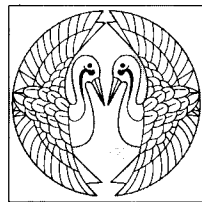


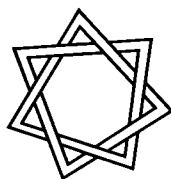
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THE COLLECTION OF MONGOLIAN MANUSCRIPTS AND XYLOGRAPHS IN THE ETHNOLOGICAL MUSEUM OF THE REPUBLIC OF TUVA IN KYZYL

The collection of the Tuva Republic Ethnological Museum includes 938 Mongolian manuscripts and xylographs [1]. By the type of script this collection can be divided into two parts, the Oirat and the Mongolian.

The Oirat part is represented by only eight manuscripts written in the *Zaya-pandita* “clear script”. Most of these Oirat manuscripts are of a comparatively late date — not earlier than the beginning of the 19th century. Only one of them (M-659/834) titled *Blaman yurban baqši birman yurban nasutu küüken*, which contains a record of one of the epic narratives about Chingis-khan [2], can be dated to the 18th century.

In the Oirat part of the collection there is also a collection of maxims ascribed to Chingis-khan, which is titled *Oyouni tülküür kemëkü sudur* (M-658). Four manuscripts written in “clear script” are Buddhist treatises, including canonical *Xutuqtu ölzöi dabxurlaqsan kemëkü yeke kölgöni sudur* (M-776) [3] in the Oirat *Zaya-pandita* translation; a collection of spells (*dhāraṇīs*) *Ekeyin zürken tarni* (M-835); a collection of works including a prayer of repentance and Buddhist precept in verse titled *Maniyin tayilbuur* (M-572) and finally a small didactic narrative *Getülgeqçi Padambayin zokōqsan zürükiyin altan erikin kemëkü šastir* (M-280).

Two Oirat manuscripts can be classified as books on fortune-telling. One of them *Manzušriy menggeyin toli* is a manual of astrology (M-884), the other — *Šazayayin keleni sudur* (M-657) — deals with omens.

The Mongolian part of the collection including 930 items can be divided into two parts: printed books (most of them xylographs) and manuscripts. Printed books may be subdivided, according to their origin, into Peking and Buryat xylographs and modern metaltype printed books.

There are only 23 Peking xylographs in the collection. Almost all these are taken into account in the well-known work by W. Heissig [4]. Among them are: an edition of “Geser-khan epic” (M-621) [5], *Subhāṣita* (M-130) [6], and “The Hundred Thousand Songs of Milarasba” (M-140) [7].

Some of the numerous Peking editions of the Buddhist canonical texts are represented, such as *Altan gereltü* (M-624, M-744) [8]; (M-141, M-915) [9]; (M-131) [10], *Pañcarakṣā* (M-622, M-745) [11]; (M-135/936) [12], *Üliger-ün dalai* (M-139) [13].

There are also some treatises on medicine block-printed in Peking — *Dörben ündüsün* (M-137, M-625, M-626) [14] and *Lhan-thabs* (M-746) [15].

Among the well-known Peking editions of the collection there is one neither described in the work by Heissig nor mentioned in any catalogues of Mongolian manuscripts and block-printed books. It contains a treatise from *Ganjur* titled in Mongolian (fol. 1) — *Naiman jayū-tu sudur orosiba* and in Tibetan — *Mdo-sde brgyad brgya-pa bzhugs-so*. On folio 2b there is another Mongolian title of the work: *Qutuy-tu doloγan tegünčilen iregsed-ün erten-ü irüger-ün delgerenggüi iγyal neretü yeke kölgön sudur* (M-1) [16].

One Peking edition of this treatise was known before. According to Heissig, it appeared in 1736—1737 [17]. But unlike the previously known xylograph containing 106 printed folios with no colophon by a Mongolian translator, the recently discovered book has 101 folios and a versified colophon, where its translator — Mani badra-sagar-a (Mañibhadrasāgara) and its editor — Bilig-ün dalai of Urat are mentioned, as well as its exact date — 1723 [18].

The Mongolian part of the collection also includes 50 Buryat xylographs representing 44 editions of the second half of the 19th—early 20th century.

Among the known and most formidable in volume Buryat xylographs we can mention comments on *Čayan lingqus-un baylay-a* (M-105) [19], *Köke qoyolai-tu saran köküge neretü sibayun-u tuyuži* (M-101, M-767) [20], *Čoyijid dagini-yin tuyuži* (M-96, M-661) [21], treatises from the *Ganjur* [22] and the *Danjur* [23], works of non-canonical Buddhist literature: *Lam-rim chen-mo* by bTsong-kha-pa (M-116) and a commentary on this work — *Bödhi mör-ün jerge-dür angqan-a oyun sudulqu* (M-660), an illustrated edition of hymns *Ariy-a-balo-a Noγoyan Dara eke Čayan Dara eke maytaγal* (M-97), a sermon by Padma Sambhava against wine-drinking (M-664) [24], the history of Buddhism in Mongolia — *Degedü šasin erdeni ber Mongyol oron-i tügegüllügsen uy-i ujegüllügsen* (M-106) [25], two grammar-books of the Mongolian language [26]. The rest are small, containing only several folios, block printed booklets with Buddhist prayers, sermons and Mongolian primary textbooks.

Even among this modest number of Buryat xylographs [27] it turned possible to discover several editions represented neither in St. Petersburg nor in any other collections of Mongolian manuscripts and block-printed books. Most of these books only increase the number of the earlier known Buryat editions of certain works, like, for example, xylograph M-142: *Itegel yabuylqu-yin yosun*, published in 1877 by ubaši Lubsan Badma [28], xylograph M-121: *Degedü nom sanayulqu möngke busu-yin nertü*, or xylograph M-733: *Amuyulang-tu Sukavadi-yin oron-dur töröl-i bariyči irüger degedü oron-u qayalyan-i negegči*.

There is, however, one xylograph in the Tuva Museum collection containing a number of treatises on the use of keeping Buddhist oaths, which we never happened to see before. This book (M-143) has no general title. It contains abstracts from the medical work *Lhan-thabs*, from *Subhāṣita* by Sakya-pandita and from the epistles of two saint Buddhist *lamas* [29]. Doubtless interesting is one block-printed illustrated Mongolian primary textbook (M-470) which is missing, as far as I know, in other manuscript collections.

Beside xylographs the Museum collection has two Buryat editions printed in the modern way. Both are missing in all other collections of Mongolian manuscripts and xylographs known to us. One of them, *Ečege eke-yin ači qariyulqu yosun* (M-682), is a translation from Tibetan by Buryat *gelun* Chojjin [30], the other — canonical *Qutuytu vajir-iyar oytoluyči ner-e-tü yeke kölgen sudur* (M-435) [31].

Neither of the two editions provide any information on the time and place of their origin. It is possible to suggest, nevertheless, that both were printed in the Atsagad datsan (monastery), where at the beginning of this century “a European-standard typography with movable letters was set up” [32].

As we see, the Mongolian fund of the Tuva Museum includes 75 printed books. The remaining 855 items are manuscripts. Usually the abundance of manuscripts in any Mongolian fund definitely speaks in its favour, because the original examples of Mongolian literature — fiction, works on history, Mongolian versions of Indo-Tibetan fairy-tales and legends, translations of Chinese novels — all these genres continued in manuscript tradition rather than in printed books.

At the same time we must admit that in the Mongolian fund of the Museum there is not much to add to what we already know about Mongolian literature. It could be explained by the fact that the Tuva Museum collection originated not from a persistent quest of rare or valuable literary sources, as in the case of the collections of the Oriental faculty of the St. Petersburg University and of the early collections of the Mongol manuscripts and xylographs of the Manuscripts Fund of the St. Petersburg Branch of the Institute of Oriental Studies.

The main part of the Mongolian collection (as well as of all other collections of the Museum manuscripts fund) was formed by manuscripts from the Buddhist monasteries of Tuva. Several private libraries included into the collection were, as a rule, rather small; these contained mainly manuscripts dealing with the rites and daily activities of Lamaists. Some books came as gifts or were acquired from private owners. The origin of some of them is quite special. For example, in a note added to one of the manuscripts of “Comments on the Use of Diamond Sutra” (M-275) it is

mentioned that “the book was donated by Kyrgoche Kekoola on April 20, 1971. He found it in the Kurgurtuk cave, the site of Uzuk-chyl, by the Kargy river”.

The sources, from which the collection was formed, determined its contents. Most of the manuscripts are either manuals of Buddhist rites, Buddhist moral treatises or books dealing with daily economic and household activities.

So far there are no traces of any chronicles or at least genealogical records. No records relating to administrative or legal practice are present. Translations from Chinese are represented by separate chapters of the novel about monk Tsi-gun (M-628). Its Mongolian version was very popular and this work is already well-known to Oriental scholars [33].

Records of the Mongolian epic and folklore also do not contain anything new. Besides the Oirat version of one of the legends about Chingis-khan mentioned above, this section includes a manuscript of one of the chapters of the “Geser-khan epic” (M-729) and sixteen manuscripts of the didactic work *Oyun-u tülkegür* (“The Key of Reason”) [34].

The section of Tibeto-Mongolian narrative literature is also comparatively small, moreover that most of the manuscripts contain works well-known by other copies, in large numbers present in many manuscript collections of the world. Among these are *Subhāṣita* (M-133, M-527), “Comments on the Drop of Nectar Nourishing People” (M-535), “The Story of Gesne-khan” (M-132), “The Story of Chojjid-dakini” (M-94, M-95, M-301), “The Story of Green Tara-eke” (M-65) and “The Story of White Tara-eke” (M-67, M-333). There are also several manuscripts of a later (including 22 chapters) Mongolian version of “Comments on the Use of Diamond Sutra” (M-147, M-443, M-758) [35].

Of the original Mongol literary compositions “The Story of Naranu-Gerel” (M-506, M-629) and “The Story of Güsü-lama” (M-89) are present in the collection, the last one — the only known manuscript besides those belonging to the St. Petersburg Branch of the Institute of Oriental Studies collection [36]. There is also the gnomic tale *Čayasun šibayun* by Mongolian poet Ravjai (M-261, M-385). Well-represented are various “shaman” texts on rites and rituals (55 items).

It covers practically the whole range of subjects distinguished and classified by N. N. Poppe when describing similar manuscripts preserved in the St. Petersburg Branch of the Institute of Oriental Studies [37].

Among the specific features of this collection is the abundance of manuscripts relating to the cult of lands and mountains, among them the mountains of the Altai range (M-174, M-305, M-308, M-639) and of Tannu (M-229, M-239, M-586, M-610, M-821). At the same time works describing the ritual of evoking the spirits of the dead [38], so widespread among the Buryat Shamans [39], are not represented at all.

Another interesting feature is that in the Tuva collection we managed to find only one manuscript describing rites connected with cattle-breeding: *Aliba mal-un dalaly-a sudur* (M-198), while works on hunting rituals are represented by thirteen manuscripts dealing with the ritual of consecrating fowling bags — *Tanjuy-a takiqu sudur* (M-191, M-234, M-336, M-569, M-808), burning incense to the hunter's gun — *Buu-yin sang-un sudur* (M-190) [40], prayers to Manahan-tengri, the lord of wild beasts and the

patron of hunting — *Manaḡan tngri-yin sang-un sudur* (M-227, M-247, M-248, M-334, M-531, M-581) [41].

Even more extensive is the section of Buddhist cult and ritual literature. It includes such well-known Buddhist ritual textbooks as *Bar-do thos-gros* (“The Book of the Dead”), represented by numerous manuscripts, as well as by printed versions (M-215, M-221, M-481, M-747, M-763, M-778) [42], “The Rites of the Worship of the Seven Buddhas” (M-85, M-748) [43], and a dozen more books of the same kind. Especially numerous are records of prayers, hymns, spells, etc. used in Buddhist ritual practice. There are about 170 similar short texts in the Mongolian fund of the Tuva Museum.

Like in the previous case, it should be mentioned that, while some compositions are represented by a large number of manuscripts, the whole repertoire of this part of the collection is rather limited. Thus half of the 84 manuscripts with Buddhist prayers contain *Itegel* [44], “the first door leading to Buddhism”, as it is defined by Buddhist preachers. Eight manuscripts contain prayer *Yum čung-ün quriy-angyui* [45], and six manuscripts — *Arban burḡan-u tanggaray* (M-4, M-150, M-570, M-616, M-617, M-656).

This specific feature becomes even more evident when we survey the manuscripts of Buddhist hymns (*maytayał*), where of forty six manuscripts fifteen include “Hymn to All Buddhas” [46], twelve — “Hymn to Boddhisattva Mañjuśrī” [47] and eleven — “Hymn to White Tara-ke” [48].

Among the books of spells (33 manuscripts) most contain abstracts from *gZung-bsdus* — a collection of spells many times published in Peking [49]. Of the great number of spells, which became a part of the literary heritage of the peoples of Central Asia, and which they considered to be an effective remedy from all kinds of evil, we most often come across spells against malicious slander — *Qara kele ama-yi amurliyuluyči tarni* (M-60, M-195, M-452) [50], spells striking the enemy — *Yeke küčütü altan quyay* (M-20, M-173, M-364, M-484, M-602, M-683) [51], and spells protecting cattle from diseases — *Rimanda terigüten morin-u jiryuyan jüil* (M-226, M-240, M-243, M-564, M-824) [52].

Canonical Buddhist literature in the Tuva manuscript collection is represented by voluminous copies of well-known Peking xylograph editions of *Üliger-ün dalai* (M-755) [53] and *Thar-pa chen-po* (M-81) [54]. There is, however, a manuscript containing the text of *Thar-pa chen-po* translated by Altan-Gerel-ubaši, which is rare and never been published in Peking (M-777) [55].

The rest are short canonical compositions in large numbers present in all Mongolian manuscript collections. Of the texts included into *Ganḡur* most numerous are *Bilig baramid* (14 copies) [56], *Včir-iyar oytaluyči* (11 copies) [57], *Čayan šikürtei* (11 copies) [58], and *Bodisadovayin unal namančilal* (10 copies) [59].

Non-canonical dogmatic Buddhist literature and commentaries are represented only by several manuscripts, among them *Lam-rim chen-mo* (M-136) and comments on it (M-652), a copy of an Urga xylograph describing the Buddhist paradise (M-765) [60], as well as several manuscripts commenting on the formula “*ôm ma-ḡi pad-me hûm*” (Mongolian spelling of the Sanskrit formula) (M-289, M-471, M-491, M-918).

Works on Buddhist ethics and didactic literature are represented much better. There are works already known by St. Petersburg collections, like *Kümün-ü nom surtayał*

bayarlan quramlayči kemekü (M-654, M-734, M-916) — a didactic work (*suryal*) written in 1830 by Alašan lharamba Agvang Dandar, or didactic work composed in the genre of a conversation between an old man and a youth: *Ebügen jalayu qoyar ügüeldügsen ügen-ü tobči* (M-906). There are also sermons by Padma Sambhava composed in the form of *sāstra*: *Boyda Pa-damba blam-a-yin jokiyaḡsan altan erike neretü šastir* (M-152, M-877) and his sermon on the evil of drunkenness — *Arikin-u namtar nomlaysan šašitar* (M-90, M-91, M-92, M-93, M-145) [61].

Among the didactic works not represented in the St. Petersburg collections is one more sermon by Padma Sambhava: *Badma Sambau-a bayši ber Bsông-sudubčing qayan-u nomlaysan šašitar* (M-326, M-390, M-501, M-588, M-699) and two treatises on the influence of one's action on his future incarnations: *Tngri-yin köbegün üile-yi bütügegči ber qoyitu amitan-u uqayan-u qarangyui-yi arilyan negegči neretü sudur* (M-416, M-487, M-749, M-856, M-898) and *Ariyun oron-du ködölkü ary-a-yi sudur* (M-206, M-592, M-761).

Some other sermons present in the Tuva collection, like *Turban erdeni-yin suryayuli neretü sudur* (M-41, M-852, M-860, M-933), *Lobon-midjid-dorji-yin suryayul* (M-509, M-879), *Lisičati qayan-u suryayuli* (M-51), are also missing in St. Petersburg. In Tuva the only known record, the sermon on the evil of tobacco-smoking by Rje-bcun dam-pa Khutukhtu of Urga, is preserved (M-325) [62].

The genre of epistles-prophecies of Buddhist saint (*lama*), which became especially popular among the Mongol peoples in the late 19th—early 20th centuries [63], is represented in the Tuva collection by 28 items. Prophecies of this kind were usually circulated in manuscript form [64], block-prints are very rare. In the Tuva collection there is one copy of the printed book titled *Dalai blam-a Tal-sangjamsa-yin ayiladuḡsan luḡung* (M-504), printed in Mongolia in 1922 [65]. It contains one of the epistles of the seventh Dalai-lama (1708—1757).

It should be noted that this is the only sample of an epistle by the head of the Tibetan Church found in the collection. There are also several copies of prophecies by ICang-skya Khutukhtu of Peking — *Ĵangjijy-a qutuytu-yin tarqaysan jarliy* (M-279, M-400, M-401, M-584, M-823, M-854, M-866). Other manuscripts contain prophecies by Rje-bcun dam-pa Khutukhtu of Urga [66].

Hagiographic literature is represented by only two manuscripts. One of these (M-743) is the life of Padma Sambhava [67], the other (M-756) — the life of Neyijitoyin [68].

Buddhist cosmological literature is represented by three manuscripts of *Čiqula kereglegči* (M-82, M-237, M-711) and by two copies of *Byarong Ka-šôr suburyan-u tuyujı* (M-71, M-739) — a description of Buddhist holy places.

One of the special features of the Mongolian manuscript fund of the Tuva Museum is the considerable amount of various reference-books, including books on astrology and fortune-telling, textbooks on philology and medicine, which make up almost a half of the whole fund.

The largest section is “Astrology. Fortune-telling. Omens”. It includes 290 items. To the same kind of literature belong calendars (8 manuscripts), which usually contain astrological data, and instructions on composing calendars. This section includes only manuscripts, even such a popular astrological reference-book as *Eldeb kereg-tü qas qayurčay* known in many Peking editions [69] is present

there only in manuscript form (M-653, M-772, M-773, M-775, M-864, M-873). Of the astrological treatises the most popular were those dealing with the influence of solar and lunar eclipses on human fortune, for example, *Nara sara baraydaqy-yi üjekü sudur* (M-23, M-413), and *Nara sara ükükü-yin ür-e-yi üjegülkü sudur* (M-44, M-277, M-411, M-414, M-872, M-929), or describing the position of stars and planets — *Doloyan yaruy-un sudur* (M-415, M-448, M-528, M-545, M-829, M-919, M-920). There are many books containing lists of lucky and unlucky days, months and years [70].

Books on fortune-telling describe its different forms: divination by ram's shoulder-blades — *Dalua-[n]u tölge-yin sudur* (M-47, M-709), by black and white stones — *Čilayun belgedekü* (M-909), *Šiluyun-u tölge* (M-483), by beads — *Dar-a eke-yin egüden-eče eriken-ü tölge* (M-48, M-327) and by lots — *Lhamo-yin (Čoytu Ökin tngri-yin) šoo yeke kölgen sudur* (M-341, M-393, M-442, M-492, M-539, M-549, M-674, M-688, M-706), fortune-telling by means of five coins — *Ariy-a-balo-yin tabun joyos-un tölge-yin sudur* (M-740) and nine coins — *Yisün joyos-un merige-yi tus tus orsiyulbai* (M-177), by the six syllables of the “öm ma-ñi pad-me hüm” formula — *Mani-yin tölge sudur* (M-9, M-178, M-179, M-373, M-486, M-926) and by the eight combinations (*külil*) — *Naiman külil-ün üjel-ün sudur* [71].

There are many manuscripts explaining various omens. The most popular way of divination was by croaking of crows and magpies: *Keriy-e šağajayai-yin kelen medekü sudur* [72], by birds' flight and dogs' barking (M-339), by the trembling of human body's parts: *Bey-e tataqu-yi üjekü sudur* (M-358, M-379, M-812).

There are also dream-books: *Ĵegüden-ü sayin mayu-yi üjekü sudur* (M-161, M-170, M-251, M-270, M-412), *Yeke mergen Ĵegüden tayilbur* (M-412, M-447, M-718) [73] and lists of evil omens: *Nayan nige mayu iru-a üjekü sudur* (M-236, M-237, M-498, M-701, M-702, M-784, M-838).

All these astrological and fortune-telling books deal with a variety of subjects. First of all, it is one's destiny in the present rebirth and in the future reincarnations — there is a whole series of texts dealing with the fortunes of the dead: *Erdeni-tü altan saba* [74]. Most of the manuscripts, however, consider the problems connected with the everyday life of nomadic cattle-breeder.

There are reference-books explaining how to distinguish various sorts of soil and water: *Tağar-yin šinji sudur* (M-80, M-320, M-372, M-496, M-717, M-862), divination about lost property and cattle: *Adayusun mal ed tavar jo-baysan üjekü sudur* (*Tabun daginis-un mergen sayin üjel-*

ün sudur) [75], on the days appropriate for wooing and marriage: *Beriyin üjel* (M-253, M-837, M-848).

Other questions considered in the fortune-telling books are lucky and unlucky days for travelling (M-18), for shearing and castrating cattle — *Mal imnekü Ĵasaqu-yi üjekü sudur* (M-296, M-465), trimming child's hair — *Üsün abqu-yin edür üjekü sudur* (M-155, M-156, M-497), trade — *Qudaldu qudaldyquy edür inu* (M-849) and many other aspects of life.

The section “Philology” is comparatively small and rather monotonous. It includes mainly Mongolian primary textbooks (60 items). There is just one manuscript with the *ali-gali* alphabet invented in 1587 by Ayuši-güši to transcribe foreign words — *Qadamal-un gyalı üsüg bürin-e tegüs orošiba* (M-555). Mongolian works on grammar are also represented by only one manuscript of *Ĵirüken-ü toltayin tayilburi* (M-900).

Manuscripts containing works on medicine are few. Besides separate chapters extracted from *Dörben ündüsün* [76] there are two copies of block-printed Peking edition of the work on pharmacopoeia *Büküne tusalaqu eldeb jüil em-ün nayiraly-a* (M-39, M-770) [77], several therapeutic reference-books: *Degedü yeke otačisun qayan Dgon-mčög Bandar-un jokiyaysan Ĵayun ekitü gün narin ubadis-a-yin üge* (M-547, M-630), *Aliba em dom-un jüil* (M-6, M-541, M-591), and abstracts on the treatment of certain diseases: *Aliba čiken-ü em-ün nayiraly-a* (M-204), *Nidün ebedčün-i anayaqu ary-a* (M-840, M-938).

Summing up our survey of the Mongolian manuscripts and xylographs in the Tuva Museum, it should be mentioned that it does not, of course, give a complete picture of the spread of Mongolian literature among the population of Tuva. On the evidence of its contents we may just make a preliminary conclusion that of literary works in Mongolian the most widely circulated were “folk Buddhist” treatises including didactic works, narratives and moral essays, as well as various reference books covering many aspects of everyday life, economy, rites and religion of the population of Tuva.

There is still much to be done to reconstruct the history of the literary culture of Tuva, to understand the character of its connections with the neighbouring Mongolian peoples and to estimate its contribution to the culture of Central Asia.

This publication is just one step on the way of exploring the literary heritage accumulated in Tuva during the past centuries. Tibetan and Tibeto-Mongolian manuscripts and xylographs of the Tuva Museum are still waiting to be investigated.

Notes

1. Besides Mongolian manuscripts the funds of the Museum include a vast collection of Tibetan manuscripts and xylographs and a small collection of Tibeto-Mongolian bilingual manuscripts.

2. The Mongolian versions of this epic are titled either *Ĵayidan qar-a ere üker-tü köbegün tuuji*, see A. G. Sazykin, *Katalog mongol'skikh rukopisei i ksilografov Instituta vostokovedeniia AN SSSR* (A Catalogue of Mongolian Manuscripts and Xylographs from the Institute of Oriental Studies of the USSR Academy of Sciences) (Moscow, 1988), Nos. 59, 62, or *Güüši neretü bayši-yin tuyuži*, see *ibid.*, Nos. 61, 15, pp. 481—6.

3. L. Ligeti, *Catalogue du Kanjur Mongol imprimé*, i (Budapest, 1942), No. 791.

4. See W. Heissig, *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache* (Wiesbaden, 1954).

5. *Ibid.*, No. 35.

6. *Ibid.*, No. 138.

7. *Ibid.*, No. 130.

8. *Ibid.*, No. 57.

9. *Ibid.*, No. 176.
10. *Ibid.*, No. 177.
11. *Ibid.*, No. 9.
12. *Ibid.*, No. 97.
13. *Ibid.*, No. 71.
14. *Ibid.*, No. 125.
15. *Ibid.*, No. 106.
16. Ligeti, *Catalogue*, i, No. 135.
17. Heissig, *Die Pekingener lamaistischen Blockdrucke*, No. 901.
18. Abural tere boyda-yin nomlaysan naiman jayutu kemekü ene sudur:
Ayay-q-a tegimlig toyin-u yosun-i jasaday-iyar bariyçi *Urad Bilig-ün Dalai*:
Ayalyuçi *Gunga Odser-ün üy-e-dür Mani badr-a sagar-a toyin-u* orçiyu-luysan-i:
Asuru olan Töbed Mongyol-un biçig-üd-lüge tokiyalduyul-un:
Ese ayilaldun tusburi boluysan-i inu olan merged-eçe asqaju:
Endegü kiged ilegü dutayu-yi inu ariyudqan jasaju:
Erkin šasin kiged amitan-u tusa boltuyai kemen joriju:
Elke ejen tegüsügsen Beyijing qota dotor-a engke ejen sayuju:
Üjügülügçi Sigemüni burqan nom-un kürdün-i ekilen orçiyuluysan modon morin jil-eçe:
Ürgülji qoyar mingyan jiriyuan jayun tabin on-dur kürügsen:
Ülemji qamuy-i mandayuluyçi *Nayiraltu töb qayan* erdeni sayurin-a erkesigsen terigün on:
Üjesküleng-tü bolayçi kemekü jil-ün margasir sarayin sineyin angqan-a edür keb-tür bütügebei.
19. Sazykin, *Katalog mongol'skikh rukopisei*, No. 359.
20. *Ibid.*, No. 262.
21. *Ibid.*, No. 317.
22. *Qutuy-tu vaçir-iyar oytaluyçi neretü sudur* (M-117, M-662), *Qutuy-tu qoos sudur-un nom-un jüil* (M-103).
23. *Bödhi-sadu-a cary-a avatara* (M-114), *Enedkeg-ün nayan dörben siddi-ten-ü čidig* (M-102).
24. D. Ėndon, A. G. Sazykin, "Oдно iz tibeto-mongol'skikh didaktičeskikh sočinenii o proiskhozhdenii vodki i vrede p'ianstva", ("A Tibeto-Mongolian didactic work on the origin of vodka and on the harm of drinking"), *Mongolica. In memoriam Acad. B. Ya. Vladimirtsov. 1884—1931* (Moscow, 1986), pp. 232—51.
25. Sazykin, *Katalog mongol'skikh rukopisei*, No. 490.
26. *Jirüken-ü tolta-yin tayilburi üsüg-ün endegürel-ün qarangyui-yi arilyayçi oytaryui-yin mani* (M-108), see Sazykin, *Katalog mongol'skikh rukopisei*, No. 1332; 1. Also *Mongyol üsüg-ün ilyal-i üjegülügçi todorqai toli* (M-109), see *ibid.*, No. 1347.
27. For instance, in the funds of the St. Petersburg Branch of the Institute of Oriental Studies, only in the new part of the Mongolian collection (press-mark Q) there are more than 2.500 Buryat xylographs, among which we have fixed over 450 editions, see A. G. Sazykin, "K kharakteristike sobraniia mongol'skikh rukopisei i ksilografov Leningradskogo otdeleniia Instituta vostokovedeniia AN SSSR (shifr Q)" ("Some notes on the Mongolian manuscript and xylograph collection in the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences (press-mark Q)"), *Pis'mennye pamiatniki i problemy istorii kul'tury narodov Vostoka*, vol. XV (Moscow, 1981), pp. 56—60.
28. Colophon on folio 7a: Itegel yabuyulqu-yin yosu egüni ubaši *Sglobjang Badam-a* ber nom-un öglige arbidqaqu-yin tula yal üker jil-ün usun baras sar-a-yin temür bičin edür keb-tür seyilebei.
29. *Em-ün sudur Lhan-tabs-un qorin yisüdüki kijig-ün bölög-eçe. Idam bisilyaqu-yin egüskel-ün jerge-yin sudur-ača. Saskya-yin sayin nomlal-ača. Ljangsky-a Rolbiy Rdörje-yin gegen-ü jarliy-ača. Yönga-gün Yišis Rgyalmčan-u gegen-eçe.*
30. Colophon on folio 10b: Ačitu ečege eke-yi sanan qariyulqu silüglel-i bay-a nasutan-u surulçaqu-yin tula eke Töbed sudur-ača Mongyol Buriyad-un kelen-dür niyčegülen *gelüng Čös-gün* kemegdekü ber orçiyulba.
31. Ligeti, *Catalogue*, i, No. 771.
32. *Lamaizm v Buriatii XVIII—nachala XX v.* (Lamaism in the XVIII—early XX Centuries Buriatia) (Novosibirsk, 1983), p. 77.
33. B. L. Rifting, V. I. Semanov, "Mongol'skie perevody starinnykh kitaiskikh romanov i povestei" ("Mongolian translations of old Chinese novels and stories"), *Literaturnye sviazi Mongolii* (Moscow, 1981), pp. 264—6.
34. M-52, M-70, M-167, M-187, M-208, M-250, M-282, M-349, M-396, M-440, M-443, M-517, M-533, M-562, M-645, M-896.
35. A. G. Sazykin, "Mongol'skie versii rasskazov o pol'ze *Vadzhrachchhediki*" ("Mongolian versions of the stories about benefits of *Vajracchedikā*"), *Pis'mennye pamiatniki i problemy istorii kul'tury narodov Vostoka*, vol. XX (Moscow, 1986), pp. 72—3.
36. A. G. Sazykin, "Die mongolische "Erzählung über Güsü-Lama"", *Zentralasiatische Studien*, XVI (Wiesbaden, 1983), pp. 113—4.
37. N. N. Poppe, "Opisanie mongol'skikh "shamanskikh" rukopisei Instituta vostokovedeniia" ("A description of the Mongolian "shaman" manuscripts of the Institute of Oriental Studies"), *Zapiski Instituta vostokovedeniia AN SSSR*, I (1932), pp. 151—200.
38. C. R. Bawden, "Calling the soul: a Mongolian litany", *Bulletin of the School of Oriental and African Studies*, 25 (1962), pp. 81—103.
39. Poppe, "Opisanie", pp. 191—5, Nos. 1—6.
40. D. Yondon, "Incense offering to firelock's deities West Mongolian shamanist", *Studia Mongolica*, VI, fasc. 16 (1978), pp. 139—47.
41. A. Sárközi, "A Mongolian hunting ritual", *Acta Orientalia Hungaricae*, XXV (1972), pp. 191—208.
42. Heissig, *Die Pekingener lamaistischen Blockdrucke*, Nos. 28, 29.
43. *Ibid.*, Nos. 8, 75.
44. M-3, M-28, M-49, M-54, M-55, M-66, M-68, M-184, M-203, M-228, M-252, M-283, M-284, M-287, M-293, M-304, M-310, M-321, M-340, M-381, M-421, M-431, M-434, M-439, M-485, M-500, M-558, M-566, M-587, M-669, M-672, M-681, M-692, M-700, M-704, M-715, M-724, M-794, M-822, M-885, M-908, M-927.
45. M-13, M-153, M-223, M-271, M-319, M-348, M-604, M-833.

46. This title placed only in one manuscript from the collection of the Museum (M-201). In other specimens of this hymn we find either *Arban dojšid-un maytayal* (M-171, M-266, M-571) or *Fangjuur-yin quriyangyui sudur* (M-36, M-386, M-398, M-507, M-512, M-676, M-689, M-820, M-842, M-878).
47. The most widespread in Mongolian literature title of this hymn, *Manjuširi-yin maytayal*, also used in the sole manuscript of the Tuva collection (M-366). The last eleven copies bear the title: *Fanggi lodoi (Fanggi baldandoi) kemekü sudur* (M-50, M-76, M-347, M-399, M-423, M-589, M-599, M-644, M-703, M-851, M-928).
48. M-285, M-318, M-453, M-511, M-593, M-641, M-687, M-719, M-737, M-816, M-830.
49. Heissig, *Die Pekinger lamaistischen Blockdrucke*, Nos. 13, 49, 67, 72.
50. L. Ligeti, “La collection Mongole Schilling von Canstadt à la Bibliothèque de l’Institut”, *T’oung Pao*, XXVII (1930), No. 3588 (XXXVII).
51. *Ibid.*, No. 3588 (XII).
52. *Ibid.*, No. 3588 (XLV—XLIX).
53. Ligeti, *Catalogue*, i, No. 1103.
54. *Ibid.*, No. 1021.
55. Ts. Damdinsuren, “XVII зууны екһнii ueiin орчуулагч Altangerel увшиin тухай зарим медее”, *Studia Mongolica*, V, fasc. 9 (1966), pp. 10—3.
56. M-165, M-269, M-306, M-313, M-455, M-459, M-532, M-556, M-668, M-686, M-708, M-725, M-731, M-818; cf. Ligeti, *Catalogue*, i, No. 162.
57. M-272, M-536, M-537, M-666, M-696, M-697, M-751, M-753, M-754, M-762, M-874; cf. Ligeti, *Catalogue*, i, No. 771.
58. M-309, M-445, M-462, M-505, M-510, M-548, M-612, M-642, M-720, M-741, M-941; cf. Ligeti, *Catalogue*, i, No. 208.
59. M-8, M-79, M-303, M-408, M-554, M-632, M-693, M-712, M-780, M-910; cf. Ligeti, *Catalogue*, i, No. 836.
60. W. Heissig, K. Sagaster, *Mongolische Handschriften, Blockdrucke, Landkarten* (Wiesbaden, 1961), No. 496.
61. D. Ėndon, A. G. Sazykin, “Тибето-монгол’sкаia didakticheskaia literatura o vrede p’ianstva” (“Tibeto-Mongolian didactic literature on the harm of drinking”), *Narody Azii i Afriki*, 3 (1984), p. 46.
62. A. G. Sazykin, “Iz istorii tibeto-mongol’skoĭ didaktiki” (“On the history of Tibeto-Mongolian didactic literature”), *Narody Azii i Afriki*, 5 (1988), pp. 103—4.
63. “Spisok materialam Ts. Zhamtsaranova i B. Baradiina” (“A list of materials belonging to Ts. Zhamtsaranov and B. Baradiyn”), *Izvestiia Imperatorskoĭ Akademii nauk*, XXII, 3 (1905), pp. 056—7.
64. See A. Sárközi, *Political Prophecies in Mongolia in the 17—20th Centuries* (Budapest, 1992).
65. Colophon on folio 6b: Mongyol ulus-un dotor bičig-ün küreyeleng-eče *Olan-a ergügdegsen-ü arban qoyaduyar on-dur nige mingyan tabun jayun qubi-i keblegülün yaryabai*.
66. *Boyda Jibčun-Damba-yin jarliy* (M-38, M-64, M-209, M-493, M-690, M-881), *Vačir-a Dar-a boyda gegen-ten-e naimaduyar düri-yin suryayuli* (M-162, M-317, M-344), *Boyda Taranata Jibajung-Damba qutuytu-yin olan amitan tusa-yin tulada nayidabar tarqaysan jarliy* (M-72, M-417).
67. Cf. Heissig, *Die Pekinger lamaistischen Blockdrucke*, No. 25.
68. Cf. *ibid.*, No. 95.
69. *Ibid.*, Nos. 211, 217—219.
70. *Edür üjekü sudur* (M-297, M-827, M-892), *Erdeni-tü qayirčay neretü naran-u sudur* (M-871, M-895), *Edür-ün sayin-u mayu-yi üjekü sudur* (M-185, M-207), *Günŷ-a duyig-un dotor-ača yaruysan edür üjekü sudur* (M-19, M-29, M-199, M-307, M-454, M-793, M-803), *Arban qoyar jil-ün kürdün-ü sudur* (M-218, M-299, M-361, M-420, M-813), *Arban qoyar jil-ün üjel* (M-188, M-883), *12 jil-ün ibegel qarsi-yin üjekü inu* (M-891, M-894).
71. M-30, M-186, M-267, M-298, M-331, M-332, M-383, M-449, M-451, M-513, M-685, M-799.
72. M-11, M-21, M-31, M-194, M-345, M-357, M-563, M-677, M-831, M-847.
73. G. Kara, “De l’oniromancie Mongole”, *Jubilee Volume of the Oriental Collection* (Budapest, 1978), pp. 127—40.
74. M-26, M-182, M-183, M-216, M-256, M-352, M-444, M-503, M-655, M-769, M-788.
75. M-9, M-37, M-176, M-179, M-337, M-477, M-561, M-649, M-675, M-797, M-804, M-805, M-819.
76. M-86, M-87, M-88, M-598, M-651, M-665, M-764, M-937.
77. Heissig, *Die Pekinger lamaistischen Blockdrucke*, No. 214.