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Presented to Shirô Hattori
on the Occasion of
His Sixtieth Birthday

Edited by Roman Jakobson
and Shigeo Kawamoto



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Bloomington
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ON A PRECLASSICAL MONGOLIAN PRAYER FROM OLON SÜME

WALTHER HEISSIG

Twenty eight years ago Shirô Hattori drew in his paper "The Mongolian Documents found at Olon süme, Inner Mongolia"¹ for the first time the attention of Mongolists to this archaeological site by publishing 13 manuscript fragments in preclassical Mongol which had been excavated by the Japanese archaeologist Namio Egami there from an ruined stupa. Up to 1944, the time when Egami could excavate at this site for the last time, it had yielded more than 200 fragments² of Mongolian religious and secular texts. These fragments show all typical features of Mss. of the XV.—XVI. century and corroborate by this the information gained from a stone inscription found at Olon süme and dated 1594, e.g. that Olon süme at this period was a centre of Buddhist activity amongst the Yüngsiyebüü-tribe, then residing there.³ Considering the scarcity of textual material from the so-called preclassical period of the Mongolian language,⁴ these manuscripts from Olon süme are of highest value for linguistic as well as literary-historical research.

Amongst the 13 fragments published by Shirô Hattori in 1940 was one folio, numbered fol. 10, of a pothisized manuscript of 19 lines, apparently the fragment of an offering prayer.⁵ In 1966 I was given by Prof. Egami kindly permission to work with his manuscripts from Olon süme in preparation of a forthcoming edition of this

¹ *Tôhō Gakuhō* XI: 1940, 257–278 (Jap.); 2 Plates.

² 24 of these have been dealt with in my study, "Die mongolische Steininschrift und Manuskriptfragmente aus Olon süme in der Inneren Mongolei," *Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.—hist. Klasse*, 3, Folge, Nr. 63, Göttingen, 1966.

³ *Op. cit.*, 17.

⁴ Michael Weiers, *Untersuchungen zu einer historischen Grammatik des präklassischen Mongolisch*, Bonn, 1966 (Diss.), 45–58, counts for the span of XV.—XVII. cent. only 19 items, amongst these one collection of 18 Buddhist translations. To these is to add a Ms. of vol. cha of a Mongol Kandjur with 23 translations by Mati bhadra toyin čorji who worked at the beginning of the 17th century (Royal Library Copenhagen, Ms. Mong. 428; W. Heissig, *Entstehungsgeschichte*, 77–84) as well as 14 other translations by the famous translator of the 16th century, Siregetü guosi čorjiva from Köke Khota (W. Heissig, "Eine kleine mongolische Klosterbibliothek aus Tsakhar," *Jahrbuch d. Bernischen Histor. Museums*, XLI/XLII: 1962–62, 576–577. Of two of these translations, Molon toyin eke-dür iyen açi qariγulγsan kemektü sudur and Milarasba-yin mγur bum exist editions by a Hungarian scholar, Lörincz László, *Molon szergetes pokoljárása*, Budapest, 1966, and Lörincz László, *Milaraspa Életrajaz*, Budapest, 1967, which have been printed as manuscripts only.

⁵ Hattori, *op. cit.*, 245–267; fol. 10 in illustration, plate II.

valuable material.⁶ During this work I found this fol. 10 again and furthermore another sheet of the same size, written with a reed pen in the same hand on paper of the same colour and texture, apparently belonging to the same work.

This newly-found manuscript fragment measures 9:17,8 cm, consisting like the above-mentioned fol. 10 of 19 lines verso and of 18 lines recto. It bears recto on the left margin the pagination: *dörben*- "four." The duct of the writing is old Uiguro-Mongol writing. The sheet is complete, the writing space being surrounded by the same black double-line like on fol. 10. We have numbered it OSI/10.⁷

This fol. 4 reads:

(recto)

- (1) *amanača aqui čaγan amsaγuri*
- (2) *rasiyan-u em-ün amsaγuri. kiged*
- (3) *čangbu tebseg eldeb-iyer. badma*
- (4) *lingqu-a -yin idegen kiged. eldeb erde-*
- (5) *ni-siün jimis idegen kiged. qulusun-u*
- (6) *eldeb kib üd-iyer čimegsen. eldeb*
- (7) *jüil-ten modun-i ungqarid-iyar čimegsen.*
- (8) *küseküi metü eldeb-iyer beye jirur*
- (9) *ud-un čiyulγan. joqas-u kir čaγasun*
- (10) *iyar küriin beledügsen. qarli sudaγa*
- (11) *γulir-iyar egüdügsen kümün kiged.*
- (12) *yerü bügüden tümen čaγan mingγan*
- (13) *qara inu. ermüü(?) jangmu buyan*
- (14) *jaγun čaγan qonin. nangmu sili*
- (15) *jaγun qara otos gürün qaltar jaγun*
- (16) *buqa. gürüde gürü jaγun kentig*
- (17) *aγta. arban tümen mingγan qara*
- (18) *qaltar imagan kiged-iyer eldeb*

(verso)

- (1) *erdeni-siyer ene takil-i. tngri*
- (2) *maqoragi. luusun qad. γaγarun ejed*
- (3) *ta erketen ejed-ün beye-dür beledüyü.*
- (4) *öri-i tölegen-i tula. takimu.*
- (5) *tngri. luus. γaγarun ejen-i öri*
- (6) *tölegen-i tula. takimu. tngri*
- (7) *luus. γaγarun ejen-i öri tölegen-i*

⁶ The 28 fragments of a Bodhicaryāvatāra-translation in the version of Č'os kyi 'od zer are ready for publication.

⁷ In a final stocktaking of Olon süme-Mss, the first group of 13 fragments published by Sh. Hattori have been numbered OSI/1–17, those turned over to me by N. Egami in 1962 for editing OSII and OSIII, the rest bears signatures OSN/1–174.

- (8) *taqil-iyar bayastuṛai. öglige-yin*
 (9) *ejen-ü qoyina-ča qasituṛai. ariṛun*
 (10) *siraṛun jaṛun aduṛun-iyar jučaṛaqui*
 (11) *bar ɣaṛar qaṛaluṛči. tngri. luus*
 (12) *ɣaṛarun ejen-dür beledüyü. tngri.*
 (13) *luus. ɣaṛarun ejen-i ör-i tölegen-i*
 (14) *tula. takimu. tngri. luus.*
 (15) *ɣaṛarun ejen-i ör-i tölegen-i takil*
 (16) *iyar bayastuṛai. öglige-yin ejen-ül.*
 (17) *qoyina-ača qasituṛai. nigen jüil-ten*
 (18) *müngṛan alay aduṛun tüberege inu*
 (19) *ɣaṛar ködegeleküi inu. tngri. luus.*

The orthography is a mixed one; we find *taqil* as well as *takil*, *öri* as well as *ör-i*. Particularly rare is the way of combining plural *s* and suffix as in:

erdeni-sün

erdeni-siyer.

A few termini need further explanation:

4r, lines 1 and 2: *amsaṛuri* formed from *amsa-*, "to taste" and the suffix *ṛuri* which designates the place where an action is performed,⁸ e.g. *amsaṛuri*- "a bite, mouthful, a sample."

4r, line 3: *čangbu tebseg* < Tib. č'an bu~lbu mt'eb skyu,⁹ "offering made from barley-flour and adorned by as ymbol resembling a finger (Tib. mt'eb) which is used in magical offerings to gods and demigods."

4r, line 4:

badma lingqu-a -yin idegen "Seeds of Lotusflower" (*Nelubium nicefera* Gaertn.)¹⁰

4r, line 5: *qulusun-u kib*, "a thin flowered siltissue showing a reed-pattern."

4r, line 8-9: *eldeb-iyer beye jiruṛ ud-un čirulṛan* "a circle of various drawings of people" < Tib. rgyang bu, wooden tablets covered with pictures of deities, substitute for all male and female members of the household, also prepared of dough with the help of a mould.¹¹

4r, line 9: *joṛas-u kir*, I am not sure of this reading which would be explained as *joṛos-u [n] kir [i]* "from the size of a coin."?

4r, line 10: *qarli* < garali~gara "Saccharum officinarum L."¹²

4r, line 10: *sudaṛa* < Tib. šu dag "Acorus Calamus L."¹³

⁸ N. Poppe, *Grammar of written Mongolian*, Wriesbaden 1954, §156

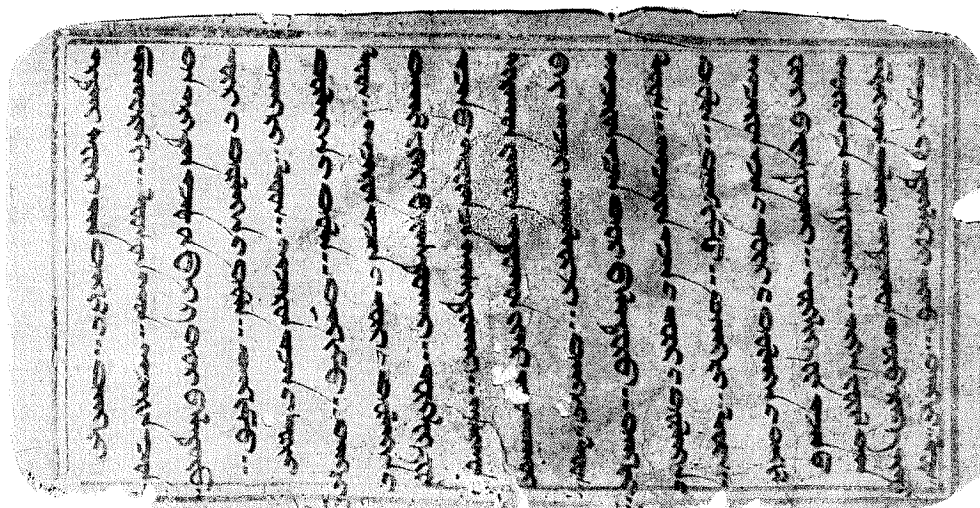
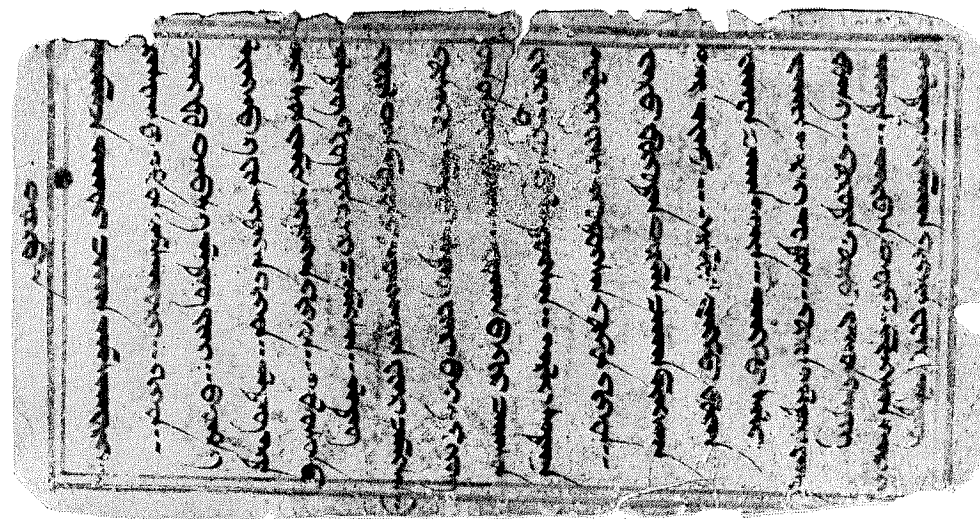
⁹ Chandra Das, *A Tibetan-English Dictionary*, Calcutta 1902, 408, 602.

¹⁰ A.F. Gammerman-B.W. Semičov, *Slovar' tibetsko-latin-russkikh nazvanij*, Ulan-Ude 1963, 463

¹¹ R. de Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, s-Gravenhage 1956, 359.

¹² Gammerman-Semičov, *op. cit.*, 598.

¹³ Gammerman-Semičov, *op. cit.*, 21 and 426; P. Aalto, "Notes on the Altan Gerel," *Studia Orientalia* (Fenn.) XN/6,78.



4r, line 13: *ermiüü*? I can not explain.

4r, line 13: *Jangmu* < Tib.: rkyang mu "female wild ass"¹⁴

4r, line 16: *giürüde*, perhaps from Skr. Kuruṭin "Horse,"

4r, line 16: *giürü* < Tib. gu-rug "Ass," south-Tibetan pronunciation: guru.¹⁵

4r, lines 4, 5, 6, 7, 13, 15: *ör-i tölegen~öri töligesün*, "payment of a debt," already mentioned by Mukaddimat ae-Adab: *töle'en*.¹⁶

Attempting a translation we read tentatively:

"(4r) from the mouth a sample of rice, a mouthful of Rasāyana-medicine, adorned by various handpressed offerings (č'an bu mt'eb skyu), seeds of lotusflowers, and various rare berries and fruits, [adorned] by various silken tissues with bamboo-pattern, adorned by the down of various kinds of trees, by a circle of various portraits as one wishes them prepared on a paper of the size of a coin(?), a [figure of a] man prepared from sugar root, acorus calamus and flour, and as far as they are concerned, all ten-thousands of white ones and thousands of white ones, . . . female wild asses, hundred white sheep . . . hundred black wild yaks from the nangmu hills, hundred dark-brown bulls with white muzzels, . . . *horses and small asses, hundred fiery geldings, many thousand of black goats as well as by manifold jewels, I am preparing this offering to all the bodies of the powerful lords, to Mahorāga, Dragonkings, masters of the places.

I offer because of repaying our obligations.

I offer because of repaying indebtedness for Heavenlies, Dragons and masters of the places.

Rejoice by the recompensation-offering for Heavenlies, Dragons and masters of the places.

Put up protection behind the almsgiver!

I prepare [the offering] to Heavenlies, Dragons and masters of the places that they bar the country for the growing of pure, yellow hundred horses.

I offer because of paying indebtedness back to Heavenlies, Dragons and masters of the places!

Rejoice by the recompensation-offering for Heavenlies, Dragons and masters of the places!

Put up protection behind the almsgiver!

That [they prevent] the thousand coloured herds of all kinds from stampede, from running free into the country, Heavenlies, Dragons . . ."

The contents of this folio 4 are in relation with those of fol. 10¹⁷ and therefore fol. 4 and 10 can be identified as fragments of a recompensation prayer which used substitute-

¹⁴ Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899, 294.

¹⁵ Semičov-Parfionovič-Dandaron, *Kratkij tibetsko-russkij Slovar'*, Moscow, 1963, 12c.

¹⁶ N. Poppe, *Mongol'skij slovar' Mukaddimat al-Adab*, Moscow-Leningrad, 1938, 352b

¹⁷ Shirô Hattori, *Tôhō Gakuhō* XI: 1940, 256-267

offerings made from flour¹⁸ as well as projection-mandalas¹⁹ as shown by the numbering of the animals.

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¹⁸ Nebesky-Wojkowitz, *op. cit.*, 527

¹⁹ B. Grisvold-Kim-Pott, *Birma-Korea-Tibet*, Baden-Baden 1963, 226-27; 228-29.