

RUSSIAN ACADEMY
OF SCIENCES

Institute of Oriental
Manuscripts

WRITTEN MONUMENTS OF THE ORIENT

Founded in 2014
Issued biannually

2016 (1)

Editors

Irina Popova, Institute of Oriental Manuscripts,
RAS, St. Petersburg (Editor-in-Chief)
Svetlana Anikeeva, Vostochnaya Literatura Publisher,
Moscow
Tatiana Pang, Institute of Oriental Manuscripts,
RAS, St. Petersburg
Elena Tanonova, Institute of Oriental Manuscripts,
RAS, St. Petersburg

Editorial Board

Desmond Durkin-Meisterernst, Turfanforschung,
BBAW, Berlin
Michael Friedrich, Universität Hamburg
Yuly Ioannesyan, Institute of Oriental Manuscripts,
RAS, St. Petersburg
Karashima Seishi, Soka University, Tokyo
Aliy Kolesnikov, Institute of Oriental Manuscripts,
RAS, St. Petersburg
Alexander Kudelin, Institute of World Literature,
RAS, Moscow
Karine Marandzhyan, Institute of Oriental Manuscripts,
RAS, St. Petersburg
Nie Hongyin, Institute of Ethnology and Anthropology,
CASS, Beijing
Georges-Jean Pinault, École Pratique des Hautes Études,
Paris
Stanislav Prozorov, Institute of Oriental Manuscripts,
RAS, St. Petersburg
Rong Xinjiang, Peking University
Nicholas Sims-Williams, University of London
Takata Tokio, Kyoto University
Stephen F. Teiser, Princeton University
Hartmut Walravens, Staatsbibliothek zu Berlin
Nataliya Yakhontova, Institute of Oriental Manuscripts,
RAS, St. Petersburg
Peter Zieme, Freie Universität Berlin



Nauka
Vostochnaya Literatura
2016

IN THIS ISSUE

Georges-Jean Pinault

The Buddhastotra of the Petrovskii Collection 3

Semyon Ryzhenkov

Manuscripts of the *Mahāparinirvāṇa-mahāsūtra* from Dunhuang:
Preliminary Arrangement According to its Scroll Division 21

Natalia Smelova

The Canons of the First Ecumenical Council of Nicaea in the Manu-
script IOM, RAS Syr. 34 35

Peter Zieme

An Old Uighur Fictional Letter Supposedly Written by Prince Gau-
tama from a Fragment in the Serindia Collection at the IOM, RAS 64

Olga Chunakova

The Pahlavi Lapidary 73

Kirill Alekseev, Anna Turanskaya, Natalia Yampolskaya

Mongolian Golden Kanjur Fragments in the Collection of the IOM,
RAS 85

Vasily Shchepkin

The Manuscript *Nijūgokoku chūka chikyū no zu* (“Pictures of the Peo-
ples of Twenty Five Countries with Maps of China and the World”)
in the IOM, RAS Collection 106

Reviews

Shimon Yakerson. *Ozar Sepharad — Sefardskaia sokrovishchnitsa. Sefardskaia kniga X–XV vv. Ot rukopisnoi k pechatnoi traditsii*. [Ozar Sepharad: Sephardic treasury. Sephardic Books from the Tenth to the Fifteenth Century. From Manuscripts to Printed Books] — St. Petersburg: Filologicheskii fakul'tet SPb. gosudarstvennogo universiteta, 2015. — 127 pp., by **Mikhail Kizilov** 111

“Vtoroi” i “Tretii” al'bomy o. Iakinfa (N.Ya. Bichurina) [The “Sec-
ond” and “Third” Albums of Fr. Iakinf (N.Ya. Bichurin)] / Introduc-
tion by Academician V.S. Miasnikov and O.V. Vassilieva. Publication
by O.V. Vassilieva — St. Petersburg: National Library of Russia,
2012. — 56 pp. + 58 pp. of facsimiles (Nontraditional sources on the
history of China during the Qing Dynasty (1644–1911)), by **Irina
F. Popova** 113

A. Helman-Ważny. *The Archaeology of Tibetan Books*. Leiden-Bos-
ton: Brill, 2014. — 311 p. Brill's Tibetan Studies Library. Ed. by
H. Blezer, A. McKay, Ch. Ramble. Vol. 36, by **Alexander V. Zorin** 115

Arakawa Shintarō 荒川慎太郎. *Seika bun Konggo kyō no kenkyū*
(西夏文金剛經の研究). — Kyōto: Shoukadoh, 2014, by **K. Solonin** 118

Kirill Alekseev, Anna Turanskaya,
Natalia Yampolskaya

**Mongolian Golden Kanjur Fragments
in the Collection of the IOM, RAS***

Abstract: The collection of the IOM, RAS contains a number of odd folios from the Mongolian Kanjur, the history of whose entry into the collection is unknown. The text is written in golden ink on blue paper. Handwriting and orthography are characteristic of the first half of the 17th c. Appearance and ductus reveal a striking similarity to the *Golden Kanjur* of Ligdan Khan kept in Hohhot. In the article the folios from IOM, RAS are compared with the *Golden Kanjur*. An attempt to trace back the history of these manuscript fragments leads to the conclusion that they could be among the first Mongolian manuscripts brought to St. Petersburg at the time of Peter the Great.

Key words: Ablai Keyid, Kanjur, “golden” manuscripts, codicology, manuscript collection of IOM, RAS

The study of the genesis of the Kanjur (Mong. Ganjur), the Mongolian translation of the Word of Buddha (Skr. *buddhavacana*), is one of the key problems of modern Mongolian studies. Despite long-established interest in the problem, our vision of Buddhist canonical literature in Mongolia is far from complete, and new data in this field of study necessitate not so much a correction as a reconsideration of the whole picture.¹

The process of the Mongols’ reception of the *buddhavacana* started as early as the 13th–14th cc. under the Yuan dynasty.² After the fall of the dynasty in 1368, translation activities among the Mongols declined for almost two centuries, recommencing with renewed vigour under Altan Khan (1508–

© Kirill Alekseev, Associate Professor, St. Petersburg State University

© Anna Turanskaya, Assistant, St. Petersburg State University

© Natalia Yampolskaya, Junior Researcher, IOM, RAS

* The authors acknowledge Saint-Petersburg State University for a research grant 2.38.311.2014.

¹ On the latest research in this field see: ALEKSEEV 2013; ALEKSEEV, TURANSKAYA 2013; GCCA; YAMPOLSKAYA 2013.

² On the translation of Buddhist works into Mongolian under the Yuan dynasty see, for example, COYIJI, 2003.

1582). According to his biography, the “Jewel Translucent Sūtra” (Mong. *Erdeni tunumal neretü sudur*), written sometime after 1607, and the colophon of the *Daśasāhasrikā-prajñāpāramitā-sūtra*, translated into Mongolian by Siregetü Güsi Corji (late 16th – early 17th cc.),³ the work of compiling the entire Kanjur was completed under Altan's grandson Namudai Secen Khan (1586–1607).⁴ Unfortunately, not a single folio of this redaction has survived to the present day. The next manuscript edition of the Kanjur was produced under Ligdan Khan (r. 1592–1634) in the years 1628–29. Today it is well established that Ligdan Khan's redaction committee made extensive use of the earlier translations, changing their colophons in favour of their patron.⁵ The final product of this translation and editorial work was a special manuscript written in gold on a blue background. Subsequently it was named the ‘Altan’, i.e. ‘Golden’, Kanjur.

In modern Mongolian studies it has been taken for granted that the Golden Kanjur was written in a single copy. However, the Mongolian historiographical tradition does not comment on the exact number of ‘golden’ copies. Thus, for example, the Mongolian chronicle called the “Thousand Spoke Golden Wheel” (Mong. *Altan kürdün mingyan kegesütü*)⁶ states that “...the Kanjur was translated into Mongolian and written in gold”.⁷ Another Mongolian work, the “Golden Rosary” (Mong. *Altan erike*), reports: “It is marvellous that having written golden and silver letters that are like the Sun and the Moon on the sky of paper that is like blue turquoise they illuminated the darkness of ignorance of the sentient beings”.⁸ Later on this collection be-

³ On Güsi Corji see BIRA 1978, 72; VLADIMIRTSOV 1927, 217–232; TSERENSODNOM 1997, 108–114; ALTANORGIL 1982, 76, 98; BAREJA-STARZYNSKA 2006, 22–28; COYIJI 1985; COYIJI 1988; ELVERSKOG 2003, 203–204; KARA 1983.

⁴ ELVERSKOG 2003, 210–211; KAS'IANENKO 1993, No. 545(1); KOLLMAR-PAULENZ 2002, 156–159; TUYAF-A, 2008, 274–278.

⁵ VLADIMIRTSOV 2003, 113; HEISSIG 1957; 1962, 5–42; KOLLMAR-PAULENZ 2002, 151.

⁶ In transcription of Mongolian text ‘c’ and ‘j’ are given without diacritic. The following symbols are used for the Galik letters and editorial marks: <...> — glosses and interpolations, {...} — eliminations and corrections of the text, a — ^{◌̇}, d* — ^{◌̇}, d' — ^{◌̇}, e' — ^{◌̇}, g' — ^{◌̇}, j' — ^{◌̇}, k' — ^{◌̇}, m' — ^{◌̇}, o' — ^{◌̇}, t' — ^{◌̇}, y' — ^{◌̇}, z' — ^{◌̇}.

⁷ baka-a 'agyur-i mongyol kelen-e orciyulun altan-iyar bicibei: DHARM-A, 1987, 148.

⁸ köke bidura metü çayasan-u oytaryui-dur naran saran metü altan mönggön üsügüd-i orosiylulun qubitan amitan-u mungqay-un qarangyui-yi geyigülün jokiyaysan yeke çayiqamsiy: NA-TA 1989, 114. Scholars have repeatedly commented on the five “black” or plain copies written at the same time as the Golden Kanjur (see, for example, ELVERSKOG 2003, 211 n. 176; KOLLMAR-PAULENZ 2002, 159; USPENSKY 1997, 114), nevertheless the authors of this study are not acquainted with Mongolian historical records that mention them. At present we know the following ‘black’ manuscript copies of Ligdan Khan's Kanjur: one volume preser-

came the basis for yet another edition of the Mongolian Kanjur — this time in blockprint — produced under the auspices of the Qing dynasty's Emperor Kangxi (1654–1722) in 1718–20 in Beijing (MK).⁹

The Manuscript of the Golden Kanjur Kept in Hohhot

Twenty volumes, including fragments, of the Golden Kanjur are in the library of the Academy of Social Sciences of Inner Mongolia (AK). The history, contents and colophon of this manuscript collection have been described in detail elsewhere.¹⁰ For this study it is important to give the basic data on the codicology, paleography and orthography of the Golden Kanjur.

The Golden Kanjur consists of *pothi* format volumes; the size of the folios is 72×24.9 cm. The paper is multilayer Chinese: the inner layer is soft, white paper, while the upper layers (thinner and denser) have been painted blue. The text was written using a reed pen (*calamus*) with gold inside the blackened glossy interior of a frame (57.5×15.5 cm) outlined with a golden double line. Some minor inscriptions and graphic elements are written with silver. On the middle axis of each folio (excluding the first folios of the volumes) two double circles are drawn symbolizing the holes for the cords that used to bind some Indian palm-leaf manuscripts.¹¹ On the left side of the frame on the recto sides of the folios there is a 'rail' enclosing a marginal title denoting the section of the collection, the number of the volume marked with a Tibetan letter, and pagination in Mongolian. On the bulk of the folios hundreds in the pagination are indicated by small crosses: so, for example, the

ved in Copenhagen (CK; on this volume see: HEISSIG 1957; KOLLMAR–PAULENZ 2002, 162–165), the 113 volume collection kept in the St. Petersburg State University Library (PK; see KAS'IANENKO 1993); the bulk of the 70-volume collection preserved in the National Library of Mongolia as the Kanjur (UBK); 109 volumes kept in the Institute for Mongolian, Buddhist and Tibetan Studies of the Siberian Branch of the RAS (UUK); the Kanjur preserved in the Library of the Academy of Social Sciences of Inner Mongolia (HHK1).

⁹ The circumstances surrounding the creation of both Ligdan Khan's and Kangxi's editions have been repeatedly described in the literature on Mongolian studies. See, for example, KAS'IANENKO 1993, 18–13; HEISSIG 1957; 1962; TUYAT–A, 2008, 278–297; USPENSKY 1997, 113–114. The catalogue of the Kangxi's edition see in LIGETI 1942. The full text of the blockprint Kanjur was edited by Lokesh Chandra (MK), at present a new edition of the Kangxi's collection is being published in China under the guidance of Prof. Altanorgil.

¹⁰ ALEKSEEV, TURANSKAYA 2013.

¹¹ ALEKSEEV, TURANSKAYA 2013, 760–761.

“Golden” Folios in European Collections

Several folios of Mongolian manuscripts written in gold on blue paper can be found in European collections. Two folios of this sort were published and described by Walther Heissig in his 1979 article titled “Die erste mongolische Handschrift in Deutschland”.¹⁵ One of them is kept at the Herzog August Bibliothek in Wolfenbüttel, Saxony, together with a folio of a Tibetan manuscript and a document that casts light on its history.¹⁶ The other folio is kept in the Swedish town of Linköping. It has been established that both folios were found in Siberia and came into the possession of their European owners in the early 1720s. The Wolfenbüttel folio was delivered to St. Petersburg from the ruined temple of Ablai Keyid on the river Irtysh. It came into possession of A.E. Stambke, the envoy of the Duke of Holstein at the court of Peter the Great, in 1723–24, and later became part of the collection of the German scholar J.F. Reimmann.¹⁷ The Linköping folio was brought to Sweden by the military officer Johan Gustaf Renat, who was sent to Siberia after the Battle of Poltava and spent 18 years (1716–1734) among the Dzhungar people.¹⁸ Both folios are identical to the Golden Kanjur in appearance, ductus and style of handwriting.¹⁹

The “Golden” Folios at the IOM, RAS

Odd folios and fragments (twelve complete folios and nine fragments) of the Mongolian Kanjur,²⁰ the codicology, paleography and orthography of

¹⁵ HEISSIG 1979.

¹⁶ The document is a letter dated 1 February 1723, from the French scholar Abbé Jean-Paul Bignon to Peter the Great. The history of their correspondence is covered in the paper by E. Kniazhetskaia. See: KNIAZHETSKAIA 1989. Additional comments can be found in the paper by Hartmut Walravens: WALRAVENS 1997.

¹⁷ HEISSIG 1979, 210.

¹⁸ HEISSIG 1979, 200–201.

¹⁹ For a detailed comparative codicological description of the folios see: ALEKSEEV, TURANSKAYA, YAMPOLSKAYA 2014.

²⁰ A.G. Sazykin in his catalogue gives a different number of folios: “17 odd folios and fragments of the manuscript Kanjur in Mongolian, written with “golden” ink on black lacquered paper” (SAZYKIN 2001, No. 2929). The same number is given on the folder that contains the folios. Most probably, this figure appeared because when calculating the quantity eight fragments were considered to be halves of complete folios.

which are strikingly similar to those of the Golden Kanjur from Hohhot and the folios published by W. Heissig, are kept in the collection of IOM, RAS under the pressmark K37 (IOMAK).

The size of the *pothi* format folios is about 63.7×22.8 (51×14.3) cm, 27–30 lines in the frame.²¹ Like the manuscripts described above, these Kanjur folios are written on multilayer Chinese paper: the inner layer is thinner and denser than in the Golden Kanjur in Hohhot, the upper layers are painted blue.

The text was written using a reed pen (calamus) with gold inside the blackened glossy interior of a frame outlined with a golden double line. On the middle axis of both sides of each folio two double circles are drawn with gold. On the left side of the frame on the recto sides of the folios there is a ‘rail’ enclosing the same markers as in the Golden Kanjur. Pagination is on the recto sides of the folios. On some folios, hundreds in the pagination are indicated with small crosses.

Most likely due to the limited amount of text, the handwriting seems to be more uniform than in the Golden Kanjur, but beyond all doubt it belongs to the same ductus. Absolutely all the peculiarities of the ductus of the Golden Kanjur listed above are characteristic of the folios kept in IOM.

The text on the ‘golden’ folios displays the same orthographical characteristics as the text of the Golden Kanjur, such as preclassic use of ‘t’ and ‘d’ in suffixes (Mong. *oytaryui-tur*, *vcir-a-tur*, etc.); separate writing of some words (Mong. *ter-e*); archaic spelling of such words as *bodisung*, *maqasung* etc.; combination of ‘q’, ‘γ’ and ‘i’ (Mong. *qimusun*, *qi vcir*); characteristic use of ‘i’ at the beginning of Sanskrit and Tibetan words (Mong. *irjudci*, *irgalmsan*, *injan-a*). There is only one exception: we could not find any instances of suffixes being joined with words (possibly due to the limited amount of text material).

The folios belong to the *Dandir-a*, *Yüm*, *Olangki* and *Vinai* sections of the Mongolian Kanjur. Due to the absence of markers of works or chapters, the bulk of the fragments could not be identified. The exceptions are the fragments on folios 276 and 335 from the *ka* volume of the *Dandir-a* section.

F. 276a carries the end of the eighth work from the *ka* volume of *Dandir-a* section²² and the beginning of the ninth.²³ To show correlation of the texts in AK, IOMAK and PK we collate the concluding title and the colophon of the

²¹ Precise sizes and numbers of lines for each folio are given below.

²² KASIANENKO 1993, No. 8.

²³ KASIANENKO 1993, No. 9.

eighth work (Table 3), as well as the Sanskrit, Tibetan and Mongolian titles of the ninth work (Table 4).

Table 3

AK, Dandir-a, ka	IOMAK, Dandir-a, ka	PK, Dandir-a, ka
[341b] qamuy burqad- luy-a tegsi barilduyci <u>d*ag</u> 'ini yilvi jiryalang-un degedü kemegekü: nigen tümen naiman mingyatu-aca qamuy onol-un qayan nayan doloduyar tegüsbei:: : :: enedkeg- ün <u>ubadii</u> <u>sam</u> iriti in- jan-a <u>k'irti</u> büged orciyulbai:: öglige-yin ejen kemebesü töbed- ün <u>ubadii</u> jalayu aldarsiysan neretü nayirayulju nomlayad orosiylulbai::	[276a] qamuy burqad- luy-a tegsi barilduyci <u>d'agini</u> yilvi jiryalang- un degedü kemegekü: nigen tümen naiman mingyatu-aca qamuy onol-un qayan nayan doloduyar tegüsbei:: : :: enedkeg-ün ubadiy-a <u>sim</u> iriti inyan-a <u>ki</u> rti büged orciyulbai: öglige-yin ejen kemebesü töbed-ün <u>ubadiy-a</u> jalayu aldarsiysan neretü nayirayulju nomlayad orosiylulbai:: : ::	[73a] qamuy burqad- luy-a tegsi barilduyci <u>d*agini</u> <u>yelvi</u> jiryalang- un degedü kemegekü: nigen tümen naiman mingy-a-tu-aca qamuy <u>nom-un</u> qayan nayan doloduyar tegüsbei:: : :: enedkeg-ün ubadini <u>sm</u> iriti inyan-a <u>ki</u> rti büged orciyulbai:: öglige-yin ejen kemebesü töbed-ün <u>ubadini</u> jalayu aldarsiysan neretü nayirayulju nomlayad orosiylulbai:: : ::

As can be seen from the textological collation, variant readings in this fragment are associated primarily with the rendering of foreign words. An interesting difference between the texts is the translation of the Tibetan expression “the king of all [types of] conceptual comprehension” (Tib. *rtog pa thams cad kyi rgyal po*).²⁴ Here Tib. *rtog pa* is accurately and uniformly translated in both ‘golden’ copies (Mong. *onol*), while in PK there seems to be a error on the part of the scribe, who by force of habit wrote “the king of all teachings” (Mong. *qamuy nom-un qayan*), an expression that occurs abundantly in the texts of the Kanjur.

²⁴ Q, rGyud, ka, 230a/2.

AK, Dandir-a, ka, 342a	IOMAK, Dandir-a, ka, 276a	PK, Dandir-a, ka, 73a
qi vcir-a dandir-a raja nam-a:: cii dorji se's by'au-a irjudci irgalbo:	qi vcir-a dandir-a raja nam-a:: cii dorji se's by'au-a irjudci irgalbo:	hi baj'ar d''and'r-a ra-a c'a na-a m-a: g'ye' rdo' rje: z'e's by'au-a rgyud' gyi rgyalpo'-i:
qi vcir-a neretü dandiras-un qayan:	qi vcir-a neretü dandiras-un qayan:	hi vcir neretü d''andiras- un qayan:

As the textological collation demonstrates, the title of the work in three languages is absolutely identical in AK and IOMAK. Both manuscripts render Skt. *hevajra* as *qi vcir-a*, with the preclassic use of the 'q' and 'i' combination as well as the use of the same variant as in the Mongolian title *vcir-a* for Sanskr. *vajra*. Besides that, in the Sanskrit title in both manuscripts the long vowels are not marked. In the transcription of the Tibetan title Tib. *kye'i*²⁵ is rendered as *cii*, and 'i' is added to the transcriptions of Tib. *rgyud kyi* and *rgyal po*.²⁶ PK demonstrates more accuracy in rendering the Sanskrit and Tibetan titles. It reproduces the long vowels of the Sanskrit title and uses more *Galik* letters to render Sanskrit and Tibetan words. On the whole AK and IOMAK demonstrate a more archaic manner of rendering Sanskrit and Tibetan words. The texts are absolutely identical, which suggests that the manuscripts are closely related. However, we do not have sufficient material to draw final conclusions about the relationship between the three manuscripts.

On f. 335a there is the marker of the seventh chapter of the work: *degedü tabun rasiyan yaruşsan vcir neretü samadi dolodayar bölög bolai*. This chapter is the part of the tenth work in the volume ka of the *Dandir-a* section.²⁷

The History of the Golden Folios in the IOM, RAS

It is not known how these manuscript folios appeared in the Institute's funds. The pressmark K37 was given to them in 1937, when the folios became part of the *Mongolica Nova* collection. This collection was formed

²⁵ Q, rGyud, ka, 230a/3.

²⁶ rGyud, ka, 230a/3.

²⁷ KASIANENKO 1993, No. 10.

between 1925 and 1937²⁸ and, besides the manuscripts and xylographs that arrived at the Institute during that period, it included some materials from the old funds, among which were the manuscript folios in question.²⁹ Apart from the record in the inventory book dated 1937, no references have been found that could cast light on the history of these folios. It is possible that before 1937 they were never catalogued or inventoried.

There are reasons to believe that the odd 'golden' folios of the Mongolian Kanjur were among the first Mongolian and Tibetan manuscripts that were found at the ruins of Ablai Keyid and brought to St. Petersburg in the early 1720s by order of Peter the Great.³⁰

The manuscripts from Ablai Keyid are considered to have been the basis of the Mongolian collection of the Asiatic Museum, although so far it has not been established which particular manuscripts in the IOM's collection these were.³¹ Some of them probably became part of the first collection of the Asiatic Museum: in the catalogue compiled in 1891, under the title of Section I "Books and manuscripts according to the 1789 catalogue by Jähriq", it is stated that some of the manuscripts listed there were donated by Johann Jähriq himself, while others had already been kept at the Oriental Department of the Library of the Academy of Sciences.³² Johann Jähriq (1747–1795) was the first scholar in St. Petersburg to master the Mongolian language and was thus able to assess the value of the manuscripts held at the Academy. On examining these Mongolian manuscripts, Jähriq referred to them as 'torn-out folios' (Germ. *ausgerissene Blätter*) that were worth preserving only because they had already been preserved.³³ This important detail suggests that many of the Mongolian and Tibetan manuscripts brought to St. Petersburg in the early 1720s were not only damaged, but were in fact random fragments.

Another valuable mention of the manuscripts found at the ruins of Ablai Keyid comes from Peter Simon Pallas, who travelled around adjacent territo-

²⁸ PUCHKOVSKIJ 1954, 98.

²⁹ An entry was made in a 1934 inventory book at the manuscript fund: ORKID IV AN 1934 (Arch. 21), p. 115. The record lists twelve folios sized 23×64 cm and nine folios of different sizes (these are the torn folios) — 21 folio in total, marked "from old funds".

³⁰ In 1720 Tibetan and Mongolian manuscripts were found at the ruins of Ablai Keyid monastery on the Irtysh by Ivan Likharev's expedition and brought to St. Petersburg. See: KNIASHETSKAIA 1989.

³¹ PUCHKOVSKIJ 1954, 91–92; SAZYKIN 1988, 10.

³² *Spisok mongol'skim i kalmytskim knigam i rukopisiam, khraniaschimsia v Aziatskom muzeje Akademii nauk, po khronologicheskomu postuplieniuiu ikh v sostav biblioteki Aziatskogo muzeia. Mart 1891*, 1.

³³ BACMEISTER 1796, 124.

ries in the early 1770s. The naturalist himself did not visit the site of the monastery, but his assistant put together a detailed description of the place, published in the 1773 book *Reise durch verschiedene Provinzen des Russischen Reiches*. According to this description, among the ruins one could still find remnants of the manuscripts that had earlier been scattered in large numbers at the abandoned monastery. Some of the manuscripts were written in black on white paper, others — in silver and gold on glossed black and blue paper. The ones that Pallas's assistant brought to him were so damaged that they crumbled to dust under his fingers, and yet the silver and golden letters could still be seen.³⁴ From this description it emerges that even fifty years after Ivan Likharev's visit to the ruins of Ablai Keyid it was still possible to find manuscript folios written in silver on black and in gold on blue paper — folios that could possibly come from the same volumes as the 21 ff. in the *Mongolica Nova* collection, the two folios from the Herzog August Bibliothek, and the one taken to Sweden by the artillery officer J.G. Renat.

In 1779 Johann Bacmeister described the collection of the Academy in the following way: "Our library is rich in Tangut and Mongolian manuscripts. Some of them with golden, others with silver, and others with black letters. A part of these manuscripts was brought in 1720 from Siberia, where they were found at Ablai-keyid on the Irtysh..."³⁵ Not only does this description establish the presence of such manuscripts in St. Petersburg in the 18th c., it also complements Pallas's evidence concerning their appearance and indicates to their possible place of origin.

All these scattered facts help to reconstruct piece by piece the history of the manuscript folios under the pressmark K37. The design of the pages and the ductus, bearing unquestionable resemblance to the Golden Kanjur of Hohhot, show that the manuscript was written in South Mongolia in the first decades of the 17th c. The codicological similarity to the folios from Wolfenbüttel and Linköping is no less evident, revealing possible connections with Ablai Keyid. The assumption that these folios were once found at the ruins of a monastery is supported by their poor state, as well as by the fact that they come from different volumes of such a large collection of texts as the Kanjur. If they were in fact brought to St. Petersburg in the 1720s, their unsatisfactory condition could possibly be a good enough reason for Jährgig not to include them in his collection. Thus the folios could have ended up being stored in the funds of the Academy of Sciences for two hundred years before they were finally listed as part of the collection *Mongolica Nova* in 1937.

³⁴ PALLAS 1773, 551.

³⁵ BACMEISTER 1796, 122.

Conclusion

A striking similarity between the ‘golden’ folios from IOM, RAS, the library of the Herzog August Bibliothek, Linköping and the Golden Kanjur from Huhhot indicates that most probably these manuscripts were written at the same time, as part of one and the same ‘project’. As at the moment we do not have any reason to doubt that the ‘golden’ manuscript collection kept in Hohhot is the Golden Kanjur of Ligdan Khan,³⁶ we can assume that the other manuscript fragments were also written in 1629 after the translation and editing of the Mongolian Kanjur had been completed. At present it is not clear how some of these manuscripts came to be at Ablai Keyid. The possibility to solve this riddle lies in further study of the ‘golden’ fragments on blue paper preserved in European collections.³⁷ For now, having given free rein to our imagination, we can only conjecture that because, under pressure from the Manchu, Ligdan Khan retreated to Kökenuur, where he died in 1634, and then in 1636–1637 that area was taken by the Khoshud under Gtüüsi Khan,³⁸ some part of the holy books of the last all-Mongolian khan may have come into the Khoshud’s hands as trophies, as repeatedly happened in Mongolian history.

The Catalogue of the ‘Golden’ Folios in the IOM, RAS

Given below is the catalogue of the folios of the manuscript Kanjur kept in the IOM, RAS. The folios are listed according to the order of sections and folios in the Kanjur. The folios that have not been identified are given in the end of the list. The description of each folio includes: the section marker, the volume number, the folio number (including its Mongolian spelling), the sizes of the folio and the frame, the number of lines on both sides of the folio, the beginning and concluding lines of the folio. For the fragments without part of the text only the length of the folio and the beginning and concluding lines are indicated.³⁹

³⁶ ALEKSEEV, TURANSKAYA 2013, 777.

³⁷ Similar folios are kept in libraries in Berlin, Glasgow and London (HEISSIG 1998, 158).

³⁸ IMNR 194; ATWOOD 2003, 335, 421.

³⁹ In the transcription of the Mongolian text the following additional symbols are used: parentheses — to indicate the side of the folio and the number of the line (empty parentheses indicate the lines of a folio, the beginning of which is lost), asterisks — instead of words which are impossible to read, a question mark — for words, the reading of which is doubtful, three dots — to indicate a lost fragment of the text.

1. Dandir-a, ka, 164/194? (jayun jiran/yiren dörben?), 63.7×22.9 (51×14.3) cm, 28 and 29 lines

(a/1) ilekü singekü boluyad jici basa ene kemebesü tegüncilen ür-e-ı (2) teyin büged ariyun bolıyay: tere metü qoyar ıurban naiman-ıyar (3) ilekü-ı singegülkü boluyad jici basa singeküi ene kemebesü degedü (4) bida-nuyud-ıyar: ese singebesü ele amitan-tur kejiy-e naiman (5) söni boltala kürdün-ü odoqui sayitur boluy: ...

...(b/25) mingyan toytan nebtelküi jayun-ıyar qubilyay(26)san jayun kiged költi: nebteleküi-yi kejiyede ber medejü: (27) öbere öbere edür qonoy-un cay-tur idegdekü boluyad (28) cayan kiji qubi-aca ecüs-tür isginceyin⁴⁰ qubi bolai: (29) sayin keyid kiged ıajar-un ger küiten kei-lüğe qalayun-aca

2. Dandir-a, ka, 276 (qoyar jayun dalan jiryuyan), 63.6×22.8 (51.7×14.3) cm, 27 and 28 lines

(a/1) qoyin-a kümün-i nomoyadqaqui cay-tur: tedeger-i ber yambar (2) degedü jiryalang-tu bolyaqui-yin tulada: tere metü yeke (3) ayalıutu öciji bü-ün: köbegün-lüğe nigen-e qamuy burqad: (4) yeke vcir satu-a-yi nomlayısan-ı ilete maytabai:: qamuy (5) burqad-luy-a tegsi barıldıyıcı d'agini yilvi jiryalang-un (6) degedü kemegdekü: nigen tümen naiman mingyatu-aca qamuy onol-un (7) qayan nayan doloduyar tegüsbei:: : : ...

...(b/25) vcir-a garbi ocir-un: (26) ai ilaju tegüs nögcıgsen-e: vcir-tu bey-etur kedün (27) sudal amui: ilaju tegüs nögcıgsen jarlıy bolur-un: sudal (28) kemebesü ıucin qoyar bülüğe: ıucin qoyar bodi sedkil

3. Dandir-a, ka, 335 (ıurban jayun ıucin tabun), 63.8×23.3 (51.4×14.5) cm, 28 and 28 lines

(a/1) bilig baramid-un belge bilig: egüni vcir-tu ***⁴¹ (2) kemen ügüleyü: qamuy nom-ud-un oron: tegüncilen iregsen (3) ayusi: burqan vcir-tu-yin büged: arı-a bilig kiged-i (4) kölgeleğsed:: qotala ıurban yırtincüs-ün delekei kiged delekei(5)-yin door-a oıtarıui-tur: cisun kiged sukir-a-bar (6) düğürügsen bey-e: ııayur-tan-u erketü egüni nomlar-un: ...

...(b/24) vcir-tu urılıyan-u ııyal-ıyar: kelen-ü vcir kkir ügei: (25) moq-a vcir-a-yi sayitur barıldıyuluıysan-ıyar: nidün-ü (26) medeküi-yi arılaydaqui:: diyan-a vcir-a-yi sedkıgsen(27)-ıyer: dayun-u qayaly-a-yi sedküki bolai: qabar-ı mad(28)sary-a vcir-ıyar: jiryuyan amitan-i yeke vcir-ıyar::

⁴⁰ ? 𐰽𐰺𐰍𐰎𐰏

⁴¹ AK, Dandir-a, ka, 405b: naran.

4. Yüm, ka, 56 (tabin jiryuyan), the end of the folio is torn off, the length is 44 cm

(a/1) ilete tuylju burqan boluγ-a inaru: qamuγ ilaju tegüs (2) nögcigsed-ün ülü anggijiraqu boluyu: saradudi-yin köbegün: (3) mergen arγ-a ügegü bodisung maqasung-nar nigedüger diyan-tur (4) tegsi ayuluyu:

...(b/19) üçügüken ber ügei-yin törölki-tür ber (20) tegsi orolduyu: sedkiküi ügei: sedkiküi ügei busu-yin töröl(21)ki-tür ber tegsi oroldu-γad tedeger mergen arγ-a-tu(22)-yin tula-yin ba tegsi orolduqu-yin keber-...

5. Yüm, ka, 62/92? (jiran/yiren qoyar?), 63.5×23.4 (51.7×14.6) cm, 29 and 29 lines

(a/1) idegen umtayan-i olyaγulqui ba: ebeciten-ü ebecin-i anayaqui (2) ba: iregü-tü <qarangyui> γau-tur aγsad bögüde-yi bi ridi qubilyan(3)-iyar-<iyan> ba bi kücün-iyer-iyen ali tayalaγsabar bolγasuγai (4) kemen tayalaγcid bodisung maqasung-nar bilig baramid -tur (5) suralcaγdaqui: ...

...(b/25) ölüsügsen ba: umtayasuγsad-a (26) idegen umtayan-i olyaγulqui ba: ebeciten-ü ebecin-i anayaqui (27) ba: eregü-tü qarangyui γau aγsad bögüde-yi ridi qubilyan (28)-iyar-iyen ba: bi kücün-iyer-iyen ali tayalaγsabar bolsuγai: (28) kemen tayalaγcid ber bilig baramid-tur suralcaγdaqui: ker kijü (29) qamuγ arban jüg-deki nijeged büri-yin g'angga mören-ü qumaki-yin

6. Yüm, ka, 153 (+ tabin γurban), 63.5×22.8 (51.3×15.8) cm, 29 and 30 lines

(a/1) -γulumui: üiledküi ba qoγosun-a ülü barilduγulumui: qoγosun (2) ba üiledküy-e ülü barilduγulumui: medeküi ba qoγosun-a ülü (3) barilduγulumui: <qoγosun ba> medeküi ba {qoγosun-a} ülü barilduγulumui: ...

...(b/26) duran-u medekü-yin ijaγur ba qoγosun-a (27) ülü barilduγulumui: qoγosun ba duran-u medekü-yin (28) ijaγur-a ülü barilduγulumui: *** *** *** (29) kemebesü saradudi-yin köbegün ene metü *** *** qoγosun (30) bisilyal kemebesü: degedü bisilyal buyu: saradudi-yin

7. Yüm, ka, 240 (++ döcin), 63.5×22.8 (51.3×15.8) cm, 29 and 30 lines

(a/1) burqan jarliy bolur-un: subuti tegün-i yaγun kemen sedki(2)mü: üiledkü-yi bodisung buyu kemen sedkimü-üü: öci(3)rün: ilaju tegüs nögcigsen burqan teyimü busu buyu: (4) ilaju tegüs nögcigsen burqan jarliy bolur-un:

...(b/26) duran-u medekü-yin ijaγur ba qoγosun-a (27) ülü barilduγulumui: qoγosun ba duran-u medekü-yin (28) ijaγur-a ülü barilduγulumui: *** *** *** (29) kemebesü saradudi-yin köbegün ene metü *** *** qoγosun (30) bisilyal kemebesü: degedü bisilyal buyu: saradudi-yin

8. Yüm, ka, 278 (++) dalan naiman), край листа оборван (52×14.6) cm, 29 and 30 lines

(a/1) kemekü ner-e anu bodisung bolqu qamiγ-a bui: duran-u tegüncilen (2) kü cinar busu busud anu bodisung bolqu ber qamiγ-a bui: ...

...(b/28) ilaju tegüs nögcigsen <burqan?> bodisung oγoγ-a(29)ta ügei büged: ülü sedkigdeküi ele bügesü: tegün-tür öngge(30)-yin ijayur-un tegüncilen kü cinar kemekü ner-e anu bodisung bolqu:

9. Yüm, ka?⁴², 348 (+++ döcin naiman), the end of the folio with the part of the text is torn off, the length is 39 cm

(a/1) dayan ese üjegdebei: ilaju tegüs nögcigsen burqan tere metü (2) nadur yeke asaraqı ene nemeküi ba: daki bayuraqui anu ese (3) sedkigdedeg üneker dayan ese üjegdebesü ele: bodisung (4) kemen ken-i nereyidümü: ...

...(b/10) ilaju tegüs nögcigsen burqan edür öngge (11) ügei-yin dörben tegsi orolduqun-u nemeküi ba daki bayuraqui anu ese sedkigdebei: üneker dayan ese (12) üjegdebei: ilaju tegüs nögcigsen burqan tere metü nadur (13) ...ügei-yin tegsi orolduqun-u nemeküi ba: taki (14) ...anu ese sedkigdedeg: üneker dayan ese üjegde(15) ...-disung kemen ken-i nereyidümü: ilaju tegüs nögcigsen (16) ...tegsi urbaduqun-u tere (17) ...adistid (18) ...büged

10. Yüm, ka, 353 (+++ tabin γurban), 63.4×23.2 (51.8×15) cm, 30 and 31 lines

(a/1) buyu: qoγosun büged duran bolai: öngge öngge ber (2) qoγosun boluγsan büged: öngge-yin qoγosun anu ali (3) bügesü: tere ber öngge busu: öngge-ece öber-e (4) qoγosun ügei: öngge büged qoγosun buyu: ...

...(b/25) cikin-ü qurayad <kürelceküi> cikin-ü (26) qurayad kürelceküi ber qoγosun boluγsan büged: cikin-ü (27) qurayad kürelceküi qoγosun anu ali bügesü: tere ber (28) cikin-ü qurayad kürelceküi busu cikin-ü qurayad kürelceküi(29)-ece öber-e qoγosun ügei cikin-ü qurayad kürelceküi (30) büged qoγosun buyu: qoγosun büged cikin-u qurayad

11. Olangki, ka, 68/98? (jiran/yiren naiman?), the end of the folio with the part of the text is torn off, the length is 34.5 cm

(a/1) töröged: genel egüles-iyer qamuy jüg bügüde-yi (2) dügürgeged: bodi modun-u aγsan tngri-yin ayimay: (3) burqan-i nasuda üjeged takil üiledümüi:: eldeb (4) küjin-ü tuγ badarayci mani erdeni: küji genel utuqui (5) küji nasuda γaruyad: dalai metü nököd bügüde-te (6) sayin ünür tügemel: tere metü modun-u qaγan jüg(7)-tür üjesküleng-tü bolai: ...

⁴² The marker of the volume is not clear.

...(b/12) dalai metü sansar-tur bodi yabudal-iyar yabuqui (13) çay-tayan: bisirel-ün mandal irüger oyoğata aril(13) ...oron kiged oron busu kücün bügüde sedkil-tür (14) ...sayıbar oduysan-i kücün bügüde mayad (15) ...qutuy dalai metü...

12. Olangki, ka, 211 (qoyar jayun arban nigen), the end of the folio with the part of the text is torn off, the length is 46.3 cm

(a/1) dayan kiciyegci kemegdeyü: degedü nidün kemegdeyü: jüg-i (2) geyigülügci kemegdeyü: ai ilayıysad-un köbegüd-e: tere metü (3) tedeger terigüten bürüküi tegüsüngen yirtincü-yin ulus-tur (4) qutuy-tanu ünennügüd-ün ner-e inu <döcin> jayun mingyan költi toytatan (5) buyu: ...

...(b/19) ai ilayıysad-un (20) köbegüd-e: ken jobalang-i qamuy-a törögülügci (21) qutuy-tan-u ünennü kemegdekü tegün-tür tuyluyıysan arılıyayci (22) yirtincü-yin ulus-tur taciyanğyui kemegdeyü: ügüleküi

13. Vinay-a, ka, 216 (++arban jiryuyan), 63.6×23 (51×14.2) cm, 28 and 29 lines

(a/1) aysad dötüger ba: irejü sayuyad jokistu bolbasu: (2) teden-i eyin kemen sedkigdeküi: ked ber ese iregsen ayay(3)-qa tegimlig bui bolai kemen ülü sedkiged: nom-i sedkiküi(4)-lüge jokistay-a sedkigci tedeger jalbarin öciji: ...

...(b/26) tede nököd ese bosuyad: ayay-qa tegimlig (27) oduysan tegün-ü qoyına <genedte> iregsed saca ayay-qa tegimlig (28) saca qamtu irebesü: tedeger-ün mandal-tur uriju? bür(29)-ün: tejigen arılıyaqui üiledüged: anggida anggida tonılıyayci

14. Vinay, ka, 284 (++ nayan dörben), 63.5×22.8 (48.7×14.3) cm, 26 and 27 lines

(a/1) vinai busu-tur vinai kemen: vinai-tur vinai busu kemen üjügülcü (2) bolbasu tere metü ügülegci-tür tokiyalduyuluyad ünenniyer (3) tokiyalduyulju adqay negeküi üileddeküi:

...(b/22) ecüs (23)-tür kürtele busu kedber ecüs-ün tula bügesü nöğöge ber busu (24) ba: ecüs kürtele busu ba: kedber sür üiledügsen bügesü (25) edür üiledügsen-ü tula busu ba: kedber edür üiledügsen (26) bügesü söni üiledügsen busu: kedber mör tügürıgsen-tür (27) üiledügsen bügesü mör-tür üiledügsen busu:

15. Vinay-a, ka, 449 (++++ döcin yisün), 64×23.1 (51.3×13.7) cm, 28 and 29 lines

(a/1) nom-luy-a adalıı-iyar qarıyulun cidamui: kemen sedkibesü ele (2) tere-nuyud ba ülü ügülen: biraman-u köbegün yekerkemsig(3)-tü ene sitügen-tür

adali nom-luy-a adali-bar qariyula(4)γultuyai biraman-nuyud-ta ker ba eyin kemen sedkijü: ...

...(b/25) tendece γar-tayan vcir-un jibqulang badaray-san (26) *** qamuy-a sayitur badarayci-tur nigen γal-un oci (27) bolγayad badarabai: biraman-u köbegün yekerkemsig-tü terigün(28)-degen barayad ker be biraman-u köbegün yekerkemsig-tü-tür (29) ilaju tegüs nögcigsen γurban-da boltala asay-un ügüleksen

16. ? (margin. of the section is not clear, adii?), ka, 89 (nayan yisün), 64×23.2 (51.3×14.5) cm, 29 and 30 lines

(a/1) tedeger kemebesü ene metü nom-i abqui-yin tulada amin bey-e-yi (2) ber oγoyata tebcijü bür-ün: ene sudur-tur oroqu boluyu: (3) tegün-tür qoyitu cay inu alimad amitan bal ene metü nom-i (4) sonosqui-yin tulada kiciyegci tedeger ber: cuqay bolbasu (5) ele: üsüg-tür jiruqui: ungsiqui: jegüküi: amabar uriqui (6) busud-tur delgerenggüy-e üjügülküi kiged-i-taki yayun (7) ügületele: alimad ene nom-un jüil-i nemegülüged: ...

...(b/22) tegüncilen iregsen kemebesü yambar-iyar jobalang-un (23) udq-a-yi üjügülügci tegüncilen kü: aljijas-un udq-a (24) kiged: tacyangyui-aca angijiraysan-u udq-a-yi üjügülbei: (25) tegüncilen iregsen kemebesü yambar nirvan boluysan inu (26) amurliysan bolai kemen üjügülügci tegüncilen kü: qamuy coγ(27)cas-i mayad tebciküi udq-a-yi üjügülüged: möngke busu (28) jobalang: bi ügei: nirvan kiged-ün qayaly-a-aca: (29) oγoyata ariluysan nom-un qayaly-a-yi ber üjügülüyü: (30) kijayar ügei jokiyayci-a: tegüncilen iregsed

17. ?, the beginning of the folio with the part of the text is torn off, the length is 42.1 cm

(a)... üileddeküi... () duradqaydaqui: jorin... () -da nom-un qurim-i üiledüküi lam-a burqan... () ber bayasqaydaqui: lam-a-tur-iyar ***-i öggün öciged: () tegünü qoyina qamuy ciyuluysad-tur bolai: ...

...(b) lam-a-yin següder () qatun kiged qutuy-un debisger kiged oron-i: ali ba () yeke mungqay-ud alqubasu ele: tere narin büged kiryaqui () bariyci buyu: sayitur abisig ögdeksen ali tere

18. ?, the beginning of the folio with the part of the text is torn off, the length is 40.8 cm

(a) kiciyenggüi baramid-iyar masida arbijimu: () diyan baramid-iyar masida arbijimu: bilig () baramid-iyar masida arbijimui: bodisung gem ügegüy-e () üneker oroqu boluyu:

...(b) ilaju tegüs nögcigsen burqan jarliy bolur-un: subuti () tegün-i yayun kemen sedkimü: öngge ügei nigen-i () bodisung buyu: kemen sedkimü-üü:

öcir-ün () ilaju tegüs nögcigsen burqan teyin busu buyu: ilaju tegüs nögcigsen burqan jarliy bolur-un: subuti tegün-i yayun kemen sedkimü:

19. ?, the beginning of the folio with the part of the text is torn off, the length is 54 cm

(a)... kei orosiqui:() ügei: moqor... ..idlaydaqui (=adistidlaydaqui) ügei: () buyu: tere... -u tula kemebesü: tere nere anu ügei () büged: tegüber tere nere anu orosiqui ügei: moqordaqui () ügei: adistidlaydaqui ügei bolai:: ...

...(b) üneker dayan () ese üjegdebei: ilaju tegüs nögcigsen burqan tere metü () nadur boda ügei qoγosun-u... ba: daki bayuraqui anu ese sedkigdeged üneker dayan ese üjegdebesü ele:

20. ?, the beginning of the folio with the part of the text is torn off, the length is 56.7 cm

(a) -sung maqasung ilaju tegüs nögcigsen ()... -ruγsan üneker tuyuluγsan γasalang ()... coγ-tu kemegdekü burqan-a eyin kemen öcibe: ilaju tegüs () nögcigsen burqan bi ber tere sablokadatu yirtincü-yin oron()-taki ilaju tegüs nögcigsen tegüncilen iregsen dayini daruγsan () üneker toyoluγsan tere saky'amuni burqan-i üjer-e ba: () tegün-tür mörgüjü ergün kündüler-e ba: tendeki tedeger () bodisung maqasung-nar ber olangki anu jalayu büged: ...

...(b) tende tegüncilen iregsen dayini daruγsan üneker tuyu()luγsan saky'amuni burqan kemegdekü sayun amidurayulun tedkü aju: () tere bodisung maqasung-nar-tur bilig-ün cinadu kürügsen-i

21. ?. the beginning of the folio with the part of the text is torn off, the length is 39 cm

(a) burqan öngge ügei yin... () nereber orosiqui ügei... () ...<-laydaqui buyu: tere yayun-u tula kemebesü ...-dekü ber tere nere anu orosiqui ügei...> -laydaqui ügei bolai:: ilaju tegüs nögcigsen burqan... () burqan-i dayan duradqui-yin nemeküi ba: taki... ese () sedkigdebei: ...

...(b) tere yayun-u tula kemebesü: tere nere anu ügei () büged: tegüber tere nere anu orosiqui ügei: moqordaqui () ügei: adistidlaydaqui ügei bolai:: ilaju tegüs

Abbreviations

IMNR: Istoriiia Mongolskoi Narodnoi Respubliki

AK: Altan (Golden) Kanjur

CK: Volume of the manuscript Kanjur. Copenhagen

GCCA: Ganjur Colophons in Comparative Analysis

HHK1: Manuscript Kanjur. Academy of Social Sciences of Inner Mongolia, PRC

IOMAK: Fragments of the Golden Kanjur, IOM, RAS

MK: Mongolian Kanjur

PK: Manuscript Kanjur. St. Petersburg State University Library

Q: *bKa' gyur pe cin par ma*

UBK: Manuscript Kanjur. National Library of Mongolia

UUK: Manuscript Kanjur Institute for Mongolian, Buddhist and Tibetan Studies of the Siberian Branch of the RAS

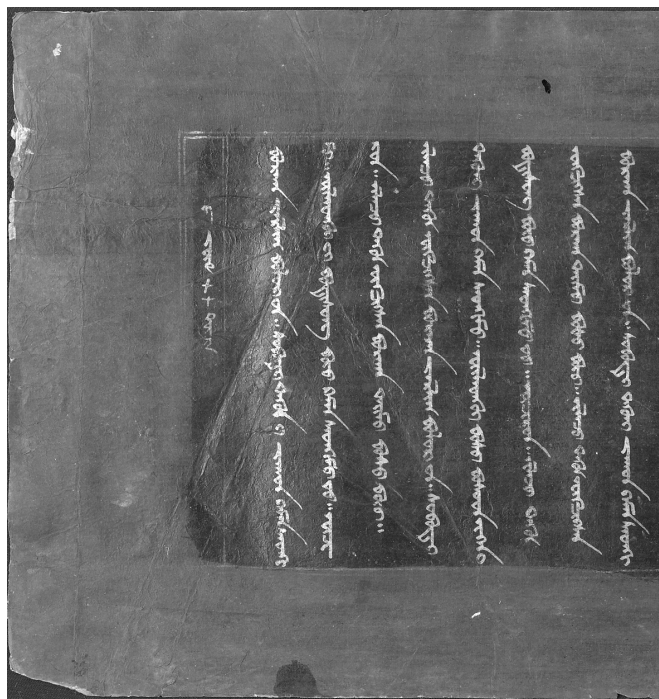
ZAS: Zentralasiatische Studien

References

- ALEKSEEV Kirill and TURANSKAYA Anna 2013: "An overview of the Altan Kanjur kept at the Library of the Academy of Social Sciences of Inner Mongolia". *Asiatische Studien / Études Asiatiques* LXVII(3), (Bern), 755–782.
- ALEKSEEV K.V. 2013: Escho raz o kataloge Gandzhura pod nazvaniem "Solnechnyi svet" [Once Again on the Catalogue of the Kanjur called 'Sunlight']. In: *The XXVII International Conference on Historiography and Source Studies of Asia and Africa: Local Heritage and Global Perspective. "Traditionalism" and "revolutionism" in the East. 24–26 April, 2013. Abstracts*, St. Petersburg, 192–193.
- ALEKSEEV Kirill and TURANSKAYA Anna and YAMPOLSKAYA Natalia 2014: "The First Mongolian Manuscript in Germany Reconsidered". *Written Monuments of the Orient* 1 (St. Petersburg), 66–76.
- ALTANORGIL 1982: *Köke qota-yin süme keyed* [Temples of Hohhot]. Kökeqota.
- ATWOOD, Christopher P. 2004: *Encyclopedia of Mongolia and the Mongol Empire*. NY: Facts on File, Inc.
- BACMEISTER, Johann 1796: "Über die mongolischen Bücher der hiesigen akademischen Bibliothek". *Journal von Russland*, Jahrgang 3, Bd. 2 (St.-Petersburg), 122–150.
- BAREJA-STARZYNSKA, Agata 2006: *Sziregetü Güüsi Čzordži. Czíkula Kereglegczü. Zasady Buddyzmu. Mongolski Traktat z XVI w.* Waszawa: Wydawnictwa Uniwersytetu Warszawskiego.
- BIRA Sh. 1978: *Mongol'skaia istoriografiia XIII–XVII vv.* [Mongolian historiography of the 13–17th cc.]. Moscow.
- bKa' gyur pe cin par ma. Woodblock print preserved at Harvard-Yenching Library, Harvard College Library. Digitally published and distributed by Digital Preservation Society. Tokyo, 1910.
- COYIJII 1985: "Siregetü Güüši Corji-yin tuqai nököbürilen ügülekü kedün jüil" [Some additions to the biography of Siregetü Güüši Corji]. *Studia Historica Mongolica. Menggushi yanjiu. Mongyol teüke sudulul* 1, 153–160.
- COYIJII 1988: "Randbemerkungen über Siregetü Güüsi Corji von Kökeqota". *ZAS* 21, 140–151.
- COYIJII 2003: *Mongyol-un burqan-u šasin-u teüke: Yuvan ulus-un üy-e (1271–1368)* [The History of Mongolian Buddhism under the Yuan (1271–1368)]. Kökeqota: Öbör mongyol-un arad-un keblel-ün qoriy-a.
- DHARM-A 1987: *Altan kürdün mingyan kegesütü* [Thousand spoke golden wheel]. Kökeqota: Öbör Mongyol-un arad-un keblel-ün qoriy-a.
- ELVERSKOG, Johan 2003: *The Jewel Translucent Sūtra. Altan Khan and the Mongols in the Sixteenth Century*. Leiden-Boston: Brill.
- Ganjur Colophons in Comparative Analysis. <<http://www.mongolganjur.com/?p=17>> (last visit 1 April 2014).
-

- HEISSIG, Walther 1957: "Zur Entstehungsgeschichte der Mongolischen Kandjur-Redaktion der Ligdan Khan-Zeit (1628–1629)". *Studia Altaica. Festschrift für Nikolaus Poppe zum 60. Geburtstag am 8. August 1957*. Wiesbaden: Harrassowitz, 71–87.
- HEISSIG, Walther 1962: "Beiträge zur Übersetzungsgeschichte des mongolischen buddhistischen Kanons". *Abhandlungen der Akademie der Wissenschaften in Göttingen*. Philologisch-historische Klasse, Dritte Folge, Nr. 50. Göttingen: Vandenhoeck and Ruprecht.
- HEISSIG, Walther 1979: "Die erste mongolische Handschrift in Deutschland". *ZAS* 13, 191–214.
- HEISSIG, Walther 1998: "Some Remarks on the Question of the First Translation of the Mongolian Kandjur". In: *Essays on Mongol Studies. Festschrift for the 70th Birthday of Academician Sh. Bira*. Ulaanbaatar, 155–160.
- Istoriia Mongolskoi Narodnoi Respubliki* [The history of Mongolian people's republic] 1983: 3rd ed. Moscow: Nauka.
- KARA, Gyorgy 1983: "Zur Liste der mongolischen Übersetzungen von Siregetü Gүүši". In: *Documenta Barbarorum. Festschrift für Walther Heissig zum 70. Geburtstag*. Wiesbaden: Otto Harrassowitz, 210–217.
- KAS'IANENKO Z.K. 1993: *Katalog peterburgskogo rukopisnogo "Gandhura". Sostavlenie, vvedenie, transliteratsiia i ukazateli Z.K. Kas'ianenko* [Catalogue of the St. Petersburg manuscript Kanjur. Compilation, introduction, transliteration and indices by Z.K. Kas'ianenko]. Moscow: Nauka (Pamiatniki Pis'miennosti Vostoka [Written monuments of the Oriental scripts series] CII, Bibliotheca Buddhica XXXIX).
- KNAZHETSKAIA Ye.A. 1989: "Novye svedeniia ob ekspeditsii I.M. Likhareva (1719–1720) [New Data on I.M. Likharev's Expedition (1719–1720)]". *Strany i narody Vostoka* [Countries and Peoples of the East] XXVI. Sredniaia i Tsentralnaia Aziia (Geografiia, etnografiia, istoriia) [Middle and Central Asia (Geography, Ethnography, History)], book 3. Moscow: Nauka, 10–35.
- KOLLMAR–PAULENZ, Karénina 2002: "The Transmission of the Mongolian Kanjur: A Preliminary Report". Ed. by Helmut Eimer and David Germano. In: *The Many Canons of Tibetan Buddhism*. Leiden: Brill, 151–176.
- LIGETI, Lajos 1942: *Catalogue du Kanjur Mongol Imprimé*, vol. I. Budapest: Bibliotheca Orientalis Hungarica, III.
- Manuscript Kanjur Institute for Mongolian, Buddhist and Tibetan Studies of the Siberian Branch of the RAS. 109 vols.
- Manuscript Kanjur, Academy of Social Sciences of Inner Mongolia, no pressmark, 113 vols.
- Manuscript Kanjur, The Oriental Department of St. Petersburg State University Library, no pressmark, 113 vols.
- Manuscript Kanjur. National Library of Mongolia. 70 vols.
- Mongolian Kanjur. 108 Vols. Ed. by Lokesh Chandra. New Delhi: International Academy of Indian Culture, 1973–1979.
- NA-TA 1989: *Altan erike* [Golden rosary]. Kōkeqota: Öbör Mongyol-un arad-un keblel-ün qoriy-a.
- PALLAS, Peter Simon 1773: *Reise durch verschiedene Provinzen des Russischen Reiches*. Zweiter Theil, zweites Buch. St. Petersburg: Izdatiel'stvo Akadiemii Nauk.
- PUCHKOVSKHIJ L.S. 1954: "Sobranie mongol'skikh rukopisei i ksilografav Institutu vostokovedeniia akademii nauk SSSR [Collection of Mongolian manuscripts and blockprints of the Institute of oriental studies of the USSR Academy of Sciences]". *Uchenye zapiski Instituta vostokovedeniia* [Proceedings of the Institute of Oriental Studies], vol. IX. Moscow–Leningrad: Izdatiel'stvo Akadiemii Nauk SSSR.

- SAZYKIN A.G. 1988: *Katalog mongol'skikh rukopisei i ksilografov Instituta vostokovedeniia Rossiiskoi Akademii nauk* [Catalogue of Mongolian manuscripts and xylographs from the Institute of oriental studies, Russian Academy of Sciences], vol. I. Moscow: Nauka.
- SAZYKIN A.G. 2001: *Katalog mongol'skikh rukopisei i ksilografov Instituta vostokovedeniia Rossiiskoi Akademii nauk* [Catalogue of Mongolian manuscripts and xylographs from the Institute of oriental studies, Russian Academy of Sciences], vol. II. Moscow: Vostochnaia literatura RAN.
- SCHERRER-SCHAUB, Cristina Anna 1999: "Towards a Methodology for the Study of Old Tibetan Manuscripts: Dunhuang and Tabo". Ed. by C.A. Scherrer-Schaub and E. Steinkellner. In: *Tabo Studies II: Manuscripts, Texts, Inscriptions and the Arts*. Rome: Is.I.A.O, 3–36.
- SCHERRER-SCHAUB, Cristina Anna and BONANI, George 2002: "Establishing a Typology of the Old Tibetan Manuscripts: a Multidisciplinary Approach". Ed. by S.L. Whitfield. *Dunhuang Manuscript Forgeries*. London: The British Library, 184–215.
- Spisok mongol'skim i kalmykskim knigam i rukopisiam, khraniaschimsia v Aziatskom muzee Akademii nauk, po khronologicheskomu postuplieniuiu ikh v sostav biblioteki Aziatskogo muzeia. Mart 1891* [The List of Mongolian and Kalmyk Books and Manuscripts preserved in the Asiatic Museum of the Academy of Sciences According to their Chronological Acquisition to the Library. March, 1891]. Archive of Orientalists IOM, RAS, Razr. 1, Inv. 3, unit 61.
- TSERENSODNOM D. 1997: *Mongolyn burkhan shashny uran zokhiol* [Mongolian Buddhist literature]. Ulaanbaatar.
- TUYAG-A Ü. 2008: *Mongol-un erten-ü nom bičig-ün teüke* [History of the ancient Mongolian manuscripts]. Kökeqota: Öbör mongol-un arad-un keblel-ün qoriya.
- USPENSKY V.L. 1997: "The Tibetan Equivalents to the Titles of the Texts in the St. Petersburg Manuscript of Mongolian Kanjur: A Reconstructed Catalogue". Ed. by Helmut Eimer. In: *Transmission of the Tibetan Canon. Papers Presented at a Panel of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 113–176.
- VLADIMIRTSOV B.Ya. 1927: "Nadpisi na skalakh halkhaskogo Tsoktu-tajdzhi. Stat'ia vtoraia [The inscriptions on the rocks of Tsoktu-taiji of Khalkha. Article 2]". *Izvestiia Akademii Nauk SSSR* [Proceedings of the Academy of Sciences of USSR], 215–240.
- VLADIMIRTSOV B.Ia. 2003: "Mongol'skii sbornik rasskazov iz Pañcatantra" [Mongolian collection of stories from Pañcatantra]. In: *Vladimirtsov B.Ia. Raboty po literature mongol'skikh narodov* [Works on the literature of Mongolian peoples]. Moscow: Vostochnaia literatura RAN, 77–202.
- WALRAVENS, Hartmut 1997: "Die erste Mongolische Handschrift in Deutschland. Eine Nachbemerkung". *ZAS* 27, 93–98.
- YAMPOLSKAYA, Natalia 2013: *Canonicity in Translation. Eight Mongolian Versions of the Aṣṭasāhasrikā Prajñāpāramitā Sūtra*. Dissertation submitted at the Faculty of Humanities at the University of Bern to obtain the degree of Doctor of Philosophy, vols. I–II. Bern.
-

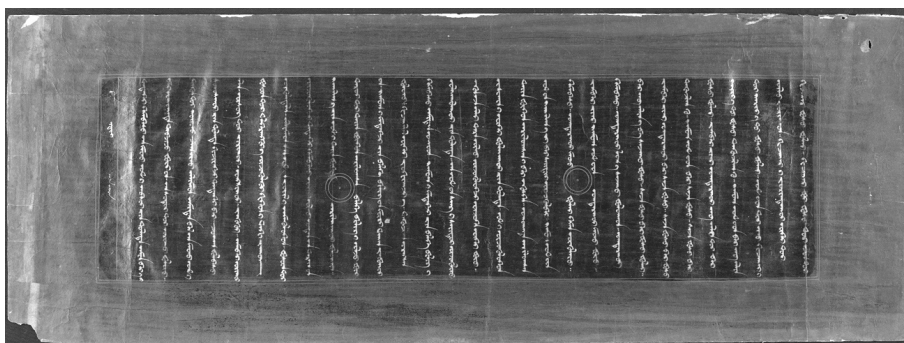


Pl. 1

An example of crosses used to mark hundreds in pagination.

Folio 240, vol. ka, Yum.

Collection of IOM RAS, K 37



Pl. 2

Folio 89, vol. ka, section unattributed.

Collection of IOM RAS, K 37