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Fragments of Mongolian Kanjur Manuscripts Copied in 19th C. Germany and Preserved at the Library of the Academy of Sciences

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Abstract: The article introduces three previously unknown fragments of 17th c. Mongolian Kanjur manuscripts. While the original folios have been lost, their texts are preserved in handwritten copies produced in the 19th c. by an unidentified German scholar. These copies became known in 2021 after being admitted to the Manuscript Department of the Library of the Russian Academy of Sciences. This article focuses on the Mongolian text of the fragments, its identification, and a brief commentary on the trustworthiness of the handwritten copies.

Key words: Mongolian Kanjur, Ablait, Sem Palat, Bernhard Jülg

In 2021, the Manuscript Department of the Library of the Russian Academy of Sciences received a number of new materials that were previously kept at the Department of Retrospective Acquisition and the Reserve-exchange Fund of the same library. Among them were several folios written in the Mongolian language on European paper (shelfmark F 450). Certain peculiarities of the Mongolian text, as well as the German inscriptions in the margins, indicate that the fragments were copied from the Mongolian Kanjur manuscripts that were discovered in Dzungaria in the 18th c. and preserved, as isolated folios, in a number of Russian and European collections. The text was copied in Germany in the 19th c. by an unidentified scholar. The description and preliminary identification of these handwritten copies have been published in the volume issued by the Library of the Academy of Sciences.¹ There are reasons to believe that the antigraphs of most of the frag-

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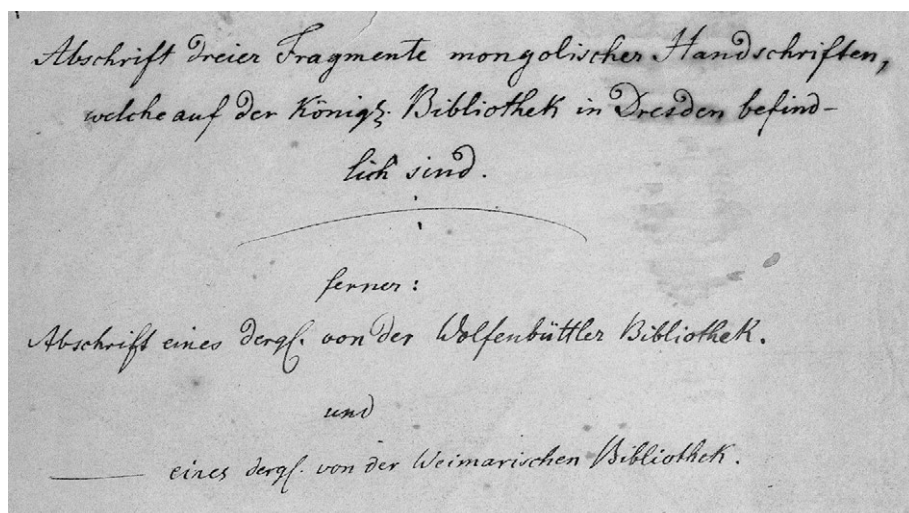
¹ BEREZHNAIA 2024: 453; IAMPOL'SKAIA 2024.

ments are lost, which makes the copies a valuable source. The aim of this paper is to introduce the Mongolian text of the folios, providing its identification and making it available for further study.

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Description and Provenance

The materials preserved under the shelfmark F 450 include seven folios of European paper (Pl. 2–8) enveloped in a folded sheet of the same (hereafter — cover, Pl. 1). The Mongolian text and the inscription on the cover are written with a European pen and iron gall ink; graphite pencil is used to write the marginal notes (in German) and draw the decorative circles in the Mongolian text on ff. 2 and 3. The paper has two kinds of watermarks (unidentified): f. 1 — a coat of arms with a bend under a crown with pearls, ff. 2–7 — a double frame decorated with flowers and leaves on the inside. The folios differ in size: f. 1 — 19×26.8 cm, ff. 2–7 — 20.7×25.5 cm.



Pl. 1.

Inscription on the cover. Library of the Russian Academy of Sciences, Manuscript Department, F 450.

The cover bears the following inscription: *Abschrift dreier Fragmente mongolischer Handschriften, welche auf der Königl. Bibliothek in Dresden befindlich sind. Ferner: Abschrift eines dergl. von der Wolfenbüttler Bibliothek und eines dergl. von der Weimarischen Bibliothek.*

According to this note, the folder contained copies of five manuscript fragments. At the time when it was written, three of the original fragments were preserved in Dresden, one in Wolfenbüttel, and one in Weimar. Natalia Berezhnaya (St. Petersburg State University, Institute of History), who initially studied and described these materials alongside other new additions to the fund, noted that the reference to the library in Dresden as *Königliche Bibliothek* indicates that the text was copied after 1806, when the Kingdom of Saxony was founded.

The provenance of the manuscript F 450 is not documented and remains unknown. It was stored alongside other materials that were admitted to the funds after World War II and originated from libraries located in the North and East of Germany, Saxony included. Apart from that, among these materials are five manuscripts that bear the *ex libris* of the library of the von der Gabelenz family that was located in Poschwitz Castle, Thuringia.² Two members of this family, the renowned linguists Hans Conon (1807–1874) and his son Hans Georg von der Gabelenz (1840–1893), included Mongolian into their field of interest, and could have either copied, or acquired the copies for their studies. The connection of the manuscript F 450 to the Poschwitz Castle library is a possibility that remains to be investigated.

For this publication, I have not fulfilled the task of attributing the handwriting of the German inscriptions and identifying the scholar who copied the Mongolian text. As will be shown below, the copies demonstrate a knowledge of the Mongolian script and language deep enough not only to mindfully capture the ductus, but to propose readings for several illegible words as well. In a private letter of July 25, 2024, Dr. Hartmut Walravens suggested considering the figure of Bernhard Jülg (1825–1886), based on some likeness of the scholar's handwriting to the one on the cover. Although unconfirmed, this suggestion has to be taken note of, as Bernhard Jülg was familiar with other fragments of the Kanjur manuscripts that F 450 was copied from: the 20 ff. of Tibetan and Mongolian Kanjurs from Dzungaria preserved in the State Library in Berlin (shelfmarks Ms. or. F. 477 and 5:9 Ohne Signatur) come from Jülg's private collection, showing that he could be in-

² BEREZHNAIA 2024: 453. For an overview of the history of the Poschwitz Castle library, in particular its fate after World War II, see ZUBKOV 2017.

terested in studying fragments of the same manuscripts preserved in other libraries. Moreover, in the preface to the catalogue of Mongolian manuscripts in German collections, Walther Heissig wrote that Jülġ copied and collated the Mongolian manuscripts preserved in Dresden.³

Identification

The Mongolian text of F 450 was copied from fragments of three different manuscripts often referred to today as the Kanjurs from Dzungaria. Each of the three contained the Buddhist sacred scripture — Kanjur (Tib. *bka' 'gyur*), which in its entirety constitutes over 100 volumes in the *pothi* format (from 108 to 113 volumes in the extant Mongolian versions).⁴ These three manuscripts have come down to us in fragments, represented by isolated folios from different volumes of the Kanjur dispersed across a range of collections in Russia and Europe.

1. JGF, or the “golden” Kanjur fragments from Dzungaria. *Pothi*, layered paper, calamus, golden (text) and red (decor) ink on black background, blue margins, illuminated,⁵ 22.8×63.7 (51×14.3) cm, 27–30 lines per page. Today, 39 fragments of JGF have been described,⁶ and one is known through a handwritten copy produced in the late 18th or early 19th cc.⁷

³ HEISSIG 1961: XIII.

⁴ On the Mongolian Kanjur see ALEKSEEV 2015.

⁵ One fragment of JGF, kept at the Russian State Archive of Ancient Acts (Moscow), has an intact miniature, allowing to assume that the first folios of each volume were decorated with two miniatures depicting Buddhist deities. The miniature was published in *Oiraty i Tibet* 2023, ill. 9 (colour plates).

⁶ Of the 39 surviving folios of JGF, 20 ff. are preserved at the Institute of Oriental Manuscripts (IOM, RAS, St. Petersburg), 1 f. at the Russian State Archive of Ancient Acts (Moscow), 1 f. at the Herzog August Library (Wolfenbüttel), 1 f. at Kassel university Library, 1 f. at the Franke Foundation (Halle), 1 f. at the State Library in Berlin, 4 f. at the British Library, 3 f. at Glasgow University Library, 1 f. at Linköping City Library, 1 f. in the Stockholm Museum of Ethnography, 3 ff. at the Uppsala University library, and 2 f. at the National Library of France. Most of these fragments are listed and identified in ALEKSEEV 2019. Missing on that list is the folio preserved in Stockholm (see WAHLQUIST 2002: 29), and the three folios preserved in Uppsala (shelfmark O okat. 76, Mongol.). The latter are available online at the Alvin database: <https://www.alvin-portal.org/alvin/view.jsf?pid=alvin-record%3A518391&dswid=283> (last accessed on August 12, 2024).

⁷ The handwritten copy is part of the archive of Friedrich von Adelung (1768–1843) preserved at the Russian National Library (Coll. 7, No. 149, f. 22). See ZORIN, TURANSKAYA, HELMAN-WAŻNY 2024: 104.

2. JBF1, also referred to as the “black” Kanjur fragments from Dzungaria, MS1. *Pothi*, undyed layered paper, calamus, black and red ink, 23×64 cm, 28–30 lines per page. Currently, 802 fragments of JBF1 have been accounted for.⁸

3. JBF2, also referred to as the “black” Kanjur fragments from Dzungaria, MS2. *Pothi*, undyed layered paper, calamus, black and red ink, 25×71 cm, 30–40 lines per page. Currently, 480 fragments of JBF2 have been accounted for,⁹ and one fragment is known through a handwritten copy produced by Daniel Gottlieb Messerschmidt (1685–1735).¹⁰

Two of these manuscripts (JGF and JBF1) are of South Mongolian origin and date back to the first half of the 17th c. (based on their palaeographical and codicological features). The third one (JBF2) was copied in the middle or second half of the 17th c. in Dzungaria, presumably, in the very monastery where its fragments were later discovered — Ablakit (Oir. *abalayin keyid*). The three manuscripts belong to an important group of early sources for Mongolian Kanjur studies, as they preserve the archaic orthography and ductus characteristic of this stage of Buddhist scripture dissemination among the Mongols, and, when used in text critical studies, fill the lacunae in the reconstruction of the structure and content of the earliest Mongolian Kanjur versions.

In the 17th c., all the three manuscripts were preserved in Buddhist temples located along the river Irtysh, in Dzungaria — the lands controlled by the Oirats, in particular, the Khoshut. Nothing is known of the circumstances

⁸ Of the 802 surviving fragments of JBF1, 775 ff. are preserved at IOM, RAS, 2 ff. at the National Library of Russia (St. Petersburg), 16 ff. at the State Library in Berlin, 3 ff. at the British Library, 3 ff. at Glasgow University Library, 1 f. at Linköping City Library, 1 f. at the Uppsala University library, and 1 f. at the National Library of France. Most of these fragments were described and listed in IAMPOL'SKAIA 2015. This list lacked information on the folios preserved in France (later published in TURANSKAIA 2021), Linköping (later published in ZORIN & TURANSKAYA & BORODAEV 2024), Uppsala (shelfmark O okat. 76, Mongol.; available online at <https://www.alvin-portal.org/alvin/view.jsf?pid=alvin-record%3A518391&dswid=283>, last accessed on August 12, 2024), Glasgow (later published in ZORIN & TURANSKAYA & HELMAN-WAŻNY 2024), and the British Library (see BAIPAKOV et al. 219–227).

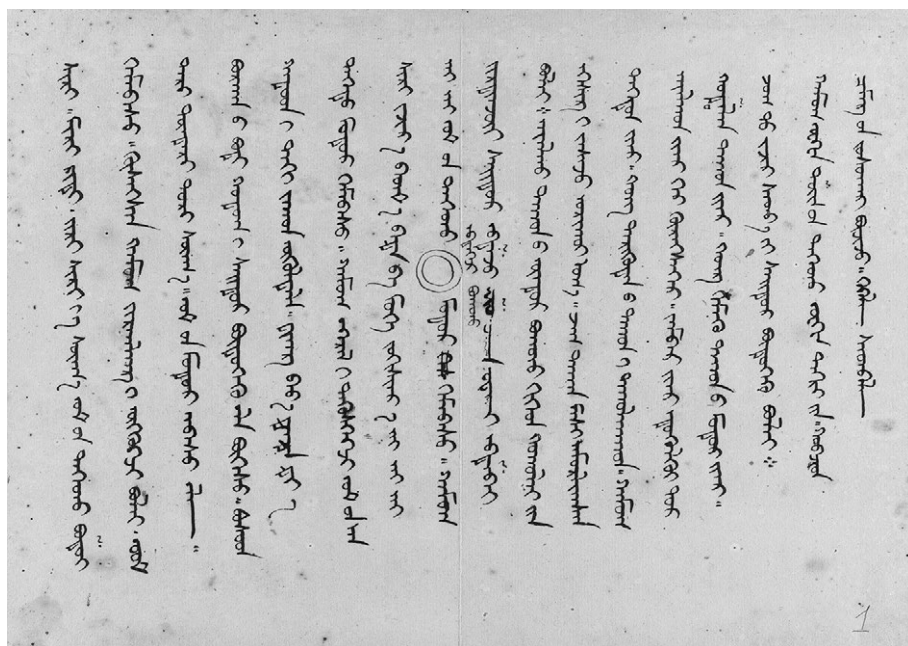
⁹ Of the 480 fragments of JBF2, 460 ff. are preserved at IOM, RAS, 6 ff. at the State Library in Berlin, 3 ff. at the Franke Foundation and 1 f. at the National Library of France. Most of these fragments were described and listed in IAMPOL'SKAIA 2015. This list lacked information on the folios preserved in France (later published in TURANSKAIA 2021).

¹⁰ The copy is preserved at the St. Petersburg Branch of the Archive of the Russian Academy of Sciences. See SIZOVA 2022: 95–101.

in which they were acquired by the Oirats. It can only be assumed that JGF and JBF1 were brought to Dzungaria from South Mongolia after the fall of Ligdan Khan in 1634 and the surrender of the Chakhar to the Manchu. These turbulent historical circumstances, as well as the fact that all the surviving folios of JGF come exclusively from the first volumes of different Kanjur sections, make one question whether this “golden” manuscript was transported to Dzungaria as a complete Kanjur set. JBF2 is an apograph of JBF1 copied in Dzungaria, which suggests that JBF1 was a complete Kanjur that could be used for producing a full copy. It is not clear whether the copying of JBF2 was carried through or interrupted by the circumstances that led to the desolation of Ablai-Kit.

In the 18th c., fragments of these and other manuscripts were discovered in abandoned temples by visitors from the West, and over 15 hundred folios found their ways to multiple private and state collections in Russia and Europe. The first fragments were brought to Europe in the 1720s, which made them the first Tibetan and Mongolian manuscripts to reach this part of the world. According to Alexander Zorin, the initial discoveries were made in 1717 in the temple known as Sem Palat (Oir. *darxan corjiyin keyid*), and the folios of JGF could be among them (I consider the provenance of JGF unclear). Most of the findings (around 1,500 fragments) were brought to St. Petersburg from Ablai-Kit by the Second Kamchatka (Great Northern) Expedition in 1734, and currently belong to the collection of IOM, RAS. Several dozens of fragments of the same manuscripts are kept in a number of Russian and European collections. In total, the findings from the temples on the Irtysh accounted for today include over 263 fragments of two Tibetan manuscripts (the Kanjur and the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*), two folios from the Mongolian translation of the collected works of Panchen Lama IV, and over 1,330 fragments of the three Mongolian Kanjurs that this publication deals with. The number of newly identified fragments keeps growing.¹¹

¹¹ In the past decade, a considerable number of academic publications have dealt with the complex history of these manuscripts and the legacy of the temples they originate from. On the history of Ablai-Kit, see BAIPAKOV et al. 2019; TSYREMPILOV 2020. The identification of Tibetan manuscripts discovered in Dzungaria was carried out by Alexander Zorin, whose multiple works on the subject elaborate on the hypothesis of Sem Palat being the initial place of discovery of part of the manuscripts (first proposed in ZORIN 2015). Presently, the research on this topic is carried on by a number of scholars worldwide, and new data is uncovered every year. The latest publications include *Tibetologija* 2021: 14–266; *Oiraty i Tibet* 2023: 22–286; *Tibet and the Oirats* 2024: 13–217. On the two folios from the works of Panchen Lama IV from Ablai-Kit see SIZOVA 2022.



Pl. 2.

F. 1. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JGF, Tantra, vol. ka, *Śrī-sarvabuddhasama-yoga-dākinījāla-saṃbara-nāma-uttaratantra*.

F 450 contains copies of two folios of JGF (ff. 1–3), one folio of JBF1 (ff. 4–5) and one folio of JBF2 (ff. 6–7). To follow is their detailed identification.

F. 1 (Pl. 2) is a copy of the widely known fragment of JGF preserved at the Herzog August Library, Wolfenbüttel (shelfmark: Cod. Guelf. 9 Extrav). The Wolfenbüttel fragment (hereafter WF) became known as “the first Mongolian manuscript in Germany” thanks to the work of Walther Heissig who published it in 1979.¹² Later its text was identified by Kirill Alekseev as the *Śrī-sarvabuddhasama-yoga-dākinījāla-saṃbara-nāma-uttaratantra*.¹³ WF is but a half of the recto side of the original folio of the Mongolian Kanjur: it was purposefully trimmed and glued to a folio of a Tibetan manuscript (the Tibetan Kanjur discovered in Ablaikit), so that the two fragments form a

¹² HEISSIG 1979.

¹³ ALEKSEEV et al. 2015: 69–70. The text belongs to the Tantra section of the Mongolian Kanjur. See KAS'IANENKO 1993: No. 7.

single item. Presumably, the manuscripts underwent these manipulations in the 18th c. when they were passed to European collections as Oriental curiosities.

F. 1 has no note in the margin to comment on the appearance of its anti-graph, which, along with the size and watermarks on the paper, makes it different from the other folios of F 450. The copy recreates the decorative circle in the middle (drawn using ink, not a graphite pencil, as on ff. 2–3) and follows the arrangement of lines of the antigraph. However, its text is one line shorter than the original (17 lines instead of 18) due to the error committed by the copyist: the presence of the same word (*tegüskegči*) in lines 6 and 7 resulted in confusion (line 6 of f. 1 combines the beginning of line 7 and the end of line 6 of the antigraph).

There can be little doubt that when the text was copied the Mongolian and Tibetan parts of the original folios had already been joined, because the copy reflects the illegibility of several words in line 9 (line 10 of the original folio): this damage comes from a crease in the middle of WF which appeared as a result of folding the paper after its two sides were glued together (it is visible on both sides). It has to be noted that the person who worked with the text was either not interested in the Tibetan fragment, or kept its copy elsewhere. One detail reveals a change in the state of the original folio: at present there is a hole that covers the second syllable of the first word in line 1 (Mong. *siri*) and the following punctuation (the double dots, Mong. *dabqur čeg*). The presence of these elements in the copy suggests that the paper was intact at the time when the text was copied.

The handwriting demonstrates no proficiency in Mongolian penmanship, but rather an endeavour to accurately capture the smallest details. The copyist did not succeed in rendering the elegance of the original handwriting, but managed to mindfully convey certain features of its ductus, including such characteristic traits of JGF as the form of the letter *d* with its lower line unconnected to the axis (see the word *ridi* in line 1), the hanging “tails” (see the words *kakala sadbala* in line 17), etc. One of the source’s archaic features confused the copyist: misled by the spelling of the syllable *ki* as *qi*, he rendered it as *ai* (see lines 7–8). As for the illegible words, readings are suggested for some of them, denoted with question marks (see lines 1, 9). In two cases, the suggested readings are correct (line 9: *ebdegči*; line 14: *qotola*). In two other cases, incorrect readings are suggested based on the words that occur in other lines of the fragment (line 9: *boyono*, *ebdebei*). The words that the copyist was unsure of are denoted with question marks as well: *qotola*

(line 14), which he misread as *qotala*, but justly corrected, and *tüis* (line 16) — an erroneous reading of *mgri*.

The abovementioned qualities of the copy show that it was produced out of scholarly interest, with an emphasis on rendering the content of the manuscript, its ductus and orthography. Although not free from mistakes, the copy correctly conveys most of the text of WF. Presuming that ff. 2–7 of F 450 were copied by the same person, they could safely be used to identify their antigraphs.

Ff. 2 and 3 (Pl. 3, 4).

Antigraph: JGF, Vinaya section, vol. *ka*, f. 18 (*recto* and *verso*).

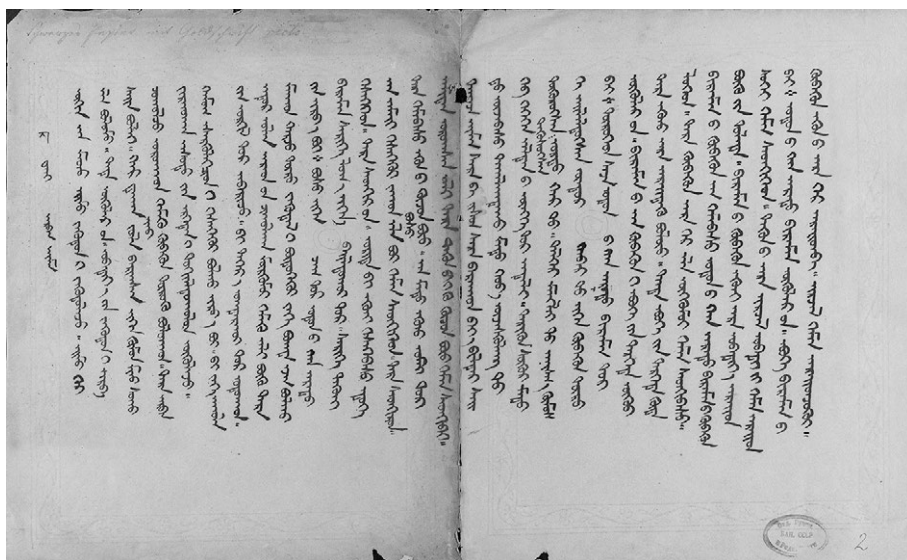
Text: *Vinayavastu* (Tib. *dul ba gzhi*; Mong. *nomuyadqaqui sitügen*), Chapter 1, translated into Mongolian by *Ünüküi Bilig-tü Dai Güši*.¹⁴

Ff. 2 and 3 contain the full text of a previously undescribed folio of JGF. The current location of the antigraph is unknown. It has been identified as JGF based on a combination of several minor details, primarily, the descriptions jotted in the upper margins of both folios: *Schwarzes Papier mit Goldschrift recto* (f. 3) and *verso* (f. 4). The number of lines per page (28–29) and the presence of two decorative circles on each side correspond to the appearance of JGF as well. Finally, the copies convey the same features of ductus as f. 1, as well as some of the archaic orthography characteristic of JGF, such as the letter *d* in its medial form (loop and short tooth) written before vowels (e.g., f. 3, line 1: *metü*).¹⁵ All the surviving folios of JGF come from the first (*ka*) volumes of different sections of the Kanjur, and this fragment is no exception. Four other folios from the same volume (and the same text) have been identified among the surviving fragments of JGF (preserved at the University of Glasgow and IOM, RAS).¹⁶ A collation with the corresponding fragment of PK has shown few variant readings that mostly come down to differences in orthography and word forms, which allowed to identify the text as belonging to the same translation (see full text collation below).

¹⁴ KASYANENKO 1993: 183 (No 599(1). Cf. PK, Vinaya, vol. *ka*, f. 6r. A translation of this fragment (based on the Tibetan Derge Kanjur) is published on the website of the “84000” Project (<https://read.84000.co>). See The Kangyur / Discipline / Chapters on Monastic Discipline / The Chapter on Going Forth, sections 1.-136 — 1.-143: <https://read.84000.co/translation/toh1-1.html#UT22084-001-001-section-1> (last accessed August 24, 2024).

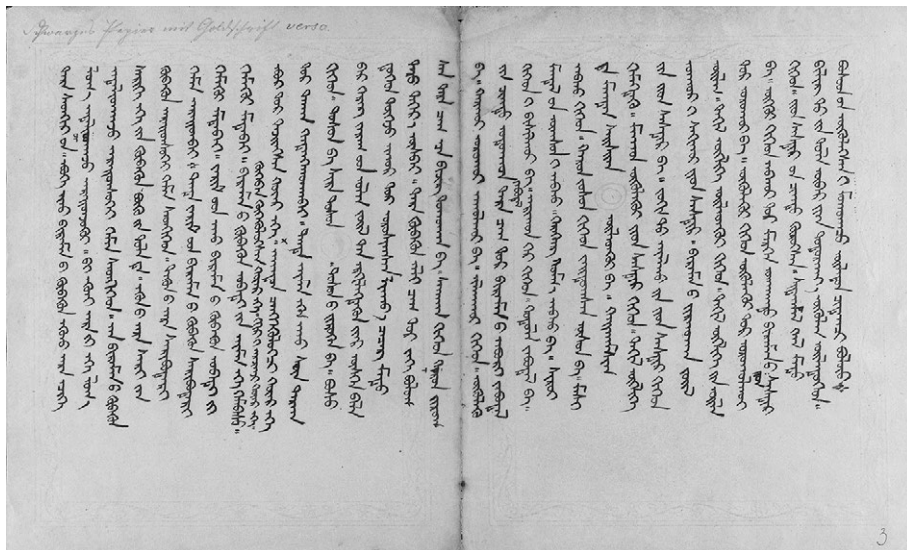
¹⁵ The characteristic orthography of JGF is described in ALEKSEEV 2019: 11–12.

¹⁶ ALEKSEEV 2019: 16.



Pl. 3.

F. 2. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph:
JGF, Vinaya, vol. ka, f. 18r, Vinayavastu, Chapter 1.



Pl. 4.

F. 3. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph:
JGF, Vinaya, vol. ka, f. 18v, Vinayavastu, Chapter 1.

The copy contains few corrections and no question marks, suggesting that the antigraph was fairly well-preserved. The nature of the corrections varies: some of them were made by the copyist to rectify his own errors, others were copied from the antigraph. The former include *tegün-i*, *neretü* (f. 2, lines 15, 21), *adalidqaǰu*, *ǰarun* (f. 3, lines 2, 15). These corrections are executed in the same way as one can observe on f. 1, i.e. by crossing out the false letters and writing in the correct ones if needed (a manner uncommon for 17th c. Mongolian manuscripts) and originate from confusing the letters that look similar to the eye. One case, on the other hand, displays the traditional Mongolian style of filling in the missing words (the insertion between lines 8 and 9 on f. 3): the words are written in on the left of the line they belong to, and the exact place of insertion is marked with a cross (×). One can positively attribute this correction to the 17th c. scribe. In several cases, the nature of the corrections remains under question: the words *inu*, *busu*, *tegüsügen* (f. 2, lines 4, 14, 19), *yabudal*, *vid* (f. 3, lines 18, 27) could have been inserted by either the copyist or the scribe.

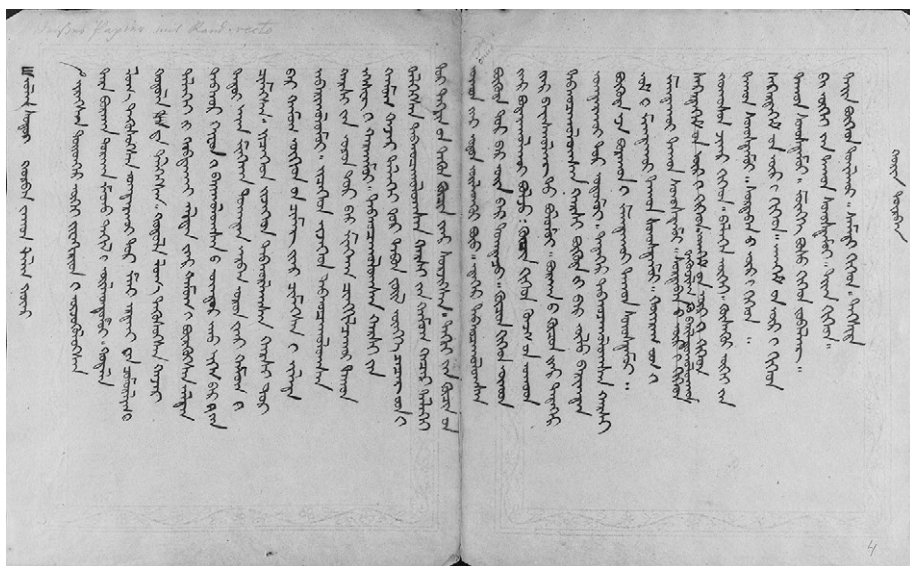
The fragment also contains four uncorrected mistakes. One of these was committed by the copyist who misread the word *vinai* (Vinaya — the name of the Kanjur section written in the left margin of the original folio) as *dani*, which suggests that he was not aware that the text belonged to the Kanjur. The other three mistakes could occur in either the copy or the antigraph: *ügüü* instead of *ögčü* (f. 2, line 22), *niǰur* instead of *naǰur* and *onqor* instead of *iǰayur* (f. 3, lines 13, 24).

Ff. 4 and 5 (Pl. 5, 6).

Antigraph: JBF1, Sutra section, vol. *ja*, f. 372 (*recto* and *verso*).

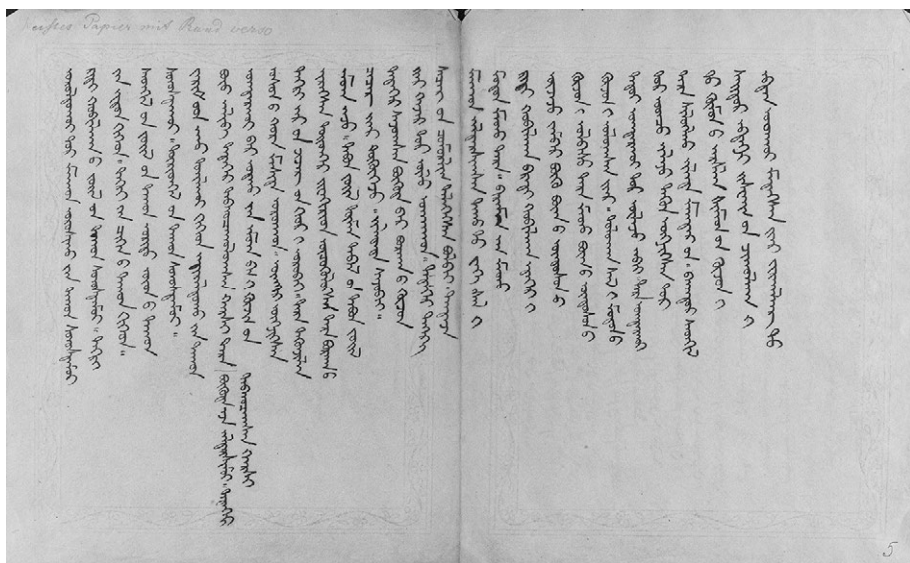
Text: *Niṣṭhāgatabhagavajjñāna-vaipulya-sūtra-ratnānanta* (Tib. 'phags pa bcom ldan 'das kyi ye shes rgyas pa'i mdo sde rin po che mtha' yas pa mthar phyin pa zhes bya ba theg pa chen po'i mdo; Mong. *qutuγ-tu ilaǰu tegüs nögčigsen burqan-u belge bilig delgeregsen sudur erdeni-yi kiǰayar-a kürügen neretü yeke kölgen sudur*), Chapter 3, translated into Mongolian by *Güsi Nangsu*.¹⁷

¹⁷ KASYANENKO 1993: 204, No. 635(1). Cf. PK, Sutra, vol. *ja*, ff. 76v–77r. A translation of this fragment (based on the Tibetan Derge Kanjur) is published on the website of the “84000” Project (<https://read.84000.co>). See The Kangyur / Discourses / General Sūtra Section / The Precious Discourse on the Blessed One’s Extensive Wisdom That Leads to Infinite Certainty, sections 3.582–3.583: <https://read.84000.co/translation/toh99.html#UT22084-047-001-section-3> (last accessed August 25, 2024).



Pl. 5.

F. 4. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JBF1, Tantra, vol. *ja*, f. 372r, *Niṣṭhāgatabhagavajjñāna-vaipulya-sūtra-ratnānanta*, Chapter 3.



Pl. 6.

F. 5. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JBF1, Tantra, vol. *ja*, f. 372v, *Niṣṭhāgatabhagavajjñāna-vaipulya-sūtra-ratnānanta*, Chapter 3.

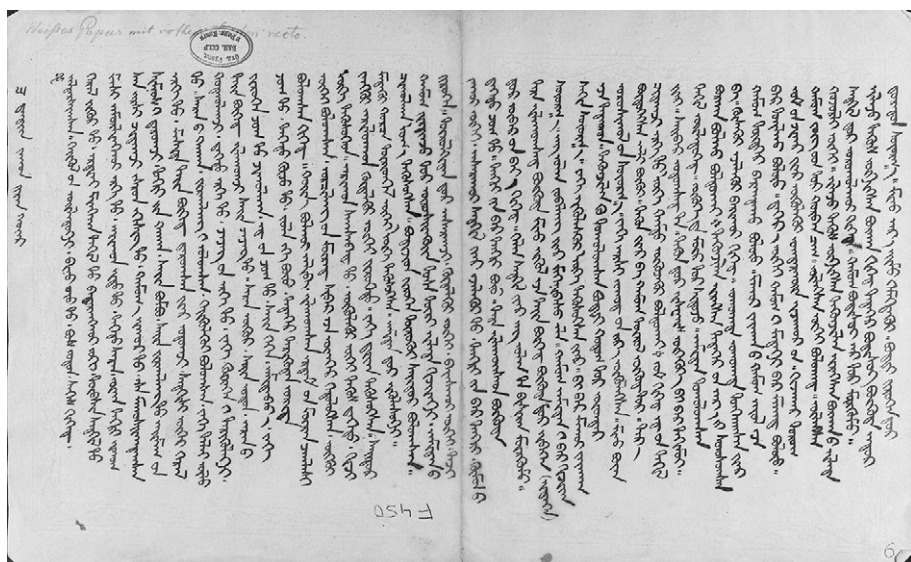
Ff. 4 and 5 contain the full text of a previously undescribed folio of JBF1. The current location of the antigraph is unknown. The pencil notes in the upper margins describe it as written on “white paper with a frame” (Germ. *Weisses Papier mit Rand*), which corresponds to the appearance of most folios of JBF1 (as well as many other Mongolian manuscripts). So does the number of lines per page (28–31). One particular detail, however, helps to identify it as JBF1: the number 24 (Mong. *qorin dörben*) written boldly in the middle of the right margin. This number is part of the working foliation (draft numeration of folios put there by the scribes in the process of their work), and this particular way of marking folios (i.e., writing the numbers in the Mongolian language openly in the right margin) prevails in JBF1 (the scribes of JBF2 marked their folios more discreetly). Among the surviving fragments of JBF1, there is at least one folio from the same volume (preserved at IOM, RAS).¹⁸

A collation with the corresponding fragment of PK has revealed few variant readings that allow to attribute it to the same translation (see full text collation below). Some of these variant readings probably emerged as a result of the copyist’s inaccuracy: e.g., *ber-i* instead of *ber-e*, *uyin* instead of *unin* (f. 4, lines 6, 17), *oyun-u* instead of *oron-u*, *silüggleü* instead of *silügglejü* (f. 5, lines 4, 25).

The copy contains four corrections, two of which can be attributed to the copyist (f. 4, lines 4, 24–25), as in both cases the mistakes are corrected by crossing out the erroneous elements of text. In lines 24–25, the copyist committed the mistake of homeoarchy, but, unlike the error on f. 1, did not leave it unnoticed. On f. 5, there is a correction that was copied from the antigraph: the word *tedeger* is marked with two strokes on the right (see Pl. 6) — a traditional way of “crossing out” falsely written words in Mongolian manuscripts. The nature of the insertion on f. 5, line 7, remains under question.

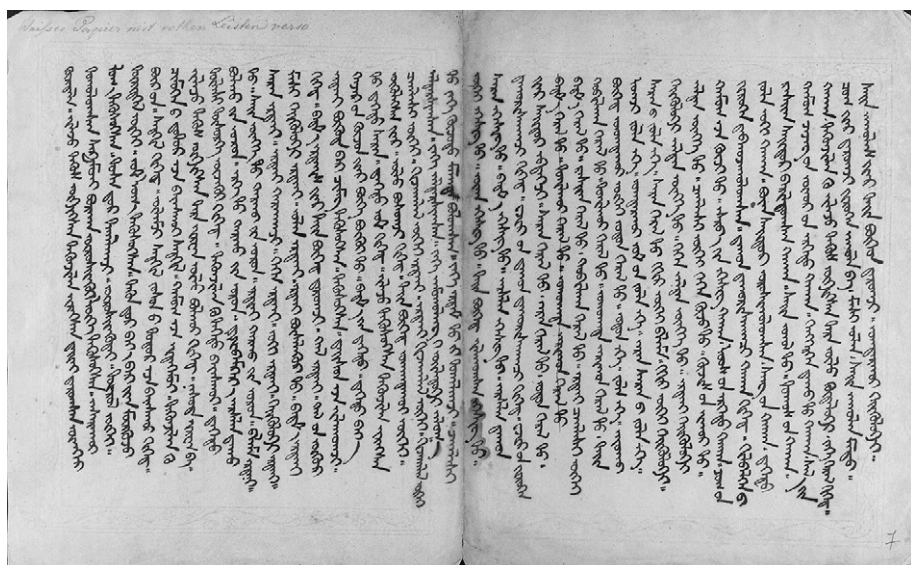
On f. 4, there is a slight and minute pencil note written in the upper margin right above line 17 — an attempt to interpret the reading of the first word of this line (*önöd*) in Latin transcription: *nogod? öniüd?*. The manner of writing the Latin letter *d* is different from the one in the German pencil notes in the upper margins, which could mean that this note was left by another scholar who studied the copy later and questioned the spelling. However, this difference could also be explained by the fact that the German inscriptions were jotted down in a quicker cursive, while this one is written rather neatly.

¹⁸ IAMPOL'SKAIA 2015: 54.



Pl. 7.

F. 6. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph:
JBF2, Tantra, vol. ya, f. 162r, *Ārya-mahāpariṇāmarājāsamantraka*.



Pl. 8.

F. 7. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph:
JBF2, Tantra, vol. ya, f. 162v, *Ārya-mahāpariṇāmarājāsamantraka*.

Ff. 6 and 7 (Pl. 7, 8).

Antigraph: JBF2, Tantra section, vol. *ya*, f. 162 (*recto* and *verso*).

Text: *Ārya-mahāpariṇāmarājasamantraka* (Tib. *'phags pa yongs su bsngo ba'i rgyal po chen po sngags dang bcas pa*; Mong. *qutuy-tu oyoyata irügel-iün yeke qayan tarni-luy-a nigen-e*), anonymous translation.¹⁹


Ff. 6 and 7 contain the full text of a previously undescribed folio of JBF2. The current location of the antigraph is unknown. Its identification is based on several details. The German inscriptions in the upper margins refer to the original folio as “white paper with red borders” (*Weisses Papier mit rothen Leisten*), where the word *Leisten* ‘slats’ is used to describe the specific form of text frame found on many folios of JBF2: double vertical lines that mark out the left and right margins (common in Oirat manuscripts), as opposed to the rectangular frame in JBF1 (referred to in the pencil notes as *Rand* ‘border’). These lines could be drawn in either black or red ink. The collection of IOM, RAS preserves 7 other folios of JBF2, volume *ya* of the Tantra section, and six of them have this type of border lines drawn using red ink (one folio has no border at all).²⁰ JBF2 is a manuscript of a larger format, with longer lines, the number of which varies from 30 to 40 per page. On the other surviving folios of Tantra, volume *ya*, the average number of lines per page is 39, which is close to what one sees on ff. 6 and 7 of F 450 (40 and 41 lines). The copy also recreates a specific type of *virga* (the sign that marks the beginning of text on each folio, see Pl. 7) that is used on other surviving folios from the same volume of JBF2.

The most significant detail, however, has been preserved thanks to the meticulous work of the copyist who managed to render certain characteristic traits of the ductus of JBF2. Written down in Dzungaria, JBF2 features a specific Oirat handwriting style characterized by a recognizable slant (oblique, rather than horizontal transverse lines). The scribes who created this manuscript had obviously been used to writing in Clear Script (Oir. *todo bičiq*, the Oirat alphabet created in 1648), and incorporated some of its elements into the Mongolian text.²¹ As has been stated above, the German copyist was not skilled in Mongolian penmanship well enough to render the aesthetic nuances of the handwriting, but he did pay attention to the ductus and managed to capture two Oirat elements of the antigraph. First of all, the

¹⁹ KASYANENKO 1993: 126, No. 478(65). Cf. PK, Tantra, vol. *ya*, f. 76r.

²⁰ IAMPOL'SKAIA 2015: 56.

²¹ This feature of JBF2 (Ms2) was first noted by Gyorgy Kara and is discussed in detail in YAMPOLSKAYA 2022: 78–81.

letter *i* written with a “notch” in the middle (as opposed to the “long tooth” in Classic Mongolian) — this letter, borrowed from Clear Script, occurs practically universally on ff. 6–7 (see f. 6, line 1: *geyigül-ün üiledugči*, etc.). The second element of *todo bičiq* occurs only once on f. 7, line 2 in the word *saky^amuni*, where the syllable *ya* is rendered with the *yalıγ* sign  used specifically in Clear Script.²²

Based on a collation with the corresponding fragment of PK, the text on ff. 6–7 can be attributed to the same translation (see full text collation below). The copy contains three corrections, all of which were made by the copyist. In two cases, he crossed out the superfluous element (long horizontal “tail”) that he had erroneously attached to the final letter *d* in the words *kiged* (f. 6, line 39) and *mayad* (f. 7, line 20). The third corrected mistake (f. 7, line 25) is yet another case of homeoarchy. On f. 6, end of line 23, there is an insertion: the word *ibegen* ‘protect’ (Converbum Modale) is followed by the word *idegen* ‘food’ enclosed in parentheses. As signs similar to parentheses were not used in 17th c. Mongolian manuscripts, this insertion was probably made by the copyist in an attempt to interpret the meaning of the word.

Concluding remarks

The collation of f. 1 with its antigraph (WF), combined with the observations made while studying ff. 2–7, characterize the work of the 19th c. copyist as a relatively reliable text source. The presence of mistakes compels one to question the details, including the nuances of spelling and the exact wording, when reconstructing the texts of the missing antigraphs. That said, the copies are accurate enough to safely identify the sources, attribute the texts and translations, allowing to use F 450 as a valid source in the study of the structure and content of the Kanjur manuscripts that the original folios belonged to.

According to the inscription on the cover of F 450, the folder contained copies of five manuscript folios from three different libraries. F. 1 was copied in Wolfenbüttel, where its antigraph is still preserved. Ff. 2–7 must represent the three fragments from Dresden: it is likely that they were copied at the same time and place, as they are written on the same kind of paper (the paper of f. 1 is different), and labeled in the same manner (pencil notes).

²² This element is discussed in YAMPOLSKAYA 2022: 83.

Therefore, the copy of one more fragment is missing, and that has to be the fragment preserved in Weimar.

All the Mongolian manuscripts preserved at the Saxon State and University Library in Dresden today were described by Walther Heissig.²³ No similar Kanjur fragments are listed among them, and it is possible that the materials sought for have not survived World War II. The Weimar fragment remains a mystery for now: not only do we not know which manuscript it was copied from (one can only assume that it was one of the Dzungar Kanjurs), the library in which its antigraph was preserved is not named either.²⁴

Transliteration

Variant readings are given in the footnotes. The text of f. 1 is collated with its antigraph (WF), the text of ff. 2–7 — with the corresponding fragments of the Kanjur manuscript preserved at St. Petersburg State University Library (PK). The multiple differences in punctuation between ff. 2–7 and PK are not listed here, being of secondary significance for text identification.

F 450, f. 1.²⁵

/1/ siri:²⁶ miri riti: yiri²⁷ siri-y-a suvaq-a nom-un degedü bodoi²⁸ /2/ kemebesü: küseksen qamuγ jıryalang-i öggügçi bolai.²⁹ oom /3/ tari tüntari turi suvaq-a: nom-un mudur abasu ele: /4/ burqan-u bodi qutuy-i sayitur bütügekü ele bügesü: busud /5/ qatud-i taki yayun ügületele: dvang³⁰ bau-a tata ty-a³¹ /6/ /degedü mudur kemebesü: qamuγ egerel-i tegüskegçi nom-un ene³² /7/ siri vçir-a badm-a bata ba muka yogisvar-a /ai ai ai /8/ ai ai³³ nom-

²³ HEISSIG 1961: 490.

²⁴ Mongolian manuscripts preserved at libraries in Weimar have not been listed in catalogues.

²⁵ For the collation of WF and PK see ALEKSEEV et al. 2015: 70–72.

²⁶ WF: sir(*i)

²⁷ WF: niri

²⁸ WF: (*mu)dur

²⁹ WF: bolai:

³⁰ WF: drang

³¹ WF: tr-a

³² WF: dr-a ta tr-a/: qamuγ бүкү egerel-i tegüskegçi nom-un ene /7/ degedü mudur kemebesü: qamuγ egerel-i tegüskegçi bolai::

³³ WF: qı qı qı /9/ qı qı

un degedü mudur {kes} kemebesü: qamuγ /9/ yirtinčüyi³⁴ sayitur /ebdejü?
<ebdegči> (...) ? <boyono> č(...)n od(...)i ebdebei³⁵ /10/ bolai:: ayalγu
dayun-u öndör boyono³⁶ kiged qoyolai-yin /11/ egesig-i ĵasaĵu uriqiu-luy-a:
čay-tayan masi amurliγsan /12/ degedüs-iyer: qung terigüten-ü dayun-i
dayulayad: qamuγ /13/ ayalγus-iyar ker küregseger³⁷: yambar-iyar
edügülküi-tür /14/ qota<o>la³⁸ dayun-iyar: qung kemekü dayun-u mudur-iyar:
/15/ čoy-tu včir satu-a-yi sayitur bütügekü bolai:: /16/ qamuγ ökin tüis³⁸-ün
degedü ökin tngri-yin: qubč{i}ad /17/ čimeg-ün yosuγar büĵĵü: kakala
sadbala

F 450, f. 2³⁹

/upper margin/ *Schwarzes Papier mit Goldschrift recto*

/left margin/ *ka*⁴⁰ dani (= vinai) arban naiman

/1/ ökin ene metü eyimü ĵegüdün-i ĵegüdüleĵü: eyimü⁴¹ ker /2/ ele
bolumui: tede ügüler-ün: ubadiy-a-yin ĵegüdün-i iru-a /3/ sayin bolai: ĵar-
dayan⁴² ĵula bariγsan nigen kümün minü suγu /4/ čoyulĵu oroγad⁴³ kemekü
<inu> köbegün törökü boluyad: tere arban /5/ ĵirγuyan nasutu-yin erketen-i
tokiyalduyulun ügüleĵü: /6/ qamuγ esergülegčid-i /kesegeküi bolqu⁴⁴ iru-a
bui: bi yeke ayula/7/-yin orgil-tur abariĵu: bi deger-e⁴⁵ oγtaryui-tur oduγad:
/8/ nadur olan arad-un čiyulγan mörgümüi kemekü ali bükü tere /9/ mayad
ĵarču törö ĵegüdel-i bütügeküi⁴⁶ yeke boyda eĵen bolqu/10/-yin iru-a bui::
busu nigen čay-tur odon-u qan neretü /11/ biraman sarika-luy-a nigen-e
bayilduqui-tur: sarika tegüni /12/ kesegeged: tere sedkir-ün: urida bi egüni
kesegebesü edüge /13/ ene namayi kesegeküi yayun ele bui kemen sedkiged:
tere sedkirün⁴⁷: /14/ tere kemebesü egün-ü⁴⁸ küčün <busu> buyu: ene metü

³⁴ WF: yirtinčüs-i

³⁵ WF: ebdegči (*buyu: nom-un mudur-i medeküi)

³⁶ WF: boyoni

³⁷ WF: küsegseger

³⁸ WF: tngri

³⁹ Corresponds to PK, Vinaya, vol. *ka*, f. 6, lines 4–18.

⁴⁰ Tibetan letter.

⁴¹ PK: emü

⁴² PK: ĵar-tayan

⁴³ PK: oroqun (sic)

⁴⁴ PK: kesegegči bolqui

⁴⁵ PK: degere

⁴⁶ PK: bütügegči

⁴⁷ PK: sedkir-ün

⁴⁸ PK: egünü

egünü umai-tur /15/ amitan oroysan ali tere tegün{-ü}-i kü küçün buyu kemen sedkibei: /16/ tendeçe naiman sara ba yisün sara barayad bey-e bilder⁴⁹ sayi/17/-du üjebesü tayalaydaqu metü you-a üjesküleng-tü /18/ keb gegegen altan-u öngge-tür adalı: /terigün sükür/⁵⁰ metü /19/ /dügürügsen <tegüsügsen>⁵¹ urtu yar-tu: delger manglai-tu anisγ-a kümüs/20/-ke neyileldügsen öndör qabar-tu nigen köbegün törö/21/bei:: töröged saça odon-u qan ner{ü}<e>tü biraman-tur /22/ ügüler-ün⁵²: biraman-u ene köbegün-i ebüge-yin dergede ügüü⁵³ /23/ tere /egünü nere nereyidekü/⁵⁴ boluyu: tende ebüge-yin dergede köde/24/lüged: tere /köbegün nere/⁵⁵ ker ele öggümüi kemen sedkibesü: /25/ biraman-u köbegün ene kemebesü odon-u qan neretü biraman-u köbegün /26/ bükü-yin tulada: biraman-u köbegün /egüni nere ubadiy-a/⁵⁶ nereyid/27/sügei kemen sedkiged: /tegün-ü nere/⁵⁷ irjal ubadi-yi⁵⁸ kemen nereyid/28/bei:: odon-u qan neretü biraman ügüler-ün⁵⁹: ebüge biraman-u /29/ köbegün /egün-ü nere/⁶⁰ ker nereyidbe: irjal kemen nereyidjüküi:

F 450, f. 3⁶¹

/upper margin/ *Schwarzes Papier mit Goldschrift recto*

/1/ tere sedkir-ün: ebüge inu biraman-u köbegün egünü /nere eçige/2/-luy-a/⁶² adalı{uu}<d>qaju nereyidjüküi: bi /egüni nere-yi eke-luy-a/⁶³ /3/ adalidqaju nereyidsügei kemen sedkiged: ene biraman-u köbegün /4/ sarika eke-yin köbegün bükü-yin /tula-da: egün-ü nere/⁶⁴ sari-yin /5/ köbegün nereyidsügei kemen sedkiged: /tegün-ü nere/⁶⁵ saribudari /6/ kemen

⁴⁹ PK: belder

⁵⁰ PK: terigün-tür šükür

⁵¹ PK: tegüsügsen

⁵² PK: ügülerün

⁵³ PK: ögçü.

⁵⁴ PK: egüni ner-e nereyidkü

⁵⁵ PK: köbegün-ü ner-e

⁵⁶ PK: egünü ner-e ubadini

⁵⁷ PK: tegünü ner-e

⁵⁸ PK: ubadini

⁵⁹ PK: ügülerün

⁶⁰ PK: egünü ner-e

⁶¹ Corresponds to PK, Vinaya (Mong. 'dulba), vol. ka, f. 6, lines 18–32.

⁶² PK: ner-e eçige-lüge

⁶³ PK: egünü ner-e-yi eke-lüge

⁶⁴ PK: tulada: egüni ner-e

⁶⁵ PK: tegünü ner-e

nereyidbei:: tende ĵarim-ud biraman-u köbegün saribudari /7/ kemeküi⁶⁶
 medebei: ĵarim-ud anu biraman-u köbegün ubadi-yi⁶⁷ /8/ kemeküi medebei:
 biraman-u köbegün ubadi-yin⁶⁸ naiman eke kemebesü: /9/ ebür-tür
 teĵiyegsen qoyar eke: <kökeben kökegölügsen qoyar eke: kkir-i arĉiyĉi qoyar
 eke:> nayadun čenggegölügĉi qoyar eke/10/-tür dayan qatangyadqabai:
 tende⁶⁹ naiman ekes anu sün tarya /11/ kiged: toson ba sira⁷⁰ toson: toson-u
 ĵirüken ba: busu /12/ ber kereg yaraĵ-ud olan ĵüil-ten⁷¹ erkilegdekün-iyer
 /ösgeñ bele/13/düged tügeĵü⁷² niĵur⁷³-tur orosiĵsan linqu-a čečeg metü /14/
 daru deĵer-e ösbei: tere köbegün ali čaĵ-tur yeke boluĵ/15/san tere⁷⁴ čaĵ-ača
 bičig toĵoĵan⁷⁵ ba: sanayan kiged ĵ{u}arun⁷⁶ ĵiruy /16/ ba: ĵarqui oroqui
 ayulqui ba: ilĵaqui kiged: ügülekü/17/-yin činadu oduĵad tere čaĵ-tur
 biraman-u aburi yabudal /18/ kiged-i bisilqui <yabudal> ba: ariĵun ker
 kiged: qotala yabudal ba: /19/ mandal-un ünesün-i abču⁷⁷: karakang qumq-a
 abqu ba: sirui /20/ abqu⁷⁸ kiged: ĵarun⁷⁹ yosun kiged ĵayiduĵsan üsün ba:
 masi/21/da maytan sayisiĵan üiledküi ba: ĵayiqamsiĵ /22/ kemegdekü:
 mayad ügülekü⁸⁰ vid sastir kiged: takil öglige/23/-yin vid sastir ba: ĵokis-tu
 aĵalĵu-yin vid sastir kiged /24/ onqor⁸¹-i sakiĵui⁸² vid sastir: biraman-u
 ĵirĵuyan ĵüil /25/ üiles: takil öglige üiledküi kiged: takil öglige-yin üile/26/
 -tür oroqui ba: ügüleküi kiged ügüleküi-tür oroĵulqui /27/ ba: öĵküi kiged
 abqui-tur mergen uĵayantu biraman-u <vid> sastir /28/ kiged: vid sastir-un
 činadu kürügsen: sitaĵamal ĵal metü /29/ bilig-tü-yin tula öber-iyen
 todorĵay-a ügülen üiledüged: /30/ busud-un ügüleĵsen-i moĵoĵaĵu üiledün
 čidayĉi boluĵu::

⁶⁶ PK: kemeküi-yi

⁶⁷ PK: ubadini

⁶⁸ PK: ubadini

⁶⁹ PK: tede

⁷⁰ PK: sir-a

⁷¹ PK: ĵüil-den

⁷² PK: ösgeñ teĵigeĵü üiledüged:

⁷³ PK: naĵur

⁷⁴ PK: terekü

⁷⁵ PK: toĵan

⁷⁶ PK: ĵar-un

⁷⁷ PK: abču ba

⁷⁸ PK: abqui

⁷⁹ PK: ĵar-un

⁸⁰ PK: ügülekü

⁸¹ PK: iĵaĵur

⁸² PK: sakiĵu-yin

F 450, f. 4⁸³/upper margin/ *Weisses Papier mit Rand recto*/left margin/ *ja*⁸⁴ olan sudur yurban jayun dalan qoyar

/1/ @ iregsen tüidker⁸⁵ ügei vivagirid⁸⁶-i üjügülügsen /2/ tere burqan toryan metü takil-i üiledümüi⁸⁷: qotala/3/-luy-a tegüsügsen oytaryui-tur mani erdeni-yin čomorliy-i /4/ qotola{-ta}-da⁸⁸ delgegsen: qotola-luy-a tegüsügsen yaǵar /5/ delekei-yi⁸⁹ qabtayai altan-iyar qamuy-i⁹⁰ bürkügsen altan /6/ dabqur keyid-i bayiyluysan-u öndör anu⁹¹ nigen ber-i-yin⁹² /7/ tedüi nayan mingyan toytan arban oron-iyar qamuy-i⁹³ /8/ čimegsen: niǵeged niǵeged dabqurlaysan /qarsi-tur /9/ ber⁹⁴ qamuy /nököd-ün čimeg-iyer čimegsen-i⁹⁵ ilede /10/ abariyulumui: niǵeged niǵeged dabqučayuluysan /11/ qarsi-yin oron-tur ber mingyan činggiljaqui⁹⁶ dayun /12/ egesig-i yaryamui: dabqučayuluysan qarsi-yin /13/ qamuy yaǵar delekei-tür /tabun jüil öngge⁹⁷ čečeg-üd-i /14/ delgegsen dabqučayuluysan qarsi-yin qamuy yaǵar delekei/15/-tür⁹⁸ tngri-ün tegüs küjis-iyer surčigsen: tngri-yin küjis-ün /16/ önöd-iyer⁹⁹ utus üiledküi buyu: edeger dabqučayuluysan /17/ bügüde-tür ber uyin¹⁰⁰ ber toytaju: küčün kiged önöd/18/-iyer budarayulqui bolju: küjis kiged küjis-ün önöd/19/-iyer bayasqulang-tu bolumui: burqan-u küčün-iyer tedeger /20/ dabqučayuluysan qarsi /bügüde-yi ber¹⁰¹ ülü bariydan¹⁰² /21/ oytaryui-tur odumui: tedeger dabqučayuluysan qarsi /22/ bügüde-eče burqad-i

⁸³ Corresponds to PK, Sutra (Mong. *eldeb*), vol. *ja*, ff. 76v, lines 29–44.

⁸⁴ Tibetan letter.

⁸⁵ PK: tüidker-i

⁸⁶ PK: viyagirid

⁸⁷ PK: üiledümüi

⁸⁸ PK: qotolada

⁸⁹ PK: delekei

⁹⁰ PK: qamuy-a

⁹¹ PK: inu

⁹² PK: ber-e-yin

⁹³ PK: qamuy-a

⁹⁴ PK: qarsi-tur

⁹⁵ PK: nököd-ün čimegsen-i

⁹⁶ PK: janggiljaqui

⁹⁷ PK: tabun öngge

⁹⁸ PK: delekei

⁹⁹ A note is written in the upper margin above the word *önöd* in Latin transcription: *nogod? önüd?*.

¹⁰⁰ PK: unin

¹⁰¹ PK: bügüde-yi

¹⁰² PK: bariytun

maytaqui dayun sonosdamui: /23/ nom-i maytaqui dayun sonosdamui: quvaray-ud-i /24/ maytaqui dayun sonosdamui: {surtaban-u ür-e kiged /25/ sakardagam-un ür-e kiged: anagam-un ür-e kiged} <tegünçilen kü barilduyuluyad> /26/ qoyosun çinar kiged: beleges¹⁰³ ügei: küseküi ügei-yin /27/ dayun sonosdamui: surtaban-u ür-e kiged: /28/ sakardagam-un¹⁰⁴ ür-e 'kiged: anagam-un ür-e kiged /29/ dayun¹⁰⁵ sonosdamui: möngke busu kiged jöbalang: /30/ bi ügei-yin dayun sonosdamui: diyan 'kiged: /31/ teyin büged tonilqui: samadi kiged: tegside¹⁰⁶

/right margin/ qorin dörben

F 450, f. 5¹⁰⁷

/upper margin/ *Weisses Papier mit Rand verso*

/1/ orolduqui-tur mayad orosiqu-yin¹⁰⁸ dayun sonosdamui /2/ ridi qubilyan-u jüil-ün¹⁰⁹ dayun sonosdamui: tngri/3/-yin¹¹⁰ nidün kiged: tngri-yin çikin-ü dayun kiged: /4/ sedkil-ün jüil-ün dayun uridu oyun-u¹¹¹ dayun /5/ 'sonosdaqui: türidkel-ün dayun sonosdamui: /6/ jarim-ud anu¹¹² tonilqui kiged nayiralduqu-yin dayun /7/ buyu aliba tedeger dabquçayuluysan qarsi tere <bügüde-eçe aldarsimui: tedeger / dabquçaysan qarsi> /8/ oytaryui-bar¹¹³ odqu-yin 'emüne bas-a¹¹⁴ küjis-ün /9/ usun-u qura¹¹⁵ masida oroyad: üneker nöğçigsen /10/ tngri-ner-ün çeçeg-ün 'qur-i orobai:¹¹⁶ tere tegünçilen /11/ iregsen tüidker yivangirid¹¹⁷ üjügülügsen tere burqan-u /12/ emüne¹¹⁸ aju: 'tabun jüil tümen tabal-un tabun jüil /13/ çeçeg-iyer düğügejü:¹¹⁹ iledede saçubai: /14/ tedeger saçuysan 'bügüde ber¹²⁰ burqan-u küçün/15/-iyer yaajar-

¹⁰³ PK: belges

¹⁰⁴ PK: sakardagam-un

¹⁰⁵ PK: kiged anagam-un dayun

¹⁰⁶ PK: kiged tegsi-de

¹⁰⁷ Corresponds to PK, Sutra (Mong. *eldeb*), vol. ja, ff. 76v, line 44 — 77r, line 7.

¹⁰⁸ PK: yarqu-yin

¹⁰⁹ PK: jüil

¹¹⁰ PK: tngri

¹¹¹ PK: oron-u

¹¹² PK: sonosdaqui: jarim-ud inu

¹¹³ PK: oytaryui

¹¹⁴ PK: emün-e basa

¹¹⁵ PK: qur-a

¹¹⁶ PK: qur-a masida oroyad: üneker nöğçigsen tngri-ner-ün çeçeg-ün qur-a orobai:

¹¹⁷ PK: vivagirid

¹¹⁸ PK: emün-e

¹¹⁹ PK: tabun tabil-un tabun jüil çeçeg düğügejü

¹²⁰ PK: bügüde

tur ülü uqayad: {tedeger} /degere /16/ saçar-un¹²¹ čomorliḡ delegeḡsen¹²² bolbai: tendeče /17/ mayad aldarsiḡsan dayu-tu¹²³ /yeke sal-i /18/ modon metü tere: biraman ene metü /19/ ridi qubilyan brati qubilyan¹²⁴ edeger-i /20/ üjeḡ yambar bükü buyan-u ündüsün-ü /21/ küčün-i /olbasu tere metü buyan-u ündüsün-ü /22/ küčün-i oluḡsan-iyar: doloyan sal-i¹²⁵ modon-u /23/ tedüi /oytaryui-tur üleḡü abai: tere oytaryui/24/-tur odču¹²⁶ ilaḡu tegüs nögčigsen-tür /25/ tere silügletü¹²⁷ ilede maytar-un: bayatur sedkil/26/-tü kümün-ü arslan simnus-un küčün-i /27/ sayitur ebdegči nisvanis-un čiyulyan-i /28/ ebden odqui medegsen-iyer jiryalang-tu

F 450, f. 6¹²⁸

/upper margin/ *Weisses Papier mit rothen Leisten recto*

/left margin/ *ya¹²⁹ dandira jaḡun jiran qoyar*

/1/ @ aldarsiḡsan: geyigül-ün üledügči. binu oyu-tu. bus odon. /sakas kiged. /2/ genel nigür-tü.¹³⁰ erdini¹³¹ mingyan takil-tu badarangyui oḡi. töbsin sedkil-tü /3/ masi amurlingyui erke-tü¹³². ariḡun nidü-tü¹³³. degedü saran. ünen tngri niyuy/4/san arsi¹³⁴ čidayči esrua egesig-tü. qamuḡ-a niyur-tu. ese mayusiḡdayḡsan /5/ simnus-i daruyči. tngri-yin qayan. sayin bumbu. sayin jiryalang-tu ayimay-un /6/ erke-tü.¹³⁵ masida teyin büged daruḡsan-iyar odoḡči.¹³⁶ sedkisi ügei genel/7/-tü: saran-u qayan. jiryalang-i oluḡsan. geyigülküi boluḡsan. yeke dalai ülü¹³⁷ /8/ qodqolayči. degedü erke-tü.¹³⁸ čečeg-ün erke-tü.¹³⁹ yeke küregen-i terigülegči. /9/ teyin /büged ilayuyči

¹²¹ PK: deger-e čečeg-ün

¹²² PK: delegeḡsen

¹²³ PK: dayutu

¹²⁴ PK: yeke modon metü ene metü ridi qubilyan

¹²⁵ PK: olbasu: doloyan salm-a (sic)

¹²⁶ PK: oytaryui-tur odču

¹²⁷ PK: silügletü

¹²⁸ Corresponds to PK, Tantra (Mong. *dandir-a*), vol. *ya*, f. 76r, lines 4–28.

¹²⁹ Tibetan letter.

¹³⁰ PK: sakis kiged: genel-tü jigür-tü

¹³¹ PK: erdeni

¹³² PK: erketü

¹³³ PK: nidütü

¹³⁴ PK: marsi

¹³⁵ PK: erketü

¹³⁶ PK: odogči (sic)

¹³⁷ PK: olqu

¹³⁸ PK: erketü

¹³⁹ PK: erketü

sayin çeçeg-tü: saran¹⁴⁰ nökör. sayin odon. /naran-u /10/ jirüken çoy-tu
 çiyulıyan. ed-ün çoy-tu. sayin gegen. amitabau-a. yeke /11/ çoy-tu. degedü
 küçü-tü¹⁴¹. jula eke buyu. tedeger terigüten urida /12/ boluysan /kiged:
 qoyin-a¹⁴² bolqui aiba. ilayuyısan erdem-ün mören çaylası /13/ ügei boluysan.
 orçilang-un möred sibar-aça üneker getülügsen. ögküi/14/-lüge tegüsüged:
 ariyun sayıabad-tu. ügüleküi ügei tegüs degedü. kiçi/15/yenggüi arıluıyad
 ködelküi ügei jirüketü: yeke diyan tegüsügsen: sayitur /16/ medeküi qurça
 türidkel ügei-lüge tegüsügsen: amitan-dur¹⁴³ nigülesügçi: /17/ çiyulıyan-luy-a
 tegüsügsen: bodiçid jirüken töröküi sayitur boluysan: /18/ qamuı yırtınçü-tür
 /örösiyeküiın tusa düri¹⁴⁴ ilede kiçiyegçi: amitan-u /19/ jirüken: /törölkiten-
 dür asarayçı. ködelküi ügei. bayasqui ügei. taçi/20/yaqui ügei. asaraqui¹⁴⁵
 sedkil-iyer ejeleküi-tü. tngri-yin ber tngri¹⁴⁶. kümün-ü /21/ degedü çoy-tu:¹⁴⁷
 tngri-yin ber tngri buyu: tere /ılayuyısad bögüde/22/-dür¹⁴⁸ öber-ün bey-e
 kiged: kelen sedkil-iyer eng olan-ta¹⁴⁹ bisiren mörgümü: /23/ tere ilayuyısad
 bögüde minü nigül-eçe teyin bögüde bögüde-dür¹⁵⁰ ibegen (idegen)¹⁵¹ /24/ soy-
 urq-a: eng olan jöbalang-iyar emgenibesu¹⁵² ele: qamuı amitan-i ber kiçiyen¹⁵³
 /25/ sakın soyurq-a: yeke nigülesküi-lüge tegüsügsen-iyer: bi ber mayui
 jayayan/26/-aça tataıyad: tegünçilen kü toıyoluyısan bodhi¹⁵⁴ qutuy-tur ödter /27/
 orosiıyul-un¹⁵⁵ soyurq-a: yeke arsi-nuyud-un ner-e ügüleıgsen: minü buyan /28/
 bütüıegsen¹⁵⁶ ali büküi: tegün-iyer ba¹⁵⁷ qamuı töröl-nügüd-tür: ter-e¹⁵⁸ /29/

¹⁴⁰ PK: bögüde sayin çeçeg-tü sayin

¹⁴¹ PK: naran jirüken çoytu çiyulıyan: edün çoytu sayin gegen amindu-a yeke çoytu degedü küçütü

¹⁴² PK: kiged yeke çoytu: degedü küçütü jula eke buyu: tedeger terigüten urida boluysan kiged: qoyına

¹⁴³ PK: amitan-tur

¹⁴⁴ PK: örösiyeküi-yin tusa-tur-i ilede kiçiyegçi

¹⁴⁵ PK: törölkiten-tür asarayçı ködelkü ügei bayasqui ügei taçiyaqui ügei asarayçı

¹⁴⁶ PK: tegüni

¹⁴⁷ PK: çoytu

¹⁴⁸ PK: ilayuyısan bögüde-tür

¹⁴⁹ PK: olan

¹⁵⁰ PK: bögüde-tür

¹⁵¹ The word *idegen* is enclosed in parentheses by the copyist.

¹⁵² PK: emgenibesü-e

¹⁵³ PK: masida kiçiyen

¹⁵⁴ PK: bodi

¹⁵⁵ PK: orosiıyulun

¹⁵⁶ PK: bütüıgsen

¹⁵⁷ PK: bi

¹⁵⁸ PK: tere

čidayči erke-tü¹⁵⁹-lüge qamtu nököčeküi boltuyai:: nom kiged ed-ün takil/30/-iyar sayibar /oduysad-ta: tegün-dür¹⁶⁰ nisvanis ügegüy-e bi ber takimui: /31/ takil üiledüged: nöğüge-de mör-tür sitüjü: amitan toyluysan /32/ burqan bolqu boltuyai:: tegünčilen iregsen tedeger-ün ner-e-yi sonosuysan /33/ ba: küseküi ečeleküi bariqui kiged: oyojata oyojata tungyaysan-iyar /34/ qamuγ tüidker baraydaqu boluyu: mayui jayayan-u qamuγ ayul-ača /35/ ber tonilqu boluyu: deger-e ügei qamuγ-i medegči ber mayad boluyu: /36/ nom-un činar-iyar /ügüleküi oγtaryuyin¹⁶¹ ijayur-un: kižayar toroγ /37/ qamuγ¹⁶² jüg-üd-tür yurban čay: ülegsən ügei boluyad: ülegsən /38/ qočorli ügei: ilažu tegüs nöğčigsen tegünčilen iregsen burqan-u ilede /39/ sedkil-dür¹⁶³ oroγulqui kiged {e}: qamuγ bodisung-nar-tur¹⁶⁴ mörgümü: /40/ ilažu tegüs nöğčigsen burqan kiged /tedeger bodisug¹⁶⁵ bügüde nadur /41/ duradun¹⁶⁶ soyurq-a: minü ner-e eyimü kemegdeküi: /bodhi jirüken-dür¹⁶⁷

F 450, f. 7¹⁶⁸

/upper margin/ *Weisses Papier mit rothen Leisten verso*

/1/ kürtele: ilažu tegüs nöğčigsen tegünčilen iregsen dayini daruysan üneger /2/ toyluysan saky^amuni¹⁶⁹ burqan örösiyeküi-lüge tegüsügsen: asaraqui/3/-luγ-a tegüsügsen: tusa-dur¹⁷⁰ tayalayči: /örösiyekütei: töröl ügei: /4/ türidkel ügei¹⁷¹: nom-luγ-a tegüsügsen: tegün-dür¹⁷² bey-e-ber-iyen mörgüjü /5/ bür-ün¹⁷³: sedkil kiged: ülemji sedkil yosun-u dotor-ača bayasqui kiged: /6/ čimügen-ü¹⁷⁴ dotor-ača bayasqui sedkil: qamuγ-ača itegemüi: tegünčilen kü /7/ ilažu tegüs nöğčigsen tere nirvan ülü bolqui kiged: nasuda

¹⁵⁹ PK: erketü

¹⁶⁰ PK: oduysad-da: tegün-tür

¹⁶¹ PK: ügüleküi-yin <oγtaryui-yin>

¹⁶² PK: qamuγ-a

¹⁶³ PK: sedkil-tür

¹⁶⁴ PK: bodisung-tur

¹⁶⁵ PK: qamuγ tedeger bodisung

¹⁶⁶ PK: durad-un

¹⁶⁷ PK: bodi jirüken-tür

¹⁶⁸ Corresponds to PK, Tantra (Mong. *dandir-a*), vol. ya, f. 76r, lines 28–52.

¹⁶⁹ PK: sakyamuni

¹⁷⁰ PK: tusa-tur

¹⁷¹ PK: örösiyeküi-tei türidkel ügei

¹⁷² PK: tegün-tür

¹⁷³ PK: bürün

¹⁷⁴ PK: čimegen-ü

nirvan ba: /8/ tülesi tösürge üjeküi kiged: tegünçilen kü degedü bayasqui: degedü /9/ ¹⁷⁵bolqu-yin oron: erke-tü ¹⁷⁵yarqu-yin oron: dhibamkar-a arslan dayu/10/-tu ¹⁷⁶: sayin öngge-tü ¹⁷⁷yarqu-yin oron: erdini ¹⁷⁸yarqu-yin oron: blama ¹⁷⁹erdeni: /11/ saran erdeni: erdeni yaryayçi: gegen erdeni: ¹⁷⁹ogi erdeni: geyigülügçi erdeni: ¹⁸⁰/12/ masi geyigülügçi erdeni: olan erdeni: erdeni büselegür-tü: badm-a erdeni /13/ kiged: badm-a erdenis-iyer teyin büged daruyçi: yal erdeni: yal-un nökör /14/ erdeni bögüde-ber čimeg ¹⁷⁹tegüsügßen: tegüsügßen: ¹⁸¹dayisun-ača ilayuyçi: /15/ yajar-un küčün-iyer büküi-tü: badm-a-yin degedü: degedü bey-e/16/-tü degedü saran: degedü nom kiged: ilažu tegüsügßen ¹⁸²tegünçilen iregsen /17/ ügülegßen-iyer: ülü bosuyçi kiged: teyin büged uqaydaqui ügei: /18/ çaylasi ügei: kişayalal ügei erdeni: erdeni kişayalal ügei: ¹⁸³kişayalal ügei /19/ aldarsişsan ¹⁸³: yeke aldarsişsan: ¹⁸³yeke amuyulang-i ¹⁸⁴üiledügçi aluy-a/20/-tu yeke küčütü mayad{a} boluyşan: yeke erdem-tü-yi toyalayçi: ¹⁸⁵çaylasi /21/ ügei egesig-tü: ünen egesig-tü: teyin büged ilayuyşan egesig-tü: /22/ saran egesig-tü: badm-a ¹⁸⁶egesig-tü: arslan egesig-tü: ¹⁸⁷arslan dayun /23/ dayurisqayçi kiged: včir-un ¹⁸⁸dayun dayurisqayçi kiged: včir-ün ¹⁸⁹jirüken/24/-iyer sayitur ebdegçi: saran gerel-tü. naran gerel-tü. odon gerel-tü. /25/ {badm-a gerel-tü: tonilqui gerel-tü: oyoğata arişun gerel-tü} /26/ badm-a gerel-tü: rasiyan gerel-tü. qubilşan gerel-tü: erdeni çaylasi ügei /27/ qubilşan gerel-tü: tonilqui ¹⁹⁰gerel-tü: oyoğata arişun gerel-tü. teyin /28/ büged onoydaqui ügei odon gerel-tü: odon eke: şula eke: ayuyşu/29/luyçi şula eke: oytaryui nom-un şula eke: naran saran-u şula eke: /30/ ¹⁹¹saran-u şula eke: saran gerel-tü kkir ügei blama: ¹⁹¹kkir ügei

¹⁷⁵ PK: bolqu-ača oron erketü

¹⁷⁶ PK: dayutu

¹⁷⁷ PK: önggetü

¹⁷⁸ PK: erdeni

¹⁷⁹ PK: blam-a

¹⁸⁰ PK: geyigülügçi erdeni

¹⁸¹ PK: tegüsügßen:

¹⁸² PK: tegüs nöğçigßen

¹⁸³ PK: kkir kişayalal ügei yartu kişayalal ügei aldarsişsan

¹⁸⁴ PK: yeke yeke amuyulang-yi

¹⁸⁵ PK: toylaqu

¹⁸⁶ PK: badma-yin

¹⁸⁷ PK: egesigtü-i

¹⁸⁸ PK: včirun

¹⁸⁹ PK: včirun

¹⁹⁰ PK: tatačlaqui

¹⁹¹ PK: saran gerel-tü: kkir ügei blam-a

geygülügçi: /31/ altan /öngge-tü: çaylasi ügei gegen kücü-tü:¹⁹² küjis-ün niyur-tu: /32/ qamuγ-aça küji-tü: esru-a-yin¹⁹³ egesig qayan. luus-un erketü qayan: çoy-un /33/ jirüken dabquçayuluysan: /dayun dayurisqayçi/¹⁹⁴ qayan kiged: kilbelgen-ü /34/ jula ogi qayan: buyan sayitur orosiγuluysan. sang-un qayan. dededü /35/ rasiyan sayitur barilduysan qayan: /sayin onol-tu: toyos-un/¹⁹⁵ qayan: /36/ qamuγ çeçeg-ün /önör-ün erketü/¹⁹⁶ qayan: /kenggergen dayu-tu qayan. sal-a-yin/¹⁹⁷ /37/ qayan. tegünçilen kü ilaju tegüs nögçigsen tere ülü ködelügçi. yeke genel kiged: /38/ çoy-iyar daruγçi jirüken ayula ba. /masi olan. sayin ayulan/¹⁹⁸ metü: /39/ sayin ayulas-iyar teyin büged daruγçi: oytaryui geyigülügçi:

Special Signs

- < > text written in as correction
- { } text crossed out by the scribe or copyist
- (*) text reconstructed based on other sources
- (=) correct reading of a misspelled word
- ? question mark used by the copyist to denote controversial readings
- /1/ number of line in manuscript
- / / fragments of texts that contain variant readings
- @ virga (marks beginning of folio in manuscript)

Abbreviations

- JBF1 the “black” Kanjur fragments from Dzungaria, Ms1
- JBF2 the “black” Kanjur fragments from Dzungaria, Ms2
- JGF the “golden” Kanjur fragments from Dzungaria
- PK the St. Petersburg Kanjur manuscript (St. Petersburg State University Library, Oriental Department, no shelfmark)
- WF the Kanjur fragment preserved at the Herzog August Library, Wolfenbüttel (Cod. Guelf. 9 Extrav)

¹⁹² PK: önggetü: gegen altan önggetü: erdeni geyigülügçi: altan önggetü: çaylasi ügei gegen küçütü

¹⁹³ PK: esrua-yin

¹⁹⁴ PK: tere dayurisqaqui

¹⁹⁵ PK: saran onol-tu toy-un

¹⁹⁶ PK: önörün erketei

¹⁹⁷ PK: kenggergen-ü dayutu qayan: sala-yin

¹⁹⁸ PK: yeke ayula masi ayula sayin ayula

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