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**CATALOGUE OF THE MONGOLIAN
MANUSCRIPTS AND XYLOGRAPHS IN THE
ST.PETERSBURG STATE UNIVERSITY
LIBRARY**



Compiled BY Vladimir L.USPENSKY

with assistance from Osamu INOUE

Edited and Foreword by Tatsuo NAKAMI

INSTITUTE FOR THE STUDY OF LANGUAGES
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FOREWORD

It is worthy of note that the Russian researchers of the past have produced great works in the field of Mongolian studies. In fact, anyone wishing to commence studying the history, language, culture of the Mongols at some stage will have to refer to Russian scholarship. Russia has a long tradition of Mongolian studies. The first chair of Mongolian language at any university in the world was founded at Kazan in 1833. Later, from the middle of the nineteenth century, St. Petersburg turned into a world center for Mongolian studies. Russian Mongolists earnestly and ambitiously — in both good and bad meanings — investigated and collected many primary materials from the Mongolian homelands and Peking.

After the Russian Socialist Revolution of 1917 and in particular since the 1950s, the emphasis in Mongolian studies in the Soviet Union shifted from the classical to the strategic and ideological. The headquarters of Oriental studies in the USSR also moved from Leningrad to Moscow. However, the rich collection of Mongolian manuscripts and xylographs and the academic tradition of Mongolian philology were left in Leningrad.

Two important Mongolian collections in St. Petersburg, one in the “Institute” and the other in the “University,” have now attracted the attention of Mongolian researchers all over the world. To facilitate easy access to the collections, catalogues are essential. A detailed catalogue of part of the Mongolian collection in the St. Petersburg Branch of the Institute of Oriental Studies was compiled by Dr. L. S. Puchkovskiy in 1957. Thereafter, Dr. A. G. Sazykin has continued to compile a complete catalogue of the collection. However, no catalogue of the Mongolian collection in the St. Petersburg State University has appeared except for that of the famous Kanjur, compiled by Dr. Z. K. Kasyanenko and published in 1993.

In 1994, when I visited St. Petersburg and met with Dr. V. L. Uspensky, he spoke to me

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warmly about his plan to compile a catalogue of the University's entire Mongolian collection. Between 1996 and 1997, he was invited to the Institute for the Study of Languages and Cultures of Asia and Africa in Tokyo as a visiting professor, where he undertook most of the compilation work. He completed the first draft after his return to Russia in 1998 and sent it to me for checking. Due to the great length of the work, I asked a younger distinguished Mongol philologist, Dr. Osamu Inoue of Waseda University, for his support. Dr. Inoue kindly and carefully read over all of the draft, and made many important suggestions.

It is our great pleasure through this catalogue to introduce the contents of one of the most important Mongolian collections in the world to our colleagues in Mongolian studies. Finally, I would like to thank Dr. Uspensky for his long and sustained efforts, and Dr. Inoue for his prudent advice. I also wish to thank Prof. Christian Daniels for his kind help in improving the English text and Mr. Wataru Izumi and his staff at the University of Tokyo Press for editorial suggestions.

Tatsuo Nakami

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ACKNOWLEDGMENTS

The catalogue which is presented for the critical view of interested scholars has been prepared as a voluntary effort to promote Mongolian, Tibetan and Buddhist studies. This contribution to scholarship, however modest and imperfect it may be, took six years to complete. During this period I was assisted by several people residing in different parts of the Globe; it is through their assistance and efforts that this catalogue has been able to be prepared for publication. The fact that St. Petersburg University's collection is the result of a combined effort by outstanding Russian scholars of the past and that a great number of its books were written especially for one of the most enlightened Manchu princes made the work of compiling this catalogue both a great honour and a great responsibility for the author.

Words of special gratitude must be accorded to the author's teacher—Prof. Zoya K. Kasyanenko, who first introduced the Mongolian book collection to this young student in 1975, and who has encouraged my studies on Mongolian manuscripts throughout the years which followed. Her suggestion to catalogue this collection was crucial to my decision to undertake this rather painstaking work.

A major part of the work was completed between 1992–94, and I wish to express my profound gratitude to Mrs. Amalia S. Zhukovskaya, the Director of the Library of the Oriental Department of St. Petersburg State University, and Mrs. Tamara P. Deryagina, the Curator of the manuscript collection in the same library. Their constant assistance and understanding of the importance of the undertaking facilitated to a large extent the author's task.

From May 1994, to May 1996, I participated in another cataloguing project; the still unfinished computer cataloguing of the Tibetan collection kept in the Institute of Oriental Studies in St. Petersburg. Though this work left me little time to finish my Mongolian

catalogue, it was very useful because it gave me the opportunity to become more familiar with Tibetan texts from which most Mongolian books are translations, and a degree of computer literacy was conferred as well.

In summer 1994, Prof. NAKAMI Tatsuo 中見立夫, came to St. Petersburg to undertake research work, and I introduced him to the Mongolian collection of the University and to this catalogue. Prof. NAKAMI expressed his intention to help me with the publication of this work. At that time, the catalogue was a heap of paper 22 cm thick, and it was arranged in accordance with the call numbers of the library. Now, with the work finished, I have no doubt that without the help and support of Prof. NAKAMI this heap of paper could never have become a book. Conventional words of gratitude are insufficient to express my appreciation to Prof. NAKAMI for his kind support of this work.

During my stay in Japan as a visiting professor of the Institute for the Study of Languages and Cultures of Asia and Africa at the Tokyo University of Foreign Studies from September 1996 to August 1997, I had access to excellent research facilities. During this very productive year I was able to do a thorough checking of this manuscript, to consult other catalogues and reference books, and to computerize a considerable part of the work. The author was also able to write and publish in Japan a book which was inspired by the Mongolian collection of the St. Petersburg University.¹

I wish to express very special thanks to Dr. INOUE Osamu 井上治 (Waseda University, Tokyo) who spent much of his spare time reading and checking the draft version of this catalogue. Dr. INOUE has pointed out numerous mistakes and inaccuracies contained therein, which were omitted in the final version only due to his friendly assistance.

I also want to express my profound gratitude to my colleagues who helped me in the course of the work: Diana Cousens (Melbourne), Natalia S. Yakhontova (St. Petersburg), Konstantin S. Yakhontov (St. Petersburg), Tatiana Pang (St. Petersburg), Christopher Beckwith (Bloomington), Judith Lundberg (Seattle).

Since Buddhist works constitute the bulk of the collection, the author humbly intends this catalogue as a reference book that will raise interest in Mongolian books as a source for Buddhist studies. He hopes that he has succeeded to some extent.

V. L. Uspensky

¹ V.L.Uspensky. *Prince Yunli (1697–1738): Manchu Statesman and Tibetan Buddhist*. Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, 1997.

INTRODUCTION

Богатейшее собрание Монгольских печатных сочинений и рукописей находится в библиотеке спб. университета, которому в 1894 г. удалось даже приобрести unicum – Монгольский Ганьчжур.

Энциклопедический словарь Брокгауз и Ефрон, т. 38. 1896 год.

The collection of old Mongolian books kept in the St. Petersburg University Library is one of the world's best in terms of completeness and selection. Its repertoire reflects the century-long efforts of such outstanding Russian scholars as J.M.Kowalewski (О.М.Ковалевский; 1800–78), A.V.Popov (А.В.Попов; 1808–80), V.P.Vassiliev (В.П.Васильев; 1818–1900), K.F.Golstunsky (К.Ф.Голстунский; 1831–99) and A.M.Pozdnev (А.М.Позднеев; 1851–1920).

Originally, these books were collected for the Imperial Kazan University and housed in its Oriental Department where the Mongolian language has been taught since 1833. When in 1855 the Russian government decided to move the Oriental Department to Imperial St. Petersburg University, the Library of Oriental books were also moved there. The Mongolian collection was enlarged significantly during the second half of the XIX century. In the XX century only occasional donations of books were made to this collection.

The following book acquisitions form the main body of the Mongolian collection.

1. The Kowalewski Collection consisting of the books collected by J.Kowalewski between 1828–33 in Transbaikalia and in Beijing.¹ A great number of Beijing xylographs are found among these books.

2. The Vassiliev Collection consisting of the books collected by V.P.Vassiliev during his stay in Beijing in 1840–50. The bulk of this collection consists of the Mongolian manuscripts which belonged to Prince Yunli 允禮 (1697–1738), the

¹ The list of these books is found in: О.М.Ковалевский. Каталог санскритским, монгольским, тибетским, маньчжурским и китайским книгам и рукописям, в Библиотеке Императорского Казанского Университета хранящимся.– *Ученые записки Императорского Казанского Университета* за 1834 г., книга 2, с. 263–91. The numbers which are given to the Mongolian books in this list are followed in the present catalogue when mentioning the Kowalewski Collection.

seventeenth son of the Emperor Kangxi 康熙; as well as a considerable number of Beijing xylographs not included in the Kowalewski Collection.²

These two collections were originally brought to the city of Kazan (Казань), and later moved to St. Petersburg. All later collections were brought directly to St. Petersburg University.

3. Three collections of Oirat books brought by K.F.Golstunsky from the Kalmucks of the Astrakhan Province (Астраханская губерния) of Russia in the lower reaches of the River Volga in 1857, 1862, and in 1863.³

4. A collection of 14 books in Mongolian and Oirat which belonged to a “citizen of note”⁴ named Stepanov were acquired in 1863. I was unable to locate archival information as to the identity of Stepanov, but it should be noted that the books which belonged to him are of exceptional value.

5. Popov Collection, numbering 86 titles, was acquired in 1866. It includes Mongolian books which A.V.Popov collected in Transbaikalia during his travel together with Kowalewski in 1828–33, and Oirat books collected during his visit to the Kalmucks in 1838. Some of the books were presented to Popov by different people, while many of Mongolian books seem to have been copied by Popov himself.⁵

6. Two collections of A.M.Pozdneev.⁶

a. The collection of 8 Oirat books brought by A.M.Pozdneev in 1875 in the Astrakhan Province.

b. The collection consisting of 303 volumes in 782 books (+ 2 more Tibetan works) was purchased from Pozdneev in 1879. These books were collected by Pozdneev between 1876–78 while on expedition in Mongolia. This collection includes historical manuscripts, Chinese novels, and a considerable number of texts printed in the Buriat datsans.

Several books were presented by Pozdneev to the University Library in 1880.

² For information about the origin of this collection see Wassiljew. “Die auf den Buddhismus bezüglichen Werke der Universitäts-Bibliothek zu Kasan.”– *Mélanges asiatiques tirés du Bulletin historico-philologique de l’Académie Impériale des sciences de St.-Petersbourg*. Tome 11. 4^e livraison. St.-Petersbourg, 1855, p. 351; Wassiliev. Notice sur les ouvrages en langes de l’Asie orientale, qui se trouvent dans la bibliothèque de l’université de Saint-Petersbourg.– *Ibid.* Tome 11. 6^e livraison. St.-Petersbourg, 1856, pp. 565–69. I was unable to locate the list of Vassiliev’s collections, and the numbers given in the present catalogue are taken from Vassiliev’s personal notes on the cover pages of the books. However, hundreds of the books from the library of Prince Yunli were kept in several bundles until very recent times, and received their separate call numbers only now. Needless to say all the books marked in the catalogue as having once belonged to Prince Yunli, originate from Vassiliev’s collection.

³ The entries which are marked in the present catalogue as belonging to the Collection of Golstunsky (1863) are, in fact, the materials collected by Yuri Lytkin (Ю.Лыткин) during his stay among the Kalmucks in 1859–60. A major part of these materials were not included in the catalogue because they are either partly written in Russian, or are draft notes in Russian and Kalmuck. These materials also include copies of different official papers from the Astrakhan Chamber of State Property (Астраханская палата государственных имуществ). These materials are stored under the call number Calm. C 23, inventory No. 1876/1–176 (old call number F 105).

⁴ In the pre-1917 Russia the “citizen of note” (почетный гражданин, le bourgeois notable) was a privileged title given to a person not belonging to the nobility.

⁵ In hand-written list of the Collection of Popov dated 31 May (12 June) 1866 the entries are numerated separately according to the following division: Mongolian books and manuscripts; Kalmuck manuscripts; Tibetan–Mongolian manuscripts and untitled manuscripts. It is according to this list that the numbers were written on the cover pages of the books. In order to avoid confusion, in the present catalogue all the books and manuscripts which belong to the Collection of Popov are numerated from 1 to 86 following their original sequence.

⁶ Information about these collections as well as some other book acquisitions is based on the list written by Golstunsky.

In 1894 a manuscript copy of the Mongolian *Bka'-gyur* was purchased by the University through the efforts of Pozdneev. Since its catalogue has been recently published by Prof. Z.K.Kasyanenko, it is not included in the present catalogue.⁷

Some Mongolian books arrived within the “Vassiliev’s Students Collection” (Васильевский ученический); occasional donations were made by B.Ya.Vladimirtsov, B.Baradiin and others. Many of the multilingual editions arrived within the collections of Chinese and Manchu books.

In 1923 the University Library was damaged by a flood in Petrograd; a great number of Mongolian books were also damaged and some destroyed. In 1931 new call numbers were given to all manuscripts, and the whole of the collection was reshuffled. This cataloguing was left unfinished, and the author of the current catalogue had to assign call numbers to the remaining books and fragments, and also put in order pages of many other entries.

CATALOGUE PROTOCOLS

1. Mongolian title from the book-cover. If unavailable, the title is taken from some other part of the described book (page specified); or, in the absence of this, the first lines of the text are given. When the title does not appear on the cover, it is put in brackets < >. When a volume consists of a number of separate works, the numbers of every such work are put in brackets < >. The numbers of the works which cannot be separated from the rest of the volume are put in parenthesis ().

2. The Tibetan, Chinese, Manchu, or Sanskrit title which is written on the cover of the book.

3. Other Mongolian titles which differ from the one on the cover of the book, but occur in the text (the page of occurrence specified).

4. Call number under which the book is kept in the Library; inventory number under which it is registered in the book-register; old (prior to 1931) call number, if existed. If one of this numbers is not given this means that such number is unknown or non-existing.

5. Description of the book including:

- a) general characteristics of the book in its style and origin (Beijing, Buriat, Oirat, by-, tri-, etc. lingual xylograph or manuscript).
- b) unless otherwise specified the colour of the ink is black.
- c) origin of paper is given only in the case of manuscripts (excluding the books which belonged to Prince Yunli) since Beijing and Buriat xylographs were printed exclusively on Chinese and Russian paper respectively.
- d) number of pages (folios). For the most part, the pages are numbered per folio, with recto (a) and verso (b) sides marked. Pages in books with no original pagination are counted in the same manner. If there occurs a European-style pagination which gives a separate page-number to each of its sides, a special remark is made. If the side of a folio which would be normally regarded as verso side is marked in the original as the recto side (上/ *degedül gong*), it is marked similarly in the catalogue.

⁷ *Каталог петербургского рукописного “Ганджура”*. Составление, транслитерация и указатели З.К.Касьяненко. Москва, 1993 (Памятники письменности Востока; СII).

- e) size of pages and, in parenthesis, the size of the frame of a xylograph or a manuscript. In the case of manuscripts, the size of the frame is given only if such a frame is drawn.
- f) number of lines on the page. In the case when Mongolian text is given as a subscript to Tibetan, only the number of Tibetan lines is given.

6. Marginal titles in Mongolian, Tibetan, Chinese, or Manchu.

7. Presence of Mongolian colophon; its folios and lines are given. If the terminating line is not given, this means that the text of the colophon runs to the end of the respective page. One-two lines remarks by Mongolian translators, scribes, etc. are not regarded as colophons; terminating Sanskrit formulas of benevolence are also not counted in the number of lines.

8. Name(s) of the author as given in the original work; all reconstructed names, titles, etc. are given in square brackets [].

9. Name(s) of Mongolian translator(s).

10. Name(s) of Mongolian corrector(s).

11. Name(s) of Mongolian scribe(s).

12. Name(s) of the author(s) of the Mongolian colophon.

13. Date of composition (refers to the original Mongolian works only), or of the Mongolian translation, copying, or printed edition as given in the colophon of the respective entry.

14. Title of Tibetan or Chinese original with the reference to annotated catalogues. In case of canonical Buddhist works, their numbers according to the Beijing edition of the bKa'-'gyur and the bsTan-'gyur (Ötani Catalogue), and the Taishō edition of the Chinese Tripiṭaka are provided.

15. Brief annotation of the contents of the work. In case there is a reference to an annotated catalogue or a catalogue of canonical Buddhist works, no annotation is provided.

16. Note(s) may contain any information about a described work regarded by the compile of the catalogue as being important and which cannot be easily included in the description.

Since the books described were written or printed from wood-blocks at different times and places, following different cultural traditions, it would be senseless to try to incorporate the entire collection into an all-embracing description scheme. Also the arrangement of these books on the bookshelves according to their present call numbers is from perfect. For these reasons the author did not adhere very strictly to abstract schemes and principles, and tried to describe each entry in a way that could make it more easily accessible to users.

NOTE ON transliteration SYSTEMS USED IN THE CATALOGUE

Fortunately enough, almost all Mongolists use one and the same transliteration system. As for special letters (*galiy*), after much deliberation the compiler of the catalogue has decided not to try to romanize them here. Original texts prove that it the Mongols themselves did not adhere strictly to very sophisticated rules elaborated by their own philologists. For this reason, all Mongolian letters corresponding to Tibetan *ca*, *cha*, *ja*, *tsa*, *tsha*, *dza* and *za* are transliterated as *ç*; those corresponding to *ka* and *kha* as *ǰ*; those corresponding to *ñ* and *ṣ* also as *ñ* and *ṣ* respectively. The special symbol *ṛ* is used for the Mongolian letter corresponding to Tibetan *zha* (it is also used for Chinese sound “r” as in 人).

In the alphabetical catalogues of Mongolian names and titles, these special symbols are regarded as separate letters only if they are the beginning letter in the first word of a title; otherwise, they occupy the same place as *c* (*č*), *g*, *n* and *s*. As for the Tibetan language, T.V. Wylie’s transliteration system is used with the only exception: *nya* is replaced with *ñā*.

All Chinese names and titles are written in Chinese characters in the forms which occur in the original texts. The catalogue uses the older forms of the Chinese characters.

ABBREVIATIONS OF BOOK TITLES

- Heissig, *Blockdrucke*—W.Heissig. *Die pekinger lamaistischen Blockdrucke in mongolischer Sprache: Materialien zur mongolischen Literaturgeschichte*. Wiesbaden, 1954 (Göttinger Asiatische Forschungen; 2).
- Kasyanenko, *Cat.*—*Каталог петербургского рукописного “Ганджура”*. Составление, транслитерация и указатели З.К.Касьяненко. Москва, 1993 (Памятники письменности Востока; CII).
- Ligeti, *Cat.*—L.Ligeti. *Catalogue du Kanjur mongol imprimé*. Vol. 1. Budapest, 1942–44 (Bibliotheca Orientalis Hungarica; III).
- Naritasan Lib. *Cat.*—*Descriptive Catalogue of the Naritasan Institute Collection of Tibetan Works*. Vol. 1. Ed. by Chizuko Yoshimizu. Naritasan Shinshoji, 1989.
- Peking Ed. *Cat.*—*The Tibetan Tripitaka: Peking Edition. Reprinted under the Supervision of the Otani University*. Ed. by Daisetz T. Suzuki. Vol. 165–168. Catalogue. Tokyo–Kyoto, 1961.
- Taipei Ed. of the Tib. Tripitaka—*The Tibetan Tripitaka*. Ed.-in-chief A.W.Barber. Vol. 1–72. Taipei, 1991.
- Taishō Ed. *Cat.*—P. Demiéville, H. Durt, A. Seidel. *Répertoire du canon bouddhique sino-japonais*. Édition de Taishō. Paris–Tokyo, 1978.
- Taube, *Cat.*—M. Taube. *Tibetische Handschriften und Blockdrucke*. Teile 1–4. Wiesbaden, 1966.
- Tōhoku Lib. *Cat.*—*A Catalogue of the Tōhoku University Collection of Tibetan Works on Buddhism*. Ed. by Yensho Kanakura, Ryujo Yamada, Tokan Tada, Hakuyu Hadano. Tōhoku University, 1953.