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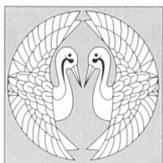
Front cover:

"A Ship Among the Blocks of Ice", a colour drawing from the book 2 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fol. 14a, 14.0 × 20.5 cm.

Back cover:

"Theatre in the Capital of the Russian Empire", a colour drawing from the book 11 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fols. 11b—12a, 32.5 × 26.5 cm.

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THE OIRAT (KALMYK) VERSION OF “THE STORY OF GÜSÜ-LAMA”

In the Mongol literature of the seventeenth—early twentieth centuries there were several works describing “visions” of the Buddhist hell [1]. These works came into being for different reasons at different places and in different periods of time. Among them we find an Indian legend about Maudgalyāyana (Molon-Toyin) [2], Tibetan “The Story of Chojjid-dagini” [3], Mongol “The Story of Naranu-Gerel” [4] and “The Story of the Maiden Fair Lotus” [5] created under the influence of the Chinese novels. The subject of “visions” of hell has been many times used in the novels of the “Commentaries on the Use of Vajracchedikā (the Diamond Sūtra)” [6].

There circulated among the Mongol peoples a comparatively brief story about a visit to the Buddhist hell. It was more known under its short title “The Story of Gūsü-Lama”. In the opinion of Ts. Zh. Zhamtsarano, who acquired one of the manuscripts of this work in Buryatia and donated it to the Asiatic Museum (now the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences), it was “an example of purely folk religious literature at the early stage of the spread of Buddhism among the Buryat people” [7].

The other seven manuscripts of the story, written in Old Mongol script and preserved in the Manuscript fund of the above-mentioned Institute, also originate from Buryatia [8]. A copy of “The Story of Gūsü-Lama” has been found also in one of the manuscript collections of Tuva [9].

A search we made in the rich manuscript funds of Ulan-Bator produced, however, no copies of the said work, nor it is mentioned in any of the available catalogues of Mongolian manuscripts.

Until recently there has been no evidence if this work was familiar at all to the Western Mongols (Oirats). It is not mentioned anyway in H. Luvsanbaldan’s ““Clear Script” and its Monuments” which includes a long list of materials from Mongolia written in the Zaya-pandita script [10].

The only copy of “The Story of Gūsü-Lama” written in “Clear Script” is found in the Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies [11]. There is no record about its origin and the time when it came to the collection. We may only suggest that it was copied in Kalmykia, because, according to the available evidence, the Oirat version had been circulated there in the past [12].

When comparing the Buryat and the Oirat (Kalmyk) versions one can notice a number of textual divergencies. Besides deliberate re-working of the text manuscript C 391 contains numerous mistakes, omissions of words, sometimes of whole passages, which makes the text rather incoherent and obscure. Presenting here the transliteration of the Oirat version of “The Story of Gūsü-Lama”, we considered it necessary to indicate all omissions and mistakes of the copyist, as compared with the text of the work preserved in one of the seven Buryat manuscripts from the Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies [13].

Transliteration

(1a) *Töböddi-yin xutuqtu Gūsü blama nirvān boluqsani tuuji oršibo.*

(1b) *Töbödi-yin xutuqtu Gūsü blama nirvān boluqsani aji nirvān boluqsan xoyino teqši burxani oron-du ese kürči dorogši tamu-du öč ese kürči: tere xo-yoriyin dundadu xösun tamu-du unaji tegēd unaq-san-yēn xoi-no medeji: yurban erdeni-yi sanaǰi om̄ mañi padme hum̄: kemēn ungsād züreken-dēn sed-kiji sanaqsan-yēn tulada: öndür ulayin beldü yar-či deǰši yarči üzetele nigē ada-biši tenggeri-dü tul-ji bai-xu mösün uulan üzeq-debei: basa tere kötdöldü emegen kümün-dü zolyoji: blama zarliq bolboi ai emegen ere mö-sün uula youni tula bütüqšen oula bui geji asaqbā: tere emegen xo-riiu öǰüülebei: xutuqtu Gūsü (2a) blama či ese medeqšen buyu: xoyor zayāni dundadu mösün oula geqči ene bui: xutuqtu Gūsü blama asaqbā: emegen tere kötdöl däre yeke xui [C 236: qoriyan] doto-ro xamuq büǰüde arātani beye üzeqdebe: tere youn bui (geji) asa-q-bā: tere dēdü altan körgö youn bi geji asaqbā: töüni dorodu xoyitu yuuli[n] körgö youn bi geji asaqbā: töüni dorodu zes körgö youn bi geji asa-q-bā: töüni dorodu tömür körgö youn bi geji asaqbā: cayān ca'ng deledüqči bürē tataq-či nom unǰiq-či zuryān [ü]zü-gi töloji nāduqči xamuq bla-ma bañdi-yin xuraq-san cuulyān youn bi geji asaqbā: basa töüni cādu cayān bayišing dotoro yeke kengger-ge deledüqči: youn bi geji asaqbā: nādu ye-ke (2b) dalai youn bi geji asaqbā: basa dorodu xara[n] gyui körgö youn bi geji asaqbā: tere emegen xa-riiu öǰüülebei: bi ükēd dolōn on bolboi bi: či blama sünesün-yēn beye-ēce xayačul-ji abči odxui-yi ese üzebüči ē: či tere kötdöli bü dāri dārixula mou bui buyān kešiq yurban er-*

deniyigi itegëq-çi nigen üzür-tü çing sedkil bariqsan kümün dâri-xula yai ügei bi: töün-êce busu kilincetü ami-tan dari-xula xamuq bügüdê arâtan zouxu zam bui: tere dëdü al-tan kõrgö burxani yazar-tu od-xu zam bui: töüni (xoi-tu) youli[n] kõ rgö umara zügüvin Abidabâ burxani buyan xurâxu yazartu odxu zam bui: töüni dorodu zes kõrgö yuçin yurban tenggeri-yin yazar-tu odxu zam bui: töüni dorodu tömür kõrgö Erliq xân-du odxu zam (bui): tere kang deledüqçi büre tataqçı nom: ungşiqçi zurÿân [ü]züqçi tölöji (3a) nâduqçi xamuq ulus blama bañdiyın xurâqsan çuulyân uridu amidu caqtân blama bañdi xoyor xamuq erkin [-irgen] ulus bügüdêr xamtu buyan üyiledü-qseni küçün-yêr jir-yaqsan udxa inu ene bui: tere cayân bayişing dotoro yeke: kenggerge deledüqçi Erliq xâni beye tere tenggeri bui: nâdu yeke dalai nere inu şesün da-lai bui: basa tere xutuqtu Güsü blamadu emegen ögüülebei: tere tömür kõrgöyın zam-yêr odxu çî Erliq xându zolyo: tamuyın erke yeke buyu: öçüü-ken buyu: üzeji zolyo: töüni xoyino xutuqtu Güsü blama tömür kõrgöyın zam-yêr yarçi üzeqdetele xutuqtu Güsü blamayın xoyino-êce ere eme olon kümün daxaji iretele tere tö-mür kõrgö xubil-ji kil-yasuni çinên bolji tere tere olon ere eme kümün gişkiküdü tere: (3b) kilyasun tasuraji tamu-du unaji tere kõrgö xubilji kilyasuni çinên boluqsan udxa inu tere bui: urı-du amidu caqtân kilincê keqsan blamayigi dorom-jiloqsan yurban erdeni-yin-gi ülü bişireqçi amitani kilyasun kõrgö tere bui: tere xutuqtu Güsü blama tömür kõrgöyın zam-yêr odxu-ji: Erliq xâni xâlyadu kürçi bayıba: töüni xoyino Erliq xân uq[tu]ji ireji zolyobo: tere xutuqtu Güsü blamayın Erliq xân zarliq bolboi: amidu zayâni mungxaq a-mitan yaqça kümün mingya nasulaxuyın çinên sanaji kilincê olo keji bu'i: blama nomi xudal bui: geji keleükü bui: oluqsan zöqsön-yên baraqa-daxu (4a) çinên ülü sanaxu bui: [ü]müsüqsan debil-yên eleküyın çinên ülü sanaxu bui: morin-yên üküküyın çinên ülü sanaxu bui: bi töüni tu-lada zöb-tü buruu-tui-gi ilyayâ geji xoyor zayâni dumda souqsan bui: bi xutuqtu Güsü blamadu Erliq xân zarliq bolboi: çî amidu zayâni erkin [-irgen] ulustu surÿâl kelê jirÿal-tu burxani yazar-tu odboi bi geji kele zobolong-tu tamuyın yazartu odboi bi geji kele: nom buyani keqsan kümün-ni beye inu tenggeri-yin dëre niyur inu na-rani gereldür adali bui: nom buyan ügei kümüni inu tamuyın dotoro: niyur inu zouraxan (4b) şabar-tu adali bui: Erliq xându Güsü blama zarliq bolboi: tere câdu çusu-tu yeke dala 'i dotoro olon kümüni toloyoi üzeqdeji bayınam tere youni tulada tegeji bayıxu bui: geji asaqbâ: basa tere câdu cayân taladu ide-kü ügei ümüskü ügei ou-xu ügei olon kümün üzeqdem: idekü ügei-dên yazâr uxuji sounam tere uxuqsan xurÿuni eleji buyouduni kürçi buyou-ni eleji toxoi-duni kürçi toxoi-ni eleji müren-düni kürçi bayınam: tere: youni tulada tegeji bai-xu bui: geji asaqbâ: töün-êce nâdu olon kümüni basa üzeqdeji bayıxu youn bui: köl inu cöm muxur bayınam tere youni (5a) tulada tegeji bayıxu bui: geji asaqbâ: basa yeke dalayın tende olon kümün üzeq-qdenem: amani [C 236: iman-i] çinên alxutu alxu ya-daxu költöi ai-lyiın tödü terigüütü: oulayın tödü beyëtü asuri narin kilyasuni çinên xöloi-tu olon kümün üzüqdem tere: youni tulada tegeji bayıxu bui: geji: asaqbâ: töüni dorodu xarang-yui yazar-tu olon kümün xoxuı ezei axai yoyö yoyö abai axai geji bayınam: tere youni tulada tegeji bayıxu bui: geji asaqbâ: basa zöün tali olon kümün xuraji çuq-laji bayınam (5b) nom ungşixui-yi sonos-xu bişi: şibineldüji bayınam: tere youni tu-lada tegeji bayıxu bui-geji asaqbâ: xutuqtu Güsü blamayın xoyino Erliq xân zarliq bolboi: tere çusu-tu yeke dalai dotoro olon kümüni to-loyoi üzeqdeji bayıqçı tere xoyor kümüni xö 'r-dumda cusur üge keleqçi xobloqçı alaldıji üküldüji yabuqsan kümüni toloyoi genei oqtoloji çusuni (urusçi) dalai boluqsan udxa ' inu tere bui: tere câdu dergedüki olon kümün üzeqdeji yazâr uxu-ji souxu udxa inu ene bui: blamadu amidu: (6a) caqtân idên undan ümüskü züüküi-yi xayıralan yabuji töüni tula idekü üdesü ü-gei uuxu ügei ümüskü ügei ülü oldoxu bolxuyın ud-xa inu ene bui: töüni tula yar inu eleji möri-dü kürüqseni tere bui: töüni nâdu tuladu olon kümün muxur boluqsani amidu caqtân blamayın ö-mönö-êce köl-yên jiyiji burxani nomi kõlgöni giş-gi-leji yabuqsani tula köl ügei boluqsan udxa inu tere bui: basa tere dalayın câdu amani [C 236: iman-i] çinên al-xutu alxun yadaxu költü ai-lyiın caq terigüütü oulayın caq beyetü asuri narin kilyasuni caq xöloi-tu boluqsan udxa inu: altan mönggön idên bayiri (6b) xaram-laqsani biridti töröq-sön udxa inu tere bui: nâdu dorodu xarangÿui yazariyın olon kümün yoyö xoxuı xala-xai yäkiyâ axai abai geji yasa-luqsan udxa ' erüütü tamu geqçi tere bui: (uridu amidu caqtân ecege-yoyân alaqsân kümüni ene erüütü tamu geqçi-dü urayaxu udxa ' ene bui:.) basa yosu ü-gei amitan ami tasuluqsani tu-la tamudu unayaxu udxa inu tere bui: zöüküle olon kümün şibinel-düji bayıqçi amidu caqtân nom un [g]-şixui-yi ungşâci yabuqsan blamayigi blamayın zarligi büşi bui: geji sanaqsan kümüni çikindu inu xayıluqsan şiremü çudxuxu don don-yên ülü sonos-çi şibineldükü udxa inu ene bui: basa tere xutuqtu Güsü blama Erliq xându zarliq bolboi: bi Erliq xâni zarliq-yêr amiduyın zayâni ergen [-irgen] ulustu surÿâl kele-sü bi: tende tamu-du odçi sayın mou-gi üzeji irêd: (7a) zarliq bolsu: tende kürüqseni xoyino şiremün toÿön-du: olon kümüni çinaji bayixui-yi tamuyın ezêd-êce asaqbâ: youni tula çınaxu bi geji asaqbâ: çınaxu-du yasu maxani ö-börö öbörö iljireqsan-dü blama öbörö-yên beyebên metü sanaji öröşöji tere xutuqtu Güsü blama uyilaji tamuyın ezêd keleükêdên xutuqtu blama çî youni tulada uyılanaı çî geji asaqbâ: xutuqtu Güsü blama zarliq bolboi: ene kümüni şiremün toÿön-du çınaxui-gi üzüji uyilababi gebe: blama youni tula uyilaba: ene urı-du amidu caqtân süme burxani ebdeji nom erdeni-yi tüleji doroljiloji [=doromjiloji] yabuq-sani tula çınaxu udxa inu tere bui: xutuqtu Güsü blama canân odçi üzetele şöbhögö oula-du [zoun] nayıman tö-mür: (7b) degegi deqşi xandoulji dëdü degedü kümü ölgüji dorodu degedü talkindu kiy-skeji bayıxu-du san-jil zaji bayıxu-du inu tu(ru) qdaji kiyeme boltolo: tataji bayixui-yi xu-tuqtu Güsü blama tenedi beye abxu-du yasun ü-sün inu turçi xocorçi töüni xoi-no basa edegëji ki-rödöji turu nüdüji sü-kes-yêr colgiji tärmedeji uyilaji çürkiraji bar-kiraji bayixui-yi xutuqtu Güsü blama üzüji röbên (?) ebeçi doqşın bur-xani züreke tarni sedkiji [C 236: usu] tarnidaçı cacuxu-du te-re nayıman xaluun tam 'ui-gi xösun bolÿoji tamu-êce tonilyöji burxani yaz-artu kürgebei: basa tere töüni câna üzetele (8a) küyitön tamudu unayâji lingxo metü kürüqseni xoi-no tamuyın-nara yarangxui [=xarangÿui] urida xou tataji abxudu arasun üsü 'ni torçi xo-corçi töüni xutuqtu Güsü blama üzeji öröşöji usu tarni-daji cacuxudu nayıman küi-tön tamu-êce yarçi basa gesüşüni xoi-no tamudu unayâqsadi bur-xani yazartu zâji öqçi:.

ilgebe: basa xutuqtu Gösü blama basa xarangyui yaza-riyin tamu-du odçi: yeke dou doulaji urgşixu-du yurban erdeniyin kücün-yër xarangyui tamui-gi gegën bolyojı töüni cāna üzetele xayırcaqtu tamu-du kürçi tere xayırcaq-tu tamuyin [=tamuyin xayırcaq] nelligë nëji üzebe basa üzeküdü xayır-(8b)-caq dotorokı olon kümüni nigen nigen-yën idelçüji kebtëküi-yi xutuqtu Gösü blama üzeji tere: tamuyin ezëd-ëce asaqbā: tere tamuyin ezëd kelekü-dën uridu amidu caqtān [C 236: ene tamu datora idilçëjü kebtëgçi amitan ber urida amidu büküyin jayayan-dur bey-e bey-e-yin ed-iyen idege-yi adal mal-i ary-a jali qudal qayırmay-iyar qongijıy idilçigsen-iyer: edüge qayırçay-tu tamu-dur unaju öberün öberün bey-e-yi idelçëjü kebtëg-sen-ü udq-a tere bui kemebe: qutuy-tu Gösü blam-a nigen ekitü nom unğşiqıy-dur qayırçay-ud inu ebderçü böged: tere tamuyin amitan-i tonıyaju burqan-u yajar-i jıyaju ilgebei: basa qutuy-tu Gösü blam-a tegünçe çınayşı odbasu: bayasun şigesün-ü dumda olan kümün-i kebtë-küyin dergede kürçü qutuy-tu Gösü blam-a üjged: tere tamuyin ejed-ëce asayubai: tede amitan yajun-u tula teyimü bolıysan bui kemebesü: tamuyin ejed ügüleriñ] uridu amidu: caqtān blama burxani bu-zarlaji yabuqsani tulada şesün bāsuni dunda tō-toqsoni udxa inu tere bui: basa xutuqtu Gösü blama cāna üzetele olon eme xurāji uran [-C 236: dörbön] kümün-yër tömür ulayıyaji dörbön züq büri tataji şoukinatala xārji souxui-yi xutuq-tu Gösü blama üzeji ta-muyin ezëd-ëce asaqbā: te-re tamuyin ezëd keleküdën uridu amidu caqtān altatu mönggötüyigi ümüsümüi altatu [-amitatu] idëni ideji ali-yën ü-lei-yi sayışāji yabuqsanam (9a) tula xārıxu udxa inu: tere bui: basa xutuqtu Gösü blama nigen ekitü nom nomloxıy-du züq büri tataji dörbön kümün barıxu yarıyā aldaji tamu-ëce tonıloyı burxani yazartu zāji öqçi ilgebe: basa xutuqtu Gösü blama: töün-ëce cāna üzetele maliyin tamu-du kürçi tere mal usu üzeküle oun ülü çidaxu öböşü üzeküle iden ülü çidaxu xutuqtu Gösü blama üzeqsen-dü tere tamuyin zergedü altan mal'ıy-tu burxani olon aqsanaçı: tere altan malay'ıy-tu burxani-ëce xutuqtu Gösü blama asaqbā: çı eyimi xutuqtu burxan söjü [-souji] böğötölö ene mali youni tula tamudu unayāba: çı gebe: tere altan malayıy-tu burxan xutuqtu Gösü blamadu xa-riu (9b) ögüülebei: uridu ami-du caqtān kilinceyin: kücündü tamu-du unaqsanı ud'xa inu tere bui: :: (kemebe) xutuqtu Gösü blama ni'gen (ekitü) nom nomloxıy-du tere tamu-ëce tonıloyı burxani yazartu törölü-bei: tere xutuqtu Gösü blama tende-ëce xa-rıji ireji Erliq xāni xālyadu kürçi soutala Tang-yudiyin Nirzamca blama nirvā[n] bolji oqtorıyoyin dëgüüber adabişi yeke çimën yarçı odxui-yi Erliq xān sonočı ars'lan terigüütü küböün-yën ilgebe ars'lan terigüütü elçi Erliq xān-du ireji kelebe: tere uri-du amidu caqtān er[ke]tü blama aqsanaçı: yeke tamui-yi xōsun bolyojı naran yaruqsan metü ödö bolji odbo: bi asağ-xudān iyimi yeke tamui-yi (10a) xōsun bolyojı odxu ken neretü kümün bui geji asaqbā: bi: tere Tangyudiy Nirzamca blama zarlıq bolboi: amidu caqtān xatuyıñ: niyāñ soulayıbi tere kü-çüni tula oqtorıyoyin dëgüür ödö bolxu mini ene bui geji zarlıq bolji yabuba: basa ni-gen bars terigüütü çid-kür ireji Erliq xān-du ügë kelebe: xoi-no-ëce mini buyan-tu: blama ödö bolji āşin amidu caqtān zurıyān [ü]züq tümen temesün unğşiq-san aqsanaçı töüni udxa inu morin üker-tü açıjı odui zes körgö-dü kürçi odui tere (zurıyān) [ü]zügıyın kücünü tula xamıq amitan yücin: (10b) yurban tenggeriyin-neriyin dëre tataji: abçi yarba: geji tere bars terigüütü çidkür Erliq xān-du ayılax-xaba: Erliq xān zarlıq bolboi teyimi yeke blama nada zolyo-tuyai geji yadağşı mürgüji bayıbai: nigen cayān kümün nigen xara kümün xoyor Erliq xāndu zolyoboı burxan zarlıq bolxudān cayān kümün xara kümün xoyor kilincë ügei bui: geji kelebe: çidkür keleküdën ene xoyor kümüni ki-lincë inu olon bui geji kelebe: Erliq xān zarlıq bolxudān burxan çidkür xoyor bulā=duıni çı cayān kümün çı nada ügën kelege-be: (11a) bi: tere cayān kümün kele-küdën bi amidu caqtān noyon kümün belei bi nada kilincë ügei gebe: tenggeri burxan-du takil örgülei bi yuyılayçı-du kümün-dü yui-laya ögü-lei bi zoun nayıman nom biçi-bei bi: basa Erliq xān zarlıq bolji: kelekü-dën ene kümün itegel ügei kümün bayınam gebe: biçi çin biçiñ nëji üzeji keleküdën buyanı olon bayınam geji ke-lebe: tolıdu üzeji çı (ng)nüürtü çingneji üze-ji üze-küdü tabın nai-man nomi nigen kilin-cë-luya teneg bolji: basa Erliq xān [zarlıq] bolboi: ene cayān kümün sayın itegel-tü kümün bayınam (11b) zarım kümün xara beyën ükükyün çinën ülü sanaji bayınam ed barān-yën ülü eleküyin çin-nën ülü sanaji unuqsan morin-yën eceküyin çinën ülü sanaji yurban erdeniyin-yi sanaxu-la töüni açı üre inu ene bui: cayān sedkil-tü kümün-lügë ali kümün nigen çü burxan-du şü-tüküle ende cuululcaji umara zügiyin Abi-dabā burxani yazartu kürkü bui: basa Erliq xān zarlıq bolboi: xara kümüni ese itege-ji biçiçini biçiç nëji üzebe: basa çing-nöür-tü çingneji üze-be: töüni xoyıno üze-küdü uridu amidu (12a) caqtān buyan üyiled-küdü dara [-dura] ügei Sanji burxan blama xoyor-tu mürgükü dura ügei mürgü-kü kümüni ülü tālaji ya-buqsanı tulada tamu-du unayāba geji kegel-dü-be xara sedkil-tü kümüni-ñ ken zöbşö ji tede bügüdë arban nayıman tamu-du orkixu udxa inu ene bui: Erliq xān-du cayān eme xara eme xoyor zolyoı burxan zarlıq bolxudān ene xoyor eme-dü kilincë ügei bui: uridu amidu caqtān buyan burxan nomdu du-ratai: geji çidkür ke-leküdën üküülkü kilin-cën inu olon bui: gebe: burxan blama nomi ü-gei geji kelebe: Erliq xān zarlıq bolxudān burxan (12b) çidkür xoyor bulāldunam çı cayān eme ügën kelege-be: tere cayān eme kelekü-dën bi uridu amidu caq-tān dolōn köbütei be-lei bi dolōn buyan üi-ledbei: bi burxanı takim belei bi toyidi kündüleji belei bi: mini xoi-no do-lōn küböümüni dolōn buyan üy-iledkü bui: geji ke-le-be: Erliq xān zes körgö-yin zam-yër yücin yur-ban tenggeriyin-neri-yin yazartu ilgebe: xara emei-yi biçiçin biçiç nëji keleküdën ene xara eme uridu amidu caqtān blama bur-xanı doromjıloji yabuqsan aji xarangyui mingyan kilincë üyiledçi yabuqsanı tula xarangyui tamu-du unayāxu udxa ene bui: Erliq xān zarlıq bolboi: bi ene zöb-(13a)-tü burrutıy-yi ilya-ya geji ene xoyor zayāni dumda souq-san bui bi: xutuqtu Gösü blama çı amidu za-yāni ulustu suryāl ke-le-bebi: buyan kıqsen kümüni burxanı yazartu tö-röülkü mini ene bui: xarangyui mungxaq üyiled-küle xara sedkil-tü kü-müni xarangyui tamudu or-kixu ene bui: geji kelebe: xutuqtu Gösü blama xarji iretelë inu xoyor zayāni xör-dumdu endeki emegen zolyobo xutuqtu Gösü blama zarlıq bolboi: ai emegen uridu zayān çini mini eke belei çı ödügë ene zayādu burxanı yazartu tö-rökü geji: xarji odsu xu-tuqtu Gösü blamayın Erligiyin zakā tögüşbë: ::

(13b) Ene nomi Atuyur biçibei ene ödür yurban: nom büttübei.

Translation

(1a) A Story about the Deceased Saint Tibetan Gösü-Lama

(1b) The saint Tibetan Gösü-lama died. On his death he did not reach the land of Buddhas, did not go to the Lower Hell, but fell to the Hell of Void between them. On falling down [he], due to his contemplation about the Three Jewels and the incantation of *om maṇi padme hum*, penetrating [into its meaning], reached the slopes of a high mountain. Ascending higher up he saw a mountain completely of ice, which seemed to support the sky. On that slope he met some old woman. Lama asked: "Oh, old woman, what this mountain of ice has been made for?" The old woman answered: (2a) "Saint // Gösü-Lama, don't you know? [It] is called "The Ice Mountain between Two Rebirths".

Saint Gösü-lama asked [again]: "Old woman, on that slope, within a huge enclosure, all have the appearance of beasts of prey. What is that? What is the high golden bridge over there? What is that lower bridge of yellow copper behind it? And lower there, what is that bridge of red copper? Below it, what is that iron bridge? What is that gathering of lamas and monks who are merrymaking, beating cymbals, trumpeting, reading sacred books and counting six syllables (*maṇi*)? What is the white house behind them where they are beating a great drum? Closer // (2b) here, what is this great sea? What is that gloomy bridge there below?"

The old woman answered: "Seven years had passed since the time I had died. I see that you also, lama, detached your soul from your body. Do not go to that slope. If you go, it will be bad. The virtuous ones and those who respected and firmly remembered about the Three Jewels, even if they go there, no harm will befall them. All the other sinful creatures, if they go there, all will turn into beasts of prey. That high golden bridge conducts to the land of Buddhas. The bridge of yellow copper, which is behind it, leads to the realm of the virtue of Amitābha, the Buddha of the northern quarter. The bridge of red copper leads to the realm of thirty-three *tengris*. The lower[most] iron bridge leads to Erlig Khan. As for the gathering of all these lamas, monks and laymen, who are merrymaking there, // (3a) beating cymbals, trumpeting, reading sacred books and counting six syllables (*maṇi*), before, when they were alive, the lamas, monks and all the people — all together — were performing virtuous deeds. That is why they have a blissful existence. In that white house stays a *tengri* in the appearance of Erlig Khan beating a great drum. The sea which is closer here is called "The Sea of Urine". // And the old woman also said to Gösü-lama: "Going by that iron bridge you will meet Erlig Khan. You will see if the power of Hell is great or little, and [then] meet [Erlig Khan]."

After that saint Gösü-lama went by the iron bridge. But as soon as he went forth, a multitude of men and women followed him. But that iron bridge became thin as a hair, and when that great number of men and women stepped on it. (3b) it broke, and [they all] fell down to Hell. This is the reason why the iron bridge became thin as a hair. For those living beings who committed sins in their lives, abused lamas and were not respecting the Three Jewels, the bridge of hair [is designed].

Saint Gösü-lama went by the iron bridge and approached the gates of Erlig Khan. Erlig Khan came to meet him and spoke to saint Gösü-lama: "In their lives stupid living beings and men commit numerous sins thinking that they will live a thousand years. Saying that lamas and the sacred teaching are lying, they do not think about the loss of what they have gained. // (4a) They think that their dress will never be worn out and their horse will never fall. To distinguish between the true and the false I am staying here, between the two kinds of rebirths". [After that] Erlig Khan ordered saint Gösü-lama: "Take my admonishment to all the people now living. Tell them that you have visited the blessed land of Buddhas and the realm of torturous Hells. The body of a righteous man is better than [the body] of a *tengri*. His face is like sun-shine. The body of a man who performed no virtuous deeds is in Hell. His face is like a mixed // (4b) clay.

Gösü-lama asked Erlig Khan: "There, far away, what are these heads of numerous people amidst the great sea of blood? What for are they [placed] there? Further on, in the white plains, many people are seen having no food, no drink, and no clothes. Those who have no food are sitting, scraping the earth. Their fingers are torn to wrists. Their wrists are torn to elbows. Their elbows are torn to shoulders. What for it is done to them? What is the multitude of people closer here? Why have they been left with no legs? (5a) // By the great sea a multitude of people is seen. Their mouth is [like a pea], their feet are not able to walk a step, their heads are huge as a house, their bodies are huge as a mountain, their throats are like the thinnest hair. What for was it done to them? Below them, in a sombre realm, numerous people are crying 'Oh, dear! Oh, dear!' What for it is done to them? To the left [of them] there gathered many people. (5b) // They do not hear the recitation of sacred books, [but are only] whispering. What for it is done to them?"

After saint Gösü-lama had [asked about it], Erlig Khan said: "Those heads of many people visible in that sea of blood are the heads of those who, when alive, by spreading slander among people were making them commit murder. When [the slanderers] were beheaded for that, this sea was formed by the streams of blood. The reason why there, further on, numerous people are sitting and scraping earth, is the following. In their lives, // (6a) having food, drink, and clothes, they were giving neither food, nor drink, nor cloth to lamas because of their greed. For that their arms are torn to the shoulders. The stumps who are closer here, in their lives were stretching their legs in the presence of lamas and trampling over the sacred writings of Buddha. That is why they were left with no legs.

Those who are sitting by the great sea, their mouth small as a pea, with feet unable to walk a step, whose heads are huge as a house, whose bodies are huge as a mountain, whose throats are like the thinnest hair, were in their lives greedy for gold, silver, goods, and food. // (6b) That is why they were reborn as *birds*.

Closer here, in the sombre realm, many people are crying: 'Oh! Oh, father! Oh, mother!' This is the Torturous Hell. In their lives these people have murdered their fathers, also they were lawlessly taking lives of living beings. That for they collapsed into the Torturous Hell. The multitude of people, who are whispering on the left, in their lives were not following the instructions of lamas, who were reading sacred books. That for melted cast iron was poured into their ears. That is why they whisper not hearing a sound".

Saint Gösü-lama addressed Erlig Khan again: "By the order of Erlig Khan I shall go and take your instructions to the people living. [But first] I shall go to Hell and see what is good and what is evil". // (7a) When he reached the [Hell], he [saw] how a great number of people were boiling in a cauldron of cast iron, asking the masters of [that] Hell: "What for are we boiling?" When boiling meat was falling off from bones. Saint Gösü-lama was distressed and began to cry, as if his own body [was boiling there]. "Saint lama, why do you cry?" — asked the masters of [that] Hell. Saint Gösü-lama answered: "I cry, because I see those people boiling in a cauldron of cast iron". "They are boiling, because in their lives they used to destroy monasteries and buddhas' images and were abusing and burning sacred relics".

Saint Gösü-lama went further and saw how on a mountain [named] "Awl" // (7b) [C 236: a hundred and] eight hooks were raised with a man hanging on each. When strong wind blew, they were swinging and falling into pieces like hemp husk. When saint Gösü-lama touched their bodies, bones and hair fell off. After that they were restored to life, sawed, pounded in a mortar and cut with axes. [All] were crying, weeping and wailing. Seeing this, saint Gösü-lama considered the secret incantation of the fearsome Medicine Buddha, sprinkled holy [water] and devastated those eight Hot Hells. Liberating [all] from Hell, he sent them to the land of Buddhas. Then, looking into the distance, // (8a) Gösü-lama saw how those falling into the Cold Hell were becoming lotus-like. When they were dragged out from Hell, their skin and hair were falling off. In his mercy saint Gösü-lama sprinkled holy water, brought everyone out from the Cold Hell and, after instructing them, sent the fallen ones into the land of Buddhas.

Then, upon coming to the Dark Hell, saint Gösü-lama [saw people] crying loudly. Reciting [a prayer], by the power of the Three Jewels he illuminated the Dark Hell. Then he went to the Box Hell. Opening a gash in that devilish box and looking inside // (8b) he saw that numerous people were lying in the box, devouring each other. Seeing that, saint Gösü-lama asked the masters [of that Hell] about [the reason of their suffering], and the masters of the Hell answered: "[Supplemented from manuscript C 236 — All living beings lying and devouring each other, in their former lives were feeding, acquiring property, food and herds by cunning and trickery, cheating each other. That is why now, falling into the Box Hell, they are lying there, devouring each other". When saint Gösü-lama recited the Sacred Book, the boxes fell apart. On liberating the living beings of that Hell he sent them to the land of Buddhas.

Then saint Gösü-lama went further and came upon numerous people immersed in urine and excrement. Seeing this, saint Gösü-lama asked the masters of that Hell: "What for these living beings are here?" "[These], in their former lives, were abusing buddhas and lamas. That for they are thrown into excrement and urine".

Looking further, saint Gösü-lama saw how, on bringing together numerous women, [C 236: four] men, heating iron red-hot, are stretching out and cauterising [them]. Saint Gösü-lama asked [about the reason for their suffering] the masters of [that] Hell, and the masters of the Hell answered: "They are cauterising them, because in their former lives they were decorating themselves with gold and silver, and were eating delicious food". // (9a) Saint Gösü-lama again recited the principal Sacred Book. The four men dragging [those women] apart let them go. Liberating [them] from Hell, saint Gösü-lama sent [them all] to the land of Buddhas.

Then saint Gösü-lama reached the Hell of animals. Those animals, seeing water, could not drink, seeing grass, could not eat. Looking around, saint Gösü-lama [noticed] by that Hell numerous buddhas in golden headgears. Saint Gösü-lama asked one of [those] buddhas in golden headgears: "Why, at the time when you, saint buddha, are sitting [here], these animals are being thrown into Hell?" "But they were overthrown into Hell for the sins they had committed in their lives" — answered that buddha in a golden headgear. // (9b) Saint Gösü-lama recited the principle Sacred Teaching, liberated those [animals] and sent them to be reborn in the land of Buddhas.

[After that] saint Gösü-lama came back and sat by the gates of Erlig Khan. At that time Erlig Khan heard the noise produced by a Tangut lama [named] Irdjamts, who died and was ascending to Heaven. [Erlig Khan] sent his lion-headed son [to have a look]. The lion-headed messenger came back and reported to Erlig Khan: "In his life he was a powerful lama. Now he is proceeding, devastating the Great Hell and rising there the sun. When I asked // (10a) the name of the man, who was devastating the Great Hell, that Tangut lama Irdjamts answered: 'In my life I have shown firmness staying in meditation. Due to this I now go to Heaven'".

There came also a tiger-headed devil and reported to Erlig Khan: "A virtuous lama is following me. In his life he innumerable times recited the six syllables (*mani*). Loading horses and cows he is going by the bridge of red copper. By the power of those six syllables he led all the living creatures // (10b) [to the realm] of thirty three *tengris*". When the tiger-headed devil thus reported to Erlig Khan, he said: "We should meet such a great lama", and coming out he bowed.

[After that] a white and a black man were brought to Erlig Khan. The buddha [who brought them] reported: "The white and the black man have no sins". The devil [who came with them] said: "These two men have numerous sins". Then Erlig Khan ordered: "A dispute arose between the buddha and the devil. [Therefore] you, white man, speak". // (11a) The white man told: "In my life I was a *noyon*. I have no sins. I made offerings to buddhas and *tengris*, gave alms to beggars, copied one hundred and eight sacred books".

Erlig Khan ordered again: "They say that this is not a virtuous man. Scribes, look in the record, how many virtues does he have". When they looked at a mirror and weighed on scales, it turned that in fifty-eight books there was only one sin after him. Erlig Khan said: "This white man is truly virtuous. // (11b) Some people never think that their mortal body will die, that their property will wear out, their horses will get tired. If, however, one meditates upon the Three Jewels, the use that will come is this: every man with pure thoughts, who respects Buddha, comes to the northern realm of the Buddha Amitabha".

[Then], by the orders of Erlig Khan, not trusting the black man, they looked in the record, weighed on scales and reported: "In his life // (12a) he was not inclined to perform good deeds. He disliked people worshipping buddhas and lamas. Therefore he is plunged into Hell". On discussing, they plunged the man with the black soul into eighteen hells.

A black and a white woman were brought to Erlig Khan. The buddha [who brought them] reported: "These two women have no sins. In their lives [they] were respecting virtue, buddhas and the Sacred Writing". The devil argued: "There are numerous mortal sins on them. They did not believe in buddhas, lamas and the Sacred Writing".

"A dispute arose between the buddha and the devil. [Therefore] speak you, white woman" — ordered Erlig Khan. // (12b) The white woman told them: "I had seven sons in my life. I performed seven good deeds. I made offerings to buddhas, respected monks. After my [death] my seven sons will perform seven good deeds". Erlig Khan sent her by the bridge of red copper to the realm of thirty-three *tengris*. [Then] the *[erliks]* looked through records on the black woman and reported: "Because in her life this black woman humiliated buddhas and lamas, committed a thousand black sins, [she] will be thrown into the Dark Hell".

[After that] Erlig Khan said: "I stay here between the two kinds of rebirths to distinguish between the true and the false. You, o saint Güsü-lama. // (13a) take to the living people my instructions. Virtuous people will be reborn in the land of Buddhas. Dark, evil-minded people committing follies will be thrown into the Dark Hell".

When saint Güsü-lama was going back [to the world of the living], then [on the road] between the two rebirths he met an old woman. Saint Güsü-lama said: "Oh, old woman! In your former rebirth you were my mother. In this rebirth you will be reborn in the land of Buddhas". [And] on saying this, he returned [home].

This is the end of the messages of Erlig [Khan] and of saint Güsü-lama.

(13b) This book has been copied by Atugur. On this day he made copies of three books.

Notes

1. W. Heissig, *Geschichte der mongolischen Literatur* (Wiesbaden, 1972), i, pp. 87—146.
2. *Molon Toyin's Journey into the Hell*, trans. by Altan Gerel, introduction, transcription, text in facsimile by Lörincz (Budapest, 1982). — Monumenta Linguae Mongolicae Collecta, T. VIII; *Oiratkaia versiia "Istorii o Molon-toyine"* (The Oirat Version of "The Story of Molon-toyin"), text in facsimile, transliteration, translation from Oirat, commentaries and study by N. S. Yakhontova (St. Petersburg, 1996). — Pamiatniki Pis'mennosti Vostoka, T. CVIII, Bibliotheca Buddhica, XLI.
3. W. Heissig, "Zum Totentanzmotiv in Zentralasien: eine neue mongolische Version von Čoyiçid dakini-yin namtar", *Zentralasiatischen Studien*, III (1969), pp. 129—207; *Istoriiia Choidzhid-dagini* (The Story of Choyjid-dagini), facsimile of the manuscript, transliteration of the text, translation from Mongolian, study and commentary by A. G. Sazykin (Moscow, 1990). — Pamiatniki Pis'mennosti Vostoka, T. XC, Bibliotheca Buddhica, T. XXXVII.
4. Ć. Damdinsüring, "Monçol uran jokiyal-un degeji jayun bilig orošibai", *Corpus Scriptorum Mongolorum*, XIV (Ulaanbaatur, 1959), pp. 227—47; A. G. Sazykin, D. Ėndon, "Ranniaia versiia "Povesti o Naranu-Gerel" (rukopis' F 244 iz sobraniia Leningradskogo otdeleniia Instituta vostokovedeniia AN SSSR)" ("The early version of "The Story of Naranu-Gerel": manuscript F 144 from the collection of the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences"), *Studia Mongolica*, XII (20), fasc. 3 (Ulan-Bator, 1987), pp. 34—106; A. G. Sazykin, "Mongol and Oirat versions of the description of Naranu Gerel's descent to the Buddhist hell", *Acta Orientalia Hungaricae*, XLII/2—3 (1988), pp. 281—306.
5. Heissig, *Geschichte*, pp. 100—4.
6. A. G. Sazykin, "Mongol'skie versiia rasskazov o polze *Vadžrachchediki*" ("The Mongol versions of the stories on the use of *Vadžrachchedikā*"), *Pis'mennye pamiatniki i problemy istorii kul'tury narodov Vostoka*, T. 20, Pt. 1 (Moscow, 1986), pp. 70—4.
7. "Spisok materialam Ts. Zhamtsaranova i B. Baradiina. 1903—1904" ("A list of materials of Ts. Zhamtsaranov and B. Baradiyn. 1903—1904"), *Izvestiia Imperatorskoï Akademii nauk*, XXII, 3 (1905), p. 057.
8. A. G. Sazykin, "Povest' o Giusiu-lame" v rukopisakh mongol'skogo fonda LO IV AN SSSR ("The story of Güsü-lama" in the manuscripts of the Mongol fund of the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences"), Pt. 1, *Pis'mennye pamiatniki i problemy istorii kul'tury narodov Vostoka*, 16 (Moscow, 1982), pp. 57—61; Pt. 2, *ibid.*, 17 (Moscow, 1983), pp. 84—91; A. G. Sazykin, "Die mongolische "Erzählung über Güsü-Lama" ", *Zentralasiatischen Studien*, XVI (1983), pp. 111—40.
9. A. G. Sazykin, "Catalogue of the Mongol manuscripts and xylographs in the Library of the Tuvan Ethnological Museum "Sixty Heroes" (Kyzyl)", *Acta Orientalia Hungaricae*, XLVII/3 (1994), M-89.
10. X. Лувсанбалдан, Тод үсэг, түүний дурсгалууд (Улаанбаатар, 1975), pp. 208—55.
11. A. G. Sazykin, *Katalog mongol'skikh rukopisei i ksilografov Instituta Vostokovedeniia Akademii nauk SSSR* (The Catalogue of Mongol Manuscripts and Xylographs of the Institute of Oriental Studies of the USSR Academy of Sciences) (Moscow, 1983), i, No. 338.
12. "Poezdka v Aleksandrovskii i Bagatsokhurovskii ulusy astrakhanskikh kalmykov" ("A trip to the Alexandrovsky and Bagatsokhurovsky uluses of the Astrakhan Kalmyks"). Report by N. Ochirov, *Izvestiia Russkogo komiteta dlia izucheniia Srednei i Vostochnoi Azii*, Series 11, No. 2 (St. Petersburg, 1913), pp. 87, 89.
13. Sazykin, *Katalog*, No. 332.