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Natalia Yampolskaya

Three Fragments of an Oirat *Sungdui* Manuscript in the Collection of the IOM, RAS

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Abstract: The paper introduces three fragments of an Oirat manuscript of the *Sungdui*, or “Collected Dharani”, preserved at the Institute of Oriental Manuscripts. The fragments became part of the collection of the Russian Academy of Sciences in the 18th c., but had not been described until 2022. The manuscript is of special value, as only three other specimens of the *Sungdui* in Clear Script have been accounted for (these three manuscripts are preserved in Ulaanbaatar, Mongolia). The St. Petersburg fragments come from a manuscript that was created between 1748 and 1795, presumably, in the Kalmyk Khanate. The dates were established based on the watermark found on the paper of one of the folios, and an inscription that was left on the same folio by Johannes Jährig, the first scholar to catalogue the Mongolian and Tibetan collection of the Academy. In this paper, the text of the folios is published along with a commentary on the content and possible origin of the manuscript.

Key words: Oirat literature, Clear Script, *todo bičiq*, *Zaya paṇḍita*, *Sungdui*, Johannes Jährig

The Institute of Oriental Manuscripts preserves three folios of an Oirat manuscript of the collection of ritual texts known as the *Sungdui*. These fragments had been stored as unlisted materials of unknown provenance until 2022, when they were identified and obtained a shelfmark (Mong. Q 5146).

The title *Sungdui* (Tib. *gzungs bsdus* or *gzungs 'dus*; Mong. *sungdui / tarnis-un quriyanggui*; Oir. *gžungs bsdus*) literally means ‘collected dharani’. Its versions contain over a hundred texts of different genres, both canonical and non-canonical, predominantly shorter dharani-sutras used in ritual practice. The Tibetan tradition of putting together text collections of similar content and function goes centuries back: the earliest counterparts

of the *Sungdui* (miscellanea of smaller volume) were discovered in Dunhuang and Tabo,¹ while the archetype of the *Sungdui* as it is known today formed in the early 17th c. The latter was compiled by the Tibetan scholar *Tāranātha* (1575–1634) and served as a basis for the later versions in the Tibetan and Mongolian languages (the earliest xylographs date back to the 17th c. as well).² The *Sungdui* circulated in a number of xylographic editions and numerous manuscripts in both Tibetan and Mongolian (a comparative catalogue covering its multiple editions was published by Alexander Zorin as part of a book dedicated entirely to the study of the Tibetan *Sungdui* tradition).³

The Oirat translation of the *Sungdui* is not widely spread. According to the biography of the creator of Clear Script *Zaya paṇḍita Nam mkha'i rGya mtsho* (1599–1662), it was translated into Oirat by one of his disciples — *Erke Corji*.⁴ The latter is mentioned in the same source as the leader of *Zaya paṇḍita*'s disciples after the death of their teacher, and plays a noticeable part in the narrative of the biography that refers to the years 1662–1689.⁵ His authorship is confirmed by the colophon of the *Sungdui*, published in full by the Mongolian scholar Kh. Luvsanbaldan, which states that *Erke Corji Oqtoruyin Ilayuqsan Biliqtü* translated the volume on the request of *üyizeng ombo bKra' shis rGya mtsho* (the identity of the patron has not been established).⁶ A postscript to the colophon states that the volume contains translations by *Zaya paṇḍita* that were completed by *Erke Corji* and two other lamas — *rab 'byam pa 'Jam dbyang* and *Thar bzang dge slong*.⁷ Based on the years following the demise of *Zaya paṇḍita* during which *Erke Corji*

¹ HARRISON 1996; KOLLMAR-PAULENZ 2013: 881; ZORIN 2021: 22–23.

² ZORIN 2021: 30–31.

³ ZORIN 2021: 147–292.

⁴ RADNABHADRA 1999: 66 (no. 22 on the list).

⁵ RADNABHADRA 1999: 88–102.

⁶ Oir.: *aljīyas ügei üyizeng ombo bkrasirgya mco duraduqsan-du.: erke congkapa-yin šajin arban züq-tü delgerekü-yin tula: erkecüüd omoq-tu erike* (sic!) *cos rže oqtoruyin ilayuqsan biliqtü orčiulbai.:* ('the persistent *üyizeng ombo bKra' shis rGya mtsho* reminded, and *Erke Corji Oqtoruyin Ilayuqsan Biliqtü* translated [the *Sungdui*] in order to spread the faith of the great *Tsong kha pa* in the ten directions'). See: LUVSANBALDAN 2015: 272–273 (no. 41).

⁷ Oir.: *xutuqtu-yin ese orčiuluqsan gzüngs bsdüs-yin dutuugiyini güyicēn erke cos rje erkelen güriü mergen dka bcu rab 'byam pa 'jam dbyang xoyor keletü tarbcang dgeslong bügüdēr xamsan: töbödiyin kele-ēce mongyoliyin kelendü orčiulun: tögöskebei:* ('to complete the parts of the *Sungdui* that were not translated by the *Xutuqtu*, in a joint effort *Erke Corji Erkelen Güriü Mergen dka' bcu, rab 'byam pa 'Jam dbyang* and *Tarbcang dge slong*' finished [the work], translating from Tibetan into Mongolian'). See: LUVSANBALDAN 2015: 272–273.

is known to have been active, the translation can be dated to the period between 1662 and 1689.

The only specimens of the *Sungdui* in Clear Script listed in academic publications are three manuscripts preserved in Ulaanbaatar, Mongolia. They were studied by Kh. Luvsanbaldan and described in his seminal book *The Clear Script and its Monuments*, first published in 1975. According to Luvsanbaldan, two of these manuscripts (one of them incomplete) are preserved at the Mongolian National Library, while the third one belongs to the collection of the Institute of Language and Literature.⁸ Apart from the colophon of the Oirat translation, the publication provides a list of the texts contained in it. The texts are numbered consecutively, but the original designations of the sections within the *Sungdui* are not reproduced, so the list does not fully reveal the original structure of the volumes. Moreover, the list includes only 99 texts, while in the Tibetan and Mongolian textual traditions the *Sungdui* contains over 150 texts (over 170 in certain editions).⁹ As the manuscripts preserved in Ulaanbaatar could not be accessed in the course of my work on this paper, the differences between the list published by Luvsanbaldan and the other *Sungdui* editions cannot be explained here. The list is referred to below as the only source of information on the content of the Oirat *Sungdui* versions.

This makes the fragments from the fund of the Institute of Oriental Manuscripts the fourth specimen of the Oirat *Sungdui* that has been accounted for so far. The three surviving fragments come from a manuscript written in black ink on handcrafted 18th c. Russian paper. Each folio has double foliation: the consecutive numbering of the folios in the whole volume and the numbering inside each section of the *Sungdui*, the section itself marked with a letter of the Tibetan alphabet and an abbreviated title in Oirat or Tibetan. To follow is a description of the folios. The transliteration of the text and facsimile are given at the end of the paper. As the texts are preserved in fragments, and, at the same time, are rather well-known, a translation from Oirat is not provided here: references to other translations of the same texts are given below.

⁸ LUVSANBALDAN 2015: 207. Luvsanbaldan does not mention the shelfmarks or inventory numbers under which the manuscripts were preserved in 1975. Oirat manuscripts of the *Sungdui* are not listed in the catalogues of the respective collections. See: *Mongol ulsyn ündesnii nomyn san* 2020; GERELMA 2005.

⁹ KOLLMAR-PAULENZ 2013: 884.

F. 188, section a, Oir. karagiyin eke, f. 2.

Size 16.5×41 cm (See Pl. 3, 4).

The Oirat title of the section refers to the Tibetan *gza' yum*, full title — *gza' rnams kyi yum zhes bya ba'i gzungs* (Skt. *grahamāṭṛkā nāma dharanī*), ‘The dharani of the Mother of Planets’, a short astrological ritual text (dharani-sutra) dedicated to the deity *Grahamāṭṛkā*, included in the Tibetan and Mongolian Kanjur.¹⁰ This sutra is not mentioned on the list of texts translated by *Zaya paṇḍita* and his disciples, and I have not found any evidence of its Oirat or Mongolian translations circulating outside larger text collections. It is not mentioned in the content of the Oirat *Sungdui* published by Luvsanbaldan.¹¹ The surviving fragment contains the introductory part of the text, which begins with the enumeration of bodhisattvas (starting from the name of *Ratnaketu*) and ends with the first words of the planets’ speech addressed to the Buddha.¹²

F. 291, section che, Oir. unal namančilaxu, f. 2.

Size 16.5×42.5 cm (See Pl. 5, 6).

The Oirat title of the section refers to the Tibetan *byang chub ltung bshags*, full Tibetan title — *byang chub sems dpa'i ltung ba bshags pa*, ‘The Bodhisattva’s Confession of Downfalls’ (its Oirat equivalent is *bodhi sadw^a-yin unal namančilaxu*). This text is one of the most popular short sutras — a confession prayer that circulated in numerous copies and was included in the Tibetan and Mongolian Kanjur (there are differences between its canonical and non-canonical versions). Its canonical title is ‘The Noble Mahayana Sutra of the Three Heaps’ (Skt. *ārya triskandhaka nāma mahāyāna sutra*; Tib. *'phags pa phung po gsum pa zhes bya ba theg*

¹⁰ To locate the text in the Mongolian Kanjurs see: LIGETI 1942–1944: nos. 344, 638; KAS'IANENKO 1993: no. 243. For the translation and history of this text see: MAK 2018.

¹¹ The only text on this list connected with planets is no. 21 — the dharani titled ‘The Sutra of the Secret Adversary of the Planets’ (Oir. *kariq odun niyuucayin tengsen esürgecūqči-ni sudur kemēkü toqtōl*). This most probably corresponds to another ritual text included in the *Sungdui* known under the short title ‘The Mother of Stars’ (Tib. *skar yum*), one of its longer titles being ‘The Sutra that averts all the harm [caused by the] stars’ (Tib. *skar ma ngan pa thams cad bzlog bar byed pa'i mdo*).

¹² For the translation of the corresponding fragment from Tibetan by Bill M. Mak see: MAK 2018: 248–249.

pa chen po'i mdo; Mong. *qutuy-tu yurban čoyča neretü yeke kölgen sudur*).¹³ In Mongolian and Oirat translations it is also known under the popular title 'Illustrious Sandal' (Mong. *čoytu čandan*; Oir. *coqtu zandan*).¹⁴ This text was translated by *Zaya paṇḍita*. In the content of the Oirat *Sungdui* published by Luvsanbaldan, this text is listed under no. 38. It is not marked as *Zaya paṇḍita*'s translation (presumably, because it has no colophon in the *Sungdui* manuscripts preserved in Ulaanbaatar), but the text on f. 291 fully corresponds to his translation. The fragment in question contains the larger part of the text, from the homage to the Completely Victorious Buddha and up to the very end.¹⁵

F. 310, section *ju*, Tib. *sdud pa*, f. 11.

Size 17.5×43.2 cm (See Pl. 7, 8).

The Tibetan title of the section ('Summary') is an abbreviation of '*phags pa mdo sdud pa*, or *shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa* (Skt. *prajñāpāramitā ratnaguna samcayagāthā*), 'The Verse Summary of the *Prajñāpāramitā*' — one of the shorter sutras on *prajñāpāramitā* ('perfection of wisdom') in verse (the Oirat translation is prosaic), included in the Tibetan and Mongolian Kanjur.¹⁶ It is not mentioned on the list of texts translated by *Zaya paṇḍita* and his disciples. In the content of the Oirat *Sungdui* published by Luvsanbaldan, a text under the same title (Oir. *xutuqtu biligiyn činadu kürüqsen xurangyui šülüq*) is listed under no. 2. Luvsanbaldan mentions the title of the translator (presumably, based on the colophon) — *olon xubitani zögüyin cuulyan cenggeqči metü*, which can be translated as 'the red lotus of the fortunate ones'.¹⁷ The full sentence from

¹³ To locate the text in the Mongolian Kanjurs see: LIGETI 1942–1944: no. 1041; KAS'IANENKO 1993: no. 773.

¹⁴ For the description and translation of the Oirat version see: MIRZAEVA & DOLEYEVA 2020.

¹⁵ To locate this fragment in the translation by Saglara Mirzaeva and Aisa Dolejeva see: MIRZAEVA & DOLEYEVA 2020: 62–69.

¹⁶ For the description of the textual tradition of the *Prajñāpāramitā Ratnaguna Samcayagāthā* in several languages see: YUYAMA 1976. To locate the text in the Mongolian Kanjurs see: LIGETI 1942–1944: no. 767, 638; KAS'IANENKO 1993: no. 542.

¹⁷ LUVSANBALDAN 2015: 207. The literal translation of the title from Oirat is 'resembling the one that gives joy to the swarm of bees of the fortunate ones', where the phrase 'giver of joy to the bees' is a metaphor for the red lotus (Tib. *bung ba dga' byed*). See: KOWALEWSKI 1849: 2420.

the colophon is not cited, and it is not clear whether the title belongs to the translator into Oirat or Tibetan (I have not found evidence of this title used to describe *Zaya paṇḍita* or other Oirat lamas). In the Tibetan and Mongolian traditions, the ‘Verse Summary...’ is divided into eight chapters (Tib. *skabs*; Mong. *ḷabsar*). The Oirat fragment on f. 310 belongs to Chapter 8, starting from the words uttered by the Buddha on practicing the six perfections (*pāramitā*) and up to *Subhūti*’s plea to grant the teaching that saves from suffering.¹⁸

The numbers of the sections to which these three texts are assigned (*a*, *che*, *ju*) coincide with those found in the two main lineages of the *Sungdui* textual tradition,¹⁹ giving no ground to presume that the version copied in our manuscript was different from them. Its concordance with the three manuscripts preserved in Ulaanbaatar remains to be confirmed (the structure of Luvsanbaldan’s list is different). The page numbers show that the three folios come from one and the same volume, and there is no indication to whether this manuscript had a second volume (the *Sungdui* is often divided into two volumes, but it is not always the case).

The text is calamus-written, with a thinner pen on ff. 188 and 291, and a thicker one on f. 310. The handwriting styles differ as well: the hands on ff. 188 and 291 are characterized by the tendency to ‘curl’ the tails, and a rather insignificant difference between thin and thick lines compared to the hand on f. 310. This only confirms the obvious: this voluminous manuscript was copied by several different scribes. The orthography of the text does not deviate from classic Oirat used in Buddhist manuscripts.

The text is written on handcrafted paper typical of the 18th c., with visible chain and laid lines (chain lines 23–26 mm apart; 10 laid lines per 10 mm). In the lower part of f. 310, there is a fragment of a watermark: a letter combination and an emblem (see Pl. 1). Although only the upper part of the watermark has survived, it can be identified as the combination of three Russian letters Я03 and the coat of arms of the city of Yaroslavl —

¹⁸ For the English translation of the fragment see: <https://edharmalib.com/lib/ekangyur/ekprajna> (the text was translated from Tibetan and Sanskrit by Karma Gendun Chopel and corresponds closely to our Oirat fragment). In this translation, the corresponding piece belongs to Chapter 14 ‘Equality’ (Sanskrit: *aupamyā*): this division into chapters comes from the Sanskrit text (which has 32 chapters) and does not coincide with that of the Tibetan text (eight chapters).

¹⁹ ZORIN 2021: 233 (no. 81), 241 (no. 124), 242 (no. 130), 260 (no. 74), 264 (no. 116), 266 (no. 128).

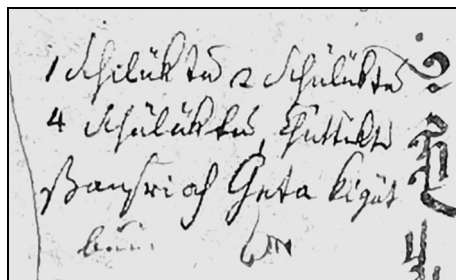
a walking bear holding a halberd on an escutcheon with mantling on both sides (the surviving part shows only the legs of the animal and the lower part of the escutcheon). The letter combination stands for *Ярославская фабрика Затрапезнова* ‘The Yaroslavl Mill of Zatrapeznov’ — the famous textile mill founded by the merchant Ivan Zatrapeznov in 1722. Throughout its history of papermaking, the mill used a range of watermarks with variations of the Yaroslavl coat of arms and different letter combinations. This particular type of the coat of arms (with elaborate mantling) paired with the letters Я03 was used in the years 1748–1751.²⁰ This allows to date the manuscript, making the year 1748 its *terminus post quem*.



Pl. 1. Watermark on f. 310.
Tracing by Liubov I. Kriakina, Chief Conservator at the IOM, RAS.

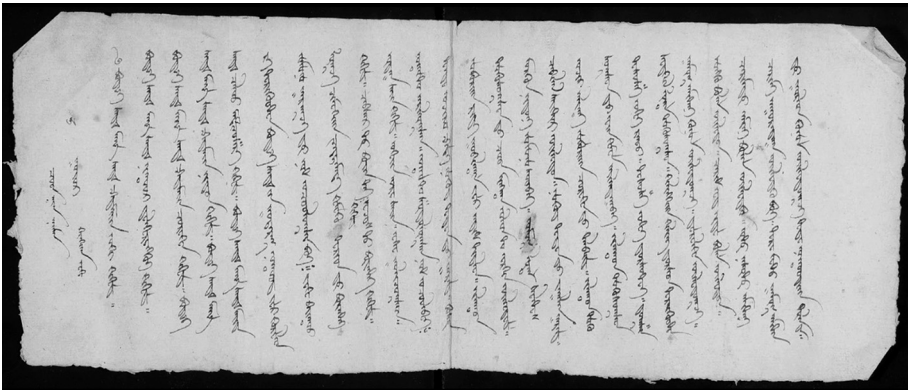
F. 310 bears another detail that helps to date the manuscript and casts light on its history: on the *recto* side, in the upper left corner there is an inscription made by a European hand (see Pl. 2). The text is arranged in four lines and can be read in the following way:

*1 Schilüktü 2 Schülüktü
4 Schülüktü Chüttüktü
Bansriah Geta kigät
büi.*

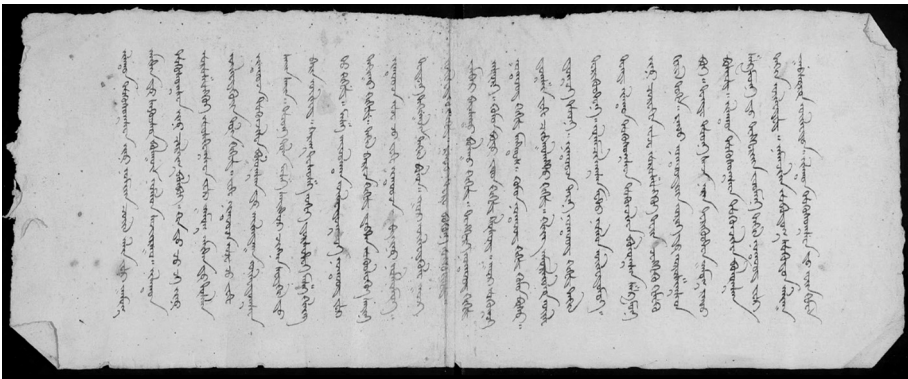


Pl. 2. Marginal inscription on f. 310.

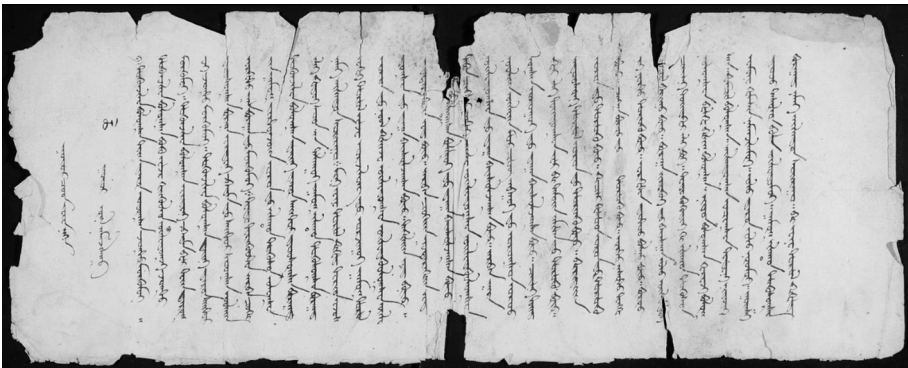
²⁰ See: KLEPIKOV 1978: 326–237 (no. 3 in the table).



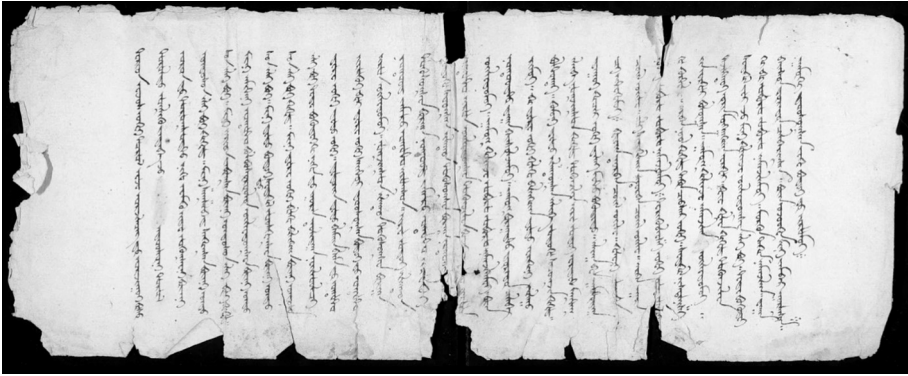
Pl. 3. *Sungdui*, f. 188 recto, section a, Oir. *karagiyn eke*, f. 2. IOM, RAS, Mong. Q 5146.



Pl. 4. *Sungdui*, f. 188 verso, section a, Oir. *karagiyn eke*, f. 2. IOM, RAS, Mong. Q 5146.



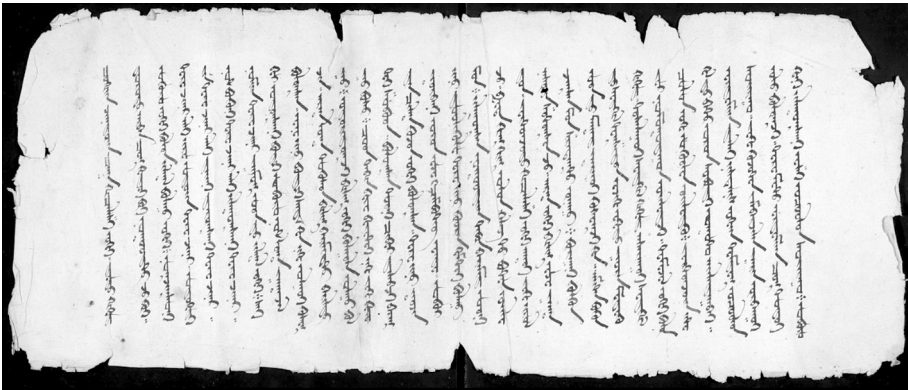
Pl. 5. *Sungdui*, f. 291 recto, section che, Oir. *unal namančilaxu*, f. 2. IOM, RAS, Mong. Q 5146.



Pl. 6. *Sungdui*, f. 291 verso, section *che*, *Oir. unal namančilaxu*, f. 2. IOM, RAS, Mong. Q 5146.



Pl. 7. *Sungdui*, f. 310 recto, section *ju*, *Tib. sdud pa*, f. 11. IOM, RAS, Mong. Q 5146.



Pl. 8. *Sungdui*, f. 310 verso, section *ju*, *Tib. sdud pa*, f. 11. IOM, RAS, Mong. Q 5146.

The text is a transcription of a Mongolian (possibly, Oirat) sentence. The handwriting and the specific manner of transcribing Mongolian words leave no doubt that the author of the inscription was the German scholar Johannes Jährig (1747–1795), the first specialist in Mongolian employed by the Imperial Academy of Sciences.²¹ I suggest that Jährig transcribed the following Mongolian phrase: *1 šilügtü 2 šülügtü 4 šülügtü qutuytu sančay-a gata kiged bui*::

This is a sentence from a *garčay* (table of contents) of the *Sungdui* that lists four texts that make up section *ju*. The first three texts — ‘One Verse’, ‘Two Verses’ and ‘Four Verses’ (Tib. *thigs su gcig pa / thigs su gnyis pa / thigs su bzhi pa*) are short poems that praise the Buddha, the Teaching, etc. The fourth one is the ‘The Verse Summary of the *Prajñāpāramitā*’, i.e. the very text that is written on f. 310. Presumably, Jährig copied this sentence from a Mongolian *Sungdui* when he was attributing the text on this folio.²² He was probably not familiar with the Sanskrit title of the text (*samcayagāthā*) which resulted in its awkward transcription. The way he spelled *gāthā* suggests that the source he was copying from was in Mongolian, not Clear Script: in Mongolian this word is usually spelled as *gata*, and it is not possible to distinguish between *a* and *e* (in Oirat they are rendered by two different signs).

If Jährig was indeed trying to identify the text on the folio, it means that the manuscript came into his possession in fragments, not as a complete volume. This assumption is further corroborated by the fact that each of the three folios has a heavy crease in the middle, which shows that they were folded in half and stored like that for a long time (a complete *pothi* volume would be too thick to fold). It is unlikely that Jährig, who was very well familiar with Mongolian book culture, would fold *pothi* folios in this manner, damaging the text. However, similar ways of handling fragments of Tibetan and Mongolian books were typical of 18th c. Europeans who were not acquainted with these

²¹ The inscription was compared to Jährig’s handwritten works preserved at the Archive of Orientalists, IOM, RAS, in particular — his works on Mongolian and Oirat writing (Fund 21, Inventory 1, Unit 3). He used the same system for transcribing Mongolian and Oirat. A few of its distinguishable features can be observed in the spelling of the word *Chüütüktu*: duplication of consonants, using the letter *š* to render the short vowel *u* (the same in *büi*), and the combination *ch* to render the *kh* sound. Another typical example is the spelling of the word *kigēd* as *kigät*.

²² For example, in the Peking blockprinted edition of 1727 this sentence looks like this: *nigen silüg-tü: qoyar silüg-tü: dörben silüg-tü: qutuy-tu sanzây-a gata kiged buyu*::

cultures.²³ It is possible that the fragments were discovered by travelers or scientists in the areas populated by Oirats and brought to St. Petersburg where Jährig studied them as part of the Mongolian collection of the Academy (he was employed by the library from November 1773 until his death in 1795). Neither a *Sungdui*, nor its fragments are mentioned on the list of Mongolian books compiled by Jährig (and published after his death),²⁴ but it is known that not all the materials kept at the Academy at that time were listed there (in particular, Jährig did not mention the fragments of the Kanjurs brought from Dzungaria, although he had studied them).²⁵

The fact that the manuscript was written on Russian paper suggests that the Kalmyk Khanate was its likeliest place of origin. However, no indication to its possible provenance has been discovered.²⁶ As for dating the manuscript, the year of Jährig's death establishes the *terminus ante quem*, thus limiting the possible period of its creation to 1748–1795.

Transliteration

[188/2 recto — *a* — karagiyin eke] bodhi sadw^a mahā sadw^a padmayin oki kigēd: / bodhi sadw^a mahā sadw^a niyuur delgerenggüi kigēd: / bodhi sadw^a mahā sadw^a padmayin züreken kigēd: bodhi / sadw^a mahā sadw^a padmayin nidün kigēd: bodhi sadw^a mahā / sadw^a zaluu mañžušri kigēd: bodhi sadw^a mahā sadw^a mayida/ri terigüüten bodhi sadw^a-yin xuvaraq-noyoud-yēr kurēlen / ömönö xaraqči-du nom üzүүлүqsen bui:: yeke bayiyuu/luqči čimegeyin žaңdamañi kemėkü teriün-du buyantai / kigēd: zabsar-tu buyan-tai <kigēd> ecüs-tü buyantai kigēd: / udxa sayin kigēd: ügeyin üre sayin: ese xolicoqson: / oḡoto ariluqsan: oḡoto šuduluqsan nom üzүүлbei:: / tende očiro pāñi nököd teden-dü xarād: bosun / öböriyin ridi xubilyān-yēr adis-tidlen: ilayun / tögösüqsen-dü zoun mingyan olon-to ergin üiledēd: / mörgön nidüni ömönö soubai: omoq-luyā seltes / zabilal sayitur üiledün: nököd teden-dü yaxālin xarād: / učir alixai öböriyin züreken-dü

²³ For example, some folios of books that were discovered in abandoned Dzungar monasteries in the 18th c. and delivered to Russian and European collections were folded or rolled up. See: ZORIN 2015: 162.

²⁴ BUSSE & JÄHRIG 1796.

²⁵ BAIPAKOV et al. 2019: 233.

²⁶ For a description of other manuscripts of unknown provenance that were delivered to the Imperial Academy of Sciences in the 18th c. see: SIZOVA 2022.

talbīd: ilayun tögü/süqsen-dü eyin kemēn ayiladxabai: ilayun tögösüqsen / tesüši ügei rahu: tesüši ügei dürsütei: doqšin / sedkil-luyā tögüsüqsen: kilinggiyin kiling dürsün terigüüten / xamuq amitani könōn üiledüqçi: dērelken üiledüqçi: / ögkü bulān üiledün: zarim ed idē bulān üiledün: / zarimdu amini bulān üiledkü: u[r]tu nasutu amitani / zarimi axuradxan üiledkü bui: tere metü xamuq amitan/-du xorlon könōn üiledüqçi tede-noyoudiyin tula-da: [188/2 verso] ilayun tögüsüqsen inu nomiyin züyil ali-yēr xamuq / amitan-du sakuusun bolxuyā nomlon soyirxo: ilayun / tögüsüqsen inu zarliq bolboi: ken-dü cu çi inu / öröšōnggüi ösukeqsen-yēr xamuq amitan-du tuslan / üyiledküyün tula kigēd: yeke niyouca-ēce cu yeke / niyouca tögünçilen boluqsan-du ayiladxan üyiledüqsen / sayin sayin: töüni tula maši sayitur çingna sedkil-dü / barin üyiled: karaq tesüši ügei dürsütei maši kiling/-tü kigēd: maši ayoulyan üyiledüqçi-noyoud-yēr / takixu kigēd: takil barica kigēd dabtān ögöüleküi sayini / niyouca-ēce cu yeke niyouca bi inu nomlomui: / tedeni takixulā takil bolun: xor üyiledküle xor / üyiledkü kigēd: rahu tere büküni ögkü kigēd: / yambar bayasxu bolxu kigēd: tenggeri-noyoud kigēd / asuri: kümün buyu youn kigēd: klusud: xur (!) ögüqçi/-noyoud kigēd mangγus: kümün-noyoud kigēd kümün busu: / doqšin yeke jibxulangtu kigēd: kiling amurlulun üyile/düqçi töüni: niyouca tarni-nuyoud kigēd takil / terigöüteni: ulamjilaqsan metü nomlon üyiledümüi: / tende ilayun tögüsüqsen tögünçilen boluqsan šāky^a-muni / inu züreken-ēce öröšōnggüi teyin cenggekü kemēkü / genel tügēn: rahu-noyoudiyin oroi-du öröšiqsön / bui: tende töüni saca naran terigüüten xamuq rahu / bosōd: ilayun tögüsüqsen tögünçilen boluqsan / šāky^a-muni-du tenggeriyin youmani takil-noyoud-yēr / takin üyiledēd: namançilan öböduq sögödün alixa / xabsurun üyiledün: ilayun tögüsüqsen-dü eyin kemēn

[291/2 recto — *che* — unal namançilaxu] tögünçilen boluqsan teyin darun oduqsan coqtu mürgümüi: / tögünçilen boluqsan bükü-ēce geyigüülün üyiledüqçi coqtu / mürgümüi: tögünçilen boluqsan erdeni padma bēr teyin daruq/çi coqtu mürgümüi: tögünçilen boluqsan dayini darun sayitur / dousuqsan burxan erdeni padma-du sayitur souqsan oulayin / erketü xān burxan-du mürgümüi:: tede terigüüten arban zügi/yin xamuq yertüncüyün oron-du ilayun tögüsün üleqsen / tögünçilen boluqsan dayini darun sayitur dousuqsan burxad / ali kedüi soun-yin tālaxui xamuq ilayun tögüsüqsen burxad / namayi ayiladun soyirxo:: mini ene töröl kigēd teriün ecüs / ügei töröl-ēce orçilong-du orçixui xamuq töröl / oron-du nüül kilince üyiledüqsen üyiledküülüqsen üyile/düqsen-dü daxan bayasulcaqsan buyu: takiliyin ed

buyu: / xuvaragiyn ed buyu: arban zügiyn xuvaragiyn ed / (*bulāqsan bu)layaqsan bulāxui-du daxan bayasulcaqsan buyu / tabun zabsar ügei üyile üyiledüqsen üyiledküülüqsen / üyiledüqsen-dü daxan bayasulcaqsan buyu: arban xara / nüüliyin üyileyin mör zöb abxui-du oroqson orou/luqsan oroxui-du daxan bayasulcaqsan buyu: zayāni tūyid/ker ali tūyidüqsen-yēr bi tamuyin amitan-du törökü buyu: / aduusuni töröl oron-du törökü buyu: biridiyin / oron-du törökü buyu: kizār kešöün oron-du törökü / buyu: čingxa buruu-du törökü buyu: urtu nasutu tengge/ri nertü törökü buyu: erketen dotou bolxu buyu: buruu / üzel barixu buyu: burxan ireküi-dü bayasxan ülü üyil(*edk)üi / zayāni tūyidker ali bui: tede bügüdei-gi ilayun tögösün / üleqsen belge biliq boluqsan: nidün boluqsan gereči boluq/san: kemjil boluqsan: ayiladuqsan üzeqsen tedeni nidüni / emüne gemšin namančilamui: ülü darun ülü nuumui: xoyiši/docu tasulun bün üyiledümüi: xamuq ilayun tögüsüqsen / burxad namai ayildun soyirxo: bi ene töröl kigēd [291/2 verso] teriün ecüs ügei töröl-ēce orčilong-du orčiqui busu / töröltü öqlikö yadaba cu adousuni töröl / oron-du töröqsödtü nige emkü idē ögüqseni buyani / ündüsün ali bui kigēd: mini šaqšābad sakiqsan buyani ündü/sün ali bui: mini ariun yabuqsan buyani ündüsün ali bui kigēd: / mini amitani oγōto bolbosuruulun üyiledüqsen buyani ündü/sün ali bui: mini dēdü bodhi<-du> sedkil öüskeqsen buyani ündü/sün ali bui kigēd: mini dēre ügei belge biligiyn buyani ündüsün / ali bui tede bügüdei-gi nigen-dü xurān γulidxan neyilöülji / dēre ügei dēdü ügei: dēdüyün dēdü blamayin blama-du oγōto / iröküi-bēr dēre ügei sayitur dousuqsan bodhi-du oγōto / irōn üyiledümüi: nōqčiqsōn ilayun tögüsüqsen burxan/-noγoud yamāru oγōto irōqsōn: irē ödüi ilayun / tögüsüqsen burxan-noγoud yamāru oγōto iröküi / ödügē souqsan ilayun tögüsüqsen burxan-noγoud (*yamāru) / oγōto irōn üyiledüqsen tögünçilen bi (*cu oγōto) irōn / üyiledümüi: xamuq kilince öbörö öbörö namančilamui: buyan/-noγoudtu daxan bayasulcamui: xamuq burxadtu duradun zalba/rimui: bi dēre ügei belge biligiyn dēdü erkini olxu / boltuyai: kümüni dēdü ilayuqsan aliba ödügē souqčın kigēd: / aliba nōqčiqsōn kigēd tögünçilen irē ödüi erdem maqtaq/daxui kizār ügei dalai metü bügüdedü: alixa-bēn xamtudxa/ji itegemüi: beyeyin γurban züyil üyile: keleni (*dör)bön / züyil üyile: ali sedkiliyin γurban züyil üyile: arban xara / nüüli öbörö öbörö namančilamui: terigüüleši ügei-(*ēce ödü)/gē kürtele: arban nüül kigēd tabun zabsar ügei: sedkil nisvāniši/yin erkēr boluqsan: xamuq kilince namançılan üyiledümüi: / tacāngyui urin mungxagiyn erkēr beye kelen kigēd tögünçilen / sedkil-yēr cu mini kilince üyiledüqsen ali bui: tede

bügüdei/-gi bi öbörö öbörö namančilamui: mürgün takin namančilan: daxan / bayasun duradun zalbariqsan: buyan üçüüken mini yambar xurāqsan: / xamugi dousuqsan yeke bodhi-du irōmüi: ::

[310/11 recto — *ju* — *sdud pa*] kemēn zarlıq bolboi: ögligö kigēd šaqšābad köli/cenggüi kigēd <tögünçilen> kicēnggüi: samadi biliq bodhi-du / oγōto zorin üyiledkü: bodhiyin coqco-du / šunun dēdü-dü barin bu üyiled kemēn: teriün üyi/letü tōün-dü teyin kemēn üzüülün üyiledkü: tere / metü yabudal sayitur aqçi ögüüleliyin sara-noγoud: / amitani ibēl kigēd ömō sadun kigēd oron mün bui: / šütēn kigēd noyod tib kigēd oγōto uduriduq/çi udxa küseqçin: todorxoi üyiledüqçi zula/-yin dēdü nom ögüüleküi-dü ülü endöüreqçi / mün: yeke aldar tögüsüqsen-noγoudiyin berke / üyileyin zemseq üyiledçi: coqco oron kigēd / törön tügeküi-noγoudiyin zemseq busu: γurban / kölgöni xurān medeküi-ēce xaγacan oγōto barixu / ügei: ülü urban kelberil ügei bolun endüürel ügei / (... ... *luyā) tögösün / tuurbil ügei: damnal xōmoi xoyor sedkil-ēce / xaγacan udxa-luyā tögüsüqsen: biliq baramidi / sonosöd ülü damnaqçi: busudtu ülü ontoγu/dan xaril ügei-dü meden üyiledkü: uduriduq/çi-noγoudiyin gün nom ene üzeküye berke: ken cü / ülü onon olxu ügei boluyu: töüni tula tusalan / üyiledüqçi öröšōnggüi tögüsüqsen bodhi oluq/çi ene: amitani coulyan ken medekü kemēn sedkiliyin / dayıbalγan bayadxan üyiled: amitan-noγoud inu / oron-du bayasun oron-noγoudi küsekü: barildu / orošin mergen busu γani mungxaq xarangγui metüs: / olon üyiledüqçi nom inu oron baril ügei bui: / teyikülē yertüncü terigüten-luyā temecel boluqsan / mün: oqtorγuyin oron inu urγuxu züq kigēd / baroun züq: tögünçilen šinggeküi züq kigēd zōün / [310/11 verso] zügüiyin çinaduyin zaxa kizālāši ügei: dēdü kigēd / dorodu arban züq kedüi bui-noγoudtu cu bui: / öbörö ügei bolun ilγal bolxu ügei: nöqçiqsöni / tere çinar ali irē ödüyin tere çinar: ödügēdi/yin tere çinar ali dayini daruqsani tere çinar: / nom büküni tere çinar ali ilaγuqsani tere çinar: / nomiyin tere çinar xamuq öün-dü ilγal ügei: sayi/bēr oduqsani bodhi öbörö nom-luyā xaγacal / boluqsan: ene inu bodhi sadw^a ken nige olxui küseqçin: / arya-luyā tögösün biliq barimidtu barildu/xu: uduriduqçi biliq ügei bolxula olxu bol/xu busu: zoun tabin bere beyetei nige yeke {beye/tei} šöböün: boluqsan töüni çiber dalabçi baraq/dan jilya küçün ügei boluqsan: tere inu γuçin / γurbani oron-ēce 'jambutib ende: öbör / inu döülikülē tere inu buuran gemtei bolxu / mün: ilaγuqsan-noγoudiyin tabun baramid öüni / cu: by^d kraq kraq olon kalab-tu bütēn üyile/dün: yertüncüdü kizālāši ügei aγui yeke irōl / nasuda šütüqsen cu: arya ügei biliq-ēce xaγa/caqsan mün šravaqtu unaxu: burxani kölgön /

öün-dü mayad ɣarxui küseqçi ken: amitan bükün/-dü sedkil teqšidün eçige ekedü xurān medekü / kigēd: tusalaxui sedkil kigēd asaraxui sedkil/-yēr nomoyodxon üyiledçi: temecel ügei bolun / zōlön üge ögüülen üyiledkü:: yertüncüyin ite/gel-dü batu oron subuti oγōto ayiladxabai: / erdemiyin dalai nisvānis ügeyin temdeq üzüülün / soyirxo: yeke kücüten yambarçılan xarin urbaxui / ülü boluqçi: tere metü erdemiyin züq tödüi/keni ilayuşqani eşi üzüülün soyirxo:: öbörö

Special Signs

- (...) text torn out or erased
 <> text written in as correction
 { } text crossed out by the scribe
 (*) text reconstructed based on other sources
 [] grapheme left out by the scribe

Additional Signs in Oirat

č 𐰇 ž 𐰈 d 𐰉 n 𐰊 w^a 𐰋
 ž 𐰌 ' 𐰍 ñ 𐰎 p 𐰏 y^a 𐰐

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