

BIBLIOTHECA ORIENTALIS HUNGARICA
XIV

MONGOLIAN STUDIES

EDITED BY
LOUIS LIGETI



AKADÉMIAI KIADÓ, BUDAPEST 1970

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Nach dem Bericht Mania's (s. oben) soll die Wallanlage aus altmongolischer Zeit, 12. bis 13. Jahrh., stammen. Sie ähnelt allerdings sehr den alten hunnischen Siedlungen bzw. Wallanlagen (vgl. z. B. Mania, meine Anm. 1, B 2, S. 872, Abb. 1)⁹ und könnte natürlich dann im Laufe der Zeit auch von anderen Völkern bzw. Stämmen benutzt worden sein. Auch die Zentren der Gebiete der alten Stämme, die nach und nach den mongolischen Raum bewohnten, liegen bekanntlich dicht beieinander (z. B. Xöšöö caïdam (Alttürken, Xar balgas) Uiguren, Xar xorin = Karakorum), wenn auch nicht gerade auf der gleichen Stelle.

⁹ Und zwar Anlagen vom Typ «xürée dow/k'üriye dobu».

A MONGOL PRAYER TO THE SPIRIT OF ČINGGIS-QAN'S FLAG

BY

HENRY SERRUYS (Beallsville)

Among the manuscripts acquired in Ordos by the Rev. Antoine Mostaert, c.i.e.m. during his stay in that territory (1906–1925), one short text bears the title *Boγda ejin-ü sülde-yin sang orošibai* «Incense Offering to the Flag of the Saintly Lord». This manuscript text (113 × 175 mm.) comprises six double pages sewn in Chinese fashion, the first half (1a) page bearing only the title, the rest having six lines per single page. The text is not dated, nor is the place of origin indicated.

Like all Mongol mss. this one is far from perfect: it contains a number of misspellings or words that are hard to decipher. While some misspellings are easy enough to identify, in a few instances, corrections or additions have been entered in pencil by the Rev. Ant. Mostaert himself who presumably checked this text against the earlier copy from which it was made. Another way of securing correct readings is by comparing with a text published by Prof. Walther Heissig «Qara sülde-Ritual mit Mahakala-Anrufung» (*Mongolische Volksreligiöse und Folkloristische Texte*, Wiesbaden 1966, pp. 159–162; hereafter quoted as H.); this text comprises many sections very similar to the Ordos ms.; prof. Heissig also cites some thirty lines (p. 160, note) from a novel by B. Rinčen, *Üür-ün tuyaya* («Light of Dawn») (Ulaan Baatar 1951), also bearing great resemblance to a number of passages of the Ordos text. In his *Matériaux pour l'Etude du Chamanisme Mongol I. Sources littéraires* (Wiesbaden 1959), pp. 60–62, «L'Encens au Génie du Drapeau de Gengis Khan», Rintchen has a text only a little longer than the present Ordos prayer, but otherwise almost identical, however with a number of variant readings (hereafter quoted as R 59). These three texts will allow us to correct some readings. For the sake of brevity, however, it will be impossible to refer in every case to these three texts; the reader will do well to compare them constantly with our present prayer. Only important discrepancies will be noted explicitly.

Although the title page speaks of the *sülde* (Flag) of Činggis-qan, the prayer itself, as the text reveals, is addressed to his Black Flag. B. Rintchen (R 59), pp. 69–60, and pp. 73–76, has two more completely different prayers to the Black Flag; and on pp. 71–73, one prayer to the White

Flag, and on pp. 83—84, another prayer to the Flag — no color specified — also completely different from the Ordos text.

There is no room here to discuss the term *sülde*: Flag as well as protecting spirit residing in the Flag; for the essentials of the various *sülde* and their cult in Ordos I must refer to a note by the Rev. Mostaert *Sur le Culte de Sayang Sečen et de son bisaïeul Qutuqtai Sečen chez les Ordos*, in *HJAS* 20 (1957: 534—566), pp. 548—550, note 37.

Although originally a Shamanist prayer, it is evident that the *sülde* prayer has become strongly contaminated with Lamaist elements. And in this respect, too, it is no exception: Lamaist elements have entered all Shamanist prayers in various degrees.

Finally I wish to thank the Rev. Ant. Mostaert for comments and elucidations of several points in this text.

Transcription

- 1a *Boɣda eʃin-ü sülde-yin sang oroʃibai*
 1b *Alin-u ači-ber yeke ʃıryalang-yi abuyad* [2]
oɣoyata nigen kksan-dur olɣayuluyči
ariyun erdeni [3] *-yin degedü boyda [-yin]*
enggeʃirel-ügei vačar-tu ölmei-dür [4]
ʃalbaran sögüddümüi
om man hum [5] *ɣurban-tan*
ola[n] blama-dur mörgümüi.
burqan-dür mörgümüi [6]
nom-dur mörgümüi
bursang quvaray-ud-tur mörgümüi [2a : 1]
 2a *altan sülde kemen neriddügsen*
yambar ba berke [2] *šilmus-un dayisun-i daruyšan*
gariy-a yeke-dür qara [3] *sülde*
yayaramtayai dayun-iyar dayudaysan [4]
boyda altan sülde čimadur takin mörgümüi: [5]
ʃalman vačirtu ʃida-ıyan barin kilinglegsən
ʃalayuu [6] *čarai niyur-tu*
ʃayiduysan üsün-ıyen sirbeyilgegsən [2b : 1]
 2b *ʃalayud boyda sülde čimadur takin mörgümüi:* [2]
niyur-tur-ıyan mingyan nidütei-yin tulada:
niyuča [3] *-yin üiles-i nigeke ber ülü edügči*
niyur-tur [4] *toɣoran čimegt[e]i:*

- boyda sülde čimadur takin* [5] *mörgümüi*
sülde yeke küčütü-yin tulada
sömber ayula [6] *-yin orgil deger-e:*
 3a *sudarasun-yin qan qormusta* [3a : 1] *ıngri-yi*
emün-e-ben sögüddügülün bayıysan
boyda [2] *sülde čimadur takin mörgümüi:*
sayaral ügei [3] *ʃoriytu-yin tulada.*
sansar-tu [yabuqu-yin] *amitan:*
samayuu [4] *mayu yeke-yin tulada*
sakisuyai kemegsen
boyda sülde [5] *čimadur takin mörgümüi:*
öber öber-ün silmus-un [6] *dayisun olan-u tulada*
olan degedü ridi qubilyan-i qubilyaʃu [3b : 1]
 3b *ilegüü dutayuu šilmus-un čirig-üd-i*
unayan sayitur [2] *butaratal-a kitugči*
boyda sülde čimadur takin [3] *mörgümüi*
mital ügei ʃoriytu-yin tulada:
mingyan [4] *qara nidün-ıyen* [kilayin] *kilinglen qaraʃu:*
mö[n]g [5] *ügei olan šilmus-un čirig-üd-i*
köl dour-ban [6] *mölkügülün geskigsən*
boyda sülde čimadur takin mörgümüi [4a : 1]
 4a *doɣšin sedkil-tü-yin tulada*
tongɣuray ʃida [2] *-ıyan barin kilingleʃü*
tüg tümen čirig-ün terigün-i [3]
oɣtolun mučuglan ʃegügsən
boyda sülde čimadur [4] *takin mörgümüi*
olan ʃobalang-tan amitan-i
orošin [5] *sakiqu-yin tulada*
ünen degedü olan ridi qubilyan-i qubilyaʃu
örösiyen sakiyči
 4b *boyda sülde* [4b : 1] *čimadur takin mörgümüi:*
ʃarlıy bolon yabuyad
čalayai [2] *buruyı muu-yi büteden ečülgen daruyči*
boyda altan [3] *sülde*
boyda sülde-yin ʃarlıy-ıyar ülü yabuyči [4]
büküi nom šaʃın törö-yin iteged mayu üiledügči [5]
gem-ten olan bolba
erdemten sayid čögedke: [6]
engke törö-yi amurliyudči.

- 5a *boyda sülde* [5a : 1] *čimadur takin mörgümüi*.
gamuy dayisun-i ünesün [2] *tobaray bolyan daruyči*.
dojšin küčütü boyda sülde [3] *čimadur takin mörgümüi*
üšin yadaqu qara jirükenten [4] *dayisun-u*
omoy-yi daruyči
boyda sülde čimadur [5] *mörgümüi*
tus[a]ta sayid-un qurma-yi mandayuluyči [6]
tus ösiyeten-i daruyči
boyda sülde čimadur takin mörgümüi [5b : 1]
- 5b *egün-i edürün nigente-ber takin čidabasu*
ebedčin ügei [2] *eregül engke-ber jiryaşu*
jobalang ügei jiryalang-iyar [3] *jiryaşu*
jud ügei jun [n]amur-iyar jiryaqu
egün-i [4] *edürün nigente-ber takin čidabasu*
ayuraltu dayisun [5] *qulayai degerm-e*
mıngyan beyir-e-yin yaşar buruyuyči
gamuy [6] *amitan-i qarangyui-a sansar-ača yaryaqu tulada*
- 6a *gamuy* [6a : 1] *nom-ud-iyar tonilyayči*
yayiqamşıytu boyda sülde čimadur [2] *takin mörgümüi*.
kimaraqu temecildeküi amurliyuluyči
kinaltu [3] *dayisun-u šilege-yi yaryan*
čirkeretel-e kituuşu ünesün [4] *tobaray bolyayči*
boyda sülde čimadur takin mörgümüi [5]
yerü dili ulus-un ešin boluysan
yerüngk[e]i ulus-un šitügen [6] *boluysan*
yirtinčü-ten-ü sakiyulsun boluysan
- 6b *süriy-e* [6b1:] *yeke-tü* [boyda ešin qayan
qariy-a yeke-tü] qara sülde
qan ulus keged qaraču [2] *albatu ulus ba*.
gamuy tümen-iyen [3] *qayirlan ibegen soyurqatuyai*. [4]
örlöge erte sag-ıyan talbiqı edür-ün [5]
nige šimdan kečiyejü ungsıqu bolbasu ması sayın.

Translation

- Incense Offering to the Flag of the Saintly Lord
 Praying, I worship at the indestructible¹ vajra feet² of³ the Superior Saint of the pure jewel, by whose favour we receive great happiness and
- 1b who makes us certain to acquire in one moment (great riches).⁴
 Om mani hum! three times.⁵
 I worship the many⁶ lamas; I worship the Buddha; I worship the Law; I worship the Assembly of the Monks.
- 2a Making an offering⁷ I worship You, Saintly Golden Flag, who called with an urgent call; Black Flag, with the vast jurisdiction⁸ who repressed inimical evil spirits⁹ no matter how stubborn, and were given the title of Golden¹⁰ Flag.
- 2b Making an offering I worship You, young¹¹ Saintly Flag, with youthful mien and face, who have loosed your hair done in a knot (on top of the head), and in anger hold you vajra-spear (adorned with) streamers.¹²

¹ *Engge jirel ügei* properly should be read *anggi jiral ügei* (R 59, p. 60), lit. «inséparablement, . . . certainement, justement» (Kowalewski, *Dict.* 21b).

² R 59 reads *köl-ün ölmei*.

³ I supply the genitive suffix (*boyda*)-*yin* from R 59.

⁴ The verb *olayayuluyči* has no object, but compare R 59, p. 73: *adaşu temegen-ü oljan-i olayayuluyči sülde*: «Flag who make me find loot (consisting of) horses and camels.»

⁵ *γurban-tan* is a negligent spelling for *-ta*.

⁶ In R 59, the opening words are *om a hum kemen γurban-ta ügüle* «recite three times the formula . . .» but R. does not have *olan* before *blam-a*, so that it is possible that what I read here *ola[n]* is a corruption of *ügüle* «recite . . .!»

⁷ I read *takin* (*taki-*: to offer, to worship) although at first glance, here and in the following lines, the spelling looks more like *degen*, *deken*, etc. Both Heissig and Rintchen spell *takin*.

⁸ *Yeke-dür* is certainly a misspelling and should be read *yeke-tü* as in R 59.

⁹ *Šilmus*, plural of *šilmu*, is the same as *simnu(s)*. See Ant. Mostaert, *Dict. ordo* (Peking 1941—1944), p. 634a. Although in genitive formation, it is evident that *šilmus* and *dayisun* are in apposition. R 59 reads *simnus*.

¹⁰ That the Black Flag is called «Golden» Flag is no contradiction. «Golden» as I have indicated in *Mon. Ser.* 21 (1962) 357—378, means «Imperial.»

¹¹ *Jalayud* is a scribal error for *jalayuu*, only a slight difference in writing. R 59: *jalayuu*.

¹² R 59 reads *alm-a* «ax; curved like the edge of an ax» but this reading breaks the alliteration; I prefer to retain *jalman* (*jalama*).

Making an offering I worship You, Saintly Flag, with a circular¹³ ornament on your face; who, because you have a thousand eyes in your face, are not ignorant¹⁴ of even one concealed (evil) deed.¹⁵

3a Making an offering I worship You, Saintly Flag, who, because your majesty¹⁶ possesses great power, have made the deity Qormusta, ruler of Sudarasun (palace)¹⁷ on top¹⁸ of Mount Sumeru, kneel before you. Making an offering I worship You, Saintly Flag, who, because you have determination (allowing of) no delay, have decided, because corruption and evil are great, to protect¹⁹ the sentient beings walking²⁰ in the samsara.

3b Making an offering I worship You, Saintly Flag, who, because your own inimical evil spirits are numerous, use many superior supernatural powers to bring down²¹ the armies of the evil spirits, whether fewer or more numerous,²² and cut²³ them down, until they are effectively scattered.

Making an offering I worship You, Saintly Flag, who, because you have determination without hesitation, glowered angrily²⁴ with your

¹³ Although this text seems to spell *toyoran*, it is evident that the correct reading is *toyorin* as Rintchen has in H. and in R 59.

¹⁴ Alongside *edüġei* a correction from the hand of the Rev. Ant. Mostaert spells *endüġei*. Rintchen has *endegġei*. Compare Kowalewski, 170b: *ende* «se tromper, error...» *Endüi* reflects an Ordos pronunciation. See Mostaert, *Dict.*, 239b.

¹⁵ In both his texts, Rintchen reads *ulus*, but in note (R 59, p. 60) he states that he has seen another version having *üiles*. But whereas the present Ordos text has *niyuča-yin üiles-i*, Rintchen's *niyuča ulus* [read: *üiles*]-i, without the genitive suffix, seems preferable.

¹⁶ *Sülde* (also in R 59), an alternative form of *sülde*, appears in the *Secret History of the Mongols* § 63: «Good Luck» and § 249: «Majesty». The latter meaning seems to be fitting best in the present context.

¹⁷ See Kowalewski, 1393b: *sudarasun balyasun*: «demeure de Hornousta.»

¹⁸ Instead of *orgil*, Rintchen (H) reads *argil*, but R 59: *orgil*.

¹⁹ Lit. «have said «I will protect»»

²⁰ The words *yabuqu-yin* are added by the Rev. Ant. Mostaert. R 59 does not have the genitive suffix which seems entirely unnecessary.

²¹ Instead of *unayan*, causative of *una-* «to fall», R 59, p. 61, reads *üneker*.

²² R 59, p. 61, reads *ilegüü dutayuu ügei* «neither too many nor too few.»

²³ *Kitugġei*: better *kituyġei* from *kitu-* «to cut, to murder.»

²⁴ Rintchen in one text (H) reads *nidüben ġilayin*, but in R 59, *nidün-iyen ġilayin ġilinglen*, so that the original text probably had *ġilayin ġilinglen*.

thousand black eyes, and forced the many dispirited²⁵ armies of evil spirits to crawl beneath²⁶ your feet and stepped²⁷ on them.

4a Making an offering I worship You, Saintly Flag, who, because you have a terrifying temper, angrily held your razor (sharp) spear, dismembered²⁸ and cut off the heads of innumerable enemies to (string them together and)²⁹ wear them (on your neck).

Making an offering I worship You, Saintly Flag, who are a merciful protector; who display many truly superior supernatural powers in order to safeguard mercifully³⁰ the sentient beings with numerous sufferings.

4b (Making an offering I worship You,)³¹ Saintly Golden Flag, who giving orders, repress and bring to a definitive end the lazy and the bad.³²

Those who do not obey the command of the Saintly Flag; those who do evil to the existing Law, Religion, and Government;³³ the blame-

²⁵ Rintchen in both his texts has *mön-ügei*, but the Rev. A. Mostaert suggested a reading *möng-ügei*: «inconsistent», here «disheartened, discouraged» by the *sülde*'s frightful looks.

²⁶ *dour-ban* is for *dour-a-ban* (Rintchen: H. and R 59); «under, etc.» It should be remembered that such postpositions as *dour-a* «under», *deger-e* «up, above» etc. are often treated as case suffixes and take the possessive suffix.

²⁷ R 59, p. 61: *ġiskigsen*. Missing in Rintchen's other version. *ġeskigsen*, or rather *ġeškigsen*, reflects the Ordos pronunciation of Mo. *ġiški-*, *ġički-*. Cf. Mostaert, *Dict.* 262b—363a.

²⁸ For *mučuglan*, Heissig has *mölčiged*, and Rintchen (H.), *močoylan*, and R 59, *molčuylan*. The correct reading probably is *möčöle-* «découper par membres» (*möčö-* membre). See Mostaert, *Dict.* 472a.

²⁹ Both Rintchen and Heissig have *erike bolyan* «making a string». Rintchen (H) even has the additional words «on your neck», and it is evident that several words are missing in the present text.

³⁰ Heissig and R 59 spell *örösiyen*, yielding a better sense than *orošin*.

³¹ It is evident that several words have been dropped here, but they can easily be restored by comparing with Heissig's and Rintchen's texts.

³² Instead of *ġalayai buruyru muu-yi büteden ečülgen*, Heissig reads *ġaligai mayru buruyru yabudal-tan-i ġirekitele ečügen*, and Rintchen, *ġaligai buruyru omuytu yabudaltan-i doruyiltayulun ečülgen* «humiliating and bringing to an end the lazy, the wrong, and those with proud behaviour.» (R 59). Heissig has the same phrase in the preceding strophe. For *ġirekitele* see below. *Ečülge-* is better than *ečüge-*. *Büteden* in the present Ordos text, I assume, renders the Ordos word *bütüd-* «devenir complet; être complètement achevé» (Mostaert, *Dict.* 108a).

³³ The text reads *iteged*, but a correction by the Rev. A. Mostaert reads *eteged*. Heissig and Rintchen, too, have *eteged* (R 59). The words *büküi nom* appear neither in Heissig's nor in Rintchen's versions.

worthy have become numerous; the virtuous and the good have become.
5a few. Bringing an offering I worship You, Saintly Flag, who assure harmony³⁴ in a peaceful government.

Bringing an offering I worship You, Saintly Flag with the fierce power, who repress all enemies reducing them to ashes and dust.

Making an offering I worship You, Saintly Flag, who repress the pride of the insufferable³⁵ and evil-hearted enemies.

Bringing an offering I worship You, Saintly Flag, who make us praise the banquet³⁶ of the beneficent³⁷ noblemen, and who repress (our) own³⁸ hateful (enemies).

5b If we can make this offering once a day, we will enjoy health and peace without sickness; we will enjoy happiness without suffering; without epizootics we will be happy (every) summer and autumn.³⁹

Making an offering I worship You, Admirable Saintly Flag, who drive⁴⁰ angry⁴¹ enemies, thieves, and robbers a thousand leagues away, if we can bring this offering once a day; who in order to bring all sentient beings out of the dark samsara save them⁴² with all the Laws.

6a Making an offering I worship You, Saintly Flag, who pacify those who fight⁴³ and quarrel among themselves; who take away the pest⁴⁴ of clever⁴⁵ enemies, cutting them down until they cry out,⁴⁶ and reduce them to ashes and dust.

³⁴ *Amurliṇyudṣi* is a misspelling for *amurliṇyuluyṣi*; see below p. 6a, line 2. Also Heissig's and Rintchen's (R 59) texts.

³⁵ For *üṣin yada*, see Mostaert, *Dict.* 749a: *üṣi-* «voir . . ., souffrir, endurer, subir . . .»

³⁶ Heissig and Rintchen (R 59) read *qurim* «feast, banquet» certainly better than *qurma*.

³⁷ Following Heissig's and Rintchen's (R 59) version *tusatu*.

³⁸ Lit. «opposite.» Neither in Rintchen's nor in Heissig's texts.

³⁹ [N]*amur* has no diacritic mark for initial *n-*. Heissig and Rintchen (R 59) spell *namur*, in any case the only possible reading yielding a meaning.

⁴⁰ *Buruṇyṇyṣi* is a deficient spelling for *buruṇyulayṇyṣi*. Heissig reads *buruṇyudayṇyṣi*.

⁴¹ Heissig and Rintchen (R 59) read *ayuraltu*, but Kowalewski 38a has *ayuriltu*.

⁴² Heissig reads *doliṇyṣi* (*doli-*: to trade, exchange), less satisfactory.

⁴³ *Kimaraqu*, better *kimuraqu*; see Kowalewski 2538a. Heissig has *kimuraldaqu* which is preferable; Rintchen (R 59, p. 62): *kimuraldun*.

⁴⁴ *Šilege*. Cf. Mostaert, *Dict.* 615a: «maladie contagieuse».

⁴⁵ Instead of *kinaltu*, Rintchen (R 59, p. 62) reads *enelgetü*: Kowalewski 167b: *enelgetei* «affligé, mortifié, souffrant». But a reading *enelgetei/enelgetü* breaks up the sequence of the alliteration and is not likely to be the original reading.

⁴⁶ Heissig in the present passage reads *čirgitele*; in another passage (p. 161) he reads *čirekitele*. This must be the verb *čirkire-* (Kowalewski 2189b) «crier, faire du bruit.» Rintchen (R 59, p. 62) reads *čar kitel-e*.

Saintly Lord-qayan with great majesty;⁴⁷ Black Flag with vast jurisdiction,⁴⁸ who have become Lord of the Nations of the whole Earth;⁴⁹ who have become the support of the Nations in general; who have become Protector (of the Nations) of the World,⁵⁰ graciously deign to protect the imperial descendants⁵¹ and ⁵² the common tax-paying people as well, and all the multitudes.

The day one makes the offering of incense early in the morning, it will be very good carefully to read (this) at one sitting.⁵³

⁴⁷ *Süriy-e*: Kowalewski 1435a: «clarté, lueur, éclat; horreur, etc.» Heissig reads *yeke sür-e-tü*. Kowalewski 1434b: *sür*: «grandeur, majesté». These two words are evidently related.

⁴⁸ The words between brackets are added in the margin in the handwriting of the Rev. A. Mostaert.

⁴⁹ Correcting *dili* into *delekei* with Heissig and Rintchen (59, 62).

⁵⁰ Heissig: *Yiredemčü* [= *yirtinčü*]-*yin ulus-un*.

⁵¹ Instead of *ulus*, Heissig has *oron*, Rintchen (R 59) reads *qan üres* yielding a better sense which I adopt in my translation.

⁵² *Keged*, of course, is to be read *kiged*.

⁵³ *Šimda-* (Kowalewski 1507a): «se presser . . .; tâcher de, s'efforcer de;» lit. «making one effort.»