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 ǰuwan bičig. qoyaduγar debter.*

Incipit (3 r): *Tang ulus-un emüneki tsuwen tang ǰuwan bičig. qoyarduγar debter-e. ǰirγaduγar bölüg. wang qo sanaγa-yi güičidken sayin nökür-i . . .*
Terminatur (60 r:7): *qoyitu bölüg-tür üǰitügei.*

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 J̌adamba, Studia Mongolica I/11, 98–99). For works of this genre see Sutubilig, "'Tabun J̌uwan"-i keblel ǰokina", *Mongol Kelen J̌okiyal 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): . . . *očiǰu ene noqai-yi tasaγabai kemeküi-dü. wang-li medegülerün . . .*
Terminatur (15 r:12): . . . *dur ergün medegülkü bičig ilegeltei . . .*

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 qoyaduγar 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 toγtaγal kemekü teüke.*

Incipit (2 r): *Edüge engke amuγulang qaγan-u üye-dü manduǰu. olan-dur tusitai üiles üileddün bütügegsen. nigen mergen tüsimel-ün sidkegsen kereg-ün eki toγtaγal. yabuγsan yabudal-un ayultai učir ba. ayiladqaγsan ǰüil-ün udqa gün büged. debter-e boγda merged-ün taγalal uqaγan-dur neyilelčigsen anu maγad-tula. tegün-ü sidkegsen kereg učir-i kitad üsüg-iyer keb seyilgeǰü delekei-degin-dü teüke bolγan tarqaγaγsan aǰiγu. tegüni mongγol üsüg-ün üge-ber orčiγulqui-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 *Qayisisereng* (43 v: *qayisisereng bičigsen . . .*). 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 amuγulang qaγan-u üye-dür manduǰu. ulus törü-dür tusa bütügegsen nigen mergen tüsimel γaruγad. delekei degin-dür buruγu üǰel-iyer yabuγsan yabudal-un ayultai-yi inu ǰalaγan . . .*

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 qoyarduγar 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 toγtaγal 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 toγtaγal 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 γurbaduγar 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 γurbaduγar 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 toγtaγal 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 . . . toγtaγal kemekü teüke qorin qoyaduγar 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 toγtaγal 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 toγtaγal 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 üǰebesü emüneki qoyiduki kemen qoyar ǰüil sudur bui aǰiγu* '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 üǰiye kemegči kümün qoyiduki ši güng an-u sudur-tur olǰu 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 story-teller, 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 (J̌adamba, Studia Mongolica I/11, 107–109). For the popularity of the Mongol version of the *Shih kung-an* see Baldansodnam, 12–13; G. I. Mikhajlov, *Očerk 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: *ǰasaγad tere dotura-ban oru qolaǰu . . .*
Terminatur (verso: 10): . . . *küriyen dotura oroǰu 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 toγtaγaǰu. siung nu-yin si bei γaǰarun mu čang qota-yi eǰileǰü saγuγsan qaγan-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 bayarlaǰu 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 ulaγan 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 badaγ-un orusil*) ..... 1 r–10 r
Introduction 11 r–12 v:4
Chapters I (*degedü terigün bölüg*)–XXXIII (*degedü γučin γurbaduγar 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 interlinear 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 – Manǰu mongγol üsüg-iyer qabsurun tayiluγsan 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 uyilalγa* . . .) *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 – Manǰu mongγol üsüg-iyer qabsurun tayiluγsan 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 uγ boluγsan 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 γurban üsüg-ün nom kemekü bičig. Terigün ~ qoyaduγar debter.*

San-tzu-ching translation with commentary, published by the *Tsakhar*-Mongol Printing Press, *Čaqar mongγol-un bičig ǰiruγ ǰokiyan orčiγulqu 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: *Mongγol udqa-yin ačilaltu nom-i tayiluγsan bičig.*

Mongol translation by *Rasidongrub* (*bKra-śis-don-'grub*) of the Manchu-Chinese edition of the *Hsiao-ching*, dated *Nayiral-tu töb-ün tabuduγar on*, 1727 (see Laufer, "Skizze der mandj. Lit.," 36). Editor: *Sampilnorbu.*

Printed by the *Tsakhar*-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: *Manǰu mongγol kitad üsüg-iyer qabsurun bičigsen ačilal-i sanaqu daγu* '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 qosiγun-u baγsi galcang olan šabinar-i surγaqu-yin tula. dörben bičig quwang ši güng-ün su šu. manǰu ügen-ü čiqula ǰorilta-yin bičig. ariγun üiles-i ǰasaqu bičig. cai gan tan-u ǰerge-yin bičig üd-i mongγolor orčiγuluγsan bolbaču seyilügülkü* (correction in red: *seyilkekü*) *činege ügei γaγčakü küsekü anu. degedü törölkiten. yeke buyan-tan eteger bičig üd-i seyilügülüged* (corr.: *seyilgeged*) *olan-du tarqaγaǰu delgeregülbesü* . . . '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 ninetenth 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 γaǰar kökebtür sirabtur. yirtinčü -yin gem boduliyan balar* . . .
Terminatur (16 r:14); . . . *aǰi 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: *Surγaγuli-yin yamun-i kögǰigülǰü. bičig-ün arad surtal-i töb bolγaqui anu* . . .
Terminatur (18 r:1): . . . *surγaγsan sanaγa-yi ütegerekü ügei bolumui-ǰa.*

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 ulamǰilaγad. γurban ǰaγun ǰil bolbai. liyang ulus* . . .

Terminatur (26 v:13): *yooni sain obumbi sehengge. – bürine sayin bolγamui 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 toγtaγa 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 surγaqu 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 surγaqu 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: *Mongγol udqa-yin surγaqu bičig.*

Mongol grammar for the Mongol schools in Manchuria, published by the Mongol Ministry (*Mongγol ǰasaγ-un ǰurγan*), 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 surγaqu bičig, I, II.*

A reader for the Mongol schools in Manchuria, published by the *Mongγol ǰasaγ-un ǰurγan*, printed in *Engke erdemtü* 3, 1936.

History of Mongol Writing, J̌irüken-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 廿 八 *erh shih pa* 'Vol. 28'. Complete.

Title on title-page: *J̌irüken-ü tolta-yin tayilburi üsüg-ün endegürel-ün qarangγui-yi arilγaγči oγtaryui-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 *ǰirüken-ü tolta*, Tib. *sñiṅ-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 *J̌irüken-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 paginaton; sometimes interlinear notes in Tibetan, *dbu-med*.

Full title (title-page): *Töbed i-yin dokiyan-i šastir nomlaqui erdeni-yin oki saba ǰokiyaγsan kemekü orosiba* – Tib.: *Bod-kyi brda'i bstan-bcos legs-par bśad-pa rin-po-che'i za-ma-tog bkod-pa źes-bya-ba bźugs-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 tedkügči sayin . . . boda tai kemekü ere modun noqai ǰil i-yin saga sarayin qorin tabun edür-tür . . . bütügen üiledbei, dge-sloṅ źa-lu-pa Rin-chen-chos-skyoṅ-bzaṅ-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): . . . *orčiγulqu ali bolqui-i ču mön ša lu kelemürči öber-iyen ber . . . ere γal noqai ǰil-dür sedkil bütügsen yeke ayimaγ kemekü-dür nayiraγuluγsan-i inu tegüs bayasqulangtu qotala tegüs tib-tür keb-tü seyilün bütügebei* (*bSam-grub-sde chen-du bgyis-pa-ni dGa'-ldan phun-tshogs-gliṅ-du par-du-bsgrubs-pa*) . . . *nayiraγuluγsan* . . .' 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-gliṅ* 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) *ǰil-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: *Mongγol arban qoyar čaγan toluγai bičig* 'Book on the twelve Mongol syllab-

les.' Date on title-page: *Bürin-tü (bükün-dür) ǰasaγči-yin dörbedüger on γurban sara-yin sine-yin arban-a tümen öljei čoγčalaγsan 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): . . . *mongγol-un arban qoyar čaγan toluγai bičig. nigente kičiyebesü tngri-yin doura berke kereg ügei bui ǰa . . .*
Terminatur (10 v:6): *buyan nigül-i ilγaqu kereg-tei buiǰa.*

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: *Qaγan-u bičigsen manǰu mongγol kitad üsüg γurban ǰüil-ün ayalγu neyilegsen 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. Möllendorf, "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 ulaγan üsüg-iyer bičigsen anu uγ mongγol darumal-ača salγaǰu bičigsen anu bolai* . . . 'This written (here) in red letters has been excerpted from the original Mongol print . . .' This remark refers to the *Qaγan-u bičigsen manǰu mongγol kitad γurban ǰüil-ün ayalγu 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 – Manǰu mongγol üsüg qabsuraγsan 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 – Qaγan-u bičigsen manǰu 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 quriyaγsan bičig.*

A trilingual dictionary, *Mongγol üsüg-i bügüde quriyaγsan bičig – Monggo gisun-i uheri isabuha bithe – Meng-wen tsung-huei,* carefully revised by *Gusi Lama Li Hung* 李 鋐, *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*) I,1 r–12: *Badarayultu törü-yin čayayčin 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-ün 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 *Tsakhar*-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 ǰakidal-i quriyangyuilan bičigsen bičig – Yaka jasigan be šošome araha bithe* 'Book collecting various communications in writing'. On the spokes of the wheel: *ǰakidal-un bičig – jasigan-i bithe – eriǰü bičigtün.*

Incipit (1 r): *Niyengniyeri forgon de jasire jasigan – qabur-un ularil-dur ǰakiqu ǰakidal* '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-luγa. udqa-yi inu . . .* *Terminatur* (121 v): *. . . terigüten-e üsüg-ün ayimaγ bolai.*

Colophon missing, for which, mentioning the authors etc., see Pučkovskij, "Voprosy", 267; Ligeti, "Collection", 124.

Printed in 1737 by order of the *Keṅ-ze čin-wang*, seventeenth son of the Manchu Emperor *K'anghsi* (see colophon, Ligeti, "Collection", 124). For the *Keṅ 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, *J̌egün tibün udqa soyul-i bükü kürügülkü qural-ača darumalan yaryabai, 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, handmade paper, complete.

Title on title-page: *Eldeb yaǰar 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 yaǰar oron qota boyumtay-un nere. dayičing ulus boyda eǰin-ü neyislaysan (sic!) yaǰar. ǰili muǰi-yin šuven diyen fu. edüge begeǰing ǰili muǰi-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 üǰegülügsen debter-ün qoyaduyar bölüg. yaǰar 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 *Mongyol 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 ǰasaγči-yin arban γurbaduγar on-du sidar-tur yabuγsan alašan-u ǰasaγ qošoi čin wang tan-u qosiγun-u meyiren-ü ǰanggi kemekü guusiga neretü boγda-yin suryal-i kičiyenggüilen bičiǰü keb-tür ǰilgekü* (= *seyilgekü*) *qu guve lung fu se qoyar süme-dü mongγol kitad qudalduday siyoo oboγ-tu darumal domču* (?) *qudaldumui egün-i neyiteber angqarui aǰiyamui* 'The Holy Edict have been written carefully and cut into printing-blocks by *Guusiga, Meyiren-ü ǰanggi* of the banner of the *J̌asaγ 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-szŭ* and *Lung-fu-szŭ* . . .'

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 neileleme 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 *Boγda-yin suryal-i senggeregül-ün badaraγuluγsan 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 . . . – γaγča 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, *Boγda-yin surγal-i senggeregül-ün badarayuluγsan 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 bušuγ-iyar čaγ-i eǰelegsen. quwangdi-yin ǰarliγ erten-eče inaγsi di wang ud ...* *Terminatur* (7 r:3): *dotuγadu γadaγadu-dur neyite-ber ǰalaraγad.*

Dated (7 r:4): *Engke amuγulang-un ǰiran nigedüger on ebül-ün dumdatu sara-yin arban γurbana, 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 6 v). 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) (*Mongγol-un γaǰar -i ariγudqan toγtaγaγsan 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 mongγol ud-ača ekilen . . .*). Special mention is made of the fourth son (later the Emperor *Yung-cheng*) *Yin-chen* (7 v:11: *čin wang dörbedüger 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 bušuγ-iyar čaγ-i eǰelegsen. quwangdi-yin ǰarliγ. erte-eče inaγsi di wang ud . . .* *Terminatur* (7 r:11): *. . . dayimiyoo-dur daγaγul. kesig yosulal ilerkei boltuγai. yabuγulbasu ǰokistu kereg üd-i čöm toγtaγaγsan-i daγaǰu yabuγul* (7 v) *. . . qorin doloduγar edür čaγan-i tayil. delekindekin-e tungqaγlaǰu neyigem uqaγul.*
Nayiraltu töb-ün arban γurbaduγar on namurun dumdatu sara-yin qorin γurban – Yung-cheng 13, middle autumn-month, twenty-third day, 1735. ..... 1 r–7 v

II: *Incipit*: *Tngri-yin bušuγ-iyar čaγ-i eǰelegsen quwangdi-yin ǰarliγ. qaγan ečige yeke yabudaltu. quwangdi sanamsar ügei genedtekin tüsimed irged-i uquruγad tngri-dür ögede bolbai . . .*
Terminatur (11 v): *ǰarliγ bayulγaqu. nayiraltu töb-ün arban γurbaduγar on namur-un segül sara-yin arban γurban. 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 γurban-a* = Oct. 18th, 1735; *irekü ǰil-i tngri-yin tedkügsen on bolγabai*).
(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 bušuγ-iyar čaγ-i eǰelegsen tuyil-un degedü quwangdi-yin ǰarliγ. bi sedkibesü qad ud-un tngri-yin bušuγ-i . . .*
Terminatur (8 r:3): *. . . tus tus-iyar daγaǰu yabutuγai kemebei.*

Dated (8 r:4): *Tuyil-i degedü sayisiyaltu irügeltüyin dörbedüger on. qabur-un terigün sara-yin sineyin γurban-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 handmade paper, complete.

Title on title-page in Manchu and Chinese: *hiyoošungga jekdungge* (in parentheses, crossed out, *jekdun*) *huwangho tang huwang.* – 孝貞續皇后騰黃扠 *Hsiaochen(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): *γadaγadu mongγol-un törü-yi ǰasaqu yabudal-un yamun-u bičig ulaγan čab-un čiγulγan-u daruγa namkaidorǰi-dur tusiyan ilegebe* 'An introductory letter by the *Li-fan-yüan* to the chief of the *Ulanchab* league, *Namkaidorǰi*'.

II: *Incipit* (2 r): *Tngri-yin bušuγ-iyar orčilang-i eǰelegsen quwangdi-yin ǰarliγ bi sanabasu . . .*
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: *Badaraγultu törü-yin doluduγar 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 qosiγun-u čegerlelten bičig* 'Book of admonitions for the eight banners'.

Incipit (1 r): *Yeke dayičing ulus. bušuγ-i daγaγaǰu. qotala delekei dekin-i toγtaγabai . . .*

Dated (6 v): *Tügemel elbegtü-yin tabuduγar on kökegčin taulai ǰun-u terigün sara-yin siqul edüre mongγol üsüg-iyer γarulγa bičiged.*
Namur-un terigün sara-yin tergel edüre manǰuvar orčiγulbai '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-ǰil ilegüü ǰun-u dumdatu sara-yin qorin degegür. qaγan-u bičigsen anu . . .*),

printed in two languages, Chinese and Manchu, 1808, VIII as *Pa-ch'i-chen* 八旗箴, *Jakûn gûsai targabun* (see Fuchs, *Beiträge*, 19, No. 17).

Tsakhar.

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 γurbaduγar on. dumdatu namurun edür qiyang pu süngyün bičibei. mongγol qasbuu orčiγulba* '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. *Kiǰaγar-i toγtaγaqu* 'Setting of boundaries' (with an example from the time of *Han*) 2 r–3 v
II. *Qasilγa-yi ilbikü*, 'To soothe the protectorates' ..... 4 r–5 v

As regards this part the following explanation is offered: *üligerlebesü üi cang-un dalai. bančin kemegči mön qasilγa bolai. teden-ü ǰang γaγča nom ungsiqu surγal-yin delgeregülkü-yi medekü bui ǰa. ǰiči qariyatu arad-yin yaγakin surγaqu. yaγakin teǰigekü-yi uγ-ača uqaburilaqu ügei. teyimü-yin tula boγda qaγan ǰarliγ-iyar yeke sayid-i γarγaǰu. cang saγulγan surγalγan teǰiyelgen. kiǰaγar-i amurǰiγulun. qasilγa-yi ilbigülkü anu bolai* . . . '. . . if one explains it: the Dalai (Lama) and the Panchen (Lama) of *dBus* and *gTsaṅ* 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 *gTsaṅ*, 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 qaγaqu* 'To put a stop to wishes' 7 r–9 r
V. *Küčürkeg-yi boγuqu* '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 arilγaqu* '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 qubčiγuri*) ..... 10 r–11 v
VII. *J̌ang-yi ǰasaraγulqu* 'To improve morals' .. .. 11 v–13 r
VIII. *Eregüü-yi seremǰilekü* 'Supervision of criminals' ..... 13 r–15 r
IX. *Qolakin-i nomuγudqaqu* 'To pacify the foreign parts' ..... 15 r–16 r

X. *Irekü-yi übürlekü* 'To observe the coming (to audienccs)' ..... 16 v–18 r
XI. *Čidal-i bütügekü* 'To manifest power' ..... 18 v–20 r
XII. *Kereg-i toγočiqu* 'To recount the facts' (a concise survey of the history of Tibet since *Lha-bzaṅ Khan* and the Manchu protectorate, mentioning *Khaṅ-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 ǰisikü* 'To mount guard (against) the enemy' ..... 26 v–31 r
XV. *Neyilegülün suryaqu* 'To teach the joining (of forces)' ..... 31 r–32 r
XVI. *Yabuγulun suryaqu* 'To teach movements' (about movements of the army, use of artillery, etc.) ..... 32 r–35 r
XVII. *Čirig tanuγaqu* 'To be a soldier' 35 r–37 r
XVIII. *Čaγaǰa yabuγulqu* '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 interlinear 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 tuwancihiyame dasaha kooli hacin-i b(ithe)* – (in red) *γadaγadu mongγol-un törü-yi ǰasaqu yabudal-un yamun-u ǰalaraγulun ǰasaqu qauli (ǰüil-ün bičig)*.

Incipit (1 r): *γadaγadu mongγol-tur törü-yi ǰasaqu yabudal-un yamun-u ǰalaraγul-un ǰasaγsan qauli ǰüil-un bičig. ǰalaraγul-un ǰasaγsan anu mongγol qan wang ud ǰoriγ-iyar temür-ün irtü yaγuma ... Terminatur* (77 r:8): ... *üileddügtün mongγolčud-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 ǰüil*) 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: *J̌arliγ-iyar toγtaγaγsan γadaγadu mongγol-un törü-yi ǰasaqu yabudal-un yamun-u qauli ǰüil-ün bičig. arbaduγar 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 *tariyalang -un ǰasaqu* ... . 1 r–84 v
Vol. 11: Table of contents ..... 1 r
Regulations concerning *sang-un amu* (granaries) ..... 1 r–11 v

For a translation of the complete work (the Manchu version), see S. Lipovcov, *Uloženie kitajskoj palaty vnešnikh 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, *γadaγadu mongγol-un törü-yi ǰasaqu yabudal-un yamun-u qauli ǰüil-ün bičig*, xylographed in four *tao*, Peking, 1817.

Incipit (2 r): *Bügüde-yin qauli. degedü bükü . . .*
Terminatur (62 r): *dügüitü mangnuγ kiibe ǰiči 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): *J̌arliγ-iyar toγtaγaγsan γadaγadu mongγol-un törü-yi ǰasaqu yabudal-un yamun-u qauli ǰüil-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: *J̌erge deb. qoyaduγar debter.*
Repeated on 1 r:1: *J̌erge deb. qoyaduγar debter.*

Incipit (1 r:2): *Nemeǰü ǰokiyaγsan anu. mongγol wang güng üd-ün ǰingse debel debisker. nigen ǰüil. dotuγadu γadaγadu . . .*
Terminatur (21 v:3): *. . . üǰügülküi-yi keregsekü ügei bolγaγtun.*

A copy of chapter 2 (fasc. VI) of the *γadaγadu mongγol-un törü-yi ǰasaqu yabudal-un yamun-u qauli ǰüil-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 ǰasaqu yabudal-un yamun-u qauli ǰüil-ün bičig. dörbedüger debter.*

Terminatur (57 v:3): . . . *bolγan γarγaγtun* .

Agrees in wording with fasc. VIII of the xylograph of the *γadaγadu mongγol-un törü-yi ǰasaqu yabudal-un yamun-u qauli ǰüil-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 wacihiyan ǰuwan duinci weilen – amu čaling-i dayusγaqu arban dörbedüger bölüg* 'Chapter Fourteen: Payment in the form of victuals'.

Incipit (1 r:2): *Amu čaling-i dayusqaǰu. čirγul-dayul-un kügeküi-i ügei bolγaqui anu . . .*
Terminatur (9 v:4): . . . *minu sanaγan-dur neyilegülbesü ǰokimui.*

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 *Subhāṣitarat-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 *Abaγa-yin barayun qosiγ-un-u tamaγa-yi qamiyaruγsan tusalaγči terigün ǰerge tayiǰi sodba. ded ǰerge tayiǰi batu(tan-u bičig)*. This fragment bears the date of a preceding letter, *Tngri-yin tedkügsen-ü tabin γurbaduγar on nayiman sarayin arban dörben-e*, 1788/VIII, 14.

(b) Three fragments of correspondence pertaining to the search for two highwaymen, *Galdan* and *Sangǰi*, 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 bolγaγči qota-yin ǰergeyin γaǰar-i sakiγči ǰangǰun yamun-u bičig. köke*

qotan-u neyite blama bandinar-i ǰakiruγči ǰasaγ da blama siregetü qutuγtu nadur tusiyan ilegebe... Terminatur (15 v:6): *... bayičaγaqui-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, Muumingγan*, and *Γurban 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 qosiγu* of the *Tsakhars*, dated: *činggis qaγan-u doluγan ǰaγu γutaγar on tabun sara-yin arban dörben-e* = 1936, V/14.

Tsakhar.

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 ǰuu-yin čiγulγan-u daruγa-ud čiγulγan-u nutuγ-tur sergeyilen beledkegsen tüsimel čerig-yi qamtudqan ǰakiraqu ǰasaγ bügüde beyile-yin ǰerge ordus-un ǰasaγ-un qosiγun-u beyise arban ǰerge nemegsen tabun ǰerge temdeglegsen ǰangarti -yin bičig*, sent to: *Köke qotan-u ǰerge-yin γaǰar-i sakiγči meyiren-ü ǰanggi-yin yamun-a.* The seal bears the inscription: *Ike juu-i culgan-i den-i doron – Yeke ǰuu-yin čiγulγan-u daruγa-yin tamaγa.*
On verso is remarked: *dotura nigen ǰüil* 'Contents, one piece'. Date: *Badaraγultu törü-yin*

qorin dörbedüger on ǰun-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 ǰasaγ-un ǰuryan-a šangdu belčiger-ün aduγun-u belčiger-ün dalbaγa-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: *Badaraγultu törü-yin arbaduγar on-ača ekilen yabuγsan iregsen-i qaγuluγsan anu bügüde ese ǰabdaǰuqui* '(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 *Čoγbuyantu, J̌asaγ-un terigün tayiǰi* of the *Muumingγan* and others in the *Ulaγančab* 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 *Muumingγan* banner 6 r–14 r
14 v blank
III. Action for an old debt brought against the *Muumingγan* 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 *Qamaγalaqu temdeg bičig.*

Incipit: *Čaqar muǰi-yin ǰasaγ-un fu-yin qamaγalaqu 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 ǰegün γar gegüü aduγun-u qariyatu γaǰar doturaki. γašintu. čaγan obo. engger ebülǰen. qota usu. bayan obo ǰerge-yin nutuγa-un. tüsimel daruγa čerig arad olan-u erüge ama körüngge mal toγan-u quriyangγui* (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 *Γašintu, Čaγan obo, Engger ebülǰen. 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: *Ongγod qara sakiγus-un teüke sudur bičig orosiba* 'Book of the history of the *Ongγod* "The Black Tutelary Spirit".'

Incipit (1 r): *Aru qangγai-du nutuγlaǰu saγuγsan čaγ-tur nigen ingdaqai nere-tü kümün öber-ün ečige-yi γaǰiγu soloγai erdem-dür bolbasuraγsan anu yekele nebterkei medeltei boluγsan-u tula . . .* 'A certain *Ingdaqai,* at the time when he was staying in the *Aru Qangγai* (Mountains), because his father had advanced very far in the perfection of the erroneous and sinister knowledge . . .'
Terminatur (15 v): *. . . ǰalγamǰilan yabuqu dürim qauli-yi sayiqan toγtaγaǰu engke amuγulang ǰirγabai.*

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: *Qutuγ-tu burqan baγsi-yin ǰokiyaγsan γal-un burqan-yi takiqu sudur nuγud 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 qutuγtu burqan baγsi-yin ǰokiyaγsan odqan γal-yin qaγan 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 tngris . . .*'
Terminatur (5 r): . . . *kesig činu quruiqurui. ölǰei qutuγ orosituγai. manggalam bayavatu.*

The prayers consist of an invocation, 1 v–2 r, the offering (*tosqaγal*), 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 *dalalγa*, 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 qaγan sigemüni burqan, tngri-yin qaγan qormusta* and his ninety-nine *tngri, erdeni-yin qaγan bisman tngri, möngke tngri-yin ečige,* Mother Earth, *etüge-yin eke-yin γaǰar* in seventy-seven *dabqur*, etc. Similar see A. Mostaert, "A propos d'une prière au feu" *American Studies in Altaic Linguisties*, Bloomington 1962, 196–197. The origin of the fire-goddess *Odqan γal-yin qaγan eke* (for varying orthography see Poppe, *Opisanie*, 174) is described:

> ***q**ada temür ečige tü*
> ***q**ayira čilaγun eke tü*
> ***q**ayilasun modun nočilγa-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 *Adūtsin* 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*: ***Q**atačin tusa amuγulang qočorli ügei **q**ariqu-yin orun. čuqaγ degedü γurban erdeni-dür itegemüi. **q**amuγ amitan-u tusa-yin tulada türgen-e burqan bolqu boltuγai. öber-yin nigen . . . dur čoγtu včir bani-yin dorǰi ber bolbai kemen ügülel takil-un keregten-i adislaqu . . .*
Terminatur (incplt., 6 r:10): ***e**rketü boγda blama nar-un ölmei batuduγad **e**rdeni šasin nom arban ǰüg-tür delgereǰü. **e**ke boluγsan* (blank space) . . . *uγ amitan nasutan . . .*

The prayer consists of an invocation and an appeal for good luck etc. (*dalalγa*) 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 oγtaryui*) on a lotus-throne amidst the fire-pile (*γal-un čoγča-yin dumda. lingqua. siren* (= lit. *siregen*) *-ü degere*), being white in colour and of peaceful appearance (*čaγan önggetü masi amurlingγui düri tei*), with a white head-dress (*čaγan usnir*) and a thick white beard (*bidegü čaγan saγal 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, čoγtu, sitügen, nemegülügči, aburaγči, yeke küčütü, erketü γal tngri.* For a similar iconographic description of the fire-goddess, see MONG. 309. The offering consists of nine lamps (*ǰula*), nine kinds of incense (*küǰi aračin*) and brandy (*sayin araki*). The fire-god is here invoked against *ada ǰidker* (3 r/3 v) and for longevity, magnificence (*čoγ ǰali*; 3 v), a wealth of live-stock and food, a famous name and power and strength (*auγa küčün*), bliss (4 r), etc.

The following remark refers to the old tradition according to which this fire-ritual is performed (2 v): ***e**rketü γal tngri. nökür selte bükün-dür **e**rten-eče ene metü takil ergüded yosučil **e**düge bide bügüde čü kündülen takiγsan* . . . '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 *Tsakhar* 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 γalaqan eke, qadun temür, qayir čilaγun* etc.

Incipit: *Qormusta tngri-yin qutuγ tu burqan baγsi -yin ǰokiyaγsan* . . .
Terminatur (6 v): . . . *buyan kesig toγtuγai ölǰei qutuγ orusituγai 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 qutuγtu burqan baγsi-yin čakiγsan* (!) . . .
Terminatur (6 r): . . . *aru boγol. kitad köbegüdün buyan kesig-i činu γuγunam qurui qurui.*

Tsakhar.

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: *γal-un takilγan-u sudur orosiba. om sayin amuγulang boltuγai* '*Sūtra* for the fire-offering. *Om*! May there be peace!'

Incipit: *Qutuγtu burqan baγsi-yin ǰokiyaγsan qormusta tngri-yin nočiyaγsan* (!) *odqan γalaqan eke-dür ariγun takil takimu* . . . (Opening line slightly inverted, otherwise same prayer as MONG. 401).
Terminatur (5 v): . . . *erdeni-yin sang-un morin-u buyan kesig-yi γuγunam qurui qurui qurui.*

See similar MS, No. 33, Univ. Library, Louvain, *γal-un takilγa orosiba* (Heissig, "Scheut", 176).

Bought in *Tsakhar*, *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: *γal-un sudur orosiba* 'Fire-*sūtra*'. A shorter version of a fire-*sūtra* in two parts.

I. *Incipit*: *Qutuγ-tu burqan bayси-yin čakiγsan qorumsutu tngri-yin nočuγsan . . .*
Terminatur (4 r): *. . . qaγan qatun qamuγ ulus engke ese atuγai.*

II. *Incipit* (4 r): *nomun qaγan sigemüni burqan-u gün nom-un ǰarliγ . . .*
Terminatur (5 v): *. . . γučitan qoni buqatu üker ali bügüde-yin buyan kesig γuyunam qurui qurui. tegüsbe. om sayin amuγulang boltuγai.* Part II is a variant of the *dalalγa* 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: *γal-un sudur orosiba* 'Fire-*sūtra*'.

Incipit: *Om sayin amuγulang boltuγai. qutuγtu burqan bayси-yin ǰokiyaγsan. qormusta tngri-yin čakiγsan . . .*
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 γalaγun 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: *Qutuγtu degedü γal-a takiqu sudur-a orosiba. γurban erdeni-iyer boduγsan sudur* '*Sūtra* for the offering to the sublime saintly fire. *Sūtra* thought out by the Three Jewels.'

Incipit: *Qutuγtu burqan bayси-yin ǰokiyaγsan qormusta tngri-yin nočiγsan odqan γalaqan eke-dü ariγun takil . . .*
Terminatur (4 v): *. . . yeren yisün tngri nerün buyan kesig činu qurui qurui. om sayin amuγulang boltuγai. engke sayin ǰiryalang boltuγai.* The last page of the back cover has *Erdeni-yin sudur orosiba. γurban erdeni-yin ǰokiyaγsan γal-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: *γal-un takilγa-yin sudur orosiba* '*Sūtra* for the fire-offering'. Added: *ölǰei bayar tegüs bayar.*

Incipit: *Om a hu. hum badarangγui γurbalčin darma. qari-yin tib-eče γal-un yeke tngri ekeči degüü doluγula-yi ǰalamui . . .* '. . . 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 ölǰei qutuγ orusiqu boltuγai. tümen ölǰei tegüs učaral.*

A fire-prayer to the *Čoγtu γal-un qaγan*, who emanates from the character *ra*, from *esrün, qormusta, 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: *γal tngri-yin takiqu yosun* 'Ritual for the offering (to) the Fire-God'.

Incipit: *Namo guru. egün-dür γal tngri gugarmo-yi takiqui küsegčid anu tulγan-dur γal-i sayitur nočiγču kib torγa idegen umtaγan küǰis-ün ǰüil 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 (*čaγan qubčisu tu γal-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 niγur qoyar muturtu baraγun-a lingqua bariγsan ǰigün-e debisker-tür* (1 v) *sitügsen ölmei* . . .). The prayer appeals to *včirtu čaγan eke, ger-ün tngri, tulγan-u tngri, γal-un tngri* (the white mother with the *Vajra*, house-god, hearth-god, and fire-god).

Terminatur: . . . *olburi delgerekü boltuγai.*

Colophon (3 r) states about its author: *γal-un tngri-yin takiqu yosun egün-i nirba nemeri duriduγsan-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: *γal-un sudur orosiba.* 'Fire-*sūtra*'.

Incipit: *om a qum om a qum. son tngri-yin emüne solongγa tataγsan erketü tngri emüne erdeni mayтaγuluγsan qormusta tngri-yin qutuγ delgeregülügsen* . . .

Terminatur (5 r): . . . *yeke bayan kesig ende toγtan* . . . *dütügei. mangalam.*

A fire-ritual, consisting of a *mörgül*, 1 v–3 r, and a *dalalγa*, 3 r–5 r, and close to MONG. 401. The origin of the fire is described as in MONG. 401 (writes *noǰilγa*).

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 qaγan-u ǰokiyaγsan sudur* '*Sūtra* composed by the *Tngri qaγan*'.

Incipit: *Degere tngri qaγan-u töbsin činegen bükü-eče etügen eke-yin ölmei-ü činegen bükü-eče erketü tngri-yin ǰiyaγaγsan öligei qatun. baldun ečigetü qaγan čilaγun eketü* . . . It invokes a fire-goddess with lamaistic superpositions (1 v): *odqan γalaqan eketü temegen terigütü demčoγ* '*bDe-mchog*, having a camel's head and *Odqan γalaqan* for a mother'. The offering consists of ham and the soft parts of the belly (*uγuča ebčigün*). In the *dalalγa* 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 boγol 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 qurui*, some phrase of felicitation added. 7 v mentions the title again: *Tngri-yin qaγan-u ǰokiyaγsan 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 qaγan-u ǰokiyaγsan γal-un sudur*. 'Fire-*sūtra*, . . . ' 8. v finally has the remark: *uγ ǰokiyaγsan-ača tabun mingγan on boluγsan 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: *γal-i takiqu-yin ǰang üile bayasqulang-un γarqu-yin oron kemekü orosiba* 'Ritual for the fire-offering, called Place for Producing Joy'.

Incipit (1 v): *Namō guru. ende γal tngri-yi takiqui-dur. keregten-i beledkü inu* . . .

Terminatur (21 r): . . . *ǰarim baγa saγa γar-un abulγa-yin ǰerge-yi olangki ber mededeg tula ende ese ügülebei.* The colophon (21 r:15) states about the author: . . . *kemen* (21 v) *γal takiqu-yin ǰang üile bayasqulang-un γarqu-yin oron kemekü egüni. sumadi šyila neretü ber nom-un yosun kiged uridus-un qaγučin ǰirum qoyaγula-luγa ülü qarsilaqu-yin yosun* (22 r) *bolγaǰu nayiraγulbai. manggha-lam. ene keb-ün bičig-yi noyirub bičibei. egüride sayin ǰirγalang qotala tegüskü boltuγai.* '. . . saying so, this ritual for the fire-offering, called Place for Producing Joy, has been composed by *Sumatiśīla* 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* (*dṅos-grub*) is known as

having been connected with the *Čaγan aγula süme* of the *Tsakhar* 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 (*γal 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 (*γal tngri*) is described as follows: of mild appearance (*masi amurlingγui*), white in colour (*γal tngri čaγan önggetü*), his white hair is twisted into a knot on the top of his head (*čaγan usnir-iyan oroi-daγan ǰanggiduγsan*), 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.

Tsakhar.

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: *γal-un tngri-yi takiqu sudur orusiba* '*Sūtra* about the worship of the Fire-God'. A copy of the above xylograph MONG. 318.

Incipit: *Namo guru ende γal-un tngri-yi takiquidur keregten-yi beledkü anu . . .*
Terminatur (15 v): *. . . kemen γal takiqu-yin ǰang üile bayasqulang-un sudur tegüsbe. manggalam.*

Bought from *Tamirinsürüng, Tsakhar*, 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 amuγulang boltuγai.* ***g****er-i bayiγuluγsan tedüi ber.* ***g****eyigülügči burqan bolun bui.* ***g****em ügei-i sakin sayin-i öggün bui.* ***g****erün 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): *. . .* ***k****ürdün keb-tü ger-i egüdčü* ***k****ürdün tuluγus-iyar kigsen qauli bui.* ***si****ni ger-i sayitur* (2 r) *bayiγulbai.* ***si****dam araǰa-i sačimui.* ***š****ara tosun-iyar sürčimüi.* ***si****di-yin idege ber bilamui . . .* '. . . the wheel-shaped house has been erected, as is customary, with wheel (-like) roof-girders (see Ramstedt, *Kalm. WB*, 409: *tuluγ* '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 *Maqaraǰa, Vajrapāṇi* 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: ***E**rte-eče ulam toγtaγaγsan. **e**büged-ün ongγod tngris. **e**ne siltaγa-bar bayasču. **e**güride sakin atuγai* 'May the *Ongγod tngris* 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. qutuγ kesig bügüde* (6 v) *qurui qurui bürin tegüs čiγulǰu qurui qurui ende iran orusi. qurui qurui orusiǰu toγtatuγai.* 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 *γou-a sečin qatun.*

Terminatur (8 v): *bügüde-yin eǰin qaγan ekilen qamuγ ulus engke ǰirγan atuγai. ariγun tngri-yin eǰin qaγan ekilen qamuγ ulus engke ǰirγan ǰirγan atuγai,* 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 amuγulang boltuγai. ger-i bayiγuluγsan* . . . The description of the new house is partly different, pointing to a permanent house of sedentary Mongols with a rectangular groundplan: ***ba**tu beki niruu tulγur tu. **ba**dma-yin tala metü dörbeǰin. **ba**yidal sayitu ger-i egüdčü. **ba**yar 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: *ǰaγun ǰüil-ün ǰirγal kürtekü. ǰaγun qubi ǰüil-i* . . . (a few lines missing; see Mong. 181, 7 v).

Used to belong to the private library of a travelling 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 qaγan-u öčüg takil üiledkü 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, 31[68]).

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: *Boγda-yin irügel-ün yerü yosu ǰang üile-yin debter* 'Fascicle about the ritual for the benediction of Saint (*Činggis*)'.

Incipit: *Eǰid qad-un tabiγ takilγa ačilal eke qasiyal-yin ögbe. qad eǰid-ün tabiγ takilγa-yi činu qasiyal-yin öb. boγda-yin örgen γolumta-du ögkü tosun-i činu ergün tosqan talbinam . . .*

It contains (1) the *miliγayad-un öčüg*, a prayer for the anointing of the hearth at *Edžen khoro*. In it we find the same description of the fire (-goddess) as in the common fire-prayers: ***qa**tun temür ečige tü **qa**s čilaγun eke tü **qa**yilasun modun umaitu boγda-yin örgen γolumta-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) *dalalγa* (9 v): *ǰa qan köbegün činu qaγan eǰin ečige-yin yeke dalalγa 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 khoro*, O. Lattimore, *Mongol Journeys*, 29–54.

Terminatur (18 v): . . . *kibesü γurban qara niruγuu* . . . 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 qaγan-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 küčün-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 ulaγan sira küǰi*), lamps, the fat tail of a white sheep, as well as white strips (*amuγulang tu tngri-yin ariγun čaγan kkib*), before Buddha images for prosperity and the continuation of *angqa ebüge boγda činggis qaγan-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 qaγan-u toγtaγaγsan ǰang ǰirum-i dayaǰu.*

Incipit: *Amuγulantu ǰambudib-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 delgerekü nutuγ . . .*
Terminatur: *. . . učir yaγun 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 qarangγui-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 ǰilün 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) ***a**riγun tungγalaγ sarqud-i gang altan mönggün köbegetei **a**gara cangdan qungduγa-daγan **a**masar dügüreng mel-melǰigülüged. **a**rban quruγun-u üǰügür-e degere ačiyaraγulun* . . . '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 qoyarduγar ilaγuγsan boγda con-gava-yin šaǰin. arban ǰüg-degen* . . .
Terminatur: . . . *ayiladγa*!

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 degeǰi*).

Incipit: *Amuγulang qotala ölǰei büriddügsen* . . .
Terminatur: . . . *sayin yörügel debsinegülün ayi-ladγa*!

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 čaγan buyan yörügel* (!) *küčün, Angqatai-yin čaγan buyan yirügel-ün küčin* (!)-*iyer barildaγan aγu tegsi yirügel-tei* . . .
Terminatur: . . . *erkimlen tusqayilaǰu baraǰu am. amta-un sim*[*e*] *büritügei.*

A rhymed benediction when offering brandy; see MONG. 367 and 368.

Tsakhar.

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): *Unaγan-u öčig orosiba* 'Prayer for foals'.

A prayer for the annual ceremony of the aspersion of mare's milk (*J̌ulaγ-un sačuli, geün-ü sačuli*) observed at the time of the summer solstice, see Mostaert, "Ouverture", 335[19]; 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 (*tngri*) the continuation of the flow of mares milk (*uγuruγ delgereǰü sün γarγabaču*) of the mare's tethered to the yellow reins (*sira ǰile*). A great aspersion of the white (milk), *čaγan yeke sačulaγa*, is made in honour of *Qan tngri*, a great recitation of the prayer in a high-pitched voice (*yeke öčüluγa*(!) < 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, arǰa tngri* (Poppe, op. cit., 173, Ordus *araǰi tngri*), *araγatu tngri* (Poppe, op. cit., 190, *arγasar araǰi tngri*), *baγatur tngri* (Poppe, op. cit., 171, 159) '*tngri*-hero', *J̌iyaγaγči tngri* (Poppe, op. cit., 162, *qan ǰayaγači*), *kisaγa tngri* (Poppe, op. cit., 155 f.), *ǰol tngri* (Poppe, op. cit., 171), '*tngri* of happiness', *eserü tngri, qormusta tngri, köličin tngri* (Poppe, op. cit., 165), '*tngri* of sickness', 33 *ǰaγuči tngri* (Poppe, op. cit., 190) '33 *tngri*-judges'. 1 aspersion to *γangγa mörün-ü tngri*, 4 aspersions to *dörben tüsid-ün tngri*.
Abundant aspersions go to: *čidkür tngri, bayasqaγči tngri, erlig tngri, elbeskü tngri* '*tngri* of augmenting' (Poppe, op. cit., 165; Buriat *elbesküi tngri*), *dörben noγuγan tngri* 'Four green *tngris*'. 8 aspersions go to *nayiman γaǰar-un tngri* 'the *tngris* of the eight places'. Sufficiently abundant aspersions (*güičedkeǰü dügüreng*) go to the seventy-seven earth-mothers (*dalan doluγan etügen eke*) (similarty 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 *doluγan ebügen terigüten. töb tümen kulti odud* 'the Great Bear and others, ten thousand and ten million stars'. Further aspersions go to the following:

aγulas-un qan sömbür aγula-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 kingγan-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 ḍākiṇī*.
An abundant aspersion to the king of the trees, *Nīla 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 čoγtu, bayan ǰülge, altan qongγur, yeke nuur, sayiqan nuur, sayigin dalai,* apparently landmarks in the country from which the prayer originates.

Incipit (1 v): *γal tngri-du čaγan yeke sačulaγa sačuqu-yin siltaγan anu . . .*
Terminatur (6 r): *. . . ene qatun yeke qaγan γaǰar 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 qaγan-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 dalalγa-yin ǰang üile kiged. öri tölögsiden-e ǰoliγ ögkü ba. altan üsütü qaγan-i bayan boluγsan ǰang üile terigüten orosiba.* '*Dalalγa* 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: *Qutuγtu ǰögelen čoγtu-dur mörgümü. ed ba kümün kiged. idegen ba mal-un kesig. qamuγ küsegsen kesig-i ülü baγuraγulqu kiged. grag odun-i öljitü ǰögelen bolγaqui . . .*

Terminatur (15 v:9): *. . . kelen aman-i külikü qoyar ǰüil sudur-i badma sambhava baγsi ǰokiγaγsan bolai. altan üsütü qaγan-i bayan boluγsan ǰasal tegüsbe.*

It contains an invocation of various lamaistic gods like *Mañjuśrī, Nidüber üǰegči, Vajrapāṇi, Manaki* and various *ökin tngris* (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): *. . . qamuγ sakiγulsun dayisun-u buliγčid bar bayasqulang-iyar edükü boltuγai. 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: *Boγda guvan 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: *. . . üye či qutuγ-un čoγ badaraǰu ǰambudib-un čimeg boltuγai.*

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 ǰüg-ün arban qoora-yin ündüsün-i tasulan doruγsan ayuqu metü geser qaγan-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 γoo-a qatun*).

For similar works, see *Boγda looye öǰig-yin takil kemekü sudur*, xylog., 6 foll., State Library of Ulaanbaatar, REL 676–1334; *Geser boγda-yi takiqu sang-un sudur*, MS, REL 701–883; *Geser qaγan-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 *Boγda guvan looye-yin sang-un sudur-a orosiba* (see above, MONG. 169).

Incipit: *Qaril ügei bayatur küčütei . . .*

Terminatur (2 r:7): *Geser qaγan ubsang orosiba tegüsbe. qutuγ 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 *boγda kuan yao-leh* about the happenings in a certain, not yet identifiable sixth year of a sexagenery cycle, after which is to follow the year of the Blue Mouse (*köke quluγanạ ǰil*). 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: *Boγda guvan looye. öberün beyeber yirtinčü dekin-dür bayuǰu ǰarliγa boluγsan anu . . .*

Terminatur: *. . . keltürekü mayad ügei. kičiye kičiye kičiyen ǰalbar.* 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: *Čaγan ebügen-ü sang orusiba* 'Incense-offering to the White Old Man'.

Incipit (1 v): *Om amur sayitu boltuγai. arban ǰügün burqad-tur abaridan* (!) *mörgümü . . .*

Terminatur (3 v): *. . . sülde bolun soyurqa. mangala bivangtu rasiyorciγa.*

Invocation of the *Čaγan ebügen* (Tib. *sGam-po-dkar-po*) (see Lessing, *Mongolen*, 120; Mostaert, "Matériaux", 291), the 'White Old Man', who lives at the *yeke ǰimistü ayula*. The offering consists of incense, lamps, food, the sprinkling of geneva (*sarqad*), the burning of juniper twigs (*arča*) for purification. The *Čaγan ebügen* is invoked for general joy, the blessing (*qutuγ*) 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 (*buruγu tan*), the suppression of evil and obstacles (*čidkür γai*), demons (*ada buqa*) the prevention of murrains (*qokir ǰud*), the destruction of enemies and brigands (*qoortan dayisun qulaγai*), 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 (*gsuṅ-'bum*) of the *Mergen diyanči gegen* of the *Urats* printed at Peking in 1780 (see Heissig, *Blockdrucke*, No. 162; *gsuṅ-'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.

Čaγan ebügen-ü sang 'Incense-offering to the White Old Man'. An invocation of the *Čaγan ebügen*. Short copy of MONG. 172, slight variations.

Incipit: *Ji amur sayitu boltuγai arba ǰüg-ün burqad-u aburida mörgümü . . .*
Terminatur (6 v): *. . . siditen ölǰei qutuγ orusil oni sudaγ boltuγai. (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 oγtaryui-yin aγula neretü qaγan-u üye-dür tümen irügeltü siduryu tölgen sorongčingombo köbegün-degen. balbui-yin qaγan-u ökin beringgüti ökin tngri-yin qubilγan tümen γoo-a keüken bayulγan abqui-yin üye-dü qurim kikü qauli bolγan* (1 v) *toγtaγaγsan 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 oγtaryui-yin aγula qaγan*, the incarnation of the *Beringuti ökin tngri*, the girl *Tümen γoo-a*, daughter of the Nepalese king, was taken for a spouse by his son *Tümen irügeltü siduryu tölgen Sroń-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 tataǰu yabuγtun.*

The manual describes: the sending of go-betweens (*ǰaγuči*), 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 miliγaqu, qubčisun-i miliγaqu 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 *tngris* of all directions (*arban ǰüg tngri ner tü ergüǰü*), 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 malaγa*, 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 bayulγaqu-dur keregsekü qonǰin sudur* 'Book for the master of ceremonies, necessary for the taking of a spouse'.

Incipit: *Om sayin amuγulang tan boltuγai. manglai boγda conggaba-yin saǰin masi arban ǰüg -tegen delgereged . . .* This manual for the master of ceremonies at the wedding ceremony (see Mostaert, "Ouverture", 316) contains felicitations and speeches for the following situations:
batu čaγan belge-yin tayilburi 2 r–3 v

γurban čaγan longqon tayilburi 3 v–4 r
arǰa-nu tayilburi 4 r–4 v
qan törü-yin doluγan erdeni-yin tayilburi 4 v–5 r
takil-un tayilburi 5 r
ölǰeyitü nayiman nom-un tayilburi 5 r
saǰin törü-yin doluγan takil nayiman erdeni-yin tayilburi 5 r–5 v
qalaγlaγči tabun erdeni-yin tayilburi 5 v–6 r
činua güičekü morin-u tayilbui 6 r–6 v
čiluu čabiči daγaqu qurča ildün-ü tayilburi 6 v–7 r, referring to the early days of *Hormuzta* (*qan qormusta tnqri-yin erte čaγ-tu*),
dalan qoyar tobči-tai dartaqai altan mangnuγ debel-ün tayilburi 7 r–8 r
manglai ǰoriγ 8 r–8 v
nere ǰil qoyar-i ǰergečigülün γuyun abqu angqan ǰoriγ 8 v–9 v
. . . *qoyaduγar ǰoriγ* 9 v–10 r
. . . *γurbaduγar ǰoriγ* 10 r–10 v (for these see Mostaert, op. cit., 316)
kebei-yin ǰnriγ 10 v–12 v
uγtuγul ǰoriγ 12 v–13 r
dabqur ayiladγaγči bariqu uγtuqu-yin ǰoriγ 13 r
qan kümün-ü yisün čaγan yiren nigen yamu ayiladqaqu ǰoriγ 13 v–15 r, referring to the early origin of the marriage customs.
Terminatur: ***q**an kümün-ü yosun tu bolbasu yisün čaγan yiren nigen yamu büged **q**araču kümün-ü yosun tu bolbasu tabu yisü döčin 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 biroǰana, körüsütü delekei-yin eke, usun tngri, ečige noyan γal tngri.*
Terminatur, similar to that of MONG. 181: *ulus-un eǰin qaγan qatun qamuγ ulus* (15 v) *engke ǰirγal atuγai.*
beri-yin irügel 15 v–16 r
saγaday-un irügel 16 r–18 r (see MONG. 184). Contains very old phraseology: ***q**ubilai neretü sečen qaγan-ača inaγsi **q**an eǰin-degen sülde boluγsan. **q**araču kümün-degen čoγǰali* (!) *boluγsan. **q**ari qola dayisun-i erkedegen quriyaǰu . . .*
beri γal-du mörgükü-dü irügekü irügel 18 r–19 r. It appeals to *qutuγtu burqan baγsi-yin qubilγan-iyar gerel boluγsan* (see MONG. 396–403 for similar notions of the origin), / *qormusta tngri-yin üǰegsen odqan γal-yin qan eke* and to *burqan γaldun-a čakiγsan boro kürüsütü ötegen eke-yin üliyegsen 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).
toloγ-un irügel 19 r–20 v.
For a similar *Qončin 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 mayталya-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 negeǰü ögküye kemen ügülekü-dür* 2 v:1–3 r:4
3. *yadana-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 ǰokiyaysan-bisi. činggis qayan-u üldegsen ǰang ǰirum. man-u qayan-u ǰokiyaysan bisi. manǰu-yin qayan-u ǰokiyaysan ǰüi ǰirum 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 kelelčekü üge* 'Words spoken in response'.
Incipit (43:5): *Mendü bayina. mendü bayina* . . .
Terminatur (6 v:3): . . . *šambala-yin oron-a tariǰu 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 ǰil kelelčekü bičig* 'Writing (the rhyme) for discussing the year of birth and the name'.
Incipit (8 v:2): *Erdeni-i erikü-dür namayigi sayin kemegsen bile* . . .
Terminatur (10 v:7): . . . *moridalčaǰu 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 kelelčekü 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 ǰang* . . . 11 v:5–20 r:10

A gnomic work (*üge*).

Tsakhar; 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 Bujanžirγal'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 *Buyanǰirγal*).

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:

Ariγun čaγan torγa, 1 r–1 v
Qan törü-yin doluγan 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)
Čilaγu daγaqu ildü, 3 r–3 v
Quba sirun bungtai qad čaγan longqo, 3 v–4 r
Qalqalaγči 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 amuγulang.
***e**ngke sayin jirγalang bolqu boltuγai.*
***u**rid erte čaγ-ača ulamjilaju iregsen.*
***o**γusur büselegür-tegen jokimjitai.*
***o**rdu čaγan 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 *oγusur* uses old phraseology. See *Saγang 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:
***a**ltan mönggün-iyen quriyaju abdar tai.*
***a**ra tai toryon debel ba*
***a**rasun nekei qubačasud quriyaqu oru tai . . .*

Terminatur: *γal-iyan manduγulqu tulγa 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 amuγulang bolqu boltuγai* '*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:

***e**čige eke-eče ulamǰilaγsan.*
***e**rdeni numu sayaday-yi maγtan silügeleǰü.*
***e**ne edür kereglegsen učir anu.*
***qa**γan boγda činggis-ača ulamǰilaγsan.*
***qa**muγ ulus-un tobčiya.*
***qa**γan törü-yin yosun-iyar.*
***qa**yiratu qatun-iyan ǰalatuγai.*

'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 shallst (now) invite your beloved wife.'

Tsakhar. MONG. 183, 184, 185, 186, and 187 are all in the same hand, apparently the notes of a *qonǰin*.

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 ulamǰilaγsan qurim-dur kürgen-ü ger-i bayiγuluγsan γaǰar-i mayтaqu anu . . .*), eight alliterative verses.

Incipit: *Om sayin amuγulang. engke sayin ǰirγalang bolqu boltuγai . . .* It expresses the wish that the site of the tent may be surrounded by mountains (*qarbaγa* < *qabirγa* 'cliffs'), that pines may grow, that *agaru kükül* ('aloe-hair'?) may grow at the foot of the cliffs and flowers (*badma lingqua*) by the waters on the fringes of the camp. The Chinese notions of geomancy have influenced the Mongols: *feng sui erdeni tü γaǰar bayina* 'It is a site with the precious harmony of wind and water' *Terminatur*: *ulus-un qaγan eǰen bolbaču sayadumar γaǰar 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 amuγulang. engke sayin ǰirγalang bolqu boltuγai.* 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 čaγ-ača ulamǰilaγsan qurim törü-yin yosun kemegči anu.
***bu**rqan tngri-yin ǰiyaγaγsan-iyar bolqu.*
***bo**γda činggis qaγan-u ǰokiyaγsan yosun bolai.*
***qo**ruqai budaγa tariqu γaǰar*
***qo**nang qota-ača inaγsi.*
***qu**rim törü-yin yosun kemegči.*
***qa**γučin čaγ-ača inaγsi*
***bo**γudai γulir-i tariqu γaǰar*
***bo**o ding fu-ača inaγsi.*
***bü**rin 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, хорхой 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) "wooer-flour" is planted,
They feast according to the customs of general observance . . .'
Terminatur: *. . . ǰirγaqu boltuγai. 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:
***T**ümen ǰirγalang imaγta büridüγsan*(!).
***T**ügemel yeke bayasγulang tai. ene erkim edür-tüni.*
***T**örü-yin yeke yosu-yi bayiγulǰu.*
***T**ümen-ü yeke ǰirum-yi dayaγulǰu . . .*
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: *. . . degeǰi araki araǰi ene bükün belge-yi baraγdaǰu 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 gege-yin dere*(*n*)*-ü dergede dabsiγulqui* 'patting the upper (part) of the decorated pillow'.

Incipit: ***E**gülen-eče nebteregsen olongquqa metü beye-tei **e**gesig niraγu inu idaγa metü ǰögelen sayiqan daγutai. čindamuni erdeni-ber beyeben čimegsen inu. amur-i erikü ildara-dur durtaγu anu . . .*
Terminatur: *. . . deren-ü dergede dabsiγulqui 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 ulamǰilaγsan 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:

***M**anu quda-yin mori bolbala*
***m**aγu kümün-dü unuγulday ügei.*
***m**uqui modun-dur oyoγulday ügei*
***s**ilaγ kümün-dür unuγulday ügei* (< modern *saliγ*)
***s**ilaban usu uγuladay ügei* (< modern *šalbi* 'to dirty')
***t**eyimü sayin mori bolai.*
***t**an-u mori bolbala*
***m**aγu kümün-dür unuγuladay*
***m**uqui modun-du oyoγulday*
***s**ilaγ kümün-dü unuγulday.*
***s**ilbin usu uγulγaday.*
***t**eyimü muu mori bolai.*
***m**an-u quda-yin mori bolbala.*
***č**onon* (dial. for *činua-yin*) *qoyar čiki-tei*
***č**oloman* (modern *čolmon*) *qoyar nidütei.*
***t**uuγa* (modern *taγuγa-*) *sayin segül-tei*
***t**aulai sayiqan ǰotai*
***t**eyimü sayin mori bolai.*
***t**an-u quda-yin mori bolbala.*
***k**eriyen nidütei*
***k**enggereg-ü gedesütei*
***t**uuγa segül-i toγol idegsen*
***t**ooqan niruγun-i sirtegen-e idegsen*
***γ**urban köl-i sidür idegsen* (modern *šatutai*)
***γ**urbaγuljin qabar-i qoruqai idegsen*
***t**eyimü 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 ariγun nom-un teyin oγtaryui nayiri-ača degüü degerel-ügei . . .*
Terminatur (verso: 2): *čaγan gegüü(n)-ü unaγa čaγadai 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 amuγulang boltuγai.*
***E**ngke sayin ǰirγalang boltuγai.*
***e**seru-a qaγan qormusta tngri-degen čimeg boluγsan.*
***e**nggerei bičiqan köbegüd ačinar-daγan sitügen boluγsan.*
***e**remsig sayin ere-dü. bayatur boluγsan*
***a**raqai yeke numu sadaγan-yi činu . . .*
Terminatur (4 r): . . .
***a**bu eǰi aqa degüü ten bükün-de*
***a**yiladγaǰu medegülden* (4 v)
***a**γsuǰu morduluqui-yin sayin irügel bolai*
Mangalam-a 1 r–4 v:2

2. *Ariki-nu irügel* 'Blessing of brandy'
Incipit: *Erkim čiγulγan-u gün oγtorγui manduγsan. Enderegülüküi. ǰaγun nabčitu . . .*
Terminatur (5 v): . . . *sayin belge ǰil küseǰü medegülküi-yin sayin irügel bilei. tegüsbei* 4 v–5 v:3

3. *Mori(n)-u maytal* 'Praise of the horse'.
Incipit (5 v:4): ***D**egedü ariγun nom-un.*
***t**eyin oγtarγui-yin aγar -ača . . .*
Terminatur (7 r): . . .
Bum sürüg-ün bürün aduγun-u čeber sayin.
***č**aγan gegüü(n)-ü unaγa.*
***č**aγadai metü keger mori* . . . . . 5 v:4–7 v

Three felicitations for the wedding ceremony.

Tsakhar. Noted down at the request of K. Grønbech.

Benediction.

Mong. 365

Manuscript, 1 sheet, 43×24.5 cm., 15 lines, folded 4 times, flowing hand on white, thin, Chinese paper.

Incipit: ***E**rten-ü degedü eketei **e**rkim manglai toγturaγsan **e**ke eǰi-daγan* (!) *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: *Amuγulang qota ölǰei 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 γurban yertenčü bükülegsen sayaǰu tüb burqan-u ǰokiyaγsan gedeg . . .*
Terminatur: . . . *ürgeǰü eb moriyan . . .*

Rhyme spoken as a greeting when offering tea to *ambai noyon ekilen abu eǰi aqa egeǰi 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 (*uraldaγulun olan nayir*) which follows the ceremony of dedicating some weapons to the *oboγa* (*oboγa-ban ǰida gürüm*, for this ceremony see Lessing, *Mongolen*, 167 f.; Collected Works of the *Mergen gegen*, Vol. iv, 230–235, *Oboγa bosqaqu yosun-u ǰerge*, Heissig, *Blockdrucke* No. 162, C. R. Bawden, "Two Mongol texts concerning Obo-worship", Oriens Extremus, V, 1958, 23–41). Mentions *oγtaryui tngri.*

Incipit: *Tümen ölǰei büriddeged tümen buyan-u . . .*
In the course of the praise is mentioned *Sili γool-yin čiγulγan sümin barayun ǰasay* 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 amuγulang boltuγai . . .*
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 amuγulang qota ölǰei . . .*
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: *Amuγulang-tu yeke nayir-un angqa terigün iregsen mori-yi sinǰilen γarbasu . . .*
Terminatur: *. . . törögsen batu čaγan 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: *J̌irγalang nayir-un qoyaduγar-tu iregsen ene morin-du ergükü čol anu . . .*
Terminatur: *. . . toli manglai toryan-u ǰaluγu.*

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 γurbaduγar iregsen ene morin ergümǰilaqu*(!) *čol anu . . .*
Terminatur: *. . . sayin ere-yi ǰigür. 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 ǰegün? . . .*

The *γuusai dügüreng čin wang qosiγun* 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 ǰüil-ün ǰoriγ-yi nigen üčüg toγtal ügei dayudan γarbasu sayin kemeǰükü.* / *Om sayin amuγulang tan boltuγai.*

Incipit: *Arban ǰüg-ün maγtal-un burqad-un čiγulγan.* ***a****muγulang qoγusun ilγal ügei mön činar-i nigedken qoriyaγad . . .*
Terminatur (8 v): *. . . tergedüni saγubasu tamilan* (9 r) *aγur kürüged untuγur güyekü metü . . .* (Followed by a remark: *ende bui čaγasu čöm uruγdan 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 winnes, from the first to the tenth, 2 r–7 v.

*. . .****a****rbin yeke tala-dur*
*****a****γta morin-i urulduγulbasu*
*****a****ngqan terigün-dür*
*****kö****bči sili-yi dabaǰu*
*****kö****dege tala-yi taγulǰu.*
*****kü****i olan bükün-i sedkil-yi*(!)
*****gö****bseldügülün terigüleǰü iregsen ene mori*
*****ke****n-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 ajiraysan-u čola-yi üčüken ügülüsügei.*) 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 yool 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. ***N**ayiman jüg-degen **n**ayiman nabčitu badma...*
2. ***Č**oytu maqagala mini **č**oyča beye . . .*
3. ***A**rya bilig-ün degedü ejen **a**muyulang qoyu-sun blama mini . . .*
4. ***N**aran-ača tungyalay **n**abči čičig-eče ülemji . . .*
5. ***T**ergel sarayin gerel-ün tungyalay ni **t**ngri yajar-yin . . .*
6. ***A**ngqa baya nasun-da. **a**či-tu blama-dayan učirabaču . . .*
7. ***Ü**lemji činar tegülder **ö**ngge tonumal toli . . .*
8. ***K**kiri ügei tungyalay-a köke oytaryui-tu **k**iči-yen nasuda . . .*
9. ***E**yin ariluysan oytaryui-dur **e**gülen yarqu adali . . .*
10. ***A**bural badma sambuba. **a**čitu ečige eke metü...*
11. ***E**teged öri-yi suryayči **a**bural degedü blama...*
12. ***B**urqan bügüdegen ilegeküü ačitai. **b**oyda blama badma sambava . . .*

Tsakhar.

Collection of songs. Tsakhar.

MONG. 358.

Manuscript, modern, Chinese double-leaved note-book, 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'. *Eringčin bičibei* 'Written by *Eringčin*'.

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. *Mongγol-un üčüken dayuu* ..... 9 v
6. *Nigen ücüken dayuu* ..... 12 r
7. *Arban tümen kemekü dayuu* ..... 14 r
8. *Mongγol suruγčid-un dayuu* ..... 15 v
9. *Altan kingγan* ..... 17 r
10. *Üčüken dayuu* ..... 19 r
11. ..... 21 v
12. *Ücüken baγa 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 *Lhamǰab*.

1. Remarks about customs 2–3
2. *Sil bayising kemekü dayuu* 4
3. *Yang tayifan kemekü dayuu* 5
4. *Altan qoyar buγu kemekü dayuu* 6
5. *Sui-yuwan-u dayuu* 7
6. *Mongγol dayuu bičibei* 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 amuγulang. engke sayin ǰirγalang boltuγai. urida erten-ü čaγ-ača ulamǰilan iregsen čirig-ün yosun anu . . .*
Terminatur (line 23): *dayisun-iyan daruǰu iremüi.*

(b) *Incipit*: *Om sayin amuγulang. engke sayin ǰirγalang bolqu boltuγai. urida erten-ü čaγ-ača ulamǰilaγsan čirig-ün čaγaǰa anu . . .*
Terminatur (line 25): *öndür ǰerge-dür dabsiγulumui.*

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.

Aγula ba nutuγ-un sinǰi-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 sinǰi-tei aγula, qoorla(γ)daγsan luu-yin sinǰi-tei aγula,* 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* 地理五訣全删本, 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 (*aγur*), 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: 地理五訣全删本 *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*: *γadaγatu küil anu arban dörben nasun-ača degegsi . . .*

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.

Γaǰar-un sinǰi-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*: *γaǰar-un (sa)yin mayu bayuqu ülü bayuqu*: *γaǰar-un bayidal-i edüi tedüi bičisügei*. Descriptions of land where it is good or bad to camp follow: *γadaγadu γaǰar ayula usun sayin bolun dotuγadu bayidal mayu bolbasu bayuǰu ülü boluyu*: *teyimü-yin tula*: *dotuγa belge inu yeke ǰam*: *ger ǰüg qanduγsan ba*: *olan ǰam-un belčer degere kiged*: *(süme) suburγa bariγsan γaǰar . . . kiged edeger γaǰar-ud-tur bayuǰu ülü boluyu.*

1 v:20. Further prognostications based upon land configuration. *γaǰar inu barayun beye öndür bolbasu kümün-dü sayin*: *qoyitu beye öndür bolbasu*: *mal-du sayin . . .*

1 v:29. *aliba modun bolbasu dotuγsi qanduγsan sayin*: *γadaγsi qandabasu mayu*: *aliba bayuqu γaǰar taulai* (word missing) *γaǰar-un ǰüg-tür ǰidayai* (remainder missing).

2 r:3. Prognostications from the shape of land. *uruγsi qoyisi urtu boluγad*: *barayun ǰegün siqam bolbasu sayin*: *barayun ǰegün urtu boluγad*: *uruγsi 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 sayiqan bolbasu sayin: uyilaqui 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: eǰen inu belbeseryü* (sic): *ǰegün 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 qoyina barayun ǰegün ali ǰüg-eče usun: qarbuysan sumun metü siduraγu irebesü tere ger-eče kelegei köbegün bolqu.*

2 v:17. A series of prescriptions for house-building. *quduγ uquysan yaǰar-tu ger kiged qayalyan-u ger bariqu mayu ger-ün tus emüne ötög ülü quriyaqui: quriyabasu qataki ebečin bolqu . . .*

üker yaǰar doura bolbasu tere ger-ün kümün alal-daqui-dur dura-tai bolqu . . . 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 medeǰü ger bariydaqu: ese tusiyabasu tus tus-tur küčün-iyer tuslan sayin ǰüg-tü egüden yarya: ger bariqui kiged: küriyen ba: egüden yaryaqui kiged: egüden küriyen-ü öndür boyoni kikü kemǰiye ǰüg ǰoki . . . un: ǰokiqu ülü ǰokiqu: sayin mayu-yi kitad-un / bičig-eče abču edüi tedüi bičigsen-iyer: buyan kiged nasun ba ed tavar mal delgereǰü: ebečin ada todqar bükün-e amurliqu boltuyai.*

4 r:4. A new section headed *aliba mayu-yi üǰikü 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 ǰamčin nere-tü mayu odun bayuqu edür inu . . . After the list the explanations begin: *ede edür sayin üile kibesü mayu bolqu: sine ger baribasu tabun kümün ükükü: beri bayulyabasu belbesün bolqu: ed mal yadaysi ögbesü yuyilinči bolqu: ayan aba ülü kikü . . . edür-eče masi mayu edür bui: kičiyen ǰayilatuyai.*

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 yaǰar degedü nom-i delgeregüljü . . .

7 r:24. Prognostications for house-building etc., translated from the Chinese.

Incipit: blama kiged manǰusiri-dur mörgümü: ger bariqui küriye kiged egüden yaryaqui mal-un küriye qotong kiged: yuu subuy tataqu-luya yolumta kiged: ǰing tegerem kiküi ǰüg kitad-un bičig-eče yaruysan-u yosuyar quriyan edüi tedüi bičisügei.

8 v:8. Further predictions.

Incipit: basa nigen eki-dü üǰilge: ǰun-u dumdadu sara-yin tabun sine-de tngri yaǰar qoyayula neyile-küi edür bui: tere edür-tür ere eme qoyar tačiyal-dabasu: ükül ǰobalang-tu bolumui . . .

8 v:17. *mösilge* (for *möčelge*) *ǰil-dür ger bayičig* (for *bayising*) *bariqui üǰekü 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-yin öndür boyoni kemǰiye inu: tabun či tabun sün bolbasu sayin . . .*

9 v:12. Suitable dimensions for width of doors.

Incipit: *ger-ün egüden küriyen-ü qaγalγa aγu čiqula-yi üǰeküi bičig*. See also MONG. 375, fol. 58 v:9.

10r:20. *Terminatur*: *γaǰar-un sinǰi-ü sudur*: *ger-ün egüden-ü qaγalγa kiküi*: *küriyen-ü qaγalγa kiküi*: *kemǰiye kiküi*: *nasun-u tngri-dür mörgükü*: *qubčisun γarγaqu*: *tngri-yin qaγalγa negeküi qaγaqu*: *tngri-yin kenggerge ebegekü*(?): *aliba ger-ün üile üreküi* (? *üǰeküi*) *bičig*: *tegüsbei*.

10 r:25. Magic ceremony at the birth of a child for obtaining long life.

Incipit: *nilqa köbegün-i sai töröged sača*: *küisün inu sumu-bar oγtaluγad*: *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: *čilaγun-dur arsalan-u beye-yi mönggünber ǰiruǰu 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 γaǰar-un šinǰin 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:

qaγan kümün metü aγula 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 ǰoγosu-u tölöge orusibai*. Further title: ***O**m suvasti sidam siri yisün ǰoγos ber tölge üǰekü-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:

suburγa: *aγula*: *ongγoča*: *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 suburγa baγubasu qarangγui-yi geyigülügči naran metü qamuγ sayin küsel sedkilčilen bütükü sayin*: *ebedčin-ü tula burqan sakiγulsun-u kiling kičiyen taki*: *eril-ün tula*

süme suburγa-tai γaǰar bui suruγ sonosqu darui olqu bui: *yabudal-un tula üǰebesü 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 *Qutuγ-tu qongsim bodisadu-yin ǰöb 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. *čaγan anu kitad üsüg bülüge*: *manǰu üsüg qara kemen sinǰigtün*). 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 handmade 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: *sakiγulsun-u ǰirγuγan altan ǰoγos-u tölge-yi üǰekü-dür urida sedkil-i ariγun bolγaǰu*: *γurban küǰi-ber ariγulǰu sirige-ü degere talbiǰu üǰigülkü kümün-ü nere ǰil ba yambar kereg-ün učir-i asaγuǰu degegsi daγudaǰu ǰalbariγsan 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 *aγula γal-un bayarlaqu tölge.*

The nomenclature of the eight trigrams is *tngri, γaǰar, čakilγan, usu, aγula, salkin* (*boruγan salkin*), *γal* 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, handmade 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 ǰoγos-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: *terigün 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, ongγoča, 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 γaruγsan 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 ǰüg-ün γurban čaγ-un qamuγ burqan kiged bodisadu-nar-tur mörgümü*: *ariyabalu-dur mörgümü*: *qamuγ 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 śo-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 ǰüg-ün γurban čaγ-un qamuγ burqan bodisadu-nar-tu mörgün qamuγ 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 sakiγulsun*), 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 *ebedčin-dür üǰikü üǰilge 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 śo-mo'i bźes-bya-ba bźugs-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 ǰüg-ün γurban čaγ-un qamuγ burqan kiged bodisadu-nar-tur mörgümü*: *qamuγ amitan-yi nigüleskü sedkil-eče ene belge-yi adistid öggün soyorqa*: *aliba sayin maγu 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 baγubasu*, 'if it falls at one.' The predictions are closely similar to those in MONG. 151.
5 r. A section headed *eril-dür üǰekü belge bui*, containing predictions concerning the finding of strayed beasts. Similar to MONG. 151, fol. 10 v.
7 v. A section headed *ebedčin sinǰilekü 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 üǰekü tül(üküi sudur) orusiba. 'Canon for burning and examining shoulder-blades.' There is a similar text title on fol. 2 r. *Dalu-yi sinǰikü tülükü üǰekü 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 üǰelge 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 ǰiruγ-tur bayταγabasu asuru oldaγad medekü-dür berke bolqu tula tabun öbere salγaǰu tus tus-tur ügülesügei.*) These important parts are:

(i) The 'five areas' (*tabun γaǰar*), 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, qaγan, noyan, tüsimel, öber, boγol.*)

(ii) The upper edge and the neck and handle at the bottom (*degedü irmeg kiged dooradu küǰügü bariγul*).

(iii) The 'Great Eternal Way' in the middle. (*Dumdadu asida-yin yeke ǰam.*)

(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 üǰelge. '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: *qoγusun qomqa* (erasure) *sara-du tere ǰüg-tür mör γarqu 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 ǰüg ba ǰegün qoyina qoyar-un ǰabsar bui.* The last line of the sheet ends . . . *ǰabsar*, 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 üǰekü ba: *ǰiran nasu-u üǰilge-tei qabsuryaγsan 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 ǰüil*: *ere eme-yin maqabud-i neyilegüljü üǰikü 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 ǰüil-ün tabun maqabud-un eke köbegün ele dayisun-i üǰekü inu.* Tables showing the four different relationships of the elements among themselves. *Ere eme bariduγulqui-du eke köbegün-i kereglemüi*: *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 ǰüil kümün-ü törögsen čay-iyar üǰekü 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 ǰüil kümün-ü törögsen edür-i üǰikü 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 ǰüil-ün kümün-ü törögsen sara-yi üǰikü 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 ǰüil mengge-ü sanvar-i ilγaqu.*
Incipit: 1 *čaγan mengge-ü sanvar inu*: *čaγan mori*: *čaγan debel*: *čaγan morin-i unuqu.*
15 v:4. *nigen ǰüil γaǰar-i sinǰiǰü üǰikü inu.* Prognostications based upon the appearance of land.
Incipit: *ǰegün-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 čaγan mengge-ü kümün urida ǰayaγan-du burqan-u köbegün bolǰu . . .*
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 čaγan*: *ǰirγuγan čaγan*: *naiman čaγan*: *temür-ün maqabud-u mengge.* Other correspondences are given.
23 r. *basa nigen ǰüil mengge-ü sayin maγu anu*: *nigen šagyamuni-yin mengge*: *qoyar qara čidkür-ün mengge.* Other correspondences are given.
23 v. *basa nigen eki-dü čaγasun debigür-ün eǰilekü sara töröbesü eǰilemüi*: *egün-i či pu ǰii kememüi.*
24 r:4. *basa nigen ǰüil-ün temür sirbigür-ün eǰilekü sara anu*: *egün-i tiyan šuu yu kememüi.*
For the nine *mengge* and their significance see also MONG. 13, fol. 8r, MONG. 15, fol. 8r, MONG. 375, fol. 41r: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 maγu ber üǰekü sudur anu. 'Examination of good and evil of the *mengge*.'
Incipit: *nigen čaγan mengge burqan-u mengge bolai*: *egün-dü törögsen ere kümün quvaraγ ǰiyaγa-tai*: *qara bolbasu qoyar eme abqu*: *aqa degüü γurba bolbaču ečüs-tür γaγčaγar amiduraqu*: *baγa-yin čaγ-tu ǰobaqu*: *ötelekü-yin üǰügür ǰirγaqu sayin arban γurban nasun-du yeke dabaγatai. Nasun-u kemǰiye dalan-i kürümüi*: *ekener kümün bügesü idekü emüskü elbeg keüken olan*: *yeke dolgin*: *ügen-dür dura-tai*: *nasun-u kemǰiye dalan.*
Similar prognostications concerning personal and family life are given for men and women subject to the other *mengge.*
4 v. *Basa nigen ǰüil mengge-ü tayilburi anu.*
Incipit: *nigen čaγan mengge-dü törögsen kümün či uridu töröl-dü arsi ba blama tngri-yin kümün buyu*: *tegün-ü tula idekü emüskü 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 handmade 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 nayimaduγar nigen ǰüil ǰirmüsün ekener-ün idesi-yi čigerlel-i üǰikü anu.*
Prognostications for the unborn child according to the food eaten by the pregnant mother.
1 v. *qorin nigedüger nigen ǰüil kümün-ü törögsen ǰil-ün ǰiran yosun-luγa neyilegülǰü* . . . (text torn away). Thirty pairs of combinations of names from the sixty-year cycle (e. g. *köke quluγana kökegčin 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. *ǰula-u γal*: *küriyen-ü sirui*: *yeke dalai-yin usun*, etc.), and is then followed by a prognostication.
6 r. *nigen ǰüil kümün-ü törögsen sara-iyar üǰekü 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. *qoriduγar nigen ǰüil kümün-ü törögsen edür-i üǰekü 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 čaγ-i üǰekü 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 qoyaduγar nigen ǰüil ere eme-yin maqabud neyilegülǰü üǰekü 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 qoriduγar on-u qoyar sara-yin qoyar-du suryaγuli-γin 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 ayimaγ: *doluγan grag-un tölgen*: *qulaγai-yin belge*: *qamtu aγsan qulaγan-i tani-qu*: *kereg bütükü ülü kü-yi uqaqu toγa medeküi kiged 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 ǰoriǰu toγalaγsa(n)* . . .
71 v:6. *doγsin adiya grag bolbasu*: *toγorbiγsan kereg inu galbaras modun γal-a tülegdegsen metü* . . . *ayul inu yeke kereg-üd ülü bütüγü* . . . *üiles-tür ǰaruqu kümün-i belgedebesü ulaγan nidütei čayibur ulaγan öngge-tei* . . . *teyimü kümün-i ǰarubasu kereg-i ebdeǰü* . . . *aldaγsan ed mal-un*

tula üǰebesü čayan noqai-tai dörben-i qulayai kümün emüne ǰüg abču odba: . . . basa ebedčin-ü tula üǰebesü . . .

72 r:23. *amurlingγui sumiya grag bolbasu . . .*

Similar sections follow for the other planets.

78 r:12. *qulayai-yin belge kemebesü edür usu-bar čimeged: luus-iyar qubiyaǰu: ülegsen inu sara bolbasu mečid γarqui ǰüg soqur kümün abču odba: olqun-i berke.*

Similar sections follow, headed: *γar bolbasu: γal bolbasu: usun bolbasu: umun bolbasu: amta bolbasu: doluγan bolbasu: bindu bolbasu.* Cf. State Library, Ulaanbaatar 294.2X982 17141 *Qulayai-yin belge kemekü üǰelge* for a similar text.

78 v:14. *qamtu aγsan qulayai kümün-i uqasuγai kemebesü: qamtu aγsan kümün-ü? neres-ün toγa-i bürin-e bičiged . . .*

79 r:2. *kereg bütükü ülükü uqasuγai kemebesü ǰoriǰu asaγuγsan üges-ün terigün γurban üsüg-eče degegsi: toγalaǰu bürin-e orusiγuluγad . . .*

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 handmade 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 bičig. 'The book called *Yü tung i shu*'. A manual of fortune-telling apparently based upon combinations of one of the *arban qoyar eǰelegči* 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 eǰelegči* 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) ǰil-luγa tokiyaldaγsan-ni-yi sinǰilen sayin maγu-yi naribčilan üǰekü 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 predicitons 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 üǰikü 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 čaγan, qoyar qara, γurban kökemdüge, dörben noγuγan, tabun sira, ǰirγuγan čaγan, doluγan ulaγan, naiman čaγan, yisün ulaγan.* 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 učira-basu.* 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 γai 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 hand-made 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 *čaγan čilaγun baγubasu* . . . (2, 1, 2 *qara*, 1 *qara*, *qara čaγan*).
beye-dür 3 *čaγan čilaγun x* (2, 1, 2 *qara*, 1 *qara*, *qara čaγan*).
erketen-e 3 *čaγan čilaγun x* (2, 1, 2 *qara*, 1 *qara*, *qara čaγan.*)
ki morin-a γurban čaγan čilaγun x (2, 1, 2 *qara*, 1 *qara*, *qara čaγan.*)
6 r. *amin beye erketen ki mori* 2 *külil-yin čaγan čilaγun* . . .
6 v:2. *basa busu ene bölüg amin-u čilaγun čayibasu* . . .
beye-yin čilaγun čayibasu . . .
erketen-ü čilaγun čayibasu . . .
ki mori-u čilaγun čayibasu . . .
7 r. A similar series of sections for the case when the stones turn out black.
7 v. *bügüde čilaγun qarlabasu masi maγu.*
Basa busu sünesün-i čilaγun . . . *sünesün-ü* 3 *ba* 2 *čilaγun baγubasu* . . .
8 r. Prognostications taking the eight trigrams into consideration.
Incipit: *erkigülküi čilaγun li-dur baγubasu* . . .
Similar sections for *kun*, *tun*, *bin*, *gam*, *gim*, *čin* and *čun*. Prognostications for each section.
15 r. A new section headed *amitu erdem-tei kümün-ü beye-dür doluγan sirügün-iyer qourlaγdaqui-yin tulada, tegün-ü gem-yi arilγaqui-yin erkin ubadis-yi bičisügei.*
17 v:9. *edüge mengge-ü üre-yi nomlasuγai.* 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 ?toγona raqu-yin čaγ-tu ebedbesü*: *kümün-i yasun bariγsan kümün dayariǰu iregsenče γai bolba*: *ese bügesü sira öngge-tü ed abuγsanača γai bolba*: *ese bügesü kümün-i yasun dayariǰu iregsen kümün-dü ǰolγabuu*: *tegün-e γurban modu γulir kümün kiǰü*: *lančaγ kiged*: *tarni-yin usuniyar beye-ben ugiyaǰu emüne ǰüg γarγa*: *söni düli bsang raqu-yin čaγ-tur* + (for *ebedbesü*) *qara čirai-tu kümün qoγusun uγuta bariγsan ese bügesü*: *temür bariγsan buyu*: *tegün-dür ünesün-iyer naiman terigün kiǰü*: *noqai-yin qubaqai toluγai-iyar γulir kiǰü γulir-tur ebečin kümün-i kereg-i kiǰü*: *tarni-yin usun-iyar beye ugiyaǰu olan ǰam-dur γarγa.*
Similar sections follow.

4 v:21. A section on the relationship of day and sickness.
Incipit: *quluγana edür ebedbesü*: *gedesün dotora kündü bolqu*: *čičirekü*: *kelen ǰirüken γar köl bel ebedkü*: *köke usun-dur üküsgsen čidkür qara ger ba qara öngge-tü ed-eče γai bolba*: *ese bügesü γurban ǰiγulčin kümün-eče γai bolba*: *ǰasal 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*: *γai köl sirkiraqu*: *kündü bui iduγun ongγod barilu amu*: *ese bügesü eliye ebedkeyü*: *idegen-dür tusa ügei idebesü bögelǰimü γadana qalaγun dotora küiten tabun öngge-tü torγa*: *dorona ǰüg döčin alqu γaǰar-a urtuda altan ongγod-i arilγaγči-yi γarγa*: *γurban edür-ün qoyina anaqu*: *basa nigen ada bui*: *eliye ebedkeyü*: *tegün-dü tabun čaγasun ünür-tü idegen-iyer dorona emüne γarγa*: *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 ǰöbsiyereǰü toγola*: *baγa sara bügesü*: *naran buruγu toγola. ebečin kümün-i qaniyadun-i kündü könggen-i medemü*: *li-dür ebedbesü . . . sira čaγasun idegen-ü sömösün emüne ǰüg 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: *quluγana ǰil-tü kümün bečin edür beye-ben gem-i üǰügül burqan-u sakiγulsun sakimu.*
Similar sections follow, together with a group of similar sections containing the words *buu üǰügül.*
22 v:7. A new section entitled: *on*: *huu*: *mančusiri-dur mörgümü*: *basa kümün-dü mangγus-un birid kölčin qoor kikü üǰekü bičig ene bui.* Concerns the effects of evil spirits upon people.
Incipit: *qabur-un terigün sara-du naiman sine-de noqai morin bars ene γurban ǰil-tü kümün-dü mangγus-un čalma orkimui*: *tere γurban ǰil-tü kümün tere edür ebedbesü ükükü*: *ese ükübesü sibaγun uraγan-du turuγsan metü keb keǰiye ber ülü talbiqu. tere mangγus-un čalma-yi medebesü mangγus-un ildü kiǰü tegün-i čalma oγtačibasu aniyu. ese bügesü ene yirtinčü aγulan-dur teyin saγuǰu blama bolbasu γurban 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 ǰil-tü kümün-i buu oroγul.*
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: *quluγana üker edür ebedbesü terigün bükü beye ebedüm*: *dorona üčüken eliye bui*: *tabun köke čaγasu qoyar ayaγa sömesün idümeg üker dorona tabin alqu γarγa.*
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 uγaγsan sayin edür ene bui.* A list of lucky days.
26 v:15. A section concerning the commencement of enterprises at certain times.
Incipit: *quluγana edür taulai čaγ-tu dorona ǰüg mör γarbasu . . .*
27 r:14. A section on birth marks under the heading: *nigen eki-dü mengge-yin sayin maγu-yi üǰekü bičig ene bui.*
Incipit: *toluγai orčin mengge bolbasu bayan bolqu sayin.*
27 v:15. A section commencing *mör γarγaqui-dur alaγan-u dumda oγtarγui kemen bičibesü dayisun ülü učaram*: *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 oroγulqu ene bui.*
Incipit: *quluγana üker ǰil-tü-yi γurban tabun edür qarsi*: *ǰirγuγan naiman edür sayin.*
28 r:19. A similar section under the heading *nuγun ökin-i ölögei-dür oroγulqui 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 Calmuck writing in black and red on Russian paper, sometimes Tibetan passages interspersed, pagination on recto, left; complete.

Title on title-page, written horizontally: *Nöqcig-södiyin tala toloxoi orosibo.*

Incipit (1 v): *γutaγar xubari. žedker ada ken abuγsan. ablaγači. žedker ken dü tüdeküyin yoso. xuluγuna žiltü ükküne. žedker toli buyu gereltei . . .* *Terminatur* (36 r:11): *. . . sara xonoγ čaq tus xarši. xabirγa xarši nogōd tebčin 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): *Gutuγ-tu manǰusiri-dur mörgümü. ükügsen kümün-ü kegür talbiqui sayin maγu üǰekü 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): . . . *maγui ǰil-ten ülü bariγdaqu.*

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 γasu γarγaqu čaγ üǰekü 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 γurban*, words). See, Bawden, "Supernatural elements", I, 235, II, 164.

Copy dated 1808.

Lo-zla źag-dus gza'-skar thams-cad blta-ba'i źes-bya-ba bźugs-so. 'Complete examination of years, months, days, times, planets, and stars.' Title in Tibetan only.

Incipit: *Namo siri kala cakra*: *ariγun nom-un činar-da-ki belge bilig-ün egüled-eče*: *ünen ǰarliγ-un rasiyan-u qura-yi oroγulǰu*: *erkin γurban beye-yin uqaγan-i uryuluγči* (sic): *blama čoγ-tu čaγ-un kürdün-e maγtan mörgümü. burqan čoγ-tu čaγ-un kürdün-lüge*: *ilγal ügei buyan-u sadun blo bcang mbas bcon siri bhadra terigüten*: *bügüde ǰγayur ündüsün blama-nuγud-a mörgüǰü 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 badaraγsan 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*: *anggiraγ*: *bod*: *bragas-badi*: *šugra*: *saničar.*

10 r–11 v. Tables of prognostications under the heading *grag nagsidar qamuγ-a bayasqulang-tu-yin 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. *Doγsin galindara-yin kürdün egün-i . . .*

15 r–15 v. Four diagrams, each for three months, viz. *bars morin noqai / taulai qoni γaqai / quluγana luu bečin/ üker moγai 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 *ǰang kög kemekü edür,* when all actions are prohibited (. . . *-un čaγ-tur aliba üiles-i masi yekede čegerlen*). Actions especially mentioned are: *ilangγui-a ökin ögkü beri abqu*: *sine bayising balγasun 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. *γaǰar-un sünesün saγuqui üǰekü üǰelge.* 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 γarγabasu*: *γaǰar köndöbesü*: *ger baribasu*: *kümün ebedbesü*: *ökin ögkü abqu bügesü ülü bolumui.*

20 v. Table showing the residences of the soul of a man. *kümün-ü sünesün saγuqui üǰekü üǰelge.* 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 üǰilge.*

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 γurban*: *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 ögküi 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 ǰasalγa inu.*

48 r:3. Fifty-four tablets, each containing a more or less enigmatic statement such as: *öröne umara-yin ǰabsar γalǰiqu mamo-yin yasun bariqu γaǰar-a*: *büseleküi 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 ǰasal 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 ǰasal inu.*

52 v:18. *qara ǰiruqai-yin γool sudur-ača nomlaγsan*: *arban qoyar ǰil maqabud anu.* Se 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*: *čaγ-tur güikü noqai-yin ǰasal inu.*

64 v:10. *qara noqai-yin idesilekü-yin ǰasal inu.*
64 v:15. *raqu-yin ǰasal inu.*
65 r:10. *γal-un ǰasal inu.*
65 v:1. *negürsün-ü ǰasal inu.*
65 v:13. *basa qoγusun-u qumaqan-u ǰasal inu.* See MONG. 285.
66 r:5. *nögüge grag edür-ün ǰasal inu.*
66 v. *basa nigen eki-dü: ǰil: sara: edür: čaγ-un qara-yi ǰasaqu anu.*
66 v:11. *kiling-ün ǰasal inu.* (Tib. *Gyi-lin.* See Nebesky, 292).
66 v:20. *ginggang-un ǰasal anu.*
67 r:3. *bisdi-yin ǰasal inu.*
67 r:16. *γaǰar-un eǰen činggün-ü ǰasal anu.* (Tib. *Tsaṅ-kun*).
67 r:19. *tese-yin ǰasal anu.*
67 v:2. *mahōragi-yin ǰasal inu.*
67 v:5. *γaǰar-un sünesün-ü edür.*
67 v:12. *basa nigen eki-dü γaǰar-un eǰen singbung-un yabudal anu.* (Tib. *Zin-'phuṅ.* See Nebesky, 294).
68 v:5. *maqabud-un učaral-i eyin . . .*
69 r:16. *grag odun tosburi sayin bolbaču naranluγa neyilekü-dür oroqu-yin qorin doluγan neyilegsen üre anu.*
69 v:17. *getülgegči blama-nuγud-tur mörgümü: gluus-un čiγulaqu qariqu anu.*
70 v:19. *bañcin erdeni-yin ǰokiyaγsan gluus-un delgerekü baγuraqu anu.*
73 r. *ende qara ǰiruqai-yin γool neyilegülün čaγan bidurya-ača nomlaγsan čaγ-un qara anu.*

Colophon dated 1808:
Sayisiral-tai irügel-tü-yin arban γurbaduγar ondur ilegüü cisub (?*cisda*) *sara-yin arban ǰuryan-a: čaγan luu edür: grag-ača sugra odun-ača burvasad: učaral inu sidi-yin učaral-un edür-e bičiǰü tegüskebei. sayin buyan. ölǰei.*

Suiyüan, August 10th, 1938.

Manual of astrology and divination.
Qas qaγurčaγ.

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.

Nemeǰü oroγuluγsan eldeb kereg-tü qas qaγurčaγ 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 üǰeküi-dü čegerlekü ügei.*
2 r. *ded debter.*
3 r. *Incipit: sine orčiγuluγsan eldeb kereg-tü . . .* as in Mong. 234, fol. 7 r.

Manual of astrology and divination.
Qas qaγurčaγ.

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 qaγurčaγ nere-tü bičig orusiba.* Chinese cover title: *Hsüan tse kuang yü hsia chi* 選擇廣玉匣記.

Sine orčiγuluγsan eldeb kereg-tü qaš qaγurčaγ nere-tü bičig-ün quriyangγui. '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 qayirčaγ 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. *Qamuγ burqad-un adistidlaγsan 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. *bačaγ abqu edür anu.*
8 v. *yisün grag ere eme-yin ǰil eǰelekü anu.* The planets which rule men and women at different ages. *Incipit*: *arban nigen nasu-tai ere saničar eme anggiraγ.* See MONG. 275, fol. 7 r:3 for a similar list.
17 r. *qorin naiman odun-dur grag tokiyalduγsan sayin maγu ilγal.*
24 r. *qorin naiman odun eǰelegsen edür salkilaqu boruγan baγuqu*: *geyikü ba bürküküi-yi üǰekü anu.* Prognostications from the weather.
26 r. *muura-yin nidün-ü čečegei ber čaγ toγtaqu anu.*
26 r. *naran γarqu singgeküi-yi toγtaqu anu.*
26 v. *saran γarqu singgekü ǰüg toγtaqu anu.*
27 r. *saran γarqu čaγ toγtaqu anu.*
27 r. *gin fu ging kemekü edür anu.*
29 v. *simnu odun-dur aliba tusiyal küliyekü ökin beri boγtolaqu . . . maγu.* List of actions not to be undertaken at certain times.
30 r. *temüsün-ü kituγa-dur aliba tusiyal küliyekü*: *ger bayiγulqu . . . maγu.* Similar list of actions.
qormusda odud-tur: *aliba ger bayiγulqu . . . 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 učarabal maγad bolumui maγu*: *edür anu . . .* A list of unfavourable days follows.
30 v. *modun qokimai-dur aliba ger bayiγulqu . . . maγu* List of actions not to be undertaken at certain times.
31 r. *mörgüčegči odun-dur*: *aliba ger bayibal . . . maγu.* 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 boγtolbal . . . maγu.* List of actions not to be performed at certain times.
31 v. *egün-ü dotora qormusda odun: tngri odun: sülde odun ene γurban odun qamuγ maγu-yi daruqu sayin.* An enumeration of three favourable stars.
31 v. *aliba sara-yin sayin odun eǰelekü edür anu.* Various prognostications follow for different days of the month. *Incipit: tngri-yin erdem-tü tngri-yin edür qamuγ 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 tögenekü-yi čegerle.*
53 v. *aliba čegerlel-ün edür anu.* Days of general prohibition.
54 v. *quluγana edür tölge üǰebel: beye-dür γamsiγ bolumui.* Personal mishap will result from consulting the lots on the day of the rat.
55 v. *arban qoyar eǰen-ü sayin maγu anu.*
Incipit: eǰelegči-dü mör γarγa: küü sang ülü negemüi, with similar following sections.
56 r. *ǰang gung edür ökin ber boγtolabal qaγačan . . .*
56 v. *sara-yin čegerlel edür qamuγ üile-yi čegerle.*
57 r. *čidkür uyilaqu edür: ebedčin üǰeküi-dü maγu.* Illness should not be investigated on the days when the *čidkür* weep.
57 v. *bayar-un tngri aqu ǰüg-ün kürdü.* Diagram.
58 r. *čaγan sibaγun tngri aqu ǰüg-ün kürdü.* Diagram.
58 v. *sara büri tosqu edür anu.*
59 v. *tngri-yin debsikü kürdün: tusiyal küliyen abubasu sayin.* Diagram.
61 v. *tusiyal küliyeǰü abqu edür.* Days for receiving appointments.
61 v. *ǰasaγ bolǰu irgen-i ǰasaqu edür.* List of days.
61 v. *ilerkeyilen bičig ayiladqaqu edür anu.*
61 v. *urbaǰu bučaqu edür anu.*
62 r. *kergem ǰalγamǰilaqu ba ergümǰilel küliyeǰü abqu edür anu.* Days for succeeding to dignities and receiving promotions.
62 v. *erdem silγaqu edür anu.*
63 r. *suryaγuli-du oroqu edür anu.* Days for entering school.
63 v. *čidal küčün surqu edür anu.*
64 r. *ǰingse-tü malaγa emüskü törü-yin büse büselekü edür anu.* Days on which to assume the hat with a button and the government belt.
64 r. *niγtalaǰu uruγ toγtaqu edür anu.*
64 v. *uruγ bololčaqu: ökin ögkü beri ba kürgen abqu edür anu.* Suitable days for contracting marriages.
65 r. *ökin ögkü beri abqu-du tolqaγaqu (= toγalaqu) kürdü.* Diagram.
ökin ögküi-dü toγalaqu čaγan bars-un kürdü. Diagram for calculating dates for giving a daughter in marriage.
65 v. *kürgen abqu-du toγalaqu kürdü.* Diagram.
65 v. *tngri-yin qara noqai-yin ǰüg anu.* The directions in which the black dog of heaven is to be found.
66 r. *tuyil-un čaγan tngri yabuqu ǰüg esergü ökin beri boγtolaqu-yi čegerle.*
66 v. *ökin-i ögkü tala-tu sara anu.* Suitable months for giving a daughter in marriage.
67 r. *köbegün kümün ger bayulγaǰu 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. *üčüken keüked-i sün-eče salγaqu edür anu.* Days for weaning small children.
boγol sibegčin abqu edür anu. Days for acquiring servants.
Vol. II.
1 r. *mör γarqu-yi songγuǰu üǰekü kürdü anu.* Three diagrams with explanations for choosing days for setting out upon a journey.
4 r. *mör γarqu sayin edür anu.* Good days for setting out.
mör γarqu ibegel edür anu.
4 v. *sara büri mör γarqui-dur sira ǰam edür sayin qara ǰam edür maγu.*
4 v. *mör γarqu sayin maγu čaγ ba qanduqu ǰüg anu.* Good and bad days for setting out, and the directions in which to turn.
5 r. *bi yü ǰing kemekü edür mör γarqu anu.*
5 v. *dörben ǰöb edür anu.*
dörben soliγai edür anu. The four 'right' and four 'left' days.
tngri ergikü γaǰar kömörkü čaγ anu. Times when heaven revolves and earth overturns.
6 r. *mör γarqu bačim kereg-tei boluγad sayin edür sonγuǰu.* Selection of good days for setting out.
6 v. *qudalduγa güilgekü edür anu.* Days for doing business.
ongγoča yabuqu edür anu. Days for going by boat.
7 r. *ongγoča yabuqu-yi čegerlekü edür anu.* Prohibited days for going by boat.
luus-un čiγulγan edür ongγoča yabuqu ügei. Do not travel by boat on the day of the 'Dragons' assembly.'
7 v. *qudalduγan ǰegeli delgekü ba erdeni ed tavar temüsü γarγaǰu ögkü ba quriyan abqu edür anu.* Days for issuing and amassing merchandise.
8 r. *ger-e bololčaqu qarilčan qudalduqu edür anu.* Days for doing business.
8 v. *baraγa quriyaqu ügen negekü edür anu.*
tariyalang-un γaǰar ba ger körüngge abqu edür anu. Days for receiving fields, houses, and corn.
9 r. *ed ögkü ba: öri ǰigelen 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.
ömči 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 maγu irua bükün-i daruγči üsüg.* Syllables for repressing evil portents.
47 v. *ǰirγuγan qara čaγ 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. *orčiγuluγsan siltaγan-iyan 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 nigüleskü̈i nidün-iyer ǚjegči balar mungqaγ amitan-i tusalaqu-yin tulada sayin ba maγu γučin qoyar ǰüil-ün tölge ǰokiyan . . .* '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: *badaraγul-tu törü-yin qorin nige-düger on-u ebül-ün terigün sara-yin arban tabun-a sayin 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 qaγurčaγ.
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 qayirčaγ-un ǚjelge. '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.
γal usu qoyar ükül-ün učaral.
1 v. *Nigen ǰüil: sara büri-yin kesig-i ǚjekü anu.* Two lines of text: *bars sara-yin qorin-e kümün-ü kesig: qorin nigen-e aliba mal-un kesig.*
1 v. *Nigen ǰüil: odun baγuqu edür.* One day of each month is listed without explanations.
2 v. *Nigen ǰüil: bidvara kemekü edür anu: aliba sara-yin sine-yin nigen-ü grag ber čegerlekü edür bui . . .*
3 r. *Nigen ǰüil anu*: A list of propitious stars for affairs of the home. *ene yisün odun-dur ger erüke-yin ǰüil-dür sayin bui . . .*
3 v. *Nigen ǰüil: 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. *kituγa yar-i čegerlekü anu.* A list of prohibited days follows, when blood must not be shed. (*Terminatur: edeger edür čisu buu γarγa.*)
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: čaγan sara-yin luu edür . . .*
Terminatur: edeger edür-e aliba üiles-tür maγu bui.
6 v. *Aliba sara-yin odun-u kesig anu: šušaγ 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 üsün-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 ǰigmed* of the *Mingyan* banner. (*egün-i mongyol-iyar bičigči mingyan qosiyun-u šabrong galsangǰigmed 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 tayilǰu ügülen ülü čidaqu büged: öberiyen ber kitad-un kelen ese mergečigsen-ü degere kitad bičig ču ülü medekü-yin tula: nere qadaysan üge endegüreǰü bolqu-yin tula kitad töbed-ün üsügtür mergesigsed ber ǰasan ǰokiyaqu-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 mañǰuširi 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 yurban buyu dörben edür terigüten-e ürgülǰi burqan takiqu ba öglige ögkü terigüten-i üiledbečü ači tusa ügei ber olqu baran ölǰei busu bolqu/ yayun bui kemen asayuysan 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 ǰüil-ün üǰilge 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 *Lo-zla źag-dus gza'-skar thams-cad blta-ba'i źes-bya-ba bźugs-so*, MONG. 299. A full analysis follows.

1 v. *Incipit*: *Namo mañjuširi-yi*: *quluγana ǰil-tüyin sülde grag odun*: *bod burvasad*: *amin anggarag ardar* . . . MONG. 299 fol. 2 r has this information in tabular form.

3 r:7. *sülde grag badaraγsan edür*: *mör γaryaqu*: *ǰaryu kikü*: *kümün-e temčildükü*: *aliba üiles-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 quluγana edür burqan-u süsüg-ten šabi* . . . 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. *qamuγ burqad-un adistidlaγsan 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 *γal odun*: *temüsün-ü kituγa*: *qormusda odun*: *tngri odun*: *temür tngri učarabal*: *modun qokimai*: *mörgüčügči*: *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 γurban odun qamuγ maγu-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 nomlaγsan oγtaryui-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*: *niruγu.*

Text *incipit*: *qabur-un γurban sara-dur terigün dorona*: *kebeli emüne*: *segül öröne*: *niruγun umara*: *ǰun-u γurban sara-dur* . . .

Prescriptions for action are given according to each of the four centre stations:

terigün-dür ger qota bariqui-yi čegerlen: *γaǰar usun-i takiqu ǰasal gtorma orusibasu sayin*: *amindur gem ügei*; *kebeli-dür* . . .

Similar text in MONG. 299, foll. 25 v–26 v.

16 r:12. *oγtaryui-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 ǰüg-tür toluγai-ban talbiǰu kebtemüi.*

Similar diagram and text in MONG. 299, fol. 26 r–v.

16 v:17. *dörben čaγ-un yeke qadaγasu kemekü*: *oγtaryui-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 γal tegüs-ün učaral.*

18 v. Grouping of the twenty-eight asterisms by sevens, under the heading *doluγan γal*: *doluγan usu*: *doluγan sirui*: *doluγan kei,* followed by a section headed *üres inu šidi-yin učaral-dur* . . .

19 v:8. *doluγan grag-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*: *uda-rasad*: *burvabadarabad.* See MONG. 299., fol. 19 r.

23 r:5. *maqabud-un üres inu.*

Incipit: *köke quluγana edür küü sang-i ülü nege-müi*: *kökegčin taulai edür* . . . Ten similar sections in all.

23 v:3. *arban qoyar edür-ün üres inu.*

Incipit: *bars edür modun buu oγtal.* Similar sections for the other days follow.

25 r:6. *mal abqu nimleǰü* (see Ramstedt, Kalm. W.-B., p. 275 a: *nemne-*, **nemle-*, ein frierendes Tier einhüllen) *kiryaqui edür.* A list of lucky days for acquiring and shearing beasts.

27 r:16. *oγtaryui-yin arban egüden-ü üres-i nom-laysan anu.*

28 r:14. *qoγusun qomqa kemekü sudur-ača γa-ruγsan ǰiruqai-yin yosun-dur anu.* A diagram with four vases disposed around a central *yin-yang* 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 sayuqui-yi üǰekü.* 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: *γurban nigen-e tuγuryan-a sayumui.*

35 v:14. *γaǰar-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 salγaqu edür anu.* Days for weaning infants. See MONG. 234, I, 68 v–69 r.

36 v:7. *nilqa keüked-i ölögei-dür oroγulqu edür.* Days for putting infants into the cradle.

36 v:16. *sara-yin čegerlel edür qamuγ üiles-i čegerlen.* Days of prohibition of all actions. Also in MONG. 234, I, 56 v:5.

37 r:1. *ebedčin üǰekü 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 uuγuqui 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 bayiγulqu edür anu.* Days for having a house built. Also in MONG. 234, II, 11 r.

38 r:16. *bayana?tulbaγa bosqaqu edür anu.* Days for erecting pillars and ?props. Also in MONG. 234, II, 12 r:2.

38 v:4. *tayibu talbiqu 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: ǰun emüne: namur öröne: ebül umara edeger ǰüg-tür egüden-i qanduγulun ülü barimui.* Similar text in MONG. 234, II, 12 v.

39 r:8. *tariγalang qaγalaqu ba tariqu edür anu.* Days for opening and sowing the fields. Also in MONG. 234, II, 18 v.

39 r:16. *uγur ǰing tegerme bayiγulqu edür anu.* Days for having mortars and mills constructed. Also in MONG. 234, II, 19 r.

39 v:1. *qudduγ maltaqu edür anu.* Days for sinking a well. Also in MONG. 234, II, 19 r.

39 v:7. *subaγ maltaqu edür anu.* Days for digging channels. Also in MONG. 234, II, 19 v.

39 v:13. *nigen ǰüil tngri düleyirekü edür.* Days when heaven is deaf.

39 v:16. *γaǰar kelegeyirekü edür.* Days when earth stammers.

40 r:1. *enekü tngri düleyirekü γaǰar kelegeyirekü edür qamuγ üiles-tür sayin . . .*

40 v:5. *yeke toli: üčüken γurban qara ǰil kemebesü: qoyar qara mengge eǰelebesü yeke qara: γurban kökemdüge aγsan ǰil dumda qara: dörben noγuγan aγsan ǰil üčüken qara bui . . .* See MONG. 299, 13 v.

40 v:11. *quluγana ǰil-ün taulai takiya sara qara . . .* Similar sections follow for each year.

Terminatur: dörben terigün sara-yin eki qara: dörben dumda sara-yin belkegüsün qara: dörben ečüs sara-yin adaγ qara.

40 v:7. *ulaγan šimbung-un edür anu.*

40 v:18. *čaγan šimbung-un edür anu.*

41 r:8. *tuyil-un čaγan tngri yabuqu ǰüg ökin beri boγtolaqu-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 čaγan ene γurban: bars moγai bečin γaqai ede dörben ǰil-ten-ü mengge bolai: nigen čaγan: dörben noγuγan doluγan ulaγan ene γurban: taulai morin takiya quluγana ede dörben ǰil-ten-ü mengge bolai: γurban kökemdüge: ǰirγuγan čaγan: yisün ulaγan ene γurban: luu qoni noqai üker ede dörben ǰil-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 toγalaqu-yin 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 toγa: ǰil-luγa ǰokilduqu-yin maγu todqar γai-yi ničuγulqu-yin arγa 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: *γaγčaγar čiḍaγči cagara.*

45 r. Table in six columns. The headings are:

(i) The colours, *köke, kökegčin,* etc.

(ii) The years of the animal-cycle.

These two are headed together: *ǰiran 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 bütüǰü keregle*: *eme-yi erke maqabud-ača bütüǰü keregle*: *eke*: *nökür sayin*: *tusa dumda*: *busud inu mayu buyu.*
46 v. Table with nine squares, each containing two animal names. Explanation follows: *incipit*: *ere eme-yin ǰil anu ǰiruγ-u dotoraki-yi keregle.*
47 r:3. *abqu ölǰei-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 γaǰar-a kürüged ger-tür oroqu-yin yosun anu.* Details affecting marriage ceremonies.
48 v:14. Classification of the *arban qoyar eǰelegči.*
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 ǰil-ten učarabasu . . .*
50 r. Table of three horizontal columns with explanations.
53 r. *kesig dalalqui-yin üǰelge anu.* Prognostications according to the asterisms.
53 v:16. *aliba mal-un kesig-i üǰekü 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 üǰelge anu.* Tables follow.
57 v:1. *ger bariqu tel*(?) *üǰekü bičig.* Suitable and unsuitable ages at which to build a house. See also MONG. 314, 8 v:17.
58 v:9. *egüden-ü kemǰiye 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. *grag odun kiged sara edür-ün ǰasal anu.* Various magic rituals.
Incipit: *adiya grayγ-un ǰasal anu*:
61 v. *brani odun-u ǰasal anu.*
65 r. *quluγana edür-ün ǰasal anu.*
67 r. *arban qoyar ger-ün ǰasal anu.*
68 v. *γurban nigen-ü ǰasal anu.*
See MONG. 299, 51 r, etc.

Manual of astrology.

MONG. 13.

Manuscript. Chinese bound book. Chinese handmade 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 qaγurčaγ. '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 üǰekü.* 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 üǰilge.* 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 čaγ-yi üǰekü 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 ǰiyaγan-yi üǰekü anu.* Examination of people's destinies according to the nine *mengge*. These are listed as: *nigen čaγan, qoyar qara, γurban kökimdeg, dörben noγuγan, tabun sira, ǰuryan čaγan, doluγan ulaγan, nayi-*

man čaγan, yisün ulaγan. See MONG. 509, 20 r and MONG. 235, 8 r.
13 v–15 v. *Maqabud-un ǰiyaγan-yi üǰekü 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. *Čaγan bars-un terigün-dür törögsen kümün . . .*
köke noqai terigün-dür . . .
18 r:1. *arban qoyar čaγ-un burqan-u beye-dür qabsuraǰu kümün-ü törögsen čaγ-luγa tokiyalduγulǰu üǰekü anu: qabur-un γurban 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 qaγurčaγ orusiba. 'The Precious Golden Box.' Colophon title on 8 v: *erdeni-tü qaγurčaγ 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 qaγan ǰarliγ 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 tect 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 ilγal . . .*

There follows a section concerning the prohibition of certain actions:

Incipit (2 v:10): *ǰirγuγan γadaγur odun-a čirig buu morda: mordabasu daruγdaqu . . .*

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 qaγan-u keriye-ü kelen medekü-yin tulada: tegüs anggida dongγudqui daγun-i bičibe.*

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 uyilaǰu 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: niγučas-un eǰen-e mörgüged grag-un üre-yi nomlasuγai.*

Section commencing *naran grag γal-un činar . . .*

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 eǰelegči* and one side of tables and text beginning: *nökür-ün jüg tus bütükü ed-luγa učaraqu.*

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 ǰiruqai ekilekü anu*: *ǰil sara edür-i neyilegülǰü üǰekü*: *ülegerelbesü quluγana ǰil-eče γaqai ǰil kürtele arban qoyar toγa . . .*
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 üǰelge*: *terigün debter-ün quriyangγui udqa-yi qubčilaγsan bičig*: *naiman külil-ün tümen bodan-u duradqal-i tododqaγči 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 orčiγuluγsan terigülegči čečig-ün ǰiruqai*: *nigen debter orusiba.* 'Calculations of the plum-blossom newly translated. First Volume.' (This corresponds roughly to the Chinese title.)
Fol. 5. *Sine orčiγulγusan terigülügči čečig-ün ǰiruqai*: *γutaγar debter.* 'Calculations of the plum-blossom newly translated. Third Volume.'
Incipit: *Uqaγan-iyar sinǰilekü tölge-yin onisu. delekei 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 nigüleskü usun bariγčid-ača sayin buyan-u qura-yi oroγuluγad . . .*
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 nayсidar-luya doluyan gray odun-i tokiyalduyul . . . učaral-un sayin mayu-yi üǰekü kürdün ene bui. kirdig*: *yal naran yal* 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 yal činar bui naran odun küčün tegüs-ün čay-tur yal oron-a sayubasu süme keyid baribasu . . . sayin bui*: *bulasi bolyabasu . . . mayu bui*: *čireg mordobasu naran uryuqui čay-tur morda*: *čireg-ün noyan ulayan debel emüsčü ǰigerde morin unuǰu ulayan kikiri bariǰu ulayan čimeg-iyer čimeyü . . .*

Similar sections follow for *saran odun, yal odun, usun odun, modun odun, altan odun,* and *sirui odun.*

24 v. Prognostications for each of the twenty-eight asterisms. *Incipit*: *basa qorin naiman nayсidar-un yabudal eyin bui*: *kirdig nayсidar-tur burqan takibasu . . .* See MONG. 326, fol. 28 v:36.

32 r:31. *Incipit*: *enedkeg-ün kele-ber . . . mongyolčibasu odun grag-luya tegüsügsen-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 üǰe*: *dayisun-luya buu qadquldu . . .* Similar prescriptions for each day. See MONG. 326, fol. 26 r.

35 v:10. A section concerning the *arban qoyar eǰelegči. Incipit*: *arban qoyar eǰen anu kitad üsüg-tür ǰen čuu man bing ding gi* (for *chih*) *pun* (for *p'o*) *yü* (for *wei*) *čeng šiu ka bi kemen ungsimui*: *mongyol üsüg-tür*: *eǰelegči*: *arilyayči . . . ǰen eǰelegči edür ger ǰasabasu mör yarbasu ongyod-i takibasu bičig-tür orobasu . . . sayin*: *yaǰar ülü köndö sang ülü negekü*: *sine ba qayučin 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*: *rogini udirabalguni udarasad sadabis sayin*: *sara usun modun altan ede sayin*: *taulai edür sayin*: *yurban 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 rogini 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 qamtuduysan-iyar naiman ayimay-ud-un čiyulyan inu yerü dörben ekin sara-yin yurban yisün-e čiyulumu*: *yurban ǰiryuyan-a tarqamui . . . ede čiyulqui edür aliba doysin üiles üiledbesü sayin tegün belge inu* (illustration of thunderbolt) *vačir bui*: *qariqui edür-ün belge inu ǰarimduy vačir bui*:

(illustration of a half-thunderbolt): *egün-dür doγsin üiles buu üiled.* There follow more illustrated symbols and explanations, interspersed with tables and astrological descriptions.

51 r. *beri bayulγaqui 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 boγtolaqu sara-yi üǰekü kürdü bui.* Table of dates for marriage.

51 v. Four octagonal diagrams, with central titles, referring to marriage.

ökin-i boγtolaqu kürdün bui.

beri mör γarqu kürdün bui.

beri γal-du mörgükü kürdün bui.

ökin-i boγtolaqu kürdün bui.

52 r. A further marriage table; title obscured.

52 v. A diagram concerning the 'dog of heaven'. *tngri-yin noqai kürdün.* A wheel with twelve houses and explanations.

A further diagram: *tngri-yin noqai-yin ene kürdün-i ökin-ü . . . üǰekü bülüge.* Diagram with twelve houses followed by a table.

53 r. A further series of thirteen paragraphs of prognostications concerning marriage.

Incipit: . . . beri bayulγaqu ba ökin boγtolaqu sayin edür kemebesü . . .

55 r. A series of paragraphs concerning the days for performing certain actions. *basa nigen eki-dü tngri γaǰar-un on sara edür čaγ möče odun grag ede bügüde-yin eǰen inu tngri-yin qara noqai bayumui: yaγun-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 eskekü̈i edür-ün sayin . . .*

55 v:25. *basa debel eskekü̈i inu . . .*

56 r:14. *basa nigen eki-dü debel emüskü sayin edür . . .*

56 r:22. *basa em neyilegülkü̈i sayin edür . . .*

56 v:1. *basa bičig toγa suryaqu ba orusiγulun toyin bolqu edür-ün sayin anu . . .*

56 v:15. *basa abisig abqu edür-ün sayin anu . . .*

56 v:25. *ǰobalang-un tngri yabuqu edür-tür em ülü uγuqui . . .*

57 r:1. *quluγana edür irua ülü üǰekü . . .* Similar sections for each of the twelve days; *terminatur: γaqai edür ökin ülü ögkü: γaqai ülü alaqu.*

58 v:3. *basa γaǰar-un bayatud-un tere jüg čerig-ü negüüdel buu od: ökin beri buu ög buu ab: mör ba yasun buu γarγa . . .*

58 v:12. *basa qoγusun qomqa anu: bars sara öröne . . . ǰüg amui . . .*

58 v:18. *basa γaǰar-un sünesü anu: bars moγai bečin γaqai edür-e oγtaryui-du amui . . .*

58 v:25. *basa ?baǰuu kemebesü.* Days when the ground must not be disturbed.

59 r. Table of the twenty-eight asterisms and their effectiveness. Table entitled *qaγačil-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 ǰüil odun erdem-i toγolabasu . . .*

60 v:30. *qorin naiman nayšidar-yi ilγabasu öljei qutuγ orusiγsan naiman nayšidar bui.*

This appears to be a copy of the text quoted by the Reverend A. Mostaert in *Scripta Mongoliea,* II, 1956, part I, 50. See also Heissig, "Handschriften", 96.

Text ends at 61 v:32.

Manual of astrology. Erdeni-yin qaγurčaγ.
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 ǰüg-tür delgerebesü ber erdeni-yin qaγurčaγ 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 *tngri-yin bayγsi tangsuγ 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 čaγ-tur tang ulus-un tayisung qung-dai qaγan ber erdeni degedü tangsuγ blama-dur eyin kemen ǰarliγ bolorun*: *ene kü yirtinčü-yin amitan ber . . .*

Terminatur (5 v): *qara noqai qaraγčin γaqai edür . . . ači tusa ügei maγu edür bui. Sayin buyan ölǰei.*

There follows another short paragraph:

Incipit: *arban qoyar sara-yin čoγ-un edür γar-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 diagram 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 üǰilge. '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 ǰiyang-giyun eǰelegsen dörben terigün sara-yin kürdün bölüge.*

Mongol title in MS, MONG. 286: *degedü dörben ǰangǰun eǰelegsen 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: *chaṃ-saṃ*. Pagination in Mongol and Chinese. Darkened Chinese paper. Complete.

Full title: *Arban qoyor*(!) *eǰilegči orusiba* 'The twelve rulers'.

A list of days and things auspicious and fatal. The names of the days, resp. constellations, are: 1. *eǰilegči*. 2. *arilγaγči*. 3. *dügürügegči*. 4. *töbsidkegči*. 5. *toγtoγči*. 6. *sakiγči*. 7. *ebdegči*. 8. *tüsigeči*. 9. *bütügeči*. 10. *quriyaγči*. 11. *negegči*. 12. *qaγaγči*.
Terminatur (7 r): *Arban qoyar eǰilegči 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 handmade 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 eǰelegči*. (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 handmade 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 eǰelegči* (see MONG. 156, 282, and 511, 35 v:10).
Only the following headings are extant: *eǰelegči*: *arilγaγči*: *dügürügči*: *töbsidkegči*: *toγtaγči*: *sakiγči*: *ebedegči*: *tügsigči*: *bütügči*. The last three headings are missing.

Incipit: *eǰelegči-dü nirayilabasu ǰil sara qonuγ yisün-dür ese ükübesü ed kiged olan ügülegči* . . .

The second section gives information classified under the names of the twenty-eight asterisms, starting apparently with *ašuwani*.

Incipit: *ašuwani* 3 *morin toluγai-yin küǰügün oboγ morin ebdegči*: *tngri inu gandari*: *idegen inu miqa bal*: *kei-yin oron dayisun odun batu busu urbaγči törögsed nasun inu* 70-*ača* 80 *kürtele amiduran*: *uran üge-tü*: *sayin dürsü-tü čaγan nom emči-yin ǰüil*: *büǰig egesig kög daγun-dur mergen*: *beye oyun batu ügei*: *saγuǰu ülü čidaqu*: *qura* × *γang*.

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 üǰilege.* ('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 üǰekü anu.* 'Examining the propitious months for a daughter.' Tables. One side of one folio.
(iii) *Ökin ögkü beri abqui-du toγalaqu 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. *Arγa 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 kirγaqu 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 amuγulang-un arban yisüdüger on-u orčilang-un maγad toγa* '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 ayiladγaǰu. orčilang-un maγad toγa-yin bičig-yi tamaγalan kiǰü delekei-dekin-dür tarqaγaba. qaγurmaγ kibesü. čaγaǰa-yin bičig-ün yosuγar čabčiǰu alamu. bariγad ginǰilekü kümün-dür tabin (l)ang alban-u mönggü-ber šangnamu. ker-ber kin tiyen kiyen yamun-u qoyinaki-yin tamaγa*

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 ǰokiyaysan čay ba orčilang-un toya . . .* Cf. Plate XII.
Terminatur (11 r): *ene ǰil-dür yurban ǰayun 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, Continuateur 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 handmade 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 Heissig, *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*: *ǰarliy-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 sirayčin yaqai ǰil-ün ebül-ün dumdadu sara-yin sine-yin nigen-e bičiǰü tegüskebei.*
4 r–4 v. A list of the twenty-eight asterisms, numbered. *Incipit*: *qorin naiman odun-i cidrabar 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 čay ularil toyan-u bičig-ün tobčiya kemegči qorin dörben ularil-i darayalan bičigsen 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 čay-un terigün ör geyikü*: *naran uryuqu-yin terigün taulai*: *maqabud-un terigün modun*: *grag-un terigün adiya*: *toya-yin terigün yal*: *nagčdar-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 čay-un kürdüčin-dür qabur-un terigün udirabalguni sara: *tariyačin-dur qabur-un ečüs sara*: *qara kitad-un toyačin-dur qabur-un dumdadu sara*: *töbed-tür taulai sara*: *mongyol-dur qoyar sara kememüi*: *taulai sara mön-ü tula*: *belge anu mod bügüde julјayalaysan-i medejü taulai čandayana qosiyalamui*: *oytaryui-dur udirabalguni nagčdir-iyar ör geyimüi*: *yajar-tur dulayan-u ayur oroju usun yajar čöm gesüyü*: *jayura eliye sibayun qosiyalamui*: *qung keriye ugiyaqui časun oroyu*: *naran jiyasun-u ger-tür orusiysan-u tulada*: *usun-dur qamuy jiyasun güimüi*: *edür qorin naiman qubi*: *söni yučin 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 qudaldu kibesü*: *čirig 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 beči γaǰar-un eǰen öröne ǰoliya 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: *quluγana edür irua tölge buu üǰe*: *dayisunlüge buu qadquldu*: . . . *qudaldu kibesü*: *buyan üiledbesü ger baribasu*: *degerme qulaγai yabubasu sayin.*

Similar sections follow for other days. See MONG. 511, 34 v.

27 r:8. *naran odun degere tngri-ner-ün grag kemeyü*: *γal-un činar buyu* . . .

Similar sections follow, relating to *saran odun, γal 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 naγčidar-tur burqan-i taki*: *dalalγa dalal*: *öglige ög*: *süme suburγa bosqa*: *doγsid-un üile üiled*: *erdem sur*: *nom nomla*: *sine ger ba*: *qota ǰasa*: *öri ab* . . . *eden-dür sayin*: *köbegün töröbesü ǰirγuγula boluyu*: *sine degel eskibesü tüleyü* . . . *kümün ükübesü ǰirγuγan kümün üküyü* . . . *mör γarqu*: *aǰirγa buγura buqa talbiqu*: *belbesün eme abqu ökin ögkü*: *beri abqu* . . . *eden-e mayu* . . . *ed aduγusun ǰabqabasu*: *dorona emüneče ǰirγuγan kümün qulγaǰu abuba* . . . *temür-tü yisün nidü-tü balγasun-u sür kemekü naγčdar buyu*: *ǰirγuγan odun-u düri inu üsün duyilaγči tongγaraγ-tur adali bui.*

Similar sections follow. *Terminatur* should occur on fol. 35, which is missing.

36 r:12. *Namō guru udiyana nere-tü γaǰar-un čimeg badma sambhaba baγsi* . . . *čaγ-un kürdün-ü erke ber bolγaǰu üǰügülbei. yambarba sayin üiledbesü*: *ǰil sara-yin ba mayu*: *grag-ud-un sayin ba*: *mayui*: *edür söni kiged čaγ möče-yin sayin ba mayui*: *qorin naiman naγčidar-un sayin ba mayui-yi bičiǰü 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 kemebesü* . . . *tegün-ü belge qara γurbalči.*

Many descriptions, with coloured illustrations, follow.

43 r:11. Cosmological explanations given by *Padmasambhava. Incipit*: *Basa nigen eki-dü badma sambaba baγsi-dur čambudib-un eǰen*: *hrasrong sayabča qaγan ügülerün*: *törökü üküki-dür qamuγ amitan-u amin nasun urtu ba uqur* . . .

43 r:33. *Incipit*: *enedkeg-ün kele-ber* . . . *mongγolčilabasu*: *odun grag-luγa tegüsügsen-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 γaǰar-un bayatud bayiqu ǰüg*: *čirig ba*: *negüdel ba*: *ökin beri buu ög buu yabuu mör ba*: *yasun buu γarγa* . . .

45 r:33. *basa nigen eki-dü γaǰar-un eǰen tayisui qamiγa bügesü*: *tere ǰüg čerig ba*: *negüdel buu yabu*: *ökin beri buu ög buu ab*: *mör ba yasun buu γarγa*: *yambar ba üile tere ǰüg buu üiled* . . .

45 v:3. A section concerning the 'black dog of heaven.'

Incipit: *basa nigen eki-dü tngri γaǰar*: *on sara edür čaγ möče*: *grag odun ede bügüde-yin eǰen inu*: *tngri-yin qara noqai bayumu*: *yayun-u tulada*

bayumui kemebesü kümün ba yerü qamuγ amitan-i toγolaǰu medekü-yin tula bayumu . . . beye inu . . . kümün beye-tü noqai terigü-tü: γaqai qosiγu-tu sibaγun ǰigür-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: manǰusiri-dur mörgümü: nigen ǰil-dür arban qoyar sara bolai: ǰirγuγan yeke bars ekilemüi: ǰirγuγan üčüken bečin ekilemüi . . .

46 r:41. A further section concerning the 'black dog' and his subordinates and their influence. *Incipit: basa nigen eki-dü doγsid-un qaγan anu qara noqai . . .*

46 v:35. A section concerning the 'five oxen of the earth'. *Incipit: enedkeg-ün kele-ber . . . mongγolčilabasu: γaǰar-un tabun üker kemeyü . . .*

47 r:1. An account of the five oxen of different colours who dwell in mount *Sumeru*. *Incipit: Emüne tangγud: öröne töbed: umara enedkeg: dorona sartaγul: dumda kitad bülüge . . . ǰil-ün esergü maγui ba ede bügüde-yi tabun üker-iyer uqaγdaqui. 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): *Uqaγatu arsi-dur eyin kemen öčirün. ayi inǰana üǰigülügči uqaγatu aris-a . . .*

Chapters II–XL of the first volume of *Rasiyan-u ǰirüken nayiman gesigütü niγuča ubadis-un ündüsün* (see MONG. 385; 288), copy of the Peking xylograph (Heissig, *Blockdrucke*, No. 125). Translation into Russian: A. Pozdneev, *Učebnik tibetskoj 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 ǰirüken naiman gesigü-tü niγuča ubadis-un ündüsün iǰaγur-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 rdorǰe*.
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 ǰirüken naiman gesigü-tü niγuča 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 ǰirüken naiman gesigü-tü niγuča 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 ǰamso* while working with the doctor *Songrub*. (16 r *emči songrub-tan simtaqui-dur sürüm ǰamso ber orčiγulbai*.)
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 ilaǰu tegüs nögčigsen*: *anaγaγči em-ün blama biiduriyan-u gerel qaγan tere diyan-ača bosuγad*: *dürbel ügei kemegdekü em-ün samadi-dur tegsi orobai* . . .
See MONG. 293.

Medical text. Translation of lHan-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* (亲 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 aryа*.

Rasiyan-u ǰirüken naiman gesigü-tü niγuča ubadis-un erdem-ün ündüsün-ü emlege-yin arγa ebersil-ün qalaγun enelge-yi arilγaγči gadpura čaγ busu-yin ükül-ün salma-yi oγtaluγči: ildün kemekü-eče ebečin-ü siltaγan terigüten-i üǰügülügsen 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 *Ülemǰi-bilig-tü sirege-tü güüši*, also known as *J̌arud dge-sloṅ Chos-kyi-rgya-mtsho*, in 1747.

Fol. 91 r:8: *doronaki sasin-u sadun degedü boγda blama-yin ǰarliγ-iyar ülemǰi bilig-tü sirege-tü güüši kemekü busu nere ǰarud dgislūng čōs kyi rgya mcho nere-tü orčiγulun üiledbei.*
Fol. 91 v:8: *rudra kemekü temür bečin ǰil-ün šušaγ sara-yin arban tabun-a: šaggya-yin arsalan ariγun idege-tü qaγan-u köbegün bolun törögsen-eče inaγsi qoyar mingγan doluγan ǰaγun naiman ǰil boluγsan arban γutaγar on angqa sayitur boluγsan γal taulai ǰil-ün margašir sara-yin sine dergel dügürügsen edür-e: . . . orčiγulun tegüskeg-sen 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 ǰirüken nayiman gesigütü niγuča 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 ilaǰu tegüs nögčigsen amidurayu-lun ǰokiyaγči viduriya gerel-tü otačis-un qaγan burqan ber tere diyan-ača bosču: dürbel ügei ke-mekü em-ün diyan-dur tegsi oroldu ǰu abai.

The text is similar to that of the first chapter of the fourth volume of the Peking block print *Rasiyan-u ǰirüken naiman gesigü-tü niγuča 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 γurban em-iyer ebečin ǰedkür-i arilγaqui kemebesü . . .*
Terminatur: *sidün ebečin-dür dalan terigü-yi tüleged ünesün-i sidün-ü ǰabsar-tur anu dürgebesü etegekü 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 barilduγuluγsan orusiba 'Orthography of the meaning of medical terms'.

Translation of a Tibetan xylograph from *dGa'-ldan-phun-tshogs-gliṅ* as stated by the colophon (8 v): *. . . em-ün sudur-un nere-yin udqa-yin dokiyal baγsi birojana kelemürči ber töbed-tür udqa mungqurad-yin tula ǰokiyabai. üčüken biligten-ü seǰig arilaqu boltuγai . . . dga'a ldan gun* (sic!) *čogs gling-tur keb-yi bütügebei. 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-gliṅ. 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 ǰakid garčaγ orulγaba* – 明 樂 *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 transscription is given for each Chinese name.

Incipit (1 r): *Otačis-un qaγan busqan-a bisirel-iyer mörgüged . . .*

Contents:

Preface . . . . . 1 r–1 v
1. *Erdeni em* (*rin-po-che sman*) 'Jewel-remedies . . . . . 2 r
2. *Čilaγun em* (*rdo sman*) 'Mineral drugs' 2 r–3 r
3. *Sirui-yin em* (*sa sman*) 'Earth-drugs' 3 r–3 v
4. *Modun em* (*śiṅ sman*) 'Woods' . . .
5. *Simen em* (*rtsi sman*) 'Liquid drugs (Juices)' . . . . . } 3 v–6 v
6. *Tala-yin em* (*thaṅ sman*) 'Remedies from the plains' . . . . . }
7. *Ebesün em* (*sṅo sman*) 'Herbal drugs' 6 v–8 v
8. *Amitan-u beye-eče γaruγsan anu* (*srog-chags-las byuṅ-ba*) '(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 *Gomboǰab* 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): *Tangγud suryaγuli-yin sayid mgon bō sgyab γar-iyar bičin üileddüged aγui 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-phreṅ-nas bśad-pa'i sman-gyi 'khruṅs-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-sloṅ Ye-śes-don-grub-bstan-pa'i-rgyal-mtshan* 'The *dGe-sloṅ* 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 ṅos 'dzin-la 'khrul so ches snaṅ-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 *lCaṅ-skya*, for the instruments the *gŹuṅ-ris gźi*. 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-byuṅ. Geschichte des Buddhismus in der Mongolei*, II, Strassburg 1896, 358; G. N. Roerich, "The Author of the Hor-chos hbyung," *JRAS*, 1946, 192).

Contents:

I Survey of medicine ..... 1 v–2 r
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, *The Buddha's Law among the Birds*, 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 ǰüil em-yin nayirulγa (*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 źes-bya*(*-ba bźugs-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 ǰanggi Guusiga* of the *Alašan qošoi 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. (. . . *alašan-u qosiγun-u dotora üiceng šabrong kemen čola aldar ergügsen . . . blama ber . . . duradqaγsan ildar-a dayičing ulus-un bürin-tü ǰasaγči-yin arban nigedüger on-du sidartur yabuqu alašan qošoi cin wang-un qosiγun-u meyiren-ü ǰanggi guusiga nere-tü ber manǰu töbed mongγol kitad dörben ǰüil üsüg-ün orčiγulγa üčüken tedüi suruγsan megüs oyun-u kiri-ber mongγol γaǰar-a em anu kilbar oldoqu emnelgeyin nayiralγa-yi üčüken tedüi orčiγulǰu bükün-e tusalaqu eldeb em-ün nayiralγa kemen nereyidcü . . . bičiged keb-tür seyilgeǰü 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 handmade 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 nayiralγa 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 boγda-yin altan uruγ-ača čiqula egüdügsen tayiǰi mgon bo sgyabs: küǰi-tü aγula-yin aγlaγa 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 ǰuljiγan 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 *t'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, *Mongγol bičig-ün qoriyan*. Preface by *Wang Jui-ch'ang*, the editor of the press, dated the twelfth month of 1929 (*siraγčin moγai ǰil*).
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 *J̌odbaǰab*, 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 tamaγa-tu ǰarliγ-ača küčün egüskekü aryγa orusibai – Dar-mo sman-rams-pa'i gdams-ṅag bka'-rgyama las mur-rga'i sbyor-ba bźugs-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 qaγan-luγa erke-tü maha sūri tngri-yin sedkil-ün qubilγan yeke pandita maγad-tur*: *ǰirüken-eče kündülen mörgümü*:

Chapter headings are each denoted by a seal.
3 v:4. *darmo manramba-yin ubadis tamaγa-tu ǰarliγ-ača tarqamal ebedčin-i ǰasaqui gün aryγa 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 tamaγa-tu ǰarliγ-ača dakini arsi-yin üliger namur-un sara-yin usun naiman gesigü-tü tegüskü yosun orusiba*.
13 v:1. *darmo manramba-yin ubadis tamaγa-tu ǰarliγ-tu ?ulalma* (? = *ulaγan*) *čilaγun* (Tib. *rdo'i dmar*) *γar-γaqui γar-un abulγa orusiba*.
18 v:1. *darmo manramba-yin ubadis tamaγa-tu ǰarliγ-ača tulai kisükü* (Tib. *drag grum*) *sira usun terigüten-ü ebedčin ǰasaqui-yin aryγa orusiba*.
Treatment of gout and pus and so on.
26 v:2. *darmo manramba-yin ubadis tamaγa-tu ǰarliγ-ača baγa saγa* (Tib. *phran-bu'i*) *ebedčin-ü gün narin ǰasaqu aryγa orusiba*.
32 r:4. *darmo . . . quluγana ebečin-i sinǰilel gün ǰasal orusiba*.
Diagnosis and treatment of tumours.

38 r:1. *darmo . . . qoskinaγ göbdörü-yi ǰasaqu-yin gün arγa orusiba.*
Treatment of piles.
40 v:3. *darmo . . . γal qabudar süriye-yin ǰasaqui arγa orusiba.*
Treatment of ?erysipelas.
42 r:1. *darmo . . . köl-ün gem-yi ǰasaqui-yin ubadis orusiba.*
Treatment of the feet.
51 r:2. *darmo . . . üčüken nilqas-un gün ǰasal orusiba.*
Treatment of infants.

The colophon is damaged but mentions a certain *Dharma-kirti*: *. . . bi dharma kirti ber*: *angqarun ?andasiγsan itegemǰi-tei ubadis bolai*: *köbegün šabi-nar-nuγudun 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 qaγan burqan-dur mörgümü*: *ende sudal bariqu yosun-i üčüken quriyaǰu bičisügei nomlabasu ene metü bui*: *erte manaγar idegen idekü-yin urida baribasu 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 urbaγuluγči-dur čaγan alaγ qoyar-ača*: *čaγan ǰasal kemebesü*: 'In cases of conception there are the white and coloured rituals; as for the white ritual . . .'
1 v:12. *alaγ-iyar urbaγulqui 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 jaγun naimanda ungsiǰu tegüber maγad urbayu.*
2 r. *basa tabun köbegün-i beye-dür ǰegübesü umaidur köbegün maγad 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 buγ-un aman-i külikü anu*; a ritual of protective magic on behalf of infants.
3 r:7. *tegün-dür ursiγ-un aman-i külikü anu.*
3 r:21. *amin-u dayisun delgeregsen čaγ-tur*; a text on the magical treatment of disease by means of substitute figures, etc.
4 v:3. *ere eme qoyar-un saγudal nigen boluγsan-u ǰasal 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: ölǰei qutuγ orusiqu boltuγai. 'I bow to the medicine Buddha. May there be good fortune.'
Fol. 1 r has the text title: *Otoči burqan-u qubilγan üǰelge.* '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: quluγana edür ebedbesü ǰegün eteged-eče bolbai: belge inu kögerekü metü beye ǰüderekü metü nigen üye yeke amuraγsan metü: söni ülü untumui: küiten ebečin bügetele doroγsi saγulya-mui: tegün-dür tusa anu . . . nasun (? yisün) ǰoliγ kiǰü öber-ün ayaγa-bar usu nasun toγolan kiǰü baraγun eteged-tür γarγabasu sayin bolumui.
Similar sections follow for the other days.
5 v. Blank.
6 r. *Incipit: Γal-du ebedbesü belge anu qalaγun küiten-iyer angγaǰu umdaγasqu . . .*
Similar sections follow for the days of other elements, etc.: i. e. *sirui edür ebedübesü: temür: oγtarγui: usun: aγula: 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, γurban* 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 sonusuγdaqu arsi-a: boγoma ebečin-i eyin uqaγtun nomlasuγai: sirui boγoma usun boγoma γal boγoma kiged kei boγoma tar-qaγsan boγoma-luγa tabun ǰüil 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 quluγuna yaran-u ǰasal inu.*
2 r. A section on skin diseases: *arasun ebečin-ü ǰüil ene metü.*
The unnumbered folio begins: *biiduriya-yin gerel-tü otači-yin qaγan burqan-a mörgümü: nasuda terigün ebedkü-yin arγa kedün qalaγun em-i sitügdekü . . .*
Terminatur: qalaγun-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 *γurban*. 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 kiǰü mingγan-ta samurču γarγa.*
Terminatur: . . . *silu*: *čai*: *usu-bar daruγul.*

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 ǰisügülen-ber yerü grag-un ebčin büged-i* . . .
Terminatur (13 r:4): . . . *qalaγun 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 qosiγun-u doluduγar.*

Mori temege-ü ebedčin-i ǰasaqu arγa anu. 'Methods of treating sickness in horses and camels.'

Incipit: *Mori baγtarbasu*: *taniqu anu*: *qoyar čikin inu sula boluγad* . . . *ǰasaqu anu*: *manglai-yin uyil-i modun-iyar tögene*: *doluγan ulaγan čibaγa*: *nige ǰing čai*: *külüsün nabči*: *ene γurbaγula-yi bučilγaǰu qabar-iyar čidqaǰu 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 soyilγa neyilegülǰü 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 adaγu-yi ǰakiraqu neyite daruγa-dur tusiyal ilegebei* . . . (1 v) . . . *ǰarliγ bayuγsan 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 singǰi-i nomlaǰu ǰokiyaγsan debter* 'Fascicle compiled (by) the old *rTa-mgrin Hayagrīva*, explaining the characteristics of horses.'

Incipit (1 r): *Om suvasti sidam siri. tengsel ügei üǰügülügči blama-dur mörgümüi.* ***D****emčiǰü aburaγči burqan-dur mörgümüi.* ***D****egside tonilγaγči nom-dur sitümüi.* ***D****eng sačaγu uduriduγči . bursang quwaraγ udtur ǰalbarimui* . . .

The work contains the following sections:

Erte damdayin qayanggiruva yirtinčü arban tabun gedeg kiged. aǰinai-yin dolon köke morin terigüten yerü belgestür anu 1 r–3 v:7

morin-u sayin-i uqaγulqui mergen tobči bölüge 3 v:8–5 r:8

dotuγatu udqa saba-ača sinǰilekü anu 5 r:9–10 r:4

om blaha-a qaγan-a mörgümüi . ǰiγsamal yeke mori-un singǰi inu 10 r:5–13 v:8

(*Terminatur*: . . . *altan tobči neretü bölüg*)

om suvasti sidam siri. erten-eče boγdas-un kölge boluγsan morin erdeni-yin sayin siltaγan-i belgedekü učir anu 13 v:9–16 v:1

hsun egüden-eče sinǰilekü anu . . . 16 v:2–20 v:1

Terminatur (20 v:1): . . . *ǰüil-ün em öggüged tere eder dakin nutuγ-tu bolbai.*

A handbook of characteristics of various types of horses suited or not suited for particular tasks. See the similar *Tabun morin-u sinǰi*, 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 qayanggiruva morin-u singǰi-i nomlaǰu ǰokiyaγsan debter* (see MONG. 91), consisting of the following parts:

čikin ümnegür qotoγur . . . tula ese bičibei 3 r–10 r:2
Om baldang-a qaγan-a mörgümü. dodolang kiged ǰigsaγmal yeke morin-u singǰi . . . 10 r:2–14 r:1
(*Terminatur*: . . . *altan nertü bölüg*).

Om suvasti sidam siri. erteneče boγdasun-un kölge boluγsan morin erdeni sayin siltaγan 14 r:1–16 v:9
Terminatur: . . . *sayin-dur nomlabai.*

Tsakhar.

CANONICAL WRITINGS

Mañjusrī-nāmasaṅgīti.

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: *Ilaǰu tegüs nögčigsen manjuśri jñana sattva-yin ünemlekü nere-yi üneger ügülekü* (Skt.: *Mañjuśrījñānasattvasya-paramārtha-nāma-saṅgīti*; Tib.: *bcom-ldan-'das 'jam-dpal ye-śes-sems-dpa'i don-dam-pa'i mtshan yaṅ-dag-par-brjod-pa*).

A translation, based on a Tibetan revised edition by *Źa-lu lo-tstsha-ba Dharma-pā-la-bha-dra* (83 v), at the request of the *Urad güng šesrab* (*U-rad-guṅ śes-rab*) by the famous translator of the mid-eighteenth century, *Urad gelong bilig-ün dalai* (Tib. *U-rad dge-sloṅ śes-rab-rgya-mtsho*) (See Heissig, *Blockdrucke*, No. 114; Ligeti, 1; Tōhokū, 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, *mantras*, and sometimes the beginnings of the colophons written in red. The paper has been yellowed artifically, 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 appliqué 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 toyin čorǰi*, alias *Toyin čorǰi*, who worked as a translator in the beginning of the seventeenth century, i. e. earlier than the *Kanjur* edition of *Ligdan Khan*.

Contents:

1. *Včir amuγulang kilinglegsen dandiras-un qaγan.*
Skt.: *Vajrasukhakhrodha-tantrarāja.*
Tib.: *rdo-rje bde khros rgyud-kyi rgyal-po.*
17 *bölüg*, 3 *keseg*.

Colophon: (4 r:7) *Degedü niγuča bolai inǰana gaya orčiγulbai. Toyin čorji mongγolǰilan orčiγulbai.*

1 r–4 r (= Ligeti, No. 101).

2. *J̌ili qubilγan-u tour neretü yeke dandiras-un qaγan.*

Skt.: *Māyājālamahātantrarājanāma.*

Tib.: *rgyud-kyi chen-po sgyu-'phrul dra-ba źes-bya-ba.*

10 *bölüg.*

Colophon: (23 v:20) *Dandaris-un yeke qaγan ǰili qubilγan-u tour-ača yeke kölgen-ber yeke kölgen gün yosun-u niγuča-ača yeke niγuča tegüsbe. Nayiraγuluγči kelemürči erdeni sayin ayaγγa tegimlig. orčiγulǰu nayiraγulun orusiγuluγsan-ača. toyin čoγtu iru-a mongγolǰilan orčiγulbai.*

4 r–23 v (= Ligeti, No. 102).

3. *Qamuγ tegünčilen iregsed-ün beye elen sedkil erlig-ün qara dayisun neretü dandara.*

Skt.: *Sarvatathāgatakāyavākcittakṛṣṇayamarīnāmatantra.*

Tib.: *De-bźin-gśegs-pa thams-cad-kyi sku gsuṅ thugs gśin-rje gśed nag-po źes-bya-ba'i rgyud.*

Colophon: (47 v:1) *Enedkeg-ün yeke mergen ubadini dibanggara siri gaǰana kiged. töbed-ün kelemürči ilaγuγsan saγsabad ayaγ γa tegimlig orčiγulǰu. nayiraγulun orusiγulbai. ǰiči basa darma grags kelemürči. ayaγ γa tegimliγ ǰasaγad. tendeče aldarsiγsan včir ayaγ γa tegimlig ǰasabai. Mongγol-un kelen-dür toyin čorǰi orčiγulbai.*

23 v–47 v (= Ligeti, No. 103).

4. *Čoγtu yeke včir-iyar ayuγuluγči-yin dandira neretü.*

Skt.: *Śrīvajramahābhairavanāmatantra.*

Tib.: *dpal rdo-rje-'jigs-byed chen-po rgyud-kyis śes-bya-ba.*

7 *onol.*

Colophon: (57 r) *Čoγtu udrayana-yin oron-ača. čoγtu mañjusiri-yin dandira-ača γaruγsan dandira-yin qaγan. čoγtu yekede ayuγuluγči neretü. degedü lama yeke mandal-un baγsi sirilalida baǰar γaγaǰu ǰokiyaγsan tegüsbe. enedkeg-ün bandida degedü sidi-yi oluγsan baro čaγ dum bida kiged. töbed-ün kelemürči aldarsiγsan včir ayaγ γa tegimlig orčiγulbai. mongγol-un kelen-dür toyin čorǰi orčiγulbai.*

47 v–57 r (= Ligeti, No. 105).

5. *Čoγtu qara erlig-ün dayisun-dur dandira-yin qaγan γurban onol-tu.*

Skt.: *Śrīkṛṣṇayamārītantrarājatrikalpanāma.*

Tib.: *dpal gśin-rje'i gśed nag-po'i rgyud-kyi rgyal-po rtog-pa gsum-pa źes-bya-ba.*

Terminatur: (60 v:7) *domoγ-un onol tegüsbe.*

57 r–60 v (= Ligeti, Nos. 107 + 108).

6. *Qara erlig-ün dayisun. kürdün qamuγ üiles-i bütügülün üileddügči neretü dandira-yin qaγan.*

Skt.: *Yamārīkṛṣṇakarmasarvacakrasiddhakaranāmatantrarāja.*

Tib.: *gśin-rje gśed nag-po'i 'khor-lo-las thams-cad grub-par-byed-pa źes-bya-ba'i rgyud-kyi rgyal-po.*

Terminatur: (69 r:22) *Bandida baro čagdum bada kiged. eber včir aldarsiγsan. orčiγulǰu nayiraγulun orusiγulbai.*

60 v–69 r (= Ligeti, No. 104).

7. *Čoγtu včir ayuγuluγči-yin onol-un dandira-yin qaγan.*

Skt.: *Śrībhairavakalpatantrarāja.*

Tib.: *dpal rdo-rje 'jigs-byed-pa-kyi* (sic!) *rtog-pa'i rgyud-kyi rgyal-po.*

Colophon (74 r): . . . *Mongγol-un kelen-dür toyin čorǰi orčiγulbai.*

69 r–74 r (= Ligeti, No. 106).

8. *Ulaγan erlig-ün dayisun neretü dandira-yin qaγan.*

Skt.: *Śrīraktayamārītantrarājanāma.*

Tib.: *dpal-gyi gśed dmar źes-bya-ba rgyud-kyi rgyal-po.*

Colophon: (93 r:33) *nom-un qaγan lama-yin ǰarliγ-un gerel kiged. bodra bandida-yin ǰarliγluγa. kümün-ü erketü ananda bidra-yin ǰarliγ kiged.*

gün gšon noyan altan soyurqaγsan-dur sitüǰü. sagγalig ud ayaγ γa tegimlig candira siri bande nayiraγulǰu yeke bandida candra kiirti-luγa yarlung-un kiirti balbo-yin oron-u yabudal yambuyin balγad-tur orčiγulbai. mongγol kelen-dür toyin čorǰi orčiγulbai.

74 r–93 r (= Ligeti, No. 109).

9. *Čoγtu ulaγan erlig-ün dayisun-u qaγan neretü.*

Skt.: *Śrīmanraktayamārītantrarājanāma.*

Tib.: *dpal-ldan gśin-rje gšed dmar-po'i rgyud-kyi rgyal-po źes-bya-ba.*

Incipit: Ilaǰu tegüs nögčigsen čoγtu ulaγan yamadagayin basiran mörgümü eyin kemen minu sonusuγsan nigen čaγ-tur. ilaǰu tegüs nögčigsen qamuγ tegünčilen iregsen nigen ailalduγsan(!) . . .

Colophon: (109 r:27) . . . *tegüsbe. yeke qoyar ayalγu-yi ügülegči darba kelemürči-yin ǰarliγ-un aǰin-iyar asaγuγdaγsan töbed-ün kelemürči sagimlig ud-un ayaγ γa tegimlig busud ranǰin gruba qara ǰüg üd-ün ündüsün-iyer sasin-u igen-ber üile-yi ülü bütügülün todquridun kičiyeküi čaγ-tur qara ǰüg üd-ündüsün ülü tataγdaqui-yin tula. sayin önggetü muun čeǰeg kiged üǰesküleng-tü üre-beriyen qamuγ ǰüg üd-i tügegülügsen öngge kiged sayin önüd-luγa* (!) *tegüsügsen olan čeǰeg-iyer qamuγ ǰüg-tür nayiraγuluγsan. ki keyiskü ǰüg-eče küǰi-yin modun-u sayin amtatu önüd anggiluγči kögile terigüten eng olan sibaγun-u eldeb ǰokis-tu daγun-i daγurisqaǰu ayul ügei-yin öglige-ber asaraγdaγsan ha ri va terigüten eng olan görüged amuγulang-a yabuqui. baraγun ǰegün eteged-eče nayiman erdem tü mören-ü qurkiraqui daγun tasural ügegüi-e daγurisqaγči sonusqui sedkiküilüge ǰokilduγulun teyin-ü örgesed-i tebčigsen. nomun eǰen grova* (!) *kelemürčin-ü saγuγsan oron sine oron neretü keyid-tür orčiγulun nayiraγulǰu orusiγulbai.*

Ene dandira-yi orčiγulqui-dur (109 v) *kičiyegsen. buyan-iyar qamuγ qara ǰüg-ün ündüsün-i qočorli ügei daruǰu bür-ün. sasin-u üile sedkil-ün yosuγar bütüküi kiged. ečüs-tür ǰögelen včir büged yosuγar bütüküi kiged. ečüs-tür ǰögelen včir büged bolqu boltuγai.*

Bandida-ača ese sonusuγad qara boluγsan tayilburi bičig-i-ber ese oldaγsan bügesü ǰaliran soyurqaγad. ene dandira qamuγ ǰüg-tür delgerekü boltuγai. egüber olan amitan-dur tusa boltuγai. Mongγol-un kelen-dür matabadara sagar siri badra toyin čorǰi orčiγulbai.

93 r–109 v (= missing from Ligeti).

10. *Čoγtu ilaǰu tegüs nögǰigsen γaγča üsütü-yin onol-un yeke dandira-yin qaγan neretü.*

Skt.: *Śrībhagavānekajatamahākalpatantrarājanāma.*

Tib.: *gcal* (*dpal*) *bcom-ldan-'das ral-pa gcig-pa'i bra dag-pa'i rgyan*(?)*-kyi rgyal-po źes-bya-ba.*

Colophon: (111 r:12) *Ilaǰu tegüs nögčigsen nigen agajata-yin yogacaris-un yeke erketü sri-a jaga da mita a aananda-yin ǰarliγ-un ači-dur sitüǰü enedkeg-ün yeke bandida bajar sri ka la rudr-a kiged. töbed-ün kelemürči asaraqui čoγtu neretü ayaγ γa tegimlig orčiγulbai. mongγol-un kelen-dür mati bada sri bara toyin čorǰi orčiγulbai.*

109 v–111 r (= Ligeti, No. 110).

11. *Čoγtu niγuča saran-u dusul neretü dandiris-un qaγan.*

Skt.: *Śricandraguhadanka*(!)*nāmamahātantrarāja.*

Tib.: *dpal ǰila* (= *zla*) *gsaṅ thig-le śes-bya-ba rgyud-kyi rgyal-po.*

Colophon: (141 v) . . . *Mongγol-un kelen-dür toyin čorǰi orčiγulbai.*

111 r–141 r (= Ligeti, No. 111).

12. Title missing.

Incipit: Vagindari manǰusiri-yi nayiman ökid maγtar-un . . .

Terminatur: (142 r:9) . . . *yekede takiqui kiged maγtaγal-iyar. tonilquyin möri üǰügülügči. manǰusiri čimadur mörgümü. Nayiman ökid-ün maγtaγsan tegüsbe.*

141 v–142 r (= Ligeti, No. 167).

13. *Getülegči qutuγ-tu dara eke-yin ǰayun nayiman nere-yin kemegdekü.*

Skt.: *Āryātārābhaṭṭārikānāmāṣṭaśatakam.*

Tib.: *rje-btsun-ma 'phags-pa*(!) *sgro*(*l*)*-ma'i mtshan brgya-rtsa-brgyad-pa źes-bya-ba.*

Colophon: missing.

142 r–143 r (= Ligeti, No. 397).

14. *Getülgegči dhara eke ökin tngri-yin ǰayun nayiman nere.*

Skr.: *Tārādevīnāmāṣṭaśataka.*

Tib.: *lha-mo sgrol-ma*('*i*) *mtshan brgya-rtsa-brgyad-pa.*

Colophon: missing.

143 r–145 r (= Ligeti, No. 398).

15. Title missing.

Terminatur: *Qutuγ-tai dhara eke-yin tarni tegüsbe.*

Colophon: missing.

145 r:5–145 r:9 (= Ligeti, No. 399).

16. *Qutuγ-tai dhara eke-yin aman aldaγsan neretü tarni.*

Skr.: *Āryātārāsvapratijñā*(*na*)*nāmadhāraṇī.*

Tib.: *'phags-pa sgrol-ma raṅ-gis dam-bcas-pa.*

Colophon: missing.

145 r:9–145 r:25 (= Ligeti, No. 400).

17. *Qutuγ-tai dhara eke-yin nayiman ayul-ača ibegegči 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. *Qutuγ-tai nayiman yeke ayul-ača tonilγaγči neretü tarni.*

Skt.: *Ārya-aṣṭamahābhayatāranīnāmadhāraṇī.*

Tib.: *chen-po brgyad-las sgrol-ma* (!) *źes-bya-ba'i gzuṅs.*

Colophon: missing.

146 r–146 v (= Ligeti, No. 402).

19. *Čoγtu uran daγun-tai ökin tngri-yi maγtar-un.*

Skt.: missing.

Tib.: missing.

Colophon: missing.

146 v–147 r (= Ligeti, No. 403).

20. *Qutuγ-tai yeke čoγtu ökin tngri-i vivangirid üǰügülügsen.*

Skt.: *Āryaśrīmahādevīvyākaraṇa* (*bigarana*).

Tib.: *'phags-pa lha-mo chen-mo dpal luṅ-bstan-pa.*

Colophon: missing.

147 r–149 r (= Ligeti, No. 404).

21. *Qutuγ-tu yeke čoγtai-yin sudur.*

Skt.: *Āryamahāśrīyasūtra.*

Tib.: *'phags-pa dpal chen-mo'i mdo.*

Colophon: (149 v:13) *Hindkeg-ün keleber. ubadaya can kiged üǰegči yeke kelemürči bandi yeses sde orčiγulǰu nayiraγuluγad orusiγulbai. Mongγol-un keleber kundga odser mergen manjusiri bandida-dur dulduyidču mati badra sagara siri badra toyin čorǰi orčiγulbai.*

149 r–149 v (= Ligeti. Nos. 405. 646).

22. *Čoγtu ökin tngri-yin arban qoyar nere.*

Skt.: missing.

Tib.: missing.

Colophon: (149 v:36) *Hindkeg-ün ubadiya cina mitr-a kiged. yeke üǰegči kelemürči bandi yeses sde orčiγulǰu nayiraγuluγad orčiγulbai Mongγol-un keleber-tür Kundga odser manjusiri bandida-dur dulduyidču mati badra sagar-a siri badra toyin čorǰi orčiγulbai.*

149 v–149 v (= Ligeti Nos. 406 647).

2 *mantra* lines in red.

23. *Qutuγ-tu qamuγ maγui ǰayaγan-u tüidkeri teyin büged arilγaγči neretü tarni.*

Skt.: *Āryasarvakarmāvaraṇiśodhanināmadhāraṇī.*

Tib.: *'phags-pa las-kyi sgrib-pa thams-cad rnam-par-spyoṅ źes-bya-ba gzuṅs.*

Colophon: (150 r:37) *Mongγol-un kelen-dür Kundga odser mergen manjusiri bandida-dur dulduyid-*

ču. mati badra sagara siri badra toyin čorǰi orči-γulbai.

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. *cha* VI:	Translator:	Peking Kanjur – print Vol.	Translator:
1	Toyin čorǰi	VII, 101	Toyin čorǰi
2	Toyin čorǰi	102	Toyin čosrǰiva
3	Toyin čorǰi	103	Toyin čorǰi
4	Toyin čorǰi	105	Toyin čorǰi
5	–	107/8	–
6	–	104	–
7	Toyin čorǰi	106	Toyin čorǰi
8	Toyin čorǰi	109	Toyin čorǰi
9	Matabadara sagar siri badra Toyin čorǰi	missing	–
10	Mati badra sri bara Toyin čorǰi	VII, 110	Mata bada sri bra Toyin č'os-rǰe
11	Toyin čorǰi	111	Toyin čorǰi
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 čorǰi	405	Samdan sengge
22	(Kundga odser +) Mati badra sagara siri badra Toyin čorǰi	406	Samdan sengge
23	(Kundga odser +) Mati badra sagara siri badra Toyin čorǰi	407	–

For further details see Heissig "Entstehungsgeschichte".
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): *Qutuγ-tu degedü altan gerel-tü erketü sudur nuγud-un qaγan 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 źes-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:	*bam-po*:
1: 1–33	1,1 v–11 v	I
	2,11 v–33 v	
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		
14: 2 r–8 v	20	
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 sedkikü inu.
Esrun metü edüi ken ber jasaday ügei
Burqan nom-un törü-yi bügüde-eče degedčü
ünen-iyer uqaju.
Bodhisadun dalai lama-yi iregülǰü börün.
Burqan-u sasin ündüsülen. Mongyol ulus-a
Bursang quvaray ud-i bayilyaǰuqui 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 bičigečin
urad-iyar
Qamuy-un tula tamaya čuylayaju delgeregülün
tügegülbei . . .

. . . . . .
. . . . . .
. . . . . (21 v)

Töböd-ün časutu yaǰar-un doruna jüg-tür
Eldeb sibayun kiged oi modun čejeg(!) jimis
Eldeb küsel-i (22 r) *qangyaqu tariyan*
Ebesün toyusun üre tegüsügsen
Ölǰei tü qutuy tu tüsid[2] *neretü süme dotura nom*
altan qayan
Ülemǰi ariyun gegen sedkil-ün egüden-eče jarliy
bolǰu.
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
kündüleǰü.
Ači köbegün inu ilayuysan buyan erketü
Bayayud bayatur qung tayiǰi.
Ečige 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 iǰayur tu
Aliman-u modun qabtasun-dur ariyun-a čuyulyaju.
Arban jüg-tür delgeregülün tügegülbei . . .

. . . . . .
. . . *burqan-u* (23 r) *jarliy-i*
Qamuya toya tu ene altan gerel-i
Qatayučil kičiyenggüi sedkil-iyer
Qamuy-un tulada čou mergen tayiǰi 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 *Cakravartin*, 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!"
Ilaγuγsan buyan-u erke, the knight from the
Bayaγud,
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, J̌ivandan bzaṅ 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, *Ilaγuγsan buyan-u erketü bayaγud-un baγatur qung tayiǰi*,
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 tayiǰi*
was finished on the twenty-fourth of the first autumn-moon in the Yellow-Sheep year . . .
Lhamo suva abaγai, Γoo-a kitad kiya tabunang, Laskib tamaska, and *Angγan 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, *Ilaγuγsan buyan-u erketü bayaγud-un baγatur qung tayiǰi*, 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-Ṅāma-Saṅgiti in Mongolian, Tibetan, Sanskrit, and Chinese*, New Delhi, without year, 230).

Presented by Mr. S. Black, 1924.

¶ [1] Misnumbered *arban qoyaduγar*. – [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) *Qutuγ-tu degedü altan gereltü erketü sudur nuγud-un qaγan 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: *Qutuγ tu degedü altan gerel tü erketü sudur nuγud-un qaγan neretü yeke kölgen sudur* (Skr.: *Āryasuvarṇaprabhāsottama-sūtrendrarāja-nāma-mahāyāna-sūtra*. Tib.: *'Phags-pa gser-'od-dam-pa mdo-sde'i dbaṅ-po'i-rgyal-po źes-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): . . . *niγuča qoγusun činar-tur adali baγsi buyu či. degedü altan gerel tü erketü sudur nuγud-un qaγan-ača ečüs quriyaqui neretü. qorin yisüdüger bölüg. Qutuγ tu degedü altan gerel tü erketü sudur nuγud-un qaγan 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 dēdü 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 dôsbai.*

Colophon (93 r:1): *Arši dēdü šakyamunīn sedki sayin sime . . .* (continues like MS Dresden and MS. Jülg, Tübingen; see Haenisch, *Altan Gerel*, Heissig, *Handschriften*, no. 187–188) . . . *enerikü* . . . 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)

***O**lburi dēdü yeke amuγûlang-gi olxuyin-tula.*
***O**qtorγoyin dalai rab 'byam ža ya pandita orčiγulbai.*
***O**nomoγoi uqatu mergen guosi culkrim rgyamco samuratan.*
***O**nčo dēdü 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 boltuγai. 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 *Mongγol üsüg-ün ilγal-i üǰügü-*

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 kemēküi yeke külgeni sudur orsiba*. Full title on the second fly-leaf: *Aidraqani nom sudur xadaγalaqči ger-tü baidaq altan gerel gedeq nom ene bui*. 1841 *ona taki saran. arban qoyordaqči 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 dharma-yā. namo sanggha-yā . enedkegiyin kelen-dü . . .*

Terminatur (117r:15): *qutuqtu suduriyin aimagiyin erketü xan dēdü altan gerel kemekü yeke külgüni sudur dôsbai.*

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: *Qutuγ-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, Qutuγ-tu Pañcaraksā kemekü tabun sakiyan neretü yeke kölgen sudur, Wiesbaden 1961, *Asiatische Forschungen*, Bd. 10.

Tsakhar.

Pañcarakṣā.

MONG. 447.

Peking xylograph, same edition as above, MONG. 435.

Tsakhar.

Pañcarakṣā.

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: *Qutuγtu bančaragsa tabun sakiyan neretü yeke kölgen sudur orusiba.*
Colophon (V,10 v): *incipit*: *Masi čaγan ülemǰi 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 *Pañcarakṣā* prepared by *Ṅag-dbaṅ-bzaṅ-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. 1 v. illustrations; left: Amitābha; right: Mañjuśrī.

Title on titlepage: *Üliger-ün dalai-yin sudur orusiba.*
Title in incipit (1 v): *Siluγun onol-tu kemegdekü sudur terigün bölüg. eldeb üliger üǰegülügsen ǰüil bolai . . . .*

Translation of a work from the Kanjur (see Ligeti, 1103) by *Siregetü guosi čorǰe* (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: *Qutuγ-tu tegünčilen iregsen-ü oroi-ača γaruγsan čaγan sikürtei busud-a ülü ilaγdaqu*

yekede qariγuluγči degedü bütügsen neretü tarni. Skt.: *Ārya-tathāgatoṣṇīṣasitātapatrāparāmitamahāpratyaṅgirāparamasiddha-nāmadhāraṇī.* Tib.: *'Phags-pa de-bźin-gśegs-pa'i gtsug tor-nas byuṅba'i gdugs-dkar-po-can gźan-gyis mi-thub-pa phyir-zlog-pa chen-mo mchog-tu grubpa źes-bya-ba'i gzuṅs.* (Ligeti, 208. Tōhokū 591?).

Incipit (2 r): *Qamuγ burqan bodisung nar-a mörgümü. qamuγ bradigabud kiged qutuγ tan siravag ud qutuγ-tur mörgümü . . .*
Terminatur (23 v): *. . . ilaγdaγči yekede qariγuluγči degedü bütügsen 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 dibsin segsbai gsug tornas ibsib* (!) *bai dusgar mocan gsig gi midhub ba tis byabs 'i sungs. mongγol-un keleber. qutuγ-tu čaγan sikürtei busudda ülü ilaγdaqu yeke de qariγuluγči neretü tarni. qamuγ burqan bodisug nere* (2 r) *mörgümü bi. tendeče nigen qara önggetü eme kümün . . .*
Terminatur (10 r): *. . . ögligei* (!) *eǰed bügüdeger -ün qamuγ ada todqar nuγud-i arvis tarnis-iyar oγtalumui. včirtu γaduγasun-iyar qataγamui. 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: *quluγana mörin qarsi. üker tü qonin qarsi-bar! tu mečin qarsi. taulai-tu takiya qarsi. luu-un noqai qarsi moγai-tu qaqai* (= *γaqai*) *qarsi. quluγana-tu luu ibegel. üker-tü moγai ibegel. bars-tu morin ibegel. taulai-tu noqai ibegel. luu-tu mečin ibegel. moγai-tu takiya ibegel. mörin-tu noqai ibegel. qonin-tu qaqai 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 writing shows the pecularities 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: *Qutuγ-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-daṅ-ye-śes-dpag-tu-med-pa źes-bya-ba theg-pa-chen-po'i-mdo*. The original title of the Peking xylograph is: *Qutuγ-tu ausi* (= *ayusi*) *neretü sudur* (missing here).

Incipit (after titles): . . . *Qamuγ* (3 r) *burqan bodisung nar-tu mörgümü* (erroneously *mörbümü*). *eyin kemen* . . .
Terminatur (32 v): *tegün-dür sitüǰü öber busud qamuγ amitan ükül-ügei nasun-u erke-yi olqu boltuγai*. 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.

Qutuγ-tu čaγlasi ügei nasun kiged belge bilig-tü nere-tü yeke kölgen sudur orusiba. Skt.: *Ārya-aparimitāyurjñāna-nāma-mahāyānasūtra*. Tib.: *'Phags-pa tshe-daṅ-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: *Qutuγ-tu čaγlasi 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 Šes-rab-bstan-'dzin* by order of the *Efü bLo-bzaṅ-don-grub* of the *Kharatsin*.

A copy of the Peking xylograph of the mid-eighteenth century, see Heissig, *Blockdrucke*, No. 132.

Vajravidāraṇā-nāma-dhāraṇī.
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-dhāraṇī*. Tib.: *rDo-rje rnam-par-'joms-pa źes-bya-ba'i gzuṅs*. (Ligeti: 590)

Incipit (after titles, 1 v): *Qamuγ burqan bodisung nar-a mörgümü. eyin kemen minu sonusuγsan nigen čaγ-tur. ilaǰu tegüs nögčigsen burqan včir-tur saγun 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-kāṇḍālaṃkārāgra-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: *Qutuγ-tu degedü modun-u čimeg neretü yeke kölgen sudur* (Skt.: *Ārya-kāṇḍālaṃkārāgra-nāma-mahāyānasūtra*?; Tib.: *'phags-pa sdoṅ-po rgyan-gyi mchog źes-bya-ba theg-pa-chen-po'i-mdo*?).

Incipit (after title): *γurban erdeni-dür mörgümü. qamuγ 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 verto, Mongol foliation on recto only.

Fragment of the Peking xylograph (see Heissig, *Blockdrucke*, No. 44). Full title on fol. 46 v: *Qutuγtu tngri γaǰar-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 Heisig, *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 nögüge* and Mongol pagination. Complete. Front cover illuminated, left: *Mañjuśrī*; right: *Avalokiteśvara-ṣadakṣāri*; Back

cover illuminated, left: *Virūḍhaka*; right: *Virūpakṣa*.

Full title (fol. 1 v) *Qutuγ-tu sayitur medekü-yin činadu kiǰaγar-a kürügsen nayiman mingγan*; 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-seṅ-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: *Qutuγ-tu bilig-ün činadu kürügsen nayiman mingγatu*).

The above version is a translation made at the request of the *Buyan sečen qaγan* (1593–1603), as stated in the colophon (158 v):

***D**egedü boγda nom-un qaγan-u altan ači inu*
***D**elgerenggüi-e saǰin-i ene ǰüg-tür geyigülügči*
***D**egere ügei buyan-i masida delgeregülügči.* (159 r)
***D**elekei tebčigülügsen Buyan dayun sečen qaγan kiged.*
***Č**aγlasi ügei erdem bilig tegüsügsen ču aldar inu qamiγa boluγsan.*
***Č**aγ dara bodhi sadun-iyan qubilγan inu.*
***Č**aγ ügei Buyan-tu ǰönggin qatun-u duradduγsan-iyar.*

***E**ne nayiman mingγan sudur nom.*
***E**ndel ügei uqaγan bilig tegüsügsen.*
***E**sergülčen asaγuγsan-dur emiyel ügei ügülegči.*
***E**rdem-ün sang boluγsan.*
***D**iduγba gabču lama-luγa.*
Duryar ombu sñagbova baγsi.
Brasi baγsi. γurbaγula ügüleltün salbilčan
Töbed-ün kelen-eče mongγol-un kelen-dür orčiγulba
. . .

'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 *J̌önggin qatun*,
this *Nayiman mingγan sudur* has been translated by *Didupa Khabcu lama*, *Duryar Ombu sñagbopa baγsi*, and *bKra šis baγsi*, 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: *Qutuγ-tu bilig-ün činadu kiǰaγar-a kürügsen nayiman mingγatu* (Skt.: *Ārya-aṣṭasāhasrikā-prajñāpāramitā*; Tib.: *'Phags-pa šes-rab-kyi pha-rol-tu phyin-pa brgyad-stoṅ-pa*).

A translation of a Tibetan version different from the version in the Lhasa Kanjur (end volume, 437 r–438 r) 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 byiroǰana ragsida kiged.
Sang suriya prabha terigüten (328 r)
Töbed-eče nayirayuluγsan orusiγulbai.

Sakyalig ud-un degedü arsalan-u vivangirid
öggügsen.
Ene bilig baramid umara-ača umara ǰüg-tür
Delgeremüi kemen ǰarliγ boluγsan-iyar.
Edüge mongγol ulus-tur delgeregsen-u tulada.
Edüged-ün ba qoyitu qubitan amitan-a tusa
boltuγai kemen.

. . .

Tümeni erdeni sečen qung tayiǰi.
Bodisung qatun. Toγtaqu sečen čögkür tayiǰi kiged.
Ilangγui-a bsodnam omči dayičing gonbo tayiǰi
qoyar-un ǰarliγ-iyar.
Bsam gdan sengge mongγolčilan orčiγuluγad
nayiraγulǰu orusiγulbai.

'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, *Ilangγui-a bsodnam omči dayičing gonbo tayiǰi* and *Toγtaqu sečen čögkür tayiǰi*,
of *Tümeni erdeni sečen qung tayiǰi* 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 amuγulang-un tabin dörbedüger on-u ǰun-u dumdatu sara-yin sine-yin yisün-ü sayin-edür-e. šoro neretü manǰu kümün-ü süsüg-ün ed-iyer ǰalabai . . . kemekü egüni sumati jaya-yin sabinar-un adaγ bayartu ber küsekü irügel-ün beleg bolγan 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): *Qutuγ-tu bilig-ün činadu kiǰaγar-a kürügsen nayiman mingγatu* (Skt.: *Ārya-aṣṭasā-*

hasrikā-prajñāpāmitā; Tib.: *'Phags-pa śes-rab-kyi pha-rol-tu phyin-pa brgyad-stoṅ-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: *Gragsuγdi 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 kiǰaγar-a kürügsen qorin tabun mingγatu. γutaγar gelmeli* (Skt. *Pañcaviṃśati-sāhasrikā-prajñāpāramitā*; Tib.: *Śes-rab-kyi pha-rol-tu phyin-pa stoṅ-phrag-ñi-śu-lṅa-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 kürügsen ǰaγun mingγan toγa-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: *Qutuγtu bilig-ün činadu kiǰaγar-a kürügsen včir-iyar oγtaluγči dorǰi gčodba kemekü orusiba*; Skt.: *Ārya-vajracchedikā-nāma-prajñā-pāramitā-(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 oγtaluγči-yin činadu kiǰaγar kürügsen-ü bodi qutuγ-un mör taulaqui (= toγulaqui) sudur.* (For a similar Peking xylograph see Heissig, *Blockdrucke*, No. 172). The last folio remains blank.

Incipit (after titles): . . . *qamuγ burqan kiged bodisung 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: *Qutuγ-tu včir-iyar oγtaluγči bilig-ün činadu kiǰaγar-a kürügsen neretü yeke kölgen sudur* (Skt.: *Ārya-vajracchedikā-prajñāpāramitā-nāma-mahāyāna-sūtra*. Tib.: *'Phags-pa śes-rab -kyi pha-rol-tu phyin-pa rdo-rje-gcod-pa źes-bya-ba*). Ligeti, 771.

Incipit: *Qamuγ burqan kiged bodisung nar-a mörgümü. eyin kemen minu sonusuγsan nigen čaγ-tur* . . . . . 1 v–24 v
Dhāraṇī . . . . . 24 v
Bilig-ün činadu kiǰaγar-a kürügsen oγtaluγči včir bodi mör-i toγulaqui 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): *Qutuγ tu včir-iyar oγtaluγči bilig -ün činadu kiǰaγar-a kürügsen neretü yeke kölgen sudur* . . . . . 1 v–50 v
Bilig-ün činadu kiǰaγar-a kürügsen oγtaluγči včir. bodi mör-i toγulaqui 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): *Qutuγ-tu včir-iyar aγaγluγči* (!) *neretü belge bilig-ün činadu kiǰaγar-a kürügsen yeke kölgen sudur* (in Sanskrit and Tibetan like MONG. 472).

Incipit: *Qamuγ burqan bodisung nar -un qutuγ-tur mörgümü. eyin kemen minu sonusuγsan nigen čaγ-tur ilaǰu tegüs nögčigsen burqan saravasun balγasun-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): *Qutuγ-tu včir-iyar oγtaluγči bilig-ün činadu kiǰaγar-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: *Qutuγ-tu včir-iyar oγtaluγči bilig-ün činadu kiǰaγar-a kürügsen neretü yeke kölgen sudur.* (See Heissig, *Blockdrucke*, no. 167).

Vajracchedikā.

MONG. 393.

Xylograph, same edition as MOGN. 394. Incomplete, foll. 2–23, 24–32, 23 (!), 34–43, 46–55; fol. 55 damaged.

Full title: *Qutuγ-tu včir-iyar oγtaluγči bilig-ün činadu kiǰaγar-a kürügsen neretü yeke kölgen sudur.*

Old Collection.

Ölǰei qutuγ, 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: *Ölǰi qutuγ*. Full title (1 v): *Qutuγ-tu ölǰei qutuγ čoγčalaγsan neretü yeke kölgen sudur.* Skt.: **Ārya-angrā-muki*(?)*-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): *Qamuγ bodisung nar-a mörgümü eyin kemen minu sonusuγsan nigen čaγ-tur. ilaǰu tegüs nögčigsen burqan masi degedü aγulayin orun . . .*

Terminatur (11 v): *. . . qutuγ tu ölǰei qutuγ čoγčalaγsan neretü yeke kölgen sudur ǰang 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 nomlaγsan čaγ-tur tngri γaǰir-un nayiman gegegen neretü ene nom-un delgeregsen amitan-a yeke tusa boltuγai.*

(Colophon) *kemen degedü bodi sedkil egüskeǰü nayiman geqegen. nom-i temdegdeye suyiju yayisin* (?) *irvatin*[1] *yogajiry-a irvačin nayiraγulun ayaγa tegimlig sūriyasiri ber nemegsed lama γuyiγulǰu amlasiri baγsi ber sayitur ǰokiyaǰu bičigül ǰü aγui ulus irgen-e tügeǰü 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 yoqacarya* – '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: *Qutuγ-tu γurban čoγčas kemekü čoγtu čandan orusiba.* A fragment of the *Ārya-ratna-rāśi-nāma-mahāyāna-sūtra.* Tib.: *'Phags-pa rin-po-che'i phuṅ-po źes-bya-ba theg-pa-chen-po'i-mdo.* (Ligeti: 836; Tōkokū, 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: *Čaγan linqu-a neretü degedü nom yeke kölgen sudur.* Skt.: *Saddharmapuṇḍarīka-nāma-mahāyānasūtra.* Tib.: *Dam-pa'i-chos pad-ma-dkar-po źes-bya-ba theg-pa-chen-po'i-mdo.*

Peking xylograph, *K'ang-hsi* 50, 1711 (see Heissig, *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 (*ǰüil*) ..... 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 üǰegči kelemürči bandi isan irnam inǰana ber üǰin orčiγulǰu sudur-tur orusiγulbai.* (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 . . . ǰoriγ-tu tuγuǰi tabunang bang abaγai qoya-γula . . . ünemlekü̈i degedü čaγan linqu-a neretü degedü sudur. ülemǰi γayiqamsiγ egüni mongγol-čilan orčiγul kemen duradqan ügülegdeǰü. erkim nom-i kelelegči baγsi-yin baγsi čoski odser-un. eldeb ǰogdi ayalγu nayiralta qolboγa kiged . . . erdeni (271 r) *manjusiri sirege tü čorǰiu-a-yin sambaγa bilig-i . . . ǰirüken-ü alaγan-dur bariγsan . . . erdeni mergen dayičing tayiǰi . . . čaγan linqu-a neretü sudur-i mongγolčilan orčiγulbai . . .* '. . . relying on the royalties of *Baγatur künegetü noyan . . . J̌oriγtu tuγuǰi tabunang* and the *Bang abaγai,* 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 dayiǰing tayiǰi* 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.

Čaγan linqua neretü degedü sudur, a copy of the second part of the translation of the *Saddharma-puṇḍarīka-sūtra* by *Erdeni mergen dayičing tayiǰi* (see MONG. 499). The MS lacks in its colophon those passages of the xylograph in which the *Tsakhar* 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): *čaγan linqua neretü degedü sudur-i . . . γaqai ǰil ǰun-u dumdadu sarayin nigen sinedü sudurlaǰu tegüskebei dörben ǰaγun tabin čaγasun* '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 amuγulang* (*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: *Qutuγ-tu ötelügsen eme-yin öčigsen neretü yeke kölgen sudur* (Skt. *Ariya mayalalika bari baranǰa nama maha sudura* = Skt. *Ārya-mahālalikāpariprajñānāmamahāyānasūtra*; see Ligeti, 927: . . . *paripṛcchā* . . .; Tib. '*Phags-pa bgres-mos źus-pa bya-ba theg-pa-čhen-po-ba*(!) *mdo*).

Incipit (1 v:7): *Qamuγ burqan buvadhi sadun nere mörgümü. eyin kemen minu sonusuγsan nigen čaγ-tur. ilaǰu tegüs nögčigsen burqan birica ulus-i bitüǰü. qoyar ǰaγun tabin ayaγa tegimlig üd-ün yekes quwaraγ ud kiged. asuru olan buvadhi saduva ma ha-a saduva nar-luγa qamtu-bar yeke vayisali balγasu qamiγa bükü tede aǰiraγsan-dur. tere čaγ-tur balγasun-un nigen eme qataγu doγsin ötelügsen . . .*

Terminatur (4 v:26): . . . *ilaǰu tegüs nögčigsen-ü ǰarliγ-i ilede medebei. Qutuγtu emegen-ü öčigsen 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: *Qutuγ-tu yekede tonilγaγči ǰüg üd-tür delgeregsen γasiγutan gemsikü-ber kilinčes-i arilγaγad burqan bolγan bütügekü teyin büged ǰokiyaγsan.* The colophon (III, *adaγ*, 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: *Čaγan bars ǰil-ün qabur-un dumda-du sara-yin arban nigen-e köke morin bon odun delgeregsen -i . . . +tegüsbe. Erkin degedü lam-a +dur sitüǰü . . . 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, *Block-drucke*, 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: *Padmasam-bhava*. Complete. Wooden covers.

Full title: *Sonusuγad yekede toniluγči 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 čaγlasi ügei gerel tü amindaba tegüs ǰiryalang-un beye tü amurlingγui kiling ten . . .*

Terminatur (64 r): . . . *čoγtu včir-a sadua-yin du-radqal qamuγ tegünčilen iregsen-ü ündüsün ke-megdekü tegüsbe. manghalam.*

Xylographed in 1715 at Peking (Heissig, *Block-drucke*, 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: *Qutuγ-tu yekede tonilγaγči ǰüg üd-tür delgeregsen γasiγutan gemsikü-ber kilinčes-i arilγaγad burqan bolγan bütügekü-e teyin büged ǰokiyaγsan neretü yeke kölgen sudur.*

Copy of a Peking xylograph (see MONG. 504), executed by a nun (III/27 r): . . . *ǰin čečen ubasanča öberün nökür-iyen tulada. ene yekede tonilγaγči yeke kölgen sudur-i bütügebei* . . . 'The nun *J̌in čečen* executed this (manuscript of the) *Yekede tonilγaγči 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: *Qutuγtu degedü yekede tonil-γaγči neretü sudur orusiba.*

In the colophon dated 1925:
III,31 r:10:
. . . *yekede tonilγaγči neretü ene yeke kölgen sudur-i.*

Dalai metü ülemǰi süsüg bisirel-tü.
Dai ming sečen qaγan-u üyes-tür.
Töbed-ün darumal-ača mongγolčilan orči-
γuluγsan-i.
Engke amuγulang eǰen-ü üye-dür
Gelmeli-dür γarγaγsan sudur-ača
Eke bolγan bičiǰü silegsen anu.
J̌asaγtu wang-un qosiγun-u
Moquu-yin süme-dü saγuγči quwaraγ
danbiningbo terigülen.
Olan öglige-yin eǰed-ün küčün-i neyilegülügsen . . .
. . .
Irgen ulus-un kökegčin üker ǰil-ün ilegü dörben
sarayin arban tabun-u sayin edür seyileǰü 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 namančilaγa.*

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 phuṅ-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 ǰaγun üile-tü gelmeli.*

Chapters (*keseg*) 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.

(*Dolγan oda-ū* =) *Doluγan odun-u takiqui sudur kemekü orusiba.* 'Canon for worshipping the Seven Stars (of the Great Bear)'.
Text title: *Kitad-un kele-ber bii diu či sing king. Mongγol-un kele-ber doluγan 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. *Qaγan-u bičigsen töbed ganǰur-un orusil* ('Imperial preface to the Tibetan Kanjur'), dated 1684 ..... 3 foll.
2. *Orusil γuyun ayiladqaγsan bičig* ('Request for an (imperial) preface'), dated 1683 ... 3 foll.
3. *bga 'gyur-un üsüg üd-i üǰeǰü nayiraγulun ǰasaγsan* ('List of the redactors'), dated 1700 2 foll.
4. *Ganǰur nom-i küliyen arčiǰu üiledkegülügsen tüsimed* ('List of the dignitaries who furthered the *bKa'-'gyur*'). ..... 1 foll.
5. *Orusil garčaγ-i kinaǰu nayiraγuluγsan tüsimel* ('The authors of preface and index') .. 1 fol.
6. *Garčaγ* ('Index')..... 28 foll.
7. *Orusil γuyun ayiladqaγsan-i dakiǰu ayiladqaγsan 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 ǰerge.* A Mongolian translation of *bTsoṅ-kha-pa*'s basic teaching, the *Lam-rim chen-mo.*

Incipit: *Getülgegči manjusryi-yin ölmei-yin lingqua-dur bisirekü-ber mörgümü . . .*
Terminatur (204 r): *. . . conggaba čoγtu aldarsiγsan sayin oyutu kemekü-ber. umara-tu rasgreng ilaγuγsad-un aγalaγ orun-u keyid arsalan qada-yin aγulan-dur sayitur nayiraγuluγsan bi-*

čigeči anu buyan-u sayin čoγtu bolai. egüber šasin erdeni-i qaγalγa-ača qamuγ ǰüg bügüdedür delgeregülün čidaqu boltuγai.

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: *bTsoṅ-kha-pa*. Last fol. the four *lokapālas* with *Mahākāla* in the centre.

Full title: *Yeke bodi mör-ün ǰerge orusiba*. A translation of the *Lam-rim chen-mo* by *bTsoṅ-kha-pa*.

Incipit: *Namo guru manjugho ša a. qotala tegüs költei sayin buyan-iyar egüdügsen beye . . .*
Terminatur (384 r): *. . . yeke budgalis-un mör-ün ǰerge-eče bodisung narun yabudal-tur surulčaqui ber teyin-ü čaγ-tur amurlin orusiqu-i yambar-iyar surulčaqu yosun-u nomlan barabai.* (For its second volume see Heissig, *Blockdrucke*, No. 79; *Handsehriften*, 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: *Ilaγuγsan bcong ga ba-yin ǰokiyaγsan yeke bodhi mör-ün ǰerge orusibai* 'The great path of enlightenment as written by the illustrious *bTsoṅ-kha-pa*'.

A translation of the *Lam-rim chen-mo*, the main work of *bTsoṅ-kha-pa*.

Colophon (438 r): *egüni kü mongγol döčin yisün ǰasaγ bügüde-yin. kümün-ber oroi-yin čimeg bolγan bariγsan toyin blama kemen. qamuγ ǰüg üdtür aldarsiγsan tere yeke boγda ber. orčiγul kemen duradqui ǰarliγ oroi-dur soyurqaγsan tegüne-e sitüged. ǰarliγ tegüni bütügekü-yin tulada töbed-ün yeke ayalγu-ača. 'prom mergen rab 'byams pa gun dga' rgya mc'o kemekü-ber. orčiγul-un üiledbei. tegünü kičiyen bičigsen bičigeči. anu urad-un. dge slong šes rab rgya mc'o kemekü tere-ber sayitur bičibei . . . 'Prom Mergen rab-'byams-pa Kuṅ-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-sloṅ Śes-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 *Śes-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 ǰerge-dür angqa oyun sudulqu nom-un egüden negegči 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 bTsoṅ-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 *bTsoṅ-kha-pa* as stated in the passage at the end, which also gives the title: *Sayin oyutu aldarsiγsan neretü-yin qoγulai-yin mandal-ača. sayitur γarqui boluγsan mingγan gereltü-yin üges-ün erike* 'Rosary of the thousand enlightened words originating from the *maṇḍala*-throat of him who is famous as *bTsoṅ-kha-pa*'. The part of the colophon that names scribe, translator, and donator has been destroyed.

Commentary on a dogmatical work by Atīśa.

MONG. 388.

Peking xylograph, 331 foll., 51.5×9.3 (45.5×7.3) cm., 39 lines.

Title on title-page: *Bodova tan-u ayimaγ-un ülemǰi nom udqa-yi geyigülün üiledügči ǰula üliger-ün nom erdeni čoγčalaγsan laγša tayilburi orusiba – Po-to skor-ba'i khyad chos don gsal-bar-byed-pa'i sgron-me dpe-chos rin-chen-spuṅs-ba'i 'bum-'grel bźugs-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 sögüdčü . . .*
Terminatur (329 v): *tayilburi toyin sirab rdorǰe ǰokiyaγsan 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 ǰuu adiša-dur soyurqaγsan oyun sudulqu mese-yin kürdün kemegdekü orusiba* 'Circle of the knife, admonition (*blo-sbyoṅ*) granted to *Jo-bo Atīśa* by *Dharmarakṣita*', 12 foll., same measurements.

An admonition (*blo-sbyoṅ*), 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 *oṃ ā hūṃ* 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 bükü yosuγar uduridqui mör-ün urida yabuγulqui 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):

ǰarliγ . . .
yeke boγda . . .
qubis-i abču . . .
čimeged. sobiγ kemekü kui taulai ǰil-ün burvabadu sarayin . . .
ǰirγuγan sine-yin edür. čaγan rivadi siindi[1]*-yin nayiraqui tokiyalduγsa(n) . . .*
čaγ-tur. tegüs bürin nayiraγuluγsan-u bičigeči inu agam ǰogdi-yi
ügülegči ide ratna siri badira kündülen üiledbei. mör-ün erkin
sitügen γurban tandaris-un uduridqal-un bičig-i uqaγdaqu
bolai. // sarva manggalam.

The following colophon II says about the Mongolian translation (45 r f.):

***T**abun uqaγan-u orod-i medeged. **T**asural ügei nom-un kürdün-i orčiγuluγči.*
***T**akiγdaqu-yin oron šarba qutuγtu-ača. **D**alda ečine boluγsan udqas-i asqaǰu bürün.*
***Q**olbaγan üges kiged daγun-u yosun ba. **Q**oyar kelen-i edüi tedüi uqaγsan.*
***Q**otola bayasqulang-tu gerel neretü kelemeči. **Q**udal ügei ayalγus-iyar sayitur orčiγulbai.*

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. ilaǰu tegüs nögčigsen-ber galab bolqu mayu čaγ-tur tegüldür tusalaqu bičig nomlaγsan bui . . .*

The colophon states (17 r): *Ene nom anu man-u iǰaγur ündüsün-ü blama gangčurba qutuγtu mergen nom-un qaγan gegegen ten-ü mutur-tur kürgegsen-e . . . man-i üile ǰobolang-ača getülgekü-yi . . .*

egüni mongγol üsüg-iyer orčiγulǰu olan-dur tarqaγatuγai. kemen ayiladduγsan-i-ača kičiyenggüilen daγaǰu enekü boγda-yin üdülekü nomun rasiyan-i olangdi kürtegsen šabi boγol Lobsangdamčoyisiraba (17 v) *mongγolčilan orčilabai* . . . 'When this work came into the hands of our founder-lama, the illustrious *bKa'-'gyur-pa Khutukhtu mergen nom-un qaγan*, it was translated into the Mongolian language by his disciple and slave *bLo-bzaṅ-chos-śes-rab*, who has found plenty of the *amṛta* 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 amogabaǰar* . . . '. . . 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 qarangγui-yi arilγaγči naran ǰula kemekü orusiba* 'Commentary on the repentance of sins, Sun-. light Which Destroys the Darkness of Evil', a treatise written by a certain *Ülemǰi biligtü Dharma* in a not further defined *sirui bars ǰil* 'Earth-Tiger year', i. e. the twelfth year of the sexagenery cycle. *Ülemǰi biligtü Dharma* is known as the author of the chronicle *Altan Kürdün mingγan gegesütü bičig*, written 1739 (see MONG. 517). The *sirui bars ǰil* 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 ilγaqui neretü šastir 'śāstra* which distinguishes *Dharma* and non-*Dharma*' (Skt.: *Dharmanadharmavicitśāstra-nāma*; Tib.: *Chos daṅ chos-min-pa rnam-par-bcad-pa'i bstan-bcos*).
Incipit: *Lama kiged. manjusiri-dur mörgümü. časutu orun-daki. yabuqu odun metü olan mergedün töbtür* . . .

Bought at *Tai-pen-ǰuu*, *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): 剌不林 *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. qomsing bodisung ber nagarǰuna-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 ilγal-i todorqai-a taniγuluγči surγal arban nayiman keregtei*, a work by the first *lCaṅ-skya Khutukhtu* at the request of *J̌ambarasi güng*, see MONG. 56 of this collection, Part 12.

1 r–8 r: *Qoyar yosun-u surγal qamuγa tusatu sayin nomlal γučin nigen bui*, a work compiled by the *Jaya paṇḍita* at the request of *J̌ambarasi*'s son, *Gombоǰab*. 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 kiǰaγar-a kürügsen ǰaγun mingγan silüg-ün udqa endegürel ügei quriyaγsan silüg.* Skt.: *Śatā-sa-ha-srika prajñā pa-ra-mitā.* Tib.: *'Phags-pa śes-rab-kyi pha-rol-tu phyin pa stoṅ-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 *Tangγud*, 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: *γarulγa.*

Full title: *Manjusryi yamandaga-yin ayimaγ-un ündüsün blama nar-un nom-un γarulγa nomuγadqaγdaγad-u egerel küsegsen-i qangγaγči 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 bayilduγan-ača teyin ilaγuγči itegel . . .*

The colophon (96 v) states as follows about the author: *egüni. umara ǰüg-ün mongγol ögeled-ün oron-ača ene nom-dur ülemǰi bisiregsen sečin blama punya šryi bhoddi ber basa basa simtan duraduγsan-dur dulduyidču . . . guvanu toyin sryi bhoddi subka ber . . .* (97 r) *. . . byungga-yin süme. busu nere čoγtu Cakrasambara-yin qarsi dayini gunda kemekü oron-dur nayiraγuluγsan . . .*

'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 *Śrībuddhasa* . . . in the *Byuṅ-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 qubilγan bonbo-yin ariγun 'bum čaγan 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 *gzuṅs-bsdus*').

Dated (243 r): *Nayiraltu töb-ün doluduγar on-u. širaγčin takiya ǰil-ün namur-un terigün sara-yin sayin edür-tür bičiǰü 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 (243 r): . . . *ene tarnis-un quriyangγui kemekü sudur-i. tere Jeng-yang-men γadana saγuγsan wang bayan. tede bügüde olan nöküd ǰöbsiyegsen-dür sayin kemen temdegdeye sayitur arilan simtaǰu kičiyen seyilgeǰü γarγabai* . . . '. . . 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: *zungdui*, and Mongol pagination. Foll. 1 v and 2 r printed in red; illus. 1 v, left: *Vajradhara*; 1 v, right: *bTsoṅ-kha-pa*.

Title on title-page: *Qutuγ-tu tarnis-un quriyangγui zungdui kemegdekü yeke kölgen sudur orusiba* 'Collection of sublime *dhāraṇīs*, *Mahāyānasūtra* called *gzuṅs-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 *gzuṅs-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, "Catalogue", 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 folination, 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 prayers (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 γuyuγan-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 ebedčin* 'eye diseases', (6 v) *yara siryγa-yin ǰüil-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 qaγdabasu* '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 ayimaγ yeke baγa nuγud-tur nomlaγsan-u nom-un yabudal-*

un ǰerge sayin qubitan-u qoγulai-yin čimeg kemegdekü orusiba – Tib.: *bBus 'gyur chos-sde che-chuṅ-rnams-su gsuṅ-ba'i chos-spyod-kyi rim-pa skal-bzaṅ mgrin-rgyan źes-bya-ba bźugs* '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 quluγsan burqan-a mörgümü. Arban qariγul-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. *Čoγtu včir kimusutu neretü tarni* 1 v–6 r
2. *Čaγan sikür-tei busud-un. ülü ilaγdaqu yekede qariγuluγči neretü tarni* . . . . . 6 r–8 r
3. *Qutuγ-tu Mariči neretü tarni* . . . . . 8 r–9 v
4. *Öljei qutuγ-tu tarni* . . . . . 9 v–10 v
5. *Čoγtu qara yeke ökin tngri činggegči usniša neretü tarni* . . . . . 10 v–16 v
6. *Qutuγtu tegünčilen iregsen-ü oroi-ača γaruγsan čaγan sikürtei busud-da ülü ilaγdaqu. yekede qariγuluγči degedü bütügsen 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 tüsimed aγui yeke orusiγuluγsan-ača ulam qoyisi čaγ-tur gasmir-un bandidha phrarida kiged čoga bayasqulang kelemürči gasmir ulus-un rasiyan čoburiqui oron boluγsan süme daǰin qaγučin sudur-tur dokiyalduγulun bürine ǰokiyaǰu. getülgegči degedü uryumal lama conggapa. sayin ǰüyil-iyer aldarsiγsan čoγ tu. olan amitan-u tusa-yin tula tayilbur-tur üǰeǰü ǰokiyabai. tegün-ü qoyina ayusi güsi baγsi degedü blama qutuγtu dalai blama-yin včirtu köl-ün ölmei-dür sitüǰü . enhedkeg. gasmir. töbed γurban sudur. dokiyalduγulǰu orusiγuluγad. Omsi ubasi. J̌okistu ubasi yögenderi sečen dayičing kiya baγsi sireng mergen kiya baγsi. badma ǰayisang kiya baγsi sodapal bsodnam brasi graqba metü ede sabinar-un* (= *ud*) *bürine bičibe. tegüsbe. mamgalam* . . . '. . . some time thereafter *Paṇḍita Prarita*[1] 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 *bTsoṅ-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, J̌okistu ubasi yogandari* (?), *Sečen dayičing kiya baysi, Sereng mergen kiya baysi, Badma ǰayisang kiya baysi, sod 'pal bsod-nams-bkra-śis-grags-pa* wrote it and brought it to an end'.

Ayusi güsi 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, "Nadpisi", 235).

7. *Qutuγ-tu tegünčilen iregsen-ü usnir-ača yaruγsan qara sikürtei neretü tarni* ..... 22 v–25 v
8. *Qutuγ-tu todqar-i arilγayči tarni* .. 25 r–25 v
9. *Qutuγtu qamuγ ǰedker-i tasulun teyin büged arilγayči neretü tarni* ..... 25 v–26 r
10. *Činaǰu qariγuluγči 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 phreṅ-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-dbaṅ* ..... 1 r
1. *Ilaǰu tegüs nögčigsen šagya muni-yin mörgül kiged tarni* ..... 1 v–4 r
Picture of *rDo-rje-'chaṅ* ..... 4 v
2. *Včir dara-yin maytayal tarni inu* ... 5 r–7 r
Picture of *rJe-rin-po-che* ..... 7 v
3. *Boγda conggaba-yin ǰalbaril kiged tarni* .... 8 r–12 r
Picture of *rDo-rje-'jigs-byed* ..... 12 v
4. *Ilaǰu 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-ljaṅ* ..... 40 v
13. *Dara eke-yin maytayal tarni* .... 41 r–44 r
Picture of *rNam-'joms* ..... 44 v
14. *Bajar ǰidarana-yin maytayal tarni* (*rDo-rje-rnam-'joms*) ..... 44 r–48 r
Picture of *kLu-dbaṅ* ..... 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 üǰegči-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 *Khyuṅ-kra* ..... 69 v
21. *Altan garudi-yin maytayal tarni* 70 r–72 r

Picture of *'Jam-nag* . . . . . 72 v
22. *Qara manjusiri-yin maytayal tarni* 73 r–76 r
Picture of *Seṅ-gdoṅ-ma* . . . . . 76 v
23. *Arsalan terigütü-yin maytayal tarni* 77 r–80 r
Picture of *Sor-'brad* . . . . . 80 v
24. *Bradisari-yin maytayal tarni* . . . 81 r–83 r
Picture of *Khro-mo-sme-brtsegs* . . . . . 83 v
25. *Mengge dabquya qoluysan kilingtü eke-yin maytayal tarni* . . . . . 84 r–86 r
Picture of *mGon-po* . . . . . 86 v
26. *Mahagala-yin maytayal tarni* . . . 87 r–89 r
Picture of *Chos-rgyal* . . . . . 89 v
27. *Erlig nom-un qayan-u maytayal tarni* . . . . . 90 r–92 r
Picture of *lHa-mo* . . . . . 92 v
28. *Ökin tngri-yin maytayal tarni* . . . 93 r–96 r
Picture of *rNam-sras* . . . . . 96 v
29. *Bisman tngri-yin maytayal tarni* 97 r–99 r
Picture of *Dzam-dkar* . . . . . 99 v
30. *Čayan cambhala-yin maytayal tarni* . . . . . 100 r–102 r
Picture of *Nor-rgyun-ma* . . . . . 102 v
31. *Basundari eke-yin maytayal 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 ǰalbaril ba tarni yambar ǰokistai-yi . . . burqan tarni ene nuyud-i boro toluyai-yin süme-yin gebkü̈i* (114 v) *lobsangdabgai ba. ǰardagba 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-bzaṅ-thabs-mkhas, dbyar-bdag-pa bLo-bzaṅ-bźod-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): *Činḍamani erike orusiba* – Tib. *Nor-bu'i phreṅ-ba bźugs-so* 'Chain of Jewels'.

Title on fol. 84 r: *Mengge dabquya qoluysan kilingtü eke-yin maytayal 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 *Kueihua* in 1938 by *Lodoi Lama*.

Contents:

1 r: Drawing No. 22, depicting *Oboγa takiǰu* '*Obo*-worshipping' and the games performed at that occasion: *Bökö barildaǰu* 'wrestling', *Sur qarbuǰu* 'arrow-shooting', *Uqai kiǰü tančuγ, Mori urulduǰu* '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 *čoγčid*-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 *čoγčid-ritual* by *Lodoi lama*.

Terminatur (6 r:4): *. . . ülü medekü teneg lodoi bi olan kümün üǰebesü ǰigsigürtü kedün üges-i öber-ün sanaγan-u turu-bar silgilen dongγudbai. sanaγsan-iyar güičildeǰü sayitur yosučilan delgerekü boltuγai.*

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.

Čoγtu včir ayuγuluγči yamandagayin čoγ ǰibqulangtu ene egüskeküyin ǰerge.

The second part of a Mongolian translation of a *Śrī-Vajrabhairavasādhana*, the Tibetan original of the work apparently by *bTsoṅ-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 čorǰiva* (from *Köke Khota*), is mentioned in the colophon, which runs: (47 r)

***Č**oγtu včir ayuγuluγči yamandagayin*
***Č**oγ ǰibqulangtan ene egüsgeküyin ǰerge-yi*
. . .
***Ö**berün mongγol-un kelen-ü ayalγu-bar.*
***U**dqas-i masi sayitur nayiraγuluγči.*
***O**rčiγulun sayitur orčiγulbasu.*
***Ü**lemǰi qubitan-a tusa bolqui sedkiǰü.*
. . .
bandida güusi čorǰiva orčiγuluγa.
***Ü**süg-üd-i masi sayitur ariγun-a*
***O**yutu luvari bande Sira bande qoyaγula.*
***O**noǰu sayitur bičigsen-iyen.*
***O**yun bilig inu masi yekede delgeretügei kemen*
***U**rida eme γaqai ǰil-tür delgerenggüi-e*
orčiγuluγsan-ača
Tobči udqas-i todorqai-a medetügei kemen.
Basa usun eme moγai ǰil-ün ǰun-u dumdadu
sarayin sineyin tabun-du orčiγuluγsan 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, bordered in red. Complete.

Yeke čoγ tu včir ayuγuluγči egüskel-ün ǰerge-yi üčüken tedüi tayiluγsan draga orusiba '. . . which explains a little about the grade of initiation into *Śrīvajrabhairava*', a treatise about the initiation into the *Yamāntaka-tantra.*

Incipit (1 v): *blama kiged itegel manjusiri-dur mörgümü. nigen gsan-dur burqan . . .*

Terminatur: *nigen qoyar γar tu-yin omoγ bariγ-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 滿 赤 七.

Yeke čoγtu včir ayuγuluγči arban γurban burqan tu-yin bütügel-ün arγa kemekü orusiba 'Ritual handbook about the thirteen gods of *Śrī-Vajrabhairava*', part 7, foll. 22–69 of the collection of prayers read in the *Ölǰei badaraγsan süme* of the *Khortsins,* printed at Peking in 1774, a work by the *Mergen diyanči blama-yin gegen* (Heissig, *Blockdrucke,* No. 149).

The colophon (69 v) contains an interesting piece of information as to the necessity of the codification of the *Bhairavatantra* in the eighteenth century on the ground of which the work was written:

. . . boγda blama qoyaduγar conggaba-yin.
ǰarliγ masi ariluγsan bolbaču.
ǰayun mingγan güsi nar-un tosburi
ǰasalγa-yi güičen ese čidarun.
ǰalbariǰu eyimü bičig egüdbei
'. . . Although the teaching of the second *bTsoṅ-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: *Čoγtu včir ayuγuluγči-yin ile onol simnus-un ömüg-i teyin büged daruγči kemegdekü orusiba* 'Clear description of *Śrī-Vajrabhairava*, called the Suppressor of the Demonic Powers', a work by the first *lCaṅ-skya Khutukhtu Ṅag-dbaṅ-blo-bzaṅ-chos-ldan* (1642–1714).

The colophon states (24 r): . . . *egüni Ordus-un bka'gyur beyile ene metü nigen keregtei kemen duraduγsan-u ildar-a . . . ṅag dbaṅ blo bzaṅ chos ldan dpal bzaṅ po busu nere lčang sgya qutuγtu kemen dayudaγsan nayiraγuluγsan-u bičigeči inu bka bcu ṅag dbaṅ chos ldan bolai* '. . . *bka'-bcu Ṅag-dbaṅ-chos-ldan* was the scribe of this (work), which has been compiled and dictated by . . . *Ṅag-dbaṅ-blo-bzaṅ-chos-ldan*, whose other name is *lCaṅ-skya Khutukhtu* upon the demand uttered by *Beyile bka'-'gyur* from the *Ordus* that such a one would be necessary . . .'

An except 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): *Čoγtu niγuča quriyangγui bütügekü-yin arγa* 'Ritual for the manifestation of *Śri-Guhyasamāja*'.

It describes (1 v): *quriyangγui bisilγan küsekü bütegelin takiqui kiged. toγtaγatu takil-i talbiγad adistid kikü* '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 qamuγ sime küčün ijira tara*(?)*-iyan činar uryumal boltuγai.*

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* 户 *hu*, 法 *fa*, 毋 *wu*.

Yamandaga sudur, *Maqagala sudur*, *Nom-un qaγan sudur*, *Ökin tngri sudur*; reprints of the four parts of the *Dörben doγsin 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 sādhanas.

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 qaγan ökin tngri dörben doγsin 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 ǰang üile*.

The title-page repeats in a flowing hand the short title *Ayusi-yin ǰang üile* 'Handbook of ritual (*sādhana*) of *Amitāyus*'.

The work is part 7 of a larger collection. It is a Tibetan work by the *Paṇ-chen bLo-bzaṅ-chos-kyi-rgyal-mtshan* (1567–1662) as stated in colophon I (28 r): . . . *sumadi dharma dovaja* (*Sumati dharmadhvaja*) *ber nomun yeke küriye bkrašyilhunboo-dur . . . ǰokilduγulun nayiraγuluγ-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 qaγan-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 *čaγan küǰi gügül* 'white incense and resins' as well as *imaγan-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 orusiγulun mongγol-un kelen-iyer nayiraγulǰu orusiγulbai.* (See *Tabün qaγan-u sang*, MS, Ryukoku Univ. Library, Kyoto).

Other texts originally bought together with the above are MONG. 156, 450.

Mañjughoṣa 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 *Mañjughoṣa.* No title.

Incipit: *γurban čaγ-un ilaγuγsan-u medekü ene-rikü-dü manjughoša kemen nereyitün ǰalbariγsan ilaγuγsan bükün-ü γayča ečige-dür sögüdčü tegünü bütügel-ün arγa-yi bičisügei . . .*
Terminatur (2 r): *tegünü γaǰar-a ǰokiyaqu boltuγai.*

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 ubsang* 'Purification-offering to the Lama-Jewel'.

An offering in honour of the lama and *yidam. Ariγun takil-iyar takimui*, 'by a clean offering is worshipped' the *blama, ulus-un tngri* 'the *tngri* of the nation', *orod-un eǰen* 'the master of the place', *mör-ün tngri* '*tngri* of the path, road', *olan ǰüil doγsid* 'many kinds of fierce ones', *qamuγ nom-ud-un sakiγulsun dörben aymaγ maqagala* 'the protector of all faithful, *Mahākala* with four aspects', *tabun ökin tngri*, 'five *ḍākiṇīs*', *arban qoyar basundari*, 'twelve *Vasudhārās*', *γurban erketü sansar-un tngri, ulus-un tngri, orod-un eǰen grag kiged agsadari* '*tngri* of the nation, master of the places, the seven planets and the moon-houses', *arban ǰüg-i sakici* 'protector of the ten regions', *ariγun ǰiruqai suu ǰali* 'the power of orthodox astrology', *kölil mengge luus kiged γaǰar-un eǰed* '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 öggün soyurqatuγai. mangghalam.*

Then follows the colophon, in which is stated (5 r:7–5 v:12): . . . *ene ariγun sang-un takil-i Erdeni bayatur mongγolčila kemegsen-iyer eyin orčiγulbai. Sila samudra ebderegsen tangγariγ-un gem ariltuγai* . . . '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.

Čaγan esrua bsang 'Incense-offering to the White *Esru-a*', a work by the *Urad J̌amsan*, the *Mergen diyanči blama-yin gegen bLo-bzaṅ-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 amuγulang boltuγai. ǰamsarang-un sudur orusiba. ǰamsarang-un sudur düger*[1] *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, J̌amsarang-un gdorma-yin coga . . .*
Terminatur (8 r): . . . . *boγoa-yin sakiya badaratuγai. manghalam.*
(2) 8 r–12 v, another work about the offering of a *baling* to *J̌amsarang*, probably also taken from the Collected Works of the *Mergen diyanči gegen* (Heissig, *Blockdrucke*, No. 162, Vol. III, No. 16; a similar *J̌amsarin-u baling-un ǰang üile*, MS, 22 fol., State Library Ulaanbaatar, see Catalogue 226).
Incipit (8 r): *Ilaγuγsad-un qamtuyin ǰiriγal yeke belge baling* . . . . Terminatur: . . . . *nom-un ǰiruγ ǰüg mör . . . boltuγai. maṅghalam.*

Used to form a private library together with MONG. 328, 452, 453, 454, 455, 457, 459, 463, 464, 465.

¶ [1] Possibly *qoyaduγar* '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 ǰamsarang-un gdorma-yin coga qangγal terigüten-ü ungsilγa-yin ǰerge 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 bükün ču buyan-u čiγulγan-i kičiyen üiledkü gtorma*

-yin nomlalγa '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 mörgümüi. qotala amitan-u getülgen duralaqu sedkiliyer. qoyar čiγulγan-i quriyaqui arγa-yin degedü. quriyangγui gtorma-yin üiledküi yosun-yi* (!) *sayitur ügülesü . . .*
Terminatur (11 v): *bide bükün buyan-i kičiyen üiledküi kereg kemen ǰarliγ boluγsan metü. Edüge bide bükün ču buyan-u čiγulγan-i kičiyen üiledküi gtorma-yin nomlalγa tegüsbe.* No date, no author mentioned.

On a separate folio a benediction about the six syllables of *Ārya Lokisuvari* 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: *Burtaγ dabqurliγsan kilingtü qaγan-u ada-i tüleküyin ǰang 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 (*tuulγa*). For the divinity of the *Burtaγ dabqurliγsan kilingtü qaγan* see Tucci, Indo-Tibetica IV, 260: *grib-gnon*?

Incipit: *Namo guru manjughoša. Tegün-dür egüne burtaγ dabqurliγsan kiling tü qaγan-u egüden-eče ada-yi tülekü-yin ǰang 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: 阿蘭褁 *A-lan-tsa.*

Title: *Sakiγulsun yeke qaγan-dur takin ǰalbariqui yosun orusiba.*

A work by the *Urad-un mergen gegen*, part 30 (according to the Chinese numbering), foll. 319–321 of the collection *Öljei badaraγsan süme-yin qural-un aman ungsilγa* (*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 ǰoliγ ögküi-yin sayin yosun kemekü sudur orusiba ''*Sūtra*, Ritual appropriate for the offering of the thread-cross substitute of *Mamo*'.

Incipit (1 v): *ǰoliγ ögküi inu. a mrita bar ariγudqan sva bhava-bar arilγa. qoγusun aγar-ača üǰesküleng büged . . .*
Terminatur (4 v): *yosun-i ilaγuγsan erketü degedü ǰokiyaγsan bolai.*

The colophon says about the author (4 r): *mamo-yin dungli ǰoliγ ögküi-yin sayin* (4 v) *yosun-i ilaγuγsan erketü degedü-yin ǰokiyaγsan bolai*' . . . the appropriate ritual for offering the thread-cross (*mdos*) substitute of *Mamo* has been compiled by the high *Ilaγuγsan 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 qaγan-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 qaγan-u dungli ǰasaγabasu . . .*
Terminatur (3 r): *. . . amuγulang. bing* 4 *ǰilün* 6 *sarayin sine sayin edür bičibei. eke boluγsan qamuγ amitan-a erkim degedü tusa boltuγai . . .*

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 arilγaγči 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 arilγaqui ǰasal egün-dür. ali ba idam burqan-i urida yabuγuluγsan egüdeneče . . .*
Terminatur (5 r): *. . . qamuγ ada bügüd-i či qariγul. ölǰei qutuγ orusiqu boltuγai. sayin buyan delgerekü boltuγai. 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* 景命檀).
2. *Döči yisün burqan-tu yamandaga-i baling ergükü mandal* 四十九外檀 ('*Maṇḍala* for a *gtor-ma* offering to *Yamāntaka* with a retinue of forty-nine gods'.
3. *Arban γurban burqan-tu yamandaga-i baling ergükü mandal* (十三佛外檀) '*Maṇḍala* for offering a *gtor-ma* to *Yamāntaka* with a retinue of thirteen gods'.
4. *Erlig qan-i baling ergükü mandal* (葛喇盧巴) '*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 ǰayun ǰüil-ün ebečin-i ǰasamui . . .*

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*(?), *niγuči-!yin eǰin očirbani* 'Vajrapāṇi, master of the secret ones', *Yamāntaka, Mahākāla* with six arms, *Erlig qaγan, Ökin tngri, Bisman tngri, Sülde tngri, Biqar* (*dPe-har*) *qaγan, Ečige qaγan 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-yuγan kölgölügsen.
üǰiskülengtü sibaγun-yuγan ǰirgülügsen
uγaγatu noqai-yuγan daγulaγsan
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 *Sülḍe tngri* see *Nasun-u bütügel amrita kundaliača ariγuluγči bičig qamuγ ǰedker-i arilγaγči kiged niγuča-yin eǰen-ü soyurqaγsan sülde tngri tegünčilen maγtaqui 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 *γ* is used.

Bought from *Toγusǰirγal,* 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 aldarsiγsan . . .*
Terminatur (3 r:8): *. . . bodi qutuγ-yi olqu bolutuγai ariyabaluu om*!

II: Hymn to the Panchen Lama ..... 3 v–4 v
Incipit (3 v:1): *Boγda bančen erdeni naran saran aγui tai . . .*
Terminatur (4 v:4): *. . . amurčiqu boltuγai ariyabalu.* Apparently the hymn addresses the Panchen *bLo-bzaṅ-dpal-ldan-ye-śes* (1738–1780), seeing that various stations of his journey to the Manchu court in 1780 are mentioned, e. g. (4 r:5) *eǰin qaγan-u ǰarliγ-iyar ǰalaraγsan boγda* 'The holy one travelling by imperial order', (4 r:2) *dolon naγur-ta ǰalaramui* 'he travelled to *Dolonor*', (4 r:7) *beiǰing qoton-da ǰalaramui* 'he travelled to Peking', and (4 v:1) *altan keyid-tü*

ǰalaramui '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): *Badarangγui-yin gereltei aryabalu . . .*
Terminatur (5 v:2): *aryabalu ǰirüken-degen sitümüi. aryabalu om ma ni bad mini hum.* (See MONG. 149,3).

IV: Hymn ..... 5 v–6 r
Incipit (5 v:3): *Boγda blama idam lha burqan blama takiγsan . . .*
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 üǰibüü-ü . . .*
Terminatur (6 v:8): *. . . burqan-u bodi qutuγ-yi olqu boltuγai.*

VI: Hymn to *Abida* ..... 7 r–7 v
Incipit (7 r:1): *Uruγa*(?) *sugavadi-yin oron-ača üǰügülügči blama abida . . .*
Terminatur (7 v:6): *. . . orusiqu boltuγai om ma ni bad mini qun.*

VII: Hymn in praise of the Lama .. 7 v–10 r
Incipit (7 v:7): *Namo gürüü orčilang-un naran qamuγ burqad-un quriyangqui beye tü . . .*
Terminatur (10 r:4): *. . . udal ügei ongγočin-bar soyuraγa 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 γurban čoγa-daγan alaγsan ügei ǰalbarimui . . .*
End missing.

The text shows the peculiarity of often using a form of the past tense derived from a dialect, such as *ǰalaramui, 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.*

J̌ovo-yin maγtaγal '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 ayimaγ* etc. (see Heissig, *Blockdrucke,* No. 66; MONG. 392.

Maṇi-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 ǰüg-ün burqan ariγuγsan orun-u degedü surtal ačilaltu mani-yin duǰi orusibai* 'Hymns(?) for the *maṇi* 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 *maṇi* ceremony, the setting up of a slab with the 'six syllables of *maṇi*' (18 r:5: *mani-yin ǰiryan 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 boγda-yin mani 3 v:11–6 v:14
Ariyabalu-yin maytayal 6 v:15–9 r:4
J̌uu-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 bisilγal..... 14 r:16–15 v:6
Bodolong-un aγulan-u irügel... 15 v:7–18 v:11
Noyan qutuγtu-yin mani 18 v:12–19 v:12
Qormusta-yin abadai(?)*-yin mani* 19 v:13–22 r:6
Molon toyin-u mani. Molon qataγ 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 šaγšabad-un ündüsün blama nar-un ǰalbaril adistid-i türgen-e üregülügči uran arγa-yin γoqa 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'-ldan siregetü Khutukhtu bLo-bzaṅ-bstan-pa'i-ñi-ma* (1689–1746), translated in 1746 by the *Dai güüsi Ṅag-dbaṅ-bstan-'phel* and printed in 1750 at Peking (see Heissig, *Blockdrucke*, No. 110) in the Collected Works of the *dGa'-ldan 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 tangγariγ 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-śes*), as stated in the colophon (18 r): *egüni olanta sonusuγsan toyin dge 'dun rgyamco dbal yes ber nayiraγulbai* '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: *Ilaǰu tegüs nögčigsen sagimuni-yin mörgül kiged tarni inu* . . . 'Laudation and *dhāraṇī* of *Bhagavat Śākyamuni*'.
Terminatur (22 r): . . . *ali qaritai nigen-i sitün üiledengdekü*i.

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 udaγa kemebesü ene nasun-dur ürgülǰi bisilγan sedkikü*i. *ükükü*i-*dür ǰegüdkü-yin ubadis-i sedkikü*i . . . '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 ǰirüken-ü γurban udaγa-yi asiγlan abqui tebčilen quriyaγsan kemebesü* . . .
Terminatur (6 r): . . . *γadaγadu dotuγadu niγučа-yi qubilaγdaqui. Mamghalam. om mani bad mi qung.*

Bought at Peking 1922/3 by Dr. K. Wulff.

The five prayers of bTsoṅ-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 *bTsoṅ-kha-pa*, viz. *Qutuγ tu sayin yabudal-un irüger-ün qaγan* (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.

Sukhāvatī-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: *Sughavadi-yin irügel kemegdekü orusiba.*

A copy of the *Sukhāvatī*-prayer by *bTsoṅ-kha-pa*, of which various editions have been printed at Peking. See MONG. 382 of this collection.

Terminatur: . . . *abida itegel-ün dergede kürün törökü boltuγai. mangalam.*

Bought at *Qadayin süme*, November 1938.

Sukhāvatī-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 taγan törökü-yi duradqu om ma ni bad me hum kemekü neretü sudur orusiba* '*Sūtra*, called the *Oṃ ma ṇi pad me hūṃ* one says when wishing to be reborn in the western paradise of *Sukhāvatī*', an ejaculatory prayer to secure rebirth in *Sukhāvatī*.

Incipit (1 v): *Örüne sugavadi-yin oron-ača. üǰegülügči blama amindaba . . .*
Terminatur (3 v): . . . *auγa küčütü sakiγulsun. asida-yin ölǰei 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: *Qutuγ-tu čoγtu candan γučin tabun mörgül-ün sudur orusiba.*

Terminatur (8 v): *qutuγtu čoγtu candan γučin tabun mörgül-ün yeke kölgen sudur tegüsbe.* A translation by the *Urad dharma*, (9 r) . . . *egüni. urad dharma-yin orčiγuluγsan* . . .

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 bisilγaqui yosun-u ǰorilγa-yin ǰerge tobčilan quriyangγui orusiba.

Copy of a work which forms No. 9 of the second volume of the *gsuṅ-'bum* ('Collected works') of the first *lCaṅ skya Khutukhtu Ṅag-dbaṅ-blo-bzaṅ-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 ilaǰu tegüs nögčigsen burqan-u emüne aman abuγad . . .*
Terminatur (18 r:17): . . . *ilaγuγsad-un beye kelen sedkil-ün ölǰei qutuγ orusituγai. manghalam.*

Tsakhar.

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 ǰokiyabai* 'This has been composed by *ger-khaṅ rin-po-če* . . . . . 1 r–3 v
Foll. 4 . . . . . blank
II. Title on title-page (5 r): *Tugar ki sang sijib soga 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: 赤 *ch'ih*, and Chinese pagination; complete.

Title on title-page: *Ilaǰu tegüs nögčigsen otači burqan-u sudur-un üiledbüri-yin ǰirüken-i quriyaγsan 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 sonusuγsan usun-u urusqaliyar. ǰabsar ügei tamu-yin γal-i bar masi serigüčegülügči . . .*
Terminatur (22 r:14): *. . . či ber amitan-u tusa-yi kemekü ögede bolγaqu yosun-i busud-ača nemeǰüküi.*

A prayer to the medicine-Buddha by *Paṇ-chen bLo-bzaṅ-chos-kyi-rgyal-mtshan* (1569–1662) explaining the *sādhana*- and *maṇḍala-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 qosiγuči*.

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): *mörgüǰü abural söngdüng asuγumui basa olan bügüdeger abural . . .*
Terminatur: *. . . γadana bar abuγsan 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 gašiγba . . .*
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 – *čaγan bičin ǰilün-i namur-un segül sarayin qorin qoyar-tu γasalangtu . . .*

Kuei-hua, Tümet.

Dörben čaγ-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 čaγ-un bayidal-iyar orčiγuluγsan sudur bolai.*

Incipit: *Burqan bükün-ü quriyangγui beye tü surtaγal-un baγsi . . .*
Terminatur (32): *. . . sugavadi-yin orundu törö-talbibai. om ma ni bha me hum. mangghalam.*

Printed by *Mongγol ulus-un sudur bičig-ün kü ergügdegsen-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: *J̌anggiya qutuγtu kemekü čola küredegsen*(!) *vagindara sumadi – Janggija hutuktu sere colo bahan vagindara sumati* '*Vāgindra sumati* who attained the rank of *lCaṅ-skya Khutukhtu*'. This, however, is not the title of the work.

Incipit: *Sayin buyan-u čoγ-i soyurqaγči blama kiged. umdaγa ügei abural-un degedü γurban erdeni üile bükün-i bütügegči sakiγulsun-u čiγulγan-a bükü-eče süsülün mörgüǰü . . .*
Terminatur (4 v): *. . . tarni-yi uriqu terigüten aman ungsilγa-dur kičiyekü keregtei. blama yoga kiged itegel yabuγulǰu ba. mör-ün ǰerge öǰel maha mudra-yin talbiqu boltuγai.*

A prayer by the first Peking *lCaṅ-skya Khutukhtu Ňag-dbaṅ-blo-bzaṅ-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 lCaṅ-skya 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: *Biyšrabani* 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 *lCaṅ-skya Khutukhtu* at the court of Peking, *Ṅag-dbaṅ-blo-bzaṅ-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: *bTsoṅ-kha-pa*; right: *Paṇ-chen dPal-ldan-ye-śes*. 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: *Ilaǰu tegüs nögčigsen burqan baysi-yin gegen-ü teyin ariγun namtar čidaγ γayiqamsiγ ǰokiyal-i endegürel ügegüi-e ügülegsen sayibar oduγsan-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 *Sukhāvatī*, from the end

of chapter 1 until chapter 10 (fragmentary), a work written by the *Tsakhar gebsi blama Tshul-khrims* in the mid-eighteenth century and dedicated to the *A-kya Khutukhtu*.

It was xylographed at Peking in the latter half of the eighteenth century under the title: *Sugavadi-yin oron-u ǰokiyal-i ügülegsen üge ariγun oron-u erdem-i todorqai-a üǰegülkü bilig-ün toli kemegdekü orusi-ba*. Though influenced by the *Sukhāvatīvyūha* 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 *Ölǰei 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 qosiγun-u nayimaduγar sumun-u tölüge sidkekü sumun-u ǰanggi-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: *Qamuγ amitan-i tusalaqui tulada čaγlasi ügei olan ǰüil qubilγan-u beye-yi ǰüg bükün-dür sačuraγulun . . . abural abida burqan-u oron-u ügülegsen namtan* (!) *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: *Qamuγ amitan-i tusalaqui-yin tulada čaγlasi ügei olan ǰüil qubilγan-u beye-yi . . .*

A copy of the Peking xylograph of the Mongol description of the western paradise of *Sukhāvatī* as xylographed at Peking in the mid-eigheenth 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 *Sukhāvatī*, 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 identificable *Avalokiteśvara*-legend.

Bought at *Qadayin süme*, December 19th, 1938.

Laudation of the pre-incarnations of the lCaṅ-skya 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 *lCaṅ-skya Khutukhtu*. Complete, but badly damaged, frayed leaves.

Full title, as mentioned in the colophon (27 r): *Getülgegči blama qamuγ šasin-i geyigülügči guvan ding bu san guvang zi da kuva ši ǰangǰa qutuγtu kemekü qubilγan beye tü erdeni-yin gegen ali egün-ü töröl-ün üyes ügülegsen süsügten-u lingqua -yin aman-i uγuγata 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 *lCaṅ-skya Khutukhtu Rol-pa'i-rdo-rje* was composed by the *Paṇ-chen bLo-bzaṅ-dpal-ldan-ye-śes*. (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 肉 *jou*, left.
Full title (on cover) added in flowing hand: *γurban ǰaγun burqan tu* '(Pantheon) which has three hundred Buddhas'.
The well-known inconographical work contains portraits of 300 lamaistic divinities. The preface was written by the *lCaṅ-skya 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-bzaṅ rnam-'dren stoṅ-gi mtshan*; *Sayin galab-un mingγan burqan-u nere*: *Sain galab-i minggan fucihi-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 *lCaṅ-skya 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 ǰakiruγči tamaγa.*

Title on title-page: *Čaγlasi ügei süme-yin ǰerge-yin bügüde süme-yin uγ bayiγuluγsan yabudal-i bayičaγaγsan dangsa* 'Survey of investigation of the original construction of all convents of the kind of the *Čaγlasi-ügei* monastery'.

Incipit: *Köke qotan-u neyite blama bandinar-i ǰakiruγči. ǰasaγ-un terigün blama čoyisgab qutuγtu tan čaγlasi ügei süme-yin ǰerge-yin bügüde süme-yi uγ bayiγuluγsan yabudal-i bayičaγaqu . . .* *Terminatur* (14 r): *. . . nige da lama. arban quwaraγ-un totiya qayiralaγsan.*

Dated (14 v): *Tngri-yin tedkügsen-ü tabin qoyaduγar on-u ǰun-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. *Čaγlasi ügei süme*; 2. *Nasuda asaraltu süme*; 3. *Buyan-i mandaγuluγči süme*; 4. *Öljei-yi ekinende bolγaγči süme*; 5. *Öljei-yi badaraγuluγči süme* (1690); 6. *Egüride engke bolγaγči süme* (1703); 7. *Qotala neyilegülügči süme* (1769); 8. *Öljei-yi erkin bolγaγči süme* (1694); 9. *Buyan-i uduraγči süme*; 10. *Gegen nigülesügči süme* (1732); 11. *Qotala ǰirγalantu süme* (1773); 12. *Bükün-i nomuγadqaγči süme* (1784); 13. *Sayin-i erkilegči süme* (1697); 14. *Öljei-yi kündüdkegči süme* (1669); 15. *Yeke bayasqulantu süme* (1667); 16. *Buyan-i engkeǰigülügči süme* (1784); 17. *Mayidari-yin süme* (1606); 18. *Bayasqulang barildulγa süme* (1782); 19. *Buyan-i delgeregülügči süme* (1696); 20. *Saǰin bayasqulangtu süme* (1785).

Refered 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 ǰovao-yin domoγ ergikü kemǰiye ači tusa-luγa 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) *lCan-skya Khutukhtu Rol-pa'i-rdo-rje*. Fol. 1 r has as a second title *Candan ǰovao-yin čadiγ orusiba*. (*J̌ovao* is an incorrect Mongol transliteration of Tib. *jo-bo*).

Incipit (2 r): *Namo sagǰamuni-yi örüsiyekü̈i . . .*
Terminatur (17 v): *. . . Sayin ölǰei 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 tungγalaγ aγula-yin ǰokiyangγui* '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 ǰi 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 aγui-yin möngge* money for a *sPyan-ras-gzigs* temple at the *Serigün tungγalaγ u dai*, the *Wu-t'ai-shan*, given by a man from the *Šangdu aduγučin qosiγun*.
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 *Mongγol sedkül*, published between 1934 and 1936 in Manchuria, *Hsinking* by the *Mongγol ǰasaγ-un ǰuryan*.

Protestant catechetical treatise.

MONG. 534.

Lithograph, 1 fasc., 11×14 cm.

Title on title-page: *Burqan-u bide-dür ǰarliγ boluγsan 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 γuyun ǰalbariγsan* . . . 'because of the benefit of the living beings . . . has been prayed and demanded of . . .

Terminatur (19): *čaγan morin ǰilün arban sara-yin* (20) *qorin tabun-a tung egü[d]keǰü tamaγlaba* '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 ölǰeyitü 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* **bičigeǰü* (7) *tamaγalaba*.

b) *Incipit*: (5) . . . *tu ǰiruγ ǰiruγsan 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, Šaγsabad gelong.*

The two sheets form together with MONG. 566 rubbings of an inscription commemorating probably the building or restauration of a certain *Degedü ölǰeyitü süme* and the making or installing of paintings therein. The dating, *ulaγan morin ǰil* until *sira morin ǰil* in MONG. 566, and *čaγaγčin qonin ǰil* 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 *Badaraγultu törü* [*-yin*] *dötüger …… -yin …… on,* 1878 on the occasion of the accession of the Manchu-emperor *Kuang-hsü* to the throne (*badaraγultu törü-yin ulaγan quluγana ǰildü*), 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 qoyaduγar 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 ayimaγ-un beyise-yin ǰerge aqai ǰasaγ ulus-tur tusalaγči güng ene-yin, qosiγun-u nutuγ-un γaǰar oron-u ǰiruγ* '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 γurbaduγar on ebül-ün ilegüü segül sara-yin sine-yin doluγan,*' 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 daγaγsan süme* and the site of a religious school (*Nom-un suryaγuli-yin γaǰar*) as well as the homestead of *J̌asaγ beyise Narmangdaqu.*

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: *Begeǰing-ün sung-ǰu-si-yin qoyitu beye-dü bayiqu man-u ene nom-un pusen- . . .*

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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Table of correspondences between the provisory signatures of the texts acquired by the 2nd Danish Central Asian Expedition 1938/9 and their signatures in this catalogue:

K.	MONG.	K.	MONG.	K.	MONG.	K.	MONG.
5	92	41	353	84	385	121	228
6	95	42	16	87	54	122	218
7	289	42	132	89	49	124	22
8	232	43	134	90	113	126	159
9	431	44	130	91	438	127	172
12	439	45	131	91	448	128	398
14	122	46	193	93	370	129	89
15	204	48	206	94	2	130	29
16	34	49	502	94	37	132	11
16	40	50	226	95	277	133	4
17	325	53 a	291	96	214	134	6
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21	102	54	199	99	163	137	146
22 a	79	61	296	99	164	138	31
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23	36	61	298	103	376	140	261
25	82	61	301	104	349	141	351
27	86	62	334	105	372	142	350
29	75	63	379	106	233	143	65
30 a	61	64	391	107	115	144	352
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36	338	71	348	116	387	150	154
36	425	79	28	117	18	150	166
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39	197	81	170	120	140	152	304
40	266	82	270	121	225	153	271
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ABBREVIATIONS

approx.	approximately
Chin.	Chinese
cm.	centimeter
coll.	collection
cplt.	complete
ed.	edition
edit.	edited
f.	following
fasc.	fascicle
fol(l).	folio(s)
fragm.	fragment(ary)
illus.	illustrated
inc.	incipit
incplt.	incomplete
lit.	literary
lithogr.	lithograph(ed)
MS., MSS.	manuscript(s)
Mong.	Mongolian
MONG.	signature of this catalogue
no(s).	number(s)
p(p).	page(s)
r.	recto
resp.	respectively
Skt.	Sanskrit
term.	terminatur
Tib.	Tibetan
transl.	translator
v.	verso
vol(s).	volume(s)
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.

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Mongol chronicle: Mongγol-un qaγan-u uruγ enedkeg-ün qaγan-ača salaǰu iregsen učir anu, MONG. 143; — facsimile: W. Heissig, Geschichtsschreibung II/1, 71–81.

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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.

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p. 125

Fire-ritual, MONG. 399; — edit. Volksrel. Texte, Nr. VII, 77–82.

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Fire-ritual, MONG. 400; — edit. Volksrel. Texte, Nr. XIV, 101–106.

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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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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.

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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 Danǰinrabǰai (1803–1856) (see p. 54, Mong. 31), e.g. 1. = Zohiolyn emhtgel (Collected Works), Ulanbator 1962, 38; 2. = Emhtgel, 53; 3. = Emthgel, 101; 4. = Emhtgel, 140–141; 5. = Emhtgel, 42; 6. = Emhtgel 166–167; 7. = Emthgel, 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, *Qulaγai-yin belge kemekü üǰelge.*

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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 Čaγan suburγa (Pei-ta) at the border between Tümet and Tsakhar territories. (For Pei-ta see H. Serruys, 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 lCaṅ-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. Sagaster, Subud erike, Wiesbaden 1967 (AF, Bd. 20), 352–373 (with Tibetan titles).

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