

## ИСТОРИЯ И ИСТОЧНИКОВЕДЕНИЕ

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**Oirat Manuscripts in the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities in Ürümqi (Part One)\****Alateng Aoqier<sup>1</sup>, N. S. Yakhontova<sup>2</sup>, N. V. Yampolskaya<sup>2</sup>*<sup>1</sup> Institute of China's Borderland Studies, Chinese Academy of Social Sciences, Chaoyangqu, Guojia tiyuchang beilu 1, Beijing, 100101, People's Republic of China<sup>2</sup> Institute of Oriental Manuscripts, Russian Academy of Sciences, 18, Dvortsovaya nab., St. Petersburg, 191186, Russian Federation

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The authors of this article present a summary of the unpublished catalogue of Oirat manuscripts and xylographs preserved at the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities, the National Affairs Committee of the Xinjiang Uyghur Autonomous Region (Ürümqi), compiled by the keeper of the collection Do. Galdan. The fund contains around 400 books that have been collected among the Mongolian population of the Xinjiang Uyghur Autonomous Region since 1984. The Catalogue compiled by Do. Galdan is a list of 397 entries structured according to the order of shelfmarks: the items are neither classified by topic nor indexed, which does not allow to search for a particular text inside the collection. Therefore, classifying and grouping the items is the principal task pursued in this article. Its main focus is a thematic index to the upcoming catalogue. The index is preceded by commentary that introduces the classification of texts and notes the highlights of the collection. The texts were classified based on their titles and the descriptions of their content provided by Do. Galdan in his draft catalogue. The overall number of surviving Oirat manuscripts is limited, and the value of the materials preserved in Ürümqi is beyond dispute. What makes this collection exceptional is its local and popular character which reflects the tradition of text-related practices spread among the Oirat population of the Xinjiang Uyghur Autonomous Region in the 20<sup>th</sup> century.

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*Keywords:* Oirat literature, Clear Script, *todo bičiq*, *Zaya paṇḍita*, manuscript collection, ethnic minorities.

## Introduction

The authors of this article introduce the collection of Oirat manuscripts and xylographs preserved at the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities, the National Affairs Committee of the Xinjiang Uyghur Autonomous Region (Ürümqi). A draft catalogue of this collection has been compiled by its keeper Do. Galdan and is yet to be published. Do. Galdan has kindly presented the authors of this article with a working copy of the catalogue, on which the following summary is based. The authors of this article aim to present this sizeable and noteworthy collection to scholars of Mongolian and Oirat literature, language and culture worldwide. While working on the article, the authors did not have access to the manuscripts and relied entirely on the information provided by Do. Galdan, which limited the scale of research and commentary. Nevertheless, we hope that the reader will benefit from the information published here, viewing it as a steppingstone to accessing the collection before its catalogue comes out, as well as a helpful amendment to the latter.

The Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities was founded in 1984 when the work of collecting and preserving manuscripts began. At the first stages, field work was carried out by the Cabinet's member B. Batu and N. Batbayar who was employed at the Xinjiang People's Publishing House. In 1993, Do. Galdan contributed to the mission by collecting books from Mongolian households of the Ili Kazakh Autonomous Prefecture. Most of the books preserved at the Cabinet come from private households in the Xinjiang region. The fund currently holds around 400 items, including photocopies of books preserved in other collections.

The draft catalogue entitled "The Catalogue of Old Books in Clear Script from Xinjiang" (Oir. *šinžiyang-giyin todo üzüq-yin erten nom bičiq-yin yarcaq*) is compiled as a list that includes 397 items: the majority of them are manuscripts in Oirat, one Oirat xylograph, five manuscripts and one xylograph in classic Mongolian, and 35 photocopies of manuscripts, xylographs and modern printed books. The titles of Oirat texts are reproduced in Clear Script while the description and commentary within each entry are written in Mongolian. Entries have the following structure: the Oirat title (in Clear Script and Latin transliteration), the title in Chinese, the names of the author and translator (if available), the description of the item (date, form, materials, size, number of pages and lines, pagination), a summary of its content, and shelfmark.

The items in the catalogue are arranged following the numerical order of their shelfmarks. They are neither categorized by topic nor indexed, which hinders the possibility of searching for a text inside the collection. Therefore, classifying the texts and providing a thematic index to the catalogue is the main task pursued in the current article. The index is preceded by a brief commentary that introduces the classification of texts and notes the highlights of the collection. The texts were classified based on their titles and the descriptions of their content provided by Do. Galdan in his draft catalogue.<sup>1</sup>

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<sup>1</sup> This work does not reproduce the detailed descriptions of the manuscripts' form and content given in the catalogue compiled by Do. Galdan.

## The Classification of Texts

The classification of texts in the index is defined by the content of the collection. Comprised of books from private households in Xinjiang, the fund is rich in texts related to popular ritual practices, astrology and divination manuals, texts that contain protective *dhāraṇī*, prayers, etc. (these constitute over 56 % of the fund). A significant part of the collection is made up of texts from the Buddhist canon (14 %), primarily multiple copies of popular shorter sutras. A smaller share belongs to popular narratives (5.3 %), didactic literature (4.2 %) and prophecies (6.5 %), while epics, texts on medicine, linguistics and history are represented by a small and random selection and altogether constitute the remaining 14 % of the collection. There is no single principle (such as genre, type or theme) that serves as a basis for classification. For instance, within section VIII (Popular Ritual) offerings are listed separately due to the marked prevalence of this genre, while the smaller section III lists popular narrative texts of different origins and genres, such as frame stories and *jātakās*.

An outline of the classification used in the index is provided below, accompanied by a brief overview of each section's contents. Calculation is indicated in terms of titles and items, the former referring to the titles of texts (literary works), the latter to actual books and documents (manuscripts, xylographs, photocopies) preserved in the collection. In total, the index includes 274 titles and 397 items.

### I. Buddhist Canonical Texts (17 titles, 57 items).

Texts from the Kanjur constitute 14 % of the fund and primarily include multiple copies of popular sutras translated by Zaya paṇḍita (1599–1662). The few rarities preserved here include the “Lotus Sutra” written in Clear Script (*dēdū nom cayān badma kemēkü yeke kölgüni sudur*, shelfmark M-04-05-0364), an item that has no counterparts in other collections, the “*Prajñāpāramitā* in Eight Thousand Lines” (*biligiyn činadu kürüqsen nayiman mingyatu*, M-04-05-0365), the “Five Protectors (*Pañcarakṣā*)” (*banzaraqçı*, M-04-05-0001) and a xylograph of the Oirat “Diamond Sutra” (*biligiyn činadu kürüqsen tasulaqçı oçir*, M-04-05-0015).

### II. Unsorted Buddhist Texts (14 titles, 14 items).

The collection contains eight texts that elaborate on various aspects of the Buddhist teaching: Buddhist cosmology and history, “intermediate states” (Tib. *bar do*; Oir. *zuuradu*) and “liberation through hearing” (Tib. *thos grol*; Oir. *sonsöd tonilxu*), as well as ritual and meditation practice. All of them are translated from Tibetan. These texts belong to several different spheres of Buddhist literature that are poorly presented in the collection having little connection to popular practices and ritual. They are listed in this section because they could not be grouped with others. Apart from them, the section lists six miscellanea which, on the contrary, contain some of the most popular shorter texts used in practice and recitation.

### III. Frame Narratives, *Jātakās* and Tales (14 titles, 21 items).

This section lists popular narratives, mostly of Indian and Tibetan origin, often marked as *tuuji* (tales, stories) or *cadiq* (*jātakās*, or accounts of the previous births of the Buddha).

### IV. Didactic Literature (16 titles, 17 items).

The section consists of texts of various form and size that contain moral precepts. Among the few texts that fall into this category are the oldest examples of Mongolian didactic poetry traced back to the times of Genghis Khan — the “Key to Wisdom” in

both Oirat and Classic Mongolian (*činggis boqdoyin šaštir*, M-04-08-0217; *činggis boy-da-yin jökiyaysan oyun tülkegür neretü sudur*, M-04-02-0221) and the “Šāstra of the Wise Orphan-boy and the Nine Comrades of Genghis Khan” (a photocopy of an Oirat manuscript; *boqdo činggisiyin maqtan suryaqsan šaštir*, M-04-02-0301), as well as the jewel of Tibetan aphoristic poetry — the “*Subhāṣita*” of *Sa skya Paṇḍita Kun dga’ rgyal mtshan* (1182–1251) and its commentary (*šubha šidhi rdana ni dhi na ma šašdara*, M-04-08-0226; *sa skaya bandida-yin zokōqsan šubha šidhi-yin tayilburi*, M-04-08-0225).

#### **V. Prophecies (21 titles, 26 items).**

Texts in this genre are short “messages” ascribed to eminent Buddhist teachers or presented as having divine origin (inscriptions miraculously appearing on rocks, scrolls falling from the sky, etc.). They give a prophecy of the upcoming dark times and reveal ways of avoiding this menace, which include following the rules of moral conduct and reciting Buddhist scriptures as well as copying and spreading the very text of the prophecy. Their titles include markers such as *zarliq*, *bičiq* or *lüngdün*.

#### **VI. Hymns and Prayers (17 titles, 23 items).**

This section lists prayers (Oir. *zalbiral*), hymns (Oir. *maqtāl*) and well-wishing texts (Oir. *iröl*), that is, short scriptures containing praise to various deities that invoke protection for the reciter and other living beings. Two texts, both translated by Zaya paṇḍita, stand out as the most popular: the “Praise of the White Tara” (Oir. *xutuqtu dare ekeyin maqtāl* or *cayān dare eke*, preserved in five mss.) and the Buddhist Creed (Oir. *itegel*, three mss.).

#### **VII. Dhāraṇī-texts (23 titles, 38 items).**

Short *dhāraṇī*-scriptures based both on Buddhist practices and popular beliefs. The best represented among them are the “Heap of Goodness”, a text from the *dhāraṇī* collection *gzungs ‘dus*, translated by Zaya paṇḍita (Oir. *ölzöi dabxurlaqsan*, five mss.), “The Words of Ten Buddhas” (Oir. *arban burxani zarliq* or *arban burxanin tangyariq*, five mss.) and the “*Dhāraṇī* of Five Mothers” (Oir. *xutuqtu biligiyn činadu kürüqsen tabun yumiyn xurāngyui*, four mss.).

#### **VIII. Popular Ritual (66 titles, 110 items).**

As texts on popular ritual are abundant in the collection, this section is divided into three parts.

VIII.1. Offerings (44 titles, 62 items): texts used in offering practices (Oir. *sang*, *serjim*, *cacal*, etc.).

VIII.2. Various Ritual Texts (16 titles, 41 items): texts that protect one from illnesses and bad dreams, avert bad omens, etc.

VIII.3. Ritual texts in the Tibetan language written in Clear Script (6 titles, 7 items).

Among the ritual texts, three stand out as the best represented: “The Sutra that averts bad dreams”, which explains 29 kinds of bad omens one encounters in dreams and contains spells that help to redirect their harmful influence (Oir. *mou zöüdeni xariuluqči sudur*, seven mss.), the “Sutra that Tames the Black Mouth and Tongue”, a popular Tibetan apocryphal text that protects from calumny translated by Zaya paṇḍita (Oir. *xutuqtu xara ama kele amuralulun üyiledüqči yeke kölgüni sudur*, six mss.), and the text dedicated to the cult of the White Old Man (Oir. *cayān öbügen*) known under the titles “Sutra Spoken by the White Old Man” (Oir. *cayān öbügeni ögüleqsen sudur*), “Sutra of the Tamer of the Earth and Water” (Oir. *yazar usuni nomoyodxun daruulun čidaqči neretü sudur*), etc. (six mss.).

## **IX. Astrology and Divination (53 titles, 56 items).**

Manuals on practical astrology cover a range of topics including deciphering various natural omens and averting their harmful influence, protection from misfortunes caused by the positions of planets, locating the soul (Oir. *sünesün*) in different parts of the body of humans and animals according to the time of day, choosing a bride, as well as bone and candle flame divination.

## **X. Epics (7 titles, 8 items).**

Six fragments of the epic poems Geser, Jangar and Khan Kharangui, four of them preserved in photocopies.

## **XI. Medicine (7 titles, 7 items).**

Eight texts related to medicine, among them extracts from the Tibetan medical treatise the “Four Tantras” (Tib. *rgyud bzhi*) and manuals on folk medicine.

## **XII. Dictionaries and Reference Works (10 titles, 10 items).**

Linguistic works hold a marginal position within the collection. This section lists a random selection of Mongolian and Oirat alphabets, galig manuals and dictionaries.

## **XIII. Historiography, Biography, Documents (7 titles, 8 items).**

Photocopies of several chronicles and documents on Oirat history, and one chronicle in Classic Mongolian, the “Blue Book of the Great Yuan State” (*yeke yüvan ulus-un törö-yin köke sudur*, M-04-08-0313).

## **XIV. Unsorted Texts (2 titles, 2 items).**

This section includes the Mongolian translation of the Chinese novel “Journey to the West” and a photocopy of the Gospel of St. Mark in Oirat.

## **Texts Translated by Zaya paṇḍita**

One of the challenging tasks pursued in Oirat studies is identifying texts translated by Zaya paṇḍita. This task can be approached from two perspectives: the colophons that mention Zaya paṇḍita as the translator, and the list of 186 texts compiled by his disciple Radnabhadra [1, p. 62–67], the former being a more reliable source.<sup>2</sup> In the index presented in this article, Zaya paṇḍita is mentioned as the translator based on the information provided by Do. Galdan. Most of these cases are corroborated by the information from the colophons of the manuscripts preserved in other collections, and from Radnabhadra's list.<sup>3</sup> There are, however, eight manuscripts that are marked by Do. Galdan as containing texts translated by Zaya paṇḍita, but not identified as such elsewhere:

1. *Süke bodhi-yin* (sic!) *sudur*, M-04-02-0003, Unsorted Buddhist texts section;
2. *Kümüni ilyaxu zaluu-yin küzüüni čimeq kemëkü sudur*, M-04-08-0228, Didactic Literature section;
3. *Altai-yin arban yurban sanggiyin sudur*, M-04-05-0089, Offerings section;

<sup>2</sup> The presence of a text's title on Radnabhadra's list is not enough to definitively identify its translator. For example, the list mentions the story of *Molon toyin* (Oir. *moloni toyini touji*) among the translations of Zaya paṇḍita [1, p. 63, No 52], but the colophons of its extant manuscripts name another translator — Tsultemjamts (Oir. *zül krim rgyamzo* = Tib. *tshul khrim rgya mtsho*) [2, p. 17].

<sup>3</sup> In two of these cases, texts are found on Radnabhadra's list only: *boqdo zongkaba-yin blama yoga* (M-04-05-0039, Unsorted Buddhist texts section) and *itegel* (M-04-05-0172, M-04-05-0173, M-04-05-0369, Hymns and Prayers section) [1, p. 62, 64, Nos 1, 120].

4. *Badarangyui ulān yal takixu sudur*, M-04-08-0347, Offerings section;
5. *Tabun belge biligiin arirun sang*, M-04-05-0097, Offerings section;
6. *Xutuqtu sür talbixu sang*, M-04-08-0114; Offerings section;
7. A collection of ritual texts titled *klusuyin sang* or *lusun xadiyin sang*, M-04-05-0092, M-04-05-0093, M-04-05-0094, Offerings section;
8. A titleless manuscript that includes three *dhāraṇī*-texts, M-04-05-0199, Unsorted Buddhist Texts section.

Numbers 7 and 8 in the list are manuscripts that contain multiple texts and it is not clear which of them are attributed to Zaya paṇḍita. Do. Galdan does not cite the colophons, so no clarification can be given without addressing the manuscripts in question.

## Conclusion

Given the relatively small numbers of surviving Oirat manuscripts worldwide, the value of the materials preserved at the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities is beyond dispute. What makes this collection exceptional is its local and popular character: a comprehensive study of this fund as a whole would allow to outline the tradition of text-related practices spread among the Mongolian (Oirat) population of the Xinjiang Uyghur Autonomous Region in the 20<sup>th</sup> century. In much the same way, the collection presents interest for researchers in the fields of text studies, codicology, paleography and linguistics as it provides a representative selection of manuscripts that allows to trace the local traditions of written text transmission, book production and dialect peculiarities.

## Thematic Index

The content of the collection is presented in thematic sections, the texts inside each section are arranged in alphabetical order. The items are listed as they would be in an index: the title of the text is followed by references to one or several manuscripts in the collection, and in rare cases a short commentary regarding their content or peculiarities. Entries have the following structure:

- the Oirat or Mongolian title in transliteration (transcription); if the same text is preserved in the collection under different titles, variants are given; minor variant readings are not taken into account;
- original titles in Tibetan, Sanskrit or Chinese (if clearly established) provided in brackets;
- the shelfmarks of all the manuscripts of this text preserved in the collection; the last four digits in the shelfmark correspond to the number of the catalogue entry;
- the type of item (ms., xyl. or photocopy), the number of pages, date (if available) and language (if not Oirat); in his catalogue Galdan marks the number of pages, not folios, and the index adheres to the same principle to avoid confusion;
- a note on the author and translator of the text is given if valid information is available;
- references to other collections; the index primarily refers to the catalogues of two of the largest collections of Oirat manuscripts — that of the Institute of Language



and Literature, Ulaanbaatar [3] and the Institute of Oriental Manuscripts, St. Petersburg [4, 5, 6], if the text is not found there — to other funds and the list of Radnabhadra [1].

### I. Buddhist Canonical Texts (17 titles, 57 items).

For the sake of brevity, several recurring elements are omitted in the transliteration of the titles of canonical sutras, namely the Oir. *xutuqtu* (= Skt. *ārya*; Tib. *‘phags pa*) in the beginning and the Oir. *kemëkü yeke kölgüni sudur* (= Skt. *nāma mahāyāna sūtra*; Tib. *zhes bya ba theg pa chen po’i mdo*) at the end of titles.

*Arban zügiyin xarangyui бүкүни арылааңчи* (Skt. *daśadika andhakāra vidhvanasa*; Tib. *phyogs bcu’i mun pa rnam par sel ba*), M-04-05-0169, ms., 8 p.; the “Sutra that Dispels the Darkness of the Ten Directions” translated by Zaya paṇḍita [5, Nos 2823, 2824].<sup>4</sup>

*Banzaraaңчи* (Skt. *pañcarakṣā*; Tib. *gzungs grwa lnga*), M-04-05-0001, ms., 5 vols., 330 p.; the “Five Protectors” translated by Zaya paṇḍita [1, p. 62, No 4].

*Bāzar ba dha ra ni kemëkü sudur* or *teyin* (sic!) *ebdeqči oçir* (Skt. *Vajravidāraṇa nāma dhārani*; Tib. *rdo rje rnam par ‘joms pa zhe bya ba’i gzungs*), M-04-05-0231, ms., 10 p.; M-04-05-0232, ms., 14 p.; M-04-05-0233, ms., 8 p.; the “Vajra Subduer” translated by Širib Sengge.<sup>5</sup>

*Biligiin činadu kürüqsen nayiman mingyatu* (Skt. *aṣṭasāhasrikā prajñāpāramitā*; Tib. *shes rab kyi pha rol tu phyin pa brgyad stong pa*), M-04-05-0365, ms., 676 p., incomplete (18 p. missing); the “*Prajñāpāramitā* in Eight Thousand Lines” translated by Zaya paṇḍita<sup>6</sup> [3, Nos 243, 244].

*Biligiin činadu kürüqsen tasulaaңчи oçir* (Skt. *vajracchedikā prajñāpāramitā*; Tib. *shes rab kyi pha rol tu phyin pa rdo rje gcod pa*), M-04-05-0016, ms., 142 p., Guangxu emperor period (1875–1908); M-04-05-0017, ms., 60 p.; M-04-05-0018, ms., 36 p.; M-04-05-0019, ms., 132 p.; M-04-05-0020, ms., 72 p.; M-04-05-0333, photocopy of a ms., 43 p.; M-04-05-0015, xyl., 82 p., 11 × 35.5 (7.5 × 29) cm, 24 lines per page;<sup>7</sup> the “Diamond Sutra” translated by Zaya paṇḍita [3, Nos 355–420; 5, Nos 2680–2697].<sup>8</sup>

*Biligiin činadu kürëqseni zürken* (Skt. *prajñāpāramitāhṛdaya*; Tib. *shes rab kyi pha rol tu phyin pa’i snying po*), M-04-05-0046, ms., 12 p.; M-04-05-0047, ms., 8 p.; M-04-05-0048, ms., 12 p.; M-04-05-0049, ms., 14 p.; M-04-05-0050, ms., 14 p.; M-04-05-0317, ms., 28 p.; M-04-05-0328, ms., 20 p.; M-04-05-0354, ms., 18 p.; M-04-05-0355, ms., 18 p.; the “Heart Sutra” translated by Zaya paṇḍita [3, Nos 55–70; 5, Nos 2422–2424].<sup>9</sup>

<sup>4</sup> This text is in the Mongolian Kanjur [7, No 801; 8, No 1026].

<sup>5</sup> This text is in the Mongolian Kanjur [7, No 416; 8, No 412].

<sup>6</sup> This text is in the Mongolian Kanjur [7, No 543; 8, No 766]. The Oirat translation of the “*Prajñāpāramitā* in Eight Thousand Lines” has come down to us in only a few copies. There is a xylographic edition, printed in 1742 by the order of Galdan Tseren (r. 1727–1745), only three copies of which are listed in collections worldwide: two copies are preserved at the Institute of Language and Literature, Ulaanbaatar [3, Nos 455, 592[1]], another copy was published in [9], and just one other manuscript copy has been described and published to date [10]. The high value of the manuscript preserved in the Xinjiang collection is unarguable.

<sup>7</sup> Three xylographic editions of the Oirat “Diamond Sutra” are widely known [11, p. 105], while M. Erdemtü has described eight [12, p. 24–31]. None of them fit the description provided by Do. Galdan, which makes the xylograph M-04-05-0015 worthy of attention, given the scarcity of surviving Oirat block-printed books.

<sup>8</sup> This text is in the Mongolian Kanjur [7, No 669; 8, No 771].

<sup>9</sup> This text is in the Mongolian Kanjur [8, No 162]. The surviving manuscript recensions of the Mongolian Kanjur (17<sup>th</sup> century) do not contain the Heart Sutra.

Three unidentified texts dedicated to Sitātapatrā:

*Burxani cayān šükürtüni yeke kölgön sudur*, M-04-05-0275, ms., 54 p.; translated by Zaya paṇḍita;

*Cayān šükürtü busudtu ülü ilaqtaxu yekede xariulaqči neretü tarni*, M-04-05-0236, ms., 22 p.;

*Cayān šükürtü-yin arbis tarni*, M-04-05-0174, ms., 6 p.; translated by Zaya paṇḍita; The Tantra section of the Mongolian Kanjur contains four texts dedicated to Sitātapatrā [7, Nos 167, 168, 169, 170; 8, Nos 207 (=626), 208, 209 (=627), 210]. The three manuscripts listed above cannot be accurately attributed without text collation.

*Caqlaši ügei nasun belge biliqtü* (Skt. *aparamita āyurjñāna*; Tib. *tshe dang ye shes dpag tu med pa*), M-04-05-0131, ms., 24 p.; M-04-05-0132, ms., 22 p.; M-04-05-0133, ms., 60 p.; M-04-05-0134, ms., 26 p.; M-04-05-0135, ms., 25 p.; M-04-05-0136, ms., 20 p.; M-04-05-0200, ms., 44 p.; the “Sutra of Boundless Life and Wisdom” translated by Zaya paṇḍita [3, Nos 247–271; 5, Nos 2521–2532].<sup>10</sup>

*Dēdū modoni čimeq orošiboi* (Skt. *gulmālaṃkāṛāgra dhāraṇī*; Tib. *sdong po rgyan gyi mchog zhes bya ba'i gzungs*), M-04-05-0276, ms., 6 p.; the *Dhāraṇī* titled “the Supreme Ornament of the Tree” translated by Zaya paṇḍita [3, p. 552–554; 5, Nos 2563, 2564].<sup>11</sup>

*Dēdū nom cayān badma* (Skt. *saddharmapuṇḍarīka*; Tib. *dam chos pad ma dkar po*), M-04-05-0364, ms., 592 p., incomplete (22 p. missing); the “Lotus Sutra” translated by Mergen Čorji.<sup>12</sup>

*Oqtoryui yazariyin nayiman gegēn* (Chin. *fó shuō tiāndì bā yáng shén zhòu jīng*; Skt. *kakanapamaṣṭavairocana*; Tib. *sangs rgyas kyi chos gsal zhiṅ yangs pa snang brgyad*), M-04-05-0010, ms., 52 p.; M-04-05-0011, ms., 28 p.; M-04-05-0012, ms., 42 p.; M-04-05-0013, ms., 52 p.; M-04-05-0014, ms., 30 p.; M-04-05-0348, ms., 34 p.; the “Eight Luminous”, the Chinese apocryphal text *Bāyáng Jīng* that is sometimes included in the Kanjur, translated by Zaya paṇḍita [3, Nos 273–290; 5, No 2588; 6, No 3300].<sup>13</sup>

*Sayin yabudaliyin irōliyin xān* (Skt. *bhadracaryā praṇidhāna rāja*; Tib. *bzang po spyod pa'i smon lam gyi rgyal po*), M-04-05-0033, ms., 24 p.; M-04-05-0034, ms., 22 p.; M-04-05-0035, ms., 34 p.; M-04-05-0336, ms., 42 p., bilingual (Tib. and Oir.); M-04-05-0384, ms., 12 p., in Chinese and Tibetan; the “King of prayers” [3, Nos 145–156; 5, Nos 2609–2611].<sup>14</sup>

<sup>10</sup> This text is in the Mongolian Kanjur [7, No 319; 8, No 490].

<sup>11</sup> This text is in the Mongolian Kanjur [8, No 708]. The surviving manuscript recensions of the Mongolian Kanjur (17<sup>th</sup> century) do not contain this text.

<sup>12</sup> This text is in the Mongolian Kanjur [8, No 868]. The surviving manuscript recensions of the Mongolian Kanjur (17<sup>th</sup> century) do not contain this text. The manuscript M-04-05-0364 is the first Oirat translation of the “Lotus Sutra” to be listed in collections, which makes it unique. According to Do. Galdan, the text was translated by Mergen Čorji whose identity has not been established. It is possible that this name and title refer to *Širegetü Güüši Čorji Manjušri Paṇḍita* (late 16<sup>th</sup>–17<sup>th</sup> century) who translated the “Lotus Sutra” into Mongolian (the title *mergen* was given to him after he translated the large *Prajñāpāramitā* sutras and other scriptures, as stated in the biography of *Širegetü Güüši Čorji*: ...*yurban tegüs yüm-i mongyol-iyar orčiyuluysan-du mergen kemen aldaršiysan büged*... (“... having translated the entire Three Mothers into Mongolian became known as *mergen* (i.e., the wise one)”). Quoted from the manuscript titled *Köke qota-yin yajar orod-un kiŋayar ba siregetü-yin gegen-yin tobči namtar*, preserved at the Library of the Academy of Social Sciences, Inner Mongolia, shelfmark 314401, p. 2, lines 5–6. If this assumption is correct, the Oirat rendering could be based on the Mongolian translation by *Širegetü Güüši Čorji*. However, this conjecture needs to be verified by textual research.

<sup>13</sup> This text is in the Mongolian Kanjur [7, No 754; 8, No 709].

<sup>14</sup> This text is in the Mongolian Kanjur [7, No 556; 8, No 1144].



*Suduriyin ayimagiyn erketü xân dēdū altan gerel* (Skt. *suvarṇaprabhāsottama sutrendrarāja*; Tib. *gser 'od dam pa mdo sde'i dbang po*), M-04-05-0044, ms., 190 p.; M-04-05-0332, photocopy of a ms., 173 p.; the “Sutra of Golden Radiance” translated by Zaya paṇḍita [3, Nos 1–30; 5, No 2451].

*Unal namančilaxu sudur or coqtu candan* (Skt. *triskandhaka*; Tib. *phung po gsum pa*), M-04-05-0163, ms., 14 p.; M-04-05-0164, ms., 12 p.; M-04-05-0165, ms., 16 p.; M-04-05-0166, ms., 10 p.; M-04-05-0167, ms., 9 p.; the “Sutra of Three Heaps”, a popular confession prayer translated by Zaya paṇḍita, widely known under the Oirat titles “Confession of Sins” and “Glorious Sandalwood” [3, Nos 466–469; 5, Nos 2863–2866].<sup>15</sup>

*Yeke toniloqsoni coqtu delgerüüleqçi* (Skt. *ghanjā mahābhricaphulu karma varaṇasodhya budharakurabhuha*; Tib. *thar pa chen po phyogs su rgyas pa*), M-04-05-0040, ms., 156 p.; M-04-05-0041, ms., 132 p.; M-04-05-0042, ms., 206 p.; M-04-05-0043, ms., 138 p.; M-04-05-0367, ms., 120 p., incomplete (84 p. missing);<sup>16</sup> the “Sutra of Great Liberation” translated by Zaya paṇḍita [3, Nos 445–464; 5, Nos 2818–2821].<sup>17</sup>

## II. Unsorted Buddhist Texts (14 titles, 14 items).

*Bodhi mör-tü oroxu*, M-04-05-0366, ms., 463 p., incomplete; translated by Širabdorji.<sup>18</sup>

*Boqdo zongkaba-yin blama yoga*, M-04-05-0039, ms., 14 p.; a manual on Buddhist meditation practice “The Guru-Yoga of Rje Tsong kha pa”, it describes the practice of visualizing Rje Tsong kha pa (1357–1419) as a yidam.<sup>19</sup>

*Xoyorduyar ilayuqsan nomiyin xân boqdo zungkabayin tuuji orošiboi*, M-04-04-0302, photocopy of a ms., 16 p.; the story of Rje Tsong kha pa cf. [11, p. 184, No 0016; 3, Nos 907, 908].

*Otoči burxani takixu kigēd mandaliyin coyo*, M-04-05-0372; ms., 56 p., incomplete; manuscript titled “Offering and Mandala Ritual [dedicated] to the Buddhas of Medicine” contains a fragment of a text on worshipping the eight buddhas of medicine.

*Sūke bodhi-yin* (sic!) *sudur*, M-04-02-0003, ms., 14 p.; a text titled “*Sukhāvātī*-sutra” translated by Zaya paṇḍita, it contains a description of the pure land of *Sukhāvātī*, similar in content to the shorter *Sukhāvāṭivṛyūha*-sutra (Tib. *bde ba can gyi bkod pa'i mdo*).

*Sonosöd tonilxu zuuradiyin zalbiral*, M-04-05-0293, ms., 10 p., “Prayer of the Intermediate State that Saves Through Hearing”.

<sup>15</sup> This text is in the Mongolian Kanjur [7, No 773; 8, No 1041].

<sup>16</sup> According to Do. Galdan, manuscript M-04-05-0367 is a copy that can be traced back to a xylograph which, in turn, was based on the original 17<sup>th</sup> century copy written by Dalai vangbo — a scribe mentioned in one of the colophons of Zaya paṇḍita's translation of this sutra and also referred to as *Dalai onbo* (*ombo*). See: [11, p. 129; 5, No 2818; 3, No 463].

<sup>17</sup> This text in the Mongolian Kanjur [7, No 667; 8, No 1021].

<sup>18</sup> According to Do. Galdan, this manuscript titled “Entering the Path to Enlightenment” goes back to the early Qing period and contains a text translated by Širabdorji that explains the Buddhist doctrine with the help of parables. In Chinese, the manuscript is referred to as 大菩提經, lit. “The Great Bodhi Sutra”. All of these details suggest that this is an Oirat rendering of the “Explanation of the Examples, a Collection of Treasures” (Mong. *üliger-ün nom erdeni čoyčalaysan*; Tib. *dpe chos rin chen spungs pa*) — the commentary to the paramount work of Po to ba Rin chen gsal (1027–1105) composed in the 12<sup>th</sup> century by Lce sgom pa Shes rab Rdo rje. The Mongolian translation of this work was block-printed in Beijing in 1720 [13, p. 110, No 121]. In the Catalogue of Mongolian manuscripts preserved in China, this xylograph and other editions of the same text are referred to by the same Chinese title that is used by Do. Galdan — 大菩提經 [14, p. 120, Nos 00979–00983]. If it is indeed so, this manuscript is the only specimen of an Oirat translation of this work to be registered in collections.

<sup>19</sup> This text is mentioned in the list of works translated by Zaya paṇḍita [1, p. 64, No 120].

*Yirtüncüyin toli kemëkü šastir*; M-04-02-0206, ms., 36 p.; the treatise on Buddhist cosmology titled “Mirror of the World” composed by the Qoyid monk Sumatisāsanadhyāna [15, No 221; 17, No 3; 6, No 4071].

*Zuurdiyin nomloyayin sudur*, M-04-05-0159, ms., 20 p.; “Sermon on the Intermediate State”, on guiding the soul of the dead to be reborn in the land of *Amitābha*.

Six miscellanea that contain short Buddhist texts for recitation and ritual practice:

*Arban burxani zarliq* and other sutras; M-04-05-0032, ms., 82 p., apart from the title text, includes (titles given by Do. Galdan in Classic Mongolian): *čayan ebügen-ü ügülegsen sudur*, *dara eke-yin maytayal*, *unal namančilaqu sudur*, *altangerel-ün quriyangyui* and other texts.

*Cayān šükürtü busudtu ülü ilaqdaxu yekede xariyuluqçı neretü sudur*, M-04-05-0196, ms., 108 p.; the manuscript titled “The Invincible Sutra of *Sitātapatrā*” (likely corresponds to Skt. *tathāgatoṣṇiṣasitātapatrā aparājitā mahāpratyamgira parama siddhi nāma dhāraṇi*; Tib. *de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub pa chen mo phyir bzlog pa mchog tu grub pa zhes bya ba'i gzungs*); apart from the title sutra, includes (titles given by Do. Galdan in Classic Mongolian): *qamuy kilinče unal namančilaqu sudur*, *qutuytu dara eke-yin maytayal*, *ilayun tegüsün ülegsен билig-ün činadu kürügsen-ü jirüken*, *sukavadiyin sudur* and others.

*Xutuqtu oqторыui yazariyin nayiman gegēn kemëkü yeke kölgöni sudur*, M-04-05-0009, ms., 70 p.; apart from the title sutra, includes (titles given by Do. Galdan in Classic Mongolian): *öljei dabqur kemekü sudur* and *jiryuyan baramid бүтегел irügel*.

Three titleless manuscripts are listed in the catalogue as “Collections of short texts” (Oir. *üdemel bičiken sudur*; Chin. 袖珍经佛汇集):

M-04-05-0197, ms., 112 p. (incomplete: first folios missing); includes (titles given by Do. Galdan in Classic Mongolian): *arban burqan-u tangyaray*, *šakyamuni-yin bilig-ün čayan subury-a*, *sayin yalba-yin mingyan burqan*, *qara aman kelen amurayulun üiledügči kemekü sudur*, *včir kilingten-ü qayan*, *qamuy mayu qar-a kelen qariyulqu sudur*, *qutuytu tabun yüm-e-yin quriyangyui* and protective amulets (Mong. *sayiy*).

M-04-05-0198, ms., 96 p.; includes (titles given by Do. Galdan in Classic Mongolian): *bodhi satuu-a-yin unal namančilaqu*, *qutuytu genel-tü okin tngri*, *arban жүг-ün qarangqui-yi arilyaqu toytayal*, *eke-yin ači-yin sudur* and other texts.

M-04-05-0199, ms., 36 p., marked as translated by Zaya paṇḍita; includes three *dhāraṇī*-scriptures (titles given by Do. Galdan in Classic Mongolian): *včir kilingten-ü yeke xara aman kele qariyuluyči toytayal*, *qara aman kele amurlayulqu sudur*, *bilig-ün čayan subury-a*.

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### Ойратские рукописи в Кабинете по сбору, каталогизации и изданию письменных памятников национальных меньшинств в Урумчи (часть 1)\*

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Представлен обзор коллекции ойратских рукописей, хранящейся в Кабинете по сбору, каталогизации и изданию письменных памятников национальных меньшинств отдела религии Управления по делам национальностей СУАР КНР (г. Урумчи). Работа выполнена по материалам неопубликованного рабочего каталога коллекции, составленного ее хранителем До. Галданом и любезно предоставленного им для исследования. Цель статьи — представить это объемное и ценное собрание ойратских рукописей научному сообществу. Сбор рукописей среди монгольского населения Синьцзян-Уйгурского автономного района КНР начался в 1984 г., и на сегодняшний день в фонде Кабинета хранится около 400 рукописей и книг, собранных в основном из личных коллекций. Составленный До. Галданом каталог представляет собой список из 397 пунктов. В основном это ойратские рукописи, один ойратский ксилограф, пять рукописей и один ксилограф на монгольском языке, а также 35 фотокопий рукописей, ксилографов и печатных изданий. Список не имеет индекса или деления на разделы и выстроен в соответствии с порядком номеров библиотечных шифров, что затрудняет поиск по каталогу. В связи с этим главной задачей предлагаемой публикации стала систематизация материала: основную часть статьи составляет тематический индекс к будущему каталогу коллекции. Описания единиц хранения содержат только базовую информацию о рукописях и не заменяют каталог, но дополняют его, позволяя найти конкретный текст: сочинения сгруппированы по жанрам и расположены в алфавитном порядке внутри каждой группы. Вводная часть статьи содержит краткий комментарий, поясняющий предложенную классификацию текстов и дающий общее представление о содержании фонда.

*Ключевые слова:* ойратская литература, ясное письмо, Зая-пандита, коллекция рукописей, национальные меньшинства.

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