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A GENRE OF ORAL LITERATURE IN MONGOLIA: THE ADDRESSES

HENRY SERRUYS, C. I. C. M.

Introduction

The Mongol manuscript booklet entitled *Olan jüil-ün joriγ-ud-un debtelin* "Collection of Addresses for many occasions" is a collection of samples of congratulatory speeches delivered on various occasions, for example, religious ceremonies such as the *julay* or kumiss ceremony, the return of a prince from a visit to the capital, a promotion in rank, the return from a pilgrimage, the solemn re-opening of the Banner government after the New Year's vacations, etc. This literary genre has already been discussed many years ago by the late Rev. Ant. Mostaert in his paper " 'L'Ouverture du sceau' et les adresses chez les Ordos" in *Monumenta Serica* 1, 1935, pp. 315-337; in this article he gave the transcription and translation of a few addresses taken from this *debtelin* and one from another unnamed source. Those excerpts will be repeated here for the sake of completeness and for the benefit of the reader. The whole collection comprises 49 pieces of various lengths: some are rather elaborate, while others are extremely short; some comprise only a couple of lines, and, obviously some are no more than fragments of longer pieces, now probably lost.

In his aforementioned article, Ant. Mostaert writes that he acquired the ms. in 1909; but the date indicated on the ms. booklet itself is the first lunar month of the second year Hsüan-t'ung: 1910. I guess that this means that Ant. Mostaert "discovered" this text somewhere in the possession of a Mongol in 1909 and had a copy made which was finished in the first lunar month of the following year. Who the owner of the original copy was, or where the text was found is not known.

The *debtelin* is written on ordinary Chinese paper as one could find then in rural areas. It is bound in the form of a Chinese booklet measuring 230 x 265 mm. Apart from the title page, there are 16 double pages (sewn in Chinese fashion) having 14 lines to each side, and 6 supplementary lines on the inside of the back cover. One page, 3b, has 15 lines, but then in several places one line is left unused between sections. The date of this copy is on the outside of the back cover.

These addresses bear a strong resemblance to the style of speeches given

at a marriage ceremony: often the same literary devices, imagery, figures of speech, and the same or similar formulas are used. This genre loves hyperbole. Some expressions and figures of speech remain obscure; the florid language of some passages is difficult to interpret, and my translation is only tentative.

Most popular literature of Mongolia, whether oral or written, is full of Buddhist, or rather Lamaist, ideas, and these addresses are no exception. They show once more the deep impact Lamaism had made on the minds of the people.

The reader will also notice that all addresses are constructed along more or less the same pattern, and some formulas are repeated over and over. In fact, two or three speeches seem to be variants of the same address.

On account of the similarity of the texts, I refer the reader repeatedly to two other collections of texts published while the present article was in the press: *Kumiss Ceremonies and Horse Races: Three Mongolian Texts*. Asiatische Forschungen Bd. 37 (Wiesbaden, 1974), and "Four Manuals for Marriage Ceremonies among the Mongols," *Zentralasiatische Studien* 8 (1974), pp. 247-331; 9 (1975), pp. 275-360.

Transcription

Olan jüil-ün joriγ-ud-un debtelin

- I 1a *küčütü tngri-ner-ün oron-dur orošin bögetel-e.
 kümün amitan-ıyan jıloγoddun [2] tobčılaqu-yin tula.
 enekü yirtinčü-dür baγun irejü qubilurysan.
 ejen törö-yin [3] noyan gegen-e.
 ergün ayıladaqu joriγ-un učir.
 erte čaγ tegüs galab-un urida [4] üyes-tür.
 erken degedü tngri-yin köbegün
 olan-a ergügdegsen qaγan kemen aldarsıju.
 eng [5] yeke amitan-i buyan-dur uduridču.
 gangga mören-ü ürgüljilel metü.
 qad-un sayin [6] uγ-i ündüsülejü iregsen.
 töbed-ün oron-u tügel ejin-eče inayši.
 eres-ün arban [7] qoyar qad-yi erkédegen oroγul ju.
 erdeni šajın törö qoyar-i
 qoslan bariγsaγar bayıγsan-u [8] jalγamjıbar.
 qotala tegüs qormusta tngri-yin jarlıγ-ıyar.
 qubilγan tegüs čoytu kemekü [9] tngri-yin köbegün vačarbani tere ber.
 qoyitu jüg-ün burqan galdun-a kemekü
 mongγol [10] oron-dur qubilun töröged.
 dai yuwan sutu boγda činggis qaγan kemen.
 erke [11] kücün tegüsügsen tengsel ügei
 cambutib yirtinčü-yi erke-degen quriya ju.
 isün öngge [12] dörben qari bolγan.
 yerüngki kelkü bügiide-yi tobčılarγan
 tere boγda-yin üres ejid [13] man-u
 adalidaqu bolosi ügei čoy-ıyar badaraγsan
 čoytu sömber aγula metü [14] yeke jıbqulangtu.
 bodisog törölkiten ejid-ün man-u gegen ta.*
- 1b *töb yeke [1] törö-ben bayıγul ju.
 tümen bügiide-ıyen tobčılarγaγar. x x x x [2] [3]*
- II *arıγun tngri-yin oron-a orošin bögetele.
 amitan biükün-ıyen jıloγoddun tobčılaqu [4] -yin tula.
 ene [kü] yirtinčü-dür qubilun baγurysan.
 ejin noyan-u gegen-e
 ergün ayıladaqu [5] joriγ-un učir.
 angqan-u degedü enedkeg-ün oron-dur.
 ariγun tngri-yin üres [6] sačuraγsan-ıyar.*

aqui časutu aɣula-yin bel-iyer baɣuʃu.
asuru šajin törö-yi [7] qoslan bariʃu.
qoyitu jüg-ün onon neretü ɣajar-a nemen delgereged.
qotala tegüs [8] jibqulangtu
dai yuwan sutu boɣda činggis qayan kemen aldaršıyan.
tere boɣda-yin [9] üres-(n)i.
osoldal ügei ɣučin tabun erdem büriddügsen.
aur-a küčün beleg maši [10] čoɣcolun delgeregsen.
eʃid-ün man-u gegen ta.
olan kelkü bügüde-ben quriyan [11] tobčılaɣad.
tümen bükün-iyen engke jırɣaɣulʃu. x x x [12] [13]

III

- qan tngri-eče jıyaɣatai eʃilegsen.*
qaš yeke törö-yin eʃin noyan gegen-e
ergün [14] ayıladaqu jorıɣ-un učır.
tegüs čoɣtu nom-un kürdün-i. ergigülügči
 2a *tengsel [1] vačartu oron-dur*
tngri-yin üres čaɣ-yi eʃilen delgeregsen-iyer.
čoɣtai-a [2] bütügsen
časutu aɣula-yin tib-tür baɣuʃu.
čaɣlaši ügei jüg čaɣ bükün-i [3] tobčılaʃu.
čırula šajin törö-yi qoslan bayıɣul ju.
tegünče umar-a jüg-ün [4] burqan galdun-a neretü
mongɣol oron-dur debsijü.
tengsel ügei bürjigen qad-un [5] üres sačuraɣsan-ača.
boɣda činggis qayan bolon aldaršıju.
bükü cambuling-yi erke [6] -degen quriyaʃu.
isün öngge dörben qari bolɣaʃu.
yerüngki-yin eʃin bolurɣsan
tere [7] boɣda-yin üres-(n)i.
arıɣun erdem beleg büridčü.
adalidqasi ügei küčün nayıray [8] tegüsügsen.
eʃid-ün man-u gegen ta.
ulus törö-ben qurča batıdqaɣad. [9]
olan bükü tümen-iyen jıloɣoddun tedkü jü. x x x [10] [11]

IV

üʃiskülengtü tngri-yin oron-dur orošin bögetel-e.
ülemʃi amitan-i jıloɣoddun [12] tedküki-yin tula.
enekü yirtinčü-dür baɣun ireʃü qubilurɣsan.
eʃin törö-yin noyan gegen-e [13] ergün ayıladaqu jorıɣ-un učır.
eseru-a qan qormusta tngri-ner-eče bošuɣ-tai. [14]

- erkem yirtinčü cambuling-dur baɣuɣu.*
enedkeg magada kemekü ülemji yeke qol oron-a. [1]
 2b *olan-a ergügdegsen maq-a sambudi qaɣan kemen aldaršiju.*
tüg tümen kelkü bügüde-yi [2] erkelegen quriyaɣu.
töb yosun-i uduridču.
töbšin sayin jirum-i ekilen bayiɣuluɣsan [3] -ača inarši.
ariɣun qad-un üres tende sačuraɣsan-iyar.
aqui časutu töbed [4] oron-iyar. baɣuɣu.
angqan seger sandalitu tügel ejin kemen aldaršiju.
asuri šajin [5] törö-yi qoslan bari ju.
[. . .] geyigülügseder iregsen-ü qoyin-a.
umar-a jüg-ün yeke mongɣol oron-a [6]
ülemji kücün-iyer tegülde
tai cuu sutu boɣda činggis qaɣan bolon törüged. [7]
üleşi ügei erdeni qaš buu tamaɣ-a-yi ol ju.
ürgül ji bükün yirtinčü-yi erkelegen [8] oroɣul ju.
isün öngge dörben qari bolɣan tobčilaɣu.
yerüngki-yi jiloyoddun [9] tedkügsen
tere boɣda-yin üres-(n)i
osoldal ügei ɣučin tabun erdem tegüsügsen. [10]
auɣ-a kücün belig maši čoyçalun delgeregsen
ejid-ün man-u gegen ta. x x x [11] [12]
- V
tegüs bayasqulangtu-yin oron-a orošin bögetele.
tulɣur yirtinčü-yin amitan-i [13] tedkün tobčilaqu-yin tula.
dülüden ene orčilang-un oron-dur qubilun törögsen [14]
törö-yin noyan-u gegen-e ergün ayiladqaqu joriɣ-un učir.
 3a *batuda čoy-iyar badaraɣsan yeke [1] jibqulangtu.*
boɣda činggis qaɣan-ača ündüsülegseger iregsen
batu möngke dayan qaɣan-u [2] üyes-eče delgeregsen.
badarangɣui čaɣan tngri-yin qubilɣan.
barsubolod sayin alay jinong [3] kemen.
bariɣun ɣurban kemekü. ordos tümen deger-e ejilen saɣuɣu.
burungqui kerčegei-ten-i [4] erkelegen quriyaɣu.
boɣdas-un čaɣaɣa-bar yaburɣul ju.
burqan-u šajin-i mašida delgeregülügsen [5]
tere boɣda-yin üres-(n)i ejid-ün man-u gegen ta.
altan šar-a-yin büjig-iyer tiin čimegsen [6]
asuru qoyaduɣar ilaɣuɣsan boɣda conggau-a-yin šajin
arban jüg bükün-e delgeregülüged [7]
aqui čaɣaɣa yosun-iyar nom-un yosuɣar batudqaɣad.

qotala irgen qubi tegüs-iyer [8] engke jirγayulju.
qutuytu tngri-yin jirγal-iyar činggen aqu-yin belig-tü.
rašıyan činar-tu [9]
sarqud-ıyan ergüjü ayıladaqu joriγ. x x x [10]

VI *gegen tngri-yin ijaγur-tu.*
geyigsen činggis boγda-yin erketü ür-e.
ketürekei-e süsüg-ün manglai [11] quriyan tedkügsen ba.
keb kejiy-e sömber aγula metü yeke jibqulangtu.
ejid man-u bodisog [12] törölkiten
engke urida töbed-ün oron-du
egüddügsen sutu boγda-ača inaγsida.
eres-ün [13] arban qoyar qariyatu qad-yi erkegeden oroγulju.
erte čaγ-ača töb yeke törö-yuuyan [14] bayıγulju.
tümen бүкүн-ıyen tobčılan ekilegseger: x x x [1]

VII 3b *arıγun tüšid-ün oron-a orošin bögetel-e.*
amitan бүкүн-ıyen jıloγoddun tedküki-yin [2] tula.
aqui šajın erdeni orošiγsan cambuling-un oron-a. baγuju qubiluyısan.
eseru-a [3] tngri metü ejin ta noyan-u gegen-e
ergün ayıladaqu joriγ-un ućir.
erte tengsel ügei [4] čaγ-ača inaγsi.
erkem tegüs sayitur čoycolaγsan buyan-ıyar.
eldeb türbel ügei belge belig-ün [5] sidi čoy бүкүн-i olju.
eng terigün galab-un üyes-tü.
enedkeγ magada kemekü oron-a [6] qubilun töröjü
aγuduyar tegüsčoytu mlag gürbi qaγan kemekü aldarşıju.
amitan бүкүн-ıyen [7] jıloγoddun uduridcü.
arıγun töb yosun-ıyar nayıraγuluyad.
asuru erdem-tü qad-un [8] öndür ijaγur-yi sačuraγuluyısan-ača inaγsi.
aqui časutu töbed-ün oron-ıyar baγuju.
angqan [9] seger sandalitu tügel ejin kemen aldarşıju.
alimad šajın. [10] törö-yi qoslan barıju.
qotala tegüs geyigülügseder iregsen-ü qoyin-a.
öljeyitü galdun-a kemekü [11] oron-a.
ülemji kücün erke tegüldeγ tayıcuu sutu boγda činggis qaγan bolon
töröged. [12]
ürgülji бүкүн yırtıncü-yi erkegeden oroγulju.
isün öngge dörben qari bolıan tobčılaγu [13]
yerüngki-yi jıloγoddun tedkügsen tere boγda-yin üres-(n)i.
osoldal ügei γućin tabun erdem [14] tegüsügsen.

- aur-a kücün belig čorčalun delgeregsen ejin ta noyan-u gegen ta.*
töb yeke [15] törö-yin erdeni saγurin-a
temdegltei-e. altan kürdün-i belgedegsen
 4a *ülemji lingqu-a-yi sayitur [1] jokiyaγad.*
erdeni šajin-i tedkiün bariγulju.
erkem kündü törö šasaγ-yi nom-un yosuγar yabuγulju. [2]
eng olan tümen-iyen engke jirγaγulju.
ürgülji ölji urtu nasun-u šidi-yi olju.
ergin irayuu [3] aldar arban жүг-түр түеген.
erke kücün čorγ učiral
šin-e šarayin niγur metü delgeregseger [4]
ebdereši ügei vačar-un mön činar-iyar
batuda orošiqu-yin tümen ölji-yin belig-tü
öljeyitü [5] ed-ün jirurγ-tu tngriš-ün ed.
iledte nasun kiged belge belig
čaylaši ügei-yin bey-e-yin gegen [6] ekilen
qoyaduγar erdeni-yin yuwambau qoyar. x x x [7]
süsülküi-ber ergün ayiladqan-a.
egün-eče qoyinaši
erketü burqan šagimuni-yin eši onol-un [8] šajin ba.
qoyaduγar ilaγuγsan boγda congga-u-yin sudur tarni-yin šajin
jüg čay бүкүн-e [9] түгемел delgereged.
tegün-i tedkiün bariγči
boγdas-un ülemji jaγun šiu-a galab-tu batudduγad [10]
batu qurča šajin törö-yin manglai-du.
töb tümen čaγ-yi ekilegseger.
tegüs bayasqulangtu [11] tngriš-ün jirγal-iyar
činggen aqu-yin belig-tü.
rašıyan činar-tu sarqud-ıyan ergüjü ayiladqaqu joriγ x x [12]
- VIII *tegüs bayasqulangtu-yin oron-a orošin bögetel-e.*
tümen бүгүде-yi jiloyoddun tedkükü-yin tula [13]
tengsel ügei ene oron-a qubilun baγuγsan.
qaš yeke törö-yin ejin noyan-u gegen-e
ergün [14] ayiladqaqu joriγ-un učir.
tegüs jirγalang čorčolaγsan degedü tngri-ner-ün oron-i
 4b *gün yeke [1] belig-ün šidi čorγ-ıyar ejilegsen.*
qan qormusta tngri-yin jarliγ-ıyar.
enekü cambuling-un [2] oron-a baγuγju.
eng yeke ulus-un töb-tür
erkem qan ijaγur-a. qubiluγad.

dayiyuwan [3] sutu boɣda činggis qayan kemen aldarşıŋu.
yerüngki-yi quriyaŋu.
čarɣ-yi eŋilen bariɣsan [4]
tere boɣda-yin üres-(n)i.
üŋisküleng dalai metü larɣsan nayirarɣ tegüsüged.
osoldal ügei [5] ɣučin tabun erdem-üd-i büridkeŋü.
aur-a küčün maŋi čorɣçalun delgeregsen
eŋid-ün man-u [6] gegen ta.
tengsel ügei qubi tegüs uçiral-tu
dayičing gürtin-i eŋilegsen boɣda quwangdi-yin [7] boşurɣ-iyar.
töb yeke törö-ben bayırulŋu.
tümen бүкүн-iyen engke töbsin nayirarɣulurad. [8]
erkem belig-iyer бүтүгсен saran mandal-dur
eldeb-iyer čimeglegsen čomorliɣ-un deger-e.
erdeni [9] qas buu tamarɣan-ıyan negege ŋü delgeregülin.
gübčün sayid tüšimed бүкүн-iyen ŋigdelen.
kündü yosulal-i [10] ŋirgemŋi-ber güiçidkeŋü.
qurim keŋig-iyen tügegen qayirlarad.
tegüs bayasqulangtu tngri-yin [11] ŋirɣal-ıyar činggen aqu-yin
beleg-tü.
ŋorıɣ-ıyan бүтүгөŋü ergün ayiladqan-a. : : [12]

- IX *egüüri galvarasun-ıyar бүтүгсен čomorliɣ-un töb-tür.*
erdeni qas buu tamarɣ-a-ban turalɣaŋu [13]
eldeb uqarɣatu tüšimed ekilen.
eng olan tümen-degen
elbeg keŋig qurim-ıyan tügegen [14] kürtegeŋü.
eseru-a qormusta-yin ŋirɣal-ıyar
činggen aqu-yin belig-tü
 5a *raşıyan činar-tu [1] sarqud-ıyan ergün ayiladqaqu ŋorıɣ. x x [2]*

- X *erketü tngri-yin oron-du orošin bögetel-e.*
eng olan tümen-ıyen ŋiloɣoddun tedkükü-yin tula. [3]
enekü yirtinčü-dür barun ireŋü qubilurɣsan
eŋin törö-yin noyan gegen-e ayiladqaqu ŋorıɣ-un [4] uçır.
eserün tngri-yin iŋarur-ača ündüsülen iregsen.
erketü činggis boɣda-yin altan [5] üres ta.
ketürekei-e süsüg-ün manglai-yi quriyan tedkügči.
keb keŋiy-e sömber arɣula metü [6] yeke ŋibqulangtai.
eŋid man-u bodisog törölkitü.
eng urida-yin üŋisküleng-ün dalai bolorɣsan. [7]

- XIII *ilaɣurɣsan daginai-yin iǰarɣur-tu.*
ülemǰi buyan belig delgeregsen gegen-e
ergün ayiladqaqu [14] ǰoriɣ-un učir.
asuru yeke arɣ-a bilig qoyar-un küčün-ber egüdügsen
 6a *tabun bey-e arban [1] küčün-lur-a tegü sügsen.*
ariɣun degedü čindamani-yin ülemǰi bolurɣsan
yeke ǰiyarɣatu [2] ta.
erdeni šajin-u dumda
engke törö-yin manglai-du.
eldeb erke tegüščü
eng tümen [3] -iyen ekileǰü.
arɣudurɣar tngri-yin ǰirɣal-iyar činggeǰü aqu-yin beleg-tü.
rašıyan činar-tu [4] sarqud-ıyan ergükü ǰoriɣ. x x x [5]
- XIV *erketü ilaɣurɣsan mancuširi qaɣan eǰin-iyen bošur ǰarliɣ ǰarliɣ-iyar*
erdeni qas buu tamaɣ-a-yi [6] küliyen abču.
egüüri šajin törö-yi qoslan bariǰu.
eng yeke ulus törö-ben [7] ǰiloyoddun.
eseru-a qormusta-yin ǰirɣal-iyar činggen aqu-yin belig-tü.
rašıyan činar-tu [8] sarqud-ıyan bariǰu medegülkü ǰoriɣ : : [9]
- XV *gün yeke buyan belig-ün sidi čorɣ-iyar öndürlegsen*
küčün erke tegülder noyad [10] tan-a ergün medegülkü ǰoriɣ-un
učir.
angqan-u degedü enedkeg-ün oron-dur.
ariɣun [11] tngri-yin üres sačurɣsan-u ǰalɣamǰıbar.
aqui yeke buyan-tu man-u mongɣol oron-a nemen [12] delgereged.
asuru šajin törö qoyar-yi qoslan bariqu ba.
tedkügseder iregsen-ü
tere [13] kü tengsel ügei degedü tngri-ün üres.
tegüs qubi učiral-un barıldulɣ-a-tu.
noyad-un [14] man-u gegen ta.
erkem kündü törö ǰasaɣ-ıyan tedkükü-yin tula.
 6b *eng olan tümen [1] -degen ergügdeǰü.*
erkilegsen degedüs-yuurɣan šayisiyal-yi oloyad.
edüge basa erketü [2] ilaɣurɣsan
mancuširi qaɣan eǰin-degen baraɣalɣan mörgüǰü.
eši ǰarliɣ-ıyan oloyad. [3]
egeǰü šin-e ǰilün niɣur-tu bayar-iyar učiraqu-yin angq-a beleg-i
ǰokiyajı.
ariɣun [4] süen-iyen bariǰu medegülkü ǰoriɣ : : [5]

- XVI *tegüs bayasqulangtu-yin oron-du orošin bögetel-e.
düledte amitan-i jiloyoddun [6] tedkükü-yin tula.
tengsel ügei ene oron-a bayun irejü qubilurysan
noyan tan-a [7] medegülkü joriγ-un učir.
tegüs jirγalang čorčolarysan
degedü tngri-ner-ün oron-i. [8]
gün yeke buyan belig-ün šidi čorγ-iyar ejilegsen
qan qormusta tngri-yin jarliγ [9] -iyar
enekü cambuling-un oron-a bayuǰu.
asuru mongγol ulus-un töb-tür
erkem [10] qan iǰayur-a qubilurad.
dai yuwan sutu boγda činggis qayan kemen aldaršijū [11]
yerüngküi-yi quriyaǰu čarγ-yi ejilen bariγsan
tere boγda-yin üres-i. noyad-un [12] man-u gegen ta.
uduridduγči vvrucan-a-yin qota mandal-lurγ-a
üligerlen [13] бүтүгсэн үлэмжи нейислел қотан-а орошйрчи
mancuširi-yin qubilγan-tu qayan ejin [14] -degen barayalqayad.
bošurγ-tu kündü yeke kergem-yi olǰu kürteged.
7a bučaǰu qola [1] jam-un ayan-dur
amur tungγalay morilan iregsen bilig-tü.
rašijan činar-tu sarqud-iyar [2] urγun bariqu joriγ : : [3]*
- XVII *töb yeke törö-yin noyad-un gegen-e.
töröl бүкүн tan-a ergün medegülkü joriγ-un učir. [4]
qotala arγ-a bilig-ün erdem-iyer бүтүгсэн
sab yirtinčü-yin angq-a čarγ-tur
quturγtu [5] tngri-yin köbegün maq-a sambudi qayan
deger-e-eče bayuǰu.
qočorli ügei бүкү күйүн amitan-i [6] ejilen bariγad.
erkem sayin jirum yosun-i uduridduγsayaγ iregsen-ü darγ-a-bar.
erketü [7] sagimuni-yin gegen.
egel olan amitan-i enereküi nigülesküi-yin
čayan gerel-ün quγ-a-bar [8] geyigülün tataǰu.
erkem degedü nom-un kürdün-i orčiyulǰu.
egüüri sayin mör-tü jokiyaǰu [9] nayiraγulurysan-u qoyin-a.
boro öndegen eke-yin darulγ-a bolurysan.
bürqan galdun-a neretü [10] mongγol oron-dur.
bodatai-a buyan bilig-iyer delgeregsen
qormusta-yin eši jarliγ-iyar
boγda [11] sutu činggis qayan qubilun töröǰü.
bükü cambuling-un oron-i*

*isün öngge dörben qari [12] bolıan ejileged.
 bürjigen oyırad qoyar quda töröl barıldıqu-yı
 jokiyan toqtayarsan yeke [13] jırum yosurıar.
 boyda tegün-ü erketü üres ejid-ün man-u gegen ta.
 boyol bidan-i sayışıyaqu [14] tuyıl-un tarıalal-ıyar
 boşur jarlıy-ıyar soyurqajı.
 quda töröl bolju qayırlarsan
 7b kündü yosulal-i [1] keçiyegüyilen darıajı.
 kücütü garay odod-ıyan ülemji uçiral büriddügsen
 ölji-tü sayın [2] edür-e.
 degedü ılayarsan burqan-dayan nındar takıl talbıju.
 delger yeke qurım-ıyan manglai [3] beleg
 sün sarqud julam-a sigüsü ekilen x x yisüleju
 raşıyan çınar-tu sarqud-ıyan [4] ergüju ayıladaqu joriy : : [5]*

XVIII *erte tengsel ügei tngri-yin köbegün
 erketü boyda sutu çinggis qayan tere ber.
 erdeni [6] şijir altan çadasun-i bayırulju.
 ergeju kürişi ügei batu jile-yi tataıulıyad
 yisün [7] yisün çayan-ıyan bariju
 yerü bükü tngri-ner-tür sün saçulı-yi ergüged
 yirtinçü-dekin-ü [8] orod-un ejid-tür bayasqan kürtegeju.
 yerünkeyilen qocorıarsan tere jırum yosurıar. [9]
 tengsel ügei boydas man-u ta.
 tegüs büriddül-tü sarayıyan sayın. edürigen ölji-dür
 temdegtei-e [10] belgedegsen batu ölji qadasun-i beledçü.
 tegşi urtu jiliben tataıulju.
 ariyun sün [11] degeji-tü unay-a. gegün-ıyen bariyad.
 arbin delger tüg tümen süriug adayun-ıyan [12] qurıajı.
 asuru degedü tngri-nertiür saçulıban ergüju.
 adalıdqası ügei buyan keşig-i [13] olju.
 altan suıjalı tngri-ner-yi bayasqan
 ayta ajıryad-ıyan uruldulıyan-i şılajı. [14]
 anabad dalai metü qurım keşig-ıyen kürtegeju.
 8a ayıduıyar tngri-yin jıryal-ıyar çinggen aqu-yin [1] bilig-tü
 raşıyan çınar-tu sarqud-ıyan bariju ergün ayıladaqu joriy : : [2]*

XIX *tayışı-nar şibeyilen bariqu joriy-un uçır. [3]
 ariyun tngri-ner-ün oron-aça törögsen.
 tngerlig sutu boyda çinggis qayan-aça [4] inayşı
 isün örlüd tabun tayışı ekilen.*

delger jülge-tü γool-un ekin-dü deledcü [5]
 sintaraši ügei möngke qadasun-ıyan şırıaǵu.
 jıdkükü tasuraşı ügei batu jiliben tataγulǵu [6]
 jırčıdai čur-a mergen-ıyer unarın-ıyan arıurıalaγulǵu uyarad.
 süın-i inu sarıaǵu. [7]
 qan möngke tngri-dü čarın sačuli-ban sačurad.
 qamurı od-un eǵid-tür [8] bayasqan kürtegülǵu x x [9]
 kemen deger-e-eče jokis-ıyar orıulǵu medegülümüi. [10]

- XX erte burqan sagimuni-yin nomların.
 ürgülǵı nasun čor-yi nemegülkü buyan-tu
 čarın [11] sarayın şıneyin nigen-ü ölǵei bürıddügsen edür-e.
 arban jüg-ün qamurı burqan bodisadu-a [12] -nar ba.
 aquı nom-un sakiγulsun kiged.
 čarın jüg-yi sakiγci tngri luus-ud bügüdedür. [13]
 samandabadarı-yin takil nurud ba.
 sang serjim süın idegen seltes-yi ergüǵü.
 čarlaşı ügei [14] nasun sidi-yi nemen olırad.
 arıudurıar tngri-yin bayasqulang-ıyar
 8b činggen jırıaǵu [1] aqu-yin beleg-tü.
 raşıyan činar-tu sarqud-ıyan ergün barıǵu ayıladqaqu jorıγ x x [2]
- XXI sayitur ilarurın qamurı burqan kiged
 sačaru tegüsügsen bodisadu-a-nar ba.
 sakiγulsun [3] nurud terigüten büged.
 sayın erdem-tü tnggerlig bügüde-degen
 samandabadarı-yin [4] čor-tu
 takil jula küǵı üniüd sang-ıyan ergüǵü
 tegüs čorcoların buyan belig [5] -ıyer
 tengsel üge nasun şidi-yi olǵu.
 torıolaşı ügei jırıalang-tu tngri-yin bayasqulang-ıyar [6]
 činggeǵü aqu-yin beleg-tü.
 şın-e jilün ekin-dü
 sayın jokıyal-i ayıladqaǵu
 sarqud [7] arıa-ban ergüǵü bariqu jorıγ : : [8]
- XXII terigüleşı ügei čar-ača inarşı torıtararın
 delger jilün čarın sarayın bayasqulang-un [9] arar-a tokiyaldurıulǵu.
 tengsel ügei sayın tuyıl-un tarıalal-ıyar jalaran ireged.
 tegüs [10] jırıalang-tu tngri-ner-ün jırıal-ıyar
 činggeǵü aqu-yin beleg-tü

tangsurγ amtatu [11] araġa-ban ergün bariqu ħoriγ : : [12]

XXIII *uduriddurġci vvrocān-a-yin qota mandal-lur-a üliġerlen bütüġsen.
ülemġi neyislel [13] qotan-a oroġurġci
mancusiri-yin qubilġan-tu.*

*qarġan eġen-degen bararġalġarad.
boġurγ-tu [14] kündü yeke keġig-yi olġu kürteged.
buġarġu qola ġam-un ayan-dur*

9a *amur tungġalarġ [1] -iyar ġalaraqu ireġsen beleg-tü
raġiyan ġinar-tu sarqud-iyar urtuġu bariqu ħoriγ : : [2]*

XXIV *erte ġarγ-aġa quriarġsan sayin buyan-u küġün-iyer
erdemtu qad-un öndür iġarur-yi olġu [3] töröged.
engküri saran šin-e metü ġarγ-tu.
eġi ġarġiγ-iyar erkem ġola kergem-iyen [4] olġu.
egenigde nasun-u šidi-yi tegüskeküi-yin üyes-tür.
eseru-a tngri qarġan eġin [5] -degen bararġalġarġu boġurγ-yi kürteged.
egeġü altan ordon-darġan oroġin aqui-du. [6]
eldeb erdenis-iyer bütēgeġsen tamarġ-a-yi ġinu
erketü tngri-yin edlel bolurġsan
eng-tü [7] ġarġan torġan deġer-e talbiġu.
eġi ġarġiγ-lurγ-a selte-yi ergün tuġiyaqu-yin [8] beleg-tü.
altan ġomġorγ-dur
raġiyan ġinar-tu
araġa-yi düġürgeġü ergün [9] bariġu ayiladqaqu ħoriγ : : [10]*

XXV *altan kürdün-i orġurγulurġci boyda qarġan eġin-iyen soyurqarġsan.
adalidqasi üġei [11] eldeb erdenis-iyer bütüġsen tamarġ-a-iyen bariġu.
aqui yeke ulus törö-yi ġarġarġa-yi [12] qas qada metü batudqarġad.
narmai olan tümen-iyen ġilorġoddun abġu.
arbin yeke [13] ġarγ-un qur-a metü
elbeg keġig qurim-iyen tügege ġü
arġudurġar tngri-yin ġirġal-iyar [14] ġinggen aqu-yin beleg-tü.
raġiyan ġinar-tu sarqud-iyen ergün bari ġu medegülkü ħoriγ : : [1]*

XXVI *eseru-a tngri qarġan-iyen boġurγ-iyar*
9b *erdeni altan tamarġ-a-ban qamiyarġu.
erkem ġasay [2] törö-yin kereg-i
ġarġiγ ġarġarġa-yin yosurġar batudqa ġu.
egüüri qoġiġu tümen-iyen [3]
engke ġirġarġulurġsarġar aqu-yin yeke aġi bayar-tu x x [4]*

sün araja-ban bari ju ergün ayiladqaqu joriγ : : [5]

- XXVII *erketü ilayurysan mancuširi qayan-ıyan toγtaγarγsan bošurγ jarlıγ-ıyar.
eng yeke [6] ulus törö-ben batudqaqu-yin tula bayıγulurysan.
erkem sür küčün tegüsügsen tüg [7] tümen čirig-üd-ıyen a jıyarurγad.
asuru gün aqarγatu tūsımed-ıyen jırγalγan [8] jıgdelegülju.
arban yeke tüg tümen-ıyen qurγa ju.
anabad dalai metü qurim kešig [9]-ıyen tügegen.
arγudurγar tngri-yin jırγal-ıyar činggen aqu-yin belig-tü.
rašiyan [10] činar-tu
sarqud-ıyan bariju ayiladqaqu joriγ : : [11]*

- XXVIII *qayan ejin-ıyen toγtaγarγsan bošurγ jarlıγ-ıyar
üileši ügei eng olan tümen čirig-üd [12] -ıyen bayıčarγan ajiyarqu-yin
tula.
üjšikülleng erdeni- yamun-darγan jalaran iregsen [13]
angq-a beleg-tü.
rašiyan činar-un sün-ıyen ergüju ayiladqaqu joriγ . . . [14]*

- XXIX *töb yeke törö-yin erdeni saγurin-a.
temdegtei-e altan kürdün-i belgedegsen
10a ülemji lingqu-a-yi [1] sayitur jokiγarγad
tümen čarγ-i ejile ju
erkem kündü šajin törö-yi nom-un yosurγar [2] bariγad.
egenigde olan tümen irgen-ıyen
eldeb berkešil-eče egeren öröšiye ju.
engke [3] töbšin jırγalang-dur barildurγul ju
qayırlarγsan kündü yeke öröšiyeltü ači-yi [4]
qariγulan čidaqu anu qamiγ-a bolbači.
čing üneden kü süsüg-ün ergülge. [5]
tngri-ün ed ariγun čarγan gadaγ seltes-yi
süsülküi-ber ergün ayiladqa ju bariqu joriγ : : [6] [7]*

- XXX *erte čarγ-ača quriγarγsan sayin buyan-u küčün-ıyer
erdemtü qad-un öndür [8] i jaγur-yi ol ju töröged.
engküri saran šin-e metü-yin čarγ-tu.
eši jarlıγ-ıyar [9] erkem čola kergem-ıyen ol ju
mandurγsan yeke bayar beleg-tü.
rašiyan činar-tu
sarqud [10] -ıyan ergün bari ju ayiladqaqu joriγ. [11]*

- XXXI *qotala tegüs erdeni-yin šajin törö-yuuryan*
qoslan tedkükü-yin tula.
qubil ju [12] törögsen gegen bey-e-yin
šin-e sarayin qurča bilig-ün gerelküi jibqulang-yi manduyulju [13]
ačitu mancusi-yin boyda qayan-ıyan toytayarsan
adalidqasi ügei töb jirum [14] yosulal-dur surulcin
angq-a surayuli negegegsen ülemji bayar-tu.
 10b *ayuduyar tngri-ün [1] bayasqulang-ıyar*
činggen aqu-yin eng terigün-ü bilig-yi jokiyan ayiladqaqu joriy : : [2]
- XXXII *erketü ılayurysan qayan ejin-ıyen boşuy jarliı-ıyar*
erdeni qas buu tamaı-a-ban küliyen [3] abču
čay-yi ejilen.
egüüri šajin törö-yi bari ju.
eng yeke törö-ben jıloyoddun [4]
engke töbšin jırayulurysayar aqu-yin angq-a beleg-tü.
üčüken albatu güren bida. [5]
terigüleši ügei čay-ača ınayısi toytayarsan
delger jılün čayan sarayin sineyin nigen-ü [6]
öl jei büridügsen edür-e tokiyaldurul ju
čing süsülküi-ber qurim beleg dege ji [7] -yuuryan bari ju.
rašıyan činar-tu sarqud-ıyan ergü ju ayiladqaqu joriy : : [8]
- XXXIII *jırayulurysayar iregsen*
tngri-ün köbegün boydas man-u ta.
nigen urısay-a ger-ün. [9] dotor-a
beyise degüü-degen
töb yosulal-yi ulamjılan
töbšin. sayin jirum-i [10] uduridču
erdem-üd-ün degedü angq-a mör-ün surayuli-yi negegen
silhayısan ene [11] sayin edür-e
šitügülün qayırlayısan kündü yeke ačilal-un
angq-a beleg-yi jokiya ju. [12]
sün sarqud. tngri-ün ed ekilen.
mori nigen. taıi nulum torı-a x
mönggü arbalang. [13] seltes-i bari ju ergün ayiladqaqu joriy : : [14]
- XXXIV *tengsel ügei qubi tegüs uçıaltu*
 11a *dayičing güren-i ejilegsen boyda quwangdi-yin boşuy [1]-ıyar*

töb yeke törö-ben bayıyul ju.
 tümen бүкүн-iyen engke töbsin nayırayuluyad. [2]
 arban жүг-ün qamuy burqad ba.
 asuru tengsel ügei tngri-ner-tür.
 ariyun jula [3] sang takil-ıyan ergüged.
 adalidqasi ügei urtunasun şidi-yi nemen ol ju.
 ayuduyar [4] tngri-yin jırjal-ıyar cinggen aqu-yin
 angq-a şin-e jilün yeke bayar bileg-tü.
 degüü [5] tusalaıçı tusqayılan jaru ju
 ariyun degeji-ben bari ju amuyulang olqu joriı : : [6]

- XXXV ariyun tüşid-ün oron-a oroşin bögetel-e.
 amitan бүкүн-iyen jıloıoddun tedküü-yin [7] tula.
 ayui şa jin erdeni oroşırsan
 cambuling-un oron-a bayun qubilırsan.
 eseru-a [8] tngri metü
 e jin noyan gegen-e ergün ayiladqaqu joriı-un uçı.
 erte tengsel ügei [9] çay-aça inayısi.
 erkem tegüs sayitur çoyçolarısan buyan-ıyar
 eldeb türbel ügei [10] belge belig-ün sidi çoy бүкүн-i ol ju.
 eng terigün galab-un üyes-tür.
 enedkeg [11] magada kemekü yool yeke oron-a. qubilun törö ju.
 ayuduyar tegüsçoytu menggürbi [12] qayan kemen aldarşı ju.
 amitan бүкүн-iyen jıloıoddun uduridçu.
 ariyun töb [13] yosun-ıyar nayırayuluyad.
 asuru erdem-tü qad-un öndür i jarur-yi saçurayulırsan [14]-aça inayısi.
 aqui çasutu töbed-ün oron-ıyar bayu ju
- 11b angqa seger sandalitu tügel [1] ejin kemen aldarşı ju.
 alimad şa jin törö-yi bari ju.
 qotala tegüs geyigülügseger iregsen-ü [2] qoyin-a.
 batuda çoy-ıyar badararısan yeke jibqulang-tu
 boyda cinggis qayan-aça ündüsülegseger [3] iregsen.
 batumöngke dayan qayan-u üyes-eçe delgeregsen.
 badarangqui çayan tngri-yin qubilıyan [4]
 barsubolod sayin alay jinong kemen
 bariyun yurban kemekü ordos tümen deger-e ejilen sayıju [5]
 burungui kerçigei-ten-i erkedegen quriyaju.
 boydas-un çaya ja-bar yabuyul ju.
 burqan-u [6] şajin-i maşıda delgeregülügsen
 tere boyda-yin üres-i ejid-ün man-u gegen ta. [7]
 altan şar-a-yin bujig-ıyer tiin çimegsen.

- getülgeḡci boyda blam-a congḡau-a-yin manduḡu ʔaruḡsan* [13]
qoyaduḡar lumbi-yin seḡerlig kemekü
keyid-ün yeke adis-tu šitüged ba
 12b *qutuḡtan* [14] *bodisadu-a-nar-a uḡiran mörgüged.*
ašida-yin amur tusa bütükü-yin aḡuu [1] *buyan-i quriyaḡu.*
egeḡü šin-e jilün niḡur-a amur tungḡalaḡ buḡaḡu ireküi-dür
yeke [2] *bayasqulang-iyar baralqaqu-yin angq-a beleg-tü*
rašiyan činar-tu
sün degeḡi-ben [3] *ergüḡü üdeḡü ayiladqaqu ʔoriḡ : : [4]*
- XXXVIII *üjisküleng-tü tngri-yin oron-du orošin bögetel-e.*
ülemḡi amitan-i jiloyoddun [5] *tedküki-yin tula.*
enekü yirtinčü-dür baḡun ireḡü qubilurḡsan.
eḡin törö-yin noyan [6] *gegen-e ergün ayiladqaqu ʔoriḡ-un uḡir.*
eseru-a qan qormusta tngri-ner-eḡe boḡuḡ-tai.
erkem yirtinčü cambuling-dur baḡuḡu.
enedkeḡ magada kemekü yeke ʔool [8] *oron-a*
olan-a ergügdeḡsen maq-a sambudi qaḡan bolon aldaršiju
tüg tümen kelkü [9] *bügüde-yin erkeḡegen quriyaḡu*
töb yosun-dur uduridču.
töbšin sayin jirum-yi [10] *ekilen bayıḡulurḡsan-aḡa inarḡši.*
ariḡun qad-un üres tende saḡuraḡsan-iyar.
aqui [11] *časutu töbed-ün oron-iyar baḡuḡu.*
angqan seger sandalitu tügel eḡin kemen [12] *aldaršiju.*
asuru šajin törö-yi qoslan bariju.
qotala tegüs geyigülüḡseger ireḡsen-ü [13] *(qoyin-a)*
umar-a jüg-ün yeke mongḡol oron-a
ülemḡi kücün erke tegülḡder.
tayicuu boyda [14] *činggis qaḡan bolon töröged.*
üileši ügei erdeni qas buu tamaḡ-a-yi olju.
 13a *ürgülüḡi* [1] *bükün yirtinčü-yi erke-deḡen oroḡulju.*
isün öḡge dörben qari bolḡan [2] *tobčilaḡu.*
yerüngküi-yi jiloyoddun tedküḡsen
tere boyda-yin üres-i.
osoldal [3] *ügei ʔučin tabun erdem tegüsüḡsen*
auḡ-a kücün belig maši čorčolan delgereḡsen [4]
eḡid-ün man-u gegen ta.
erketü šajin erdeni-yi tedkün badaraḡulju.
erkem kündü [5] *törö ʔasaḡ-yi nom-un yosuḡar yabuḡulju.*
eng olan tümen-iyen engke jirḡaḡulurḡsaḡar [6]
alimad engke öḡji büriddüḡsen sin-e jiliin

angq-a sini-dür
abural бүкиүн-ү мөн [7] činar.
šajin-u ejin boγda blam-a erdeni-yin gegen ekilen.
asuru qayir-un aseru-a [8] kümün-ü erketü
törö-yin ejin noyan-u gegen ta.
arγudurγar tngri-dür naran saran [9] ĵerge-ber geyigülügsen tegüs
büridcü.
sayitur ilayurysan qamurγ burqan kiged [10] nom-un sakiγulsun
nurud ba.
sayin erdem-tü tenggerlig bügüde-dür
samandabadar-a-yin [11] eldeb takil ĵula küĵi sang-ıyan ergüĵü.
čarĵaši ügei nasun šidi-yi nemen oloγad [12]
anabad dalai metü qurim kešig-ıyen tügegeĵü
tegši ĵirγalang-tu tngri-yin bayasqulang-ıyar [13]
činggen aqu-yin bilig-tü
rašiyan činar-tu degeĵi-ben ergün bariqu ĵoriγ : : [14]
oom sayin amurγulang-tan bolturγai. [1]

- XXXIX *qamurγ-i ayiladuγči boγda ĵanggiy-a gegen-ü ĵarliγ-ača*
 13b *qaγurmaγ ügei blam-a burqan-u [2] adisdad kiged.*
ba bürün-ü süsiüg biširel
ülemĵi sayin sanarγan-u küčün nigen-dür [3] quraĵu.
sadun barildurγsan küčün-ber
nasun ba čorγ uciral-un öĵi delgerekü [4] bolturγai kemekü
ölĵeyitü šilüg-ıyer emün-e-dür urγurγulĵu.
ba bürün-i [5] uduridduγči barγsi kambu.
köbegün tusalarγči güng tan
küsen ĵuyurĵu ayiladqaqu [6] anu.
enekü galab-un nigen üyes-tür.
amitan-u qomurγulĵiqu sedkil
qoor-tu [7] sedkil terigüten töröĵü
nigültü yabudal ekilegsen čarγ-tur.
silurγun medelten [8] nurud ĵöbsiĵü
qaĵarγai yabudal-tan-i kisegen.
ĵöbten-i örnigülün. čidaqu nigen [9] kümün-ıyer qarγan bolγabasu
ĵoĵiqu kemen olan-ıyar ergügdegsen qarγan saγulγarγsan-ača [10] inaru.
töbed oron-u amitan-i (n)omorγodqaĵu šajin-i mandurγulqu-yin tula.
qongšim [11] bodisadu šilin siregetü terigüten bolurγsan ba. kitad-un
oron-a mancusiri qarγan-u [12] düri bariγsan büged. ilangγui-a mongγol
oron-a. vačarbani činggis qarγan bolon [13] qubilĵu. buruγu-bar
yabuγčid-i kesegen. ĵöbten-i örnigülĵü. burqan-u šajin-i naran [14]

- 14a *metü manduγuluγsan yosun-yi üliü baraγulqu-yin tula. ijaγur ündüsü gangga* [1] *mören-ü tasuldal ügei iregsen-ü dotor-a. batumöngke dayan-u qayan* [2] *čorčos-un jiriken qutuγtai sečin qüng saγang erke sečin qüng terigüten egel* [3] *busu kümün-ü erketü-yin düri-ber olan qarču šajin amitan-i tedkümjilen ariγun* [4] *töb yosun-dür uduridduγsaγar iregsen-ü jilyamji-bar. edüge basa ilγaltai-a ülemji* [5] *uqayan bilig auγ-a küčün tengsel ügei maši tegülder delgeregsen noyan tan-u gegen* [6] *bolbasu. enekü qošiγun-u urida delgeregsen šajin-i degeγšide manduγulqu ba. delgeregedüi-i* [7] *nemen badaraγulqu kiged. erkem kündü törö jaγay-i yosučilan tedkümjilejü. eng* [8] *olan-u aqai üyes čaγ čaγ-un üliü amuqu terigüten jobalang čerügdel bükiün* [9] *-eče olanta keltüregülün engkejigülügseger ireged. basači edügedekin mancusiri qayan* [10] *ejin-iyen tusqayilaqu bosuγ jarliy-iyar čaγ-yi ejilen ulam ulam öndür nasun-u* [11] *šidi čor-yi nemegülün qoos yosun-i jergemji-ber tedkümjilen yabuγulqu-yin üyes* [12] *mön-ü tulada. aqai üyes-ün ene metü üčüken aljıyal abural γurban-u adisdad* [13] *-luγ-a barilduγulun šitüjü γuyuγsan-u yosuγar amurlıjü. töb yeke törö-yin erdeni* [14] *saγurin-a temdegtei-e altan kürdün-i belgedegsen ölmei-yin lingu-a-yi sayitur jokiyaγad*
- 14b [1] *erdeni šajin törö-yi tedkümjilen badaraγuljü. eng olan tümen-iyen engke jiryaγuljü* [2] *ürgülji urtu nasun šidi-yi olju ergen irayuu aldar arban jüg-tür tügegen* [3] *erke küčün čor učiral šin-e šarayin niγur metü delgeregseger ebdereši ügei* [4] *vačar-un mön činar-iyar batuda orošiqu-yin nuta soyurqal-yi qayirlaqu-yin* [5] *šitügen tümen ölji-yin beleg-tü qoyaduγar erdeni-yin mandal nasun-u šidi-yi* [6] *qayirlayči ayuši arban qoyar-iyar belgedegsen tngri-ün ed. ilede nasun kiged.* [7] *belge bilig čaγlaši ügei-yin bey-e-yin gegen jarliy-un šitügen nasun-u sudur* [8] *sedkil-ün šitügen. tein ilaγuyči subuγ-a. nasun-u bumba tabun ijaγurtu* [9] *-yin motor-un čimeg. nasun-u rilü. nasun-u rašiyan. doloγan erdeni. nayiman* [10] *öljeyitü ed. debseger tüšilge terigüten-i ergün bariju ene metü jalbarin.* [11] *talbiγsan küčün-dür šitüjü* [12] *janggiy-a boγda-yin jarliyčulan süsüg kiged tangγariγ ariγun-u γaγar delekei* [13] *batudduγsan-a. nom-un sakiγulsun-bar küriyelejü blam-a burqan-u adsidad-un* [14] *ordo qarši-yi bayıγuljü šajin yirtinčü-yin*
- 15a *sayin čiyulγan-u čindamuni* [1] *erdeni-ber dügürgeki boltuγai. kemekü-yin sayin šilüg-iyer čime ju ergübe : :* [2]

- XL *oom suvasti šiddam.*
qayurmaγ ügei blam-a burqan-u adisdad kiged.
ba büriin-ü süsüg [3] biširel
ülemji sayin sanaγan-u küčün nigen-dür quraγu
šidiün barildurγsan-u küčün-ber
nasun [4] ba. čorγ učaral-un öljei delgereküi-e bolturγai kemekü
šilügöl-ün sečig-yi sačuqui-bar [5] uγturγulγu
tusalayči tayiji üčüken tüšimel güng kečiyen. [6]
- öröšiyeltü ta noyan-u gegen-e ergün ayiladqaqu anu. [7]*
 boyda efin
- erte tegüs galab-un üyes-tür töb šilurγun medelten nuγud jöbšiju olan-
 iyar [8] ergügdegsen qayan kemen erkümjilen saγulγayγsan-ača inaru.
 töbed oron-u amitan-i [9] nomoγodqaju šašin-i mandurγulqu-yin tula.
 qongšim bodisadu-yin qubilγan šilin širegetü [10] terigüten bolurγsan
 ba. basači kitad-un oron-a. mancusiri qayan-u düri bariγsan böged
 [11] ilangγui-a mongγol-un oron-a. vačarbani činggis qayan bolon
 qubilγu šašin törö-yi [12] naran metü mandurγulurγsan yosu-yi ülü
 bayurayulqu-yin tula. iγayur ündüsü gangga [13] mören-ü ürgül jilel
 metü tasuldal ügei iregsen-ü dotor-a batumöngke dayan qayan-ača [14]
- 15b gün biligtü mergen jinong kürtel-e. egel busu kümün-ü erketü-yin
 düri-ber olan qarču [1] amitan-i tedkümjilen ariγun töb yosun-dur
 uduriddurγayar iregsen-ü jalγamji-bar [2] edüge basa ilγaltai-a ülemji
 uqayan bilig auy-a küčün tengsel ügei maši tegülde [3] čorγčalarγsan
 efin ta noyan tan-u gegen bolbasu enekü čirγulγan-u burγan-u šašin-i
 [4] degeğšide mandurγulqu ba. erkem kündü törö jasay-yi yosučılan
 yaburγulγu. eng kelkü [5] tümen-iyen engkefilegülügseger iregsen-ü
 deger-e. basakü man-u nigen qoširγun-u aqui üyes [6] čay čay-un ülü
 amuqu terigüten jobalang čerügdel бүкүн-еңе olanta keltüregülügged [7]
 üčüken tüšimel man-i ču egüüride tedkümjilen öröšiyegseger iregsen
 kündü yeke [8] ači-yi süsüglejü [9] noyan gegen-ü ülemji lingqu-a
 batudqaqu-yin tula. ayuši burqan-u egüde-eče nasun [10] arbidqu-yin
 jang üile-yi yosučılan / бүтегеlejü. ergügsen kiged eyin-kü γurban-u [11]
 adisdad-lurγ-a barildurγulun šitüfü γuyurγsan-u yosuγar ene metü üčüken
 alγiyal-yi [12] amurliγu. mancusiri qayan efin-iyen tusqayilaqu bošurγ
 jarliγ-iyar čay-yi efilen qos [13] yosun-i jirgemji-ber tedkümjilekü-yin
 tus-tur töb yeke törö-yin erdeni saγurin-a [14] temdegtei-e altan
 kürdün-i belgedegsen ölmei lingqu-a-yi sayitur jokiγayad.
- 16a egüüride [1] öndür nasun-u šidi čorγ-i nemegülün
 erdeni šašin törö-yi mandurγulun.
 eng olan [2] tümen-iyen engke jirγayulγu.
 erke küčün čorγ učaral šin-e sarayin niγur metü [3] delgeregešeger.

ebdereši ügei vačar-un mön činar-iyar batuda orosiqu-yi γuyuqu-yin
 [4] *šitügen. tümen ölfī-yin belig-tü nasun kiged belge bilig čaylaši ügei*
biy-e-yin gegen [5] *nasun-u rilü-ber dügürgegsen qumq-a. šara čaγan*
qos tngri-ün ed-luγ-a selte-yi [6] *yeke bisireküi-ber ergügsen egün-i*
čiqula tayałan bayasqui bar efileküi-yi ayilad ayilad [7] *kemen süsüg*
kiged tangγariγ ariγun-u γaγar delekei batudduγsan-a. nom-un [8]
sakiγulsun-u küriyelefü blām-a-(n)u adisdad-un ordo qarši-yi bayıγulfu
šajın [9] *yirtinčü-yin sayin čıγuluγsan čindamuni-bar dügürgekü boltu--*
γai kemekü ölfī-tü šilüg-iyer [10] *čimefü ergübe : : [11]*

- XL1 *ariγun tngri-yin iγaγur-tu ači-tu qan efid-iyen kešig-yi kürte fü.*
albatu ba [12] *irgen-iyen dumda adalidqaši ügei erdeni-yin sang-yi bariju*
amuyulang jıγalang-iyar [13] *tegüsken jıγaqu boltuγai : : [14]*
- XLII *boditai-a čoγ-iyar badaraγsan yeke jıbqulangtu*
bütügsen kücün erke' tegülde
 16b *boγda efin* [1] *činggis-eče ündüsülen iregsen*
bürjigen yeke qad-un qayira kešig-yi kürtefü [2]
bučal ügei jıγaqu boltuγai : [3]
- XLIII *küdeleši ügei sömber aγula-ača batu jıyaγatai bolju.*
küčüten tngri-ner-luγ-a adali [4] *tegüs jıγaltai.*
köke oγturqui-yin solongγ-a metü üfisküleng čimeg nayıraγad
gün [5] *yeke šajın-u dumda*
kündü törö-yin manglai-du
küsel-iyer jıγaqu boltuγai : : [6]
- XLIV *naran metü manduju*
nabči sečig metü delgerefü.
nasun buyan tan-i arbıjın.
naγur [7] *dalai-ača tügemel bolju.*
narmai yeke ulus-un dumda
engke amuyulang-iyar činggen jıγaqu boltuγai. [8]
- XLV *burqan bodisadu-a-nar öröšiyetügei.*
boγda efid-ün kešig-yi küliyen kürtetügei. [9]
büküi olan tümen-ü dumda
bürin sayin amuyulang-iyar činggen jıγaqu boltuγai. [10]

- XLVI *dörben ečige eke-yuuyan kešig-yi kürtegseger*
dügüreng jibqulang-tu. [11]
gangga mören metü buyan kesig delgerejü.
tügemel tegüsügsen elbeg mal idege-ti bolju [12]
eldebčilen jıryaqu boltuıai. [13]
- XLVII *čoytu sömber aıula metü čoytai-a.*
badaraysan engke törö-yin manglai-du [14]
erdeni šajın-u dumda
egüüride činggen jıryaqu boltuıai : : [1]
- XLVIII *arıun tüšid-ün oron-ača inayı.*
 17a *aıban jüg-ün qamuy burqan öröšiyen [2] ibege jü.*
alai büküi üiles tan-i nomčılan bütüjü
amııqulang-tu jırıalang-un dumda [3]
ašıda činggen aqu boltuıai : : [4]
- XLIX *aldartu boyda ejid örösiyetiıgei.*
aldarşıysan nom (-un?) erdenis-ıyer
edür söni. [5] ügei saki.
ayuu yeke olan tümen-ü dumda.
asuru yayıqamsıı-tu isün [6] küsel-ıyer tegüs jıryaqu boltuıai : :
 17b *kebtü yosun-u qoyadııar on qaburun terigün qorin tabun-a*

Collection of Addresses for Various Occasions

I Contents of an address spoken to (His) Highness the Prince of the Imperial Government, who while residing in the region of the Powerful Tengris, in order to govern¹ and unite his human living beings, has come down as an incarnation in this world:

In the early era of a previous time and perfect kalpa,² the son of Puissant Supreme Heaven, famous under the name "Elevated by the Many"³ led the very great (multitude) of living beings (along the path of) merit; like the steady flow of the River Ganges, rooted in the noble origin of the Emperors, there came the Universal Ruler of the region of the Tibetans, and thereafter, as (the rulers) succeeded each other bringing under their control the Twelve Qans of Men⁴ and governed conjointly the Precious Religion and Administration, by command of Entirely Perfect Qormusta Tengri, Vajrapaṇi, son of the Tengri, known as "(en-dowed) with perfectly magical power," was incarnated and born in the Northern Quarter of the region of the Mongols known as Burqan-qaldun⁵ under the name Fortunate Saintly Činggis-qayan of the Great⁶ Yüan. (His) perfect influence and power being incomparable, he assembled under his control the Jambudvîpa world; he united absolutely all of universal (mankind) and made them the Nine Colors and the Four Foreign (countries).

(You) our Lord, descendant⁷ of that Saint, shining with incomparable majesty, with great splendor resembling majestic Mount Sumeru, Your Highness

1) *Ĵiloγoddun* is for *ĵilurγadun*. The spelling -oγo- renders the pronunciation of the spoken language. In Ordos mss. the final -d of a verbal stem is very often duplicated in writing, but this does not mean a gemination in the pronunciation.

2) Compare this expression to Saγang-sečen's *tere čaγ-un ner-e anu eng terigün galab-ud-un urida tegülder-e tuγuluγsan čaγ kemeju*: "this period was named 'first perfect period of the very first kalpa' " (I. J. Schmidt, *Geschichte der Ost-Mongolen* [1829], pp. 8-9).

3) He is Mahā-samādī rāja mentioned in Saγang-sečen's chronicle (Schmidt, *Geschichte*, pp. 6-7).

4) For the names of these twelve qans, see Ch. R. Bawden, *The Mongol Chronicle Altan Tobči* (Wiesbaden, 1955), p. 128, n. 21. In Address Nr VI (3a:13) we find the expression *eres-ün arban qoyar qariyatu qad*.

5) For this unusual spelling *galdun-a*, often found in Mongol mss. see Ant. Mostaert, "Priere au Feu" in N. Poppe (ed.), *American Studies in Altaic Linguistics* (Bloomington and The Hague, 1962), p. 202. Saγang-sečen (Schmidt, *Gesch.*, pp. 56-57) spells *qaldun-a*.

6) *Dai* is written in Manchu fashion.

7) *Üres ejid*, both words in the plural as a mark of respect.

our Lord, of the race of the Bodhisattvas,⁸ you have set up your just and great Government and as you unite all your myriads (of subjects) . . .

II Contents of an address spoken to His Highness (our) Lord and Prince, who while residing in the region of Pure Heaven, came down as an incarnation upon this⁹ world in order to govern and unite all his living beings:

Previously in the region of Superior India, as the descendants of Pure Heaven spread out descending along the slope of the vast Snowy Mountain, they established dual control over the Eminent Religion and the Government. Then expanding even further into the region called Onon (River) of the Northern Quarter, (one) with entirely perfect glory became renowned as Fortunate Saintly Činggis-qayan of the Great Yüan.

Your Highness our Lord, descendant¹⁰ of that Saint, unfailingly endowed with the Thirty-five Virtues,¹¹ and whose influence, power, and intelligence have greatly accumulated and developed: assembling and uniting all your numerous (subjects), and causing your myriads to enjoy peace . . .

III Contents of an address spoken to (His) Highness (our) Prince, Lord of a great government (as precious as) turquoise; who has ruled with a destiny from Qan-Heaven:

When the sons of Heaven in the region of the incomparable¹² Vajra-holder¹³ who turns the Wheel of the Perfectly Glorious Religion, ruled the time, spread out and were gloriously perfected, they came down upon the continent of the Snowy Mountain, united all the countless quarters and times, and set up conjointly the important¹⁴ Religion and Government. Thereafter the descendants of the incomparable Borjigin¹⁵ Emperors settled in the Mongol region of the Northern Quarter called Burqan-qaldun and spread out. From then on, (one) made himself

8) *Bodisog* is an incomplete spelling for *bodisong*. The regular spelling in standard written language is *bodisadu-a*: bodhisattva.

9) *Kü* is added in pencil.

10) What I transcribe as *(n)i* is written *-i* with the *n*-mark on the left. It is the equivalent of *inu* of the written language.

11) These "thirty-five virtues" are referred to in Nrs IV, VII, VIII, XXXVIII. In the *Qonǰin sudur* ms. (10a:17; 13b:7-10) they are attributed to functionaries. H. Serruys, "Four Manuals."

12) Apparently the word *ügei* is missing after *tengsel*.

13) *Vačartu* "having a vajra," probably Vajrapāṇi mentioned in several addresses. However, Kowalewski, p. 2666a, lists *qurča vačartu* "armé du glaive pointu: Mañjuśrī."

14) *Črula*: read *čiqula*.

15) The spelling *bürjigen* is also found in Nr XLII.

famous as the Saintly Činggis-qayan: assembling the whole Jambuling¹⁶ under his control he made them the Nine Colors and the Four Foreign (nations) and became ruler of universal (mankind).

Your Highness, our Lord, descendant of that Saint, completely endowed with pure virtues and intelligence, perfected with incomparable power and signs,¹⁷ you have efficiently¹⁸ strengthened your nation and administration and you govern and protect your numerous myriads . . .

IV Contents of an address spoken to His Highness the Prince of the Imperial Government, who while residing in the region of Beautiful Heaven, has come down as an incarnation upon this world in order to govern and protect the many living beings:

After, upon a command¹⁹ of the Tengris Esrua and Qan-Qormusta, (one) had descended upon the eminent world Jambuling and in the excellent Great Central Region known as Magadha in India had become famous as Mahā-samadi qayan “Elevated by the Many” and had assembled under his control all²⁰ the innumerable myriad (peoples), led them in²¹ just laws, and for the first time had set up just and benevolent legislation – as the descendants of the Saintly

16) *Cambuling* is Tibetan *jam (-bu)-gliñ*: Skr. *jambudvīpa*. R. A. Stein, *Recherches sur l'Épopée et le Barde au Tibet* (Paris, 1959), p. 235.

17) *Nayiraγ*, Skr. *anuvyañjana*: the (80) minor distinctive marks of the body of the Buddha. F. Lessing, *Mongolian-English Dict.* [1960], p. 1177a; A. Grünwedel (trsl. Ivan Goldschmidt), *Mythologie du Bouddhisme* (Leipzig), 1900, p. 220b.

18) *Qurča*, lit. “sharp.” Cf. the expression *qurča čerig*: “well armed troops.” See Nr. VII (4a:10): *batu qurča šajin tōrō*.

19) *Bosuγ*: the *s* is written with the diacritic mark not on the right as usual, but on the left side; and this is followed throughout the text.

20) In his article “L'Ouverture du Sceau,” Ant. Mostaert gives the text and translation of yet another address not contained in the *Olan jūil... debtelin*, but very similar to the text of Nr IV; there he transcribes *kelekū* and renders: “qui font usage de la parole.” It is doubtful, however, that *kelekū* is the correct spelling and that it is *kele-* “to speak.” In Nrs I, II, XXXVIII we have *kelkū būgūde*; in Nr XL (15b:4-5): *kelkū tūmen*. The meaning is certainly “all”. See Ant. Mostaert, Introduction to *Erdeni-yin Tobči. Mongolian Chronicle*. Scripta Mongolica II, Cambridge, Mass., 1956, Part I, p. 74; Ant. Mostaert, “Sur le Culte de Saγang-Sečen et de son Bisaieul Qutuγtai-Sečen chez les Ordos,” *HJAS* 20, 1957, p. 556, n.77; N. Poppe (J. R. Krueger, trsl.), *The Mongolian Monuments in hP'ags-pa Script* (Wiesbaden, 1957), p. 123b: *gelk'u* (Mo. *kelekūi*) “all.”

21) Below in Nr XXXVIII (12b:9) and in “Ouverture,” p. 318, we read *yosun-dur* which makes better sense and which I follow in my translation here. The same accusative, however, is found in Nrs XVII and XXXIII. Compare also Nr I (1a:5): *buyandur uduridču*.

Emperors spread out there, (one) came down by the region of vast Snowy Tibet and became renowned as First Universal Lord having the necks (of his bearers) as his throne: he administered conjointly in a superior manner²² Religion and Government and made them shine (with full perfection).²³

Coming (to the present time), in the region of the Great Mongols of the Northern Quarter, with power most perfect was born (one) who became T'ai-tsu,²⁴ Fortunate Sainly Činggis-qayan: he acquired the incomparable²⁵ precious jade²⁶ seal and gradually brought under his control the whole world: uniting them he made (them into) the Nine Colors and the Four Foreign (nations), and governed and protected universal (mankind).

Your Highness our Lord, descendant of that Saint, unfailingly perfected with the Thirty-five Virtues and whose influence, power, and intelligence are greatly accumulated and expanded . . .

V Contents of an address spoken to His Highness the Prince of Government, who while residing in the region of the Perfectly Rejoicing,²⁷ was born and especially²⁸ incarnated in the region of this-revolving existence in order to protect and unite the living beings of the stable world:

Taking his roots from the Sainly Činggis-qayan who had great glory and who strongly flourished with splendor, there came Batu-möngke-dayan qayan: from that period rose (one) incarnation of flamboyant White Heaven, known as Barsu-bolod Sayin-alay ĵinong:²⁹ sitting (on his throne) he ruled over the Ordos *tümen* known as the Western Three (*tümen*);³⁰ the rebellious and the wicked he

22) "Ouverture," p. 318, spells *asuru*; and the same reading is found in Nr XXXVIII (12b:12).

23) Apparently two words have been lost here; compare "Ouverture," p. 318, and below Nr VII (3b:10): *qotala tegüs geyigüügseger*. . .

24) *Tai-cuu*, with *tai* written in Manchu fashion, is Chinese *T'ai-tsu* "Great Ancestor," Činggis-qan's posthumous title. Better in Nr VII (3b:11).

25) *Üileši ügei*: Prof. N. Poppe, in a letter dated April 12, 1973, pointed out that *üileši* could well be a misspelling for *ülisi*: *üli*-. The same spelling appears in Nrs XXVIII (9b:11) and XXXVIII (12b:14). The two words *üileši ügei* are lacking in a line in "Ouverture," p. 318, otherwise the same as here.

26) *Qaš* should be spelled *qas*.

27) *Tegüs bayasqulang* "Perfect Joy" renders the Skr. *tuṣṭita*. Kowalewski, p. 1058b; Lessing, *Dict.*, p. 1185b.

28) *Düüden* seems to be an irregular spelling of *düled*, *düledte*.

29) *Bars-bolod* (Tiger-Steel) was Dayan-qan's third son. He is also known as Sayin-alay, and in fact Chinese sources refer to him mostly by this latter name. His descendants became the princes of the Ordos.

30) For a variety of reasons, after the Yüan period, the Mongol nation came to be

assembled under his control and made them walk³¹ by the law of the Saints, and greatly expanded the Religion of the Buddha. Your Highness our Lord, descendant of that Saint (Činggis), has propagated in all Ten Quarters the Religion of the second great Victor, the Saintly Tsong-kha-pa perfectly adorned by the dance of the Golden Yellow (Sect of dGe-lugs-pa);³² in accordance with the Law, strengthening your vast laws and regulations, you let all your people enjoy a full measure of peace.

known as the *Six Tümen*, or the *Six Nations (ulus)*, divided into a Western and an Eastern Wing, each comprising three *tümen*. The Ordos, however, did not constitute the three Western *Tümen*, as is asserted here, but were only one of them. The Western Wing comprised the *tümen* of Ordos, the *tümen* known as the Twelve Tümed, and a *tümen* made up of the tribes Yüngsiyebü, Asud, and Qaračin. The three Eastern *Tümen* were the Qalqa, the Čaqar, and the Uriyangqai. These names, however, must not be understood too strictly. By that time tribes and clans no longer formed political units; long ago all tribes had been split up, and their representatives could be found in many parts of the country. These tribal names probably mean no more than that the dominant tribe or clan had given its name to a new group or association of tribes or clans. The Six *Tümen* are listed in many places, e.g. (in the) *Altan Tobči: A Brief History of the Mongols*, Scripta Mongolica I (Cambridge, Mass., 1952), Part II, p. 107; *Sara tuuji*: N.P. Šastina (ed.), *Šara Tudži. Mongol'skaya Letopis' xvii veka* (Moskva-Leningrad, 1957), pp. 95-99, 159; Č.Ž. Žamcarano (trsl. Rud. Loewenthal), *The Mongol Chronicles of the Seventeenth Century* (Wiesbaden, 1955), p. 49; W. Heissig, *Die Familien- und Kirchengeschichtsschreibung der Mongolen I: 16.-18. Jahrhundert* (Wiesbaden, 1959), pp. 90-91; H. Serruys, review of Heissig's book in *Monumenta Serica* 19 (1960): 546-547. Also H. Serruys, *The Mongols in China during the Hung-wu Period, 1368-1398* (*Mélanges Chinois et Bouddhiques* 11) (Bruxelles, 1959), pp. 47-50; Č. Damdinsürüng, *Mongγol uran jökiyal-un degeji. Jaγun bilig orosibai* (Ulaγan-baγatur, 1959), pp. 183-184.

31) Instead of *yabuγul ju*, the text in "Ouverture" (p. 318) has *jalaraγul ju*.

32) The same expression appears in Nr XXXV (11b:7). I assume *tiin*, *tein* to be the same as *teyin būged* "completely." Lessing, *Dict.*, p. 1185b; N. Poppe, *The Diamond Sutra* (Wiesbaden, 1971), p. 74: 8a, n.8. Dances are mentioned now and then in Lamaist texts. In the printed edition of the *Ündüsün bsang*, we find the following lines: *bütügsed-ün erketü včir-a-dari badma sambau-a: tabun jaγun-u oroi-yin čimeg tegüs čoytu dibanggar-a: čoytu včir-a-dhar-a sumati kirti: eldeb qubilγan-a būčig-ten teden-e sōgüdümüi*: "to Vajradhara Padma-sambhava with the power of the accomplishments; to the perfectly illustrious Dipamkara, supreme ornament of the Five Hundred; to the illustrious Vajradhara Sumati-kirti; to the dancers of the various incarnations: to these I bow down." H. Serruys, "A Mongol Lamaist Prayer: *Ündüsün bsang*" in *Monumenta Serica* 28 (1969): 403, 405. R. Stein refers to dances several times: *Recherches sur l'Épopée* (Paris, 1959), pp. 325, 353, 368, 398, 424, 491. In the Yardung text (*Yardung-du uruldu ju mörüi-dü oroγsan arban aγurγan-u čola ba. aday segül-ün morin-u čola-yin qamtu*: "Praises of the Ten Stallions taking part in the Contest and Race of the Yardung (Festivities) together with the Praise of the Horse (arriving) last" [p. 1b:4]), we read this line: *tegsi el šara-yin būjty-iyer beyeben čimegsen*. A second copy of this text reads *činggegsen*, which I have followed in my translation "have amused yourselves with the dance of the peaceful Yellow (Religion)" (H. Serruys, *Kumiss Ceremonies*). On second thought, the reading *čimegsen* now seems preferable.

As a present for (this occasion when) we rejoice with a happiness (equal to that) of Blessed Heaven, we offer our brandy having the qualities of a *rasāyana*, and deliver this address . . .

VI Powerful descendant of the Brilliant Saintly Činggis who had his origin in shining Heaven: our Lords belonging to the race of the bodhisattvas, have assembled and protected in an eminent way the foremost-of-devotion;³³ at all times they possessed a great splendor comparable to Mount Sumeru. Ever since the Fortunate Saintly very early³⁴ originated in the region of the Tibetans, they have brought under their control the Twelve Subject Qans of men;³⁵ from an early time they have set up their just great government and ruled while uniting all their myriads . . .

VII Contents of an address delivered to Your³⁶ Highness (our) Lord and Prince, resembling Esrua-Tengri, who while residing in the region of Pure Tuṣita (World), came down as an incarnation upon the region of the Jambuling where the Jewel of the Vast Religion has established itself, in order to govern and protect all your living beings:

After an early incomparable time, through eminent and perfect merits excellently accumulated, (one) was born in the period of the very first kalpa as an incarnation in the region known as Magadha of the Indians acquiring all the magical powers and glory of a manufacted and unhindered intelligence, and became famous as Emperor Mlag-gürbi³⁷ with vast and perfect glory. He governed and led all his living beings and gave them harmony according to a pure and just law. After he had let the noble race of the very virtuous qans spread out, coming down by the region of vast Snowy Tibet, he became famous as the first Universal Ruler having the necks (of his bearers) as his throne, and administered conjointly in a superior manner³⁸ Religion and Government. After (a series of successors) had come, making (Religion and Government) shine with full perfection, in the

33) *Sūsūg-ün manglai*: in Nr X (5a:5), the same expression is provided with the suffix of the accusative. It seems to indicate a class of people.

34) There is a pencil correction *eng* instead of *engke*. Cf. Nr X (5a:6).

35) These must be the Twelve Qans defeated by Činggis-qan. Cf. note 4.

36) *Ta* is written in Manchu fashion. *Ta*, although in apposition to *noyan-u*, a genitive, remains unchanged. We find the same construction in Nrs VII (3b:14), XXXVI (11b:14), XL (15a:6; 15b:3).

37) In Nr XXXV (11a:11) this name is spelled *Menggürbei*. Evidently this is the Tibetan name of Mahā-samadi, spelled Mangboi bkurbai in the *Erdeni-yin tobči* (Schmidt, *Geschichte*, p. 7).

38) *Alimad*, here and in Nr XXXV (11b:1) makes little sense. Nrs IV (2b:4) and XXXVI (12b:12) read *asuru asuri* in the same context. See note 22.

region called Blessed Qaldun (one) was born with great power and perfect influence who became T'ai-tsu, Fortunate Saintly Činggis-qayan; gradually he brought the whole world under his control uniting (the nations) and making them the Nine Colors and the Four Foreign (nations). He governed and protected universal (mankind). Your³⁹ Highness, (our) Prince and Lord, descendant of that Saint, unfailingly perfected with the Thirty-five Virtues, and whose power and intelligence have accumulated and developed, on the precious seat of a just and great administration you have beautifully produced the excellent lotus⁴⁰ showing the Golden Wheel in a remarkable way;⁴¹ you have protected and administered the Precious Religion, put into effect according to Law an eminent and important government, and made your very numerous myriads (of subjects) enjoy peace. You have obtained the magical gift⁴² of a continuously blessed long life, and made your well-sounding renown circulate and spread over the Ten Quarters; and while your influence and power and occurrence of glory grow like the face of the new

39) The first *ta* is written in Manchu fashion. The second *ta* since the meaning "you" is already expressed, probably should be read *tan*, an enclitic of respect.

40) The lines 13b:14-4a:1 appear in identical form in Nr XXIX (9b:14-10a:1); the expression *ülemji lingua* is found in a different context in Nr XL (15b:9); in Nrs XXXIX (14a:14) and XL (15b:13-14) we find the same context as here (Nr VII) but *ölmei-yin lingua* instead of *ülemji lingua*. Although *ülemji lingua* "excellent, superior lotus" in itself makes sense I suspect that *ülemji* is a corrupt reading for *ölmei* "foot." The expression *ölmei-yin lingua* is the equivalent of the Tibetan expression *zabs-pad* "a padma below the foot, seems to be an attribute of divine persons but sometimes nothing more than a high-sounding complimentary expression" (H.A. Jäschke, *A Tibetan-Engl. Dict.* [1881], p. 472ab); "the lotus-footed is the ordinary title by which the kalons or chief ministers of Tibet are known" (S.C. Das, *Tib.-Engl. Dict.*, p. 1067a). Tib. *pad*, of course, is *padma* "lotus," in Mongol *badma*, *lingqua* (= Chin. *lien-hua*). In Tibetan there is another word for *padma*, namely *chu-skyes* "the water-born, lotus" (Jäschke, p. 157a; Das, p. 414b), derived from the Skr. *padâmbuja*. In the Mongol *Kanjur* this expression was rendered as *köl-ün usun-ača törögsen*, lit. "the born of the water (i.e. lotus) of the feet" (L. Ligeti, *Catalogue du Kanjur mongol imprimé* [Budapest, 1942], p. 8, Nr 18); Kowalewski, p. 376b, renders this with the Skr. *jalaja* (in aqua nata) "née dans les eaux; lune, lys aquatique." Bischoff translates very unclearly "(den Staub) derer, die aus dem Wasser des Flusses (sic!) der... geboren sind" (F.A. Bischoff, *Der Kanjur und seine Kolophone* [Bloomington, 1969], p. 18). The meaning is: "(the dust) of the lotus of the feet," i.e. "dust of the feet." J.W. De Jong, "Notes à propos des colophons du Kanjur," *Zentralasiatische Studien* 6 (1972), p.514, has pointed out that the Mongol expression must be explained through the Tibetan *zabs-kyi chu-skyes* (= *padâmbuja*) "les lotus qui sont les pieds de..." Consequently *ölmei-yin lingua* is the same as *köl-ün usun-ača törögsen*, i.e., "the lotus that are the feet."

41) *Temdegltei-e*: on the ms. there is an -l- mark to the right of -g- !

42) *Sidi* here is not so much the power to achieve something, but the benefit derived from magical powers.

moon,⁴³ as presents (for the occasion) of ten-thousand blessings firmly establishing themselves⁴⁴ through the true nature of the indestructible diamond, we offer with devotion and an address:

First the goods of the tengris with the design of auspicious goods (?),⁴⁵ and the light of the body [person?] of the one who manifestly possesses longevity and intelligence unlimited;⁴⁶

(Then) two ingots⁴⁷ of the second precious (metal).⁴⁸

From hereon with the Religion of Word and Meaning of Powerful Śākyamuni Burqan and the Religion of the Sūtras and Dhāraṇīs of the Second Victor Tsong-kha-pa completely spreading in all quarters and times, and being confirmed in the Kalpa of the Hundred Excellent Sivas⁴⁹ among the saints who protect and administer (the Religion), as (you are) at the head of a strong and effective Religion and Government,⁵⁰ ruling ten-thousand stable eras, as a present (for this occasion) of rejoicing with a happiness (equal to that) of the Perfectly Happy Tengris,⁵¹ we present you with our brandy having the qualities of a *raṣayana* and deliver (this address).

VIII Contents of an address spoken to (His) Highness the Prince, Lord of the great jade (-like) Government, who while residing in the region of the Perfectly Rejoicing, in order to govern and protect all the myriads (of subjects), came down as an incarnation upon this incomparable region:

By command of Qan-Qormusta tengri who with the magical power and glory of a profound and great intelligence rules the region of the Supreme Tengris who have accumulated perfect happiness, (one) came down upon the region of

43) The word is mistakenly written *šara* instead of *sara*; the same error is found in Nr XXXIX (14b:3).

44) If the text is correct, the genitive *orosiqu-yin* is a little irregular. Compare the reading of XXXIX (14b:3-5).

45) The "goods of the Tengris" are silks. In an address at the marriage ceremony (*Qonšin sudur* 5b:4) we read *tngriš-ün engtü čaγan torγa* "broad white silk of the gods" (H. Serruys, "Four Manuals"). In Nr XXIX (10a:5) we find: *tngriš-ün ed ariγun čaγan qadaγ* "a pure white qadaγ, good of the gods." One of the gods meant here is the god of wealth, Jambhala. See note 217. The words *öljeyitu ed-ün řiruγ-tu* are less clear: a pattern on the silk?

46) These obscure lines should be compared to Nr XXXIV (14b: 5-10).

47) *Yuwambau* is from the Chinese *yüan-pao*, ingot of 50 taels of silver. *Dict. ordos*, p. 402a.

48) "Second precious" obviously means "silver." Compare p. 14b:5: *qoyaduγar erdeni-yin mandal*: "a silver maṇḍala?"

49) Kowalewski, p. 1472b, lists *siba*: "épithète d'Içvara et de quelques bouddhas" (?)

50) Compare Nr III (2a:8): *ulus tōrō-ben qurča batudqaγad*.

51) Cf. note 27.

this Jambuling, incarnated in the midst of a very great nation into the race of eminent Qans, and became famous as the Fortunate Saintly Činggis-qayan of the Great Yüan; assembling universal (mankind) he ruled the time.

(Your) Highness, our Lord, descendant of that Saint, possesses to perfection marks and signs resembling (those) of the beautiful sea, and is endowed perfectly and unfailingly with the Thirty-five Virtues, and (your) power is greatly accumulated and expanded:

By order of the Saintly Emperor whose fortune is full and peerless and rules the Great Ch'ing Nation:

You have established your just great Government and brought harmony with stability and peace to all your myriads (of subjects); as you "open"⁵² and upon a stand variously ornamented depose your precious jade-jewel⁵³ seal in a moon (-like) magical circle worked with eminent skill; you line up (according to rank) all your nobles⁵⁴ and ministers; in due order you perform the important ceremonies and do (us) the favor of letting us share in your banquet:

As a present (for this occasion when) we are rejoicing with a happiness (equal) to that of the Perfectly Rejoicing Tengri(s), we compose our address and offer and deliver (it).

IX (You) let your precious jade-jewel seal shine⁵⁵ in the center of the stand made with eternal kalpavakṣa (wood), and provide, first to your various intelligent ministers, and then to your very numerous myriads (of subjects) an abundant banquet: as a present (for this occasion when we) rejoice with the happiness (equal to that) of Esrua and Qormusta, we offer our brandy with the qualities of a rasâyana and deliver (this address).

X Contents of an address spoken to (His) Highness the Prince of the Imperial Government, who while residing in the Region of Powerful Heaven came down as an incarnation upon this world in order to govern and protect his very numerous myriads (of subjects):

You,⁵⁶ our Lord, golden descendant of Powerful Činggis-qayan who derived his origin from the race of Esrua⁵⁷-tengri, (you) belong to the family of the

52) *Tamaŋa-yi nege*- "to open the seal," is the ceremony around the twentieth of the first lunar month after New Year to reopen the courts and Banner business.

53) *Qas (qaš)-buu*, lit. "jade-jewel." *Buu* is Chinese *pao* "precious stone, jewel, treasure."

54) *Sayid*: the "aristoi" as against the common people.

55) This is another reference to the "opening of the seal;" in "Overture," p. 318, we read the following sentence: *erdeni-yin qaš-buu altan tamaŋan-ıyan tunaŋan negegeŋü*.

56) *Ta* of line 5, and *eŋid man-u* (plural of respect) of line 6.

57) The spelling *eserün*, for *esru-a*, is not so uncommon: B. Rintchen, *Les Matériaux pour l'Etude du Chamanisme Mongol I. Sources Littéraires* (Wiesbaden, 1959), Index.

Bodhisattvas, have assembled and protected in an eminent manner the foremost-of-devotion,⁵⁸ and at all times you possess a great splendor comparable to Mount Sumeru; you are a sea of most original beauty, and possess to perfection marks and signs;⁵⁹ and you are endowed perfectly and unfailingly with the Thirty-five Virtues.

(Your) Highness, our Saintly (Prince) with an immense accumulation of prestige and power, by gracious command of your Lord the Emperor of the race of the Bodhisattvas and perfectly endowed with the intelligence of the enlightened⁶⁰ Mañjuśrī,⁶¹ you have set up your just and great Government and govern and protect all your myriads (of subjects) . . .

XI Contents of an address offered to (such) functionaries⁶² as the *ṣakiruyčī* and the *meyiren*⁶³ who are the support of a just and great administration:

By an order of your Lord the Saintly Emperor who rules the time by

58) Same expression in Nr VI.

59) Compare Nr VIII (4b:4): *ūṣisküleng dalai metü laṣṣan nayiray tegüsüged* with the present two lines.

60) *Bodī-tai-a*: I see no reason for this final -a.

61) *Manchu*: *Mañjuśrī*. In some Tungus languages *mangu* "Amur River," in Manchu language must regularly yield *manju*, so that *manju*, *Manchu*, originally means "Amur River; people from the Amur;" this according to G. Doerfer, review of Er. Haenisch, *Historische Mandschutexte* (Wiesbaden, 1970), in *CAJ* 15 (1971), p. 218. But as early as 1426, an ancestor of the Manchu house is known in Ming sources as Li Man-chu, certainly for Mañjuśrī, and it remains strange that only in 1635 "Man-chou, Manchu" became the official name of the dynasty, and that the Manchus themselves proposed various theories regarding the origin of their name, one theory being that it was derived from the name Mañjuśrī. Probably it is rather the similarity of the names that led to the idea that the "Manchu" emperor was an incarnation of Mañjuśrī. This is the opinion of G.Ts. Tsybikov, "A Buddhist Pilgrim to the Holy Places of Tibet: From Diaries Kept from 1899 to 1902" (unpublished trsl. by R. Shaw, Human Relations Area File, p. 394). For some references regarding this question see my "Early Lamaism in Mongolia" in *Oriens Extremus* 10 (1963), pp. 200-201; also: R. Ekvall, *Religious Observances in Tibet* (Chicago, 1964), p. 90. The Tibetans, it seems, were first to call the emperor an incarnation of Mañjuśrī. In Mongol texts, the emperor is regularly referred to by this name. There are several instances in the present addresses. For other examples, see Kl. Sagaster, *Subud Erike: Ein Rosenkranz aus Perlen* (Wiesbaden, 1967), 49r, 59r, trsl., pp. 208, 216, et passim.

62) I understand *tan-a* as the enclitic of respect or the end of an enumeration. Compare *Duu-a-tan kōbegūd* "princes Duu-a [David] and others." Fr. W. Cleaves, "The Sino-Mongolian Inscription of 1362 in Memory of Prince Hindu," *HJAS* 12 (1949): 64 [21], 86 [21]. The regular suffix of the plural *-nar--ner* is also sometimes used in the same way "and the others." N. Poppe, *Grammar of Written Mongolian* (Wiesbaden, 1954), p. 107, § 393d. See note 106.

63) The *ṣakiruyčī* / *ṣakiruyčī ṣanggi*, or *qosiṣun amba* is the second-ranking minister (after the *tusalaṣčī*) of the Banner Administration. *Meyiren* is the name of two dignitaries immediately below the *ṣakiruyčī*. See *Dict. ordos*, p. 200a. s.v. *jingken*.

command of the Supreme Tengri, you have obtained incomparably eminent commissions and ranks, and with sincere intentions you carefully put into effect the laws of the jade(-like) great administration and you unite and govern with a wonderful rule your vast⁶⁴ and numerous myriads (of people).

As a present for (his occasion when) Your Highnesses, eminent functionaries, rising and illuminating like sun and moon in the sky, expanding perfectly like leaves and flowers of the revolving (world), being officers⁶⁵ and heads at this auspicious banquet,⁶⁶ rejoice with a happiness (equal to that) of Esrua-Tengri, we pour our brandy in our precious goblets and present it to (you) with the (present) address.

XII Contents of an address presented to the *ǰakiruyǰi* and others⁶⁷ who while residing in an enlightened family, in an eminent manner providing assistance to the living beings, have shone into this area.⁶⁸

By the extremely great power of adaptation and insight⁶⁹ you have found and initiated⁷⁰ a pure and superior birth, and by command⁷¹ and order of your

64) Such expressions as *qarlamai ulus*, *qarlamai albatu ulus*, *qarlamai yeke ulus* occur more than once in the *Erdeni-yin tobči*. See John R. Krueger, *Poetical Passages in the Erdeni-yin tobči* ('s-Gravenhage, 1961), pp. 63, 81, 91-93, 102, 105 "numerous people" – "massed people." In his review of *Erdeni-yin tobči: Mongolian Chronicle*, Scripta Mongolica II, in *HJAS* 20 (1957): 757, N. Poppe notes that *qarlamai* is nowhere attested and he renders it as "great." Krueger, (*op. cit.*, p. 92) through inadvertence states that Prof. Poppe explains *qarlamai* as "? subject." Krueger then tentatively derives it from *qara* "black" and *qarala-* "to grow black." But this explanation is far from certain. In B. Rintchen, *Matériaux*, p. 104, we find this line: *qayiralamai-yin mongγol ulus*, which is originally the same expression. The peculiar spelling adopted there may well indicate that the Mongols themselves no longer knew this word, and associated it with *qayira* "dear." The Chinese translation of the *Erdeni-yin tobči*, *Meng-ku yüan-liu (chien-cheng)* 4.5b renders *qarlamai ulus* as *p'u-ts'ung chu-jen* 僕從諸人 "all subjects," but this rendering in fact is based on the Manchu translation (E. Haenisch, *Monggo Han Sai Da Sekiyen: Die Mandschufassung...* [Leipzig, 1933], pp. 50, 51): *albatu urse* "subject people." It is more than doubtful that "subject people" is the meaning of *qarlamai*. The problem of the possible relationship with *qarmai*, *narmai*, *narbai*, *naγarbai* "all, entire, whole, etc." cannot be gone into here. Cf. XXIV (9a:12): *narmai olan tümen*.

65) *Tomila-*: Kowalewski, p. 1861a: "assigner...; préparar, disposer," but in *Dict. ordos*, p. 666b: "être à la tête de." This latter explanation suits the present context better.

66) *Qurim beleg*: I take these two words as one expression: "banquet-present," i.e. banquet to which one is invited.

67) For *tan-a*, see note 62.

68) This sentence seems to be incomplete.

69) *Arγa bilig* is *upâya* "artificial means, accomodation, etc.," *fang-pien* 方便 in Chinese (W. E. Soothill and L. Hodous, *A Dict. of Chin. Buddh. Terms*, [repr. Taipei, 1968], p. 154), and *pra jñā* "intuitive insight," *chin-chih* 眞智 in Chinese (Soothill-Hodous, *Dict.*, p. 50).

70) Spelled *egüüdüged*, probably meant for *egüddüged*.

71) Suffix *-tu* is superfluous. Compare Nr XIV (6a:5) and Nr. XVII (7a:14).

Lord the Emperor who turns the Golden Wheel,⁷² you have obtained famous and great titles and ranks:

Together with the Prince, Lord of Government, whose roots go back to the Heavenly and Saintly Činggis and who is perfected with incomparable prestige and power, you rule conjointly the two (institutions) Religion and Government and let all (the subjects) enjoy peace.

As a present⁷³ (for this occasion when) we rejoice with a happiness (equal to that) of Vast Heaven, we offer with this address our brandy possessing the qualities of a *rasâyana*.

XIII Contents of an address offered and delivered to (Her) Highness (the Princess)⁷⁴ descendant of the victorious *dâkinî*⁷⁵ and (whose) merit and wisdom are greatly developed:

Originated by the very great power of the two (causes namely) adaptation and insight, and perfected with the Five Body(-manifestations)⁷⁶ and the Ten Powers,⁷⁷ you who have become the highest (manifestation) of the pure and supreme Cindamani and possess a great destiny:

In the midst of the Precious Religion,
In the forefront of a peaceful Administration
Perfecting a manifold prestige
You lead your very numerous⁷⁸ myriads.

As a present (for this occasion when we) are rejoicing with a happiness (equal to that) of Vast Heaven, we (deliver this) address in order to offer our brandy with the qualities of a *rasâyana*.

XIV Receiving a precious jade-jewel seal by command of your Lord and Emperor,

72) *Cakravartin*, or Universal Emperor.

73) The other addresses regularly have *bilig-tü*. The suffix seems to have been dropped here through inadvertence.

74) The parallelism with the introductory lines of Nr XXXVII, and the reference to a *dâkinî* leave no doubt that the person spoken to here is a princess.

75) Here and in Nr XXXVII, the spelling *daginai* is irregular for *dagini*. Just as the princes are always addressed as incarnations of Bodhisattvas, princesses are spoken to as incarnations of *dâkinîs*.

76) *Tabun beye* refers, I presume, to the five kinds of the Buddha's *dharmakâya* (*wu-chung fa-shen* 五種法身: Southill-Hodous, *Dict.*, p. 124). These are differently described according to various schools.

77) *Arban kûčün*: *daśabala*, are the ten powers of the Buddha. Southill-Hodous, *Dict.*, p. 46: *shih-li* 十力.

78) Presumably the word *olan* was dropped here. Compare Nr VII (4a:2) and other passages.

the Powerful Victorious Mañjuśrī, (you) conjointly rule for ever Religion and Government, and govern your very great nation and administration.

As a present (for this occasion when we) are rejoicing with a happiness (equal to that) of Esrua and Qormusta, we offer our brandy with the qualities of a *rasâyana* and (deliver) this address.

XV Contents of an address spoken to⁷⁹ (our) Prince with perfect power and prestige, who has become great through the magical power and glory of profound and great virtue and intelligence:

After the descendants of Pure Heaven had spread out in the original region of Superior India, gradually they increasingly expanded into the vast great virtuous region of us Mongols; after⁸⁰ they had jointly administered and protected the two excellent (institutions) Religion and Government, Your Highness our Prince, descendant of those incomparable superior Tengris, with a destiny⁸¹ for an occurrence of perfect fortune, was elevated by your numerous myriads (of subjects) in order to protect your eminent and important government and administration; you have obtained approval of your revered ancestors, and now also presenting yourself to pay homage to your Lord and Emperor, the Powerful Victorious Mañjuśrī, you have received a command.⁸²

We deliver this address and present our pure milk making it the first present (for the occasion) of your return and joyful meeting of the arrival of the New Year.

XVI Contents⁸³ of an address spoken to you⁸⁴ (our) Prince, who while residing in the region of the Perfectly Rejoicing, came down incarnated in this incomparable place in order to better govern and protect the living beings:

By order of Qan-Qormusta-Tengri who by the magical power and splendor

79) *Tan-a* I understand as the enclitic of respect, although in this context it could as well be translated as "to you."

80) *Irgesen* "who have come" implies that succeeding generations have reached the present time. The genitive suffix *-ü* suggests that a few words have been dropped. Compare Nr XVII (7a:6): *iregsen-ü dar(a)γ-a-bar*.

81) *Bariγdulγa* in *Dict. ordos*, p. 54a, is explained as "action de lutter, occasion, concours de circonstances gouverné par le destin."

82) These lines seem to mean that the Banner Prince who is spoken to here had only recently succeeded to the position of Banner *ᠵasaγ* and had just been confirmed during a visit at the Court in Peking.

83) This address appears in "Ouverture" (pp. 322-323) with translation. Ant. Mostaert standardized a few words of the transcribed text. The address was pronounced upon the return of the Prince from his regular visit to the Court in Peking, but there is no indication as to what Banner he ruled.

84) Or *-tan*: enclitic? Ant. Mostaert understands "to you."

of his profound and great virtue and wisdom rules the region of the Supreme Tengris where perfect happiness is accumulated, (one) came down upon this world of the Jambuling and in a line of eminent qan's became incarnated in the middle of the great Mongol people: he became known as the Fortunate Saintly Činggis-qayan of the Great Yüan, and assembling universal (mankind) assumed control of time. Your Highness our Prince, descendant⁸⁵ of that Saint, has had an audience with your Lord-Emperor, an incarnation of Mañjuśrī, who resides in the great capital city constructed after the pattern of the city-mandala of the leader Vairocana. By (imperial) command, you have received an important and great (new) rank.

As a present for your return in peace and good health from this long journey, we have come to meet you and offer our brandy with the qualities of a rasāyana, and we pronounce this speech.

XVII Contents of an address delivered to His Highness the Prince of a just and great administration, and to all (his) relatives:⁸⁶

In the first period⁸⁷ of this material world made with every power of adaptation and knowledge, Mahā-samadi qayan, son of Blessed Heaven, came down from above and assumed rule over all living human beings without exception; after (they)⁸⁸ had led (them) with eminently good laws and regulations,⁸⁹ the light of the Powerful Śākyamuni enlightened and pulled the very many⁹⁰ living beings with the hook⁹¹ of the White Light of gracious mercy, and set in motion the Wheel of the excellent Superior Religion: he brought harmony by establishing for ever a good law.⁹²

Thereafter in the Mongol area known as Burqan-qaldun which had become a weight upon Brown Mother Earth,⁹³ by command of Qormusta, enlightened

85) The -i of *üres-i* is here not marked with the diacritical mark for -n.

86) *Töröl* means "relatives in general," or "in-laws." See *Dict. ordos*, p. 675b. As to *tan-a*, I do not think that this word can be understood here as "you" (plural, dative); more likely it is the enclitic for a plural after an enumeration.

87) This address is almost identical with the introductory lines of the *Qonjin sudur*. See Serruys, "Four Manuals."

88) The verb *iregsen* implies a succession of rulers so as to reach the period of Śākyamuni. Cf. note 80: -*darḡa*, *daraḡa*.

89) For this irregular accusative, see note 21.

90) *Egel* "ordinary" is a misspelling for *el*. See Serruys, "Four Manuals" (*Beri* ms. trsl. n. 241).

91) For this expression also appearing in the *Qonjin sudur*, see Kowalewski, p. 1022-1023: *ḡuqa: blam-a nigülesküi-yin ḡuqa kürkü*, taken from the *Erdeni-yin tobči* (Schmidt, *Gesch.*, p. 238) "acquérir une bienveillance du lama."

92) Instead of *mör-tü*, the *Qonjin sudur* reads *mör-yi* (accus.) which is certainly preferable.

93) *Öndegen* "egg" is a misspelling for *ötegen*; the *Qonjin sudur* lacks this line, but the expression *boro ötegen*, variously spelled or misspelled appears in the other marriage manuals.

and flourishing through virtue and intelligence, the Fortunate and Saintly Činggis-qayan was born as an incarnation and ruled over all the regions of the Jambuling and made them the Nine Colors and the Four Foreign (nations); following the great custom established to let the two (tribes) Borjigin⁹⁴ and Oyirad⁹⁵ become related through marriage,⁹⁶ Your Highness, our Lord, powerful descendant of that Saintly (Činggis-qayan), with extreme desire to show your pleasure (with) us (your) slaves, has graciously given (us) your command:

Carefully following the important custom graciously given for becoming relatives by marriage, on an auspicious lucky day when the powerful Planets and Stars have achieved a perfect conjunction, we present a ceremonial scarf⁹⁷ and an offering to the Supreme Victorious Buddha, and as foremost present for our vast great banquet, we offer a set of nine (items, namely) milk, brandy, a *julma sigüsü*,⁹⁸ etc., and we offer our brandy with the qualities of a *rasâyana*, and deliver this address.

XVIII Previously,⁹⁹ the incomparable Son of Heaven, that powerful Saintly and Fortunate Činggis-qayan (used) to erect pickets of precious pure gold (and between them) had a strong rope¹⁰⁰ stretched (so long) that one could not go around it; having caught his nine times nine white¹⁰¹ (mares), he offered a sprinkling of milk generally to all the Tengris; and offered (the same aspersion) to the master-(spirits) of places on this world¹⁰² to gladden them. According to this custom left (to us) to be universally practiced, you, our peerless Saint (and Prince), in a lucky month with perfect excellence, and on a lucky day,¹⁰³

94) *Bürjigin* is for *borjigin* (~-d).

95) *Oyirad* is a mistake for *Qonggirad*, or *Onggirad*. The same misspelling appears several times in the marriage manuals. See "Four Manuals," *Beri* ms. trsl., n. 308.

96) *Dict. ordos*, p. 362b: *quda töröl* "famille par le mariage de leurs enfants."

97) *Nindar(i)* is a *qadaγ* offered to the gods. *Dict. ordos*, p. 494a. Probably Tib. *snin-ltar* "like the heart," i.e., "the very best." Cf. "Four Manuals," *Beri* ms. trsl., n. 2.

98) For the *julma sigüsü*, see *Dict. ordos*, p. 218ab.

99) This address was spoken to a prince on the occasion of his presence at the *Julay* ceremony followed by horse races. A French translation may be found in "Ouvverture," pp. 321-322, and a variant of this text, slightly abbreviated appears in a *Julay* text from Üüsin. See Serruys, *Kumiss Ceremonies*, Üüsin text, p. la:2-5.

100) Rope to which were tied the mares to be milked and their foals; the milk was used to prepare the *kumiss* needed for the *Julay* ceremony.

101) The Üüsin *Julay* text referred to in n. 1 reads *čaγaγčin* "white mares," certainly a better reading.

102) The genitive suffix -ü is superfluous.

103) The genitive suffixes -iγan~ -igen in *sarayiγan sayin* and *edürigen ölj* (*e*)i-dür are forms of the reflexive possessive (see Ant. Mostaert, *Textes oraux ordos* [Peiping, 1937], p. xxxix,

you have prepared pickets strong and blessed, manifestly marked, and have your long rope stretched straight; catching your foals and mares which provide pure primices of milk, and assembling¹⁰⁴ your vast and abundant herds numbering tens of thousands, you have offered your sprinklings to the very supreme Tengris and (so) acquired (the certitude of) incomparable prosperity. You have gladdened the Golden Protector¹⁰⁵ and the Tengris, and tested the running of your geldings and stallions; you have imparted (to us) the benefit of a banquet (as vast) as the Anavatapta Sea.

As a present (for this occasion when we) rejoice with a happiness (equal to that) of Vast Heaven, we present our brandy with the qualities of a *rasâyana* and pronounce (this) address.

XIX Contents of an address spoken in order to encourage the *tayisi*'s and other (functionaries):¹⁰⁶

Ever since the (time of) the heavenly Fortunate Saintly Činggis-qayan born from the region of the Pure Tengris, the Nine Knights and the Five *Tayisi*'s,¹⁰⁷ leading (their people), have pitched their abode at the source of a river with vast vegetation,¹⁰⁸ have fixed their eternal unbreakable pegs and run their strong

§ 37, 1), literally "a good one among the months; an auspicious one among the days."

104) *Qurȳa*·: "to assemble" is not listed in the dictionaries, it appears again in Nr XXVII (9b:8). It could be a variant spelling for the standard *quriyaqu*.

105) *Suuȳali*, lit. "fortune-flame," "fortune" signifying the "fortune of Činggis-qan" and "flame" indicating the Protector Spirit. See Fr. W. Cleaves, "The Mongolian Documents in the Musée de Téhéran," *HJAS* 16 (1953): 44, n. 6, where more literature on the subject is indicated. However, it is a little doubtful that in the minds of the modern Mongols, the expression was still understood in its original sense. In many modern texts, *suuȳali* came to be replaced by *čorȳali* "majestic flame" and seems to mean simply "majesty, majestic, etc."

106) This text is an address to the *tayiši* (chin. *t'ai-shih* 太師), the highest office holder among the *darqad* entrusted with the cult of Činggis-qan at Edjin-khorô. See *Dict. ordos*, p. 653b, and Ts. Žamtsarano, "Kul't Čingisa v Ordose. Iz Putešestviya v Yužnuyu Mongoliyu v 1910 g." in *CAJ* 6 (1961):198. The suffix *-nar* probably indicates that the other *darqad* functionaries were also included (cf. note 62). Presumably, the address was spoken at one of the Edjin-khorô ceremonies.

107) *Örlüd* is for *örlüd*, *örlügüd*. The nine *örlügüd* are regularly referred to in Mongol literature: *Altan Tobči*. Scripta Mongolica I, Part II, pp. 187-188; *Erdeni-yin tobči* (Schmidt, *Geschichte*, pp. 76, 381); Ts. Žamtsarano (trsl. Loewenthal), *The Mongol Chronicles of the Seventeenth Century*, p. 52 (quoting from the *Čaȳan Teüke*). Whereas the names of the nine *örlügüd* are listed in several of these sources, the names of the five *tayiši*'s are unknown to me: these five are referred to, together with the nine *örlügüd*, in the *Činggis-qayan-u čadig*, p. 138:6. But the *Čaȳan Teüke* (in Žamtsarano's citation, *Mongol Chronicles*, p. 52) speaks of four *tayiši*'s.

108) The *ȳulaȳ* text from Üüsin (p. 20a:5) says: *deresü-tü ȳool-un ekin-dü barȳu...qulusutu ȳool-un ekin-dü ȳigilefü...ȳülge-tü ȳool-un ekin deȳer-e ȳigilefü...*: alighting at the source of the stream (rich) with *deresü*(-grass)... fixing our abode at the source of the river (overgrown) with

ropes, impossible to break and snap, and let Čuy-a-mergen of the Jürčid¹⁰⁹ catch their foals with the lasso¹¹⁰ and tie them (to the rope):

They milked the milk and sprinkled their white libation to Qan-Möngke-Tengri; they offered to the lords of all the regions to gladden them.

Saying this, we announced it to make (favours) conveniently come down from on high . . .

XX An early instruction of the Burqan Šākyamuni:

On the perfectly auspicious day, the first of the White Moon, having the virtue to augment the glory of a long life, (you)¹¹¹ offer the Samantabhadra-offering together with incense, tea,¹¹² milk and food, to all the burqans of

reeds...; fixing our abode at the head of the river (overgrown) with thick grass..." (*Kumiss Ceremonies*).

109) *Jürčidai* is a misspelling for *Jürčidei*. In a text relating to the cult of Činggis-qan briefly described by N. Poppe, this person is called *Jürčid-yin čoo-a darqan* "Čoo-a-darqan of the Jürčid"; see "Opisanie Mongol'skix 'Šamanskix' Rukopisei Instituta Vostokovedeniya," in *Zapiski Instituta Vostokovedeniya Akademii Nauk* I (1932): 169. His name appears also in *Altan-tobči*, Scr. Mong. I, Part II, pp 188: *Jürčid-ün čoo (čuu?) mergen*; in the end section of the *Činggis qaγan-u čadig* (not translated by C.R. Bawden), p. 139:3, and in Rintchen, *Matériaux* I, p. 58: *Jürčidei-yin čou-a mergen* with the suffixes of both appurtenance and genitive.

110) *Aγurγala-* is an irregular spelling for *uγurγala-*; cf. Rintchen, *Matériaux*, p. 58, line 11.

111) It is impossible to know who was the person addressed in this text; probably the Banner Prince on the occasion of the New Year's celebration.

112) *Serjim ergü-*: *Dict. ordos*, p. 574a: "rite religieux consistant principalement en des prières accompagnées d'une aspersion de thé non salé, laquelle est faite par le maître de la maison à l'extérieur de cette dernière." *Serjim* is from the Tibetan *gser-skyems*: S.C. Das, *Dict.*, p. 1309a: "celestial drink, i.e. wine presented to kings and grand lamas as a substitute for nectar." H.A. Jäschke, *Dict.*, p. 30a: "beer together with grains of corn as an offering to the gods for the good success of an enterprise, a journey, etc., in religious festivals." The *gser-skyems* could well be a pre-Lamaistic rite; W. Heissig, "A Mongolian Source to the Lamaist Suppression of Shamanism in the 17th Century," *Anthropos* 48 (1953): 503, makes references to *čai-u serjim*, *arikin-u serjim*, and *usun-u serjim*; also W. Heissig, "Die Schwänke des 'verrückten' Šaγdar," in *Sino-Altaica: Festschrift für E. Haenisch zum 80. Geburtstag* (Wiesbaden, 1961), p. 97, n. 30, and W. Heissig, *Geschichte der Mongolischen Literatur* (Wiesbaden, 1972), pp. 759, 786, n. 246. An entirely different question is when the Mongols began to use tea. Evidently it had to be imported from China, but as far as I know, during the Ming period no tea was ever sold or given to the Mongols in exchange for their tribute. This does not mean that tea was entirely unknown in Mongolia; that would have been rather surprising since tea regularly went to Tibet and to Central Asian kingdoms. In 1577, Altan-qan of the Tümed, then in Kōke-nuur, requested tea from China, but it was for Lamaist ceremonies. After that the Mongols came to be heavy tea drinkers. If the Mongols had a *serjim*-like rite in pre-Lamaist times, it must have been performed without tea. See H.

the Ten Quarters, and the Bodhisattvas, to the Protectors of the Great Law,¹¹³ and to all the Tengris and Dragons protecting the White Quarters,¹¹⁴ and (you) obtain an increase in magical favor of immeasurable longevity:

As a present (for this occasion when we) rejoice and are happy with a joy (equal to that) of Vast Heaven, we offer our brandy having the qualities of a *rasâyana* and deliver (this) address.

XXI (You) have offered the majestic Samantabhadra-offering, lamps, candles, perfumes, and incense, to all the excellently victorious burqans, to the equally perfected Bodhisattvas, to the Protectors and others, and to all heavenly (beings) with good virtues; through merits and intelligence perfectly accumulated you have obtained magical favor of incomparable longevity:

As a present (for this occasion when we) are happy with a joy (equal with that) of the Tengris who have immeasurable happiness, we offer our brandy and deliver this address at the beginning of the New Year to wish (you) good success.

XXII As a present (for this occasion when you) have arrived with incomparable and utmost pleasure to achieve the harmony¹¹⁵ of joy of the White Moon of the Vast Year established ever since the time without beginning, and (we) are rejoicing with a happiness (equal to that) of the perfectly happy Tengris, we offer our exquisite, tasty brandy and deliver this speech.

XXIII (You) have had an audience¹¹⁶ with your Lord Emperor, an incarnation of Mañjuśrî, who resides in the great capital city constructed in imitation of the City and Magical Square of the leader Vairocana; by (imperial) command you have obtained important and great favors:

As a present for your peaceful return in good health from the travels of a long journey, we meet (you) to offer our brandy with the qualities of a *rasâyana* and give this speech.

XXIV Born¹¹⁷ in the exalted family of the Virtuous Qans because of the power

Serruys, *The Tribute System and Diplomatic Missions: 1400-1600 (Mél, chinois et bouddhiques 14)* (Bruxelles, 1967), p. 281; Serruys, "Early Lamaism in Mongolia," *Oriens Extremus* 10 (1963): 210. In the present text, I translate *serjim* as "tea" as understood in Ordos.

113) I. e. the dharmapâlas.

114) I do not know what *čaγan jūg* means.

115) *Aγar-a*: in Nr XXXV (11b:9) we find *aγar-ača*. I wonder if *aγar-a* is not for *aγari*, or *aγar-i* (accus.). See *Dict. ordos*, p. 6b: *aγâr*: "bonne entente."

116) Address evidently spoken on the occasion of a Prince's return from a visit to Peking.

117) For a variant of this address, see Nr XXX.

of excellent merits accumulated from early times, at a time when you were still young¹¹⁸ like a new moon by (imperial) command you obtained an eminent title and rank; now suddenly at a time when you have perfected the magical gift of long life, during an audience with the Lord Emperor, Esrua-Tengri, you have received an order;¹¹⁹ and now that you have come back and settled in your Golden Palace¹²⁰ you have placed your seal made with assorted jewels upon a broad white silk, the possession of the powerful Tengris.¹²¹

As a present (for this occasion when) you offer and hand over (your seal) together with the (imperial) decree, in (this) Golden Tent,¹²² we fill (the goblet) with brandy having the qualities of a *rasâyana*, and offer it (to you) and give this speech.

XXV Holding your incomparable seal made with assorted jewels and granted by your saintly Lord and Emperor who turns the Golden Wheel,¹²³ you strengthen the law of a vast great nation and government like a jade-rock, and govern your vast and numerous myriads (of subjects);

You share (with us) a banquet and manifold favors resembling the abundant¹²⁴ great and timely rain:

As a present (for this occasion when we) enjoy happiness (equal to that) of Vast Heaven, we offer our brandy having the qualities of a *rasâyana* and deliver this address.

XXVI By decree of the Emperor, Esrua-Tengri, you have control¹²⁵ over your precious golden seal; following command and rule you strengthen the affairs of an eminent Administration and Government, and let your myriad banner (subjects) enjoy perpetual peace:

118) *Engküri*, with a long final *-i*, in the standard language is apelled *engkürei*. See *Dict. ordos*, p. 242a: "tender, dear." In various addresses at a marriage ceremony we find *engkürei baγa* "tender age" (referring to the bride).

119) The imperial "order" probably means a promotion in rank.

120) The final *-n* of *ordon* is irregular.

121) Cf. note 95.

122) *Čomčoy, čomčay* is a tent of a particular shape, namely with a pointed roof. In Ordos, this word referred to the tent of Edjin khorô in which the relics of Činggis-qan were believed to be kept. See *Dict. ordos*, p. 712a. It would seem that the present text refers to a ceremony held at Edjin khorô, and that would also explain why the returning Prince "offers" (*ergün tusiya-*) his new seal and diploma to someone higher than himself.

123) I.e., *Cakravartin*, or "Universal Emperor."

124) I read *arbin* although it is difficult to make out whether the second vowel is *i* or *a*.

125) *Qamiyarču*: a better spelling would be *qamiyaraču*.

On (the occasion of) this great favor and happiness we present our brandy from milk and deliver this address.

XXVII In conformity with the command emanating from your Emperor the powerful victor Mañjuśrī, you have reviewed¹²⁶ your numberless army which makes an impressive sight, is perfected with power, and which you have raised in order to strengthen your very great Nation and Government; lining up (in order of dignity) and giving joy to your ministers endowed with very profound understanding, and assembling your ten great (divisions having)¹²⁷ innumerable men, you have distributed your favors (consisting of) a banquet (as vast) as Lake Anavatapta.

As a present (for this occasion when) we are enjoying a happiness (as great as that) of Vast Heaven, we offer our brandy with the qualities of a rasâyana and deliver this speech.

XXVIII As a first present (for this occasion as) you have come to your beautiful and precious Administration center in order to examine and inspect, by command issued by your Lord and Emperor, your incomparable¹²⁸ very numerous myriads of soldiers, we offer our milk having the qualities of a rasâyana and deliver this speech.

XXIX On the precious seat of a just and great government you have beautifully produced the excellent lotus showing in a remarkable way the Golden Wheel;¹²⁹ master of the ten-thousand eras, (you) administer according to the law the eminent and important Religion and Government; unexpectedly in your mercy you save¹³⁰ from various difficulties¹³¹ your numerous myriads of people, and let

126) The verb *añiyaru-* is not listed in Kowalewski. *Dict. ordos*, p. 5a, lists *añāra-* "to see, to look, read." In the *Erdeni-yin tobči* (Schmidt, *Gesch.*, p. 62:2) we find the form *añirabau*: "have you noticed?" but this is a corrupt spelling. The Urga ms. (E. Haenisch, *Eine Urga-Handschrift des Mongolischen Geschichtswerks von Secen Sagang, alias Sanang Secen* [Berlin, 1955], p. 25: 26r, line 22) has *añiyarabau*. What is spelled *añiyaruγad* must be the same as the verb *añiyara-*, *añiyaraγad*.

127) According to Ant. Mostaert's comment, the "ten divisions" are an allusion to the ten *qariya* (subdivision of the banner) of Üüsin: "Ouverture," p. 336, n. 23. See also Ant. Mostaert, "Ordosica," in *Bulletin No. 9 (1934) of the Catholic University of Peking*, pp. 25, 50. This also means that the address was spoken for the Prince of Üüsin.

128) Cf. note 24.

129) Cf. note 40.

130) *Egeren öröšiyejü*: Kowalewski, p. 236a lists *egere-*: "to pray, to hope, etc." here "to save?"

131) Kowalewski, p. 1129ab, lists *berkesiyel* and *berkečül* (*berkesil?*).

them hold on to peace, justice, and happiness. Although we are unable¹³² to return the important great merciful favor (thus) granted, we fervently present the offering of our sincere and true devotion together with a pure white qaday, possession of the Tengris, and deliver this speech.

XXX Born¹³³ into the exalted family of the Virtuous Qans through the power of excellent merit accumulated from early generations, at a time when you were still young like the new moon by (imperial) command you obtained an eminent title and rank.

As a present (for this occasion) of a great joy of your promotion we offer our brandy having the qualities of a rasâyana and deliver this speech.

XXXI (We) have great joy on the occasion of the opening of the first school to get acquainted with the incomparably just law and custom established by the Saintly Emperor Mañjuśrī, (our) benefactor who in order to jointly protect his wholly and perfectly precious Religion and Government, enhanced the shining splendor of the intelligence, sharp like a new moon,¹³⁴ of (your) illustrious person born as an incarnation:

We offer a very first present (on this occasion) as we rejoice with the happiness of Vast Heaven, and deliver this speech.

XXXII By order of the powerful victor Your Lord and Emperor, you have received your precious jade-jewel seal, and master of the time you rule for ever Religion and Government and govern your very great Administration:

As a first present (for the occasion when you) make us enjoy peace and stability, precisely on a perfectly auspicious day, the first of the White Moon of an expanding (New) Year established from beginning-less time, we (your) little subject people,¹³⁵ offer, with sincere devotion,¹³⁶ our banquet and cakes;¹³⁷ we present our brandy with the qualities of a rasâyana, and deliver this speech.

132) *Čidaqu anu qamıŋ-a bolbači*, lit. "although our ability is where..."

133) This is but a variant of address Nr XXIV.

134) Lit.: "sharp intelligence of the new moon."

135) *Güren* is for *gürün*, a Manchu loan word. Hauer, *Handwörterbuch der Mandschusprache*, (Wiesbaden, 1952-1955), p. 386: "1. Herrscherhaus, Dynastie; 2. Reich, Staat, Land." In Ordos dialect, however, we find *gürü*: *Dict. ordos*, p. 279a. Below in Nr XXXIV (10b:14) we read the same spelling: *Dayčing güren*. I translate *güren* here as "people" for the sake of convenience.

136) Suffix *-ber* is repeated by mistake.

137) *Degefi* here, I assume, means "cadeaux consistant en galettes, jujubes, etc.," *Dict. ordos*, p. 133b, and *beleg degefi* "presents – cakes" must be one expression.

XXXIII You, son of the Tengris, our Saintly (Prince) who have come to make (us) happy, in a family house¹³⁸ (you) have initiated for your *beyise* brothers¹³⁹ the teachings¹⁴⁰ of the present life,¹⁴¹ the highest of (all) virtues, to transmit the correct civility and lead (the people) with a just and benevolent rule;¹⁴² on this lucky day as you have made an inspection:

As first presents (for the occasion) of this important and great benefit which (you) have granted to inspire our devotion¹⁴³ we first offer:

brandy from milk and the goods of the Tengris; (then) one horse, and (a piece of) brocade;¹⁴⁴ together with ten ounces of silver; and we deliver this speech.

XXXIV By command of the Saintly Emperor whose lot is an incomparably perfect fortune and who is Lord of the Great Ch'ing Country:

You have established your just great Government and harmonized peace and stability for all your myriads (of subjects); (now) you have offered a pure lamp and an offering of incense to all the burqans of the Ten Quarters and to the eminent peerless Tengris, and (thus) you have obtained an increase of the incomparable magical favor of long life:

As a present for the first great festivity of the New Year when we are rejoicing with a happiness (equal to that) of Vast Heaven, we use the special services of (your) junior the *tusalaγči* to offer our pure milk¹⁴⁵ and deliver an address to wish you prosperity.

XXXV Contents of an address spoken to His Highness the Prince and Lord

138) *Uγsaγa* is "family, relatives," and Kowalewski, p. 429b, lists the expression *uγsaγa-yin surγaγuli* "école pour les princes du sang." But this is not what is meant here: *uγsaγa ger* probably is "the family residence of the prince."

139) Who this younger brother(s?) is with the rank of *beyise* it is impossible to say.

140) *Surγaγuli* can mean "school," as well as "teaching, training."

141) This rendition of *angq-a mör* is far from certain. Compare *qoyitu mör*: "future life" (*Dict. ordos*, p. 470a).

142) For this accusative *γirum-i*, see note 21.

143) *Sitügülün*: Kowalewski, p. 1488b, spells *sitügele*.

144) I take *taři nulum torγa* as one expression. Kowalewski, p. 1654b, lists *taři* "espèce de damas de deux couleurs"; in *Dict. ordos*, p. 639b, we find the expression *taji torγa* "espèce de tissu de soie." This must be the same word as *ta-tzu* "brocade" of the *Yüan-ch'ao pi-shih* §135 and the *Yüan-shih*, ch. 78 passim, which Pelliot rendered as *dasi* and Haenisch as *daze*. It should be *daji*, or *taji*. Cf. Mo. *tayifi* from Chin. *t'ai-tzu*. Kowalewski, p. 685a, also lists *nulum* "brocart."

145) *Degeři* here, I presume, is for *sün degeři* "offering of milk"; cf. XV (6b:4-5): *ariγun sün*, and Nr XXVI (12a:5): *sün degeři*.

resembling Esrua-Tengri, who while residing in the region of the Pure Tusita, in order to govern and protect all his living beings, came down as an incarnation upon the region of the Jambuling where the vast precious Religion has established itself:

Through eminently perfect merits excellently accumulated ever since early and incomparable times, (someone) acquired magical power and majesty of manifold and unhindered intelligence, and in the era of the very first kalpa became born as an incarnation in the central region of India known as Magadha; he became famous as Menggürbi¹⁴⁶ qayan with vast and perfect glory; he governed and guided all his living beings and gave them harmony according to a pure and just law. After he had let the noble race of the very virtuous qans spread out, coming by the region of vast Snowy Tibet he became famous as the first Universal Ruler "Having the Necks (of his bearers) as his Throne," and administered in a superior manner¹⁴⁷ Religion and Government.

After (a series of successors) had come shining with full perfection, there came Batu-möngke-dayan-qayan taking his roots from the Saintly Činggis-qayan who strongly flourished with splendor and had great glory; after that period arose one incarnation of Flamboyant White Heaven known as Barsu-bolod Sayin-alay jñong: sitting (on his throne) he was lord over the Ordos *tümen* known as the Western Three;¹⁴⁸ the rebellious and the wicked he assembled under his control and made them walk by the law of the Saints; and he greatly propagated and raised the Religion of Buddha.

Your Highness, our Lord, descendant of that Saint (Činggis), has propagated and raised the Religion of the Sutras and the dhāraṇīs of the great second victor the Saintly Tsong-kha-pa perfectly adorned through the dance of the Golden Yellow (sect of the dGe-lugs-pa).¹⁴⁹

Out of good understanding (based on) a strengthening of government and rules according to the law, with utmost pleasure making for perfect consent, following the wish of us the small (people) you have laid down your golden control,¹⁵⁰ to come to the rejoicing of the Great Law (on the occasion) of a happy installation of a statue in this vast temple:

With gratitude for the great favor granted with consideration, we offer the present of a banquet and cakes, and as a present (for this occasion when we) are rejoicing with a happiness (equal) to that of Esrua and Qormusta, we offer

146) Cf. note 37.

147) Cf. note 22.

148) Cf. note 30.

149) Cf. note 32.

150) This means, I suppose, that the Prince for the time being has suspended the functions of the Banner Administration to attend the ceremonies at the temple.

our milk having the qualities of a *rasâyana* and deliver (this) address.

XXXVI Your Highness (our) Lord and Prince,¹⁵¹ by command of your Lord the Emperor, the perfectly glorious victor Mañjuśrī, you have been promoted and raised to the first rank and office of the Confederation of the many reliable (Banner) Administration Princes, and by strengthening your just and great Governments¹⁵² you have let all your innumerable (subjects) enjoy peace:

As a present (for the occasion of) this great feast, as we are enjoying a happiness (equal to that) of the Perfectly Rejoicing, we offer first two (pieces of) broad silk, (then) one camel and eight horses making a total of nine, a gift of milk with the qualities of a *rasâyana*, and deliver (this) speech.

XXXVII Contents¹⁵³ of an address spoken to Your Highness the Qatun and Princess, descendant of the victorious *dâkinī*,¹⁵⁴ who has risen by the magic power and the splendor of a profound great virtue and wisdom:

Perfectly endowed with the Five Body(-manifestations),¹⁵⁵ the Ten Powers,¹⁵⁶ and the Fifteen Virtues¹⁵⁷ produced by the powers of the two superior (faculties) adaptation and intuition; entirely perfected with care, mercy, and compassion in the law,¹⁵⁸ Your Highness (our) Qatun and Princess with a great destiny, at the head (of a group of pilgrims), out of¹⁵⁹ sincere devotion

151) Here (as in note 39), the second *ta* probably should be read as *tan*, enclitic for respect.

152) *Törös* in the plural. Since this address obviously was spoken for one of the Banner Princes promoted to the rank of Chairman of the Confederation, *törös* must indicate the administrations of the various Banners of the Confederation.

153) The text of this address, with translation, is in "Overture," pp. 324-325.

154) *Daginai*, for *dagini*, Skr. *dâkinī*. Cf. note 68.

155) Note 76.

156) Note 77.

157) The Fifteen Virtues, or qualities, probably are the fifteen features of Kuan-yin's image. Soothill-Hodous, *Dict.*, p.44 (*shih-wu tsun* 十五尊). In Nrs. II, IV, VIII, XXXVIII, a set of thirty-five virtues is ascribed to the Prince. In the marriage manual *Qonjin sudur* (10a:7), the description of the *qatun*, reincarnation of a *dâkinī*, comprises the thirty-five virtues, but (pp. 10a, 14a) the Fifteen Virtues are ascribed to various Banner officials.

158) What *firum-dur* exactly means, is not clear; in his translation, Ant. Monstaert left this word out and put in a question mark.

159) *Egüde(n)*, lit. "door," here indicates the source of the Princess's inspiration. This use of the word *egüde* may be found in other works: the author of the Molon (Maudgalyâyana) story says that he wrote this work *sayiqan sedkil-ün egüden-eče kičtye jü nayiraγulba* "carefully composed from 'the door' of a good mind," and "the three doors of the body, the speech, and the mind" are sources of all merit (*beye kele sedkil-ün egüden-eče buyan būfugefū. . . čidaba*); these are called the Three Doors, or Faculties (*γurban egüden*). W. Heissig, *Gesch. der Mongolischen Literatur*, pp. 134, n. 36; 143, n. 162; 200, 208. See Soothill-Hodous, *Dict.*, pp. 68b, 79b: *san-men* 三門; *trividha-dvâra*.

and belief, has gone through defiles and difficulties on a distant journey to reach the region of Amdo; you have met and worshipped the very miraculous statues and the blessed Bodhisattvas of the temple called Second Garden of Lumbinî,¹⁶⁰ where the Savior,¹⁶¹ the Saintly Lama Tsong-kha-pa was born; after having assembled vast merits which will achieve eternal peace and prosperity you have returned and at the turn¹⁶² of the New Year you have come back in peace and good health.

As a first present as we meet (you) in great joy, we offer you our gift of milk with the qualities of a rasâyana, and in order to see you off¹⁶³ we pronounce (this) speech.

XXXVIII Contents of an address delivered to (His) Highness the Prince of the Imperial Government, who while residing in the region of the Beautiful Heaven, came down as an incarnation upon this world in order to govern and protect the many living beings:

With a command from Esrua and Qan-Qormusta-Tengri¹⁶⁴ (one) came down upon this world-Jambuling and in the great central region named Magadha of the Indians became famous as Mahâ-samadi qayan "Elevated by the Many:" he assembled all the numberless (peoples) under his dominion and led them by a just rule, and after he had for the first time set up a just and salutary ordinance, and the descendants of the Pure Qans had spread out, (one) came down by the region of vast Snowy Tibet and became famous as the first Universal Ruler "Having the necks (of his bearers) as his throne," and in a superior manner administered conjointly Religion and Government. After¹⁶⁵ he made (that noble race) shine with full perfection, in the region of the Great Mongols of the Northern Quarter was born T'ai-tsu Činggis-qayan with great power and perfect prestige: he obtained the incomparable precious jade-jewel seal, and gradually brought the whole world under his control, and uniting them he made them the Nine Colors and the Four Foreign (nations), and governed and protected the Universe. Your

160) Lumbinî is the deer park where Śākyamuni was born. The Second Lumbinî is the birth-place of Tsong-kha-pa (b. 1357), where later the famous sKu-'bum byam's-pa gliñ "the Hundred Thousand Images" (in Mong. *Gumbum*) was constructed.

161) Lit. "the ferry-man."

162) Lit. "in the face of the New Year."

163) *Üde*-. "to see a visitor out; to send off"; this word implies that the meeting took place before the Princess had reached her final destination, and was still to proceed on the last leg of her homeward journey. *Üdekü bilig* is a send-off present.

164) *Qan-Qormusta-tngri* is one name; suffix *-ner* does not make a plural of *tngri*, but is the conclusion of an enumeration.

165) The word *qoyina* is added in pencil.

Highness, our Lord, descendant¹⁶⁶ of that Saint, unerringly endowed with the Thirty-five Virtues and with power and intelligence largely accumulated and developed, you protect and make flourish the powerful and precious Religion; you administer the eminent and important Government in accordance with the law, and let your very many myriads (of subjects) enjoy peace:

On the first new¹⁶⁷ (day) of the New Year filled with every peace and blessing, with His Precious Highness the Saintly Lama, Lord of the Religion, the true nature of every salvation, leading, Your Highness (our) Prince, Lord of Government, (incarnation of) the great Esrua¹⁶⁸ of the World¹⁶⁹ and endowed with power over men,¹⁷⁰ completely perfecting yourself and making sun and moon shine in (proper) succession in the vast heavens, you have offered the various Samantabhadra-sacrifices, a lamp, candles, and incense to all the excellent victorious Buddhas, to the dharmapâlas, and to all the good and virtuous heavenly beings; and thus you have obtained an increase in magical favors consisting of immeasurable (long) life.

You let (us) share the favor of a banquet (as abundant as) Lake Anavatapta, and as a present (for this occasion when we) rejoice with a joy (equal to that of) the Tengris with perfect¹⁷¹ felicity, we present our offering (of milk),¹⁷² having the qualities of a rasâyana, and (deliver) this address.

Om! My all be happy and prosperous!

166) -i stands for -ni, inu, although there is no mark for an -n reading.

167) Sini could be just a careless writing for what should obviously have been sin-e.

168) Spelled Aseru-a in the ms.

169) What can only be read as qayar, qayir, probably should be qajar (ᠵᠠᠵᠠᠷ): a tiny difference in the tracing of the middle consonant.

170) The expression kümün-ü erketü appears in the Mongol Kanjur: L. Ligeti, *Catalogue*, pp. 5 (Nr 11), and 35 (Nr 109); the first of these passages has been translated by W. Heissig, *Beiträge zur Übersetzungsgeschichte des Mongolischen Buddhistischen Kanons* (Göttingen, 1962), p. 16 "der Menschen Mächtigster;" but Raghu Vira, *Mongol-Sanskrit Dict.* (New Delhi, 1958), p. 275: "Narendra, Lord of men," which seems to be a better rendition. Fr. Bischoff, *Der Kanjur und seine Kolophone*, pp. 10, 70: "Beherrscher der Menschen." The expression appears in the biography of Tsong-kha-pa, and R. Kaschewsky, *Das Leben des lamaistischen Heiligen Tsongkhapa bLo-bzañ-grags-pa (1357-1419)* (Bonn, 1967), p. 211, translates "Hoherhabener," which is none too accurate. W. Heissig, *Gesch. der Mong. Literatur*, pp. 24, 41, n. 141 (3d line from bottom) adopts Kaschewsky's translation. An equivalent of kümün-ü erketü is kümün-ü ejen, or erketü kümün-u ejen "powerful ruler of men."

171) Kowalewski, p. 1752b, lists tegüs jiryalang-un beye: "le corps d'une parfaite félicité: bouddha en révélation"; is tegsi jiryalang the same?

172) Degeji here cannot but mean a drink, most probably the same as in Nr XXXVII: rašīyan žinar-tu| sūn degeji.

XXXIX Coming before you with an auspicious speech in verse¹⁷³ to express (our wishes) namely:¹⁷⁴ as, upon the command of His Highness the Omniscient¹⁷⁵ Saintly I Cañ-skya, —the blessings of the deceitless lama-burqans, the devotion and belief of us all,¹⁷⁶ and the power of an exceedingly good thought have come together: by the power of the marriage alliance,¹⁷⁷ may happiness of a long life and an occurrence of glory expand:

Teacher mKhan-po¹⁷⁸ who lead us all, (your) son the Minister (with the rank of) *kung*,¹⁷⁹ and others,¹⁸⁰ present (the following) request in the hope (that you will consider it):

At a (certain) time¹⁸¹ of this kalpa, when the living beings came to conceive such desires as greed and evil, and for the first time sinful deeds occurred, those with correct understanding deliberated saying that it would be advisable to make qayan one man able to punish¹⁸² the wicked and encourage the righteous, and

173) Although this text is said to be in “verse,” there hardly is any visible pattern of alliteration.

174) “Namely” is for *kemekü* “saying” of line 4.

175) Kowalewski, p. 46, lists the expression *qamuγ-i ayiladuγči* “knowing all.”

176) The expression *ba бүрүн* “we all” appears again a little farther down in line 4, and again in Nr XXXX (15a:2): the case-suffixes are added to *бүрүн* without *ba* undergoing any declension.

177) *Sadun barildu-*, the same as *uruγ töröl barildu-*, is “(deux familles)s’unir par alliance” (*Dict. ordos*, p. 53b).

178) *mKhan-po* is a teacher, head of a lamasery (Das, *Tib.-Engl. Dict.*, p. 179b). This section (13b:4-14a:9) has been translated by A. Mostaert in “Overture” (pp. 325-327). This address, according to him, was spoken to the Prince of Ülsin, the occasion being a marriage ceremony. The *mKhan-po* referred to here, although no further specified, seems to have been a Lamaist dignitary of that banner.

179) *Güng* is Chin. *kung*; but there were two *kung* titles: *ulus-un tüsiye güng* (*chen-kuo kung* 鎮國公) “Support of the Nation,” and *ulus-tur tusalaqu güng* (*fu-kuo kung* 輔國公) “Assistance for the Nation.”

180) Mostaert understands *-tan* as “and others, etc.,” not as the enclitic of respect.

181) *Üyes*, plural form, although singular in meaning.

182) Kowalewski does not list *kesekü*, but he has *kesemči*, *kesegeṃči* (2456a) “correction, correcteur,” *kesegekü* “réprimer, etc.,” *kesegeḡdekü* “être réprimé” (2457a). The root *kese-* can mean “to warn” and “to punish.” For example in the *Secret History* §53: *nama’ar kesedkün* “take heed by me” (my experience is a warning to you); in the inscription of 1335: *uγaγ-a ügegü maγuni uruγsida kesegül jü*: “caused the stupid and the evil to take heed more and more”: Fr. W. Cleaves, “The Sino-Mongolian Inscription of 1335 in Memory of Chang Ying-jui,” *HJAS* 13: 78 [53], 103. In the *Erdeni-yin tobči* (Schmidt, *Gesch.*, p.92: 10-11) to be corrected: *borfiḡin-a küčün-iyen öggügčün čamaγar kesegdeküi*: “let those who give their assistance to the Borfiḡin take a lesson from you.” J.R. Krueger, *Poetical Passages*, pp. 81-82, renders this none too accurately: “with you will be punished all those who give their strength to the

they installed the *qayan* “Elevated by the Many.” Thereafter in order to pacify¹⁸³ the living beings of the region of Tibet and make the Religion prosper, the Bodhisattva Qongšim¹⁸⁴ became (the one) “with the necks (of his bearers) as his seat,” and successors; in the region of the Chinese, Mañjuśrī took the appearance of the Emperor, but especially in the region of the Mongols, Vajrapāṇi became incarnated as Činggis-qayan: he repressed those who walked evilly and encouraged

Borjigids,” but a few pages below (pp. 86-87), he renders *kesemfi* better: *qoyitu küčün-iyen öggügčün-e kesemfi bolumui*: “it becomes a deterrent to those who give (their) strength later” (Schmidt, *Gesch.*, p. 94:11). For the former passage of the *Erdeni-yin tobči*, see A. Mostaert, Introduction to *Erdeni-yin Tobči*, Scripta Mong. II, Part I, p. 68. *Kese-* with the meaning “to punish” appears in another passage of the same chronicle (Schmidt, *Gesch.*, pp. 174-176:1): *aq-a degüü-yi qoγordunda olγiγčün kesetügei*: “those who cause discord between brothers will be punished.” *Kese-* “to punish, repress” occurs also in the Mongol Kanjur: *auγ-a küčün-ber qaritan dayisud-i kesegen jilurγaduγči*: “he who with power and might represses and controls the terrible enemies” (Ligeti, *Catalogue*, p. 5, Nr 11; Bischoff, *Kanjur*, p. 10); *eremsin esergülčegči dayisum-i emüne-ben sögüdken kesegegči*: “he who represses the haughty and recalcitrant enemy and makes him kneel before himself” (Ligeti, *Catalogue*, pp. 179, Nr 761; 296, Nr 1102; Bischoff, *Kanjur*, pp. 317, 533: inaccurate translation twice). There exists a noun in *-ge* derived from *kese-*: *kesege* “the warner” (Cleaves, “*Aqa minu*,” *HJAS* 24 [1963]: 73); there may exist another derivation in *-g*: in Herb. Franke’s “Bruckstücke einer buddhistischen Schrift über die Sündenfolgen aus den Mongolischen Turfan-Fragmenten” in *Studies in South, East, and Central Asia (Memorial Volume to Prof. Raghu Vira)* (New Delhi, 1968), p. 38: *kedüiken ber buyan-i ülü kin / kelkü nigül-i kü üiledügčün / ker be tamu-dača tonilbasu / keseg-iyer birid-tür töröyü*. I understand this text a little differently from the way Prof. Franke translates it: “those who do not perform the smallest good deed but commit every sin, even if they should be saved from hell, as punishment will be reborn among the pretas.” For deverbal derivations in *-g/-γ*, see N. Poppe, *Grammar*, p. 45 §146. With a certain reservation, I would add that there even seems to exist another derivation in *-l*: *kesel*. Still in Franke’s text we read the following lines: *ker ber üčügüken olbasu ber / keseg siremün bolun bui / kegelü ölöščü idebesu ber / kesel tülegdeŋü joban bui*, which I tentatively translate as follows: “(the pretas) even if they should find a little bit (of food), it would turn into a piece of (red-) hot cast iron; and (their) bellies being hungry, should they eat it, as punishment they would burn and suffer.” Prof. Franke read *gesel*, but a reading *kesel* is equally possible. Franke translates: “leidet er, weil er schmilzt und er verbrannt wird.” He must have thought of the verb *geskü* which would have yielded *gesül*, not *gesel*. For deverbal nouns in *-l*, see Poppe, *Grammar*, p. 47 §159.

183) The *n-* of *nomoγodqafu* < *nomoγad-* is not marked.

184) *Qongšim* is a contraction of the Chinese *Kuan-shih-yin* 觀世音; *yin* in ancient Chinese had a final *-m*. Sometimes we find *qomšim*, e.g. in the *Erdeni-yin tobči* (Schmidt, *Geschichte*, pp. 112; 228:2; 256:14). In fact *qongšim* ~ *qomšim* is a borrowing from Uighur: W. Radloff, *Kuan-ši-im Pusar. Bibliotheca Buddhica* xiv (St Petersburg, 1911); A. von Gabain, *Altürkische Grammatik* (Leipzig, 1950), p. 330: *quanši-im*.

the righteous; in order not to let the manner by which they had made the Religion of the Buddha rise like the sun come to an end, the root like the constant flow of the Ganges River, uninterrupted, came (to us).

In the midst (of these developments) many came forth in the form of unusual (personalities) with power over men such as Batu-möngke-dayan¹⁸⁵ qayan, Čoγčos-un Ĵirüken Qutuγtai-sečen qung¹⁸⁶-tayĵi and Saγang-sečen qung-(tayĵi), who protected the Religion and the living beings and led (them) in a pure and just way.

Through succession coming to the present time, Your Highness, too, with extraordinarily excellent intelligence and power expanded with an incomparable great perfection; where the Religion had previously flourished in this Banner, you have made it rise even higher, and where it had not yet flourished you have increased its splendor;¹⁸⁷ following the rules you have cared for the eminently important Government (of the Banner), and have on many occasions brought peace and delivered the multitude¹⁸⁸ from all sufferings and harassments which in the present era have from time to time cropped up.¹⁸⁹

Furthermore, this is precisely the time (for you) to take care of and put into effect according to your rank the twin orders (Religion and Government) in virtue of a special mandate of your present Lord-Emperor Mañjuśrī, while you rule the time and gradually increase the blessings and splendor of great longevity; such negligible disturbances¹⁹⁰ of the present period will become peaceful according to your prayers and confident reliance on the benediction of the Three (Jewels);¹⁹¹ and on the precious seat of the just and great Administration you have beautifully produced the lotus of (your) feet showing in an excellent way the

185) The genitive suffix (*dayan-u*) is superfluous.

186) In this line, the ms. reads twice *qūng*, an error for *qung*, *qong* (Chin. *huang* "imperial"); this erroneous spelling may well be due to the influence of the word *gūng*: Chin. *kung*; see n. 179.

187) This sequence of two nomina futuri (*manduγulqu* . . . *badaraγulqu*) followed by a converbum (*tedkūmĵileĵū*) seems a little strange; one would expect a series of converba throughout.

188) *Eng olan-u* . . . *Ĵobalang Ĵerügdel*, lit. "sufferings and difficulties of the very many." The incisive *aqui üyes* . . . *terigūten* is an attribute of *Ĵobalang Ĵerügdel*. A note by A. Mostaert explains that this is an allusion to a long series of incidents and quarrels among the people of Üsün.

189) *Ülü amuqu*, lit. "not being at peace."

190) The text has *alĵiyal abural*, lit. "trouble and salvation," which is hard to understand in the present context; but a similar phrase in Nr XL (15b:11) has *alĵiyal* only.

191) I interpret *γurban* as the Three Jewels: Buddha, Law, and Congregation.

marks of the Golden Wheel (of Religion);¹⁹² you take care of and give new luster to the precious Religion and Government, and let your very numerous myriads enjoy peace; you have found the blessing of a continuously long life and spread and circulated¹⁹³ your well-sounding renown over the Ten Quarters:

And while your influence and power and occurrence of glory grow like the face of the new moon,¹⁹⁴ as presents (for the occasion) of ten-thousand blessings, embodiments of a secure and gracious grant strongly establishing¹⁹⁵ itself through the true nature of the indestructible diamond, we offer:

a magical circle (made) of the second jewel;¹⁹⁶

the goods of the Tengris¹⁹⁷ marked with the twelve (marks) of Ayusi the giver of the blessing of (old) age;

the light of the body [=person?] of the one who manifestly has longevity and intelligence unlimited;

a sūtra of longevity,¹⁹⁸ symbol of the word (of Buddha);¹⁹⁹

a stūpa of the perfect victor,²⁰⁰ symbol of emotions;²⁰¹

a vessel of longevity; the ornament of the gesture of the Five Origins;²⁰²

the pill of longevity; the rasâyana of longevity; the Seven Jewels,²⁰³ the

192) Cf. note 40.

193) *Ergen*, properly *ergin*, from *ergi*.

194) Erroneously *šara*, for *sara*.

195) The genitive *orosiqu-yin* seems to be an apposition to *nuta soyurqal*, rather than a genitive of possession.

196) The second jewel: silver? Cf. Nr XII (4a:6): *qoyadurğar erdeni-yin yuwambau* “ingot of silver.”

197) Namely: silk. See note 45.

198) *Nasun-u sudur* = ?

199) Kowalewski, p. 1488b, lists *jarlıγ-un sitügen*: “symboles de la doctrine: livres sacrés, clochette, etc.”

200) *Tein ilaγurğči*, I think, is *teyin büged ilaγurğči* which renders the Skr. *vijaya*. Cf. Lessing, *Dict.*, p. 1185b.

201) Kowalewski, p. 1488a: *sedkil-ün sitügen*: “symbole de la bonté: pagode, suburğa.”

202) *Tabun iğaγurtu*: cf. Kowalewski, p. 316a: “cinq bouddhas de la contemplation.” Raghu Vira, *Dict.*, p. 438: *pañca mûla*. This expression seems to be the same as *pañca ündüsiün* (W. Heissig, *Mong. Handschriften, Blockdrucke, Landkarten* [Wiesbaden, 1961], p. 146 § 244).

203) The “seven jewels” is an expression with various interpretations. See for example *Tz'u-hai*, section *tzu* 子, p. 18; R.A. Stein, *L'Épopée tibétaine de Gesar dans sa version lamaïque de Ling* (Paris, 1956), p. 86: “septuple trésor: [abbreviated] Śakyamuni en or, un Avalokiteśvara en conque marine, une Târâ en turquoise formée spontanément, la trompette de la loi, le tambour de la loi, la cymbale, le drapeau de la loi, ainsi que la clé qui ouvre la porte supérieure du Rocher de Cristal et la liste nominale (des trésors):” but there is another set of treasures: “allusion au cheval et à l'éléphant qui sont parmi les sept joyaux du

Eight Auspicious Goods;²⁰⁴ a carpet and a cushion, etc.

Thus praying, and relying on the power of (this) offering, in accordance with the command of the Saintly 1Cañ-skya, on the world of the pure strengthened by [our? your?] devotion and vow, (we) build a palace of the blessings of the lama-burqan and surround it with Dharmapālas; may it be filled with the Cindamani jewel of the benevolent assembly of the world of Religion.

To express (these feelings) we offer (this address) adorning it with beautiful verses.

XL *Om suvasti siddam*

(We) *tusalarčf tayiŋis* (your) little ministers (with the rank of) *kung*, coming before Your²⁰⁵ Highness (our) Prince and merciful Saintly Lord, present this speech with a strewing of flowers of verses: as the blessing of the deceitless lama-burqan, the devotion and faith of us all, and the power of an exceedingly good thought have come together: by the power of a marriage²⁰⁶ alliance may the happiness of (long) life and glory expand.²⁰⁷

Previously in an era of a perfect kalpa, people with just and correct understanding deliberated, honored and put (on the throne one) called "Elevated by the Many." Thereafter in order to pacify the living beings of the region of Tibet and make the Religion prosper, the incarnation of the Bodhisattva Qongšim became the "one with the necks (of his bearers) as his seat," and his successors; moreover in the country of the Chinese, Mañjuśrī assumed the appearance of the Emperor, and

souverain universel" (Stein, *ibid.*, p. 68, n.1). L.A. Waddell, *The Buddhism of Tibet, or Lamaism* (Cambridge, 1934), pp. 389-390, lists the Seven Gems: wheel, jewel, wife, minister, elephant, horse, general; then on pp. 391-392, he lists seven royal badges, and seven personal gems. One Mongol marriage manual lists the following "seven jewels of the imperial government:"—"the sun, the official, the qatun, the elephant, the horse, the čindamani, the conch-shell, and the crystal" (in fact eight!) (*Beri* ms., p. 4b-5a); another marriage manual lists Waddell's "seven gems" (as above) (*Irügel* ms. pp. 1b-2a: Serruys, "Four Manuals").

204) Waddell, *op. cit.*, pp. 392-394, lists eight glorious emblems, and eight glorious offerings. The *Irügel* ms., p. 2ab, lists Eight Auspicious Offerings which are partially listed in the *Beri* ms., p. 5a:6-10. But the latter ms., p. 5ab, also speaks of Seven Offerings and Eight Jewels of the Religious Government, and lists a series of Tibetan names, corrupted, and impossible to identify (Serruys, "Four Manuals"). The lists of the Seven Jewels and Eight Offerings seem to have become confused by repeated enumerations and contaminated by lists of other implements.

205) *Ta* is written in Manchu fashion.

206) Reading *sadun* instead of *sidün*. Cf. note 177. The similarity of the two addresses XXXIX and XL strongly suggests such a reading.

207) *Delgerekü-e boltuŋai*: compare Nr XXXIX, lines 3-4: *delgerekü boltuŋai*. Such and -a / -e in the formula: nomen futuri + *boltuŋai* is sometimes found in Ordos mss.

especially in the country of the Mongols, Vajrapāṇi was incarnated as Činggis-qayan, and in order not to let go down the manner in which Religion and Government had been made to rise like the sun, the root like the constant flow of the Ganges River, uninterrupted, reached (us).

In the course (of these developments) from Batu-möngke-dayan qayan to Gün-bilig-tü-mergen Jinong, many came forth in the appearance of unusual (personalities) having power over men:²⁰⁸ they protected the living beings and led them in a pure and just way. In succession they have reached (the present time), and now, Your Highness (our) Lord and Prince,²⁰⁹ having an incomparable most perfect accumulation of extraordinarily excellent intelligence and power, in this Banner you have made the Religion of Buddha more prosperous,²¹⁰ following the rules you have run the eminently important Government, and have brought peace to all your myriads.

In addition, you have also many times saved the whole Banner²¹¹ from all sufferings and harassments which in the present era have cropped up from time to time, and you have even cared for and shown mercy to us (your) little ministers: we are full of respectful gratitude for the important and great favor which has (thus) come (to us).

Because the superior lotus²¹² of Your Highness (our) Prince has been strengthened, such small disturbances²¹³ will come to rest in accordance with our strict performance of the rites for a long life to be granted by Ayuṣi-burqan²¹⁴ and (in accordance with) our prayers with confident reliance on the benediction of the Three (Jewels).

By special decree of the Lord Emperor Mañjuśrī, on the one hand you rule the time and according to your rank you take care of the twin orders (of Religion and Government), (on the other hand) on the precious seat of the right and great Administration you have beautifully produced the Lotus of (your) feet²¹⁵ showing in an excellent way the marks of the Golden Wheel (of Religion).

208) Cf. note 170.

209) See notes 70 and 145. *Ta* is written in Manchu fashion.

210) The nomen futuri *manduṣulqu* (cf. note 187) is rather strange; one would expect a con-verbium.

211) *Qosiṣun-u*, genitive referring to *Jobalang čerügedel*; for the sake of convenience, I translate that word here as the object of *keltüregülüged*.

212) I translate literally as the text stands as in Nr VII, although here even more than in the former address there is a strong probability that *ülemfi* is an error for *ölmei-yin lingqu-a* "the lotus of the feet," meaning "the feet, secure position, secure life."

213) In Nr XXXIX (14a:12) *alfiyal abural* has no accusative suffix and none is needed.

214) Lit. "from the door of Ayuṣi burqan." I wonder if *egüde* here has the same meaning as in Nr XXXVII (12a:11).

215) Cf. note 40.

While you continue to add to the magical favor and glory of a long life, and let the precious Religion and Government flourish; while you provide the enjoyment of peace to your very numerous myriads, and your influence and power and an occurrence of glory spread like the face of the new moon:²¹⁶

As presents (for this occasion of) ten-thousand blessings, embodiments of (our) prayer that (grants will) strongly establish themselves through the true nature of the indestructible vajra, we offer with great respect the light of the body of one who possesses immeasurable longevity and wisdom, a beaker filled with the pills of longevity together with the possessions of the Twin Tengris, the Yellow and White (Jambhalas):²¹⁷ deign, deign to rule them with great pleasure and enjoyment.

To express (these feelings), on the world of the pure strengthened by [our?] devotion and vow, we erect a palace of the lamas' blessings, and surround it with Dharmapālas: may it be filled with the Cindamani of the benevolent Assembly of the world of Religion. We express (this wish) adorning it with beautiful verses.

XLI Having received a favor from your beneficent Lord and Qan descendant of Pure Heaven; building an incomparable precious residence in the midst of your subjects and people, may you bring it to completion and enjoy prosperity and happiness.²¹⁸

XLII Enlightened²¹⁹ (one), with great splendor shining with glory, perfectly endowed with power and influence, descendant of the Saintly Lord Činggis:

Receiving a gracious favor from the great Borjigid²²⁰ Emperors,²²¹ may you enjoy (it) irreversibly.

XLIII With a stable destiny (coming) from the immovable Mount Sumeru, with perfect happiness comparable to (that of) the powerful Tengris, arranging adornments as beautiful as the rainbow in the blue sky:

216) Read *sara* "moon" instead of *šara* "yellow."

217) These possessions apparently are silk. Cf. note 45. Jambhala is called *sang-un efin* "Lord of the Treasures," and *erdenis-ün qaγan* "Emperor of Jewels." Although only the Yellow and the White Jambhalas are mentioned here, there are several more representations with various colors. Serruys, *Kumiss Ceremonies*, Üüsin text (p. 9b:3), n. 67; Yardung text (p. 3a:7-3b:1); A. Mostaert, "Sur le culte ...", *HJAS* 20 (1957): 560-561.

218) This brief address seems to refer to the construction of a new residence for the princely family.

219) *Boditai-a*: why this -a? An exclamation?

220) Spelled *bürfigen* as in Nr III (2a:4).

221) In Nr III (2a:4-5), the text is *bürfigen qad-un üres*: "(you) descendant of the Borjigin emperors"; this makes me think that here, too, *Borjigin* cannot be separated from *yeke qad* and made the subject of *kürtefū*.

in the midst of the profound and great Religion,
at the head of an important Administration,
may you be happy according to your wishes.

- XLIV Rising like the sun,
Flourishing like leaves and flowers,
With the years of your life increasing,
And becoming more full than an autumn lake,²²²
In the midst of a very great people,
May you enjoy peace and prosperity.
- XLV May the Buddha and the Bodhisattvas have mercy;
May you receive the favors of the Saintly Ruler;²²³
In the midst of all (your) many myriads (of subjects)
May you rejoice and enjoy a totally happy prosperity.
- XLVI Receiving the favors of your four parents,²²⁴
Possessing full splendor,
May your blessings expand like the Ganges River;
Possessing completely perfected and abundant cattle and food,
May you enjoy manifold happiness.
- XLVII With splendor similar to (that of) Majestic Mount Sumeru,
At the head of a flourishing peaceful Government,
In the midst of the precious Religion,
May you always rejoice and be happy.
- XLVIII Under the merciful protection of all the Buddhas of the Ten Quarters,
From the region of the Pure Tusita down,
May whatever²²⁵ enterprises of yours be successful in accordance with the
law.
In the midst of prosperous happiness
May you always be rejoicing.

222) After the summer rains, pools and lakes are full; image of plenty and abundance.

223) *Efid*, here and in Nr XXXIX, is in the plural as a mark of respect. The ruler meant here probably is Cinggis-qan.

224) Obviously this four-line stanza is from a speech for the marriage ceremony: the four parents are the parents of bride and groom. Serruys, "Four Manuals," *Beri* ms. (p. 10b): "the two who bring the four sides together are boy and girl"; *Qonjin sudur* (p. 11a): "those who make the four parents become related (through marriage) are the two offspring, boy and girl."

225) The spelling *alai* for *ali* is sometimes found in Ordos mss.

XLIX May the renowned Saintly Lord²²⁶ be merciful;
 May the Jewels of the celebrated Religion²²⁷ protect (you) day and night;
 In the midst of (your) vast great numerous myriads,
 May you perfectly be happy with (the fulfillment of) the Nine Most Wonderful Wishes.²²⁸

On the twenty-first (of the) first (moon) of spring of the second year
Kebtü-yosun [Hsüan-t'ung: March 26, 1910]

226) Cf. note 223.

227) *Nom (-un) erdenis*: -un seems to have been rubbed out; there is a hole in the paper, and the two letters *un* can hardly be made out. I assume that this expression refers to the Three Jewels (*triratna*).

228) I do not know what the "nine wishes, or desires" are; they are referred to in many places, e.g. in one of Kesigbatu's poems: H. Serruys, "Two Didactic Poems from Ordos," *Zentralasiatische Studien* 6 (1972): 428 (5:18); in the *Julay* text from Üüsin (p. 17b:5): Serruys, *Kumiss Ceremonies*, and in the marriage manuals *Qonjin sudur* (p. 8b:13), *Qurim Nayir* (p. 9b:1-2) (Serruys, "Four Manuals"). Besides the expression "nine wishes" there exists also the expression *tabun küsel* "five wishes" (*wu-yü* 五欲: Soothill-Hodous, *Dict.*, p. 121a?), e.g. in the printed edition of the *Ündüsün sang kemekü*: see H. Serruys, "A Mongol Lamaist Prayer..." *Monumenta Serica* 28 (1969): 404, 409: *tabun küseküli*, 407, 409: *tabun küsel*; in one of Danjinrabjai's poems: *tabun küsel-i qang-garči ħobi noyan qutuγtu*: "Gobi noyan-qutuγtu who satisfies the five desires:" W. Heissig, *Gesch. d. Mong. Literatur*, pp. 218, 239, n. 355.