

TRACTATA ALTAICA

DENIS SINOR

sexagenario

optime de rebus altaicis merito

dedicata

OTTO HARRASSOWITZ · WIESBADEN



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redigerunt

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Contents

Pentti Aalto	
The "Elementa Linguae Tartaricae" by Ferdinand Verbiest, S. J.	1
Françoise Aubin	
Cadenas et clef - note d'ethno-linguistique mongole	11
Robert Austerlitz	
L'appellation du renne en japonais, ainou et surtout en ghiliak	45
N. A. Baskakov	
Über die Herkunft des Ethnonyms "baškir"	51
Charles R. Bawden	
On the Evils of Strong Drink: A Mongol Tract from the Early 20 th Century	59
Lajos Bese	
Some Investigations on the History of the Verbal Inflection in Mongolian	81
A. J. E. Bodrogligeti	
The Authorship and Sources of the Mu ^c inu' l-Murīd	87
John Andrew Boyle	
Alexander and the Turks	107
Gyula Décsy	
Ein k. und k. -Phänomen	119
Linda Dégh	
Two Letters from Home	125
Vladimir Drimba	
Devinettes tatares de Dobroudja	147
Joseph Fletcher	
Confrontations between Muslim Missionaries and Nomad Unbelievers in the Late Sixteenth Century	167

Herbert Franke	
Two Chinese-Khitai Macaronic Poems	175
Walter Fuchs	
Jušen-manĵurische Wortgleichungen	181
István Futaky, Peer Buchholz, Hans G. Hoyer	
Zur Geschichte des Tabaks in Westsibirien	189
Annemarie von Gabain	
Ein chinesisch-ugurischer Blockdruck	203
Eric P. Hamp	
Palatalization and Harmony in Gagauz and Karaite	211
Gombojab Hangin	
Na. Sayinčoytu's (Sayičungγa) Works: The Period of Nationalistic Realism.	215
Arthur T. Hatto	
The Catalogue of Heroes and Heroines in the Kirgiz "Joloi-Kan"	237
Shirô Hattori	
Some Problems on the Reconstruction of the Mongolian Sounds of the Secret History of the Mongols: On the Word Gu-un	261
Georg Hazai	
Ein uigurisches Kolophon zu einem Avalokiteśvara-Lobpreis	273
Walther Heissig	
Die Čaγadai-"Bilig" und ihre Historizität	277
Erkki Itkonen	
Etymologische Beiträge	291
Sechin Jagchid	
The Manchu Ch'ing Policy towards Mongolian Religion	301
Aulis J. Joki	
Some Samoyed-Tunguz Word Comparisons	321

Zsuzsa Kakuk	
Zur Frage des tschuwaschischen - <u>n</u> und - <u>m</u>	325
Béla Kálmán	
Aus der Geschichte des Futurs im Ungarischen	337
György Kara	
Writing, Symbols and Ornaments on Two Mongolian Scrolls	345
John R. Krueger	
A Decree on the Origins of Lamaism Among the Kalmyks (1756)	355
László Lőrincz	
Die Heldenepik der Altai-Türken - inhaltlich-typologische Analyse . . .	365
Julius Mägiste	
Zum eventuellen Dual im Ostseefinnischen	381
Iben Raphael Meyer	
Zur Geschichte des vierfachen Wechsels im Türkischen	385
Roy Andrew Miller	
Old Japanese <u>Sirô</u> "Fortress, Citadel"	397
N. Ts. Münküjev	
A Mongolian Hunting Practice of the 13 th Century and the Buryat Terms <u>zeegete aba</u> and <u>aba khaidag</u>	417
Shichiro Murayama	
Ramstedt und Polivanov als Altaist-Japanologen	435
Felix J. Oinas	
The Tragedy of Kalevipoeg and of the South Slavic Heroes	447
Nicholas Poppe	
Ancient Mongolian	463
Omeljan Pritsak	
The Hsiung-nu Word for "Stone"	479

Igor de Rachewiltz	
Some Remarks on the Stele of Yistungge	487
Paul Ratchnevsky	
La condition de la femme mongole au 12 ^e /13 ^e siècle	509
Alo Raun	
The expression of 'Best' in the (Balto-) Finnic Languages	531
András Róna-Tas	
On the Meaning of "Altaic"	549
Jean-Paul Roux	
A propos des osselets de Gengis Khan	557
Maria Salga	
On Initial Images in Mongolian Folk-Poetry	569
Alice Sarkózi	
A Mongolian Manual of Divination by Means of Characteristics of the Land	583
Edmond Schütz	
Bolgaro-Turkic Term -- Hungarian Horsemanship	605
Bertold Spuler	
Le christianisme chez les mongols aux XIII ^e et XIV ^e siècles	621
E. Tenišev	
Mongolische Entlehnungen in der Sprache der "Šir-a Uighuren"	633
Kaare Thomsen	
Über einige Vokalphoneme im Mongolischen	641
Edward Tryjarski	
An Armeno-Kipchak Sermon by Anton Vertabed from the 17 th Century	647
Steven Bela Vardy	
The Birth of the Hungarian "Kulturgeschichte" School A Study of History of Hungarian Historical Studies	675

Andrew Vászonyi	
The Star-Boarder - Traces of Cicisbeism in an Immigrant Community	695
Wolfgang Veenker	
Zum Typ CVC der ersten Silbe im Vogulischen	715
Vilmos Voigt	
Formation of Metric Systems on the Balkans	733
Hartmut Walravens	
Übersicht über chinesische Steinabklatsche mit mandjurischen Inschriften in amerikanischen Sammlungen	743
Michael Weiers	
Ein Schreiben südostmongolischer Stammesfürsten an den Mandschuherrscher Sure Han aus dem Jahre 1636	755
Peter Zieme	
Singqu Sāli Tutung -- Übersetzer buddhistischer Schriften ins Uigurische	767



Alice Sarkőzi (Budapest)

A MONGOLIAN MANUAL OF DIVINATION BY MEANS OF CHARACTERISTICS
OF THE LAND

Astrology and divination played a great part in the life of the Mongols already in Genghis' time, and books concerning this field of interest were rather popular with people.¹

Strict prescriptions told the appropriate time of every event in life, when to build a new house, when to perform a marriage, when to take out the corpses of the dead, or when to set out for war. Not only was the exact day and hour of a certain action determined in detail by specially trained shamans and lamas, but also the place where it was to take place. The kind of divination which depended on the earth, the color and shape of land--the so-called geomancy--was well spread among people. They believed that there were local currents influencing the atmosphere of a certain spot, and if the site of a newly erected house or that of a dead man's tomb did not harmonize with these currents, evil effects of the most serious character would injure the inhabitants and the effect of an improperly adjusted grave would touch the descendants of the deceased. On the contrary, the favorable siting of houses, temples or graves meant increase in wealth, health and happiness of the people staying at that place. The form and color of mountains and fields, the direction of rivers and roads had to be taken into consideration.

Geomancy was highly developed in China, where this set of ideas goes back to a rather early time, there is material already from the 1st century. It was supposed to be well-practiced by the beginning of the Han (BC 200).² Geomancers had a great reputation because they were the persons who could decide the appropriate place, who knew how to protect an area against the evil effects of circumstances, and how to build barriers to prevent bad fluids from exerting their unpleasant effect.

Divination from the characteristics of land was known among the Manchus, where after a death a geomancer was called to predict the place of the grave.³ In Tibet the spot of meditation was defined, since otherwise it could not reach the required result. The priest who

tries to secure the assistance of a certain demon should first meditate in the middle of a cemetery which lies at a spot where three mountains and three rivers meet. Later he should meditate at a place where there is a rock resembling the shape of the ferocious Yama or similar to the figure of owls.⁴ Professor Bawden mentions that the disciples of the great translator, the Oirat Jaya Pandita, translated a book of geomancy from Tibetan.⁵ When weather-makers try to influence the weather, great attention has to be paid also to auspicious astrological timing and to the selection of an appropriate spot. Thus, for example, some of the ceremonies for bringing rain should never be performed in an arid place, but on the top of a mountain on whose slopes one finds many springs inhabited by water-spirits. The texts giving information about the performing of weather-making ceremonies mention as suitable places on which it is easy to make the hail descend: snow-mountains, hills covered with meadows or forests and mountains of slate.⁶

The geomantical practice was not so widely spread among the nomad people of Mongolia as could be thought,⁷ at least this supposition seems to be supported by the few such books in Oriental collections compared to the numbers of those concerning astrology, pure astronomy, scapulimancy, or other fields of divination. It can be supposed, that in a nomad society, where shepherds were in close relation with nature, and knew the advantages and disadvantages of geographical features, could draw a conclusion from certain signs to weather-change, trusted more in their own experience handed down to them from their ancestors, than in supernatural powers, at least as far as their cattle-breeding and nomadizing were concerned. In Mongolia this practice, and the related literature is a secondary one, and mainly of Tibetan or Chinese origin. Books dealing with this theme are mostly translations, extracts or compilations of foreign works.

There are four manuals of divination by means of characteristics of the land in the Royal Library of Copenhagen: MONG 16, 107, 314, and 323. The first one offers diagrammatical illustrations of topographical features. The second one is, in fact, a Chinese book that had been intended to be completed with a Mongolian translation but this plan has not been carried out, as it contains only a few remarks in Mongolian. The third text gives instructions on how to build a house, where to camp, prognostication from the door and the site of the house, and it describes a ceremony at the birth of a child. The last book is an illustrated one also giving diagrams.⁸ There are additional books that can be included among this kind of literature: the 5th part of a

collection Tngri-yin qara noqai-yin sudur orusiba called Paĵar kūdöl-Ügseni yoroyigi üžülün that contains advice for travellers in the country.⁹ A table of elements gives the list of the five elements in Tibetan and in Mongol concerning mountains, woods and the sky for geomantical purposes.¹⁰ In the Altan Saba we also find geomantical prescriptions.¹¹ A collection of texts Erdeni čoyčalaŷsan sudur also includes a book speaking about land with the title: oron-i toyolaqui.¹² Another book of this kind is also a part of a sungdui, that is preserved in the Bibliothèque National in Paris: Paĵar-un sudur (Tib: Sa'i mdo; Skr: Bhūmisūtra).¹³ As I did not have the chance to consult this latter book, it can only be supposed to be similar in contents to geomantical texts. The detailed description of the books from Copenhagen, beyond giving a detailed analysis of the manuscripts with passages from the texts, afford us a good insight into the content as well.

The manuscript that the present paper is devoted to was given to me in Mongolia in 1966 by Ch. LUBSANJAB, to whom I should like to express my gratitude here. The book in oblong form measuring 8 x 33 cm consists of 7 leaves with an irregular number of lines on them about 35-38 per side. It is written in black ink on a thick Russian paper with calamus, by the same clear running hand, throughout. The pagination runs in Mongolian on the left margin of the verso side. The text is not dated nor is the place of origin indicated.

The manuscript starts with an invocation to Lokešvara, the master of the ground, and to Mañjuśri, the protector of oracles, then a legend is referred to: how the King of Tibet and his consorts the Nepalese and Chinese princesses, the incarnations of the White and Green Tārā consulted the Chinese books of geomancy. This part is nearly word for word identical with 6r-7r of MONG 314 from Copenhagen, with only some slight differences.¹⁴ This identity shows that this formula was customary and used in several texts as an explanation of the origin of geomancy in Tibet. Then the text gives the sign of places that are good for building, grazing, camping, and speaks about the characteristics of good water, while the last part of it explains the inner design of a tent.

Contrary to the legendary beginning passage the other part of the text seems to give really useful and practical advice to shepherds. Comparing its prescriptions to those given in an up-to-date technical live-stock-raising book, one can reach the conclusion, that these advices are astonishingly similar to each other.¹⁵ For example, our text says: qujirtu yaĵar-un usun namurun čaytu mayu "In autumn-time

the salty water is bad". In "Advices for shepherds": Alj č ulirald, malaa šorvog hužir ihtēj usand bitgij usal.¹⁶ "Do not water an animal with very salty water in any season". And further it explains the danger of it as well: Mal undalž čadahguj cangasan mal, tijm us ih uusnaas bolž gedēs nj dūreh, čacga aldah zērgēēr ēmgēglēhēd hūrnē.... "Animals cannot slake their thirst, and the thirsty animals drinking a lot of this kind of water will heave, get flux and other sicknesses". Our text says: lag sabarti usun būgūdedū osol "Muddy water is dangerous for all". In Advices: šar usand bitgij usal "Do not give [them] muddy water". The style and the expressions used in these two books are close to each other. While other books of geomancy betray a strong Chinese influence even in contents - e.g. Professor BAWDEN gives an extract, where the prescriptions for constructing a house refer to the building of a fixed dwelling, not of nomad yurts¹⁸ - this text explicitly arises from nomad circumstances.

The translator of the book was Erdeni Sayšabad Toyin, who preparing his compilation used the book of a certain Emči Corji Blam-a. Up to now I could not find any further data concerning their identity or activity.

On the basis of graphical peculiarities we can decide, that it is a West-Mongolian text, perhaps copied from an Oirat book. The letter ū, ü is written completely like in Oirat. It can be supposed that the longer tooth of Oirat e was misunderstood by the copyist in the words: mitū, for metū; kūriyeligsen for kūriyelegsen; kibtegsen for kebtēgsen, etc. A point generally is used to indicate n, and before the accusative i, at the end of the word, n is also marked, sometimes even in the case where there is no n to be found: idege-i, mal-i, jūg-i. Sometimes š at end position is written like n following the archaic style, as well as g at the end of the words is written with two teeth, that is also an old graphic characteristic. There is a superfluous yod added in some words: ūqažu, ūnužu, ūmara, ūron, ūridu, etc. - or sometimes a yod is missing: jūil. There are quite a lot of words with a superfluous alef in the text. No distinction is made between č and j, and diacritical marks indicate not only ɣ, but sometimes q as well. The use of Uigur t, d is irregular, there is a confusion between them: iregsen-tūr, dar-a-tur, erdeni-tūr, etc. The text offers colloquial forms: qadati for qadatai, ūnggeti for ūnggetei, sabarti for savartai, jaayan for jiyan, ayuliyn for ayula-yin, etc.

Finally I wish to thank G. Kara for comments and elucidations of several points in this text.

Text

[1a] yažar-un šinjin-ū sudur orou-siba ::

[1b] ova lokisvary-a :: qutuγ-tu Manjusiri-tur mōrgūmūi :: Cakirvad-un qaγan-u čaγ-dur Tōbed-ūn čistu yažar-a : degedū nom-i delgerigūljū : jirγuyan jūil qamuγ amitan-i amuyulang-tu mōr-tūr jokiyižu : Tōbed-ūn ulus-a arban buyan-tu ūilisūn jasaγ yabuylju : arban qara nigūl-yi tebčigūlkūi tere čaγ-tur uquyan belig-tū Gardamba tūšimel tere kūged [=bōged] : Manjusiri-yin qubilγan Tayibung qaγan-u : noγuyan dar-a-yin qubil'γan Gūnjū neretū tegūni Tōbed-ūn qaγan-u qatun bolγaqu-yin tula jalažu iregsen-tūr qa'γan γurban erdenis-ūn sitūgen-ū oron sūm-e ger-yi egūdkūi-dūr : Tōbed-ūn oron masi yeke doγsi'n-u tula : egūnū belges-yi narin-a medesūgei kemen sed=kižu būrūn : qaγan kiged čaγan dar-a qoyay-ula ene yerū kitad jiruqai-tur mergen : ilangγuy-a yažar ūjikūi-tūr mirgen-i ūqažu noyuu=γan dar-a-tur nigen šing alta terigūljū ola [=olan] belig bariγad yažar ūjegūlbesū tere noγun tara tūrbel ūgei Manjuširi-yin jokiyaysan Bars-un nuruyubačitu kemegdekū ūndūsūn-dūr ūji=žu būrūn jarliγ bolbai : egūn-tūr yadaγadu yažar-un [2a] belge-luγ-a qoyor ūridu-tur : yerū yažar-un inu : naiman nabči negegsen lingu-a mitū : oγtorγui inu kegesūtū kūrduŋ mitū : orčin būkū yažar inu naiman qutuγ mitū : uqaγdaqui bolai :: ⁹ tegūn-dūr basa sūm-e keyid-ūn yažar kiged : ger bayudalun yažar-luγ-a qoyar ūridu kimibesū : γurban erdeni-tūr itegel yabuylqui : takil-i takin kisegsen-yin [=kūsegsen-yin] očin jalbariγad : Manjuširi-yin jirūken nam-a sangēti naiman gegen terigūten-i ungsižu : sumun-tur kib ūyažu sačuli darasun altan minekei-yin bey-e-yi kūtel-ūged [...] yabudaltu mori ūnužu ūjeg-dekū :: dorona jūg inu boγoni bolbasu sayin : ūmara jūg inu kūšige tataγsan mitū bolbasu sayin : qoyitu jūg-ūn ayula ūndūr bolbasu sayin : emūne jūg eredeni čōčalaγsan mitū bolbasu sayin : degedū jūg bey-e inu čomurliγ tataγsan mitū bolbasu sayin : adaγ bey-e inu kūriyeliγsen mitū bolbasu sayin : qabarγan-u ayula boγoni bolbasu sayin : ōrūne jūg-tūr inu [2b] ūsun olan bolbasu sayin : qoyitu jūg-tūr inu šiγui oi olan bolbasu sayin : dorona jūg-tūr inu yeke čilayun jūlge bolbasu sayin : qoyitu jūg-i yeke ja'γan-u kibteγsen mitū bolbasu sayin : barayun ayula inu arslng kibtegsen mitū bolba-su sayin : jegūn etegedūn dōrbeljin bolbasu sayin : dorona jūg inu yeke nayur bolbasu sayin : barayun jūg-tūr γurbaljin bolbasu sayin : dorona emūne-yin jabsar-un ayula badarγsan γal mitū bolbasu sayin : emūne-yin ōrūne-yin jabsarun ayula muqur bolbasu sayin : ōrūne umara-yin jabsarun ayula yodur delgegsen mitū bolbasu sayin : umara dorona-

yin jabsarun ayula duylugy-a mitü bolba=su sayin : tere mitü belges-tür tegüldür bügüde-yin oyun-tur oroqu mitü : dūran-tur jokistu tere yajar-tur kürüged sača sedkil-tür tačiyangyui ūrin mungqaŷ-türüi-düged bayas-qui amuqui terigüten teyimü sedkil (ele) törökü (ele) bolba=su : öglige-yin ejid nökör selteber urtu nasulaqui köbegün açinar delgirkü : ed ayurisun [3a] arbaŷiqu aldar nere yeke bolqu boluyu : tere (mitü) yajar-yi üjegčid inu Manjuširi-tur b'isil'yal yabuylagdaqui ese bögü=sü qoyosun činar-yi ūqaŷsan gün baisilŷaltu yököčör boluyu : tegünčil-en ese ūilidbesü yajar-yi üjigčid aldal boluyu kemen ügülijigüi : basa busu subur'ŷan-u čiyulŷan qūrim süm-e amilaqui : čireg ayilaqui : yeke yodur delgeküi : kötel takiqui : kögöрге : talbiqui : tuŷtam jam-i jasaqui : subuy tataqui : körüg-e deledküi : tūlisi-yin öglige-ber takiqui : ūsun kögerge jasaqui : modun tariqui : tedeger terigüten belges-yi delgereng güy-e yeke ündüsün-dür narin-a midgedküi : kegür yarŷaqui terigüten-i mōn egü'n-tür ūqayaŷdaqui : ⁹ nököge oron : bayurin-u belges kemebešü : čaŷan öngge-tü inu tngri-yin aŷsan oron bui : tegün-tür bayubasu kümün adu=yusun bügüde-dür jokiyu : ulaŷan öngge-tü bolbasu doŷsin alban-u oron bui : morin-tur sayin bögetele busu bügüde-dür mayu : [3b] qara širigüne yajar inu šimusun oron bui : yerü bügüdedür mayu bui : šara öngge-tü + busudda sayin bögetele morin-dur mayu : ⁹ köke qadati yajar yimaŷan-tu sayin busud-da mayu : de'rüstü yajar-a ūker-tü sayin : busud-da mayu : jülge-tü yajar morin-tu sayin : busud-da mayu : ayula-tu yajar qonin-tu sayin : busuda mayu : noyu'ŷan önggeti yajar kümün ed mal bügüde-dü sayin bui : čaŷan ulaŷan alaŷ yajar kümün aduyuu-sun-tu ebečin bolqu : (qara ulayan alaŷ yajar kümün aduyusun-tur ūkül olan bolqu:) qara alaŷ yajar idege-i qomasun bolqu : mal-i jud daŷariyu : köke šar alaŷ yajar adayusun-tu sayin atala kümün-e ebečin bolqu : čaŷan alaŷ yajar mal-dur genete ŷamšiiŷ bolqu : quŷ-a yajarrmal jabqaraq : narin-iyar ūgei bolqu : boro yajar qonin kiged ūker ösüyü : küring yajar morin-tu sayin činu-a-yin ayul olan : elisün yajar imaŷan-tu sayin : busud-da mayu : örgesütü yajar [4a] temigen-tü sayin : busu-da mayu : qonin-tur masi mayu : modun šiyuy-yin yajar anu kümün mal bügüde-tü mayu : qaburun čaŷ-tu barayun oru=šai qandugsan yajar sayin : jun-u čaŷ-tu dorona boŷoni yajar-a nutuŷla : namur jegün eteged boŷoni yajar nutuŷla : ebül oruŷši qandaŷsan yajar nutuŷla : qabur jun-u jab-san ŷool yajar sayin : jun namurun jabsan tala yajar-a sayin : namur ebülün jabsar-a tariyalag yajar sayin : ebül qaburun jabsar qamuurta yajar sayin : dorben čaŷ dorben jabsar naiman-tu tabun maqabud-un ejid öngge daŷaju yabuyu : qamuŷ amitan tabun maqabud-un ŷool kiged : naran

inaŷsi činaŷsi odu=qui iriküi jūil dolaŷan neyileldügsen-iyer kümün aduyusun arbiŷiqu boluyu : jun-u čaŷ-tu bayuqu barayun ayula öndür bolbasu sayin : ebülün čaŷ-tu jegün öndür bolbasu sayin : qabur-un čaŷtu jegün qoyitu ayula öndür bolbasu sayin : namurun čaŷtu emün-e jüg-ün ayula öndür bolbasu sayin (bui) : kümün saŷuŷsan-turču ayula-yin [4b] ölke-tü bayubasu sayin : ja'ŷan mitü ayula-yin qabirŷandu bayubasu sayin : arsl'an mitü ayula-yin mōrin degere bayubasu sayin : oyuli süke mitü ayula-yin giŷigen degere bayubasu sayin : šibayun mitü ayula-yin dalibčin degere bayubasu sayin : moŷai mitü ayula-yin segül degere bayu : köšige mitü ayula-yin töb dum=da ol'ke-tü bayu : duylüŷ-a mitü ayula-yin šidar öl'ke-tü bayu : temige mitü ayula-yin niruŷun degere bayu : qonin mitü ayula-yin seger degere bayu : yaŷai mitü ayula-yin qanšiyar degere bayu : morin mitü ayuliyn köl degere bayu : qasaŷ mitü ayuliyn kürdün degere bayu : sandal'i mitü ayuliyn orgil degere bayu : kürüyeligsen (metü) ayulin töb dumda bayu : abdara mitü dörbel-jin ayulin qabaraŷan-tu bayu : bürge mitü ayuliyn belčer čönggur-tu bayu : dörbeljin tulŷa mitü ayulin ŷool dumda bayu : jergeleising erbeng sirbeng ayuliyn belčir taldur bayu : urtu ayulin qabaraŷan-tu bayu : [5a] ŷurbaljin ayuliyn beldü bayu : toli mitü ayuliyn dumda bayu : öndür ayu=luyin emüne beldü bayu : boŷoni ayulin öl'ke-tü bayu : kesig kesig čilayu-tu yajar bayubasu sayin : ūčūken ayuliyn orgil saŷaju bayu : basa busu lingqu-a mitü labai mitü : čindamani mitü čoŷtu jirü=kei mitü arura mitü lingqu-a aman negegsen mitü qusi mitü arca mitü : tuŷ mitü : kürdü mitü : edeger belges tegüsbesü qamiŷ-a bayubasu ber gem ūgei : tegüne aŷsan yajar-un ejid bayasuyu : ⁹ : ⁹ basa ūsun-u jūil kemebe=sü čilayun dotorača ŷarugsan ūsun ečigsen mal-tu šinggiküy-e berke : jülge-tü ŷa'jar-un ūsun qaburun čaŷtu mayu bui : quŷirtu yajar-un ūsun namurun čaŷtu mayu : elisün sayirqaŷ yajarun ūsun yerüde sayin : yerü laŷ sabarti ūsun bügüdedü osol : qura čisun-u ūsun yerüde sayin : modun-u iruŷar-ača ŷarugsan ūsun ebečitü amitan-a mayu : urus=qul-un ūsun ŷrūde sayin : yerü ūsun amta ūgei [5b] bolbasu sayin : jun-u čaŷtu ayuliyn jegün eteged-ün ūsun sayin : namurun čaŷ-tu ŷool-un ūsun sayin : ebül-ün čaŷtu ayuliyn barayun eteged-ün ūsun sayin : qaburun čaŷtu naran uruqu jüg-ün ūsun sayin : qalayun ūsun kümün mal bügüdedü qoŷulatai bui : jun-u čaŷ-tu dulaŷan ūsun yerüde sayin : öndür ayula-ača bayugsan ūsun küčütei sayin : tegün-eče inaŷši erke-ber küčün ūgei osol bui : deligerenggüy-yi ūjekü ele bögesü : yeke ündüsün-tür üjegdeküi : ūlü bayuqu qarsi-yin belges kemebešü uyaŷduq=[uyaydan] soličaŷsan jamun ayulŷar anu em-e mangyusun güyikü

Jam bolai : kũmũn mal bũgũ-dedũ mayũ : aýuljar Jam šimnusun gũyikũ oron
 bui : basa bũgũdedũ mayũ : ger-ũn šidar qoyiýur Jam bolbasu basa qoyitu
 eteged yeke ergi nũra bolbasu tere činu-a yabuqu yaýar bui : gerũn emũ-
 negũr inaýsi oru=qau mitũ usun sayin : činaýsi yarqu mitũ usun mayũ :
 doron-a jũg-ũn aýula amaban [6a] angýayiýsan činu-a mitũ bolbasu mayũ :
 qoyitu jũg-ũn aýula muquru niýuýsan mitũ bolbasu mayũ : egũden jũg-ũn
 aýula qaraqul qaraýsan mitũ bolbasu mayũ : onĩ mitũ kũtel kiged : qada-
 tai ẽndũr aýula bolbasu alban-u yabuqu ẽron bui : tegũni čegerlen :
 ũkũdũ'lũn yasun-u dergedũ bayubasu idege qomson bolqu : qoyosun balýasun
 dotor-a bayu-basu sũnisũn ergikũ : barayun aýula-ača yurban moýai bayuqu
 mitũ bolbasu mayũ : jegũn aýula oýtus tasuruýsan mitũ bolba-su mayũ :
 yerũ-e ũsũn-ũ ed barayun eteged mayũ : jegũn eteged sayin : tebši mitũ
 yaýar-un dumda buu bayu : egũ'den tanu ũčũ=ken qatuýti kũmũn alčiyag-
 san mitũ bolbasu mayũ : je'gũn eteged bũsuýsan kũmũn mitũ aýula bolbasu
 qulýai-tu nutuý bui : qadatai širegũn ẽndũr <ẽndũr> ebsũn ugei bolbasu
 alban-u yabuqu oron bui : qoyosun qadiyn kũndũi-tũr šidar bayubasu
 ebečĩn-ũ [6b] oron bui : misei ũýũr-ti doloýan naiman aýula bolbasu
 degerem-e qulaýai yabuquýin oron bui : tala yaýar-a nigen keseg čilay-
 utai bolbasu mal-tũ ginĩte ýamšiý bolqu : ýayča modun-u dergedũ buu
 bayu : kũmũn-tũ ginĩte ebečĩn bolqu : yeke jũlge dotoru ũker qonĩn-u
 činege čilayun bolbasu qabudar ebečĩn bolqu : qošĩýu yaýarun tus emũne
 buu bayu : basa busu ýurbalýĩn yaýar ýurbalýĩn aýui terigũten-i čeger-
 likũi : qoyar quča morgũčĩgsen mitũ yaýar-un aýula-yĩn ýabsar-tu buu
 bayu : buq-a uýuý-san mitũ yaýar-un emũne buu bayu : tedeger orod
 kimibesũ erlig-ũn oron bolai : tere masi' širegũn bũgetele ýabsar-tur
 inu usun bũgesũ gem ugei : bui : yerũ-e yaýar doýsin nomuqan ali ber
 bũgesũ naiman gegen dabqur qutuý tergũten nom ungšĩju takil takibasũ
 ber ibegen nũkũčĩý'ũ : nũkũge dotoýadu yaýarun belge kimibesũ : jegũn
 qoyitu jũg-tũr oron-yi ýasaýdaqui : jegũn emũn-e-yĩn ýabsar-a [7a]
 idegen-ũ šing-yi talbiý-daqui : barayun emũne-yĩn ýabsar-a tulaýan
 ýaýan [ýĩýan] : barayun qoyitu mangýusun jũg-tũr yurban eredenisũn
 šitũgen-i bayĩýuluýdaqui : qayalyan-i dorona emũne-yĩn ýabsar-tur
 qanduyul :: ýadaýadu dotoýadu yaýar-ũn ũjelegey-yi tobčĩlan ũýũgũlbei
 :: basa busu čĩýulýan aba ayan-tũr sayin neretũ yaýar-a bayũju yabuý-
 daqu erketũ Mangýušĩri-yĩn sayitur ýokiyaýsan- : ene altan dilikey-yi
 šĩnjĩl=kũi : egũn-i Emči Čorýi Blam-a-dur šitũjũ bũrũn : Erdeni Šayša-
 bad Toyin mongýolčĩlan : orčĩýulju egũn-eče boluýsan buyan-iyar qamuý
 amitan endegũrel ugei bodi mũri olqu boltuýai :: :: manghalam :: čõý
 ýal'i buyan kešĩg delgerkũ boltuýai ::

Translation

[1a] The book of the characteristics of land

[1b] Om Lokeśvara:¹⁹

I bow to Saint Mañjuśrī.²⁰

In the time of king Cakravartin, in the snowy land of Tibet, there
 lived a wise official, Gardamba,²¹ in the time, when the high teaching
 was propagated, the six kinds of all living beings were directed to the
 peaceful way, the rule [complete] with ten virtues was introduced, the
 ten black sins were abandoned. King Tayibung, the reincarnation of
 Mañjuśrī, had [a daughter], the reincarnation of Green Tārā called
 Gũnjũ.²² She was appointed to become the queen-wife of the Tibetan
 king, and for that reason, she was invited.²³ When she arrived, the
 King founded a monastery, a shrine of the three gems.²⁴ At that time
 the Tibetan land was very wild, so the king intended to get to know the
 detailed signs [of that place]. The king and the White Tārā knew the
 sage, who was generally learned in Chinese astrology, and especially in
 geomancy. They offered one šing of gold and then many other presents
 to the Green Tārā, and showed her the land. The Green Tārā looked it
 up in the tantra, called "The back-covering of the lion"²⁵ that was
 compiled by the unobstructed Mañjuśrī, and then she said.²⁶ There are
 the signs of the outer land [2a] and the signs of the inner land as
 well²⁷ in it. As for the above mentioned the land is generally like a
 blown lotus with eight petals, while the sky is like a wheel with
 spokes, and the land around is like the eight benedictions. You must
 consider them like this. It is a land for monastery as well as for
 house. As far as the former is concerned, it must trust in the three
 gems. After making an offering, praying the wished asking, reading
 the "Mañjuśrīnāmasaṃgīti,"²⁸ Naiman gegen²⁹ and others, tying a silken
 scarf on an arrow³⁰ - while the libation is wine³¹ - moving the body of
 the golden frog,³² you must see [the place] riding a [...] kind of
 horse.

If the Eastern quarter is low, it is good. If it is like a put-up
 tombstone in the North, it is good. If the mountain in the North is
 high, it is good. If it is like piled-up jewels in the South, it is
 good. If the upper direction is like a lifted-up bunch, it is good.
 If in the farthest part it is like being encircled, it is good.

If the spur of a mountain between two valleys is low, it is good.
 If there is a lot of water in the West, it is good. [2b] If there is a

big forest in the North, it is good. If there is a big stone and a meadow in the East, it is good. If the Eastern part is like a lying lion, it is good. If the Eastern part is squared, it is good. If the Western part is triangular, it is good.³⁵ If the mountain between South and West is rounded, it is good. If the mountain between West and North is like an unfolded flag, it is good. If the mountain between North and East is like a helmet, it is good.

Places complete with such signs are suitable for everybody.³⁶ Reaching to such an appropriate place, lust, anger, stupidity in the soul will be suppressed at once, and joy, peace and such other feelings will be born. And then, you will live long together with benefactors and friends, your sons and grand-sons will increase in number, [3a] and possessions, cattle, and fame will be great.

These searchers of land must practice meditation upon Mañjuśrī, if not, they must be yogācārin-s, who in deep meditation had got to know the essence of void. If the searchers of land do not act like this, they will fail - she said.

Something different: [if you want to make] a suburgan meeting,³⁸ a wedding, to consecrate a monastery,³⁹ to go to war, to unroll a great flag,⁴⁰ to make an offering to a mountain pass,⁴¹ to build a bridge, to make a road anew, to cut a ditch, to hammer a statue, to make a burning food-offering,⁴² to put up a water-bridge, to plant a tree, all these, and so on - you have to consult exactly in detail the signs of the great tantra. The removing of a corpse, and the other things must also be consulted in the same [book].

The other place: as far as signs of a dwelling-place are concerned: the white one is the place where gods stayed. If you settle down there, it is convenient for people as well as for animals. The red one is the place of the wrathful deities and demons. While it is good for horses, it is bad for all the others. [3b] Black, rough land is the place of Māra, it is generally bad for everybody. The yellow one is good for the others, but it is bad for horses.

The blue land with rocks is good for camel, and bad for the others. A grassy land is good for cows, but bad for the others. A meadowy land is good for horses, bad for the others. A hilly land is good for sheep, but bad for the others. The green land is good for all, for people, belongings, and animals. White and red varicoloured land makes people and animals sick. Black and red varicoloured land makes food sparse, and animals attacked by calamity. Blue and yellow land is generally good for people and animals. Yellow dappled land, while being good for

animals, makes people sick. White dappled land makes a sudden epidemic for animals. Light yellow land makes animals stray, and with clarity makes them die. Grey land grows sheep and cows. Brown land is good for horses, the fear of wolf is great. Sandy region is good for camels, but bad for the others. A place with splinters [4a] is good for camels, but bad for the others, for sheep it is especially bad. A land of wood is bad for both people and animals.

In spring time the land facing to South-West is good. In summer time settle down on a low land in the West. In autumn settle down on a low land in the Eastern side. In winter settle down on a place facing to South. Between spring and summer a central place is good. Between summer and autumn plain land is good. Between autumn and winter plow land is good. Between winter and spring a land with nose⁴³ is good.

In the four seasons, in the four times-between, in these eight ones, the rulers of the five elements go following the colours. Because all the living beings are full of the five elements,⁴⁴ if the four seasons, the essence of the five elements, the sun's coming and going to and fro - these seven things - are in accord with each other, people and animals will grow in number.

If you settle down in summertime it is good if the mountain in the West is high. In the winter it is good if the Eastern [one] is high. In springtime it is good if the North-Eastern mountain is high. In the autumn it is good if the mountain in the South is high. When people settle down it is good to settle down on the sunny side of the mountain. [4b] If you settle down on the spur of an elephant-like mountain, it is good. If you settle down on the shoulder of a lion-like mountain it is good. It is good if you settle down on queue of an axe-like mountain. It is good if you settle down on the wing of a bird-like mountain. Settle down on the tail of a snake-like mountain. Settle down in the middle, on the sunny slope of a tombstone-like mountain. Settle down on the nearby sunny slope of a helmet-like mountain. Settle down on the back-bone of a camel-like mountain. Settle down on the ridge of a sheep-like mountain. Settle down on the nose of a pig-like mountain. Settle down on the feet of a horse-like mountain. Settle down on the wheel of a cart-like mountain. Settle down on the top of a santal-like mountain. Settle down just in the center of a mountain that is like an enclosure. Settle down on the nose of a quadrangle trunk-like mountain. Settle down at the uneven meeting of a hut-like mountain. Settle down in the middle of a quadrangular fire-place-like mountain. Settle down at the meeting part of a rainbow-like⁴⁵ mountain that projects in many

directions. Settle down on the nose of a long mountain. [5a] Settle down on the waist of a triangular mountain. Settle down in the middle of a looking-glass-like mountain. Settle down on the Southern waist of a high mountain. Settle down on the sunny slope of a low mountain. If you settle down on a place where there are scattered stones, it is good. Settle down on the top of a small mountain. And it is also harmless to settle down [on places] that are full of the next signs: if it is lotus-like, shell-like, it is like a wish-granting stone, like a strong heart, like a myrobalan, like a lotus with an open mouth, like a Siberian pine, like a juniper or like a flag. The land-owners there will be glad.

Now, as far as the several kinds of water are concerned, it is difficult for the emaciated animal to digest water that flows out from stones. The water of a meadowy land is bad in springtime. The water of a salty land is bad in autumn. The water of a sandy, pebbled land is generally good. Dirty, muddy water is generally a mishap for everybody. The water of rain and snow is generally good. The water of a stream is generally good. If the regular water is tasteless, it is good. [5b] In the summertime the water of the Eastern side of the mountain is good. In autumn the water of the central part is good. In winter the water of the Western side of a mountain is good. In springtime the water of the direction of the rising sun is good. Warm water is drinkable for both people and animals. In the summertime lukewarm water is generally good. Water coming down from a high mountain is good for those with strength, but beyond it, it is a mishap for those, without strength.

If you regard the world, look it up in the great tantra.

As far as the signs of a place not to dwell in are concerned, the meeting of crossing⁴⁶ and joining ways is a running place of Māra. It is also bad for all. If there is a road in the back of a yurt nearby it, and if at the Northern part there is a ravine it is a place where wolf goes. If there is some water in the Southern part of a yurt just like coming toward it, it is good. The water that is going away, is bad. It is bad if the mountain of the East is like the wide open mouth [6a] of a wolf. It is bad, if the Northern mountain is as if a hornless [animal] were hiding. It is bad, if the mountain in the direction of the door is like a watching guard. If there is a canyon-like mountain pass and a high mountain with rocks, it is the walking place of demons. Keeping away from these, if you settle down in an empty town spirits will haunt.⁴⁷ It is bad if three snakes look as if coming down from the Western mountain. It is bad if the Eastern mountain looks like it is being cut off into fragments. Generally the Western side of

wet things is bad, the Eastern side of them is good. Do not settle down in the middle of a plate-like land. It is bad if toward the door a little woman looks as if she bestraddled. If there is on the East a mountain like a standing man, it is a territory of thieves. If there is a rough highland with rocks and without grass, it is the walking place of demons. If you settle down near to the cave of an empty rock, it is the place of sickness. If there are seven or eight mountains like sharp knives [6b], it is the walking place of thieves and brigands. If one part of a land is rocky, it will make a sudden calamity for the animals. Do not settle down near a solitary tree. It will make a sudden illness for people. If there are rocks the size of a cow, sheep in a meadow, it will cause swelling. Do not settle down just in front of a cape. Also keep away from other triangular lands, triangular caves, and so on. Do not settle down in the split of mountains that are like rams striking with horns. Do not settle down South to the place that is like a drinking bull. As far as these places are concerned they are the places of the devil. Though they are very rough, if there is water in the split, it is harmless. If generally the land is either wild or peaceful, if you read the Dabqur qutuy, Naiman gegen and other books like this and make an offering, blessing will befriend you there.

On the other hand, if the inner place is concerned, put the bed in the North-East. Place the bushel of food between South and East. Put up the fire place between West and South. Set up a shrine of the three gems in North-West, in the direction of the demon. Put the door to face toward the intermediate of East and South.

The searching of the outer and inner places was explained and shown. And also settle down on a well-famed land for holding a meeting, for hunting, and for campaigning.

This [book] was composed well by strong Mañjuśrī to search this golden world. Erdeni Šaysabad Toyin relying on Emči Čorji Blam-a translated it into Mongolian. With the help of merit originating from this one, let all the living beings find the path toward enlightenment without barrier.

Manggalam! Let glory, spirit, morality and blessing spread!

Notes

1. B. Laufer, "Skizze der mongolischen Literatur," Keleti Szemle VIII (1907), pp. 254-255; P.S. Pallas, Sammlungen historischer Nachrichten über die mongolischen Völkerschaften, St. Petersburg 1801, II. 228-234; 307-391; H. Hoffmann, Quellen zur Geschichte der tibetischen Bon-Religion, Wiesbaden 1950, p. 195. Some preclassical astrological texts were published by L. Ligeti in Preklasszikus Emlékek 3, "Yüan és Ming kori szövegek klasszikus átírásban." [Preclassical Monuments, 3, "Texts from the Yüan and Ming age in classical transcription"], Budapest 1967, pp. 159-188. A. Mostaert, Manual of Mongolian Astrology and Divination, Harvard University Press, Cambridge, Mass. 1969; L. Ligeti, Rapport préliminaire d'un voyage d'exploration fait en Mongolie Chinoise, Budapest 1933, pp. 59-62; L. Bese, "An Old Mongolian Calendar Fragment" Acta Orient. Hung. XXV (1972), pp. 149-173.
2. S.J. Doré, Manuel des Superstitions Chinoises, ou petit indicateur des superstitions les plus communes en Chine, Shanghai 1926, pp. 117-119; J. Needham, Science and Civilization in China II, Cambridge 1959, pp. 359-363; L.S. Vasiljev, Kul'ty Religii Tradicii v Kitae, Moskva 1970, p. 255.
3. M.L.C. Bogan, Manchu Customs and Superstitions, Peking 1928, pp. 70-71.
4. R. Nebesky-Wojtkowitz, Oracles and Demons of Tibet. The Cult and Iconography of the Tibetan Protective Deities, The Hague 1956, p. 490; Cf. A. Tafel, Meine Tibetreise, Stuttgart 1914, I, pp. 21, 108.
5. C.R. Bawden, "Supernatural Element in Sickness and Death according to Mongol Tradition" Asia Major VIII (1961), p. 228. Cf. Ce. Damdinsüren, Mongyol uran jokiya-un jayun bilig, Ulaanbaator 1959, p. 333.
6. C.R. Bawden supposes, that this practice had to be very popular with the Mongols: "Astrologie und Divination bei den Mongolen," ZDMG 108 (1958), p. 337.
7. W. Heissig - C.R. Bawden, Catalogue of Oriental Manuscripts, Xylographs, etc. in Danish Collections, vol. 3. Catalogue of Mongol Books, Manuscripts and Xylographs, Copenhagen, 1971, pp. 149-151, 151.
8. W. Heissig - K. Sagaster, Mongolische Handschriften, Blockdrucke, Landkarten, Wiesbaden 1961, p. 66, No. 89, (12r-16v).
9. W. Heissig - K. Sagaster, Handschriften, p. 80, No. 125.
10. J.R. Krueger, "The Altan Saba (The Golden Vessel). A Mongol-

ian Lamaist Burial Manual" Monumenta Serica XXIV (1965), pp. 207-272. We read in this book: "For ones born in the Swine and Mouse years, north is excellent, south middling, east worst, the four intermediates bad." And speaking of the elements: "Whatever place he dies in, stone is excellent, water middling, wood worst and fire bad." (p. 265); cf. C.R. Bawden, "Calling the Soul. A Mongolian Litany" BSOAS XXV (1962), pp. 81-83.

11. P. Aalto, A Catalogue of the Hedin Collection of Mongolian Literature, Stockholm 1953, pp. 95-96. M. Vasil'ev, "Notice sur les ouvrages en langues de l'Asie Orientale, qui se trouvent dans la bibliothèque de l'université de Saint-Petersbourg" Mélanges Asiatiques II, 1856 jan-fev. p. 580. In this copy the Manchu translation is added between the lines.
12. L. Ligeti, "La Collection Mongole Schilling von Canstadt à la Bibliothèque de l'Institut" T'oung Pao XXVII (1930), p. 160, No. 3588.
13. C.R. Bawden, Supernatural Elements I, p. 229.
14. Z. Sambuu, Malčdad öh zövlölgöö, Ulaanbaatar, 1956.
15. Z. Sambuu, op.cit., p. 119-120.
16. Z. Sambuu, op.cit., p. 120.
17. C.R. Bawden, Supernatural Elements I, p. 228.
18. Lokešvara is the name of a Bodhisattva in Sanskrit (F. Edgerton, Buddhist Hybrid Sanskrit Grammar and Dictionary, New Haven 1953, p. 456 (a), but the corresponding Tibetan and Mongolian expressions (Tib: sa-bdag; Mong: yaĵar-un eĵen) mean "master or god of the ground, of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who probably was worshipped already before the spread of Buddhism.) Jäschke, A Tibetan-English Dictionary, London 1949, p. 569/b; Kowalewsky, 1001/a. Sometimes he is thought to be a protector deity. (Nebesky-Wojtkowitz, op.cit., pp. 291-299).
19. Mañjuśrī originally is a Bodhisattva-god holding the Book of wisdom and wielding the sword of Knowledge. (Waddell, The Buddhism of Tibet or Lamaism, Cambridge 1934, p. 12). In Lamaism he became the protector of divination. A great number of such books call his name in the invocation, or in the title. E.g., Mañjusiri-yin jiruqai "Mañjusri's Drawing" that is an astrological book dealing with days unfavorable to all kinds of activities. (Poppe, "On Some Mongolian Manuscript Fragments in the Library of the Indiana Office" CAJ V (1959-60), p. 93). Cf. Xutuŋtu mañjusiriŋin žarliq, that is a prophecy

(Heissig, Handschriften, No. 126, 127).

20. The minister's name who was sent to China to fetch the princess, was Mgar - Gardamba in our text. For the legend and the historical background of the story cf. J. Bacot, "La mariage chinois du roi tibétain Sron bcan sgan po," (Extrait du Manibka'; bum): Mélanges chinois et bouddhiques III, Bruxelles 1934, pp. 1-59; cf. Note 23.

21. Gñju is really not a name as stated in the text, but a title. Ch: kung-chu, princess, daughter of emperor (Lessing p. 391 b).

22. Here is a reference to the well-known story of the introduction of Buddhism into Tibet. The king Sron-btsan-sgam-po was one of the greatest kings of Tibet and the first patron of learning, civilization and lamaism. He was canonized as an incarnation of the most popular of the celestial Bodhisattvas, Avelokitesvara. The king had a dual relationship with both India and China, and apart from a number of Tibetan wives he also wedded a Nepalese and a Chinese princess. Bhrikuti and Wen-ch'eng. The daughter of the Chinese emperor, T'ai-tsung (here we have Taibung in the text), took the secret books of divination with her, she introduced into Tibet some famous religious images, and built temples at Ra-mo-che and Jo-khong. There are opinions stating that only the Chinese wife was a real historical figure, while the Nepalese princess was involved in the legend only later. These two wives were deified as incarnations of Aveolokitesvara's consorts the Green Tara (Tib: Sgrol-lyan; Mong: Noḡuyan dara eke) and the White Tara (Tib: Sgrol-dkar; Mong: Čayan dara eke). Both of these women succeeded in capturing a place for themselves in the memory of Tibetan and Mongolian people and they continue to be praised even down to the present day. This story is incorporated into the popular book Mani bka-'bum, and their legend is well known among the Mongols as well: Noḡuyan dar-a eke-yin tuyuġi and Naran-u gerel dakini-yin tuyuġi (Čayan dar-a eke-yin tuyuġi) cf. Damdinsüren, op.cit., pp. 221-227; 227-247; W. Heissig, Geschichte der mongolischen Literatur, Wiesbaden 1972, pp. 861, 863.

23. Furban erdenis; Skr: Tri-ratna; Tib: Dkon-mčhog-gsum "The Three Gems", "The rare ones" = Symbolic of the Trinity: Buddha, his Word and the Church (Waddell, op.cit., p. 388, the representation of it on p. 390).

24. There is the title of a book of divination mentioned in this passage: Bars-un ġiruyubči in Bawden's transliteration. My copy seems to support the next reading: Bars-un niruyubči. The word ġiruyubči is not to be found in the dictionaries, and it can hardly be explained as

"calculator" from the verb ġiru- "to calculate". I prefer the translation: "back-covering, that comes from the word niruyu "backbone" and the denominal nomen suffix -bči with final n dropped that forms noun designing cover of objects: čikibči "cover for ears" (from čikin "ear"); dalubči "wing" (from dalu "scapula"); quruyubči "thimble" (from quruyun "finger"), etc. N. Poppe, Grammar of Written Mongolian, Wiesbaden 1954, p. 40. niruyubči "a short cloak, girdle, saddle girth, part of armour covering the back" Lessing, p. 585 b.

25. The identical part of the Copenhagen MS. MONG 314 as quoted and translated by C. Bawden in Supernatural Elements I, p. 229: qayan-u yurban erdeni-sün sitügen sūme ger egüdqüi čay-tur : tōbed-ün oron masi doysin-u tula : egün-ü belges-i narin-a medesügei : kemen sedkiġü bürün : qayan kiged čayan dhara qoyayula : ene verü kitad-un ġiruqai-dur mergen-i uqaġu : noḡuyan dhar-a-dur nigen sim (? for sing) altan-i ilegeġü : olan bilig-i bariyad : yaġar-i üġüġülbessü : tere noḡuyan dhara dūrbel ūgei manġusiri-yin ġokiyaysan bars-un ġiruyubči-tu kemekü ündüsün-dür üġiġü bürün ġarliġbolbai (fol 6r) "When the king was erecting stupas and shrines of the three jewels, he thought to himself that, as the land of Tibet was very savage he would like to find out the detailed signs. The King and the White Tara, understanding sent a measure of gold to the Green Tara and offered her many presents. When she had the site divined that Green Tara looked in the tantra called "Tiger calculator, composed without delay by Mañjuśrī" and said...

26. yadayatu yaġar-un belge ba dotoyadu yaġar-un belge "the signs of the outer and inner land". The sentence here refers to the signs, those outside of the tent, and inside of it. At the end of the text [6b] it becomes quite clear, when the book describes the inner design of a tent. Another text of geomancy also uses these expressions (MONG 314 Copenhagen): yadayadu yaġar ayula usun sayin bolun dotoyadu bayidal mayu bolbasu bayuġu ülü boluyu "if the signs of the outer land, mountains and waters are good, and the inner situation is bad, it is impossible to settle down there".

27. Mañjuśrīnāmasaṃgīti; Mong: Qutuytu manġusiri-yin nere-yi ūneger ūġüleküi must be here in question. Cf. Heissig, Handschriften, No. 170; Ligeti, Catalogue, Nr. 1; Heissig, Blockdrucke, No. 31.

28. Naiman gegen; Skr. Arya-gaganāvanyastavairocana-nama-mahāvāna-sūtra; Tib: Phags pa gnam sa snaġ brgyad ses bya ba theg pa čhen po'i mdo. This Buddhist sutra was very popular with people and an early translation from Uigur is known perhaps from the T'ang age. A variant of it was incorporated into the Kanjur. L. Ligeti, Catalogue du Kanjur

mongol imprimé, Budapest 1942, No. 709; W. Bang - A. v. Gabain - G.R. Rachmati, Türkische Turfantexte VI. Das buddhistische Sutra Säkiz yükmäk, Berlin 1934, 3-9. L. Ligeti, Preklasszikus emlékek 3, Budapest 1967, pp. 115-137; A. Sárközi, Preklasszikus emlékek 4 [Preclassical Monuments], Budapest 1969, pp. 59-78; cf. L. Ligeti, "Autor du Säkiz yükmäk yaruq" Studia Turcica Budapest 1971, pp. 291-319.

29. Arrows are widely used in lamaist ceremonies, and they were customary in shamanistic rituals as well. This is one of the rituals that was incorporated into the Buddhist ceremonies. Arrows were used when worshipping the wind-god, fire-god, in marriage ceremony, when recalling the soul of a patient, or as a means of protection or for driving out evil. Future events could also be predicted with the help of arrows. This method of divination is supposed to have been introduced by the mythological hero, Geser. In the course of ceremonies the arrow is decorated with ribbons of caricoloured silk. (Nebesky-Wojkowitz, op.cit., pp. 366, 462, 463, 464, etc.; U. Harva, Die Religionen Vorstellungen der Altaischen Völker, Helsinki 1938, pp. 235, 269, 312, 55; G. Sanžeev, "Weiterschannung und Schamanismus der Alaren-Burjaten" Anthropos XXII, p. 580; N. Poppe, "Zum Feuerkultus bei den Mongolen" AM II/i p. 140; Waddell, op.cit., 483, 553).

30. sačuli is a libation-offering to gods that accompanied nearly every kind of ceremony. It is a rather old custom that was adapted by the Buddhist church. It is customary before eating and drinking to sprinkle some of it as a libation (Waddell, op.cit., p. 215); F. Risch, Johann de Plano Carpini, Geschichte der Mongolen und Reisebericht 1245-1247, Leipzig 1930, p. 62. This form of offering was practiced when somebody died. (U. Harva, op.cit., pp. 309, 323). It accompanied horse-sacrifices as well. (J. Curtin, A Journey in Southern Siberia, London 1909, pp. 44-52).

31. Altan minekei "golden frog". In Lamaism certain animals attained great importance, and the frog had also a high reputation. In some cases it was the holder of a circle of magical drawing (Nebesky-Wojkowitz, op.cit., pp. 504-5). Such astrological figures on a tortoise can be seen: Waddell, op.cit., p. 451). In case of various diseases a frog-headed creature had to be built to protect people against it. (Nebesky-Wojkowitz, op.cit., p. 522). However, the animal here in question seems to be not a frog, but a golden tortoise. Mong: altan yosutu menekei, Tib: gser-gyi rus-sbal.

That is the fabulous golden tortoise from the figure upon whose breast the Chinese are said to have derived their knowledge of divin-

ation and astrology. S.Ch.Das, A Tibetan-English Dictionary with Sanskrit Synonyms, Calcutta 1902, 118/b-1189/a. In China tortoise carapaces were used in scapulimancy (Needham, op.cit., pp. 347-349, 366, 449, etc.) and the earliest linguistic monuments of Chinese language were found on tortoise-carapaces. (Yin hsu wen tzu chui ho, Peking 1955; Lien-Shen-Yang, "Ten examples of Early Tortoise-shell Inscriptions", HJAS 11 (1948), pp. 119-129). The annals of the Chinese Liao-dynasty mentions that on a certain day of the year Nan T'ang offered a white tortoise (K.A. Wittfogel - Fen Chia sheng, History of Chinese Society Liao (907-1125), Philadelphia 1949, p. 349. In Tibet the rulers of nature seem to be in close relation with this animal. One of the Tibetan sa-bdag-s "earth-spirit" is supposed to be a whitish tortoise dwelling in the Northern world-quarter (Nebesky-Wojkowitz, op.cit., p.292). The various orders of klu "water-spirits" are supposed to have originated from six eggs which had been laid by the golden cosmic tortoise. (Nebesky-Wojkowitz, op.cit., p. 290). The black sky-dog rides on a tortoise as well. (Nebesky-Wojkowitz, op.cit., p. 196). Mañjuśri was believed to change into a tortoise and to hold the world while making order from chaos. This story is told in a book of geomancy (MONG 314 Copenhagen. Cf. Bawden, "Einiges zu den Ethnographika" Jahrbuch des Museums für Völkerkunde zu Leipzig XXV (1968), p. 806. Burjat, Dörböt, Tungus, Soyot, Kalmük people believed that the tortoise played an important part in the beginning of the world, as it was based by Buddhist gods, Mañjuśri or Vajrapani on its belly. (U. Harva, op.cit., p. 27-28, Pallas, op.cit., p. 292). The tortoise is mentioned in the book of geomancy MONG 314 Copenhagen, as a ritual object. While in our book there is only a short unclear reference made that an altan menekei must be used in the ceremony, in this other manuscript we find a more detailed explanation of the ritual: umara jüg-tür altan-u čilayun-dur qara yosutu menekei-yin beye-yi altan-iyar jiruju talbi : umara jüg qandaqulun talbi : dörben jüg-ün ada todqar qour kürgen ülü čidayu (Bawden, Einiges.., p. 91) "draw the body of a black tortoise with gold on a golden stone so that facing to the northern direction and the demons and evil spirits of the four quarters will not be able to bring harm. (Here, I must call attention to the above mentioned protective deity of the North in Tibet - the white tortoise). At another place in the same text a similar ceremony is referred to: čilayun-dur arslan-u beye-yi mōnggūn-ber jiruju emūne talbi (Bawden, - Heissig, Catalogue, p. 151). "draw the body of a lion with silver on a stone and put it into the southern direction."



32. An adjective seems to be missing here.

33. i accusative stands here for locative -dür.

34. In Tibet the four quarters (phyogs) of the earth are characterized as to shape, similar to that in our description: "the eastern one is semi-circular, the southern one is triangular in shape, or like the shoulder-blade of a sheep, the western one is circular, while the northern one is square in shape." (R.D. Ekvall, Religious Observances in Tibet. Patterns and Function, Chicago, London 1964, pp. 80-81).

35. Oyon-dur oroqu metü "worthy to get into the mind". Here the word metü occurs not in its classical meaning: "like", but in the pre-classical one, where it meant "worthwhile". The expression following this one: duran-dur jokistu makes this interpretation quite clear. For this meaning of metü cf. G. Kara, "L'inscription Mongol d'Aruy" Acta Orient. Hung. XVII (1964), p. 164.

36. yököcör stands for yogacarin; Tib: sems-cam-pa; a follower of the yogacara or citta-matra school (Edgerton, 448 (b).)

37. suburyans (Tib: čhorten, Skr: stüpa) are places of special pilgrimage. This sacred object always has to be passed around to the right direction while murmuring prayers (Waddell, op.cit., p. 264).

38. süme amilaqui "to consecrate a temple" (Kow. 106 b). The consecration of sacred objects and buildings takes place along with a prescribed ceremony. Statues of Buddha or Saints are "put to life" by being stuffed with seeds, papers bearing sacred words on them, etc. K. Lange, "Zwei Metallene Kultfiguren des bcon-kha-pa" Jahrb. des Museums für Völkerkunde zu Leipzig XX (1964), pp. 115-128; W. Schulermann, "Der Inhalt eines tibetischen Mc'od rten" ZAS 3 (1969), pp. 55-76; M. Steiner, "Botanische Untersuchung des Inhaltes eines tibetischen Mc'od rten" ZAS 3, (1969), pp. 77-103.

39. yodur delgeküi "to unroll a flag". Flags inscribed with pious sentences, charms, and prayers are planted by everyone at some time or another, that is a highly pious act, but it does not merely confer merit on the planter, but benefits the whole country-side. (Waddell, p. 140).

40. kötel takiqui To make offerings to the spirits of the mountains is an old shamanistic custom. cf. J. Schubert, "Ein Ritual für die Berggottheit des X'entei Xagan". Collectanea Mongolica, Wiesbaden 1966, pp. 235-247; D. Banzarov, Černaja vera, St. Petersburg 1891, p. 20; U. Harva, op.cit., p. 394; C.R. Bawden, "Two Mongol Tests Concerning obo Worship" Oriens Extremus 1958, pp. 23-41. The Secret History of the Mongols also mentions such a ritual in the 103rd passage: Burqan-qaldun-

i manaqar būri maliyasuqai ūdūr būri ōčisūgei uruq-un uruq minu uqatu-qai ke'en naran esergū būse-ben gūju'un-dūriyen ergeleju maqalai-ban qar-tur-ıyan se'eji gelejū qar-ıyan eb-ce'un-dūriyen mō'ele[t]čū naran [jūk] yisūnte sōgō[t]čū sačuli ōči'ūli ō[k]be. L. Ligeti, Histoire Secrète des Mongols: Monumenta Linguae Mongolicae Collecta I, Budapest 1971, p. 61. "Chaque matin je sacrifierai au Burqan-qaldun, chaque jour je l'invoquerai; qu les fils de mes fils comprennent!" Ce disant, tourné vers le soleil, il accrocha sa ceinture à son cou, il suspendit son bonnet à sa main, et se frappant la poitrine et se prosternant par neuf fois dans la direction du soleil, il fit des libations et des prières. (P. Pelliot, Histoire secrète des Mongols. Paris 1949, p. 45).

41. tūlisi "sacrifice of burnt food" The word occurs in the Secret History of the Mongols. For a thorough analysis of it cf. L. Ligeti, "Le sacrifice offert aux ancêtres dans l'Histoire Secrète" Acta Orient. Hung. XXVII (1973), pp. 146-150.

42. gamuurtu yaĵar For the same expression cf. Z. Colco, "Notes on Mongol Uriankhai", in the forthcoming number of Acta Orient. Hung. xamar: gūvēnēēs ōndōr davaanaas namhan hušūuran togtson gūvreg gazar.

43. tabun maqabud "the five elements" are wood, water, iron, earth, and fire. They are combined with the twelve animals of the cycle and several colors forming the base of calendars and horoscopes. (Waddell, op.cit., p. 453).

44. ĵergeleising "like a mirage" Mong: ĵergelge "mirage, fata morgana; phantom, optical illusion" (Lessing 1046 b.) Kh. zérèglēē. The suffix -sig "like" is added, that can be read for sing, because the ending g is written with two teeth (N. Poppe, Prakticeskij Učebnik Mongol'skogo razgovornogo Jazyka, Leningrad 1931, p. 152).

45. soličaysan for solbičaysan

46. For haunting spirits and the return of the dead cf. I.A. Lopatin, The Cult of the Dead among the Natives of the Amur Basin, Mouton 1960, pp. 57-68.

47. The door of a Mongolian yurt generally faces to the South, while the altar is at the Northern side. Among Turkish tribes the yurt is oriented towards East. There exist certain groups, e.g., Buriat tribes and the Darkhats near Lake Khubsugul, whose tents have a door looking to the East or South-East so that in this respect they are different from other Mongols. A. Róna-Tas, "Notes on the Kazak yurt of West Mongolia" Acta Orient. Hung. XII (1961), pp. 79-102. "Preliminary Report on the Study of the Dwellings of the Altaic Peoples" Aspects of Altaic Civilization: Proceedings of the Fifth Meeting of the PIAC held

at Indiana University June 4-9, 1962, ed. D. Sinor, pp. 47-56. "Mongol gërijn ugsaatny zuj, nêr tomjony talaar sudlah morijn hôtôlbôr" Studia Mongolica I/4, Ulan Bator 1959; cf. Pallas, op.cit., p. 112; J. Schubert, Paralipomena Mongolica, Berlin 1971, p. 159.

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BOLGARO-TURKIC TERM — HUNGARIAN HORSEMANSHIP

1. In the stock of loanwords borrowed from Turkic languages by Hungarians the differentiation as to the period of the loan, or the type of the pertinent Turkic language is based mainly on phonetic principles. Phonetic criteria enabled linguists to separate the main class, the Chuwash type of loanwords. The case of the Kipchak languages (Coman, Pecheneg) is much more ambiguous, as neither the periods, areas nor linguistic peculiarities of the components of the group could be definitely ascertained as yet. The third group of old Turkic loanwords in Hungarian have no special phonetic mark, by virtue of which the Turkic ancestor could not precisely be defined.

The background to the linguistic contact is given by the historical surroundings of Hungarian people in the 5th-9th centuries. The Chuwash type (Bulgaro-Turkic, Onogur) word stock might have issued from the close contact either in the Volga-Kama region (the ancient site of the later Bolghar Khanate), or in the neighbourhood of the estuary, or the middle course of the Don river, or both in subsequent epochs.

Nomadic confederations were always a variegated unity, where dialectical or linguistic differences did not hinder the cohabitation or cooperation of the different tribes.

In the 6th century with the advance of the Western Turks towards the steppeland of the Atil-Don-Caucasus triangle the motley crowd of Turkic tribes became politically united under the scepter of the Western Turks, under the name of Khazaria, the later Khazar Khaghanate, which comprised different language units: Common Turks, Bulgaro-Turks, Kipchaks.

In our case—due to the absence of a special phonetical criteria—the loanword tart— cannot be attributed to any special Turkic language.

Because old Hungarian records date from late centuries so the first appearance of a word (the terminus ante quem) is no firm landmark for linguistic inferences, so in such cases one must take recourse to semantic deliberations having ascertained the social-economic level of the people, or tribal confederation at a given epoch.

2. The Hungarian verb tart— 'to hold, keep, etc.' has been de-