



A MONGOL LAMAIST PRAYER : Ündüsün bsang "Incense Offering of Origin"

Author(s): Henry Serruys

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A MONGOL LAMAIST PRAYER :
***Ündüsün bsang* “Incense Offering of Origin”**

HENRY SERRUYS, C.I.C.M.

Introduction

In the summer of 1937, the Rev. Ant. Mostaert, C.I.C.M., purchased a Mongol manuscript in Kuei-hua-ch'eng (Suiyüan Province) probably dating back to the late sixteenth century. The ms. entitled *Ündüsün bsang* “Incense (Offering) of Origin” is a Lamaist prayer translated from the Tibetan, which must have been fairly popular since another translation with additions was made early in the eighteenth century and copies of at least two different printings of that enlarged version are known to exist as will be explained in a moment.

The ms. consists of one strip of paper 382.5 cm. long and 20.8 cm. wide, folded accordion fashion into 50 “pages” or surfaces 7.6 to 7.7 cm. wide. These 50 pages are exclusive of the title page or front cover in dark brown cloth bearing the words *Ündüsün bsang*. . . . The back cover is missing. The edges of the folds were badly frayed in many places and needed pasting together.

The paper itself is not too heavy, rather brownish with age and with many dark spots, but on the whole the text in black ink remains very clear.

Two lines above and below the written text and running the entire length of the paper mark off an upper and bottom margin 2.2 cm. wide.

The text is written on both sides of the paper, 50 “pages” on the upper side, and 49 on the reverse side. The first fold or “page” comprises six lines in relatively small script. The corpus of the text, “pages” 2 to 96, has four lines per page; pages 97 and 98 have six lines, 99 has seven. Except for the introductory lines (page 1), and the final remarks (98, 99), the text is in alliterated verses, in stanzas of four lines, or one stanza per page. In

my transcription of the Mongol text, I have numbered the folds, or pages, consecutively, and in order not to complicate the numeration, I always refer to the "page" or the "fold" rather than to the stanzas in alliterated verses; that is, when I mention for example "stanza 10" I am referring to the stanza appearing on "page" 10.

The handwriting done with a calamus, very clear and legible, as has already been explained, is comparable to such manuscript texts as the Mongol versions of the *Subhāṣitaratnanidhi*¹ and the *Lalitavistara*.² Only a few remarks need be made with regard to the present ms. Diacritical marks are sparsely used: as a rule *n* and *ṣ* are marked only in a few words of Skr. or Tibetan origin. Initial *ḷ*- and *ṣ*- are differentiated, but inside the word both sounds are written with the same letter as is usual in texts from that period. *-ḷ-* is marked only once (Stanza 16:63 *bisilyaqu*). In my transcription, however, I have done a certain amount of "interpretation" and I have spelled *-ḷ-* or *-q-* respectively according to modern reading, just as one has to do with the letters *d/t* when transcribing them with a modern alphabet.

The combination *qi* does not appear in our ms. and has been replaced throughout with *ki*: *kiḷaḡar*, *takimui*, etc.

It is the use of the letters *d/t* which is the most inconsistent: the initial form is often used in the middle of the word, and the median form in initial position. For example, *d-* of *dalai* is written sometimes with the regular initial form, sometimes with the median form; in the same way, *metü* is spelled in two different manners, and the same alternation occurs in still other words. But this is a characteristic of most texts of that time; these variations, however, are mere orthographic peculiarities without phonetic significance.

As has already been stated in the foregoing lines, at least two printed editions have been published. The Library of Congress, Washington, D.C., possesses a printed text in 14 folios, with the

1) Published by L. Ligeti. See Ligeti 48.

2) Published and translated by N. Poppe. See Poppe 67.

title *Ündüsün sang kemekü*. It has been briefly described by D. M. Farquhar.³ I have compared the ms. text line for line with this printed text (abbr. PT) and textual notes following the transcription of the mongol text are based on this PT. This edition is printed on oblong sheets of relatively heavy paper, as was the custom for sūtras, with the text appearing on both sides. The folios are 48.8 cm. long and 11.5 cm. wide; the printed area itself measures 41.8 cm. × 8.8 cm., and has 30 lines per page.

In this printed edition, the introductory lines of the ms. version ("page" 1) have been replaced with a much longer introduction; and in the same way, the final lines of the ms. (98 and 99) have been replaced with a colophon. In addition, this printed version has quite a number of variant readings, and a goodly number of extra lines that do not appear in the ms. The origin of these extra lines will be discussed in a moment. The variant readings and additions are all listed below.

We have information of yet another printed edition of what is almost certainly the very same text, at least judging from the colophon: in his book on Peking printed editions, Prof. W. Heissig⁴ describes a printed edition in the possession of the British Museum. It is printed on a single sheet of paper folded accordion fashion into 50 "pages" or surfaces, comprising 8 lines of text per page. This disposition of pages and lines per page makes it very clear that this is not the same printed edition as the one mentioned above. Heissig quotes a number of sentences from the colophon, just as they appear in the printed edition of Washington and Tokyo.

According to Heissig's catalogue of Mongol manuscripts and printed texts in Germany,⁵ there is a copy at Marburg of the same 50-page printed text. I have not seen either the London or the Marburg copy of this 50-page printed *Ündüsün sang* and it may well contain some readings different from either the 14-folio printed edition described by Farquhar and Poppe, or the ms. version.

3) Farquhar 55:193. No doubt, the same edition as that preserved in the Toyo Bunko, Tokyo. See Poppe 64:84 (97z).

4) Heissig 54:32-33.

5) Heissig 61:238, No. 418.

Indeed, the very first line of the 50-page text reads: *Namo buddhaya, namo dharmaya, namo sangghaya. ṛurban erdeni-dür mörgümü...*⁶ The PT (Washington—Tokyo) has only *namova gürü*. Moreover, Heissig, quoting from the colophon ends his citation with the words "... *Mam gha lam. torosiba...*" Heissig seems to indicate that there are more words following, but in the 14-folio PT, the very last word is: *Ma[n]-gha-la*. This seems to mean that the 50-page text is longer; how much longer I do not know, but since otherwise the colophon of both printed editions is the same, it is almost certain that the body of the text is the same, too, in both printed editions.

Heissig also lists a manuscript text bearing the title *Ündüsün-i sang orosiba*,⁷ but judging from his description of the contents, it is a completely different text, in spite of its title, and may be dismissed here.

The colophon of the two printed versions makes it clear that the printed translation dates from the early eighteenth century, say, around 1710: it tells us about changes and additions introduced on the order of the lCañ-skya qutuṛtu (who died in 1714), and the translation of this enlarged version first ordered by dBias-čir-ba, and done by the Grand-lama bsTan-'jin-č'os-dar; it was carved on blocks and published through the care of the Grand-lama of the Yamantaka Lamasery in Peking.

According to the same colophon, the basic text was from the hand of one Bodiya-jñāna-indra; I have no information on this man. His text was almost certainly in Tibetan. But the Mongol translation of the two printed editions was not the first translation to be made of Bodiya's text: the ms. Mongol text dating from 1600 or even before is evident proof of that. And besides, the colophon of the printed text says that the printed translation was the result of a collation of Tibetan texts and an old translation by one Tūrbel-ügei Siregetü. It seems reasonable to conclude that the ms. version is that old translation from Tūrbel-ügei Siregetü's hand (unless one were to admit yet a third translation of the same text), and that

6) Heissig 61: 238.

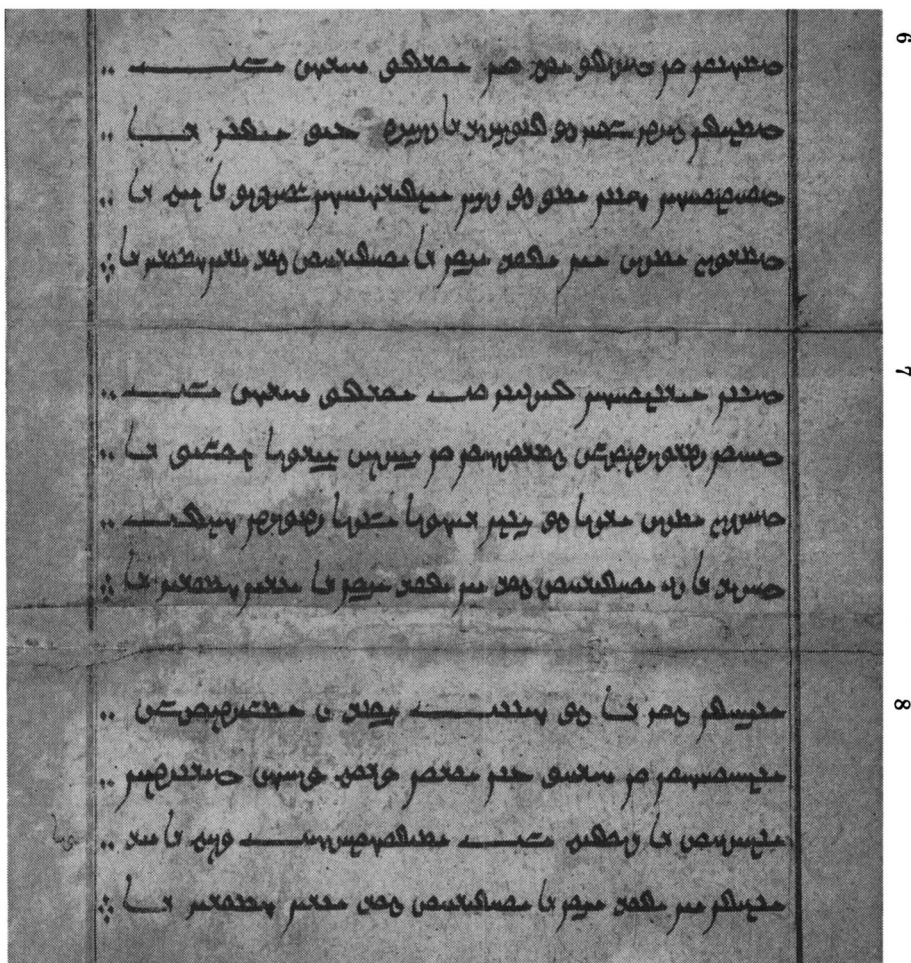
7) Heissig 61: 239, No. 421.

the new translation from the early eighteenth century was a revision with some changes and additions, rather than a completely fresh translation, of the earlier Mongol version by Tübel-ügei Siregetü. The additions ordered or suggested by the lCañ-skyā qutuṛtu and the changes introduced by the eighteenth century translators and collators would amply account for the many discrepancies between the ms. version and the two printed editions.

I have mentioned that the *Ündüsün bsang* must have been fairly popular to account for so much editorial interest; another more recent proof of its popularity up to recent times, is that there exists a modern redaction of it: among the manuscripts acquired in Ordos by the Rev. Ant. Mostaert there is one with the title *Qutuṛtu Čambutib-un yerü-yin ündüsün-ü bsang kemekü orosiba* (22×13 cm.): title page+20 double pages—seven lines per single page—sewn in bookform, Chinese fashion.

In his colophon (Appendix G), the redactor of this new version makes mention only of a Tibetan original; however, we may assume that he did not attempt a completely fresh translation either. This new redaction differs markedly from the original *Ündüsün bsang* ms. and at times the text is practically a complete recast. Yet in its general lines the new redaction follows the original order, with many simplifications and variant readings, too many to make a complete listing possible short of transcribing the whole text, an enterprise which probably would not be warranted at this time. In the notes to the translation only a few representative variants will be listed. There are also a number of formulas or dharanīs which are not found either in the ms. *Ündüsün bsang* or in the PT. Otherwise many variant readings place this new version closer to the PT than to the ms. version. In other words, although the author mentions no earlier Mongol translation, he seems to have had the PT (or another similar version?) at his disposal.

As to this author himself, we do not know his name; nor is there any indication of the time when the modern version was made. The extant copy obviously is not the original directly from the hand of the modern editor; it is too imperfect. How far removed it is from the modern author, it is impossible to say.



[illegible][illegible][illegible]

خیرا مخره پهرین وید فخر حقست ن پندلکست صصه پسرست .. خیرا مخره پهرین خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا مخره پهرین خیرا خیرا خیرا خیرا خیرا خیرا خیرا ..	12
۵، حسن با خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا ..	13
خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا .. خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا خیرا ..	14

مطالعہ جس میں مستحقین کے لئے جو کچھ ہے وہ مستحقین کے لئے ہے۔
مستحقین کے لئے جو کچھ ہے وہ مستحقین کے لئے ہے۔
مطالعہ جس میں مستحقین کے لئے جو کچھ ہے وہ مستحقین کے لئے ہے۔
مطالعہ جس میں مستحقین کے لئے جو کچھ ہے وہ مستحقین کے لئے ہے۔

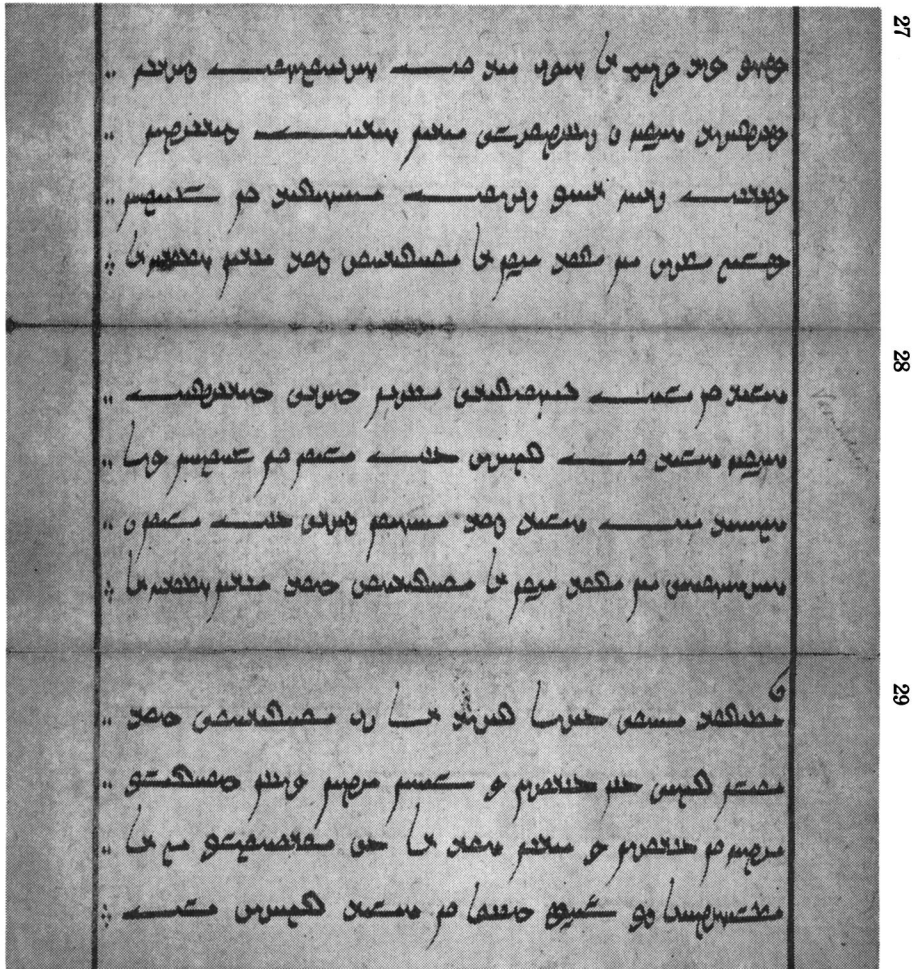
صفت منکر منکر و غیره
صفت منکر منکر و غیره
صفت منکر منکر و غیره
صفت منکر منکر و غیره

مستحقين بطريق حلالا جسد سلطانهم حلق بطريق مستحق حلالا ..
 مستحقين بطريق مستحقين مستحقين مستحقين مستحقين ..
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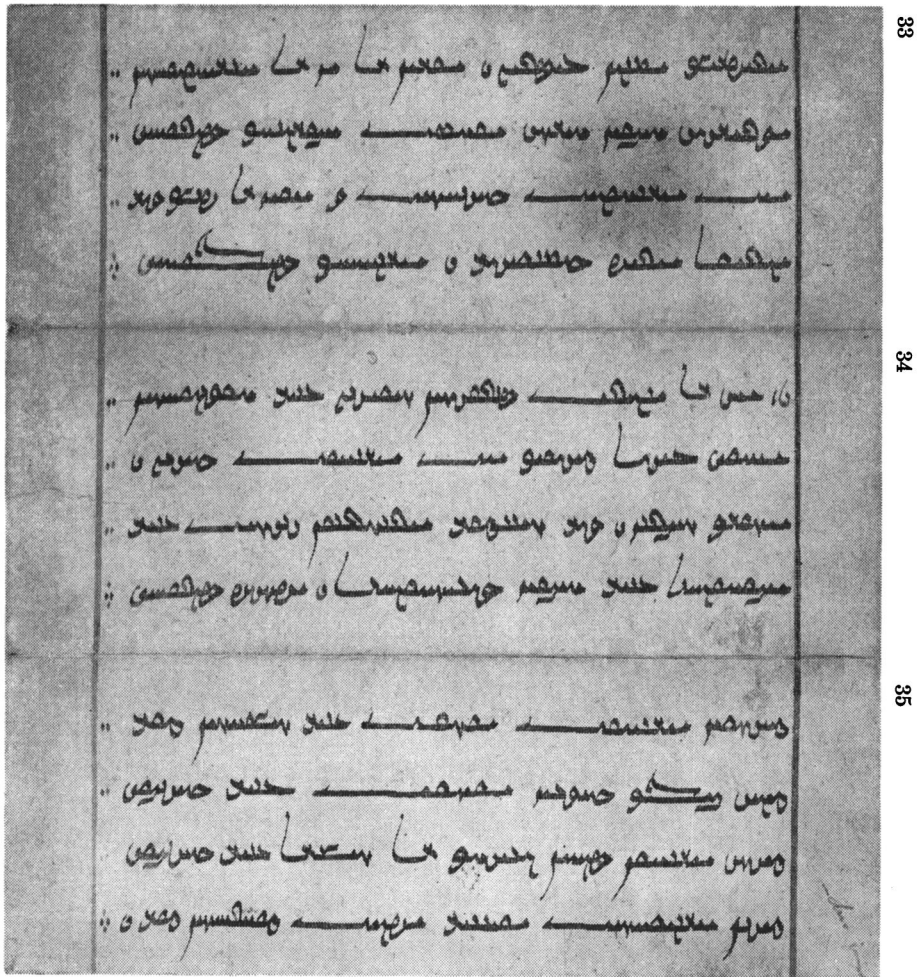
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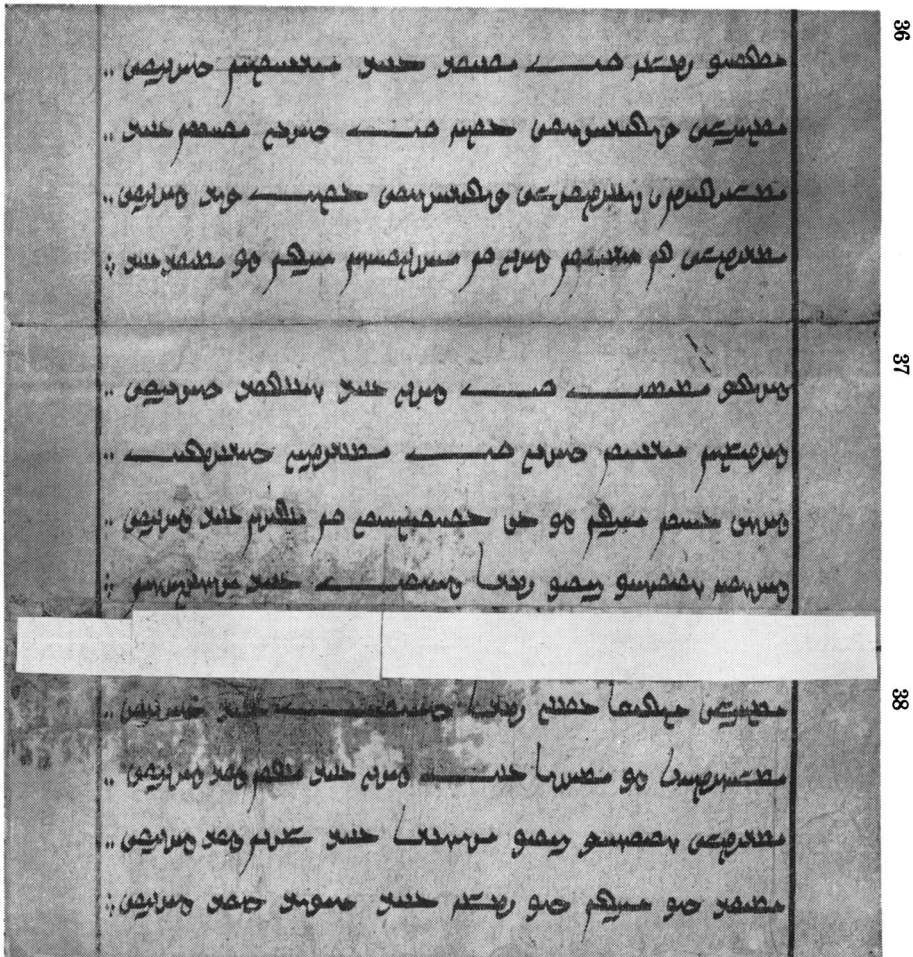
من نهنگ حرم صومعه مکتوب مستنسخ من عهد شاهان و پادشاهان و پادشاهان و پادشاهان ..
 مکتوب من حضرت و قد عظموا کرامه مکتوب مستنسخ من ..
 من نهنگ حرم حضرت و قد عظموا کرامه مکتوب مستنسخ من ..
 مستنسخ من عهد شاهان و پادشاهان و پادشاهان و پادشاهان ..

[illegible]



مسکن من خدایم — یکی مظهری — استلک من استلک استلک من استلک من من من خدایم خدای من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک	30
من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک	31
من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک من استلک	32

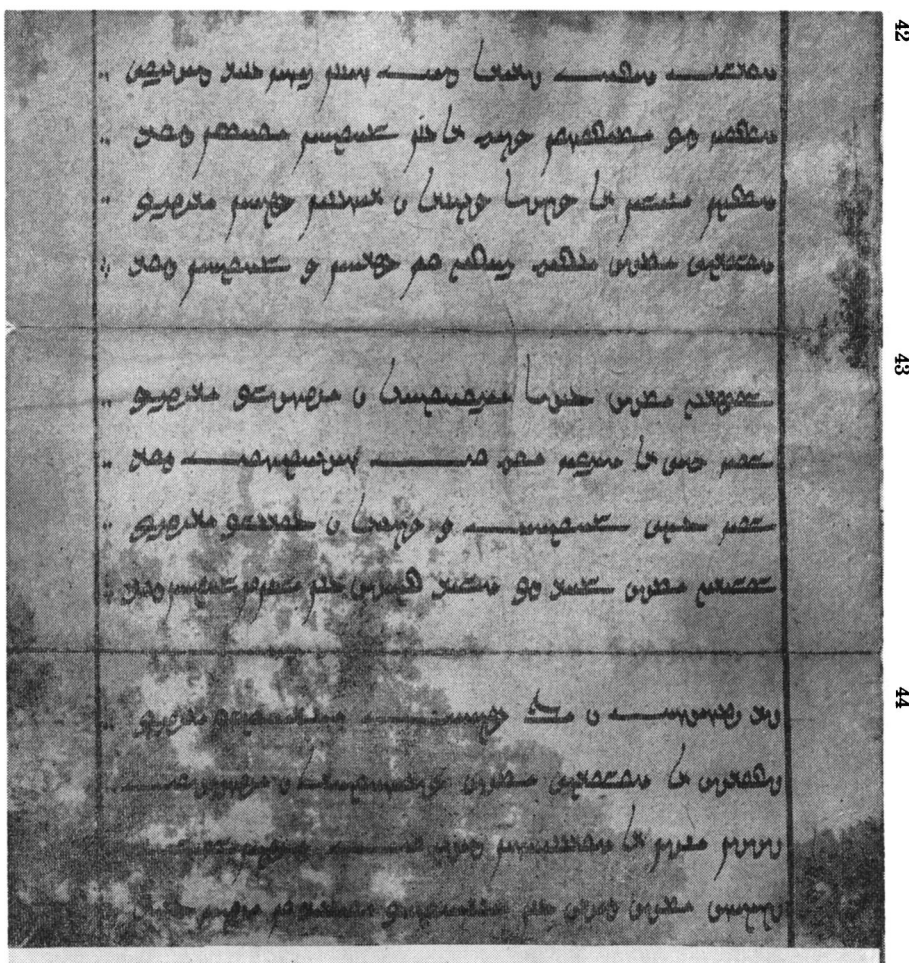




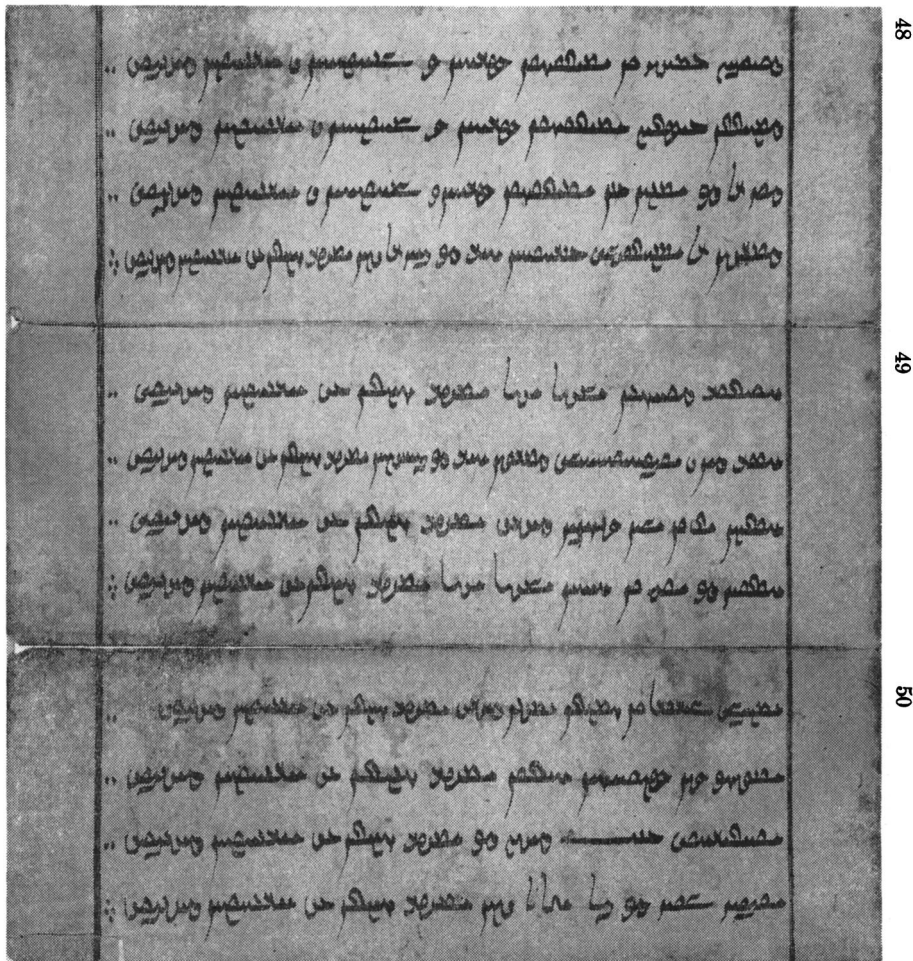
در شهر خرم سیرم و در ملک خلد و در شهر خرم و در شهر خرم
 در شهر خرم و در شهر خرم و در شهر خرم و در شهر خرم
 در شهر خرم و در شهر خرم و در شهر خرم و در شهر خرم
 در شهر خرم و در شهر خرم و در شهر خرم و در شهر خرم

[illegible]

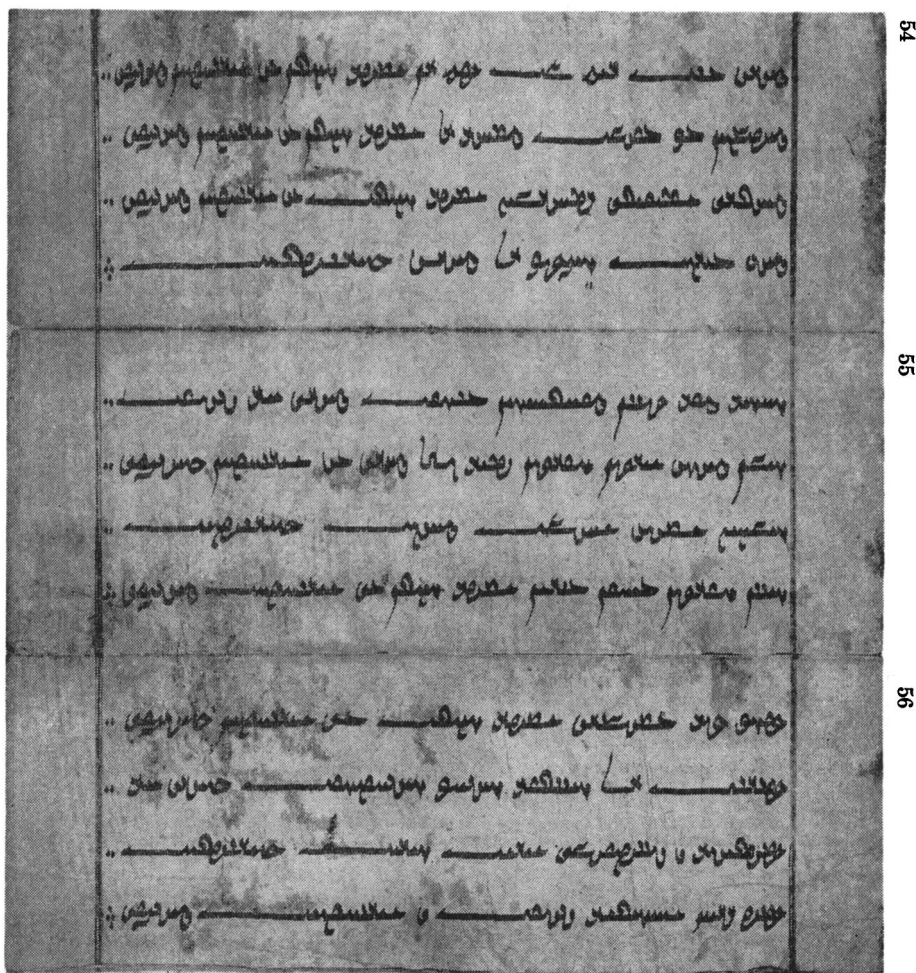
و مضمون یہ کہ کیا مالک کسم خدیں مالک کسم ————— حسرتی
 و مضمون ————— خدیں مالک کسم خدیں ہفت کسم حسرتی
 و مضمون یا سو حسرتی مضمون ————— کسم ہو خد کسم ہو حسرتی
 و مضمون یا سو کسم خد ہو کسم خدیں حسرتی



[illegible]



[illegible]



مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ
 مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ
 مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ
 مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ مسیحی کپڑوں میں کلمہ

محکم و حق حکومتی و مدعی قلم ————— و سرانی حیات و حاکمیت و سرانی ..
 حاکم و سرانی حاکمیت و سرانی حاکمیت و سرانی حاکمیت و سرانی ..
 حاکمیت و سرانی حاکمیت و سرانی حاکمیت و سرانی حاکمیت و سرانی ..
 حاکمیت و سرانی حاکمیت و سرانی حاکمیت و سرانی حاکمیت و سرانی ..

[illegible]

[illegible][illegible]

مطعمی منسوب خاندانیست در مازندران منسوب به یکی از مشایخ شیعیان است
مطعمی که جو طی منسوب به یکی از مشایخ شیعیان است
مطعمی مشایخ شیعیان — و یکی از مشایخ شیعیان است
مطعمی حسن بن محمد منسوب — و یکی از مشایخ شیعیان است

مکتبہ صمدیہ بیچ صمدی ہنگی علی مظہر ہمدانی ..
 مکتبہ صمدیہ بیچ صمدی ہنگی علی مظہر ہمدانی ..
 مکتبہ صمدیہ بیچ صمدی ہنگی علی مظہر ہمدانی ..
 مکتبہ صمدیہ بیچ صمدی ہنگی علی مظہر ہمدانی ..

[illegible]

وہو جس کی ہتھی مہو جس و کفر جس ختم ہتھی حق عطر دم ہتھی ہا ..
 ہتھی ہا — ہو ہتھی — ہتھی حق عطر دم ہتھی ہا ..
 ہتھی ہتھی — ہتھی — ہتھی حق عطر دم ہتھی ہا ..
 ہتھی ہا ہو حیو ہا حرا ہتھی — ہتھی حق عطر دم ہتھی ہا ..

۱۰ من با ما سخن را و چوینا و پندنا حسرتیست ————— منتهی کم .. منتهیست پس منتهیست حسرتیست منتهیست حسرتیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست ..	66
منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست ..	67
منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست .. منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست منتهیست ..	68

مستحقان هم عرض با خدا ————— سرافراز رسوا مستحقان رسوا ..
مستحقان سرافراز رسوا مستحقان رسوا ..
مستحقان رسوا سرافراز رسوا مستحقان رسوا ..
مستحقان رسوا سرافراز رسوا مستحقان رسوا ..

[illegible]

وَقَدْ مَضَى بَعْدُ مَا تَصْرَعُونَ مِثْلَهُ ..
عَرِيفًا بِمَنْ يَحْمِلُ حِمْلِي عَدُوِّ مَا يَحْمِلُ مَا جَوَّ مَسْجِدِ ..
هَلْ عَلَى حِلْمِهِمْ مَعْرِفَةُ بِمَنْ مَا تَصْرَعُونَ مِثْلَهُ ..
فَرِحَ بِمَنْ يَحْمِلُ حِمْلِي عَدُوِّ مَا يَحْمِلُ مَا جَوَّ مَسْجِدِ :

منبر عتوباً به ستمانم زان بره — زان بره تا جلاله فرمود... منبر صفت خواجه — منبر — به ستمانم جانی... منبر صفت — به ستمانم منبر تا به منبر تا به ستمانم منبر... منبر صفت — به ستمانم منبر منبر منبر به ستمانم تا...	72
به ستمانم منبر منبر به ستمانم منبر به ستمانم... به ستمانم منبر منبر به ستمانم منبر به ستمانم... به ستمانم منبر منبر به ستمانم منبر به ستمانم... به ستمانم منبر منبر به ستمانم منبر به ستمانم...	73
تا به ستمانم منبر به ستمانم منبر به ستمانم... به ستمانم منبر به ستمانم منبر به ستمانم... به ستمانم منبر به ستمانم منبر به ستمانم... به ستمانم منبر به ستمانم منبر به ستمانم...	74

[illegible][illegible]

مکتبہ مصطفویٰ حضرت مولانا محمد رفیع الدین صاحب مدظلہ العالی
 مولانا محمد رفیع الدین صاحب مدظلہ العالی مولانا محمد رفیع الدین صاحب مدظلہ العالی
 مولانا محمد رفیع الدین صاحب مدظلہ العالی مولانا محمد رفیع الدین صاحب مدظلہ العالی
 مولانا محمد رفیع الدین صاحب مدظلہ العالی مولانا محمد رفیع الدین صاحب مدظلہ العالی

[illegible]

مفتوح معبر تا دو سیمتر صاف و صاف و پهنان ..
 مفاصل و پهنان صاف مفاصل مفاصل مفاصل ..
 مفاصل مفاصل مفاصل مفاصل مفاصل مفاصل ..
 مفاصل مفاصل مفاصل مفاصل مفاصل مفاصل ..

مجلس فی دهره هجری سنه ۱۰۸۵ قمری و ۱۶۷۴ شمسی ..
مصطفیٰ بن عبد الله محمد بن علی بن محمد بن مصطفیٰ ..
محمود بن حسن بن علی بن محمد بن مصطفیٰ بن محمد بن ..
محمد بن علی بن محمد بن علی بن محمد بن مصطفیٰ بن محمد بن ..

[illegible]

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وَقَدْ عَلِمَ أَنَّهُ مَعَهُ فِي مَطْبَعِ رَسْعَانِ ..
وَقَدْ عَلِمَ أَنَّهُ مَعَهُ فِي مَطْبَعِ رَسْعَانِ ..
وَقَدْ عَلِمَ أَنَّهُ مَعَهُ فِي مَطْبَعِ رَسْعَانِ ..
وَقَدْ عَلِمَ أَنَّهُ مَعَهُ فِي مَطْبَعِ رَسْعَانِ ..

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 حسنین مطهرین و سید مصطفی و زین العابدین و سیدان ..
 حسنین و حسنین علی و الحسن علی و محمد و محمد ..
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حقیقتی و غیر حقیقی دو معنی است — عظیمی و رستگاری ..
حقیقی و غیر حقیقی — ماکمل و ناقص — مخصوص ..
حقیقی یا مقصود، و غیره دو معنی و عظیمی و رستگاری ..
حقیقی و غیر حقیقی — ماکمل و ناقص — مخصوص ..

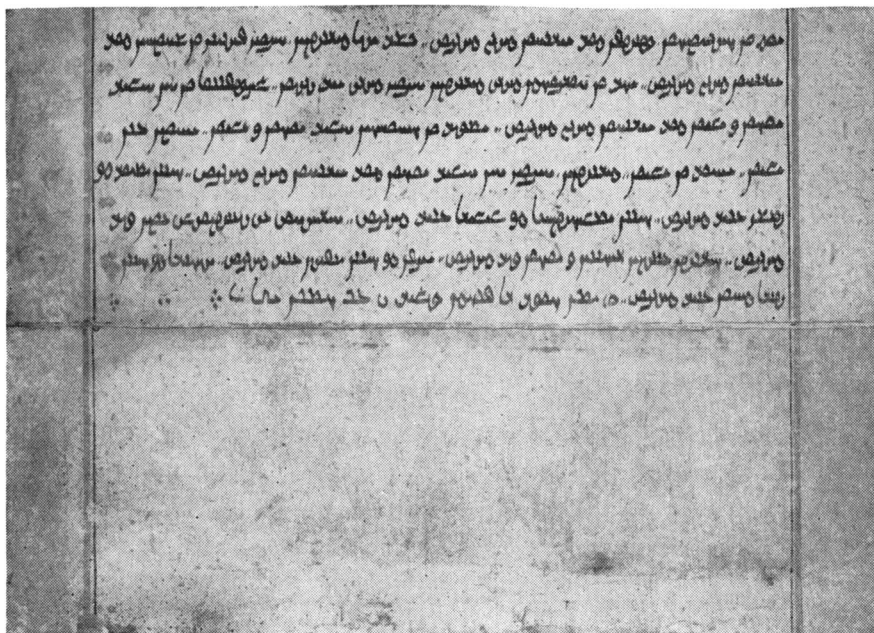
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حاصلش من مخرجی میسر است حاصل ویرانی حق
حاصلش من مخرجی میسر است حاصل ویرانی حق
حاصلش من مخرجی میسر است حاصل ویرانی حق
حاصلش من مخرجی میسر است حاصل ویرانی حق

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عمن ان منفسر وولائي يلقظ وناظره من منفسر من في منفسر ..
 من منفسر وولائي من منفسر من منفسر من منفسر من منفسر ..
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 من منفسر من منفسر من منفسر من منفسر من منفسر من منفسر ..



ÜNDÜSÜN BSANG

- 1:1 *ôm bajâr amrita kuṇḍali ha-na ha-na hûṃ pad :*
ôm subhau-a šudha¹ [2] sarva dharm-a subhau-a šudova¹ haṃ
qoṛosun boltuṛai : qoṛosun-u aṛar-ača [3] ôṃ-un gerel qayiluṛsan-ača
boluṛsan : tabiṛ usun. ugiyal-un usun. čečeg. ünür. ĵula. [4] küĵi.
baling. kög daṛun bügüde ariṛun-a türbel ügei. oṛtarṛui-luṛ-a sačaqu
boltuṛai : [5]
ôm argam a-a hûṃ :
badim a-a hûṃ :
bajâr bušbum¹ a-a hûṃ :
bajâr dhubi a-a hûṃ : [6]
bajâr alogi a-a hûṃ :
bajâr ghandi a-a hûṃ :
bajâr nibidi a-a hûṃ :
bajâr šabda¹ a-a hûṃ : :²
- 2:7 *ilerkei-e¹ teyin büged ariluṛsan nom-un bey-e-yin ordu qarsi-yin :²*
i begegči mingṛan toṛ-a-tan sayin čaṛ-un burqad :
ilangṛui-a tegüs ĵirṛalang-un bey-e-tü včir-a dhar-a :
ilaṛuṛsan qubilṛan bey-e-tü sigemüni burqan : :
- 3:11 *ene edür emün-e¹ oṛtarṛui-dur ögede bolĵu iren soyurq-a :²*
erdeni burqan baṛsi³ ĵirum ṛarṛaṛsan sasın⁴ bariĉi :
erke-tü maidari terigülen naiman bovadhi sadova-nar :⁵
ene edür emün-e oṛtarṛui-dur iren soyurq-a : :⁶
- 4:15 *arban ĵirṛuṛan yeke aquı-yin sitügen kiged :*
ači-tu qutuṛ-tu nagančun-a terigülen :
aldarsıṛsan čambutiib-un ĵirṛuṛan čimeg qoyar degedü :
ariluṛsan ene edür emün-e oṛtarṛui-dur iren soyurq-a : :¹

1 1) š in these words is marked on the ms. with the diacritic sign on the right. (In the following notes all references are to the PT unless indicated that they refer to the ms.) 2) The PT lacks these six lines, but, instead has another introduction (1b:1-2a:20); see Appendix A. 2 1) The PT (2a) begins: *ai-a elerkei-e*, breaking the sequence of the alliteration. 2) *-ača*. 3 1) *emün-e deki*. 2) *ire* instead of *iren soyurq-a*. 3) *baṛsi-yin*. 4) *sašin-i*. 5) *nurud*. 6) *ene edür emün-e deki oṛtarṛui-dur ögede bolĵu ire*. 4 1) *emün-e deki oṛtarṛui-dur ögede bolĵu ire*.

- 5:19 *tegüs čor-tu sar-a qaba¹ terigülen nayan naiman sidi-ten ba²
temdegtei-e jes-ün öngge-tü tegüs čor-tu arula-yin üjügür teki:
degedü badm-a sambau-a baratur daginis selte:
tegüdegerel ügei ene edür emün-e oṭarṭui-dur iren soyurq-a³:*
- 6:23 *tüsid-ün degedü nom-un ordu qarsi-ača:
dülede¹ tegüs čor-tu dibamgar-a kemekü jau² adiś-a³
tuṛuluṣsan sayin oyu-tu kemen aldarsıṣsan jongkau-a lam-a:
türbel ügei ene edür emün-e oṭarṭui-dur iren soyurq-a⁴:*
- 7:27 *dayin ariluṣsan daginis-un ordu qarsi-ača:
daṛun kürbegülügči törögsed-ün manglai marba ločau-a¹
tenggel ügei erke-tü mila rasba ečige köbegün selte²
deger-e-ki oṭarṭui-dur ene edür emün-e iren soyurq-a³:*
- 8:31 *imaṛta tus-a-tu sayin¹ mör-i üjigülügči:
ilaṛuṣsad-un ṛarqu-yin oron brom baṛsi terigülen:
ilangṛui-a gaudam²-ača ündüsüleḡsen blam-a-nar³ (ba)⁴
ilede ene edür emün-e oṭarṭui-dur iren soyurq-a⁵:*
- 9:35 *sačalal ügei badm-a tiib kiged güri nom-un erke-tü terigülen:
salču ündüsüleḡsen degedü blam-a-nar¹
saran gerel-tü jalaṛu terigülen jarlıṛ-un ündüsün blam-a-nar²
sayitur ene edür emün-e oṭarṭui-dur iren soyurq-a³:*
- 10:39 *qotala bayasqulang-tu blam-a terigülen mör üres-ün:
quvaraṛ-ud-un ündüsüleḡsen boṛda blam-a-nar:
qutuṛ-tu hirubči¹ terigülen mör-ün jerge-yin ündüsün blam-a-nar:
qurdun-a ene edür emün-e oṭarṭui-dur iren soyurq-a²:*
- 11:43 *qarangṛui mungqaṛ-i masi sayitur arilṛaṛči:
qan tüsimed boṛda bovadhi sadova-nar¹
ṛayıqamsıṛ² daṛun kürbegülügči qamuṛ ločau-a³ bandida:
qaral ügei ene edür emün-e oṭarṭui-dur iren soyurq-a⁴:*

5 1) sarahaba. 2) nayan siddhi-ten-ber. 3) ...emün-e deki oṭarṭui-dur ügede bolḡu ire. 6 1) düledte. 2) juu. 3) š duly marked in the ms. text. 4) ...emün-e deki oṭarṭui-dur ügede bolḡu ire. 7 1) lovačau-a. 2) (PT 3a) ...ene edür ügede bolḡu ire. 8 1) Deest. 2) bga-a-gdam. 3) nuṛud. 4) ba added in the lower margin of the ms. 5) ...emün-e deki oṭarṭui-dur ügede bolḡu ire. 9 1) Instead of degedü blam-a-nar, PT: tedeger blam-a-nuṛud ba. 2) nuṛud. 3) ...emün-e deki oṭarṭui-dur ügede bolḡu ire. 10 1) mgasgrib. 2) ...emün-e deki oṭarṭui-dur ügede bolḡu ire. 11 1) sadovas-nuṛud. 2) ṛayıqamsıṛ-tu. 3) lovačau-a. 4) qarıl ügei ene edür emün-e deki oṭarṭui-dur ügede (PT 3b) bolḡu ire.

- 12:47 *yeke nigülesküi ber busud-i sayitur tusalaŗçı :*
yirtinčü-yin oroi-yin čimeg včir-a dhar-a dalai blam-a .¹
yeke ündüsü-tü ečige eke blam-a-nar :²
yaŗaraču ene edür emün-e oŗtarŗui-dur iren soyurq-a :.³
- 13:51 *o ai-a yeke jirŗalang-tu ordu qarsi-ača :*
aŗui yeke tegüs çoŗ-tu çoŗ-un kürdün kiged :
adalidqasi ügei čakr-a sambar-a hiroka :¹
aldarsiŗan çoŗ-tu² kki-včir-a ma-ha-a may-a :.
- 14:55 *aŗčobi niŗuča quriyangqui burqan-u čirulŗan-nurud :*
ayuruluŗçı idam yamantaka terigülen :
aŗui yeke tengsel ügei burqan-u čirulŗan-nurud :
ariŗun ene edür emün-e oŗtarŗui-dur iren soyurq-a :.¹
- 15:59 *gotala-yi uqarçı viročan-a¹ včir-tu činar terigülen :*
qočorlı ügei yeke² dandaris-un ündüsü-tü :
gotala tedeger-ün³ qamuŗ burqan-u⁴ čirulŗan-nurud :
qurdun-a ene edür emün-e oŗtarŗui-dur iren soyurq-a :.⁵
- 16:63 *teyin üjegdekün ilede bisilŗaqu¹ kölge-ten :*
terigülen yabudal-un ündüsü-tu qamuŗ burqan-nurud ba :
tegünčilen čindamani kürdü-tü² terigülen üiles-ün ündüsün-u burqad :
degedü oŗtarŗui-dur ene edür emün-e iren soyurq-a :.³
- 17:67 *qarisi ügei čing tangŗariŗ-tu yögačari-dur :*
qamuŗ ülemji sidis-i¹ sayitur öggün soyurqarçı :
qamuŗ idam burqad-un čirulŗan-nurud-ber :
ŗayiqamsiŗ ene edür emün-e oŗtarŗui-dur iren soyurq-a :.²
- 18:71 *o jibqulang-tu¹ nom-un töb-ün ordu qarsi-ača :*
jirŗuŗan řar-tu inŗana² itegel ma-ha-a kal-a :

12 1) Instead of *včir-a dhar-a dalai blam-a*, PT: *včir dhar-a qamuŗ-i ayiladuŗçı*.
 2) *ečige köbegün blam-a-nurud*. 3) In PT this line reads: *ŗalaraŗu ene edür emün-e deki oŗtarŗui-dur ögede bolŗu ire*. 13 1) *hirovaka*. 2) *tegüs çoŗtu*. 14 1) ...*emün-e deki oŗtarŗui-dur ögede bolŗu ire*. 15 1) In the ms. the initial letter of *viročan-a* is traced like initial *j*-; in PT: *virovačan-a*. 2) *yovaga*. 3) *tedeger*. 4) *burqad-un*. 5) ...*emün-e deki oŗtarŗui-dur ögede bolŗu ire*. 16 1) In the ms. the *-ŗ-* of *bisilŗaqu* is marked with the diacritic sign. 2) PT 4a: *kürdü* 3) ...*ene edür ögede bolŗu ire*. 17 1) *qamuŗ siddhis-i*. 2) ...*emün-e deki oŗtarŗui-dur ögede bolŗu ire*. 18 1) In PT, this line begins: *ai-a jibqulang-tu...* 2) In the ms. version, the first *-n-* of *inŗana* is marked with a point on the left side; in PT: *ñčana*, with initial *ñ-* as in Hambis 46, Tableau IV, Galik.

- 18:71 *ǰigirgemsig-tü ǰarlıǰ-i sakıǰçı tangǰarıǰ-tu dalai :
ǰılaqan oǰtarǰui-dur ene edür emün-e iren soyurq-a³ :*
- 19:75 *qutuǰ-tu viročan-a¹-yin ǰirüken deki ordu qarsi-ača :
qundur doǰsin ma-ha-a kala nököǰ selte :
qola-daki dalai-yin ǰiq-a dörben ǰar-tu ma-ha-a kala selte :
qurdun-a ene edür emün-e oǰtarǰui-dur iren soyurq-a :²*
- 20:79 *aǰulas-un qayan sömbör¹ aǰula-yin emün-e ǰüg-ün :
asuru erglig²-ün temür qotan-ača :
ayuruluǰçı³ nom-un qayan ečige eke nököǰ selte :
aǰudaǰar oǰtarǰui-dur ene edür emün-e iren soyurq-a :⁴*
- 21:83 *qalaǰar umar-a doron-a-yin gabala-bar bariǰuluǰsan qotan-ača :
qalčan¹ laus-a kölgelegsen ökin tngri nököǰ selte :
ha-ha-a kemen inegegçı² ükeger teki čoǰ-tu ma-ha-a kala :
qamuǰ-iyar ene edür emün-e oǰtarǰui-dur iren soyurq-a :³*
- 22:87 *aganista-yin nom-un ordu qarsi-ača bing ma-ha-a kala nököǰ selte ba :
ayul-tu ükeger-tür činggeldükü ordu qarsi-ača :
alimad ükeger-ün eǰen nököǰ selte bügüdeger :
aǰui ene edür emün-e oǰtarǰui-dur iren soyurq-a :¹*
- 23:91 *bas-a ber maru irsi¹ kemekü ükeger-ün eǰen :
bingrsas ökin tngri nököǰ selte qamuǰ bügüde-ger :²
balbu töbed-ün ǰabsar taki urtu nasu-tu tabun ökin tngri :³
ba bürin ene edür emün-e oǰtarǰui iren soyurg-a :*
- 24:95 *tus tus¹ oron-dur orosiǰsan arban qoyar ökin tngri terigülen :
düledte degedü raqu brkar sarva včir-tu terigülen :²
tügemel qamuǰ naiman aimaǰ nököǰ selte ber :
türbel ügel ene edür emün-e oǰtarǰui-dur iren soyurq-a :³*

18 3) ...ene edür ögede bolǰu ire. 19 1) In the ms. version, the initial of viročan-a is traced like initial ǰ-; PT: birovačan-a. 2) ...emün-e deki oǰtarǰui-dur ögede bolǰu ire. Between lines 78 and 79, PT has an additional phrase. See Appendix B. 20 1) PT 4b: sümir. 2) erlig. 3) ayul-tu. 4) ...ene edür ögede bolǰu ire. 21 1) qalčin. 2) iniyeǰči. 3) Line 86 in PT reads: qazarqai-a dörben eke nököd selte-ber ene edür emün-e deki oǰtarǰui-dur ögede bolǰu ire. 22 1) ...emün-e deki oǰtarǰui-dur ögede bolǰu ire. 23 1) maru rči. 2) Line 92 in PT: bigrči nököǰ selte bügüdeger. 3) tngri-ner. 24 1) PT 5a: tus tus-un. 2) Line 96 in PT: düledte degedü raqu bihar sayin včir-tu terigülen. 3) ...emün-e deki oǰtarǰui-dur ögede bolǰu ire.

- 25:99 *delekei-yin ejen ramča bom-ra¹ ner-e-tü tngri-yin qaṛan :*
tegünčilen rovangčün dovangčün² ner-e-tü terigülen aṛulas-un ejen :
temdegtei-e ovadti govangrčal³ ner-e-tü delekei-yin ejen :
taki ĵarla šambuu⁴ aṛulas-un ejen terigülen ::
- 26:103 *sansar-tur toṛtaṛsan¹ yisün tngri arban ṛurban gor-lha tngri :*
sačalal ügei nanča dangla² ner-e-tü aṛulas-un ejen :³
sača ṛurban ĵarun ĵiran nököd-ün čirulṛan ber
saṛaral ügei ene edür emün-e oṛtarṛui-dur iren soyurq-a ::
- 27:107 *busu ber blam-a sabi-nar-un sakiṛulsun tengris.¹*
bügüdeger qamuṛ-i geyigülügči naran saran terigülen :
bürin graṛ raqu kiged aṛsadar²-un čirulṛan :
bučal ügei ene edür emün-e oṛtarṛui-dur iren soyurq-a ::
- 28:111 *ṛaṛar-un ejen vašundari¹ ökin tngri terigüten :²*
qamuṛ ṛaṛar-un³ delekei-yin ejed-ün čirulṛan ba :
qalaṛar ene ṛaṛar-tur aṛsad tngri-yin ejed-i.⁴
qangṛasurṛai ene edür emün-e oṛtarṛui-dur iren soyurq-a ::
- 29:115 *öndür¹ aṛui yeke deger-e-ki oṛtarṛui-dur:*
onča dalai-yin ĵirüken-ü čayan egülen bayin toṛtaṛu :
egüles-ün ĵirüken-ü narin qur-a-yin oroṛulṛu el-e :
üješküleng-tü čambu-tiib-un ṛaṛar delekei-eče ::
- 30:119 *ṛaṛar-un ĵirüken mod öbesün¹ sayitur delgereṛü :*
ṛayiqamsiṛ simis² em-ün ĵirüken-iyer ariṛun bolṛan takimui :
qamuṛ ündüsün blam-a-nar-i ariṛulan takimui :
qaltaburi maṛui³ buruṛu alĵiyas boluṛsan terigülen ::
- 31:123 *degedü sidis-ün tüidker-i arilṛaqu¹ boltuṛai :*
tengsel ügei idam mandal-un burqad-un² čirulṛan-i ariṛulan takimui :
tangṛariṛ sintaran ebderegsen бүгүдегер-i ariṛulaṛsan-iyar :³
temdegtei-e ene ariṛun takil-iyar arilṛaqu⁴ boltuṛai ::

25 1) rmačin bovamra. 2) sgiovančün rhovagra (?) 3) ovadhi govang rgial.
 4) š is marked on the ms. The PT reads ĵarth samasbuu. 26 1) bayin toṛtaṛsan. 2)
 The first n of nanča is marked on the ms. PT reads gñanča danglha. 3) qaṛan. 27
 1) tngri. 2) aṛsadar. 28 1) The š is duly marked on the ms. PT: basundhari. 2)
 terigülen. 3) ṛaṛar. 4) PT 5b: aṛsad delekei-yin ejed. 29 1) PT begins this stanza:
 ai-a öndür. 30 1) ṛaṛar...öbesün, in PT: ṛaṛar-un simi mod ebesün. 2) ṛayiqam-
 siṛtu čibegin. 3) maṛu. 31 1) degedü siddhis-ün tüidker arilqu. 2) burqan. 3)
 бүгүде-yi arilṛaṛsan-iyar. 4) ariṛulqu.

- 32:127 *aburaɣči qamuɣ nom-un sakiɣulsun-dur¹ ariɣulan takimui :*
ači qariɣuluɣči² čaɣ-un baling terigüten tasuraɣad.³
alimad sedkil-lüge qarsilalduɣsan-i ariɣun boltuɣai :
ali-ba ɣaɣar-un ejen-i ariɣulan takimui ::
- 33:131 *endegürejü üile yabubal-i uran-a es-e nairaɣuluɣsan :*
ebderkei qamuɣ qarsi-nuɣud¹ amurligu boltuɣai :
ene ariɣulan takiɣsan-u auɣ-a küčü-ber :
eldeb endekü tüidker-i arilɣaqu² boltuɣai ::
- 34:135 *ai-a ilede bütügsen sedkil-iyer qubiluɣsan.¹*
ayui yeke degedü ene ariɣun takil-i :
asuru samdis-i-bar² sayitur adisdid kigsen-iyer :
amuɣulang-iyar qamuɣ bayasqulang-i egüskejü boltuɣai ::
- 35:139 *tangsuy ariɣun usun-iyar sačuɣsan-dur.¹*
dalai metü tabiɣ usun-iyar takimui :
tegsi ariɣun bolɣan lingqu-a sečeg-iyer² takimui :
takin ariluɣsan uniyar egülen toɣtaɣsan-dur-i ::³
- 36:143 *utuqu küjis-ün ünür-iyer ariɣulan takimui :*
ülemji badarangui ɣulas-un takil-nuɣud-iyar :
üjigdekün-i geyigülügči badarangui ɣula-bar takimui :
ürgülji-de ariɣun takil-un anggiluɣsan amta-tu ünür-iyer ::
- 37:147 *degedü ünüd-ün takil-iyar sayitur takimui :*
tegünčilen ariɣun takil-un üirgümel¹ terigüten :
tegsi ɣaɣun amta-tu-yi joɣoɣlaɣul-un idegen-iyer takimui :
tangsuy sonosqu metü kög daɣun-iyar egesiglegsən ::
- 38:151 *ülemji eldeb jüil¹ kög daɣun-iyar takimui :*
üjesküleng-tü öngge-yin takil-iyar nidün-dür takimui :
ürgülji sonosqu metü egesig-iyer čikin-dür takimui :
ünür-tü amta-tu² küjis-iyer qabar-tur takimui ::
- 39:155 *tangsuy ɣaɣun amta-tu idegen-iyer kelen-dür takimui :*
tngri-ün¹ ed-ün qubčad²-iyar bey-e-dür takimui :

32 1) -i. 2) qariɣulqui-yin. 3) tasuraɣsan-iyar. 33 1) PT 6a: qarsi ber. 2) tüidker arilqu. 34 1) qubilayɣsan. 2) samadis-bar. 35 1) sačuɣsan. 2) čečeg-üd-iyer. 3) uniyar-tu egülen toɣtaɣsan-dur. 37 1) öngkümel. 38 1) PT 6b: jüil deest. 2) ünür sayitu. 39 1) tngri-yin. 2) debel.

tegünčilen qurdun keyin³ morin-iyar takimui :
taduru kkir-eče qaçaçaşsan öljei-tü qoni-bar⁴ takimui ::

40:159 *üjšesküleng-tü qalın nisügči sibaşun-iyar takimui :*
oron¹-dur-iyar jokis-tu sarluş buq-a-bar takimui :
ürgülji-de saşaqu mal-iyar takimui :
oşyu altan mönggün subud bsirü-ber² takimui ::³

41:163 *tunumal eldeb¹ erdenis-iyer ergün takimui :*
doloşan jüil erdenis-iyer sayitur takimui :
tus-a-tu tegsi² naiman çoş-tu jiruqai-bar takimui :
durulş-a tegünčilen³ čing batu quyaş-iyar takimui :

42:167 *qurča qatan kereg-ten sayın meses-iyer takimui :*
qutuş-tu ündüsün blam-a-yin čirulşan-nurud-tur :
qotala inşan-a belge bilig-i rasiyan bolşan ergümü :¹
qoçorli ügei idam mandal-un burşan-u čirulşan-dur ::²

43:171 *čuburil ügei yeke amurulang-i egüşkejšü ergümü :¹*
çoş-tai-a qamuş nom-un sakişulsun-dur :
çoş jali² čirulşan-u baling-i jorijšü ergümü :
čoçaral ügei³ činar-tu raşar delekei-yin ejed-ün čirulşan-dur ::

44:175 *ker¹ küseşsen-i ed bolşan nairaşuljšü ergümü :*
ketürkei-e² qoçorli ügei bayasqulang-i egüşkeged :³
gegegen nigen-e quriyaşsan takil-un egülen çoşča :⁴
kelesi ügei tngri-yin nairaşulqu uniyar-un egüles-iyer ::

45:179 *arban jüg-ün qamuş burşad-i arişulan takimui :*
adalidqasi ügei qamuş bovadhi sadova-nar-i arişulan takimui :
arban jirşuşan yeke aqui sitügen-e¹ arişulan takimui :
aşui čambutiib-un jirşuşan čimeg qoyar dededü-yi arişulan takimui ::

39 3) *kei metü.* 4) *qonin-iyar.* 40 1) *oşun.* 2) *sirü terigüten.* 3) *Deest.* 41 1) *Deest.* 2) Instead of *tus-a-tu tegsi*, PT: *tügemel.* 3) Instead of *durulş-a tegünčilen*, PT: *tüsimetü.* Cf. n. 65.1. 42 1) In PT 7a, line 169 reads: *qoçorli ügei belge bilig-ün rasiyan bolşan ergümü.* 2) In PT, line 170 reads: *qotala idam burşad-un yeke amurulang-i egüşke-e ergümü.* 43 1) PT has nothing corresponding to this line. 2) *çoş jali* lacking. 3) *čoçaral ügei* lacking. 44 1) *čingda.* Line 175, with this initial word, in PT is in stanza 43 making up for line 171 lacking there. PT has an additional line (between 177 and 178) bringing stanza 44 to a full four lines. Cf. n. 44. 4. 2) PT begins this line: *ai-a ketürkei-e.* 3) *egüşkejšü.* 4) To line 177 correspond two lines in PT: *kelkü takil-un egüles-ün çoşčas-i: ker jokistai-a nigen-e quriyaşu: 45 1) -i.*

- 46:183 *hᠧᠨᠳᠡᠭᠡᠭ¹-ün nayan naiman² yeke sidi-ten-i ariᠭulan takimui :*
egenegde qaručin ündüsün blam-a-nar-i ariᠭulan takimui :
erdeni gaudam³-ača ündüsüleᠭsen blam-a-nar-i ariᠭulan takimui :
endegürel ügei jarliᠭ-un ündüsün-eče ündüsüleᠭsen blam-a-nar-i
ariᠭulan takimui ::
- 47:187 *üneger mör üres-ün ündüsün blam-a-nar-i ariᠭulan takimui :*
ülemᠵi mör-ün jerge-yin ündüsün blam-a-nar-i ariᠭulan takimui :
ündüsün ijaᠭur-un qamuᠭ blam-a-nar-i ariᠭulan takimui :
ürgülᠵi-de deger-e ügei ündüsün burqan-i¹ čiyulᠶan² ariᠭulan
takimui ::
- 48:191 *tunumal yovagas-un ündüsün burqan-u čiyulᠶan-i ariᠭulan takimui :*
düledte yabudal¹ ündüsün burqan-u čiyulᠶan-i ariᠭulan takimui :
tus-a-tu üile-yin ündüsün burqan-u čiyulᠶan-i ariᠭulan takimui :
türgen-e üiledügči jirᠶuᠶan ᠶar-tu maqa-a kala nökör selte-yi
ariᠭulan takimui ::
- 49:195 *qundur doᠷsin ečiᠭe eke nökör selte-yi ariᠭulan takimui :*
qoor-tan-i nomoᠷadqaᠭči dörben ᠶar-tu maqakalan¹ nökör selte-yi
ariᠭulan takimui :
gotala ed-ün ejen² bisman tngri nökör selte-yi ariᠭulan takimui :
qutuᠭ-tu nom-un qaᠶan ečiᠭe eke nökör selte-yi ariᠭulan takimui ::
- 50:199 *ülemᠵi čirig-ün sülde ökin tngri nökör selte-yi ariᠭulan takimui :*
öbesü-ben boluᠶsan qatun nökör selte-yi ariᠭulan takimui :
oᠷtarᠶui-yin degel¹-tü nökör selte-yi ariᠭulan takimui :
omoᠷ čor-tu ma-ha-a kala nökör selte-yi ariᠭulan takimui ::
- 51:203 *bing ma-ha-a kala nökör selte-yi ariᠭulan takimui :*
bidar üküger-ün ejen nökör selte-yi ariᠭulan takimui :
bingarasni ökin tngri¹ nökör selte-yi ariᠭulan takimui :
bildar-tu [čor-tu]² ökin tngri nökör selte-yi ariᠭulan takimui ::
- 52:207 *absi¹ nom-un sitaᠶamal nökör selte-yi ariᠭulan takimui :*
aldarsıᠶsan urtu nasu-tu ökin² tngri nökör selte-yi ariᠭulan takimui :

46 1) enedkeg. 2) Deest. 3) bga-a gdam. 47 1) -u. 2) čiyulᠶan-u 48 1) yabudal-un. 49 1) ma-ha-a kala. 2) eᠵed. 50 1) PT 8a: debel. 51 1) Instead of bingsarasni ökin tngri, PT: bigrči ečiᠭe eke. 2) Added between the lines in ms.; regular in PT. 52 1) a-bii 2) tabun ökin.

*arban qoyar sitügen-ü ökin tngri nökör selte-yi ariṭulan takimui :
asuru oṛyū sitaṛamal včir eke nökör selte-yi ariṭulan takimui ::*

53:211 *aldarsiṣsan včir-tu eke nökör selte-yi ariṭulan takimui :
adalidqasi ügei nom-un qaṛan nökör selte-yi ariṭulan takimui :
ayuruluṛči qamuṛ naiman ayimaṛ nökör selte-yi ariṭulan takimui :
aqui ulum¹ tala [ṛaṛar]² delekei-yin eḡen nökör selte-yi ariṭulan
takimui ::*

54:215 *tngri-yin ram-ča bom-ra¹ nökör selte-yi ariṭulan takimui :
tegünčilen ju ḡuḡča tüneg-e² nökör selte-yi ariṭulan takimui :
tengdri ovaddi govanḡṛal³ nökör selte-yi ariṭulan takimui :
taki ḡarla šambau-a⁴ tngri⁵ terigüten ::*

55:219 *sansar-tur bayin toṛtaṛsan yisün tngri-ner kiged :
sača tegsi arban ṛurban govar lha¹ tngri-yi ariṭulan takimui :
sačalal ügei nangča dangla² terigülen :
sayin ṛurban ḡarun ḡiran nökör selte-yi ariṭulan takimui ::*

56:223 *busu ber yōgačari¹ nökör selte-yi ariṭulan takimui :
bürin-e sayitur sakiṛu² sakiṛulsun tngri-ner :
büḡüdeger-i geyigülügči naran saran terigüten :
bükü ḡarṛ aṛsadar³ kiged-i ariṭulan takimui ::*

57:227 *ṛaṛar delekei-yin eḡen vasundari¹ ökin tngri terigüten :
qamuṛ ṛaṛar delekei-yin eḡed-i ariṭulan takimui :
qas öngge-tü maban dalai-yin eḡen terigülen :²
qamuṛ naiman luus-un qad-i ariṭulan takimui ::*

58:231 *ayan-dur yabuqui mör-ün tngri-ner-i ariṭulan takimui :
asuru saṛurin [-dur]¹ saṛun sakiṛči delekei-yin eḡed-i ariṭulan
takimui :
ariṛun takil-iyar ṛal ṛalaqan² eke-yi ariṭulan takimui :
ab ali usun-dur orosiṣsan usun-u tngri-yi³ ariṭulan takimui ::*

53 1) PT 8b: *ilum*. 2) Added between the lines in the ms.; regular in PT. 54 1) *eḡen rmačün bovamra*. Cf. n. 25.1. 2) Instead of *ju ḡuḡča tüneg-e*, PT: *rgiovasčün gdovagr-a*. Cf. n. 25.2. 3) *tngri ovaddi gong-rgial*. Cf. n. 25.3. 4) *š* is duly indicated in the ms. In PT: *ḡarlh šambsbuu*. Cf. n. 25.4. 5) *tngri-ner*. 55 1) *ggorlha*. 2) *ḡñinčün danglha*. Cf. n. 26.2. 56 1) *yovagačari*. 2) *sakiṛui*. 3) *aḡšadar*. Cf. n. 27.2. 57 1) *basundhari*. Cf. n. 28.1. 2) *terigüten*. 58 1) Added between lines in the ms.; regular in PT 9a. 2) Instead of *ariṛun takil-iyar ṛal ṛalaqan*, PT: *alimad ṛal ṛalayiqan*. 3) *tngri-ner-i*.

- 59:235 *kei-dür erkesiyegsen¹ kei-yin tngri-yi ariṭulan takimui :*
kesig-ün čorča² badaraṭuluṭči tngri-ner-i ariṭulan takimui :
keb kejiy-e qaraçal ügei sakın nököčegči :
gemüril³ ügei sakiṭulsun tngri-ner-i ariṭulan takimui :⁴
- 60:239 *↪ ai-a-a blam-a idam sakiṭulsun nökör selte-yi ariṭulan takimui :*
aṭui yeke ene ariṭun¹ takil-i amsaṭad :
aburi-da yōgačari² öglige-yin ejen nökör selte-dür :
anggida urbaṭ-a³ ügei degedü sidi-yi öggün soyurq-a : :
- 61:243 *yeke amuṭulang-un sidi¹-yi öggün soyurq-a :*
yambar ba ṛai jedker-i amurliṭulqui sidi¹-yi öggün soyurq-a :
yerü ebečin ada kiged-i amurliṭulqui sidi²-yi öggün soyurq-a :
yeke čor ṭali nasun delgeregülküi sidi-yi öggün soyurq-a : :
- 62:247 *odoṭči ṛurban yirtinčü-yi erkedür-iyen oroṭulqu sidi-yi öggün*
soyurq-a :
ösiy-e-tü-yi qariṭulqu sidi-yi¹ öggün soyurq-a :
ükül ügei nasun-u sidi-yi öggün soyurq-a :
ülemṭi tangsuṛ idegen-ü sidi-yi öggün soyurq-a : :
- 63:251 *aduṛusun mal-un sidi-yi öggün soyurq-a :*
asuru üjesküleng-tü öngge-yin sidi-yi öggün soyurq-a :
aldar sonosqu metü¹ daṛun-u sidi-yi öggün soyurq-a :
amta-tu ünür-tü² küṭis-ün sidi-yi öggün soyurq-a : :
- 64:255 *ülemṭi ṭayun amta-tu idegen-ü sidi-yi öggün soyurq-a :*
uriyalṭ-a¹ jögelen debel-ün side-yi öggün soyurq-a :
odoly-a sayin buyan-tu nökör-ün sidi-yi² öggün soyurq-a :
olan küsel-i bütügegči nökör-ün sidi-yi öggün soyurq-a : :
- 65:259 *türgeṇ-e ridi qubilṭan-u čor ṭali-yin sidi-yi öggün soyurq-a :*
tüsime-tü¹ quyaṭ-un sidi-yi öggün soyurq-a :
düledte qurča meses-ün sidi-yi öggün soyurq-a :
tus-a-tu yambar ba küsel-ün sidi-yi öggün soyurq-a : :

59 1) *erkesigsen*. 2) *čor*. 3) *gimürel*. 4) After line 238, PT (9a-10a) has 48 extra lines. See Appendix C. 60 1) Instead of *ene ariṭun*, PT (10a): *ariṭulqu*. 2) *yovagačari*. 3) *urbaqu*. 61 1) PT 10b: *siddhi*. 2) *delgeregülküi-yin siddhi*. 62 1) *östen-i qariṭulqu auṛ-a küčün-ü siddhi-yi*. 63 1) Instead of *aldar sonosqu metü*, PT: *aldar sayin sonosqu*. 2) *ünür-tü deest*. 64 1) *uriyalṭu*. 2) Instead of *odoly-a...* *sidi-yi*, PT: *ülemṭi buyan-tu nökör-ün siddhi-yi...* 65 1) PT 11a *tüsime-tü čing batu*. Cf. n. 41.3.

- 66:263 $\curvearrowright$ *aya-a-a erke-tü belge bilig tegü sügsen qarsi-aça :*
abural sakişulsun tngri-ner-i yeke-de omorşıulbai :¹
aşui² oştarşui-dur naran saran³ urşuşsan-dur adalı :
auş-a küçü-tü sakişulsun kiged-i omorşıulbai : :⁴
- 67:267 *qarangşui-yi geyigülügçi naran saran-u genel metü :*
qaraçal ügel sakişulsun tngri-ner-i omorşıulbai :¹
qamuş işarur ündüşün blam-a-nar atal-a :²
qaraqai-a idam burqan şitügen bolşan : :³
- 68:271 *şararal ügel nom-un sakişulsun sayitur saki :*
sakişulsun tngri-ner-i arişun bolşan takibası :
saran naran oştarşui-luş-a nököçekü metü :
sakişulsun tngri-ner nam-a-luş-a buu qaraça : :
- 69:275 *aburi-da bey-e-yin següder-lüge nököçekü metü :*
aburan sakişçi tngri-ner nam-a-luş-a buu qaraça :
arsalan çasu-tu aşulan-luş-a nököçekü metü :
anggida nam-a-luş-a buu qaraça sakişulsun tngri-ner : :
- 70:279 *garudı şigür-luş-a-ban nököçekü metü :*
gegegen¹ sakişulsun tngri-ner nam-a-luş-a buu qaraça :
keb keşiy-e luu²-yin daşun-luş-a nököçekü metü :
gemürekü³ ügei sakişulsun tngri-ner nam-a-luş-a buu qaraça : :
- 71:283 *bars oi şiqui-luş-a nököçekü metü :*
başatur sakişulsun tngri-ner nam-a-luş-a buu qaraça :
bas-a şıaşun uşun-luş-a nököçekü metü :
balan¹ sakişulsun tngri-ner nam-a-luş-a buu qaraça : :
- 72:287 *ayan aba şarurın keged keger-e terigüten :*
alıń-dur bida odon¹ şaruşui-dur :
aburi-da sakişulsun² nam-a-luş-a qaraçal ügeğü :
anggida qaraçal ügei nököçen şoyurq-a : :
- 73:291 *şararal ügei namai sayitur sakişad :*
seşig-tü¹ maşui² ayul-aça ibegen şoyurq-a :
samşiyaqu dayısun-aça şayılal-un şoyurq-a :

66 1) omorşıululumui. 2) aquu. 3) Deest. 4) omorşıululumui. 67 1) omorşıululumui.
 2) blam-a-nuşud ber adıslan. 3) bolş-a. 70 1) gegen 2) luus kiged. 3) kelberel. 71
 1) ba bür ün. 72 1) oddon. 2) sakişulsun tngri-ner. 73 1) sesig-tü. 2) maşu.

sayitur öljei qutuṛ ende iren orosi : :³

74:295 ↪ *deger-e-ki¹ öndür köke oṛtarṛui-yin töb-teki :²*
teyin büged ariluṛsan gegegen oron-aça :³
delekei-yi geyigülügči naran saran-u tere öljei kesig-ber :
tegüdegerel ügei ene edür ende iren orosi : :

75:299 *deger-e жүг-үн tngri-ner-үн¹ ordu qarsi-aça :*
tngri-үн² qaṛan esr-үн qurmusta terigüten-ü :³
teyimü ṛayiqamsıṛ-tu tere öljei kesig-i-ber :⁴
tegüs-iyer⁵ ene edür ende iren orosi : :

76:303 *bas-a door-a-du жүг-үн luus-un qaṛan-u¹ ordu qarsi-aça :*
bayasqulang-tu nandi² ubanandi² luus-un qaṛan³ terigüten-ü :
barasi ügei ed aṛurasun-u sang-un⁴ öljei kesig-i :⁵
ba bürin ene edür ende iren orosi : :

77:307 *adalidqasi ügei¹ sömbör aṛulan-yin köndei-eçe :*
aldarsıṛsan vayısıravani maqaraṛa bisman² tngri terigüten-ü :³
auṛ-a kücü-tü yagsas-un tere öljei kesig-i :⁴
aldal ügegüi-e⁵ ene edür ende iren orosi : :

78:311 *çor jıḃqulang-tu qaṛan-u¹ tere öljei kesig-i :²*
çorçalaṛul-un³ ene edür ende iren orosi :⁴
çor jali çiqula küsel-i qangṛaṛçi çindamani-yin tere öljei kesig-i :⁵
çöm ene edür ende iren orosi : :

79:315 *uran aṛ-a-tu merged-үн tere bilig-i :¹*
ödter büged ene edür ende iren orosi :
ülemji ṛou-a² qatun kümün-ü uran tere yabudal-i :³
udal ügei ene edür ende iren orosi : :

73 3) Instead of line 294, PT has two lines. See Appendix D. 74 1) PT begins this line: *ai-a degereki*. 2) *oṛtarṛui-dur*. 3) For *gegegen oron-aça*, PT: *töb-eçe*. 75 1) *tngri-yin*. 2) *tngri-yin*. 3) *terigülen*. 4) This line in PT: *tngri-үн tere öljei kesig-ber*. 5) *dayalamçı ber*. 76 1) *qaṛan-u* lacking. 2) All *-n-* marked in the ms. 3) *luus-un qaṛan* lacking. 4) *sang-un* lacking. 5) *kesig-ber*. 77 1) *aldarsıṛsan*. 2) Instead of *aldarsıṛsan... bisman*, PT: *adalidqasi ügei bisman*. 3) *terigüten ba*. 4) *-ber*. 5) *ügei*. 78 1) *qan iṛaṛur-un*. 2) *-ber*. 3) *çorçalaṛad*. 4) Between lines 312 and 313, PT has two extra lines. See Appendix E. 5) PT 12b: this line reads: *çindamani küsel-i qangṛaqui-yin tere öljei kesig-ber*. 79 1) *bilig-ber*. 2) *Deest*. 3) *-ber*.

- 80:319 *qotal-a tegüsügßen sayid-un tere erdem-i*:¹
qurdun-a ene edür ende iren orosi:
qubi-tu bayatur-un tere auḡ-a küčün-i:²
qoçorlı ügei ene edür ende iren orosi::
- 81:323 *toḡ-a tomsi ügei čirig-üd-ün sülde kesig-i*:¹
türbel ügei ene edür ende iren orosi:
düledte bayalıḡ-ud-un ed aḡurasun-u kesig-i:²
todorqai-a ene edür ende iren orosi:
- 82:327 *küčü-tü qurdun morin-u ölḡei kesig-i*:¹
güijü ene edür ende iren orosi:
kögeretele² saḡaqu mal-un tere ölḡei kesig-i:³
gübčün qurdun-a ene edür ende iren orosi::
- 83:331 *taḡalan nutalan¹ saḡuqu oron-u tere ölḡei kesig-i*:²
tangsuy-iyar ene edür ende iren orosi:
teyin-kü kilbar-a ödter kürgegči mör-ün ölḡei kesig-i:³
tegüdegerel ügei ene edür ende iren orosi::
- 84:335 *sayıqan çor ğali üjesküleng-tü öngges-ü ölḡei kesig-i*:¹
saḡaral ügei ene edür ende iren orosi:
sayın sonosqu metü küsel-tü egesig-ün ölḡei kesig-i:¹
sayitur ene edür ende iren orosi::
- 85:339 *tangsuy amta-tu sayın idegen-ü teyimü ölḡei kesig-i*:¹
tegüs-iyer² ene edür ende iren orosi:
tegsi jögelen uriyalıu debel-ün tere ölḡei kesig-i:³
tere ber⁴ ene edür ende iren orosi::
- 86:343 *küseğßen-i bütügegči nököd-ün tere ölḡei kesig-i*:¹
ködeljü² ene edür ende iren orosi:
gübčün čiqula kereg-tü sayın tere ölḡei kesig-i:³
kürimü ene edür ende iren orosi:³

80 1) Instead of *sayid-un tere erdem-i*, PT: *erdem-ün tere ölḡei kesig-ber*. 2) *küčün anu*. 81 1) *sülde-yin tere ölḡei kesig-ber*. 2) Instead of *kesig-i*, PT: *tere ölḡei kesig-ber*. 82 1) *tere ölḡei kesig-ber*. 2) *kögertele*. 3) *-ber*. 83 1) The two *n* duly marked in the ms. 2) *-ber*. 3) Instead of *ödter... kesig-i*, PT: *kürügči mör-ün-ü ölḡei kesig-ber*. 84 1) PT 13a: *-ber*. 85 1) *-ber*. 2) *teyimü ölḡei*. 3) *-ber*. 4) *tegüderel ügei*. 86 1) *-ber*. 2) *kürümü*. 3) Lines 345 and 346 read differently: *sedkil-dür jökistu ed-ün tere ölḡei kesig-ber*: *sedkigßen ene edür ende iren orosi*:

- 87:347 *dorsin sayin daɣu-tu noqai-yin öljei kesig-i* :¹
tüdel ügei ene edür ende iren orosi :
türgeŋ-e odoɣči küčü-tü ačıyan-u öljei kesig-i :¹
türbel ügei ene edür ende iren orosi ::
- 88:351 *eldeb küseksen-ü öljei kesig-üd-i* :¹
*ene edür*² *ende iren orosi* :
ende toɣtaɣsan öljei qutuɣ-nuɣud-i :³
egenegde urbaɣ-a ügei orosin atuɣai ::
- 89:355 *ai-a-a ündüsün blam-a-nar-un öljei qutuɣ orosituɣai* :
adisdad-un sidis-i öggügči öljei qutuɣ orosituɣai :¹
amuɣulang-ıyar idam burqan-u öljei qutuɣ orosituɣai :²
*aɣui yeke degedü sidi soyurqaɣči-yin*³ *öljei qutuɣ orosituɣai* ::
- 90:359 *ürgülji-de nom-un sakiɣulsun öljei qutuɣ orosituɣai* :
*onča saɣad jedker-i arılɣaɣči*¹ *öljei qutuɣ orosituɣai* :
ulus-un tngri delekei-yin ejed-ün öljei qutuɣ orosituɣai :
ülemji siltayan jökilduqu-yin öljei qutuɣ orosituɣai ::
- 91:363 *sansar nirvan-u čor tegülder ɣarqu-yin siltayan* :¹
saki-a muni-yin sasin egüri-de orosiɣuluɣad :
*sasin bariɣčid boɣda*² *törölki-ten-ü* :
*sayin čor jali delgereged egüri-de köl*³ *töbsin-e atuɣai* ::
- 92:367 *ürgülji-de öglige-yin ejed nökör selte* :
*urtu nasulaɣad*¹ *ebečin ügei ed aɣurasun tegüs boluɣad* :
*öljei qutuɣ*² *qamuɣ tus-a sedkigsen-ü yosuɣar bütüjü* :
*odoɣči amitan-u*³ *tusalaqu*⁴ *auɣ-a küčü-lüge tegülder boltuɣai* :⁵
- 93:371 *türbel ügei ilede medegči jüŋg bilig-tü* :
tügemel qamuɣ-a medegdekün-i ilede bolɣaɣči :
*todqor simnus*¹ *kiged tirtinar-i ečülgegči* :
tus-a-tu baɣatur yeke sigemüni-yin köl-dür sögüdümüi ::

87 1) -ber. 88 1) *kesig-ber*. 2) PT 13b: *ene edür büged*. 3) -ber. 89 1) This line reads differently: *adisdid siddhis-ün öljei qutuɣ orosituɣai*. 2) This line reads differently: *amuɣulang-tu idam burqad-un čıɣulɣan-u öljei qutuɣ orosituɣai*. 3) *soyurqaqu-yin*. 90 1) *arılɣaqu-yin*. 91 1) *sitügen*. 2) *degedü boɣda*. 3) *köl-anu*. 92 1) *n* marked in ms. 2) Instead of *öljei qutuɣ*, PT: *ülemji*. 3) -i. 4) *tasulaqu-yin*. 5) Hereafter, PT has a completely different conclusion. See Appendix F. 93 1) *n* marked in ms.

- 94:375 *terigün dumda kiged ečüs buyan-tu :*
tegsi qamuṛ bügüdeger-ün ṛarqu-yin oron :
taduru qamuṛ tüidker nügüd¹-i arıṛaṛči :
tegün-ü degedü eke nom-dur sögüdün mörgümü ::
- 95:379 *ai-a naiman bovadhi sadova terigülen qutuṛ-tan-u čiṛuṛan :*
amurliṛsan kiling-ün düri üjegülügči yeke ayımaṛ-ıyar :
ayul-tu simnus-un todqor-ud-i qariṛulurči :
ači-tu qamuṛ bursang quvaraṛ-ud-tur takin maṛtan mörgümü ::
- 96:383 ◊ *ôm či bükü amitan-u tus-a-yi üiledbei : daṛan adali :*
sidis-i öggüged : burqan oron-daṛan ögede bolṛu bõr-ün :
ṛiçi bas-a ber iren soyurq-a :: :: baṛar muu :
◊ *ôm sobr-a ḍisda baṛar-i ṛi suṇṇa ha-na :: ::*
- 97:387 ◊ *ôm a-a ◊ hûṃ : ◊ ôṃ a-a hûṃ : ◊ ôṃ a-a ◊ hûṃ : ◊ ôṃ bačar*
amrita kuvandali ha-na ha-na [388] ◊ hûṃ pad : ◊ ôṃ sovabau-a
šuddha¹ sarva dharm-a sovabau-a šudova¹ ◊ haṃ
qoṛosun kü boltuṛai : [389] qoṛosun-u aṛar-tur tur [sic] bsang-u
alogi-yin ṛüil : sayin öngge-tü : sayin ünür-tu : sayin [390] amta-tu :
sayin kög daṛun kiged. baṛar argam. badim. busbi. dubam. alogi.
gandi. nibida.² [391] šabda³ bradi ṛa-na ◊ hûṃ suṇṇa ha-na :
nom-un bey-e-tü včir-a dar-a terigülen. diloba. naroba.⁴ [392]
kiged. nayan naiman sidi-ten-dür ariṛun takil takimui :
- 98:393 *dörben dandiris-un idam-nuṛud-tur ariṛun [393] takil takimui :*
badm-a sambau-a baṛsi terigüten : bey-e-yin qubilṛan maṛusiri.
ṛarlıṛ-un [394] qubilṛan qayangruu-a : ṛirüken-ü qubilṛan včir-a
bani terigülen erdem üiles-ün burqan [395] nuṛud-tur ariṛun takil
takimui :
samandabadari terigülen naiman ṛarlıṛ kiged qaručid-un [396]
ündüsün-ü idam burqan-nuṛud-tur ariṛun takil takimui :
öber-ün qang abisig abuṛsan [397] blam-a idam terigülen : qamuṛ
bursang quvaraṛ-ud-tur ariṛun takil takimui :
čor-tu bilig-ün [398] maq-a kala- : bey-e-yin maq-a kala :
- 99:399 *ṛarlıṛ-un maq-a kala : ṛirüken-ü maq-a kala : terigüten : [399] nom-*
un sakiṛulsun. bügüde-dür ariṛun takil takimui :

94 1) *n* marked in ms. 97 1) *š* marked in ms. 2) *n* marked in ms. 3) *š* marked in ms. 4) *n* marked in ms.

včir eke terigülen. qamuṣ daginis-un čirulṣan-dur [400] ariṣun takil takimui :

esr-ün qurmusta tngri terigülen qamuṣ tngri-ner kiged : čambutvib-un qan ɣaṣar [401] usun-u eḡed-tür ariṣun takil takimui :

öber-ün saṣuṣsan ɣaṣar usun-u eḡed : aṣula-yin [402] eḡed : naṣur-un eḡed : terigülen. qamuṣ qan ɣaṣar usun-dur ariṣun takil takimui :

sayin ünür-tü [403] küḡis-iyer takimui :

sayin üḡesküleng-tü čēčeg-iyer takimui :

qarangṣui-yi geyigülügči ḡula-bar [404] takimui :

serigün ḡögelen rasiyan-u usun-bar takimui :

amta-tu sayin idegen-iyer takimui :

egesig-tü sayin [405] köḡ daṣun-iyar takimui :

ṡ ṡm sobr-a ḡisda baṣar-i ḡi suṣṣa ha-na : : : :

Incense (Offering) of Origin

Translation

- 1 *ṡm baṣar amrita kuṣḡali ha-na ha-na hūm pad :¹*
 ṡm svaghāba śuddhaḡ sarba dharmah svabhāba śuddho ‘hām !²

May the Void occur! From the vastness of the Void, may sacrificial water, washing water, flowers, fragrance, lamps, incense, dough figurines, music and song, originating from the melting light of (the syllable) *ṡm*, purely and without hindrance, all become even with the sky!

ṡm argam a-a hūm !
badim a-a hūm !
baṣar buṣbum a-a hūm !
baṣar dhubi a-a hūm !
baṣar alogi a-a hūm !
baṣar ghandi a-a hūm !
baṣar nibidi a-a hūm !

1 1) Well known dhāraṇī. *ṡm* is the reading of the syllable *ova*. See Kowalewski 409-410; Das 60:1352b.

2) The Skr. reading of this line may be found in Aalto 54:17 and 19.

baĵar šabda a-a hūṃ!³

- 2 Protectors, thousand-numbered burqad of the Good Period,¹ especially the vajradhara with the body of perfect happiness,² the victor Śākyamuni³ with the body of appearance,⁴ from⁵ the Palace

3) *Argam* (Skr. *argha*: water for washing the face), *badim* (Skr. *pādyā*: water for cooling the feet), *bušbum* (Skr. *puṣpa*: flower), *dhubi* (Skr. *dhūpa*: incense), *alogi* (Skr. *āloka*: lamp), *ghandi* (Skr. *gandha*: perfume), *nibidi* (Skr. *naivedya*: food), and *šabda* (Skr. *śabda*: music) (Skr. terms and meanings after Lessing 60:1184a) are the customary offerings brought to the Buddha, the same listed in the preceding lines in Mongol, but in slightly different order: *tabiṛ usun*: sacrificial water, *ugiyal-un usun*: washing water (=pādyā; Lessing's Mongol term is *köl seregülkü usun*), *čečeg*: flowers, *ünür*: fragrance, perfume (=gandha), *ĵula*: lamp, *küĵi*: incense (sticks) (=dhūpa), *baling*: dough figurines (=naivedya; Lessing has another Mongol term: *aman-u idegen* "food for the mouth"), and *kög daṛun*: music and song, corresponding to Skr. *śabda* (Lessing's Mongol term is *kögĵim*: music). In his earlier work, Lessing lists them also, although the translation provided there is a little different (Lessing 42:54, 70, 104, 105). Ekvall lists seven or eight offerings according to various sects: 1. drink (tea, milk, yoghurt, and gruel); 2. clean water for the deity to wash and refresh himself; 3. flowers; 4. fragrance created by burning; 5. butter lamps; 6. deodorant for use after bathing; 7. tsamba, fruits, and other foods; 8. music instrumental and vocal (Ekvall 64:166-169). In Vira's *Dict.* (Vira 58) we find the same eight Mongol and Skr. names listed as names of female deities: (27) *argam eke*: arghyu mātṛikā. (47) *badim eke*, pādyu m., (97) *busbi eke*: puṣpa m., (159) *dubam eke*: dhūpa m., (12) *alogi eke*: āloka m., (207) *gandi eke*: ghaṇṭī m., (315) *nibida eke*: naivedya m., (398) *šabda eke*: śabda m. The names of these eight offerings reappear at the end of the ms. text. For *argam eke*, *badim eke*, *busbi eke*, *dubam eke*, see Ligeti 42:255; *alogi eke*, *gandi eke*, *nibida eke*, *šabda eke*: Ligeti 42:260. Other such *ekes* are listed in the Kanjur: Ligeti 42:264, 266, 268, 273, 275. *Tabiṛ* is a loan word from the Uighur: *tapīr* "esteem, service," see Poppe 67:93.

2 1) *Šayin čay*: Skr. *bhadrakalpa*; corrupted into *qalba-a bhadra-a* in the modern version (3a:7).

2) The expression *ĵirĵalang-un bey-e* is listed as *ĵirĵalangtu bey-e* in Lessing 60:1193a "body of bliss, enjoyment, or beatific body of the Buddha." In Tib. longs spyod sku: cf. Das 60:1225b.

3) *Sigemüni* appears regularly in Mongol texts for Śākyamuni. The same form reappears in Stanza 93, but we find *Saki-a muni* in Stanza 91.

4) The term *qubilĵan (-u) bey-e* appears also in the *Altan gerel* (Kara 68:I.45). It means the *nirmāṇa kāya*: metamorphic or docetic body in which the Buddha reveals himself to the *amitan* (Lessing 60:1190a). Lamotte describes it in the following terms: "Quant aux corps fictifs (*nirmāṇakāya*) que le Buddha produit et multiplie en certaines circonstances, ils relèvent de ce pouvoir de création et de conservation dont jouissent les grands magiciens et qui leur permet de susciter, voire même de garder après leur mort, des doubles d'eux-mêmes qu'ils font parler et agir à volonté" (Lamotte 58:690).

5) While the ms. text reads *ordu qarsi-yin* "of the Palace," the PT has the ablative *-ača*, and since the ablative is the regular form in the following stanzas, I assume that to be the correct form here, too.

of the body of the Law,⁶ manifestly completely pure,⁷ deign today
3 to get on your way and come to the southern sky.¹

Eight Bodhisattvas,² headed by the powerful Maitreya who produces the image of the precious Burqan-teacher and governs religion: deign to come today to the southern sky.

4 Sixteen great sthaviras;¹ renowned Six Adornments and Two Superior Purified of Jambudvīpa, headed by the benevolent and blessed Nāgārjuna, deign to come today to the southern sky.

5 Eighty-eight magicians headed by the perfectly glorious Saraqaba¹ and especially superior Badma-sambhava on the top of the brilliant mountain with the color of (red) copper, together with the heroes and ḍākiṇīs,² deign to come today without hesitation to the

6) *Nom-un bey-e*: Skr. dharmakāya. Cf. Lamotte 58:689: "enfin et surtout un corps de la loi (dharmakāya), défini par l'enseignement même, et vénéré au premier chef par ses dévots... Il ne sert à rien de voir le Buddha dans son corps matériel (rūpakāya), dans son corps de pourriture (pātikāya), il faut le voir dans son dharmakāya, c'est à dire dans son enseignement."

7) For *teyīn būged arilursan* and other expressions formed with *teyīn būged*, see Lessing 60:1185-1186; Vira 58:454-458. The same expression reappears in Stanza 74:296.

3 1) The expression *ögede bol-* "to go upwards, to set out upon a journey" is a technical term used in invitations addressed to the deities. See Kowalewski 558. It reappears in Stanza 96:383 of the present ms. text, but the PT has it in every invocation (corresponding to Stanzas 2-28 of the ms.). In fact in the PT the whole final line is formulated a little differently: *ene edür emün-e deki oṭtarui-dur ögede bolju ire* repeated in every invocation.

2) *Bovadhi sadova* is another spelling for *bodisadu-a*, etc.: bodhisattva. Grünwedel 00:126 speaks of "un nombre immense de Bodhisattvas." Waddell 34:355-361 mentions no particular number but he lists the following eight more important ones, who may well be the eight referred to here: 1. Maitreya, 2. Mañjuṣrī or Mañjughoṣha, 3. Vajrapāṇi, 4. Avalokita, or Avalokiteśvara, 5. Samantabhadra, 6. Kṣitigarbha (together with six smaller ones), 7. Tārā, the consort of Avalokita, 8. Marīcī, "the Resplendent." Kaschewsky 67:295 lists seven. A *ḡulay* prayer from Jungḡar banner in Ordos (ms. 3b) includes a sprinkling of kumiss for "all the bodhisattvas beginning with the Eight Bodhisattvas." Serruys, *Kumiss Ceremonies*, Jungḡar text, note 27.

4 1) *Aqui-yin sitiigen*, no doubt is *aqui sitiigen* (see Stanza 45:181): gnas-brtan (Kowalewski 24a; Das 60:752). Clark 65:II.B.292-298, Nos. 272-296 lists 23 *aqui sitiigen*.

5 1) *Sar-a qaba sarahaba* in the PT, and *Saraḡarba* in the modern version (3b:6). Name of a person?

2) *Dagini*: Skr. ḍākiṇī; is often written *ragina*, from Skr. rākiṇī "name of a Tantra goddess." These female deities are also called *oṭtarui-dur yabuḡči* "walking through the air." See Serruys, *Kumiss Ceremonies*, Jungḡar text, note 29. The heroes *baḡatur* are often mentioned together with the ḍākiṇīs and rākiṇīs.

southern sky.

- 6 *Ĵau-adiša*,¹ known as *Dipaṃkara* with an absolutely² perfect glory; (and) *Tsong-kha-pa*, lama renowned as the one possessing penetrating good understanding;³ from the Palace of the superior Law of Tusita: deign to come today without obstacle to the southern sky.

- 7 *Marpa lo-tsâ-ba*,¹ chief among those born converters of sound,² incomparably³ powerful *Mila-raspa*,⁴ together with father and son,⁵

6 1) *Ĵau adiša* is from the Tibetan jo-vo (rje-dpal-ldan) *Atiṣa* "Illustrious noble lord *Atiṣa*," in Mongol rendered as *Tegüs čoy-tu...Ĵau adiša* of the present text. His original name was *Dipaṃkara śrī-jñāna*. He arrived in Tibet around 1042 where he is credited with the introduction of the *Kālacakra* doctrine. He died in 1054. See Waddell 34:35; Roerich 49:I.241-327; Roerich 67:164. For a picture of *Atiṣa* see Grünwedel 00:52, 60, and Clark 65:II.B, No. 19, where he is called *ĵuu adiša baṛsi*. *Vira* 58:254 reads *ĵô* and *ĵob*, for *jû* and *ĵuu*. For the Mongol reading *Ĵau ~ ĵuu* < Tib. jo-bo, jo-vo "Lord," see Yang 51:657-660. In Mongol *ĵuu* became the term designating a Lamaist temple, and Lhasa became known as *möngke ĵuu* "Eternal Temple." In his transcription of Mongol terms in the *Subud Erike*, K. Sagaster always spells *ĵoo*; *ĵuu* would have been better, at least from the Mongol point of view. Sagaster 67, *passim*. For Mongol biographies of *Atiṣa*, see Heissig 61:15-18, Nos. 24-28.

2) *Düledede* is spelled *düledte* in the PT and also in the ms. further down.

3) *Oyu* is spelled *oyi(n)* in the *Secret History* (Haenisch 39:130), and in such works as the *Altan Gerel* (Kara 68:20, 25, etc.).

7 1) For the celebrated translator *Marpa*, see Waddell 34:64; Sagaster 67:340, 341, where the relevant literature is cited; also Roerich 49:II.399 sq. *Ločau-a* (*lovačau-a* in PT) renders the Tibetan *lo-tsâ-ba* "translator." Waddell 34:187, Das 60:1222b "well known title given to Tibetan translators of Skr. works."

2) *Daṛun kürbegülü*-, translated in Kowalewski 1587a as "changer la voix; imiter la voix d'un autre" here obviously means "to convert sounds, i.e. words, from one language into another: to translate." The modern version (4a:4) reads *ayulyači* which must be a misspelling for *ayalyači* or rather *ayalyuči*: "harmonizer: translator." The word *ayalyu* often refers to language rather than to melody. The expression *daṛun kürbegülügči* appears in the title of a Mongol version of the biography of *Marpa*: *törölkiten-ü manglai daṛun kürbegülügči marba ločava nom-un oyutu-yin namtar üjegseger tusa tegülden kemegdekü*: "(Book) called 'Help will be perfect as soon as one reads the Biography of *Marba ločava* with Understanding of the Sutras, Translator of Sounds, first among those born'"; quoted from *Sushama Lohia* 68:91n.

3) *Tenggel ügei* is the same as *tengsel ügei*; this latter form appears below. Cf. *Poppe* 67:94:F33r:4.

4) *Mila-raspa* was a disciple of *Marpa*. Grünwedel 00:61-63. A Mongol biography *Degedü Milarasba-yin čadiṛ* has recently been published in Budapest. Cf. *Lörincz* 67.

5) I do not know to whom this expression *ečige köbegün* refers (teacher and disciple?).

from the Palace of the dâkinîs who cleanse away the enemies: deign to come today to the sky on high in the south.⁶

- 8 Especially the lamas descended from the bka-gdams (school), beginning with Teacher Brom,¹ place where the victors originate, mostly beneficent indicator of the Good Path: deign manifestly to come today to the southern sky.
- 9 Superior lamas derived and originated, headed by the peerless Badma-tiib¹ and the Teacher with the Power of the Law;² teacher lamas of the word,³ headed by the Youth with the Light of the moon:⁴ deign to come beautifully today to the southern sky.
- 10 Saintly lamas originated from the Assembly of Retribution for Conduct,¹ headed by all the lamas with happiness;² teacher lamas of the Means of Deliverance,³ headed by the Blessed Hirubči:⁴

6) The final formula of this stanza is a little different in the ms. from the preceding one. In the PT, the formula is always the same.

8 1) *Gaudam* (same in Stanza 46:185), spelled *bga-a-gdam* in the PT, is a Tibetan word bka-gdams (-pa) the name of a reformed school of red lamas founded by Atiṣa's disciple Brom-ston. bKa-gdams itself means "word, advice, counsel." See Jäschke 49:12b, 13b; Das 60:63-64. In the reading *gaudam* of the ms., the first syllable *gau-* may reflect another Tibetan pronunciation bka ~ bkao (<skad) "voice, sound, speech, etc." (Jäschke 49:12b, 19a). The new redaction (4a:6) reads *ubadis* (= *ubadis*)-*un ündüsün-ü blam-a* "lama of the sect of instructions." For *ubadi*, *ubadis*, see Lessing 60:1187a.

9 1) *Badm-a tiib* (dvipa): personal name?

2) *Gürü nom-un erke-tü*: personal name?

3) *Ündüsün blam-a*. This expression has been variously translated. In my *Kumiss Ceremonies*, Jungrar text, note 2, I have followed Lessing's interpretation "Teacher of the Basic Tantra," but Filchner 33:222 explains the Tibetan term *rtsa-pa*, *tsawai lama*, a little differently. According to him, this is a lama selected by somebody, whether lama or lay people, chosen not only as a teacher but also as counselor, and in other capacities. Any lama who confers the *abisiṛ* (Skr. *abhiṣeka*) blessing to laymen or monks by the same token also becomes their *ündüsün blam-a*. See also Heissig 62:8, n. 19, who explains the term almost in the same way following Pozdneev. Here I shall follow Filchner and translate simply as "teacher." For *jarliṛ-un ündüsün blam-a*, the modern redaction (4b:1) reads *jarliṛ-ud-un*...

4) *Saran gerel-tü jalayū*: personal name?

10 1) *Mör-üres* "path and fruit; conduct and retribution." We find the same expression in Stanza 47:187. In the new version (4b:2) we read: *ür-e mör-ün ündüsün blam-a*.

2) Is *bayasqulang-tu blam-a* a technical term?

3) *Mör-ün jerge*: Kowalewski 2067b. This expression reappears in Stanza 47:188.

4) Instead of *hirubči*, the PT has *mgasgrib*. In the new version (4b:3) the two words *qutuṛtu hirubči* have been replaced with *jalčur mergen sidityū*.

deign to come quickly today to the southern sky.

- 11 Imperial Ministers, Saintly Bodhisattvas, who most effectively clear away dark ignorance; all lo-tsâ-ba bandidas, wonderful converters of sound: deign to come today without return¹ to the southern sky.
- 12 Vajra-dhara Dalai-lama, highest ornament¹ of the world, good benefactor with great commiseration for all; father-and-son² lamas with great tantras: deign to come with haste today to the southern sky.
- 13 Ah!¹ Wheel of Time² with a perfectly vast and great glory, and incomparable Cakra-sambhara³ and Hiroka;⁴ renowned glorious Hevajra⁵ and Mahâmâyâ;⁶
- 14 Assembly of the burqans, Immovable Aggregation of Secrets;¹ Wide, great, incomparable Assembly of the Burqans, headed by the fear-inspiring tutelary Yamântaka, from the Palace of Great Happiness: deign to come today, pure, to the southern sky.
- 15 Assembly of all Burqans, of all those without exception¹ having

11 1) *Qaral ügei*, I assume, is a mistake for *qaril ügei*, the spelling found in the PT.

12 1) *Oroi-yin čimeg*, lit. "ornament of the top of the head," was the title of a superior lama. During the Yüan dynasty, it became the title of the highest lama at the court; this was the title granted to 'Phags-pa lama: Aalto 61: 128: 13r. In Saṅg-sečen's chronicle, *Erdeni-yin tobči*, the Third Dalai-lama recalled this title of 'Phags-pa lama when he arrived in Mongolia in 1587 (Schmidt 29: 230-231); another blama was honored with the same title in 1329 (Schmidt 29: 122-123; in both passages, the Chinese translators seem to have been only vaguely aware of the meaning of this expression).

2) Instead of *ečige eke blam-a-nar*, the PT has *ečige köbegün blam-a-nurud*, followed by the modern version (4b: 6-7): *ündüsüten ečige ba köbegün...*

13 1) *Ai-a*: an exclamation often used for the sake of alliteration. Cf. Poppe 67: 80: F8v: 9.

2) Wheel of the Time: Kālacakra.

3) *Cakra-saṃvara*. The new redaction reads: *čörtu kürdün sanvar*.

4) A Tantric deity; see Kowalewski 850a.

5) *Kki-včir-a*: Hevajra. In Clark 65: II.B, No. 47: in Mongol: *bayasqulang-tu včir*, evidently the *bayasqulav-včir* of the modern redaction (5a: 2). Hevajra is mentioned in Saṅg-sečen's chronicle (Schmidt 29: 116): *kii vačir-un dandaris-un sudur*.

14 1) *Aṭčobi niṛuča quriyangqui*: Clark 65: II.B, No. 32: *niṛuča quriyangqui agsobhi včir*: *guhyasamāja-akṣobhya vajra*?

15 1) The present text always spells *qočorli ügei*: "without remnant," while the new redaction invariably spells *qočorliṭ ügei* (although lacking the present sentence); compare *jarli ~ jarliṭ* "product," *urtuṛuli ~ urtuṛuliṭ* "length," etc.

the great tantra treatises, headed by Vairocana,² substance of the vajra, understanding everything: deign to come speedily today to the southern sky.

- 16 All Burqans possessing the tantras of religious practices¹ headed by those who "appear-thus"² and clearly have the Vehicle of Contemplation;³ similarly Burqad of the tantras of activities⁴ headed by him who holds the Cindamani Wheel: deign to come south today to the superior sky.⁵

- 17 Also, Assembly of all tutelary burqad,¹ who deign to grant generously all the great magical powers to Yogâcâri² bound by an irreversible strong oath: deign to come admirably today to the southern sky.

- 18 Mahâkâla with the six hands,¹ support of the jñana,² sea with an awe-inspiring³ oath, keeping the word, from the illustrious Palace of the Continent of the Law: deign to come south today in the wide-open⁴ sky.

2) In Clark 65.II.B, Nos. 66 and 68 are two pictures of Vairocana śakyasiṃha: *teyin geyigülügčei šaki-a arslan: hung-kuang shih-chia shih-tzu fo* 宏光釋迦獅子佛 and Sarvavid-vairocana: *gotala-yi uqačei: P'u-hui hung-kuang fo* 普慧宏光佛.

16 1) *Yabudal-un ündüsün*: Kowalewski 1561b; 2261b: "tantra des pratiques de dévotions."

2) *Teyin üjegdekün* (plural): compare *teyin üjigčei burqan*: vipaśyin buddha (Vira 58: 456; Clark 65: II.256, No. 127: 毘婆尸佛).

3) *Bisilyaqu kölge* = ?

4) *Üles-iin ündüsün*: Kowalewski 1561b "tantra des actions."

5) The final formula of this stanza is a little different from the preceding ones.

17 1) I am not certain whether *idam burqad* is one expression "tutelary burqad," or two different words "tutelary (deities) and burqad."

2) *Yögačari* is for *yogačari*: Skr. yogâcârin "follower of the yogâcâra school." Waddell 34: 14, 128.

18 1) In Clark 65: II.B, No. 297, there is a picture of the Mahâkâla with six hands, ṣaḍbhujā M., in Chinese *liu-pi yung pao-hu-fa* 六臂勇保護法.

2) In the modern redaction (5b: 3-4) instead of *injana*, jñana, we read *belge bilig*.

3) *Ĵigirgemsig-tü* is from *Ĵigirge* ~ *Ĵigerge* (Kowalewski 2353a) "effrayer, épouvanter." For the suffix *-msigtü* ~ *-msiřtu*, compare *řayiqamsiřtu*: "admirable" from *řayiqä* "to admire."

4) *Ĵılaqan*, or perhaps *Ĵılařan*, is listed in Mostaert 41: 198a as *Ĵılān* (transcription reconstructed) "(plaine) unie où rien n'arrête le vent." In *Ordos* there is yet another word *Ĵılān* with the same meaning of "wide, vast, wide-open," and which the author relates to *Ĵıldam* listed in Kowalewski (2347b) with the explanation

- 19 Harshly (?)¹ terrible Mahākāla with (your) companions; together with Mahākāla with the four hands,² (of the) edge of the far-off sea,³ from the Palace located in the heart of Blessed Vairocana:⁴ deign to come quickly today to the southern sky.⁵
- 20 Fright-inspiring Ruler of the Law,¹ together with (your) father, mother, and companions, from the Iron City² of the great Erglig³ south of Mount Sumeru,⁴ king of the mountains: deign to come south today to the vast⁵ sky.
- 21 Goddess riding a (white-)blazed¹ mule,² together with (your)

"découvert." *Jildam* is sometimes spelled *jildam-a*. But *jildam* ~ *jilaqan* (*jilaqan*) appears yet in another form: *jilmaqan* or *jilmaqan*. See Cleaves 54: 96, n. 70; Poppe 62: 51; Poppe 67: 66; F63r: 1, 109. This latter form *jilmaqan* ~ *jilmaqan* is further attested in the opening lines of the *Šara tuuḡi*. See Heissig 59, facsimile of the *Šara tuuḡi*, here under the title *jalaqas-un qurim*, p. 87, 1v: *ködelesi ügei batu jilmaqan neretü tögöriḡ köke kei*: "the round blue air named Unshakable Strong and Wide-open (Sky);" the Mongol text is less satisfactory in the version published by Miss N. Šastina, who, in her translation takes *jilmaqan* (*jilamaqan* in her transcription) as a proper name (Šastina 57: 15, 125).

19 1) The expression *qundur doysin* reappears in Stanza 49: 195. The modern redaction has two different spellings (5b: 5) *quḡdur d.*, and (11a: 2) *qungdur d.* None of these forms appears in the dictionaries. My translation is only a tentative one. The same expression *qundur doysin* appears in the title of a tantric text listed by Heissig: *qundur doysin včir bani-yin büttügel abisig* "Complete empowering of the harshly terrible Vajrapāni" (Heissig 61: 219, No. 393: 32a). Perhaps we should read *ṛundur* and connect the word with a word in Ordos: *ṛundula*- "traiter durement, maltraiter" (Mostaert 41: 314b). *Ṛundula*- is a verb derived (-la) from a form *ṛundu*-, and *ṛundur* could well be another derivation in -r (Poppe 54: 49, § 178).

2) A picture of the Four-handed Mahākāla, Caturbhujā M., in Chinese: *Ssu-pi yung pao-hu fa*, in Clark 65: II.B, No. 306.

3) I fail to understand this epithet of Mahākāla.

4) Cf. note 15.2.

5) Cf. Appendix B. The modern version (5b: 7; 6a: 1) also has an invocation addressed to the great king Bisman.

20 1) The *nom-un qaḡan* is Erlig mentioned in this Stanza. See Appendix C: PT 9b. In the Pañcarakṣā, Erlig is repeatedly called *sab yirtinčü-yin eḡen* (Aalto 61: 72: 43r; 77: 3v, 120, 126).

2) The Iron City may well be the lcags-mkhar "Iron Palace." This expression is not listed in Das 60: 396 sq., but is mentioned in Forman-Rintchen 67: 59.

3) Erglig is Erlig, the reading of the PT. See Kowalewski 274b, Poppe 67: 24: F5v: 3. *Erglig* is the regular form in the *Altan Gerel* (Kara 68.I. 221, *et passim*).

4) *Sömbör*, Sumeru, is spelled *sümir* in the PT.

5) *Aṛudayar*, to my knowledge, is nowhere listed. It seems to be derived from *aṛu* "wide, vast" + *dayar*; this suffix appears in a number of descriptive adjectives.

21 1) *Qalḡan* ~ *qalḡin*, Kowalewski 802b "chauve." I follow Mostaert 41: 327b: "qui a une tache blanche sur le chanfrein."

2) In Clark 65: II.B, Nos. 331-334, there are four *ökin tngri*, one for each season, riding what looks like a donkey (or a mule?), an ox, a deer, and a camel.

companions; glorious Mahākāla (standing) on a corpse, and laughing “ha! ha!,” from the City of the Northeast built instantly³ with skulls: all deign to come today to the southern sky.

- 22 Bing Mahākāla¹ with (your) companions, from the Palace of the Law of Akinistha² (heaven); and all whichever³ lords of corpses⁴ with (your) companions, from the Palace where you amuse⁵ yourselves together with fearful corpses: deign to come today to the vast⁶ southern sky.

- 23 Also: Lord of Corpses called Maru-irsi,¹ and Goddess Bingsrsas² with (your) companions all together; five long-lived Goddesses³ (settled) between Balbu (i. e. Nepal) and Tibet: deign all to come today to the southern sky.

- 24 Absolutely all Eight Assemblies with (your) companions, headed by the Twelve Goddesses settled in various places, and especially Superior Rāhu-brkar sarva včir-tu,¹ deign to come without obstacle

3) *Qalaγar* “certainly” in the *Secret History* (Haenisch 39:57; Poppe 67:24: F5v:14; 26:F8v:11, 77) is also used to render “suddenly, instantaneously” (Ligeti 62:325) which seems to suit better the present context. See note 28.1.

22 1) Bing Mahākāla: Clark 65: II.B, No. 303: *daṇḍa dhara* M.: “M. holding a stick”; in Chinese: *ch’ih-pang* 持棒 *yung pao-hu fa* “Courageous Protector of the Law wielding a stick.” Could *bing* by any chance be due to a misspelling of *bang*: Chin. *pang*? In the *Altan Gerel* mention is made of one Binggala (Kara 68:I.192).

2) Akanistha: Heaven of Adi-Buddha (Waddell 34:85).

3) *Alimad*: Kowalewski 77b; Poppe 54:43, § 129a “collective nouns and adjectives.”

4) There is an *ūkeger-ūn ejen* “lord of corpses, citipati” in Chinese *fen-chu* 墳主 *hu-fa* “Master of the Graves, Protector of the Law” in Clark 65: II.B, No. 337. Note that there is mention of another *ūkeger-ūn ejen* in the next Stanza.

5) *Činggeldü-*, the cooperative of *čingge-* “s’amuser, se divertir” (Kowalewski 2142a).

6) I think that *aqui*, to be read *ayui*, refers to *ortarγui*.

23 1) *Maru-irsi*. Could this have anything to do with the goddess Marici? See Waddell 34:218, 361; Clark 65: II.B, Nos. 242-246.

2) The name *Bingsrsas* is spelled *Bingsarasni* in Stanza 51:205. Instead of *Bingsrsas ökin tngri*, the PT has *bigrči*, and the new redaction (6a:7; 11a:6): *Bigči jamsarang* (Tib. *lcam-sriñ ~ srañ* “brother and sister”). Cf. Appendix C, n. 12.

3) Clark 65: II.B, Nos. 237-241 lists five *ökin tngri* (*fo-mu*), but *urtu nasutu* does not appear in their titles. *Ökin tngri* is also rendered as *t’ien-mu* in Chinese (Clark 65: II.B, No. 323). The additional section in the PT (Appendix C, 9b) mentions “the five long-lived younger sisters, protectresses of Religion.”

24 1) The PT spells this name: *raqu bihar sayin včir-tu*; the modern redaction (6b:6): *baγar raqu bančar sadu*. *Raqu*, *Rahu*, may well be the same as in Stanza 27.

today to the southern sky.

25 Lord of the World, King of the gods named Ramča-bomra;¹ similarly Lords of the Mountains such as the named Rovangčīn-dovangčīn² and others; especially Lord of the World named Ovadti-govangrčal³ and also Lord of the Mountains Jarla-šambuu⁴ and others;

26 Nine deities remaining in saṃsara,¹ and the Thirteen House-gods;² Lord of the Mountains called peerless Nanča-dangla,³ and also the Assembly of the three hundred and sixty companions:⁴ deign to come today without delay to the southern sky.

27 Others also: guardian deities of lamas and šabi; Assembly of

25 1) Spelled *rmačīn bovamra* in the PT, *Mačīn bomra* in the new redaction (6b:7; 11b:4).

2) In Stanza 54:216, in almost identical context, instead of *rovangčīn-dovangčīn*, we find *ju-juḡča dovangr-a*; in the PT: *sgiovančīn-gdovagr-a* (?), but in the new redaction we find first (6b:7-7a:1) *erken aṛ-a čoyčīn dongran kemekü*, and then (11b:4-5) *erken aṛ-a čoyčīn ktüger-e* (?).

3) *Ovadti-govangrčal* is mentioned again in Stanza 54:217, as *tengdri ovadti govangrčal*; in PT: *ovadhi govang rgial*; in the modern version, the name is spelled once (7a:1) *uutai* (*ootai*?) *küvejel* and once (11b:5) *udti* (*odti*?) *küvegčel* (?).

4) Spelled *jarla-šambau-a* in Stanza 54:218; PT: *jarlh- samasbuu*; the new redaction spells (7a:1; 11b:5): *jarlha-šambu*. This name is also variously spelled in other Mongol mss. See Serruys, *Kumiss Ceremonies*, Junggar text, note 125. In a prayer published by Rintchen, this mountain is called Jarlu-sangbou-a (Rintchen 59:34).

26 1) In Stanza 56:219, we read *sansar-tur bayin toṛtaṛsan yisün tngri-ner*, which is probably the correct version; we find it also in the PT. In the modern version (7a:2): *sansar bolquī yisün yeke tngri*: "nine great tengris subsisting (in) the saṃsara."

2) *Gor-lha* is spelled *govar-lha* in Stanza 55:220. *Gor* is Tib. gur: "tent, house;" gur-lha: "house god." Strictly speaking, *tngri* added to the Tibetan expression is pleonastic. The new version (7a:3; 11b:6) has: *qad-un ger-ün arban ṛurban tngri*: "thirteen deities of the house of the kings," and we find the same formulation in another Mongol prayer: Serruys, *Kumiss Ceremonies*, Üüsīn text 10b. The *ger-ün tngri* are also mentioned in another "sang" prayer: Rintchen 59:18.

3) In Stanza 55:221, we find the reading *Nangča* (*Nengče*?) *dangla*; the PT has *gñanča* (*gñenče*?) *danglha*, but the modern version spells (7a:3): (*n*)*imčīn danglḡh tngri*, and (11b:7): *Nigčīn danglḡh tngri*, but elsewhere I find: "Mountain *Gñin čin tanglha*" (Bawden 68:111).

4) The "360 companions" are called "360 *dorsid*"—"Terrible" in the modern version (7a:4).

27 1) *Raqu*, or *Ra-a-hu*, is according to Kowalewski 2651, the name of a demon; it is also the name of a constellation: Eberhard 36:233, 241. De Nebesky-Wojkowitz refers to Rāhu as a planetary god (de Nebesky-Wojkowitz 56:94, 259, sq.). The name *Raqu* often appears in Mongol astrological works, e.g. Bawden 61:227; see also the Pañcarakṣā (Aalto 61:69:40r). See also Sushama Lohia 68:25, 131n.

all the planets, Râhu,¹ and the Constellations,² headed by the Sun and the Moon enlightening all; deign to come today without return to the southern sky.

28 Surely¹ I will satisfy the Assembly of all Lords of the World² headed³ by the Goddess Vaṣundari,⁴ mistress of the Earth,⁵ and all Lords of Heaven residing on this Earth: deign to come today to the southern sky.

29 As the white clouds, heart¹ of the extraordinary sea, remaining still in the high vast great sky on high, let come down fine rain,
30 heart² of the clouds; as trees,¹ and grass,² heart of the Earth,³

2) *Aṣadar*, or better *Naṣadar*, appears again in Stanza 56:226. PT has *Agṣadar*. The modern redaction spells *aṣadar* (7a:6; 12a:2). Kowalewski 136a lists both *agṣadar* and *naṣadar*: Skr. *nakṣatra* "étoile; groupe d'étoiles." *Nakṣatr-a* in the *Pañcarakṣā* (Aalto 61:82:8v).

28 1) *Qalaṣar* here seems to mean "certainly." See note 21.3.

2) I cannot say for sure if there is a difference in meaning between such expressions as *ṛaṣar-un eḡen*, *ṛaṣar-un delekei-yin eḡen* (the PT reads *ṛaṣar delekei-yin*), and *delekei-yin eḡen*. For the sake of clarity, I translate *delekei* and *ṛaṣar-un delekei* as "world" and *ṛaṣar* as "earth."

3) All the preceding lines have regularly *terigülen*, but here the text reads *terigüten* while the PT still has *terigülen*.

4) Vaṣundari is from Skr. *Vasudhārā*. See Mostaert 62:195: *vasudari*, 206: *vasudhārā*, *vasundhara*.

5) Clark 65: II.B, No. 323 lists one *ṛaṣar-un batu ökin tngri*: *ṛḍhā-rthivī* (devī), in Chinese *Ti-chu yung-ning t'ien-mu* 地主永寧天母.

29 1) "Heart of the Sea" here means "essence of the sea"; so in the next line "heart of the clouds" means "essence of the clouds." The genitive formations *ḡirüken-ü egülen* and *ḡirüken-ü narin qura* are appositions rather than genitives. In the next Stanza 30:119, we have essentially the same construction but without the genitive suffix: *ḡirüken mod*.

2) *Egüles-ün ḡirüken* "heart of the clouds" is also the name of a bodhisattva "Mahāmeghagarbha: sPrin-c'en sūin-po "germe du grand nuage" (Grünwedel 00:124), but this is not likely to be the meaning here.

30 1) *Mod* is a plural of *modun* "wood, tree." In the *Secret History* and in the classical written language, the regular plural form is *modud*. For the plural *mod*, see Poppe 54:70-71; Poppe 67:24:F5v:7, 76. *Mod* occurs several times in the *Pañcarakṣā* (Aalto 61:14:12r; 27:25v; 28:27r; 35:33v).

2) *Mod öbesün sayitur delgereḡü*: one could take *öbesün* in the meaning "itself, of itself," as in *Saṅg-sečen's* chronicle (Schmidt 29:6, line 3): *öbesüben urḡursan... toḡoran* "rice grown of itself." In the *Secret History* (Haenisch 39:121) *ö'esün*, plur. *ö'esüd*, "self." But in this case *öbesün* seems rather to be another form of *ebesün* "grass"; at least this is the understanding adopted in the PT: *ṛaṣar-un simi mod öbesün* "trees and grass, juice of the earth, flourish luxuriously." For *simi*, see n. 30.4.

3) *ṛaṣar-un ḡirüken* is also the name of a bodhisattva, *Kṣitigarbha* (Clark 65: II.B, No. 197; Grünwedel 00:143), in Chinese: *Ti-tsang wang p'u-sa*.

flourish luxuriously from the world of beautiful Jambudvipa, with the heart of admirable juices⁴ and simples, I⁵ offer a purifying⁶ sacrifice.

I offer a purificatory sacrifice to all the teacher lamas. May they clear away obstacles to superior magical powers, such as contagion,⁷ evil, wrongs, and faults!

31 I offer a purificatory sacrifice to the Assembly of the Burqad of the incomparable tutelary mandala: through purification, particularly through this pure sacrifice, may they clear away all broken and forsworn oaths!

32 I offer a purificatory sacrifice to all the saving guardians¹ of the Law: may they clear away² whatever obstacles (there are) to (my) desires when such (rites) as seasonal dough-offerings in thanks

4) *Simis*, plur. of *simi* ~ *sime* "juice." Cf. the verb *sime* ~ *simi* "to suck." The PT which puts *simi* in the preceding line (119), here reads: *ɣayiqamsiy-tu čibegin em-ün*... "admirable essence and simples."

5) From Stanza 68, it will appear that the subject is in the first person singular.

6) *Ariṣun bolṣan takimui*: this expression occurs a few times in the following lines, but more regularly we have *ariṣulan takimui*. This latter formula is translated by Ant. Mostaert as "faisant le rite de purification je sacrifie aux..." (Mostaert 57: 552), but this translation fails to indicate who or what is being purified, the worshipper, the object offered, or the deity to whom the offering is brought. The present formula *ariṣun bolṣan takimui* can only mean that the deity is the object of the act of purification; not the offering (*simis em-ün jirüken-iyer*: instrumentalis). A confirmation of this interpretation may be found in Stanza 68: 272: *sakiṣulsun tngri-ner-i ariṣun bolṣan takibasū*: "if I offer worship purifying the guardian deities." As to the verb *taki*-, usually its object, i.e. the deity, is in the accusative, as in the example above, and it may be accompanied by an instrumentalis, the object offered (as above, and in Stanza 35: 140: *tabiṣ usun-iyar taki*:- "to worship with sacrificial water"). However, occasionally the name of the deity worshipped is in the dative, e.g. in Stanza 32: 127: *sakiṣulsun-dur ariṣulan takimui*: "I offer a purificatory sacrifice to the guardian." Compare also Stanzas 38 and 39. In his article "Prière au Feu," Ant. Mostaert translates *odqan ṣalayiqan eke-dür ariṣun takil takimui*:- "j'offre un pure sacrifice à la mère Odqan ṣalayiqan" (Mostaert 62: 194: F2r: 3-4; 197).

7) *Qaltaburi*: Kowalewski 799: "action de se coller; tache, souillure, vice, contagion"; in the new redaction (7b16), we find only *sūsüg-ügei buruṣu*: "impiety and wrongs."

32 1) The PT has *sakiṣulsun-i* in the accusative; in view of the many cases of *ariṣulan taki*- with the accusative, probably the original form.

2) *Ariṣun boltuṣai* (same in PT) with the accusative, we must presume, is an error for *ariṣulan boltuṣai*. Cf. lines 123, 126, 138, etc.

for favors are interrupted.

I offer a purificatory sacrifice to all Lords of the Earth: may
 33 all ruinous dangers come to peace (if) mistakenly (I) have failed to
 harmonize skillfully activities and conduct.¹

Through the vast power of this purificatory sacrifice, may (the
 deities) clear away the various obstacles that (make me) err.²

34 Ha! This vast great superior and pure sacrifice, manifestly ac-
 complished and by (my) wishes transformed; by blessing it beautiful-
 ly through supreme contemplation,¹ may (the deities) initiate every
 happiness with prosperity!

35 With a sprinkling of exquisite pure water, I worship with
 sacrificial water (vast) as the sea; I worship with lotus flowers,
 making all equally pure. Moreover, a cloud of purified fog remain-
 36 ing still,¹ I offer a purificatory sacrifice with the fragrance¹ of
 smoking incense (sticks). I worship with the offering of exceedingly
 brilliant lamps, with a brilliant lamp illuminating (all) visible
 (things).

I devoutly worship with the tasteful perfume given off per-
 37 petually by a pure offering; with an offering of superior fragrances.

Similarly, I worship with food letting (you) eat equally (of) a

33 1) Instead of *uran-a es-e nairayulusan*, the modern redaction (8a:5) has *uran esen bolʻaʻju*: “rendering (activities and conduct) skillful and healthy.”

2) The PT is clearer: *tüüdker arilqu boltuʻai*: “may... obstacles be cleared away.”

34 1) The PT spells *samadis-bar*; the modern version (8b:1-2): *samadi-bar*. In the *Blue Annals*, Roerich translates *samādhi* as “trance” (Roerich 49: II.859).

35 1) Whereas the PT reads *sačurʻsan* without *-dur* (line 139), it reads *toɣtaɣsan-dur* without *-i* (line 142). *Sačurʻsan-dur* obviously parallels *toɣtaɣsan-dur*, and the dat.-loc. is required in both cases. But *sačurʻsan* is an action performed by the worshipper, and *toɣtaɣsan* is an intransitive verb, *egülen* “cloud” being its subject. The old possessive suffix *-i* (<*inu*), dropped in the PT, refers to the same word *egülen*.

36 1) Here and in several other places below, the new redaction (8b:6) spells *onis* which makes no sense and must be a misunderstanding and misspelling of *ünis*, a rather irregular plural of *ünür*. In the *Pañcarakṣā* (Aalto 61:8:5r) we find *küjʻis-ün ünis*: “fragrances of incense sticks.” In the *Altan Gerel*, the plural is *ünüd*, sometimes corrupted into *ündüd*!

hundred tastes such as the morsels¹ of a pure offer.

I worship with a great many sorts of music and song; with harmony² of music and song exquisite and pleasing to hear.

38 With an offering of beautiful colors, I worship¹ the eyes; with a melody always pleasing to hear, I worship the ears; with incense (sticks) full of fragrance and taste,² I worship the nose.

39 With exquisite food with a hundred tastes, I worship the tongue; with clothes,¹ gifts² of the gods, I worship the body.

Similarly, I worship with the horse resembling the swift wind;³ I worship with an auspicious sheep separated from evil uncleanness;

40 I worship with a beautiful bird, flying and circling; I worship with a yak-bull suiting his habitat;¹ I worship with cows² to be milked continually; I worship with jade,³ gold, silver, pearls, and

37 1) *Üirgümel* is a derivation in *-mel* (Poppe 54:48, § 168) from *üirgü-*, which, as far as I know, is not listed as such. Kowalewski (480a) lists *üire-* “émier, émietter, morceler, réduire en poudre,” and a causative *üiregül-*; then (1479b): *üiremeg*, *üirmeg*, *üirmüg* “miette, poudre, etc.”; *ügüreme* (572a): “fragile, qui s’émiette facilement.” *Üirgü-* must somehow be related to *üir-*, *ügür-*, and *üirgümel*, I tentatively translate as “morsel; reduced to morsels.” This section of the modern version has been very much simplified and the word *üirgümel* has been dropped. The PT reading *öngkümel* is derived from a verb *öngkü-* which cannot but be another spelling for *emkü-*, *ümkü-* “to put in the mouth”: *öngkümel* “something one puts in the mouth.”

2) Kowalewski 230b-231b: *egesig*: “voix, son, mélodie,” *egesigle-* “retentir des sons harmonieux; être harmonieux.”

38 1) Here follows a series of cases of *taki-* with the dative. See Stanza 30, note 6.

2) The PT reading *ünür sayitu* “with fine fragrance” seems preferable.

39 1) *Qubčad* is a plural of *qubčasun* “clothing, garment”; but the PT has *debel* “robe” in the singular; the modern version (9b:1), too, has *debel*, but further down (18b:6) reads *qubčisun*. In the Pañcarakṣā (Aalto 61:34:32v; 116:15v) we find the form *qubčas*.

2) *Ed-ün qubčad* is a genitive construction of apposition as in Stanza 29.

3) Instead of *qurdun keyin morin*, lit. “horse of a swift wind,” the PT reads *qurdun kei metü morin*, and the modern version (9b:2) *salkin qurdun morin*: “wind-swift horse.”

40 1) The modern version (9b:4), apparently following the PT, reads *oyin*. In addition, the modern text omits the word *sarlur* and spells *buṇas*, of course, a mistake for *buqas* “bulls.”

2) Lit. “cattle.”

3) Written *ogyu* with the diacritic mark for *-γ-* in the PT, *ogyu* in the modern language (new version 9b:5) (Kowalewski 427b) is from Tib. *gyu*, itself derived from the Chinese *yü* 玉.

coral.⁴

- 41 I offer and worship with various shining jewels; I worship devoutly with seven kinds of jewels; I worship with the Eight Glorious Pictures,¹ equally beneficent; similarly, I worship with helmets and powerful strong cuirasses.²

- 42 I worship with sharp, hard, and useful good swords.

Making a rasâyana of every jñana¹ wisdom, I offer it to the Assembly of saintly teacher-lamas.

- 43 To the Assembly of the tutelary deities and the burqans of the Mandala² without exception, I offer initiating a great prosperity without evil results.¹

Directing a dough figure of the majestic² Assembly, I offer it gloriously to all the guardians of the Law.

- 44 Turning all wishes¹ harmoniously into possessions, I offer them to the Assembly of the Lords of the World with an indestructible nature.

4) *Sirü* in the PT (without the suffix *-ber*), and in the modern version (9b:5). It is derived from the Tib. *byi-ru* (Kowalewski 1526a).

41 1) The new version (9b:7) has *belge* instead of *ḡiruqai*.

2) Instead of *duḡulγ-a tegünčilen*, the PT has *tüsimetü*. The new version (10a:1) recasts the whole sentence: *tüsimetü batu quyaḡ duḡulγ-a-bar*. For *tüsimetü*, see below n. 65.1.

42 1) *Inḡan-a*: see Stanza 18:72. The word has been left out in both the PT and the modern version (10a:3); the latter text has: "making a rasâyana of wisdom, without leaving any, I offer it to.."

2) *Idam mandal-un burqan*: one could perhaps translate "burqan of the tutelary mandala."

43 1) The PT begins the sentence corresponding to line 169: *qočorli ügei*, and telescopes lines 170 and 171 into one, "offering in order to initiate the great prosperity of all the tutelary burqad." The corresponding phrase in the modern redaction runs as follows (10a:3): *qamuḡ ele mandal-daki idam burqan nuḡud-tur: masi yeke ḡirḡalang-i egüskeḡü ergümüi*: "initiating exceedingly great happiness, I offer to all the tutelary burqan on the mandala."

2) *Čor ḡali*, lacking in the PT, I here translate as "majesty, majestic"; according to Prof. W. Heissig, it is a later substitute for *suu ḡali*, literally "the fortunate flame" meaning the protective spirit of the emperor (Heissig 59:25). For a discussion of *suu ḡali*, see Cleaves 53:22-23, 26, 44, n.6.

44 1) *Ker küseḡsen*, lit. "however wished." The PT reads "strongly desired."

Excellently initiating happiness without exception, with the bright accumulation of the cloud of sacrifice assembled together,² indescribable clouds of mist, harmonized by heaven (?), I offer a
 45 purificatory sacrifice to all the burqad of the ten quarters.¹

I offer a purificatory sacrifice to all the incomparable Bodhisattvas.

I offer a purificatory sacrifice to the sixteen great sthaviras.²

I offer a purificatory sacrifice to the Six Ornaments and the Two Elevated ones of the vast Jambudvīpa.

46 I offer a purificatory sacrifice to the eighty-eight great magicians of India.¹

In truth I offer a purificatory sacrifice to the teacher-lamas.

I offer a purificatory sacrifice to the lamas descended from the precious bka-gdams (school).²

I offer a purificatory sacrifice to the lamas originating from the tantra of the infallible word.³

47 In truth I offer a purificatory sacrifice to the lamas of the tantra of Retribution for Conduct.

2) *Nigen-e*, lit. "into one." *Takil-un egülen čoyča* refers to the billowing smoke of the burning incense. Line 177 is rephrased as follows in the PT: "assembling together most suitably the accumulations of clouds of all sacrifices."

45 1) For the burqad of the ten quarters and their names, see the *Altan Gerel* (Kara 68: I.190).

2) *Aqui sitügen*: see note 4.1. Contrary to the preceding and the following lines, *sitügen-e*, object of *ariṇulan takimui*, is in the dative, but the PT has the accusative, which is to be preferred.

46 1) At first glance the second letter of the word may seem to be *-i-*, but it is *-ṇ-* (Hambis 46, Tableau IV, Galik), and we should read *H(i)ṇkeg*, comparable to such readings as *ṭngri*, *ṭrly*, etc. Both the PT and the modern redaction (10b: 4) read *Enedkeg*. In the Kanjur and Tanjur, *Enedkeg* is the regular spelling, but sporadically we find *Hindkeg*, e.g. Ligeti 42: 42, Rintchen 64: 132. Heissig considers these parts to be the older sections (Heissig 57: 77; Heissig 62: 28).

2) In the new redaction (10b: 4) we read *ubadis-un blam-a-nar-i* "lamas of instruction." For *gaudam*, see n. 8.1.

3) Here as above (Stanza 9: 37), the words *ṭarliṭ-un ündüsün*... have been changed in the new version (10b: 5-6) into *ṭarliṭ-ud-un blam-a*.

I offer a purificatory sacrifice to the lamas of the great tantra of the Means of Deliverance.

I offer a purificatory sacrifice to all the lamas of the school of the tantras.¹

I offer a purificatory sacrifice to the Assembly of² the burqans of the continually unsurpassed tantras.

48 I offer a purificatory sacrifice to the Assembly of the burqans of tantras of the shining yogas;¹ especially I offer a purificatory sacrifice to the Assembly of the burqans of the tantra of Practice; I offer a purificatory sacrifice to the Assembly of the burqans of the useful tantras of Activities; I offer a purificatory sacrifice to the fast acting six-handed Mahākāla together with (his) companions.

49 I offer a purificatory sacrifice to the harshly(?)¹ terrible father and mother² together with (their) companions; I offer a purificatory sacrifice to the four-handed Mahākāla, pacifying the evil ones, together with (his) companions; I offer a purificatory sacrifice to the tengri Bisman, Lord of all Riches, together with (his) companions; I offer a purificatory sacrifice to the saintly King of the Law, (his) father and mother,³ together with (their) companions.

50 I offer a purificatory sacrifice to the Goddess, Flag-spirit of the many armies, together with (her) companions; I offer a purificatory sacrifice to the Lady existing of herself,¹ together with (her) companions; I offer a purificatory sacrifice to the one robed

47 1) The expression *ündüsün ijaṣur-un* is unclear.

2) The reading in PT *burqan-u čirulṣan-i* seems preferable to the ms. version.

48 1) *Yovaga(s)* is but another spelling for *yoga* "ecstatic union of the individual with the universal spirit" (Waddell 34: 128).

49 1) For *qundur*, see n. 19.1.

2) In the new version, every address of this section has been simplified, and the mysterious *ečige eke* has been dropped here (11a: 2).

3) The two words *ečige eke* have, here too, been dropped in the modern redaction (11a: 3).

50 1) *Öbesü-ben bolurṣan*, Kowalewski 502a: "né de soi-même; qui subsiste par lui-même"; 503: *öber-iyen ṛarurṣan*; Vira 58: 332: *öbesüben bolurṣan qatun*: svayambhū rājñi. The new redaction (11a: 4) mentions a Lady Magčor (also 13a: 6) first, and lists *öbesü-ben bolurṣan* as another personality. This "Magčor qatun" is also mentioned in the PT (9b, see Appendix C) as *dmagčovar čortu ökin tngri*.

with the sky,² together with (his) companions; I offer a purificatory sacrifice to Mahākāla with glorious pride, together with (his) companions.

51 I offer a purificatory sacrifice to Bing-Mahākāla together with (his) companions; I offer a purificatory sacrifice to the Lord of the bewitched¹ corpse together with (his) companions; I offer a purificatory sacrifice to the Goddess Bingsarasni² together with (her) companions; I offer a purificatory sacrifice to the eminent and glorious Goddess with (her) companions.

52 I offer a purificatory sacrifice to Absi,¹ Fire² of the Law, together with (his) companions; I offer a purificatory sacrifice to the Renowned long-lived Goddesses³ together with (their) companions; I offer a purificatory sacrifice to the Twelve Goddesses of Support⁴ together with (their) companions; I offer a purificatory sacrifice to the fiery Vajra-mother,⁵ supreme jade, together with (her) companions.

53 I offer a purificatory sacrifice to the Renowned Mother possessing the vajra together with (her) companions; I offer a purificatory sacrifice to the incomparable King of the Law¹ together with (his) companions; I offer a purificatory sacrifice to all eight awe-

2) *Oṛtarṇui-yin debel* "robe of the sky." according to Kowalewski 432b, refers to the clouds, but here the reference is to some deity "wearing the sky as a robe."

51 1) *Bidar*, *Bidir* is from Skr. *vetāla* "a kind of ghost, a goblin, vampire, particularly a ghost occupying a dead body." Vira 58:65, 66, identifies it with *vetālaka*.

2) For *Bingsarasni*, see n. 23.2. Instead of *Bingsarasni ökin tngri*, while the PT reads *Bigrči ečige eke*, the new redaction (11a:6) has *Bigči jamsarang*.

52 1) I have failed to identify this *Absi* (*Nabsi*?). The modern version (11a:7) has the same spelling.

2) Kowalewski 1482b translates *sitaṛamal* "brûlant, allumé"; *sitaṛa + mal*. See Mostaert 62:207: *sitaṛamal*: "qui a été allumé." The modern version (11a:7) reads *ḡula* "lamp" instead. I do not know if *nom-un sitaṛamal* is the name of a deity.

3) There are five of them; see Stanza 23:93, and the PT variant. The modern version (11a:7) simplifies: *tabun urtu nasutu-yi*:

4) I do not know who they are. One could as well translate "the goddess of the twelve supports."

5) *Včir-eke*: Clark 65: II.B, No. 276 lists one vajrīputra; in Mongol: *včir-eke-yin köbegün aqui sitiügen*: "sthavira, son of the vajra-mother..." The new redaction (11b:1) again substitutes *ḡula* for *sitaṛamal*.

53 1) *Erlig*.

inspiring Congregations together with (their) companions; I offer a purificatory sacrifice to the Lord of the World of the vast *ulum* plain² together with (his) companions.

54 I offer a purificatory sacrifice to Ramča-bom-ra¹ (god) of Heaven together with (his) companions; similarly, I offer a purificatory sacrifice to Ju-juḡča tūneger-e² together with (his) companions; I offer a purificatory sacrifice to Tengdri ovadti govangrčal³ together with
55 (his) companions; also I offer a purificatory sacrifice to the Nine Deities remaining in the saṃsara,¹ headed by the god Jarla Šambau-a,² and also equally to the Thirteen House gods;³ I offer a purificatory sacrifice to the Three Hundred and Sixty Good (Companions)⁴ such as the peerless Nangča-dangla,⁵ together with (their) companions.

56 Also¹ I offer a purificatory sacrifice to Yogâcârin together with his companions; I offer a purificatory sacrifice to the guardian gods protecting wholly perfectly; to² all the planets and constellations,³ headed by Sun and Moon, illuminating everything.

57 I offer a purificatory sacrifice to all Lords of the World, such as the goddess Vasundari, mistress of the World;¹ I offer a purificatory sacrifice to all the Eight Kings of the Nâgas headed by the Lord

2) For *ulum*, the PT reads *ilum*; this plain is mentioned in the *Erdeni-yin tobči* (Schmidt 29: 254-255), where it is read *nilum tala*. I owe this reference to Prof. N. Poppe. The modern redaction (11b: 3-4) reads *ilaum talayin ejid* "deities of the (n)ilaum plain."

54 1) See n. 25.1.

2) See n. 25.2.

3) See n. 25.3.

55 1) See n. 26.1.

2) See n. 25.4.

3) See n. 26.2.

4) Stanza 26: 105: *ṛurban jaṛun jīran nōkōd* would suggest that another *nōkōr* is implied here before *selte-yi*. The new version (11b: 7) has *ṛurban jaṛun jīran nima-a* (?).

5) I read *Nangča-dangla* after the reading of Stanza 26: 104, where the initial *n-* is clearly marked. See n. 26.3.

56 1) *Busu-ber*, lit. "differently."

2) Suffix *-i* after *kiged*, see Poppe 54: 122 § 432; 129 § 450. Other cases of this construction in Stanza 61: 245; 66: 266, etc.

3) See n. 27.2.

57 1) The new version (12a: 1-3) has a completely different text, possibly largely corrupt.

of the Maban² Sea with the color of jade.

58 I offer a purificatory sacrifice to the gods of the road which one walks on the hunt; I offer a purificatory sacrifice to the Lords of the World who protect sitting on an eminent throne;¹ with a pure offering, I offer a purificatory sacrifice to the Mother Ğalaqan of the Fire;² I offer a purificatory sacrifice to the Gods of Water settled in any waters.

59 I offer a purificatory sacrifice to the God of the Wind dominating the air;¹ I offer a purificatory sacrifice to the gods who let flourish an accumulation of favors; I offer a purificatory sacrifice to the guardian gods who have made friends (with me), protecting without ever separating (from me), and without discontent.²

2) In the new version (12a:3-4), this sentence has been split in two: *anubid-un yeke sürtü luus-un qan-i...*; *naiman luus-un qad-i...*: "the king of the nâgas of (the sea) Anubid (= Anabad, Anavatapta) ...; the eight nâga-kings ..." *Maban* is from Tib. *ma-phañ*, or *ma-pham* (or *ma-dros-pa*), lake Manasarowara (Das 60:948b), the same as Anavatapta. The name of a famous lake, it is also the name of one of the nâga kings. In another Mongol prayer, an offering is made "to Marunju, Lord of the Marui Sea" (Serruys, *Kumiss Ceremonies*, Junggar text, n. 103; Üsin text, nn. 86, 87). *Marui* may be a corruption of *Maban*, or Manasarowara. For the eight (~eleven) nâga kings, see de Nebesky-Wojkowitz 56:290-291; Grünwedel 00.192-193; Sushama Lohia 68:155-156, 181,195.

58 1) Lines 231 and 232 have been completely recast in the modern version (12a:4-5): *yabubasu mör-ün tere tngri-yi...*; *saṛubasu saṛurin-u tngri-yi...*: "if I travel, (I worship) that deity of the road; if I sit (at home), (I worship) the deity of the seat." *Yabubasu* and *saṛubasu* can only refer to the suppliant, not to the deities.

2) For the readings *ṛalaqan* and *ṛalayiqan*, name of the deity of the fire, see Mostaert 62:200-201, 218, n. 20. Both forms appear in the texts published by Rintchen 59. Strangely enough, the redactor of the modern version has changed this line (12a:5) as follows: *tulṛan-daki utaṛan ṛal-un tngri-yi*: "the goddess of smoke and fire settled on the (four-legged) *tulṛa* (support of the cauldron)." The goddess of the fire was believed to reside on one of the rings of the *tulṛa* (Mostaert 62:212, 222, n. 89).

59 1) *Kei* occurring twice in this line must necessarily be taken in two different meanings: the new redaction (12a:6) even changes the words for this very reason: *kei-dür aṛṛi salkin tere tngri-yi*: "that god of the wind existing in the air..."

2) The PT has *gimürel ügei*. In Stanza 70:282, we find the equivalent expression *gemürekü ügei*. The verb *gemüri*~*gemüre*- appears in the *Secret History* §254 in the causative form *gemüri'ül*- "to cause discontent." For *gemür* "discontent, grief, etc." and *gemüri*~*gemüre*~*gimüre*, see Mostaert 53: [327]-[328]; Ligeti 62:324. These two lines 237-238 have been drastically simplified in the new redaction (12a:7): *qani nököṛ tngri-yi aṛṛulan takimui*: "we offer a purificatory sacrifice to the friendly companion-deities." Between lines 238 and 239, the PT inserts a long independent section, which appears also in the new redaction but with many changes. Appendix C.

- 60 Ha! I offer a purificatory sacrifice to the tutelary deities guardians of the lamas, together with (their) companions: tasting this vast great and pure offering, deign to give for good to the Yogâcârin, Lord of Alms,¹ together with (his) companions, superior magical gifts,² especial and irrevocable.³
- 61 Deign to give magical gifts consisting of great peace; deign to give magical gifts consisting of pacification of every calamity and obstacle; deign to give magical gifts consisting of pacification of sickness¹ and evil in general; deign to give magical gifts consisting of expansion of great majesty and longevity.
- 62 Deign to give magical gifts consisting of my bringing under my domination the three going worlds;¹ deign to give magical gifts consisting of repulsion of the hateful; deign to give magical gifts consisting of a life without death; deign to give magical gifts consisting of exceedingly exquisite food.
- 63 Deign to give magical gifts consisting of herds and cattle; deign to give magical gifts consisting of eminently beautiful colors; deign to give magical gifts consisting of a reputation and a voice pleasant to hear; deign to give magical gifts consisting of tasteful and fragrant incense (sticks).
- 64 Deign to give magical gifts consisting of abundant food with a hundred tastes; deign to give magical gifts consisting of delicate and soft¹ robes; deign to give magical gifts consisting of companions

60 1) *Öglige-yin ejin*: Skr. dānapati, Tib. sbyin-bdag, means "lay supporter," possibly here indicating the suppliant reciting this prayer.

2) *Sidi* seems to indicate the gifts or favors resulting from the magical powers of the deities invoked.

3) PT: *urbaqu ügei*. Cf. Kowalewski 463a: *urbaṣa ügei* "invariable, constant, irrevocable."

61 1) *Ebečin*, also spelled *ebedčün*.

62 1) Kowalewski 1041b: *γurban yirtinčü*: "les trois mondes: le ciel, la terre, et les enfers." Skr. tribhuvana.

64 1) PT: *uriyalṣu jögelen*. In Stanza 85: 341 we find the same expression reversed: *jögelen uriyalṣu*. *Jögelen* is "soft, supple"; *uriyalṣu* ~ *uriyalṣa* corresponds to *uralṣu* listed in Kowalewski 439a: "(arc) flexible; (cheval) docile au frein." In Khalkha, this word exists as *uralṣū*. In Ordos, we have *urālṣa* "souple et doux" (Mostaert 41: 738a). The latter author quotes the expression from the written language *uriyalṣa jögelen* "souple et doux au toucher," without reference. This expression of the

whose conduct² is full of good merit; deign to give magical gifts consisting of companions fulfilling (my) many desires.

- 65 Deign to give speedily magical gifts consisting of majesty of supernatural powers; deign to give magical gifts consisting of reliable¹ cuirasses; especially, deign to give magical gifts consisting of sharp swords; deign to give magical gifts consisting of (the fulfilment of) every useful wish.

- 66 Ha! I have greatly alerted¹ the Guardian Gods of salvation from the palace where powerful wisdom is perfected; I have alerted the guardians with vast powers similar to the Sun and the Moon rising in the vast sky.

- 67 I have alerted the Guardian Gods inseparable (from me) and resembling the light of the Sun and the Moon illuminating the darkness; Guardians of the Law without delay carefully protect all the original teacher-lamas while they live,¹ clearly² making³ (of them)

Ündüsün bsang, I found listed nowhere else. With a slight difference, both in spelling and meaning, the *Secret History* § 230, comprises the expression *uriyarṣun kebte'ül* "alert nightwatch" (Haenisch 39:166; Mostaert 53:[138]). The modern version (16a: 5; 18b:6) reads *ünen ebtü qubčisun* "truly fitting(?) clothes."

2) *Odolṣ-a* is a noun derived (-*lṣa*) from *odo-* "to go": "action, conduct, behavior."

65 1) Compare this line with Stanza 41:166. *Tüsime-tü*: *tüsime* is a noun derived from *tüsi-* "to rely upon" + *-me* (Poppe 54:48 § 165: Function: to form nouns designating fitness or possibility of an action, e.g.: *bayima* "[place] where there can be something"). *-ma ~ -me* is the basis of another suffix *-mal ~ -mel* forming another derivation from *tüsi-*: *tüsimel*, often in the plural *tüsimed* with singular meaning: "support, minister." *Tüsime* has more or less the same meaning as *tüsüye*, *tüsig*, "support." The modern version (16a:7) has *batu quyaṣ*, evidently an abbreviation of the PT version *tüsimetü čing quyaṣ*.

66 1) This, I think, is about the most suitable rendering of *omoṣiṣul-* which Kowalewski 413 translates as "éveiller l'orgueil." Here and in the following lines, the PT has *omoṣiṣulumu* in the present; the modern version (16b:3-6) substitutes the verbs *ergümjilen takimui*. *Ergümjile-* is "to confer a rank or dignity."

67 1) Instead of *blam-a-nar atal-a*, the PT reads *blam-a-nurud-bar adislan*, altering the meaning altogether.

2) *Qaṣarqai* "clear" is listed in the *Hua-i i-yü* (I. 28a). The *Secret History* contains a related form *qaṣas*. For a thorough discussion of these two terms, see Mostaert 53:[146]-[151]. The dat.-locative *qaṣarqai-a* occurs frequently, e.g. Cleaves 54: 54 (116:9).

3) PT: *bolṣ-a*: imperative "make!"

a support of the tutelary burqans.

68 If I offer my worship, purifying¹ the Guardian Deities, even as the Moon and the Sun have befriended the sky, Guardian Deities do not abandon me.²

69 Even as the body has made friends for ever with its shadow,¹ saving guardian deities do not abandon me; even as the lion has made friends with the Snowy Mountains,² Guardian Deities do not abandon me.

70 Even as Garudi has made friends with his wings, bright Guardian Deities do not abandon me; even as the nâga at all times is friends with his voice, never grieving¹ Guardian Deities do not abandon me.

71 Even as the tiger is friends with woods and forests, heroic Guardian Deities do not abandon me; also, even as the fish is friends with the water, pâla¹ Guardian Deities do not abandon me.

72 Wherever we go or sit, on campaign or hunt or habitation or steppe, Guardian (Deities), without separating from me,¹ deign to make friends without separation for ever.

73 Guarding me carefully without delay, deign to protect me from doubtful and evil fear; deign to let me avoid destroying enemies.

68 1) Note *ariyun bolγan* as in Stanza 30:120.

2) Lit. "separate from me." *Nama-luγa*, first person singular, comitative case, suggests that in all the foregoing lines, the speaker is in the singular. In the modern version (17a:5-17b:2) *nama-luγa* of this Stanza and in the following lines has been replaced with another formula: *kümüin-eče salul ügei sülde bolon soyurq-a*: "deign to become a protective spirit who does not abandon (this?) man."

69 1) Note *bey-e-yin següder-lüge nököcekü metü*, and infra in line 289: *luu-yin daγun-luγ-a nököcekü metü* with the subject of the verb in the genitive, but in the nominative in lines 277: *arsalan*; 279: *garudi*; 283: *bars*; 285: *jiγasun*.

2) For the mythical lion of the Himalaya, see Waddell 34:539; Serruys, *Kumiss Ceremonies*, Yardung text, note 28.

70 1) *Gemürekü*. See note 59.2. In the PT, *gemürekü* has been replaced with *kelberel*: Kowalewski 2475a: *kelberil ügei*: "inébranlable, ferment."

71 1) The alliteration requires a reading *balan* rather than *belen* "ready" although such breaks in the sequence of the vowels of the alliteration are not rare. *Balan* is from Skr. pâla "protector, guardian, keeper," as in dharmapâla. Instead of *balan*, the PT reads *babürin*.

72 1) In line 289, *nam-a-luγ-a* is definitely in the singular while in the preceding line, *bida* is plural.

May bliss¹ come and settle here well!

74 From the bright place completely pure in the center of the high blue sky above, may this blessed favor¹ consisting of Sun and Moon illuminating the world, come and settle here today without hesitation.

75 From the palace of the gods of the superior quarters, may the blessed favor,¹ so admirable, of the king of the tengris,² Esru-a,³ Qurmusta, and others, come and settle here today perfectly!

76 Also from the palace of the King of the Nāgas of the nether region, may the blessed favor consisting of the inexhaustible treasure of riches and goods of the joyful kings of the Nāgas, Nanda, Ubananda, and others,¹ come and settle completely here today!

77 From the cavern of incomparable Mount Sumeru, may the blessed favor of the Yakšas with the vast power of the renowned Vaiśravaṇa Mahārāja Bisman tengri,¹ and others, come without fail and settle here today!

78 May the blessed favor of the majestic glorious king come and,

73 1) *Ölĵei qutuŕ*, rendered here as "bliss" is the equivalent of Skr. *maṅgala* "benediction."

74 1) *Ölĵei kesig* rendered as "favor."

75 1) *Ölĵei kesig-i-ber*, in the accusative, although subject of the imperative *orosi*; in the following lines we have regularly *ölĵei kesig-i* without *-ber* (lines 305, 309, 311, 313, etc) or *bilig-i* (315), *yabudal-i* (317), *erdem-i* (319), etc. The accusative may be explained as being the object, psychologically, of a request, or a prayer. In the PT, however, all these words are invariably *ölĵei kesig-ber* without the suffix *-i*. This section of the modern redaction (17b:7-19b:2) regularly has *kesig-ber*, but otherwise the text has been drastically changed.

2) It is not clear whether this title refers to Esru-a, or to both Esru-a and Qurmusta. In the *Pañcaraksā* (Aalto 61:43r) we meet with the formula: *tngri-ner-iin erketü qurmusta*.

3) *Esru-a*, variously written *Esriin*, etc. See Serruys, *Kumiss Ceremonies*, Junggar text, note 32.

76 1) For these and other kings of the Nāgas, see Waddell 34:368n; *Pañcaraksā* (Aalto 61:16:14r, etc., esp. 62-63); Vira 58:309, 473; Kara 68:II.141. According to Kowalewski 1085a, *bayasqulangtu* is Nanda's (Nandi) title. Cf. note 57.2.

77 1) *Vayisiravani maqaraja bisman tngri*: Mahārāja-vaiśravaṇa, or *yeke qayan vayisirivani*. In Chinese *T's'ai-pao t'ien-wang* 財寶天王. Clark 65:II.B, No. 320. PT lacks the two words *vayisiravani maqaraja*.

accumulating,¹ settle here today; may the blessed favor of the majestic Cindamani which satisfies (my) important desires, come entirely and settle here today!

79 May the understanding of the wise possessing clever devices speedily come and settle here today; may the clever conduct of the very beautiful Qatun¹ come without delay and settle here today.

80 May the totally perfected virtue of nobles come quickly and settle here today; may the vast power of the lucky¹ heroes come in its entirety² and settle here today.

81 May the favor of the protector spirit of innumerable armies come without obstacle and settle here today; moreover, may the favor consisting of goods and possessions of the rich manifestly come and settle here today.

82 May the blessed favor consisting of strong fast horses come running and settle here today; may the blessed favor consisting of cows¹ to be milked until (I) prosper,² come completely and speedily

78 1) *Čorčalaγad* of the PT seems preferable to the causative *čorčalaγulun* of the ms.

79 1) I have not been able to identify this personality. In the *Altan Gerel*, *qatun kümün* is opposed to *ere kümün*: woman vs. man (Kara 68: I.126, 140; II.54); but we also find the expression *qan ~ qayan kümün* without this opposition (Kara 68: II.106, 116, 121); also in the *Pañcarakṣā* (Aalto 61: 35: 34r; 63: 33r; 64: 33v; 67: 31r; 94: 22r). The expression *qan kümün* occurs also in the Manchu emperor's letter (1620) to the Mongol "emperor" Ligdan qayan: *tngrī ečige etüge eke örsiyeγsen qan kümün-i doromjila ju eyin serigün üge-yi yarun-u tulada ügülemü či*: "for what reason do you speak these crude words despising the emperor-man to whom Father Heaven and Mother Earth have shown benevolence?" (*Man-chou shih-lu* 6: 46b; the Chinese text on p. 48b: there *qan kümün* corresponds to *jen-chu* 人主 "ruler of men." One would expect *kümün-ü qan* in the Mongol version. The expression *kümün-ü qayan ~ qan* occurs frequently in the *Altan Gerel* (Kara 68: I.142, 223-224; II.3, 5, 7, 10, 11, etc.), and in the *Pañcarakṣā* (Aalto 61: 14: 11r). A perfect Turkic equivalent of *qatun kümün* is Uighur *qatun kiši* rendered as *fu-jen* "woman, lady" in Chinese. See Ligeti 64: 165.

80 1) *Qubi-tu*, lit. "having a share, a measure, a destiny: lucky, happy" (Mostaert 41: 376b).

2) *Qočorli ügei*, lit. "without leaving anything behind."

82 1) Lit. "cattle."

2) PT spells *kögertele*. Kowalewski 2628b translates this verb: "se vanter, s'enorgueillir." In Ordos (Mostaert 41: 430b-431a) it means "se boursoffler, se tuméfier," and, speaking of milk: "le lait (en bouillant) s'est boursofflé." The original idea seems to be "to rise," and hence "to prosper."

and settle here today.

83 May the blessed favor of the locality where I am pleased and confident to live, come magnificently and settle here today; in the same way, may the blessed favor of the path which leads easily and fast (to the goal), come without hesitation and settle here today.

84 May the blessed favor consisting of beautiful brilliant and lovely colors, come without delay and settle here today; may the blessed favor consisting of desirable melodies good and pleasant to hear, come well and settle here today.

85 May such blessed favor consisting of good food with exquisite taste, come perfectly and settle here today; may the blessed favor consisting of evenly soft and delicate¹ robes, may that come and settle here today.

86 May the blessed favor consisting of companions fulfilling (my) wishes, start on its way¹ to come and settle here today; may the blessed favor consisting of every important and necessary good, come so as to arrive² and settle here today.³

87 May the blessed favor consisting of fierce dogs with a good bark come without delay and settle here today; may the blessed favor consisting of fast moving and powerful pack animals come without obstacle and settle here today.

88 May the blessed favor consisting of (the fulfilment of) various wishes come and settle here today; may the blisses established here, settle permanently and without return.

89 Ha! May the bliss of the teacher lamas settle (here); may the

85 1) For *jögelen uriyalru*, see n. 64.1.

86 1) Lit. "getting in motion." Instead of *ködelju*, the PT reads *kürümü*. See n. 86.2.

2) *Kürimü*, *kürümü* (of the PT, for *ködelju* of line 344), is a verbal noun in *-m(i)*, derived from *kür*- "to arrive." For this suffix *-m(u)*, *-m(i)*, which later became the suffix of the praesens imperfecti, see Poppe 55:228. It is of the same origin as the suffix *-m(a)*, *-m(e)*.

3) Lines 345-346 read differently in the PT; the meaning is: "May the blessed favor consisting of goods suiting my heart, (as they are) wished, come..."

bliss giving magical powers of benediction settle (here); may the bliss of the tutelary burqans settle (here) with peace; may the bliss of him who grants vastly great superior magical powers settle (here).

90 May the bliss of the Guardians of the Law permanently settle (here); may the bliss clearing away extraordinary delays and obstacles settle (here); may the bliss of the Tengris of the Nation and of the World settle (here); especially may the bliss of harmonizing affairs settle (here).

91 Permanently settling the religion of Śākyamuni, cause of the perfect coming of the splendor of saṃsara and nirvana, while the good majesty expands, may the feet of those of saintly birth¹ governing religion, perpetually rest on a firm basis.

92 While for ever the Lords of Alms and their companions live long lives and are without diseases, with abundant wealth and goods, may bliss and every benefit come to be realized according to (my) wishes, and be perfect together with the vast power of rendering assistance to the wandering living beings.¹

93 I kneel before the feet of the beneficent hero, the great Śākyamuni, the wise¹ who knows clearly without hindrance, who makes manifest to absolutely all (those things) that are to be known; who destroys the malicious inimical spirits and the adversaries.²

94 Kneeling I worship the supreme original¹ law of him who has initial, middle, and final merit; who is equally the place of origin of all, and clears away all evil obstacles.²

91 1) For this expression, see Kowalewski 1211b: *boydas-un törölkitü*: "un homme distingué, éminent, saint." Skr. sad-jana-puruṣa: "person of good birth."

92 1) The accusative *amitan-i* of the PT seems to be preferred to the genitive formation of the ms. Hereafter, the PT (13b-14a) has a different text: see Appendix F.

93 1) Kowalewski 2408b: *jüng bilig* "préscience, don de prophétie; savoir, connaissance"; *jüng-bilig-tü*: "prophète, sage." Kara reads *jöng* (Kara 68: II.104).

2) *Tirti*. Cf. Kowalewski 1781b: *tirta*; 1773ab: *ters*. Skr. tirtha: "opposition, adversaire, etc." The form *ters-üd* occurs in the Pañcarakṣā (Aalto 61:31:29v), and in the *Altan Gerel* (Kara 68: I.17, 35: *ters nom-tan*). Mostaert 41. 141b.

94 1) *Eke*: "mother" = "origin?"

2) Compare Grünwedel 00. 143: "*tüidker teyin arilyačči*"; Clark 65: II.B.274, No. 199: *tüidker arilyačči*: sarvanivaraṇaviśkambhī. In Chinese: *Ch'u chu-chang p'u-sa* 除諸障: "bodhisattva clearing away all obstacles."

- 95 Ha! I kneel and offer a sacrifice of praise and worship to the Assembly of the Blessed headed by the Eight Bodhisattvas, together with the great Congregation which reveals the shape of pacified sin, and to all the beneficent monks who turn back the evil of frightful inimical spirits.
- 96 Ôṃ! You have worked for the benefit of all living beings. Likewise¹ giving magical powers and making your way to your burqan place, deign also to come. Baḷar muu. Ôṃ! sobra diṣḍa baḷar-i ḷi suṇṇa ha-na.
- 97 Ôṃ a-a hūṃ! ôṃ a-a hūṃ! ôṃ a-a hūṃ!
 Ôṃ baḷar amrita kuvaṇḍali ha-na ha-na hūṃ pad!
 ôṃ svabhâba śuddhah sarba dharmaḥ avabhâba śuddho 'haṃ!¹
 May the Void occur! In the sphere of the Void, (various) sorts of lights of incense (offerings): having beautiful color, fragrant odor, delicious taste, beautiful music and song.
- Baḷar argam. badim. busbum. dhubi. alogi. ghandi. nibidi. ṣabda.²
 bradi-ḷa-na. hūṃ! Suṇṇa ha-na.
- I offer a purificatory sacrifice to Diloba,³ and Naroba,⁴ headed by the Vajra-dhara possessing the Body of the Law, and the Eighty-eight Magicians.
- I offer a purificatory sacrifice to the tutelary deities of the Four Tantra (classes).
- 98 I offer a purificatory sacrifice to the burqans of the skillful works headed by Mañjuśrī, incarnation of the Body; to Hayagrīva, incarnation of the Word; to Vajrapāni, incarnation of the mind,¹

96 1) *Daṇan adali*. Vira 58:128: Skr. anu samāna. *Daṇan* often mechanically renders Tib. rjes: "after, afterwards, etc."

97 1) These two lines repeat the introductory formulas of page One.

2) For these eight names, see n. 1.3. I spell them here in the same way as they appear in the first place.

3) Spelled *Dilovaba bayṣi*: Tailikapāda in Clark 65: II.B.229, No. 17.

4) Spelled *Narovaba bayṣi*: Nāḍapāda in Clark 65: II.229, No. 18.

98 1) *Beye*, *Jarliṇ*, and *Jirūken* (kāya, vak, citta) are names of certain classes of Tantras (Vira 58:64). Sushama Lohia 68:173: "Vajrapāni from the body, Hayagrīva from the heart, and Garuḍa from the tongue," with the note "The three emanate from the triad of kāya, vāk, and citta."

headed by Padma-sambhava.²

I offer a purificatory sacrifice to the tutelary burqans of the eight words of the Tantras of the Old, headed by Samantabhadra.

I offer a purificatory sacrifice to all the monks beginning with the tutelaries of the lamas who of themselves have taken the *qang abisiḡ*.³

I offer a purificatory sacrifice to all the Guardians of the Law beginning with Mahākāla of the brilliant Wisdom, Mahākāla of the Body, Mahākāla of the Word, Mahākāla of the Mind.

99 I offer a purificatory sacrifice to the Congregation of all the ḍakiṇis beginning with the Vajra Mother.

I offer a purificatory sacrifice to all the Tengris beginning with the Tengris Esru-a and Qurmusta, to the deities of mountains,¹ land and water of Jambudvīpa.

I offer a purificatory sacrifice to all the mountains, land, and water, beginning with the deities of the land and water where I myself am living, the deities of the mountains, and the deities of the lakes.

I worship with incense (sticks) having a fragrant odor;
I worship with flowers offering a beautiful sight;
I worship with a lamp illuminating the darkness;
I worship with water of cool and fine rasâyāna;

2) This sentence comprising both a *terigüten* and a *terigülen* is a little awkward to translate.

3) Among the various *abisiḡ*, Skr. abhiṣeka "blessing" or "empowering to read texts or prayers," Filchner mentions the luṅ "precept, instruction" (in Mongol *lüngdüng*, *lüngdong*, *longdon* < Tib. luṅ-bstan), the "njenba" ("approach to the gods through the dhāraṇis"), the "lärung" (las-druṅ: Jäschke 49:545; Das 60:655, 1210) "rites pleasing to the gods," and the *kagong* (not listed in the dictionaries), literally "supplements" or "practices designed to make up for possible shortcomings or defects and to give thanks" (Filchner 33:452-453, n. 836). I wonder if the *qang abisiḡ* is not this *kagong* rite. In a letter dated May 2, 1969, Prof. N. Poppe considers the possibility of reading *qang abisiḡ*, with *qang* corresponding to Tib. naṅ "nature, character, disposition, temperament, etc." (Das 60. 348). This naṅ corresponds also to Mongol *jang* "moeurs, caractère, inclinations naturelles, etc." (Kowalewski 2239a). *qang~jang abisiḡ* then would be "natural disposition and empowering."

99 1) *Qan* here is certainly for mountains many of whom had *qan* in their names.

I worship with good tasteful food;
 I worship with harmonious beautiful music and song.
 Ôm ! subra d̥isda bajar-i ji suṇṇa ha-na !

APPENDIX A

Ündüsün sang kemekü : Printed text

- 1b *namova gürü : masi ariylur̥san. kemekü [2] bsang talbiqui-a küsegčid : burqan [3] nom kiged kemeküi-yi rurban-ta-ber [4] itegel yabuyl-un sedkil egüskeged : [5] öber-iyen včir ayuruluŋči [6] terigüten idam-i ali eken-i : nigen [7] egüskeged bsang-un ed [8] nügüd-i sovbahau-a ber arilyan [9] qor̥osun-u aŋar-ača tabun küseküi [10] erdem-ün qotala tegüsügen ed : [11] oŋtarŋui raŋar-un činege [12] bügüde dügür̥gen : tangsur̥ tngriš-ün [13] ed bolbai kemen sedkiged : oŋtarŋu- [14] yin sang-un motor ba : jirruŋan [15] tarni jirruŋan motor-iyar adislan : minu [16] sedkigsen küčün kiged kemekü [17] terigüten ünen-ü küčün-i ügüleŋü [18] ɕ hûm öbesüben bütügen yeke amur̥ul-ang-tu qarsi-dača : [20] rurban čaŋ-un burqan badm-a [21] gabala erike-tü : jidi-a(?) dari [22] baŋatur daginis-un čirulyan selte : [23] tür̥idkel ügei nigüleskü-yin erke [24] ber iren soyurq-a :: emün-e köke [25] oŋtarŋui-dur arui yeke [26] mingran lingqu-a-yin deger-e : [27] naran saran lingqu-a arslan-tu [28] dabčang-un saŋurin-a : duran-i [29] buliŋči tabun jüil solongq-a [30] ger-ün töb dumda :*
- 2a *köl-iyen [1] jabilan gereltei-e čing batu [2] saŋun soyurq-a : raɖaradu takil [3] inu oŋtarŋui raŋar dügüreng : [4] dotoŋadu takil inu čuburil [5] ügei rasiyan-u dalai :: niŋuča [6] takil yeke amur̥ulang ügülesi [7] kemesi ügei : amitan-u tusa-yin [8] tula bayasur̥saŋar joŋor̥lan soyurq-a : [9] bütüksed-ün erketü včir-a dari [10] badma sambau-a : tabun jaŋun-u [11] oroi-yin čimeg tegüs čortu [12] dibanggar-a : čortu včir-a dhar-a [13] sumadi kirti : eldeb qubil̥an-u [14] büčig-ten teden-e sögüdümüi :: [15] tegüs čortu šasin-u yeke [16] sakiŋulsun nököŋ selte : činu jarliŋ [17] tangŋariŋ-tur ar̥sad ber : dörben [18] jüil üiles-i jibqulang-tai-a [19] bütüksed : nom-un yeke küriyen-i [20] delgeregöl-ün jokiyadqun ::*

Homage to the Teacher !

Those who wish to offer the incense called “Most Pure” initiate

the will to invoke three times those named Burqan, Law, etc.,¹ and evoke once anyone² of the tutelary deities such as the one who by himself frightens with a vajra;³ then purifying the substances of the incense by means of the true nature,⁴ they will think: "From the sphere of the Void, all goods perfected by the virtue of the five desires, filling the measure of the sky and the earth, are exquisite goods of the Tengris"; making a blessing with the gesture of the Treasure of the Sky⁵ and with the six gestures of the Six dhâraṇis, will pronounce the power of such truths as "the power of my wish and speech."

Hum! Buddhas of the Three Periods,⁶ vidyâ-dhara⁷ with the rosary of lotusses and skulls, together with the Assembly of the heroes and the dâkiṇis, from the self-accomplished palace of great

1) The accusative *burqan nom kiged kemekü-yi* is difficult to explain.

2) *Idam-i ali eken-i*. *Idam-i* (accus.) is for the genitive *idam-u*, an easy mistake. As for *ali eken-i*, Prof. N. Poppe suggested the reading *ali nigen-i* "any one" (accus.) Kowalewski (228b) under the word *eke(n)* "mother" lists the expression *eke alin* "qui est cela? Comment est-ce?" But such an expression does not seem to exist. Under *ali*, Kowalewski (76b) lists *ali nigen morin ali nigen temegen-i ög* "donne-moi un cheval ou un chameau" — rather "give me any one horse, any one camel." *Ali nigen* is listed also in more than one dictionary of the spoken language, e.g. Mostaert 41:16a: *ali nigeni*, with the interrogative meaning "lequel?" (in this case final *-i* is not an accusative but derives from *inu*).

3) In the new redaction (1a:1-3) the opening words of the introduction are: *öber-yin nigen kšan-dur čortu včar ayurūlugči nigen niṣur qoyar rar-tu tongruriṣ ba gabila: bariṣan-u bey-e bolon bosbai:: Včir ayurūlugči* is Vajra-bhairava. See Clark 65: II.B.235, No. 42: Bhairava. "In one moment all by himself, Vajrabhairava has risen up becoming the person of one with one face and two hands holding a halberd and a skull." (The representation of Bhairava in Clark has more than two arms.)

4) Prof. Poppe identified *soṇabḥau-a* as Skr. *svabhāva* "own state; essential or inherent property, natural constitution"; in Tib. *rañ-bshin* (Das 60:1165b.) In a further note, Prof. Poppe suggested that *svabhāva* may well have been confused with another Skr. term *svayambhū* "ens a se, i.e. supreme, most sacred." *Svayambhū* became the name of a new (1686) Mongol script called *soyombo*; this latter name then came to designate a magical design which in 1921 was put on the seal of the Mongolian People's Republic (changed afterwards). Therefore the present text could well mean: "purifying the substances by means of the magical symbol" (Kara 59).

5) *Ortarṣui-yin sang*: Skr. *gagana gaṇja*.

6) Namely: past, present, and future.

7) The initial letter of this name is printed as *ṣ*-. Prof. Poppe identified this term for me. *Vidyādhara* "holder of wisdom; holder of magical power; a class of semi-gods." The modern redaction (2b:1) spells *vvoi-a-dari*. This is an incomplete spelling: initial *vv-*, of course, is for *vi-*, and the *o*, lacking one "tooth" is for *-d-* before consonants.

peace,⁸ through the power of boundless mercy, deign to come!

Five-colored⁹ rainbow exhausting (my) desires, (residing) on the seat of the throne (adorned) with (images of) sun, moon, lotus-flowers, and lions (resting) on a thousand vast and great lotus-flowers¹⁰ in the southern blue sky, deign to sit down, legs folded, shiningly and with firm stability, in the middle of the tent!¹¹

2a The External Sacrifice: the sky and the earth are full (of it)! The Internal Sacrifice is a sea of *rasâyana* without evil effect! The Secret Sacrifice is great peace unspeakable and indescribable:¹² deign to partake (of them) and rejoice, for the benefit of the living beings.

Vajradhara, Padma-sambhava, with the power of accomplishments; perfectly illustrious *Dipaṃkara*,¹³ supreme ornament¹⁴ of the Five-hundred; Illustrious Vajradhara, Sumati kirti;¹⁵ dancers¹⁶ of the various incarnations:¹⁷ to these I bow down.

8) In the modern redaction (2a:6-2b:2) this sentence reads as follows: *hum übesüben egüdügsen amur ordos-ečegen: ħurban čaġ-un burqad kiged badm-a gabala eriketü: vvoi-a (?) dari baratud ba: raginis-un čirulyan: türbel ügei neirilber ende ire[n] soyurq-a::*

9) Lit. "five sorts"; the modern version (see note 11): *tabun öngge*.

10) Instead of *lingqu-a*, the modern version reads *nabči* (see next note).

11) In the modern version (2b:3-5) this phrase runs as follows: *emün-e-dü ortarġui-tan mingyan nabči deġer-e: badm-a naran saran kiged arsalan-tu dabčang-dur: taġalal-tu tabun öngge-yin ġerel qaraqui [qarangrui?] -yin tib dumda: köl-i včar ġabalal-bar batu saġun soyurq-a::* "pleasing five-colored light (residing) on the throne (adorned) with lotus-flowers (and images of) the sun, the moon, and lions, (resting) on a thousand leaves in the southern sky, deign to sit down firmly with legs folded (?), in the middle of the darkness." *Köl-i včar ġabalal-bar*, corresponding to *köl-iyen ġabilan*, comprises a number of incorrect spellings. For *ġabila-*, see Kowalewski 2258b.

12) In the modern version (2b:7): *yeke amur niġučas-un takil sedkisi ügei-yi:* "the great peaceful sacrifice of secrets is unthinkable [incomprehensible?]." Suffix-*yi* because this whole clause is object of *ġorogla-* in the following line.

13) The modern redaction adds the name *Atiša*.

14) For *oroi-yin čimeġ*, see Stanza 12, note 1.

15) Sumati kirti is Tsong-kha-pa. His title is mentioned by *Saġang-sečen* (Schmidt 29:270). See Kaschewksy 67:103, 104; Cleaves 68:33, n. 145, 146. Instead of Sumati kirti, the modern version (3a:3) reads *sayin-u* (sic) *oyun aldar-tu* "with good intellect and reputation." But Sumati kirti appears later (12b:6). See Appendix C.

16) *Büčig-ten*, lit. "possessing dance." I am not certain about the meaning of this expression. Cf. Serruys, *Kumiss Ceremonies*, Yardung 1b.

17) Instead of the sentence *eldeb...teden-e*, the modern redaction reads (3a:3): *olan ġül-ün qubilġatu tan-dur*.

Great Protector of the perfectly illustrious Religion, together with (your) companions; those who are in your command (and) oath;¹⁸ those who have performed gloriously the four sorts of deeds: expand¹⁹ the great camp of Religion!

APPENDIX B

degedü sümir aṗula-yin umar-a jüg-eče
tegüs čortu yeke qaṗan bisman [4b]
temdegtei-e ene edür emün-e-deki oṗtarṗui-dur ögede bolṗu ire::

From the northern direction of Supreme Sumeru Mountain, perfectly glorious great king Bisman, setting out visibly today, come to the sky in the south.

APPENDIX C

Between lines 238 and 239 of the ms., the PT has the following extra lines:

delekei-yin eṗed-ün baling ergügüi-e küsebesü:
ene üi-e-dür ergügdeküi:
ai-a erdenis-iyer egüdügsen aṗuu saba-dur:
amtatu ür-e-yin araki üjüm-ün araki bal-un araki terigüten:
ali ba ündüsün kiged tariyan-u jüil-ün čirulṗan ba:
asuru jaṗun toṗatan-i nayiraṗuluṗsan rasiyan-u dalai::
erdeni adali ürübdesün-ü umdaṗan selte
erketü tngri-ner-ün jaṗun amtatu rasiyan:
ele čuburil ügei rasiyan bolṗan adislaṗsan:
eldeb tabun küsel tegülder ene altan umdaṗa-i:: [9b]
ačitu ijaṗur-un blam-a kiged:
abural sumadi kirti terigüten:

18) *Jaṗliṗ tangṗariṗ:* Kowalewski 2308a: *jaṗliṗ-un tangṗariṗ-tu oroṗuluṗsan:* “un juré, assermenté.”

19) *Jokiyadqun.* For this pre-classical imperative in *-dqun~dkün*, see Poppe 54:89 §334. In the modern version (3a:4-6) this last phrase has also undergone profound change: *tegüs čortu sasin nom-un sakirulsun ayimad-ud tan-u jaṗliṗ tangṗariṗ-tu orosiṗsan bügüde: dörben jüil-tü üiles-ün-i [=ü-d-i] jokis-iyar bütüge:: nom-un yeke küriyen-i delkigülün soyurq-a:*

arɣadal ügei ɣurban erdeni-dür ergümüi :
 altan umdaɣan-u degedü egüni joɣoɣlaɣad :
 adisdid-un degedü siddhi-yi öggün soyurq-a ::
 tügemel-ün ejen včir dhar-a kiged :
 tunumal mañčuśrii yamantaka terigüten ::
 tügemel idam burqan-u čirulɣan-dur ergümüi ::
 düledte ene altan umdaɣan-i joɣoɣlaɣ ad :
 türgeŋ-e degedü siddhi-yi öggün soyurq-a ::
 ilaču tegüs ayusi burqan kiged :
 ilangɣui-a śakialig-un qaɣan (?) terigüten :
 itegel köbegüd selte-dür ergümü :
 ilede ergügsen ene altan umdaɣan-i joɣoɣlaɣad :
 imaɣta ɣaɣun sedkigsen-i bütügen soyurq-a ::
 ma-ha-a kala erlig nom-un qaɣan kiged :
 dmagčovar čortu ökin tngri terigüten :
 maɣad nom-i tedküğči sakiɣulsud-a ergümü ::
 manglai ene altan umdaɣan-i joɣoɣlaɣad :
 maɣu ɣedker todqar-i arılɣan soyurq-a ::
 urtu nasutu egeči düi tabun sasin-i tedküğči selte :
 orod-un tngri delekei-yin ejed bügüde ba ::
 ülemji tabun qaɣan terigüten :
 omoy-tan naiman ayimaɣ tngri mangɣus-a ergümü :: [10a]
 urɣumal ene altan umdaɣan-i joɣoɣlaɣad :
 untuɣuu ataɣ-a-yi amurliɣul-un soyurq-a ::
 ilangɣui-a ba bürin nököŋ selte nügüd-i
 ilede sakın ibegen üiledügčid kiged :
 itegel abural ömöğ sadun boluɣči :
 ibegel küčütü sülde tngri nügüd-e ergümü ::
 idegen altan umdaɣan egün-i joɣoɣlaɣad :
 imaɣta ɣokilduqu-yin siltaɣan-i bütügen soyurq-a ::
 qotala ɣirɣuɣan ɣüil qamuɣ amitan kiged :
 qoorlan künügegči ada todqar ba :
 qubi öri tölögesün-ü ös kis-i nekeğčid-e ergümü :
 qurdan-a ene altan umdaɣan-i joɣoɣlaɣad :
 qoor-tu öri tölögesün-ü ɣobalang-i arılɣaqu boltuɣai ::
 kemen altan umdaɣan-i ergü : :

If one desires to offer a dough figurine of the deities of the world, it should be done at this stage:

Ha!¹ A sea of rasâyana in a vast vessel adorned with jewels, in which have been mixed hundred-numbered superb (ingredients) and an accumulation of every kind of roots and plants, beginning with brandy from tasty fruits, brandy from grapes, and brandy from honey; a rasâyana of the powerful tengris with a hundred tastes, together with a beverage like of the filings of jewels: this golden drink of the five desires² in every way accomplished, blessed and made into a rasâyana without evil effects, I present without artifice to the Three Jewels, beginning with the beneficent lamas with noble origin and the Savior³ Sumati kirti:⁴ taking this superior of golden drinks deign to give me the supreme magical gift of blessing.

I offer to the Assembly of the Universal tutelary burqans⁵ beginning with the Universal Lord⁶ Vajradhara and the brilliant Mañjuçrî and Yamântaka: especially taking this golden drink, deign to give me supreme magical gifts speedily.

I offer to the victorious-perfect Ayusi-burqan⁷ and particularly to the king of the Śākya-clan⁸ and others, together with the Sons of Belief:⁹ taking this golden drink publicly offered, deign especial-

1) The section of the new redaction (12b:2-14a:2) corresponding to these lines has also been greatly altered and is badly corrupted in parts.

2) *Tabun küsel*=*tabun küseküi* of the Introduction of the PT.

3) Lit. "salvation."

4) See App. A, note 15. The modern version (12b:6) has *ketülgegçi sumadi kirti*: "Sumadi kirti (Tsong-kha-pa) who ferries across."

5) *Idam burqan*: see note 17.1. The modern version (13a:2): *qamuṣ idam mandal tan-a ergümüi*.

6) Kowalewski 1927b lists *tügemel ežen* without the suffix of the genitive "maître universel."

7) In the new redaction (13a:3-4): *aburaṣči. ilaṣuṣsan ayusi* "Ayusi, the savior, the victor." Ayusi, according to Kowalewski (131a) is "longévité: nom d'une divinité." He is the same as *čaylasi ügei nasutu* "immeasurable longevity," or Amitâyus.

8) In the new redaction (13a:4): *saki-yin qayan*. The expression *šakyalig-ud-un qayan* may also be found in Rintchen 64.1. Such expressions as *Šakyalig-ud-un ayaṣ-q-a tekim-lig*, *Šakyalig-ud-un arslan*, etc. appear regularly. For the latter title "lion of the Śākya clan" see above Stanza 15, note 2; Pañcarakṣā (Aalto 61:105:2v), Cleaves 68:33, n. 144.

9) I do not know what the expression *itegel köbegün* means. The new redaction has only *köbegün*.

ly to fulfill my hundred wishes.

I offer to the Guardians protecting the Law safely, beginning with Mahākāla, Erlig, king of Religion, and the illustrious goddess dMagčover:¹⁰ taking this crowning¹¹ golden drink, deign to clear away evil obstacles and obstructions.

I offer to the proud eight classes of heavenly rākṣasas¹² headed by the long-lived elder and younger sisters,¹³ together with the five protectors of Religion,¹⁴ the local deities and all the deities of the world, and the great five qaṛans: taking this rising golden drink, deign to pacify anger and envy.¹⁵

I offer to the spirits of the Flag possessing power of protection, who work manifestly guarding and protecting especially us¹⁶ all with (our) companions, and become¹⁷ (our) upholders and relatives,¹⁸ (for) protection and salvation: taking this golden drink (constituting) food, deign to accomplish particularly the causes of mutual harmony.

10) The modern redaction here (13a:6) and on the preceding page (11a:4) spells *Magčor*. Cf. Stanza 50, note 1.

11) Lit. "forehead, i.e. the highest, first."

12) Kowalewski 1977b identifies the Mangrus "dragon" with the rākṣaṣa. Das 60:1290b.

13) *Egeči dūi*: the word *dūi* appears in the *Secret History* both as *dūi* and *dōi* (Haenisch 39:38). The expression *egeči dūi* occurs also in the Pañcarakṣā (Aalto 61:78:4r), but misspelled in the transcription. Poppe 25:133 translates "ältere und jüngere Schwestern." In Buddhist texts this expression corresponds to Tib. lcam-srañ~sriñ "brother and sister." Cf. Stanza 23, note 2. The modern version (13b:1) reads *egeči degüü*.

14) In the new redaction (13b:1): *tabun urtu nasun-ta*: "the five long-lived."

15) In the new redaction (13b:4): *ömör nayidangrui-gi arily-a*: "clear away pride (*omor*) and envy."

16) *Ba bürün nökör selte nügüd-i*: *ba* strictly speaking is the nominative plural of the first personal pronoun, yet in this phrase it serves as an accusative, the case being indicated by the suffix *-i* at the end. The new redaction (13b:4-5) reads *bidan nököd selte-yi*: *egüride ibel[ge]göi sakigöi*.

17) Although *üledügčid* is in the plural, and *boluṛči* in the singular, I take both words as appositions to *sülde tngri*. In the new version we have *sakigöi* and *boluṛči*, both in the singular.

18) For *ömög~ömiüg* "upholders, supporters" see Serruys, *Kumiss Ceremonies*, Üsin text, note 150.

I offer to the demons¹⁹ who harm and do evil to all the six classes of living beings; to those who pursue enmity²⁰ resulting from debts²¹ of our patrimony: taking this golden drink speedily, deign to clear away the sufferings from harmful debts.

Saying this, offer the golden drink.

APPENDIX D

*Sayitur jakiruxsan üiles-i бүтүгсен сойурq-a : :
ai-a ilʒabai ilʒabai tngri ilʒabai :*

Deign to bring to perfect completion the works commanded.
Ha ! The tengri has distinguished, distinguished, distinguished !

APPENDIX E

*čiqula seremjitiü baɣatur tüsimel-ün čor-un tere öljei kesig-ber :
čoçal ügei ene edür ende iren orosi :*

May the blessed favor consisting of the glory of a heroic minister, important and prudent, come and settle here today without difficulty !

APPENDIX F

šasin-u čor boluxsan blam-a-yin ölmei batuduɣad :

19) I take *ada todqar* here as one expression with a meaning a little different from *jedker todqar* a few lines above.

20) *ös kis* "enmity, hatred, revenge." In the *Secret History* we find the expression *ösöl ösö-*: "to take revenge"; also: *öš ab-* with the same meaning. Also *kisal kisa-*: "to take revenge." Another form for *kisal* is *kiš*, corresponding to *öš* (Haenisch 39: 102, 128). Instead of *öš kiš*, the present text reads *ös kis*. In the *Šira tuuɟi* we come across the sentence: *ösil ösin kisal kisan iregsen*: "he came taking revenge..." (Šastina 57: 26). Žamtsarano quoted this text but in the Russian original he left the text in traditional Mongol script without transcription; the translator, however, transcribed *kisel kisen* (Žamtsarano 55: 46). For *ösiye-tü* of line 248 of the ms. text, the PT reads *östen*, i.e. *ös-ten*, the same word *ös* as in *ös kis*.

21) *Neke-* can also mean "to demand payment of debts," but here the verb refers to *ös kis-i*, not to *öri tölögösün-ü*. The modern version has simplified the construction of this phrase.

sasin bariγči törölki-ten-iyer ɣaɟar-un deger-e bükün-e tügemel :
šasin-u öglige-yin ejed-ün : čor učiral delgereged :
šasin : [14a] öni urtu-da aquı-yin öljei qutuɣ orosituɣai : [2]
kemekü qubilɣan bey-e-tü [3] bodiy-a ñjana indar-a-yin : geyigülün
[4] jokiyaɣsan masi ariɣuluɣči bsang [5] takil-dur : ketürkei-e altan
umdaɣan-i [6] ungsily-a terigüten nigen kedün-ü : [7] gegen ɟanggi-
a qutuɣ-tu-yin ɟarlıɣ [8] čilen busud-ača nemegsen-i : töbed-ün [9]
ariɣun eke bičig sudur nugud- [10] lüge : türbel ügei siregetü-yin
[11] orčiɣuluɣsan qaɣučin sudur-tai : [12] todorqai-a neyilegülcü
ariɣudqan [13] keb-tür seyilgesügei kemen : tusatu [14] sayin sedkil-
iyer ene metü :: duradbai [15] ded ɟasaɣ-un terigün blam-a dbias
[16] gčir ba : tüdel ügei orčiɣul-un [17] ɟasabai d-a blam-a bsdan
gčin [18] čovasdar : tong aldal ügei büridken [19] bičibeı kičiyenggü
gelüng : togtan keb [20] -tür seyilgebei yamantaka-yin süm-e-yin [21]
d-a blam-a :
abural-un degedü oron bükün [22] nügüd-e :
ariɣuluɣči bsang takil ergükü [23] sudur egün-i :
arılɣan keb-tür sayitur [24] seyilgegsen :
asuru teyin čayıɣsan tere kü [25] buyan-iyer :
ačitu ekes-ün tusa ɟırɣalang-un [26] ɣarqu-yin oron :
ai-a čidaɣči degedü [27] burqan-u šasin erdeni :
aqu čaɣ učir-tur [28] todqar ügegüi-e delgeren :
amitan-nurud [29] buyan-u čor-iyar čenggekü boltuɣai :: [30]
ma [n]-gha-la

This text¹ of the most purifying² incense-offering, illuminatingly composed by the Bodiy-a-jñana-indra³ with a body of appearance, was augmented on the order of His Highness the ɟanggi-a Qutuɣtu,⁴ with a few sections from⁵ other (works) such as the text⁶ of⁷ the excellent golden beverage ;

1) *Kemekü* refers to the preceding text.

2) In the introductory lines of the PT (1b:1) (App. A), the same text is called "Most Pure."

3) In Heissig 54:32, the name is incomplete: *indar-a* is missing, but quoted correctly in Heissig 61:238, No. 418.

4) The first lCañ-skya Qutuɣtu died in 1714; Heissig 54:33. For a biography, see Sagaster, *Subud Erike*.

5) *Kedün-ü* is subject of *nemegsen*.

6) Lit. "recitation."

7) *Umdaɣan-i*: the suffix *-i* is for the genitive *-ü*.

the assistant chief lama of government⁸ dBias-čir-ba⁹ expressed the wish from a beneficent sincere heart to have (the augmented text)¹⁰ after detailed collation¹¹ with the holy original sūtra texts of the Tibetans and an old sūtra translated by Tūrbel-ügei Siregetü, cut on pure blocks;

Güsiri¹² Grand-lama bsTan-'jin-č'os-dar translated and arranged (the text) without delay; and the Kičiyenggü gelong wrote it out completely without the slightest error,¹³ and the Grand-lama of the Yamântaka Lamasery¹⁴ had it fixed and carved on woodblocks.

Through this very shining merit of having this sūtra for bringing the purifying incense offering to all the superior agents¹⁵ of salvation, purified and carefully carved on blocks, may the Precious Religion of the Supreme Victorious Burqan, source of profit and happiness for (their) benefactress-mothers, spread without obstacle at the present time, and may the living beings enjoy the glory of (this) merit.

Maṅgala!

APPENDIX G

Colophon of the Modern Redaction (19b:6–20b:6)

Mangghalam :: siru-a sadu :: ölĵ[e]i qutuṛ ali jökis-tu-yi ögsi:

8) For the title *ded ĵasaṅ-un terigün blam-a*, see Farquhar 64.426.

9) Heissig who spells this name *dbyans-'čir-ba*, where the PT undoubtedly has *dbias*, has also established that this author, flourishing in the first quarter of the eighteenth century, bore the Skr. name Prajñāsāmudra. Active as a translator and compiler at Peking, he is known as one of the co-editors of the Tibetan Tanjur of 1724. Heissig 54:32, 44, 48–49. It should be noted that here and in the next two sentences, the subject follows the verb.

10) The clause ending with *nemegsen-i* is object of the causative *seyilgesügei*.

11) Lit. "clearly harmonizing."

12) The title *güsiri* corresponds to the Chinese *kuo-shih* 國師 "Teacher of the Nation."

13) Probably referring to the final text written out on paper to be pasted face down on the printing blocks for carving.

14) A lamasery in Peking. Heissig believes it to be the Shan-yin ssu 善因寺 in the Pei-hai park. See Heissig 34.35; Sagaster 67:322. This Yamântaka temple is mentioned more than once in connection with Mongol texts published in Peking.

15) Lit. "places."

[7] *aldarsırsan nere anu ündüsün-ü bsang ba : busu ner-e čambutib-un* [20a : 1] [*yerü*] -yin *ubsang kemekü : bügüde-de aldarşıču öni qolon odbai ĵ-a* : [2] *esi qolban čimeglekü orčıyulı-a tulada erte-yin tere sudur* [3] *bičig rayıqamsı[ɣ]t[a]i ariıun : eldebčilen üge tegsi ügülekü bügesü* : [4] *ene metü buyu kemen arılal-i üiledbei. tere basa ĵarım sülüg* [5] *töbed bičig dotor-a orosiču büküyin tula. oroıulču* [6] *bičibei : ĵarım inu töbed-tegen ügei ile bolbaču : mongıol* [7] -*daıan arsan tula daıuriyan nemebei. qangčın nigen badaı üges* [20b : 1] *oro ügei bolbaču udaı-a daıan olqu kemen ĵalbarıču nemebei* : [2] *ĵokiıarsan řool-un üge ese neıileldübeču : udaı-a anu qarsi ügei*. [3] *buyu kemen sedkimüi : bolbasu ber ĵökis ügei üiledügsen bügesü* [4] *degedüs-üd-ün küličiged arılıaču adisla. buyan-ııar yeke* [5] *budai-yin qarsi ĵidker arılču. ĵökilduqui nököčil-üd* [6] *delgerekü bolııai : : ma[n]gghalam ::*

Benediction ! siru-a sadu. The most suitable of blessings it will give:¹ the name by which it has become famous is "Incense (Offering) of Origin"; under another name "Incense (Offering) of the Generality² of Jambudvipa," famous everywhere, it has gone long and far,³ indeed, because of a translation adorned with stringed words. This sūtra of old is marvelous and pure; where it says words straightforward in various (contradictory ?) ways, I have made emendations saying "(the meaning) is so !" Also, some stanzas, because they are in the Tibetan book, have been entered (here); some, however, although evidently lacking in the Tibetan original, I have imitated and made up for in order to have them in the Mongol text. Wherever even though one line only⁴ of words had no place, prayerfully I have added it saying: "It should find its turn."⁵ Although the words of the text (so) composed do not harmonize, I think the sequence will cause no harm. Even so, if (the result of my efforts) is not suitably done, let the superior ones⁶ give their

1) *Ögsi*, I assume, is a defective writing for *ögsü*.

2) The word *yerü* is not in the text here; I have supplied it from the title.

3) *Qolon* is for *qola*, in dialect *qolo*.

4) In this text, the word I transcribe as *qangčın* most probably stands for *ranča, řarča*.

5) This obscure phrase *udaı-a daıan olqu* probably means "it will fall into place."

6) The genitive *degedüs-üd-ün* is entirely out of place in this context. -*ün* may well be an incomplete repetition of -*üd*, but strangely, *degedüs-üd* is already a double plural formation.

blessing and patiently emend. Through the merits (of this good work) may calamities and obstacles of the "great wheat"⁷ disappear and harmonizing friendships⁸ flourish! Benediction!

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7) *Budai* apparently stands for *buudai*: wheat. *Yeke buudai* looks like a sinicism, a translation of *ta-mai* "barley."

8) The initial *n-* has no diacritical mark, but no other reading seems possible.

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