

Mongolian Ritual Texts in Manuscript Collections in the Czech Republic

Ondřej Srba
Michal Schwarz (ed.)

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Ondřej Srba

Edited with Michal Schwarz

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Image on the front page of book cover was taken by Ondřej Srba during the annual spring offering at *ovoo* stone cairn worshipped by Altai Uriankhais of Ulaankhus bag, Bulgan sum, Bayan-Ölgii aimag, camping through the summer period on the banks of Tsönkhöl (Sönköl) Lake – communal eating of offerings in the final part of the ritual (17 June 2018).
Image on the back page of book cover represents an embroidered fabric cover for snuff box (*khöörgönii sav* "snuff-pouch"), drawing taken from the book Ядамсүрэн, Y. 1967. *БНМА Улсын ардын хувцас* [Folk clothing of the Mongolian People's Republic]. Улаанбаатар: Улсын хэвлэл, 16.

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Abstract

The present book is a critical edition of Mongolian ritual manuscripts preserved in Czech collections. It offers palaeographic descriptions, transcriptions for all the manuscripts, accompanied in most cases by English translations and selected facsimiles. The edition includes the majority of popular ritual text categories written in Classical Mongolian (mostly incense offering rituals) commonly circulating in the extramonastic milieu of premodern Mongolia: texts on the (hearth) fire worship, White Old Man, Offering of the Fox, Geser Khan, hunting rituals, while several texts related to cults of local deities, protection of livestock, as well as popular religious songs and individual prayers are appearing in the scholarly literature for the first time. The corpus of edited manuscripts is preceded by a brief introduction to the role of ritual texts in the Mongolian popular religious life and to the history of their research and accompanied by thematic remarks from the fieldwork. The sources have a high comparative value for the currently intensely developing field of Mongolian Buddhist studies.



Figure 1: Annual spring offering at *ovoo* stone cairn worshipped by Altai Uriankhais of Ulaankhus bag, Bulgan sum, Bayan-Ölgii aimag, camping through the summer period on the banks of Tsönkhöl (Sönköl) Lake – gathering of offerings (cooked meat, dairy products and fat-fried round bread locally called *jelpeg*) (Ondřej Srba, 17 June 2018).

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Preface

The objective of the present book is to publish the first comprehensive edition of Mongolian ritual manuscripts preserved in Czech collections. Mongolian ritual manuscripts represent a direct source and unique heritage of Inner Asian religious traditions characterized by a unique syncretism of several systems: Mongolian and Tibetan Buddhism, Inner Asian Shamanism, Chinese popular religion and further traditions and concepts. The edition corresponds to an increasing scholarly interest in the ritual texts and traditions of the Mongolian Buddhism in the last decades and intends not only publish, but also contextualize the texts neglected during the socialist period, secretly preserved and used throughout the decades of antireligious polities to be only partially revived since the 1990s. In parts of the book, the textological and philological work is contextualized by the experience of own field research done since the 2010s in Mongolia and Inner Mongolia.

The most important categories of represented ritual texts include offering rituals to local deities (non-site specific and site specific from various parts of the Khalkha area) and rituals of the (hearth) fire worship and the White Old Man, which continuously attire interest in the Mongolian studies. Three manuscript versions enrich the limited extant corpus of manuscript version of the highly archaic *Offering of the Fox*. One manuscript provides a ritual manual to *seter* practice (Tib. *tshe thar*), consecration of cattle to local deities and spirits, in textual form only scarcely attested among Mongolian manuscripts. The crucial cult of Heaven (*Möngke tngri*) is represented by prayers addressing Heaven and Earth. Another group of texts is formed by instructions and manuals for healing livestock, protecting herds, promoting fertility, and attracting good fortune in the hunt. On the outskirts of the genre of ritual texts stay various individual prayers, invocations, penitential texts, and texts of religious songs (*mani kögjigekü*).

Due to the vast amount of material, this edition is far from exhaustive. After we significantly exceeded the planned length of the book during its preparation, it became clear that part of the material should be kept for another volume that will be published in the future. Even so, the included genres adequately represent the thematic and functional variety of Mongolian ritual texts. Left for the next volume were for example texts for ensuring prosperity and purification including the fundamental Mongolian concepts of vital energy (*keimori*) and protecting genius ensuring fortune (*sülde*).

The book is publishing for the first time Mongolian ritual manuscripts from Czech collections (Charles and Masaryk Universities, private collections). Although some of the ritual text categories have been published earlier in Europe using sources from other collections or more recently also in Mongolia in Mongolian editions, this proposed edition brings different versions of the texts generally valuable for comparative purposes, but many of them unique and appearing for the first time. Differently from previous works, the book contains examples of all main types of Mongolian popular written ritual texts in both transcription and English translation. In comparison: previous books of scholars like Damdinsüren (1959), Rintchen (1959–1975) and Heissig (1966) included only Mongolian texts without translation. The recent excellent collection of Mongolian Buddhist source texts (Wallace 2020b) containing among others the most representative examples of ritual texts provides mostly the English translations without original versions.

The present volume is organized in three basic sections – Introductory part, Textual part and Supplements.

The "Introductory part" brings a brief overview of the issue of Mongolian ritual texts circulated traditionally mostly in the extramonastic milieu (of course, without a clear boundary between the monastic and "popular" milieu). This part describes typological and genre differences within the corpus. It provides overview of the history of this issue in the field of the Mongolian studies giving a special attention to the currently questioned discourse trying to distinguish shamanistic texts or shamanistic elements in the ritual texts and separate them from the "later" Buddhist impact. Another subchapter deals with the scholarly attitude to this group of texts in Mongolia and Inner Mongolia, where only recently the ritual texts seem to be approaching the boundaries of the classical literary canon established during the 20th century. A special attention – particularly of the Western scholars – is attracted by the fact, why the texts are in Mongolian, although the need to understand them is rarely emphasized during their performance. The following subchapter brings a few remarks on the relation between the texts and rituals supported by the personal experience from the fieldwork in contemporary Mongolia, where the ritual acting outside the monastic environment frequently needs to cope with the

loss of manuscripts or the inability to read and use them properly. Then a chapter with overview of collections of Mongolian manuscripts kept in the Czech Republic follows. The majority of Mongolian ritual manuscripts are undated and the preceding researchers only rarely addressed the issue of a more exact dating of Mongolian manuscripts. Therefore, this edition tries to determine the time of origin of individual manuscripts (generally raging from the late 17th to early 20th centuries) by the chronology of paper used in the Northern and Western Mongolian areas and Buryatia and chronology of palaeographic features (changing shapes of strokes, letters, and the overall transformation of the ductus), thus allowing to approximate the dating of manuscripts to a half century. This approach is partially explained in the palaeographic introduction.

Each chapter in the "Textual part" opens by a short introduction to the sort of text/subgenre, its cultural context within the Mongolian tradition and intercultural connections (usually to the Tibetan tradition), overview of previous publications and related studies (if available). Each section dealing with individual manuscript includes basic codicological and in case of earlier manuscripts detailed palaeographic analysis, approximative dating, transcription of the text and English translation.

"Supplements" consist of index in form of the standard *index verborum* including all words and word forms from edited Mongolian texts (indicating the signature of manuscript and folio of occurrence). The bibliography of cited sources follows which does not pretend to present an exhaustive list of existing studies on individual genres of ritual texts. The section of facsimiles is limited to contrast black and white images of reduced size due to the acceptable length of the book. The complete set of full colour facsimiles will be available online.

Some of the manuscripts which were originally planned to be covered in this edition were in the meantime of the project implementation published separately in journal articles and are therefore not included here, particularly:

SRBA, Ondřej. 2020. A Cyrillic manuscript of a Mongolian prophetic text from Western Mongolia as an evidence of the literary pronunciation of the Clear script. In: Reckel, Johannes & Schatz, Merle (eds.). *Oirat and Kalmyk Identity in the 20th and 21st Century*. Göttingen: Universitätsverlag Göttingen, 383–428. doi:10.17875/gup2020-1334.

SRBA, Ondřej. 2021. Frame Narratives Concerning the Chinese Origin of Divination and Geomancy in Mongolian Manuscript Texts. *Acta Orientalia Academiae Scientiarum Hungaricae* 74/3, 431–482. doi:10.1556/062.2021.00141.

SRBA, Ondřej. 2022. Two Mongolian Ritual Texts from the Early 19th Century: "Incense Offering to Dasibalbar Mountain" and "Prayer for the Longevity of the Fifth Jebtsundamba Khutuktu". *Archiv Orientální* 90/1, 115-146. doi:10.47979/aror.j.90.1.115-146.

Aknowledgements

This book is the main output of the project *Mongolian ritual manuscripts in a Czech collection: their edition, history and Central Asian roots* supported by the Czech Science Foundation (GA19-07619S) realized in 2019–2022 at the Masaryk University, Faculty of Arts. Therefore, our sincere thanks address the Czech Science Foundation for its generous support.

From among individual collaborators, first of all, I would like to thank the manager of the above-mentioned project, my colleague Michal Schwarz, for the initial conception of the project, writing of the project application, careful organization and continuous work support, as well as the mutual professional inspiration during the research, which became reflected in a number of articles in addition to this book.

I also thank my former Ph.D. supervisors, Mgr. Veronika Zikmundová, Ph.D. (Charles University) and Prof. RNDr. Václav Blažek, CSc. (Masaryk University) for their professional guidance, which occasionally continued even after the defence of my doctoral theses (2019).

I owe my acquaintance with the Mongolian script and its language to my dear teacher, late Professor Jugderiin Lubsangdorji (1939–2021). Above all, thanks go to him for introducing me to the world of old Mongolian texts and teaching me to understand it in connection with the language and thinking of Mongolian nomadic people.

I thank my close collaborators in Mongolia, particularly Khatanbatiin Mendsaikhan, who has always been readily available for consultation, review of texts and assistance in finding literature and comparative sources and was a great encouragement in all my research. I also thank Professor Byambasüren Khishigsükh, who visited our workplace at Masaryk University during the project and always willingly provided her time for consultation, meetings and assistance in the administration of research stays in Mongolia.

Although the present book is primarily based on textual sources, during the course of writing it I also conducted research on the oral tradition in Western Mongolia (beyond the scope of the above-mentioned project). The kind and welcoming reception that I have been constantly receiving among friends and co-workers in the Western Mongolian countryside, especially among Altai Uriankhais in the Bulgan sum, Bayan-Ölgii aimag, has been invaluable support and motivation in all my work within the Mongolian studies, including the work with ritual texts as well. In addition to many explanations of specific words and expressions, the contact with Western Mongolian nomadic herders and their families gave me insight into the cultural context of the texts I was translating.

Thanks also go to Zdeňka Vorlová, who in an earlier stage of my studies provided me access to the Mongolian collection of Dr. Pavel Poucha at the Faculty of Arts, Charles University. I thank the whole staff of the Department of the Dean's Office of the Faculty of Arts of Masaryk University for support prior to submission of the project and during its implementation. Similarly, I also thank the staff of other libraries storing Mongolian manuscripts, especially Ü. Tuyaγa from the Library of the Inner Mongolian Academy of Social Sciences in Hohhot, Bent L. Pedersen of the Royal Library in Copenhagen, the staff of the National Archives of Mongolia in Ulaanbaatar, SLUB Dresden etc. The Mongolian manuscripts stored in these libraries served me as valuable comparative materials.

From numerous friends from among academics and students in Mongolia and China, I name at least Prof. M. Erdemtü at Minzu University of China, from whom I received multifaceted inspiration to study Mongolian manuscripts as well as rich book materials and prof. Gereljav from Hohhot, who first introduced me to the culture of Inner Mongolia. In Ulaanbaatar, thanks go to Alena Bežiaková, who generously provided me with accommodation and amazing facilities for undisturbed work.

Special thanks go also to Ayalγu, currently Associate Professor at the Qinghai University for Nationalities in China. Our project originally planned more intensive cooperation with Ayalγu, but due to her employment and limitations of Covid pandemics, we continued rather separatedly in our common interest and research of the ritual texts, but still her research represented a significant inspiration for my studies as well.

I was able to devote myself to research in Mongolia and China mainly thanks to regular study stays on the basis of intergovernmental cultural agreements provided and administered by the Ministry of Education, Youth and Sports of the Czech Republic and the National University of Mongolia.

Professors Birtalan Ágnes, Agata Bareja-Starzyńska, Krisztina Teleki and Benjamin Brosig kindly expressed valuable advice and recommendations in the preparation of this or previous versions of the project application.

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Multiple scholars, colleagues and friends in China significantly supported my studies, research and travels generously sharing books, materials, memories, experiences and much more. Bearing in mind the current situation of minority nationalities in China, I decided not to mention their names explicitly with hopes that those who are concerned will understand.

The hard and time-consuming work of proofreading of English was done by Rachel Mikos and Martin Tharp, particularly Rachel Mikos brought the immense added value of her own professional expertise as a Mongolist and literary scholar well versed in Buddhist terminology and Buddhist texts in Mongolian and Tibetan. Jargal Badagarov (Heidelberg University) generously assisted with the technical editing of the index. My special gratitude belongs to the reviewers for their numerous comments, remarks and corrections that greatly helped this work.

Any errors that remain are my sole responsibility.

The sincerest and most profound thanks go to my parents.

Ondřej Srba



Figure 2: Annual spring offering at *ovoo* stone cairn worshipped by Altai Uriankhais of Ulaankhus bag, Bulgan sum, Bayan-Ölgii aimag, camping through the summer period on the banks of Tsönkhöl (Sönköl) Lake – heads of offered goats and sheep are burned on wood on the *ovoo* stone cairn, during the burning the participants add juniper and sprinkle milk (Ondřej Srba, 17 June 2018).

Transcription and Transliteration Conventions

For **Classical Mongolian**, basically the standard N. Poppe's transcription (presented for example in Poppe 1954) is used. The main difference is that we use only *j* without caron instead of *ǰ* with caron, because the *j* and *ǰ* distinction is not essential in the transcription of the Mongolian script. Majuscule *D* is used for *kebtege d* in all non-standard cases such as the initial position in a word, and majuscule *T* is used for the *bosuγ-a t* in non-standard cases such as in the middle of a word. The letter *d* with a dot on the right influenced by Manchu orthography is transcribed with *ḍ*. Dative-locative suffixes (*-dur/-dür/-tur/-tür*) are transcribed according to the actual form in the manuscript, not according to the standard rules (according to standard rules words ending by vowels and soft consonants *n, m, l, ng* are followed by *-dur/-dür* started by *kebtege d*, while words ending by hard consonants *b, g/γ, r, s, d* are followed by *-tur/-tür* started by *bosuγ-a t*, but this rule rarely applies especially in the 19th century manuscripts).

Several details in the transcription further differ from the common rules of the Poppe's system, which were overtaken by the author from his teacher, Prof. J. Lubsangdorji, who emphasised the interconnection of the transcription with the former Khalkha variant of the Literary Mongolian pronunciation (*bichgiin duudlaga* "script pronunciation"). These are the cases of transcribing *bide* instead of *bida* ("we"), *inü* (enclitic form of the 3rd person pronoun following the vowel harmony after front "female" vowels) instead of the common *inu, minü* instead of *minu*. Also the *gedesü* element (*o/u/ö/ü*) is regularly considered *u/ü* in all syllables but the first in the word (with exceptions of ethnonyms like *mongγol, oros* etc.). Particle *ču* (with alternative transcription *čü*) is fixed on the form with the back vowel.

"|" indicates the end of a column (vertical line) in the Mongolian script and is usually typed with space on the right side (the space is omitted if it is a split word marked by =|).

"-" in the transcription of Mongolian texts indicates the relationship between the root word and the attached grammatical suffixes. The word *ber* indicating subject, is not perceived as case suffix and therefore written without hyphen. Similarly, the archaic sociative marker (-)*luγ-a/lüge* is alternatively written without hyphen, where the text does not follow the vowel harmony rules in case of this marker.

"=" indicates a single word divided by the end of a column (vertical line) or due to other reasons.

"< >" indicates insertion in the original text, usually written between main lines or outside the main text field.

Modern Mongolian (basing on the Cyrillic orthography) is transcribed by the currently standardized English transliteration (see for example Agata Bareja-Starzyńska, *The Biography of the First Khalkha Jetsundamba* (Warsaw: Elipsa, 2015), but in quotations and Modern Mongolian terms not directly in the flow of the English text the Cyrillic is preserved for accuracy. Name "Jebtsundamba" is given preference to other possible spellings of the Tibetan *rje btsun dam pa*. "Khutugtu" (the Mongolian term for officially recognized reincarnated *tulku* lamas) is used in this English transcription of the Classical Mongolian term, while less known holders of this title are transcribed according to the context either in the Classical Mongolian *qutuγtu*, or Modern Mongolian *khutagt.* In general, terms and names rooted in the context of premodern Mongolia or belonging to Inner Mongolia are rather transcribed from the Classical Mongolian, while terms and names belonging to the present-day Mongolian state or widely known in the Modern Mongolian form are transcribed from the Modern Mongolian. In respective cases, both forms are listed side by side on first occurrence.

Tibetan is transliterated using the Wylie system except several common names within the main English text.

Sanskrit is transliterated using the International Alphabet of Sanskrit Transliteration (IAST). Chinese is transcribed with *pinyin* and a preference is given to traditional characters (*fantizi*) except for bibliographic records of books printed in simplified characters. *Sūtra* is written as *sutra* in the English texts (apart from the compound names of Sanskrit texts).

In footnotes the first word in Italics is the Classical Mongolian (Mong. – unmarked) one, followed by Tibetan (marked with abbreviated Tib.) and Sanskrit (Skt.).

In the transcription of the handwritten Mongolian script, some frequently occurring **transliteration letters** are problematic. The transliteration system of the Mongolian script is very precise and contains separate complete sets of letters for all Sanskrit and Tibetan sounds (known as *Ali*

gali). In practice, however, scribes and copyists of texts did not know the exact phonetic principles of Sanskrit and Tibetan writing, and freely confused or ignored the subtle graphic differences of the transliteration letters. For the texts in this work, it is mostly sufficient to note only the writing of the letters *k, kh, g* in Sanskrit and Tibetan words, in which there is also a great disunity caused by the independent Mongolian pronunciation of the Tibetan script. I proceed according to the following table, in other cases I try to follow the transcriptions according to Шагдарсүрэн 2001: 233–241. If a current form of a Tibetan or Sanskrit word in the manuscript is too specific to allow an unambiguous rendering in the Latin transcription, I give directly the standard transcription of the Tibetan or Sanskrit form.
Particularly deviating from the standard *Ali gali* are Sanskrit and Tibetan syllables *ka, kha, ga.* These have the following forms in the standard *Ali gali* of the Mongolian script:

Sanskrit / Tibetan transliteration	*ka*	*kha*	*ga*
Tibetan script	ཀ	ཁ	ག
Khalkha pronunciation of Tibetan script (in Cyrillic)	га	ха	га
standard transliteration letter according to the *Ali gali* system			

However, actual forms of letters in the manuscripts and the transcription used according to the assumed Khalkha literary pronunciation.

	 (hardly distinguishable)	
g, (k)	*k', g'*	*γ'*

Also letters ꡖ (in Sanskrit *Ali gali* for ज *j(a)*, Tib. ཛ *dz(a)*, in the modern Mongolian used for *z* in loanwords) and ꡗ (in Sanskrit *Ali gali* for छ *ch(a),* Tib. ཚ *tsh(a)*, in the modern Mongolian used for *c* in loanwords) are mostly hardly distinguishable and the applied transcription follows the Khalkha pronunciation.

Similarly, a difficulty in transcribing is caused by the transliteration letter  used in *Ali gali* for Sanskrit *o* but in many cases the same group of elements is used for rendering Sanskrit syllable *va*. These two readings are sought to be distinguished in respective cases but due to the considerable corruption of Sanskrit in Mongolian ritual manuscripts, it cannot be guaranteed that it has always been decided accordingly.

Note: In case of **administrative units** in Mongolia, Mongolian terms *aimag* (province), *sum* (district) and *bag* (the lowest administrative subdivision, earlier "brigade") are given preference to the respective English equivalents.

List of Abbreviations

Bur.	Buryat	msc.	manuscript
Chin.	Chinese	pl.	plural
ClMo.	Classical Mongolian	sg.	singular
ColMo.	Colloquial Mongolian	Skt.	Sanskrit
ed.	edited, editor	stand.	standard, standardly
eds.	editors	Tib.	Tibetan
Khal.	Khalkha	transl.	translator, translated
lit.	literary	var.	variant, variantly
Mong.	Mongolian		
vol.	volume		

Palaeographic Introduction

This section is by no means a complete description of the palaeographical development of the Mongolian script in the period of the 17th to early 20th centuries. It aims only to provide a systematic overview of basic elements of the Mongolian script,[1] which are important in terms of palaeographical dating of manuscripts (especially manuscripts written with pen) from the area of Northern Mongolia (mostly the Khalkha area with adjacent Buryat regions) and which will be observed in the analysis of individual edited manuscripts. For a comprehensive overview of the development of the Mongolian script, a reference can be made to Kara 2005. The following analysis is based on the classification first presented in the Ph.D. thesis *Mongolian Script Palaeography* (Srba 2019b) and developed during the study of ritual manuscripts.

1. *titim* "crown" – *aru-yin titim, siluγun titim*
1.A. *aru-yin titim* – a newer and currently standard form arose from the need to push the brush more at the beginning of the word, followed by most modern printing. It appears in a fully developed form in the last decades of the 18th century and fully developed in the 19th century, inter alia, in connection with the writing written with a brush.



1.B. *siluγun titim* – is rather an older form of *titim* prevalent until the middle of the 18th century in manuscripts written with reed / bamboo pen and in xylographs.



1.C/D. In the first half of the 18th century, *titim* was significantly reduced. Either it is difficult to decide whether it is *siluγun titim* or *aru-yin titim*, or its course begins directly with the *sidü*-stroke.



2. *γoul, niruγu* – main connecting baseline. The connecting line is an almost unchanging element in all periods of Mongolian writing. For the need of this book, the authors distinguish *niruγu* according to its strength, whether the right edge of the main line is uninterrupted (in the case of letters realized only on the left side), or its linearity recedes under the influence of more dynamic strokes of individual letters. These features are rather not linked to a specific period, but rather to a higher, elegant style (continuous linear flow) on the one hand and to a lower, cursive, non-professional style (intermittent flow) on the other.

2.A. linear flow: 

2.B. slightly intermittent flow: 

2.C. dynamic flow (the baseline is completely discontinued by the dynamic course of the *sidü*-strokes:



[1] Mongolian names of basic strokes are used according to following publications: Luvsandordž 1995: 5; Шагдарсүрэн 2001: 29–33. We leave aside the alternative traditional nomenclature given by Шагдарсүрэн 2001: 29–33 and Лувсанжав, Лувсандорж & Шархүү 1986.

2.D. bold baseline (typical for the period around 1800 and first decades of the 19th century): 
2.E. testaceous baseline:
In the second half of the 17th century, cases of a swaying, "testaceous" course of the baseline appear:



3. *sidü* – "tooth" (a component of vocals *a/e*, consonants *n*, *q* a *γ*) can be oriented perpendicularly to the baseline or tilted downwards or upwards. If the *sidü* disturbs the linearity of the *niruγu*, a larger or smaller gap is formed in the middle of its stroke (see previous point).

3.A. standard *sidü* perpendicular to the baseline: 

3.B. *sidü* tilted up: 

3.C. *sidü* tilted down: 

3.D. *sidü* fully subdued to the baseline: 

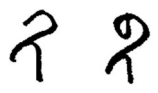
3.E. baseline fully influenced by dynamic *sidü:* 

3.F. shaded *sidü* (calligraphy of the 17th century) 

4. *silbi* – "shinbone":
4.1. *silbi* for the vowel *i* and medial *y*

4.1.A. standard 
4.1.B. baseline interrupting medial *i* (exceptionally in the 17th century. and the first half of the 18th century a form of hollow *silbi* as in the Oirat clear script):  .

4.1.C. downbent (In the 17th century and often in the first half of the 18th century, *silbi* with the vocalic value (*i*) is written with the end bent downwards.):  .
Until the turn of the 18th and 19th centuries, the bending of *silbi* lasted in the syllables *bi, ki / gi:*



4.1.D. deflected 

4.1.E. prolonged medial *y* 

4.2. *j – y* in the initial position.
4.2.A. undistinguished (until the end of 19th century).

4.2.Aa straight stroke undistinguished initial *j/y* 



4.2.Ab hook-launched undistinguished initial *j/y*

4.2.Ac prolonged undistinguished initial *y/j*: 
4.2.B. distinguished (*j* straight stroke, *y* hook-launched stroke = *eteger silbi*).

4.3. *erbeljin silbi* (*silbi* in medial *r*):

branch shaped (second half of the 17th century, first half of the 18th century): 

transitional form (mid-18th century) 

crossed strokes: 

bifurcated: 

ground-shaped (archaic, until the first half of the 17th century): 

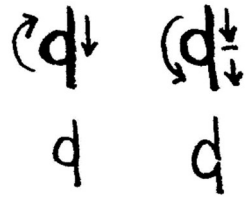
single-stroke (second half of the 18th century and the first half of the 19th century): 

crossed strokes with prolonged first stroke: 

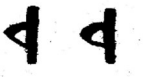
connected stroke: in a speedwriting influenced by brushwritten cursive, two parts of the stroke are connected and in the result they are similar to *kebtege d*:  .

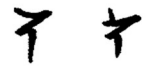
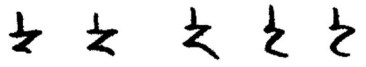
4.4. *mataɣar silbi* “crooked *silbi*” (*w*, *e* in foreign words) – usually unchanging shape: 

5. *gedesü* – “belly” (vowels *o/u*, *debisker d/t*). The shape is almost unchanging. Double writing is possible. The clockwise direction is usual, in the oldest manuscripts of the 17th century and in the Buryat cursive style of the turn of the 20th century. and at the beginning of the 20th century, there is also a reverse left-handed process of writing. Recognition of these forms is often difficult because the final form is mostly the same.
5.A. dextrorotatory
5.B. anti-clockwise



5.C. constricted 

5.D. shaded 

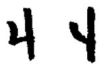
6. *jabaji* – "corners of the mouth". Buryats call it *aru-yin sa*, in Gorlos it is called *kebtege sa*. In the initial and middle position almost unchanging. 
At the end of a word, it usually has different size and length of ending by *boγuni segül*:  .
Final *s* marked only by *boγuni segül* (exceptional in Khalkha manuscripts)

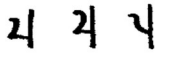
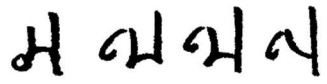
7. *eber* – "horn". Buryats call this stroke *öbür-ün sa*, in Gorlos it is called *bosuγ-a sa*.
In the standard Mongolian script *eber* has two variants for letters *j* and *č* (medial forms), but approximately until the mid-19th century these two letters were functionally undistinguished in the pen-written manuscripts.
7.1. *eber* for initial[2]/medial *č* and medial *j*:

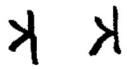
č-shaped medial undistinguished *č/j*: 

j-shaped medial undistinguished *č/j*: 

transitional undistinguished *č/j* (frequent in the 17th and first half of the 18th centuries): 

distinguished medial *č/j*: 

hook-launched *č* (or hook-launched *č*-shaped undistinguished *č/j*):  .
7.2. Standard transliteration letters used in the modern codification of the Mongolian script for *c* (*č* with ring) and for *z* (*č* with downward oriented hook) are particularly throughout the 19th century used rather freely with the prevalent use of hooked *č/j*-shaped stroke for *c/z* without distinction. 
In the late 18th and early 19th century, this form is occasionally used in Khalkha area for the dialectic reading of classical *č/j* as *c/z.*

In the 17th century and in the first half of the 18th century, the syllable *či/ji* forms a ligature without a space between the letters. The ligature sometimes optically merges with the shape *erbeljin silbi:* 

8. *numu* – "bow". Stroke appearing in several letters (*b, p, f,* initial *q/γ*, initial and medial *g/k* (and 17th/early 18th century final *g*), final forms of *r, u/ü, i/y*).

[2] Distinction in the initial position is almost constantly preserved, therefore the analysis attends foremost to the medial position letters.

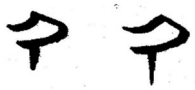
8.1. The course of *numu* stroke in *g/k* and *b* is either balanced  , or with the centre of gravity shifted downwards  , when there is a sharp bend – this case is called shaded *numu* (most apparent in *bo/bu* ligature), as it appears mostly in the monastic calligraphic style of the 17th and 18th centuries.

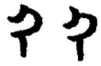
8.2. Initial *q/γ* is the most important dating determining grapheme.
8.2.A. In the 17th century it consists of two slightly curved teeth (the first of which may be longer), which are connected by a shallow stroke occasionally alternating with *numu* often pulled to a tip pointing upwards.  .

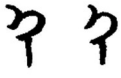
8.2.B. In the first half of the 18th century, a very reduced form, which resembles two teeth connected by a baseline, predominates and is therefore difficult to identify: 

8.2.C. In the second half of the 17th century, non-professional manuscripts report a form with a deeper *numu*-stroke, sometimes with rather square shapes: 

8.2.D. In professional manuscripts of the first half of the 18th century, a constricted form of the letter appears, resembling sometimes even *jabaji*-stroke. 

8.2.E. A form with a long coronet and deep *numu*-stroke (mid-18th till approximately 1800): 

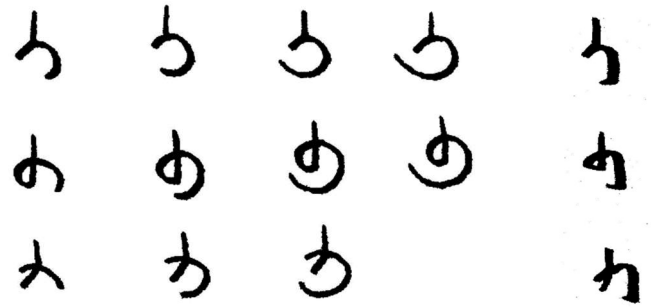
8.2.F. Early standard form. In the second half of the 18th century, *numu*-stroke of the initial *q/γ* deepens, rounds up, and the first stroke of the letter changes to a coronet, which in the 18th century still begins at the level of the base axis or even to the right of it:  .

8.2.G. Standard form. Since the beginning of the 19th century, the standard shape has been established with a rounded *numu* and a coronet on the left side of the base axis:  .

8.2.H. In the 1920s, under the influence of cursive writing written with a brush, the coronet stretches, and the depth of *numu*-stroke decreases again.:  .

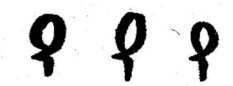
8.3. At the end of a word, *numu*-stroke (of final *r, u/ü, i/y*) can be opened (A), standardly terminated at the base axis (B), dragged to the left of the base axis (C), significantly dragged to the left from the base axis to the second level to the left of the base axis and significantly curled upwards (D). In the monastic calligraphy of the 17th and early 18th century, this subvariant of *numu* can be also slightly extended in a dish-shaped form (E).

A B C D E



9. *degege* – “hook”. The way of terminating the main line in exceptional cases (eg. after *kebtege d*, *bosuγ-a t* in the final position) 

10.–11. Writing of *d/t.*
Using of graphical shapes *bosuγ-a t, kebtege d,* and respectively *debisker d (gedesü+sidü)* for recording phonemes *d* and *t* was a subject of discussion among various Mongolian orthographic traditions. Currently, *bosuγ-a t* is used for *d* and *t* on the beginning of a word, while *kebtege d* for *d* and *t* in the medial position and *debisker d* (composed of *gedesü* and *sidü*) for *d* at the end of a syllable (i.e. before another consonant) or at the end of a word. Especially in the 17th and 18th centuries we encounter a consistent phonetic distinction using *bosuγ-a t* as the grapheme for *t* (in the middle of a word can be written with *debisker t*) and *kebtege d* as the grapheme for *d*, possibly with inconsistent combinations of both systems.
10. *bosuγa t* “vertical, standing *t*”
10.A. wide-elongated variant of a triangular appearance, in a dimensionally smaller version resembling the standard form 
10.B. flattened form similar to *t* in the Clear script (professional minuscule of the first half of the 18th century) 



10.C. standard form with the left stroke slightly rounded

10.D. standard form with the left stroke straight and lying on the base axis 

10.E. In more cursive and less professional styles since the second half of the 18th century, the variant started by a stretched stroke laid on the base axis (graphically identical to the Manchu *t* in the syllable *te*) prevails; occasionally it might slightly deflect from the baseline to the left: 

10.F. terminated by an extended tooth 

Debisker d used normally at the end of a syllable or at the end of a word is in the 17th and in the first half of the 18th century exceptionally used phonetically for *t*  .

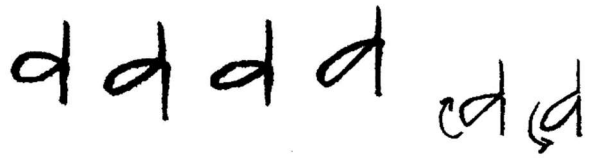
11. *kebtege d* “horizontal, lying *d*”, *aru-yin gedesü* “back belly”, *kebtege gedesü* “lying belly”

11.A. In professional manuscripts of the 17th century, an archaic form appears close to the Uyghur-



Sogdian model, the return stroke of which is not connected to the baseline.

11.B. In non-professional manuscripts, variants with a loop-shaped course appear throughout the observed period, in the older period clockwise, in the younger period counter-clockwise.



11.C. The angular shape with the simultaneous course of both strokes (common at the turn of the 19th



century), the first stroke may have a pointed ending.

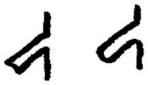
11.D. Rounded head form 

11.E. Standard shape with a drop-shaped head (appears from the first half of the 18th century and has



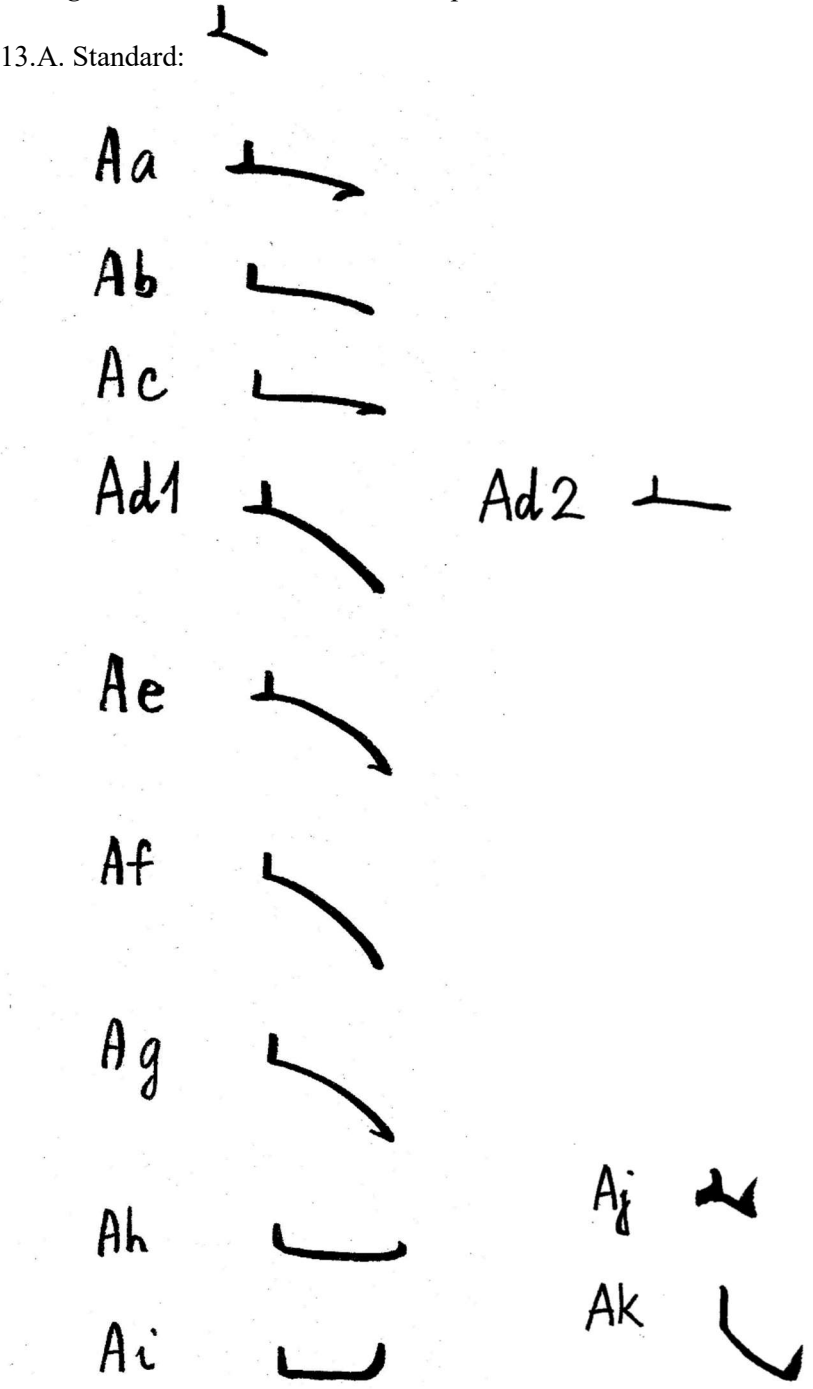
been used regularly since the first half of the 19th century).

12. *köndei ha* “hollow *h*” – the letter *h*, usually in foreign words; square or rounded course:



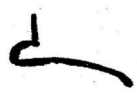
13. *segül* “tail”. Letters *a, e, n* in final positions.

13.A. Standard:

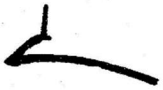


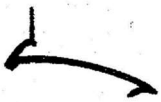
13.B. Interrupted base-axis: 

Ba 

Bb 

Bc 

Bd1  Bd2 

Be 

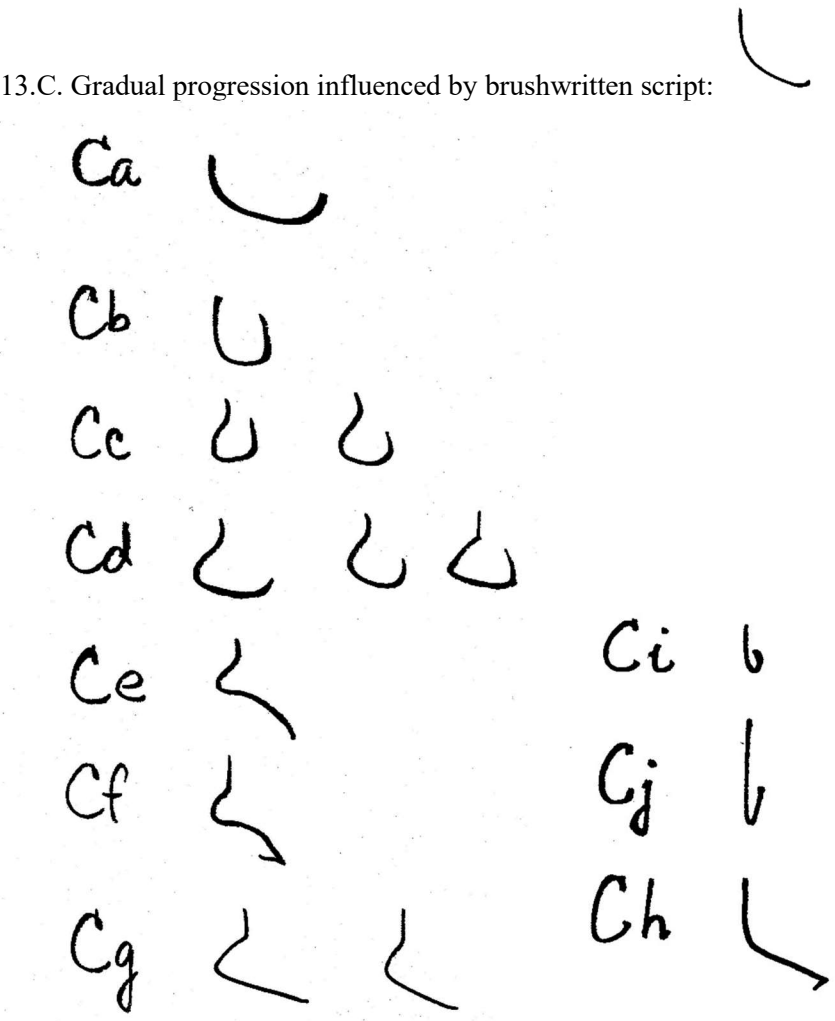
Bf 

Bh 

Bg 

Bi 

13.C. Gradual progression influenced by brushwritten script:



boγuni segül – "short tail". Final *s* in the preclassical period. In the classical period, the final *s* is usually written with *jabaji* + *boγuni segül* – in this case I state that *boγuni segül* is not used (separately) for the final *s*. The use of the *boγuni segül* itself for the final *s* appears irregularly throughout the classical period and is an expression of an archaizing tendency or only an expression of the pursuit of higher elegance.



14. *čačuly-a*, *orkiča* "weaving shuttle". Final *a/e* (after *b, p, f, g/k*). In semi-independent final position – *a/e.* Component of final *g/k* (*sidü/silbi* + *čačuly-a*) and final *b* (*gedesü* + *numu* + *čačulγa*, alternatively *gedesü* + *čačuly-a*).

14.1. Standard form:



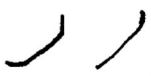
14.1.A. bent to the left and running perpendicularly to the base-axis, ending pointed:



14.1.B. *čačuly-a* ending upwards



14.1.C. long, gradually descending stroke

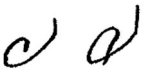


14.1.D. long, gradually descending stroke ended with a bend upwards (19th century) 

14.1.E. downward hooky ending 

14.1.F. archaistic form running at an acute angle to the base line upwards and ends with a bend downwards (since the late 18th century) 

14.1.G. slightly incurvated ending 

14.1.H. spirally incurvated ending (Buryat cursive style at the turn of the 20th century) 

14.2. Final *g*

14.2.A. bifurcated tooth-launched final *g* (17th and early 18th century) 

14.2.B. *silbi*-launched final *g* 

14.2.C. bent to the right of the base axis in a *numu*-shaped stroke the form 

14.2.Ca. hook- launched final *g* 

14.2.D. standard form 

15. *m, l üsüg-ün eber* (distinctive stroke in the letter *m* (at the beginning of the word with *titim/sidü*, in the medial position with *sidü,* in the final position changes to *numu+boyuni segül*; distinctive stroke in the letter *l* together with *sidü*)

standard form of *l* (initial): 

standard form of *m* (initial): 

crown-less form of initial *l*: 

crown-less form of initial *m*: 

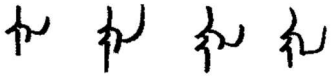
In the 17th century, *eber* of the letter *l* is short and elegantly curved. 

During the 18th century, the stroke lengthens and usually runs parallelly to the base-axis. 

Open-shaped *m* and *l* 

Hook-terminated medial *m* 

Final *-l* with inverted ending 

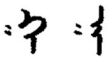
At the transition between the syllable closed by the consonant *m* (*debisker m*) and the syllable started by the consonant *l*, *-ml-* is written especially in the 18th century as a ligature consisting of two or one uninterrupted stroke  .

Consonant cluster *-ml-* without ligature:  .

16. *čeg-ün bičilge* – distribution of diacritical dots over *n (nige čeg)* and over *q/γ/k/g* (diacritics below *š (qoyar čeg)* are usually preserved)
16.A. without diacritics over *n* and over *q/γ/k/g*
16.B. reading supportive diacritics – used only in cases of otherwise ambiguous words (Cerensodnom – Taube 1993: 11)
16.C. syllable-ending (over *γ* at the end of a syllable and word) and reading supportive diacritics, *n* usually with diacritics
16.D. *qoyar čeg* preferred over letters *q/k* (Lubsangdorji 2008), *n* with diacritics (except *debisker* cases)
16.E. *qoyar čeg* over *γ* except *debisker* cases, *n* with diacritics (except *debisker* cases) – standard orthography
16.F. *qoyar čeg* regularly used over *γ* in syllable- opening and syllable-ending cases

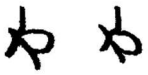
Sidü of the letter *n* without and with diacritics:  .

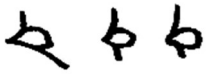
Initial *γ* with diacritics:  .

Double *sidü* of the letter *γ* without and with diacritics:  .

The letter *š* (except for the syllable *si*) appears almost regularly throughout the observed period with double-dot diacritics, except in cases where the dots have been omitted by an error or ignorance of the scribe:  .

More complex letters:
17. Final *m* (composed of coronet + *boγuni segül* + *numu*, coronet being not indispensary)

17.A. coronet, long/short *boγuni segül* + closed *numu* 

17.B. long/short *boγuni segül* + closed *numu* 

17.C. opened final *m* (since the mid-19th century) 
18. Final *r* (distinguished according to its starting stroke)

18.A. crossed 

18.B. single-stroke 

1. Introduction



Figure 3: Scholars from Mongolia and Inner Mongolia during their visit to the Faculty of Arts Library, Charles University, Prague, which preserves the Collection of Mongolian prints and manuscripts collected by Dr. Pavel Poucha (M. Nadmidčering, 2016)

The present introduction provides a brief overview of the issue of Mongolian ritual texts that were traditionally circulated mostly in an extra-monastic milieu (noting, of course, the absence of a clear boundary between the categories of "monastic" and "popular"). Its aim is to describe the typological and genre differences within this corpus, and to summarise the history of this issue in the field of Mongolian studies, paying special attention to the currently debatable scholarly practice of trying to distinguish shamanic texts or shamanic elements in the ritual texts and separating them from a perceived chronologically later Buddhist impact. Another subchapter deals with the scholarly reception of this group of texts in Mongolia and Inner Mongolia, where only recently have the ritual texts begun to enter within the boundaries of the classical literary canon established during the 20th century. Special attention – particularly on the part of Western scholars – is attracted by the texts having been written in Mongolian, although the need for their understanding is rarely emphasized during their performance. The following subchapter offers a few remarks on the relation between the texts and rituals, supported by personal experience from the author's fieldwork in contemporary Mongolia, where the current practice of ritual performance outside the monastic environment is frequently confronted with the loss of manuscripts or the inability to read and use them properly. In turn, the subsequent chapter presents an overview of collections of Mongolian manuscripts kept in the Czech Republic. A palaeographic introduction responds to the situation in which the greater part of Mongolian ritual manuscripts are undated; the preceding researchers only rarely addressed the issue of the more exact dating of Mongolian manuscripts. Therefore, this publication tries to determine the time of origin of individual manuscripts (generally ranging from the late 17th to early 20th centuries) using the chronology of the paper used in the Northern and Western Mongolian areas and Buryatia as well as the chronology of palaeographic features (changing shapes of strokes, letters, and the overall transformation of the ductus), thus allowing for the approximate dating of manuscripts within a half century.

1.1. Mongolian Religious Syncretism: A Brief Introduction

The core of the tribal groups that gave rise to the emergence of Temüjin in the late 13th century originated from the forested area of northern Manchuria and southern Siberia. Moving westward to the steppe zone, the Mongols accepted nomadic husbandry as the prevalent way of life and by 1206, when Temüjin (Chinggis Khan) united the regional tribal collectives, the spiritual heritage of the earlier steppe empires was likewise assumed, including a shared cosmology and part of the mythology enriched by the population's own background. The Khans of the Mongol empire, claiming the concept of their right to rule not only their own subjects (*ulus*), but at least formally the whole world, followed the earlier legitimation strategy of steppe rulers that has been documented for the Old Turkic Khaganate: deriving their authority from the call of Heaven providing good fortune (Old Turkic *qut (ülüg)*, ClMo. *qutuγ* and *jayaγ-a*), their own wisdom (charisma) and fortitude (Zikmundová 2017: 477).

The Mongol khans preserved shamanic rituals at their courts, while at the same time showing tolerance, or occasionally providing support, to followers of various religions. Starting with the rule of Khubilai (1260–1294), Tibetan Buddhism started to gain strong influence among the Mongolian nobility at least in the sedentary political centres, though Chinese Buddhism held comparable influence and Confucian rituals, ethics and concepts became familiar to the Mongols as an inseparable part of the governing system. When the Chinggisid lineage and the Mongolian nobility retreated from China after the fall of the Yuan capital in 1268, thus implying a return to a basically nomadic way of life, the Chinese environment remained an important source of spiritual inspiration. Throughout the era of the Mongol empire, Nestorian Christianity had a strong position in several regions of the Mongolian area with its last echoes registered in the 15th century, but it is not clear which parts of the

later syncretic Mongolian tradition, if any, can be credited to the Nestorian source.[3] Similarly, Islam became removed from the Mongolian cultural area in the 15th century, while the Chinggisid khanates, which underwent thorough and far-reaching Islamization at a considerable geographical remove from the traditional Mongol homeland, no longer considered themselves part of the Mongolian cultural sphere.[4]

According to Buddhist chronicles, the extensive missionary activities for spreading Buddhadharma by the monks of the Gelugpa school (commonly named *sir-a-yin šasin*, ColMo. *shariin shashin* "yellow doctrine/religion") started in the 1570s and in only a few decades covered the territorial reach of most regional Chinggisid rulers. Recent scholarship has proved that Buddhism was not absent from Mongolia in the 15th and 16th centuries even before the famous conversion of Tümed Altan Khan, which has ever since been regarded as the turning point and the beginning of the later spread of Buddhism in Mongolia, traditionally credited exclusively to the Gelugpa monks. Archaeological findings of manuscripts in Olon Süm (ClMo. Olan Süm-e), Kharbukhiin Balgas and the Arjai Agui (ClMo. Arjai aγui) complex in Ordos of grotto temples with frescoes and wall inscriptions show that Buddhist knowledge and ritual methods intersected with the earlier Mongolian spiritual traditions already during the largely undocumented era of the 15th and 16th centuries. Moreover, the great variety of texts translated into Mongolian in the 17th century suggests that the monks active in the courts of the Mongolian nobility were not limited to the Gelugpa order. After the affiliation to non-Gelugpa orders (commonly known as *ulaγan-u šasin*, ColMo. *ulaanii shashin*, "red doctrine", or *ulaγan-u yosu*, ColMo. *ulaanii yos* "red tradition") lost its political significance in Tibeto-Mongol relations, the marginal traditions related to the earlier Tibetan schools were practised in Mongolia only under the auspices of the dominant Gelugpa monastic system, but never disappeared entirely.[5] The Western Mongolian Oirat confederacy embraced Gelugpa Buddhism officially in 1615 and all three successor khanates (Dzunghar, Khoshuut and Kalmyk) acted further as unequivocal supporters of the Gelugpa school in Tibet and among their own subjects.

The traditional narrative of Altan Khan's conversion tells that the first Buddhist monks arriving from Tibet incited the prohibition and mass destruction of the *ongon* (ClMo. *ongγon*) figurines revered by shamanic custom mainly as embodying ancestral spirits. The biography of Neyiji Toyin (Neiji Toin, 1557 (uncertain) –1653), a highly educated monk of Oirat origin with long meditative experience, brings rare testimony of active measures taken against shamans with the support and contribution of local Mongol rulers, who organized the burning of the *ongon*s and used various methods of rewarding the laity for their active learning of Buddhist texts. According to his biography, Neyiji Toyin was ready to tolerate parts of the original beliefs in situations where their complete replacement would cause harm to the person's devotion.[6] However, the oral tradition indicates the use of harsher violence by the ruling power against shamans.[7] The incorporation of Buddhism into the East Mongolian

[3] The only modern group among the ethnic Mongols with a supposed Nestorian origin is a small community called *Erküt* in Ordos, which in the first half of the 20th century still preserved a clearly separate spiritual identity from the majority Buddhist Ordos Mongols, although the forms of their worship were already strongly influenced by the Buddhist religious environment (Mostaert 1934).

[4] A small group of ethnic Mongols practicing Islam lives in the eastern part of Alaša close to the Ningxia Hui Autonomous Region in China, though this geographical circumstance indicates it to be a recent case of Islamization. Another "core Mongol" Muslim group are the Sart Kalmyks in Issyk Kul Province in Kyrgyzstan, who are descendants of Öölds in the present Mongolküree, who moved westward only during the Dungan revolt in 1862–1877 and converted to Islam in the new environment.

[5] Monasteries following explicitly non-Gelugpa traditions were rare, such as Aguin Süme in Ordos (on the left side of the Yellow River, now belonging to Dengkou County of Bayannuur City in Inner Mongolia. Also, the alleged turn of the Fifth Goviin Noyon Khutagt Danzanravjaa from Gelugpa to the "Red Religion" took place more within the limits tolerated by official orthodox discourse than as targeted resistance against the religious establishment.

[6] *Boγda neyiji toyin dalai manjusiri-yin domuγ-i todurqai geyigülügči čindamani erike*. Peking xylograph. Modern edition Altanorgil 2009, Russian translation Пурбуева 1984. Analysis of Neyiji Toyin's missionary methods Heissig 1953.

[7] According to Kürelša et al. 1998: 46, the oral tradition reports at least three cases in which local banner governors summoned the local shamans and forced them to undergo trial by fire, from which respectively only one survived (the sole shaman named Naran Abai, out of the 300 shamans of the ten banners of Non river repressed by *Tüsiyetü-yin doγsin da wang* Norburinčin around the year 1800), three survived (in the repression in

shamanic environment resulted in a range of semi-Buddhisized forms partially substituting for the shamans, with high importance ascribed to the divine possession of *gürtem* (Tib. *sku rten*) lamas and a modified form of a lay *gürtem* identity called *layičing* (probably corrupted Tib. *chos skyong*, the "officially accepted" form of oracles in Tibetan and Mongolian Buddhism; Tucci & Heissig 1970: 344–346). The shamans proper were divided into the semi-Buddhisized "shamans of the white direction" (*čaγan jüg-ün böge*), who used prayers to buddhas during their rituals, and "anti-Buddhist" "shamans of the black direction" (*qar-a jüg-ün böge*), who used invocations to the ancestor spirits instead (Kürelša 1998: 48).

Similar oppressive actions against shamans were undertaken during the advance of Buddhism among the Buryats in the 18th and early 19th centuries.[8] By the end of the 19th century, only a few peripheral groups remained predominantly shamanic (Daurs and Western Buryats) and only slightly more preserved a strong shamanistic tradition that coexisted alongside monastic Buddhism (Darkhads, Eastern Buryats, Tannu and Khövsgöl Uriankhais, Khorchins). In other regions, the oral tradition testifies to occasional rivalries between shamans and lamas with victory for one side or the other,[9] but more frequently the coexistence was peaceful, if granting higher social prestige to the side of the lamas.[10]

Since 1990s, a modern renaissance of shamanism has taken place both in Mongolia and Inner Mongolia. This movement mostly defines itself as a religion apart from the Buddhist tradition and constituting the only indigenous religion of the Mongols, although shamans operating in the frame of the pre-modern syncretic tradition also occur. New shamans, frequently separated from the local ethnic ties and settled in urban centres, occasionally visit countryside localities which have long been deprived of experience with the shamanic tradition (for example Oirat subgroups like Zakhchin). In turn, people living in the original localities of their ethnic subgroups assume an indecisive attitude towards shamans, perceiving them as a new phenomenon and somewhat doubtful of their authenticity and the authenticity of their statements. However, they mostly accept their services, inter alia due to the absence of well-educated Buddhist lamas and extant alternative lay traditions.[11]

Many rituals are performed and communitarian ceremonies organized neither by lamas nor shamans, but instead by local elders who may or may not have in addition official administrative functions. They can organize an offering celebration at a local *ovoo* stone cairn, define the proper date and even lead the ceremony, or can decide on offerings to be brought to a water-spring or another sacred or pristine place. Additionally, the elders can lead a wedding, which represents a very complicated set of ritual actions, in which they pronounce blessings and control the sequence of songs. The elders also guide the household celebrations of the White Month (Lunar New Year), a task of great responsibility when every symbolic action has direct repercussions on the life of the family and the related community. Moreover, many ritual tasks are performed by the responsible individuals of the household, such as the daily libation of milk or tea (*sačuli*, ColMo. *satsal*) to heaven (*tngri,* ColMo. *tenger*) or the local landscape (*delekei,* ColMo. *delkhii*) performed by the housewife or the offering of the first slice of meat to the fire performed usually by the household head. Blessings and benedictions (*irügel*, ColMo. *yerööl*) and praises (*maγtaγal,* ColMo. *magtaal*) can be also performed by professionals (*irügelči, maγtaγalči*, ColMo. *yeröölch, magtaalch*), who in present-day Mongolia hold the status of (folk) artists. Similarly, the performance of heroic epics in their traditional form had considerable significance in relation to local deities and spirits, who were supposed to be entertained,

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1904 in Darqan Banner, only Čaγalai *böge* with two disciples), and eleven survived (in the reported repression against shamans organized by *Darqan soliyatu wang*). A very similar tradition is attested among Altai Uriankhais in the Mongolian Altai. According to the oral tradition of the Altai Uriankhais in Buyant sum, Bayan-Ölgii, the banner governor, ordered the gathering of all his subject shamans and forcing them to pass through fire to prove their abilities. From dozens of shamans, only two passed through fire alive and well. These two shamans were allowed to perform their rites, while the others thus eliminated. Repeatedly narrated by N. Erdenebayar, Ölgii.

[8] Bělka 2001: 42–44, Atwood 2004: 466.

[9] Birtalan 2016, a legend from the Banner of Dalai Choinkhor Wang in Баярсайхан et al. 2017: 170.

[10] Сапожников 1949: 337–338.

[11] According to my own field research experience among Zakhchin and Altai Uriankhais in Mongolia in the 2010s.

delighted and consequently favourable to people and their livestock.[12] A similar idea of stimulating favourable divine power is behind the singing of traditional long songs (ColMo. *urtiin duu*) when moving households and their livestock between seasonal encampments (particularly from the spring encampment to the summer one).

In premodern Mongolia, many ritual actions were performed by the local official holders of secular power, particularly the banner governors. These tasks corresponded partially with the earlier concepts, perhaps influenced by Yuan Confucianism, and partially influenced by the new ritualistic norms of the Manchu Qing rule in the 18th and 19th centuries. The local rulers were considered as endowed with a sacred power, which enabled them to address local deities and spirits, or even dangerous animals like tigers (Srba 2020).

In this context, Caroline Humphrey introduced to the discussion of Mongolian religions the term "elders' religion" (Humphrey 1995, Atwood 2004: 466), which appropriately characterises this lay sphere of ritual performances between shamans and Buddhist monks. A correspondence can be drawn between the functional scope of the elders' religion and many of the ritual texts widely circulated in Mongolian.

However, actions aimed at preventing misfortune, harnessing fortune, removing impurity, or retracing and resolving causes of harm and bad luck can be performed by a much larger range of experienced individuals (including women) outside of the standard Buddhist ordinations and shamanic initiations. Varying in their functions and specializations, these people can rarely be assigned an unambiguous classification even by indigenous Mongolian categories.[13] Some of these abilities are considered innate and genealogically inherited,[14] while others are usually learned from one's ancestors. Some of these actions could have been assumed or derived from the orthodox Gelugpa tradition (the reciting of basic prayers, easier forms of divination, the reading of Buddhist sutras etc. not requiring a time-consuming study prior to a special permission from a master lama, although some kind of introduction is always indispensable), especially in an environment where well-educated lamas were or still are absent or inaccessible. Others identify themselves instead with the shamanic tradition, but do not let *ongon* spirits (mostly souls of deceased ancestors or relatives) descend onto them as do the standard shamans. In contemporary Mongolia, many of these individuals generally termed "helping people" (*khünd tusaldag*), i.e., providing help in supernatural ways, are the descendants of families with lama or shaman forebears who, during the anti-religious policies of communist rule, could not actively and openly express their knowledge and passed them only in fragmentary form to their descendants.

Persuaded or coerced into accepting the supremacy of Buddhist doctrine, the shamanic traditions locally metamorphosed into "converted" layman forms. The institution of the *khar bagsh* (lay teachers) represents a significant tradition among the Öölds of Mongolküree (Zhaosu) in the Ili River basin in Xinjiang. At the invitation of individual households, they chant Buddhist texts in Literary Oirat (mostly canonical sutras recorded by the Clear script *Todo bičiq* mostly in the translations of Zaya Paṇḍita) as appropriate to the situation and specific need of the family, similarly to the invitation of a Buddhist monk (*lam zalakh*). A *khar bagsh* can read the sacred texts individually or in a group of several lay teachers, which becomes the case when a larger text needs to be chanted. Earlier, the *khar bagsh* also possessed knowledge for curing diseases or mastered methods of searching for stolen things or animals and identifying thieves. Some of the *khar bagsh* produce handwritten copies of sacred texts written in the Clear script for their own need or to order. The activities of *khar bagsh,* despite considerable parallels to the activities and methods of lamas, were considered incompatible and partially competitive with the activities of lamas.[15] In Mongolküree (and

[12] This aspect has mostly disappeared from the currently prevalent stage performances of the heroic epics. The ritual connotations of the heroic epic and its disappearance from the current society have been studied by Taya 2015 and Namjil 2010: 371–382.

[13] These persons are mostly denoted by periphrastic names: *yum meddeg* ("knowing something [hidden to others], knowing [the hidden causes of things]"), *mergen* ("wise"), *bariach* ("bone-setter"), *mergeldeg* ("sooth-sayer"), *erikh tatdag* ("fortune telling by help of rosary"), *khoblogo tatdag* ("prognosticating or divining using stones") etc.

[14] Frequently in the matrilinear line.

[15] A lama, although capable of reading and chanting texts in the Clear script, should not be allowed to participate in chanting together with a *khar bagsh.*

in neighbouring Tekes) in the recent generation, the conditions to become a *khar bagsh* were almost entirely limited to literacy in the Clear script, though earlier an innate predisposition mostly inherited in a genealogic lineage was supposed. Outside the Ili River basin, a very similar tradition now probably extinct is attested among the Altai Uriankhais, particularly on the Xinjiang side of the Altai mountain range (Khandgait and Chingel).[16] A comparable and still extant tradition of reading and chanting sutras written in Clear script became recently documented among the Dörvöds in Naranbulag sum, Uvs aimag in Mongolia.[17] In neighbouring Dörgön sum, also inhabited by Dörvöds, a recent tradition was reported of handwritten copying of sutras in the Clear script by laymen.[18]

From the earlier period, attested in Old Turkic inscriptions, the inhabitants of Mongolia worshipped "Eternal Heaven" (*möngke tngri*) and "Mother Earth" (*etügen*[19] *eke*), a pairing still appearing in later ritual texts. The image of a uniform heaven is later pushed into background by the idea of plentiful celestial beings (*tngri*), most frequently 9 (9 *tngri* subordinated to the main *tngri* Qormusta[20]) or 99 divided into two camps (44 western and 55 eastern or right and left) or 33 *tngri* in the heavens giving the sum of 99 together with the earthly 77 *luus* (ColMo. *lus*, water spirits, lords of waters, relevant to Skt. *nāga*s). Texts of the Buddhist period frequently mention Esrün Qormusta (more standardly *esrua qormusta*, ColMo. (*Esrua/Eservaa/Eserün*) *Khurmast tenger*)[21] as the head of celestial beings. With the gradual adoption of Tibetan Buddhist concepts, the *tngri* became synonymous to the celestial realm of gods (Tib. *lha*), shifting the *tngri* from the unlimited "eternality" to the status of mortal but long-lived beings. Mongolian ritual texts and folk literature, particularly heroic epics, frequently mention that the *tngri* can also dwell on land; sometimes sons of the heavenly gods descend to the earth. Occasionally, the oral tradition can see the emanation of Qormusta *tngri* in an extraordinary personality.[22]

In the Mongolian concept shared across religious traditions, the landscape is inhabited by a large number of various invisible beings belonging to different realms according to the Buddhist concept. The most important are the lords or masters of places (*γajar-un ejen*) and waters (*usun-u ejen*), also referred together as masters and sovereigns of the land and the waters (*γajar usun-u ejen*) as well as various other terms (see Chapter 2.1.). These beings are seen as the rightful owners of natural sites, of which man is only an integral part and user. In order to enjoy good fortune in one's life and husbandry, it is considered necessary to repeatedly comfort and please these beings and avoid any activities which might cause them harm or displeasure (for example polluting a water spring or the upper part of a stream, shooting wild animals that are not indispensable for subsistence, moving stones and rocks, picking flowers etc.). If a harm or impurity is already caused, then purification rituals must be performed to propitiate these invisible beings. In case it is unavoidable to carry out a harmful

[16] In Khandgait the last *khar bagsh* were studied by ethnographer and folklorist Damrinjab (Chinese Academy of Social Sciences) at the end of the 20th century (personal communication), while several names of *khar bagsh* in Chingel are attested in my recordings of the local oral history. At least one *khar bagsh* (named Menddavaa) moved in the 1930s to the present-day Altai sum in Bayan-Ölgii aimag (see subchapter 1.9.1.).

[17] The tradition was recently popularized among scholars in Oirat studies by Prof. Na. Sükhbaatar and the organization Tod Nomiin Gerel Töv.

[18] G. Batdelger and his grandson B. Tsevegee as his follower (Батсуурь 2008).

[19] *Etüken, etügen* with earlier forms *Itügen, Ötügen,* recorded as *Itoγa* by Plano Carpini (travelled to the Mongol Empire in 1245–1247). Occasionally, the singular *Etüken* is replaced by seventy-seven *etügen* parallel to the group of *tngri* (Birtalan 2001: 985). Regarding the appearance of seventy-seven *luus,* it seems, that the earlier concept of *etügen* as the female lord(s) of the earth, is rather substituted by *luus.* In the common understanding of the recent Mongolian nomads, the impersonalized and undivided unity of the animated landscape is conversely addressed as *altan delekei* ("the golden earth").

[20] Банзаров 1891: 12, English translation Banzarov 1981: 62. Banzarov sees a parallel between nine *tngri* spirits subject to Qormusta and nine marshals (*yisün örlüg*) of Chinggis Khan, himself metaphorically designated as "the son of Qormusta *tngri*" or "the Son of Heaven" (*Qormusta tngri-yin köbegün, tngri-yin köbegün*).

[21] *Qormusta* through the Old Uyghur and Sogdian goes back to Avestan *Ahura Mazdā*, the creator deity in Zoroastrianism. *Esrün* also reaches back through its Old Uyghur and Sogdian forms to Avestan *zruuan-* and Pahlavi *zrlwʾn*), the Zoroastrian deity of Time later adopted by Manichaeism as the "Father of Greatness", the eternal divine manifestation of good.

[22] In the oral tradition of Altai Uriankhais, Baldandorji, the ruler of *Darqan güng* banner (1904–1915, with its centre in present Bulgan sum, Bayan-Ölgii aimag) was reportedly an incarnation of Qormusta *tngri*, who descended to the earth in a dream (Srba 2019: 140).

activity, for example before digging the foundations for the construction of a temple or stupa, the beings need to be asked ritually in advance and a compensation (at least symbolic) must also be offered beforehand.

Other beings are solely malicious and vicious by their nature, and any encounter with them can bring misfortune. These beings are only loosely linked to their Tibetan counterparts, and European languages only approximate their meaning by the general category of "malicious/evil spirits/demons" (ClMo./ColMo. forms: *ada/ad, jedker/zetger,* and *ada jedker/ad zetger* invisible evil forces causing various illnesses, mental disorders and hindrances in human affairs; *simnu, simnus/shulam, shulmas*, *mangγus/mangas*, *čidkür/chötgör* various sorts of demons, some of them with multiple heads (especially *mangγus*), but frequently also with a human appearance or able to transform themselves into human beings). Of a different origin is *buγ/bug,* i.e., a human soul which could not find its way to a new rebirth. *Buγ* can enter an empty corpse and become an *oruγulan* (Lessing 1960: 621) or *orulang* (МХДТТ), ClMo. *oroolon*. Still another sort of harmful force is represented by the *albin,* emitting a blue light at night[23], and the formless *külčin/khülčin* spirits. In communication, the Mongols try to avoid the exact naming of evil forces and metaphorically label them as *abuγči/avagch* "the one who takes, ravishes", *dayarilγ-a/dairlaga* "attack" (from an invisible hidden force), or *qourlayči/khorlogch* "the one who harms, poisoner" (Oberfalzerová 2006: 76–77). The influence of such beings is especially dangerous for new-born infants, whose soul has not yet settled firmly in the body, which makes them susceptible to soul-departure or soul-loss (*sünesü jayilaqu/süns zailakh*).[24] A similar harmful influence can be generated by negative forces of human origin (*khöndlöngiin yum* "transverse forces", Oberfalzerová 2006: 77–78), which include defamation and slander (*qar-a kele ama/khar khel am*, lit. "black tongue and mouth"), excessive praise (*čayan kele ama/tsagaan khel am*, lit. "white tongue and mouth"), curse (*qariyal/kharaal*) and impurity/pollution (*bujar/buzar*). *Tiring/tiiren* spirits have a direct Tibetan background in Tib. *the'u rang* "sky-going" demons, who frequently possess children.

In Mongolian spiritual thinking, the concept of good fortune and auspiciousness (particularly *qutuγ* with many near-synonymous paired words *öljei qutuγ, öljei buyan, öljei kisig*), mentioned earlier as the basis of legitimacy of earlier empires of the steppe, influences relations within the society and communities, where good fortune signifies social prestige and can be shared with those who ally. Eminent lamas and high reincarnations, having an abundant "accumulation of merit" (*buyan-u čiγulγan*), are supposed to be able to bestow parts from the treasury of good luck to the others. In this context, it is highly significant that the Mongolian equivalent for Tib. *'phags pa* "noble [beings]" as a title of high reincarnation *tulku* (Tib. *sprul sku,* ClMo. *qubilγan*)[25] is *qutuγtu* "the one possessing good luck".

The earlier concept of centrality radiating beneficial blessing all around was continued by the idea of "places" (Tib. *gnas*, ClMo. *γajar*) or centres of enlightened agency (term of Matthew W. King) embodying moral purity (Tib. *dag pa,* ClMo. *ariγun* or *ariluγsan*), which can cleanse those who access them with devotion from the accumulated negative karma (ClMo. *üile-yin ür-e*) (King 2019: 97). These centres might be represented by large monastic settlements, seats of incarnated lamas, places of pilgrimage and other holy sites or objects. The Mongolian cultural area became actively involved into the larger Tibeto-Mongol sphere with multiple centres represented by Dalai Lamas in Tibet as emanation bodies of Avalokiteśvara, embodying compassion, and Panchen Lamas, emanations of Amitābha, Qing emperors in Peking, emanations of Mañjuśrī, associated with the supreme wisdom (Skt. *prajñā*), and Jebtsundamba lineage of the Khalkhas, considered manifestation of Vajrapāṇi symbolizing the power of all buddhas, and many other incarnation lineages across the sphere of the

[23] Translated as "will-o'-the-wisp" or "ignis fatuus" (Lessing 1960: 28, Bawden 2010: 11 *albin* – evil spirit; *albin gerel* "will-o'-the-wisp".

[24] Empson 2011: 157. Adults too can suffer from soul-loss, but they can usually stay alive for a certain period despite it. In the case of soul-loss (which occurs for example when a person is suddenly frightened, suffers a shock etc.), a ritual of calling the soul back (*sünesü dayudaqu*) needs to be performed by a professional. A similar ritual can be performed also for a dying person to persuade the soul to return. For the soul-calling texts, which are not attested in Czech collections and not described in this volume, see Bawden 1994: 204–240.

[25] Skt. *nirmāṇakāya*, the aspect of enlightenment that can be perceived by ordinary beings, usually referring to incarnated bodhisattvas, lineages of reincarnations of supreme lamas.

"Qing-Géluk formation" (term of Johan Elverskog[26]). The Qing emperors accepted and adapted the earlier "Two Systems" (Tib. *lugs gnyis*, ClMo. *qoyar yosu*) model of cooperating religious and political authorities (Tib. *chos srid,* ClMo. *törü šasin*). At the same time, the Ming model of replicating the versions of state organization and ritual forms on all hierarchic levels from the capital to the countryside helped (alongside other factors) in generating local identities confined to individual Mongolian leagues (*aimag*) and banners (*khoshuu*). Founding local monasteries, implementing scholastic methods and educational curricula of the main Tibetan monasteries to Mongolia, as well as performing rituals according to imperial instructions in local administrative bureaus: all these processes meant bringing parts of the interior "enlightened agency" to the periphery.

Similar to the radiating nature of good fortune, bad luck is likewise considered to be prone to transmission and spread. Although the local communities show a high level of mutual solidarity (to help someone in need is of course a good deed, *buyan*), a person or a household considered to be suffering from the effects of impurity or harmed by an evil spirit is being avoided to prevent the transmission of harmful effects. Impurity, quarrels, disputes, separation, and other negative factors cause the "vital energy" (*keimori* or *kei mori* / *khiimori,* lit. "wind-horse", also translated "vitality", "vitality-fortune" etc.) to decline or "lie down" (*keimori kebtekü*). On the contrary, when someone "possesses the vital energy" (*keyimori-tei kümün*) or his "vital energy rises up" (*keimori degdekü*), then he cannot be affected by theft, defeated by enemies, stopped by obstacles, or affected by evil spirits (Arbinbayar & Narasun 2004: 209).

Common Mongols understand the core value of activities of Buddhist lamas, shamans, and elders as a "knowledge" (*medleg*) and expect them to solve problems or prevent inconveniences using their abilities, skills, and capacity to propitiate the helpful divine agency. The preferred approach towards the deities and sacred object among the laity is that of respectful devotion (*süseg/süsüg* or *süjig*), which does not necessarily require the relevant knowledge.

At the end of this chapter on the syncretic interplay of manifold influences in the Mongolian religious world, we will quote a concise formulation by Mr. R. Chadraabal, a local elder among the Altai Uriankhais of Bulgan sum, Bayan-Ölgii aimag: "According to my understanding, to consult a lama is good for prevention, it is slow but effective help; help from a shaman is hard, impulsive, and fast; nevertheless, the service of European medicine is the most effective."

1.2. Rituals and Mongolian Ethnography

The field experience from the Mongolian countryside proves that the emphasis in the life of local communities on specific customs, rules of everyday life, ceremonial schedules and ritual regulations are reflected as the main determinants of belonging to one or another Mongolian ethnic subgroup (*yasutan,* ColMo. *yastan*), much more than dialect, objects of material culture or connection to a given territory. Frequently, the customs differ in details even valley to valley, sometimes with an explicit reference to a historical shared identity within individual banner (*khoshuu*).

This emphasis on specific patterns of behaviour is particularly manifested in a large number of social prohibitions and avoidances (*čeger*, ColMo. *tseer*, "taboo")[27] and reflected in Mongolian scholarship by a specific and highly descriptive genre of literature concerning "customs" and "habits" (*jang jangsil*, ColMo. *zan zanshil* or almost synonymously *jang ayali,* ColMo. *zan aali*). Contrastingly, Mongols in the countryside prefer the more general term *yos* (ClMo. *yosu*) while speaking about customary habits, traditional prohibitions, or specific rules of life of their ethnic subgroups (e.g., *manai urianhai yosond …* "according to our Uriankhai order/customs/principles …"). *Yosu* covers an extremely large number of meanings from "rules" through "habits, principles" to a more general

[26] The relations of Mongols and the Qing rule are analysed in several of Elverskog's works with *Our Great Qing* (Elverskog 2006) being probably the most influential.

[27] Inner Mongolian researchers compiled the individual prohibitions according to regions/ethnic subgroups (Ordos: Sonum et al. 2005, Alaša: Sečenbilig & Čaγadai 2013) due to the occasional regional specificity of the prohibitions, when mutually incompatible rules may arise.

concepts of "order" and "etiquette" or "morals".[28] It can be specified as *šasin-u yosu* "the religious order" and *törü-yin yosu* "the (political) rule" (the constitutive ceremonial role being played by both the religious and political aspect, cf. *yosu törü-tei* "ceremonial, serious, solemn").

The Mongolian publications on folk customs (ColMo. *zan, zan zanshil, zan aali*), often with an intermediary character between scholarly and popular literature, mostly follow the division into ethnic subgroups. Therefore, books of this genre are especially numerous among the Mongols in China in natural accordance with their ethnic diversity.[29] Many of these publications do not seek to be professional ethnographic studies, but rather aim to record specific rules of conduct of a given ethnic subgroup characteristic of their own understanding of identity and to some extent to codify these hitherto orally transmitted rules.

The Mongolian monographs on "customs" show an ethnospecific approach to the culture in covering ritual aspects of the tradition without an artificial division into secular and religious strata. This approach, corresponding well to the pre-modern Mongolian concept, is nonetheless supported by the tendency to label religious aspects of rituals and customs as purely cultural.

In recent years, monographs specially focused on rituals have appeared in Inner Mongolia on a comparative level (Nasun et al. 2017), particularly related to Ordos (Arbinbayar & Narasun 2005, Mingγanbuu 2019), which is generally considered a significant "stronghold" of extra-monastic ritual traditions, both for the large complex of traditions related to the "Eight White Palaces" (*Naiman čaγan ordu*) of Chinggis Khan, further regional ritual traditions related to former (and in a partially transformed form still existing) banners, and finally numerous rituals performed in households.

Several monographs on customs have recorded ritual texts accompanying acts such as fire worship, offerings at *ovoo* stone cairns, weddings, though mostly not defining whether their source was written or oral. For these more formalized acts, the term *zan üil* which can mean "customs, habits" as well as "rites, rituals", i.e. the ceremonial part of the tradition. In Tibeto-Mongolian dictionaries of Buddhist terminology, *jang üile* is used as equivalent to Tib. *cho ga,* the procedures for accomplishing rituals, the ceremonial techniques and observances. *Jang üile* is a form of knowledge, that, unlike other more common customs and regulations (such as *tseer*-prohibitions), may not be shared by all members of a given community. As a sacred character might have been attributed to them (i.e., the belief that a text will reach its purpose only if it is delivered accurately and without errors), these texts were recorded. Of course, in many cases, these were also translations of Tibetan originals.

1.3. Typology and Genres

The first systematic classification of Mongolian ritual texts can be found in N. N. Poppe's catalogue of "shamanic" manuscripts in the Oriental Institute of the Academy of Sciences of USSR (Поппе 1932):[30] 1) the cult of *tngri*-gods, 2) the cult of Chinggis Khan, 3) the cult of emperors (with one text addressing Khubilai Khan and one addressing the Qing emperor Daoguang (*Törü gereltü*), 4) the cult of fire, 5) the cult of the seven stars (*Ursa Maior)*, 6) the cult of land and mountains, 7) the cult of the White Old Man, 8) rituals of mare milk libation, 9) calling the soul which abandoned the body, 10) shaman chronicles, 11) the ritual of anointing the saddle-thongs (*γanjuγ-a*), 12) the ritual of the camel *dalaγ-a* (calling fortune), 13) ablution rituals, 14) exorcist invocations (addressing evil spirits). The wide range of texts described by Poppe reflects the unique character of the Saint Petersburg collections and its diversity significantly exceeds the usual composition of ritual manuscripts circulating in the Khalkha area. On the contrary, other genres – probably considered more purely Buddhist – are absent.

Ts. Damdinsüren included several examples of ritual texts in his "One Hundred Wisdoms" reader (Damdinsürüng 1959), after publishing brief notes about the "shamanic literature" in his

[28] The meaning of ethics and morals was further made explicit in the modern Mongolian by the two-word expression *yosu surtaqun* / *yos surtakhuun*.

[29] Particularly, the edition *Mongγol teüke soyul-un songγuday jokiyal-un kömürge – jang üile-yin čubural* ("A Storehouse of Classic Works on Mongolian History and Culture: A Series on Customs"), which in 2018 collectively republished earlier monographs on customs of individual Mongolian ethnic subgroups composed in the 1980s to the first decade of the 21st century, must be mentioned.

[30] Now the Institute of Oriental Studies of the Russian Academy of Sciences.

History of Mongolian Literature, opening the subchapter by a list of the following thematic groups, some of them occurring quite rarely among the Mongolian ritual manuscripts: Incense offering to Ataγ-a *tngri* (*ataγ-a tngri-yin sang*), Incense offering to the White Old Man (*čaγan ebügen-ü sang*), Offering to the fire (*γal-un takilγ-a*), Incense offering for the good bag (alternatively: offering for good [hunting] yield) (*γanjuγan-u sang*), Vital energy incense offering (*kei mori-yin sang*), Incense offering to Maniqan *tngri* (*maniqan tngri-yin sang*), Sacrifice to the standard of Chinggis (*činggis-ün sülde takilγ-a*), Petition to provide offspring (*üres γarγaqu öčig*), Calling the soul (*sünesün-ü daγudalγ-a*), Sutras of [sacrifices to] mountains and waters (*aγula usun-u sudur*), Sutra of the Seven Old Men (i.e. Ursa Major constellation) (*doluγan ebügen-ü sudur*), Incense offering to the Cassiopeia constellation (*kümün tabun odun-u sang*) (Damdinsürüng 1957: 249–250). Further, Damdinsüren distinguishes in the case of certain texts (particularly the Offering to the fire) both "folk" (*arad-un*) and "aristocratic/nobility" (*noyad-un*) versions (Damdinsürüng 1957: 253–256).

The only edition systematically working with Mongolian written ritual texts (1966, called "folk-religious" manuscripts) by Walther Heissig classifies them into the following content groups: a) *Köke möngke tngri* – the cult of the eternal heaven; b) Fire hymns; c) Prayers of Geser Khan's worship; d) Prayers of Chinggis Khan's cult; e) Smoke offerings (*sang*); f) Prayers to rider and war deities (*sülde tngri, dayičing tngri, dayisud tngri*); g) Prayers to heights and mountains); h) Texts of blessing and praise related to various customs (wedding rituals, horse races, matches, archery, etc.).

Except for Heissig's monograph, the ritual genres are more frequently classified based on their oral form. Ágnes Birtalan classified the texts of offering ceremonies[31] among oral sources (of Mongolian mythology) together with shamanic chants ("Shamanengesänge"): *daγudalγ-a* "inviting" or "calling" a deity (or spirit), *tamalγ-a* "song to the deities (spirits)", *daγadqal* "prayers to the deities (or spirits)", *öčig* "humble petition to the spirits and deities" (Birtalan 2001: 897). *Daγudalγ-a, daγadqal*, and *öčig* are well attested also in written form. Another group closely related to the ritual complex is the ritual poetry including *irügel* "benediction" ("Segenspruch"), *maγtaγal* "praise" ("Lobpreisung"), and *qaraγal* "curse" ("Fluch"; Birtalan 2001: 899).

In Inner Mongolia, the typology of ritual genres common in popular Mongolian tradition has been elaborated mainly by scholars dealing with folk literature. Official teaching manuals for the Mongolian literature at universities with Mongolian studies in China mention some of the ritual texts explicitly as monuments of oral literature, although the short quotations (mostly of Ordos origin) are obviously taken from written sources. *The Introduction to Mongolian Oral Literature* (Oči et al. 1999: 114–126) includes in the chapter "offering/sacrifice poetry" (*takilγ-a-yin silüglel*) the following genres: "offering to heaven" (*tngri-yin takilγ-a*), "offering to the fire" (*γal-un takilγ-a*), "offering at *ovoo* stone cairns" (*obuγan-u takilγ-a*), and "offering to ancestors" (*degedüs-ün takilγ-a*) – the last one with an example from the Chinggis Khan Eight White Palace cult in Ordos. *The History of Mongolian Literature: Ancient Period* (Sayisiyaltu et al. 1995: 43–53) classifies incense offering texts in the category of "ceremonial poetry" (*yosulal-un silüglel*)[32] and texts accompanying rituals with a collective character in the category of "sacrifice poetry" (*takilγ-a-yin silüglel*).[33] In both cases, there is no reference as to whether the related texts are oral or written, obviously following the presumption that all these genres were originally oral and only later recorded in written form.

Typologically, most texts presented in this volume fully correspond to the genres of Tibetan literature. Most of the texts belong to the genre of offering texts (Tib. *mchod pa*, ClMo. *takil*). John Makransky analysed the semantic connotations of Tib. *mchod pa* in correspondence to the Sanskrit terms (verbal root *pūj* "to honour", worship, venerate" and *mahīyate* "to be glad or happy") and

[31] A) *sang*, "incense/smoke offering", "Rauchopfer", b) *sudur* "sutra", "offering text" ("Opfertext"), "hymns" ("Hymne"), c) *dalalγ-a* "calling fortune" ("Das Glück rufen").

[32] Particularly the following categories: "Hunting incense offering" (*ang-un sang*), "Incense offering for good [hunting] yield" (*γanjuγan sang*), "Incense offering to Manaqan *tngri*" (*manaqan tngri-yin sang*), "Incense offering to the White Old Man" (*čaγan ebügen-ü sang*), "Incense offering to Ataγ-a *tngri*" (*ataγ-a tngri-yin sang*), "Calling the fortune of the birds" (*sibaγu dalalγ-a*), "Calling the fortune of camels" (*temegen dalalγ-a*), "Mare milk libation" (*gegüü-yin sün-ü sačuli),* "Sheep libation" (*qonin-u sačuli*), "Libation of cow offsprings" (*üker-ün üres-ün sačuli*).

[33] Particularly "Sacrifice/offering to the heaven" (*tngri-yin takilγ-a*), "Sacrifice/offering to the ancestors" (*degedüs-ün takilγ-a*), "Sacrifice/offering to the *ovoo* stone cairns" (*obuγan-u takilγ-a*), "Sacrifice/offering to the fire" (*γal-un takilγ-a*).

concluded that *mchod pa* as a Tibetan Buddhist term "means to make offerings in a ritually prescribed context to sacred or powerful beings in order to honour, venerate and please them" (Makransky 1996: 312–313). The act of offering in the Indian Buddhist tradition was considered to generate karmic merit (Skt. *puṇya*, ClMo. *buyan*; Ibidem 313). In the Mongolian popular tradition, the offering is understood first as a means to reach particular aims of the performer or initiators. The term *buyan* in Mongolian applies to all aspects of the karmic consequences (*üile-yin ür-e*), including the blessing related to the present and the near future. The offering to beings of higher realms than the human one and particularly to the enlightened beings is thought to bring even higher merit and subsequent blessing in the form of good fortune (*buyan*, *buyan kisig*).

The offering is considered a basic attitude resulting from devotion. Similarly, prostrations (Tib. *phyag 'gro,* ClMo. *mörgül*) and circumambulations (Tib. *bskor ba,* ClMo. *ergil*) can be classified as forms of offerings manifested by actions of speech and body, while the offering itself manifests in dispensation of one's possessions or accumulations (including accumulations of merit or wisdom; Ekvall 1964: 150). The offering act in Tibet and Mongolia is normally accompanied by burning juniper (smaller twigs or crushed powder) or other fragrant substances; the Tibetan term *bsangs mchod* and Mongolian *sang takil* is commonly translated as "incense offering" or "smoke offering" (the first term is given preference in this volume).

The respective parts of the environment where people live are possessed and controlled by beings of the lower realm. Some of the offerings address beings who are powerful at least in relation to a certain field of competence or a limited area, but who are not enlightened beings by themselves. Therefore, they are not worthy to be worshipped in the right sense, to become "refuge" for the Dharma practitioners as the buddhas, Three Jewels (Buddha, Dharma, Saṃgha/Saṅgha) in general or other enlightened beings. Particularly in the case of rituals at local sacred places, these beings are invited during the ritual process to be entertained as esteemed guests through the offerings to be satiated and satisfied, then they are asked to return to their places of residence and give blessings within the extent of their competencies. Larger community rituals as annual offerings at *ovoo* stone cairns, which are generally regarded as the place of residence of local deities and spirits, function mostly in a preventive sense, to please and cheer the local deities and spirits so they will favour the people and livestock in the coming period, to provide rain and suitable climatic conditions. A very similar methodology is used by texts designed to remedy a previously damaged relationship between people and local deities and spirits. These are the texts and rituals called *jasal* in Mongolian ("corrections, repairs"). Performing *jasal* rituals requires knowledge and ability to identify the cause of the misfortune by interviewing the afflicted and by divinatory calculations and sometimes land analysis (*γajar sinjikü*). Since the harm caused by some of the beings can be easily transmitted (*qaldaqu* "stick", as with an infectious disease) to the person performing the ritual, this sort of ritual requires performance by an advanced and specialized lama, which is also the reason why only a limited quantity of related texts has spread in Mongolian.[34] The offering texts are sometimes called ritual manuals in English, as they might include technical specifications about the performance of the ritual.

A close genre to *takil* is *irügel*. *Irügel* in the common Mongolian tradition is understood as benediction or blessing (Heissig: "Segenssprüche"). Within the popular tradition, *irügel* (ColMo. *yörööl*) is usually a benediction or wish pronounced by an elder person addressing younger people. However, *irügel* can be also recited (frequently impromptu) at solemn events by a professional benediction-teller or benediction-singer (*irügelči*, ColMo. *yöröölch*). In a more orthodox Buddhist context, *irügel* (Tib. *smon lam*) is a prayer expressing noble aspirations in accordance with *bodhicitta*, i.e., usually intended not only for the praying individual, but first of all for the benefit of all sentient beings. In the case of higher lamas and advanced practitioners, *irügel* can express a commitment, vow or resolution for the future, for example to be reborn in a particular realm of existence, in a specific social class or on a particular place in order to ensure favourable external conditions for promoting the Buddhadharma.[35] As far as many forms of *takil* implicitly aim to achieve individual goals and the particular benefit of the person or a community performing the ritual, *irügel* is significantly more in line with the basic sense of the Buddhist doctrine and is therefore considered more "orthodox" (*nom-*

[34] Соронзонболд & Пүрэвсүх 2018.
[35] Humphrey & Hürelbaatar 2013: 136.

un yosu, yeke kölgen-ü yosu). In this sense, less orthodox forms of praying might include *dayadqal* "prayer for obtaining protection" from a particular deity and to a specific purpose.[36]

Another genre represented in the present volume is the "confession" (*namančilal* or as a verbal noun *namančilaqui*, Tib. *bshags pa*; or *unal namančilal*, Tib. *ltung ba bshags pa*, "to confess one's downfalls/ transgressions") or texts of penitence recited to become aware of one's own evil deeds and thoughts and to get rid of them and their consequences (*kilinče-eče tonilqui*), or to achieve their diminishment (*nigül-iyen nimgeregülkü*). Texts of confessions were only rarely published and studied within the Mongolian studies before the recent paper by Olivér Kápolnás and Alice Sárközi (Kápolnás & Sárközi 2018), who published a manuscript of *Tabun čoyča-yin sudur orosibai* (*Sutra of the Five Aggregates*; in Tibetan version part of the everyday chanting of Mongolian monasteries), listed further manuscript versions accessible to them, and provided an overview of previous studies. Several confession texts are included in the *Sutra of the Golden Light* (abbreviated titles in Skt. *Suvarṇaprabhāsa*, ClMo. *Altan gerel*), one of the most esteemed and most frequently chanted canonical texts in Mongolian Buddhism. An extensive manual of confessions composed by The Third Tukwan Lobzang Chokyi Nyima (thu'u bkwan blo bzang chos kyi nyi ma, 1737–1802) was diffused from Peking as a woodblock print.[37] The texts of confessions are also close to the *prātimokṣa* (*anggida tonilqui,* Tib. *so sor thar pa*), the code of moral and religious discipline taught by the Vinaya, the system of precepts for monks leading to individual liberation.[38] The repeated part of the text is formed by invocations (bows) to thirty-five bodhisattvas. The texts of confessions are close to the incense-offering texts through their terminology, phrases, and structure employed. Even the proper offering texts frequently include parts confessing sins, evil doings, unconscious insults against the deities or local deities and spirits.

The remaining less frequent or more specialized genres will be described alongside specific manuscripts.

1.4. Ritual Texts and the Literary Canon

Prior to commencing a chronological overview of studies of the Mongolian ritual manuscripts, we will raise the question of the degree to which these ritual texts (taking into account their high incidence among Mongolian manuscripts) form a part of the Mongolian literary canon.

When Peter Simon Pallas, in the first building block of the European Mongolian studies, *Collections of Historical Reports about the Mongolian peoples* (*Sammlungen historischer Nachrichten über die mongolischen Völkerschaften*, 1776, 1801), began his description of Mongolian literature – albeit with a very limited approach and ability to understand Mongolian texts – he regularly mentioned the texts which came to him thanks to their relatively high frequency among the Kalmyks and Buryats, where he or his collaborators could collect them. The same is true for Benjamin Bergmann in his *Nomadic Roaming among the Kalmyks* (*Nomadische Streifereien …*, 1804–1805) when he translated (or renarrated) *The Mirror of the World* (*Yirtinčü-yin toli*), the very popular and widespread overview of the Buddhist cosmology.

Berthold Laufer (1874–1934), with his brief overview of Mongolian literature (in German 1907, translated to Russian 1927), began the process of compiling a systematic history of Mongolian literature, although still contending with a very limited accessibility of primary sources. Laufer entirely omits ritual texts and mentions shamanistic literature in only one short paragraph (Лауфер 1927: 51–52), though with an important reference to the recordings of Buryat oral shamanic texts

[36] It is worth mentioning that in modern Mongolian the term *dayadqal* has acquired a shifted meaning, "insurance".

[37] *The Ritual of Confessing Downfalls Through Reverence to the Blessed One and Thirty-five "Well-gone" [Bodhisattvas] Called the Sunlight* (*Ilaju tegüs nögčigsen yučin tabun sayibar oduγsan-dur sitüjü unal namančilaqui jang üile busud-un tusa-yin naran-u gerel kemegdekü orosiba,* Heissig 1953, No. 207).

[38] The basic canonical text included in Kangyur/Kanjur (Mongolian Peking xylograph *Ганjuur*, No 1130, Ligeti 1942: 310): ClMo. *Anggida tonilγaγči sudur*, Tib. *So sor thar pa'i mdo*, Skt. *Prātimokṣa-sūtra*, with several commentaries circulating in Tibetan and Mongolian.

conducted and published by M. N. Khangalov (1858–1918).[39] This task was continued in Mongolia only after the foundations of university education and academic research according to European standards, in the 1940s–1950s, were laid. Ts. Damdinsüren (1908–1986), in his famous and still unequalled *One Hundred Wisdoms* reader (in abbreviated form known as *Jayun bilig*, Damdinsürüng 1959) and later together with his younger collaborators (D. Tsend, G. Jamsranjav, Kh. Luvsanvandan, Ch. Altangerel, Ts. Sandag, D. Jambaajamts, Sh. Gaadamba, D. Yondon, D. Tsagaan, D. Tserensodnom, D. Dashdorj, E. Tümenjargal, M. Gürsed) in the three volumes on the comprehensive history of the premodern Mongolian literature (Дамдинсүрэн 1957, Дамдинсүрэн & Цэнд 1976, Дамдинсүрэн 1968), created a literary canon which up to the present day has determined the framework of ideas concerning classical Mongolian literature.

The *One Hundred Wisdoms* reader included examples of three diverse fire worship texts, a text of mare milk libation (*gegün-ü sün sačuli-yin sudur orusiba*), *Calling the Fortune of Birds* (*sibaγun-u dalaly-a*) and *Calling the Fortune of Camels* (*temegen-ü dalaly-a*), *Method of Offering to Manaqan tngri* (*manaqan tngri-yi takiqu yosun*), *Incense Offering for Hunters* (*ang-un sang*), as well as three ritual texts of benediction bestowing blessings on a new bride, a wedding and a new yurt (*beri-yin irügel, qurim-un irügel, ger-ün irügel*). Significant for the reflection of the role played by the ritual texts within the canon of the Mongolian literature is the chronological placement of these texts between the earliest written monuments related to Chinggis Khan and the Chinggis Khan cult on one hand, and the earliest Buddhist monuments of the Yuan period (Čoyiji Odser's works and translations) on the other hand. The incorporated ritual texts (only those with an obvious external connection to specifically Mongolian and nomadic culture were represented) are in this way implicitly classified as pre-Buddhist and belonging to the preclassical period (before the late 16th century) of Mongolian literature, although all of them were preserved in manuscripts of a considerable later origin. Likewise, the three volumes on the history of Mongolian literature mention ritual texts only marginally in the first volume dealing with the preclassical period, while the second volume on the literature of the 17th–18th centuries and the third volume on the literature of the 19th centuries focuses mostly on narrative genres and poetry.

The literary canon established by Damdinsüren was partially followed by Walther Heissig in his two-volume *History of Mongolian Literature* (*Geschichte der mongolischen Literatur*, Heissig 1972), an exhaustively detailed and chronologically specific work which presented equally the literature created in the northern (Khalkha) and southern parts of Mongolia (Inner Mongolia), generally (but not exclusively) with an emphasis on the works of great authors. Ritual texts are mentioned only occasionally, within the chapter on the work of *Čaqar gebsi* Lubsangčultim (1740–1810) (Heissig 1972: 9) and particularly within an extended chapter on the genre of benedictions (*irügel*) and praises (*maγtaγal*) starting with compositions authored by Lubsangdondub (1854–1909), Šaγdar (1846–1926) and Geligbalsang (1846–1923) and followed by an overview of anonymous parallel texts.

D. Tserensodnom, in the official high-school textbook on the history of Mongolian literature (1987), restricted mentions of the ritual texts to a short subchapter concerning magical spells (*dom shivshleg*), benedictions and praises in oral literature and shamanic poetry. He emphasizes the connection with the prehistoric origins of religious ideas and admits that some of the texts might have pre-shamanistic origins. Furthermore, Tserensodnom underlines the connection of "auspicious verses" (*belgiin shüleg*) with implicitly "irreligious" folk customs and praises shamanistic poetry for the purity of linguistic expression and the absence of influence of foreign languages (Цэрэнсодном 1987: 43–48).

Since the 1990s, studies of Mongolian Buddhist literature became established as a new field within Mongolian literary scholarship. However, the ritual texts only on rare occasions find their way into synthetic works on Mongolian Buddhist literature – D. Tserensodnom's two volumes, entitled *Mongolian Buddhist Literature* (Цэрэнсодном 1997, 2007) include a subchapter on folk religious poetry (*maani khögjöökh*) and the tradition of religious hymns composed in Mongolian on Mongolian melodies (*gür duu*) with the tradition centred around the tulku lineage of Chin Süjigt Nomun Khan in the present day Bayankhongor aimag (Цэрэнсодном 1997: 360–380).[40]

[39] Several collections of shamanic texts and various genres of folk literature reedited in the collected writings (Хангалов 1958–1959).

[40] Further monographs on *gür duu* Эрдэнэчимэг 1995, 2015, Саруулбуян 1999: 210–261.

A further shift in the reception of these ritual texts can be expected with the ongoing progress in studies of works by Mongolian monks written in Tibetan (represented by L. Terbish, B. Ragchaa, B. Nyammyagmar, P. Nyamochir and younger scholars including many professional lamas). The excellent recent collection of Mongolian Buddhist source texts (Wallace 2020b), including, among other genres of Mongolian Buddhist literature, seven chapters reflecting ritual texts written by current leading personalities in the study of Mongolian Buddhism, will also certainly influence the position of ritual texts in Mongolian literary scholarship.

1.5. Rituals, Shamanism and Folk-Religion

Previous scholarship largely discussed the degree to which Mongolian rituals, which were oriented toward the pragmatic needs of the land and its inhabitants (including the worship of mountains and other sites in the landscape), reflect pre-Buddhist shamanic elements, or on the other hand, how the Mongolian versions were "corrupting" Tibetan tradition. The earliest scholarly works on the genres today generally considered as ritual texts speak about them and the rituals they accompany as shamanic whenever a Tibetan textual source cannot immediately be identified. (This identification of such sources was quite a difficult task for scholars not educated systematically in the Tibeto-Mongolian monastic tradition, at least prior to the appearance of modern catalogues and databases of Tibetan texts.) Others considered as "shamanic" every ritual text which intended practical goals.

The best critical overview of these views can be found in the paper by Christopher P. Atwood (1996), which represented a turning point in the comprehension of shamanic and Buddhist traditions in the Mongolian rituals. This discourse started in the mid-19th century by the Buryat pioneer scholar Dorji Banzarov (1822–1855) and his pivotal work *The Black Faith* (in the Russian original widely known in its 1891 edition, Банзаров 1891, English translation Banzarov 1981–1982). Banzarov does not favour shamanism ("the black faith") over Buddhism but considers shamanism as relevant to an earlier stage of social evolution, as a natural response to life in direct contact with the forces of nature. As long as the Mongols still remained living in the unchangeable way of life (according to Banzarov) and kept their constant traits of a nomadic people, shamanism persevered as a cultural survival, but in an inseparable mixture with Buddhism, which is however considered by Banzarov a victorious civilizing power. Nevertheless, Banzarov was not as interested in the development as in genesis, and less in the current forms of shamanism than in its ancient forms and beliefs, which can be viewed through their current obscured traces.

Atwood (1996: 118–120) showed that this common approach of the Mongolists - that any ritual with a practical function be classified as shamanistic - could no longer be maintained.[41] Most ritual texts combine the three aims of Buddhism: the nirvanic aim (i.e., liberation from rebirth of oneself and of the others), the karmic aim (the enjoyment of the consequences of one's own deeds in this life and in the lives to come, as well as in the lives of one's descendants), and the apotropaic aim (the warding off of evil in the present time through various means and observances). All these aims concur in the single effort to free oneself and the others from suffering. Atwood finds the roots of the effort to divide the elements in the Mongolian religion into shamanic ones (related to the idea of an illiterate, magical, superstitious faith inherent in the nomadic character) and on the other hand Buddhist ones (characterized as related to a "pure", highly intellectual, otherworldly and philosophical system) as grounded in David Hume's (1711–1776) concept of religion dissolving through its development on one hand into philosophy (as the "pure" religion for intellectual elites) and on the other into superstition for the lower classes (centred on obtaining physical benefits).

In particular, the recent scholarship on the works of Mongolian monks written in Tibetan shows a considerable percentage of manuals for rituals and calculations that could be marked as "apotropaic", which were hardly accessible and understandable beyond the educated monastic environment, but which laymen clearly expected the lamas to perform (for example in the collected works of Erdene Mergen bandida Ishsanbuu; Бямбаа & Ганзориг 2012).[42] Many canonical Buddhist texts as well as

[41] Atwood here quotes Heissig 1953: 506–507 and Sarközi 1984: 39–40.

[42] Rituals for preventing untimely snow (No. 0012), calculations as to where to find lost cattle (No. 0020–0022), and various rituals against malignant local spirits (No. 0011).

ritual texts were recited by laymen, frequently without fully understanding the contents, to avoid danger or to remedy a misfortune (Wallace 2010). In the case of such an important doctrinal Buddhist text as the *Diamond Sutra* (also *Diamond Cutter Sutra*, Skt. *Vajracchedikā-prajñāpāramitā-sūtra*), in the commonly diffused commentaries[43] it was explicitly recommended to the widest circle of lay people to worship this sutra as a guaranteed means against all the failures of this present life, as well as a vehicle conducive to a better birth.

In the 20th century, both in Mongolia and Inner Mongolia, the antireligious policy accompanied by antireligious tendencies in literary scholarship and other humanities disciplines introduced many critical clichés, especially concerning Buddhism as a feudal institution exploiting people and the means shrewdly applied by the Manchu Qing oppressors to weaken and subdue the Mongols. As a side effect of this official approach, Mongolian intellectuals started to return to shamans and the cults shamans were related to as the most ancient and authentic national cultural heritage. This intellectual appreciation of shamans, of course, became more visible only during the democratization period (and almost in parallel in recent decades in Inner Mongolia), since traditional shamans had been persecuted to the same extent as Buddhist monks.[44] However, it is not the task here to examine the extent to which the revival of shamanism in contemporary Mongolia was influenced by imported views of Western scholarship on Mongolian religions.

The syncretic interweaving of shamanistic and Buddhist elements in Mongolia was taking place (supposedly during a considerably long period) before the appearance of extant ritual texts, as evidenced by the Mongolian manuscripts on birchbark from Kharbukhiin Balgas (Chiodo 2000, 2009, Очир et al. 2019) with a composition of ritual texts already very close to the later situation. Christopher P. Atwood (1996: 131), following an analysis of textual variants of the fire cult ritual (the one formerly denoted as shamanistic), concluded that the differences between the variants consist in the determination for lay people or ritual specialists (in the case of tantric versions of the ritual texts including meditations on emptiness and visualisations). The difference between texts for the laity and the lama specialists can manifest itself also in the manual or prescription-like form of the tantric rituals versus the plain ritual texts or prayers without explicatory notes for the laity. The division line between these two groups is not always clear and in several cases (*Offering of the Fox*, the Geser Khan cult), it is difficult to connect the ritual texts designed for the laity to the orally transmitted instructions about how to perform the ritual.

European Mongolists generally have preferred to study texts that seemed to resemble texts from the Mongolian domestic tradition without the adaptation of Tibetan patterns. Most of the ritual texts in European collections have (except the Oirat texts in the Clear script) been taken from the regions where shamans were marginal if not entirely absent, at least in the 19th and early 20th centuries. On the other hand, foreign researchers in their fieldwork frequently went to regions and ethnic subgroups where shamanism played an important role (Darkhats, Buryats, Mongolian Tuvans etc.). Even my own background is quite similar. Although the texts I am working with in this volume most likely come from central Mongolian regions without a significant presence of shamanism, my field research experience is based mostly on the southwestern Mongolian areas inhabited by Oirat ethnic groups – though also with a minimal shamanic tradition – with a considerably lesser evidence of written ritual texts when compared to the central part of the Khalkha area.

Mongolists have also endeavoured to give an answer to a question how local Mongolian deities entered the Mongolian Buddhist pantheon or how they became objects of Buddhist rituals. Were the local deities simply incorporated into the Buddhist cult, ritually "converted" into Buddhism, or used to authorize the new Buddhist faith?[45] In Tibet, the process of a ritual appropriation of the cults of local deities, the concerns with controlling dangerous demons and spirits proliferated in the period of political fragmentation after the collapse of the Tibetan Empire in the mid-9th century. The need to subjugate autochthonous spirits of Tibet spurred the popularity of the Buddhist tantras with rituals forcing the fierce spirits to recognize the benefits of their submission and to swear oaths of allegiance and servitude to their Buddhist masters (Dalton 2011: 59).

[43] The usual title is *Qutuγtu bilig-ün činadu kijaγar kürügsen wačir-iyar oγtuluγči-yin ači tusa erdem-ün tayilburi-yin sudur orusibai* ("Sutra explaining benefits of the Diamond sutra"), Srba 2017: 154.
[44] Concerning the renewal of shamanism in Mongolian, see for example Maerli 2010, Buyandelger 2013.
[45] For a comparative discussion of various approaches see Lindahl 2010.

An allegedly early tradition related to local spirits who were "converted into" Buddhism and thus tamed is recorded in the popular, but very late *Account of How the Buddhist Faith Found its Origin in the Land of the Khalkha Mongols* (*qalq-a mongγol-un orun-dur burqan-u šajin eke oluγsan učir anu*) composed in the second half of the 19th century, which recounts how the retinue of the Khalkha ruler Abatai on his journey to Tibet preventively shot and wounded the dangerous and feared lords of the Black Tamarisk Head (*suuqai-yin qara toluγai*), who subsequently fled to complain to the Third Dalai Lama. The Dalai Lama ordered them not to harm Abatai, whom he explained to be the incarnation of Vajrapāni, and gave these local deities initiations and vows of *upāsaka* lay-followers.[46] However, similar narratives about local deities or spirits bound by a vow (*tangγariγ*) to serve the Buddhadharma are relatively rare in Mongolia, at least in the oral tradition, quite in contrast to the Tibetan landscape full of demon subjugation myths. After all, Neyiji Toyin did not fight against local deities, but only against the cult of ancestral spirits (*ongon*, ClMo. *ongγon*). It is possible that many local deities arose in Mongolia only after the spread of the Gelugpa-style Tibetan Buddhism. After all, this fact cannot be surprising when we realize that only very exceptionally the local communities (with spiritual identities formed mostly on the basis of Qing-period administrative units or banners) occupied the same territory from the middle of the 18th century as in the 17th century or even in the allegedly pre-Buddhist period to the 16th century. The exceptions are, contrastingly represented by highly important supra-regional cults, such as the shamanic deity Dayan deerkh (Dayan degereki) in present-day Khövsgöl aimag, who is also worshipped even in the neighbouring Buddhist monastery.[47] The Buddhist ritual appropriation of some places is explained as due to their inauspicious geomantic characteristics – for example in case of Sevjidgatsal Mountain in Tosontsengel sum, Zavkhan aimag, which was made supportive to the life of surrounding people only after lamas built an *ovoo* stone cairn on it (Баярсайхан et al. 2017: 145). Other places are considered *dogshin* ("fierce") or *güideltei* (routes where evil spirits or other malevolent beings run) and can cause harm to people who camp or gather things there. For example, the oral tradition from Tsagaankhairkhan sum, Zavkhan aimag, tells of the experience of a man who picked wild onions on Mount Onts Khairkhan, was driven out by a violent attack of birds and lost his horse along the way. *Doorombo lam* Sangajav of the local monastery (Duutiin khüree) then performed rituals, calmed the negative forces (which are not more closely defined by the narrative) and allowed people to pick onion on the mountain without harm (Баярсайхан et al. 2017: 131). Similarly oral narratives from other parts of Mongolia admit cases of how local spirits harming people and their livestock were tamed by wise lamas or tulkus, but no details are given, whether the local spirits were forced to swear oath to serve Buddhadharma or were merely calmed by providing offerings (e.g., taming of the earth-lord spirit Ar yulkha by the famous Fifth Goviin Noyon Khutagt Danzanravjaa, Одончимэг & Цэдэвдорж 2009: 93–94).

Caroline Humphrey (1995) presented a comparison between "chiefly" and "shamanic" modes of ritual interaction with local deities, which highlighted the regional diversity in relation to "sacred" places within the Mongolian area. Humphrey drew attention to an important circumstance: the ceremonies to venerate mountains in Mongolia were and even today usually are to a certain degree (co-)organized by the representatives of the local governmental or administrative structures, who were believed to be responsible for the comportment of the deities.[48]

All the ritual texts addressing local deities or spirits express the very pragmatic needs of the local society for ensuring the well-being, prosperity and health of both people and animals and structurally fully correspond to the structure of the Tibetan offering texts (*mchod pa*) and belong to the sphere of the "chiefly" landscapes as described by Humphrey. Although we mostly lack descriptions of how exactly the respective ceremonies were carried out, they were certainly organized in accordance with the banner administration and the local monastery, as indicated no less by the authorship of certain texts claiming a local hereditary banner governor as submitter and a local well-educated monk or tulku as author.

[46] Transcription and English translation by Bawden 1961: 6, 38, for transcription and Czech translation of another manuscript, see Srba 2017: 185–185, 188.

[47] A relatively large literature exists about the cult of Dayan Deerkh: Birtalan 2001: 967–969, Even 1984, Galdanova et al. 1984, Rintchen 1955.

[48] I have also made partial observations on this issue in my Ph.D. thesis about the oral tradition as a source for the history of Altai Uriankhais (Srba 2019: 189–190).

1.6. Overview of Previous Scholarship

After the preceding notes related to major questions raised by the previous studies of Mongolian ritual texts, it is necessary to provide a brief enumerative overview of the main works of the field. After the first writings of D. Banzarov on the nature and origins of the Mongolian shamanism and M. N. Khangalov's recordings of shamanistic rituals, a systematic descriptive cross-section through ritual texts related to the topic of shamanism was published by N. N. Poppe (Поппе 1932), who also wrote the first specialized study on the Mongolian fire cult (Poppe 1925). Several studies on particular genres of ritual texts can be found in works of A. Mostaert using Ordos versions and referring to the special Ordos complex of ritual traditions (cult of the White Old Man: Mostaert 1957, fire cult: Mostaert 1962).

Two key figures in Mongolian ritual text studies are Walther Heissig and Charles Bawden. Both of them based their research on collections in Western European libraries and, despite the period of difficult academic contact with Mongolia, managed to obtain as well some comparative material from Mongolia as well as from newly emerging Inner Mongolian publications. (Heissig, of course, could also draw on his considerable field experience.) Heissig's edition of folk religious texts (1966a) is the only critical edition embracing the complex spectrum of Mongolian ritual texts used by the laity, but the edited texts remained without translations. Heissig's numerous papers on various genres and aspects of the Mongolian ritual texts (cult of heaven, cult of *sülde tngri*, cult of the White Old Man, cult of fire, cult of Geser Khan, cult of enemy gods/warrior deities "Reitergottheiten" etc.) were later collected in a special volume on syncretic traditions (Heissig 1996). Similarly, Charles Bawden's specialized studies on Mongolian rituals and related issues in the Mongolian popular religiosity reappeared collected into one volume in 1994.

In Mongolia of the socialist period, only B. Rinchen systematically collected and studied ritual texts in the 1950s and 1960s, when the academic study of premodern literature was marginalized due to the official elimination of religious issues and oriented instead towards the larger narrative genres. Rinchen published the ritual texts he recorded or collected during his whole research carrier in Germany in three volumes of *Materials for the Study of Mongolian Shamanism* (*Matériaux pour l'étude du chamanisme mongol*, Rintchen 1959–1975). Beyond the recording of oral texts, the transcriptions of manuscripts in the first volume cover mostly written texts of a Buddhist or syncretic character (and ritual texts of the Chinggis Khan's Eight White Palaces in Ordos), while the third volume includes a mixture of ritual texts from "common" Buddhist areas, texts more specifically reflecting shamanic traditions and nine ritual texts in the Clear script copied from the collection of the Museum of Uvs Aimag. A close connection between the written ritual texts (mostly Buddhist in form) and the oral tradition is documented by Rinchen's recordings of oral benedictions published in the fourth volume of his second large collection *Mongolian Folklore* (*Folklore Mongol*, published in 5 volumes, Rintchen 1960–1972, the 4th vol. 1965).[49] The situation in Inner Mongolia remained unfavourable for religious studies until a more open cultural policy was introduced in the mid-1990s.

Better access to Mongolia, the possibility of connecting textological study with parallel field research, and acquaintance with Tibetan textological tradition shaped the studies of ritual texts conducted by Hungarian Mongolists, particularly Alice Sárközi (1972, 2002, 2005 etc.) and Magdalena Tatár (1971, 1976). Field evidence and oral sources play a primary role in the studies on ritual texts by Ágnes Birtalan, always complemented with plentiful textual sources (2001b, 2013, 2020 etc.). Birtalan's *Mythology of the Mongolian Folk Religion* (*Die Mythologie der Mongolischen Volksreligion*, Birtalan 2001) is the indispensable guide into the complicated world of the Mongolian popular religion, particularly terms of various spirits and deities frequently occurring in the ritual texts.

In the last decades, specialized monographs on the fire cult (Dumas 1987), *dalalγ-a,* or the fortune-ensuring ritual (Chabros 1992), on the ritual of calling the soul of the dead (Sárközi 2005)

[49] This includes benedictions of calling fortune (*dallayíň jöröl* – according to Rinchen's transcription), benedictions for *naadam* festivals (*nádmíň jöröl*), benedictions to the offering of mares (*gýní saňgíň jöröl*), wedding benediction (*xurimíň jöröl*), benediction of alcohol (*arixiní jöröl*), benediction for the offering at Bogd Khan Mountain (*bogdo xáň úlín taelγíň jöröl*), benediction to Sečen čin wang (*Setsen tšiň waňgi jörösoň jöröl*), praise of the seven jewels of the sovereign rule (*xan törín dolón taxilíň maxtál*), praise of the eight auspicious symbols (*öldzíte naeman taxilíň maxtál*) etc.

appeared. As excellent examples of critical editing of Mongolian manuscripts in Europe including ritual texts, it is necessary to mention Heissig's edition of manuscripts from Olan süme (1966b, 1976, with only a limited presence of ritual texts) and E. Chiodo's edition of birch-bark manuscripts from Kharbukhiin Balgas (2000, 2009, with a wide presence of ritual texts of almost all genres).

Recently, Mongolia-related anthropology and religious comparative studies have built on both textual studies and oral ethnographic sources and passed beyond them into new syntheses (studies dealing with the aspects of fortune in Mongolian life and religion by Empson 2011 and by Swancutt 2012, study on the ritual tradition of Mergen Monastery by Humphrey & Hürelbaatar 2013).

In Mongolia, scholarly interest in ritual texts has been prominent only since the onset of democratization. J. Tsoloo published a collection of Oirat written ritual texts in the Clear script (1999). Ritual texts concerning the worship of local deities linked to sacred mountains were published by O. Sükhbaatar (Сүхбаатар 2001) and in several recent non-academic editions including a Tibetan version of texts composed originally in Tibetan (Соронзонболд 2016, 2018, Тэрбиш 2018). The leading personality of anthropological and ethnographic comparative research based both on oral and written sources is S. Dulam (e.g., his crucial study on the fire worship Дулам 2013: 59–103), for Western Mongolia M. Ganbold (Ганболд 2001).

Since the 1980s, several specialized editions of ritual texts have appeared in Inner Mongolia (China), such as an edition of fire worship texts (Bulaγ 1993), an overview of Ordos ritual texts in general (OTTIM 1990), sacrifices to heavenly deities *ataγ-a tngri* (Qurčabaγatur 1990), Ordos *keyimori* offering texts (Sonum 2008), and Oirat ritual manuscripts (Joriγtu, Badai & Гangbolud 2012, Гaldan 2013). The voluminous edition of Clear script manuscripts preserved by Ööld Mongols of the Ili River basin in Xinjiang (Erdemtü 2015–, currently 50 volumes) includes many so far unexamined ritual texts.

The research of Mongolian ritual texts is a well-established field within western Mongolian studies, currently producing both textologically precise editions of primary sources and finding its way into larger synthetic studies. In Mongolia, the ritual texts are gaining a new understanding in the context of recently rediscovered Tibetan works written by Mongolian lamas. In Inner Mongolia, ritual texts prove their regional diversity and superregional congruences in locally specialized compendia of folk customs.

1.7. Mongolian and Tibetan: Who Should Understand the Text?

The long process of translating Buddhist scriptures from earlier intermediary languages (mostly Tibetan, but also Uyghur and Chinese in the early period) to Mongolian is attested from the late 13th century onward, starting with the Mongolian translation of Sakya Paṇḍita's *Subhāṣitaratnanidhi* and the early 14th century translations by Choiji Odser (ClMo. Čoyiji Odser, Tib. chos kyi 'od zer), to whom the creation of basic Mongolian Buddhist terminology is traditionally attributed, as well as the rules of literary language and written poetry. The archaeological findings of Mongolian texts in Turfan dating to the 14th and 15th centuries attest fragments of Buddhist literature, mostly limited to woodblock prints officially diffused from the Yuan capital, while the more recent archaeological findings from Olon Süm (ClMo. Olan Süm-e) in Inner Mongolia (supposedly late 15th to early 17th centuries) and Kharbukhiin Balgas in the Khalkha area (first half of the 17th century) provide evidence for the copying and active using of Mongolian religious texts on a local level.

The extensive translation work that began during the late reign of Altan Khan of Tümed almost in parallel under the auspices of a number of local Mongol rulers and culminated during the rule of the last great khan Ligden of Chakhar by a compilation of the whole Mongolian version of the Tibetan Buddhist canon *Kangyur/Kanjur* (ClMo. *Гanjuur*, Tib. *bka' 'gyur*; around 1629) might be explained by the general effort to create, through the acquisition of Buddhist texts in the language of the state, an effective symbol of the government of enlightened rulers, generating a positive impact on the life of the whole community. At the same time, the translations of Buddhist texts were needed as an accompanying means in conferring specific initiations to Mongolian nobles, which were given to them despite the lack of knowledge of Tibetan and without having completed a standard monastic education.

Following the Manchu alliance with, and gradually domination over, the Mongols, the Qing court continued to support the translation of Tibetan Buddhist texts into Mongolian as one of the

manifestations of the Qing emperors' self-identification as enlightened *cakravartin* rulers and the incarnated bodhisattva Mañjuśrī, first by partially supporting the production of Mongolian woodblock prints in Peking,[50] and later by organizing, financing and realizing grandiose projects of reediting and printing the Mongolian *Kangyur/Kanjur* (1716–1720) and the completion of the translation and printing of the Mongolian *Tengyur/Tanjur* (ClMo. *Danjuur*, Tib. *bstan 'gyur*, 1741–1749).

The monastic usage of Mongolian, partly promoted by a group of religious leaders in the 17th century (mainly around Neyiji Toyin), was gradually supplanted by the Tibetan language. According to *The Garland of Jewels* (*Erdeni-yin erike*, written in 1835) (Isibaldan 1961) only five monasteries in Inner Mongolia used Mongolian as their main language of rituals and everyday chanting, or by the less proper term "liturgy": Mergen Monastery (Mergen juu), Baγ-a juu in Köke qota, one or two monasteries among the Khorchins and Mahākāla Temple (Maqakala-yin süm-e) in Peking (Isibaldan 1961: 28r/57).

The Mergen Monastery (ClMo. Mergen süm-e, Mergen keyid, or Mergen juu) in the Urad area is the only one which has preserved the tradition and re-established it after the years of the Cultural Revolution. Following indigenous tradition and the general opinion of Inner Mongolian researchers, the Mongolian liturgy originally came to the Mergen Monastery with its first Mergen Gegen Dinv-a (the title Mergen Gegen is further written in the ClMo. form instead of ColMo. Mergen Gegeen), a disciple of Neyiji toyin (1557–1653). The texts used in the Mergen Monastery were adapted or composed by the Third Mergen Gegen Lubsangdambijalsan (1717–1766) and included in his collected works (preserved in a printed version from the woodblock realized 1783 in Peking).[51] Similarly, Mergen Gegen prepared and had printed in 1774 in Peking a collection of liturgical and ritual texts for the Monastery of Blossoming Happiness (ClMo. Öljei badaraγsan süm-e) in the Khorchin area, i.e. the one mentioned by Isibaldan without being specifically designated.[52] Most of the texts of the Third Mergen Gegen's redaction are versified and some of them appended with special melodies.[53] Both collections partially overlap and suggest a more universalistic prospect of Mergen Gegen's liturgical reform. Both collections also include many ritual texts used in an extra-monastic milieu (Uranchimeg 2020). Some scholars consider Mergen Gegen's emphasis on the more widely popular (and in certain observers' view, non-Buddhist in origin) texts as the *Incense Offering to the Fire* or various texts for *ovoo* stone cairns cult or the worship of local deities to show an effort to incorporate the popular components of the earlier Mongolian religiosity to the orthodox Buddhist frame.[54] However, as Ch. P. Atwood concluded, Mergen Gegen did not intend to introduce Buddhist prayers to a shamanistic audience, but to introduce prayers to Mongolian gods (or related to religious practices common in Mongolia) to the Buddhist clergy (Atwood 1996: 135). In our opinion, these texts were already, in the mid-18th century, firmly entrenched in the whole Mongolian textual tradition of self-identifying as Buddhist, and Mergen Gegen naturally involved them in his efforts to provide literary, more rhythmic versions for more effective use inside and outside the monastery. The Mongolian liturgic tradition of Mergen süm-e was introduced to several other monasteries in the Right Urad Banner (ClMo. *Urad-un Baraγun güng-ün qosiγu*) and in a few cases spread to surrounding areas and sporadically to the southern part of the Khalkha area.[55]

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[50] However, Mongolian woodblock production in Peking was partially carried out by private individuals on a commercial basis.

[51] A complete facsimile of the preserved parts of the collected works by the Third Mergen Gegen Lubsangdambijalsan (*Wčir dhara mergen diyanči blam-a-yin gegen-ü gbum jarliγ kemegdekü orusiba*) was published three times in Inner Mongolia (Lubsangdambijalsan 1998; *Mergen keyid-ün sudur-un čiγulγan* 2012, vol. 1 and 2).

[52] The title is *Öljei badaraγsan süm-e-dür wčir dhara mergen diyanči blama-yin gegen ber γoul-un aman-u ungsilγ-a bolγan toγtaγaγsan nom-un yabudal masi todurqai gegen oyutan-u qoγulai-yin čimeg čindamani-yin erike.*

[53] For the most recent work on the tradition of Mergen Gegen, see Humphrey & Hürelbaatar 2013.

[54] Charles Bawden: "The legitimization by the lamaist church of what must be considered essentially shamanistic practises is illustrated most clearly by the four volumes of the works of *Včir dhara mergen diyanči blama. ...* It is certain that there was a conscious adaptation of such shamanistic rituals to satisfy the demands of influential laymen while at the same time not offending Buddhist susceptibilities." (Bawden 1963: 282)

[55] Цэдэндамба 2009: 370–371 mentions that the monastery Khonichiin khüree (founded 1788) in the area of the Govi Mergen Wang Banner (full name in ClMo. *Tüsiyetü qan ayimaγ-un Γobi mergen wang-un qosiγu*, now

For the Oirat area, the Clear script versions of Buddhist canonical texts translated by Zaya paṇḍita and his disciples were probably never intended for use in monasteries, but were instead introduced to use by laymen (noble intelligentsia and *khar bagsh* – see above). In Mongolküree and partially in the surrounding counties in the present-day Ili Kazakh Autonomous Region, Xinjiang, the tradition of chanting Clear script sutras by *khar bagsh* (lit. "black / lay teachers") has been preserved; until recently, a similar tradition was alive among Altai Uriankhais and probably also Dörvöds. In the Right Chief Banner (ColMo. *Baruun ambanii khoshuu*) of Altai Uriankhais, a tradition of chanting Clear script sutras by women has been recorded.[56]

Although the prevalent opinion in Mongolian studies consider the reduction of the Mongolian translatory activities in the late 18th and 19th centuries as a displacement of Mongolian by Tibetan in the field of religious literature, this shift needs to be reflected in the context of the increasing fluency of the Mongolian educated classes in Tibetan, due to the growing number of monasteries and monks. By the late 19th century, it became common in noble and upper-middle families to send one son after another to a local monastery for a few years of education, later taking them back to the worldly life and leaving only those with demonstrated inclinations for a higher monastic career.

This study has not intended to provide an exhausting textological analysis of each edited text. Only exceptionally has a Tibetan original version of the text been identified and compared, but in many cases a Tibetan source text is supposed to have existed. It does not mean that every Mongolian ritual text must have had a direct Tibetan model and even cases are known when a reverse translatory process (from Mongolian to Tibetan) is confirmed or at least supposed.[57]

Authors and also many users of the ritual texts were mostly equally fluent in both literary languages (Tibetan and Mongolian), which in their highly developed stages of the 18th and 19th centuries shared a lexicologically fully intertwined complex of professional Buddhist terminology, allowing the same ideas to be expressed in both of these languages almost without difficulty and ambiguities, and to translate texts from one language to another simultaneously.[58]

1.8. Scribes, Texts, and Rituals

The texts published in this edition were, at the time of their origin, mostly used within rituals. The word "ritual" is used here as a substitutive and generalizing term for a larger group of practices differing by the various goals to be achieved. The genres include prayers for individual use to elaborate tantric rituals for advanced practitioners, but information concerning the real former users is lacking. The Mongolian language version of the texts is frequently interpreted *ipso facto* as intended for laymen. (Texts in Mongolian are considered less efficient than the texts in Tibetan, which are

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Mandakh sum in Dornogovi aimag) together with Bulag bilüünii khiid (now in Ölziit sum, Dundgovi aimag) were using Mongolian liturgy.

[56] Türüünii Togtokh (deceased in 1963, 76 years old) belonging to the Myangad sum of the Right Chief Banner (ColMo. *Baruun ambanii khoshuu*), currently Bulgan sum, Bayan-Ölgii aimag, was known as *usanz* (Skt. *upāsikā*), a lay devotee. She transmitted her knowledge of the Clear script and inherited her books to her daughter, Damdinii Muuja (1909–1992). Muuja in her older age also started to observe precepts and rules of an *usanz* without the granting of formal vows. In Mönkhkhairkhan sum, Khovd aimag, a lady named Sanjiin Naadgai, was generally known as the only woman mastering the knowledge of reading and writing the Clear script. She learned the Clear script in her young age from her father, deputy director of the banner administrative office, forgot it through her life and brushed up her knowledge again when she was seventy in the 1970s. At that time, she searched for old manuscripts preserved by the households and collected some of them. Then she regularly copied them by hand and distributed her copies to the people. Another mother-and-daughter pair mastering the Clear script was the wife of Sampil *zakhiragch* (director of the banner office) and her granddaughter (adoptive daughter) Majaa. Information collected during fieldwork from Mr. Maidriin Chuluunochir, 14. 5. 2012, Ulaankhus bag, Bulgan sum; Ms. Pooluugiin Noosgoi – repeated visits during 2010–2013; Mr. Namsrai, Khovd, 16. 9.2018. Srba 2015b, Срба 2018.

[57] For example, the "Big Dipper Sutra", Tib. *mes bdun zhes pa skar ma'i mdo* (ClMo. *Doluɣan ebügen kemekü odun-u sudur*).

[58] Studies about translatological rules occurring in Mongolian translations of Tibetan texts show a highly elaborated and codified system (Бүрнээ & Энхтөр 2003).

considered "more efficient", but also "more dangerous" if used in a wrong way.)[59] The offering texts are sometimes called ritual manuals in English, as they might include technical specifications about the performance of the ritual. The presence of such instructions clearly indicates the connection of the manuscript with a real ritual performance.

In Mongolia (in contrasts to Inner Mongolia and Xinjiang), due to the long duration of the antireligious movement (severe persecution of the 1930s to 1950s followed by a limited tolerance for individual unofficial religious activities in the 1960s to 1980s), the connection of the Mongolian ritual manuscripts with the practical performance of rituals has been mostly forgotten – during my field work I have not come across a single example in which a ritual would be accompanied by reading a manuscript in Mongolian script.[60] On the contrary, lamas while performing rituals in Tibetan frequently use old manuscripts which they either inherited from their own lama teachers, from elder lamas in their home region, or – at least in Ulaanbaatar – bought in antique shops.

Both elderly and middle-aged people in the countryside repeatedly expressed their regret at the lack of capable monks or other experts in rituals who would be able to reliably ensure favourable weather conditions indispensable for the livestock husbandry or the good fortune in the life of a family. They remembered that in the times of their grandfathers, before the persecution of the 1930s, there were many such lamas as well as extra-monastic experts whose ritual knowledge could provide such assistance in need and prevention against various threats. Even later, till the 1990s and early 2000s, several "old" lamas well versed in rituals and the scriptures (*nom*) in general were still present. In the places which I was visiting during the 2010s, according to the opinion of the local people, such lamas and knowledge-holders are not present anymore. And even if the texts had survived and the knowledge of the Mongolian script revives, Buddhist ritual texts in general are not intended for uninstructed use but require a connection with the tradition of oral learning in form of granting an initiation or empowerment (*erke,* Tib. *dbang*).

Most of the ritual texts included in this volume are anonymous, as are the manuscript copies themselves. The palaeographic characteristic of the manuscripts helps to classify the copyist into general categories. Manuscripts written with (bamboo/reed/wooden) pen with precise renderings of transcription letters (*yaliγ*) for Sanskrit and Tibetan words, occasionally accompanied by interlinear glosses in Tibetan script are assumed to have been authored by professional monks. Brushwritten copies, particularly those in elegant, neat symmetrical style, are supposed to have been recorded by professional scribes of chancelleries of local administrative units (or eventually monastic chancelleries) – this style appears among the ritual texts only after the first half of the 19th century. Very often, we come across a large quantity of non-professional manuscripts. These range from semi-professional hands which might be ascribed to the unpractised pupils for whom the text probably served as a writing exercise, or to the fuzzy hand of an old sick person, to almost illegible copies written by a completely untrained hand, no doubt for personal use, full of orthographic anomalies and misunderstandings of the original text. Bilingual Tibeto-Mongolian texts (which, however, are not represented in this edition) usually have a specific, near-archaic handwriting, which can without exception be assigned to the hands of well-educated monks and are particularly frequent for the period around the late 18th and early 19th centuries.

The hand copying of shorter ritual texts was once a significantly present phenomenon in Mongolian society. Larger canonical or literary texts were copied instead by more professional scribes to the order of pious benefactors, but the shorter texts edited in this volume were attempted for copying by anyone who mastered writing. Copying stayed frequent up to the late 20th century when the tradition was almost interrupted by the delayed effects of the period of anti-religious policy and the arrival of a generation without knowledge of the classical Mongolian script. In the next generation, the

[59] Interview with Badrakh, Üyench sum, Khovd aimag, June 2013.

[60] An exception is the liturgical and ritual practice of Buyan arvijikhui khiid, a monastery in Ulaanbaatar led by lama D. Ganbaatar with a Mongolian liturgy mostly adapted from the tradition of Mergen Monastery (Mergen süm-e) in Inner Mongolia (about the monastery: Majer & Teleki 2011: Монголын сүм хийдийн түүхэн товчоо төсөл https://www.mongoliantemples.org/mn/2020-07-08-04-38-38/ub-temples/ubtemplesnew/41?view=newtemplemn, accessed 01.08.2021). In recent years several basic short prayers were retranslated from Tibetan into Modern Mongolian written in Cyrillic (e.g., Бор 2020) and published several times for the use by the common devotees and even some of the monasteries (including the Gandantegchenlin Monastery) use some of them for chanting within the liturgies.

manuscripts were, at best, kept as objects of home worship and ancestral remembrance or stored in local temples, or sold off.

Some of the manuscripts bear traces of very frequent use and wear, or are supplemented by later additions. Such manuscripts were obviously repeatedly used for individual chanting or reciting for the benefit of others. Other manuscripts show that the texts were not thoroughly understood by their copyists and prospective users. In these cases, they are not even likely to have been actually read. Several manuscripts might have been copied in multiple handwritten copies and distributed by the pious scribe to his relatives or friends, some of them without the ability or interest to read them, but merely preserving them with devotion on their home altars or wearing on their chest as a protective amulet.

1.9. Rituals without Manuscripts: Two Fieldwork Case Studies

This subchapter presents two instances of partial fieldwork evidence about the use of rituals in contemporary Mongolia. The first one (on the popular understanding of the *seter* ritual) illustrates the approach where – at least on the local level – the preference for Tibetan ritual texts and professional monastic performance of rituals outweighed or eliminated similar ritual performance by "elders" using Mongolian manuals and ritual texts, but left a thorough knowledge of the corresponding customs. The other one shows the syncretic creative approach of a contemporary herder to the ritual handling of forces of the landscape in conditions where the earlier ritual texts disappeared or became mostly unintelligible due to insufficient knowledge of the classical Mongolian script (or, in the case described, Oirat Clear script).

1.9.1. The *Seter* Ritual among the Altai Uriankhais

In June 2014, I interviewed Mr. Chuluukaan Batnasan (born 1943), a herder in Altai sum, Bayan-Ölgii aimag, whose ancestors belonged to the Left Chief Banner (ColMo. *Züün ambanii khoshuu*, known also under official name given by the Mongolian Autonomous Government ClMo. *Itegemjitü güng-ün qosiγu*) of the Altai Uriankhais. Batnasan had an unusual family background. He lost his father Chuluukaa at the time of his birth, because his father was accused of aiding refugees to China and executed, on the basis of a single piece of evidence that he had accepted a camel into his herd which his neighbour had left before his border crossing. Chuluuka and his brother Menddavaa themselves came to the Mongolian side of the Altai Mountains in the 1930s because of the Hui rebellion in Xinjiang (rebellion of Ma Rulong 馬汝龍 and Ma Yongfu 馬永福 in 1932–1934), where a part of the former Left Chief Banner remained separated after the establishing of the new frontier line through the peaks of the Altai Range in 1913. Menddavaa was relocated for several years to Uvs aimag, but when he returned to Altai sum, Batnasan was raised by him in the decisive years of his youth and learned from his unique experience and knowledge. According to Batnasan, Menddavaa was a "black teacher" (or "lay teacher", *khar bagsh* – see above in subchapter 1.1.), reading manuscripts in the clear script and healing people by means of the instructions included in his books, particularly the collection of healing methods entitled *Magic of the Blue Ram* (*Kök khutsaan dom*, written according to the colloquial pronunciation).[61] The book allegedly fell from the sky in front of him in his youth on the Xinjiang side of the Altai Mountains, when he was quite a dissolute youngster fond of drinking alcohol. He took the book, still unable to read it, and found out a "black teacher", who instructed him to the secrets of the book and other knowledge necessary to become a black teacher and achieve the ability to help people.

[61] According to Batnasan, the manuscript possessed by Menddavaa was buried together with him. Another manuscript version of *Kök khucaan dom* is attested in Ili (a supposedly inedited manuscript *Kökö xucayin ubadis orošibo*, 41 fols., which was provided me in photocopy by Ja. Dosan, Tekes siyan).

This legend-like narrative of the recent family past recalls the contemporary converting of the last shamans among the Altai Tuvans (Kök Monchag of Köktokhai[62]) by Buddhist lamas, which was recorded by the Russian traveller and geographer V. V. Sapozhnikov. During his journey through the Right Chief Banner (ColMo. *Baruun ambanii khoshuu*) of the Altai Uriankhais, in the area of the present-day Činggel (Qinghe xian 青河县) and Köktokhai (Fuyun xian 富蕴县) counties of the Altay Prefecture (Aletai diqu 阿勒泰地区) in Xinjiang, PRC, Sapozhnikov recorded, based on information provided by a local Russian tradesman's wife (Mrs. Luchsheva)[63], that in the previous year (1905) lamas came among the local shamans and converted them to Buddhism very easily, with the support of the authorities and the local population. In Köktokhai they summoned seven shamans (*kam*), took away their drums, purified them by letting them pass through the fire, poured on them a kind of red liquid, and the lama distributed to the former shamans Buddhist sutras, which they, however, were unable to read, but they put them each into a devotional sac (similar to the Christian scapular) worn on the neck below the cloths (Сапожников 1949: 337–338).[64]

Batnasan explained to me in detail the application of the ritual called *seter.* The Mongolian custom of *seter* is usually understood as a substitute offering of a live animal to the local deities or spirits. The custom seems to be prior to the 16th-century Buddhist assimilation, when it was identified by the lamas with the Tibetan ritual *tshe thar*, which is however of a slightly different meaning. The Tibetan *tshe thar* indicates the custom of freeing animals, i.e., saving the life of animals to be killed. This custom can be performed as one of means to prevent the negative consequences *gnod* ("harm") of an encounter with various evil spirits (*bstan, 'dre*) or provoked by misconduct towards local deities (*sa bdag*; Tucci 1980: 175). An animal bought to be set free as *tshe thar* can be also used as a ransom (*glud*) for an ill patient, from who the harmful forces are transferred upon the animal as a "scapegoat", when a few ribbons of silk or cloth are tied to this animal (Nebesky-Wojkowitz 1956: 507). In this Tibetan form, the custom is relatively rare in Mongolia. It appears in the early 19th-century literary composition by Aγwangqayidub (Lubsang-un Qayidub, 1779–1838), khamba lama (abbot; officially Qangbo nomun qan) of Yeke Küriy-e, entitled *Conversation of a Sheep, Cow and Goat* (*qoni. üker. yamaγ-a γurba-yin kelelčegsen üge*),[65] when an itinerant lama buys and frees one cow, one sheep and one goat from a lama's herd, which are selected by the lama to be slaughtered for preparation of meat stocks for the winter and replaced by meat slaughtered by a layman.

Similarly to the Tibetan tradition, in Mongolia, the animal undergoing the ritual of *seter* has silk stripes or ribbons (today mostly the special devotional *khadag* scarf) of blue colour (or alternatively five colours) tied around its neck. The animal is usually selected from one's own herd and becomes protected from slaughter, but normally is not freed from an immediately impending death. The benefits from bestowing *seter* on an animal are usually understood in a more general sense than as a substitute function. More diverse and specified purposes of performing the ritual can be found in Mongol heroic epics, particularly one version of the epic cycle *To sing about Altai* (*Altai khailakh*, Heissig 1996: 126–130). Sometimes the term *ongon* is used synonymously with, or instead of, the word *seter* (including the verb *ongolokh* parallel to *seterlekh*). The animals are in a symbolic way dedicated to local spirits, local deities, or Dharma protectors. A dedication of an animal to the mountain deity is also part of more elaborate rituals at more important mountains of regional and even national significance, when the animal is considered not to belong to a herd and can move freely in the landscape (this offering of liberated animals forms part of offerings called in ColMo. *ganzai,* Tib. *bskang rten gyi rdzas > bskang rdzas*).

According to Altai Uriankhai tradition, the objects of the *seter* ritual can be goats, sheep, horses, and bovines. In the terminology of *seter* rituals, in the case of goats, sheep and bovine, the general

[62] Belonging to the Yost Duke Banner (ClMo. *Yosutu güng-ün qosiγu*) in the Right wing of the Altain Uriankhais administrative organization in the Qing, Autonomous and early revolutionary periods. In the oral tradition of Mongolian speaking Altai Uriankhais, Kök Mongčags were famous for their highly skilled shamans.

[63] They dwelled in the confluence area of Irtysh (Erčis) and Kairty (Khairt) Rivers close to the present-day country centre of Fuyun xian.

[64] This custom to wear a small sutra continuously on the chest (*övriin sudar*) is common among Buddhist Mongols including the contemporary *khar bagsh* in Ili.

[65] Damdinsürüng 1959: 424–428, Heissig 1972: 45–48, Damdinsürüng 1991: 116–119, Bulaγ 1998: 223–227, Srba 2017: 209–217.

names (*yamaa*, *khoni, ükher*) are used, although in principle only male animals are applicable, because the animal must be "pure" (*tsever*), which is not possible in case of female animals, which become ritually impure (*buzar*) through blood when bearing a litter of the young. Only in the case of an extremely poor household which might lack suitable male animals is a *seter* of a female animal acceptable. The main purpose of the *seter* is to entrust the members of a household to the animal ritually set apart in the belief that it will sustain and protect them. The functional symbolism is further derived from the individual coat-colour of the respective animal linked with the five agents or five elemental phases, ClMo. *tabun maqabud*: fire (*γal*), water (*usun*), wood (*modun*), metal (*temür*), and earth/soil (*sirui*).

A blue goat (actually grey with a bluish tint) is related to the water agent and the heaven. Therefore, a blue goat *seter* particularly emphasises the protection by *tngri*-gods and *lus*-spirits present and active in the countryside, especially waters. Similarly, a blue horse signifies the protection of life of all people. A red goat is related to the fire agent. Therefore, a red goat (brown with a reddish tint) *seter* is particularly linked to the protection of the fireplace as the vital symbol of the continuous family-line, providing good luck and good health for everyone sitting around the fire. A white goat is related to the earth agent and to the personified deity of the landscape, the White Old Man (*Čaγan ebügen*). This *seter* ensures the favour of all non-human forces residing in the landscape. Similarly, a white cow (bull) *seter* manifests the belief in the protection provided by the eternally snowcapped Altai mountains. The *seter* of a sheep with a yellow patch on the forehead generates good luck to one's body, life, work, livelihood etc.

Each type of *seter* has a slightly specialized symbolism, though the general purpose is to ensure good fortune, success of all human affairs, protection from evil influences (*muu yum oirtuulakhgüi*), guaranteeing of abundance, ability, and health.

The most common colour symbolism within *seter*-related animals is therefore the following: white signifies the White Old Man and subsequently the reverence for the landscape and the protection provided by the landscape and its lords; blue signifies the heaven and the waters, the human reverence for them and the protection on their part. Red signifies fire and the protection of the internal affairs and continuity of the family and household. Rarely, animals of black coat-colour are also set apart as *seter*-animals. In this case, according to the common understanding, the animals are offered to evil powers – evil malignant spirits – to prevent their harmful activities.

Various types of *seter* combinations have their special days when it is possible to establish them and when the reverence towards the *seter,* and implicitly the divine agency behind it, is to be performed on a regular basis. The most common blue horse *seter* is related to the 9th day and therefore venerated on each 9th, 19th, and 29th day of the lunar month. The red animal *seter* related to the fire worship is to be venerated on the 5th, 15th and 25th day of each month. The blue goat *seter* related to the veneration of waters needs to be venerated on the 8th, 18th and the 18th day. Purification rituals for the *seter* of the White Old Man are performed on each 6th, 16th and 26th day. On the day when the respective *seter* of the household is ritually commemorated, the household is prohibited from giving any gifts or selling anything to anyone who does not belong to the household. Considering that the presence of a *seter* represents quite a lot of duties and limitations for a household, I have met in my research with a number of households that refuse to establish a *seter* for fear of obligations which, if unintentionally neglected, could cause impurity and harm.

The animal set apart as *seter* can be touched only by the household master. In case of a horse, it can be only ridden only by the household master or his sons and possibly also young daughters before marriage, but by no means his wife. The wool of *seter*-animals cannot be cut by with scissors but is left to fall off spontaneously. In case of a goat, its cashmere cannot be combed out with an iron comb, but it can be picked up with fingers and then used as cashmere from a normal goat. But even in this case, before taking cashmere from the *seter*-goat, it is necessary to offer juniper smoke, sprinkle milk and ask the goat for forgiveness.

The household master is also obligated to perform regular repeated purification rituals of the *seter.* The animal is caught by the household master, purified with smoke from smouldering juniper, and milk, milk tea or other liquid dairy products are sprinkled on the animal by *tsatsal* (ClMo. *čačul*), a special wooden flat spoon with nine dimples. Alternatively, the milk fat (butter) can be smeared on the animal's head. In case of the red goat *seter*, the goat is led three times around the fireplace. In case of the white goat *seter*, the goat circumambulates a small stone altar with burning juniper (*sangiin*

chuluu) outside the yurt.[66] In case of the blue goat *seter,* the goat is taken to a riverbank and the milk is sprinkled on the goat and on the river. In case of the blue horse *seter*, the horse is led to the yurt entrance and through the opened door, it is shown the nine-part *seter*-fabric and the milk is also sprinkled on the animal.[67]

The customs related to the *seter*, its interpretation and its importance in the ritual identity slightly differ from region to region. According to another common interpretation, the *seter* ritual consecrates the animal to the Dharma protectors. In this context, the *seter* of a brown horse (*kheer mornii seter*) is related to Geser Khan, the *seter* of a white horse is related to the protective genius of invincibility (*süldnii ongon*), the *seter* of a blue bull is related to Erlig Nomun Khan (*Choijiliin ongon* < ClMo. *čoyijil,* Tib. *chos rgyal,* Dharma-king), the *seter* of a red goat is related to *dharmapāla* Vajrasādhu (*Damjingiin ongon* < ClMo. *čoyijil,* Tib. *dam can [rdo rje legs pa],* Skt. Vajrasādhu, a protective deity). These identifications follow the standardized iconography of the riding animals of the respective protective deities. Further information on local variations of *seter* rituals can be found in a number of ethnographic writings, for example for Sönid (Čaγan – Jaγar 2018: 187–202) or Ööld (Mende & Bayankesig 2006: 170–172) subgroups.

According to Batnasan, the establishing ritual of a *seter* must be done by a professional lama and using Tibetan ritual texts. During the establishing ritual, the lama prepares a piece of white cloth which is cut at the bottom into nine identical strips. This piece of cloth, also called *seter*, is then hung in the yurt in the *khoimor* (the honoured, northern part of the yurt) above or next to the altar. Batnasan – although not fully introduced to the tradition – represents the parallel tradition of buddhisized shamans (*khar bagsh*). Keeping this in mind, I asked whether it is possible to establish a *seter* by means of Oirat-Mongolian texts in the Clear script. He replied that it is possible to use Clear script texts, but "if there is no Tibetan scripture beyond, it is psychologically ill-suited" (*gekhdee tsaanaa tangad nom es bolvol bas setgel sanaanii tokhiromj muutai*). This explanation expresses the more general approach towards the language question of the Buddhist ritual chanting as usually viewed by the common Mongol laity. The Tibetan language, despite the unintelligibility of its contents for the common Mongols, is considered more powerful and the reading of Tibetan books more efficacious (except the reading of ritual texts to local deities in particular cases). The lay followers are required to "rejoice" in or "sympathize" with the beneficial action of chanting (ClMo. *daγan bayasqu*, Tib. *rjes su yi rang ba*[68]). Even while chanting texts written in Mongolian, it is not expected that the laymen would directly understand its contents in the process of chanting (this can be observed both in monasteries with Mergen Gegen's tradition of Mongolian liturgy, and among *khar bagsh* in Ili, and the same experience was reported by Altai Uriankhais who in their younger age listened to the reading of the Oirat Diamond sutra, Srba 2019: 177). In this edition, the genre of the *seter* is represented by a single manuscript of the 18th century. This fact corresponds well with the opinion expressed by Batnasan that the ritual of establishing *seter* must be preferably carried out in Tibetan.

1.9.2. Rituals in the Philosophical System of a Zakhchin Herder

Nanzadiin Bökhsuuri is a Zakhchin herder living in Üyench sum, Khovd aimag. Born in 1964, Bökhsuuri passed his whole life in a remote valley, Uliyast. According to his own conviction, he was born with a special talent, which was already observed by the surrounding landscape at his birth. The landscape expressed its joy by the fact that a symbol of the endless knot (ClMo. *čoγ jiruqai*, *öljeyitü jiruγ*, Tib. *dpal be'u*, Skt. *śrīvatsa*; in Zakhchin dialect *uyalga*, Clear script *uyalγan*) spontaneously appeared on a nearby rock. The experience of the change of social conditions in the early 1990s led Bökhsuuri to the necessity of "examining history, enquiring about the essence of religion and the origin of the world." At the age of 44, he wrote and printed a concise book *Method for Humanity to Attain Collectively the Gift of Eternal Life* (*Delkhiin bükh khün törölkhtön bid khamtdaa mönkh nasnii zayaand khürekh arga zam*), later in 2017 rewritten into a more detailed and systematic tract called

[66] The form of *sangiin chuluu* differs according to the regional groups of the Altai Uriankhais. In Altai sum (Bayan-Ölgii aimag) it is formed only by three flat stones, while in Mönkhkhairkhan sum, a higher stone construction can be seen.
[67] Recorded from Ch. Batnasan, Altai sum, Bayan-Ölgii aimag, 22.6.2014, recording No. WS561227.
[68] Full form: *dge ba la rjes su yi rang ba* "to rejoice in the virtue" or good deeds manifested by someone else.

The Truth of This World (*Ene delkhiin ünen*) (Бөхсүүрь 2008, Бөхсууръ 2017). Beside his detailed theories about the origin of the world, the origin of the main nations of the world (Mongols, Chinese, Kazakhs, Russians, and Americans), their languages, writing systems, and religions based on a syncretic mixture of Oirat folklore, local legends, parts of heroic epic cycles, popular Buddhist knowledge and miscellaneous elements from Kazakh Islam and Christian concepts, Bökhsuuri also expressed his particular opinion on rituals.

Bökhsuuri's understanding of the role of rituals is based on the premise that the human being is inseparably connected to nature (Bökhsuuri uses already the term *baigal delkhii*,[69] which stands between traditional metaphorical expression and modern terminology). Bökhsuuri claims that the ritual approaches of Islam ("sacrificing cattle to the heaven"), shamanism ("worshiping of the mother nature by *ongo sakhius*-protective spirits coming from the heaven") and Buddhism (worshipping nature "by the music of cymbals and drums"), were not the right means to manage the lords of earth and waters (*lus savdag*). Nature cannot be mastered properly (*baigali tiim sain erkhsheedgüi).* If it brings rain, heavy cloudbursts come. In addition, if those who perform the ritual fail to choose a suitable day and hour, windstorms, hail and graupel will come (Бөхсууръ 2017: 93).

Therefore, to underline the relation between human beings and the nature, the offerings at stone cairns (as symbolic dwelling places of local deities) need to be performed by a wide representation of the local people, particularly household masters. As the main purpose of the offering is to summon rain and to prevent or remove drought, it must be an activity affecting the whole population of a place. The success of the ritual depends on the participatory confidence shown by each single inhabitant. It also requires the regular offering of freshly milked milk and brewed tea by housewives (who should not participate directly in the ritual at the stone cairn). Otherwise, storm clouds appear, but pass in a dry wind without bringing rain. Participants at the stone cairn offering are required to arrive riding a horse, others must leave their cars or motorcycles far away from the stone cairn, as no sound of metal must be around the stone cairn in order not to frighten the deities that are coming. Another reason is that man is linked to five *tngri*-gods, while the wild animals, whose realm includes also the minor lords of earth and waters, are linked to six *tngri*-gods, and the horse is linked to seven *tngri*-gods. Therefore, a man can manifest himself as more powerful (related to more *tngri*-gods than the spirits to be worshipped) by riding a horse, in other words a being associated with a higher number of *tngri* than the local spirits.

The success of the ritual also depends crucially on selecting the right day. While most organizers of local stone cairn offerings follow the printed calendars by well-known Mongolian astrologers calculated for a particular year, Bökhsuuri recommends following the simple rule that the suitable days for a stone cairn offering are the snake, cow, and rooster days, while the further refinement of the selection is guided by observations of nature, for example to select the period with a natural accumulation of clouds. These three days are suitable for an offering preventing droughts and summoning timely rain. The ritual is based on the principle of actively inciting the divine favour. Contrastingly, an offering made on the day of the pig aims to prevent calamities, diseases, sudden disasters that may affect the site on the basis of observed regularity. The ritual on the pig day is based on the effort to stop the coming evil influences, to cleanse the territory of causes of the impending harm.

Bökhsuuri's initiative to guide the local rituals was prompted by the absence of locally situated Buddhist lamas in the 2010s. Bökhsuuri is not anti-Buddhist in his thought system. As long as the last lamas who survived the persecution were alive in Uliast (the last one was Sanj *getsel,* who passed away in 2012), Bökhsuuri listened attentively to their teachings and narratives. However, Bökhsuuri has not specified the particular sources of his ideas and the textual tradition he transforms to his own unique system. According to Bökhsuuri's understanding, the whole of the ancient knowledge, which he is now revealing, was recorded in the Mongolian language in the Oirat Clear script in the work called *Ganjuur and Danjuur* consisting of 14 boxes, which allegedly perished in the flood of the world (*usan galav*). When the waters receded, Mongolian sages composed a new reduced *Ganjuur and*

[69] Bökhsuuri alternates the orthography *baigal* and *baigali.*

Danjuur according to what they had memorized from the perished texts.[70] This gave rise to the reduced version of "14 packages of sutras" (*arvan dörvön boodol sudar*)[71] also recorded in the Oirat Clear script, which have since been carefully kept in individual households, the ability to read them was transmitted to younger generations and the sutras were recited in public gatherings every year between the 25th and 30th day of the 11th month of the traditional calendar. The books were also copied by those who wished to possess them (Бөхсуурь 2017: 82–83). Bökhsuuri usually does not give an exact chronology of the events he describes, and relatively loosely combines various traditional narrative motifs. While in an oral conversation with me he put the disappearance of *Ganjuur and Danjuur* "in 14 packages" to the recent time of anti-religious persecution in the 20th century, in his book he loosely connects it with the famous story of the demise of the Oirat state (or alternatively the original Oirat unity), which happened when a frightened spotted foal carrying leaky sacks of smouldering charcoal caused a fire, which the people believed to be an approaching army and dispersed (Бөхсуурь 2017: 82–83). (It is a legend which can be alternatively linked either with the period of constitution of the individual Oirat tribes in the 15th century, with the territorial expansion of the Oirats in the first half of the 17th century, or with the defeat of the Dzungar Khanate in the 18th century.) Having perished in the written form, the contents of *Ganjuur and Danjuur* can be accessed only by the folk oral tradition, which Bökhsuuri called with the modern term *ardiin aman zokhioliin tsuvral* ("collection of the folk oral literature"), obviously not indicating any published volume of this name, but the imagined whole of the extant unrecorded oral tradition. Bökhsuuri's description of preserving, reading, and copying clear script volumes seems to be influenced by the now extinct tradition close to the tradition of *khar bagsh* among the Öölds of Ili or the Altai Uriankhais.

In his book (Бөхсуур 2017: 96–106) Bökhsuuri offers to the public two complete text sets intended for the worship of a Khangai-type (forest-steppe) landscape (*Khangain takhilga*) and an Altai-type landscape (*Altain takhilga*), which share a completely identical wording except the names Khangai and Altai. These sets include "Incense offering to *lus*-water spirits" (*Lusiin san*), "Incense offering to Khangai / Altai" (*Khangain / Altain san*), "Incense offering [to rise] the vital energy" (*Khiimoriin san*), "A benediction from sacred scriptures" (*Nomiin yeröөl*), which is in fact a partially corrupted Mongolian pronunciation of the Tibetan *Migtsema* invocation (Tib. *dmigs brtse ma*), concluded by the "Benediction of taking the blessing of good fortune" (*Dallaga avakh yeröөl*). The texts show a unique synthesis of expressions and phrases from Buddhist ritual texts, recently popularized shamanic invocations, and popular custom-related texts. The grammar corresponds to the colloquial language, but some of the expressions are full of symbols and pass beyond the possibility of direct understanding by the current audience. All the texts tend to be versified with alliterated openings of lines, but the versification is not fully systematic. In general, Bökhsuuri's ritual texts are extremely concise, straightforward, and lacking in the standard structure of Buddhist incense offering texts. In metaphorically alternating expressions, the spirits are kindly informed that the time arrived, when their blessing in form of timely rain is expected and needed. As an example, I translate here the sections "Incense offering to *lus*-water spirits" and the "Incense offering to Altai".

"With the animating mighty virtue of the water
you, lord of Altai mountains, *lus*-water spirit, generating blessings,[72]
the mild warm time, when all the animals revive and all the plants grow, came to the mountains of the Altai.

[70] In 2011 and 2014, Bökhsuuri explained to me that he considered Ganjuur and Danjuur (normally referring to two parts of the Tibeto-Mongolian Buddhist canon *Kangyur/Kanjur* and *Tengyur/Tanjur*) to be names of two sages who recorded the 14 volumes after the flood of the world.

[71] The word *boodol* here refers to the custom of wrapping traditional oblong format books in silk or fabric scarves. One *boodol* therefore includes only one large volume. This idea of the existence of both extensive and reduced verses of *Ganjuur and Danjuur* (in Bökhsuuri's understanding not identical with the Buddhist canon) is supposedly derived from the tradition of composing "condensed" versions (ClMo. *quriyangyui*) of larger canonical sutras, more convenient for chanting, but generating a merit comparable to the chanting of the extensive version.

[72] Bökhsuuri uses the special verbal terms *buyalakh, buyalagch*, which seem to be his own neologisms based on the common term *buyan* ("virtue, merit; fortune"). *Buyalakh* can be translated as "generating good fortune (or) blessings" and *buyalagch* "the one who generates good fortune".

Let's burn our numerous smoke offerings and encourage *lus*-spirits to work.

Uma khan uma khan uma khan.[73]

The good time arrived when all the plants grow and flourish and all the animals become carefree, by the Buddha Śākyamuni's five *cintāmaṇi* jewels water animating benevolence[74] of you, blessings generating *cintāmaṇi* jewel-like *lus*-spirits.

Let our *lus*-spirits be informed and let's burn our numerous smoke offerings.

Uma khan uma khan uma khan.

The time arrived when every pure supreme protector – dwelling in every group of you, *lus*-spirits giving animating power to all the four cardinal directions and eight intercalary points –, when every smallest dust particle effervesce with the blessing [bringing] words of Buddha Śākyamuni, flourish and spread like the lotus flower. May the ancestral protector(s) in the wide realm of *lus*-spirits hear!

Uma khan uma khan uma khan."[75]

"To you, Altai, who protect and keep all the people and animals,
in large crowds we raise [smoke of] our incense offerings on your beautiful high peaks,
having observed the wide sky,
and chosen the best of the days.
Uma khan uma khan uma khan.
The time arrived, when all your plants flourish, large great Altai.
Be pleased to share your clouds and rain.[76]
Start the long-standing moderate rain.
Uma khan uma khan uma khan.

To you, the magnificent great Altai, we offer our milk and dairy products with respect and devotion.

Tsööd khairkhan, tsööd khairkhan, tsööd khairkhan.[77]

The nice time of abundance in the flourishing Altai, when everything uddered opens.[78] In reverence we raise [smoke of] our incense offerings.

Uma khan uma khan uma khan. Tsööd khairkhan, tsööd khairkhan, tsööd khairkhan."[79]

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[73] Colloquial pronunciation of *oṃ ā hūṃ*.

[74] As the expression is not common in Buddhist texts and obviously imagined by Bökhsuuri, it is difficult to translate it.

[75] Лусын сан / Усан амил[ах]уйн хүчит буянтай / Уулс алтайн эзэн буялагч лус таны / Амьтан бүхэн амилаж ургамал бүхэн ургах урин дулаан цаг уулс алтайд ирлээ. Арвин сангаа умалгаж алтай лусаа аргадая, ума хан ума хан ума хан / Буялхуй чандмань лус таны бурхан багшийн таван чандмань усан амилахуйн ачлал дор ургамал бүгд урган дэлгэрч амтан бүгд амирлангуй болох сайн цаг ирлээ алтай лусдаа сонсгож арвин сангаа умалгая / ума хан ума хан ума хан / Дөрвөн зүг найман зовхистоор дүүрэн амилахуй лус таны аймаг бүхнээр орших ариун дээдийн сахиус бүхэн биес хумхсын шороо бүхэн бурхан багшийн ерөөл номоор лонхолж бадамлаж цэцэглэн дэлгэрэх цаг ирлээ өргөн их лусын аймаг дахь өвөг дээдсийн сахиус сонсоо / ума хан ума хан ума хан (Бөхсууръ 2017: 101–102). The text is rendered here precisely according to the original including the lack of punctuation marks. The line break is indicated by "/".

[76] *Üül boroogoo khorogduul-* lit. "to reduce one's clouds and rain" derives from the idea that the water spirits will kindly reduce their water reserve to share it with people and animals.

[77] The usual form of this invocation accompanying the sprinkling of milk, tea or alcohol to the lords of landscape is *tsöög khairkhan.*

[78] Lit. "bursts, explodes, blows up".

[79] Алтайн сан / Өргөн олон хүн амьтан бүгдийг өвөрлөж хадгалж байдаг алтай таньдаа өргөө [supposedly instead of өргөн] тэнгэрийг ажиглаж, өдрийн сайныг бэлгэдэж, өндөр сайхан оргил дээр чинь өргөн олноороо сангаа бадрааж байна. / ума хан ума хан ума хан / Уужим их алтай таны ургамал бүхэн дэлгэрэх цаг ирлээ үүл бороогоо хорогдуулж хайрла зүсрүүлж шиврүүлж оруулж хайрла. / ума хан ума хан ума хан / Сүрлэг их алтай таньдаа сүү цагаан идээгээ дээдлэн сүсэглэн өргөж байна цөөд хайрхан цөөд хайрхан цөөд хайрхан / Дэлгэрэх алтай таны дэлэнтэй бүхэн дэлбэрдэг дэлгэр сайхан цаг ирлээ дээдэлж бид сангаа бадрааж байна / ума хан ума хан ума хан цөөд хайрхан цөөд хайрхан цөөд хайрхан (Бөхсууръ 2017: 102).

Bökhsuuri lives in an administrative unit composed exclusively of members of the Zakhchin ethnic subgroup but surrounded by a neighbourhood with a high percentage of Kazakh population. Bökhsuuri was thus in a position to perceive elements of Kazakh Muslim mythology and to reflect on selected Muslim religious ideas. According to oral communication, Bökhsuuri applies fragments of Arabic prayers in his ritual addresses to the heaven.

Bökhsuuri considers himself envoy of heavens (*tengriin elch*), which authorizes him to summon rain. However, he does not consider himself to possess the ability of summoning rain – for example he cannot summon rain on any day, for example, to prove his abilities on request. He summons rain through a ritual petition to the heaven (or to the *tngri*-gods, who can be quite easily interchanged with the *lus*-spirits in the popular understanding) on the carefully selected suitable day. Another condition is the single-minded devotion and confidence of all participants of the ritual, otherwise the heaven will not consider the performer of the ritual as justified or legitimate (*tenger erkhsheekhgüi*).

The need to obtain the "legitimation" or "empowerment" from nature to gain success in ritual actions and the everyday life of the community was situated within the more complex idea formulated by Bökhsuuri about the "four types of the power of nature": the external air power (*gadaad khiin khüchin*, *khii* "air" as the vital principal of the traditional medicine and cosmology), the empowerment of nature (*baigaliin erkhshee*), the inner power of nature (*baigaliin dotood khüchin*), and the power of the supreme unity (*deed negdliin khüchin*). From these four categories, only the first two can be observed in the contemporary world, the last two were apparent only in antiquity. The first type, the external air power, manifests mostly through shamans, in the dynamic of temporal cosmology (*tsagiin erkh* "the power of time" signifying the inevitable alternating of social orders and a general moral decline), or in the natural rotations of seasons or regular meteorological phenomena. The second type, the empowerment of the nature is conditioned by the human responsible coexistence with the nature refraining from any activities that would change or harm nature, particularly the way of life of Mongolian pastoralists. Under this condition, people can ask for the blessings of heaven, which will be given to them. They will also be protected from calamities, conflicts, and wars. However, according to Bökhsuuri, even in present-day Mongolia the devastating interventions in the landscape have already caused a reduction in the heavenly empowerment.

1.10. Collections of Mongolian Manuscripts and Blockprints in the Czech Republic

In the Czech Republic there are three previously catalogued collections of premodern Mongolian books (manuscripts and blockprints) kept by public institutions and a few of old Mongolian books kept in private collections. All of the collections were described in detail in a form of a descriptive catalogue by Marta Kiripolská (Kiripolská 1996).

The largest of the Prague Mongolian collections is the collection of the Faculty of Arts, Charles University, consisting of 24 (some of them multivolume) items. The whole collection (together with a few manjurica and tibetica) was bought in 1991 via an antiquarian bookshop from the hereditaments of Czech Mongolist Pavel Poucha. Poucha collected the books and manuscripts mainly during his trips to Mongolia (1955) and China (1957–1958), some of them he received as presents from Mongolian scholars including B. Rinchen. In his published travelogues (*Thirteen Thousand Kilometres Through Mongolia* 1957, *To the Heart of Asia* 1962), Poucha made several mentions about his acquisitions of old books: "...Tibetan and Mongolian manuscripts or blockprints have always been kept in high esteem and placed on a place of honour in the northern part of a ger or on the local altar next to the burkhans. I saw it in Mongolia myself and in the countryside, I was given several such books as presents." (Poucha 1957: 54); "[In Zag, Bayankhongor aimag] ... we stayed overnight in a ger of arat Adiya, a 73 years old man, who gave me two Buddhist sutras, carefully wrapped in old cloth wrappers, penetrated by hearth smoke. He said that nobody reads them anymore and people have any more taste for them, while at our place in Prague they still can be read." (Poucha 1957: 208). In the same book Poucha included images of some of his collected old books (Poucha 1957: illustration behind p. 256). The xylograph sutra *The Ocean of Parables* (*Eldeb üliger-ün dalai*, 1728, j-313/91) is preserved in a pretty purpose-made box with a dedication from the Khentii Aimag Library to P. Poucha. On the first inner page of the print of the vocabulary *The Book Gathering Mongolian Letters* (*Mongγol-un üsüg-ün*

quriyaγsan bičig, j-346-91) is found a handwritten dedication of L. Dorji to Byambiin Rinchen dated 23th April 1955, only few months before Poucha's first arrival to Mongolia.

The core of the former Poucha's collection is made up of printed polyglot dictionaries (especially *A Dictionary in Four Kinds of Script* (*Dörben jüil-ün üsüg qabsuruγsan toli bičig*) in 10 volumes printed in 1782, j-283–292/91) and manuals as well as Chinese-Mongolian texts of the Mongolian Publishing House in Peking. Further it comprises an incomplete xylograph and a manuscript copy of the dictionary *The Place Whence the Sages Emerge* (*Merged γarqu-yin orun*, j-306/91 – j-311/91, 9-312/91), a few of canonical Buddhist texts and manuscript copies of popular prophetic texts. The earliest dated xylograph is *The Ocean of Parables* (*Eldeb üliger-ün dalai*) of 1728 (j-313/91; a xylograph of *Tarba chenbo* of 1729 has been lost). The most recent items included in the collection are *The Diamond Sutra* (*Qutuγtu wačir-iyar oγtuluγči bilig-ün činadu kijaγar-a kürügsen neretü yeke kölgen sudur*) printed in Ulaanbaatar in 1928 (j-317/91) and *Four Books* (*Dörben bičig*) printed in Peking by *Mongγol bičig-ün qoriy-a* in 1924 (j-334–344/91). Worth of special attention is a short manuscript of Aγwangdandar *lharamba*'s (1759–1842) didactical treatise *The Feast of Joy of the Commoners' Law* (*Kümün-ü nom-un bayasqulang-un qurim*, sign. j-318/91).

Having been kept by the Far East Department (now Institute of East Asian Studies) of the Faculty of Arts for two decades, the collection has been recently relocated to the Jan Palach Library (FA Central Library: Knihovna Jana Palacha, nám. Jana Palacha 2, 116 38 Praha 1). In 1991–1994 the collection underwent a thorough restauration in a specialized laboratory in Náprstek Museum.

Poucha himself studied, published and analysed some of the items from his collection in 1966 (*Itegel, Nam khyi 'khor lo,* an alphabet of Soyombo script and an alphabet of 'Phags pa script). The only other text studied according to Poucha's collection seems to be a religious song *Erkin singji Yamandaga* composed by Erdeni Keüken Qutuγtu in the 19th century (Kiripolská 1997).

The Mongolian collection of the National Gallery (Asian and African Art Collection, Kinsky Palace, Staroměstské náměstí 12, Prague 1) includes a number of manuscript fragments of astrological, divinatory and medical contents dating to the 18th century (catalogued as 16 items). The exact provenience of the Mongolian items in the possession of the National Gallery requires further investigation in the archives of the institution.

The smallest of the three catalogued Mongolian collections in the Czech Republic is possessed by the Náprstek Museum (presently a part of the National Museum, Betlémské náměstí, Prague 1). The Náprstek Museum was founded in 1874 by Czech national revivalist politician Vojtěch Náprstek (1826–1894), since World War II it has been focused on non-European cultures. The museum has a large collection of Tibetan blockprints and manuscripts of mainly Mongolian provenience and among them only five items written in Mongolian script, including the famous blockprinted description of Buddhist hells with pictures compiled by Bandita Cebel Wangčug Dorji (1836–1894).

Besides the abovementioned collections of Mongolian manuscripts and blockprints, two institutions hold rare Mongolian books from the first half of the 20th century. The Slavonic Library in Prague, a section of the National Library of the Czech Republic, preserves rare printed materials of the Kalmyk emigration in Czechoslovakia, Germany and France. The Oriental Library of the Czech Academy of Sciences keeps some Mongolian letter-press books printed in the period of the Republic of China (1912–1949) supposedly also collected and brought by Pavel Poucha, a member of the Oriental Institute.

From private collections, the only previously catalogued collection is the collection of Dr. Jiří Šíma (described by Kiripolská in the abovementioned catalogue; Kiripolská 1996: 315–325). The private collections consist usually of copies of common works: Buddhist canonical scriptures, famous Mongolian narrative compositions (*Čoyijid dagin-u namtar, Gerger qaγan-u namtar, Dorji Jodba-yin tayilburi* etc.), standard didactic poetry, ritual and prayer texts for laymen's use, divinatory manuals.

Other materials were brought after the World War I by individual members of the Czechoslovak Legion mostly as souvenirs to their activities along the Trans-Siberian Railway, particularly in the Buryat areas or Northern Mongolia, collected incidentally or rarely with a more profound interest as in case of Adolf Zeman (1882–1952), the author of the first Czech book about Buryats (*In the Land of Shamans and Lamas* / *V kraji šamanů a lamů*, Zeman 1923). The most recent materials come from participants of official delegations from Czechoslovakia to Mongolia and specialists from the Czechoslovak development cooperation during the earlier decades of the socialist period. These two groups of sources form the majority of manuscripts catalogued and studied within the current project

on ritual manuscripts at the Masaryk University[80] and presented in this volume. From the late 1930s to the late 1970s Mongolian authorities in the countryside areas frequently persecuted households and individuals preserving premodern books of religious content. Some of the herders managed to keep their religious items out of the eyesight of the authorities, but many others preferred to hand over their ancient books to museums, scholars and even foreign visitors, as they believed they would ensure a secure storage to the books and prevent them from a misuse.



Figure 4: *Ovoo* stone cairn in Utu Bulag, Mongolküree, Xinjiang UAR, China (Ondřej Srba, June 2010)

[80] *Mongolian ritual manuscripts in a Czech collection: their edition, history and Central Asian roots* (2019–2021) carried out by the Masaryk University, Faculty of Arts, under which this publication was created. A comprehensive catalogue is under preparation.

2. Ritual Texts



Figure 5: Mr. Chuluukaan Batnasan, an inheritor of the *khar bagsh* tradition among Altai Uriankhais (Altai sum, Bayan-Ölgii aimag), chapter 1.9.1. (Ondřej Srba, 2014)

2.1. Offerings to Local Deities and Sacred Places

A particularly esteemed group of ritual texts is formed by the texts related to local deities geographically directly related to the Mongolian land. Most of these texts accompany the worship of local mountains, traditionally considered as seats of or directly equated with major local deities, while the deities or spirits dwelling in water sources, lakes or streams are less frequently worshipped by public rituals.[81]

As used and developed in the Mongolian cultural area, this genre has been previously studied among others by Walther Heissig (1966), Magdalena Tatár (1976), Charles Bawden (1994: 1–19), Daniel Berounský (2006), Krisztina Teleki (2020), Uranchimeg Ujeed (2020), and Vesna A. Wallace (2020). In the last decades, several collections of ritual texts of sacred sites in the Mongolian landscaped were published in Mongolia in Tibetan and Mongolian translations (Сүхбаатар 2001, Соронзонболд 2016, 2018, 2018b, Тэрбиш 2018).

The Mongolian term for the local deity *γajar-un ejen* ("lord of place", "land master", "master spirit") merges the Tibetan terms *sa bdag* ("master of earth, earth-owner spirit") and *gzhi bdag* ("master of [the] area", the precise Mongolian translation being *delekei-yin ejen*[82] "earth lord") and frequently also *yul lha* ("local gods, local deities"), which can be alternately viewed and translated also as *γajar-un tngri* ("tngri of the place", *tngri* being the equivalent of *lha* "god", but with a wider scope of meanings in Mongolian).[83] *Tngri* (originally "heaven"), as originally celestial beings identified with the Tibetan *lha,* were no longer limited to the heavenly sphere and can be found also on the earth. The popular Mongolian concept mingles the originally separate worship of the heaven and the earth. Possession of and rule over the waters (streams, rivers, lakes) is usually accredited to *luus* (ColMo. *lus*), equivalent to the Tib. *klu* and Skt. *nāga*. In the Buddhist sense, *tngri* are generally referred to the celestial realm and *luus* to the animal realm, but the popular understanding frequently addresses both groups equally. Although the local deities are commonly worshipped at *ovoo* stone cairns, they are not always considered their permanent dwellings, but rather as places where they meet with people and where the deities and spirits meet among themselves (the reason why one type of *ovoo* is situated at mountain passes and near the roads).

As shown by oral tradition, ideas concerning the forms of local deities and spirits are seldom specific. Just like in Tibet, local spirits frequently change their appearance, names, dwelling places, thus eluding any systematic classification (Dalton 2011: 61). Therefore, the source of a more accurate idea of the form of the deity are mainly site-specific ritual texts. In rare cases, images of local deities have been preserved, but the authors have no information about any depictions corresponding to the deities mentioned in the texts edited here.[84] In case of Činggeltei Mountain near the former Yeke Küriy-e, the character of the deity is said to have been specified by a Tibetan lama based on the external appearance of the mountain (Сүхбаатар 2001: 18).

[81] The exceptions being represented by the largest lakes as Khövsgöl. Local streams and water sources are mostly given offerings (juniper, salt etc.) by individual households usually in the spring period.

[82] The term *delekei* (basic meaning "world") is used by nomads mostly to denote the unity of nature, landscape and all its (visible and invisible) inhabitants, including people, and is used particularly on the local scale. Therefore, I prefer the translation "master of the earth" or "lord of the land".

[83] For *tngri* see Tucci & Heissig 1970: 352–364 and the entry *Tenggeri* in Birtalan 2001: 1049–1053.

[84] An exception is, of course, Bogd Mountain in the text below, if it can be identified as the Bogd Khan Mountain south of Yeke Küriy-e (present Ulaanbaatar), but the description of the beings addressed by the ritual text seems not to correspond to the common concept of the deity traditionally connected to the Bogd Khan Mountain.

According to the oral tradition, personal encounters of local deities and spirits with people are rare,[85] but the course of events in the human realm and the realm of local deities/spirits[86] are closely intertwined. Within the oral tradition of the Altai Uriankhais, all major events in human society (particularly among nobles and the ruling classes) have parallel repercussions in the realm of local spirits. Conversely, quarrels among local spirits can negatively influence relations between people, namely between local nobles (Srba 2019: 189). The human rulers are generally considered to possess a sacred authority which applies even to local deities, who must obey their will. The will of the human rulers towards the local deities is normally expressed in the ritual manner of propitiating offerings requiring rain, mild weather, good harvests, and other forms of blessings, but in case the deities decline their help, the ruler is allowed to issue stricter orders or express reproach. For example, according to oral tradition in Zavkhan, the sacred Otgontenger Mountain once refused to "accept" the offerings and reply by providing the rain indispensable for the summer pastures. The local authorities asked the neighbouring tulku lama Dilav Khutagt (better known as Diluwa Khutugtu) for advice and he recommended that the local ruler approach the mountain and communicate an official order to the mountain itself, as it was one of his subordinates. As the result, the deity really provided rain (Баярсайхан et al. 2017: 134–135).

The local aspects in the performance of the rituals of mountain veneration are important. According to a persistent belief, a ritual of venerating local deities should be performed by a local lama, otherwise a non-resident lama would either lead away the deity to his own place, or the deity might follow the lama voluntarily and abandon the place.[87]

The texts of offerings to deities of the land are classified into two major categories: site-specific and non-site-specific, which can be used at various places (Lindahl 2010: 236). Jared R. Lindahl pointed out the distinction described by Samten Karmay[88] between sites related to the cult of local deities (*yul lha*) and mountains associated with specifically Buddhist context (*gnas ri*). Lindahl raised the question of whether the difference between *yul lha* and *gnas ri* sites could bear relation to the fact that site-specific ritual manuals in Mongolia start with a ritual visualization of the local deities in a manner similar to tantric tutelary deities, while non-site-specific ritual manuals "do not ritually conjoin the invoked local deity with a visualized image." (Lindahl 2010: 242–243) In shorter Mongolian site-specific texts, the visualization of a deity is implicitly included in the part of its invitation (*jalalγ-a*). Here, the non-site-specific texts are represented by three versions of the famous ritual text composed by *čorji lama* Aγwangdorji (ColMo. *tsorj lam* Agvaandorj). The site-specific texts are represented by texts related to the deities of Khangai Mountains, Tsagaan Uul, Bogd Uul and Galshar Uul.[89]

Incense offering texts for local deities of Mongolia written in Tibetan widely prevail over texts written in or translated into Mongolian (in premodern times). The terminology and fixed expressions were elaborated similarly in both languages and learned lamas were capable of fluent ad hoc translation of religious texts. Therefore, the question of the primary language of a ritual text is not

[85] For encounters with the Lord of Altai in the oral tradition of the Altai Uriankhais, see Srba 2019: 186–188. The encounter with the Lord of Altai is generally considered an expression of special grace and affection provided by the deity and it should not be communicated to other people except closely before one's death. On the contrary, too early a communication to others about a similar experience can lead to illness, disability and even death. In some cases, the oral tradition does not clearly define whether the object of the auspicious encounter was the deity itself or another being closely related to the deity, as for example in case of encounters with a giant snake on the mountain Takhilgat Khairkhan in Tsagaankhairkhan sum, Zavkhan aimag (Баярсайхан et al. 2017: 148–149). According to other narratives, the local spirits (*lus*) are visible only to high lamas and tulkus or to individuals empowered by them (Баярсайхан et al. 2017: 167–168, Баясгалан 2019: 233, Srba 2019: 188–189, 190). According to the popular belief, *lus* spirits can be visible also to newborn babies.

[86] The wide category of local deities, spirits, lords of places etc. can be divided into various "realms" and categories in the orthodox Buddhist view, but in the oral tradition they form rather a loosely unified group.

[87] According to my own field research conducted among the Altai Uriankhai in Bayan-Ölgii aimag during the local *ovoo* stone cairn ceremonies, particularly in June 2018. The local deities are not necessarily believed to be ever-present in the place. Oral tradition sometimes mentions random encounters of deities or spirits going to the place where they will be worshipped.

[88] Karmay 1998: 432–433; Lindahl 2010: 235.

[89] The text was published several times, for example by Tatár 1976, Сүхбаатар 2001: 47–57. Charles Bawden (1970: 57–66) published an official document of 1893 ordering the reciting of this text in the banners for improving the weather.

particularly relevant in the context of mostly monastic performers of these rituals, who were professionally bilingual. However, the language might have been a question of relevance toward the deities. According to the colophon of the above-mentioned ritual text intended for veneration of local deities in any place of the Mongolian land composed by *čorji lama* Aγwangdorji, some of the deities did not understand Tibetan and this the ritual needed to be performed in Mongolian to ensure its efficacy. I have recorded a similar legend in the Baraγun Keyid (Western Monastery) of Alaša in Inner Mongolia, where the local deity of Alaša mountains required a special ritual text in Mongolian.[90]

Another possible explanation for the existence of Mongolian versions of ritual texts of local mountains is that they represent Mongolian translations for the use of the banner representatives, who would also have been authorized on certain occasions to recite it, even though the significant influence from tantric *sādhana*s assumed the performer to be a specialist monk. In Tibet, rituals of the *yul lha* cults are performed by laymen (clan elders), not Buddhist monks (Karmay 1998: 432). In Mongolia, the presence of lamas at major local sacrifice ceremonies is generally seen as obligatory, but the presence of local elders (either naturally respected old men or local government officials and in the premodern period the nobility) played and still plays an important role. The active participation of noble laymen in the performance of the ritual can be also related to the concentric ritual patterns and the sacred role of the power-representatives maintained in both the Mongolian and Qing imperial spheres, not only to the implemented Tibetan tradition. In the Confucian system of China, Korea or Vietnam, administrative representatives were supposed to perform various rituals and on the regional level were frequently requested by local communities to perform rituals towards the deities and spirits of the place. Some of the ritual functions of administrative representatives were reflected in Manchu-Mongolian legal texts of the Qing period (such as rituals performed during the lunar new year, worship of the official seal etc.). As for the surviving Mongolian-written ritual texts which would have normally been performed in the generally Tibetanized monastic Buddhism of the 19th and early 20th centuries in Mongolia in the Tibetan language, it would be fruitful to investigate to what extent were they used in practice and on what scale were the officials involved in their performance.

2.1.1. Incense Offering to *Tngri*-Gods of the Mongolian Land by *Čorji Lama* Aγwangdorji

This widely diffused text is the most famous non-site-specific offering text to the deities and spirits of the earth used in the Khalkha area. Its author was known as *čorji* (ColMo. *tsorj*) of Yeke Küriy-e Aγwangdorji (Tib. *khu re chen mo'i chos rjes ngag dbang rdo rje*, ColMo. *Agvaandorj*) or Scribe *čorji* Aγwangčering (Tib. *pe che che chos rje ngag dbang tse ring,* ColMo. *bicheech tsorj Agvaantseren*). Beyond his dates of birth and death (1785–1849), his biography is almost unknown, but he left behind an extensive work in Tibetan numbering more than 550 titles in 16 volumes. R. Byambaa recorded 356 titles included in 14 volumes of Aγwangdorji's collected writings (*sumbum*) and 35 titles not included in the collected writings (Бямбаа 2004: 626–752) – including one block print and one xylograph version each of the present Mongolian incense offering texts (No. 02126–02127). Aγwangdorji's voluminous production includes commentaries on Dandin's *Kāvyādarśa*, Tsongkhapa's *Stages of the Path,* Śāntideva's *Bodhicaryāvatāra*, and texts by Öndör Gegeen Zanabazar (ClMo. Öndür gegen Janabajar) and *qambo lama* Aγwangqayidub (ColMo. *khamba* Agvaankhaidüb, 1779–1838).

The text was published several times based on manuscript versions in other collections. Magdalena Tatár (1976) published a manuscript version from Eastern Mongolia, which differs from

[90] *Tegüs čoγtu qan alaša-yin takilγ-a küsel-i türgen qangγači čindamani erdeni kemegdekü orusibai*, *The Sacrifice to the Perfectly Splendid Khan Alaša, Called The Wish-fulfilling Cintāmaṇi Jewel*. The text was composed according to the order of the Seventh Dalai Lama by *Jirung Mergen bandida qutuγtu* Gelegbal (*7 boγda dalai balm-a-yin jarliγ-iyar sir-a-yin šasin-i badaraγuluγči jirung mergen bandida qutuγtu kemen daγudaγsan alaša-yin toyin gelegbal nayiraγuluγsan*). It is followed by *The Small Incense Offering of Alaša*, which was abbreviated from *The Large Incense Offering of Alaša* by Mergen Gegen of Urad, supposedly the famous Third Mergen Gegen Lubsangdambijalcan. According to a modern reproduced manuscript rewritten by Samdan of Badai-yin jiran in 1996 and used currently in the monastery Baraγun Keyid (personal communication and text provided by monks of the monastery during my visit in 2010).

the present versions in that explicit local place names are inserted (mountain Matad qan and a long enumeration of surrounding place names) into the general pattern of the text. O. Sükhbaatar (Сүхбаатар 2001: 47–57) published a facsimile of a supposedly recently rewritten copy[91] almost identical to the version published in this book. Sükhbaatar explains that this version, without specific local toponyms, is preserved in the Library of Ts. Damdinsüren's Home Museum.[92] The Classical Mongolian text published on pages 47–52 is followed by a text in Cyrillic, which similarly to the manuscript edited by Tatár inserts, in the general template, a long, versified enumeration of place names (starting with the mountain named *Jinst zes ulaan*) interwoven with their poetic characteristics. This version was provided to Sükhbaatar by Dr. Dashbadrakh from the Institute of History, Mongolian Academy of Sciences.

Charles Bawden (1970) published an official document dating from 1893 stating that the text by Aγwangdorji was diffused by the order of the Eight Jebtsundamba Khutugtu, who requested reciting of this text in all banners of the Khalkha area for improving the weather. This official promotion of this text might have become the main impetus of its diffusion in the entire Khalkha area. Three manuscript copies, which are transcribed in this edition in a synoptical way, show a high degree of homogeneity with only slight deviations that may have occurred during the rushed dissemination by stepwise rewriting of the text accompanying the official announcement (minor spelling deviations in case suffixes or verb suffixes, reversal of word order, misidentification of less common verbs etc.). The homogeneity of the manuscript copies is also supported by the easy comprehensibility of the text, which avoids complex ritual expressions and uses common prayer phrases. As the text was reproduced through official channels by professional office scribes, the copyists could have had access to almost always legibly written originals (all the three manuscripts edited here are fair copies by professional office scribes from around 1900), which is rarely the case among other ritual texts transmitted by private means across a considerably longer period.

Description of manuscripts:
A: Msc. B 55/2: Pothi format consisting of concertina-folded one-layer paper, 22 fols. Chinese paper of low quality with shiny surface. Size (of the folded format): 16 × 17.7 cm. Black ink brushwriting (only fol. 1r and 10 columns of fol. 1v in red colour). Professional scribe corresponding to a longer period of the second part of the 19th, early 20th centuries.
B: Msc. B 39/11: Pothi format. Machine-made paper probably of a Russian origin, but without producer stamp. 21 fols. Size 21.5 × 9 cm. Professional brushwriting. The general character of script, with declining elegance, letter strokes bent considerably downwards, weaker greyer ink density, indicates the 1920s or early 1930s.
C: Msc. B 161/1: Pothi format. Good quality machine-made paper probably of Russian origin, but without a producer stamp. 15 fols. Size 22.3 × 8.9 cm. Highly professional brushwriting typical for the late 19th century.

Synoptic transcription and translation:
A0: [1r] čorji blam-a awangwadorji ber jokiyaγsan tengri delekei γajar orun-u sang takilγ-a orusibai:
B0: [1r] čorji blam-a¦ ngaγwangdorji¦ ber jokiyaγsan¦ tngri delekei¦ γajar orun-u¦ sang takilγ-a¦ orusibai::¦
C0: [1r] mongγol¦ orun-u¦ delekei-yin¦ ejed-tü¦ takil¦ ariγulal¦ ergükü yosu¦ orusiba:¦ [1v]
Tr. A+B: The Incense Offering to *Tngri*-gods [and Lords of] Landscape and Places Composed by *Čorji Lama* Aγwangdorji
Tr. C: The Formula to Perform Offerings and Purification to the Lords of Land of the Mongolian Country

A1: [1v] boγda blam-a¦ jibjungdamba¦ burqan-a mörgümüi¦ takimui. itegemüi¦
B1: [1v] boγda blam-a¦ jibjundamba¦ burqan-a mörgümüi.¦ takimui. itegemüi.¦

[91] It is printed as an imitated facsimile of an old, yellowed manuscript, but the edges of all pages are identical, and the ductus is a modern handwriting.
[92] No. 696. (1045) Ш1-87 (МН-292) according to a new catalogue (Билгүүдэй, Отгонбаатар & Цендина 2018: 372).

C1: oṃ ā hūṃ¦ boγda blam-a jibjundamba¦ burqan-a mörgümüi: takimui¦ itegemüi
Tr. I bow to the deity, Holy Lord, Lama Jebtsundamba, bring [him] offerings and take refuge [at him].

A2: öberün törügsen¦ nutuγ ba:¦ aγuluγsan tngri¦ delekei γajar¦ usun-u ejed-i¦ takisuγai:¦ kemebesü
B2: öberün törügsen¦ [2r] nutuγ ba. aγu=¦luγsan delekei¦ γajar usun-u¦ ejed-yi takisuγai¦ kemebesü.
C2: öberün törügsen¦ nutuγ ba aγuluγsan¦ delekei γajar usun-u¦ ejed-i takisuγai. kemebesü¦
Tr. When someone intends to bring offerings to his own birthplace and *tngri*-gods, landscape and lords of places and waters, ...

A3: idegen-ü [2r] jüil alin bui-yin degeji¦ beledkebesü erkim sayin¦
B3: idegen-ü¦ [2v] jüil alin bui-yin¦ degeji-yi beledbesü¦ erkim
C3: idegen jüil alin bui-¦ yin degeji-i beldbesü¦ erkim.
Tr. ... it is good to prepare the best part of available comestibles.

A4: ügei ču bolba. agji¦ arča terigüten-i sitaγaju¦ eyin kü ögülegdeküi.¦
B4: ügei ču bolba.¦ agi arča terigüten-i¦ šitaγaju eyin ögülegdeküi.¦
C4: ügei ču bolba¦ agi arča terigüten-i¦ sitaγaju eyin ögülegdeküi-¦ i
Tr. And even if they are not available, may he burn artemisia and juniper and say the following:

A5: blam-a burqan nom ba.¦ bursang quwaraγ-ud¦ bodi qutuγ-yi olan¦ olutal itegemüi.
B5: blam-a burqan nom ba.¦ bursang quwaraγ-ud-ta¦ bodi qutuγ-i olun¦ oltal-a itegemüi bi.¦
C5: blam-a burqan nom ba.¦ bursang quwaraγ-ud-ta¦ bodi qutuγ-i olun¦ oltal-a itegemüi.
Tr. I take refuge in the Lama, Buddha, Dharma, monastic community until I attain enlightenment.

A6: bi¦ minü öglig öggügsen¦ terigüten buyan-u küčün-¦ [2v] yier amitan-a tusalaqu-yin¦ tula burqan bolqu¦ minü boltuγai.
B6: minü öglige öggügsen¦ terigüten buyan-u küčün-¦ iyer amitan-a tusalaqu-¦ yin tula burqan bolqu¦ minü boltuγai:¦ [3r]
C6: bi¦ [2r] minü öglig öggügsen¦ terigüten buyan-u küčün-¦ iyer amitan-a tusalaqu-¦ yin tula burqan bolqu¦ minü boltuγai.
Tr. May I become a buddha to benefit sentient beings, through the blessings of my generous gifts and other [good deeds].

A7: kemen¦ 3-ta egüle.
B7: kemen γurban-ta ögüle:¦
C7: kemen 3-ta¦ ögüle:
Tr. Repeat it three times.

A8: qamuγ¦ amitan amuγulang ba.¦ amuγulang-un siltaγan-¦ luγ-a tegüldür boltuγai.¦
B8: qamuγ amitan amuγulang ba.¦ amuγulang-un siltaγan-¦ luγ-a tegüldür boltuγai.¦
C8: qamuγ amitan¦ amuγulang ba amuγulang-un¦ siltaγan-luγ-a tegüldür¦ boltuγai
Tr. May all sentient beings have happiness and the cause of happiness.

A9: qamuγ amitan jobulang¦ ba. jobulang-un siltaγan-¦ ača anggijiraqu boltuγai.¦
B9: qamuγ amitan jobulang ba.¦ jobulang-un siltaγan-ača¦ anggijirqu boltuγai:¦
C9: qamuγ amitan¦ jobulang ba jobulang-un¦ siltaγan-ača anggijirtuγai.¦
Tr. May all sentient beings be free of suffering and the cause of suffering.

A10: qamuγ amitan jobulang¦ [3r] ügei jirγalang-un¦ siltaγan-ača buu¦ anggijirtuγai.
B10: qamuγ amitan jobulang¦ ügei amuγulang-ača buu¦ anggijiratuγai:¦
C10: qamuγ amitan jobulang¦ ügei amuγulang-ača buu¦ anggijirqu boltuγai.
Tr. May all sentient beings not be parted from the happiness of no suffering,

A11: qamuγ¦ amitan oyir-a qola¦ urilaqu tačiyaqu¦ qoyar-ača anggijiraγsan¦ tegsi sedkil-yier¦ aqu boltuγai.

B11: qamuγ amitan oyir-a¦ qola tačiyaqu urilaqu¦ qoyar-ača ang[gi]jiraγsan¦ tegsi sedkil-iyer¦ [3v] aqu boltuγai:¦
C11: qamuγ¦ amitan oyir-a qola¦ tačiyaqu urilaqu qoyar-ača¦ anggi[ji]r[a]γad tegsi sedkel-iyer¦ [2v] qanaqui boltuγai
Tr. May all sentient beings rest in equanimity, free from both attachment to close ones and anger against distant ones.

A12: kemen¦ γurban-ta ögüle:¦
B12: kemen γurban-ta ögüle:¦
C12: kemen 3-ta¦ ögüle.
Tr. Repeat it three times.

A13: öberyien nigen gsin-a¦ wačirwani burqan bolbai.¦ [3v]
B13: bi öber-iyen nigen¦ gšin-a wačirbani burqan¦ bolbai.
C13: bi öberiyen¦ nigen aγsin-a wačirbani¦ burqan bolbai:
Tr. Myself, I became the Buddha Vajrapāṇi in an instant.

A14: oṃ bajar amirata¦ kundali qan-a qan-a¦ hūṃ bad.
B14: oṃ bazar¦ amirada kundali qan-a¦ qan-a hūṃ pad.¦
C14: oṃ¦ bajar amird kungdali¦ qan-a qan-a hūṃ¦ pad.
Tr. *Oṃ vajra amṛtakuṇḍalī hana hana hūṃ phaṭ*[93]

A15: takil tabiγ¦ ariγulal-dur aγsan buzar¦ tüidker todlaraγčid[94]¦ čöm usudqabai.
B15: takil ariγulal-dur¦ aγsan bujar tüidker¦ todqarlaγčin čöm¦ usadbai.
C15: takil ariγulal-dur¦ aγsan bujar tüidker¦ todqarlaγčin čöm¦ usudbai:
Tr. Impurities, hindrances and obstructions present in the offerings and purified [substances] were completely destroyed.

A16: oṃ¦ sauv-a suutu sarawan¦ darama sauv-a suutu¦ haṃ.
B16: oṃ¦ sov-a šudtu¦ sarwa ḍaram sov-a¦ šudtu hang.
C16: oṃ¦ subav-a šudta sarwa¦ darm-a subav-a šudta¦
Tr. Say: *Oṃ svabhāva śuddhāḥ sarvadharmāḥ svabhāva śuddho 'haṃ*

A17: takil tabiγ ariγulan¦ čöm qoγusun kü bolbai.¦
B17: takil¦ [4r] tabiγ ariγulal čöm¦ qoγusun kü bolbai.¦
C17: kemen takil tabiγ¦ ariγulal čöm qoγusun¦ kü bolbai.
Tr. and the offerings and purified [substances] became empty.

A18: qoγusun činar-un aγar-ača [4r] badaru üsüg ileren¦ γarču qayiluγad
B18: qoγusun činarun aγar-¦ ača bharu üsüg¦ ileren γarču qayiluγad¦
C18: qoγusun činarun¦ aγar-ača bharu¦ [3r] üsüg ileren γarču¦ qayiluγad
Tr. From the sphere of reality [lit.: emptiness] the syllable *bharu* appears and melts out.

A19: erdeni-yin¦ yeke boluγsan-u dotur.¦ oṃ huuṃ üsüg ileren¦ γarču qayiluγad
B19: erdeni-yin yeke saba¦ boluγsan-u dotur-a.¦ oṃ ā hūṃ¦ üsüg ileren γarču¦ qayiluγad.
C19: erdeni-yin¦ yeke saba boluγsan-u¦ dotur-a oṃ ā hūṃ-un¦ üsüg ilerin γarču¦ qayiluγad
Tr. From a large precious vase, the syllables *oṃ ā hūṃ* appear and melt away.

A20: qamuγ¦ buzar tüidker arilγayu¦
B20: qamuγ¦ bujar tüidker-yi¦ arilγaju
C20: qamuγ bujar¦ tüidker-i arilγayu¦

[93] The mantra for dispelling obstructors according to *The Tantra of the Blue-Clad Blessed Vajrapāṇi* (*Bhagavannīlāmbara-dhara-vajra-pāṇi-tantra*). Dharmachakra Translation Group Toh 498.
[94] Corrupted form of *tudqarlaγčid.*

Tr. All impurities and hindrances are purified.

A21: ariγulan ba. jaγun¦ amtatu elbeg barasi ügei¦ joγuγ takil belge belig-ün¦ mön činar-tu rasiyan¦ bolbai.
B21: ariγulal ba.¦ jaγun amtatu elbeg¦ baraši ügei joγuγ¦ [4v] takil belge bilig-ün¦ mön činar-tu¦ rasiyan bolbai:¦
C21: ariγulal ba. jaγun¦ amtatu elbeg barasi¦ ügei joγuγ takil belege¦ bilig-ün mön činartu¦ rašiyan bolbai.
Tr. The purified substances and various endless foods of a hundred flavours, offerings and gifts are transformed into nectar with wisdom-nature.

A22: oṃ ā huuṃ [4v] kemen γurban-ta ögüle.
B22: oṃ ā hūṃ¦ kemen γurban-ta ögüle:¦
C22: oṃ ā¦ hūṃ. kemen 3-ta egüle:¦
Tr. Repeat it three times: *oṃ ā hūṃ.*

A23: oṃ sarwan bad bir bir¦¦ sur sur awartay-a¦ awartay-a hun bajar¦ baran-a.
B23: oṃ sarwa bad bar-a¦ bar-a sur sur awar¦ day-a awaraday-a ho¦ bazar parān-a qam:¦
C23: oṃ sarwa bud bur-a¦ bur-a sur sur awartay-a¦ hūṃ: bajar baran-a¦ gem
Tr. *oṃ sarva vid pura pura sura sura avartaya avartaya hūṃ*

A24: kemen γurban-ta¦ ögüle.
B24: kemen γurban-ta ögüle:¦
C24: kemen 3-ta egüle:¦
Tr. Repeat it three times.

A25: minü sanaγsan küčün¦ ba. tegüngčilen irigsen¦ burqan-u adastad-un küčün¦ kiged nom-u aγar-un¦ küčün-yier minü ali¦ sanaγsan čöm tere yosuγar¦ [5r] toraqu türbekü ügei¦ bolqu boltuγai.
B25: eyin minü sanaγsan-u¦ küčün ba. tegünčilen¦ ajiraγsan burqan-u¦ adastad-un küčün¦ [5r] kiged. nom-un aγar-un¦ küčün-iyer minü¦ alin sanaγsad čöm¦ tere yosuγar torqu¦ türbekü ügei bolqu¦ boltuγai.
C25: eyin minü sanaγsan-u¦ [3v] küčün ba. tegünčilen irigsen¦ burqan bodisadad-un küčün¦ kiged nomun aγar-un¦ küčün-iyer minü alin¦ sanaγsan kereg čöm¦ tere yosuγar torqu¦ türbekü ügei bolqu¦ boltuγai:
Tr. Through the force of my intentions, the force of Buddha Tathāgata's blessings, and the force of the supreme reality, may all my intentions be realized freely and without obstacles.

A26: ay-a¦ tngri-yin arban buyan-u¦ belig büridtügsen öljei¦ kisig toγtaγsan čoγ¦ edlel-iyer deleger ene¦ yeke mongγol qalq-a nutuγ-¦ taki tuqai-tu aγula¦ γajar usun-u ner-e-i¦ oruγulsuγai. kemebesü¦ ene jabsar oruγulbasu¦ [5v] bolumui.
B26: ay-a delekei-¦ yin arban buyan-u¦ belege büridtügsen¦ öljei kisig tog=¦taγsan čoγ edelel-iyer¦ delger ene yeke¦ mongγol qalq-a-yin¦ nutuγ-taki tuqai-du¦ aγula γajar usun-u¦ [5v] ner-e-yi oruγulsuγai¦ kemebesü. ene jabsar¦ oruγulbasu bolumui.¦
C26: ay-a delekei-¦ yin arban buyan-u¦ belege büridtügsen¦ öljei kisig toγtuγsan¦ čoγ edlel-iyer delger¦ ene yeke mongγol¦ qalq-a nutuγ-ḍaki¦ tuqai-ḍaki γajar uula¦ usun-u ner-e-i or[u]γuluy-a¦ kemebesü ene jabsar-a¦ [4r] oruγulbasu bolumui.¦
Tr. Oh, this – *if you wish to insert the name of a respective mountain, place or waters, it is possible to do it here* – in the great Mongolian Khalkha land, where the ten celestial virtues are manifested, where good fortune is established, where splendid goods are abundant.

A27: man-u törügsen¦ nutuγ ba. aγuluγsan¦ tngri delekei-yin[95] eke¦ adaγ-un aγula tal-a¦ modu čilaγu qada¦ asγ-a γoul usu namuγ¦ jülge qujar derisü¦ jam kötül terigüten¦ aγči čaγlasi ügei buyan-u¦ čoγ jibqulang badaraγsan¦ dalai metü γang sang-iyar¦ [6r] čengilegsen yeke rid qubilγan¦ ataγ-a küčütei ene¦

[95] The version published by Tatár (1976: 22) inserts here the enumeration of place names around the sacred mountain Matad qan.

orun-u kümün mal-i ibigen¦ asuraγči tngri luus naiman¦ ayimaγ delekei ejed qadad¦ ak'a nar tüsimed baraγdaγčid¦ čöm-i urin jalamui.¦
B27: man-u törügsen nutuγ¦ ba. aγuluγsan delekei-¦ yin eki adaγ-un¦ aγula tala modu¦ čilaγuu. qada asq-a¦ γoul usu jülge¦ namuγ qujir deresü¦ jam kötül terigüten-e¦ aγči čaγlasi ügei¦ buyan-u čoγ jibqulang¦ badaraγsan dalai metü¦ [6r] γang sang-iyar čengge=¦legsen yeke ridi¦ qubilγan auγ-a¦ küčütei ene orun-u¦ kümün mal-yi ibegen¦ asaraγči tngri¦ luus naiman ayimaγ¦ delekei-yin ejed¦ qatud agi nar¦ tüsimed baraγ[a]daγčid¦ čöm-yi urin jalamui.¦
C27: man-u törügsen nutuγ¦ ba aγuluγsan delekei-¦ yin eki adaγ-un¦ aγula tal-a modu¦ čilaγuu qada asaγ-a¦ γoul usu jülige¦ namaγ qujir deresü¦ jam kötül terigüten-e¦ aγči čaγlasi ügei¦ buyan-u čoγ jibqulang¦ badaraγsan Dalai metü¦ γang sang-iyar¦ čenggelegsen yeke ridi¦ qubilγan aγuγ-a <yeke> küčütei¦ [4v] ene orun-a kümün mal-i¦ ibegen asaraγči tngri¦ luus naiman ayimaγ¦ delekei-yin ejed qatud¦ aqai nar tüsimed ba.¦ baraγadaγčid čöm-i¦ urin jalamui
Tr. We invite all of you, the eight classes of *tngri*-gods, *nāga*s, lords of the land, queen-goddesses, their noble sons, officials and attendants, present in the front and back mountains of our birthplace and its landscape, [as well as] in its plains, trees, stones, rocks, cliffs, rives, waters, meadows, swamps, salt-marshes, feather-grass areas, roads, passes and other [places], blossoming by the infinite splendour of virtue, enjoying ocean-like treasuries, endowed with great magic powers and immense strength, protecting and caring for people and livestock in this place.

A28: bayasqulang-un gegen¦ bayidal-yiar engde ajiran¦ jalramu.
B28: bayasqulang-un gegen¦ bayidal-iyar engde¦ ajiran jalaramuu.¦ [6v]
C28: bayasaγulang-un¦ gegen bayidal-iyar engde¦ ajiran jalaramuu
Tr. Be pleased to arrive here in your blissful clarity.

A29: emün-e erdeni-yin¦ ordu örgüge tal-a metü¦ [6v] aγujim-un dotura erdeni-yin¦ sangdali toraγ-a [!] mangnuγ¦ arayatan-u arisu olbuγ¦ debeseger-tür amuγulang¦ sayin-yiar tablan saγumui.¦
B29: emün-e erdeni-yin ordu¦ qarši örgüge.¦ tal-a metü aγujim-un¦ dotur-a erdeni-yin¦ sangdali. torγ-a¦ mangnuγ. ariyatan-u¦ arisun olbuγ debesker-¦ tür amuγulang¦ sayiqan-iyar tablan¦ saγumu.
C29: emün-e¦ erdeni-yin ordu¦ qaraši örgüge tala¦ metü aγujim-un dotur-a¦ erdeni-yin sangdali¦ torγ-a mangnuγ rayatan-u[96]¦ arisun olbuγ debisker-¦ tür amuγulang sayiqan-¦ [5r] iyar tabalan saγumui.¦
Tr. May you comfortably take your seat with peace and beauty on a precious chair, on a mat of silk, brocade, and animal fur in a southern palace of gems as spacious as a plain.

A30: bodutai beledtügsen sanaγsan-¦ ača γarγayu tarini mutur-a.¦ samadi-bar rasiyan-u Dalai¦ bolγan adislaγsan süü¦ čai ayiraγ taraγ uuraγ¦ aγarča örüm amtatan¦ [7r] jims miq-a tatasi γulir¦ tosu terigüten eldeb¦ idegen-ü degeji joγuγ¦ qurim ergümüi.
B30: bodutai¦ beledtügsen ba.¦ sanaγan-ača γarγaju¦ tarini mutur-a samadi-¦ bar rasiyan-u ḍalai¦ [7r] bulaγ adaslaγsan süü čai¦ ariki ayiraγ taraγ uuraγ¦ aγarča örüm amtatan jimis miq-a¦ tatasi γulir tosu terigüten¦ edeb idegen-ü degeji joγuγ¦ qurim-i ergümüi.
C30: bodutai beledtügsen ba.¦ sanaγan-ača γarγaju¦ tarini mutur samidi-¦ bar rasiyan-u dalai¦ bolγan adisalaγsan¦ süü. čai ariki¦ ayiraγ taraγ uuraγ¦ aγarča örüm amtatan¦ jimes miq-a tataši¦ γulir tosu terigüten¦ eldib idegen-ü degeji¦ joγuγ qurim-i ergümüi¦
Tr. We offer substances prepared in real form and imagined by mind, transformed and blessed by mantras, mudras and meditation into an ocean of nectar, the feast of best parts of milk, tea, alcohol, kumiss, *taraγ*-yoghurt, colostrum, *aγarča*-curds, clotted cream, sweets, fruits, meat, minced meat, flour, fat and other foodstuffs.

A31: toraγ-a¦ mangnuγ qubčad eldeb¦ olbuγ debeseger arayatan¦ görügesün-ü arisu qadaγ¦ torγ-a mangnuγ bös gkib¦ terigüten eldeb edlel-i¦ ergümüi.
B31: torγ-a mangnuγ¦ qubčad eldeb olbuγ¦ debesker ariyatan görüged-ün¦ arisu qadaγ torγ-a mangnuγ¦ büs gkib terigüten edelel-i ergümüi.¦
C31: torγ-a mangnuγ-un¦ qubčad eldib¦ olbuγ debisker¦ arayatan görügesün-ü¦ [5v] arisu qadaγ torγ-a¦ mangnuγ bös keb terigüten¦ edelel-i ergümüi.

[96] Stand. *ariyatan-u.*

Tr. We offer cloths of silk and brocade, various mats, cushions, fur of wild animals, *khadag*s, silk, brocade, cotton cloth, gauze, and other goods.

A32: quyaγ duuluγ-a¦ buu jida selme terigüten¦ [7v] meses ba. erdeni toraγ-a-u¦ čimig jebseg bayising¦ örgüge eldeb em-e ür-e¦ erdeni-yin sang-i ergümüi:::¦
B32: quyaγ duγulγ-a buu jida selm-e¦ terigüten meses ba. erdeni toryan-u¦ čimig jemseg bayisin örgüge¦ eldeb em ür-e erdeni-yin sang-i¦ [7v] ergümüi.
C32: quyaγ¦ duulγ-a buu jida selem¦ terigüten mese ba erdeni¦ toryan-u čimig jemseg¦ bayising örgüge eldib¦ em ür erdeni-yin sab-i¦ ergümüi.
Tr. We offer armour, helmets, rifles, lances, swords and other knives, adornments of jewels and silks, weapons, buildings, palaces, and various vessels of medicines, seeds, and gems.

A33: köleg mori temege qoni¦ üker saruluγ qayinuγ¦ ariyatan görügesün-ü¦ sibaγun-ud-un sürüg-i¦ ergümüi.
B33: kölge mori.¦ temege qoni üker¦ sarluγ qayinuγ¦ ariyatan görügesün¦ eldeb šibaγud-un¦ sürüg-i ergümüi.¦
C33: kölge mori¦ temege qoni üker¦ sarluγ qayinuγ arayatan¦ görügesün eldib sibaγud-¦ ud sürüg-i ergümüi.
Tr. We offer herds of horses, camels, sheep, cows, yaks, khainags, wild animals and birds.

A34: agγ'ar zandan¦ agi arča terigüten¦ eldeb unud-i¦ [8r] basγaraγulun[97] sitaγaγsan¦ utaγan-iyar delekei-yin¦ ejed-yuuγan ariγulumu¦
B34: aγ'ar zangdan agi¦ arča terigülen eldeb¦ ünüd-yi basaγaraγulun[98]¦ šitaγaγsan utaγan-iyar¦ delekei-yin ejed-¦ yuuγan ariγulmui.¦
C34: aγ'ar¦ jangdan agi arča¦ terigülen eldib ünürten-i¦ basaγaγulun sitaγaγsan¦ utaγan-iyar delekei-yin¦ [6r] ejed-yuuγan ariγuulamui¦
Tr. By the smoke emanated from burnt aloe wood, santal, artemisia, juniper and other fragrant substances we purify our lords of the land.

A35: qamuγ buzar tüidker¦ čöm ariγudqaqu¦ boltuγai.
B35: qamuγ bujar tüidker¦ čöm ariγudqu¦ [8r] boltuγai.
C35: qamuγ bujar tüidker čöm¦ ariγudqu boltuγai¦
Tr. May all impurities and hindrances be purified!

A36: čöb-ün čaγ-un¦ bide mungqaγ engdegüü¦ balmad-yin erke-ber¦ kingsigüü kirbusu¦ sitaγaγsan buzar¦ burtaγ talbiγsan¦ [8v] qoruqai arayatan¦ görügesün-ü qourlaγsan¦ γajar usu-i köndügsen¦ modu oγtalaγsan čilaγu¦ qobquluγsan ulai¦ γaryaγsan kerüldün¦ čuugilduγsan ongγun¦ γajar baγudal jasaγsan¦ orun-u tngri deleki-yin¦ ejed-i ese qayiqaraγsan¦ ači tus-i medejü čaγ¦ [9r] čaγ-tu ese[99]¦ tayiγsan čoγ jibqulang¦ badaraγulqui ba. γajar-un¦ sim-e-i aribadqaqu-yin¦ araγ-a-i ese kičiyegsen¦ terigüten delekei-yin¦ ejed-ün taγalal-tur¦ qarsiγsan bükün-yien¦ daγudan namačilamui.¦
B36: čöb-ün¦ čaγ-un bide mungqaγ¦ enngdegü balamad-un¦ erkeber kingšigüü¦ kirbusu šitaγaγsan¦ buzar burtuγ talbiγsan¦ qoruqai ariyatan¦ görüged-yi qourlaγsan.¦ γajar usu-yi¦ köngdügsen. modu¦ oγtaluγsan. čilaγuu¦ qobaquluγsan. ulai¦ γaryaγsan kerüldün¦ čuugilduγsan ongγun¦ [8v] γajar-tu baγudal¦ jasaγsan. orun-u¦ tngri delekei-yin¦ ejed-yi ese qayi=¦qaraγsan. ači tusa-yi¦ medejü čaγ čaγ-tu¦ ese tayiγsan. čoγu¦ jibqulang badar[a]γulqui¦ ba. γajarun šim-e¦ aribadqu-yin¦ araγ-a-tur ese¦ kičiyegsen terigüten¦ delekei-yin ejed-ün¦ taγalal-dur qarsiγsan¦ [9r] bükün-iyen ḍaγudan¦ namančilamui.
C36: čöb čaγ-un bide mungqaγ¦ endegüü balamad-un erkeber¦ kingsigüü kirbusu sitaγaγsan¦ bujar burtaγ talbiγsan¦ qoruqai arayatan görügesün-¦ i qourlaγsan γajar¦ usu-i köndügsen modu¦ oγtuluγsan čilaγuu¦ qoblaγsan ulai¦ γaryaγsan kereldün čuugilduγsan¦ ongγun γajartu baγudal¦ jasaγsan orun-u tngri¦ delikei-yin ejed-i ese¦ qayiqaraγsan jiči tus-i¦ [6v] medejü čaγ čaγ-tu¦ ese tayiγsan čoγ¦ jibqulang

[97] Stand. *basquraγulun*.
[98] Uncommon form related to *basququ*, synonymous to *bayagiqu* "to puff out" (smoke).
[99] +*qayiqaraγsan* (deleted by two crosses).

badar[a]γulqu¦ ba. γajarun šim aribadqaqu-¦ yin araγ-a-tur ese¦ kičiyegsen terigüten delekei-¦ yin ejed-ün taγalal-¦ dür qarsiγsan bükün-¦ iyen daγudan namangčilamui¦
Tr. We repent of all that we humans of the time of decline have opposed, due to our ignorance and delusion, against the will of the lords of the earth: when we burned unclean things; when we presented unclean and polluted things; when we harmed insects, animals and wild animals; when we disturbed the soil and polluted waters, cut trees, pulled out stones, whenever we spilt blood [of living beings]; when we were arguing and quarrelling; when we settled down on a pristine [i.e. sacred] place; when we did not take into account the local deities and lords of the earth; when we did not make them offerings at the right time, even though we knew about the benefit [of this action]; when we did not exert ourselves in causing them to multiply their magnificence and multiply the benefits of the land.

A37: šajin-ni ergümjilekü ügei.¦ törü-i kerigsekü ügei.¦ [9v] blam-a baγsi nar-i takiqu¦ ügei. toyid quwaraγ-ud-i¦ kündelkü ügei. ečege¦ eke-i qayiqaraqu ügei.¦ aqamad-i kündelkü ügei.¦ yabudasun-i jočilaqu ügei.¦ γuyilangčin-a ögkü ügei¦ terigüten delekei-yin¦ ejed-ün taγalal-tur¦ qarsiγsan bükün-yien¦ daγudan namangčilamui.¦ [10r]
B37: šasin-i¦ ergümjilekü ügei.¦ törü-yi kerigsekü¦ ügei. blam-a baγsi¦ nar-yi takiqu ügei.¦ <toyid quwaraγ-i kündülekü ügei>¦ ečege eke-i qayiqaraqu¦ ügei. aqamad-yi¦ kündülekü ügei.¦ yabudasun-i jočilaqu¦ ügei. γuyilangčin-a¦ ögkü ügei. terigüten¦ delekei-yin ejed-ün¦ taγalal-dur qarsiγsan¦ [9v] bükün-iyen ḍaγudan¦ namančilamui.
C37: šajin-i ergümjilekü ügei¦ törü-i kerigsekü ügei¦ blam-a baγsi nari takiqu¦ ügei toyid quwaraγ-i¦ kündülekü ügei ečege¦ eke-i qayir[a]laqu ügei¦ aqamad-i kündülekü ügei¦ yabudasun-i jočilaqu¦ [7r] ügei γuyilangčin-a ögkü¦ ügei. terigüten delekei-¦ yin ejed-ün taγalal-¦ tur qarsiγsan bükün¦ ejen-dür daγudan¦ namangčilamui:
Tr. We repent of all that we have opposed against the will of the lords of earth: when we did not revere the religion; when we did not obey the government; when we did not worship lama teachers; when we did not honour monks; when we did not love parents; when we did not honour the elders; when we did not treat the wanderers; when we did not give to mendicants and other [offends].

A38: sayin jirum-i gegekü¦ maγu oblal-i örübedkekü¦ amitan-i šoγlan qourlaqu¦ darulaqu basaqu qulγayilaqu¦ aldaγulqu qariyaqu¦ qaγačaldaγulqu ösikü¦ qobduγlaqu ünen ildum-¦ i sakiqu ügei.¦ jörigü γajiγu-i kičiyekü¦ terigüten delekei-yin ejed-ün¦ taγalal-dur qarsiγsan¦ [10v] bükün-yien daγudan namangčilamui.¦
B38: sayin¦ jirum-yi gegekü. maγu¦ oblal-i örbedkekü.¦ amitan-i šuγlan qourlaqu¦ ḍarulaqu basuqu¦ qulγayilaqu aldaγulqu¦ qaγurqu baširdaqu¦ qariyaqu qaγačaldaγulqu.¦ ösikü qobduγlaqu.¦ ünen ildum-yi sakiqu¦ ügei. jörigüü γajiγuu-¦ yi kičiyekü terigüten¦ delekei-yin ejed-ün¦ [10r] taγalal-dur qarsiγsan¦ bükün-iyen ḍaγudan¦ namančilamui.
C38: sayin jirum-i¦ gegekü. muu oblal-i¦ örebedkekü. amitan-i¦ šoγlan qourlaqu¦ ḍarulaqu. basuqu.¦ qulγayilaqu aldaγulqu¦ qaγuraqu basirdaqu¦ qariyaqu qaγačaldaγulqu¦ ösikü qobduγlaqu ünen¦ ildam-i sakiqu ügei¦ jör[i]güü γajiγu-i¦ kičiyekü terigüten delekei-yin¦ [7v] ejed-ün taγalal-dur qarsiγsan¦ bükün-iyen ḍaγudan namangčilamui¦
Tr. We repent of all that we have opposed against the will of the lords of earth: offense against good order; taking pity on an evil trickery; making fun of other people, harming, oppressing, humiliation, robbery, leading astray, cursing, separating [loved ones], taking revenge, slander, breaches of trust and sincerity, addiction for evil and crookedness etc.

A39: tere metü olan maγu-yi¦ ögüljü güičesi ügei tula.¦ tobčilabasu orun delekei-¦ yin auγ-a küčütei ejed-ün¦ taγalal-tur qarsiγsan sür¦ buyan-tan-i qudqaγsan mön¦ öberün jayaγ-a buyan¦ bultuγsan orun-dakin-a¦ sayin-i qomsudqan maγu-i¦ elbegsigülkü maγu yabudal-¦ [11r] yian daγudan namangčilamui.¦
B39: tere metü-¦ yin ula maγu yabudal-i¦ öggülejü güičeši¦ ügei tula tobčilabasu¦ orun delekei-yin ejed-ün¦ taγalal-dur qarsilaγsan¦ sür buyan-i tan-i¦ γutaγaγsan mön öberün¦ jayaγ-a buyan-i buliduγsan.¦ orun dakin-a sayin-i¦ qomsudqan. maγu-yi¦ elbegšigülkü maγu¦ [10v] yabudal-iyar yabuγsan-¦ iyan čöm-yi ḍaγudan¦ namančilamui.
C39: tere metü-yin olan maγu¦ yabudal-i öggülejü güičesi¦ ügei tula tobčilabasu¦ orun delekei-yin ejed-ün¦ taγalal-tur qarsiγsan¦ sür buyan-i tani¦ γutaγaγsan. mön öberün¦ jayaγ-a buyan-i bulidaγsan¦ orun

dakin-a sayin-i¦ qomsudqan muu-i¦ elbegšigülkü muu yabudal¦ -iyar yabuγsan-iyan čöm-i¦ daγudan namangčilamui:¦
Tr. As the recounting of these and further evil deeds would be endless, to sum up, we repent all our bad deeds, through which we opposed the will of the lords of earth, disgraced your magnificence and virtue, and evaded our own good fortune,[100] reduced the good and multiplied the bad.

A40: aγučilan örüsiyejü küličemü.¦ ibegegčid minü-e-e
B40: aγučilan¦ örüsiyejü küličemüü.¦ ibegegčid minü-e-e.¦
C40: aγučilan örüsiyejü¦ küličemüü ibegegčid minü-¦ [8r] e
Tr. Mercifully forgive [us], my protector.

A41: ay-a man-u eyimü¦ olan maγu yabudal ba. jarim toyid-un¦ čalγai terigülegčid jorimaγ arad-un¦ engdegüü-yin čalidas-bar delekei γajarun¦ kisig baγuraγsan čaγ-un bayidal¦ urbaγsan orun delekei-yin ejed-ün¦ auγ-a kučin sür sülde-dür gem¦ boluγsan čöm ene ariγulal-yiar ariγudan¦ selberikü boltuγai.
B41: man-u eyimü olan¦ maγu yabudal ba. jarim¦ toyid-un čalaγai¦ terigülügčid-ün jorimaγ¦ arad-un engdegüü-yin¦ čalidus-iyar delekei¦ γajarun kisig baγu=¦raγsan. čaγ-un bayir¦ urbaγsan. orun¦ [11r] delekei-yin ejed-ün¦ auγ-a kučün sür¦ sülden-dür gem¦ boluγsad čöm ene¦ ariγulal-iyar ariγudan¦ selberikü boltuγai:¦
C41: man-u eyimü maγu¦ yabudal ba jarim toyid-un¦ čalaqai terigülegčid-ün jorimaγ¦ arad-un endegüü-yin¦ čalayidus-iyar delekei¦ γajarun kisig baγuraγsan¦ orun čaγ-un bayiri¦ urbaγsan delekei ejed-ün¦ auγ-a kučün sür¦ sülde-tür gem boluγsad¦ čöm ene ariγulal-iyar¦ ariγudtun selberekü¦ boltuγai:
Tr. Due to our many evil actions and the negligence of the monks, the arbitrariness of the leaders, and the moral looseness of the ignorant people the bounty of the land declined, temporal conditions degraded and the power and magnificence of lords of earth was harmed – may this be purified and restored by this purification.

A42: yirtengčüi dayaγar¦ [11v] kučün-ü ejen esürün qorumasata nar¦ ču šigemüni-yin gegegen-e süsülen¦ sögüdtügsen-ü tula. mön delekei-yin¦ ejed tan-u abural-un orun toliču [!]¦ burqan šajin-ni kündülen sakiju¦ boγda blam-a nar-un ölmei-i batudqaju¦ olan bursang quwaraγ-ud-i tedkün¦ kögjigülemü.
B42: yirtemčü ḍayaγar¦ gürün-i ejen esürün¦ qormusta nar ču¦ burqan šaγjimuni-yin¦ gegegen-e süsülen¦ sögüdügsen-ü tula.¦ mön delekei-yin ejed¦ tan-u abural-un orun¦ [11v] mön-i tolidču burqan-u¦ šasin-i kündülen sakiju.¦ boγda blam-a narun¦ ölmei batudqaju. olan¦ bursang quwaraγ-i tedkün¦ kögjigülümü.
C42: yirtemčü dayaγar¦ gürün-e-yin ejen eserün¦ qormusta nar ču¦ burqan sigemüni-yin¦ gegen-e süsülen sögüdtügsen¦ [8v] tula mön delekei-yin ejed tan-u¦ abural-un orun mön-i tolidču¦ burqan šajin-i kündülen¦ sakiju boγda blam-a narun¦ ölmei-i batudqaju. olan¦ bursang quwaraγ-i tedkün¦ kögjigülümüü
Tr. For even as the powerful lords around the world and Esrün Qormusta piously knelt before the clarity of Śākyamuni, you lords of the earth, too, mirror the place of refuge, revere and protect the Buddhadharma, strengthen the feet of the holy lamas and support the monks.

A43: mangjuširi boγda ejen bol-un¦ qad noyad-un öljei-i batudqan sür¦ jibqulang čoγ-i anu tengdegen[101]¦ tügemel törü töbsidken engkejigülümü.¦ [12r]
B43: mangju¦ širi boγda ejen bolun¦ qad noyad-un öljei-yi¦ batudqan. sür jibqulang¦ čoγ-yi inü degdegen.¦ tügemel törü-yi¦ töbsidken engkejiregülümü.¦
C43: mangjusiri boγda¦ ejed bolun qad noyad-un¦ öljei-i batudqan sür¦ jibqulang čoγ-i anu¦ tedeken?[102] tügemel törü-i¦ töbsidkejü engkejir[e]gülümü:¦
Tr. Please strengthen the happiness of the Mañjuśrī Emperor,[103] kings and rulers, increase their grandeur and splendour, makes their universal rule settled and peaceful.

[100] The manuscripts differently render the verb 1) as *bultaqu* "to hedge, get off, keep away from" (A), 2) as *bulidaqu* "to use too much, to be extravagant with" (> "to misuse, to misapply").
[101] Corrupted form of *degdegen* supposedly misunderstood by the copyist.
[102] Corrupted form of *degdegen* supposedly misunderstood by the copyist.

A44: öglig-ün ejed ba. kümün man-u kümün¦ mal edelel-dür qourlaγči dayisun¦ qulaγai degerim qoruqai šabiji¦ činü ariyatan-u könügel-i usudqamui¦
B44: öglige-yin ejed ba.¦ man-u kümün mal edelel-dür¦ [12r] qourlaγči dayisun¦ qulaγai degerim.¦ qoruqai šabiji¦ činu-a ariyatan-u¦ könügel-yi usudqamu.¦
C44: öglig-yin ejed ba man-u¦ kümün mal edelel-tür¦ qourlaγči dayisun qulaγai¦ degerem qoruqai šabji¦ činu-a arayatan-u¦ [9r] könügel-i usudqamuu.
Tr. Please eliminate destruction by enemies, thieves, robbers, insects and worms, wolves and beasts harming benefactors, our people, livestock, and property.

A45: γai urusiγ kerügül čuugiyal kele¦ ama ebedčin taqul bügüde-eče¦ jayilaγulumuu.
B45: γai uršiγ. keregül¦ čuugiyan. kele ama.¦ ebedčin taqul bügüde-eče¦ jayilaγulumu.
C45: γai¦ ursiγ keregül čuugiyan¦ kele ama ebedčin taquli¦ bügüde-eče jayilaγulumu.¦
Tr. Please remove far from us all misery, quarrels, disputes and slanders, diseases, and epidemics.

A46: sirigün qur-a¦ času siurγ-a γang jud-un¦ ayul ügei öng öyeg¦ tabatai tayibun-yiar amur¦ amurjiγulumuu.
B46: siregün¦ qur-a času šiγurγ-a¦ qabsurγ-a γang jud-un¦ ayul ügei öng öyüg¦ tabtai tayibung-iyar¦ amurjiγulumu.
C46: siregün qour-a času¦ siurγ-a qabsuraγ-a γang¦ jud-un ayul ügei¦ öng üyüg tabtai¦ tayibung-iyar amirlaγulumu¦
Tr. Please let us live in peace without the danger of wild storms, snowstorms, drought, *zud*-calamities, in peace, quiet and plenty.

A47: eteged soγlal¦ [12v] busud-un maγu sanaγ-a γal¦ tüimer usu üyer čakilγan¦ ayangγ-a luu ungjiqu γajar¦ dolgisaqu terigüten luγ-a buyu¦ učaraγulumuu.
B47: eteged-ün¦ [12v] šoγlal busud-un maγu¦ sanaγ-a γal tüimer¦ usu üyer. čakilγan¦ ayungγ-a luu ungjiqu¦ γajar dolgisqu¦ terigüten luγ-a buu¦ učar[a]γulumu.
C47: eteged-ün soγlan busud-un¦ muu sanaγ-a γal¦ tüimer usu üyeri¦ čakilγan ayungγ-a luu¦ ungjiqu. γajar dolgisaqu¦ terigüten luγ-a buu¦ učar[a]γulumuu.
Tr. Make us not encounter strange mockery, the evil intentions of others, fire, flood, lightning, tornado,[104] earthquake and other disasters.

A48: on čaγ tegsi¦ gem ügei olja asiγ učaraqu¦ tariy-a öbüsü boruγ simtei¦ esen engke-ber jirγaγulumuu.¦
B48: on¦ čaγ tegsi gem ügei.¦ olja asiγ učarqu.¦ tariy-a ebesü boruγ¦ simetei esen engke-ber¦ jirγaγulumu.
C48: on čaγ¦ tegsi gem ügei olja¦ [9v] asiγ učar[a]qu tariy-a¦ ebüsü boruγan simetei¦ engke esen-iyer¦ jirγaγulumu.
Tr. May time be peaceful and without accidents, may we gain profit and benefit, may grain and grass be strong and nourishing, may we live in joy in health and peace.

A49: nasu urtu čoγ jibqulang¦ kii mori delgerin köbegün¦ šabinar-yian olan ile dalda¦ [13r] yekes asurun sayin nöküd¦ sadun luγ-a učaran aliba¦ sanaγsun-i daraγabar¦ güičeldegülümüü.
B49: nasu¦ urtu čoγ jibaqulang¦ kii mori delgerin¦ [13r] köbegün šabinar-iyar¦ olan. ile dalda yekes¦ asaran. sayin nökür¦ sadun luγ-a učaran.¦ aliba sanaγsad-yi¦ daraγ-a-bar güičeldegülümü.¦
C49: nasun¦ urtu čoγ jibqulang¦ kii mori delgeren köbegün¦ šabinar-iyar <olan> ile dalda¦ yekes asaran. sayin nöküd¦ sadun luγ-a nota učaran¦ aliba sanaγsad daraγabar¦ güičeldegülümüü.
Tr. May lifespans be long, may the splendour and vital energy flourish, may sons and disciples be numerous, take great care for the manifest and the hidden,[105] may good companions reunite with their relatives, may every intention be gradually fulfilled.

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[103] The emperors of the Qing dynasty were identified by the heads of the Tibetan Gelugpa as emanations of the bodhisattva Mañjuśrī and this notion was commonly accepted by the Mongols in the 18th and 19th centuries.
[104] Lit. "dragon['s tail] hanging down".

A50: orun nutuγ-¦ tur öljei kesig toγtaγaju¦ olan arad siduryu sedkil-¦ yier jokildun teligün[106] amuraγ¦ sayin-yiar nayirildun bayalaγ¦ elbeg-yier čenggeldegülümüü.
B50: orun nutuγ-dur¦ öljei kisig-yi¦ toγtaγaju. olan¦ arad siduryu¦ sedkil-iyer jokildun¦ teligün amaraγ-iyar¦ nayiraldun. bayaliγ¦ elbeg-iyer čenggeldegülümü.¦ [13v]
C50: orun nutuγ-¦ dur öljei kisig toγtaγaju¦ olan arad siduryu¦ sedkel-iyer jokildun teligün¦ amurqan-iyar nayiraldun¦ bayalaγ elbeg-iyer¦ čenggeldegülümüü.
Tr. Let good fortune be established in the land, let people understand one another with sincere mind, let them be reconciled by openness, kindness and goodness and rejoice in wealth and abundance.

A51: tal-a¦ deürin adaγuu temege. qota deürin¦ qoni üker-ün kesig-i örüsiyemüü.¦ [13v]
B51: tal-a degüüren adaγu¦ temege. qota degüüren¦ qoni ükerün kisig-i¦ örüsiyemüü.
C51: tala degürin¦ [10r] adaγuu temege. qota¦ degüürin qoni üker-ün¦ kisig-i örüsiyemüü¦
Tr. Graciously bless horses and camels so they fill the plain, bless sheep and cows so they fill the [sheep] enclosure.

A52: baruγdaqu ügei aman-u kesig¦ baγuraqu ügei jayaγ-a buyan-u¦ kesig-i örüsiyemüü.
B52: baraγdaqu¦ ügei aman-u kisig.¦ baγurqu ügei¦ jayaγ-a buyan-i kisig-i¦ örüsiyemü.
C52: baruγdaqu ügei aman-u¦ kisig baγurqu ügei¦ jay[a]γ-a buyan-u kisig-i¦ örüsiyemüü.
Tr. Graciously provide the incessant blessing of the mouth and non-decreasing blessing of good fortune.

A53: tasuraqu¦ ügei ür-e ündesü sanaγan-u¦ adali büli jaričun-u kesig-i¦ örüsiyemüi.
B53: tasurqu¦ ügei ür-e ündüsü.¦ sanaγan-u adali büle¦ jaručan-u kisig-yi¦ örüsiyemü.
C53: tasurqu ügei¦ ür ündüsü. sanaγan-u¦ adili büle jaruča-u¦ kisig örüsiyemüü.¦
Tr. Graciously provide the blessing of unending descendants and mind-satisfying servants.

A54: saγurin-dur¦ kümün mal čöm amur ayan¦ yabudal-dur tuulaγ-a[107] mengdü¦ yabudal siluγun joriγsan kereg¦ čöm-i güičeldegülümü.¦
B54: saγurin-dur¦ kümün mal čöm amur.¦ ayan yabudal-dur tuulγ-a¦ [14r] mengdü. yabudal siluγun¦ joriγsan kereg čöm-yi¦ güičeldegülümü.
C54: saγurin-tur kümün mal¦ čöm amur. ayan yabudal-¦ tur tuulγa mengdü yabudal¦ siluγun joriγsan kereg-i¦ čöm güičeldegülümüü
Tr. At home, may people and livestock enjoy peace, on the road may riding animals be healthy, the course of journey be smooth and may all matters be settled.

A55: bide öglig-ün ejed kümün mal¦ [14r] edlel čöm-i delekei-yin ejed¦ qayiraγad-daγan daγadqamuu.¦
B55: bide¦ öglige-yin ejed¦ kümün mal edelel čöm-yi¦ delekei-yin ejen qayirqad-¦ taγan daγadqamui.¦
C55: bide¦ öglig-ün ejed kümün¦ mal edelel čöm-i delekei-yin¦ [10v] ejed qayiraqad-ḍaγan¦ daγadqamui
Tr. We pray the lords of earth and the merciful ones[108] for protection of all benefactors, people, livestock, and properties.

A56: urilaqu dayisun-i sönügen.¦ qourlaγči todqad-i darlamuu¦
B56: urilaqu dayisun-i¦ sönügen qourlaγči¦ todqud-yi ḍarulamu.¦

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[105] Tatár 1976: 24, 31 translates the almost identical wording (*nasu urtu čoγ jibγulang kiy mör delgeren köbegün šabinar-iyar olan ile dalda yekes asara sayin nököd sadun-luγ-a učaran. aliba sanaγsad-i daraγ-a-bar güičeldegülümü.*) in the following way: "Let there be long lives and glory and greatness, expand the *kei mori* and give us more sons, students, as well as apparent and secret powerful, great companions and relatives, and fulfil whatever else we may think of." Tatár considered *asara* as a variant of *asuru* "extremely", but in the manuscripts analysed here show the verbal form (Converbum modale) of the verb *asaran* "to look after, to take care for".
[106] Stand. *telegün.*
[107] Stand. *tuγulγ-a.*
[108] *Qayiraqan* "merciful, gracious; lovely one", a common epithet of local deities, mostly dwelling in the mountains, which are consequently also addressed by the propitiatory term *qayiraqan.*

C56: uril[a]qu¦ dayisun-i süidken¦ qourlaγči todqud-i¦ ḍarulamuu.
Tr. Please destroy the furious enemy and suppress the harmful hindrances.

A57: čidaqu ügei-i elben medekü ügei-i¦ sanaγulumuu.
B57: čidaqu ügei-yi elben.¦ medekü ügei-yi sanaγulamu.¦
C57: čidaqu ügei-i¦ elben medekü ügei-i¦ sanaγulumu.
Tr. Help with what we are unable to do, remind us of what we do not know.

A58: tögeriküi-dür γajarčilan¦ γančaγardaqui-dur nökürlemü.¦
B58: tögereküi-dür γajarčilan.¦ γaγčaγardaqui-dur¦ [14v] nökürlemü.
C58: tögürküi-dür¦ γajarčilan γaγčaγardaqui-¦ dur nökürlemüü
Tr. Be a guide in wandering and a friend in loneliness.

A59: darlaqui-dur kürgedün deyildeküi-¦ tür qamaγaljiγulumuu.
B59: darulaγdaqui-¦ dur kürgedün. deyiledeküi-¦ dür qamaγalzalamuu.
C59: ḍaruγdaqui-¦ dur qamaγaljamuu
Tr. In oppression be our help, in defeat be our protection.[109]

A60: ünen siduryu-¦ i kičiyekü eteged buruγu-bar¦ jorimaγlaqu-i ilγamuu
B60: ünen¦ siduryu-yi kičiyekü¦ eteged buruγuu-iyar¦ jorimaγlaqu-yi ilaγumu¦
C60: ünen¦ siduryu-i kičiyekü eteged-ün¦ buruγu-iyar jorimaγlaqu-i¦ ilγamuu
Tr. Distinguish[110] between those who strive for sincerity and those who are determined in evil.

A61: emün-e-¦ [14v] eče uγtaju. qoyin-a-ača daγan¦ sakimu.
B61: emün-e-eče uγtuju¦ qoyin-aača daγan¦ sakimu.
C61: emün-e-eče¦ uγtuju qoyin-a-ača daγan¦ sakimuu.
Tr. Welcome on arrival and send off on return.

A62: quljayiγsan-ni jalaju¦ tasuruγsan-ni jalγamu.¦
B62: γulzayiγsan-i¦ jalaju tasuraγsan-i¦ jalγamu.
C62: γuljayiγsan-i¦ jalaju tasuraγsan-i¦ jalγamuu
Tr. Straighten the bent, join together the broken.

A63: unaγsan-ni bosuγan. martaγsan-¦ ni sergegülümü.
B63: unaγsan-i¦ bosqan. martaγsan-i¦ seregülemü.
C63: unaγsan-i¦ [11r] bosuγamu. martaγsan-i¦ seregülümüü>
Tr. Lift the fallen, remind the forgotten.

A64: aldaγsan-ni¦ oluγad ayuqui-dur¦ sakimu.
B64: aldaγsan-i¦ olγun ayuqui-dur¦ [15r] sakimu.
C64: aldaγsan-i¦ olγun ayuqui-dur sakimu¦
Tr. Find the lost and protect in fear.

A65: edür qaraγulta [=qaraγuldan] söni¦ manan ibegemü.
B65: edür qar[a]γul=¦dan. söni manan ibegemü.¦
C65: edür qariγuldan. söni¦ manan ibegemüü.
Tr. Protect during the day and guard at night.

A66: erkilen könggečilen¦ tomiraqu anu busu. öber-¦ ün čidal buyan mökesü.
B66: erkilen könggečilen¦ tomarqaqu minü busu.¦ öberün čidal buyan¦ möküs.
C66: erkilen¦ könggebčilen omuγrqaqu [!]¦ minü busu. öberün¦ čidal buyan möküs
Tr. I cannot boast of being able to help myself, my own abilities and virtues are wretched.

[109] C: Protect in oppression.
[110] *Ilγamuu* "distinguish", but also "eliminate" ("those who are determined in evil").

A67: edüge¦ ene čaγ-un arad jörigü¦ [15r] qamuγ bükün qomsu γaγčekü¦ egerel-ün γajar ibegeltü¦ qayiraqad-taγan γuyuju¦ jalbarin bölüge.
B67: edüge ene čaγ-un¦ arad jörigüü.¦ qamuγ bükün qomsu.¦ qaγčekü egerel-ün¦ γajar ibegeltü¦ qayirqad-taγan¦ itegen γuyuqu¦ jalbaril bölüge.¦
C67: edüge¦ ene čaγ-un arad jörigüü¦ qamuγ bükün qomsu γaγčekü¦ egerel-ün γajar ibegeltü¦ qayirqad-Ḍaγan itegen¦ γuyun jalbarin bölüge:¦
Tr. People of the present time are awkward, everything is rare, [all that remains is] to take refuge in and to pray to the single place of hope, our protective merciful ones.

A68: tngri-yin¦ nidün-yier qaraju tngri-yin¦ čikin-yier sonusču gegegen¦ toli-bar tolidču türbekü¦ ügei ridi qubilγan-yiar-yian¦ ilde tedkümü.
B68: tngri-yin nidün-iyer¦ [15v] qaraju. tngri-yin¦ čikin-iyer sonusču.¦ gegegen toli-bar¦ tolidču türbekü¦ ügei ridi qubilγan-¦ iyar-iyan iledte¦ tedkemü.
C68: tngri-yin nidün-iyer¦ qaraju tngri-yin čegel-¦ iyer sonusču gegen¦ toli-bar tolidču türbekü¦ [11v] ügei ridi qubilγan-iyar-¦ iyan tedkümü:
Tr. Please regard by the celestial eye, listen through the celestial firmament, reflect in the clear mirror, support us by magical manifestations.

A69: man-u¦ üiledbüri olan yabudal¦ aburi bütügün dalda-i¦ [15v] medekü ügei-yin erkeber¦ γajar usu modu čilaγu-i¦ köngdekü ongγun γajar¦ qonuγlaqu üdelekü baγuča¦ jasaqu terigüten üile¦ yaγun-iču üiledbečü¦ ungtaγučaqu[111] damjilaqu[112]¦ ataγačaqu[113] toqurqaqu[114]¦ ügelekü terigüten ügei¦ qarin yabudal kereg-tü¦ minü demjimü.
B69: man-u¦ üiledbüri olan¦ yabudal aburi bütügün¦ dalda-yi medekü ügei-yin¦ erkeber γajar usu¦ modu čilaγu köngdükü.¦ ongγun γajar-tu¦ qonuγlaqu. üdelekü¦ [16r] baγuča jasaqu.¦ terigüten üile yaγun-i¦ üiledbečü. ungtuγu=¦čaqu ḍamarlaqu.[115]¦ adaγačaqu toquuraqu.¦ öslekü terigüten¦ ügei. qarin yabudal¦ kerigtü minü demjimü.¦
C69: man-u¦ üiledbüri bitegün dalda¦ medekü ügei-yin erkeber¦ γajar usu modu čilu¦ köndekü ongγun γajartur¦ qonuγlaqu üdelekü baγurin¦ jasaqu terigüten <üile> yaγun-i¦ üiledbečü ungtaγuučaqu¦ damarlaqu ataγačaqu¦ toquγurqaqu ösiyel[e]kü¦ terigüten ügei qarin yabudal¦ kereg-tü minü demj[i]müü:¦
Tr. Whenever due to our rude deeds, actions and character, and due to the ignorance of the hidden, we harm the soil, waters, trees, stones, camp to spend night or day on a pristine place or there build encampments or do other [harmful] actions, do not be angry, do not trifle with us, do not mock, do not loathe us, but rather support our affairs and needs.

A70: erten-eče¦ ibegen örüsiyegsen¦ [16r] ači-i ačilaqu ba jiči¦ niγur bolγan ergükü¦ joγuγ belig edeger-i¦ küliyen abču qurimlan¦ čenggejü γuyun jalbariγsan-¦ i minü mön yosuγar¦ bolγan örüsiyemü.¦
B70: erten-eče ibegen¦ örüsiyegsen ači-yi¦ ačil[a]qu ba. jiči¦ niγur bolγan¦ ergükü joγuγ beleg¦ edeger-yi küliyen abču¦ [16v] qurimlan čenggejü.¦ γuyun jalbaraγsad-yi¦ minü yosuγar bolγan¦ jokiyamu.
C70: erten-eče ibegen örüsiyegsen¦ ači-i ačilaqu ba. jiči¦ niγur bolγan ergükü joγuγ¦ baling edegeri küliyen abču¦ [12r] qurimlan čenggejü γuyun¦ jalbariγsad-i minü mön¦ yosuγar bolγan¦ jokimu.
Tr. Please accept my reward for your grace and protection in the past and accept our gratitude in the form of food and gifts (C: *torma*-offerings), entertain and rejoice, and fulfil what we ask for in prayer.

A71: qamuγ-i ayiladtuγči¦ burqan šagimuni-yin¦ jarliγ-tur¦ kelingče yaγun-i ču¦ büü üiled.
B71: qamuγ-yi¦ ayiladtuγči burqan¦ šaγjimuni-yin jarliγ-¦ tur. kilinče yaγun-i ču¦ buu üiled.
C71: qamuγ-i¦ ayiladtuγči burqan sigemüni-¦ yin jarliγ-tur kilingče¦ yaγun-i ču buu üiled.¦
Tr. Following the commandment of the omniscient Buddha Śākyamuni, do not commit any iniquity.

[111] Stand. *untuγučaqu.*
[112] *Damjilaqu* "to carry together" regarding its positive meaning is instead a mistake of the copyist here.
[113] *Ataγačaqu* is unclear, the closest word *ataγarqaqu* "to be envious" does not fit into the context.
[114] Stand. *toquγurqaqu.*
[115] Stand. *damurlaqu.*

A72: buyan-u¦ [16v] qotala tegüldür-yier¦ edelegtün öberün sedkil-¦ yien nomuqudqaγtun
B72: buyan-i¦ qotala tegüldür-iyer¦ edelegtün. öberün¦ sedkil-iyen nomuqu=¦dqaγtun.
C72: buyan-i qotala tegüldür-iyer¦ edelegtün. öber-ün sedkel-¦ iyen nomudqaγtun:
Tr. May everyone [among you] perfectly enjoy the consequences of his virtues, appease your mind.

A73: ene¦ inü burqan-u surγal¦ üjesküleng tegüs bölüge.¦
B73: ene inü¦ burqan-u surγal¦ üjegülgedkün bölüge.¦ [17r]
C73: ene anu¦ burqan-u surγali öggülegdekün¦ bölüge.
Tr. This is a precept taught by the Buddha.

A74: quran üiledtügsen¦ yaγun bügüde-i odun¦ bürgiljelel jula ba.¦ jali següder usun-u¦ čöberigü jegüden čakilγan¦ ayangγ-a[116]¦ [17r] egüle adali ülü¦ üjegden mesen-eče¦ ayuqu ken ču ügei¦ ükükü ami-i bügüdeger¦ čegeril[e]mü.
B74: quran üiledtügsen¦ yaγun bügüde-yi odun¦ bürigüljel jula ba.¦ jali següder. usun-u¦ čöberegüü jegüde¦ čakilγan egüle adali¦ üjegtün. mese-eče ülü¦ ayuqu ken ču ügei.¦ ükükü ami-yi bügüdeger¦ čegerlemüi.
C74: quriyan ayiladtuγsan¦ yaγun bükün-i odun¦ bürgüljilen jula ba. jali¦ següder usun-u čöbergü¦ jegüde čakilγan egüde¦ adali üjegtün mese-eče¦ [12v] ülü ayuqu ken ču ügei¦ ükükü ami-i bügüdeger¦ čegerlemüi.
Tr. "Regard all conditioned formations (*saṃskāra*) as equal to a star, a twinkling lamp, the shadow of a flame, the foam on water, to a dream, lightning, thunder or a cloud.[117] There is no one who is not afraid of the sword. Everyone wishes to avoid death.

A75: öberün¦ beyen-eče üleger abču¦ busud-tan qourlal buu¦ üiledtün kemegsen-ni¦ nom-u ögleg bolγan¦ ergüsügei.
B75: öberün biy-e-¦ eče üliger abču¦ busud qourlal buu¦ üiledtügtün kemegsen-i¦ nom-un öglige bolγan¦ [17v] ergüsügei.
C75: öberün biy-e-eče¦ üliger abču busud-ta¦ qourlan buu üiledtügtün:¦ kemegsen-i nom-un öglig¦ bolγan ergüsügei.
Tr. Take an example from yourself and do not harm others." This I bring as the Dharma offering.

A76: sangsar¦ nirwan-u sayin öljei¦ [17v] čoγ jali küčün učaral¦ nasu buyan sayin aldar¦ idege qubčad ed¦ mal-un kesig iritügei.¦ qurui qurui qurui.¦
B76: sangsar¦ nirawan-u sayin öljei¦ čoγ jali küčün¦ učaral nasu buyan.¦ sayin aldar. idege¦ qubčad ed malun¦ qamuγ kisig iretügei-i¦ qurui qurui:¦
C76: sangsar¦ nirwan-u sayin öljei čoγ¦ jali küčün učaral nasu¦ buyan sayin aldar idege¦ qubčid ed mal-un qamuγ¦ kisig iritügei. qurui¦ qurui.
Tr. May all the good fortune of *saṃsāra* and *nirvāṇa*,[118] the splendour and power, the good incidence,[119] long life, good reputation, blessing of food, clothes, wealth, and livestock. *Qurui, qurui.*

A77: kejiy-e-tü yaγun-yiar¦ mökügdekü ügei yeke¦ kesig-i örüsiyemü¦
B77: kejiy-e-dü yaγun-iyar¦ ču möküsdekü ügei¦ yeke kisig-yi örüsiyemü.¦
C77: kejiyede yaγun-¦ iyar ču möküsdekü ügei¦ yeke kisig-i örüsiyemüü¦
Tr. Please give us great blessings so we will never be wanting in anything.

[116] *luu ungjiqu¦ γajar* (deleted by two crosses).
[117] C: "entrance" instead of "cloud".
[118] *Sangsar nirwan*, Tib. *'khor ba dang mya ngan las 'das*, cyclic existence and *nirvāṇa*; *saṃsāra* and *nirvāṇa*.
[119] *Učaral, učiral* lit. "encounter" links to two Tib. terms *'phrad pa* and *'byor pa* and can be best characterized as a rather incidental acquisition of [good] effects of actions not done by the person receiving them and can be contextually translated by several expressions "abundance, attainment, wealth, fortune" etc.

A78: oγtarγui-yin sang-tu¦ bayan delekei-yin¦ ejed minü-e-e¦ [18r] ay-a γurban erdeni-yin¦ adastad ba. bide¦ nutuγ-un arad-dakin-u¦ buyan öljei ünen nom-un¦ činar sayin belig-üd-ün¦ küčün-yier delekei-yin¦ ejed-dür qarsi čaγan¦ jüg-i tedkekü sür¦ jibqulang aqu badarqu¦ boltuγai.
B78: oγtarγui-yin sang-tu¦ bayan delekei-yin ejed¦ minü-e-e. ay-a γurban¦ [18r] erdeni-yin adastad ba.¦ bide nutuγ-un arad-¦ ḍakin-u buyan öljei.¦ ünen nom-un činar¦ sayin beleg-üd-ün küčün-¦ iyer delekei-yin ejed-¦ tür qarši ügei¦ čaγan jüg-i tedkekü¦ sür jibqulang anu¦ badarqu boltuγai:¦
C78: oγtarγui-yin sang-tu bayan¦ delekei-yin ejed minü-e¦ [13r] ay-a γurban erdeni-yin¦ adisatad ba. bide nutuγ-un¦ arad-dakin-u buyan öljei¦ ünen nom-un činar sayin¦ beleg-üd-ün küčün-iyer¦ delekei ejed-tür qarasi¦ ügei čaγan jüg-i tedkükü¦ sür jibqulang anu badarqu¦ boltuγai.
Tr. My lords of the rich land with a celestial treasury! Ah, through the blessing of the Three Jewels, the good fortune among us, people of this area, the true nature of things[120] and auspicious omens, may the splendour of the lords of land arise, harmlessly supporting the white direction.

A79: orun-u¦ ejed-ün ali taγalaγsan¦ [18v] bügüde minü ene takil-ača¦ γarču taγalal-i tan¦ güičeldegülkü boltuγai.¦
B79: orun-u ejed-ün ali¦ taγalaγsan bügüde¦ minü ene takil-ača¦ γarču taγalal-yi¦ [18v] tan-i güičeldegülkü¦ boltuγai.
C79: orun-u ejed-ün¦ ali taγalaγsan bügüde minü¦ ene takil-ača γarču taγalal¦ tani güičeldegülkü boltuγai-i¦
Tr. May everything that you, lords of places, favoured [in this offering] come out of this offering and fill your pleasure to the fullest.

A80: qayiraqad nar ba¦ dour-a qoryudaγsan¦ bide bügüde čöm eki¦ köbegün adali amurqan¦ sayiqan-yiar örüsiyejü¦ tegün-ü küčün-yier orun-¦ dakin-daγan dayaγar¦ amur jiryaqu mani¦ [19r] boltuγai.
B80: qayirqad¦ nar ba. dour-a qoryu=¦daγsan bide nar čöm¦ eke köbegün adali¦ amaraγ sayiqan-iyar¦ orušiju. tegün-ü¦ küčün-iyer orun¦ ḍakin ḍayaγar amur¦ jiryaqu mani boltuγai.¦
C80: qayirqan nar ba. dour-a¦ qoryudaγsan bidenar čöm¦ eke köbegün adali amurqan¦ sayiqan-iyar örüsiyejü¦ tegünü küčün-iyer orun-¦ [13v] dakin dayaγar amur jiryaγu¦ mani boltuγai:
Tr. May the deities and all of us sheltered here below live together in lovely relations with one another as mothers and sons,[121] and may through their power we all enjoy peace and happiness in this land.

A81: edüge delekei-¦ yin ejed-i takiqui-¦ taγan edelel gem¦ boluγsan bui abasu¦ man-u mungqaγ tenüg-ün¦ yabudal-i aγučilan¦ küličemü
B81: edüge delekei-yin ejed-yi¦ takiqui-taγan aldal¦ gem boluγsan bui abasu¦ man-u mungqaγ teneg-ün¦ [19r] yabudal-yi aγučila¦ küličemü.
C81: edüge delekei-¦ yin ejed-i takiqu-daγan¦ aldal gem boluγsan bui abasu¦ man-u mungqaγ teneg-ün yabudal-i¦ aγučilan küličemü.
Tr. If we have now made any mistake while offering to the lords of earth, graciously forgive us our ignorance and misconduct.

A82: man-u¦ ergügsen ni abču¦ öčigsen tungqaγ¦ tusa tusa-un ordun-¦ taγan degeriged¦ [19v] jiči jalaqui[122] büri¦ jalaran irigseger nasuda¦ qaryaljan örüsiyemüü.¦
B82: man-u ergügsen-i¦ abču. öčigsen-i¦ tungγaγan. tus tus-un¦ ordun-taγan degereged.[123]¦ jiči jalaqui büri¦ jalaran irigsegseger[124]¦ nasuda qaryaljan¦ örüsiyemü.
C82: man-i¦ ergügsen-i abču öčigsen-i¦ tungγan tus tus-un ordun-¦ daγan jalaraγad jiči¦ jalaqui büri jalaran irigseger¦ nasuda qaryaljan örüsiyemü.¦

[120] *Ünen nom-un činar,* Tib. *chos nyid*, Skt. *dharmatā*, Dharmahood, the true nature of things, the true state of affairs, the real identity of things (also *chos kyi ngo bo*).
[121] A and C: "let they forgive us in peace and goodness as a mother her sons".
[122] +*dur* erased by the scribe.
[123] Unattested lexicographically, but supposedly related to *deger-e* "above" and meaning "to rise up, remount". Otherwise, the word would be read *tegereged* ("to swell" (about the stomach of livestock due to overeating or excessive consumption of salt and soda in salt-marshes) МХДТТ 2169; "to bunch together in hot weather (about livestock) Bawden 2010: 375").
[124] Mistake instead of *iregseger.*

Tr. Please accept what we have offered and consider what we have reported. Everybody, please depart for your palace, and come every time we call you and graciously provide permanent help to us.

A83: orun-u ejed minü¦ a-a ay-a ačitu lama¦ idam burqad-un öljei¦ qutuγ orusituγai.¦
B83: orun-u¦ ejed minü-e-e. ay-a¦ ačitu blam-a idam¦ burqad-un öljei¦ qutuγ orusituγai:¦
C83: orun-u ejed minü-e ay-a¦ ačitu blam-a idam burqad-un¦ öljeyiqutuγ orusituγai:¦
Tr. My lords of places! Ah, may the good fortune of the benevolent lama, tutelary deity and buddhas be present!

A84: abural γurban erdeni-yin¦ öljei qutuγ orusituγai.¦
B84: abural γurban erdeni-yin¦ [19v] öljei qutuγ¦ orušituγai:
C84: abural γurban erdeni-yin¦ öljei qutuγ orusituγai¦
Tr. May the good fortune of the protector Three Jewels be present!

A85: eke baγatur daginas-un¦ öljei qutuγ orusituγai.¦ [20r]
B85: eke¦ baγatur daginis-un¦ öljei qutuγ¦ orušituγai:
C85: eke baγatur daginis-un¦ [14r] öljeyiqutuγ orusituγai.¦
Tr. May the good fortune of the hero mothers *ḍākinī*s be present!

A86: küčütü nom-un sakiγulsun¦ bügüde-yin öljei qutuγ¦ orusituγai.
B86: küčütü¦ nomun sakiγulsun narun¦ öljei qutuγ¦ orušituγai:
C86: küčütü nomun sakiγulsun¦ narun öljeyiqutuγ orusituγai¦
Tr. May the good fortune of the powerful Dharma protectors be present!

A87: tngris-ün¦ orun-u ejed-ün öljei¦ qutuγ orusituγai.¦
B87: tngris¦ orun-u ejed-un¦ öljei qutuγ¦ orušituγai:
C87: tngris-ün orun-u ejed-ün¦ öljeyiqutuγ orusituγai¦
Tr. May the good fortune of the lords of the celestial realm be present!

A88: ali sanaγsan kereg bütükü-¦ yin öljei qutuγ orusituγai.¦
B88: ali¦ sanaγsan kereg bütükü-¦ yin öljei qutuγ¦ orušituγai:
C88: ali sanaγsan kereg bütükü¦ öljei qutuγ orusituγai¦
Tr. May the auspiciousness of success in every intended affair be present!

A89: edür söni-yin čaγ bügüde¦ amuγulang-yiar čenggekü-yin¦ öljei qutuγ orusituγai.¦
B89: edür¦ [20r] söni-yin čaγ bügüde-dü¦ amuγulang-iyar¦ čenggekü-yin öljei¦ qutuγ orušituγai:¦
C89: edür söni-yin čaγ¦ bügüdede amuγulang-iyar¦ čenggikü-yin öljei¦ qutuγ orusituγai.
Tr. May the good fortune of enjoying peace every hour of the day and night.

A90: kemen ögülegdekü̈i degedüs-ün¦ [20v] jokiyaγsan delekei-yin¦ ejed-ün tayilγan-u¦ sudur neng olan adas¦ yeketei. erten-eče¦ öljei boluγsaγar irigsen¦
B90: kemen ögülegdekü̈i. yerü¦ degedüs-ün jokiyaγsan¦ delekei-yin ejed-ün¦ tayilγan-u sudur¦ neng olan adas yeketei.¦ erten-eče öljei¦ boluγsaγar irigsen¦
C90: kemen¦ öggülegdekü̈i: yerü degedüs-ün¦ jokiyaγsan delekei-yin ejed-ün¦ tayilaγan-u sudur neng¦ olan adis yeketei erten-¦ eče öljei boluγsaγar¦ irigsen
Recite this. The texts for the worship of the lords of the earth composed by supreme [lamas] are numerous, [providing] many blessings and have been bringing good luck for a long time.

A91: gebčü čöm töbede-ün¦ kelen-dür böged¦ γajar-un ejed jarim-ud¦ anu ülü uqaqu-i¦ boljusi ügei.
B91: gebčü čöm töbed-ün¦ kele böged. γajarun¦ ejed jarim-ud anu¦ [20v] ülü uqaqu-yi¦ boljuši ügei.
C91: abči čöm¦ [14v] töbed-ün kele böged.¦ γajarun ejed jarim-ud¦ anu ülü uqaqu¦ bolusi ügei
Tr. However, all of them are in Tibetan and there is a risk that some of the lords of places do not understand them.

A92: mön eng-ün¦ mongγolčud učar-i¦ [21r] medekü ügei mongγolčilbaču¦ uγ töbed-yin kele-i¦ ögülkü bayidal taγalaγdulju¦ učar-yiar mongγol-¦ un kelen-tür yabkital-a¦ neyilelčekü ügei böged¦
B92: mön¦ eng-ün mongγolčud¦ medekü ügei. mongγol=¦čilabaču. uγ töbed-ün¦ öggülkü bayidal-yi¦ ḍaγaldaγulju učir-iyar¦ mongγol-un kelen-dü¦ yabšital-a[125] neyilelčekü¦ ügei böged
C92: mön eng-ün¦ mongγolčud medekü ügei.¦ mongγolčilbaču uγ töbed-ün¦ öggülekü bayidal-i ḍaγaldaγulju¦ učir-iyar mongγol kelen-dü¦ yabkital-a neyilelčekü ügei¦ böged.
Tr. Ordinary Mongols also do not understand them. If the texts are translated into Mongolian [literally], then because the way of expressing in the Tibetan original is followed, it does not fit exactly in the Mongolian language.

A93: uγ sanaγ-a unir¦ sayitar medeküy-e berkelig¦ sanggi sanabasu mongγol-un¦ delekei-yin ejed-dü mongγol-¦ un ügeber joriγulju¦ [21v] učar joriγ-yian daγudaju¦ ögülebesü qarin mongγol-un¦ orun-taγan öljei belig-¦ tei bolbau gekü-yin γadan-a¦
B93: uγ¦ sanaγ-a-yi üner-e¦ sayitur bürin-iyer¦ medeküy-e berkelig¦ šinggi sanabasu mongγol-un¦ [21r] delekei-yin ejed-tü¦ mongγol-un idege¦ beledčü. mongγol-un¦ ügeber joriγulju¦ učir joriγ-iyan¦ ḍaγudaju ögülebesü¦ qarin mongγol orun-¦ ḍaγan öljei belig-¦ tei bolbau gekü-yin¦ γadan-a.
C93: sanaγ-a-i üneker¦ sayitur bürin-iyer medeküy-e¦ berkelig šinggi sanabasu¦ mongγolun delekei-yin¦ ejed-tü mongγolun¦ ügeber joriγulju učar¦ joriγ-iyan ḍaγudaju¦ öggülebesü qarin¦ [15r] mongγolun orun-¦ ḍaγan öljei¦ belegtei bolbau¦ gekü-yin γadan-a¦
Tr. Obviously it is quite difficult to understand the original intention of [the text] well and truthfully. Therefore, I think that it would be auspicious to the Mongolian land to address the Mongolian lords of land and to report one's intentions by Mongolian words.

A94: eng-ün mongγolčud učar¦ medejü süsüldekü sanaγ-a¦ olumui.
B94: eng-ün mongγol=¦čud učir-yi medejü¦ süsüleldekü sanaγ-a¦ olumu kemekü sanaγ-a¦ šitüjü.
C94: eng-ün mongγolčud¦ učari medejü¦ süjügleltei sanaγ-a olumui¦ kemekü sanaγ-a sitüjü¦
Tr. In this case, also the ordinary Mongols will understand the sense and acquire a pious attitude.

A95: boγda¦ narun jokiyaγsan¦ sudur-ud bayiri sanaγ-a¦ abču eyin kü¦ ebesigülbei.¦ [22r]
B95: boγda narun¦ [21v] jokiyaγsan sudur-ud-un¦ bayir sanaγ-a-yi abču¦ eyin ebšigülbei:: : ::¦
C95: boγda narun jokiyaγsan¦ sudur-ud-ača bayiri¦ sanaγ-a abču¦ eyin ebsegülbei‖
Tr. Guided by this idea and inspired by texts composed by holy lords, I compiled [this text] in this way.

A96: sarwan mangg'alam.¦ oṃ sayin amuγulang bolqu boltuγai::
B96: ma an γ'a la ma::¦ oṃ ma ni bad me hūṃ¦ hūṃ:: : ::
C96: mangγ'alam¦ oṃ ma nii bad¦ me hūṃ:
Tr. *Mangalaṃ. Oṃ maṇi padme hūṃ.*

2.1.2. Msc. D 159-5: Incense Offering to Qangγai [King]

Manuscript description: Pothi format. Russian handmade paper without visible watermarks. 6 fols. Size 21.6 x 9. Highly professional brushwriting typical for after the mid-19th century (generally rounded shapes of letters, short rounded *segül*).

Commentary: The Khangai Range (ClMo. Qangγai niruγu), one of the largest mountain ranges in Mongolia, characterized as a steppe-forest area with abundant water sources and rivers (Orkhon, Selenge, Ider, Tamir, Chuluut, Khanui, Khünüi, Ongi etc.) and especially suitable for nomadic pastoralism. The highest and the most sacred peak of the Khangai Range is Otgontenger (4008 or 4021

[125] A word from the colloquial language rare in literary texts, but common in the administrative language of the late 19th and early 20th century, where it occurs in a variant *yabkital-a* and corrupted forms *jabkital-a, jabsital-a*, all in this context meaning "precisely, punctiliously". These forms go back to at least two different verb stems: *yabsiqu* "to be plain-hearted, outspoken; to keep repeating over and over" and *yaγsiqu* "tie *or* wrap tightly", "to do something exactly, precisely" > *yaγsital-a* "precisely, exactly, punctiliously", which is the prevalent modern form (*ягшмал*).

m),[126] although itself situated quite far away from the historical political and religious centres of the Khangai region, but countless mountains were worshipped at the local and interregional level. The term *qangɣai* is used to describe the livelihood-providing aspect of the landscape in general, even in geographically quite different regions such as the Altai Range.

Similar to all other mountains in the Mongolian cultural area, Khangai itself is supposed to be ruled by local deities possessing power depending on their actual size and importance in the landscape. Given the multitude of mountain peaks of the Khangai Range, the pantheon of deities is no less multifarious and unsystematized. The texts commonly mention the Mighty Khangai King (*Qangɣai-yin qan* or *Qangɣai-yin qayiraqan*, Tib. *Hang ka'i rgyal po, Hang kas lha chen*) with a virtually large retinue of queens (*qatun*) or female consorts and further *tngri*-gods, *nāga*-spirits (*luus*) etc.

Previously published ritual texts dealing with the deities of the Khangai Range include texts composed by the first Khalkha incarnations of the two major tulku lineages of the Khangai region, Zaya Paṇḍita Luvsanprinlei (ClMo. jay-a bandida lubsangperenglei, Tib. Blo bzang 'phrin las, 1642–1719) and Lamiin Gegeen Luvsandanzanjantsan (ClMo. lama-yin gegen lubsangdanjinjalcan, Tib. Blo bzang bstan 'dzin rgyal mtshan, 1639–1704). Zaya Paṇḍita's texts in Tibetan included in his collected works were carefully described by Krisztina Teleki (2020), who also provided English translations of five representative texts. Zaya Paṇḍita's texts as described by Teleki are highly interesting through their detailed colophons with explicit information on the submitters (mostly Chinggisid nobles) at whose request the texts were composed and scribes who wrote down the texts. Zaya Paṇḍita's texts also frequently mention enumerations of local names (mountains, rivers, and lakes) to specific deities of which the rituals in question were addressed.

By contrast, the ritual text composed supposedly by Lamiin Gegeen[127] describes in rough outlines the appearance of the "Mighty Deity, King Khangai" (Tib. *Lha chen hang kas rgyal po*) accompanied on the left side by the Mighty Deity of Power (Tib. *Dbang gi lha chen hang kas rgyal po*) and on the front side Fierce Khangai (Tib. *Lha chen hang gas drag po*) (Сүхбаатар 1999: 81–83, Teleki 2020: 213–214).

The present incense offering text displays an extremely simple composition. It consists of three semi-independent offering prayers, each consisting of a short, standardized description of the offerings, an indication of the deity, followed by a detailed description of his appearance and attributes and finished by a standardized request for protection. The text is ended with a dedication of the merit from this offering to the general well-being. The three deities addressed in the text share some features with the four deities addressed in the previously mentioned text by Lamiin Gegeen. However, while the four deities of Lamiin Gegeen's ritual obviously all belong to the heavenly realm (*lha, tngri*), in the anonymous Mongolian version only the first one is defined as *tngri*, while the second is *nāga* (*klu, luus*, usually considered to belong to the animal realm) and the third, *albin(g)*, is supposedly a malignant demon converted to Buddhadharma.

The locations where the three deities reportedly dwell are too ambiguous to be securely identified. Öndür Jirɣalangtu (Öndör Jargalant) within the Khangai Range is situated in the present Gurvanbulag sum of Bayankhongor aimag (3441 m altitude) next to the lake Köke Naɣur (Khökh Nuur), which could well correspond to the *Cintāmaṇi*-Proliferated-Ocean as the seat of the second deity. However, a more plausible location could be another lake of the same name, Köke Naɣur, also named Binduriy-a Naɣur, situated in Jargalant sum of Bayankhongor aimag, in a valley with a pass linking the southern and northern slopes of the Khangai Range, the historical site where the regular gatherings of the Jasaɣtu Qan (Zasagt Khan) League would take place. Not far from the lake, the contemporary map shows a hilltop named Bayan Bulagiin Tag Uul, indicating additionally the presence of a spring of water named Bayan Bulag (on the 1970s military map a seasonally drying stream called Bayan Bulag is indicated on the border of Bayan Bulag and Jargalant sums, occasionally flowing into the river Zag), which would correspond to the place mentioned with the third deity.

[126] The Khangai Range stretches from Tsetsen Khairkhan in the northwestern part of Zavkhan aimag to Delgerkhangai Mountain (traditionally Inel) in Dundgovi aimag. However, opinions on the exact geographical extent of the Khangai Range vary. Khan Khökhii in Uvs aimag can be included with equal justification in the Khangai Range.

[127] The Tibetan version together with a modern Mongolian translation published by O. Sükhbaatar (Сүхбаатар 2001: 79–83).

Although the mountain Öndör Jargalant is not recorded on current maps, two geographically close hydronyms, Jargalant Gol, the confluent with Khatavch Gol (together with the river flowing from Khökh Nuur together forming the river Zag) on the southern slopes of Khangai, and Öndör Jargalantiin Am on the northern slopes (one of seasonal confluents of Urt Terhiin Gol), indicate the presence of Öndör Jargalant as one of the highest peaks of the adjacent part of the Khangai Range. The anonymous incense offering thus seems to refer to the most symbolic and sacred landscape of the former Jasaγtu Qan Ayimaγ.

Features of deities in the anonymous Mongolian incense offering:

identification of the deity	heavenly *upāsaka* (i.e. belonging to the heavenly realm)	*nāga*-king (i.e. belonging the animal real)	Great Albing[128] Hero with Vajra
place of residence	High Pleasant [Mountain] (Öndür Jirγalangtu) of the Khangai land	*Cintāmaṇi*-Proliferated-Ocean (*zangdamani delgerigsen dalai*)	Bayan Bulγan of the land of γobi[-desert] *or* dwelling on the moon (?)[129]
number of faces and arms		one face, two arms	one face, [two arms]
body colour	white body		
Aspect	peaceful		eyes with a slight expression of anger > fierce ?
right hand	vajra	big jewel	red lance
left hand	mirror	blue lotus	lasso
adornments and further anomalies		blue lotus and seven snakes on the head, snake tail in his backside	gaping mouth, bared fangs
Clothes	red *khadag*		chainmail
Shoes	shagreen shoes		high-shaft shagreen shoes
means of transport	sandalwood carriage, big tigress		dark brown horse (saddle decorated with amber, decorated bridle)
related deities (except the general retinue)		on the front upper side the mother-*nāga*	

Features of deities in the incense offering by Lamiin Gegeen:[130]

[128] *Alibang*, also *aliban*, Bur. *al'ban,* Khal. *al'win*, "evil demons", frequently from the retinue of Erlig Nomun Qaγan, the Lord of the Underworld, mostly wandering from place to place, causing dangerous and infectious diseases (Birtalan 2001: 939–940). Here the term more closely refers to Tib. *btsan*, which is a class of local deities or more precisely violent warlike demons of mountains or rivers (a kind of *'dre* demon), usually belonging to the *prēta* realm, also classified as among the eight kinds of gods and spirits (*lha srin sde brgyad*). Also, *btsan* can be "converted" to serve the Buddhadharma and the wellbeing of people by their heroic strength and abilities, as is obviously the case of the *albing* here. (Tucci 1980: 164)

[129] *Γobi/qubi* is written here without two dots on the *γ*. Therefore, both readings *qubi* and *γobi* ("desert") are possible. However, the reading *qubi ayimaγ* is hardly understandable, unless interpreted as the epithet of "moon", Tib. *cha shas sde,* ColMo. *хувийн аймаг.* Compare *qubi-yin sang*, Tib. *cha ger*, Skt. *kalā-nidhi* (Яхонтова 2010: 326, No. 540) "that which shines in crescent parts" (translation by THL/JV).

[130] According to the version in Сүхбаатар 2001: 80–83, which is said by O. Sükhbaatar to be his redaction made upon two manuscript versions, therefore it slightly differs from the enumeration of the deity's features mentioned by Sükhbaatar in his earlier article (Сүхбаатар 1999: 81–82) based reportedly only on the manuscript kept in the Department of Language and Literature Library of the Mongolian Academy of Sciences.

identification of the deity	Mighty Deity, King Khangai (*yeke tngri yeke qangγai*)	Mighty Deity, Golden Khangai (*yeke tngri altan qangγai*)	Mighty Deity of Power, Khangai King (*erketen-ü yeke tngri qangγai qaγan*)	Mighty Deity Fierce Khangai (*yeke tngri doγsin qangγai*)
place of residence		on sun platform adorned with lotus flowers		on lotus (lotus-sun disk) platform (Tib. *pad nyi'i gdan la*)
number of faces and arms	one face, two arms			four arms
body colour	rays of the rising sun over white snowy mountain	golden	ruby	black
Aspect				fierce
right hand	five-spoked golden vajra	shining jewel	vajra and iron hook	axe and hatched
left hand	pot filled with various goods leaning on waist	silver pot filled with jewels	lasso	how, arrow, lasso, quiver
adornments and further anomalies	robes decorated with precious stones	adorned with eight jewels	smiling elegant appearance, leather armour and helmet	beard and eyebrows standing up, lower lips pouted, adorned with jewels of burial ground
clothes	robe of heavenly materials loosely thrown over the shoulders	silken lower garment (*sham thabs*) belted by golden belt		
shoes				
means of transport		distinctive armoured horse	lightning-like dun horse, accompanied by hawk and eagle as messengers	armoured demon-like horse
retinue	accompanied by *garuḍa* and vulture	several malignant spirits (Tib. *dmu*, ClMo. *čidkür*), evil demons (Tib. *gnod spyin,* ClMo. *yaγšas*), demon-birds and owls (Tib. *srin bya 'ug pa,* translated to ClMo. as *mangγas eliy-e*)[131]	accompanied by hawk and eagle as messengers	four goddess consorts, four queens from among the lords of places, further *tngri, mangγas,* troops of warriors of the eight groups[132]

[131] Mongolian translations according to O. Sükhbaatar.

Translation:

[1r] The Incense Offering to Qangγai [King]

[1v] We respectfully offer the collection of undefiled offerings and *torma*-sacrifices perfectly embodying the virtues of the five [sense] pleasures, arranged with reverence by the goddesses of the land, to generate pleasure of you, lords of places in three thousand worlds in general, and particularly the heavenly *upāsaka* dwelling on the High Pleasant [Mountain] (Öndür Jirγalangtu) in the land (*ayimaγ*) of Qangγai – full of strength, glorious, with white colour of his body, [2r] in very peaceful aspect, in his right hand holding vajra, in his left [hand] a mirror, head wrapped with a white gauze *khadag*, inlaid by the diamond brightness, with sandalwood carriage, with necklace pending down, with clothes made of red gauze *khadag* put up,[133] a shoulder-belt[134] beautifully girded, [2v] with shagreen[135] shoes put on, riding a big tigress, with various companions as his retinue.

When you enjoy[136] [those offerings], in whatever I and the others do, whether on the road or at home, may you remove all negative factors, create all positive factors, and make the gathering of all the good swell like a summer lake.[137] [3r]

We respectfully offer the collection of undefiled offerings and *torma*-sacrifices perfectly embodying the virtues of the five [sense] pleasures, arranged with reverence by the goddesses of the land, to generate pleasure of you, lords of places in three thousand worlds in general, and particularly the *nāga*-king dwelling in the *Cintāmaṇi*-Proliferated-Ocean, the One-with-the-Colour-of-*cintāmaṇi*[138] – where the blue *cintāmaṇi*-gems spread, [3v] – on the top of his head blue lotus[139] symbolized by the young [blue-green] colour, on his head seven snakes beautifully sticking out, with one face, two arms, in the right hand holding a big jewel, in the left blue lotus flower, in his backside a snake tail, the whole body sitting squarely. On the front upper side, the mother-*nāga*, with *cintāmaṇi*-pendants,[140] with a snake pushing forward, [4r] the tail of his body and of the snake well squarely settled, in two hands holding a big jewel and blue lotus flower, but hands clasped, sitting looking intently at the father – as well as of the companions [of the *nāga*-king].

When you enjoy [those offerings], in whatever I and the others do, whether on the road or at home, [4v] may you remove all negative factors, create all positive factors, and make the gathering of all the good swell like a summer lake.

We respectfully offer the collection of undefiled offerings and *torma*-sacrifices perfectly embodying the virtues of the five [sense] pleasures, arranged with reverence by the goddesses of the land, to generate pleasure of you, lords of places in three thousand worlds in general, and particularly the Great Albing Hero with Vajra dwelling eternally in Bayan Bulγan of the land (*ayimaγ*) of *γobi*[-dessert] – [5r] with white colour of his body, with one face, with gaping mouth, with bared fangs, both eyes with a slight expression of anger, in his right hand holding a red lance, in the left a lasso, and dressed in the chainmail guarding from the enemies' obstacles, high-shaft shagreen shoes put on, [5v] dark brown

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[132] This retinue might alternatively refer to all four deities.

[133] The verb used (*ögede bol-)* is too general and does not allow an exact idea of how the clothes made of *khadag* scarf is dressed.

[134] *Suγubči büs: suγubči* links to Tib. *mchad khebs* (Ковалевский 1844: *часть панцыря под мышкою*), "нагрудник", Engl. "bib" (Roerich 1985: III 139) or to Tib. *ga sha* (according to Sumatiratna 2018: 171, No. 4528) "necklace, bandoleer, shoulder-belt" (THL/RY), synonymous to *stod g.yogs* (Sumatiratna) "upper garment, covering the upper parts" (THL/JV).

[135] *Saring/sering* is unclear, but it is likely to be a nonstandard form of *sayarin* "shagreen", made of rough leather of horse back.

[136] The manuscript has *joγlaγsan,* which seems to be identifiable as *jolγaγsan* "met (with), greeted (with)", but the standard word in this context is *joγuγla-* "to enjoy, to ingest" (honorifically).

[137] In Mongolian *jun-u Dalai* means lit. "summer ocean", but the common expression is *jun-u nayur* "summer lake".

[138] The word *γay-a* in *čangdamani γay-a-yin öngge* is unclear.

[139] *Udbal* < Skt. *utpala,* identified variously as Nymphaea nouchali var. caerulea (blue lotus, blue water lily) and Costus speciosus (Monier-Williams 1899: 180), Aquilegia (Bawden 2010: 378), Nymphaea caerulea and Meconopsis integrefolius (Сүхбаатар 2014: 21).

[140] *Jodbang,* stand. *jodbun* "tassel, pendant, appendage", hanging ornament.

horse, a saddle made of amber[141]-jewels, the bridle pretty decorated, embellished in a magnificent way and surrounded by companions of the four activities.[142]
When you enjoy [those offerings], in whatever I and the others do, whether on the road or at home, may you remove all negative factors, create all positive factors and make the gathering of all the good swell like a summer lake.
At the end of these three incense offerings [recite]: [6r] Thanks to the fact that this source of peace, the doctrine of the Victorious, will expand in ten directions and the lives of all who hold the doctrine will be stabilized,[143] and the might of the benefactors of the doctrine will greatly spread, may all the beings receive the good fortune of being fed by peace and blessings. *Manggalaṃ.*

Transcription

[1r] qangγai-yin ¦sang orušiba.¦ [1v] tabun küsel-yin erdem¦ tegüsügsen čubaral ügei¦ takil baling-yin čiγulγan-ni¦ delekei-yin okin tngri-ber¦ erkimlen jokiyaju 3 mingγan¦ yirtengčü-yin orudud-yin¦ ejed yerü kiged ilangγuy-a¦ qangγai-yin ayimaγ-dur¦ öngdür jirγalangtu-dur¦ orusiγsan tngri-yin¦ uubisaγ-a küčin tegüldür¦ sürü jibqulang-tu inü¦ biy-e-ü öngge čaγan¦ [2r] masida bayasqulang-yin¦ bayidultai baraγun mutur-¦ daγan wačir. jegün-yier¦ toli-yi bariγsan čaγan¦ kib qadaγ-yiar terigün¦ neng[144] oruyuγsan erdeni-yin¦ kege sigedketei kiged¦ zangdamani-yin süike-tei¦ altan qoγulubči¦ ungjiγuluγsan. ulaγan¦ kib qadaγ-un qubčisu-i¦ ögede boluγsan soqubči¦ büs-yi üjeskülengtei-yi¦ [2v] oruyuγsan saring γutul¦ ögede boluγsan böged¦ ölügčin yeke baras-i köleglejü¦ olan jüil-ün nökür-iyer¦ küriyelegsen <čimayi> bayasqal egüskeküi-yin¦ tula bisireküi-yier sayitur¦ ergübesü joγlaγsan-ača¦ bi terigüten yabuqu saγuqu¦ yaγun üiledbečü qarisilaqu-yin¦ siltaγan bükün-ni arilγaγad¦ jokildaqu-yin siltaγan¦ bügüde-yin bütügegtün¦ sayin čiγulγan bügüde-i¦ jun-u dalai metü arbidqan¦ jokiy-a.¦ [3r] tabun küsel-yin erdem¦ tegüsügsen čubaral ügei¦ takil belig-yin čiγulγan-ni¦ delekei-yin okin tngri-¦ ber erkimlen jokiyaju¦ γurban mingγan yirtengčü-yin¦ orudud-yin ejed yerü¦ kiged ilangγuy-a¦ zangdamani delgerigsen dalai¦ čangdamani γay-a-yin¦ öngge-tü-tür orusiγsan¦ luus-yin qaγan köke¦ zangdamani delgerigsen inü¦ [3v] orui-dur udbal¦ nilqai-yin öngge-yier¦ belgedegsen teregün-¦ tegen doluγan moγai¦ üjeskülengtei čoγnuyiγsan¦ nige niγur-tai qoyar mutur-¦ tai. baraγun-yiar yeke erdeni¦ jegün-yier udbal¦ bariγsan böged bögsün¦ biy-e ni mön moγai-yin¦ segül oi laγalaγsan-u¦ biy-e-ü emün-e degedü eke¦ luus zangdamani-yin jodbang-¦ tai čoγnuyiγsan moγai¦ [4r] luγ-a tegüsügsen böged¦ biy-e-ü mön moγai-yin¦ segül sayitur oi laγlaγsan¦ böged qoyar mutur-daγan¦ yeke erdeni kiged udbal¦ bariγsan-ača alaγ-a-ban¦ qabsurču mön ečege-dür¦ sayitur qaraju saγuγsan¦ nökür luγ-a seltestei-yi¦ bayasqal egüskeküi-yin tula¦ kemekü teregüten bisireküi-yier¦ sayitur ergübesü joγlaγsan-¦ ača bi teregüten yabuqu¦ saγuqu yaγun üiledbečü¦ [4v] qarsilaqu-yin siltaγan bükün-ni¦ arilγaγad jokildaqu-yin¦ siltaγan bügüde-yi bütegegtün-¦ sayin čiγulγan bügüde-yi¦ jun-u dalai metü arbidqan¦ jokiy-a. [birγ-a] tabun küsel-yin¦ erdem tegüsügsen čubaral¦ ügei takil baling-yin¦ čiγulγan-ni delekei-yin okin¦ tngri-ber erkimlen jokiyaju¦ γurban mingγan yirtengčü-yin¦ orudud-yin ejed yerü¦ kiged ilangγuy-a γobi-yin[145]¦ ayimaγ-dur bayan bolγan¦ [5r] möngke-dür orusiγsan¦ yeke albing baγatur wačar-tu¦ biy-e-ü öngge ulaγan nige¦ niγurtai ama-ban¦ angγayiγsan böged soyuban¦ arjayiγsan qoyar nidü inü¦ öčüken kelingtei-yin yosutai¦ baraγun muturtaγan ulaγan¦ jida kiged. jegün-degen¦ čalma bariγsan-ača¦ dayisun todqar-ača¦ getülgegči kö-e quyaγ duulγ-a¦ saring γutul urtu türei-¦ tei-yi ögede boluγsan¦ [5v] degedü mori qara küren¦ qašuuru erdeni-yin emegel¦ qajaγar sayiqan-yiar kegeligsen-i¦ degere sürüküi-yin yosun-yiar¦ kegemseglegsen böged. dörben¦ üiles-yin nökür-yier küriyelegsen¦ čimai-i bayasqulang egüskeküi-yin¦ tula kemekü teregüten bisireküi-¦ yier sayitur ergübesü¦ jolγaγsan-ača bi terigüten¦ yabuqu saγuqu yaγun¦ üiledbesü qarsilaqu-yin¦ siltaγan bükün-ni arilγaγad¦ jokildaqu-yin siltaγan bügüde-i¦ bütügegtün. sayin čiγulγan¦ bügüde-i jun-u Dalai metü¦ arbidqan jokiy-a. 3 sang-un¦ següldür tus amuγulang¦ [6r] γarqu-yin orun ilaγuγsan-u¦ šajin arban jüg-dür¦ delgereged šajin-i bariγči¦ törülkitün bügüde-yin¦ ölmei-ni lingv-a batudad[146] ¦ šajin-u öglig-yin ejen-ü¦ erkeseli masida

[141] *Qašuur* obviously refers to Tib. *ka su ra* (= *spos shel*) (Sumatiratna 2018: 7, No. 134), in Mongolian also *quba*.
[142] *Dörben üiles,* Tib. *'phrin las bzhi,* four activities: Tib. *zhi* pacification*,* Tib. *rgyas* enrichment, Tib. *dbang* subjugation, Tib. *drag* wrath (THL/RY).
[143] Lit. "the lotus feet of all who hold the doctrine will be fixed".
[144] Instead of *-iyen*.
[145] Or *qubi-yin* – see the note 126.
[146] Stand. *batudaγad-*

delgerigsen-¦ eče amitan bügüde¦ amuγulang buyan-yiar tejiyegdeküi¦ öljei qutuγtu¦ boltuγai.¦ mangg'alam-a:: :: ::

2.1.3. Msc. D 219/1: Incense Offering to Čaγan Aγula

Manuscript description: Pothi format consisting of concertina folded one-layer paper, 4 fols. Chinese paper of low quality. Size (of the folded format): 12 × 8.5 cm. Black ink brushwriting. Close-to-professional scribe corresponding to a longer period of the second part of the 19th, early 20th centuries.
Commentary: The location of Tsagaan Uul (Čaγan Aγula, "White Mountain") is difficult due to the commonality of this place name (at least three dozen of Tsagaan Uul are to be find in Mongolia). However, Tsagaan Uul in the text is more precisely localized to the western side of the Khalkha River (Khalkhiin gol, Qalq-a-yin γoul). The contemporary map shows Bayan Tsagaan Uul (744 m.) on the western bank of Khalkhiin Gol, about 10 km south from Ikh Burkhant, where the large stone relief of Avalokiteśvara was constructed in 1859–1864 by *wang* Togtokhtör (Toqtaqutörü, 1797–1868). Togtokhtör (known by his abbreviated name To *wang*) is famous for his didactic composition, initiative to educate his subjects and enlightened economic reforms in his banner. In the general narrative, the motive of To *wang* was advocating the replacement of the Tibetan liturgy by Mongolian chanting,[147] but explicit documents were probably not published. However, the existence of a Mongolian version of the local incense offering fits well into this context.[148]

Translation:
[1r] The Incense Offering to Čaγan Aγula
[1v] *Oṃ*, by the power especially of the Noble-minded[149] Lord of Subduers,[150] the great Vajradhara, and the root lama, tutelary deity, the three jewels, supreme *ḍākinī*s, and truthful rishis,[151] may all the intentions of good works come down here in this place like a heavy rain. [2r]
The white man, *upāsaka,* dwelling on the top of magnificent mountain Čaγan aγula on the western side of the Qalq-a River, with turquoise *uṣṇīṣa*, in order to bring to his power three realms[152] [having] on the right a flag, on the left a field-mouse with a treasury fulfilling all necessary intentions, above a tall blue *ācārya* riding a whitish-yellow horse, [2v] guarding his land and waters, holding his reins, with his retinue and tribe – please come to this place!
The large assembly of eight categories [of gods], *tngri*-gods and *nāga*s of the white side, [3r] lords of places together with their retinue, particularly those dwelling in stone cairns (*ovoo*) of Bayan Quwa [= Rich Reddish], Tümenčoγtu [= Splendour of Ten thousand] and Bayangdelger [= Flourishing Abundance], please come to this place by your unhindered precious emanation bodies!
Without delay, firmly and with cheerful smiling face take a seat on the platform beautifully constructed from jewels, in this self-established supreme place.
We offer to the Great *Upāsaka*, the lord of place, the offering food of the accumulation of wisdom[153] and the higher-conducting[154] [merit] in the real and imagined[155] [forms], the ocean of drink, the golden vase filled by the five sensual pleasures combined with tea, milk and a selection of medicaments,

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[147] Баттогтох 2004: 37, Байгалмаа 2007: 46. This opinion appears also in the popular movie about To wang (Хэцүү ван Тогтохтөр), producer Chimediin Gombo, 1997.
[148] The "Association of To wang Studies" (*То ван судлалын нийгэмлэг*) published in 1999 the volume entitled *Incense Offering to Tsagaan Uul* (edited by B. Palam, Палам 1999), which obviously contains another version(s) of the ritual text, but the book remained inaccessible for us.
[149] Tib. *blo bzang.*
[150] Tib. *thub dbang.*
[151] *Raši*, Tib. *drang srong*, Skt. *ṛṣi* ascetic sages who attained magical powers and the power of truthful speech.
[152] *Γurban orun,* Tib. *khams gsum,* Skt. *tridhātu* "three realms": *amarmaγ-un orun,* Tib. *'dod pa'i khams*, Skt. *kāma-dhātu* "desire realm", *dürisütü-yin orun,* Tib. *gzugs khams,* Skt. *rūpadhātu* "form realm", *dürisü ügei-yin orun,* Tib. *gzugs med kyi khams,* Skt. *arūpadhātu* "formless realm".
[153] [*Belge*] *bilig-ün čiγulγan,* Tib. *ye shes kyi tshogs*, "accumulation of wisdom". Here referring to the "imagined" offerings.
[154] Supposedly abbreviated from *degedü-yin qubi jokilduqu tabun,* Tib. *gong ma'i cha mthun lnga*, the five factors that are conducive to the upper realms (THL/RY): *gzugs kyi 'dod chags* "longing desire of the form realm", *gzugs med pa'i 'dod chags* "longing desire of the formless realm", *rgod pa* "mental agitation", *nga rgyal*

We offer to *tngri*-gods, *nāga*s, and lords of places of the white side together with their retinue. [4r]
By this gathering of offerings may you flourish in your power and realize everything that I and the others wish.
The smoke resembling the cloud of burning fragrant offerings of pleasant scents, juniper and the thousand *dhāraṇī* will fill the heavenly realm and purify the lord of place, the Great *Upāsaka*, and his retinue. [4v]
We purify *tngri*-gods, *nāga*s, and lords of places of the white side together with their retinue.
Through their purification, may every hindrance and impurity disappear.
You shall not perform any non-peaceful actions such as breaking orders,[156] quarrelling and other erroneous actions.[157] [5r]
Satisfyingly realize all the wishes and tasks [we undertake]!
When you, powerful lord of this place with your retinue, enjoy these five kinds of sense pleasure offerings, take action to spread the Buddhadharma.
May the merciful ones[158] of this land with their retinue and [5v] the tutelary deities of the white side be pleased to provide your power.
Suppress the bands of enemies from alien regions and tribes and realize actions which we seek for and which we need.
Bring good fortune to our homes, extend our lifespan and multiply [6r] our profit.
Rescue us on the way in wilderness, in narrow passages and from rivers and waters. Be helpful.
Get rid of enemies and thieves in difficult places. Protect us from perishing by robbers.
To sum up: Satisfyingly realize all our wishes and needs.
Also the Great Upāsaka, his retinue and the *tngri*-god of wealth, the lord of treasuries, be pleased to provide your power.
Graciously provide your magical powers to multiply the precious grain and [other] commodities.
Graciously provide your magical powers to proliferate the continuous rule of Buddhadharma and government.[159]
The seven attributes of the ruler's power,[160] the symbols of the auspicious realm, horse, yak, camel, sheep, goat, wish-fulfilling cow, armour and helmet, weapons – the adornment of heroes, four

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"egoistic pride", *rmongs pa* "deluded ignorance" (Tsepak Rigzin 1993: 37–38, БШСТТ I: 442). Here referring to the "accumulation of merit" (*buyan-u čiγulγan*, Tib. *bsod nams kyi tshogs*) and to the real offerings.

[155] *Sedkel-iyer qubilγaγsan*, lit. "transformed by mind".

[156] This sort of wrongdoing may be understood either as an offence against an order of a political authority, or against the "retention of Dharma" (Tib. *chos kyi gzungs*) rule (not to forget and not to transgress any teaching received from one's Dharma instructor).

[157] *Gelig andaγ-a* is unclear, *gelig* might be a corrupted form of *kiling* "anger", *andaγ-a* of *andaγu* "mistake, error", or *andaγai* "wov, oath".

[158] The word *qayiraqan* "merciful, gracious", used here in a partially obscure syntactical context, is usually applied as a honorific address to sacred mountains and their deities.

[159] *Ijaγur ündüsün nom-un törü* corresponding to Tib. *rigs rgyud chos srid*; *ijaγur ündüsü* refers to the continuous transmission of the Buddhadharma (in the religious sense, i.e., the ideally unchangeable transmission of the teachings within a spiritual lineage) as well as the family lineage (i.e., the transmission of royal power in one dynasty without devastating political upheavals). *Nom-un törü* can refer both to the Buddhadharma as the complex system practiced by the saṃgha and the laity within a society, as well as the interconnection of the "religious" and "secular" rule.

[160] *Törü-yin doluγan erdeni* "Seven state jewels", old Indian attributes symbolizing the royal power: 1) *kürdü,* Tib. *'khor lo rin po che*, Skt. *cakraratna*, "wheel jewel", 2) *čintamani*, Tib. *nor bur rin po che,* Skt. *maṇiratna*, "*cintāmaṇi* jewel", 3) *qatun*, Tib. *btsun mor in po che,* Skt. *mahiṣīratna*, "queen", 4) *tüsimel,* Tib. *blon po rin po che*, Skt. *mantrīratna*, "minister", 5) *čerig-ün noyan*, Tib. *dmag dpon rin po che,* Skt. *senāpatiratna,* "army commander", 6) *jaγan,* Tib. *glang po rin po che*, Skt. *hastiratna,* "elephant", 7) *morin,* Tib. *rta mchog rin po che*, Skt. *parmaśvaratna*, "horse" (ВШСТТ II: 316–317).

continents of[161] the Mount Sumeru. Sun, Moon, *kalpavṛkṣa* tree, the completeness[162] of material and vital world,[163] summon all their blessings! [7v]
Purify the monastic discipline of the monk community and help the married [laymen] to live by the manners of those of the noble birth.
The lords and rulers may support the subordinates in accordance with the rules. Graciously let them all eternally rejoice.
The lord of place, the merciful, together with his retinue, be pleased to become guard in day and sentry in night and protect [us] by shading by your body, and graciously provide all the good and the self-established accomplishments.

Transcription:
[1r] čaγan aγula-yin sang sudur orušiba:¦ [1v] oṃ sayin oyun-tu¦ čidaγči-yin erketü yeke¦ wačar Dar-a teregüten ijaγur¦ ündüsün-ü blam-a yidam γurban¦ čuqaγ degedü daginis ba.¦ ünen raši narun küčün-iyer¦ edüge egün-dür sayin buyan-u¦ küsel bükün-i yeke quračilan¦ baγulγ-a qalq-a γoul-yin baraγun¦ [2r] jüg-ün yeke jibqulang-tu¦ čaγan aγula-yin orgil-taki¦ orusiγsan ubaši čaγan kümün¦ ogyu üsnir-tü γurban orun¦ erke-dür-iyen quriyaqui-yin tula¦ baraγun-a dadar. jegün-e keriglekü¦ küsel bükün-i qangγaγči sang-tu¦ morin quluγan-a. degedü širaγ-a¦ morin-iyan kölüglegsen orun dalai-¦ [2v] yuuγan sakiγuluγsan jiluγu-a-iyan¦ bariγsan öngdür köke azar¦ terigüten nökür-ün čiγulγan ömüg¦ luγ-a selte ene orun-dur irigtün.¦ bayan quwa tümenčoγtu kiged¦ bayangdelger obuγ-a terigüten ene orun-¦ dur orusiγsan delgerenggüi-yin¦ čiγulγan naiman ayimaγ ba. čaγan¦ jüg-ün tngri luus delekei-yin¦ [3r] ejen nökür selte nuγud türbel¦ ügei erdeni qubilγan-iyar <ene orun-dur> irigtün¦ ülü udan öb[e]süben bütügsen¦ degedü orun egün-dür erdeni-iyer¦ üjeskülengtü bayiγuluγsan tabčan-¦ dur bayasqulang-un mišiyenggüi-yin¦ čarai luγ-a selte batuda orusiγtun¦ bodatai beledkegsen kiged sedkel-¦ iyer qubilγaγsan bilig-ün čiγul[γan]¦ [3v] ba. degedü-yin jokildaqu-yin¦ zai kiged čai ba. süü kiged¦ eme-ün deg[e]ji luγ-a nayiraγuluγsan¦ küsel-ün tabun erdem luγ-a tegüldür¦ altan qomq-a umdaγan-u Dalai egün-¦ iyer delekei-yin ejen yeke ubši¦ nökür selte-i takimui. čaγan¦ jüg-ün tngri luus delekei-yin ejen¦ nökür selte-i takimui. takil-un¦ [4r] čiγulγan ene-ber erketü delgereged¦ bi terigüten sanaγsan tus bükün-i¦ bütügen jokiyaγtun. sayiqan ünür-tü¦ küji-ü jüil sang-un zai mingγan¦ toγtaγal-un čiγulγan-u šitaγaγsan¦ egülün metü utaγ-a-iyar¦ oγtarγui-yin orun-i¦ dügürgejü delekei-yin ejen¦ yeke ubsi nökür selten-i¦ [4v] ariγul[a]mui. čaγan jüg-ün¦ tngri luus del[e]kii-yin ejen¦ nökür seltes: ariγul[a]mui.¦ ariγuluγsan-iyar tüidtüger¦ bujar yaγuu bui bögesü¦ arilqu boltuγai. jarliγ¦ tasulqu ba qaraγučaqu[164]¦ teregüten amurli[ng]γui kiged¦ oγtu gelig andaγ-a buu¦ [5r] jokiy-a. küsegsen tus-i¦ sedkelčilen bütügeged üiles-i¦ jokiy-a. ene orun-u del[e]kii-yin¦ erketü ejen nökür nuγud ber¦ küselün erdem tabun jüil¦ takil egüni joγuγl[a]γad burqan-u¦ šajin-i delgeregül[ü]ged üiles-i¦ jokiyaγtun. ene orun-u del[e]kii-¦ eče qayirqan nökür selten-i¦ [5v] nuγud čaγan jüg-ün¦ sakiγulsun mön taγalan erk[e]šin¦ soyurq-a. činadu dayisun-u¦ ayimaγ ömüg-ün čiγulγan-i¦ daruγadaγ[a]d egerel kereglekü¦ luγ-a tegülder üiles (-iyen)¦ jokiyaγtun. orun gertür¦ öljei qutuγ orušiγad¦ nasu uratudq[a]γad oldubür¦ [6r] delgeregül. keger-e ayan-¦ du jam-un qabč[a]γ[a]i γoul¦ usun-eče getülge tus-i¦ bütüge. berke γajar-dur¦ dayisun qulγ[a]i γačaγa-a¦ degereme-e-ü könügel-i sakiγul¦ tobčilbasu sanaγsan kereg-i¦ sedkelčilen bütügen jokiyaγtun.¦ busu basa yeke ubsi nökür¦ [6v] selten nuγud ed-yin tngri¦ sang-yin ejen mön taγal[a]γdan¦ erk[e]sin soyurq-a. erdeni-yin¦ ür-e tariy-a ed-i delgereküi-yin¦ sidi-i örüšiy-e. ijaγur¦ ündüsün nomun törü-i [165]¦ delgereküi-yin s[i]di-i örüšiy-e¦ qan törü doluγan jüil¦ öljei qutuγ-un ayimaγ¦ [7r] temdege. mori sarulaγ temege¦ qoni yamaγ-a küsel qangγaγči¦ üniy-e kiged. quyaγ¦ daγulγ-a j[e]bseg baγ[a]tud-un¦ čimge. sümbür aγula-yin¦ dörben tib naran saran¦ γalbarw[a]sun modun ba sab¦ šim-e qotala čiγulγan¦ bügüde-i kisig-yin ir[e]kül-e¦ [7v] orun egüni [166] toyid ayimaγ¦ w[i]n[a]i šaγš[a]bad-i ariγudqan¦ gergei-ten nuγud-i degedü¦ törülkiten-ü yabudal-iyar¦ amidaraγul. ejen noyad nuγud¦ ber albatu irgen-i nomčilan¦ tedkü qotalan čiγulγan čuqaγ¦ nasuda čenggekü-dür örüsiy-e¦

[161] Actually "around" the mythical Mount Sumeru/Meru.
[162] *Qotala čiγulγan* (lit. "complete assembly"*,* Tib. *phun tshogs,* abbreviated from *phun sum tshogs* possessed of the three: grace, glory and wealth, i.e., all that could be desired (Das 1902: 825), can be translated according to the context by various expressions as "excellency, perfection, completeness, marvel ..." (or relevant adjectives).
[163] *Saba sim*-e, Tib. *gnod bcud*, "vessel and its contents", the world and its inhabitants.
[164] Stand. *qarγučaqu.*
[165] Inserted <*ayusi*>, exact intended position of this word unclear.
[166] On the left side of the word by a later handwritten <*tabun*>.

del[e]kii-yin ejen qayiraqan¦ [8r] nökür selte-iyer edür¦ qariγul bolun söni sakiγul¦ bolun bey-e luγ-a següderečilen¦ sakiγ[a]d. sayin čiγulγan¦ öbes[ü]ben bütügeküi-yi sidi-i¦ qayiralan soyurq-a::

2.1.4. Msc. D 219/2: Incense Offering of Boγda Mountain

Manuscript description: Pothi format consisting of concertina folded one-layer paper, 4 fols. Chinese paper of low quality. Size (of the folded format): 11.7 × 5.7 cm. Black ink brushwriting. Close-to-professional scribe corresponding to a longer period of the second part of the 19th, early 20th centuries.

Commentary: Bogd Khan Mountain, situated to the south of the present Ulaanbaatar and the historical location of Yeke Küriy-e monastery, has been venerated at least since the period of the First Jebtsundamba Zanabazar in the late 17th century, supposedly based on an even earlier tradition. The honorific title Boγda ("holy lord, saint") is variously attributed to the relation of the mountain with Chinggis Khan,[167] whose belongings were later kept in small temple (*qural*, "assembly") at Tsetsee Gün Peak (the highest point) of the Boγda Mountain (Teleki 2011: 259), or to the visit of the Second Jebtsundamba Khutugtu (1724–1757, Jebtsundamba Khutugtus were also titled as *boγda*; Dulam 2004: 74–76, Teleki 2011: 259). By 1778, on the initiative of *qošoi čin wang efu* Sanjayidorji in the function of the Imperial Resident in Yeke Küriy-e (1771–1778) and his son Yündendorji (following his father in the function of the Imperial Resident after his death in 1778), the Qing Emperor approved annual officially funded worship ceremonies at Boγda Mountain. The initiative continued by Yündendorj throughout his term of office leading to similar declaration of protected sacred areas Khentii Khan Mountain in 1797 and Otgontenger Mountain in 1818. In the monastic tradition of Yeke Küriy-e, the Bogd Khan Mountain represented one of the four holy mountains surrounding the plain around the confluence of Tuul and Selbe Rivers, where Yeke Küriy-e settled down after the 1770s (having already repeatedly lodged in this area earlier; Дүгэрсүрэн 1999: 26–27).

In the period of the Autonomous government in Mongolia, the official worship of the three sacred mountains was continued by the Mongolian government and formalized in the *Code of the Mongolian state established by the Supreme Order* (*Jarliγ-iyar toγtaγaγsan mongγol ulus-un qauli jüil-ün bičig*, chap. 32; Батсайхан 1995: 131–133). Many archival documents illustrate the administrative preparations of the annual rituals.[168]

The first ritual texts addressed to the sacred mountains of the usual seat of (then not yet settled) Yeke Küriy-e were composed prior to 1778. The first known incense and beverage offering text (Tib. *bsang gser skyems*) was authored by *Raden khanchen* Agwaanprinleijamts (Tib. *rwa sgreng mkhan chen ngag dbang 'phrin las rgya mtsho*) supposedly during the lifetime of the Second Jebtsundamba.

The official offerings were organized at the top of Bogd Khan Mountain twice a year, in the Qing period reportedly in the spring performed in the presence of the Manchu *amban* (imperial resident) and in the autumn in the presence of the Mongol amban of Yeke Küriy-e (Teleki 2011: 259). Besides these main offerings, further rituals were performed in the temple at Tsetsee Gün Peak and other sacred places of the mountain range, particularly on Dünjingarav peak and supposedly by individual units of Yeke Küriy-e monastery.

O. Sükhbaatar (Сүхбаатар 2001) published the following ritual texts related to Bogd Khan Mountain:

a) A blockprint collection of Tibetan ritual texts to individual four mountains around Yeke Küriy-e. The individual texts are of various authorship and origin and bear their own colophons. The Bogd Khan Mountain is represented by the *Petition-Offering to Khan Uul* (Tib. *khang o la'i gsol mchod bzhugs so*), which in its colophon places its origin in the late 18th century, when Jebtsundamba Khutugtu "the Dharma chariot-leader of the north" requested the Fourth Panchen Lama (1781–1854; blo bzang dpal ldan bstan pa'i nyi ma phyogs las rnam rgyal) to compose the ritual text to Khan Uul.

[167] According to a legend, Chinggis Khan with his companions arrived at the site of the present-day Ulaanbaatar (originally named *Khun chuluunii khonkhor*) and conferred names to all the four holy mountains: Bogd Khan to the south, Chingeltei to the north, Songinokhairkhan to the west, Bayanzürkh to the east.

[168] Quotations of archive sources documenting the rituals on the Bogd Khan Mountain can be found in several popular and scholarly works together with descriptions of their organization, particularly Дашзэгвэ 1992: 13–17, Дулам 2004: 75–81.

Panchen Lama answered by composing the present petition-offering. Dashzegve (Дашзэгвэ 1992: 12)[169] mentions, regarding this version, that in fact it was Yündendorj, who sent gifts to the Fourth Panchen Lama requesting the composition of the text shortly after the imperial authorization to officialise the cult of the mountain.
Text of the colophon according to the edition by Soronzonbold (Соронзонболд 2018: 183–184) with variant readings in the blockprint published by Sükhbaatar (Сүхбаатар 2001: 104):
... ces khang o la'i gsol mchod 'di lta bu zhes[170] *dgos zhes thub bstan yongs rdzogs kyi mnga' bdag byang phyogs shing rta'i*[171] *srol 'byed khal kha rje btsun dam pa rin che'i bkas bskul*[172] *ma mdzad pa bzhin/ 'jam dpal gshin rje'i gshed kyi rnal 'byor ba/ šākya'i dge slong blo bzang dpal ldan bstan pa'i nyi ma khyogs las rnam rgyal dpal bzang pos dwang pa chen pos g.yar khral tsam du bgyis pa'o//*
b) *The Method of Presenting Beverage Libation to the Tutelary Deity Dünjingarav ("White Nāga King") Pleasing Five Senses* (*pho lha dung skyong dkar po la gser skyems 'bul tshul dbang po dgyes byed ces bya ba bzhugs so*) according to its colophon composed by Khanchen khuvilgaan Agvaanprinleijamts[173] (mkhan sprul ming 'dzin ngag dbang 'phrin las rgya mtsho) – from other colophons known as *Raden Yangön khuvilgaan* (*rwa sgreng yang dgon pa'i sprul ming 'dzin*) – on request of the ascetic *gelüng/gelen* (*bya bral pa dge slong*) Lubsangnamjil (ColMo. Luvsannamjil, Tib. blo bzang rnam rgyal).[174] This is probably the earliest known offering text to the Bogd Khan Mountain.
c) *Incense Offering to the Four Mountains – Local Deities of Yeke Küriy-e* (Tib. *hu ri chen mo'i yul lha ri bzhi'i bsangs 'bul bzhug so*). A short text of two pages related to all four sacred mountains around Yeke Küriy-e composed by hermit (*ri khrod pa*) Lubsang (ColMo. Luvsan, Tib. blo bzang). A manuscript version published by Сүхбаатар 2001: 102.
d) Khamba lama of Yeke Küriy-e Aγwangqayidub (ColMo. Agvaankhaidav) (1779–1838) composed another *Petition-Offering to Dünjingarav Tutelary Deity (pho lha dung skyong dkar po la gsol mchod*)[175] according to N. Dashzegve (Дашзэгвэ 1992: 12).
e) *Čorji/tsorj* (Tib. *chos rje*, "Dharma master") Aγwangčering (ColMo. Agvaantseren) composed *Petition-Offering to Khan Uul* (Tibetan title unknown)[176] according to N. Dashzegve (Дашзэгвэ 1992: 12) and translated it himself to Mongolian (Дашзэгвэ 1992: 12).

It is also possible that the present ritual text refers to a different Bogd Uul in another place in Mongolia, but the text does not allow a more precise identification except for the mention of the Dasi γ'amon (supposedly Dasigoman) assembly, but we could not find any historical monastery of this name in the vicinity of the existing Bogd Uul sites in the Khalkha area.

Translation:
[1r] Incense Offering of Boγda Mountain
[1v] *oṃ ā hūṃ*
Who raised the precepts by the second root lama Badma Dondobiran together with his companions in chainmail, come quickly to this place.
Enjoy the accumulation of the outer, inner [2r] and secret offerings.
I offer to you and your companions in chainmail this golden sea of the golden drink mixed from the benefits of land, properly distilled according to the taste of powerful *tngri*-gods and blessed to become nectar.

[169] Dashzegve mentions that the text composed by Panchen Lama was *The Incense and Beverage Offerings to Dünjingarav*, but obviously it is the text included in the blockprint.
[170] Var. *zheg.*
[171] Var. *sta'i.*
[172] Var. *bsgrul.*
[173] Some of the following names are transcribed from the Modern Mongolian due to the lack of trustful sources for the ClMo. forms.
[174] The text is edited in Tibetan original together with a Mongolian translation in Соронзонболд 2018: 184, 192 without mentioning the source.
[175] *Полха-дүнжингаравын солчдод.*
[176] *Хаан уулын солчдод.*

I purify the great khan in chainmail and his companions by filling the whole celestial realm by clouds of smoke from the mightily [3r] blazing fire of pure offering substances with perfectly delicious smell for gods and humans.
I bow to you, great Warrior-*tngri*-god, with the body in chainmail, protecting the Doctrine by [your] rich abilities of eight achievements,[177] dance of miraculous powers[178] of the three secrets,[179] [3v] and various cases of proud [suppressing of enemies].[180] [4r]
Protect the illustrious[181] assembly of Daši γ'amun (Dashigoman),[182] without omission/impartially[183] diffuse the encounters with the Dharma,[184] grant the teachers, disciples, [4v] the eight groups[185] and their companions to conform to the Doctrine, accomplish the intended affairs completely and spontaneously.
manggalaṃ

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[177] *Naiman γajar-un erke bayalaγ*, most probably referring to *naiman yeke bütügel*, Tib. *grub pa brgyad* "eight accomplishments", which include 1) *nidün-ü buduγ,* Tib. *mig sman/mig rtsi*, "eye potion", 2) *mori,* Tib. *rkang mgyogs*, "swift-feet" (ability to walk extremely fast), 3) *ildü,* Tib. *ral gri*, "sword", 4) *γajar douraki bütügeltü*, Tib. *sa 'og gi sgrub pa*, "travels to terrestrial realms", 5) *üril*, Tib. *ril bu*, "medicinal capsules", respectively Tib. *dngon par shes pa'i dngos grub* "the *siddhi*s of higher perception" 6) *oγtarγui-dur odqu,* Tib. *mkha' spyod*, "travels to celestial realms", 7) *ülü üjegdeküi bütügel*, Tib. *mi snang ba'i sgrub pa*, "invisibility" 8) *sim-e abqu,* Tib. *bcud len*, "essence-extraction" (THL, БШСТТ II: 98). – Another possible reference is to *naimaduγar γajar-un oγuγata sudulqui naiman,* Tib. *sa brgyad pa'i yongs sbyong brgyad*, "Eight thorough trainings on the eighth ground" (of twelve grounds or levels of the Mahāyāna path, Tib. *sa bcu gnyi*). The eight ground includes: 1) knowledge of the thoughts of all sentient beings, 2) knowledge of the places where Buddha resides, 3) establishing Buddha-fields, 4) pleasing the Buddhas with one's correct understanding of the reality of all phenomena, 5) knowledge of the different faculties of sentient beings, 6) purifying the continuum of sentient beings in those directions where Buddha-fields will be established, 7) performing the deeds of Bodhisattvas while abiding in an illusion like concentration, 8) willingly taking rebirth for the benefit of sentient beings (Tsepak Rigzin 1993: 278, for Mongolian terms see БШСТТ II: 112–113).

[178] *Ilbi qubilγan*, synonymous to *ridi qubilγan,* Tib. *rdzu 'phrul*, Skt. *ṛddhi*, miraculous powers, miraculous manifestations.

[179] *Γurban niγuča*, or *γurban niγuča sang*, Tib. *gsang mdzod gsum*, three secret treasuries: 1) *blam-a niγuča sang,* Tib. *bla ma gsang mdzod,* secret treasury of lamas, 2) *idam niγuča sang,* Tib. *yi dam gsang mdzod,* secret treasury of *yidam*-tutelary deities, 3) *dagini niγuča sang,* Tib. *mkha' 'gro gsang mdzod,* secret treasury of *ḍākinī*s (БШСТТ I: 281).

[180] *Ali omuγtu-yin üjegdel yambarčilan uryuγsan* is quite unclear, for *omuγtu* "proud, haughty, arrogant …" (equivalent to various Tibetan terms *nga rgyal can, khengs can, dregs ldan pa* etc.) is generally a negative attribute. However, an explanation of the term Tib. *bsnyems pa*, ClMo. *bardaγasu, degerügei, sayirqal* in Sumatiratna (2018: 487, No. 13578) stating Tib. *nga rgyal te, skabs 'gar gying ba 'am pha rol gnon pa'o*, ClMo. *omuγ böged, jarim üy-e-dür üjügürkekü buyu činadus-i daruqu bolai* "pride, and sometimes it means: to act proudly or suppress the opponents" helps to understand that the word "proud" (*omuγ*) here is probably referring to the positive combative skills of the warrior-*tngri*-god (*dalha* or *dayisun/dayičin tngri,* Tib. *dgra lha*) used in favour of protection of Buddhadharma.

[181] *Tegüs čoγtu* or *čoγ tegülder,* Tib. *dpan ldan*, "glorious, splendorous, illustrious".

[182] *Daši γ'amun qural,* Tib. *bkra shis sgo mang grwa tshang*, name of the Gomang monastic school of the Tibetan Drepung monastery (*'bras spungs*). It remains unclear why this name, which seems not to appear among temples and organizational units of the Yeke Küriy-e Monastery geographically close to Boγda aγula, is used here. The Dashchoimbel datsan (monastic school; Tib. *bkra shis chos 'phel grwa tshang*) of Yeke Küriy-e followed the curriculum (*uɔчaa*, Tib. *yig cha*) of the Gomang datsan in Tibet (Teleki 2011: 172), therefore it might be used as an indirect designation of Dashchoimbel datsan.

[183] Two words of distinct meanings are frequently confused: *alγasal ügei*, Tib. *g.yeng med*, "without omission" (i.e. not to skip anything or anybody, to go in sequence) *versus alaγsal ügei* "without discrimination", close also to *alaγčilal ügei,* Tib. *ris med,* "impartially, without distinction". As the position of two dots indicating *γ* in the more casual handwriting frequently shifts to the following letter, it is difficult to decide between these two words here, but the first one is more probable.

[184] *Nom-un učaral,* Tib. *chos kyi 'byor ba*, spiritual activities, connection to the Dharma. encounter with the Dharma.

[185] It is not clear which eight groups are mentioned here. *Naiman ayimaγ* in the context of ritual texts mostly refers to the Eight categories of gods and demons (Tib. *lha srin sde brgyad*), which are variously listed in sources, but all of them are considered to have received and practiced the Buddhadharma.

Transcription:
[1r] boγda aγula-yin sang¦ [1v] oṃ ā hūṃ.¦ badma dondobiran¦ qoyaduγar ijaγur¦ üngdüsün-ü blam-a-yin¦ jariliγ-yi mangdaγulaγsan¦ sa quyaγtu nökür¦ luγ-a seltesti¦ orun egün-tür¦ türgen ajiraγ[...]¦ γadaγadu dotuγ[...]¦ [2r] niγuča takil-un¦ čiγulγan-i edeger-i¦ joγuγlan γajar-un¦ ür-e šime-yi nayira=¦γulaγsan altan¦ umdaγan-i¦ erkim tngri-yin ama-un¦ nayiraltu-bar maši¦ bürkeji aršiyan-tur¦ adistalan altan¦ [2v] dalai egüni sa¦ quyaγtu nökür¦ luγ-a seltes-tür¦ ergümüi qotala¦ tegüs sayiqan ünür-¦ tü tngri kümün-i¦ ariγun jai nuγud¦ belge bilig-ün ürečilengtü γal-¦ iyar mašida¦ [3r] šitaγaγsan utaγan-ni¦ egüles tngri-yin¦ orun bükün-i <oγuγata>¦ tegüsügsen-iyer¦ se quyaγtu yeke¦ qaγan nökür seltes-i¦ ariγulmui naiman¦ γajar-un erke bayalaγ¦ γurban niγuča-yin¦ [3v] ilbi qubilγan-u¦ büjige ali omuγtu-¦ yin üjegdel yambar=¦čilan urγuγsan-¦ ača edüge egün-¦ tür šajin-i¦ sakiγči sa quyaγtu-¦ yin beyen-tür¦ urγuγsan yeke¦ [4r] dayisun tngri čima=¦dur mörgümüi¦ čoγ tegüs Daši¦ γ'amun qural-yi¦ sakin aburan¦ alγasal ügei¦ nom-u učiral¦ delgeregülküi kiged¦ baγši šabi¦ [4v] naiman ayimaγ¦ seltes nom[-]luγ-a¦ jokildaqu-yin¦ sanaγsan kereg¦ qočiral ügei¦ öbesben bütekü-¦ yin üiles-yi¦ jokiy-a:¦ mangγ'alam

2.1.5. Msc. D 45: Incense Offering to the Galshar Mountain

Manuscript description: Pothi format. Only 3 fols. of extremely thin Chinese paper, originally folded as concertina. Size (of the folded page: 12,7 x 6,3. Highly professional brushwriting of miniature size, slightly imitating printed letter forms, but generally without distinctive characteristics due to the small size of the script.
Commentary: The author of the text is *Erdeni mergen bandida* Čoyisangdangjinbalsambuu. We did not find exact data on this lama, but he was supposedly a previous incarnation of the famous *Artiin mergen bandida* Jamiyandambiinyam (1896–1962) born in *Bisireltü jasaγ-un qosiγu* of the Setsen Khan League (*Sečen qan ayimaγ*), commonly known as *Khardal beisiin khoshuu.* [186] Jamiyandambiinyam is variously mentioned as the third (Цэдэндамба 2009: 765) or seventh incarnation of *Erdeni mergen bandida* (Цэдэндамба 2009: 141).[187] The largest monastery of the banner was Galshariin khiid (also known as Khujirtiin khiid), with the Tibetan name Gandanshadavdarjaalin (ColMo. pronunciation). The monastery was founded in 1846 and gradually grew into a large monastic centre with 500–1000 monks, dozens of high-degree lamas and several branch assemblies accros the whole banner.[188] A special assembly of *Artiin mergen bandida* was founded during the lifetime of Jamiyandambiinyam (Цэдэндамба 2009: 765).

The ritual text was supposedly regularly used during the annual offerings at Galshar Mountain and seems to be have been transmitted locally. A text almost identical to our copy was published (in Cyrillic) by the Documentation of Mongolian Monasteries Project as recorded during the field work in Galshar sum.[189]

Translation:
[1r] Incense Offering to the Qaršara Mountain
[1v] "Ah, [descending] from the supreme good place called G'ala Šara

[186] In 1920, he married and left the monastery. Arrested in 1937, he managed to escape to Inner Mongolia, but returned after 3 years and was arrested again for 11 years. Released from prison in 1956, lived in Galshar sum as a herdsman. He became famous as a breeder and trainer of fast horses (*uyaach*) (Цэдэндамба 2009: 141).
[187] L. Chuluunbaatar (Чулуунбаатар 2007: 29–30) considers the Seventh *Artiin erdene mergen bandid* reincarnation of the sixth incarnation of *Bambar khuvilgaan*. However, *Bambar khuvilgaan* did not belong to the Setsen Khan League (ClMo. *Sečen qan ayimaγ*) but to the Tüsheet Khan League (ClMo. *Tüsiyetü qan ayimaγ*) (present-day Sergelen sum of Töv aimag), where he had his own monastery known as Bambar Erdene lamiin khüree. In addition, the Seventh *Bambar Erdene khuvilgaan* Tsevegmed (1920–1937) was definitely a different person from the Seventh *Artiin erdene mergen bandid* Jamiyandambiinyam (names and titles are transcribed from ColMo. due to the Modern Mongolian source in Cyrillic).
[188] https://www.mongoliantemples.org/en/component/domm/1806?view=oldtempleen (04.08.2021), Цэдэндамба 2009: 767, Банзрагч & Сайнхүү 2004: 79 according to a document in the National Archives of Mongolia, ФА-3, д-1, хн-1121.
[189] https://www.mongoliantemples.org/ampdfs/%D0%A5%D0%AD%D0%93%D0%9B_055_AM.pdf (04.08.2021).

riding a stag flying three thousand [miles?[190]] in a moment,
[you], *nāga*-king of dark-brown colour, with one face, two arms,
in his right hand holding precious rosary made of pure clear crystals
left hand triggering a rain of specially coveted gems
wearing a hat of the high office
with gentle graceful appearance
sitting in the equanimous cross-legged position
riding a red deer,
surrounded by retinue of lords of many places
in number of hundreds of thousands
all being the real emanation body of Γ'ala *nāgarāja.*
all the assemblies to transform the transformation offerings
we invite you today promptly to this supreme place."
[Prepare] imagined and real [2r] outer and inner offering gifts
milk spirit, three white substances,[191] three tasty substances,[192] six good substances,[193] the genuine silk of five colours, various types of *nāga*-medicaments,
as the inner food and beverages [prepare] dishes that are pleasant to digest, have a good appearance and are nutritious,
everything that provides an unspoiled peace.
[and saying] *oṃ ā huṃ* turn them over through *samādhimudrā*[194]
and purify them by flame and offer them to the multitude of deities and their retinue.
"When you, guests, enjoy the food and become satisfied, for all of us, teachers, disciples together with our retinues calm all real external and internal hardships and inconveniences without omitting even a single one, and create conditions to make everything favourable.
Whichever place or direction we go or [2v] wherever we live,
send us off on return and welcome us on arrival.
In the dark night be our guard, in the clear day be our protector,
pacify everyone who harms us,
create conditions so that everything is favourable.
Send rain upon our surrounding countryside,
always help people by giving good growth to fruit and grain,
calm down severe diseases, *zud*-calamities, quarrels, and fights.
Accomplish all the affairs we intent according [our] ideas.
Completely meet all entrusted[195] affairs.
Guests, everyone, return to your own place!"
This petition-prayer to Qaršara and the presenting of offerings [composed by ?] *Erdeni mergen bandida* Čoyisangdangjinbalsanbuu and written down free of mistakes. [3v]
manggalaṃ
oṃ maṇi padme hūṃ
May auspiciousness flourish!

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[190] The unit of length is not specified.
[191] *Γurban čaγan,* Tib. *dkar gsum*, three white: *taraγ*, Tib. *zho*, "yogurt (tarag)", *süü*, Tib. *o ma*, "milk", *tosu*, Tib. *mar*, "butter".
[192] *Γurban amtatu,* also *γurban amtaliγ/amtatan,* Tib. *mngar gsum*, "three tasty": *sikir*, Tib. *ka ra*, "sugar", *buram*, Tib. *bu ram*, "muscovado", Tib. *sbrang rtsi,* "honey".
[193] *Jirγuγan sayin*, Tib. *sman bzang po drug*, "six good medicines" (further only in Tibetan): *cu gang,* "bamboo-manna"*, gur gum,* "saffron"*, li shi,* "clove"*, dzā ti,* "nutmeg"*, sug smel/sug mel,* "lesser cardamon (elettaria cardamomum)"*, ka ko la,* "cardamon" (Chinese cardamom, Amomum medium) (БШСТТ II: 532, Tsepak Rigzin 1993: 209).
[194] *Sam[a]di-yin mutur*, Skt. *samādhimudrā* also known as *dhyānamudrā*, "meditation mudra, gesture of meditation".
[195] *Qatangγadqaqu,* Tib. *gtad ba*, "to aim, focus, direct towards, entrust" (Sumatiratna 2018: 497, No. 13845 translates by one more synonym *daγadqaqu* "to entrust for protection".

Transcription:
[1r] ay-a g'ala šara kemekü degedü sayin
orun-ača aγšin jaγur-a γurban
mingγan-i nisügči buγu-a-yin deger-e
amuγulangtu luus-un qan küren
öngge-tü <nigen> niγur qoyar mutur-tai.
ariγun tungγalaγ šil erdeni-yin erke-i
bariγad mutur-a bariju ongča küsegsen
erdeni-yin qur-a-i jegün mutur-iyar baγulγan
orui-dur yambutu[196] malaγ-a asaγaγad[197]
döligen[198] γungqulzaγsan[199] bayidal-tai oγtu
ködülbüri ügei saγarmaγ jabilal-yiar
qaliγun buγu-a-i kölgelegsen olan γazar-
un ezed bum toγatan-yiar tan-dur
nökürlen küriyelegsen qotalaγar ču γ'ala
naγ'arangza-yin qubilγan maγad mön
qubilγan takil-i qubilγaγči-yin čiγulγan
nuγud bügüde-i qurdun-a degedü orun
egündür ene edür urin jalγaγad
qubilγaju sedkil-yier bodutai beledkegsen
[1v] γadaγadu dotuγadu baling[200] takil-luγ-a
šim-e-yin süü γurban čaγan γurban
amtatu jirγuγan sayin kiged silγadaγ
tabun öngge-yin toraγ-a eldeb jüil luus-
un em ba šinggeküy-e jokistai dotuγadu-yin
idüge[201] umdaγ-a nidün-ü üzegdel terigüten
šin-e sayiqan joγuγ idege čubural ügei
amuγulang-yi öggügči nuγud-yi
oṃ ā huṃ:: ::
luγ-a samadi-yin mutur-iyar urbaγulju
jali-bar ariγudqaγad nökür selte-de
ergümüi. ulam-iyar jočid nuγud
joγuγlaju qangγaqu boluγsan-ača učiral
lablaγayitu ba bürün baγsi šabi nökür
seltes-ün γadaγadu dotuγadu bodutai
qaršilaγči ülü jokilduγad nuγud-yi
γaγča-yi ču üligel ügei amurliγuluγad
dayaγar jokilduqu-yin siltaγan-ni
bütüge. γajar jüg qamiγ-a odqu
[2r] kiged alin-dur saγubaču biden-dür γada[γsi]
odqu-yin kürgegül kiged dotuγši irikü-
yin uγtuγul bolun jokiy-a. qarangγui söni
manaqu boluγad gegen edür qaraγul-dan
qarsilaγči bükün-i amurliγulju qamuγ
jokildaqu-yin nökučel-yi bütege. qamiy-a-tu
yirtenčü egün-dür qur-a usu-i čaγan[202]-
tuni baγulγaγad qayirtu jimes tariy-a-yi

[196] Stand. *yangbatu.*
[197] *Asaγaqu*, honorific expression "to dress".
[198] Stand. *dölügen.*
[199] Stand. *γungqaljaγsan.*
[200] Written *belig,* but supposedly *baling* is intended.
[201] Stand. *idege.*
[202] Instead of the intended *čaγ*, which is inserted interlinearly by a later hand.

nasuda sayidqaqu böged amitan-dur qataγu
ebedčin kiged jud ba keregül temečel-yi
amurliγulju qamuγ küsegsen kereg-üd
sedkelčilen bütügekü kiged qatangγadqaju
jakiγsan üiles-i qočurli ügei bütegen
jokiy-a. qariyatu öber öber-ün orun-
[d]aγan jočid nuγud ajiran ayilad-
ā kemen qaršara-dur jalbaraju takil
ergükü egüni erdeni mergen bandida
čoyisangdanjinbalsambuu ber jegüden-dür
[γa]γča endegürel ügei bičibei::
[2v] mangγ'alam::
oṃ mā ni baD mi hūṃ
sayin buyan delgerekü boltuγai



Figure 6: Mr. N. Bökhsuuri, a bearer of the oral tradition of rituals among Zakhchins, Üyench sum, Khovd aimag, chapter 1.9.2. (Ondřej Srba, 2014)

2.2. Rituals against Diseases and Harmful Influences

In traditional Mongolian thought, illness and harm can be caused by manifold stimuli, whether apparent or hidden, and sometimes linked together. Bad luck in personal life can be considered as the outcome of evil deeds (ClMo. *üile-yin ür-e*) in previous existences, in this present life, in the life of one's ancestors (as a genealogically transmitted influence – both positive and negative), or through harmful effects generated by the actions of members of the community or peoples from outside. A large group of diseases is considered to be caused by the category of beings called *luus* (Tib. *klu*).[203] Categorized in the realm of animals, the *luus* are divided into several subgroups, some of them helping people or even protecting the Doctrine, but mostly harmful if irritated – especially by any sort of contamination and impurity. *Luus* dwell underground, especially in rivers, streams, springs, and lakes. Being inferior to the human realm, they are not worthy of requests for protection and refuge (*asida-yin abural, daγadqal),* as are the buddhas or gods, but it is necessary to take care not to make them angry and, toward this end, to provide them with small offerings. The harm caused by the *luus* (*luus-un qourlal*, Tib. *klu gdon*) needs to be averted by professional lamas by effectuating remedial rituals (*jasal*) aimed at transferring the harmful influence into a substitute object in the form of a figure known as *baling* (Tib. *gtor ma*) or other forms of ransom effigies (Tib. *glud*). Since any persons performing these rituals are prone to transmitting harmful influences from the treated person to themselves, the rituals should consequently be performed only by tantric practitioners (ClMo. *yegüjeri* < Skt. *yogacārya*, Tib. *rnal 'byor pa*, but this term can presently refer to almost every monk). The analysed texts also name other related types of beings usually exerting a negative influence on people and their livestock and other belongings, the ghosts or spirits named *ada, jedker* and *buγ.* Our texts do not emphasize the differences between them and often mention them side by side.

2.2.1. Msc. D 322: A Ritual against Smallpox

Manuscript description: A manuscript written by calamus on supposedly Chinese paper of two layers stuck together. Fol. 1 on the recto side is fixated with two layers of more recent Chinese paper. Professional monastic style typical for the first half of the 18th century. The Sanskrit-Uyghur final formula *sadu edgü* suggests the origin of the manuscript before the mid-18th century.
Palaeographic analysis: 1. C, 2. intermittent, 3. standard, 4.1. baseline interrupting medial *i*, *i* downbent only after *gi/ki,* 4.2. initial *j/y* undistinguished, 4.3. bifurcated medial *r*, 7. *j* shaped undistinguished *č – j*, 8.1. regressive *numu* ending + *e/i*, shaded *bo/bu* ligature, baseline-launched initial *b,* 8.2. mostly D type, 8.3. final *r, i:* dish-shaped *numu*, 11. *kebtege d* B form, 13. Ai *segül*, 14.1. incurved *čačuly-a*, furcation-launched final *g*, 15. *titim*-less initial *m, l*, straight medial *m*, 16. no diacritics, 17. final *m:* closed, short BS, small coronet.
Frequent phonetic use of *D* and *T.*

Commentary: The miniature format of the manuscript allows speculation about its use as an amulet. This intended use is confirmed by the wording *egün ken jegübesü* "Whoever wears it …" in the final section of the text. Fol. 1r shows traces of the original title, but the script has entirely lost its legibility.

The text belongs to the genre of *sādhana* (Tib. *sgrub thabs*, ClMo. *bütügel-ün aryγ-a*, lit. "means of accomplishment"), a tantric meditational method of effecting propitiation, more precisely to the subgenre "medicine *sādhana*" (Tib. *sman sgrub*). The typical ritual text of this genre has a standardized structure involving a preliminary part including the taking of refuge and arousing the enlightened mind (Skt. *bodhicitta*), i.e., compassion for the benefit of all sentient beings, a part involving visualization of a respective deity and recitation of the mantra(s), and a concluding part with a dedication of merit to all sentient beings. Since the purpose of a *sādhana* is, most generally, the

[203] These diseases form a special category within the system of Tibeto-Mongolian medicine; for example, the basic traditional textbook of the Tibeto-Mongolian medicine *Tantra of the Oral Instructions of the Eight Limbs of the Essence of Amrita* (*rasiyan-u jirüken naiman gesigütü niγuča ubadis-un ündüsün,* Tib. *bdud rtsi snying po yan lag brgyad pa gsang ba man ngag gi gyud*) mentions "diseases caused by *ada*-demons" (*ada-yin ebečin*). Позднеев 1908: 20.

achievement of buddhahood,[204] the medicine *sādhana* is instead aimed at coercing the deity (as an enlightened being with whom the practitioner (*yogī*) identifies during the tantric ceremony) to act for a defined benefit of sentient beings, here specifically to prevent or stop the smallpox.

The present Mongolian text was adapted from a *sādhana* composed by Panchen Lama Lobzang Chokyi Gyeltsen (blo bzang chos kyi rgyal mtshan). Lobzang Chokyi Gyeltsen (1567/1570–1662) was given the title of Paṇchen Lama following the ascent of the Fifth Dalai Lama as the theocratic ruler of Tibet in 1641. Chokyi Gyeltsen is either listed as the First or the Fourth Paṇchen Lama.[205] His close contacts with the Mongols during the civil war period and his role as preceptor of several Mongolian eminent lamas supported the influence of his works in Mongolia, which started to be translated at the turn of the eighteenth century at the latest.

The Tibetan original is included in the collected works of Lobzang Chokyi Gyeltsen (*paṇ chen blo bzang chos kyi rgyal mtshan gyi gsung 'bum*). The author compared versions of the xylograph edition from the Tashi Lhunpo woodblocks[206] and the modern edition published in Peking.[207]

Within the *gsung 'bum*, the present text is included in a collection of 169 mostly ritual shorter texts entitled *Arranged Collected Instructions of the Great Omniscient Panchen* (*paN chen thams cad mkhyen pa chen po'i gsung thor bu pa phyogs gcig tu bsdebs pa*), the present text representing the 64th composition.[208] The title of the Tibetan text is *The Excellent Sādhana Protecting Against Smallpox* (*'brum nad bsrung ba'i mchog tu gyur pa sna tshogs yum gyi sgrub thabs*).[209]

As far as the available catalogues state, the collection *Arranged Collected Instructions of the Great Omniscient Panchen* exists in a complete Mongolian translation, but solely as a single manuscript version kept in the Library of the Inner Mongolia Normal University. The Mongolian title literally restates the wording of the Tibetan original *Various Talks of the Omniscient Great Panchen assembled in one direction* (*qamuγ-i ayiladuγči yeke bančin-u tarqaqu jarliγ-i nigen jüg-tür quyilayuluγsan nuγud orusiba*).[210] The text is in the 62nd position and catalogued under the title *The Method Realization [with the Help] of Manifold Mothers [called] the Perfectly Assembled Garland of Clouds* (*eldeb eke-yin bütügel-ün arγ-a tegüs büridügsen usun bariγči eriken*) with its secondary title in brackets *Method of Treating the Fever of the Wart Disease (göbdürün ebečin-ü qalaγun-i anaγaqu arγ-a* [211]). The word *göbdürügü* (also written *göbdürügüü*) *ebečin* "wart disease" is applied synonymously with *čečeg ebečin* ("smallpox") used in the analysed manuscript. Both terms correspond to the Tibetan terms: *thor ba, thor bu, 'brum thor, 'brum ba* etc. The poetic title *Garland of Clouds* (*chu 'dzin 'phreng ba*) uses a fixed epithet "water holder" or "water container" (Tib. *chu 'dzin*, ClMo. *usun bariγči*) meaning "clouds".

The Library of the Inner Mongolian Academy of Social Sciences preserves three complete manuscripts (No. 01506, 01507, 01508 containing 4 folios each) and one incomplete manuscript (No. 01505, only fol. 1–3, 5) of obviously the same work,[212] but I had no possibility of consulting the originals. Two of the manuscripts contain colophons with direct but different translations of the colophon of the Tibetan original, which is absent in the analysed manuscript.

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[204] During the ritual, the tantric practitioner or the deity *yogī* is supposed "to live proleptically in one's future buddhahood pretending that one's own wisdom appears as the *maṇḍala*." Cozort 1996: 334.

[205] Biography by Alexander Gardner. The Fourth Paṇchen Lama, Lobzang Chokyi Gyeltsen. In: *The Treasury of Lives*, https://treasuryoflives.org/biographies/view/Lobzang-Chokyi-Gyeltsen/9839 (accessed 15 December 2020).

[206] TBRC Resource ID W9848: rje btsun blo bzang chos kyi rgyal mtshan gyi bka' 'bum https://www.tbrc.org/#!rid=W9848 (accessed 15 December 2020).

[207] TBRC Resource ID W1PD177557: *Paṇ chen blo bzang chos kyi rgyal mtshan gyi gsung rtsom*. pe cin: krung go'i bod rig pa dpe skrun khang. https://www.tbrc.org/#!rid=W1PD177557 (accessed 15 December 2020).

[208] The compositions are not numbered within the collection.

[209] TBRC Resource ID W9848, Volume 5, 179–181. https://www.tbrc.org/#library_work_ViewByOutline-O3LS137854CZ80447%7CW9848. TBRC Resource ID W1PD177557, Volume 5, 114–116 (of the printed book), 122–124 (of the digital copy). https://www.tbrc.org/#library_work_ViewInWIndow-W1PD177557%7CI1KG15056%7C5%7C1%7C1%7C650 (accessed 15 December 2020).

[210] No. 00628 in *Dumdadu ulus-un yarčay, degedü* 163.

[211] *Dumdadu ulus-un yarčay, degedü* 166.

[212] *Dumdadu ulus-un yarčay, degedü* 355–356.

Msc. No. 01507: Colophon: *eldeb eke-yin bütügeküi aryan-i ene yosun* (instead of *usun* – note by the author) *bariyči: erike-ber: čičig ebečin-i qalayun-ača ayuysan nuyud-i amurliyuluyči rasiyan-u qura-yi oruyulumu: kemekü egüni toyin sumadi DharmA DhozA tusalaqui sedkil-iyer nayirayulbai:* ("This method of realization [with the help] of Manifold mothers [entitled] the Garland of Clouds summons the rain of nectar appeasing the fears of the smallpox fever and it was composed by the venerable monk Sumadi Dharma Dhoza[213] with a beneficial intention.")

Msc. No. 01506: Colophon: *eldeb eke-yin bütügeküi ary-a tegüs tuyuluysan usun bariyči erike egüni göbdürü=gü ebečin-ü qalayun-i ebdegči nuyud-i amur tejiyeküi rasiyan-u qurayin urusqal bayuysan: kemeküyi ene anu toyin sayin oyutu nom-un ilayuysan čimeg ber tusa-yi sedkijü nayirayulbai:* ("The descended rain flow of nectar nourishing those who destroy the fever of the wart disease, or The method of realization [with the help] of Manifold mothers [entitled] the perfectly complete Garland of Clouds, composed by the venerable monk Victorious Dharma Jewel of a Good Intellect[214] in the beneficial intent.")

This *sādhana* is focused on the deity named literally "Manifold mothers" (*eldeb eke*, Tib. *sna tshogs yum*, Skt. *Viśvamātṛ*), in other places of the text referred to as (*ilaju tegüs nögčigsen eldeb eke,* Tib. *bcom ldan 'das ma sna tshogs yum*) or more simply "Illuminated Victorious Mother" (*ilaju tegüs nögčigsen eke*, Tib. *bcom ldan 'das ma*). "Illuminated Victorious Mother" is the common name of the Tārā Goddess, or – more generally – (Skt.) *bhagavatī* as a general term for a peaceful female *yidam* (*yidam*'s consort),[215] or particularly Tārā (Tib. *rje btsun 'phags ma sgrol ma*). The name is alternatively understood (in Mongolian) as "the mother of the Victorious One"[216] (e.g. Oirat *ilayuysani eke* paralleled to Tib. *rgyal yum* and Skt. *jayā* "victress", Яхонтова 2010: 120). This understanding is supported by the Chinese equivalent of *eldeb eke – zhu fo mu* 諸佛母 "Mother(s) of all buddhas". Another text attests the use of a name of *ḍākinī,* being named "Manifold sky-goer/*ḍākinī*" (Tib. *sna tshogs mkha' 'gro ma*).[217] Despite being entirely clear, the intended meaning of *eldeb* (Tib. *sna tshogs*) in the collocation *eldeb eke* refers to manifold (usually 21) aspects/forms/emanations of Tārā.

Transcription of the manuscript and comparison with the Tibetan original:

[1v] namo guru:
na mo gu ru
čečeg ebečin-i saki=¦qu-yin tula. eldeb eke-yi bütügen¦ küsegčin:
'brum nad bsrung phyir sna tshogs yum bsgrub par 'dod pas/
itegel yabuγulun sedkil egüs=¦keküi urida yabuγuluγad:¦
skyabs 'gro sems bskyed sngon du btang /
oṃ sobhav-a sudha sarwa¦ dharm-a sobhav-a suddho hang:¦
sva bhā vas stong par sbyangs/
qoγusun kü boltuγai: qoγusun-u¦ aγar-tur:
stong pa'i ngang las
bam-ača naiman nabči-tu¦ čaγan badm-a-yin küilsün-dür
paṃ las padma dkar po 'dab ma brgyad pa'i lte bar/
ā-¦ ača dügüren saran manḍal-un degere:¦ öber-ün sedkil-ün činar:
a las zla ba'i skyil 'khor nya gang ba'i steng du rang gu sems nyid
oṃ-ača¦ čaγan lingv-a: oṃ üsüg-ün belge-¦ tü tegün-eče gerel γaruγad
oṃ las padma dkar po oṃ gyis mtshan pa las 'od zer 'phros/
qoyar tusa-¦ yi üiledüged quraju
don gnyis byas/ 'dus/

[213] Sanskrit name of Paṇ chen blo bzang chos kyi rgyal mtshan.
[214] Mongolian translation of the name of Paṇ chen blo bzang chos kyi rgyal mtshan.
[215] The collection of *sādhana*s *Rgyud sde kun btus* mentions sNa tshogs yum as the consort of Kālacakra (Dagyab 1991: 311, 315).
[216] *Ilaju tegüs nögčigsen*, Tib. *bcom ldan 'das*, Skt. *bhagavan.*
[217] Mentioned by R. De Nebesky-Wojkowitz (1993: 479) as one of the *ḍākinī*s believed to defeat malevolent spirits who could prevent a desired rainfall. *Sna tshogs mkha' 'gro ma* is represented as a deity with yellow-red appearance and responsible for the southwestern direction.

oγuγata boluγ-¦ san[218]-ača
yongs su gyur pa las/
öber-iyen ilaju tegüs nögčigsen¦ eldeb eke čaγan öngge-tü arban¦ jirγuγan nasu-tu-yin düri-tü: ider-ün¦ [2r] düri-ber
rang bcom ldan 'das mas na tshogs yum sku mdog dkar mo gzhon nu lang tsho bcu drug lon pa'i nyams can/
mösiyen sedkil-dür jokis-¦ tu: nigen niγur-tu qoyar γar-tu¦ baraγun γar-iyar čaγan lingv-a bariγ=¦san degedü öglige-yin mutur kiged:¦
'dzum zhing yid du 'ong ba'i zhal gcig phyag gnyis phyag gyas pad dkar 'dzin pa'i mchog sbyin dang /
jegün-iyer jirüken tus nomlaqui mutur-¦ i jokiyaγsan
gyon thugs kar chos 'chad kyi phyag rgya mdzad pa/
üsnir-ün jarim-i anu¦ čomčaγlan boγuju bürün:
dbu sku ral pa phyed bcings su byas shing
ülegsen-i¦ sandaraγulun baγulγaγsan-i-iyar čegeji¦ bey-e-yi bürkügsen
lhag ma gsil bur babs pas sku stod khebs pa/
titim čikin-ü čimeg¦ küjügün-ü čimeg: γar-un čimeg: kölün¦ čimeg: ebčigün-ü čimeg dayitan-iyar¦ čimegsen:
rin po che sna tshogs las grub pa'i dbu rgyan/ snyan rgyan/ mdul rgyan/ phyag gdub/ zhabs gdub/ do shal la sogs pas brgyan pa/
kib-ün čegejibči qormuγ=¦či-yi üjesküleng-tey-e emüsügsen:¦
dar gyistod gyogs smad gyogs mdzes par gsol ba/
saran-u gerel-ün körketü.[219] čaγan gerel¦ badaraγsan-u dumda:
zla ba'i 'od kyi rgyab yol can/ 'od dkar po 'phro ba'i dbus na
bodi satu-yin¦ jabilal-iyar saγuγsan
sems dpa'i skyol mo krung gis bzhugs pa/
tegün-ü¦ [2v] orui-dur čaγan oṃ:
de'i spyi bor oṃ dkar po/
qoγulai-dur¦ ulaγan aḥ
mgrin par āḥ dmar po/
jirüken-tür köke hūṃ¦
thugs kar hūṃ sngon po/
tegün-eče gerel γaruγad öber-tür adali¦ belge bilig-ten ba. abisig-un burqad-¦ i uriju iregülüged:
de las 'od zer 'phros/ rang 'dra'i ye shes pa dang dbang gi lha spyan drangs/
ja hūṃ¦ bam hoḥ öber-luγ-a nigen činar-¦ tu boltuγai:
jaḥ hüṃ baṃ hoḥ rang dang ro gcig tu gyur/
abisig-un burqad:¦ abisig öggügsen-iyer wčir satu¦ titim boltuγai::
dbang lhas dbang bskur/ rdo rje sems dpas dbu brgyan par gyur/
takil kiged dotaγadu¦ takil-i γurban üsüg-iyer adis=tidla=¦ju bürün:
mchod pa dang nang mchod 'bru gsum gyis byin gyis brlabs la/
oṃ biso matrai¦ sabari wara arkam: badim: busbe:¦ dubam: aluke: kandi: ewadi:¦ šabda brdi ccha hūṃ sau hā:¦ kemen takiγad:
oṃ viśva matrai sapari vāra yarghaṃ nas śapta'i bar gyis mchod:
γurban üsüg-iyer dota=¦γadu takil-i ergüjü:
yi ge gsum gyis nang mchod 'bul/
γurban čaγ-un¦ qamuγ ilaγuγsad-un eke:
dus gsum rgyal ba kun gyi yum/
duraduγsan-¦ [3r] u tedüiken-iyer čečeg ebečin terigü=¦ten:
/dran pa tsam gyis 'brum nad sogs/
čiqula könügügčid-i qočurli-¦ ügei amurliγuluγči:
/nyer 'tshe ma kus zhi mdzad pa'i/
eldeb eke-tür-¦ iyen mörgümü:: kemen maγtaγad:

[218] *Oγuγata boluγsan*, Tib. *yongs gyur* "completely transformed".
[219] *Körke*, standardized form *körkü* "curtain, veil".

/sna tshogs yum la phyag 'tshal lo/ /zhes bstod/
jirü-¦ ken-ü tus saran-tur oṃ üsüg-iyer¦ belgedegsen-ü kijaγar-a toγurin
thugs kar zla ba la oṃ gyis mtshan pa'i mthar/
oṃ¦ biso matrai hūṃ hūṃ pad:¦
oṃ¦ viśva matrai huṃ hūṃ paṭ:¦
kemeküi ber küriyelegsen körüngge¦ tarni-luγ-a seltes-eče rasiyan-u¦ čaγan urusqal baγuγad:
ces pas bskor ba'i sa bon sngags dang bcas pa las/ bdud rtsi dkar po'i rgyun babs/
öber-ün¦ bey-e-yin dotar-a dügürügsen-iyer¦ kilinče tüidker ebečin adas¦ ilangγuy-a čečeg ebečin bolqui¦ siltaγan nuγud ariluγad:
rang gi lus kyi nang gang bas sdig sgrib nad gdon khyad par 'brum nad 'byang 'gyur thams cad sbyangs/
ilaju¦ tegüs nögčigsen eke-yin adis=tid-i¦ oruγsan-i sedkijü bürün:
bcom ldan 'das ma'i byin rlabs zhugs par bsams la/
mön kü¦ tarni-yi nigen üjügür-tü sedkil-¦ [3v] iyer ögülegdeküi::
sngags de nyid gcig dril du bula bar bya'o/[220]
eldeb eke-yi¦ aγula metü: temür-ün ayul-du čilaγun¦ metü::
egün ken jegübesü bi següder¦ metü daγaqu buyu: qongsim bodi satu¦ jarliγ bolurun: egün-i ken jegüjü¦ jedker bolbasu: bi burqan buu bolsu:¦ wčir satu jarliγ bolur-un: egüni¦ ken jegügsen erdeni-tü kümün-e yambar¦ ba ayul ülü bolqu: kerbe ayul¦ bolbasu bi burqan buu bolsu: radn-a¦ sambav-a jarliγ bolurun: egüni jegügsen¦ kümün-e γajar ködelküi-yin ayul ülü¦ boluγad: γal tüimer-ün ayul ülü¦ bolqu: garudi sibaγun-u ayul ülü¦ bolqu: erliγ qaγan-u kürdün ergigü=¦lügsen-ü ayul ülü bolqu: ene qudal¦ bögesü bi burqan buu bolsu:¦ [4r] amin div-a jarliγ bolurun egüni¦ jegügsen erdeni-tü kümün-ü terigün¦ degere bi malaγ-a metü sakiqu: nayan¦ naiman maγu irv-a-yi qariγulqu: ene¦ qudal bögesü bi burqan buu bolsu:¦ amogasidi jarliγ bolurun: egüni¦ jegügsen kümün-dü čisun soruγči¦ ragsas kiged: simnus-un ayul ülü¦ boluγad: albin küjün-i boγuqu-yin¦ ayul ülü bolqu: eliyes γar-i küli=¦küin ayul ülü bolqu: tiiren köl-i¦ küliküin ayul ülü boluyu: ene¦ qudal bögesü bi burqan buu bolsu:¦ wačir dara jarliγ bolur-un: ene¦ nom-un tusa inü yirtinčü-yin kümün¦ amitan-i dalai-ača γaryaqui ongγuča metü:¦ aγula-ača sümbür aγula metü: usun-¦ ača sün dalai metü: ariyatan-ača ars[lan]¦ [4v] metü: burqan-ača šagjamuni metü egün-i¦ küčün inü. erdeni-tü kümün amitan-u¦ dörben jaγun dörben ebedčin: γurban¦ jaγun jiran jedker adas-i qariγul=¦qu-du saγad ügei buyu. naganjun-a¦ baγsi jarliγ bolur-un čöb-ün čaγ-un¦ amitan-dur časutu orun kürtele¦ urin mungqaγ qaram nayidangγui tači=¦yangγui. bütügeküi neres-i tegüs¦ tuγuluγsan:
ene usun-i bariγči¦ erke-ber: čečeg ebedčin-i qalaγun-¦ ača ayuγsan nuγud-i amurliγuluγ=¦či rasiyan-u qura-yi oruγulu=¦mui:: :: kemekü egüni ber toyin¦ sumadi dharm-a dowaja tusalaqui¦ sedkil-iyer nayiraγulbai:: ::¦ sadu edgü::

Colophon of the Tibetan version:
/sna tshogs yum gyi bsgrub pa'i thabs/
/rdzogs ldan chu 'dzin 'phreng ba 'dis/
/'brum nad tsha bas 'dzigs rnams kyi/
/dal bso bdud rtsi'i char rgyun 'bebs/
zhes pa 'di yang btsun pa blo bzang chos kyi rgyal mtshan gyis phan pa'i bsam pas rbyar ba'o//
"This means of accomplishment (*sādhana*) [with help] of the Manifold mothers, called the Garland of Clouds of the Golden Age[221] [bringing] a continuous rainfall of nectar liberating from fears of the smallpox fever, was composed in beneficial thoughts by the Venerable Blo bzang chos kyi rgyal mtshan."

Translation of the Mongolian version:
Namo guru.
For those who want to create Manifold mothers to protect themselves from the smallpox.
First, prepare your mind through the Going for Refuge.
oṃ sobhav-a sudha sarwa dharm-a sobhav-a sudḍho hang.
May the emptiness arise.

[220] The parallel text of the Tibetan original ends here.
[221] Skt. *Krtayuga* "perfect age".

In the sphere of reality
from [the syllable] *bam* in the hilum of a white lotus with eight leaves,
from [the syllable] *ā* on the disc of the full moon the nature[222] of one's own mind,
from [the syllable] *oṃ* a white lotus flower,
from the diacritic mark of the *oṃ* syllable[223].
A light will come out from it and when you apprehend the twofold benefit[224] and completely transform,
visualise yourself as the Illuminated Victorious Mother of white colour,
with appearance of 16 years of age,
smiling by her youthful face,
being pleasant for the mind
with one face, two hands,
holding a white lotus in her right hand
and showing the gesture of the supreme generosity[225]
by the left hand performing the teaching gesture near the heart,[226]
some parts of her hair [on the crown of the head] curled up[227],
the remaining parts of her hair let down carelessly to cover the chest,
[adorned] with a diadem, earrings, necklaces, wristlets, leg bracelets composed of enemies,
gracefully dressed in a decorative skirt,
veiled by the moonlight, in the middle of a radiant white light,
seated in the position of bodhisattva,
having the white syllable *oṃ* on the top of her head,
the red *aḥ* on her chest, and the green *hūṃ* in her heart.
A light comes out from her.
[Then] invite those who possess the same supreme wisdom and the empowerment deities.
ja hūṃ bam hoḥ
May I become of the same quality.[228]
May the empowerment-deity become by bestowing their empowerment the Diadem of Vajrasattva.[229]
Consecrate[230] offerings and internal offerings by the three syllables and pronouncing:
oṃ biso matrai sabari wara arkam: badim: busbe: dubam: aluke: kandi: ewadi: šabda brdi ccha hūṃ sau hā: offer them.
By the three syllables raise the internal offerings [and] praise them:
I bow to the mother(s) of all the Victorious Ones of the Three Times,[231]
to manifold mothers who relieve us of all serious destroyers, particularly the smallpox, as soon as [someone] calls.
Rotate [the offering] on the edge of the moon-shaped area around the heart symbolized by the syllable *oṃ*.
From the seed mantra[232] encircled by *oṃ biso madrai hūṃ hūṃ pad* a white flow of nectar descends
and filling the inside of the heart,
it purifies misdeeds, obstacles, illnesses, and evil spirits,

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[222] *Öber-ün činar*, Tib. *rang bzhin*, "individual characteristics" (Sumatiratna 2018: 2996), "fundamental nature; inherent nature, own-ness".
[223] *Om üsüg-ün belge-tü*: *belge,* Tib. *rtags* "mark, sign".
[224] *Qoyar tusa*, Tib. *don gnyis* "two benefits" – the benefit of oneself *öber-ün tusa,* Tib. *rang don* and the benefit of others *busud-un tusa*, Tib. *gzhan don*.
[225] Skt. *varadamudra*, hand held out, with palm uppermost and the fingers pointing downwards.
[226] Skt. *dharmacakramudra,* recalling Buddha's first sermon.
[227] In the form of *uṣṇīṣa*.
[228] Of the same flavour.
[229] Probably *rdo rje rgyan* "Vajra ornament", the root tantra of Vajrasattva (Tib. *rdo rje sems dpa'*), the frequent support for purification practices, particularly to purify broken samaya vows.
[230] *Adistidlaqu*, Tib. *byin rlabs, byin dbab.*
[231] *Γurban čaγ-un qamuγ ilaγuγsad*, Tib. *dus gsum sangs rgyas*, "Buddhas of the three times" — the buddhas of the past, present and future, usually Dīpaṃkara, Śākyamuni and Maitreya.
[232] Seed mantra, Skt. *bījāmantra*, usually a mantra of one syllable containing the essence of the respective teaching.

particularly the cause of the smallpox disease.
And consider that you have absorbed the empowering blessing of the mother of the Victorious One and pronounce the mantra by [3v] a concentrated mind.[233]
Manifold mothers [will protect] as a mountain,
from the danger of metal [blade] [they will protect] as a stone,
whoever wears it, she will follow him as a shadow.
Bodhisattva Avalokiteśvara spoke:
If something bad happens to the person who wears it, may I not become a Buddha.
Vajrasattva spoke:
Nothing bad will happen to precious persons who wear it.
If something bad happens to this person, may I not become a Buddha.
Ratnasambhava spoke:
Whoever wears it will not be threatened by earthquake or fire.
He will not be threatened by the *garuḍa* birth.
He will not be threatened by Erlig Qaγan turning the wheel.
If it is a lie, may I not become a Buddha.
Amitābha spoke:
I will dwell on the head of the one. who wears it, and protect him like a cap.
I will drive away the eighty-eight evil signs.
If it is a lie, may I not become a Buddha.
Amoghasiddhi spoke:
The person who wears it will not be threatened by the bloodsucking *rākṣasa* and *simnus*-demons. *Albin*-spirits will not threaten by throttling. *Eliyes* will not threaten with the tying of hands. *Tiiren* will not threaten with the tying of legs.
If it is a lie, may I not become a Buddha.
Vajradhara spoke:
The benefit of this text is like a ship pulling the worldly people out of the sea, like the Sumeru Mountain among the mountains, like the Ocean of Milk among the waters, like the lion among the [4v] animals, like Śākyamuni among the buddhas.
Its power can utterly banish four hundred and four illnesses of the precious people and three hundred sixty evil spirits.
Master Nāgārjuna spoke:
Having completely overcome anger, ignorance, avarice, envy, longing and achieving of the people of the time of calamities, including those of the Snowy land, [this text] in a way of the water-holder (i.e. cloud)[234] triggers a rain of nectar healing those who are afraid of the fever of small pox.

2.2.2. Msc. B 18/9: Closing the Mouth of Harm (*γarluγ-yin aman boγuqui-yin arγ-a*)

Manuscript description: A manuscript formed by one sheet of Russian hand-made paper without a visible watermark, folded horizontally into the pothi format. Size of one folio: 25.5 × 8.4 cm. Semi-professional pen-written manuscript of the first half of the 19th century. Fol. 1r bears traces of the originally sealed Tibetan title (*bla ma mchod pa'i …*), which does not refer to the actual Mongolian contents.
Palaeographic analysis: 1.A., 2.B., 3.C., 4.1.A., 4.2.A. undistinguished, 4.3. branch-shaped alternating with crossed strokes and bifurcated, 5.A. dextrorotatory, 7.1. *č*-shaped medial undistinguished *č/j*, 8.2.F. with minor variations due to inconsistent style of the scribe, 8.3. final *r* opened (A), final *u* A or B shape, final *i* mostly C shaped. 11.E., 13.A. mostly Ab, 14.1.C., 16.B. frequent, but not regular syllable ending and reading supportive diacritics, 17.B. coronet + long *boγuni segül* + closed *numu*, 18.A. crossed with opened ending (suppressed *numu*). Frequent superfluous teeth (a common sign of non-professional manuscripts of the 19th and early 20th centuries), e.g. *möregümü* instead of *mörgümü*, *alai* instead of *ali.*

[233] The parallel Tibetan text finishes here.
[234] *Usun-i bariγči*, Tib. *chu 'dzin*, "water-holder, water-container" epitethon of cloud (Яхонтова 2010: 387).

Translation:
May there be good peace!
The means to tie the mouth of harm.
Into a cow's horn, put nine black stones, nine white stones, nine paper figures, nine pieces of meat, clay from nine paths, clay from under the four feet of a cast-iron brazier and clay from beneath the threshold, cover them with yellow cloth and tie them with a black rope, pass it through the space alongside the left doorframe and push it out toward the direction from which the misfortune came.
I bow to Lama and the Three Jewels. I bow to all bodhisattvas. I bow to all *śrāvaka*s, *pratyekabuddha*s. I bow to all gods, protector deities. I bow to all of them.
We all bind and close the path of loss and obstacles and the open mouth of harmful forfeits, which were caused by unfavourable constellations of stars, planets, trigrams and spots of the horoscope and the life, body and vital energy of the almsgivers and their companions.
We close the harm of the chronic bodily illnesses and sufferings.
We close the evil harmful to the good fortune.
We close the harm exhausting[235] human dwellings and livestock pens.
We close the harm which closed the gate through which benefit enters.
We close the harm which opened the gate to harm.
We close the evil harmful to the body and property.
We close the harm of damage causing the bad success of the [intended] activities and failure to make a profit.
We close the harm [causing] that food and drink does not multiply.
We restrain the obstacles preventing the growth of livestock.
We restrain the obstacles of encounter with theft and robbery.
We restrain the obstacles of falling into the mouth of wolf and dhole.
We restrain the obstacles of infertility of four species of livestock and horses.
We restrain the obstacles of poor harvests of grain, potatoes, and fruit.
We restrain the obstacles that the grass would not grow.
We restrain the danger of natural calamities and hunger.
We restrain the dangers of the ruling justice and punishments.
We restrain the danger of strict statements of the lords.
We restrain the threat to livelihoods due to compulsory labour for the lords.
We restrain the danger of loss of face in the eyes of other people.
We restrain the danger of falling into false speeches.
We restrain the danger of women being raped by strangers.
We restrain the danger of falling into the slander of others.
We restrain the danger of breaking love between siblings.
We restrain the danger of misfortune in hunting, on the road and in any other act.
We restrain the danger of sudden illness and death of livestock.
We restrain the danger that the livestock will lose its way and get lost.
We restrain the danger of the body losing colour and the face losing its splendour.
We restrain various dangers when the body's vital energy decreases.
May the harm caused by *rākṣasa*s and the beings of the Eight classes[236] [belonging to the] Supreme Heaven be averted.
May the hindrances caused by lords of places, *bug*-ghosts and *ada*-demons be averted.
May the threats and obstacles caused by four hundred and four diseases be averted.
May the obstructions caused by four cardinal and four intercardinal directions be averted.

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[235] The manuscript has *čoγčilaγči*, but the closest standard form *čoγčalaqu* "to compose, to put together" does not fit in the context. Probably *čučalaqu* in the meaning "to exhaust" is intended.
[236] *Naiman ayimaγ,* Tib. *sde brgyad* Eight Classes (of gods and spirits), including 1) Tib. *lha brgyad* "eight gods", 2) Tib. *klu chen brgyad* "eight major *nāga*s", 3) Tib. *gza' chen brgyad* "eight great planets", 4) Tib. *rgyu skar nyi shu tsa drug* "twenty-eight *nakṣatra*s", 5) Tib. *phyogs skyong bcu* "ten direction protectors", 6) Tib. *rgyal chen bzhi* "Four great kings", 7) Tib. *gnod sbyin gyi sde dpon bcu gnyis* "ten commanders of *yakṣa*s", 8) Tib. *gyan chen brgyad* "eight deities of the intermediate space (*bar snang*)".

May three hundred sixty harms be averted.
May eighty-one sudden[237] harms be averted.
May the obstacles of eighty-four thousand defilements be averted.
May the obstacles of those who harm the good fortune of people, livestock and property.
May the obstacles of [disease causing] *eliy-e*-spirits and *ada*-demons dwelling in ten directions.
May the harm of an unsuccessful year be averted.
May the harm of an unsuccessful month be averted.
May the harm of an unsuccessful hour be averted.
May the harm of an unsuccessful …[238] be averted.
May the harm of premature death, suffering, illness, and epidemics be averted.
May the harm of a bad dream be averted.
May the harm of bad omens and the misfortune of evil beggary be averted.
May the adversity return by itself.
May any harm disappear.
May the good fortune arise.
May the blessing and splendour spread.

Transcription:
[1v] oṃ sayin amuγulang boltuγai:
γarluγ-yin aman boγuqui-yin arγ-a kemebesü nigen
üker-ün eber-ün dotur-a 9 qar čilaγun 9 čaγan čilaγun
9 čaγasun kümün 9 kesege miq-a 9 jam-un širui 9 kesege
širmau tulγan-u dörben kölün-yin širui bosuγan-u
sirui ede-yi kejü sar-a bös-iyer bürüjü qar-a
utasun-iyar külijü jegün qajabači[239]-u nükeber
alai qarši-yin jüge-dür q'araγ-a[240]:: : ::
blam γurban erdeni-tür möregümü qamuγ bodasatu
nar-dur möregümü qamuγ qutuγ-tan šarawang
baradanggabud-tur möregümü qamuγ tengeri sakiγu=
lusun-a möregümü:: tede bügüdü-tür möregümü::
ba bürün öglige-yin ejed nökür selte-yin amin
bey-e erketen-ü kii mori odu γ'araγ külil mengge
qarsi siltaγan ülü jokildaqui-ača boluγ=
san γarluγ-a tüidker-ün mör kiged aman negegsen
qour-tu γarluγ-a-yi külil barin qaγamui:
bey-e-yin ebečin jobalang egereküi γarluγ-a-yi X
buyan kesige-tü qourlaγči γ'arluγ-a-yi X kümün
mal-un qotu küriyen-ü čuγčilaγči γ'arluγ-a-yi X
<olja orqui-yin> egüde qaγaγdaγsan γarluγayi X γ'arluγ-a-
yin egüde negegsen γarluγ-a-yi X bey-e ede tawardur
qoralaγči γarluγayi X mör yabudal ülü bütükü
olja ülü oldaqu γ'arluγayi X adaγusun
[2r] saγubasu idegen umdaγan ülü arbidqu-yin γ'arluγ-yi
mal adaγusun ülü ösüküyin tüidker-yi külin
barin qaγamui: qulγai degerme-ün mör-tür
učaraqu-yin tüidker-yi X čonu čögebüri
ariyat[un]-u aman-tur učaraqu-yin tüidker yi X
4 qosiγu mal adaγun üri ülü öseküyin
tüidker-yi X tariyan tömüsün-ü[241] üri jimis

[237] The word is unclear and in the translation the preference is given to the alternative reading *genetü* < *genedte* "sudden(ly)".
[238] A part of the word is missing.
[239] *Qajabači* = *qatabači* the jambs or boards between the door and the wall of a Mongolian tent.
[240] Supposedly *γarγ-a*.

ülü γaraqu-yin tüidker-yi X uryuqui ebüsün-i
ülü uryuqui tüidker-yi X γang jüd ölüs=
küleng ayul učaraqu tüidker-yi X qalaγun
küiten ebečin učaraqui-yin tüidker-yi X qaγan-u
jasaγ čaγaja-yin ayul učaraqui-yin tüidker-yi X
noyan kümün-ü širegün öčikü-yin ayul tüidker-yi X
sayid tüsimed-ün qaγaqui aliba aqui-yin
ayul učarqu-yin tüidker-yi X olan kümün-tür
buruγu üjegdeküi-yin ayul tüidker-yi X qudal-tu
onultu [?] ülü küreküin ayul tüidker-yi X ayil
ayimaγ-un gergei qalduγsun tüidker-yi X ulusun
kele aman sereküyin ayul-un tüidker-yi X aq-a
degüü inaγ-a amaraγun ebdeküin ayul tüidker-yi X
aba ayan ali joraγ-a[242] yabudal ülü bütükü-yin
ayul tüidker-yi X genede mal adaγusun-tur ebečin
ükül učiraqu-yin ayul tüidker-yi X genete
mal adaγusun jabqaraγsan eril suril[243] bolqu-yin
[2v] ayul tüidker-yi X bey-e-yin öngge čarai čoγ
sülde baγuraqui-yin ayul tüidker-yi X ereketen
kii mori baγuraqu-yin eldeb ayul tüidker-yi
külin barin qaγamui degere tengeri rags-a
nayimin[244] ayimaγ-un qour qariγultuγai γajarun
ejed-ün buγ ada jedker-yi qariγultuγai 4 jaγun
4 ebečin-ni ayul tüidker-yi X 4 jaγun[245] 4 jobkis
naiman kijaγarun qouratu siregün tüidker-yi X
γurban jaγun jiran qarasi tüidker-yi X nayan
nigen genetü[246] učiraqu-yin tüidkeryi X naiman
tümün dörben mingγan niswanis-un tüidker-yi X
kümün adaγusun ed tawar-un buyan kesige-tü
qour kürgegči-yin tüidker-yi X arban jüge-tü
aγči eliy-e ada čilγ?[247] tüidker-yi X jilen-yin[248] ülü
bolqu γarluγ-a-yi X sara-yin ülü bolqu-yin γarluγ-a X
čaγ-un ülü bolqu-yin γ'arluγ-a-yi X edür-ün ülü
bolqu γ'arluγ-a-yi X ...ru-yin ülü bolqu-yin
γ'arluγ-a-yi X čaγ busu-yin ükül jobalang ebečin
taqula γarluγ-a-yi X maγu jegüden γ'arluγ-a-yi X
maγu belige maγu γuyiringči γai jedker-yin
γ'arluγ-a-yi X qarasi öber-ber qarituγai:: γ'arluγ-a
ügei boltuγai öljei qutuγ orusiqu boltuγai
buyan kesige čoγ jali delgerekü boltuγai:: : ::

2.2.3. Msc. B 18/7: Incense Offering Purifying Every Impurity

Manuscript description: Manuscript, pothi format, handmade paper of unclear origin, 26.1 × 8.9 cm.

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[241] Written *toγusun-u*. *Silbi* in the first syllable of *tömüsün* was transformed into *sidü*, while the horn of *m* was lost inadvertently.
[242] Supposedly *jorilγ-a* or *joriγ-a*.
[243] Stand. *sural*.
[244] Stand. *naiman*.
[245] Supposed original *jüg* ("direction") interpreted mistakenly as *jaγun* ("hundred").
[246] Unclear: probably standard *genedtü.*
[247] Unclear.
[248] Standard *jil-ün.*

Semi-professional style of the late 18th or first quarter of the 19th century, but preserving rare preclassical forms of orthography probably from the unknown source manuscript, particularly syllables *qi, γi* instead of standard *ki, gi* in back vowel words (*taqil*, all forms of *taqi-*, *uγiyaqui, qitad*), phonetic differentiation of mostly initial *D* and medial *T* (*Dalai, Dayun, moD, Dagini, teregüTen, ijayurTan*)
Palaeographic analysis: Palaeographic features supporting an earlier origin (late 18th century):
13.Ch. form of *segül* with gradual progression but downward hooked ending, 11.A. occasionally unclosed *kebtege d* (fol. 1v/3 *uriγdaqui*, 4r/21 *teregüten*) probably influenced by the source manuscript, 4.1.C. slightly downbent *i*, 14.1. occasional hooky ending of *čačulγ-a* (for example fol. 4r/10 *isk'amba*), 14.2.Ca. hook launched final *-g,* 17.A. fully closed form of final *m* with a coronet and prolonged *boγuni segül*.
First half of the 19th century supported by: 8.2.G. fully evolved initial *q-*, 16.C. systematic use of syllable-ending and reading-supportive diacritic dots above *γ.* Transliteration letters in names of deities and mantras with frequent corruptions.

Translation:
[1r] Incense Offering Purifying Every Impurity
[1v] *Namo guru.*
Those who want to make an incense offering, imagine your protective deity and invite him in this way:
oṃ wčar kundali qana qana qung bad:
oom subav-a suutu sarwa darm-a subav-a suudu qang:
May the emptiness arise.
In the sphere of reality
inside the large precious receptacles arisen from the syllable *oṃ*
the offering water issued from matters of gods arisen by melting of the syllable *oṃ,*
[as well as] flowers for washing feet, fragrant incense, scented water, offering dishes, instrumental music and other offering substances of complete qualities of colour, sound, aroma, taste and touch
became the place emitting good desires uncontaminated/unconditioned and unobstructed,
the edge of heaven and the wide ocean.
oom argam-a qung: tegünčilen
badim bosbi. Dobi. aluki. gandi. niwadi.
šabda-a-a qung: nam-a sarwa Dataγ'ata
odgadi isbarana gimang gagana soqa:
oom amirita qung: oom agaru mugang
[2r] sarwa Darmani adiy-a odba niduda nam-a
sarwa tatagata awalokiti oom sambara
sambara qung: oom ruru isburu
čola dista sida luuzani sarwa
arta sadani soqa::
May all actions imagined by the powers of my mind, by the power of Tathāgata's blessings, by the power of the sphere of Dharma, be fulfilled accordingly and without obstructions.
Prepare the musical instrument and say:
I invite Vajradhara[249] and the realm of splendid supreme root and transmission-related lamas, as well as Buddha Śākyamuni and the whole realm of the buddhas and bodhisattvas,
the tantric assembly[250] of Yamāntaka[251], Hevajra and Cakrasaṃvara[252] at the head of the whole realm of tutelary deities of the four tantras,
the six-armed Mahākāla and other hero and *ḍākinī*[253] Dharma protectors,

[249] Tib. *rdo rje 'chang, gsang sngags rgyal po.*
[250] *Niγuča quriyangγui* (*tsagar-a sambhara yamantaka γurban*), Tib. *gsang bde 'jigs gsum* "tantric assembly" including Guhyasamāya, Cakrasaṃvara and Yamāntaka (Sumatiratna 2018: 40146).
[251] Tib. *gshin rje gshed.*
[252] Tib. *kye'i rdo rje, 'khor lo bde mchog.*
[253] *Bayatur daginis*, Tib. *dpa' bo mkha' 'gro*, male *ḍāka* and female *ḍākinī*, epithet of *rig pa 'dzin pa* "knowledge-holder", i.e., a realized master on one of the four stages on the tantric path of *Mahāyoga* (TBRC/RY).

alongside with seventy-five protectors,
the ocean-like [quantity] of vowed guardians,[254]
eight groups of gods and *rākṣasa*s,
local deities and lords of regions,
surrounded by countless [2v] guests of the offering.
Be pleased to arrive to this place of offering.
i keyi kei wčir samanza:
Be pleased to sit in the southern heaven, on the precious throne, on the lotus seat as much as you wish.
Ah, when a cloud with a golden heart comes out on the wide blue sky of the root of the offering,
vessel and fruits[255] of the four elements[256] arose step by step.
When from [that cloud] the rain showered the land,
earthly[257] medicinal herbs and trees grew.
May I medicate/mix the essence of the medicine.
May I effect a purifying offering.
By effecting a purifying offering to my transmission-related lamas,
may the disbelief and other obstructions to the *siddhi*-accomplishments disappear.
By effecting a purifying offering to the tutelary deity,
may the broken vows and other [wrong actions] disappear.
By effecting a purifying offering to the Dharma protectors,
may any [negative effects of] interruptions and offences in presenting food offerings[258] disappear.
By effecting a purifying offering to local deities and [3r] lords of regions,
may every disgrace caused by errored actions disappear.
May every impurity disappear through this incense offering.
I am sacrificing by sprinkling the offering water into the incense offering.
I am sacrificing the full-blown lotus flower.
I am offering the fragrance of incense grouped in clouds of smoke.
I am sacrificing in this offering the burning fire and flaming lamp of the offering.
I am sacrificing in this offering the spreading pleasant scent.
I am sacrificing in this offering the fat and flour dishes of a hundred flavours.
I am sacrificing the nice sound of cymbals and drums.
By large fragrant clouds of this incense offerings arisen from burning accumulated pleasant aromas, tasty medicines and dishes,
I am presenting purifying offerings to Vajradhara at the head of benevolent root and transmission-related lamas.
I am presenting purifying offerings to the tantric assembly[259] of Yamāntaka at the head of all tutelary deities of the Father Tantra[260] of the Unsurpassable Yoga Tantra.[261]
I am presenting purifying offerings to Hevajra and Cakrasaṃvara at the head of all tutelary deities of the Mother Tantra.[262]

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[254] *Dalai metü tangγaraγtan*, Tib. *chos skyong dam can rgya mtsho* the ocean of vowed guardians and *dharmapāla*s.
[255] Probably synonymous to *saba sim-e,* Tib. *snod bcun* the inanimate and animate world as a container and its contents.
[256] Tib. *'byung gzhi*.
[257] *Γajar-un jirüken* reffers to Oirat *yertüncüyin züreken* "heart of the world", Tib. **'jig rten snying po*, epithet for the earth (Яхонтова 2010: 372, No. 640).
[258] *Baling*, Tib. *gtor ma.*
[259] "Tantric assembly" including Guhyasamāya, Cakrasaṃvara and Yamāntaka (see note 250), also referring to Guhyasamāja Tantra (Tib. *Gsang 'dus rtsa rgyud*).
[260] *Ečige-yin dandar-a*, Tib. *pha rgyud*, "Father Tantras", a class of Unsurpassed Yoga Tantra. The highest class of tantra with the primary focus on the development of the illusory body. i.e. *Guhyasamāja Tantra* (Tsepak Rigzin 1993: 170).
[261] *Deger-e ügei dandar-a*, Tib. *rnal 'byor bla med rgyud* "Unsurpassable Yoga Tantra".
[262] *Eke-yin dandar-a*, Tib. *ma rgyud* "Mother Tantras", a class of Unsurpassed Yoga Tantra. The highest class of tantra with the primary focus on the development of the clear light body, i.e. Cakrasaṃvara Tantra (THL).

I am presenting purifying offerings to Vajradhātu and Dharmadhātu[263] [3v] at the head of all tutelary deities of the Yoga Tantra.[264]
I am presenting purifying offerings to the manifest Buddhahood Vairocana, Torg'adi?[265] at the head of all tutelary deities of the Performance Tantra.[266]
I am presenting purifying offerings to Vajravidāraṇa[267] and White Parasol[268] at the head of all tutelary deities of Kriyā Tantra.[269]
I am presenting purifying offerings to the Well-Gone,[270] to the peaceful and wrathful ones[271] at the head of all tutelary deities of the Eight Teachings.[272]
I am presenting purifying offerings to the Transcendent wisdom[273] at the head of all mother-gods of the Victorious ones.
I am presenting purifying offerings to Dīpankara buddha and all the buddhas passed beyond (i.e. attained *nirvāṇa*).
I am presenting purifying offerings to Śākyamuni and all the buddhas dwelling in the present times.
I am presenting purifying offerings to Maitrēya and all the buddhas of the future.
I am presenting purifying offerings to the supreme three jewels.
I am presenting purifying offerings to Vairocana at the head of all well-gone ones of the five [buddha] families[274] and their companions.
I am presenting purifying offerings to Dadhiśvari at the head of the five groups of mothers[275] together with their companions.
I am presenting purifying offerings to Qongsim bodhisattva (Avalokiteśvara) at the heat of all bodhisattvas and their companions.
I am presenting purifying offerings to eighteen *śrāvaka*s at the head of all [4r] *śrāvaka*s.
I am presenting purifying offerings to twelve *pratyekabuddha*s.[276]
I am presenting purifying offerings to Baradoza[277] at the head of the sixteen arhats[278] and their companions.
I am presenting purifying offerings to Nāgārjuna the Unhindered[279] at the head of all Indian *siddha*s[280] and their companions.

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[263] *Vajradhātu*, Diamond Realm, the space inhabited by the Five Tathāgatas. *Dharmadhātu*, Tib. *chos kyi dbyings*, "realm of dharmas, space of phenomenal reality".
[264] *Yog'a-yin dandara*, Tib. *rnal 'byor rgyud* "Yoga Tantra".
[265] Identification unclear.
[266] Probably a corrupted form of Skt. *upāyatantra* referring to *yabudal-un dandara,* Tib. *spyod rgyud*, Skt. *caryātantra* "Performance Tantra".
[267] Vajravidāraṇa, Tib. *rdo rje rnam 'joms*, a wrathful form of Vajrapāṇi.
[268] *Čaγan sikürtü,* Tib. *gdugs dkar mo,* Skt. *Sitātapatrā*.
[269] *Üile-yin dandara*, Tib. *bya rgyud,* Skt. *Kriyātantra.*
[270] *Sayibar oduγsan*, Tib. *bde gshegs*, Skt. *Sugata* the One Gone to Bliss, an epithet of Buddha (Яхонтова 2010: 101, No. 13).
[271] *Amurlingγui kilingten,* also *amurlingγui doγsin,* Tib. *zhi drag* "peaceful and wrathful".
[272] *Naiman jarliγ,* Tib. *bka' brgyad*, "Eight Herukas, Eight *Sādhana* Teachings".
[273] *Belig barimid,* Stand. *belge bilig-ün baramid,* Tib. *shes rab kyi pha rol tu phyin pa*, Skt. *prajñāpāramitā* transcendent knowledge.
[274] *Tabun ijaγur,* Tib. *rigs lnga* "five buddha families, five enlightenment families": 1) Tib. *rje'u'i rigs* "Vajra", 2) Tib. *dmangs rigs* "Ratna", 3) Tib. *bram ze* "Padma", 4) *gdol pa'i rigs* "Karma", 5) Tib. *rgyal rigs* "Buddha" (THL).
[275] *Tabun ijaγur-tu eke* or *tabun dagin-a,* Tib. *mkha' 'gro sde lnga* or *mkha' 'gro ma rigs lnga*, Skt. *pañcaḍākinī* the five *ḍākinī* aspects: 1) Tib. *rdo rje mkha' 'gro* "Vajra ḍākinī", 2) Tib. *rin chen mkha' 'gro* "Ratna ḍākinī", 3) Tib. *pad ma mkha' 'gro* "Padma ḍākinī", 4) Tib. *las kyi mkha' 'gro* "Karma ḍākinī", 5) Tib. *sangs rgyas mkha' 'gro* "Buddha ḍākinī" (БШСТТ II: 246–247).
[276] Stand. *bradig'abud,* Tib. *rang sangs rgyas* "Solitarily Enlightened One".
[277] The list of sixteen arhats includes Tib. *bha ra dva za gser can*, Skt. Kanaka Bhāradvāja and Tib. *bha ra dva za bsod snyoms len,* Skt. Piṇḍola Bhāradvāja (БШСТТ I: 63). Here, Piṇḍola Bhāradvāja is supposedly meant, for he is considered one of the four initial arhats living in the time of Buddha Śākyamuni.
[278] *Aqui sitügen,* lit. "stable/remaining objects of worship", *sitügen*, Tib. *rten* a technical term for the physical embodiments of enlightened body. *Aqui sitügen* is a rather non-standard translation of Tib. *gnas brtan*, Skt. *sthavira* elder, also referring to Skt. *arhat.* The text here points to the Sixteen arhats, Tib. *gnas brtan bcu drug* (БШСТТ I: 62–63).

I am presenting purifying offerings to Guru Padmasambhava at the head of all great *vidyādhara*s[281] and their companions.
I am presenting purifying offerings to Marpa, Milarepa and Gampopa[282] at the head of all Tibetan wise holy *mahāsiddha*s together with their companions.[283]
I am presenting purifying offerings to the five *ḍākinī*s[284] at the head of all *ḍākinī*s and their companions.
I am presenting purifying offerings to the Six-armed and the Four-armed Mahākālas at the head of all Dharma protectors and their companions.
I am presenting purifying offerings to the Glorious Goddess[285] at the head of all outer and inner protectors goddesses together with their companions.
I am presenting purifying offerings to Esrün Qormusta[286] and the Four Heavenly Kings[287] at the head of all heavenly kings together with their companions. [4v]
I am presenting purifying offerings to Jambhala[288] at the head of all lords of material properties and their companions.
I am presenting purifying offerings to Nandi and Ubanandi[289] at the head of all kings of *luus*[290] and their companions.
I am presenting purifying offerings to earthly goddesses at the head of all lords of places and their companions.
I am presenting purifying offerings to all heavenly and earthly lords dwelling in mountains, particularly the Mount Sumeru and the Seven mountains[291] and their companions.
I am presenting purifying offerings to all the lords dwelling in oceans and rivers, beginning from the Seven pleasant oceans,[292] the Outer ocean,[293] and the river Ganges and their companions.

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[279] Nāgārjuna, Tib. *mgon po klu grub*. *Türbel ügei,* Tib. *thogs med* "unobstructed, unhindered".
[280] *Sideten*, stand. *siditen,* Tib. *grub thob* someone who has attained siddhi.
[281] *Widy-a Dari,* Tib. *rig 'dzin,* Skt. *vidyādhara.*
[282] Marpa Chokyi Lodro (Tib. *mar pa chos kyi blo gros*, born 1012), disciple of Nāropa. Milarepa (Tib. *mi la ras pa*), disciple of Marpa. Gampopa Sonam Rinchen (Tib. *sgam po pa bsod nam rin chen*, 1079–1153), the main disciple of Milarepa.
[283] *Yeke sideten*, stand. *siditen*, Tib. *grub thob chen po,* Skt. *mahāsiddha* "great accomplished ones".
[284] Supposedly the same as *Tabun ijaγur-tu eke* or *tabun dagin-a,* Tib. *mkha' 'gro sde lnga.* See note 274.
[285] *Čoγtu ükin tngri,* Tib. *dpal ldan lha mo,* Skt. Śrīdēvī.
[286] *Esrün Qormusta,* colloquially (Khalkha, Oirat) *Hurmast*, the general ruler of 99 gods (*tngri*) in the heavenly realm (Birtalan 2001: 1026).
[287] *Dörben maqaranza*, originally *maqaraaja,* Tib. *rgyal chen bzhi*, Skt. *Caturmahārāja.*
[288] *Zambala,* Tib. *dzam bha la,* Skt. Jambhala, protective deity associated with success and wealth.
[289] *Nandi ubanandi,* Tib. *dga' po dang nye dga' gnyis*, Skt. *nandopananda* two names of *nāgarāja*s (*Mahāvyutpatti* 1989: No. 3276, Sárközi 1995: No. 3278).
[290] *Luus-un qad,* Tib. *klu'i rgyal po,* Skt. *nāgarāja.*
[291] According to the cosmology of Abhidharma, Sumeru Mountain or Mount Meru is considered to be encircled by the Seven golden mountains, by *Abhidharmakośa* (de la Vallé Pousin 1926: 141) described respectively as seven rings of mountains surrounding Mount Meru (*doluγan altan aγula,* Tib. *gser gyi ri bdun*): 1) *baγulγ-a modutu,* Tib. *gnya' shing 'dzin*, 2) *anjisun sumutu*, Tib. *gshol mda' 'dzin,* 3) *kidar-a-tu,* Tib. *seng ldeng can,* 4) *üjeskülengtü,* Tib. *lta na sdug*, 5) *morin čikitü*, Tib. *rta rna*, 6) *masi egeyügsen* (*teyin sögüdkü/муйн сөгдөх* by Тэрбиш 2018: 858), Tib. *rnam 'dud,* 7) *möküger bariγči,* Tib. *mu khyud 'dzin* (Rasisereng 2011: 1674–1675). In the Mongolian cultural sphere, the Indian cosmological notions were widely known also through *The Essentials of Buddhism* (*Čiqula kereglegči tegüs udq-a-tu*) composed by Siregetü güüsi Čorji (translation in Bareja-Starzyńska 2006: 116–117 with detailed notes on terminology of the Seven mountains).
[292] Refers to *doluγan čenggüldeküi dalai*, Tib. *rol pa'i mtshan bdun* "Seven sītās, Seven pleasant oceans" also called the Inner ocean (*dotuγadu dalai*) containing freshwater, according to *Abhidharmakośa* (de la Vallé Poussin 1926: 143–145) situated in the gaps between the individual mountain ranges of the Seven Golden Mountains. The oceans are named according to the names of relevant mountains situated next to them. Names and dimension of the oceans are described in *Čiqula kereglegči tegüs udq-a-tu* (Bareja-Starzyńska 2006: 118).
[293] *Γadaγadu dalai*, Outer ocean, also called *qujir-tu dalai,* Tib. *tshva can gyi rgya mtsho,* Skt. *Lavaṇodaka* "Salty ocean", due to changing colour alternatively divided into "Four oceans" (*dörben dalai*, Tib. *rgya mtsho bzhi*) (de la Vallé Poussin 1926: 145, Bareja-Starzyńska 2006: 119, Ковалевский 1837: 98–99). In the Outer ocean, four continents are situated including Jambudvīpa, the continent of the ordinary human beings.

I am presenting purifying offerings to all Indian lords of places and waters, particularly of the Land of Vajra and the Backward-[looking]-Mountain[294] and their companions.
I am presenting purifying offerings to all Chinese lords of places and waters, particularly those of the Mount Utai (Wutaishan) and their companions.
I am presenting purifying offerings to all Tibetan lords of temples, monasteries, places, and waters, particularly those of the Jokhang Temple and Lhasa and their companions.
I am presenting purifying offerings to all temples, monasteries and objects of worship, particularly temples and monasteries of the land Śambhala.
I am presenting purifying offerings to kings and lords of mountains Altai, Khangai, Onglu,[295] Tanglu,[296] Khentii Khan and others, as well as their companions.
I am presenting purifying offerings to kings and lords of places [related to] Inel,[297] Ögüčeg,[298] Kögene,[299] [5r] Ґorulγun,[300] and Yeke γajar,[301] as well as their companions.
I am presenting purifying offerings to all the lords of queen-rivers (*qatun möred*) flowing in forests, particularly Orqun, Tamir, Ege, and Selengge,[302] and to their companions.
I am presenting purifying offerings to all queens (*qatun*) and lords rivers, particularly Tüi,[303] Baiydaraγ,[304] Onggi,[305] Usun-u jüil,[306] Tarana,[307] Tuγula,[308] Kerlüng,[309] together with their companions.

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[294] *Wčir-un aγula,* Tib. *rdo rje ri* or *temür aγula,* Tib. *lcags ri*, Skt. *Cakravāḍa* Vajra Mountains or Iron Mountains, the outer ring of mountains surrounding the Outer ocean and the four continents (Sumatiratna 2018: No. 19355, de la Vallé Poussin 1926: 141).

[295] Identification of the place name Onglu is unclear. The combination of names Tangnu – Ongnu appears in *Iledkel šastir* (*Iledkel šastir,* vol. 63: *Jasaγ qosiγun-u beyise bübei-yin oladburi-yin šastir*; Mönggündalai 2005 II: 307) stating that Aqai dayičing Bandi, the second son of Bars Tenggeri toyin (belonging to Jasaγtu qan ayimaγ), settled on the edge of the mountains Tangnu Ongnu. Ongnu is therefore likely to be a mountain or mountain range to the north of Qangγai and southeast of Tangnu (Цэрэндорж 2005). As the name of mountains, Onglu might be derived from *on* "high" used in Oirat dialects, *on kötöl* "(higher) mountain-pass".

[296] While Altai, Khangai, Khentii are famous mountain ranges of Northern Mongolia, Tanglu refers to Tannu-Ola mountains in Southern Siberia (Stand. Mongolian name *Tangnu aγula*; The form *Tanglu* is confirmed by the Secret History of the Mongols, §200 recorded as *Tanglu* 儻魯 and by *Yuanshi* 元史 (section Zhi 志 15, Dili 地理 6), where it is recorded also as *Tanglu* by different characters 唐麓 (Song Lian V: 1575).

[297] Inel (Inel khan uul) is the traditional name of Delgerkhangai Mountain (Delgerkhangai uul, 1926 m) in Delgerkhangai sum, Dundgovi aimag, on the southern side of the sum centre.

[298] Ögüčeg refers to Ögzög Mountain (Ögzög uul, the highest point 1721 m), a group of hills situated 25 km to the east from the sum centre of Sant sum, Övörkhangai aimag. The place was situated within the Banner of Dalai Güng. On the map of (Dalai güng) Altanquyaγ of 1907 shows Ögčüg *aγula* in the southern part of the banner. Online digitized version: https://themen.crossasia.org/mongolische-karten/index/imgview/img/SBB-IIIE_Hs_or_0076 (accessed 10 February 2021).

[299] Kögene refers to Khögnö Mountain (Khögnö khan uul, 1967 m) situated on the border of Gurvanbulag and Rashaant sums of Bulgan aimag.

[300] A mountain name with uncertain reading: Qorulqun, Qorulγun, Ґorulγun, Ґorulqun and unclear identification. S. Chuluun and N. Maralmaa in the encyclopaedia entry on *Монгол толь* (Чулуун, С. & Маралмаа, Н. *Далай гүнгийн хүрээ.* In: *Монгол толь,* An online encyclopaedia entry https://mongoltoli.mn/history/h/983 (Accessed 10 February 2021) mentions that the monastery of the Banner of Dalai güng was founded in 1784 on the northern slopes of the Gorolgon Mountain on a place called Tsagaan Ovoo. The same source is quoted by Банзрагч & Сайнхүү 2004: 58, where the name of the mountain is rendered as Khorolgon. Alternatively, Лүндээжанцан 1994: 17 mentions that the monastery was founded only in 1806, but apparently on the same site, which is described as the southern/eastern slope of Tsagaan Ovoo, i.e. the current Yesönzüil sum (centre). Currently, a hilltop named Tsagaan Ovoo (2015 m) is situated 8 km southwest from Yesönzüil sum centre. I suppose that Gorolgon/Khorolgon later changed to Orolgon, which is the older name of the mountain Züün Khairkhan (2468 m), which was declared a revered mountain within the Övörkhangai aimag in 2014 (http://www.uvurkhangai.mn/95/item/2148, Accessed 10 February 2021).

[301] Supposedly referring to Ikh gazriin chuluu, the famous rock complex on the border of Gurvansaikhan and Govi-Ugtaal sums of Dundgovi aimag.

[302] In modern Mongolian Orkhon, Tamir, Eg, Selenge. Rivers of the forest-steppe (Khangai) zone. The text distinguishes among the bigger rivers of the north-western part of the Khalkha area (moreover, all of them tributaries of Selenge) and the smaller rivers of the steppe zone, but surprisingly including Tuul and Kherlen, which are actually of comparative length and importance to the previous ones.

[303] Tüi River (Tüi gol), presently in Bayankhongor aimag.

I am presenting purifying offerings to all the lords of places, whenever they are located.
I am presenting purifying offerings to the gods of fire and the gods of the air.
I am presenting purifying offerings to the gods of trees and the gods of mountains and rocks, to the heavenly lords of monasteries.
I am presenting purifying offerings to the gods and *čidkür*-demons born together with me.
May all the odour-eaters, particularly gandharvas[310] and souls in the intermediate state,[311] be satisfied by this pure offering.
Ah, [my] lama, tutelary deity and Dharma protectors, when you taste from these numerous pure offerings, be pleased to provide to me, tantric practitioner, and to my companions, the permanent supreme *siddhis.*
Be pleased to provide the *siddhi* of the great peace.
Be pleased to provide the *siddhi* pacifying obstacles and hindrances. [5v]
Be pleased to provide the *siddhi* calming down illnesses.
Be pleased to provide the *siddhi* multiplying happiness and prolonging life.
Be pleased to provide the *siddhi* subordinating the three worlds.
Be pleased to provide the *siddhi* [protecting against] the fierce and ruthless.
Be pleased to provide the *siddhi* of the immortality.
Be pleased to provide the *siddhi* ensuring plentiful food and clothing.
Be pleased to provide the *siddhi* improving appearance, strength and reputation.
Be pleased to provide the *siddhi* of a good friend who brings blessings,[312]
Be pleased to provide whatever *siddhi* one wishes.
Ah, in the palace of the perfect power of supreme wisdom
may the enemy-god[313] raise his face up.
Just as the sun and the moon rise across the sky[314]
may the enemy-god raise his face up.
Transmission-related lamas be pleased to give their blessing.
Tutelary deities be pleased to provide their support and protection.
Dharma protectors be pleased to become enemy-gods.[315]

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[304] Bayidaraγ River (Baidrag gol), presently in Bayankhongor aimag.
[305] Onggi River, written nonstandardly Ongγi (Ongiin gol), presently in Övörkhangai and Dundgovi aimags.
[306] Usun-u jüil River (Usnii züil gol), the ancient name of the river currently named Yesönzüil in Yesönzüil sum of Övörkhangai aimag, where the First Jebtsundamba Zanabazar was born in 1635.
[307] Tarana River (Tarna gol), a river starting by the confluence of Sharlingiin gol and Jargalantiin gol in Bürd sum, Övörkhangai aimag, flows around the Khögnö Tarna Range and in Gurvanbulag sum of Bulgan aimag changes into Khar Bukhiin gol, the left tributary of Tuul gol.
[308] Tuγula River (Tuul gol), one of the major rivers of the Khalkha area, situated mostly in the Central aimag, the right tributary of Orkhon river.
[309] Kerlüng River (Kherlen gol), one of the major rivers of the Khalkha area, flowing through Khentii and Dornod aimags and empties into Khulun Nuur (ColMo. Khölön Nuur).
[310] A type of beings subsisting on scents and serving as celestial musicians.
[311] *Jaγuradu*, "being in the intermediate state". The Mongolian term translates both Tib. *bar do* "the intermediate state" (after one's death) and *gshin 'dre* a type of demons arising from the souls of the dead and causing harm to the living people.
[312] *Buyan-dur nökücheldügči* relates to the phrase *nökücen qamasaqu* (Tib. *grogs byas*) "to become friends" (Sumatiratna 2018: No. 15171).
[313] *Dayisun-u tngri* relates to the Tibetan *dgra lha* "enemy-god", i.e. a type of deities protecting their worshipers against enemies and capable of increasing their property (Nebesky-Wojkowitz 1993: 318), but slightly wider in sense in the Mongolian area, where *dayisun-u tngri* (also *dayičin tngri* "warrior-god") is frequently synonymous to *sülde tngri* as the deified concept of the charisma or invincible strength usually considered to be present in the standard of war (also called *sülde*). Heissig 1970: 398 (classifying *dayisun tngri* and *sülde tngri* into a larger group of "cavalry-deities" (Reitergottheiten), Birtalan 2001: 969.
[314] This phrase is to be found also in a specialized text of incense offering to *sülde tngri* as quoted by Heissig (1966: 157): *oγtaryui-dur naran saran uryuysan metü / küčütü sülde tngri-yin ergün maytaqui.* "[I] praise the powerful *sülde tngri* / similar to the sun and the moon rising on the sky."
[315] *Dayisun tngri*, here in the clearly Buddhist meaning of the term (Tib. *dgra lha*), i.e. warrior deities whose task it is to fight enemies of the doctrine.

Just as the sun and the moon are connected to the sky, just as the shadow is connected to the body, just as a lion walks on snowy mountains, just as wings are inseparable from a *garuḍa*, just as a dragon's voice is not separate from a dragon, just as a tiger dwells in forests, just as a fish lives in waters, our enemy-god be please to become our friend, support and protect us wherever we stay or go.[316]
ibsu ibsu gods have won, made a vow.
2. Ah, I am summoning the perfect life, longevity and good fortune from Eserün Qormusta and other gods.
I am summoning jewels and pleasures from Nandi and Ubanandi and other kings of *luus.* May they arrive.
I am summoning stocks of goods and cattle from Vaiśravaṇa[317] and other *yakṣa*s. May they arrive.
I am summoning the glory of lineages of noble rulers. May it arrive.
I am summoning vows of wise noble monks and skills of ministers. May they arrive.
I am summoning the good fortune for the livestock starting from the herd vanguard[318] of the rich people. May it arrive!
I am summoning the splendour of the rough and ready heart of the heroes. May it arrive!
I am summoning the good fortune of the metal jacket, armour and helmet. May it arrive!
I am summoning the good fortune for the descendants of the family as a stream of water. May it arrive!
I am summoning the good fortune that many good companions will gather like stars. May it arrive!
I am summoning the good fortune of things with a nice appearance and agreeable sound, of incense with a fragrant smell, of delicious foods and clothes soft to the touch. May it arrive!
I am summoning the good fortune of strength in affairs and agility in actions.[319] May it arrive!
I am summoning the good fortune of all the wishes that someone desires. May it arrive! [6v]
(2) I am summoning in front of you all wrong actions including those not identified and not unconscious and all [evil acts] committed through incapacity. Be pleased to forgive them.
oom wčir satu X: Read these one hundred syllables three times.
The one with bad awareness[320] be pleased to return to his place.
The vow-holders[321] absorbed themselves into their hearts.
May all the ghosts[322] who came to this place of the offering return everyone to his own place.
Incense offering purifying every impurity is completed.
tadyadaḥ gadi gadi bara gadi bara saqagadi bodi son.
oṃ muni muni mahā muni sakyamuni soq-a.
oṃ arabazanadi. oṃ wčar bani hūṃ paD.
Recite *jiderm-e*[323] three times, bless wheat grains and say:
oṃ ā qung. May the blessing of [7r] the three jewels be present.
May the blessing of the Victorious Śākyamuni be present.
May the blessing of the Buddhas of ten directions be present.
May the blessing of Vairocana buddha be present.
May the blessing of Ratnasambhava buddha be present.
May the blessing of Amitābha buddha be present.
May the blessing of Vajrasattva buddha be present.
May the blessing of Amoghasiddhi buddha be present.
May the blessing of Avalokiteśvara bodhisattva and others of eight important bodhisattvas be present.
May the blessing of Guru Padmasambhava be present.
May the blessing of Guru Tsongkhapa is present.
May the blessing of the three holy lords is present.

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[316] A frequent part of the ritual text addressed to *dayisun tngri.*
[317] The guardian of the northern direction and leader of *yakṣa*s.
[318] *Sürüg-ün manglai* the best part of the herd, or male animals accompanying the herd.
[319] *Yabudal-dur qurdun* can be understood as referring to man, but also to horses ("with fast gait").
[320] Unclear.
[321] *Tangγariγ-tan*, Tib. *dam can* "vow-holder" synonymous to *nom-un sakiγulsun*, Tib. *chos skyong* "Dharma protector".
[322] *Bodu nar,* stand. *bodi nar*, Tib. *'byung po*, Skt. *bhūta,* pl. *bhūtāni* a class of malignant beings, mostly harmful spirits of the *prēta* realm.
[323] *Jiderm-e*, unclear, perhaps referring to Tib. *bskyed rim*, Skt. *utpattikrama* "development/generation stage".

May the blessing of Esrün (> Esrua) Qormusta and all gods is present.
May the blessing of the five *ḍākinī*s is present.
May the blessing of the splendid Sumeru Mountain and others of the seven golden mountains is present.
May the blessing of the ocean *naγamadi*[324] and others of the seven precious rivers is present.
May the blessing of *ila sala*[325] and all other trees is present.
May the blessing of *Balsam odendron*[326] and saffron[327] and all other herbs is present.
May the blessing of the Fast Runner Aśvaka[328] is present.
May the peace and happiness multiply everywhere.
maṃ gha laṃ aḥ oṃ maṇi paṭme [!] hūṃ aḥ
oṃ sarvan sangsu bawangtu dhānā ji soq-a:

Transcription:
[1r] qamuγ gkir
arilγaγči
ubsang
ene bui::
[1v] namo guru ubsang taqil üiledsügei
kemen küsegčin: öber-ün idam burqan kemen sedkejü
eyin uriγdaqui:: : ::
oṃ wčar kundali qana qana qung
bad: oom subav-a suutu sarwa darm-a
subav-a suudu qang: qoγusun kü
bolbai:: qoγusun-u aγar-dur oom-ača boluγ=
san aγui yeke erdeni saba nuγud-un
dotura: oom üsüg simedügsen-eče boluγ=
san tngri narun ed-iyer bütügsen taqil
usun: köl uγiyaqui[329] čečeg: ünür-tü
küji: jula. ünür-tü usun: taqil idegen:
kög Daγun teregüten öngge Daγun ünür
amta kürteküi qotula erdem tegüsügsen
taqil ubsang-un ideged čubural ügei
türbel ügei sayin küsel γarqu-yin orun:

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[324] Written without dot above the opening *titim* (reading *aγamadi* also possible). Uncertain, but the seven precious rivers refer supposedly to the Seven pleasant oceans (see note 292 above), which are considered as the land of *luus* (Skt. *nāga*), the water-demons (Bareja-Starzyńska 2006: 117, notes 109, 110, Ковалевский 1837: 97). *Naγamadi* might be an unprecise or corrupted transcription of Skt. *nāgamaṇi* "*Nāga* jewel" or "*Nāga* pearl", *nāgamaṭhi* "dwelling of *nāga*s", *nāgamati* "mind of the *nāga*s".
[325] Unclear, perhaps the name of *sāla* tree.
[326] *Güügen,* probably *gügül*, Tib. *gu gu lu,* Skt. *guggulu* "Balsam odendron" (Sárközi 1995: 6257).
[327] *Gürgüm,* Tib. *gu ru yum*, Skt. *kuṅkumaṁ* "saffron" (Sárközi 1995: No. 6259).
[328] *Qurdun kürügči* "fast arriving", probably (but not necessarily) instead of *qurdun güyügči* "fast runner" supposedly refers to *qurdun yabuγči,* Tib. *'gro mgyogs*, Skt. *aśvakaḥ*, one of Śākyamuni's first six *śrāvaka* disciples (*jirγuγan ayimaγ,* Tib. *drug sde, Mahāvyutpatti* 1989: No. 9406, Sárközi 1995: 626, No. 9475). The name Aśvaka is derived from Skt. *aśva* "horse", meaning "horseman, cavalryman". Tibetan translation *'gro mgyogs* "walking fast" probably developed into Mongolian word *geyinγou* (ColMo. *гийнгоо*, also as a verb *гийнгоолох* "to chant *giingoo*") denoting a special form of melodic chanting by children riders before a horse-race to encourage and inspirit the horse. The words of the *geyinγou* chants vary region from region. They are frequently linked to the worship of Hayagrīva (Skt. name literally meaning "having the neck of a horse", Tib. *rta mgrin*) considered popularly "a god of horses". *Geyinγou* is sometimes formed by the heart mantra of Hayagrīva: *om vajra krodha haya grīva hulu hulu hūṃ phaṭ,* in other cases by the mantra introduced by Öndör Gegeen Zanabazar: *om marzai mam suuhaa.*
Kii ginggen here is likely to be a corrupted form of Tib. *'gro mgyogs* referring to the idea of fast horses, or even more generally to the vital energy *keimori* (lit. "wind-horse", *kii = kei* "wind" + *ginggen* as a metaphor of a horse).
[329] Written *uqiyaqui.*

oγtaryui-yin kijaγar turuγ[330] yeke Dalai
bolbai:: oom argam-a qung: tegünčilen
badim bosbi. Dobi. aluki. gandi. niwadi.
šabda-a-a qung: nam-a sarwa DaTaγ'aDa
odgadi isbarana gimang g'ag'ana soqa:
oom amirita qung: oom ag'aru mug'ang
[2r] sarwa Darmani adiy-a odba niduda nam-a
sarwa tatag'ata awalokiti oom sambara
sambara qung: oom ruru isburu
čola dista sida luuzani sarwa
arta sadani soqa:: minü sedkel-ün
küčün nügüd kiged: tegünčilen irigsen-ü
adistad-un küčün ba: nom-un činar-un
küčün nügüd-iyer ab ali qamuγ
sedkegsen üiles: tedeger yambar
yosutan bügüdeger: türbel ügegüy-e
bütükü boltuγai:: kög Daγun-i beledčü eyin
ögülegdekü:: wčir Dara teregüten
ündüsün kiged barildun irigsen čoγtu
degedü lam-a nar-un ayimaγ kiged: sigemüni
burqan teregüten qamuγ burqan- bodisung
nar-un ayimaγ: niγuča quriyangγui yaman=
taka kiged: keyi wčir čakarasambara
teregüten dörben dandaris-un qamuγ
idam-un ayimaγ: jirγuγan γar-tu
maqakala teregüten: baγatud Dagini nom-un
sakiγulsun nuγud: busuber dalan tabun
itegel: Dalai metü tanγariγ-tan: tngri
raksas naiman ayimaγ-ud: orud-un tngri
delekei-yin ejed ubsang-un čaγlaši
[2v] ügei jočid-iyar küriyelegülügsen-i
uriju irigülsügei:: ene taqil-un orun-
dur iren soyurq-a: i keyi kei wčir
samanza: emüne oγtorγui degere erdini
tabčang-un degere lingv-a sara-yin
debesker-dür ker taγalsabar saγun
soyurq-a:: ay-a ubsang-un ündüsün
aqui köke oγturγui-dur altan jirüke-
tü egülen γaruγsan-iyar: ulam jerge-
ber dörben maqabud-un saba üre
bügüdeger bütübei: tendeče zambuutab
delekei-dür qura oruγsan-iyar:
γajar-un jirüken em kiged moD uryu=
bai: tere em čibegen jirüken-i nayira=
γulju ögsügei. ariγulan taqisuγai:
ündüsün barilduγsan lam-a nar-yi ari=
γulan taqiγsan-iyar ese süsülügsen
teregüten sidi-yin todqar nuγud
arilqu boltuγai: idam burqan-dur
ariγulan taqiγsan-iyar: tanγariγ ebdereg=
sen tasuraγsan teregüten arilqu boltuγai:
nom-un sakiγulsun-a ariγulan taqiγsan-

[330] *Turuγ kemjiy-e* "size, quantity", *yirtinčü-yin kijaγar turuγ kürtele* "до пределов мира" (Ковалевский 1844: 1889).

iyar: baling tasuluγsan qarasilaγsan
arilqu boltuγai: orud-un tngri Delekei-
[3r] yin ejed-dür ariγulan taqiγsan-iyar:
aljiyas üile-ber γutuγaγsan gem-üd ari=
laqu boltuγai: ene ubsang taqil-yiar
aliba gkir burtaγ arilqu boltuγai:
ubsang-dur sačuγsan ariγun taqil usun-
yiar taqisuγai: delgemel linqu čečeg-
iyer taqisuγai: ubsang-un egülen[331]
čoγčalaγsan küji-yin ünin-iyer taqisu=
γai: ubsang-dur sitaγaγsan γal badaraqui
jula-bar taqisuγai: ubsang-un sayin ünüd
badaraγsan-iyar taqisuγai: ubsang-un
jaγun amtatu tosun γulir ideged-iyer
taqisuγai: čing kögürge[332] sayin Daγudan-
iyar taqisuγai: tere metü sayin ünür
amtatu em kiged ed ideged-i čiγulγaju
tülegsen ene ubsang-un yeke egülen-ü ünin-
iyer: wčardar-a teregüten: ačiTu ündüsün
kiged barildun iregsen lam-a nar-a ariγulan
taqisuγai: niγuča quriyangγui yamantak'a
teregüten degere ügei dandara-yin ečege-yin
ündüsün qamuγ idam burqan nuγud-dur
ariγulan taqisuγai: keyi wčir zak'arasambara
teregüten eke-yin ündüsün qamuγ idam burqan
nuγud-dur ariγulan X: wčir dadu darma dadu
[3v] teregüten yog'a-yin dandara-yin qamuγ idam
burqan nuγud-dur ariγulan X: ile bodi
qutuγ-un wiruzana turk'adi teregüten abiy-a-yin
dandara-yin qamuγ idam burqan nuγud-dur ariγulan
X: wčariidarana čaγan sikürtü teregüten k'riy-a
yin dandara-yin qamuγ idam burqan nuγud-dur
ariγulan X: sayibar oduγsan amurlingγui keling=
ten teregüten naiman jarliγ-un qamuγ idam
burqan nuγud-dur ariγulan X: belig barimid
teregüten ilaγuγsad-un qamuγ eke tngri
nügüd-dür ariγulan X: dibanggara burqan
teregüten qamuγ nögčigsen burqan nuγud-dur
ariγulan X: sigimuni teregüten etüged-dür
saγuγsan qamuγ burqad nuγud-dur ari=
γulan X: mayidari teregüten irege edükü
qamuγ burqan nuγud-dur ariγulan X: degere
ügegü qamuγ γurban erdenis-dür ariγulan
X: wirozana teregüten tabun ijaγur-tu
qamuγ sayibar oduγsad nökür selte-dür
ariγulan X: datu sori teregüten tabun
ijaγur-tu eke nökür selte-dür ariγu=
lan X qongsimbodisdba teregüten qamuγ
bodisung nökür selte-dür ariγulan X
arban naiman yeke sarwang teregüten qamuγ
[4r] sarwang nuγud-dur ariγulan X:
arban qoyar yeke baridik'abud-dur ariγulan X:

[331] + *sujug* with deletion mark of the scribe.
[332] Stand. *čang kögerge.*

baradoza teregüten arban jirγuγan aqui
sitügen nökür selte-dür ariγulan X:
nag'arjuna türbel ügei teregüten enedkeg-
ün qamuγ sideten nökür selte-dür ariγu=
lan X: badm-a sambav-a baγši teregüten
qamuγ yeke widy-a Dari nökür selte-
dür ariγulan X: marba mila isg'amba
teregüten töbed-ün qamuγ yeke sideten
boγda merged nökür selte-dür ariγu=
lan X: tabun dagini teregüten qamuγ Dagini
nökür selte-dür ariγulan X: jirγuγan γar-
tu dörben γar-dur maqak'ala teregüten
qamuγ nom-un sakiγulsun nökür selte-
dür ariγulan X: čoγtu ükin tngri
teregüten γadaγadu dotuγadu qamuγ saki=
γulsun ükin tngri nökür selte-dür
ariγulan X: esrün qormusta dörben
maqaranza teregüten qamuγ tngri nar-un
qad nökür selte-dür ariγulan X: naran saran
naiman yeke g'raγ qorin naiman yabuqui odud
teregüten qamuγ tngri nökür selte-dür XX:
[4v] zambala teregüten qamuγ ed sang-un ejed
nökür selte-dür ariγulan X: nandi ubanandi
teregüTen qamuγ luus-un qad nökür selte-
dür ariγulan X: γajar-un ükin tngri teregüten
qamuγ γajar-un ejed nökür selte-dür
ariγulan X: sümbüri aγula doluγan altan
aγula teregüten qamuγ aγulas-dur aγči
tngri γajar-un ejed nökür selte-dür ari=
γulan X: doluγan činggikü Dalai γadaγadu
yeke Dalai g'angg'a mören teregüten qamuγ
dalai möred-ün ejed nöküd selte-dür ari=
γulan X: busu ber wčir-un orun gederegüd
aγula teregüten enedkeg-ün qamuγ γajar
usun-u ejed nökür selte-dür ariγulan X:
utai aγula teregüTen qitad-un qamuγ γajar
usun-u ejed nökür selte-dür ariγulan X:
juu lasa teregüten töbed-ün qamuγ
süm-e keyid γajar usun-u ejed nökür
selte-dür ariγulan X: juu süm-e dug'ang
šambala teregüten ene eteged-ün süm-e keyid
sitügen bügüdedür ariγulan X: altai
qangγai onglu tanglu kengtei qan aγula
teregüten aγulas-un qan ejed nökür selte-
dür ariγulan X inel ögüčeg kögene
[5r] γorulγun yeke γajar teregüten qamuγ
γajar-un qan ejed nökür selte-dür XX:
orqun tamir ege selengge teregüten oi-
dur bükü qamuγ qatun möred-ün ejed nökür
selte-dür ariγulan X: tüi[333] bayidaraγ ongγi
usun-u jüil tarana tuγula kerlüng teregüten
qamuγ öčüken möred-ün ejed nökür selte-
dür XX: qamiγ-a bükü orun-u delekei-yin

[333] Written *tuni* with a dot above *n*, supposedly a mistake or a misunderstanding by the scribe.

ejed bügüde-dür ariγulan X: ilangγuy-a
qamiγa yabuqui tergegür-ün ejed bügüde-dür
XX: ali saγuqu γajar-un ejed bügüde-dür
XX: γal-un tngri kei-yin tngri bügüde-dür
XX modun-u tngri aγula qada-yin tngri keyed-
ün ejen tngri nügüd-dür XX öber lüge
qamtu törügsen tngri čidkür nügüd-
dür ariγulan taqisuγai: gandari jaγuradu
teregüten ünür idegčid bügüdeger ene
ariγun taqil-iyar qanaqu boltuγai::
ay-a lam-a idam nom-un sakiγulsun teregüten ene
aγui yeke ariγun taqil-i amsaγad kü. bi
yog'ačari nökür selte-dür yegüdkel ügei
degedü šidi-i öggün soyurqa: yeke amuγulang-
un sidi-i öggün soyurqa: jedker todqur-
i amurliγulqui sidi-i öggün soyurqa:
[5v] ebečin idesi amurliγulqui sidi-i öggün
soyurqa: amin nasun buyan kisig delgere=
gülkü sidi-yi öggün X: γurban yirtinčü
tegün-i erkedür oruγulqui sidi-i öggün
X: doγsin geneger[334] ügei-ün sidi-yi öggün
X: ükül ügei nasun-u sidi-yi öggün X:
idegen ed mal qubčan elbeg bolqu-yin
sidi-yi X: öngge kučün aldar nere delgere=
küi sidi-yi öggün X: buyan-dur nökučeldüg=
či sayin nökür-ün sidi-yi öggün X: yaγu
ba küsegsen sidi-yi öggün soyurq-a:
ay-a belge belig-ün erke tegüsügsen qarši-dur:
Dayisun-u tngri jusa čirai degegsi bolγan ergü=
sügei: oγturγui-dur naran saran uryuγsan
metü dayisun-u tngri jusa čirai degegsi
bolγan ergüsügei: ündüsün barilduγsan laminar
adastad-i öggün soyurq-a: idam burqan nuγud
ibegen qasiyan bolun soyurqa: nom sakiγulsun
nuγud dayisun-u tngri bolun soyurqa: oγtur[335]
luγ-a naran saran nökučeldükü metü: bey-e luγ-a següder
nökučeldükü metü: arsalan časutu aγulan-dur
yabuqui metü: g'arudi luγ-a jigür ülü
qaγačalduqui metü: luu-yin Daγun luu luγ-a
ülü qaγačalduqui metü: bars oi-dui aqui
[6r] orusiqui metü: jiγasun usun-dur aqui metü:
babüren qamiγ-a saγubasu odbasu ber Dayisun-u
tngri minü nökür bolun ibegejü qasin soyurq-a:
ibsu ibsu tngri ilaγubai:: angdabai:: :
2. ay-a eserün qormusta teregüten: tngri nar-
un tegüs sayin amin nasun buyan kesig-yi urimui ire-
tügei: nandi ubanandi teregüten luus-un qad-un
erdeni kiged edelkü jiryalang-ud-i urimui ire=
tügei: iswariwani teregüten yak'sas-un ed mal-
un sang-yi XX: qan ijaγurTan-u ündüsün orun-u
čoγ jali-yi XX: sayid-un erdem. merged-ün belig

[334] *Geneger* supposedly related to *genegeri* (Ordos dialect) "misfortune arising from carelessness and foolishness" (МХИТТ).
[335] Probably instead of *oγturγui.*

toyid-un tanγaraγ nuγud-yi XX: bayad-un sürüg-
ün manglai teregüten: mal aduγusun buyan kesig XX:
baγatud-un qadaγun jirüken-ü suu jali nuγud-yi XX:
batu čag'iraγ quyaγ duγulγ-a nuγud-un buyan
kesig-yi XX: köbegün uruγ ündüsün usun-u
ursqal metü bolqui-yin buyan kesig-yi XX:
olan sayin nöküd odun metü čiγulqui buyan
kesig-yi XX γov-a öngge-tü sayiqan daγu-
tu sayin ünür-tü küjid amta-tu idegen ba:
kürteküi jögelün qubčid-un buyan kesig-yi XX:
üile-dür küčütü yabudal-dur qurdun bolqui
buyan kesig-yi XX: aliba küsegsen küsel-ün
buyan kesig-yi urimui iretügei:: :
[6v] 2 ese oluγsan ese medegsen kiged: ab ali ülü
čidaqui-ber: ende aliba üiledügsen gem-üd-i:
ta bügüde-de urimui küličen soyurqa::
oom wčir satu X: kemekü jaγun üsüg-yi γurban-
ta ungsi: wčir muu: belge belig-ten orun-
Daγan ajaran soyurqa: tangγaraγ-tan öber-ün
jirüken-dür singgekü bolbai: ene takil-un orun-
dur iregsen bodi nar bügüdeger öber-ün
öber-ün orun orun-daγan odtuγai::
qamuγ gkir arilγaγči neretü ubsang
tegüsbe:: : ::
qamuγ törül tutum-dur ünen ariγun
lam-a luγ-a qaγačal ügei nom-un öljei
qutuγ-iyar činggeju bürün: mör
orud-un erdem-i sayitur toγuluγad:
wčir Dara-yin qutuγ-yi üter olqu
boltuγai:: : ::
tadyadaḥ gadi gadi bara gadi
bara saqagadi bodi son:[336] oṃ muni
muni mahā muni sakyamuni soq-a:[337]
oṃ arabazanadi: oṃ wčar bani hūṃ
paD:: jiderm-e γurban-ta ungsiγad
buγudai amun-i adislaju eyin ögüle::
oṃ ā qung: γurban erdini-yin
[7r] öljei qutuγ orusituγai:: ilaγuγsan
sigemüni-yin öljei qutuγ X: arban jüg-
ün qamuγ burqad-un öljei X wiruzana burqan-u X:
ratna sambav-a burqan-u X abid burqan-u X:
wčir satv-a burqan-u X: amog'asidi burqan-u
X: qongsim bodisatu teregüten čiqula
naiman bodisung nar-un X: badm-a sambav-a
baγši-yin X: süng'aba guru-a-yin X:
γurban boγda-yin X eserün qormusta
teregüten qamuγ tngri nar-un X tabun
Daginis-un X čoγtu sümbür aγula
teregüten doluγan altan aγula-yin X:
aγamadi Dalai teregüten doluγan erdem-
tü möred-ün X: ila sala teregüten
qamuγ modud-un X: güügen gürgüm tere=

[336] Mantra *gate gate pāragate pārasaṃgate bodhi svāhā* of the *Prajñāpāramitāhṛdaya* (*The Heart Sutra*).
[337] Mantra *oṃ muni muni mahā muniye svāhā.*

gülen qamuγ ebesün-ü X: qurdun kürügči ?
kii ginggen-ü öljei qutuγ orusi=
tuγai: aliba küsegsen küsel bügüde
nar edür ende iren soyurq-a:: : ::
qotula sayin amuγulang
jirγalang nemetügei:
maṃ gha laṃ aḥ oṃ maṇi paṭme hūṃ[338] aḥ
oṃ sarvan sangsu bawangtu dhānā
ji soq-a:



Figure 7: Sprinkling milk or tea with a special wooden ladle (*tsatsal*) after the first thunder of an approaching storm, Bulgan sum, Bayan-Ölgii aimag (Ondřej Srba, 2017)

[338] Instead of *oṃ maṇi padme hūṃ*.

2.3. Popular Buddhist Poetry, Hymns, Chants, and Invocations

Mongolian Buddhist literature began to emerge at the turn of the 14th century, focusing mainly on the field of religious poetry. The literary heritage created by the first known translator of the Buddhist scriptures into the Mongolian script, Čoyiji Odser (early 14th century), was later defined specifically as the art of poetry.[339] The versified form with alliterated line openings, aiming toward regularity in the length of the verse, was held in high esteem even in the epic narrative genres of the written literature throughout the 17th and 18th centuries. Presented here are a couple of versified prayer hymns addressed to the teacher lama.

The liturgy both read regularly during monks' gatherings in temples and performed within special rituals is not intended to be understood by the laymen, who are nonetheless encouraged to be present at the rituals and to "rejoice" in it (*dayan bayasqu*, Tib. *rjes su yi rang ba*), but who actively participate in reading a religious text only rarely. An exception is represented by the tradition of popular religious chants, which can be sung or recited by the laymen and lamas together, or by laymen without a monastic surveyance. These chants are called *mani kögjiyekü* "to develop/rouse/promote mantras" or *mani ungsiqu* "to recite mantras". The tradition gained a large popularity in the Mongolian areas in the late 19th and early 20th centuries but became largely forgotten during the 20th century. Currently, only a few regions in Mongolia are known for the general knowledge and use of these chants (for example Tsogt sum in Govi-Altai aimag), but thanks to educational and promotional actions undertaken by individual lamas (the most famous being Kh. Baasansüren, former khamba lama of Erdene Zuu Monastery), these chants are acquiring a more general audience and their knowledge is increasing. Some of the texts are being updated or newly composed because the original chants were adjusted to the melody based on the oral-literary pronunciation of Mongolian (Владимирцов 1929: 31). Here the genre of *mani*-chants is represented by a short hymn on the sacred Utai Mountain (Wutaishan in Shanxi) and by the hymn praising the reincarnation of Jebtsundamba Khutugtu.

Beside this type of Buddhist chants, Buddhist motives and reflections frequently appear in other genres of traditional folk songs (particularly *urtiin duu*). Melodically and expressively close to the *mani*-chants were short songs reflecting current events. This genre is represented here by the manuscript of a popular song about the imprisonment of the Eighth Jebtsundamba Khutugtu by Chinese soldiers in 1921.

2.3.1. Msc. B 62/1: Two Prayers for the Teacher Lama

Manuscript description: Fol. 32r-38r in part C of a manuscript convolute of prayers, mostly with parallel Tibeto-Mongolian versions. Two layers of supposedly Chinese honey-yellow paper stuck together. Horizontal pothi format, but originally with a booklet binding (now mostly broken) and yellow silk glued to the front cover. Size: 20 × 7 cm. Calamus written script with characteristics of the first half of the 18th century.
Palaeographical analysis: 1.B., 2.C., 3.A, 4.1.A, 4.3. crossed strokes, 5.C. large constricted, 7.1. hook-launched *č*-shaped undistinguished *č/j,* 8.1. shaded *numu* in *bo/bu* ligatures and occasionally other syllables with *k/g-/b-*, 8.2.A-B. (transitional form), 8.3. opened forms prevail (except final *i*), 10.E., 11.B. clock-wise oval form, 13.Aa, Ac, Bd and other forms, 14.2.A. prevails, 15. open shaped *m* with very long *eber* parallel to the base-line, 16.B. exceptional reading supportive diacritics, 17.A. small coronet + long *boγuni segül* + closed *numu*, the whole letter oversized, 18.A.
Phonetic use of *d* (*dalai* 34r/9) and even *debisker d*-grapheme (*gedesü+sidü*) in prevocalic position (*metü* 33v/14, 34r/6) – only a few cases with respect to the short length of the text.

Translation:
Namo guru.
My lama associated in nature with Āryapāla.
My benevolent lord who gave me a taste of nectar of the pure nature of reality.
Lead me frightened to the land of happiness.

[339] For example, in the anonymous didactic poem *Rasiyan-u qumq-a*, stanza 308 (Srba 2015: 27).

My supreme lama lord.
The sun that rose in the clear sky.
My lord who surpasses anyone else.
My hook that pulls me out of the swamp of a sinful world.
Take my sinful self to the land of buddhas enjoying the state of bliss.
My supreme lama lord.
My rising sun illuminating the dark earth.
My highest lord caring for all beings like his children.
My real buddha who brought mad and ignorant people to recognition.
Lead sorrowful myself to the land of the utmost bliss.[340]
My supreme lama lord.
My wish-fulfilling jewel ascended to the highest place.
My father lama, the only place of refuge for the multitude of beings.
My real buddha leading to the path of the entire liberation.[341]
Lead haughty (egoist) myself to the land of Vajradhara [of the complete realization].
My supreme lama lord.
My supreme lord who aroused astonishment in the Tibetan and Mongolian lands.
My lama associated in nature with the unsurpassed Buddha.
My real buddha who led troubled beings to enlightenment.
Lead my ignorant stupid self to the paramount Buddha's land.
My supreme lama lord.
My lama associated in nature with the Three Jewels.
My father lama, refuge of all beings.
My real buddha skilfully removing the illness of three poisons.[342]
Lead my disgraceful self before the holy Avalokiteśvara.
My supreme lama lord.
May I never separate from my teacher, the lama, just as power is associated with the tiger.
May I taste the inexhaustible nectar of your doctrine until satisfaction.
May I follow you to be born in the land of the heroes and *ḍākinī*.[343]
May I not separate from my teacher, the lama, even for a moment, just as wings are associated with the vulture.
May I taste the inexhaustible nectar of your teaching, profound as the ocean until satisfaction.
May I follow you to be born in the sublime land of the buddhas.
May I never separate from my teacher, the lama, just as the fish is associated with water.
May I taste the inexhaustible nectar of your teaching more and more until satisfaction.
May I follow you to be born in the land of the completely perfected[344] buddhas.
In heart faithfully invoking my esteemed supreme lama,
may my strayed emotions be purified without [leaving] the smallest pollution.
May we be saved from sufferings of the afflictive *saṃsāra*.
May I follow you to be born in the land of Sukhāvatī.
In the power of this tiny prayer
may I not separate from my honoured supreme lama.
If I leave this life, may I be born in an instant next to my lama
and may I become the forehead of companions of my mighty supreme lama.
Have mercy on me, my lama, for my prayers seeking blessings,
may I leave the sufferings of the shameful *saṃsāra* behind,

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[340] *Qaril-ügei orun*, Tib. *mi phyed pa,* lit. "from which one will not return", "indestructible (land), (the land) of the of the greatest beatitude".
[341] *Oγuγata tonilqui-yin mör*, Tib. *yongs su thar pa'i lam*, "path of complete liberation".
[342] *γurban qour,* Tib. *dug gsum,* "three poisons": "attachment" (*tačiyangγui,* Tib. *'dod chags*), "anger" (*urin,* Tib. *zhe sngang*), and "delusion" (*mungqaγ*, Tib. *gti mug*).
[343] *Baγatur daginis*, Tib. *dpa' bo mkha' 'gro*, male *ḍāka* and female *ḍākinī*, epithet of *rig pa 'dzin pa* "knowledge-holder", i.e. a realized master on one of the four stages on the tantric path of Mahāyoga (TBRC/RY).
[344] *Oγuγata tuγuluγsan,* Tib. *yongs su rdzogs pa*, "perfectly accomplished".

and bearing my lama – who completely realized [all] three dimensions of existence[345] – in the highest reverence,
may I follow the root of Dharma[346] of my holy lama in my every existence.

Transcription:
(Arranged according to alliterated verses)
[32r] namo guru:
ariy-a balo-yin¦ mön činar tegüsügsen blam-a¦ minü:
ariγun nom-un činar-un¦ rasiyan-i amsaγulugsen ačitu¦ boγda minü:
ayul namai¦ amuγulang-tu orun-tur¦ udurid-un soyurq-a:¦
degedü boγda blam-a minü:¦
gegen oγtarγui-tur¦ uryuγsan nara minü:
ken ken-eče¦ ülemji ketürkey-e boγda¦ minü:
gemtü orčilang-un¦ balčaγ-ača tataγči γoq-a¦ minü:
gemtü namai geyigsen [32v] burqan-u orun-tur udurid-un¦ soyurq-a:
degedü boγda minü::¦
qarangγui-yin tib-i geyigü=¦lügči uryumal naran minü:¦
qamuγ amitan-u köbegün¦ metü asaraγči degedü boγda¦ minü:
γani mungqaγ amitan-i¦ nom-tur oruγuluγsan¦ üneker burqan minü:
γasalang-tu¦ namai qaril-ügei burqan-u¦ orun-tur udurid-un soyurq-a:¦
degedü boγda blam-a minü::¦
orui-tur uryuγsan čindamuni¦ minü:
olan amitan-i γaγčekü¦ abural-un orun ečige blam-a¦ minü:
oγuγata tonilquyin [33r] mörtür[347] uduridugsen¦ üneker burqan minü:
omuγtu¦ namai wčir darin[348] orun-dur¦ udurid-un soyurq-a:¦
degedü boγda blam-a minü::¦
töbed mongγol qoyar¦ ulus-tur γayiqaγdaγsan¦ degedü boγda minü:
teng=¦sel ügei burqan-u mön¦ činar tegüsügsen blam-a minü:¦
tenčigürigsen amitan-i bodi¦ qutuγ-tur jiluγuduγsan¦ üneker burqan minü:
teneg¦ mungqaγ namai degere ügei¦ burqan-u orun-tur udu¦ =rid-un soyurq-a:¦ [33v]
degedü boγda blam-a minü::¦
γurban erdeni-yin mön činar¦ tegüsügsen blam-a minü:¦
qotala amitan-i abural-un¦ orun ečige blam-a minü:¦
γurban qour-a-yin ebečin-i¦ arγ-a-bar arilγaγči¦ üneker burqan minü:¦
γutumsiγtu namai¦ qutuγ-tu qongsim¦ bodi satu-yin emüne udu¦ =rid-un soyurq-a:
degedü¦ boγda minü::
bars-luγ-a¦ küčün nökücegsen meTü:¦ baγsi blam-a-ačaγan ülü¦ qaγačan:
baraγdasi ügei [34r] nom-un rasiyani činü¦ qantala amsaju burun:¦
baγatur daginis-un orun-tur¦ daγan törülčekü¦ minü boltuγai::
tas-luγ-a¦ jigür nökücegsen meTü:¦
tasural ügei blam-a¦ -ačaγan ülü qaγačan:¦
Dalai metü gün nom-un¦ rasiyani činü qantala¦ amsaju burun:
tangsuγ¦ burqan-u orun-tur¦ daγan törülčekü minü¦ boltuγai::
usun-luγ-a¦ jiγasun nökücegsen metü:¦
urbal ügei blam-a-[34v]ačaγan ülü qaγačan:
ulam¦ ulam nom-un činü rasiyani¦ qantala amsaju burun:¦
oγuγata tuγuluγsan¦ burqan-u orun-tur daγan¦ törülčekü minü boltuγai::¦
erken degedü blam-a-yuγan¦ jirüken-degen süsüljü¦ jalbariγsan-iyar:
endegü=¦rigsen niswanis minü¦ gkir ügei arilju burun:¦

[345] *Γurban bey-e,* Tib. *sku gsum*, Skt. *trikāya*, "three buddha bodies".
[346] *Nom-un ündüsü*, Tib. *chos kyi rtsa ba*, root or fundamental principles of religion as well as the continuity of transmitting one's teacher's instructions.
[347] Written *mortur* without *silbi* in the first syllable.
[348] Stand.: dara-yin.

emgegtü orčilang-un¦ jobalang-un-ača sayitur¦ tonilju burun:
erdeni-¦ tü sukawati-yin orun¦ -tur daγan törülčekü¦ minü [35r] boltuγai::
ene meTü¦ öčüken jalbariγsan-u küčün¦ -iyer:
erken degedü blam-a¦ -ačaγan ülü qaγačan:
ene törül¦ -eče yegüdkebečü nigen gsin-¦ tur blam-a-yin dergede törü=¦ged:
erketü degedü blam-a-¦ yin nöküd-ün manglai bolqu boltu=¦γai::
qutuγ-yi γuyun¦ jalbariγsan-iyar blam-a minü¦ örüsiyejü:[349]
γutumsiγtu¦ orčilang-un jobalang-yi¦ qoyinaγsiban gegejü:
γurban¦ bey-e tegüsügsen blam-a-¦ yuγan orui-daγan sedkijü:¦
qutuγ-tu blam-a-yin nom-un¦ ündüsün-i törül tutum-[35v]tur bariqu minü¦ boltuγai:: : ::

Translation:
Closer than the esteemed supreme Vajradhara,[350]
higher than my benevolent lama teacher of the present existence,
I bow in respect and humility to the mighty All-Seeing Lord
and the assembly of *ḍākinī* mothers.
Despite knowing the defilement of *saṃsāra*,
I am unaware of my own wrongdoing,
but looking for the mistakes of others –
if I am not able to suppress my arrogance, what shall I do, my lama?
Although I know this time is like a child's game,
yet I do not think about sun-like scriptures,
drunk with the wine of envy
if I never sober up, what could I do, my lama?
Although I know that this assembly will break up like a market gathering of traders,
I do not revere the holy wise men.
I will fall apart in the fire of disgraceful *saṃsāra*
and be destroyed straight away. What shall I do then, my lama?
Although I know of the impermanence of things,
I do not follow the words of my guide, my teacher lama.
I entered the pound of the lord of ignorance
and if I cannot get out of it at all, what will I do, my lama?
Although I know about the cycle of existence
resembling clouds in the sky,
I do not care about the paramount secret mantra
and driven by the broad wind
if I never get out of it, what will I do, my lama?
Although I know the transient world will only but vanish,
approaching the inseparable couple of method and wisdom[351]
I was trapped by the mediator of selfishness
and lost the ability to walk unhindered the path of good deeds. What shall I do, my lama?
By force of my repentant confession of misdeeds of the sixfold *saṃsāra*,[352]
may I follow the patterns of six perfections,[353]

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[349] Written: *orusiyaju*
[350] Because Vajradhāra (Tib. *rdo rje 'chang*) is considered the primordial Buddha in the *dharmakāya* aspect, out of which buddhas arise.
[351] *Arγ-a bilig*, Tib. *thabs shes,* Skt. *upāya prajñā* "method/means and wisdom", interrelated and correlative doublet of basic principles.
[352] *Niswanis-un jiryuγan gem*, Tib. *nyon mongs drug*, the six *kleśa*s, "the six disturbances": *mungqaγ*, Tib. *ma rig pa* "ignorance", *tačiyangγui*, Tib. *'dod chags* "desire", *urin*, Tib. *khong khro ba* "anger", *omuγ*, Tib. *nga rgyal* "arrogance", *ergeljel*, Tib. *tshom* "doubt", *buruγu üjel*, Tib. *lta ba* "bad view". Also: *jiryuγan yeke niswanis-un γajar*, Tib. *nyon mongs chen po'i sa drug*, "six mental attitudes of the major delusions": *ülü süsüglegči,* Tib. *ma dad pa* "lack of faith", *jalqaγu,* Tib. *len lo* "laziness", *mungqaγ,* Tib. *gti mug* "ignorance", *jibkü,* Tib. *bying ba* "mental cloudiness", *doγsiraqu, seremji ügei,* Tib. *rgod pa* "mental agitation", Tib. *bag med pa* "unconscientiousness" (Tsepak Rigzin 1993: 98, БШСТТ I: 529).

attain the six faculties of prescience[354]
as to be able to help six kinds of beings.
oṃ ma ṇi pad me hūṃ
hriḥ

Transcription:
(Arranged according to alliterated verses)
[36r] erken degedü wčir¦ Dara-ača inaγsida:¦
ene nasun-daγan ačitu¦ blam-a baγsi-ača degeg=¦side:
erketü nidüber¦ üjegči kiged:
eke¦ Daginis-un čiγulγan-tur¦ elberin namančilan mörgümü::¦
orčilang-un gemei meden¦ bögetele:
onča öber-ün¦ gemei ülü meden:
öber¦ busud-ača gem-i eriküi:¦
omuγtan küčün-iyen darun¦ yadabala kerkey-e blam-a¦ minü::
nilqasun naγadun¦ metü ene čaγ-i meden [36v] bögetele:
naran metü nom-ud-i¦ ülü bisalγan:
nayidungγui-yin¦ darusun-tur soγtaju¦
nasuda sergün yadabala¦ kerkey-e blam-a minü::¦
qudulduη-u qural meTü:¦ ene čiγulγan-i tarqan¦ odqui-yi meden bögetele:¦
qutuγ-tu merged-i ülü¦ sitün:
γutumsiγtu niswa=¦nis-un γal-dur türdejü¦
qurdun-a süidken yadabala¦ kerkey-e blam-a minü:¦
möngke busu-yi meden¦ bögetele:
uduriduγči [37r] blam-a baγsi-yin jarliγ-¦ iyar ülü yabun:
mungqaγ-un¦ ejen-ü qoriyan-tur oraju:¦
oγuγata qaran yadabala¦ kerkey-e blam-a minü::¦
oγtaryui-yin egüle meTü¦
orčilang-i meden böge=¦tele:
oki niγuča tarnis-un¦ nom-ud-i ülü kičiyen:¦
aγujim salkin-tur taγuγ=¦daju:
oγuγata tebčin¦ yadabala kerkey-e blam-a¦ minü::
γaγčaγar odqui¦ yirtinčü-yi meden bögetele: [37v]
qaγačasi ügei aryγ-a¦ bilig qoyar-yin qosulan¦ oruju
qaram-un jaγuči¦ -tur bariγdaju:
qarsul¦ ügei buyan-u jüg-tür¦ jorin yadabala¦ kerkey-e blam-a minü::¦
jirγuγan jüil-tü¦ niswanis-un gemei gemsin¦ jalbariγsan-u küčün-iyer:¦
jirγuγan baramid-un¦ nom-iyar yabuju:¦
jirγuγan jö[n]g bilig-i¦ oluγad:
jirγuγan [38r] jüil-ün amitan-i¦ tusalan čidaqu minü¦ boltuγai:: : ::¦
oṃ ma ṇi pad me¦
hūṃ hriḥ¦

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[353] *Jirγuγan baramid*, Tib. *pha (rol tu phyin pa) drug*, "six *pāramitās*": *öglige-yin b.*, Tib. *sbyin pa* "generosity", *šaγšabad-un b.*, Tib. *tshul khrims* "discipline", *küličenggüi b.*, Tib. *bzod pa* "patience", *kičiyenggüi b.*, Tib. *brtson 'grus* "diligence", *diyan-u b.*, Tib. *bsam gtan* "concentration", *bilig-ün b.,* Tib. *shes rab* "knowledge".
[354] *Jirγuγan jöng bilig*, Tib. *mngon par shes drug*, "six kinds of higher perception, faculty of prescience, extraordinary knowledge, supernormal cognition"; the six extra-sensory perceptions:
ridi qubilγan-u jöng bilig, Tib. *rdzu 'phrul gyi mngon shes* "knowledge of miracles",
tngri-yin nidün-ü jöng bilig, Tib. *lha'i mig gi mngon shes* "knowledge of the divine eye",
tngri-yin čikin-ü jöng bilig, Tib. *lha'i rna ba'i mngon shes* "knowledge of the divine ear",
busud-un sedkil-i medekü jöng bilig, Tib. *gzhan sems shes pa'i mngon shes* "knowledge of other's thoughts",
urida-yin orun-i daγan durdaqui jöng bilig, Tib. *sngon gnas ejes dran gyi mngon shes* "knowledge of recollecting past lives",
čuburil bariγsan-u jöng bilig, Tib. *zag pa zad pa'i mngon* "knowledge of the extinction of contamination". (Tsepak Rigzin 1993: 71, БШСТТ I: 526–527)

2.3.2. Msc. D 147: Praise Song about Utai (Wutaishan) Mountain

Manuscript description: Brush-written manuscript on Chinese paper, 3 fols. composed of a single sheet of paper folded horizontally in concertina pothi format. Size 22.3 × 8.1 cm. Professional scribe of early 20th century. Limited use of *ɣ* diacritics (at the end of the word; double dot of the prevocalic *ɣ* mostly omitted).

Translation:
Hymn of Praise to Utai Mountain

I always prostrate myself with respect
to Āryapāla and Mañjuśrī,
the essence of wisdom[355]
of all buddhas of deliverance.

oṃ arapacana dhīḥ[356] (4 times)

There is an excellent land
leading supreme Wutaishan,
where Mañjuśrī dwells
in true reality.

Inside a temple
Mañjuśrī himself
together with many companions
dwelling as the true friend.

If you know this
and pray to the greatest extent possible,
he will grant you forthwith
the supernatural gifts you desire.

I will always remember and pray
the gracious Mañjuśrī.
My dull sins
be purified without remnant.

Distinguished temples and objects of worship,
grass, trees and stones
situated in this place. X
There are also many birds and wild animals
divinities of wild
harmful appearances –
I pray [to them] with a firm respect. X

Unseen [even] by the well-destined,
this supreme mountain
has a superior palace
composed by exquisite jewels. X

If illnesses, misfortunes, and other various sufferings occur as a result of past deeds, let remove them.
Please show mercy

[355] *Ayiladuly-a*, corresponds to Tib. *mkyen pa* "wisdom", *shes pa* "consciousness", and *rig pa* "knowledge".
[356] Mantra of Mañjuśrī.

on us of the faint mind
who cling to sin due to disturbing emotions.[357] X
Anytime in every rebirth
may the supreme Mañjuśrī
command us
and grant his excellent gifts. X
In the power of these virtues
forever during every rebirth
may the noble Mañjuśrī
keep us in his command. X
May our obscurity be removed
and may we reach the state of buddha,
may he cause all other beings
to become buddhas.
oṃ arapacana dhīḥ (4 times)
These words were recorded by Jurmeddančin.
May a good happiness be accomplished everywhere and forever.

Transcription:
(*Arranged according to alliterated verses.*)
[1r] u tai-yin mayтayal orusiba:
[1v] abural qamuγ burqad-un:
ayiladulγ-a-yin mön činar:
ariy-a mangzusiri-dur
asida bisiren mörgümü::

oṃ arabaca nadi:
oṃ arabaca nadi:
oṃ arabaca nadi:
oṃ arabaca nadi:

mangzusiri bodatay-a:
mayad-iyar orusiγsan:
manglai degedü u tai-yin:
masi ketürkei orun bui:: X ::

ordu qarasi-yin dotur-a:
ori mangzusiri ber:
olan nöküd selte-tei: [2r]
orusin bodatai sadun bui:: X ::

teyimü učari medeged:
tengsel ügei jalbaribasu:
teyin kü küsegsen sides-i:
tere kü darui örüsiyekü:: X ::

örüsiyegči mangzusiri-i:
ürgülji sanan jalbariy-a:
ütele minü kilinče-yi::
ülil ügei arilγ-a:: X ::
ene orun-a orusiγči:
erkin süm-e sitüged ba:
ebesün modun čilaγud bui:: X ::

[357] *Niswanis*, Tib. *nyon mongs*, Skt. *kleśa.*

basa sibaγun görüged ba:
balmad qorliγči[358]-yin [2v]

düri-ber bayiqu burqad:
olan bui batuda bisiren
jalbariy-a:: X ::
degedü qubitan üjegügedüi:
degedü ene aγula:
degedü erdeni ber bütügsen:
degedü ordu qarsi bui:: X ::
erten-ü üile-yin erkeber:
ebečin γamsiγ terigüten:
eldeb jobalang bolbasu:
erkin či ber arilγ-a:: X ::
niswanis-un erke-ber:
nigül-ün jüg-tür sinuγči:
nilq-a oyutu biden-ni: [3r]
nigülsün örüsiy-e:: X ::
kičiyeten[359] törül tutum-dur:
ketürkei mangzusiri ber:
kičiyeten daγan ečeleged:
ketürkei sidis-i örüsiy-e:: X XX
edeger buyan-u küčüber:
egüri törül tutum-dur:
erketü mangzu[360] siri ber:
ečelen bariqu boltuγai:: X ::
budungγui tüidker arilju:
burqan-u qutuγ-i oluγad:
busud qamuγ amitan-i
burqan bolγaqu boltuγai::
oṃ arabaca nadi: [3v]
oṃ arabaca nadi:
oṃ arabaca nadi:
oṃ arabaca nadi:
ene üge-ün bičig-i [?]
jurmeddančin bičiged
egüride sayin
jirγalang
qotala
tegüskü
boltuγai::

2.3.3. Prayer to Jebtsundamba Khutugtu

Description of manuscripts: An anonymous prayer to Jebtsundamba Khutugtu is presented here in two manuscripts of different period and bearing different titles.
Manuscript Msc. B 61/1 is written on Chinese paper of two layers sticked together and glazed. Size: 21 × 7.5 cm. 8 fol.
Palaeographic properties: 2.B., 4.1.C. downbent *silbi* of *i* in *gi/ki-*, *bi-* syllables, 4.3. branch-shaped medial *r*, 7.1. transitional undistinguished *č/j*, 8.2.F. 8.3.B., 10.D., 11.E. (more rarely 11.E.), 13.Ab.

[358] Instead of *qourlaγči.*
[359] Instead of *kejiyeten.*
[360] Written *angzu siri.*

(prevails), 14.2.C. crossed tooth-launched final *-g,* 15. crown-less initial *m-*, *l-,* 16.C. syllable-ending and reading supportive diacritics, 17.A. final *m*: coronet, *numu* closed by reaching end of *boγuni segül*, 18.A. crossed. Almost regular phonetic use of *bosuγ-a t* in medial position and occasional phonetic use of *kebtege d* in initial position e.g. *baγaTur* 5r/14, *quTuγTu* 7r/13, *oγTarγui* 5r/8, *dorui=taγuluγsan* 5r/7.

Manuscript Msc. B 55/7a is written on Russian low-grade machine-made paper with the stamp "Фабрика Ятесъ № 7", which in accordance with the palaeographic features indicates an origin in the first decades of the 20th century.[361]
Palaeographic properties: The manuscript written at the beginning of the 20th century imitates the perpendicular corpulent style handwriting similar to the style current around 1800. Strictly perpendicular orientation of left-oriented strokes (*sidü*, *silbi*, *čačulγ-a*, *erbeljin silbi*), sometime even regressive orientation (initial *y*, tail (*segül*) as a middle-length straight hairstroke without a tooth-opening strongly contrasting with the thick baseline. 2.D. thick baseline, narrow spaces between letters, 3.D. short and very thin teeth, *sidü* and *silbi* in *a/e* and *i* vocalic function frequently hardly distinguishable, 4.1. a graphic form of the lopsided *silbi* (similar to *i* in the Clear script) alternatively represents *i* and *e* (transcribed as *I* and *E*; for example, *rasIyan*, *bIlIg*, *jarlIγ*, *laγsIn*, *sedkIl – ölmEi*, *čimEg*, *bElges*, *itegEl*, *kEle*, *bEy-e*), 11. special triangular form of middle (*kebtege*) *d*.

Translation based on Msc. B 61/1:
[1r] Here is [a text called] "Peace".
[1v] I pray to the feet of Jebtsundamba
bodhisattva of ten lands,[362]
who descended from the peaceful land,
fulfilled the three qualities of the pure body[363]
and helped to all beings.
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba,
the source of magic signs,
who diffused the Doctrine of Śākyamuni,
who became the supreme jewel of prodigious savants,
and saved those in shameful hells.
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
with a body like the hard-to-find *cintāmaṇi* jewel,
with a speech like the nectar beneficial to everyone,
with a great mind[364] resembling the heavens,
who contemplates[365] Vajradhara as the supreme jewel.
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
who became a lamp of a dark place,
who helped all the beings,

[361] The Yates family operated several paper mills: after 1863 the Mikhailovskaya Fabrika (paper mill) on the Kuba river, after 1877 the Siberian paper mill on the Pyshma river, in the early 1900s the Yates bought the extant Uspenskaya paper mill near Tyumen. According to Белобородов 1997: 32, the form of stamp present in the manuscript corresponds to the pattern used between 1902–1913.
[362] *Arban orun-u bodisu(n)g* refers to *bodhi satuwa nar-un arban γajar* "ten lands of bodhisattvas", Tib. *byang chub sems dpa'i sa bcu* ten bodhisattva stages, named in Sarközi 1995: 72, No. 886–895, *Mahāvyutpatti* 1989: 47–48, Siregetü 2006: 192–193, Tsepak Rigzin 1993: 279.
[363] *Γurban činar* refers to *γurban laγsin*, Tib. *sku gsum* "three buddha bodies", Skt. *trikāya*: *nom-un laγsin,* Tib. *chos sku,* Skt. *dharmakāya* "the body of reality", *tegüs jirγalang-un laγsin,* Tib. *longs spyod rdzogs pa'i sku*, Skt. *saṃbhogakāya* "complete enjoyment body", *qubilγan laγsin,* Tib. *sprul pa'i sku*, Skt. *nirmāṇakāya* "emanational body". Tsepak Rigzin 1993: 16, БШСТТ I 277–278.
[364] Msc. B 55/7a lacks "with a great mind".
[365] Msc. B 55/7a has *sitügsen* "revered" instead of *sedkigsen*.

who became a vessel of the inseparable wisdom and method,[366]
who fulfilled[367] the qualities of all buddhas.
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
the refuge of the three worlds,[368]
removing defamatory evil hindrances,
adorned by the thirty-two corporal signs.[369]
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
of attentive, merciful and enlightened mind,
who took buddha Amitabha as his master,
through preaching diffused the pure Doctrine,
and rescued beings from the terrible hells
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
– manifestation of bodhisattvas of fifteen lands,
in the body which without hindrance[370] perceived the immense emptiness,
and who completely helped to all beings in *saṃsāra*
and fulfilled many other pure acts.
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
with unforgettable firm speech,
comprising qualities of thousand buddhas,
the one through whom were delivered from evil hell
the people who performed praises and obeisances.[371]
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
filled by the power of Vajrapāṇi,
the supreme jewel of multiple savants,
the subduer of haughty demons,
with a mind like the sun gleamed in the sky.
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
holding the Hero Yamāntaka as his *yidam*,
considering Panchen Rinpoche as his guru,
explained in detail the teaching of *pāramitā*s.
and became a treasure-house of infinite abilities.[372]
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
who made his protectors by wrathful buddhas,
who heard the meaning of the inner teachings[373],
who rescued those of the lower realms of existence

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[366] *Arγa bilig*, Tib. *thabs shes* "method and wisdom".
[367] Msc. B 61/1 has *tegüsügsen* ("completed, perfect"), Msc. B 55/7a *büridtügsen* ("consisting of, comprising").
[368] *Γurban yirtinčü*, Tib. *'jig rten gsum* a) "three divisions of the world" (earth, heaven, hell), b) "the desire realm, form realm, and formless realm", c) "three states of existence" (gods, humans, *nāga*s).
[369] (*Yeke törülkiten-ü*) *γučin qoyar lagsan belges*, Tib. *skyes bu chen po'i mtshan sum bcu* – "the thirty-two characteristics of the super-man (of a great being)", Sárközi 1995: 25–27, *Mahāvyutpatti* 1989: 14–16.
[370] "Without hindrance" is expressed by two synonyms: *tülberel-ügei* in Msc. B 55/7a and *türidkel ügei* in Msc. B 61/1.
[371] The whole stanza lacks in Msc. B 55/7a except "I pray to the feet of Jebtsundamba" and *maγad jarlIγ-tu*, which is connected with the following verse *wačarbani-yin ¦ kücün tegüsügsen*
"filled by the power of Vajrapāṇi with the firm speech".
[372] The whole stanza is missing in Msc. B 55/7a.
[373] *Dotuγadu nom-ud,* Tib. *nang chos* – "internal teachings, insider's faith", i.e., Buddhism.

and meditated upon the seven-fold doctrine.[374]
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
who manifested sutras of the hidden secret tantras,
spreading the ultimate truth[375] of the speech of *ḍākinī*s,
fully helped all beings
and preached the root tantra.
Oṃ maṇi padme hūṃ
I pray to the feet of Jebtsundamba
with a mind clear as the topaz,
who came showing the essential nature[376]
was miraculously born in this place
and delivered[377] the feeble beings.
Oṃ maṇi padme hūṃ
May he expand in ten directions
constantly growing and glowing,
like the currents of many rivers,
which never dry up,
beneficial to all beings,
until all beings reach the heart of enlightenment.
Oṃ maṇi padme hūṃ
In the power of these amazing virtues
in this and every subsequent birth
I will pray to the feet of Jebtsundamba
Oṃ maṇi padme hūṃ
In the power of good merits arising therefrom
fathers, mothers and all other beings
pray to the feet of the Wise Holy Jebtsundamba.
Oṃ maṇi padme hūṃ
May I not become separated from Jebtsundamba[378] in any of my rebirths
and finally, may I soon reach the state of the clairvoyant.[379]
Oṃ maṇi padme hūṃ (4 times), *hrī*.

Transcription (Msc. B 61/1):
(Arranged according to alliterated verses)
[1r] amuγu=¦lang¦ oru=¦si=¦ba::¦
[1v] amuγulang orun-¦ ača baγuju ireg=¦sen:
ariγun biy-e-¦ yin γurban činar¦ tegüsügsen:
aliba¦ amiTan-i tusalaγsan:¦ [2r]
arban orun-u¦ bodisung
jibzun=¦damba-yin ölmei-¦ dür jalbiramui::¦

[374] *Doluγan üy-e-tü nom* probably refers to *doluγan dandar-a*, Tib. *rgyud bdun* "seven categories of tantra": 1. *üile-yin dandar-a*, Tib. *bya ba'i rgyud*, Skt. *kriyatantra*, "action tantra", 2. *yabudal-un dandar-a*, Tib. *spyod pa'i rgyud*, Skt. *caryatantra* "tantra of conduct", 3. *onul-un dandar-a,* Tib. *rtogs pa'i rgyud*, Skt. *kalpatantra* "tantra of understanding", 4. *qoyaγula-yin dandar-a*, Tib. *gnyis ka'i rgyud*, Skt. *ubhayatantra* "tantra of both", 5. *yoγ-a-yin dandar-a*, Tib. *rnal 'byor chen po'i rgyud*, Skt. *yogatantra* "yoga tantra", 6. *yeke yoγ-a-yin dandar-a*, Tib. *rnal 'byor chen po'i rgyud*, Skt. *mahāyogatantra* "mahayoga tantra", 7. *degedü ügei dandar-a*, Tib. *rnal 'byor bla med rgyud,* Skt. *anuttarayogatantra* (БШСТТ I 362–363).
[375] *Nom-un činar*, also *nom-un aγar*, Tib. *chos dbyings*, Skt. *dharmadhātu*, "ultimate reality, sphere of reality, ultimate truth, totality of being".
[376] *Mön činar,* Tib. *ngo bo nyid* "essential nature, inherent existence".
[377] Msc. B 55/7a has *tusalaγsan* "helped" instead.
[378] "I pray to the feet of [Jebtsundamba]" is additionally marked as a mistake by crosses written next to the words.
[379] Msc. B 61/1: *ariy-a awalokita*, Msc. B 55/7a: *ariyabalo*, Skt. Āryāvalokiteśvara, "Sacred Avalokiteśvara".

oṃ ma ṇi pad¦ me hūṃ:¦ [2v]
sigemuni-yin šasin-i¦ delgirigülügsen:
sidetü¦ merged-ün orui-yin¦ čimeg boluγsan:
sibšiγ-¦ tu tamu-Dača tonil=¦γaγsan:
sidi belge¦ γarqui-yin orun:¦
jibzun Damba-yin¦ ölmei-dür jalbiri=¦mui::
oṃ ma ṇi¦ pad me hūṃ:¦
wačir Dhara blam-a-yi¦ orui-yin čimeg bol=¦γan sedkigsen:
oγTar=¦γui metü aγu sedkil=¦[3r] tü:
olun-u tusa-¦ tu rasiyan metü yeke¦ jarliγ-tu:
oldaquy-a¦ berke čindamani metü¦ biy-e-tü:
jibzun Dam=¦ba-yin ölmei-dür¦ jalbirimui::
oṃ¦ ma ṇi pad me hūṃ:¦
qamuγ burqad-un činar¦ tegüsügsen:
qaγačal ügei¦ arγ-a bilig-ün saba¦ boluγsan:
qamuγ ami=¦Tan-i tusalaγsan:¦
qarangqui γajar-un¦ jula boluγsan:
jibzun=¦[3v] Damba-yin ölmei-¦ dür jalbirimui::¦
oṃ ma ṇi pad me¦ hūṃ:
γurban erdeni-¦ yin quTuγ orusiγsan:¦
γučin qoyar lagsan¦ belges-iyer čimegsen:¦
γutaγaγči maγui jeD=¦ker-i arilγaγsan:
γur=¦ban yirTinčü-yin iTegel:¦
jibzun Damba-yin öl=¦mei-dür jalbirimui:¦
oṃ ma ṇi pad me¦ hūṃ:
abida burqan-i¦ baγsi bariγsan:
ariγun¦ [4r] nom-ud-i delgerigülün¦ nomlaγsan:
amiTan-i ayus¦ tamu-ača tonilγaγsan:¦
asaraqui nigülesküi kii=¦ged bodi sedkil-tü:¦
jibzun Damba-yin ölmei-¦ dür jalbirimui::
oṃ¦ ma ṇi pad me hūṃ:¦
arban tabun orun-u¦ bodisung-un qubilγan¦ anu:
asuru qoγusun¦ činar-i türidkel ügei¦ medegsen:
aliba qoyi=¦tu amiTan-i qočurli¦ ügei tusalaγsan:¦ [4v]
ariγun jerge-yin¦ üiles büTügsen biy-e-¦ Tü:
jibzun Damba-¦ yin ölmei-dür jal=¦birimui::
oṃ ma¦ ṇi pad me hūṃ:¦
mingγan burqad-un činar¦ büridügsen
maγTaqui¦ mörgüküi-yin yosun¦ boluγsan-i
maγui tamu-¦ Dača tonilγaγsan orun:¦
marTasi ügei maγad¦ jarliγ-tu:
jibzun¦ Damba-yin ölmei-¦ dür jalbirimui::¦ [5r]
oṃ ma ṇi pad¦ me hūṃ:
wačir¦ ba-a ṇi-yin küčün¦ tegüsügsen:
olan mer=¦ged-ün orui-yin či=¦meg boluγsan:
omuγ=¦tan simnus-i Dorui=¦taγuluγsan:
oγTarγui-¦ yin naran geyigsen metü¦ sedkel-tü:
jibzun¦ Damba-yin ölmei-tür¦ jalbirimui::
oṃ¦ ma ṇi pad me hūṃ:¦
baγaTur yamantak'a-yi¦ yidam bariγsan:¦ [5v]
bancan rinboce[380] ber¦ baγsi sedkigsen:¦

[380] The manuscript mostly but not consistently distinguishes *z* (*j* with hook) and *c* (*č* with hook), but the *c* is used for transcribing *pan chen rin po che*. It is a question whether both transcription letters are not intended to

barimid nom-ud-i¦ badaraγulun nomlaγsan:¦
barasi ügei erdem-ün¦ sang boluγsan:
jibzun¦ Damba-yin ölmei-tür¦ jalbirimui::
oṃ¦ ma ṇi pad me hūṃ:¦
doγsin burqad-iyar¦ sakiγulsun keyigsen[381]:¦
dotuγadu nom-ud-un¦ udq-a-yi sonusuγsan:¦
dourudu törülkiTen¦ tonilγaγsan:
doluγan¦ [6r] üy-e-tü nom-i¦ bisilγaγsan:
jibzun¦ Damba-yin ölmei-¦ dür jalbirimui::¦
oṃ ma ṇi pad me¦ hūṃ:
ḍaginis-un¦ <jarliγ-un> nom-un činar-i delgeri=¦gülün:
Dalda niγuča¦ tarni-yin sudur-i¦ üjügülügsen:
Dayan¦ bügüde amiTan-i tusalaγ=¦san:
Dandiris-un ün=¦düsün-i nomlaγsan:
jib=¦zun Damba-yin ölmei-¦ dür jalbirimui::¦ [6v]
oṃ ma ṇi pad me¦ hūṃ:
mön činar-i¦ üjügülün iregsen:¦
mön ene γajar-dur¦ qubilju törügsen:¦
möküdegsen amiTan-i¦ tonilγaγsan:
molur¦ erdeni metü tungγalaγ¦ sedkil-tü
jibzun¦ Damba-yin ölmei-dü¦ jalbirimui::
oṃ¦ ma ṇi pad me hūṃ:¦
qoTala amiTan-i bodi¦ jirüken-dür kürüge¦ inaru:
kedüi bükü¦ [7r] amiTan-du tusaTu¦
olan mörüd-ün urus=¦γal metü
keb kejiy-e¦ ba ülü tasuran:¦
nasuda arbijiγad gii=¦güljü
arban jügtür¦ delgirikü bolTuγai::¦
oṃ ma ṇi pad me¦ hūṃ:
γayiqamsiγ¦ ene buyan-u küčün-iyer¦
öber busud: qamuγ¦ törül tuTum-dur¦
quTuγTu jibzun¦ Damba-yin ölmei-dür¦ jalbirimui::
oṃ¦ [7v] ma ṇi pad me hūṃ:¦
γaliγar biy-e kele¦ sedkel-ün adisTid=¦dur siTüjü bürün:¦
qamuγ-i medegči-yin¦ quTuγ-yi türgen-e¦ olqu bolTuγai:¦
oṃ ma ṇi pad me¦ hūṃ:
egünče boluγ=¦san sayin buyan-u küčün-¦ iyer:
ečege eke teri=¦gülen qamuγ amiTan
erdem-¦ tü boγda jibzun Dam=¦ba-yin ölmei-dür¦ jalbirimui::
oṃ¦ [8r] ma ṇi pad me hūṃ:¦
jibzun Damba~~-yin öl=¦mei-dür jalbirimui::¦~~-Dača qamuγ törül¦ tuTum-tur ülü¦ qaγačan:
ečüs-dür¦ ariy-a awalokita-yin¦ qutuγ türgen-e olqu¦ bolTuγai::
oṃ ma¦ ṇi pad me hūṃ:¦ oṃ ma ṇi pad me¦ hūṃ:
oṃ ma ṇi¦ pad me hūṃ: oṃ¦ ma ṇi pad me hūṃ:¦ hri:: : ::

Transcription (Msc. B 55/7a):
(Arranged according to alliterated verses)
[1r] boγda jibzundamba¦ gegegen-ü¦ soldeb-ün¦ sudur::¦ kEi morin-¦ u sang-un¦ sudur edeger-¦ i nigedken¦ orusIγulju¦ bičibei::¦
[1v] amuγulang orun-ača¦ baγuju irigsen
ariγun bEy-e-¦ yin γurban činar tegüsügsen¦

represent *j* and *č*, as *rje btsun dam pa* being frequently rendered in the Mongolian script as *jibjundamba* instead of *jibzundamba.*
[381] Standard *kigsen*.

aliba amitan-i tusalaγsan¦
arban orun-u bodisatu¦
jibjungdamba-yin ölmEi-tur¦ jalbaramui:
šigimuni-yin šajin-i¦ delgerigülügsen
šiditü merged-ün¦ orui-yin čimEg boluγsan¦
šibEšIgtü tamu-ača tonilγaγsan¦
šidü bElge γarqui-yin orun¦
jibjundamba-yin ölmEi-dür¦ [2r] jalbaramui:
wačar Dar-a¦ blam-a orui-yin čimEg bolγan¦ šitügsen
oγtarγui metü
olan-u¦ tusatu rasIyan metü yeke¦ jarlIγ-tu
oldaquy-a berke¦ čingdamuni metü bEy-e-tü¦
jibjundamba-yin ölmEi-dür¦ jalbaramui:
qamuγ burqad-un¦ činar büridtügsen
qaγačal ü=¦gei arγ-a bIlIg-ün sab boluγ=¦san
qamuγ amitan-i tusalaγsan¦
qarangqui γajar-un jula boluγ=¦[2v] san
jibzundamba-yin ölmEi-tür¦ jalbaramui:
γurban erdeni-yin¦ qutuγ orusIγsan
γučin¦ qoyar laγsIn bElges-eyer čimEg=¦sen
γutuγaγči γurban jedker-¦ i arilγaγči
γurban yirtenčü-yin¦ itegEl
jibzundamba-yin ölmEi-tür¦ jalbaramui:
abida burqan-i¦ baγsi bariγsan
ariγun nom-i¦ delgeregülün nomlaγsan
amitan-i¦ ayuši tamu-ača tonilγaγči¦
asuran nigüls[e]küi kIged bodi¦ [3r] sedkIl-tü
jibzundamba-yin¦ ölmEi-tür jalbaramui:
arban¦ tabun orun-u bodasatu-yin¦ qubIlγan
asuran qoγusan¦ činar-i tülberel ügei medegsen.¦
aliba qoyitu amitan-i qočural¦ ügei tusalaγsan
ariγun jerge¦ üiles bütügsen bEy-e-tü
jibzun=¦damba-yin ölmei-tür jalbaramui¦
maγad jarlIγ-tu wačarbani-yin¦ küčün tegüsügsen:
olan merged-¦ ün orui-yin čimEg boluγsan¦ [3v]
omuγtu simüs-i doruyitaγuluγsan¦
oγtarγui-yin naran geyigsen metü¦ sedkIl-tü
jibzundamba-yin ölmEi-¦ tür jalbarimui:
doγšIn burqad-¦ iyar sakIγuluγsan
dotaγadu¦ nom-u udq-a-i sonusuγsan¦
douradu törülkiten-i tonil=¦γaγsan
doluγan üy-e-tü nom-i¦ bIsalγaγsan
jibzundamba-yin ölmEi-¦ dür jalbaramui:
dagInIs-un¦ jarliγ-i mön činar-iyar delger[e]=¦gülügsen
dalda niγuča-yin tarani-¦ [4r] yin sudur-i üjegülün¦ irigsen
dayaγar-a büküi amitan-¦ i tusalaγsan
dangdarasun ündesün¦ nomlaγsan
jibzundamba-yin ölmEi-¦ tur jalbaramui:
mön činar-i¦ üjegülün irigsen.
mön ene¦ γajar-tur qubIlaju törügsen¦
möküstegsen amitan-i tusalaγsan¦
molur erdeni metü tusalan¦ sedkIl-tü
jibzundamba-yin¦ ölmEi-tür jalbaramui:
qotala¦ amitan-i bodi jirüken-dür kürgen¦ [4v] inaru
büküi amitan-tu¦ tusatu

olan mörün-ü¦ urusaqul metü
keb kEjiy-e-¦ tü ülü tasuran
nasutu¦ arabadqan geyigülügči
arban¦ jüg-ün dayan delgerekü boltuγai:¦
γayiqamsiγ-tu buyan-i¦ küčün-iyer
öber busud¦ qamuγ törül tutum-¦ tur
qutuγtu jibzundamba-¦ yin ölmei-tür jalbaramui::¦
qalIγar-a bEy-e kEle¦ [5r] sedkIl engde šitügen-¦ dür šitüjü bürün:¦
qamuγ-i medegči-yin¦ qutuγ-i türgen-e¦ olqu boltuγai::¦
egün-eče boluγsan¦ sayin buyan-u küčün-¦ iyer
ečege eke terigülen¦ qamuγ amitan
erdem-¦ tü jibzundamba-yin¦ ölmii-dür jalbaramui:¦
jibzundamba-yin qamuγ¦ [5v] törül tutum-tur qaγačal¦ ügei
ečüs-tür ariyabalo-¦ yin qutuγ-i türgen-e¦ olqu boltuγai::¦ ※
sarwang mangγ'alam-a:¦ oṃ ma ṇi pad mei hūṃ:¦ oṃ ma ṇi pad mei hūṃ:¦ oṃ ma ṇi pad mei hūṃ:¦
oṃ sayin amuγulang bolqu¦ boltuγai:: :: :: ::¦

oṃ ā hūṃ:: kemen¦ γurban-ta ögüle:¦ [6r] ga ga küčün tegüldür iridi¦ qubIlγan-u degedü yeke erdeni¦ öglIg-yin ejed-ün kEi mori-i¦ tegsi-dür egüske: qurdun¦ türgen yeke kEi mori-i tegsi-¦ dür egüskemü: ami bEy-e¦ erketen. nasu kIged. buyan ba.¦ tengri kIged. baras. arsalang.¦ γ'arudi. luu terigüten bükün-e¦ quriyaγsan sarwan ta ta¦ hūṃ: bazar ayuki sauq-a:¦ ga ga qamuγ bügüde-i sür-¦ [6v] iyer daruγči γ'arudi γ'arudi šibuγuu¦ erdem tegüldür-ün kEi mori-i¦ tegsi-dür egüskemü: nasu bEy-e¦ erketen delgerigsen ba. buyan-a¦ türgen bütügen jokIy-a: sanaγsan¦ kereg-i bütüge: sarwa ta ta¦ hūṃ: ga ga baγatur-un¦ ed tegüldür ereyen baras¦ baγatur-un yeke jirüke-tei¦ kEi mori-i tegsi-dür¦ egüskemü: ami bEy-e erketen¦ nasun buyan delgerigsen kIged:¦ [7r] sanaγsan kereg-i sedkIlčilen¦ bütügen jokIy-a: bükün-e¦ qurayaγsan sarwan ta ta¦ hūṃ: bazar ayuki sauq-a:¦ egünü üsüg-ün Küčün-¦ iyer ilete ketürekei köke¦ nuur-un jasaγ dulamjab uda=¦radtuγsan gelüng šaγji.¦ lubsangbaldangiši nar¦ jokIyaba:: :: :: ::¦ mang γ'a laṃ:: ::

2.3.4. Msc. D 286: A Song how the Eight Jebtsundamba Was Captured by Chinese Revolutionaries

Manuscript description: Single-layer Chinese paper in vertical orientation folded into *nuγulburi* (concertina) format. Size: 29 × 24 cm (in unfolded state), 6 columns on one page (4 pages). Professional brush-writing of the early 1920s.
The existence of this song was mentioned by R. Otgonbaatar, who quoted two opening stanzas probably according to a manuscript in his own collection. He also mentioned a Tibetan version and published one page of a variant written in Soyombo script (Отгонбаатар 2019: 278–279). Thanks to Otgonbaatar's mention, it is possible to conclude that the version in our manuscript is complete, although the manuscript itself gives the impression that its opening was lost.

Commentary: A song composed, or claiming to have been composed, by the Eight Jebtsundamba Khutugtu (1869–1924). The song refers to the temporary imprisonment of the Bogd Khan Jebtsundamba Khutugtu as the ruler of Mongolia by Chinese troops in Küriy-e (called in Mongolian by the Chinese term for the revolution *geming* 革命) commanded by general Guo Songling 郭松齡. The imprisonment was a reaction of the Chinese leadership to Jebtsundamba's consent to the entry of the troops of Baron Ungern to the Khalkha land, who promised to liberate Mongolia from Chinese rule. Bogd Khan's imprisonment started probably in October 1920 and lasted 50 days, after which Bogd Khan was released to house arrest under the guard of Chinese soldiers, until the arrival of Ungern's army on February 1 or 2, 1921.[382]

[382] Магсаржав 2010: 213, 216–217, Батсайхан 2011: 494–499, Тачибана 2011: 397.

Translation:
As we were sitting
contentedly at home
with my [wives] mothers *ḍākinī*s
to talk about various things,
the palace doors creaked
and terrible *geming* soldiers
with grinning teeth burst in,
ran jumping, shouting and scolding.
Unbridled soldiers
stabbed wildly helter-skelter,
they captured weak me,
but I will come back.
Although I fell into the hands
of several foreign enemies
and experienced various
inconveniences and afflictions,
I eventually returned safely.
The savage *geming*s
firmly locked me
in a house similar to a fairly good prison,
but the time will come when I will go out.
I wished the ugly *geming*s
that they would die
at the barrels of their cannons.
My root lama[383] will save me.
Thanks to the help of Avalokiteśvara,
I returned home before the appointed time
to complete the joy [of everyone].
Thanks to the help of tens of thousands of monks,
I got out [of the hands] of shameful *geming*s,
the all-embracing religion
will spread for ten thousand years.
*Geming*s who have shamelessly committed
ten black sins
will experience immeasurable suffering
at the bottom of Ayusi hell.
By the blessing of the saving lama,
oh those sinful *geming*s,
may they be delivered, oh delivered,
from the suffering of Ayusi hell, my lama!

Transcription: (*Alliterated initial syllables marked in bold letters.*)
engke amur gertü-ben
eke dagini nar luγ-a
eldeb üges-i küürneji¦
eng-ün saγuju bayital-a.¦
asar-tu qaγalγ-a daγural-a.
ayumsiγtai ge ming čereg
arjayiγsaγar oruju¦ iriged
aγasilan jangdaran čubuγučaju bayil-a.¦
qarši ügei čereg-üd-ni

[383] *Ündüsün-ü blam-a,* Tib. *rtsa ba'i bla ma*, lama teacher who confers empowerments and explains the meaning of texts, particularly tantras.

qabirγ-a sübüreg[384] ügei
qadqaju qariγu ügei¦ namayi abčibai.
qarin qariju irinel-e.¦
γadaγadu kedün dayisun-un[385]
γar-tu oruγad eldeb-iyer
γasalang jobulang-tai¦ bolbaču
γai ügei daraγ-a qarinal-a.¦
γaljaγuraγsan ge ming-üd
γai ügei šorun metü bayising-daγan
γarγaqu ügei¦ tügüjibečü[386]
γarqu nigen čaγ bui bolai.¦
üjemji maγu-tai ge ming-üd-i
üker buu-u qan aman-düni
ükügülsei kemen¦ sanaju talbibaču
üngdüsü-i blam-a mini aburanal-a.¦
qongsumbodisatv-a-yin abural-iyar
qonuγ sar-a güičegel-e ügei
qoyisi egejü¦ gerteben
qurim čenggel-i güičedkigel-e.¦
tümen quwaraγ-un abural-iyar
tüidker-tei ge ming-eče γarγad
tügemel yeke¦ šajin-i
tümen on-du delgerinel-e.¦
arban qara nigül-i
ayumsiγ ügei üiledtügsen ge ming-ün
ayusi tamu-yin ¦yiruγur-tuni
asar jobulang edelenel-e.¦
abural-tai blam-a-yin adisatad-bar
ay-a nigül-tü ge ming-üd-yi
ayuši¦ tamu-yin jobulang-ača
aburaγtun aburaγtun blam-a mini-e-e.

[384] Stand. *süberge* “costae spuriae”.
[385] Probably instead of *dayisud-un*.
[386] Stand. *tügjibečü.*

2.4. Fire Worship Ritual

Although the worship of fire deities in Mongolia is usually considered to be a practice of pre-Buddhist origin (cf. discussion in chapter 1.7.), it is clear that the present ritual texts were composed as Buddhist ritual manuals, even if many poetic expressions and phrases might reach back to the very distant past and oral sources. In the Khalkha area in the 19th and early 20th centuries, the fire worship rituals (mostly but not exceptionally addressing the fireplace as the symbolic centre of a household and its uninterrupted continuation, *γal γolumta*) were preferably performed by lamas, as also indicated in the following two manuscripts that include *dhāraṇī* passages written in the Mongolian and Tibetan scripts in parallel.

The Mongolian ritual texts of fire worship were closely analysed and classified in a dissertation by Dominique Dumas (Dumas 1987). Descriptions of customary rituals related to fire worship can be found in most descriptions of folk customs of individual Mongolian ethnic groups in which, especially in Ordos, ritual actions performed in the home environment or smaller communities are accompanied by the recitation of ritual texts (cf. Arbinbayar & Narasun 2004: 217–261). Editions of ritual texts of fire worship are plentiful, to mention only the most important: Poppe 1925, Heissig 1966: 66–128, Rintchen 1959: 9–33, Mostaert 1962, Rintchen 1975: 23–31, 50–55, Bulaγ 1993, Heissig 1982/1996: 131–143, Цолоо 1999: 66–75, Qurčabaγatur 2012 III: 1–23, Joriγtu, Badai & Гangbolud 2013: 284–288, Batsaikhan & Batchimeg 2020.

The two manuscripts synoptically transcribed and translated below belong to the category of the longer versions of the fire ritual manuals that are introduced by a frame narrative (regarding the tradition of frame narratives in Mongolian Buddhist manuals cf. Srba 2021), consisting of a dialogue between the King Jid (or Jad) and a bodhisattva about the origin of fire worship, followed by ritual guidelines indicating the necessary proprieties for the ritual to be prepared in advance. The following text mentions Agni qaγan (in version B), the Sanskrit name of the Buddhist god of fire, alternatively named Ewa qan (in version A), which might refer to the couple *e wam* relating to the concept of *arγ-a*, Tib. *thabs* (methods, involving compassion and various skilful means and techniques) and *bilig*, Tib. *shes rab* (absolute wisdom). The second part is a compilation of various texts of fire worship that otherwise circulated independently or were related to individual stages of the ritual process. *The Offering Drops of [Milk] Fat* (*tosun-i dusaγan takiqui anu*; as explained by an additional instruction, this offering includes also alcohol libation) mentions the fire king Miraza (A) / Mirangjan (B), usually known as Miranja or Miranča (B),[387] continuing with a phrase invoking the semi-mythologized couple of the Mongolian ruler (supposedly Qubilai Khan) and his queen, which also occurs in ritual texts blessing the new dwelling of a newlywed pair. Then comes the burning of an entire sheep breast (brisket) beginning with a *dhāraṇī* recitation and a text ascribed to Padmasambhava, yet supposedly containing the earliest formulaic core of the fire worship texts (cf. group II in Dumas 1987: 127). Apparently, these practices are linked with the fire offerings performed before the arrival of the new year (Čaγan sar-a), an occasion where the fire ritual is still preserved among many groups throughout the Mongolian cultural area (e.g., Ordos, Altai Uriankhai, Öölöd, Čakhar etc.). This part is followed by a section entitled *Calling* (or: *summoning*) *the Favour*, which ends in a remarkable instruction for invoking favour in various languages (Sanskrit, Tibetan, Mongolian) resembling similar "ritual conversation" passages in the Mongolian versions of *The Sutra of Eight Luminous of Heaven and Earth* (*Oγtarγui γajar-un naiman gegegen*, cf. Срба 2017). The manual concludes with standard parts of Buddhist offering rituals: a short formulation of penitence (*küličegülün öčikü inü*), the release of the deities (*ajiraγulaqui inü*) and the final summoning of auspiciousness and good fortune (*öljei qutuγ orušiγulqu anu*).[388]

[387] A compound word from Tib. *mi* "fire" and Skt. *rāja* "king" (the long vowel *ā* usually in Sanskrit words was written by two consecutive letters *a* (element *sidü*), which to a common Mongolian reader unfamiliar with the given foreign word would indicate the cluster *-an-*.

[388] For a detailed analysis of the structural composition of Mongolian offering ritual texts see Ганболд 2006: 57–92.

Description of the manuscripts:
A. Msc. D 166: A calamus-written manuscript on Russian handmade paper of higher quality with visible fragmentary water marks (fol. 9, 12,13) with the depiction of a hand holding a bow and arrow (town emblem of Vyatka).[389] 14 fols. Size: 21.3 × 7.6 cm.
Palaeographic analysis: A highly professional manuscript in non-administrative style. 1.A. initial *b-* starts with a short pen stroke on the base line. 2.A. 4.1.A. 4.2.Aa. 4.3. bifurcated. 7.1. hook-launched *č-*shaped undistinguished *č/j*. 8.1. *numu* – centre of gravity slightly shifts downwards. 8.2.F. 8.3.C. 10.D. 11.B. with unclear direction of rotation. 13.Bd1 and Be. 14.1.C (rarely D) relatively long *čačulγ-a* with thin endings. 14.2.A with *numu* bent to the right of the base axis. 17.A. coronet, long *boγuni segül* + closed *numu.* 18.A.

B. Msc. E 8: A calamus-written manuscript on Russian machine-made paper of the early period of mechanized paper production (without producer's stamp). 10 fols. Size: 34 × 11 cm. General appearance of the script resembles dated manuscripts of the 1860s.
Palaeographic analysis: Rotating elements characterized by excessive dimension (especially initial *q/γ-*, initial *d/t-*). 1.B. 2.A. 3.D. 4.1.C. only after *k/g-* and *b-*. 4.3. bifurcated. 5.C. partially constricted. 7.1. *č-*shaped medial undistinguished *č/j*. Transitional form between 8.2.F./8.2.G. 8.3. mostly C. 10.B. very large size. 13.Bd1. 14.1.D. hook-ended, but rather short. 14.2.C. 16. *qoyar čeg* used also in syllable ending cases. 17.B. with rather long *boγuni segül.*

Synoptic transcription and translation:
This chapter contains a comparative transcription and translation of two longer manuscripts of the fire worship ritual.

Msc. D 166 [1r] γal-un burqan-i¦ takiqui-yin yosun¦ orušiba:: ::
Msc. E 8 [1r] γal-un sudur orusiba:: : ::¦ takiqu yosu jang bürün en-e bui:: ¦
A (Msc. D 166): The Rules of Offering to the Fire Deity
B (Msc. E 8): The Fire Sutra. The Rules and Rites of Offerings are Entirely Included.

A: [1v] γal-un burqan-i takiqui yosun kemebesü¦ erte čaγ-tu qamuγ-i ejelekü jad¦ neretü qaγan-u ulus-dur eldeb¦ maγu yirv-a ebečin taqul jud turqan¦ kelen aman kiged: čaγ busu-yin kii¦ qoura ba: ači üre-yin ayul kiged:¦ dayisun mese degermen qulaγai-yin ayul¦ qaγan-u jasaγ ba: nutuγ usun¦ ülü tokin kijigen bolun: öbere¦ jaγuraban ülü jokilduqui ba:¦ qudulda ariljiy-a ülü güin ed¦ mal ülü arbijiqui kiged: kereg-üd¦ ülü bütün: orun saγudal sedkil¦ sanaγan ülü amurliqui ba: qobači¦ qaγurmači-yin üge yabudal oladan[390]:¦ öljei qutuγ ülü orušin: törü¦ šajin amur-ügei boluγsan-dur [2r]¦
B: [1v] γal-un burqan-i takiqu-yin yosun keme=¦besü: erte čaγ-tur qamuγ-yi ejelegči¦ jid neretü qaγan-u ulus-tur eldeb jüil¦ maγu irv-a ebečin taqul jud turaqan kele¦ ama kiged čaγ busu-yin kii qura ba ergi¦ nuraqu-yin ayul kiged: qaγan-u jasaγ ba¦ nutuγ usu ülü tokin: kerken büli öber¦ jaγura-ban ülü jokilduqu-ban: qudaldun [?]¦ ariljilγ-a ülü güyün: ed mal ülü arbidqu¦ kiged: kerig ülü bütün: orun saγudal sedkil¦ sanaγ-a ülü amuqu ba: qaγuramaγ-un üge olu=¦dan: öljei qutuγ ülü orusin: törü šasin¦ amur ügei boluγsan-tur:
A: If we discuss the rules of offerings to the fire deity (*burqan*), in ancient times, in the land of an all-ruling ruler named Jad various evil signs appeared, such as threats of disease, epidemics, natural calamities, slander, unexpected windstorms, harm and danger to children, danger of enemies, weapons and robbery. The royal government and natural conditions ceased to favour the people, people ceased to get along well, commerce and financial transactions were interrupted, goods and cattle ceased to multiply, affairs ceased to prosper, people lost physical and mental peace, deceptive speech multiplied, good fortune disappeared, and the social order was disrupted.
B: If we discuss the rules of offerings to the fire deity (*burqan*), in ancient times, in the land of an all-powerful ruler named Jid various evil signs appeared, such as threats of disease, epidemics, natural

[389] The paper most probably comes from the factory of Filat Mikhailovich Ryazantsev, who founded his paper mill in 1784 and surviving papers from his factory bear watermark datings starting in 1786 (Есипова 2005: 107, Срба 2019: 113).
[390] Stand. writing: *olatun.*

calamities, slander, unexpected windstorms, storms and landslides. The royal government and natural conditions ceased to favour the people, people ceased to get along well, commerce and financial transactions were interrupted, goods and cattle ceased to multiply, affairs ceased to prosper, people lost physical and mental peace, deceptive speech multiplied, good fortune disappeared, and the social order was disrupted.

A: tere qaγan ilaγuγsan ner[e]tü bodisatu-¦ tur jarliγ bolurun: teyin ele böge=¦sü öljei qutuγ orusiγulju¦ qutuγ γuyubasu sayin kemen jarliγ¦ boluγsan-dur tegün-i ker ayildu=¦mui kemen öčibesü masi ilaγuγ=¦san bodisatu jarliγ bolurun:¦
B: tere qaγan ber¦ masi ilaγuγsan neretü bodisatv-a-tur <edeger> irüs-e-¦ yi ayiladqabasu: masi ilaγuγsan bodisatv-a¦ jarliγ bolurun: teyin ele bögesü öljei qutuγ¦ orusiγulju qutuγ γuyubasu sayin kemebe:¦ öljei qutuγ orusiγulju qutuγ γuyuqui-¦ yi ker üiledmü kemen öčibesü: masi ila=¦γuγsan bodisatv-a jarliγ bolurun:
A: Then the ruler told the Victorious bodhisattva: "If the situation is like this, it will be good if you pray for a blessing for good fortune to occur."[391] [The ruler asked:] "How can it be realized?" The Completely Victorious[392] bodhisattva replied:
B: Then the ruler presented these signs to the bodhisattva named the Completely Victorious and the Completely Victorious bodhisattva replied: "If the situation is like this, it will be good if you pray for a blessing for good fortune to occur." [The ruler asked:] "What shall be done in order to pray for a blessing for good fortune to occur?" The Completely Victorious bodhisattva replied:

A: erte čaγ-dur nigen ügegün ebügen¦ nigen bayan kümün-dür bürkeger kür=¦gejü nigen qonin-u abuγad: tere¦ qonin-u ebčigün-iyer γal-un¦ tngri-yi takin arban jüg-eče¦ qutuγ γuyun jalbiraγsan393-iyar:¦ tere ebegün[394]-dür buyan kisig¦ yeke boluγad masi jirγalang-tu¦ boluγsan buyu kemen jarliγ bolbai::¦
tegün-eče ulamjilan γal takiqui¦ [2v] yosun boluγsan tere buyu:
B: erte čaγ-tur¦ nigen ügegüü ebügen nigen bayan kümün-dür¦ nigen bürküger kürgejü nigen qoni abuγad¦ tere qonin-u ebčigün-iyer γal tengri-yi¦ takin arban jüg-eče qutuγ γuyun jalbi=¦raγsan-iyar: tere ebügen-tür buyan kisig¦ [2r] yeke boluγad masi jirγalang-tu boluγsan¦ buyu kemen jarliγ bolbai: tegün-eče ulamjilan¦ γal takiqu boluγsan yosu tere buyu:
A+B: "One poor old man brought to one rich man a cover[395] and he took one sheep and offered the breast meat of the sheep to the god of fire, and he prayed for blessings [to come] from ten directions. Then the old man received much good luck and became extremely fortunate.

A: edeger¦ manaγar γal-un burqan-i takiqui-tur¦ kisig-ün sitügen-i beledtün: tas¦ ödütü sumun-tur nigen beyir[396] čaγan¦ kiib uyaju: altan delekei-yin¦ šim-e toγtaqui-yi bilgedügsen¦ nigen sayin bütün saγulγan-u dotur-a¦ tengri-yin kisig-yi bilgedügsen¦ šiγayitu čimüge: arban jüg-ün¦ kisig-yi bilgedügsen dörben öndür¦ qabirγ-a: luus-un kisig-yi bilge=¦dügsen qošiginaγ-un miq-a: burqan-u¦ adistad-un kesig-yi bilgedügsen¦ segül-ün üjügür: γad[a]γadu do=¦tuγatu-yin kisig-yi bilgedügsen¦ ebčigün-ü γadar: delekei-luγ-a¦ sačaγu kisig-i bilgedügsen¦ [3r] tariyan kiged: öljei qutuγ-i bil=¦gedügsen šira tosun ba: altan¦ delekei-yin kesig-yi bilgedügsen sün:¦ eden-i kijü čaγan quryan-u arisun-¦ iyar bürkügen talbiγad: tulγan-u¦ dörben jüg-tür dörben jula:¦ dörben küji: dörben jelme: emüne¦ jüg-tür sang-un yengder beledtü=¦ged:
B: edüge¦ manaγar γal-un burqan-i takiqu anu: kisig-¦ ün sitügen-i belgedegsen tas edü-tü sumun-¦ tur nige beyir-e čaγan kib uyaju altan¦ delekei-yin kišig-yi belgedaγsan [!] nigen sayin¦ bütün saγulγan-u dotur-a tengri-yin kisig-yi¦ belgedegsen siγayitu čimüge: arban jüg-ün¦ kisig-yi belgedegsen dörben öndür qabirγ-a¦ luus-un kisig-yi belgdegsen qosinaγ-un miq-a:¦ burqan-u adistad-un kišig-yi

[391] Despite the introduction, the direct speech is obviously pronounced by the Victorious bodhisattva.
[392] *Masi ilaγuγsan,* Tib. *rnam par rgyal ba mnga'* (*Mahāvyutpatti* 1989, 2, No. 30; Sárközi 1995: 4).
[393] Colloquial influence; standard writing: *jalbariγsan.*
[394] Metathesis; standard form *ebügen.*
[395] *Bürküger* might refer either to *bürkügül* (currently the stand. form)*, bürkegül, bürkül* "cover, covering, lid, veil etc." or *bürkeger* (now stand. *bürküger*) "cone-shaped barrel used in distilling liquor" (Lessing 1960: 150).
[396] Stand. *ber-e* a unit of length, 1.5–2 km.

belgedegsen¦ seggül-ün üjügür: γadaγadu dotuγadu-yin¦ kisig-yi belgedegsen ebčigün-ü γadar: Dalai-¦ luγ-a sačaγu kisig-yi belgedegsen tariyan kiged¦ öljei qutuγ-yi belgedegsen šara tosun ba: altan¦ delekei-yin kisig-yi belgedegsen sün: eden-i kijü¦ čaγan quraγan-u arisun-yar bürkün talbiγad: tulaγan-¦ u dörben jüg-tür dörben jula: dörben küji¦ dörben jeleme: emüne jüg-tür bsang-un yengder¦ beled:
A: For the offering to the Fire Deity in the morning,[397] prepare the "support of favour".[398] Fasten one *ber-e* of white silken gauze to an arrow with the feathers of a vulture, in one good solid bucket symbolizing the nourishment from the golden world[399] place a shin-bone symbolizing the favour of heaven, the four longest ribs symbolizing favour of the ten directions, the stuffed large intestine symbolizing the favour of the *nāga*s, the tip of the tail symbolizing the buddha's blessing, the outer fat of a brisket symbolizing inner and outer good fortune, grain symbolizing good fortune as great as the world, yellow butter symbolizing the well-being, milk symbolizing favour of the golden world, [then] cover all these with white lamb wool, on four sides of a brazier prepare four lamps, four incense sticks, four *jelm-e*[400], in front prepare an offering platform.[401]
B: When in the morning [you are going to carry out] the offering to the Fire Deity, fasten one *ber-e* of white silken gauze to an arrow with vulture feathers symbolizing "support of favour", in one good solid bucket symbolizing the favour of the golden world place a shin-bone symbolizing the favour of heaven, …

A: ebečigün dotur-a tariyan-u¦ jüil: kiib-ün jüil: erdini-yin jüil:¦ em-ün jüil: jimis-ün jüil: küjis-ün¦ jüil: čaγan idege tosu γulir¦ arki: kilaγan-a ebesü eden-i kijü:¦ ögüken kiged kiib toryγ-a metü-¦ ber bürkügen beledüged: öljei¦ qutuγ dabqurlaγsan sudur ungši=¦γad: küji jula-iyan šitaγan:¦ [3v] sang talbiγad
B: ebčigün-ü dotur-a tariyan-u jüil: kib-¦ ün jüil: erdeni-yin jüil: em-ün jüil: jimes-ün¦ jüil: küjis-ün jüil: čaγan idege: tosu γulir¦ ariki kilaγana ebüsü: eden-i kijü ögeküne kiged¦ kib toraγ-a metü-ber bürkün beledčü talbiγad¦ [2v] öljei qutuγ deberlegsen sudur-i ungsiγad¦ küji jula-iyan sitaγan: bsang talbiγad
A+B: Into the brisket, place types of grain, types of silk, types of gems, types of medicines, types of fruit, types of incense sticks, dairy products, butter, flour, alcohol, feather grass (*Stipa glareosa*), cover them in fat and silk, brocade and similar things, and having prepared them recite the *Sutra [named] the accumulation of happiness*,[402] light the incense and a lamp and make a smoke offering.[403]

A: eyin kemen::¦ *oṃ bajar amirata kundali¦ hana hana hūṃ phaṭ:* [404] ¦ *oṃ sobhāva šudda sarva=¦dharama sobh[a]v-a šudho¦ 'haṃ:*[405] qoγusun kü bolurun:¦ qoγusun-u aγar-ača ariγul=¦qui

[397] *Manaγar* "morning, tomorrow", *edeger* in *edeger manaγar* is supposedly misspelled. *Edüge manaγar* in version B has a Tibetan counterpart *deng sang, ding sang* "nowadays, today and tomorrow, these days", but the general meaning refers to the morning hours of the next day, as the appropriate time to carry out the ritual, and hence the offering substances need to be prepared in advance.
[398] Usually represented by *dalalγ-a-yin uγuta,* a bag used in the ritual of invoking good fortune and symbolizing the presence of good fortune in one's household. However, in this case the expression refers instead to the set of offering substances listed in the following passage.
[399] *Altan delekei* "Golden World", a common metaphor for nature (more or less equal to local deities and spirits) in its life-giving, nurturing aspect, nature as the nourisher.
[400] *Jelme,* stand. *jelm-e*, also read *jalm-a,* strips of paper or fabric, particularly of five different colours, used in *seter* consecration rituals of animals, during horse races, on *ovoo* stone cairns and other rituals. The form *jalm-a* can additionally mean a stick from a willow tree inserted in the *ovoo*.
[401] *Yengder,* standardly *yender* "platform". The word can be also read *yangdar* < Tib. *g.yang dar* kind of white scarf indicative of prosperity (THL/JV); also a *tsatsa* for fixing incense sticks.
[402] *Qutuγ öljei dabqurlaγsan sudur* is supposedly the sutra known under the full title *qutuγ-tu öljei qutuγ čoγčalaγsan neretü yeke kölgen sudur* (*The Holy Sutra of the Great Vehicle Named the Accumulation of Happiness*), Tib. *'phags pa bkra shis brtsegs pa zhes bya ba theg pa chen po'i mdo*, Skt. *ārya-maṅgalakūṭaṃ-nāma-mahāyānasūtram* (Heissig 1954: 162, No. 201; Poppe, Hurvitz & Okada 1964: 36–38). Another sutra with a similar title *Qutuγtu čečeg dabqurlaγsan neretü tarni* (*The Holy Dhāraṇī Called Accumulated Flowers*), Tib. *phags pa me tog brtsegs pa zhes bya ba'i gzungs*, Skt. *ārya-puṣpakūṭa-nāma-dhāraṇī* (No. 321 and 527 in Peking Mongolian Kanjur, Ligeti 1942: 82, 128).
[403] Here the general expression *bsang talbi-* "to make an offering" is used in the particular meaning "to make juniper smoulder, to make incense-offering".
[404] *Oṃ vajra amṛtakuṇḍalī hana hana hūṃ phaṭ*, the mantra for dispelling obstructors according to *The Tantra of the Blue-Clad Blessed Vajrapāṇi* (Skt. *Bhagavannīlāmbara-dhara-vajrapāṇi-tantra*).

takil-un ed qot[a]la tegüs¦ rasiyan-u dalai bolurun:¦ ōm ā huṃ: ɣurban-ta¦ egüle: *oṃ sobav-a šud=¦da sarva dharma sobav-a¦ šudho 'haṃ:*
B: eyin kemen::¦ oṃ bazar amrtan kungdali hana hana¦ hūṃ phad oṃ svabhav-a sudda sarvan dh[a]rm-a¦ svabhav-a svaddan haṃ::
A+B: Say: *Oṃ vajra amṛtakuṇḍalī hana hana hūṃ phaṭ. Oṃ sobhāva śuddhāḥ sarvadharmāḥ svabhāva śuddho 'haṃ.* [Absent in B:] Having realized the emptiness, from the sphere of reality the purifying substances of the offering become the ocean of accomplished nectar. Say three times: *ōm ā huṃ. Oṃ sobhāva śuddhāḥ sarvadharmāḥ svabhāva śuddho 'haṃ.*

A: qoɣusun kü¦ bolurun: qoɣusun-u aɣar-¦ača lam-ača šira ɣajar¦ [4r] delekei degere ulaɣan raṃ¦ üsüg-eče oɣuɣata boluɣ=¦san: ɣal-un tengri-yin bey-e-yin¦ öngge ulaɣan nigen niɣur-tu¦ qoyar mutur-un baraɣun-iyar¦ toɣulqui ereke bariɣsan:¦ <jegün-iyer ɣal-un tulɣ-a bariɣsan:>¦ kürin serke kölgeligsen bey-e-¦ tegen eldeb jüil kiib toryan-¦ iyar čimigsen: nöküd ɣal-un¦ burqan-u čiɣulɣan-iyar küri=¦yelegülügsen-i emüne-deki oɣ=¦turɣui-tur urin jalamui::¦
B: qoɣ[u]sun kü bolurun¦ qoɣusun-u aɣar-ača laṃ-ača šara ɣajar¦ delekei-yin degere ulaɣan raṃ üsüg oɣuɣata¦ boluɣsan-ača ɣal-un tengri-yin biy-e-yin¦ öngge ulaɣan: nigen niɣur-tu qoyar¦ mutur-un baraɣun-iyar toɣalaqui ereke:¦ jegün-iyer ɣal-un tulɣ-a barigsen: küren¦ serke kölgelegsen: biyen-tegen eldeb jüil¦ kib toryan-iyar čimegsen: ɣal-un burqan-u¦ nöküd-ün čiɣulɣan-iyar küriyelegsen-i¦ emüne-dekii oɣtaryui-tur urin jalamui: ¦
A+B: Having realized the emptiness, from the sphere of reality from the syllable *laṃ* on the yellow earth, from the complete transformation[406] of the syllable *raṃ*, [there will appear] the Fire Deity with a red body, one face, two arms, counting prayer beads in his right hand, holding the fire brazier in his left hand, mounted on a brown goat, his body adorned with various kinds of silk and brocade, surrounded by the retinue of the Fire Deity. I invite him to the sky before me.[407]

A: kye doruna emüne-yin jabsar-¦ daki ɣal-un ordu qarsi-ača¦ awa qan nökür seltes-i süsül=¦[4v] küi sedkel-iyer urin jalamui:¦ tangɣariɣ-un erke-ber ende iren¦ soyurq-a:
B: kye doruna emüne ɣal-un ordu qarši-¦ ača agni-yin qaɣan nökür seltes-i¦ süsügleküi sedkel-iyer urin jalamui:¦ tangɣ'ariɣ-un erke-ber engde iren soyurq-a: ¦
A+B: *Kye!* With a devoted mind, I invite Awa Qan (B: Agni Qan) together with his retinue from his fire palace in the space between east and south. Be pleased to come here according to your vows.

A: sedkisi-ügei bilge¦ bilig-ün ordu qarsi-ača tabun¦ maqabud-un erke ejen či arɣ-a¦ bilig-ün ɣal-un ene mandal-dur¦ masi bayasuɣsaɣar saɣun soyur=¦q-a: jā hūṃ baṃ ho:¦ tangɣariɣtan luɣ-a qoyar ügei¦ bolbai:
B: sedkesi ügei belge bilig-ün ordu¦ qarsi-ača tabun maqabud-un erken-ber¦ [3r] ejen čii: arɣ-a bilig-ün ɣal-un¦ ene mangdal-dur masi bayasuɣar saɣun¦ soyurq-a: za huṃ baṃ haṃ[408] tangɣ'ariɣ-¦ tan-luɣ-a qoyar ügei bolbai:
A+B: Lord possessing the power of five agents, be pleased to [come] from the palace of unimaginable wisdom [and] take a seat with a great pleasure in the method and wisdom[409]-fire-mandala. *Jā hūṃ baṃ ho.* I became inseparable from the vow-holder.[410]

A: masi gkir ügei tungɣ-a=¦laɣ öngge-tü takil kiged:¦ sonusqulun ir[a]ɣu köng[411] daɣun¦ ba: angkilan idegülügči¦ ünür kiged: jaɣun amtatu¦ idegen-ü takil: jögülen[412] eyild[e]g[413]¦ [5r] tengri-yin qubačad ba:

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[405] *Oṃ sobhāva śuddhāḥ sarvadharmāḥ svabhāva śuddho 'haṃ.*
[406] *Oɣuɣata boluɣsan,* Tib. *yongs gyur.*
[407] *Emünedü oɣtaryui-dur*, Tib. *mdun gyi nam mkhar*.
[408] The use of transliteration letters in the word is nonstandard.
[409] *Arɣ-a bilig*, Tib. *thabs shes*, Skt. *upāya-prajñā* "means and knowledge, method and wisdom".
[410] *Tangɣariɣtan*, Tib. *dam can* "vow-holder", oath-bound guardian protector, deity or spirit who promised to defend the Buddhadharma.
[411] Correctly *kög*.
[412] Stand. *jögelen*.
[413] Stand. *eyeldeg.*

ene taγa=¦lal-un tabun erdem-ün takil-iyar¦ tabun maqabud-un erken ejen γal-¦ un tengri-yi sayitur takimui:¦
B: masi¦ kir ügei tungγ'alaγ öngge-yin takil¦ böged: sonusqulang iraγu kög daγun¦ ba: angkilγan edügülügči üner kiged:¦ jaγun amtatu idege-ü takil ba: jögelen¦ eyeldeg tngri-yin qubčad ba: ene taγalal-¦ un tabun erdem-ün takil-iyar tabun maqabud-¦ un erken ejen γal-un tngri-yi sayitur¦ takimui:
A+B: I make proper offerings to the Fire deity, the noble lord of five agents, using offerings free of dirt and with transparent colours, offerings of music pleasing to the ear, of scents arousing pleasure, of food of a hundred flavours, of celestial clothes soft and pleasant, offerings of five qualities[414] of mind.

A: bilge bilig masi badarangγui¦ γal-un dotur čaγan ulaγan¦ zandan zadi gürgüm ba: qara¦ čaγan gügül tosutu talq-a teri=¦güten olan jüil ariγulqui ed-i¦ nayiral[a]γulun maq[a]bod-un γal-dur¦ tüligsen utaγan-iyar arsi¦ ijaγur-un ejen radna sambhav-a-¦ yi ariγulan takimui:
B: belge bilig-ün masi badarangγui¦ γal-un dotur-a čaγan ulaγan zangdan zadi¦ gürgüm ba: qara čaγan gügül tosu-tu¦ talq-a terigüten olan jüil ariγulaqui¦ ed-i nayiraγul-un maqabud-un γal-dur¦ tüligsen utaγan-iyar arasi ijaγur-un¦ radn-a sambhav-a-yi ariγul-un takimui: ¦
A+B: Stirring the white and red santal, nutmeg,[415] saffron[416], black and white *Balsam odendron*[417], flour [kneaded] with butter (*tsampa*) and other types of purifying substances in the very blazing fire of wisdom, and through the smoke from their burning in the fire of five agents I purify Ratnasambhava, the lord with the root of sages.[418]

A: doruna¦ emüne-yin jabsar orušiγsan¦ yeke arsi nökür seltes-i¦ [5v] ariγulun takimui:
B: doruna emüne-yin jabsar orusiγsan yeke¦ arsi-yin nökür seltes-i ariγulan takimui: ¦
A+B: I make a purifying offering to the great sages and their retinues dwelling in the space between east and south.

A: yeke biraman¦ nökür seltes-i ariγulan X¦
B: yeke birman-u nökür seltes-i X:
A+B: I make a purifying offering to the great brahmans and their retinues.

A: e wa qan nökür seltes-i X¦
B: agni-yin¦ [3v] qaγan-u nökür sel X:
A+B: I make a purifying offering to Ewa Qan (B: Qaγan of Agni) and their retinues.

A: tengri luus nökür seltes-i X¦
B: tengri luus-un¦ nökür sel X:
A+B: I make a purifying offering to the gods, the *nāga*s and their retinues.

A: delekei-yin ejed nökür seltes-i X¦
B: delekei-yin ejed nökür sel X:¦
A+B: I make a purifying offering to the lords of earth and their retinues.

A: ene ariγun takil-iyar degedü¦ sedkil qangtuγai:
B: ene ariγun takil-iyar degedü sedkil qanatuγai:¦
A+B: May their mind be satisfied by this pure offering.

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[414] *Tabun erdem,* Tib. *yon tan lnga*, Skt. *pañca guṇāḥ* "five enlightened attributes, five qualities", here five sensual perceptions according to five agents: 1) Tib. *sgra am mkha'i yon tan* "sound as the quality of space", 2) Tib. *dri sa'i yon tan* "smell as the quality of earth", 3) *ri chu'i yon tan* "taste as the quality of water", 4) Tib. *bya rlung gi yon tan* "sensation as the quality of wind", 5) *kha dog me'i yon tan* "colour as the quality of wind" (Tsepak Rigzin 1993: 252).
[415] *Zadi,* Tib. *dza ti* (also *sna ma'i me tog*) "nutmeg, *myristica fragrans*, flower of jasminum grandiflorum" (THL/JV).
[416] *Gürgüm,* Tib. *gu ru yum*, Skt. *kuṅkumaṁ* saffron (Sárközi 1995: No. 6259).
[417] *Gügül*, Tib. *gu gu lu,* Skt. *guggulu* Balsamodendron (Sárközi 1995: 6257).
[418] *Arsi,* Tib. *drang srong,* Skt. *ṛṣi* "sage". Ratnasambhava (*Erdeni γarqu-yin orun*, Tib. *rin chen 'byung gnas*) one of Five Wisdom Tathāgatas.

A: ene arii=¦γulqui[419] takil ergügsen¦ erdem-iyer ba bürün baγsi¦ sabi nökür seltes-ün üile¦ yabudal ese mergesiγsen[420]-iyer¦ γal-tur usun kiged kinšigün¦ kirbusu bujar-un jüil bolug=¦san[421] bögesü: ene ariγun takil-¦ iyar arilqu boltuγai:¦ [6r]
B: ene ariγulqui takil ergügsen erdem-iyer¦ ba bürün baγsi šabii nökür seltes-ün¦ üile yabudal-i ese mergejigsen-iyer γal-tur¦ usu kiged kirbasu kingsigü bujar-un¦ jüil boluγsan bögesü ene ariγun takil-iyar¦ arilqu boltuγai:
A+B: Through merits of this purifying offering, if anybody among us, masters, disciples and our companions, by our unwise conduct, has caused any impurity to the fire [such as putting] water [into the fire], [producing] a stench by burning or smouldering, may this pure offering purify it.

A: qamuγ qarsi siltaγan-i amur=¦liγulaγad: qamuγ sedkigsen¦ kereg-üd sedkilčilen bütüged:¦ sayin jirγalang-ud-un öljei qu=¦tuγ-i orušiγulun soyurq-a::¦
B: qarsi siltaγan-i sayitur¦ amur[a]liγuluγad qamuγ sedkigsen kerig-üd-¦ i <sedkelčilen> bütügen: sayin jirγalang-ud-un öljei qutuγ-¦ yi orusiγula[n] soyurq-a:
A+B: Having properly appeased the cause of harms, may it be pleased to accomplish with satisfaction all the intended matters and expand the good fortune of happiness.

A: tosun-i dusaγan takiqui anu:¦ raṃ üsüg-eče egüdügsen arsinar-¦ un ubadis-iyar bütügsen:¦ ariγun gegen činar-tu: qata=¦γu-yi tülig-či: qarangγui-yi¦ geyigüluγči[422] γal-un qan miraza: ene¦ nadur[423] ündüsü činü to=¦yuluju üliger-i činü:¦ duradqui siltaγan yaγubi¦ gekülen:
B: tosun-i dusaγad¦ takiqu anu: raṃ üsüg-eče egüdügsen¦ arsis-un ubadis-iyar bütügsen ariγun¦ gegen činar-tu qataγu-yi tüligči qaran=¦qui-yi geyigülügči γal-un qaγan mirangjan¦ ene edür ündüsün-i činü toγalaju¦ üliger-i činü duradqui-yin siltaγan¦ yaγubai geküle:
A+B: Offering drops of [milk] fat: Originating from the letter *raṃ*, created by instructions of sages, with a quality pure and holy, burning the solid, illuminating the darkness, the ruler of fire Miraza (B: Mirangjan), what is the reason why, on this day, we recount your origin and tell your story?

A: sütü boγda-yin¦ [6v] jarliγ södi qatun-i üliger¦ bölüge: čöl boluγsan orčilan-¦ un[424] dumda jöb buyan-iyar bü=¦tügsen kündü čolutan quv-a¦ nereten köbegüd činü ömči-tü¦ mal ulus-iyar quriyaju: öng=¦getü maγnuγ[425]-iyan emüsčü:¦ ögekün tosun üsüg darsun-i¦ dusaγan saγunam:
B: sutan[426] boγda-yin jarliγ¦ suti qatun-u üliger bölüge: čol boluγ=¦san orčilang-un dumda jöb buyan-iyar bütüγ=¦[4r] sen küngdü čolutan quv-a nereten köbe=¦gün činü: önür buyan-tu ulus<-yan> quri=¦yaju önggetü mangnuγ-iy[a]n emüskejü¦ ögekün tosun ösüg darasun-i dusaγan¦ saγunam:
A+B: It is the order of the lord of genius and the example of the wise queen.
To the son named Quv-a, with a prestigious title generated by [his] good deeds, in the middle of a desert world, summoning your (B: hereditary) people endowed with copious blessings, wearing (B: allowing to have put on) brightly embroidered brocade, I make a libation of fat, kumis and alcohol.

A: ögüdel=kü¦ metü örgüjiküi törü-yin ejen qaγan¦ qatun bolun qamuγ-iyar¦ öljei qutuγ-un čoγ-i¦ badaraγulju öni egüride¦ sayin jirγalang-ud-i edelen¦ atuγai:: ::
B: ögedelekü metü jirγalang-un dumda:¦ örgejikü törü-yin ejen qaγan qatun bolun¦ qamuγ-iyar öljei qutuγ-un čoγ-i¦ badaraγulju öni egüriden sayin jiraγ-a=¦lang-ud-i edlen atuγai::
A+B: Within flourishing happiness, may the emperor and empress of the thriving government universally amplify the splendour of good fortune and eternally enjoy true happiness.

[419] Stand. *ariγulqui.*
[420] Stand. *mergesigsen.*
[421] Stand. *boluγsan.*
[422] Stand. *geyigülügči.*
[423] Obviously a mistake by the copyist instead of *edür.*
[424] Stand. *orčilang-un.*
[425] Stand. *mangnuγ.*
[426] The copyist probably misunderstood the word *suutu* and wrote it as *suntan.*

A: kemen tosun¦ [7r] darasun-i dusaγan takiγdaqui::¦ urida beledčü jasaγsan ebčigün-i¦ γal-un dumda orusiγulun talbiγad¦ eyin kemen:: : ::¦
B: kemen tosun-yin¦ dusaγad takituγai: uridan beled-ün jasaγ=¦san ebčigün-yin γal-un dumda orusiγula tal=¦biγad eyin kemen egülen:: : :: ¦
A+B: Reciting this, carry out the offering of fat and alcohol libation. Place the brisket prepared in advance in the middle of the fire and say as follows:

A: namo buddhay-a::¦ namo dharmay-a::¦ namo sangghay-a::¦ [*dhāraṇī transcribed according to the interlinear Tibetan version*]¦ a wa hana wa'i tarani paṇi sarba¦ taramaṇi paṇi a'i śa mata pipa¦ śaṇi pimala supaṇi tarama ṇi pa¦ na pa ra ru ni jay a hi¦ mali jali hulu hulu śi¦ pati mantara mandra mandras¦ svāhā:: : ::¦
B: namo budhay-a namo daramay-a.¦ namo sangγ'ay-a: a tana di tarni¦ da ta ha agrasinai bani sarwan dar¦ manai bani ašan madan biba šini bimali¦ subani taran manai ka na bara runi¦ hamalai čali hulu hulu sabidi mangdara¦ mangdaras svāhā::¦ [Tib.:] a da na ti da¦ da r ani da tha ha¦ a ka sha ni pa ni¦ sarba ta ra ma ni pa¦ ni a sha ma da pi pa¦ sha ni pi ma li su pa ni¦ da ra ma ni kha na pa ra¦ [4v] ru ni hi ma li tsa li hu lu hu lu sha pi di man tra man tra man tra sa svāhā// ¦
A+B: [*Taking refuge in three jewels and dhāraṇī recitation*]

A: badma sambav-a baγsi-yin¦ [7v] jokiyaγsan γal-un qaγan miraza¦
B: badma sambav-a baγsi-yin joki=¦yaγsan γal-un qan miranzan-yin
A+B: Composed by the Master Padmasambhava about the ruler of fire Miraza (B: Miranzan)

A: ene öljei-tü edür činü:¦
eke šira terigütü čaγan qonin-¦ u ebčigün-iyer takin[a]m:
ene¦ öglige-yin ejen-dür
engke¦ jirγalang-un öljei qutuγ¦ orusiqu boltuγai:
B: öl=¦jei-tü edür eke šaran teregü=¦tü čaγan qonin-u ebčigün-ün-iyer¦ takinam:
ene öglige-yin ejen-tür¦ činü
engke jirγalang-un öljei¦ qutuγ orusiqu boltuγai:
A+B: On this auspicious day, we offer the breast of a white sheep with a yellow head.[427]
May the patron receive blessings of peace and happiness.

A: buyan-tu¦ jil oruba gejü:
bulaγan jisü¦ jisülebe gejü:
boru terigütü¦ čaγan qonin-u ebčigün-iyer¦ takinam:
burtaγ nigül tüid=¦kir ariltuγai:
burqan-u šajin¦ delgeren orušituγai:
B: buyan-¦ tu jil oruba
bulγan jisu jisu=¦laba
boru terigütü čaγan qonin-u¦ ebčigün-e-iyer takinam:
burataγ nigül-¦ ün tüidker ariltuγai:
burqan-u¦ šajin delgereged öni orusituγai: ¦
A+B: Since a favourable year came and the sables changed their coats of winter fur, we offer the breast of a white sheep with a brown head. May all defilement, sin, and hindrances disappear! May the Buddha's teaching flourish!

A: qaγu=¦čin jil qanggiraju qariba¦ gejü:

[427] This uncommon expression *eke sir-a terigütü čaγan qoni* (here in various spelling variants) raises doubts about the exact meaning of the word *eke* ("mother, female", but possibly an alternative spelling of other words as well). The placing of the word *eke* at the verse's opening partially obscures its meaning, yet at the same time may explain why it is unusually found before attributes denoting colour and not immediately in front of the respective noun (*qoni*). In consequence, I give preference here to the explanation by Dumas 1987: 130, note 1 translating *eke ... qoni* as "female sheep" (ein weibliches Schaf). The alliterating words also found in the repeating verse about the offering are, however, freely selected from among words with positive connotations.

qaliγun jisü jisülebe¦ [8r] gejü:
qara terigütü čaγan¦ qonin-u ebčigün-iyer takinam:¦
qarsi jobalang ariltuγai:¦
qamuγ kümün amitan küseküi¦ metü
qalaγun amin-iyar qamtu¦ jirγatuγai:
B: qaγučin jil qanggirasču γarqui-tur¦
qaliγun jisü jisüleküi-tür
qara¦ terigütü čaγan qonin-u ebčigün-e-iyer¦ takinam:
qarsilegči-yin jobalang-ud¦ ariltuγai:
qamuγ amitan küseküi metü¦ boluγad:
qalaγun amin-iyar qamtu-bar¦ jirγatuγai:
A+B: As the old year passed and the otters changed their coats of winter fur, we offer the breast of a white sheep with a black head. May all adversity and suffering disappear! May all living beings achieve what they desire and may all rejoice alive and together!

A: šini jil siljire=¦jü irbe gejü
šilegüsün jisü¦ jisülebe gejü:
šira terigütü¦ čaγan qonin-u ebčigün-iyer¦ takinam:
sibšig jobalang¦ ariltuγai:
šilaγun sayiqan¦ šajin törü batu orušituγai:¦
B: sine jil siljirejü γarqui-¦ tur
silegüsün jisü jisüleküi-tür¦
šara terigütü čaγan qonin-u ebčigün-e-¦ [5r] iyer takinam:
šibsig-tü jobalang-ud-¦ un
šiltaγan bügedü ariltuγai:
šingji sayiqan-¦ tu šajin törü qoyar ende batu orusi=¦tuγai:
A: As the new year arrived and the lynx changed their coats of winter fur, we offer the breast of a white sheep with a yellow head. May all disgrace and sufferings disappear! May the upright and beautiful social order (lit.: religion and state) persist in strength!
B: When the new year arrived and the lynx changed their coats of winter fur, we offer the breast of a white sheep with a yellow head. May all causes of shameful sufferings disappear! May the social order (lit.: religion and state) with beautiful features persist in strength!

A: kisig-tü jil oruba gejü:¦
<kermen jisü jisülebe gejü:>¦
keüken qong čaγan čaγan [!]¦ qonin-u ebčigün-iyer takinam:¦ [8v]
gem čimar[428] ariltuγai:
kisig¦ qutuγ sayin jirγalang ende¦ orusituγai:
B: kisig-tü jil oruba
kiremen jisü¦ jisülebe:
köbegüken qong čaγan qonin-u¦ ebčigün-e-iyer takinam:
kii qura kijig¦ gem-üd ariltuγai:
kisig buyan öljei¦ qutuγ ende batu orusituγai:
A: As the blessed year came and the squirrels changed their coats of winter fur, we offer the breast of a fair[429] swan-white sheep. May troubles and hardships disappear! May well-being, happiness and good joy strongly arise here.

[428] *Čimar* is attested in the Ordos dialect by Mostaert 1941: 258, 705 in *Gem tš'inar* "défaut, contretemps, accroc".
[429] A: *keüken,* B: *köbegüken* (supposedly alternative spelling of *keüken*, or a mid-variant between *keüken* and *köbegün*) "child". Dumas 1987: 155 links to *köbke* "moss" > "mossy", but I would prefer a metaphorical explanation of *keüken* as an expression of emotional, positive, familiar attitude to the offering animal, which I translate as "fair".

B: As the blessed year came and the squirrels changed their winter fur coats, we offer the breast of a fair swan-white sheep. May hardships of air,[430] tempests and epidemics disappear. May well-being and good fortune strongly arise here.

A: ünen jil¦ oruba gejü:
ünegen jisü¦ jisülebe gejü:
ükürig eber-¦ tü čaγan qonin-u ebčigün-iyer¦ takinam
ükül jobalang usad=¦tun ariltuγai:
ünen degedü¦ γurban erdini-yin adistid¦ ende orusituγai:
B: ünen¦ jil or[u]ba:
ünegen jisü jisülebe:¦
ükereng eber-tü ünegen šara terigü=¦tü čaγan qonin-u ebčigün-e-iyer taki=¦nam:
ükül jobalang-ügei yadanggi¦ usutuγad:
ünen degedü γurban erdeni-¦ yin adis činar ende orusituγai ¦
A: As the true year came and the foxes changed their coats of winter fur, we offer the breast of a cow-like horned[431] white sheep. May death and suffering be destroyed! May the blessing of the True Highest Three Jewels be present here.
B: When the true year came and the foxes changed their coats of winter fur, we offer the breast of a cow-like horned white sheep. May there be no death and suffering, and may poverty cease! May the blissful nature of the True Highest Three Jewels be present here.

A: qamuγ¦ qarsi siltaγan amur=liba gejü:¦
qamuγ kisig qutuγ orusiba¦ gejü:
qayiratu qaljan čaγan¦ qonin-u ebčigün-iyer takinam:¦
qamuγ ulus-un törü šajin¦ [9r] engke jirγal kisig qutuγ¦ ende toγtan orusiqu bol=¦tuγai:: : ::¦
B: qamuγ qarsilaqui-yin siltaγan-u jobalang-¦ ud amurliγad:
qamuγ kisig buyan delger=¦küin siltaγan ende orusituγai:
qayiratu¦ qaljan čaγan qonin-u ebčigün-e-iyer¦ takinam:
qamuγ ulus-un törü šajin¦ engke jirγal bürüdkü-yin öljei kisig¦ ende orusiqu boltuγai:
A: As all impending circumstances have been calmed and all favours and graces accomplished, we offer the breast of a lovely sheep with a white patch on the forehead. May the [right] social order (lit.: religion and state) of all the people, peace and happiness, favour and grace be established here.
B: May all sufferings of impending circumstances be calmed and may the causes to allow every good fortune to flourish be present here. We offer the breast of a lovely sheep with a white patch on the forehead. May the auspiciousness of the universal [right] social order being established be present here!

A: bso bi kiged öglige-yin¦ ejen nökür seltes-dür γal¦ tengri terigüten qamuγ kisig-¦ ün ejen tngris ber ükül ügei¦ urtu nasun-u kisig-i öggün¦ soyurq-a:
B: sva bai[432] kiged¦ öglige-yin ejen nökür seltes-tür¦ [5v] γal-un tngri terigüten qamuγ kisig-ün¦ ejen tengri nar taγalaju örüsiyen:¦ ükül ügei urtu nasun-u šidi-yi¦ öggün soyurq-a:
A: *Bso* (B: *sva*), god of fire and all godly lords of favour be pleased to bestow the grace of an undying long life to me, and the patron and his retinue.

A: čoγ jalai[433]-yin¦ qamuγ ijaγur-un kisig-i¦ öggün soyurq-a:
B: ügeyiresi ügei ed¦ mal-un sang kisig-i qangγan soyurq-a ¦
A: Be pleased to bestow favour of all roots of splendour.
B: Be pleased to provide favour of inexhaustible stocks of goods and livestock.

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[430] In addition to adverse weather conditions, *kii* can refer also to the term *kii ebedčin* "diseases caused by [the humour of] wind (Tib. *rlung*)", i.e. one of three humours in traditional Tibeto-Mongolian medicine, in which their harmonious functioning ensures good health.
[431] Bulaγ 1993: 114, 149 (note 20) explains *ükerig ebertü* as "horns like a cow". Dumas (1989: 128, 143) reads *mökerin eberin-tü* and *mökürig eber-tü* (Lit. *mökürig ebertü*) "eines krummgehörnten ... [Schafes]" instead.
[432] Supposedly a misspelling instead of *bi*.
[433] Stand. *jali.*

A: qoyar köl-¦ tü kümün-ü kisig-i öggün¦ soyurq-a:
B: -
A: Be pleased to bestow favour of people of two legs.

A: dörben köl-tü¦ mal-un kisig-i öggün soyur=¦q-a:
B: dörben költü mal-un kisig-i öggün¦ öggün soyurq-a:
A: Be pleased to bestow favour of livestock of four legs.

A: eldeb tariyan-u kisig-i¦ [9v] öggün soyurq-a:
B: -
A: Be pleased to bestow favour of various grain.

A: jaγun amta=¦tu idegen-ü kisig-i öggün X¦
B: jaγun amtatu idege¦ umdaγan-u kisig-i öggün soyurq-a: ¦
A: Be pleased to bestow favour of foods of a hundred tastes
B: Be pleased to bestow favour of food and drinks of a hundred tastes.

A: jögelen nimgen qubčad-un¦ kisig-i öggün X
B: jögelen eyeldeg sayiqan qubčad-un kisig-i¦ öggün soyurq-a:
A: Be pleased to bestow favour of soft, thin clothes.
B: Be pleased to bestow favour of soft pleasant, beautiful clothes.

A: qurča ir-¦ tü mesesün kisig-i öggün X¦
B: quračan meses quyaγ¦ jemseg-ün kisig-i öggün soyurq-a: ¦
A: Be pleased to bestow favour of sharp-edged knives.
B: Be pleased to bestow favour of sharp knives, armour and weapons.

A: yambar ba küsegsen üilesi¦ bütügen soyurq-a:: : ::¦
B: yambar ba küsügsen üiles-e-yi minü sedkil=¦čilen bütügen soyurq-a::
A: Be pleased to satisfy any desired actions.
B: Be pleased to satisfy all my desired actions according to my wishes.

A: <u>kišig daγudaqu anu</u>:: : ::¦ wačir dara terigüten arban¦ jüg-ün qamuγ burqan bodisa=¦twa narun orun-ača kisig-i¦ urimuy-a qurui qurui qurui:¦
B: kisig-i daγ[u]daqu¦ inü:: : :: wačir Dar-a blam-a kiged¦ arban jüg-ün qamuγ burqan bodisadhav-a¦ nar-un orun-ača buyan kisig-i uriju¦ daγudamui qurui 3:
A: <u>Calling the favours.</u> We invite favours from the land of Vajradhara and all buddhas and bodhisattvas of ten directions. *Qurui qurui qurui.*
B: <u>Calling the favours.</u> We summon favours from the land of Vajradhara and all buddhas and bodhisattvas of ten directions. *Qurui qurui qurui.*

A: esürün qorumusta terigüten¦ degere jüg-ün qamuγ tengri¦ narun orun-ača kisig-i urimui X¦ [10r]
B: esürün quramusta¦ tengri kiged: qamuγ tengri nar-un orun¦ jüg-eče buyan kisig-yi uriju daγu=¦damui qurui 3:
A: We invite favours from the land of Esrün Qormusta and all gods of the supreme direction. *Qurui qurui qurui.*
B: We summon good fortune from the land and direction of Esrün Qormusta and all gods. *Qurui qurui qurui.*

A: nandi ubanandi terigüten dour-a¦ jüg-ün qamuγ luus-un orun-¦ ača kisig-i urimui XXX
B: luus-un erketü qaγan¦ kiged: qamuγ luus-un orun jüg-eče:¦ [6r] buyan kisig-yi uriju daγudamui X 3:¦

A: We invite favours from the land of Nandi and Ubanandi[434] and all *nāga*-spirits of the lower direction. *Qurui qurui qurui.*
B: We summon good fortune from the direction of the land of the mighty *nāga* kings and all *nāga*s. *Qurui qurui qurui.*

A: erdini-yin¦ qaγan bisaman[435] tengri terigüten¦ auγ-a küčütü yagšas-a-yin¦ orun-ača kisig-i urimui XXX¦
B: erdeni bisaman tengri terigüten auγ-a¦ küčütü yagšas-un orun jüg-eče buyan¦ kisig-yi uriju daγudamui X 3:
A: We invite favours from the land of the King of Jewels, the god Vaiśravaṇa and other immensely powerful *yakṣa*s. *Qurui qurui qurui.*
B: We summon good fortune from the land of the precious god Vaiśravaṇa and other immensely powerful *yakṣa*s. *Qurui qurui qurui.*

A: degere yire yisün tngri kiged¦ möngke tengri ečege-yin buyan¦ kišig urimui XXX
B: deger-e¦ yeren yisün tengri kiged: möngke tengri¦ ečige-yin buyan kisig-yi uriju daγu=¦damui X 3:
A+B: We invite (B: summon) good fortune of the supreme ninety-nine gods and the Eternal Heaven the Father. *Qurui qurui qurui.*

A: dour-a dalan¦ doluγan etügen eke-yin γajar-¦ un buyan kišig-i urimui XXX¦
B: dour-a dalan doluγan etüge [!]¦ eke ner-e kiged: γajar delekei-yin ejed-¦ eče buyan kisig-yi uriju daγudamui X 3:¦
A: We invite the land fortune of the Lower Seventy-Seven Etügen mothers. *Qurui qurui qurui.*
B: We summon good fortune from the Lower Seventy-Seven Etügen mothers and lords of land. *Qurui qurui qurui.*

A: qamuγ kümün amitan-u qariyatu-i¦ törügülüg=sen doluγan ebügen¦ terigüten tüg tümen odud-un¦ kisig-i urimui XXX
B: qamuγ kümün amitan-u qariyatu törügü=¦legsen doluγan ebüged terigüten tüng¦ tümen odun-ača buyan kisig-yi uriju¦ daγudamui X 3:
A+B: We invite favours (B: summon good fortune) of the Seven Old Men who gave birth to everyone belonging to people and animals, and of tens of thousands of stars. *Qurui qurui qurui.*

A: naran saran¦ [10v] gerel-tü köbegün ükin ba: auγ-a¦ küčütü tuγ sülde kiged: qamuγ¦ čoγ jibqalang-un buyan kisig-i¦ urimui XXX
B: naran saran terigülen γ'araγ-¦ ud 28 odun-ača buyan kisig-yi uriju¦ daγudamui X 3: auγ-a tug sülde kiged¦ qamuγ čoγ jibqulang-un buyan kisig-yi¦ uriju daγudamui X 3:
A: We invite good fortune of the Sun, Moon, Luminous sons and daughters, the immensely powerful protective genius (lit.: banner, standard) and all the splendour. *Qurui qurui qurui.*
B: We summon good fortune of the Sun, Moon and 28 stars[436]. We summon good fortune of the immensely powerful protective genius and all the splendour. *Qurui qurui qurui.*

A: ükül ügei urtu¦ nasun kiged: ügegüresi ügei¦ ed mal-un buyan kisig-i urimui XXX¦
B: üküsi ügei¦ urtu nasun kiged: ügeyiresi ügei¦ olan ed mal-un buyan kisig-yi uriju¦ daγudamui X 3:
A: We invite good fortune of the undying long life and the never-diminishing goods and livestock. *Qurui qurui qurui.*
B: We summon good fortune of the undying long life and the never-decreasing amount of goods and livestock. *Qurui qurui qurui.*

A: örgen yeke uruγ sadun kiged:¦ öndür yeke omuγ ijaγur ba:¦ üliger ügei nere aldar-un¦ buyan kisig-i urimui XXX

[434] *Nandi ubanandi* dragon kings Nanda and Upananda (Sárközi 1995: 241, No. 3278).
[435] Stand. *bisman.*
[436] *28 odun* 28 "stars" refer to 28 *nakṣatra*s or lunar mansions.

B: öner olan sadun nökür¦ kiged: öngdür yeke omuγ ijaγur ba:¦ ürgeljitü[437] ülü tasuraqu aldar-¦ [6v] tu yeke čolu-yin buyan kisig-yi¦ uriju daγudamui X 3:
A: We invite good fortune of the large kinship family, noble origin, and unequalled reputation. *Qurui qurui qurui.*
B: We summon good fortune of the numerous kinsfolks, noble origin, and renowned prestige forever untarnished. *Qurui qurui qurui.*

A: önür¦ olan bolγaγči kümün kiged:¦ örgen jujaγan bolγaγči mal-un¦ buyan kisig-i urimui XXX
B: erdem buyan¦ yekedü önür olan boluγči tusatu¦ sayin ür-e-yin buyan kisig-yi uriju¦ daγudamui X 3: örgün bayan bolγaγči¦ kisig-tu olan mal-un buyan kisig-yi¦ uriju daγudamui X 3:
A: We invite the good fortune of men, bringing many children and relatives, and [the good fortune] of livestock, making them numerous and well-grazed. *Qurui qurui qurui.*
B: We summon the beneficial fortune of offspring proliferating virtue and merit and multiplying [descendants]. *Qurui qurui qurui.*

A: -
B: šajin buyan-ni-¦ yi delger[e]gülen bariγči erdem-tü sayin¦ blam-a-yin buyan kisig-yi uriju daγu=¦damui X 3
B: We summon the good fortune of virtuous good lamas proliferating the merit of Dharma. *Qurui qurui qurui.*

A: jaγun¦ jüil-tü idegen kiged jögülün¦ sayin öngge-tü qubčad-un¦ [11r] buyan kisig-i urimui XXX
B: jaγun jüil-ün amtatu idegen¦ umdaγan kiged: jögelen eyeldeg sayin öngge-¦ tü olan jüil qubčad-un buyan kisig-yi¦ uriju daγudamui X 3:
A: We invite the good fortune of a hundred kinds of food and soft clothes of good colours. *Qurui qurui qurui.*
B: We summon the good fortune of foods and beverages of a hundred flavours, and of many kinds of soft agreeable clothes of good colours. *Qurui qurui qurui.*

A: ür-e¦ jimis tariyan kiged: eldeb jimis-¦ ün buyan kisig-i urimui XXX¦
B: jimes ür-e¦ tariyan kiged. eldeb jimes tariyan-u ür-e-¦ yin buyan kisig-yi uriju daγudamui X 3:¦
A: We invite the good fortune of fruits and corn and various fruits. *Qurui qurui qurui.*
B: We summon the good fortune of fruits and corn, and crops of various fruits and grain. *Qurui qurui qurui.*

A: doruna jüg-ün tümen balqus-¦ daki dalai tayibung qaγan-u¦ sang-ača eldeb jüil ed erde=¦ni-yin buyan kisig-i urimui XXX¦
B: olan jüg-ün sang balγas nar kiged: Dalai¦ tayibung qaγan-u sang-un ejed nar-ača¦ eldeb olan ede erdeni alta mönggün-ü¦ buyan kisig-yi uriju daγudamui X 3.¦
A: We invite the good fortune of various [precious] goods and jewels from the treasuries of Dalai Tayibung qaγan in ten thousand cities of the eastern direction. *Qurui qurui qurui.*
B: We summon the good fortune of multiple various [precious] goods, jewels, gold and silver from treasuries and cities in many directions and from the lords of treasuries of the treasury [held] by Dalai Tayibung qaγan. *Qurui qurui qurui.*

A: emüne jüg-ün yerde sayin balbo-¦ yin qonin-u buyan kisig-i daγu=¦damui XXX
B: emün-e jüg-ün sayin neretü balbu-yin orun¦ kiged: jüg bügedü-yin γajar-ača olan¦ [7r] qonin-u buyan kisig-yi uriju¦ daγudamui X 3:
A: We invite good fortune of fine Nepalese sheep from the southern direction. *Qurui qurui qurui.*
B: We summon good fortune of many sheep from the renowned Nepalese land in the south and lands in every direction. *Qurui qurui qurui.*

A: örüne jüg-ün gürgel¦ neretü töbed-ün üker-ün buyan¦ kisig-i daγudamui XXX

[437] Instead of the stand. *ürgeljide.*

B: örüne jüg-ün gürgel¦ neretü töbed<-ün> orun kiged: olan jüg¦ bügedü-yin γajar-ača olan üker-ün¦ buyan kisig-yi uriju daγudamui X 3:¦
A: We invite the good fortune of cows from Tibetan [land] named Gürgel in the west. *Qurui qurui qurui.*
B: We summon the good fortune of many cows from the Tibetan land named Gürgel in the west and from lands of all directions. *Qurui qurui qurui.*

A: umara¦ jüg-üg tilmu neretü mongγol-un¦ adaγun-u buyan kisig-i daγudamui X¦
B: umara jüg-ün tilemün neretü mongγol-un¦ orun kiged: jüg bügedü[438]-yin γajar-¦ ača olan adaγun-u buyan kisig-yi uri=¦ju daγudamui X 3:
A: We invite the good fortune of horses of the Mongolian [land] named Tilmu in the north. *Qurui qurui qurui.*
B: We summon the good fortune of many horses of the Mongolian land named Tilemün in the north and from lands of all directions. *Qurui qurui qurui.*

A: umara jüg-ün qara tomuγ-un¦ [11v] temegen-ü buyan kešig-i daγudamui XX¦
B: kisig yeketü¦ ingge[439] olan-tu buura-yin buyan:
A: We invite the good fortune of camels from Qara Tomuγ[440] in the north. *Qurui qurui qurui.*
B: [We summon] the good fortune of highly propitious bull camels with many female camels. *Qurui qurui qurui.*

A: joγdur yeke-tü buura daγun¦ yeketü buγ-a: del yeketü ajarγ-a¦ deleng yeke-tü geü üneyen-ü buyan¦ kesig-i daγudamui XXX
B: buyan¦ yeketü biru tuγal olan-tu buq-a-yin¦ buyan kisig-yi uriju daγudamui X 3:¦
A: We invite the good fortune of bull camels with large beards, stags with loud voice, stallions with big manes, and mares and cows with big udders. *Qurui qurui qurui.*
B: We summon the good fortune of greatly healthy bulls with many two-year-old calves and calves. *Qurui qurui qurui.*

A: baγatur¦ saγaritu aγta: barim köketü¦ geü üneyin-ü buyan kisig-i XXX¦
daγaki yeketü quča: darγai¦ ebertü uquna: segül yeketü¦ irge: serger ebertü serke:¦ šime yeke-tü qoni yimaγan-u¦ buyan kisig-i XXX
B: ür-e sayitu unaγ-a Daγ-a olan-tu¦ kisig yeketü joruγ-a sayin ajarγ-a-yin¦ buyan: deleng simeni delgeregsen ür-e¦ olan-tu üniy-e gegün-ü buyan: joruγ-a¦ qurdan ürege morin-u buyan <kisig-yi uriju daγudamui X 3:>
A: We invite the good fortune of steeds with admirably padded skin on croup and spine, of mares and cows with palm-sized udders. We invite the good fortune of long-haired[441] bucks, rams with forked

[438] *Bügedü*, stand. *bügüde* ("all") is uncommon in this form, which would normally be read *böketü* ("with wrestlers" etc.), but which does not fit in the context.
[439] Written *jengge,* which lacks an appropriate meaning in the context given.
[440] Probably Tokmok (Toqmoq) in the historical area of the Chui River and the historical sites of Suyab and Balasaghun. Tib. Thog mog is mentioned in various Mongolian chronicles written in Tibetan. The *Golden Annals* (*Gser gyi deb ther*, 1919–1931) by Zava Damdin Luvsandayan (1867–1937) mention that Chinggis Khan at the age of 35 defeated the ruler of the land, Thog mog (Лувсандаян 2021: 122, III-8e06), and later handed over the rule over it to Yuchi (Tib. Ju che) (Лувсандаян 2021: 126, III-10e04). *A Garland of White Lotuses Elucidating How the Supreme Doctrine Spread in the Great Mongolian Land* (*Chen po hor gyi yul du dam pa'i chos ji ltar dar ba'i tshul gsal bar brjod pa pad+ma dkar po'i phreng ba zhes bya ba bzhugs so*, 1889) by Darmadala (Tib. dha+rma dā la) mentions Thog mog among lands rules by the lineages of Chinggis Khan's descendants (Дармадала 2021: 85).
[441] *Dayaki* in the basic use refers to tangled hair or wool, or wool in the stage of moulting. Here, however, it refers to the goat hair in its whole, particularly the longer hair of male goats. Alternatively, the word *dayaki* can also refer to cashmere wool (*noluur*); though without a significant traditional use in the pre-modern era, its plentiful growth was a sign of good health status of the animal.

horns[442], wethers with big tails, gelded goats with jagged horns[443] and sheep and goats supplying much profit. *Qurui qurui qurui.*
B: We summon the good fortune of fine fertile and auspicious ambler steeds with many foals and colts, the good fortune of cows and mares with abundant benefit from udders and the good fortune of fast young horses. *Qurui qurui qurui.*


darγai eber


serger eber

A: buulγa jučaγ-a-¦ tu šar: böke yeketü ata¦ inggen-ü buyan kisig-i XXX¦
B: küčün¦ biy-e yeke-tü tegsi sayiqan šar-un¦ [7v] buyan: qolu-yin ayan kerig-yi-gi¦ bütügen čidaqu böke qom tegsi-tü¦ ata yengge-ü buyan kisig-yi uriju¦ daγudamui X 3:
A: We invite the good fortune of oxes [able to carry] thick yokes and camels with big humps. *Qurui qurui qurui.*
B: We summon the good fortune of elegant oxen with strong bodies, camels with exemplary fat humps capable of handling long journeys. *Qurui qurui qurui.*

A: -
B: tümen qonin-tu dökün¦ güyügči tügemel ür-e-<tü> quča-yin¦ buyan: segül yeke-tü irge segseger¦ üsütü olan qonin-u buyan X 3:
saqalaγ¦ üsütü ür-e olan-tu sayin uqan-a-¦ yin buyan: deleng šim-e delgeregsen olan¦ yamaγ-a: sayiqan serked-ün buyan kisig-yi¦ uriju daγudamui X 3:
deleng üres-¦ yen delgeregülegsen: degedü γurban erdeni-¦ yi dakin qangγaqu-yin sim-e-yi¦ öggügsen: teyimü yeke buyan-tu olan¦ mal-un buyan kisig-yi uriju daγu=¦damui X 3:
B: We summon the good fortune of rams with widespread offspring, running after tens of thousands of sheep, wethers with big tails and many sheep with shaggy wool. *Qurui qurui qurui.*
We summon the good fortune of fine bucks with thick hair and numerous offspring, many goats with abundant profit from udders and [the good fortune of] nice [gelded] goats. *Qurui qurui qurui.*
We summon the good fortune of plentiful livestock with abundant utters and offspring, so meritorious, that it supplied benefit to constantly sustain the supreme three jewels. *Qurui qurui qurui.*

A: kösige-yin činegen küi: köngjileyin¦ [12r] činegen umai: ködege-tür bai=¦qu dörben qosiγu mal-un sür¦ sünesün-i buyan kisig-i XXX¦
B: küi inü jujaγan[444] olan¦ bolqui-yin kisig: ündüsün inü ür=¦gülji <batu> bolqui-yin kisig: öljei buyan¦ čoγ erdem yeketü: sayin ür-e ür=¦geljilen batudqui-yin buyan kisig-yi¦ uriju daγudamui X 3:
A: We invite the good fortune of resilient spirit[445] of the four kinds of livestock in the plains with curtain-sized navel cords and blanked-sized wombs. *Qurui qurui qurui.*
B: We summon the thick navel cord as the auspiciousness of multitude, the auspiciousness that their lineage will be constantly strengthened, and the good fortune of a continuous consolidation of good offspring, full of fortune and splendour. *Qurui qurui qurui.*

A: bosuγan-taki aran boγul: egüden-¦ teki noqai kiged: qariyatan-u¦ buyan kišig-i XXX
B: bosuγun-daki¦ [8r] boγul arad. egüden-dekii keüked¦ noqui: kerig üile-yi keterküi¦ ünen bütügeγči: öljei-tü yanaγun¦ sayin nöküd-ün buyan kisig-yi uriju¦ daγudamui X 3:

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[442] *Darγai eber* даргай эвэр, illustration according to Лхагвасүрэн 2015: 61.
[443] *Serger eber*, stand. *serbeger eber* сэрвэгэр эвэр (in Oirat dialects *ökeelei, öklee*), illustration according to Лхагвасүрэн 2015: 61.
[444] Even the initial *j* written using the *č*-shaped allograph.
[445] *Sür* "splendour, grandeur" and *sünesü* "soul" rarely appear together, but the combination stands as a close synonym to *sür sülde* "protective genius" or "spirit of invincibility" (as Humphrey & Hürelbaatar 2013 translate the term *sülde*). Adapted to the context of livestock, the relevant expression refers to indomitable fecundity and the ability to survive and provide fullness of benefit.

A: We invite the good fortune of serfs and slaves at the threshold[446], dogs next to the door (lit.: in the entrance) and all the subordinates. *Qurui qurui qurui.*
B: We summon the good fortune of slaves and serfs at the threshold, children and dogs in the entrance and all beneficial beloved[447] good companions, who fulfil [their] tasks with utmost sincerity. *Qurui qurui qurui.*

A: sün dalai metü¦ sirgešiügei: sümer aγula metü¦ ebederesiügei: gangga mören-ü¦ dalai metü sirgešiügei: qas¦ qadan ebderšiügei buyan kisig-i¦ daγudamui XXX
B: sümber aγula metü¦ ebderesi ügei batu: sün dalai¦ metü siregesi ügei batu: qaγan-u¦ sang metü baraγdasi ügei batu:¦ yeke buyan kisig-yi uriju daγ<u>damui X 3:¦
A: We invite the good fortune never-drying like the ocean of milk, indestructible like Mount Meru, never-drying like the waters of the river Ganges, indestructible like the Jade Rock. *Qurui qurui qurui.*
B: We summon great good fortune indestructibly solid like Mount Meru, stable and never-drying like the ocean of milk, inexhaustibly stable like the royal treasury. *Qurui qurui qurui.*

A: qatun-u γoul metü¦ širgešiügei: qaγan-u sang metü¦ baraγdašiügei buyan kisig-i XXX¦
B: -
A: We invite the good fortune never-drying like the Qatun River (Yellow River) and inexhaustible like the royal treasury. *Qurui qurui qurui.*

A: tabun maqabud buu qaršiltuγai:¦ daγalγaγsan kerig-üd minü bütü=¦[12v] kü boltuγai XXX
B: tabun maqabud qarsilaqui-yin jobalang-ud¦ amuraliqui-yin öljei: qamuγ qarsilaqui-¦ yin siltaγan bügedü-yi qariγulaqui-yin¦ adis öljei: qamuγ jokildaqui-yin kerig¦ siltaγan bütükü-yin öljei buyan kisig-yi¦ uriju daγudamui X 3:
A: May the five elements not come into conflict. I invite the good fortune that the affairs I am tasked with may succeed. *Qurui qurui qurui.*
B: We summon the auspiciousness of calming all sufferings of the five elements opposing one another, [we summon] the blessing averting all causes of all kinds of obstacles, [we summon] the auspicious good fortune of all suitable matters and circumstances. *Qurui qurui qurui.*

A: kei qour-a kijig¦ γamšiγ ariltuγai: kesig qu=¦tuγ minü toγtatuγai XXX
B: kei qor-a kijig¦ γamsiγ kiged: kimaraqui siltaγan qamuγ¦ jobalang-ud amurliju ariluγad: abu=¦ral-tan-u adis küčün aburan sakiγad:¦ arban čaγan buyan arbidun batuduγad:¦ badarangγui buyan-<i> šamdan sayitur üile=¦düged: bayasqulang<-tu> degedü orun-tu¦ [8v] baγatur kürkü-yin <buyan> batu orusituγai¦ 3: toγtutuγai 3:
A: May the calamity of contagious air and epidemics disappear! May my well-being be established. *Qurui qurui qurui.*
B: May the calamity of contagious air and epidemics, disturbing circumstances, and all sufferings grow calm and disappear, may the blissful power of protectors be on guard, may the ten white deeds multiply and strengthen, may [we] zealously perform enthusiastic meritorious actions, may the deed of heroically reaching the supreme joyful land be established, be established, be established! May it be [firmly] settled, be settled, be settled! *Qurui qurui qurui.*

A: sür¦ jalai-yin qota beki boltuγai:¦ kisig-ün küriy-e batu boltuγai XXX¦
B: buyan-u čoγ¦ jali badaraju batatuγad: qotu¦ mangdal-tur tegsi tügemel orusiqu¦ boltuγai: kisig-ün küriy-e wačir¦ metü batu boltuγai:
A: May the mansion of splendour become secure, may the encampment of favour become firm. *Qurui qurui qurui.*

[446] In the traditional hierarchy of the division of the yurt, the servants have the place closest to the entrance.
[447] Or "loving". This translation issues from the uncertain interpretation that *yanaγun* is an uncommon spelling of *inaγ* (+ genitive *-un*) "beloved, loving"
. *Yanaγun* could be an alternative spelling of *inaγun*, but the meaning "false, pretentious" does not fit the context.

B: May the splendour of merits flourish and grow strong, may it remain securely present everywhere in the entire universe[448]. May the encampment of favour become firm like a diamond. *Qurui qurui qurui.*

A: enedkeg-ün keleber kuy-e kuy-e kuy-e <TIB: *hu ye*>¦ töbed-ün keleber gyangdulen TIB: *g.yang du len*:¦ mongγ[o]l-un keleber qurui qurui¦ qurui:
B: enedkeg-ün¦ kelber küy-e 3: töbed-ün kelber¦ gingduling 3: mongγol-un kelber qurui¦ 3:
A: In the Indian language: *kuy-e kuy-e kuy-e.* In the Tibetan language: *gyang du len*. In the Mongolian language: *qurui qurui qurui.*
B: In the Indian language: *küy-e küy-e küy-e.* In the Tibetan language: *gingduling*. In the Mongolian language: *qurui qurui qurui.*

A: γurban kelen-iyer dura=¦dun daγudaγsan buyan kisig minü¦ qotala tegüs-iyer ende irejü¦ batu orušituγai qurui¦ qurui qurui:: : ::¦
B: γurban keleber durudtun daγu=¦daγsan buyan kisig minü qotula¦ tegüse-iyer büridčü batu orusi=¦tuγai 3:: : ::
A: May the good fortune summoned in three languages arrive in entirety and stay here securely. *Qurui qurui qurui.*
B: May the good fortune summoned in three languages be completely assembled and stay here securely. *Qurui qurui qurui.*

A: küličegül-ün öčiküi anu:: ali¦ basa minü oyun mungqaraγsan-¦ [13r] iyar aliba öčüken üiledüg=¦sen aldal-i kin-i tula: biden-i¦ abaraγči itegel či tere bükün-¦ i küličen soyurq-a::
B: küličegülün öčiküi inü::¦ ali basa minü oyun mungqaraγsan-iyar¦ aliba öčüken üiledügsen aldal-i¦ minü: ali-i tula bey-e-ten-i¦ aburaju aburaγči itegel tere¦ bükün-i küličen soyurq-a:: : :: ¦
A+B: Expressing repentance: Any little misdeeds that I have done due to the ignorance of my mind, our saviour and refuge, be pleased to forgive them all.

A: ajiraγulqui¦ anu: öber busud-un tusa-yi¦ bütügegči γal tengri minü öl=¦jei qutuγ-i orusiγul-un a=¦jariju bürün:
B: ajiraγulaqui inü:: bazar sada egülen:[449]¦ öber busud-un tusa-yi bütü=¦gegči γal tengri minü: öljei¦ qutuγ-yi orusiγulan ajiraju¦ bürün:¦ [9r]
A: Release [of the deity]: My fire god, bringing benefit to yourself and others, in leaving please establish the auspiciousness, ...
B: Release [of the deity]: Recite *bazar sada*.[450] My fire god, bringing benefit to yourself and others, in leaving please establish the auspiciousness, ...

A: öni egüride¦ urin jalaqui čaγ-dur minü:¦ örüšiyen taγalaqui-bar jiči¦ basa iren soyurq-a:
B: öni egüride jalaqui čaγ-tur¦ minü: örüsiyen taγalaqui-bar¦ jiči basa iren soyurq-a: ¦
A+B: ... and now and whenever I summon, be pleased to come [again] with mercy and grace.

A: bazar muu¦ pam: γal-un burqan bilge¦ bilig-ten anu öberün orun-¦ taγan ajiran: tangγariγtan anu¦ badarangγui γal-un düritü¦ [13v] bolurun::
B: bazar muu O|O[451] γal-un burqan-u¦ belge bilig-ten inü öberün¦ orun-taγan ajiran: tangγ'ariγ-¦ tan inü badarangγui γal-un¦ düritü bolurun:: : :: ¦
A+B: *Bazar muu pam.* As the fire god in the form of the supreme wisdom body[452] leaves for his place, the vow-holder (= protector deity)[453] gains the form of the blazing fire.

[448] *Qotu mangdal*, stand. *qota mandal*, Tib. *dkyil 'khor* "centre and surrounding" > entire universe. In the ritual terminology frequently refers to a deity along with its surrounding environment, the arrangement of offerings etc.
[449] *Egülen* – instead of stand. *öggülen* "saying" (conv. modale), or *egüle* (the final *sidü* is frequently duplicated in this manuscript) instead of stand. *öggüle* "say" (imperative).
[450] Supposedly the Vajrasattva mantra.
[451] The intended function of the symbol is unclear – either a corrupted form of a transliteration letter, or a punctuation mark.
[452] *Belge bilig-ün bey-e*, Tib. *ye shes sku* "supreme wisdom body", supreme wisdom form of a buddha.

A: <u>öljei qutuγ orušiγul=¦qu anu</u>:: blam-a yidam nuγud-un¦ öljei qutuγ orušituγai:¦
B: öljei qutuγ orusiγulqu inü::¦ blam-a idam nuγud-un öljei¦ qutuγ orusituγai:
A+B: <u>Summoning the auspiciousness:</u> May the auspiciousness of lamas and *yidam*s be present.

A: daginis nom-un sakiγuluγsan nu=¦γud öljei qutuγ orusi=¦tuγai:
B: orun-u¦ daginis nom-un sakiγulasun¦ nuγud-un öljei qutuγ oru=¦situγai:
A+B: May the auspiciousness of the Dharma protectors [from the ranks of] *ḍākinī*s[454] be present.

A: orud-un tengri dele=¦kei-yin ejed-ün öljei qutuγ¦ orusiqu boltuγai:
B: tngri deleki-yin¦ ejed-ün öljei qutuγ orusitu=¦γai:
A+B: May the auspiciousness of (A: local) gods and lords of the land be present.

A: yambar¦ sanaγsan tusa nuγud bütü=¦küin öljei qutuγ orusi=¦qu boltuγai:
B: yambar ba sanaγsan tusa¦ nuγud-i bütükü-yin öljei¦ qutuγ orusiqu boltuγai: ¦
A+B: May the auspiciousness of the fulfilment of all desires arise here!

A: buyan anu¦ aγula metü batudqu kiged:¦ ündüsün anu naran saran metü¦ todurqai ba: sonusqulun¦ aldar anu oγtaryui metü¦ [14r] tügemel boluγsan terekü öljei¦ qutuγ-iyar edüge ende sayin¦ amuγulang boltuγai:
B: buyan inü aγula metü batudqu¦ kiged: ündüsün inü naran saran¦ metü todurqai ba: sonusqulang¦ [9v] aldar inü oγturγui metü¦ tügemel boluγsan terekü öljei¦ qutuγ-iyar edüge ende sayin¦ amuγulang boltuγai:
A+B: As his fortune solidified like a mountain, his lineage became clear like the sun and moon and his prestige became all-pervading like the sky, may the good peace through this auspiciousness arise here.

A: eserün¦ kiged tengrisün erketü sakiγu=¦luγsan-u adistid kiged:¦ tusalan üiledügči tengrisen [!] öl=¦jei qutuγ orusiju bürün:¦ sayin amuγulang sanaγsan kereg sedkil=¦čilen bütükü kiged:¦ urtu nasulaγad ebedčin ügei¦ amuγulang jirγalang tegülder¦ boltuγai:: ::
B: eserün kiged¦ tengres-ün erketü sakiγulsun-u¦ adis-tad kiged: tusalan üile=¦dügči tengres-ün öljei qutuγ¦ orusiju bürün: sayin amuγulang¦ sanaγsan kirig[455] sedkel-čilen bütü=¦küi kiged: urtu nasulan¦ ebedčin ügei: amuγulang jirγ-a=¦lang tegülder boltuγai: kümün-¦ tür nasun-u öljei qutuγ¦ boltuγai: mal-tur kisig-ün¦ öljei qutuγ boltuγai:¦ idegen-tür sim-e-yin öljei¦ qutuγ boltuγai:
A: The blessings of Esrün and respectable guardian gods and the auspiciousness of help providing gods having been established, may the affairs intending good peace be fulfilled as desired, may the life be long and [may] the peace and happiness free of disease become absolute.
B: + May the auspiciousness of the human long life be established. May the auspiciousness of livestock prosperity be established. May the auspiciousness of the food abundance be established.

A: -
B: qotula¦ tögüsekü-yin öljei qutuγ¦ boltuγai:
B: May the auspiciousness of the all-encompassing perfection arise!

A: öljei¦ qutuγ-un čoγ badaraju zam=¦bütib-ün čimig boltuγai::¦ maṃghalaṃ:: : ::||
B: qotula abural-un¦ quriyangγui blam-a-yin adis=¦tad jiči aqui učir ečüs¦ [10r]-tür kürkü-yin baγural bügüde¦ amurliju sangsar nirawan-u¦ sayin čiγulγan öbesü-ben bütü=¦küi-yin: qotula tegüs čoγtu¦ čenggeküi-yin öljei qutuγ¦ boltuγai:: : ::¦ kemen tariy-a sačaju qutuγ orusi=¦γuldaqui:: : :: mangγ'alam¦ qotula amitan-u kerig-i¦ bütügekü-yin öljei qutuγ¦ bürüdüged: qongsim bodi¦ satva[456] nar-un degedü¦

[453] *Tangγariγtan*, Tib. *dam can* "vow-holder", synonymous to *nom-un sakiγusu*, Tib. *chos skyong* "Dharma protector" according to Sumatiratna (2018: 604, No. 16736).
[454] B: *orun-u daginis* "*ḍākinī*s [related to] places".
[455] *Kirig* instead of stand. *kerig*.
[456] Two *sidü* are redundant at the end of the word.

qutuγ-yi türgen olqu-yin¦ yörügel batu boltuγai:: : ::¦ čoγ jali badaraju: čangbuu=¦tiib-ün čimeg boltuγai:: : ::
A: May the splendour of auspiciousness flourish and become an adornment of the universe. *Maṅgalam.*
B: The consolidation of the complete protection [represented by the] blessings of the Lama and the impermanence [457] and the decline to the end having subsided, may the auspiciousness of the spontaneous generation of the excellent union of *saṃsāra* and *nirvāṇa* and the pleasure of the all-encompassing splendour arise!
After these words, scatter the grain and summon good luck.
Maṅgalam. The auspiciousness of the fulfilment of all beings' affairs having been established, may Avalokiteśvara bodhisattva's wish for quick attainment of the highest goal be firmly realized.
May the splendour flourish and become the adornment of the universe!



Figure 8: The main assembly temple (Tsogchin dugan) of Mergen Monastery (Mergen süm-e), Inner Mongolia, where the tradition of Mongolian chanting has been practiced to this day (Ondřej Srba, 2012).

[457] *Aqui učir*, Tib. *gnas skabs*, "contextual circumstances, temporal, provisional".

2.5. Ritual Texts about the White Old Man

The tradition of worshiping the deity commonly known as the White Old Man (*čaγan ebügen*) is one of the most developed within the Mongolian religion. Moreover, it remains strongly alive in multiple variations even in contemporary settled environments, from Kalmykia all the way through Xinjiang and Khalkha areas to Inner Mongolia, although specific ideas and forms of reverence for the White Old Man are not uniformly present among all the Mongols. The great expansion of respect in the White Old Man corresponds to a very broad understanding of his competences – he is perceived as a protective deity of the landscape, a protector of livestock, a giver of family happiness and a safeguard of property (Birtalan 2001: 958). The White Old Man acts as a character in Buddhist *čam*-rituals, from where in general awareness he is understood as a benevolent, even comical deity. His popularity is manifested primarily in the great demand for various iconographic depictions (e.g., Meinert 2011: 698–713), although personal devotional relationships of lay devotees to the White Old Man are relatively rare compared to certain orthodox Buddhist deities (particularly White Tārā).

The White Old Man is usually considered of pre-Buddhist origin, but no direct evidence is available, as the deity, by its general character, may refer to many sources. The external appearance is likely to have been influenced by the Chinese Deity of Long Life, Shouxing 壽星 (Birtalan 2013a, 2013b), partially as well by Chinese imaginings of the "lords of the soil and the ground" (*tudigong* 土地公).[458] Among some of the Oirat groups (e.g., among Xinjiang Öölöd), a variant of the White Old Man, the White Grandfather (*tsagaan aav*) is understood as an all-encompassing deity of the universe, perhaps under diffuse influence of neighbouring monotheistic religions. Among modern Kalmyks, the White Grandfather (*tsagan aav*, or the White Uncle *tsagan avg*) also began to be worshipped as the Master of Time (Humphrey s.d.: 1) descending regularly to earth at the New Moon and the Half-Moon to oversee and judge all people (Humphrey s.d.: 4), as mentioned in ritual texts edited below. In the folk religion of the Altai Uriankhais, the White Old Man partially gave way to the White Saint (*tsagaan gegeen*), a mythologized image of the monk and pro-Qing army-leader of the 19th century Гунгγajalcan (Tib. kun dga' rgyal mtshan, 1835–1895), which developed among the Mongolian-speaking inhabitants of Altai in parallel with the emergence of the systematized religion Burkhanism among the Turkic-speaking Altaians, where the main deity is Ak-Burkhan (White Burkhan; Шерстова 2010: 176). Among Christianized Buryats, the White Old Man merged with Saint Nicholas of the Russian Orthodox Church (Birtalan 2001: 959).

The entire tradition has attracted considerable scholarly attention, with numerous versions of related ritual texts having been edited to date (Mostaert 1957, Heissig 1966: 129–139, Rintchen 1975: 128 only a fragmentary Buryat oral invocation of the White Old Man, Sárközi 1983, Цолоо 1999: 62–65, Altan 2007, Joriγtu, Badai & Гangbolud 2013: 257–267, Kápolnás 2012 and others). Futaki Hiroshi (Futaki 2005) proposed a classification of the White Old Man ritual texts (without editing and translating them) and recently Ágnes Birtalan (Birtalan 2020) published a detailed chapter on the entire tradition with translation of all major types of the White Old Man (including a complete bibliography of related studies up to 2013).

2.5.1. Extended Narrative Version of the White Old Man Offering Text

2.5.1.1. Msc. B 55/3: Incense Offering Sutra of the White Old Man

Manuscript description: A brush-written manuscript on Russian machine-made paper of two types (without producer's stamps). Professional administrative style of the early 20th century. 10 fols. Size: 17.6 × 7.6 cm.

Palaeographic analysis: The manuscript includes two slightly different styles which can be attributed either to the collaboration of two separate scribes, or instead to the alternation of brushes and quality of ink by one skilled scribe. In the first case (mostly fol. 3r-5r) the style is characterized by longer, strongly inclined *sidü* strokes, between which the main connecting line is interrupted; also, other

[458] Елихина 2020: 230 published a rare thangka depicting the White Old Man as *tudigong* together with his wife influenced by the Chinese notion of "Grandmother of the Soil and the Ground" (*tudipo* 土地婆).

strokes are frequently slightly bluntly finished and the brush strokes in general give a forced impression. The second style (mostly fol. 5v-9r) is characterized by perfect elegance, balanced shaded strokes with natural endings, the overall impression of the script is rounded. 13.Bh. 16. *qoyar čeg* used also in syllable ending cases. 17.A and B alternate. Fol. 10r shows a visually specific style certainly of the same scribe as preceding folios, but with the *segül* and *čačulγ-a* elements elongated to fill the remaining space of the blank page.

Commentary: This type was classified by Futaki (2005: 38) as a pseudo-Buddhist sutra (type C) mainly due to the introductory three bows to the Three Jewels, the apocryphal titles in Sanskrit (actually Chinese), Tibetan, and Mongolian, and the narrative introduction resembling the situational introduction of some of the canonical sutras. The text was recently translated by Ágnes Birtalan based on a manuscript in the Clear script provided by Prof. Erdemtü Mingγad and originating from among the Öölöd Oirats in Ili (Birtalan 2020: 279–280). In the present manuscript Msc. B 55/3, this text is accompanied by the versified version originally composed by the Third Mergen Gegen Lubsangdambijalcan, which is edited also further below in section 2.5.3. from Msc. D 291/2.

Translation:
[1r] Incense Offering Sutra of the White Old Man
[1v] *namo buddhaya* [I pay homage to the Buddha], *namo dharmaya* [I pay homage to the Dharma], *namo sanghaya* [I pay homage to the Saṃgha].
In the Indian language: *joo soo an-a too tai čii*.[459] In the Mongolian language: *Sutra named the One Able to Suppress and Appease the Earth and Water.*[460]
I bow to all buddhas and bodhisattvas.
Thus have I heard, once upon a time, the Buddha, the Victoriously Passed Beyond, together with Ānanda, *bhikṣu bodhisattva*s and [2r] venerable monks perambulated on the mountain called Orchard.
At that time, they saw walking there an old man who had reached a great age, whose beard and hair were very white, dressed in a white robe, holding a staff with a dragon's head in his hand. Then the Buddha, the Victoriously Passed Beyond, spoke: "Why do you dwell alone in these mountains?" The old man replied: "Oh, Buddha, the Victoriously Passed Beyond, I dwell on the mountain called Orchard. Wild beasts, poisonous serpents, men and beasts, lords of earth and [3r] lords of waters, lords of government, and guardian spirits, no matter how fierce they are, I rule them all. When I am in the mountains, [I become] lord of the earth and waters of the mountains; when I am on the plain, [I become] lord of the fields; when I am among men, [I become] lord of the dwelling; when I am in the temples, [I become] the master of the Doctrine. I can distinguish between meritorious and sinful deeds of human beings who are in the world. I know the length of human life. I give [long or short lifespan]. [3v] Every second day and sixteenth day of the month I come down and observe whether people are doing meritorious or sinful deeds, whether they are doing good deeds, whether they are repaying the goodness of their parents, whether they hold in reverence Three Jewels and worship them. On the *geng* Day of the Mouse,[461] I will join with two fierce [demons] and mountainous black demons, gate-keeper protector [spirits] and record without fail meritorious and sinful deeds done by men. If [I find cases of] a cruel deprivation of life, disrespect for father and mother, disrespect for the Three Jewels with evil intentions, [4r] committing the ten black sins, then the heavenly "fierce constellation"[462] will descend on all such people until the *geng* Day of the Monkey[463] and I will write down their names and together with [lords] of the earth and waters, nine holy stars, five fierce dragons, earth and water [lords] of the soil, grandson and uncle demons of the earth and waters, sons and grandsons of the earth and waters, as well as [lords] of the centre and twenty-four directions of the earth and waters and [4v] will

[459] The allegedly Sanskrit title actually renders a Chinese title, although this cannot be taken as an indication of a Chinese origin of the text. To the question of identification of the Chinese title see Birtalan 2020: 287, Note 57 and Futaki 2005: 41.
[460] Here and frequently in the following text *γajar usun* means not only the earth and waters, but particularly the lords dwelling in them and exerting a sort of rule above the landscape.
[461] Supposedly the 37th day (*gengzi* 庚子) in the Chinese sexagenary cycle.
[462] *Doγsin γ'araγ*, supposedly Tib. *gza' nad* "epilepsy".
[463] Supposedly the 57th day (*gengshen* 庚申) in the Chinese sexagenary cycle.

introduce hundred kinds of diseases to the lives of such sinful beings, theft, gossip, various bad omens and harm.[464] If they engage in trade, they will not make a profit, and I will bring destruction, want, death and distress upon their property."
The lord of the earth having finished speaking, the Buddha, the Victoriously Passed Beyond, spoke thus: "Right, right, son of the noble origin, take a vow before me and help and protect all beings. Whoever among the people [5r] transcribes this text, takes it, shows it to others, recites it, his merit will be great. If he recites it seven times in case of illness, he will immediately recover from the illness." Thus spoke the Buddha, the Victoriously Passed Beyond. And then he uttered the magic spell (*dhāraṇī*): *namo salu tumu tuq-a. oṃ tuluy-a suuha-a.*
When the Buddha, the Victoriously Passed Beyond, delivered the speech, [the Old Men continued]: "Joining with the lords of the earth and waters and the lord of fire, [5v] I will record without fail merits, sins and [all] actions done by the people. If [I find cases of] a cruel deprivation of life, disrespect for father and mother, disrespect for the Three Jewels with evil intentions, committing the ten black sins, then the heavenly "fierce constellation" will descend on all such people until the *geng* Day of the Monkey and I will write down their names and together with [lords] of the earth [6r] and waters, nine holy stars, five fierce dragons, earth and water [lords] of the soil, grandson and uncle demons of the earth and waters, sons and grandsons of the earth and waters, as well as [lords] of the centre and twenty-four directions of the earth and waters and will introduce a hundred kinds of diseases to the lives of such sinful beings, theft, gossip, various bad omens, bad dreams [6v] and harm. If they engage in trade, they will not make a profit, and I will bring destruction, want, death and distress upon their property."
The lord of the earth having finished speaking, the Buddha, the Victoriously Passed Beyond, spoke thus: "Right, right, son of the noble origin, take a vow before me and help and protect all beings. Whoever among the people transcribes this text, takes it, shows it [7r] to others, recites it, his merit will be great. If he recites it seven times in case of illness, he will immediately recover from the illness." Thus spoke the Buddha, the Victoriously Passed Beyond. And then he uttered the magic spell (*dhāraṇī*): *namo salu tumu tuq-a. om tuluy-a suu ha-a.*
When the Buddha, the Victoriously Passed Beyond, delivered the speech, all lords of the earth and waters and all the protective [spirits] rejoiced in reverence, joined their palms and bowed [while the Buddha continued to speak]: "If a man with a pious reverence [7v] writes down this text, orders [it] to be copied, recites [it], shows it to others, then in his house and vehicle there will be no illness and epidemy and his bad actions will disappear. Good results of actions will flourish, his property and livestock will be in peace and free of calamities, his lifespan will grow long, and his good fortune will increase."
When the Buddha, the Victoriously Passed Beyond, delivered the speech, [lords of] the earth and waters, together with goddesses[465] and gods, humans, *asura*s, *gandharva*s, [alongside with] worldly [7v] spirits[466] from [the rank of] lords of the earth and waters showed appreciation and admiration and openly praised the words of Buddha, the Victoriously Passed Beyond.
The end of the Sutra named the One Able to Suppress the Earth and Water.
Manggalaṃ.

Oṃ ā hūṃ.
From a place on top of a mountain called Orchard, you, lord of the earth with the appearance of a magnificent old man, together with the retinue of your elder and younger brothers and companions, be pleased to reach this place without error.
The lords of twenty-four [directions] of the earth and waters, no matter where you live far or near, [8v] in the centre or on the outskirts[467], [8v] be pleased to rush toward us at great speed.

[464] *Qura* "rain, storm" is rather an uncommon form of *qour-a* "harm, poison".
[465] As a general category of female beings belonging to the heaven-dwellers, or particularly Śrīdēvī (Tib. *dpal ldan lha mo*).
[466] *Yirtinčü dakin-a* or *yirtinčü-ten* is a translation of Tib. *'jig rten pa* "mundane beings (both obscured by passions and devoid of passion), people", but here rather "worldly spirits" (Sumatiratna 2018: 432, No. 11933, Rasisereng 2011: 428).
[467] *Qota küriye* is supposedly a synonym of *qota mandal,* Tib. *dkyil 'khor* "centre and periphery", usually referring to the realm of existence of a deity (the main seat of the deity along with its surrounding environment).

The lord of earth, the Old White Man, I offer you satisfying clouds of offerings transformed by a wondrous mind.[468] I offer [you] six good medicines, lords among medicines. I offer [you] gems, gold, silver and pearls. I offer you multiple sorts of colourful brocades. I offer multiple selected tasty dishes. Old Man, be pleased to taste these varied offerings presented, and again and again be favourable [to us]. Dressed in a white robe[469] as if aged, supporting his feet with a staff with the head of a thunder-[9r] roaring dragon in his hand, you venerable one who are the protector, according to the vow you made in ancient times before the eyes of the venerable Master Buddha (Śākyamuni), you of strict control, who records the names of the doers of good like Erlig Khan[470], you who without fail know the consequences of the actions of the deeds of worldly beings, you lord of the earth with the appearance of a wise, sage old man, we pray to you calling with filial respect.
I offer to transform them in mind in variety of ways.
Accomplish all desires, which [we] seek.
In various ways, imperishably,[471] [9v] forgive as father and friend. Have mercy like a mother. By your irreversible mind, cause the Buddhadharma to flourish.
Keep [us] away from sins when the conditions for virtuous actions are lacking.[472]
Extend our lifespan.
Increase our property and livestock.
Remove evil spirits and hindrances.
Fulfil whatever we intend.
Keep us far enough from the danger of harmful enemies, from the danger of theft, from the danger of poisonous snakes.
Avert and remove all bad consequences of deception and lies, gossip, losses and greed.
Most of all, fulfil my wondrous wishes. [10r][473]
Through this offering to the Three Jewels, ever bearing blessings, and to you, white-haired White Old Man, may virtue multiply and flourish for us all.
May good fortune spread, and all beings find peace.

Transcription: (*The transcription is structured by sentences and larger meaning units*.)
[1r] čaγan¦ ebügen-ü¦ sang-un¦ sudur oru=¦sibai::
[1v] namo buddhaya::¦ namo dharmaya::¦ namo sanghaya::¦
enedte-ün keleber¦ joo soo an-a too¦ tai čii: mongγol-un¦ keleber γajar usun-i¦ nomudqudqan [!] daraγulun¦ čidaγči neretü sudur-a::¦
qamuγ burqan bodisuk'a¦ nar-a mörgümüü:
bi¦ eyin kemen minü sonusuγsan¦ nigen čaγtur ilaju tegüs¦ nögčigsen burqan anangda¦ kiged: ayaγ-a tagimlig'-un¦ [2r] bodisu[n]g yekes quwaraγ-ud¦ luγ-a nigen-e jimselig neretü¦ aγulan-dur yabun bölüge:¦
tere čaγ-dur nigen ebügen ber¦ nasun-u čaγ-dur kürügsen¦ saqal üsü inü yekede¦ čayiγsan čaγ[an] debel¦ emüsügsen γar-taγan¦ luu-yin terigüte tayaγ¦ bariγsan: teyimü nigen ebügen¦ kümün yabun bui-yi üjeged¦ sača:: ilaju tegüs nögčigsen¦ burqan jarliγ bolurun

[468] Msc. D 291/1 has "... clouds of offerings, [those] amazingly prepared apparently [i.e., in physical form] and [those] transformed by the single-pointed mind."
[469] Msc. D 291/1 adds "...dressed on his whole hairy body in a white robe" where *qobči bey-e* is supposedly an uncommon form of *köbči bey-e* "whole body", as confirmed by Msc. D 141, fol. 4r *köbči bey-e*.
[470] *Erlig qaγan*, Yama, king of hells, presiding over Narakas.
[471] This obviously confused passage is clearer in Msc. D 291/1, fol. 2r: *erigsen. qamuγ küsel-yin. bi. eldeb-eyer ögülsügei.* and in Msc. D 141, fol. 4rv: *eregsen qamuγ küsel-yi eldebčilen egülsügei bi.* "All desires I seek I will report in various ways."
[472] This passage is clearer in Msc. D 291/1, fol. 2r: *buyan-tu ü[i]les-tü. nökučegül. busučir nigül. kilingče-eče. jayilaγul* and in Msc. D 141, fol. 4v: *buyan-tu üiles-tü nökučigülün buzar nigül-eče jayilaγulun ...* "Provide us with the conditions to hold virtuous actions, on the contrary, keep as away from sinful actions."
[473] Msc. D 291/1, fol. 2r-2v inserts a passage omitted in this manuscript: "If [I] dwell in the house, be pleased to make [me] the lord of house. If [I] go out, be pleased to accompany me. If [I] come here, be pleased to welcome me. If [I] am leaving for business, be pleased to make me lord of the merchants. Wherever I, masters, servants, companions go, to the four cardinal directions and eight intermediate points, be pleased to fulfil everything each of them wishes."

čii¦ yaγun-u tula. γaγčaγar¦ ene aγulan-tur aqu bölüge:¦ [2v] kemebesü ebügen öčirün::¦
ilaju tegüs nögčigsen burqan-a-a::¦ bi jimeselig neretü aγulan-¦ dur aqu bölüge:: degere¦ tngri-eče inaγsi dour-a¦ etügen eke kiged: aγulan-¦ dur aqu bölüge::
doγsin¦ görüged ba: qour-a-tu¦ moγai kiged. kümün amitan¦ ba. γajarun ejin. usun-u¦ ejin. törün-yin ejin. saki=¦γulusun kedün doγsin¦ tede bügüdeger-yi bi ejilen¦ čidamui:
bi aγulan-dur¦ bolbasu aγulan-u γajar¦ [3r] usun-u ejin: tala-dur¦ bolbasu tariyan-u γajar-un¦ ejin. bi kümün-dür bolbasu¦ gerün ejin. süm-e-dür bolbasu¦ nom-un ejin.
bi yertemčii-yin¦ kümün amitan-u buyan¦ kilingče qoyar-i ilγan¦ medemüi.
bi kümün-ü nasun-u¦ aqur urutu-yi medemüi¦ bi öggümü.
buyan kilingčen¦ üiledküi. sayin üile-i¦ üiledküi. ečige eke-yin¦ ači qariγulqui. γurban¦ erdeni-i küngdelküi. bisireküi¦ tede bügüde-i sar-a büri-yin¦ [3v] qoyar sin-e. arban jiryuγan-a¦ baγuju ergin bui bi:¦
γ'ang quluγan-a edür-ün¦ čaγtu qoyar doγsin kiged.¦ aγulan-yin qar-a čidküd¦ kiged. qaγalγačin-u sakiγu=¦lusun. γal-un ejin-lüge¦ nögčijü kümün-ü buyan¦ kilingčen üiledtügsen üiles-¦ i aldal ügei toγulan bičikü¦ bui.
bi kerber doγsin-yiar¦ amin tasulqu ba. ečige¦ eke-i ülü küngdelküi ba.¦ maγu sedkil-iyer γurban¦ erdeni-i ülü küngdelküi ba.¦ [4r] arban qar-a nigül-i üiledküi ba.¦ teden bügüde-i γ'ang bačin edür¦ kürtel-e tengri-yin doγsin γ'araγ¦ baγuju neres-i inü bičijü¦ tegüni γajar usu kiged.¦ ongγud yisün odu tabun¦ doγsin luu šorui-yin γajar¦ usu kiged: γajar usun-u¦ ači abaγ-u ada ba. γajar¦ usun-u köbegün ba. ačinar-¦ iyar nigen-e γajar usun-u¦ qota küriy-e qorin dörben¦ γajar usu nartu tede¦ bügüde-lüge bi nögčijü¦ teyimü nigül kilingčesün¦ [4v] amitan-u amin-dur jaγun¦ jüil-tu ada ebečin kiged.¦ qulγai ba. kele ama aliba¦ maγu yerü kiged. qura¦ oruγulun bui.
qudalduγan¦ keyikü-dür asiγ ügei ba¦ ed adaγusun-dur qour qomsa¦ ükül jobulang-i öggümü.
γajar¦ usun-u ejin eyin kemen ögčigsen-¦ tür[474] ilaju tegüs nögčigsen¦ burqan eyin kemen jarliγ bolurun.¦
sayin sayin ijaγur tan-u¦ köbegün čii minü emün-e¦ aman abči. qamuγ amitan-u¦ tusalan saki:
aliba kümün¦ [5r] ene nom-i bičibesü abubasu¦ kümün-tü üjegülbesü ungsi=¦basu. tegüni jiči yeke bolju¦ kerber ebedčin-tür egüni¦ doluγan-ta ungšibasu¦ tere ebedčin-eče ödter¦ tonilqu boluyu:
ilaju tegüs¦ nögčigsen burqan eyin kemen¦ jarliγ boluγad. tarini öggülbei¦ namo salu tumu tuq-a. oṃ¦ tuluy-a suuha-a::
ilaju¦ tegüs nögčigsen burqan jarliγ¦ boluγsan-dur γajar usu¦ kiged. qamuγ γal-un ejin¦ lüge nökučejü kümün-ü¦ [5v] buyan kilinčen üiledtügsen¦ üiles-i aldal ügei toγulun¦ bičikü bui bi:
ker-ber¦ doγsin-yiar amin tasulqu¦ ba: ečige eke-yi ülü¦ kündülekü ba: maγu¦ sedkil-yier γurban erdeni-¦ ni ülü küngdülekü ba:¦ arban qar nigül-yi¦ üiledküi ba: tede¦ bügüde-yi γ'ang mičin edür¦ kürtel-e tengri-yin doγsin¦ γ'araγ baγuju iregsen-yi¦ inü bičijü tegüni γajar¦ [6r] usu kiged: ongγun¦ yisü odu tabun doγsin¦ luu. šorui-yin γajar¦ usu kiged. γajar usun-u¦ ači abaγ-a-u eden ba.¦ γajar usun-u köbegün ba.¦ ačinar-yiar nigen-e γajar¦ usun-u qota küriy-e.¦ qorin dörben γajar usu¦ nar-tu teden bügüde-lüge¦ bi nökučejü teyimü nigül¦ kilingčesün amitan-u amin-¦ dur jaγun jüil-tü adan¦ ebedčin kiged. qulaγai ba.¦ kelen ama aliba maγu¦ yerü kiged: maγu jegüüde¦ [6v] kiged. qur-a oruγulun¦ bui.
qudulduγan keyiküdür¦ asiγ ügei ba: ada¦ adaγusun-dur qour¦ qomas ükül jobulang-yi¦ öggümüi.
γajar usun-u¦ ejin eyin kemen nögčigsen-dür.¦ ilaju tegüs nögčigsen¦ burqan-iyan kemen jarliγ¦ bolurun sayin sayin ijaγur:¦ tan-u köbegün-e-e čii¦ minü emün-e ama abči¦ qamuγ amitan-ni tusalan¦ saki:
alii kümün ene¦ nom-yi bičibesü::¦ abubasu kümün-tü:¦ [7r] üjegülbesü ungsibasu¦ tegüni ači yeke bolju:¦ ker-ber ebedčin-dür egüni¦ doluγan-ta ungsibasu tere¦ ebedčin nuγud ödter¦ tonilqu boluyuu:
ilaju tegüs¦ nögčigsen burqan eyin kemen¦ jarliγ boluγad. tarini öggülbei:¦ namo salu tumu tuq-a. om¦ tuluy-a suu ha-a::¦
ilaju tegüs nögčigsen burqan¦ jarliγ boluγsan-dur γajar¦ usun-u ejin kiged: qamuγ¦ sakiγulsun bayasun bisireged:¦ aγlaban qamtudtaγan mörgüjü¦ bürün:
ker-ber süsüg biširelten¦ [7v] kümün amitan ene nom-yi bičibesü¦ ba. bičigülbesü ungsiju¦ kiged: kümün-dü üjigülbesü¦ teden ger teregen-tür ebečin¦ taqul ügei boluγad. kilingčin¦ aldaraqu boluyu.
sayin ači üri¦ inü delgereged ed mal-dur¦ jud turaqan ügei amuγulang¦ boluγad. buyan kisig anu¦ nemekü boluyu.

[474] Instead of *öčigsen-dür*.

ilaju tegüs¦ nögčigsen burqan eyin kemen jarliγ¦ boluγsan-dur γajar usu kiged.¦ okin tengri ba. tengri kümün¦ asuru γ'angdar luγ-a nigen-e¦ γajar usun-u ejin ni yirtemčüi¦ [8r] ḍakin-a: jöbsiyen biširejü:¦ ilaju tegüs nögčigsen burqan¦ jarliγ-yi iliden maγtabai::¦
γajar usun-u daruγulun čidaγči¦ neretü sudur tegüsbei::¦ mangγ'alam¦ oṃ a-a huṃ:: ¦

(*The transcription is structured by alliterative verses and meaning units.*)
ay-a jimselig neretü aγula-yin¦ orgil-un orun-ača.
asuri ebügen¦ dürisü-tü γajarun ejin čii¦ ber
aq-a degüü nöküd-ün¦ čiγulγan-luγ-a selte
alaγsal¦ ügei. ene orun-dur ajiran¦ soyurq-a:
qorin dörben γajar¦ usun-u ejin
qota küriyen ba:¦ alii qola ün-e qamiγ-a¦ [8v] saγubasu qurdun-a ödter¦ irin soyurq-a: γajar ejin¦ čaγan ebügen čima-dur¦ γayiqamsiγ-tur sedkil-iyer¦ qubilγaju takil-un egül[e]s-iyer¦ qangγan takimui. em-ün¦ qaγan jirγuγan sayin em-iyer¦ takimui:
erdeni alta möngkü¦ subud-iyar takimui eldeb¦ jüil-ün eriyen keb-üd-iyer¦ takimui.
eldüb tangsuγ amtatu¦ idegen-iyer takimui.
eldebčilen¦ ergügsen ene takil-i
edüge ebügen¦ amsaγad
ergin ergin ibege.¦
kögsiregsen metü čaγan debel¦ emüsügsen kürejignen¦ [9r] dongγudqači luu-yin terigütü¦ tayaγ köl dakin tulγači tayaγ-yi¦ γar-daγan bariγsan čiber erketü¦ burqan baγsi-yin nidün-ü emün-e¦ erte ama abuγsan-yian sakiγči¦ tangγaraγ-tu erkim buyan-ni¦ üiledtügčid-ün neres-yi¦ erlig qaγan metü bičigtür bičijü¦ qataγu kinal-tu enekü yirtemčü-¦ yin amitan-u üilei-yin ači¦ ür-e-i aldal ügei midegči¦ uqaγan biligtü ebügen dürstü¦ γajarun ejin čimai-i yuuγan¦ elberin elberin daγudaγad¦ jalbarimui::
alin alimad küsegsen¦ kereg-üd-yi činü eldebčilen¦ sedkil-iyer qubilγaju ergü...¦ erigsen qamuγ küsel-i bütüge:¦
eldebčilen ükül ügei: čimadur¦ [9v]
ečige sadun metü örüsiy-e:¦
eke metü enerin nigülsen.
bučal¦ ügei sedkil-iyer
burqan-u šajin-ni¦ delgerigülün.
buyangtu üiles-dür¦ nöküčel busu-iyar nigül-eče¦ jayilaγulun.
amai nasu urudtuγ-a¦
adal mal-i ösüge:
ada jedker-i¦ arilγ-a:
aliba sanaγsan-ni¦ bütüge:
qouratu dayisun-ni ayul-¦ ača.
qulaγai degerim-yin ayul-ača¦
qouratu moγai-yin ayul-ača:¦
quluγan-a jayilaγulaγad:¦
qaγurmaγ qudal kelekü
qob¦ sib öggülkü
qoki qobur¦ qobdaγlaqu γutumsiγ boluγsan-i¦
qamuγ maγu urasiγ-yi
qari=¦[γ]uγuluγad ügei boluγuγad:¦
γayiqamsiγ-tu küsegdekün-ni¦
qamuγ-ača ülemji boluγ-a:¦ [10r]
čaγ ügei adistu¦ γurban erdeni¦ kiged:
čaγan¦ üsütü γajarun¦ ejen
čimai-yi¦ takiγsan-u¦ küčün-iyer ba¦ bürün::
čaγan buyan aribdadun¦ delgeretügei:: ::¦
sayin buyan¦ delgeriged eke¦ qamuγ amitan¦ amurjiqu¦ boltuγai ¦

2.5.1.2. Msc. D 141: A Narrative Sutra about the Lord White Old Man

Manuscript description:
A calamus-written manuscript on the Russian machine-made paper (without producer's stamps). 4 fols. Size: 22.3 × 8.8 cm. Non-professional scribe with relatively stable ductus. Occasional dropping of elements (especially *sidü*) or addition of redundant elements (usually *sidü*).
Palaeographic analysis: 1.A. starts far to the left of the base axis. 2.C. 3.A. *sidü* mostly relatively short. 4.1.A. 4.2.B. 4.3. bifurcated. 5.A. 7.1. distinguished *č/j*, *č* hook-launched. 7.2. Transcriptional *z* used for Khalkha *z*: e.g., *gazar-a* (4r). 8.2.G. 10.D. 13.Bd. 14.1.D. 16. mostly standard use with *qoyar čeg* used also in syllable ending cases. 17.C. final *m* written as medial form + short *segül*.

Commentary: This type classified as D by Futaki (2005: 38, 42) based on the reference to the worship of Wutai Mountain, as common among the Mongols both in the Yuan and especially Qing periods (for the Qing period pilgrimages see Charleux 2015). The text also presents the While Old Man as a manifestation of the bodhisattva Mañjuśrī, who was believed to have his worldly residence on Wutaishan. The text was recently translated by Ágnes Birtalan, based on a manuscript kept in the Oriental Collection of the Library of the Hungarian Academy of Sciences (Msc. 160; Birtalan 2020: 280–282).

Translation:
[1r] *The Sutra [representing] A Tale about the Lord White Old Man*
[1v] *Oṃ*, may the good peace arise.
I, the deity called the White Old Man, coming from the land of the Five Mañjuśrīs, Wutai Shan, holding in my right hand a staff with a dragon's head, in my left hand holding the *cintāmaṇi*-jewel, fulfilling the nine wishes, I pass round the three worlds and am girded with a jewelled belt. I dwell on the mountain named Orchard, my beard and hair turned completely white, and on the second and sixteenth day [of every month] I can purify[475] the meritorious and sinful actions of men. If I am not able to do that, I shall not become a buddha.
If one's life ceases to prosper, one should worship the Supreme Three Jewels and also worship me, then his life fortune will increase. On the second and sixteenth day [of every month], those who desire a [male] offspring should worship the Supreme Three Jewels and further worship me, and I will turn to them as father and mother [2r] and bestow them with offspring. Also, if sons die [at a young age], [their parents] should recite this text seven times and perform its smoke-offering seven times, and their sons will remain alive. When the people of this world go hunting or on a long journey, they should recite this text seven times and perform its smoke-offering many times, so that when they go on their journey, [all] intended and desired affairs will succeed, and I will be able to protect them from enemies and obstacles. If I am not able to protect them, I shall not become a buddha.
A person who cannot recover from a severe epidemic contagion or disease should worship the Supreme Three Jewels and worship me as well, and I can remove the black and white pocks and other sores and wounds and all contagious diseases. I can remove sepsis [*or* purulent wounds] of livestock, all infectious diseases of cows, all diseases of sheep and all diseases and epidemic diseases of all kinds of livestock. [2v] I am able to avert all bad omens: if the goods and food seems to be abundant, but when used becomes scarce and insufficient; if dishes and containers in the house and various objects and tools make noises; if the livestock breathes in gasps; if a dog climbs on the yurt; if it happens that two women quarrel and grab each other's hair; if two cows lock their horns; if wolves and foxes bark; if birds sit on the yurt or fly into the yurt; if women or children grind their teeth in their sleep. I can keep away from all dangers of malign places and waters, [for example] if someone cuts down a malign tree in the mountains. If black or white slander[476] from other people appears, one should recite this spell twenty-one times over a bowl full of water, go around the yurt three times counterclockwise, and at the time the stars rise, sprinkle [the water] in four directions [3r] and all slander will be turned away. The spell is [to be recited] nine [times ?] seven: *oṃ salu dulu tuy[a?]ni oṃ dulu dulu diyan soq-a-a*. If a thief steals a thing or livestock, recite this text seven times and perform its smoke-offering seven

[475] This manuscript has *arilγaju* "to purify" instead of the common *ilγaju* "to distinguish".
[476] Black slander is calumny or gossip pronounced with evil intentions; white slander is exaggerated praise.

times and recite this spell twenty-one times, fill a bowl with water and using a three-fist-long birch stick, stir the water twenty-one times, pour it into a hole facing the wrong direction, put an piece of cloth in it, cover [the hole] with a flat stone on which you write this spell, and the thief will find it and return spontaneously, and will be caught. I am able to suppress the Supreme Qormusta, those of the lower *nāga*-realm, those of the worldly realm, those of the realm of eight categories [of gods and spirits], lords of twenty four lands, harmful enemy [spirits], *simnus*-demons, all evil-spirits, obstacle-doers and souls of the dead, which have not been released[477], and all [other] evil-spirits, obstacle-doers and all harmful [beings].

Transcription:

[1r] boγda¦ čaγan¦ öbügen¦ tuγuja¦ sudur¦ oru=¦siba:¦ [1v] oṃ sayin amuγulang boltuγai¦ u tai sang-un tabun mangzuširi-yi¦ orun-ača irigsen čaγan ebügen¦ neretü buraqan baraγun γartaγan¦ luu-yi terigün-tü tayaγ-a bariγsan¦ jegün γartaγan yisün küsel-yi¦ qangγaγči čindamani erdeni bariγsan¦ bi γurban yirtenčü-yi toγurin¦ yabuγči erden[i]s-ün büs büseligsen¦ jimsegeling neretü aγulan-tur¦ saγuγsan saqal üsün inü yekedü¦ čayiγsan qoyar sineyin arban¦ jirγuγan-dur yirtenčü ene kümün-ü¦ buyan kelingče-yi arilγan medemüi bi¦ meden ese čadabasu bi burqan buu¦ bolusu. kümün-ü nasu buyan¦ doruyitabasu degedü γurban erdeni-¦ yi sitüged inaγsi nam[a]yi sitübesü¦ nasu buyan qoyar-yi aribajiγulamui¦ qoyar sineyin arban jirγuγan-dur¦ köbegün küsebesü degedü γurban¦ erdeni-yi sitüged inaγsi namayi¦ sitübesü bi ečige eke metü¦ [2r] ergejü köbegün-yi ögegümüi basa¦ köbegün ese toγatabasu ene nom-yi¦ doluγan-ta ugsiγad sang inü¦ doluγan-tai talbasu basu köbegün¦ toγataqu boluyu. yirtenčü ene kümün¦ aba ayan-dur qola jiγulačilan¦ odqui-dur ene nom-yi doluγan-ta¦ ugsiγad sang-yi olan-ta talban¦ odbasu sanaγsan küsegsen¦ üiles-yi bütügejü dayisun¦ todqur-ača bi sakin čidamui¦ sakin ese čidabasu bi burqan¦ buu bolusu yeke qaldabar γamsiγ¦ ebedčin-dür ese bolbasuruγsan¦ kümün degedü γurban erdeni-yi¦ šitüged inaγsi nam[a]yi šitübesü¦ qara čaγan čečig ter[i]güten yar-a¦ šaraq-a terigüten qamuγ qaldabüri¦ ebedčin arilγan čidamui ad[a]γusun-¦ u bayiruγ[478] üker-ün qamuγ¦ qaldaburi ebedčin qonin-u qamuγ¦ ebedčin terigüten aliba mal-un¦ qamuγ ebedčin taqul-yi arilγan¦ čidamui. kümün-ü ed idege¦ [2v] üjeküi-dür elibege bögetel-e¦ edleküi-yi čaγ-tu qour qoms¦ bolqu ba. saba saγuluγ-a ger¦ doturkei aliba ed tawar daγun¦ γaraqu mal akiγlaqu[479] noqai ger¦ Deger-e γaraqu qoyar ekiner¦ kereldejü üsü üsüben¦ barilčaqu-dur učaraqu qoyar¦ üker-ün eber oruyaldaqu činu-a¦ ünege qučiqu. sibaγun ger¦ Deger-e γaraqu ger-dür oruqu¦ ekiner keüked noyir-dur šidüben¦ qabirqu terigüten yisün yisün¦ nayan nigen maγu yirav-a-yi qariγu=¦lun čidamui bi aγulan-ača¦ doγsin modun oγtalaqu doγsin¦ γazar baγuqu γazar usun-u¦ qamuγ ayul-ača zaliγulun¦ čadamui bi kümün-ü qara čaγan¦ kele ama bolbasu ene tarni-yi¦ ayaγ-a deügürin usun-dur qorin¦ nige ugsiju ger-yi γurban¦ buruγu erkejü odu γaraqu-yi¦ čaγ-tu dörben jüg-tü sačubasu¦ [3r] qamuγ kele ala[480]-yi qarilumui¦ tarini inü yisün doluγan oṃ¦ salu dulu tuy[a?]ni oṃ¦ dulu dulu diyan soq-a-a: ed¦ mal quluγai abubasu ene nom-¦ yi doluγan-tai ugsiju sang inü¦ doluγan talbaγad ene tarni-yi¦ qorin nige ugsiju nigen ayaγ-a¦ usun gejü γurban barim qusu¦ modu kederge-ber tere usu-yi¦ qorin nige qudquγad buruγu¦ qangduγsan nüken-dür böged¦ jüil ed todurkei gejü degereče ni¦ qabtaγa qara čilaγun-tur inü¦ ene tarniiyi bičijü ḍarubasu¦ qulγaγči uqaγan öber-eyen¦ ergejü bariγdamui Deger-e¦ qurumsidü terigüten dour-a¦ luusad-un orun böged¦ yirtenčü-yin orun ba naiman¦ ayimaγ-un orun kiged qorin¦ dörben γazar-un ejed qourtan¦ dayisun simus qamuγ ada todqur¦ kiged nögčigsen-ün sünesün ese¦ [3v] tonilaγsan terigüten qamuγ ada¦ todqur kiged qourtan bügüde-¦ yi ḍarun čidamui bi. ay-a¦ γayiqamsiγ-tu jimseseleng¦ ner[e]tü aγula-yi orgilun orui¦ Deger-e-eče asuru ebügen düresü-¦ tü γazar-un ejin čiber aq-a¦ degüü nöküd čiγulγan luγ-a¦ selte alγasal ügei ene orun¦ iren soyurq-a: qorin dörben¦ γazar usun-u ejen qotun küriyen-¦ üd a[γ]laγ orun-a qola oyir[-a]¦ qamiγ-a saγubaču ta nuuγd[481]¦ quradun-a ene orun-a iren soyurq-¦ a γazar-un ejen čaγan ebügen¦ γayiqamsiγ t[a]kila-ud-yi iledte¦ belüdün γaγča üjegüürtü sedkil-¦ eyer qubilγaju qamuγ takila-un¦ egün-eyer qangγan takimui eme-ün¦ qan jiruγuγan sayin eme-eyer takimui¦ eldeb jüil-yin ereyen egü[l]-eyer¦

[477] Usually in the sense of attaining another rebirth, preferably as a human.

[478] Stand. *begeri* "sepsis, purulency".

[479] The word is unclear due to a supposedly corrupted spelling. Possible identifications are as follows, but only the first one fits into the context: a) *akiγlaqu* or *aγakilaqu* "to puff, to pant, to gasp, to get out of breath", b) *ayuulaqu* "to frighten, to chase animals from their hiding places during a hunt", c) *anjulaqu* "to punish by a partial confiscation of livestock" (the closest variant to the form in the manuscript).

[480] Instead of *ama*.

[481] Instead of *nuγud*.

eldeb tangsuγ amtutai idege-eyer¦ takimui eldebčilen ergügsen ene¦ takil-un ed idege abun amsaγad¦ [4r] ergen ergen ibegejü soyuruq-a:¦ kürekeregsen metü čaγan saqal¦ üsütü köbči bey-e-tegen¦ čaγan debel emüsügsen kürjiginen¦ dongγudtuγči luu-yi terigün-tü¦ köbetü? tuluγači tayaγ-yi γara-¦ daγan bariγsan-yi čeber erketü¦ burqan baγsi-yi nidün-ü emün-e¦ erten-ü eme abuγsan-yi singjiγči-¦ yi tangγ'aruγ-tu erkem buyan-i¦ üiledtüγči ken bögesün ečege¦ eke metü tedkügči örüsiyeltü¦ eldeb nigül-yi üiledtüγči-ün¦ neres-yi erlige qaγan metü bičigedür¦ bičigeči qataγu kelingčin-tü ene=¦kü yirtenčü-yi amitan üile-yin¦ ači ür-e-yi andal ügei¦ medegči uqaγan beligetü ebügen¦ düresütü γazar-un ejen čim[a]yi¦ yuuγan jalbaraju elberen jalbaraγad¦ ele alimad küsegsen kereg-üd-¦ yi činü eldebčilen sedkil-eyer¦ qubilγaju ergüged bi eregsen¦ [4v] qamuγ küsel-yi eldebčilen¦ egülsügei bi. čimadur nam[a]yi ečˇ[e]ge¦ satv-a metü tedkün örüsiy-e.¦ eke metü narin nigüs bučal ügei¦ sedkil-eyer burqan šajin-yi¦ delgeregül buyan-tu üiles-tü¦ nökučigülün buzar nigül-eče¦ jayilaγulun ami nasu-yi minü¦ urtudqa. ed mal-yi öseken¦ ada j[e]dker-yi arilγan aliba¦ sanaγsan kereg-yi bütüge. qourtun¦ dayisun-a-yi ayul-ača qourtu¦ moγai ayul-ača qulaγai degerim-¦ ün ayul-ača qolun qobaduγulaqu¦ qudan[482] γutumsiγ-a boluγsan¦ qamuγ maγu ... [?] ta ni qariγu=¦lju ügei boluγad γayiqamšiγ-tu-¦ yi küsel-üd-yi qamuγ-ača ülemji¦ bolγan čaγ ügei adasadad-ta¦ γurban erdeni kiged čaγan üsütü¦ γazar-un ejen čimaya takiγsan küčün-eyer¦ ba. bürin čaγan buyan aribadtun¦ delgeretügei oṃ mā ṇi bad mi¦ huṃ mangγ'alam

2.5.2. Abbreviated Version of the White Old Man

2.5.2.1. Msc. D 291/1: Abbreviated Version without Title

Manuscript description: A brush-written manuscript on the Russian machine-made paper without a producer's stamp (on 2v is visible a Soyombo-script-like stamp supposedly belonging to the owner of the manuscript). 2 fols. Size: 22 × 7.1 cm.
Palaeographic analysis: A semi-professional scribe close to the administrative ductus with common characteristics of a less experienced script (slower strokes, unbalanced shading, mutually unbalanced stroke lengths, uneven proportions of elements, running off the line, etc.) and frequent redundant *sidü* elements (omitted in transcription wherever it was clear that the writer did not intend them to represent vowels). Almost every line finished by a punctuation point even between clearly consecutive clauses. 7.2. Transcriptional *z* used for Khalkha *z*: e.g., *kizaγar-a* (2v). 16. mostly standard use with *qoyar čeg* used also in syllable ending cases. 17.C. final *m* written as medial form + short *segül*.

Transcription:
[1r] oṃ ā hūṃ. γurban-ta¦ egüle. jimesleg nertü aγula-¦ yin orugil-un orui-ača asuri¦ ebügen dürütü γajarun ejin¦ čiber aq-a degüü nöküd-ün¦ čiγulγan-luγ-a selte¦ alγasal ügei ene orun-tur¦ iren soyuraq-a. qorin¦ dörben γajar usun-u qota¦ küriyen-tü ali. orun-a qola¦ oyiri qamiγ-a saγubaču qurdun¦ ötür iren soyurq-a.¦ γajar-un ejen čaγan ebügen¦ čimadur γayiqamšiγ-tay-a.¦ ilde belid-ün γaγča üjügür-¦ tü sedkil-iyer qubilγaju.¦ qamuγ takil-un egüles-eyer.¦ qangγan takimui. eme-ün qan¦ jirγuγan sayin eme-eyer.¦ takimui. erdini-yin alta mönggü.¦ subud dürtü eldebe tangsuγ-a.¦ amtatu idege-eyer takimui.¦ eldebečilen ereyen kib-eyer¦ takimui. ergügügsen ene takil-un¦ edi idege abun amsaγad.¦ ergen ibegen soyurq-a.¦ kögširigsen metü čaγan saqasal.¦ [1v] üsü-tü qobči biy-e-tegen čaγan.¦ debil emüsüγsan kürejigginen.¦ dongγudtaγči luu-yin terigün.-¦ tei. tayaγ-i γar-taγan.¦ barigsen čiber ereketü burqan¦ baγši-yin nidün-ü emün-e.¦ ama abaγsan tangγariγ-a.-¦ eyen sakiγči eregen aliba.¦ buyan-i üiledügči alimad.¦ qamuγ amitan-i tusalang.¦ sakiγči ken bögesü. ečege metü¦ örüsiyen tedkegči elidebe.¦ nügül kilingče üiledügči amitan.-¦ i erelig qaγan metü aldal.-¦ ügei bičig bičigeči qataγu.¦ kilengtü ene kü yirtenčü-yin¦ amitan-ni üile ači üri-i.¦ aldal ügei medegči uqaγan.¦ belig-tü ebüge düri-tei.¦ γajar ejen čim[a]y-i yuγan.¦ elberen daγudan jalbaraju.¦ ele alimid küsegsen kereg-i.¦ činü. elidebčilen sedkil-<eyer>.¦ [2r] qubilγuju ergümüi. erigsen.¦ qamuγ küsel-yin. bi.¦ eldeb-eyer ögülsügei.¦ čiber ečige metü narin nigülsün¦ soyurq-a. burqan-u šasin-i¦ de[l]geregül. buyan-tu ü[i]les-tü.¦ nökučegül. busučir nigül.¦ kilingče-eče. jayilaγul amin.¦ nasu-i urutuγ-a. adaγu mal-yin¦ minü öseg. ada jedker-i.¦ arilγ-a. aliba sanaγsan-i.¦ minü. bütüge. qour-tu moγai.-¦ yin ayul qulγai. degerim-ün¦ ayul-ača qola jayilaγul.¦ qaγurmaγ qudal qob sib.¦ ögülküi bügüde-yin qariγulan¦ soyurq-a. qoki qabur-un.¦ qobduγlaqui γutumšiγ-a.¦ boluγsan qamuγ maγui.¦ ündüsün-i qariγulan.¦ soyurq-a. γayiqamšiγ-a.¦ küsegsen küsel-i

[482] Supposedly instead of *qudal.*

minü¦ qamuγ-ača ülemji bolγan¦ soyurq-a. ger-de¦ saγubasu gerün noyan bolγan.¦ [2v] soyurq-a. γadaγ[-a] odbasu.¦ kürgen soyurq-a. inaγši¦ irekü-tür uγtun soyurq-a¦ qudaldan-du odbasu.¦ qudaldačin-u ünen[483] bolγan¦ soyurq-a. bi teregülen noyan¦ boγul nöküd bügüde-i dörben¦ jobakis naiman kizaγar-tur¦ qab qamiγ-a. odbasu.¦ küsegsen bügüde tus-i.¦ bütügen soyurq-a. čaγ-¦ ügei adisatadu γurban.¦ erdeni kiged čal čaγan¦ üsütü γajar-un ejin čimai-i¦ takigsen-ü küčün-eyer.¦ ba bürün-ü čaγan.¦ burqan-u ub[ad]is.¦ tegüsebe.¦ sayin buyan arbidqu¦ boltuγai.

2.5.3. Versified Version of the Incense Offering to the White Old Man by Mergen Gegen

The versified version of the *Incense Offering to the White Old Man* is originally found in the collected works of the Third Mergen Gegen Lubsangdambijalcan under the title *Incense and Torma Offering to the White Old Man* (*Čaγan ebügen-ü sang Dorm-a kemekü orusiba*) (Peking blockprint: *'bum jarliγ* 1783: *ka* 61, 天 251r-252v; modern redaction: *Mergen keyid-ün sudur-un čiγulγan* 2012 VI: 259–261). The version is classified as type A by Futaki (2005: 38). The manuscript Msc. D 291/2 closely corresponds with the type A except minor alternations in suffixes, absence or addition of auxiliary words etc. The manuscript Msc. D 271 is based on type A, but is distinguished by a number of free formulations, which in addition disrupt the original alliterated character of the verses of individual stanzas.

2.5.3.1. Msc. D 291/2: Versified Version of the Incense Offering to the White Old Man

Manuscript description: A brush-written manuscript on two unglued layers of Chinese paper folded in pothi oriented concertina format. 2 fols. Size: 18 × 8 cm.
Palaeographic analysis: Fully professional administrative style typical for the Autonomy period (1911–1921). Occasional impact of the Manchu orthography (dotted *e*: *čẹnggel, dibṭẹr*, dotted *D* in the medial position: *zangḍan*) and orthographic peculiarities of the 19th / early 20th centuries (accusative *-i* taking over a dot from the preceding, standardly undotted *-n*). 7.2. Transcriptional *z* used for both Khalkha *z* and *c*: *arca, zangḍan* (1v). 13.Aj. relative short and thick *segül* instead of the standard long *segül*, ended by a longer narrow stroke towards the upper right corner. 14.1.C. 15. Special final *-l* with inverted ending. 16. mostly standard use with *qoyar čeg* used also in syllable ending cases.

Translation:
[1r] Oh! May the peace be properly established!
I bow to the Saviour and
Buddhas of ten directions.
May they provide blessings.
From the mountain
full of fruits,
[you], the famous White Old Man
oh, please come here.
Come quickly, quickly,
to the twenty-four lands,[484]
and to those who are in households,
[come] to this fortunate land.
Those dwelling in four continents around the Mount Sumeru,
in lands in the Milk Ocean
and in the temples and monasteries
come here [quickly] like the blowing wind.
Oh, in joy we are offering
flowers, incense sticks, lamps
pure perfume[485] and food.

[483] Supposedly a misspelling in place of *noyan*.
[484] *Qorin dörben orud* "twenty-four lands" or "twenty-four palaces". Unclear. Might refer to 24 seasons (*qorin dörben ularil*, Tib. *dus gzer nyer bzhi*, БШСТТ II: 400).

May it satisfy your mind.
Sprinkling alcohol,
we are offering *torma* [as] a meal.
Be pleased to provide me
with all relevant good things
Oh, we make the purifying offering
of the juniper, sandalwood and frankincense.
Be pleased to bless
all the beneficial goods.
Oh, the Lord Old White Man,
riding on a swift deer
holding a bent stick
carrying a book
with the command received
from Buddha Śākyamuni
to record the guilty
and support the deserving.
I bow to you,
father protector[486].
Properly fulfil
the matters that I intend.
Ah, establish [proper] order.
Bring happiness and joy.
Avert obstacles and misfortunes.
Raise up a good fate.
Extend life.
Multiply goods and livestock.
Put an end to evil spirits.
Destroy gossip.
Destroy malicious enemies and thieves,
evil and gossip.
Remove calamities.
Summon good fortune.
May the infinite miraculous manifestations
of the true Three Jewels
truly endure for a long time.
Manggalaṃ bhavantu.

Transcription:
(*The transcription is structured by alliterating verses.*)
[1r] ay-a amur sayitu boltuγai.¦
arban jüg-ün burqad ba.
abural-¦ dur mörgümüi.
adistadlan soyurq-a.¦
aγui yeke jimis-tü
aγulan-u¦ tengde-eče.
aldar čaγan ebügen¦
ay-a engde irigtün.
qorin dörben¦ orud ba.
qota ayil-dur aγčid-¦ dur
qutuγ ene orun-dur qurdun¦
qurdun irigtün.

---

[485] *Sürčil* supposedly a variant of *sürčig* "perfume, incense".
[486] *Tangγariγ-tu* lit. "with the oath".

sümbür aγula-yin¦ dörben tib.
sün Ḍalai-yin¦ orud ba.
süm-e keyid-dür¦ aγčid ber
sür sür engde¦ irigtün.
ay-a čečeg küzi[487]¦ [1v] jula ba.
čeber sürčil idegen¦
čẹnggel-iyer takimui.
činü¦ sedkil qangγatuγai.
joriγ sarqad¦ sačuγad.
joγuγ baling¦ ergümüi.
jokilduqu-yin qamuγ¦ sayin
jüil-i nada-dur öggün¦ soyurq-a.
ay-a arca zangḍan[488]¦ gügül-ber
ariγulan takimui.¦
ali tus-yin šim-e-üd-i¦
adastadlan soyurq-a.
ay-a¦ boγda čaγan ebügen
busiγu buγu-a-i¦ küleglen.
bokir tayaγ-yi¦ bariju
bodi dibṭẹr bariγsan¦ [2r]
<buruγuu-tan-i> temdeglen.
buyan-tan-i tedkekü¦
burqan baγsi-yin emün-e-eče¦
bosuγ jarliγ oluγsan.
tangγariγ-¦ tu ečige
tan-i maγtan mörgümüi.¦
taγalaγsan kereg-i minü
tayisuγ¦ sayitur bütüge.
ay-a jirum¦ yosu-i toγtaγ-a.
jirγal bayar-i¦ olγul.
jedker γai-i qariγul.¦
jayaγan-i mangdaγul.
ami nasu-i¦ urtudq-a.
edelel mal-i aribidγul¦
ada buγ-i ečülge.
ama kele-i¦ usudq-a.
qourtu dayisun¦ qulγai
qudal qob šib-i¦ [2v] sönüge.
qobur jud-i arilaγ-a.¦
qutuγ kisig-i irigül.¦
ünen γurban erdeni¦
ükül ügei sidi
ünen¦ udaγan atuγai ∗¦
mangg'alam¦ bawangtuu

2.5.3.2. Msc. D 271: Semi-Versified Incense Offering to the White Old Man

Manuscript description: This text forms a part of Msc. D 271 (follows the *Incense Offering of Ataγ-a Tngri*) described in section 2.6.1.

Translation:
[6v] *Oṃ ā hūṃ.* [Repeat it] three times.

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[487] Instead of *küji.*
[488] *C* and *z* are written by the same letter (*č* with an elongated hook starting at the lower left corner of the letter *č*).

May peace arise properly.
I bow to the buddhas of ten directions
and [their] protection.
Be pleased to provide blessings.
Ah, [my] Lama, *yidam*s and *ḍākinī*s
and all Dharma protectors
together be aware [of us]!
Oh, in a moment I invite
the great White Old Man, [7r]
lord of the earth and waters,
alongside with his retinue of brothers and companions
from the mountainous land called Orchard.
I offer them juniper, santal and frankincense,
various multicoloured brocade,
jewels, gold, silver and pearls, six good medicines, lamps, incense sticks.
Oh, with a very white beard and hair, dressed in white robes, holding a staff with a dragon's head, holding a book, riding a speedy deer,
[you] Lord the White Old Man,
come quickly, quickly,
from the twenty-four lands,
from the land of city fortresses.
Oh, to you, wonderful one, I purify and offer pure and pleasant offerings, perfectly containing the benefit of ten-millions [8r] of beings, transformed by the sincere mind. Enjoy them with all your friends to full satisfaction.
And especially quickly, quickly accomplish [my] intended actions.
It will secure [my] life's happiness. Boost my vital energy. [8v] Increase good fortune and increase livestock. Remove evil spirits and obstacles.
Graciously grant peace and joy.
I make a purifying offering
using the fruit of pure essence
to the lords of mountains
and to the hermit White Old Man.
Oh, Lord the White [9r] Old Man, by the power of mercy establish the social order [lit.: the religion and rule]. I pray to you for protection by the single mind.
In a single hour, break white and black slander.
Destroy untimely death in an instant.
Eliminate drought and winter calamities.
Calm the earth and waters. [9v]
End the dying of men and livestock forever. Turn away the causes of quarrels and fights.
Oh, to you, wondrous one, I entrust all my actions to your protection.
Fulfil [them] with care.
Include me in your protection.
Be pleased to provide blessings.
Manggalaṃ.

Transcription:
(*The transcription is structured by alliterating verses and meaning units.*)
[6v] oṃ ā hūṃ¦ γurban-ta
amur¦ sayitur boltuγai¦
arban jügün¦ burqad ba.
abural-¦ tu mörgümüi¦
adastalun[489] soyurq-a.¦
aji lam-a idam¦ daginas ba.

[489] Stand. *adistadlan.*

qamuγ¦ nom-un sakiγulsun¦
qamtubar ayilad¦
ay-a jimeskeleng¦ neretü
aγulan-u¦ orunča
asuri¦ čaγan ebügen¦ [7r] γajar usun-u ezen¦
aq-a degüü nöküd-ün¦ čiγulγan-u selteber¦
aγšin dotur-a jalamui¦
arčan jangdan gügül¦ ba.
eldeb ereyen¦ gkeb ba.
erdeni alta¦ mönggü subud¦ jirγuγan sayin em¦ ba. jula küji-ü¦ jüil-ber ariγulan¦ takimui
ay-a saqal¦ üsü yeke-tü čayiγsan¦ čaγan degel emüsügsen.¦ γar-taγan luu-yin¦ [7v] terigütü tayaγa¦ bariγsan boti¦ debter bariγsan¦ busiγu buγ-a¦ kölgelegsen boγda¦ čaγan ebügen
qorin¦ dörben orud ba.¦
qota balγasun-u¦ orunča
qurdun¦ türgen irigtün¦
ay-a γayiqamsiγ-tu¦ čimadur jaγun¦ jiwa toγ-a-tu¦ [8r] amitan sime-yi tegüsügsen¦ ariγun sayiqan takil-yi¦ čin sedkil-ün¦ egüdengče qubilγan¦ eregüjü ariγulan¦ takimui
qamuγ¦ nöküd-ün qamtubar¦ amsan joγuγlan¦ qanataγai
ila[ng]γuy-a¦ sanaγsan üiles-i¦ türgen türgen bütüg¦
ami nasu-yi batudq-a¦ kii morin-i delgeregül¦ [8v] kesig buyan-i¦ nemegülün adaγusu¦ mal-i ösüg ada¦ jedker-yi arilγ-a¦
amur jirγal-i¦ örüsiy-e.¦
aγulas-un ejed¦ ba.
arsi čaγan¦ ebügen
ariγun¦ činar-tu jimes-¦ eyer
ariγulan¦ takimui
ay-a¦ boγda čaγan¦ [9r] ebügen nigülesküi-yi¦ küčün-ber šajin¦ törü-yi batudq-a¦ üjegüür-tü sedkil-¦ ber čimadur daγadqan¦ jarlbarmui
čaγan¦ qar kel ama-yi¦ čaγ-un dotur-a¦ tasul-a
čaγ busu-¦ yin ükül-yi aγsin¦ dotur sönüg¦
γ'ang jud-yi usudq-a¦
γajar usu-yi nomuqudq-a¦ [9v]
kümün-ü mal-ün¦ ükül-yi [?] egüür[i]de tasul¦ keregül temečel-ün siltaγan.¦ i bučaγaju sengden [?].
ay-a¦ γayiqamsiγtu čimadur¦
aliba tüiles-i[490]¦ daγadqamui
asurču¦ bütüge.
abural-daγan¦ baγtaγ-a
adisatalun¦ soyurq-a::¦
mangγ'alam

Supplement: The manuscript Msc. D 140 provides a different semi-versified version based of the type A of the *Incense Offering of the Old White Man*. Due to considerable damage to the edge lines, the transcription is left here without translation. Due to the high degree of darkness of the paper, this manuscript was not included among the facsimiles in the appendix.
Description of the manuscript: A calamus-written manuscript on the Russian handmade paper in pothi format. (The paper originally was of green colour, belonging to the category "sugar paper" (*сахарная бумага*, Srba 2017b: 32). 3 fols. Size: (preserved length) 22.5 × 8 cm.
Palaeographic analysis: Professional non-administrative style of the early 19th century. 1.B. *siluγun titim.* 2.B. 3.B. 4.1.A. only after *k/g* and *b* with the end bent downwards (4.1.C.). 4.1.E. prolonged medial *y*. 4.2Ac prolonged undistinguished initial *y/j*. 4.3. *erbeljin silbi* branch shaped. 7.1. *č*-shaped medial undistinguished *č/j*. Transitionary 8.2.F./8.2.G. 8.3. *-u/ü/-r* A type, *-i* C type. 11.D. rounded head form of unbalanced size. 13.Bd2. 14.1.D. 15. hook terminated medial *-m-*. 16.C. moderate incidence of diacritics. 17.A. extremely short *boγuni segül* + closed *numu.*

[490] Instead of *üiles-i.*

Transcription (Msc. D 140):
(*The transcription is structured by alliterating verses and meaning units.*)
[1v] ...¦ aγulayin orgil-un orun-<ača>
asuri¦ ebügen dürsütü g'ajar-ün ejen či¦ ber
aq-a digüü nöküd-ün čiγul=¦γan luγ-a selte
alγasal ügei ene¦ ene orun-dur irin soyurq-a::¦
qorin dörben g'ajar usun-u
qota¦ küriyen-ü aγlaγ-a orun
qola oyir¦ qamiγ-a saγubasu
qurdun üter¦ irin soyurq-a::
g'ajar-un ejen čaγan¦ ebügen čimadur
γayiqamsiγ-tay-a¦ ilede beled-ün
γaγča üjügür-tü¦ sedkil-iyer qubilγaju
qamuγ¦ takil-un ügüles-iyer qangγan takimui:¦
nom-un qan jirγuγan sayin em-iyer¦ takimui erdeni-yin alta mönggün¦ subud düritü eldeb tangsuγ am=¦tatu idegen-iyer takimui:
eriyen¦ keb-iyer takimui:
eldebčilen¦ ergügsen
ene takil ed-i
edügen¦ [a]bun amsaγad
ergen ergen¦ [2r]
... üsütü
köbčin bey-e-¦ tegen čaγan takil-i emüsügsen¦ kürjiginen dongγudugči luu-yin¦ gübden tuluγči tayaγ-i γartaγan¦ bariγsan či ber erketü burqan¦ baγsi-yin emün-e abuγsan tangγariγ-¦ eyin sakiγči ergen aliba buyan-i¦ üiledtügči alimad qamuγ¦ amitan-i tusalan sakiγči ken¦ bögesü
ečege metü örüsiyen¦ tetegügči
eldeb nigül kilinče¦ üiledügsen amitan-i
erlig¦ qaγan metü aldal ügei bičig-tü¦ bičigči: qataγu kinaltu
enekü yirde- (or: yirte[nčü]-)¦ yin amitan-i üile ači oyir-a-yi¦ aldal ügei medegči uqaγan belig-¦ tü
ebügen dürüsütü γajar-un ejen¦ čamai yaγun
elberin elberin daγun (or: daγad-¦ [qan?])¦ jalbariju ali alimad küsegsen¦ [2v] küsel-iyen bi
eldebe-iyer ögülesü=¦gei čamadur
ečege metü enerin nigü=¦les=ün soyurq-a:
burqan-u šajin¦ delger[e]gül:
buyan-<tu> üiles-dür nökü=¦čügül:
busu čar nigül kilinče-eče¦ jayilaγul
amin nasun urtudaq-a¦
adal mal ösüge
ada jedker-i¦ arilγ-a
aliba sanaγsan-i bütüge¦
qour-tu moγai-yin ayul-ača¦
quluγan-a jayilaγul
qulγai dege=¦rem-yin ayul-<ača> jayilaγul
qaγurmaγ¦ qudal
qob sib ögülekü bügü=¦de-yi qariγul-un soyurq-a:¦
qoki qobur qobduγlaqui¦
qotula γutumsiγ boluγsan.
qamuγ¦ aqui ündüsün-i
qariγulun¦ ügei bolγan soyurq-a:
γayiqamsiγ-¦ a-a küsegsen küsel-i minü
qamuγ-¦ yin ülemji bolγan soyurq-a:
ger-¦ [tür] saγubasu ger-ün noyan ...¦ [3r] γadan-a oDbasu ibegen soyur=¦q-a: činaγsi oDbasu kürgen¦ soyurq-a: inaγsi irikü-tü¦ uγtun soyurq-a: qudaldun-¦ tur ger oDbasu qudaldačinü¦ noyan bolγan

soyurq-a: bi terigü=¦len noyan boγul nöküd bügüde¦ dörben jobkis nayiman kijaγar-¦ tur qab qamiγ-a oDbasu¦ küsegsen bügüden-i tusiji¦ bütügen soyurq-a
čaγ ügei¦ adistid-tu γurban erdeni¦ kiged:
čal čaγan üsütü¦ γajar-un ejen
čimai takiγsan-¦ u küčün-iyer ba bürin:
čaγan¦ buyan arbidun delgeritügei::¦
mang g'hā lam-a



Figure 9: Collective chanting of a sutra in Literary Oirat (Clear script) by the lay teachers *khar bagsh* in Mongolküree, Xinjiang UAR, China (Ondřej Srba, 2013)

2.6. Offering Rituals to the Gods of the Heavenly Realm

The understanding of the term *tngri*, which obviously played a key role in the political and religious tradition of the Inner Asian area even prior to the rise of the Mongolian empire, significantly changed under the Buddhist notion of Skt. *deva* and Tib. *lha* as celestial beings (usually translated as "gods" in English), belonging to a realm identified as one of the six realms of existence (more precisely one of the six domains of the desire realm *kāmadhātu*). In many aspects, it is more blissful than the domain of humans with less suffering and less disease, yet still has the presence of death and moreover limited opportunities to encounter the Buddha's teaching. The Mongolian notion of the celestial realm of *tngri*s mostly handles with symbolic numbers and division according to cardinal directions or the upper and lower position (99 upper *tngri*s, 77 lower *tngri*s; 44 eastern *tngri*s, 55 western *tngri*s etc.) The celestial realm is perceived in a dualistic and complementary opposition to the divine beings of the land (originally represented by the *Etügen eke* "The Mother Etügen"), but in the Buddhist period the classification of divine land masters frequently became questionable in terms of their position in the Buddhist domains of existence (domain of gods, domain of animals, domain of hungry ghosts etc.), as well as their gender identity.

Shamanic oral invocations and hymns provide a large scale of names and hierarchies of *tngri*s (systematized by Heissig 1970: 354–364, Even 1988–1989, Пүрэв 1998 (2019): 97–104), but these are mostly unknown to extant written ritual texts, which are usually difficult to place in the context of former ritual traditions. As a rare exception, N. Poppe described a manuscript in the Jamtsarano Collection containing prayers to Mahākāla Darqan güjir *tngri*, Baγatur *tngri*, Kisaγ-a *tengri*. Qan Ataγan *tengri*, Erketü Möngke *tengri*, Jayaγači *tengri*, Miliyan *tengri* and others (Поппе 1932: 155–162). The same is true in the case of two texts edited in this edition. Msc. D 271 refers to Ataγ-a *tngri*, a deity of uncertain classification and etymology.[491] Considered the protector of the black shamans and blacksmiths by Balagan Buryats, Ataγ-a *tngri* is mostly ranked among the evil *tngri*s (particularly as the head of the 44 eastern *tngri*s, Хангалов 2004 II: 183, Birtalan 2001: 945) and was held responsible for rain, storms, thunder, floods, drought and other natural disasters, as well as being the deity who can protect against these disasters (Qurčabaγatur 1990: 68). According to the ritual texts, Ataγ-a *tngri* can provide protection in general and particularly defend against enemies; in this sense, he is a metamorphosis of the Eternal (Blue) Heaven (*Möngke köke tngri*) or the Supreme *Tngri*-God Qormusta (Heissig 1970: 357). In the following *Incense Offering of Ataγ-a Tngri*, Ataγ-a *tngri* appears side by side with Enemy Gods (Dayisun *tngri*, War or Warrior Gods).

Ritual texts addressing the *tngri*-gods remain rather less studied and less frequently published if compared with other categories of ritual texts. N. Poppe (1932: 155–169) described ritual texts related to the *tngri*-gods in the collections of the Oriental Institute of the Soviet Academy of Sciences, accompanying detailed descriptions of manuscripts with ethnographic observations from among the Buryats. Walther Heissig (1961: Nr. 53, 59, 60; 1966: 10–11, 57–65) described and published in transcription three manuscripts which belong to the chronologically earliest among the extant ritual texts of the heaven and *tngri*-gods worship as they came to Europe already with the first collectors of Mongolian texts, H. A. Zwick (two manuscripts in the Clear script in Dresden and Berlin (in Heissig's times Tübingen) and J. Jaehrig (a Buryat manuscript in the Mongolian script in Göttingen). B. Rinchen (Rintchen 1975: 63–66) published in transcription two Oirat manuscripts of prayers to Xan Atātu tenggeri. Close to the version edited in this chapter stays a manuscript of the *Incense Offering to Qan Ataγa Tngri* (*Qan ataγ-a tngri-yin sang*) transcribed and translated by Ch. Bawden (1977) and other two manuscript versions edited by Alice Sárközi (2005 and 2010). A special living tradition of the worship of Ataγ-a *tngri* (named Thirteen Ataγ-a *tngri*) has been preserved in Otuγ banner in Ordos in the Qatagin clan, studies in the famous work by L. Qurčabaγatur (1990) and reportedly possessing clear common characteristics with the Buryat tradition, where Atai Ulaan is considered head of the eastern *tengri*s (Дугаров 2005, Дугаров 2012: 346, Dugarov 2019). A complete collection of reprints

[491] *Ataγ-a* means "envy", but another interpretation relates *ataγ-a tngri* to Turkic *at* and Mongolian *adaγu* "horse", as Ataγ-a *tngri* is considered a horse protecting deity among some of Buryat groups and might refer to the ritual of horse-sacrifice (*tayilγan*), when the horse is fixed as *jükeli* "hanging offering", Birtalan 2001: 945–946, 1002, 1048; the ritual remained one performed only among the Buryats.

of previous studies on Ataγ-a *tngri* was published by Qurčabaγatur (2012 IV), who also updated and expanded his earlier study of the ritual tradition of the Qatagin clan (Qurčabaγatur 2012 I).

2.6.1. Msc. D 271: Incense Offering of Ataγ-a *Tngri*

Manuscript description: A brush-written manuscript on Russian machine-made paper with a clear producer's stamp "Косинской фабрики № 7" (the paper mill in Kosino introduced mechanisation in paper production starting in 1862[492]). 9 fols. (*Incense Offering of Ataγ-a Tngri* on fols. 1r-6r, followed by *Incense Offering to the White Old Man* on fols. 6v-9v). Size: 17 × 6.1 cm. A running experienced hand, but not the elegant ductus that could appear in administrative documents. The end of the manuscript on fol. 9v (except the first line) is written by an unexperienced hand. The unrefined character of the handwriting defies a closer chronological classification, but supposedly is from the last quarter of the 19th century. Palaeographic characteristics: 1. minimalized (but initial *č*, *d/t, s* opened with a considerable brush-placement hook). 3. *sidü* mostly relatively short, but not omitted despite the overall tendency towards the cursive ductus. 7.2. Transcriptional *z* used for Khalkha *z*: e.g., *ezen* (2v). 13.Ci and Cj extremely minimalized. 15. Final *segül* and *-l* almost blended. 16. mostly standard use with *qoyar čeg* used also in syllable ending cases.

Translation:
[1r] Incense Offering of Ataγ-a *Tngri*
[1v] *Oṃ ā hūṃ*, *hūṃ*.
In the middle of the highest of the heavens,
those who provide protection, each from his own supreme place,
first Dawayiwaγza, then nine uncles – enemy gods – together with their retinues,
Ataγ-a *tngri* and the assembly of protective spirits born together [with him],
all of you, be pleased to come to the place of this offering. [2r]
Be pleased to take a firm seat on the supreme object of veneration, the horse mane and shoulder-blade.
Ah, to the worship of the five protector gods I offer this supreme horse, pleasing to the gentle mind, with the colour of chrysoberyl (*vaiḍūrya*), able to suppress the strength of a lion and elephant, miraculously accomplished with the magic power, fast as wind. [2v]
I offer them to the worship of the five nine uncles – the enemy gods.
I offer them to the safeguarding Ataγ-a *tngri*.
Do not surpass [the role] of the object of veneration.
All of us, the patron and his retinue, in the time when we worship you, do not turn away your heart [from us].
When we call, do not withdraw your ears.
Do not avert your gaze at the time when we summon you.
At the time when we remember you, [3r] do not slow down your haste.
When we incite you, do not limit your power.
Quickly perform your acts of mercy.
I offer you a greatly pleasing all-enlightening lamp.
I offer you mind-pleasant and resonant sounds.
I offer you beautifully fragrant incense sticks.
I offer you the most delicious milk and drinks. [3v]
Ah, I purify the assemblies of all the buddhas with great clouds of innumerable hundreds burned in the fire of auspicious signs.
Ah, Ataγ-a *tngri* defenders be pleased to keep watch out [4r] for the patron and his retinue for all three parts of the day. Be pleased to surround him for all three parts of the night. Be pleased to fortify the southern land. Be pleased to follow me when I go out. Be pleased to welcome me when I come here. Be pleased to light in the dark. Be pleased to become my ship when I enter the water. [4v] Be pleased to become my stairs when I climb the rocks. Protect me as a confidant friend when I go on journeys.

[492] Косинская бумажная фабрика – *История*. The official website of the Paper Mill in Kosino http://kobf.ru/istorija/# (accessed 8 September 2022).

When I stop in the world, be pleased to open the mouth (i.e., entrance) of the treasury. Be pleased to cut off the entry of enemies, evil spirits, infectious diseases and disorders into [my] mind.[493]
Be pleased to chase away hiding thieves and robbers. [5r]
Quickly fulfil any useful help I desire.
Enemy god with your retinue, cut former[494] enemies off from their luck.
Drive back the later[495] enemies.
Be pleased to turn current enemies into dust.
Be pleased to make me invincible to enemies. [5v]
Ki ki suu suu lha jai luu.
Be pleased to save, when patrons with their retinues have done any evil deeds due to a mind desirous of vanity, decreased their supportive good fortune, and put themselves in danger of hunger and thirst. [6r]
Be pleased to gather here the splendour of the whole world.
May all hindering circumstances disappear and what he intends will come true by itself.
Manggalaṃ.

Transcription:
[1r] ataγ-a¦ tngri-yin¦ bsang
[1v] oṃ ā hūṃ::¦ hūṃ. oγtarγui-yin¦ öndür-ün töb dumda¦ öber öber-ün tus tus-yin¦ degedü orun-ača ibegegči¦ dawayiwaγza teregüten. dayisun¦ tngri abγ-a yisü-yin¦ tuqai-tai nökür seltes¦ ataγ-a tngri. qamtu¦ törügsen-ü sakiγuluγsun-u¦ čiγulγan bügüdeger ene¦ takil-un orun egündür¦ ajiyarju yiren soyurq-a.¦ [2r] sitügen-dür ergükü-yin degedü¦ morin-u kilγasun Dal-a-yin deger-e¦ batudtan orusin soyurq-a.¦ ay-a eyeledeg sedkil-dür¦ jokisatai bengderey-a-yin¦ öngge-tei. araslang jaγan-u¦ küčün-yi daruγči böged¦ ridi qubilγan-u küčün¦ tegüsügsen γayiqamsigtu¦ ki metü qurdun degedü¦ mori egüni-yi ibegči¦ tabun tngri-yin sitügen-¦ dür ergümüi:: dayisun¦ [2v] tngri abaγ-a yisü-yin¦ sitügen-dür ergümüi::¦ sakin aburaγči ataγ-a¦ tngri-dür ergümüi::¦ sitügsen-eče buu dabtuγai¦ baburan öglig-ün ezen¦ nökür selteber sitüküi-yin¦ čaγ-tu jirüken-eče¦ buu qolda daγudaqu-yin¦ čaγ-tu čiken-ben buu¦ čiraγsi dallaqu-yin¦ čaγ-tu nidüben buu¦ osulda. dursaqui-yin čaγ-tu¦ [3r] güidül-iyen buu uda.¦ tukirqui-yin čaγ-tu¦ küčün-ben buu öčüdke.¦ örüsiyeküi-yin üiles-yi¦ türgen-e-ber bütüge.¦ masi üjesügülengtü¦ toduraγuluγsan jula-bar¦ takimui. sedkil-dür¦ jokistai sonusula[n]gtai¦ daγubar takimui:¦ sayiqan ünür-tü küjis-¦ ber takimui degedü¦ amtutu sü-ü umdaγ-a-¦ [3v] bar takimui eldeb¦ jüil-ün gkeb torγ-a-bar¦ takimui: ay-a belig¦ belig-ün mön činar-tu¦ γal-tur tülügsen masi¦ ketürkei jaγun toγ-a-¦ tu tegünü yeke egüle-¦ ber qamuγ burqan-u¦ čiγulγan-ni ariγulumui¦ ay-a sakin aburaγči¦ ataγ-a tngri nuγud ber¦ öglig-ün ejed nökür¦ selteber edür-ün γurban¦ [4r] čaγ-tu qaraγuldan¦ soyurq-a. söni-yin¦ γurban čaγ-tu¦ küriyelen soyurq-a.¦ emün-e orun-i batudqan¦ soyurq-a. činaγsi¦ odqu-tur daγan¦ soyurq-a. inaγsi¦ ireküi-dür uγtan¦ soyurq-a. qarangqui-¦ dur gigülün soyurq-a¦ usun-du orubasu¦ ongγučalun soyurq-a.¦ [4v] qadan-dur abarabasu¦ šatu metü-ber aburan¦ soyurq-a jam-dur¦ odbasu itegel-ün¦ nökür-ber aburan¦ soyurq-a. deleki-dür¦ joγsubasu sang-un¦ ama-yi negen soyurq-a¦ dayisun čidkür¦ qaldabur ebedčin¦ kimural temečel sed=¦kil-e ama-yi tasulan¦ soyurq-a. niγuγči¦ qulaγai degerm-e-yi¦ [5r] jayilaγulun soyurq-a.¦ sanaγsan tus nuγud-i¦ türgen-e bütüge¦ dayisun tengeri¦ nökür selteber¦ urida-yin dayisun¦ tegün-ni jirγal-ača¦ ni tasul: qoyitu¦ dayisun tegüni-yi¦ bučaγaju urbaγul¦ odu-a dayisun tegün-ni¦ toburaγ bolγan¦ soyurq-a dayisun-tur¦ ülü ilaγdaqu-yin¦ [5v] üiles-yi öggün¦ soyurq-a ki ki suu¦ suu lha jai luu::¦ öglig-ün ejed¦ nökür selteber¦ niswanis-un qomuγuljaqu¦ sedkil-ün erke-ber¦ buyan busu yaγu¦ üiledtügsen ba.¦ tedkügči sayin¦ buyan-ni doruyituγuluγsan¦ kiged ölüskü umdaγasqu-¦ yin üile kemeküi-yin¦ ayul egünče aburan¦ [6r] soyurq-a. arban¦ jüg-ün kiged¦ γurban čaγ bügüde-¦ dür sangsar delekei-¦ yin qotala čiγulγan-¦ yi engde iregülün¦ soyurq-a: qarsilaqu-¦ yin siltaγan-yi¦ usudqaγad yaγu¦ sanaγsan inü öber-¦ eyen bütükü boltuγai:¦ mangγ'alam:: ::

[493] The word *sed=kil-e* if read properly ("mind") is not sufficiently clear in the context of the sentence.
[494] *Urida* can be also understood as "[enemies] in front of [you]", although the current standardized Mongolian script distinguishes between *urida/uridu* "before" in a temporal sense and *urdu* "in front of" in the spatial sense, in the 19th century both forms are frequently intermingled.
[495] Or "enemies behind you".

2.6.2. Msc. D 244/3: Incense Offering of the Mighty *Tngri*-Gods

Manuscript description: A brush-written manuscript in pothi format on the bright yellow Western-style machine-made paper without a producer's stamp. Written with very diluted ink. 3 fols. Size: 22.2 × 9 cm.
Palaeographic analysis: A highly experienced professional administrative scribe, relaxed semi-cursive ductus. Minimized and occasionally dropped *sidü* strokes. Medial and final *-r* with strokes connected into one due to the speedwriting dynamics. Standard diacritic dots without *qoyar čeg* in syllable-ending positions.

Commentary: Although not mentioned in this version, the text corresponds relatively closely (but not entirely) to two manuscripts published by L. Qurčabaγatur in his collection of studies on the tradition of worshipping the Thirteen Ataγ-a *tngri* by Qatagins in Ordos, but which is mentioned as provided by W. Heissig, possibly as a xerocopy from European collections (*Qan ataγ-a qan sutu erketü qormusta tngri nar-un sudur* and *Ataγ-a tngri-yin sang orusibai*, Qurčabaγatur 2012 II: 23–42). Another version of the same text was published by W. Heissig (1996: 13–49) based on a manuscript brought by the Chinese-Swedish Expedition of Sven Hedin from Inner Mongolia and kept in Stockholm (Ms.34.11.25 B), which he compared with the manuscript brought by Ts. Jamtsarano (Ms. C 148, described by Poppe 1932: 158–162).

Translation:
[1r] Incense Offering of the Mighty *Tngri*-Gods
[1v] I make my offering and pray to you, my Mighty *tngri*-god
created by itself, without beginning,
the Mighty Eternal Heaven in the front entrance[496].
I bow and pray to you in your permanent luminant nature,
which, if compared, has no equal.
Etügün Mother, arisen without notifying anyone, ...[497] to you, universal object of veneration, I, an ordinary man of this lineage, [son] of this father, [born] in this year, of such an age, present a pure

[496] *Emün-e egüden-tür* "in the front entrance" supposedly refers to Tib. *mdun bskyed* "front visualisation" which is explained by Rasisereng 2011: 703 (*emün-e egüskekü-yi bütügeged takiqu terigüten-i üüledkü*i, Tib. *mdun bskyed bsgrub nas mchod pa sogs bya ba* "offerings and other actions to be done after accomplishment of the front visualisation") in the following way: *sitügen-i egüskekü. sitügči burqan-i urin jalaγad orusiγulqu. mutur üjügülkü. takiju maγtan üüledkü. namančilal terigüten-i üüledkü. dörben čaγlasi ügei-yi bisilγaqu terigüten-i üüledkü-lüge jirγuγan bolai.* "to generate the object of veneration, to invite the venerated buddha and to make him present, to perform mudra gestures, to make offerings and praises, to make repentance and others". Heissig (1996: 20) translated literally as "An der Südlichen Tür".
[497] *Dalai kiged ¦ bulγuldaγsan ta* – this part of the sentence is unclear, unless another similar version helps to clarify the meaning. *Dalai* "ocean, sea", *kiged* converbum perfecti of *ki-* "to do" used also as connecting word ("and"), *bulγulda-* is obviously a non-standard form which seems to be a misspelling of *bulγaldu-* (or *bulqaldu-*) "to struggle, to contest" (a verb created by the reciprocal derivative suffix *-ldu-* from *bulq-a/bulγ-a* "enemy", "fight" > "hostile, rebellious", Kara 2009: 49, Цэвэл 2021: 150 *булха I, булха II, булхалдах*). This part of the sentence can be therefore understood as: "[Etügün mother,] you, who competed with the sea" (*Dalai* can be also read *delei,* a synonym with *delekei* "world, universe"). Derivation from *bulγu-* "to pull out" is not possible, unless non-standard spelling is used. *Qan ataγ-a qan sutu erketü qormusta tngri nar-un sudur* given obviously as a xerocopy of a manuscript by W. Heissig to L. Qurčabaγatur in 1986 has *ülü medegüle egüdegsen etügen eke dalai kiged bululduγsad ta*, another manuscript provided by Heissig to Qurčabaγatur has *ülü medegülün egüdügsen etüge-yin eke Dalai kiged bulγulduγsan ta* (manuscripts edited in facsimile and edited in the Mongolian script by Qurčabaγatur 2012 II: 23–42). Stockholm manuscript (Heissig 1996: 15) has *Ülü medegülün egüdügsen / Etügen eke-yin dalai kiged bolγalduγsan. ta* (as mentioned in the note, the manuscript has *bolγaldugsen* interpreted by Heissig as lit. *bolγalduγsan ~ bolγaldaγsan*) translated by Heissig (1996: 20) "Entstanden ohne Wissen, der Du / Erschufst die Erdmutter und ihr Meer, ..." ("Arose without knowledge, you, who created the Earth mother and her sea, ...). This well-supported but contextually rather problematic translation (Did Ataγ-a tngri create Etügen Mother and why is she related to the sea?) cannot be used in the case of the present manuscript, as *bolγu/bulγu-* cannot be the causative form of *bol-* "to become".

offering of one white strip[498], of three times nine times nine[499] [rolls] of silk, nine times nine white strips, three times nine lamps, incense sticks and libation.
If a being [tiny] like an ant wants to make an offering and pray, I will pray and offer to you everything granted by (*or*: appeared in ...) ....[500].
Keep my lice-infested head whole. [2y]
I offer a pure offering praying that you will graciously preserve my endangered[501] life in peace and health.
I bow praying that you, manifesting the care[502] from the sovereign *tngri*-gods, will be pleased to separate me from all my sins and sufferings.
I bow and pray to you, who made the truth true, who bestows on me a wife lying on my chest, and an abundance of sons and daughters lying at my feet,
I bow and pray to you, be pleased to lead me away from all death and suffering in the world, as far as I have not achieved eternal life in this world.
I pray that the sweep-net of the *tngri*-gods above and the bond of the Etügün [mother] below [help us to] get out of the death and sufferings. [2v]
I pray be pleased to gracefully bestow protection[503],
for the *kölčin*-demons[504], *ada* and *čidkür*-spirits are numerous.
and go and count the entrances of all people
under the sovereign heavens.
I pray that you exercise control over keeping away
tedious diseases and sufferings, for they are numerous,
and go and count the entrances of all people
under the powerful heavens.
I pray be pleased to pull us out [from danger]

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[498] *Jelm-e* usually strips of paper or other materials attached to willow branches during sacrifice and offering rituals.
[499] Standardly, an auspicious number of gifts (particularly in tributary relations with rulers and the emperor) was nine times nine, i.e. eighty-one.
[500] *Jad [?] inü gegen činadus-yuγan činükü* – this part is unclear. The reading of *jad* is uncertain (*jada* is a special stone-like object (bezoar) found in the gastrointestinal system of animals (according to Sumatiratna 2018: 711, No. 19395, also in the brain of fish and snakes, Tib. *rdob char 'bebs* > *rdo char 'bebs*) used for summoning rain, wind, and thunder), but other readings are possible (*jul* instead of stand. *jula* "lamp"). Perhaps the pair *jad inü* is a mistake of the copyist. *Gegen činadus* "bright outsiders/externals" is also an uncommon collocation (resembling *gegen jabsar,* Tib. *bar snang* a metaphor for "sky, celestial realms", but *činadus* usually means "enemies"). The word *činükü* causes problems. Ковалевский 1844: 2136 has *činükü* "биться, метаться, бушевать" with Tib. equivalent *'phrig pa* ("to struggle, flutter; to throb, pulsate; to desire, covet" THL), which seems to be absent from other dictionaries (*činükü* in БАМРС 2002 IV: 315 has a different meaning "щемить, ломить, ныть, онеметь" (= *činuqu* in Ковалевский 1844: 2316; also МХДТТ 2008: 3003 *činükü* "минчүүрэн өвлөх, бадайрах, хавдах" and Цэвэл : 1186 *činü-* "хавдах сэлхрэх буюу хор цугларан багтан ядах мэт минчүүрэн өвдөх, чинэрэх", while the online version of МХИТТ proposes a different orthography for the same word, *čingkü*). *Ataγ-a tngri-yin sang orusibai* provided to L. Qurčabaγatur by W. Heissig in 1986 has *siryuljin metü amitan jalbarin kemebesü jiči minü gegen činadus-yuuγan čimekü jayaγaγsan bükü-ber čimayi jalbarin ariγun takil takimui.* (Qurčabaγatur 2012 II: 35) "If a being [tiny] like an ant wants to pray, I will pray and make a pure offering to you by everything granted to me to adorn my bright exterior (?)." The meaning of this version is equally uncertain. The Stockholm manuscript has *širuγuljin metü amitan takin jalbarin kemebesü / jači minu takil* (Heissig explains that the reading *gegen* is equally possible) */ činadus-yugan čini / jayaγsan bükü-ber čimai / jalbarin ariγun [takil takimui].* (Heissig 1996: 15–16) translated by Heissig (1996: 20–21): "Wenn ich, der nur wie eine Anmeise bin, opfernd bete, / Ist doch mein Opfer für Dich, Dort drüben, Auf dass Du Gewährung schenkst, Opfere ich Dir betend ein reines Opfer."
[501] *Büčilekü*i, stand. *büčelekü* "to tie, to fasten (e.g., a hat ribbon)", but here used rather with the meaning of *büčikü* "to surround, to hem in". Therefore, the basic term *gegen činadus* remains unexplained.
[502] *Qalaγu*, an uncommon substantive form of *qalaqu* in the meaning "to approach, to care, to look after, to protect" (Ковалевский 1844: 787 *qalaqu* 2 "ухаживать около чего, ходить за кем, защищать кого").
[503] *Qalan* is used as anastrophe at the beginning of the verse due to the need of aliteration (normally *qalan* should be placed at the end of the verse in front of *qayiralan soyurqamu.*
[504] *Kölčin* demons causing diseases, arising from the souls of those who died at a young age (Birtalan 2001: 1005).

for sufferings are numerous under the Eternal heaven.
May the sudden evil omens of several tens of thousands of rivers originating in the Milky Bright Way are driven away and destroyed.
I make offerings to [the Three] jewels – the greatest and infinite of all the wonderful ones – and to you, the Lord of earth with snow-white hair. May by the power of these offerings the white virtues of all of us multiply and blossom.
Manggalaṃ.

Transcription:
(*The transcription is structured according to alliterated verses and meaning units.*)
[1r] erketü tngri-yin¦ sang-un sudur¦ orušibai.
[1v] emün-e egüden-tür erketü möngke tngri.¦
egüskel ügei öbsüben egüdügsen¦
erketü tngri-yuγan čimayi jalbarin¦ takimui:
adalidqabasu üliger ügei¦
aqui gegen činartu-yuγan čimayi¦ jalbarin mörgümüi:
ülü medegülün¦ egüdügsen etügün eke. dalai kiged¦ bulγuldaγsan ta. eyimü yasutu¦ teyimü omuγ-tu eyimü jil-tü¦ edü nasutu maγu bi kümün¦ yerüngkü-yin sitügen boluγči¦ ta nigen čaγan jelm-e γurban yisü¦ yisün toryγ-a. yisü yisün čaγan¦ jelm-e. γurban yisün jula küji¦ sačul kiged-i kemen ariγun takil¦ takimui.
siryuljin metü amitan¦ takin jalbariqu kemebesü. jad [?] inü¦ gegen činadus-yuγan činükü¦ jayaγaγsan büküi-ber čimayi¦ jalbarin ariγun takil takimui:¦
bögesütü terigün-i minü bütün¦ [2r] bolγ-a:
bučileküi amin-i minü¦ engke esen bolγan nigülesü kemen¦ jalbarin ariγun takil takimui.¦
qan tngres-eče qalaγu-bar¦ üjegülügči.
qamuγ kilinčes¦ joblang-ud-ača minü
qaγajaγulun¦ soyurqamu kemen jalbarin mörgümüi.¦
ünen-i ünen bolγan jayaγaγsan¦ öbür-tür kebtekü em-e. köl-dür¦ kebtekü köbegün keüked-i kedüi¦ elbeg jayaγamui či kemen¦ jalbarin mörgümüi:
ene yirtinčü-dür¦ möngke jayaγan ese kürügsen-dür.¦ qamuγ yirtinčü-yin ükül¦ jobalang-ud-ača jayilaγulun¦ soyurqamu či kemen jalbarin¦ mörgümüi.
deger-e tngri-yin¦ γubčiγur. dour-a etügün-ü¦ külikü ada todqar qamuγ¦ ükül jobalang-ud-ača multulan¦ soyurq-a či kemen jalbarimui.¦ [2v]
qan tngri-yin dour-a
qamuγ¦ ulus-un egüden-i toγulan yabuqu-yin¦ tula.
qalan kölčin ada čedkür¦ elbeg-ün tula
qayiralan soyurqamu¦ či kemen jalbarimui.
erketü tengri-yin¦ dour-a ene büküi ulus-un
egüden-i¦ toγulun yabuqu-yin tula genüküi¦
emgeg jobalang elbeg-ün tula:¦
edeged qola bolγaqu či mede¦ kemen jalbarin mörgümüi:
beyeben¦ ülü oduγsan möngke tngri-yin¦ dour-a mön joblang elbeg-ün tula.¦ multulan soyurqamu či kemen¦ jalbarimui.
sün gegen mörün¦ eke-tü kedün tüg tümen mörüs-ün¦ türgen yerv-a-yi qariγulun¦ ügei bolγaγad:
γayiqamsiγtu¦ qamuγ-ača ülemji bolγan¦ čaγlasi ügei erdeni kiged¦ čab čaγan üsütü γajarun¦ [3r] ejen čimayi-yuγan takiγsan¦ küčün-iyer: ba bürün¦ čaγan buyan arbidtun¦ delgerekü boltuγai::¦
mangγ'alam-a.

2.6.3. Msc. B 55/4-I: Incense Offering to the Five *Tngri*-Gods

This text forms the first part of a collection of incense offerings. Additional parts of this manuscript are included under the relevant categories.
Manuscript description: A brush-written manuscript of pothi format on Russian machine-made paper without producer stamps. Style of the late 19th century. 26 fols. Size: 17.8 × 7.8 cm.

Comprehensive title of the manuscript:
[1r] The incense offering to the Five Gods (*tngri*), *mör-yin sang*, the purificatory incense offering, the incense offering of Geser and other [texts].
[1r] tabun tengri-yin¦ sang. mör-yin¦ sang. ariγun¦ sang. geser-ün¦ sang terigüten-¦ ni sudur¦ oru=ši=¦bai:: ::

The Offering to the Five Gods (*tabun tngri*) is opened by visualization of Vajrapāṇi and mentions several other *tngri*-gods with particular functions: *dayisun tngri* Enemy god(s), *nayču-yin babang* Uncle (god) of the maternal side, *amiyi-i tedkün bariyči tngri* or *amin-u tengri* Life supporting god, *okin tngri* goddess (female *tngri*), *orui-yin tngri* Supreme god, (lit. God dwelling on the top), *kücütü erketen tngri* mighty god(s) of power[505], *kisig-ün tngri* gods of good fortune, *orun-u tengri* gods of places, *jam-un tengri* gods of paths, *ečege-yin tengri* paternal gods.

Translation:
[1v] *namo gürü radn-a dariy-a bi*.
Those who intend to make an incense offering to the Five Gods, the pure liberators,[506] shall burn in the fire pure things, juniper and other [substances].
[2r] I bow to the lama, Buddha, and the Three Jewels.
In his mere self-existence, the Victorious, the Lord of Secrets Vajrapāṇi, with a bluish body, with one face and two arms [rising] from the black trunk, in his right hand lifting a thunderbolt with five branches up to the skype, his left hand put to his chest in the threatening gesture, [2v] his left leg stretched out, in a standing position.[507]
Pronounce: *oṃ bazar amirita kungdalan*
qan-a qan-a huuṃ bad::
oṃ sov-a wasita sarawan
darman sauv-a wasita
It obtained the quality of emptiness.
Prepare the cloud of offerings from the sphere of reality, purifying objects according to their proper names originating from the foremost offering adornment, the real [offering items] and [those] with the changeless wisdom form[508], according to your wish. [In this way] you will be able fully to please the guests[509] and the inhabitants of the three-thousand-fold world will be satisfied.
oṃ sarwa batd buru buru suru suru abiratay a abiratay-a quu[ṃ]. bazar bay'-a qam.
Recite it three times.
If you pray, keeping in mind only the power of your intended devotion, the blessing of the Well-Gone Buddha[510], and the power of the sphere of Dharma,[511] [3v] there will certainly come an unobstructed benevolence.
[Then] you light the incense. [Say:]
Je, I invite to this place the assembly of the Lama, the protective deity and the Three Supreme [Jewels]. Whenever you are, be pleased to purify and to come here in mercy and compassion from [your] palace in the sphere of Dharma.
I invite the fierce Enemy god.[512]
Be pleased to come from the right collarbone. [4r]
I invite *babang*[513]-uncle of the maternal side.

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[505] Or *erke av-a kücütü (yučin) tengri* "(thirty) mighty gods of immense power".
[506] *Ariγun tonilγaγči*, supposedly refers to Tib. *khams gong ma gnyis* "two higher celestial realms pure of the *kleśa*s of the desire realm".
[507] As an illustration to this appearance of the deity, see Meinert 2011: 274–282.
[508] The real and imagined offerings (Mong. *sedkil-iyer qubilγaγsan*) are intended.
[509] Gods, deities, and spirits summoned to and present at the offering ritual.
[510] *Sayibar ajiraγsan burqan*, refers to *sayibar oduγsan*, Tib. *bde bar gshegs pa*, Skt. *sugataḥ* "the Well-Gone", an epithet of the Buddha.
[511] *Nom-un aγar*, Tib. *chos dbyings,* Skt. *dharmadhātu*, "sphere of reality, totality of being", the emptiness as the real nature of all phenomena.
[512] *Dayisun tngri*, Tib. *dgra lha*, ColMo. *dalkha*, enemy god, warrior spirit, god of war.

Be pleased to come from the right armpit.
I invite the god – supporter of life.
Be pleased to come from the area of the heart.
I invite you, the particularly benevolent goddess,
Be pleased to come from the left armpit.
I invite you, the trustworthy supreme god.
Be pleased to come from the top of the head.
I invite to this place you, tremendously mighty gods of power *(erketen tngri*),
gods of good fortune *(kisig-ün tngri)*,
gods of places *(orun-u tngri)* and further trustworthy and saviour [gods]
[4v] friendship-building gods (*nökür üiledtügči tengri*) as many as they are.
Be pleased to come with a gracious and joyful face.
Say three times: *oṃ ā hūṃ*
Je, I offer you the assembly of offering objects, perfect vows and sacrifices,
contemplated[514] by its very nature as [the emptiness of] the very pure inherent existence[515]
and blessed through the hand gestures,
having filled [the assembly] with all that was in the three thousand worlds.
[5r] I am offering to [my] well-deserved root master[516], protective deities and the Three Jewels clouds of smoke from burned mixtures of excellent medicines, various types of trees, various gems and other suitable items, including offerings [related] to all the senses, and the complete [selection of] goods [immeasurable] as the sky.
I am offering [them] to the tremendously powerful Dharma protectors.
Be pleased to completely accept them with pleasure and graciously provide[517] the common[518] and the supreme accomplishments.[519] [5v]
I am offering [them] to you, the Five gods and your companions, [providing me] refuge, protection, making friendly relations and delivering [from dangers], [mutually] as inseparable as the lotuses shade each other.
I am offering [them] to you, gods born together.
I am offering [them] to all of you, tremendously mighty thirty powerful gods, gods of the good-fortune, gods of places, gods of paths, friendship-making [6r] non-human *bhūta*-spirits.[520]
Graciously save, inseparably and eternally protect goods and kinsfolk[521] of mine and other people.
Gods of places, be pleased to protect [us] from the top of the head.
Enemy gods, be pleased to protect [us] from the right collar bone.
Gods of fathers, be pleased to protect [us] from the right armpit.
Goddesses, be pleased to protect [us] from the left armpit.
Life gods, be pleased to protect [us] from [6v] the centre of heart.
Friendship building gods, be pleased to protect [us] from above, from below and from all directions.
Give [us] longevity, rise [our] splendour. Create the life happiness and the authority. Multiply our kinship. Pacify the unpleasant and the harmful. establish good fortune in the whole world and among

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[513] *Babang*, in this form no lexicographically attested. Supposedly linked to the stand. *babai*, a respectful term of address for a senior man, not necessarily a relative.
[514] *Diyan-ni bisalγaγsan*, Tib. *bsam gtan sgom pa* "to meditate, to perform meditation practice".
[515] *Nom-un aγari öberčilekü diyan*, lit. "contemplation of the intrinsic nature of the sphere of reality, i.e. emptiness" (cf. Tib. *rang bzhin stong pa nyid*, Mong. *öberčilen qoγusun činar*), contemplating one's own nature as the sphere of reality.
[516] *Ijaγur-un blam-a*, Tib. *rtsa ba'i bla ma,* one's master who confers empowerments, bestows teachings and explains their meaning transmitted by the oral tradition; who bestows reading transmission.
[517] *Bütügekü,* lit. "to produce, to create".
[518] *Neyite-yin siD* [> *siddi*], Tib. *thun mong gi dngos grub*, "common accomplishments, ordinary attainments (*siddhi*)".
[519] *Degedü siD* [> *siddi*], Tib. *mchog gi dngos grub* "supreme accomplishment (*siddhi*)".
[520] *Bodanar* [> *bodinar*], Tib. *'byung po,* Skt. *bhūta*, spirits, ghosts, living being mostly belonging to the *prēta* realm, frequently representing malignant or evil forces.
[521] *Ijaγur ündüsü*, Tib. *rigs brgyud* "beginning, origin" (Ковалевский 1844: 314), "family lineages, kinship", the community of family members and people related by close or distant blood relationship.

its inhabitants.[522] Become our peace, joy, abundance and friend and fulfil [our] affairs. [7r] Do not delay!
To you, Five Gods redeemers, born in the unity of body, speech and mind from the beginning to the present day, I offer complete sacrifices equal to the sky according to my name and year of birth. I entrust all my affairs and wishes to you.
Do not distance your heart while I worship you. Do not harden your ears while I call you. When we beckon you, do not close your eyes.
By the time when we are remembering you, run to help without delay.
By the time when we speak, do not diminish your power.
By the time when we entrust you, do what we intend to do.
When we set out on a journey, become the one who precedes.
When we return, be the one who comes to meet.
In the dark, be a lamp.
When climbing in rocks [8r] be the stairs.
In war, be armour.
When crossing the sea, be the boat.
Remove enemies, *eliyesün*-demons,[523] diseases, epidemics, quarrels, fights, slander, resentment, curses,….
Redeemer Five gods, turn away in advance the enemy coming from the front.
Stop the enemy coming from behind.
Grind them to ashes [8v] and powder.
Make haste to exhaust and discomfit the enemies.
ki ki so so či o lharjilbai.
My *jayaγači*-creator-spirit, in daytime let assist me in activities for the benefit of myself and others, in night-time protect me and save me from everything dangerous.
In particular, may you multiply the life, health, vital energy *(kii mori)*, good fortune, glory, fame and property adding to them again and again as when the moon is waxing.
In particular, may the wisdom of the three teachings become perfect, support the social order[524] and the living beings and fulfil all the intended affairs.
ki ki so so či o [9v] lharčilbai.
By force of the mindful awareness[525] of manifold objects, may all who came among the guests of this incense offering herald auspiciousness, [having situated] the intrinsic emptiness[526] to the place of emptiness, *bazar muu*,[527] [by the following words]:
May the auspiciousness of the blessings by Lama, Buddha, Dharma, and the monastic community be present.
May the wisdom and virtue [10r] of the realization and scriptures[528] multiply.
May the vessel and contents, and every good occasion spread widely to the ten directions. May the good fortune of myself and of the benefactors[529] be as firmly established as Mount Meru.
May [10v] the amusement of the good fortune be present everywhere and forever.
oṃ maṇi padme hūṃ

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[522] *Saba sim-e*, Tib. *snod bcud*, lit. "vessel and contents".
[523] Also *eliye.* Demons of illnesses ("Krankheitsgott", Birtalan 2001: 978).
[524] The term *šasin* (< Skt. *śāsana*) usually translated as "religion" is used here in the very general sense "social order, society" to designate the whole complex of phenomena in which the Buddha's teachings are manifested including the government and administration.
[525] *Durtamal uqaγan,* stand. *duratumal uqaγan*, Tib. *dran rig* "mindful awareness", "clear/perspicuous understanding".
[526] *Öberčilekü nom-un aγar*, Tib. *rang bzhin stong pa nyid,* emptiness of inherent existence.
[527] Unclear. The word *muu* (with *silbi* after the first *gedesü*) has an added ring marker at the right side, which might indicate deletion of the word.
[528] *Onul isil*, stand. *onlu esi* and more frequently in the reverse order *esi onul*, Tib. *lung rtogs*, scriptures and realization; perception of the Dharma as a scriptural teaching and its realization (frequently used for the ethicophilosophical scriptural tradition and the tantric practice).
[529] *Öglig(e)-yin ejen*, Tib. *sbyin bdag*, lit. "lord of gifts", benefactor, almsgiver, donor (to the monastic community), here particularly the orderer(s) of the ritual.

sarva manggalaṃ
qurui qurui qurui

Transcription:
[1v] namo gürü radn-a¦ dariy-a bi:: ene¦ ariγun tonilγaγči¦ tabun tngri-dür¦ sang takil ergükü-yi¦ küsegsen-ber ariγun¦ edelel arača selten-i¦ γaltur tülin čebelejü:[530]¦ [2r] blam-a kiged burqan¦ γurban erdeni-dür mörgümüi¦ öber imaγta aγsan nigen¦ tedüi-ber ilaju tegüs¦ nögčigsen niγuča-yin¦ ejin wačarwani-yin beyen-ü¦ öngge kökemdeg qara¦ önggetei ijaγurača nigen¦ niγurtai qoyar muturtai¦ baraγun mutur-taγan tabun¦ salaγatu wačir-i degegsi¦ oγtaryui-dur daliγsan¦ jegün mutur-yian jirüken-¦ tegen janan jakiγsan¦ [2v] baraγun ölmei-yien¦ jigeküi-yin düri bayidal-tu¦ biy-e bosuγsan bolba::¦ oṃ bazar amirita kungdalan¦ qan-a qan-a huuṃ bad::¦ oṃ sov-a wasita sarawan¦ darman sauv-a wasita¦ kemen qoγusun činar-tu¦ bolbai:: qoγusun činarun¦ aγar-ača ariγudqaγči edlel¦ nuγud öber öberün¦ ner-e-ü angqan takil-yin¦ čimeg-eče boluγsan bodatai¦ qubiralta[531] ügei belge belig-ün¦ [3r] düri-tei alin küsegsen¦ takil-un egülel-i üiledtügsen-¦ eče jočid nuγud-yi¦ qočurlal ügei qangγaqu-yin¦ čidal tegüldereküi-ber γurban¦ mingγan yertemčü-deki bükün-¦ tür degüürin bolbai::¦ oṃ sarwa batd buru buru¦ suru suru abirataya¦ abiratay-a quu[ṃ]. bazar baγ'-a¦ qam. γurba-tan egülen minü¦ sanaγsan süsüg-ün küčün¦ kiged sayibar ajiraγsan burqan-u¦ adistelge ba nom-un aγar-un¦ [3v] küčün tegüni γaγča-i sanaju¦ jalbarabasu turqaqu tülberiltü¦ ügei örüsiyekü ünen bui¦ küči egüüldemüi. je blam-a¦ idam čiquγ degedü 3-yin¦ čiγulγan-ni orun egüngdür¦ urin jalan-a qamiγ-a či¦ orusiγsan ariγudqan¦ nom-un aγari taki ordu¦ qarsi-yin doturača nigül[e]sčü¦ eneringgüiber egüngdür irin¦ soyurq-a:: doγsin küčütü¦ dayisun tngri-i urin jalamui.¦ baraγun egem-eče irin soyurq-a::¦ [4r] naγču-yin babang-i urin jalamui.¦ baraγun suγuγ[532]-ača irin soyurq-a::¦ amiyi-i tedkün bariγči tngri-i¦ urin jalamui. jirüken-ü orun.-ača¦ irin soyurq-a:: okin tngri¦ ongčilan örüsiyegči tani¦ urin jalamui. jegün suγuγ-¦ ača irin X:: orui-yin¦ tngri. itegeltü tani urin¦ jalamui. orui-yin üjegüür-¦ eče irin X:: av-a küčütü¦ erketen tngri kiged. kisig-ün¦ tngri. orun-u tengri terigüten¦ ba. itegeltü aburaltu tani¦ [4v] nökür üiledtügči tengri¦ yambar činege bui bükün-e¦ orun egüngdür urin jalamui.¦ taγalaltu bayasuγulang-un¦ niγurbar irin soyurq-a::¦ oṃ ā hūṃ kemen 3.¦ je asur ariγun nom-un¦ aγari öberčilekü diyan-ni¦ bisalγaγsan mutur tarini-¦ bar adislaγsan takil belig¦ tangγ'araγ tegüs ed ergül-ün¦ čiγulγan-ni γurban mingγan¦ yertemčü-teki bükün-yier¦ degüürin tan-dur ergümüü::¦ [5r] sayin em modun-u jüil.¦ erdeni-yin jüil terigüten¦ jokildaqu-yin edelel-yi¦ nayiriγulju tüligsen-ü utaγan-¦ u egülel küsel bügüde-yin¦ takil-i oraγulju[533] oγtaryui-¦ luγ-a sača: bürin edlel egüni¦ ačitu ijaγur-un blam-a¦ idam čuquγ degedü¦ 3-tan-dur ergümüi:: av-a¦ küčütü nom sakiγulsun ta=¦nuγud-dur ergümüi::¦ bayasqulangγui-bar¦ taγalaju degedü kiged. neyite-yin¦ [5v] siD bütügekü-yi qočurlal¦ ügei örüsiyen soyurq-a::¦ lingquy-a [534] biy-e luγ-a¦ següderčilekü qaγačal ügei¦ itegejü aburču nökürlen¦ üiledtügči tonilγaγči¦ tabun tngri nökür selte-¦ ten-dür ergümüü. qamtu¦ nigen törügsen tengri ta=¦nuγud-tur ergümüi:: erke¦ av-a küčütü γučin tengri¦ nuγud kiged. kisig-yin¦ tengri. orun-u tengri. jam-un¦ tengri terigüten ba. nökürlen¦ [6r] üiledtügči kümün busu¦ bodanar bügüde-dür ergümü::¦ bi terigüten kümün edelel¦ ijaγur üngdesü-yi¦ aribadqaju qaγačal¦ ügei möngketü sakin¦ aburču örüsiy-e:: orunu¦ tengri. orui-yin üjegüür-¦ eče sakin soyurq-a:: dayisun¦ tengri baraγun egem-eče¦ sakin X. ečege-yin tengri¦ baraγun suγu-ača sakin X::¦ okin tengri jegün suγu-ača¦ sakin X:: amin-u tengri¦ [6v] jirüken-ü töb-eče sakin oru=¦siy-a:: tani nökür-i üiled=¦tügči tengri nuγud ber¦ degere dour-a jüg jabsar¦ bükün-eče sakin örüsiy-e::¦ nasu-i urtudq-a čoγ-i¦ delgeregül. nasu buyan erke¦ küči-i egüskejü ijaγur¦ üngdesü učaral-i delgerigülün¦ jokiy-a:: ülü taγalaγči¦ šidar könügegčid-i masi¦ amurliγulqu böged. sab¦ sim-e bükün-tür buyan kisig-i¦ toγtaγaju amur jirγalang čoγtu¦ [7r] bürin edlel-tür qani nökür¦ bolju üiles-i bütüge. büü¦ alγuurlaγtun:: terigülesi¦ ügei-eče edügekürtel-e biy-e¦ kele sedkil luγ-a qamtu¦ nigen törügsen tonilaγči¦ tabun tengri-ten nuγud-tur¦ öberün ner-e jil-yi oraγulju¦ kümün ber oγtaryui luγ-a¦ sača:: bürin tegüs takil-i¦ ergüjü. qamuγ kereg küsel-i¦ daγaDqan öčimüi:: sitüküi-¦ yin čaγtu jirükeben büü¦ qoludq-a. daγudaqu-yin¦ [7v] čaγtu sonuraban büü¦ qataγudq-a. dallaqui-yin¦ čaγtu nidü-ben büü¦ anii. duridtaqu[535]-yin¦ čaγtu güidelben[536]

[530] Supposedly instead of *čeberlejü*.
[531] Written actually as *subirlta.*
[532] Instead of the stand. *suγu* "armpit".
[533] Stand. *oruγulju.*
[534] Stand. *lingqv-a*
[535] Supposedly stand. *duradqaqu.*

büü¦ uduγ-a.[537] duugiraqui[538]-yin¦ čaγtu küčeben büü¦ baγuraγul. daγaDqaqui-yin¦ čaγtu üiles nuγud-i¦ sedkilčilen bütüge.¦ činaγsi odqu-du jakiγul¦ bol-a. inaγsi irekü-tü¦ uγtaγul bol-a. qarangqui-¦ tu jula bol. qadangdu¦ [8r] abiraqu-tu šatu bol-a.¦ dayin-tu oruqu-tu quyaγ¦ bol-a. dalai γatalqu-tu¦ ongγuča bol-a. dayisun¦ eliyesün. ebedčin. taqul.¦ kerügül. temečel kele am¦ kiged. qara sanaγ-a. qariyal¦ tuukiruγ-a[539] jüil-yi¦ usudq-a. tonilaγči¦ tabun tengri ta nuγud¦ ber uridaqu dayisun-ni¦ uridaača ni bučaγ-a::¦ qoyitu irikü dayisun-yi¦ tasul:: edenar-i ünesün¦ [8v] toburγ-a bolγ-a:: dayisun¦ alyangqui[540]-yi dileküi-yin¦ üiles-i türgen bütügekü-¦ tür jokiy-a:: ki ki so¦ so či o lharjilbai::¦ minü jayaγ[a]či tngri ta¦ nuγud namai-yi öber¦ busu-yin tus üiledkü-¦ tür edürün čaγtu¦ qarγaljaju:: söni-yin¦ čaγtu manaju ayul bükün-¦ eče türgen abur-a::¦ ilangγuy-a teyimü neris¦ jiltei kümün minü amai¦ [9r] biye erketen kii mori¦ kisig buyan čoγ jalii¦ iruγuv-a[541] aldar bürin¦ edelel jüil-i sineyin¦ sar-a metü urida uridača¦ nemen nemen delgerigülejü¦ örüsiy-e:: ilangγuy-a¦ γurban surtaγal-un erdem¦ tegülderčü šajin amitan-ni¦ tusalaqui kiged. yaγuu¦ sanaγsan üiles-i bütügejü¦ öljei qutuγ türgen-e¦ orusiqu boltuγai::¦ ki ki so so či o¦ [9v] lharčilbai:: eldüb¦ jüil-ün durtamal uqaγan-u¦ küčün-ber. jalaγsan¦ sang-un jočid-tur¦ oruγsan bügüde öber¦ čilekü nom-un aγari¦ qoγusun činarun¦ orundur bazar muu¦ öljei qutuγ egülekü¦ inü. blam-a kiged burqan¦ nom bursang quwaraγ-¦ ud-un adistad-un¦ öljei qutuγ orusiqu¦ boltuγai:: onul isil-ün¦ [10r] erdem nom bügüde¦ aribajiγad. sab¦ sim. sayin učiral¦ bügüde arban jüg-¦ tür masi delgeriged¦ bi kiged öglig-yin¦ ejen-üd narun¦ nasu buyan sümbür¦ aγula metü törü¦ batudtaγad::¦ qotal[542] čiγulγan¦ dayaγar möngketü¦ öljei qutuγ-yin¦ [10v] čenggel orušiqu¦ boltuγai:: :: ::¦ oṃ ma ni¦ bad mii huuṃ::¦ sarwamangγ'alam::¦ qurui qurui qurui::



Figure 10: Sanj, the last lama living in Uliast valley, Üyench sum, Khovd aimag, chapter 1.9.2. (Ondřej Srba, 2014)

[536] Supposedly stand. *güyüdel-iyen.*
[537] Supposedly stand. *udaγaqu.*
[538] Supposedly stand. *douγarqu.*
[539] Unclear, no lexicographically attested equivalent with a fitting meaning.
[540] Unclear, perhaps instead of *aljiyaqui.*
[541] Stand. *iraγu.*
[542] Stand. *qotala.*

2.7. Ritual Texts for Hunting

Ritual texts and manuals to be used before a hunting trip form a relatively limited group of texts preserved in multiple copies, a circumstance testifying to the very frequent use of this genre certainly not limited to lamas or shamans but accessible to the hunters themselves. Bawden 1968/1994: 161–168 presented the genre of hunting ritual texts as shamanic in their origin, but to various degrees influenced by the Buddhist terminology. In our understanding, this form of text was considered a methodical means of invoking the favour of the master spirits of the land, who are responsible for the wild beasts. At the same time, the hunter must responsibly approach the hunt as an action that violates the property rights of the land master spirits, since wild beasts are considered the property of these spirits. In this still-surviving traditional understanding, only those who are too poor to be able to support themselves without hunting are authorized to hunt wild animals (apart from predators, especially wolves, which directly threaten livestock as human property). If a hunter becomes rich and thus can acquire and breed sufficient livestock, he should not continue to hunt, as this would express ingratitude to the blessings bestowed by the land master spirits.

In this sense, the hunting ritual texts fully correspond to the overall complexity of Mongolian thinking, and hence it is not possible to clearly attribute their origin to any single tradition. A slightly different concept formed the background to regular large-scale hunts organized by rulers or military chieftains, which meant a certain form of preparation for combat actions. Similar to the land master spirits, even human rulers were considered as authorized to make decisions about the use of natural resources on the territories entrusted to them (Srba 2020). In special cases, the Altai Uriankhai would perform epic storytelling and praises of Altai (*Altain magtaal*), while all Oirat groups would sing the long songs (*urtiin duu*) on a relevant subject prior to departing to a hunting trip (Баасанхүү & Батмөнх 2011: 167–171).

Although the local master spirits are considered responsible for the wild beasts of the area, the ritual texts refer to a general lord of wild beasts (*görügesün-ü ejen*) or spirit of wild beasts (*görügesün-ü tngri*) named Manaqan (written in various forms, partially due to the process of the name of this deity falling into oblivion), sometimes with the epithet "white" (*čaγan*) (Birtalan 2001: 1008, Bawden 1968/1994: 168–177).

According to my experience from current field research (summer 2022), herders know about the existence of a ritual to ensure good hunting results and believe in its effectiveness, although there is currently no specialist available in the specific locality who would be able to perform such a ritual.[543]

The hunting ritual texts have been edited among others by Damdinsürüng 1959: 122–124, Rintchen 1959: 38–49, Sárközi 1972, Rintchen 1975: 59–60 (*Manaxan tenggeriyin sang orošiboi*), Цолоо 1999: 76–89, Joriγtu, Badai & Гangbolud 2013: 169–182, Гaldan 2013: 128–131.

All the following edited manuscripts belong to sub-group three according to Bawden's classification (Bawden 1968/1994: 194–200), i.e., incense offering texts ascribing their origin to Padmasambhava (for other ritual texts referring to Padmasambhava see Heissig 1987, mention of hunting rituals on p. 165), only the manuscript Msc. D 25 includes a version of the *Magic Formula for the Gun* (published by Rintchen 1959: 38–40, translated by Bawden 1968/1994: 180–182 and classified by him as group two).

2.7.1. Msc. D 25: Incense Offering of the Saddle-Thongs

Manuscript description: A combined manuscript with calamus (fol. 1v–7r) and brush (7r–8v). Paper: supposedly early machine-made paper (external appearance resembling handmade paper, but no traces of *pontuseaux, vergeures* and *chaînettes* are visible. Pothi-like format. 8 fols. (incomplete). Size: 21.4 × 8.3 cm. Both the calamus- and brush-written parts are highly professional. Second part of the 19th century.

Palaeographic analysis: Calamus written part – 1.A. *aru-yin titim.* 2.A. linear flow. 3.B. *sidü* tilted up. 4.1D. *silbi* deflected. 4.2. initial *y-j* distinguished (*y-* with a slight hook, *j-* linear straight stroke). 4.3. *erbeljin silbi* single-stroke. 5.C. slightly constricted. 7.1. undistinguished hook-launched *č*-shaped

[543] Fieldwork among the Altai Uriankhai, Bulgan sum, Bayan-Ölgii aimag.

medial *č/j*. 8.1. course of *numu* stroke with the centre of gravity shifted downwards - part of the overall archaizing tendency. 8.2. initial *q/γ-* with a fully evolved coronet placed to the right of the base axis. 8.3.B. 10.B. triangular but not flattened form of initial *d/t-*. 11.C. medial *-d/t-*: special decorative curved shape. 13.Ad. with a bold opening and thin sharp ending. 14.1.F. archaizing form. 14.2.C. form running upwards and ended with a bend downwards (parallelly to the form of *čačulγ-a*). 15. medial *-l-*: *eber* short and elegantly curved (archaizing feature). Hook-terminated medial *m*. 16.C. relatively frequent syllable-ending and reading supportive diacritics. 17.A. 18.B.7.
Brush-written part – 13.Bh. 16.C. relatively frequent syllable-ending and reading supportive diacritics. Dot above genitive *-u/-ü* and dative-locative *-i* after *-n*.

Translation:
[1r] *Namo guru.* Incense Offering of the Saddle-Thongs.
For four saddle-thongs, light four lamps and four incense-sticks and make one incense offering. With the saddle-thongs, tie a shin bone.[544] Recite this three times. *Oṃ swasti sidam siri.* May the fortune of long life be assured.
This is a sutra of how in ancient times Master Padmasambhava made an offering to the thongs – similar to various kinds of flowers – of the precious golden [2r] saddle of the honoured king *cakravartin*.
Purifying your sinful impure ignorance, I make a purifying offering to the eight saddle-thongs belonging to this saddle.
May your sinful impure ignorance and obstacles be eliminated.
May your saddle-thongs that have removed themselves [2v] proceed and enter [the saddle].
May your auspicious favour, like musk[545], stick with me.
May your incidental hindrances be eliminated.
May your earthly auspicious favour remain at this place. *Qurui.*
While I am lighting a bright lamp, please keep [us] far from the danger of fire.
While I am making an offering as an innocent mind, be pleased to fulfil my necessary affairs. [3r]
My holy saddle-thongs, bringing us on the plentiful quarry of everything that will be named.[546]
I make a purifying offering with a true mind, burning fragrant incense sticks, juniper and artemisia.
Give profit to all people, you my holy saddle-thongs.
May that which was lost come indeed. [3v]
May the auspicious favour always follow me.
I make a purifying offering with a desirous mind, lighting incense-sticks and lamps.
You who make all people gain what they desire.
You, my precious great holy saddle-thong, who leads us to a huge heavy quarry.
You, my saddle-thongs, which have departed to others, may you proceed back. [4r]
May your complete great quarry be settled here. *Qurui.*
I am preparing to light fine lamps, incense-sticks, juniper and artemisia, and present the fat.
My escaped saddle-thongs, may you come back.
May we run into the uncountably great quarry. *Qurui.*
You who provide the quarry on the journey and on the hunt.
You who make the gilded saddle firm. [4v]
You who make the geldings piled high [by quarry].[547]
You, my ten[548] great holy saddle-thongs, I make an offering of the pure smoke.
I beg for your auspicious favour. be pleased to care [of me].
Watch my hands when I shoot.
Watch my face when I cut.

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[544] *Qontu šaγantu čimüge* shin bone with thigh meat.
[545] *Jaγar,* Tib. *gla rtsi* "musk".
[546] *Kelekü bügüden-yi* "everything which will be said" is the most plausible interpretation, but not entirely certain. Do. Ганdan explains *külküi bügüdeyigi* in the Clear script manuscript he edited as a pair word, where *külküi* is a Tibetan word meaning "all".
[547] Here we take over the translation by Bawden (1994: 196), who interpreted the word as *dobčuγ* (here: *dobčaγ*) "hill, hillock, monticule", but the meaning is not perfectly clear.
[548] The copyist obviously misinterpreted the original *arbin* "plentiful" as *arban* "ten".

Black-tailed gazelle with protuberant[549] horns, tie to the right saddle-pack.
Fox and wolf with protruding ears [5r] pile, tie to the left saddle-pack.
Wild sheep with white mouth, tie to the right saddle-pack.
Severed head of wild ram with curled horns, tie with the saddle-thongs.
Mongolian gazelle with protruding thin ears, tie to the right saddle-pack.
Wild horse and wild ass, load to the right saddle-pack.
Maral deer with big fat withers, tie to the right saddle-pack.
Let us run into a stag with bulky attire sticking out, to load it as a balance.
With the yellow cud from the ankle-bones,
with the grey cud from the heels, [5v]
make the eight saddle-thongs bloody,
make the narrow saddle-thongs fatty,
make the [lower] skirts cuddy.
My we run into quarry as great as if it was
from under the soles of those ahead,
from under the skirts of those behind.
My holy saddle-thongs, I beg your auspicious favour. [6r]
Deal favourably with the rulers,[550]
Let them find all the great quarry.
Deal gently with the noble persons,
Let them find the quarry [as big] as the lake and the sea.
You my benevolent great holy saddle thongs, I make a pure offering to you.
May the abundant great auspicious favour be assured.
Be pleased to introduce me on the great white path established by Master Padmasambhava [6v] and give [me] your auspicious favour.
End of the Sutra of offerings to the saddle-thongs. *Manggalaṃ.*

Oṃ ā hung oom bajar amiirada kundali qana qana qung bad.
öm sobav-a sudani saraqa daram sobav-a sudun qana.
May it become in the manner of emptiness! In the sphere of reality, the lord of offering issues [7r] from the original location.[551]
The tantra of the gun will be accomplished, according to the sayings of Mañjuśrī and Yamāntaka. May Mañjuśrī and Yamāntaka be pleased to taste this pure offering. I offer a pure offering.
I offer a pure offering to Avalokiteśvara and other buddhas cleansing impurities. [7v]
I offer a pure offering to the greatly powerful Vajrapāṇi and buddhas from the assembly of *yakṣa*s.
I offer a pure offering to Mañjuśrī and Yamāntaka and other lords of suppressors of all enemies.
Its body is like body of a lion,
Its voice is like voice of a dragon,
Its medicine[552] is like nectar of Mañjuśrī,
Its arrows are like the stars of heaven,
Its knives are like the claws of *garuḍa*, [8r]
Its axe is like a dragon's lightning,
Its ramrod is like a doctor's[553] medicine to cleanse impurities,
Its stock is like a strong lion that seizes all the animals in its power.

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[549] *Sirger,* stand. *sereger* "protruding, protuberant, outstanding horns, horns sticking upwards" (сэргэр эвэртэй яамаа "коза с торчащими вверх рогами" БАМРС 2001 III: 159).
[550] The unclear verb *üjigel/öčigel* is interpreted here as *üjegül* according to Rintchen 1959: 47, but it can be also understood as the causative from *öči-* "to say, testify" (*öčigül-*) "Give a favourable answer to rulers, ... give a favourable answer to nobles ...".
[551] *Ündüsün γajar delekei* var. translation "from the earth of the tantra".
[552] Unclear, the word is partially smudged, but no other suitable reading is available. *Em-e* is the standard form for "woman", but another possibility (confirmed a few sentences later) is that *em-e* is a non-standard form of *em* "medicament".
[553] *Otuči* can refer to a doctor of traditional Tibeto-Mongolian medicine or (particularly as *otuči burqan*) to Bhaiṣajyaguru (Tib. *sangs rgyas sman bla*).

If any impurities occur to those [abovementioned objects], I will offer incense sticks and other various types of medicine. *Oṃ ā hung*.
My Manayaqan with gold coloured silver body, [8v]
my Manayaqan, lord of ten thousand animals,
my Manayaqan, lord bestowing bountiful gifts on all,
Be pleased to give [me] animals walking without a bridle,[554] with a lame gait.
Be pleased to give [me] well-grazed[555] animals with a lazy gait [grazing] without mediator[556].
Be pleased to taste from my offering and libation [accompanying] this supplication.
If you accept [my plea] [give me an animal] with a head so big that it cannot fit into the pot,
[with horns which will not pass] the door ...[557]

Transcription:
[1v] namo guru-yin γanjuγ-a-i¦ takiqui inü: dörben γangjuγ-a-¦ tu 4 jula 4 küji sitaγaju¦ nigen sang talibaγad: qongtu¦ šaγantu čimüge-yi γangjuγul=¦γul-un egüni-i γurban-ta ögülegde=¦küi: oṃ sawasti sidam:¦ siri nasun qutuγ toγtutuγai¦ erte čaγ-a-dur badm-a sambav-a¦ baγsi ereketü čaγ'awda-un¦ qaγan-u erdini-tü altan¦ [2r] em[e]gel-ün eldeb jüil-ün¦ čečeg metü γangjuγ-a-i takiγsan¦ sudur ene bui gegen odun-u¦ edür-tür keregtü yabudal-un¦ tula: gem-e-tü bujar¦ budungγui-yi činü arilγaju¦ ene em[e]gel-üd-ün¦ qaraγ[a]tu[558] nayim[a]n γangjuγ-a-i¦ ariγul[a]n takimui bi:: gem-tü¦ bujar budungγui tüidker¦ činü arilтuγai: jayilaγsan¦ [2v] γangjuγ-a činü jalaran irejü¦ orutuγai jaγar metü kisig¦ qutuγ činü nada toγtuγai:¦ jabsar-un tüidker <činü> arilтuγai::¦ čambutib-un kisig qutuγ¦ činü ende toγtuγai:: qurui::¦ gerel-tü jula sitaγaqui-tur¦ γal-tu maγui ayul-ača qola¦ bolγuqui či gem-e ügei¦ sedkil-iyer ariγul[a]n takiqui-¦ tur keregtü yabudal-i minü¦ [3r] bütügen soyuraq-a:: kelekü¦ bügüden-yi olan olja si[r]γulγan-¦ tur učiraγulqui ongγun γangjuγ-a¦ minü či ünür-tü küji arača¦ agi šitaγaju ünen kü sedkil-¦ iyer ariγul[a]n takinam bi ürgül=¦jide olan olja si[r]γulγan-tur¦ učir[a]γulaqui ulus bügüde sö[559]¦ olja-tu bolγaqui či ongγun¦ γanjuγ-a minü či: ügei¦ boluγsan ünen-iyer iretügei¦ [3v] ürgüljide kesig qutuγ nada¦ toγtatuγai:: küji jula¦ sitaγaju küsküi sedkil-iyer¦ ariγul[a]n takinam bi kümün¦ bügüde-tür küsgülkü metü¦ bolγaqui či: kündü yeke olja¦ siryulγan-tur or[u]γulaqui¦ či ünetü yeke ongγun γanjuγ-a¦ minü či: kümün-tür jayilaju¦ oduγsan γanjuγ-a minü či¦ jalaraju iretügei: köbčin¦ [4r] yeketen olja qutuγ činü¦ nada toγtatuγai: qurui X¦ toryan jula küji arča agi¦ sitaγaju tosu ögkü-yi geskenem-e¦ bi dutaγaγsan γanuγ-a minü¦ iretügei toγ-a tomsi[560] ügei¦ yeke olja siryulγan-tur¦ učiraqu boltuγai:: qurui X¦ ayan aba-tur olja siryulγan¦ jayaγaqui či alta-tu quyaγ-¦ i batu bolγaqui či aγtan¦ [4v] mori-yi dobačaγ bolγaqui či¦ arban yeke ongγun γanjuγ-a¦ minü či ariγun sang-un¦ takil-iyar takinam-a bi arban yeke¦ kisig qutuγ-yi činü γuyinam¦ bi: asaraju öggün soyuraq-a::¦ qarabuqu-tu minü γar-a¦ deger-e bolγ-a čabč[i]qu-tu minü¦ čir[a]i degere bolaγ-a sirger eber-¦ tü uqunayi jöb böngtürge¦ serete[561] čiketü ünege činv-a-yi¦ [5r] buruγu böngtürge: ama¦ čaγan ariγali jöb böngtürge¦ atuγur ebiretü uγulja¦ toluγai-yi siluγulγan¦ γangjuγuluγul derečiger čaγan¦ jegere-yi jöb böngtürege taki¦ qula[n]-yi jöb tegnegül[e]n ačiγul:¦ dalang yeketü marli jöb¦ böngtüregge: dereger eberetü¦ buγu-yi tegnege bolγ[a]n ačiγul¦ siγa[i]-ača šara sebesütü¦ [5v] borban-ača boru sebesütü¦ nayiman γanjuγ-a čisutu narin¦ γanjuγ-a-yi tosutu

[554] Versions published by Rintchen 1959 include loosely related passages giving both *qajaγar ügei* "without bridle" (Rintchen 1959: 43) and *kijaγar ügei* "without limits" (Rintchen 1959: 45).
[555] *Jujang* is unclear, but supposedly an uncommon form of *jujaγan* "thick, strong" or *jojig* > stand. *jojiγ* "walking alone, apart from others, in a solitary way".
[556] *Juuči*, supposedly identical with stand. *jaγuči* "mediator, intermediary", in this context referring probably to a shepherd. Rintchen 1959: 43 has *jaγuči ügei öčig-tü görügesün-i öggün soyurq-a* translated by Bawden 1994: 186 (according to a suggestion by B. Rintchen) "Deign to give me, ..., the beasts which submit without an intermediary."
[557] The translation of the passage continuing on the lost leaf is supplemented on the basis of the version published by Rintchen (1959: 42–43) *jöb gekü bögesü toγun-du ülü baγtaqu toluγayitu, egüdün-dü ülü baγtaqu ebertü görügesün-i öggün soyurq-a.*
[558] Stand. *qariyatu.*
[559] Supposedly a mistaken opening of an unfinished word.
[560] Written *tömsi.*
[561] Instead of *serteger*. The copyist was obviously uncertain about the right form, as he closed the word by both a *numu* (*-i*? or *-ü*?) and *segül* (*-e*). It is uncertain which vowel was actually intended.

nabturatu=¦kei[562]: qormai-yi sebesütü¦ bolγ-a:: uradu kümün-i olan¦ dörv-e-eče qoyidu kümün-i¦ qormai dour-ača teyimü yeke¦ olja omuγ siryulγan-tur¦ učir[a]γulqu boltuγai::¦ ongγun γanjuγ-a minü kesig¦ qutuγ činü γuyinam-a qan¦ [6r] kümün-tür qal[a]γun-bar¦ üjigel[563]: qamuγ yeke olja¦ siraγulγan-tur učiraγul::¦ noyan kümün-tür nomuqan-iyar¦ üjigül[564] naγur Dalai metü¦ olja siraγulγan-tur učiraqu¦ boltuγai:: ačitu yeke¦ ongγun γanjuγ-a minü či:¦ ariγun takil-iyar takinam-a¦ bi bayan <yeke> kisig qutuγ nada¦ toγtatuγai:: badm-a¦ [6v] sambav-a baγsi-yin bayiγuluγsan¦ yeke čaγ[a]n mör-tür učir[a]γulju¦ yeke kisig qutuγ-iyan öggün¦ soyurq-a:: γanjuγ-a takiqui¦ sudur-a tegüsbe mang'alam-a::¦ oṃ ā hung oom bajar amiirada¦ kundali qana qana qung bad:¦ oom sobav-a sudani saraqa¦ daram sobav-a sudun qana¦ qoγusu[n]kü boltuγai: qoγusun¦ aγar-tur takil-un ejen¦ [7r] ündüsün γajar delekei-¦ eče γarmui: buu-u ündüsün¦ manzusiri yamandaγ-a-yin jarliγ-¦ ača [*The next passage is written in a different style using Chinese brush*] bütümüi. manzusiri¦ yamandaγ-a ene ariγun¦ takil-i amsan soyuraq-a¦ ariγun takil takimui¦ qongsim bodisung¦ terigüten kiri nuγud-i¦ arilγaγči burqan nuγud-¦ tur ariγun takil takimui.¦ [7v] yeke küčütü wačirbani terigüten¦ yag[s]is-ün čiγulγan-u burqan¦ nuγud-tur ariγun takil X¦ manzusiri yamandaγ-a terigüten¦ qamuγ dayisun-ni daruγčid-un¦ ejed-tür ariγun X biy-e inü¦ arsalan-u biy-e metü daγun inü¦ luu-yin daγun metü em-e inü¦ manjusiri-yin rasiyan metü sumu¦ inü oγturγui-yin odun metü¦ mesi inü g'aradai kimusun metü¦ [8r] balta inü luu čakilaγan¦ metü sümbe inü kiri nuγud-i¦ arilγaγči otuči-yin em-e metü¦ qui inü qamuγ görügesün-i¦ öber-ün erekedür-eyen bariγči¦ böke arsalan-dur adali bolai¦ tedeger terigüten bujarlan¦ budangγurbasu küji terigüten¦ eldeb jüil em-e-eyer ariγun¦ takil takimui. oṃ ā hung¦ altan öngge-tü mönggün biy-e-tü¦ [8v] manayaqan minü tüg tümen görüg[e]sün-ü¦ ejen manayaqan minü qamuγ¦ görüg[e]sün-ü ejen qamuγ bügüde-dür¦ öglig öggügči-yin ejen maniyaqan¦ minü qajaγar ügei yabuγči¦ qajaγai yabudal-tu görüg[e]sün-yin¦ öggün soyuraq-a juuči ügei¦ jalaqai yabudal-tu jujang [?]¦ görüg[e]sün-yin öggün soyuraq-a¦ ene öčigsen öčig takil sačuli¦ minü amsan soyuraq-a jöb¦ geküle toγuγan-tu ülü¦ baγtaqu toluγai-tu egüden-dü¦ [*Final pages of the manuscript lost*]

2.7.2. Msc. D 111: Offering to the Saddle-Thongs

Manuscript description: A brush-written manuscript on Chinese paper folded in two layers to the pothi-oriented concertina format. 3 fols. Size: 15.8 × 8.4 cm.
Less experienced but obviously professional scribe from the administrative service. The style generally corresponds to the second third of the 19th century: particularly the *-y-* shaped medial *-j-* (distinguished from *č*). Syllable-ending and reading supportive diacritics.

Translation:
[1r] Offering to the Saddle-Thongs.

[Prepare] 4 lamps, 4 incense sticks, 4 food offerings,[565] 4 [pieces] of musk grass (?),[566]
(sheep) tail, shin bone with thigh meat, wild barley (*Hordeum brevisubulatum*)
...

[1v] *Oṃ sosti sidam širi*. May the fortune of long life be assured.
This is a sutra of how in ancient times Master Padmasambhava made an offering to the thongs – similar to multifarious flowers – of the golden saddle of the esteemed king *cakravartin*.
Due to necessary affairs in the on a day of the bright star[567], I make a purifying offering to the eight thongs needed for this exquisite saddle, cleansing your harmful defilement and obscuration. [2r]

[562] Instead of stand. *nabtarqai.*
[563] Or *öčigel.*
[564] Or *öčigül.*
[565] *Salsai,* stand. *šalsai,* Tib. *zhal zas*, food offering, usually in form of *torma.*
[566] *Küdür*, unclear, might correspond to *küdür-ün jiγar* (*küderi-yin jiγar*, Tib. *gla ba'i rtsi* "musk of the musk deer", Sumatiratna 2018: 214, No. 5821) or *küderi-yin jiγar ebesün* (Tib. *gla rtsi*, musk grass, Sumatiratna 2018: 214, No. 5822).
[567] According to the note by Do. Γaldan 2013: 131, No. 3 it refers to a day of sheep (the day appropriate for performing this sort of ritual). Or merely a metaphor meaning "on a sunny day".

May your harmful impurities, defilements, and obscuration be removed.
I make a purifying offering to Manaqan, [representing] the command.
May the blood on my bow-case be purified. You, Manaqan, previously providing me with thirty or fourty, be pleased to gift [me again with quarry].
May the blood on my saddle-thongs be purified. I make a purifying offering to you, Manaqan, previously providing me with thirty or fourty. [2v]
I make a purifying offering to Manaqan, quickly leading in the right direction.
I make a purifying offering to Manaqan, to bow[568] to the blessing.
If you consider what I have said to be appropriate, be pleased to bestow an animal with a head [so large] that it cannot fit into a pot, with horns so large that it cannot fit in a door.
Be pleased to give [some] from [your] sniffing foxes.
Be pleased to give [some] from [your] fast white gazelles. [3r]
My generous Manaqan, be pleased to gift me [with quarry] promptly.
Establish quiescent sea and peaceful land.

Offer the "four high" [i.e., four pairs of longest ribs], shin bone and shoulder-blade meat. Bow three times upwards [i.e., to the heaven] and observe [these instructions].

Transcription: *(Transcription structured according to the original layout of lines due to its more complex structure.)*
[1r] ɣangjuɣ-a-u tayilɣ-a
ɣangjuɣan-u tayilɣ-a bui.

4 jula. 4 küji. 4 salsai. 4 dörben küdür
uraɣ[569] segül.[570] qontu šaɣantu: donrov-a[571] ebesün-i
qangru...[572] :

[1v] oṃ sosti sidam širi::
nasun qutuɣ toɣtuTuɣai::
erte čaɣ-tur badm-a sambav-a
baɣsi erketü caɣ'arwad-un
qaɣan-u altan emegel eldeb
jüil čečeg metü ɣangjuɣ-a takiɣsan
sudur bui::
gegen odun-u edür-tür
kereg-tü yabudal-un tula:
gem-tü buzar budungɣui-yi
činü arilɣaju ketürkey-e
ene emegel-ün keregetü nayiman
[2r] ɣangjuɣ-a ariɣulan takimui bi:
gem-tü gker buzar budungɣui
tüidker činü ariltuɣai.
jarliɣ manaqan-dur ≠[573]::
qorumasuɣan-u minü čisüyin-yi
arilɣaqui urida qori
ɣuči-yi öggügči manaqan či
minü öggün soyurq-a::

[568] The word in the manuscript is unclear and supposedly corrupted, but the closest conceivable reading is *mörgür-e* "in order to bow/pray".
[569] Stand. *uɣuraɣ* "protein, colostrum".
[570] Thin ending of tail of the Mongolian sheep. Here supposedly referring to the whole tail.
[571] Supposedly *doru-a ebesün,* Tib. *rtswa dur ba*, a kind of wild barley (Hordeum brevisubulatum) (Sumatiratna 2018: 306, No. 8543). Tib. *rtsa dur ba* is Cynodon dactylon (Bermuda grass).
[572] This word could not be clearly read.
[573] Sign of repetition of the final part of the sentence.

γangjuγ-a minü čisuyin-yi
arilγaqu urida γuči döči-yi
öggügči manaqan-dur ⸗:
jüg-yi qurdun iregülügčin
[2v] manaqan-dur X: joriγsan-i
silaγun oruγuluγči
manaqan-dur X: ā qutuγ-
tu mö[r]güür-e manaqan-dur X:
egülüγsan učir minü jöb
geküü bögesü toγu-du ülü
baγtaqu toluγai-tu: egüden-dü
ülü baγtaqu ebertü görügesün-
eče öggün soyurq-a::
singsijü yabugči šar ünegen-
eče ögün soyurq-a::
qurdun čaγan jegeren-eče
[3r] öggün soyurq-a:: aq-a
ögümür manaqan minü ötür
öggün soyur-q::
aruuγulang[574] Dalai töbsin
γajar talbi: :: ::

dörben öngder qongtu šaγantu
dalu miq-a-bar taki degegsi
γurba mörgüged mörüde::

2.7.3. Msc. D 273: Sutra Summoning Good Fortune in Hunt

Manuscript description: A calamus-written manuscript on Russian-type handmade paper without any visible watermark. 5 fols. Size: 11.6 × 5.2 cm.
Palaeographic analysis: 1.B. 2.B. 4.1.A. 7.1. hook-launched *č*-shaped undistinguished medial *č/j.* 8.2.F. minimalized coronet mostly linear on the base axis. 8.3. *-r, -u/ü* (A), *-i* (C). 10.D. 11.D. 13.Bh. 14.1.D. 16.C. Less frequent syllable-ending and reading supportive diacritics.

Translation:
[1r] This is a sutra summoning good fortune in the hunt.
[1v] *Oṃ ā hūṃ. Sosti sidam*. May the fortune of long life arise.
This is a sutra on how in ancient times Master Padmasambhava made an offering to the thongs – similar to multifarious beautiful flowers – of the precious golden saddle of the ancient king *cakravartin*. [2r]
Lighting a bright lamp, far away from naive wickedness, I make an offering with a harmless mind. Be pleased to fulfil important affairs.
Let there be brought the abundant quarry of everything [which] will be named, you, my holy saddle-thongs. [2v]
Lighting a large heavy incense-stick, I make the offering with desirous mind.
Bring us on to massive great quarry, which makes everyone strengthen, you, my holy saddle-thongs.
I offer you many offerings with fat. [3r]
I light a fine[575] lamp.
I recite helpful words.
May you bring us on to uncountably great quarry.
When I set out on my journey, may [it be] you who grant me quarry,

[574] Perhaps a misspelling of *amuγulang* "peace".
[575] A detailed discussion on metaphorical uses of *toryan* (with the basic meaning "silk") see Bawden 1994: 196.

you who are whip to [my] horse,
[3v] you who make the gilded armour tough, my holy saddle-thongs.
Deal favourably with the rulers,
Let them find all the great quarry.
Deal gently with the noble persons,
Let them find the quarry [as big] as the lake and the sea.
May the auspiciousness be fixed. *Qurui, qurui.*
Be pleased to introduce the great white path
Through the blessings [4r] of the Master Padmasambhava,
May we be graciously forgiven by gods in the time of blossom
and granted your wealth and greatness. *Sawašidam.*
May the fortune of long life arise.
My god who regenerates the membrane on my chapped lips,
My god who makes a support for my slipping feet. [4v]
Be pleased to give [me] your gifts. *Qurui, qurui, qurui.*
*Garuḍa*s, the kings of birds,
all of you be pleased to place your gifts into my mouth. *Qurui, qurui, qurui.*
May the king of (wild) animals, tiger[576],[5r]
grant its gifts into my mouth. *Qurui, qurui, qurui.*
Be pleased to grant the spirit of wild sheep with curly[577] horns. *Qurui, qurui, qurui.*
Be pleased to grant the spirit of fast white antelopes[578]. *Qurui, qurui, qurui.*
Be pleased to grant the spirit of wild asses[579]. *Qurui, qurui, qurui.*
Be pleased to grant the spirit of crop-eared marmots. *Qurui, qurui, qurui.*
Be pleased to grant the spirit of yellow shaggy[580] foxes. *Qurui, qurui, qurui.* [5v]
Be pleased to grant the spirit of robust[581] dark grey wolves. *Qurui, qurui, qurui.*
Be pleased to attire [the booty] to the four thongs of my saddle.
Make the narrow thongs roll in fat,
make the ragged (lower) skirt roll in cud.
Be pleased to assist me immediately in hunger and thirst. *Qurui, qurui, qurui.*

Transcription:
[1r] γangjuγ¦ γangjuγ-a¦ daγudaqu¦ sudur¦ en-e bui¦ [1v] oṃ ā hūm:¦ sosti sidam nasun¦ qutuγ boltuγai¦ erte čaγ-tur¦ badam-a sambav-a¦ baγši erten-ü¦ caγ'rawadi-yin¦ qaγan-u erdeni-¦ tü altan emegel-ün¦ eldeb sayiqan sečeg¦ metü γangjuγ-a¦ [2r] takiγsan sudur¦ en-e bui gereltü¦ jula šitaγaqui-tur¦ genen maγun-ača¦ qola bolγaju gem¦ ügei sedkel-iyer¦ takinam bai kereg-tü¦ yabudal-i bütügen¦ soyurq-a kelekü bügü=¦de-i olan olja¦ sirulγ-a-tu učiraγul=¦tuγai ongγun¦ [2v] γangjuγ-a minü či¦ küngdü yeke küjei¦ sitaγaju küseküi¦ metü sedkel-eyer¦ takimui bi kümün¦ bügüde-i kösigülküi[582]¦ bolγaqui kündü yeke¦ olja sirulγ-a-tu¦ učaraγultuγai¦ ongγun γangjuγ-a¦ minü či tosun-¦ tu olan takil-eyer¦ [3r] takinam

[576] *Qaraqula* the Manchurian Tiger *(Panthera tigris amurensis*).
[577] *Atuγur* "short, undersized" (also in Dörvöd *amxap* (Янсанжав 2014: 19), Zakhchin *amxap* (Батзаяа & Дангаасүрэн 2013: 40) in the same meaning) is supposed also by Bawden ("stunted"), who reads *atuγar* for *aγdar.* However, *arγali* and *uγalja* do not have short horns, but on the contrary, large corkscrew shaped horns. To describe such horns, another close word attested in Oirat comes into consideration: *amhap* (Clear script *ataγar*) "кудрявый, курчавый" ("curled") (Тодаева 2001: 41), *amгap* "бужгар, буржгар" ("curly") (Янсанжав 2014: 18).
[578] *Čaγan jegeren* "dzeren, Mongolian gazelle" (*Procapra gutturosa*).
[579] *Qulang* (stand. *qulan*) and *čaγan čikitei* are synonymous expressions for the wild ass (*Equus hemionus hemionus*).
[580] *Saγlaγar* is mostly used for trees ("bushy"), but also about thick fur of animals.
[581] *Šibtuγur* (stand. *šubtuγur*) narrow at the bottom and wide at the top, here about the wolf: with large rib cage and tapering to the back, narrower in the loins.
[582] *Kösigülküi* as causative from *kösikü* "to strengthen, to make firm; (especially in Western dialects) to tire, to exhaust". Or *kökigülküi* > stand. *kökügülküi* "to feed, to stimulate, to encourage". However, the text seems to be corrupted in this place. Rintchen 1959: 46 has *kümün bügüde-dü küsekü metü olja-tai bolγaγči* translated "You who make everyone have booty as he desires" by Bawden 1994: 195.

bi toryan¦ jula sitanam bi¦ tusatu ügeben¦ ayiladnam bi toγ-a¦ tomši ügei yeke¦ olja siruly-a-tur¦ učaraγulqu boltuγai¦ ayan-tu odqui-tur¦ minü olja jayaγaqui¦ či aγta morin-i¦ tobučuγ[583] bolγaγči¦ [3v] alta-tu quyaγ-yi¦ batu bolγaγči ong=¦γun γangjuγ-a minü¦ qaγan kümün-tü qalaγu-¦ bar üjügül qamuγ¦ yeke olja-tur uči=¦raγul noyan kümün-¦ tu nomuqan-eyer üjü=¦gül naγur dalai metü¦ olja siruly-a-tur¦ učaraqu boltuγai buyan¦ <kesig> toγtan toγtan qur[u]i¦ qur[u]i badma sambav[-a]¦ [4r] baγši-yin adastad-eyer¦ bayiγuluγsan yeke čaγan¦ mör-i oruγulju¦ badarangγu čaγ tengeri¦ nar-a örüšiyejü bayan¦ yeke-eyen öggün soyu=¦rqatuγai sawašidam nasun¦ qutuγ boltuγai¦ qaγarqai ama-tur¦ minü qalis öggügči¦ tengeri minü qalitarqu¦ köl-tür minü tüšiγ-a¦ [4v] bolγaγči tengeri minü¦ ögküi-ben öggün¦ soyurq-a qur[u]i qur[u]i¦ görü[ge]sün[-ü] qan čaγan¦ arasalang-i ögküi-¦ ben öggün soyurq-a¦ qur[u]i qur[u]i qur[u]i¦ sibaγun-u qan γarida¦ bügüdeger minü aman-tur¦ ögküi-ben öggün¦ soyurq-a qur[u]i qur[u]i¦ qur[u]i görü[ge]sün[-ü]¦ qan qaraqula¦ [5r] aman-tur minü ögküi-¦ ben öggün soyurq-a¦ XXX atuγur ebertü¦ q[a]raqal[584]-yin sür sünesü¦ XXX qurdan čaγan¦ jegeren-ü sür sünes-ün¦ XXX qulang čaγan čikitei-¦ yin sür sünesün XXX¦ quluγar šara tarbaγ-a-i¦ sür sünesün öggün¦ XXX saγlaγar šara¦ ünegen-ü sür¦ sünesün öggün XXX¦ [5v] šibtuγur köke¦ bürede činv-a-yin¦ sür sünesün öggün¦ XXX: dörben γangjuγ-¦ tur minü γangjuγlulun-¦ un soyurq-a: narin γangjuγ-¦ yi tosun-tur nabsaγur <qorumui sebisün[-dur]>¦ bultuγul XXX öleskü¦ umdaγasaqui qoyar-¦ tu minü ötür¦ ibegen soyurq-a¦ qur[u]i qur[u]i qur[u]i

2.7.4. Msc. D 99/3: Abbreviated Version of the Incense Offering to the Saddle-Thongs

Manuscript description: Calamus-written manuscript on supposedly Russian handmade paper without visible watermarks. 22 × 7.6 cm. Relatively experienced scribe, approximately second quarter of the 19th century.
Only fol. 5–9 including complete texts of a prayer to the *ebügen dürisütü γazar-un ejen* "the Lord of place(s) with the appearance of an old man" on fol. 5r-8r and a text of *γangjuγan-u sang* (without title) *Incense Offering to the Saddle-Thongs* (for a full bag hunt) on fol. 8r-9v.
Palaeographic analysis: Semicursive script with thin strokes. Mostly Bd *segül.* Medial *č – j* rather distinguished (7r/4 *šajin* with *y*-shaped *j*). Colloquial Khalkha *c, z* frequently marked by hook-added *č* (*olza, γazar, zaγarbad, buzar,* and rarely *j* (7v/10 *γazar*). Almost regular prevocalic and regular syllable-ending double dot diacritics. Crossed-strokes medial *r.*

Translation:
[8r] This is a sutra of how in ancient times Master Padmasambhava made an offering to the thongs – similar to various kinds of flowers – of the precious golden saddle of the honoured[585] king *cakravartin*.
I make a purifying offering to the important eight thongs belonging to this exquisite saddle and purify [in this way] harmful impure ignorance that might occur in important actions during the bright day.
[8v] May the harmful impure ignorance and obstacles disappear.
May the thongs which have removed themselves proceed and enter [the saddle].
May your auspicious favour, like musk, be established here.
May your incidental hindrances be eliminated.
May your earthly auspicious favour remain at this place. *Qurui, qurui, qurui.*
While I am lighting a bright lamp, please keep [us] far from sudden evil threats. [9r]
I make an offering with an innocent mind.
Be pleased to fulfil my needs and affairs.
You who turn into the plentiful quarry everything which is said.
I make a purifying offering with true mind burning fragrant incense sticks, juniper and artemisia.
You who constantly make me come upon plentiful quarry.
You, my holy saddle-thongs, who provide all people with plentiful quarry.

[583] Stand. *tobčuγ* "a whip woven from thongs". Rintchen (1959: 47) has *aγta mori-yi dobučaγ bolγaγči* translated by Bawden (1994: 196) "You who make the geldings piled high."
[584] Supposedly a misreading of the copyist instead of *aryali* "wild sheep" as suggested by Rintchen's version with *aγdar ebertü uγalja-yin toluγai-yi* (Rintchen 1959: 47) translated "The head of the stunted-horned mountain-ram" by Bawden (1994: 196).
[585] This manuscript has *eriketü* "with a rosary", but the scribe intended *erketü* "honoured".

May my thongs[586] which disappeared truly arrive. [9v]
May auspicious favour be constantly established here.
Finished. *Manggalaṃ.* May the good fortune be present.

Transcription:
[8r] erte čaγ-tu badm-a sambuu=¦v-a baγsi: eriketü zaγarbad¦ qaγan-u erdeni-tü altan¦ emügelün eldüb jüil čečeg¦ metü γangjuγan takiγsan¦ sudur ene bui: gegen odun-¦ u edür-tü kerig-tü yabudul-¦ un tula: gem-tü buzar¦ budungγui-yi činü arilγaju¦ ketürkey-e ene emügelün kereg-¦ tü¦ [8v] naiman γangjuγan-yi ari=¦γulun takimui: gem-tü gkir¦ buzar budungγui tüidker činü¦ ariltuγai: jayilaγsan γanju=¦γan činü jal[a]rču irejü¦ orutuγai: jaγar metü kesig¦ qutuγ činü ende toγtutuγai:¦ jabsar-un tüidker činü¦ ariltuγai: zambuutib-un¦ kisig qutuγ činü endü tog=¦tatuγai: qurui qurui qurui:¦ geril-tü jula sitaγaqui-dur¦ genetü maγuu ayul-ača qola¦ bolaγaqui či: gem ügei¦ [9r] sedkel-yier ariγulan takinam¦ bi: kerig yabudal minü bütüg=¦gen soyurq-a kelekü bügüde-yi¦ olan olza siryulγa-tu¦ orčiγulqui či: ünür-tü¦ arča agi sitaγaju ünen¦ kü sedkel-yier ariγulan¦ takinam bi: üregülji olan¦ olaza siryulγan-tur učar=¦γulqui či: ulus bügüde-¦ yi olzatai bolγaγči ongγun¦ γ'angjuγa minü či: ügei¦ boluγsan γ'angjuγ minü üne[n]-¦ iyer¦ [9v] iretügei:: üregülji kesig¦ qutuγ ende¦ toγtatuγai:: tegüsbei:: :¦ mA n γ'ha lA mA::¦ ※ aliba üil[e]s tegüs-iyer¦ büridküi öljei qutuγ¦ orusiqu boltuγai:: :¦ qutuγ orusiqu boltuγai



Figure 11: Annual offering to local deities at Bortiin *ovoo*, Mönkhkhairkhan sum, Khovd aimag (Ondřej Srba, 2014)

[586] Here the expression *γ'angjuγa* "thongs" is used as a metaphor of the good fortune.

2.8. Smoke Offering of the Fox

The *Smoke*[587] *Offering of the Fox*, as obviously an important and popular text of an earlier period of the Mongolian religion, repeatedly attracted attention of the Mongolists, who started publishing available manuscripts of the text in the 1970s (Serruys 1970, Bawden 1976, 1978). Already in 1976, Walther Heissig made a detailed comparison of the contents of three accessible versions of the incense offering text (A: Ordos-version published by Serruys 1970, B: Khalkha-version published by Bawden 1976 in two identical manuscripts and C: Khalkha-version provided to Heissig by Hungarian Mongolists and published by himself as an attachment to the paper). In his later article, Heissig (1996: 144–171) compared the *Incense Offering of the Fox* with the *Incense Offering of Purification* (*Ariγun sang*) and concluded that the text was arranged closely matching the structure of the purificatory offering rituals. In the same paper, Heissig expanded his comparison to include three more manuscript versions, D_1: an Oirat manuscript published by Bawden 1978, D_2: manuscript copied by Heissig from a private collection in Ulaanbaatar, E: manuscript of the Institute of Language and Literature, Mongolian Academy of Sciences entitled *Dorliγ sakiγulsun-u sang dara eke-yin sang ünigen-ü sang-ud-un sudur-ud orusituγai*, fol. 6v–15r). Qurčabaγatur (1990: 131–143) published a version preserved and actively used by the Qatagin clan during the sacrifice to Ataγ-a *tngri*. Introducing the Mongolian fox ritual into a larger comparative framework of Inner and East Asia, Hartmut Walravens (2001) edited two volumes of collected papers on the cultural, religious. and folkloristic contexts of the fox, the first volume mostly dealing with Mongolian fox-related ritual texts and the symbolism of the fox in the Mongolian oral literature. J. Coloo (2001, translated by Alice Sárközi) published in transcription one Oirat version of the *Incense Offering of the Fox* accompanied by an outline of the contexts in English. Alice Sárközi and Aleksej G. Sazykin (Sárközi & Sazykin 2001) provided an excellent overview of the previous studies, an abbreviated outline of the general contents of the texts and further a transcription, translation and synoptical comparison of three manuscripts found in the collections of the Oriental Institute, St. Petersburg. In Mongolia, J. Coloo (Цолоо 1999: 89–97) published one Oirat version. Joriγtu, Badai & Гangbolud 2013: 220–227 published in the Mongolian script the Oirat manuscript N737 (11) of the Institute of Language and Literature, Mongolian Academy of Sciences.

As the related ritual (excepting the above-mentioned Qatagin tradition in Ordos) was supposedly never recorded as a living tradition in the recent past, the exact use of the ritual text has been unknown. Within the Tibetan tradition, animal sacrifices ("red smoke offerings" *dmar mchod*) are rare due to the disapproval of the monks. In Mongolia, sacrificing sheep and goats is a relatively common part of rituals on the *ovoo* stone cairns and the effort to limit them is still a current topic of Buddhist education towards the public. Although the Mongolian hunting tradition allows for killing a fox if the hunter encounters a fox as the first animal on a hunting trip (killing the fox in such a case can avert the failure that the hunt would inevitably bring if the fox was not killed, because the fox is considered a bad omen). Although the text itself suggests the actual sacrifice of a fox can purify the environment of deities and humans (Birtalan 2001: 1057), M. L. Beffa and R. Hamayon (1984) expressed doubt that the performance of this text would be connected with the sacrifice of a live fox. A new light to the issue was brought by a recent paper by Daniel Berounský (2019). Berounský found textual evidence close to the Mongolian texts in a recently published corpus of texts from Dongtrom (lDong khrom) or Datshang (mDa' tshang) in Amdo. The core of the tradition seems to be associated with the Nyen Collections (Tib. *Gnyan 'bum*) containing the earliest texts dealing with *gnyan* beings, which in the Mongolian version of the fox offering are replaced by the Seven Fierce Stars *doluγan odun* (Berounský 2019: 7, 15, 20). Although no clear reason is provided as to why the foxes should have been sacrificed, some indications show that the burning of a fox was originally intended to purify defilements by incest and the murder of a relative (Berounský 2019: 18–19).

As new Mongolian textual versions have been published since Heissig's last classification (1996), Berounský made a concise classification into three redactions. All the texts which will be edited and compared below belong to the third redaction (Berounský 2019: 5–6). The manuscript C is, however, unique because it opens with a short mention that the following text (i.e., the incense/smoke offering of the fox) was introduced by Padmasambhava in order to purify the people from illnesses

[587] We gave preference here to the translation "smoke offering", as it is not clear whether the hypothetical burning of the fox would involve juniper or other fragrant substances.

and epidemics which afflicted them as results of afflictive emotions (*niswanis*), ignorance and defilements.[588] The introduction also mentions the substances to be prepared in advance (fox hair, meat and blood, juniper and timber) and enumerates the types of misfortunes from which performing the ritual can protect the people, although this part of the text is grammatically partially obscured, perhaps by mistaken copying of the negative particle *ese*. Among these consequences, it is mentioned that "misbehaving men" (the translation is partly uncertain, see note below) and "abused polluted women" will not appear. These two points could be hypothetically related to the idea of defilement by incest (Tib. *nal*) and the murder of a relative (*dme*), which is mentioned in the Tibetan sources in the contexts of the ritual of burning the fox (Berounský 2019: 2).

Although the manuscripts edited here do not represent a new redaction, each manuscript of a ritual text has its value – it can serve to explain unclear places in other manuscripts, even in the case of much clearer texts that the present one. Manuscripts that are not sufficiently clear for adequate reading and understanding indicate that the manuscript might have not been intended for reading but was copied and kept instead for its sacred role and magical power.

Manuscripts description:

A Msc. B 45/9: A brush-written pothi manuscript on Russian hand-made paper. 8 fols. 22.7 × 8.1 cm. Highly professional administrative style. Bold standard script of the 19th century without particular time-specific features (except *segül* 13.Ad alternating with Af). *Qoyar čeg* diacritics: 16.C. syllable-ending and reading supportive diacritics.

B: Msc. B 50/3: A brush-written pothi manuscript on Russian machine-made paper. 15 fols. Size: 22.3 × 8.8 cm. Fully professional administrative style common in the 1920s. Slight tendency to cursive features (conscious linearisation of *sidü* elements, almost linear junction of *g/k+čačuly-a*). 13.Ak. *segül.*

C: Msc. D 79/1: A calamus-written pothi manuscript on Russian hand-made paper of the 18th century. Fol. 5 bears a distinctive part of a watermark ВФ in a square-shaped twirl frame, fol. 2 parts of letters in a square-shaped twirl frame, which correspond to CT. The complete set of the initial letters ВФСТ stands for Вологодская фабрика содержателя Турунтаевского. Yesipova (Есипова 2005: 96–97) enumerated a continuous range of dated instance of use of the paper with this watermark for years 1758–1782 (the main concentration is in the 1770s, later uses ranging from 1786–1798 are rather exceptional, as well as the first unique occurrence in 1739). Placing pairs of letters (ВФ and СТ) in two separate frames was evidently used only until the introduction of the obligatory indication of the year of paper production within the watermark (1778, applied since 1779). Since 1779, the dominant watermark had the letters placed in one elongated frame and the date of manufacture in the second elongated frame. 11 fols. Size: 21.5 × 8.2 cm. Non-professional but relatively self-conscious style. Regarding the watermark and palaeographic characteristics, the manuscript can be approximately dated to the 1770s–1780s. The early origin of the manuscript is also indicated by the occurrence of the final auspicious exclamation *sadu edgü.*

Palaeographic analysis: 2. initial *b-* and *d/t-* opened by a short linear stroke on the base axis. 2.C. 3.E. 4.1.C. downbent vocalic *silbi.* 4.3. single-stroke medial *-r-*. 6. small final *-s* with relatively long *boγuni segül.* 7.1. *č*-shaped medial undistinguished *č/j.* 8.2.G. 8.3.A. fully opened endings except *-i* – significant feature of the manuscript. 10.E. 11.B. clockwise. 13.Ab. 14.1.G. *čačuly-a* with incurvated ending. 14.2.A. final *-g* cross-launched. 16.A. mostly without diacritics. 17.A. long *boγuni segül.* 18.A. – Frequent elision of *sidü.*

Frequent non-standard division of words within one column (impact of a birch bark original?).

Synoptical transcription and translation:

Note: Considering the obscure origin of the text, the ambiguous term *tngri* is not translated ("god, protective deity, heavenly/celestial being etc.") as usual but left in the Mongolian form.

A: [1r] ünegen-ü ubasang¦

B: [1r] ünege-ü sang-un sudur orusibai::¦

[588] These freely refer to the basic Buddhist definition of "three poisons" (*γurban qour-a*, Tib. *dug gsum*): delusion, greed and hate.

C: [1r] ünegen-ü ubasang orusibai:: ¦
Smoke Offering of the Fox

A: -
B: -
C: [1v] badm-a sambav-a baγsi-yin üyedü[589] ¦ saba yirtenčü-yin amitan-u tabun¦ qoru dügürčü niswanis-un erkeber¦ oduγsan-u tulada: mungqaγ burtaγ¦ bolju tegün-ü siltaγan-bar ene yirtenčü-¦ yin amitan-dur ebečin čar olan¦ boluγad tere bügüdeger-i arilγaqu-¦ yin tulada: ünegen-ü takil ub=¦sang nomlaba: kereg(?)-tü oruqu¦ inü ene bui:: ünegen-ü üsün¦ miqa čisun bügüdegeri quriyaju¦ arača modun tülejü talbiγdaqu¦ bui:: ene üliger ~~ese γarču~~ γoul-un¦ eken-tü suriy-a[590]-bar ese γarču¦ γurban adagi-yin sirqan ese¦ arilγaju yeke sün Dalai düngenejü[591]¦ sirigün salkin ese ködelgejü: amitan?¦ [2r] qan-u (?) üliger-ün idegen-ü ese ide=¦jü ayil-un kümü-ü γal-bar ese¦ tülejü čadiraban er-e ese bosču¦ tüidüg=sen (?) burtaγ em-e ese bosču¦ ... qayabčiyin degere noqai γaqai¦ ese geskigüljü: urida ene ünegen-ü¦ takil yeke üjügür-tü ene bui::¦ oṃ namo qutuγ-tu manjusiri-¦ dur mörgümü::
C: [According to the teaching] of the Master Padmasambhava: Because the five poisons[592] have spread among the people of this world and [all people] have taken the path of afflictive emotions, ignorance and defilement arose. Because of this, diseases and epidemics have multiplied among the people of this world. So that they might all be purified, [Padmasambhava (?)] uttered *The Smoke Offering of the Fox*. These things will be needed: Collect all the fox hair, meat and blood, place and light the juniper and wood. [If arranged according to] this pattern, tuberculosis will not arise on the upper part of the aorta, the three last wounds will not disappear, the Great Milky Sea will not rage [in storm] and a violent wind will not rise, people (?) ... will not eat food, fire in households will not be lighten, misbehaving[593] men will not rise, abused polluted women will not rise, dogs and pigs will not tread on the edges of the yurt. First at the very beginning[594] of the offering of the fox is this.

A: [1v] oṃ bazar amirata kundali¦ ha na ha na hūṃ bad:¦ oṃ sobav-a šudo sarwa¦ dharma sobav-a sudo haṃ:¦
B: [1v] oṃ bajar amirda kundali¦ qan-a qan-a huu[ṃ] pad.¦ oṃ sobhaba sudadada¦ sarwa darm-a sowa¦ soyondonhoo
C: -
[dhāraṇī]

A: qoγusun kü boltuγai. qoγusun-u¦ aγar-tur takil-un jüil sayin¦ öngge köke Daγun: ünür amta¦ kürteküi jögelen küseküi erdem-¦ üd tegüsügsen čuburil ügei¦ rašiyan-u yeke Dalai oγtarγui-¦ yin kizaγar-luγ-a sečegü[595] bol=¦tuγai.
B: qoγusun kü¦ boltuγai. qoγusun-u aγar-¦ dur takil-un jüil sayin¦ öngge-tü kög daγun¦ ünür amta kürtekü jögelen¦ tabun küseküi erdem-üd¦ tegüsegsen čubural ügei¦ bilge beleg-ün rasiyan yeke¦ oγtarγui-yin kijaγar¦ luγ-a sača boltuγai ¦
C: -
A+B: May it become in compliance with the emptiness. May the offering substances, [prepared] in the sphere of reality, [consisting of] nice colours, melodical sounds (A: blue sounds[596]), fragrances and tastes, [things] soft-to-the-touch, [all those] fulfilling sensual desires, [as well as] the great ocean of the uncontaminated nectar (B: of supreme wisdom), may they reach to the edge of the heavens.

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[589] Or *qoyidü*.
[590] Supposedly stand. *süriy-e.*
[591] Stand. *düngginejü.*
[592] *Tabun qour-a,* Tib. *dug lnga*, five poisons: desire, anger, delusion, pride, and envy (THL/RY).
[593] *Čadiraban* probably a lapsus calami, unclear, instead of *jadaraγsan* (?) "misbehaving", or *čidaraγsan [omuγ]*, Tib. *rgyags pa'i nga rgyal* "haughtiness and egocentrity", "abundant arrogance" (Sumatiratna 2018: 652, No. 17925).
[594] *Yeke üjügürtü* lit. "on the big end", unclear as to whether it means the very beginning of the ritual, or instead "This is the purpose of the fox offering".
[595] Stand. *sačaγu.*
[596] *Köke* is obviously a lapsus calami instead of *kög*.

A: <oṃ huṃ 3[597]> oṃ sarwa bad: X¦ oṃ bazar rag'im-ā huṃ. X¦ oṃ bazar šabta barad caca¦ huṃ sohā: ๒
B: oṃ ā huu[ṃ] kemen γurban-¦ tai öggüle. oṃ sarwa¦ pad buru buru suru suru¦ [2r] abartay-a abartay-a edo¦ bajar barin-a k'am oṃ bajar¦ arkim biidam busbi dubi elgi¦ γ'agdi nibda šabda barada zā¦ eduu suuq-a.
C: -
[dhāraṇī]

A: namo¦ budhay-a. namo dharmay-a.¦ namo sangg'hay-a.
B: namo ḍharmay-a¦ namo sangγ'ay-a
C: -
A+B: I bow to the Buddha,[598] I bow to the Dharma, I bow to the Saṃgha.

A: namo guru¦ qutuγ-tu mangzusiri-dur mör=¦gümüi:
B: namo guru qutuγtu¦ mangjusiri-tur mörgümüi
C: -
A+B: I bow to the Master. I bow to the Holy Mañjuśrī.

A: ay-a bi Degere tngri¦ [2r] nar-un küü sang-un mandal-dur¦ γurban jaγun jiran tngri nar-tur¦ burtaγ ügei bölüge.
B: deger-e¦ tngri-yin küü sang-un mangdal-¦ tur γurban jaγun jiran tngri¦ nartur burtuγ ügei bölüge ¦
C: bi degere-e tngeri¦-yin küü sang-in mandal-dur γurban¦ jaγun jiran tngeri nar ber burtaγ¦ ügei bölüge:
A+C: I have no impurity [in relation to] the three hundred sixty *tngri* of the Treasure-house Mandala of the supreme Heavens.
B: In the Treasure-house Mandala of the supreme Heavens the three hundred sixty *tngri* are without defilement/impurity.

A: kerbe¦ burtaγ bolbasu midaγ[599]-iyar takin¦ arilγaju.
B: kerbe burtuγ bolbasu ene ber¦ midaγ-iyar takin arilγayuu ¦
C: kerber burtaγ¦ bolbasu ber mindan-iyar takin¦ arilγaju
If there appears any defilement, it will be purified by a mandala offering.

A: oγtarγui-yin tngri¦ nar-un mandal-dur γurban jaγun jiran¦ doγsin odun-tur burtaγ ügei¦ bölüge.
B: oγtarγui tngri narun¦ mangdal-tur γurban jaγun¦ jiran doγsin odud-dur¦ burtuγ ügei bölüge.
C: oγtarγui-yin tngeri¦ narun mandal-dur γurban jaγun jiran¦ doγsin odun-dur burtaγ ügei¦ bölüge
In the Mandala of *tngri* of Heavens, three hundred sixty fierce stars are without defilement.

A: kerbe burtaγ bögesü ber¦ midaγ-iyar takin arilγaju.
B: kerbe burtuγ¦ bolbasu ber midaγ-iyar takin¦ arilγayuu
C: kerber burtaγ bolbasu ber [2v] mindan-iyar takin arilγayu:
If there appears any defilement, it will be purified by a mandala offering.

A: dour-a¦ γajar luus-un qad-tur burtaγ¦ ügei bölüge.
B: dour-a γajarun¦ [2v] ejed luus-un qad-un mangdal-tur¦ γurban jaγun jiran luus-un¦ qad-tur burtuγ ügei bölüge
C: dour-a γajarun ejen luus-un¦ qad-un mandal-dur γurban jaγun¦ jiran luus-un qad-dur burtaγ¦ ügei bölüge:

[597] Meaning that *oṃ huṃ* needs to be pronounces three times.
[598] Absent in B.
[599] As the previously published versions indicate, the word is a frequent mistake instead of *maṇḍala* (originally written in the *Ali Gali* transliteration). It is possible that the copyists understood the word as an abbreviation of *jamiyangmiduγ* "globe flower" (*Trollius*).

Below, in the Mandala of the Lords of the Earth and Kings of waters, three hundred sixty Kings of water lords are without defilement.[600]

A: kerbe burtaγ bolbasu¦ ber yaγuqan-i egüden yaγuqan-iyar¦ negemü.
B: kerbe burtuγ bolbasu ene¦ modun čečeg-iyer takin¦ arilγayuu. yaγun-i egüden-i¦ yaγuqan-iyar takimui.
C: kerber burtaγ¦ bolbasu ber mindan-iyar takin¦ arilγayu eng uridu sangsarun¦ aqui-dur inü ali egüden-i alin-¦ iyar negemüi:
A: If an impurity occurs, how the gate can be opened?[601]
B: If an impurity occurs, it can be purified by offering the flower of a tree.[602] How can the gate be opened?
C: If an impurity occurs, it can be purified by the mandala. First, in the sphere of existence, how the gate can be opened?[603]

A: tngris-ün egüden-i takil-iyar¦ negemü.
B: tngri-¦ yin egüden-i sang takil-iyar¦ negemüi
C: tngeri-yin egüden-i¦ sakil-iyar negemüi
The gates of Heaven (A: of *tngri*s) are opened by offerings (B: incense offerings, C: by).

A: takil-un egüden-i ariγun sed=¦kil-iyer negemü.
B: takil-un egüden-i¦ ariγun sedkil-yier negejü ¦
C: takil-un egüden-i¦ ariγun sedkel-iyer negemüi::
The gates of offerings are opened by the pure mind.

A: aru inü ögede ülü¦ odtuyu. ene mitaγ ögede od=¦tuyu. qamuγ mörün ögede ülü¦ urusuyu. častu-yin jüng-ün[604]¦ ursang mörün urusumu.
B: yerü ki merü inü ögede¦ ülü oduju. ene mitaγ inü¦ ögede oduyuu. qamuγ mörid¦ ögede ülü urusayuu.¦ časutu-yin junsa usun¦ mörin ögede urusumui
C: kei¦ aru inü ögede ülü oduyu:¦ ene ünegen ögede odumu: qamuγ¦ möred ögede ülü örüsüyü:¦ času-tu-yin čang sang mören¦ ögede urusuyu:
...[605] This mandala ascends upward. Rivers do not flow upstream. The A: Ursang River in the direction of the Snowy [land] / B: Junsa River / C: Čang Sang River in the [Land] of snow flows upstream.

A: eng¦ [2v] terigün ene ünegen yambar-iyar¦ egüdčem kemebesü
B: neng¦ terigüten ene ünege yambar¦ egüdnem. kemen
C: eng terigün ene¦ ünegen yambar-iyar egüdčem kemen¦ [3r]
First, how did these foxes originate?

A: eng terigün¦ tngri. γajar egüdküi-dür¦ jirγuγan jüil ečige sibaγun-u qan¦ ačitu inü öber-ün nöküd-¦ luγ-a inü nigedkejü nigül burtaγ¦ qoličaγsan-dur. burtaγ-un¦ ünegen yisün törüjü.
B: neng terigün¦ [3r] tngri γajar egüdküi-dür jirγuγan¦ jüil-ün ečege sibaγun-u qan¦ neretü inü öberün usun¦ luγ-a nigedjü nigül burtuγ¦ qoličaγsan-dur burtuγ-un¦ ünegen yisü törüjü
C: eng terigün tngeri γajar egüdküi¦ -dür jirγuγan jüil-ün ečege¦ sibaγun-u qan neretü inü öberün¦ ükin luγ-a inü nigedčü nigül¦ burtaγ qoličaγsan-dur burtaγ-un¦ ünegen yisügüle
At the beginning, when the Heaven and the Earth originated, the father of the six kinds[606] called[607] The King of Birds[608] united with his companions[609] (B: with own water[610]; C: with his own daughter) and having mixed up the misdeeds and defilement, they gave birth to nine impure foxes.

[600] In A only: "Below, the Kings of the Earth and Kings of Waters are without defilement".
[601] Lit.: "Gate of what will be opened by what?"
[602] Possibly *modun badm-a* "magnolia denudata" (*yulan hua* 玉蘭花)?
[603] Lit.: "Which gate will be opened by what?"
[604] Correctly *jüg-ün.*
[605] The first sentence is unclear in all three present versions.

A: angqan¦ inü yaγ'a muγ'a qoyar bölüge.¦
B: aq-a¦ inü weike möyike qoyar
C: aq-a¦ inü yiga muga qoyar bölüge
Those of the senior pair were named A: Yaga and Muga / B: Weike Möyike / C: Yiga Muga.

A: tegün-i ded inü k'asu mösü¦ qoyar bölüge.
B: tegünü¦ ded γasu mösü qoyar bölüge ¦
C: tegün-¦ ü ded gasu musu qoyar bölüge ¦
the younger pair were A: Kasu / B: Gasu and Mösü / C: Gasu Musu,

A: tegün-i ded inü¦ k'abiri mubari qoyar bölüge.¦
B: tegünü ded γ'abri mubari qoyar¦ bölüge.
C: tegün-ü ded Ganbari Mubari¦ qoyar bölüge
after them A: Kabiri / B: Gabri and Mubari / C: Ganbari Mubari,

A: tegün-i ded inü qara amatu qara¦ segültü qoyar bölüge.
B: tegünü ded qara¦ amitan qara segül-tü qoyar¦ bölüge.
C: tegün-ü ded inü¦ qar-a amatu qar-a segül-tü qoyar¦ bölüge
after them the Black-mouth (B: Black-being) and the Black-tail,

A: odqun inü¦ sayiqan em-e ulaγan ünegen kiged.¦ jiküsügülen [!] törüjükü.
B: odqan inü sayiqan¦ em-e ulaγan kiged yisügülen¦ törüjükü.
C: odaγan em-e <inü sayiqan ulaγan> ükin kiged¦ yisügüle törüjükü
and the youngest of them the female Red Fox (B: The Beautiful-Woman-Red, C: female daughter [called] Beatiful-Red) – they were born nine[611] altogether.

A: tere¦ γ'alab-un tere čaγtur inü tabin¦ jaγun tümen neretü töbed kitad¦ mongγol γurban köbegün tere¦ [3r] γurbaγula nigen eke-eče törüg=¦sen ajiγu.
B: tere γ'alba-un¦ tere čaγtur inü taban¦ jaγun tümen neretü töbed¦ [3v] kitad mongγol γurban köbegün¦ tere γurbaγulan nige eke-eče¦ törügsen ajiγuu.
C: tere čaγ-¦ tur inü tabun jaγun tümen neretü¦ töbed kitad mongγon [!]: köbegün-i
¦ tere γurbaγula busu nigen eke-¦ eče törügsen ajiγu
That time, in that kalpa, three boys, a Tibetan boy, a Chinese boy and a Mongol boy named A: Fifty / B+C: Five, Hundred and Thousand, were born from one mother (C: from one different mother).

A: basa tere čaγ¦ kiged. üyes-tür erketü doluγan¦ doγsin odud törüjü:
B: basa¦ tere čaγ kiged tere¦ üyes-tür erke-tü doluγan¦ doγsin odud
C: basa tere [3v] kiged üyes-dür: erketü doluγan¦ doγsin odu törüjü
At the same time seven powerful Fierce Stars A+B: were born ...

A: tere dolu=¦γan doγsin odud üge ögüler-¦ ün
B: üge ögülebe ¦
C: tere¦ doluγan doγsin odud üge¦ ögülebe:
A+C: That seven Fierce Stars said:

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[606] In the Mongolian environment, the name would be normally understood as "the father of the six kinds [of living beings]", but Berounský recognized in it an attempt to translate the name of the ancestor figure occurring in Tibetan texts of the Bon tradition, Yab lha sde drug, lit. "Father God – Six Divisions", belonging to the category of heavenly beings *phywa* (Berounský 2019: 6).
[607] The version A has *ačitu* "meritorious, virtuous" instead of *neretü* "named".
[608] As Berounský explained, the Mongolian translator of the text might have misunderstood the term *phywa* as *bya* "bird", thus creating the obscure term "Lord/King of Birds" (Berounský 2019: 7).
[609] Sazykin 1168 has "with his own daughter".
[610] Evidently a miswriting.
[611] The version A has a corrupted form *jiküsügülen* instead of *yisügüle.*

B: ... and said:

A: ene eke <-yin> tan-i emege-yin emege¦ eke inü nigül burtaγ-tai¦ aj[i]yamu. ötülejü[612] munuγad ükümüi:¦
B: ene eke-tei nigül burtaγtai¦ aji[ya]mu ötelejü munaγad¦ ükümüi.
C: ene tani eke-yin eke:¦ emege eke inü nigül burtaγ-tai¦ inü ajiyamu: ötüljü munuγad¦ ükümüi
A+C: grandmother's grandmother of your mother / B: your mother was defiled. [She] will grow old and senile, and die.

A: kerbe ene eke tan-i ükübesü inü¦ egüni kegür-i ta ber bide doγsin¦ odud-un dumda buu bula.
B: kerbe ene eke-tei¦ ükübesü egünü kegüür-i inü¦ bide doγsin odud-un¦ dumda buu bulan
C: kerbe ene eke-tei ükübesü:¦ egüni kegür inü bide do[γ]sin ödüd-¦ ün dumda buu bula
If your mother dies, do not bury her corpse among us, Fierce Stars.

A: bide doγsin¦ odud sanaγ-a inü uyidan bui. ta¦ kümün-i yeke. ene eke tan-i nigülün¦ burtaγ-tai bölüge.
B: doγsin¦ odud-un sanaγan inü¦ uyidan bui ta kümün-ü¦ köbegün inü nigül burtuγ-¦ tai yeke. ene eke-tei¦ [4r] nigül burtaγ-tai bölüge.
C: bide doγsin¦ odud-un sanaγa inü uyidan bui. ta¦ kümün-ü köbegün inü nigül burtaγ-¦ tai yeke: ene eke tani nigül-tü¦ burtaγ-tai bölüge:
We, Fierce Stars, are annoyed. Because the misdeeds and defilements of you, human sons, are plentiful. Your mother was defiled.

A: kemen jarliγ bolju¦ elči inü ünegen-i ilegejü tere ünegen¦ doluγan odun-i jarliγ-i yabun¦ umartaju qočurču kümün-i¦ köbegün ese medejü eke-yin kegür-i¦ [3v] inü doγsin odud-un dumda¦ bulγaγsan ajiγu.
B: kemen jarliγ boluγad elji inü¦ ünege-i ilegejü. tere doluγan¦ odud-un jarliγ-i ünegen yabun¦ umartaju qočurju kümün-ü¦ köbegün ese medejü eke-yin¦ kegür-i inü doγsin odud-un¦ dumda bulaγsan ajiγuu ¦
C: kemen jarliγ¦ bolju elči inü ünegen-i¦ ilegejü tere doluγan odud-un¦ jarliγ inü ünegen yabun¦ martaju qočurču kümün-ü [4r] köbegün ese medejü eke-yin kegür-i¦ inü doγsin odud-un dumda¦ bulaju aju
- they spoke and they sent a fox as an envoy, but the fox on the way forgot the order of the Seven Stars, remained behind, so that the human sons did not learn [it] and buried the mother's corpse among the Fierce Stars.

A: tere nigül bur=¦taγ-un següder inü töbed-ün¦ čaγan tngri aγulan-dur kegür-¦ yin qara següder-iyer aγula-yin¦ bomra neretü tngri burtaγ bolba.¦
B: tere nigül burtaγ-un següder inü¦ töbed-ün čaγan tngri-yin¦ aγula-dur kegür-ün qara següder-¦ yier aγula-yin bomara nertü¦ tngri burtaγ bolba
C: tere nigül burtaγ-un¦ següder inü töbed-ün čaγan¦ tngri-yin aγulan-dur kegür-ün¦ qar-a següder-iyer dayiriγad:¦ erketü mösün aγulayin bumra¦ neretü tngri-dür burtaγ bolba ¦
The shadow of that defilement by a black shadow defiled the *tngri*-god called Mountain A: Bomra / B: Bomara[613] in the White Heavenly Mountains in Tibet.

A: kümün-i köbegün-dür erketü tngri¦ nar ibegen qasiyan ese čidabai:¦
B: kümün-ü¦ köbegün-dür erketü tngri nar¦ ibegen qasiyan ese čidaba ¦
C: kümün-ü köbegün-dür erketü¦ tngri nar ibegen qasiyan ese¦ čida=ba
Powerful *tngri*-gods were protecting the human sons but could not block [the defilement].

A: meseg neretü tngri-dür öd ügei¦ maγu üge ögülebe
B: emking neretü tngri-dür öd¦ ügei maγu üge ögülebe.
C: meseg neretü tngri-dür¦ öd ügei maγui üge ögülebe¦
[They] said nasty evil words to the *tngri*-god called A+C: Meseg / B: Emking.[614]

[612] Stand. *ötelejü.*
[613] Tib. *rma chen sbom ra*. The Amnye Machen (Tib. A myes rma chen) mountain range in the Golok region of Amdo (Qinghai Province, Kökenaγur). The protector deity of this sacred mountain is named Machen Pomra.

A: küselün Daγun-¦ iyar Degere tngri nar-i Daγudaju¦ tus ügei bolbai
B: küsel-ün¦ [4v] daγun-yiar deger-e tngri¦ nar daγudaju tusa ügei.¦ bolbai
C: küsel-ün daγun-iyar deger-e tngri-¦ nar-a daγu=daju tusan ügei¦ bolba
They called supreme *tngri*-gods with a sound of wishing, but to no profit.

A: töbed kitad¦ mongγol neretü γurban köbegün-i¦ üre inü čuqaγ mal inü ügi=¦rebe.
B: töbed kitad mongγol¦ neretü γurban köbegün inü¦ ür-e inü čuqaγ mal inü¦ ügeirebe.
C: töbed kitad mongγol¦ neretü γurban kögegün inü¦ ür-e čuqaγ mal inü üge=¦irebe
The offspring of the three sons, the Tibetan, the Chinese and the Mongol, became few and their cattle decreased.

A: egüdügsen eke-yin nidün inü¦ soquraju. jayaγači qan-i čikin-i¦ dülii bolba.
B: egüdegsen eke-yin¦ nidün inü soquraju¦ jayaγači qaγan-u čikin inü¦ dülei bolba.
C: egüdügsen eke-yin nidü [4v] inü soquraju jayaγči qaγan-i¦ čikin inü dülei bolba jayaγači¦ qaγan-i sanaγan inü bitegürebe¦
The eyes of the Creator Mother have become blind, the ears of the Life-giver King[615] have become deaf (C: + and the mind of Jayaγači King became blocked.)

A: egündür yaγun sayin¦ yekebesü tusa bui kemeldübei.
B: sibaγun-u¦ šanaγan inü b[i]tegürebe[616] egündür¦ yaγun sayin jüibesü tusa¦ bui kemeldübe
C: egün-dür yaγun sayin bui yaγun¦ kibesü tusa bui kemeldübe::
What should be done to get benefit from it?

A: tende-¦ [4r] eče Degere oγtarγui-dur manzu=¦širi jarliγ bolba.
B: tengdeče¦ deger-e oγtarγui-tur¦ mangjusiri jarliγ bolba ¦
C: te[n]deče deger-e oγtarγui-dur¦ manjusiri jarliγ bolba
Then, Mañjuśrī in the Supreme Heaven spoke:

A: doluγan doγšin¦ odun-i jalbari kemen jarliγ¦ bolbai.
B: doluγan doγsin odud-i¦ jalbari kemen jarliγ¦ bolba
C: doluγan¦ doγsin odud-un jalbari kemen¦ jarliγ bolba:
“Pray to the Seven Fierce Stars,” he said.

A: tendeče doluγan odun-i¦ jalbarabasu tere doluγan erketen¦ jarliγ bolurun
B: tengdeče doluγan¦ [5r] odudi jalbaribasu tere¦ doluγan erke-ten jarliγ¦ bolurun.
C: te[n]deče doluγan¦ odud-i jalbaraba=su tere¦ doluγan doγsin odud¦ jarliγ bolur-un::
When they prayed to the Seven Stars, the Seven Powerful [Stars] spoke:

A: ai mungqaγ yeketü¦ kümün-i köbegün. bide tan-du ünegen¦ elči ese ilegelü.
B: ai mungqaγ yeke-tü¦ kümün-ü köbegün bide tan-du¦ ünege elči ese ilegelü ¦
C: ai mungqaγ¦ yeke-tü kümün-i köbegün de bide¦ tandu ünegen-i elči ese ilegelüü ¦
“Oh, you very stupid human sons! Have not we sent you the fox as a messenger?

A: bide tngri narun¦ sanaγan uyidan bui kemen. ta eke-yin¦ kegür-i inü bide doγsin odud-un dum=¦da buu bula.
B: bide tngri nar-un sanaγan uyidan¦ bui kemen tani eke-yin kegür-i¦ bide doγsid-un dumda buu¦ bula kemebe

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[614] Interpreted by Berounský (2019: No. 18) as Tib. *ma sang,* demonic beings appearing in Mongolian and Tibetan folk traditions.
[615] *Jayaγači* – one of the 99 *tngri*-gods, particularly protecting and blessing horses and livestock in general.
[616] *Šanaγan* is obviously a miswriting. Sazykin 1168 has *Sobouni xān inu bitöürbe* “And, Bird Khan has gone mad.”

C: bide tngri narun sanaγan uyidan¦ bui kemen eke-yin kegür-i inü bide¦ doγsin odud-un dumda buu [5r] bula kemebe:
We said, do not bury the corps of your mother among us, Fierce Stars, because we, *tngri*-gods, are annoyed.

A: edüge egündür tusa-¦ tai <guwači?/günči?> qani jalaγad qamuγ qan γajar¦ luus-un tngri nar-tur ariγun takil-¦ iyar taki.
B: edüge egündü¦ tusatai küngji qaγan-i¦ jalaγad qamuγ qan γajar¦ luus-yin qad tngri nartur¦ ariγun takil-iyar taki ¦
C: edüge egün-dü tusa-¦ t[a]i jayaγači qaγan-i jalaγad:¦ qamuγ qan γaj[a]r luus-un tengri nar-¦ tur ariγun takil-iyar taki ¦
Now, invite King A: Günči / B: Küngji / C: Jayaγači,[617] who can be helpful with it, and make pure offerings to all kings, to kings and *tngris* of earth and water."

A: tendeče nigül burtaγ-i¦ arilγaju guwazai! neretü-yi uriju¦ bölüge.
B: tengdeče nigül burtaγ-i¦ arilγaγči qan küngji neretü-¦ yi uriju bölüge.
C: t[e]ndeče nigül burtaγ-i arilγaju¦ tarniči neretü qaγan-i uriju¦ bölüge:
A+B: Then they invited the one named A: Guwazai to purify the defilement / B: Küngji, the king able to purify the defilement.
C: Then they purified the defilement and invited the King named Jayaγači.

A: tere guwaz ögülerün. yambar¦ ba üile inü ünigen-eče boluγsan¦ ajiγu
B: tere¦ küngji ögülerün yamar ba¦ [5v] ene üile inü ünegen-eče¦ boluγsan ajiγuu
C: tere tarniči qaγan¦ ögülerün: yambar ba ene üile inü¦ ünegen-eče boluγsan ajuγu
That A: Guwaz / B: Küngji spoke: "All of these aftermaths originated from the fox.
That King Tarniči (Tantric king) spoke: "All of these aftermaths originated from the fox.

A: maγu-dur maγu jokiju:¦ qouran-i qour-bar γarγaju:¦ [4v]
B: maγu-tur¦ maγu jokiyuu qouras-dur¦ qour-a-yi arilγaγči.
C: maγad¦ -tur maγad-iyar jokiju: qorusa-¦ iyar qourudi arilγaju
Apply evil to the evil, expel poison with poison,

A: tere nigültü ünigen-i barituγai:¦ kemebe tere ünegen-i baraju ačira=¦ba.
B: nigül-tü¦ ünege-yi barituγai kemebe:¦ tengdeče tere ünegen-i bariju¦ ačiraba.
C: tere nigül¦ -tü ünegen-i baritu=γai kemebe¦ tendeče tere nigül-tu ünegen-i¦ bariju ačaraba:
let the sinful fox be caught!" Then they caught the fox and brought it [to him].

A: ene nigültü ünegen-i alatuγai¦ kemebesü tere ünegen üge ögülerün.¦
B: ene nigül-tü ünegen-i¦ altuγai kemebesü. tere¦ ünegen üge ögülebe
C: ene nigül-tü ünegen-i¦ alatuγai kemebesü tere ünegen üge¦ ögülebe:
He said: "Let kill this sinful fox!" [But] the fox spoke:

A: namai buu ala. <buu> oγtuči kemebe namai¦ alabasu kilinče anu yeke.
B: ami-i¦ buu ala buu oγtuγči¦ namayigi alabasu kilingče¦ minü yeke.
C: ami-yi buu ala: buu¦ oγtačiγul kemebe: namayi alabasu¦ kilis minü yeke
A: "Do not kill me! Do not cut me to pieces! The one who kills me, his misdeed will be great.
B: "Do not kill me! Do not cut me to pieces! If you kill me, my misdeed is/will be great.
C: "Do not kill me! Do not cut me to pieces! If you kill me, the false accusation of mine will be great.

A: oγuγ-a=¦ta kerbe alabasu küjügün-i minü¦ altan jinglegür-iyer qaγal.
B: oγuγata kerbe¦ alabasu küjügüü-i minü¦ altan činglegür-iyer qaγal. ¦
C: oγuγta kerbe [5v] alabasu küjügün-i minü altan jingnür¦ -iyer qaγačaγul=ju ükükül:

[617] *Jayaγači qaγan* lit. the ruler of fortune, destiny, life. Known among the Buryats (*zayaaši*) as a sort of twin or guardian spirit of man, particularly responsible for the children (Birtalan 2001: 1001).

In any case, if you kill me, split my neck with golden scales.

A: minü¦ üsün-eče inü nige bülüge ba.¦ miqan-ača inü nigen keseg. čisün-¦ eče inü nigen dusul ba. yasun-ača¦ inü nigen kelterek[e]i kiged-iyer teden-i¦ quriyaju tngri γajar bügüde-dür ari=¦γun takil-iyar arilγatuγai.
B: minü üsün-eče nigen-e¦ bülüg ba. miqan-ača nigen¦ keseg kiged časun-ača¦ [6r] minü nigen dusul ba. yasun-ača¦ minü nigen kelterikei kiged-iyer¦ tedeni quriyaju. tngri γajar¦ bügüde-dür ariγun takil-yiar¦ takin arilγatuγai.
C: minü üsün-eče jarim-ud: kilγasun-ača¦ minü eke keseg=ken: minü čisun-ača¦ nigen dusul: minü yasun nigen¦ kelterekei kiged-iyer tedeger¦ quriyuju [!]: tengri γaj[a]r bügüdeger-¦ tür araγun takil-iyar arilγatuγai¦
Take a part of my hair, a piece of my flesh, a drop of my blood and a chip of my bones. Assemble them and with a pure offering, purify all the heaven and earth."

A: tere ü=¦negen ögülerün inü. nadur yisün belge¦ tegüs bui.
B: tere¦ ünegen ögülerün nadur eserün¦ tngri-yin yisün belge tegüs bui ¦
C: tere ünegen ögüler-ün nadur eserün¦ tngri-yin yisün belge tegüs buu [!]
The fox [also] said: "I possess nine signs of Esrua *tngri* in their entirety.

A: čikin-ü üjügür qara=¦laγsan minü γ'albarwasun modun-u segü=¦der-tü kebtegsen-ü belge
B: čikin minü üjegür qarlaγsan minü¦ γalbarwasun modun-u següder-tü¦ kebtegsen-ü belge
C: minü čikin-i üjügür qaralaγsan galbarawa=ras modun-i següder-tür¦ kebtegsen-i belge bolai
The tips of my ears became black. It is a sign of lying in the shade of the *kalpavṛkṣa* tree.[618]

A: qangšiyar¦ minü oqur boluγsan nigül burtaγ¦ [5r] ünüstegsen-ü belge.
B: qangsiyar¦ minü aqur oγutur boluγsan¦ minü burtaγ ünüsügsen-ü belge ¦
C: qa[n]gsiyar¦ minü oqur qotuγur boluγsan¦ nigül burtaγ-i inü nomuqadqaqui-¦ yin belge bolai
A+B: My snout became short. It is a sign that I sniffed at an impurity.
C: My snout became short and sunken. It is a sign of purifying misdeeds and impurity.

A: qabar-un üjü=¦gür qarlaγsan minü enggüjün (?)[619] čidkür-i¦ čidaqu-yin belge.
B: qamarun üjegür qarlaγsan minü¦ engger-ün (?)[620] čidkür-i daruqu-yin¦ belge
C: qabar-un üjügür-¦ un qarlaγsan minü ečüs-dür ada¦ čidkür-ün daruqui-yin beleg bolai¦
The tip of my muzzle became black. It is a sign that (C: in the end)[621] I will supress evil ghosts.

A: ama qaltar boluγsan¦ minü rašiyan-u naγur-ača amsaγsan-u¦ belge.
B: am qaltar boluγsan minü¦ rasiyan-tu naγur-ača amasaγsan-¦ u belge
C: ama minü kürin boluγsan-i inü [6r] rasiyan-u Dalai-ača amasaγsan-u belge¦ bolai
A+B: My mouth became dark. It is a sign that I tasted from a lake of nectar.
C: My mouth became brown. It is a sign that I tasted from a lake of nectar.

A: omurai minü čaγan boluγsan¦ minü örülüge-yin naran-u gereltü saγuγ=¦san-u belge.
B: omuru minü čaγan¦ köke boluγsan minü naran-i¦ gerel-tür saγuγsan-u belge¦ [6v]
C: omuru minü čaγan boluγsan:¦ naran-i gerel-tü kürügsen-i belge bolai
A: My breast became white. It is a sign that I was sitting in the light of the morning sun.
B: My breast became white-blue. It is a sign that I was sitting in the sunshine.
C: My breast became white. It is a sign that I came into the sunshine.

A: qa minü qara boluγsan¦ rašiyan-u jülge maγajiγsan-u belge.¦
B: köl-ün qa minü¦ šara qara boluγsan¦ rasiyan-u jüge [!] maltaγsan-u¦ belge

[618] Skt. *kalpavṛkṣa* wish-fulfilling divine tree.
[619] The closest word *engkeji-* "calm down" does not fit into the context.
[620] *Engger* "the upper flap, the breast part (of the Mongolian *deel*)" does not fit into the context.
[621] Only C has an understandable formulation *ečüs-tür* instead of unrelated A: *engküjün* and B: *engger-ün*.

C: kölü minü qar-a boluγsan-i rasiyan-tu¦ jülge-yi maltaγsan-u belge bolai
A: The forequarters became black. It is a sign that I scratched the nectar lawn.
B: The forequarters on my legs became yellow-black. It is a sign that I dug up the nectar lawn.
C: The forequarters on my legs became black. It is a sign that I dug up the nectar lawn.

A: üyikü minü čaγan boluγsan tngri-¦ yin čaγan mörün-dür kebtegsen-ü belge.¦
B: üyekü minü čaγan¦ boluγsan minü tngri-yin¦ čaγan mörin-tür umtaγsan-u¦ belge.
C: minü¦ üike čaγan boluγsan-i tngri-yin¦ čaγan mören-i getülüg=sen-ü beleg¦ bolai:
A: My belly[622] became white. It is a sign that I laid in the heavenly white river.
B: My belly became white. It is a sign that I slept in the heavenly white river.
C: My belly became white. It is a sign that I crossed the heavenly white river.

A: γuyan-i minü ungγasun köke boluγsan¦ ebülün mösün degere kebtegsen-ü belge.¦
B: γuy-a-u minü ungγasun¦ köke boluγsan anu ebül-ün¦ mösün deger-e kebtegsen-ü¦ belge.
C: minü γuy-a-yin ungγasun köke¦ boluγsan-i ebül-ün mösün degere kebtegsen-¦ ü belge bolai:
The fur on my (heel's) thigh became blue. This is a sign that I lay on the winter ice.

A: joo-i minü čouqur boluγsan erte¦ manaγar següder-tü yabuγsan-u belge.¦
B: qaγaram minü čoqur¦ boluγsan minü erte manaγar¦ següdertü yabuγsan-u belge ¦
C: minü ungγasun-i üjü=¦gür sir-a boluγsan sigüderin-tei minü¦ erte manaγar sigüderin-tü yabuγsan-i¦ belge bolai:
My back became spotted. (C: The tip of my fur became yellow and wet with dew.) It is a sign that I run in the morning shade (C: in the morning dew).

A: aru minü ulaγan boluγsan šingqu-tu¦ aγulan-dur kürbegegsen-ü belge.
B: aru minü ulaγan boluγsan¦ minü singqun aγula-dur¦ kürbegsen-ü belge
C: aru minü ulaγan boluγsan-i dorun-a jüg-ün naγur[623]-tur kürbegsen-ü¦ belge bolai:
My back became red. It is a sign that I wallowed in the vermilion mountains (C: in the eastern lake/cave).

A: jon-du¦ minü odu tügegsen metü eke-yin¦ nadur talbiγsan-u belge.
B: minü jon-¦ tur odun tügegsen¦ minü eke-yin nadur talbiγsan-¦ u belge.
C: minü joni čoγuqur boluγsan-¦ i: eke-yin belge eke nadur talbiγsan belge¦ bolai:
A+B: My spine became like stars spread across the sky. It is a sign that my mother set upon me.
C: My spine became spotted. It is a sign that my mother set upon me.

A: segül minü¦ γov-a urtu boluγsan tngri-yin¦ [5v] oyudal-iyar yabuγsan-u belge.
B: segül minü γuv-a¦ urtu boluγsan inü tngri-yin¦ [7r] oyudal-yiar yabuγsan-u belge ¦
C: minü segül inü γov-a urtu [6v] boluγsan: tengri-yin oyudal-iyar¦ yabuγsan-u belge bolai
My tale became nice and long. It is a sign that I went through the Milky Way.

A: segülün¦ üjügür čaγan takil-un qoyitu mör-i¦ arilγaqu-yin belge.
B: segül-ün üjegür čaγan boluγsan minü¦ takil-un qoyitu mör arilγaqui-yin¦ belge
C: segül-ün¦ üjügür inü čaγan boluγsan-i takil-¦ un qoyitu mör inü arilγaqui-yin belge bolai
The tip of [my] tale became white. It is a sign that the next birth will be purified by the offering.

A: ünegen ögede¦ kürtel-e qoyisi qaraγči minü eng¦ urida ečige eke burtaγ-tu-yin köbegün¦ mön-ü tula edüge ičigüri-yi medekü-yin¦ udaq-a.[624] tere metü yisün belge tegüs¦ büridügsen nadur ese tegüsügsen¦ yaγun ber ügei.

[622] A part of the animal-body below the breastbone.
[623] The word in C can be read *naγur,* but the actual form of the final *-r* with the closed *numu* does not correspond with the form of final *-r* with a boldly opened ending (with a supressed *numu*). Therefore, an interpretation as *aγui* with a redundant *sidü* after *gedesü* is also possible.
[624] Instead of stand. *udq-a* "meaning, sign".

B: bi ünegen ögede köngdelün¦ qoyisi qaraγči/γarγači (?) minü eng urida¦ ečege eke burtaγ-tu-yin köbegün¦ mön-ü tula edüge. üjekü¦ medekü-yin udq-a tere minü¦ yisün belge tegüs büridügsen¦ nadur ese tegüsügsen yaγun ber¦ ügei
C: bi ünegen ögede güitele¦ qoyisi γarγaγči[625] minü eng urida¦ elünčüg qulu[n]čug-dur minü burtaγ-¦ tai-yin tula: edüge üjeküy-e¦ medeküi-yin belge bolai minü teyimü¦ asqura[626] tngri-yin yisün belge tegü=¦sügsen bi nadur ese tegüsügsen¦ ügei bui kemebe
A: While running uphill, I, the fox, look backwards.[627] As I am a son of parents with defilement, it means that now I know my origin / the shame.[628] That nine signs are complete upon me. I have nothing incomplete.
B: While running sideways uphill, I, the fox, look backwards. As I am a son of parents with defilement, it means my looking [back] means that I [am the one who] know[s]. That nine signs of the Supreme *tngri* / *asuras* are complete upon me. I have nothing incomplete.
C: While running uphill, I, the fox, look backwards. As I am a son of parents with defilement, it means my looking [back] means that I [am the one who] know[s]. That nine signs are complete upon me. I have nothing incomplete.

A: ünegen-iyer¦ ariγun takil üiledügsen erdem ber¦ jayaγači qaγan-u nidün inü negejü.¦ ergügsen qaγan-i čikin inü sonur¦ bolumui.
B: ünege-yier ariγun¦ takil üiledtügsen-ü erdem-¦ yier jayaγači-yin nidün inü¦ negemüi örgügsen qaγan-u¦ čikin inü soqur bolumui ¦
C: nadur ariγun¦ takil üiledbe=sü erdem minü¦ yeke=de bolju amitan-u sedekil inü¦ delgerejü biy-e inü amurliγulbai¦ bi nidün negejü čikin-i sonur bolumui¦
A+B: Thanks to the pure offering made by a fox, the eyes of the King Jayaγači open and the ears of the elevated king become hearing (B: become blind).
C: If someone made the purifying offering to me, my virtues would be multiple, the mind of that being [= man] would flourish and his body would become carefree. I will open [my] eyes and prick up [my] ears.

A: sibaγun-u köbegün-i sedkil-ün¦ jobulang-yi arilγamu.
B: sibaγun-u köbegün-i sedkil-ün¦ mungqaγ jobalang-i arilγamu ¦
C: -
It will purify the mind suffering (B: the stupidity of mind) of the bird son.

A: qamuγ sangsar-un¦ burtaγlaγsan-i geyigültügei.
B: qamuγ segser/seyiser-ün burtaγlaγsan-i¦ geyigültügei
C: -
May the defiled of the whole material world be illuminated (B: *unclear*).

A: -
B: -
C: bi[629] qamuγ amitan-dur öljei [7r] qutuγ orusituγai:
C: May all sentient beings attain good fortune.

A: Degere oγtarγui¦ dügüren tngri nartur takin arilγatuγai:¦
B: deger-e oγtarγui¦ [7v] dügüreng tngri nartur takin¦ arilγatuγai.
C: degedü tngri¦ dügüreng tngri nar takin arilγ=¦γatuγai
A: May [they] perform the offering to the Supreme heaven and all the *tngri*s and become purified.

[625] Supposedly a mistake instead of *qaraγči*.
[626] Probably a miswriting of *esrun* or *esrowa* (Qormusta *tngri* as the Supreme *tngri*-god) or *asuri* ("*asura*(s)", demigods).
[627] Translated according to the manuscript Sazykin 1168 (C 394) *bi ünegen öödö güyitele: xoyiši xaraji üzekü mini ene urida eleceq xolinxaq inu burtaqtayin tulada* (Sárközi & Sazykin 2001: 121).
[628] It is unclear whether *ičigüri* was intended as *ijaγur* "origin, descent" or *ičigüri* "shame, embarrassment", which is less probable.
[629] Subject *bi* (1st person sg. "I") is unclear because the verbal form (*orusituγai*) refers to the 3rd person.

C: May [they] perform the offering to the Supreme *tngri* and all the *tngri*s and become purified.

A: jabsar-un gegegen-iyer dügür[e]n odud-tur¦ takin arilγatuγai.
B: jabsarun gegen-¦ yier dügüreng odud-tur¦ takin arilγatuγai.
C: dumda oγtaryui dügüreng¦ doγsin odud-tur takin arilγ=¦γatuγai
May [they] perform the offering to all stars of the Middle brightness[630] and become purified.

A: dour-a etügen-iyer¦ dügüren qan luus-un qad-i X.
B: dour-a¦ edügül-yier dügüreng qan γajar¦ luus-un qad-tur takin¦ arilγatuγai.
C: dour-a etügen eke dügüreng¦ qan γajar luus-un qad-tur takin¦ arilγatuγai:
A: May [they] perform the offering to the lords of the whole lower Etügen [= earth] and *nāgarājas* and become purified.
A: May [they] perform the offering to the lords of the whole lower Etügen[631] [= earth] and lords of the land and *nāga*s and become purified.
C: May [they] perform the offering to the lower Etügen Mother and all the kings [= master spirits] and lords of the land and *nāga*s and become purified.

A: ünegen-iyer¦ [6r] dakin arilγaγsan-u küčüber bi yog'a=¦čari kiged öglige ejed bügüdeger-tür¦ eng urida ečige eke ebüge elünčüg-¦ tür <burtaγ> boluγsan bögesü ene ünigen-ü či=¦sün miqan-iyar takin arilγatuγai.
B: ünegen-iyer¦ arilγaγsan-u küčün ber bi¦ yegüjer kiged. öglige-yin¦ ejed bügüdeger-tür eng¦ urida ečege eke ebüge¦ elüngče-tür burtaγ boluγsan¦ bögesü ene ünegen-ü čisün¦ miqan-yiar takin arilγatuγai
C: ünegen-i takil-iyar¦ arilγaγsan küčün-iyer bi yogačari¦ kiged öglige-yin ejen bügüdegür-tür¦ eng uridan ečige ebüge elünčüg¦ qulunčug-tur burtaγ boluγsan¦ bögesü ünegen-i čisun miqan-iyar¦ takin arilγatuγai:
By the power of purifying by the fox, may all *yogacārya*s, lords of gifts and everyone who had a defilement from their parents, grandparents or grand-grandparents be purified by offerings of the blood and flesh of this fox.

A: emege¦ eke-yin emege eke-dür burtaγ boluγsan bö=¦gesü ene ünegen-ü üsün čisün-iyer X:¦
B: emge eke-yin emge eke-tür¦ burtaγ boluγan bögesü¦ ene ünege-ü üsün yasun-yiar¦ takin arilγatuγai.
C: emege eke-yin ...¦ ...-dür burtaγ boluγsan bögesü¦ ünegen-i üsün yasun-iyar takin¦ arilγatuγai
If [their] grandmothers of grandmothers were defiled, may they perform a purificatory offering of the blood and flesh of this fox.

A: qoyitu köbegün ači nartur burtaγ bo=¦luγsan bögesü ene ünigen-ü tabun erkeber X:¦ [6v]
B: qoyitu¦ [8r] köbegün ačinar-tur burtaγ¦ boluγsan bögesü ene ünege-ü¦ tabun erke-ber takin arilγatuγai ¦
C: qoyitu köbegün ačinar-¦ tur burtaγ boluγsan bögesü [8v] ünegen-ü tabun möčes-iyer takin¦ arilγatuγai
If [their] sons and grandsons were defiled, may they perform a purificatory offering of the (A+B:) five organs (?)[632] (C: five limbs) of this fox.

A: dörben <erke-ten-ü burtaγ-i takin X:>
B: -
C: -
A: May they perform a purificatory offering to purify the defilement of the four organs/members.

A: -
B: morin üker qonin-tur burtaγ¦ boluγsan bögesü ene ünege-ü¦ gedüsün güjegen-yier takin¦ arilγatuγai.
C: mörin üker qoyi- [!] dur¦ burtaγ boluγsan bögesü ünegen-i¦ gedesün güjigen-iyer takin arilγ=¦γatuγai:

[630] *Jabsar-un gegen*, more frequently *gegen jabsar*, Tib. *bar snang* is a epithet of the sky (Яхонтова 2010: 271).
[631] The word *etügen* is corrupted in B.
[632] I understand *tabun erke* as *tabun erketen* "five organs".

A+B: If there was a defilement of cows and sheep, may they perform a purificatory offering by the belly and stomach of this fox.

A: -
B: ünegen-i takin¦ arilγaqui-yin teyimü yeke¦ küčütei bui qamuγ egüdügsen¦ burtuγ-ud-i takin arilγatuγai¦
C: ünegen-yin takil-iyar¦ arilγaqu teyimü yeke küčütü buyu¦: qamuγ egüdügsen-i qamuγ burtaγ-¦ ud-iyar takil[633] [!] arilγasuγai::
The purifying offering of the fox is so mighty, may it purify all the defilements that arose.

A: -
B: ene edür burtuγ-tu ene¦ ünegen-ü sang-i talbiqui¦ toluγai-bar erketü tngri-yin¦ burtaγ-i arilγamui.
C: kerber¦ ene edür-ün γoq-a[634] ünegen-i taluγai-[635]¦ iyar erketü tngri-yin burtaγ-i¦ arilγayu
This day, by making an incense offering of the fox with the help of its head, the defilement of the Mighty *tngri*s will be purified.

A: -
B: nidün [!] -yier¦ naran saran-u burtaγ-i arilγamui¦
C: nidü-iyer naran saran-u¦ burtaγ-i arilγayu:
With [its] eyes, the defilement of the Sun and Moon will be purified.

A: -
B: sidün-yier odun-u burtaγ-i¦ arilγamui.
C: -
B: With [its] teeth, the defilement of the stars will be purified.

A: -
B: čikin-iyer sakiγulsun-¦ u burtaγ-i arilγamui¦ [8v]
C: čikin-iyer¦ degedü sakiγulsun-i burtaγ-i¦ arilγayu
A+B: With [its] ears, the defilement of the tutelary deities will be purified.

A: -
B: qamar-iyar ekiner-ün sakiγulsun-¦ u burtaγ-i arilγamui.
C: qabar-iyar ekiner-ün¦ sakiγulsun-i burtaγ-i arilγayu
B+C: With [its] nose, the defilement of wifely tutelary deities will be purified.

A: -
B: kelen-¦ iyer oγtaryui-yin gilbalγan¦ burtaγ-i arilγamui.
C: kelen-iyer oγturγui-yin gilbelgen-ü¦ burtaγ arilγayu
B+C: With [its] tongue, the defilement of the flash from the sky will be purified.

A: -
B: dörben¦ köl-iyer dörben yeke erketen-ü¦ burtaγ-i arilγamui. ¦
C: dörben jüil-iyer [8r] dörben yeke erketen-i burtaγ¦ arilγayu
B+C: With [its] four legs, the defilement of the four big organs will be purified.

A: jirüken-iyer mösütü[636] aγula-yin X:¦
B: jirüken-yier mösütü¦ aγula-yin burtaγ-i arilγamu[i] ¦
C: jirüken-iyer naiman erketü¦ luus-un qad-un burtaγ-i arilγayu
A+B: With [its] heart, the defilement of the Ice Mountain will be purified.

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633 Instead of *takin*.
634 Reading and meaning here unclear. The basic meaning of *γoq-a* is "hook".
635 Instead of *toluγai.*
636 Written without *silbi*.

C: With [its] heart, the defilement of the eight mighty *nāgarājas* will be purified.

A: aγusiki-bar časutu aγula-yin burtaγ-i X:¦
B: aγusig ber časutu aγulan-i¦ burtaγ-i arilγamui
C: aγuskin-iyar časutu aγula-yin¦ burtaγ
With [its] lungs, the defilement of the Snowy Mountain will be purified.

A: eligen-iyer qada-yin X:
B: eligen-yier¦ qadaγ [!]-yin burtaγ-i arilγamui ¦
C: eligen-iyer¦ qada-yin burtaγ-i arilγayu
With [its] liver, the defilement of the rocks (B: of *khadag*s) will be purified.

A: gedesün-iyer teregegür¦ narun burtaγ-i X.
B: gedüsün-yier jam-ud-un¦ tergegür-ün burtaγ-i arilγamui ¦
C: gidüsün-¦ iyer jam-un burtaγ-i arilγayu
A: With [its] stomach, the defilement of roads will be purified.
B: With [its] stomach, the defilement of paths and roads will be purified.
C: With [its] stomach, the defilement of paths will be purified.

A: güjegen-iyer Dalai-yin bur=¦taγ-i X.
B: güjegen-yier dalai-yin burtaγ-i¦ arilγamui.
C: küjügün-iyer-iyer Dalai-yin burtaγ-i¦ arilγayu
With [its] belly (C: neck[637]), the defilement of the ocean will be purified.

A: yasun- <iyar čilaγun-u burtaγ-i X:>
B: yasun-yiar čilaγun-u¦ burtaγ-i arilγamui
C: yasun-iyar čilaγun-u¦ burtaγ-i arilγayu
With [its] bones, the defilement of stones will be purified.

A: čisun-iyar usun-i X:¦
B: čisun-yiar¦ usun-u burtaγ-i arilγamui ¦
C: čisun-iyar¦ usun-un burtaγ-i arilγayu
With [its] blood, the defilement of water will be purified.

A: miqan-iyar γajar-un burtaγ-i X:
B: miqan-yiar γajarun burtaγ-i¦ arilγamui.
C: miqan-¦ iyar γajar-un burtaγ-i arilγayu ¦
With [its] flesh, the defilement of earth will be purified.

A: ungγasun-¦ iyar <qamuγ modu> bodasun-i burtaγ-i X.
B: ungγasun-yiar¦ qamuγ modun bodasun-u burtaγ-i¦ [9r] arilγamui.
C: ungγusun-iyar qamuγ modun¦ butasi-yin burtaγ-i arilγayu ¦
With [its] wool, the defilement of everything of wooden substance[638] will be purified.

A: Degedü yisün¦ üyes-iyer yisün dalai-yin burtaγ-i X.¦
B: degedü yisün douraki¦ yisün üyes-yier dalai-yin burtaγ-i¦ arilγamui
C: degedü yisün üyes-iyer dorun-a¦ jüg-ün yisün Dalai-yin burtaγ-i¦ arilγayu:
With the upper nine and the lower nine members, the defilement of the ocean will be purified.

A: döčin dörben niruγun-u üyes-iyer¦ dörben jüg naiman kijaγar-tur daγsan¦ qan γajar usun-u ejed-ün burtaγ-i X:¦

[637] The wording *küjügün* "neck" seems to be original, because *gedesün* and *güjegen* are almost synonymous and in A and B appear illogically one after another.
[638] The original wording was *qamuγ modu butas-un burtaγ* ¨the defilement of all the trees and bushes¨.

B: döčin dörben niruγun-u¦ üyes-yier dörben jüg-i naiman¦ kijaγar-tur aγsad-un qan¦ γajar usun-u ejed-ün orun-u¦ burtaγ-i arilγamui.
C: döčin dörben niru= [8v] γud-un üyes-iyer dörben jüg¦ naiman kijaγar-dur aγsad-tur¦ qan γajar usun-u ejed-ün burtaγ-i¦ arilγayu
With the fourty-four vertebrae of the spine, the defilement of kings and lords of earth and waters in four directions and eight limits will be purified.

A: ünigen-ü baraγun qabarγ-a-bar edür a=¦qu tngri-yin burtaγ-i X.
B: ünege-ü¦ baraγun qab[i]raγ-yiar edür anu¦ tngri-yin burtaγ-i arilγamui ¦
C: ünegen-i baraγun qabirγan-¦ iyar edür-ün aγči tengri narun¦ burtaγ-i arilγayu
With the right rib of the fox, the defilement of the daylight *tngri*s will be purified.

A: ünegen-<ü> jegün¦ qabarγ-a-bar söni-yin aγči tngri¦ narun burtaγ-i X.
B: ünege-ü jegün qab[i]raγ-yiar¦ söni-yin aγči tngri-yin¦ burtaγ-i arilγamui
C: jegün qabirγan-¦ iyar söni-yin aγči tengri narun¦ burtaγ-i arilγayu:
With the left rib (A+B: of the fox), the defilement of the nightly *tngri*s will be purified.

A: ünigen-ü kedü kedün qabi=¦sun-iyar qamuγ amitan-u sedkel-ün nigül bur=¦taq-i X.
B: ünege-ü¦ kedü kedün qabsun-yiar qamuγ¦ amitan-u sedkil-ün nigül-ün¦ burtaγ-i arilγamui
C: ünegen-i gedüsün¦ kedün qabasun-iyar qamuγ amitan-i¦ sedkil-ün nigül burtaγa-i arilγayu::
With several of ribs of the fox, the misdeeds and defilement of all beings will be purified.

A: bi yog'azari teregülen öglig-yin¦ ejen bügüdeger-ün urin sedkel-iyer¦ yal-a yangqun üiledügsen bögesü ene <ünegen-ü takil-iyar arilγatuγai:>¦ [7r]
B: yijegüri¦ terigüten öglige-ün ejed bügüdeger-¦ ün urin sedkil-yier janan¦ jangγaγ üiledügsen bögesü¦ ene ünege-ü takil-yiar arilγatuγai ¦
C: bi yogačari terigülen öglige-yin¦ ejen bügüdeger-dür urin sedkil-iyer¦ yala yangq-a üile=dügsen bögesü¦ ene ünegen-i takil-iyar arilγatuγai:¦
If I caused a suffering to *yogacārya*s, lords of gifts and others by an angry mind, let it be purified by the offering of this fox.

A: tačiyangγui sedkil-iyer nigül-i üile=¦dügsen bögesü ene ünigen-ü takil-iyar¦ arilγatuγai.
B: tačiyangγui sedkel-yier nigül burtaγ-i¦ bolbasu ene ünege-ü takil-yiar arilγatuγai¦ [9v]
C: tačiyangγui sedkil-dür burtaγ¦ boluγsan bögesü ene ünegen-i takil-¦ iyar arilγatuγai::
If, through greedy mind there was a misdeed and defilement caused, let it be purified by the offering of this fox.

A: uruγ-un qara čaγan¦ mungqaγ sedkil-iyer qaltarin[639] üile=¦dügsen <bükün irigsen> bögesü ene ünigen-ü takil-iyar¦
B: mungqaγ sedkel-yier qaltaran¦ üiledtügsen bögesü ene¦ ünege-ü takiliyar arilγatuγai¦ uruγud qara čaγan irigsen¦ bögesü ene ünege-ü takil-yiar¦ ariltuγai.
C: mungqaγ-un sedkil- [9r] iyer qaltarin üiledügsen bögesü¦ ene ünegen-i takil-iyar arilγatuγai:
A: If we acted tripping through our foolish mind in black and white [actions] of family [affairs], may it be purified by the offering of this fox.
B: If we acted tripping due to our foolish mind, may it be purified by the offering of this fox. If black and white [affairs] came to the kinship, may it be purified by the offering of this fox.
C: If we acted tripping through our foolish mind, may it be purified by the offering of this fox.

A: γal usu altan modu qarsilaγsan bö=¦gesü ene ünigen-ü takil-iyar X:¦
B: γal usu modun¦ sirui ki dörben maqabud¦ qarsilaγsan bögesü ene ünege-ü¦ takil-yiar arilγatuγai.
C: γal usun altan modun qarsilaγsan bögesü¦ ene ünegen-i takil-iyar arilγatuγai ¦
A+C: If any misdeed against the fire, water, gold, trees should occur, let it be purified by the offering of this fox.

[639] The exact meaning of *qaltarin* (A, C) here is unclear.

B: If any misdeed against the four elements should occur, let it be purified by the offering of this fox.

A: araγun[640]-ud-un ed-i quriyaγsan böge=¦sü ene ünegen-ü takil-iyar X
B: ariγun-¦ nuγud-un ed quriyaγsan bögesü¦ ene ünege-ü takil-yiar ariltuγai ¦
C: qoyar ariγun-nuγud ed-i quriyaγsan¦ bögesü ene ünegen-i takil-iyar arilγatuγai ¦
If someone stole belongings of the (C: two) Saints (Arhats), let it be purified by the offering of this fox.

A: kümün-ü¦ yasu <bariγsan> bögesü ene ünegen-ü X.
B: kümün-ü yasun bariγsan bögesü¦ ene ünege-ü takil-yiar ariltuγai ¦
C: kümün-i yisün-i[641] bariγsan bögesü ene ünegen-¦ i takil-iyar arilγatuγai
If someone buried the bones of a deceased person, may [the defilement] be purified by the offering of this fox.

A: kučir-¦ iyer nigül-i üiledügsen bögesü ene¦ ünigen-ü X.
B: kučir-iyer nigül üiledügsen¦ bögesü ene ünege-ü takil-yiar¦ ariltuγai
C: kučir-iyer¦ nigül-i üiledügsen bögesü ene ünegen¦ takil-iyar arilγatuγai
If someone committed a severe misdeed, let it be purified by the offering of the fox.

A: morin eljige luusa kiged-¦ ün miq-a idegsen bögesü ene ünigen-ü X.¦
B: morin eljigen laγus¦ kiged-ün miq-a bögesü ene¦ ünege-ü takil-yiar ariltuγai ¦
C: morin eljigen¦ lausan kiged-ün miqan idegsen bögesü¦ ene ünegen-i takil-iyar arilγatuγai ¦
If someone ate the meat of a horse, donkey, or mule, may [the defilement] be purified by the offering of this fox.

A: noqai <γaqai-yin> miqan-u egürdü kebtegsen böge=¦sü ene ünigen-ü X.
B: noqai γaqai-yin miq-a idegsen¦ ba. egüberi/egüri (?) kegür-tür kebtegsen¦ [10r] bögesü ene ünege-ü takil-yiar¦ ariltuγai.
C: noqai γaqai-yin miq-a idegsen egür-dür¦ kebtegsen bögesü ene ünegen-i takil-iyar¦ arilγatuγai::
A: If someone has been lying on a pad with flesh of a dog and pig [!], may this [action] be purified by the offering of the fox.
B: If someone has eaten the flesh of a dog or pig or has been lying [next to] its carrion (?), may this [action] be purified by the offering of the fox.
C: If someone has eaten the flesh of a dog or pig or has been lying in a nest/lair, may this [action] be purified by the offering of the fox.

A: ebčitü kümün-ü¦ <qubčasu> emüsügsen bögesü ene ügen-ü X.
B: -
C: ebečin-tü kümün-i qubčasan [9v] emüsügsen bögesü
If someone has worn the garments of a sick person, may this be purified by this offering of the fox.

A: γalzaγu¦ kümün-i mese bariγsan bögesü ene¦ ünigen-ü X.
B: γaljaγu kümün-ü¦ miq-a bariγsan bögesü ene¦ ünege-ü takil-yiar ariltuγai ¦
C: γaljaγu kümü-i¦ mese bariγsan bögesü ene ünegen-i takil-¦ iyar arilγatuγai::
If someone A+C: has held the knife / B: has touched the flesh of a madmen, may this be purified by this offering of the fox.

A: burtaγ-tu kümün luγ-a¦ Darasun uγuγsan bögesü ene ünigen-ü X¦ [7v]
B: burtaγ-tu kümün lüge darasun¦ uγuγsan bögesü ene ünege-ü¦ takil-yiar ariltuγai.
C: burtaγ-tu kümü-¦ luγ-a darusun uγulčaγsan¦ bögesü ene ünegen.-i takil-iyar ari=¦lγatuγai::
If someone has drunk wine with a defiled person, may this be purified by the offering of the fox.

A: olan[642] irgen-dür aman aldaγsan¦ bögesü ene ünegen-ü X:¦

[640] Supposedly a misspelling of *arqad* (Arhat).
[641] Instead of *yasun-i.*

B: olan¦ irgen-tür am aldaγsan¦ bögesü ene ünege-ü takil-¦ yiar ariltuγai.
C: olan irgen-dur aman¦ aldaγsan bögesü ene ünegen-i takil-¦ iyar arilγatuγai::
If someone has taken an oath to many peoples,[643] may it be purified by the offering of this fox.

A: ükügsen kümün-i yasun-u¦ ünür ünüstegsen bögesü¦ ene ünigen-ü X:
B: ükügsen¦ kümün-ü yasun-u ünür¦ ünüsütügsen bögesü ene ünege-ü¦ takil-yiar ariltuγai.
C: ükügsen kümün-i¦ yasun-i ünüri ünüsügsen bögesü¦ ene ünegen-i takil-iyar arilγatuγai:: ¦
If someone has smelled the smell of remains of a deceased person, may it be purified by the offering of this fox.

A: em-e kümün-ü¦ asai[644]-yin ünür ünüstegsen¦ bögesü ene ünegen-ü X:¦
B: em-e kümün-ü¦ esegei[645]-ü ünür ünüsütügsen¦ bögesü ene ünege-ü takil-yiar¦ ariltuγai.
C: em-e kümün-i asi-yin ünür ünüsügsen¦ bögesü ene ünegen-i takil-iyar ari=¦lγatuγai::
If someone has smelled the smell of the menstrual fluid of a woman, let it be purified by the offering of this fox.

A: oṃ[646] blam-a kiged idam¦ mandal-dur burtaγ boluγsan¦ bögesü ene ünegen-ü X:¦
B: burqan nom blam-a¦ kiged idam mangdal-tur burtaγ¦ boluγsan bögesü ene ünege-ü¦ takil-yiar ariltuγai.
C: oṃ blam-a kiged idam¦ mandal-dur burtaγ boluγsan bögesü¦ ene ünegen-i takil arilγatuγai::
If there occurs a defilement concerning (B: +the Buddha,) the religion, the lama or the tutelary deities, may it be purified by the offering of this fox.

A: kedün mahak'ala nar-tur X¦ burtaγ boluγsan bögesü¦ ene ünegen-ü X:
B: qotu¦ nar mangdal-tur burtaγ boluγsan¦ bögesü ene ünege-ü takil-yiar¦ ariltuγai¦ [10v]
C: kedün¦ mahākala-dur burtaγ boluγsan¦ bögesü ene ünegen-i takil-iyar <arilγatuγai>: [10r]
A+C: If there occurs a defilement concerning several Mahākālas, may it be purified by the offering of the fox.[647]

A: eke Daginis-¦ tur burtaγ boluγsan böge=¦sü ene ünegen X:
B: eke daginas nartur burtuγ¦ boluγsan bögesü ene ünege-ü¦ takil-yiar ariltuγai.
C: ekenerün tngri narun burtaγ boluγsan¦ bögesü ene ünegen-i takil-iyar arilγatuγai ¦
A+B: If there occurs a defilement concerning the mother-dakinis, may it be purified by the offering of the fox.
C: If there occurs a defilement concerning *tngri*s of wives, may it be purified by the offering of the fox.

A: tabun¦ ijaγur-tu burqan-dur bu=¦rtaγ boluγsan bögesü¦ ene ünegen-ü X:
B: niγur-tu¦ burqan-dur burtaγ boluγsan bögesü¦ ene ünege-ü takil-yiar ariltuγai ¦
C: tabun ijaγur-tu burqan-dur burtaγ¦ boluγsan bögesü ene ünegen-i takil-¦ iyar arilγatuγai
If there has occurred a defilement to the Five Wisdom Buddhas[648] (B: to the buddha with face), may it be purified by the offering of this fox.

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[642] The following part is written supposedly by the same scribe but probably with a different type of brush and with diluted ink.
[643] Or *to many Chinese*, because *irgen* was used during the Qing period specifically to denote the Chinese. Bawden 472 mentions a reading of Ms. B *üile-yin erke-dür aman aldaγsan bögesü* "If we have taken an oath through the influence of former deeds", which is not attested in any of manuscripts analysed here.
[644] *Asa* – mucus in the mouths of newly born animals and children (Сая төрсөн мал адгуус болон нялх хүүхдийн амны сальс, салиа, МХИТТ: асаа 2. https://mongoltoli.mn/dictionary/detail/7608 [01.12.2022]).
[645] Stand. *isegei* "felt". Supposedly, the scribe misunderstood the original word (*asa*). Also, Bawden A manuscript has the spelling *esei.*
[646] Obviously an early mistake instead of *nom*.
[647] The formulation of B seems to be corrupted.
[648] *Tabun ijaγurtu burqan*, tib. *rigs lnga*, Five Wisdom Tathāgatas, the Five Buddha Families (1. Buddha / Vairocana, Tib. *rgyal rigs*, 2. Vajra / Akṣobhya, Tib. *rje'u'i rigs*, 3. Ratna / Amitābha, Tib. *dmangs rigs*, 4. Padma / Ratnasaṃbhava, Tib. *bram ze*, 5. Karma / Amoghasiddhi, Tib. *gdol pa'i rigs*).

A: yirtinčü-¦ yin tngri nar burtaγ boluγ=¦[8r] san bögesü ene ünegen-ü X:¦
B: yertengčü-yin tngri nartur¦ burtaγ boluγsan bögesü ene ünege-ü¦ takil-yiar ariltuγai.
C: yirtenčü-yin tngri¦ nar-dur burtaγ boluγsan bögesü ene¦ ünegen-i takil-iyar arilγatuγai::
If there has occurred a defilement to the heavenly *tngri*-gods, may it be purified by the offering of this fox.

A: ebüge ečege-yin suu¦ jali-dur burtaγ boluγsan¦ bögesü ene ünegen X:
B:
C: ebüge ečege-yin suu jali-dur burtaγ¦ boluγsan bögesü ene ünegen-i takil-¦ iyar arilγatuγai::
If there has occurred a defilement to the glory of grandfathers and fathers, may it be purified by the offering of this fox.

A: eke¦ kiged yeke naγaču-yin suu¦ jali-dur burtaγ boluγsan¦ bögesü ene ünegen-ü X:¦
B:
C: eke kiged jege¦ naγaču-yin suu jali-dur burtaγ boluγsan¦ bögesü ene ünegen-i takil-iyar aril=¦γatuγai
A: If there has occurred a defilement to the splendour of mothers and maternal relatives (C: mothers, daughter offspring and maternal relatives), may it be purified by the offering of this fox.

A: ger-ün sakiγulsun burtaγ¦ boluγsan bögesü ene üne=¦gen X:
B:
C: gerün sakiγulsun-dur¦ burtaγ boluγsan bögesü ene ünegen-i¦ takil-iyar arilγatuγai::
If the guardian spirit of the household has been defiled, may it be purified by the offering of this fox.

A: egüde-ü baras buγ[649]¦ qoyar burtaγ boluγsan bö=¦gesü ene ünegen X:
B: -
C: egüden-i¦ sakiγči bars buq-a qoyar-dur burtaγ boluγsan bögesü ene ünegen-¦ i takil-iyar arilγatuγai::
A: If the tiger and evil spirit of the door are defiled, let them be purified by the offering of this fox.
B: If the tiger and bull spirits of the door are defiled, let them be purified by the offering of this fox.

A: ed¦ tawar idegen-ü sakiγči-¦ dur burtaγ boluγsan bö=¦gesü ene ünegen X:
B: ed tawar¦ tariyan tömüsün idege sakiγči-¦ dur burtaγ boluγsan bögesü¦ ene ünege-ü takil-yiar ariltuγai ¦
C: ed [10v] tawar idegen-i sakiγči-dur burtaγ¦ boluγsan bögesü ene ünegen-i takil-iyar¦ arilγatuγai::
If the protector of A+C: goods and food / B: goods, grain and (other) victuals are defiled, let them be purified by the offering of this fox.

A: morin-¦ u buyan kišig-tür¦ burtaγ boluγsan bögesü ene¦ ünegen X:
B: morin-u buyan kesig-tür burtaγ¦ boluγsan bögesü ene ünege-ü¦ takil-yiar ariltuγai.
C: kürü[650] mora-i buyan kisig-¦ i burtaγlaγsan bögesü ene ünegen-i takil-¦ iyar arilγatuγai:
If a defilement to the good fortune of horses occurs, may it be purified by the offering of this fox.

A: saγaqu gegün-ü buyan¦ kisig-tür burtaγ boluγsan¦ [8v] bögesü ene ünegen X:
B: saγaqu¦ geü üniy-e terigüten ür-e¦ sim-e-tü adaγusun mal-tur¦ burtaγ boluγsan bögesü ene¦ ünege-ü takil-yiar ariltuγai ¦
C: saγaqu gegüni buyan¦ kesig-i burtaγ boluγsan bögesü ene¦ ünegen-i takil-iyar arilγatuγai::
A+C: If a defilement to the good fortune of milking mares occurs, may it be purified by the offering of this fox.
B: If a defilement occurs to the good fortune of milking mares, cows and other benefit providing domestic animals, may it be purified by the offering of this fox.

A: qurdun¦ morin-u buyan kisig burtaγ boluγ=¦san bögesü ene ünegen-ü X:¦

[649] Bawden A, B mentions *buq-a* “bull”.
[650] Unclear.

B: qurdun morin-u buyan kisig-¦ tür burtaγ boluγsan bögesü¦ ene ünege-ü takil-iyar ariltuγai¦ [11r]
C: qurdun morin-u buyan kesig-i burtaγ¦ boluγsan bögesü ene ünegen-i takil-¦ iyar arilγatuγai::
If a defilement occurs to the good fortune of swift horses, may it be purified by the offering of this fox.

A: üker-ün tngri burtaγ boluγsan¦ ene ünegen-ü X:
B: üker-ün tngri-tür burtaγ¦ boluγsan bögesü ene ünege-ü¦ takil-iyar ariltuγai.
C: üker-ün tengri-¦ dür burtaγ boluγsan bögesü ene¦ ünegen-i takil-iyar arilγatuγai ¦
If a defilement occurs to the *tngri* of cows, may it be purified by the offering of this fox.

A: temegen-ü tngri¦ burtaγ boluγsan bögesü ene¦ ünegen-ü X:
B: temege-ü¦ tngri-tür burtaγ boluγsan¦ bögesü ene ünege-ü takil-yiar¦ ariltuγai.
C: temegen-ü tngri-dür burtaγ boluγsan¦ bögesü ene ünegen-i takil.iyar¦ arilγatuγai::
If a defilement occurs to the *tngri* of camels, may it be purified by the offering of this fox.

A: qonin-u tngri¦ burtaγ boluγsan bögesü¦ ene ünegen-ü X:
B: qonin-u tngri-tur¦ burtaγ boluγsan bögesü ene¦ ünege-ü takil-yiar ariltuγai ¦
C: qoyi-u tngri-¦ dür burtaγ boluγsan bögesü ene¦ ünegen-i takil-iyar arilγatuγai [11r]
If a defilement occurs to the *tngri* of sheep, may it be purified by the offering of this fox.

A: imaγan-u tngri¦ burtaγ boluγsan bögesü ene ünegen¦ X:
B: yamaγan-u tngri-tur burtaγ¦ boluγsan bögesü ene ünege-ü¦ takil-yiar ariltuγai.
C: imaγan-u tngri-dur burtaγ boluγsan¦ bögesü ene ünegen-i takil-¦ iyar arilγatuγai::
If a defilement occurs to the *tngri* of goats, may it be purified by the offering of this fox.

A: -
B: edeger¦ tngris bayasaγad činadus-un¦ qouras-i qariγulju
C: -
Those *tngri*s will rejoice and remove harms of external enemies.

A: tariyan-u ejen eserv-a-dur¦ burtaγ boluγsan bögesü ene ü=¦negen X:
B: tariyan-u¦ ejen tngri asuru nartur¦ burtaγ boluγsan bögesü ene¦ ünege-ü takil-yiar ariltuγai ¦
C: tariyan-u ejen-ü¦ eserün tengri-dür burtaγ boluγsan¦ bögesü ene ünegen-i takil-iyar aril=¦γatuγai::
A+C: If a defilement occurs to the Lord of crops, Esrua (the Supreme *tngri*), may it be purified by the offering of this fox.
B: If a defilement occurs to the Lord of crops and [other] *tngri*s and *asura*s, may it be purified by the offering of this fox.

A: kilingčes buyan qoyar¦ qolibasu ene ünigen-ü X:
B: buyan-tur kelingče qaldabasu¦ ene ünege-ü takil-yiar¦ ariltuγai
C: buyan kilinče qoyar¦ qoliča=basu ene ünegen-i takil-¦ iyar arilγatuγai::
A+C: If bad and good actions become mixed, may this be purified by the offering of this fox.
B: If any misdeed harms the good fortune, may this be removed by the offering of this fox.

A: tngri¦ nar ebderbesü ene ünigen X:¦
B: tngri nar-un¦ ebderebesü ber ünege ba/ber¦ [11v] takil-yiar ariltuγai.
C: tngri nar¦ ebderebesü ber ene ünegen-i takil-¦ iyar arilγatuγai::
If the *tngri*s quarrel among themselves, may this be removed by the offering of this fox.

A: ariγun burtaγ qoyar ese ilγaba=¦su ene ünigen-ü X:
B: ariγun¦ bujar qoyar-i ese ilγabasu¦ ene ünege-ü takil-yiar¦ ariltuγai
C: ariγun burtaγ¦ qoyar-i ese ilγabasu ene ünegen-ü¦ takil-iyar arilγatuγai::
If someone does not distinguish pure and defiled, may this be purified by the offering of this fox.

A: gekü-i örgü¦ XX
B: -

C: -
A: Say this and make the offering.

A: morin? ürjiküi burtaγ boluγsan¦ bögesü ene ünegen takil X
B: -
C: -
A: If a defilement occurs in the reproduction of horses, may it be removed by the offering of this fox.

A: -
B: bi edüge sang ese¦ üiledübesü burtaγ ariγun¦ qoyar-i ülü ilγaju kilingče-¦ eyen ese medebesü buyan¦ üiledügsen tusa ügei¦ boluyu tegünü tula ene¦ ariγun ünege-ü sang¦ takin nomlaba. tegüs¦ arilγaba.
C: bi edüge¦ ubasang ese üiledbesü ariγun¦ burtaγ qoyar-i ülü ilγaju kilinčes-¦ yin ese nama[n]čilabasu busu buyan¦ üiledügsen tusa ügei bolu[yu]¦ tegüber ene ariγun ünegen-i ta[kil] [11v] ubasang nomlaba:: tegüs arilγaba ¦
Now, if I do not perform an incense offering, if I do not discern the defiled and the pure, and I do not recognize (C: do not confess) my misdeeds, then my meritorious acts will be of no benefit. That is why I made this pure incense offering of the fox and explained it. I completely purified [the defilements].

A: -
B: öljei qutuγ¦ anu oγtaryui-yin ünege-tür¦ adili boltuγai.
C: oγtaryui-yin ügegen[651]-dür adali¦ bolba
B: May its blessing become similar to the heavenly fox.
C: [It] became similar to the heavenly fox.

A: -
B: ariγun¦ gegen gerel tani naran saran-¦ dur adili boltuγai. tümen¦ odud-tur adili boltuγai ¦
C: ariγun-a naran saran-dur adali¦ boltuγai:: delgere=tuγai::
B: May your clear light become similar to the sun and moon, similar to ten thousand stars.
C: In its purity, may [it] become similar to the sun and moon.

A: -
B: biy-e tani molur erdeni-tür¦ adili boltuγai
C: bey-e tan-i bolur erdeni-dür adali¦ boltuγai::
B: May your body become similar to the topaz gemstone.
C: May your body become similar to the rock crystal.

A: -
B: daγun tani¦ tngri-yin daγun-dur¦ [12r] adali boltuγai.
C: daγun anu esrün¦ tngri-yin daγu-dur adali¦ boltuγai::
B: May your voice become similar to the voice of *tngri*s.
A: May your voice become similar to the voice of Esrün *tngri*.

A: -
B: sedkil¦ tani ilγal ügei qamuγ¦ amitan-tur tusa egüsketügei¦
C: sedkil tani ilγal¦ ügei qamuγ amitan-dur tusa¦ delgeretuγai kemen
May your mind raise (C: spread) benefit to all beings without discrimination.

A: -
B: ene ünege-ü takil-un buyan-u küčün-yier¦ tngri kümün qoyar degegside¦ ulam takituγai.
C: ene ünegen-i¦ takil-un buyan-u küčün yeke¦ tngri kümün qoyar degesi=de¦ ulam ulam negegdetügei
By the fortune of the offering of this fox may *tngri*s and men rise (C: be opened) higher and higher.[652]

[651] Instead of *ünegen.*

A: -
B: asuru¦ čidkür qoyar doruγsida¦ doruyitatuγai.
C: asuri¦ čidkür qoyar ulam ulam¦ doruγsida doruyitatuγai:: ¦
May asuras and evil spirits decline.

A: -
B: ene¦ takil-un küčün-yier¦ qamuγ amitan-u¦ bujar tüidker-i¦ arilγaqu boltuγai¦ sarwa mangγ'alam ¦
C: ene ünegen-i takil-iyar qamuγ¦ amitan-dur engke amuγulang-iyar¦ jirγaqu boltuγai:: sadu edgü. maṇ=¦ghalaṃ.
B: Through the power of this offering, may the defilements and obstacles of all beings be purified. *Sarva mangalam*.
C: Through the power of this offering, may all beings enjoy peace. *Sadu edgü. Maṇghalaṃ.*

[652] The actual text reads: "may *tngri*-gods and men worship more and more". Bawden 1976: 451: *yekede tngri kümün degegside ulam ulam delgeretügei "*may gods and men greatly flourish, more and more, in an upward direction".

2.9. Msc. D 77: The *Seter* Ritual – Consecration of Livestock

The ritual of *seter* (or in the verbal form *seterlekü*) was described in the introductory part (subchapter 1.9.1.). The name of the ritual comes from the Tibetan *tshe thar*, the custom of freeing animals to save those already selected to be killed, but in the Mongolian pastoralist environment the predominant form of the ritual consists in the separation of one of the animals in one's own herd and its formal consecration to deities or local master spirits.[653] An animal separated in this way is usually marked by tying a blue *khadag* or blue ribbons around its neck, and a number of prohibitions are attached to it: the animal must not be slaughtered, its fur, wool or cashmere must not be used, it must not be touched by anyone except the owner of the herd, etc. The purpose of consecrating an animal in the herd as *seter* is generally to ensure good fortune and fertility for the whole herd of the owner and prosperity for his household, but often the performance of the *seter* ritual can also be recommended by lamas for ritual purification or prevention of some evil event. In the 20th-century Khalkha area and Western Mongolia, the *seter* ritual was mostly performed by lamas accompanied by Tibetan recitation, while Mongolian texts of the *seter* ritual are rather rare.

Manuscript description: A calamus-written manuscript of Chinese paper of supposedly two layers glued together. 5 fols. Size: (preserved maximum length) 28 × 8.3 cm. A highly professional monastic manuscript of the mid-18th century.
Palaeographical analysis: 1.C/D. 2.A. dominating linear flow. 3.A. 4.1.C. 4.2.Ac prolonged undistinguished initial *y/j-*. 4.3. *erbeljin silbi:* transitional form. 5.C. *gedesü*: slightly constricted. 7.1. hook-launched *č*-shaped undistinguished *č/j*. 8.1. balanced and rather constricted *numu.* Initial *q/γ*-transitional form between 8.2.E. and 8.2.F., rather small and constricted shape with evolving coronet (but never bowl-shaped). 8.3.B. 10.D. 11.D. clockwise. 13.Bd1, 13.Bd2. 14.1.D. 14.2.A. bifurcated tooth-launched final *-g* alternating with 14.2.C. 16.B. very exceptional occurrence of reading supportive diacritics. 17.A. Final *-r*: transitional form between 18.A. and 18.B. with deep but constricted *numu*.

Translation:
[1r] Sutra of consecrating horses, sheep, and cows.
[1v] *Namo guru.* I bow to the refuge, three jewels.
Sutra of consecrating (lit. tying *seter*-ribbons to) horses.
I bow to the lama, protector (*yidam*) and three jewels.
May the blessing of the protective deity and the "place of maternal uncle" arrive.
May the truly loving blessing of safeguarding protectors, the parents and siblings, arrive here.
May the blessing of all [the spirits of] the land and waters arrive here without delay.
May the entrance guardian provide me with the blessing of horses.
May the esteemed *qoyimur*-guardian[654] provide me with the blessing of horses.
Be pleased to provide us the wisdom of those tantrikas?[655]
Be pleased today to provide the blessing of longevity.
May the blessing descend on this horse of the benefactor[656] in an auspicious day.
I am bringing the pure offering to the Buddha and monks.
I am bringing the pure offering to the true lama and guardian deity.
I am truly[657] bringing the pure offering [2r] to the Dharma protector(s) and all fierce deities.

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[653] Already in the Tibetan tradition the concept of *tshe thar* covered the liberating of animals out of compassion and the non-Buddhist ritual usage – giving animals to various local gods and protecting deities (*lha zog*) and treating them as mediums of the gods (Holler 2002: 208, 220).
[654] *Qoyimur* (here non-standardly written *qoyimara*) the honoured back part of a yurt (behind the hearth) usually with a home altar or a shelf for sacral objects.
[655] The word with lost first letter is difficult to identify properly. The reading *taraničin* "tantrika" is not at all certain.
[656] Due to the unusual syntactic structure of the sentence because of poetic requirements, it is unclear to which clause the *öglige-yin ejen-ü* ("of the benefactor") refers. An alternative translation would be: "May the blessing of the benefactor come down on this horse."

I am bringing the pure offering to the guardian of all animals, the one who possesses tremendous power.
I am bringing the pure offering to the one who makes life long.
I am bringing the pure offering to generally all lords of the land and waters.
I am bringing the pure offering to guardians of parents, siblings and all relatives.
I am bringing the pure offering to one guardian and all the buddhas.
I have summoned abundant good fortune.
ki sidi sidi bala bala ye swaq-a
Full daylight is better than the brightest month. Similarly, we have instead consecrated a tireless good horse, rather than making endless offerings.
The hair of this perfect horse is like strewn with gems.
His exuberant voice is like a sagacious[658] melody.
His eyes are like the rays of the sun and the moon.
The steam from his nostrils is like fog in the sky.
His fiery red tongue is like celestial lightning.
His four hard hooves will suppress demons of four directions.[659] [2v]
This horse is consecrated to the unchangeable[660] lama and protector.
This horse is offered to Mahākāla.
This horse is consecrated to the front guardian.
This horse is offered to the supreme four *mahārāja*s.[661]
He is consecrated as the true good fortune of all the animals.
He is offered to the substance[662] of wind.
He is consecrated [in order?] to [prevent?] the hard life.
He was offered to those who permanently possess power.
[No matter] who the horse belongs to or what their manners are [?][663]
the horse has his own guardian.
All the intended ideas have been fulfilled.
This horse consecrated in the auspicious day became the steed for the undeclining buddha.
He will be released freely into the herd.
He will be the father of endless hundreds of horses.
He will be the ancestor of endless thousands of horses.
His undiminishing kinship will reach tens of thousands.
He will dauntlessly repel and suppress all carnivorous and enemy spirits, *ada*-demons, obstacles and epidemics.
… the true words of the buddha …
and the true words [of …] [3r]
and the benediction raised by him, may it fulfil by itself.
Paint the horse's feet with cinnabar.[664]
[In this point the text turns to the consecration of a cow.]
I pray to the lama, protector (*yidam*) and the three jewels.
The brightness of the boundless supreme buddha!
In this incomparably auspicious day, I am offering this grandiosely adorned cow[665] the incomparably magnificent buddha.

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[657] The words *üneker* and *ünen-iyer* in the two subsequent lines are mere filler words for an easier alliteration, therefore their syntactic relations are of secondary importance.
[658] *Qurča bilig-tü,* Tib. *shes sla ba* with quick perception, easy to understand.
[659] A minor part of this sentence might be lost.
[660] *Qaril ügei,* Tib. *mi phyed pa* unchangeable, undivided, unshakable.
[661] *Dörben maharaja qaγan,* Tib. *rgyal chen bzhi*, Skt. *caturmahārāja* Four Heavenly Kings.
[662] *Siltaγan*, Tib. *rgyu* in the meaning "substance, matter, root cause".
[663] The sequence *ene morin-i ken ba ali yosu-tu* is hardly understandable in the given context.
[664] *Sinqu* "cinnabar" is usually represented by a special red clay leaving a faint red colour after application. (It is also used, for example, for colouring roof bars of a yurt. Fieldwork observation, Bayan-Ölgii aimag, Bulgan sum, 2015.)

Its hair is like strewn with gems.
Body with a good appearance.
Its two huge horns are turquoise green.
Its truly solid thirty-two teeth are like a white conch.
Its incomparably big dewlaps[666] are like the constantly spreading juniper.
Its two sharp horns have a quality of wisdom.
Its two eyes are wide open like the real shining sun.
The snot coming out of its amber nostrils is like drops of nectar.
Its accomplished collarbone[667] is like a rainbow of gems.
Its upper lip closes everything in the sky.
It thus covers up all [3v] the epidemics [in the world?].[668]
Its lower lip covers the golden earth.
It thus supresses all the harmful ones from among *nāga*-kings and earthly *simnu*-demons.
With perfect hair, it forms a mist covering all harms and hindrances.
With its intrepid[669] tail, it removed all the hindrances of three worlds.[670]
With its four straight legs, he tramples the pits of hell.[671]
Its two ears are all sorts of consecrated jewels.
Its appearance and fragrance are filled[672] with blessings.
With the cinnabar paint, the two horns to which the ribbons of *seter*-consecration were attached, emanating from the deep strength of [its] great body.
This incomparable cow was offered to the supreme guardian.
It was offered to the highest five [buddha] families[673] in order to grant various favours to people and livestock.
It was offered to the supreme guardian deity by your pious benefactor. [4r]
It was offered with adornments to the perfectly accomplished guardian deity supressing harmful hindrances by […][674] nectar drops on both shoulders (?).[675]
The well-destined herd of this cow will be again put to breed.
The paramount breeding one became this ancestor guardian.
The good fortune of hundreds of cows will flourish everywhere.

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[665] The animal subject to the consecration ritual is usually a bull, but the Mongolian original prefers here the general name *üker* "cow, cattle, bovine".
[666] *Boyinuγ* dangling loose skin under the neck of horned cattle.
[667] *Sör* "a small bone growing freely on the collarbone of a tiger" (Барсын омруунд сул ургасан бяцхан яс. МХДТТ 1760).
[668] A part of the sentence is lost.
[669] *Degüdegerel ügei* (in earlier dictionaries transcribed *tegüdegerel ügei*), Tib. *tsham tshom med pa*, "without hesitation, without fear; intrepid, courageous" (Sumatiratna 2017: 1119, No. 30428, 30429).
[670] *γurban yirtenčü, γurban sansar*, Tib. *srid pa gsum* has several possible meanings: a) three realms of (conditioned) existence; the upper or the lower half of the six spheres of existence (gods, humans and *nāga*s) or animals, *prēta*s and hells), b) Tib. *sa 'og gi srid pa* "sub-terrestrial world", Tib. *sa steng gi srid pa* "terrestrial world", *sa bla'i srid pa* "heavenly world", c) three states of existence: *törükü-yin sansar,* Tib. *skye srid* "birth state", *ükükü-yin sansar,* Tib. *'chi srid* "death state", *jaγuradu-yin sansar,* Tib. *bar srid* "intermediate state", d) Tib. *khams gsum* "world realms" (the samsaric realms of desire, form and formlessness) – the last meaning is obviously not intended here (Tsepak Rigzin 1993: 288, Sonum & Nayantai & Surtaltu 2009: 111).
[671] *Tamu* means the hells, but also pits and depressions on the earth's surface, which is obviously in the background of the applied metaphor.
[672] The verb *günggügülügsen* is unclear.
[673] *Tabun ijaγurtu,* Tib. *rigs lnga* "five [buddha] families" representing the innate qualities of the enlightened essence: 1) Tib. *rgyal rigs* Buddha, 2) Tib. *rje'u'i rigs* Vajra, 3) Tib. *dmangs rigs* Ratna, 4) Tib. *bram ze* Padma, 5) Tib. *gdol pa'i rigs* Karma (THL/RY). Also, *ijaγur-un tabun burqan*, Tib. *de bzhin gshegs pa rigs lnga tathāgata*s of the five families (Tib. *rnam snang, mi bskyod pa, 'od dpag med, rin 'byung, don grub*) (Sonum & Nayantai & Surtaltu 2009: 310).
[674] The middle part of the sentence is partially lost, therefore the link between two parts of the sentence is not clear.
[675] *Qoyar möre* is unclear. It may stay instead of *qoyar mörü* "two shoulders" or instead of *qoyar mören* "two rivers, two streams".

May it become a great guardian of tens of thousands of livestock.
May the immensely high favour be present!
May it become a great help to help to all beings of six spheres of existence.
May the noble and perfect acts of bliss similar to the sun succeed!
May its good fortune increase and flourish in every rebirth more and more.

Sutra of consecrating and summoning fortune of sheep.[676]
This conch-like white one.
[If described] in details, its white wool is adorned by the conch-like white [colour].
The horns on its head are like a silver white mirror.
Its eyes are like the sun and moon.
Its two ears are like […] of jewels.
[…] coming out of its mouth […]
[…] trumpet […] [4v]
The steam coming from her mouth and nose is like mist pouring across the sky.
Ah, this is the greatly fortunate white sheep as beneficial as lightning and storms descending from the highest heavens.
This sheep with both horns painted with cinnabar, the right horn decorated with an ornament of five-coloured silk, it is the steed for a deity.
May the doctrine vehicle[677] of the excellent buddha and the good fortune of the monastic community arrive here.
May the good fortune of *cintāmaṇi* jewel-like parents, siblings and all the relatives arrive here.
May the good fortune of the warmly beloved maternal kinship arrive here.
All the livestock which disappeared[678] in this way or another because of its weariness, may its good fortune arrive here.
May the good fortune of the [household] items and clothing which "were caused to leave the door"[679], arrive here.
[May] the good fortune [of …] people who "take and eat"[680] [arrive here]. [5r]
May the good fortune of water ? [… causing extensive ?] harm […] arrive here.
This is a conch-white sheep with an egg-like nape of the neck.
This is father and mother of the upright[681] one hundred sheep.
Its exquisite descendants will number tens of thousands.
It is a conch-white sheep with moon-like [*or*: yellow] eyes.
May the universal good fortune of livestock solidify.
May all the great good fortune firmly settle on white sheep with perfect benefits.
May it [help to] multiply people and livestock and fill all the storehouses.
May the thoughts rejoice in their desires and the mind rejoice in peace.
Let there be a fullness of food and drink like the ocean.
May the life of this pious benefactor become long, his livestock multiplies, and all the matters he cares for succeed.
Lama and three jewels.
May it be auspicious![682]

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[676] The animal subject to the consecration ritual is usually a ram (also according to some verses of the text), but the Mongolian original prefers here the general name *qoni* "sheep".
[677] *Kölge*, Tib. *theg pa*, Skt. *yāna* "vehicle", referring to the set of teachings which can carry one to the higher realms and ultimately to liberation by attaining the Buddhahood.
[678] I.e. "perished, died".
[679] This metaphor means specifically stolen property.
[680] Thieves and breadwinners are probably meant.
[681] Due to the frequently inverted syntax in alliterated verses, *siluγun* can be also linked as attribute to *ečige eke* and interpreted "direct father and mother, parents/ancestors in a direct lineage".
[682] A Mongolian version of the usual Tibetan final exclamation *dge'o.*

Transcription: *(Transcription structured according to the original layout of lines due to the more complex structure.)*
[1r] mori qoni üker-ün
seter-ün sudur orusiba[i]
[1v] namo guru: itegel-ün orun γurban erdeni-
tür mörgümü bi: morin-tur seter tata=
qui sudur: blam-a idam kiged γurban
erdeni-tür mörgümü: sakiγulsun ba
naγaču orun buyan kišig inü iren soyur=
q-a: sakin sakiγči ečige eke ba aq-a
degü qamuγ törül tutum-tur:
sayitur qayiralaqui-yin buyan kisig
inü ende iren soyurq-a: saγaral ügegüy-e
qamuγ qan[683] γajar usun-u buyan kesig inü
ende iren soyurq-a: egüden-ü sakiγulsun
[…]-u aduγun-u buyan kisig-i nada
[ö]ggün soyurq-a erkin qoyimara-yin
sakiγulsun burqan-u aduγunu buyan
kisig nada öggün soyurq-a: edeged
[t?]araničin-u belge bilig-iyer nada öggün
soyurq-a: ene edür amin nasun urtu
bolqui adistida-i öggün soyurq-a:
öglige-yin ejen-ü ene morin-tur
sayin edür adistida orusituγai:
erül ügei[684] burqan-tur kiged
bursang quwaraγ-ud-tur ariγun
takil takimui: üneker blam-a
kiged idam burqan-tur ariγun takil
[takimui/ergümüi]: ünen-iyer nom-un
[2r] sakiγulsun qamuγ doγsida-tur X
yerü qamuγ aduγusun-u sakiγulsun-
tur yeke auγ-a küčün luγ-a
tegüsügsen-e X: amin nasun urtu
bolγaγči-tur X yörüngkei-yin
qamuγ qan γajar usun-tur X:
ečige eke kiged aq-a degü ba: ene
qamuγ törül-ün sakiγulsun-tur X
nigen sakiγulsun kiged qamuγ burqan-
tur X: elbeg yeke öljei qutuγ-i orusiγulbai:: ke sidi sidi
bala bala ye swaq-a::[685] sayin saran
uryuγsan-tur sačaγu edür geyigsen
ber: čaγlasi ügei sayin bariγsan-
tur saγaral ügei sayin ~~čaγ bayiγsan-~~
~~tur~~ mori-yi seterlegsen bui: erdem
tögüsügsen ene mori-yi üsün
inü: erdeni-yin jüil delgerigsen
buyu: eldeb daγun inü qurča

[683] Two light dots on the right side of the word *qan* might indicate the intention by the scribe to erase a mistakenly written word.
[684] The meaning is unclear. Several possible but indecisive interpretations are available: 1) *erül ügei* < *eril ügei* "without seeking [a way to gain advantage and profit]", 2) *erül ügei* < *eregelel ügei* "without being shy", 3) Tib. *'bras bu med pa* (abbreviated *'bras med*) "without an effect, fruitless" close to verbs *'bru ba* and *'brud pa* "to dig, to carve" with the Mongolian equivalent *erükü* "to dig"; however, this meaning does not fit into the context.
[685] Parallel Tibetan text: *kye sid dhi sid dhi pa la pa la ye svā hā.*

bilig-ün egesig-tü buyu: ene qoyar
nidün inü nara saran gerel-tü buyu
qabur-un aγur inü oγtarγu-yin
budang bui: γal ulaγan kilen[686] inü
oγtarγu-yin čakilγan bui[:]
qataγu dörben turuγu [inü]
dörben jüg-ün ada …
[2v] daruqu bui: qaril ügei blam-a
idam-tur seterlegsen ene morin buyu:
maqagala-tur bariγsan ene morin buyu:
manglai sakiγulsun-tur seterlegsen
ene morin bui masi dörben maqaraja
qaγan-tur ergügsen ene morin bui:
maγada[687] qamuγ aduγusun-u kisig tula
seterlegsen bui: kii-yin siltaγan-tur
ergügsen bui-yin morin: kečegü[688] amin-
tur seterlegsen ene morin bui:
keb kejiy-e erketen-tür ergügsen bui
ene morin-i ken ba ali yosu-tu ene
morin öber-ün sakiγulsun bui:
sanaγan sedkil üiles bügüde bütübe:
sayin edür seterlegsen ene morin saγaral
ügei burqan-u kölge bolba: saγatal
ügei sürüg-tür talbiqu bui:
čaγlasi ügei jaγun aduγusun-
u ečige bölüge: mingγan aduγusun-u
ebüge ečige bui: mital ügei üre
sadun inü tümen bui: miqači dayisun
ada todqar kijig ebedčin bügüde-yi
mital ügei qariγul-un daruqu
bui: burqan-u ünen jarliγ kiged:
[…] quwaraγ-ud-un ünen jarliγ
[… …] ünen jarliγ-iyar
[3r] yambar ba: irügegsen irügel inü:
türbel ügei öbesüben bütükü boltu=
γai:: morin-u köl-i singqu-bar sürči:
blam-a idam γurban erdeni-tur jalbir=
rimui: čaγlasi ügei degedü burqan-
u gegegen-e ene edür čing batu čimegsen
ene üker-i č[a]γ (?) üliger ügei sayin
ene edür-tur činar yeketü degedü
burqan-a ergünem:: üsün inü erdeni-yin
jüil delgeregsen metü bui: sayin öngge
bey-e-tü ülemji qoyar eber inü
oγyu noγuγan öngge bui: ünen
labtal γučin qoyar sidün inü dü[n]g
čaγan öngge-tü bui: ülesi ügei
yeke boyinuγ inü inü ürgül=ji delgereg=
sen arča buyu: qurča qoyar eber

[686] Instead of *kelen.*
[687] Unclear: *maγada* (with the meaning "certain, true, veritable") is standardly written *maγad*. Another possibility is to read *miqata* ("meaty, fleshy"), which however does not occur in other known texts.
[688] The second consonant (supposedly *č*) is unclear. Also, the reading *kečegü* (probably standard *kečegüü* "hard. difficult") does not fit particularly well into the context.

inü belge bilig-ün činar buyu: qoyar
nidün inü aqui gegen naran delgerigsen
buyu: qubatu qabar-un nüken-iyer
γaruγsan nisun inü rasiyan-u
dusul bui: qotala tegüsügsen
yeke sör inü: erdeni-yin öngge-
ber solungγ-a tataγsan bui:
degedü uruγul inü oγtarγui
büküi-yi qaγaγsan bui tereber
[… …]rqui-yin qamuγ
[3v] kijig-i qalqalaγsan bui: terekü
doura-tu uruγul inü altan delekei-
yi bürkügsen buyu: tegün-iyer
luusun qad γajar-un qamuγ simnus-
un qour-tan-i daruγsan buyu:
tegüs jüil üsün-iyer qamuγ qour
tüidker-i qalqalaγči budang
tataγsan buyu: degüdegerel ügei
segül-iyer γurban yirtenčü-yin
qamuγ tod=qar büküi-i arilγaγsan
buyu: tegsi dörben köl-iyer
tamu-yi bökelen[689] giskegsen buyu. deger-e
qoyar čiken inü erdeni-yin jüil
bükün-i seterlegsen buyu: öngge ünür
inü adistid-iyar günggü[ne]gülügsen[690]
buyu: ülemji beyen-ü küčün gün-eče
seter tataγsan ünen tere qoyar
eber-tür singqu-bar sürči:
üliger ügei ene ükeri degedü saki=
γulsun-tur ergügsen bui: ene orui
degereki tabun ijaγur-tan-tur
eldeb kümün mal-un kisig-ün tula
ergübe: ene öglige-yin činü ejen
inü erkin degedü sakiγulsun burqan-
tur ergügsen buyu qoyar möre-
tür rasiyan-u dusul […]-
[4r] iyar qour ada todqar oruqu-yi daru=
qu: qotala tögüsügsen sakiγulsun
burqan-a čimeg=len ergügsen: ene üker-yin
qubitu sürüg dakin neyilegülkü buyu:
neyilegülügsen degedü ene sakiγulsun
ebüge ečige bolba: nelenggüi[691] jaγun
üker-ün qutuγ delgeretügei: neyite
tümen mal-un yeke sakiγulsun bolqu
boltuγai: neng yeke degedü adistid
qutuγ orusituγai: nemeri yeke
jirγuγan jüil qamuγ amitan-tur
tusa boltuγai: naran metü jirγalang-
un degedü tegüs üiles bütükü
boltuγai: nasun tutum buyan qutuγ
inü ulam ulam nemejü delgereküi

[689] Supposedly instead of *böglen*.
[690] Alternative reading *könggügülügsen* instead of stand. *könggegülügsen* "caused to be mild/light/slight".
[691] Unclear, supposedly *nelüngkei* "generally, everywhere" (Sumatiratna 2017: 799, No. 21722).

boltuγai:: :: :: ::
qonin-tur seter kiged kisig tataqui
sudur orusiba: dung čaγan ene
buyu: todarqay-a čaγan üsün inü
[d]ung čaγan čimeg-tü toluγai-yin
[ebe]r? inü mönggü čaγan toli metü:
[Ni]dün inü naran saran-u gerel metü:
[Qoya]r čikin inü erdeni-yin
[……] amabar γaruγsan […]
[……] büriyen-ü d/t[…]
[4v] ama qabar-un aγur inü oγtaryui-
tur budang tataγsan metü: ay-a
degedü oγtaryui-ača baγuγsan
möndür quran-dur adali ačitu
yeke kisig-tü čaγan qonin ene
buyu: qoyar eber-tür singqu-
bar sürč[i]gsen tabun öngge toryun-u
jüil-iyer baraγun eber-tür čimeg
jegün čimeglegsen ene qonin burqan-u
kölge bölüge: činar yeke-tü
burqan-u kölge nom kiged bursang
quwaraγ-ud-un buyan qutuγ inü
ende iren soyurq-a čindamani metü
ečige eke kiged aq-a degüü ba:
qamuγ törülün buyan qutuγ inü
ende ünen[692] X: čiqula amaraγ uruγ
sodun[693] naγaču narun buyan qutuγ
inü ende iren X: aljiyas-
iyar eyin teyin ügei boluγsan
qamuγ mal-un buyan qutuγ inü
ende iren X: abun egüden-ber
γarγaγsan-u ed qubčisun-u
kisig qutuγ inü ende ir[en X:]
abuγči idegči kümün […]
[…] kisig qutuγ […]
[… …t]odqar? yek[e? …]
[5r] […]r usun-u kisig qutuγ inü ende
iren X: sil[694] ömdegetü dung čaγan
qonin ene bui: siluγun jaγun qonin-u
ečige eke ene bui: silügelekü[695]
metü üre sadun inü tümen buyu:
burwan-yin [?][696] sar-a/sir-a[697] nidü-tü dung čaγan qonin
bui: bügüde qamuγ burqan sakiγulsun-u
qonin ene buyu: buryan[698] erdem tögüsügsen
ene čaγan qonin-tur bükü yeke qutuγ
toγtatuγai gür yeke mal-un kisig
qutuγ toγtatuγai: kümün mal

[692] Supposedly, mistakenly written *ünen* (“truly”) instead of *iren* (Converbum Modale of *ire-* “to come”).
[693] Apparently, a mistaken form instead of *sadun.*
[694] Standardly *sili.*
[695] Probably a non-standard form of *siligülkü* “to let select” (the right one).
[696] The word is entirely unclear and probably corrupted.
[697] Both readings (*sar-a* “moon” and *sir-a* “yellow”) are possible.
[698] Although written similarly to the obscure word in the previous sentence, here the word seems to be a corrupted form of *buyan*.

ba qamuγ edün sang-yi dügürtügei:
küsel-iyer sanaγan sedkil amuγulang-i[yar]
jirγatuγai gün yeke dalai metü
idegen umdaγan-iyar dügürtügei ene
öglige-yin ejen-ü aman nasun inü
urtu boluγad: adal mal inü olan
bolju: asaraγuluγsan kereg üiles
inü bütügen soyurq-a: blam-a γurban
erdeni:: buyan bolai: ::



Figure 12: *Ovoo* stone cairn belonging to the clan Shagzaankan, allegedly established by Sampil after receiving a special blessing from the Lord of Altai, Gürt valley, Bulgan sum, Bayan-Ölgii aimag (Ondřej Srba, 2015)

2.10. Rituals of Warlike Deities – Incense Offering to Geser Khan

The *Incense Offering to Geser Khan* attests to the once widespread and highly popular worship of the main hero of the famous heroic epic, which became popular throughout Mongolia thanks to the 1716 Peking blockprint (Heissig 1954: 35). The worship of Geser Khan was further supported by the identification of Geser with the Chinese popular deity Guandi 關帝, the God of War, whose cult was promoted by the Qing state through the founding of the Guandi Temples, regarded by the Mongols as Geser Temples, as well as with the Buddhist deity Vaiśravaṇa (Kubera), the chief of the Four Heavenly Kings (Heissig 1970: 409). Guandi's historical model and predecessor Guan Yu 關羽 was equally known in the Mongolian environment thanks to the translation and adaptation of the Chinese *Romance of the Three Kingdoms* (*Sanguo yanyi* 三國演義, Mongolian *γurban ulus-un bičig,* Heissig 1972: 266).

Walther Heissig documented that the figure of Geser was well known in central Mongolia by the first decades of the 17th century at the latest (Heissig 1996: 225–227). The identification of birch-bark fragments from Kharbukhiin Balgas (XBM 72 – one folio and XBM 73 – one booklet) dating to the late 16th and first decades of the 17th centuries as texts of the incense offering to Geser further confirms the popularity of the cult of Geser in the early 17th century (Chiodo 2000: 163–168).[699] Textual variants of the Incense Offering to Geser Khan were compared among them by W. Heissig (2002).

2.10.1. Msc. B 55/4-IV: Incense Offering of Geser

The fourth part (fol. 17v-26v) of the collection of incense offerings within one manuscript described under the Incense offering to the Five *Tngri*-Gods (Msc. B 55/4).

Translation:

[17v] The King of mountains, the immensely strong – soothsayer Buv-a küisi damba, the interpreter Ariy-a ulamγ'ar, Uγlar odγ'ar Arčim sa dari Geser sarbo dongrub:[700]

oṃ ā hūṃ

The one named Buv-a düngjing γ'abo, with head of the *garuḍa* bird, gold yellow hair, the ends of the hair as if they were long,[701] [with appearance] as if *ev-e*[702] flower spread out, with gleaming white teeth, with a body of topaz jewels, [18r] with a topaz elephant as his steed – to the miraculous manifestation of Esrün Qormusta *tngri*, [the highest] of the supreme thirty three *tngri*-gods, I bow with homage and take refuge by him, pray and bring offerings to him.

The one named Uγlar odγ'ar, with a light bay face, with red hair, with flourishing white colour, the upper body of a human, the lower body of a snake, with a blue rhinoceros-elephant as his steed – to the miraculous manifestation [18v] of the underworld eight *nāga*-kings I bow with homage and take refuge by him, pray and bring offerings to him.

The one named Arčam dari oγtun, with a very white colour, [with appearance] as if his brilliance radiated to ten directions, with thirty-five gleaming white teeth, with body of topaz jewels, with topaz elephant as his steed – to the assembly of all *ḍākinī*s I bow with homage, take refuge by them, pray and bring offerings to them.

[The one named] Geser – with six [19r] tusks as the tinder-box steel, with a chestnut horse with a white patch on the forehead, with thirty-five gleaming white teeth, with a body of topaz jewels, with a topaz elephant as his steed, the upper body endowed with miraculous powers[703] of nine buddhas, the

[699] A preliminary report about the Incense Offering to Geser from Kharbukhiin Balgas published by Kh. Perlee (1975) was used already in 1983 by Heissig as evidence for the early spread of the Epic of Geser among the Mongols (Heissig 1983: 516).

[700] The passage *Uγlar odγ'ar arčim sa dari geser sarbo dongrub* is rather unclear.

[701] The word *urtu* "long" might be a corrupted form of another word.

[702] Unclear, lexicographically unidentified.

[703] Lit. "possessed of reincarnations".

lower body endowed with miraculous powers of the eight *nāga*-kings, the conqueror of this world, Geser Khan, I bow to you with homage, pray and bring offerings to you.
so so lan gki gki lan gki soo soo
When the reincarnation of the Holy lord Γ'arču of the supreme *tngri*-gods is an enemy, [19v] [you] Geser, be pleased to lead army against him.
With a helmet on his head, with a moon-like shield mounted on his back, his body dressed in star-like armour, in his hand he draws a sword of wisdom with a sharp edge, stretching a star arrow,[704] riding a horse as fast as lightning, catching up with the sons of enemies, protecting [20r] properties and livestock of the lord's enemies; protecting my body and my horses, my lord of *tngri*-gods [overseeing] my armour and sword; in whichever direction he goes,[705] the supreme *tngri*-god growls and moves the blue sky, and the lower Etügen-earth turns and rumbles.
The one from whose[706] mouth fire and lightning flashes, the one who throws lightning with a golden circle[707] in his hand and targets and kills all enemies without a trace – [20v] I bow to [this] lord of mine.
I bring pure offerings to the lords of places and waters, eighty-four thousand servants, dwelling in ten directions and moving according to the command of the holy lord [Geser].
I bring pure offerings to [you], who became my good fortune upon the arrival of the army.
I bring pure offerings to [you], who became my profit when I went trading. [21r]
I bring pure offerings to [you], who became my support when I was sitting at home.
I bring pure offerings to [you], who became my bright lamp in the dark night.
I bring pure offerings to [you], who became the armour to my bare skin.
I bring pure offerings to [you], the conqueror of the cruel enemy and the fulfiller of my nine intentions.
Be pleased to taste these offerings of mine and fulfil my nine intentions.
The one who seeks to protect the Dharma teaching.
the one who welcomes in advance on arrival,
the one who sees off on return,
the one who turns to the right side,
the one who rotates to the left side,
the one who gets up and runs in response to *gki gki*,
the one who rejoices in response to *soo soo*,
the one who is constantly keeping a careful eye on me.
the one who is largely sufficient unto himself.[708]
the one who fully removes all my obstacles
– to all those I bring the pure offerings.
gki gki soo soo
My holy lord of the supreme *tngri*-gods,
my holy lord who knocks down and [22r] repels the pride and power of enemies,
my holy lord who placed on the horse mane the armour of the sun, moon and stars,
who suppressed the pride and power of foreign troops,
who with the golden wheel throws lightning like hail.
My holy lord, getting up and running and riding a horse and an elephant, embodying the properties of air and wind.
My holy lord hunting down the enemy [22v] thundering and roaring like a dragon.

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[704] The meaning of the word *jiraγudun* in this sentence has not been identified.
[705] Probably the pronoun *minü* here is a miswriting instead of *inü*, i.e. the manuscript actually reads "In whichever direction I go, …".
[706] The manuscript supposedly renders the third person pronoun *inü* ("his") mistakenly as *minü* ("my").
[707] *Toγun-a:* normally means the roof-ring of the Mongolian ger, but here it is likely to refer to the ancient Indian weapon, which other Mongolian sources call *kürdü* (also "circle, wheel", Tib. *'khor lo*), referring to the discus-like weapon (Skt. *sudarśana cakra*), representing an iconographical attribute for example of Vishnu (Tib. *'khor lo can*, Mong. *kürdün bariγči*).
[708] *Öber-ün tusa*, Tib. *rang don*, frequently means "one's personal/individual purpose/benefit", but the characteristic here does not intent to express the selfish concern, but the capability to reach one's goals as to be able to assist the others.

My holy lord fluttering [his wings] as two *garuḍa*s sending into the ocean an enemy threatening [our] property, livestock, body and life.
My holy lord, letting two dragons roar, two *garuḍa*s fly and averting the power of alien [enemies] in front of me, wherever I go.
My holy lord circling around the blue sky and fertile mother earth [23r] and defeating all enemies.
My holy lord putting food into my chapped mouth, becoming a [supporting] pillar to my broken legs.
My holy lord providing a lamp in the dark night.
My holy lord widening a [narrow] ravine path.
My holy lord shooting the six enemies with ulterior motives, attacking and killing [his] own enemies with the species of tigers. [23v]
Be pleased to command the army of the *tngri*-gods.
Ah, my holy lord,
with mother who possessed the treasury[709] of unobstructed[710] teachings[711]
born with legs firmly crossed like a reincarnation of a lama
next to *gki gki soo soo ki*.
With the heavenly father Esrün Qormusta.
who suppressed the great fighting,
who protected the religion of Śākyamuni, the Lord of the highest pure land (*Akaniṣṭha*).[712]
With older sister goddess,
perfectly joyful in every part [of her body] [24r],[713]
who massacred the jealous[714] troublemaking *simnu*-demons and crushed [them] to dust.
With older brother Jambhala,
assiduous in artworks,
having perfectly realized the accomplishments of the wisdom and *bodhicitta,*
being truly the lord of the great treasury.
My holy lord Geser of the three periods of time,[715]
with qualities of the buddhas of three periods,
body decorated with sandalwood and the finest silk,
with a face that has never lost its appearance,
dragging the foaming [surf of] enemies to be massacred. [24v]
My holy lord Geser,
having done no extraordinary deeds,[716]
massacring the enemies by the power of the true Three Jewels.
My holy lord Geser,
sharpening his black steel [sword] next to the door,[717]
and massacring the jealous malicious enemies scattering them like ashes.
My holy lord Geser,

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[709] Another interpretation is possible: that *šasin-i sangtu boluγsan eke* is a misspelling of *šasin-u sang-tu [boluγsan] oki*, *sang-tu oki* being an epithet of *qumq-a,* Tib. *bum pa* (“vessel, vase”) or *γanjir-a*, Tib. *’gan ’jir* top ornament (of a temple roof) usually made of gold or copper (Sumatiratna 2018: 174, No. 4613). However, the understanding of *eke* as mother is more likely, as there are statements about Geser’s father and sister in the following lines.
[710] *Baril ügei*, “without being held”, probably synonymous to *türbel ügei*, Tib. *thogs med* “unobstructed, unhindered”.
[711] Probably referring to *šasin-u sang*, Tib. *chos mdzod*, “treasury of doctrine”.
[712] *Aginasta* < Stand. *aginista*, Skt. *Akaniṣṭha*, Tib. *’og min* highest pure land, unsurpassable buddhafield.
[713] Although there are even four dots after *güičemel* (at the end of the page), the passage can hardly be understood other than *üy-e üy-e güičemel bayasqulangtu* followed by *ütegeremdeki maγu samaγu …* as an independent sentence part.
[714] *Ütegeremdeki* lexicographically unattested. Close to *ütegere-* “to be ungrateful” and *ütegerke-* “to be jealous, envious”.
[715] *γurban čaγ*, Tib. *dus gsum*, three periods of time (past, future, and present).
[716] The sentence seems to include mistakenly two negations (*busu* and *ese*), thus contextually the second negation is rather redundant. Normally, a sentence “having done extraordinary deeds” would be expected.
[717] The words *egüüden agtu* are nevertheless quite unclear in this context.

who goes flattening his sharp steel [sword] – bayonet[718]
and slaughtering all the enemies.
I bow and bring offerings to the holy lord Geser,
who spread the religion [25r] of the famous Śākyamuni, in order to protect his soul.
Ah, be pleased to protect, the holy lord Geser.
May the good fortune increase.
May the impurity and sin be removed.
May the troubles and complaints be suppressed.
May the frightened beings calm down and rejoice.
The blue sky is said to be the outer continent,
the tricky[719] dragon is said to be the inner jewel,
the sun and moon [is said to be] the adornment of the world,
those three were accomplished since the early days.
The good fortune of Geser, who became the doctor (*or:* Medicine-Buddha),
[may it be perfectly present][720] here among us. [25v]
The snowy mountain is said to be the outer continent,
the white lion is said to be the inner jewel,
the beard of the blue rhinoceros is said to be the adornment of the world,
those three were accomplished since the early days.
The good fortune of Geser, who became the doctor (*or:* Medicine-Buddha),
may it be perfectly present here among us.
The black mountain is said to be the outer continent,
the black deer is said to be the inner jewel,
its horn and tail are said to be the peripheral adornment.
those three were accomplished since the early days.
The good fortune of Geser, who became the doctor (*or:* Medicine-Buddha), [26r]
may it be perfectly present here among us.
The white yurt/house is said to be the outer continent,
his inner lama is said to be the inner jewel,
many monks are said to be the peripheral adornment.
those three were accomplished since the early days.
The good fortune of Geser, who became the doctor (*or:* Medicine-Buddha), [26r]
may it be perfectly present here among us. [26v]
Oṃ may there be the good peace!
May the good blessing spread!
May every intended and sought wish come true!

Transcription:
[17v] aγulas-un qan av-a¦ küčün buv-a küisi damba¦ tölegegči[721] ariy-a ulamγ'ar¦ kelemürči: uγlar odγ'ar¦ arčim sa dari geser¦ sarbo dongrub: oṃ¦ ā hūṃ. buv-a düngjing¦ γ'abo neretei: γ'arudai sibuγun¦ toluγai-tai: altan šara¦ üsütei: üsün-ü üjegüür¦ inü urtu metü ev-e¦ čečeg delgerigsen metü¦ γučin dung čaγan sidetei:¦ molur erdeni biy-e-tei:¦ [18r] molur jaγan kölgetei:¦ degedü γučin γurban tengri¦ nar-un esürün qorumsta¦ tengri-yin qubilγan-tur¦ mörgün maγtan itegen¦ jalbarin takimui: uγlar¦ odγ'ar neretei: ulaγan¦ qongγur čirayitai: ulaγan¦ üsü-tei: delgerigsen čaγan¦ önggetei: degedü biy-e inü¦ kümün düritei: doura¦ biy-e inü moγai düritei:¦ köke keres beyetei: köke¦ kires[722] jaγan kölgetei::¦ [18v] dour-a naiman luus-un qad-¦ un qubilγan-tur mörgün maγtan¦ itegen jalbarin takimui::¦ arčam dari oγtun ner-e-¦ tei: masi čaγan önggetei¦ öngge geril inü arbin[723]¦ jüg-tür delgerigsen metü¦ γučin tabun dung čaγan¦ sidetei:

[718] Expressed by a nomen futuri *qadqu* < Stand. *qadququ* "to pierce, to stick in".
[719] A metaphorical meaning, lit. *γoq-a* "hook", cf. *γoq-a meke* "trick, cunning".
[720] This part of the sentence is missing here (probably omitted by the copyist), but it can be supplemented based on the next repetition (*ende mangdu tegüs orusiqu boltuγai*).
[721] Stand. *tölgeči*.
[722] Stand. *keris*.
[723] Instead of *arban*.

molur erdeni¦ beyetei: molur jaγan¦ kölgetei: qamuγ daginis-un¦ čiγulγan-tur mörgün maγtan¦ itegen jalbarin takimui::¦ geser ketüte jirγuγan¦ [19r] soyuγatai kegere qalzan¦ moritai: γučin tabun düng[724]¦ čaγan sidetei: molur biy-e-¦ tei: molur jaγan kölgetei:¦ degedü beyen-tü inü <10> yisün¦ burqan-u qubilγan tegüsügsen.¦ douratu biyen-tü inü naiman¦ luus-un qad-un qubilγan¦ tegüsügsen: ene zambutab¦ ejelküi geser qaγan čima-¦ tur mörgün maγtan jalbarin¦ takimui:: so so lan gki gki¦ lan gki soo soo: deger-e¦ tengri narun boγda γ'arču-yin¦ [19v] qubilγan inü dayisun-ni¦ aqui-tur geser¦ čereg udaridun soyurq-a::¦ duγulγa-a orui-tur sara[n]-u¦ bumbai-i[725] mörün-tegen¦ aγuluγsan odud-un quyaγ-i¦ beyen-tegen emüsügsen qurča¦ iritü belge belig-ün ildü-¦ i mutur-taγan jaliduγsan¦ odud-un jiraγudun[726] sumu¦ tataγsan türgen gilbelgen¦ morin jaγan-ni unaγsan¦ dayisun-ni köbegün-i güičen¦ bariγsan boγda-yin dayisun-i¦ [20r] edelel mal-i sakin ibegen minü¦ bey-e morin-tur minü sakin¦ ibegen. quyaγ mes degere¦ tengri narun boγda minü¦ aliba jüg odqui-tur¦ minü degere tengri köke¦ oγtaryui kürkire[n] ködülmüi¦ doura etügen eke eregin¦ duγuramui: aman-ača minü¦ γal gilbelgen čakilγaju:¦ γar-taγan altan toγuna-¦ bar gelbelgen qarbubasu¦ qamuγ dayisun-i qočural¦ ügei alan qarbuγči boγda¦ [20v] ejen-tür-yien mörgümü::¦ boγda-yin jarliγ-yiar¦ yabuγči arban jüg-ün¦ aγsan saγuγsan γajar¦ usun-u ejin naiman tümen¦ dörben mingγan jarudus-un¦ nuγud-tur ariγun takil¦ takimui: čereg irekü-tür¦ öljei qutuγ boluγsan¦ minü ariγun takil takimui::¦ qudalduγan-tu odqui-¦ tur minü asiγ tusa¦ boluγsan-ni minü ariγun¦ takil takimui:: saγuqui¦ [21r] ger tergen-tür minü tüsig¦ boluγsan-u minü ariγun X:¦ qaringqui söni gegen jula¦ boluγsan-tur ariγun X:¦ arisu-tu beyen-tür minü¦ quyaγ boluγsan-tur X:¦ eregü-tü dayisun-ni dorui=¦duγuluγči erkü yisün¦ küsel-i minü qangγulaγčid-¦ tur X: ene takil nuγud¦ minü türbil ügei amsaγad¦ erigsen yisün küsel-i minü öggün¦ soyurq-a:: sajin nom-yi¦ sakituγai kemegči: emün-e-eče¦ [21v] uγtaγči. qoyin-a-ača üdegči:¦ baraγun eteged-tür ergegči:¦ jegün eteged-tür toγur[i]γči:¦ gki gki geküle bosun güigči.¦ soo soo geküle bayasuγči.¦ serteyisün kilemkijü qaraji¦ üjegči: öberün tusa-i¦ masi bütügegči: jedker-i¦ minü oγuγata arilaγči¦ qamuγ bügüde-tür ariγun¦ X: gki gki soo soo¦ degere tengri narun¦ boγda minü. dayisun-u¦ omuγ süri-i singtaraγulaγad¦ [22r] qariγuluγči boγda minü:¦ naran saran kiged odud-un¦ quyaγ-i morin-u dele¦ degere delgeringgüi aγula[n]¦ bariγsan boγda minü činadus-un¦ čereg-ün omuγ süri-i¦ daruγad: ki möngdür metü¦ altan toγuna-bar gelbelgen¦ qarbuγči boγda minü:¦ ki salkin-u činar-i qamurun¦ qamtudqan: morin jaγan-ni¦ unaγsan düri-ber yabuγad¦ bosun güigči boγda minü:¦ dayisun-i güičen barin köke¦ [22v] luu-bar kürkere[n] dongγudtuγči¦ boγda minü: ed mal. amii¦ biy-e-tür ergečegeči dayisun-i¦ Dalai kiged-tür daldalaγuluγad¦ qoyar γ'arudi derebegülün¦ nisgegči boγda minü:¦ aliba jüg yabubasu¦ emüne minü qoyar luu¦ kürkeregülegči. qoyar γ'arudi¦ niskeged: činadus-un¦ süri qariγuluγči¦ boγda minü: köke¦ oγtaryui. köresütü¦ etügen eke ergen toγuriγul¦ [23r] qamuγ dayisun-ni qamurun¦ alaγči boγda minü:¦ qaγarqai aman-tur minü¦ künesü öggügči qaltarqai¦ köl-tür minü tulγuur¦ boluγči boγda minü:¦ qaringqui söni gegen¦ jula bolγan öggüči¦ boγda minü: qabčil jam-i¦ aγuu bolγan öggügči¦ boγda minü: jirγuγan¦ adγadu[727] dayisun-i alan¦ qarbuγči. öberün ösiyeten-¦ ni baras üngdüs[ü-]ber¦ [23v] dobtulγan alaγči. degere¦ tengri narun čereg-i terigülejü¦ udaridun soyurq-a:: ā¦ boγda minü gki gki soo¦ soo ki-yin dergede¦ qutuγtu blam-a-yin ölmei¦ batuta jabilalčan jayaγaγsan¦ baril ügei šašin-i sangdu¦ boluγsan eke-tü auγ-a¦ qadqulduγan-i daruγsan¦ aginasta-yin ejin sigemüni¦ šašin-ni sakiγsan: esürün¦ qorumsta tengri ečegetü¦ üy-e üy-e güičemel::¦ [24r] bayasaγulangtu ütegeremdeki¦ maγu samaγu simus-i ünesün¦ metü butaratal kiduγsan okin¦ tengri egečitü urlaqu üile¦ kičiyegsen uqaγan bodi¦ sedkil-ün sidi güičegsen¦ ünengkü yeke sang-un ejin¦ jambala aq-a-tu: γurban¦ čaγ-un burqan-u činar-i¦ abuγsan zangdan yongqur-¦ tur. beyeben čimigsen čirai¦ öngge-ben ese aldaγsan¦ čaγraqu[728] dayisun-ni čirgerüdel[729]¦ kiduγči γurban čaγ-un geser¦ [24v] boγda minü: ötel busu¦ üiles-i ese üiledtügsen¦ ünengkü γurban erdeni-yin küčün-¦ iyer dayisun-ni kiduγči geser¦ boγda minü: egüüden agtu qara¦ bolud-yian örün qurčadqaju¦ ütegeremdeki maγu sedkilten-i¦ ünesün metü butaratal kiduγči¦ geser boγda minü: qadqu¦ qurča bolud-yian qabtaγlan¦ yabuju qamuγ dayisun-i qamrun¦ alaγči geser boγda minü::¦ amin sünesü-yien sakiqu-yin¦ tula. aldar-tu sigemüni-yin¦ [25r] šašin-ni delgeregülügsen geser¦ boγda-tur dakin mörgümüi::¦ e-e geser boγda sakin soyurq-a::¦ buyan kisig nem[e]tügei. burtaγ¦

[724] Stand. *dung*.
[725] Stand. *bambai-yi*.
[726] The word *jiraγudun* cannot be identified.
[727] Supposedly a corrupted form of *adqaγtu.*
[728] Supposedly a nonstandard form of *čaquraqu*.
[729] Perhaps a corrupted form of *čirügden* or *čirügdegülün.*

kilingčen ariltuγai. gem čimar[730]¦ daraγtuγai: kelekü[731] amitan¦ engkejin[732] jirγatuγai::¦ köke oγtarγui γadaγadu tib¦ gele: qoγ-a köke luu dotuγadu¦ erdeni gele: naran saran qoyar¦ orčilang-u čimeg tere γurbaγulan¦ erte edüreče tegüsčü gele::¦ otuči boluγsan geser-ün¦ öljei qutuγ engde mangdu¦ [25v] časutu aγula γadaγadu¦ tib gele: čaγan arsalang¦ dotuγadu erdeni gele: köke¦ kires joγdur inü orčilang-u¦ čimig gele: tere γurbaγulan erte¦ edüreče tegüsčü gele: otuči¦ boluγsan geser-ün öljei¦ qutuγ engde mangdu tegüs¦ orusiqu boltuγai:: qara aγula¦ γadaγadu tib gele: qara buγu-a¦ inü dotuγadu erdeni gele:¦ eber segül inü orčin-u čimig¦ gele: tere γurbaγulan erte¦ edüreče tegüsčü gele: otuči¦ [26r] boluγsan geser-ün öljei qutuγ¦ engde mangdu tegüs orušiqu¦ boltuγai: čaγan ger¦ γadaγadu tib gele:¦ doturaki blam-a inü¦ dotuγ[a]du erdeni gele:¦ olan bursang quwaraγ-¦ ud orčin-u¦ čimig tere γurbaγulan¦ erte edüreče tegüsčü¦ gele: otuči boluγsan¦ geser-ün öljei¦ qutuγ engde mangdu¦ orušiqu boltuγai::¦ [26v] oṃ sayin¦ amuγulang boltuγai::¦ sayin buyan delgerikü¦ boltuγai:: sanaγsan¦ erigsen küsel bügüde¦ güičeldekü boltuγai:: ¦

2.10.2. Msc. B 55/6: Incense Offering of Geser Khan

Manuscript description: A brush-written manuscript on Russian machine-made paper. 7 fols. Size: 20.8 × 6.6 cm. First decades of the 20th century. The greater part of the manuscript written in a half-cursive casual style of administrative handwriting, only both sides of fol. 2 and 7 lines of fol. 3r are written in a style imitating pen writing, but also written with a brush, with perpendicular *sidü* and an unbroken baseline. By the end, the cursive almost shifts to speedwriting.

Translation:
[1r] Incense Offering of Geser Khan
[1v] Recite three times: *oṃ ā hūṃ.*
With a light bay face on a red background
with a gold yellow *uṣṇīṣa*
with one face
in his right hand holding an arrow with properties of the *garuḍa*
in his left hand holding an arrow with properties of the tiger
A beautiful helmet like the sun on his head.
A moon-like shield mounted on his back. [2r]
Star-like armour dressed on his shoulders.
In his hand he draws a sword of wisdom with a sharp edge.
Riding a brown horse with a beautiful saddle [decorated] with a jewel *vaiḍūrya*.
With ten thousand fortunate queen-consorts.
Who became commander of the tens of thousands of troops.
– You, the Holy Lord Geser Khan –
I invite you from your pure [2v] land in an instant.
I invite [you] the Holy Lord Geser Khan called Donrub širabuu
together with [your] thirty-five heroes
three hundred sixty generals[733] and companions.
We purify and offer pure good offerings full of ten million tastes and flavours.
By juniper, sandalwood, storax incense,[734]
artemisia, [3r] Labrador tea,[735] rhododendron,
we purify them for and offer them to the benevolent Geser, Master of the Ten Directions, the Holy Lord and Khan.
We purify them for and offer them to the benevolent Geser Khan, the reincarnation of the supreme *tngri*-gods who conquered the whole world.

[730] *Čimar* "grievance, reproach".
[731] Contextually instead of *kelmekü*.
[732] Written with one more *sidü* (as *anggijin*).
[733] *Qosiγuči* usually refers to the chief of military division, especially in the advance guard.
[734] *Gügül,* Tib. *gu gul*, Skt. *guggula*, incense made of Styrax benzoin.
[735] *Surγar,* Tib. *sur dkar,* Lat. *Ledum palustre L.*, Rus. *Багульник (клоповник),* Labrador tea.

We purify them for and offer them to Geser Khan,
in whose[736] upper body the power of all buddhas is perfectly present,
in whose middle body the four great [3v] *tngri*-gods are perfectly present,
in whose lower body the power of the eight *nāga*-kings is perfectly present.
We purify them for and offer them to Geser Khan,
equipped with tremendous power, who defeated the fierce *simnu*-demons.
We purify them for and offer them to the Lord Geser Khan named Širabuu Dongrub,
who tirelessly struggled [4r] for the affairs of religion and government.
We purify them for and offer them to the Lord Geser Khan,
who crushes to dust the enemies and obstacles disturbing government and religion.
We purify them for and offer them to the terrible Lord Geser Khan,
who is like water against the danger of fire,
who is like a ship [4v] against the lords[737] of waters,
who is like a mountain against the danger of winds.
who is like a thunder against the danger of enemies.
We purify them for and offer them to the benevolent Lord Geser Khan with an accomplished majesty,
who raises vital energy during games
who gives accuracy in shooting,
and adds great [5r] strength when wrestling.
We purify them for and offer them to the benevolent Lord Geser Khan,
who added speed to the running horse,
who became splendour of my scrawny body,
who watches over me like a hat and who follows me like a shadow. [5v]
We purify you with homage,
in truth the incarnation of Jamsran
with a blood-like chestnut horse
in the desert-red mountains.
We purify [you] by the *dalha*-enemy-god with nine standards,
who shows in front of [himself] a yellow dog.
who lets a charming black bird fly [behind him].
We purify the immeasurably [6r] powerful [lord] Qangγai Düngjingγ'arboo, the protector of the white direction.
We purify the eight classes of *tngri*-gods and *nāga*s, as well as all the lords of the land.[738]
We purify you the incomparably powerful *upāsaka* Dayang Degereki[739] together with your retinue. [6v]
Be pleased to destroy the enemy of government.
Be pleased to stifle the enemy of religion.
Arrange for government and religion to be strengthened!
Arrange for us to enjoy peace and joy!
Arrange for vital energy to expand!
Arrange for the circuit of the blessing to be established!
Be pleased to give benefit from trading. [7r]
In a cause, be pleased to make the words correct.
On a journey, may great affairs succeed by themselves.
When hunting, be pleased to grant us with a full bag of game.
Fulfil quickly everything intended.

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[736] Here and in the two following cases, it seems that the text should read *inü* "his" instead of *minü* "my" as it speaks about Geser.
[737] The word *ejed* "lords" might be here a misspelling instead of the word *ayul* "danger".
[738] *Qangγai delekei* as a word pair meaning the landscape, nature in its complexity.
[739] *Dayan degereki*, coll. *Dayin deerh,* Bur. *Dayan deerhe*, usually considered a shamanic deity, in the syncretic tradition represented as a type of enemy god (*dayičin/dayisun tngri*). According to the Buddhist tradition, in the 18th century the deity was brought into Buddhism as an oath-bound Dharma protector. The deity was worshipped in the Cave of Dayan Degereki (*Dayan degereki-yin aγui*) located in the area of Uyalga Kharuul, on the borders of today's sums Tsagaan-Üür and Erdenebulgan of Khövsgöl aimag. Birtalan 2001: 967–969, Rintchen 1955, Heissig 1980: 107–109 etc.

ki ki so so lhajanlhov-a kungdu sarwa tu tu k'u-ā.
bazar abiki sooq-a:
oṃ maṇi padme hūṃ [7v]
Oṃ, may there be good peace!
May the splendour of good fortune flourish and become the adornment of the world.

Transcription:
[1r] geser qaγan-u¦ sang orusiγulbai¦
[1v] oṃ ā hūṃ:¦ kemen γurban-ta egüle:¦ ulaγan ündesü-dü¦ ulaγan qongγur čirai-¦ tai altan šara üsner-¦ tü nigen niγur-tu¦ baraγun mutur-taγan¦ γ'arudi-yin singji-tü¦ sumu-yi bariγsan¦ jegün mutur-taγan¦ baras-un singji-tu¦ numu-yi bariγsan.¦ nara metü ultan sayiqan¦ duulγ-a-yi teregün-degen¦ asγaγsan. sara metü¦ bangbai-yi mörün-degen¦ [2r] aγuluγsan. od metü¦ quyaγ-i mörün-degen¦ emüsügsen. qurča iretü¦ bilig biligün ildü-i mutur-¦ taγan dalayiγsan binduriy-a¦ erdeni-yin sayiqan erbegel=¦jitü biligün kegere morin¦ kölgetü tümen jirγalang¦ qatun-tai tümen čereg-ün¦ teregün boluγsan geser¦ boγda qaγan-a ariγun¦ [2v] orun-ača činü nigen gšin-a¦ dotur-a urin jalaγad. donrub¦ širabuu neretü geser boγda¦ qaγan-a γučin tabun baγatur.¦ γurban jaγun jiran qosiγuči¦ nöküd seltes-ün qamtubar ni¦ urin jalaγad. jaγun jiwa¦ toγatu amtu šim-e bürid=¦tügsen ariγun sayiqan takil-¦ iyar ariγulan takimui:¦ arča zandan gügül ba. agi¦ [3r] surγ'ar Dali-bar arban¦ jüg-ün <ejen> ačitu geser boγda¦ qaγan-a ariγulan takimui.¦ delkei Dakin-i ejelegsen degedü¦ tngri narun qubilγan ačitu¦ geser qaγan-a ariγulan¦ takimui. degedü beyen-¦ dür minü qamuγ¦ burqad-un küčün tegüs[ü]=¦gsen. dumda beyen-dür¦ minü dörben yeke¦ [3v] tengri nar tegüs[ü]gsen¦ douradu beyen-dür minü¦ naiman luus-un qad-un¦ küčü tegüs[ü]gsen geser¦ qaγan-a ariγulan takimui::¦ doγsiraγsan simus-i¦ doruyitaγulun daruγči¦ auγ-a küčün tegüs[ü]=¦gsen ačitu geser boγda¦ qaγan-a ariγulan takimui::¦ šajin törü-yin üilen-dü¦ [4r] singtaral ügei jid=¦kügsen širabuu dongrub¦ neretü ejen geser qaγan-a¦ ariγulan takimui::¦ törü šajin qoyar-i¦ tüibegegči dayisun¦ todqar-ud-i toγusun¦ toburaγ bolγan sönü=¦gegči ejen geser qaγan-a¦ ariγulan takimui::¦ γal-un ayul-tu usu metü¦ [4v] usun-u ejed-tü ongγuča¦ metü. salkin-u ayul-tu¦ aγulan metü. dayisun-u¦ ayul-tu ayangγ-a metü.¦ ayiqu metü ejen geser¦ qaγan-a ariγulan takimui.¦ naγadum keyikü-yin čaγ-tu¦ kii morin-i delgeregülügči¦ qarbuqu čaγ-tu mergen¦ onul-i öggügči.¦ barildaqu čaγ-tu auγ-a¦ [5r] küčün nemegülügči ačitu¦ ejen geser boγda qaγan-a¦ ariγulan takimui. güikü¦ morin-dur qurdun güidel-e¦ nemegsen. turqun[740] beyen-dür¦ minü sür sülde boluγsan¦ malaγai metü sakiγči¦ sügüder metü daγaγči¦ sür jibqulang tegüs[ü]=¦gsen ačitu ejen geser¦ boγda qaγan-a ariγulan¦ [5v] takimui: čöl ulaγan¦ qadan-du čisun jegerde¦ moritai čoqum jamsarin-¦ yin qubilγan čimai-yuuγan¦ maγtan ariγulan takimui:¦ emün-e šara noqai üjegdegülügči¦ üjesküleng-ün qara šibuu¦ niskegči yisün sülde¦ dalha tengri-yien ariγulan¦ takimui: čaγan jüg-i¦ sakiγči čaγlasi ügei¦ [6r] auγ-a küčütü qangγai¦ düngjingγ'arboo-dur-iyan¦ ariγulan takimui:¦ tengri luus naiman ayimaγ¦ kiged bükün-i qangγai¦ delekei-yin ejed-i ariγulan¦ takimui: tengsel ügei¦ yeke küčütü ubasi¦ dayang degereki tan-ni¦ nökür seltes-ün qamtu-¦ bar ariγulan takimui:¦ [6v] törü-yin dayisun-ni temtelen[741]¦ soyurq-a:: šajin-ni dayisun-¦ i singtalan soyurq-a::¦ törü šašin-i batudqan¦ jokiy-a: töbsin jirγal-i¦ edelegülün jokiy-a: kii¦ morin-i delgerigülün jokiy-a::¦ kisig-ün küriy-e-i batudqan¦ jokiy-a: qudalduγan-dur¦ asiγ jabsil se[l]te-yi¦ öggün soyurq-a::¦ [7r] jarγun-dur üge-i jöb¦ bolγan soyurq-a: ayan-dur ali¦ yeke üile-i ildam-bar učar=¦γulun soyurq-a: ablaqu-dur¦ ang görügesü-i qayan qayirilan¦ γangjaγlaγulun soyurq-a: sanaγsan¦ tus bükün-ni türgen bütüge. ki ki¦ so so lhajanlhov-a kungdu sarwa¦ tu tu k'u-ā. bazar abiki¦ sooq-a: oṃ ma ni bad¦ mii hūṃ:¦ [7v] oṃ sayin amuγulang¦ boltuγai::¦ öljei qutuγ-un¦ čoγ badarču¦ jambuutib-un čimeg¦ bolqu boltuγai::¦

2.10.3. Msc. D 100: Incense Offering of Geser Khan

Manuscript description: A calamus-written manuscript on Russian-style hand-made paper without visible watermarks.[742] Pothi format. 6 fols. (the last folio has been lost). Size: 16.7 × 6 cm.
Palaeographic analysis: 1.A/C. miniature, rather undistinguished *titim.* 2.A. almost linear flow of *niruγu*. 3.D. almost imperceptible *sidü*. 4.1.C. slightly downbent *i* in syllables *ki/gi*, *bi.* 4.2.A.

[740] Stand. *turqan.*
[741] The variant *temteri-* is more common.
[742] The only visible watermark track is number "8" on fol. 3 and number "1" (?) on fol. 4.

undistinguished. 4.3. bifurcated. 6. large form with an elevated *boγuni segül*. 7.1. *č*-shaped medial undistinguished *č/j*. 7.2. In few cases *č* with downward oriented hook for *z*: *ezen, ölzei*. 8.2.F. large coronet starting on the base axis. 8.3.C. final *-u/ü*, *-i*. 8.3.B. final *-r*. 11.D. 13.Bf. a special form of elevated *boγuni segül* (shorter form of 13.Bf.) in final *-γ* with double-dot over the *boγuni segül.* 14.1.E. separated *čačulγ-a* with downward hooky ending. 14.1.D. unseparated *čačulγ-a* (final *-g*) – normally 14.2.C. form, once (*γasalang* 5r) 14.2.A. form with *r*-shaped opening. 16.C. syllable-ending and reading supportive diacritics (usually with *γ*, but many *γ* undotted). 18.A.
A manuscript of the first half of the 19th century.

Translation:
[1r] Incense Offering of the Holy Lord Geser
[1v] Pronounce three times: *oṃ ā hūṃ.*
Say: *ki kii. bso bsoo bsola. ki.*
The holy lord of the supreme *tngri*-gods, the reincarnation of *garuḍa*, you, Geser, be pleased to lead the troops against the enemies.
My holy lord,
with a sun-helmet on his head,
a moon-shield on his shoulders,
stellar armour dressed on his body, [2r]
who drew the sharp-edged sword of wisdom in his hand,
who stretched the arrow of the Rāhu[743] of stars,[744]
who rode the elephant of the river of the fast lightning,
who runs when the enemies are close,
who caught the horses of the sons of the enemies.
Be pleased to protect and supervise my livestock lost to[745] whichever enemy.
I bow to my lord,
who completely suppresses all the enemies
by employing[746] his armour, sword, golden circle, and lightning. [2v]
I am bringing the pure offering to the lords of places and waters, with their eighty-four thousand servants dwelling in ten directions and acting on the orders of the holy lord.
I am bringing the pure offering to [express my gratitude that] he became my fortune when the army weakened.
I am bringing the pure offering to [express my gratitude that] he provided me benefit whenever I walked through the wilderness. [3r]
I am bringing the pure offering to [express my gratitude that] he became support to my home and the carriage I was sitting in.[747]
I am bringing the pure offering to [express my gratitude that] he became the bright lamp in the dark night.
I am bringing the pure offering to [express my gratitude that] he became the armour to my bare skin.
I am bringing the pure offering to the conqueror of the cruel enemy and the fulfiller of my nine intentions.
I am bringing the pure offering to Geser Khan, who will taste of these sacrifices without hindrance and graciously perform the favour.

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[743] Rāhu, one of celestial bodies (*navagrahā*) according to the Indian tradition. In Mongolia, it usually referred to as a star. According to the commonly known legend, Rāhu (as a star and the deity it represents) became responsible for causing the eclipse of the Sun (Сүхбаатар 2014: 179).
[744] Or "who stretched the arrow against the star of Rāhu", however this interpretation is not in accordance with other versions and the *-du/tu* suffix is more frequently used for the sociative (*-tu*) and less frequently for dative-locative, which has instead the classical form *-dur/tur.*
[745] The text uses an unusual accusative case suffix (*dayisun*)*-i* instead of the dative-locative (*dayisun)-dur.*
[746] The whole enumeration of weapons and battle equipment is related to the single verb *qarbu-* "to shoot", which can be semantically related only to the golden circle (*sudarśana cakra*) and the lightning.
[747] However, the word *tergen* in the sequence *sayuqu ger tergen-dü minü* seems to be rather a misspelling of the dative-locative suffix *-tegen*. In this case, the sentence would be: "he became support to my home/yurt I was sitting in."

I am bringing the pure offering to Geser Khan, who repressed those with fierce mind with a determination unyielding and without flinching. Having killed the king of Sarayiγol[748] he eliminated any decline[749] and manifested his magic skills.[750]
I am bringing the pure offering to Geser Khan, relentlessly determined and with a body like the topaz-jewel. who killed the hostile *mangγus*-demons and conquered the Mongolian state (*or:* people).
I am bringing the pure offering to Geser Khan, [4r] [lord] of ten directions, who is suppressing the pernicious enemies when I am travelling; who favours me to run into game while I am hunting; who in my livelihood provides me with livestock and fulfils all my desires.
I am bringing the pure offering to Geser Khan,
[the one] with beautiful bright spouses,
a dark chestnut horse as his steed,
with strength able to intimidate everyone,
providing needs and benefits to all people.[751]
I am bringing the pure offering to Geser Khan, the holy lord with miraculous manifestations, who [4v]
who gained a swift steed for himself,
who held a sharp sword in his hand,
and is suppressing pernicious enemy troops.
I am bringing the pure offering to the holy lord Geser Khan
taking over the rule of others,
destroying the wrong-minded until they scatter,
acting according to the Buddha's law,
providing assistance to beings in need.[752] [5r]
I am bringing the pure offering to Geser Khan
with[753] queens enjoying ten thousand pleasures,
with full red faces,
with bodies that are miraculous manifestations of the real *tngri*-gods,
the one who overtook the rule from the confused and irrespective.
I am bringing the pure offering to Geser Khan
whose voice is like an earthquake,
with lightning igniting fire,
with a merciful mind towards troubled beings,
with a bright light illuminating the unconscious. [5v]

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[748] Usually known as Šarayiγoul from the Epos of Geser.
[749] The word *silge/silke*, appearing in Heissig 1996: 231 as *silege* (there *silege yarγaγsan* translated as "zur Ausrottung gebracht") is explained by Chiodo (2009: 161) by Ordos *šilē* "malagie contagieuse" (Mostaert 1941–1944: 616), attested also by Sonum 1999: 312 (*silege: gem kijig, arqaγ, tomuγu, ebedčin; doruyital*), which allows a more general understanding than "eliminating the contagious disease", probably "eliminating any decline". Chiodo refers also to occurrences of *silege γarγa-* in the *Small Prayer* (*baγ-a öčig*) within the ritual texts of the Chinggis Khan cult in Ejen qoriy-a (Sayinjirγal & Siraldai 1983: 50, Erdenibolud & Narasun & Načuγ 2016: 276, 380) and in the *Incense Offering to the Flag of the Saintly Lord* (*boγda ejin-ü sülde-yin sang orušibai*) published and translated by Serruys (1970b: 530, 534, *kinaltu dayisun-u šilege-yi γarγan*" translated "who take away the pest of clever enemies" with reference to the translation in Mostaert's *Dictionaire Ordos*).
[750] S*iditü/siddhitü* (written *sidetü*) "with magic/supernatural skills", more precisely "(yogic) accomplishments" (Tib. *dngos grub*).
[751] *Kelkü* is a preclassical word almost absent in the classical period. Usually with the meaning "all the", it usually occurs in conjunction with terms denoting groups of people. Juyongguan inscription: *kelekü amitan* "alle Lebewesen" (Poucha 1963: 277). *Erdeni tunumal neretü sudur* (fol. 522v, stanza 384)*: kelkü yeke ulus-un qaγačaγsan törü-yi qamtudqaγsan* "wie er die zerbrochene Herrschaft des großen Volkes geeint" (Kollmar-Paulenz 2001: 19). *Lu. Altan tobči* (fol. 81a05) *olan kelkü bügüde-yi,* interpreted in Modern Mongolian as *олон хэлх (хотол, бүрэн) бүгдийг*; (fol. 127a18) *kelkü bügüde ulus čini* as *хэлх (цөм бүрэн) бүгд улс чинь* (Чоймаа 2011: 84, 120). Heissig (1996: 232) in his translation of a version of the same text of the Incense Offering to Geser translates *kelkü ulus-yin kereg tusa-yi bütügegči geser qaγan* "Der eben dieses Volkes Angelegenheiten vollbringt".
[752] Lit. *buruγu amitan* "wrong beings".
[753] The manuscript has suffix *-tur* (dative-locative) instead of the contextually more appropriate sociative *-tu.*

I am bringing the pure offering to the lords of places and waters and their eighty-four thousand servants dwelling in ten directions and acting according to the commandments of the holy lord.
I am bringing the pure offering to [you], who became my good fortune when the troops weakened.
I am bringing the pure offering to [you], who became my benefit when I went to do trading.[754]
I am bringing the pure offering to [you], who became the support and fence to the yurt and the carriage[755] I am sitting in. [6r]
I am bringing the pure offering to [you], who became my shield in the heat.
I am bringing the pure offering to [you], who became my drink in the thirst.
I am bringing the pure offering to [you], who became my lamp in the dark night.
I am bringing the pure offering to [you], who became my profit in my endangered life.
I am bringing the pure offerings to [you], who became the armour to my bare skin.
I am bringing the pure offerings to [you], the conqueror of the cruel enemy and the fulfiller of my nine sought intentions.
Be pleased to taste of these offerings of mine without hindrance and welcome my nine wishes I was seeking for.
He who declared that he would protect religion and doctrine,
the one who accompanies on return and welcomes on arrival,
the one who turns to the right side,
the one who rotates to the left side,
the one who easily gets up and runs,
bsoo …[756]

Transcription:
[1r] geser¦ boγda-¦ yin¦ sang¦ oru¦ si¦ ba::¦ [1v] oṃ ā hūṃ. kemen¦ γurban-ta ögüle¦ ki kii kele. bso bsoo¦ bsola. ki degere tngri¦ narun boγda γ'arudi-yin¦ qubilγan inü. dayisun-u¦ aqui-tur geser čii¦ čereg-yi udduridtun¦ soyurq-a: naran-u duγulγ-a-i¦ orui deger[e]ben emüsügsen¦ saran-u bambai mörün-tegen¦ aγuluγsan. odud-un¦ quyaγ-i bey-e-tegen¦ [2r] emüsügsen. qurča iretü¦ belge belig-ün ildü mutur-¦ taγan jayiduγsan. odud-¦ un raqu-du sumun tataγsan.¦ türgen gelbelgen mörün-i¦ jaγan unuγsan: dayisun-i¦ aqui-dur güin yabun:¦ dayisun-i köbegüN-i morin-i¦ güičen bariγsan boγda¦ minü. el dayisun-i aldaγsan-¦ adal mal-du minü sakin¦ ibegen soyurq-a: quyaγ¦ mese altan toγuna gelbelgen¦ [2v] qarbubasu. qamuγ dayisun-i¦ qočurli ügei ečülgen¦ daruγči ezen-tegen mörgümüi.¦ boγda-yin jarliγ-iyar¦ yabuγči arban jüg-tür¦ aγsan γajar usun-u¦ ezen naiman tümen dörben¦ mingγan jardusun nuγud-tur¦ ariγun takil takimui. čereg¦ ečeküi-tür minü öljei boluγsan-a¦ ariγun takil takimui.¦ qotala-du kegere odqui-dur¦ minü asiγ tusa boluγsan-a¦ [3r] ariγun takil takimui:¦ saγuqu ger tergen-dü minü¦ tüsiy-e boluγsan-a X:¦ qarangqui söni gegen jula¦ boluγsan-a X: ayuqu amin-¦ du minü tusa boluγsan-a X:¦ arisutu beyen-dü minü quyaγ¦ boluγsan-a X: eregüdü dayisun-i¦ doruyitaγuluγči ereküi yisün¦ küsel-i qangγaγči-da X:¦ ene takil nuγud-i minü¦ türbel ügei amsaγad. örüsiyen¦ qayirlaγči geser qaγan-dur.¦ [3v] ariγun X. sintaral ničul ügei¦ joriγ-tu. siregün sedkel-¦ ten-i sintaraγuluγsan:¦ sarayiγol-un qaγan-i¦ alaju silge γarγaγsan¦ sidetü geser qaγan-dur-¦ iyan X: mangγus dayisun-i¦ alaγsan. mongγol ulus-i¦ ezelegsen. moqusi ügei¦ čing joriγ-tu: molur¦ erdeni metü biy-e-dü geser¦ qaγan-tur-iyar X: ayalan¦ odaqui-dur minü qour-tan¦ [4r] dayisun-i doruyitaγuluγči.¦ abalan odaqui-tur minü¦ görügesün-i učaraγulun¦ soyurqaγči: aju saγuqui-¦ tur adal mal aliba küsel-i¦ minü qangγaγči. arban jüg-ün¦ geser qaγan-tur X: gegen¦ sayiqan qatud-du kegere¦ morin kölgetü. ken-i ber¦ ayuγulγan čidaγči küčütü:¦ kelkü ulus-un kereg tusa-i¦ bütügegči. geser qaγan-dur¦ X: qurdun kölgen-i¦ [4v] beyen-tegen aγuluγsan¦ qurča ildü-yi mutur-¦ taγan bariγsan. qour-tan¦ dayisun čereg-üd-i¦ doroyitaγuluγči. qubilγan¦ boγda geser qaγan-tur X:¦ busud-un törü-yi buliyaγči.¦ buruγu sedkelten-i¦ budartala kiduγči. burqan-i¦ yosun-iyar yabuγči.¦ buruγu amitan-tur tusa-i¦ kürgegči. boγda geser¦ qaγan-tur X:¦ [5r] tümen jirγalang-iyar¦ aγči qatun-tur. dügüreng¦ ulaγan čirai-tu. törülki¦ tngri-ten-eče qubilγan¦ biy-e-tü. degüderčü ese¦ bisiregsed-ün törü-i¦ inü abuγsan geser qaγan-¦ dur X: γajar ködülküi¦ čimegetü γal badaraγulqui¦ čakilγan-tu. γasalang-tu¦ amitan-i örüsiyenggüi sedkel-¦ tü. γani mungqaγ-i¦ geyigülügči.

[754] *Qudaldu* is a corrupted form of *qudalduγ-a* ("business, trading"). The verb *odabasu* is a corrupted form of the Stand. *odbasu.*
[755] See the note to the similar sentence on fol. 3r.
[756] The end of the manuscript is lost.

gegen gerel-tü¦ [5v] geser qaγan-dur X:¦ boγda-yin jarliγ-iyar¦ yabuγči. arban jüg-tür¦ aγsan saγuγsan γajar¦ usun-u ezen. nayan tümen¦ dörben mingγan jarudus-un¦ nuγud-tur X: čereg-¦ iyen ečeküi-dür ölzei¦ qutuγ boluγsan-du minü X:¦ qudaldu kir-e odbasu¦ asiγ tusa boluγsan-¦ du minü X: saγuqu ger¦ tergen-tür minü tüsiy-e¦ [6r] qasiy-a boluγsan-du¦ minü X: qalaqui-tur minü¦ qalqa boluγsan-tu minü X:¦ qataqui-dur minü umda-¦ tu boluγsan-du minü X:¦ qarangqui söni jula¦ boluγsan-du minü X:¦ ayuqu amin-du minü¦ asiγ tusa boluγsan-¦ du minü X: arisutu beyen-¦ dü quyaγ boluγsan-du¦ minü X: ergüdü dayisun-i¦ doruyitaγuluγči. ereküi¦ [6v] küsel-yi qangγaγuluγči-du¦ minü X: ene takil¦ nuγud-yi minü türbel¦ ügei amsaγad. erigsen¦ yisün küsel-yi minü¦ uγtun öggün soyurq-a¦ šasin nom sakisuγai¦ kemegči qoyin-a-ača¦ üdügči. emün-e-eče¦ uγtuγči. baraγun eteged-¦ dü ergegči. jegün eteged-¦ dü toγuriγči. könggen¦ bosun güigči: bsoo

2.10.4. Msc. D 221/1: Incense Offering of Geser, the Holy Lord and Khan

Manuscript description: A brush-written manuscript on Chinese paper (two layers glued together and smoothed, in many places the double-layer is peeling off). 9 fols. Size: 22 × 8 cm.
Palaeographic analysis: Highly professional brushwriting of the administrative style of the late 19th and early 20th centuries. *Sidü* partially suppressed, base-line continuous (without removing the brush except necessary cases). Significantly shaped *segül* of 13.Cd. type. 7.1. distinguished medial *č/j.* 16.F. double dot over *γ* in syllable-ending and regularly in syllable-opening cases.

Translation:
[1r] Incense Offering of Geser, the Holy Lord and Khan (*i.e.* Emperor)
[1v] *oṃ ā hūṃ*
[Pronounce] three times: *gē gē gē le. bso bso lī. ildi*
The holy lord of the supreme *tngri*-gods, the reincarnation of *garuḍa*, you, Geser, be pleased to lead the troops against the enemies.
My holy lord,
with a sun-helmet put on his head,
a moon-shield placed on his shoulders,
stellar armour dressed on his body,
the sharp-edged sword of wisdom bestowed in his hand, [2r]
who stretched the arrow of the Rāhu of stars,
who rode the horse and elephant [of the] fast lightning,[757]
who runs, when the enemies are close,
who caught the horses of the sons[758] of the enemies.
[The one who] killed every enemy.
Be pleased to protect my livestock.
Be pleased to protect the body and the horse.[759]
Armour, sword …[760] my holy lord, the reincarnation of the supreme *tngri*-gods. [2v]
In whichever direction I go, above [you] move roaring on the blue sky, below the Etügen-mother circulates around.
I bring offering and bow to my holy lord, to my Geser Khan,
the suppressor of enemies,
killing completely all the enemies,
when from [his] mouth the fire and lightning leaps out,
when [he] shoots the lightning by the golden circle in his hands. [3r]
From the navel and chest up, he has the body of the buddhas of ten directions,

[757] The relation between the "fast lightning" and "horse and elephant" is not determined in this version. Therefore it can be understood in various ways: "horse and elephant fast as a lightning", "fast lightning, horse and elephant", "the horse and elephant of the fast lightning".
[758] The literary singular meaning "the horse of the son of the enemies" is also possible.
[759] *Biy-e mori* might be a misinterpretation by the scribe of the hypothetical original *ki(i) mori* "vital energy".
[760] The words *quyaγ mese* "armour, sword" are difficult to understand within the following sentence they open. Probably a corruption of the text occurred in the transmission process.

in the legs up to the knees he has the perfect body of four *nāga*-kings.
I bring offering and bow to the hero, my holy lord,
who forced those with a stiff character to bow to his feet.
who has an immense and perfect power,
who has the body of a miraculously manifested buddha.
I bow with homage, praise, and bring offerings to the holy lord Geser,
the reincarnation of the highest deity among *tngri*-gods
who cut off heads of those who hostile bad omens,
who brought under his power those who held a bad social order.
I bow with homage, praise, and bring offerings to Geser Khan,
with a body resembling the sun in its bright shining,
with a mind suppressing those with shameful[761] pretensions.
mercifully making favour to distressful beings.
I bow with homage, praise, and bring offerings to Geser Khan,
who discouraged the fierce-minded of relentless determination,
who killed the king of Šarayiγol,
and was born with magic skills producing verse quatrains.[762] [4r]
I bow with homage, praise, and bring offerings to Geser Khan,
relentlessly determined and with body like the topaz-jewel,
who killed the hostile *mangγus*-demon
and conquered the Mongolian people.
The one suppressing the pernicious enemies when I am travelling.
Favour me to run into game while I am hunting.[763]
I bow with homage, praise, and bring offerings to my Geser Khan of ten directions,
who in my livelihood provides me with livestock and fulfils all my desires. [4v]
I bow with homage, praise, and bring offerings to my Geser Khan with the bright light,
with beautiful bright spouses,
a dark chestnut horse as his steed,
with strength able to intimidate everyone,
providing needs and benefits to all people.
I bow with homage, praise, and bring offerings to my holy lord, Geser Khan,
who made his fast steed one of his symbols,[764]
who held a sharp sword in his hand,
the miraculous emanation suppressing pernicious enemy troops. [5r]
I bow with homage, praise, and bring offerings to my holy lord, Geser Khan,
taking over the rule of others,
dispersing and destroying the wrong-minded,
acting according to the Buddha's law,
not providing assistance to iniquitous beings.
I bow with homage, praise, and bring offerings to my Geser Khan,
with queen Γ'aši enjoying ten thousand pleasures,
with full red faces,
with the emanation body [of the buddha] from his birth,
the one who overtook the rule from the confused and unrespectful. [5v]
I bow with homage, praise and bring offerings to my Geser Khan,

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[761] Written *ketümšiküi* (or **kedümšiküi, *gedümšiküi* ...), which in this form is lexicographically unattested. I suppose that the intended word is the standard *γutumsiγ* or **γutumšiqui* "shame, disgrace".
[762] Similar to other versions, the copyist of this manuscript as well probably had difficulty in rendering this passage, which he reads as *šilüg γarγaγsan šidetü* "with magic skills which produced a poem". ClMo. *silüg* (>*šilüg*) means poem, particularly the alliterated quatrains (either one quatrain or a set of them). Here the translation follows the manuscript, although the original version attested by other manuscripts was supposedly *silege γarγaγsan* with the translation "eliminated any decline".
[763] The manuscript reads *ibelen* instead of *abalan,* but even the copyist has probably intended the original meaning "hunting".
[764] Alternatively: Who included his fast steed among his attributes/characteristics.

with the earthquake as an adornment,[765]
with lightning igniting fire,
with a merciful mind towards troubled beings,
with a bright light illuminating the unconscious.
I bring the pure offering to the lords of places and waters and their eighty-four thousand servants dwelling in ten directions and acting according to the commandments of the holy lord. [5v]
I bring the pure offering to [you], who became my good fortune when the troops weakened.
I bring the pure offering to [you], who became my benefit when I went to do trading.
I bring the pure offering to [you], who became the support and fence to the yurt and the carriage I am sitting in. [7r]
I bring the pure offering to [you], who became my shield in the heat.
I bring the pure offering to [you], who became my drink in the thirst.
I bring the pure offering to [you], who became my lamp in the dark night. [6v]
I bring the pure offering to [you], who became my profit in my endangered life.
I bring the pure offering to [you], who became the armour to my bare skin.
I bring the pure offerings to [you], the conqueror of the [hard-]hearted enemy and the fulfiller of my nine sought intentions.
Be pleased to welcome these offerings of mine.
He who declared that he would protect religion and doctrine,
the one who accompanies on return and welcomes on arrival,
the one, who turns [around me] from the right side,
the one, who rotates [around me] from the left side,
even though he is old, he gets up[766] and runs.
Saying *bso* he rejoices,
the one, who craning [his neck] and gazing keeps a careful eye [on me],
the one, who totally removes all my obstacles
– to all those I bring the pure offerings.
By the force of devoting these pure offerings, be pleased to remove demonic obstructions,
Be pleased to extend the lifespan.
Be pleased to give the blessing of wealth.
Let us hear[767] the wisdom attainments. [7v]
Be pleased to transport us to the last existence, to an even greater bliss.
I raise the offering with homage to my mighty supreme holy lord.
May the flourishing of the auspiciousness become an adornment of the world.
mangγ'alam
oṃ ā ra ba ca na di od[768]
legs grjod[769]

Transcription:
[1r] geser boγda qaγan-u sang orusiba.
[1v] oṃ ā hūṃ:: γurban-ta.¦ gē gē gē le. bso¦ bso lī. ildi deger-e¦ tngri narun boγda γ'arudi-yin¦ qubilγan inü. dayisun-u¦ aqui-dur geser či čereg-yi¦ udaridtun soyurq-a: naran-u¦ duulγ-a-yi orui-ḍaγan¦ emüsügsen. saran-u bambai-yi¦ mörün-tegen aγuluγsan.¦ odud-un quyaγ-yi beyin-¦ [dege]n emüsügsen. qurča iritü¦ [belg]e bilig-ün yildü-yi¦ [2r] mutur-ḍaγan jayaγduγsan.¦ odud-un rahu-tan-un¦ numu sumu-yi tataγsan.¦ türgen gilbelgen morin jaγan-i¦ unuγsan. ḍayisun aqui-dur¦ güyün yabun. ḍayisun-u köbegün-i¦ mori-i güičen bariγsan.¦ boγda minü el-e ḍayisun-i¦ aluγsan. adal mal-yi minü¦ sakin soyurq-a: biy-e mori-i¦ sakin ibegen soyurq-a:¦ quyaγ mese deger-e tngri¦ narun qubilγan boγda minü¦

[765] The wording *čimeg-tü* "with adornment (of)" is certainly a misreading by the copyist, because logically the intended word was *čimege-tü* "with sound (of)", i.e. "sounding like the earthquake".
[766] Written *busud* "the other", but probably it is an unintended misspelling instead of *bosun* nomen modale of the verb *bosqu* "to get up".
[767] The form used here (*duγulun*) corresponds to the verb *duγulqu* "to hear"; however, the original idea was supposedly *daγaγulun* "to bring in" or *tuγulun* "to complete, to accomplish".
[768] The commonly known Mañjuśrī mantra: *oṃ arapacana dhīḥ.*
[769] Correctly Tib. *legs brjod* "it is good", "well said", words expressing auspiciousness.

[2v] namayi aliba jüg-tür¦ odqui-dur minü deger-e¦ köke oγtarγui-dur kürkeren¦ ködülemüi. dour-a etügen¦ eke ergen toγurimui.¦ aman-ača γal gilbelgen¦ čakilbasu γar-taγan¦ altan toγu-bar gilbelgen¦ qarbubasu qamuγ ḍayisun-i¦ qočurali ügei alan. östen-i¦ kidan[770] ḍaruγči. boγda ejen¦ geser qaγan-dur-iyan¦ takin mörgümüi bi. küisün¦ [3r] čegeji-eče degegši arban¦ jüg-ün burqan-u biy-e-tü.¦ köl ebüdüg-eče kürtel-e.¦ dörben luus-un qad-un¦ biy-e tegüsügsen. köšigün¦ abur[i]tan-ni köl-tegen¦ sögüdkegsen. küčün aγuγ-a¦ tegüsügsen. qubilγan burqan-u¦ biy-e-tü külüg boγda-yuuγan¦ takin mörgümü: teres buruγuu¦ yirüten-ü terigün-i oγtuluγsan.¦ törü buruγu-tan-i erke-dür-iyen¦ oruγuluγsan. tngri-yin deger-e¦ [3v] burqan-i qubilγan boγda geser¦ qaγan-dur-iyan tegüber-iyen¦ mörgün maγtan takil takimui::¦ gegen gereltü nara metü biy-e-tü.¦ getümšikü sedkel-tü.¦ genilte amitan-i örüsiyen¦ qayiraluγči geser qaγan-dur-iyan¦ mörgün maγtan takil takimui:¦ šingtaral ečel ügei joriγtu¦ siregün sedkilten-i šingtaraγuluγsan.¦ šaraγol-un qaγan-i alaju¦ šilüg γarγaγsan šidetü¦ [4r] törügsen. geser qaγan-dur-iyan¦ mörgün maγtan takil takimui:¦ mangγus dayisun-i aluγsan¦ mongγol ulus-yi ejelegsen.¦ moqusi ügei čing joriγtu¦ molur erdeni metü biy-e-tü.¦ geser qaγan-dur-iyan mörgün¦ maγtan takil takimui: ayalan¦ odqui-dur qouratu dayisun-i¦ doruyituγuluγči. ibalan[771] ¦ odqui-dur aliba görügesün-i¦ učaraγulun soyurq-a:: aju¦ saγuqui-dur edel[772] mal aliba¦ [4v] küsel-yi qangγaγči. arban¦ jüg-ün geser qaγan-dur-iyan¦ mörgün maγtan takil takimui:¦ gegen sayiqan qatun-tu keger¦ morin külgetü ken-i ber ayulγan¦ čidaγči küčütü. kelekü ulus-un¦ kereg tusa-yi bütügegči gegen¦ gereltü geser qaγan-dur-iyan¦ mörgün maγtan takil takimui:¦ qurdun külüg-i belgen-tegen¦ aγuluγsan. qurča ildü-yi¦ mutur-ḍaγan bariγsan. qouratan¦ ḍayisun-i čereg-üd-yi dorui=¦[5r] tuγuluγči qubilγan. boγda¦ geser qaγan-dur-iyan mörgün¦ maγtan takil takimui: busud-un¦ törü-yi buliyaγči buruγu sedkelten-i¦ butaraγulun kiduγči. burqan-u¦ yosu-iyar yabuγči buruγuy-a¦ amitan-dur tusa-yi ülü kürgegči.¦ boγda geser qaγan-dur-iyan mörün¦ maγtan takil takimui: tümen¦ jirγalang γ'aši qatun-tu degürin¦ ulaγan čirai-tu. törülki tendeeče¦ qubilγan biy-e-tü. degüderčü ese¦ bisirigsed-ün törü-yi inü abuγsan.¦ [5v] geser qaγan-dur-iyan mörgün¦ maγtan takil takimui: γajar¦ ködülkü čimeg-tü[773] γal badar[a]γu=¦laqui čakilγ-a-tu. γasalang-tu¦ amitan-i örüsiyekü sedkel-tü.¦ qani mungqaγ-i geyigülügči. gegen¦ gereltü. geser boγda qaγan-dur-¦ iyan mörgün maγtan takil takimui::¦ boγda-yin jarliγ-iyar yabuγči¦ arban jüg-dür aγsan saγuγsan.¦ γajar usun-u ejen naiman tümen¦ dörben mingγan jarudasun¦ nuγud-tur ariγul takil takimui.¦ [6r] čereg-iyen ečeküi-dür¦ öljei qutuγ boluγsan-a-dur¦ ariγun takil takimui: qudalduγ-a¦ kir-e odqui-dur asiγ tusa¦ boluγsan-a-dur ariγun takil takimui::¦ saγuqui ger tergen-dür tüšiy-e¦ qašiy-a boluγsan-dur ariγun¦ takil takimui: qalaqui-dur minü¦ qalq-a boluγsan-dur ariγun¦ takil takimui: qataqui-du minü¦ umda boluγsan-du minü ariγun¦ takil takimui: qarangqui söni¦ gegen jula boluγsan-du ariγun¦ [6v] takil takimui: ayuqui-yin amitan-du¦ minü asiγ tusa boluγsan-dur¦ ariγun takil takimui: arisutu¦ beyen-dü minü quyaγ boluγsan-dur¦ ariγun takil takimui: jirüketü¦ ḍayisun-i doruyituγuluγči.¦ küsel-yi qangγaγuluγči-du¦ ariγun takil takimui:: ene¦ takil nuγud-i minü uγtuju¦ öggün soyurq-a:: sašin nom-yi¦ sakituγai kemegči emün-e-eče¦ uγtuγči. qoyin-a-ača üdegči.¦ baraγun eteged-eče ergegči. jegün¦ [7r] eteged-eče toγuriγči. kögšin¦ busud[774] güyügči. bso geküle¦ bayasuγad serteyin kilamkijü¦ qar[a]ju üjegči. jedker-yi minü¦ oγuγ[a]ta ariluγaγči. tusa-yi¦ minü masi bütügegči. qamuγ¦ bügüde-tür ariγun takil takimui::¦ ene ariγun takil-yi jalbariγsan-u¦ küčün-dür ada todqar-yi¦ arilγan soyurq-a:: ami nasu-yi¦ urtudqan soyurq-a:: ed baraγan-u¦ kisig-i öggün soyurq-a:: erdem¦ bilig-ün šidi-i duγulan[775] soyurq-a::¦ [7v] ečüs törül-dür neng jirγalang-dur¦ kürgen soyurq-a:: erketü degedü¦ boγda-dur-iyan ergün maγtan¦ takil takimui:: öljei¦ qutuγ-un badarangγui ber¦ zambuutib-un čimeg boltuγai::¦ mangγ'alam:: : ::¦ oṃ ā ra ba ca na di od::¦ legs grjod.

2.10.5. Msc. D 217: Incense Offering Sutra of Geser Khan

Manuscript description: A brush-written manuscript on Chinese double-layer raw paper sewn together with thread on the longer side. 7 fols. Size: 16.5 × 10.4 cm.

[770] Stand. *kidun.*
[771] Supposedly instead of *abalan.*
[772] Stand. *adal.*
[773] Supposedly a misreading by the copyist, because the original text must logically have had *čimege-tü* "with sound (of)".
[774] Supposedly instead of *bosun.*
[775] Or: *tuγulan*.

Half-professional (or apprentice) scribe of the administrative service, supposedly 1910s, 1920s. Frequently intermittent *sidü* and *silbi* strokes. 16.F. double dots regularly used over *γ* in syllable-ending and syllable-opening cases.

Translation:
[1r] Incense Offering Sutra of Geser Khan
[1v] [Say] three times: *oṃ ā hūṃ*.
The lord of mountains Nawan Güngjid Muu *güüši*, Dangba fortune-teller, Buu Dongdub γ'arbo.
[Say] three times: *oṃ ā hūṃ*.
The interpreter Olaγ'ari Odγ'ar Jamčo Dari, Geser Sarba Dongrob.
[Say] three times: *oṃ ā hūṃ*.
namō ubasu lā lā ki li li ke ke subasi
The holy lord of the supreme *tngri*-gods, the reincarnation of *garuḍa*, you, Geser, be pleased to lead my troops against the enemies.
My holy lord,
with a sun-helmet put on his head, [2r]
a moon-shield placed on his shoulders,
stellar armour dressed on his body,
the sharp-edged sword of wisdom grasped in his hand,
who stretched the arrow of the Rāhu of stars,
who rode the horse and elephant of the fast lightning,
who drove away enemies,
who caught the horses of the sons of the enemies.
My strong horse, my attendant and protector, my armour and sword,
the reincarnation of the supreme *tngri*-gods, my holy lord.
In whichever direction I go, [2v] above [you] move roaring on the blue sky, below the etügen-mother and father[776] circulate around.
I bring offering and bow to my emperor,
killing completely all the enemies,
when from my[777] mouth the fire and lightning leaps out,
when he repeatedly issues blows by the golden flag in his hands.
From the navel and chest up, he has the body of the buddhas of ten directions,
in the legs up to the knees he has the perfect body of eight great *nāga*-kings.
I bring offering and bow to the hero, my holy lord,
who forced those with a stiff character to bow to his feet.
who has an immense and perfect power,
who is the miraculously manifested buddha. [3r]
I bow my head with homage, praise and bring offerings to the buddha-god of the [heavenly realm of] *tngri*-gods,
who cut off heads of the antagonist heretics,[778]
who brought under his power those who held a bad social order.
I bring pure offerings to my Geser Khan,
with a body resembling the sun with bright shining,
with a mind suppressing those with irascible temperament,
mercifully making favour to distressful beings.
I bring pure offerings to my king,
who discouraged the fierce minded of relentless determination,

[776] *Ečgen* (< *ečige*) was misunderstood by the copyist from the original *ergin.*
[777] The pronoun *minü* "my" is here obviously inappropriate, as the sentence contextually speaks about Geser.
[778] Both terms *ters* and *zarv-a* or *carv-a* are synonymous. *Ters* < Skt. *tīrthika*, "non-Buddhist, heterodox", especially brahmanist, in Mongolian later also for Muslims etc. and due to the shift of meaning "outsider, antagonist, naughty, ill-behaved person". *Zarv-a/carv-a* (the hooked *č* commonly serves in the brush handwriting both for *c* and *z* in foreign words) seems to be (in case of this version) intended as a form of the Tib. *phyi rol pa* (also "non-Buddhist etc.", related to the Skt. *tīrthika)* > Coll. Mong. *чаралба* (Сүхбаатар 2014: 239).

who killed the king of Sariγol,
…[779] and was born with magic skills. [3v]
I bring pure offerings to my king,
relentlessly determined and with a body like the topaz-jewel,
who killed the hostile mangγus-demon
and conquered the Mongolian people.
I bring pure offerings to my Geser Khan, the lord of ten directions,
suppressing the strong enemies when I am travelling,
favouring me to run into game while I am hunting. [4r]
I bring pure offerings to my Geser Khan
with a dark chestnut horse, steeds of beautiful bright spouses,[780]
with strength able to intimidate everyone,
providing needs and benefits to all people.
I bring pure offerings to my emperor with the emanation body,
who made a fast steed his property,[781]
who held a sharp sword in his hand,
the suppressor of pernicious enemy troops.
I bring pure offerings to my Geser Khan
with queens enjoying ten thousand pleasures,
with round red faces,
with the emanation body [of the buddha] from his birth,
the one who overtook the rule from the confused and unrespectful. [4v]
I bring pure offerings to my emperor
with the sound of an earthquake,
with lightning igniting fire,
with a merciful mind towards troubled beings,
with a bright light illuminating the unconscious.
I bring the pure offering to the lords of places and waters and their eighty thousand servants dwelling in ten directions and acting according to the commandments of the holy lord.
I bring the pure offering to the one who became my good fortune when the army on the march weakened.
I bring the pure offering to the one who benefits me when I go trading. [5r]
I bring the pure offering to the one who became the support and fence to the house and the carriage I am sitting in.
I bring the pure offering to the one who became my lamp in the dark night.
I bring the pure offering to the one who became my drink in the thirst.
I bring the pure offering to the one who became my shield in the heat.
I bring the pure offering to the one who benefited my fearful life.
I bring the pure offering to the one who became the armour to my bare skin.
I bring the pure offerings to the one, the conqueror of the enemies with ulterior motives. [5v]
Be pleased to taste these offerings of mine without hindrance.
Be pleased to completely provide my nine intents I am seeking.
the one who welcomes on arrival and driving out[782] on return those,
who declared that they would protect religion and doctrine.
Saying *basun* he rejoices and exalts,[783]

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[779] The word *šilger* in the sentence *šilger γarγaγsan* is lexicographically unattested and is difficult to explain. The original version attested by other manuscripts was supposedly *silege γarγaγsan* with the translation "eliminated any decline".

[780] The combination of sentences about charming queens and the horses that should belong to them is probably a mistake of the copyist, while the other versions claim that the mentioned chestnut horse is the steed of Geser Khan himself.

[781] The expression *qurdun külüg-i beyedegen ayuluγsan* can be understood also "he embodied a fast steed in his body".

[782] The copyist might have unintentionally omitted the letter *r* in *kürgegči* ("the one, who accompanies"), which subsequently can be read as *kögegči* ("the one, who expels").

those who gazing keep a careful eye [on me],
those who provide me great benefit,
those who entirely remove all my obstacles
– to all those I bring the pure offerings.
By the force of devoting these pure offerings, be pleased to remove demonic obstructions. [6r]
Be pleased to extend the lifespan.
Be pleased to give the blessing of stock cattle.
Be pleased to accomplish[784] the wisdom attainments. [6v]
Be pleased to transport us to the last existence, to tranquillity and happiness.
I raise the offering with homage to the majesty of the mighty supreme [Geser Khan].
May the auspicious splendour become an adornment of the world. [6v]
By the force of prayers and homage to you, the powerful supreme holy lord, in the direction of the land we dwell in, be pleased to calm down illnesses, poverty, insufficiency, quarrels, and fighting and increase good fortune.
May Buddha Master (i.e., Śākyamuni) illuminate the multiplying Dharma as the sunshine [7r] and in the relation of the master and disciple may the good fortune be present eternally.
Finished.
oṃ arapacana dhīḥ
oṃ maṇi padme hūṃ
oṃ vajrapāṇi hūṃ

Transcription:
[1r] geser¦ boγda-yin¦ sang-un¦ sudur¦ orušiba:¦ [1v] oṃ ā hūṃ. 3-ta¦ aγulas-un qan nawan güngjid¦ muu güüši dangba tülgči¦ buu dongdub γ'arbo: :¦ oṃ ā hūṃ 3-ta olaγ'ari¦ odγ'ar jamčo ḍari kelemürči¦ geser sarba dongrob: :¦ oṃ ā hūṃ 3-ta: :¦ namō ubasu lā lā ki li li¦ ke ke subasi deger-e tengri nar-¦ un boγda γarudi-yin qubilγan[785]¦ minü dayisun-u aqui-tur geser¦ či čereg-yi minü udar[i]dun¦ soyurq-a: naran-u daγulγ-a-yi¦ [2r] orui-taγan talbiγsan: saran-u¦ bangbai-yi mören-tegen aγul[a]γsan¦ odud-un quyaγ-yi beyedegen emüsü=¦gsen qurča iretü belge belig-ün¦ ilde-yi mutur-taγan janggiduγsan.¦ odud-un raqu-yin sumun-i¦ tataγsan türgen gelbelgen-ü¦ morin jaγan-i unuγsan dayisun-i¦ kögen yabuγsan¦ dayusun-i köbegün-¦ i morin-i güičen bariγči boγda¦ minü: beki morin-i minü sakil ibegel¦ minü quyaγ mese ber deger-e tngri nar-¦ un qubilγan boγda minü. nam[a]i aliba¦ jüg-tür oduqui-tur minü. deger-e¦ [2v] köke oγtaryui kürekeren ködülümüi¦ dour-a etügen eke ečgen[786] toγurimui¦ aman-ača minü γal gilbelen čakilbasu¦ γar-taγan altan tug-bar balbalan¦ γarubasu qamuγ dayisun-i¦ qočurli ügegüy-e alan daruγči¦ boγda ezen-dür-iyen ariγun¦ takil takin mörgümüi. küsün¦ čegečin[787]-eče degegšid arban¦ jüg-ün buraqan-u beyetü. köl-ün ebüdüge¦ kürtel-e naiman yeke luus-un qad-un¦ bey-e tegüsügsen: kösigün abir=¦tan-i köl-tegen sögüdkegsen:¦ küčün auγ-a tegüsügsen: qubilγan¦ [3r] burqan-du. kölge boγda-yuγan takin¦ maγtan mörgümüi: ters zarv-a[788]-tan-i¦ ter[i]gün-i oγtuluγsan. törü buruγu-¦ tan-i erken-tegen oruγuluγsan:¦ tngri-yin tngri buraqan-tur ter[i]güber-¦ iyen möregün maγtan takil takimui¦ gegen gereltü naran metü biy-e-tü. keder¦ joriγ-tan-i doruyituγuluγsan sedkil-¦ tü genültü amitan-i örüsiyen qayir=¦laγči geser qaγan-dur-iyan ariγun takil¦ takimui. šingtaral ničul ügei joriγ-tu¦ širegün sedkel-ten-i singtaraγuluγsan¦ sariγula-un qaγan-i alaju šilger¦ γaryaγsan šiddi törügsen qaγan-dur-¦ [3v] iyan ariγun takil takimui:¦ mangγus-un dayisun-i alaγsan:¦ mongγol ulus-i ezelegsen¦ moquši ügei joriγ-tu molur¦ erdeni metü bey-e-tü qaγan-tur-iyan¦ ariγun takil takimui: ayalan¦ odqui-tur minü qučutu[789] dayisun-i¦ doruyitaγuluγči. abalan¦ odqui-dur minü aliba görügesed-¦ i učaraγulun soyurqaγči. ači¦

[783] The copyist probably misinterpreted a word in the original and understood it as *čenggeldegči* "the one who exalts", which he recorded in the nonstandard form as *čenggelaγči.*
[784] The word form *tuγulγan* is uncommon (and written without two dots above *γ* in the second syllable). I suppose it is used here as the synonym to *tegüskekü* "to complete, to finish, to accomplish".
[785] Written *qubalγan.* The copyist frequently renders *silbi* (with vocalic value *i*) as *sidü*, certainly without intending to express vowel *a/e* in these cases. Therefore, I have transcribed it per the standard reading (*qubilγan* in this case).
[786] The copyist misinterpreted the original word *ergin.*
[787] Stand. *čegejin.*
[788] Or *carv-a.*
[789] Stand. *küčütü.*

yabuqui-tur minü aliba küsel-yi¦ qangγaγči¦ arban jüg-ün ezen geser¦ qaγan-dur-iyan ariγun takil¦ takimui: geb gegen sayiqan qatud-¦ [4r] un keger morin külg[e]tü ken<-i> ber ayaγulun¦ čidaγči kučütü kelkü ulus-un¦ kereg tus-i bütügegči geser qaγan-¦ tur-iyan ariγun takil takimui:¦ qurdun kölge-i beyedegen aγuluγsan¦ qurča ilde-yi mutur-taγan¦ janggiduγsan qour-tan dayisun-u čereg-¦ üd-i doruyituγuluγsan <-či>[790]: qubilγan¦ beyetü boγda qaγan-dur-iyan ariγun takil¦ takimui. tümen jirγalang-iyar aγči qatutu¦ tegüreg[791] ulaγan čirai-tu törülki tngri-¦ yin qubilγan bey-e-tü degüdegerčü ese¦ bisiregsen-i törü<-i> anu abuγsan geser¦ qaγan-tur-iyan ariγun takil takimui¦ [4v] γajar ködelküi čim[e]getü γal badaraqui¦ čakilγ[an]tu γaslangtu amitan-i¦ örüsiyen qayirlaγči sedkeltü. γani¦ mungqaγ-yi geyigülügči gegen gereltü¦ boγda qaγan-tur-iyan ariγun takil¦ takimui boγda-yin jar[l]iγ-iyar yabuγči¦ arban jüg-tür aγsan saγuγsan¦ γajar usun-u ezen nayan tümen¦ jarudasun nuγud-tur-i ariγun¦ takil takimui. čereg ayan-a ečeküi-¦ tür minü ölj[e]i qutuγ boluγsan-a¦ ariγun takil takimui. qudaldaγ-a kegere¦ odqui-dur minü ašiγ tus[a] boluγ=¦san-a ariγun takil takimui:¦ [5r] saγuqui ger tergen-dür tüšiy-e¦ qašiy-a boluγsan-a ariγun takil¦ takimui qarangqui söni gegen jula¦ boluγsan-a ariγun takil takimui:¦ qataqui-tur minü umda boluγsan-a¦ ariγun takil takimui. qalaqui-¦ tur minü qalaq-a boluγsan-a ariγun¦ takil takimui. ayuqui amin-dur¦ minü tus[a] boluγsan-a ariγun takil¦ takimui. arisutu miqan-dur minü¦ quyaγ boluγsan-a ariγun takil¦ takimui: adγaγtu dayisun-i¦ doruyituγuluγči-tur ariγun takil¦ takimui: ene takil-yi minü türbel¦ [5v] ügei amsarun-un:[792] erigsen yisün¦ küsel-i minü tegüs öggün¦ soyurq-a: šašin nom-i¦ sakisuγai kemegči-ten-ün emün-e-¦ eče uγtuγči. qoyin-a-ača¦ kögegči: basun gekül-e. bayasuγad¦ čenggelaγči kilamkiju qaruju¦ üzegči tusa-yi minü mašida¦ bütügegči jedker nuγud-¦ yi minü oγuγata arilγaγči¦ qamuγ bügüde-tür ariγun¦ takil takimui: ene ariγun¦ takil-i jalbariγsan-u küčün-tür¦ ada todqur-yi arilγan¦ [6r] soyurq-a: ami nasu-i urtu¦ boluγad soyurq-a: : :¦ adaγusun-u kesig-yi öggün¦ soyurq-a:: : : :¦ erdem belig-ün šiddi-i¦ tuγulγan soyurq-a: :¦ ečüs-ün törül engke¦ jirγalang-tur kürgen soyurq-a:¦ erketü degedü-yin čoγ-tur¦ ergün maγtan takil takimui:¦ ölzei qutuγ-un čoγ¦ badarangγui-bar.¦ zambutiiv-un čimig: :¦ boltuγai: :: : ::¦ [6v] erketü degedü boγda čimai-¦ yuγan maγtaγad jalbariγsan-¦ u küčün-dür bide¦ terigüten qamiγ-a aγsan:¦ tere orun-u jüg-¦ tür ebedčin kiged¦ ügegü dutaγu¦ kereldeküi temčil amurliγad¦ nom kiged ölj[e]i qutuγ nemegülün¦ soyurq-a: : ::¦ burqan baγsi aribadču¦ ireküi šašin naran-u¦ [7r] gerel metü geyigüljü baγsi¦ šabi metü jokilduquiy-a¦ önide aqui ölj[e]i¦ qutuγ orušiqu¦ boltuγai:: : ::¦ tegüsbe: : :¦ oṃ ā ra baca na di:¦ oṃ ma ṇi bad me hūṃ:¦ ōṃ bazar baṇi hūṃ:

2.10.6. Msc. D 10: Incense Offering Sutra of Geser Khan

Manuscript description: A calamus-written manuscript on Russian machine-made paper. On fol. 10 a producer's stamp: Мѣдянская фабр. ПЕРВУШИНА в Вяткѣ № 8.[793] An unprofessional, but not unexperienced manuscript for supposedly private use of the scribe. Late 19th century. 11 fols. 17.3 × 6.8 cm.

Palaeographic analysis: 1.A. 2.B. 4.1.A. 4.2.A. undistinguished initial *j/y*. 7.1. mostly distinguished medial *č/j*. 8.2.G. 8.3.B. final *-u/ü*, *-r*. 8.3.C. final *-i*. 11.D. 13.Aj. 14. variable forms 14.1.D., 14.1.E. (the most significant), 14.1.F. 16.C.

Translation:

[1r] Incense Offering Sutra of the Holy Lord Geser

[1v] [Say] three times: *oṃ ā hūṃ*.

Oṃ vajra amṛtakuṇḍalī hana hana hūṃ phaṭ[794]

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[790] The interlinear correction means that the intended form of the preceding word should be *doruyituγuluγči*.

[791] Stand. *tögürig* "round", also *dügürig* "round".

[792] *Converbum praeparativum* (*-r-un* or *-run*, Poppe 1954: 184, Ayalgu 2017), which seems to be applied here (improperly with a second genitive suffix -un), was presumably rather unknown for the unexperienced copyist of the manuscript.

[793] The stamp belongs to the paper-mill in Murygino (now Kirov Oblast, Russia) on the Medyanka River called "Медянская писчебумажная фабрика". Founded already in 1785, in 1868 the paper-mill was taken over by the Moscow merchant I. A. Pervushin. The factory was nationalized in 1918. Путеводитель 2018: 146.

[794] The mantra for dispelling obstructors according to *The Tantra of the Blue-Clad Blessed Vajrapāṇi* (*Bhagavannīlāmbara-dhara-vajra-pāṇi-tantra*). Dharmachakra Translation Group Toh 498.

Oṃ svabhāva-śuddho 'ham[795]
May it become in the manner of emptiness!
In the sphere of reality, may these various kinds of offerings become equal to the edge of heaven. [2r]
Oṃ ā hūṃ. Kkis subasu.
My holy lord of the supreme *tngri*-gods, the reincarnation of *qarmaču*[796], my holy lord who became the head of the army.
My holy lord discouraging and drawing away the pride and arrogance of the enemies. [2v]
My holy lord who copiously placed the armour of sun, moon, and stars on the mane of the horse.
My holy lord who suppressed the pride of the head of the alien army,
who shoots lightning by the golden circle (*sudarśana cakra*) like the hailstones.
My holy lord who combined the properties of air and wind, [3r] saddled horses and elephants, … gets up and runs.[797]
My holy lord who, on a horse, caught up with the sons of the enemy, who roars by the blue dragon.
My holy lord who protects livestock and human lives, who separated the enemies into the sea, who dispatches [against enemies] two *garuḍa*s flapping [their wings]. [3v]
My holy lord, who makes two dragons roar and two *garuḍa* fly in front of me in whichever direction I go and thus brings down the power of aliens.
My holy lord, who circulates around the blue sky and the fertile *etügen*-mother earth and completely slaughters all the enemies. [4r]
My holy lord who puts food into my chapped mouth, who provides support to my slippery legs.
My holy lord who provides a lamp in the dark night.
My holy lord who turns the jade rocks[798] into stairs.
My holy lord, the lord of *tngri*-gods, who shoots the jealous enemies of the people by the golden circle (*sudarśana cakra*), [4v] who attacks and kills his enemies he wants to avenge by tigers and bears.
My holy lord, be pleased to lead my soldiers.
My holy lord,
with a mother who took the firm cross-legged position of a reincarnated lama next to *kkis subasu*, [5r] who let a lotus grow out of the midst of his feet and who possessed the treasury of unobstructed teachings,
with a father Esrün Qormusta, who suppressed the great fighting and killing and who protected the religion of Śākyamuni – the lord of the Highest pure land (Akaniṣṭha),
with a goddess as an older sister[799],
with expanding happiness in every generation (*or:* stage), [5v]
fighting and massacring the grudging troublemaking *simnu*-demons.
With older brother Yellow Jambhala,
producing artworks,
having perfectly realized the accomplishments of the wisdom and bodhicitta,
being truly the lord of the three great treasuries.
My holy lord Geser of the three periods of time,
with merits of the buddhas of three periods,
body decorated with sandalwood at the speed of …,[800]
with a face that has never lost its appearance, [6r]
massacring the evil enemy *simnu*-demons of Zagar (?)[801] till their submission.[802]
My holy lord Geser,

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[795] The second part of the Emptiness Mantra *oṃ svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham.*
[796] The word *qarmaču* is obviously corrupted and without clear sense. Other versions mention *γ(')arudi* ("*garuḍa*").
[797] *Dari-bar* are supposedly corrupted words without clear sense.
[798] An uncommon pair word *qas qada* (lit. "jade rocks"), it probably originated from *kisaγ-a qada* "steep rocky cliff, precipice".
[799] The manuscript has mistakenly *ečegetü* ("with father") instead of *egečitü* ("with elder sister").
[800] *Jüng-ün qurdun-iyar* lit. "at the speed of *jüng*". Supposedly a corrupted passage without clear sense.
[801] *Zaγar qu* is unclear and probably corrupted.
[802] The word *ečirkeretele* is not clear, however it might be identified as a passive form of *ejerkekü* "to conquer", i.e. *ejerkerekü* "to be conquered, to submit".

who did not perform any uncommon deeds,[803]
who slaughters all the enemies by the power of the true Three Jewels.
My holy lord Geser,
who sharpens his black steel [sword] next to the door, [6v]
who massacres the enemies of jealous mind scattering them like ashes.[804]
My holy lord Geser,
holding his external[805] sharp steel [sword],
who carries his soul tucked in his belt pouch,[806]
who slaughters all the enemies on the mass scale.
I bring offerings and bow in homage to the holy lord Geser,
to protect my soul,
to spread the doctrine of the glorious Śākyamuni
and to sustain the livestock, wives and children.
namo subasu ele gigeli
the reincarnation of K'aramčo, the lord of *tngri*-gods,
you, Geser, be pleased to lead troops when the enemies arrive.
A sun helmet put on his head,
a shield dressed on his shoulders,
the sharp-edged sword of wisdom drawn in his hand,
stretching the Rāhu of stars among his arrows,
riding his lightning[-fast] horse and elephant,
catching up with the sons of enemies, [8r]
capturing horses of the enemies' sons,
my helpmate against the enemies,
the good fortune of the livestock,
the protector and supervisor of my body and horses,
[my] armour and sword – my holy lord of the supreme *tngri*-gods.
In whichever direction I go, [8v]
above he roars and moves [through] the blue sky,
below he rides around the *etügen*-mother earth.
When a fire-flash leaps out of his[807] mouth,
when he shoots lightning from the golden circle (*sudarśana cakra*) in his hands,
he kills and suppresses completely all the enemies –
to my emperor I bring the pure offering. [9r]
I bring the pure offering to lords of places and waters
and their eighty-four thousand pure servants
dwelling in ten directions and
acting on the orders of the holy lord.
[I bring the] pure [offering] as he became the good fortune when the soldiers weakened. *oṃ ā hūṃ*
[I bring the] pure [offering] as he became the benefit when [I] went to do trading. *oṃ ā hūṃ* [9v]
[I bring the] pure [offering] as he became the support and fence to the yurt and the carriage I was sitting in. *oṃ ā hūṃ*
[I bring the] pure [offering] as he became my bright lamp in the dark night. *oṃ ā hūṃ*
[I bring the] pure [offering] as he became stairs in the "jade" rocks (i.e. rocky cliffs). *oṃ ā hūṃ*
[I bring the] pure [offering] as he became a vessel in the deep ocean. *oṃ ā hūṃ*
[I bring the] pure [offering] as he became my help against slanderous words. [10r] *oṃ ā hūṃ*
[I bring the] pure [offering] as he became my guide in remote lands. *oṃ ā hūṃ*

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[803] A corruption occurred supposedly in an earlier stage of transmission, because the same illogical version occurs in all manuscripts edited here.
[804] The word *ünesün* ("ashes") is written actually rather as *üneged* ("foxes").
[805] Supposedly *γadaγadu* ("outer, external") is here a misinterpretation of the original.
[806] *Qabtaγalaqu* "to put into the belt pouch (*qabtaγ-a*)": *Qabtaγ-a* a pouch hung on the belt of *debel,* in which a personal bowl, snuff box, tobacco and other things are carried.
[807] Similarly to the other versions, this version has the first-person pronoun *minü* ("my") here, but the logic of the text requires here the third person pronoun *inü* ("his").

[I bring the] pure [offering] as he became my in the thirst. *oṃ ā hūṃ*
[I bring the] pure [offering] as he became help to my scary life. *oṃ ā hūṃ*
[I bring the] pure [offering] as he armoured my bare skin. [10v] *oṃ ā hūṃ*
[I bring the] pure [offering] to the suppressor of my powerful enemies, the fulfiller of my nine wishes I was seeking for. *oṃ ā hūṃ*
Be pleased to taste without hindrance these offerings of mine.
Be pleased to provide me with the nine wishes I was seeking for.
Those who declared that they would protect religion and doctrine,
who welcome on arrival [11r] and accompany on return,
who turn around [to protect] on the right side, who circle around [to protect] on the left side,
who rejoice, stand up and run,[808]
who exults, when it is said *subasu*,
who gazes attentively, carefully observes and keeps a watchful eye,[809]
always fulfils the desires[810] of all,
removing the obstacles –
may all beings experience happiness.[811] [11v]
manggalaṃ
oṃ maṇi padme hūṃ
oṃ maṇi padme hūṃ
manggalaṃ
oṃ maṇi padme hūṃ
oṃ maṇi padme hūṃ
manggalaṃ
May there be good peace!
oṃ ā hūṃ
oṃ ā hūṃ
May there be good peace!

Transcription:
[1r] geser¦ boγda-yin¦ sang¦ nertü¦ sudur¦ orusiba::¦
[1v] oṃ ā hūṃ::¦ kemen γurban-tan ögüle:¦ oṃ bazar amirtan¦ kundali qan-a qan-a hūṃ¦ bad: svabav-a šudo¦ qang qoγusun-u¦ aγar-tur ene eldeb¦ jüil takil oγtarγui-¦ yin kijaγar luγ-a sača¦ [2r] boltuγai: oṃ ā¦ hūṃ: kkis subasu¦ deger-e tngri nar-un¦ boγda minü: qarmaču-yin¦ qubilγan čereg-ün¦ ter[i]gü boluγsan boγda¦ minü: dayisun-u omuγ¦ süri sintaraγuluγad¦ qariγuluγči boγda¦ minü: nara sara kiged¦ [2v] odud-un quyaγ-yi¦ morin-yin del degere¦ delgerenggüi aγulun¦ bariγsan boγda minü: čina=¦dus-un čereg-ün ter[i]gün-i¦ omuγ sür daruγad¦ kei möngdür metü altan¦ toγuna-bar gilbelgen¦ qarbuγči boγda¦ minü: kei salkin činar-yi¦ qamurun qamtudqan¦ [3r] morin jaγan-i unuγsan¦ Dari-bar güin bosun güin¦ yabuγči boγda minü:¦ dayisun-u köbegün-i morin-¦ iyar güičen bariγad köke¦ luu-bar kürkiregülün¦ dongγuduγči boγda minü¦ adal mal ami beyen-tür¦ ergečegči dayisun-i Dalai-¦ bar daldalaγul-un qoyar¦ g'aridai-bar derbegül-ün¦ [3v] niskegči boγda minü: aliba¦ jüg yabubasu emün-e minü¦ qoyar luu-bar kürkeregülün¦ qoyar g'aradi-bar niskegülüged¦ činadus-un sur-yi¦ daruγdaγuluγči boγda¦ minü: köke oγtarγui¦ körüsütü etügen-ün¦ eke-yi ergin toγuriγad¦ qamuγ dayisun-i qamur-¦ un alaγči boγda minü¦ [4r] qaγarqai aman-tur¦ künesün-i öggügči boγda¦ minü: qalturaqui köldür¦ minü. tüsiy-e öggügči¦ boγda minü: qarangqui¦ söni gegen jula bolγan¦ öggügči boγda minü:¦ qas qadan-i šitan bolγan¦ öggügči boγda minü:¦ ar[a]d-yin ataγ-a-tu dayisun-¦ i altan toγuna-bar¦ [4v] alan qarbuγči öberün¦ ösiy-e-tü-i baras¦ ötüge-ber dobtulγan¦ alaγči boγda tngri¦ nar-un boγda minü:¦ čereg-yi minü udurdun¦ soyurq-a boγda minü:¦ kkis subasu-geyin dergede¦ qutuγtu blam-a-yin batu=¦da yeke jabalal-yi¦

[808] The linking word *geküle* "when it is said" before this sentence is used in unclear way – perhaps the copyist omitted a word or misunderstood the text.
[809] *Čenglejü*, here probably a non-standard form of *čengnekü* "to assess, to evaluate (by a careful examination)".
[810] *Düren* is hypothetically a misspelling of *duran* "will, desire, wish".
[811] The last clause deflects from the grammatical links with the previous parts of this complex sentence. Grammatically analysed, all the preceding attributes refer to *qamuγ amitan* "all beings", but logically they speak about deities connected to Geser, to whom the offering is addressed, and who collectively serve in benefit of "all beings".

jasaγsan badm-a¦ [5r] lingqui[-]i köl-ün dotura-¦ ača uraγuluγsan baril¦ ügei nom-un šasin-u¦ sang-tu boluγsn eke-tü¦ aladuγan qadqulduγan-¦ i daruγsan aginastai-yin¦ ejen sigemuni sasin-i¦ sakiγsan esürün qurmusta¦ ečige-tü üy-e üy-e¦ kögjimel bayasqulang-tu¦ ütegerkeküi maγu samaγu¦ [5v] simus-i sakin kiduγči¦ okin tngri ečegetü¦ urlaqui üilesi kigsen¦ uqaγan-u bodi sedkil-ün¦ sidi-yi güičegsen ünengkü¦ γurban yeke sang-un¦ eje[n] šir-a jambal-a aq-a-¦ tu γurban čaγ-un burqan-¦ u ači abuγsan zandan¦ jüng-ün qurdun-iyar¦ beyeben čimegsen: čirai¦ [6r] öngge-ben ese aldaγsan¦ zaqar qu maγu dayisun¦ simus-yi ejerkeretele¦ kiduγči γurban čaγ-un¦ geser boγda minü: ütele¦ busu üile ese üile=¦dügsen ünengkü γurban¦ erdeni-yin küčün-iyer qamuγ¦ dayisun-i kiduγči <geser> boγda¦ minü egüden eng-tü[812] qar-a¦ bolud-yin örün qur=¦[6v] čadqaγči ütegerümdeki¦ sedkil-ten-i ünesün¦ metü butaratala kiduγči¦ geser boγda minü: γada=¦γadu qurča bolud-iyan¦ bariγad amin sünesün-¦ i-iyen qabtaγalan yabuju¦ qamuγ dayisun-i qamurun¦ kiduγči geser boγda¦ minü: amin sünesün-yin¦ sakiqu-yin tula aldar-¦ [7r] tu sigemuni-¦ yin šasin-i¦ delgeregülkü-yin tula¦ adal mal em-e köbegün-iyen¦ egürčekü-yin tula¦ geser boγda-tur takin¦ maγtan mörgümü bi:: namo¦ subasu ele gigeli tngri¦ nar-un boγda g'armaču-¦ yin qubilγan minü dayisun-¦ u aqui-tur geser či¦ [7v] čereg-i uduridun-un¦ soyurq-a. naran-u duγulγan-¦ yi orui-daγan talbaγsan¦ bambai mörün-tegen¦ emüsügsen. qurča irtü¦ belge belig-ün ildü-yi¦ mutur-daγan jayiduγsan¦ odud-un raqu-tan¦ sumun-daγan tataγsan türgen¦ gilbelgen morin jaγan-yuγan¦ unuγsan: dayisun-u köbe=¦[8r] gün-i aqui-tur güin¦ yabuγči dayisun-u köbegün-¦ i morin-i bariγči ele¦ dayisun-dur nökür minü.¦ adal mal-dur öljei¦ qutuγ. biy-e morin-tur¦ minü sakil ibegel minü¦ quyaγ mese deger-e tngri¦ nar-un boγda minü. namayi¦ aliba jüg odaqui-¦ dur minü deger-e köke¦ [8v] oγtaraγui kürkeren¦ ködelümüi: dour-a etügen-¦ ün eke-yi ergen toγurimui¦ aman-ača minü γal gilbal=¦un čakilbasu γar-taki¦ altan toγuna-bar gilbelgen¦ qarbubasu qamuγ dayisun-i¦ qočuruli ügei alan¦ daruγči boγda ejen-dür-¦ iyen ariγun takil takimui::¦ boγda-yin jarliγ-iyar yabuγči¦ [9r] arban jüg-tur aγsan¦ saγuγsan γajar usun-u¦ ejen naiman tümen dörben¦ mingγan ariγun jirudusun[813]-¦ tur ariγun takil takimui::¦ čereg ečeküi-tür ölj[e]i qutuγ¦ boluγsan-u tulada¦ ariγun. oṃ ā hūṃ::¦ qudaldu kir-e odqui-dur¦ asiγ tusa boluγsan-u tulada¦ ariγun. oṃ ā hūṃ::¦ [9v] saγuqu ger tergen-dür minü¦ tüsiy-e qasiy-a boluγsan-¦ u tula tan ariγun. oṃ ā¦ hūṃ:: qarangqui söni gegen¦ jula boluγsan-u tulada ariγun¦ oṃ ā hūṃ:: qas qadan-¦ tur sitan[814] boluγsan-u tul[a]da¦ ariγun oṃ ā hūṃ:: gün¦ Dalai-dur kölge boluγsan-u¦ tul[a]da ariγun oṃ ā hūṃ::¦ güčir ügen-tür minü tusa¦ [10r] boluγsan-u tul[a]da ariγun oṃ¦ ā hūṃ:: qola γajar-tur¦ γajarči boluγsan-u tul[a]da¦ ariγun oṃ ā hūṃ::¦ qataqui-dur minü umda¦ boluγsan-u tul[a]da ariγun:¦ oṃ ā hūṃ:: ayiqu amin-¦ tur minü tusa boluγsan-u¦ tul[a]da ariγun: oṃ ā hūṃ::¦ arisutu beyen-tür minü quyaγ¦ boluγsan-u tul[a]da ariγun:¦ [10v] oṃ ā hūṃ:: erketü dayi=¦sun-i minü daruγdaγuluγči¦ erküi yesün küsel-i minü¦ qangγaγuluγči-da ariγun¦ oṃ ā hūṃ:: ene takil¦ nuγud-yi minü türbel ügei¦ amsan soyuraq-a: eregsen¦ yesün küsel-yi minü ögen¦ soyuraq-a: šasin nom-yi minü¦ sakituγai kemegčid: emün-e-¦ eče uγtaγči qoyinaača¦ [11r] üdegči baraγun eteged-¦ tür ergegči: jegün eteged-¦ tür toγuriγči-i geküle¦ bayasaγad bosuγči güig¦ či subasu geküle bayasuγ=¦či siri sirteyiged¦ čenglejü kilamkijü qarči očigči[815]¦ bügüde-yin düren[816]-i nasuda¦ bütügegči jedker nuγud-i¦ arilγaγči qamuγ amitan-tur¦ ölj[e]i qutuγ orusituγai::¦ [11v] maṃ g'ha laṃ::¦ oṃ ma ṇi bad me hūṃ::¦ oṃ ma ṇi bad me hūṃ::¦ maṃ g'ha laṃ::¦ oṃ ma ṇi bad me hūṃ::¦ oṃ ma ṇi bad me hūṃ::¦ maṃ g'ha laṃ::¦ oṃ sayin amuγulang boltuγai::¦ oṃ ā hūṃ::¦ oṃ ā hūṃ::¦ oṃ sayin amuγulang boltuγai::

2.10.7. Msc. B 65/17: Incense Offering of the Holy Lord Geser Khan

Manuscript description:
A calamus-written manuscript on Russian-style machine-made paper. Producer stamp on fol. 4 and 5: ОБЩЕСТВО МИРКОВЪ N 6. The paper factory in Mirków (now Mirków in the administrative district of Gmina Wieruszów, within Wieruszów County, Łódź Voivodeship, Poland) passed into the hands of the joint-stock company Mirków Paper Factory (Акционерное общество Мирковской писчебумажной фабрики). In 1889, the production was transferred to Jeziorna Bankowa (now Konstancin-Jeziorna in Piaseczno County, Masovian Voivodeship, Poland), but the joint-stock

[812] Unclear, probably a nonstandard form of *ende* ("here"), frequently rendered as *engde.*
[813] Stand. *jarudasu(n).*
[814] Stand. *šatu(n).*
[815] Stand. *qaraju üjegči.*
[816] Probably stand. *duran.*

company Mirków was preserved and even the name Mirków was popularly used for the new locality (Цыпкин s.d.: 34). 5 fols. Size: 22 × 7.5 cm.

Manuscript written by a scribe, but neither a chancellery professional nor an occasional script-user or beginner. Letter strokes relatively regular, the overall look elegant and confident. However, the text seems to be profoundly corrupted, and the orthography of less frequent words is full of irregularities to a greater extent than usual. Some expressions in the text suggest that this could be a rather archaic version (fol. 3v: *čaγurlaqui* "to move army"), and it is possible that the copyist of the text did not understand some of its parts well, or that he was copying an already imperfectly intelligible text.

Duplicating *sidü* of medial *a/e* (e.g. *qaad* instead of *qad*, or adding redundant *sidü* behind *debisker* consonants, where it standardly does not appear (*möregün* instead of *mörgün, eseregü* instead of *esergü*), and in other cases (*masai* instead of *masi*, *morai* instead of *mori*, *külegetei* instead of *külge[-]tei, jüge* instead of *jüg*). On the contrary, in several cases the vowels *a/e* are dropped (*itgen* instead of *itegen*). This redundance is usually not marked in the transcription, as it would make the text obscure. The use in words like *qaad* and *masai* indicate that the redundant *sidü* does not signify the copyist is using it to express an additional vowel, length of the vowel etc. However, the subconscious attempt to insert vowels after syllables ending in a consonant is clearly demonstrated in the word *qarububasu* (instead of *qarbubasu*). Nomen perfecti suffix *-gsen* in front vowel words usually written *-γsan* (e.g. *delgeraγsan* instead of *delgeregsen, tegüsüγsan* instead of *tegüsügsen*.

Translation:

[1r] Incense Offering of the Holy Lord Geser Khan

[1v] The ruler of mountains Awa Güngjid, as well as *güüši* Damba sooth-sayer, Aray-a Alamγri interpreter, Ulq[a]r Odγ[a]r Armso Dari Geser Sarabu Dongdub.

oṃ ā hūṃ

Named Buu Dungjin γ'arabu, with head of the bird *garuḍa*, with golden yellow hair, the tip of his hair is like when forest trees blossom, the emanation body of Eserün Qurumsita [!] of the supreme thirty-three *tngri*-gods – to him I bow with homage, take refuge, pray, and bring offerings. [2r]

oṃ ā hūṃ

I bow with homage, take refuge, pray, and bring offerings to the named Liba Lag Dari Gerel, with a pleasantly reddish-brown face, with red hair, with spreading white colour, an upper body with human appearance, a lower body with appearance of a blue rhinoceros, with the blue rhinoceros-elephant as the steed, in the lower body embodying miraculous skills of the eight *nāga*-kings.

oṃ ā hūṃ [2v]

I bow with homage, take refuge, pray, and bring offerings to the named Sambuu Dari Odun, with bright white colour, as if its glow spread in ten directions, with thirty-five gleaming white teeth, with a body of topaz jewels, with a topaz elephant as his steed, the emanation body of all *ḍākinī*s.

oṃ ā hūṃ

With six solid tusks [resembling] pistils and stamens [of a flower],[817] with a chestnut horse with a white patch on the forehead, with thirty-five gleaming white teeth, with a body of topaz jewels, with topaz elephant as his steed, [3r] your upper body endowed with miraculous powers of ten direction buddhas, your middle body endowed with miraculous powers of mighty *tngri*-gods of ten directions, your waist-part-body endowed with miraculous powers of one hundred and eight *ḍākinī*s as local deities,[818] your lower body as magical apparition of the eight *nāga*-kings, the ruler of this world, Geser Khan, I bow to you with homage, pray and bring offerings to you. [3v]

namō guru

I bring offerings to Geser Khan, lord of ….[819]

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[817] The word *geser* here seems to be used metaphorically based on one of its meanings in Tibetan, i.e. "flower (in its morphology constituted of pistils and stamens)" (THL/IW), or as the metaphor of lotus (Roerich 1984: II, 43).

[818] *Orun sakiγsan*, Tib. *gnas bsrung*, local gods guarding holy places.

[819] The whole section representing attribute to "Geser Khan, lord of …" is extremely unclear. *Bai* can be understood as the first person pronoun *bi* "I", as the copyist frequently adds redundant *sidü*; *terigülen* might be *terigüten* "and other …", *dögürüge/tögürüge* repeated three times is in this spelling lexicographically unattested and might be a nonstandard form of several words, the most plausible being *tögerge* "fate, destiny", while another close word is *dörüge* "stirrup"; *tögerge-yin tngri* "god of destiny, fortune *tngri*" is an acceptable

I bring offerings to the elder sister of *tarni.*[820]
I bring offerings to the servants with orange light.
At the time when the army goes[821] to the land of enemies,
he wears on his head the helmet named Heliacal.[822]
he wears on his body the armour named Stone and ten thousand stars, [4r]
the sword of sharp[823] steel named the Wisdom [sword] drawn on his shoulders.
he draws and shoots fast arrows called Planets,[824] which do not let the enemies touch the bodies of their opponents, and at the end turn them to ashes.
Riding his fast horse named fast thunder, flying by the meat [!][825] of lightning he takes livestock and properties of the enemies ….[826] [4v]
Protecting [your] own people, protect horses,
protecting longevity, protect life,
protecting my cloths, protect knives,
protecting my armour, protect my helmet,
protecting my saddle, protect my hobble.
Be pleased to guide my horse at the time of horse racing
Defeat and weaken the enemy horses.
If men quarrel with me, [5r] make my human mind clear.
Tangle the mind of the enemy and make them feeble-minded.
Before the swords[827] of enemies, strike my sword [to the enemy bodies] and make it [strong like] steel.
Soften[828] the enemy's swords.
Repulse the enemies and punish them.
Be pleased to fulfil whatever I intended in my mind.
Be pleased to turn the obstacles of the enemies to ashes. [5v]
Mercifully bring to success all the actions I perform. … [829]
Bring down ….[830]

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collocation, however the repeated *dögürüge dögürüge/tögürüge tögürüge* is unclear. Similarly, *möri möri* without a definite context can be interpreted either as *mori* "horse" or *mör* "way, path". The following part of the sentence include more obvious words except *g'aračuga* (if not a nonstandard writing of *qarčaγ-a* "hawk") and *sün čerege* (*sün* "milk", *čerege* seems to be *čerig* "soldier, army", but usually does not occur in this collocation); *luus-un qubilγan-ača γaruγsan* "originated from the reincarnation/emanation body of *γaračuga-nāga/luus*".

[820] *Tarni:* a) Skt. *dhāraṇī*, Tib. *gzungs* "magic spells", (longer) mantras, b) Tib. *sngags* generalized word for tantra.

[821] The text applies here the preclassical word *čaγurl[a]qui* occuring in *Lu. Altan tobči* fol. 87b21 *basa boruqul noyan-i qorin tümed irgen-tür čuγurlaγulba [=čaγurlaγulba] (čerig mordaγulba):* (quoted with notes in brackets from Чоймаа 2011: 205, *čerig mordaγulba* is the original interlinear note in the manuscript) "Also they sent lord Boruqul to lead army against the subjects of Qorin Tümed".

[822] *Qalaba* or *qalqaba* (but the first reading is more plausible) might be the verb *qalqalaba* "to cover, to shield, to mask".

[823] Stand. *qurča* "sharp", but written uncommonly as *quracan/qurazan*, which also allows the hypothesis that alternatively the text might have intended "the sword made of Khorasan steel". However, taking into account the nonstandard writing manners of the copyist (redundant *sidü*), the identification with *qurča* is more plausible.

[824] *γ'araγ,* Skt. *graha* planet (with its capability to influence the destinies of men), a general name for illnesses caused by the planets or other cosmic objects (particularly paralysis).

[825] Very uncommon and probably corrupted expression, yet the written word does not allow another reading.

[826] Two words before *dayisun* ("enemies") unclear.

[827] Lit. knives (*meses*).

[828] *Uyidq-a* commonly means "be bored, weary", but here means the weakening or softening of the steel swords. This meaning is attested in Oirat (Тодаева 2001: 351, "терять, лишаться чего-л." *баатариин кучин уйадаад иревээ* "богатырь стал терять силы, слабеть"), even in the meaning "to melt" (Altai Uriankhai songs *Xaruul altai-yin usun: gang tömör bayibačiki / γal-yin zali-du uyadanai …* "Even steel softens/melts in the flame of fire", *Duuni emkidkel* 2007: 957.)

[829] Unclear sentence. *Tögerüge* might be a nonstandard form of *tögerige* "going astray, having lost one's way" or *tögerge* "destiny, fate", but it is not sure how it connects to the pronoun *nadur* (dative-locative of 1st person sg.), *törükü* "to born", *ḍaγulju* (conv. imperf.) supposedly a nonstandard form commonly written *daγaγul-* "to lead, to accompany": the meaning seems to be "May he lead birth of me, the erratic one.", but it is expressed in an unusual manner.

Murui, murui (?), the heavenly father has suppressed …[831]
May I be filled with good tremendous strength.
The longevity increased.
May the good fortune multiply and flourish.
sarva manggalaṃ

Transcription:
[1r] geser¦ boγda¦ qaγan-¦ u sang:¦
[1v] aγulsun qan awa güngjid¦ mön güüsi ḍamba tölügeči¦ array-a alamγri kelmüreči:¦ ulqr odγr armso dari¦ geser sarabu dongdub:¦ *oṃ ā hūṃ*¦ buu dungjin γ'arabu neretei.¦ γ'angrudi sibaγuu toluγai-tai.¦ altan šar-a üsütei üsün¦ üjegüür anu. oyita modun-¦ u čečege ḍelgeraγsan [!] metü.¦ degedü γučin γurban tengri¦ nar-un eserün qurumsita¦ tngri-yin qubilγan-dur¦ mörgün maγtan it[e]gen jalbarin takimui:¦ [2r] *oṃ ā hūṃ.*¦ liba lag ḍari gerel neretei.¦ qongγur ulaγan čarai-tai.¦ ulaγan üsün-tei delgerekü¦ čaγan öngge-tei degetü¦ biy-e anu. kümün-ü¦ düritei dorudu[832] bey-e anu:¦ köke keris bey-e-tei. köke kires¦ jaγan külegtei. dorudu bey-e-¦ dür naiman luusa-in qad-¦ un qubilγan-tur mörgün¦ maγtan itegen jalbarin takimui:¦ *oṃ ā hūṃ.*¦ *sambuu* ḍari odun neretei¦ [2v] masi čaγan öngge-tei öngge¦ gerel anu. arban jüg-¦ dür ḍelgeregsen metü γučin¦ tabun düng čaγan sidütei.¦ molur erdeni-yin bey-e-tei¦ morin jaγan külegtei qamuγ¦ daginis-un qubilγan-dur¦ mörgün maγtan itegen jalbarin¦ takimui: : :¦ *oṃ ā hūṃ.*¦ geser batu jirγuγan soyuγ-a-¦ tai keger qaljin mori-tai.¦ γučin tabun düng čaγan¦ sidütei molur erdeni-yin¦ bey-e-tei morin jaγan külegtei.¦ [3r] degedü bey-e-dür činü¦ arban jüg-ün burqan¦ tegüsüγsan dumdada beyedür¦ činü. arban jüg-ün¦ küčütü tngri nar tegüsüγsan¦ belküüsün beyendür činü.¦ jaγun naiman daginis-yin¦ orun sakiγsan dourdu¦ bey-e-dür činü. naiman luus-¦ un qad-un qubilγan tegüsüγsan¦ ene zambudab yirtengčü-yin-¦ iyen geser qaγan-dur mörgün¦ maγtan it[e]gen jalbarin¦ takimui:¦ [3v] namo guru bi teregülen¦ tögürüge-ün tngri tögürüge¦ tögürüge mori mori¦ g'aračuga luus-un qubilγan-¦ ača γaruγsan-un qubilγan-¦ ača γaruγsan sün čereg-¦ ün ejen geser qaγan-a¦ takimui: tarni-yin egeči¦ tan-a takimui šara ulabur¦ gereltü jarudasun takimui:¦ ḍayisun-u γajar-a čereg¦ čiγurl[a]qui čaγ-tur naran¦ ner[e]tü duγulγ-a-i teregün-¦ tegen emüsejü[833] qalaba¦ čilaγu tümen odun ner[e]tü¦ [4r] quyaγ-ban beyen-degen¦ emüsejü belge bileg-ün¦ ner[e]tü qurca bolud ildü-¦ ben mören-degen dal[ay]iγsan¦ qourtu ḍayisun-i esergü¦ bey-e-dür ülü qangdaγulun ečüs-¦ dür ünesü bolγaγči γ'araγ¦ odun ner[e]tü qurdun sumun-¦ iyar degesi tatan qarububasu¦ türgen čakilγan ner[e]tü qurdun¦ morin-iyan unuju könggen¦ gilbelgen-ün miq-a-bar¦ nisün jiγul [?] ayul [?] ḍayisun-u¦ adal[834] mal edi[835] baraγ-a-i abču¦ [4v] ög öberün kümün-i¦ sakiγad mori saki nasu¦ sakiγad ami-i saki¦ qubčasu-i minü sakiγad¦ meses-i saki quyaγ-i¦ minü sakiγad ḍaγulγ-a minü¦ saki em[e]gel-i minü. sakiγad¦ čider[836] minü saki kümün-ü¦ morin-i urulduqui čaγ-tur¦ bögesü minü mori udar[i]dun¦ soyurq-a. ḍayisun-i kümün-i¦ mori-i doruyituγad. busud¦ kümün-iyer minü üge¦ buliyaldaqu bögesü minü.¦ [5r] minü kümün-i oyun gegen¦ oyun-tu bolγan soyurq-a:¦ ḍayisun-u kümün-i oyun¦ uqaγan-i tögüregülün¦ jüd[e]ülen doruyitaγad kümün-ü¦ mesen-eče minü mesen-i¦ qada. bolud bolγaju ög¦ teresüd-ün ḍayisun-i mes¦ uyidq-a ḍayisun-i tebčijü¦ geskejü ög nadur minü¦ yaγuu sedkigsen sedkil-i¦ minü bütügen soyurq-a ḍayisun¦ todqar-i ünesün¦ toburaγ bolγan soyurq-a:¦ [5v] aliba üiledtüγsan üilen-i¦ bütügen soyurq-a: tögürüge¦ -ün nadur törükü daγulju¦ ögetügei: čeng-degen¦ doruyitaγul[j]u: murui murui¦ tngri ečege ḍaruju¦ ögbei: nadur sayin auγ-a¦ küčün tegüskü boltuγai:¦ nasun-i qutuγ¦ nemegdaγsan: : :¦ sayin buyan¦ arbajin ḍelgerekü¦ boltuγai: : :¦ sarwamangγ'alam:

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[830] *Čeng-degen* (or *čang-dakin?*) is unclear in this context.
[831] *Murui, murui* is unclear.
[832] Stand. *douradu.*
[833] Stand. *emüsčü*. In several cases it is difficult to decide if the "redundant" *sidü* was intended to record a vowel intentionally or is just an individual writing manner of the copyist.
[834] Written *qada.*
[835] Stand. *ed*.
[836] Stand. *čidür.*

2.11. Wedding Ritual Texts

The genre of wedding ritual texts was largely represented already in W. Heissig's collection (1966: 168–222, with a detailed analytical introduction 34–47) made possible through manuscripts of Inner Mongolian provenience in the Royal Danish Library. In the Khalkha area and among the Oirats, the ritual texts accompanying the wedding ceremony are more frequently memorized or improvised using established phrases and metaphors. As a fixed part of the human life cycle, the texts accompanying marriage ceremonies were included by authors devoted to Oirat, Inner Mongolian or Buryat ethnography in their descriptions of wedding customs with an effort to emphasize the role of orality, where the written form of blessings and other ritual forms is at best accidental and of secondary importance, although the earlier research refers to the important role of written wedding manuals as *Qonjin debter* in Ordos (Mostaert 1935: 316–317, Mostaert 1956: 272–273, Damdinsürüng 1959: 87–96). Particularly in the case of Ordos, the local wedding customs became codified into the phenomenon of the "Ordos Wedding" as a cultural complex represented in books and popularized in videos and documentaries.

The presently edited manuscripts testify the existence of wedding ritual texts and manuals in written form also in Northern Mongolia. The first manuscript includes only the text for blessing the new yurt of the newly married couple, with references to the legendary wedding of Chinggis Khan and Khubilai Khan. The second manuscript covers the whole ritual process, starting with another version of the blessing new yurt (entitled here as *The Bride's Blessing*), continuing by *The Offering to the Fire* and a series of auspicious versified stanzas entitled *The Blessing* and *The Proclamation of Good Fortune.* The sequence is finished by a prayer accompanying the bowing down of the groom and bride to the sun and moon.

2.11.1. Msc. D 79/2: A Story of the Genius Holy Chinggis Khan

Manuscript description: A manuscript on Russian hand-made paper of pothi format (folded along the longer side) without visible watermarks. Despite significant fading and browning, it is clear that it was originally a green shade of paper, so-called sugar paper (*сахарная бумага*) typical for the early 19th century.
Palaeographic analysis: 1.C. 2.C. 3.E. 4.1.A. 4.2.B. uncertain initial distinction of *j-/y-*. 4.3. crossed strokes. 7.1. mostly *č*-shaped medial undistinguished *č/j*. 7.2. *ezen* (3v). 8.2.G. 8.3.A. final *-r, -u/ü.* 8.3.C. final *-i*. 11.D. 13.Bf. 14.1.D. 16.C. syllable-ending and reading supportive diacritics with relatively low frequency. 18.A. crossed.

Translation:
[1v] A Story of the Genius Holy Chinggis Khan
When [Chinggis Khan] brought his wife Qulan γov-a of good qualities
and erected his white palace resembling the *cintāmaṇi* jewel,
he asked his distinguished counsellors to pronounce a benediction.

When the Wise Khan, the miraculous apparition of *cakravartin*,
took as his consort the Wise Zambui,
erected his dazzling-white palace
and let his excellent counsellors pronounce a benediction.

"Your milk-white palace
crafted by axes
may it be similar to the Sudarasun castle.
May the khan and khatun, lords of the milk-white castle, experience happiness in everything.

As it was cut by the adze, [2r] may your white yurt be solid,
may this, your yurt covered by felt, become a precious white house,
may its owners rejoice in peace inside it,

may your yurt adorned with fathoms-long silk become the white house of glory.

We anoint it with fat, kumis, and milk alcohol,
may the highest ruling lords, khan, khatan, and all the people enjoy peace and happiness.
May the threshold of your entrance become unbreakably solid.
May more people gather here and enjoy peace. [2v]
We anoint it by the wine of the mighty, by the kumis of the lords and by the milk alcohol and fat.
May they gain an eternally famous name, a long life, and a good fortune.

May your door and jambs become unbreakably solid.
We are anointing by the milk alcohol and subcutaneous fat.
May you surrender the strange enemies
and may the whole kinsfolk enjoy peace.

May the pillars of your hearth sustain everything limitless
and gather together everyone numerous and let them enjoy peace.
We are anointing by the milk alcohol and fat.
[3r] May the complete number of people gather here
and enjoy infinite peace and happiness.

May your roof-battens and walls become unbreakably firm.
We anoint them by drinks, alcohol, and fat.
May the peace and happiness increase more and more.
May plentiful family lines blossom
and abundant goods and cattle proliferate and may all kinds of deeds go well.

May this your white palace be protected by mighty gods,
May learned men gather here.
May pernicious demons be far destroyed.
May even greater happiness come here.

May the white palace you built be protected by heroes and *ḍākinī*.[837] [3v]
May masters and wise men gather here.
May boastful demons scatter.
May endless happiness set up here.

May your good-fated white palace be protected by Qongsim bodhisattva.
May holy men and monks gather here.
May fortunate household masters enjoy happiness here all together.

May your white palace
be correctly protected by Heavenly king Vaiśravaṇa, lord of the East.
May the unagreeable suffering of starvation, *albin* and *čidkür* demons disperse.
May the wellbeing free of sufferings come.

May you [4r] rejoice with the whole family.
May every good fortune spread.

May you receive good fortune [great] as the lake and sea.
May you become with so many cattle as ducks and geese.
May your offspring be like a blossoming lotus.
May the highest religion spread.

[837] *Baγatur*, Tib. *dpa' bo*, Skt. *ḍāka*, the male form of *ḍākinī*.

May you become with the firm rule.
May you become with abundant offspring.
May your offspring be like a blossoming lotus.
May your glory spread.
May your body obtain [4v] the good fortune with irreversible splendour.
May the good fortune of the [Buddha's] Word of Sixty Qualities[838] be present.
May the blessings of the undefiled[839] limitless[840] mind be present.
May the good luck of the body, speech and mind of all Victorious Ones be present.
Mangg'alam, bhawandu.

Transcription: (*Alliterated initial syllables marked in bold letters.*)
[1v] sutu boγda **či**nggis qaγan-u üliger bölüge:
činar sayitu qulan γov-a qatun-iyan abču irigsen-dür
čindamani erdeni-metü čaγan ordu-yuγan bariju
činar-tu sayid-iyar-iyan irügel[e]gsen ajiγu:

čagarwati-yin qubilγan sečen qan:
sečen zambui qatun-iyan abuγsan-dur
čab čaγan ordu-yuγan bariju:
činar-tu sayid-iyar irügel[e]gsen bui:

süke-ber oγtulju bütügel[e]gsen
sün metü čaγan ordu činü
sudarasun balγasun metü boltuγai:
sün čaγan balγasun-dur saγuγsan ejed qan qatun qamuγ-iyar tegši jirγatuγai:

oγuli-bar oγtulju kilgegsen učar-tu čaγan [2r] ger činü batu boltuγai:
esegei-ber bürigsen ene ger tan-i erdeni čaγan ger boltuγai:
ene doturaki ejed-i engke jirγatuγai:
aldatu toryan-iyar alaγlaju kilgegsen ger tan-u aldarsiqu čaγan ger boltuγai:

ögekün tosun ösüg darasun-yiar milaγanam:
ürgüljü yeke törü-yin ejed qan qatun qamuγ ulus-iyar engke jirγatuγai:
egüden bosuγ-a tan-ni ebderesi ügei batu boltuγai:
neng olun ende quraju engke-ber [2v] jirγatuγai
erketü-yin saraqud ejed-ün ösüg darasun ögekün tosun-iyar milaγanam:
egüride aldarsiqu ner-e čolu öteltel-e yabuqu nasun buyan kesig-tei boltuγai:

qaγalγ-a qačabči tan-i qaγarasi ügei beki boltuγai:
qara ariki qalim ögekün-iyer milaγan saγunam:
qaritan dayisun-ni erkedür-iyen oruγulju:
qamuγ bügüde qalaγun amin-iyar qamtu jirγatuγai:

toγuγ-a totuγ-a tani toγ-a tomsiγ ügei bügüde-yi toγtaγaju:
toγatan bükün-i quriyan jirγaγultuγai:
ariki darasun ögekün tosun-iyar milaγan saγunam:
[3r] dügürkü yeke olun ulus ende quraju:
toγ-a tomsiγ ügei engke jirγal-iyar jirγatuγai:

uni qan-a tani ebderesi ügei beki boltuγai:

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[838] *Jiran egesig-tü jarliγ*, Tib. *dbyangs kyi yan lag drug cu*, Sixty qualities of the Melody [of Buddha's] Voice (Sárközi 1995: 39).
[839] Tib. *dri ma med pa*.
[840] Tib. *mtha' las 'das pa*.

umda darasun ögekün tosun-iyar milaγan saγunam:
ulam ulam engke jirγal nemetügei:
olun ür-e ündüsün delgeretügei:
olun ed mal bügüde dügüren: aliba üiles-iyen daγan bütütügei:

ene čaγan ordu-i tan-ni erketü tngri sakituγai
erdem-ten merged engde quratuγai:
erigütü jedker qola usudtuγai:
neng yeke jirγal engde iretügei:

bariγsan čaγan ordu-i tani baγatur [3v] daginis sakituγai:
baγsi nar čečed engde quratuγai:
baqarqaγči ada jedker dutaγtuγai:
barasi ügei qamuγ jirγal engde toγtatuγai:

qubitu čaγan ordu-i tani qongsim bodi sato[841] sakituγai:
qutuγtan quwaraγ-ud engde quratuγai:
qubitu gerün ejed inü qotalaγar jirγaqu boltuγai:

jüi-dü čaγan ordu-i tani
jegün jüg-ün ezen baširwani maqaranza sakituγai:
jokis ügei jud turqan albin čidkür tarqatuγai:
jobalang ügei öni jirγal orusituγai:

qamuγ ür-e [4r] sadun-iyar qamtu jirγatuγai:
qamuγ buyan kesig delgeretügei:

naγur dalai metü kesigtei boltuγai:
nuγusun γalaγun metü olun mal-tai boltuγai:
negegsen lingv-a-yin čečeg metü üretei boltuγai:
neng yeke nom šasin delge[re]tügei:

önide čin batu törü-tei boltuγai:
önür önür üretei boltuγai:
ulam ulam ner-e aldar daγurisqu boltuγai: : ::
ülü urbaqu jibqulang [4v]-tai-a bey-e-yin öljei qutuγ orusituγai:

jiran egesig-tü jarliγ-un öljei qutuγ orusituγai:
kijaγar-ača qaγačaγsan gkir-ügei sedkil-ün öljei qutuγ orusituγai:
qamuγ ilaγuγsad-un biy-e jarliγ sedkil-ün öljei qutuγ orusiqu boltuγai:: : ::
mangg'alam: bhawandu:: : ::

2.11.2. Msc. D 225: A Manual of the Wedding Ritual

Manuscript description: A calamus-written manuscript on European-style, supposedly handmade paper (external appearance resembling handmade paper, but no traces of *pontuseaux, vergeures* and *chaînettes* are visible). Pothi-like format. 5 fols tied on the longer side with string into a notebook (Fol. 5r bears only two lines written with brush and scratched). Size: 22 × 8.2 cm.
Palaeographic analysis: 1.C/D. 2.A. almost linear flow. 3. miniature *sidü* underlining the general small size of the script. 4.2.A. initial *j-y* undistinguished. 4.3. bifurcated. 5.C. constricted. 7.1. distinguished medial *č/j* – the key indicator for later dating to the mid-19th century. 8.2.C. archaizing slightly

[841] The form *bodi sato* (written *satowa*) arose from a misspelling of *bodi=sattva* where *-tt-* was written with *kebtege d + (gedesü+sidü* ligature).

constricted form without coronet. Final *-u/ü*, *-i* – 8.3.C. type, final *-r* 8.3.E. type. 11.D. 13.Bf. 14.1.F. 16. *qoyar čeg* used over *ɣ* both in syllable-opening and syllable-closing cases, but only in approximately a half of cases (with reading supportive function). 17.a. long *boɣuni segül.*

Translation:
Oṃ sosti siddam.
This is a sutra on how, in ancient times, the Master Padmasambhava anointed the new palace of the king *cakravartin*.
We completed your multiple palaces.[842]
Lords of the Borjigen clan gathered
and are anointing it with the hock meat of a brown lamb,
with alcohol [made] from the [milk fermented in] a skin-sack.
May impurity and misdeeds be cleansed.
May the auspicious favour of the Master Buddha (Śākyamuni) be established here.
We completed assembling your yurt with jambs.
Your princes and governors gathered and are anointing [your palace] with the tail and breast of a white sheep with a black head.
May your hindrances and sufferings be removed.
May the all-encompassing auspicious fortune be established here.
We completed assembling your yurt with a lintel.
And now [2r] everyone gathered
and is anointing it with a white ewe with a yellow head.[843]
May your death and suffering be removed.
May the auspicious favour be established here forever.
We completed assembling your inner dwelling.
All your household people have gathered
and are anointing it with a snow-white[844] sheep.
May the evil obstacles be removed.
May the auspicious favour be established at our place.
We completed assembling your yurt with the [large] door
and we are anointing [it] with a white sheep with horns like a cow.[845]
May good fortune of the truly perfect[846] Three Jewels be present here.
May they walk every day in the middle of good fortune.
This was the bride's blessing. [2v]

Oṃ sosti. Having performed the offering of fat to the fire and other [actions], perform in accordance with earlier customs and then recite the following:
To satisfy the hopeful expectations cherished by sentient beings,
we bow and offer the pure fat
to the protecting fire god and his retinue,
who dwell in the very blazing flames of fire.
Today we bend [our knees] and offer the fat
to the fire god worshipped as the distinguished one,
beginning with the lords and rulers of old times
starting from the generation of [our] fathers and grandfathers up to now.

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[842] The idea of *bosuɣ-a-tu ger* is several adjoining yurts in a row. But *bosuɣ-a* also means the threshold, which is an important symbolic part of a yurt.
[843] *Eke šara terigütü čaɣan qoni* "a white ewe with a yellow head", *eke* refers to a female sheep that already had lambs, ewe.
[844] *Qung čaɣan* "white [like a] swan" is supposedly a mistake of the scribe, white the alliteration requires *dung čaɣan* "white [like a] seashell", i.e. gleaming white colour, which is a more common epithet for a sheep. Due to the confusion, the more general translation "snow-white" is given preference.
[845] I thank to Mr. Chadraabaliin Ganbaatar, herder in Bulgan sum, Bayan-Ölgii aimag, for his kind interpretation of the lexicographically unattested word *ükerig* as "resembling a cow", "firm and stout [horns]" usually of a ram.
[846] *Üneker tuɣuluɣsan,* Tib. *yang dag rdzogs* "completely perfect" < *rdzogs byang* "complete enlightenment".

Son, bride and everyone else,
to accomplish all [their] desirable benefits,
they bow their feet, perform offering and praise
for the mighty god of fire and his retinue.
The god of fire, girded with tremendous strength,
be pleased to enjoy this pure offering, [3r]
cleanse all kinds of obstructing evil
and fulfil all benefits one can ever think of.

The blessing:
Lamas dwelling in ten directions and the Three Jewels,
alongside the tremendously powerful guardians,
have mercy in [your] caring compassion
and accomplish whatever one can intend.
On this auspicious day filled with happiness,
the actions performed will go very well
and the ultimate rescue, Three Jewels,
may constantly protect and support us.
Gods of the supreme direction,[847]
masters of places dwelling on the earth,
and all the guardian spirits standing by,
may they fight [for you], give their support and care.
Also, the guardians of the ten directions,
all the lords of years, months, days and hours,
may they take [you] away from the disgusting evil
and accomplish the happiness. [3v]
May the good fortune be entirely perfected,
may you constantly enjoy the richness and goodness
and may the absolute splendour spread
and be fixed without deviation.
May the lifespan become long,
may the livestock equally expand,
and may the good reputation
be promulgated universally in ten directions.
May the obstructive hostile enemies be destroyed,
may the mischievous spirits prowling around the entrance[848] be appeased,
may everything severe, harsh, and evil be removed,
may everything turn into peace.
May the diseases and epidemics disappear
and the long life in health and peace occur,
may [your] abilities greatly increase,
and may [you] thoroughly enjoy happiness forever.
May the splendour steadily flourish
and the invincible spirit expand,
may food, goods and livestock become abundant
and the family lineage become accomplished.[849]
May [you] live in a permanent peace [4r]
without fear-causing evildoers,
without exhausting sufferings,
without any distracting and annoying turmoil.

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[847] *Degedü jüg* "supreme direction", epithet of heaven, celestial realm.
[848] *Qaγalγ-a* can be understood as "entrance", but also as "path, way" as common in Oirat dialects.
[849] *Qotula tegüsügsen*, Tib. *phun tshogs* is explained as "possessed of the three grace, glory and wealth" (THL/IW).

A not-deteriorating good fate,
a solid undiminishing happiness,
a long life, which cannot be shortened,
may [all these] be truly and equally accomplished.
A heroic heart that is not daunted by even the greatest,
a shrewd mind that does not stop at any [good] action,
abilities that can accomplish any affair,
may all [these] good abilities be entirely accomplished.
A blessing of incomparably extending life,
a blessing of incessantly effluent favours,
a blessing of affairs succeeding without hindrances,
may all these good blessings be present.
A high rank, respected by all, [4v]
a supreme wisdom, praised by all,
a right action, recognized by all,
may many kinds of rightness become accomplished.
May [you] live in the real righteousness
loved by those of the highest rank,
honoured by the little ones below,
and respected by people of equal status.
May the good wishes come true,
that good actions will flourish and increase,
that the obstacles and hindrances will dissolve,
and all the intended affairs succeed.

Proclamation of good fortune:
May the good fortune of the protective Three Jewels be present.
May the good fortune of extending the lifespan be present.
May the good fortune of multiplying the livestock be present.
May the good fortune of expanding peace and happiness be present.
May the good fortune of divulging good reputation be present. [5r]
May the good fortune of perfecting the tremendous power be present.
May the good fortune of removing evil spirits and hindrances be present.
May the good fortune of accomplishing various actions be present.

Supplication [accompanying] the bowing to the sun and moon:
When the bowing to the sun and moon takes place, recite:
"I bow and offer pure offerings to the supreme sun and moon
known as the Ones with bright light permanently illuminating all places in ten directions.
Be pleased to become permanent support and enclosure
to the lord of gifts and all those [from his retinue]
who perform the offering with sincere respect,
and accomplish all [their] actions.
The clearly illuminating supreme sun
and the translucent moon *tngri*-gods!
Bring here the highest good
drive the obstructing evil far away! [5v]
Be pleased to expand the favourable right actions!
Be pleased to appease the bad distressing actions!
Be pleased to make the performed actions fortunate!
Be pleased to properly accomplish all intended actions!
Maṅgalam.

Transcription:
[1v] oṃ sosti siddam:

erte čaγ-tu¦ badm-a sambhav-a baγsi: zaγ'arwaradi qaγan-u¦ ordu qarsi-yi milaγaγsan sudur bui:¦
bosuγ-a-tu ordu-yi činü bosqaju¦ daγusba.
borjigen-ü noyad čuγlaju¦
boru quryan-u borbi-tu siγayitu¦
borbitu kökür-ün singji-tü¦ ariki-bar milaγanam:
burtaγ¦ kilinče arilturai:
burqan baγsi-yin¦ buyan kisig <inü> engde toγtaturai::¦
qačabčitu ger-i činü qabsurču¦ daγusba.
qan jayisang-ud činü¦ čuγlan bayiju.
qara terigütü čaγan¦ qonin-u aγuča ebčigü-ber milaγanam¦ saγunam:
qarsi jobalang činü¦ arilturai:
qamuγ bügüde-yin buyan¦ kisig ende toγtuturai::
enesketü¦ ger-i činü eblejü daγusba.
edüi¦ [2r] bügüdeger čuγlaju.
eke šara terigütü¦ čaγan qonin-bar milaγanam saγunam.¦
ükül jobalang činü arilturai¦
ürgüljide buyan kesig ende¦ toγtaturai::
dotuγudu ger-i činü¦ tobčilaju daγusba.
dotuγadu ulus-iyan¦ bügüde čuγlaju.
qong čaγan qonin-iyar¦ milaγan bayinam:
maγui tüidker činü¦ arilturai.
man-dur buyan kisig¦ toγtaturai::
egüdetü ger-i činü¦ eblejü daγusba:
ükeriγ eber-tü¦ čaγan qonin-iyar milaγan saγunam.¦
üneker tuγuluγsan γurban erdeni-yin¦ öljei qutuγ ende orusituγai::¦
edür büri öljei qutuγ-un dumda¦ yabuturai::¦
beri-yin irüger orusibai:¦ [2v]

oṃ sosti: γal-dur ögüken-iyer takiqu¦ terigüten-i uridas-un jang yambar metü-ber üiledtüged eyin¦
kemegdekü:
amitan-u küsegsen egerel-i¦ qangγaqu-yin tulada:
asuru badaraγsan¦ γal-un čoγča-tur orusin aγsan:¦
aburaγči γal tngri nökür lüge¦ selte-dür:
ariγun ögüken-iyer takin¦ ergüjü mörgümü:
erte čaγ-un ejed¦ noyad-ača ekilen
ečige ebüge-yin ijaγur¦ ündüsün-eče inaγsi
erkin bolγan¦ takiγsan γal tngri-dür:
ene edür¦ ögüken-iyer takiju sögüdtün mörgümü:¦
köbegün ber terigülen ede bügüde-ber¦
küsegdekün qamuγ tusa-yi bütügekü-yin¦ tulada:
küčütü γal tngri nöküd lüge¦ selteber:
köl-iyen sögüdtün takiju¦ maγtamui:
auγ-a küčün tegüsügsen¦ γal tngri-e-e:
ariγun takil egüni bayasun¦ [3r] joγuγlaγad:
alimad qarsilaγči maγu bügüde-yi¦ arilγaju:
asida sanaγsan qamuγ tusa-yi¦ bütegen soyurq-a:

irüger inü:¦
arban jüg-tür saγuγsan blam-a γurban¦ erdeni ba:
auγ-a küčütü sakiγulsun¦ luγ-a neyite:
asaran nigülesküi-ber¦ örüsiyen ayiladču:
ali joriγsan edeger¦ bügüde-yi bütügen soyurq-a:
öljei¦ tegüsügsen ene sayin edür-tü:
üiledtügsen¦ üiles masi sayin boluγad:
ünemlekü abural¦ γurban erdeni-ber:

ürgüljide sakin ibegekü¦ boltuγai:
degedü jüg-ün tngri nar ba:¦
delekei-dür aγči γajar-un ejed:
dergede¦ aγči qamuγ sakiγulsun
temčejü tedkün¦ asaraqu boltuγai:
jiči arban jüg-i¦ sakiγčid ba:
jil sar-a qonuγ čaγ-un¦ qamuγ ejed:
jigsigdekü maγu-ača jayilaγulju¦
jirγalang-i bütügekü boltuγai::
kisig¦ [3v] buyan qotala tegüsüged:
kejiyede bayan¦ sayin-iyar jirγaju:
ketürkei sür jibqulang¦ badaran:
kelberel ügei batudqu boltuγai:¦
amin nasun urtu boluγad:
adal mal¦ tegsi delgeren:
aldar ner-e tügemel-iyer:¦
arban jüg-tü daγurisqaqu boltuγai:¦
qarsilaγči östen dayisun usadtuγad:¦
qaγalγ-a ergegči ada jedker amurlin:¦
qataγu siregün maγu bügüde arilju:¦
qamuγ-ača amuγulang bolqu boltuγai:¦
ebedčin taqul ügei boluγad:
eregül¦ engke-ber urtu nasulan:
erke küčün¦ yekede nemejü:
egüride sayitur jirγaqu¦ boltuγai:
imaγta čoγ jali badaraγad:¦
ilangγui-tu sür sülde delgerejü:¦
idegen ed mal elbeg bolun:
ijaγur¦ ündüsün qotala tegüskü boltuγai:¦
ayun emiyekü-yin qourtan ügei:¦ [4r]
aljiyan čilekü-yin jobalang ügei:¦
alaγsan sangdaraqu-yin kimural ügei:¦
asida amur yabuqu boltuγai:¦
ülü doruyitaqu sayin qubi jayaγan:¦
ülü baγuraqu batu buyan kisig:¦
ülü qasuγdaqu urtu amin nasun:¦
üneker tegsi büridkü boltuγai:¦
yambar yekes-eče ču ülü sürdekü baγatur¦ jirüke:
yambar üiles-tür ču ülü¦ tülberekü sečen uqaγan:
yambar kereg-i¦ ču bütügen čidaqu čidal erdem:¦
yambar yambar sayin erdem-üd bügüde¦ tegüskü boltuγai:
sačalal ügei¦ urtudqu nasun-u öljei:
saγaral¦ ügei ungduraqu kisig-ün öljei:¦
saγad ügei bütükü üiles-ün öljei:¦
sayin-u öljei bügüde orusiqu boltuγai:¦
olan-dur kündülegdekü yeke jerge:¦ [4v]
olan-dur maγtaγdaqu degedü erdem:¦
olan-dur sayisiyaγdaqu jöb yabudal:¦
olan jüil sayin nuγud tegüskü¦ boltuγai:
ülemji degedüs-tür¦ qayiralaγdaγad:
öčüken douradus-tur¦ kündülegdejü:
üy-e-yin arad-tur¦ sayisiyaγdaju:
ünen sayin-iyar¦ yabuqu boltuγai:
sayin üiles¦ delgeren nemeged:
saγad jedker arilan¦ usadču:

sanaγsan kereg bügüde¦ bütükü-yin
sayin irüger toγtaqu¦ boltuγai:

öljei-yi ögülekü inü:¦
abural γurban erdeni-yin öljei qutuγ¦ orosituγai:
amin nasun urtudqu-yin¦ öljei qutuγ orosituγai:
adal¦ mal arbidqu-yin öljei qutuγ orosituγai::¦
amur jirγalang delgerekü-yin öljei¦ qutuγ orosituγai:
aldar ner-e¦ [5r] daγurisqu-yin öljei qutuγ¦ orosituγai:
auγ-a kučün tegüskü-yin¦ öljei qutuγ orosituγai:
ada¦ jedker arilqu-yin öljei qutuγ¦ orosituγai:
aliba üiles bütükü-yin¦ öljei qutuγ orosituγai: :¦

naran saran-dur mörgükü-yin öčig.
naran saran-dur¦ mörgükü-dür eyin kemen egüle:¦¦
arban jüg-ün qamuγ orud-i
aburida¦ geyigülügči gegen gerel-tü:
aldarsiγsan¦ degedü naran saran-dur
ariγun takil-iyar¦ takin mörgümüi:
üneker kündülen takiju:¦
ergügči öglige-yin ejen edeger bükün-dür:¦
ürgülji tüsiyen qasiyan bolju:
üiles¦ bügüde-yi bütügen soyurq-a:
todurqai¦ geyigülügči degedü naran ba:
tunumal gegen¦ saran tngri-e-e:
degedü sayin-i inaγsi¦ iregül:
todqar-tu maγu-yi qoluda jayilaγul:¦ [5v]
jokis-tu jöb üiles-i delgeregülün soyurq-a:¦
jobalang-tu buruγu üiles-i amurliγulun¦ soyurq-a:
jokiyaγsan edeger üiles-i¦ öljei-tü bolγan soyurq-a:
joriγsan¦ aliba üiles-i sayitur bütügen¦ soyurq-a:
mangg’halam:: : ::

2.12. Various Purifying Offerings

2.12.1. Msc. B 55/4-II: Incense Offering for a [Favourable] Path

The second part (fol. 11r–14r) of the collection of incense offerings described with the *Incense Offering to the Five Tngri-Gods* (Msc. B 55/4). A purifying offering ensuring good fortune. *Mör* "path" (Tib. *lam*) in this case refers to the right way of life in auspiciousness, prosperity and accomplishment of one's goals.[850]

Translation:
oṃ ā huuṃ
oṃ bazar amirita kungdali qan-a qan-a huuṃ bad
Buddha, Dharma, [11r] monastic community, each of you three, listen!
Lama, tutelary deity, *ḍākinī* – I bow to you three, praise you and make offerings.
May the kings, their retinue, eight types of [beings with] noble origin, *tngri*-gods going in the four cardinal and eight intercardinal directions, as well as the Lama and Three Jewels, lead the path of the *yogi*s[851] and great practitioners.[852]
May all the teaching-root-lamas [11v] lead the path [we] walk through.
May all the tutelary deities lead [our] path.
May all the mother *ḍākinī*s lead [our] path.
May all the goddesses and Mahākāla lead [our] path.
May all the Dharma protectors and all the fierce deities lead [our] path.
May the Lord of all offerings Jambhala lead [our] path.
May Esrun (> Esrua) Qormusta and others lead [our] path.
May the tutelary deities [12r] of the external nobles[853] lead [our] path.
May the tutelary deities of all root gurus lead [our] path.
May the tutelary deities of the fathers and grandfathers of previous existences lead [our] path.
May the tutelary deities of all lay followers (*upāsaka*) and all vow-holders[854] lead [our] path.
May the tutelary deity of those constituted by the five agents of the sky and the earth lead the path [we] walk through.
May all the lords of places lead the path [we] walk through. [12v]
Wherever I and the benefactors with their retinue travel, let them welcome us on arrival and accompany us on our return, and be pleased to fulfil everything [we] wish.
If I stay at home, be pleased to make me the master of the house.
If I go outside, be pleased to lead my way.
If I go elsewhere, be pleased to accompany me.
If I come here, be pleased to welcome me. [13r]
If I am going to trade, make me the master of traders.
Whether any of us, lords, slaves, companions, go in any of the four cardinal and eight intercardinal directions, be pleased to ensure benefit in everything we seek and strive for.
If we encounter an enemy, you, the extremely powerful, be pleased to turn the enemy, who harms me and us other *yogi*s and [our] companions, into ashes and dust. [13v]
Be pleased to eradicate diseases and epidemics from me, from this place, from my companions and from all the people.
May the livestock not encounter *zud*-calamities and scarcity.
May the grain not suffer from frost or hail.
Let the "iron cauldron" not let lightning and hail out of the sky.

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[850] Cf. Tib. terms *lam lhong* (Mong. *sanaγsan kereg bütükü*) "accomplishment (of one's goals)" and *lam la 'gro*, lit. "to go on the road", i.e. to be successful.
[851] *Yug'acaras* [Stand. *yogačari, yogačary-a*], Tib. *rnal 'byor pa*, a male practitioner of yoga, tantric practitioner.
[852] *SiD* [Stand. *siddi*] *bütügegči* (more frequently *yeke sidditen*), Tib. *sgrub chen.*
[853] Either *γadaγadu nomtan* (Tib. *phyi rol pa*) "non-Buddhist", or external/outer deities.
[854] *Tangγariγtan* according to Sumatiratna (2018: 604, No. 16736) referring to Tib. *dam can* (vow-holder) is synonymous to *nom-un sakiγusu* (Tib. *chos skyong*) "Dharma protectors", but here it seems to designate the monks of various stages in contrast to the lay devotees (*ubsi* < *ubasi*).

May there be no sudden obstacles.
May the auspiciousness of the conqueror of the four *simnu*-demons, [14r] the perfectly majestic Mahākāla, and of the provider of the longevity, the wish-fulfiller goddess, of the Dharma protectors generating actions of *bodhicitta*,[855] and of the fierce deities be present!
sarva manggalaṃ
qurui qurui qurui

Transcription:
[10v] mör-yin sang¦ orušibai::¦ oṃ ā huuṃ::¦ oṃ bazar amirita¦ kungdali qan-a qan-a¦ huuṃ bad::¦ burqan nom kiged¦ [11r] bursang quwaraγ-ud¦ γurban büri sonus::¦ blam-a idam burqan¦ daginis γurban-a mörgün¦ maγtan takil takimui::¦ yug'acaras kiged¦ siD bütügegči-tür qan¦ nöküd ba. terigülen naiman¦ ijaγurtan dörben jüg¦ naiman kijaγar yabuγči¦ tengri kiged. blam-a¦ γurban erdeni mör-yi¦ udar[i]dun soyurq-a::¦ jarliγ-un üngdüsün¦ [11v] blam-a bügüde yabuqui¦ mör-i udar[i]dun soyurq-a::¦ qamuγ idam burqan terigülen¦ mör-i X. qamuγ eke¦ daginas kiged mör-i X.¦ qamuγ ükin tengri maqaγ'ala¦ ba mör-i X. qamuγ¦ nom-un sakiγulsun qamuγ¦ doγsid ba mör-i X::¦ qamuγ ubsang-un ejen¦ jambala ba mör-i X::¦ esürün qorumsta¦ terigülen mör-i X::¦ γadaγadu ijaγurtan-u¦ [12r] sakiγulsun mör-i X::¦ qamuγ üngdesün-ü baγsi-¦ yin sakiγulsun mör-i X::¦ urida törül-ün ečege¦ ebüge-yin sakiγulsun¦ bügüde mör-i X::¦ qamuγ ubsi nar kiged¦ tangγ'araγ tan-u sakiγulsun¦ mör-i X. oγtaryui¦ γajar qoyar-un tabun¦ maqabud-un teyin bütügegsed-ün¦ sakiγulsun yabuqui¦ mör-i X. qamuγ γajarun¦ ejed yabuqui mör-i X::¦ [12v] bi ba öglig-yin ejid¦ terigülen nöküd selte¦ terigülen dörben jügtür¦ qamiγ-a jiγučilan yabu=¦basu emün-e-eče uγta[n]¦ qoyinača[856] kürge. alin-ni¦ küsebesü küsel bügüde-i¦ bütügen soyurq-a::¦ ger-tü saγubasu ger-ün¦ noyan bolγan soyurq-a::¦ γadan-a yabubasu mör-i X::¦ činaγsi odbasu kürgen¦ soyurq-a:: inaγsi irikü-i¦ tür uγtan soyurq-a::¦ [13r] qudalduγan-tu odbasu¦ qudaldučin-u noyan bolγan¦ soyurq-a:: bide terigülen¦ noyan. boγul nöküd¦ bügüde dörben jüg naiman¦ kijaγar-tur qamiγ-a¦ yabubasu erigsen küsegsen¦ bügüde-yin tus-i bütügen¦ X:: dayisun-tur učarbasu¦ auγ-a küčütü bi ba. bide¦ yogazaras terigülen nöküd¦ selte bügüdeger-tür qour¦ kürgegči dayisun-ni ünesün¦ toburγ-a bolγan X::¦ [13v] bi ba. γajar terigülen¦ nöküd kümün bügüde-tü¦ ebedčin taqul-i ügei¦ bolγan X: edelel mal-tur¦ jud turqan ügei bolqu¦ boltuγai:: tariy-a toγusun-¦ tur kiruγu möngdür¦ ügei bolqu boltuγai::¦ oγtaryui-ača temür¦ toγuγ-a čikilγan möngdür¦ büü bayulγatuγai::¦ genete učaraqu qour¦ tüidker ügei bolqu¦ boltuγai:: dörben simus-i¦ [14r] daruγči tegülder čoγtu¦ maqaγ'ala kiged. nasun¦ küsel-i soyurqaγči čoγtu¦ okin tengri ba. budagčid?¦ üiles-yi bütügegči¦ šašin-ni sakiγulsun qamuγ¦ doγsid-un qutuγ¦ orušituγai:: sarwa¦ mangγ'alam. qurui qurui¦ qurui:: :: :: :: ::¦

2.12.2. Msc. B 55/4-III: The Pure Incense Offering (Incense Offering Clearing away Contaminations)

The third part (fol. 14v–17r) of the collection of incense offerings described with the *Incense Offering to the Five Tngri-Gods* (Msc. B 55/4). This offering belongs to the category of Tib. *mnol bsangs* – offerings removing contaminations.

Translation:
Pronounce three times: *oṃ ā hūṃ* [14v]
oṃ bazar amirita kungdali qan-a qan-a hūṃ bad
oṃ saubav-a sudadai sarwa daram saubav-a sudadai qan
May the emptiness occur!
By immense offerings from the sphere of reality, I invite Vajradhara Lama and all other lamas and purify them.
I purify the Victorious Buddha Śākyamuni and all other buddhas. [15r]
I purify the Wisdom (*prajñā*) of the Conquerors and all other doctrinal scriptures.

[855] The manuscript has an obviously corrupted word form *budagčid/bodagčid*, which seems to derive from *bodičid* < Skt. *bodhicitta,* Tib. *byang chub kyi sems* "mind of enlightenment".
[856] Written *qonińča*. ¦

I purify Amitābha[857] at the head of the sixteen holy arhats[858] and the whole monastic community.
I purify the Powerful lord[859] Seeing with Eyes,[860] The Immensely Compassionate Lord, Qongsim[861] Bodhisattva and all the bodhisattvas.
I purify tutelary deities, Mother Tārās and other goddesses.
I purify the Trustful [15v] hero buddha Mahākāla and all other *mahākāla*s.
I purify the Yellow Jambhala buddha, the multiplier of wealth and properties, and all other lords of wealth.
I purify the Esrün Qormusta Tngri and all other *tngri*-gods.
I purify the Sun, the Moon, the *nakṣatra*s[862] and all other stars.
I purify "Lan"[863] and all the lords of fire.
I purify "Bam"[864] and all the lords of places.
I purify "Da"[865] and all the [lords of] gold.
I purify "Ga"[866] and [16r] all the [dwellers] of the skies.
I purify "Bam"[867] and all the [dwellers] of the waters.
I purify "Ken"[868] and all the [dwellers] of the mountains.
I purify "San"[869] and all the [dwellers] of the trees.
I purify "Sun"[870] and all the [dwellers] of the winds.
I purify the twelve years and months.
I purify three hundred sixty days.
I purify the lords of this day and this hour.
Starting from this existence till reaching the next one, I purify all the guardians buddhas and bodhisattvas protecting [me].
May all the buddhas, bodhisattvas, local deities dwelling in the ten directions taste from the items I am offering here [16v] and be pleased to become my guard during the three parts of a day.
Be pleased to become my agents (*jasaγul*) during the three parts of a night.
Wherever I go, may all the buddhas and bodhisattvas guard me inseparably.
Be pleased to fulfil all the wishes intended.
Be pleased to pacify a vengeful enemy.
Be pleased to remove the disease-causing [17r] demons.
Be pleased to introduce everything auspicious.
You all from the gathering of guests summoned to this offering, please may everyone go to their own home.
oṃ wačar sakiy-a suuq-a
sarva manggalaṃ

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[857] In the text named *amidar* from *amindar-a* or *amindari*, a corrupted form of *amindawa,* the common Mongolian form used instead of the transcribed Sanskrit form *Amitābha.*
[858] *Arban jirγuγan sitügen*, lit. "sixteen objects of worship" (also *arban jirγuγan arqad*), Tib. *gnas brtan bcu drug*, sixteen arhats, Buddha's disciples vowed to preserve the Doctrine.
[859] *Erketü*, Tib. *dbang phyug*.
[860] *Nidü-ber üjegči*, Tib. *spyan ras gzig,* Avalokiteśvara.
[861] The preclassical and classical Mongolian name of Avalokiteśvara originated from Chin. *guanshiyin* 觀世音 through Old Uyghur *qonšï* < *quanši im.*
[862] The manuscript has a corrupted form of the word *laγsitar.*
[863] The corrupted Chinese words refer to the system of the eight trigrams *bagua* 八卦 in the Chinese cosmology. *Lan* derives from *li* 離, related to the trigram fire *huo* 火.
[864] *Bam* supposedly derives from *kun* 坤, related to the trigram ground *di* 地.
[865] *Da* supposedly derives from *dui* 兌, related to the metallic element/agent/stage *jin* 金 and the trigram lake *ze* 澤.
[866] *Ga* supposedly derives from *qian* 乾, related to the trigram heaven *tian* 天.
[867] *Ban* supposedly derives from *kan* 坎, related to the trigram water *shui* 水.
[868] *Ken* derives from *gen* 艮, related to the earthy element/agent/stage *tu* 土 and the trigram mountain *shan* 山.
[869] *San* supposedly derives from *zhen* 震, related to the wooden element/agent/stage *mu* 木 and the trigram thunder *lei* 雷.
[870] *Sun* derives from *xun* 巽, related to the trigram wind *feng* 風.

Transcription:
[14r] ... ※ ariγun sang-un¦ sudur orušibai::¦ oṃ ā hūṃ::¦ kemen γurban-ta egüle::¦ [14v] oṃ bazar amirita kungdali¦ qan-a qan-a hūṃ bad:¦ oṃ saubav-a sudadai¦ sarwa daram saubav-a¦ sudadai qan qoγusun¦ kü boltuγai:: qoγusun-u¦ aγar-tur aldarsiγsan¦ aqui yeke takil-iyar¦ wačar dar-a blam-a terigüten¦ qamuγ blam-a nari uriju¦ iriged. ariγulan takimui::¦ ilaγuγsan sigemuni burqan¦ terigüten qamuγ burqan¦ nuγud-i ariγulan takimui.¦ [15r] ilaγuγsad-un belig barimid¦ terigüten qamuγ šašin nom-ud-i¦ ariγulan takimui:: itegeltü¦ amidar burqan terigüten¦ qutuγtu arban jirγuγan¦ sitügen terigüten qamuγ¦ bursang quwaraγ-ud-yi X.¦ nidüber üjegči erketü¦ yeke nigülsegči erketü¦ qongsim bodisung terigüten¦ qamuγ budasatu nari X.¦ idam Dar-a eke daginas¦ terigüten qamuγ okin¦ tengri nar-i X. itegeltü¦ [15v] baγatur maqaγ'ala burqan¦ terigüten qamuγ maqak'ala¦ nar-i X. ed mal-i delgerigülegči¦ šara jambalan burqan terigüten¦ qamuγ sang-un ejid-i X::¦ esürün qorumsta tengri¦ terigüten qamuγ tengri nari X.¦ naran saran laγsitar terigüten¦ qamuγ odud-un-i X::¦ lan terigüten qamuγ γal-un¦ ejid-i X. bam terigüten¦ qamuγ γajarun ejid-i X.¦ Da terigüten qamuγ altan¦ nuγud-i X. ga terigüten¦ [16r] qamuγ oγtarγui nuγud-i¦ X. bam terigüten qamuγ usun¦ nuγud-i X. ken terigüten <qamuγ aγula nuγud-i X>¦ san terigüten qamuγ modun nuγud-i X.¦ <sun terigüten qamuγ salkin nuγud-i X.>¦ arban qoyar jil sara nuγud-i¦ X. γurban jaγun jiran¦ qonuγ edür nuγud-i X.¦ ene edüre čaγ-un ejed¦ nuγud-i X. edüge ene¦ törül-eče qoyitü törül¦ kürün kürtel-e sakiγči¦ qamuγ sakiγulsun bodi¦ burqad bodis[a]tu nar-i X.¦ ene takiγsan takil nuγud-i¦ [16v] minü arban jüg-tür saγuγan¦ qamuγ burqan bodisatu nar¦ delik[e]i ejid-ün bürin bügüdeger¦ amsaγad. edürün γurban čaγ-¦ tur qaraγul bolun soyurq-a::¦ söni-yin γurban čaγ-tur¦ jasagül bolun X. qamiγ-a¦ yabubasu qamuγ burqan¦ bodasatu nar qaγačal ügei¦ qamtu sakin soyurq-a::¦ qamuγ küsegsen küsel¦ nuγud-i bütügen soyurq-a::¦ östü dayisun-ni amuraγulun¦ soyurq-a:: ebedčin ada¦ [17r] jedker-yi arilγan¦ soyurq-a:: öljei¦ qutuγ bügüde-yi¦ orušiγulun soyurq-a::¦ ene takil-tur¦ irigsen jočid-un¦ čiγulγan tan bügüdeger¦ öber öberün¦ orun-taγan¦ odtuγad¦ odsuγai::¦ oṃ wačar¦ sakiy-a suuq-a::¦ mangγ'alam:: ::¦

2.12.3. Msc. D 178: A Collection of Purifying Offerings

2.12.3.1. Msc. D 178/1: Incense Offering Purifying Impurity

Manuscript description: A calamus-written manuscript on supposedly Chinese paper glued from two layers and smoothed. Pothi format. 4 fols. Approximative size 16.5 × 5.7 cm (edges of the leaves are significantly broken). On the left side pages bordered by two red lines (particularly common in smaller size manuscripts of the 18th century). Supposedly later mid-18th century.
Palaeographic analysis: 1.A. 2.A. 4.1.C. 4.2.Aa. 4.3. bifurcated. 7.1. undistinguished medial *č/j* alternating in its forms between *č* and *j*-shaped forms. 7.2. frequent *ji/či* ligature. 8.1. *g/k* and *b* with centre of gravity shifted downwards. 8.2.E. coronet still directly connected to *numu*. 8.3.B. 10.-11. Initial *d-* written frequently by *kebtege d.* 10.D. 11.B. supposedly counter-clockwise preferred, but occasionally passing into 11.D. 13.Bi. – the most significant, occasionally 13.Bd1. or 13.Ad2. 14.1.C. 14.2.D. 16.B. only sporadic supportive diacritics.

Translation:
[1r] Incense Offering Purifying Impurity
[1v] Performing an incense offering that cleans impurity caused by food, impurity caused by clothes, impurity from a corpse and impurity of the unclean.[871]
Say: *kiḥ*. First, an explanation of the origin of the impurity. The cause of suffering originated from ignorance. The ground for troubles [is] bad conduct. The immediate preconditions consist in the

[871] *Ariγun busu*, Tib. *mi gtsang*, "unclean" Sumatiratna 2018: 1328 mentions *ariγun busu* as explanation of *bagasu ba čičaγ-a*, Tib. *rnyang dang rnyong*, "dung, diarrheic excrement"; Sumatiratna (2018: 26405) mentions *ariγun busu* as equivalent to Tib. *dbre bo* and explained as *bujar burtaγ buyu sigesü sibtür,* Tib. *gtsang ba'am gcin dri*, "dirt, filth or urine, odour of dogs and cats"; Sumatiratna 2018: 29503 mentions *ariγun busu* as explanation of *bulai buyu bujar*, Tib. *gtsig pa'am brtsog pa,* "filthy or dirt".

conflict of channels, the vital energy and the elements.[872] Its manifestation is the occurrence of bad dreams. Its quantity [corresponds?] to an illness? … (*one column defective and one column lost*) [2r]
As an effective intervention we perform a purifying offering.
In the dimension of the self-manifested wisdom, we purify the impurity of delusion[873], when someone considers the visible[874] to be real.
In the dimension of overcoming four categories[875], we purify the impurity of the wrong view.
Unfailing in the knowledge of extinction[876], we purify all the four obscurations[877] and their consequence – the immense passion.
By the quality manifested from the wisdom, we purify the obscurations of objects that remain[878] with someone, that do not remain with someone, and are given. [2v]
If someone is affected by impurity due to a broken vow, we purify it so that *ḍākinī* and spiritual protectors do not move away.
If someone is affected by impurity from a corpse, we purify it to save one's life from demons.
If the impurity of a grieving widowed woman clings to someone, we purify it so that the rescuer gods may not escape.
If the impurity falls on someone due to an epidemic or rat disease[879], we purify it so that the functions of the bodily organs are not interrupted.
If the impurity falls on someone due to the birth of a child, [3r] we purify it to prevent the development of forgetfulness.
If someone is affected by the impurity of stupidity, we purify it to avoid increasing somnolence, and disruption of mental health.[880]
If someone is affected by the impurities of unclean food and drink, we purify [the threat of] vomiting and diarrhoea.
If someone is affected by dirt and impurity from bedding and clothing, we clean them to prevent the power of the four pleasures[881] from diminishing.
If the impurity falls on someone because of the careless speech in quarrel or out of hatred, we purify it [to avoid] a severe interrogation with torture.[882] [3v]

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[872] Tib. *nyes pa gsum,* three humors of body *(rlung, mkhris pa, bad kan)*, three disturbing agents.
[873] *Niswanis*, Tib. *nyon mongs*, Skt. *kleśa* "defilement, delusion, obstructive emotion".
[874] *Üjegdekün*, Tib. *blta bya*, "visible".
[875] *Dörben jüil-i getülekü*, "to overcome/cross four categories". The exact meaning is unclear. It might refer to *dörben mören,* Tib. *chu bo bzhi*, "four rivers, four currents" (desire, *küsel*, Tib. *'dod pa*; existence, *sansar,* Tib. *srid pa*; ignorance, *mungqaγ,* Tib. *ma rig pa*; wrong views, *üjel*, Tib. *lta ba*), i.e. "to wade through four rivers" (BŠSTT I: 398).
[876] *Baraγdaqu-dur ese engdegürin* "not to be mistaken by the transient nature of the totality, not mistaken by the whole world"; supposedly corresponds to Tib. *zad pa (*mi 'chug pa =) shes pa,* "knowledge of the exhaustion" of all negative factors; knowledge that all the negative factors as causes of misery have lost their power (according to THL); cf. *baraγdaγsan-i medegsen-i oluqui buyan ündüsün bolai*, Tib. *zad <pa / par* L> *shes <pas / pa* N> *<thob / *thos* L> *pa'i dge ba'i rtsa ba*, "the root of virtue obtained by cognition of extinction" in Mahāvyutpatti 1989: 64, No. 1213, Sárközi 1995: 96, No. 1209.
[877] *Dörben tüidker*, Tib. *sgrib pa bzhi,* "four obscurations": At least three different listings exist: A. 1) Tib. *las kyi sgrib pa* karmic obscurations, 2) Tib. *nyon mongs pa'i sgrib pa*, delusive obscurations, passion, 3) Tib. *shes bya'i sgrib pa* cognitive obscuration, 4) Tib. *snyoms 'jug gi sgrib pa* obscurations to states of meditative stabilization; B. Tib. *Lam gyi dgag bya sgrib pa bzhi* The four obscurations of the paths: 1) *'dod chen gyi sgrib pa* obscurations of the desirous ones, 2) *mu stegs pa'i sgrib pa* obscurations of the heretics, 3) *nyan thos kyi dman sgrib* obscurations of the hearers, 4) *rang rgyal gyi dman sgrib* obscurations of the solitary realizers (pratyekabuddha); C. *nyon sgrib* delusive obscurations, *shes sgrib* cognitive obscurations, *chags sgrib* obscurations of attachment, *thogs sgrib* impeding obscurations, obscuring obstructions (according to Tsepak Rigzin 1993: 61 and THL).
[878] *Ülikü̈i* standardly means "to compare", but here it is rather a nonstandard form of *ülekü̈i* "to remain, to stay".
[879] *Quluγun-a ebečin*, scrofula or mycobacterial cervical lymphadenitis.
[880] *Sedkil-ün ündüsün kimurqui*, lit. "a crisis of the core of the mind".
[881] *Dörben bayasqulang*, Tib. *dga' bzhi*, four joys, four degrees of joy: "The joys experienced through the flow of melting regenerative fluid in stages from crown to secret organ in the highest tantric practices. 1. Tib. *dga' ba* 'joy', 2. Tib. *mchog dga'* 'great joy', 3. Tib. *khyad dga'* 'exalted joy', 4. Tib. *lhan skyes kyi dga' ba* 'innate joy'." (Tsepak Rigzin 1993: 43)

If an impurity occurs due to reptiles [who have entered] the dwelling, we purify it [to avoid] the weakening of bodily elements and lung and liver diseases.
If an impurity of quarrels and clamour occurs, we purify it [to avoid] losses and death.
If there is an impurity caused by marrying off a daughter, we purify it [to avoid] chronic illnesses.
If there is an impurity caused by an evil spell and oppressive curse, we purify it [to protect] from harm, separation, and stress.
We purify the impurity of the celestial bodies above. [4r]
We purify the impurity of the water spirits beneath.
We purify the impurity of the *albin*-spirits from the cardinal directions.[883]
We purify the obstructions from the ordinal directions driving monarchs insane.[884]
We purify the impurity of the widowing with the sword of *simnus*-demons.
We purify the impurity of the disorder of *tngri*-gods and *čidkür*-demons.
In summary, among all the unpleasant situations, there is not a single one that does not come from the impurity. Without impurity … (*one column partly illegible*) [4v]
May they be purified by this incense offering.
May the good fortune, the glorious occurrence and the supreme peace arrive and fulfil as intended, and in a perfect harmony with the doctrine, may the Buddha's religion spread.
This was composed by the master Padmasambhava.

Transcription:
[1r] bujar-i¦ arilγaγči¦ bsang¦ orusiba:¦ [1v] idegen-ü bujar qubčad-un bujar¦ kegür-ün bujar ariγun busu-yin¦ bujar nuγud-i arilγan üiledügči¦ bujar-un sang üiledeküi anu:¦ eyin kemen ögüle: kiḫ nang¦ terigün bujar-un uγ-i nomla=¦qui-dur: mungqaγ-ača boluγ=¦san joblang-un učir:¦ tüidker-ün siltaγan maγu¦ yabudal: nökučel anu sudal¦ kii maqabud qarsilaqu belge¦ anu maγui jegüdün üjeg=¦[de?]yü: kemjiy-e anu ebečin¦ …da/de-dur/dür barimui:¦ …¦ [2r] bolumui: tegün-dür tusa-¦ tu arγ-a ariγulqui-bar¦ takimui: üjegdekün-ü[885] ünen-¦ i-yer[886] bariγči niswanis-un¦ bujar: öber-tür ge[y]igsen¦ belge belig-ün aγar-tur¦ ariγulmui: udaq-a[887]-yi engdegü=¦rigsen medekü üiledküyin bujar-¦ i: dörben jüil getülküi-yin¦ aγar-tur ariγulmui: baraγ=¦daqu-dur ese engdegürin qotal-a¦ dörben tüidker-i: ür-e anu¦ buruγu yeke sinul-i ariγul-¦ mui: öber-yin ülikü ülü¦ ülikü ögküi jüil-ün tüid=¦ker-i: belge belig geyigsen¦ [2v] činar-tur ariγulmui: tangγa=¦riγ ebderigsen-ü bujar tusuγ=¦san-i-iyar: ḍaginis nom-un¦ sakiγulsun jayilaqui-yi ari=¦γulmui: tusqai-tu <tusatu>[888] yasun¦ kegürün bujar tusuγsan-i-iyar¦ simnus jedker-iyer amin¦ nasun jayilaqui-yi ariγulmui:¦ g'aslang-tu belbesün eme-yin¦ bujar qaldaγsan-i-iyar: ~~abur~~¦ aburaγči tngri nar dutaγa=¦qui-yi ariγulmui: kejig ebčin¦ <quluγuna> ebečin-ü bujar qaldaγsan-i-¦ iyar: erketen-ün erdem qaγaγda=¦qu-yi ariγulmui: keüken¦ törügsen-ü erke-ber bujar[889]¦ [3r] qaldaγsan-i-iyar jirüken-ü¦ martamtaγai bolun odqui-yi¦ ariγulmui: maγu mungqaγ-un¦ bujar qaldaγsan-i-iyar: noyir¦ yeketen sedkil-ün ündüsün¦ kimurquyi ariγulmui: ariγun¦ busu idegen umdaγan-u bujar¦ qaldaγsan-i-iyar: bögüljikü¦ oruqu saγuqu ebečin-i¦ ariγulmui: debesker qubčad-¦ un gkir bujar qaldaγsan-iyar¦ dörben bayasqulang-un küčün¦ baγuraquyi ariγulmui: ker[e]gül¦ ös-iyer amladaγsan-u bujar¦ qaldaγsan-

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[882] The word following *qataγu* (or the second of the word beginning *qataγu* respectively, the most likely *qataγujiγsan*) and the interpretation of *ergü genel/kinal* is unclear. Two readings of *ergü genel/kinal* are possible: a) *ergü kinal* instead of the standard *eregüü kinal* ("a severe interrogation"), b) *ergigüü genel* "a stupid illness" (cf. *genelge* "illness, incompetence, feebleness").
[883] *Jabsar* "middle space", usually more common for intermediate directions (Tib. *mtshams*), but as far as the following sentence clearly states *jobkis* for ordinal (intercardinal) directions, *jabsar* seems to indicate the cardinal directions here.
[884] *Qaγan-u γaljaγurqui* "driving monarchs insane/mad", supposedly related to *γaljaγuluγči*, Tib. *smyo byed*, interpreted by Tib. *gzan gyi sems mi dran zhing myos par byed pa'i gdon,* Mong. *busud-i sedkil inü sanamsar ügei böged γaljaγuraγulju üiledügči ada* "an evil sprit that causes others to lose their reason and enrage them" (Sumatiratna 2018: 29250).
[885] Supposedly genitive suffix *-ü* is erroneously written instead of accusative *-i*.
[886] Instrumental suffix *-iyer.*
[887] Instead of *udq-a*.
[888] Added later with brush.
[889] The text does not allow determination of whether another column continued or not.

iyar: qataγu¦ …gsan/gsen ergü genel[890] iriküi-yi¦ [3v] ariγulmui: orun ger-tür¦ mölkügčid-ün bujar tosuγsan=¦i-iyar maqabud sularan aγus=¦kin elige ebedküyi ariγulmui:¦ keregül kingsigün-ü bujar¦ tosuγsan-i-iyar: γarluγ-a¦ ükül iriküi-yi ariγulmui:¦ boγtalqu baγulγaqu beri-yin¦ bujar tosuγsan-i-iyar:¦ öni ülüg ebečin bolqu-yi¦ ariγulmui: maγui tarni¦ Darumta qariyal-un bujar¦ tosuγsan-i-iyar: gem qaγačal¦ Darumta iriküi-yi ariγulmui:¦ degere-eče g'araγ-un bujar¦ [4r] ireküi-yi ariγulmui: do[ur-a-]¦ ača. luus-un bujar ireküi-yi¦ ariγulmui: jabsar-ača¦ albin-u bujar bolqu-yi¦ ariγulmui: jobkis-ača qaγan-¦ u γaljaγurqui tüidker-¦ yi ariγulmui: simnus-un selem-[e]¦ belbesün-i bujar-yi ariγulmui¦ tngri čidkür üimeküi¦ bujar qaldaγsan-i ariγulmui:¦ quriyabasu ülü jokilduqu¦ qamuγ siltaγan nuγud: bujar-¦ tur ese boluγsan alinču¦ ügei: bujar ügei jed[ker?]¦ […] bolqu: ted[e?] […]¦ [4v] [s]ang-iyar arilqu boltuγai:¦ [s]ayin buyan čoγ učiral¦ degedü amur boluγad:¦ sedkegsen nom-un čilan¦ bütüged: öljei qutuγ¦ orusin nom-luγ-a jokildun¦ tegüs-iyer: burqan-u sajin¦ delgerekü boltuγai:: :¦ kemegsen egüni ču badm-a¦ sambav-a baγsi jokiyaγsan¦ bolai:: :¦

2.12.3.2. Msc. D 178/2: Incense Offering Purifying Impurity

Manuscript description: A calamus-written manuscript on Russian hand-made paper without visible watermarks. Pothi format. 2 fols. Size: 16.9 × 6 cm. Fully professional monastic manuscript. Style of the late 18th century.
Palaeographic analysis: 1.C. *b, g/k* starting with a short stroke on the axis line. 2.A. 4.1.A. 4.2.Ac. 4.3. mostly bifurcated, exceptionally single stroke (in *tngri*). 7.1. *č*-shaped medial undistinguished *č/j*. 8.2.E. 8.3.C. final *-i, -u/ü*. 8.3.B. final *-r.* 10.D. 11.B. supposedly clock-wise, occasionally alternating with 11.A. 13.Bd1. 14.2.A. *r*-shaped first stroke of final *-g.* 15. crown-less form of initial *l.* 16.A. without diacritics (only one dot over *n* in *nom*).

Translation:
[1r] A Purifying Incense Offering
Those who wish to purify an impurity,
Light a variety of fragrant substances in a precious container, perform Going for Refuge and prepare your mind, and say as follows through the protective deity:
In the precious container originating from [the syllable] *hrīḥ*
the cloud of incense offerings originating from [the syllable] *hūṃ*
The five pleasant desirables[891] consisting of [the syllable] *ā*
[the syllable] *ōm* filled the whole earth and the heavens.
Pronounce three times *ōm ā hūṃ.*
Kye! Although devoid of all totality of being[892], the impurity emerged as if in a dream, [1v] I purify it.
I purify the three spheres of action[893] possessing inherent purity.[894]
If there is a harm to the body, speech or mind caused by eating an impure food, wearing impure clothes, so that the fate-god leaves, I request forbearance[895] for [my] faults of delusion by obscured reason. [And] I am performing the purification [of such an impurity].
I am performing the purification of the impurity caused [breaking] vows and the impurity due to [hostile] mind.
I am performing the purificatory offering for those [affected by] the impurity [2r] of widows and the impurity of brides[896].

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[890] Not clear. If the verb with the broken beginning represents the second part of the preceding word *qataγu,* e.g. *qataγujigsan*, then the *ergü kinal* may be understood as *eregüü kinal (= sigülte)* "[a strict] interrogation / [a severe] torture [will come]".
[891] The five desirables which please the senses and offering substances signifying the five senses: *toli,* Tib. *me long,* mirror, *biwa,* Tib. *pi lpang,* pipa lute, *labai-yin usu,* Tib. *dung chu,* conch, *modun-u ür-e*, Tib. *shing 'bras*, fruits, *toryan-u qubčasu*, Tib. *dar gos,* silk cloth. БШСТТ II: 451.
[892] *Nom-un činar*, Tib. *chos dbyings*, sphere of reality, ultimate sphere, field of all events and meanings.
[893] *γurban orčin*, also *γurban orčil*, *γurban mandal*, Tib. *'khor gsum*, the three spheres [of a an act]: action (*üile*), agent (*üiledügči*), and object (*üile-yin orun*).
[894] *Ariluγsan činartu*, Tib. *dag pa can*, possessing purity.
[895] *Küličil öčikü*, Tib. *bzod par gsol ba.*

I am performing the purificatory offering for those [affected by] the impurity of killing[897] and the impurity of leprosy[898].
I am performing the purificatory offering for those [affected by] the impurity of corpses and the impurity of objects used by the dead persons.
By this purificatory incense offering, I purified completely any impurity caused to the gods or humans by the smell of burning or smouldering.
By this purificatory incense offering, I purified any impurity and filth without leaving the slightest dust. [2v]
All obstacles will pass, long age and blessings will be established, the mighty of the three realms[899] will gather in the wish-fulfilling [way].
May all matters and wishes be fulfilled as anyone intends. May the good fortune occur and increase the blessings.
[What concerns the origin of] this incense offering [text purifying] the impurities, the noble monk (*toyin*) Wangdui received an order "We need something like that [a purificatory offering text]", but unable to provide such a text himself, he took as a basis the incense offering text written by the Panchen Lama, and it was recorded by the mendicant noble monk named Wangdharma.
By its help, may the beings get rid of the double obscuration[900] and the blessings and the supreme wisdom arise.

Transcription:
[1r] bujar-un sang bolai:¦ bujar-i arilγaqui-yi küseg=¦čid ber: erdeni-yin saban¦ dotur-a eldeb küji tülijü¦ itegel yabuγuluγad sedkel¦ egüskejü idam burqan-iyar¦ eyin kemen ögüle: hri-eče¦ boluγsan: erdenis-ün saban-¦ tur: qung-ača boluγsan:¦ sang-un takil egüle: ā-¦ ača küsel-ün: tabun erdem¦ büridün: ōm-iyar γajar¦ ba: oγtarγui-yi dügür=¦gebei:: ōm mā qung 3-ta¦ k'ye nom-un činar bügüde:¦ ariluγsan bolbaču: jegüden-¦ u yosuγar: bujar burtaγ¦ [1v] boluγsan: ariγulal ögülen:¦ sang-un γurban orčin-i:¦ ariluγsan činartu: ariγu=¦lal üiledmü: bujar ide¦ ideged: bujar qubčad¦ emüsün: bey-e kelen sedkel-¦ tü: qarsilaγsan tulada:¦ jayaγan-u tngri: jayilan¦ salju oduγad: oyun¦ bilig mungq[a]ran: tögerig=¦sen gem-üd-i: küličil-i¦ očimü: ariγulan takimui:¦ tangγ[a]riγ-un bujar ba:¦ ösiyetü-yin bujar-bar:¦ bujardaγsan[901] tegüni: ariγu=¦lan takimui: belbesün-ü¦ [2r] bujar ba: beriyed-ün¦ <bujar> ba: bujardaγsan tegüni:¦ ariγulan takimu: yarγaγčin-u¦ bujar ba: kürtüngge-tü-yin¦ bujar-bar: bujardaγsan tegüni:¦ ariγulan takimu: ükeger-ün¦ bujar ba: üküdel-ün eDlel-¦ ber: bujardaγsan tegüni:¦ ariγulan takimu: busu¦ basa kensigün: kirbusun-i¦ talbiju: tngri kümün¦ bükün-i: bujarlaγsan bügü=¦de: ülil ügei ubsang-un:¦ takil-iyar arilbai: sang-un¦ takil egüber: qamuγ bujar¦ burtaγ-ud: toγusun-u¦ [2v] tedüi ču: ülil ügei¦ arilbai: qarsi jedker¦ amurlin: nasun buyan delegeren:¦ γurban orun erke-tü:¦ sedkilčilen qurabai: yambar¦ kereg küselüd: sedkelčilen¦ bütüged: buyan kisig nemekü-yin¦ öljei qutuγ orusi::¦ kemegsen bujar-un ubsang egüni tngri-¦ yin toyin wa[n]gdui ber ene metü nigen¦ keregtei kemen jarliγ-iyar duraduγsan-¦ tur qariγulju ülü bolqu-yin tulada¦ bančin erdeni-yin jokiyaγsan ubsang-iyar¦ γoul kijü: γuyirančin toyin

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[896] *Beriyed*, Tib. *mna' ma tsho*, brides, daughters-in-law. Supposedly an impurity brought by the new bride to the household.
[897] *Yaryaγčin,* supposedly the same meaning as *yarγačin* or *irγačin*, which can refer both to the "butcher" (Tib. *shan pa*) or someone who slaughters livestock regularly, or to a "murderer, assassin". Although the meat of livestock represented the main source of food for the nomadic Mongols, in the Buddhist thinking it belonged to the activities with negative consequences and, in some cases, ritual impurity, and therefore the slaughtering of an animal was avoided by women as well as men who took the lowest *upāsaka* lay vows. *Yaryaγčin* here followed by *kürtengge* "leprosy" is, however, a rather illogical couplet, but no medical meaning of the word *yaryaγčin* contextual to the relatively clear *kürtengge* is not obvious. The word stems *irγa-* also means "to fight for one's case" and *irγu-* "(to feel) stinging in the eyes".
[898] *Kürtengge,* "scabies"*,* in *kürtengge yara*, Tib. *mdze*, "leprosy".
[899] *γurban orun*, Tib. *khams gsum,* "three realms": 1) *amarmaγ-un orun,* Tib. *'dod khams*, desire realm, 2) *dürsütü-yin orun,* Tib. *gzugs khams,* form realm, 3) *dürsü ügei-yin orun*, Tib. *gzugs med khams.* БШСТТ I: 283, Tsepak Rigzin 1993: 24.
[900] *Qoyar tüidker*, Tib. *sgrib pa gnyis*, double obscuration, double obstacles: 1) *niswanis-un tüidker,* Tib. *nyon sgrib*, *medel-ün tüidker,* delusive obscuration to liberation, 2) Tib. *shes sgrib,* obstruction to omniscience. БШСТТ II: 428, Tsepak Rigzin 1993: 61.
[901] Stand. *bujarduγsan.*

wangdharma¦ neretü darui bičibei: egüber ču amitan-u¦ qoyar tüidker arilju buyan <belge> bilig¦ egüskü boltuγai:: : :: ¦

2.12.3.3. Msc. D 178/3: Blessing Monastic Garments

Manuscript description: A calamus-written manuscript on Russian-style handmade paper without visible watermarks. Pothi format. 2 fols. Size: 17 × 6.5 cm. Fully professional monastic manuscript, supposedly first part of the 19th century. Explanatory instructions and texts for recitation distinguished by the size and ductus of script.
Palaeographic analysis: 1.A. in small-size explanatory passages. 1.B. in large size text for recitation. 2.A. 3.A. 4.3. branch shaped. 7.1. *č*-shaped medial undistinguished *č/j.* 8.2.F. 11.D. and 11.C. alternating. 13.Bi. – the most significant, alternating with 13.Ad2. 14.1.F. alternating with 14.1.A. 16.C. medium frequency. 18.A. in small-size explanatory passages. 18.B. in large size text for recitation.

Translation:
[1v] Rite of blessing[902] [monastic] garments.
Put the religious robes[903] and accessories[904] [on the ground] and take off both shoes. Then, as concerns the prostrations, if there is someone with senior religious vows, bow three times [to him]. Preparing to bless the monastic robes, speak out with a concentrated mind the following.
Both of you stand up and both of you hold with both hands the thing you want to be blessed and think that you are blessing it [with the following words]: "Preceptor, be pleased to listen to me!" If the preceptor is absent, say next to the object of worship: "Buddhas, be pleased to listen to me! My name is …." Further say: "I made the religious robes. I am blessing these things convenient to be properly used, so that they become religious garments." Repeat it three times. "If there is such a way, it will be good."
Therefore, when you are blessing the upper robe, the lower garment[905], the undergarment petticoat[906] and sleeveless upper garment[907], scarf[908] and sweat-absorbing garment[909], the face shawl[910] and other shawl, blanket against heat, water strainer and mat, take the clothes and other necessities and place them on your right palm, cover them with your left palm, stand up and say: "Noble monk, be pleased to listen to me!" If you are next to an object of worship: "Buddhas, be pleased to listen to me!" Further say: "I, named …, present these things suitable to become religious robes, in order to be blessed as monk's garments." Repeat it three times. "If there is such a way, it will be good." Then fold the cloths face out and let them to be blessed.

Transcription:
[1v] qubčad adislaqui jang yabudal kiged
čog'a terigüten inü: orun sitügen

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[902] *Adislaqu*, also *adistidlaqu*, Tib. *brlab pa, byin gyis brlab pa,* "to bless, to empower, to consecrate".
[903] *Čog'a* can refer to Tib. *cho ga* "rite, method", but also to Tib. *chos gos* "religious robes", which is likely to be the case here.
[904] *Orun sitügen*, Tib. *gzhi rten* "substance", meaning further requisites indispensable for a monk.
[905] *Tangšim*, Tib. *mthang sham*, "lower garment, skirt"
[906] *Šamtabs*, Tib. *sham thabs*, a monk's lower garment.
[907] *Samtabs-un orkimji*, Tib. *'gan sbyar*, sleeveless upper garment (THL/IW); scarf usually red consisting of a wide and long piece of cloth which lamas wrap around the body, throwing the end over the left shoulder (Sumatiratna 2018: No. 6688)
[908] *Kölüsün-ü orkimji*, refers to Tib. *rngul gzan*, (according to Sumatiratna 2018: No. 9117 coordinated with Mong. *orkimji*, and explained *nom-tu debel-dür kölüsün-i ülü qaldaγaqu kölüsübči*, "scarf, inner upper garment for absorbing sweat, inner upper garment for absorbing sweet"). Inner upper garment for absorbing sweat (THL/IW).
[909] Mentioned twice. The second one supposedly refers to *orkimji-yin jigiireg, orkimji-yin orkimji*, Tib. *rngul gzan gyi thebs, rngul gzan gyi gzan*, scarf bandage, upper garment for absorbing sweat (Sumatiratna 2018: No. 9118). Upper garment for absorbing sweat (THL/IW).
[910] *Niγur-un orkimji,* supposedly Tib. *rdul gzan*, (in Sumatiratna 2018: No. 33302 co-ordinated with Mong. *orkimji*), monastic shawl, blouse, travelling cloak against dust.

terigüten-e: qoyaγula γutul-iyan tayilaju
orun-a mörgügdekü jokistu: aqamad
sanwar-tu terigüten bögesü: γurban-ta
mörgüged: k'arš-a adislaqui terigüten-dür
sedkel-i qatangγ[a]dqan öčimüi kemen öčejü
bürün: qoyaγula bosuγad ali adislaqui
yaγum-a-i qoyaγula-bar qoyar γar-iyar
bariju: k'arša terigüten-i adislamui kemen
sedkeged: ubadini terigüten
ayiladun soyurq-a:: ubadini baγsi
ügei bögesü: šitügen-ü dergede-eče:
burqan nuγud ayiladun soyurq-a::
bi eyimü neretü kemegdekü-yin nomtu
qubčid-i kigsen bölüge:
edlejü bolquy-a jokistu egüni:
[2r] nomtu debel karš-a bolγan adisla=
mui: kemen γurban-ta ögüle: arγ-a
mön buyu: sayin kemen ögülen:
tegünčilen degedü debel kiged: tangšim
ba: šamtabs kiged sma[n]tabs-un orkimji
ba: kölüsün-ü orkimji kiged. kölüsün-ü
orkimji ba: niγur-un orkimji kiged
ögere orkimji ba: qalaγun-u bürikügül
kiged: üsün-ü[911] tosuγul ba: debesker
terigüten-ü adis-i γarγaqui čaγtur:
k'arš-a debel keregten-i bariγad γarun
alγan-dur talbiγad: jegün γar-iyar
degere-eče daruju bosuγad: toyin
ayiladun soyurq-a: sitügen-ü dergede
bögesü: burqan nuγud ayiladun
soyurq-a: bi eyimü neretü-yin nom-
tu debel-i bolγan üiledügsen-
[2v] tür: bolqui jokis-tu
egüni: k'arš-a debel nomtu
debel bolγan adislaγsan-
ača: teyimü-yin tula
terigüten-i jiči γarγasuγai
kemen γurban-ta ögüle: arγ-a
mön buyu: sayin kemen ögüleged:
γarγaqui čaγ-dur qubčid-i
γadaγsi ebekeged adis-i
γarγaγdaqui:: : ::

[911] Probably instead of *usun-u*.

2.13. Repaying the Kindness of Parents

The prayer of repaying kindness of parents is widely represented across collections of the Mongolian manuscripts (e.g., Сазыкин 1996: 110–111, *Dumdadu ulus-un γarčaγ* 1999: 235–236, Билгүүдэй, Отгонбаатар & Цендина 2018: 281–283, МУҮНС 2020 I: 285 etc.). The majority of manuscript versions refer to the Fifth Dalai Lama Ngawang Lobsang Gyatso (ngag dbang blo bzang rgya mtsho, 1617–1682) including the versions edited below, but similar prayers by later authors are also known (e.g., by Günten Gegeen Gonchigdambiidonme / gung thang dkon mchog bstan pa'i sgron me, 1762–1823).[912]

The "repaying the kindness of one's parents" (Tib. *pha ma la drin lan 'jal ba*) is considered one of the most important practices in the Tibetan Buddhism, included in *The Sixteen Rules for Public Conduct* (Tib. *mi chos gtsang ma bcu drug*) allegedly issued by Songtsen Gampo (Zahiruddin 2008: 15). Alice Sárközi (2002) edited one early manuscript (supposedly the 17th century) of the identical text preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences (Mong. 99) and introduced her edition by a poetic presentation of the role of filial piety and children's respect for their parents as manifested in the Mongolian folklore. Sárközi considered the text to be a manual used at funerals or during the rituals of the mourning period.

Description of manuscripts:
A: Msc. D 172: A brush-written manuscript on Russian machine-made paper from the Sumkin factory (repeated occurrence of the stamp "Фабрики наслѣдников Сумкина № 8."). Semi-professional administrative scribe. Pothi format, 7 fols. Size: 22.4 × 9.1 cm.
The palaeography corresponds to the early 20th century. 6. initial *s-* with a vertical beak created when the brush contacts the paper. 7.2. hooked *j*-shaped stroke occasionally used for *z* (*buzar* instead of stand. *bujar, qalamzilan* instead of *qalamjilan*). 8.2.H. significantly prolonged coronet and flattened depth of the *numu*-stroke. 10–11. Frequent phonetic use of initial Manchu-style *ḍ.* 13.Bh. 16.C. diacritical dots used almost regularly over *γ* before vowel and in syllable-ending cases. *Š* with double-dot diacritics even in the syllable *ši-*.
B: Msc. B 65/13: A brush-written manuscript on Russian machine-made paper without a visible watermark. Pothi format. 6 fols. Size: 22 × 8.9 cm. Highly professional brush-written manuscript by an administrative scribe. Mostly without especially distinctive features. 13.Cg. 15. a special form of final *l* with sharp end turned to the right.
C: Msc. B 61/2: Russian machine-made paper of the early period (probably 1840–1850s) with a stamp without visible inscription. Pothi format. 22.3 × 8.7 cm, 6 fols. Calamus-written manuscript by a moderately experienced non-administrative scribe. Palaeographic features correspond to the second half of the 19th century. 4.3. crossed strokes ended by a hook turning upwards. 7.1. distinguished medial *č/j*. 11.B. counter-clockwise. 13.Ba. 15. hook-terminated initial and medial *m*. 16.C. syllable opening and syllable ending *γ* usually with double-dot diacritics. Frequent omissions of vowels *a/e.*

Synoptical transcription and translation:
A:¦ [1r] tabuduγar¦ Dalai¦ blam-a-yin¦ eke-yin ači¦ qariγuluγsan¦ neretü¦ sudur¦ orušibai::¦
B: [1r] eke-yin¦ ači-yi¦ qariγulqu¦ sudur¦ orusiγulbai¦ [1v]
C: [1r] aba¦ iji-¦ yin ači-yi¦ qariγulqu¦ neretü¦ sudur¦ orusiba¦ [1v]
A: Sutra called repaying the kindness of the mother [composed by] the Fifth Dalai Lama.
B: Sutra called repaying the kindness of the mother.
C: Sutra called repaying the kindness of the father and mother.

A: [1v] oṃ sayin amuγulang boltuγai.¦ oṃ ma ni bad me hūṃ:: 3-ta.¦
B: oṃ mani baD me hūṃ oṃ mani¦ baD me hūṃ oṃ mani baD me hūṃ¦ qoyaduγar ilaγuγsan tabuduγar dalai¦ blam-a eke-yin ači qariγuluγsan¦ jalbaral-un sudur orušiγulbai.¦ oṃ mani baD me hūṃ γurbanta¦ kičiyen ungsiqu anu.
A: May the good peace arise! *Oṃ maṇi padme hūṃ.*

[912] Билгүүдэй, Отгонбаатар & Цендина 2018: 281, 442 (242) Ш3-179 (МН-1137).

B: *Oṃ maṇi padme hūṃ. Oṃ maṇi padme hūṃ. Oṃ maṇi padme hūṃ.* Here I have placed the Sutra of request to repay maternal kindness [composed by] the Second Victorious, the Fifth Dalai Lama.

A: abural-un degedü γurban¦ erdeni-dur alγasal ügei¦ süsüg-iyer jalbariju¦ bisiren mörgümüi.¦ blam-a minü. oṃ ma ni bad¦ me hūṃ::
B: abural degedü¦ γurban erdeni-tür alγasal ügei süjüg-¦ yier bisiren jalbaramui. blam-a minü¦ oṃ mani baD me hūṃ 3
C: oṃ mā ṇi pad mī hūṃ¦ γurban-ta daki abural degedü¦ γurban erdeni-dür alγasal ügei¦ süsüg-yier itegen jalbar[i]mui¦ blam-a minü oṃ mā ṇi pad mī¦ hūṃ
A: I bow with reverence to the refuge of the protector, the supreme three jewels with incessant devotion, my lama. *Oṃ maṇi padme hūṃ.*
B: I pray with reverence to the refuge of the protector, the supreme three jewels with incessant devotion, my lama. *Oṃ maṇi padme hūṃ* 3 [times].
C: Repeat three times: *oṃ maṇi padme hūṃ.* I pray to the refuge of the protector, the supreme three jewels with incessant devotion, my lama. *Oṃ maṇi padme hūṃ*

A: ačitu¦ ejii minü. oṃ. ariγun¦ čaγan kebeli-ḍegen arban¦ sara tegejü aqui bükü¦ beyeben sulartal-a yabuju¦ arai yadaju nirayilaγsan¦ ačitu ejii minü oṃ::¦
B: ačitu¦ iji minü ariγun čaγan kebele-¦ tegen arban sara ergüjü aqui¦ büküi beyeben sinalun yabuju¦ arai yadaju nirayilaγsan ačitu¦ iji minü oṃ mani baD me hūṃ¦ [2r]
C: ačitu iji inü ariγun¦ čaγan kebeleng-tegen arban sara¦ ergüjü aq-a büküi beyeben sinalan¦ jobuju ariy-a yirtenčü nirayilaγsan¦ ačitu iji minü oṃ mā ṇi¦ pad mi hūṃ
A: My kind-hearted mother, *oṃ [maṇi padme hūṃ].* carried me in her holy pure womb for ten months, she weakened all over her body before barely giving birth. *Oṃ maṇi padme hūṃ.*
B: My kind-hearted mother carried me in her holy pure womb for ten months, she suffered from pain all over her body before barely giving birth. *Oṃ maṇi padme hūṃ.*
C: My kind-hearted mother carried me in her holy pure womb for ten months, she suffered from pain all over her body before giving birth to the universe. *Oṃ maṇi padme hūṃ.*

A: amitai ami ügei kebtegsen¦ [2r] bey-e-yi minü arban quruγu-¦ bar-iyan qašin abču¦ anggir šar-a aγuriγan[913]-¦ iyan sim[e]gülügsen ačitu¦ ejii minü oṃ::
C: amitai ami ügei¦ kebtegsen biy-e minü arban quruγu-¦ bar-yian qasin abču anggir šara¦ aγuraγ-yian sim[e]gülügsen ačitu¦ iji minü
A+C: She protected my limp body with her ten fingers, letting me suckle her yellow first milk, my kind-hearted mother. *Oṃ [maṇi padme hūṃ]*

A: čongginaqui¦ ḍaγun-i minü čiginaγalzan¦ simegülejü. čoγlan bitegüljü¦ čoγurai gedesü-yi minü¦ čubuγu-tu[914] siribusu-yier¦ boγuju küisü bolγaγsan¦ küsel-yi qangγaγči ačitu¦ ejii minü oṃ::
B: čongginaqui daγu yi mini čiγnaγaljan¦ sonusuγad čuqula ölügei-tür¦ bömbürülün čoγlaju čourqai gedesü-¦ yi minü čibaγ-a siramusun-yiar¦ boγuju küisü bolγaγsan küsel-i¦ qangγaγči ačitu iji minü oṃ mani¦ baD me hūṃ 3
C: čongginaqui daγu-yi minü¦ činaγalčan sim[e]güljü čokilγatai¦ büübei-dür bömber[e]gülün čoγluju¦ čoγurqai gedesüi minü čabur¦ sirmusun-iyar boγuju küisün¦ [2r] bolγaγsan küsel-yi qangγaγči¦ iji minü oṃ mā ṇi pad mī¦ hūṃ
A: As soon as she heard my scream, she breastfed me, covered me under a lively [sound of lullaby?]. She tied my perforated belly with a sinew[915] as a string and turned it into a navel, my wish-fulfilling mother. *Oṃ maṇi padme hūṃ.*

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[913] Instead of *aγuraγ*.
[914] However, originally written two dots over *γ* in *čubuγu-tu* have been erased. Therefore the verbal form *čubuqu-tu* is also possible.
[915] *Sirmusun* (also written *sirbusun*), lit. "sinew". The attribution of the word *sirmusun,* rendered variously in each of the versions, seems to have been unclear even to the copyists of the manuscript versions: A: *čubuγu-tu* or *čobuγu-tu,* B: *čibaγ-a*, C: *čabur.* According to Č. Damdinsürüng (1959: 575) *čibq-a* "cord, string" (usually used for a "marking-out cord", see also *čibqadasu* "string".

B: A: As soon as she heard my scream, she [put me] in a narrow cradle, caressed me and soothed me [lively singing a lullaby]. She tied my perforated belly with a sinew as a string and turned it into a navel, my wish-fulfilling mother. *Oṃ maṇi padme hūṃ.*
C: As soon as she heard my scream, she breastfed me and lulled me with a rhythmic lullaby. She tied my perforated belly with a sinew as a string and turned it into a navel, my wish-fulfilling mother. *Oṃ maṇi padme hūṃ.*

A: qangginaqui¦ ḍaγun-i minü čiγnaγalzan¦ simegülügsen ačitu ejii¦ minü oṃ.
B: qongginaqui daγu¦ γarqui-tur minü qurdulan simigüljü¦
C: qongqu-yin daγun γarqui-¦ dur minü qurdalan sim[e]gülügsen iji¦ minü
A, B, C: As soon as she heard the sound of a bell, she quickly breastfed me, my mother. [Only A:] *Oṃ maṇi padme hūṃ.*

A: umiralduγsan[916]¦ [2v] širabusu-yi minü teniilegegsen¦ ačitu ejei minü oṃ.¦
B: qumiγdaγsan sirmusu-yi minü teneyilgen ¦
C: qomutalaγsan sirümüsen minü¦ delgegsen
A: qumiralduγsan čiki-yi¦ minü delgegsen ačitu ejii minü¦ oṃ::
B: qumiraγsan čiki-yi minü delgegsen¦ ačitu iji minü oṃ + 3
C: γomurkigsen[917] čiki minü¦ delgegsen ačitu iji minü.¦ oṃ mā ṇi pad mi hūṃ ¦
A: My kind-hearted mother, who relaxed my lacerated [=crumpled] sinews, who straightened my curled ears. *Oṃ [maṇi padme hūṃ].*
B: My kind-hearted mother, who relaxed my constricted sinews, who straightened my rolled ears. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: My kind-hearted mother, who relaxed my sinews tightly bound in felt,[918] who straightened my itchy ears. *Oṃ maṇi padme hūṃ.*

A: čouraqai julai-yi¦ minü ilbiju yasu bolγaγsan¦ suγu čabi-yi minü orqui-du¦ minü süü-yien saγaju köben¦ čaγan arisu bolγaγsan¦ udabala čečeg metü učarquy-a¦ bereke čiquγ ačitu eji¦ minü oṃ.
B: čourqai¦ julai-yi minü ilbejü yasun bolγaγsan¦ učarquy-a berke čoγtu ačitu iji¦ minü oṃ + 3
C: čoγurqai julai-yi minü ilbejü¦ yasun bolγaγsan suγu čabi-yi¦ minü orqui-dur minü süü-yi[e]n¦ saγaju arisun bolγaγsan¦ čuqaγ učarquy-a berke ačitu¦ iji minü oṃ mā ṇi pad mī¦ hūṃ
A: My kind-hearted mother, difficult to encounter [again],
who smoothed the top of my head until it ossified[919],
who turned my thin [infant] skin[920] into [adult] cotton-white skin by breastfeeding, my kind-hearted utpala flower-like mother. *Oṃ [maṇi padme hūṃ].*
B: My kind-hearted mother, difficult to encounter [again],
who smoothed the top of my head until it ossified. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: My kind-hearted mother, difficult to encounter [again],
Who smoothed the top of my head until it ossified,
who turned my thin [infant] skin into [adult] skin by breastfeeding, my kind-hearted utpala flower-like mother. *Oṃ maṇi padme hūṃ.*

A: [*The corresponding text of A version is placed further below (fol. 5v-6r), illogically in the middle of sentences describing the mother-son relationship in his adolescence and adulthood, obviously caused by the incorrect page order in the default manuscript used by the scribe.*]

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[916] Stand. *umaralduγsan.*
[917] Supposedly *γomurqaqu* "(to be) huffy, irritated, resentful, itchy".
[918] Unclear if the word should be read *qomutalaγsan* (an uncertain but supposedly verbal form derived from *qom* "piece of felt placed under the pack on a camel" (Lessing 1960: 960), used as a metaphor for the traditional Mongolian cradle, in which the child is firmly bound in felt like the humps of a loaded camel), or *γomudalaγsan* (instead of stand. *γomudallaγsan*) "annoyed" (dissatisfied sinews).
[919] Refers to the fibrous and moveable character of connections between the bony elements of the human skull at birth, before gradually fusing together into solid cranial (parietal) bone.
[920] A thin skin of new-born babies, later found only in the armpit (*suγu*) or the groin (*čabi*) areas.

B: köküge sibau¦ [2v] metü qongginaqui-tur minü köküdenen¦ abču simegülügsen kelkegsen čaγan¦ subud metü γučin qoyar sidü-yi¦ minü uraγuluγsan ačitu iji minü¦ oṃ + 3
C: köküge sibaγun metü¦ qongkinaqui-dur minü kökündaγan¦ abču sim[e]gülügsen iji minü¦ kelkigsen čaγan subud metü¦ γučin <dörben> čaγan sudui[921] minü¦ [2v] oruγuluγsan iji minü ¦
B: As soon as she heard my cuckoo-like voice, she pressed me to my breast and breastfed me, my mother. My mother, who let grow my thirty-two teeth stringed together. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: As soon as she heard my cuckoo-like voice, she pressed me to my breast and breastfed me, my mother. My mother, who gave me thirty-two teeth stringed together

B: körüsün ügei ulaγan¦ miqan-tur minü süü-yien ilbejü¦ köbung čaγan arisun uryuγuluγsan¦ udam bar-a-yin čečeg metü ačitu¦ iji minü oṃ + 3
C: körüsün ügei ulaγan maqan-¦ dur minü süü-yi[e]n ilbejü köben[922]¦ čaγan arisun oruγulγuluγsan¦ udbala čečig metü ačitu¦ iji minü oṃ mā ṇi pad mī¦ hūṃ
B: My kind-hearted mother resembling the *uḍumbara* flower, who smoothed my red [infant] skin by milk letting it grow into the cotton-like white [adult] skin. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: My kind-hearted mother resembling the *utpala* flower, who smoothed my red [infant] skin by milk turning it into the cotton-like white [adult] skin. *Oṃ maṇi padme hūṃ.*

A: kürel qongq-a¦ metü qongginaqui-du minü¦ qolburin[923] amuraγlaju irijü¦ simegülügsen ačitu ejei minü¦ [3r] oṃ.
B: kürel qongqun-¦ u daγu metü qongginaqui-tur minü kölberen¦ ulbaran irijü simügülün kökekü.
C: kürül qongqu-yin¦ daγun metü qongginaqui-dur¦ minü kölberin irejü sim[e]gülügsen¦ iji inü
A, B, C: As soon as she heard my moaning like the sound of a bronze bell, she came vigilantly (lit. rushed to be around) (A: + caressed me) and fed me, my mother. *Oṃ [maṇi padme hūṃ]* (B: + 3 [times]).

A: köke usun nidün-dü¦ minü kökeniken süü-yi saγaju¦ čečegei-tü qara nidü bolγaγsan¦ udabala-yin čečeg metü¦ učarquy-a berke ačitu¦ ejii minü oṃ.
B: köke¦ usun metü nidün-tür minü süü-yien¦ saγaju čečegi-tü qar-a nidü¦ bolγaγsan ačitu iji minü oṃ + 3¦ [3r]
C: köke usun metü nidütei¦ minü süü-yi[e]n saγaju čečegetü¦ qara nidü bolγaγsan qayir[a]tu¦ iji minü
A: My kind-hearted mother, difficult to encounter [again], resembling the *utpala* flower, who fed me by milk and turned my blue [infant] eyes into black [adult] eyes. *Oṃ [maṇi padme hūṃ].*
B: My kind-hearted mother, who fed me by milk and turned my blue [infant] eyes into black [adult] eyes. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: My beloved mother, who fed me by milk and turned my blue [infant] eyes into black [adult] eyes.

A: küitün¦ salkin-dur eligdeküi-dü minü¦ eligen-ḍegen abču ḍulaγan¦ bolγaγsan ačitu ejii minü oṃ.¦
B: küiten salkin-tur elegdeküi-tür¦ minü eligen-tegen abču dulaγan¦ bolγaγsan odbal čečeg metü učarquy-a¦ berke ačitu iji minü oṃ + 3 ¦
C: künde salkin-dur ilegegde=¦küi minü elgen-tegen abču¦ dulaγan bolγaγsan udbala čečeg¦ metü učirquy-a berke ačitu¦ iji minü oṃ mā ṇi pad mī¦ [3r] hūṃ
A: When I was blown by the harsh wind, she pulled me close and warmed me, my kind-hearted mother. *Oṃ [maṇi padme hūṃ]*.
B: When I was blown by the harsh wind, she pulled me close and warmed me, my kind-hearted *utpala* flower-like mother, difficult to encounter [again]. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: When I was blown by the harsh wind, she pulled me close and warmed me, my kind-hearted utpala flower-like mother, difficult to encounter [again]. *Oṃ maṇi padme hūṃ.*

A: begerejü kebtegsen biy-e-yi minü¦ bayital ügei yaγaraju irijü¦ simegülügsen ačitu ejii minü¦ oṃ.

[921] Stand. *sidü-yi*.
[922] Stand. *köbüng*.
[923] Stand. *qolburaqu* “to slip off (to one side)”, but obviously not fitting into the context here.

B: barkirču kebteküi-tür minü bayitala¦ ügei irijü simigüljü
C: barkirču kebteküi-¦ dür minü bayital ügei irejü¦ sim[e]gülügsen iji minü
A: When I lay screaming, she came and fed me without delay, my kind-hearted mother. *Oṃ [maṇi padme hūṃ].*
B: When I lay screaming, she came and fed me without delay, …
C: When I lay screaming, she came and fed me without delay, my mother.

A: balai kelegei biy-e-yi minü¦ kele oruγuluγsan ačitu¦ ejii minü oṃ::
B: balai kele ügei¦ biy-e-yi minü kelen-dü oruγuluγsan¦ ačitu iji minü oṃ + 3
C: balqai kele¦ ügei biy-e minü kelen-dür oruγu=¦luγsan iji minü
A, B, C: My mother, who taught me, dumb and silly, to speak. (B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)

A: baγasun¦ [3v] sigesün-ḍegen qoličalduγsan¦ biy-e-yi minü čeberlegsen ačitu¦ ejii minü oṃ::
B: baγasun¦ sigesün qoyar-du qoliγsan biy-e-yi¦ minü čeberlen arčiju
C: baγasun sigesün-¦ dür-yi[e]n qoliγsan biy-e minü¦ čeberlen arčiγsan iji minü¦
A, B, C: My mother, who cleaned and wiped my body befouled with excrements. (A: + *Oṃ [maṇi padme hūṃ]*)

A: balčir nilq-a¦ biy-e-yi minü tabun maqabud-un¦ küčün tegüskegülügsen¦ badm-a lingqv-a-yin čečeg¦ metü ačitu ejii minü oṃ mā¦ ṇī bad mī hūṃ::¦
B: balčir nilq-a¦ biy-e-yi minü dörben maqabud-un¦ küčün tegüskegsen badm-a lingqv-a-¦ yin čečeg metü ačitu iji minü¦ oṃ + 3
C: balčir nilq-a biy-e minü tabun¦ maqabud-un küčün tegüsügsen¦ badm lingqv-a-yin čečeg metü¦ ačitu iji minü oṃ mā ṇi¦ pad mī hūṃ
A, B, C: My kind-hearted lotus-flower-like mother, who accomplished my tender infant body with the power of five (B: four) agents. *Oṃ maṇi padme hūṃ.*

A: qongγur γalaγuu metü¦ qongginaqui-du minü qulbuljan¦ amuraγlaju simegülügsen ačitu¦ ejii minü oṃ::
B: qung γalaγu metü¦ čongginaqui-tur minü maqaraju irijü¦ [3v] simegülügsen ačitu iji minü oṃ¦ + 3
C: qung γalaγun¦ metü qongginaqui-dur minü¦ qulbaljan maγurju ir[e]jü sim[e]gü=¦lügsen iji minü
A. As soon as I screamed like a swan goose, my mother came with remorse, lovingly caressed me and fed me. *Oṃ [maṇi padme hūṃ].*
B: As soon as I screamed like a swan goose, my mother came with remorse and promptly and fed me. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: As soon as I screamed like a swan goose, my mother came with remorse and solicitude[924] and fed me.

A: qamar¦ ama-iyan bitegürčü kebtegsen¦ biy-e-yi minü amabar-iyan¦ soruju amisqaγuluγsan¦ [4r] ačitu ejii minü oṃ::¦
B: qamar-yian bitegüürčü kebteküi-tür¦ minü amabar-yian soruju amisqul¦ abqaγuluγsan amaraγ ačitu iji¦ minü oṃ + 3
C: qamar-yin minü¦ bitegürijü kebteküi-dür minü¦ aman-bar-yi[a]n soruju amisqal¦ baγuluγsan amuraγ iji minü¦ [3v]
A: As I lay with my nose and mouth stuffed, she sucked it out with her mouth and helped me take a breath, my kind-hearted mother. *Oṃ [maṇi padme hūṃ].*
B: As I lay with my nose stuffed, she sucked it out with her mouth and released my breathing, my beloved kind-hearted mother. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: As I lay with my nose stuffed, she sucked it out with her mouth and released my breathing, my beloved mother.

A: aračiγsan toli metü udal¦ ügei ḍaγaγulaju ösken¦ tengčir[e]gülüγsan[925] [!] ačitu ejii¦ minü oṃ::

[924] *Maγurqu* "to faint, to be in a swoon", but dialectically also "to think of a beloved one (until the mind darkens with fatigue)". However here obviously a misinterpretation instead of *maqaraqu* or *amuraγlaqu.*

B: arčiγsan toli¦ metü uyidal ügei adaγulju ösken¦ tenčegüljü
C: arčiγsan tolai[926] metü uyidul¦ ügei adaγulju ügegen tengči=¦gülüγsan iji minü
A: My mother, who watched me without delay like a scooped mirror, and [in this way] she raised me till my adulthood. *Oṃ [maṇi padme hūṃ].*
B: My mother, who watched over me tirelessly like a scooped mirror and raised me till my adulthood. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: My mother, who watched me tirelessly like a scooped mirror and raised me with balanced words.

A: buzar tüidker¦ qoyar-yi burqan tngri-tu¦ jalbariju saγuγsan abural-un¦ orun-u eke Daginis minü¦ oṃ::
B: bujar todqur qoyar-i¦ burqan tngri qoyar-du jalbarču¦ saγuγsan eke daginisun iji minü¦ oṃ + 3
C: bujar todqar¦ qoyar-dur burqan tengri-dür¦ jalbar[i]ju saγuγsan abural-un¦ asuruγči eke daginas minü¦ minü oṃ mā ṇi padi mi hūṃ ¦
A: My mother *ḍākinī*, who prayed to the buddhas and *tngri*-gods to [remove every] impurity and obstacles. *Oṃ [maṇi padme hūṃ].*
B: My mother *ḍākinī*, who prayed to the buddhas and *tngri*-gods to [remove every] impurity and obstacles. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: My saviour and caregiver, my mother *ḍākinī*, who prayed to the buddhas and *tngri*-gods to [remove every] impurity and hindrance.

A: toluγai terigün¦ čegeji bey-e-ḍegen deyilegdejü¦ gederegü törüge unaqui-du¦ minü dügürüng saγudal jasaju¦ töbsin saγulγaγsan ačitu¦ ejii minü oṃ::
B: teregüben čegejin-tür-¦ yien deyildüjü gedürgü teregülge¦ unuqui-tur minü dügüreng saγudal¦ jasaju töbsin saγulγaγsan ačitu¦ iji minü oṃ + 3
C: tergünben [!] čegeje-tegen deyil=¦dejü gedergei türügülen unuqui-¦ dur minü degürin saγudal jasaju¦ töbsin saγudal-dur saγulγaγsan¦ iji minü
A, B, C: As my chest withdrew my head and I started falling back and forth, she took me in her arms and seated me in a comfortable seat, my mother. (B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)

A: qurdun¦ bosaqu gejü öngdeyikü-dü minü¦ öber-deger-ben bosγaju¦ čoγčar[a]γuluγsan[927] čoγtu eke¦ [4v] Daginis ačitu ejii minü¦ oṃ::
B: qurdun bosuy-a¦ gejü öngdeljeküi-tür minü öber degereben¦ [4r] abču bosqan čoyičuryuluγsan¦ čoγtay-a ačitu iji minü oṃ¦ + 3
C: qurdun-a bosuquy-a¦ gejü öndeljiküi-dür minü öber-¦ degerben bosqaju čoyičuraγsan¦ čoγtai iji minü oṃ mā ṇi¦ pad mi hūṃ
A, B, C: As I arose quickly and wanted to stand up, she let me stand on her lap, my splendid mother. (B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)

A: qola γajar yabuqu¦ gejü qoyar ebüdüg-iyer¦ mölküjü yabuqui-du minü¦ qoyar čarabaγun-ača minü¦ ködüljü alqaγulun yabuγsan¦ ačitu ejii minü oṃ::¦
B: qola γajar yabusu gejü¦ qoyar ebüdüg-yier mökükü-tür¦ minü ebdenen irijü qoyar čarbaγun-¦ ača minü ergün ködülejü alqaγulun¦ yabuγuluγsan ačitu iji minü oṃ¦ + 3
C: qola γajar-a yabu=¦basu gejü qoyar ebüdeg-ber-yi[e]n¦ [4r] mölkeküi-dür minü enggenen[928]¦ irejü qoyar čarbaγun-ača¦ minü ergün ködeljü alqaγulan¦ irejü
A, B, C: Even as she walked far, as soon as I began to crawl on my knees, she came to me, lifted me by the fingers, and guided my first steps. (B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)

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[925] In the contextual meaning "to make equal", i.e. "to bring to adulthood" the right form is *tengčegüügsen*. *Tenčiregülkü* means on the contrary "to cause unbearable suffering to someone", which is not intended here.
[926] Stand. *toli*.
[927] All three versions have somewhat incompatible word forms: *čoγčar[a]γuluγsan, čoyičuryuluγsan, čoyičuraγsan.* (the closest standard form *čoyičuraqu* means "to acquire misshapen form"). Č. Damdinsürüng mentions a more understandable version: *ebür deger-e-ben bosqaju joγsuγalγaγsan* (1959: 576) "she let me stand on her lap".
[928] Stand. *engnen.*

A: segültei malaγai emüskejü¦ surtu büsü büselgejü sökei¦ γutul emüskegsen enerigči eke¦ Daginis ačitu ejii minü¦ oṃ mā::
B: süldün malaγai-yi minü emüskejü.¦ sürütü büse-yi minü büselgejü¦ sögeküi γutul-i minü emüskegsen¦ enerigči eke daginisun iji minü¦ oṃ + 3
C: sülde malaγai-yi minü¦ emüskejü sürtü busui minü¦ büsülen sögükei γutul-yi minü¦ emüskegsen eneregči iji daginas¦ minü oṃ mā ṇi padi mi hūṃ ¦
A: She put on my hat with a tail, tied me a leather belt, helped me to put on my baby shoes, the merciful mother *ḍākinī,* my benevolent mother. *Oṃ maṇi padme hūṃ.*
B+C: She put on my hat [symbolizing] protective genius, tied me a belt [symbolizing] the splendour, helped me to put on my baby shoes, my merciful mother *ḍākinī*. *Oṃ maṇi padme hūṃ.* (B: + 3 [times])

A: γal nurum qoyar-yi¦ medel ügei kürküdü minü¦ šigüregülen abuγsan ačitu¦ ejii minü oṃ::
B: γal nurum qoyar-i medel¦ ügei kürküi-tür minü qangginaju irijü¦ abuγsan ačitu iji minü oṃ + 3¦
C: γal nuruman qoyar-yi medel ügei¦ kürküi-dür minü qanginaju¦ ir[e]jü abaγsan γayiqamsiγ-tu¦ iji minü
A: When, out of ignorance, I reached with my hand to the fire or the embers, she came and grasping me, took me [away], my admirable mother. *Oṃ [maṇi padme hūṃ].*
B+C: When, out of ignorance, I reached by hand the fire or the embers and screamed, she came and took me [away], my admirable mother. (B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)

A: araγal modu¦ qoyar-i abun ideküi-dü minü¦ ibegen abču enerigsen ačitu¦ [5r] ejii minü oṃ::
B: arγal modun qoyar-i medel ügei¦ [4v] abun ideküi-tür minü ebedenen¦ arčin arčin abču örgegsen amaraγ¦ ačitu iji minü oṃ + 3
C: araγal modun qoyar-yi¦ medel ügei ideküi-dür minü ibegnen¦ abču ergügsen amuraγ iji minü¦

A: When I was about to taste *argal*[929] or wood out of ignorance, she watched over me and showed compassion, my kind-hearted mother. *Oṃ [maṇi padme hūṃ].*
B: When I was about to taste *argal* or wood out of ignorance, she felt sympathy for me, wiped me and picked me up, my beloved kind-hearted mother. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: When I was about to taste *argal* or wood out of ignorance, she watched over me and [in time] picked me up, my beloved mother.

B: ayun¦ čočiqui-tur minü alqulan irijü¦ asaraγči eke daginasun iji minü¦ oṃ + 3.
C: ayun sočiqui-dur minü alqaγulan¦ ir[e]jü abuγsan asuraγči eke¦ daginas minü oṃ mā ṇi pad¦ mi hūṃ
B+C: When I was scared of something, my caring mother *ḍākinī* came to me. *Oṃ maṇi padme hūṃ.*

B: qadan ergi qoyartu¦ qaral ügei[930] kürküi-tür minü.¦ qalaγlan irijü abuγsan qayiratai¦ iji minü oṃ + 3.
C: qadan argi-dur¦ minü qalqalju ir[e]jü abuγsan¦ [4v] qayiratu iji minü
B: When I came unconsciously to rocks or a [river] bank, she cried alas and ran to take me [away], my loving mother. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: When I [came to] rocks or a canal, she ran to protect and take me [away], my loving mother.

A: qudtaγ usun¦ qoyar-yi medel ügei kürkü-tü¦ minü quruγutai ider bürgüd¦ metü sigüregelen abuγsan¦ qayirtai ejii minü oṃ::¦
B: qudtuγ¦ usu qoyar-i medel ügei kürküi-¦ tür minü qurdun bürgüd metü¦ sigürün abuγči amaraγ ačitu¦ iji minü oṃ + 3
C: qudaγ¦ usun qoyar-dur medel ügei kürküi minü¦ quruγutu bürgüd metü sigüren¦ abuγsan amuraγ iji minü
A, C: When out of ignorance, I approached a well or water, she picked me up like an eagle in its claws, my loving mother. (A: + *Oṃ [maṇi padme hūṃ].*)

[929] Dried cow dung used as fuel.
[930] Instead of *serel ügei.*

B: When out of ignorance, I approached a well or water, she picked me up like a swift eagle, my loving mother.

A: asaran tetegejü kümün¦ bolγaγsan ačitu ejii-yin činü¦ ači-yi qariγulqu minü boltuγai::¦ oṃ::
B: edür söni¦ qoyar-du alaγsal ügei asaran¦ tedkügči bordaγu [?] bolγaγsan ači¦ činü qariγulqu minü boltuγai¦ [5r] oṃ + 3.
C: asaran¦ tedküjü bürü daγun bolγaγsan¦ iji ačiqu qariqu minü¦ boltuγai oṃ mā ṇi pad mī¦ hūṃ
A: Caring and helping [me] you made me a man [= brought me to adulthood] – may I repay your kindness of my mother. *Oṃ [maṇi padme hūṃ].*
B: Caring and helping [me] day and night you made me a greyish [man; *contextually* "brought me to adulthood"] – may I repay your kindness of my mother. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: Caring and helping [me] was her daily song[931] – may I repay the kindness of my mother. *Oṃ maṇi padme hūṃ.*

A: ayuqu čočiqu¦ qoyar-yi medel ügei kürküi-¦ tü minü dongγuddaju suruγaγsan¦ ačitu ejii minü oṃ::¦
B: ayuqui ičiküi qoyar-¦ yi medel ügei kelelküi-tür minü¦ aγsaran dongγudtuju surγaγsan¦ ačitu iji minü oṃ + 3
C: ayuqui ičeküi qoyar-¦ yi medel ügei kelküi-dür minü¦ aγsaran dongγu[d]jü surγaγsan¦ iji minü
A: My mother who admonished and instructed me when I was unaware of fear or terror.
B+C: My mother who rebuked and instructed me when I spoke, unaware of fear or shame.
(B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)
A: ayuqu ičikü qoyar-i medel¦ ügei kürküi-dü minü alγadan¦ suruγaγsan ačitu ejii minü¦ [5v] oṃ::
A: [*Supposedly unintentional repetition of the same text:*] My mother who admonished and instructed me when I was unaware of fear or terror. *Oṃ [maṇi padme hūṃ].*

A: aldal nigül-¦ yi tanil ügei kürkü-dü minü¦ dongγuddaju surγaγsan¦ ačitu ejii-yin činü ači-yi¦ qariγulqu minü boltuγai::¦
B: aldala¦ nigül qoyar-yi tanil ügei kelekü-¦ tür minü alaγadan surγaγsan¦ amaraγ ačitu iji minü oṃ + 3¦
C: aldal nigül qoyar-yi¦ tanil ügei kelküi-dür minü¦ alγadan surγaγsan amuraγ iji¦ minü
A: My kind-hearted mother who instructed me by admonition when I did not understand what was wrong and sinful – may I repay your kindness!
B+C: My beloved kind-hearted mother, who instructed me by a slap when I spoke, not understanding what is wrong and sinful. (B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)

A: asarin tedkejü[932]
B: asaran tedküjü boru qoduγudu-¦ tu bolγaγsan ačičinü qariγulqu¦ mini boltuγai oṃ + 3.
C: asuran tedküjü boru¦ toγadaγ[933] bolγaγsan ačitu¦ iji minü oṃ mā ṇi pad mī¦ hūṃ
A: Caring and helping [me] …
B(+C): Caring and helping [me] you made me a man [= brought me to adulthood] – may I repay your kindness of my mother. (C without "May I repay") *Oṃ [maṇi padme hūṃ]* 3 [times].

A: erkim-e-ün¦ degedü γurban erdini-dür¦ mörgügülejü eligen törül-¦ ḍüni tanilγulaju. ezen yekes-¦ düni medegüljü erdenitü¦ morin-düni morduγulju kümün¦ bolγaγsan ačitu ejii-yin¦ činü ači-yi qariγulqu¦ minü boltuγai:: ¦
B: erkem¦ degedü blam-a-tur mörgügüljü¦ erkem nöküd-yi minü taniγulju¦ erdenitü mori-yi minü unuγulju¦ eren-yin jerge-tür oruγulju¦ kümün bolγaγsan ačičinü.¦ [5v] qariγulqu minü boltuγai oṃ¦ + 3

[931] This translation is the only plausible understanding of the actual version in the C manuscript. However, all the scribes obviously had problems with rendering the original word (the author of manuscript A somewhat changed the wording toward the supposed general meaning "to bring into adulthood"). Č. Damdinsürüng mentions *boru qoduγudu bolγaγsan* "she made me a grey stomach" (Damdinsürüng 1959: 576), a metaphor meaning "she made me an ordinary adult man". However, this expression is mentioned by versions B and (corrupted) also in C several sentences later.
[932] The copyist obviously overlooked one or several columns of text.
[933] *Toγadaγ* is lexically unattested. Supposedly a corruption of *qoduγudu* – in this case version C would be identical to version B.

C: erkem degedü blam-a-¦ dur minü mörgügüljü elgen törül-yi¦ minü medegüljü erkem nökür-dür minü¦ [5r] taniγulju eren-yin te jerge-¦ dür minü oruγulju erdenitü¦ mörin-dür minü mordaγulju kümün¦ bolγaγsan iji činü qariqu <minü> boltuγai¦ oṃ mā ṇi pad mi hūṃ
A: May I repay your kindness, my kind-hearted mother, who let me bow to the venerable supreme three jewels, who introduced me to my relatives, who acquainted me with lords and nobles, who helped me to mount my precious horse
B: Let it be my gratitude for my mother who let me bow to my venerable supreme lama, who introduced me to my esteemed companions, who helped me to mount my precious horse and raised me to man's estate. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: Let it be my gratitude for my mother who let me bow to my venerable supreme lama, who introduced me to my relatives, who acquainted me with my friend, who raised me to man's estate, who helped me to mount my precious horse. *Oṃ maṇi padme hūṃ.*

[*The following three sentences are placed in the upper part of versions B and C, obviously misplaced during the transmission process preceding to the manuscript A.*]
A: köküge šibaγu metü qongginaqui-du¦ [6r] minü köken-ḍegen abču süüben¦ simegülügsen ačitu ejii minü¦ oṃ::
A: As soon as she heard my cuckoo-like voice, she pressed me to my breast and breastfed me, my kind-hearted mother. *Oṃ [maṇi padme hūṃ].*

A: kelkegsen subud metü¦ γučin ḍörben šidü-yi minü¦ uryaγuluγsan ačitu ejii¦ minü oṃ::.
A: My kind-hearted mother, who let grow my thirty-two teeth strung together. *Oṃ [maṇi padme hūṃ].*

A: qada ergi¦ qoyar-yi medel ügei kürküdü¦ minü qalaγlan irejü abuγsan¦ qayiratu ačitu ejii minü¦ oṃ::
A: When I came unconsciously to rocks or a [river] bank, she cried alas and ran to take me [away], my loving kind-hearted mother. *Oṃ [maṇi padme hūṃ].*

A: ayan čereg ba¦ sür-tü kereg-dü morduqui-¦ du minü ami jirükeben¦ ködülgen uyilaju alin¦ učaraγsan kümün-eče¦ suruju aqui büküi¦ [6v] sedkel-degen engkürlen¦ saγuγsan eldeb-yier¦ tursilan bolju yabuγsan¦ ačitu ejii minü oṃ::¦ ači-yi činü-a qariγulqu¦ boltuγai oṃ::
B: ayan kereg qoyar-du očiqui-¦ tur minü amin jirüken-yien¦ ködülgen qayilaju ali učaraγsan¦ kümün-eče köb[e]gün-yien surun¦ surun asaγuju aqu bükü¦ sedkil-tegen engkerün sanaju¦ eldebčilen surγaγsan ačičinü¦ qariγulqu minü boltuγai oṃ¦ + 3.
C: ayan¦ kerig qoyar-dur mördaqui-dur [!] minü¦ ami jirükeben köd[e]lgen qanilju ali¦ učir[a]γsan kümün-eče köbegün-yin¦ sören sören[934] asuγuju aq-a¦ büküi sedkil sedkildegen engkeren¦ sanaju eldeb čilen γasalaγsan¦ iji činü <ači-yi> qariγulqu¦ minü boltuγai oṃ¦ mā ṇi pad mī hūṃ ¦
A: As I set out on travels, military [service] and other serious affairs, she wept with a troubled mind and asked everyone who might have met me about her son. My kind-hearted mother, who was cherishing in her mind the thoughts that I was [alive and doing well], but at the same time experienced many troubles. *Oṃ [maṇi padme hūṃ].* May I repay for your grace. *Oṃ [maṇi padme hūṃ].*
B: As I set out on travels and for working affairs,[935] she wept with a troubled mind and asked everyone who might have met me about her son. My kind-hearted mother, who was cherishing in her mind the thoughts that I was [alive and doing well] and was giving me instructions in various ways. May I repay for your grace. *Oṃ [maṇi padme hūṃ]* 3 [times].
C: As I set out on my travels and for working affairs, she wept with a troubled mind and asked everyone who might have met me about her son. She was cherishing in her mind the thoughts that I was [alive and doing well], may I repay, mother, for your grace. *Oṃ maṇi padme hūṃ.*

A: erten-ü¦ buyan-yiar eke köbegün bolun¦ törügsen-ü irügel-yier¦ erketü ariyabalv-a-yin¦ orungdu qamtubar törüjü¦ ači-yi činü¦ qariγulqu boltuγai::¦ oṃ::

[934] Instead of *suran suran.*
[935] In the historical context, particularly the forced labour duties, for example in border guards or other military units.

B: erte-yin üile-yin buyan-¦ bar eke köb[e]gün boluγsan¦ yirügel-yier erketü ariy-a¦ balo-yin orundur qamtu-bar¦ törüjü ačičinü qariγulqu¦ minü boltuγai oṃ + 3.
C: erte-yin üile-yin¦ buyan-yiar eke köbegün¦ boluγsan irügel-yier¦ [5v] eke erketü ariyabalv-a-¦ yin orun-dur qamtu-¦ bar törüjü iji činü¦ qariγulqu minü¦ boltuγai oṃ mā¦ ṇi pad mī hūṃ ¦
A, B, C: As a result of past actions having become a mother and a son, may I repay [your merit], mother, by taking rebirth together in the land of the supreme Āryapāla. (B: + *Oṃ [maṇi padme hūṃ]* 3 [times].)

A: asaril takilγsan¦ ači-yi činü qariγulqu¦ boltuγai oṃ::¦ [7r] ibegegči ejingken ači-yi¦ sanaju jalbariγsan buyan-yiar¦ arban jüg-ün burqad ibegen¦ adislaju degedü soγ'awadi-¦ yin orun-tu qamtubar törüjü¦ ači-yi činü qariγulqu¦ boltuγai oṃ::
B: mani-¦ yi ungsiγsan buyan-yiar arban¦ [6r] jüg-ün burqad ibegen¦ adisalju ariγun degedü¦ suk'awadi-yin orundur qamtu-¦ bar qamuγ amitan-i tusalaqu¦ minü boltuγai oṃ + 3.¦
C: asurun tedkügsen¦ iji činü sinan[936] sanan¦ jalbaraγsan-u buyan-¦ yiar arban jüg-ün¦ burqad ibegen¦ adaslaju ariγun¦ degedü suγ'awadi-yin¦ orun-dur qamtubar¦ [6r] törüjü qamuγ¦ amitan-ni tusulqu¦ minü boltuγai oṃ¦ mā ṇi pad mī hūṃ ¦
B: May through the merit generated by reciting *mani*, buddhas of ten directions provide their protective blessings and may we together achieve rebirth in Sukhāvatī and help all the sentient beings. *Oṃ [maṇi padme hūṃ]* 3 [times].
A, C: May through the merit generated by the recollections of your care and assistance[937] buddhas of ten directions provide their protective blessings and may we together achieve rebirth in Sukhāvatī and help all the sentient beings. A: *Oṃ [maṇi padme hūṃ]*; C: *Oṃ maṇi padme hūṃ.*

A: γurban¦ erdini-yin aburil-yiar eke¦ qamuγ amitan-i ibegekü¦ boltuγai oṃ::
B: erketü γurban erdeni-yin¦ abural-yiar eke boluγsan¦ qamuγ amitan-i qotala¦ burqad ibegekü boltuγai qoyar¦ ügei bodi sedkil törüküy-e¦ boltuγai oṃ + 3.
C: γurban erdeni-yin¦ aburil-yiar eke¦ boluγsan qamuγ¦ amitan qotula¦ burqad ibegekü¦ boltuγai qoyar ügei¦ bodi sedkil törükü¦ boltuγai mangγ'alam-a¦ oṃ mā ṇi pad mī hūṃ¦ oṃ ā hūṃ
A: By the patronage of the three jewels, may the mother[938] protect all the sentient beings! *Oṃ [maṇi padme hūṃ]*.
B: By the patronage of the three jewels, may all the buddhas protect all the beings who became mothers. May the undivided enlightenment-mind arise! *Oṃ [maṇi padme hūṃ]* 3 [times].
C: By the patronage of the three jewels, may all the buddhas protect all the beings who became mothers. May the undivided enlightenment-mind arise! *Oṃ maṇi padme hūṃ. Oṃ ā hūṃ.*

A: qurdun¦ qoγusun činar-yi olqu¦ boltuγai oṃ::
B: qurdun¦ qoγusun činar-yi onuquy-a¦ boltuγai oṃ mani baD me¦ hūṃ. oṃ mani baD me hūṃ¦ oṃ mani baD me hūṃ::¦ sarwa mangγ'alam:: :: :
A: May [we] promptly attain the emptiness.
B: May [we] promptly realize the emptiness. *Oṃ maṇi padme hūṃ. Oṃ maṇi padme hūṃ. Oṃ maṇi padme hūṃ. Sarvamanggalaṃ.*

A: qaraju qaltarima qalaju bolusi¦ ügei ulaγan ničügen biy-e-yi¦ mini qalamzilan qayiralaju¦ abuγad oγtaryui-ača¦ baγuγsan erke ḍagini metü¦ [7v] ejelegüülen aju törün¦ saγulγaγsan ačitu ejii minü¦ oṃ::
A: My kind-hearted mother, who lovingly cared for my red naked body which one was afraid to touch even with a look[939] and who became my protector as the mighty *ḍākinī* descended from heaven, and who led me into adult independence.

[936] Instead of *sanan.*
[937] *Asaril takilγsan* in the version A is corrupted *asurun* (standardly *asaran*) *tedkügsen.*
[938] Obviously, the word *boluγsan* was omitted by mistake – the intended meaning should be identical with the version B and C.
[939] Lit. "When [someone] looks at it, he wants to lower his eyes, and cannot touch it (approach it)."

A: bazarsatv-a-yin¦ qoyarduγar ayiladtuγsan¦ tabuduγar ḍalai blam-a-yin¦ eke-yin ači-yi qariγuluγsan¦ jalbarilun sudur tegüsbe::¦ oṃ mā ṇi bad mī hūṃ::¦ mangγ'alam-: :: :: ::¦ bawangdu.
A: The Sutra of Request to Repay the Maternal Kindness of [composed by] the Fifth Dalai Lama, the second omniscient of Vajrasattva.



Figure 13: Collecting of juniper for drying and subsequent use for ritual offering, Bulgan sum, Bayan-Ölgii aimag (Ondřej Srba, 2015)

2.14. Msc. B 81/2: The Swift-Acting of Mahākāla

Mahākāla, a Dharma protector and one of the main protective deities of the Gelugpa school. Corresponding Tibetan title – abbreviated forms: *myur mdzad mgon po, mgon po phyag drug pa*, *myur mdzad ye shes kyi mgon po*, in full form: *myur mdzad ye shes kyi mgon po phyag drug pa* "The Swift-acting Six-armed Awareness Protector".

Manuscript description: A brush-written manuscript on Russian machine-made paper with a faded stamp impression of the Sumkin Heirs Paper-Mill. 3 fols. 22.3 × 9.2 cm. A professional small-size administrative style with mostly standard forms lacking distinctive features indicative of a more precise dating. Supposedly first decades of the 20th century.

Translation:
[1r] The swift-acting[940] of Mahākāla
[1v] *Hūṃ,* I bow to the one who acts fast,
Mahākāla, who with his bracelets-adorned feet treats on *vināyaka*[941],
with the complete[942] cassock of the tiger skin,
his six hands elegantly adorned with snakes,
a sharp knife, a skull, and a rosary in his right hands,
the last one [hand] loudly sounding a *ḍamaru*-drum,
in his left hands holding a skull, a lance, and a sharp trident
and by the same [left] hand ensnaring with a lasso.[943]
I bow to the splendid and magnificent one with six arms,
his fierce nimble mouth bares his fangs, [2r]
his three eyes are fierce, his hair rising, face thickly sprayed with minium powder,
his head adorned with a diadem as an emperor,
adorned with fresh human heads, blood flowing from them,[944]
his head adorned with five heads with fixed[945] jewels,
the one who descended from the tree and takes *torma*.[946] [2v]
I praise the one who elevates the three jewels and makes them flourish,
who develops and protects the Buddhadharma
May he calm down all evil causes and hindrances
for us, masters, disciples, and their companions.
and be pleased to provide promptly the accomplishment of all intentions.
I take refuge with devotion at the Lama and Mahākāla without distinction.
May they remove completely all afflictions of myself and of all the beings. [3r]
May virtue great as Mount Meru flourish,
may the renowned glory spread as the sky,
may there be long life and absence of diseases,

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[940] *Niruzid* < Tib. *myur mdzad* "swift-acting", epithet of Mahākāla. However here it seems to be used as a definition of the type of ritual text ("a swift-acting prayer").
[941] Another common name of Gaṇeśa.
[942] *Öbčin* supposedly in the meaning "complete, entire" (*öbči*).
[943] Six arms of Mahākāla carry six symbols. In his right hands, he holds a *kartri*, a small knife with a serrated edge like a saw, a rosary and a *ḍamaru* - two-headed drum. In his left hands, he holds a *kapāla,* trident (*trisula*) and a lasso with a vajra attached at the end of it (*vajrapāśa*) (Bhatacharyya 1958: 345, Meinert 2011: 590).
[944] Mahākāla "bears five skulls on his brown hair which rises up on his head and is decorated with a chain of severed heads. He looks terrible with bare fangs and is decked in ornaments of serpents and a sacred thread made out of a snake. He is short and from his mouth trickles forth blood." (Quotation from *Sādhanamālā* according to Bhatacharyya 1958: 345.)
[945] *Erdeni-yin qadaɣsan/qataɣsan tabun toluɣai* can be understood in two ways: "five heads with fixed jewels", or "five withered skulls (as) jewels".
[946] *Baling torum,* Skt. *balingta,* Tib. *gtor ma*, torma, offering cakes or figures made of flour or butter used for various ritual purposes as object of offering or object of substitution. *Baling abuɣči,* Tib. *gtor ma len* "the one who takes *torma*", epithet of "crow".

may the benefit of the others fulfil by itself,
may the supreme good fortune of the great ocean of wisdom be present!
Manggalaṃ.

Transcription:
[1r] γombo-yin niruzid orušibai.
[1v] hūṃ türgen jokiyan üjegči-dür
mörgümüi. buγuyibčitu köl-dür-iyen
binayaγ-a geškigsen. maqaγ'ala baras-
un arisu-bar öbčin šamtabtu.
jirγuγan γar-daγan moγayis-iyar
üzemjitey-e čimiged. baraγun-daγan qurča
tongγuruγ γ'abala erke-i bariγad.
ečüs-dür damar-i qataγuta-a
delidtün. jegün-tegen γ'abala jida
iritü serege bariju. tegüngčilen
čalama-bar čalamadan küligči. doγsin
türgen ama inü. soyuγ-a-ban irajayiγad.
[2r] γurban nidü anu doγsin böged.
üsün anu busayi badaraγad. manglai-
daγan sengder-ber masi sayitur
surčigsen [!]. orui-daγan yeke qaγan
aγči-bar titimlen čimiged. čisun
suburaγsan kümün-i noyitun toluγai-bar
erkelen čimigsen. erdeni-yin qataγsan
tabun toluγai-bar teregün-tegen
čimigsen. modun-ača jalarču baling
torum-i abuγči <tegüs čoγtu> čoγ tegüldür
jirγuγan γar-dur mörgün
[2v] maγtamui. burqan-u šasin-i örnigülün
sakiqu ba. čuquγ degedü-i
dege[g]šide ! örnigülün delger[e]gülügči-
i maγtaqu kiged. biden-ü baγsi šabi
nökür luγ-a selte nuγud-yin maγu
siltaγan jedker bükün-i amurliγulun.
yaγuu küsegsen sidi-i türgen örüšiyen
soyurq-a. blam-a γombo ilγal ügei-dür
bi inü bisireküi-ber itegemüi. bi
kiged amitan bügüde-yin nisawanis-i
qočural ügei arilγaqu boltuγai.
[3r] γombo blam-a ilγal ügei-dür bi inü
bisirekü-ber itegemüi. bi kiged amitan
bügüde-yin jedker-i qočural ügei
arilγaqu boltuγai. sümbür aγula metü
buyan delgerekü böged. sonusqulang
aldar oγturγui metü tügekü böged.
nasu urtu ebedčin ügei. busud-
un tusa öber-iyen bütüküi kiged.
erdem-ün yeke dalai-yin degedü
öljei qutuγ orusiqu boltuγai.
mangγ'alam

2.15. Msc. B 65/4: An Incense Offering for Wealth Accumulation

Sir-a Zambala (also *Sir-a Jambala*), "The Yellow Jambhala", Tib. *rnam thos sras* or *rnam sras*, Skt. Vaiśravana (Kubera), Mong. also *Bisman tngri*, is the Buddhist god of wealth and one of the Four Heavenly Kings – the regent of the North. Also considered the first among the *yakṣa*s. He is usually depicted with a yellow body, holding the victory banner (Tib. *rgyal mtshan*) in his right hand, a mouse[947] vomiting gems in his left hand, and pursing his lips so as not to harm the sentient beings (БШСТТ I: 397).

The incense offerings to the Yellow Jambhala are frequent, with a high level of textual conformity and attested in the Mongolian area already in the early 17th century among birch-bark fragments from Kharbukhiin Balgas (Chiodo 2000: 159). Kubera is worshipped also as the lord and protector of horses (ritual text translated by Wallace 2020: 260–261). *'Bum jarliγ* by the Third Mergen Gegen includes two texts on Vaiśravana.[948] The contemporary edition of basic texts for recitation by lay Buddhists in Tibet and Mongolia provides a more extensive version differing from the present common Mongolian version *('dir rgyal po chen po rnam thos sras bsangs mchod bzhugs so*, Бор 2020: 131–140). In this edition, the text is represented by a single late 19th-century monastic manuscript.

Manuscript description: A calamus-written manuscript on Russian-style machine-made paper without visible producer stamps. 4 fols. Size: 21 × 8 cm. Professional, slightly archaizing monastic-style manuscript of the late 19th, early 20th centuries with Buryat-style diacritics.
Palaeographic analysis: 1.D. 2.A. 3.F. 4.1.C. (*bi, ki/gi*). 4.3. single stroke. 6. final *-s* marked by *boγuni segül* and the full form final *-s* alternate. 7.1. *č*-shaped medial undistinguished *č/j*. 8.1. *numu* with the centre of gravity shifted downwards. 8.2.E. 11.C. 10.A. 13.Ad1. 14.1.F. 14.2.A. 15. *l üsüg-ün eber* sharply bent at an acute angle. 16.D. regular Buryat-style diacritics. 17.B. with short *boγuni segül.* 18.B.

Translation:
[1r] Incense Offering of the Yellow Jambhala.
[1v] *oṃ ā hūṃ*, *oṃ ā hūṃ*, *oṃ ā hūṃ*
oṃ vajra amṛtakuṇḍalī hana hana hūṃ phaṭ
oṃ svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham
Having generated emptiness, in the sphere of reality, there is the Yellow Jambhala.
[2r] I bring purifying offerings to the Yellow Jambhala,
who accomplished the holy merit and the supreme wisdom,
who became famous by clearly penetrating the virtues of the totality of all things.
I bring purifying offerings to the Yellow Jambhala,
who loads the treasuries of all items,
who fosters without alteration by the enlightenment-mind.
I bring purifying offerings to the Yellow Jambhala,
who removes the evil inattention,
who makes the true lamp of wisdom visible.[949] [2v]
I bring purifying offerings to the Yellow Jambhala,
who mercifully provides the blessing of exquisite four kinds of livestock and other [favours].
I bring purifying offerings to the Yellow Jambhala,

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[947] In Mongolian alternatively considered manul (*manuul*) (Meinert 2011: 646), but originally Skt. *nakula* "Mongoose".

[948] a) *[A Text] entitled The One Having Balanced Most Verses and Words relying on the Treasury of Accomplishments including the Offering of Torma to the Great King Vaiśravana* (*Yeke qaγan wayiširawani-dur takil baling ergükü-yin jerge sidi-yin küü sang kemekü-yi tüsiglen yekengki badaγ üges-i tegsidkegsen kemegdekü orusiba*). In: *'bum jarlig*, *ga* vol. 18, 元 193r-217v (*Mergen keyid-ün sudur-un čiγulγan* 2012 I: 1523–1572),
b) *[A Text] entitled The Means of offering torma of Vaiśravana* (*Bisman-u Dorm-a ergükü yosun kemekü orusiba*). In: *'bum jarliγ*, *ga* vol. 19, 元 218r-219r (*Mergen keyid-ün sudur-un čiγulγan* 2012 I: 1573–1575).

[949] *Dayurisqayči*, nomen actoris of *dayurisqa-* usually used in the sense of [*chos sgra*] *sgrog pa* "to make [the Dharma] resound", "to proclaim", "to make famous".

who became the treasury of virtues of Śākyamuni,
who provides success in every single affair,
in everything which people sincerely wished. [3r]
I bring purifying offerings to the Yellow Jambhala,
who suppresses all the heretics without resistance.
I bring purifying offerings to the Yellow Jambhala,
who acquired the Buddhahood, the noblest of all [things],
who fully embodied the bliss of the supreme teaching without impurities,
who thoroughly accomplishes the aspirations of noble beings and monks,
who stays permanently. [3v]
I bring purifying offerings to the Yellow Jambhala,
calms those who have conflicts and fight each other,
who separates from the hateful[950] and false[951] route,
who withdraws from the sinful actions,
who catches the feet of adversaries and enemies and cuts them off.
If someone brings a purifying offering to this Yellow Jambhala,
may all [his] intended actions accomplish successfully. [4r]
manggalaṃ
oṃ maṇi pad me hūṃ

Transcription:
[1r] sira¦ zambala-¦ yin¦ sang¦ oru=¦siba:¦ [1v] oṃ ā hūṃ:: : ::¦ oṃ ā hūṃ:: : ::¦ oṃ ā hūṃ:: : ::¦ oṃ bazar amiradi gundali¦ hā na hā na hūṃ bad::¦ oṃ soobhaba soddho¦ sarin dharm-a sobhaba¦ sodan hāṃ:: qoγusun¦ kü boluγad: qoγusun-u¦ aγar-a: sira zambala-¦ yin bui: ariγun buyan¦ belge¦ [2r] bilig-i maγad dügürgejü¦ ele alin alimad qamuγ¦ erdem-üd-i ilete uqan¦ aldarsiγsan: sira zambala-i¦ ariγulan takimui:: qamuγ¦ ed-ün sang-yi dügürgejü:¦ bodi sedkil-iyer urbal¦ ügei asaraγči sira¦ zambala-yi ariγulan taki=¦mui:: maγui alγasangγui-¦ yi arilγaγči: maγad belge¦ bilig-ün jula-i ile¦ [2v] Daγurisqaγči: sira¦ zambala-yi ariγulan taki=¦mui:: masi sayitur dörben¦ qosiγu mal kiged-ün¦ kisig-i ögün soyurqagči:¦ sira zambala-i ariγulan¦ takimui:: sigemuni-yin erdem-¦ ün sang boluγsan: ünen-¦ ber jub jub-iyar[952] sayitur¦ qamuγ küsegsen: üiles¦ bügüde-yi öber-e¦ öber-e qangγaγči: sira¦ [3r] zambala-yi ariγulan taki=¦mui:: qamuγ tarnis[953] buruγu¦ sedkil-ten-yi eseregülel¦ ügei daruγči sira¦ zambala-i ariγul[a]n taki=¦mui:: qotula-yin erkin¦ burqan-u qutuγ-i orusi=¦γuluγsan qoličal ügei¦ degedü nom-un qutuγ-i¦ quriyaγsan: qutuγ-tan¦ quwaraγ-ud-un irügel-dür¦ čiqula:: irügegči oγuγata¦ [3v] orusin aγči: sira zamba=¦la-i ariγulan takimui::¦ kimuraqui temečeldüküi-i¦ amurliγuluγči: kinal-tu¦ jasaγ jam-ača anggijiraγu=¦lugči: kilinčetü üiles-¦ eče jayiγaγulugči:¦ ösiyeten dayisun-i köl¦ bariγulun oγtalugči:¦ sira zambala-i ariγulan¦ takimui:: ene sira zambala-i¦ ariγulan takibasu: aliba¦ sanaγsan üiles bügüde¦ [4r] bütükü boltuγai:: : ::¦ mhaṃ g'a laṃ oṃ¦ ma ṇi¦ bad me¦ hūṃ:: : ::¦

[950] *Kinal-tu* commonly means "investigative, prudent, attending carefully to …", which does not fit in the context here. Supposedly a nonstandard form of *kinul-tu* derived from *kinuqu* (ColMo. *хянуух*) "to keep in mind hatred for someone", which is lexicographically rare (Sumatiratna 2018: 38426).
[951] *Jasaγ* commonly means "government, rule", which does not fit in the context here. Supposedly instead of *jasadaγ*, Tib. *bcos ma*, "fake, false, hypocritical", (for example *jasadaγ yosu,* Tib. *tshul 'chos* "hypocritical religious performance", Sumatiratna 2018: 427, THL/JH-ENG).
[952] Stand. *jöb jöb-iyer.*
[953] Instead of *teres* as expected by the context.

2.16. Msc. B 55/1: A Penitential Prayer (The Compendium of the Hundred Thousand Buddhas)

A sort of penitential (repentance, confession, *unal-un namančilal*, Tib. *ltung bshags*) prayer providing purification of misdeeds by means of reciting the name of the Buddha Tathāgata as an abbreviation of names of all the buddhas. The text does not belong to the core group of penitential texts of the Mongolian Buddhist canon (Kápolnás & Sárközi 2018: 147–148) and uses a different term *nigül kelingče-i getülge-* "to rescue from misdeeds and sins, to surpass misdeeds". The text belongs to the large genre of "abbreviated" texts (*quriyangγui*), whose recitation was considered as generating the same merit as the recitation of the whole unabridged text (on the phenomenon of "abbreviated" sutras see Отгонбаатар 2017).

Manuscript description: Black ink brushwriting on Russian handmade paper without visible watermarks. Pothi format. 4 fols. Size: 16.9 × 6.8 cm. Dating: Vibrant administrative ductus typical for the second and early third quarters of the 19th century. Palaeographic characteristics: 7.1. distinguished medial *č/j*. 13.Bh. *segül.* 16.C. higher frequency of reading supportive diacritics.

Translation:
[1r] The Mahāyāna Sutra [called] *The Compendium*[954] *of the Hundred Thousand Buddhas Rescuing from Evil Deeds and Sins.*
[1v] I bow to the Buddha, the Victorious[955] Tathāgata,[956] Foe Destroyer,[957] the truly and completely enlightened one,[958] the collection of jewels.
If one pronounces his name, all evil deeds and sins committed by a person during his lifetime will be purified.
I bow to the Buddha, the Victorious Tathāgata, Foe Destroyer, the truly and completely enlightened one, the king named the Precious Light, who lets the light of the fire shine brightly.
If one pronounces his name, all lifelong evil deeds and sins of craving for things belonging to monks will be purified.
I bow to the Buddha, the Victorious Tathāgata, Foe Destroyer, the truly and completely enlightened one, the powerful king, the master of incense and flowers.
If one pronounces his name, the evil deeds and sins of breaking the monastic rules will be purified.
I bow to the Buddha, the Victorious Tathāgata, Foe Destroyer, the truly and completely enlightened one, the certainly completely victorious,[959] equal to the hundred thousand trillions of ten-millions of the fine sand[960] of the river Ganges.[961]

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954 *Jirüken quriyangγui,* Tib. *snying bsdus,* "compendium, concise, summary".
955 *ilaju tegüs nögčigsen,* Tib. *bcom ldan 'das*, Skt. *bhagavān,* Conqueror, Victorious, epithet of the Buddha.
956 *tegünčilen irigsen* [> stand. *iregsen*], Tib. *de bzhin gshegs pa*, "Thus-gone", epithet of the enlightened Buddha.
957 *dayin-i daruγsan*, Tib. *dgra bcom pa*, "foe destroyer, enemy killer", corresponding to the term arhat/arhan, meaning defeat of the afflictive emotions.
958 *üneker toγuluγsan [burqan]*, Tib. *yang dag par rdzogs pa['i sangs rgyas]*, Skt. *samyaksaṁbuddhaḥ* "the perfectly and completely enlightened one".
959 *Teyin böged ilaγuγsan*, Tib. *rnam par rgyal ba mnga' ba*, "completely victorious", "perfectly victorious", one of the epithets of a Buddha (Mahāvyutpatti 1989: 2, No. 30; Sárközi 1995: 4, No. 30).
960 *Qumiki-yin* [> *qumaki-yin*] *toγusun*, Tib. *sbram bu,* ClMo. meaning "very fine dust (visible only in sunlight)", however the Tibetan equivalent means "unwrought" (e.g. gold). Cf. also *qumaγ*, Tib. *rdza sa*, fine sand, clay.
961 Mongolian versions of *Mahāvyutpatti* contain several enumerations of the numeral terminology, a) according to *Ārya-mahāvaipulya-buddha-avataṁsaka-sūtra* (*költi* meaning "ten million", Sárközi 1995: 512, No. 7770, *Mahāvyutpatti* 1989: 361, No. 7657), b) according to *Ārya-gaṇḍa-vyūha* (*költi,* Tib. *bye ba* meaning "ten million", Sárközi 1995: 520, No. 7826, *Mahāvyutpatti* 1989: 366, No. 7784), c) according to *Lalitavistara*, d) according to *Abhidharma* (*költi*, Tib. *bye ba* meaning "ten million", *nayud, nayuda*, Tib. *khrag khrig* "trillion", Sárközi 1995: 530–531, No. 7996, 8000, *Mahāvyutpatti* 1989: 374, No. 7954, 7958), e) chapter *Yirtinčü-yin toγan-u ner-e anu* "Names of the Numbers in the World" (*költi, byiu-a*, Tib. *bye ba*, Sárközi 1995: 534, No. 8057, *Mahāvyutpatti* 1989: 376, No. 8015). *Kolti* "ten million" originated from Skt. *koṭiḥ* of the same meaning, *nayud* "trillion" from Skt. *nayutaḥ*, however, the respective meaning of both numbers frequently oscillates.

If one pronounces his name, the lifelong evil deeds and sins of killing living beings will be purified.
I bow to the Buddha, the Victorious [3r] Tathāgata, Foe Destroyer, the truly and completely enlightened one, gentle and peaceful, named the Completed Heroic Vajra[962] perfectly defeating the forces of the outsiders.[963]
If one pronounces his name, his merits his merits will be as great as if he had recited once [the complete] Kanjur.
I bow to the Buddha, the Victorious Tathāgata, Foe Destroyer, the truly and completely enlightened one, who truly defeated the enemies by the majesty of his splendour. [3v]
If one pronounces his name, one's lifelong evil deeds and sins of the wrong desires will be purified.
I bow to the Buddha, the Victorious Tathāgata, Foe Destroyer, the truly and completely enlightened one, the king – the place of refuge with the yellow light of a jewel.
If one pronounces his name, one's evil deeds and sins of the five inexpiable actions[964] [4r] will be purified.
I bow to the Buddha, the Victorious Tathāgata, Foe Destroyer, the truly and completely enlightened one, the king with a bejewelled *uṣṇīṣa*.[965]
Anyone who pronounces his name, and anyone who hears it, will never be born in a bad birth, but will obtain the completely perfect supreme body of a god (*tngri*) or a human.
Oṃ muni muni mahā muniye svāhā
The compendium of purely [reciting names of] hundred thousand buddhas is finished.

Transcription:
[1r] bum burqan-u¦ jirüken-ü¦ quriyangγui¦ nigül kelingče-i¦ getülgegči¦ yeke kölgen¦ sudur ene¦ o=ru=si=bai.
[1v] ilaju tegüs nögčigsen¦ tegünčilen irigsen dayini¦ daruγsan üneker tuγuluγsan¦ erdeni-yin sang burqan-a mörgümü¦ egüni ner-e-yi nigente ungsibasu¦ nigen nasun-dur unuγsan¦ kölgelegsen-ü nigül kelingče¦ bügüde arilaqu boluyu¦ ilaju tegüs nögčigsen¦ tegüngčilen irigsen dayini¦ daruγsan üneker tuγuluγsan¦ erdeni-yin gerel neretü¦ qaγan γal-un gerel-i¦ [2r] sayitur geyigülügči¦ burqan-a mörgümü. egüni ner-e-i¦ nigente ungsibasu nigen¦ nasun-dur quwaraγ-ud-un¦ ed tawar-dur qomuγalčaγsan¦ kelingče nigül arilaqu boluyu¦ ilaju tegüs nögčigsen¦ tegünčilen irigsen dayini¦ daruγsan üneker tuγuluγsan¦ küči kiged čečeg-dür¦ erkesigsen küčütü qaγan¦ burqan-a mörgümü egüni ner-e-i¦ nigente ungsibasu šaγšabud¦ [2v] ebderegsen kelingče nigül¦ arilaqu boluyu. ilaju¦ tegüs nögčigsen tegüngčilen¦ irigsen dayini daruγsan¦ üneker tuγuluγsan jaγun¦ mingγan nayud γoldi¦ γ'angγ'a mörün-ü qumiki-yin¦ toγusun-luγ-a sačaγu¦ maγad-iyar teyin böged¦ ilaγuγsad burqan-a mörgümü¦ egüni ner-e-i nigente ungsibasu¦ nigen nasun-dur ami niduluγsan-u¦ nigül kelingče arilaqu boluyu¦ ilaju tegüs nögčigsen¦ [3r] tegüngčilen irigsen dayini¦ daruγsan üneker tuγuluγsan¦ nomuqan amurlingγui činadusun¦ küčün-i sayitur daruγči¦ oγta baγatur wačar neretü¦ burqan-a mörgümü egüni ner-e-i¦ nigente ungsibasu γ'angjur-i¦ nigente ungsiγsan-luγ-a¦ adali buyan-ni sačaγu¦ boluyu ilaju tegüs¦ nögčigsen tegüngčilen irigsen¦ dayini daruγsan üneker¦ tuγuluγsan čoγ jibqulang¦ [3v] iyar dayin-i maγad¦ daruγči burqan-a mörgümü¦ egüni ner-e-i nigente¦ ungsibasu nigen nasun-¦ tur buruγu küsel-iyer¦ idegsen kelingče nigül¦ arilaqu boluyu ilaju tegüs¦ nögčigsen tegüngčilen irigsen¦ dayin-i daruγsan üneker¦ tuγuluγsan erdeni-

[962] *Oγta* [> *oγuγata*] *baγatur wačar*, Tib. *yong su dpa' bo rdo rje*, "Complete/perfect hero/warrior vajra", the main deity of the Cakrasaṃvara Tantra (Tib. *'khor lo bde mchog*) (Sumatiratna 2018: 806, No. 21943).
[963] *Činadus* (lit. "outsiders"), Tib. *pha rol gyi sde*, "hostile enemies" (lit. those being outside, on the opposite side), referring also to heretics. *Činadus-un ayimaγ-i daruγči*, Tib. *pha rol gyi sde 'jims pa* is a name of an important tantric deity (Rasisereng 2011: 1821).
[964] *Tabun jabsar ügei,* Tib. *mtshams med lnga*, Skt. *pa* "five inexpiable actions" whose consequences lead directly to the hell realm: 1) *ečige-yi-ben yegüdkegsen*, Tib. *pha bsad pa*, "patricide", 2) *eke-yi-ben yegüdkegsen*, Tib. *ma bsad pa*, "matricide", 3) *arhad-i yegüdkegsen*, Tib. *dgra bcom pa bsad pa*, "killing an arhat", 4) *tegünčilen iregsed-ün laγšan-ača singqu γaryaγsan*, Tib. *de bzhin gshegs pa'i sku las ngan sems kyis khrag phyung ba*, "drawing blood from the body of a Buddha with evil intent", 5) *quwaraγ nuγud-i qaγačaγuluγsan*, Tib. *dge 'dun dbyen 'byed pa*, "causing a schism within the saṃgha" (БШСТТ I: 250–251, Tsepak Rigzin 1995: 222).
[965] *Üsnir,* Skt. *uṣṇīṣa*, oval curled hair at the top of the head of a buddha, sometimes described as growing out of a cranial protuberance, being one of the Thirty-Two Characteristics of the Super-Man (*yeke törülkiten-ü γučin qoyar lagšan,* Sárközi 1995: 25, No. 236).

yin šara¦ gereltü nigente itegel-ün orun¦ qaγan burqan-a mörgümü egüni¦ ner-e-i nigente ungsibasu¦ tabun jabsar ügei üiledtügsen¦ [4r] nigül kelingče arilaqu boluyu¦ ilaju tegüs nögčigsen tegünčilen¦ irigsen dayini daruγsan üneker¦ tuγuluγsan erdeni-yin üsnirtü¦ qaγan burqan-a mörgümü egüni ner-e-i¦ nigente ungsibasu alimad¦ sonusuγsan tere imaγta¦ maγui jayaγan-dur ülü¦ törüged tengri kiged¦ kümün-ni qotala tegüsügsen¦ degedü biy-e-i olqu boluyu¦ o[ṃ] muni miq-a-q-a muni miq-a¦ muni so q-a bum burqan-u¦ ariγun-bar jirüken-ü¦ quriyangγui tegüsbei::¦



Figure 14: Lamas chanting ritual texts during the offering ritual at *ovoo* stone cairn, Utu Bulag, Mongolküree, Xinjiang UAR, China (Ondřej Srba, June 2010)

3. Index

The index contains all words occurring in transcribed Mongolian texts excluding *dhāraṇī* transcriptions and continuous passages in other languages (Tibetan, Chinese) because the Latin transcription of these textual parts is rather arbitrary as much as the scribal accuracy and writing style of the given manuscript allowed. Case suffixes transcribed with hyphen are listed together with the root word. "γ" is listed directly behind "g", "ö, ü" follow "o, u" respectively. The numerical reference refers to the cataloguing call-number assigned to a given text within the framework of the Mongolian Manuscript Project (preceded by Msc. in the edition) with a space omitted between the letter and number parts of the call-number.

[a]bun D140/1v
[belg]e D221/1/1v
[birγ-a] D159-5/4v
[d]ung D77/4r
[ebe]r? D77/4r
[γa]γča B45/2r
[inu] D77/2r
[ni]dün D77/4r
[ö]ggün D77/1v
[qoya]r D77/4r
[s]ang-iyar D178/1/4v
[s]ayin D178/1/4v
[t?]araničin-u D77/1v
[takimui/ergümüi] D77/1v
a[γ]laγ D141/3v
a=jariju D166/13r
a=qu B45/9/6v
a-a B55/2/19v
ab B18/7/2r, B18/7/6v
aba B18/9/2r, B61/2/1r, D141/2r
abaγ-a D271/2v
abaγsan B61/2/4r, D291/1/1v
abalan D100/4r, D217/3v
abarabasu D271/4v
abaraγči D166/13r
abasu B39/11/18v, B55/2/19r, B161/1/13v
aba-tur D25/4r
abči B161/1/14r
abčibai D286
abču B39/11/16r, B39/11/17r, B39/11/19r, B39/11/21v, B55/2/16r, B55/2/17r, B55/2/19r, B55/2/21v, B61/2/1v, B61/2/2r, B61/2/2v, B61/2/4r, B65/1/2v, B65/1/3r, B65/1/4r, B65/1/4v, B65/17/4r, B161/1/11v, B161/1/12v, B161/1/13v, B161/1/15r, D79/2/1v, D172/2r, D172/3r, D172/4v, D172/6r
abγ-a D271/1v
abid B18/7/7r
abida B55/7a/2v, B61/1/3v
abir=tan-i D217/2v
abiraqu-tu B55/4-l/8r
abisig D322/2v
abisig-un D322/2v (2)
abiy-a-yin B18/7/3v
ablaqu-dur B55/6/7r
abqaγuluγsan B65/1/3v
abu=ral-tan-u E8/8r
abubasu D141/3r
abuγad D166/2r, D172/7r, E8/1v
abuγči B65/1/4v, B81/2/2r, D77/4v
abuγsan B55/4-IV/24r, B61/2/4r (2), B61/2/4v, B65/1/4r, B65/1/4v, D10/5v, D100/5r, D140/2r, D172/4v, D172/5r, D172/6r, D217/4r, D221/1/5r
abuγsan-dur D79/2/1v
abuγsan-yi D141/4r
abun B65/1/4v, D77/4v, D141/3v, D172/4v, D291/1/1r
abur D178/1/2v
abur[i]tan-ni D221/1/3r
abur-a B55/4-l/8v
aburaγči D178/1/2v, D225/2v, D271/2v, D271/3v, E8/8v
aburaγtun D286 (2)
aburaju E8/8v
abural B39/11/19r, B55/2/19v, B61/2/1v, B65/1/1v, B161/1/13v, D147/1v, D225/3r, D225/4v
abural-daγan D271/9v
abural-dur D291/2/1r
abural-iyar D286 (2)
abural-tai D286
aburaltu B55/4-l/4r
abural-tu D271/6v
abural-un B39/11/11r, B55/2/11v, B61/2/3v, B62/1/32v, B62/1/33v, B161/1/8v, D172/1v, D172/4r, E8/9v
abural-yiar[966] B65/1/6r
aburan D219/2/4r, D271/4v (2), D271/5v, E8/8r
aburanal-a D286
aburču B55/4-l/5v, B55/4-l/6r
aburi B39/11/15v, B55/2/15r
aburida D225/5r
aburil-yiar B61/2/6r, D172/7r
ača D178/1/4r
ačaraba D79/1/5r
ači B39/11/8v, B45/9/6r, B55/2/8v, B65/1/1v, B65/1/4v, D10/5v, D140/2r, D141/4r, D172/1r, D217/3v, D291/1/1v
ačičinü B65/1/5r (2), B65/1/5v (2)
ačiγul D25/5r (2)
ači-i B55/2/16r, B161/1/11v
ačil[a]qu B39/11/16r
ačilaqu B55/2/16r, B161/1/11v
ačinar-tur B50/3/8r, D79/1/7r
ačiqu B61/2/4v
ačira=ba B45/9/4v
ačiraba B50/3/5v
ačiTu B18/7/3r, B39/11/19r, B45/9/2v, B55/2/19v, B55/4-l/5r, B55/6/3r (2), B55/6/3v, B55/6/5r (2), B61/2/1v (3), B61/2/2r, B61/2/2v (2), B61/2/3r, B61/2/4v, B62/1/32r, B62/1/36r, B65/1/1v (2), B65/1/2r (2), B65/1/2v (3), B65/1/3r (3), B65/1/3v (3), B65/1/4r (3), B65/1/4v (2), B65/1/5r (2), B161/1/13v, D25/6r, D77/4v, D172/1v (2), D172/2r (3), D172/2v (4), D172/3r (4), D172/3v (3), D172/4r (3), D172/4v (5), D172/5r (3), D172/5v (2), D172/6r (3), D172/6v, D172/7v
ači-yi B39/11/16r, B61/2/1r, B61/2/5r, B65/1/1r, D172/5r, D172/5v (2), D172/6v (3), D172/7r (2), D172/7v
ad[a]γusun-u D141/2r

[966] The instrumental suffix is transcribed precisely according to the particular graphical form of the elements (hook-launched *eteger silbi* = *y*).

ada B18/9/2v (2), B55/4-III/16v, D77/2r, D77/2v, D77/4r, D79/1/5v, D79/2/3v, D140/2v, D141/3r, D141/3v, D141/4v, D217/5v, D221/1/7r, D225/3v, D225/5r, D244/2r, D244/2v, D271/8v, D291/1/2r, D291/2/2r
adagi-yin D79/1/1v
adaɣačaqu B39/11/16r
adaɣu B39/11/13v, D291/1/2r
adaɣulju B61/2/3v, B65/1/3v
adaɣun B18/9/2r
adaɣ-un B39/11/5v, B55/2/5v, B161/1/4r
adaɣun-u D166/11r, E8/7r
adaɣusu D271/8v
adaɣusun B18/9/1v, B18/9/2r (2), B18/9/2v, B50/3/10v
adaɣusun-tur B18/9/2r
adaɣusun-u D217/6r
adaɣuu B55/2/13r, B161/1/10r
adal B65/17/4r, D10/3r, D10/7r, D10/8r, D77/5r, D100/4r, D140/2v, D221/1/2r, D225/3v, D225/4v
adali B39/11/13v, B39/11/17r, B39/11/18v, B50/3/12r, B55/1/3r, B55/2/13v, B55/2/17r, B55/2/18v, B161/1/12r, B161/1/13r, D25/8r, D77/4v, D79/1/11v (4), D322/2v
adalidqabasu D244/1v
adas B39/11/20r, B55/2/20v, D322/3r
adasadad-ta D141/4v
adas-i D322/4v
adaslaɣsan B39/11/7r
adaslaju B61/2/5v
adastad B39/11/18r, B55/2/18r
adastad-eyer D27/4r
adastad-i B18/7/5v
adastadlan D291/2/1v
adastad-un B39/11/4v, B55/2/4v
adastalun D271/6v
adɣadu B55/4-IV/23r
adɣaɣtu D217/5r
adili B50/3/11v (4), B161/1/10r
adis B161/1/14r, E8/5r, E8/8r (2)
adis=tad E8/9v
adis=tid-i D322/3r
adis=tidla=ju D322/2v
adisalaɣsan B161/1/5r
adisalju B65/1/6r
adisatad B161/1/13r
adisatad-bar D286
adisatadu D291/1/2v
adisatalun D271/9v
adis-i D178/2r, D178/2v
adisla=mui D178/2r
adislaɣsan B55/2/6v, B55/4-l/4v
adislaɣsan-ača D178/2v
adislaju B18/7/6v, D172/7r
adislamui D178/1v
adislaqui D178/1v (3)
adis-tad E8/9v
adistadlan D291/2/1r
adistad-un B18/7/2r, B55/4-l/9v, D166/2v, E8/2r
adistalan D219/2/2r
adistelge B55/4-l/3r
adistid D77/4r, D166/14r, D166/8v
adisTid=dur B61/1/7v
adistida D77/1v
adistida-i D77/1v
adistid-iyar D77/3v
adistid-tu D140/3r
aduɣunu D77/1v
aduɣun-u D77/1v
aduɣusun B18/7/6r
aduɣusun-u D77/2r, D77/2v (3)
agɣ’ar B55/2/7v
agi B39/11/2v, B39/11/6r, B39/11/7v, B55/2/7v, B55/6/2v, B161/1/1v, B161/1/5v, D25/3r, D25/4r, D99/9r
aginastai-yin D10/5r
aginasta-yin B55/4-IV/23v
agji B55/2/2r
agni-yin E8/3r
agtu B55/4-IV/24v
aɣ’ar B39/11/7v, B161/1/5v
aɣamadi B18/7/7r
aɣar-a B65/4/1v
aɣar-ača B39/11/4r, B55/2/3v, B55/4-l/2v, B161/1/2v, D166/3v (2), E8/2v
aɣarča B39/11/7r, B55/2/6v, B161/1/5r
aɣar-dur B18/7/1v, B50/3/1v
aɣari B55/4-l/3v, B55/4-l/4v, B55/4-l/9v
aɣar-tur B45/9/1v, B55/4-III/14v, D10/1v, D25/6v, D178/1/2r (2), D322/1v
aɣar-un B39/11/5r, B55/2/4v, B55/4-l/3r, B161/1/3v
aɣasilan D286
aɣči B18/7/4v, B18/9/2v, B39/11/5v, B45/9/6v, B50/3/9r, B55/2/5v, B65/4/3v, B161/1/4r, D79/1/8v (2), D100/5r, D217/4r, D225/3r (2)
aɣči-bar B81/2/2r
aɣčid D291/2/1r
aɣčid-dur D291/2/1r
aɣlaɣ-a D140/1v
aɣsad-tur D79/1/8v
aɣsad-un B50/3/9r
aɣsan B39/11/3v, B55/2/3v, B55/4-IV/20v, B55/4-l/2r, B161/1/2v, D10/9r, D100/2v, D100/5v, D217/4v, D217/6v, D221/1/5v, D225/2v
aɣsaran B61/2/4v, B65/1/5r
aɣsin D271/9r
aɣsin-a B161/1/2v
aɣšin B45/1r, D271/7r
aɣta D27/3r, D166/11v
aɣtan D25/4r
aɣu B61/1/2v
aɣu=luɣsan B39/11/2r
aɣuča D225/1v
aɣučila B39/11/19r
aɣučilan B39/11/10v, B55/2/11r, B55/2/19r, B161/1/13v, B161/1/7v
aɣuɣ-a B161/1/4r, D221/1/3r
aɣui B18/7/1v, B18/7/5r, D291/2/1r
aɣujim B62/1/37r
aɣujim-un B39/11/6v, B55/2/6v, B161/1/4v
aɣul[a]ɣsan D217/2r
aɣula B18/7/4v (5), B18/7/5r, B18/7/7r, B39/11/5r, B39/11/5v, B55/2/5r, B55/2/5v, B55/4-III/16r, B55/4-IV/25v (2), B55/4-l/10r, B81/2/2v, B161/1/4r, D147/2v, D166/12r, D166/13v, D322/3v, D322/4r, E8/8r, E8/9r
aɣula[n] B55/4-IV/22r
aɣula-ača D322/4r
aɣula-dur B50/3/4r, B50/3/6v
aɣulan B55/6/4v
aɣulan-ača D141/2v
aɣulan-dur B18/7/5v, B45/9/3v, B45/9/5r, D79/1/4r
aɣulan-i B50/3/8v
aɣulan-tur D141/1v
aɣulan-u D271/6v, D291/2/1r
aɣulas-dur B18/7/4v
aɣulas-un B18/7/4v, B55/4-IV/17v, D217/1v, D271/8v
aɣula-yi D141/3v
aɣulayin D79/1/4r, D140/1v
aɣula-yin B18/7/7r, B45/9/3v, B45/9/6v (2), B50/3/4r, B50/3/8v, D79/1/8r, D219/1/1r, D219/1/2r, D219/1/7r, D219/2/1r, D291/1/1r, D291/2/1r
aɣulsun B65/17/1v
aɣuluɣsan B39/11/5v, B55/2/1v, B55/2/5v, B55/4-IV/19v, B55/6/2r, B161/1/1v, B161/1/4r, D100/1v, D100/4v, D217/4r, D221/1/1v, D221/1/4v
aɣulun D10/2v
aɣur D77/2r, D77/4v
aɣuraɣ-yian B61/2/1v
aɣuriɣan-iyan D172/2r
aɣus=kin D178/1/3v

aɣusig B50/3/8v
aɣusiki-bar B45/9/6v
aɣuskin-iyar D79/1/8r
aɣuu B55/4-IV/23r
ai B45/9/4r, B50/3/5r, D79/1/4v
aj[i]yamu B45/9/3r
ajaran B18/7/6v
ajarɣ-a D166/11v
ajarɣ-a-yin E8/7r
aji D271/6v
aji[ya]mu B50/3/3v
ajiɣu B45/9/3r, B45/9/3v, B45/9/4r, D79/1/3r, D79/2/1v
ajiɣuu B50/3/3v, B50/3/4r, B50/3/5v
ajiraɣ[...] D219/2/1v
ajiraɣsan B39/11/4v, B55/4-l/3r
ajiraɣulaqui E8/8v
ajiraɣulqui D166/13r
ajiraju E8/8v
ajiran B39/11/6r, B45/2r, B55/2/6r, B161/1/4v, D166/13r, E8/9r
ajiyamu D79/1/3v
ajiyarju D271/1v
aju D79/1/4r, D100/4r, D172/7v, D221/1/4r
ajuɣu D79/1/5r
ak'a B55/2/6r
akiɣlaqu D141/2v
ala B45/9/4v, B50/3/5v
alabasu B45/9/4v (2), B50/3/5v (2), D79/1/5r, D79/1/5v
aladuɣan D10/5r
alaɣ-a-ban D159-5/4r
alaɣadan B65/1/5r
alaɣči B55/4-IV/23r, B55/4-IV/23v, B55/4-IV/24v, D10/3v, D10/4v
alaɣlaju D79/2/2r
alaɣsal B65/1/4v
alaɣsan D100/3v, D217/3v, D225/4r
alai B18/9/1v
alaju D100/3v, D217/3r, D221/1/3v
alan B55/4-IV/20r, B55/4-IV/23r, D10/4v, D10/8v, D217/2v, D221/1/2v
alatuɣai B45/9/4v, D79/1/5r
albatu D219/1/7v
albin D79/2/3v, D322/4r
albing D159-5/5r
albin-u D178/1/4r
albuu D79/1/5r
aldaɣsan B45/9/7v, B50/3/10r, B55/4-IV/24r, D10/6r, D79/1/9v
aldaɣsan-adal D100/2r
aldaɣsan-i B39/11/14v, B161/1/11r
aldaɣsan-ni B55/2/14v
aldaɣulqu B39/11/9v, B55/2/10r, B161/1/7r
aldal B39/11/18v, B61/2/4v, B161/1/13v, D140/2r (2), D172/5v, D291/1/1v
aldala B65/1/5r
aldal-i D166/13r, E8/8v
aldal-ügei D291/1/1v
aldar B18/7/5v, B39/11/17v, B55/2/17v, B55/4-l/9r, B81/2/2v, B161/1/12v, D79/2/4r, D166/13v, D225/3v, D225/4v, D291/2/1r, E8/9v
aldarsiɣsan B55/4-III/14v, B65/4/2r, D225/5r
aldarsiqu D79/2/2r, D79/2/2v
aldar-tu B55/4-IV/24v, D10/6v, E8/6r
aldar-un D166/10v
aldatu D79/2/2r
alɣadan B61/2/4v, D172/5r
alɣan-dur D178/2r
alɣasal B61/2/1v, B65/1/1v, D140/1v, D141/3v, D172/1v, D219/2/4r, D291/1/1r
alɣasangɣui-yi B65/4/2r
alɣuurlaɣtun B55/4-l/7r
ali B18/7/2r, B18/7/5r, B18/7/6v, B18/9/2r, B39/11/18r, B39/11/19v, B55/2/18r, B55/2/20r, B55/2/4v, B55/6/7r, B61/2/5r, B65/1/5v, B161/1/13r, B161/1/14r, D77/2v, D79/1/2v, D140/2r, D166/12v, D178/1v, D219/2/3v, D225/3r, D291/1/1r, D291/2/1v, E8/8v
aliba B18/7/3r, B18/7/6r, B18/7/6v, B18/7/7r, B18/9/2r, B39/11/13r, B55/2/13r, B55/4-IV/20r, B55/4-IV/22v, B55/7a/1v, B55/7a/3r, B61/1/1v, B61/1/4r, B65/17/5v, B65/4/3v, B161/1/9v, D10/3v, D10/8r, D79/2/3r, D99/9v, D100/4r, D140/2r, D140/2v, D141/2r, D141/2v, D141/4v, D166/13r, D217/2r, D217/3v (2), D221/1/2v, D221/1/4r (2), D225/5r, D225/5v, D271/9v, D291/1/1v, D291/1/2r, E8/8v
ali-i E8/8v
alimad B55/1/4r, B65/4/2r, D140/2r (2), D141/4r, D225/3r, D291/1/1v
alimid D291/1/1v
alin B39/11/2v, B39/11/5r, B55/2/2r, B55/4-l/3r, B65/4/2r, B161/1/1v, B161/1/3v, D172/6r
alinču D178/1/4r
alin-dur B45/2r
alin-iyar D79/1/2v
alin-ni B55/4-II/12v
aljiyan D225/4r
aljiyas B18/7/3r
aljiyas-iyar D77/4v
alqaɣulan B61/2/4r (2)
alqaɣulun B65/1/4r, D172/4v
alqulan B65/1/4v
alta D140/1v, D271/7r, D291/1/1r, E8/6v
altai B18/7/4v
altan B18/7/2v, B18/7/4v, B18/7/7r, B45/9/4v, B45/9/7r, B50/3/5v, B55/4-III/15v, B55/4-IV/17v, B55/4-IV/20r, B55/4-IV/22r, B55/6/1v, B65/17/1v, D10/2v, D10/4r, D10/8v, D25/1v, D25/8r, D27/1v, D77/3v, D79/1/5v, D79/1/9r, D99/8r, D100/2r, D111/1v, D159-5/2r, D166/2v, D166/3r, D217/2v, D219/1/3v, D219/2/2r (2), D221/1/2v, E8/2r (2)
alta-tu D25/4r, D27/3v
altuɣai B50/3/5v
aluɣsan D221/1/2r, D221/1/4r
alyangqui-yi B55/4-l/8v
am B50/3/10r, B50/3/6r, B55/4-l/8r
am=tatu D140/1v
ama B39/11/12r, B45/9/5r, B55/2/12r, B81/2/1v, B161/1/9r, D25/5r, D77/4v, D79/1/5v, D141/2v, D291/1/1v, D291/2/2r, E8/1v
ama-ban D159-5/5r
amabar D77/4r
amabar-iyan D172/3v
amabar-yian B65/1/3v
amai B55/4-l/8v
ama-iyan D172/3v
aman B18/9/1v (2), B18/9/2r, B45/9/7v, D77/5r, D79/1/9v, D166/1v
aman-ača B55/4-IV/20r, D10/8v, D217/2v, D221/1/2v
aman-bar-yi[a]n B61/2/3r
aman-düni D286
aman-tur B18/9/2r, B55/4-IV/23r, D10/4r, D27/4v, D27/5r
aman-u B39/11/13v, B55/2/13v, B161/1/10r
amaraɣ B39/11/18v, B65/1/3v, B65/1/4v (2), B65/1/5r, D77/4v
amaraɣ-iyar B39/11/13r
amaraɣun B18/9/2r
amasaɣsan-u B50/3/6r, D79/1/6r
amatu B45/9/2v, D79/1/3r
ama-tur D27/4r
ama-un D219/2/2r
ama-yi D141/3r, D271/4v (2), D271/9r
ami B55/1/2v, B55/7a/6r, B55/7a/6v, B61/2/1v, B61/2/5r, D10/3r, D141/4v, D172/1v,

	D172/6r, D217/6r, D221/1/7r, D271/8r, D291/2/2r
ami=Tan-i	B61/1/3r
amidar	B55/4-III/15r
amidura*ɣ*ul	D219/1/7v
amii	B55/4-IV/22v
ami-i	B50/3/5v, B55/2/17r, B65/17/4v, B161/1/12v
amin	B18/7/5v, B18/7/6r, B18/9/1v, B55/4-IV/24v, B65/1/5v, D10/6v (2), D77/1v, D77/2r, D140/2v, D178/1/2v, D225/3v, D225/4r, D225/4v, D291/1/2r
amin=div-a	D322/4r
amin-du	D100/3r, D100/6r
amin-dur	D217/5r
amin-i	D244/2r
amin-iyar	D79/2/2v, D166/8r, E8/4v
amin-tur	D10/10r, D77/2v
amin-u	B55/4-l/6r
amirla*ɣ*ulumu	B161/1/9r
amisqa*ɣ*ulu*ɣ*san	D172/3v
amisqal	B61/2/3r
amisqul	B65/1/3v
amitai	B61/2/1v, D172/1v
amitan	B39/11/3r (4), B50/3/3r, B55/2/2v (3), B55/2/3r, B55/4-IV/25r, B55/7a/5r, B61/1/7v, B61/2/6r, B81/2/2v (2), B161/1/2r (4), D141/4r, D159-5/6r, D166/8r, D244/1v, D271/8r, E8/4v
amitan?	D79/1/1v
amitan-a	B39/11/2v, B55/2/2v, B161/1/2r
amiTan-du	B61/1/7r, D221/1/6v
amitan-dur	B45/2r, D79/1/11v (2), D79/1/1v, D79/1/6v, D221/1/5r, D322/4v
amitan-i	B39/11/9v, B55/2/10r, B55/7a/1v, B55/7a/2r, B55/7a/2v, B55/7a/3r, B55/7a/4r (3), B61/1/1v, B61/1/4r (2), B61/1/6r, B61/1/6v (2), B62/1/32v (2), B62/1/33r, B62/1/33v, B62/1/38r, B65/1/6r (2), B161/1/7r, D79/1/8v, D100/5r, D140/2r (3), D147/3r, D172/7r, D217/3r, D217/4v, D221/1/3v, D221/1/5v, D291/1/1v (2), D322/4r
amitan-ni	B55/4-l/9r, B61/2/6r, D291/1/1v
amitan-tu	B55/7a/4v
amitan-tur	B50/3/12r, D10/11r, D77/4r, D100/4v
amitan-u	B45/9/6v, B50/3/12r, B50/3/9r, B62/1/32v, D79/1/1v, D79/1/6v, D166/10r, D178/2/2v, D225/2v, D322/4v, E8/10r, E8/6r
ami-yi	B39/11/17r, D79/1/5r
amiyi-i	B55/4-l/4r
amlada*ɣ*san-u	D178/1/3r
amogasidi	D322/4r
amog'asidi	B18/7/7r
amsa*ɣ*ad	B18/7/5r, B55/4-III/16v, B55/4-IV/21r, D100/3r, D100/6v, D140/1v, D141/3v, D291/1/1r
amsa*ɣ*san-u	B45/9/5r
amsa*ɣ*ulugsen	B62/1/32r
amsaju	B62/1/34r (2), B62/1/34v
amsan	D10/10v, D25/7r, D25/8v, D271/8r
amsarun-un	D217/5v
amta	B18/7/1v, B45/9/1v, B50/3/1v
amta=tu	D166/9v
amtatan	B39/11/7r, B55/2/6v, B161/1/5r
amtatu	B18/7/3r (2), B39/11/4r, B45/1v, B55/2/4r, B161/1/3r, D166/4v, D291/1/1r, E8/3r, E8/5v, E8/6v
amta-tu	B18/7/6r
amtu	B55/6/2v
amtutai	D141/3v
amtutu	D271/3r
amu*ɣ*u=lang	B61/1/1r
amu*ɣ*ulang	B18/7/7r, B18/9/1v, B39/11/3r, B39/11/6v, B55/2/22r, B55/2/2v, B55/2/6v, B55/4-IV/26v, B55/6/7v, B55/7a/1v, B61/1/1v, B161/1/2r, B161/1/4v, D10/11v, D141/1v, D159-5/5v, D159-5/6r, D166/14r (3), D172/1v, D225/3v, E8/9v (3)
amu*ɣ*ulang-ača	B39/11/3r, B161/1/2r
amu*ɣ*ulang-i[yar]	D77/5r
amu*ɣ*ulang-iyar	B39/11/20r, B161/1/14r, D79/1/11v
amu*ɣ*ulangtu	B45/1r
amu*ɣ*ulang-tu	B62/1/32r
amu*ɣ*ulang-un	B18/7/5r, B39/11/3r, B55/2/2v, B161/1/2r
amu*ɣ*ulang-yi	B45/1v
amu*ɣ*ulang-yiar	B55/2/20r
amun-i	B18/7/6v
amuqu	E8/1v
amur	B39/11/13v, B39/11/18v, B55/2/12r, B55/2/13v, B55/2/18v, B55/4-l/6v, B161/1/10r, B161/1/13v, D178/1/4v, D225/4r, D225/4v, D271/6v, D271/8v, D286, D291/2/1r, E8/1v
amur[a]li*ɣ*ulu*ɣ*ad	E8/3v
amur=liba	D166/8v
amur=li*ɣ*ula*ɣ*ad	D166/6r
amura*ɣ*	B55/2/13r, B61/2/3r, B61/2/4r, B61/2/4v (2)
amura*ɣ*laju	D172/2v, D172/3v
amura*ɣ*ulun	B55/4-III/16v
amuraliqui-yin	E8/8r
amurji*ɣ*ulumu	B39/11/12r
amurji*ɣ*ulumuu	B55/2/12r
amurli[ng]*ɣ*ui	D219/1/4v
amurli*ɣ*ad	D217/6v, E8/5r
amurli*ɣ*ulbai	D79/1/6v
amurli*ɣ*ulju	B45/2r (2)
amurli*ɣ*ulqu	B55/4-l/6v
amurli*ɣ*ulqui	B18/7/5r, B18/7/5v
amurli*ɣ*uluɣ=či	D322/4v
amurli*ɣ*uluɣad	B45/1v
amurli*ɣ*uluɣči	B65/4/3v, D322/3r
amurli*ɣ*ulun	B81/2/2v, D225/5v
amurliju	E8/10r, E8/8r
amurlin	D178/2/2v, D225/3v
amurlingɣui	B18/7/3v, B55/1/3r
amurliqui	D166/1v
amurqan	B55/2/18v, B161/1/13r
amurqan-iyar	B161/1/9v
amur-ügei	D166/1v
anda*ɣ*-a	D219/1/4v
andal	D141/4r
ang	B55/6/7r
ang[gi]jira*ɣ*san	B39/11/3r
angdabai	B18/7/6r
anggi[ji]r[a]*ɣ*ad	B161/1/2r
anggijira*ɣ*san	B55/2/3r
anggijira*ɣ*u=lugči	B65/4/3v
anggijiraqu	B55/2/2v
anggijiratu*ɣ*ai	B39/11/3r
anggijirqu	B39/11/3r, B161/1/2r
anggijirtu*ɣ*ai	B55/2/3r, B161/1/2r
anggir	B61/2/1v, D172/2r
ang*ɣ*ayi*ɣ*san	D159-5/5r
angkilan	D166/4v
angkil*ɣ*an	E8/3r
angqan	B45/9/2v, B55/4-l/2v
anii	B55/4-l/7v
anu	B39/11/18r, B39/11/20r, B45/9/4v, B50/3/11v, B50/3/6v, B50/3/9r, B55/2/11v, B55/2/14v, B55/2/20v, B61/1/4r, B65/1/1v, B65/17/1v, B65/17/2r (2), B65/17/2v, B81/2/2r (2), B161/1/12r, B161/1/13r, B161/1/14v, B161/1/8v, D79/1/11v, D166/12v, D166/13r (3), D166/13v (4), D166/6r, D166/9v, D178/1/2r, D178/1/2v (4), D217/4r, D322/2r, E8/2r, E8/3v
aq-a	B18/9/2r, B50/3/3r, B61/2/1v, B61/2/5r, D77/1v, D77/2r, D77/4v, D79/1/3r, D111/3r, D140/1v, D141/3v, D271/7r, D291/1/1r
aqai	B161/1/4v
aqamad	D178/1v
aqamad-i	B55/2/9v, B161/1/6v

aqamad-yi B39/11/9r
aq-a-tu B55/4-IV/24r, D10/5v
aqu B39/11/3v, B55/2/18r, B55/2/3r, B65/1/5v
aqui B18/7/2v, B18/7/4r, B18/7/5v, B18/7/6r, B55/4-III/14v, B65/1/1v, D77/3r, D140/2v, D172/1v, D172/6r, D217/7r, D244/1v, E8/9v
aqui-dur D79/1/2v, D100/2r, D221/1/1v, D221/1/2r
aqui-tur B55/4-IV/19v, D10/7r, D10/8r, D100/1v, D217/1v
aqui-yin B18/9/2r
aqur B50/3/6r
ar[a]d-yin D10/4r
arabadqan B55/7a/4v
arača B55/4-l/1v, D25/3r, D79/1/1v
aračiγsan D172/4r
arad B39/11/13r, B39/11/15r, B55/2/13r, B55/2/14v, B161/1/11r, B161/1/9v, E8/8r
arad-dakin-u B55/2/18r, B161/1/13r
arad-ḍakin-u B39/11/18r
arad-tur D225/4v
arad-un B39/11/10v, B55/2/11r, B161/1/8r
araγ-a-i B55/2/9r
araγal B61/2/4r, D172/4v
araγ-a-tur B39/11/8v, B161/1/6v
araγun D79/1/5v
araγun-ud-un B45/9/7r
arai B65/1/1v, D172/1v
aran D166/12r
arasalang-i D27/4v
arasi E8/3r
araslang D271/2r
arayatan B55/2/7r, B55/2/8v, B161/1/5r, B161/1/5v, B161/1/6r
arayatan-u B55/2/6v, B161/1/8v
arbajin B65/17/5v
arban B18/7/3v, B18/7/4r (2), B18/7/7r, B18/9/2v, B39/11/5r, B55/2/5r, B55/4-III/15r, B55/4-III/16r, B55/4-III/16v, B55/4-IV/20v, B55/4-l/10r, B55/6/3r, B55/7a/1v, B55/7a/3r, B55/7a/4v, B61/1/2r, B61/1/4r, B61/1/7r, B61/2/1v (2), B61/2/5v, B65/1/1v, B65/1/5v, B65/17/2v, B65/17/3r (2), B161/1/3v, D10/9r, D25/4v (2), D100/2v, D100/4r, D100/5v, D141/1v (2), D159-5/6r, D166/2r, D166/2v, D166/9v, D172/1v, D172/2r, D172/7r, D217/2v, D217/3v, D217/4v, D221/1/3r, D221/1/4v, D221/1/5v, D225/3r (2), D225/3v, D225/5r, D271/6r, D271/6v, D286, D291/2/1r, D322/1v, E8/1v, E8/2r, E8/5v, E8/8r
arbidqan D159-5/2v, D159-5/4v, D159-5/5v
arbidqu D291/1/2v, E8/1v
arbidqu-yin B18/9/2r, D225/4v
arbidtun D244/3r
arbidun D140/3r, E8/8r
arbijiγad B61/1/7r
arbijiqui D166/1v
arbin B55/4-IV/18v
arca D291/2/1v
arča B39/11/2v, B39/11/7v, B55/2/2r, B55/2/7v, B55/6/2v, B161/1/1v, B161/1/5v, D25/4r, D77/3r, D99/9r
arčam=dari=oγtun B55/4-IV/18v
arčan D271/7r
arčiγsan B61/2/3r, B61/2/3v, B65/1/3v
arčiju B65/1/3r
arčim=sa=dari B55/4-IV/17v
arčin B65/1/4v (2)
argi-dur B61/2/4r
aryγ-a B18/9/1v, B55/7a/2r, B61/1/3r, B62/1/37v, D166/4v, D178/1/2r, D178/2r, D178/2v, E8/3r
aryγ-a-bar B62/1/33v
aryal B65/1/4r
ari=γulan B18/7/2v, B18/7/3v, B18/7/4v (2)
ari=γulmui D178/1/2v
ari=γulun D99/8v
ari=γun B45/9/4v
ari=laqu B18/7/3r
ari=lγatuγai D79/1/9v (2)
aribadču D217/6v
aribadqaju B55/4-l/6r
aribadqaqu-yin B55/2/9r, B161/1/6v
aribadqu-yin B39/11/8v
aribadtun D141/4v
aribajiγad B55/4-l/10r
aribajiγulamui D141/1v
aribiḍγul D291/2/2r
ariγali D25/5r
ariγu=lal D178/2/1v
ariγu=lan B18/7/3v, B18/7/4r (2), D178/2/1v
ariγudan B39/11/11r, B55/2/11r
ariγudqaγad B45/1v
ariγudqaγči B55/4-l/2v
ariγudqan B55/4-l/3v, D219/1/7v
ariγudqaqu B55/2/8r
ariγudqu B39/11/7v, B161/1/6r
ariγudtun B161/1/8r
ariγul D221/1/5v
ariγul[a]mui D219/1/4v (2)
ariγul[a]n B65/4/3r, D25/2r, D25/2v, D25/3r, D25/3v
ariγul=qui D166/3v
ariγulal B39/11/4r (2), B161/1/1r, B161/1/2v, B161/1/3r, D178/2/1v
ariγulal-dur B39/11/3v, B55/2/3v, B161/1/2v
ariγulal-iyar B39/11/11r, B161/1/8r
ariγulal-yiar B55/2/11r
ariγulan B18/7/2v (3), B18/7/3r (4), B18/7/3v (10), B18/7/4r (8), B18/7/4v (8), B18/7/5r (3), B55/2/3v, B55/2/4r, B55/4-III/14v (2), B55/4-III/15r, B55/6/2v, B55/6/3r (2), B55/6/3v (2), B55/6/4r (2), B55/6/4v, B55/6/5r (5), B55/6/5v (2), B65/4/2r (2), B65/4/2v (2), B65/4/3r, B65/4/3v (3), D99/9r (2), D111/2r, D166/5r, D166/5v, D178/2/1v, D178/2/2r (3), D271/7r, D271/8r, D271/8v, D291/2/1v, E8/3r
ariγulaqui E8/3r
ariγulmui B39/11/7v, D178/1/2r (2), D178/1/2v (4), D178/1/3r (4), D178/1/3v (5), D178/1/4r (6), D219/2/3r
ariγul-mui D178/1/2r
ariγulqui D166/5r, E8/3v
ariγulqui-bar D178/1/2r
ariγuluγsan-iyar D219/1/4v
ariγulumu B55/2/8r
ariγulumui D271/3v
ariγulun D166/5v
ariγul-un E8/3r
ariγun B18/7/3r, B18/7/5r (2), B18/7/6v, B45/1r, B45/9/2r, B45/9/4r, B45/9/5v, B45/9/8v, B50/3/11v (3), B50/3/2v, B50/3/5r, B50/3/6r, B50/3/7r, B55/4-III/14r, B55/4-IV/20v (3), B55/4-IV/21r (2), B55/4-IV/21v, B55/4-l/1v (2), B55/4-l/4v, B55/6/2r, B55/6/2v, B55/7a/1v, B55/7a/2v, B55/7a/3r, B61/1/1v, B61/1/3v, B61/1/4v, B61/2/1v, B61/2/5v, B62/1/32r, B65/1/1v, B65/1/6r, B65/4/1v, D10/10r (5), D10/10v, D10/8v, D10/9r (4), D10/9v (4), D25/4v, D25/6r, D25/7r (3), D25/7v (2), D25/8r, D77/1v (2), D79/1/11r (3), D79/1/2v, D79/1/5r, D79/1/6v, D100/2v (2), D100/3r, D100/3v, D166/5v (2), D166/6r, D172/1v, D178/1/2v, D178/1/3r, D217/2v, D217/3r, D217/3v (3), D217/4r (3), D217/4v (4), D217/5r (7), D217/5v (2), D219/2/2v, D221/1/6r (6), D221/1/6v (3), D221/1/7r (2), D225/2v (2), D225/5r, D244/1v (2), D244/2r, D271/8r, D271/8v, E8/3v (3)
ariγun-a D79/1/11v
ariγun-bar B55/1/4r

ariγun-nuγud D79/1/9r
ariγun-nuγud-un B50/3/9v
ariγuulamui B161/1/6r
arii=γulqui D166/5v
ariki B39/11/7r, B161/1/5r, D79/2/2v (2), E8/2r
ariki-bar D225/1v
aril=γatuγai D79/1/10r, D79/1/11r
arilaγ-a D291/2/2v
arilaγči B55/4-IV/21v
arilan D225/4v
arilaqu B55/1/1v, B55/1/2r, B55/1/2v (2), B55/1/3v, B55/1/4r
arilbai D178/2/2r, D178/2/2v
arilγ=γatuγai D79/1/7r (2), D79/1/7v
arilγ-a D140/2v, D147/2r, D147/2v, D271/8v, D291/1/2r
arilγaba B50/3/11v, D79/1/11v
arilγaγad D159-5/2v, D159-5/4v, D159-5/5v
arilγaγči B18/7/1r, B18/7/6v, B50/3/5r, B50/3/5v, B55/7a/2v, B62/1/33v, B65/4/2r, D10/11r, D25/7r, D25/8r, D178/1/1r, D217/5v
arilγaγsan B61/1/3v, D77/3v, D79/1/7r
arilγaγsan-u B45/9/6r, B50/3/7v
arilγaju B39/11/4r, B45/9/2r (2), B45/9/4r, D25/2r, D79/1/1v, D79/1/2r, D79/1/5r (2), D99/8r, D111/1v, D225/3r
arilγamu B45/9/5v, B50/3/7r
arilγamu[i] B50/3/8v
arilγamui B50/3/8r (4), B50/3/8v (10), B50/3/9r (6)
arilγan B55/4-III/17r, D141/1v, D141/2r (2), D141/4v, D178/1/2v, D217/5v, D221/1/7r
arilγaqu B50/3/12r, B81/2/2v (2), D79/1/7v, D111/2r
arilγaqui D111/2r
arilγaqui-yi D178/2/1r
arilγaqui-yin B50/3/7r, B50/3/8r, D79/1/6v
arilγaqu-yin B45/9/5v, D79/1/1v
arilγasuγai D79/1/7v
arilγatuγai B45/9/4v, B45/9/5v (2), B45/9/6r, B45/9/6v, B45/9/7r, B50/3/6r, B50/3/7v (5), B50/3/8r (3), B50/3/9r (2), B50/3/9v (2), D79/1/10r (6), D79/1/10v (7), D79/1/11r (4), D79/1/5v, D79/1/7r (3), D79/1/7v, D79/1/8v (2), D79/1/9r (7), D79/1/9v (5)
arilγayu B55/2/4r, B161/1/3r, D79/1/2v (2), D79/1/7v (5), D79/1/8r (10), D79/1/8v (4)
arilγayuu B50/3/2r (2), B50/3/2v
ariljilγ-a E8/1v
ariljiy-a D166/1v
arilju B62/1/34v, D147/3r, D178/2/2v, D225/3v
arilqu B18/7/2v (3), B18/7/3r, D166/5v, D178/1/4v, D219/1/4v, E8/3v
arilqu-yin D225/5r
ariltuγai B50/3/10r (8), B50/3/10v (7), B50/3/11r (6), B50/3/11v, B50/3/9v (5), B55/4-IV/25r, D25/2r, D25/2v, D99/8v (2), D111/2r, D166/12v, D166/7v, D166/8r (2), D166/8v (2), D225/1v (2), D225/2r (2), E8/4v (2), E8/5r (2)
ariluγad D322/3r, E8/8r
ariluγaγči D221/1/7r
ariluγsan D178/2/1r, D178/2/1v
arisu B39/11/7r, B55/2/6v, B55/2/7r, B161/1/5v, D172/2v
arisu-bar B81/2/1v
arisun B39/11/6v, B61/2/2r, B61/2/2v, B65/1/2v, B161/1/4v
arisun-iyar D166/3r
arisun-yar E8/2r
arisutu D10/10r, D100/3r, D100/6r, D217/5r, D221/1/6v
arisu-tu B55/4-IV/21r
ariy-a B61/1/8r, B61/2/1v, D147/1v
ariy-a=balo-yin B62/1/32r, B65/1/5v
ariy-a=ulamγ'ar B55/4-IV/17v
ariyabalo-yin B55/7a/5v
ariyabalv-a-yin B61/2/5v, D172/6v
ariyat[un]-u B18/9/2r
ariyatan B39/11/7r, B39/11/7v, B39/11/8r, B55/2/7v
ariyatan-ača D322/4r
ariyatan-u B39/11/12r, B39/11/6v, B55/2/12r
arjayiγsaγar D286
arjayiγsan D159-5/5r
arki D166/3r
armso=dari B65/17/1v
array-a=alamγri B65/17/1v
ars[lan] D322/4r
arsalan B18/7/5v
arsalan-dur D25/8r
arsalang B55/4-IV/25v, B55/7a/6r
arsalan-u D25/7v
arsi D166/5r (2), D271/8v
arsinar-un D166/6r
arsis-un E8/3v
arsi-yin E8/3r
aršiyan-tur D219/2/2r
aru B45/9/2r, B45/9/5r, B50/3/6v, D79/1/2v, D79/1/6r
aruuγulang D111/3r
asaγ-a B161/1/4r
asaγaγad B45/1r
asaγuju B65/1/5v
asai-yin B45/9/7v
asar D286
asaraγči B39/11/6r, B62/1/32v, B65/1/4v, B65/4/2r, B161/1/4v
asaraγuluγsan D77/5r
asaraju D25/4v
asaran B39/11/13r, B61/2/4v, B65/1/4v, B65/1/5r, B161/1/9v, D172/5r, D225/3r
asaraqu D225/3r
asaraqui B61/1/4r
asaril D172/6v
asarin D172/5r
asar-tu D286
asγ-a B55/2/5v
asγaγsan B55/6/1v
asida D147/1v, D225/3r, D225/4r
asiγ B39/11/12v, B55/2/12v, B55/4-IV/20v, B55/6/6v, B161/1/9v, D10/9r, D100/2v, D100/5v, D100/6r, D221/1/6r, D221/1/6v
asi-yin D79/1/9v
asq-a B39/11/5v
asqura D79/1/6v
asuγuju B61/2/5r
asur B55/4-l/4v
asuraγči B55/2/6r, B61/2/4r
asuran B55/7a/2v, B55/7a/3r, B61/2/4v
asurču D271/9v
asuri D79/1/11v, D140/1v, D271/6v, D291/1/1r
asuru B50/3/11r, B50/3/12r, B61/1/4r, D141/3v, D225/2v
asuruγči B61/2/3v
asurun B55/2/13r, B61/2/5v
ašiγ D217/4v
ata D166/11v, E8/7v
ataγ-a B55/2/6r, D271/1r, D271/1v, D271/2v, D271/3v
ataγačaqu B55/2/15v, B161/1/11v
ataγ-a-tu D10/4r
atuγai D166/6v, D291/2/2v, E8/4r
atuγur D25/5r, D27/5r
auγ-a B39/11/11r, B39/11/6r, B55/2/10v, B55/2/11r, B55/4-II/13r, B55/4-IV/23v, B55/6/3v, B55/6/4v, B55/6/5r, B65/17/5v, B161/1/8r, D77/2r, D166/10r, D166/10v, D217/2v, D225/2v, D225/3r, D225/5r, E8/6r (2)
av-a B55/4-IV/17v, B55/4-l/4r, B55/4-l/5r, B55/4-l/5v
awa D166/4r
awa=güngjid B65/17/1v
awalokita-yin B61/1/8r

awangwadorji B55/2/1r
ay-a B18/7/2v, B18/7/5r, B18/7/5v, B18/7/6r, B39/11/17v, B39/11/19r, B39/11/5r, B45/1r, B45/9/1v, B55/2/11r, B55/2/18r, B55/2/19v, B55/2/5r, B161/1/13r, B161/1/13v, B161/1/3v, D77/4v, D141/3v, D271/2r, D271/3v (2), D271/6v, D271/7r, D271/7v, D271/8v, D271/9v, D286, D291/2/1r (3), D291/2/1v (2), D291/2/2r
ayaγ-a D141/2v, D141/3r
ayaγulun D217/4r
ayalan D100/3v, D217/3v, D221/1/4r
ayan B18/9/2r, B39/11/13v, B55/2/13v, B61/2/5r, B65/1/5v, B161/1/10r, D25/4r, D172/6r, E8/7v
ayan-a D217/4v
ayan-du D219/1/6r
ayan-dur B55/6/7r, D141/2r
ayangγ-a B55/2/12v, B55/2/16v, B55/6/4v
ayan-tu D27/3r
ayil B18/9/2r
ayilad D271/6v
ayilad-ā B45/2r
ayiladču D225/3r
ayiladnam D27/3r
ayiladqabasu E8/1v
ayiladtuγči B39/11/16v, B55/2/16r, B161/1/12r
ayiladtuγsan B161/1/12r, D172/7v
ayiladulγ-a-yin D147/1v
ayiladun D178/1v (2), D178/2r (2)
ayildu=mui D166/2r
ayil-dur D291/2/1r
ayil-un D79/1/2r
ayimaγ B18/7/2r (3), B39/11/6r, B55/2/6r, B55/6/5r, B161/1/4v, D219/1/2v, D219/1/5v, D219/1/6v, D219/1/7v, D219/2/4v
ayimaγ-dur D159-5/1v, D159-5/4v
ayimaγ-ud B18/7/2r
ayimaγ-un B18/9/2r, B18/9/2v, D141/3r
ayiqu B55/6/4v, D10/10r
ayiraγ B39/11/7r, B55/2/6v, B161/1/5r
ayuγsan D322/4v
ayuγulγan D100/4r
ayul B18/9/2r (9), B18/9/2v (4), B39/11/12r, B55/2/12r, B55/4-l/8v, B62/1/32r, B65/17/4r, B161/1/9r, D166/1v (2), D271/5v, D291/1/2r, D322/3v (6), D322/4r (4), E8/1v
ayul-ača D25/2v, D99/8v, D140/2v (2), D141/2v, D141/4v (3), D291/1/2r
ayul-du D322/3v
ayulγan D221/1/4v
ayul-tu B55/6/4r, B55/6/4v (2)
ayul-un B18/9/2r
ayumsiγ D286
ayumsiγtai D286
ayun B61/2/4r, B65/1/4v, D225/3v
ayungγ-a B39/11/12v, B161/1/9r
ayuqu B39/11/17r, B55/2/17r, B161/1/12v, D100/3r, D100/6r, D172/5r (2)
ayuqui B61/2/4v, B65/1/5r, D217/5r
ayuqui-dur B39/11/14v, B55/2/14v, B161/1/11r
ayuqui-yin D221/1/6v
ayus B61/1/4r
ayusi D286
ayuši B55/7a/2v, D286
azar D219/1/2v
b[i]tegürebe B50/3/4v
ba B18/7/2r, B18/7/5v, B18/7/6r, B18/9/1v, B39/11/10v, B39/11/11v, B39/11/16r, B39/11/17r, B39/11/18r, B39/11/18v, B39/11/2r, B39/11/2v, B39/11/3r (2), B39/11/4r, B39/11/4v, B39/11/5v, B39/11/6v, B39/11/7r, B39/11/8v, B45/1v (2), B45/2r, B45/9/4r, B45/9/4v (2), B50/3/5r, B50/3/5v, B50/3/6r, B50/3/9v, B55/2/11r, B55/2/12r, B55/2/16r, B55/2/16v, B55/2/18r, B55/2/18v, B55/2/1v, B55/2/2r, B55/2/2v (2), B55/2/4r, B55/2/4v, B55/2/5v, B55/2/7v, B55/2/9r, B55/4-II/11r, B55/4-II/11v (3), B55/4-II/12v, B55/4-II/13r, B55/4-II/13v, B55/4-II/14r, B55/4-l/3r, B55/4-l/4r, B55/4-l/5v, B55/6/2v, B55/7a/6r, B55/7a/6v, B61/1/7r, B81/2/2v, B161/1/11v, B161/1/12r, B161/1/13r (2), B161/1/1v (2), B161/1/2r (2), B161/1/3r, B161/1/3v, B161/1/4r, B161/1/4v, B161/1/5r, B161/1/5v, B161/1/6v, B161/1/8r, B161/1/8v, D77/1v (2), D77/2r, D77/2v, D77/3r, D77/4v, D77/5r, D79/1/5r, D140/3r, D141/2v, D141/3r, D141/4v, D147/2r (2), D166/10v (2), D166/13v, D166/1v (3), D166/3r, D166/4v, D166/5r (2), D166/5v, D166/9v, D172/6r, D178/2/1r, D178/2/1v, D178/2/2r (4), D178/2r (5), D219/1/1v, D219/1/2v, D219/1/3v (2), D219/1/4v, D219/1/7r, D225/3r (3), D225/5r, D244/3r, D271/5v, D271/6v (2), D271/7r (3), D271/7v, D271/8v, D291/1/2v, D291/2/1r (3), D291/2/1v, D322/2v, D322/3v, E8/1v (3), E8/2r, E8/3r (4), E8/3v, E8/5v, E8/6r, E8/9r (2)
ba/ber B50/3/11r
babang-i B55/4-l/4r
baburan D271/2v
babüren B18/7/6r
bači D166/1v
badam-a=sambav-a D27/1v
badar[a]γu=laqui D221/1/5v
badar[a]γulqu B161/1/6v
badar[a]γulqui B39/11/8v
badaraγad B81/2/2r, D225/3v
badaraγsan B39/11/5v, B55/2/5v, B161/1/4r, D225/2v
badaraγsan-iyar B18/7/3r
badaraγsan-u D322/2r
badaraγulju D166/6v, E8/4r
badaraγulqui B55/2/9r, D100/5r
badaraγulun B61/1/5v
badaraju D166/14r, E8/10r, E8/8v
badaran D225/3v
badarangγu D27/4r
badarangγui D166/13r, D166/5r, D221/1/7v, E8/3r, E8/8r, E8/9r
badarangγui-bar D217/6r
badaraqui B18/7/3r, D217/4v
badarču B55/6/7v
badarqu B39/11/18r, B55/2/18r, B161/1/13r
badaru B55/2/4r
badm B61/2/3r
badma D219/2/1v
badm-a B65/1/3r, D10/4v, D99/8r, D172/3v
badma=sambav[-a] D27/3v
badma=sambav-a D166/7r, E8/4v
badm-a=sambav-a B18/7/4r, B18/7/7r, D25/1v, D25/6r-6v, D79/1/1v, D111/1v, D178/1/4v
badm-a=sambhav-a D225/1v
badm-a-yin D322/1v
baγ[a]tud-un D219/1/7r
baγasun B61/2/3r, B65/1/3r, D172/3r
baγatud B18/7/2r
baγatud-un B18/7/6r
baγatur B39/11/19v, B55/1/3r, B55/2/19v, B55/4-III/15v, B55/6/2v, B61/1/5r, B62/1/34r, B161/1/13v, D79/2/3r, D159-5/5r, D166/11v, D225/4r, E8/8v
baγatur-un B55/7a/6v (2)
baγsi B39/11/9r, B45/1v, B55/2/9v, B55/7a/2v, B61/1/3v, B61/1/5v, B62/1/33v, B81/2/2v, B161/1/6v, D25/1v, D79/2/3v, D99/8r, D111/1v, D166/5v, D178/1/4v, D178/1v, D217/6v, D217/7r, D225/1v, D322/4v, E8/3v
baγsi-ača B62/1/36r

baγsi-yi D141/4r
baγsi-yin B55/4-II/12r, B62/1/37r, D25/6v, D79/1/1v, D140/2r, D166/7r, D225/1v, D291/2/2r, E8/4v
baγši B18/7/4r, D27/1v, D219/2/4r
baγši-yin B18/7/7r, D27/4r, D291/1/1v
baγtaγ-a D271/9v
baγtaqu D25/8v, D111/2v (2)
baγu=raγsan B39/11/10v
baγuča B39/11/16r, B55/2/15v
baγudal B39/11/8v, B55/2/8v, B161/1/6r
baγuγad D322/3r
baγuγsan D77/4v, D172/7r
baγuju B55/7a/1v, B61/1/1v
baγulγ-a D219/1/1v
baγulγaγad B45/2r
baγulγaγsan-i-iyar D322/2r
baγulγan B45/1r
baγulγaqu D178/1/3v
baγulγatuγai B55/4-II/13v
baγuluγsan B61/2/3r
baγuqu D141/2v
baγuraγsan B55/2/11r, B161/1/8r
baγuraγul B55/4-l/7v
baγural E8/10r
baγuraqu B55/2/13v, D225/4r
baγuraqui-yin B18/9/2v
baγuraquyi D178/1/3r
baγuraqu-yin B18/9/2v
baγurin B161/1/11v
baγurqu B39/11/13v, B161/1/10r
bai D27/2r
bai=qu D166/12r
balai B65/1/3r, D172/3r
balamad-un B39/11/8r, B161/1/6r
balbalan D217/2v
balbo-yin D166/11r
balbu-yin E8/6v
balčaγ-ača B62/1/32r
balčir B61/2/3r, B65/1/3r, D172/3v
balγas E8/6v
balγasun D79/2/1v
balγasun-dur D79/2/1v
balγasun-u D271/7v
baling B18/7/2v, B45/1v, B81/2/2r, B161/1/11v, D291/2/1v
baling-yin D159-5/1v, D159-5/4v
balmad D147/2r
balmad-yin B55/2/8r
balqai B61/2/3r
balqus-daki D166/11r
balta D25/8r
bam-ača D322/1v
bambai D10/7v, D100/1v
bambai-yi D221/1/1v
bancan B61/1/5v
bančin D178/2/2v
bandida B45/2r
bangbai-yi B55/6/1v, D217/2r
baqarqaγči D79/2/3v
baradanggabud-tur B18/9/1v
baradoza B18/7/4r
baraγ[a]daγčid B39/11/6r
baraγ=daqu-dur D178/1/2r
baraγadaγčid B161/1/4v
baraγ-a-i B65/17/4r
baraγan-u D221/1/7r
baraγdaγčid B55/2/6r
baraγdaqu B39/11/13v
baraγdasi B62/1/33v, E8/8r
baraγdašiügei D166/12r
baraγun B45/9/6v, B50/3/9r, B55/4-IV/21v, B55/4-l/2r, B55/4-l/2v, B55/4-l/3v, B55/4-l/4r, B55/4-l/6r (2), B55/6/1v, D10/11r, D77/4v, D79/1/8v, D100/6v, D141/1v, D159-5/2r, D159-5/5r, D219/1/1v, D221/1/6v, D322/2r
baraγun-a D219/1/2r
baraγun-daγan B81/2/1v
baraγun-iyar D166/4r, E8/2v
baraγun-yiar D159-5/3v
baraju B45/9/4v
baramid-un B62/1/37v
baras B45/9/8r, B55/4-IV/23r, B55/7a/6r, B55/7a/6v, D10/4v
barasi B55/2/4r, B61/1/5v, B161/1/3r, D79/2/3v
baras-i D159-5/2v
baras-un B55/6/1v, B81/2/1v
baraši B39/11/4r
bar-a-yin B65/1/2v
baridik'abud-dur B18/7/4r
barigsen D291/1/1v, E8/2v
bariγ=san D322/2r
bariγad B45/1r, B81/2/1v, D10/3r, D10/6v, D178/2r
bariγči B55/4-l/4r, D10/8r, D25/8r, D159-5/6r, D178/1/2r, D217/2r, D322/4v, E8/6v
bariγdaju B62/1/37v
bariγdamui D141/3r
bariγsan B45/9/7r (2), B50/3/10r, B50/3/9v, B55/4-IV/19v, B55/4-IV/22r, B55/6/1v (2), B55/7a/2v, B61/1/3v, B61/1/5r, D10/2v, D77/2v, D79/1/9r, D79/1/9v, D79/2/3r, D100/2r, D100/4v, D140/2r, D141/1v (2), D159-5/2r, D159-5/3v, D166/4r (2), D219/1/2v, D221/1/2r, D221/1/4v, D271/7v (2), D291/2/1v
bariγsan-ača D159-5/4r, D159-5/5r
bariγsan-tur D77/2r
bariγsan-yi D141/4r
bariγulun B65/4/3v
bariju B45/1r, B50/3/5v, B81/2/1v, D79/1/5r, D79/2/1v (2), D178/1v, D291/2/1v
baril B55/4-IV/23v, D10/5r
barilčaqu-dur D141/2v
barildaqu B55/6/4v
barilduγsan B18/7/2v, B18/7/5v
barildun B18/7/2r, B18/7/3r
barim D141/3r, D166/11v
barimid B18/7/3v, B55/4-III/15r, B61/1/5v
barimui D178/1/2v
barin B18/9/1v, B18/9/2r, B18/9/2v, B55/4-IV/22r
bariqu B62/1/35v, D147/3r
baritu=γai D79/1/5r
barituγai B45/9/4v, B50/3/5v
barkirču B61/2/3r, B65/1/3r
bars B18/7/5v, D79/1/10r
bars-luγ-a B62/1/33v
baruγdaqu B55/2/13v, B161/1/10r
basa B45/9/3r, B50/3/3v, D79/1/3r, D141/2r, D147/2r, D166/12v, D166/13r, D178/2/2r, D219/1/6r, E8/8v, E8/9r
basaγaγulun B161/1/5v
basaγaraγulun B39/11/7v
basaqu B55/2/10r
basγaraγulun B55/2/8r
basirdaqu B161/1/7r
basu D141/2r
basun D217/5v
basuqu B39/11/9v, B161/1/7r
baširdaqu B39/11/9v
baširwani D79/2/3v
batataγad E8/8v
batu B18/7/6r, B65/17/2v, D25/4r, D27/3v, D77/3r, D79/2/2r (2), D79/2/4r, D166/12v (2), D166/8r, D225/4r, E8/10r, E8/5r (2), E8/7v, E8/8r (3), E8/8v (3)
batu=da D10/4v
batuda D147/2v, D219/1/3r
batudad D159-5/6r
batudq-a D271/8r, D271/9r
batudqaju B39/11/11v, B55/2/11v, B161/1/8v
batudqan B39/11/11v, B55/2/11v, B55/6/6v (2), B161/1/8v, D271/4r

batudqu D166/13v, D225/3v, E8/9r
batudqui-yin E8/7v
batudtaγad B55/4-l/10r
batudtan D271/2r
batuduγad E8/8r
batuta B55/4-IV/23v
bayad-un B18/7/6r
bayalaγ B55/2/13r, B161/1/9v, D219/2/3r
bayaliγ B39/11/13r
bayan B39/11/17v, B55/2/17v, B161/1/12v, D25/6r, D27/4r, D159-5/4v, D166/2r, D219/1/2v, D225/3v, E8/1v, E8/6v
bayangdelger D219/1/2v
bayar-i D291/2/2r
bayasaγad B50/3/11r, D10/11r
bayasaγulangtu B55/4-IV/24r
bayasaγulang-un B161/1/4v
bayasqal D159-5/2v, D159-5/4r
bayasqulang D159-5/5v
bayasqulangγui-bar B55/4-l/5r
bayasqulang-tu D10/5r, E8/8r
bayasqulang-un B39/11/6r, B55/2/6r, D178/1/3r, D219/1/3r
bayasqulang-yin D159-5/2r
bayasuγ=či D10/11r
bayasuγad D217/5v, D221/1/7r
bayasuγar E8/3r
bayasuγči B55/4-IV/21v
bayasuγsaγar D166/4v
bayasuγulang-un B55/4-l/4v
bayasun D225/2v
bayidal B55/2/11r, B55/2/21r
bayidal-i B161/1/14v
bayidal-iyar B39/11/6r, B161/1/4v
bayidal-tai B45/1r
bayidal-tu B55/4-l/2v
bayidal-yi B39/11/20v
bayidal-yiar B55/2/6r
bayidaraγ B18/7/5r
bayidultai D159-5/2r
bayiγsan-tur D77/2r
bayiγuluγsan D25/6v, D27/4r, D219/1/3r
bayiju D225/1v
bayil-a D286
bayinam D225/2r
bayiqu D147/2v
bayir B39/11/10v, B39/11/21v
bayiri B55/2/21v, B161/1/15r, B161/1/8r
bayiruγ D141/2r
bayisin B39/11/7r
bayising B55/2/7v, B161/1/5v
bayising-daγan D286
bayital B61/2/3r, D172/3r
bayitala B65/1/3r
bayital-a D286
bazar B55/4-l/9v, E8/8v
bazarsatv-a-yin D172/7v
begerejü D172/3r
beki D79/2/2v, D79/2/3r, D166/12v, D217/2r
belbesün D178/1/2v
belbesün-i D178/1/4r
belbesün-ü D178/2/1v
beldbesü B161/1/1v
beled E8/2r
beledbesü B39/11/2v
beledčü B18/7/2r, B39/11/21r, D166/7r, E8/2r
beledkebesü B55/2/2r
beledkegsen B45/1r, D219/1/3r
beledtü=ged D166/3r
beledtügsen B39/11/6v, B55/2/6v, B161/1/5r
beledtün D166/2v
beledüged D166/3r
beled-ün D140/1v, E8/4r
beleg B39/11/16r, D79/1/5v, D79/1/6r
belege B39/11/5r, B161/1/3r, B161/1/3v
belegtei B161/1/15r
beleg-üd-ün B39/11/18r, B161/1/13r
beleg-ün B50/3/1v
belgdegsen E8/2r
belge B18/7/5v, B18/7/6v, B39/11/4v, B45/9/4v (2), B45/9/5r (10), B45/9/5v (3), B50/3/6r (6), B50/3/6v (6), B50/3/7r (3), B55/2/4r, B55/4-IV/19v, B55/4-l/2v, B55/7a/1v, B61/1/2v, B65/17/4r, B65/4/1v, B65/4/2r, D10/7v, D77/1v, D77/3r, D79/1/5v (3), D79/1/6r (8), D79/1/6v (4), D100/2r, D178/1/2r (2), D178/1/2v, D178/2/2v, D217/2r, D219/2/2v, D322/2v, E8/2v, E8/3r, E8/9r
belgedaγsan E8/2r
belgedegsen D159-5/3v, E8/2r (8)
belgedegsen-ü D322/3r
belgen-tegen D221/1/4v
bElges-eyer B55/7a/2v
belges-iyer B61/1/3v
belge-tü D322/1v
belid-ün D291/1/1r
belig B18/7/3v, B18/7/6r, B55/2/16r, B55/2/5r, B55/4-III/15r, B55/4-l/4v, D178/1/2r, D271/3v
belige B18/9/2v
beligetü D141/4r
belig-tei B39/11/21r, B55/2/21v
belig-ten B18/7/6v
belig-tü D140/2r, D291/1/1v
belig-üd-ün B55/2/18r
belig-ün B18/7/5v, B55/2/4r, B55/4-IV/19v, B55/4-l/2v, D10/7v, D100/2r, D178/1/2r, D217/2r, D217/6r, D271/3v
belig-yin D159-5/3r
belküüsün B65/17/3r
belüdün D141/3v
bengderey-a-yin D271/2r
ber B18/7/4v, B18/7/6r, B39/11/1r, B45/2r, B45/9/2r (2), B45/9/3r, B45/9/5v (2), B50/3/11r, B50/3/2r (2), B50/3/7r, B50/3/7v, B50/3/8v, B55/2/1r, B55/4-l/6v, B55/4-l/7r, B55/4-l/8r, B61/1/5v, D77/2r, D79/1/11r, D79/1/2r (3), D79/1/2v, D100/4r, D140/1v, D140/2r, D147/1v, D147/2v (2), D147/3r (2), D166/9r, D178/2/1r, D178/2/2v, D217/2r, D217/4r, D219/1/5r, D219/1/7v, D221/1/4v, D221/1/7v, D225/2v, D271/3v, D291/2/1r, D322/3r, D322/4v, E8/1v
bereke D172/2v
beriyed-ün D178/2/2r
beri-yin D178/1/3v, D225/2r
berke B55/7a/2r, B61/1/3r, B61/2/2r, B61/2/2v, B65/1/2r, B65/1/3r, D172/3r, D219/1/6r
berkelig B39/11/20v, B55/2/21r, B161/1/14v
bey-e B18/7/5v, B18/9/1v (2), B55/4-IV/20r, B55/7a/4v, B55/7a/6r, B55/7a/6v (2), B62/1/35r, B65/17/2r, D79/1/11v, D178/2/1v, D217/2v, D219/1/8r
beyeben B55/4-IV/24r, B61/2/1v, B65/1/1v, D10/5v, D172/1v, D244/2v
beyedegen D217/2r, D217/4r
bey-e-ḍegen D172/4r
beyedür B65/17/3r
bey-e-dür B65/17/2r, B65/17/3r (2), B65/17/4r
beyen-degen B65/17/4r
beyen-dü D100/3r, D100/6r, D221/1/6v
beyendür B65/17/3r
beyen-dür B55/6/3r (2), B55/6/3v, B55/6/5r
beyen-eče B55/2/17r
beyen-tegen B55/4-IV/19v, D100/4v
beyen-tü B55/4-IV/19r
beyen-tür B55/4-IV/21r, D10/10r, D10/3r, D219/2/3v
beyen-ü B55/4-l/2r, D77/3v
bey-e-tegen D100/1v, D140/2r, D141/4r, D166/4r
beyetei B55/4-IV/18r, B55/4-IV/18v
bey-e-tei B65/17/2r, B65/17/2v (2)
bey-e-ten-i E8/8v

beyetü D217/2v, D217/4r
bEy-e-tü B55/7a/2r, B55/7a/3r, D77/3r, D217/3v, D217/4r
bey-e-yi D172/2r, D322/2r
bey-e-yin B18/9/1v, B18/9/2v, B55/7a/1v, D79/2/4v, D166/4r, D322/3r
beyin-[dege]n D221/1/1v
beyir D166/2v
beyir-e E8/2r
bharu B39/11/4r, B161/1/2v
bi B18/7/5r, B39/11/2v, B39/11/3v, B45/9/1v, B45/9/6r, B45/9/6v, B50/3/11v, B50/3/7r, B50/3/7v, B55/2/2r, B55/4-II/12v, B55/4-II/13r, B55/4-II/13v, B55/4-I/10r, B55/4-I/6r, B65/17/3v, B81/2/2v (4), B161/1/1v, B161/1/2v, D10/7r, D25/2r, D25/3r, D25/3v, D25/4r, D25/4v (2), D25/6r, D27/2v, D27/3r (3), D77/1v, D79/1/11r, D79/1/2r, D79/1/6v (4), D79/1/7r, D79/1/8v, D99/9r (2), D111/2r, D140/2v, D140/3r, D141/1v (4), D141/2r (2), D141/2v (2), D141/3v, D141/4r, D141/4v, D159-5/2v, D159-5/4r, D159-5/5v, D178/1v, D178/2r, D219/1/4r, D221/1/2v, D244/1v, D291/1/2r, D291/1/2v, D322/3v (4), D322/4r (3)
bičibei B45/2r, B55/7a/1r, D178/2/2v
bičig D291/1/1v
bičigči D140/2r
bičigeči D141/4r, D291/1/1v
bičiged D147/3v
bičigedür D141/4r
bičig-i D147/3v
bičig-tü D140/2r
bičijü D141/3r
bide B39/11/14r, B39/11/18r, B39/11/18v, B39/11/8r, B45/9/3r (2), B45/9/4r (3), B50/3/3v, B50/3/5r (3), B55/2/13v, B55/2/18r, B55/2/18v, B55/2/8r, B55/4-II/13r (2), B161/1/10r, B161/1/13r, B161/1/6r, D79/1/3v (2), D79/1/4v (3), D217/6v
bidenar B161/1/13r
biden-dür B45/2r
biden-i D166/13r
biden-ni D147/2v
biden-ü B81/2/2v
bil=gedügsen D166/3r
bileg-ün B65/17/4r
bilge B50/3/1v, D166/13r, D166/4v, D166/5r
bilge=dügsen D166/2v
bilgedügsen D166/2v (6), D166/3r
bilig B55/6/2r, B62/1/37v, D166/5r, D178/2/1v, D178/2/2v
bilig-i B62/1/37v, B65/4/2r
bilig-iyer D77/1v
bilig-ten D166/13r, D322/2v, E8/9r
biligün B55/6/2r (2)
bilig-ün B39/11/4v, B55/7a/2r, B61/1/3r, B65/4/2r, B161/1/3r, D77/2r, D77/3r, D166/4v (2), D219/1/3r, D219/2/2v, D221/1/1v, D221/1/7r, E8/2v, E8/3r (2)
binayaγ-a B81/2/1v
binduriy-a B55/6/2r
biraman D166/5v
birman-u E8/3r
biru E8/7r
bisalγaγsan B55/4-I/4v, B55/7a/3v
bisalγan B62/1/36v
bisaman D166/10r, E8/6r
bisilγaγsan B61/1/6r
bisiregsed-ün D100/5r
bisiregsen-i D217/4r
bisirekü-ber B81/2/2v
bisireküi-ber B81/2/2v
bisireküi-yier D159-5/2v, D159-5/4r, D159-5/5v
bisiren B65/1/1v, D147/1v, D147/2v, D172/1v
bisirigsed-ün D221/1/5r
bitegüljü D172/2r
bitegün B161/1/11v
bitegürčü D172/3v
bitegürebe D79/1/4v
bitegürijü B61/2/3r
bitegüürčü B65/1/3v
biye B55/4-I/9r
biy-e B50/3/11v, B55/4-IV/18r (2), B55/4-I/2v, B55/4-I/5v, B55/4-I/7r, B61/1/7v, B61/2/1v, B61/2/3r (3), B65/17/2r, D10/8r, D25/7v (2), D79/1/6v, D79/2/4v, D159-5/3v, D221/1/2r, D221/1/3r, E8/7r
biy-e-dü D100/3v
biy-e-eče B39/11/17r, B161/1/12v
biy-e-i B55/1/4r
biyen-tegen E8/2v
biyen-tü B55/4-IV/19r
biy-e-tegen D291/1/1v
biy-e-tei B55/4-IV/17v, B55/4-IV/19r
biy-e-tü B61/1/3r, B61/1/4v, D25/8r, D100/5r, D217/3r, D221/1/3r (2), D221/1/3v, D221/1/4r, D221/1/5r
biy-e-tür B55/4-IV/22v
biy-e-ü D159-5/1v, D159-5/3v, D159-5/4r, D159-5/5r
biy-e-yi B65/1/3r (3), D172/3r (2), D172/3v (3), D172/7r
biy-e-yin B61/1/1v, E8/2v
blam B18/9/1v
blam-a B39/11/11v, B39/11/19r, B39/11/1r, B39/11/1v, B39/11/2v, B39/11/9r, B45/9/7v, B50/3/10r, B55/2/11v, B55/2/1r, B55/2/1v, B55/2/2r, B55/2/9v, B55/4-II/11r (2), B55/4-II/11v, B55/4-III/14v (2), B55/4-IV/26r, B55/4-I/2r, B55/4-I/3v, B55/4-I/5r, B55/4-I/9v, B55/7a/2r, B61/2/1v, B62/1/32r (2), B62/1/32v (2), B62/1/33r (2), B62/1/33v (3), B62/1/35r, B62/1/36r (2), B62/1/36v (2), B62/1/37r (3), B62/1/37v, B65/1/1v (2), B81/2/2v (2), B161/1/13v, B161/1/1v (2), B161/1/6v, B161/1/8v, D77/1v (2), D77/2v, D77/3r, D77/5r, D79/1/9v, D166/13v, D172/1v, D219/1/1v, D225/3r, D286 (2), E8/5v, E8/9r
blam-a-ačaγan B62/1/33v, B62/1/34r (2), B62/1/35r
blam-a-dur B61/2/4v
blam-a-tur B65/1/5r
blam-a-yi B61/1/2v
blam-a-yin B55/4-IV/23v, B62/1/35r (3), D10/4v, D172/1r, D172/7v, D219/2/1v, D286, E8/6v, E8/9v
blam-a-yuγan B62/1/34v, B62/1/35r
bo=luγsan B45/9/6r
bodanar B55/4-I/6r
bodasatu B18/9/1v, B55/4-III/16v
bodasatu-yin B55/7a/3r
bodasun-i B45/9/6v
bodasun-u B50/3/8v
bodatai B55/4-I/2v, D147/2r, D219/1/3r
bodatay-a D147/1v
bodi B18/7/3v, B18/7/6v, B39/11/2v, B55/2/2r, B55/4-III/16r, B55/4-IV/24r, B55/7a/2v, B55/7a/4r, B61/1/4r, B61/1/6v, B61/2/6r, B62/1/33r, B65/1/6r, B65/4/2r, B161/1/1v, D10/5v, D79/2/3v, D291/2/1v, D322/2r, E8/10r
bodi=satu D322/3v
bodi=satu-yin B62/1/33v
bodis[a]tu B55/4-III/16r
bodisa=twa D166/9v
bodisadad-un B161/1/3v
bodisadhav-a E8/5v
bodisatu B18/7/7r, B55/4-III/16v, B55/7a/1v, D166/2r
bodisatu-tur D166/2r
bodisatv-a E8/1v (2)

bodisatv-a-tur E8/1v
bodisung B18/7/3v, B18/7/7r, B55/4-III/15r, B61/1/2r, D25/7r
bodisung-un B61/1/4r
bodutai B39/11/6v, B45/1r, B45/1v, B55/2/6v, B161/1/5r
boγda B18/7/4r, B39/11/11v (2), B39/11/1v, B39/11/21r, B55/2/11v (2), B55/2/1v, B55/2/21v, B55/4-IV/19r, B55/4-IV/20r (2), B55/4-IV/21v, B55/4-IV/22r (4), B55/4-IV/22v (3), B55/4-IV/23r (4), B55/4-IV/23v, B55/4-IV/24v (4), B55/4-IV/25r, B55/6/2r, B55/6/2v, B55/6/3r, B55/6/3v, B55/6/5r (2), B55/7a/1r, B61/1/7v, B62/1/32r (3), B62/1/32v (3), B62/1/33r (2), B62/1/33v (2), B65/17/1r, B161/1/15r, B161/1/1v, B161/1/8v (2), D10/2r (3), D10/2v (2), D10/3r (2), D10/3v (3), D10/4r (4), D10/4v (3), D10/6r (2), D10/6v (2), D10/7r, D10/8r, D10/8v, D79/2/1v, D100/1v, D100/2r, D100/4v (2), D141/1r, D217/1v, D217/2r (2), D217/2v, D217/4r, D217/4v, D217/6v, D219/2/1r, D221/1/1r, D221/1/1v, D221/1/2r (2), D221/1/2v, D221/1/3v, D221/1/5r (2), D221/1/5v, D271/7v, D271/8v, D291/2/1v
boγda-dur-iyan D221/1/7v
boγda-tur B55/4-IV/25r, D10/7r
boγda-yin B18/7/7r, B55/4-IV/19v, B55/4-IV/20v, D10/1r, D10/8v, D100/1r, D100/2v, D100/5v, D166/6r, D217/1r, D217/4v, D221/1/5v, E8/3v
boγda-yuγan D217/3r
boγda-yuuγan D221/1/3r
boγtalqu D178/1/3v
boγuju B61/2/1v, B65/1/2r, D172/2r, D322/2r
boγul B55/4-II/13r, D140/3r, D166/12r, D291/1/2v, E8/8r
boγuqui-yin B18/9/1v
boγuqu-yin D322/4r
bokir D291/2/1v
bol B55/4-l/7v
bol=γan B61/1/2v
bol=tuγai B45/9/1v, D166/9r
bol-a B55/4-l/7v (2), B55/4-l/8r (3)
bolaγ-a D25/4v
bolaγaqui D99/8v
bolai D25/8r, D77/5r, D79/1/5v (3), D79/1/6r (8), D79/1/6v (3), D178/1/4v, D178/2/1r, D286
bolba B39/11/2v, B45/9/3v (2), B45/9/4r, B50/3/4r, B50/3/4v (3), B55/2/2r, B55/4-l/2v, B161/1/1v, D77/2v, D77/4r, D79/1/11v, D79/1/4r (2), D79/1/4v (3)
bolbaču D178/2/1r, D286
bolbai B18/7/1v (2), B18/7/6v, B39/11/3v, B39/11/4r, B39/11/4v, B45/9/3v, B45/9/4r, B50/3/4v, B55/2/3r, B55/2/3v, B55/2/4r, B55/4-l/2v, B55/4-l/3r, B161/1/2v (2), B161/1/3r, D166/2r, D166/4v, E8/2r, E8/3r
bolbasu B45/9/2r (2), B50/3/2r (2), B50/3/2v, B50/3/9r, D79/1/2r (2), D79/1/2v, D141/2v, D147/2v, D322/3v (2)
bolbasuruγsan D141/2r
bolbau B39/11/21r, B55/2/21v, B161/1/15r
bolγ[a]n D25/5r
bolγ-a B55/4-l/8v, D25/4v, D25/5v, D244/2r
bolγaγad D244/2v
bolγaγči B65/17/4r, D27/3r, D27/3v, D27/4v, D99/9r, D166/10v (2), E8/6v
bolγaγči-tur D77/2r
bolγaγsan B61/2/2r (3), B61/2/2v (2), B61/2/4v (2), B61/2/5r, B65/1/2r (2), B65/1/2v, B65/1/3r, B65/1/4v, B65/1/5r (2), D172/2r, D172/2v (2), D172/3r (2), D172/5r, D172/5v
bolγaju B65/17/5r, D27/2r
bolγan B18/7/5v (2), B39/11/16r, B39/11/16v, B39/11/17r, B55/2/16r (2), B55/2/17r, B55/2/6v, B55/4-II/12v, B55/4-II/13r (2), B55/4-II/13v, B55/4-IV/23r (2), B55/6/4r, B55/6/7r, B55/7a/2r, B65/17/5r (2), B161/1/11v, B161/1/12r, B161/1/12v, B161/1/5r, D10/4r (2), D140/2v (2), D140/3r, D141/4v, D159-5/4v, D178/2r (2), D178/2v, D225/2v, D225/5v, D244/2r (2), D244/2v, D271/5r, D291/1/2r (2), D291/1/2v
bolγaqu D147/3r, D244/2v
bolγaqui D25/3r, D25/3v, D25/4r, D25/4v, D27/2v
bolγuqui D25/2v
bolju B45/9/3r, B55/4-l/7r, D77/5r, D79/1/1v, D79/1/3v, D79/1/6v, D172/6v, D225/5r
boljusi B55/2/20v
boljuši B39/11/20v
bolqu B18/9/2v (2), B39/11/2v, B39/11/5r, B55/2/22r, B55/2/2v, B55/2/5r, B55/4-II/13v (3), B55/6/7v, B62/1/35r, B161/1/2r, B161/1/3v, D77/4r, D141/2v, D178/1/4r, D225/3v, D322/3v (4), D322/4r (2)
bolqui B18/7/6r, D77/1v, D178/2v, D322/3r
bolqui-yin B18/7/6r, E8/7v (2)
bolquy-a D178/1v
bolqu-yi D178/1/3v, D178/1/4r
bolqu-yin B18/7/5v, B18/9/2r, B18/9/2v (3), D178/2/2v
bolsu D322/3v (3), D322/4r (2)
boltu=γai B62/1/35r, D77/3r
boltuγai B18/7/2r, B18/7/2v (3), B18/7/3r (2), B18/7/5r, B18/7/6v, B18/9/1v, B18/9/2v (3), B39/11/11r, B39/11/18r, B39/11/18v (2), B39/11/2v, B39/11/3r (2), B39/11/3v, B39/11/5r, B39/11/8r, B45/2v, B45/9/1v, B50/3/11v (4), B50/3/12r (2), B50/3/1v (2), B55/2/11r, B55/2/18r, B55/2/18v, B55/2/19r, B55/2/22r, B55/2/2v (3), B55/2/3r, B55/2/5r, B55/2/8r, B55/4-II/13v (3), B55/4-III/14v, B55/4-IV/25v, B55/4-IV/26r (2), B55/4-IV/26v (3), B55/4-l/10v, B55/4-l/9r, B55/4-l/9v, B55/6/7v (2), B55/7a/4v, B55/7a/5r, B55/7a/5v, B61/1/7r, B61/1/7v, B61/1/8r, B61/2/4v, B61/2/5r (2), B61/2/5v, B61/2/6r (3), B62/1/34r (2), B62/1/34v, B62/1/35r, B62/1/35v, B62/1/38r, B65/1/4v, B65/1/5r, B65/1/5v (3), B65/1/6r (4), B65/17/5v (2), B65/4/4r, B81/2/2v (3), B161/1/13r, B161/1/13v, B161/1/2r (3), B161/1/2v, B161/1/3v, B161/1/6r, B161/1/8r, D10/11v, D10/2r, D25/4r, D25/5v, D25/6r, D25/6v, D27/1v, D27/3r, D27/3v, D27/4r, D77/4r (4), D79/1/11v (4), D79/2/1v, D79/2/2r (4), D79/2/2v (2), D79/2/3r, D79/2/3v, D79/2/4r (6), D79/2/4v, D99/9v (2), D141/1v, D147/3r (2), D147/3v, D159-5/6r, D166/12v (3), D166/13v (2), D166/14r (3), D166/5v, D166/7v, D172/1v, D172/5r, D172/5v (2), D172/6v (3), D172/7r (3), D178/1/4v (2), D178/2/2v, D217/6r, D217/7r, D219/1/4v, D221/1/7v, D225/3r (3), D225/3v (5), D225/4r (4), D225/4v (3), D244/3r, D271/6r, D271/6v, D291/1/2v, D291/2/1r, D322/1v, D322/2v (2), E8/10r (3), E8/3v, E8/4v, E8/5r, E8/8v (2), E8/9r, E8/9v (6)
boltuγai-i B161/1/13r
bolu[yu] D79/1/11r
bolud B65/17/4r, B65/17/5r
bolud-iyan D10/6v
bolud-yian B55/4-IV/24v (2)
bolud-yin D10/6r
bolug=san D166/5v
boluγ=san B18/7/1v (2), B18/9/1v, B45/9/7v, B45/9/8v, B55/7a/2r (2), B61/1/7v, D166/4r, D178/1/2v, E8/3v
boluγ=san-a D217/4v
boluγad B45/2r, B50/3/4r, B65/4/1v, D77/5r, D79/1/1v, D141/4v, D166/2r, D178/1/4v,

	D217/6r, D225/3r, D225/3v (2), D322/3v, D322/4r, E8/2r, E8/4v
boluγan	B50/3/7v
boluγči	B55/4-IV/23r, D244/1v, E8/6v
boluγsad	B39/11/11r, B161/1/8r
boluγsaγar	B39/11/20r, B55/2/20v, B161/1/14r
boluγsan	B39/11/18v, B45/9/4r, B45/9/4v, B45/9/5r (8), B45/9/6r (2), B45/9/7v (4), B45/9/8r (7), B45/9/8v (6), B50/3/10r (2), B50/3/10v (7), B50/3/11r (5), B50/3/5v, B50/3/6r (3), B50/3/6v (6), B50/3/7r, B50/3/7v, B50/3/8r (2), B55/2/11r, B55/2/19r, B55/4-IV/20v, B55/4-IV/23v, B55/4-IV/25r, B55/4-IV/25v, B55/4-IV/26r (2), B55/4-l/2v, B55/6/2r, B55/6/5r, B55/7a/1v, B55/7a/3r, B55/7a/5r, B61/1/2v, B61/1/3r (2), B61/1/5r, B61/1/5v, B61/2/5r, B61/2/6r, B65/1/5v, B65/1/6r, B65/4/2v, B161/1/13v, D10/2r, D25/3r, D77/4v, D79/1/10r (7), D79/1/10v (6), D79/1/11r (2), D79/1/5r, D79/1/5v, D79/1/6r (2), D79/1/6v, D79/1/7r (3), D79/1/7v, D79/1/8v, D79/1/9v (2), D99/9r, D140/2v, D141/4v, D159-5/2r, D159-5/2v, D159-5/5r, D166/14r, D166/2r, D166/2v, D166/6v, D178/1/4r, D178/2/1r (2), D178/2/1v, D291/1/2r, E8/2r (2), E8/3v, E8/9v
boluγsan-a	D100/2v (2), D100/3r (4), D217/4v, D217/5r (6)
boluγsan-ača	B45/1v, E8/2v
boluγ-san-ača	D322/1v
boluγsan-a-dur	D221/1/6r (2)
boluγsan-du	D100/5v (2), D100/6r (5), D221/1/6r (2)
boluγsan-dur	D166/1v, D166/2r, D221/1/6r (2), D221/1/6v (2)
boluγsan-i	B61/1/4v, D79/1/5v, D79/1/6r (5), D79/1/6v
boluγsan-ni	B55/4-IV/20v
boluγsan-tu	D100/6r
boluγsan-tur	B55/4-IV/21r (2), E8/1v
boluγsan-u	B39/11/4r, B55/2/4r, B55/4-IV/21r, B161/1/3r, D10/10r (5), D10/9r (2), D10/9v (4)
boluγsn	D10/5r
bolumui	B39/11/5v, B45/9/5v, B50/3/7r, B55/2/5v, B161/1/4r, D79/1/6v, D178/1/2r
bolun	B18/7/5v (2), B18/7/6r, B39/11/11v, B45/2r, B55/4-III/16v (2), B161/1/8v, D166/1v, D166/6v, D172/6v, D219/1/8r (2), D225/3v, E8/4r
bolun	D178/1/3r
bol-un	B55/2/11v
bolur	D79/1/11v
bolurun	B45/9/4r, B50/3/5r, D166/13v, D166/2r (2), D166/3v (3), D322/3v (2), D322/4r (2), E8/1v (2), E8/2v, E8/9r
bolur-un	D79/1/4v, D322/3v, D322/4r, D322/4v
bolusi	B161/1/14v, D172/7r
bolusu	D141/1v, D141/2r
boluyu	B50/3/11v, B55/1/1v, B55/1/2r, B55/1/2v (2), B55/1/3r, B55/1/3v, B55/1/4r (2), D141/2r, D322/4r
bomara	B50/3/4r
bomra	B45/9/3v
borban-ača	D25/5v
borbitu	D225/1v
borbi-tu	D225/1v
bordaγu	B65/1/4v
borjigen-ü	D225/1v
boru	B61/2/4v, B65/1/5r, D25/5v, D166/7v, D225/1v, E8/4v
boruγ	B39/11/12v, B55/2/12v
boruγan	B161/1/9v
bosaqu	D172/4r
bosču	D79/1/2r (2)
bosγaju	D172/4r
bosqaju	B61/2/3v, D225/1v
bosqan	B39/11/14v, B65/1/4r
bosuγ	D291/2/2r
bosuγ-a	D79/2/2r
bosuγad	D178/1v, D178/2r
bosuγamu	B161/1/11r
bosuγan	B55/2/14v
bosuγan-taki	D166/12r
bosuγan-u	B18/9/1v
bosuγ-a-tu	D225/1v
bosuγči	D10/11r
bosuγsan	B55/4-l/2v
bosuγun-daki	E8/7v
bosun	B55/4-IV/21v, B55/4-IV/22r, D10/3r, D100/6v
bosuquy-a	B61/2/3v
bosuy-a	B65/1/3v
boti	D271/7v
boyinuγ	D77/3r
bö=gesü	B45/9/6r, B45/9/7r, B45/9/8r (2)
böge=sü	B45/9/7r (2), B45/9/7v, D166/2r
böge=tele	B62/1/37r
böged	B39/11/20r, B39/11/20v, B45/2r, B55/1/2v, B55/2/20v, B55/2/21r, B55/4-l/6v, B81/2/2r, B81/2/2v (2), B161/1/14v (2), D141/3r (2), D159-5/2v, D159-5/3v, D159-5/4r (2), D159-5/5r, D159-5/5v, D271/2r, E8/3r
bögesü	B45/9/2r, B45/9/6r (2), B45/9/6v, B45/9/7r (8), B45/9/7v (6), B45/9/8r (5), B45/9/8v (7), B50/3/10r (8), B50/3/10v (7), B50/3/11r (5), B50/3/7v (2), B50/3/8r (2), B50/3/9r, B50/3/9v (7), B65/17/4v (2), D79/1/10r (7), D79/1/10v (7), D79/1/11r (2), D79/1/7r (3), D79/1/7v, D79/1/8v (2), D79/1/9r (7), D79/1/9v (8), D111/2v, D140/2r, D166/5v, D178/1v (2), D178/2r, D219/1/4v, D291/1/1v, D322/3v, D322/4r (2), E8/1v, E8/3v
bögesün	D141/4r
bögesütü	D244/1v
bögetele	B62/1/36r, B62/1/36v (3), B62/1/37r
bögetel-e	D141/2v
bögsün	D159-5/3v
bögüljikü	D178/1/3r
böke	D25/8r, D166/11v, E8/7v
bökelen	D77/3v
bölüge	B39/11/15r, B39/11/16v, B45/9/2r (3), B45/9/2v (4), B45/9/3r, B45/9/4r, B50/3/2r (2), B50/3/2v, B50/3/3r (3), B50/3/4r, B50/3/5r, B55/2/15r, B55/2/16v, B161/1/11r, B161/1/12r, D77/2v, D77/4v, D79/1/2r (2), D79/1/2v, D79/1/3r (4), D79/1/3v, D79/1/5r, D79/2/1v, D166/6v, D178/1v, E8/3v
bömber[e]gülün	B61/2/1v
bömbürülün	B65/1/2r
böngtürege	D25/5r
böngtüregge	D25/5r
böngtürge	D25/4v, D25/5r (2)
börete	D27/5v
bös	B55/2/7r, B161/1/5v
bös-iyer	B18/9/1v
bsang	D178/1/1r, D271/1r, E8/2v
bsang-un	E8/2r
bu=rtaγ	B45/9/7v
bučaγ-a	B55/4-l/8r
bučaγaju	D271/5r, D271/9v
bučal	D141/4v
budagčid?	B55/4-II/14r
budang	D77/2r, D77/3v, D77/4v
budangγurbasu	D25/8r
budasatu	B55/4-III/15r
budungγui	D25/2r, D99/8v, D111/2r, D147/3r
budungγui-yi	D25/2r, D99/8r, D111/1v
buγ	B18/9/2v, B45/9/8r
buγ-a	D166/11v, D271/7v
buγ-i	D291/2/2r
buγu-a	B55/4-IV/25v
buγu-a-i	B45/1r, D291/2/1v

buγu-a-yin B45/1r
buγudai B18/7/6v
buγu-yi D25/5r
buγuyibčitu B81/2/1v
bui B18/7/1r, B39/11/18v, B45/9/3r, B45/9/3v, B45/9/4r, B45/9/4v, B50/3/3v, B50/3/4v, B50/3/5r, B50/3/6r, B50/3/8r, B55/2/19r, B55/4-l/3v, B55/4-l/4v, B65/4/1v, B161/1/13v, D25/2r, D27/1r, D27/2r, D77/2r (3), D77/2v (11), D77/3r (6), D77/3v (2), D77/5r (3), D79/1/1v (2), D79/1/2r, D79/1/3v, D79/1/4v (3), D79/1/6v, D79/2/1v, D99/8r, D111/1r, D111/1v, D147/1v, D147/2r (2), D147/2v (2), D219/1/4v, D225/1v, D286, E8/1r
bui-yin B39/11/2v, B55/2/2r, B161/1/1v, D77/2v
bujar B39/11/3v, B39/11/4r, B39/11/7v, B50/3/12r, B61/2/3v, B65/1/3v, B161/1/2v, B161/1/3r, B161/1/6r (2), D25/2r (2), D178/1/2r, D178/1/2v (9), D178/1/3r (4), D178/1/3v (5), D178/1/4r (4), D178/2/1r, D178/2/1v (3), D178/2/2r (5), D219/1/4v
bujar-bar D178/2/1v, D178/2/2r
bujardaγsan D178/2/1v, D178/2/2r (3)
bujar-i D178/1/1r, D178/1/2r, D178/2/1r
bujarlaγsan D178/2/2r
bujarlan D25/8r
bujar-tur D178/1/4r
bujar-un D166/5v, D178/1/2v (2), D178/2/1r, D178/2/2v, E8/3v
bujar-yi D178/1/4r
bula B45/9/3r, B45/9/4r, B50/3/5r, D79/1/3v, D79/1/5r
bulaγ B39/11/7r
bulaγan D166/7v
bulaγsan B50/3/4r
bulaju D79/1/4r
bulan B50/3/3v
bulγaγsan B45/9/3v
bulγan E8/4v
bulγuldaγsan D244/1v
bulidaγsan B161/1/7v
buliduγsan B39/11/10r
buliyaγči D100/4v, D221/1/5r
buliyaldaqu B65/17/4v
bultuγsan B55/2/10v
bultuγul D27/5v
bum B45/1r, B55/1/1r, B55/1/4r
bumbai-i B55/4-IV/19v
bumra D79/1/4r
buq-a D79/1/10r
buq-a-yin E8/7r
bur=taγ-i B45/9/6v
bur=taγ-un B45/9/3v
bur=taq-i B45/9/6v
buraqan D141/1v
buraqan-tur D217/3r
buraqan-u D217/2v
burataγ E8/4v
burqad B18/7/3v, B55/4-III/16r, B61/2/5v, B61/2/6r, B65/1/6r (2), D147/2v, D172/7r, D271/6v, D291/2/1r, D322/2v
burqad-i D322/2v
burqad-iyar B55/7a/3v, B61/1/5v
burqad-un B18/7/7r, B39/11/19r, B55/2/19v, B55/6/3r, B55/7a/2r, B61/1/3r, B61/1/4v, B161/1/13v, D147/1v
burqan B18/7/1v, B18/7/2r, B18/7/3r (2), B18/7/3v (7), B18/7/5v, B39/11/11r, B39/11/16v, B39/11/2v (2), B39/11/3v, B50/3/10r, B55/2/11v, B55/2/16r, B55/2/2r, B55/2/2v, B55/2/3r, B55/4-II/10v, B55/4-II/11r, B55/4-II/11v, B55/4-III/14v (2), B55/4-III/15r, B55/4-III/15v (2), B55/4-III/16v (2), B55/4-l/2r, B55/4-l/9v, B61/2/3v, B62/1/32v, B62/1/33r (2), B62/1/33v, B65/1/3v, B65/17/3r, B161/1/12r, B161/1/1v, B161/1/2r, B161/1/2v, B161/1/3v, B161/1/8r, B161/1/8v, D25/7r, D25/7v, D77/5r, D140/2r, D141/1v, D141/2r, D141/4r, D141/4v, D147/3r, D166/13r, D166/9v, D172/4r, D178/1v, D178/2r, D217/6v, D225/1v, D291/1/1v, D291/2/2r, D322/3v (3), D322/4r (2), E8/5v
burqan-a B39/11/1v, B55/1/1v, B55/1/2r (2), B55/1/2v, B55/1/3r, B55/1/3v (2), B55/1/4r, B55/2/1v, B161/1/1v, D77/3r, D77/4r
burqan-ača D322/4v
burqan-bodisung B18/7/2r
burqan-du D217/3r
burqan-dur B18/7/2v, B45/9/7v, B50/3/10v, D79/1/10r
burqan-i B55/7a/2v, B61/1/3v, D100/4v, D166/1r, D166/1v, D166/2v, D221/1/3v, E8/1v, E8/2r
burqan-iyar D178/2/1r
burqan-tur D77/1v (2), D77/2r, D77/3v
burqan-u B18/7/7r (5), B39/11/11v, B39/11/16v, B39/11/4v, B55/1/1r, B55/1/4r, B55/2/16v, B55/2/4v, B55/4-IV/19r, B55/4-IV/24r, B55/4-l/3r, B62/1/32v (2), B62/1/33r (2), B62/1/34r, B62/1/34v, B65/4/3r, B81/2/2v, B161/1/12r, D10/5v, D77/1v, D77/2v (2), D77/3r, D77/4v (2), D140/2v, D147/3r, D166/2v, D166/4r, D166/7v, D178/1/4v, D219/1/5r, D221/1/3r (2), D221/1/5r, D271/3v, D291/1/2r, D291/1/2v, E8/2r, E8/2v, E8/4v, E8/9r
bursang B39/11/11v, B39/11/2v, B55/2/11v, B55/2/2r, B55/4-II/11r, B55/4-III/15r, B55/4-IV/26r, B55/4-l/9v, B161/1/1v, B161/1/8v, D77/1v, D77/4v
burtaγ B18/7/3r, B45/9/2r (6), B45/9/2v, B45/9/3v, B45/9/4v, B45/9/6r (3), B45/9/7v (4), B45/9/8r (7), B45/9/8v (8), B50/3/10r (2), B50/3/10v (6), B50/3/11r (5), B50/3/11v, B50/3/4r, B50/3/6r, B50/3/7v (2), B50/3/8r (2), B55/2/8r, B55/4-IV/25r, B161/1/6r, D79/1/10r (7), D79/1/10v (6), D79/1/11r (4), D79/1/1v, D79/1/2r (5), D79/1/2v (2), D79/1/3r, D79/1/4r, D79/1/7r (3), D79/1/7v (2), D79/1/8r (2), D79/1/8v, D79/1/9v (2), D166/7v, D178/2/1r, D225/1v
burtaγa-i D79/1/8v
burtaγ-i B45/9/4r, B45/9/6v (10), B50/3/5r, B50/3/8r (4), B50/3/8v (12), B50/3/9r (6), D79/1/5r, D79/1/5v, D79/1/7v (4), D79/1/8r (9), D79/1/8v (3)
burtaγlaγsan D79/1/10v
burtaγlaγsan-i B45/9/5v, B50/3/7r
burtaγtai B50/3/3v
burtaγ-tai B45/9/3r (2), B50/3/4r, D79/1/3v (3)
burtaγ-tai-yin D79/1/6v
burtaγ-tu B45/9/7r, B50/3/10r, D79/1/9v
burtaγ-tu-yin B45/9/5v, B50/3/7r
burtaγ-ud D178/2/2r
burtaγ-ud-iyar D79/1/7v
burtaγ-un B45/9/2v, B50/3/4r, D79/1/3r, D79/1/4r
burtuγ B39/11/8r, B50/3/10v, B50/3/2r (4), B50/3/2v (2), B50/3/3r
burtuγ-tai B50/3/3v
burtuγ-tu B50/3/8r
burtuγ-ud-i B50/3/8r
burtuγ-un B50/3/3r
buruγu B18/9/2r, B55/1/3v, B65/4/3r, D25/5r, D100/4v (2), D141/2v, D141/3r, D178/1/2r, D221/1/5r, D225/5v
buruγu-bar B55/2/14r
buruγu-iyar B161/1/10v
buruγu-tan-i D217/3r, D221/1/3r
buruγuu D221/1/3r
buruγuu-iyar B39/11/14v
buruγuu-tan-i D291/2/2r
buruγuy-a D221/1/5r

burun B62/1/34r (2), B62/1/34v (3)
burwan-yin D77/5r
buryan D77/5r
busayi B81/2/2r
busiγu D271/7v, D291/2/1v
busu B18/7/4v, B39/11/15r, B55/2/14v, B55/4-IV/24v, B55/4-l/6r, B161/1/11r, D10/6r, D79/1/11r, D79/1/3r, D140/2v, D178/1/3r, D178/2/2r, D219/1/6r, D271/5v
busuber B18/7/2r
busučir D291/1/2r
busud B39/11/17r, B55/7a/4v, B61/1/7r, B65/17/4v, D147/3r, D221/1/7r
busud-ača B62/1/36r
busud-ta B161/1/12v
busud-tan B55/2/17r
busud-un B39/11/12v, B55/2/12v, B81/2/2v, B161/1/9r, D100/4v, D166/13r, D221/1/5r, E8/8v
busui B61/2/4r
busu-yi B62/1/36v
busu-yin B18/9/2v, B55/4-l/8v, D166/1v, D178/1/2v, D271/9r, E8/1v
butaraγulun D221/1/5r
butaratal B55/4-IV/24r, B55/4-IV/24v
butaratala D10/6v
butartala D100/4v
butasi-yin D79/1/8r
buu B39/11/12v, B39/11/16v, B39/11/17r, B39/11/3r, B39/11/7r, B45/9/3r, B45/9/4r, B45/9/4v (2), B50/3/3v, B50/3/5r, B50/3/5v (2), B55/2/17r, B55/2/3r, B55/2/7r, B161/1/12r, B161/1/12v, B161/1/2r, B161/1/5v, B161/1/9r, D79/1/3v, D79/1/4v, D79/1/5r, D79/1/5v, D141/1v, D141/2r, D166/12r, D219/1/4v, D271/2v (4), D271/3r (2), D322/3v (3), D322/4r (2)
buu=dongdub=γ'arbo D217/1v
buu=dungjin=γ'arabu B65/17/1v
buulγa D166/11v
buura D166/11v
buura-yin E8/7r
buu-u D25/7r, D286
buv-a=düngjing=γ'abo B55/4-IV/17v
buv-a=küisi=damba B55/4-IV/17v
buyan B18/7/5v, B18/7/6r (8), B18/9/1v, B18/9/2v (2), B39/11/15r, B39/11/17v, B39/11/18r, B45/2v, B45/9/8r (2), B45/9/8v (2), B50/3/10v (2), B50/3/11v, B55/2/10v, B55/2/14v, B55/2/17v, B55/2/18r, B55/4-IV/25r, B55/4-IV/26v, B55/4-l/10r, B55/4-l/6v (2), B55/4-l/9r, B55/7a/6r, B55/7a/6v, B65/17/5v, B65/4/1v, B81/2/2v, B161/1/11r, B161/1/12v, B161/1/13r, D27/3v, D77/1v (5), D77/4r, D77/4v (4), D77/5r, D79/1/10v (3), D79/1/11r (2), D79/2/2v, D79/2/4r, D140/3r, D141/1v (3), D141/4v, D166/10r (2), D166/10v (4), D166/11r (6), D166/11v (5), D166/12r (4), D166/12v, D166/13v, D166/2r, D178/1/4v, D178/2/2v (3), D225/1v (2), D225/2r (2), D225/3v, D225/4r, D244/3r, D271/5v, D291/1/2v, E8/1v, E8/5r (2), E8/5v (2), E8/6r (8), E8/6v (8), E8/7r (9), E8/7v (9), E8/8r (4), E8/8v (2), E8/9r
buyan-a B55/7a/6v
buyan-bar B65/1/5v
buyan-dur B18/7/5v
buyan-i B39/11/10r (2), B39/11/13v, B39/11/16v, B55/7a/4v, B161/1/12r, B161/1/7v (2), D140/2r, D141/4r, D271/8v, D291/1/1v, E8/8r
buyan-iyar D166/6v, E8/3v
buyan-ni B55/1/3r, D271/5v
buyan-ni-yi E8/6v
buyan-tan-i B55/2/10v, D291/2/2r
buyan-tu D140/2v, D141/4v, D166/7v, D291/1/2r, E8/4r, E8/4v, E8/7v
buyan-tur B50/3/11r
buyan-u B39/11/2v, B39/11/5r, B39/11/5v, B50/3/12r, B55/2/13v, B55/2/16r, B55/2/2r, B55/2/5r, B55/2/5v, B55/7a/5r, B61/1/7r, B61/1/7v, B62/1/37v, B161/1/10r, B161/1/2r, B161/1/3v, B161/1/4r, D79/1/11v, D147/3r, D219/1/1v, E8/8v
buyan-yiar B61/2/5r, B61/2/5v, B65/1/5v, D159-5/6r, D172/6v, D172/7r
buyu B55/2/12v, D77/2r (3), D77/2v (2), D77/3r (3), D77/3v (7), D77/4r (2), D77/4v, D77/5r (2), D79/1/7v, D166/2r, D166/2v, D178/2r, D178/2v, D322/3v, D322/4v, E8/2r (2)
buyu. D77/3v
buzar B39/11/8r, B55/2/3v, B55/2/4r, B55/2/8r (2), D99/8r, D99/8v, D111/1v, D111/2r, D141/4v, D172/4r
bü=tügsen D166/6v
büčileküi D244/2r
bügedü E8/5r
bügedü-yi E8/8r
bügedü-yin E8/6v, E8/7r (2)
bügü=de D178/2/2r
bügü=de-i D27/2r
bügü=de-yi D140/2v
bügüde B18/7/7r, B39/11/18r, B55/1/1v, B55/2/18v (2), B55/2/20r, B55/4-II/11v, B55/4-II/12r, B55/4-II/13r, B55/4-IV/26v, B55/4-l/10r (2), B55/4-l/9v, B61/1/6r, B65/4/3v, B161/1/13r, D25/3r, D77/2v, D77/5r, D79/2/2v, D79/2/3r, D140/3r, D159-5/6r, D178/2/1r, D225/2r, D225/3v, D225/4r (2), D225/4v, D291/1/2v, E8/10r
bügüde-ber D225/2v
bügüdede B161/1/14r
bügüde-de B18/7/6v
bügüde-dü B39/11/20r
bügüdedür B18/7/4v
bügüde-dür B18/7/5r (4), B45/9/4v, B50/3/6r, B55/4-l/6r, D25/8v, D271/6r
bügüde-eče B39/11/12r, B55/2/12r, B161/1/9r
bügüdeger B18/7/2r, B18/7/2v, B18/7/5r, B18/7/6v, B39/11/17r, B55/2/17r, B55/4-III/16v, B55/4-III/17r, B161/1/12v, D27/4v, D225/2r, D271/1v
bügüdeger-dür D79/1/8v
bügüdegeri D79/1/1v
bügüdeger-i D79/1/1v
bügüdeger-tür B45/9/6r, B50/3/7v, B55/4-II/13r, D79/1/5v
bügüdeger-ün B45/9/6v, B50/3/9r
bügüdegür-tür D79/1/7r
bügüde-i B45/1r, B55/2/16v, B55/4-II/12v, B55/7a/6r, D27/2v, D159-5/2v, D159-5/5v (2), D219/1/7r, D291/1/2v
bügüden-i D140/3r
bügüden-yi D25/3r
bügüde-tü B55/4-II/13v
bügüde-tür B55/4-IV/21v, D25/3v, D217/5v, D221/1/7r
bügüde-yi B39/11/17r, B55/4-III/17r, B65/4/2v, D77/2v, D79/2/2v, D99/9r (2), D141/3v, D159-5/4v (2), D225/3r (2), D225/5r
bügüde-yin B55/2/20r, B55/4-II/13r, B55/4-l/5r, B81/2/2v (2), D10/11r, D159-5/2v, D159-5/6r, D225/1v, D291/1/2r
bügüdü-tür B18/9/1v
büjige D219/2/3v
bükü B18/7/5r (2), B61/1/6v, B65/1/5v, D172/1v
bükü B55/7a/4r, B55/7a/4v, B61/2/1v, B61/2/5r, B65/1/1v, D77/5r, D172/6r, D244/2v
bükü-ber D244/1v
bükü-i D77/3v
bükü-yi D77/3r
bükün B39/11/15r, B45/9/7r, B55/2/15r, B161/1/11r, B161/1/7r

bükün-dür D225/5r
bükün-e B55/4-l/4v, B55/7a/6r, B55/7a/7r
bükün-eče B55/4-l/6v, B55/4-l/8v
bükün-i B45/2r, B55/6/5r, B81/2/2v, B161/1/12r, D77/3v, D79/2/2v, D166/13r, D178/2/2r, D219/1/1v, D219/1/2r, D219/1/4r, D219/2/3r, E8/8v
bükün-iyen B39/11/10r, B39/11/9r, B39/11/9v, B161/1/6v, B161/1/7v
bükün-ni B55/6/7r, D159-5/2v, D159-5/4v, D159-5/5v
bükün-tür B55/4-l/3r, B55/4-l/6v
bükün-yien B55/2/10v, B55/2/9r, B55/2/9v
bükün-yier B55/4-l/4v
büle B39/11/13v, B161/1/10r
büli B55/2/13v, E8/1v
bülüg B50/3/5v
bülüge B45/9/4v
bürgiljelel B55/2/16v
bürgüd B61/2/4v, B65/1/4v, D172/5r
bürgüljilen B161/1/12r
büri B39/11/19r, B55/2/19v, B55/4-II/11r, B161/1/13v, D225/2r
bürid=tügsen B55/6/2v
büridčü E8/8v
büridkü D225/4r
büridküi D99/9v
büridtügsen B39/11/5r, B55/2/5r, B55/7a/2r, B161/1/3v
büridügsen B45/9/5v, B50/3/7r, B61/1/4v
büridün D178/2/1r
bürigsen D79/2/2r
bürigüljel B39/11/17r
bürikügül D178/2r
bürin B55/4-III/16v, B55/4-l/5r, B55/4-l/7r (2), B55/4-l/9r, D140/3r, D141/4v
bürin-iyer B39/11/20v, B161/1/14v
büriyen-ü D77/4r
bürkeger D166/2r
bürkeji D219/2/2r
bürkügen D166/3r (2)
bürküger E8/1v
bürkügsen D77/3v, D322/2r
bürkün E8/2r (2)
bürü B61/2/4v
bürüdkü-yin E8/5r
bürüdüged E8/10r
bürüjü B18/9/1v
bürün B18/7/6v, B18/9/1v, B45/1v, B55/7a/5r, B61/1/7v, D166/13r, D166/14r, D166/5v, D178/1v, D244/3r, D322/2r, D322/2v, D322/3r, E8/1r, E8/3v, E8/8v, E8/9v
bürün-ü D291/1/2v
büs B39/11/7r, D141/1v
büselgejü B65/1/4r, D172/4v
büseligsen D141/1v
büse-yi B65/1/4r
büsü D172/4v
büsülen B61/2/4r
büs-yi D159-5/2r
bütege B45/2r
bütegegtün-sayin D159-5/4v
bütegen B45/2r, D225/3r
bütekü-yin D219/2/4v
bütü=gegči E8/8v
bütü=kü D166/12r
bütü=küi E8/9v
bütü=küin D166/13v
bütü=küi-yin E8/10r
bütübe D77/2v
bütübei B18/7/2v
bütüg D271/8r
bütüg=gen D99/9r
bütüge B45/1v, B55/4-l/7r, B55/4-l/7v, B55/6/7r, B55/7a/6v, D140/2v, D141/4v, D219/1/6r, D271/3r, D271/5r, D271/9v, D291/1/2r, D291/2/2r
bütüged D166/6r, D178/1/4v, D178/2/2v
bütügegči B55/4-II/14r, B55/4-IV/21v, D10/11r, D100/4r, D166/13r, D217/4r, D217/5v, D221/1/4v, D221/1/7r
bütügegči-tür B55/4-II/11r
bütügeged D219/1/5r
bütügegsed-ün B55/4-II/12r
bütügegtün D159-5/2v, D159-5/5v
bütügeγči E8/8r
bütügejü B55/4-l/9r, D141/2r
bütügekü B45/2r, D225/3r
bütügeküi D322/4v
bütügeküi-yi D219/1/8r
bütügekü-tür B55/4-l/8v
bütügekü-yi B55/4-l/5v
bütügekü-yin D225/2v, E8/10r
bütügel[e]gsen D79/2/1v
bütügen B55/4-II/12v, B55/4-II/13r, B55/4-III/16v, B55/7a/6v, B55/7a/7r, B65/17/5r, B65/17/5v, D25/3r, D27/2r, D77/5r, D140/3r, D166/9v, D219/1/4r, D219/1/6r, D225/3r, D225/4r, D225/5r, D225/5v, D291/1/2v, D322/1v, E8/3v, E8/5v, E8/7v
bütügsen B18/7/1v, B55/7a/3r, B61/1/4v, D147/2v, D166/6r, D219/1/3r, E8/3v
bütügün B39/11/15v, B55/2/15r
bütüγ=sen E8/3v
bütükü B18/7/2r, B18/9/1v, B65/4/4r, B161/1/14r, D77/3r, D77/4r, D166/14r, D225/4r, D271/6r
bütüküi B81/2/2v
bütüküi-yin E8/9r
bütükü-yin B18/9/2r, B39/11/19v, B55/2/20r, D225/4v, D225/5r, E8/8r
bütümüi D25/7r
bütün D166/1v, D166/2v, D244/1v, E8/1v, E8/2r
bütütügei D79/2/3r
büü B55/2/16r, B55/4-II/13v, B55/4-l/7r (2), B55/4-l/7v (4)
büübei-dür B61/2/1v
caγ'arwad-un D111/1v
caγ'rawadi-yin D27/1v
č[a]γ D77/3r
čab D79/2/1v, D244/2v
čabč[i]qu-tu D25/4v
čabi-yi B61/2/2r, D172/2v
čabur B61/2/1v
čadabasu D141/1v
čadamui D141/2v
čadiraban D79/1/2r
čagarwati-yin D79/2/1v
čag'iraγ B18/7/6r
čaγ B18/9/2v, B39/11/12v, B39/11/20r, B39/11/8v, B45/9/3r, B50/3/3v, B55/2/12v, B55/2/20r, B55/2/8v, B161/1/14r, B161/1/6v, B161/1/9r, D27/4r, D77/2r, D140/3r, D141/4v, D166/1v, D271/6r, D271/9r, D286, E8/1v
čaγ[a]n D25/6v
čaγ'awda-un D25/1v
čaγ-a-dur D25/1v
čaγaja-yin B18/9/2r
čaγan B18/7/3v, B18/9/1v, B39/11/18r, B45/1v, B45/9/3v, B45/9/5r (3), B45/9/5v, B45/9/7r, B50/3/4r, B50/3/6r, B50/3/6v (2), B50/3/7r, B50/3/9v, B55/2/18r, B55/4-IV/17v, B55/4-IV/18r, B55/4-IV/18v (2), B55/4-IV/19r, B55/4-IV/25v, B55/4-IV/26r, B55/6/5v, B61/2/1v, B61/2/2r (2), B61/2/2v, B65/1/1v, B65/1/2v (2), B65/17/2r, B65/17/2v (3), B161/1/13r, D25/5r (2), D27/4r, D27/4v, D27/5r (2), D77/3r, D77/4r (4), D77/4v, D77/5r (3), D79/1/4r, D79/1/6r (3), D79/1/6v, D79/2/1v (5), D79/2/2r (2), D79/2/3r (2), D79/2/3v (2), D111/2v, D140/1v, D140/2r, D140/3r (2), D141/1r, D141/1v, D141/2r, D141/2v, D141/3v,

	D141/4r (2), D141/4v (2), D159-5/1v, D159-5/2r, D166/2v, D166/3r (2), D166/5r (2), D166/7v (2), D166/8r (4), D166/8v (2), D172/1v, D172/2v, D219/1/1r, D219/1/2r (2), D219/1/2v, D219/1/3v, D219/1/4v, D219/1/5v, D225/1v, D225/2r (3), D244/1v (2), D244/2v, D244/3r, D271/6v, D271/7r, D271/7v, D271/8v (2), D271/9r, D291/1/1r (2), D291/1/1v, D291/1/2v (2), D291/2/1r, D291/2/1v, D322/1v (3), D322/2r (2), D322/2v, D322/3r, E8/2r (3), E8/3r (2), E8/4v (4), E8/5r (3), E8/8r
čaγan-tuni	B45/2r
čaγasun	B18/9/1v
čaγ-dur	D166/13r, D166/2r, D178/2v
čaγ-i	B62/1/36r
čaγlasi	B39/11/5v, B55/2/5v, B55/6/5v, B161/1/4r, D77/2r, D77/2v, D77/3r, D244/2v
čaγlaši	B18/7/2r
čaγraqu	B55/4-IV/24r
čaγtu	B55/4-l/7r, B55/4-l/7v (5), B55/4-l/8v (2)
čaγ-tu	B39/11/8v, B55/2/9r, B55/6/4v (3), B161/1/6v, D99/8r, D141/2v (2), D166/1v, D225/1v, D271/2v (4), D271/3r, D271/4r (2)
čaγtur	B45/9/2v, B50/3/3r, D178/2r
čaγ-tur	B55/4-III/16v (2), B65/17/3v, B65/17/4v, D27/1v, D79/1/3r, D111/1v, E8/1v (2), E8/9r
čaγ-un	B18/9/2v, B39/11/10v, B39/11/15r, B39/11/8r, B55/2/11r, B55/2/14v, B55/2/8r, B55/4-III/16r, B55/4-IV/24r (2), B161/1/11r, B161/1/6r, B161/1/8r, D10/5v, D10/6r, D225/2v, D225/3r, D271/9r, D322/2v, D322/4v
čaγ-ügei	D291/1/2v
čai	B39/11/7r, B55/2/6v, B161/1/5r, D219/1/3v
čakarasambara	B18/7/2r
čakilaγan	D25/8r
čakilbasu	D10/8v, D217/2v, D221/1/2v
čakilγ[an]tu	D217/4v
čakilγaju	B55/4-IV/20r
čakilγan	B39/11/12v, B39/11/17r, B55/2/12v, B55/2/16v, B65/17/4r, B161/1/12r, B161/1/9r, D77/2r
čakilγan-tu	D100/5r
čakilγ-a-tu	D221/1/5v
čal	D140/3r, D291/1/2v
čalaγai	B39/11/10v
čalama-bar	B81/2/1v
čalamadan	B81/2/1v
čalaqai	B161/1/8r
čalayidus-iyar	B161/1/8r
čalγai	B55/2/11r
čalidas-bar	B55/2/11r
čalidus-iyar	B39/11/10v
čalma	D159-5/5r
čamadur	D140/2v
čamai	D140/2r
čambutib-un	D25/2v
čang	D79/1/2v
čangbuu=tiib-ün	E8/10r
čangdamani	D159-5/3r
čar	D79/1/1v, D140/2v
čarabaγun-ača	D172/4v
čarai	B18/9/2v, D219/1/3r
čarai-tai	B65/17/2r
čarbaγun-ača	B61/2/4r, B65/1/4r
častu-yin	B45/9/2r
času	B39/11/12r, B55/2/12r, B161/1/9r
časun-ača	B50/3/5v
časutu	B18/7/5v, B45/9/6v, B50/3/8v, B55/4-IV/25v, D79/1/8r, D322/4v
časutu-yin	B50/3/2v
času-tu-yin	D79/1/2v
čayiγsan	D141/1v, D271/7r
čebelejü	B55/4-l/1v
čeber	D141/4r, D291/2/1v
čeberlegsen	D172/3v
čeberlen	B61/2/3r, B65/1/3r
čečed	D79/2/3v
čečeg	B18/7/1v, B55/4-IV/17v, B61/2/2v, B61/2/3r, B65/1/2v, B65/1/3r (2), D25/2r, D79/2/4r, D99/8r, D111/1v, D172/2v, D172/3r, D172/3v, D291/2/1r, D322/1v, D322/3r (2), D322/4v
čečeg-dür	B55/1/2r
čečege	B65/17/1v
čečegei-tü	D172/3r
čečegetü	B61/2/2v
čečegi-tü	B65/1/2v
čečeg-iyer	B18/7/3r, B50/3/2v
čečig	B61/2/2v, D141/2r
čedkür	D244/2v
čegečin-eče	D217/2v
čegeje-tegen	B61/2/3v
čegeji	D172/4r, D322/2r
čegejibči	D322/2r
čegeji-eče	D221/1/3r
čegejin-tür-yien	B65/1/3v
čegel-iyer	B161/1/11r
čegeril[e]mü	B55/2/17r
čegerlemüi	B39/11/17r, B161/1/12v
čeng-degen	B65/17/5v
čengge=legsen	B39/11/6r
čenggejü	B39/11/16v, B55/2/16r, B161/1/12r
čenggeküi-dür	D219/1/7v
čenggeküi-yin	E8/10r
čenggekü-yin	B39/11/20r, B55/2/20r
čenggel	B55/4-l/10v
čenggelaγči	D217/5v
čenggeldegülümü	B39/11/13r
čenggeldegülümüü	B55/2/13r, B161/1/9v
čenggelegsen	B161/1/4r
čenggel-i	D286
čenggel-iyer	D291/2/1v
čenggikü-yin	B161/1/14r
čengilegsen	B55/2/6r
čenglejü	D10/11r
čereg	B55/4-IV/19v, B55/4-IV/20v, B65/17/3v, D10/9r, D100/2v, D172/6r, D217/4v, D286
čereg-i	B55/4-IV/23v, D10/7v
čereg-iyen	D100/5v, D221/1/6r
čereg-üd-i	D100/4v, D217/4r
čereg-üd-ni	D286
čereg-üd-yi	D221/1/4v
čereg-ün	B55/4-IV/22r, B55/6/2r, B65/17/3v, D10/2r, D10/2v
čereg-yi	D10/4v, D100/1v, D217/1v, D221/1/1v
či	B55/4-l/3v, D10/11r, D10/7r, D25/2v, D25/3r (3), D25/3v (4), D25/4r (2), D25/4v (2), D25/6r, D27/2v (2), D27/3r, D99/8v, D99/9r (3), D111/2r, D140/1v, D140/2r, D147/2v, D166/13r, D166/4v, D217/1v, D221/1/1v, D244/2r (3), D244/2v (3)
či=meg	B61/1/5r
či=sün	B45/9/6r
čibaγ-a	B65/1/2r
čibegen	B18/7/2v
čiber	D141/3v, D291/1/1r, D291/1/1v, D291/1/2r
čida=ba	D79/1/4r
čidaba	B50/3/4r
čidabai	B45/9/3v
čidabasu	D141/2r
čidaγči	D100/4r, D217/4r, D221/1/4v
čidaγči-yin	D219/1/1v
čidal	B39/11/15r, B55/2/14v, B55/4-l/3r, B161/1/11r, D225/4r
čidamui	D141/2r (3), D141/2v, D141/3v
čidaqu	B39/11/14r, B55/2/14r, B62/1/38r, B161/1/10v, D225/4r, E8/7v
čidaqui-ber	B18/7/6v
čidaqu-yin	B45/9/5r
čider	B65/17/4v

čidkür B18/7/5r, B50/3/12r, D79/1/11v, D79/2/3v, D178/1/4r, D271/4v
čidkür-i B45/9/5r, B50/3/6r
čidkür-ün D79/1/5v
čiginaɣalzan D172/2r
čiɣnaɣaljan B65/1/2r
čiɣnaɣalzan D172/2r
čiɣul[ɣan] D219/1/3r
čiɣul=ɣan D140/1v
čiɣulɣaju B18/7/3r
čiɣulɣan B45/1r, B55/4-III/17r, B55/4-l/10r, D141/3v, D159-5/2v, D159-5/4v, D159-5/5v, D219/1/2v (2), D219/1/4r, D219/1/7r, D219/1/7v, D219/1/8r, D271/1v, E8/10r
čiɣulɣan-i B62/1/36v, D219/1/5v, D219/2/2r
čiɣulɣan-iyar D166/4r, E8/2v
čiɣulɣan-luɣ-a D291/1/1r
čiɣulɣan-ni B55/4-l/3v, B55/4-l/4v, D159-5/1v, D159-5/3r, D159-5/4v, D271/3v
čiɣulɣan-tur B55/4-IV/18v, B62/1/36r
čiɣulɣan-u D25/7v, D219/1/4r, D271/7r
čiɣulɣan-yi D271/6r
čiɣulqui B18/7/6r
čiɣurl[a]qui B65/17/3v
čii D100/1v, E8/3r
čiken D77/3v
čiken-ben D271/2v
čiketü D25/4v
čikilɣan B55/4-II/13v
čikin B45/9/5v, B50/3/4v, B50/3/6r, B50/3/7r, D77/4r, D79/1/4v
čikin-i B45/9/3v, D79/1/5v, D79/1/6v
čikin-iyer B39/11/15v, B50/3/8r, D79/1/7v
čikin-ü B45/9/4v, D322/2r
čikin-yier B55/2/15r
čikitei-yin D27/5r
čiki-yi D172/2v
čilaɣu B39/11/15v, B55/2/5v, B55/2/8v, B65/17/3v
čilaɣud D147/2r
čilaɣu-i B55/2/15v
čilaɣun B18/9/1v (2), D322/3v
čilaɣun-tur D141/3r
čilaɣun-u B45/9/6v, B50/3/8v, D79/1/8r
čilaɣuu B39/11/5v, B39/11/8r, B161/1/4r, B161/1/6r
čilan D178/1/4v
čilekü B55/4-l/9v
čilekü-yin D225/4r
čilen B61/2/5r
čilɣ? B18/9/2v
čilu B161/1/11v
čim[a]yi D141/4r
čim[a]y-i D291/1/1v
čim[e]getü D217/4v
čima=dur D219/2/4r
čimadur D140/1v, D141/4v, D271/7v, D271/9r, D271/9v, D291/1/1r
čimai B55/6/5v, D140/3r
čimai-i D159-5/5v, D291/1/2v
čimai-yuɣan D217/6v
čimai-yuuɣan B55/6/5v
čimar B55/4-IV/25r, D166/8v
čima-tur B55/4-IV/19r
čimaya D141/4v
čimayi D159-5/2v, D244/1v (3)
čimayi-yuɣan D244/3r
čimeg B55/4-IV/25r, B55/6/7v, B55/7a/1v, B55/7a/2r, B55/7a/3r, B61/1/2v (2), D77/4v, D221/1/7v, D322/2r (5), E8/10r
čimeg=len D77/4r
čimEg=sen B55/7a/2v
čimeg-eče B55/4-l/2v
čimegetü D100/5r
čimeglegsen D77/4v
čimegsen B61/1/3v, D10/5v, D77/3r, D322/2r, E8/2v
čimeg-tü D77/4r, D221/1/5v
čimge D219/1/7r
čimig B39/11/7r, B55/2/7v, B55/4-IV/25v (2), B55/4-IV/26r, B161/1/5v, D166/14r, D217/6r
čimiged B81/2/1v, B81/2/2r
čimigsen B55/4-IV/24r, B81/2/2r (2), D166/4r
čimüge D166/2v, E8/2r
čimüge-yi D25/1v
čin D79/2/4r, D271/8r
čina=dus-un D10/2v
činadu D219/1/5v
činadusun B55/1/3r
činadus-un B50/3/11r, B55/4-IV/22r, B55/4-IV/22v, D10/3v
činadus-yuɣan D244/1v
činaɣalčan B61/2/1v
činaɣsi B55/4-II/12v, B55/4-l/7v, D140/3r, D271/4r
činar B39/11/18r, B55/2/18r, B55/7a/1v, B55/7a/2r, B61/1/1v, B61/1/3r, B61/1/4v, B62/1/32r, B62/1/33r, B62/1/33v, B161/1/13r, D77/3r (2), D77/4v, D79/2/1v, D147/1v, D178/2/1r, D322/1v, E8/5r
činar-i B55/4-IV/22r, B55/4-IV/24r, B55/7a/3r, B55/7a/4r, B61/1/4r, B61/1/6r, B61/1/6v
činar-iyar B55/7a/3v
činartu B161/1/3r, D178/2/1v
činar-tu B39/11/4v, B55/2/4r, B55/4-l/2v, D79/2/1v (2), D166/6r, D271/3v, D271/8v, D322/2v, E8/3v
činar-tur D178/1/2v
činartu-yuɣan D244/1v
činarun B39/11/4r, B55/4-l/2v, B55/4-l/9v, B161/1/2v
činar-un B18/7/2r, B55/2/3v, B62/1/32r
činar-yi B65/1/6r, D10/2v, D172/7r
čindamani B61/1/3r, D77/4v, D79/2/1v, D141/1v
čindamuni B62/1/32v
činege B55/4-l/4v
činegen D166/11v, D166/12r
čing B18/7/3r, D77/3r, D100/3v, D221/1/4r
čingdamuni B55/7a/2r
činggeju B18/7/6v
činggiküi B18/7/4v
činggis D79/2/1v
činglegür-iyer B50/3/5v
činu-a B39/11/12r, B161/1/8v, D141/2v
činü B55/2/12r, B55/6/2v, B61/2/5r (2), B61/2/5v (2), B62/1/34r (2), B62/1/34v, B65/1/4v, B65/17/3r (4), D25/2r (2), D25/2v (4), D25/4r, D25/4v, D25/5v, D77/3v, D79/2/1v, D79/2/2r, D99/8r, D99/8v (5), D111/1v, D111/2r, D141/4r, D166/6r (2), D166/6v, D166/7v, D172/5r, D172/5v (2), D172/6v (2), D172/7r, D225/1v (5), D225/2r (4), D291/1/1v, D291/2/1v, E8/3v (2), E8/4r, E8/4v
činü-a D172/6v
činükü D244/1v
činv-a-yi D25/4v
činv-a-yin D27/5v
čiquɣ B55/4-l/3v, D172/2v
čiqula B18/7/7r, B65/4/3r, D77/4v, D322/3r
čir[a]i D25/4v
čiraɣsi D271/2v
čirai B18/7/5v (2), B55/4-IV/24r, D10/5v
čirai-tai B55/6/1v
čirai-tu D100/5r, D217/4r, D221/1/5r
čirayitai B55/4-IV/18r
čirgerüdel B55/4-IV/24r
čisun B55/6/5v, B81/2/2r, D79/1/1v, D79/1/7r, D322/4r
čisun-ača D79/1/5v
čisun-iyar B45/9/6v, D79/1/8r
čisun-yiar B50/3/8v
čisutu D25/5v
čisuyin-yi D111/2r
čisün B50/3/7v

čisün-eče B45/9/4v
čisün-iyer B45/9/6r
čisüyin-yi D111/2r
čočiqu D172/5r
čočiqui-tur B65/1/4v
čog'a D178/1v
čoγ B18/7/6r, B18/9/2v (2), B39/11/12v, B39/11/17v, B39/11/5r, B39/11/5v, B55/1/3r, B55/2/12v, B55/2/17v, B55/2/5r, B55/2/5v, B55/2/9r, B55/4-l/9r, B55/6/7v, B81/2/2r, B161/1/12v, B161/1/3v, B161/1/4r, B161/1/6v, B161/1/9v, D166/10v, D166/14r, D166/9r, D178/1/4v, D217/6r, D219/2/4r, D225/3v, E8/10r, E8/6r, E8/7v, E8/8v
čoγčalaγsan B18/7/3r
čoγčar[a]γuluγsan D172/4r
čoγča-tur D225/2v
čoγ-i B55/2/11v, B55/4-l/6v, B161/1/8v, D166/6v, E8/4r
čoγlaju B65/1/2r
čoγlan D172/2r
čoγnuyiγsan D159-5/3v (2)
čoγtai B61/2/3v
čoγtay-a B65/1/4r
čoγtu B18/7/2r, B18/7/4r, B18/7/7r, B55/4-II/14r (2), B55/4-l/6v, B65/1/2r, B81/2/2r, D172/4r, E8/10r
čoγ-tur D217/6r
čoγu B39/11/8v
čoγuqur D79/1/6r
čoγurai D172/2r
čoγurqai B61/2/1v, B61/2/2r
čoγ-yi B39/11/11v
čokilγatai B61/2/1v
čol E8/3v
čolu D79/2/2v
čolutan D166/6v, E8/4r
čolu-yin E8/6v
čomčaγlan D322/2r
čongginaqui B61/2/1v, B65/1/2r, D172/2r
čongginaqui-tur B65/1/3r
čonu B18/9/2r
čoqum B55/6/5v
čoqur B50/3/6v
čorji B39/11/1r, B55/2/1r
čouqur B45/9/5r
čouraqai D172/2v
čourqai B65/1/2r (2)
čoyičuraγsan B61/2/3v
čoyičuryuluγsan B65/1/4r
čoyisangdanjinbalsambuu B45/2r
čöb B161/1/6r
čöberegüü B39/11/17r
čöbergü B161/1/12r
čöberigü B55/2/16v
čöb-ün B39/11/8r, B55/2/8r, D322/4v
čögebüri B18/9/2r
čöl B55/6/5v, D166/6v
čöm B39/11/11r, B39/11/13v, B39/11/18v, B39/11/20r, B39/11/3v, B39/11/4r, B39/11/5r, B39/11/7v, B55/2/11r, B55/2/13v, B55/2/18v, B55/2/20v, B55/2/3v (2), B55/2/4v, B55/2/8r, B161/1/10r (2), B161/1/13r, B161/1/14r, B161/1/2v (2), B161/1/3v, B161/1/6r, B161/1/8r
čöm-i B55/2/13v, B55/2/14r, B55/2/6r, B161/1/10r, B161/1/4v, B161/1/7v
čöm-yi B39/11/10v, B39/11/14r (2), B39/11/6r
ču B39/11/11r, B39/11/16v, B39/11/17r, B39/11/17v, B39/11/2v, B45/1r, B45/1v, B55/2/11v, B55/2/15v, B55/2/16r, B55/2/17r, B55/2/2r, B161/1/12r, B161/1/12v (2), B161/1/1v, B161/1/8r, D178/1/4v, D178/2/2v (2), D225/4r (3)
čubaral D159-5/1v, D159-5/3r, D159-5/4v
čubuγučaju D286
čubuγu-tu D172/2r
čubural B18/7/1v, B45/1v, B50/3/1v
čuburil B45/9/1v
čuγčilaγči B18/9/1v
čuγlaju D225/1v, D225/2r (2)
čuγlan D225/1v
čuqaγ B45/9/3v, B50/3/4v, B61/2/2r, D79/1/4r, D219/1/1v, D219/1/7v
čuquγ B55/4-l/5r, B81/2/2v
čuqula B65/1/2r
čuugilduγsan B39/11/8r, B55/2/8v, B161/1/6r
čuugiyal B55/2/12r
čuugiyan B39/11/12r, B161/1/9r
čoγluju B61/2/1v
d/t[…] D77/4r
dabqurlaγsan D166/3r
dabtuγai D271/2v
dadar D219/1/2r
dadu B18/7/3r (2)
daginas B50/3/10v, B55/4-II/11v, B55/4-III/15r, B61/2/3v, B61/2/4r (2), D271/6v
daginasun B65/1/4v
daginas-un B55/2/19v
Dagini B18/7/2r, B18/7/4r, B18/7/4r, D286
ḍagini D172/7r
daginis B55/4-II/11r, D79/2/3v, D166/13v, D172/4r, D172/4v (2), D219/1/1v, E8/9r
ḍaginis D178/1/2v
Daginis-tur B45/9/7v
daginisun B65/1/3v, B65/1/4r
Daginis-un B18/7/7r, B39/11/19v, B55/4-IV/18v, B55/7a/3v, B62/1/34r, B62/1/36r, B65/17/2v, B161/1/13v
ḍaginis-un B61/1/6r
daginis-yin B65/17/3r
daγ[u]daqu E8/5v
Daγ-a E8/7r
daγad-[qan?] D140/2r
daγadqamui B39/11/14r, B161/1/10v, D271/9v
daγadqamuu B55/2/14r
daγaDqan B55/4-l/7r, D271/9r
daγaDqaqui-yin B55/4-l/7v
daγaγči B55/6/5r
ḍaγaγulaju D172/4r
daγaki D166/11v
ḍaγaldaγulju B39/11/20v, B161/1/14v
daγalγaγsan D166/12r
daγan B39/11/14v, B55/2/14v, B62/1/34r (2), B62/1/34v (2), B161/1/10v, D79/2/3r, D147/3r, D271/4r
daγaqu D322/3v
daγsan B45/9/6v
daγu B65/1/2r, B65/1/2v
daγu=daγsan E8/8v
daγu=daju D79/1/4r
daγu=damui D166/11r, E8/5v, E8/6r, E8/6v, E8/7v
daγubar D271/3r
daγudaγsan D166/12v
Daγudaju B45/9/3v, B50/3/4v, B55/2/21v
ḍaγudaju B39/11/21r, B161/1/14v
daγudamui D166/11r (2), D166/11v (2), D166/12r, E8/5v, E8/6r (7), E8/6v (5), E8/7r (4), E8/7v (3), E8/8r (3)
daγudamuiolan E8/6v
daγudamuiörüne E8/7r
daγudan B55/2/10v, B55/2/11r, B55/2/9r, B55/2/9v, B161/1/6v, B161/1/7r, B161/1/7v, D291/1/1v
ḍaγudan B39/11/10r, B39/11/10v, B39/11/9r, B39/11/9v, B161/1/7v
Daγudan-iyar B18/7/3r
daγudaqu D27/1r, D166/9v
daγudaqu-yin B55/4-l/7r, D271/2v
daγu-dur D79/1/11v
daγulγ-a D219/1/7r
ḍaγulγ-a B65/17/4v

daγulγ-a-yi D217/1v
daγulju B65/17/5v
Daγun B18/7/1v (2), B18/7/5v, B45/9/1v, B50/3/11v, B50/3/1v, B61/2/2r, B61/2/2v, B61/2/4v, D25/7v (2), D77/2r, D79/1/11v, D140/2r, D141/2v, D166/11v, D166/4v, E8/3r
daγun-dur B50/3/11v
Daγun-i B18/7/2r
ḍaγun-i D172/2r (2)
Daγun-iyar B45/9/3v, D79/1/4r
daγun-yiar B50/3/4v
daγural-a D286
Daγurisqaγči B65/4/2v
daγurisqaqu D225/3v
daγurisqu D79/2/4r
daγurisqu-yin D225/5r
daγusba D225/1v (3), D225/2r (2)
daγu-tu B18/7/6r
daγu-yi B61/2/1v, B65/1/2r
daki B61/2/1v
dakin B45/9/6r, B55/4-IV/25r, D77/4r, E8/7v
ḍakin B39/11/18v
dakin-a B39/11/10r, B161/1/7v
Dakin-i B55/6/3r
dal[ay]iγsan B65/17/4r
Dalai B18/7/1v, B18/7/2r, B18/7/4v (2), B18/7/4v, B18/7/7r, B39/11/5v, B45/9/1v, B55/2/5v, B55/2/6v, B55/4-IV/22v, B55/4-l/8r, B62/1/34r, B65/1/1v, B161/1/4r, B161/1/5r, D25/6r, D27/3v, D77/5r, D79/1/1v, D79/2/4r, D111/3r, D159-5/2v, D159-5/3r, D159-5/4v, D159-5/5v, D166/11r, D166/12r (2), D166/3v, D172/1r, D219/1/3v, D219/2/2v, D244/1v, D322/4r, E8/6v, E8/8r
ḍalai B39/11/6v, D172/7v
Dalai-ača D79/1/6r, D322/4r
Dalai-bar D10/3r
Dalai-dur D10/9v
Dalai-luγ-a E8/2r
Dalai-yin B45/9/6v, B45/9/6v, B50/3/8v, B50/3/9r, B81/2/2v, D79/1/8r (2)
Ḍalai-yin D291/2/1r
dalai-yuuγan D219/1/2r
dalan B18/7/2r, D166/10r, E8/6r
dalang D25/5r
dalayiγsan B55/6/2r
Dal-a-yin D271/2r
dalda B39/11/13r, B55/2/12v, B55/7a/3v, B61/1/6r, B161/1/11v, B161/1/9v
dalda-i B55/2/15r
daldalaγuluγad B55/4-IV/22v
daldalaγul-un D10/3r
dalda-yi B39/11/15v
dalha B55/6/5v
Dali-bar B55/6/3r
daliγsan B55/4-l/2r
dallaqui-yin B55/4-l/7v
dallaqu-yin D271/2v
dalu D111/3r
damar-i B81/2/1v
damarlaqu B161/1/11v
ḍamarlaqu B39/11/16r
Damba-yin B61/1/6r
damjilaqu B55/2/15v
dandara-yin B18/7/3r, B18/7/3v (3)
dandaris-un B18/7/2r
Dandiris-un B61/1/6r
dangba D217/1v
dangdarasun B55/7a/4r
dara D166/9v
dar-a B55/4-III/14v, B55/4-III/15r
daraγ-a D286
daraγabar B55/2/13r, B161/1/9v
daraγ-a-bar B39/11/13r
daraγtuγai B55/4-IV/25r
Darasun B45/9/7r, B50/3/10r, D79/2/2v (2), D79/2/3r
darasun-i D166/7r, E8/4r
darasun-yiar D79/2/2r
darγai D166/11v
Dari-bar D10/3r
darlamuu B55/2/14r
darlaqui-dur B55/2/14r
darma B18/7/3r
daru=qu D77/4r
ḍarubasu D141/3r
daruγad B55/4-IV/22r, D10/2v
daruγadaγ[a]d D219/1/5v
daruγči B55/1/3r, B55/1/3v, B55/4-II/14r, B55/6/3v, B55/7a/6v, B65/4/3r, D10/8v, D100/2v, D217/2v, D271/2r
ḍaruγči D221/1/2v
daruγčid-un D25/7v
daruγdaγuluγči D10/10v, D10/3v
ḍaruγdaqui-dur B161/1/10v
daruγsan B55/1/1v (2), B55/1/2r, B55/1/2v, B55/1/3r (2), B55/1/3v, B55/1/4r, B55/4-IV/23v, D10/5r, D77/3v
darui D147/2r, D178/2/2v
daruju D178/2r
ḍaruju B65/17/5v
darulaγdaqui-dur B39/11/14v
ḍarulamu B39/11/14r
ḍarulamuu B161/1/10v
darulaqu B55/2/10r
ḍarulaqu B39/11/9v, B161/1/7r
Darumta D178/1/3v (2)
darun B62/1/36r
ḍarun D141/3v
daruqu D77/2v (2)
daruqui-yin D79/1/5v
daruqu-yin B50/3/6r
darusun D79/1/9v
darusun-tur B62/1/36v
Daši γ'amun D219/2/4r
datu B18/7/3v
dawayiwaγza D271/1v
dayaγar B45/1v, B55/2/11r, B55/2/18v, B55/4-l/10r, B161/1/13v, B161/1/8r
ḍayaγar B39/11/11r, B39/11/18v
dayaγar-a B55/7a/4r
dayan B55/7a/4v, B61/1/6r
dayang B55/6/5r
dayi=sun-i D10/10v
dayini B55/1/1v (2), B55/1/2r, B55/1/2v, B55/1/3r (2), B55/1/4r
dayin-i B55/1/3v (2)
dayin-tu B55/4-l/8r
dayiriγad D79/1/4r
dayisun B39/11/12r, B55/2/12r, B55/4-l/3v, B55/4-l/6r, B55/4-l/8r, B55/4-l/8v, B55/6/4r, B161/1/8v, D10/6r, D77/2v, D100/4v, D141/2r, D141/3r, D159-5/5r, D166/1v, D219/1/6r, D219/2/4r, D225/3v, D271/1v, D271/2r, D271/4v, D271/5r (4), D291/2/2r
ḍayisun B65/17/5r, D221/1/2r
dayisun-a-yi D141/4v
dayisun-dur D10/8r
dayisun-i B39/11/14r, B55/2/14r, B55/4-IV/19v, B55/4-IV/20r, B55/4-IV/22r, B55/4-IV/22v, B55/4-IV/23r, B55/4-IV/24v, B55/6/6v, B65/4/3v, B161/1/10v, D10/3r, D10/3v, D10/4r, D10/6r, D10/6v, D10/8v, D100/2r (3), D100/2v, D100/3r, D100/3v, D100/4r, D100/6r, D217/2r, D217/2v, D217/3v (2), D217/5r, D221/1/4r (2)
ḍayisun-i B65/17/4r, B65/17/4v, B65/17/5r (2), D221/1/2r, D221/1/2v, D221/1/4v, D221/1/6v
dayisun-ni B55/4-II/13r, B55/4-III/16v, B55/4-IV/19v (2), B55/4-IV/21r, B55/4-IV/23r, B55/4-

IV/24r, B55/4-IV/24v, B55/4-l/8r, B55/6/6v, D25/7v, D79/2/2v
dayisun-tur B55/4-II/13r, D271/5r
Dayisun-u B18/7/5v, B18/7/5v (2), B18/7/6r, B55/4-IV/21v, B55/6/4v, D10/2r, D10/3r, D10/7r, D10/7v, D10/8r, D100/1v, D217/1v, D217/4r, D219/1/5v, D221/1/1v
ḍayisun-u B65/17/3v, B65/17/4r, B65/17/5r, D221/1/2r
dayisun-un D286
dayisun-yi B55/4-l/8r
dayitan-iyar D322/2r
dayusun-i D217/2r
de D79/1/4v
de[l]geregül D291/1/2r
debel D141/4r, D178/2r (3), D178/2v (2)
debel-i D178/2r
deberlegsen E8/2v
debeseger B55/2/7r
debeseger-tür B55/2/6v
debesker B39/11/7r, D178/1/3r, D178/2r
debesker-dür B18/7/2v
debesker-tür B39/11/6v
debil D291/1/1v
debisker B161/1/5r
debisker-tür B161/1/4v
debter D271/7v
ded B45/9/2v (3), B50/3/3r (3), D79/1/3r (3)
deg[e]ji D219/1/3v
degdegen B39/11/11v
dege[g]šide B81/2/2v
dege=rem-yin D140/2v
degedü B18/7/2r, B18/7/5r, B45/1r (2), B45/9/6v, B50/3/9r, B55/1/4r, B55/4-IV/18r (2), B55/4-IV/19r, B55/4-l/3v, B55/4-l/5r (2), B55/6/3r (2), B55/7a/6r, B61/2/1v, B61/2/4v, B61/2/5v, B62/1/32r, B62/1/32v (3), B62/1/33r (2), B62/1/33v (2), B62/1/34v, B62/1/35r (2), B62/1/36r, B65/1/1v, B65/1/5r, B65/1/6r, B65/17/1v, B65/17/3r, B65/4/3r, B81/2/2v, D77/3r (3), D77/3v (2), D77/4r (3), D77/4v, D79/1/7r, D79/1/7v, D79/1/8r, D141/1v (2), D141/2r, D147/1v, D147/2v (4), D159-5/3v, D159-5/5v, D166/5v, D166/8v, D172/1v, D172/5v, D172/7r, D178/1/4v, D178/2r, D217/6v, D219/1/1v, D219/1/2r, D219/1/3r, D219/1/7v, D221/1/7v, D225/3r, D225/4v, D225/5r (3), D271/1v, D271/2r (2), D271/3r, D322/2r, E8/10r, E8/3v, E8/5r, E8/7v, E8/8r
degedü-i B81/2/2v
degedüs-tür D225/4v
degedüs-ün B39/11/20r, B55/2/20r, B161/1/14r
degedü-yin D217/6r, D219/1/3v
degeg=side B62/1/36r
degegsi B18/7/5v (2), B55/4-l/2r, D111/3r
degegside B50/3/12r
degegši D221/1/3r
degegšid D217/2v
degeji B39/11/7r, B55/2/2r, B55/2/7r, B161/1/5r
degeji-i B161/1/1v
degeji-yi B39/11/2v
degel D271/7r
deger[e]ben D100/1v
degere B18/7/2v (2), B18/7/3r, B18/7/3v, B18/9/2v, B45/9/1v, B45/9/3v, B45/9/4r, B45/9/5r, B45/9/5v, B55/4-IV/20r (2), B55/4-IV/21v, B55/4-IV/22r, B55/4-IV/23v, B55/4-l/6v, B62/1/33r, D10/2v, D25/4v, D79/1/2r, D79/1/6r, D100/1v, D159-5/5v, D166/10r, D166/4r, D166/9v, D322/1v, D322/4r, E8/2v
deger-e B45/1r, B50/3/2r, B50/3/4v (2), B50/3/6v, B50/3/7r, B55/4-IV/19r, D10/2r, D10/8r (2), D25/4v, D77/3v, D79/1/4r, D79/1/4v, D141/2v (2), D141/3r, D217/1v, D217/2r (2), D221/1/1v, D221/1/2r, D221/1/2v, D221/1/3r, D244/2r, D271/2r, E8/6r
degereben B65/1/3v
degereče D141/3r
degere-e D79/1/2r
degere-eče D178/1/3v, D178/2r
Deger-e-eče D141/3v
degereged B39/11/19r
degereki B55/6/5r, D77/3v
degerem B161/1/8v
degereme-e-ü D219/1/6r
degeriged B55/2/19r
degerim B39/11/12r, B55/2/12r
degerim-ün D141/4v, D291/1/2r
degermen D166/1v
degerme-ün B18/9/2r
degerm-e-yi D271/4v
degesi B65/17/4r
degesi=de D79/1/11v
degetü B65/17/2r
degü D77/1v, D77/2r
degüdegerčü D217/4r
degüdegerel D77/3v
degüderčü D100/5r, D221/1/5r
degürin B61/2/3v, B161/1/9v, D221/1/5r
degüü B18/9/2r, D77/4v, D141/3v, D271/7r, D291/1/1r
degüüren B39/11/13v (2)
degüürin B55/4-l/3r, B55/4-l/4v, B161/1/10r
del D10/2v, D166/11v
del[e]kii-eče D219/1/5r
del[e]kii-yin D219/1/4v, D219/1/5r, D219/1/7v
dele B55/4-IV/22r
dele=kei-yin D166/13v
deleger B55/2/5r
delegeren D178/2/2v
delekei B39/11/10v, B39/11/1r, B39/11/2r, B55/2/11r, B55/2/1r, B55/2/1v, B55/2/6r, B161/1/13r, B161/1/1v, B161/1/8r (2), D166/4r
delekei-dür B18/7/2v, D225/3r
delekei-eče D25/7r
delekei-luγ-a D166/2v
delekei-yi D77/3v
delekei-yin B18/7/2r, B18/7/2v, B18/7/5r, B39/11/10r, B39/11/11r (2), B39/11/14r, B39/11/17v, B39/11/18r, B39/11/18v, B39/11/20r, B39/11/21r, B39/11/5r, B39/11/5v, B39/11/6r, B39/11/7v, B39/11/8v (2), B39/11/9r, B39/11/9v, B55/2/10r, B55/2/10v, B55/2/11r, B55/2/11v, B55/2/14r, B55/2/17v, B55/2/18r, B55/2/19r, B55/2/20v, B55/2/21r, B55/2/5v, B55/2/8r, B55/2/9r, B55/2/9v, B55/6/5r, B161/1/10r, B161/1/12v, B161/1/13v, B161/1/14r, B161/1/14v, B161/1/1r, B161/1/3v, B161/1/4r, B161/1/4v, B161/1/5v, B161/1/6v, B161/1/7r (2), B161/1/7v, B161/1/8v, D159-5/1v, D159-5/3r, D159-5/4v, D166/2v, D166/3r, D166/5v, D219/1/2v, D219/1/3v (2), D219/1/4r, D271/6r, E8/2r (2), E8/2v, E8/3v, E8/6r
deleki-dür D271/4v
deleki-yin B55/2/8v, E8/9r
deleng D166/11v, E8/7r, E8/7v (2)
delge[re]tügei D79/2/4r
delgegsen B61/2/2r, D172/2v
delgemel B18/7/3r
delger B39/11/5r, B161/1/3v
delger[e]=gülügsen B55/7a/3v
delger[e]gül D140/2v
delger[e]gülen E8/6v
delger[e]gülügči-i B81/2/2v
delger=küin E8/5r
ḍelgeraγsan B65/17/1v
delgere=gülküi B18/7/5v
delgere=küi B18/7/5v
delgere=tuγai D79/1/11v

delgereg=sen D77/3r
delgereged D159-5/6r, D219/1/4r, E8/4v
delgeregsen D77/3r, E8/7r, E8/7v
ḍelgeregsen B65/17/2v
delgeregül B55/4-l/6v, D141/4v, D219/1/6r, D271/8r
delgeregül[ü]ged D219/1/5r
delgeregülegsen E8/7v
delgeregülküi D219/2/4r
delgeregülkü-yin D10/7r
delgeregülügči B55/6/4v
delgeregülügsen B55/4-IV/25r
delgeregülün B55/7a/2v, D225/5v
delgerejü D79/1/6v, D225/3v
delgerekü B18/9/2v, B45/2v, B55/7a/4v, B81/2/2v, D178/1/4v, D244/3r
ḍelgerekü B65/17/5v
delgerekü B65/17/2r, D77/4r
delgereküi-yin D219/1/6v (2)
delgerekü-yin D225/4v
delgeren B161/1/9v, D166/7v, D225/3v, D225/4v
delgerenggüi D10/2v
delgerenggüi-yin D219/1/2v
delgeretuɣai D79/1/11v
delgeretügei D77/4r, D79/2/3r, D79/2/4r, D141/4v
delgeri=gülün B61/1/6r
delgeriged B55/4-l/10r
delgerigsen B55/4-IV/17v, B55/4-IV/18r, B55/4-IV/18v, B55/7a/6v (2), D77/2r, D77/3r, D159-5/3r (2)
delgerigsen-eče D159-5/6r
delgerigülegči B55/4-III/15v
delgerigülejü B55/4-l/9r
delgerigülügsen B55/7a/1v
delgerigülün B55/4-l/6v, B55/6/6v, B61/1/4r
delgerikü B55/4-IV/26v
delgerin B39/11/12v, B55/2/12v
delgerinel-e D286
delgeringgüi B55/4-IV/22r
delgeritügei D140/3r
delgirigülügsen B61/1/2v
delgirikü B61/1/7r
delidtün B81/2/1v
delik[e]i B55/4-III/16v
delikei-yin B161/1/6r
delkei B55/6/3r
demj[i]müü B161/1/11v
demjimü B39/11/16r, B55/2/15v
derbegül-ün D10/3r
derebegülün B55/4-IV/22v
derečiger D25/5r
dereger D25/5r
deresü B39/11/5v, B161/1/4r
dergede B55/4-IV/23v, B62/1/35r, D10/4v, D178/2r, D225/3r
dergede-eče D178/1v
derisü B55/2/5v
deügürin D141/2v
deürin B55/2/13r (2)
deyil=dejü B61/2/3v
deyildeküi-tür B55/2/14r
deyildüjü B65/1/3v
deyiledeküi-dür B39/11/14v
deyilegdejü D172/4r
dibanggara B18/7/3v
dibtẹr D291/2/1v
digüü D140/1v
dileküi-yin B55/4-l/8v
diyan-ni B55/4-l/4v
do[ɣ]sin D79/1/3v
do[ur-a-] D178/1/4r
do=tuɣatu-yin D166/2v
dobačaɣ D25/4v
dobtulɣan B55/4-IV/23v, D10/4v
doɣsid B55/4-II/11v
doɣsida-tur D77/2r
doɣsid-un B50/3/5r, B55/4-II/14r
doɣsin B18/7/5v, B45/9/2r, B45/9/3r (4), B45/9/3v, B45/9/4r, B50/3/2r, B50/3/3v (3), B50/3/4r, B50/3/4v, B55/4-l/3v, B61/1/5v, B81/2/1v, B81/2/2r, D79/1/2r, D79/1/3v (3), D79/1/4r, D79/1/4v (3), D79/1/7r, D141/2v (2)
doɣsiraɣsan B55/6/3v
doɣšin B45/9/4r, B55/7a/3v
dolgisaqu B55/2/12v, B161/1/9r
dolgisqu B39/11/12v
dolu=ɣan B45/9/3r
doluɣan B18/7/4v (2), B18/7/7r (2), B45/9/3r (2), B45/9/4r (3), B50/3/3v, B50/3/4r, B50/3/4v (2), B50/3/5r, B55/7a/3v, B61/1/5v, D79/1/3v (3), D79/1/4v (3), D141/3r (2), D159-5/3v, D166/10r (2), D219/1/6v, E8/6r (2)
doluɣan-ta D141/2r (2)
doluɣan-tai D141/2r, D141/3r
dondobiran D219/2/1v
dongɣu[d]jü B61/2/4v
dongɣuddaju D172/5r, D172/5v
dongɣudtaɣči D291/1/1v
dongɣudtuɣči B55/4-IV/22v, D141/4r
dongɣudtuju B65/1/5r
dongɣudugči D140/2r
dongɣuduɣči D10/3r
dongrub B55/6/4r
donrov-a D111/1r
donrub B55/6/2v
dorudu B65/17/2r (2)
doruɣsida B50/3/12r, D79/1/11v
dorui=duɣuluɣči B55/4-IV/21r
Dorui=taɣuluɣsan B61/1/5r
dorui=tuɣuluɣči D221/1/4v
doruna D166/11r, D166/4r, D166/5r, E8/3r
dorun-a D79/1/6r, D79/1/8r
doruyitabasu D141/1v
doruyitaɣad B65/17/5r
doruyitaɣul[j]u B65/17/5v
doruyitaɣuluɣči D100/3r, D100/4r, D100/6r, D217/3v
doruyitaɣuluɣči D100/4v
doruyitaɣuluɣsan B55/7a/3v
doruyitaɣulun B55/6/3v
doruyitaqu D225/4r
doruyitatuɣai B50/3/12r, D79/1/11v
doruyituɣad B65/17/4v
doruyituɣuluɣči D221/1/4r, D221/1/6v
doruyituɣuluɣči-tur D217/5r
doruyituɣuluɣsan D217/3r, D217/4r, D271/5v
dota=ɣadu D322/2v
dotaɣadu B55/7a/3v, D322/2v
dotar-a D322/3r
dotuɣ[] D219/2/1v
dotuɣ[a]du B55/4-IV/26r
dotuɣadu B18/7/4r, B45/1v (2), B55/4-IV/25r, B55/4-IV/25v (2), B61/1/5v, D225/2r
dotuɣadu-yin B45/1v, E8/2r
dotuɣši B45/2r
dotuɣudu D225/2r
dotur B55/2/4r, D166/5r, D271/9r
dotura B18/7/1v, B55/2/6v
dotur-a B18/9/1v, B39/11/4r, B39/11/6v, B55/6/2v, B161/1/3r, B161/1/4v, D147/1v, D166/2v, D166/3r, D178/2/1r, D271/7r, D271/9r, E8/2r (2), E8/3r
dotura-ača D10/5r
doturača B55/4-l/3v
doturaki B55/4-IV/26r, D79/2/2r
doturkei D141/2v
doura B55/4-IV/18r, B55/4-IV/20r
dour-a B39/11/18v, B45/9/2r, B45/9/5v, B50/3/2r, B50/3/7v, B55/2/18v, B55/4-IV/18v, B55/4-l/6v, B161/1/13r, D10/8v, D79/1/2v, D79/1/7r, D141/3r, D166/10r (2), D217/2v, D221/1/2v, D244/2r, D244/2v (3), E8/6r
dour-ača D25/5v

douradu B55/6/3v, B55/7a/3v
douradus-tur D225/4v
douraki B50/3/9r
douratu B55/4-IV/19r
doura-tu D77/3v
dourdu B65/17/3r
dourudu B61/1/5v
döčin B45/9/6v, B50/3/9r, D79/1/8r
döči-yi D111/2r
dökün E8/7v
döligen B45/1r
dörben B18/7/2r, B18/7/2v, B18/7/4r (2), B18/9/1v, B18/9/2v, B45/9/6v (3), B50/3/8v (2), B50/3/9r (2), B50/3/9v, B55/4-II/11r, B55/4-II/12v, B55/4-II/13r, B55/4-II/13v, B55/4-IV/20v, B55/6/3r, B61/2/2r, B65/1/3r, B65/4/2v, D10/9r, D25/1v, D27/5v, D77/2r (2), D77/2v, D77/3v, D79/1/7v, D79/1/8r (2), D79/1/8v, D100/2v, D100/5v, D111/1r, D111/3r, D140/1v, D140/3r, D141/2v, D141/3r, D141/3v, D159-5/5v, D166/12r, D166/2v, D166/3r (4), D166/9r, D178/1/2r (2), D178/1/3r, D219/1/7r, D221/1/3r, D221/1/5v, D271/7v, D291/1/1r, D291/1/2v, D291/2/1r (2), D322/4v (2), E8/2r (5), E8/5v
ḍörben D172/6r
dörv-e-eče D25/5v
dug'ang B18/7/4v
duγulan D221/1/7r
duγulγ-a B18/7/6r, B39/11/7r
duγulγa-a B55/4-IV/19v
duγulγ-a-i B65/17/3v, D100/1v
duγulγan-yi D10/7v
duγuramui B55/4-IV/20r
dulaγan B61/2/2v, B65/1/3r
ḍulaγan D172/3r
dulamjab B55/7a/7r
dum=da B45/9/4r
dumda B45/9/3r, B45/9/3v, B50/3/3v, B50/3/4r, B50/3/5r, B55/6/3r, D79/1/3v, D79/1/4r, D79/1/4v, D79/1/7r, D166/6v, D166/7r, D225/2r, D271/1v, D322/2r, E8/3v, E8/4r (2)
dumdada B65/17/3r
dung B55/4-IV/17v, B55/4-IV/18v, D77/4r, D77/5r (2)
dura=dun D166/12v
duradqui D166/6r
duradqui-yin E8/3v
duraduγsan-tur D178/2/2v
duraduγsan-u D322/2v
duridtaqu-yin B55/4-l/7v
dursaqui-yin D271/2v
durtamal B55/4-l/9v
durudtun E8/8v
dusaγad E8/3v, E8/4r
dusaγan D166/6r, D166/7r, E8/4r
dusul B45/9/4v, B50/3/6r, D77/3r, D77/3v, D79/1/5v
dutaγa=qui-yi D178/1/2v
dutaγaγsan D25/4r
dutaγtuγai D79/2/3v
dutaγu D217/6v
duugiraqui-yin B55/4-l/7v
duulγ-a B161/1/5v, D159-5/5r
duulγ-a-yi B55/6/1v, D221/1/1v
duuluγ-a B55/2/7r
dü[n]g D77/3r
dügür[e]n B45/9/5v
dügür=gebei D178/2/1r
dügürčü D79/1/1v
dügüren B45/9/5v (2), D79/2/3r, D322/1v
dügüreng B50/3/7v (3), B65/1/3v, D79/1/7r (3), D100/5r
dügürgejü B65/4/2r (2), D219/1/4r
dügürküi D79/2/3r
dügürtügei D77/5r (2)
dügürügsen-iyer D322/3r
dügürüng D172/4r
dülei B50/3/4v, D79/1/4v
dülii B45/9/3v
düng B55/4-IV/19r, B65/17/2v (2)
düngenejü D79/1/1v
düngjingγ'arboo-dur-iyan B55/6/5r
düren-i D10/11r
düresütü D141/4r
düresü-tü D141/3v
düri B55/4-l/2v
düri-ber B55/4-IV/22r, D147/2v, D322/2r
düritei B55/4-IV/18r (2), B65/17/2r
düri-tei B55/4-l/3r, D291/1/1v
düritü D140/1v, D166/13r, E8/9r
düri-tü D322/1v
dürsütü D140/1v
dürtü D291/1/1r
dürüsütü D140/2r
dürütü D291/1/1r
e=wa=qan D166/5v
ebčigü-ber D225/1v
ebčigün-e-iyer E8/4v (3), E8/5r (3)
ebčigün-i D166/7r
ebčigün-iyer D166/2r, D166/7v (2), D166/8r (3), D166/8v (2), E8/1v
ebčigün-ü D166/2v, D322/2r, E8/2r (2)
ebčigün-ün-iyer E8/4v
ebčigün-yin E8/4r
ebčin D178/1/2v
ebčitü B45/9/7r
ebdeküin B18/9/2r
ebdenen B65/1/4r
ebderbesü B45/9/8v
ebderebesü B50/3/11r, D79/1/11r
ebdereg=sen B18/7/2v
ebderegsen B55/1/2v
ebderesi D79/2/2r, D79/2/3r, E8/8r
ebderigsen-ü D178/1/2v
ebderšiügei D166/12r
ebečigün D166/3r
ebečin B18/7/5v, B18/9/1v, B18/9/2r (2), B18/9/2v, D79/1/1v, D147/2v, D166/1v, D178/1/2v, D178/1/3v, D322/3r (3), E8/1v
ebečin-i B62/1/33v, D178/1/3r, D322/1v
ebečin-ni B18/9/2v
ebečin-tü D79/1/9r
ebečin-ü D178/1/2v
ebedčin B39/11/12r, B45/2r, B55/2/12r, B55/4-II/13v, B55/4-III/16v, B55/4-l/8r, B81/2/2v, B161/1/9r, D77/2v, D141/2r (4), D166/14r, D217/6v, D225/3v, D271/4v, D322/4v, E8/9v
ebedčin-dür D141/2r
ebedčin-i D322/4v
ebedenen B65/1/4v
ebederesiügei D166/12r
ebedküyi D178/1/3v
ebegün-dür D166/2r
ebekeged D178/2v
eber B55/4-IV/25v, D77/3r (2), D141/2v
eberetü D25/5r
ebertü D27/5r, D111/2v, D166/11v (2)
eber-tü D25/4v, D166/8v, D225/2r, E8/5r
eber-tür D77/3v, D77/4v (2)
eber-ün B18/9/1v
ebesigülbei B55/2/21v
ebesü B39/11/12v, D166/3r
ebesün D147/2r
ebesün-i D111/1r
ebesün-ü B18/7/7r
ebiretü D25/5r
eblejü D225/1v, D225/2r
ebsegülbei B161/1/15r
ebšigülbei B39/11/21v
ebüdeg-ber-yi[e]n B61/2/3v

ebüdüge D217/2v
ebüdüg-eče D221/1/3r
ebüdüg-iyer D172/4v
ebüdüg-yier B65/1/4r
ebüge B45/9/6r, B45/9/8r, B50/3/7v, D77/2v, D77/4r, D79/1/10r, D79/1/7r, D291/1/1v
ebüged E8/6r
ebügen D140/1v (2), D140/2r, D141/1v, D141/3v (2), D141/4r, D166/10r, D166/2r, D271/6v, D271/7v, D271/8v, D271/9r, D291/1/1r (2), D291/2/1r, D291/2/1v, E8/1v
ebügen-tür E8/1v
ebüge-yin B55/4-II/12r, D225/2v
ebülün B45/9/5r
ebül-ün B50/3/6v, D79/1/6r
ebüsü B161/1/9v, E8/2r
ebüsün-i B18/9/2r
ečč[e]ge D141/4v
ečege B39/11/9r, B50/3/3r, B50/3/7r, B50/3/7v, B55/2/9v, B55/4-II/12r, B55/7a/5r, B61/1/7v, B65/17/5v, B161/1/6v, D79/1/3r, D140/2r, D140/2v, D141/4r, D291/1/1v
ečege-dür D159-5/4r
ečegetü B55/4-IV/23v, D10/5v
ečege-yin B18/7/3r, B45/9/8r, B55/4-l/6r, D79/1/10r, D166/10r
ečeküi-dür D100/5v, D221/1/6r
ečeküi-tür D10/9r, D100/2v, D217/4v
ečel D221/1/3v
ečeleged D147/3r
ečelen D147/3r
ečgen D217/2v
ečige B45/9/2v, B45/9/5v, B45/9/6r, B62/1/32v, B62/1/33v, D77/1v, D77/2r, D77/2v (2), D77/4r, D77/4v, D77/5r, D79/1/7r, D141/1v, D225/2v, D291/1/2r, D291/2/2r
ečige-tü D10/5r
ečige-yin E8/6r
ečülge D291/2/2r
ečülgen D100/2v
ečüs D221/1/7v
ečüs-dür B61/1/8r, B65/17/4r, B81/2/1v, D79/1/5v
ečüs-tür B55/7a/5v, E8/9v
ečüs-ün D217/6r
ed B18/7/3r, B18/7/4v, B18/7/5v, B18/7/6r, B18/9/2v, B39/11/17v, B45/9/8r, B50/3/10v, B50/3/9v, B55/1/2r, B55/2/17v, B55/4-III/15v, B55/4-IV/22v, B55/4-l/4v, B55/7a/6v, B161/1/12v, D77/4v, D79/1/10r, D79/2/3r, D141/2r, D141/2v, D141/3r (2), D141/3v, D141/4v, D166/10v, D166/11r, D166/1v, D166/3v, D221/1/7r, D225/3v, E8/1v, E8/5v, E8/6r
ede B18/9/1v, D225/2v, E8/6v
edeb B39/11/7r
edeged D77/1v, D244/2v
edeger B50/3/11r, D147/3r, D166/2v, D225/3r, D225/5r, D225/5v, E8/1v
edegeri B161/1/11v
edeger-i B55/2/16r, B55/7a/1r, D219/2/2r
edeger-yi B39/11/16r
edel D221/1/4r
edelegtün B39/11/16v, B55/2/16v, B161/1/12r
edelegülün B55/6/6v
edelel B39/11/14r, B55/2/19r, B55/4-II/13v, B55/4-IV/20r, B55/4-l/1v, B55/4-l/6r, B55/4-l/9r, B161/1/10r, D291/2/2r
edelel-dür B39/11/11v, B55/2/12r
edelel-i B39/11/7r, B161/1/5v
edelel-iyer B39/11/5r
edelel-tür B161/1/8v
edelel-yi B55/4-l/5r
edelen D166/6v
edelenel-e D286
edelküi B18/7/6r
edenar-i B55/4-l/8r
eden-i D166/3r (2), E8/2r (2)
ede-yi B18/9/1v
edgü D79/1/11v, D322/4v
edi B65/17/4r, D291/1/1r
ed-i B45/9/7r, D79/1/9r, D140/1v, D166/5r, D219/1/6v, E8/3r
ed-iyer B18/7/1v
edlejü D178/1v
edleküi-yi D141/2v
edlel B55/2/14r, B55/4-l/2v, B55/4-l/5r
eDlel-ber D178/2/2r
edlel-i B55/2/7r
edlel-iyer B55/2/5r, B161/1/3v
edlel-tür B55/4-l/7r
edlen E8/4r
edü D244/1v
edüge B39/11/15r, B39/11/18v, B45/9/4r, B45/9/5v, B50/3/11v, B50/3/5r, B50/3/7r, B55/2/14v, B55/2/19r, B55/4-III/16r, B161/1/11r, B161/1/13v, D79/1/11r, D79/1/5r, D166/14r, D219/1/1v, D219/2/3v, E8/2r, E8/9v
edüge D79/1/6v
edügekürtel-e B55/4-l/7r
edügen D140/1v
edügülügči E8/3r
edügül-yier B50/3/7v
edüi D225/1v
edüküi B18/7/3v
edün D77/5r
ed-ün B65/4/2r
edür B18/7/7r, B39/11/15r, B39/11/19v, B45/1r, B45/2r, B45/9/6v, B50/3/8r, B50/3/9r, B55/2/14v, B55/2/20r, B55/4-III/16r, B65/1/4v, B161/1/11r, B161/1/14r, D77/1v (2), D77/2r, D77/2v, D77/3r, D166/7v, D219/1/8r, D225/2r, D225/2v, E8/3v, E8/4v
edüre B55/4-III/16r
edüreče B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r
edür-tur D77/3r
edür-tü D99/8r, D225/3r
edür-tür D25/2r, D111/1v
edürün B55/4-III/16v, B55/4-l/8v
edür-ün B18/9/2v, D79/1/7v, D79/1/8v, D271/3v
edü-tü E8/2r
ed-yin D219/1/6v
e-e B55/4-IV/25r
ege B18/7/5r
egeči B65/17/3v
egečitü B55/4-IV/24r
egejü D286
egem-eče B55/4-l/3v, B55/4-l/6r
egereküi B18/9/1v
egerel D219/1/5v
egerel-i D225/2v
egerel-ün B39/11/15r, B55/2/15r, B161/1/11r
egesig-tü D77/2r, D79/2/4v
egü[l]-eyer D141/3v
egüber D178/2/2r, D178/2/2v
egüberi/egüri B50/3/9v
egüdčem B45/9/2v, D79/1/2v
egüde B18/9/1v (2), B161/1/12r
egüdegsen B50/3/4v
egüden B45/9/2r, D10/6r, D79/2/2r
egüden-ber D77/4v
egüden-dekii E8/8r
egüden-dü D25/8v, D111/2v
egüdengče D271/8r
egüden-i B45/9/2r (2), B50/3/2v (3), D79/1/10r, D79/1/2v (3), D244/2v (2)
egüden-teki D166/12r
egüden-tür D244/1v
egüden-ü D77/1v
egüdetü D225/2r
egüde-ü B45/9/8r
egüdküi-dür B45/9/2v, B50/3/3r, D79/1/3r

egüdnem B50/3/2v
egüdügsen B45/9/3v, B50/3/8r, D79/1/4r, D166/6r, D244/1v (2), E8/3v
egüdügsen-i D79/1/7v
egüle B39/11/17r, B55/2/17r, B55/2/2v, B55/4-III/14r, B55/6/1v, B62/1/37r, B161/1/3r (2), D166/3v, D178/2/1r, D225/5r, D291/1/1r
egüle-ber D271/3v
egülekü B55/4-l/9v
egülel B55/4-l/5r
egülel-i B55/4-l/3r
egülen B18/7/2v, B18/7/3r, B55/4-l/3r, E8/4r, E8/8v
egülen-ü B18/7/3r
egüles D219/2/3r
egüles-eyer D291/1/1r
egülsügei D141/4v
egülüγsan D111/2v
egülün D219/1/4r
egün D322/3v
egünče B61/1/7v, D271/5v
egündü B50/3/5r
egün-dü D79/1/5r
egündür B45/1r, B45/9/3v, B45/9/4r, B50/3/4v, D271/1v
egün-dür B45/2r, D79/1/4v, D219/1/1v, D219/1/3r
egün-eče B55/7a/5r
egün-eyer D141/3v
egüngdür B55/4-l/3v (2), B55/4-l/4v
egüni B45/2r, B45/9/3r, B55/1/1v, B55/1/2r (2), B55/1/2v, B55/1/3r, B55/1/3v (2), B55/1/4r, B55/4-l/5r, D79/1/3v, D178/1/4v, D178/1v, D178/2/2v, D178/2v, D219/1/5r, D219/1/7v, D219/2/2v, D225/2v, D322/3v (2), D322/4r (2), D322/4v
egün-i D322/3v, D322/4v
egüni-i D25/1v
egün-iyer D219/1/3v
egüni-yi D271/2r
egün-tür D219/2/1v, D219/2/3v
egünü B50/3/3v, B55/7a/7r
egürčekü-yin D10/7r
egürdü B45/9/7r
egür-dür D79/1/9r
egüri D147/3r
egüride D79/2/2v, D147/3v, D166/13r, D166/6v, D225/3v, E8/9r
egüriden E8/4r
egüs=keküi D322/1v
egüske B55/7a/6r
egüskejü B55/4-l/6v, D178/2/1r
egüskeküi-yin D159-5/2v, D159-5/4r, D159-5/5v
egüskel D244/1v
egüskemü B55/7a/6r, B55/7a/6v (2)
egüsketügei B50/3/12r
egüskü D178/2/2v
egüüden B55/4-IV/24v
egüüldemüi B55/4-l/3v
egüür[i]de D271/9v
eje[n] D10/5v
ejed B18/7/2r, B18/7/4v (8), B18/7/5r (6), B18/9/1v, B39/11/11r, B39/11/11v, B39/11/14r, B39/11/17v, B39/11/19r, B39/11/20r, B39/11/6r, B45/9/6r, B50/3/2v, B50/3/7v, B50/3/9r, B55/2/11v, B55/2/12r, B55/2/13v, B55/2/14r, B55/2/17v, B55/2/19v, B55/2/20v, B55/2/6r, B55/4-II/12r, B55/4-III/16r, B161/1/10r, B161/1/10v, B161/1/12v, B161/1/13v, B161/1/14v, B161/1/4v, B161/1/8v (3), D79/2/1v, D79/2/2r, D79/2/3v, D141/3r, D159-5/1v, D159-5/3r, D159-5/4v, D166/5v, D225/2v, D225/3r (2), D271/3v, D271/5v, D271/8v, E8/3v, E8/6v
ejed-dü B55/2/21r
ejed-dür B18/7/3r, B55/2/18r
ejed-eče E8/6r
ejed-i B55/2/19r, B55/2/1v, B55/2/8v, B55/6/5r, B161/1/13v, B161/1/1v, B161/1/6r, D79/2/2r
ejed-tü B39/11/21r, B55/6/4v, B161/1/14v, B161/1/1r
ejed-tür B39/11/18r, B161/1/13r, D25/7v
ejed-un B39/11/19v
ejed-ün B18/9/2v, B39/11/10r, B39/11/11r, B39/11/18r, B39/11/20r, B39/11/8v, B39/11/9r, B39/11/9v, B45/9/6v, B50/3/9r, B55/2/10r, B55/2/10v, B55/2/11r, B55/2/18r, B55/2/20r, B55/2/20v, B55/2/9r, B55/2/9v, B55/7a/6r, B161/1/13r, B161/1/14r (2), B161/1/6v, B161/1/7r, B161/1/7v (2), B161/1/8r, D79/1/8v, D79/2/2v, D166/13v, E8/9r
ejed-yi B39/11/18v, B39/11/2r, B39/11/8v
ejed-yuuγan B39/11/7v, B55/2/8r, B161/1/6r
ejei D172/2v (2)
ejelegči E8/1v
ejelegsen B55/6/3r, D221/1/4r
ejelegüülen D172/7v
ejeleküi D166/1v
ejelküi B55/4-IV/19r
ejen B18/7/5r, B39/11/11r, B39/11/11v, B39/11/14r, B45/9/6v, B45/9/8v, B50/3/11r, B55/2/11v (2), B55/4-II/11v, B55/6/3r, B55/6/4r (2), B55/6/4v, B55/6/5r (2), B65/17/3v, B161/1/8r, D10/5r, D10/9r, D25/6v, D25/8v (3), D77/3v, D79/1/2v, D79/1/7r, D79/1/8v, D140/1v (2), D140/2r, D140/3r, D141/3v (2), D141/4r, D141/4v, D166/4v, D166/5r (2), D166/6v, D166/9r (2), D219/1/3r, D219/1/3v (2), D219/1/4r, D219/1/4v, D219/1/5r, D219/1/6v, D219/1/7v (2), D221/1/2v, D221/1/5v, D225/5r, D244/3r, D291/1/1r, D291/1/1v, E8/3r (2), E8/4r, E8/5r, E8/5v
ejen-dür B161/1/7r, D166/7v
ejen-dür-iyen D10/8v
ejen-tür E8/4v
ejen-tür-yien B55/4-IV/20v
ejen-ü B62/1/37r, D77/1v, D77/5r, D79/1/11r, D159-5/6r
ejen-üd B55/4-l/10r
ejerkeretele D10/6r
eji D172/2v
ejid B55/4-II/12v
ejid-i B55/4-III/15v (3)
ejid-ün B55/4-III/16v
ejii D172/1v (2), D172/2r (3), D172/2v, D172/3r (4), D172/3v (3), D172/4r (3), D172/4v (4), D172/5r (4), D172/6r (3), D172/6v, D172/7v
ejii-yin D172/5r, D172/5v (2)
ejin B55/4-IV/20v, B55/4-IV/23v, B55/4-IV/24r, B55/4-l/2r, D141/3v, D291/1/1r, D291/1/2v
ejingken D172/7r
eke B18/7/3v (2), B39/11/18v, B39/11/19v, B45/9/3r (3), B45/9/5v, B45/9/6r, B45/9/7v, B45/9/8r, B50/3/10v, B50/3/7r, B50/3/7v, B55/2/19v, B55/2/5v, B55/4-II/11v, B55/4-III/15r, B55/4-IV/20r, B55/4-IV/22v, B55/7a/5r, B61/1/7v, B61/2/3v, B61/2/4r, B61/2/5r, B61/2/5v, B61/2/6r, B62/1/36r, B65/1/3v, B65/1/4r, B65/1/4v, B65/1/5v, B65/1/6r, B161/1/13r, B161/1/13v, D77/1v, D77/2r, D77/4v, D77/5r, D79/1/10r, D79/1/3v (3), D79/1/5v, D79/1/6r, D79/1/7r, D141/1v, D141/4r, D141/4v, D159-5/3v, D166/7v, D172/4r (2), D172/4v, D172/6v, D172/7r, D217/2v, D221/1/2v, D225/2r, D244/1v, D286, D322/1v, D322/2v, E8/4v, E8/6r
eke-dür B45/9/6r
eke-eče B45/9/3r, B50/3/3v, D79/1/3r
eke-i B39/11/9r, B55/2/9v, B161/1/6v
ekenerün D79/1/10r

eken-tü D79/1/1v
eke-tei B50/3/3v (3), D79/1/3v
eke-tü B55/4-IV/23v, D10/5r, D244/2v
eke-tür B50/3/7v
eke-tür-iyen D322/3r
eke-yi D10/3v, D10/8v, D322/1v, D322/3v
eke-yin B18/7/3r, B45/9/3r (2), B45/9/3v, B45/9/4r, B45/9/5r, B45/9/6r, B50/3/4r, B50/3/4v, B50/3/5r, B50/3/6v, B50/3/7v, B65/1/1r, B65/1/1v, D79/1/3v, D79/1/4r (2), D79/1/4v, D79/1/6r, D79/1/7r, D166/10r, D172/1r, D172/7v, D322/3r
eki B39/11/5v, B55/2/18v, B161/1/4r
ekilen D225/2v
ekiner D141/2v (2)
ekiner-ün B50/3/8v, D79/1/7v
el D100/2r
elbeg B18/7/5v, B39/11/4r, B55/2/4r, B161/1/3r, D77/2r, D225/3v, D244/2r
elbeg-iyer B39/11/13r, B161/1/9v
elbegsigülkü B55/2/10v
elbegšigülkü B39/11/10r, B161/1/7v
elbeg-ün D244/2v (3)
elbeg-yier B55/2/13r
elben B39/11/14r, B55/2/14r, B161/1/10v
elberen D141/4r, D291/1/1v
elberin B62/1/36r, D140/2r (2)
elči B45/9/3r, B45/9/4r, B50/3/5r, D79/1/3v, D79/1/4v
eldeb B18/9/2v, B39/11/7r (2), B39/11/7v (2), B45/1v, B55/2/7r (3), B55/2/7v (2), B61/2/5r, D10/1v, D25/2r, D25/8r, D27/1v, D77/2r, D77/3v, D111/1v, D140/1v, D140/2r, D141/3v (2), D141/4r, D147/2v, D166/11r (2), D166/1v, D166/4r, D166/9r, D178/2/1r, D271/3v, D271/7r, D286, D322/1v (2), D322/3r, D322/3v, E8/1v, E8/2v, E8/6v (2)
eldebčilen B65/1/5v, D140/1v, D141/3v, D141/4r, D141/4v
eldebe D291/1/1r
eldebečilen D291/1/1r
eldebe-iyer D140/2v
eldeb-eyer D291/1/2r
eldeb-iyer D286
eldeb-yier D172/6v
eldib B161/1/5r (2), B161/1/5v (3)
eldüb B55/4-l/9v, D99/8r
ele B65/4/2r, D10/7r, D10/8r, D141/4r, D166/2r, D291/1/1v, E8/1v
el-e D221/1/2r
elegdeküi-tür B65/1/3r
elgen B61/2/4v
elgen-tegen B61/2/2v
elibege D141/2v
elidebčilen D291/1/1v
elidebe D291/1/1v
eligdeküi-dü D172/3r
elige D178/1/3v
eligen D172/5v
eligen-degen D172/3r
eligen-iyer B45/9/6v, D79/1/8r
eligen-tegen B65/1/3r
eligen-yier B50/3/8v
eliy-e B18/9/2v
eliyes D322/4r
eliyesün B55/4-l/8r
elji B50/3/4r
eljige B45/9/7r
eljigen B50/3/9v, D79/1/9r
elünčüg D79/1/6v, D79/1/7r
elünčüg-tür B45/9/6r
elüngče-tür B50/3/7v
em B18/7/2v (2), B18/7/3r, B39/11/7r, B45/1v, B55/4-l/5r, B161/1/5v, D271/7r
em[e]gel-i B65/17/4v
em[e]gel-üd-ün D25/2r
em[e]gel-ün D25/2r
eme D141/4r
em-e B45/9/2v, B45/9/7v, B50/3/10r, B50/3/3r, B55/2/7v, D10/7r, D25/7v, D25/8r, D79/1/2r, D79/1/3r, D79/1/9v, D244/2r
eme-eyer D141/3v, D291/1/1r
em-e-eyer D25/8r
emege B45/9/3r, B45/9/6r (2), D79/1/3v, D79/1/7r
emegel D111/1v, D159-5/5v
emegel-ün D27/1v, D111/1v
emege-yin B45/9/3r
eme-ün D141/3v, D219/1/3v, D291/1/1r
eme-yin D178/1/2v
emge B50/3/7v (2)
emgeg D244/2v
emgegtü B62/1/34v
emiyekü-yin D225/3v
em-iyer D140/1v
emking B50/3/4r
emügelün D99/8r (2)
em-ün D166/3r, E8/2r
emüne B18/7/2v, B55/4-IV/22v, B62/1/33v, D166/11r, D166/3r, E8/2r
emün-e B39/11/6v, B55/2/6r, B55/6/5v, B161/1/4v, D10/3v, D140/2r, D141/4r, D159-5/3v, D244/1v, D271/4r, D291/1/1v, E8/6v
emüne-deki D166/4r
emüne-dekii E8/2v
emün-e-eče B39/11/14v, B55/2/14r, B55/4-II/12v, B55/4-IV/21r, B161/1/10v, D10/10v, D100/6v, D217/5v, D221/1/6v, D291/2/2r
emüne-yin D166/4r, D166/5r, E8/3r
emüsejü B65/17/3v, B65/17/4r
emüskegsen B61/2/4r, B65/1/4r, D172/4v
emüskejü B61/2/4r, B65/1/4r, D172/4v, E8/4r
emüsü=gsen D217/2r
emüsügsen B45/9/7r, B55/4-IV/19v, B55/6/2r, D10/7v, D79/1/9v, D100/1v, D100/2r, D140/2r, D141/4r, D221/1/1v (2), D271/7r, D322/2r
emüsüγsan D291/1/1v
emüsün D178/2/1v
ende B18/7/6v, B18/7/7r, D25/2v, D77/1v (2), D77/4v (5), D77/5r, D79/2/2r, D79/2/3r, D99/8v, D99/9v, D166/12v, D166/14r, D166/4v, D166/8v (2), D166/9r, D225/1v, D225/2r (2), E8/5r (5), E8/9v
endegü=rigsen B62/1/34v
endegürel B45/2r
endegüü B161/1/6r
endegüü-yin B161/1/8r
endü D99/8v
ene B18/7/1r, B18/7/2v, B18/7/3r (2), B18/7/4v, B18/7/5r (2), B18/7/6v, B39/11/11r, B39/11/15r, B39/11/16v, B39/11/18r, B39/11/5r, B39/11/5v, B39/11/6r, B45/1r, B45/9/2r, B45/9/2v, B45/9/3r (3), B45/9/4v, B45/9/6r (3), B45/9/6v, B45/9/7r (11), B45/9/7v (7), B45/9/8r (7), B45/9/8v (11), B50/3/10r (8), B50/3/10v (7), B50/3/11r (6), B50/3/11v, B50/3/12r (2), B50/3/2r, B50/3/2v (3), B50/3/3v (3), B50/3/5v (2), B50/3/7v (2), B50/3/8r (4), B50/3/9r (2), B50/3/9v (7), B55/1/1r, B55/2/11r, B55/2/14v, B55/2/16v, B55/2/18v, B55/2/5r (2), B55/2/6r, B55/4-III/16r (3), B55/4-III/17r, B55/4-IV/19r, B55/4-IV/21r, B55/4-l/1v, B55/7a/4r, B61/1/6v, B61/1/7r, B62/1/35r (2), B62/1/36r (2), B62/1/36v, B65/17/3r, B65/4/3v, B161/1/11r, B161/1/12r, B161/1/13r, B161/1/3v (2), B161/1/4v, B161/1/8r, D10/10v, D10/1v, D25/2r (2), D25/7r, D25/8v, D77/1v (2), D77/2r (3), D77/2v (8), D77/3r (3), D77/3v (3), D77/4r (3), D77/4v (2), D77/5r (5), D79/1/10r (7), D79/1/10v (7), D79/1/11r (6), D79/1/11v (2), D79/1/1v (3), D79/1/2r (2),

D79/1/2v (2), D79/1/3v (3), D79/1/5r (2), D79/1/7v, D79/1/8v (2), D79/1/9r (7), D79/1/9v (7), D79/2/2r (2), D79/2/3r, D99/8r (2), D100/3r, D100/6v, D111/1v, D140/1v (3), D141/1v, D141/2r (3), D141/2v, D141/3r (3), D141/3v (3), D147/2r, D147/2v, D147/3v, D166/4v, D166/5r, D166/5v (3), D166/6r, D166/7v (2), D178/2/2v, D217/5r, D217/5v, D219/1/2v (2), D219/1/3r, D219/1/5r (2), D221/1/6v, D221/1/7r, D225/2v, D225/3r, D244/2r, D244/2v, D271/1v, D291/1/1r (2), D291/1/1v, D291/2/1r, D322/3v, D322/4r (3), D322/4v, E8/3r (2), E8/3v (4), E8/4v

en-e D27/1r, D27/2r, E8/1r

ene=kü D141/4r

ene-ber D219/1/4r

enedkeg-ün B18/7/4r, B18/7/4v, D166/12v, E8/8v

enekü D140/2r

eneregči B61/2/4r

enerigči B65/1/4r, D172/4v

enerigsen D172/4v

enerin D140/2v

eneringgüiber B55/4-l/3v

enesketü D225/1v

eng B45/9/2r, B45/9/2v, B45/9/5v, B45/9/6r, B50/3/7r, B50/3/7v, D79/1/2v (2), D79/1/3r, D79/1/6v, D79/1/7r

engde B39/11/6r, B55/2/6r, B55/4-IV/25r, B55/4-IV/25v, B55/4-IV/26r (2), B55/7a/5r, B161/1/4v, D79/2/3r (2), D79/2/3v (3), D225/1v, D271/6r, D291/2/1r (2)

engdegü=rigsen D178/1/2r

engdegürin D178/1/2r

engdegüü B55/2/8r

engdegüü-yin B39/11/10v, B55/2/11r

enggenen B61/2/4r

engger-ün B50/3/6r

enggüjün B45/9/5r

engke B161/1/9v, D79/1/11v, D79/2/2r (2), D79/2/3r (2), D166/7v, D166/9r, D217/6r, D244/2r, D286, E8/4v, E8/5r

engke-ber B39/11/12v, B55/2/12v, D79/2/2r, D225/3v

engkejigülümü B55/2/11v

engkejin B55/4-IV/25r

engkejir[e]gülümü B161/1/8v

engkejiregülümü B39/11/11v

engkeren B61/2/5r

engkerün B65/1/5v

engkürlen D172/6v

eng-tü D10/6r

eng-ün B39/11/20v, B39/11/21r, B55/2/20v, B55/2/21v, B161/1/14v, B161/1/15r, D286

enngdegü B39/11/8r

erbegel=jitü B55/6/2r

erde=ni-yin D166/11r

erdem B18/7/1v, B18/7/6r, B45/9/5v, B55/4-l/10r, B55/4-l/9r, B55/7a/6v, D77/2r, D77/5r, D79/1/6v, D159-5/1v, D159-5/3r, D159-5/4v, D178/1/2v, D178/2/1r, D217/6r, D219/1/3v, D219/1/5r, D221/1/7r, D225/4r, D225/4v, E8/6v, E8/7v

erdem-i B18/7/6v

erdem-iyer D166/5v, E8/3v

erdem-ten D79/2/3r

erdem-tü B18/7/7r, B55/7a/5r, B61/1/7v, E8/6v

erdem-üd B45/9/1v, B50/3/1v, D225/4r

erdem-üd-i B65/4/2r

erdem-ün B61/1/5v, B65/4/2v, B81/2/2v, D166/5r, E8/3r

erdem-yier B50/3/7r

erden[i]s-ün D141/1v

erdeni B18/7/1v, B18/7/6r, B39/11/7r, B45/2r, B55/2/7v, B55/4-II/11r, B55/4-IV/17v, B55/4-IV/18v, B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r, B55/7a/4r, B55/7a/6r, B61/1/6v, B161/1/5v, D77/5r, D79/2/2r, D100/3v, D140/3r, D141/1v, D141/4v, D147/2v, D159-5/3v, D159-5/4r, D217/3v, D219/1/3r, D221/1/4r, D225/3r, D244/2v, D271/7r, D291/1/2v, D291/2/2v, E8/6r, E8/6v

erdeni-ber D225/3r

erdeni-dur D172/1v

erdeni-dür B55/4-l/2r, B61/2/1v, D79/1/11v

erdeni-iyer D219/1/3r

erdeni-metü D79/2/1v

erdenis-dür B18/7/3v

erdenis-ün D178/2/1r

erdeni-tur D77/3r

erdenitü B61/2/5r, B65/1/5r, D172/5v

erdeni-tü B62/1/34v, D27/1v, D99/8r, D322/3v, D322/4r, D322/4v

erdeni-tür B18/9/1v, B50/3/11v, B65/1/1v, D77/1v (2)

erdeni-yi D141/1v (2), D141/2r, E8/7v

erdeni-yin B39/11/18r, B39/11/19r, B39/11/4r, B39/11/6v (2), B39/11/7r, B45/1r (2), B55/1/1v (2), B55/1/3v, B55/1/4r, B55/2/18r, B55/2/19v, B55/2/4r, B55/2/6r, B55/2/6v, B55/2/7v, B55/4-IV/24v, B55/4-l/5r, B55/6/2r, B55/7a/2v, B61/1/3v, B61/2/6r, B62/1/33v, B65/1/6r, B65/17/2v (2), B81/2/2r, B161/1/13r, B161/1/13v, B161/1/3r, B161/1/4v (2), B161/1/5v, D10/6r, D77/2r, D77/3r (2), D77/3v, D77/4r, D140/1v, D159-5/2r, D159-5/5v, D178/2/1r, D178/2/2v, D219/1/6v, D225/2r, D225/4v, E8/2r, E8/5r

erdini B18/7/2v

erdini-dür D172/5v

erdini-tü D25/1v

erdini-yin B18/7/6v, D166/10r, D166/3r, D166/8v, D172/7r, D291/1/1r

er-e D79/1/2r

eregen D291/1/1v

eregin B55/4-IV/20r

eregsen D10/10v, D141/4r

eregüdü D100/3r

eregüjü D271/8r

eregül D225/3v

eregü-tü B55/4-IV/21r

ereke D166/4r, E8/2v

erekedür-eyen D25/8r

ereketen B18/9/2v

ereketü D25/1v, D291/1/1v

ereküi D100/3r, D100/6r

erelig D291/1/1v

eren-yin B61/2/5r, B65/1/5r

ereyen B55/7a/6v, D141/3v, D271/7r, D291/1/1r

ergečegči D10/3r

ergečegeči B55/4-IV/22v

ergegči B55/4-IV/21v, D10/11r, D100/6v, D221/1/6v, D225/3v

ergejü D141/2r, D141/3r

ergen B55/4-IV/22v, D10/8v, D140/1v (2), D140/2r, D141/4r (2), D221/1/2v, D291/1/1r

ergi B65/1/4v, D172/6r, E8/1v

ergigü=lügsen-ü D322/3v

ergin D10/3v

ergü D178/1/3r

ergü=sügei B18/7/5v

ergübe D77/3v

ergübesü D159-5/2v, D159-5/4r, D159-5/5v

ergüdü D100/6r

ergügči D225/5r

ergüged D141/4r

ergügsen B45/9/5v, B55/2/19r, B61/2/4r, D77/2v (3), D77/3v (2), D77/4r, D140/1v, D141/3v, D166/5v, E8/3v

ergügsen-i B39/11/19r, B161/1/13v

ergügügsen D291/1/1r

ergüjü B55/4-l/7r, B61/2/1v, B65/1/1v, D225/2v, D322/2v
ergükü B39/11/16r, B45/2r, B55/2/16r, B161/1/11v, B161/1/1r
ergükü-yi B55/4-l/1v
ergükü-yin D271/2r
ergül-ün B55/4-l/4v
ergümjilekü B39/11/9r, B55/2/9r, B161/1/6v
ergümü B55/4-l/6r
ergümüi B39/11/7r (2), B39/11/7v (2), B45/1v, B55/2/7r (2), B55/2/7v (2), B55/4-l/5r (2), B55/4-l/5v, B161/1/5r, B161/1/5v (3), D219/2/2v, D271/2r, D271/2v (2), D291/1/2r, D291/2/1v
ergümüü B55/4-l/4v, B55/4-l/5v
ergün B61/2/4r, B65/1/4r, D217/6r, D221/1/7v
ergünem D77/3r
ergüsügei B18/7/5v, B39/11/17v, B55/2/17r, B161/1/12v
erigsen B55/4-II/13r, B55/4-IV/21r, B55/4-IV/26v, D100/6v, D217/5v, D291/1/2r
erigütü D79/2/3r
eriketü D99/8r
erikü̈i B62/1/36r
eril B18/9/2r
eriyen D140/1v
erk[e]sin D219/1/6v
erk[e]šin D219/1/5v
erke B18/7/5v, B55/4-l/5v, B55/4-l/6v, D166/4v, D172/7r, D219/2/3r, D225/3v
erkeber B39/11/15v, B39/11/8r, B45/9/6r, B55/2/15v, B161/1/11v, B161/1/6r, D79/1/1v, D147/2v
erke-ber B50/3/8r, B55/2/8r, D147/2v, D166/4v, D178/1/2v, D271/5v, D322/4v
erkedür B18/7/5v
erkedür-iyen D79/2/2v
erke-dür-iyen D219/1/2r, D221/1/3r
erke-i B45/1r, B81/2/1v
erkejü D141/2v
erkelen B81/2/2r
erkem B61/2/4v (2), B65/1/5r (2), D141/4r
erken B62/1/34v, B62/1/35r, B62/1/36r, D166/5r, E8/3r
erken-ber E8/2v
erken-tegen D217/3r
erkeseli D159-5/6r
erkesigsen B55/1/2r
erketen B45/9/4r, B55/4-l/4r, B55/4-l/9r, B55/7a/6r, B55/7a/6v (2)
erke-ten B50/3/5r
erketen-i D79/1/8r
erketen-tür D77/2v
erketen-ü B18/9/1v, B50/3/8v
erke-ten-ü B45/9/6v
erketen-ün D178/1/2v
erketü B45/9/3r, B45/9/3v, B50/3/4r, B50/3/8r, B55/4-III/15r (2), B61/2/5v, B62/1/35r, B62/1/36r, B65/1/5v, B65/1/6r, D10/10v, D79/1/3v, D79/1/4r (2), D79/1/7v, D79/1/8r, D79/2/3r, D111/1v, D140/2r, D141/4r, D147/3r, D166/14r, D172/6v, D217/6r, D217/6v, D219/1/1v, D219/1/4r, D219/1/5r, D221/1/7v, D244/1r, D244/1v (2), D244/2v, E8/5v, E8/9v
erke-tü B50/3/3v, D178/2/2v
erketü-yin D79/2/2v
erkilen B39/11/15r, B55/2/14v, B161/1/11r
erkim B39/11/2v, B55/2/2r, B161/1/1v, D219/2/2r
erkim-e-ün D172/5v
erkimlen D159-5/1v, D159-5/3r, D159-5/4v
erkin B65/4/3r, D77/1v, D77/3v, D147/2r, D147/2v, D225/2v
erkü̈i B55/4-IV/21r, D10/10v
erlig D140/2r
erlige D141/4r
erliγ D322/3v
erte B45/9/5r, B50/3/6v, B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r, D25/1v, D27/1v, D79/1/6r, D99/8r, D111/1v, D166/1v, D166/2r, D225/1v, D225/2v, E8/1v (2)
erten-eče B39/11/16r, B39/11/20r, B55/2/15v, B55/2/20v, B161/1/11v, B161/1/14r
erten-ü D27/1v, D141/4r, D147/2v, D172/6v
erte-yin B61/2/5r, B65/1/5v
erül D77/1v
ese B18/7/2v, B18/7/6v (2), B39/11/8v (3), B45/9/3r, B45/9/3v, B45/9/4r, B45/9/5v, B45/9/8v, B50/3/11v (2), B50/3/4r (2), B50/3/5r, B50/3/7r, B55/2/8v, B55/2/9r (2), B55/4-IV/24r, B55/4-IV/24v, B161/1/6r, B161/1/6v (2), D10/6r (2), D79/1/11r (3), D79/1/1v (4), D79/1/2r (5), D79/1/4r (2), D79/1/4v, D79/1/6v, D100/5r, D141/1v, D141/2r (3), D141/3r, D166/5v, D178/1/2r, D178/1/4r, D217/4r, D221/1/5r, D244/2r, E8/3v
esegei-ber D79/2/2r
esegei-ü B50/3/10r
esen B39/11/12v, B55/2/12v, D244/2r
esen-iyer B161/1/9v
eseregülel B65/4/3r
esergü B65/17/4r
eserün B18/7/6r, B18/7/7r, B50/3/6r, B65/17/1v, B161/1/8r, D79/1/11r, D79/1/5v, D166/14r, E8/9v
eserv-a-dur B45/9/8v
esrün B18/7/4r, D79/1/11v
esürün B39/11/11r, B55/2/11v, B55/4-II/11v, B55/4-III/15v, B55/4-IV/18r, B55/4-IV/23v, D10/5r, D166/9v, E8/5v
eteged B39/11/14v, B55/2/12r, B55/2/14r
eteged-dü D100/6v (2)
eteged-eče D221/1/6v, D221/1/7r
eteged-tür B55/4-IV/21v (2), D10/11r (2)
eteged-ün B18/7/4v, B39/11/12r, B161/1/10v, B161/1/9r
etüge E8/6r
etüged-dür B18/7/3v
etügen B55/4-IV/20r, B55/4-IV/22v, D79/1/7r, D166/10r, D217/2v, D221/1/2v
etügen-iyer B45/9/5v
etügen-ün D10/3v, D10/8v
etügün D244/1v
etügün-ü D244/2r
ev-e B55/4-IV/17v
eyeldeg E8/3r, E8/5v, E8/6v
eyeledeg D271/2r
eyild[e]g D166/4v
eyimü B39/11/10v, B55/2/11r, B161/1/8r, D178/1v, D178/2r, D244/1v (2)
eyin B18/7/1v, B18/7/2r, B18/7/6v, B39/11/21v, B39/11/2v, B39/11/4v, B55/2/21v, B55/2/2r, B161/1/15r, B161/1/1v, B161/1/3r, D77/4v, D166/3v, D166/7r, D178/1/2v, D178/2/1r, D225/2v, D225/5r, E8/2v, E8/4r
ezed B45/1r
ezelegsen D100/3v, D217/3v
ezen D79/2/3v, D100/2v, D100/5v, D172/5v, D217/3v, D217/4v, D271/2v, D271/7r
ezen-dür-iyen D217/2v
ezen-tegen D100/2v
g’ajar D140/1v
g’ajar-un D140/1v
g’ajar-ün D140/1v
g’ala B45/1r
g’aračuga B65/17/3v
g’aradai D25/7v
g’aradi-bar D10/3v
g’araγ-un D178/1/3v
g’aridai-bar D10/3r
g’armaču-yin D10/7r
g’aslang-tu D178/1/2v

galbarawa=ras D79/1/5v
Ganbari D79/1/3r
gandari B18/7/5r
gangga D166/12r
g'angg'a B18/7/4v
garudi D322/3v
g'arudi B18/7/5v
gasu D79/1/3r
ge ming D286
ge ming-eče D286
ge ming-üd D286
ge ming-üd-i D286
ge ming-üd-yi D286
ge ming-ün D286
ge[y]igsen D178/1/2r
geb D217/3v
gebčü B39/11/20r, B55/2/20v
gederegü D172/4r
gederegüd B18/7/4v
gedergei B61/2/3v
gedesüi B61/2/1v
gedesün D79/1/7v
gedesün-iyer B45/9/6v
gedesü-yi B65/1/2r, D172/2r
gedürgü B65/1/3v
gedüsün B50/3/8r, D79/1/8v
gedüsün-yier B50/3/8v
gegegen B39/11/15v, B55/2/15r
gegegen-e B39/11/11r, B55/2/11v, D77/3r
gegegen-iyer B45/9/5v
gegegen-ü B55/7a/1r
gegejü B62/1/35r
gegekü B39/11/9v, B55/2/10r, B161/1/7r
gegen B39/11/6r, B45/2r, B50/3/11v, B55/2/6r, B55/4-IV/21r, B55/4-IV/23r, B62/1/32r, B65/17/5r, B161/1/11r, B161/1/4v, D10/4r, D10/9v, D25/2r, D77/3r, D99/8r, D100/3r, D100/4r, D100/5r, D111/1v, D166/6r, D217/3r, D217/3v, D217/4v, D217/5r, D221/1/3v, D221/1/4v (2), D221/1/5v, D221/1/6r, D225/5r (2), D244/1v (2), D244/2v, E8/3v
gegen-e B161/1/8r
gegen-yier B50/3/7v
gegüni D79/1/10v
gegün-ü B45/9/8r, E8/7r
gejü B61/2/3v (2), B65/1/3v, B65/1/4r, D141/3r (2), D166/7v (3), D166/8r (5), D166/8v (4), D172/4r, D172/4v
gekü-i B45/9/8v
geküle B55/4-IV/21v (2), D10/11r (2), D25/8v, D221/1/7r, E8/3v
gekül-e D217/5v
gekülen D166/6r
gekküü D111/2v
gekü-yin B39/11/21r, B55/2/21v, B161/1/15r
gelbelgen B55/4-IV/20r, B55/4-IV/22r, D100/2r (2)
gelbelgen-ü D217/2r
gele B55/4-IV/25r (3), B55/4-IV/25v (8), B55/4-IV/26r (3)
gelig D219/1/4v
gelüng B55/7a/7r
gem B39/11/11r, B39/11/12v, B39/11/18v, B55/2/11r, B55/2/12v, B55/2/19r, B55/4-IV/25r, B161/1/13v, B161/1/8r, B161/1/9r, D27/2r, D99/8v, D166/8v, D178/1/3v
gem-e D25/2v
gemei B62/1/36r (2), B62/1/37v
gem-e-tü D25/2r
gem-i B62/1/36r
gemsin B62/1/37v
gemtü B62/1/32r (2)
gem-tü D25/2r, D99/8r, D99/8v, D111/1v, D111/2r
gem-üd B18/7/3r, E8/5r
gem-üd-i B18/7/6v, D178/2/1v
genede B18/9/2r
geneger B18/7/5v
genel D178/1/3r
genen D27/2r
genete B18/9/2r, B55/4-II/13v
genetü B18/9/2v, D99/8v
genilte D221/1/3v
genüküi D244/2v
genültü D217/3r
ger B55/4-IV/21r, B55/4-IV/26r, D10/9v, D79/2/2r (5), D100/3r, D100/5v, D140/3r, D141/2v (3), D217/5r, D221/1/6r
ger-[tür] D140/2v
ger-de D291/1/2r
ger-dür D141/2v
gerel B50/3/11v, B55/1/1v, B65/17/2r, B65/17/2v, D77/4r, D217/7r, D322/1v, D322/2r, D322/2v
gerel-i B55/1/1v
gereltü B45/9/5r, B55/1/3v, B65/17/3v, D27/2r, D217/3r, D217/4v, D221/1/3v, D221/1/4v, D221/1/5v
gerel-tü D25/2v, D77/2r, D79/1/6r, D100/5r, D166/10v, D225/5r
gerel-tür B50/3/6r
gerel-ün D322/2r
gergei B18/9/2r
gergei-ten D219/1/7v
ger-i D225/1v (2), D225/2r (2)
geril B55/4-IV/18v
geril-tü D99/8v
gerteben D286
ger-tü B55/4-II/12v
gertü-ben D286
gertür D219/1/5v
ger-tür D178/1/3v
gerün D79/1/10r, D79/2/3v, D291/1/2r
ger-ün B45/9/8r, B55/4-II/12v, D140/2v
ger-yi D141/2v
geser B55/4-IV/17v, B55/4-IV/18v, B55/4-IV/19r, B55/4-IV/19v, B55/4-IV/24r, B55/4-IV/24v (3), B55/4-IV/25r (2), B55/6/1r, B55/6/2r, B55/6/2v, B55/6/3r (2), B55/6/3v (2), B55/6/4r (2), B55/6/4v, B55/6/5r (2), B65/17/1r, B65/17/1v, B65/17/2v, B65/17/3r, B65/17/3v, D10/1r, D10/6r (2), D10/6v (2), D10/7r (2), D100/1r, D100/1v, D100/3r, D100/3v (2), D100/4r (2), D100/4v (2), D100/5r, D100/5v, D217/1r, D217/1v (2), D217/3r, D217/3v, D217/4r (2), D221/1/1r, D221/1/1v, D221/1/2v, D221/1/3v (2), D221/1/4r (2), D221/1/4v (2), D221/1/5r (2), D221/1/5v (2)
geser-ün B55/4-IV/25r, B55/4-IV/25v, B55/4-IV/26r (2)
geskejü B65/17/5r
geskenem-e D25/4r
geskigüljü D79/1/2r
geškigsen B81/2/1v
getülge D219/1/6r
getülgegči B55/1/1r, D159-5/5r
getülküi-yin D178/1/2r
getülüg=sen-ü D79/1/6r
getümšiküi D221/1/3v
geü B50/3/10v, D166/11v (2)
geyigsen B55/7a/3v, B61/1/5r, B62/1/32r, D77/2r, D178/1/2r
geyigü=lügči B62/1/32v
geyigüljü D217/7r
geyigültügei B45/9/5v, B50/3/7r
geyigüluγči D166/6r
geyigülügči B55/1/2r, B55/7a/4v, D100/5r, D217/4v, D221/1/5v, D225/5r (2), E8/3v
gidüsün-iyer D79/1/8r
gigeli D10/7r
gigülün D271/4r
gii=güljü B61/1/7r

gilbal=un D10/8v
gilbalγan B50/3/8v
gilbelen D217/2v
gilbelgen B55/4-IV/19v, B55/4-IV/20r, D10/2v, D10/7v, D10/8v, D221/1/2r, D221/1/2v (2)
gilbelgen-ü D79/1/7v
gilbelgen-ün B65/17/4r
gingduling E8/8v
ginggen-ü B18/7/7r
giskegsen D77/3v
gkeb D271/3v, D271/7r
gker D111/2r
gkib B39/11/7r, B55/2/7r
gkir B18/7/1r, B18/7/3r, B18/7/6v, B62/1/34v, D99/8v, D166/4v, D178/1/3r
gkir-ügei D79/2/4v
görü[ge]sün[-ü] D27/4v (2)
görüg[e]sün-ü D25/8v (2)
görüg[e]sün-yin D25/8v (2)
görüged D147/2r
görüged-ün B39/11/7r
görüged-yi B39/11/8r
görügesed-i D217/3v
görügesü-i B55/6/7r
görügesün B39/11/7v, B161/1/5v
görügesün-eče D111/2v
görügesün-i B161/1/6r, D25/8r, D100/4r, D221/1/4r
görügesün-ü B55/2/7r, B55/2/7v, B55/2/8v, B161/1/5r
g'raγ B18/7/4r
gsin-a B55/2/3r
gsin-tur B62/1/35r
gšin-a B39/11/3v, B55/6/2v
guru D77/1v
guru-a-yin B18/7/7r
guwači?/günči? B45/9/4r
guwaz B45/9/4r
guwazai! B45/9/4r
gübden D140/2r
güčir D10/9v
gügül B55/6/2v, D166/5r, D271/7r, E8/3r
gügül-ber D291/2/1v
güičedkigel-e D286
güičegel-e D286
güičegsen B55/4-IV/24r, D10/5v
güičeldegülkü B39/11/18v, B55/2/18v, B161/1/13r
güičeldegülümü B39/11/13r, B39/11/14r, B55/2/13v
güičeldegülümüü B55/2/13r, B161/1/10r, B161/1/9v
güičeldekü B55/4-IV/26v
güičemel B55/4-IV/23v
güičen B55/4-IV/19v, B55/4-IV/22r, D10/3r, D100/2r, D217/2r, D221/1/2r
güičesi B55/2/10v, B161/1/7v
güičeši B39/11/10r
güidelben B55/4-l/7v
güidel-e B55/6/5r
güidül-iyen D271/3r
güig D10/11r
güigči B55/4-IV/21v, B55/4-IV/22r, D100/6v
güikü B55/6/5r
güin D10/3r (2), D10/8r, D100/2r, D166/1v
güitele D79/1/6v
güjegen-iyer B45/9/6v
güjegen-yier B50/3/8r, B50/3/8v
güjigen-iyer D79/1/7v
gün B62/1/34r, D10/9v, D77/5r
gün-eče D77/3v
günggü[ne]gülügsen D77/3v
gür D77/5r
gürgel D166/11r, E8/7r
gürgüm B18/7/7r, D166/5r, E8/3r
gürün-e-yin B161/1/8r
gürün-i B39/11/11r
güügen B18/7/7r
güüsi=ḍamba B65/17/1v
güüši D217/1v
güyügči D221/1/7r, E8/7v
güyün D221/1/2r, E8/1v
γ'abala B81/2/1v (2)
γ'abri B50/3/3r
γ'ala B45/1r
γ'alab-un B45/9/2v
γ'albarwasun B45/9/4v
γ'alba-un B50/3/3r
γ'ang D271/9r
γ'angγ'a B55/1/2v
γ'angjuγ D99/9r
γ'angjuγa D99/9r
γ'angjur-i B55/1/3r
γ'angrudi B65/17/1v
γ'araγ B65/17/4r
γ'araγ-ud E8/6r
γ'arču-yin B55/4-IV/19r
γ'arudai B55/4-IV/17v
γ'arudi B55/4-IV/22v (2)
γ'arudi-yin B55/6/1v, D100/1v, D221/1/1v
γ'aši D221/1/5r
γačaγa-a D219/1/6r
γad[a]γadu D166/2v
γada[γsi] B45/2r
γada=γadu D10/6v
γadaγ[-a] D291/1/2v
γadaγadu B18/7/4r, B18/7/4v, B45/1v (2), B55/4-II/11v, B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r, D219/2/1v, D286, E8/2r
γadaγsi D178/2v
γadan-a B39/11/21r, B55/2/21v, B55/4-II/12v, B161/1/15r, D140/3r
γadar D166/2v, E8/2r
γaγča D140/1v, D141/3v, D291/1/1r
γaγčaγar B62/1/37r
γaγčaγardaqui-dur B39/11/14r, B161/1/10v
γaγča-i B55/4-l/3v
γaγča-yi B45/1v
γaγčekü B55/2/15r, B62/1/32v, B161/1/11r
γai B18/9/2v, B39/11/12r, B55/2/12r, B161/1/9r, D286 (2)
γai-i D291/2/2r
γaj[a]r D79/1/5r, D79/1/5v
γajar B18/7/4v (3), B18/7/5r, B39/11/12v, B39/11/15r, B39/11/15v, B39/11/1r, B39/11/2r, B39/11/5r, B39/11/8r, B45/1v, B45/9/2r, B45/9/2v, B45/9/4r, B45/9/4v, B45/9/6v, B50/3/3r, B50/3/5r, B50/3/6r, B50/3/7v, B50/3/9r, B55/2/12v, B55/2/15r, B55/2/15v (2), B55/2/1r, B55/2/1v, B55/2/5r, B55/2/8v (2), B55/4-II/12r, B55/4-II/13v, B55/4-IV/20v, B65/1/4r, B161/1/11r, B161/1/11v, B161/1/1v, B161/1/3v, B161/1/6r, B161/1/9r, D10/9r, D25/7r, D77/1v, D77/2r, D79/1/3r, D79/1/7r, D79/1/8v, D100/2v, D100/5r, D100/5v, D111/3r, D166/3v, D172/4v, D178/2/1r, D217/4v (2), D221/1/5v (2), D271/7r, D271/9r, D291/1/1r, D291/1/1v, D322/3v, E8/2v, E8/6r
γajar-a B61/2/3v, B65/17/3v
γajar-ača E8/6v, E8/7r (2)
γajarči D10/10r
γajarčilan B39/11/14r, B55/2/14r, B161/1/10v
γajar-dur B61/1/6v, D219/1/6r
γajartu B161/1/6r
γajar-tu B39/11/15v, B39/11/8v
γajartur B161/1/11v
γajar-tur B55/7a/4r, D10/10r
γajarun B18/9/2v, B39/11/10v, B39/11/20r, B39/11/8v, B50/3/2r, B50/3/8v, B55/2/11r, B55/4-II/12r, B55/4-III/15v, B161/1/14v, B161/1/6v, B161/1/8r, D79/1/2v, D244/2v, D291/1/1r
γajar-un B18/7/2v, B18/7/4v (3), B18/7/5r (2), B45/9/6v, B55/2/20v, B55/2/9r, B55/7a/2r, B61/1/3r, D77/3v, D79/1/8r, D140/2r,

	D140/3r, D166/10r, D219/2/2r, D219/2/3r, D225/3r, D291/1/1r, D291/1/2v
γajiγu-i	B55/2/10r, B161/1/7r
γajiγuu-yi	B39/11/9v
γal	B18/7/3r, B39/11/12v, B45/9/7r, B50/3/9v, B55/2/12v, B55/4-IV/20r, B61/2/4r, B65/1/4r, B161/1/9r, D10/8v, D77/2r, D79/1/9r, D100/5r, D166/13r, D166/2r, D166/9r, D172/4v, D217/2v, D217/4v, D221/1/2v, D221/1/5v, D225/2v (4), D322/3v, E8/1v, E8/2r, E8/8v
γalaγu	B65/1/3r
γalaγun	B61/2/3r, D79/2/4r
γalaγuu	D172/3v
γal-bar	D79/1/2r
γalbarw[a]sun	D219/1/7r
γalbarwasun	B50/3/6r
γal-dur	B62/1/36v, D166/5r, D225/2v, E8/3r
γaliγar	B61/1/7v
γal-iyar	D219/2/2v
γaljaγu	B50/3/10r, D79/1/9v
γaljaγuraγsan	D286
γaljaγurqui	D178/1/4r
γal-tu	D25/2v
γaltur	B55/4-l/1v
γal-tur	D166/5v, D271/3v, E8/3v
γal-un	B18/7/5r, B55/1/1v, B55/4-III/15v, B55/6/4r, D166/13r (2), D166/1r, D166/1v, D166/2r, D166/2v, D166/4r (4), D166/4v, D166/5r (2), D166/6r, D166/7r, D166/7v, D225/2v, E8/1r, E8/1v, E8/2r, E8/2v (3), E8/3r (3), E8/3v, E8/4r, E8/4v, E8/5v, E8/9r (2)
γalzaγu	B45/9/7r
γamsiγ	D141/2r, D147/2v, E8/8r
γamšiγ	D166/12v
γančaγardaqui-dur	B55/2/14r
γang	B18/9/2r, B39/11/12r, B39/11/6r, B55/2/12r, B55/2/5v, B161/1/4r, B161/1/9r
γangjaγlaγulun	B55/6/7r
γangjuγ	D27/1r
γangjuγ-a	D25/2v, D25/3r, D27/1r, D27/1v, D27/2v (2), D27/3v, D111/1v, D111/2r (2)
γangjuγ-a-i	D25/2r (2)
γangjuγan	D99/8r
γangjuγan-u	D111/1r
γangjuγan-yi	D99/8v
γangjuγ-a-tu	D25/1v
γangjuγ-a-u	D111/1r
γangjuγlulun-un	D27/5v
γangjuγ-tur	D27/5v
γangjuγul=γul-un	D25/1v
γangjuγuluγul	D25/5r
γangjuγ-yi	D27/5v
γani	B62/1/32v, D100/5r, D217/4v
γanju=γan	D99/8v
γanjuγ-a	D25/3r, D25/3v (2), D25/4v, D25/5v (2), D25/6r, D25/6v
γanjuγ-a-i	D25/1v
γanjuγ-a-yi	D25/5v
γanuγ-a	D25/4r
γaqai	D79/1/2r
γaqai-yin	B45/9/7r, B50/3/9v, D79/1/9r
γar-a	D25/4v
γara-daγan	D141/4r
γ'araγ	B18/9/1v
γaraqu	D141/2v (3)
γaraqu-yi	D141/2v
γaraqu-yin	B18/9/2r
γarču	B39/11/18r, B39/11/4r (2), B55/2/18v, B55/2/4r (2), B161/1/13r, B161/1/3r (2), D79/1/1v (2)
γar-daγan	B81/2/1v
γar-dur	B18/7/4r, B81/2/2r
γaryad	D286
γaryaγči	D79/1/6v
γaryaγdaqui	D178/2v
γaryaγsan	B39/11/8r, B55/2/8v, B161/1/6r, D100/3v, D217/3r, D221/1/3v
γaryaγsan-u	D77/4v
γaryaju	B39/11/6v, B45/9/4r, B161/1/5r
γaryaqu	D286
γaryaqui	D178/2r, D178/2v, D322/4r
γaryasuγai	D178/2v
γaryayu	B55/2/6v
γar-i	D322/4r
γarida	D27/4v
γar-iyar	D178/1v, D178/2r, D322/2r
γarluγ-a	B18/9/1v, B18/9/2v, D178/1/3v
γ'arluγ-a	B18/9/2v
γarluγayi	B18/9/1v (2)
γarluγ-a-yi	B18/9/1v (3), B18/9/2v (2)
γ'arluγayi	B18/9/1v
γ'arluγ-a-yi	B18/9/1v (2), B18/9/2v (5)
γ'arluγ-a-yin	B18/9/1v
γ'arluγ-yi	B18/9/2r
γarluγ-yin	B18/9/1v
γarmui	D25/7r
γarqu	D286
γarqui-dur	B61/2/2r
γarqui-tur	B65/1/2r, E8/4v (2)
γarqui-yin	B55/7a/1v, B61/1/2v
γarqu-yin	B18/7/1v, D159-5/6r
γartaγan	D140/2r, D141/1v (2)
γar-taγan	B55/4-IV/20r, D217/2v, D221/1/2v, D271/7r, D291/1/1v
γar-taki	D10/8v
γar-tu	B18/7/2r, B18/7/4r, D286, D322/2r
γarubasu	D217/2v
γ'arudi	B55/7a/6r, B55/7a/6v (2)
γarudi-yin	D217/1v
γaruγad	D322/1v, D322/2v
γaruγsan	B65/17/3v, D77/3r, D77/4r
γaruγsan-iyar	B18/7/2v
γaruγsan-un	B65/17/3v
γarun	D178/2r
γar-un	D322/2r
γasalaγsan	B61/2/5r
γasalang	D286
γasalang-tu	B62/1/32v, D100/5r, D221/1/5v
γaslangtu	D217/4v
γasu	B50/3/3r
γatalqu-tu	B55/4-l/8r
γay-a-yin	D159-5/3r
γayiqaγdaγsan	B62/1/33r
γayiqamsigtu	D271/2r
γayiqamsiγ	B61/1/7r, D141/3v
γayiqamsiγ-a-a	D140/2v
γayiqamsiγ-tay-a	D140/1v
γayiqamsiγtu	D244/2v, D271/9v
γayiqamsiγ-tu	B55/7a/4v, B61/2/4r, D141/3v, D271/7v
γayiqamšiγ-a	D291/1/2r
γayiqamšiγ-tay-a	D291/1/1r
γayiqamšiγ-tu-yi	D141/4v
γazar	D141/2v (2), D141/3v
γazar-un	B45/1r, D141/3r, D141/3v (2), D141/4r, D141/4v
γobi-yin	D159-5/4v
γoldi	B55/1/2v
γombo	B81/2/2v (2)
γombo-yin	B81/2/1r
γoq-a	B62/1/32r, D79/1/7v
γorulγun	B18/7/5r
γoul	B39/11/5v, B55/2/5v, B161/1/4r, D166/12r, D178/2/2v, D219/1/6r
γoul-un	D79/1/1v
γoul-yin	D219/1/1v
γov-a	B18/7/6r, B45/9/5r, D79/1/6r, D79/2/1v
γubčiγur	D244/2r
γuči	D111/2r
γučin	B55/4-IV/17v, B55/4-IV/18r, B55/4-IV/18v, B55/4-IV/19r, B55/4-l/5v, B55/6/2v,

	B55/7a/2v, B61/1/3v, B61/2/2r, B65/1/2v, B65/17/1v, B65/17/2v (2), D77/3r, D172/6r
γuči-yi	D111/2r
γulir	B18/7/3r, B39/11/7r, B55/2/7r, B161/1/5r, D166/3r, E8/2r
γuljayiγsan-i	B161/1/10v
γulzayiγsan-i	B39/11/14v
γungqulzaγsan	B45/1r
γur=ban	B61/1/3v
γurba	D111/3r
γurbaγula	B45/9/3r, D79/1/3r
γurbaγulan	B50/3/3v, B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r
γurban	B18/7/3v, B18/7/5v, B18/7/6v, B18/7/7r, B18/9/1v, B18/9/2v, B39/11/17v, B39/11/19r, B45/1r, B45/1v (2), B45/9/2r (2), B45/9/2v, B45/9/3v, B50/3/2r (2), B50/3/2v, B50/3/3v, B50/3/4v, B55/2/18r, B55/2/19v, B55/4-II/11r (2), B55/4-III/16r, B55/4-III/16v (2), B55/4-IV/18r, B55/4-IV/24r (2), B55/4-IV/24v, B55/4-l/2r, B55/4-l/3r, B55/4-l/4v, B55/4-l/9r, B55/6/2v, B55/7a/1v, B55/7a/2v (3), B61/1/1v, B61/1/3v, B61/2/1v, B61/2/6r, B62/1/33v (2), B62/1/35r, B65/1/1v, B65/1/6r, B65/17/1v, B81/2/2r, B161/1/13r, B161/1/13v, D10/5v (2), D10/6r (2), D77/1v (2), D77/3r, D77/3v, D77/5r, D79/1/1v, D79/1/2r (2), D79/1/2v, D79/1/4r, D140/3r, D141/1v (3), D141/2r, D141/2v, D141/3r, D141/4v, D159-5/3r, D159-5/4v, D166/12v, D166/8v, D172/1v, D172/5v, D172/7r, D178/2/1v, D178/2/2v, D219/1/1v, D219/1/2r, D219/2/3r, D225/2r, D225/3r (2), D225/4v, D244/1v (2), D271/3v, D271/4r, D271/6r, D291/1/2v, D291/2/2v, D322/2v (3), D322/4v, E8/5r, E8/7v, E8/8v
γurban-a	B55/4-II/11r
γurbanta	B65/1/1v
γurban-ta	B18/7/6v (2), B39/11/3r, B39/11/3v, B39/11/4v (2), B55/2/3r, B55/2/4v (2), B55/4-III/14r, B55/6/1v, B55/7a/5v, B61/2/1v, D25/1v, D100/1v, D166/3v, D178/1v, D178/2r, D178/2v, D221/1/1v, D271/6v, D291/1/1r
γurban-tai	B50/3/1v
γurban-tan	D10/1v
γurba-tan	B55/4-l/3r
γutaγaγči	B61/1/3v
γutaγaγsan	B39/11/10r, B161/1/7v
γutuγaγči	B55/7a/2v
γutuγaγsan	B18/7/3r
γutul	D159-5/2v, D159-5/5r, D172/4v
γutul-i	B65/1/4r
γutul-iyan	D178/1v
γutul-yi	B61/2/4r
γutumsiγ	D140/2v
γutumsiγ-a	D141/4v
γutumsiγtu	B62/1/33v, B62/1/36v
γutumsiγtu	B62/1/35r
γutumšiγ-a	D291/1/2r
γuv-a	B50/3/6v
γuyan-i	B45/9/5r
γuy-a-u	B50/3/6v
γuy-a-yin	D79/1/6r
γuyilangčin-a	B39/11/9r, B55/2/9v, B161/1/7r
γuyinam	D25/4v
γuyinam-a	D25/5v
γuyirančin	D178/2/2v
γuyiringči	B18/9/2v
γuyubasu	D166/2r, E8/1v
γuyuju	B55/2/15r
γuyun	B39/11/16v, B55/2/16r, B62/1/35r, B161/1/11r, B161/1/12r, D166/2r, E8/1v
γuyuqu	B39/11/15r
γuyuqui-yi	E8/1v
ibalan	D221/1/4r
ibegči	D271/2r
ibegegči	D172/7r, D271/1v
ibegegčid	B39/11/10v, B55/2/11r, B161/1/7v
ibegejü	B18/7/6r, D141/4r
ibegekü	B65/1/6r, D172/7r, D225/3r
ibegeküi	B61/2/6r
ibegel	D10/8r, D217/2r
ibegeltü	B39/11/15r, B55/2/15r, B161/1/11r
ibegemü	B39/11/15r, B55/2/14v
ibegemüü	B161/1/11r
ibegen	B18/7/5v, B39/11/16r, B39/11/6r, B45/9/3v, B50/3/4r, B55/2/15v, B55/4-IV/20r (2), B61/2/5v, B65/1/6r, B161/1/11v, B161/1/4v, D27/5v, D79/1/4r, D100/2r, D140/3r, D172/4v, D172/7r, D221/1/2r, D291/1/1r
ibegnen	B61/2/4r
ibigen	B55/2/6r
ibsu	B18/7/6r (2)
ičeküi	B61/2/4v
ičigüri-yi	B45/9/5v
ičikü	D172/5r
ičiküi	B65/1/5r
idam	B18/7/1v, B18/7/2v, B18/7/3r (2), B18/7/3v (4), B18/7/5r, B18/7/5v, B39/11/19r, B45/9/7v, B50/3/10r, B55/2/19v, B55/4-II/11r, B55/4-II/11v, B55/4-III/15r, B55/4-l/3v, B55/4-l/5r, B161/1/13v, D77/1v (2), D77/3r, D79/1/9v, D178/2/1r, D271/6v, E8/9r
idam-tur	D77/2v
idam-un	B18/7/2r
ide	D178/2/1v
ide=jü	D79/1/2r
idegči	D77/4v
idegčid	B18/7/5r
idege	B39/11/17v, B39/11/21r, B45/1v, B50/3/10v, B55/2/17v, B161/1/12v, D141/2r, D141/3v, D166/3r, D291/1/1r, E8/2r, E8/5v
ideged	B18/7/1v, D178/2/1v
ideged-i	B18/7/3r
ideged-iyer	B18/7/3r
idege-eyer	D141/3v, D291/1/1r
idegen	B18/7/1v, B18/7/5v, B18/7/6r, B18/9/2r, B161/1/1v, D77/5r, D166/10v, D178/1/3r, D225/3v, D291/2/1v, E8/6v
idegen-i	D79/1/10v
idegen-iyer	D140/1v
idegen-tür	E8/9v
idegen-ü	B39/11/2r, B39/11/7r, B45/9/8r, B55/2/1v, B55/2/7r, B161/1/5r, D79/1/2r, D166/4v, D166/9v, D178/1/2v
idege-ü	E8/3r
idegsen	B45/9/7r, B50/3/9v, B55/1/3v, D79/1/9r (2)
idegülügči	D166/4v
ideküi-dü	D172/4v
ideküi-dür	B61/2/4r
ideküi-tür	B65/1/4v
ider	D172/5r
ider-ün	D322/1v
idesi	B18/7/5v
idüge	B45/1v
ijaγur	B55/4-l/6r, B55/4-l/6v, D166/10v, D219/1/1v, D219/1/6v, D219/2/1v, D225/2v, D225/3v, E8/6r
ijaγurača	B55/4-l/2r
ijaγurtan	B55/4-II/11r
ijaγur-tan-tur	D77/3v
ijaγurTan-u	B18/7/6r, B55/4-II/11v
ijaγur-tu	B18/7/3v (2), B45/9/7v, D79/1/10r
ijaγur-un	B55/4-l/5r, D166/5r, D166/9r, E8/3r
iji	B61/2/1v (3), B61/2/2r (4), B61/2/2v (5), B61/2/3r (6), B61/2/3v (3), B61/2/4r (3), B61/2/4v (6), B61/2/5r (2), B61/2/5v (2), B65/1/1v (2), B65/1/2r (2), B65/1/2v (3),

	B65/1/3r (3), B65/1/3v (4), B65/1/4r (4), B65/1/4v (4), B65/1/5r (2)
iji-yin	B61/2/1r
ila	B18/7/7r
ila[ng]γuy-a	D271/8r
ila=γuγsan	E8/1v
ilaγdaqu-yin	D271/5r
ilaγubai	B18/7/6r
ilaγuγ=san	D166/2r
ilaγuγsad	B55/1/2v
ilaγuγsad-un	B18/7/3v, B55/4-III/15r, D79/2/4v, D322/2v
ilaγuγsan	B18/7/7r, B55/4-III/14v, B65/1/1v, D166/2r, E8/1v (2)
ilaγuγsan-u	D159-5/6r
ilaγumu	B39/11/14v
ilaju	B55/1/1v (2), B55/1/2r, B55/1/2v (2), B55/1/3r, B55/1/3v, B55/1/4r, B55/4-l/2r, D322/1v, D322/3r
ilangγui-tu	D225/3v
ilangγuy-a	B18/7/5r, B55/4-l/8v, B55/4-l/9r, D159-5/1v, D159-5/3r, D159-5/4v, D322/3r
ilbejü	B61/2/2r, B61/2/2v, B65/1/2r, B65/1/2v
ilbi	D219/2/3v
ilbiju	D172/2v
ildam-bar	B55/6/7r
ildam-i	B161/1/7r
ilde	B55/2/15r, D291/1/1r
ilde-yi	D217/2r, D217/4r
ildum-i	B55/2/10r
ildum-yi	B39/11/9v
ildü	D100/2r
ildü-ben	B65/17/4r
ildü-i	B55/4-IV/19v, B55/6/2r
ildü-yi	D10/7v, D100/4v, D221/1/4v
ile	B18/7/3v, B39/11/13r, B55/2/12v, B65/4/2r, B161/1/9v
ilede	D140/1v
iledte	B39/11/15v, D141/3v
ilegegde=küi	B61/2/2v
ilegejü	B45/9/3r, B50/3/4r, D79/1/3v
ilegelü	B45/9/4r, B50/3/5r
ilegelüü	D79/1/4v
ileren	B39/11/4r (2), B55/2/4r (2), B161/1/3r
ilerin	B161/1/3r
ilete	B55/7a/7r, B65/4/2r
ilγaba=su	B45/9/8v
ilγabasu	D79/1/11r
ilγaju	B50/3/11v, D79/1/11r
ilγal	B50/3/12r, B81/2/2v (2), D79/1/11v
ilγamuu	B55/2/14r, B161/1/10v
imaγan-u	B45/9/8v, D79/1/11r
imaγta	B55/1/4r, B55/4-l/2r, D225/3v
inaγ-a	B18/9/2r
inaγsi	B55/4-II/12v, B55/4-l/7v, D140/3r, D141/1v (2), D141/2r, D225/2v, D225/5r, D271/4r
inaγsida	B62/1/36r
inaγši	D291/1/2v
inaru	B55/7a/4v, B61/1/6v
inel	B18/7/4v
ingge	E8/7r
inggen-ü	D166/11v
inü	B39/11/11v, B39/11/16v, B45/9/2r, B45/9/2v (8), B45/9/3r (4), B45/9/3v (5), B45/9/4r (2), B45/9/4v (5), B45/9/5v (2), B50/3/2v (2), B50/3/3r (4), B50/3/3v (3), B50/3/4r (3), B50/3/4v (6), B50/3/5v, B50/3/6v, B50/3/7r (2), B55/2/16v, B55/4-IV/17v, B55/4-IV/18r (2), B55/4-IV/18v, B55/4-IV/19r (2), B55/4-IV/19v, B55/4-IV/25v (3), B55/4-IV/26r, B55/4-l/9v, B61/2/1v, B61/2/2v, B81/2/1v, B81/2/2v (2), D25/1v, D25/7v (5), D25/8r (3), D77/1v (3), D77/2r (5), D77/2v, D77/3r (11), D77/3v (4), D77/4r (5), D77/4v (6), D77/5r (5), D79/1/1v, D79/1/2v (2), D79/1/3r (6), D79/1/3v (7), D79/1/4r (4), D79/1/4v (4), D79/1/5r, D79/1/5v (2), D79/1/6r, D79/1/6v (4), D79/2/3v, D100/1v, D100/5r, D141/1v, D141/2r, D141/3r (3), D159-5/1v, D159-5/3r, D159-5/5r, D178/1v, D221/1/1v, D221/1/5r, D225/1v, D225/3r, D225/4v, D244/1v, D271/6r, D322/4r, D322/4v, E8/5v, E8/7v (2), E8/8v (2), E8/9r (5), E8/9v
ir[a]γu	D166/4v
ir[e]jü	B61/2/3r, B61/2/4r (3)
ir[e]kül-e	D219/1/7r
ir[en	D77/4v
iraγu	E8/3r
irajayiγad	B81/2/1v
irbe	D166/8r
ire=tügei	B18/7/6r
ireg=sen	B61/1/1v
irege	B18/7/3v
iregsen	B18/7/3r, B18/7/6v, B61/1/6v
iregül	D225/5r
iregülügčin	D111/2r
iregülüged	D322/2v
iregülün	D271/6r
irejü	B61/2/2v, B61/2/3r, B61/2/4r (2), D25/2v, D99/8v, D166/12v, D172/6r
ireküi	D217/6v
ireküi-dür	D271/4r
ireküi-tür	B55/4-IV/20v
ireküi-yi	D178/1/4r (2)
irekü-tü	B55/4-l/7v
irekü-tür	D291/1/2v
iren	B18/7/2v, B18/7/7r, D77/1v (3), D77/4v (3), D77/5r, D141/3v (2), D166/13r, D166/4v, D291/1/1r (2), E8/9r
iretü	B55/6/2r, D100/2r, D217/2r
iretügei	B18/7/6r, D25/3r, D25/3v, D25/4r, D79/2/3r, D99/9v
ire-tügei	B18/7/6r
iretügei-i	B39/11/17v
irge	D166/11v, E8/7v
irgen-dur	D79/1/9v
irgen-dür	B45/9/7v
irgen-i	D219/1/7v
irgen-tür	B50/3/10r
iridi	B55/7a/6r
iriged	B55/4-III/14v, D286
irigseger	B55/2/19v, B161/1/13v
irigsegseger	B39/11/19r
irigsen	B18/7/2r, B39/11/20r, B45/9/7r, B50/3/9v, B55/1/1v (2), B55/1/2r, B55/1/2v, B55/1/3r (2), B55/1/3v, B55/1/4r, B55/2/20v, B55/2/4v, B55/4-III/17r, B55/7a/1v, B55/7a/4r (2), B161/1/14r, B161/1/3v, D141/1v
irigsen-dür	D79/2/1v
irigsen-ü	B18/7/2r
irigtün	D219/1/2v, D219/1/3r, D271/7v, D291/2/1r (3)
irigül	D291/2/2v
irigülsügei	B18/7/2v
irijü	B65/1/2v, B65/1/3r (2), B65/1/4r (2), B65/1/4v (2), D172/2v, D172/3r
irikü	B55/4-l/8r
iriküi-tü	D140/3r
iriküi-tür	B55/4-II/12v
iriküi-yi	D178/1/3r, D178/1/3v (2)
irikü-yin	B45/2r
irin	B55/4-l/3v (2), B55/4-l/4r (4), B55/4-l/4v, D140/1v (2)
irinel-e	D286
iritü	B55/4-IV/19v, B81/2/1v, D221/1/1v
iritügei	B55/2/17v, B161/1/12v
irtü	D10/7v
ir-tü	D166/9v
iruγuv-a	B55/4-l/9r
irügegči	B65/4/3r
irügegsen	D77/3r

irügel D77/3r
irügel[e]gsen D79/2/1v (2)
irügel-dür B65/4/3r
irügel-yier B61/2/5r, D172/6v
irüger D225/2r, D225/3r, D225/4v
irüs-e-yi E8/1v
irv-a E8/1v
irv-a-yi D322/4r
isg'amba B18/7/4r
isil-ün B55/4-l/9v
iswariwani B18/7/6r
it[e]gen B65/17/1v, B65/17/3r
itegejü B55/4-l/5v
itegel B18/7/2r, B55/7a/2v, B61/1/3v, D166/13r, D178/2/1r, D322/1v, E8/8v
itegeltü B55/4-III/15r (2), B55/4-l/4r (2)
itegel-ün B55/1/3v, D77/1v, D271/4v
itegemüi B39/11/1v, B39/11/2v, B55/2/1v, B55/2/2r, B81/2/2v (2), B161/1/1v (2)
itegen B39/11/15r, B55/4-IV/18r, B55/4-IV/18v (2), B61/2/1v, B65/17/2r, B65/17/2v, B161/1/11r
iyar B45/9/6v, B55/1/3v, D77/4r
j[e]bseg D219/1/7r
j[e]dker-yi D141/4v
jabalal-yi D10/4v
jabilalčan B55/4-IV/23v
jabilal-iyar D322/2r
jabilal-yiar B45/1r
jabqaraγsan B18/9/2r
jabsar B39/11/5v, B55/1/3v, B55/2/5r, B55/4-l/6v, D166/5r, E8/3r
jabsar-a B161/1/3v
jabsar-ača D178/1/4r
jabsar-daki D166/4r
jabsarun B50/3/7v
jabsar-un B45/9/5v, D25/2v, D99/8v
jabsil B55/6/6v
jad D166/1v, D244/1v
jaγan B55/4-IV/18r (2), B55/4-IV/18v, B55/4-IV/19r, B65/17/2r, B65/17/2v (2), D100/2r
jaγan-i D10/3r, D217/2r, D221/1/2r
jaγan-ni B55/4-IV/19v, B55/4-IV/22r
jaγan-u D271/2r
jaγan-yuγan D10/7v
jaγar D25/2v, D99/8v
jaγuči-tur B62/1/37v
jaγun B18/7/3r, B18/7/6v, B18/9/2v (3), B39/11/4r, B45/9/2r (2), B45/9/2v, B50/3/2r (2), B50/3/2v, B50/3/3r, B55/1/2v, B55/2/4r, B55/4-III/16r, B55/6/2v (2), B65/17/3r, B161/1/3r, D77/2v, D77/4r, D77/5r, D79/1/2r (2), D79/1/2v, D79/1/3r, D166/10v, D166/4v, D166/9v, D271/3v, D271/7v, D322/4v (2), E8/3r, E8/5v, E8/6v
jaγur-a B45/1r
jaγuraban D166/1v
jaγura-ban E8/1v
jaγuradu B18/7/5r
jai D219/2/2v
jakiγsan B45/2r, B55/4-l/2r
jakiγul B55/4-l/7v
jal[a]rču D99/8v
jal=birimui B61/1/4v
jalaγad B45/9/4r, B50/3/5r, B55/6/2v (2), D79/1/5r
jalaγsan B55/4-l/9v
jalai-yin D166/12v, D166/9r
jalaju B39/11/14v, B55/2/14v, B161/1/10v
jalamui B39/11/6r, B55/2/6r, B55/4-l/3v, B55/4-l/4r (4), B55/4-l/4v, B161/1/4v, D166/4r, D166/4v, D271/7r, E8/2v
jalan-a B55/4-l/3v
jalaqai D25/8v
jalaqui B39/11/19r, B55/2/19v, B161/1/13v, D166/13r, E8/9r
jalaraγad B161/1/13v
jalaraju D25/3v
jalaramuu B39/11/6r, B161/1/4v
jalaran B39/11/19r, B55/2/19v, B161/1/13v, D25/2v
jalarču B81/2/2r
jalbar[i]ju B61/2/3v
jalbar[i]mui B61/2/1v
jalbaraba=su D79/1/4v
jalbarabasu B45/9/4r, B55/4-l/3v
jalbaraγad D141/4r
jalbaraγsad-yi B39/11/16v
jalbaraγsan-u B61/2/5v
jalbaraju B45/2r, D141/4r, D291/1/1v
jalbaral-un B65/1/1v
jalbaramui B55/7a/1v, B55/7a/2r (2), B55/7a/2v (2), B55/7a/3r (2), B55/7a/3v, B55/7a/4r (2), B55/7a/4v, B55/7a/5r, B65/1/1v
jalbarču B65/1/3v
jalbari B45/9/4r, B50/3/4v, D79/1/4v
jalbaribasu B50/3/5r, D147/2r
jalbariγsad-i B161/1/12r
jalbariγsan D172/7r
jalbariγsan-i B55/2/16r
jalbariγsan-iyar B62/1/34v, B62/1/35r
jalbariγsan-u B62/1/35r, B62/1/37v, D217/5v, D217/6v, D221/1/7r
jalbariju D140/2r, D172/1v, D172/4r
jalbaril B39/11/15r
jalbarilun D172/7v
jalbarimui B55/7a/3v, D244/2r, D244/2v (2)
jalbarin B55/2/15r, B55/4-IV/18r, B55/4-IV/18v (2), B55/4-IV/19r, B65/17/1v, B65/17/2r, B65/17/2v, B65/17/3r, B161/1/11r, D244/1v (3), D244/2r (4), D244/2v
jalbariqu D244/1v
jalbariy-a D147/2r, D147/2v
jalbi=raγsan-iyar E8/1v
jalbir=rimui D77/3r
jalbiraγsan-iyar D166/2r
jalbiramui B61/1/2r
jalbiri=mui B61/1/2v
jalbirimui B61/1/3r, B61/1/3v (2), B61/1/4r, B61/1/4v, B61/1/5r, B61/1/5v, B61/1/6r (2), B61/1/6v, B61/1/7r, B61/1/7v
jalγaγad B45/1r
jalγamu B39/11/14v, B55/2/14v
jalγamuu B161/1/10v
jali B18/7/6r, B18/9/2v, B39/11/17r, B39/11/17v, B55/2/16v, B55/2/17v, B161/1/12r, B161/1/12v, D225/3v, E8/10r, E8/8v
jali-bar B45/1v
jaliduγsan B55/4-IV/19v
jali-dur B45/9/8r (2), D79/1/10r (2)
jalii B55/4-l/9r
jali-yi B18/7/6r
jalramu B55/2/6r
jam B39/11/5v, B55/2/5v, B161/1/4r
jam-ača B65/4/3v
jambala B55/4-II/11v, B55/4-IV/24r
jambal-a D10/5v
jambalan B55/4-III/15v
jambuutib-un B55/6/7v
jam-dur D271/4v
jam-i B55/4-IV/23r
jamsarin-yin B55/6/5v
jam-ud-un B50/3/8v
jam-un B18/9/1v, B55/4-l/5v, D79/1/8r, D219/1/6r
janan B50/3/9r, B55/4-l/2r
jang D178/1v, D225/2v, E8/1r
jangdan B161/1/5v, D271/7r
jangdaran D286
janggiduγsan D217/2r, D217/4r
jangγaγ B50/3/9r
jar[l]iγ-iyar D217/4v
jardusun D100/2v
jaryun-dur B55/6/7r
jaričun-u B55/2/13v
jariliγ-yi D219/2/1v

jarim B39/11/10v, B55/2/11r, B161/1/8r
jarim-i D322/2r
jarim-ud B39/11/20r, B55/2/20v, B161/1/14v, D79/1/5v
jarlbarmui D271/9r
jarliγ B45/9/3r, B45/9/4r (3), B50/3/4r, B50/3/4v (2), B50/3/5r, D77/2v (2), D79/1/3v (2), D79/1/4v (3), D79/2/4v, D111/2r, D166/2r (4), D166/6v, D219/1/4v, D291/2/2r, D322/3v (3), D322/4r (3), D322/4v, E8/1v (2), E8/2r, E8/3v
jarliγ-ača D25/7r
jarliγ-i B45/9/3r, B50/3/4r, B55/7a/3v
jarliγ-iyar B62/1/37r, D10/8v, D77/2v, D100/2v, D100/5v, D178/2/2v, D221/1/5v
jarlIγ-tu B55/7a/2r, B55/7a/3r, B61/1/3r, B61/1/4v
jarliγ-tur B39/11/16v, B55/2/16r, B161/1/12r
jarliγ-un B18/7/3v, B55/4-II/11r, B61/1/6r, D79/2/4v
jarliγ-yiar B55/4-IV/20v
jaručan-u B39/11/13v
jaruča-u B161/1/10r
jarudasun B65/17/3v, D217/4v, D221/1/5v
jarudus-un B55/4-IV/20v, D100/5v
jasagül B55/4-III/16v
jasaγ B18/9/2r, B55/7a/7r, B65/4/3v, D166/1v, E8/1v
jasaγ=san E8/4r
jasaγsan B39/11/8v, B55/2/8v, B161/1/6r, D10/4v, D166/7r
jasaju B61/2/3v, B65/1/3v, D172/4r
jasaqu B39/11/16r, B55/2/15v, B161/1/11v
jay[a]γ-a B161/1/10r
jayaγ[a]či B55/4-l/8v
jayaγ-a B39/11/10r, B39/11/13v, B55/2/10v, B55/2/13v, B161/1/7v
jayaγači B45/9/3v, B45/9/5v, B50/3/4v, D79/1/4v, D79/1/5r
jayaγači-yin B50/3/7r
jayaγaγsan B55/4-IV/23v, D244/1v, D244/2r
jayaγamui D244/2r
jayaγan D225/4r, D244/2r
jayaγan-dur B55/1/4r
jayaγan-i D291/2/2r
jayaγan-u D178/2/1v
jayaγaqui D25/4r, D27/3r
jayaγči D79/1/4v
jayaγduγsan D221/1/2r
jayiduγsan D10/7v, D100/2r
jayiγaγulugči B65/4/3v
jayilaγsan D25/2r, D99/8v
jayilaγul D140/2v (3), D225/5r, D291/1/2r (2)
jayilaγulju D225/3r
jayilaγulumu B39/11/12r, B161/1/9r
jayilaγulumuu B55/2/12r
jayilaγulun D141/4v, D244/2r, D271/5r
jayilaju D25/3v
jayilan D178/2/1v
jayilaqui-yi D178/1/2v (2)
jayisang-ud D225/1v
je B55/4-l/3v
jebseg B55/2/7v
jed[ker?] D178/1/4r
jeD=ker-i B61/1/3v
jedker B18/7/5r, B81/2/2v, D10/11r, D79/2/3r, D79/2/3v, D178/2/2v, D217/5v, D225/3v, D225/4v, D225/5r, D291/2/2r, D322/3v, D322/4v
jedker-i B55/4-IV/21v, B55/7a/2v, B81/2/2v, D140/2v, D291/1/2r
jedker-iyer D178/1/2v
jedker-yi B18/9/2v, B55/4-III/17r, D221/1/7r, D271/8v
jedker-yin B18/9/2v
jege D79/1/10r
jegerde B55/6/5v
jegeren-eče D111/2v
jegeren-ü D27/5r
jegere-yi D25/5r
jegübesü D322/3v
jegüde B39/11/17r, B161/1/12r
jegüden B18/9/2v, B55/2/16v
jegüden-dür B45/2r
jegüden-u D178/2/1r
jegüdün D178/1/2v
jegügsen D322/3v (2), D322/4r (2)
jegüjü D322/3v
jegün B18/9/1v, B45/1r, B45/9/6v, B50/3/9r, B55/4-IV/21v, B55/4-l/2r, B55/4-l/4r, B55/4-l/6r, B55/6/1v, D10/11r, D77/4v, D79/1/8v, D79/2/3v, D100/6v, D141/1v, D178/2r, D221/1/6v
jegün-degen D159-5/5r
jegün-e D219/1/2r
jegün-iyer D166/4r, D322/2r, E8/2v
jegün-tegen B81/2/1v
jegün-yier D159-5/2r, D159-5/3v
jeleme E8/2r
jelme D166/3r
jelm-e D244/1v (2)
jemseg B39/11/7r, B161/1/5v
jemseg-ün E8/5v
jerge B55/7a/3r, D225/4r
jerge-ber B18/7/2v
jerge-dür B61/2/5r
jerge-tür B65/1/5r
jerge-yin B61/1/4v
jib=zun B61/1/6r
jibaqulang B39/11/12v
jibjundamba B39/11/1v, B161/1/1v
jibjundamba-yin B55/7a/1v, B55/7a/2r
jibjungdamba B55/2/1v
jibjungdamba-yin B55/7a/1v
jibqalang-un D166/10v
jibqulang B39/11/11v, B39/11/18r, B39/11/5v, B39/11/8v, B55/1/3r, B55/2/11v, B55/2/12v, B55/2/18r, B55/2/5v, B55/2/9r, B55/6/5r, B161/1/13r, B161/1/4r, B161/1/6v, B161/1/8v, B161/1/9v, D225/3v
jibqulang-tai-a D79/2/4r
jibqulang-tu D159-5/1v, D219/1/2r
jibqulang-un E8/6r
jibzun=Dam=ba-yin B61/1/3r, B61/1/7v
jibzun=Damba-Dača B61/1/8r
jibzun=damba-yin B55/7a/3r, B61/1/2r, B61/1/2v, B61/1/3r, B61/1/3v, B61/1/4r, B61/1/4v (2), B61/1/5r, B61/1/5v, B61/1/6r, B61/1/6v, B61/1/7r
jibzundamba B55/7a/1r
jibzundamba-yin B55/7a/2v (2), B55/7a/3r, B55/7a/3v (2), B55/7a/4r (2), B55/7a/4v, B55/7a/5r (2)
jiči B39/11/16r, B39/11/19r, B55/2/16r, B55/2/19v, B161/1/11v, B161/1/13v, B161/1/6r, D166/13r, D178/2v, D225/3r, E8/9r, E8/9v
jid E8/1v
jid=kügsen B55/6/4r
jida B39/11/7r, B55/2/7r, B81/2/1v, B161/1/5v, D159-5/5r
jiderm-e B18/7/6v
jigeküi-yin B55/4-l/2v
jigsigdekü D225/3r
jigür B18/7/5v, B62/1/34r
jiγasun B18/7/6r, B62/1/34r
jiγučilan B55/4-II/12v
jiγul B65/17/4r
jiγulačilan D141/2r
jiküsügülen B45/9/2v
jil B55/4-III/16r, D166/7v (2), D166/8r (2), D166/8v, D225/3r, E8/4v (3), E8/5r (2)
jilen-yin B18/9/2v
jiltei B55/4-l/8v
jil-tü D244/1v
jiluγu-a-iyan D219/1/2v

jiluɣuduɣsan B62/1/33r
jil-yi B55/4-l/7r
jimes B45/2r, B161/1/5r, E8/6v (2)
jimes-eyer D271/8v
jimeskeleng D271/6v
jimesleg D291/1/1r
jimes-ün E8/2r
jimis B18/9/2r, B39/11/7r, D166/11r
jimis-tü D291/2/1r
jimis-ün D166/11r, D166/3r
jims B55/2/7r
jimsegeling D141/1v
jimseseleng D141/3v
jinglegür-iyer B45/9/4v
jingnür-iyer D79/1/5v
jiraɣ-a=lang-ud-i E8/4r
jiraɣudun B55/4-IV/19v
jiran B18/9/2v, B45/9/2r (2), B50/3/2r (2), B50/3/2v, B55/4-III/16r, B55/6/2v, D79/1/2r (2), D79/1/2v, D79/2/4v, D322/4v
jirɣ-a=lang E8/9v
jirɣaɣu B161/1/13v
jirɣaɣultuɣai D79/2/2v
jirɣaɣulumu B39/11/12v, B161/1/9v
jirɣaɣulumuu B55/2/12v
jirɣaju D225/3v
jirɣal D79/2/3r (2), D79/2/3v (2), D166/9r, D291/2/2r, E8/5r
jirɣal-ača D271/5r
jirɣalang B18/7/7r, B55/4-l/6v, B55/6/2r, D147/3v, D166/14r, D166/8v, D221/1/5r, D225/4v
jirɣalang-dur D221/1/7v
jirɣalang-i D225/3r
jirɣalang-iyar D100/5r, D217/4r
jirɣalang-tu D166/2r, E8/2r
jirɣalangtu-dur D159-5/1v
jirɣalang-tur D217/6r
jirɣalang-ud-i B18/7/6r, D166/6v
jirɣalang-ud-un D166/6r, E8/3v
jirɣalang-un B55/2/3r, D77/4r, D166/7v, E8/4r, E8/4v
jirɣal-i B55/6/6v, D271/8v
jirɣal-iyar D79/2/3r
jirɣaqu B39/11/18v, B55/2/18v, D79/1/11v, D79/2/3v, D225/3v
jirɣatuɣai B55/4-IV/25r, D77/5r, D79/2/1v, D79/2/2r (2), D79/2/2v (2), D79/2/3r, D79/2/4r, D166/8r, E8/4v
jirɣuɣan B18/7/2r, B18/7/4r (2), B45/1v, B45/9/2v, B50/3/3r, B55/4-III/15r, B55/4-IV/18v, B55/4-IV/23r, B62/1/37v (4), B65/17/2v, B81/2/1v, B81/2/2r, D77/4r, D79/1/3r, D140/1v, D271/7r, D291/1/1r, D322/1v
jirɣuɣan-dur D141/1v (2)
jirudusun-tur D10/9r
jiruɣuɣan D141/3v
jirum D291/2/2r
jirum-i B55/2/10r, B161/1/7r
jirum-yi B39/11/9v
jirü=ken-ü D322/3r
jirüke D225/4r
jirükeben B55/4-l/7r, B61/2/5r, D172/6r
jirüken B18/7/2v, D322/2r
jirüken-degen B62/1/34v
jirüken-dür B18/7/6v, B55/7a/4r, B61/1/6v
jirüken-eče D271/2v
jirüken-i B18/7/2v
jirüken-iyer B45/9/6v, D79/1/8r
jirüken-tegen B55/4-l/2r
jirüken-tür D322/2v
jirüken-ü B18/7/6r, B55/1/1r, B55/1/4r, B55/4-l/4r, B55/4-l/6v, D178/1/3r
jirüken-yien B65/1/5v
jirüken-yier B50/3/8v
jirüke-tei B55/7a/6v
jirüketü D221/1/6v
jirüke-tü B18/7/2v
jisu E8/4v
jisu=laba E8/4v
jisü D166/7v (2), D166/8r (2), D166/8v, E8/4v (2), E8/5r (2)
jisülebe D166/7v (2), D166/8r (2), D166/8v, E8/5r (2)
jisüleküi-tür E8/4v (2)
jiwa B55/6/2v, D271/7v
jobakis D291/1/2v
jobalang B18/9/1v, B18/9/2v, D79/2/3v, D147/2v, D166/8r (2), D166/8v, D225/1v, D225/2r, D225/4r, D244/2v
jobalang-i B50/3/7r
jobalang-tu D225/5v
jobalang-ud E8/4v, E8/5r, E8/8r (2)
jobalang-ud-ača D244/2r (2)
jobalang-ud-un E8/5r
jobalang-un-ača B62/1/34v
jobalang-ügei E8/5r
jobalang-yi B62/1/35r
jobkis B18/9/2v, D140/3r
jobkis-ača D178/1/4r
joblang D244/2v
joblang-ud-ača D244/2r
joblang-un D178/1/2v
jobuju B61/2/1v
jobulang B39/11/3r (2), B55/2/2v (2), B161/1/2r (2), D286
jobulang-ača D286
jobulang-tai D286
jobulang-un B39/11/3r, B55/2/2v, B161/1/2r
jobulang-yi B45/9/5v
jočid B45/1v, B45/2r, B55/4-l/3r
jočid-iyar B18/7/2v
jočid-tur B55/4-l/9v
jočid-un B55/4-III/17r
jočilaqu B39/11/9r, B55/2/9v, B161/1/6v
jodbang-tai D159-5/3v
joɣdur B55/4-IV/25v, D166/11v
joɣlaɣsan-ača D159-5/2v, D159-5/4r
joɣsubasu D271/4v
joɣuɣ B39/11/16r, B39/11/4r, B39/11/7r, B45/1v, B55/2/16r, B55/2/4r, B55/2/7r, B161/1/11v, B161/1/3r, B161/1/5r, D291/2/1v
joɣuɣl[a]ɣad D219/1/5r
joɣuɣlaɣad D225/3r
joɣuɣlaju B45/1v
joɣuɣlan D219/2/2r, D271/8r
joki=yaɣsan E8/4v
jokiju B45/9/4r, D79/1/5r
jokildaqui-ača B18/9/1v
jokildaqui-yin E8/8r
jokildaqu-yin B45/2r, B55/4-l/5r, D159-5/2v, D159-5/4v, D159-5/5v, D219/1/3v, D219/2/4v
jokilduɣad B45/1v
jokildun B39/11/13r, B55/2/13r, B161/1/9v, D178/1/4v
jokilduqu D178/1/4r
jokilduqu-ban E8/1v
jokilduqui D166/1v
jokilduquy-a D217/7r
jokilduqu-yin B45/1v, D291/2/1v
jokimu B161/1/12r
jokis D79/2/3v
jokisatai D271/2r
jokistai B45/1v, D271/3r
jokistu D178/1v (2)
jokis-tu D178/2v, D225/5v, D322/2r
jokiy-a B45/2r (2), B55/4-l/6v, B55/4-l/8v, B55/6/6v (4), B55/7a/6v, B55/7a/7r, D159-5/2v, D159-5/4v, D159-5/5v, D219/1/5r (2), D219/2/4v
jokIyaba B55/7a/7r
jokiyaɣsan B39/11/1r, B39/11/20r, B39/11/21v, B55/2/1r, B55/2/20v, B55/2/21v, B161/1/14r, B161/1/15r, D166/7v, D178/1/4v, D178/2/2v, D225/5v, D322/2r

jokiyaγtun D219/1/4r, D219/1/5r, D219/1/5v, D219/1/6r
jokiyaju D159-5/1v, D159-5/3r, D159-5/4v
jokiyamu B39/11/16v
jokiyan B81/2/1v
jokiyuu B50/3/5v
jolγaγsan-ača D159-5/5v
jon-du B45/9/5r
joni D79/1/6r
jon-tur B50/3/6v
joo-i B45/9/5r
joraγ-a B18/9/2r
joriγ D291/2/1v
joriγ-iyan B39/11/21r, B161/1/14v
joriγsan B39/11/14r, B55/2/13v, B161/1/10r, D225/3r, D225/5v
joriγsan-i D111/2v
joriγ-tan-i D217/3r
joriγtu D221/1/3v, D221/1/4r
joriγ-tu D100/3v (2), D217/3r, D217/3v
joriγulju B39/11/21r, B55/2/21r, B161/1/14v
joriγ-yian B55/2/21v
jorimaγ B39/11/10v, B55/2/11r, B161/1/8r
jorimaγlaqu-i B55/2/14r, B161/1/10v
jorimaγlaqu-yi B39/11/14v
jorin B62/1/37v
joruγ-a E8/7r (2)
jö[n]g B62/1/37v
jöb B55/6/7r, D25/4v, D25/5r (4), D25/8v, D111/2v, D166/6v, D225/4v, D225/5v, E8/3v
jögelen B45/9/1v, B50/3/1v, D166/9v, E8/3r, E8/5v, E8/6v
jögelün B18/7/6r
jögülen D166/4v
jögülün D166/10v
jör[i]güü B161/1/7r
jörigü B55/2/10r, B55/2/14v
jörigüü B39/11/15r, B39/11/9v, B161/1/11r
jub B65/4/2v
jub-iyar B65/4/2v
jučaγ-a-tu D166/11v
jud B45/2r, B55/4-II/13v, D79/2/3v, D166/1v, E8/1v
jud-i D291/2/2v
jud-un B39/11/12r, B55/2/12r, B161/1/9r
jud-yi D271/9r
jujaγan D166/10v, E8/7v
jujang D25/8v
jula B18/7/1v, B39/11/17r, B55/2/16v, B55/4-IV/21r, B55/4-IV/23r, B55/4-l/7v, B55/7a/2r, B61/1/3r, B161/1/12r, D10/4r, D10/9v, D25/1v, D25/2v, D25/3v, D25/4r, D27/2r, D27/3r, D99/8v, D100/3r, D100/6r, D111/1r, D166/3r, D217/5r, D221/1/6r, D244/1v, D271/7r, D291/2/1v, E8/2r
jula-bar B18/7/3r, D271/3r
jula-i B65/4/2r
jula-iyan D166/3r, E8/2v
julai-yi B61/2/2r, B65/1/2r, D172/2v
junsa B50/3/2v
jun-u D159-5/2v, D159-5/4v, D159-5/5v
jurmeddančin D147/3v
jusa B18/7/5v (2)
juu B18/7/4v (2)
juuči D25/8v
jüd B18/9/2r
jüd[e]ülen B65/17/5r
jüg B45/1v, B45/9/6v, B55/4-II/11r, B55/4-II/13r, B55/4-IV/20r, B55/4-IV/22v, B55/4-l/6v, D10/3v, D10/8r, D79/1/8v, E8/6v, E8/7r (2)
jüg-dür B65/17/2v, D159-5/6r, D221/1/5v
jüge B50/3/6v
jüg-eče D166/2r, E8/1v, E8/5v (2), E8/6r
jüge-dür B18/9/1v
jüge-tü B18/9/2v
jüg-i B39/11/18r, B50/3/9r, B55/2/18r, B55/6/5v, B161/1/13r, D225/3r
jüg-tur D10/9r
jüg-tü D141/2v, D225/3v
jügtür B55/4-II/12v, B61/1/7r
jüg-tür B55/4-III/16v, B55/4-IV/18v, B55/4-l/10r, B62/1/37v, D100/2v, D100/5v, D147/2v, D166/3r (2), D217/2r, D217/4v, D217/6v, D221/1/2v, D225/3r, E8/2r (2)
jüg-üg D166/11r
jügün D271/6v
jüg-ün B18/7/7r, B55/4-IV/20v, B55/6/3r, B55/7a/4v, B61/2/5v, B65/1/6r, B65/17/3r (2), D77/2r, D79/1/6r, D79/1/8r, D79/2/3v, D100/4r, D166/10r, D166/11r (4), D166/2v, D166/9v (2), D172/7r, D217/2v, D217/3v, D219/1/2r, D219/1/2v, D219/1/3v, D219/1/4v, D219/1/5v, D221/1/3r, D221/1/4v, D225/3r, D225/5r, D271/6r, D291/2/1r, E8/2r, E8/5v, E8/6v (2), E8/7r (2)
jüg-yi D111/2r
jüibesü B50/3/4v
jüi-dü D79/2/3v
jüil B18/7/5r, B39/11/2v, B45/1v, B45/9/1v, B45/9/2v, B50/3/1v, B55/2/2r, B55/4-l/5r (2), B161/1/1v, D10/1v, D25/8r, D77/2r, D77/3r, D77/3v (2), D77/4r, D99/8r, D111/1v, D141/3r, D166/11r, D166/3r (6), D166/4r, D166/5r, D166/5v, D178/1/2r, D219/1/4r, D219/1/5r, D219/1/6v, D225/4v, E8/1v, E8/2r (6), E8/2v, E8/3r, E8/3v, E8/6v
jüil-ber D271/7r
jüil-i B55/4-l/9r, D291/2/1v
jüil-iyer D77/4v, D79/1/7v
jüil-tü B62/1/37v, D166/10v
jüil-ün B50/3/3r, B55/4-l/9v, B62/1/38r, D25/2r, D79/1/3r, D159-5/2v, D178/1/2r, D271/3v, E8/6v
jüil-yi B55/4-l/8r
jüil-yin D141/3v
jülge B39/11/5v, B45/9/5r, B55/2/5v
jülge-yi D79/1/6r
jülige B161/1/4r
jüng-ün B45/9/2r, D10/5v
k'abiri B45/9/2v
k'arša D178/1v
k'arš-a D178/1v, D178/2r, D178/2v
k'asu B45/9/2v
karš-a D178/2r
keb B55/7a/4v, B61/1/7r, B161/1/5v, D77/2v
kebeleng-tegen B61/2/1v
kebele-tegen B65/1/1v
kebeli-ḍegen D172/1v
keb-iyer D140/1v
kebtegsen B45/9/7r, B50/3/9v, B61/2/1v, D79/1/9r, D172/1v, D172/3r, D172/3v
kebtegsen-i D79/1/5v
kebtegsen-ü B45/9/4v, B45/9/5r (2), B50/3/6r, B50/3/6v, D79/1/6r
kebtekü D244/2r (2)
kebteküi-dür B61/2/3r (2)
kebteküi-tür B65/1/3r, B65/1/3v
kečegü D77/2v
keder D217/3r
kederge-ber D141/3r
kedü B45/9/6v, B50/3/9r
kedüi B61/1/6v, D244/2r
kedün B45/9/6v, B45/9/7v, B50/3/9r, D79/1/8v, D79/1/9v, D244/2v, D286
kege D159-5/2r
kegeligsen-i D159-5/5v
kegemseglegsen D159-5/5v
keger B65/17/2v, D217/4r, D221/1/4v
kegere B55/4-IV/19r, B55/6/2r, D100/2v, D100/4r, D217/4v
keger-e D219/1/6r

kegür D79/1/3v
kegür-i B45/9/3r (2), B45/9/4r, B50/3/4r, B50/3/5r, D79/1/4r, D79/1/4v
kegür-tür B50/3/9v
kegürün D178/1/2v
kegür-ün B50/3/4r, D79/1/4r, D178/1/2v
kegür-yin B45/9/3v
kegüür-i B50/3/3v
kEi B55/7a/1r, B55/7a/6r (2), B55/7a/6v (2), D10/2v (2), D79/1/2v, D166/12v, E8/8r
kei-yin B18/7/5r
kejig D178/1/2v
kejiy-e B61/1/7r, D77/2v
kejiyede B161/1/12v, D225/3v
kejiy-e-dü B39/11/17v
kejiy-e-tü B55/2/17v, B55/7a/4v
kejü B18/9/1v
kel D271/9r
kel[e]ber E8/8v (2)
kelber E8/8v
kelberel D225/3v
kele B18/9/2r, B39/11/12r, B39/11/20r, B55/2/12r, B55/4-l/7r, B55/4-l/8r, B55/7a/4v, B61/1/7v, B61/2/3r, B65/1/3r, B161/1/14v, B161/1/9r, D141/2v, D141/3r, D172/3r, E8/1v
keleber D166/12v (3), E8/8v
kelegei D172/3r
kele-i B55/2/21r, D291/2/2r
kelekü B55/4-IV/25r, D25/3r, D27/2r
keleküi D99/9r, D221/1/4v
keleküi-tür B65/1/5r
kelelküi-tür B65/1/5r
kelemürči B55/4-IV/17v, D217/1v
kelen D166/1v, D178/2/1v
kelen-dü B39/11/20v, B65/1/3r, B161/1/14v
kelen-dür B55/2/20v, B61/2/3r
kelen-iyer B50/3/8v, D79/1/7v, D166/12v
kelen-tür B55/2/21r
keling=ten B18/7/3v
kelingče B50/3/11r, B55/1/1v, B55/1/2r, B55/1/2v (2), B55/1/3v, B55/1/4r, B55/2/16r
kelingče-i B55/1/1r
kelingče-yi D141/1v
kelingčin-tü D141/4r
kelingtei-yin D159-5/5r
kelkegsen B65/1/2v, D172/6r
kelkigsen B61/2/2r
kelkü D100/4r, D217/4r
kelküi-dür B61/2/4v (2)
kelmüreči B65/17/1v
kelterek[e]i B45/9/4v
kelterekei D79/1/5v
kelterikei B50/3/6r
keme=besü E8/1v
kemebe B45/9/4v (2), B50/3/5r, B50/3/5v, D79/1/5r (3), D79/1/6v, E8/1v
kemebesü B18/9/1v, B39/11/2r, B39/11/5v, B45/9/2v, B45/9/4v, B50/3/5v, B55/2/1v, B55/2/5r, B161/1/1v, B161/1/3v, D79/1/5r, D166/1v, D244/1v
kemegči B55/4-IV/21r, D100/6v, D221/1/6v
kemegčid D10/10v
kemegči-ten-ün D217/5v
kemegdekü D225/2v
kemegdeküi-yin D178/1v
kemegsen D178/1/4v, D178/2/2v
kemegsen-i B39/11/17r, B161/1/12v
kemegsen-ni B55/2/17r
kemekü B18/7/6v, B39/11/21r, B45/1r, B161/1/15r, D159-5/4r, D159-5/5v, D322/4v
kemeküi D322/3r
kemeküi-yin D271/5v
kemeldübe B50/3/4v, D79/1/4v
kemeldübei B45/9/3v
kemen B18/7/1v (2), B39/11/20r, B39/11/3r, B39/11/3v, B39/11/4v (2), B45/2r, B45/9/3r, B45/9/4r (2), B50/3/1v, B50/3/2v, B50/3/4r, B50/3/4v, B50/3/5r, B55/2/20r, B55/2/2v, B55/2/3r, B55/2/4v (2), B55/4-III/14r, B55/4-l/2v, B55/4-l/4v, B55/6/1v, B161/1/14r, B161/1/2r, B161/1/2v (2), B161/1/3r (2), D10/1v, D79/1/11v, D79/1/2v, D79/1/3v, D79/1/4v (2), D100/1v, D166/2r (3), D166/3v, D166/6v, D166/7r, D178/1/2v, D178/1v (2), D178/2/1r, D178/2/2v, D178/2r (2), D178/2v (2), D225/5r, D244/1v, D244/2r (5), D244/2v (3), D286, D322/2v, D322/3r, E8/10r, E8/1v, E8/2r, E8/2v, E8/4r (2)
kemjiy-e D178/1/2v
ken B39/11/17r, B55/2/17r, B55/4-III/16r, B62/1/32r, B161/1/12v, D77/2v, D140/2r, D141/4r, D291/1/1v, D322/3v (3)
ken-eče B62/1/32r
kengtei B18/7/4v
ken-i D100/4r, D217/4r, D221/1/4v
kensigün D178/2/2r
ker B18/7/2v, D166/2r, E8/1v
ker[e]gül D178/1/3r
kerbe B45/9/2r (3), B45/9/3r, B45/9/4v, B50/3/2r (2), B50/3/2v, B50/3/3v, B50/3/5v, D79/1/3v, D79/1/5r, D322/3v
kerber D79/1/2r (2), D79/1/2v, D79/1/7v
kereg B39/11/14r, B39/11/19v, B55/2/13v, B55/2/20r, B55/4-l/7r, B65/1/5v, B161/1/14r, B161/1/3v, D77/5r, D100/4r, D166/14r, D178/2/2v, D217/4r, D219/2/4v, D221/1/4v, D225/4v
kereg-dü D172/6r
keregetü D111/1v
kereg-i B55/7a/6v, B55/7a/7r, B161/1/10r, D219/1/6r, D225/4r, D291/1/1v, D291/2/2r
kereglekü D219/1/5v
keregtei D178/2/2v
keregten-i D178/2r
keregtü D25/2r, D25/2v
kereg-tü B55/2/15v, B161/1/11v, D27/2r, D99/8r, D111/1v
kereg-üd B45/2r, D166/1v, D166/6r
kereg-üd-yi D141/4r
keregül B39/11/12r, B45/2r, B161/1/9r, D178/1/3v, D271/9v
kereg-yi D141/4v
kereldejü D141/2v
kereldekü D217/6v
kereldün B161/1/6r
keres B55/4-IV/18r
kerig B61/2/5r, D99/9r, E8/1v, E8/8r (2)
kerig-i E8/10r
keriglekü D219/1/2r
kerigsekü B39/11/9r, B55/2/9r, B161/1/6v
kerigtü B39/11/16r
kerig-tü D99/8r
kerig-üd D166/12r
kerig-üd-i E8/3v
kerig-yi-gi E8/7v
keris B65/17/2r
kerken E8/1v
kerkey-e B62/1/36r, B62/1/36v (2), B62/1/37r (2), B62/1/37v
kerlüng B18/7/5r
kermen D166/8r
kerügül B55/2/12r, B55/4-l/8r
kerüldün B39/11/8r, B55/2/8v
keseg B45/9/4v, B50/3/5v
keseg=ken D79/1/5v
kesege B18/9/1v (2)
kesig B18/7/6r, B55/2/13r, B55/2/13v, B55/2/17v, D25/3v, D25/5v, D27/3v, D77/1v, D79/2/4r,

	D99/8v, D99/9v, D166/12v, D225/2r, D271/8v
kesige	B18/9/2v
kesige-tü	B18/9/1v, B18/9/2v
kesig-i	B55/2/13r, B55/2/13v (2), B55/2/17v, D79/1/10v (2), D166/11v
kesigtei	D79/2/4r
kesig-tei	D79/2/2v
kesig-tür	B50/3/10v
kesig-yi	B18/7/6r (7), D166/2v, D166/3r, D217/6r
kešig-i	D166/11v
keterküi	E8/8r
ketürekei	B55/7a/7r
ketürkei	D147/1v, D147/3r (2), D225/3v, D271/3v
ketürkey-e	B62/1/32r, D99/8r, D111/1v
ketüte	B55/4-IV/18v
keüked	D141/2v, E8/8r
keüked-i	D244/2r
keüken	D166/8r, D178/1/2v
keyed-ün	B18/7/5r
keyi	B18/7/2r
keyi=wčir	B18/7/3r
keyid	B18/7/4v (2)
keyid-dür	D291/2/1r
keyigsen	B61/1/5v
keyikü-yin	B55/6/4v
ki	B50/3/2v, B50/3/9v, B55/4-IV/22r (2), D271/2r
kib	D159-5/2r (2), E8/2r (2), E8/2v
kibesü	D79/1/4v
kib-eyer	D291/1/1r
kib-ün	D322/2r, E8/2r
kičiyegsen	B39/11/8v, B55/2/9r, B55/4-IV/24r, B161/1/6v
kičiyekü	B39/11/14v, B39/11/9v, B55/2/10r, B55/2/14r, B161/1/10v, B161/1/7r
kičiyen	B62/1/37r, B65/1/1v
kičiyeten	D147/3r (2)
kidan	D221/1/2v
kiduγči	B55/4-IV/24r, B55/4-IV/24v (2), D10/5v, D10/6r (2), D10/6v (2), D100/4v, D221/1/5r
kiduγsan	B55/4-IV/24r
kiged	B18/7/2r (4), B18/7/2v, B18/7/3r (2), B18/7/6r, B18/7/6v, B18/9/1v, B39/11/5r, B45/1v, B45/2r (4), B45/9/2v, B45/9/3r, B45/9/6r, B45/9/7v, B45/9/8r, B50/3/10r, B50/3/3r, B50/3/3v, B50/3/5v, B50/3/7v, B55/1/2r, B55/1/4r, B55/2/4v, B55/4-II/10v, B55/4-II/11r (2), B55/4-II/11v, B55/4-II/12r, B55/4-II/14r, B55/4-IV/22r, B55/4-l/10r, B55/4-l/2r, B55/4-l/3r, B55/4-l/4r, B55/4-l/5r, B55/4-l/5v, B55/4-l/8r, B55/4-l/9r, B55/4-l/9v, B55/6/5r, B55/7a/2v, B55/7a/6r (2), B55/7a/6v, B62/1/36r, B81/2/2v (4), B161/1/3v, D10/2r, D77/1v (3), D77/2r (2), D77/2v, D77/4r, D77/4v (2), D79/1/10r, D79/1/3r, D79/1/3v, D79/1/7r, D79/1/9v, D140/3r, D141/3r (2), D141/3v, D141/4v, D159-5/1v, D159-5/2r, D159-5/3r, D159-5/4r, D159-5/4v, D159-5/5r, D166/10r, D166/10v (5), D166/11r, D166/12r, D166/13v, D166/14r (3), D166/1v (3), D166/3r (2), D166/4v (2), D166/5v, D166/9r, D178/1v, D178/2r (5), D217/6v (2), D219/1/2v, D219/1/3r, D219/1/3v (2), D219/1/4v, D219/1/7r, D219/2/4r, D244/1v, D244/2v, D271/5v, D271/6r, D291/1/2v, D322/2r, D322/2v, D322/4r, E8/1v (3), E8/2r (2), E8/3r, E8/3v, E8/5r, E8/5v (3), E8/6r (5), E8/6v (4), E8/7r (2), E8/8r, E8/9r, E8/9v (3)
kiged-i	D244/1v
kiged-iyer	B45/9/4v, B50/3/6r, D79/1/5v
kiged-tür	B55/4-IV/22v
kiged-ün	B45/9/7r, B50/3/9v, B65/4/2v, D79/1/9r
kigsen	D10/5v, D178/1v
kiḫ	D178/1/2v
kii	B18/7/7r, B18/9/1v, B18/9/2v, B39/11/12v, B55/2/12v, B55/4-l/9r, B55/6/4v, B55/6/6v, B161/1/9v, D166/1v, D178/1/2v, D271/8r, E8/1v, E8/5r
kii=ged	B61/1/4r
kiib	D166/2v, D166/3r, D166/4r
kiib-ün	D166/3r
kii-yin	D77/2v
kijaγar	B18/7/1v, B50/3/1v, B55/4-II/11r, D10/1v
kijaγar-a	D322/3r
kijaγar-ača	D79/2/4v
kijaγar-dur	D79/1/8v
kijaγar-tur	B45/9/6v, B50/3/9r, B55/4-II/13r, D140/3r
kijaγarun	B18/9/2v
kijig	D77/2v, D166/12v, E8/5r, E8/8r
kijigen	D166/1v
kijig-i	D77/3v
kijü	D166/3r (2), D178/2/2v, E8/2r (2)
kilaγana	E8/2r
kilaγan-a	D166/3r
kilamkiju	D217/5v
kilamkijü	D10/11r, D221/1/7r
kilemkijü	B55/4-IV/21v
kilen	D77/2r
kilengtü	D291/1/1v
kilgegsen	D79/2/1v, D79/2/2r
kilγasun	D271/2r
kilγasun-ača	D79/1/5v
kilinče	B39/11/16v, B45/9/4v, D79/1/11r, D140/2r, D225/1v, D322/3r
kilinče-eče	D140/2v
kilinčes	D244/2r
kilinčes-yin	D79/1/11r
kilinčetü	B65/4/3v
kilinče-yi	D147/2r
kilingče	B50/3/5v, B161/1/12r, D291/1/1v
kilingče-eče	D291/1/2r
kilingče-eyen	B50/3/11v
kilingčen	B55/4-IV/25r
kilingčes	B45/9/8v
kilis	D79/1/5r
kimaraqui	E8/8r
kimural	D225/4r, D271/4v
kimuraqui	B65/4/3v
kimurquyi	D178/1/3r
kimusun	D25/7v
kinaltu	D140/2r
kinal-tu	B65/4/3v
kingsigü	E8/3v
kingsigün-ü	D178/1/3v
kingsigüü	B55/2/8r, B161/1/6r
kingšigüü	B39/11/8r
kin-i	D166/13r
kinšigün	D166/5v
kir	E8/3r
kirbasu	E8/3v
kirbusu	B39/11/8r, B55/2/8r, B161/1/6r, D166/5v
kirbusun-i	D178/2/2r
kir-e	D10/9r, D100/5v, D221/1/6r
kiremen	E8/5r
kires	B55/4-IV/18r, B55/4-IV/25v, B65/17/2r
kiri	D25/7r, D25/8r
kirig	E8/9v
kiruγu	B55/4-II/13v
kisig	B18/7/5v, B39/11/10v, B39/11/13v, B39/11/17v, B39/11/5r, B45/9/8v, B55/2/11r, B55/2/5r, B55/4-IV/25r, B55/4-l/9r, B161/1/10r (2), B161/1/12v, B161/1/3v, B161/1/8r, B161/1/9v, D25/2v (2), D25/4v, D25/6r, D25/6v, D77/1v (2), D77/2v, D77/4r, D77/4v (2), D77/5r (2), D99/8v, D166/12v, D166/2r, D166/8v (2), D166/9r, D178/2/2v, D225/1v (2), D225/2r, D225/3r, D225/4r, E8/1v, E8/5r (3), E8/7r (2), E8/7v (2), E8/8v

kisig-i B39/11/13v (2), B55/4-l/6v, B65/4/2v, B161/1/10r (2), B161/1/12v, D77/1v, D79/1/10v, D166/10r (3), D166/10v (4), D166/11r (6), D166/11v (3), D166/12r (3), D166/2v, D166/9r (5), D166/9v (5), D221/1/7r, D291/2/2v, E8/5v (7)
kisig-tu E8/6v
kisig-tü D77/4v, D166/8r, E8/5r
kisig-tür B45/9/8r, B50/3/10v
kisig-ün B55/4-l/4r, B55/6/6v, D77/3v, D166/12v, D166/2v, D166/9r, D225/4r, E8/2r, E8/5v, E8/8v, E8/9v
kisig-yi B39/11/13r, B39/11/13v, B39/11/17v, D166/2v (4), E8/2r (6), E8/5v, E8/6r (8), E8/6v (7), E8/7r (5), E8/7v (4), E8/8r (3)
kisig-yin B55/4-l/5v, D219/1/7r
kišig D77/1v, D166/10r, D166/9v
kišig-i D166/10r, D166/12r
kišig-tür B45/9/8r
kišig-yi E8/2r (2)
kitad B45/9/2v, B45/9/3v, B50/3/3v, B50/3/4v, D79/1/3r, D79/1/4r
kizaγar-luγ-a B45/9/1v
kizaγar-tur D291/1/2v
kkis D10/4v
köb[e]gün B65/1/5v
köb[e]gün-yien B65/1/5v
köbči D141/4r
köbčin D25/3v, D140/2r
köbe=gün E8/4r
köbe=gün-i D10/7v
köbegüd D166/6v
köbegüken E8/5r
köbegün B18/7/6r, B39/11/13r, B39/11/18v, B45/9/2v, B45/9/3r, B45/9/4r, B45/9/5v, B45/9/6r, B50/3/3v (2), B50/3/4r, B50/3/4v, B50/3/5r, B50/3/7r, B50/3/8r, B55/2/12v, B55/2/18v, B61/2/5r, B62/1/32v, B161/1/13r, B161/1/9v, D79/1/3v, D79/1/4r, D79/1/4v, D79/1/7r, D141/1v, D141/2r (2), D166/10v, D172/6v, D225/2v, D244/2r
köbegün-dür B45/9/3v, B50/3/4r, D79/1/4r
köbegün-i B45/9/3v, B45/9/5v, B50/3/7r, B55/4-IV/19v, D10/3r, D10/8r, D79/1/3r, D100/2r, D217/2r, D221/1/2r
köbegün-iyen D10/7r
köbegün-yi D141/2r
köbegün-yin B61/2/5r
köben B61/2/2v, D172/2v
köbetü? D141/4r
köbung B65/1/2v
köd[e]lgen B61/2/5r
ködege-tür D166/12r
ködelgejü D79/1/1v
ködeljü B61/2/4r
ködelküi D217/4v
ködelküi-yin D322/3v
ködelümüi D10/8v
ködülbüri B45/1r
ködülejü B65/1/4r
ködülemüi D221/1/2v
ködülgen B65/1/5v, D172/6r
ködüljü D172/4v
ködülküi D100/5r, D221/1/5v
ködülmüi B55/4-IV/20r
ködülümüi D217/2v
kö-e D159-5/5r
kög B18/7/1v, B18/7/2r, B50/3/1v, E8/3r
kögegči D217/5v
kögegün D79/1/4r
kögen D217/2r
kögene B18/7/4v
kögjigülemü B55/2/11v
kögjigülümü B39/11/11v
kögjigülümüü B161/1/8v
kögjimel D10/5r
kögšin D221/1/7r
kögširigsen D291/1/1r
kögürge B18/7/3r
köke B18/7/2v, B45/9/1v, B45/9/5r, B50/3/6r, B50/3/6v, B55/4-IV/18r (2), B55/4-IV/20r, B55/4-IV/22r, B55/4-IV/22v, B55/4-IV/25r (2), B55/4-IV/25v, B55/7a/7r, B61/2/2v, B65/1/2v, B65/17/2r (2), D10/3r, D10/3v, D10/8r, D27/5v, D79/1/6r, D159-5/3r, D172/3r, D217/2v, D219/1/2v, D221/1/2v, D322/2v
kökekü B65/1/2v
kökemdeg B55/4-l/2r
köken-ḍegen D172/6r
kökeniken D172/3r
köketü D166/11v
köküdenen B65/1/2v
köküge B61/2/2r, B65/1/2r, D172/5v
kökündaγan B61/2/2r
kökür-ün D225/1v
köl B18/7/1v, B65/4/3v, D221/1/3r
kölberen B65/1/2v
kölberin B61/2/2v
kölčin D244/2v
köldür D10/4r
köl-dür D244/2r
köl-dür-iyen B81/2/1v
köleg B55/2/7v
köleglejü D159-5/2v
kölge B39/11/7v, B161/1/5v, D10/9v, D77/2v, D77/4v (2)
kölge-i D217/4r
kölgelegsen B45/1r, D271/7v, E8/2v
kölgelegsen-ü B55/1/1v
kölgeligsen D166/4r
kölgen B55/1/1r
kölgen-i D100/4r
kölgetei B55/4-IV/18r (2), B55/4-IV/18v, B55/4-IV/19r
kölgetü B55/6/2r, D100/4r
köl-i D77/3r, D322/4r
köl-iyen D225/2v
köl-iyer B50/3/8v, D77/3v
köl-tegen D217/2v, D221/1/3r
költü E8/5v
köl-tü D166/9r (2)
köl-tür B55/4-IV/23r, D27/4r
kölü D79/1/6r
kölüglegsen D219/1/2r
kölün D322/2r
köl-ün B50/3/6v, D10/5r, D217/2v
kölün-yin B18/9/1v
kölüsün-ü D178/2r (2)
köndekü B161/1/11v
köndügsen B55/2/8v, B161/1/6r
köng D166/4v
köngdekü B55/2/15v
köngdelün B50/3/7r
köngdügsen B39/11/8r
köngdükü B39/11/15v
könggebčilen B161/1/11r
könggečilen B39/11/15r, B55/2/14v
könggen B65/17/4r, D100/6v
köngjileyin D166/11v
könügegčid-i B55/4-l/6v
könügel-i B55/2/12r, B161/1/9r, D219/1/6r
könügel-yi B39/11/12r
könügügčid-i D322/3r
körketü D322/2r
körüngge D322/3r
körüsün B61/2/2v, B65/1/2v
körüsütü D10/3v
kösige-yin D166/11v
kösigülküi D27/2v
kösigün D217/2v
köšigün D221/1/3r

kötül B39/11/5v, B55/2/5v, B161/1/4r
k'riy-a-yin B18/7/3v
kü B18/7/1v, B18/7/5r, B39/11/4r, B45/9/1v, B50/3/1v, B55/2/21v, B55/2/2r, B55/2/3v, B55/4-III/14v, B65/4/1v, B161/1/2v, D25/3r, D99/9r, D147/2r (2), D166/3v (2), D291/1/1v, D322/1v, D322/3r, E8/2v
küčeben B55/4-l/7v
küči B55/1/2r, B55/4-l/3v
küči-i B55/4-l/6v
küčin B55/2/11r, D159-5/1v
küčir-iyer B45/9/7r, B50/3/9v, D79/1/9r
küčü B55/6/3v
küčüber B45/9/6r, D147/3r
küčün B18/7/2r (3), B18/7/5v, B39/11/11r, B39/11/17v, B39/11/4v (2), B50/3/7v, B55/2/17v, B55/2/4v (2), B55/4-IV/17v, B55/4-l/3r, B55/4-l/3v, B55/6/3r, B55/6/3v, B55/6/5r, B55/7a/3r, B55/7a/6r, B61/1/5r, B61/2/3r, B62/1/33v, B65/1/3r, B65/17/5v, B161/1/12v, B161/1/3v (2), B161/1/8r, D77/2r, D77/3v, D79/1/11v, D172/3v, D178/1/3r, D217/2v, D221/1/3r, D225/2v, D225/3v, D225/5r, D271/2r, D322/4v, E8/7r, E8/8r
küčün-ben D271/3r
küčün-ber B55/4-l/9v, D271/9r
küčün-dür D217/6v, D221/1/7r
küčün-eyer D141/4v, D291/1/2v
küčün-i B55/1/3r
küčün-iyen B62/1/36r
küčün-iyer B39/11/18r, B39/11/18v, B39/11/2v, B39/11/5r, B55/4-IV/24v, B55/7a/4v, B55/7a/5r, B55/7a/7r, B61/1/7r, B61/1/7v, B62/1/35r, B62/1/37v, B161/1/13r (2), B161/1/2r, B161/1/3v, D10/6r, D79/1/7r, D140/3r, D219/1/1v, D244/3r
küčün-tür D217/5v
küčün-ü B55/2/11v
küčün-yi D271/2r
küčün-yier B50/3/12r (2), B55/2/18r, B55/2/18v, B55/2/2r, B55/2/4v
küčütei B39/11/6r, B50/3/8r, B55/2/10v, B55/2/6r, B161/1/4r
küčütü B18/7/6r, B39/11/19v, B55/1/2r, B55/2/20r, B55/4-II/13r, B55/4-l/3v, B55/4-l/4r, B55/4-l/5r, B55/4-l/5v, B55/6/5r (2), B65/17/3r, B161/1/14r, D25/7v, D79/1/7v, D100/4r, D166/10r, D166/10v, D217/4r, D221/1/4v, D225/2v, D225/3r, E8/6r
küdür D111/1r
küi D166/11v, E8/7v
küilsün-dür D322/1v
küisü B65/1/2r, D172/2r
küisün B61/2/1v, D217/2v, D221/1/2v
küiten B18/9/2r, B65/1/3r
küitün D172/3r
küjei D27/2v
küji B18/7/1v, D25/1v, D25/3r, D25/3v, D25/4r, D25/8r, D111/1r, D166/3r (2), D178/2/1r, D244/1v, E8/2r, E8/2v
küjid B18/7/6r
küjis-ber D271/3r
küjis-ün D166/3r, E8/2r
küji-ü D219/1/4r, D271/7r
küji-yin B18/7/3r
küjügün-i B45/9/4v, D79/1/5v
küjügün-iyer-iyer D79/1/8r
küjügün-ü D322/2r
küjügüü-i B50/3/5v
küjün-i D322/4r
küleglen D291/2/1v
külegtei B65/17/2r, B65/17/2v (2)
külg[e]tü D217/4r
külge D217/3r
külgetü D221/1/4v
küli=küin D322/4r
küličegülün E8/8v
küličegül-ün D166/12v
küličemü B39/11/19r, B55/2/11r, B55/2/19r, B161/1/13v
küličemüü B39/11/10v, B161/1/7v
küličen B18/7/6v, D166/13r, E8/8v
küličil-i D178/2/1v
küligči B81/2/1v
külijü B18/9/1v
küliküi D244/2r
küliküin D322/4r
külil B18/9/1v (2)
külin B18/9/2r, B18/9/2v
küliyen B39/11/16r, B55/2/16r, B161/1/11v
külüg D221/1/3r
külüg-i D221/1/4v
kümü-i D79/1/9v
kümü-luγ-a D79/1/9v
kümün B18/9/1v (2), B18/9/2v, B39/11/11v, B39/11/13v, B39/11/14r, B39/11/6r, B45/9/7r, B50/3/12r, B55/2/12r (2), B55/2/13v (2), B55/2/6r, B55/4-II/13v, B55/4-IV/18r, B55/4-l/6r (2), B55/4-l/7r, B55/4-l/8v, B61/2/5r, B65/1/5r, B161/1/10r (2), B161/1/4v, B161/1/8v, D25/3v, D27/2v, D77/3v, D77/4v, D77/5r, D79/1/11v, D141/2r (2), D166/10r, D166/10v, D166/8r, D172/5r, D172/5v, D178/2/2r, D219/1/2r, D244/1v, D322/4r, D322/4v, E8/6r
kümün-dü D322/4r
kümün-dür D166/2r, E8/1v
kümün-e D322/3v (2)
kümün-eče B61/2/5r, B65/1/5v, D172/6r
kümün-i B45/9/3r (2), B45/9/3v, B45/9/4r, B45/9/7r, B45/9/7v, B65/17/4v (2), B65/17/5r (2), B81/2/2r, D25/5v (2), D79/1/4v, D79/1/9r (2), D79/1/9v (2), D219/2/2v
kümün-iyer B65/17/4v
kümün-lüge B50/3/10r
kümün-ni B55/1/4r
kümün-tu D27/3v
kümün-tü D27/3v
kümün-tür B18/9/2r, D25/3v, D25/6r (2), E8/9v
kümün-ü B18/9/2r, B45/9/7r (2), B45/9/7v, B50/3/10r (3), B50/3/3v, B50/3/4r (2), B50/3/5r, B50/3/9v, B65/17/2r, B65/17/4v, B65/17/5r, D79/1/3v (2), D79/1/4r, D141/1v (2), D141/2r, D141/2v, D166/9r, D271/9v, D322/4r
kümü-ü D79/1/2r
künde B61/2/2v
kündelkü B55/2/9v (2)
kündü D25/3v, D27/2v, D166/6v
kündülegdejü D225/4v
kündülegdekü D225/4r
kündülekü B39/11/9r (2), B161/1/6v (2)
kündülen B39/11/11v, B55/2/11v, B161/1/8v, D225/5r
künesü B55/4-IV/23r
künesün-i D10/4r
küngdü D27/2v, E8/4r
küngji B50/3/5r (3)
kür=gejü D166/2r
kürbegegsen-ü B45/9/5r
kürbegsen-ü B50/3/6v, D79/1/6r
kürdün D322/3v
kürejigginen D291/1/1v
kürekeregsen D141/4r
kürekeren D217/2v
küreküin B18/9/2r
kürel B65/1/2v, D172/2v
küren B45/1r, D159-5/5v, E8/2v
küresütü B55/4-IV/22v
kürge B55/4-II/12v
kürgedün B39/11/14v, B55/2/14r
kürgegči B55/4-II/13r, D100/4v, D221/1/5r

kürgegči-yin B18/9/2v
kürgegül B45/2r
kürgejü E8/1v
kürgen B55/4-II/12v, B55/7a/4r, D140/3r, D217/6r, D221/1/7v, D291/1/2v
küri=yelegülügsen-i D166/4r
kürin D79/1/5v, D166/4r
küriy-e D166/12v, E8/8v
küriy-e-i B55/6/6v
küriyelegsen B45/1r, D159-5/2v, D159-5/5v, D322/3r
küriyelegsen-i E8/2v
küriyelegülügsen-i B18/7/2v
küriyelen D271/4r
küriyen-tü D291/1/1r
küriyen-ü B18/9/1v, D140/1v
küriyen-üd D141/3v
kürjiginen D140/2r, D141/4r
kürkere[n] B55/4-IV/22v
kürkeregülegči B55/4-IV/22v
kürkeregülün D10/3v
kürkeren D10/8v, D221/1/2v
kürkire[n] B55/4-IV/20r
kürkiregülün D10/3r
kürküdü D172/4v, D172/6r
kürkü-dü D172/5v
kürküi-dü D172/5r
kürküi-tü D172/5r
kürküi-tür B65/1/4r, B65/1/4v (2)
kürkü-tü D172/5r
kürkü-yin E8/10r, E8/8v
kürtekü B50/3/1v
kürteküi B18/7/1v, B18/7/6r, B45/9/1v
kürtele D322/4v
kürtel-e B45/9/5v, B55/4-III/16r, D217/2v, D221/1/3r
kürtüngge-tü-yin D178/2/2r
kürü D79/1/10v
kürügči B18/7/7r
kürüge B61/1/6v
kürügsen-dür D244/2r
kürügsen-i D79/1/6r
kürüküi B61/2/4v
kürüküi-dür B61/2/4r
kürül B61/2/2v
kürün B55/4-III/16r
küsebesü B55/4-II/12v, D141/1v
küseg=čid D178/2/1r
küsegčin B18/7/1v, D322/1v
küsegdekün D225/2v
küsegsen B18/7/5v, B18/7/6r, B18/7/7r, B45/1r, B45/2r, B55/4-II/13r, B55/4-III/16v, B55/4-l/3r, B65/4/2v, B81/2/2v, D140/2r, D140/2v, D140/3r, D141/2r, D141/4r, D147/2r, D166/9v, D219/1/5r, D225/2v, D291/1/1v, D291/1/2r, D291/1/2v
küsegsen-ber B55/4-l/1v
küseküi B45/9/1v, B50/3/1v, D27/2v, D166/8r, E8/4v
küsel B18/7/1v, B18/7/7r, B55/4-II/12v, B55/4-III/16v, B55/4-IV/26v, B55/4-l/5r, D219/1/1v, D219/1/2r, D219/1/7r
küsel-i B55/4-II/14r, B55/4-IV/21r (2), B55/4-l/7r, B65/1/2r, D10/10v, D100/3r, D100/4r, D140/2v, D217/5v, D291/1/2r
küsel-iyen D140/2v
küsel-iyer B55/1/3v, D77/5r
küselüd D178/2/2v
küsel-üd-yi D141/4v
küselün B45/9/3v, D219/1/5r
küsel-ün B18/7/6r, B50/3/4r, D79/1/4r, D178/2/1r, D219/1/3v
küsel-yi B61/2/2r, D10/10v, D100/6v (2), D141/1v, D141/4v, D172/2r, D217/3v, D221/1/4v, D221/1/6v
küsel-yin D159-5/1v, D159-5/3r, D159-5/4v, D291/1/2r
küsgülkü D25/3v
küsküi D25/3v
küsügsen E8/5v
küü B45/9/2r, B50/3/2r, D79/1/2r
küürneji D286
küy-e E8/8v
küzi D291/2/1r
lablaɣayitu B45/1v
labtal D77/3r
lagsan B61/1/3v
laɣalaɣsan-u D159-5/3v
laɣlaɣsan D159-5/4r
laɣsIn B55/7a/2v
laɣsitar B55/4-III/15v
laɣus B50/3/9v
lama B55/2/19v
lam-a B18/7/2r, B18/7/2v, B18/7/3r, B18/7/5r, B18/7/6v, D271/6v
lam-ača D166/3v
laṃ-ača E8/2v
laminar B18/7/5v
lasa B18/7/4v
lausan D79/1/9r
liba=lag=ḍari B65/17/2r
lingqui[-]i D10/5r
lingquy-a B55/4-l/5v
lingqv-a-yin B61/2/3r, B65/1/3r, D172/3v
lingv-a B18/7/2v, D159-5/6r, D322/1v, D322/2r
lingv-a-yin D79/2/4r
linqu B18/7/3r
lubsangbaldangiši B55/7a/7r
luɣ-a B18/7/5v (4), B18/7/6v, B39/11/12v, B39/11/13r, B45/1v, B45/9/7r, B50/3/1v, B50/3/3r, B55/2/12v, B55/2/13r, B55/4-l/5v, B55/4-l/7r (2), B81/2/2v, B161/1/9r, B161/1/9v, D10/1v, D77/2r, D79/1/3r, D140/1v, D141/3v, D159-5/4r (2), D166/4v, D219/1/2v, D219/1/3r, D219/1/3v (2), D219/1/5v, D219/1/8r, D219/2/1v, D219/2/2v, D225/3r, D286
luu B18/7/5v, B39/11/12v, B55/2/12v, B55/4-IV/22v, B55/4-IV/25r, B55/7a/6r, B161/1/9r, D25/8r
luu-bar B55/4-IV/22v, D10/3r, D10/3v
luus B39/11/6r, B55/2/6r, B55/6/5r, B161/1/4v, D159-5/3v, D166/5v, D219/1/2v, D219/1/3v, D219/1/4v
luusa B45/9/7r
luusad-un D141/3r
luusa-in B65/17/2r
luusun D77/3v
luus-un B18/7/4v, B18/7/6r, B45/1r, B45/1v, B45/9/2r, B45/9/4r, B45/9/5v, B50/3/2v (2), B50/3/7v, B55/4-IV/18v, B55/4-IV/19r, B55/6/3v, B65/17/3r, B65/17/3v, D79/1/2v (2), D79/1/5r, D79/1/7r, D79/1/8r, D166/10r, D166/2v, D178/1/4r, D217/2v, D221/1/3r, E8/2r, E8/3v, E8/5v (2)
luus-yin B50/3/5r, D159-5/3r
luu-yi D141/1v, D141/4r
luu-yin B18/7/5v, D25/7v, D140/2r, D271/7r, D291/1/1v
lüge B18/7/5r, D225/2v (2)
mā D172/4v
maɣad B45/1r, B55/1/3v, B55/7a/3r, B61/1/4v, B65/4/2r (2)
maɣada D77/2v
maɣad-iyar B55/1/2v, D79/1/5r, D147/1v
maɣad-tur D79/1/5r
maɣajiɣsan-u B45/9/5r
maɣtaɣad D217/6v, D322/3r
maɣtaɣal D147/1r
maɣtaɣdaqu D225/4v
maɣtamui B81/2/2v, D225/2v
maɣtan B55/4-II/11r, B55/4-IV/18r, B55/4-IV/18v (2), B55/4-IV/19r, B55/6/5v, B65/17/1v,

	B65/17/2r, B65/17/2v, B65/17/3r, D10/7r, D217/3r (2), D217/6r, D221/1/3v (2), D221/1/4r (2), D221/1/4v (2), D221/1/5r (2), D221/1/5v (2), D221/1/7v, D291/2/2r
maɣtaqu	B81/2/2v
maɣTaqui	B61/1/4v
maɣu	B18/9/2v (3), B39/11/10r (2), B39/11/10v, B39/11/12v, B39/11/9v, B45/9/3v, B45/9/4r, B50/3/4r, B50/3/5v, B55/2/10r, B55/2/10v, B55/2/11r, B55/2/12v, B55/4-IV/24r, B55/4-IV/24v, B81/2/2v, B161/1/7v, B161/1/8r, D10/5r, D10/6r, D141/2v, D141/4v, D166/1v, D178/1/2v, D178/1/3r, D225/3r, D225/3v, D244/1v, D322/4r, E8/1v
maɣu-ača	D225/3r
maɣu-dur	B45/9/4r
maɣui	B55/1/4r, B61/1/3v, B61/1/4v, B65/4/2r, D25/2v, D79/1/4r, D178/1/2v, D178/1/3v, D225/2r, D291/1/2r
maɣu-i	B55/2/10v
maɣun-ača	D27/2r
maɣurju	B61/2/3r
maɣu-tai	D286
maɣu-tur	B50/3/5v
maɣuu	D99/8v
maɣu-yi	B39/11/10r, B55/2/10v, D225/5r
mahak'ala	B45/9/7v
mahākala-dur	D79/1/9v
mal	B18/7/5v, B18/7/6r, B18/9/2r (4), B39/11/11v, B39/11/13v, B39/11/14r, B45/9/3v, B50/3/4v, B55/2/12r, B55/2/13v (2), B55/4-IV/22v, B65/17/4r, B65/4/2v, B161/1/10r (2), B161/1/8v, D10/3r, D10/7r, D77/5r (2), D79/1/4r, D79/2/3r, D100/4r, D140/2v, D141/2v, D141/3r, D166/1v, D166/6v, D221/1/4r, D225/3v (2), D225/4v, E8/1v
malaɣ-a	B45/1r, D322/4r
malaɣai	B55/6/5r, D172/4v
malaɣai-yi	B61/2/4r, B65/1/4r
mal-du	D100/2r
mal-dur	D10/8r
mal-i	B55/2/6r, B55/4-III/15v, B55/4-IV/20r, B161/1/4v, D271/8v, D291/2/2r
maltaɣsan-u	B50/3/6v, D79/1/6r
mal-tai	D79/2/4r
mal-tur	B50/3/10v, B55/4-II/13v, E8/9v
malun	B39/11/17v
mal-un	B18/7/6r, B18/9/1v, B55/2/17v, B161/1/12v, D77/3v, D77/4r, D77/4v, D77/5r, D141/2r, D166/10v (2), D166/12r, D166/9r, E8/5v (2), E8/6r, E8/6v, E8/7v
mal-ün	D271/9v
mal-yi	B39/11/6r, D141/4v, D221/1/2r
mal-yin	D291/1/2r
manaɣar	B45/9/5r, B50/3/6v, D79/1/6r, D166/2v, E8/2r
manaju	B55/4-l/8v
manan	B39/11/15r, B55/2/14v, B161/1/11r
manaqan	D111/2r, D111/3r
manaqan-dur	D111/2r (2), D111/2v (3)
manaqu	B45/2r
manayaqan	D25/8v (2)
mandal-dur	B45/9/2r (2), B45/9/7v, D79/1/2r (2), D79/1/2v, D79/1/9v, D166/4v
manḍal-un	D322/1v
man-dur	D225/2r
mangdaɣul	D291/2/2r
mangdaɣulaɣsan	D219/2/1v
mangdal-dur	E8/3r
mangdal-tur	B50/3/10r (2), B50/3/2r (2), B50/3/2v, E8/8v
mangdu	B55/4-IV/25r, B55/4-IV/25v, B55/4-IV/26r (2)
mangɣus	D100/3v, D221/1/4r
mangɣus-un	D217/3v
mangju	B39/11/11v
mangjusiri	B50/3/4v, B161/1/8v
mangjusiri-tur	B50/3/2r
mangjuširi	B55/2/11v
manglai	B18/7/6r, B62/1/35r, D77/2v, D147/1v
manglai-daɣan	B81/2/2r
mangnuɣ	B39/11/6v, B39/11/7r (2), B55/2/6v, B55/2/7r (2), B161/1/4v, B161/1/5v
mangnuɣ-iy[a]n	E8/4r
mangnuɣ-un	B161/1/5r
mangzu=siri	D147/3r
mangzusiri	D147/1v (2), D147/3r
mangzusiri-dur	B45/9/1v, D147/1v
mangzusiri-i	D147/2r
mangzuširi-yi	D141/1v
mani	B39/11/18v, B55/2/18v, B161/1/13v
man-i	B161/1/13v
maniyaqan	D25/8v
mani-yi	B65/1/5v
manjusiri	D79/1/4v
manjusiri-dur	D79/1/2r
manjusiri-yin	D25/7v
man-u	B39/11/10v, B39/11/11v, B39/11/15v, B39/11/18v, B39/11/19r, B39/11/5v, B55/2/11r, B55/2/12r, B55/2/15r, B55/2/19r (2), B55/2/5v, B161/1/11v, B161/1/13v, B161/1/4r, B161/1/8r, B161/1/8v
manzu=širi	B45/9/4r
manzusiri	D25/7r (2), D25/7v
maq[a]bod-un	D166/5r
maqabud	B50/3/9v, D166/12r, D178/1/2v, D178/1/3v, E8/8r
maqabud-un	B18/7/2v, B55/4-II/12r, B61/2/3r, B65/1/3r, D166/4v, D166/5r, D172/3v, E8/2v, E8/3r (2)
maqagala-tur	D77/2v
maqaɣ'ala	B55/4-II/11v, B55/4-II/14r, B55/4-III/15v, B81/2/1v
maqak'ala	B55/4-III/15v
maqakala	B18/7/2r
maqak'ala	B18/7/4r
maqan-dur	B61/2/2v
maqaraja	D77/2v
maqaraju	B65/1/3r
maqaranza	B18/7/4r, D79/2/3v
marba	B18/7/4r
marli	D25/5r
martaɣsan-i	B39/11/14v, B161/1/11r
martaɣsan-ni	B55/2/14v
martaju	D79/1/3v
martamtaɣai	D178/1/3r
marTasi	B61/1/4v
masi	B55/4-IV/18v, B55/4-IV/21v, B55/4-l/10r, B55/4-l/6v, B65/17/2v, B65/4/2v, B81/2/2r, D77/2v, D147/1v, D166/2r (2), D166/4v (2), D166/5r, D221/1/7r, D225/3r, D271/3r, D271/3v, E8/1v (3), E8/2r, E8/3r (3)
masida	D159-5/2r, D159-5/6r
maši	D219/2/2r
mašida	D217/5v, D219/2/2v
mayidari	B18/7/3v
mede	D244/2v
medebesü	B50/3/11v
medegči	D140/2r, D141/4r, D291/1/1v
medegči-yin	B55/7a/5r, B61/1/7v
medeged	D147/2r
medegsen	B18/7/6v, B55/7a/3r, B61/1/4r
medegüljü	B61/2/4v, D172/5v
medegülün	D244/1v
medejü	B39/11/21r, B39/11/8v, B45/9/3r, B50/3/4r, B55/2/21v, B55/2/8v, B161/1/15r, B161/1/6v, D79/1/4r
medekü	B39/11/14r, B39/11/15v, B39/11/20v, B55/2/14r, B55/2/15v, B55/2/21r, B161/1/10v, B161/1/11v, B161/1/14v, D178/1/2r
medeküi-yin	D79/1/6v
medeküy-e	B39/11/20v, B55/2/21r, B161/1/14v

medekü-yin B45/9/5v, B50/3/7r
medel B61/2/4r (2), B61/2/4v (2), B65/1/4r (2), B65/1/4v, B65/1/5r, D172/4v, D172/5r (3), D172/6r
medemüi D141/1v
meden B62/1/36r (3), B62/1/36v (2), B62/1/37r (2), D141/1v
mengdü B39/11/14r, B55/2/13v, B161/1/10r
mengge B18/9/1v
mer=ged-ün B61/1/5r
merged B18/7/4r, D79/2/3r
merged-i B62/1/36v
merged-ün B18/7/6r, B55/7a/1v, B55/7a/3r, B61/1/2v
mergejigsen-iyer E8/3v
mergen B45/2r, B55/6/4v
mergesiγsen-iyer D166/5v
merü B50/3/2v
mes B55/4-IV/20r, B65/17/5r
mese B45/9/7r, B161/1/5v, D10/8r, D79/1/9v, D100/2r, D166/1v, D217/2r, D221/1/2r
mese-eče B39/11/17r, B161/1/12r
meseg B45/9/3v, D79/1/4r
mesen-eče B55/2/17r, B65/17/5r
mesen-i B65/17/5r
meses B39/11/7r, B55/2/7v, E8/5v
meses-i B65/17/4v
mesesün D166/9v
mesi D25/7v
metü B18/7/2r, B18/7/3r, B18/7/5v (6), B18/7/6r (4), B39/11/5v, B39/11/6v, B45/9/5r, B45/9/5v, B55/2/10v, B55/2/5v, B55/2/6r, B55/4-IV/17v (2), B55/4-IV/18v, B55/4-IV/22r, B55/4-IV/24r, B55/4-IV/24v, B55/4-l/10r, B55/4-l/9r, B55/6/1v (2), B55/6/2r, B55/6/4r, B55/6/4v (4), B55/6/5r (2), B55/7a/2r (3), B55/7a/3v, B55/7a/4r, B55/7a/4v, B61/1/2v, B61/1/3r (2), B61/1/5r, B61/1/6v, B61/1/7r, B61/2/2r (2), B61/2/2v (4), B61/2/3r (2), B61/2/3v, B61/2/4v, B62/1/32v, B62/1/33v, B62/1/34r, B62/1/34r (2), B62/1/35r, B62/1/36r, B62/1/36v, B62/1/36v, B62/1/37r, B65/1/2v (5), B65/1/3r (3), B65/1/3v, B65/1/4v, B65/17/1v, B65/17/2v, B81/2/2v (2), B161/1/4r, B161/1/4v, D10/2v, D10/6v, D25/2r, D25/2v, D25/3v, D25/6r, D25/7v (5), D25/8r (2), D27/1v, D27/2v, D27/3v, D77/3r, D77/4r (3), D77/4v (2), D77/5r (2), D79/2/1v (2), D79/2/4r (3), D99/8r, D99/8v, D100/3v, D111/1v, D140/2r (2), D140/2v, D141/1v, D141/4r (3), D141/4v (2), D159-5/2v, D159-5/4v, D159-5/5v, D166/12r (5), D166/13v (3), D166/6v, D166/8r, D172/2v (2), D172/3r, D172/3v (2), D172/4r, D172/5r, D172/5v, D172/6r, D172/7r, D178/2/2v, D217/3r, D217/3v, D217/7r (2), D219/1/4r, D221/1/3v, D221/1/4r, D244/1v, D271/2r, D286, D291/1/1r, D291/1/1v (2), D291/1/2r, D322/3v (3), D322/4r (4), D322/4v (2), E8/4r, E8/4v, E8/8r (3), E8/8v, E8/9r (2), E8/9v
metü-ber D166/3r, D225/2v, D271/4v, E8/2r
metü-yin B39/11/10r, B161/1/7v
midaγ-iyar B45/9/2r (2), B50/3/2r (2)
mila B18/7/4r
milaγaγsan D225/1v
milaγan D79/2/2v (2), D79/2/3r, D225/2r (2)
milaγanam D79/2/2r, D79/2/2v, D225/1v (2), D225/2r
mindan-iyar D79/1/2r, D79/1/2v (2)
mingγan B18/9/2v, B55/1/2v, B55/4-IV/20v, B55/4-l/3r, B55/4-l/4v, B61/1/4v, D10/9r, D77/2v, D100/2v, D100/5v, D159-5/1v, D159-5/3r, D159-5/4v, D219/1/4r, D221/1/5v
mingγan-i B45/1r
mini B65/1/2r, B65/1/5r, D172/7r, D286
mini-e-e D286
minü B18/7/2r, B18/7/6r, B39/11/15r, B39/11/16r, B39/11/16v, B39/11/18r, B39/11/2v (2), B39/11/4v, B39/11/5r, B45/9/4v (4), B45/9/5r (11), B45/9/5v, B50/3/5v (3), B50/3/6r (10), B50/3/6v (11), B50/3/7r (3), B55/2/15v, B55/2/16r, B55/2/18v, B55/2/19v, B55/2/2r, B55/2/2v, B55/2/4v (2), B55/4-III/16v, B55/4-IV/20r (5), B55/4-IV/20v (3), B55/4-IV/21r (6), B55/4-IV/21v (2), B55/4-IV/22r (4), B55/4-IV/22v (4), B55/4-IV/23r (6), B55/4-IV/23v, B55/4-IV/24v (4), B55/4-l/3r, B55/4-l/8v (2), B55/6/3r (2), B55/6/3v, B55/6/5r, B61/2/1v (6), B61/2/2r (11), B61/2/2v (8), B61/2/3r (13), B61/2/3v (7), B61/2/4r (13), B61/2/4v (12), B61/2/5r (5), B61/2/5v, B61/2/6r, B62/1/32r (6), B62/1/32v (7), B62/1/33r (5), B62/1/33v (5), B62/1/34r (2), B62/1/34v (3), B62/1/35r, B62/1/35v, B62/1/36r, B62/1/36v (2), B62/1/37r (2), B62/1/37v, B62/1/38r, B65/1/1v (3), B65/1/2r (6), B65/1/2v (8), B65/1/3r (9), B65/1/3v (7), B65/1/4r (10), B65/1/4v (9), B65/1/5r (6), B65/1/5v (4), B65/1/6r, B65/17/4v (8), B65/17/5r (4), B161/1/11r, B161/1/11v, B161/1/12r, B161/1/13r, B161/1/2r (2), B161/1/3r, B161/1/3v, D10/10r (3), D10/10v (5), D10/2r (3), D10/2v (2), D10/3r (2), D10/3v (4), D10/4r (5), D10/4v (3), D10/6r (2), D10/6v (2), D10/7r, D10/8r (5), D10/8v, D10/9v (2), D25/2v, D25/3r (2), D25/3v (2), D25/4r, D25/4v (3), D25/5v, D25/6r, D25/8v (4), D27/2v (2), D27/3r, D27/3v, D27/4r (3), D27/4v (2), D27/5r, D27/5v (2), D79/1/5r, D79/1/5v (9), D79/1/6r (9), D79/1/6v (4), D99/9r (3), D100/2r (2), D100/2v (2), D100/3r (4), D100/3v, D100/4r (2), D100/5v (3), D100/6r (9), D100/6v (3), D111/2r (3), D111/2v, D111/3r, D140/2v, D141/4v, D147/2r, D166/12r, D166/12v (3), D166/13r (2), D172/1v (3), D172/2r (7), D172/2v (10), D172/3r (8), D172/3v (7), D172/4r (6), D172/4v (8), D172/5r (8), D172/5v (3), D172/6r (7), D172/6v, D172/7v, D217/1v (2), D217/2r (5), D217/2v, D217/3v (3), D217/4v (2), D217/5r (5), D217/5v (3), D221/1/2r (3), D221/1/2v, D221/1/6r (3), D221/1/6v (3), D221/1/7r (2), D244/1v, D244/2r (2), D291/1/2r (3), D291/2/2r, E8/5v, E8/8v (4), E8/9r
minü-e B161/1/12v, B161/1/13v, B161/1/7v
minü-e-e B39/11/10v, B39/11/17v, B39/11/19r, B55/2/11r, B55/2/17v
miqa D79/1/1v
miq-a B18/9/1v, B39/11/7r, B45/9/7r, B50/3/10r, B50/3/9v (2), B55/2/7r, B161/1/5r, D79/1/9r, D166/2v, E8/2r
miq-a-bar B65/17/4r, D111/3r
miqači D77/2v
miqan D79/1/9r
miqan-ača B45/9/4v, B50/3/5v
miqan-dur D217/5r
miqan-iyar B45/9/6r, B45/9/6v, D79/1/7r, D79/1/8r
miqan-tur B65/1/2v
miqan-u B45/9/7r
miqan-yiar B50/3/7v, B50/3/8v
mirangjan E8/3v
miranzan-yin E8/4v
miraza D166/6r, D166/7v
mišiyenggüi-yin D219/1/3r
mitaγ B45/9/2r, B50/3/2v
mital D77/2v (2)
moD B18/7/2v
modu B39/11/15v, B39/11/5v, B39/11/8r, B45/9/6v, B45/9/7r, B55/2/15v, B55/2/5v,

	B55/2/8v, B161/1/11v, B161/1/4r, B161/1/6r, D141/3r, D172/4v
modud-un	B18/7/7r
modun	B50/3/2v, B50/3/8v, B50/3/9v, B55/4-III/16r, B61/2/4r, B65/1/4r, D79/1/1v, D79/1/8r, D79/1/9r, D141/2v, D147/2r, D219/1/7r
modun-ača	B81/2/2r
modun-i	D79/1/5v
modun-u	B18/7/5r, B45/9/4v, B50/3/6r, B55/4-l/5r, B65/17/1v
moγai	B55/4-IV/18r, D141/4v, D159-5/3v (2)
moγai-yin	D140/2v, D159-5/3v, D159-5/4r, D291/1/2r
moγayis-iyar	B81/2/1v
molur	B50/3/11v, B55/4-IV/17v, B55/4-IV/18r, B55/4-IV/18v (2), B55/4-IV/19r (2), B55/7a/4r, B61/1/6v, B65/17/2v (2), D100/3v, D217/3v, D221/1/4r
mongγ[o]l-un	D166/12v
mongγol	B39/11/21r, B39/11/5r, B45/9/2v, B45/9/3v, B50/3/3v, B50/3/4v, B55/2/5r, B62/1/33r, B161/1/14v, B161/1/1r, B161/1/3v, D79/1/4r, D100/3v, D217/3v, D221/1/4r
mongγol=čilabaču	B39/11/20v
mongγol=čud	B39/11/21r
mongγolčilbaču	B55/2/21r, B161/1/14v
mongγolčud	B39/11/20v, B55/2/20v, B55/2/21v, B161/1/14v, B161/1/15r
mongγolun	B161/1/14v (2), B161/1/15r
mongγol-un	B39/11/20v (2), B39/11/21r (2), B55/2/21r (3), B55/2/21v, D166/11r, E8/7r, E8/8v
mongγon	D79/1/3r
moqusi	D100/3v
moqusi	D221/1/4r
moquši	D217/3v
mora-i	D79/1/10v
mordaγulju	B61/2/5r
morduγulju	D172/5v
morduqui-du	D172/6r
mori	B18/9/1v, B18/9/2v, B39/11/12v, B39/11/7v, B55/2/12v, B55/2/7v, B55/4-l/9r, B65/17/3v (2), B65/17/4v (2), B161/1/5v, B161/1/9v, D77/1r, D159-5/5v, D219/1/7r, D271/2r
mori-i	B55/7a/6r (2), B55/7a/6v (2), B65/17/4v, D221/1/2r (2)
morin	B45/9/7r, B50/3/8r, B50/3/9v, B55/4-IV/19v, B55/4-IV/22r, B55/6/2r, B65/17/2v (2), D10/3r, D10/7v, D77/2v (8), D79/1/9r, D100/4r, D217/2r, D217/4r, D219/1/2r, D221/1/2r, D221/1/4v
morin?	B45/9/8v
morin-dur	B55/6/5r
morin-düni	D172/5v
morin-i	B55/6/4v, B55/6/6v, B65/17/4v, D10/8r, D27/3r, D77/2v, D100/2r, D217/2r (2), D271/8r
morin-iyan	B65/17/4r, D219/1/2r
morin-iyar	D10/3r
morin-tur	B55/4-IV/20r, D10/8r, D77/1v (2)
morin-u	B45/9/8r, B45/9/8v, B50/3/10v (2), B55/4-IV/22r, B55/7a/1r, D77/3r, D79/1/10v, D271/2r, E8/7r
morin-yin	D10/2v
moritai	B55/4-IV/19r, B55/6/5v
mori-tai	B65/17/2v
mori-yi	B65/1/5r, D25/4v, D77/2r (2)
mö[r]güür-e	D111/2v
möčes-iyer	D79/1/7v
mökesü	B55/2/14v
möküdegsen	B61/1/6v
mökügdekü	B55/2/17v
mökületür	B65/1/4r
möküs	B39/11/15r, B161/1/11r
möküsdekü	B39/11/17v, B161/1/12v
mökústegsen	B55/7a/4r
mölkeküi-dür	B61/2/4r
mölkügčid-ün	D178/1/3v
mölküjü	D172/4v
mön	B39/11/10r, B39/11/11r, B39/11/20v, B39/11/4v, B45/1r, B55/2/10v, B55/2/11v, B55/2/16r, B55/2/20v, B55/2/4r, B55/7a/3v, B55/7a/4r (2), B61/1/6v (2), B62/1/32r, B62/1/33r, B62/1/33v, B65/17/1v, B161/1/12r, B161/1/14v, B161/1/3r, B161/1/7v, B161/1/8v, D147/1v, D159-5/3v, D159-5/4r (2), D178/2r, D178/2v, D219/1/5v, D219/1/6v, D244/2v, D271/3v, D322/3r
möndür	D77/4v
möngdür	B55/4-II/13v (2), B55/4-IV/22r, D10/2v
mönggü	D77/4r, D271/7r, D291/1/1r
mönggün	D25/8r, D140/1v
mönggün-ü	E8/6v
möngke	B62/1/36v, D166/10r, D244/1v, D244/2r, D244/2v, E8/6r
möngke-dür	D159-5/5r
möngketü	B55/4-l/10r, B55/4-l/6r
mön-i	B39/11/11v, B161/1/8v
mön-ü	B45/9/5v, B50/3/7r
mör	B18/7/6v, B18/9/1v (2), B50/3/7r, D79/1/6v
mör=gümüi	B45/9/1v
mördaqui-dur	B61/2/5r
möred	D79/1/2v
möred-ün	B18/7/4v, B18/7/5r (2), B18/7/7r
möregümü	B18/9/1v (5)
möregün	D217/3r
mören	B18/7/4v, D79/1/2v
mören-degen	B65/17/4r
mören-i	D79/1/6r
mören-tegen	D217/2r
mören-ü	D166/12r
möre-tür	D77/3v
mörgügdeküi	D178/1v
mörgüged	D111/3r, D178/1v
mörgügülejü	D172/5v
mörgügüljü	B61/2/4v, B65/1/5r
mörgüküi-dür	D225/5r
mörgüküi-yin	B61/1/4v, D225/5r
mörgümü	B55/1/1v, B55/1/2r (2), B55/1/2v, B55/1/3r, B55/1/3v (2), B55/1/4r, B55/4-IV/20v, B62/1/36r, D10/7r, D77/1v (2), D79/1/2r, D147/1v, D221/1/3r, D225/2v (2), D322/3r
mörgümüi	B39/11/1v, B50/3/2r, B55/2/1v, B55/4-IV/25r, B55/4-l/2r, B81/2/1v, B161/1/1v, D100/2v, D172/1v, D217/2v, D217/3r, D219/2/4r, D221/1/2v, D225/5r, D244/1v, D244/2r (3), D244/2v, D271/6v, D291/2/1r, D291/2/2r
mörgün	B55/4-II/11r, B55/4-IV/18r, B55/4-IV/18v (2), B55/4-IV/19r, B65/17/1v, B65/17/2r, B65/17/2v, B65/17/3r, B81/2/2r, D221/1/3v (2), D221/1/4r (2), D221/1/4v (2), D221/1/5r, D221/1/5v (2)
mör-i	B45/9/5v, B55/4-II/11v (7), B55/4-II/12r (6), B55/4-II/12v, D27/4r
mörid	B50/3/2v
mörin	B50/3/2v, D79/1/7v
mörin-dür	B61/2/5r
mörin-tür	B50/3/6v
mörtür	B62/1/33r
mör-tür	B18/9/2r, D25/6v
mörüde	D111/3r
mörüd-ün	B61/1/7r
mörün	B45/9/2r (2), D221/1/5r, D244/2v
mörün-degen	B55/6/1v, B55/6/2r
mörün-dür	B45/9/5r
mörün-i	D100/2r
mörün-tegen	B55/4-IV/19v, D10/7v, D100/1v, D221/1/1v
mörün-ü	B55/1/2v, B55/7a/4v
mörüs-ün	D244/2v
mör-yi	B55/4-II/11r
mör-yin	B55/4-II/10v
mösiyen	D322/2r

mösü B45/9/2v, B50/3/3r
mösün B45/9/5r, B50/3/6v, D79/1/4r, D79/1/6r
mösütü B45/9/6v, B50/3/8v
möyike B50/3/3r
mubari B45/9/2v, B50/3/3r, D79/1/3r
muga D79/1/3r
muɣ'a B45/9/2v
multulan D244/2r, D244/2v
munaɣad B50/3/3v
mungq[a]ran D178/2/1v
mungqaɣ B39/11/18v, B39/11/8r, B45/9/4r, B45/9/7r, B50/3/5r, B50/3/7r, B50/3/9v, B55/2/19r, B55/2/8r, B62/1/32v, B62/1/33r, B161/1/13v, B161/1/6r, D79/1/4v, D322/4v
mungqaɣ D79/1/1v
mungqaɣ-ača D178/1/2v
mungqaɣ-i D100/5r, D221/1/5v
mungqaɣ-un B62/1/37r, D79/1/8v, D178/1/3r
mungqaɣ-yi D217/4v
mungqaraɣsan-iyar D166/12v, E8/8v
munuɣad B45/9/3r, D79/1/3v
murui B65/17/5v (2)
musu D79/1/3r
mutur B55/4-l/4v, B161/1/5r
mutur D322/2r
mutur-a B39/11/6v, B45/1r, B55/2/6v
mutur-daɣan D10/7v
mutur-daɣan D159-5/2r, D159-5/4r
mutur-ḍaɣan D221/1/2r, D221/1/4v
mutur-i D322/2r
mutur-iyar B45/1r, B45/1v
muturtaɣan D159-5/5r
mutur-taɣan B55/4-IV/19v, B55/4-l/2r, B55/6/1v (2), B55/6/2r
mutur-taɣan D100/2r, D100/4v, D217/2r, D217/4r
muturtai B55/4-l/2r
mutur-tai B45/1r, D159-5/3v
mutur-un D166/4r, E8/2v
mutur-yian B55/4-l/2r
muu B18/7/6v, B55/4-l/9v, B161/1/7r, B161/1/7v, B161/1/9r, D217/1v
muu-i B161/1/7v
nabči-tu D322/1v
nabsaɣur D27/5v
nabturatu=kei D25/5v
nada D25/2v, D25/3v, D25/4r, D25/6r, D77/1v (3)
nada-dur D291/2/1v
nadur B45/9/4v, B45/9/5r, B45/9/5v, B50/3/6r, B50/3/6v, B50/3/7r, B65/17/5r, B65/17/5v (2), D79/1/5v, D79/1/6r, D79/1/6v (2), D166/6r
naganjun-a D322/4v
nag'arjuna B18/7/4r
naɣ'arangza-yin B45/1r
naɣaču D77/1v, D77/4v
naɣaču-yin B45/9/8r, D79/1/10r
naɣadum B55/6/4v
naɣadun B62/1/36r
naɣču-yin B55/4-l/4r
naɣur D25/6r, D27/3v, D79/2/4r
naɣur-ača B45/9/5r, B50/3/6r
naɣur-tur D79/1/6r
naiman B18/7/2r, B18/7/3v (2), B18/7/4r (2), B18/7/7r, B18/9/2v (2), B39/11/6r, B45/9/6v, B50/3/9r, B55/2/6r, B55/4-II/11r (2), B55/4-II/13r, B55/4-IV/18v, B55/4-IV/19r, B55/4-IV/20v, B55/6/3v, B55/6/5r, B65/17/2r, B65/17/3r (2), B161/1/4v, D10/9r, D79/1/8r, D79/1/8v, D99/8v, D100/2v, D141/3r, D217/2v, D219/1/2v, D219/2/3r, D219/2/4v, D221/1/5v, D291/1/2v, D322/1v, D322/4r
nam[a]i D217/2r
nam[a]yi D141/1v, D141/2r, D141/4v
nama[n]čilabasu D79/1/11r
namačilamui B55/2/9r
namaɣ B161/1/4r
namai B45/9/4v (2), B62/1/32r (2), B62/1/32v, B62/1/33r (2), B62/1/33v
namai-yi B55/4-l/8v
namančilamui B39/11/10r, B39/11/10v, B39/11/9r, B39/11/9v
namančilan B62/1/36r
namangčilamui B55/2/10v, B55/2/11r, B55/2/9v, B161/1/6v, B161/1/7r, B161/1/7v (2)
namayi D10/8r, D79/1/5r, D141/1v, D221/1/2v, D286
namayigi B50/3/5v
namo D10/7r, D77/1v
namuɣ B39/11/5v, B55/2/5v
nandi B18/7/4v, B18/7/6r, D166/10r
nang D178/1/2v
nar B18/7/6v, B18/7/7r, B39/11/11r, B39/11/18v (2), B39/11/6r, B45/9/3v, B45/9/7v, B45/9/8v, B50/3/10r, B50/3/4r, B50/3/4v, B55/2/11v, B55/2/18v, B55/2/6r, B55/4-II/12r, B55/4-III/16v (2), B55/6/3v, B55/7a/7r, B65/17/3r, B161/1/13r, B161/1/4v, B161/1/8r, D79/1/11r, D79/1/2r, D79/1/4r, D79/1/7r, D79/2/3v, D178/1/2v, D225/3r, D286, E8/5v, E8/6v
nara B55/6/1v, B62/1/32r, D10/2r, D77/2r, D221/1/3v
nar-a B18/7/3r, D27/4r
nar-ača E8/6v
naran B18/7/4r, B18/7/5v (2), B50/3/11v, B50/3/8r, B55/4-III/15v, B55/4-IV/22r, B55/4-IV/25r, B55/7a/3v, B61/1/5r, B62/1/32v, B62/1/36v, B65/17/3v, D77/3r, D77/4r (2), D79/1/11v, D79/1/7v, D166/10r, D166/13v, D217/3r, D219/1/7r, D225/5r (4), E8/6r, E8/9r
naran-i B50/3/6r, D79/1/6r
naran-u B45/9/5r, D10/7v, D100/1v, D217/1v, D217/6v, D221/1/1v
nar-dur B18/9/1v, D79/1/10r
nari B55/4-III/14v, B55/4-III/15r, B55/4-III/15v, B161/1/6v
nar-i B45/9/3v, B55/2/9v, B55/4-III/15r, B55/4-III/15v, B55/4-III/16r
narin D25/5v, D27/5v, D141/4v, D291/1/2r
nartur B45/9/5v, B45/9/6r, B50/3/10v (2), B50/3/11r, B50/3/2r, B50/3/5r, B50/3/7v
nar-tur B45/9/2r, B45/9/4r, B45/9/7v, D79/1/5r
narun B18/7/1v, B39/11/11v, B39/11/19v, B39/11/21r, B45/9/4r, B45/9/6v (2), B50/3/2r, B55/2/21v, B55/4-IV/19r, B55/4-IV/20r, B55/4-IV/21v, B55/4-IV/23v, B55/4-l/10r, B55/6/3r, B161/1/14r, B161/1/15r, B161/1/8v, D77/4v, D79/1/10r, D79/1/2r, D79/1/4v, D79/1/8v (2), D100/1v, D166/9v (2), D219/1/1v, D221/1/1v, D221/1/2r
nar-un B18/7/2r (2), B18/7/4r, B18/7/6r, B18/7/7r (2), B45/9/2r (2), B50/3/11r, B50/3/5r, B55/2/11v, B55/4-IV/18r, B65/17/1v, D10/2r, D10/4v, D10/7r, D10/8r, D217/1v, D217/2r, E8/10r, E8/5v (2)
nar-yi B18/7/2v, B39/11/9r
nasu B39/11/12v, B39/11/17v, B55/2/12v, B55/2/17v, B55/4-l/10r, B55/4-l/6v, B55/7a/6r, B55/7a/6v, B65/17/4v, B81/2/2v, B161/1/12v, D141/1v (2), D219/1/5v
nasuda B39/11/19r, B45/2r, B55/2/19v, B61/1/7r, B62/1/36v, B161/1/13v, D10/11r, D219/1/7v
nasu-i B55/4-l/6v, D217/6r, D291/1/2r, D291/2/2r
nasulaɣad D166/14r
nasulan D225/3v, E8/9v
nasun B18/7/5v, B18/7/6r, B55/4-II/14r, B55/7a/6v, B161/1/9v, D25/1v, D27/1v, D27/4r, D77/1v, D77/2r, D77/4r, D77/5r, D79/2/2v, D111/1v, D140/2v, D166/10v, D178/1/2v, D178/2/2v, D225/3v, D225/4r, D225/4v, E8/6r
nasun-daɣan B62/1/36r

nasun-dur B55/1/1v, B55/1/2r, B55/1/2v
nasun-i B65/17/5v
nasun-tur B55/1/3v
nasun-u B18/7/5v, D166/9r, D225/4r, E8/5v, E8/9v
nasutu B55/7a/4v, D244/1v
nasu-tu-yin D322/1v
nasu-yi D141/4v, D221/1/7r, D271/8r
nawan=güngjid D217/1v
nayan B18/9/2v, D100/5v, D141/2v, D217/4v, D322/4r
nayidangγui D322/4v
nayidungγui-yin B62/1/36v
nayim[a]n D25/2r
nayiman D25/5v, D111/1v, D140/3r
nayimin B18/9/2v
nayira=γulaγsan D219/2/2r
nayira=γulju B18/7/2v
nayiraγulbai D322/4v
nayiraγuluγsan D219/1/3v
nayiraγul-un E8/3r
nayiral[a]γulun D166/5r
nayiraldun B39/11/13r, B161/1/9v
nayiraltu-bar D219/2/2r
nayiriγulju B55/4-l/5r
nayirildun B55/2/13r
nayud B55/1/2v
negegdetügei D79/1/11v
negegsen B18/9/1v (2), D79/2/4r
negejü B45/9/5v, B50/3/2v, D79/1/6v
negemü B45/9/2r (3)
negemüi B50/3/2v, B50/3/7r, D79/1/2v (3)
negen D271/4v
nelenggüi D77/4r
nem[e]tügei B55/4-IV/25r
nemegdaγsan B65/17/5v
nemeged D225/4v
nemegsen B55/6/5r
nemegülügči B55/6/5r
nemegülün D217/6v, D271/8v
nemejü D77/4r, D225/3v
nemekü-yin D178/2/2v
nemen B55/4-l/9r (2)
nemeri D77/4r
nemetügei B18/7/7r, D79/2/3r
neng B39/11/20r, B50/3/2v (2), B55/2/20v, B161/1/14r, D77/4r, D79/2/2r, D79/2/3r, D79/2/4r, D159-5/2r, D221/1/7v
ner[e]tü B65/17/3v (2), B65/17/4r (3), D141/3v, D166/2r
nere B18/7/5v, D166/10v
ner-e B55/4-l/7r, D79/2/2v, D79/2/4r, D225/3v, D225/4v, E8/6r
ner-e-i B55/1/2r (2), B55/1/2v, B55/1/3r, B55/1/3v (2), B55/1/4r, B55/2/5r, B161/1/3v
neres-i D322/4v
neres-yi D141/4r
neretei B55/4-IV/17v, B55/4-IV/18r, B65/17/1v, B65/17/2r (2)
ner-e-tei B55/4-IV/18v
nereten D166/6v, E8/4r
neretü B18/7/6v, B45/9/2v, B45/9/3v (3), B50/3/3r (2), B50/3/4r, B50/3/4v, B55/1/1v, B55/1/3r, B55/6/2v, B55/6/4r, B61/2/1r, D79/1/3r (2), D79/1/4r (3), D79/1/5r, D141/1v (2), D166/11r (2), D166/1v, D172/1r, D178/1v, D178/2/2v, D271/6v, E8/1v (2), E8/6v, E8/7r (2)
neretü-yi B45/9/4r, B50/3/5r
neretü-yin D178/2r
ner-e-ü B55/4-l/2v
ner-e-yi B39/11/5v, B55/1/1v
neris B55/4-l/8v
nertü B50/3/4r, D10/1r, D291/1/1r
neyilegülküi D77/4r
neyilegülügsen D77/4r
neyilelčekü B39/11/20v, B55/2/21r, B161/1/14v
neyite D77/4r, D225/3r
neyite-yin B55/4-l/5r
ngaγwangdorji B39/11/1r
ni B55/2/19r, B55/4-l/8r, B55/6/2v, D141/3r, D141/4v, D159-5/3v, D271/5r
ničul D100/3v, D217/3r
ničügen D172/7r
niduluγsan-u B55/1/2v
nidü B61/2/2v, B65/1/2v, B81/2/2r, D79/1/4r, D159-5/5r, D172/3r
nidüben D271/2v
nidü-ben B55/4-l/7v
nidüber B55/4-III/15r, B62/1/36r
nidü-iyer D79/1/7v
nidün B45/9/3v, B45/9/5v, B50/3/4v, B50/3/7r, D77/2r, D77/3r, D79/1/6v
nidün-dü D172/3r
nidün-iyer B39/11/15r, B161/1/11r
nidün-tür B65/1/2v
nidün-ü B45/1v, D141/4r, D291/1/1v
nidün-yier B50/3/8r, B55/2/15r
nidütei B61/2/2v
nidü-tü D77/5r
nige B45/9/4v, B50/3/3v, D141/2v, D141/3r (2), D159-5/3v, D159-5/5r, E8/2r
nigedčü D79/1/3r
nigedjü B50/3/3r
nigedkejü B45/9/2v
nigedken B55/7a/1r
nigen B18/9/1v, B18/9/2v, B39/11/3v, B45/1r, B45/9/3r, B45/9/4v (3), B50/3/5v, B50/3/6r (2), B55/1/1v, B55/1/2r, B55/1/2v, B55/1/3v, B55/2/3r, B55/4-l/2r (2), B55/4-l/5v, B55/4-l/7r, B55/6/1v, B55/6/2v, B62/1/35r, B161/1/2v, D25/1v, D77/2r, D79/1/3r, D79/1/5v (2), D141/2v, D141/3r, D166/2r (3), D166/2v (2), D166/4r, D178/2/2v, D244/1v, D286, D322/2r, D322/2v, D322/3r, E8/1v (4), E8/2r, E8/2v
nigen-e B50/3/5v
nigente B55/1/1v, B55/1/2r (2), B55/1/2v, B55/1/3r (2), B55/1/3v (3), B55/1/4r
nigü=les=ün D140/2v
nigül B45/9/2v, B45/9/3r, B45/9/3v, B45/9/4r, B45/9/4v, B45/9/6v, B50/3/3r, B50/3/3v (2), B50/3/4r (2), B50/3/5r, B50/3/9r, B50/3/9v, B55/1/1r, B55/1/1v, B55/1/2r, B55/1/2v (2), B55/1/3v, B55/1/4r, B61/2/4v, B65/1/5r, D79/1/3r, D79/1/3v (2), D79/1/4r, D79/1/5r, D79/1/5v, D79/1/8v, D140/2r, D140/2v, D166/7v, D291/1/2r
nigül[e]sčü B55/4-l/3v
nigül-eče D141/4v
nigülesküi B61/1/4r
nigüleskü-ber D225/3r
nigüleskü-yi D271/9r
nigülesü D244/2r
nigül-i B45/9/7r (2), D79/1/9r, D286
nigüls[e]küi B55/7a/2v
nigülsegči B55/4-III/15r
nigülsün D147/3r, D291/1/2r
nigül-tu D79/1/5r
nigültü B45/9/4v (2)
nigül-tü B50/3/5v (2), D79/1/3v, D79/1/5r (2), D286
nigülün B45/9/3r
nigül-ün B50/3/9r, D147/2v, E8/4v
nigül-yi D141/4r, D172/5v
nigüs D141/4v
niγuča B18/7/2r, B18/7/3r, B61/1/6r, B62/1/37r, D219/2/2r
niγuča-yin B55/4-l/2r, B55/7a/3v, D219/2/3r
niγuγči D271/4v
niγur B39/11/16r, B45/1r, B55/2/16r, B161/1/11v
niγurbar B55/4-l/4v
niγurtai B55/4-l/2r, D159-5/5r
niγur-tai D159-5/3v

niɣur-tu B50/3/10v, B55/6/1v, D166/4r, D322/2r, E8/2v
niɣur-un D178/2r
nilq-a B61/2/3r, B65/1/3r, D147/2v, D172/3v
nilqai-yin D159-5/3v
nilqasun B62/1/36r
nimgen D166/9v
nirawan-u B39/11/17v, E8/10r
nirayilaɣsan B61/2/1v, B65/1/1v, D172/1v
niru=ɣud-un D79/1/8r
niruɣun-u B45/9/6v, B50/3/9r
niruzid B81/2/1r
nirwan-u B55/2/17r, B161/1/12v
nisawanis-i B81/2/2v
nisgegči B55/4-IV/22v
niskegči B55/6/5v, D10/3v
niskeged B55/4-IV/22v
niskegülüged D10/3v
nisun D77/3r
nisügči B45/1r
nisün B65/17/4r
niswa=nis-un B62/1/36v
niswanis B62/1/34v
niswanis-un B18/9/2v, B62/1/37v, D79/1/1v, D147/2v, D178/1/2r, D271/5v
ṇi-yin B61/1/5r
noɣuɣan D77/3r
nom B18/7/5v, B39/11/2v, B50/3/10r, B55/2/2r, B55/4-II/10v, B55/4-l/10r, B55/4-l/5r, B55/4-l/9v, B161/1/1v, D77/4v, D79/2/4r, D100/6v, D217/6v
nom[-]luɣ-a D219/2/4v
nomčilan D219/1/7v
nom-i B55/7a/2v, B55/7a/3v, B61/1/6r, D217/5v
nom-iyar B62/1/37v
nomla=qui-dur D178/1/2v
nomlaba B50/3/11v, D79/1/11v
nomlabkereg(?)-tü D79/1/1v
nomlaɣsan B55/7a/2v, B55/7a/4r, B61/1/4r, B61/1/5v, B61/1/6r
nomlaqui D322/2r
nom-luɣ-a D178/1/4v
nomtu D178/1v, D178/2r, D178/2v
nom-tu D178/2r
nom-tur B62/1/32v
nom-u B55/2/17r, B55/2/4v, B55/7a/3v, D219/2/4r
nom-ud-i B55/4-III/15r, B61/1/4r, B61/1/5v, B62/1/36v, B62/1/37r
nomudqaɣtun B161/1/12r
nom-ud-un B61/1/5v
nomun B39/11/19v, B161/1/14r, B161/1/3v, D219/1/6v
nom-un B18/7/2r (2), B18/7/2v, B18/7/4r, B18/7/5r, B18/7/6v, B39/11/17r, B39/11/18r, B39/11/5r, B55/2/18r, B55/2/20r, B55/4-II/11v, B55/4-l/3r, B55/4-l/3v, B55/4-l/4v, B55/4-l/9v, B61/1/6r, B62/1/32r, B62/1/34r (2), B62/1/34v, B62/1/35r, B65/4/3r, B161/1/12v, B161/1/13r, D10/5r, D77/1v, D140/1v, D166/13v, D178/1/2v, D178/1/4v, D178/2/1r, D271/6v, D322/4r, E8/9r
nomuqadqaqui-yin D79/1/5v
nomuqan B55/1/3r
nomuqan-eyer D27/3v
nomuqan-iyar D25/6r
nomuqu=dqaɣtun B39/11/16v
nomuqudq-a D271/9r
nomuqudqaɣtun B55/2/16v
nom-yi B55/4-IV/21r, D10/10v, D141/2r (2), D141/3r, D221/1/6v
noqai B45/9/7r, B50/3/9v, B55/6/5v, D79/1/2r, D79/1/9r, D141/2v, D166/12r
noqui E8/8r
nota B161/1/9v
noyad D219/1/7v, D225/1v
noyad-ača D225/2v
noyad-un B39/11/11v, B55/2/11v, B161/1/8v
noyan B18/9/2r, B55/4-II/12v, B55/4-II/13r (2), D25/6r, D27/3v, D140/2v, D140/3r (2), D291/1/2r, D291/1/2v
noyir D178/1/3r
noyir-dur D141/2v
noyitun B81/2/2r
nögčigsen B18/7/3v, B55/1/1v (2), B55/1/2r, B55/1/2v (2), B55/1/3r, B55/1/3v, B55/1/4r, B55/4-l/2r, D322/1v, D322/3r
nögčigsen-ün D141/3r
nökü=čügül D140/2v
nökučegsen B62/1/33v, B62/1/34r (2)
nökučegül D291/1/2r
nökučel D178/1/2v
nökučeldüg=či B18/7/5v
nökučeldükü B18/7/5v (2)
nökučel-yi B45/2r
nökučigülün D141/4v
nököd B18/7/4v, B18/7/6r, B55/2/13r, B55/4-II/11r, B55/4-II/12v, B55/4-II/13r (2), B55/4-II/13v, B55/6/2v, B161/1/9v, D140/3r, D141/3v, D147/1v, D166/4r, D225/2v, D291/1/2v
nököd-luɣ-a B45/9/2v
nököd-ün B62/1/35r, D140/1v, D271/7r, D271/8r, D291/1/1r, E8/2v, E8/8r
nököd-yi B65/1/5r
nökür B18/7/3v (3), B18/7/4r (9), B18/7/4v (8), B18/7/5r (4), B18/7/6r, B18/9/1v, B39/11/13r, B45/1v (2), B55/4-l/4v, B55/4-l/5v, B55/4-l/7r, B55/6/5r, B81/2/2v, D10/8r, D159-5/4r, D166/4r, D166/5r, D166/5v (5), D166/9r, D219/1/3r, D219/1/3v (2), D219/1/4r, D219/1/4v, D219/1/5r (2), D219/1/6r, D219/1/8r, D219/2/1v, D219/2/2v, D219/2/3r, D225/2v, D271/1v, D271/2v, D271/3v, D271/5r, D271/5v, E8/3r (2), E8/3v (4), E8/5r, E8/6r
nökür-ber D271/4v
nökür-dür B61/2/4v
nökür-i B55/4-l/6v
nökür-iyer D159-5/2v
nökürlemü B39/11/14v, B55/2/14r
nökürlemüü B161/1/10v
nökürlen B45/1r, B55/4-l/5v (2)
nökür-ün B18/7/5v, D219/1/2v
nökür-yier D159-5/5v
nu=ɣud D166/13v
nuɣud B18/7/2r, B18/7/2v, B18/7/5v (2), B45/1r, B45/1v, B45/2r, B55/4-IV/21r, B55/4-l/2v, B55/4-l/5v, B55/4-l/6v, B55/4-l/8r, B55/4-l/8v, D141/3v, D166/13v, D178/1/4r, D178/1v, D178/2r, D219/1/3r, D219/1/5r, D219/1/5v, D219/1/6v, D219/1/7v, D219/2/2v, D225/4v, D271/3v, D322/3r
nuɣud-dur B18/7/3r (2), B18/7/3v (7), B18/7/4r
nuɣud-i B55/4-III/14v, B55/4-III/15v, B55/4-III/16r (9), B55/4-III/16v, B55/4-l/7v, D10/11r, D25/7r, D25/8r, D100/3r, D178/1/2v, D219/1/7v, D221/1/6v, D271/5r, D322/4v, E8/9r
nuɣud-tur B55/4-IV/20v, B55/4-l/7r, D25/7r, D25/7v, D100/2v, D100/5v, D221/1/5v
nuɣud-tur-i D217/4v
nuɣud-un B18/7/1v, B18/7/6r, D166/13v, E8/9r (2)
nuɣud-yi B18/7/6r (2), B45/1v (2), B55/4-l/3r, D10/10v, D100/6v, D217/5v
nuɣud-yin B81/2/2v
nuɣusun D79/2/4r
numu D221/1/2r
numu-yi B55/6/1v
nuraqu-yin E8/1v
nurum B65/1/4r, D172/4v
nuruman B61/2/4r
nutuɣ B39/11/2r, B39/11/5v, B55/2/1v, B55/2/5v, B161/1/1v, B161/1/4r, D166/1v, E8/1v

nutuγ-ḍaki B161/1/3v
nutuγ-dur B39/11/13r, B161/1/9v
nutuγ-taki B39/11/5r, B55/2/5r
nutuγ-tur B55/2/13r
nutuγ-un B39/11/18r, B55/2/18r, B161/1/13r
nuur-un B55/7a/7r
nügüd B18/7/2r
nügüd-dür B18/7/3v, B18/7/5r (2)
nügüd-iyer B18/7/2r
nügül D291/1/1v
nükeber B18/9/1v
nüken-dür D141/3r
nüken-iyer D77/3r
o=ru=si=bai B55/1/1r
oblal-i B39/11/9v, B55/2/10r, B161/1/7r
obuγ-a D219/1/2v
očigči D10/11r
očiqui-tur B65/1/5v
od B55/6/2r
od=tuyu B45/9/2r
odaγan D79/1/3r
odaqui-dur D10/8r, D100/3v
odaqui-tur D100/4r
odbal B65/1/3r
odbasu B18/7/6r, B55/4-II/12v, B55/4-II/13r, D100/5v, D140/3r (4), D141/2r, D271/4v, D291/1/2v (3)
odγ'ar=jamčo=ḍari D217/1v
odqan B50/3/3r
odqu B45/1v
odqu-du B55/4-l/7v
odqui B62/1/37r
odqui-dur D10/9r, D100/2v, D141/2r, D217/3v, D217/4v, D221/1/2v, D221/1/4r (2), D221/1/6r
odqui-tur B55/4-IV/20r, B55/4-IV/20v, D27/3r, D217/3v
odqui-yi B62/1/36v, D178/1/3r
odqun B45/9/2v
odqu-tur D271/4r
odqu-yin B45/2r
odsuγai B55/4-III/17r
odtuγad B55/4-III/17r
odtuγai B18/7/6v
odtuyu B45/9/2r
odu B18/9/1v, B45/9/5r, D79/1/3v, D141/2v
odu-a D271/5r
odud B18/7/4r, B45/9/3r (3), B50/3/3v, D79/1/3v, D79/1/4v
odud-dur B50/3/2r
odudi B50/3/5r
odud-i B50/3/4v, D79/1/4v
odud-tur B45/9/5v, B50/3/11v, B50/3/7v, D79/1/7r
odud-un B45/9/3r, B45/9/3v, B45/9/4r, B50/3/3v (2), B50/3/4r (2), B55/4-IV/19v (2), B55/4-IV/22r, D10/2v, D10/7v, D79/1/3v (2), D79/1/4r, D79/1/4v (2), D100/1v, D100/2r, D166/10r, D217/2r (2), D221/1/1v, D221/1/2r
odud-un-i B55/4-III/15v
oduγad D178/2/1v
oduγsad B18/7/3v
oduγsan B18/7/3v, D25/3v, D244/2v
oduγsan-u D79/1/1v
oduju B50/3/2v
odumu D79/1/2v
odun B18/7/6r, B39/11/17r, B50/3/6v, B55/2/16v, B65/17/2r, B65/17/3v, B65/17/4r, B161/1/12r, D25/7v
odun-ača E8/6r (2)
odun-dur D79/1/2r
odun-i B45/9/3r, B45/9/4r (2)
odun-tur B45/9/2r
odun-u B50/3/8r, D25/2r, D99/8r, D111/1v
oduqui-tur D217/2r
oduyu D79/1/2v
oduyuu B50/3/2v
ogyu D219/1/2r
oγ=turγui-tur D166/4r
oγta B55/1/3r
oγtačiγul D79/1/5r
oγtalaγsan B55/2/8v
oγtalaqu D141/2v
oγtalugči B65/4/3v
oγtaluγsan B39/11/8r
oγTar=γui B61/1/2v
oγtaraγui D10/8v
oγtarγui B45/9/5v, B50/3/2r, B50/3/7r, B55/4-II/12r, B55/4-III/16r, B55/4-IV/20r, B55/4-IV/22v, B55/4-IV/25r, B55/4-l/7r, B55/7a/2r, D10/3v, D77/3r, D79/1/7r, D166/13v, D217/2v
oγtarγui-ača B55/4-II/13v, D77/4v, D172/7r
oγtarγui-dur B45/9/4r, B55/4-l/2r, D79/1/4v, D221/1/2v
oγtarγui-luγ-a B55/4-l/5r
oγtarγui-tur B50/3/4v, B62/1/32r, D77/4v, E8/2v
oγtarγui-yi D178/2/1r
oγtarγui-yin B18/7/1v, B39/11/17v, B45/9/1v, B45/9/2r, B50/3/11v, B50/3/1v, B50/3/8v, B55/2/17v, B55/7a/3v, B61/1/5r, B62/1/37r, B161/1/12v, D10/1v, D79/1/11v, D79/1/2r, D219/1/4r, D271/1v
oγtarγu-yin D77/2r (2)
oγtoryui B18/7/2v
oγtu B45/1r, D219/1/4v
oγtuči B45/9/4v
oγtuγči B50/3/5v
oγtulju D79/2/1v (2)
oγtuluγsan B161/1/6r, D217/3r, D221/1/3r
oγtur B18/7/5v
oγturγui B81/2/2v, E8/9v
oγturγui-dur B18/7/2v, B18/7/5v
oγturγui-yin D25/7v, D79/1/7v
oγuγ[a]ta D221/1/7r
oγuγ-a=ta B45/9/4v
oγuγata B50/3/5v, B55/4-IV/21v, B62/1/32v, B62/1/34v, B62/1/37r (2), B65/4/3r, D166/4r, D217/5v, D219/2/3r, D322/1v, E8/2v
oγuγta D79/1/5r
oγuli-bar D79/2/1v
oγutur B50/3/6r
oγyu D77/3r
oi D159-5/3v, D159-5/4r
oi-dui B18/7/5v
oi-dur B18/7/5r
oki B62/1/37r
okin B55/4-II/14r, B55/4-III/15r, B55/4-IV/24r, B55/4-l/4r, B55/4-l/6r, D10/5v, D159-5/1v, D159-5/3r, D159-5/4v
oladan D166/1v
olaγ'ari D217/1v
olan B18/7/6r, B18/9/2r, B39/11/10v, B39/11/11v, B39/11/13r (2), B39/11/15v, B39/11/20r, B45/1r, B45/9/7v, B50/3/10r, B55/2/10v, B55/2/11r, B55/2/11v, B55/2/12v, B55/2/13r, B55/2/15r, B55/2/20v, B55/2/2r, B55/4-IV/26r, B55/7a/3r, B55/7a/4v, B61/1/5r, B61/1/7r, B62/1/32v, B161/1/14r, B161/1/7v, B161/1/8v, B161/1/9v (2), D25/3r (2), D25/5v, D27/2r, D27/2v, D77/5r, D79/1/1v, D79/1/9v, D99/9r (2), D147/1v, D147/2v, D159-5/2v, D166/10v, D166/5r, D225/4v, E8/3r, E8/6r (2), E8/6v (5), E8/7r (3), E8/7v (4)
olan-dur D225/4r, D225/4v (2)
olan-ta D141/2r
olan-tu E8/7r (4), E8/7v
olan-u B55/7a/2r
olaza D99/9r
olbuγ B39/11/6v, B39/11/7r, B55/2/6v, B55/2/7r, B161/1/4v, B161/1/5r
oldaqu B18/9/1v
oldaquy-a B55/7a/2r, B61/1/3r

oldubür D219/1/5v
olɣul D291/2/2r
olɣun B39/11/14v, B161/1/11r
olja B18/9/1v (2), B39/11/12v, B55/2/12v, B161/1/9r, D25/3r (2), D25/3v, D25/4r (3), D25/5v, D25/6r (2), D27/2r, D27/2v, D27/3r (2), D27/3v
olja-tu D25/3r
olja-tur D27/3v
olqu B18/7/6v, B55/1/4r, B55/7a/5r, B55/7a/5v, B61/1/7v, B61/1/8r, D172/7r
olqu-yin E8/10r
oltal-a B39/11/2v, B161/1/1v
olu=dan E8/1v
oluɣad B55/2/14v, B62/1/37v, D147/3r
oluɣsan B18/7/6v, D291/2/2r
olumu B39/11/21r
olumui B55/2/21v, B161/1/15r
olun B39/11/2v, B161/1/1v, D79/2/2r, D79/2/3r (3), D79/2/4r
olun-u B61/1/3r
olutal B55/2/2r
olza D99/9r
olzatai D99/9r
ōm-iyar D178/2/1r
omuɣ B55/4-IV/21v, B55/4-IV/22r, D10/2r, D10/2v, D25/5v, D166/10v, E8/6r
omuɣ=tan B61/1/5r
omuɣrqaqu B161/1/11r
omuɣtan B62/1/36r
omuɣtu B55/7a/3v, B62/1/33r
omuɣ-tu D244/1v
omuɣtu-yin D219/2/3v
omurai B45/9/5r
omuru B50/3/6r, D79/1/6r
on B39/11/12v, B55/2/12v, B161/1/9r
onča B62/1/36r
on-du D286
ong=ɣun D27/3v
ongča B45/1r
ongčilan B55/4-l/4r
ongɣi B18/7/5r
ongɣuča B55/4-l/8r, B55/6/4v, D322/4r
ongɣučalun D271/4r
ongɣun B39/11/15v, B39/11/8r, B55/2/15v, B55/2/8v, B161/1/11v, B161/1/6r, D25/3r (2), D25/3v, D25/4v, D25/5v, D25/6r, D27/2r, D27/2v, D99/9r
onglu B18/7/4v
onul B55/4-l/9v
onul-i B55/6/4v
onultu B18/9/2r
onuquy-a B65/1/6r
oqur B45/9/4v, D79/1/5v
or[u]ba E8/5r
or[u]ɣulaqui D25/3v
or[u]ɣuluy-a B161/1/3v
oraɣulju B55/4-l/5r, B55/4-l/7r
oraju B62/1/37r
orčiɣulqui D99/9r
orčilang-i B62/1/37r
orčilang-u B55/4-IV/25r, B55/4-IV/25v
orčilang-un B62/1/32r, B62/1/34v, B62/1/35r, B62/1/36r, E8/3v
orčilan-un D166/6v
orčin-i D178/2/1v
orčin-u B55/4-IV/25v, B55/4-IV/26r
ordu B39/11/6v, B55/2/6r, B55/4-l/3v, B161/1/4v, D79/2/1v, D147/1v, D147/2v, D166/4r, D166/4v, D225/1v, E8/2v
ordu-i D79/2/3r (2), D79/2/3v (2)
ordun-daɣan B161/1/13v
ordun-taɣan B39/11/19r, B55/2/19r
ordu-yi D225/1v
ordu-yuɣan D79/2/1v (2)
orgil-taki D219/1/2r
orgilun D141/3v
orgil-un D140/1v
ori D147/1v
orkimji D178/2r (5)
orqui-du D172/2v
orqui-dur B61/2/2r
orqui-yin B18/9/1v
orqun B18/7/5r
oru=si=ba B61/1/1r
oru=siba B65/4/1r, D141/1r
oru=situɣai E8/9r
oru=siy-a B55/4-l/6v
oruba D166/7v, D166/8r, D166/8v, E8/4v, E8/5r
orubasu D271/4r
orud D271/7v, D291/2/1r (2)
orud-i D225/5r
orudud-yin D159-5/1v, D159-5/3r, D159-5/4v
orud-un B18/7/2r, B18/7/2v, B18/7/6v, D166/13v
orugil-un D291/1/1r
oruɣad D286
oruɣsan B55/4-l/9v
oruɣsan-i D322/3r
oruɣsan-iyar B18/7/2v
oruɣu=luɣsan B61/2/3r
oruɣulbasu B39/11/5v, B55/2/5r, B161/1/4r
oruɣulɣuluɣsan B61/2/2v
oruɣulju B61/2/5r, B65/1/5r, D27/4r, D79/2/2v
oruɣulqui B18/7/5v
oruɣulsuɣai B39/11/5v, B55/2/5r
oruɣulu=mui D322/4v
oruɣuluɣči D111/2v
oruɣuluɣsan B61/2/2v, B62/1/32v, B65/1/3r, D172/3r, D217/3r, D221/1/3r
orui D77/3v, D100/1v, D141/3v
orui-ača D291/1/1r
orui-daɣan B62/1/35r, B81/2/2r, D10/7v
orui-ḍaɣan D221/1/1v
orui-dur B45/1r, D159-5/3v, D322/2v
orui-taɣan D217/2r
orui-tur B55/4-IV/19v, B62/1/32v
orui-yin B55/4-l/4r (2), B55/4-l/6r, B55/7a/1v, B55/7a/2r, B55/7a/3r, B61/1/2v (2), B61/1/5r
oruju B62/1/37v, D286
orun B18/7/1v, B18/7/4v, B18/7/6v, B39/11/10r (2), B39/11/10v, B39/11/11r, B39/11/13r, B39/11/18v, B45/1r, B55/1/3v, B55/2/10v, B55/2/11r, B55/2/11v, B55/2/13r, B55/4-l/3v, B55/4-l/4v, B55/7a/1v, B61/1/2v, B61/1/4v, B62/1/32v, B62/1/33v, B65/17/3r, B161/1/7v (2), B161/1/8r, B161/1/8v, B161/1/9v, D77/1v (2), D140/1v, D141/3r (3), D141/3v, D147/1v, D159-5/6r, D166/1v, D178/1/3v, D178/1v, D178/2/2v, D219/1/2r (2), D219/1/3r, D219/1/5v, D219/1/7v, D219/2/1v, D219/2/3r, D271/1v, D322/4v, E8/1v, E8/5v (2), E8/6r, E8/6v, E8/7r (2)
orun-[d]aɣan B45/2r
orun-a B161/1/4v, D141/3v (2), D147/2r, D178/1v, D291/1/1r
orun-ača B45/1r, B55/4-l/4r, B55/6/2v, B55/7a/1v, B61/1/1v, D140/1v, D141/1v, D166/10r (2), D166/9v (2), D271/1v, E8/5v
orunča D271/6v, D271/7v
orun-daɣan B18/7/6v (2)
orun-ḍaɣan B39/11/21r, B161/1/15r
orun-dakin B161/1/13r
orun-dakin-a B55/2/10v
orun-dakin-daɣan B55/2/18v
orundur B55/4-l/9v, B65/1/5v, B65/1/6r
orun-dur B18/7/2v, B18/7/6v, B61/2/5v (2), B62/1/33r, D140/1v, D219/1/2v (2), D219/1/3r, D291/2/1r
orungdu D172/6v
orun-i D219/1/4r, D271/4r
orun-taɣan B55/2/21v, B55/4-III/17r, D166/13r, E8/9r

orun-tu D172/7r, E8/8r
orun-tur B62/1/32r, B62/1/32v (2), B62/1/33r, B62/1/34r (2), B62/1/34v (2), D291/1/1r
orunu B55/4-l/6r
orun-u B18/7/5r, B18/7/6r, B39/11/18r, B39/11/19r, B39/11/19v, B39/11/1r, B39/11/6r, B39/11/8v, B50/3/9r, B55/2/18r, B55/2/19v, B55/2/1r, B55/2/20r, B55/2/6r, B55/2/8v, B55/4-l/4r, B55/4-l/5v, B55/7a/1v, B55/7a/3r, B61/1/2r, B61/1/4r, B161/1/13r, B161/1/13v, B161/1/14r, B161/1/1r, B161/1/6r, D172/4r, D217/6v, D219/1/5r (2), E8/9r
oruqu D79/1/1v, D141/2v, D178/1/3r
oruqu-tu B55/4-l/8r
oruqu-yi D77/4r
orusi D178/2/2v
orusi=γuldaqui E8/10r
orusi=γuluγsan B65/4/3r
orusi=qu D166/13v
orusi=tuγai B18/7/7r, D166/13v, E8/5r, E8/8v
orusiba B61/2/1r, B161/1/1r, D10/1r, D77/4r, D147/1r, D166/8v, D178/1/1r, D221/1/1r, E8/1r
orusiba[i] D77/1r
orusibai B39/11/1r, B50/3/1r, B55/2/1r, D79/1/1r, D225/2r
orusiγči D147/2r
orusiγsan B55/4-l/3v, B55/7a/2v, B61/1/3v, D147/1v, D159-5/1v, D159-5/3r, D159-5/5r, D219/1/2r, D219/1/2v, E8/3r
orusiγtun D219/1/3r
orusiγula E8/4r
orusiγula[n] E8/3v
orusiγulan E8/8v
orusiγulbai B55/6/1r, B65/1/1r, D77/2r
orusIγulju B55/7a/1r, D166/2r, E8/1v (2)
orusiγulqu E8/9r
orusiγulun D166/7r
orusiγul-un D166/13r
orusiju D166/14r, E8/9v
orusin B65/4/3v, D147/2r, D178/1/4v, D225/2v, D271/2r, E8/1v
orusiqu B18/9/2v, B55/4-IV/25v, B55/4-l/9r, B55/4-l/9v, B81/2/2v, D79/2/4v, D99/9v (2), D166/13v, D166/7v, D166/9r, D225/4r, E8/4v, E8/5r, E8/8v, E8/9r
orusiqui B18/7/6r
orusitu=γai E8/9r
orusituγai B18/7/7r, B39/11/19r, B55/2/19v (3), B55/2/20r (4), B161/1/13v (2), B161/1/14r (5), D10/11r, D77/1v, D77/4r, D79/1/7r, D79/2/3v, D79/2/4v (3), D166/8v (2), D225/2r, D225/4v (4), D225/5r (4), E8/4v, E8/5r (3), E8/8v, E8/9r
orušiba D159-5/1r, D166/1r, D217/1r, D219/1/1r
orušibai B55/4-II/10v, B55/4-III/14r, B81/2/1r, D172/1r, D244/1r
orušiγad D219/1/5v
orušiγsan D166/5r
orušiγul=qu D166/13v
orušiγulbai B65/1/1v
orušiγulun B55/4-III/17r, D166/6r
orušiju B39/11/18v
orušin D166/1v
orušiqu B55/4-IV/26r (2), B55/4-l/10v, D217/7r
orušituγai B39/11/19v (5), B39/11/20r, B55/4-II/14r, D166/12v, D166/13v, D166/7v, D166/8r
orutuγai D25/2v, D99/8v
oruyaldaqu D141/2v
oruyuγsan D159-5/2r, D159-5/2v
osulda D271/2v
otuči B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r
otuči-yin D25/8r
oyir D140/1v
oyir[-a] D141/3v
oyir-a B39/11/3r, B55/2/3r, B161/1/2r
oyir-a-yi D140/2r
oyiri D291/1/1r
oyita B65/17/1v
oyudal-iyar B45/9/5v, D79/1/6v
oyudal-yiar B50/3/7r
oyun B65/17/5r (2), D166/12v, D178/2/1v, E8/8v
oyun-tu B65/17/5r, D219/1/1v
oyutu D147/2v
öb[e]süben D219/1/3r
öbčin B81/2/1v
öber B18/7/5r, B45/2r, B55/4-III/17r, B55/4-l/2r, B55/4-l/2v, B55/4-l/8v, B55/4-l/9v, B55/7a/4v, B61/1/7r, B62/1/36r, B65/1/3v, D166/13r, D271/1v, E8/1v, E8/8v
öber-ber B18/9/2v
öberčilekü B55/4-l/4v
öber-degerben B61/2/3v
öber-deger-ben D172/4r
öbere D166/1v
öber-e B65/4/2v (2)
öber-eyen D141/3r, D271/6r
öberiyen B161/1/2v
öber-iyen B39/11/3v, B81/2/2v, D322/1v
öber-luγ-a D322/2v
öber-tür D178/1/2r, D322/2v
öberün B39/11/10r, B39/11/15r, B39/11/16v, B39/11/17r, B39/11/1v, B50/3/3r, B55/2/10v, B55/2/16v, B55/2/17r, B55/2/1v, B55/4-III/17r, B55/4-IV/21v, B55/4-IV/23r, B55/4-l/2v, B55/4-l/7r, B65/17/4v, B161/1/11r, B161/1/12v, B161/1/1v, B161/1/7v, D10/4v, D79/1/3r, D166/13r, E8/9r
öber-ün B18/7/1v, B18/7/6v (3), B45/2r, B45/9/2v, B55/2/14v, B62/1/36r, B161/1/12r, D25/8r, D77/2v, D271/1v, D322/1v, D322/3r
öberyien B55/2/3r
öber-yin D178/1/2r
öbes[ü]ben D219/1/8r
öbesben D219/2/4v
öbesüben D77/3r
öbesü-ben E8/10r
öbsüben D244/1v
öbügen D141/1r
öbür-tür D244/2r
öbüsü B55/2/12v
öčejü D178/1v
öčibesü D166/2r, E8/1v
öčig D25/8v, D225/5r
öčigsen B55/2/19r, D25/8v
öčigsen-i B39/11/19r, B161/1/13v
öčikü D166/12v, E8/8v
öčikü-yin B18/9/2r
öčimü D178/2/1v
öčimüi B55/4-l/7r, D178/1v
öčüdke D271/3r
öčüken B18/7/5r, B62/1/35r, D159-5/5r, D166/13r, D225/4v, E8/8v
öd B45/9/3v, B50/3/4r, D79/1/4r
ödüd-ün D79/1/3v
ödütü D166/2v
ög B65/17/4v, B65/17/5r (2)
ögbei B65/17/5v
ögede B45/9/2r (3), B45/9/5v, B50/3/2v (4), B50/3/7r, D79/1/2v (4), D79/1/6v, D159-5/2r, D159-5/2v, D159-5/5r
ögedelekü E8/4r
ögegümüi D141/2r
ögekün D79/2/2r, D79/2/2v (2), D79/2/3r, E8/4r
ögeküne E8/2r
ögekün-iyer D79/2/2v
ögen D10/10v
ögere D178/2r
ögetügei B65/17/5v
öggüči B55/4-IV/23r

öggügči B45/1v, B55/4-IV/23r (2), B55/6/4v, D10/4r (4), D27/4r, D111/2r (2)
öggügči-yin D25/8v
öggügsen B39/11/2v, B55/2/2r, B161/1/2r, E8/7v
öggügsen-iyer D322/2v
öggüle B50/3/1v
öggülebesü B161/1/14v
öggülegdeküi B161/1/14r
öggülegdekün B161/1/12r
öggülejü B39/11/10r, B161/1/7v
öggülekü B161/1/14v
öggülkü B39/11/20v
öggün B18/7/5r (3), B18/7/5v (9), B55/4-IV/21r, B55/6/6v, D25/4v, D25/6v, D25/8v (2), D27/4r, D27/4v (3), D27/5r (3), D27/5v, D77/1v (3), D100/6v, D111/2r, D111/2v, D111/3r (2), D166/9r (4), D166/9v (4), D217/5v, D217/6r, D221/1/6v, D221/1/7r, D271/5v, D291/2/1v, E8/5v (6)
ögkü B39/11/9r, B55/2/9v, B161/1/7r
ögküi D178/1/2r
ögküi-ben D27/4v (3), D27/5r
ögkü-yi D25/4r
ögleg B55/2/17r
öglig B55/2/2r, B161/1/12v, B161/1/2r, D25/8v
öglige B39/11/17r, B39/11/2v, B45/9/6r
öglige-ün B50/3/9r
öglige-yin B18/9/1v, B39/11/11v, B39/11/14r, B50/3/7v, D77/1v, D77/3v, D77/5r, D79/1/7r, D79/1/8v, D166/7v, D166/9r, D225/5r, D322/2r, E8/4v, E8/5r
öglig-ün B55/2/12r, B55/2/13v, B161/1/10r, D271/2v, D271/3v, D271/5v
öglig-yin B45/9/6v, B55/4-II/12v, B55/4-l/10r, B55/7a/6r, B161/1/8v, D159-5/6r
ögsügei B18/7/2v
ögüčeg B18/7/4v
ögüdel=kü D166/6v
ögüken D166/3r
ögüken-iyer D225/2v (3)
ögüle B18/7/6v, B39/11/3r, B39/11/3v, B39/11/4v (2), B55/2/3r, B55/2/4v (2), B55/7a/5v, B161/1/2r, B161/1/2v, D10/1v, D100/1v, D178/1/2v, D178/2/1r, D178/2r, D178/2v
ögülebe B45/9/3v, B50/3/3v, B50/3/4r, B50/3/5v, D79/1/3v, D79/1/4r, D79/1/5r
ögülebesü B39/11/21r, B55/2/21v
ögülegde=küi D25/1v
ögülegdeküi B18/7/2r, B39/11/20r, B39/11/2v, B55/2/20r, B55/2/2r, D322/3v
ögülegdeküi-i B161/1/1v
ögüleged D178/2v
ögüleküi D140/2v, D225/4v
ögülen D178/2/1v, D178/2r
ögülerün B45/9/4r, B45/9/4v (2), B50/3/5r, B50/3/6r, D79/1/5r
ögüler-ün B45/9/3r, D79/1/5v
ögülesü=gei D140/2v
ögüljü B55/2/10v
ögülkü B55/2/21r
ögülküi D291/1/2r
ögülsügei D291/1/2r
ögümür D111/3r
ögün B65/4/2v, D111/2v
öl=jei D166/13r, D166/14r
öl=jei-tü E8/4v
öl=mei-dür B61/1/3v
öleskü D27/5v
ölj[e]i D10/11r, D10/9r, D217/4v, D217/6v, D217/7r
öljei B18/7/6v, B18/7/7r (4), B18/9/2v, B39/11/13r, B39/11/17v, B39/11/18r, B39/11/19r, B39/11/19v (5), B39/11/20r (2), B39/11/21r, B39/11/5r, B50/3/11v, B55/2/13r, B55/2/17r, B55/2/18r, B55/2/19v (3), B55/2/20r (4), B55/2/20v, B55/2/21v, B55/2/5r, B55/4-III/17r, B55/4-IV/20v, B55/4-IV/25r, B55/4-IV/25v, B55/4-IV/26r (2), B55/4-l/10r, B55/4-l/9r, B55/4-l/9v (2), B55/6/7v, B81/2/2v, B161/1/12v, B161/1/13r, B161/1/13v, B161/1/14r (3), B161/1/15r, B161/1/3v, B161/1/9v, D10/8r, D77/2r, D79/1/6v, D79/2/4v (4), D99/9v, D100/2v, D159-5/6r, D166/13v (5), D166/14r (2), D166/1v, D166/2r, D166/3r (2), D166/6r, D166/6v, D166/7v, D178/1/4v, D178/2/2v, D219/1/5v, D219/1/6v, D221/1/6r, D221/1/7v, D225/2r (2), D225/3r, D225/4r (4), D225/4v (4), D225/5r (4), E8/10r (2), E8/1v (3), E8/2r, E8/2v, E8/3v, E8/4r, E8/4v, E8/5r (2), E8/7v, E8/8r (3), E8/8v, E8/9r (5), E8/9v (6)
öljei-i B55/2/11v, B161/1/8v
öljei-tü D166/7v, D225/5v, E8/8r
öljei-yi B39/11/11v, D225/4v
öljeyiqutuγ B161/1/13v, B161/1/14r (3)
ölmei B39/11/11v, B55/4-IV/23v
ölmei-dü B61/1/6v
ölmEi-dür B55/7a/1v, B55/7a/2r, B55/7a/3v, B61/1/2r, B61/1/2v, B61/1/3r, B61/1/3v, B61/1/4r, B61/1/4v (2), B61/1/6r (2), B61/1/7r, B61/1/7v
ölmei-i B55/2/11v, B161/1/8v
ölmei-ni D159-5/6r
ölmEi-tur B55/7a/1v, B55/7a/4r
ölmEi-tür B55/7a/2v (2), B55/7a/3r, B55/7a/3r, B55/7a/3v, B55/7a/4r, B55/7a/4v, B61/1/5r, B61/1/5v
ölmei-yien B55/4-l/2v
ölmii-dür B55/7a/5r
ölügčin D159-5/2v
ölügei-tür B65/1/2r
ölüs=küleng B18/9/2r
ölüskü D271/5v
ölzei D100/5v, D217/6r
ömči-tü D166/6v
ömdegetü D77/5r
ömüg D219/1/2v
ömüg-ün D219/1/5v
öndeljiküi-dür B61/2/3v
öndür D166/10v, D166/2v, E8/2r
öndür-ün D271/1v
öner E8/6r
öng B39/11/12r, B55/2/12r, B161/1/9r
öngdeljeküi-tür B65/1/3v
öngder D111/3r
öngdeyikü-dü D172/4r
öngdür D159-5/1v, D219/1/2v, E8/6r
öngge B18/7/1v, B18/7/5v, B18/9/2v, B45/9/1v, B55/4-IV/18v, B55/4-l/2r, B65/17/2v, D77/3r (2), D77/3v, D77/4v, D159-5/1v, D159-5/5r, D166/4r, E8/2v
öngge-ben B55/4-IV/24r, D10/6r
öngge-ber D77/3r
önggetei B55/4-IV/18r, B55/4-IV/18v, B55/4-l/2r
öngge-tei B65/17/2r, B65/17/2v, D271/2r
önggetü E8/4r
öngge-tü B18/7/6r, B45/1r, B50/3/1v, D25/8r, D77/3r, D166/10v, D166/4v, D322/1v, E8/6v
öngge-tü-tür D159-5/3r
öngge-yier D159-5/3v
öngge-yin B45/1v, E8/3r
öni D79/2/3v, D166/13r, D166/6v, D178/1/3v, E8/4r, E8/4v, E8/9r
önide D79/2/4r, D217/7r
önür D79/2/4r (2), D166/10v, E8/4r, E8/6v
örbedkekü B39/11/9v
örebedkekü B161/1/7r
örgegsen B65/1/4v
örgejikü E8/4r
örgen D166/10v (2)
örgü B45/9/8v

örgüge B39/11/6v, B39/11/7r, B55/2/6r, B55/2/7v, B161/1/4v, B161/1/5v
örgügsen B50/3/7r
örgüjiküi D166/6v
örgün E8/6v
örnigülün B81/2/2v (2)
örübedkekü B55/2/10r
örülüge-yin B45/9/5r
örüm B39/11/7r, B55/2/6v, B161/1/5r
örün B55/4-IV/24v, D10/6r
örüne D166/11r
örüsiy-e B55/4-l/6r, B55/4-l/6v, B55/4-l/9r, D141/4v, D147/3r (2), D219/1/7v, D271/8v
örüsiyegči B55/4-l/4r, D147/2r
örüsiyegsen B39/11/16r, B55/2/15v, B161/1/11v
örüsiyejü B39/11/10v, B55/2/11r, B55/2/18v, B62/1/35r, B161/1/13r, B161/1/7v
örüsiyekü B55/4-l/3v, D147/2r
örüsiyeküi D221/1/5v
örüsiyeküi-yin D271/3r
örüsiyeltü D141/4r
örüsiyemü B39/11/13v (2), B39/11/17v, B39/11/19r, B55/2/16r, B55/2/17v, B161/1/13v
örüsiyemüi B55/2/13v
örüsiyemüü B39/11/13v, B55/2/13r, B55/2/13v, B55/2/19v, B161/1/10r (3), B161/1/12v
örüsiyen B55/4-l/5v, D100/3r, D140/2r, D217/3r, D217/4v, D221/1/3v, D225/3r, D291/1/1v, E8/5v, E8/9r
örüsiyenggüi D100/5r
örüsüyü D79/1/2v
örüšiy-e D219/1/6v (2)
örüšiyejü D27/4r
örüšiyen B81/2/2v, D166/13r
öseg D291/1/2r
öseken D141/4v
öseküyin B18/9/2r
ösikü B39/11/9v, B55/2/10r, B161/1/7r
ösiyel[e]kü B161/1/11v
ös-iyer D178/1/3r
ösiyeten B65/4/3v
ösiyeten-ni B55/4-IV/23r
ösiy-e-tü-i D10/4v
ösiyetü-yin D178/2/1v
ösken B65/1/3v, D172/4r
öslekü B39/11/16r
östen D225/3v
östen-i D221/1/2v
östü B55/4-III/16v
ösüg D79/2/2r, D79/2/2v, D271/8v, E8/4r
ösüge D140/2v
ösüküyin B18/9/2r
ötel B55/4-IV/24v
ötelejü B50/3/3v
öteltel-e D79/2/2v
ötüge-ber D10/4v
ötülejü B45/9/3r
ötüljü D79/1/3v
ötür D27/5v, D111/3r, D291/1/1r
öyeg B55/2/12r
öyüg B39/11/12r
q[a]raqal-yin D27/5r
qa B45/9/5r, B50/3/6v
qa[n]gsiyar D79/1/5v
qab D140/3r, D291/1/2v
qab[i]raγ-yiar B50/3/9r (2)
qabarγ-a-bar B45/9/6v (2)
qabar-iyar D79/1/7v
qabar-un B45/9/5r, D77/3r, D77/4v, D79/1/5v
qabasun-iyar D79/1/8v
qabč[a]γ[a]i D219/1/6r
qabčil B55/4-IV/23r
qabi=sun-iyar B45/9/6v
qabirγ-a D166/2v, D286, E8/2r
qabirγan-iyar D79/1/8v (2)
qabirqu D141/2v
qabsun-yiar B50/3/9r
qabsuraγ-a B161/1/9r
qabsurču D159-5/4r, D225/1v
qabsurγ-a B39/11/12r
qabtaγa D141/3r
qabtaγalan D10/6v
qabtaγlan B55/4-IV/24v
qabur-un D77/2r, D291/1/2r
qačabči D79/2/2v
qačabčitu D225/1v
qad B18/7/4r, B18/7/4v, B39/11/11v, B50/3/5r, B55/2/11v, B161/1/8v, D77/3v
qada B39/11/5v, B55/2/5v, B65/17/5r, B161/1/4r, D172/6r
qadad B55/2/6r
qadaγ B39/11/7r, B55/2/7r, B161/1/5v
qadaγun B18/7/6r
qadaγ-un D159-5/2r
qadaγ-yiar D159-5/2r
qadaγ-yin B50/3/8v
qadan B61/2/4r, B65/1/4v, D166/12r
qadan-du B55/6/5v
qadan-dur D271/4v
qadangdu B55/4-l/7v
qadan-i D10/4r
qadan-tur D10/9v
qada-yin B18/7/5r, B45/9/6v, D79/1/8r
qad-dur D79/1/2v
qad-i B45/9/5v
qadqaju D286
qadqu B55/4-IV/24v
qadqulduγan-i B55/4-IV/23v, D10/5r
qad-tur B45/9/2r, B50/3/2v, B50/3/7v, D79/1/7r
qad-un B18/7/6r, B50/3/2v, B55/4-IV/18v, B55/4-IV/19r, B55/6/3v, B65/17/2r, B65/17/3r, D79/1/2v, D79/1/8r, D217/2v, D221/1/3r
qaγačaγsan D79/2/4v
qaγačaγul=ju D79/1/5v
qaγačal B18/7/6v, B55/4-III/16v, B55/4-l/5v, B55/4-l/6r, B55/7a/2r, B55/7a/5v, B61/1/3r, D178/1/3v
qaγačaldaγulqu B39/11/9v, B55/2/10r, B161/1/7r
qaγačalduqui B18/7/5v (2)
qaγačan B61/1/8r, B62/1/33v, B62/1/34r, B62/1/34v, B62/1/35r
qaγačasi B62/1/37v
qaγaγda=qu-yi D178/1/2v
qaγaγdaγsan B18/9/1v
qaγaγsan D77/3r
qaγajaγulun D244/2r
qaγal B45/9/4v, B50/3/5v
qaγalγ-a D79/2/2v, D225/3v, D286
qaγamui B18/9/1v, B18/9/2r, B18/9/2v
qaγan B55/1/1v, B55/1/2r, B55/1/3v, B55/1/4r, B55/4-IV/19r, B81/2/2r, D27/3v, D79/1/5r, D140/2r, D141/4r, D159-5/3r, D166/10r, D166/2r, D166/6v, D166/7v, D219/2/3r, D291/1/1v, E8/1v, E8/3v, E8/4r, E8/5v
qaγan-a B55/6/2r, B55/6/2v, B55/6/3r (2), B55/6/3v (2), B55/6/4r (2), B55/6/4v, B55/6/5r (2), B65/17/3v
qaγan-dur B65/17/3r, D100/3r, D100/4r, D100/5r, D100/5v
qaγan-dur-iyan D100/3v, D217/3r (2), D217/3v, D217/4r, D221/1/2v, D221/1/3v (2), D221/1/4r (2), D221/1/4v (2), D221/1/5r (2), D221/1/5v (2)
qaγan-i B45/9/5v, B50/3/5r, D79/1/4v (2), D79/1/5r (2), D100/3v, D217/3r, D221/1/3v
qaγan-tur D77/2v, D100/4r, D100/4v (2)
qaγan-tur-iyan D217/3v, D217/4r (2), D217/4v
qaγan-tur-iyar D100/3v
qaγan-u B18/9/2r, B45/9/5v, B50/3/4v, B50/3/7r, B55/6/1r, B65/17/1r, D25/1v, D27/1v, D79/2/1v, D99/8r, D111/1v, D166/11r, D166/12r, D166/1v (2), D178/1/4r,

	D221/1/1r, D225/1v, D322/3v, E8/1v (2), E8/3v, E8/6v, E8/8r
qaɣaqui	B18/9/2r
qaɣaram	B50/3/6v
qaɣarasi	D79/2/2v
qaɣarqai	B55/4-IV/23r, D10/4r, D27/4r
qaɣčekü	B39/11/15r
qaɣu=čin	D166/7v
qaɣučin	E8/4v
qaɣuramaɣ-un	E8/1v
qaɣuraqu	B161/1/7r
qaɣurmači-yin	D166/1v
qaɣurmaɣ	D140/2v, D291/1/2r
qaɣurqu	B39/11/9v
qajabači-u	B18/9/1v
qajaɣai	D25/8v
qajaɣar	D25/8v, D159-5/5v
qal[a]ɣun-bar	D25/6r
qalaba	B65/17/3v
qalaɣlan	B65/1/4v, D172/6r
qalaɣu-bar	D27/3v, D244/2r
qalaɣun	B18/9/2r, D79/2/2v, D166/8r, E8/4v
qalaɣun-ača	D322/4v
qalaɣun-u	D178/2r
qalaju	D172/7r
qalamzilan	D172/7r
qalan	D244/2v
qalaq-a	D217/5r
qalaqui-dur	D221/1/6r
qalaqui-tur	D100/6r, D217/5r
qaldabar	D141/2r
qaldabasu	B50/3/11r
qaldabur	D271/4v
qaldaburi	D141/2r
qaldabüri	D141/2r
qaldaɣsan-i	D178/1/4r
qaldaɣsan-i-iyar	D178/1/2v (2), D178/1/3r (3)
qaldaɣsan-iyar	D178/1/3r (2)
qalduɣsun	B18/9/2r
qalIɣar-a	B55/7a/4v
qaliɣun	B45/1r, D166/7v, E8/4v
qalim	D79/2/2v
qalis	D27/4r
qalitarqu	D27/4r
qaljan	D166/8v, E8/5r
qaljin	B65/17/2v
qalqa	D100/6r
qalq-a	B55/2/5r, B161/1/3v, D219/1/1v, D221/1/6r
qalqalaɣči	D77/3v
qalqalaɣsan	D77/3v
qalqalju	B61/2/4r
qalq-a-yin	B39/11/5r
qaltar	B45/9/5r, B50/3/6r
qaltaran	B50/3/9v
qaltarima	D172/7r
qaltarin	B45/9/7r, D79/1/9r
qaltarqai	B55/4-IV/23r
qalturaqui	D10/4r
qalzan	B55/4-IV/19r
qamaɣaljamuu	B161/1/10v
qamaɣaljiɣulumuu	B55/2/14r
qamaɣalzalamuu	B39/11/14v
qamar	D172/3v
qamar-iyar	B50/3/8v
qamarun	B50/3/6r
qamar-yian	B65/1/3v
qamar-yin	B61/2/3r
qamiɣa	B18/7/5r
qamiɣ-a	B18/7/5r, B18/7/6r, B45/1v, B55/4-II/12v, B55/4-II/13r, B55/4-III/16v, B55/4-l/3v, D140/1v, D140/3r, D141/3v, D217/6v, D291/1/1r, D291/1/2v
qamiy-a-tu	B45/2r
qamrun	B55/4-IV/24v
qamtu	B18/7/5r, B55/4-III/16v, B55/4-l/5v, B55/4-l/7r, D79/2/2v, D79/2/4r, D166/8r, D271/1v
qamtubar	B55/6/2v, B61/2/5v, D172/6v, D172/7r, D271/6v, D271/8r
qamtu-bar	B55/6/5r, B61/2/5v, B65/1/5v, B65/1/6r, E8/4v
qamtudqan	B55/4-IV/22r, D10/2v
qamuɣ	B18/7/1r, B18/7/2r (3), B18/7/3r (2), B18/7/3v (12), B18/7/4r (8), B18/7/4v (8), B18/7/5r (3), B18/7/6v (2), B18/7/7r (4), B18/9/1v (3), B39/11/15r, B39/11/17v, B39/11/3r (4), B39/11/4r, B39/11/7v, B45/2r (2), B45/9/2r, B45/9/4r, B45/9/5v, B45/9/6v (2), B50/3/12r (2), B50/3/2v, B50/3/5r, B50/3/7r, B50/3/8r, B50/3/8v, B50/3/9r, B55/2/15r, B55/2/2v (3), B55/2/3r, B55/2/4r, B55/2/8r, B55/4-II/11v (6), B55/4-II/12r (3), B55/4-II/14r, B55/4-III/14v (2), B55/4-III/15r (4), B55/4-III/15v (7), B55/4-III/16r (6), B55/4-III/16v (3), B55/4-IV/18v, B55/4-IV/20r, B55/4-IV/21v, B55/4-IV/23r, B55/4-IV/24v, B55/4-l/7r, B55/6/3r, B55/7a/2r (2), B55/7a/4v, B55/7a/5r (2), B55/7a/6r, B61/1/3r (2), B61/1/7r, B61/1/7v, B61/1/8r, B61/2/6r (2), B62/1/32v, B65/1/6r (2), B65/17/2v, B65/4/2r (2), B65/4/2v, B65/4/3r, B161/1/11r, B161/1/12v, B161/1/2r (4), B161/1/3r, B161/1/6r, D10/11r, D10/3v, D10/6r, D10/6v, D10/8v, D25/6r, D25/7v, D25/8r, D25/8v (2), D27/3v, D77/1v (2), D77/2r (5), D77/2v, D77/3r, D77/3v (3), D77/4r, D77/4v (2), D77/5r (2), D79/1/11v (2), D79/1/2v, D79/1/5r, D79/1/6v, D79/1/7v (2), D79/1/8r, D79/1/8v, D79/2/2r, D79/2/2v, D79/2/3v (2), D79/2/4r, D79/2/4v, D140/1v, D140/2r, D140/2v, D141/2r (4), D141/2v, D141/3r (2), D141/3v (2), D141/4v (2), D147/1v, D147/3r, D166/10r (2), D166/10v, D166/6r (2), D166/8r, D166/8v (3), D166/9r (2), D166/9v (2), D172/7r, D178/1/4r, D178/2/2r, D217/2v, D217/5v, D221/1/2v, D221/1/7r, D225/1v, D225/2v, D225/3r (3), D225/5r, D244/2r (3), D244/2v, D271/3v, D271/6v, D271/8r, D291/1/1r, D291/1/1v, D291/1/2r (2), D291/2/1v, D322/2v, E8/3v, E8/4v, E8/5r (3), E8/5v (4), E8/6r (2), E8/8r (3)
qamuɣ	D100/2v
qamuɣ-ača	D141/4v, D225/3v, D244/2v, D291/1/2r
qamuɣ-i	B55/2/16r, B55/7a/5r, B61/1/7v, B161/1/12r, D166/1v
qamuɣ-iyar	D79/2/1v, D166/6v, E8/4r
qamuɣ-yi	B39/11/16v, E8/1v
qamuɣ-yin	D140/2v
qamurun	B55/4-IV/22r, B55/4-IV/23r, D10/2v, D10/6v
qamur-un	D10/3v
qan	B18/7/4v (2), B18/7/5r, B18/7/6r, B45/1r, B45/9/2v, B45/9/4r, B45/9/5v, B45/9/6v, B50/3/3r, B50/3/5r (2), B50/3/7v, B50/3/9r, B55/4-II/11r, B55/4-IV/17v, B65/17/1v, D25/5v, D27/4v (3), D77/1v, D77/2r, D79/1/3r, D79/1/5r, D79/1/7r, D79/1/8v, D79/2/1v (2), D79/2/2r, D140/1v, D141/3v, D166/4r, D166/6r, D217/1v, D219/1/6v, D225/1v, D244/2r, D244/2v, D286, D291/1/1r, E8/4v
qan-a	D79/2/3r
qanaqu	B18/7/5r
qanaqui	B161/1/2v
qanataɣai	D271/8r
qanatuɣai	E8/3v
qangdaɣulun	B65/17/4r
qangduɣsan	D141/3r
qangginaju	B65/1/4r
qangginaqui	D172/2r
qanggiraju	D166/7v
qanggirasču	E8/4v

qangɣaɣči B61/2/2r, B65/1/2r, B65/4/2v, D100/4r, D141/1v, D172/2r, D217/3v, D219/1/2r, D219/1/7r, D221/1/4v
qangɣaɣči-da D100/3r
qangɣaɣuluɣči-da D10/10v
qangɣaɣuluɣči-du D100/6v, D221/1/6v
qangɣai B18/7/4v, B55/6/5r (2)
qangɣai-yin D159-5/1r, D159-5/1v
qangɣan D140/1v, D141/3v, D291/1/1r, E8/5v
qangɣaqu B45/1v
qangɣaqu-yin B55/4-l/3r, D225/2v, E8/7v
qangɣatuɣai D291/2/1v
qangɣulaɣčid-tur B55/4-IV/21r
qanginaju B61/2/4r
qangru D111/1r
qangsiyar B50/3/6r
qangšiyar B45/9/4v
qangtuɣai D166/5v
qani B45/9/4r, B55/4-l/7r, D221/1/5v
qan-i B45/9/3v
qanilju B61/2/5r
qantala B62/1/34r (2), B62/1/34v
qan-u D79/1/2r
qar B18/9/1v, D271/9r
qar[a]ɣul=dan B39/11/15r
qar[a]ju D221/1/7r
qara B45/9/2v (2), B45/9/3v, B45/9/5r, B45/9/7r, B50/3/3r (2), B50/3/4r, B50/3/6v, B50/3/9v, B55/4-IV/24v, B55/4-IV/25v (2), B55/4-l/2r, B55/4-l/8r, B55/6/5v, B61/2/2v, D79/2/2v, D141/2r, D141/2v, D141/3r, D159-5/5v, D166/11r, D166/5r, D166/8r, D172/3r, D225/1v, D286, E8/3r, E8/4v
qar-a B18/9/1v, B65/1/2v, D10/6r, D79/1/3r (2), D79/1/4r, D79/1/6r
qara=laɣsan B45/9/4v
qarabuqu-tu D25/4v
qaraɣ[a]tu D25/2r
q'araɣ-a B18/9/1v
qaraɣči B45/9/5v
qaraɣči/ɣarɣači B50/3/7r
qaraɣučaqu D219/1/4v
qaraɣul B55/4-III/16v
qaraɣuldan D271/4r
qaraɣul-dan B45/2r
qaraɣulta B55/2/14v
qaraji B55/4-IV/21v
qaraju B39/11/15v, B55/2/15r, B161/1/11r, D159-5/4r, D172/7r
qaral B65/1/4v
qaralaɣsan D79/1/5v
qaram D322/4v
qaram-un B62/1/37v
qaran B62/1/37r
qaran=qui-yi E8/3v
qarangɣui B45/2r
qarangɣui-yi D166/6r
qarangɣui-yin B62/1/32v
qarangqui B55/7a/2r, B61/1/3r, D10/4r, D10/9v, D100/3r, D100/6r, D217/5r, D221/1/6r
qarangqui-dur D271/4r
qarangqui-tu B55/4-l/7v
qaraqula D27/4v
qarasi B18/9/2v (2), B161/1/13r
qarasilaɣsan B18/7/2v
qarasi-yin D147/1v
qaraši B161/1/4v
qarbubasu B55/4-IV/20r, D10/8v, D221/1/2v
qarbubasu D100/2v
qarbuɣči B55/4-IV/20r, B55/4-IV/22r, B55/4-IV/23r, D10/2v, D10/4v
qarbuqu B55/6/4v
qarči D10/11r
qaryaljaju B55/4-l/8v
qaryaljan B39/11/19r, B55/2/19v, B161/1/13v
qariba D166/7v
qariɣu D286
qariɣu=lju D141/4v
qariɣu=lun D141/2v
qariɣul D219/1/8r, D291/2/2r
qariɣul=qu-du D322/4v
qariɣulan D291/1/2r (2)
qariɣulaqui-yin E8/8r
qariɣuldan B161/1/11r
qariɣulju B50/3/11r, D178/2/2v
qariɣulqu B61/2/1r, B61/2/5r, B61/2/5v, B65/1/1r, B65/1/4v, B65/1/5r, B65/1/5v (3), D172/5r, D172/5v (2), D172/6v (3), D172/7r, D322/4r
qariɣultuɣai B18/9/2v (2)
qariɣuluɣči B55/4-IV/22r, B55/4-IV/22v, D10/2r
qariɣuluɣsan B65/1/1v, D172/1r, D172/7v
qariɣulun D140/2v, D244/2v
qariɣul-un D77/2v, D140/2v
qariju D286
qaril D77/2v
qarilumui D141/3r
qaril-ügei B62/1/32v
qarin B39/11/16r, B39/11/21r, B55/2/15v, B55/2/21v, B161/1/11v, B161/1/14v, D286
qarinal-a D286
qaringqui B55/4-IV/21r, B55/4-IV/23r
qariqu B61/2/4v, B61/2/5r
qarisilaqu-yin D159-5/2v
qaritan D79/2/2v
qarituɣai B18/9/2v
qariyal B55/4-l/8r
qariyal-un D178/1/3v
qariyaqu B39/11/9v, B55/2/10r, B161/1/7r
qariyatan-u D166/12r
qariyatu B45/2r, E8/6r
qariyatu-i D166/10r
qarlaɣsan B45/9/5r, B50/3/6r (2), D79/1/5v
qarmaču-yin D10/2r
qarsi B18/9/1v, B55/2/18r, D147/2v, D166/6r, D166/8r, D166/8v, D178/2/2v, D225/1v, E8/3v
qarsi-ača D166/4r, D166/4v, E8/2v
qarsiɣsan B39/11/10r, B39/11/8v, B39/11/9r, B55/2/10r, B55/2/10v, B55/2/9r, B55/2/9v, B161/1/6v, B161/1/7r, B161/1/7v (2)
qarsilaɣči B45/2r, D225/3r, D225/3v
qarsilaɣsan B39/11/10r, B45/9/7r, B50/3/9v, D79/1/9r, D178/2/1v
qarsilaqu D178/1/2v
qarsilaqui-yin E8/5r, E8/8r (2)
qarsilaqu-yin D159-5/4v, D159-5/5v, D271/6r
qarsilegči-yin E8/4v
qarsi-yi D225/1v
qarsi-yin B55/4-l/3v
qarsul B62/1/37v
qaršara-dur B45/2r
qarši B39/11/18r, B39/11/6v, D286
qarši-dur B18/7/5v
qaršilaɣči B45/1v
qaršiltuɣai D166/12r
qarši-yin B18/9/1v
qarububasu B65/17/4r
qaruju D217/5v
qas D10/4r, D10/9v, D166/12r
qasin B18/7/6r, B61/2/1v
qasiy-a D10/9v, D100/6r
qasiyan B18/7/5v, B45/9/3v, B50/3/4r, D79/1/4r, D225/5r
qasuɣdaqu D225/4r
qašin D172/2r
qašiy-a D217/5r, D221/1/6r
qašuuru D159-5/5v
qata=ɣu-yi D166/6r
qataɣsan B81/2/2r
qataɣu B45/2r, D77/2r, D140/2r, D141/4r, D178/1/3r, D225/3v, D291/1/1v
qataɣudq-a B55/4-l/7v

qataγuta-a B81/2/1v
qataγu-yi E8/3v
qatangγ[a]dqan D178/1v
qatangγadqaju B45/2r
qataqui-du D221/1/6r
qataqui-dur D10/10r, D100/6r
qataqui-tur D217/5r
qatud B39/11/6r, B161/1/4v
qatud-du D100/4r
qatud-un D217/3v
qatun B18/7/5r, D79/2/1v, D79/2/2r, D166/6v, E8/4r
qatun-i D166/6v
qatun-iyan D79/2/1v (2)
qatun-tai B55/6/2r
qatun-tu D221/1/4v, D221/1/5r
qatun-tur D100/5r
qatun-u D166/12r, E8/3v
qatutu D217/4r
qayabčiyin D79/1/2r
qayan B55/6/7r
qayi=qaraγsan B39/11/8v
qayilaju B65/1/5v
qayiluγad B39/11/4r (2), B55/2/4r (2), B161/1/3r (2)
qayinuγ B39/11/7v, B55/2/7v, B161/1/5v
qayiqaraγsan B55/2/8v, B161/1/6r
qayiqaraqu B39/11/9r, B55/2/9v
qayir[a]laqu B161/1/6v
qayir[a]tu B61/2/2v
qayir=laγči D217/3r
qayiraγad-daγan B55/2/14r
qayiralaγdaγad D225/4v
qayiralaju D172/7r
qayiralan D219/1/8r, D244/2v
qayiralaqui-yin D77/1v
qayiraluγči D221/1/3v
qayiraqad B55/2/18v
qayiraqad-ḍaγan B161/1/10v
qayiraqad-taγan B55/2/15r
qayiraqan D219/1/7v
qayiratai B65/1/4v
qayiratu B61/2/4v, D166/8v, D172/6r, E8/5r
qayirilan B55/6/7r
qayirlaγči D100/3r, D217/4v
qayirqad B39/11/18v
qayirqad-Ḍaγan B161/1/11r
qayirqad-taγan B39/11/14r, B39/11/15r
qayirqan B161/1/13r, D219/1/5r
qayirtai D172/5r
qayirtu B45/2r
qitad-un B18/7/4v
qob D140/2v, D291/1/2r, D291/2/2r
qobači D166/1v
qobaduγulaqu D141/4v
qobaquluγsan B39/11/8r
qobči D291/1/1v
qobduγlaqu B39/11/9v, B55/2/10r, B161/1/7r
qobduγlaqui D140/2v, D291/1/2r
qoblaγsan B161/1/6r
qobquluγsan B55/2/8v
qobur D140/2v, D291/2/2v
qočiral D219/2/4v
qočural B55/4-IV/20r, B55/7a/3r, B81/2/2v (2)
qočurali D221/1/2v
qočurču B45/9/3r, D79/1/3v
qočurju B50/3/4r
qočurlal B55/4-l/3r, B55/4-l/5v
qočurli B45/2r, B61/1/4r, D100/2v, D217/2v
qočurli-ügei D322/3r
qočuruli D10/8v
qoduγudu-tu B65/1/5r
qoγ[u]sun E8/2v
qoγ-a B55/4-IV/25r
qoγulai-dur D322/2v
qoγulubči D159-5/2r
qoγusan B55/7a/3r
qoγusu[n]kü D25/6v
qoγusun B18/7/1v, B39/11/4r (2), B45/9/1v, B50/3/1v, B55/2/3v (2), B55/4-III/14v, B55/4-l/2v (2), B55/4-l/9v, B61/1/4r, B65/1/6r, B65/4/1v, B161/1/2v (2), D25/6v, D166/3v (2), D172/7r, D322/1v
qoγusun-u B18/7/1v, B45/9/1v, B50/3/1v, B55/4-III/14v, B65/4/1v, D10/1v, D166/3v (2), D322/1v, E8/2v
qoki D140/2v, D291/1/2r
qola B39/11/3r, B55/2/3r, B61/2/3v, B65/1/4r, B161/1/2r, D10/10r, D25/2v, D27/2r, D79/2/3r, D99/8v, D140/1v, D141/2r, D141/3v, D172/4v, D244/2v, D291/1/1r, D291/1/2r
qolburin D172/2v
qolda D271/2v
qolibasu B45/9/8v
qoliča=basu D79/1/11r
qoličaγsan-dur B45/9/2v, B50/3/3r, D79/1/3r
qoličal B65/4/3r
qoličaluγsan D172/3v
qoliγsan B61/2/3r, B65/1/3r
qoluda D225/5r
qoludq-a B55/4-l/7r
qolun D141/4v
qolu-yin E8/7v
qom E8/7v
qomq-a D219/1/3v
qoms D141/2v
qomsu B39/11/15r, B55/2/15r, B161/1/11r
qomsudqan B39/11/10r, B55/2/10v, B161/1/7v
qomuγalčaγsan B55/1/2r
qomuγuljaqu D271/5v
qomutalaγsan B61/2/2r
qong D166/8r, D225/2r, E8/5r
qongginaqui B65/1/2r
qongginaqui-du D172/2v, D172/3v, D172/5v
qongginaqui-dur B61/2/2v, B61/2/3r
qongginaqui-tur B65/1/2v (2)
qongγur B55/4-IV/18r, B55/6/1v, B65/17/2r, D172/3v
qongkinaqui-dur B61/2/2r
qongq-a D172/2v
qongqun-u B65/1/2v
qongqu-yin B61/2/2r, B61/2/2v
qongsim B18/7/7r, B55/4-III/15r, B62/1/33v, D25/7r, D79/2/3v, D322/3v, E8/10r
qongsimbodisdba B18/7/3v
qongsumbodisatv-a-yin D286
qongtu D25/1v, D111/3r
qoni B39/11/13v, B39/11/7v, B55/2/13r, B55/2/7v, B161/1/10r, B161/1/5v, D77/1r, D166/11v, D219/1/7r, E8/1v
qonin D77/4v (2), D77/5r (3)
qonin-bar D225/2r
qonin-iyar D225/2r (2)
qonin-tu E8/7v
qonin-tur B50/3/8r, D77/4r, D77/5r
qonin-u B45/9/8v, B50/3/11r, D77/5r, D141/2r, D166/11r, D166/2r (2), D166/7v (2), D166/8r (3), D166/8v (2), D225/1v, E8/1v, E8/4v (4), E8/5r (3), E8/7r, E8/7v
qontu D111/1r
qonuγ B55/4-III/16r, D225/3r, D286
qonuγlaqu B39/11/15v, B55/2/15v, B161/1/11v
qor-a E8/8r
qoralaγči B18/9/1v
qorγu=daγsan B39/11/18v
qorγudaγsan B55/2/18v, B161/1/13r
qori D111/2r
qorin B18/7/4r, D140/1v, D141/2v, D141/3r (3), D141/3v, D271/7v, D291/1/1r, D291/2/1r
qoriyan-tur B62/1/37r
qorliγči-yin D147/2r
qormai D25/5v

qormai-yi D25/5v
qormuγ=či-yi D322/2r
qormusta B18/7/4r, B18/7/6r, B18/7/7r, B39/11/11r, B161/1/8r
qoru D79/1/1v
qorumasata B55/2/11v
qorumasuγan-u D111/2r
qorumsta B55/4-II/11v, B55/4-III/15v, B55/4-IV/18r, B55/4-IV/23v
qorumui D27/5v
qorumusta D166/9v
qoruqai B39/11/12r, B39/11/8r, B55/2/12r, B55/2/8v, B161/1/6r, B161/1/8v
qorusa-iyar D79/1/5r
qosiγu B18/9/2r, B65/4/2v, D166/12r
qosiγuči B55/6/2v
qosinaγ-un E8/2r
qosulan B62/1/37v
qošiginaγ-un D166/2v
qot[a]la D166/3v
qota B39/11/13v, B55/2/13r, B161/1/10r, D140/1v, D166/12v, D271/7v, D291/1/1r, D291/2/1r
qotal B55/4-l/10r
qotala B39/11/16v, B55/1/4r, B55/2/16v, B55/7a/4r, B61/1/6v, B62/1/33v, B65/1/6r, B161/1/12r, D77/3r, D77/4r, D147/3v, D166/12v, D219/1/7r, D219/2/2v, D225/3v (2), D271/6r
qotal-a D178/1/2r
qotala-du D100/2v
qotalaγar B45/1r, D79/2/3v
qotalan D219/1/7v
qotu B18/9/1v, B50/3/10r, E8/8v
qotuγur D79/1/5v
qotula B18/7/1v, B18/7/7r, B61/2/6r, D140/2v, E8/10r (2), E8/8v, E8/9v (2)
qotula-yin B65/4/3r
qotun D141/3v
qour B18/9/2v (2), B55/4-II/13r, B55/4-II/13v, D77/3v, D77/4r, D141/2v
qoura D166/1v
qour-a B161/1/9r, D166/12v
qouran-i B45/9/4r
qouras-dur B50/3/5v
qouras-i B50/3/11r
qouratan D221/1/4v
qouratu B18/9/2v, D221/1/4r
qour-a-yi B50/3/5v
qour-a-yin B62/1/33v
qour-bar B45/9/4r
qourlaγči B18/9/1v, B39/11/12r, B39/11/14r, B55/2/12r, B55/2/14r, B161/1/10v, B161/1/8v
qourlaγsan B39/11/8r, B55/2/8v, B161/1/6r
qourlal B39/11/17r, B55/2/17r
qourlan B161/1/12v
qourlaqu B39/11/9v, B55/2/10r, B161/1/7r
qourtan D141/3r, D141/3v, D225/3v
qour-tan D100/3v, D100/4v, D217/4r
qour-tan-i D77/3v
qourtu B65/17/4r, D141/4v, D291/2/2r
qour-tu B18/9/1v, D140/2v, D291/1/2r
qourtun D141/4v
qourudi D79/1/5r
qoyaduγar B65/1/1v, D219/2/1v
qoyaγula D178/1v (2)
qoyaγula-bar D178/1v
qoyar B18/7/4r, B45/1r, B45/9/2v (4), B45/9/8r, B45/9/8v (2), B50/3/12r (2), B50/3/3r (4), B55/4-III/16r, B55/4-IV/22v (3), B55/4-IV/25r, B55/4-l/2r, B55/7a/2v, B61/1/3v, B61/2/3v, B61/2/4r, B61/2/6r, B62/1/33r, B65/1/2v, B65/1/4r (2), B65/1/6r, D10/3r, D10/3v (2), D77/2r, D77/3r (4), D77/3v (3), D77/4v, D79/1/11r, D79/1/11v (2), D79/1/3r (4), D79/1/9r, D141/1v (2), D141/2v (2), D159-5/3v, D159-5/4r, D159-5/5r, D166/4r, D166/4v, D166/9r, D172/4v (2), D178/1v, D178/2/2v, D322/1v, D322/2r, E8/2v, E8/3r, E8/5r
qoyar-ača B39/11/3r, B55/2/3r, B161/1/2r
qoyar-du B65/1/3r, B65/1/3v, B65/1/4v, B65/1/5v
qoyarduγar D172/7v
qoyar-dur B61/2/3v, B61/2/4v, B61/2/5r, D79/1/10r
qoyar-i B50/3/11v, B55/6/4r, B65/1/3v, B65/1/4r (2), B65/1/4v, D79/1/11r (2), D172/4v, D172/5r
qoyartu B65/1/4v
qoyar-tu D27/5v
qoyar-un B55/4-II/12r
qoyar-yi B61/2/4r (2), B61/2/4v (2), B65/1/5r (2), D141/1v, D172/4r, D172/4v, D172/5r (2), D172/6r
qoyar-yin B62/1/37v
qoyi=tu B61/1/4r
qoyidu D25/5v
qoyi-dur D79/1/7v
qoyimara-yin D77/1v
qoyinaača D10/10v
qoyin-aača B39/11/14v
qoyin-a-ača B55/2/14v, B55/4-IV/21v, B161/1/10v, D100/6v, D217/5v, D221/1/6v
qoyinača B55/4-II/12v
qoyinaγsiban B62/1/35r
qoyisi B45/9/5v, B50/3/7r, D79/1/6v, D286
qoyitu B45/9/5v, B45/9/6r, B50/3/7r, B50/3/7v, B55/4-l/8r, B55/7a/3r, D79/1/6v, D79/1/7r, D271/5r
qoyitü B55/4-III/16r
qoyi-u D79/1/10v
qu D10/6r
qu=tuγ D166/12v
qu=tuγ-i D166/6r
qubačad D166/5r
qubatu D77/3r
qubčad B39/11/17v, B39/11/7r, B55/2/17v, B55/2/7r, B161/1/5r, D178/1v, D178/2/1v, E8/3r
qubčad-un D166/10v, D166/9v, D178/1/2v, D178/1/3r, E8/5v, E8/6v
qubčan B18/7/5v
qubčasan D79/1/9r
qubčasu B45/9/7r
qubčasu-i B65/17/4v
qubčid B161/1/12v
qubčid-i D178/1v, D178/2v
qubčid-un B18/7/6r
qubčisu-i D159-5/2r
qubčisun-u D77/4v
qubi D225/4r
qubIlaju B55/7a/4r
qubilγaγči-yin B45/1r
qubilγaγsan D219/1/3r
qubilγaju B45/1r, D140/1v, D141/3v, D141/4r, D291/1/1r
qubilγan B39/11/6r, B45/1r (2), B55/2/6r, B55/4-IV/19r (2), B55/4-IV/19v, B55/6/3r, B55/6/5v, B55/7a/3r, B61/1/4r, B65/17/3r, B161/1/4r, D10/2r, D10/7r, D79/2/1v, D100/1v, D100/4v, D100/5r, D217/1v, D217/2r, D217/2v, D217/4r (2), D221/1/1v, D221/1/2r, D221/1/3r, D221/1/3v, D221/1/5r (2), D271/8r
qubilγan-ača B65/17/3v (2)
qubilγan-dur B65/17/1v, B65/17/2v
qubilγan-iyar D219/1/3r
qubilγan-iyar-iyan B39/11/15v, B161/1/11v
qubilγan-tur B55/4-IV/18r, B55/4-IV/18v, B65/17/2r
qubIlγan-u B55/7a/6r, D219/2/3v, D271/2r
qubilγan-yiar-yian B55/2/15r
qubilγuju D291/1/2r
qubilju B61/1/6v
qubiralta B55/4-l/2v
qubitan D147/2v

qubitu D77/4r, D79/2/3v (2)
quča D166/11v
quča-yin E8/7v
učiqu D141/2v
učutu D217/3v
udaγ B61/2/4v
udal D140/2v, D291/1/2r, D291/2/2r, D322/3v, D322/4r (2)
udaldačin-u D291/1/2v
udaldačinü D140/3r
udaldaγ-a D217/4v
udaldan-du D291/1/2v
udaldu D10/9r, D100/5v
udaldučin-u B55/4-II/13r
udalduγ-a D221/1/6r
udalduγan-dur B55/6/6v
udalduγan-tu B55/4-II/13r, B55/4-IV/20v
udaldun E8/1v
udaldun-tur D140/3r
udal-tu B18/9/2r
udan D141/4v
udqaγsan B55/2/10v
udquγad D141/3r
udtaγ D172/5r
udtuγ B65/1/4v
udulda D166/1v
uduldun-u B62/1/36v
ui D25/8r
ujar B55/2/5v
ujir B39/11/5v, B161/1/4r
ula[n]-yi D25/5r
ulaγai B39/11/12r, B55/2/12r, B161/1/8v, D141/4v, D271/4v
ulaγai-yin D166/1v
ulan D79/2/1v
ulang D27/5r
ulbaljan B61/2/3r
ulbuljan D172/3v
ulγ[a]i D219/1/6r
ulγaγči D141/3r
ulγai B18/9/2r, D140/2v, D291/1/2r, D291/2/2r
ulγayilaqu B39/11/9v, B55/2/10r, B161/1/7r
uljayiγsan-ni B55/2/14v
ulu[n]čug-dur D79/1/6v
uluγai D141/3r
uluγan-a D140/2v, D219/1/2r
uluγar D27/5r
uluγuna D178/1/2v
ulunčug-tur D79/1/7r
umiγdaγsan B65/1/2r
umiki-yin B55/1/2v
umiralduγsan D172/2v
ung B61/2/3r, B65/1/3r
ung-ača D178/2/1r
ur=čadqaγči D10/6r
ura B18/7/2v, E8/1v, E8/5r
ur-a B39/11/12r, B45/2r, B55/2/12r
urabai D178/2/2v
uračan E8/5v
uračilan D219/1/1v
uradun-a D141/3v
uraγan-u E8/2r
ur-a-i B45/1r
uraju D79/2/2r, D79/2/3r, D322/1v
ural B62/1/36v
ural-yi D219/2/4r
uramusta E8/5v
uran B39/11/17r, B55/2/16v
uran-dur D77/4v
uratuγai D79/2/3r, D79/2/3v (2)
urayaγsan B55/7a/7r
ura-yi D322/4v
urca B65/17/4r
urča B55/4-IV/19v, B55/4-IV/24v, B55/6/2r, B81/2/1v, D10/6v, D10/7v, D77/2r, D77/3r, D100/2r, D100/4v, D166/9v, D217/2r, D217/4r, D221/1/1v, D221/1/4v
určadqaju B55/4-IV/24v
urdalan B61/2/2r
urdan D27/5r, E8/7r
urdulan B65/1/2r
urdun B18/7/6r, B18/7/7r, B45/9/8v, B50/3/10v, B55/6/5r, B55/7a/6r, B65/1/3v, B65/1/4v, B65/1/6r, B65/17/4r (2), D79/1/10v, D100/4r, D111/2r, D111/2v, D140/1v, D172/4r, D172/7r, D217/4r, D221/1/4v, D271/2r, D271/7v, D291/1/1r, D291/2/1r (2)
urdun-a B45/1r, B61/2/3v, B62/1/36v
urdun-iyar D10/5v
uryan-u D166/3r, D225/1v
uri=yaju E8/4r
urim B55/2/7r, D286
urim-i B39/11/7r, B161/1/5r
urimlan B39/11/16v, B55/2/16r, B161/1/12r
uriyabasu D178/1/4r
uriyaγsan B45/9/7r, B50/3/9v, B55/7a/6r, B65/4/3r, D79/1/9r
uriyaju B45/9/4v, B50/3/6r, D79/1/1v, D166/6v
uriyan B161/1/12r, D79/2/2v
uriyangγui B18/7/2r, B18/7/3r, B55/1/1r, B55/1/4r, E8/9v
uriyaqui-yin D219/1/2r
uriyuju D79/1/5v
urmusta D10/5r
uruγu-bar-iyan D172/2r
uruγu-bar-yian B61/2/1v
uruγutai D172/5r
uruγutu B61/2/4v
urui B55/2/17v (3), D25/2v, D25/4r (2), D99/8v (3), D166/9v (3), E8/5v
urumsidü D141/3r
urumsita B65/17/1v
usu D141/3r
utuγ B18/7/7r (3), B18/9/2v, B39/11/19r, B39/11/19v (5), B39/11/20r, B50/3/11v, B55/2/19v (3), B55/2/20r (4), B55/4-II/14r, B55/4-III/17r, B55/4-IV/20v, B55/4-IV/25r, B55/4-IV/25v, B55/4-IV/26r (2), B55/4-l/9r, B55/4-l/9v (2), B55/7a/2v, B61/1/3v, B61/1/8r, B65/17/5v, B81/2/2v, B161/1/13v, B161/1/14r (2), D10/11r, D10/8r, D10/9r, D25/1v, D25/2v (2), D25/3v, D25/4r, D25/5v, D25/6r, D27/1v, D27/4r, D77/4r (3), D77/4v (6), D77/5r (3), D79/1/7r, D79/2/4v (4), D99/8v (2), D99/9v (3), D100/5v, D111/1v, D166/13v (5), D166/14r, D166/1v, D166/2r (3), D166/3r, D166/7v, D166/8v (2), D166/9r, D178/1/4v, D178/2/2v, D217/4v, D217/6v, D217/7r, D219/1/5v, D221/1/6r, D225/2r, D225/4v (4), D225/5r (4), D291/2/1r, D291/2/2v, E8/10r (3), E8/1v (6), E8/2v, E8/4v, E8/5r, E8/9r (5), E8/9v (5)
utuγ-i B39/11/2v, B55/7a/5r, B55/7a/5v, B65/4/3r (2), B161/1/1v, D77/2r, D147/3r, D166/13r, D166/3r
utuγ-iyan D25/6v
utuγ-iyar B18/7/6v, D166/14r, E8/9v
utuγtan D79/2/3v
utuγ-tan B18/9/1v, B65/4/3r
utuγtu B50/3/2r, B55/4-III/15r, B55/4-IV/23v, B55/7a/4v, B61/1/7r, D10/4v, D159-5/6r
utuγ-tu B45/9/1v, B62/1/33v, B62/1/35r, B62/1/36v, D79/1/2r, D111/2v
utuγ-tur B62/1/33r
utuγ-un B18/7/3v, B55/6/7v, D166/14r, D166/6v, D217/6r, D219/1/6v, D221/1/7v, D225/2r, E8/4r
utuγ-yi B18/7/6v, B55/2/2r, B61/1/7v, B62/1/35r, D25/4v, E8/10r, E8/2r, E8/3v, E8/8v
utuγ-yin B55/4-l/10r
uv-a D166/6v, E8/4r

quwa D219/1/2v
quwaraγ-i B39/11/11v, B39/11/9r, B161/1/6v, B161/1/8v
quwaraγ-ud B55/2/2r, B55/4-II/11r, B55/4-IV/26r, D79/2/3v
quwaraγ-ud-i B55/2/11v, B55/2/9v
quwaraγ-ud-ta B39/11/2v, B161/1/1v
quwaraγ-ud-tur D77/1v
quwaraγ-ud-un B55/1/2r
quwaraγ-ud-un B55/4-l/9v, B65/4/3r, D77/2v, D77/4v
quwaraγ-ud-yi B55/4-III/15r
quwaraγ-un D286
quyaγ B18/7/6r, B39/11/7r, B55/2/7r, B55/4-IV/20r, B55/4-IV/21r, B55/4-l/8r, B161/1/5v, D10/10r, D10/8r, D100/2r, D100/3r, D100/6r, D159-5/5r, D217/2r, D217/5r, D219/1/7r, D221/1/2r, D221/1/6v, E8/5v
quyaγ-ban B65/17/4r
quyaγ-i B55/4-IV/19v, B55/4-IV/22r, B55/6/2r, B65/17/4v, D25/4r, D100/1v
quyaγtu D219/2/1v, D219/2/2v, D219/2/3r
quyaγtu-yin D219/2/3v
quyaγ-yi D10/2v, D27/3v, D217/2r, D221/1/1v
radna D166/5r
radn-a E8/3r
radn-a=sambav-a D322/3v
rags-a B18/9/2v
ragsas D322/4r
rahu-tan-un D221/1/2r
raksas B18/7/2r
raqu-du D100/2r
raqu-tan D10/7v
raqu-yin D217/2r
rasiyan B39/11/4v, B50/3/1v, B55/2/4r, B55/7a/2r, B61/1/3r, D25/7v
rasiyani B62/1/34r (2), B62/1/34v
rasiyan-i B62/1/32r
rasiyan-tu B50/3/6r, D79/1/6r
rasiyan-u B39/11/6v, B50/3/6v, B55/2/6v, B161/1/5r, D77/3r, D77/3v, D79/1/6r, D166/3v, D322/3r, D322/4v
raši D219/1/1v
rašiyan B161/1/3r
rašiyan-u B45/9/1v, B45/9/5r (2)
ratna=sambav-a B18/7/7r
rayatan-u B161/1/4v
rid B55/2/6r
ridi B39/11/15v, B39/11/6r, B55/2/15r, B161/1/11v, B161/1/4r, D271/2r
rinboce B61/1/5v
ru-yin B18/9/2v
s[i]di-i D219/1/6v
sa D219/2/1v, D219/2/2v, D219/2/3v
sab B55/4-l/10r, B55/4-l/6v, B55/7a/2r, D219/1/7r
saba B18/7/1v, B18/7/2v, B39/11/4r, B61/1/3r, B161/1/3r, D79/1/1v, D141/2v
saban D178/2/1r
saban-tur D178/2/1r
sabi D166/5v
sab-i B161/1/5v
sača B50/3/1v, B55/4-l/5r, B55/4-l/7r, D10/1v
sačaγu B55/1/2v, B55/1/3r, D77/2r, D166/2v, E8/2r
sačaju E8/10r
sačalal D225/4r
sačubasu D141/2v
sačuγad D291/2/1v
sačuγsan B18/7/3r
sačul D244/1v
sačuli D25/8v
sada E8/8v
sadu D79/1/11v, D322/4v
sadun B39/11/13r, B55/2/13r, B161/1/9v, D77/2v, D77/5r, D147/2r, D166/10v, E8/6r
sadun-iyar D79/2/4r
saγad D225/4r, D225/4v, D322/4v
saγaju B61/2/2r, B61/2/2v, B65/1/2v, D172/2v, D172/3r
saγaqu B45/9/8r, B50/3/10v, D79/1/10v
saγaral D77/1v, D77/2r, D77/2v, D225/4r
saγaritu D166/11v
saγarmaγ B45/1r
saγatal D77/2v
saγlaγar D27/5r
saγubaču B45/2r, D141/3v, D291/1/1r
saγubasu B18/7/6r, B18/9/2r, B55/4-II/12v, D140/1v, D140/2v, D291/1/2r
saγudal B61/2/3v, B65/1/3v, D166/1v, D172/4r, E8/1v
saγudal-dur B61/2/3v
saγuγ=san-u B45/9/5r
saγuγan B55/4-III/16v
saγuγsan B18/7/3v, B55/4-IV/20v, B61/2/3v, B65/1/3v, D10/9r, D79/2/1v, D100/5v, D141/1v, D159-5/4r, D172/4r, D172/6v, D217/4v, D221/1/5v, D225/3r, D322/2r
saγuγsan-u B50/3/6r
saγuju D286
saγulγaγsan B61/2/3v, B65/1/3v, D172/4r, D172/7v
saγulγan-u D166/2v, E8/2r
saγuluγ-a D141/2v
saγumu B39/11/6v
saγumui B55/2/6v, B161/1/5r
saγun B18/7/2v, D166/4v, E8/3r
saγunam D79/2/2v (2), D79/2/3r, D225/1v, D225/2r (2), E8/4r
saγuqu B18/7/5r, D10/9v, D100/3r, D100/5v, D159-5/2v, D159-5/4r, D159-5/5v, D178/1/3r
saγuqui B55/4-IV/20v, D217/5r, D221/1/6r
saγuqui-dur D221/1/4r
saγuqui-tur D100/4r
saγurin-dur B39/11/13v, B55/2/13v
saγurin-tur B161/1/10r
sajin B55/4-IV/21r, D178/1/4v
saki B65/17/4v (5)
saki=γulsun B18/7/4r
saki=γulsun-tur D77/3v
saki=qu-yin D322/1v
sakiγ[a]d D219/1/8r
sakiγad B65/17/4v (5), E8/8r
sakiγči B55/4-III/16r, B55/6/5r, B55/6/5v, D77/1v, D79/1/10r, D140/2r (2), D219/2/3v, D291/1/1v (2)
sakiγčid D225/3r
sakiγči-dur B45/9/8r, B50/3/10v, D79/1/10v
sakiγsan B55/4-IV/23v, B65/17/3r, D10/5r
sakiγu=luγsan-u D166/14r
sakiγu=lusun-a B18/9/1v
sakiγul D219/1/6r, D219/1/8r
sakiγulasun E8/9r
sakiγulsun B18/7/2r, B18/7/4r, B18/7/5r, B18/7/5v, B39/11/19v, B45/9/8r, B55/2/20r, B55/4-II/11v, B55/4-II/12r (5), B55/4-II/14r, B55/4-III/16r, B55/4-l/5r, B61/1/5v, B161/1/14r, D77/1v (3), D77/2r (2), D77/2v, D77/3v, D77/4r (3), D178/1/2v, D219/1/5v, D225/3r (2), D271/6v
sakiγulsun-a B18/7/2v
sakiγulsun-dur D79/1/10r
sakiγulsun-i D79/1/7v (2)
sakiγulsun-tur D77/2r (2), D77/2v
sakiγulsun-u B50/3/8r, B50/3/8v, D77/5r, E8/9v
sakIγuluγsan B55/7a/3v, D166/13v, D219/1/2v
sakiγuluγsun-u D271/1v
sakiju B39/11/11v, B55/2/11v, B161/1/8v
sakil D10/8r, D217/2r
sakil-iyar D79/1/2v
sakimu B39/11/14v, B39/11/15r, B55/2/14v (2), B161/1/11r
sakimuu B161/1/10v
sakin B55/4-III/16v, B55/4-IV/20r (2), B55/4-IV/25r, B55/4-l/6r (5), B55/4-l/6v (2),

	D10/5v, D77/1v, D100/2r, D141/2r (2), D219/2/4r, D221/1/2r (2), D225/3r, D271/2v, D271/3v
sakiqu	B39/11/9v, B55/2/10r, B81/2/2v, B161/1/7r, D322/4r
sakiqu-yin	B55/4-IV/24v, D10/6v
sakisuγai	D100/6v, D217/5v
sakituγai	B55/4-IV/21r, D10/10v, D79/2/3r, D79/2/3v (3), D221/1/6v
sala	B18/7/7r
salaγatu	B55/4-l/2r
salju	D178/2/1v
salkin	B55/4-III/16r, D10/2v, D79/1/1v
salkin-dur	B61/2/2v, D172/3r
salkin-tur	B62/1/37r, B65/1/3r
salkin-u	B55/4-IV/22r, B55/6/4v
salsai	D111/1r
samadi-bar	B39/11/6v, B55/2/6v
samadi-yin	B45/1v
samaγu	B55/4-IV/24r, D10/5r
sambhav-a-yi	D166/5r, E8/3r
sambuu=ḍari	B65/17/2r
sambuu=v-a	D99/8r
samidi-bar	B161/1/5r
sanabasu	B39/11/20v, B55/2/21r, B161/1/14v
sanaγa	D79/1/3v
sanaγ-a	B39/11/12v, B39/11/21r (2), B45/9/3r, B55/2/12v, B55/2/21r, B55/2/21v (2), B55/4-l/8r, B161/1/15r (3), B161/1/9r, E8/1v
sanaγ-a-i	B161/1/14v
sanaγan	B45/9/4r, B50/3/3v, B50/3/5r, D77/2v, D77/5r, D79/1/4v (2), D166/1v
sanaγan-ača	B39/11/6v, B161/1/5r
sanaγan-u	B39/11/13v, B55/2/13v, B161/1/10r
sanaγ-a-yi	B39/11/20v, B39/11/21v
sanaγsad	B39/11/5r, B161/1/9v
sanaγsad-yi	B39/11/13r
sanaγsan	B39/11/19v, B55/2/20r, B55/2/4v (2), B55/4-IV/26v, B55/4-l/3r, B55/4-l/9r, B55/6/7r, B55/7a/6v, B55/7a/7r, B65/4/3v, B161/1/14r, B161/1/3v, D141/2r, D141/4v, D166/13v, D166/14r, D219/1/4r, D219/1/6r, D219/2/4v, D225/3r, D225/4v, D271/5r, D271/6r, D271/8r, E8/9r, E8/9v
sanaγsan-ača	B55/2/6v
sanaγsan-i	D140/2v, D291/1/2r
sanaγsan-u	B39/11/4v, B161/1/3r
sanaγsun-i	B55/2/13r
sanaγulamu	B39/11/14r
sanaγulumu	B161/1/10v
sanaγulumuu	B55/2/14r
sanaju	B55/4-l/3v, B61/2/5r, B65/1/5v, D172/7r, D286
sanan	B61/2/5v, D147/2r
sandaraγulun	D322/2r
sang	B39/11/1r, B50/3/11v (2), B50/3/2v, B55/1/1v, B55/2/1r, B55/4-II/10v, B55/4-l/1v, B55/6/1r, B61/1/5v, B65/17/1r, B65/4/1r, B65/4/2v, D10/1r, D25/1v, D79/1/2v, D100/1r, D141/2r, D141/3r, D159-5/1r, D166/12r, D166/3v, D178/1/2v, D178/2/1r, D219/1/1r, D219/2/1r, D221/1/1r, E8/5v, E8/6v, E8/8r
sang-ača	D166/11r
sangdali	B39/11/6v, B55/2/6v, B161/1/4v
sangdaraqu-yin	D225/4r
sangdu	B55/4-IV/23v
sanggi	B55/2/21r
sang-i	B39/11/7r, B50/3/8r, B55/2/7v
sang-in	D79/1/2r
sang-iyar	B39/11/6r, B55/2/5v, B161/1/4r
sangsar	B39/11/17v, B55/2/17r, B161/1/12v, D271/6r, E8/10r
sangsarun	D79/1/2v
sangsar-un	B45/9/5v
sang-tu	B39/11/17v, B55/2/17v, B161/1/12v, D10/5r, D219/1/2r
sang-un	B18/7/4v, B45/9/2r, B50/3/1r, B50/3/2r, B55/4-III/14r, B55/4-III/15v, B55/4-IV/24r, B55/4-l/9v, B55/7a/1r, D10/5v, D25/4v, D159-5/5v, D166/3r, D178/2/1r, D178/2/1v, D178/2/2r, D217/1r, D219/1/4r, D244/1r, D271/4v, E8/6v
sang-yi	B18/7/6r, B65/4/2r, D77/5r, D141/2r
sang-yin	D219/1/6v
sanwar-tu	D178/1v
saqal	D141/1v, D141/4r, D271/7r
saqalaγ	E8/7v
saqasal	D291/1/1r
sara	B55/4-III/16r, B55/6/1v, B61/2/1v, B65/1/1v, D10/2r, D172/1v
sar-a	B18/9/1v, B55/4-l/9r, D225/3r, D286
sar-a/sir-a	D77/5r
sara[n]-u	B55/4-IV/19v
sarabu=dongdub	B65/17/1v
saran	B18/7/4r, B18/7/5v (2), B55/4-III/15v, B55/4-IV/22r, B55/4-IV/25r, D77/2r (2), D166/10r, D166/13v, D219/1/7r, D225/5r, D322/1v, E8/6r, E8/9r
saran-dur	B50/3/11v, D79/1/11v, D225/5r (3)
saran-tur	D322/3r
saran-u	B50/3/8r, D77/4r, D79/1/7v, D100/1v, D217/2r, D221/1/1v, D322/2r
saraqud	D79/2/2v
sarayiγol-un	D100/3v
sara-yin	B18/7/2v, B18/9/2v
sarba=dongrob	D217/1v
sarbo=dongrub	B55/4-IV/17v
sariγula-un	D217/3r
saring	D159-5/2v, D159-5/5r
sarluγ	B39/11/7v, B161/1/5v
sarqad	D291/2/1v
sarulaγ	D219/1/7r
saruluγ	B55/2/7v
sarwang	B18/7/3v, B18/7/4r
sasin-i	D10/5r
sašin	D221/1/6v
sato	D79/2/3v
satu	D322/2v
satu-yin	D322/2r
satva	E8/10r
satv-a	D141/4v
sawašidam	D27/4r
sayibar	B18/7/3v (2), B55/4-l/3r
sayid	B18/9/2r
sayid-iyar	D79/2/1v
sayid-iyar-iyan	D79/2/1v
sayidqaqu	B45/2r
sayid-un	B18/7/6r
sayin	B18/7/1v, B18/7/3r (3), B18/7/5v, B18/7/6r (3), B18/7/7r, B18/9/1v, B39/11/13r, B39/11/17v (2), B39/11/18r, B39/11/9v, B45/1r, B45/1v, B45/2v, B45/9/1v, B45/9/3v, B50/3/1v, B50/3/4v, B55/2/10r, B55/2/13r, B55/2/17r, B55/2/17v, B55/2/18r, B55/2/22r, B55/2/2r, B55/4-IV/26v (2), B55/4-l/10r, B55/4-l/5r, B55/6/7v, B55/7a/5r, B61/1/7v, B65/17/5v (2), B161/1/12v (2), B161/1/13r, B161/1/7r, B161/1/9v, D10/11v, D77/1v, D77/2r (3), D77/2v, D77/3r (2), D79/1/4v, D140/1v, D141/1v, D141/3v, D147/3v, D159-5/2v, D159-5/5v, D166/10v, D166/11r, D166/14r (2), D166/2r, D166/2v, D166/6r, D166/6v, D166/8v, D172/1v, D178/2r, D178/2v, D219/1/1v (2), D219/1/8r, D225/3r (2), D225/4r (2), D225/4v (3), D271/5v, D271/7r, D291/1/1r, D291/1/2v, D291/2/1v, E8/10r, E8/1v, E8/2r, E8/3v, E8/4r, E8/6v (4), E8/7r, E8/7v (2), E8/8r, E8/9v (2)
sayin-i	B39/11/10r, B55/2/10v, B161/1/7v, D225/5r
sayin-iyar	D225/3v, D225/4v

sayin-u D225/4r
sayin-yiar B55/2/13r, B55/2/6v
sayiqan B18/7/6r, B45/1v, B45/9/2v, B50/3/3r, B55/6/1v, B55/6/2r, B55/6/2v, D27/1v, D79/1/3r, D100/4r, D166/8r, D217/3v, D219/1/4r, D219/2/2v, D221/1/4v, D271/3r, D271/8r, E8/5v, E8/7r, E8/7v
sayiqan-iyar B39/11/18v, B39/11/6v, B161/1/13r, B161/1/4v
sayiqan-tu E8/5r
sayiqan-yiar B55/2/18v, D159-5/5v
sayisiyaγdaju D225/4v
sayisiyaγdaqu D225/4v
sayitar B55/2/21r
sayitu D79/2/1v, D291/2/1r, E8/7r
sayitur B18/7/6v, B39/11/20v, B55/1/2r, B55/1/3r, B62/1/34v, B65/4/2v (2), B81/2/2r, B161/1/14v, D77/1v, D159-5/2v, D159-5/4r (3), D159-5/5v, D166/5r, D225/3v, D225/5v, D271/6v, D291/2/2r, E8/3r, E8/3v, E8/8r
se D219/2/3r
se[l]te-yi B55/6/6v
sebesütü D25/5r, D25/5v (2)
sebisün[-dur] D27/5v
sečeg D27/1v
sečegü B45/9/1v
sečen D79/2/1v (2), D225/4r
sed=kil-e D271/4v
sed=kil-iyer B45/9/2r
sedekil D79/1/6v
sedkeged D178/1v
sedkegsen B18/7/2r, D178/1/4v
sedkejü B18/7/1v
sedkel D178/2/1r
sedkelčilen B45/2r, D178/2/2v, D219/1/5r, D219/1/6r, E8/3v
sedkel-čilen E8/9v
sedkel-degen D172/6v
sedkel-eyer D27/2v
sedkel-i D178/1v
sedkel-iyen B161/1/12r
sedkel-iyer B45/9/6v, B161/1/2r, B161/1/9v, D27/2r, D79/1/2v, D166/4v, D219/1/3r
sedkelten-i D100/4v, D221/1/5r
sedkel-ten-i D100/3v, D217/3r
sedkeltü D217/4v
sedkel-tü B61/1/5r, D100/5r, D178/2/1v, D221/1/3v, D221/1/5v
sedkel-ün B18/7/2r, B45/9/6v, B61/1/7v
sedkel-yier B50/3/9r, B50/3/9v, D99/9r (2)
sedkesi E8/2v
sedkigsen B61/1/2v, B61/1/5v, B65/17/5r, D166/6r, E8/3v
sedkijü B62/1/35r, D322/3r
sedkil B50/3/12r, B55/4-l/7r, B55/7a/5r, B61/2/5r, B61/2/6r, B65/1/6r, D77/2v, D77/5r, D79/1/11v, D166/1v, D166/5v, D291/2/1v, D322/1v, E8/1v, E8/3v
sedkil=čilen D166/14r, E8/5v
sedkil=tü B61/1/2v
sedkil-ber D271/9r
sedkilčilen B55/4-l/7v, B55/7a/7r, D166/6r, D178/2/2v
sedkildegen B61/2/5r
sedkil-dür D79/1/8v, D271/2r, D271/3r, D322/2r
sedkil-eyer D141/3v, D141/4r, D141/4v, D291/1/1v
sedkil-i B65/17/5r
sedkil-iyen B39/11/16v
sedkil-iyer B39/11/13r, B39/11/3r, B45/9/7r (2), B65/4/2r, D25/2v, D25/3r, D25/3v, D79/1/8v (2), D140/1v, D291/1/1r, D322/3r, D322/4v
sedkil-tegen B65/1/5v
sedkilten-i B55/4-IV/24v, D221/1/3v
sedkil-ten-i D10/6v
sedkil-ten-yi B65/4/3r
sedkIl-tü B55/7a/3r, B55/7a/3v, B55/7a/4r, B61/1/4r, B61/1/6v, D217/3r
sedkil-ün B45/9/5v, B50/3/7r, B50/3/9r, B55/4-IV/24r, D10/5v, D79/1/8v, D79/2/4v (2), D178/1/3r, D271/5v, D271/8r, D322/1v
sedkil-yien B55/2/16v
sedkil-yier B45/1r, B50/3/2v, B50/3/9r, B55/2/13r, B55/2/3r
sedkisi-ügei D166/4v
seggül-ün E8/2r
segseger E8/7v
segser/seyiser-ün B50/3/7r
segü=der-tü B45/9/4v
següder B18/7/5v, B39/11/17r, B45/9/3v, B50/3/4r, B55/2/16v, B161/1/12r, D79/1/4r, D322/3v
següderčilekü B55/4-l/5v
següderečilen D219/1/8r
següder-iyer B45/9/3v, D79/1/4r
següdertü B50/3/6v
següder-tü B45/9/5r, B50/3/6r
següder-tür D79/1/5v
següder-yier B50/3/4r
segül B45/9/5r, B50/3/6v, B55/4-IV/25v, D79/1/6r, D111/1r, D159-5/3v, D159-5/4r, D166/11v, E8/7v
següldür D159-5/5v
segül-iyer D77/3v
segültei D172/4v
segültü B45/9/2v
segül-tü B50/3/3r, D79/1/3r
segülün B45/9/5v
segül-ün B50/3/7r, D79/1/6v, D166/2v
sel E8/3v (3)
selberekü B161/1/8r
selberikü B39/11/11r, B55/2/11r
selem B161/1/5v
selem-[e] D178/1/4r
selengge B18/7/5r
selme B55/2/7r
selm-e B39/11/7r
selte B55/4-II/12v, B55/4-II/13r, B81/2/2v, D140/1v, D141/3v, D219/1/2v, D219/1/3r (2), D291/1/1r
selteber D225/2v, D271/2v, D271/3v, D271/5r, D271/5v, D271/7r
selte-de B45/1v
selte-dür B18/7/3v (3), B18/7/4r (9), B18/7/4v (9), B18/7/5r (4), D225/2v
selte-i D219/1/3v (2)
selte-iyer D219/1/8r
selten D219/1/6v
selten-i B55/4-l/1v, D219/1/4r, D219/1/5r
seltes D219/1/4v, D219/2/4v, D271/1v
seltes-dür D166/9r
seltes-eče D322/3r
seltes-i D166/4r, D166/5r, D166/5v (4), D219/2/3r, E8/3r (2)
seltestei-yi D159-5/4r
seltesti D219/2/1v
seltes-tür D219/2/2v, E8/5r
seltes-ün B45/1v, B55/6/2v, B55/6/5r, D166/5v, E8/3v
selte-tei D147/1v
selte-ten-dür B55/4-l/5v
selte-yin B18/9/1v
sengden D271/9v
sengder-ber B81/2/2r
serege B81/2/1v
seregülemü B39/11/14v
seregülümüü B161/1/11r
sereküyin B18/9/2r
serete D25/4v
sergegülümü B55/2/14v
serger D166/11v
sergün B62/1/36v
serke D166/11v, D166/4r, E8/2v
serked-ün E8/7v

serteyin D221/1/7r
serteyisün B55/4-IV/21v
seter D77/1v, D77/3v, D77/4r
seterlegsen D77/2r, D77/2v (5), D77/3v
seter-ün D77/1r
si[r]ɣulɣan-tur D25/3r (2)
sib D140/2v, D291/1/2r
sibaɣud-ud B161/1/5v
sibaɣun B61/2/2r, D141/2v, D147/2r
sibaɣun-u B45/9/2v, B45/9/5v, B50/3/3r, B50/3/4v, B50/3/7r, D27/4v, D79/1/3r, D322/3v
sibaɣun-ud-un B55/2/7v
sibaɣuu B65/17/1v
sibau B65/1/2r
sibšig D166/8r
sibšiɣ-tu B61/1/2v
sibuɣun B55/4-IV/17v
siD B55/4-II/11r, B55/4-l/5v
sides-i D147/2r
sidetei B55/4-IV/17v, B55/4-IV/18v, B55/4-IV/19r
sideten B18/7/4r (2)
sidetü B61/1/2v, D100/3v
sidi B55/4-IV/24r, B61/1/2v, D291/2/2v
sidi-i B18/7/5r (2), B18/7/5v (2), B81/2/2v, D219/1/6v, D219/1/8r
sidis-i D147/3r
sidi-yi B18/7/5v (7), D10/5v
sidi-yin B18/7/2v
siduɾɣu B39/11/13r, B55/2/13r, B161/1/9v
siduɾɣu-i B55/2/14r, B161/1/10v
siduɾɣu-yi B39/11/14v
sidün D77/3r
sidün-yier B50/3/8r
sidütei B65/17/2v (2)
sidü-yi B65/1/2v
sigedketei D159-5/2r
sigemuni B55/4-III/14v, D10/5r
sigemuni-yin B61/1/2v, B65/4/2v, D10/7r
sigemüni B18/7/2r, B55/4-IV/23v
sigemüni-yin B18/7/7r, B55/4-IV/24v, B161/1/12r, B161/1/8r
sigesün B65/1/3r
sigesün-ḍegen D172/3v
sigesün-dür-yi[e]n B61/2/3r
sigimuni B18/7/3v
sigüderin-tei D79/1/6r
sigüderin-tü D79/1/6r
sigüregelen D172/5r
sigüren B61/2/4v
sigürün B65/1/4v
siɣa[i]-ača D25/5r
siɣayitu D225/1v, E8/2r
sikürtü B18/7/3v
sil D77/5r
silaɣun D111/2v
silegüsün E8/4v
silge D100/3v
silɣadaɣ B45/1v
siljire=jü D166/8r
siljirejü E8/4v
siltaɣan B18/9/1v, B81/2/2v, D159-5/2v (2), D159-5/4v (2), D159-5/5v (2), D166/6r, D166/8v, D178/1/2v, D178/1/4r, D322/3r, E8/3v, E8/5r, E8/8r (3)
siltaɣan-ača B39/11/3r, B55/2/2v, B55/2/3r, B161/1/2r
siltaɣan-bar D79/1/1v
siltaɣan-i D166/6r, D271/9v, E8/3v
siltaɣan-luɣ-a B39/11/3r, B55/2/2v, B161/1/2r
siltaɣan-ni B45/1v
siltaɣan-tur D77/2v
siltaɣan-u E8/5r
siltaɣan-yi D271/6r
siluɣulɣan D25/5r
siluɣun B39/11/14r, B55/2/13v, B161/1/10r, D77/5r
silügeleküi D77/5r
sim B55/4-l/10r
sim[e]gü=lügsen B61/2/3r
sim[e]güljü B61/2/1v
sim[e]gülügsen B61/2/1v, B61/2/2r (2), B61/2/2v, B61/2/3r, D172/2r
sim-e B55/4-l/6v
simedügsen-eče B18/7/1v
simegülejü D172/2r
simegülügsen B65/1/2v, B65/1/3v, D172/2r, D172/2v, D172/3r, D172/3v, D172/6r
sim-e-i B55/2/9r
simeni E8/7r
simetei B39/11/12v, B161/1/9v
sim-e-tü B50/3/10v
sime-yi D271/8r
sim-e-yi E8/7v
sim-e-yin E8/9v
simigüljü B65/1/2r, B65/1/3r
simnus D178/1/2v
simnus-i B61/1/5r
simnus-un D77/3v, D178/1/4r, D322/4r
simtei B55/2/12v
simus D141/3r
simus-i B55/4-II/13v, B55/4-IV/24r, B55/6/3v, D10/5v
simus-yi D10/6r
simügülün B65/1/2v
simüs-i B55/7a/3v
sinalan B61/2/1v
sinalun B65/1/1v
sinan B61/2/5v
sine E8/4v
sineyin B55/4-l/9r, D141/1v (2)
singgekü B18/7/6v
singjiɣči-yi D141/4r
singji-tu B55/6/1v
singji-tü B55/6/1v, D225/1v
singqu-bar D77/3r, D77/3v, D77/4v
singqun B50/3/6v
singsijü D111/2v
singtalan B55/6/6v
singtaraɣulaɣad B55/4-IV/21v
singtaraɣuluɣsan D217/3r
singtaral B55/6/4r
sintaraɣuluɣad D10/2r
sintaraɣuluɣsan D100/3v
sintaral D100/3v
sinuɣči D147/2v
sinul-i D178/1/2r
sira B65/4/1r, B65/4/1v, B65/4/2r (2), B65/4/2v (3), B65/4/3r, B65/4/3v (3)
sir-a D79/1/6r
siraɣulɣan-tur D25/6r (2)
siramusun-yiar B65/1/2r
siregesi E8/8r
siregün B18/9/2v, B39/11/12r, B161/1/9r, D100/3v, D221/1/3v, D225/3v
sirger D25/4v
sirgešiügei D166/12r (2)
siɾɣulɣan D25/4r
siɾɣulɣan-tur D25/3v, D25/4r, D25/5v, D99/9r
siɾɣulɣa-tu D99/9r
siɾɣuljin D244/1v
siri D10/11r
siribusu-yier D172/2r
sirigün B55/2/12r, D79/1/1v
sirmusun-iyar B61/2/1v
sirmusu-yi B65/1/2r
sirqan D79/1/1v
sirteyiged D10/11r
sirui B18/9/1v, B50/3/9v
siruly-a-tu D27/2r, D27/2v
siruly-a-tur D27/3r, D27/3v
sirümüsen B61/2/2r
sitaɣaɣsan B18/7/3r, B55/2/8r (2), B161/1/5v, B161/1/6r

sitaɣaju B55/2/2r, B161/1/1v, D25/1v, D25/3v, D25/4r, D27/2v, D99/9r
sitaɣan E8/2v
sitaɣaqui-dur D99/8v
sitaɣaqui-tur D25/2v
sitan D10/9v
sitanam D27/3r
sitübesü D141/1v (2)
sitüged D141/1v (2), D147/2r
sitügen B18/7/4r, B18/7/4v, B55/4-III/15r, D178/1v, D244/1v
sitügen-dür D271/2r (2), D271/2v
sitügen-i D166/2v, E8/2r
sitügen-ü D178/2r
sitügsen-eče D271/2v
siTüjü B61/1/7v, B161/1/15r
sitüküi-yin B55/4-l/7r, D271/2v
sitün B62/1/36v
siurɣ-a B55/2/12r, B161/1/9r
sma[n]tabs-un D178/2r
sočiqui-dur B61/2/4r
sodun D77/4v
soɣ'awadi-yin D172/7r
soɣlal B55/2/12r
soɣlan B161/1/9r
soɣtaju B62/1/36v
soldeb-ün B55/7a/1r
solungɣ-a D77/3r
sonur B45/9/5v, D79/1/6v
sonuraban B55/4-l/7v
sonus B55/4-II/11r
sonusču B39/11/15v, B55/2/15r, B161/1/11r
sonusqulang B81/2/2v, E8/3r, E8/9r
sonusqulun D166/13v, D166/4v
sonusuɣad B65/1/2r
sonusuɣsan B55/1/4r, B55/7a/3v, B61/1/5v
sonusula[n]gtai D271/3r
soqubči D159-5/2r
soqur B50/3/7r
soquraju B45/9/3v, B50/3/4v, D79/1/4v
sori B18/7/3v
soruɣči D322/4r
soruju B61/2/3r, B65/1/3v, D172/3v
soyu=rqatuɣai D27/4r
soyuban D159-5/5r
soyuɣ-a-ban B81/2/1v
soyuɣatai B55/4-IV/19r
soyuɣ-a-tai B65/17/2v
soyur=q-a D77/1v, D140/3r, D166/4v, D166/9r
soyuraq-a D10/10v (2), D25/3r, D25/4v, D25/7r, D25/8v (3), D291/1/1r
soyur-q D111/3r
soyurqa B18/7/5r (3), B18/7/5v (3), B18/7/6v (2)
soyurq-a B18/7/2v (2), B18/7/5v (2), B18/7/6r, B18/7/7r, B55/4-II/11r, B55/4-II/11v, B55/4-II/12v (4), B55/4-II/13r, B55/4-III/16v (4), B55/4-III/17r (2), B55/4-IV/19v, B55/4-IV/21r, B55/4-IV/23v, B55/4-IV/25r, B55/4-l/3v (2), B55/4-l/4r (2), B55/4-l/4v, B55/4-l/5v, B55/4-l/6r, B55/6/6v (3), B55/6/7r (3), B62/1/32r, B62/1/32v (2), B62/1/33r (2), B62/1/33v, B65/17/4v, B65/17/5r (3), B65/17/5v, B81/2/2v, D10/4v, D10/7v, D25/6v, D27/2r, D27/4v (3), D27/5r, D27/5v (2), D77/1v (6), D77/4v, D77/5r, D99/9r, D100/1v, D100/2r, D100/6v, D111/2r, D111/2v (2), D111/3r, D140/1v (2), D140/2v (4), D140/3r (4), D141/3v (2), D166/13r (2), D166/4v, D166/6r, D166/9r (3), D166/9v (2), D178/1v (2), D178/2r (2), D217/1v, D217/5v, D217/6r (5), D217/6v, D219/1/5v, D219/1/6v, D219/1/8r, D221/1/1v, D221/1/2r (2), D221/1/4r, D221/1/6v, D221/1/7r (4), D221/1/7v, D225/3r (2), D225/5r, D225/5v (4), D244/2r, D271/1v, D271/2r, D271/4r (7), D271/4v (4), D271/5r (2), D271/5v, D271/6r (2), D271/6v, D271/9v, D291/1/1r (2), D291/1/2r (4), D291/1/2v (5), D291/2/1r, D291/2/1v (2), E8/3r, E8/3v, E8/5v (7), E8/8v, E8/9r
soyurqagči B65/4/2v
soyurqaɣči B55/4-II/14r, D100/4r, D217/3v
soyurqamu D244/2r (2), D244/2v (2)
soyuruq-a D141/4r
sö D25/3r
södi D166/6v
sögeküi B65/1/4r
sögüdkegsen D217/2v, D221/1/3r
sögüdtügsen B161/1/8r
sögüdtügsen-ü B55/2/11v
sögüdtün D225/2v (2)
sögüdügsen-ü B39/11/11r
sögükei B61/2/4r
sökei D172/4v
söni B39/11/15r, B45/2r, B55/2/14v, B55/4-IV/21r, B55/4-IV/23r, B65/1/4v, B161/1/11r, D10/4r, D10/9v, D100/3r, D100/6r, D217/5r, D219/1/8r, D221/1/6r
söni-yin B39/11/20r, B45/9/6v, B50/3/9r, B55/2/20r, B55/4-III/16v, B55/4-l/8v, B161/1/14r, D79/1/8v, D271/4r
sönü=gegči B55/6/4r
sönüg D271/9r
sönüge D291/2/2v
sönügen B39/11/14r, B55/2/14r
sör D77/3r
sören B61/2/5r (2)
subasu D10/11r, D10/7r
subasu-geyin D10/4v
subud B61/2/2r, B65/1/2v, D140/1v, D172/6r, D271/7r, D291/1/1r
suburaɣsan B81/2/2r
sudal D178/1/2v
sudarasun D79/2/1v
sudui B61/2/2r
sudur B39/11/20r, B50/3/1r, B55/1/1r, B55/2/20v, B55/4-III/14r, B55/7a/1r (2), B61/2/1r, B65/1/1r, B65/1/1v, B161/1/14r, D10/1r, D25/2r, D27/1r, D27/2r, D77/1r, D77/1v, D77/4r, D99/8r, D111/1v, D141/1r, D166/3r, D172/1r, D172/7v, D217/1r, D219/1/1r, D225/1v, D244/1r, E8/1r
sudur-a D25/6v
sudur-i B55/7a/4r, B61/1/6r, E8/2v
sudur-ud B55/2/21v
sudur-ud-ača B161/1/15r
sudur-ud-un B39/11/21v
suɣ'awadi-yin B61/2/5v
suɣu B61/2/2r, D172/2v
suɣu-ača B55/4-l/6r (2)
suɣuɣ-ača B55/4-l/4r (2)
suk'awadi-yin B65/1/6r
sukawati-yin B62/1/34v
sularan D178/1/3v
sulartal-a D172/1v
sumadi=dharm-a=dowaja D322/4v
sumu B55/4-IV/19v, D25/7v
sumun D100/2r
sumun-daɣan D10/7v
sumun-i D217/2r
sumun-iyar B65/17/4r
sumun-tur D166/2v, E8/2r
sumu-yi B55/6/1v, D221/1/2r
surčigsen B81/2/2r
surɣ'ar B55/6/3r
surɣaɣsan B61/2/4v (2), B65/1/5r (2), B65/1/5v, D172/5v
surɣal B39/11/16v, B55/2/16v
surɣali B161/1/12r
suril B18/9/2r
suriy-a-bar D79/1/1v
surtaɣal-un B55/4-l/9r

surtu D172/4v
suruγaγsan D172/5r (2)
suruju D172/6r
surun B65/1/5v (2)
sur-yi D10/3v
sutan E8/3v
suti E8/3v
sutu D79/2/1v
suu B18/7/6r, B45/9/8r (2), D79/1/10r (2)
sübüreg D286
sügüder B55/6/5r
süidken B62/1/36v, B161/1/10v
süike-tei D159-5/2r
süjügleltei B161/1/15r
süjüg-yier B65/1/1v
süke-ber D79/2/1v
sülde B18/9/2v, B55/6/5r, B55/6/5v, B61/2/4r, D166/10v, D225/3v, E8/6r
sülde-dür B55/2/11r
sülden-dür B39/11/11r
sülde-tür B161/1/8r
süldün B65/1/4r
sümbe D25/8r
sümber E8/8r
sümbür B18/7/7r, B55/4-l/10r, B81/2/2v, D219/1/7r, D291/2/1r, D322/4r
sümbüri B18/7/4v
süm-e B18/7/4v (3), D147/2r, D291/2/1r
sümer D166/12r
sün B65/17/3v, D79/1/1v, D79/2/1v (2), D166/12r, D166/3r, D244/2v, D291/2/1r, D322/4r, E8/2r, E8/8r
sünesü D27/5r
sünesün D27/5r (3), D27/5v, D141/3r
sünes-ün D27/5r
sünesün-i D166/12r
sünesün-i-iyen D10/6v
sünesün-yin D10/6v
sünesü-yien B55/4-IV/24v
süng'aba B18/7/7r
sür B39/11/10r, B39/11/11r, B39/11/11v, B39/11/18r, B55/2/10v, B55/2/11r, B55/2/11v, B55/2/18r, B55/6/5r (2), B161/1/13r, B161/1/7v, B161/1/8r, B161/1/8v, D10/2v, D27/5r (5), D27/5v, D166/12r, D166/12v, D225/3v (2), D291/2/1r (2)
sürč[i]gsen D77/4v
sürči D77/3r, D77/3v
sürčil D291/2/1v
sürdekü D225/4r
süri B55/4-IV/22v, D10/2r
süri-i B55/4-IV/21v, B55/4-IV/22r
sür-iyer B55/7a/6r
sürtü B61/2/4r
sür-tü D172/6r
sürü D159-5/1v,
sürüg D77/4r
sürüg-i B39/11/7v, B55/2/7v, B161/1/5v
sürüg-tür D77/2v
sürüg-ün B18/7/6r
sürükü-yin D159-5/5v
sürütü B65/1/4r
süsüg-iyer D172/1v
süsüg-ün B55/4-l/3r
süsüg-yier B61/2/1v
süsül=küi D166/4v
süsüldekü B55/2/21v
süsüleldekü B39/11/21r
süsülen B39/11/11r, B55/2/11v, B161/1/8r
süsüljü B62/1/34v
süsülügsen B18/7/2v
sütü D166/6r
süü B39/11/7r, B45/1v, B55/2/6v, B161/1/5r, D219/1/3v
sü-ü D271/3r
süüben D172/6r
süü-yi D172/3r
süü-yi[e]n B61/2/2r, B61/2/2v (2)
süü-yien B65/1/2v (2), D172/2v
šabi B45/1v, B81/2/2v, D217/7r, D219/2/4r
šabii E8/3v
šabiji B39/11/12r, B55/2/12r
šabinar-iyar B39/11/13r, B161/1/9v
šabinar-yian B55/2/12v
šabji B161/1/8v
šagimuni-yin B55/2/16r
šagjamuni D322/4v
šaγantu D25/1v, D111/1r, D111/3r
šaγji B55/7a/7r
šaγjimuni-yin B39/11/11r, B39/11/16v
šaγš[a]bad-i D219/1/7v
šaγšabud B55/1/2r
šajin B55/4-l/9r, B55/6/3v, B55/6/4r, D140/2v, D159-5/6r, D166/1v, D166/7v, D166/8r, D166/8v, D271/9r, E8/4v, E8/5r (2), E8/6v
šajin-i B55/7a/1v, B161/1/6v, B161/1/8v, D159-5/6r, D219/1/5r, D219/2/3v, D286
šajin-ni B55/2/11v, B55/2/9r, B55/6/6v
šajin-u D159-5/6r
šajin-yi D141/4v
šambala B18/7/4v
šamdan E8/8r
šamtabs D178/2r
šamtabtu B81/2/1v
šanaγan B50/3/4v
šar D111/2v, D166/11v
šara B45/1r, B50/3/6v, B55/1/3v, B55/4-III/15v, B55/4-IV/17v, B55/6/1v, B55/6/5v, B61/2/1v, B65/17/3v, D25/5r, D27/5r (2), D225/2r, E8/2r, E8/2v, E8/4v, E8/5r
šar-a B65/17/1v, D172/2r
šaraγol-un D221/1/3v
šaran E8/4v
šaraq-a D141/2r
šarawang B18/9/1v
šar-un E8/7r
šasin D10/10v, D79/2/4r, D100/6v, E8/1v
šasin-i B39/11/11v, B39/11/9r, B61/1/2v, B81/2/2v, D10/7r, D291/1/2r
šasin-u D10/5r
šašin B55/4-III/15r, D217/5v, D217/6v
šašin-i B55/4-IV/23v, B55/6/6v
šašin-ni B55/4-II/14r, B55/4-IV/23v, B55/4-IV/25r
šatu B55/4-l/8r, D271/4v
šibaγu D172/5v
šibaγud-un B39/11/7v
šibEšIgtü B55/7a/1v
šib-i D291/2/2r
šibsig-tü E8/5r
šibtuγur D27/5v
šibuγuu B55/7a/6v
šibuu B55/6/5v
šidar B55/4-l/6v
šiddi D217/3r
šiddi-i D217/6r
šidetü D221/1/3v
šidi-i B18/7/5r, D221/1/7r
šiditü B55/7a/1v
šidi-yi E8/5v
šidü B55/7a/1v
šidüben D141/2v
šidü-yi D172/6r
šigemüni-yin B55/2/11v
šigimuni-yin B55/7a/1v
šigüregülen D172/4v
šiγayitu D166/2v
šiγurγ-a B39/11/12r
šil B45/1r
šilaγun D166/8r
šilegüsün D166/8r
šilger D217/3r

šiltaγan E8/5r
šilüg D221/1/3v
šim B161/1/6v
šime D166/11v
šim-e B39/11/8v, B55/6/2v, D166/2v, D219/1/7r, E8/7v
šim-e-üd-i D291/2/1v
šime-yi D219/2/2r
šim-e-yin B45/1v
šin-e B45/1v
šinggeküy-e B45/1v
šinggi B39/11/20v, B161/1/14v
šingji E8/5r
šingqu-tu B45/9/5r
šingtaraγuluγsan D221/1/3v
šingtaral D217/3r, D221/1/3v
šini D166/8r
šira D166/3r, D166/3v, D166/7v, D166/8r
šir-a D10/5v
širabusu-yi D172/2v
širabuu B55/6/2v, B55/6/4r
širaγ-a D219/1/2r
širegün B18/9/2r, D217/3r
širgešiügei D166/12r
širi B39/11/11v
širmau B18/9/1v
širui B18/9/1v (2)
šitaγaγsan B39/11/7v, B39/11/8r, D219/1/4r, D219/2/3r
šitaγaju B39/11/2v, D25/3r
šitaγan D166/3r
šitaγaqui-tur D27/2r
šitan D10/4r
šitübesü D141/2r
šitüged D141/2r
šitügen-dür B55/7a/5r
šitügen-ü D178/1v
šitügsen B55/7a/2r
šitüjü B39/11/21r, B55/7a/5r
šoγlal B39/11/12v
šoγlan B55/2/10r, B161/1/7r
šorun D286
šuγlan B39/11/9v
t[a]kila-ud-yi D141/3v
t[e]ndeče D79/1/5r
ta B18/7/6v, B45/9/3r (2), B45/9/4r, B50/3/3v, B55/4-l/8r, B55/4-l/8v, D79/1/3v, D141/3v, D141/4v, D244/1v (2)
ta[kil] D79/1/11r
ta=nuγud-dur B55/4-l/5r
ta=nuγud-tur B55/4-l/5v
tabalan B161/1/5r
taban B50/3/3r
tabatai B55/2/12r
tabčan-dur D219/1/3r
tabčang-un B18/7/2v
tabiγ B39/11/4r, B55/2/3v (2), B161/1/2v
tabin B45/9/2v
tablan B39/11/6v, B55/2/6v
tabtai B39/11/12r, B161/1/9r
tabuduγar B65/1/1v, D172/1r, D172/7v
tabun B18/7/2r, B18/7/3v (2), B18/7/4r, B18/7/7r, B45/1v, B45/9/6r, B45/9/7v, B50/3/1v, B50/3/8r, B55/1/3v, B55/4-II/12r, B55/4-IV/18v, B55/4-IV/19r, B55/4-l/1v, B55/4-l/2r, B55/4-l/5v, B55/4-l/7r, B55/4-l/8r, B55/6/2v, B55/7a/3r, B61/1/4r, B61/2/3r, B65/17/2v (2), B81/2/2r, D77/3v, D77/4v, D79/1/10r, D79/1/1v, D79/1/3r, D79/1/7v, D141/1v, D159-5/1v, D159-5/3r, D159-5/4v, D166/12r, D166/4v, D166/5r (2), D172/3v, D178/2/1r, D219/1/3v, D219/1/5r, D271/2r, E8/2v, E8/3r (2), E8/8r
tači=yangγui D322/4v
tačiyangγui B45/9/7r, B50/3/9r, D79/1/8v
tačiyaqu B39/11/3r, B55/2/3r, B161/1/2r
taγa=lal-un D166/5r
taγal[a]γdan D219/1/6v
taγalaγči B55/4-l/6v
taγalaγdulju B55/2/21r
taγalaγsan B39/11/18r, B55/2/18r, B161/1/13r, D291/2/2r
taγalaju B55/4-l/5r, E8/5v
taγalal B161/1/13r
taγalal-dur B39/11/10r (2), B39/11/8v, B39/11/9r, B55/2/10r, B161/1/7v
taγalal-dür B161/1/6v
taγalal-i B55/2/18v
taγalaltu B55/4-l/4v
taγalal-tur B55/2/10v, B55/2/9r, B55/2/9v, B161/1/7r, B161/1/7v
taγalal-un E8/3r
taγalal-yi B39/11/18r
taγalan D219/1/5v
taγalaqui-bar D166/13r, E8/9r
taγalsabar B18/7/2v
taγuγ=daju B62/1/37r
taki B45/9/4r, B50/3/5r, B55/4-l/3v, D25/5r, D79/1/5r, D111/3r
taki=mui B65/4/2r, B65/4/2v, B65/4/3r (2)
taki=nam E8/5r
takibasu B65/4/3v
takigsen-ü D291/1/2v
takiγad D322/2v
takiγdaqui D166/7r
takiγsan B55/4-III/16r, D25/2r, D27/2r, D99/8r, D111/1v, D141/4v, D225/2v, D244/3r
takiγsan-u D140/3r
takiju D225/2v (2), D225/5r
takil B39/11/3v (2), B39/11/4v, B45/2r, B45/9/5v, B45/9/8v, B50/3/7r, B55/2/3v (2), B55/2/4r, B55/4-II/11r, B55/4-III/16r, B55/4-IV/20v (3), B55/4-IV/21r, B55/4-l/1v, B55/4-l/4v, B161/1/1r, B161/1/2v (2), B161/1/3r, D10/10v, D10/1v, D10/8v, D10/9r, D25/7r (2), D25/7v, D25/8r, D25/8v, D77/1v (2), D79/1/1v, D79/1/2r, D79/1/6v, D79/1/7v, D79/1/9v, D100/2v (2), D100/3r (2), D100/6v, D140/1v, D159-5/1v, D159-5/3r, D159-5/4v, D166/4v (2), D166/5v, D178/2/1r, D178/2/2r, D217/2v, D217/3r (2), D217/3v (3), D217/4r (3), D217/4v (4), D217/5r (7), D217/5v, D217/6r, D219/1/5r, D221/1/3v (2), D221/1/4r (2), D221/1/4v (2), D221/1/5r (2), D221/1/5v (3), D221/1/6r (5), D221/1/6v (5), D221/1/7r, D221/1/7v, D225/2v, D244/1v (2), D244/2r, D322/2v, E8/3r (2), E8/3v
takil-ača B39/11/18r, B55/2/18v, B161/1/13r
takila-un D141/3v
takil-eyer D27/2v
takilγ-a B39/11/1r, B55/2/1r
takilγsan D172/6v
takil-i B45/1r, B55/4-l/5r, B55/4-l/7r, D25/7r, D140/2r, D217/5v, D322/2v (2)
takiliyar B50/3/9v, D79/1/10v
takil-iyar B45/9/2r, B45/9/4r, B45/9/4v, B45/9/6v, B45/9/7r (4), B50/3/10v, B50/3/11r, B50/3/2v, B50/3/5r, B55/4-III/14v, B55/6/2v, D25/4v, D25/6r, D79/1/10r (7), D79/1/10v (6), D79/1/11r (5), D79/1/11v, D79/1/5r, D79/1/5v, D79/1/7r, D79/1/7v, D79/1/8v (2), D79/1/9r (7), D79/1/9v (6), D166/5r, D166/5v (2), D178/2/2r, D225/5r, E8/3r, E8/3v (2)
takil-luγ-a B45/1v
takil-tur B55/4-III/17r
takil-un B18/7/6v, B45/9/1v, B45/9/2r, B45/9/5v, B50/3/12r (2), B50/3/1v, B50/3/2v, B50/3/7r, B55/4-l/3r, D25/6v, D79/1/11v, D79/1/2v, D79/1/6v, D140/1v, D141/3v, D166/3v, D219/1/3v, D219/2/2r, D271/1v, D291/1/1r (2)

takil-yi D217/5r, D221/1/7r, D271/8r
takil-yiar B50/3/10r (8), B50/3/10v (6), B50/3/11r (5), B50/3/11v, B50/3/6r, B50/3/9r (2), B50/3/9v (6)
takil-yin B55/4-l/2v
takimu D178/2/2r (3)
takimui B39/11/1v, B50/3/2v, B55/2/1v, B55/4-II/11r, B55/4-III/14v (2), B55/4-III/15r, B55/4-IV/18r, B55/4-IV/18v (2), B55/4-IV/19r, B55/4-IV/20v (3), B55/6/2v, B55/6/3r (2), B55/6/3v (2), B55/6/4r (2), B55/6/4v, B55/6/5r (4), B55/6/5v (3), B65/17/1v, B65/17/2r, B65/17/2v, B65/17/3r, B65/17/3v (3), B65/4/2r, B65/4/2v, B65/4/3v (2), B161/1/1v, D10/8v, D10/9r, D25/2r, D25/7r (2), D25/8r, D27/2v, D77/1v, D99/8v, D100/2v (2), D100/3r, D111/2r, D140/1v (4), D141/3v (3), D166/5r (2), D166/5v, D178/1/2r, D178/2/1v (2), D217/3r (2), D217/3v (3), D217/4r (3), D217/4v (4), D217/5r (7), D217/5v, D217/6r, D219/1/3v (2), D221/1/3v (2), D221/1/4r (2), D221/1/4v (2), D221/1/5r (2), D221/1/5v (3), D221/1/6r (5), D221/1/6v (4), D221/1/7r, D221/1/7v, D244/1v (3), D244/2r, D271/3r (3), D271/3v (2), D271/7r, D271/8r, D271/8v, D291/1/1r (4), D291/2/1v (2), E8/3r (3)
takin B45/9/2r (2), B45/9/5v (2), B45/9/6r, B45/9/6v, B50/3/11v, B50/3/2r (2), B50/3/2v, B50/3/6r, B50/3/7v (5), B50/3/8r (4), D10/7r, D79/1/2r, D79/1/2v (2), D79/1/7r (5), D79/1/7v (2), D166/2r, D217/2v, D217/3r, D221/1/2v, D221/1/3r, D225/2v, D225/5r, D244/1v, E8/1v
takin[a]m D166/7v
takinam D25/3r, D25/3v, D27/2r, D27/3r, D99/9r (2), D166/7v, D166/8r (3), D166/8v (2), E8/4v (3), E8/5r (3)
takinam-a D25/4v, D25/6r
takiqu B39/11/9r, B55/2/9v, B161/1/6v, D225/2v, E8/1r, E8/2r (2), E8/3v
takiqu-daγan B161/1/13v
takiqui D25/1v, D25/6v, D166/1v, D166/2r, D166/6r
takiqui-taγan B39/11/18v, B55/2/19r
takiqui-tur D25/2v, D166/2v
takiqui-yin D166/1r
takiqu-yin E8/1v
takisuγai B39/11/2r, B55/2/1v, B161/1/1v
takituγai B50/3/12r, E8/4r
tal=biγad E8/4r
tala B39/11/5v, B161/1/4v, B161/1/9v
tal-a B39/11/13v, B39/11/6v, B55/2/13r, B55/2/5v, B55/2/6r, B161/1/4r
talbaγad D141/3r
talbaγsan D10/7v
talban D141/2r
talbasu D141/2r
talbi D111/3r
talbibaču D286
talbiγad D166/3r, D166/3v, D166/7r, D178/2r, E8/2r (2), E8/2v
talbiγdaqu D79/1/1v
talbiγsan B39/11/8r, B55/2/8r, B161/1/6r, D79/1/6r, D217/2r
talbiγsan-u B45/9/5r, B50/3/6v
talbiju D178/2/2r
talbiqu D77/2v
talbiqui B50/3/8r
talibaγad D25/1v
talq-a D166/5r, E8/3r
taluγai-iyar D79/1/7v
tamir B18/7/5r
tamu-ača B55/7a/1v, B55/7a/2v, B61/1/4r
tamu-Dača B61/1/2v, B61/1/4v
tamu-yi D77/3v
tamu-yin D286 (2)
tan B55/2/18v, B55/4-III/17r, D10/9v
tan-a B65/17/3v
tandu D79/1/4v
tan-du B45/9/4r, B50/3/5r
tan-dur B45/1r, B55/4-l/4v
tangγ[a]riγ-un D178/2/1v
tangγ'araγ B55/4-II/12r, B55/4-l/4v
tangγ'ariγ-tan E8/9r
tangγ'ariγ-tan-luγ-a E8/3r
tangγ'aruγ-tu D141/4r
tangγa=riγ D178/1/2v
tangγaraγ-tan B18/7/6v
tangγariγ-a-eyen D291/1/1v
tangγariγ-eyin D140/2r
tangγariγtan D166/13r, D166/4v
tangγariγ-tu D291/2/2r
tangγariγ-un D166/4v
tanglu B18/7/4v
tangsuγ B62/1/34r, D140/1v, D141/3v
tangsuγ-a D291/1/1r
tangšim D178/2r
tanγaraγ B18/7/6r
tanγariγ B18/7/2v
tanγariγ-tan B18/7/2r
tani B50/3/11v (3), B50/3/12r, B50/3/5r, B55/4-l/4r (3), B55/4-l/6v, B161/1/13r, B161/1/7v, D79/1/11v, D79/1/3v (2), D79/2/2v, D79/2/3r (2), D79/2/3v (2)
tan-i B39/11/10r, B39/11/18v, B45/9/3r (3), D79/1/11v, D79/2/2r, D79/2/2v, D291/2/2r
taniγulju B61/2/5r, B65/1/5r
tanil B61/2/4v, B65/1/5r, D172/5v
tanilγulaju D172/5v
tan-ni B55/6/5r, D79/2/2r, D79/2/3r
tan-u B39/11/11r, B55/2/11v, B55/4-II/12r, B161/1/8v, D79/2/2r
taqiγsan-iyar B18/7/2v (3), B18/7/3r
taqil B18/7/1v (4), B18/7/3r
taqil-i B18/7/5r
taqil-iyar B18/7/5r
taqil-un B18/7/2v
taqil-yiar B18/7/3r
taqisu=γai B18/7/3r
taqisuγai B18/7/2v, B18/7/3r (8), B18/7/5r
taqul B39/11/12r, B55/2/12r, B55/4-l/8r, D166/1v, D225/3v, E8/1v
taqula B18/9/2v
taquli B161/1/9r
taqul-i B55/4-II/13v
taqul-yi D141/2r
taraγ B39/11/7r, B55/2/6v, B161/1/5r
tarana B18/7/5r
tarani-yin B55/7a/3v
tarbaγ-a-i D27/5r
tarini B39/11/6v, B55/2/6v, B161/1/5r, D141/3r
tarini-bar B55/4-l/4v
tariy-a B39/11/12v, B55/2/12v, B55/4-II/13v, B161/1/9v, D219/1/6v, E8/10r
tariyan B18/9/2r, B50/3/10v, D166/11r, D166/3r, E8/2r, E8/6v
tariyan-u B45/9/8v, B50/3/11r, D79/1/11r, D166/3r, D166/9r, E8/2r, E8/6v
tariy-a-yi B45/2r
tarni D178/1/3v
tarniči D79/1/5r (2)
tarniiyi D141/3r
tarni-luγ-a D322/3r
tarnis B65/4/3r
tarnis-un B62/1/37r
tarni-yi D141/2v, D141/3r, D322/3r
tarni-yin B61/1/6r, B65/17/3v
tarqan B62/1/36v
tarqatuγai D79/2/3v
tas D166/2v, E8/2r

tas-luγ-a B62/1/34r
tasul B55/4-l/8r, D271/5r, D271/9v
tasul-a D271/9r
tasulan D271/4v
tasulqu D219/1/4v
tasuluγsan B18/7/2v
tasuraγsan B18/7/2v
tasuraγsan-i B39/11/14v, B161/1/10v
tasural B62/1/34r
tasuran B55/7a/4v, B61/1/7r
tasuraqu B55/2/13v, E8/6r
tasurqu B39/11/13v, B161/1/10r
tasuruγsan-ni B55/2/14v
tata=qui D77/1v
tataγči B62/1/32r
tataγsan B55/4-IV/19v, D10/7v, D77/3r, D77/3v (2), D77/4v, D100/2r, D217/2r, D221/1/2r
tatan B65/17/4r
tataqui D77/4r
tatasi B39/11/7r, B55/2/7r
tataši B161/1/5r
tawar B45/9/8r, B50/3/10v, D79/1/10v, D141/2v
tawardur B18/9/1v
tawar-dur B55/1/2r
tawar-un B18/9/2v
tayaγa D271/7v
tayaγ-a D141/1v
tayaγ-i D140/2r, D291/1/1v
tayaγ-yi D141/4r, D291/2/1v
tayibung D166/11r, E8/6v
tayibung-iyar B39/11/12r, B161/1/9r
tayibun-yiar B55/2/12r
tayiγsan B39/11/8v, B55/2/9r, B161/1/6v
tayilaγan-u B161/1/14r
tayilaju D178/1v
tayilγ-a D111/1r (2)
tayilγan-u B39/11/20r, B55/2/20v
tayisuγ D291/2/2r
te[n]deče D79/1/4v (2)
tebčijü B65/17/5r
tebčin B62/1/37r
ted[e?] D178/1/4r
tede B18/9/1v
tedeger B18/7/2r, D25/8r, D79/1/5v
tedeken? B161/1/8v
tedeni B50/3/6r
teden-i B45/9/4v
tedkegči D291/1/1v
tedkejü D172/5v
tedkekü B39/11/18r, B55/2/18r, D291/2/2r
tedkemü B39/11/15v
tedkü D219/1/7v
tedkügči B65/1/4v, D141/4r, D271/5v
tedkügsen B61/2/5v
tedküjü B61/2/4v (2), B65/1/5r
tedkükü B161/1/13r
tedkümü B55/2/15r, B161/1/11v
tedkün B39/11/11v, B55/2/11v, B55/4-l/4r, B161/1/8v, D141/4v, D225/3r
tedüi D178/2/2v
tedüi-ber B55/4-l/2r
tedüiken-iyer D322/3r
tegejü D172/1v
tegnege D25/5r
tegnegül[e]n D25/5r
tegsi B39/11/12v, B39/11/3r, B55/2/12v, B55/2/3r, B161/1/2r, B161/1/9r, D77/3v, D225/3v, D225/4r, E8/7r, E8/8v
tegsi-dür B55/7a/6r (2), B55/7a/6v (2)
tegsi-tü E8/7v
tegši D79/2/1v
tegü=sügsen D79/1/6v
tegüber D79/1/11r
tegüber-iyen D221/1/3v
tegülder B55/4-II/14r, D166/14r, D219/1/5v, E8/9v
tegülderčü B55/4-l/9r
tegülderekü-ber B55/4-l/3r
tegüldür B39/11/3r, B55/2/2v, B55/7a/6r, B55/7a/6v, B81/2/2r, B161/1/2r, D159-5/1v, D219/1/3v
tegüldür-iyer B39/11/16v, B161/1/12r
tegüldür-ün B55/7a/6v
tegüldür-yier B55/2/16v
tegünčilen B18/7/2r, B39/11/4v, B55/1/1v, B55/1/2r, B55/1/4r, B161/1/3v, D178/2r
tegün-dür D178/1/2r
tegün-eče D166/2r, D322/1v, D322/2v, E8/2r
tegüngčilen B55/1/1v, B55/1/2v, B55/1/3r (2), B55/1/3v, B55/2/4v, B81/2/1v
tegüni B55/4-l/3v, D178/2/1v, D178/2/2r (3)
tegün-i B18/7/5v, B45/9/2v (3), D166/2r
tegün-iyer D77/3v
tegüni-yi D271/5r
tegün-ni D271/5r (2)
tegünü B50/3/11v, B50/3/3r (3), B161/1/13r, D271/3v
tegün-ü B39/11/18v, B55/2/18v, D79/1/1v, D79/1/3r (3), D322/2r
tegüreg D217/4r
tegüs B18/7/6r, B45/9/4v, B45/9/5v, B50/3/11v, B50/3/6r, B50/3/7r, B55/1/1v (2), B55/1/2r, B55/1/2v (2), B55/1/3r, B55/1/3v, B55/1/4r, B55/2/16v, B55/4-IV/25v, B55/4-IV/26r, B55/4-l/2r, B55/4-l/4v, B55/4-l/7r, B81/2/2r, D77/3v, D77/4r, D79/1/11v, D79/1/5v, D166/3v, D217/5v, D219/2/2v, D219/2/4r, D322/1v, D322/3r, D322/4v, E8/10r
tegüs[ü]=gsen B55/6/3r, B55/6/3v, B55/6/5r
tegüs[ü]gsen B55/6/3v (2)
tegüsbe B18/7/6v, D25/6v, D172/7v, D217/7r
tegüsbei B55/1/4r, D99/9v
tegüsčü B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r
tegüsebe D291/1/2v
tegüsegsen B50/3/1v
tegüse-iyer E8/8v
tegüs-iyer D99/9v, D166/12v, D178/1/4v
tegüskegsen B65/1/3r
tegüskegülügsen D172/3v
tegüskü B65/17/5v, D147/3v, D225/3v, D225/4r, D225/4v
tegüskü-yin D225/5r
tegüsüged D225/3v
tegüsügsen B18/7/1v, B18/7/5v, B45/9/1v, B45/9/5v, B50/3/7r, B55/1/4r, B55/4-IV/19r (2), B55/7a/1v, B55/7a/3r, B61/1/1v, B61/1/3r, B61/1/5r, B61/2/3r, B62/1/32r, B62/1/33r, B62/1/33v, B62/1/35r, D77/3r, D79/1/6v, D159-5/1v, D159-5/3r, D159-5/4r, D159-5/4v, D217/2v (2), D221/1/3r (2), D225/2v, D225/3r, D271/2r, D271/8r
tegüsügsen-e D77/2r
tegüsügsen-iyer D219/2/3r
tegüsüγsan B65/17/3r (3)
tejiyegdeküi D159-5/6r
teligün B39/11/13r, B55/2/13r, B161/1/9v
temčejü D225/3r
temčil D217/6v
temdege D219/1/7r
temdeglen D291/2/2r
temečel B55/4-l/8r, D271/4v
temečeldüküi-i B65/4/3v
temečel-ün D271/9v
temečel-yi B45/2r
temege B39/11/13v, B39/11/7v, B55/2/13r, B55/2/7v, B161/1/10r, B161/1/5v, D219/1/7r
temegen-ü B45/9/8v, D79/1/10v, D166/11v
temege-ü B50/3/11r
temtelen B55/6/6v
temür B55/4-II/13v
temür-ün D322/3v
tenčegüljü B65/1/3v
tenčigürigsen B62/1/33r

tendeče B18/7/2v, B45/9/4r (2), D79/1/5r
tendeeče D221/1/5r
tende-eče B45/9/3v
teneg B62/1/33r
teneg-ün B39/11/18v, B161/1/13v
teneyilgen B65/1/2r
teng=sel B62/1/33r
tengči=gülüγsan B61/2/3v
tengčir[e]gülüγsan D172/4r
tengdeče B50/3/4v (2), B50/3/5r, B50/3/5v
tengde-eče D291/2/1r
tengdegen B55/2/11v
tengeri B18/9/1v, B18/9/2v, D27/4r (2), D27/4v, D271/5r
tengres-ün E8/9v (2)
tengri B55/1/4r, B55/2/1r, B55/4-II/11r, B55/4-II/11v, B55/4-II/14r, B55/4-III/15r, B55/4-III/15v (2), B55/4-IV/18r, B55/4-IV/19r, B55/4-IV/20r, B55/4-IV/20r, B55/4-IV/21v, B55/4-IV/23v, B55/4-IV/23v, B55/4-IV/24r, B55/4-l/4r, B55/4-l/4v, B55/4-l/5v (5), B55/4-l/6r (5), B55/4-l/6v, B55/4-l/8r, B55/6/3v, B55/6/5r, B55/7a/6r, B65/17/1v, D79/1/5r, D79/1/5v, D79/1/8v (2), D166/10r (2), D166/13r, D166/13v, D166/5v, D166/9r, D166/9v, D217/1v, E8/3v, E8/5v (2), E8/5v, E8/6r (3), E8/8v
tengri-dür B61/2/3v, D79/1/10v, D79/1/11r
tengrisen D166/14r
tengrisün D166/14r
tengri-ten B55/4-l/7r
tengri-yi D166/5r, E8/1v
tengri-yien B55/6/5v
tengri-yin B55/4-IV/18r, D79/1/6v, D166/2v, D166/4r, D166/5r, D244/2v, E8/2r, E8/2v
tengsel B55/6/5r, D147/2r
teniilegegsen D172/2v
tenüg-ün B55/2/19r
ter[i]gü D10/2r
ter[i]güber-iyen D217/3r
ter[i]gün-i D10/2v, D217/3r
ter[i]güten D141/2r
tere B18/7/2v, B18/7/3r, B39/11/10r, B39/11/5r, B45/9/2v (3), B45/9/3r (3), B45/9/3v, B45/9/4r (2), B45/9/4v (4), B45/9/5v, B50/3/3r (2), B50/3/3v (3), B50/3/4r (2), B50/3/5r (2), B50/3/5v (2), B50/3/6r, B50/3/7r, B55/1/4r, B55/2/10v, B55/2/4v, B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r, B161/1/3v, B161/1/7v, D77/3v, D79/1/1v, D79/1/3r (3), D79/1/3v (2), D79/1/4r, D79/1/4v, D79/1/5r (4), D79/1/5v, D141/3r, D147/2r, D166/13r, D166/2r (3), D166/2v, D217/6v, E8/1v (3), E8/2r, E8/8v
tere=gülen B18/7/7r
tereber D77/3r
teregegür B45/9/6v
teregü=tü E8/4v
teregüben B65/1/3v
teregülen B45/9/6v, B65/17/3v, D291/1/2v
teregülge B65/1/3v
teregün B55/6/2r
teregün-degen B55/6/1v
teregün-tegen B65/17/3v, B81/2/2r, D159-5/3v
teregüten B18/7/1v, B18/7/2r (4), B18/7/2v (2), B18/7/3r (3), B18/7/3v (12), B18/7/4r (9), B18/7/4v (2), B18/7/4v (8), B18/7/5r (5), B18/7/6r (4), B18/7/7r (5), D159-5/4r (2), D159-5/5v, D219/1/1v, D219/1/4v, D271/1v
terekü D77/3v, D166/14r, E8/9v
teres D221/1/3r
teresüd-ün B65/17/5r
tergegür-ün B18/7/5r, B50/3/8v
tergen-dü D100/3r
tergen-dür D10/9v, D217/5r, D221/1/6r
tergen-tür B55/4-IV/21r, D100/5v
tergünben B61/2/3v
teri=gülen B61/1/7v
teri=güten D166/5r
terigü=len D140/3r
terigü=ten D322/3r
terigü=tü E8/5r
terigülegčid B55/2/11r
terigülegčid-ün B161/1/8r
terigülejü B55/4-IV/23v
terigülen B39/11/7v, B55/4-II/11r, B55/4-II/11v (2), B55/4-II/12v (2), B55/4-II/13r (2), B55/4-II/13v, B55/7a/5r, B161/1/5v, D79/1/8v, D225/2v, E8/6r
terigülesi B55/4-l/7r
terigülügčid-ün B39/11/10v
terigün B45/9/2v (2), B50/3/2v, D79/1/2v, D79/1/3r, D159-5/2r, D172/4r, D178/1/2v, D322/4r
terigün-i D221/1/3r, D244/1v
terigün-tei D291/1/1v
terigün-tü D141/1v, D141/4r
terigüten B39/11/12v, B39/11/16r (2), B39/11/2v, B39/11/7r (3), B39/11/8v, B39/11/9r, B39/11/9v, B45/1v, B50/3/10v, B50/3/2v, B50/3/9r, B55/2/10r, B55/2/12v, B55/2/15v (2), B55/2/2r, B55/2/5v, B55/2/7r (3), B55/2/7v, B55/2/9r, B55/2/9v, B55/4-III/14v (2), B55/4-III/15r (5), B55/4-III/15v (8), B55/4-III/16r (4), B55/4-l/4r, B55/4-l/5r, B55/4-l/5v, B55/4-l/6r, B55/7a/6r, B161/1/11v (2), B161/1/2r, B161/1/5r, B161/1/5v (2), B161/1/6v, B161/1/7r (2), B161/1/9r, D25/7r, D25/7v (2), D25/8r (2), D141/2r (2), D141/2v, D141/3r, D141/3v, D147/2v, D159-5/2v, D159-5/5v, D166/10r (3), D166/9r, D166/9v (2), D178/1v (3), D217/6v, D219/1/2v (2), D219/1/4r, E8/3r, E8/5v, E8/6r (2)
terigüten-dür D178/1v
terigüten-e B39/11/5v, B161/1/4r, D178/1v
terigüten-i B39/11/2v, B55/2/2r, B161/1/1v, D178/1v, D178/2v, D225/2v
terigüten-ü D178/2r
terigütü D166/7v (2), D166/8r (2), D225/1v, D225/2r, D271/7v, E8/4v (3)
ters D217/3r
tetegejü D172/5r
tetegügči D140/2r
teyimü B50/3/8r, B55/4-l/8v, D25/5v, D79/1/6v, D79/1/7v, D147/2r, D244/1v, E8/7v
teyimü-yin D178/2v
teyin B55/1/2v, B55/4-II/12r, D77/4v, D147/2r, D166/2r, E8/1v
tib B55/4-IV/25r, B55/4-IV/25v (2), B55/4-IV/26r, D219/1/7r, D291/2/1r
tib-i B62/1/32v
tiiren D322/4r
tilemün E8/7r
tilmu D166/11r
titim D322/2r, D322/2v
titimlen B81/2/2r
tngeri D79/1/2r (2), D79/1/3r
tngeri-yin D79/1/2r, D79/1/2v
tngres-eče D244/2r
tngri B18/7/1v, B18/7/2r (2), B18/7/2v, B18/7/3v, B18/7/4r (4), B18/7/4v (2), B18/7/5r (6), B18/7/5v (3), B18/7/6r (3), B18/7/7r, B39/11/1r, B39/11/6r, B39/11/8v, B45/9/1v, B45/9/2r (2), B45/9/2v, B45/9/3v (4), B45/9/4r (2), B45/9/4v, B45/9/5v, B45/9/6v, B45/9/7v, B45/9/8v (5), B50/3/10v, B50/3/11r (2), B50/3/12r, B50/3/2r (2), B50/3/3r, B50/3/4r (2), B50/3/4v, B50/3/5r (2), B50/3/6r, B50/3/7v, B55/2/1v, B55/2/5v, B55/2/6r, B55/2/8v, B55/4-l/4r (4), B55/4-l/5v, B55/4-l/8v, B55/6/3r, B65/1/3v, B65/17/3r, B65/17/3v, B65/17/5v,

	B161/1/4v, B161/1/6r, D10/2r, D10/4v, D10/5v, D10/7r, D10/8r, D79/1/10r (2), D79/1/11r, D79/1/11v, D79/1/4r, D79/1/4v, D79/1/7r (2), D79/2/3r, D100/1v, D166/10r, D178/1/2v, D178/1/4r, D178/2/1v, D178/2/2r, D217/2r, D217/3r, D219/1/2v, D219/1/3v, D219/1/4v, D219/1/6v, D219/2/2v, D219/2/4r, D221/1/1v, D221/1/2r, D225/2v (2), D225/3r, D244/1v, D271/1v (2), D271/2v, D271/3v, E8/5v, E8/9r
tngri-ber	D159-5/1v, D159-5/3r, D159-5/4v
tngri-dur	D79/1/11r
tngri-dür	B45/9/3v, B50/3/4r, B55/4-l/1v, D79/1/10v (2), D79/1/4r (2), D225/2v, D271/2v
tngri-e-e	D225/2v, D225/5r
tngri-i	B55/4-l/3v, B55/4-l/4r
tngri-nar-a	D79/1/4r
tngris	B39/11/19v, B50/3/11r, D166/9r
tngris-ün	B45/9/2r, B55/2/20r, B161/1/14r
tngri-ten-eče	D100/5r
tngri-tu	D172/4r
tngri-tur	B50/3/11r (2)
tngri-tür	B50/3/11r (2)
tngri-yi	D166/2r, E8/3r
tngri-yin	B39/11/15r, B39/11/15v, B45/9/5r (2), B45/9/6v, B50/3/11v, B50/3/2r, B50/3/2v, B50/3/4r, B50/3/6r, B50/3/6v (2), B50/3/8r, B50/3/9r (2), B55/2/15r (2), B55/2/5r, B65/17/1v, B161/1/11r (2), D79/1/11v, D79/1/4r, D79/1/5v, D79/1/6r, D79/1/6v, D79/1/7v, D159-5/1v, D178/2/2v, D217/3r, D217/4r, D219/2/2r, D219/2/3r, D221/1/3r, D244/1r, D244/2r, D244/2v (2), D271/1r, D271/2r, E8/3r
tngri-yuγan	D244/1v
to=γuluju	D166/6r
tobčilabasu	B39/11/10r, B55/2/10v, B161/1/7v
tobčilaju	D225/2r
tobčilbasu	D219/1/6r
tobučuγ	D27/3r
toburaγ	B55/6/4r, B65/17/5r, D271/5r
toburγ-a	B55/4-II/13r, B55/4-l/8v
tod=qar	D77/3v
todarqay-a	D77/4r
todlaraγčid	B55/2/3v
todqad-i	B55/2/14r
todqar	B18/7/2v, B61/2/3v, D77/2v, D77/4r, D244/2r
todqar-ača	D159-5/5r
todqar-i	B65/17/5r
todqarlaγčin	B39/11/3v, B161/1/2v
todqar-tu	D225/5r
todqar-ud-i	B55/6/4r
todqar-yi	D221/1/7r
todqud-i	B161/1/10v
todqud-yi	B39/11/14r
todqur	B65/1/3v, D141/3r, D141/3v
todqur-ača	D141/2r
todqur-i	B18/7/5r
todqur-yi	D217/5v
toduraγuluγsan	D271/3r
todurkei	D141/3r
todurqai	D166/13v, D225/5r, E8/9r
tog=taγsan	B39/11/5r
tog=tatuγai	D99/8v
toγ-a	D25/4r, D27/3r, D79/2/2v, D79/2/3r
toγadaγ	B61/2/4v
toγalaju	E8/3v
toγalaqui	E8/2v
toγatabasu	D141/2r
toγatan	D79/2/2v
toγatan-yiar	B45/1r
toγataqu	D141/2r
toγatu	B55/6/2v
toγ-a-tu	D271/3v, D271/7v
toγtaγ-a	D291/2/2r
toγtaγaju	B39/11/13r, B55/2/13r, B55/4-l/6v, B161/1/9v, D79/2/2v
toγtaγal-un	D219/1/4r
toγtaγsan	B55/2/5r
toγtan	D27/3v (2), D166/9r
toγtaqu	D225/4v
toγtaqui-yi	D166/2v
toγtatuγai	D25/3v, D25/4r, D25/6r, D77/5r (2), D79/2/3v, D99/9v, D166/12v, D225/1v, D225/2r (2)
toγtuγai	D25/2v (2)
toγtuγsan	B161/1/3v
toγtutuγai	D25/1v, D99/8v, D111/1v, D225/1v, E8/8v
toγu-bar	D221/1/2v
toγu-du	D111/2v
toγuγ-a	B55/4-II/13v, D79/2/2v
toγuγan-tu	D25/8v
toγulan	D244/2v
toγulqui	D166/4r
toγuluγad	B18/7/6v
toγulun	D244/2v
toγuna	D100/2r
toγuna-bar	B55/4-IV/20r, B55/4-IV/22r, D10/4r
toγuna-bar	D10/2v, D10/8v
toγur[i]γči	B55/4-IV/21v
toγuriγad	D10/3v
toγuriγči	D100/6v, D221/1/7r
toγuriγči-i	D10/11r
toγuriγul	B55/4-IV/22v
toγurimui	D10/8v, D217/2v, D221/1/2v
toγurin	D141/1v, D322/3r
toγusun	B55/6/4r
toγusun-luγ-a	B55/1/2v
toγusun-tur	B55/4-II/13v
toγusun-u	D178/2/2r
tokin	D166/1v, E8/1v
tolai	B61/2/3v
toli	B65/1/3v, D77/4r, D172/4r
toli-bar	B39/11/15v, B55/2/15r, B161/1/11r
toliču	B55/2/11v
tolidču	B39/11/11v, B39/11/15v, B55/2/15r, B161/1/11r, B161/1/8v
toli-yi	D159-5/2r
toluγai	D172/4r
toluγai-bar	B50/3/8r, B81/2/2r (2)
toluγai-tai	B55/4-IV/17v, B65/17/1v
toluγai-tu	D25/8v, D111/2v
toluγai-yi	D25/5r
toluγai-yin	D77/4r
tomarqaqu	B39/11/15r
tomiraqu	B55/2/14v
tomsi	D25/4r
tomsiγ	D79/2/2v, D79/2/3r
tomši	D27/3r
tomuγ-un	D166/11r
tongγuruγ	B81/2/1v
tonil=γaγsan	B55/7a/3v, B61/1/2v
tonilaγči	B55/4-l/7r, B55/4-l/8r
tonilaγsan	D141/3v
tonilγaγči	B55/4-l/1v, B55/4-l/5v, B55/7a/2v
tonilγaγsan	B55/7a/1v, B61/1/4r, B61/1/4v, B61/1/5v, B61/1/6v
tonilju	B62/1/34v
tonilquyin	B62/1/32v
toquγurqaqu	B161/1/11v
toqurqaqu	B55/2/15v
toquuraqu	B39/11/16r
toraγ-a	B45/1v, B55/2/6v, B55/2/7r, E8/2r
toraγ-a-u	B55/2/7v
toraqu	B55/2/5r
toryγ-a	B39/11/6v, B39/11/7r (2), B55/2/7r, B161/1/4v, B161/1/5r, B161/1/5v, D166/3r, D244/1v
toryγ-a-bar	D271/3v
toryγan	D25/4r, D27/3r

torγan-iyar D79/2/2r, D166/4r, E8/2v
torγan-u B39/11/7r, B161/1/5v
toryun-u D77/4v
torqu B39/11/5r, B161/1/3v
torum-i B81/2/2r
tosu B39/11/7r, B55/2/7r, B161/1/5r, D25/4r, D166/3r, E8/2r
tosuγsan=i-iyar D178/1/3v
tosuγsan-i-iyar D178/1/3v (3)
tosuγul D178/2r
tosun B18/7/3r, D79/2/2r, D166/3r, D166/6v, E8/2r, E8/4r
tosun-i D166/6r, E8/3v
tosun-iyar D79/2/2v (2), D79/2/3r
tosun-tu D27/2v
tosun-tur D27/5v
tosun-yin E8/4r
tosutu D25/5v, D166/5r
tosu-tu E8/3r
totuγ-a D79/2/2v
toyid B39/11/9r, B55/2/9v, B161/1/6v, D219/1/7v
toyid-un B18/7/6r, B39/11/10v, B55/2/11r, B161/1/8r
toyin D178/2/2v (2), D178/2r, D322/4v
töb D271/1v
töb-eče B55/4-I/6v
töbed B45/9/2v, B45/9/3v, B50/3/3r, B50/3/4v, B62/1/33r, D79/1/3r, D79/1/4r
töbede-ün B55/2/20v
töbed-ün B18/7/4r, B18/7/4v, B39/11/20r, B39/11/20v, B45/9/3v, B50/3/4r, B161/1/14v (2), D79/1/4r, D166/11r, D166/12v, E8/7r, E8/8v
töbed-yin B55/2/21r
töbsidkejü B161/1/8v
töbsidken B39/11/11v, B55/2/11v
töbsin B55/6/6v, B61/2/3v, B65/1/3v, D111/3r, D172/4r
tögereküi-dür B39/11/14r
tögerig=sen D178/2/1v
tögeriküi-dür B55/2/14r
tögüregülün B65/17/5r
tögürküi-dür B161/1/10v
tögürüge B65/17/3v (2)
tögürüge-ün B65/17/3v, B65/17/5v
tögüsekü-yin E8/9v
tögüsügsen D77/2r, D77/4r, D77/5r
tölegegči B55/4-IV/17v
tölügeči B65/17/1v
tömüsün B50/3/10v
tömüsün-ü B18/9/2r
törü B55/2/11v, B55/4-I/10r, B55/6/4r, B55/6/6v, D166/1v, D166/8r, D166/8v, D217/3r, D219/1/6v, D221/1/3r, E8/1v, E8/5r (2)
törü=ged B62/1/35r
törüg=sen B45/9/3r
törüge D172/4r
törüged B55/1/4r
törügsen B18/7/5r, B39/11/1v, B39/11/5v, B50/3/3v, B55/2/1v, B55/2/5v, B55/4-I/5v, B55/4-I/7r, B55/7a/4r, B61/1/6v, B161/1/1v, B161/1/4r, D79/1/3r, D217/3r, D221/1/4r
törügsen-ü D172/6v, D178/1/2v, D271/1v
törügü=legsen E8/6r
törügülüg=sen D166/10r
törü-i B55/2/9r, B161/1/6v, B161/1/8v, D100/5r, D217/4r, D219/1/6v
törüjü B45/9/2v, B45/9/3r, B50/3/3r, B61/2/5v, B61/2/6r, B65/1/5v, D79/1/3v, D172/6v, D172/7r
törüjüküi B45/9/2v, B50/3/3r, D79/1/3r
törükü B61/2/6r, B65/17/5v
törüküy-e B65/1/6r
törül B18/7/6v, B55/4-III/16r, B55/7a/4v, B55/7a/5v, B61/1/7r, B61/1/8r, B62/1/35r, D77/1v, D147/3r (2), D217/6r
törülčekü B62/1/34r (2), B62/1/34v (2)
törül-ḍüni D172/5v
törül-dür D221/1/7v
törül-eče B55/4-III/16r, B62/1/35r
törülki D100/5r, D217/4r, D221/1/5r
törülkiTen B61/1/5v
törülkiten-i B55/7a/3v
törülkiten-ü D219/1/7v
törülkitün D159-5/6r
törülün D77/4v
törül-ün B55/4-II/12r, D77/2r
törül-yi B61/2/4v
törün D172/7v
törü-tei D79/2/4r
törü-yi B39/11/11v, B39/11/9r, D100/4v, D221/1/5r (2), D271/9r
törü-yin B55/6/3v, B55/6/6v, D79/2/2r, D166/6v, E8/4r
tug E8/6r
tug-bar D217/2v
tuγ D166/10v
tuγal E8/7r
tuγuja D141/1r
tuγula B18/7/5r
tuγulγan D217/6r
tuγuluγsan B55/1/1v (2), B55/1/2r, B55/1/2v, B55/1/3r (2), B55/1/3v, B55/1/4r, B62/1/34v, D225/2r, D322/4v
tukirqui-yin D271/3r
tul[a]da D10/10r (5), D10/9v (2)
tula B39/11/10r, B39/11/11r, B39/11/2v, B45/9/5v, B50/3/11v, B50/3/7r, B55/2/10v, B55/2/11v, B55/2/2v, B55/4-IV/24v, B161/1/2r, B161/1/7v, B161/1/8v, D10/6v, D10/7r (2), D10/9v, D25/2r, D77/2v, D77/3v, D99/8r, D111/1v, D159-5/2v, D159-5/4r, D159-5/5v, D166/13r, D178/2v, D219/1/2r, D244/2v (5), D322/1v, E8/8v
tula D79/1/6v
tulada D10/9r (2), D10/9v, D178/2/1v, D178/2/2v, D225/2v (2)
tulada D79/1/1v
tulada D79/1/1v
tulaγan-u E8/2r
tulγ-a D166/4r, E8/2v
tulγan-u B18/9/1v, D166/3r
tulγuur B55/4-IV/23r
tuluγači D141/4r
tuluγči D140/2r
tungγ'alaγ E8/3r
tungγ-a=laγ D166/4v
tungγaγan B39/11/19r
tungγalaγ B45/1r, B61/1/6v
tungγan B161/1/13v
tungqaγ B55/2/19r
tunumal D225/5r
tuqai-ḍaki B161/1/3v
tuqai-du B39/11/5r
tuqai-tai D271/1v
tuqai-tu B55/2/5r
turaqan E8/1v
turk'adi B18/7/3v
turqan B55/4-II/13v, D79/2/3v, D166/1v
turqaqu B55/4-I/3v
turqun B55/6/5r
tursilan D172/6v
turuγ B18/7/1v
turuγu D77/2r
tus B39/11/19r, B45/9/3v, B55/4-I/8v, B55/6/7r, B161/1/13v, D159-5/5v, D219/1/4r, D271/1v, D271/5r, D322/2r, D322/3r
tus[a] D217/4v, D217/5r
tusa B45/9/3v, B50/3/11v, B50/3/12r, B50/3/4v (2), B55/2/19r, B55/4-IV/20v, B81/2/2v, D10/10r, D10/9r, D10/9v, D77/4r, D79/1/11r, D79/1/11v, D79/1/4v, D100/2v, D100/3r, D100/5v, D100/6r, D166/13v, D221/1/6r, D221/1/6v, D322/4r, E8/9r

tusa-i B55/4-IV/21v, D100/4r, D100/4v
tusalaγ=san B61/1/6r
tusalaγsan B55/7a/1v, B55/7a/2r, B55/7a/3r, B55/7a/4r (2), B61/1/1v, B61/1/3r, B61/1/4r
tusalan B55/7a/4r, B62/1/38r, D140/2r, D166/14r, E8/9v
tusalang D291/1/1v
tusalaqu B65/1/6r
tusalaqui B55/4-l/9r, D322/4v
tusalaqu-yin B39/11/2v, B55/2/2v, B161/1/2r
tusan D79/1/4r
tusa-t[a]i D79/1/5r
tusatai B50/3/5r
tusa-tai B45/9/4r
tusatu B55/7a/2r, B55/7a/4v, B61/1/7r, D27/3r, D178/1/2v, E8/6v
tusa-tu B61/1/3r, D178/1/2r
tusa-un B55/2/19r
tusa-yi B39/11/8v, D166/13r, D217/5v, D221/1/4v, D221/1/5r, D221/1/7r, D225/2v, D225/3r, D322/1v, E8/8v
tus-i B55/2/8v, B55/4-II/13r, B161/1/6r, D217/4r, D219/1/5r, D219/1/6r, D291/1/2v
tusiji D140/3r
tusqai-tu D178/1/2v
tusuγ=san-i-iyar D178/1/2v
tusuγsan-i-iyar D178/1/2v
tusulqu B61/2/6r
tus-un B39/11/19r, B161/1/13v
tus-yin D271/1v, D291/2/1v
tutum D77/4r
tutum-dur B18/7/6v, B61/1/7r, D147/3r (2)
tutum-tur B55/7a/4v, B55/7a/5v, B61/1/8r, B62/1/35r, D77/1v
tuukiruγ-a B55/4-l/8r
tuulaγ-a B55/2/13v
tuulγa B161/1/10r
tuulγ-a B39/11/13v
tüg D25/8v, D166/10r, D244/2v
tügegsen B45/9/5r, B50/3/6v
tügekü B81/2/2v
tügemel B39/11/11v, B55/2/11v, B161/1/8v, D166/14r, D286, E8/7v, E8/8v, E8/9v
tügemel-iyer D225/3v
tügüjibečü D286
tüi B18/7/5r
tüibegegči B55/6/4r
tüid=ker-i D178/1/2r
tüid=kir D166/7v
tüidker B39/11/3v, B39/11/7v, B55/2/3v, B55/2/4r, B55/2/8r, B55/4-II/13v, B161/1/2v, B161/1/6r, D25/2r, D25/2v, D99/8v (2), D111/2r, D147/3r, D172/4r, D178/2/2v, D225/2r, D322/3r, E8/4v
tüidker-i B50/3/12r, B161/1/3r, D77/3v, D178/1/2r
tüidker-tei D286
tüidker-ün B18/9/1v, D178/1/2v
tüidkeryi B18/9/2v
tüidker-yi B18/9/2r (18), B18/9/2v (9), B39/11/4r, D178/1/4r
tüidtüger D219/1/4v
tüidüg=sen D79/1/2r
tüiles-i D271/9v
tüimer B39/11/12v, B55/2/12v, B161/1/9r
tüimer-ün D322/3v
tülberekü D225/4r
tülberel B55/7a/3r
tülberiltü B55/4-l/3v
tülegsen B18/7/3r
tülejü D79/1/1v, D79/1/2r
tülgči D217/1v
tüligči E8/3v
tülig-či D166/6r
tüligsen D166/5r, E8/3r
tüligsen-ü B55/4-l/5r
tülijü D178/2/1r
tülin B55/4-l/1v
tülügsen D271/3v
tümen B45/9/2v, B50/3/11v, B50/3/3r, B55/4-IV/20v, B55/6/2r (2), B65/17/3v, D10/9r, D25/8v, D77/2v, D77/4r, D77/5r, D79/1/3r, D100/2v, D100/5r, D100/5v, D166/10r, D166/11r, D217/4r, D217/4v, D221/1/5r, D221/1/5v, D244/2v, D286 (2), E8/6r, E8/7v
tümenčoγtu D219/1/2v
tümün B18/9/2v
tüng E8/6r
türbekü B39/11/15v, B39/11/5r, B55/2/15r, B55/2/5r, B161/1/11r, B161/1/3v
türbel B18/7/1v, B18/7/2r, B18/7/4r, D10/10v, D77/3r, D100/3r, D100/6v, D217/5r, D219/1/3r
türbil B55/4-IV/21r
türdejü B62/1/36v
türei-tei-yi D159-5/5r
türgen B55/4-IV/19v, B55/4-l/8v (2), B55/6/7r, B55/7a/6r, B55/7a/6v, B65/17/4r, B81/2/1v (2), B81/2/2v, D10/7v, D100/2r, D217/2r, D219/2/1v, D221/1/2r, D244/2v, D271/7v, D271/8r (2), E8/10r
türgen-e B55/4-l/9r, B55/7a/5r, B55/7a/5v, B61/1/7v, B61/1/8r, D271/5r
türgen-e-ber D271/3r
türidkel B61/1/4r
türügülen B61/2/3v
tüsig B55/4-IV/21r
tüsimed B39/11/6r, B55/2/6r, B161/1/4v
tüsimed-ün B18/9/2r
tüsiy-e D10/4r, D10/9v, D100/3r, D100/5v
tüsiyen D225/5r
tüšiγ-a D27/4r
tüšiy-e D217/5r, D221/1/6r
u=tai=sang-un D141/1v
u=tai-yin D147/1r, D147/1v
ub[ad]is D291/1/2v
ub=sang D79/1/1v
ubadini D178/1v (2)
ubadis-iyar D166/6r, E8/3v
ubanandi B18/7/4v, B18/7/6r, D166/10r
ubasang D79/1/11r, D79/1/11v, D79/1/1r
ubasi B55/6/5r
ubaši D219/1/2r
ubsang B18/7/1r, B18/7/1v, B18/7/3r, B18/7/6v, D178/2/2v
ubsang-dur B18/7/3r (2)
ubsang-iyar D178/2/2v
ubsang-un B18/7/1v, B18/7/2r, B18/7/2v, B18/7/3r (4), B55/4-II/11v, D178/2/2r
ubsi B55/4-II/12r, D219/1/4r, D219/1/6r
ubši D219/1/3v
učar B55/2/21v (2), B161/1/14v
učar[a]γulumu B39/11/12v
učar[a]γulumuu B161/1/9r
učar[a]qu B161/1/9v
učar=γulqui D99/9r
učar=γulun B55/6/7r
učaraγsan B65/1/5v, D172/6r
učaraγulqu D27/3r
učaraγultuγai D27/2v
učaraγulumuu B55/2/12v
učaraγulun D100/4r, D217/3v, D221/1/4r
učaral B39/11/17v, B55/2/17v, B161/1/12v
učaral-i B55/4-l/6v
učaran B39/11/13r, B55/2/13r, B161/1/9v
učaraqu B18/9/2r, B55/2/12v, B55/4-II/13v, D27/3v, D141/2v
učaraqui-yin B18/9/2r (2)
učaraqu-yin B18/9/2r (2)
učarbasu B55/4-II/13r
učari B161/1/15r, D147/2r
učar-i B55/2/20v
učarqu B39/11/12v

učarquy-a B61/2/2r, B65/1/2r, B65/1/3r, D172/2v, D172/3r
učarqu-yin B18/9/2r
učar-tu D79/2/1v
učar-yiar B55/2/21r
uči=raγul D27/3v
učir B39/11/21r, D111/2v, D178/1/2v, E8/9v
učir[a]γsan B61/2/5r
učir[a]γulaqui D25/3r
učir[a]γulju D25/6v
učir[a]γulqu D25/5v
učiraγul D25/6r
učiraγul=tuγai D27/2r
učiraγulqui D25/3r
učiral B45/1v, B55/4-l/10r, D178/1/4v, D219/2/4r
učiraqu D25/4r, D25/6r
učiraqu-yin B18/9/2r, B18/9/2v
učir-iyar B39/11/20v, B161/1/14v
učirquy-a B61/2/2v
učir-yi B39/11/21r
uda D271/3r
uda=radtuγsan B55/7a/7r
udabala D172/2v
udabala-yin D172/3r
udaγan D291/2/2v
udal D172/4r
udam B65/1/2v
udan D219/1/3r
udaq-a B45/9/5v
udaq-a-yi D178/1/2r
udar[i]dun B55/4-II/11r, B55/4-II/11v, B65/17/4v, D217/1v
udaridtun D221/1/1v
udaridun B55/4-IV/19v, B55/4-IV/23v
udbal D159-5/3v (2), D159-5/4r
udbala B61/2/2v (2)
udduridtun D100/1v
udq-a B50/3/7r
udq-a-i B55/7a/3v
udq-a-yi B61/1/5v
udu=rid-un B62/1/33r, B62/1/33v
uduγ-a B55/4-l/7v
udurdun D10/4v
uduridugsen B62/1/33r
uduriduγči B62/1/36v
udurid-un B62/1/32r, B62/1/32v (2), B62/1/33r
uduridun-un D10/7v
ugsiγad D141/2r (2)
ugsiju D141/2v, D141/3r (2)
uγ B39/11/20v (2), B55/2/21r (2), B161/1/14v
uγ-i D178/1/2v
uγiyaqui B18/7/1v
uγlar=odγ'ar B55/4-IV/17v, B55/4-IV/18r
uγta[n] B55/4-II/12v
uγtaγči B55/4-IV/21v, D10/10v
uγtaγul B55/4-l/7v
uγtaju B55/2/14v
uγtan B55/4-II/12v, D271/4r
uγtuγči D100/6v, D217/5v, D221/1/6v
uγtuγul B45/2r
uγtuju B39/11/14v, B161/1/10v, D221/1/6v
uγtun D100/6v, D140/3r, D291/1/2v
uγuγsan B45/9/7r
uγuγsan B50/3/10r
uγulčaγsan D79/1/9v
uγulja D25/5r
ula B39/11/10r
ulabur B65/17/3v
ulaγan B45/9/2v, B45/9/5r, B50/3/3r, B50/3/6v, B55/4-IV/18r (2), B55/6/1v (2), B55/6/5v, B61/2/2v, B65/1/2v, B65/17/2r (2), D77/2r, D79/1/3r, D79/1/6r, D100/5r, D159-5/2r, D159-5/5r (2), D166/4r (2), D166/5r, D172/7r, D217/4r, D221/1/5r, D322/2v, E8/2v (2), E8/3r
ulai B39/11/8r, B55/2/8v, B161/1/6r
ulam B18/7/2v, B50/3/12r, B62/1/34v (2), D77/4r (2), D79/1/11v (4), D79/2/3r (2), D79/2/4r (2)
ulam-iyar B45/1v
ulamjilan D166/2r, E8/2r
ulbaran B65/1/2v
ulqr=odγr B65/17/1v
ultan B55/6/1v
ulus D25/3r, D79/2/3r, D99/9r
ulus-dur D166/1v
ulus-i D100/3v, D217/3v
ulus-iyan D225/2r
ulus-iyar D79/2/2r, D166/6v
ulus-tur B62/1/33r, E8/1v
ulusun B18/9/2r
ulus-un D100/4r, D166/8v, D217/4r, D221/1/4v, D244/2v (2), E8/5r
ulus-yan E8/4r
ulus-yi D221/1/4r
umai D166/12r
umara D166/11r (2), E8/7r
umartaju B45/9/3r, B50/3/4r
umda D10/10r, D79/2/3r, D217/5r, D221/1/6r
umdaγ-a B45/1v
umdaγ-a-bar D271/3r
umdaγan B18/9/2r, E8/6v
umdaγan-i D219/2/2r
umdaγan-iyar D77/5r
umdaγan-u D178/1/3r, D219/1/3v, E8/5v
umdaγasaqui D27/5v
umdaγasqu-yin D271/5v
umda-tu D100/6r
umiralduγsan D172/2r
umtaγsan-u B50/3/6v
unaγ-a E8/7r
unaγsan B55/4-IV/19v, B55/4-IV/22r
unaγsan-i B39/11/14v, B161/1/10v
unaγsan-ni B55/2/14v
unaqui-du D172/4r
ungduraqu D225/4r
ungγasun B45/9/5r, B50/3/6v, D79/1/6r
ungγasun-i D79/1/6r
ungγasun-iyar B45/9/6v
ungγasun-yiar B50/3/8v
ungγusun-iyar D79/1/8r
ungjiγuluγsan D159-5/2r
ungjiqu B39/11/12v, B55/2/12v, B161/1/9r
ungsi B18/7/6v
ungsibasu B55/1/1v, B55/1/2r (2), B55/1/2v, B55/1/3r, B55/1/3v (2), B55/1/4r
ungsiyad B18/7/6v, E8/2v
ungsiγsan B65/1/5v
ungsiγsan-luγ-a B55/1/3r
ungsiqu B65/1/1v
ungši=γad D166/3r
ungtaγučaqu B55/2/15v
ungtaγuučaqu B161/1/11v
ungtuγu=čaqu B39/11/16r
uni D79/2/3r
unir B55/2/21r
unud-i B55/2/7v
unuγsan B55/1/1v, D10/3r, D10/7v, D100/2r, D217/2r, D221/1/2r
unuγulju B65/1/5r
unuju B65/17/4r
unuqui-dur B61/2/3v
unuqui-tur B65/1/3v
uqaγan B55/4-IV/24r, D140/2r, D141/3r, D141/4r, D225/4r, D291/1/1v
uqaγan-i B65/17/5r
uqaγan-u B55/4-l/9v, D10/5v
uqan B65/4/2r
uqan-a-yin E8/7v
uqaqu B161/1/14v
uqaqu-i B55/2/20v
uqaqu-yi B39/11/20v
uquna D166/11v

uqunayi D25/4v
uradu D25/5v
uraγ D111/1r
uraγuluγsan B65/1/2v, D10/5r
uratudq[a]γad D219/1/5v
urbaγsan B39/11/10v, B55/2/11r, B161/1/8r
urbaγul D271/5r
urbaγulju B45/1v
urbal B62/1/34r, B65/4/2r
urbaqu D79/2/4r
urdudq-a D291/2/2r
uryaγuluγsan D172/6r
uryu=bai B18/7/2v
uryuγsan B18/7/5v, B62/1/32r, B62/1/32v, D219/2/3v
uryuγsan-ača D219/2/3v
uryuγsan-tur D77/2r
uryuγuluγsan B65/1/2v
uryumal B62/1/32v
uryuqui B18/9/2r (2)
uri=ju E8/7r
urida B45/9/5v, B45/9/6r, B50/3/7r, B50/3/7v, B55/4-II/12r, B55/4-l/9r, D79/1/2r, D79/1/6v, D111/2r (2), D166/7r, D322/1v
uridaača B55/4-l/8r
uridača B55/4-l/9r
uridan D79/1/7r, E8/4r
uridaqu B55/4-l/8r
uridas-un D225/2v
urida-yin D271/5r
uridu D79/1/2v
uriγdaqui B18/7/1v
uriju B18/7/2v, B45/9/4r, B50/3/5r, B55/4-III/14v, D79/1/5r, D322/2v, E8/5v (2), E8/6r (8), E8/6v (7), E8/7r (4), E8/7v (4), E8/8r (3)
uril[a]qu B161/1/10v
urilaqu B39/11/14r, B39/11/3r, B55/2/14r, B55/2/3r, B161/1/2r
urimui B18/7/6r (3), B18/7/6v, D166/10r (5), D166/10v (4), D166/11r (3), D166/9v
urimuy-a D166/9v
urin B39/11/6r, B45/1r, B45/9/6v, B50/3/9r, B55/2/6r, B55/4-l/3v (2), B55/4-l/4r (4), B55/4-l/4v, B55/6/2v (2), B161/1/4v, D79/1/8v, D166/13r, D166/4r, D166/4v, D322/4v, E8/2v
urlaqu B55/4-IV/24r
urlaqui D10/5v
ursang B45/9/2r
ursiγ B161/1/9r
ursqal B18/7/6r
uršiγ B39/11/12r
urtu B39/11/12v, B45/9/5r, B50/3/6v, B55/2/12v, B55/4-IV/17v, B81/2/2v, B161/1/9v, D77/1v, D77/2r, D77/5r, D79/1/6r, D159-5/5r, D166/10v, D166/14r, D166/9r, D217/6r, D225/3v (2), D225/4r, E8/5v, E8/6r, E8/9v
urtudaq-a D140/2v
urtudqa D141/4v
urtudq-a B55/4-l/6v
urtudqan D221/1/7r
urtudqu D225/4r
urtudqu-yin D225/4v
uruγ B18/7/6r, D77/4v, D166/10v
uruγud B50/3/9v
uruγul D77/3r, D77/3v
uruγ-un B45/9/7r
urulduqui B65/17/4v
urus=γal B61/1/7r
urusaqul B55/7a/4v
urusayuu B50/3/2v
urusiγ B55/2/12r
urusqal D322/3r
urusumu B45/9/2r
urusumui B50/3/2v
urusuyu B45/9/2r, D79/1/2v
urutuγ-a D291/1/2r
usad=tun D166/8v
usadbai B39/11/3v
usadču D225/4v
usadtuγad D225/3v
usu B39/11/12v, B39/11/15v, B39/11/5v, B45/9/7r, B50/3/9v, B55/2/12v, B55/2/15v, B55/2/5v, B55/6/4r, B65/1/4v, B161/1/11v, B161/1/4r, B161/1/9r, E8/1v, E8/3v
usudbai B161/1/2v
usudq-a B55/4-l/8r, D271/9r, D291/2/2r
usudqabai B55/2/3v
usudqaγad D271/6r
usudqamu B39/11/12r
usudqamui B55/2/12r
usudqamuu B161/1/9r
usudtuγai D79/2/3r
usu-i B45/2r, B55/2/8v, B161/1/6r
usun B18/7/1v (2), B50/3/2v, B50/3/3r, B55/4-III/16r, B61/2/2v, B61/2/4v, B65/1/2v, D79/1/9r, D141/3r, D166/1v, D166/5v, D172/3r, D172/5r
usun-ača D322/4r
usun-du D271/4r
usun-dur B18/7/6r, D141/2v
usun-eče D219/1/6r
usun-i B45/9/6v, D322/4v
usun-luγ-a B62/1/34r
usun-tur D77/2r
usun-u B18/7/4v (3), B18/7/5r, B18/7/6r, B39/11/17r, B39/11/2r, B39/11/5r, B45/9/6v, B50/3/8v, B50/3/9r, B55/2/16v, B55/2/1v, B55/2/5r, B55/4-IV/20v, B55/6/4v, B161/1/12r, B161/1/1v, B161/1/3v, D10/9r, D77/1v, D77/5r, D79/1/8v, D100/2v, D100/5v, D140/1v, D141/2v, D141/3v, D217/4v, D221/1/5v, D271/7r, D291/1/1r
usun-un D79/1/8r
usun-yiar B18/7/3r
usutuγad E8/5r
usu-yi B39/11/8r, D141/3r, D271/9r
utaγ-a-iyar D219/1/4r
utaγan-iyar B39/11/7v, B55/2/8r, B161/1/5v, D166/5r, E8/3r
utaγan-ni D219/2/3r
utaγan-u B55/4-l/5r
utai B18/7/4v
utasun-iyar B18/9/1v
uubisaγ-a D159-5/1v
uula B161/1/3v
uuraγ B39/11/7r, B55/2/6v, B161/1/5r
uyaju D166/2v, E8/2r
uyidal B65/1/3v
uyidan B45/9/3r, B45/9/4r, B50/3/3v, B50/3/5r, D79/1/3v, D79/1/4v
uyidq-a B65/17/5r
uyidul B61/2/3v
uyilaju D172/6r
ü[i]les-tü D291/1/2r
ü=gei B55/7a/2r
ü=negen B45/9/4v, B45/9/8v
ödegči B55/4-IV/21v, D10/11r, D221/1/6v
üdelekü B39/11/15v, B55/2/15v, B161/1/11v
üdügči D100/6v
üge B45/9/3r, B45/9/3v, B45/9/4v, B50/3/3v, B50/3/4r, B50/3/5v, B65/17/4v, D79/1/3v, D79/1/4r, D79/1/5r, D166/1v, E8/1v
üge=irebe D79/1/4r
ügeben D27/3r
ügeber B39/11/21r, B55/2/21r, B161/1/14v
ügegen B61/2/3v
ügegen-dür D79/1/11v
ügegü B18/7/3v, D217/6v
ügegün D166/2r
ügegüresi D166/10v
ügegüü E8/1v
ügegüy-e B18/7/2r, D77/1v, D217/2v

ügei B18/7/1v (2), B18/7/2v, B18/7/3r, B18/7/4r, B18/7/5r, B18/7/5v, B18/7/6v, B18/9/2v, B39/11/10r, B39/11/12r, B39/11/12v, B39/11/13v (3), B39/11/15v, B39/11/16r, B39/11/17r, B39/11/17v, B39/11/18r, B39/11/20v (3), B39/11/2v, B39/11/3r, B39/11/4r, B39/11/5r, B39/11/5v, B39/11/9r (8), B39/11/9v, B45/1r, B45/1v (2), B45/2r (2), B45/9/1v, B45/9/2r (3), B45/9/3v (2), B45/9/5v, B50/3/11v, B50/3/12r, B50/3/1v, B50/3/2r (2), B50/3/2v, B50/3/4r, B50/3/4v, B50/3/7r, B55/1/3v, B55/2/10r, B55/2/10v, B55/2/12r, B55/2/12v, B55/2/13v (3), B55/2/15r, B55/2/15v, B55/2/17r, B55/2/17v, B55/2/20v, B55/2/21r (2), B55/2/2r, B55/2/3r, B55/2/4r, B55/2/5r, B55/2/5v, B55/2/9r (2), B55/2/9v (6), B55/4-II/13v (4), B55/4-III/16v, B55/4-IV/20r, B55/4-IV/21r, B55/4-IV/23v, B55/4-l/2v, B55/4-l/3r, B55/4-l/3v, B55/4-l/5v (2), B55/4-l/6r, B55/6/4r, B55/6/5r, B55/6/5v, B55/7a/3r (2), B55/7a/5v, B61/1/3r, B61/1/4r (2), B61/1/4v, B61/1/5v, B61/2/1v (2), B61/2/2v, B61/2/3r (2), B61/2/3v, B61/2/4r (2), B61/2/4v (3), B61/2/6r, B62/1/33r (2), B62/1/33v, B62/1/34r (2), B62/1/34v, B62/1/37v (2), B65/1/1v, B65/1/2v, B65/1/3r (2), B65/1/3v, B65/1/4r (2), B65/1/4v (3), B65/1/5r (2), B65/1/6r, B65/4/2r, B65/4/3r (2), B81/2/2v (3), B161/1/10r (3), B161/1/11v (2), B161/1/12v (2), B161/1/13r, B161/1/14v (3), B161/1/1v, B161/1/2r, B161/1/3r, B161/1/3v, B161/1/4r, B161/1/6v (6), B161/1/7r (3), B161/1/7v, B161/1/9r (2), D10/10v, D10/5r, D10/8v, D25/2v, D25/3r, D25/4r, D25/8v (2), D27/2r, D27/3r, D77/1v, D77/2r (2), D77/2v (6), D77/3r (4), D77/3v (2), D77/4v, D79/1/11r, D79/1/11v, D79/1/2r (2), D79/1/2v, D79/1/4r (2), D79/1/6v, D79/2/2r, D79/2/2v (2), D79/2/3r (2), D79/2/3v (3), D99/8v, D99/9r, D100/2v, D100/3r, D100/3v (2), D100/6v, D140/1v, D140/2r (2), D140/2v, D140/3r, D141/3v, D141/4r, D141/4v (3), D147/2r (2), D159-5/1v, D159-5/3r, D159-5/4v, D166/10v (3), D166/14r, D166/4v (2), D166/9r, D172/1v (2), D172/3r, D172/4r, D172/4v, D172/5r (3), D172/5v, D172/6r, D172/7r, D178/1/4r (2), D178/1v, D178/2/2r, D178/2/2v, D217/3r, D217/3v, D217/5v, D219/1/3r, D219/2/4r, D219/2/4v, D221/1/2v, D221/1/3v, D221/1/4r, D225/3v (3), D225/4r (5), D244/1v (2), D244/2v (2), D286 (8), D291/1/1r, D291/1/1v, D291/2/2v, D322/4v, E8/1v, E8/2v, E8/3r (2), E8/5v (2), E8/6r (2), E8/8r (3), E8/9v

üge-i B55/6/7r

ügei-dür B81/2/2v (2)

ügei-eče B55/4-l/7r

ügei-i B55/2/14r (2), B161/1/10v (2)

ügeirebe B50/3/4v

ügei-ün B18/7/5v

ügei-yi B39/11/14r (2)

ügei-yin B39/11/15v, B55/2/15v, B161/1/11v

ügelekü B55/2/15v

ügen-tür D10/9v

ügen-ü B45/9/7r

üges-i D286

üge-ün D147/3v

ügeyiresi E8/5v, E8/6r

ügi=rebe B45/9/3v

ügüles-iyer D140/1v

üike D79/1/6r

üil[e]s D99/9v

üile B39/11/16r, B45/9/4r, B50/3/5v, B55/2/15v, B55/4-IV/24r, B161/1/11v, D10/6r, D79/1/5r, D140/2r, D166/5v, D271/5v, D291/1/1v, E8/3v

üile=dügči E8/9v

üile=düged E8/8r

üile=dügsen B45/9/7r (2), D10/6r, D79/1/8v

üile-ber B18/7/3r

üiled B39/11/16v, B55/2/16r, B161/1/12r

üiled=tügči B55/4-l/6v

üiledbe=sü D79/1/6v

üiledbečü B39/11/16r, B55/2/15v, B161/1/11v, D159-5/2v, D159-5/4r

üiledbesü D79/1/11r, D159-5/5v

üiledbüri B39/11/15v, B55/2/15r, B161/1/11v

üiledeküi D178/1/2v

üiledkü-tür B55/4-l/8v

üiledküyin D178/1/2r

üiledmü D178/2/1v, E8/1v

üiledsügei B18/7/1v

üiledtügči B55/4-l/4v, B55/4-l/5v, B55/4-l/6r, D140/2r

üiledtüged D225/2v

üiledtügsen B39/11/17r, B50/3/9v, B55/1/3v, B55/2/16v, B55/4-IV/24v, D225/3r, D271/5v, D286

üiledtügsen-eče B55/4-l/3r

üiledtügsen-ü B50/3/7r

üiledtügtün B39/11/17r, B161/1/12v

üiledtüγči D141/4r

üiledtüγči-ün D141/4r

üiledtüγsan B65/17/5v

üiledtün B55/2/17r

üiledübesü B50/3/11v

üiledüg=sen D166/13r

üiledügči D166/14r, D178/1/2v, D291/1/1v (2)

üiledüged D322/1v

üiledügsen B18/7/6v, B45/9/5v, B45/9/6v, B45/9/7r, B50/3/11v, B50/3/9r, B50/3/9v, D79/1/11r, D79/1/9r (2), D140/2r, E8/8v

üiledügsen-tür D178/2r

üile-dür B18/7/6r

üile-i B55/6/7r

üilen-dü B55/6/3v

üilen-i B65/17/5v

üiles B18/7/2r, B55/4-l/7v, B55/7a/3r, B61/1/4v, B65/4/2v, B65/4/3v, D77/2v, D77/4r, D77/5r, D225/3r, D225/4v, D225/5r (2)

üiles(-iyen) D219/1/5v

üiles-dür D140/2v

üiles-eče B65/4/3v

üiles-e-yi E8/5v

üilesi D10/5v, D166/9v

üiles-i B45/2r, B55/4-IV/24v, B55/4-l/7r, B55/4-l/8v, B55/4-l/9r, D219/1/5r (2), D225/5v (4), D271/8r

üiles-iyen D79/2/3r

üiles-tü D141/4v

üiles-tür D225/4r

üiles-ün D225/4r

üiles-yi B55/4-II/14r, D141/2r, D219/2/4v, D271/3r, D271/5v

üiles-yin D159-5/5v

üile-yi E8/8r

üile-yin B61/2/5r, B65/1/5v, D141/4r, D147/2v

üimeküi D178/1/4r

üjeg=[de?]yü D178/1/2v

üjegči B55/4-III/15r, B55/4-IV/21v, B62/1/36r, D221/1/7r

üjegči-dür B81/2/1v

üjegdegülügči B55/6/5v

üjegdeküi-yin B18/9/2r

üjegdekün-ü D178/1/2r

üjegdel D219/2/3v

üjegden B55/2/17r

üjegtün B39/11/17r, B161/1/12r

üjegügedüi D147/2v

üjegülgedkün B39/11/16v

üjegülügči D244/2r

üjegülün B55/7a/4r (2)

üjegür B50/3/6r (2), B50/3/7r
üjegüür B55/4-IV/17v, B65/17/1v
üjegüür-eče B55/4-l/4r, B55/4-l/6r
üjegüürtü D141/3v
üjegüür-tü D271/9r
üjekü B50/3/7r
üjeküi-dür D141/2v
üjeküy-e D79/1/6v
üjemji D286
üjesküleng B55/2/16v
üjeskülengtei D159-5/3v
üjeskülengtei-yi D159-5/2r
üjeküleng-tey-e D322/2r
üjeskülengtü D219/1/3r
üjeküleng-ün B55/6/5v
üjesügülengtü D271/3r
üjigel D25/6r
üjigül D25/6r
üjü=gül D27/3v
üjü=gür B45/9/5r, D79/1/6r
üjügül D27/3v
üjügülügsen B61/1/6r
üjügülün B61/1/6v
üjügür B45/9/4v, B45/9/5v, D79/1/5v, D79/1/6v, D166/2v, E8/2r
üjügür-tü D79/1/2r, D140/1v, D291/1/1r, D322/3r
üjügür-un D79/1/5v
ükeger-ün D178/2/2r
üker B39/11/7v, B50/3/8r, B55/2/7v, B161/1/5v, D79/1/7v, D286
ükereng E8/5r
ükeri D77/3v
üker-i D77/3r
ükeriγ D225/2r
ükerün B39/11/13v
üker-ün B18/9/1v, B45/9/8v, B50/3/11r, B55/2/13r, B161/1/10r, D77/1r, D77/4r, D79/1/10v, D141/2r, D141/2v, D166/11r, E8/7r
üker-yin D77/4r
ükin B18/7/4r (2), B18/7/4v, B55/4-II/11v, D79/1/3r (2), D166/10v
ükübesü B45/9/3r, B50/3/3v, D79/1/3v
üküdel-ün D178/2/2r
ükügsen B45/9/7v, B50/3/10r, D79/1/9v
ükügülsei D286
ükükü B39/11/17r, B55/2/17r, B161/1/12v
ükükül D79/1/5v
ükül B18/7/5v, B18/9/2r, B18/9/2v, D166/10v, D166/8v, D166/9r, D178/1/3v, D225/2r, D244/2r (2), D291/2/2v, E8/5r, E8/5v
ükül-yi D271/9r, D271/9v
ükümüi B45/9/3r, B50/3/3v, D79/1/3v
ükürig D166/8v
üküsi E8/6r
üleger B55/2/17r
ülegsen-i D322/2r
ülemji B62/1/32r, D77/3r, D77/3v, D140/2v, D141/4v, D225/4v, D244/2v, D291/1/2r
ülesi D77/3r
üligel B45/1v
üliger B39/11/17r, B161/1/12v, D77/3r, D77/3v, D79/1/1v, D79/2/1v, D166/10v, D166/6v, D244/1v, E8/3v
üliger-i D166/6r, E8/3v
üliger-ün D79/1/2r
ülikü D178/1/2r (2)
ülil D147/2r, D178/2/2r, D178/2/2v
ülü B18/7/5v (2), B18/7/6v, B18/9/1v (3), B18/9/2r (7), B18/9/2v (5), B39/11/17r, B39/11/20v, B45/1v, B45/9/2r (2), B50/3/11v, B50/3/2v (2), B55/1/4r, B55/2/17r, B55/2/20v, B55/4-l/6v, B55/7a/4v, B61/1/7r, B61/1/8r, B62/1/33v, B62/1/34r, B62/1/34v, B62/1/35r, B62/1/36r, B62/1/36v (2), B62/1/37r (2), B65/17/4r, B161/1/12v, B161/1/14v, D25/8v, D79/1/11r, D79/1/2v (2), D79/2/4r, D111/2v (2), D166/1v (7), D178/1/2r, D178/1/4r, D178/2/2v, D219/1/3r, D221/1/5r, D225/4r (5), D244/1v, D244/2v, D271/5r, D322/3v (5), D322/4r (4), E8/1v (7), E8/6r
ülüg D178/1/3v
ün=düsün-i B61/1/6r
ündesü B55/2/13v
ündesü-dü B55/6/1v
ündesün B55/7a/4r
ündüsü B39/11/13v, B161/1/10r, D166/6r
ündüsün B18/7/2r, B18/7/2v (2), B18/7/3r (3), B18/7/5v, B18/7/6r (2), D25/7r (2), D79/2/3r, D166/13v, D178/1/3r, D219/1/6v, D225/3v, E8/7v, E8/9r
ündüsün-eče D225/2v
ündüsün-i B62/1/35r, D140/2v, D291/1/2r, E8/3v
ündüsün-ü D219/1/1v
üne[n]-iyer D99/9r
üne=gen B45/9/8r
ünege B50/3/11r, B50/3/2v, B50/3/5r, D25/4v, D141/2v
ünege-i B50/3/4r
ünegen B45/9/2v (3), B45/9/3r, B45/9/4r, B45/9/4v, B45/9/5v, B45/9/7v, B45/9/8r (4), B45/9/8v (3), B50/3/3r, B50/3/4r, B50/3/5v, B50/3/6r, B50/3/7r, D79/1/2v (2), D79/1/3r, D79/1/3v, D79/1/5r, D79/1/5v, D79/1/6v, D79/1/9r, D166/8v, E8/5r (2)
ünegen-eče B50/3/5v, D79/1/5r, D111/2v
ünegen-i B45/9/3r, B45/9/4v (2), B50/3/5v (2), B50/3/8r, D79/1/10r (7), D79/1/10v (7), D79/1/11r (5), D79/1/11v (2), D79/1/3v, D79/1/4v, D79/1/5r (3), D79/1/7r (3), D79/1/7v (2), D79/1/8v (4), D79/1/9r (6), D79/1/9v (7)
ünegen-iyer B45/9/5v (2), B50/3/7v
ünegen-ü B45/9/6r, B45/9/6v (2), B45/9/7r (2), B45/9/7v (5), B45/9/8r (2), B45/9/8v (4), B50/3/7v, B50/3/8r, D27/5r, D79/1/11r, D79/1/1r, D79/1/1v, D79/1/2r, D79/1/7v
ünegen-ü D79/1/1v
ünegen-yin D79/1/7v
ünege-tür B50/3/11v
ünege-ü B50/3/10r (8), B50/3/10v (7), B50/3/11r (6), B50/3/11v, B50/3/12r, B50/3/1r, B50/3/7v, B50/3/8r (2), B50/3/9r (5), B50/3/9v (7)
ünege-yi B50/3/5v
ünege-yier B50/3/7r
üneker B55/1/1v (2), B55/1/2r, B55/1/2v, B55/1/3r (2), B55/1/3v, B55/1/4r, B62/1/32v, B62/1/33r (2), B62/1/33v, B161/1/14v, D77/1v, D225/2r, D225/4r, D225/5r
ünemlekü D225/3r
ünen B18/7/6v, B39/11/14v, B39/11/18r, B39/11/9v, B55/2/10r, B55/2/14r, B55/2/18r, B55/4-l/3v, B161/1/10v, B161/1/13r, B161/1/7r, D25/3r, D77/2v (3), D77/3r, D77/3v, D77/4v, D99/9r, D166/8v (2), D219/1/1v, D225/4v, D244/2r, D291/1/2v, D291/2/2v (2), E8/5r (2), E8/8r
ünen-ber B65/4/2v
ünengkü B55/4-IV/24r, B55/4-IV/24v, D10/5v, D10/6r
ünen-i D244/2r
ünen-iyer D25/3r, D77/1v
ünen-i-yer D178/1/2r
üner E8/3r
üner-e B39/11/20v
ünesü B65/17/4r
ünesün B55/4-II/13r, B55/4-IV/24r, B55/4-IV/24v, B55/4-l/8r, B65/17/5r, D10/6v
ünetü D25/3v
üneyen-ü D166/11v
üneyin-ü D166/11v
üngdesü B55/4-l/6v

üngdesün-ü B55/4-II/12r
üngdesü-yi B55/4-l/6r
üngdüs[ü-]ber B55/4-IV/23r
üngdüsü-i D286
üngdüsün B55/4-II/11r
üngdüsün-ü D219/2/1v
ünigen B45/9/8v
ünigen-eče B45/9/4r
ünigen-i B45/9/4v
ünigen-ü B45/9/6r (2), B45/9/6v (2), B45/9/7r (8), B45/9/7v, B45/9/8v (2)
ünin-iyer B18/7/3r (2)
üniy-e B50/3/10v, D219/1/7r, E8/7r
ünüd B18/7/3r
ünüd-yi B39/11/7v
ünür B18/7/1v, B18/7/3r, B18/7/5r, B45/9/1v, B45/9/7v (2), B50/3/10r (2), B50/3/1v, D77/3v, D79/1/9v, D166/4v
ünüri D79/1/9v
ünürten-i B161/1/5v
ünür-tü B18/7/1v (2), B18/7/6r, D25/3r, D99/9r, D219/1/4r, D219/2/2v, D271/3r
ünüstegsen B45/9/7v (2)
ünüstegsen-ü B45/9/5r
ünüsügsen D79/1/9v (2)
ünüsügsen-ü B50/3/6r
ünüsütügsen B50/3/10r
ünüsütügsen B50/3/10r
ür B161/1/10r, B161/1/5v
ür=geljilen E8/7v
ür=gülji E8/7v
üre B18/7/2v, B45/9/3v, D77/2v, D77/5r
ür-e B39/11/13v, B39/11/7r, B50/3/10v, B50/3/4v, B55/2/13v, B55/2/7v, D79/1/4r, D79/2/3r, D79/2/3v, D166/11r, D178/1/2r, D219/1/6v, D219/2/2r, E8/6v, E8/7r (2), E8/7v (2)
ürečilengtü D219/2/2v
ürege E8/7r
üregülji D99/9r, D99/9v
üres-yen E8/7v
üretei D79/2/4r (2)
ür-e-tü E8/7v
ür-e-yi D141/4r
üre-yin D166/1v
ür-e-yin E8/6v (2)
ürgeljitü E8/6r
ürgül=ji D77/3r
ürgül=jide D25/3r
ürgülji D147/2r, D225/5r
ürgüljide D25/3v, D225/2r, D225/3r
ürgüljü D79/2/2r
üri B18/9/2r (2)
üri-i D291/1/1v
ürjikü B45/9/8v
üsner-tü B55/6/1v
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Figure 15: Manuscripts and blockprints mostly given by lay devotees, stored in the temple in Tsagaanchuluut sum, Zavkhan aimag (Ondřej Srba, 2010)

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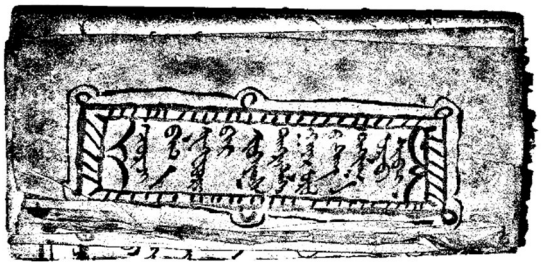
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Figure 16: Statues of the four strong animals (ColMo. *dörvön khüchten*, ClMo. *dörben kücüten*), dragon, *garuḍa*, tiger and lion, together with a horse carrying a *cintāmaṇi* jewel. The New Temple (Shine süm) in Bulgan sum, Khovd aimag.

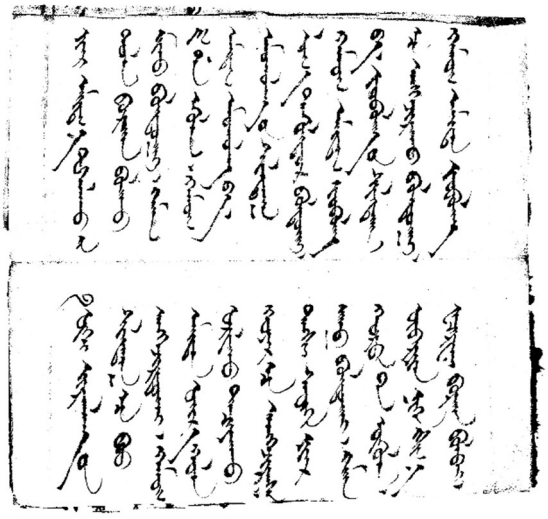
5. Facsimiles



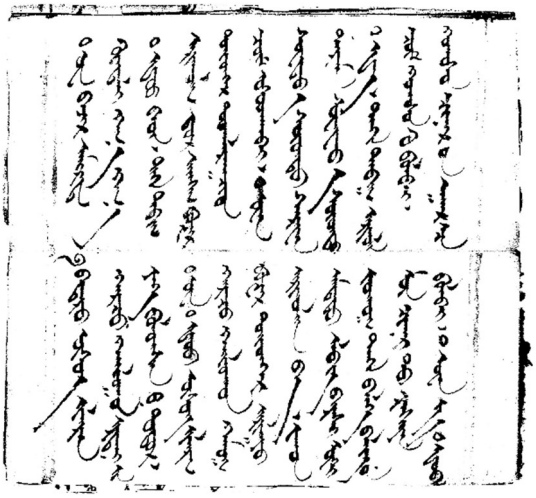
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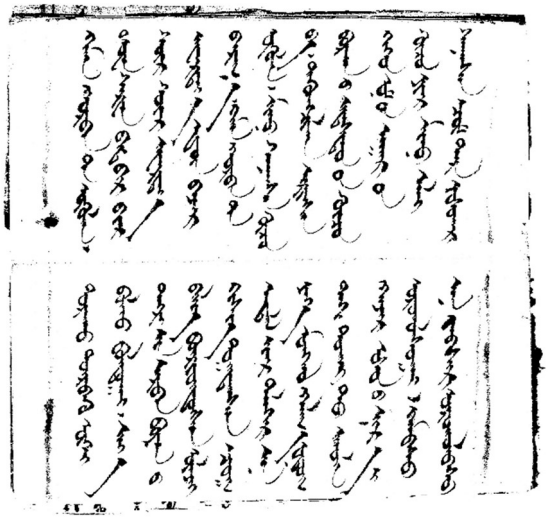
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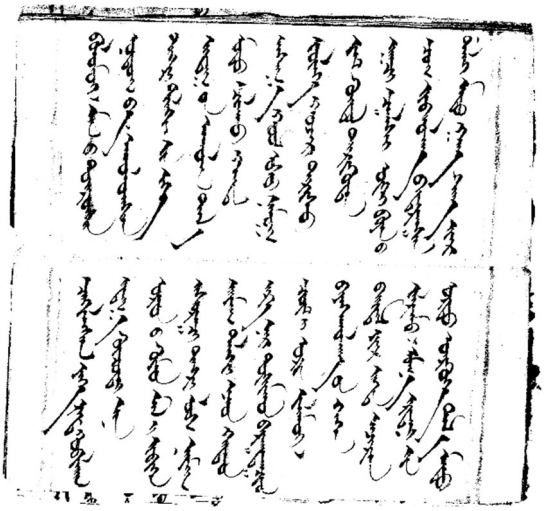
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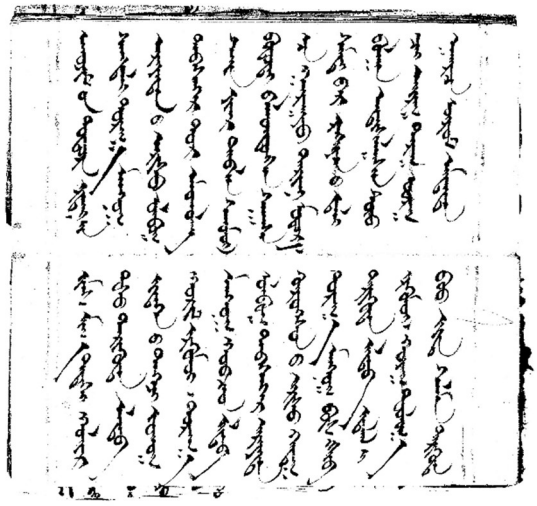
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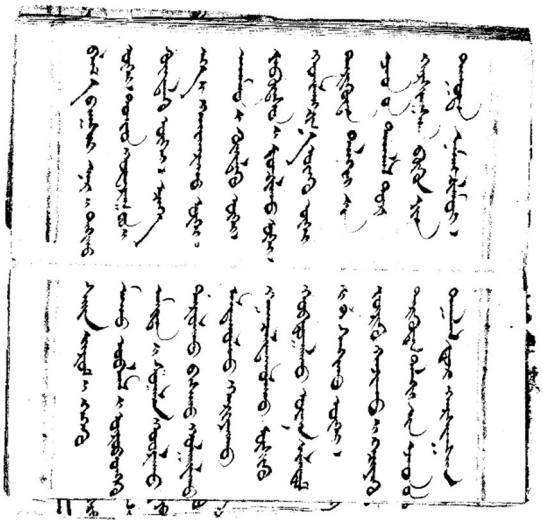
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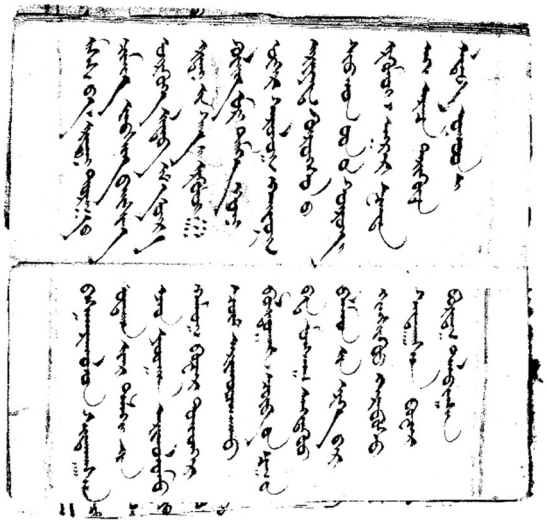
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Msc. B 55/2, fol. 6v-7r



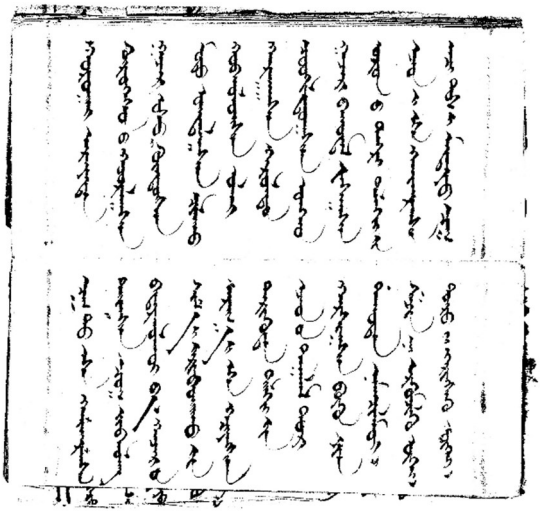
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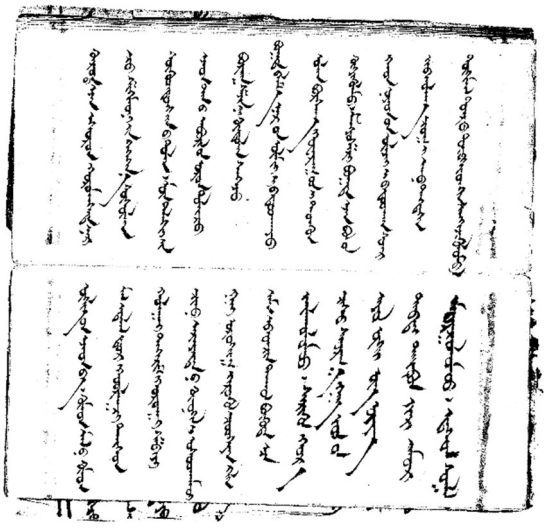
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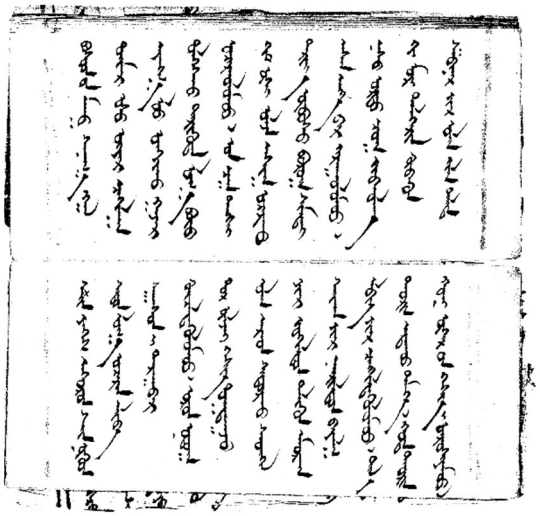
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Msc. B 55/2, fol. 8v-9r



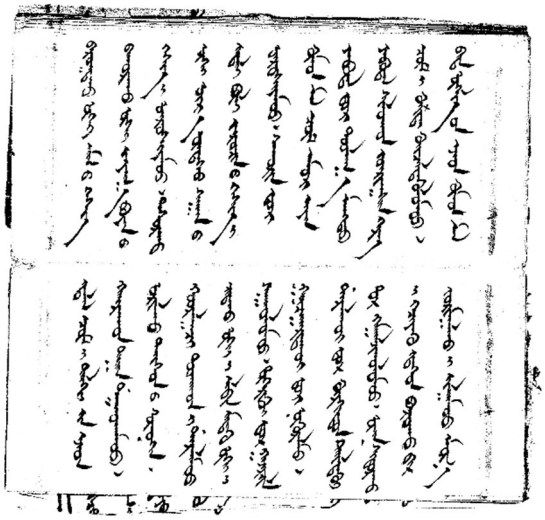
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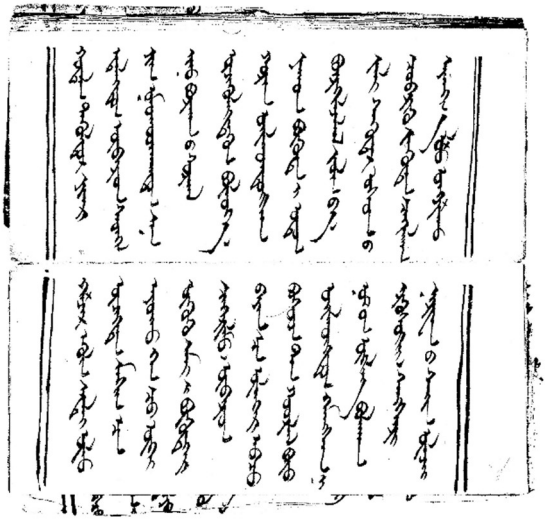
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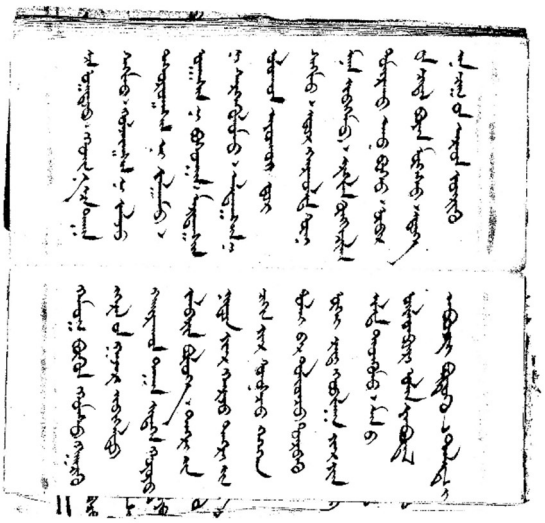
Msc. B 55/2, 15v-16r



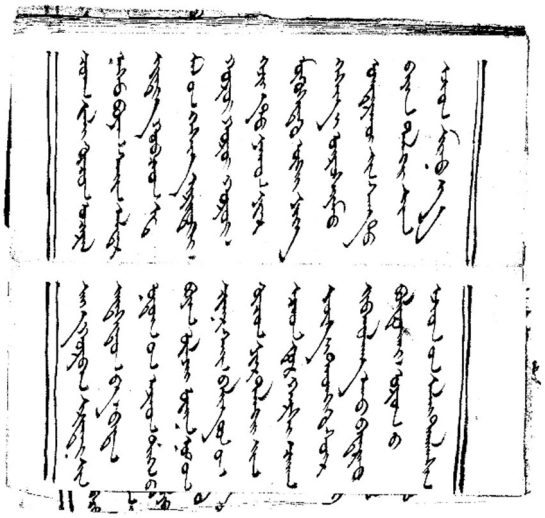
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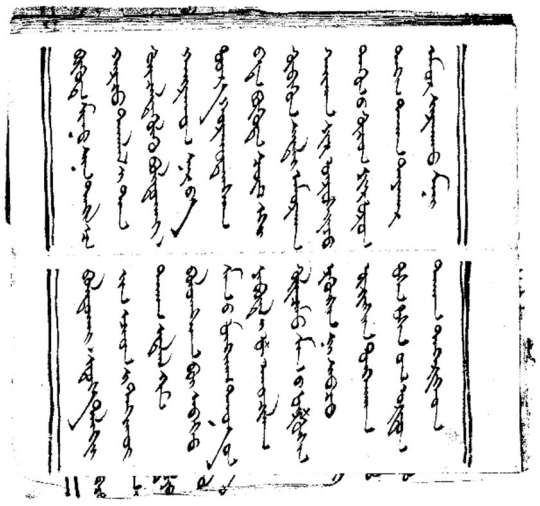
Msc. B 55/2, 16v-17r



Msc. B 55/2, 14v-15r



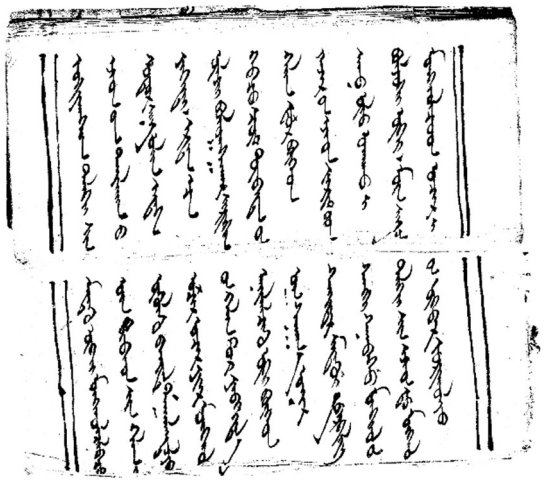
Msc. B 55/2, 17v-18r



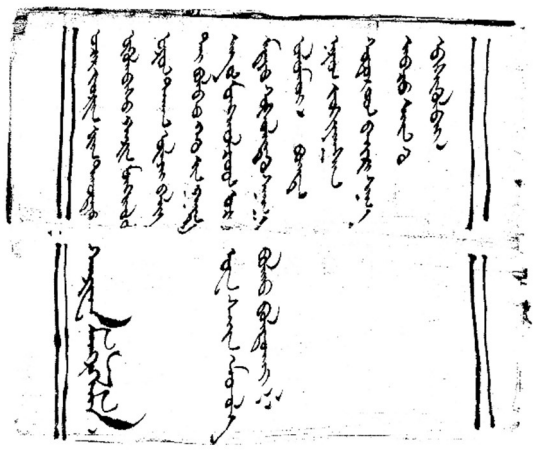
Msc. B 55/2, 18v-19r



Msc. B 55/2, 19v-20r



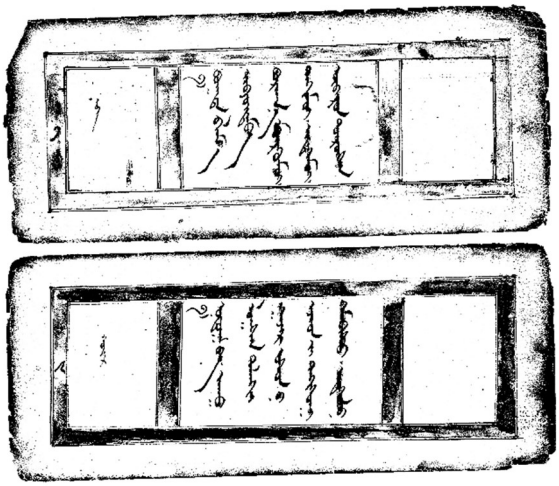
Msc. B 55/2, 20v-21r



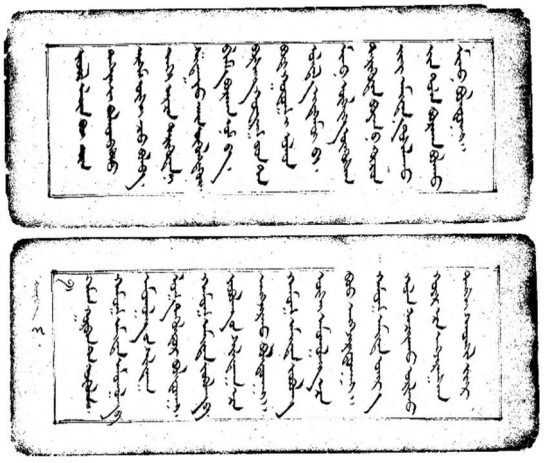
Msc. B 55/2, 21v-22r



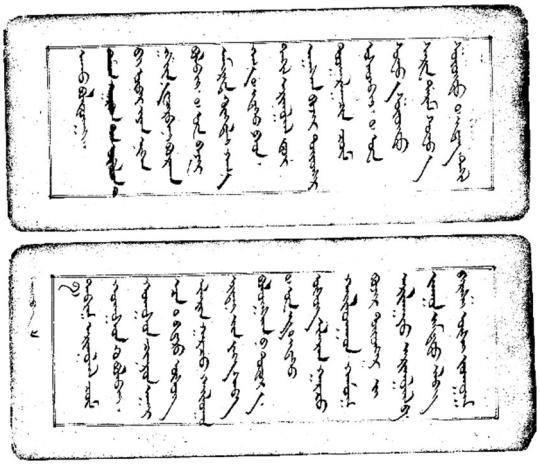
Msc. B 39/11, fol. 1r



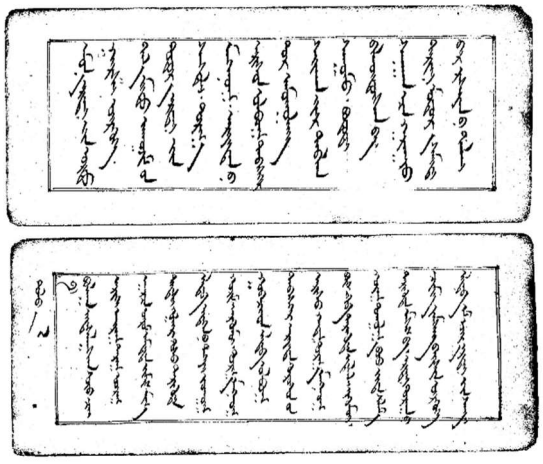
Msc. B 39/11, fol. 1v-2r



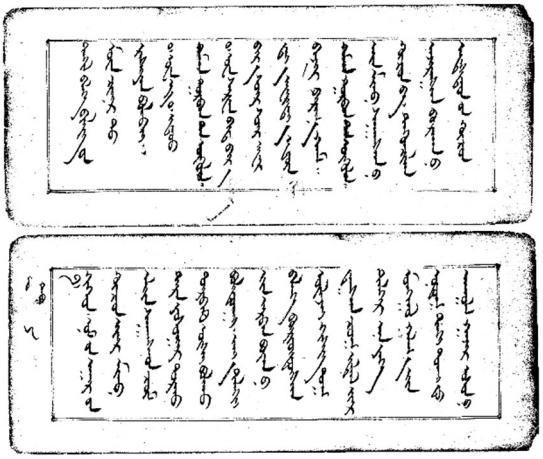
Msc. B 39/11, fol. 2v-3r



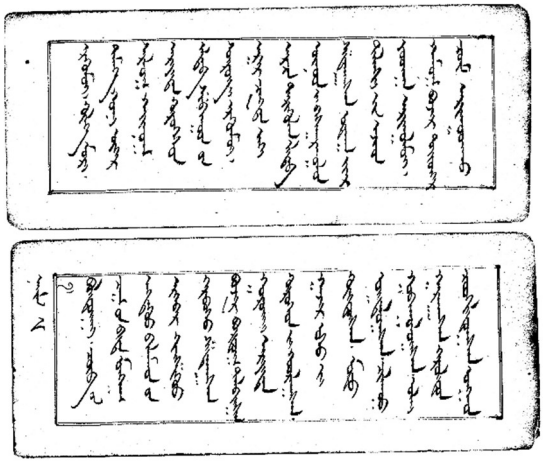
Msc. B 39/11, fol. 3v-4r



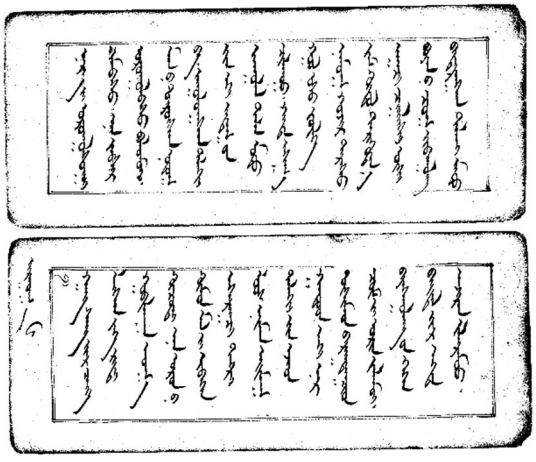
Msc. B 39/11, fol. 6v-7r



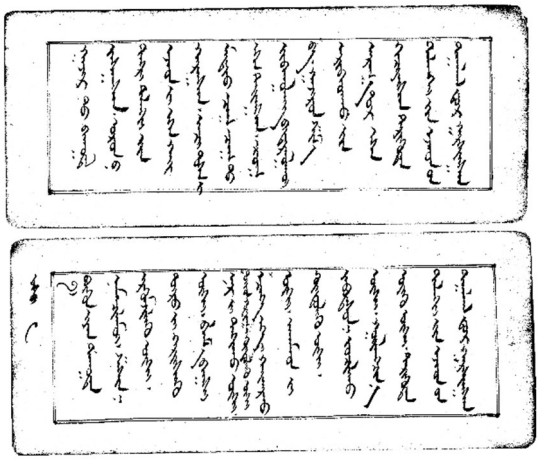
Msc. B 39/11, fol. 4v-5r



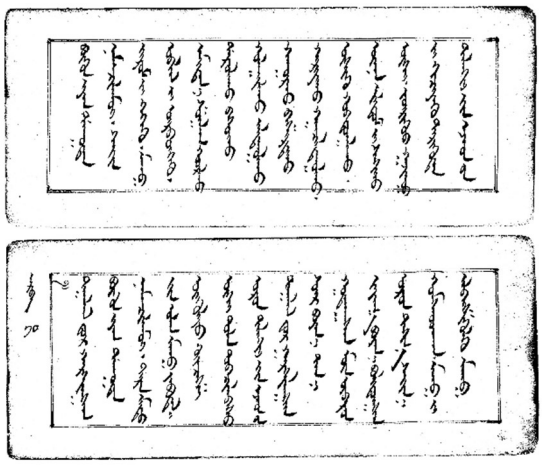
Msc. B 39/11, fol. 7v-8r



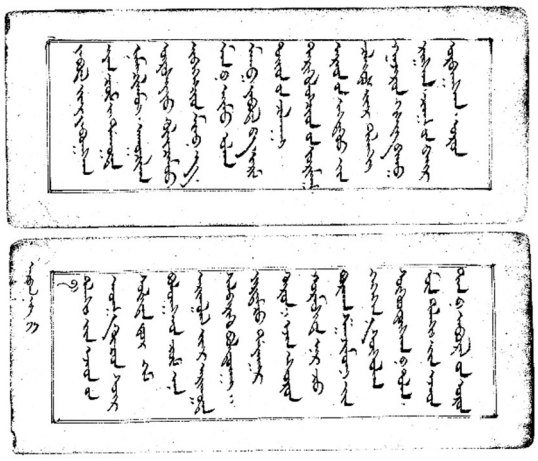
Msc. B 39/11, fol. 5v-6r



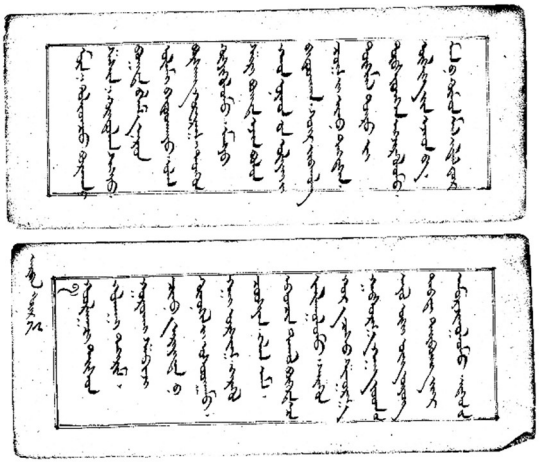
Msc. B 39/11, fol. 8v-9r



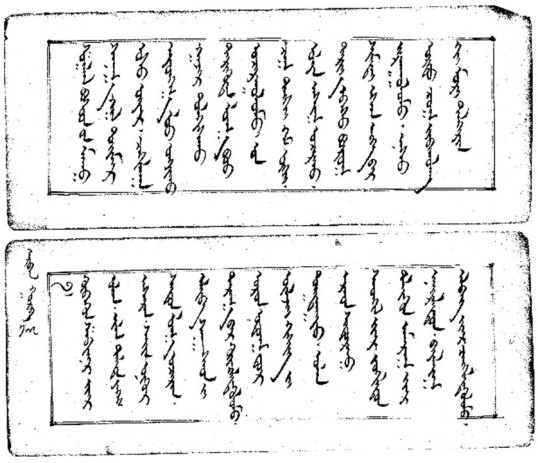
Msc. B 39/11, fol. 9v-10r



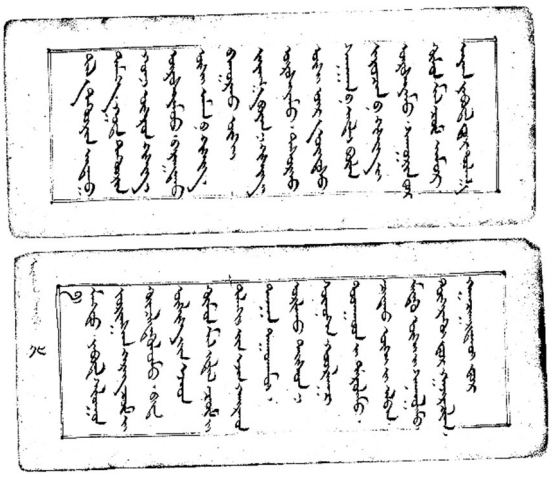
Msc. B 39/11, fol. 10v-11r



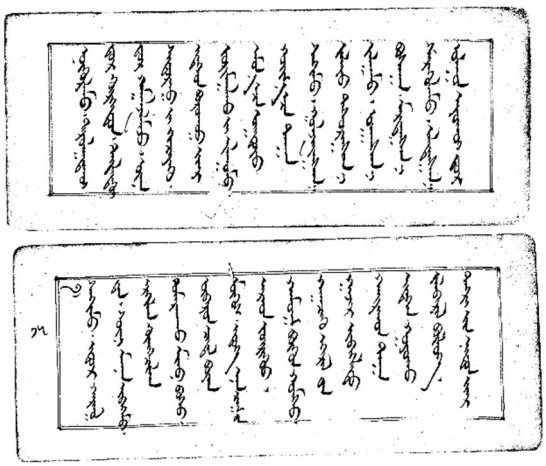
Msc. B 39/11, fol. 11v-12r



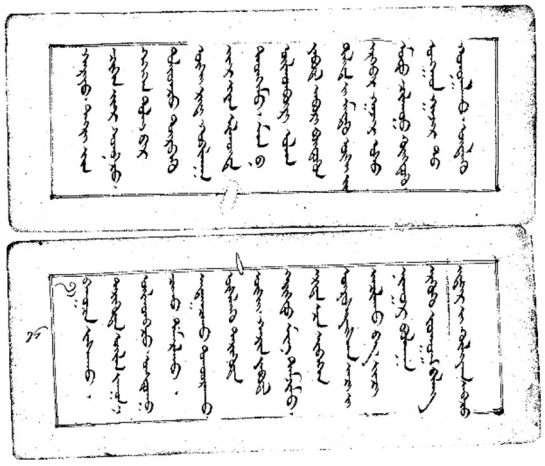
Msc. B 39/11, fol. 12v-13r



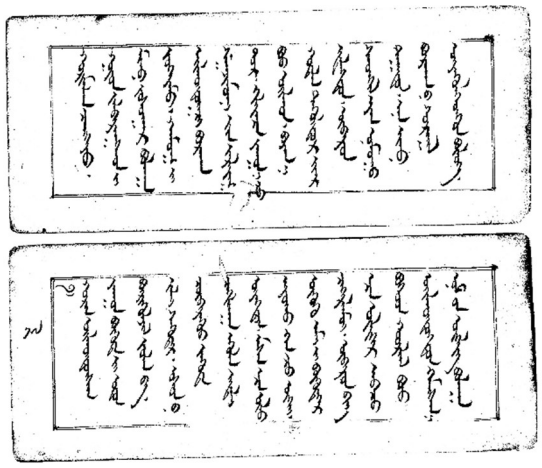
Msc. B 39/11, fol. 13v-14r



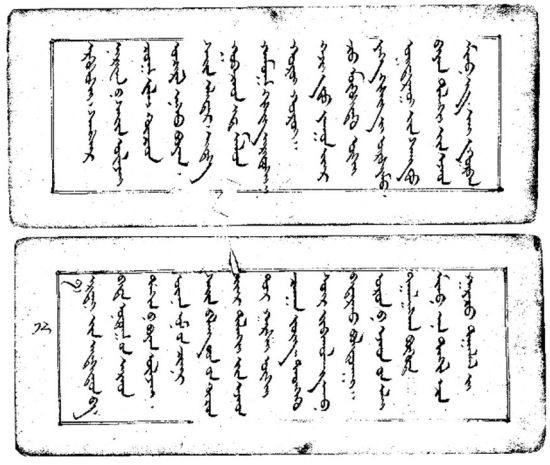
Msc. B 39/11, fol. 14v-15r



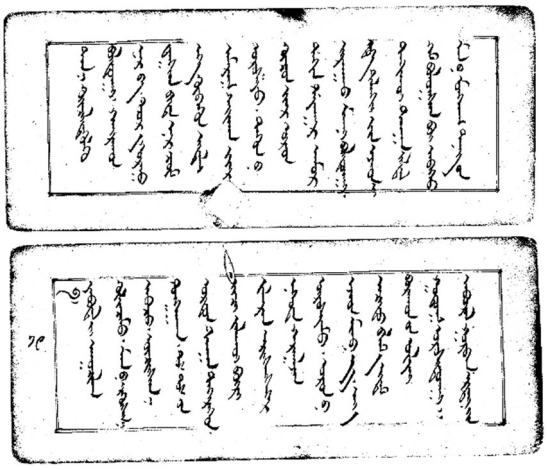
Msc. B 39/11, fol. 15v-16r



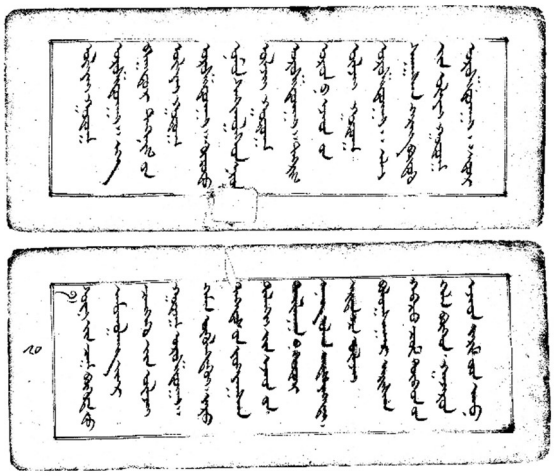
Msc. B 39/11, fol. 16v-17r



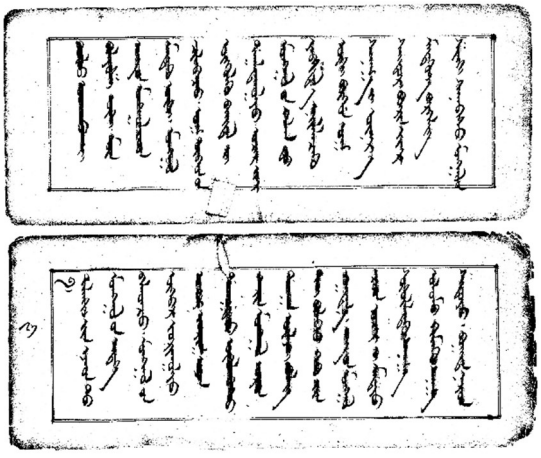
Msc. B 39/11, fol. 17v-18r



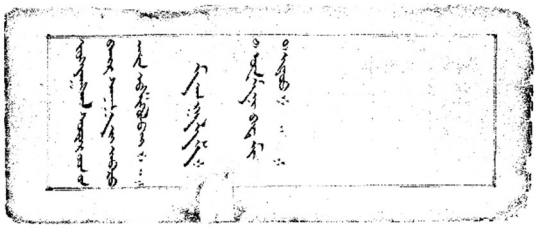
Msc. B 39/11, fol. 18v-19r



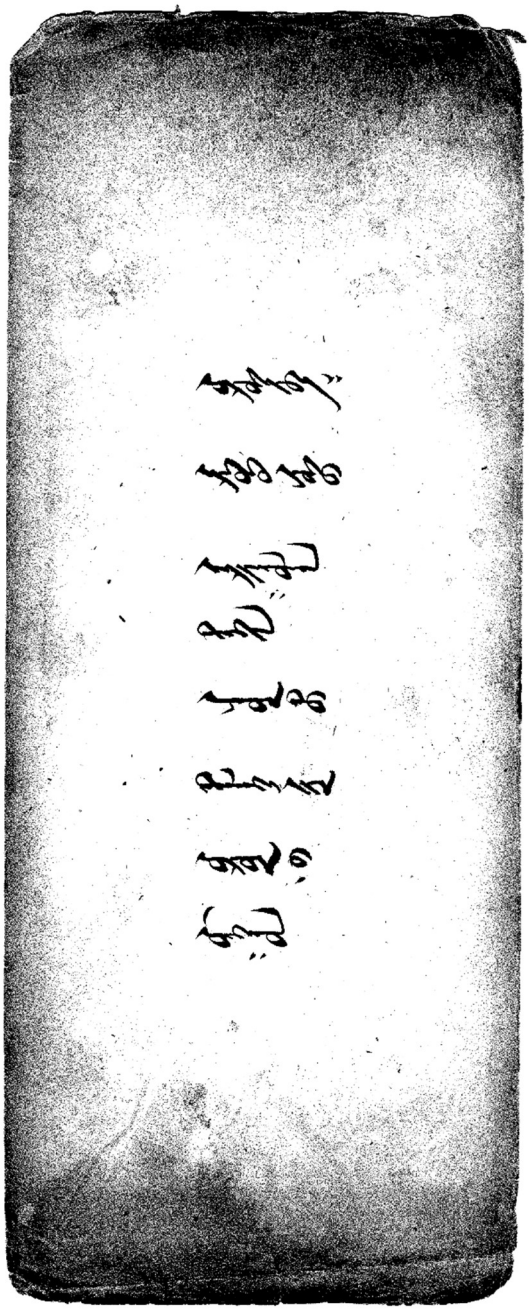
Msc. B 39/11, fol. 19v-20r



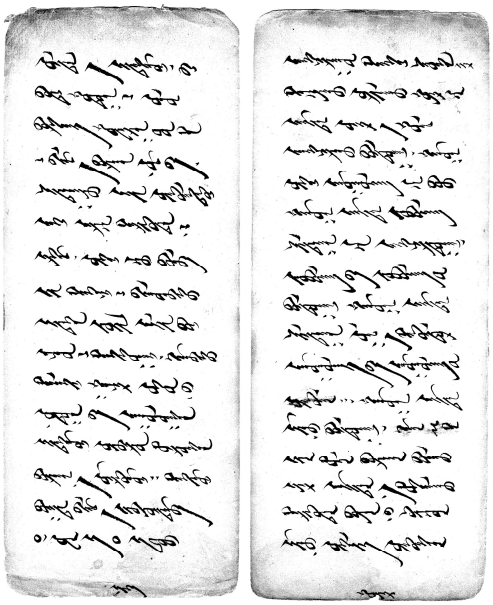
Msc. B 39/11, fol. 20v-21r



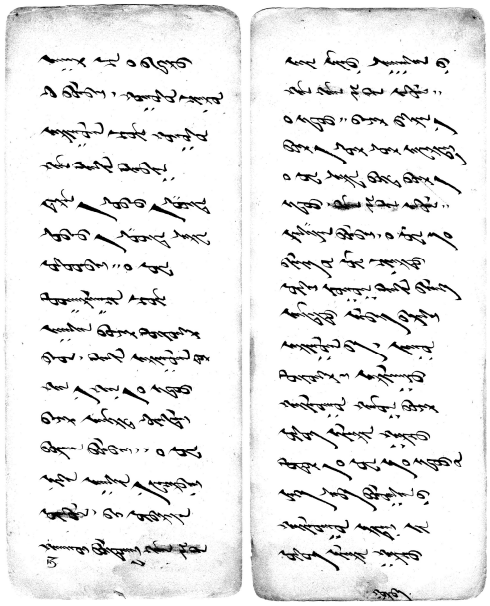
Msc. B 39/11, fol. 21v



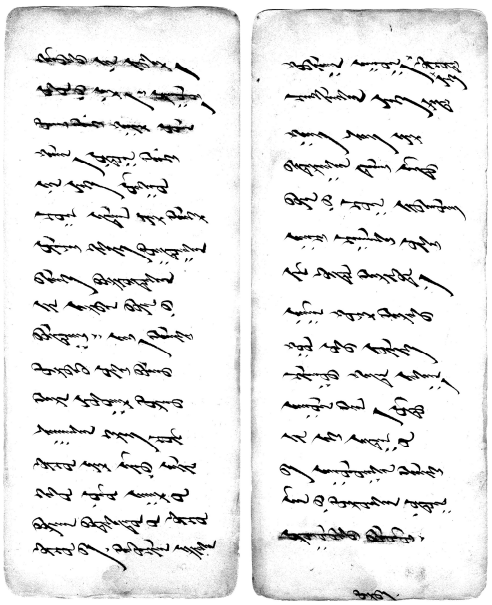
Msc. D 161/1, fol. 1r



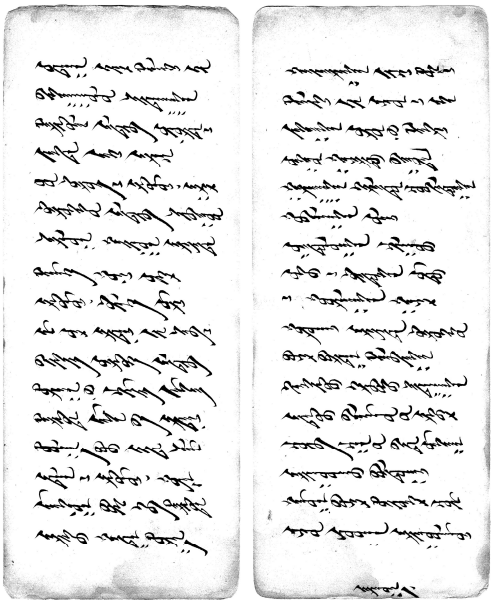
Msc. D 161/1, fol. 1v-2r



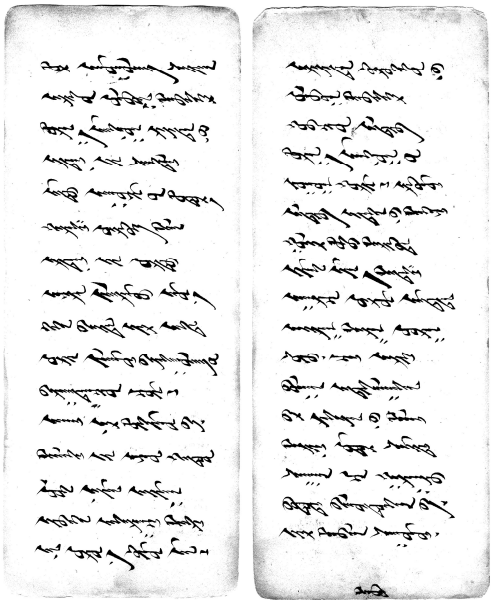
Msc. D 161/1, fol. 2v-3r



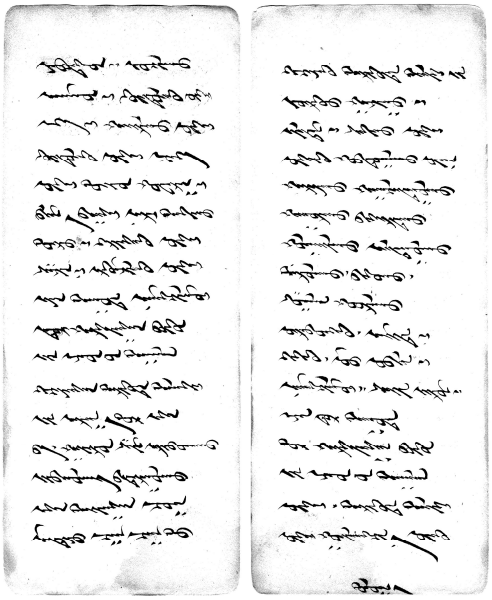
Msc. D 161/1, fol. 3v-4r



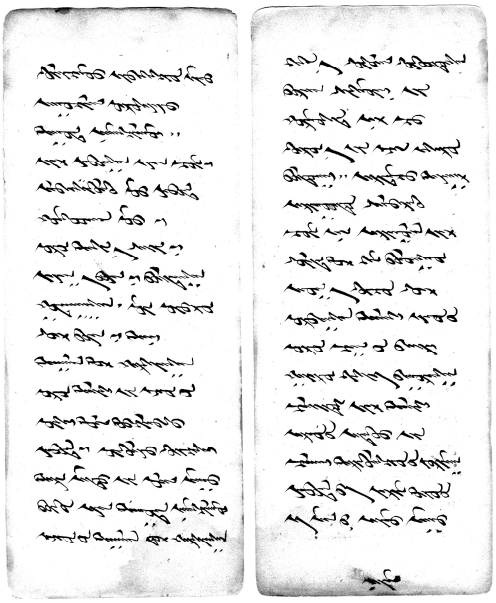
Msc. D 161/1, fol. 5v-6r



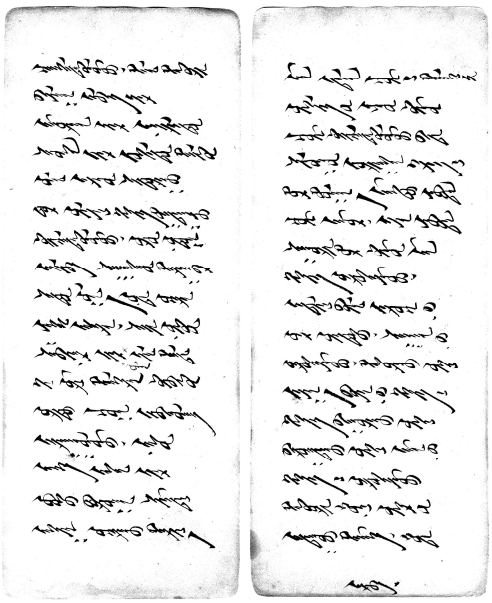
Msc. D 161/1, fol. 4v-5r



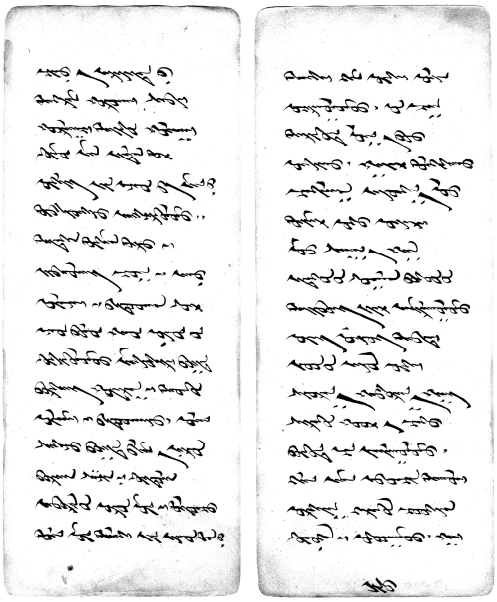
Msc. D 161/1, fol. 6v-7r



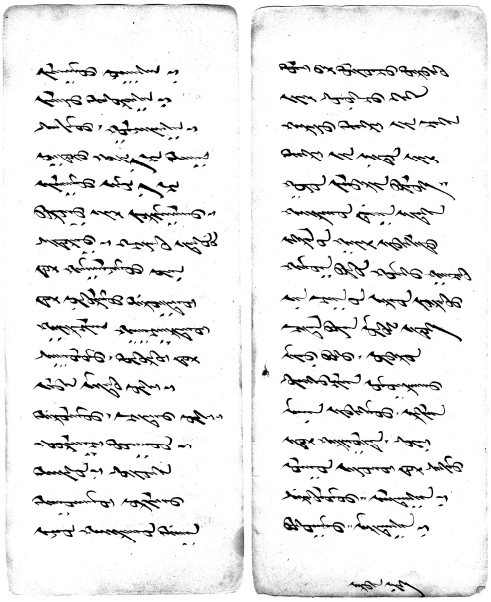
Msc. D 161/1, fol. 7v-8r



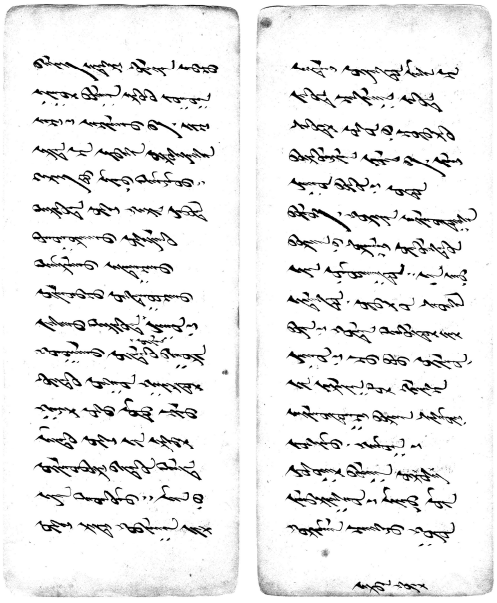
Msc. D 161/1, fol. 9v-10r



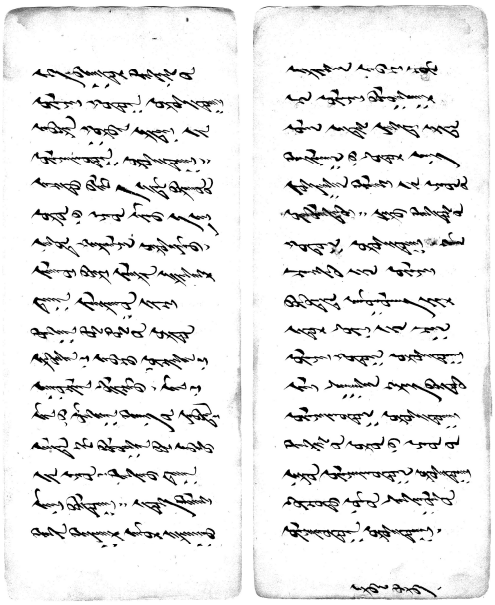
Msc. D 161/1, fol. 8v-9r



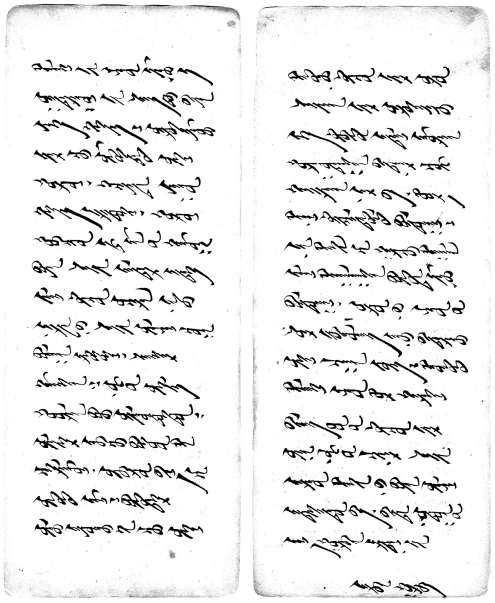
Msc. D 161/1, fol. 10v-11r



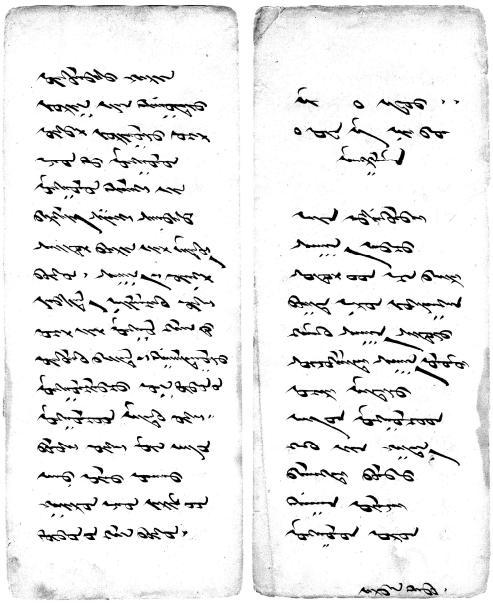
Msc. D 161/1, fol. 11v-12r



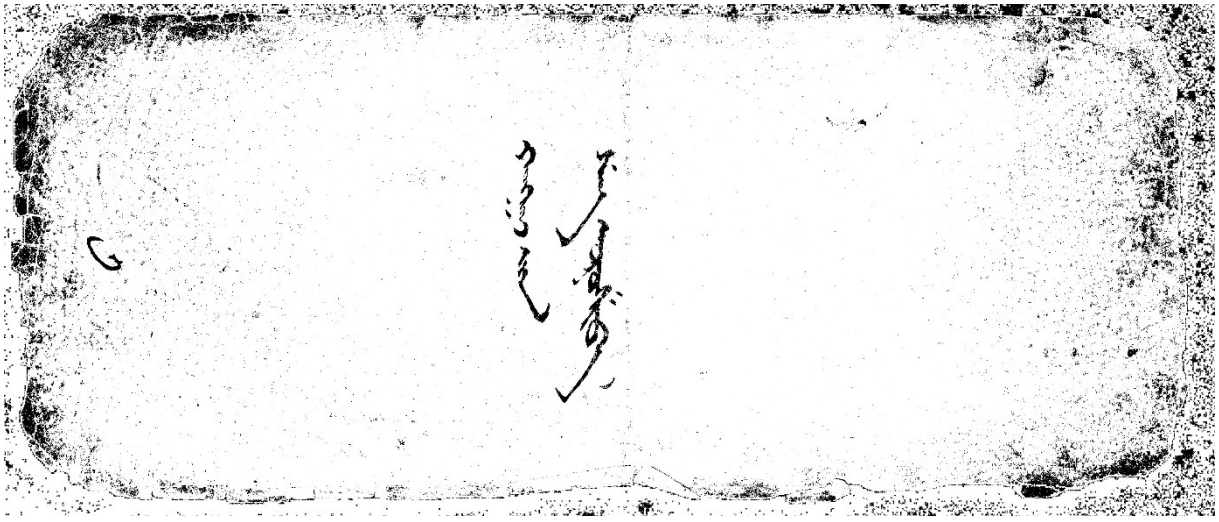
Msc. D 161/1, fol. 13v-14r



Msc. D 161/1, fol. 12v-13r



Msc. D 161/1, fol. 14v-15r



Msc. D 159-5, fol. 1r



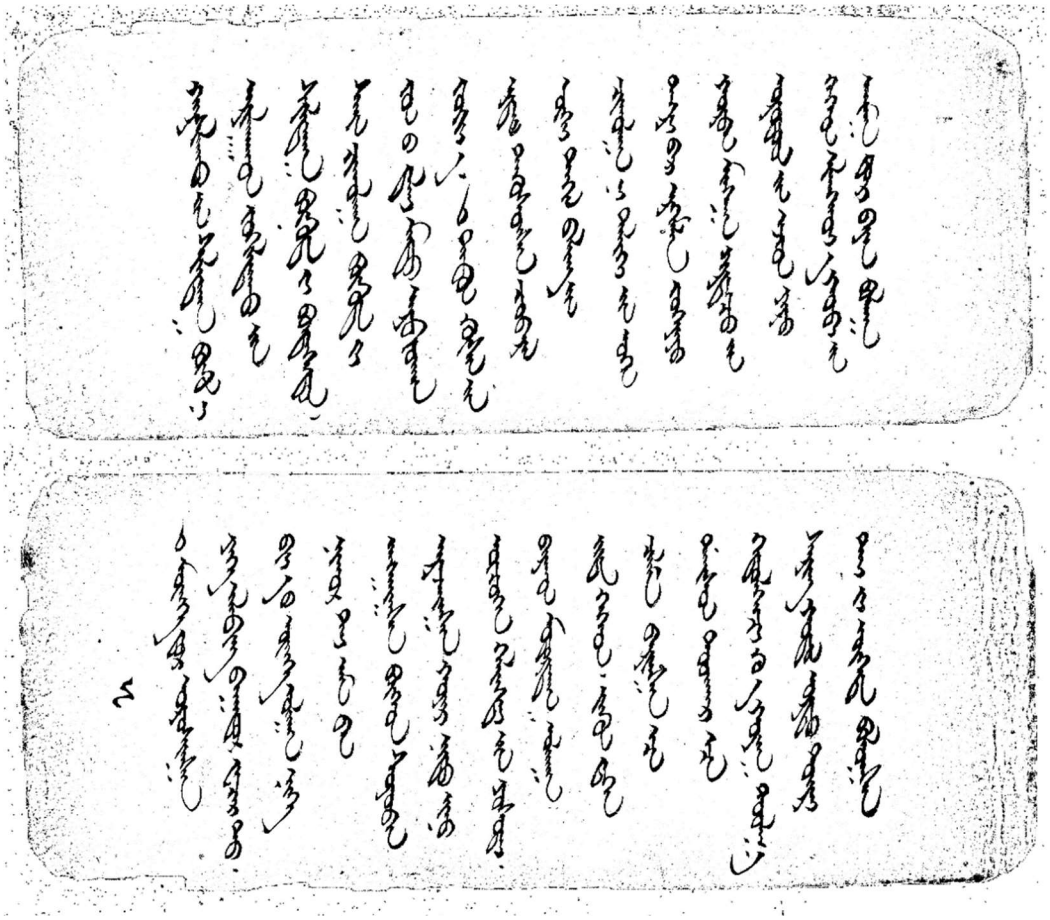
Msc. D 159-5, fol. 1v-2r



Msc. D 159-5, fol. 2v-3r

Msc. D 159-5, fol. 3v-4r





Msc. D 159-5, fol. 4v-5r

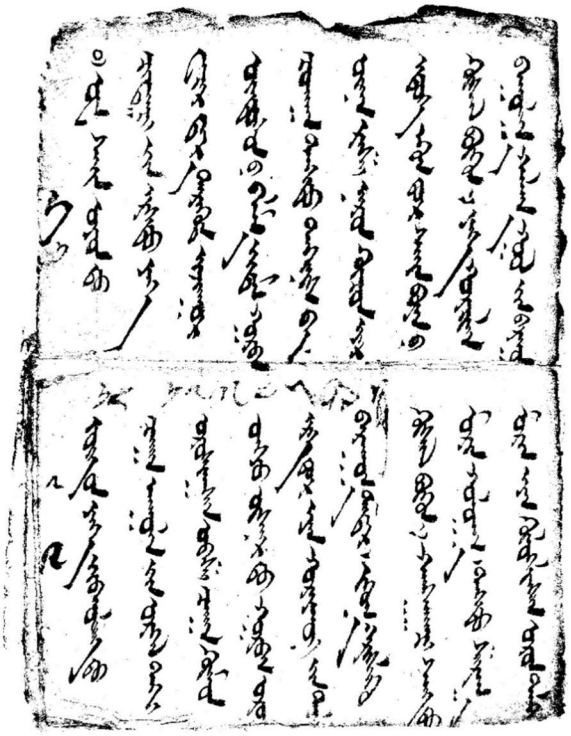


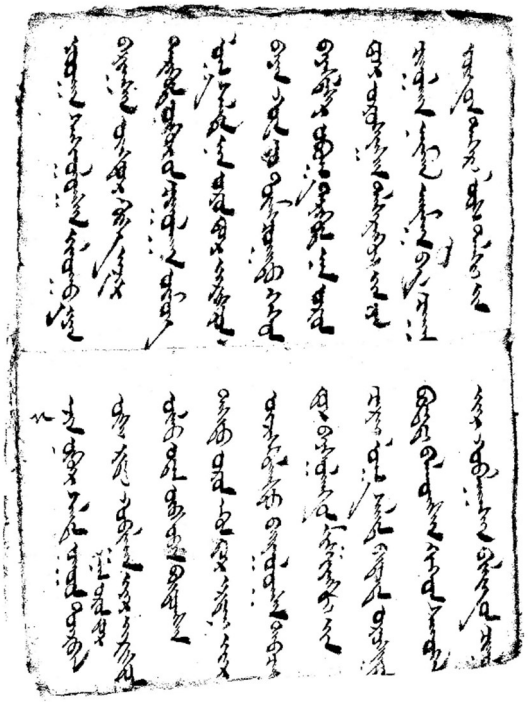
Msc. D 159-5, fol. 5v-6r



Msc. D 219/1, fol. 1r

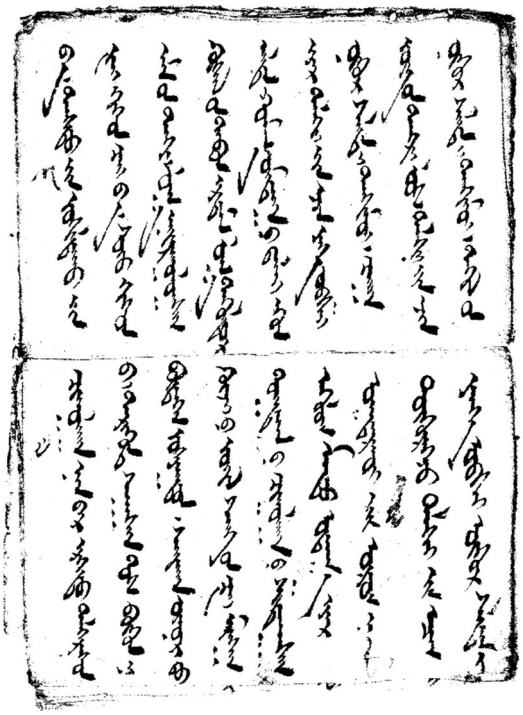
Msc. D 219/1, fol. 1v-2r

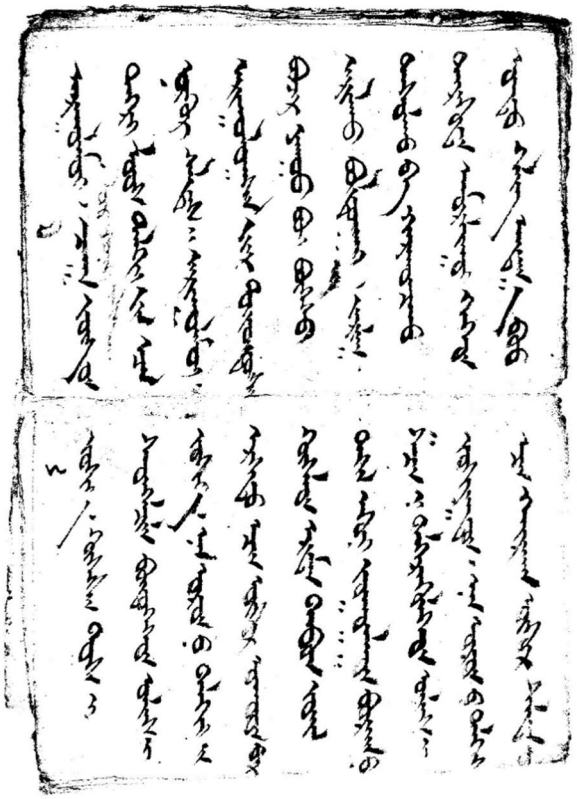




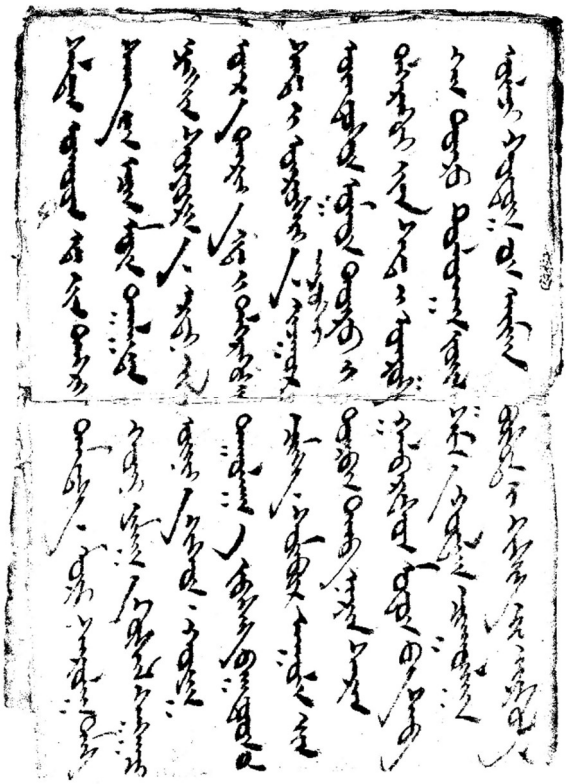
Msc. D 219/1, fol. 2v-3r

Msc. D 219/1, fol. 3v-4r

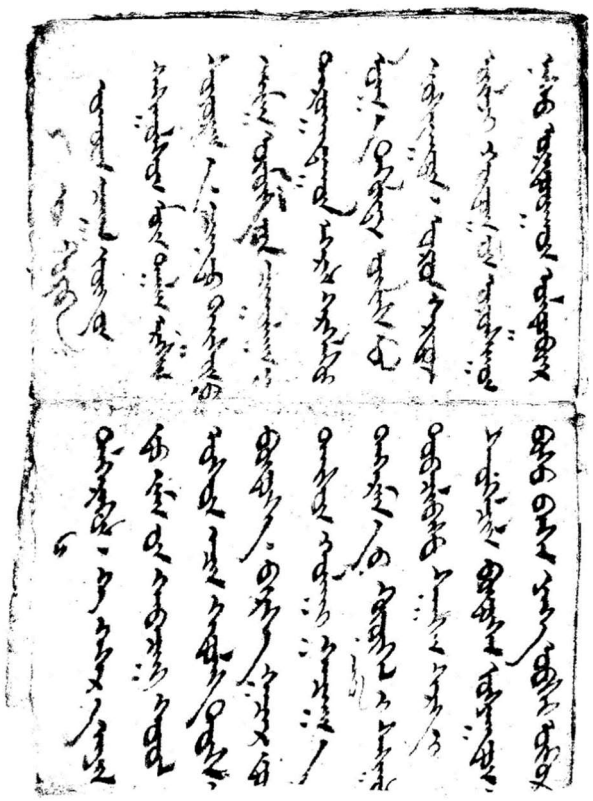


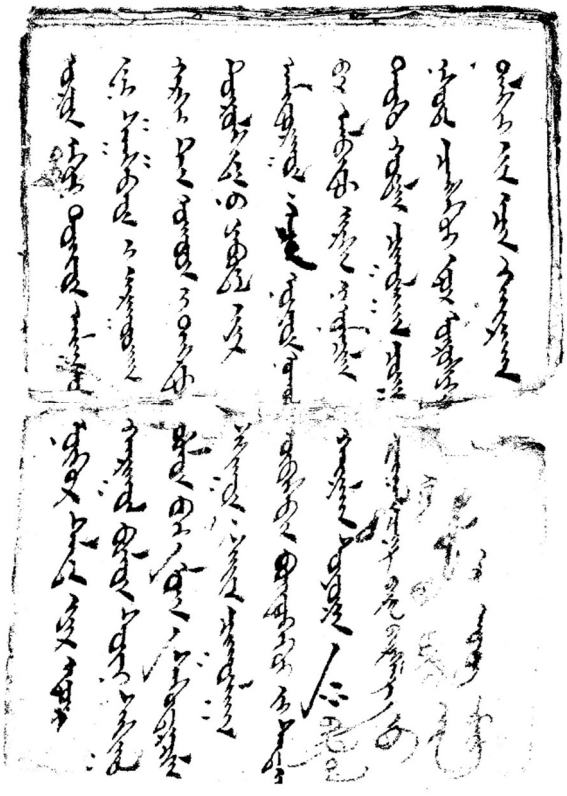


Msc. 219/1, fol. 4v-5r
Msc. 219/1, fol. 5v-6r

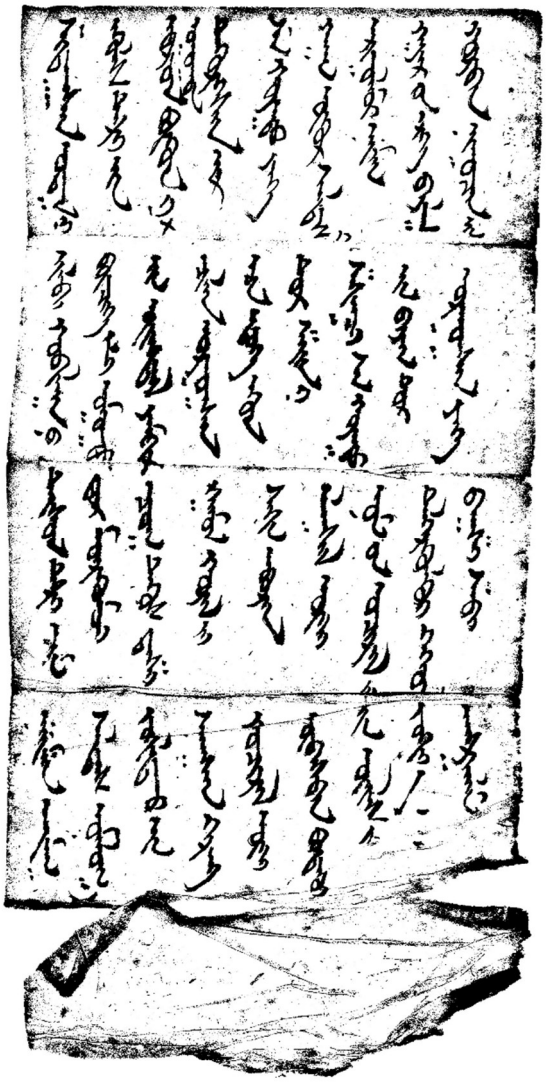


Msc. 219/1, fol. 6v-7r
Msc. 219/1, fol. 7v-8r



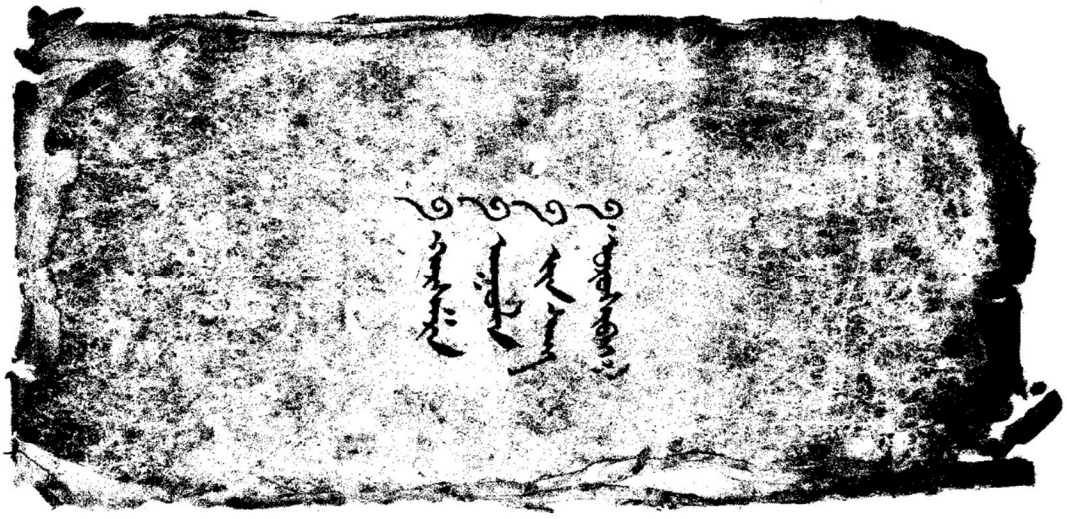






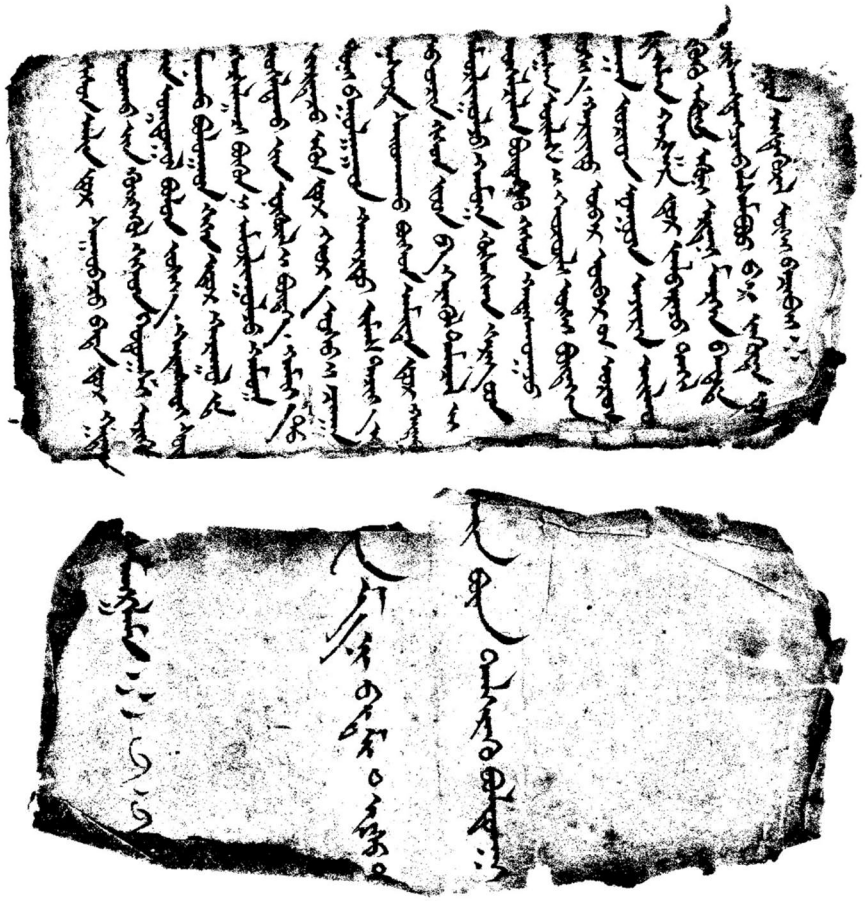
Msc. D 219/2

Msc. D 45, fol. 1r

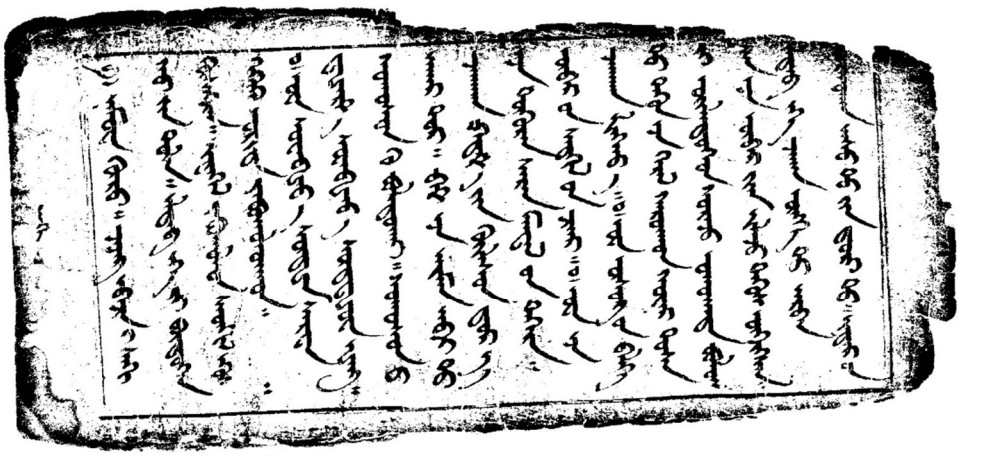


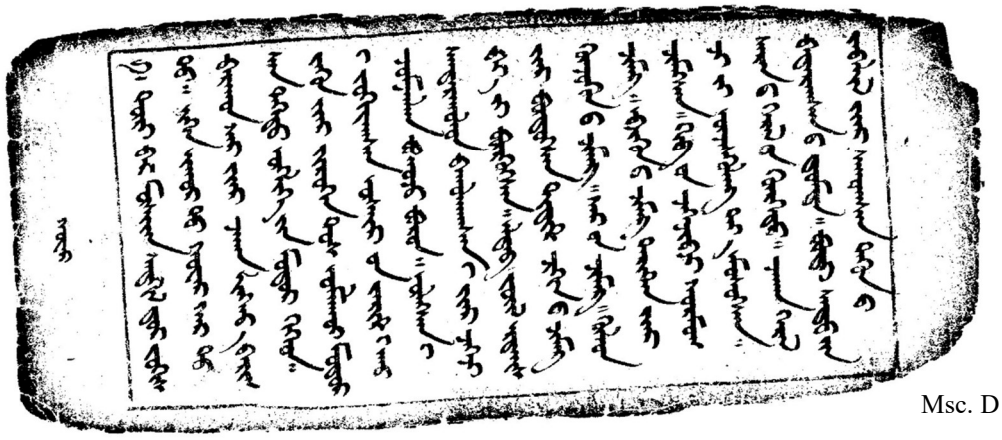


Msc. D 45, fol. 1v-2r



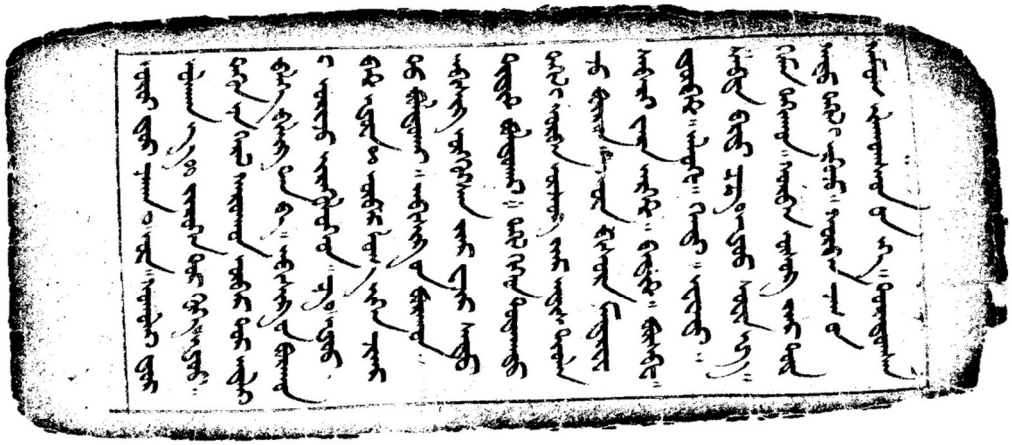
Msc. D 45, fol. 2v-3r

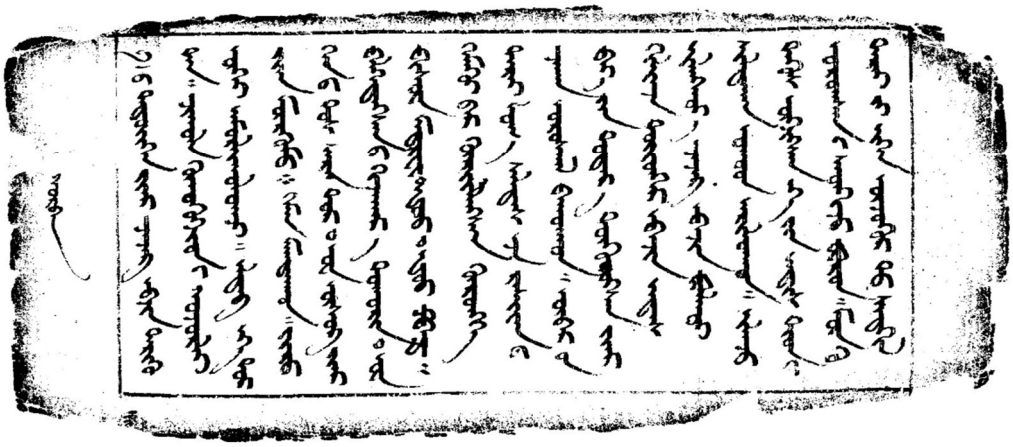


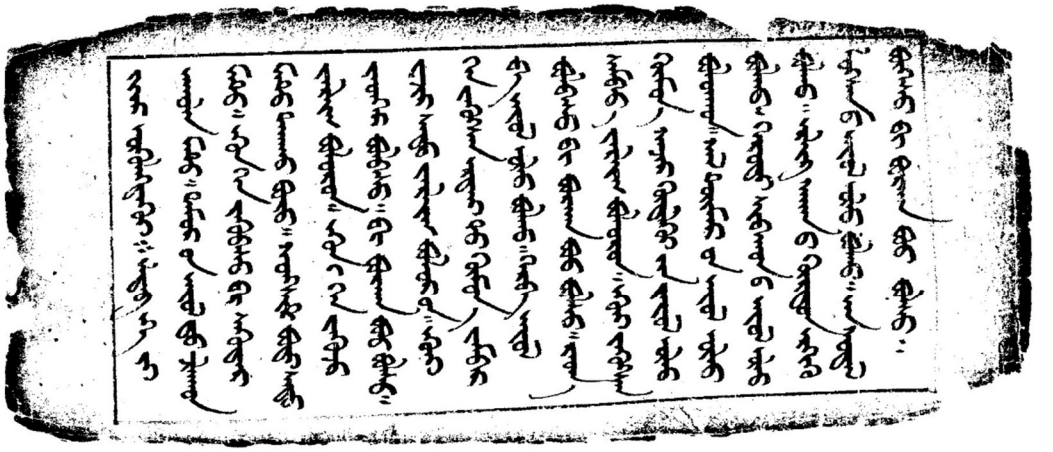


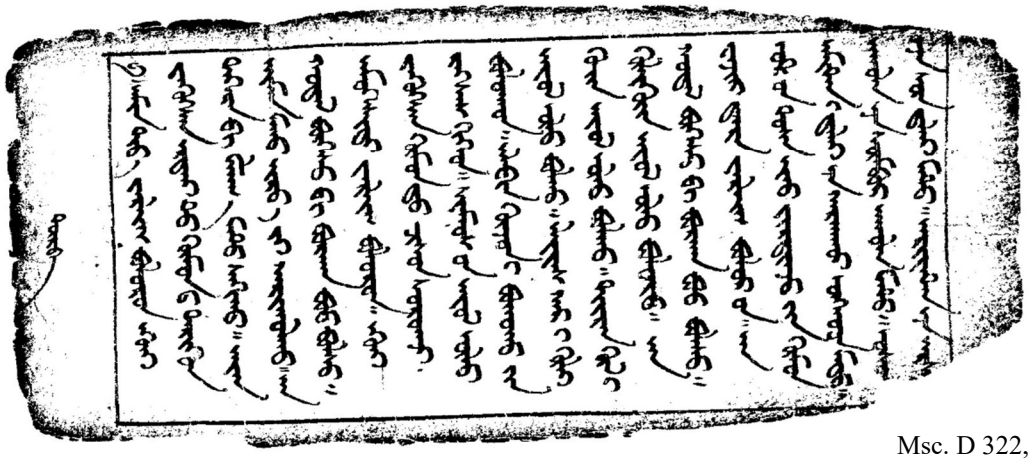
Msc. D 322, fol. 1v-2r

Msc. D 322, fol. 2v-3r



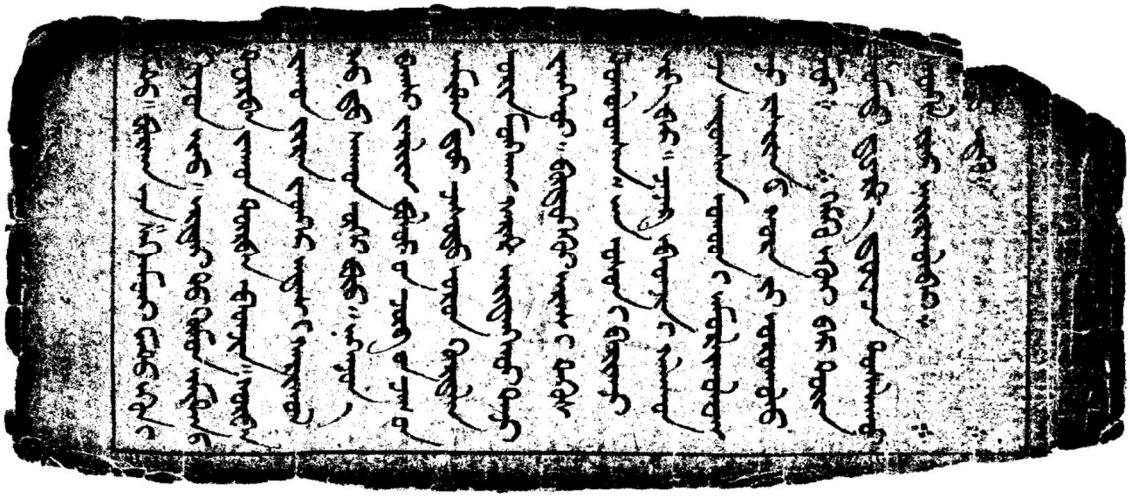


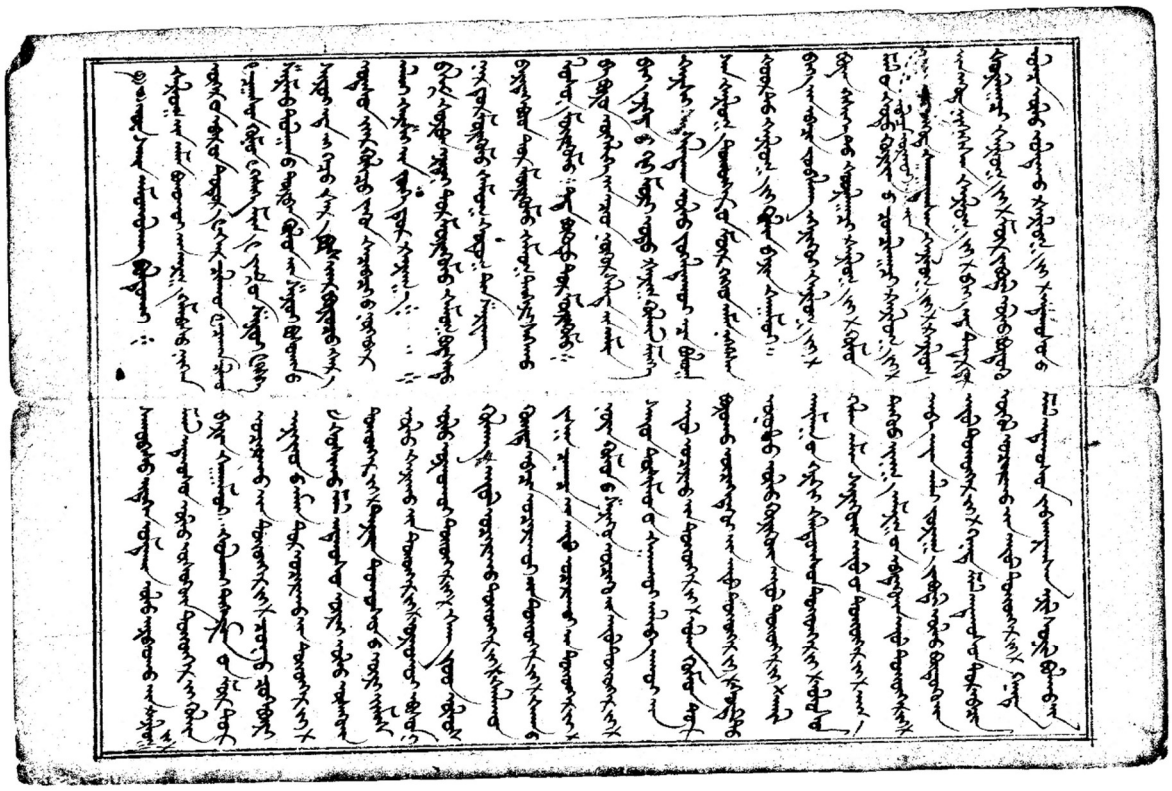


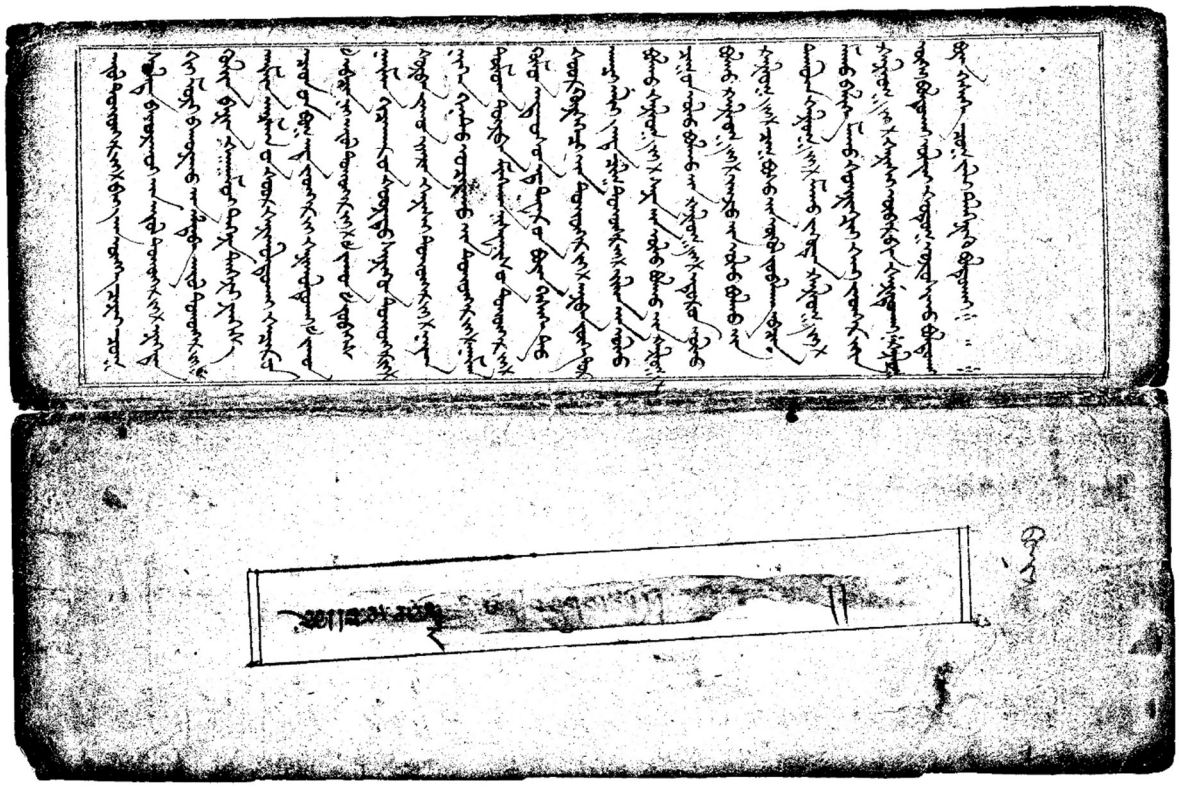


Msc. D 322, fol. 3v-4r

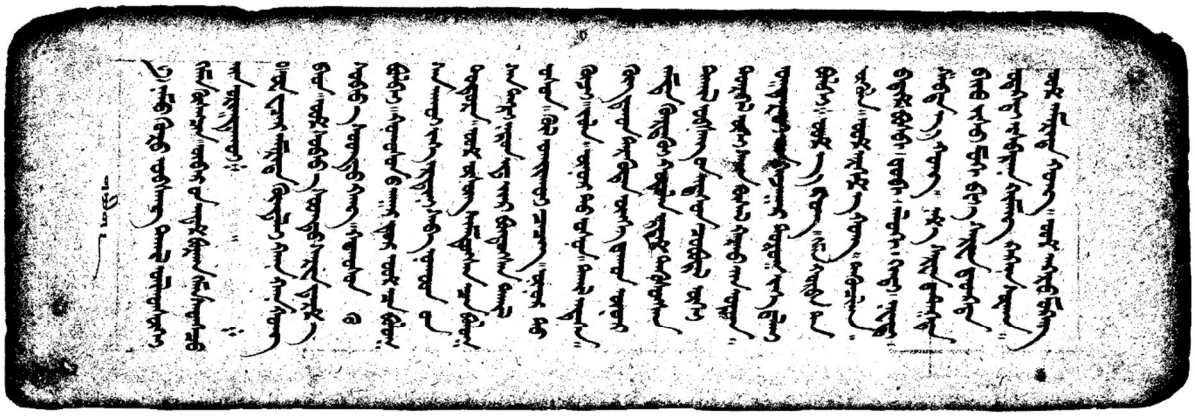
Msc. D 322, fol. 4v

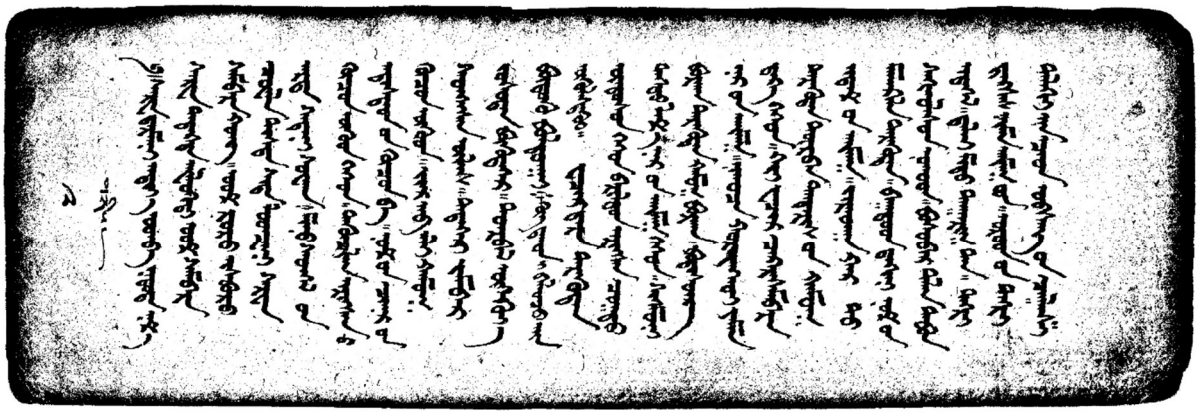


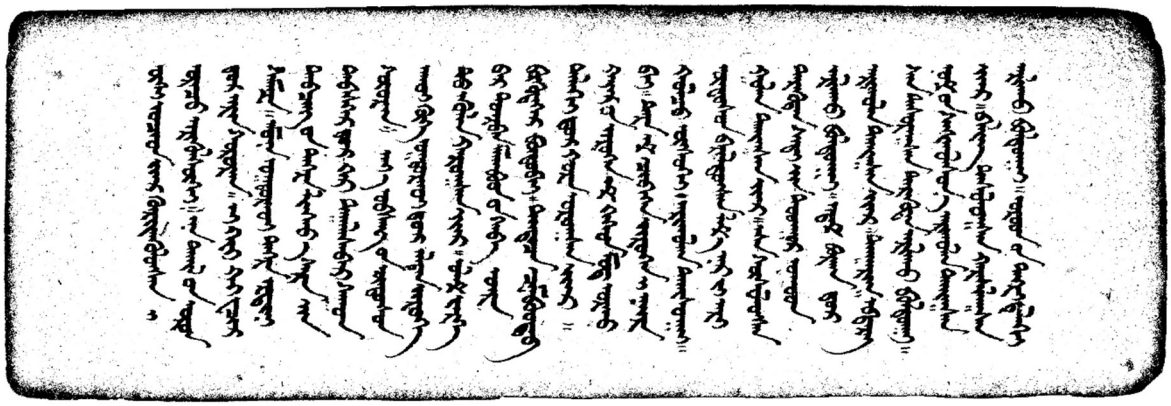


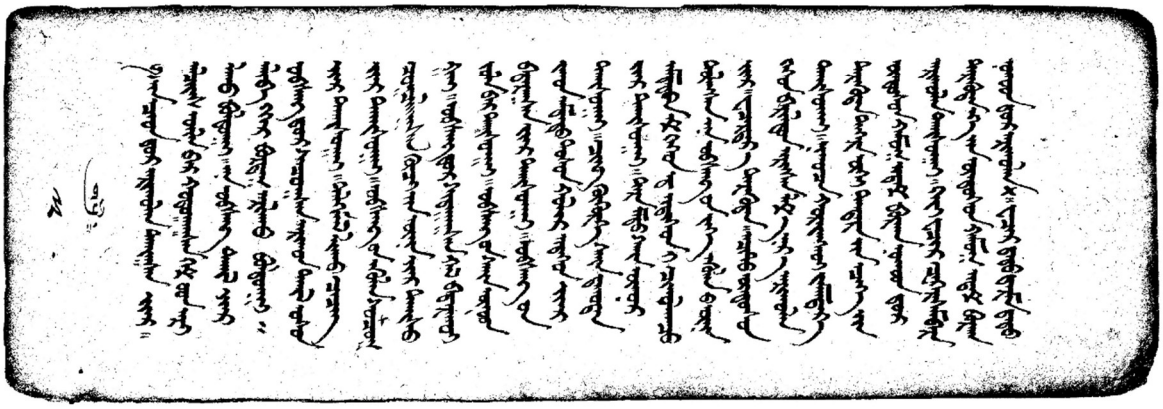


Msc. B 18/9, fol. 1v-2r
Msc. B 18/9, fol. 2v, 1r

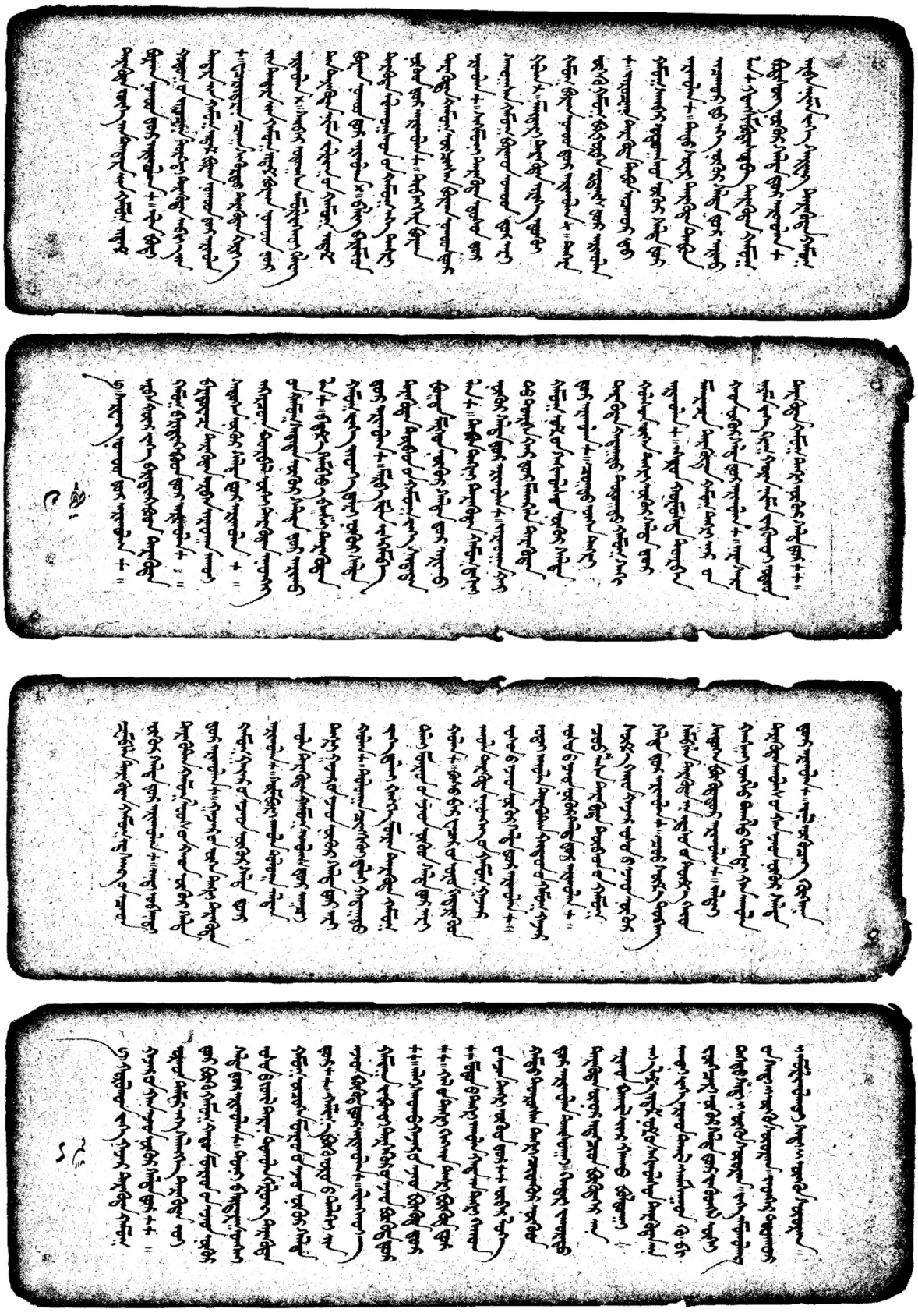




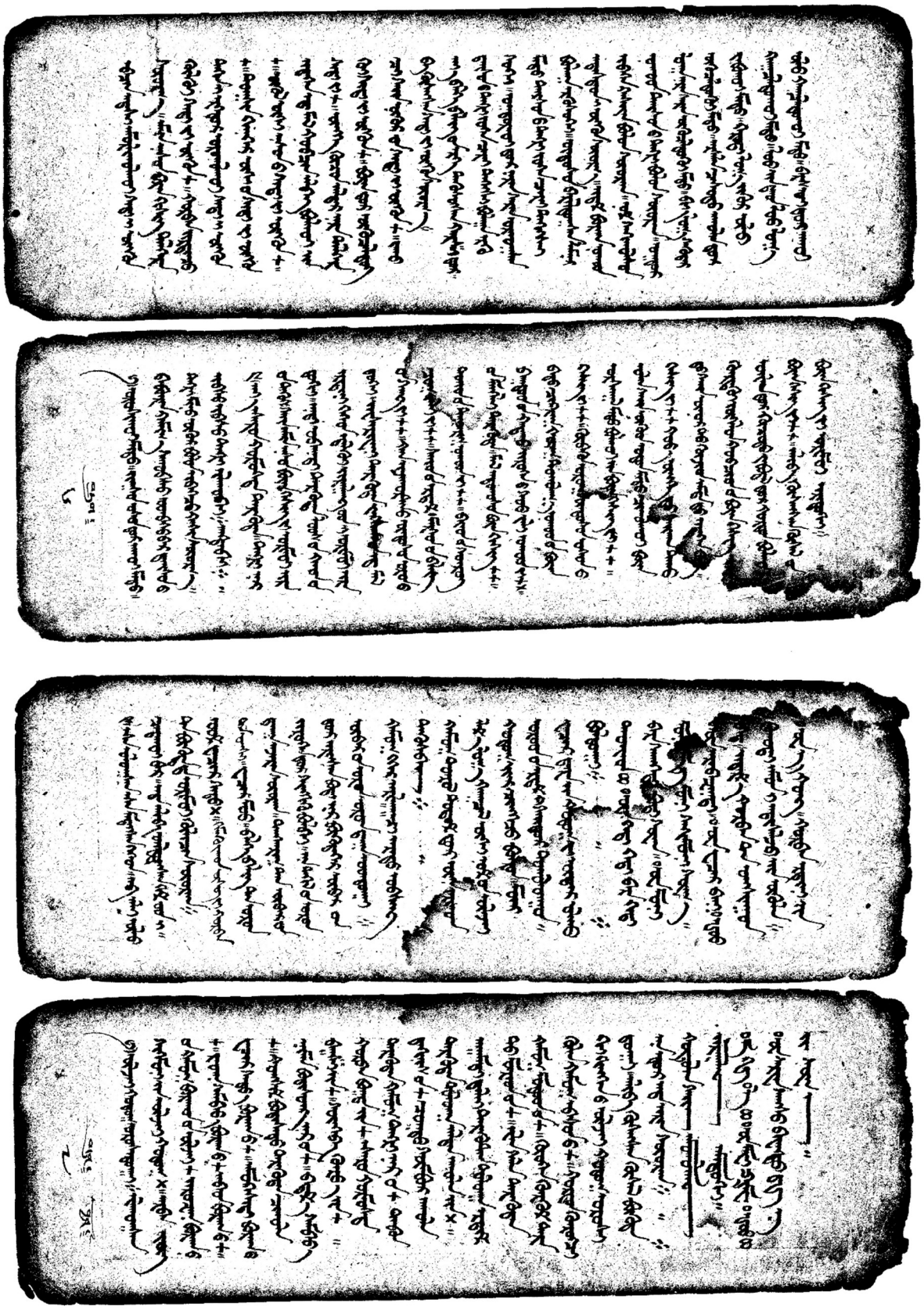




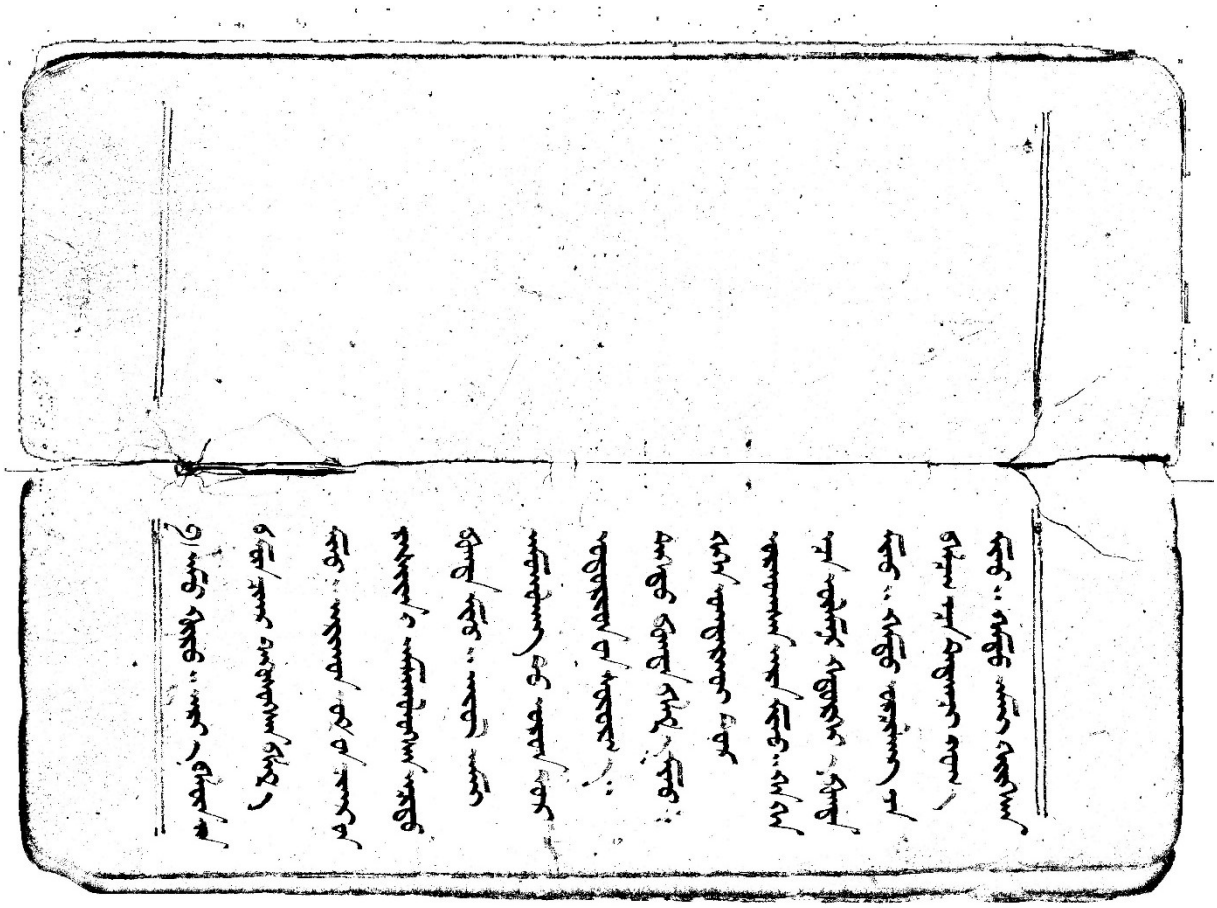
Msc. B 18/7, fol. 1v-2r
Msc. B 18/7, fol. 2v-3r



Msc. B 18/7, fol. 3v-4r
Msc. B 18/7, fol. 4v-5r



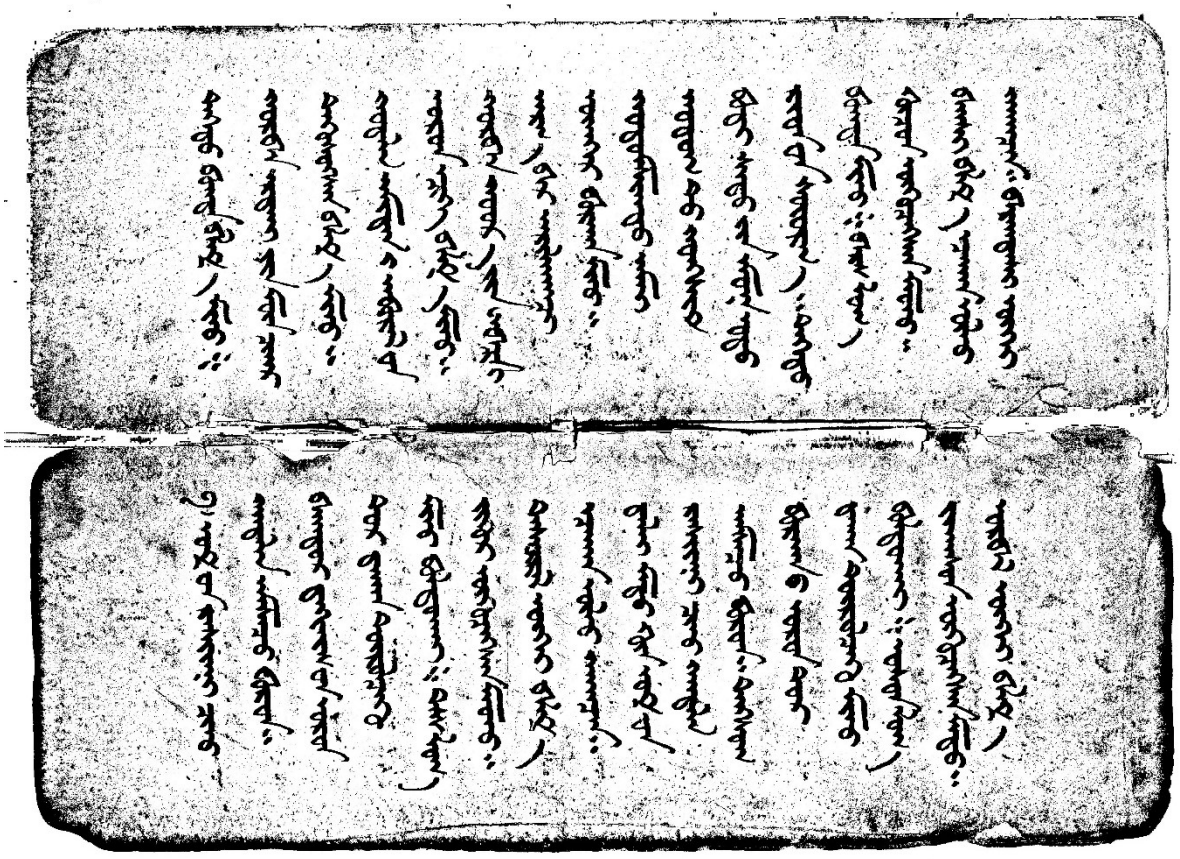
Msc. B 18/7, fol. 5v-6r
Msc. B 18/7, fol. 6v-7r



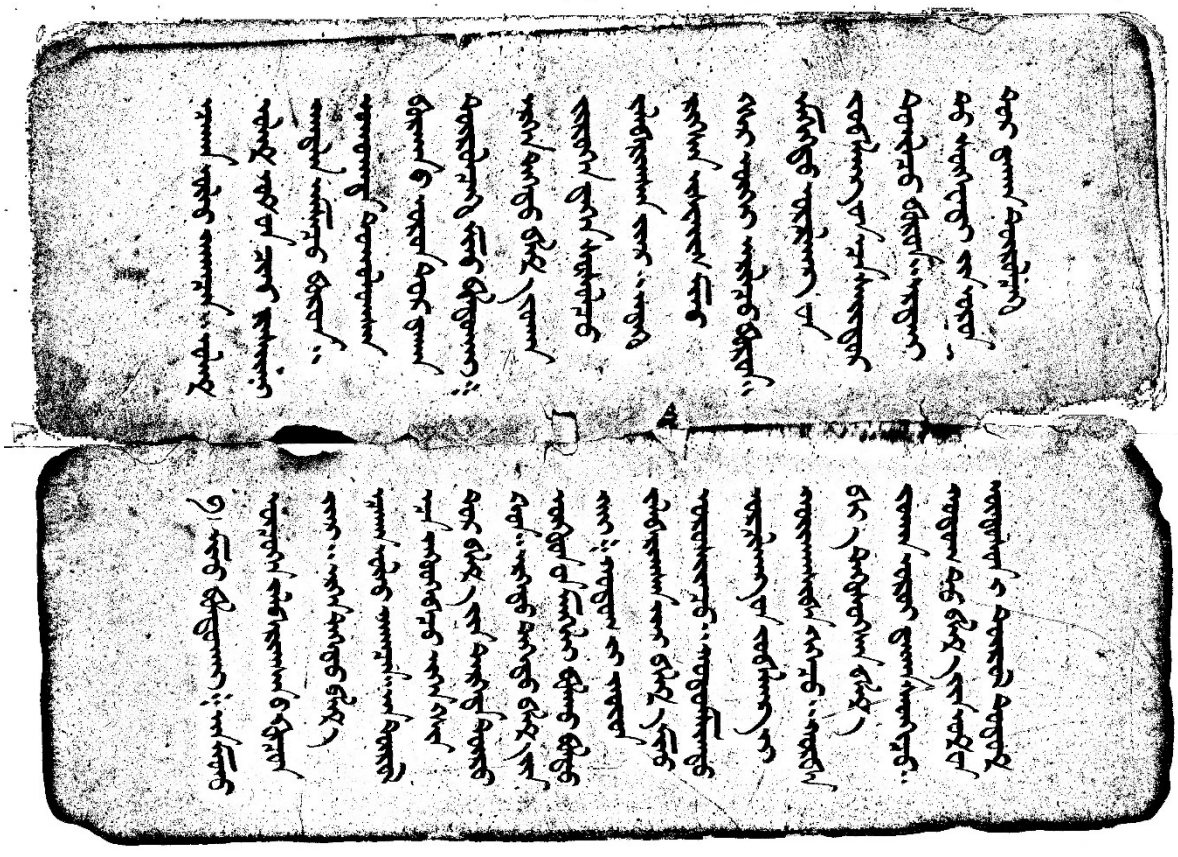
Msc. B 62/1, fol. 32r



Msc. B 62/1, fol. 32v-33r



Msc. B 62/1, fol. 33v-34r



Msc. B 62/1, fol. 34v-35r



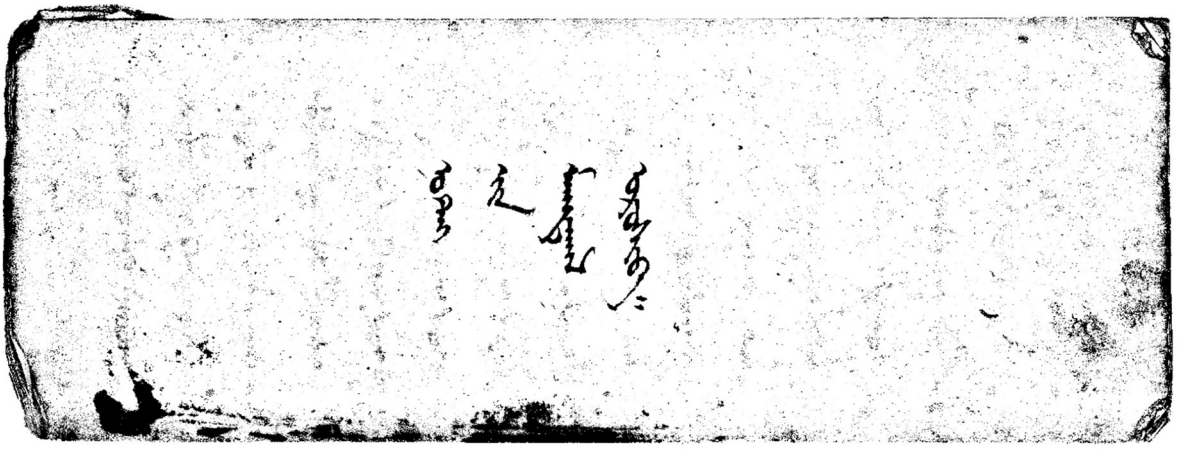
Msc. B 62/1, fol. 35v-36r

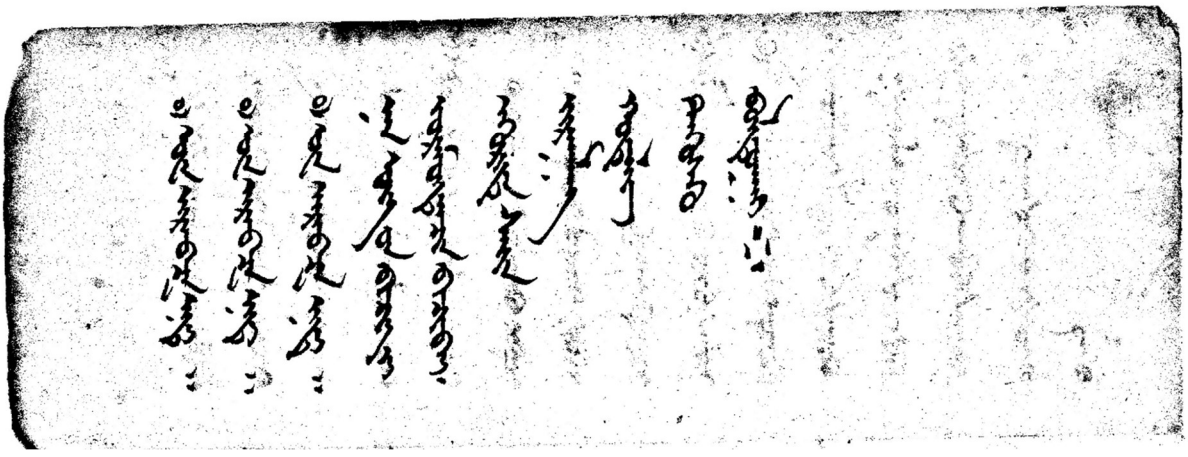


Msc. B 62/1, fol. 36v-37r

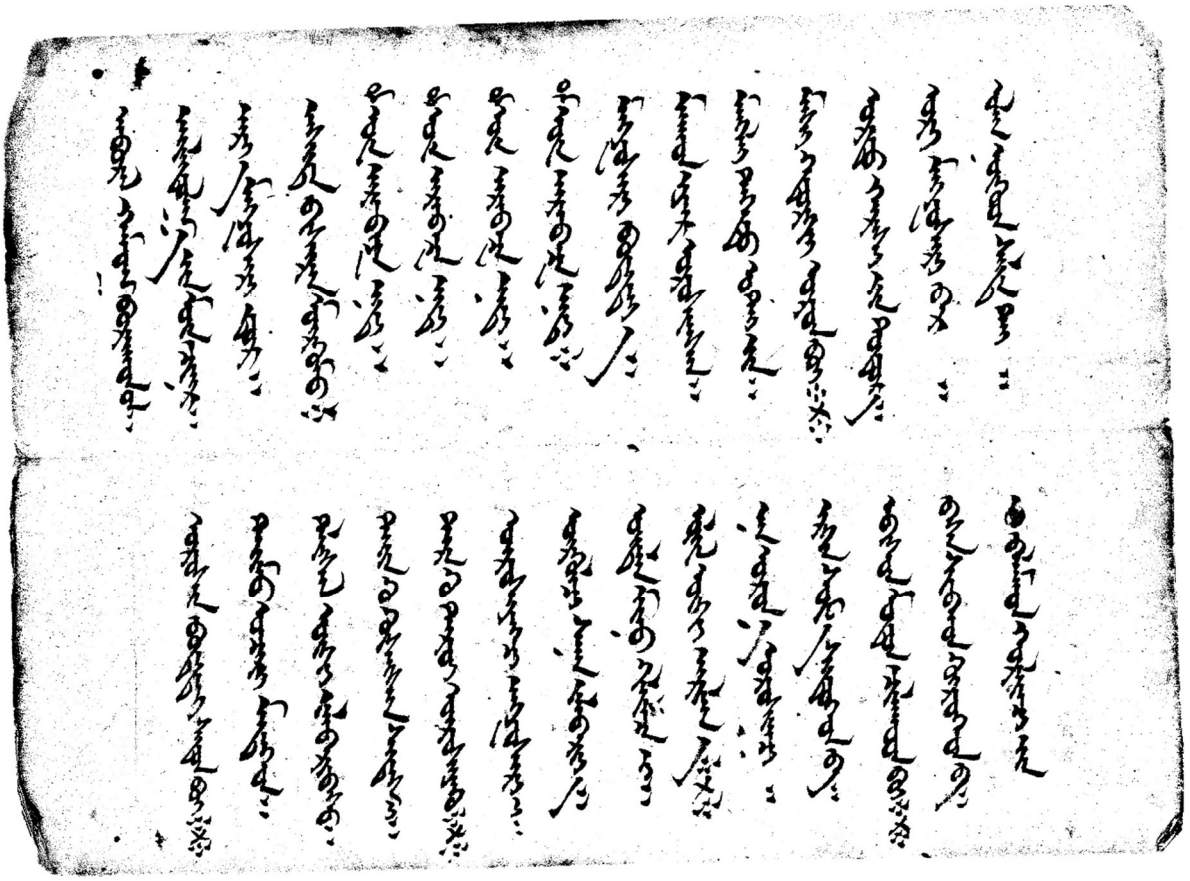


Msc. B 62/1, fol. 37v-38r



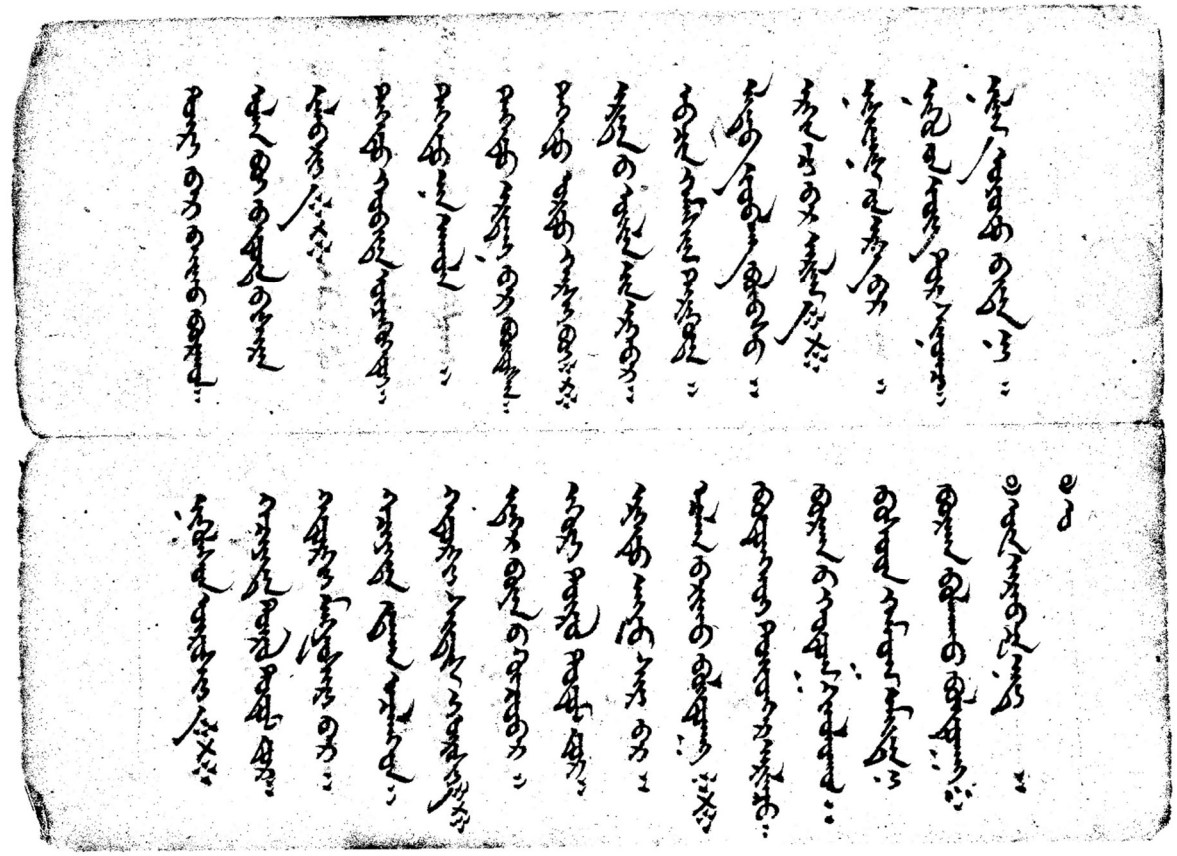


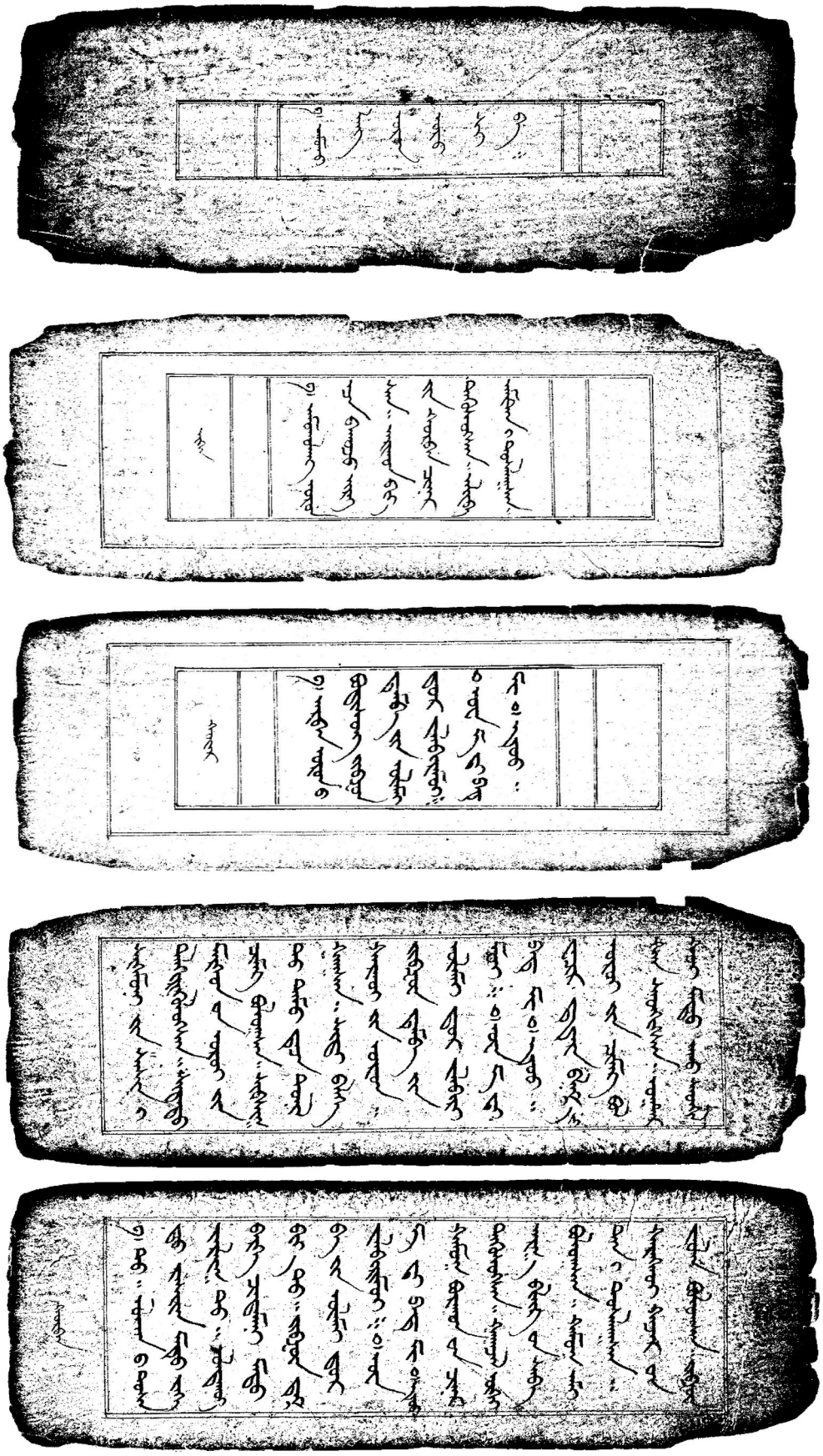
Msc. D 147, fol. 1r, fol. 3v



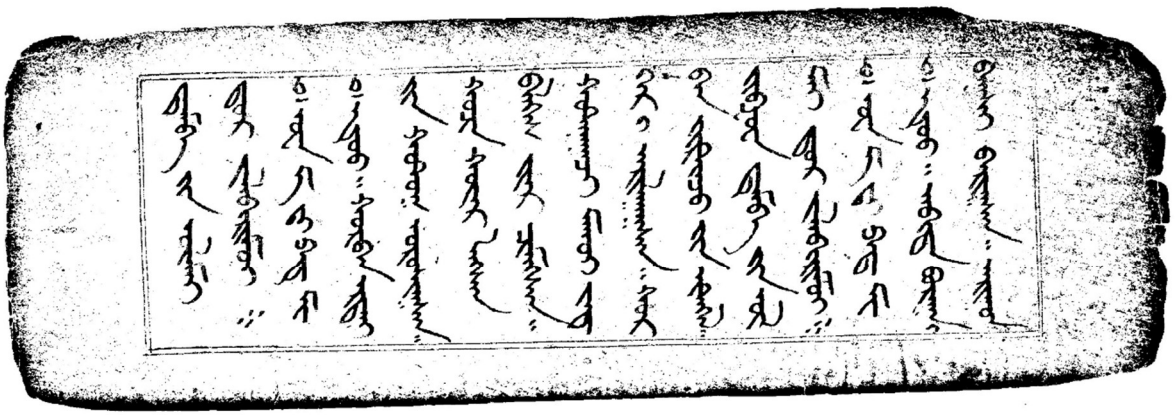
Msc. D 147, fol. 1v-2r

Msc. D 147, fol. 2v-3r





Msc. B 61/1, fol. 1r; fol. 1v-2r; fol. 2v-3r



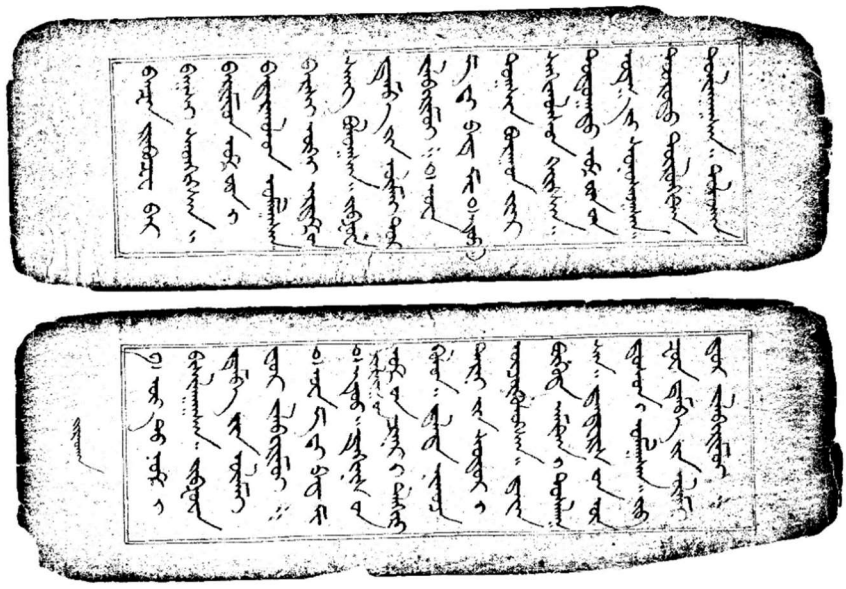


Msc. B 61/1, fol. 3v-4r

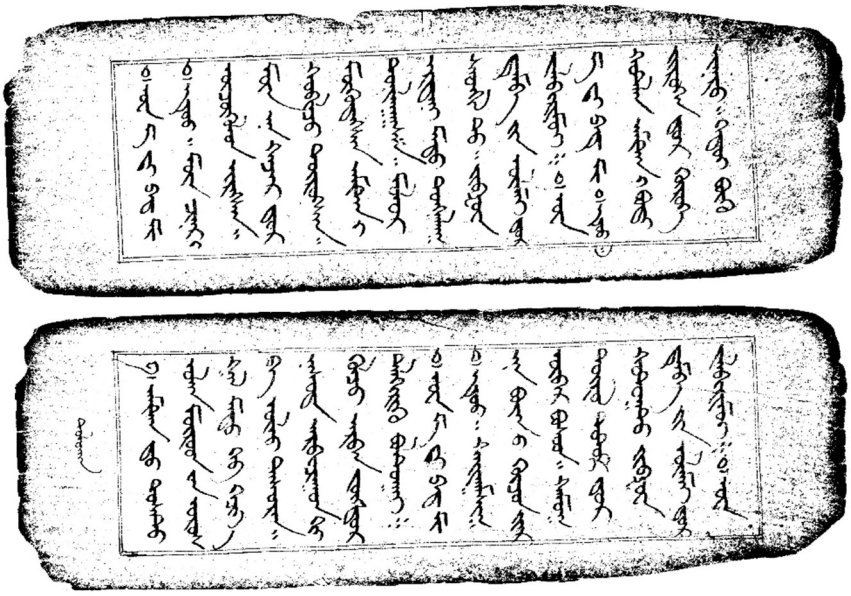




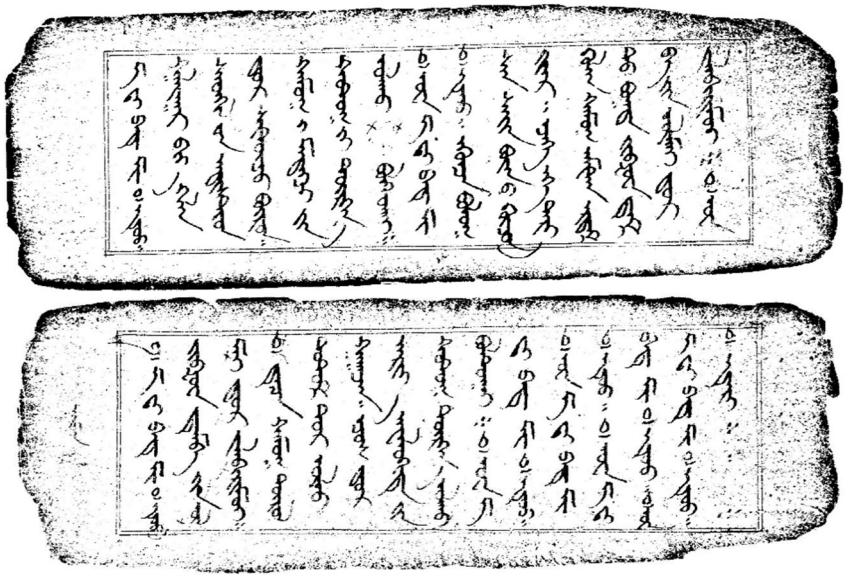
Msc. B 61/1, fol. 4v-5r



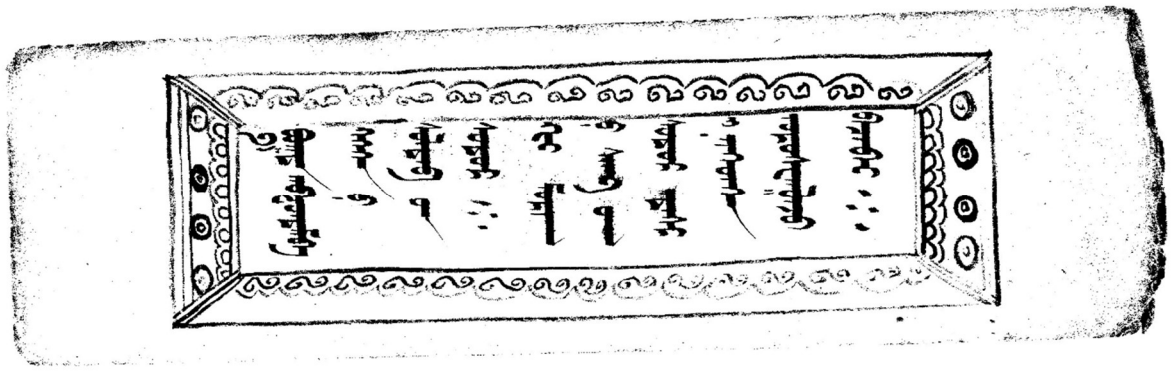
Msc. B 61/1, fol. 5v-6r



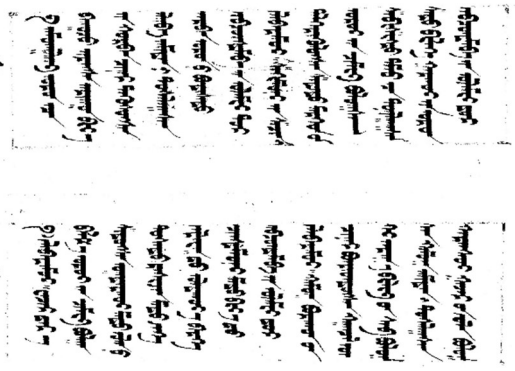
Msc. B 61/1, fol. 6v-7r



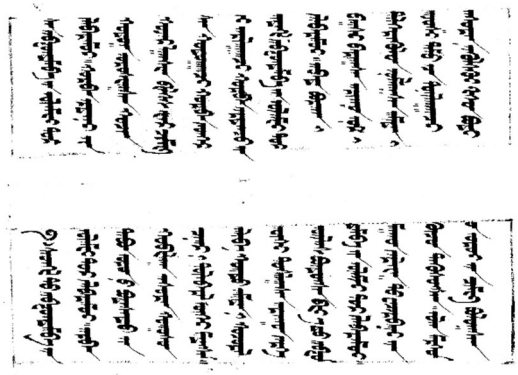
Msc. B 61/1, fol. 7v-8r



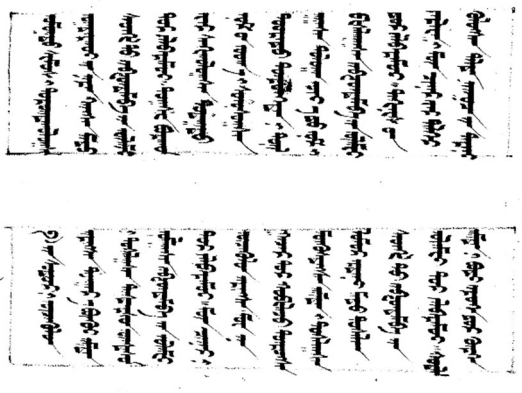
Msc. B 55/7a, fol. 1r



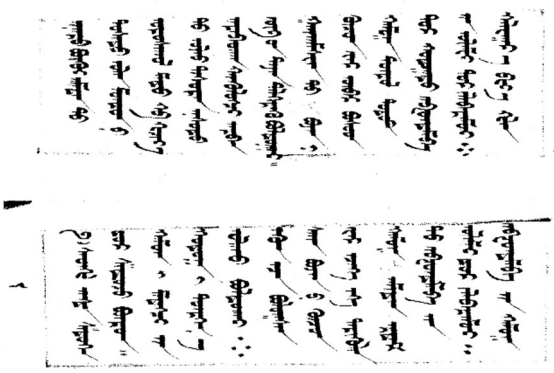
Msc. B 55/7a, fol. 1v-2r



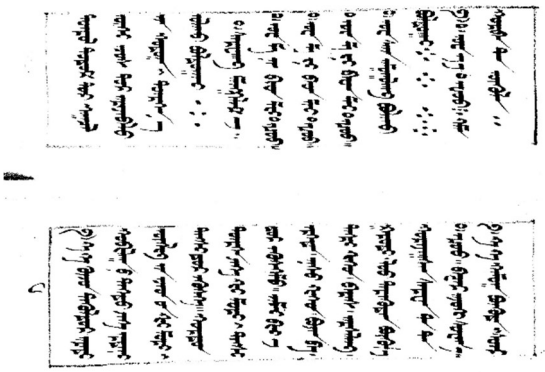
Msc. B 55/7a, fol. 2v-3r



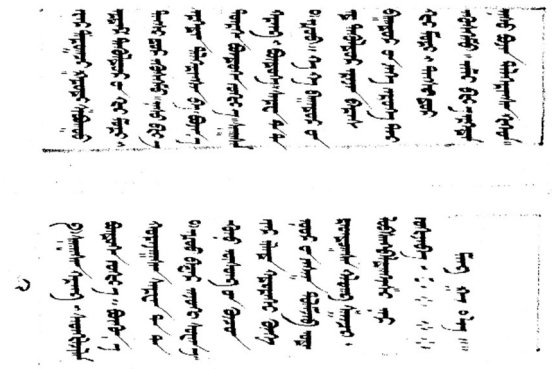
Msc. B 55/7a, fol. 3v-4r



Msc. B 55/7a, fol. 4v-5r

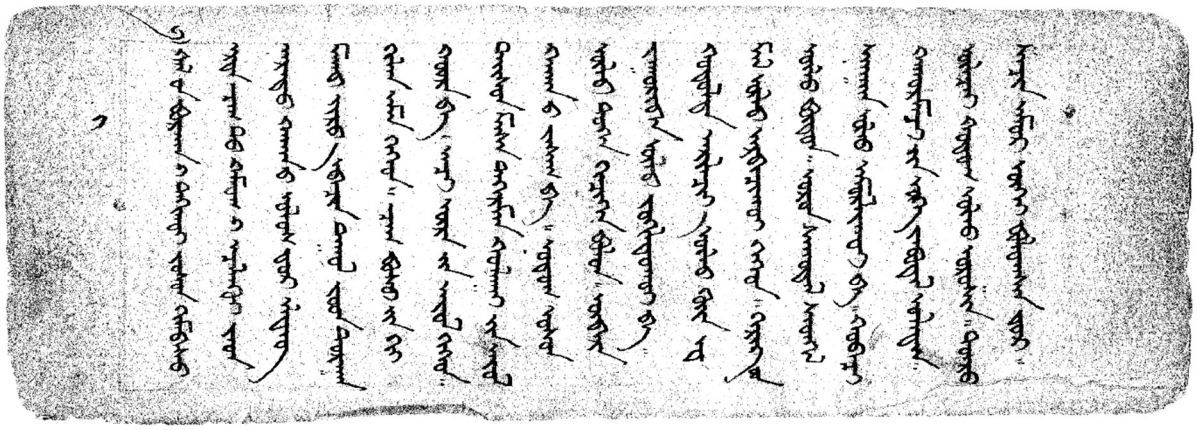


Msc. B 55/7a, fol. 5v-6r

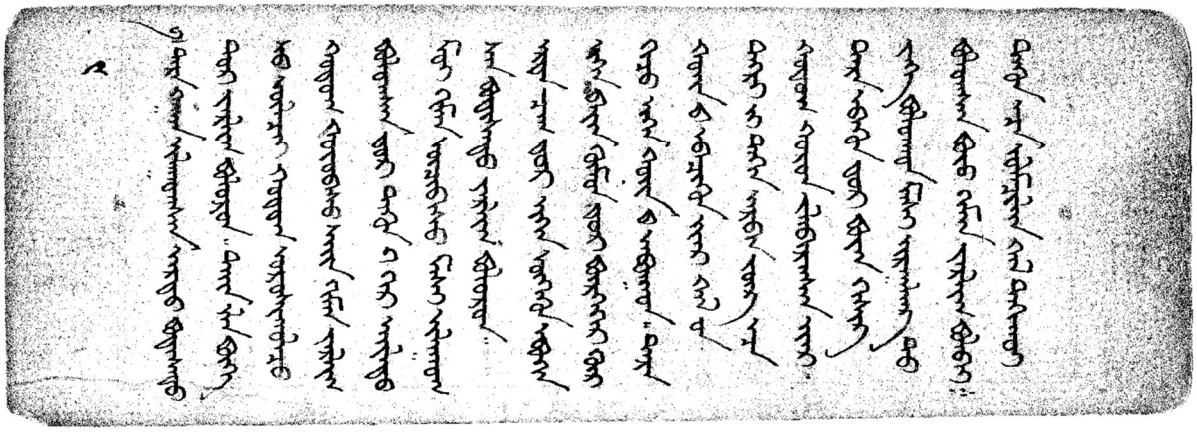


Msc. B 55/7a, fol. 6v-7r

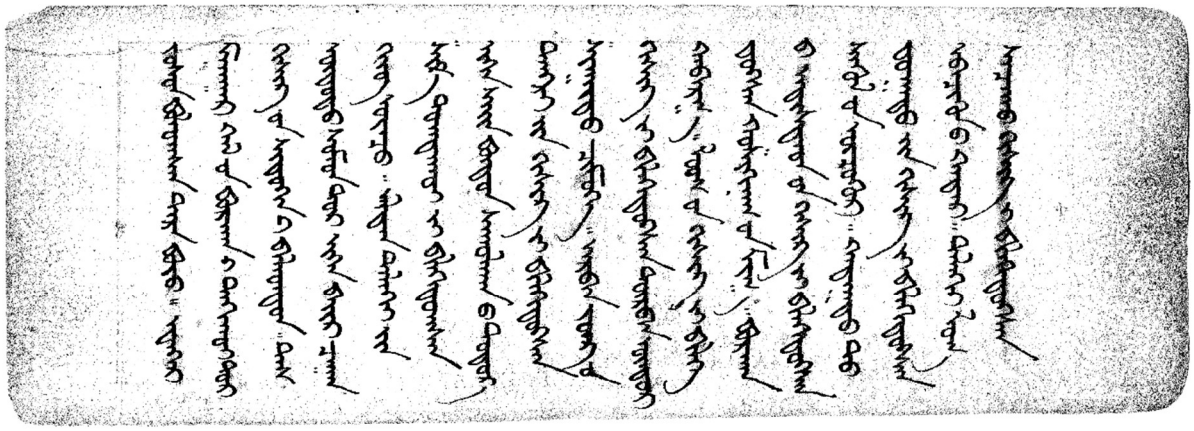
Msc. D 286
Msc. D 166, fol. 1r



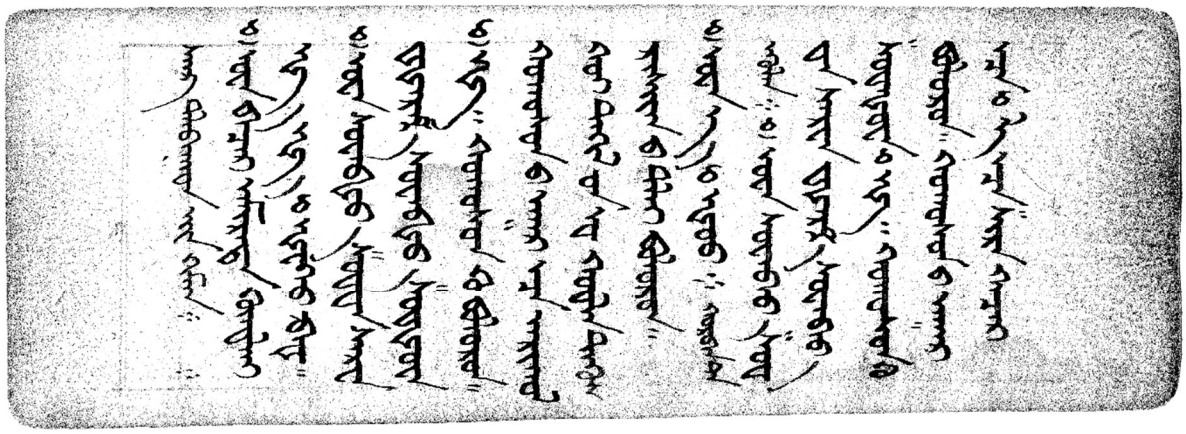
Msc. D 166, fol. 1v-2r

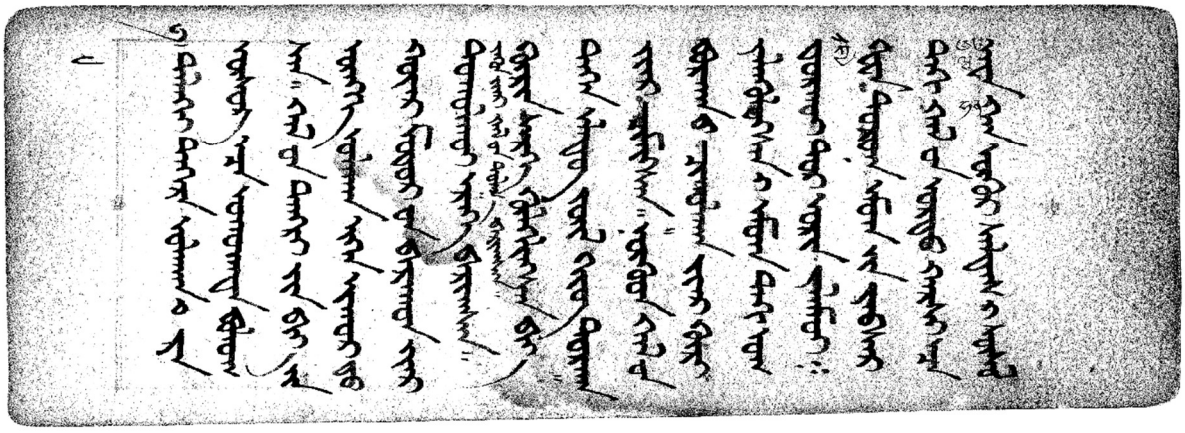


Msc. D 166, fol. 2v-3r



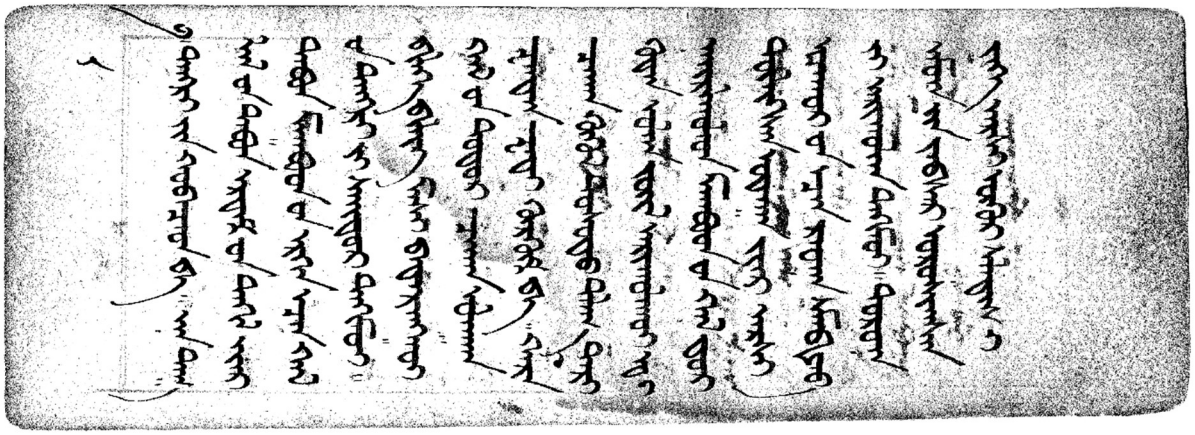




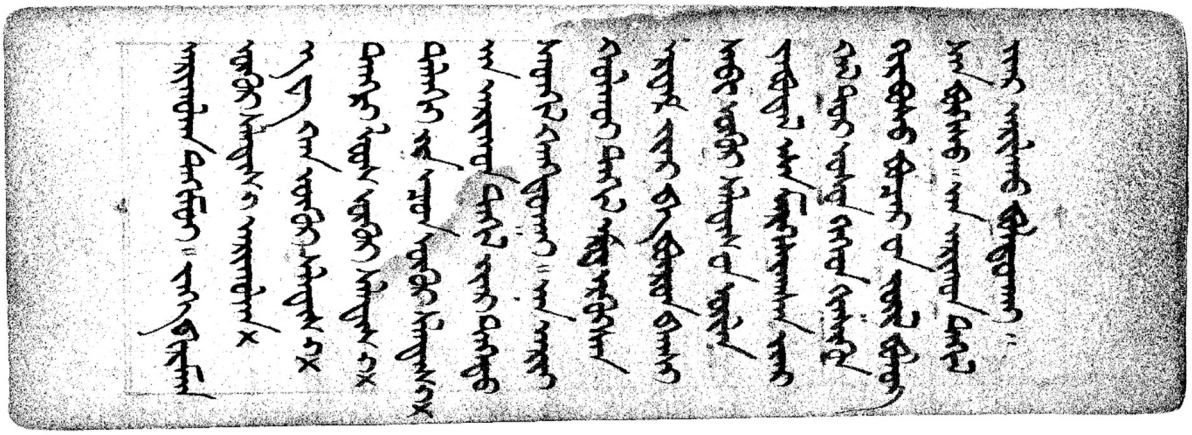


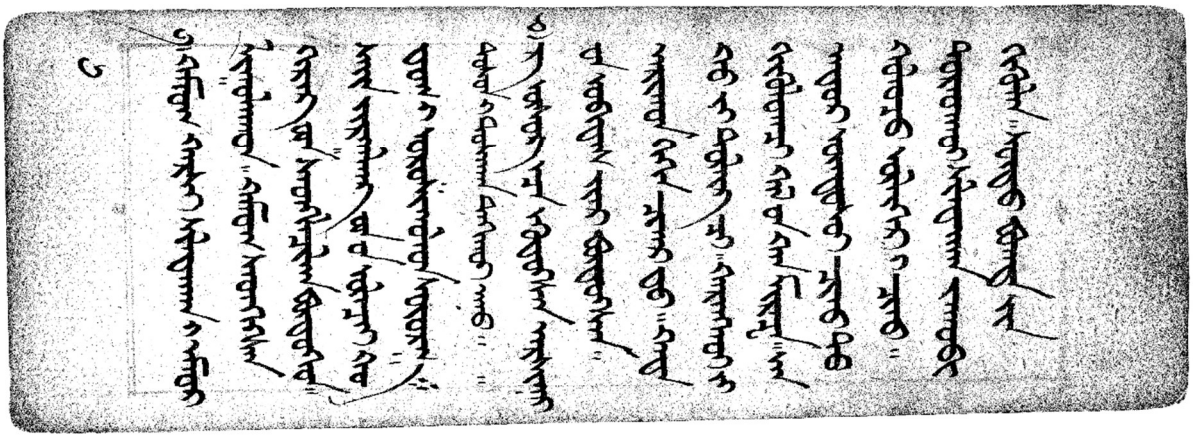
Msc. D 166, fol. 3v-4r





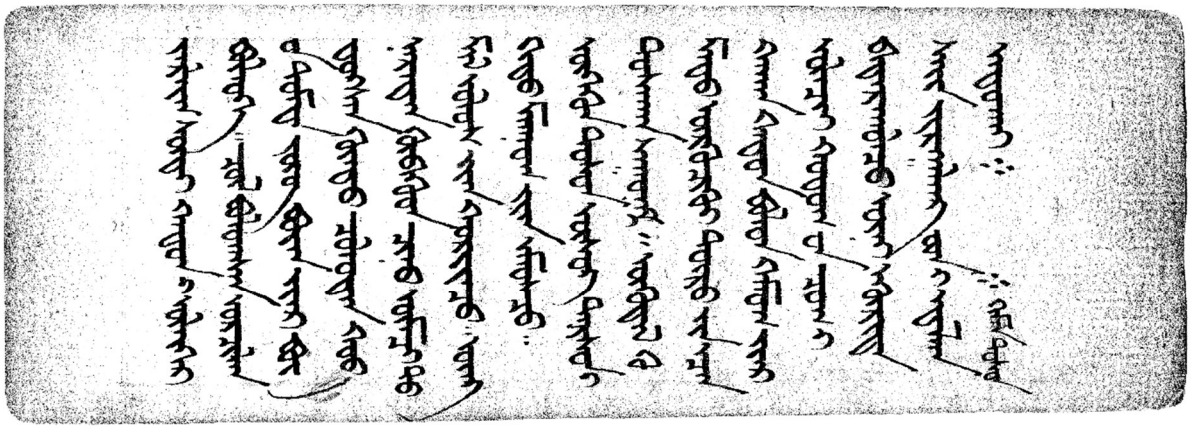
Msc. D 166, fol. 4v-5r



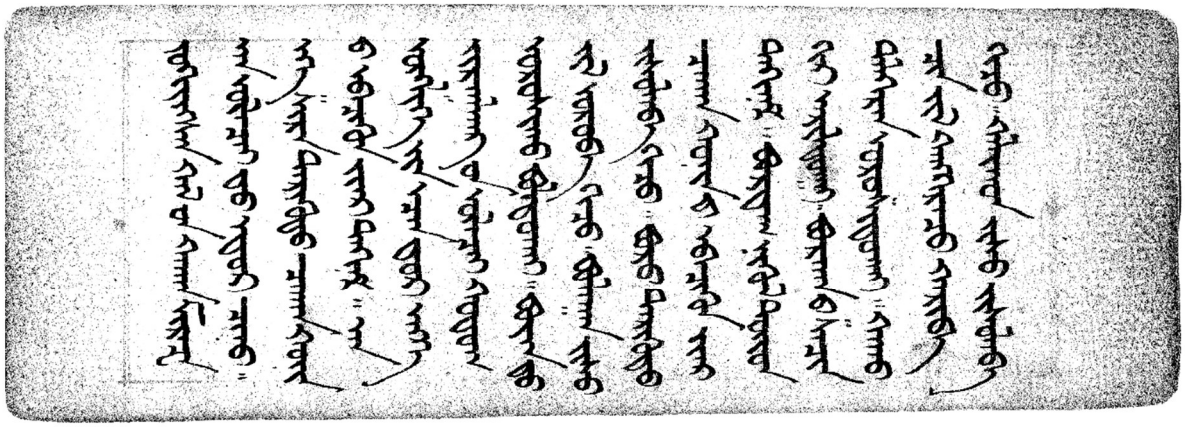


Msc. D 166, fol. 5v-6r

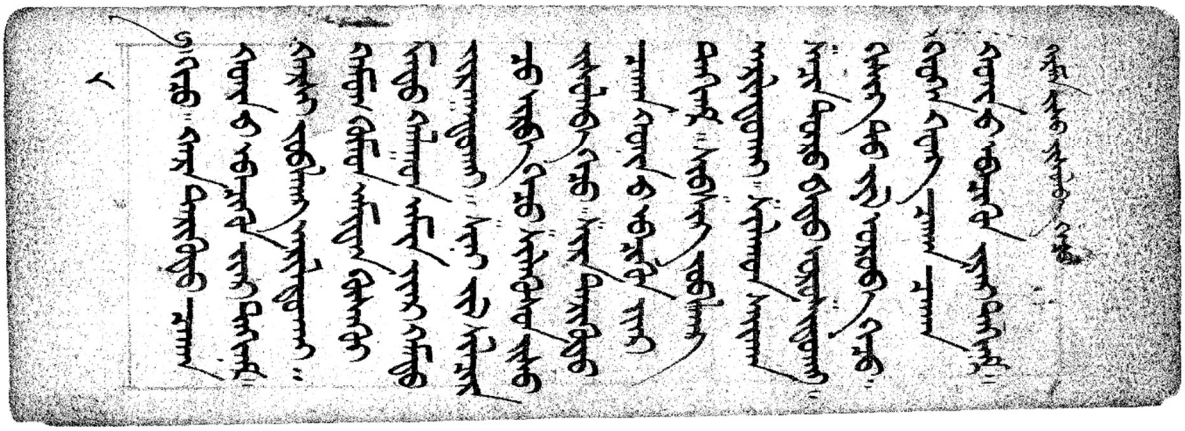
Msc. D 166, fol. 6v-7r





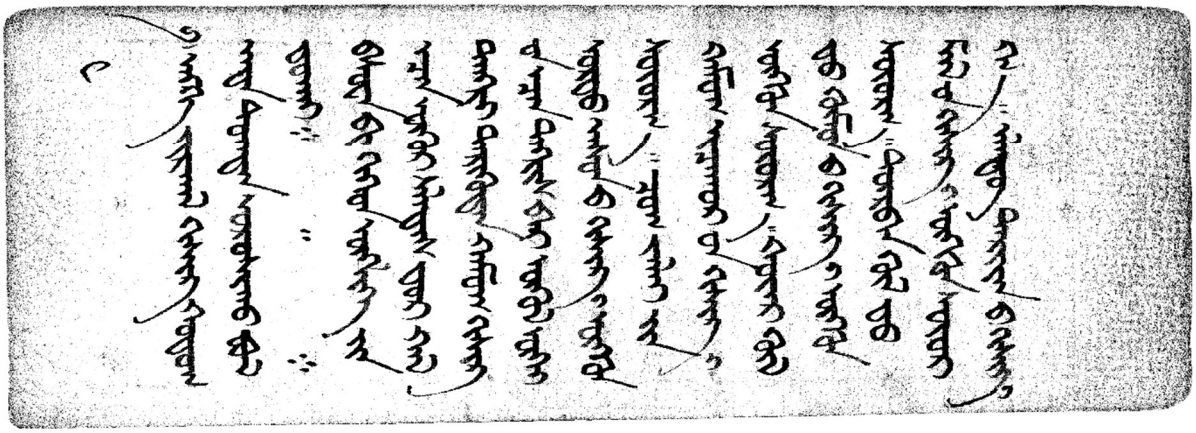


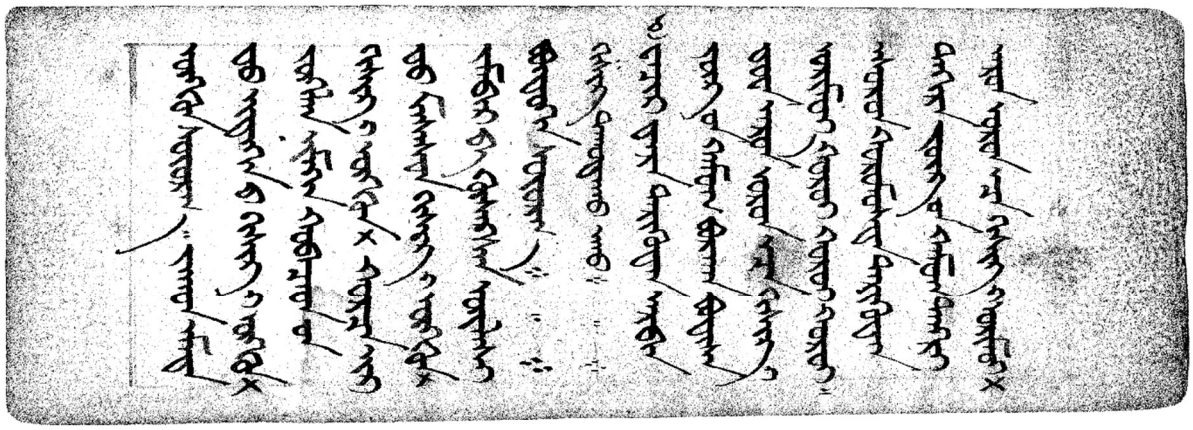
Msc. D 166, fol. 7v-8r

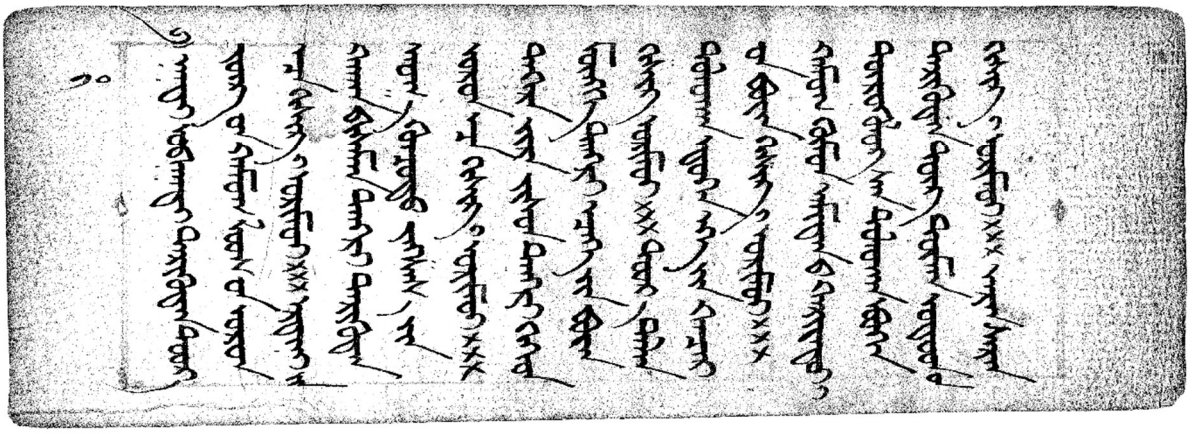


Msc. D 166, fol. 8v-9r



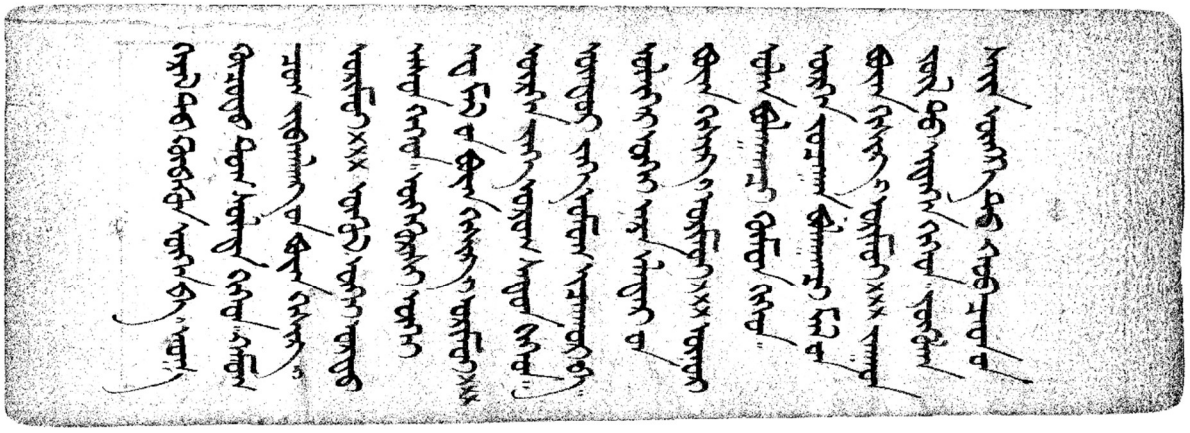


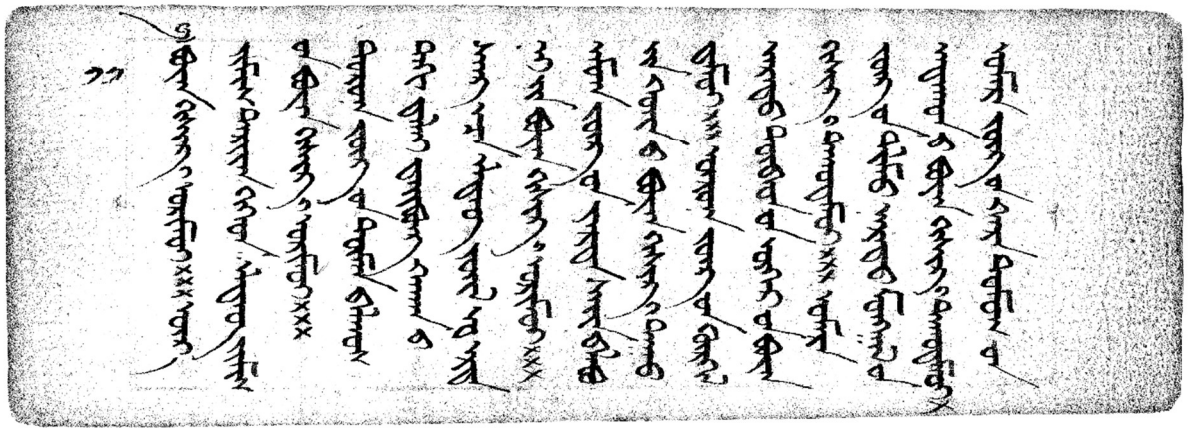


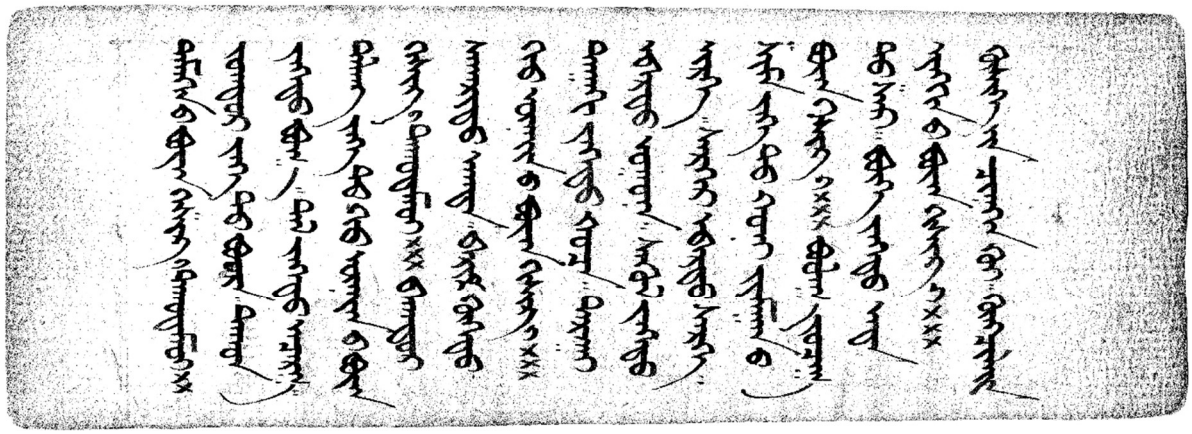


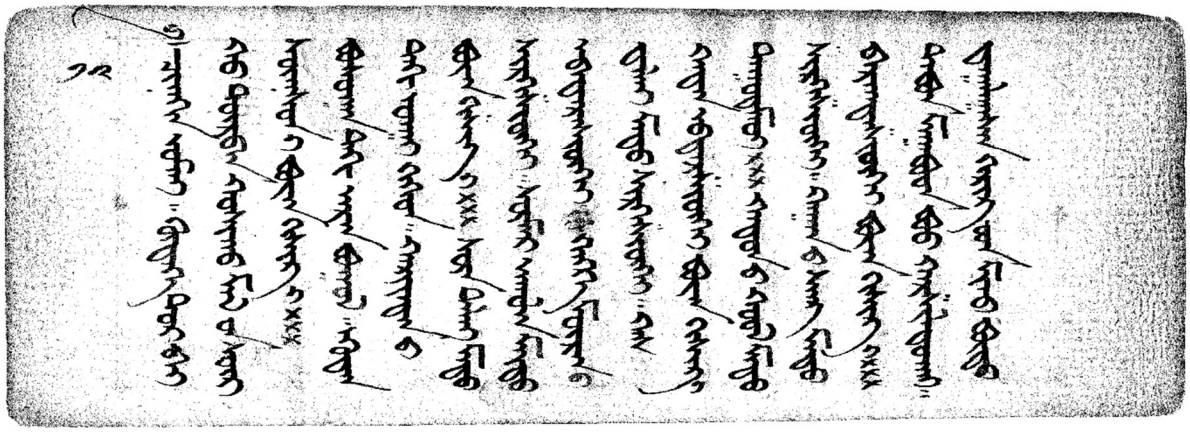
Msc. D 166, fol. 9v-10r

Msc. D 166, fol. 10v-11r

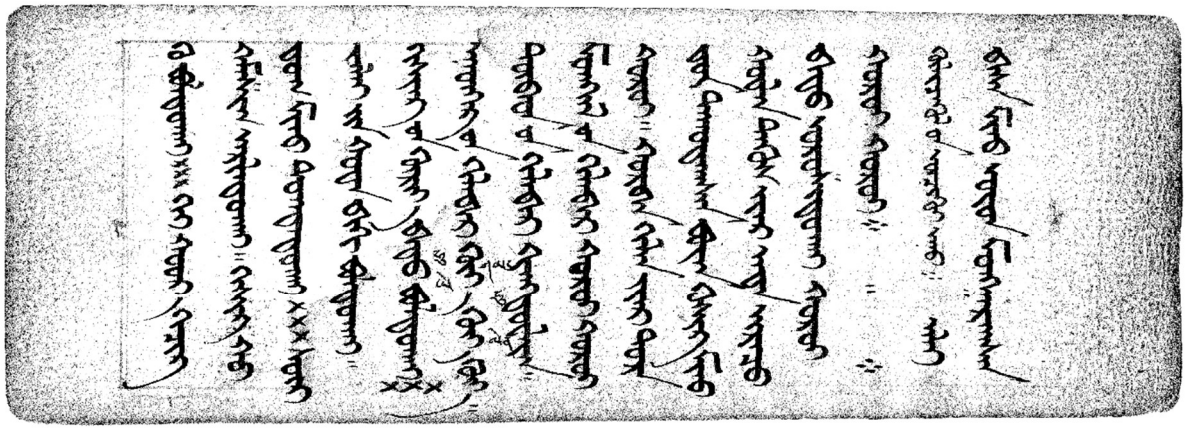


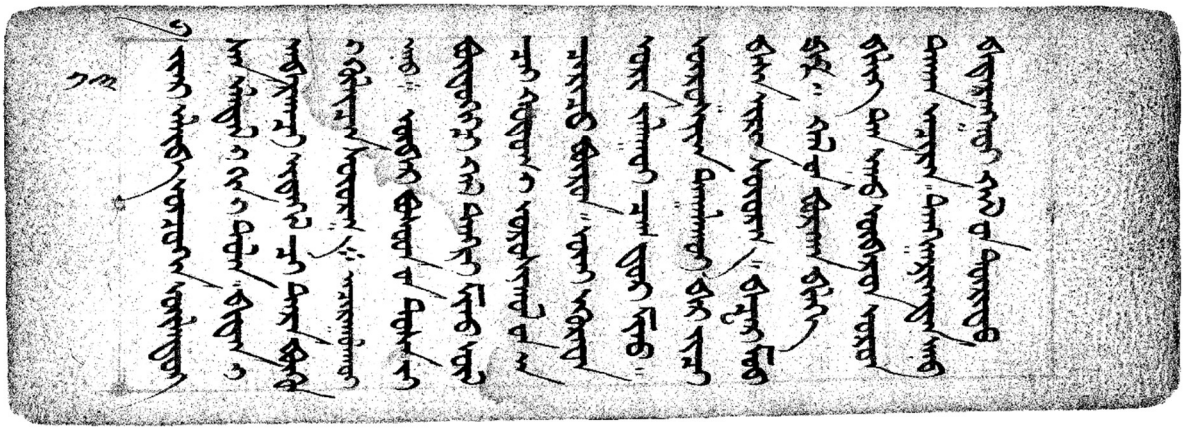






Msc. D 166, fol. 11v-12r





Msc. D 166, fol. 12v-13r

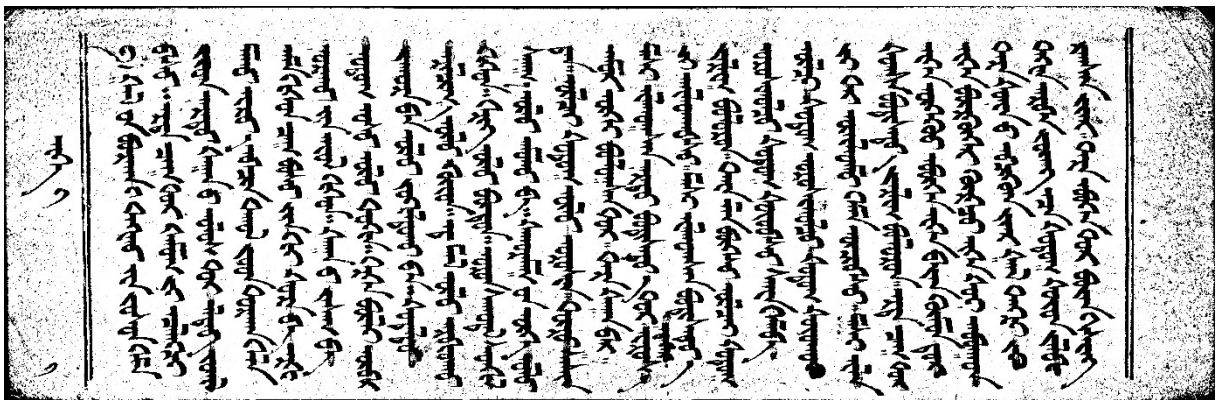


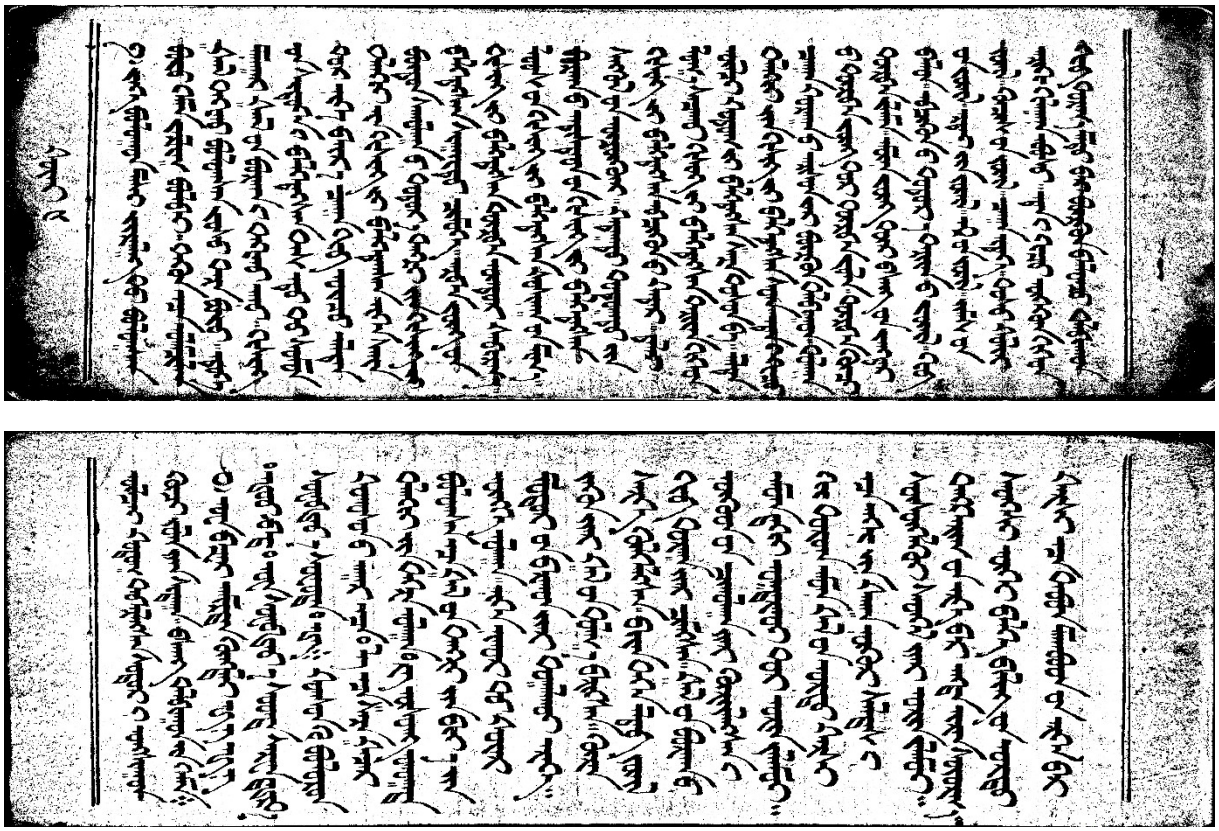
Msc. D 166, fol. 13v-14r



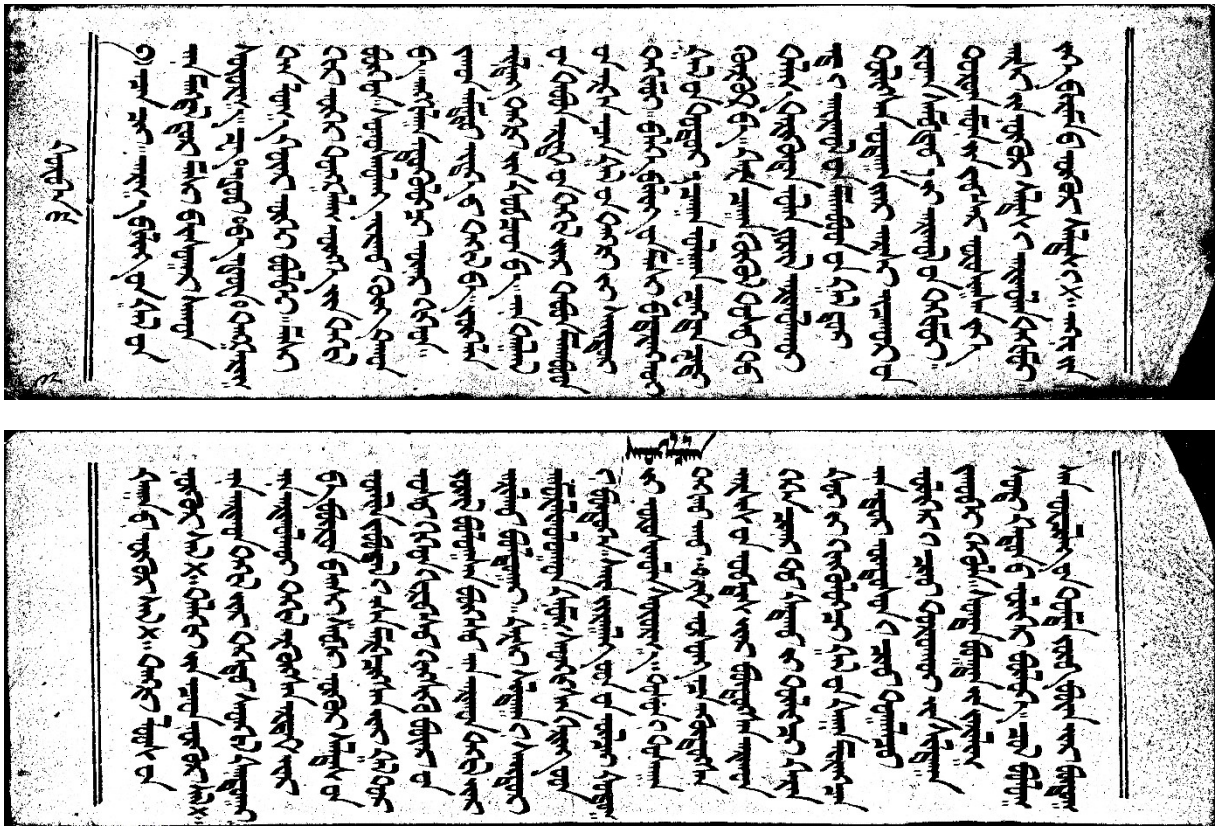
Msc. E 8, fol. 1r

Msc. E 8, fol. 1v

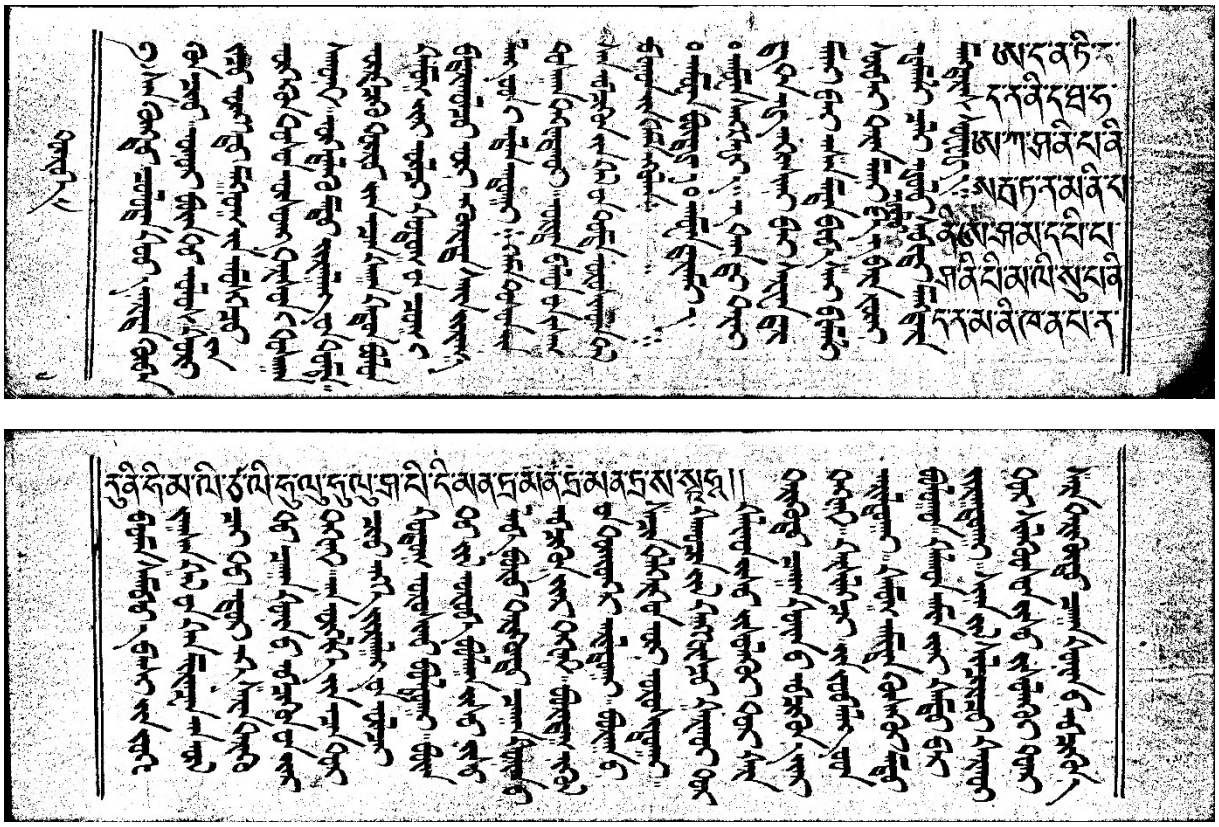




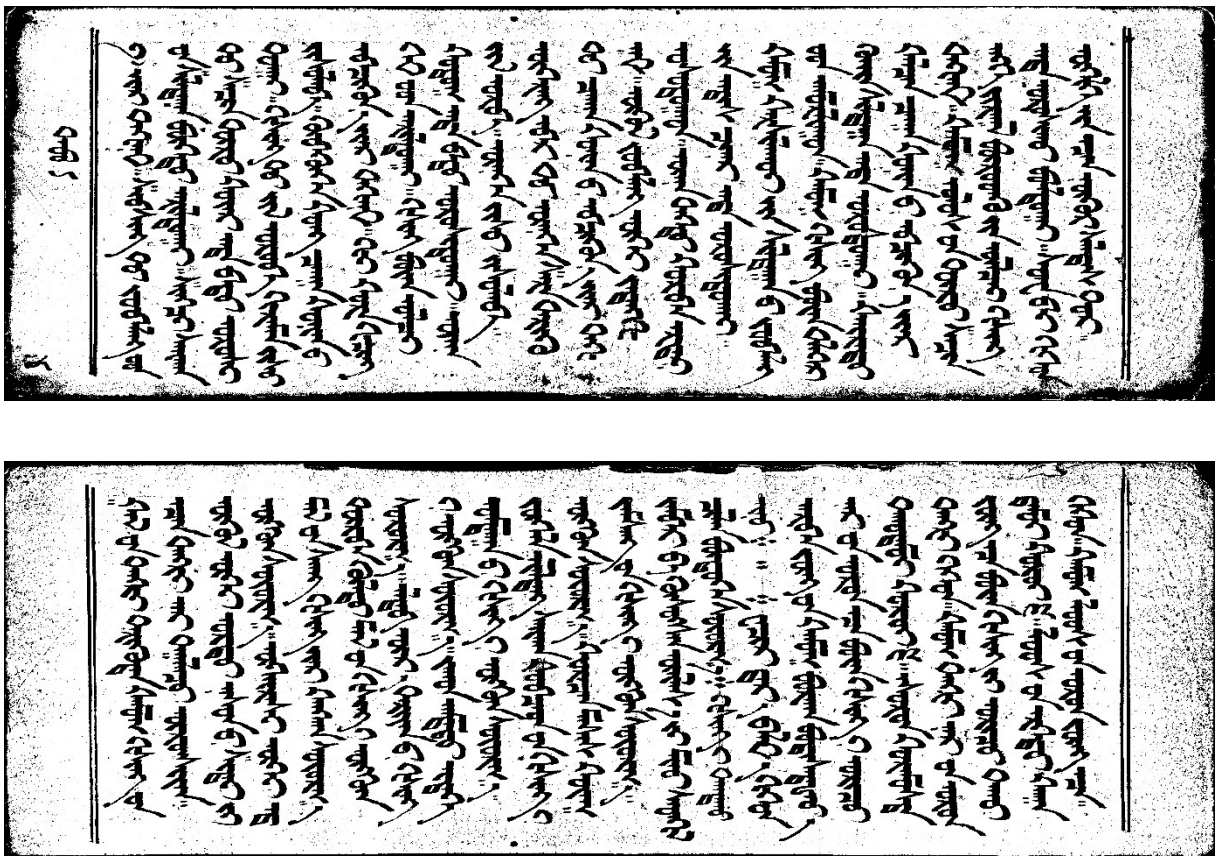
Msc. E 8, fol. 2r-2v



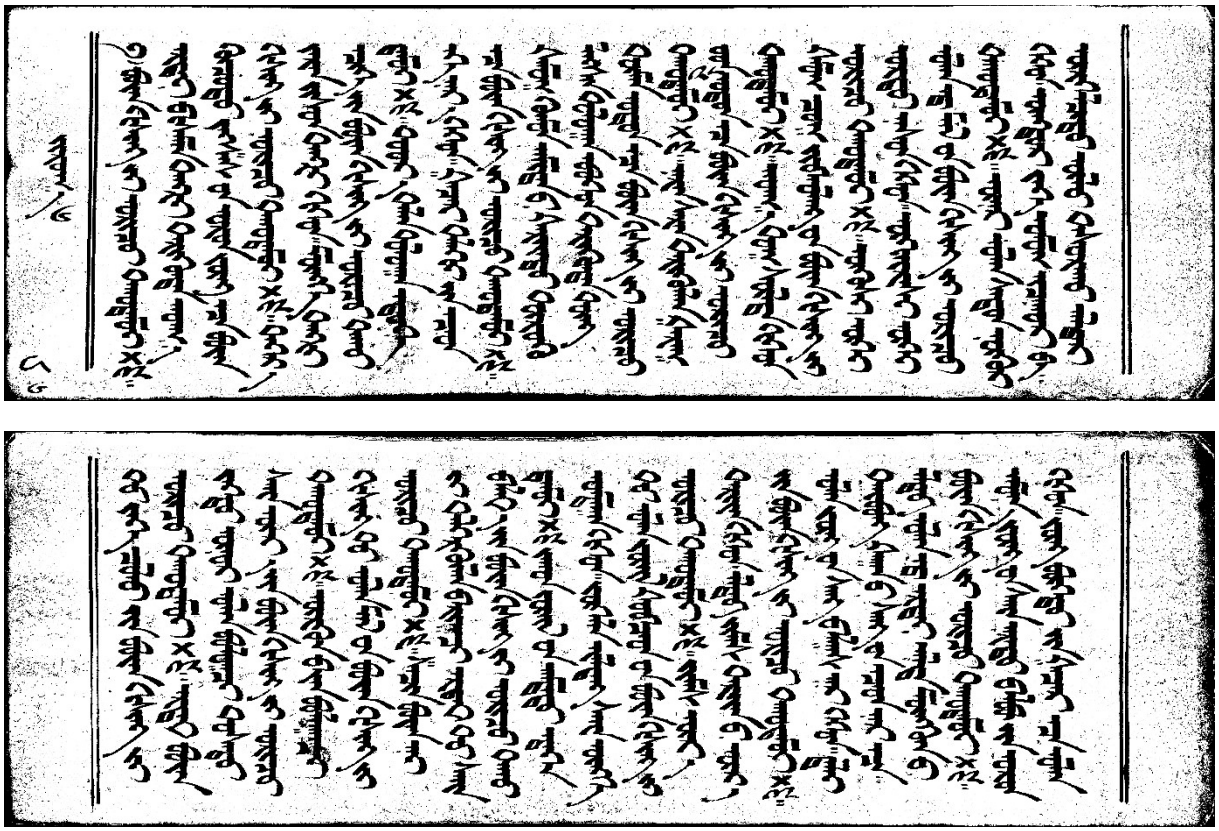
Msc. E 8, fol. 3r-3v



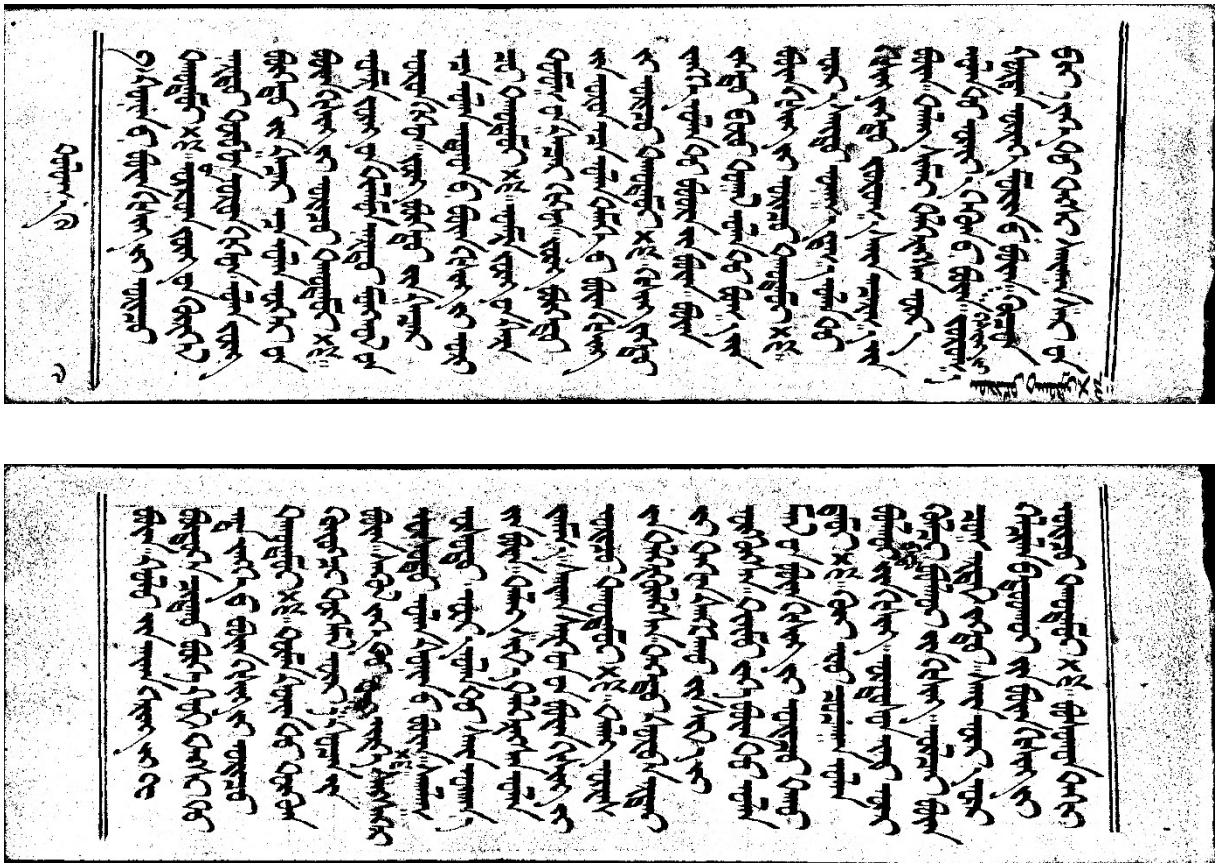
Msc. E 8, fol. 4r-4v



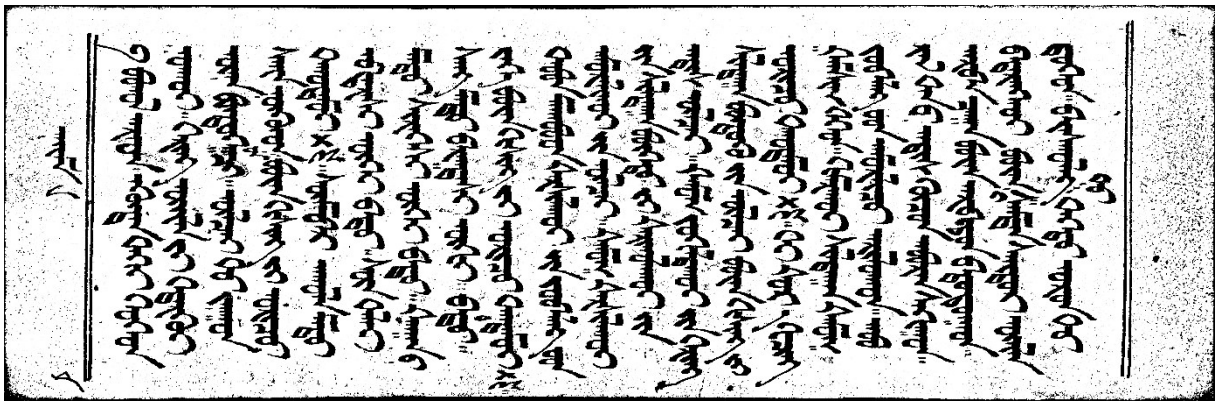
Msc. E 8, fol. 5r-5v

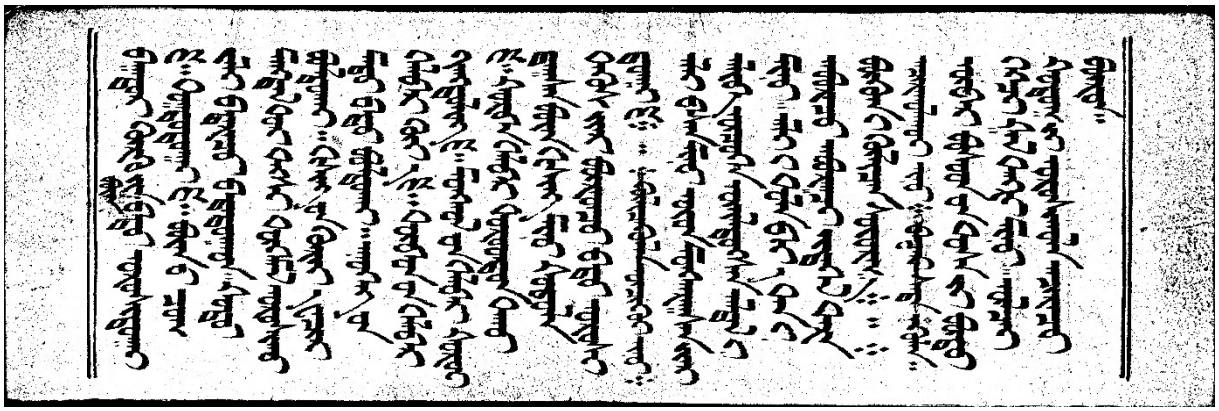


Msc. E 8, fol. 6r-6v

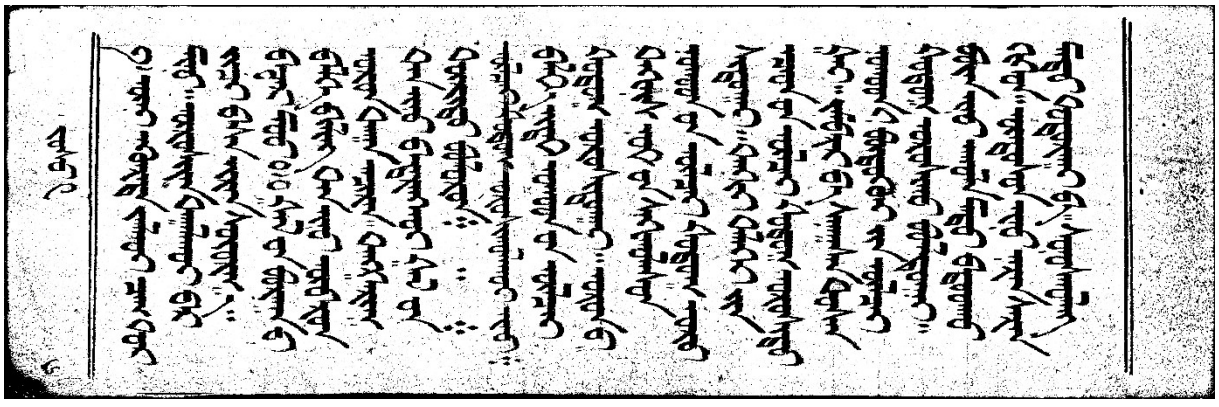


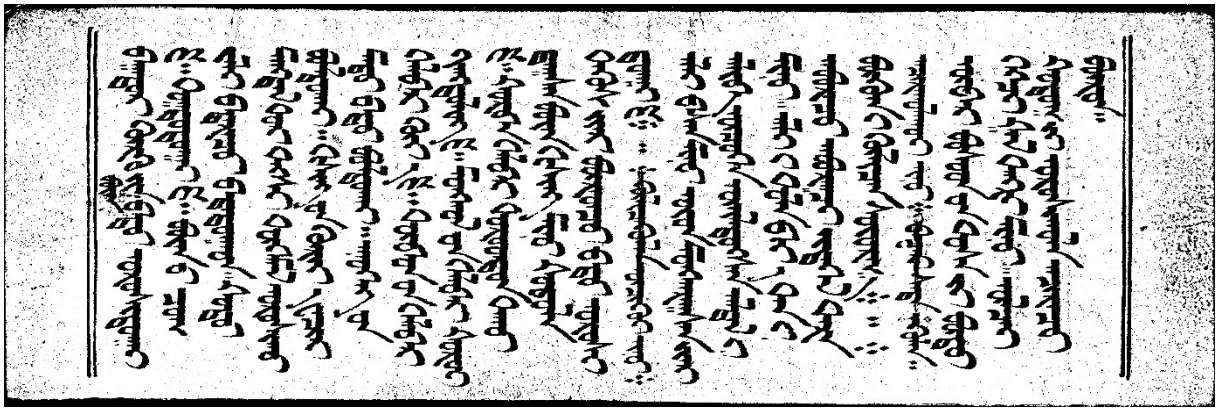
Msc. E 8, fol. 7r-7v



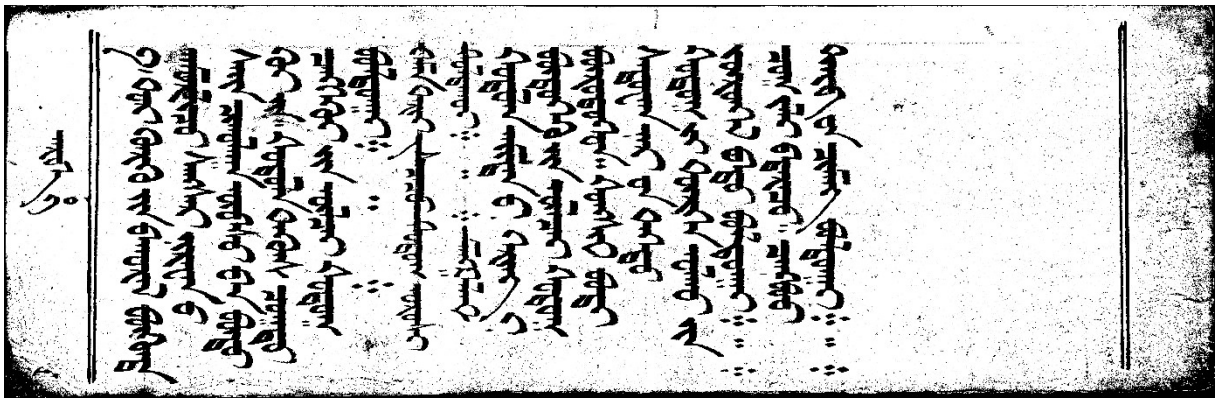


Msc. E 8, fol. 8r-8v

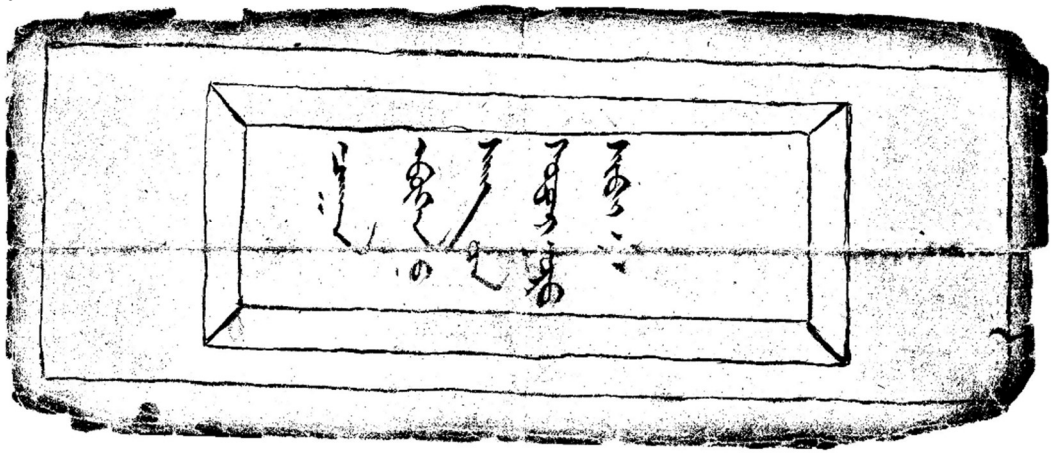




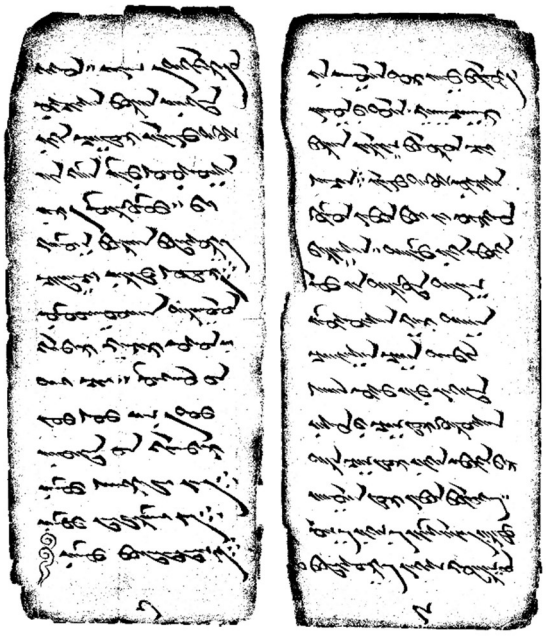
Msc. E 8, fol. 9r-9v



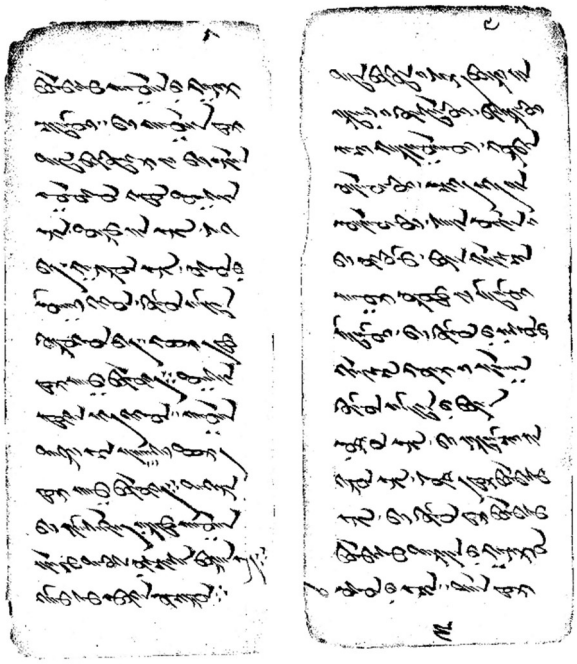
Msc. E 8, fol. 10r



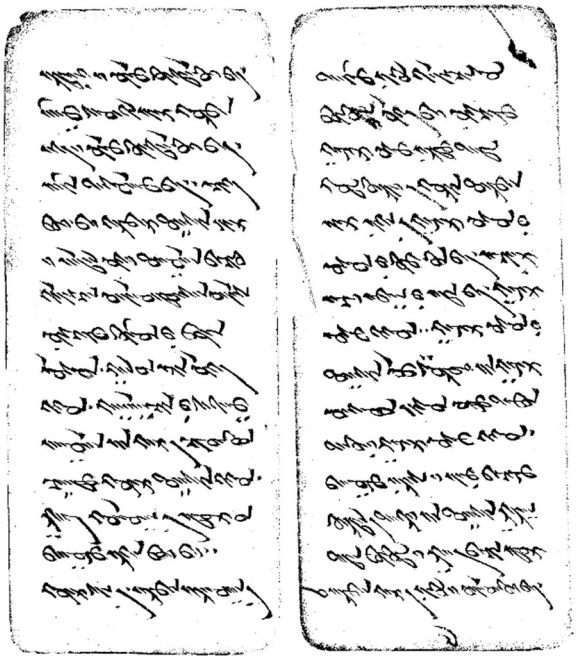
Msc. B 55/3, fol. 1r



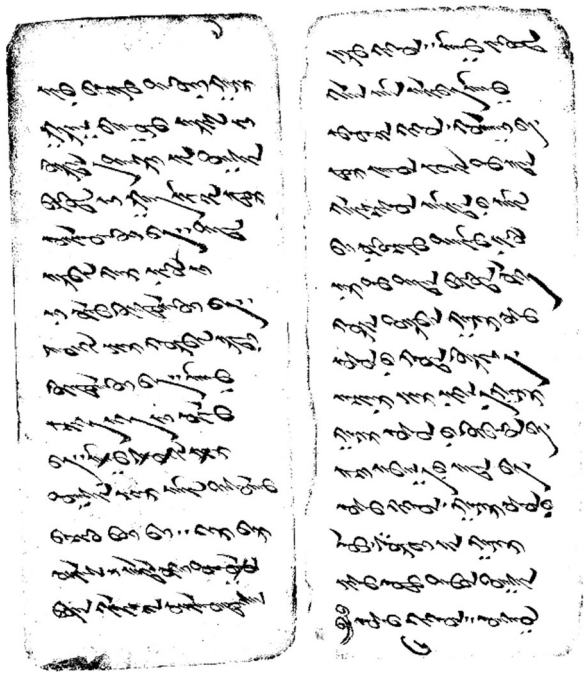
Msc. B 55/3, fol. 1v-2r



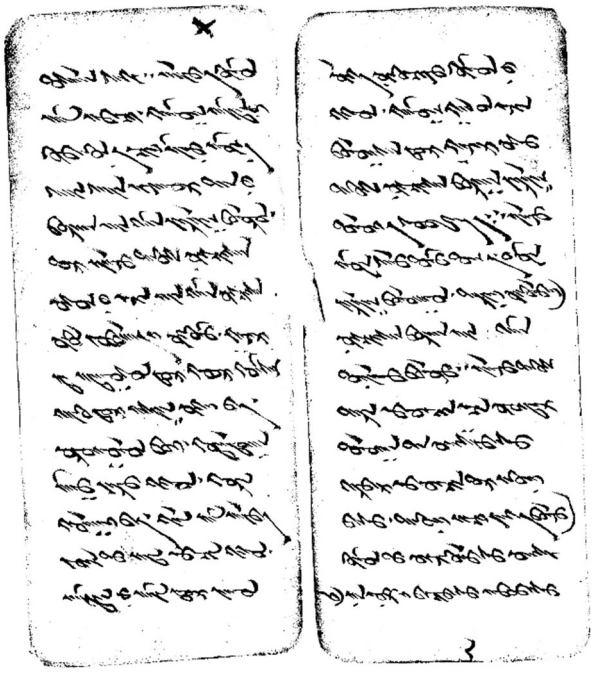
Msc. B 55/3, fol. 2v-3r



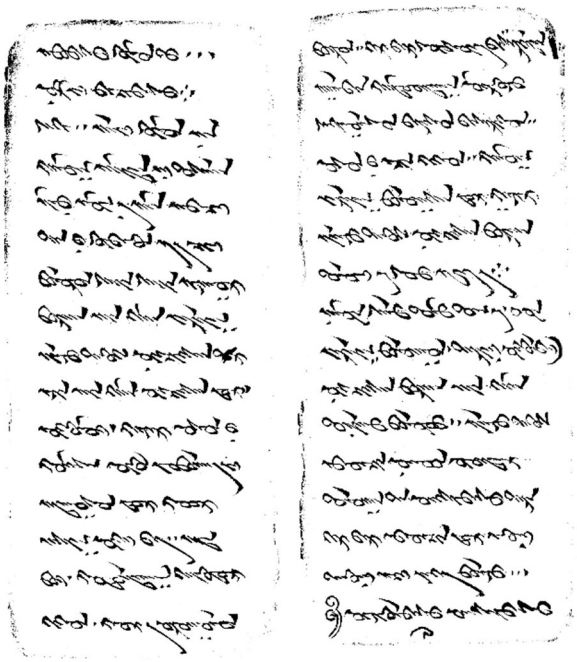
Msc. B 55/3, fol. 3v-4r



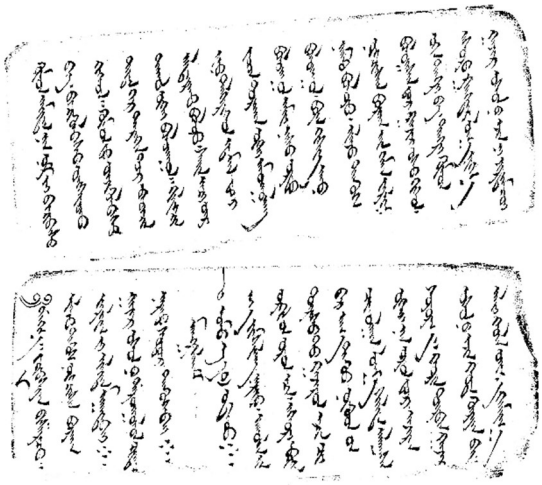
Msc. B 55/3, fol. 5v-6r



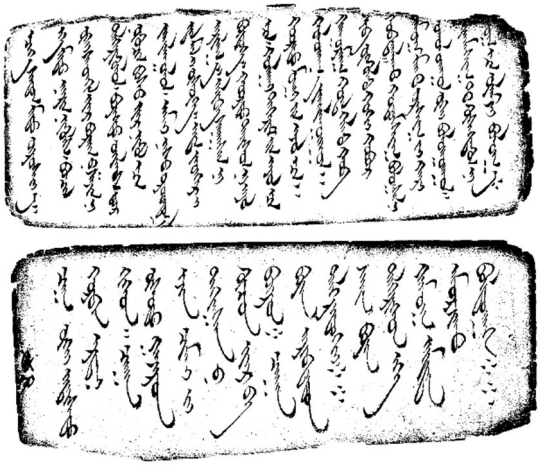
Msc. B 55/3, fol. 4v-5r



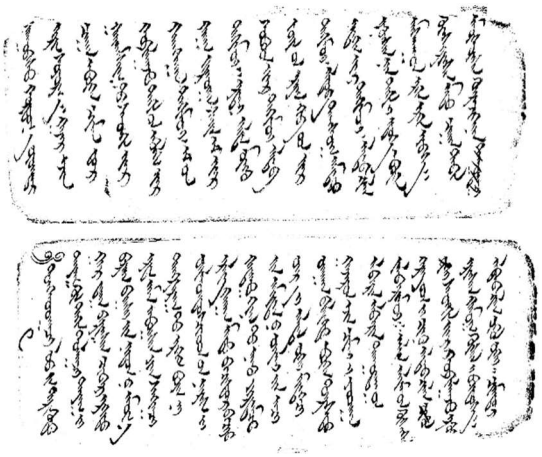
Msc. B 55/3, fol. 6v-7r



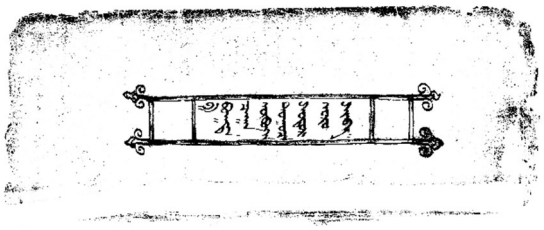
Msc. B 55/3, fol. 7v-8r



Msc. B 55/3, fol. 9v-10r

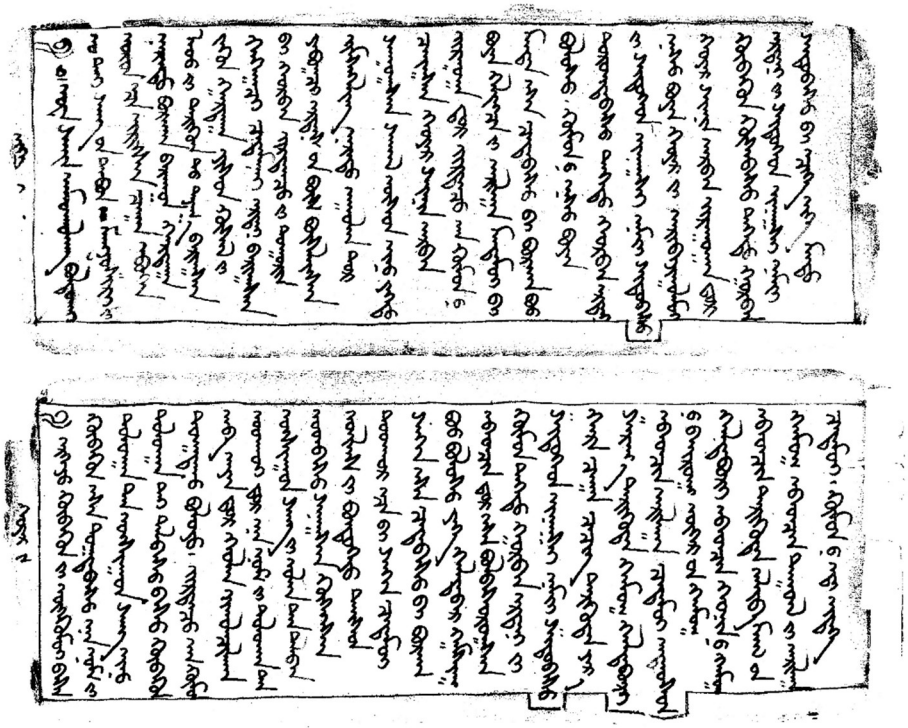


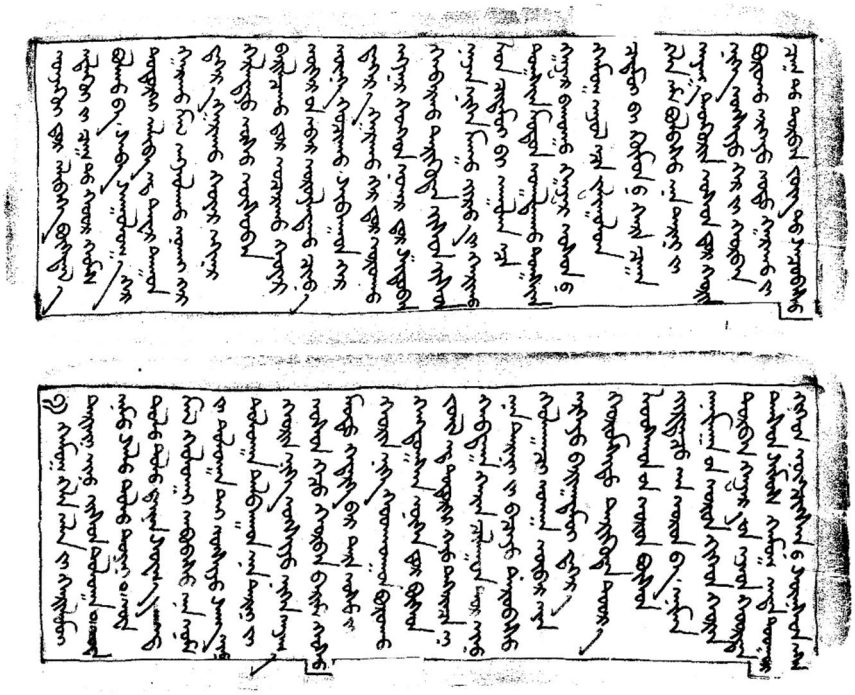
Msc. B 55/3, fol. 8v-9r



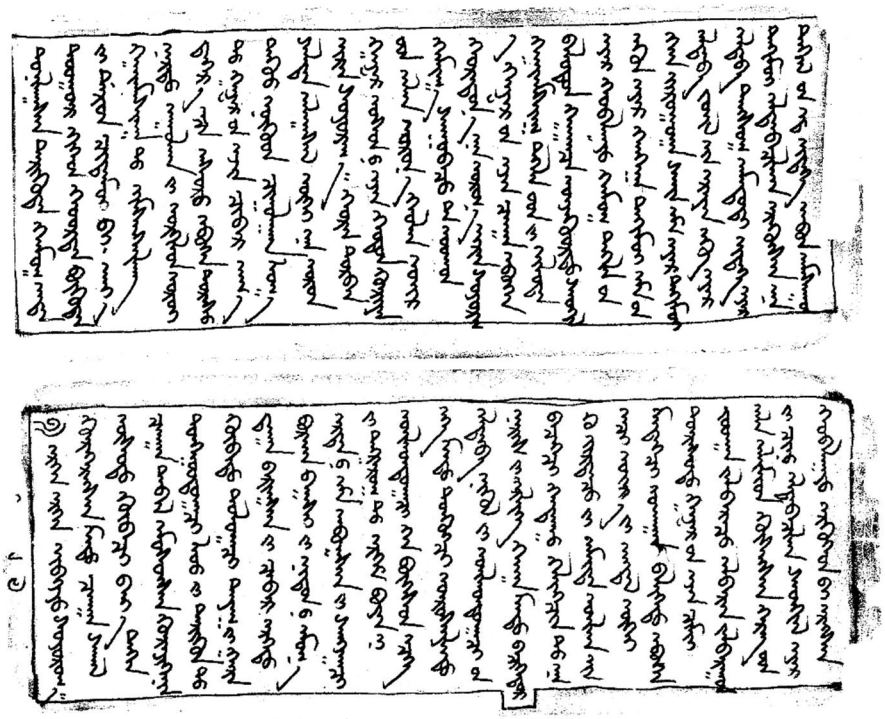
Msc. D 141, fol. 1r

Msc. D 141, fol. 1v-2r

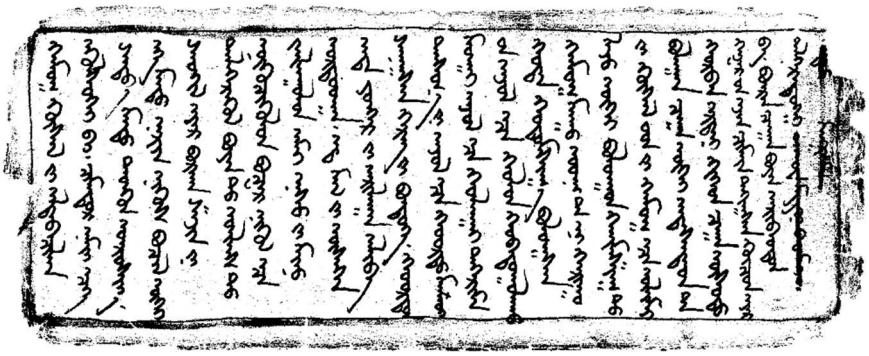




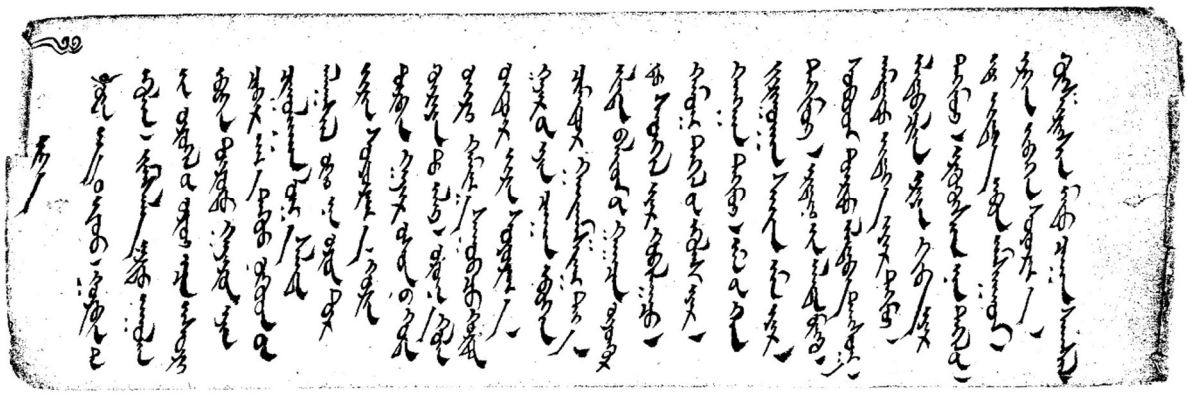
Msc. D 141, fol. 2v-3r



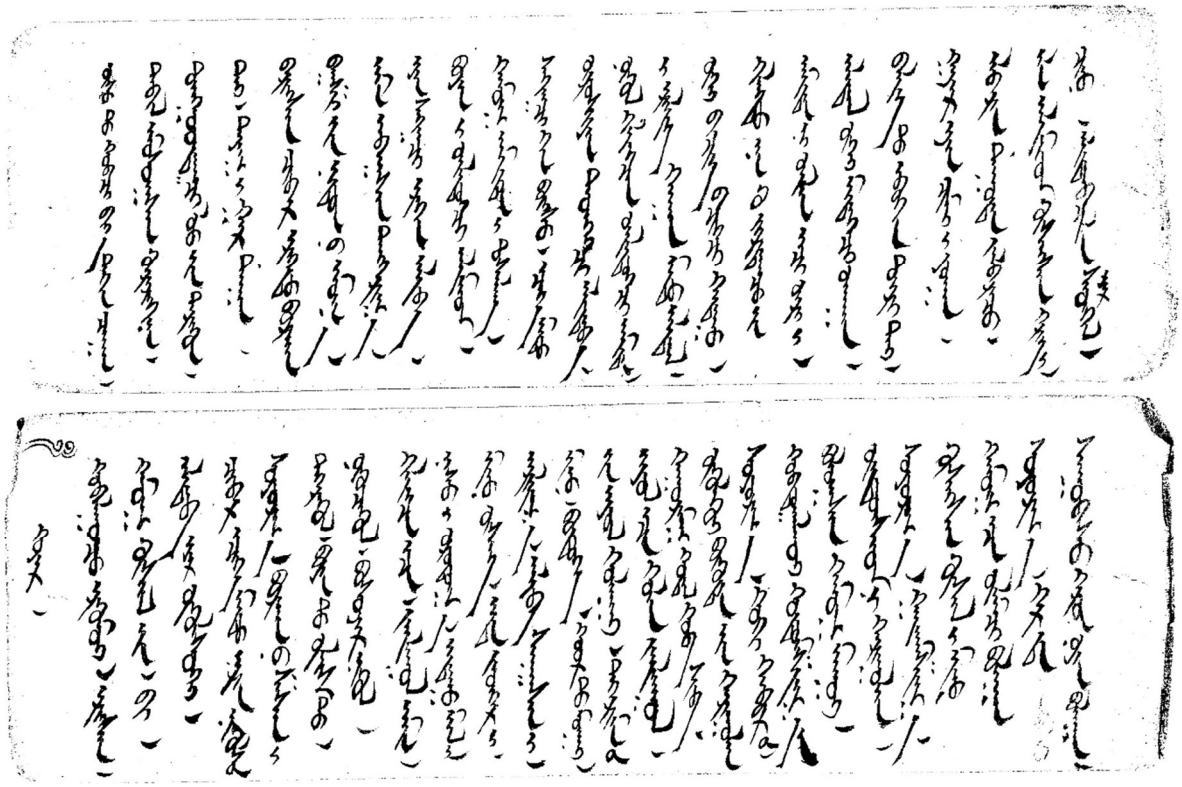
Msc. D 141, fol. 3v-4r



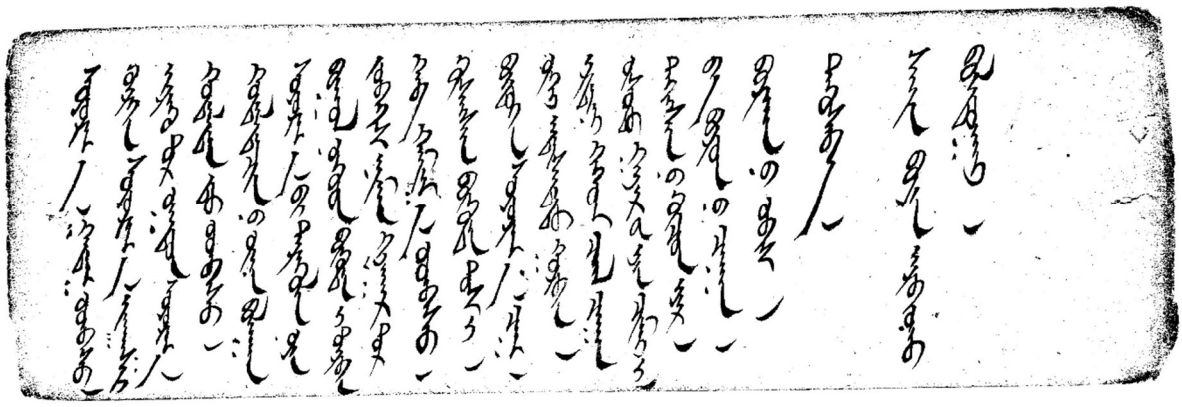
Msc. D 141, fol. 4v



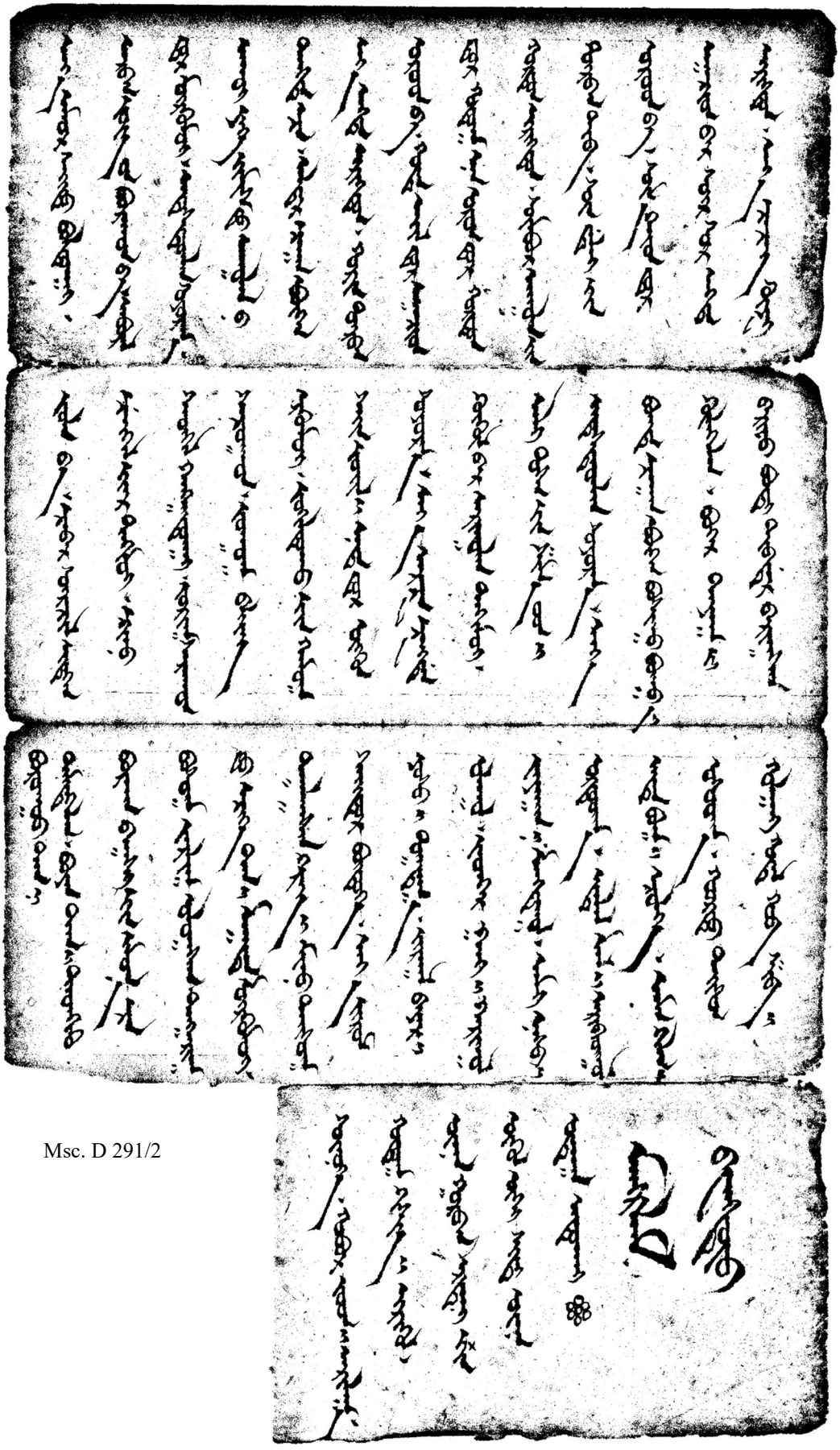
Msc. D 291/1, fol. 1r



Msc. D 291/1, fol. 1v-2r



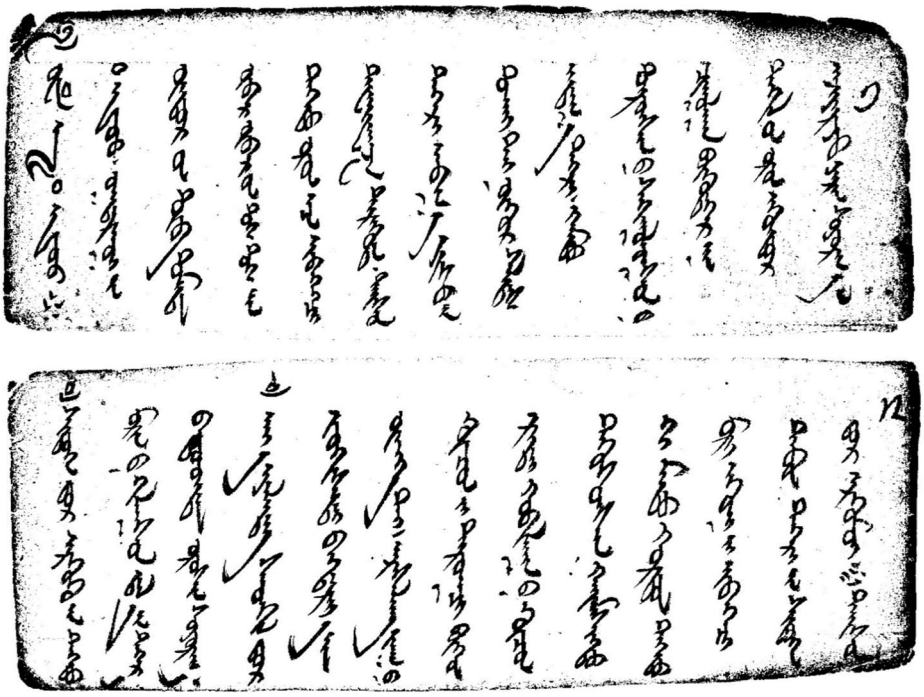
Msc. D 291/1, fol. 2v



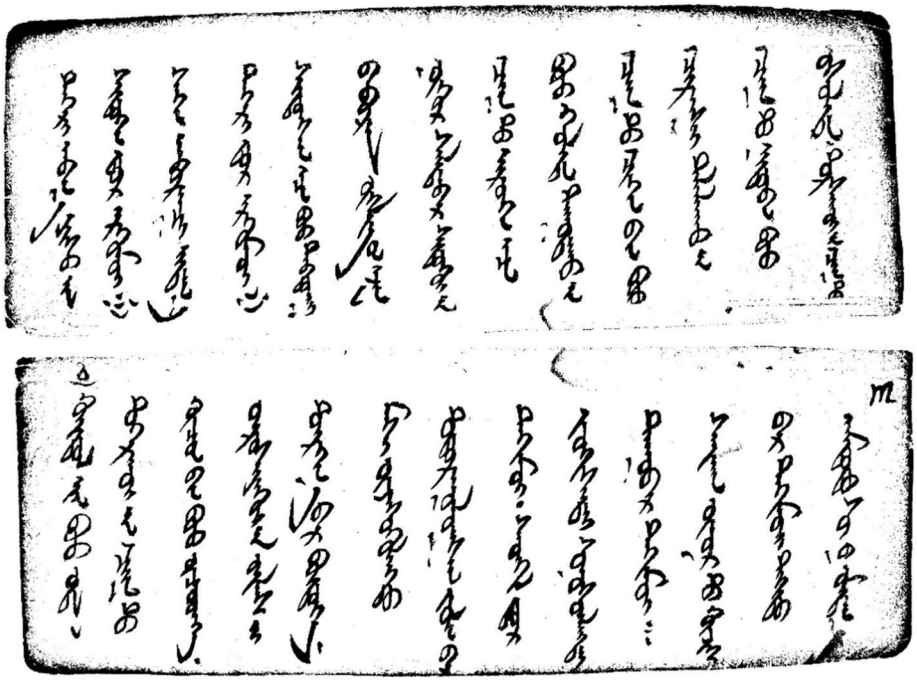
Msc. D 291/2



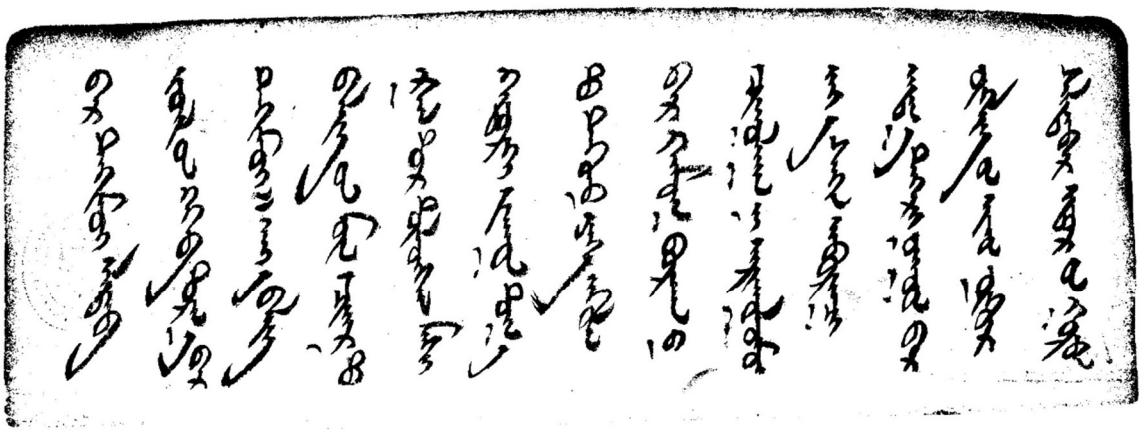
Msc. D 271, fol. 1r



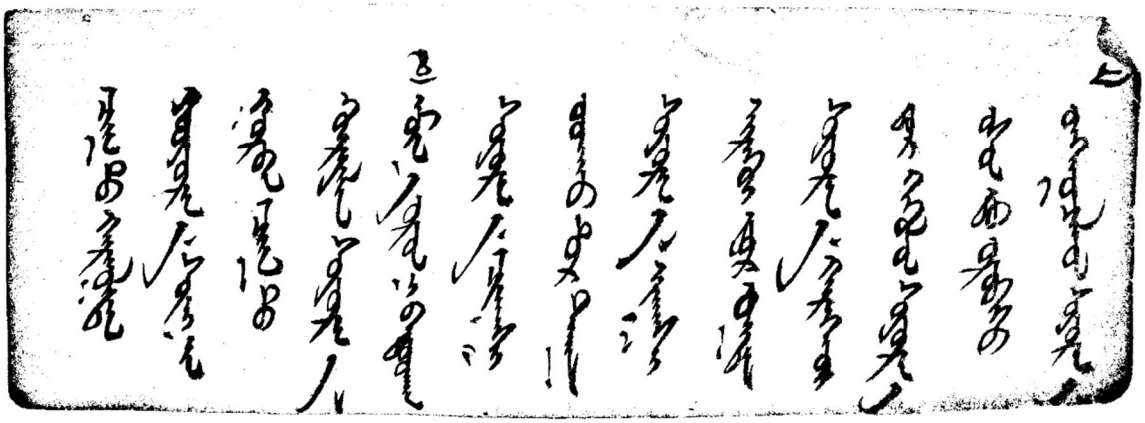
Msc. D 271, fol. 1v-2r



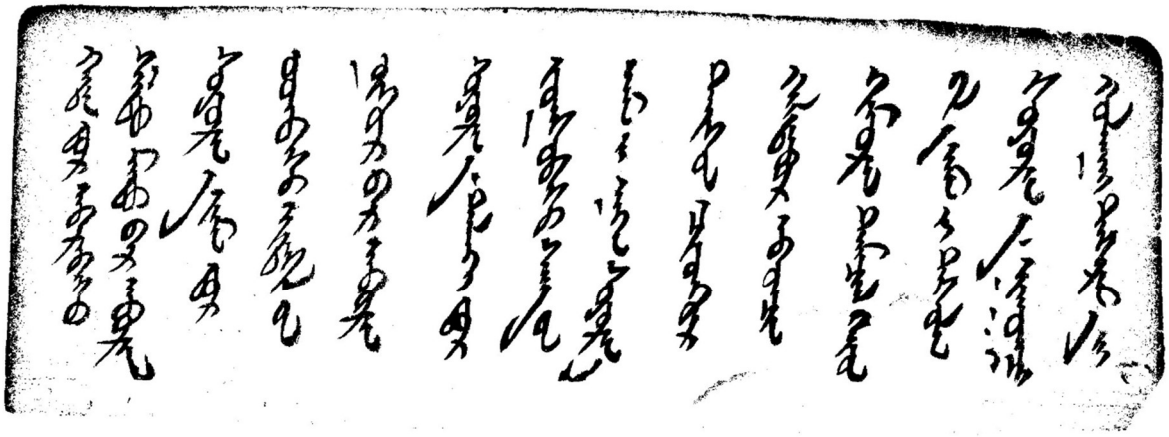
Msc. D 271, fol. 2v-3r

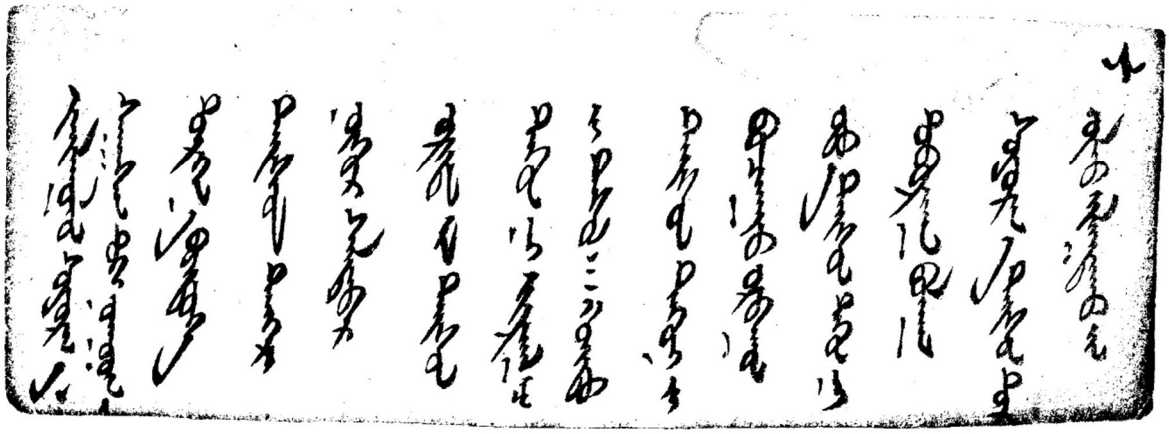


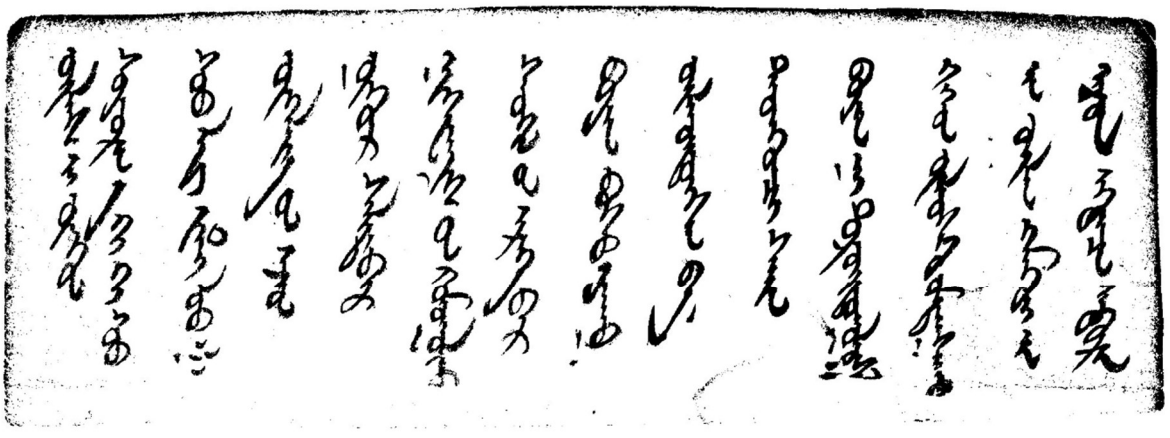
Msc. D 271, fol. 3v-4r



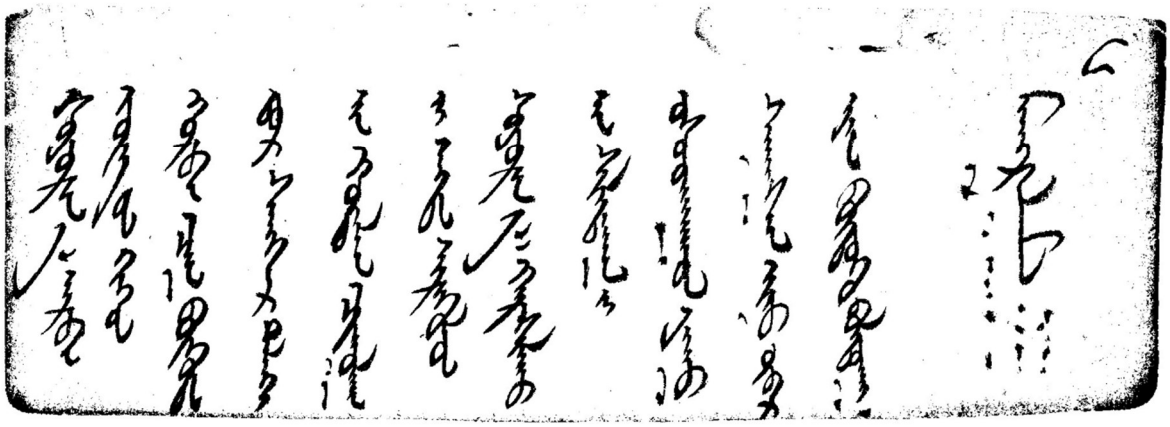
Msc. D 271, fol. 4v-5r



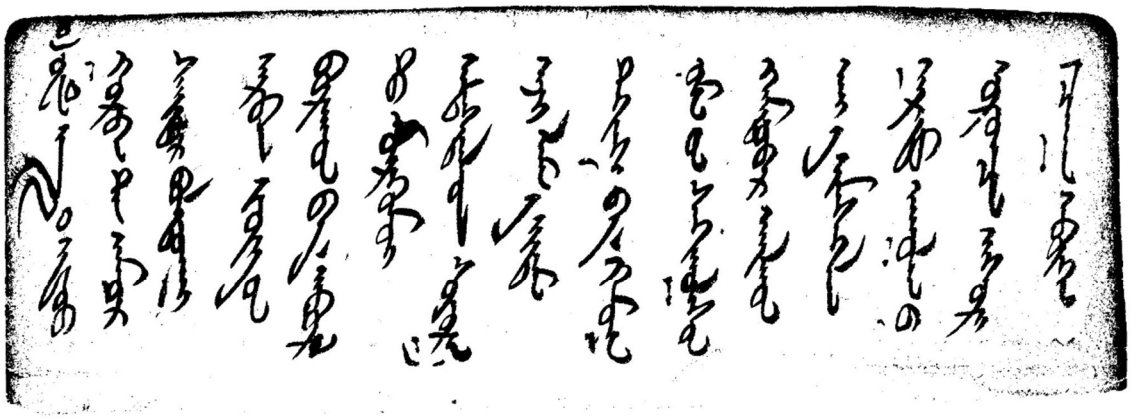


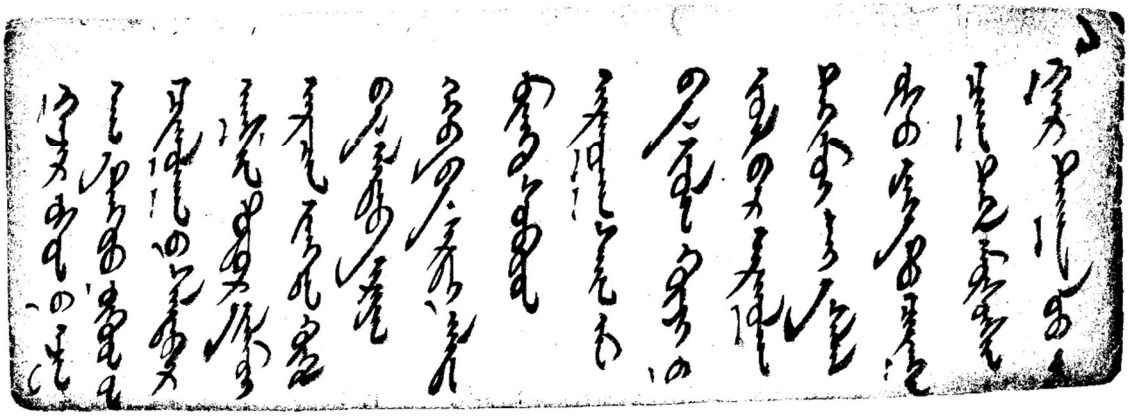


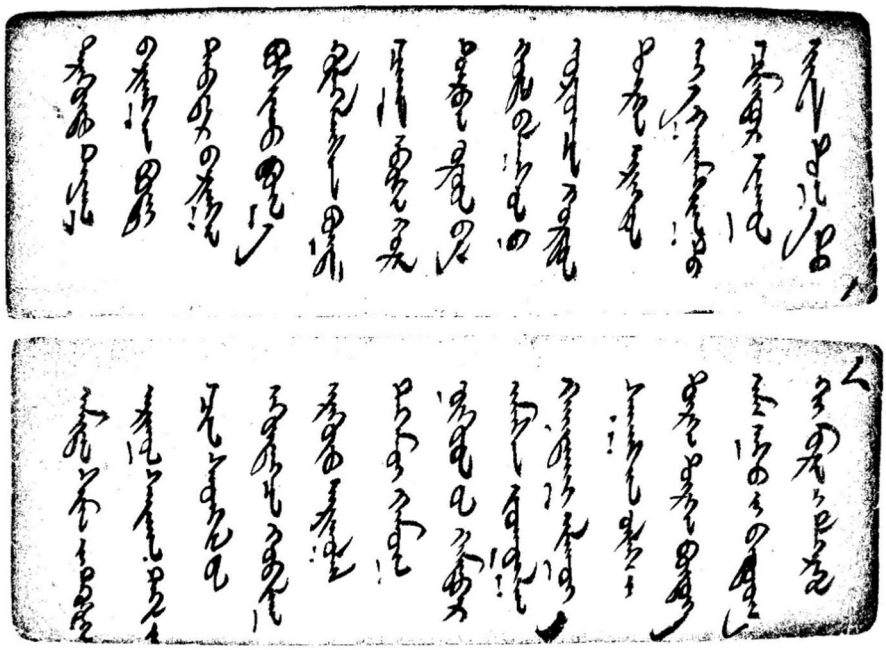
Msc. D 271, fol. 5v-6r



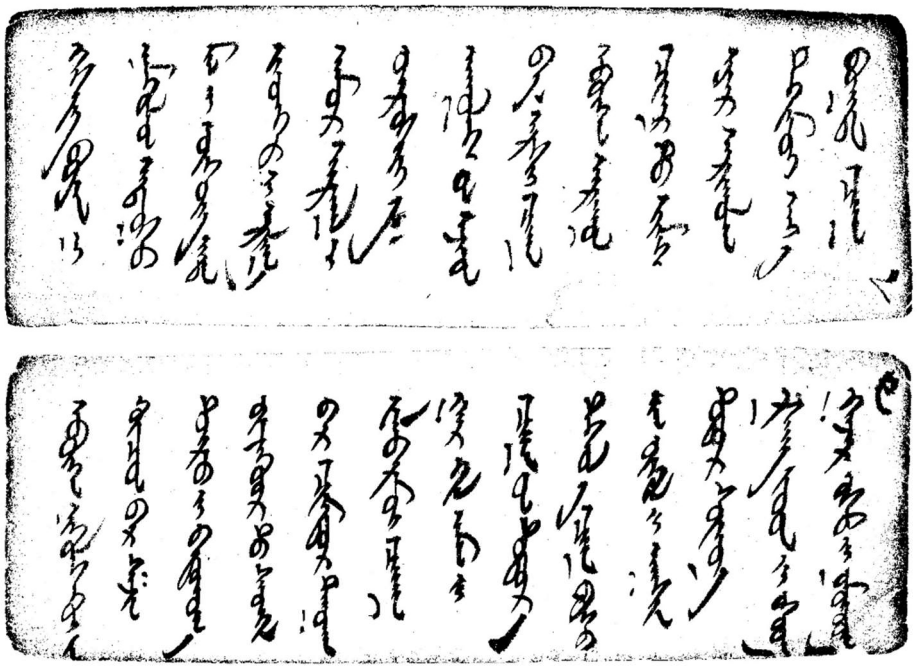
Msc. D 271, fol. 6v-7r



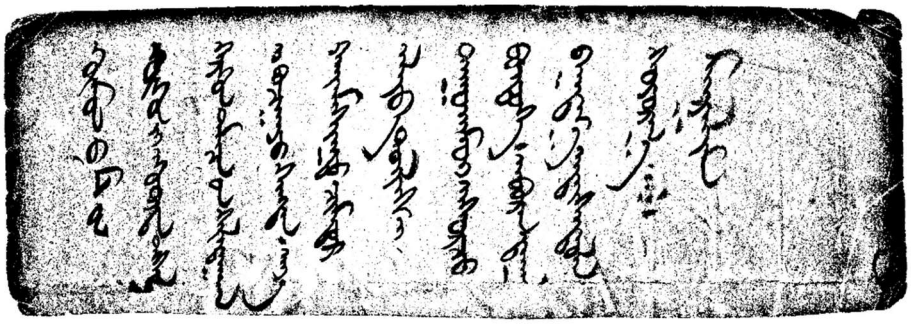




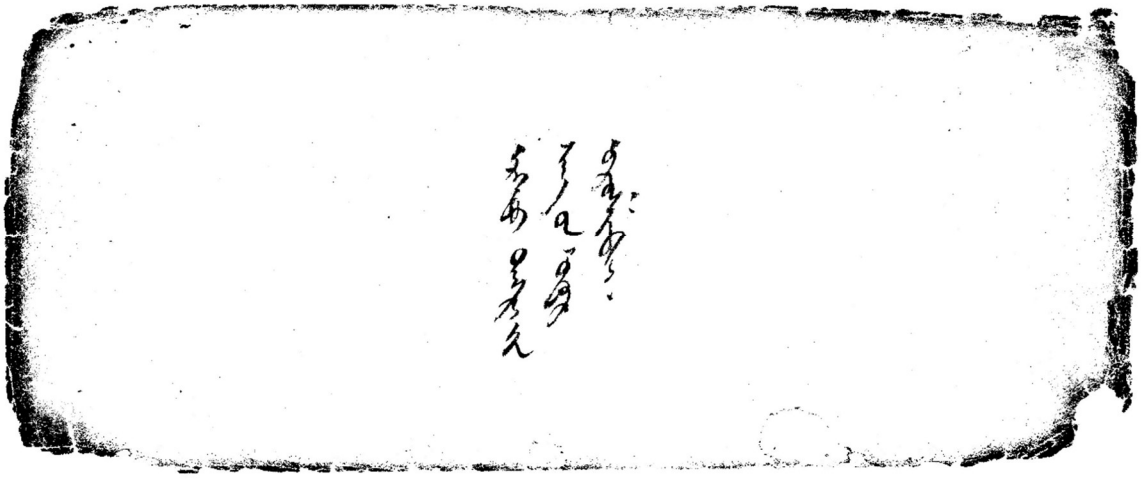
Msc. D 271, fol. 7v-8r



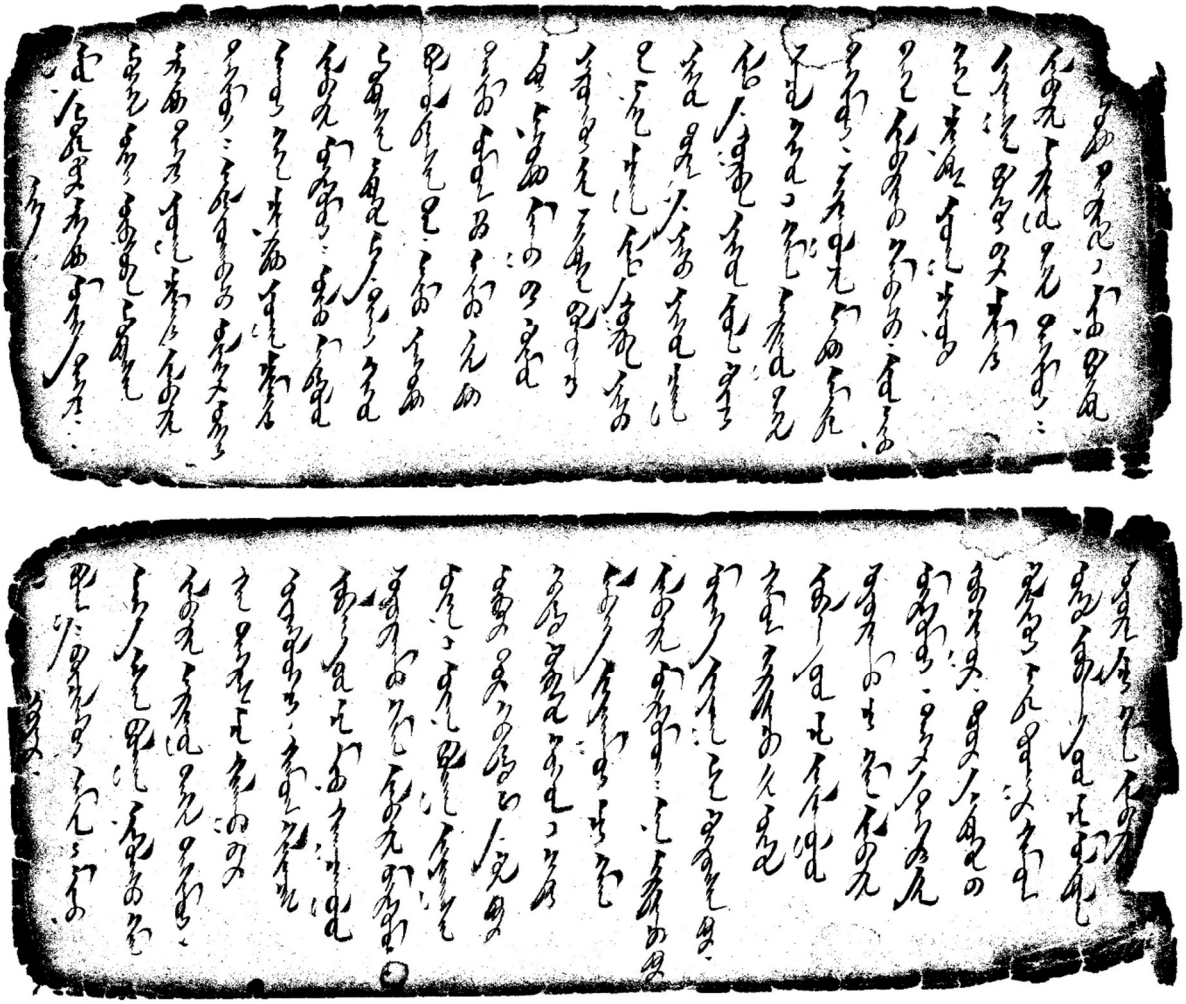
Msc. D 271, fol. 8v-9r



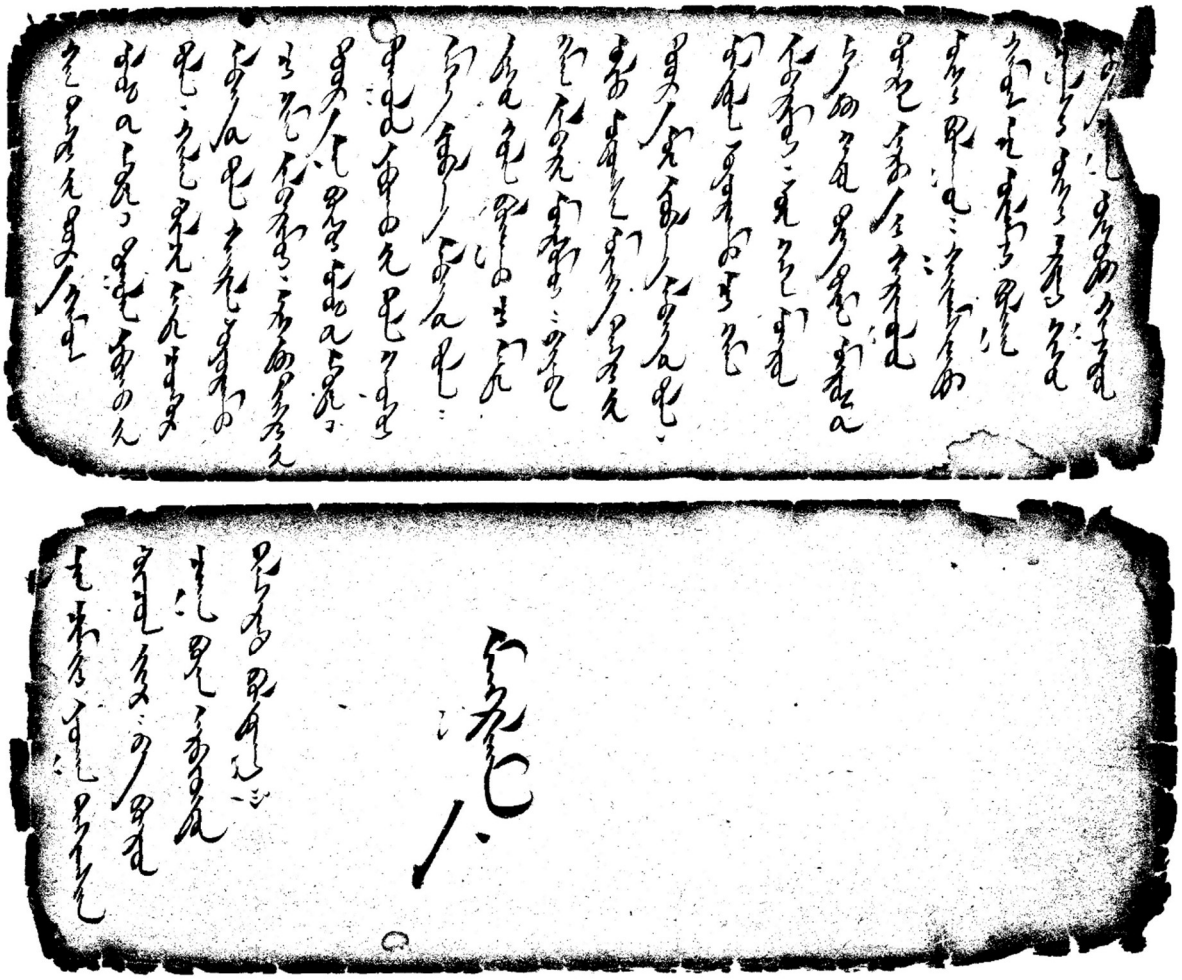
Msc. D 271, fol. 9v



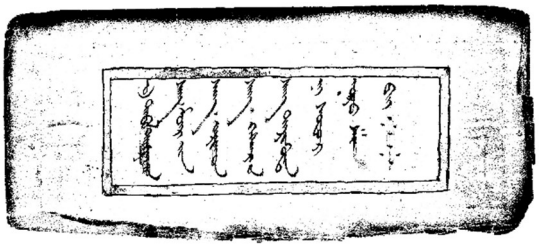
Msc. D 244/3, fol. 1r



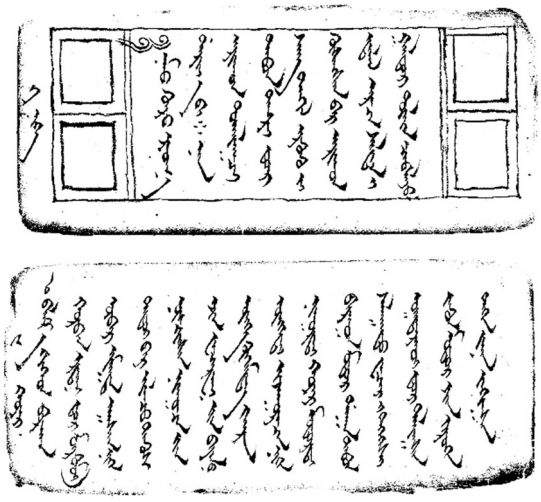
Msc. D 244/3, fol. 1v-2r



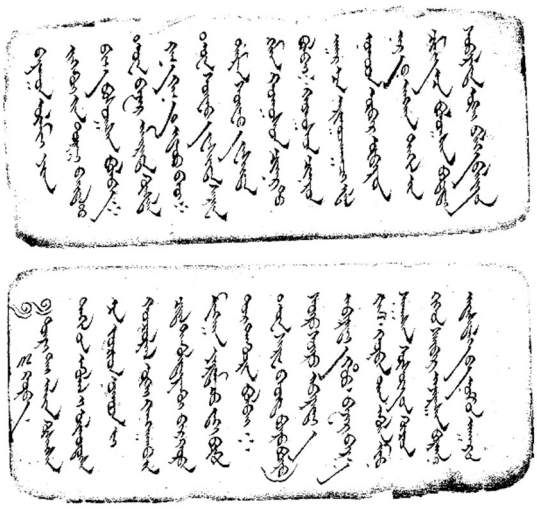
Msc. D 244/3, fol. 2v-3r



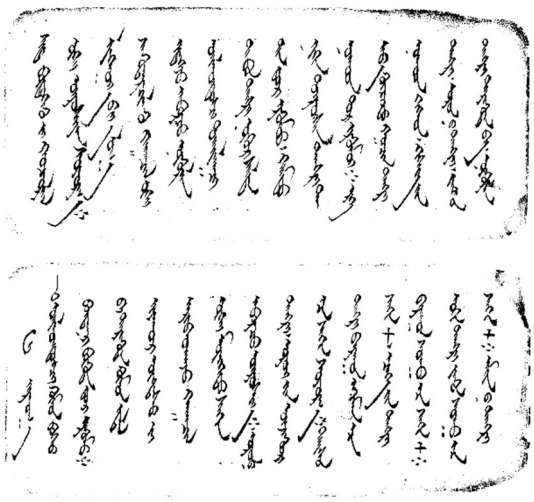
Msc. B 55/4, fol. 1r



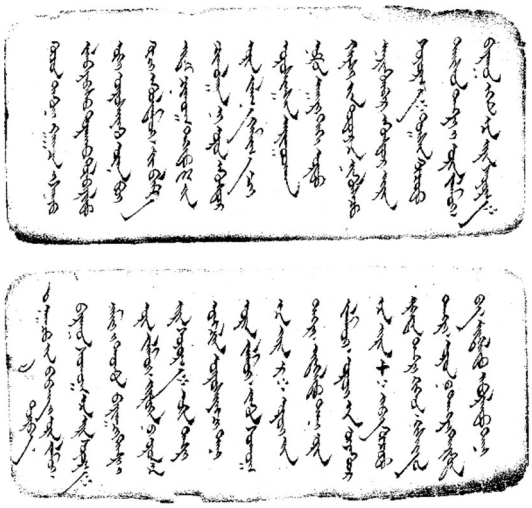
Msc. B 55/4, fol. 1v-2r



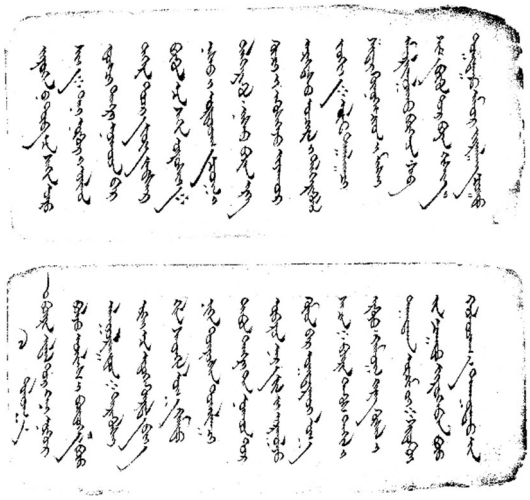
Msc. B 55/4, fol. 2v-3r



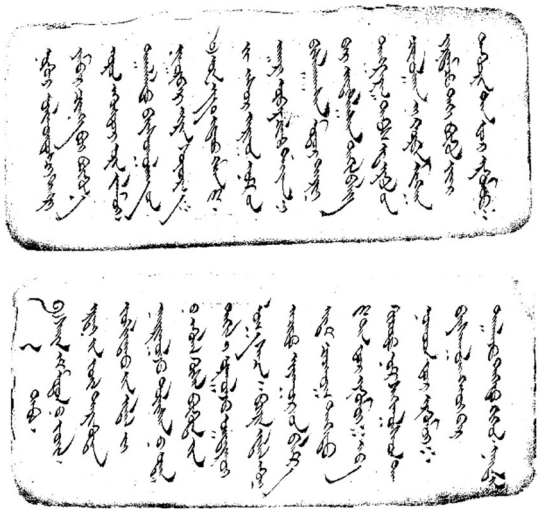
Msc. B 55/4, fol. 5v-6r



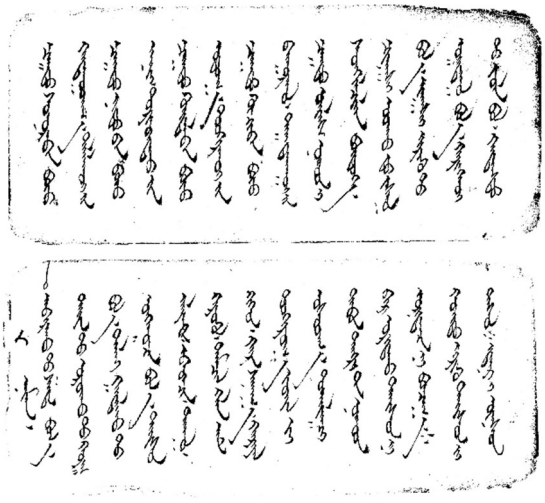
Msc. B 55/4, fol. 3v-4r



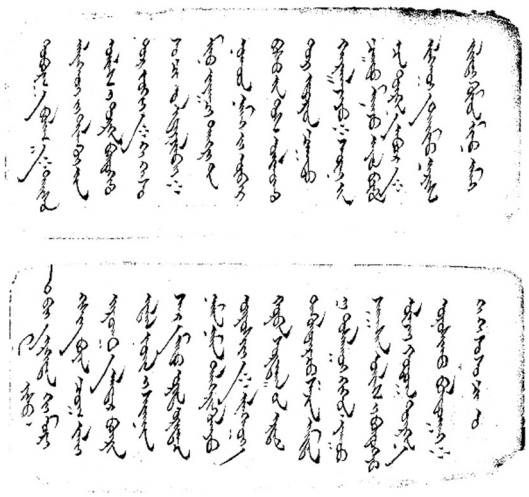
Msc. B 55/4, fol. 6v-7r



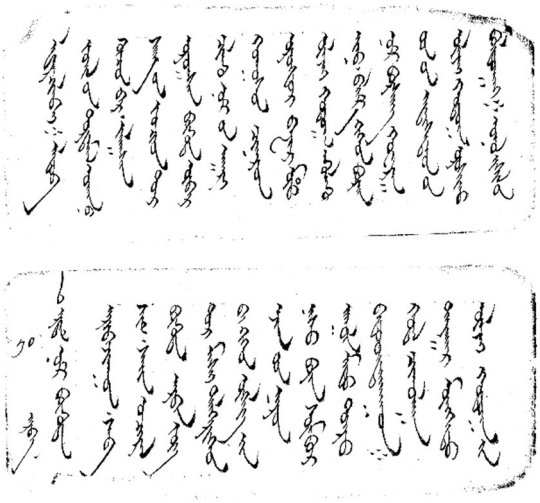
Msc. B 55/4, fol. 4v-5r



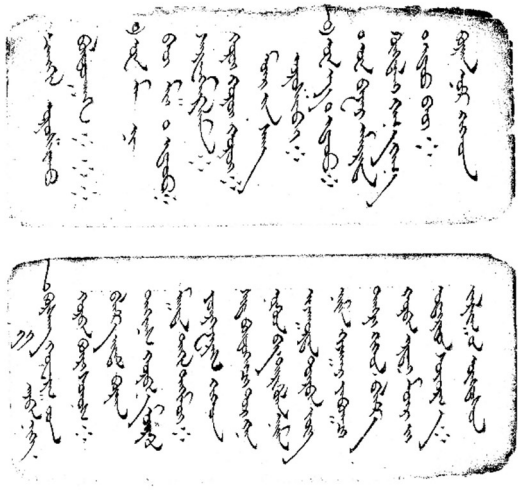
Msc. B 55/4, fol. 7v-8r



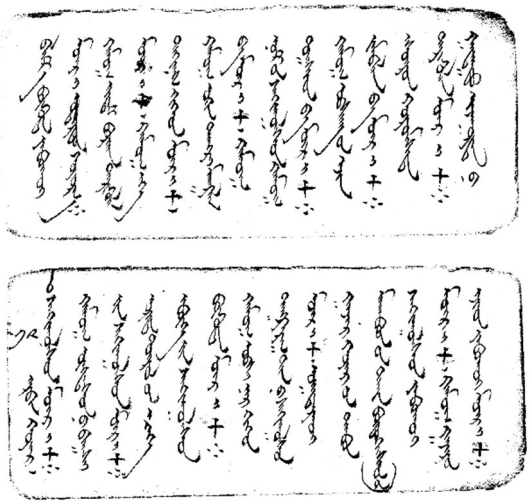
Msc. B 55/4, fol. 8v-9r



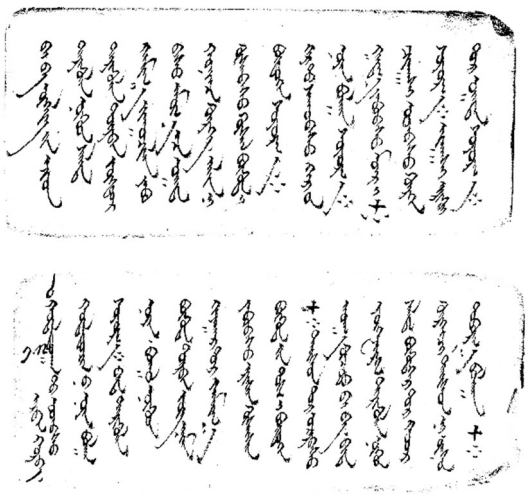
Msc. B 55/4, fol. 9v-10r



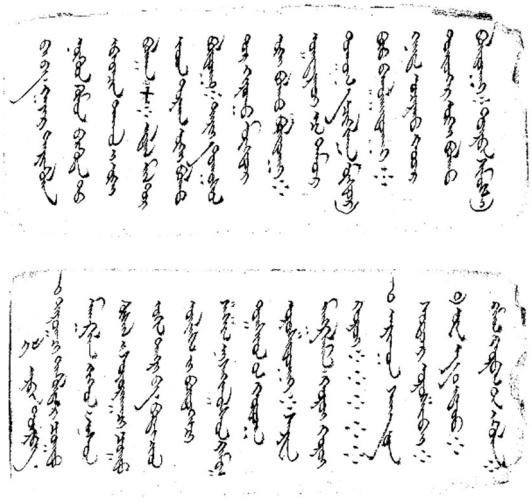
Msc. B 55/4, fol. 10v-11r



Msc. B 55/4, fol. 11v-12r



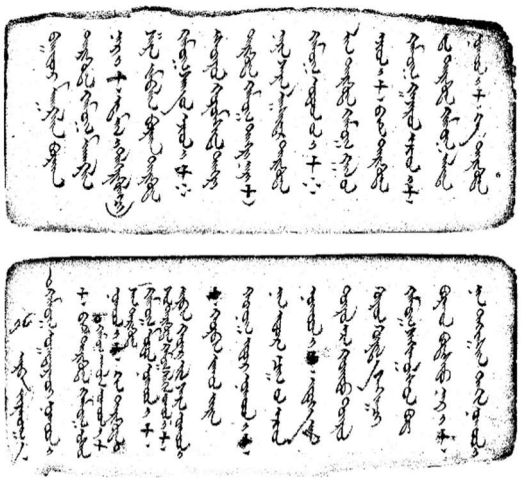
Msc. B 55/4, fol. 12v-13r



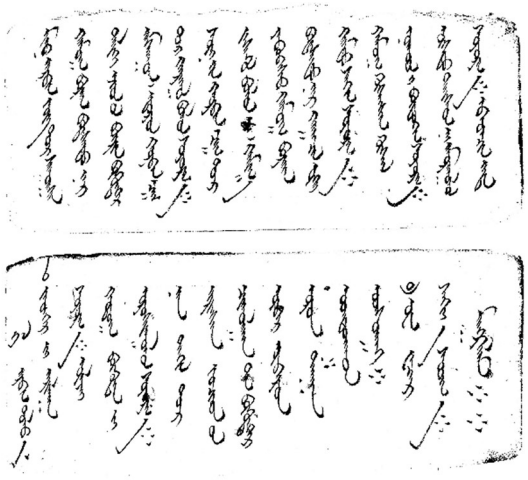
Msc. B 55/4, fol. 13v-14r



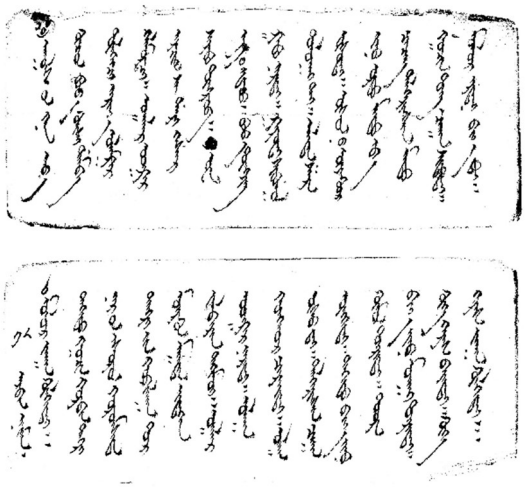
Msc. B 55/4, fol. 14v-15r



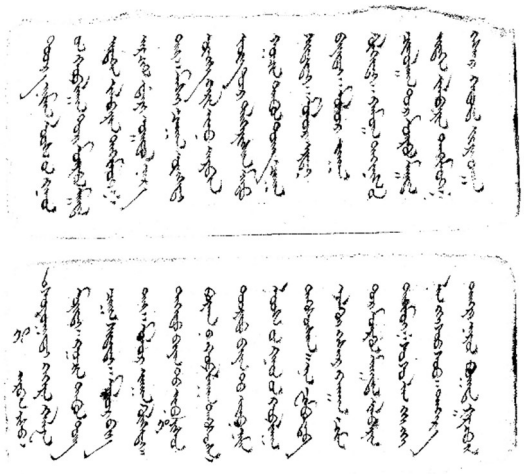
Msc. B 55/4, fol. 15v-16r



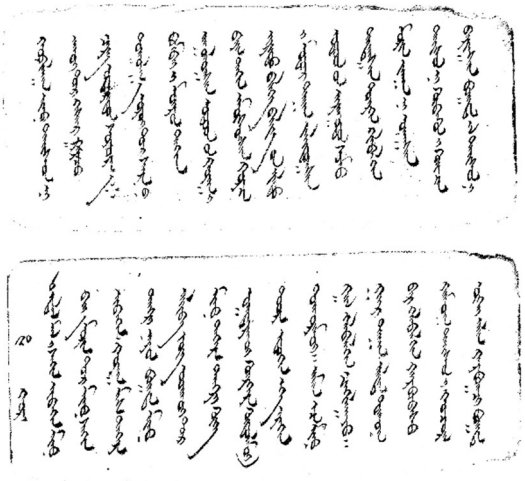
Msc. B 55/4, fol. 16v-17r



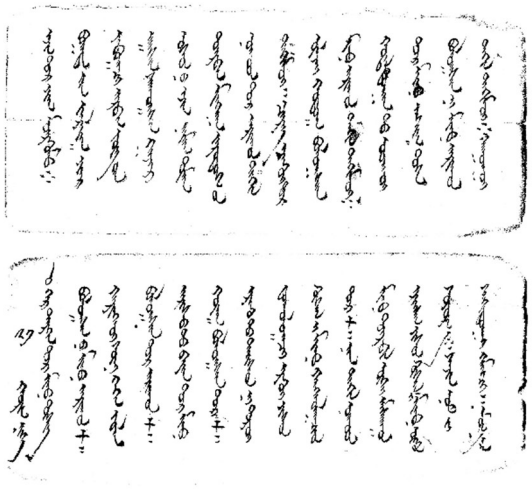
Msc. B 55/4, fol. 17v-18r



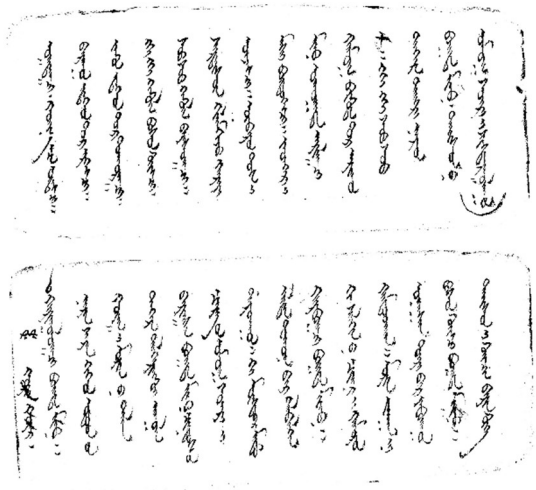
Msc. B 55/4, fol. 18v-19r



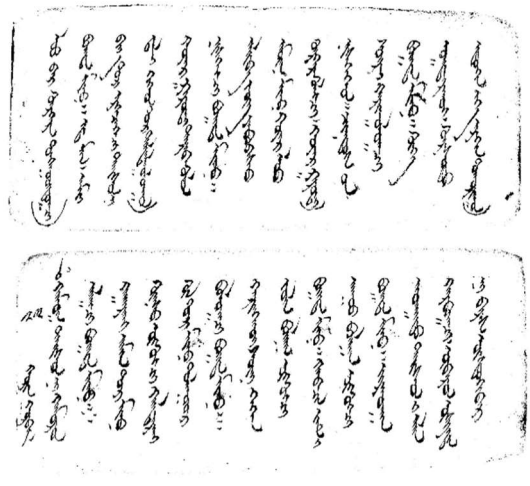
Msc. B 55/4, fol. 19v-20r



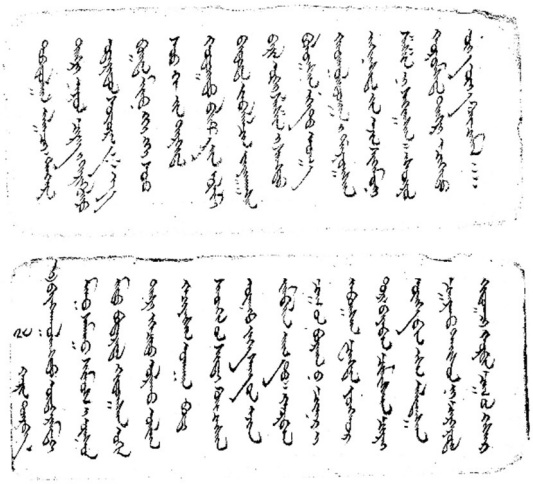
Msc. B 55/4, fol. 20v-21r



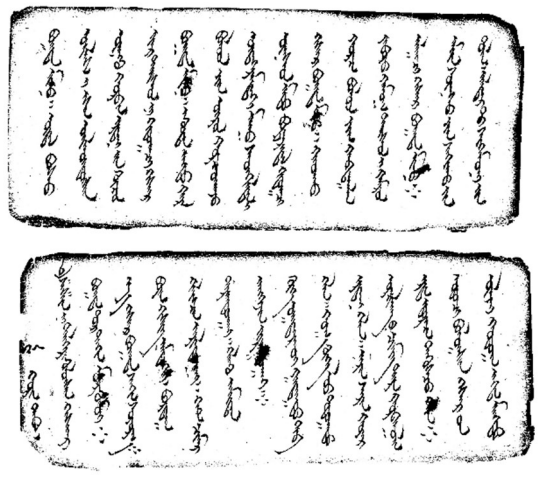
Msc. B 55/4, fol. 21v-22r



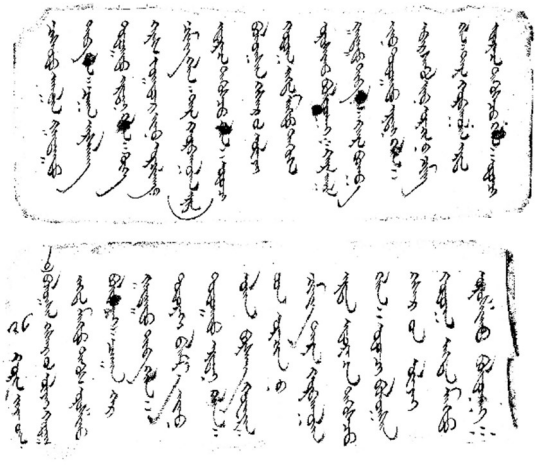
Msc. B 55/4, fol. 22v-23r



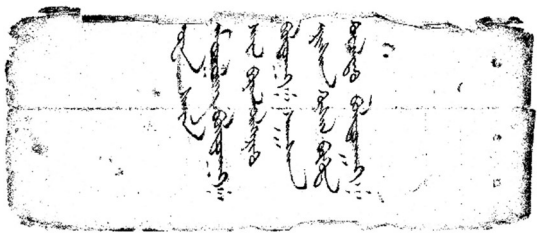
Msc. B 55/4, fol. 23v-24r



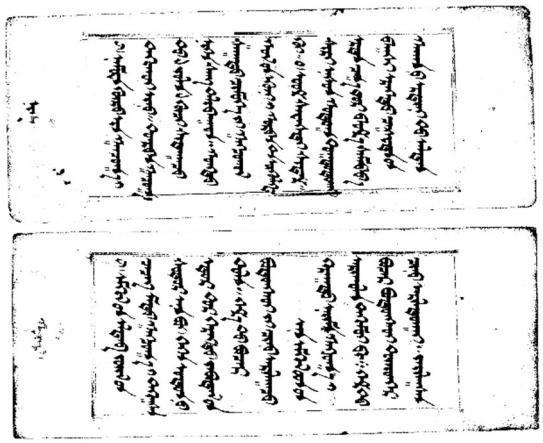
Msc. B 55/4, fol. 24v-25r



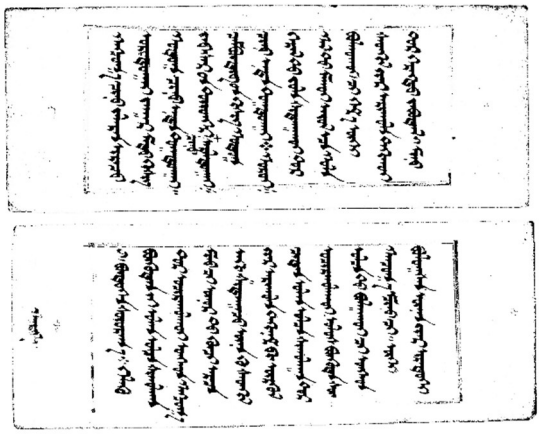
Msc. B 55/4, fol. 25v-26r



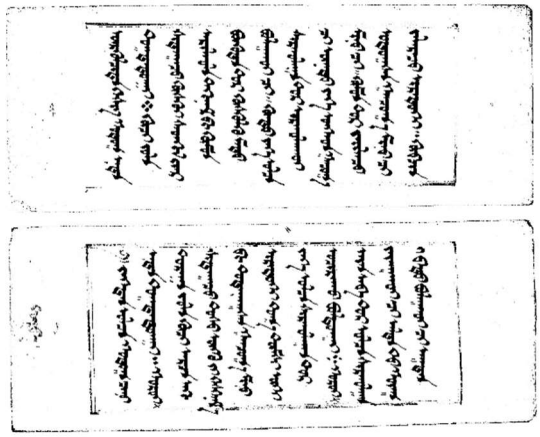
Msc. B 55/4, fol. 26v



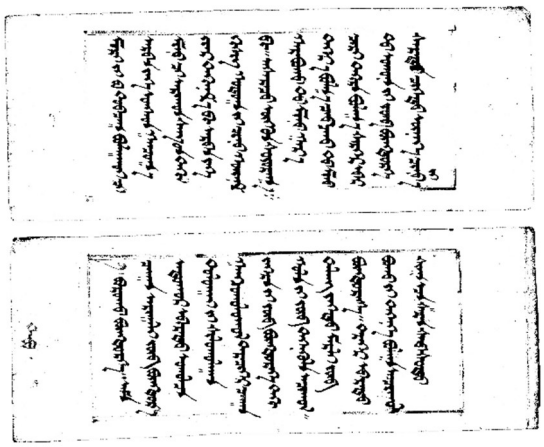
Msc. D 25, fol. 1v-2r



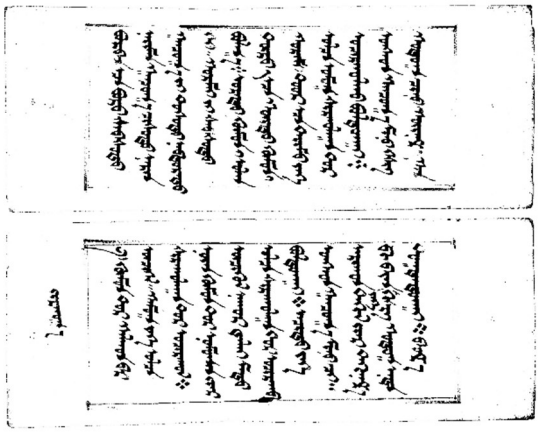
Msc. D 25, fol. 2v-3r



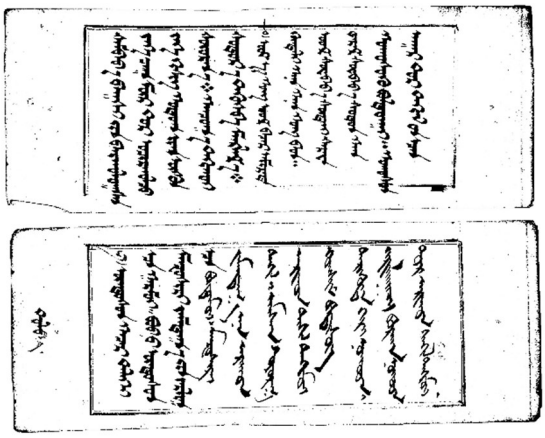
Msc. D 25, fol. 3v-4r



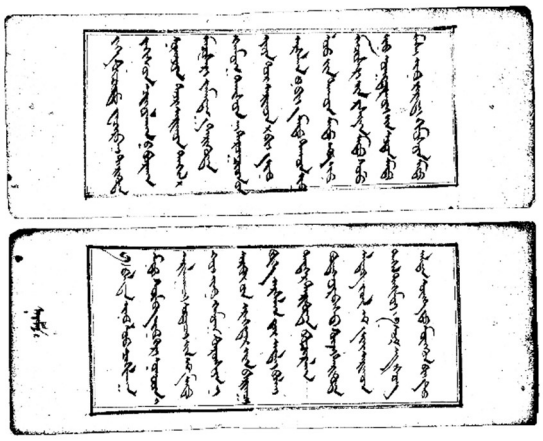
Msc. D 25, fol. 4v-5r



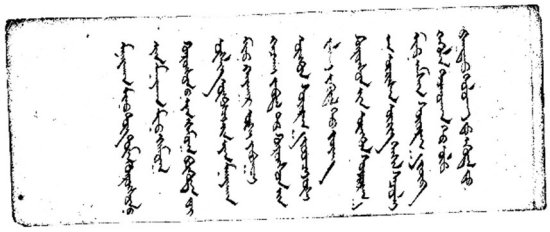
Msc. D 25, fol. 5v-6r



Msc. D 25, fol. 6v-7r



Msc. D 25, fol. 7v-8r

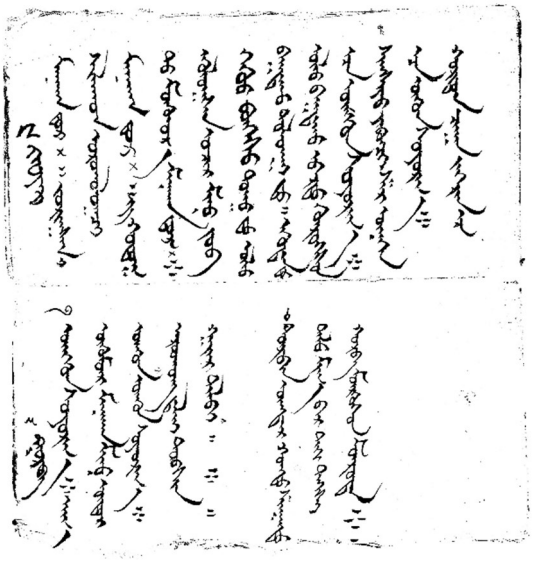


Msc. D 25, fol. 8v

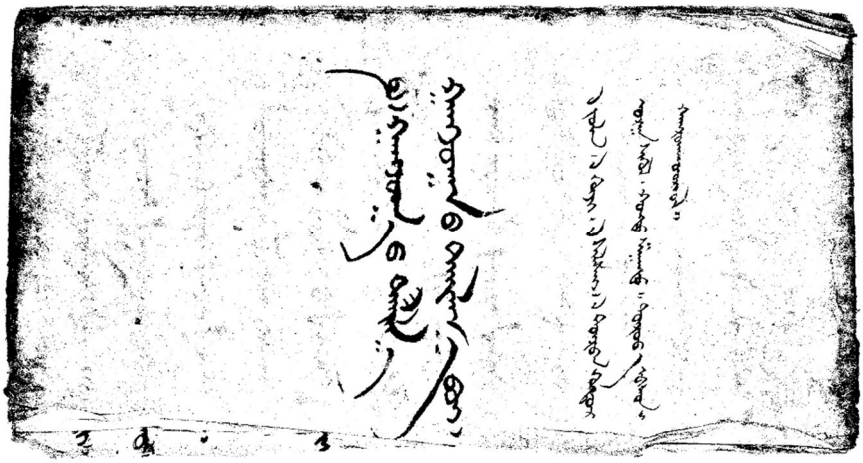
Msc. D 111, fol. 1r



Msc. D 111, fol. 1v-2r

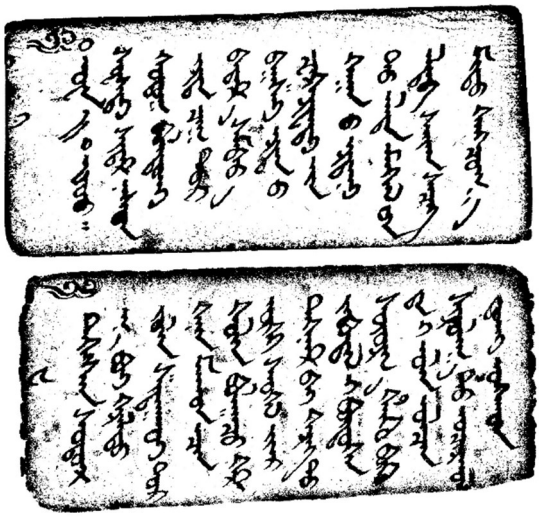


Msc. D 111, fol. 2v-3r

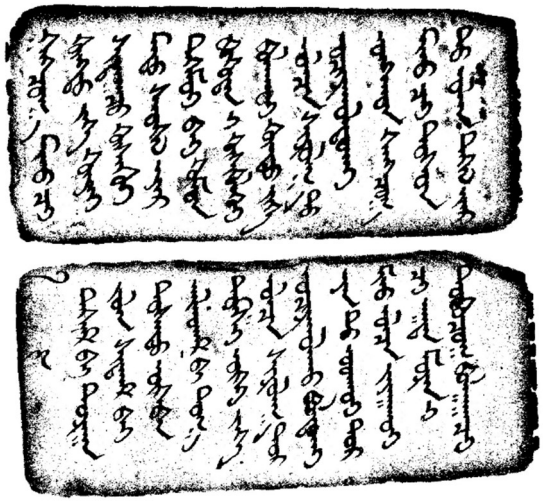




Msc. D 273, fol. 1r



Msc. D 273, fol. 1v-2r



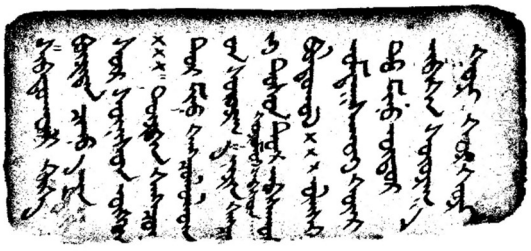
Msc. D 273, fol. 2v-3r



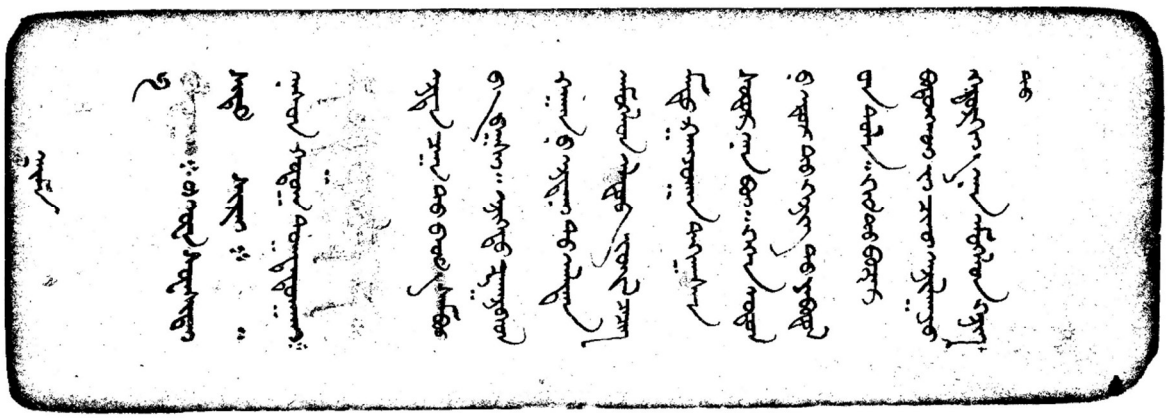
Msc. D 273, fol. 3v-4r



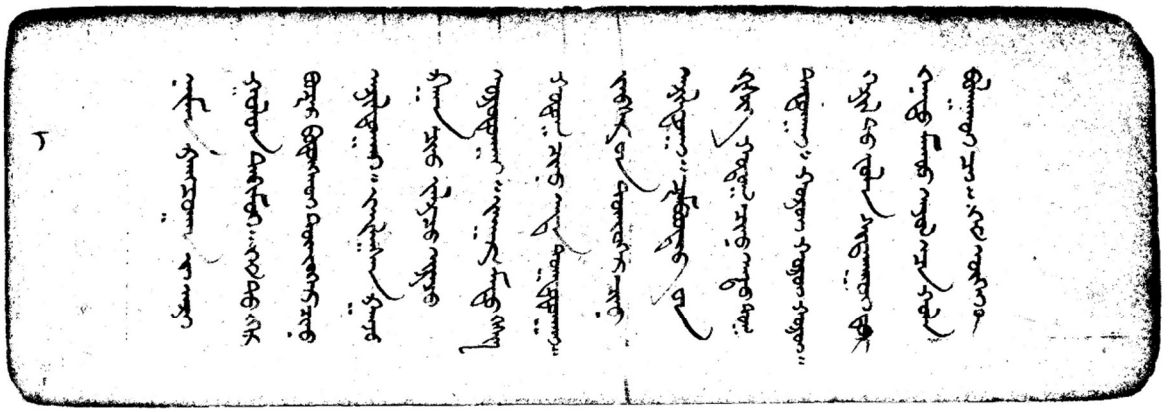
Msc. D 273, fol. 4v-5r



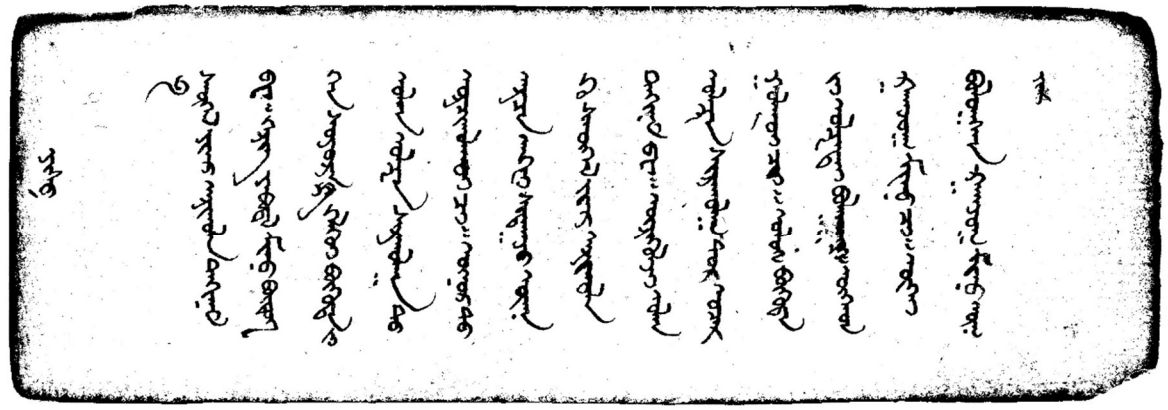
Msc. D 273, fol. 5v

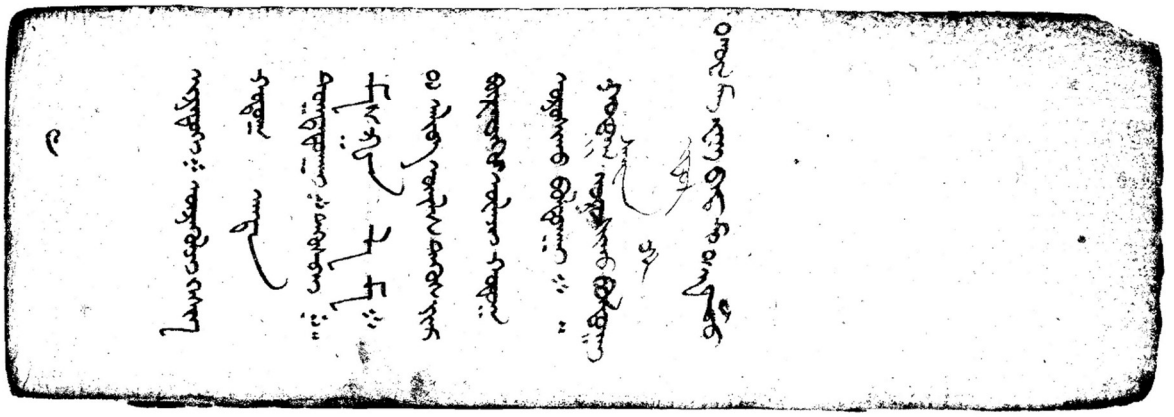


Msc. D 99/3, fol. 8r

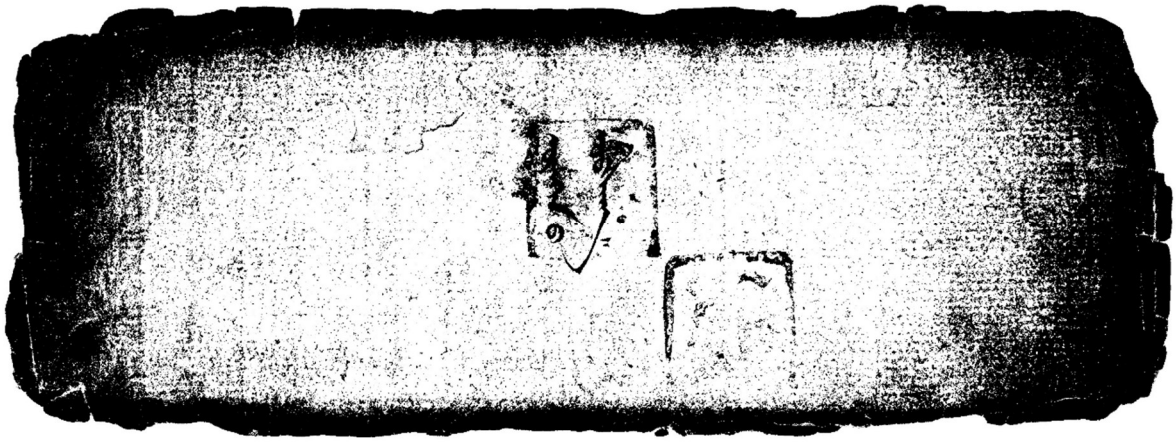


Msc. D 99/3, fol. 8v-9r

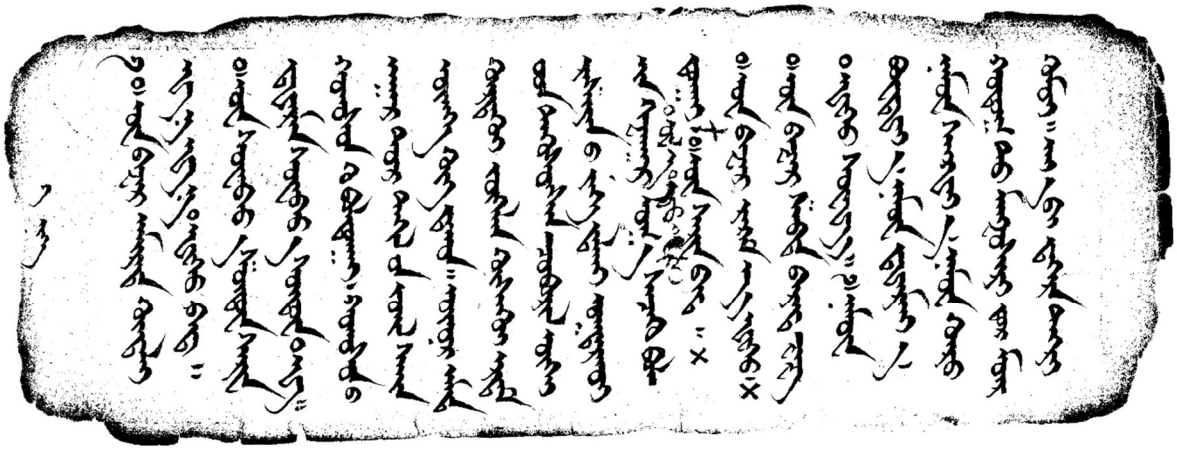




Msc. D 99/3, fol. 9v

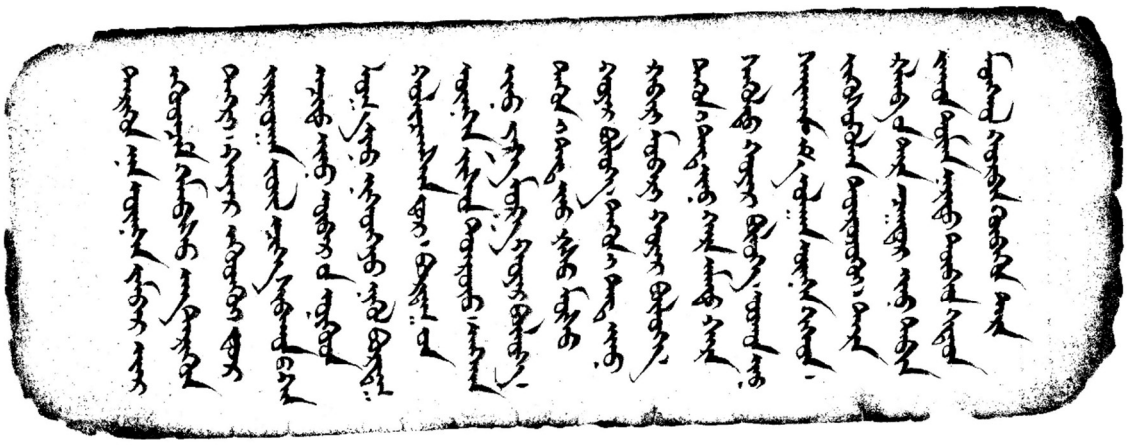


Msc. B 45/9, fol. 1r

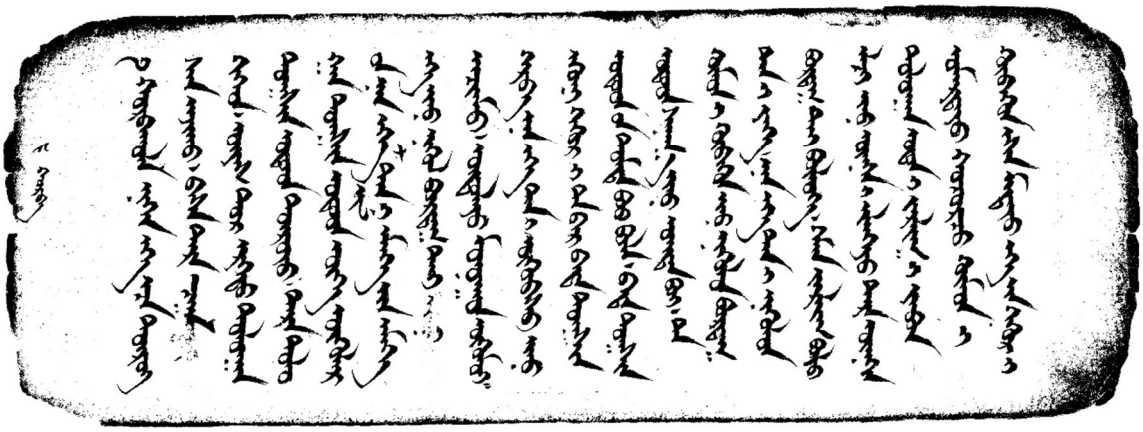




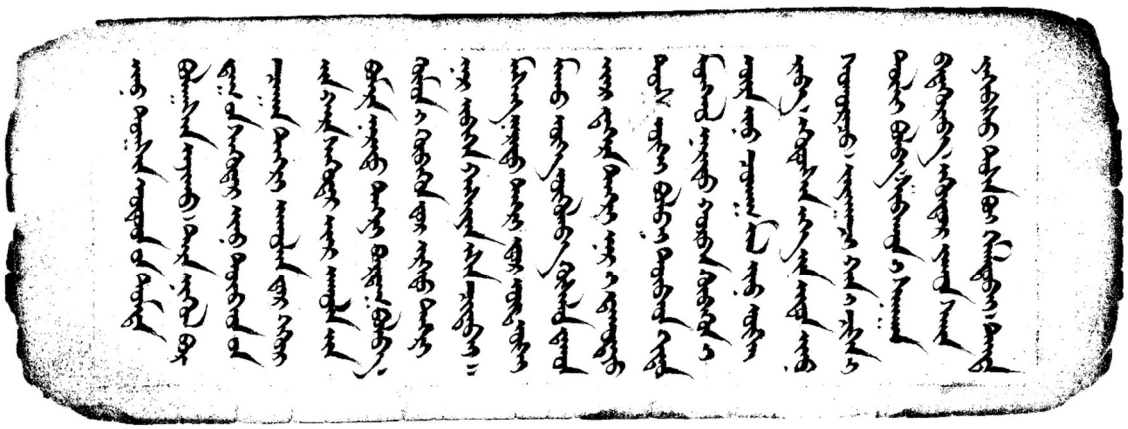
Msc. D 45/9, fol. 1v-2r

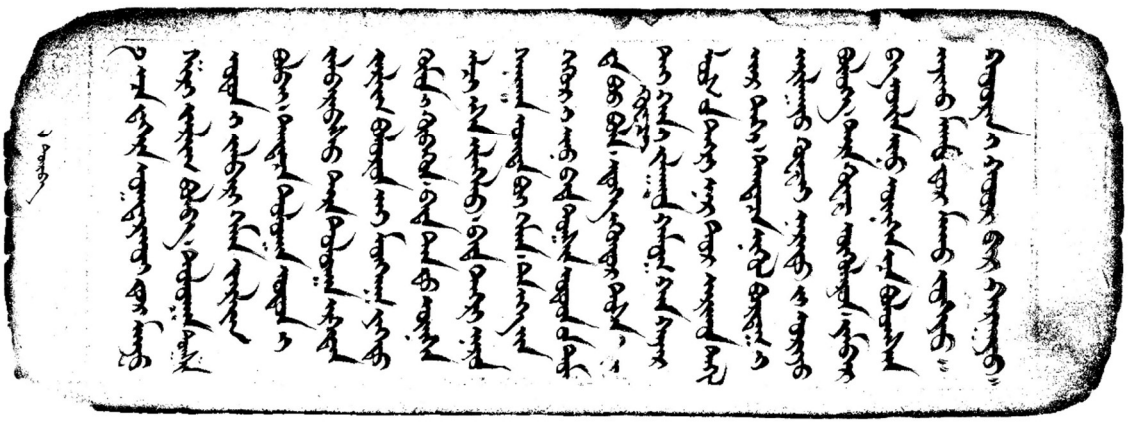


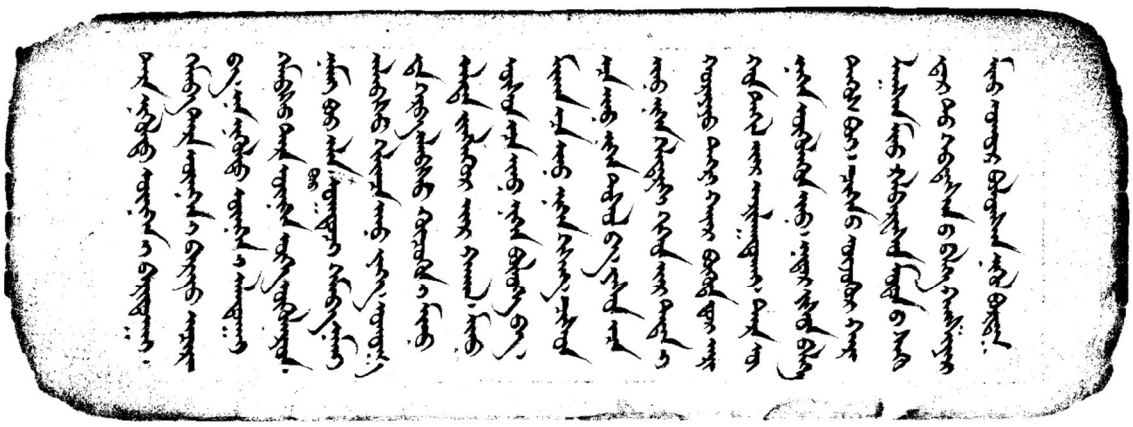
Msc. B 45/9, fol. 2v-3r



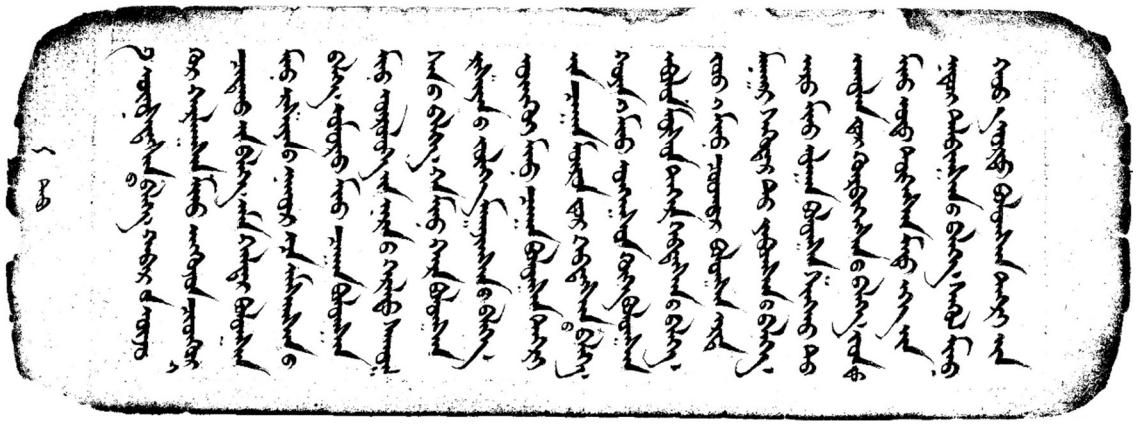
Msc. B 45/9, fol. 3v-4r



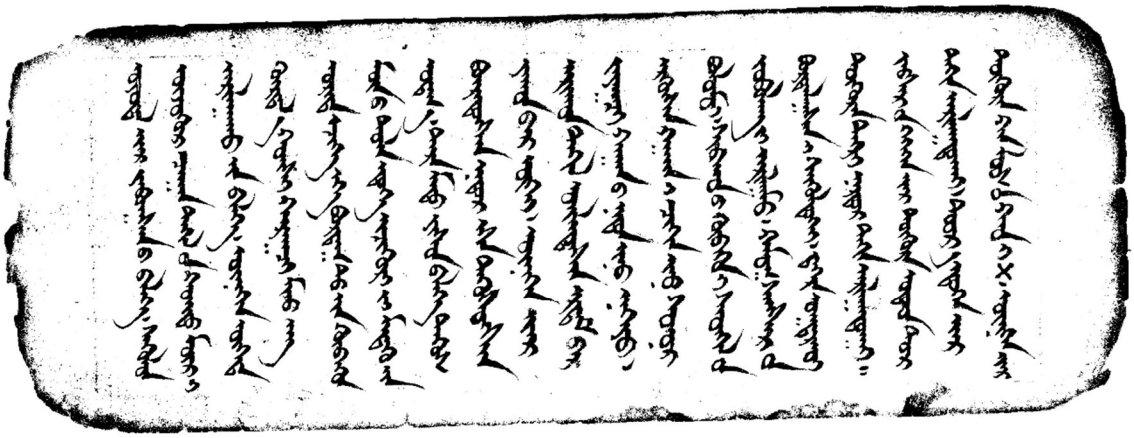


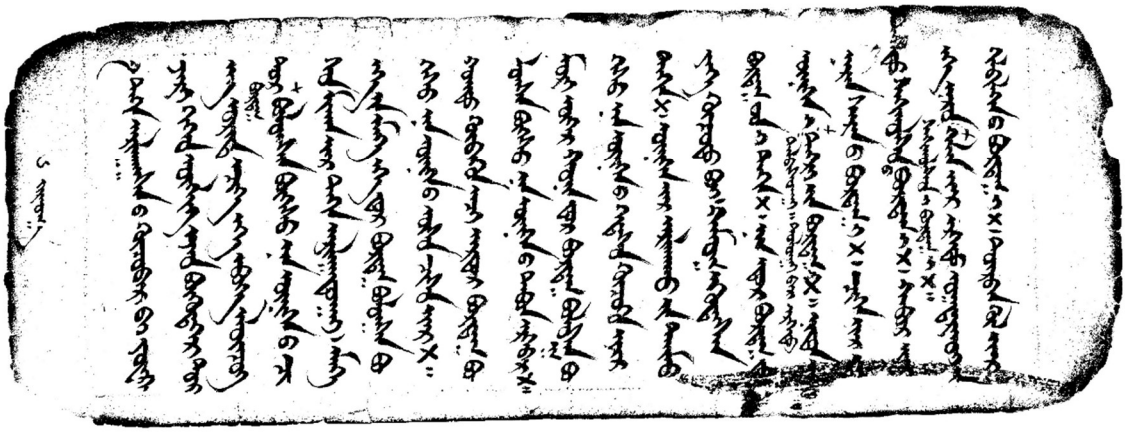


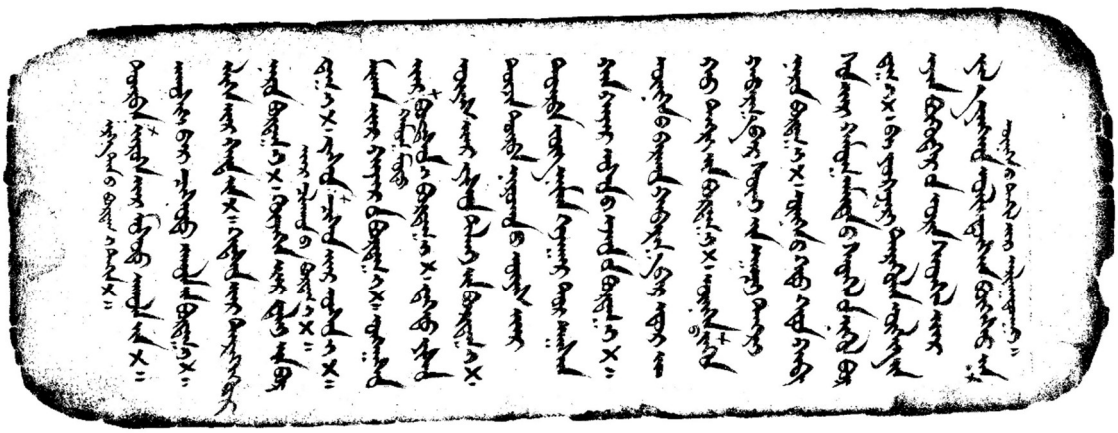
Msc. B 45/9, fol. 4v-5r



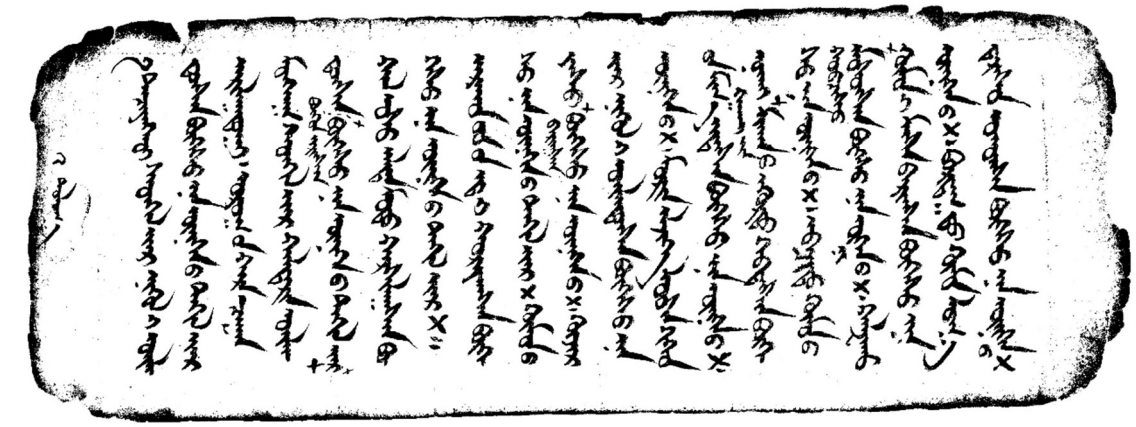
Msc. B 45/9, fol. 5v-6r



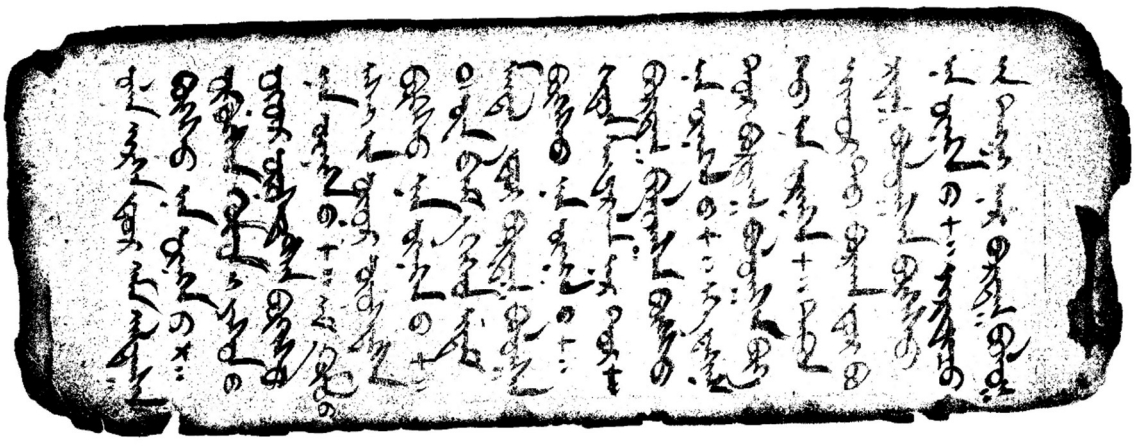


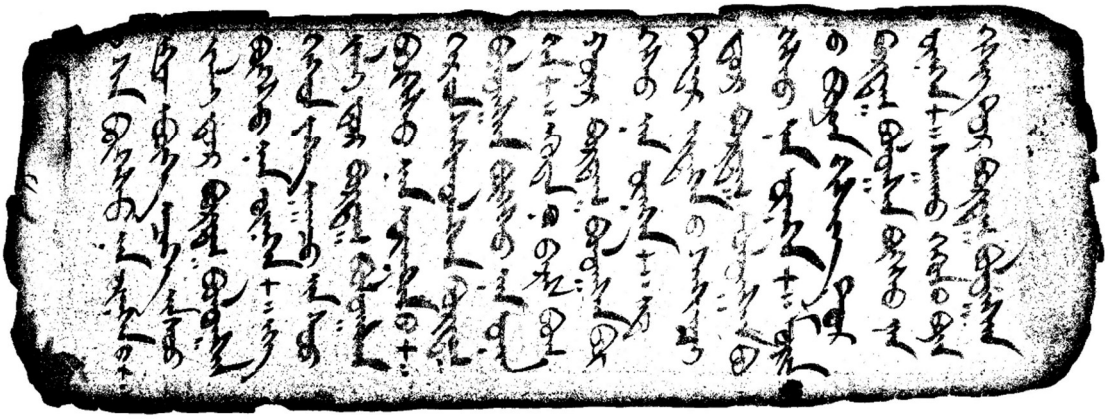


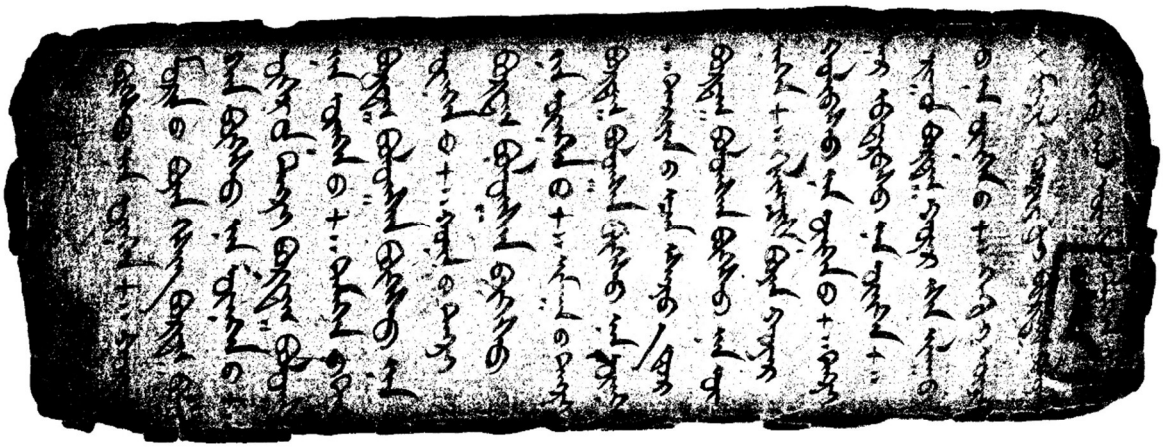
Msc. B 45/9, fol. 6v-7r



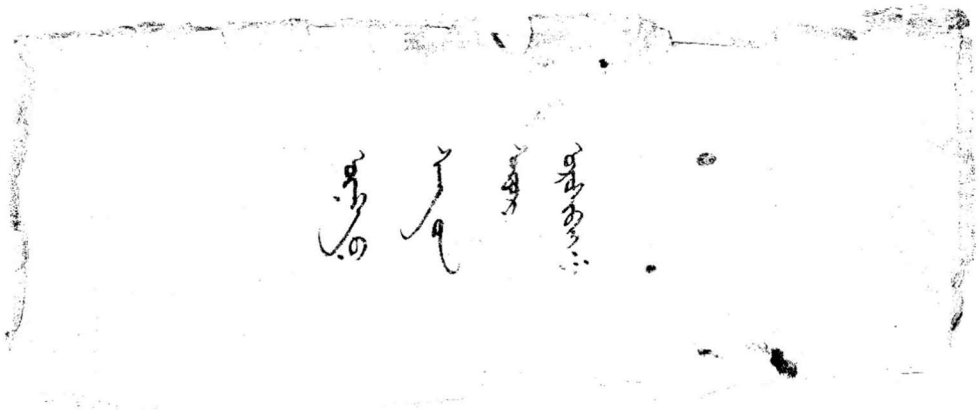
Msc. B 45/9, fol. 7v-8r







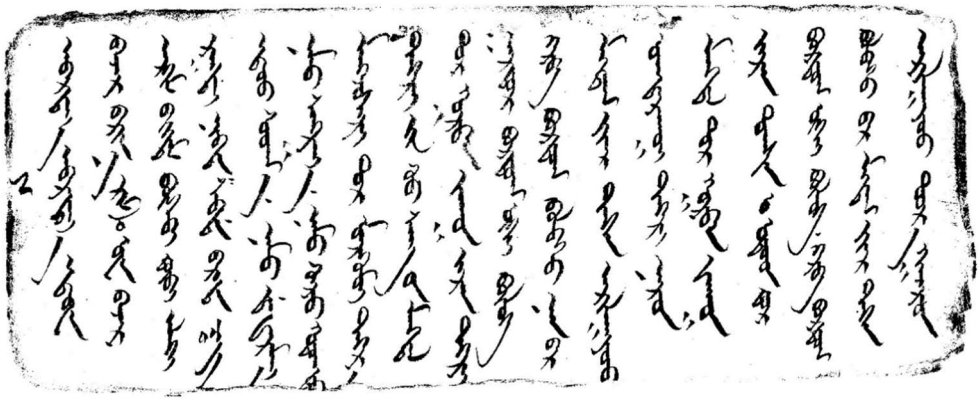
Msc. B 45/9, fol. 8v

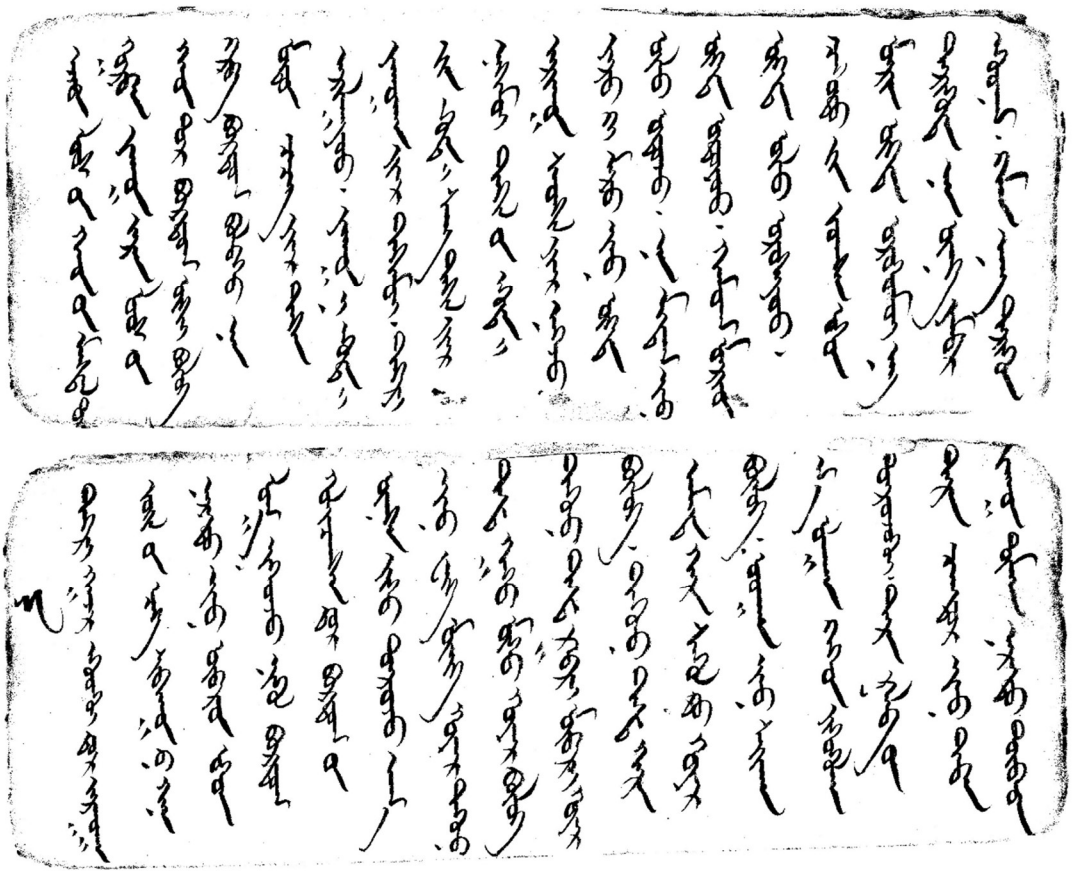


Msc. B 50/3, fol. 1r

Msc. B 50/3, fol. 1v-2r

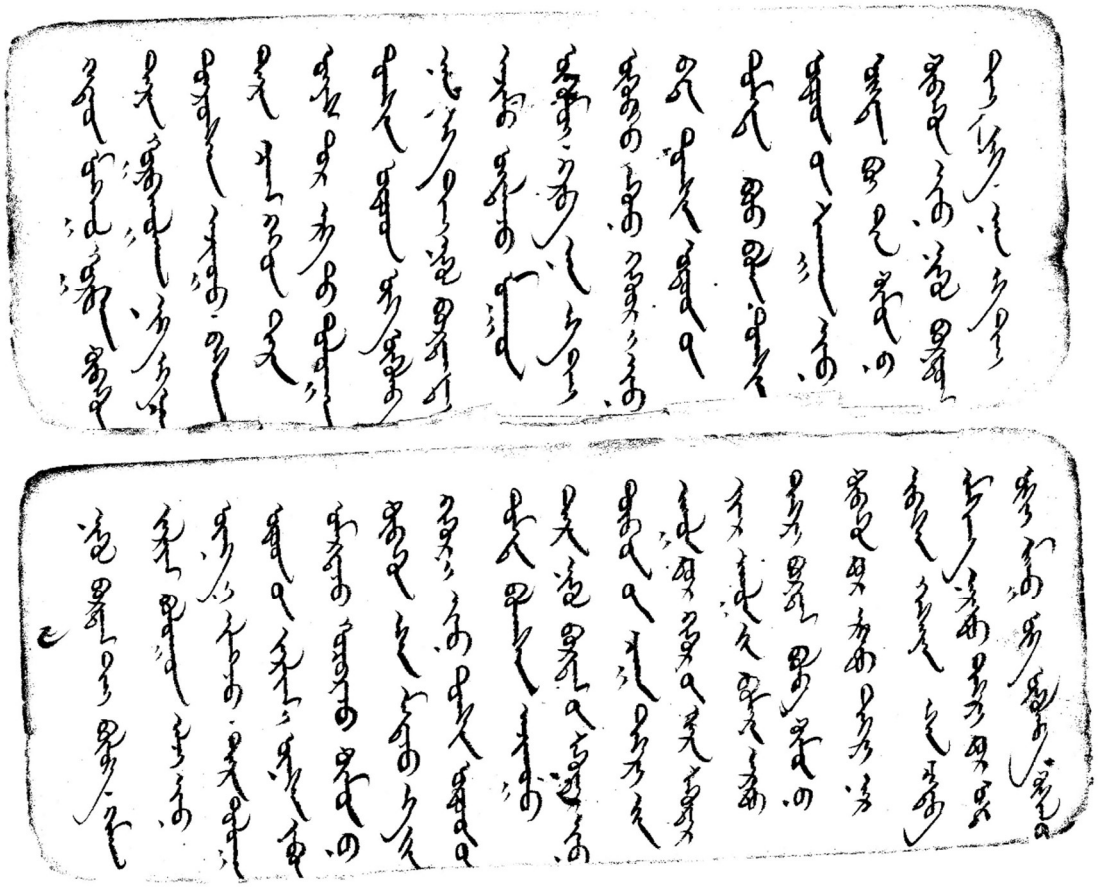


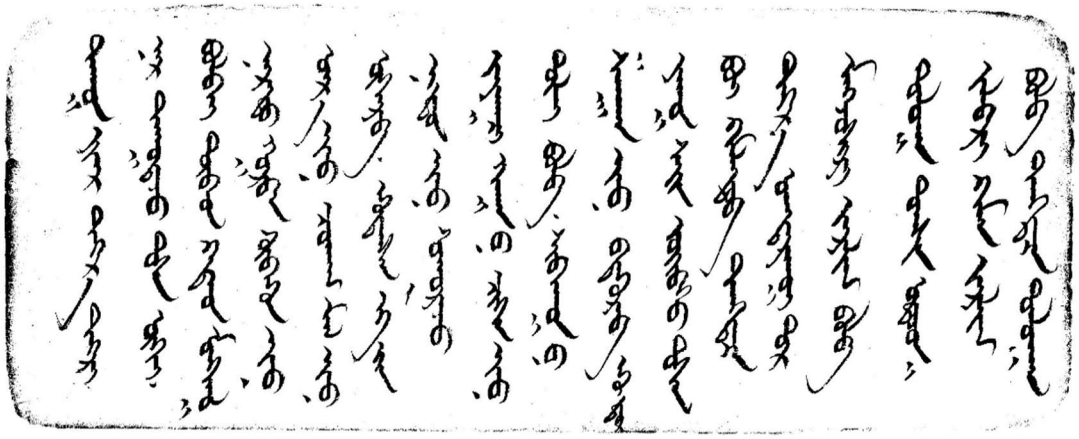




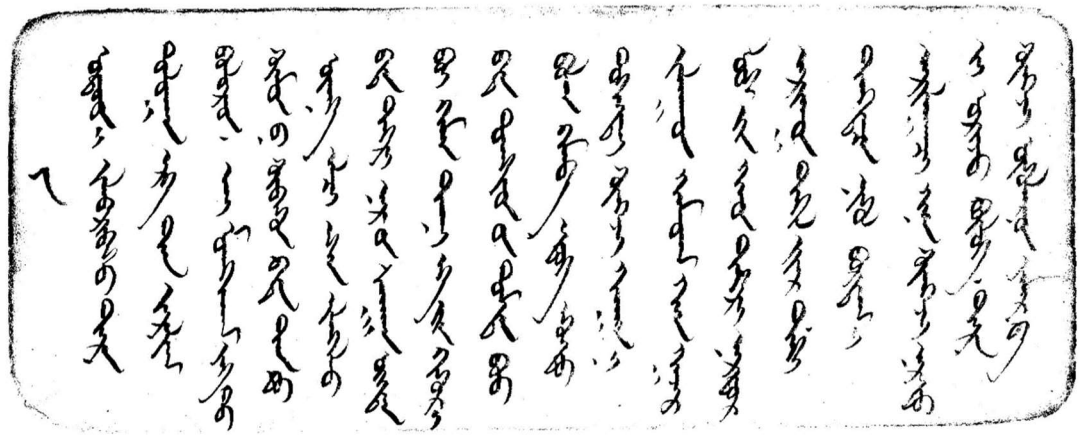
Msc. B 50/3, fol. 2v-3r

Msc. B 50/3, fol. 3v-4r

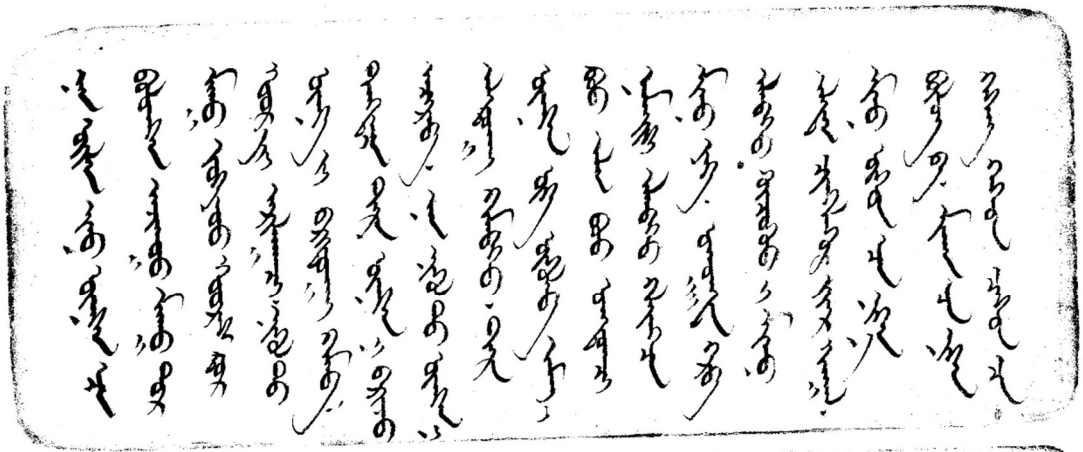


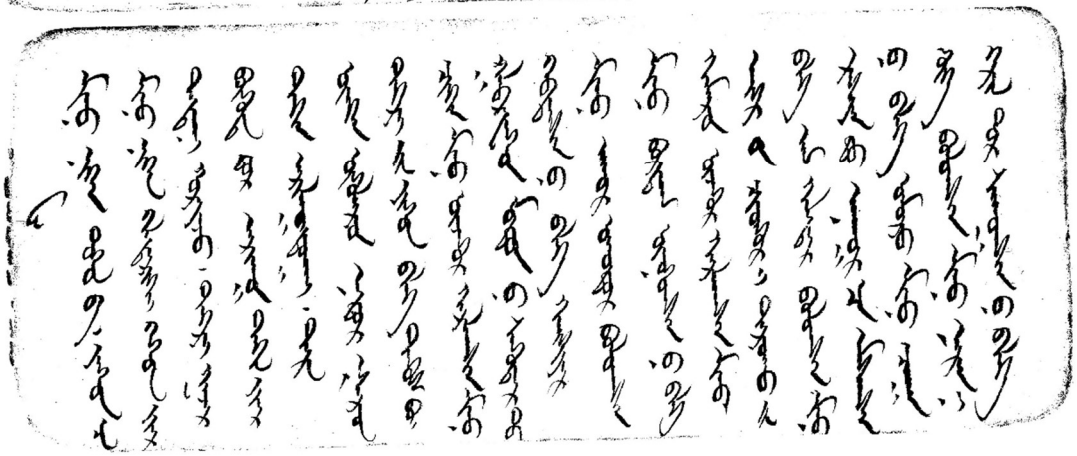


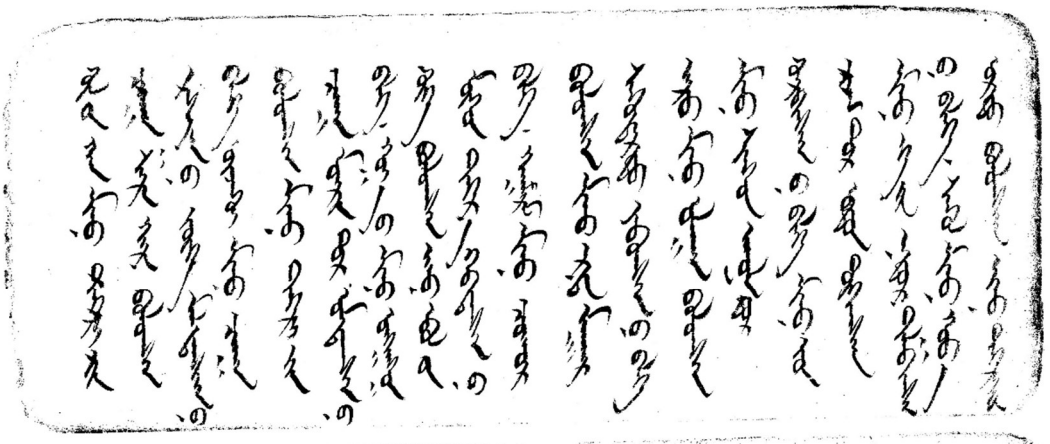
Msc. B 50/3, fol. 4v-5r



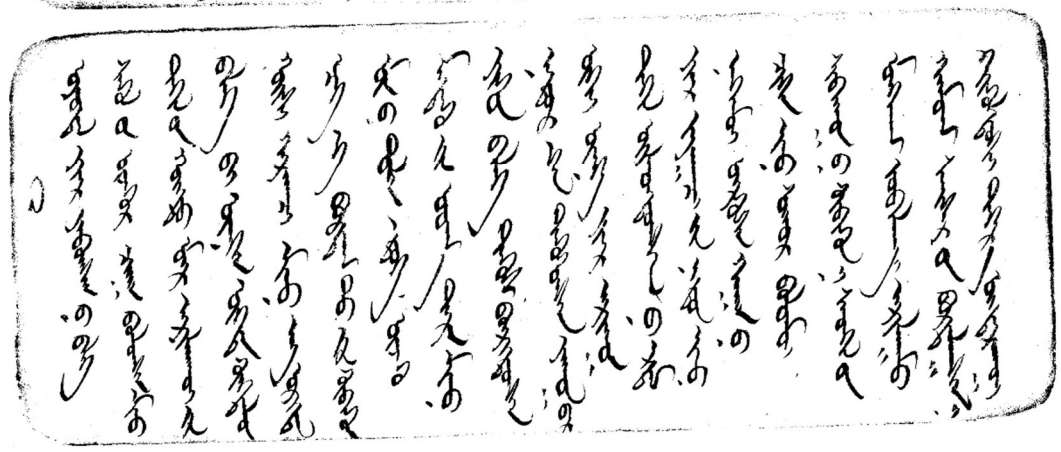
Msc. B 50/3, fol. 5v-6r



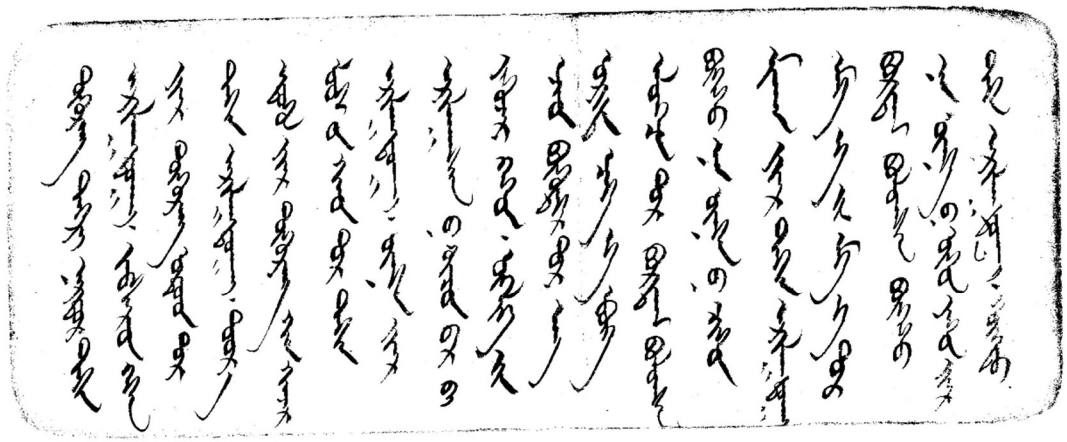


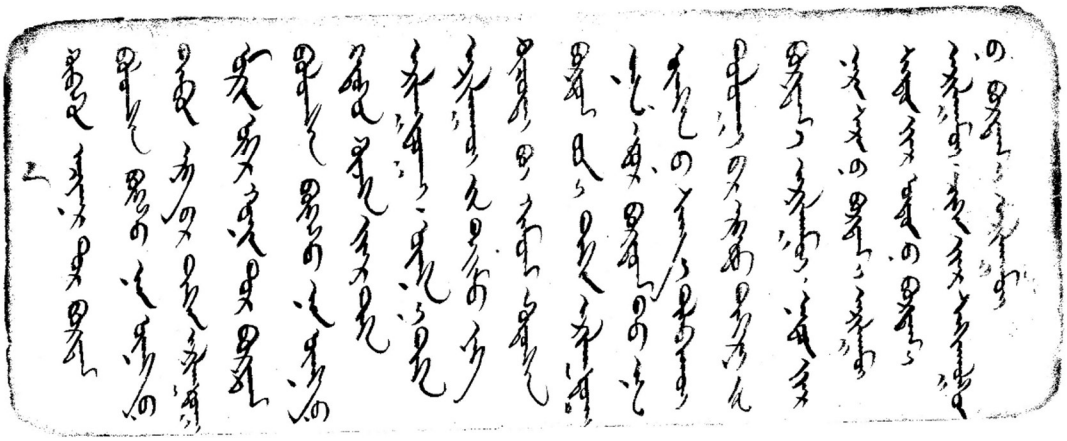


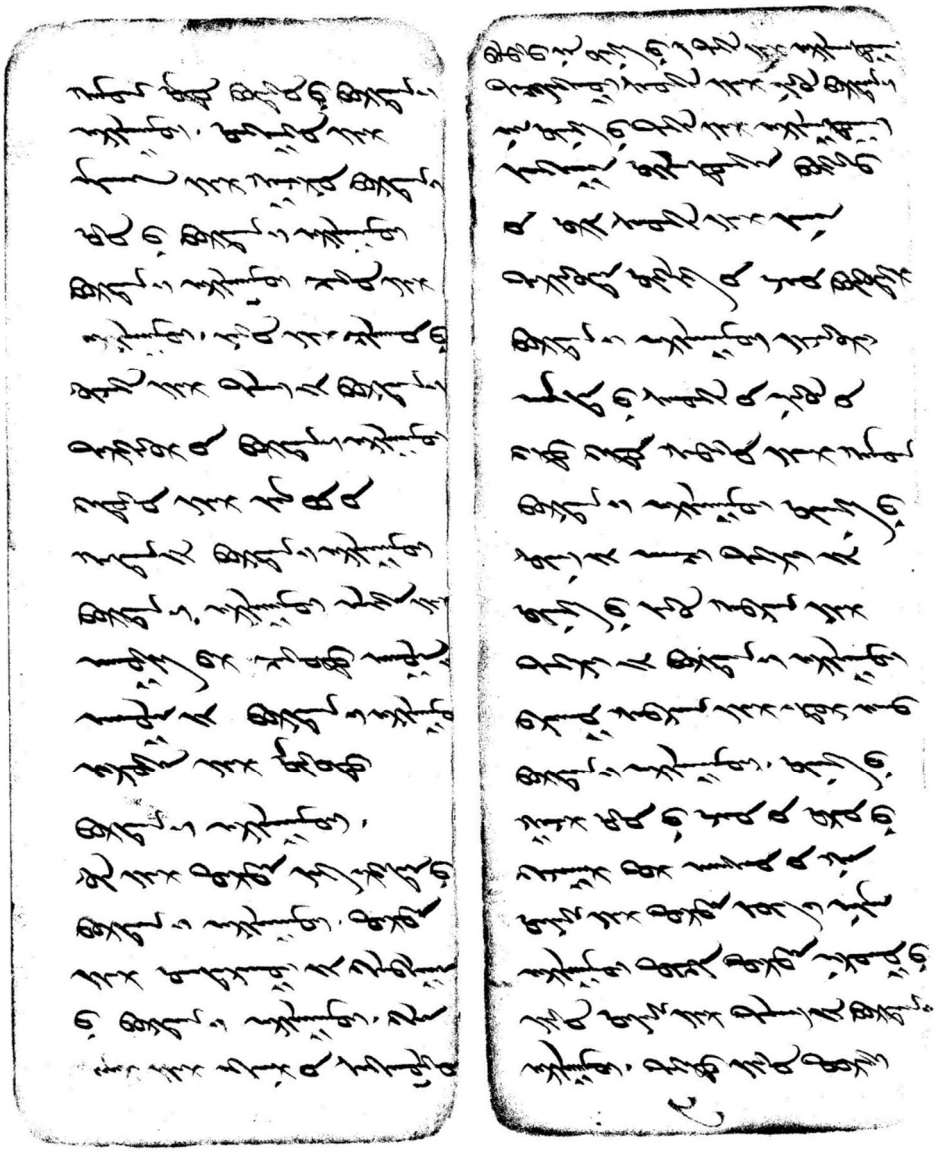
Msc. B 50/3, fol. 6v-7r



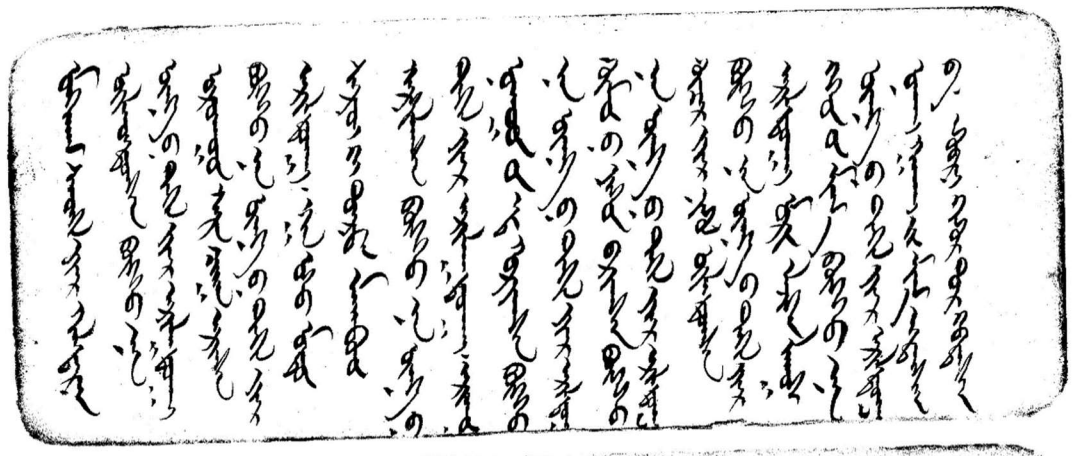
Msc. B 50/3, fol. 7v-8r



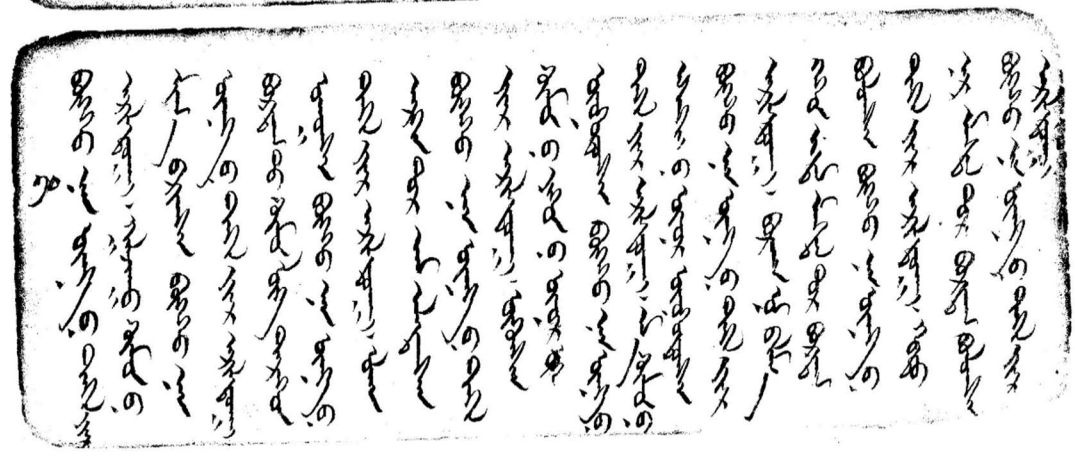




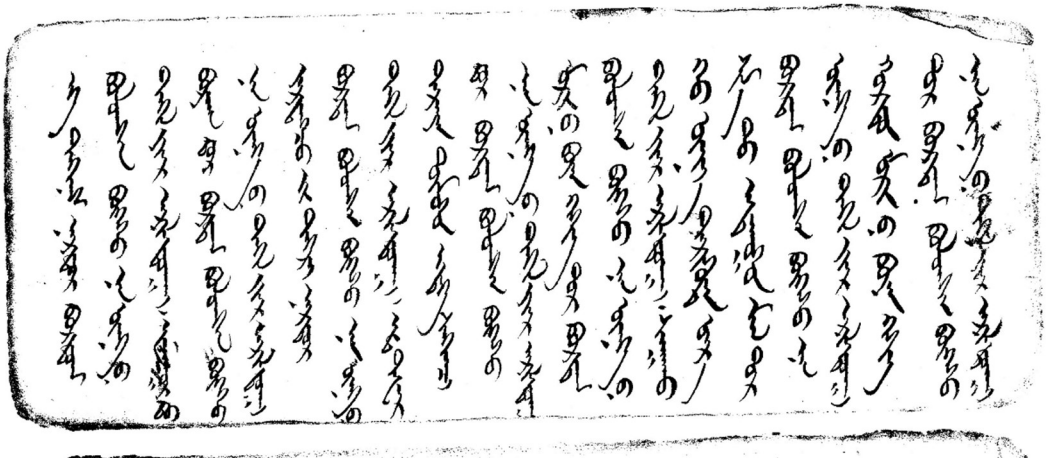
Msc. B 50/3, fol. 8v-9r

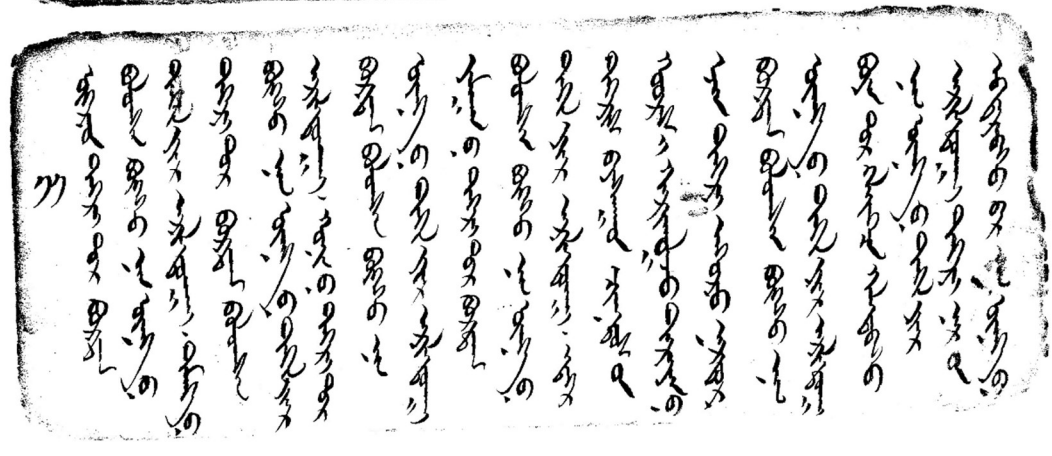


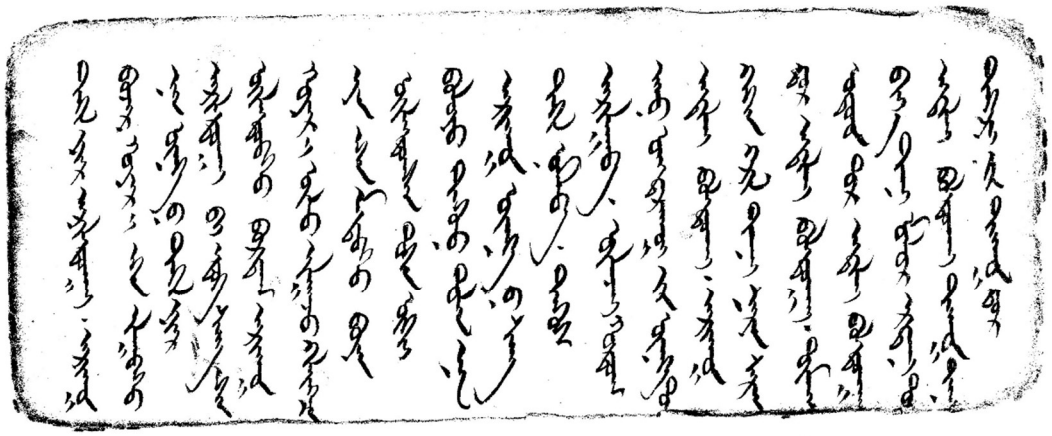
Msc. B 50/3, fol. 9v-10r



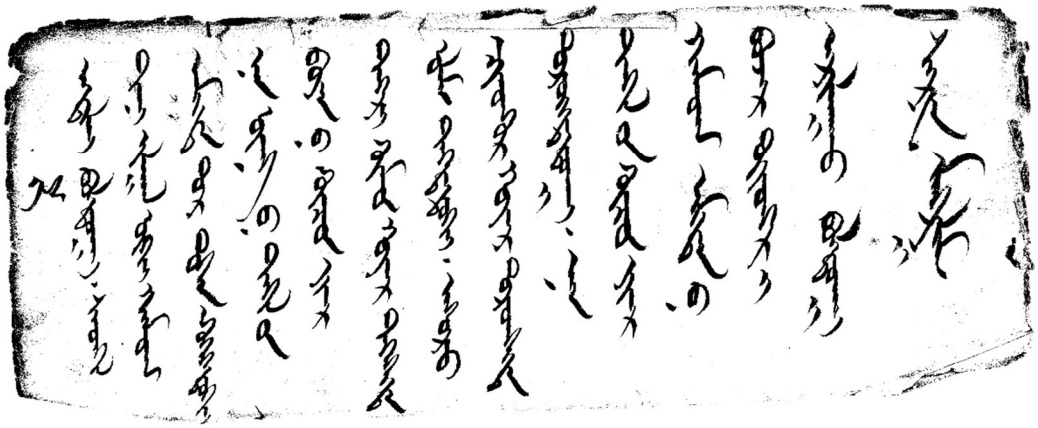
Msc. B 50/3, fol. 10v-11r



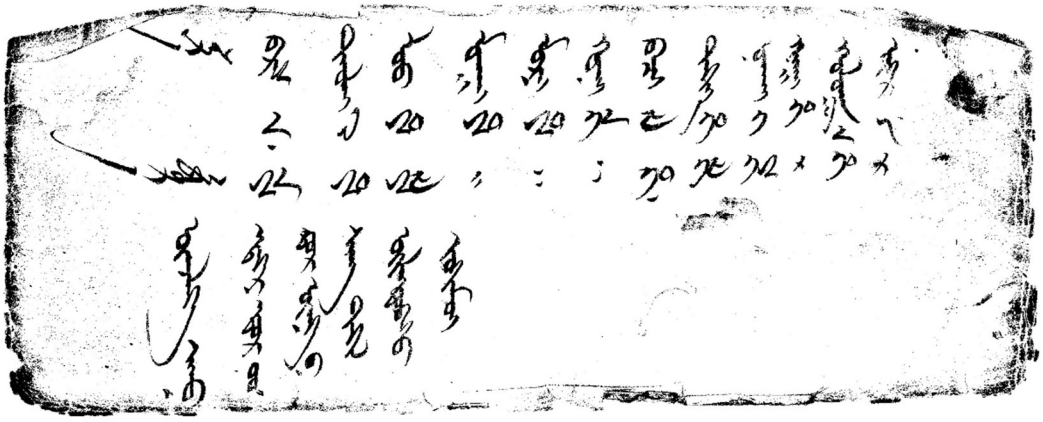




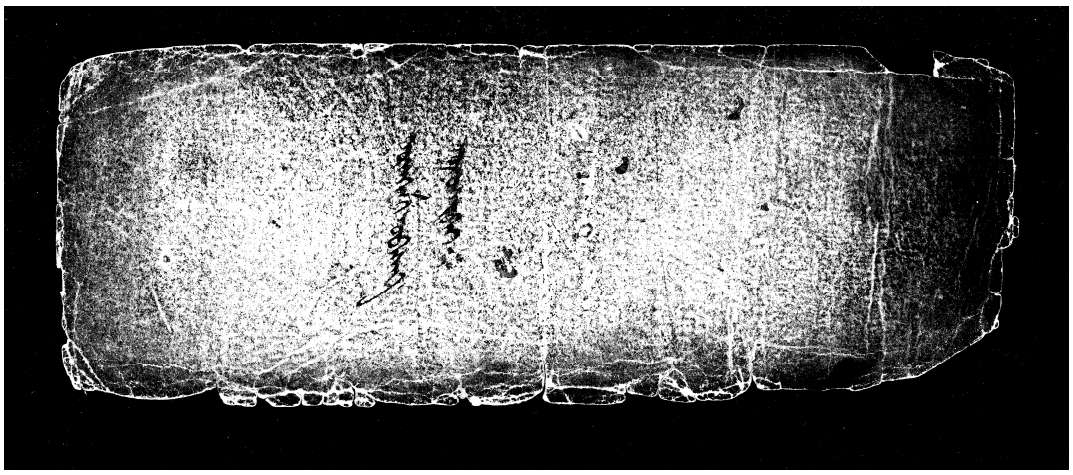
Msc. B 50/3, fol. 11v-12r

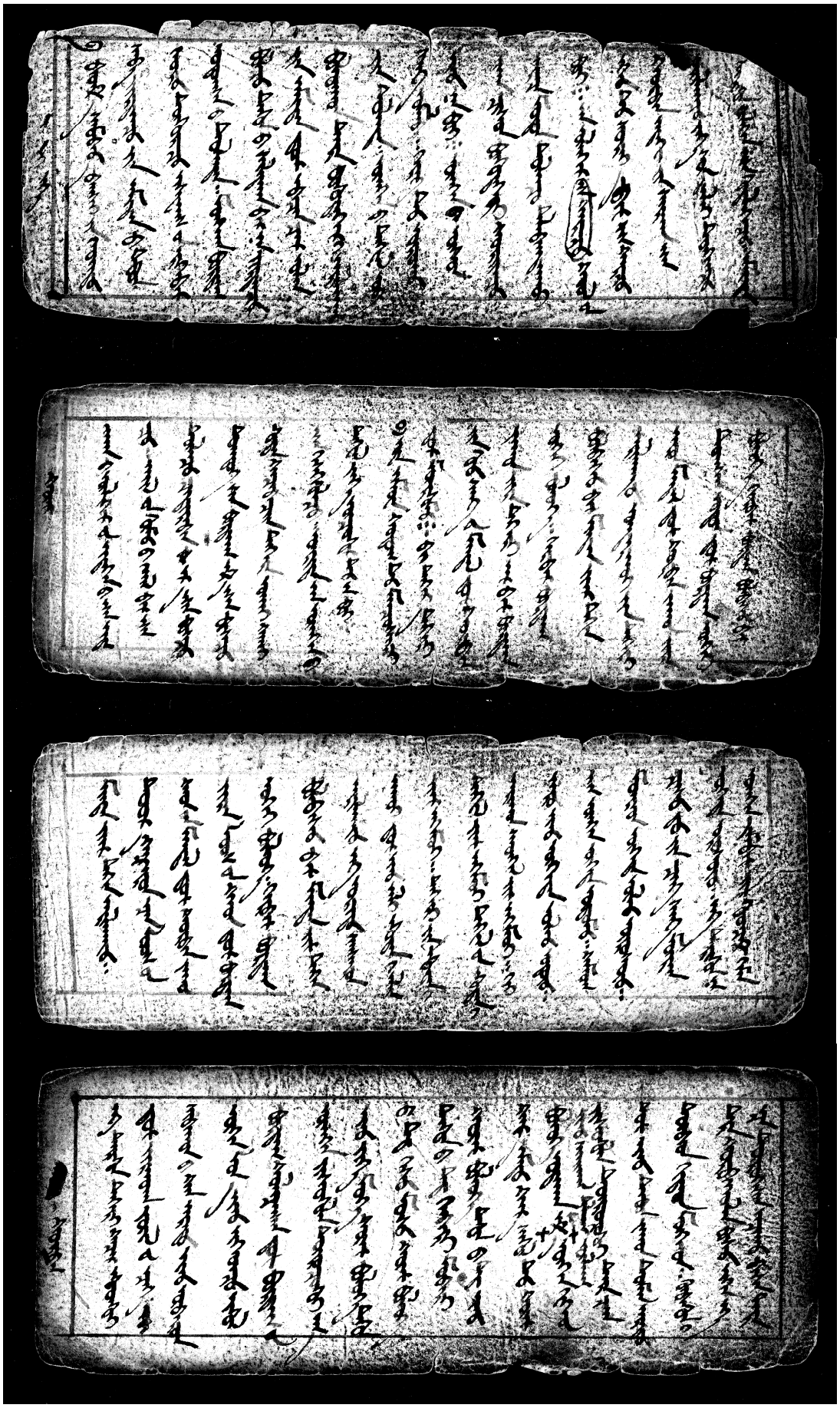


Msc. B 50/3, fol. 12v

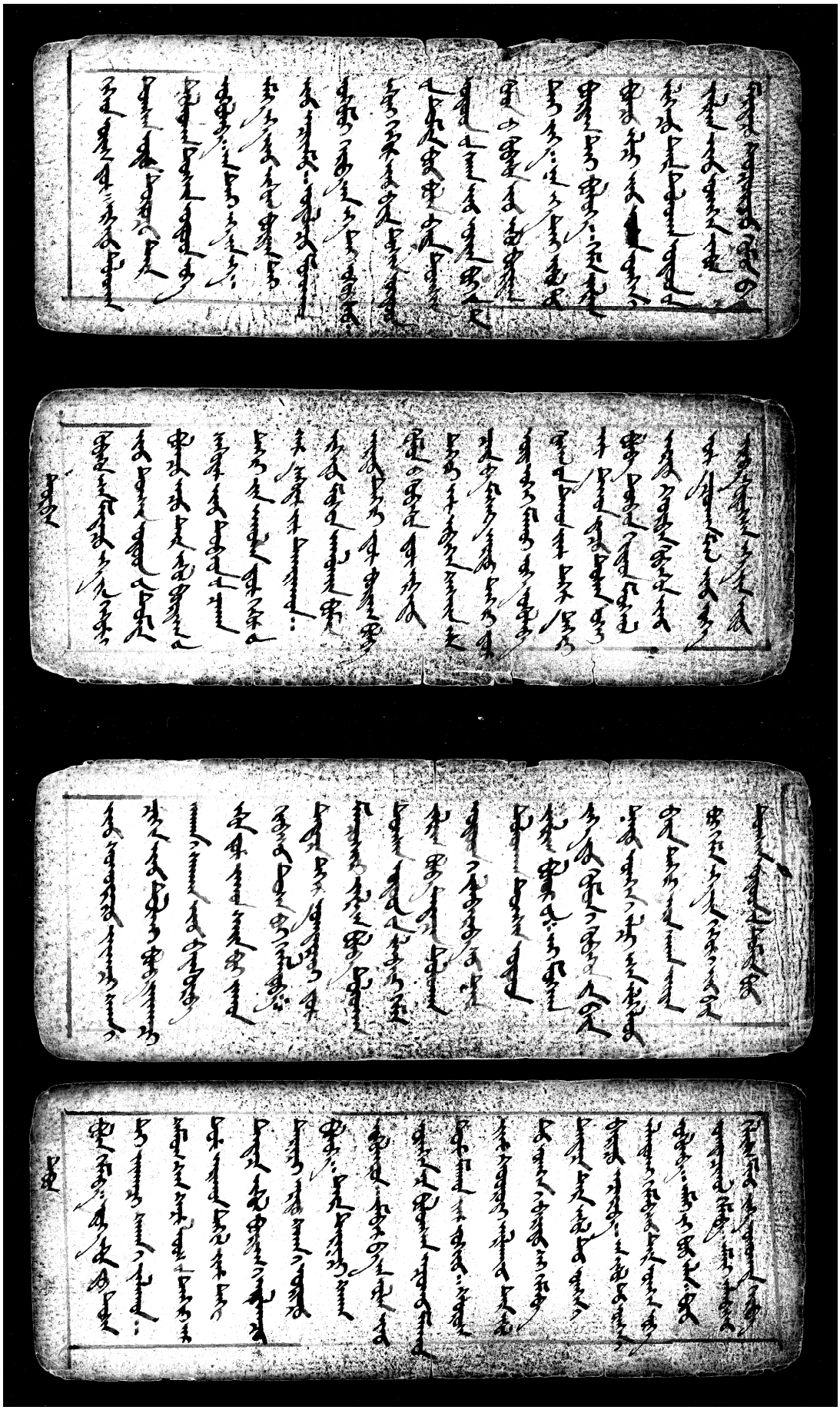


Msc. D 79/1, fol. 1r

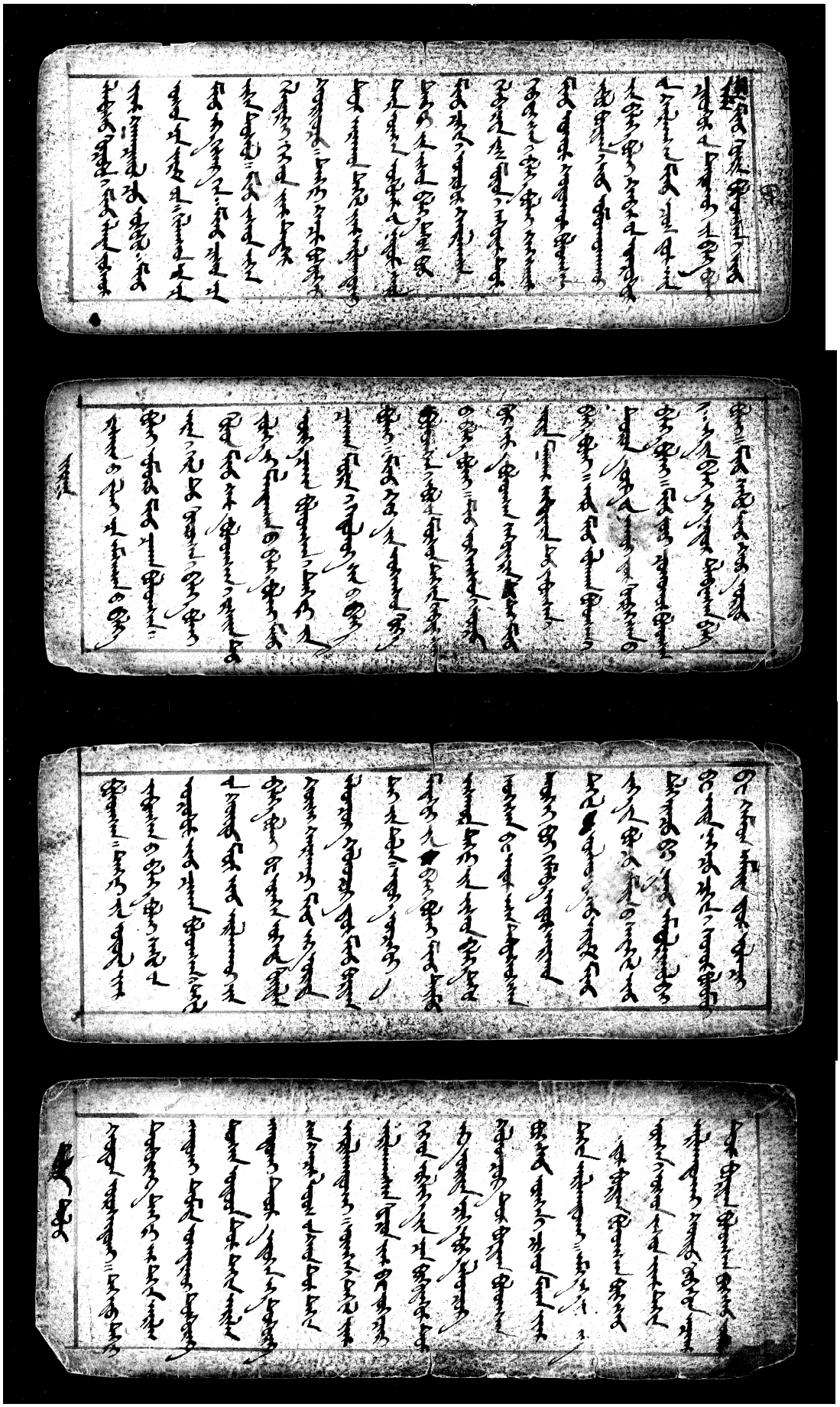




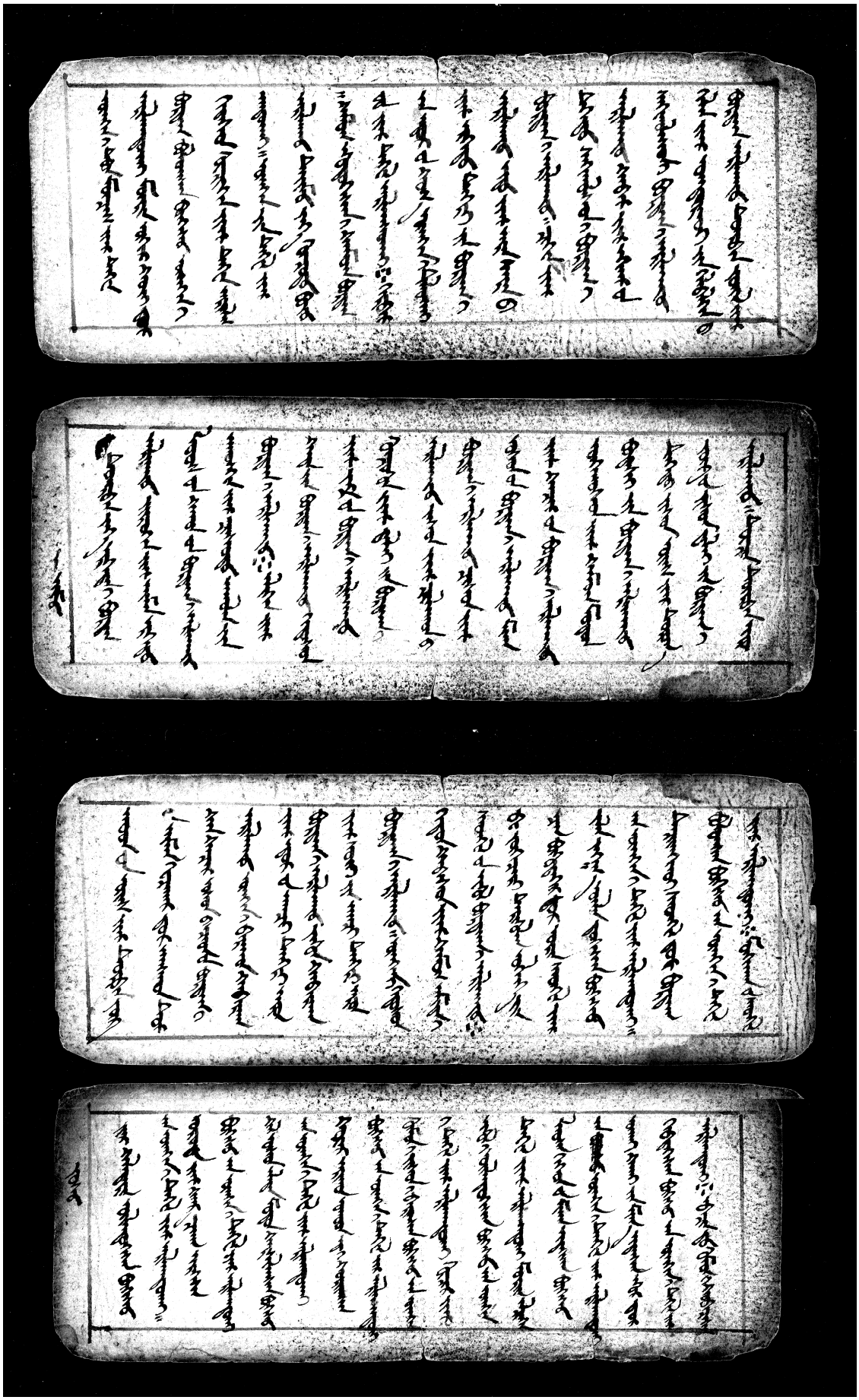
Msc. D 79/1, fol. 1v-2r Msc. D 79/1, fol. 2v-3r



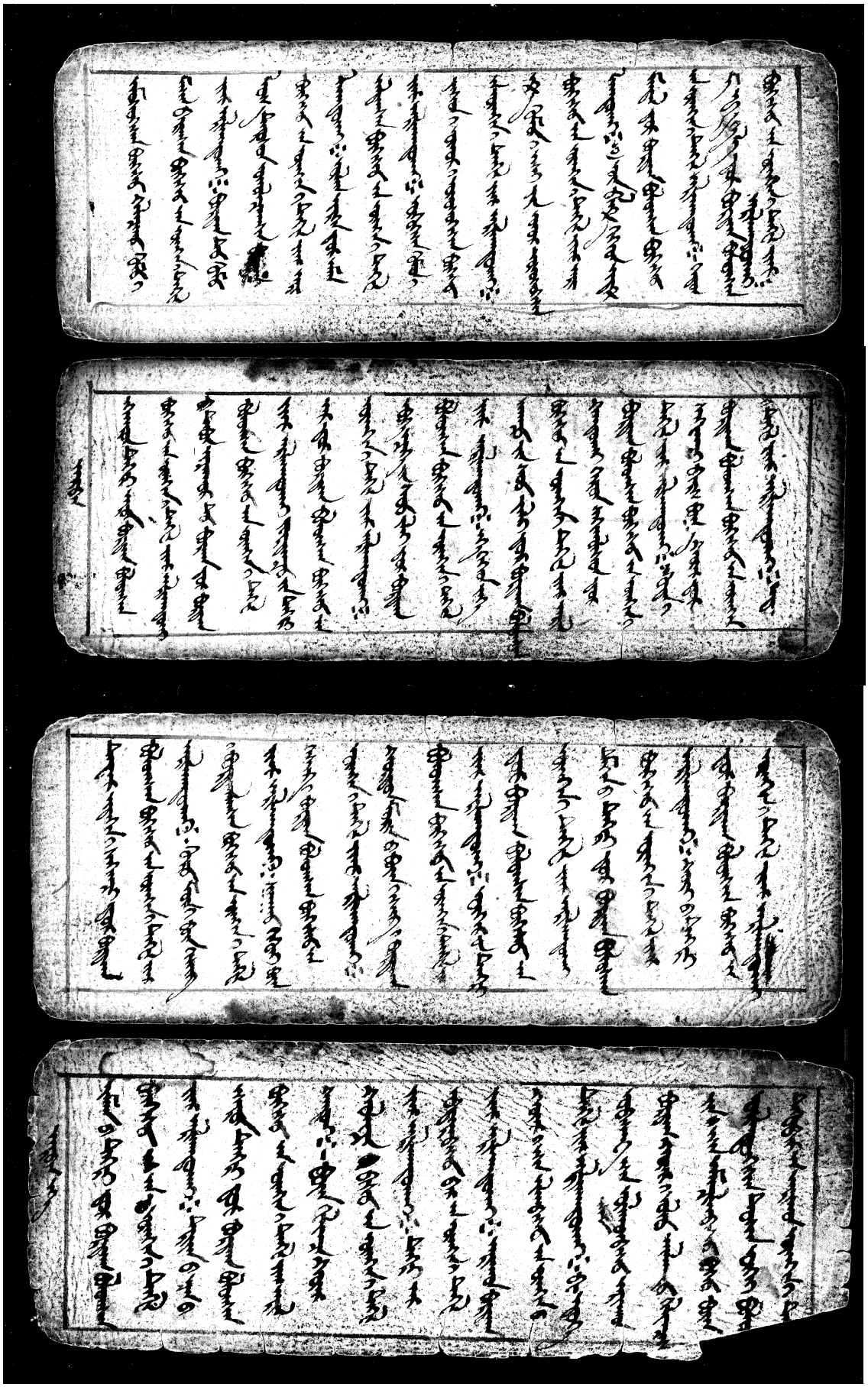
Msc. D 79/1, fol. 3v-4r Msc. D 79/1, fol. 4v-5r



Msc. D 79/1, fol. 5v-6r Msc. D 79/1, fol. 6v-7r

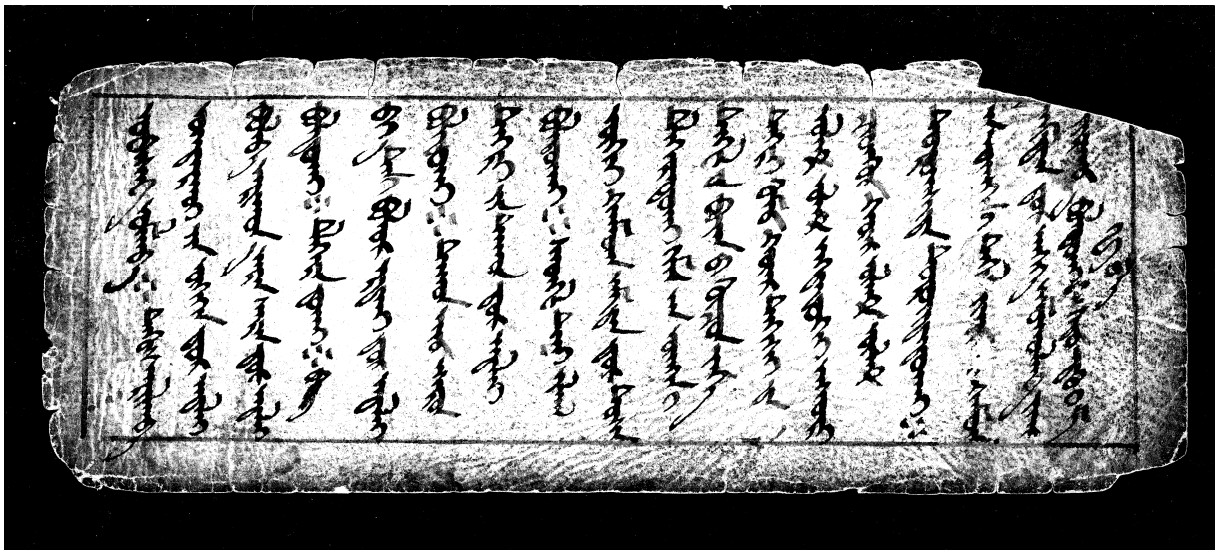


Msc. D 79/1, fol. 7v-8r Msc. D 79/1, fol. 8v-9r

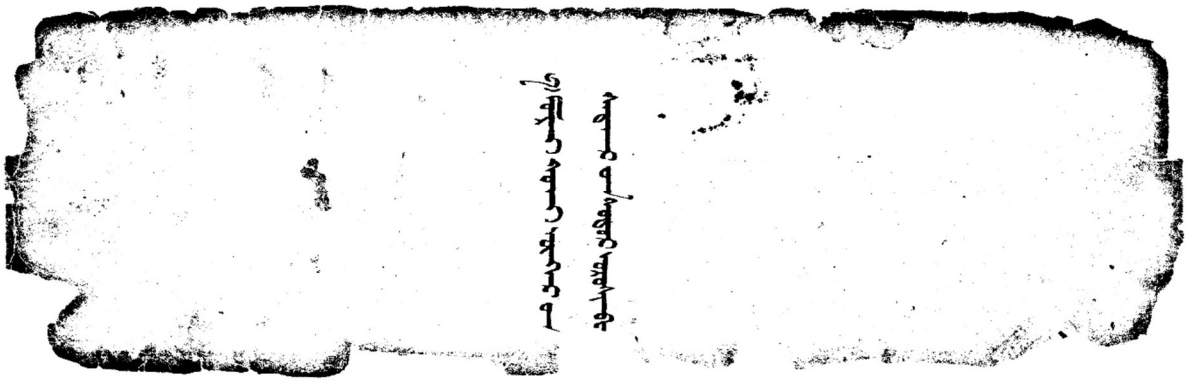


Msc. D 79/1, fol. 9v-10r

Msc. D 79/1, fol. 10v-11r

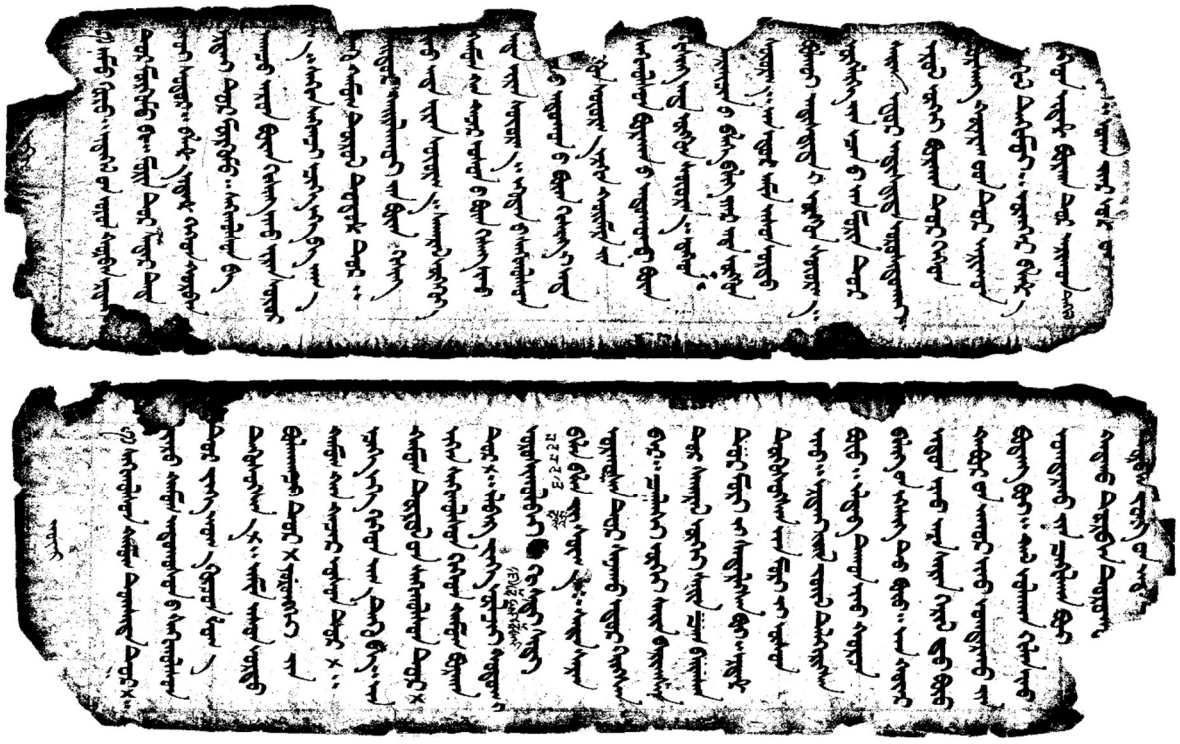


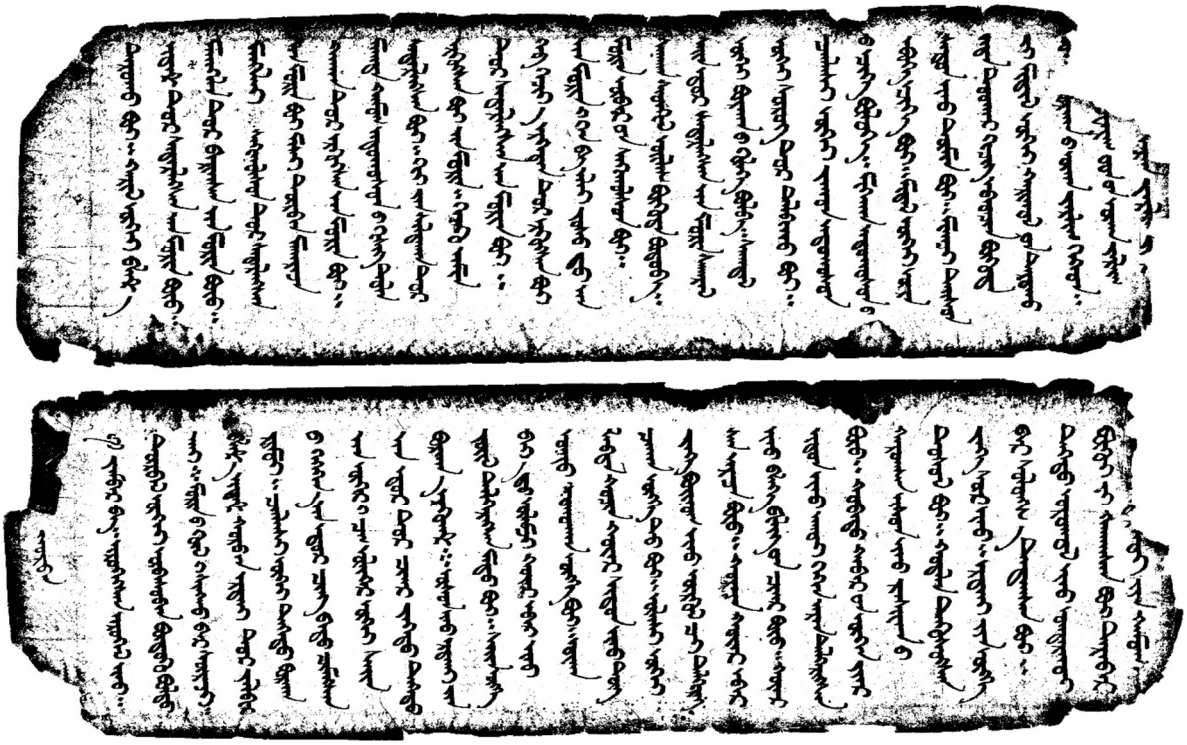
Msc. D 79/1, fol. 11v



Msc. D 77, fol. 1r

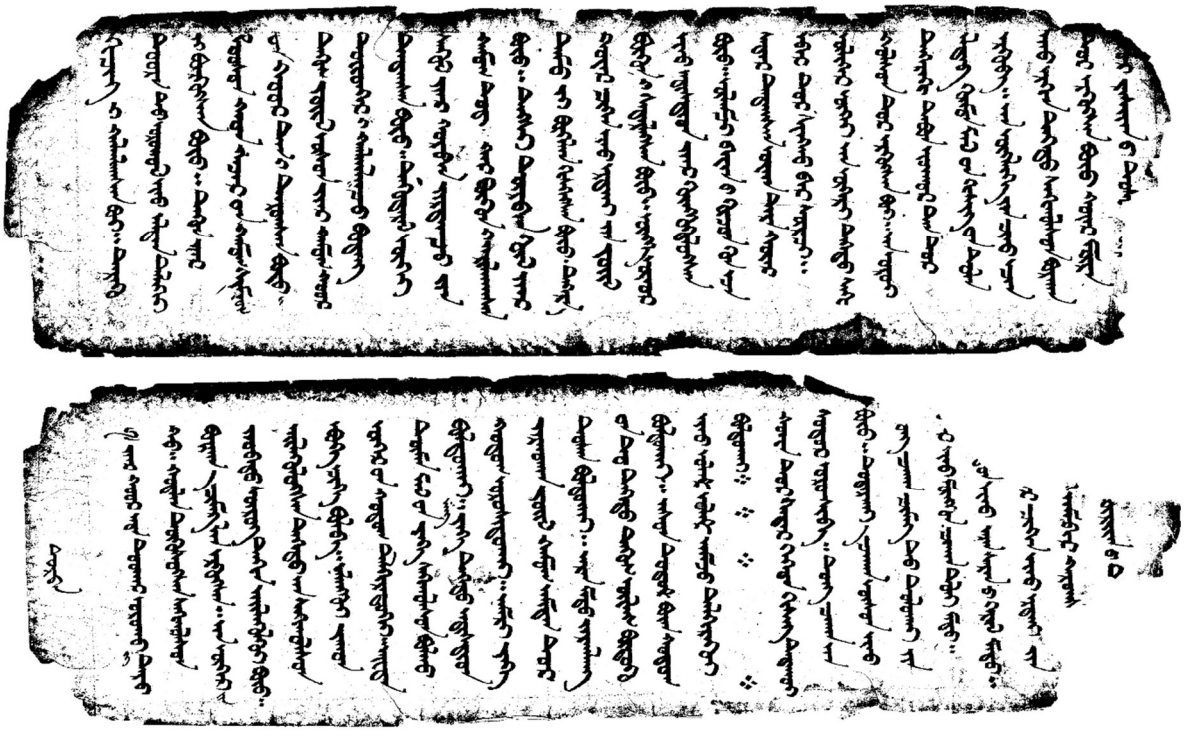
Msc. D 77, fol. 1v-2r

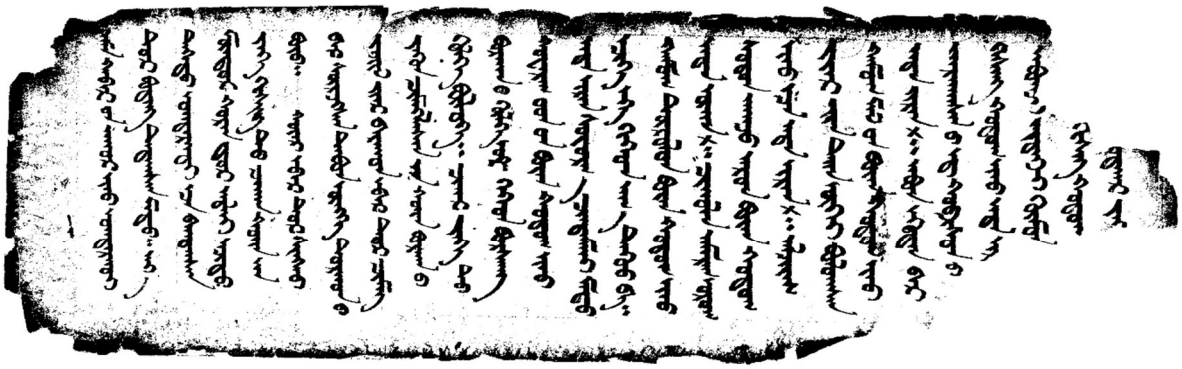




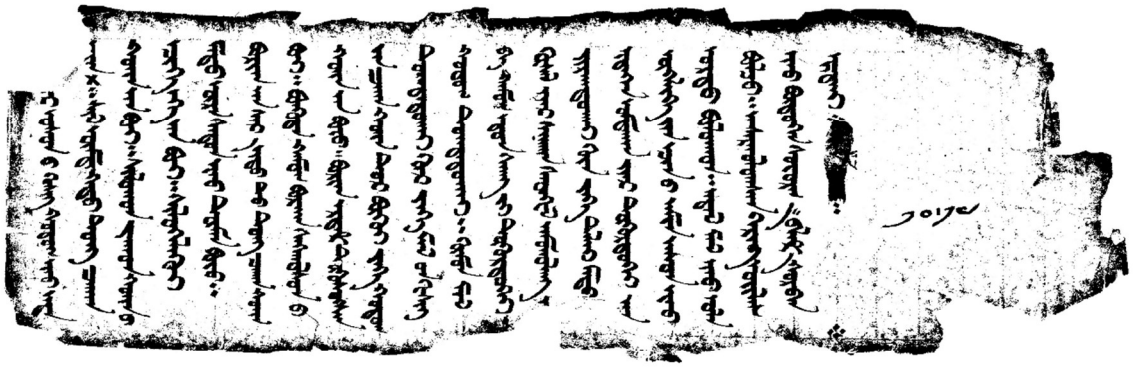
Msc. D 77, fol. 2v-3r

Msc. D 77, fol. 3v-4r

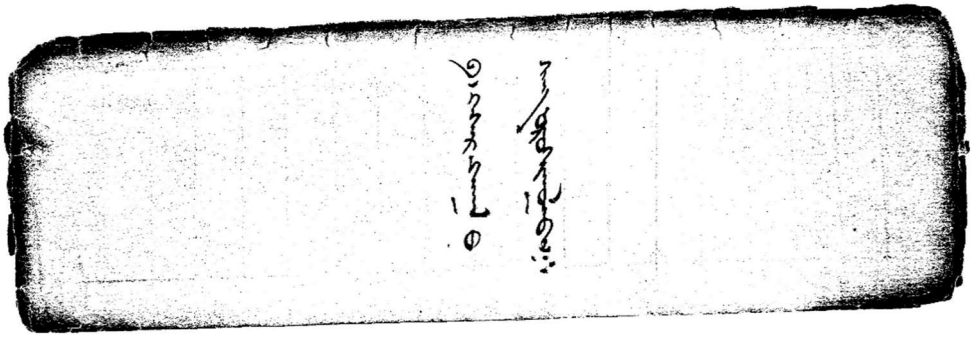


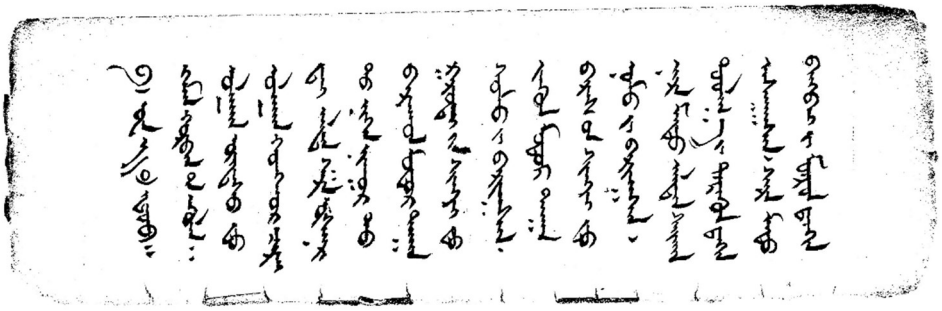


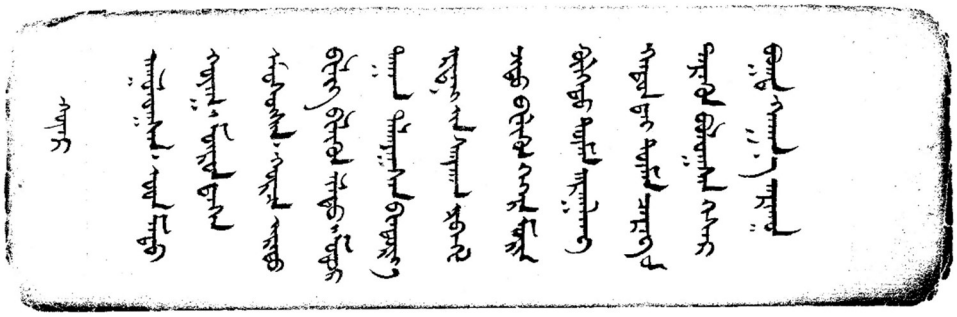
Msc. D 77, fol. 4v-5r

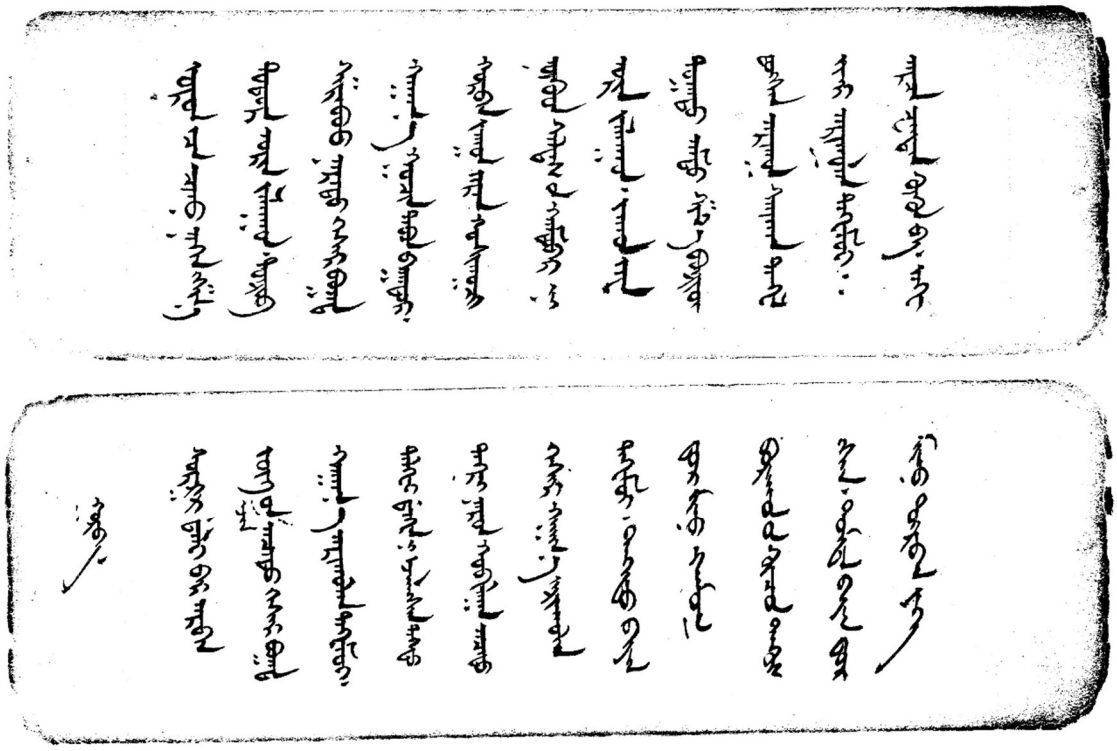


Msc. B 55/6, fol. 1r, fol. 1v-2r



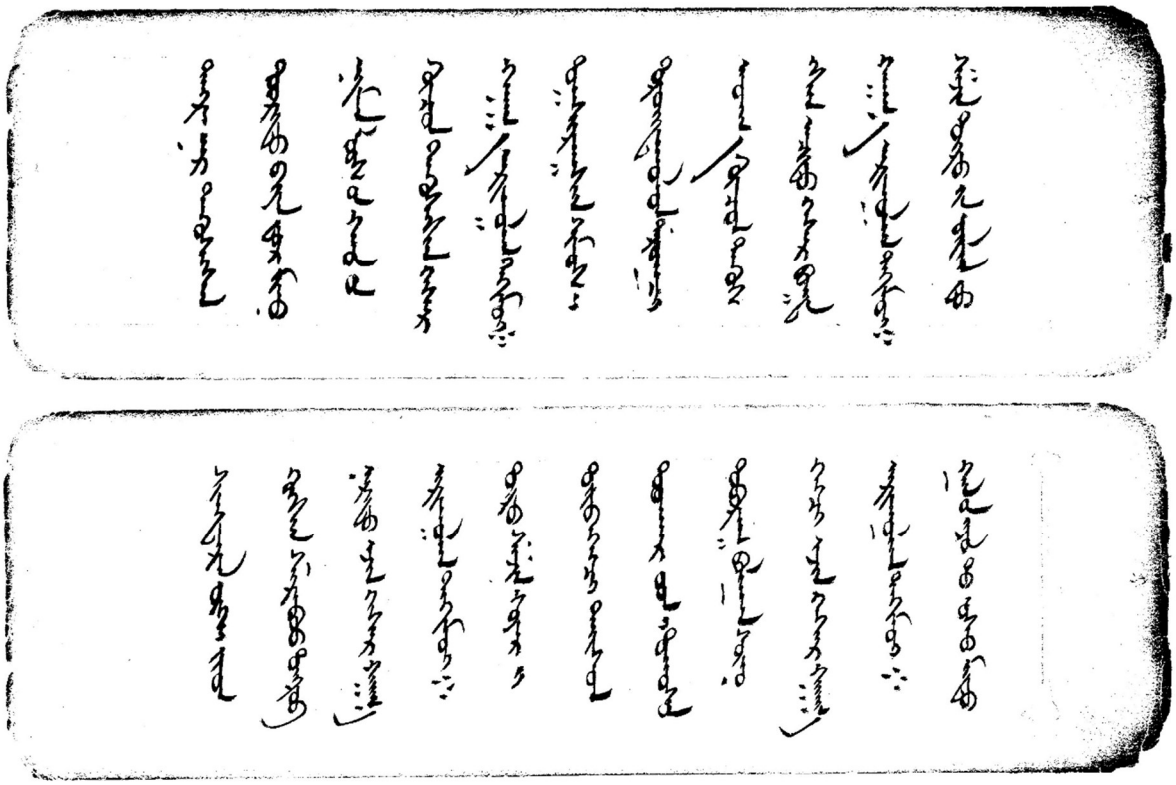


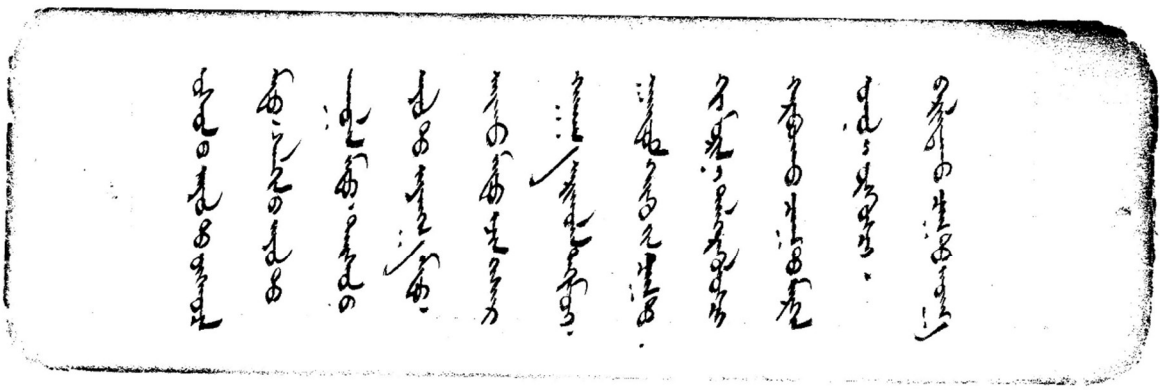




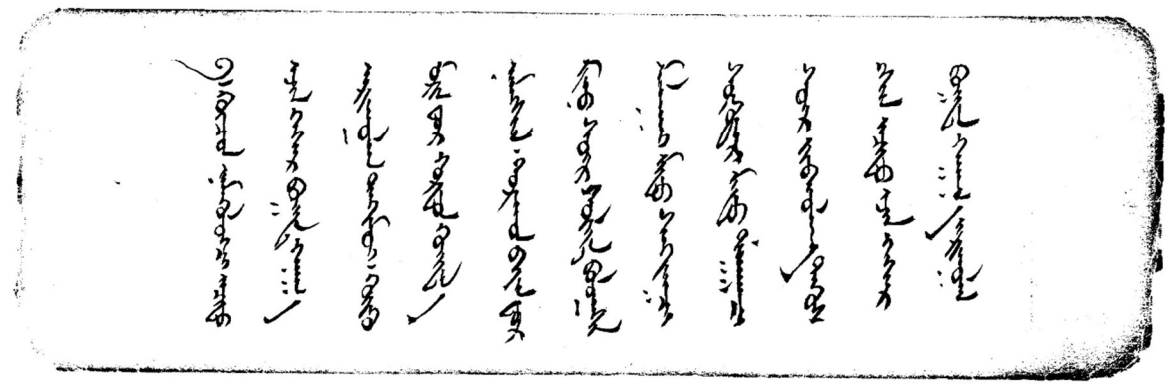
Msc. B 55/6, fol. 2v-3r

Msc. B 55/6, fol. 3v-4r

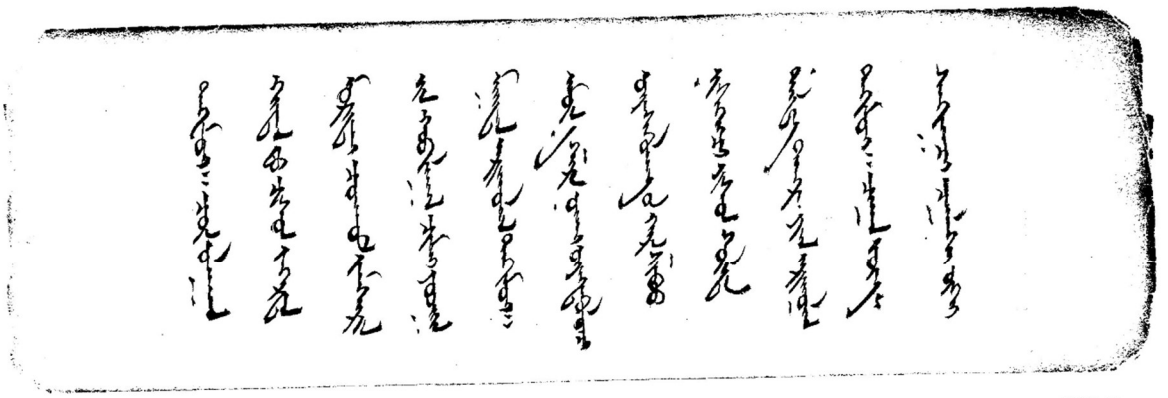


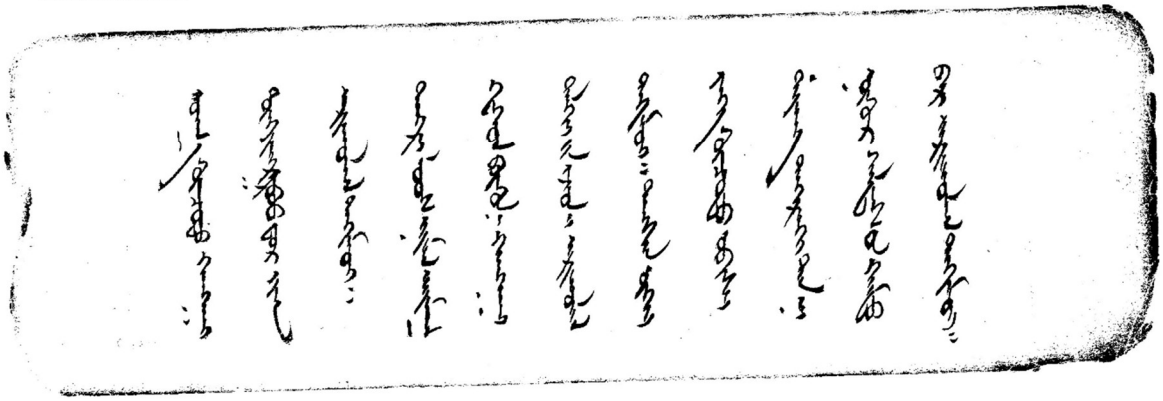


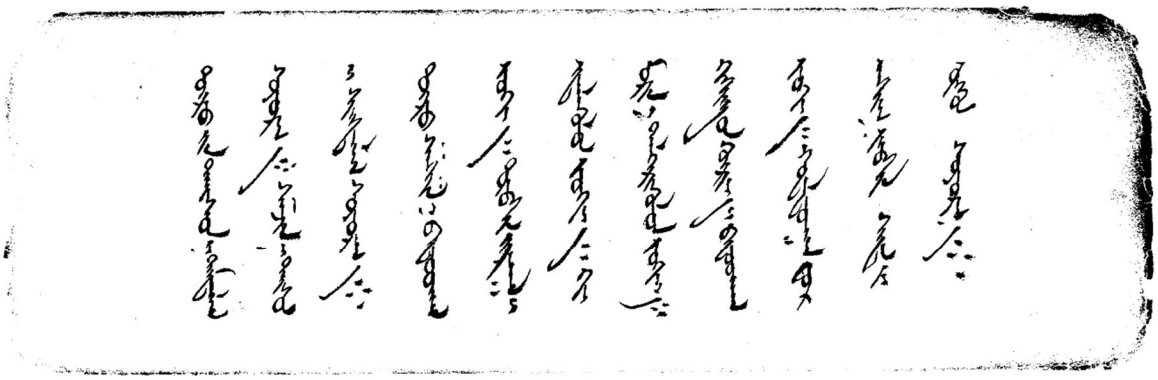
Msc. B 55/6, fol. 4v-5r



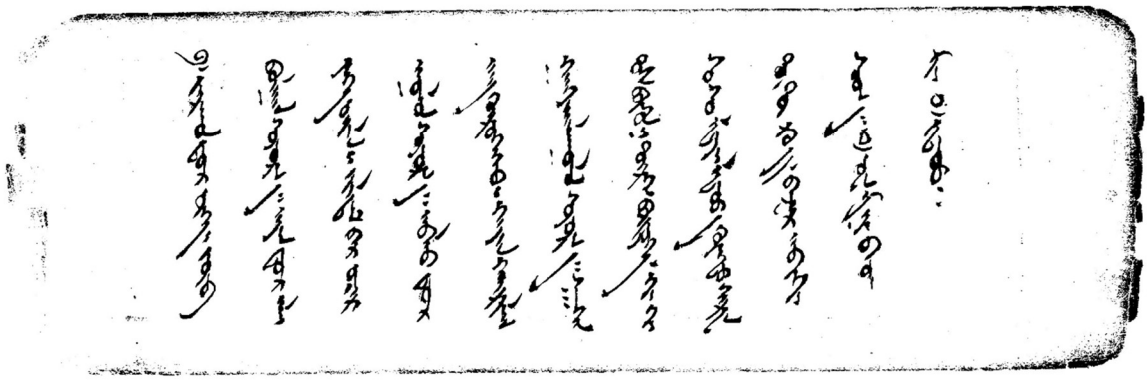
Msc. B 55/6, fol. 5v-6r



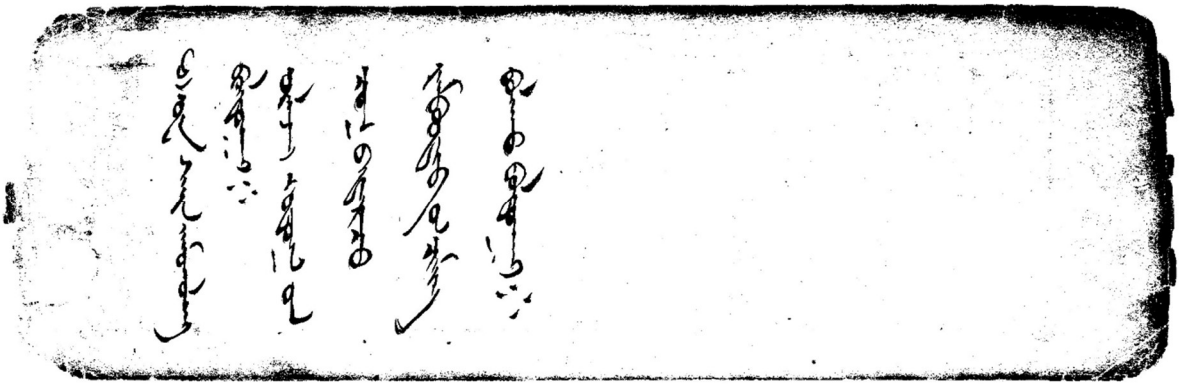




Msc. B 55/6, fol. 6v-7r

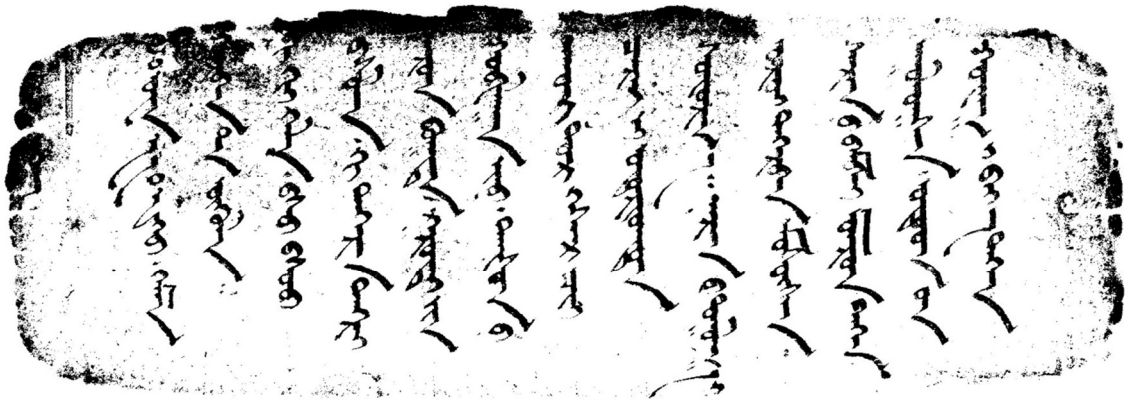


Msc. B 55/6, fol. 7v





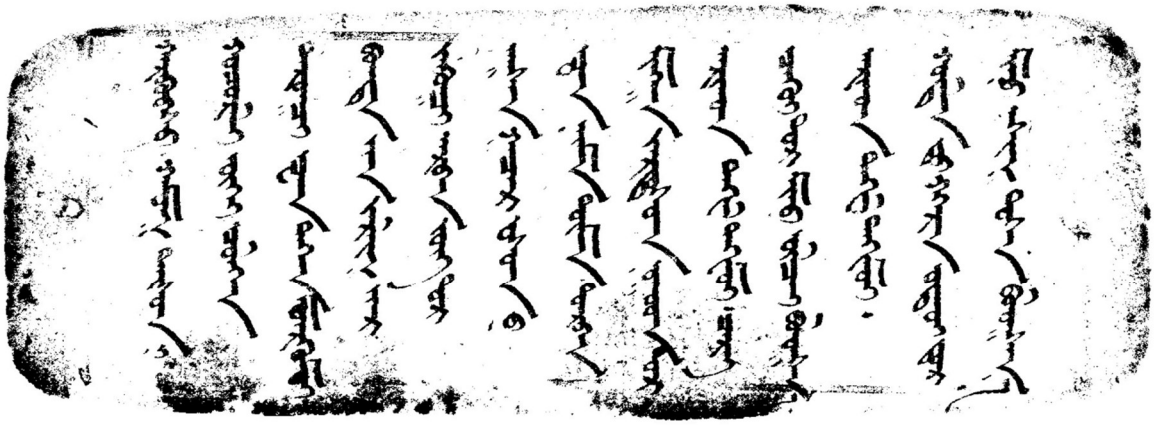
Msc. D 100, fol. 1r

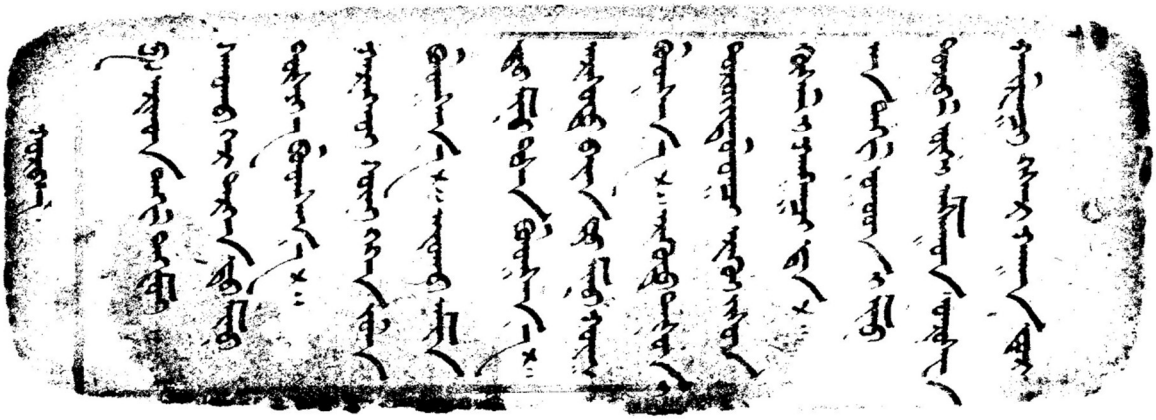


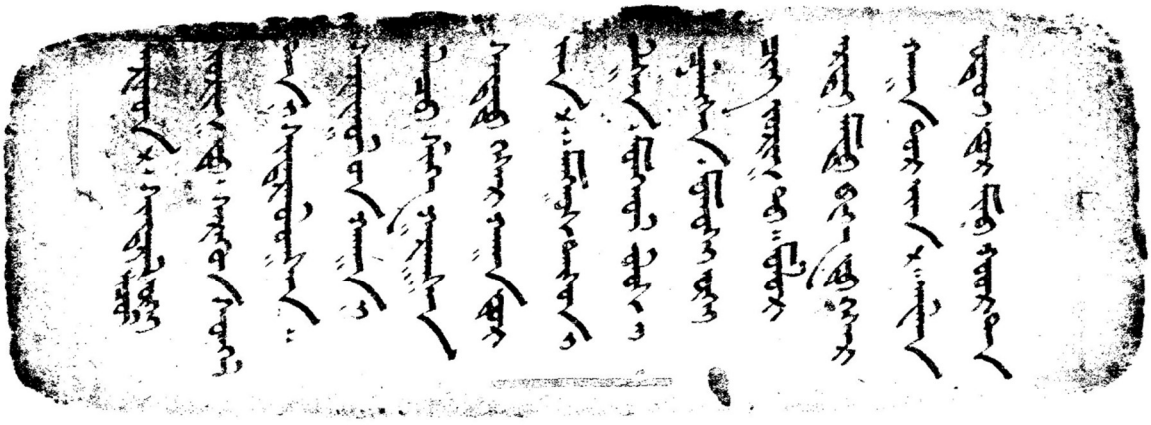
Msc. D 100, fol. 1v-2r



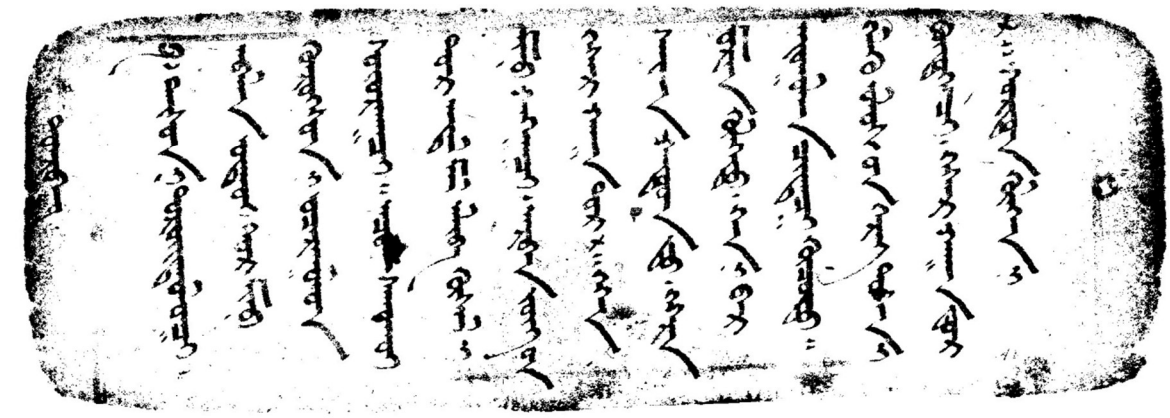
Msc. D 100, fol. 2v-3r





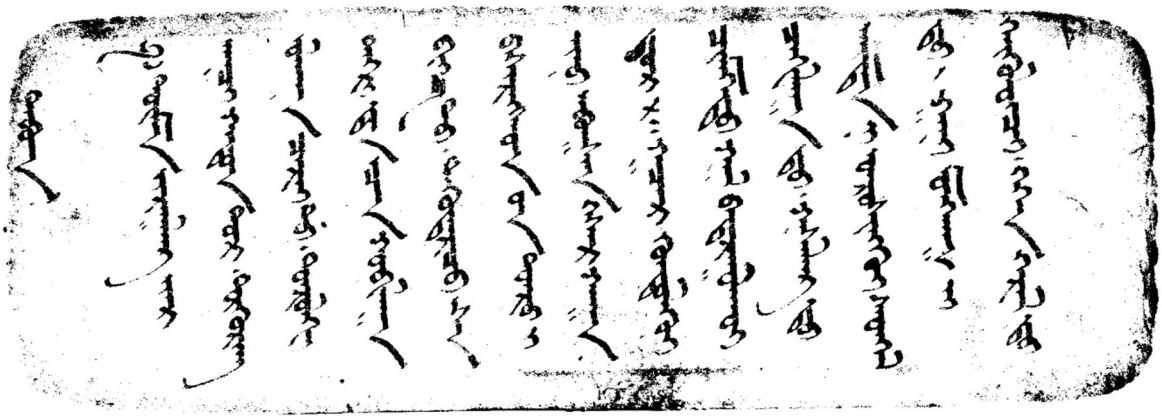


Msc. D 100, fol. 3v-4r



Msc. D 100, fol. 4v-5r

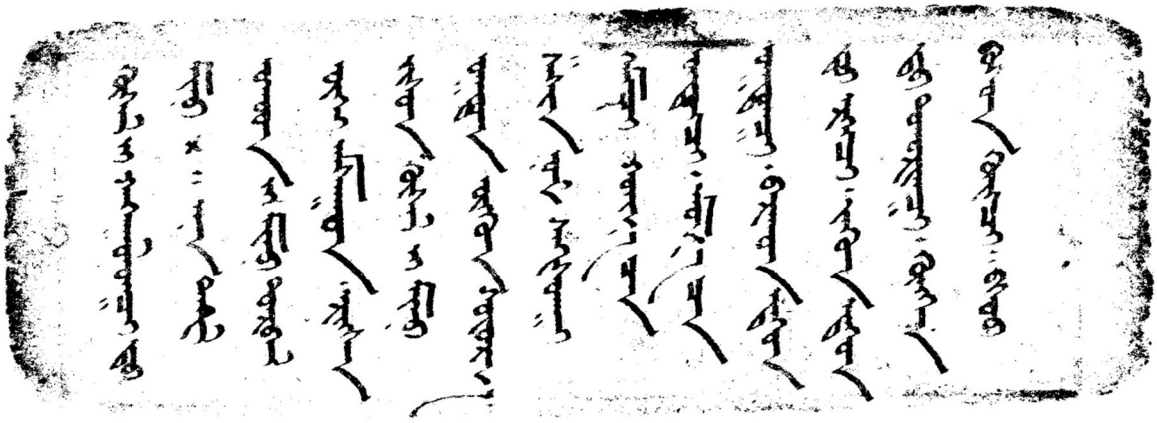






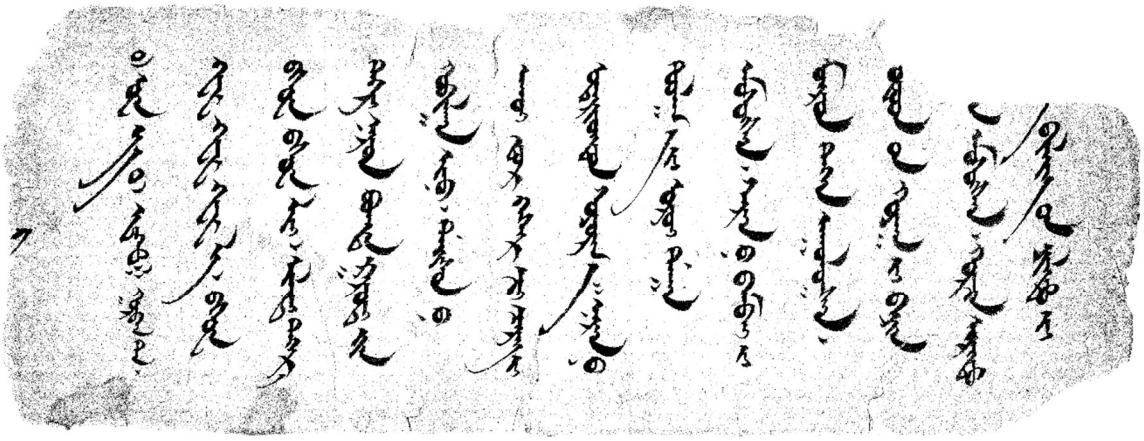
Msc. D 100, fol. 5v-6r

Msc. D 100, fol. 6v

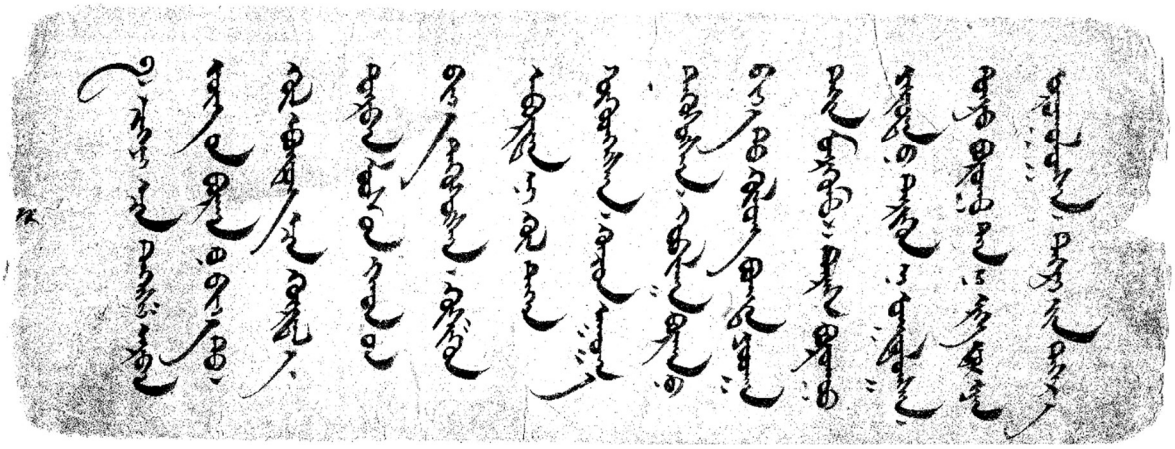




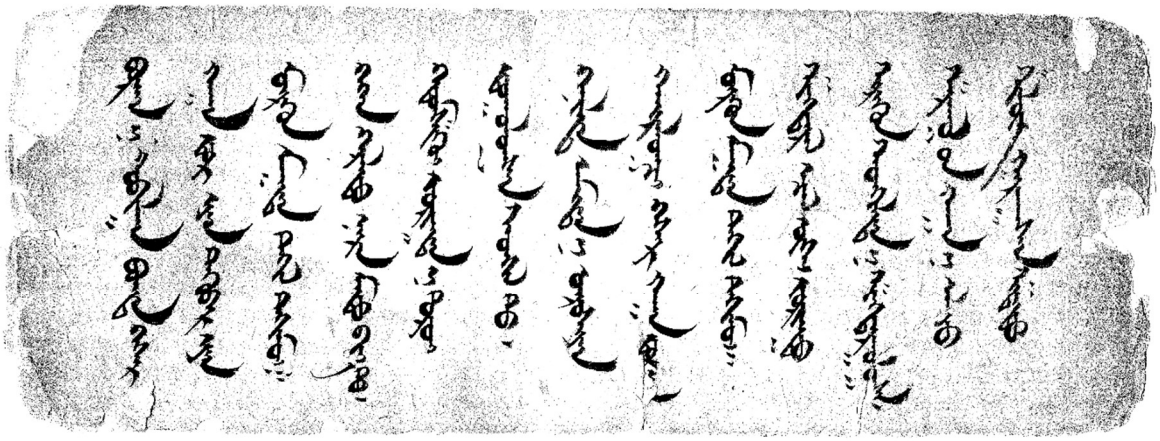
Msc. D 221/1, fol. 1

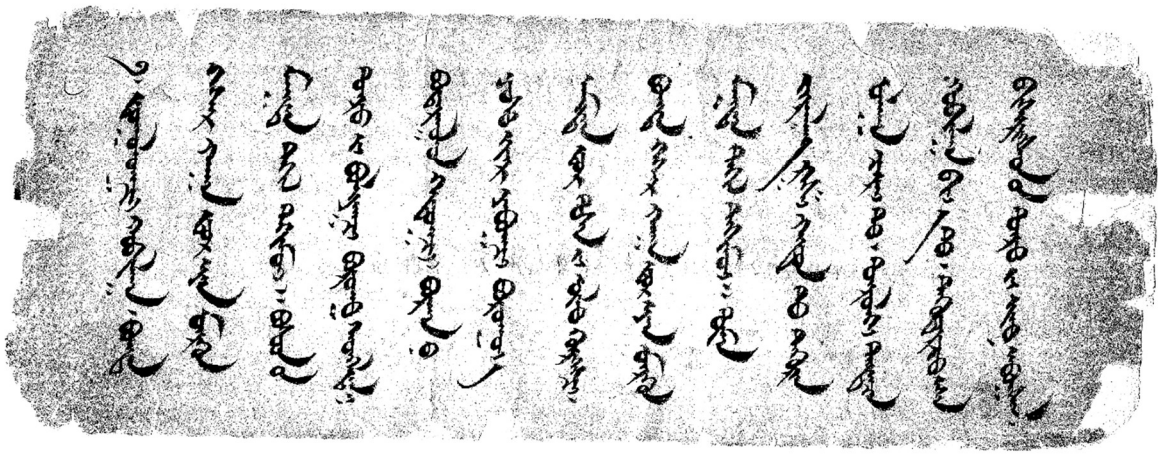


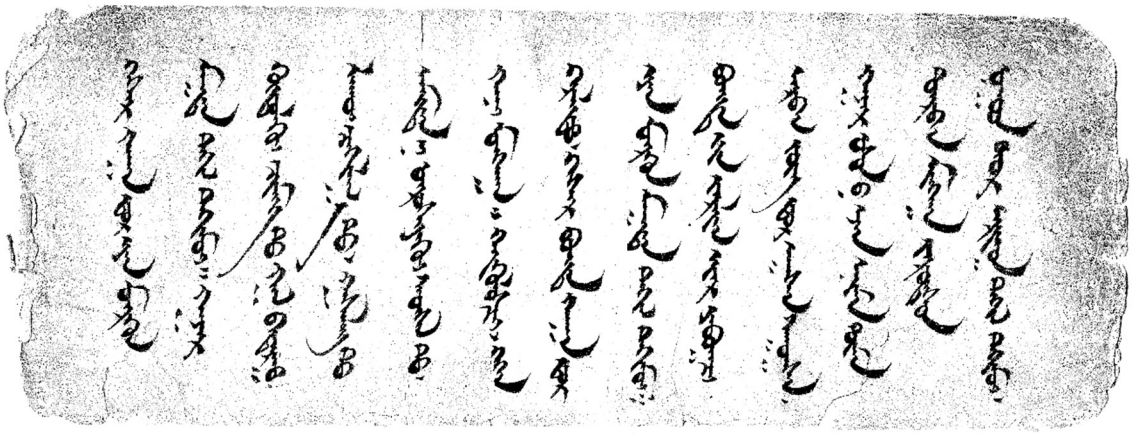
Msc. D 221/1, fol. 1v-2r

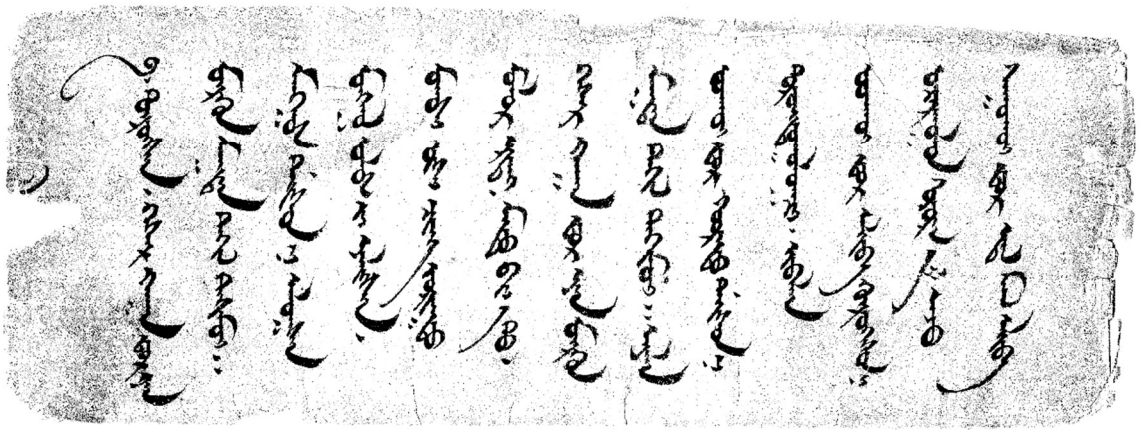


Msc. D 221/1, fol. 2v-3r

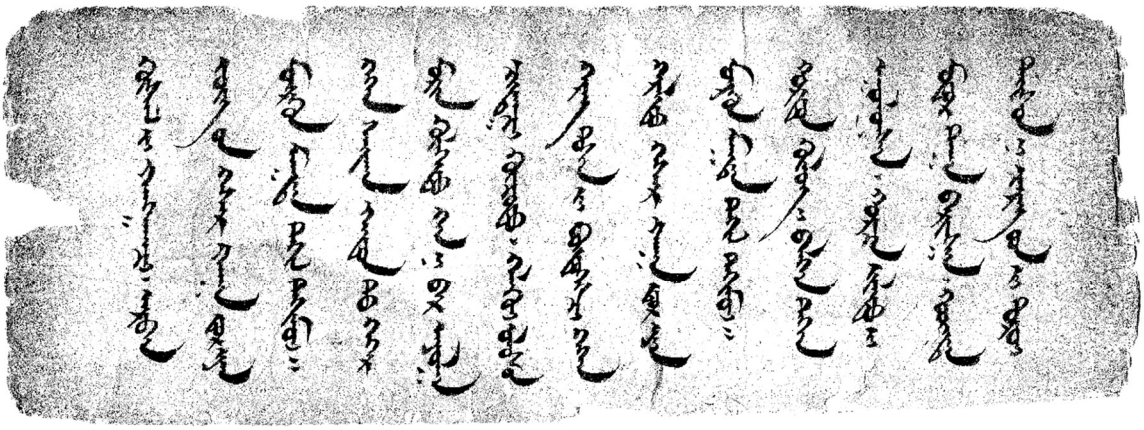


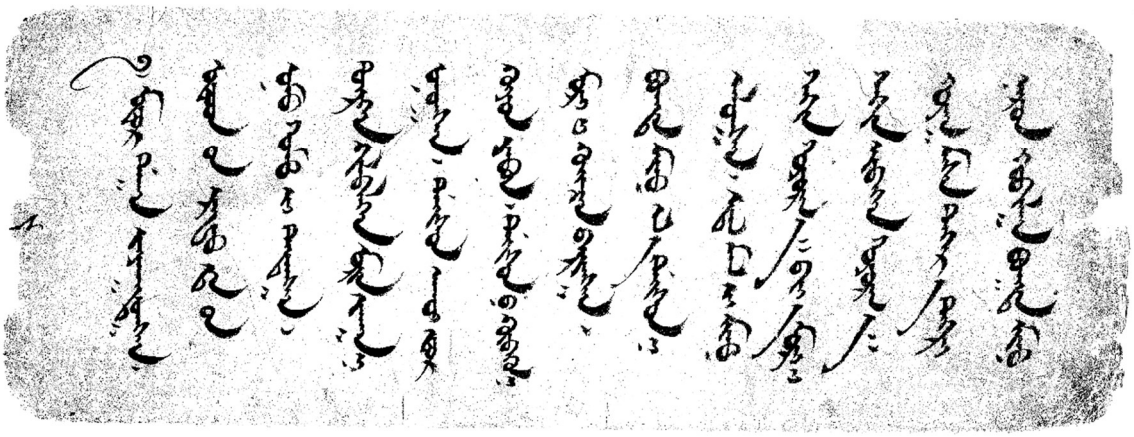




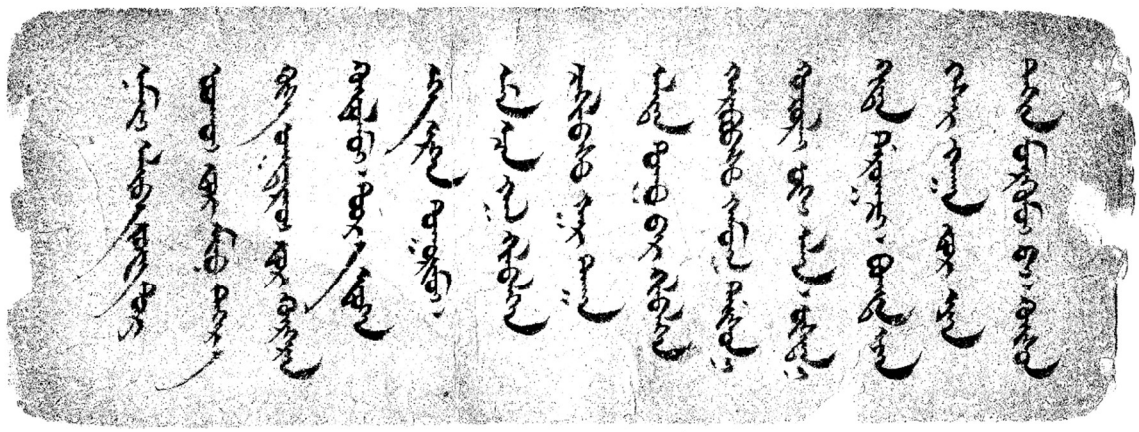


Msc. D 221/1, fol. 3v-4r

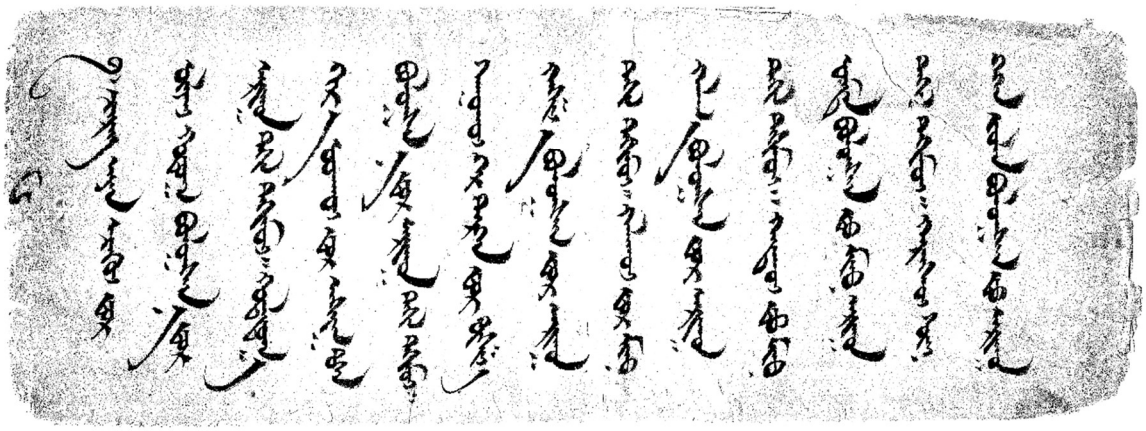




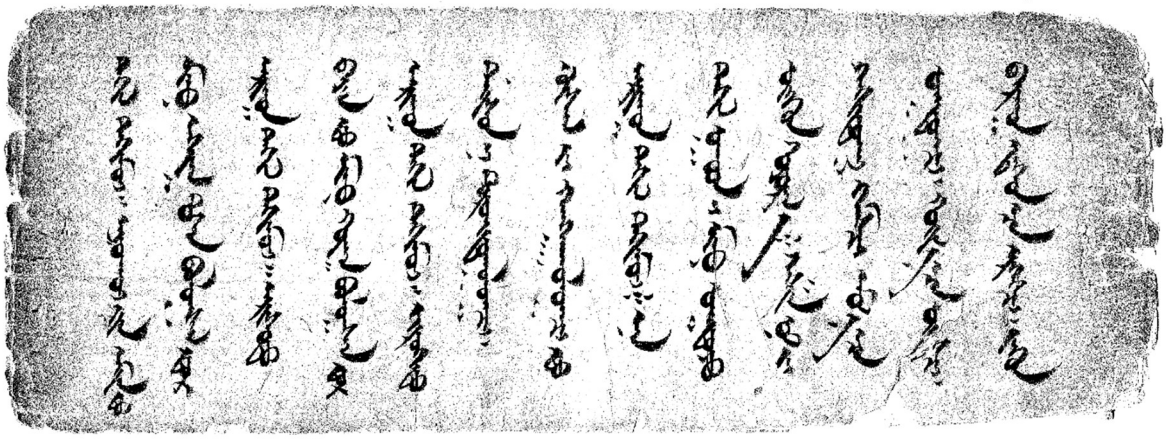
Msc. D 221/1, fol. 4v-5r



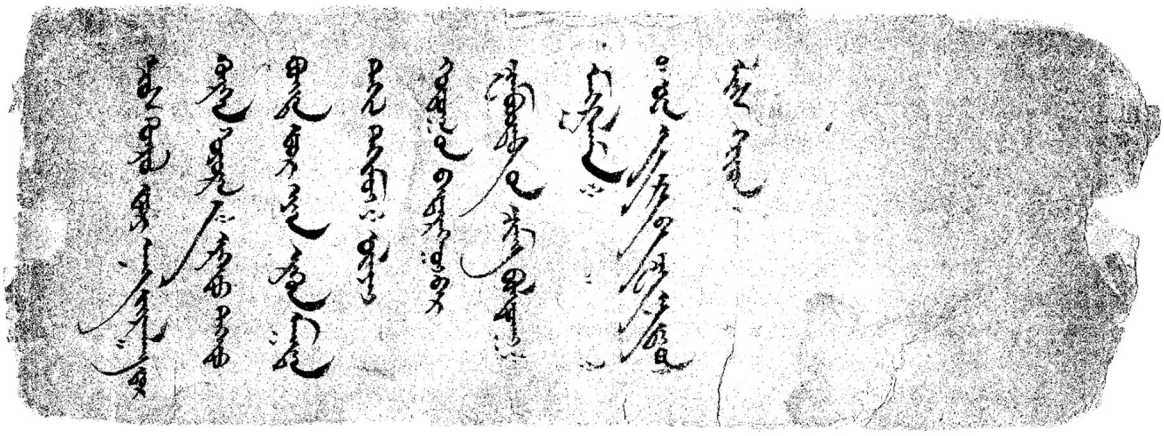
Msc. D 221/1, fol. 5v-6r



Msc. D 221/1, fol. 6v-7r



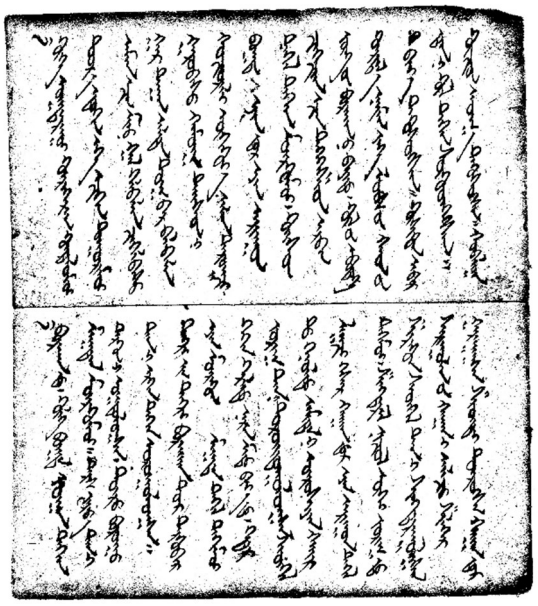




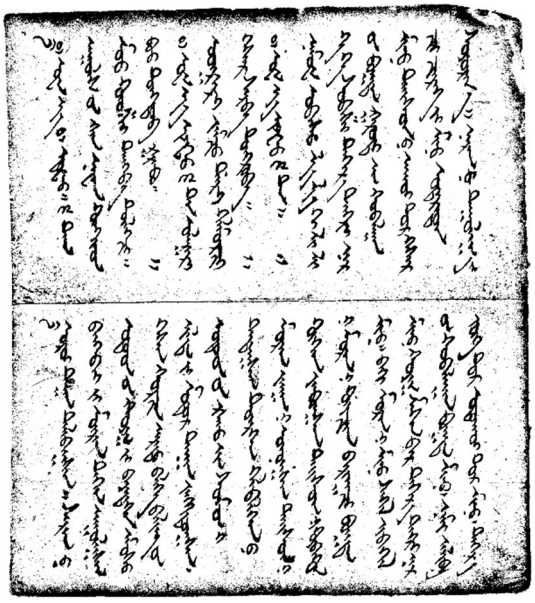
Msc. D 221/1, fol. 7v



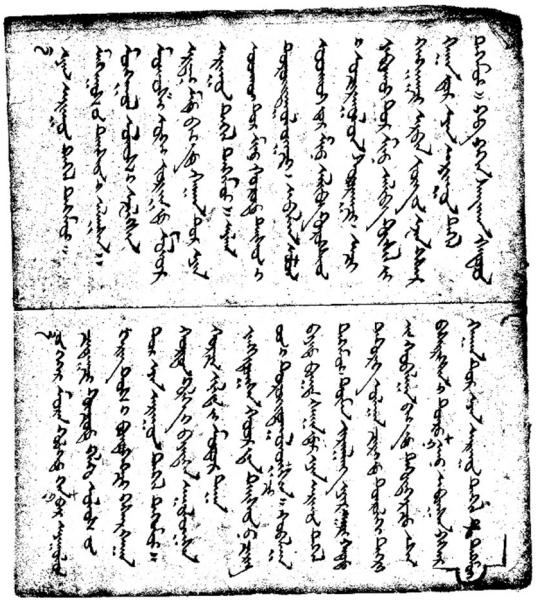
Msc. D 217, fol. 1r



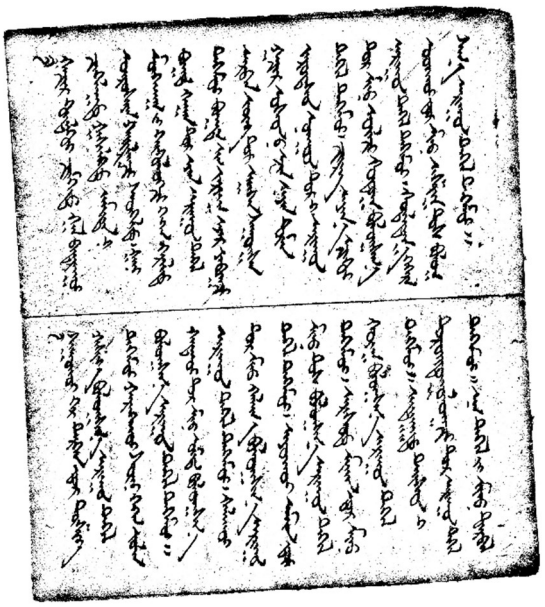
Msc. D 217, fol. 2v-3r



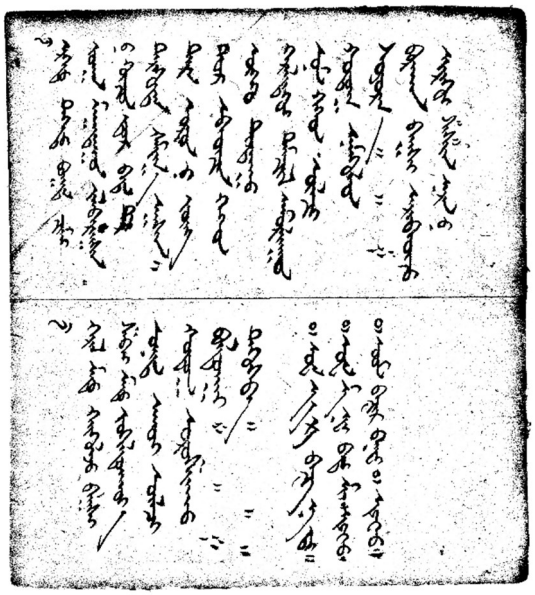
Msc. D 217, fol. 1v-2r



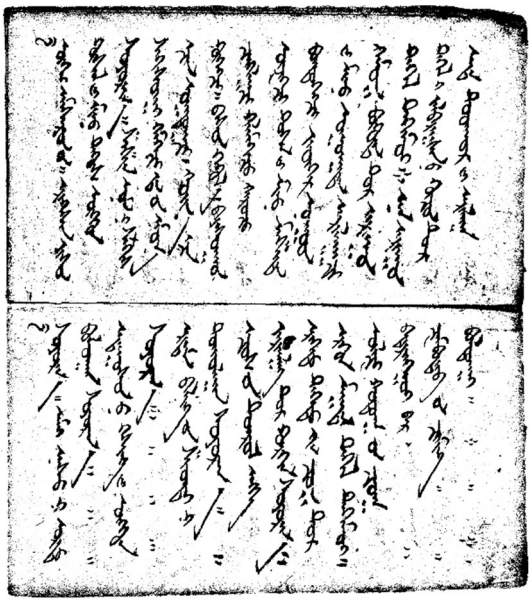
Msc. D 217, fol. 3v-4r



Msc. D 217, fol. 4v-5r

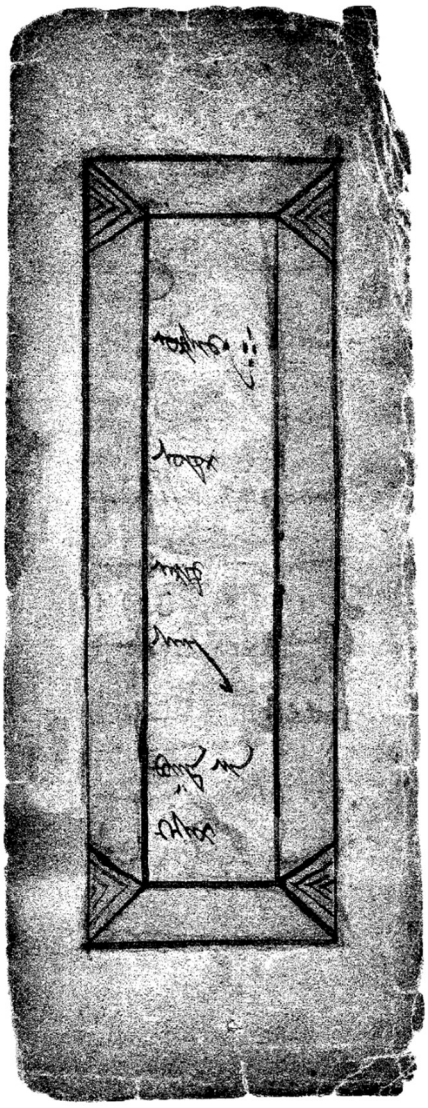


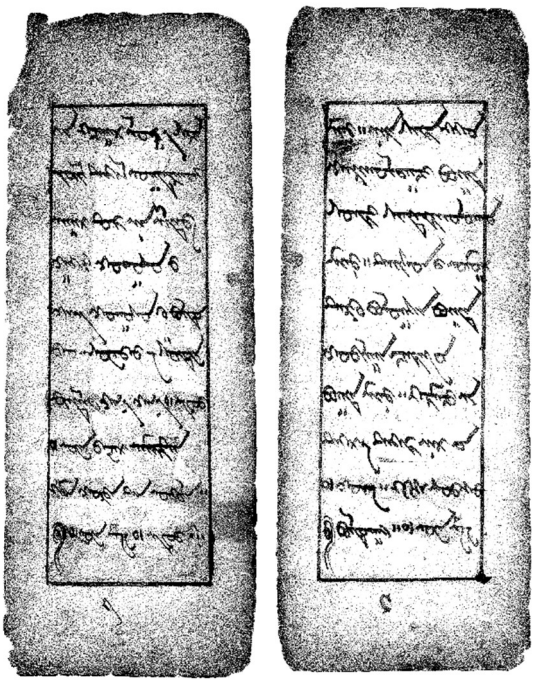
Msc. D 217, fol. 6v-7r



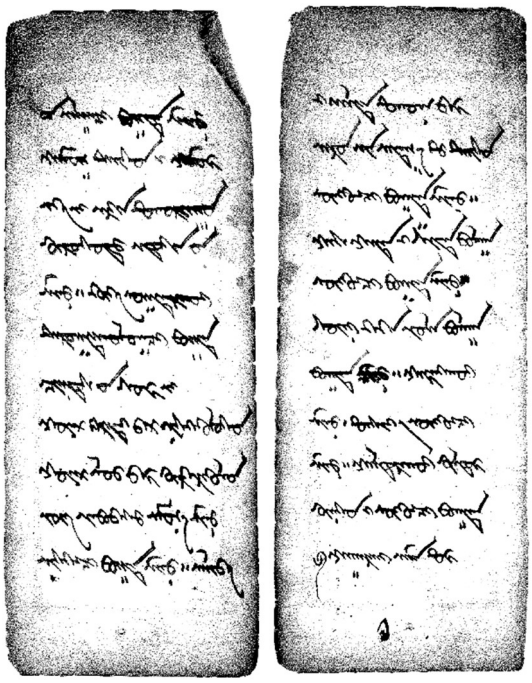
Msc. D 217, fol. 5v-6r

Msc. D 10, fol. 1r

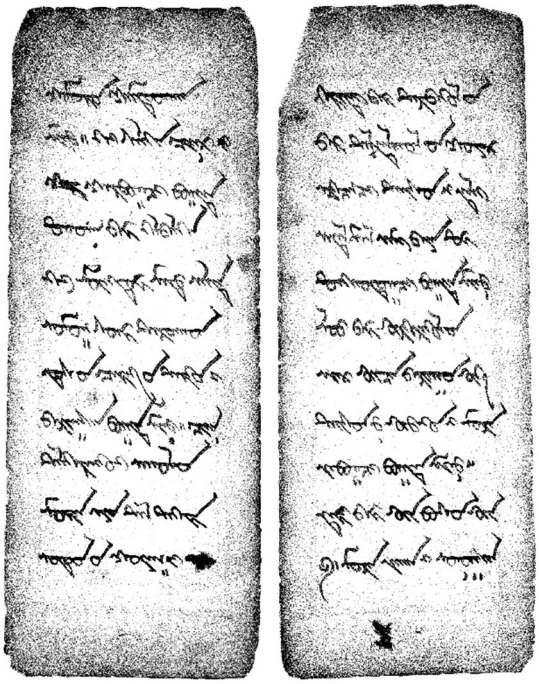


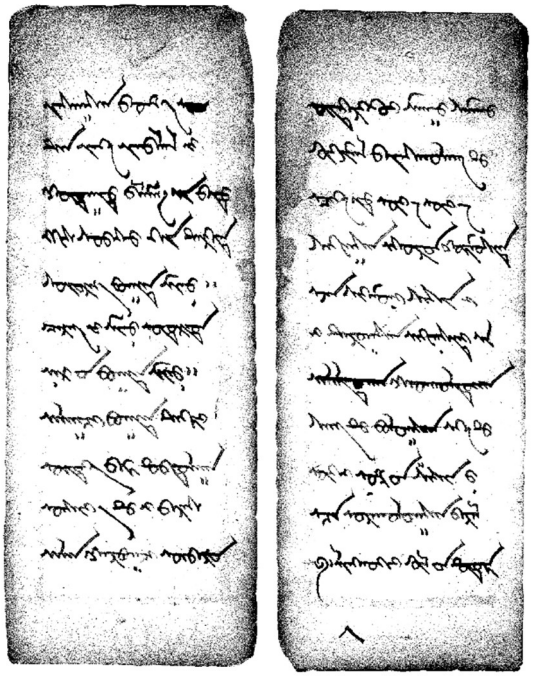


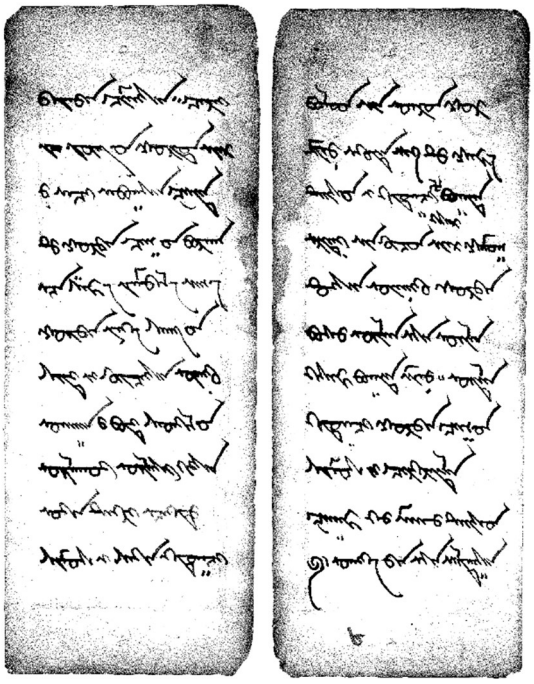
Msc. D 10, fol. 1v-2r
Msc. D 10, fol. 2v-3r



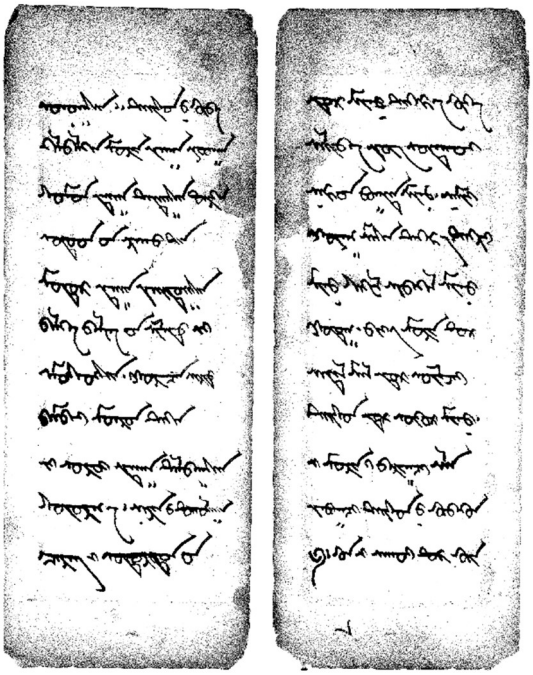
Msc. D 10, fol. 3v-4r
Msc. D 10, fol. 4v-5r



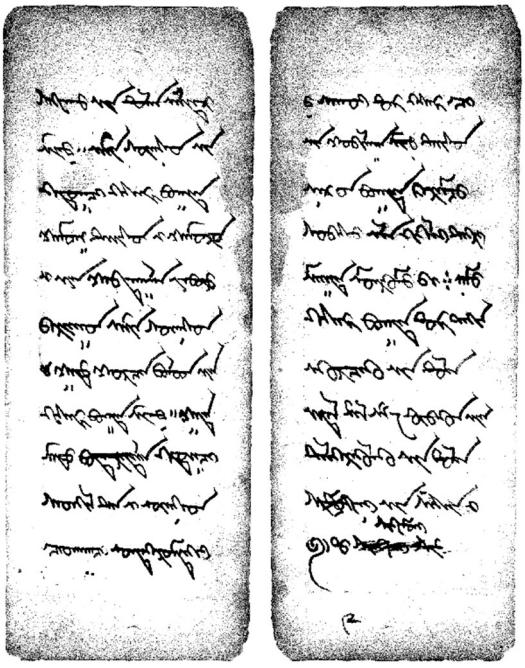


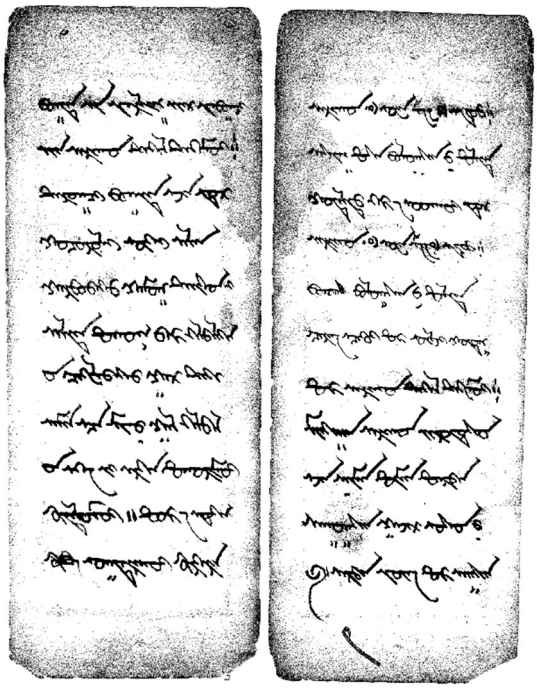


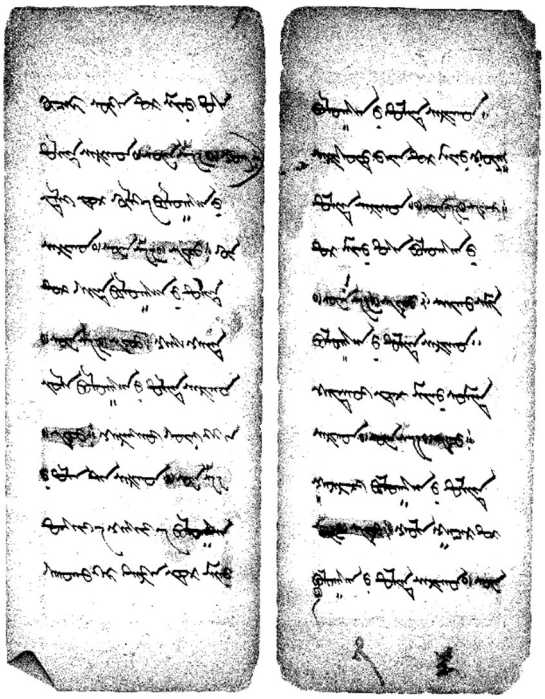
Msc. D 10, fol. 5v-6r
Msc. D 10, fol. 6v-7r



Msc. D 10, fol. 7v-8r
Msc. D 10, fol. 8v-9r



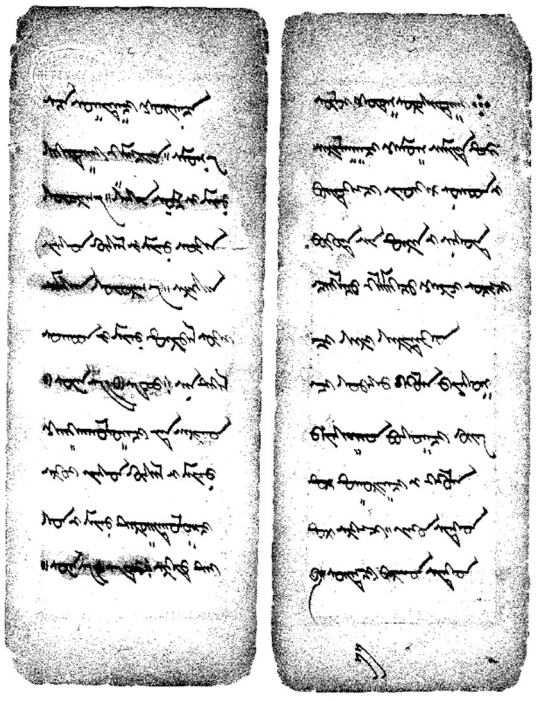




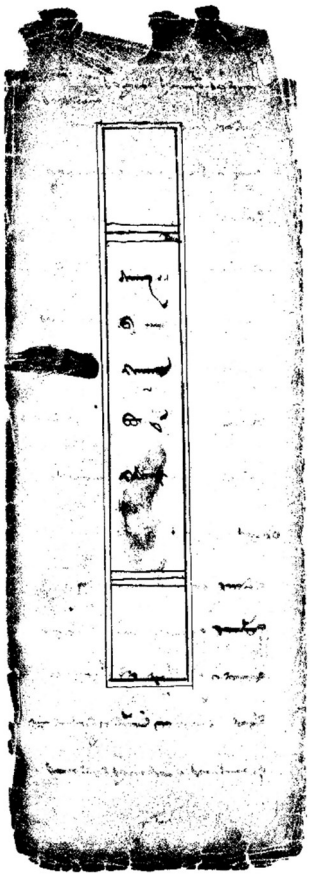
Msc. D 10, fol. 9v-10r
Msc. D 10, fol. 10v-11r

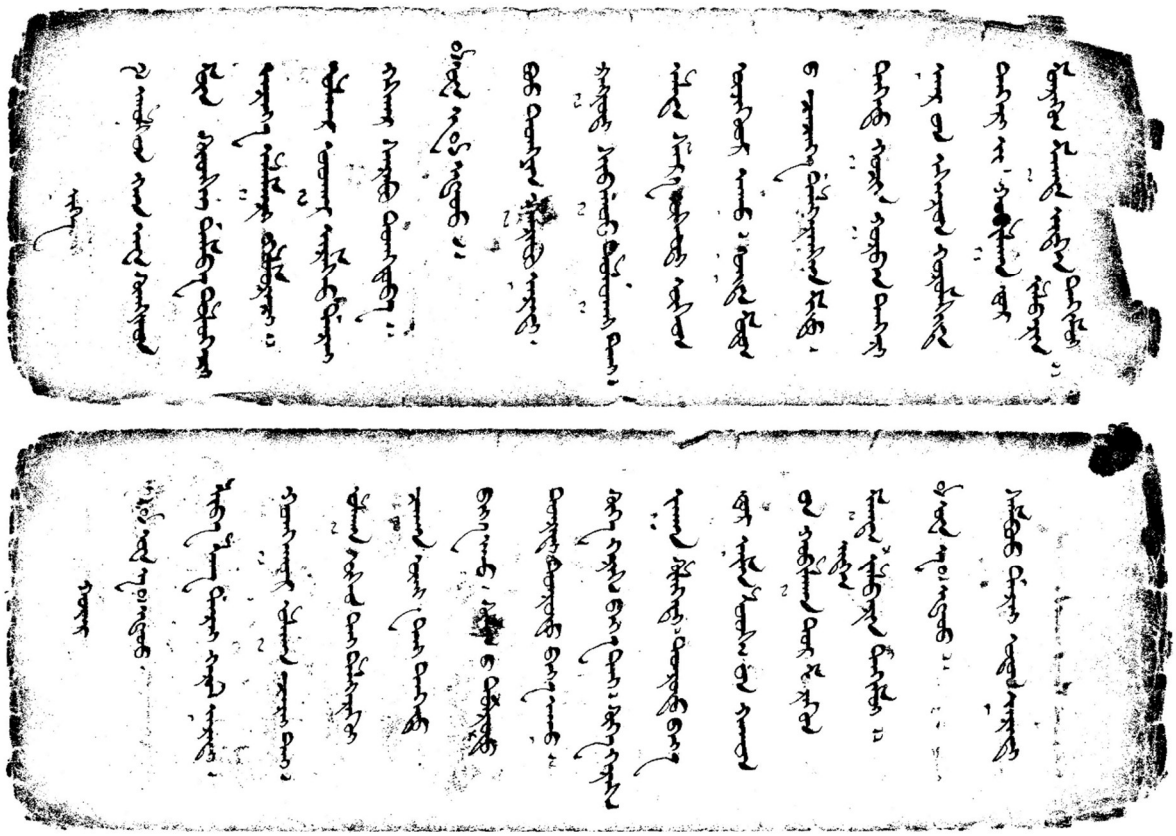


Msc. D 10, fol. 11v



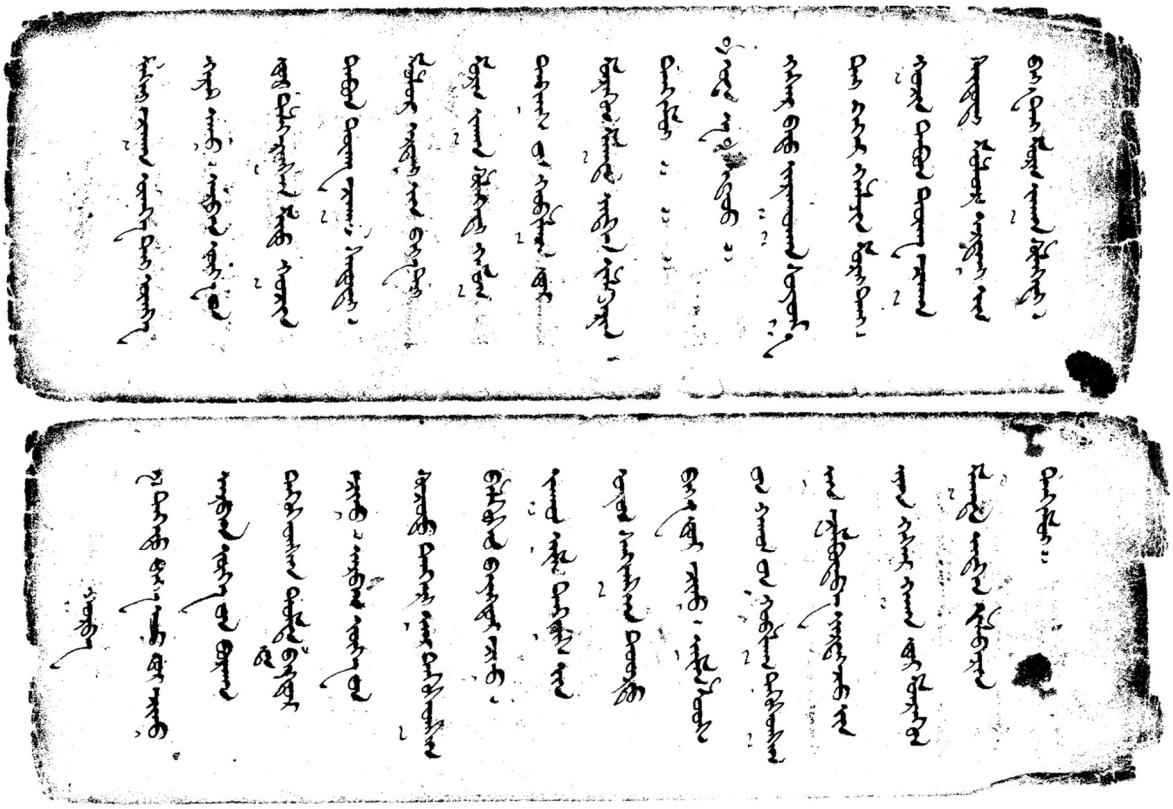
Msc. B 65/17, fol. 1r

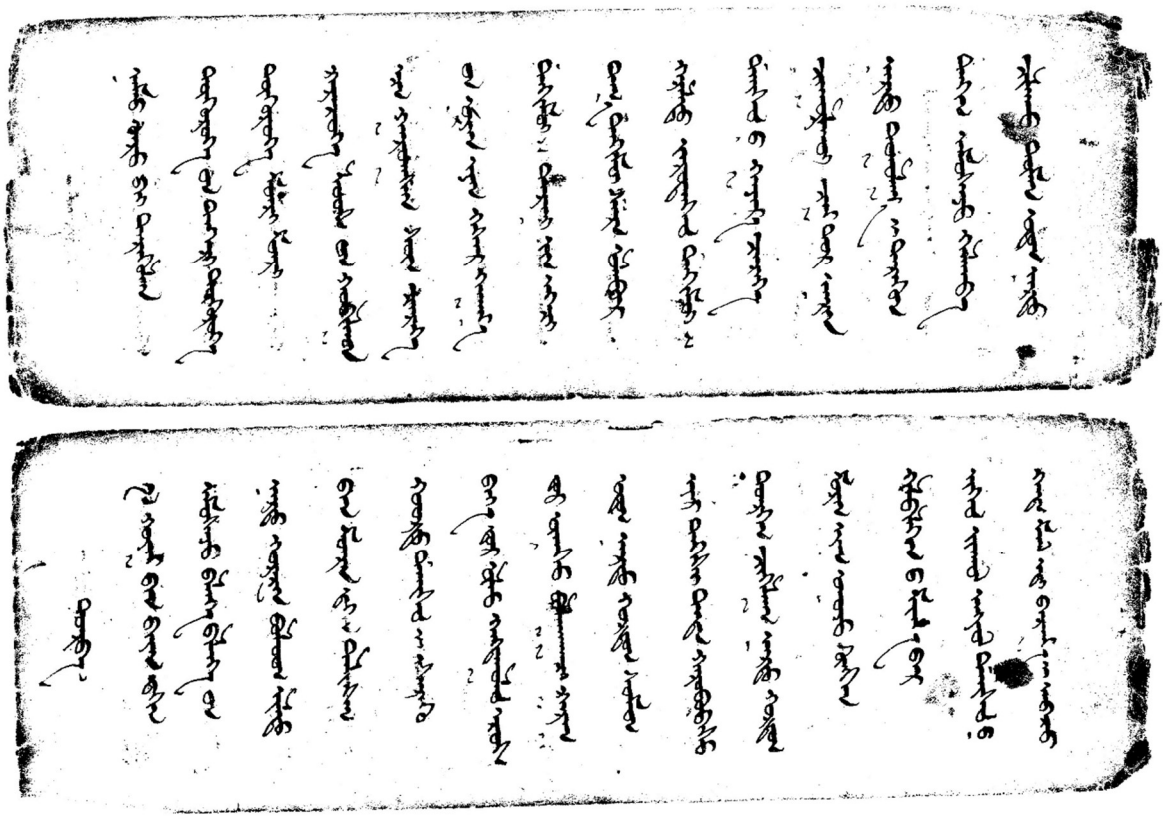




Msc. B 65/17, fol. 1v-2r

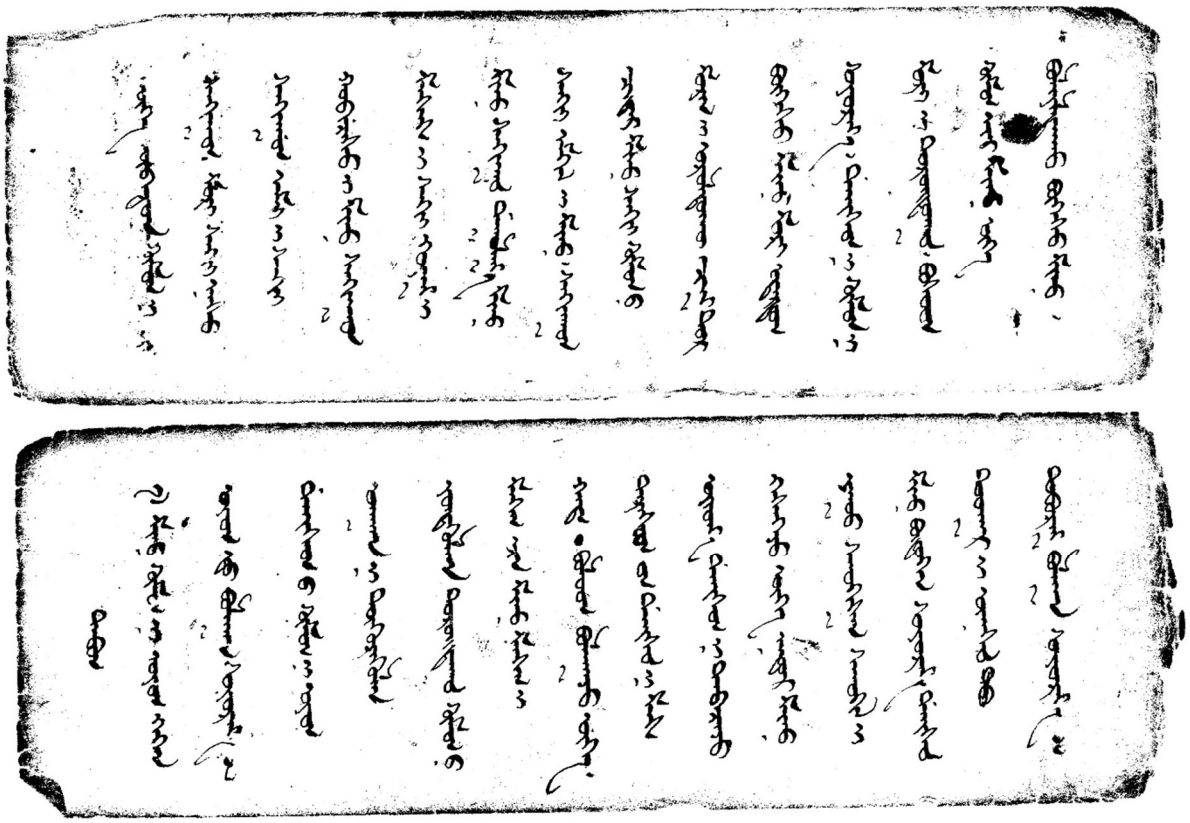
Msc. B 65/17, fol. 2v-3r

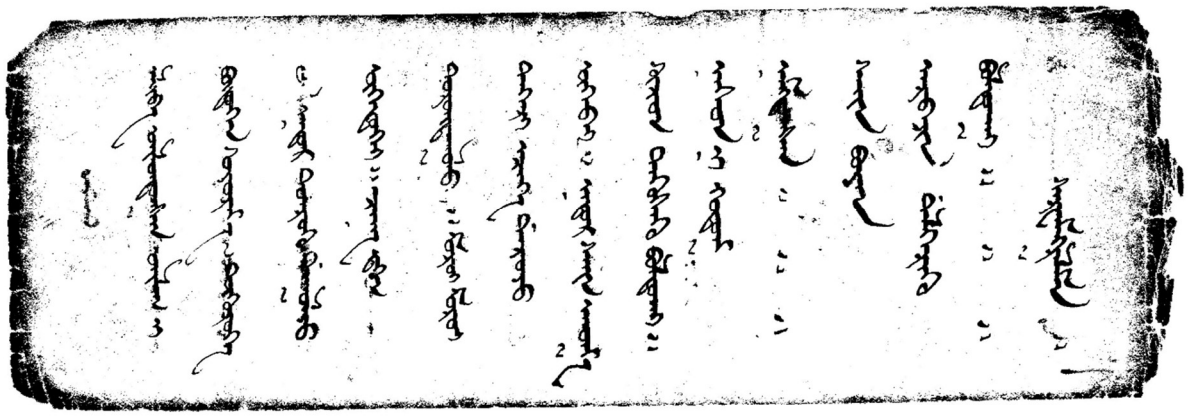




Msc. B 65/17, fol. 3v-4r

Msc. B 65/17, fol. 4v-5r

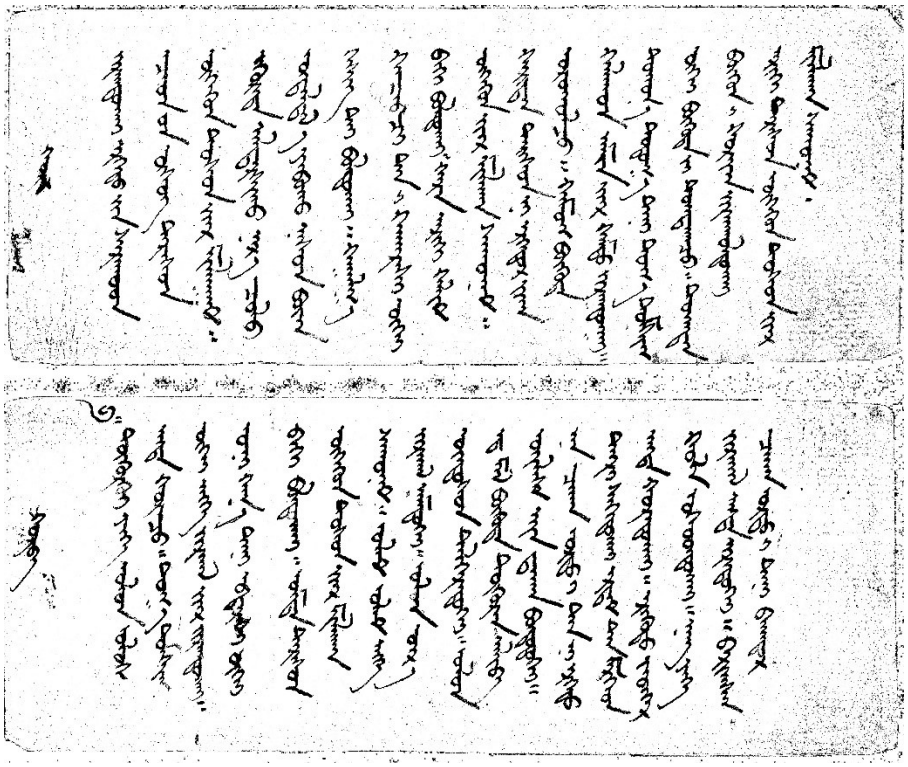




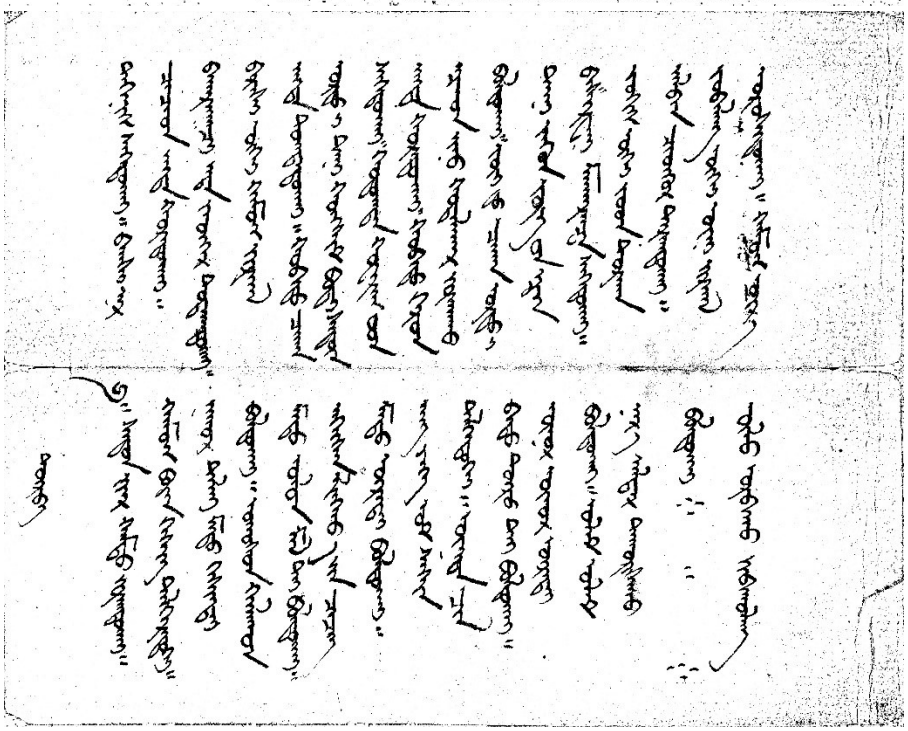
Msc. B 65/17, fol. 5v



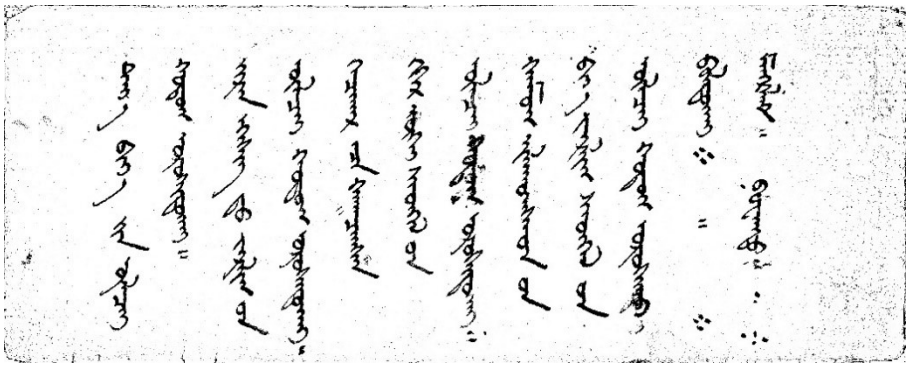
Mong. D 79/2, fol. 1v-2r



Msc. D 79/2, fol. 2v-3r



Msc. D 79/2, fol. 3v-4r

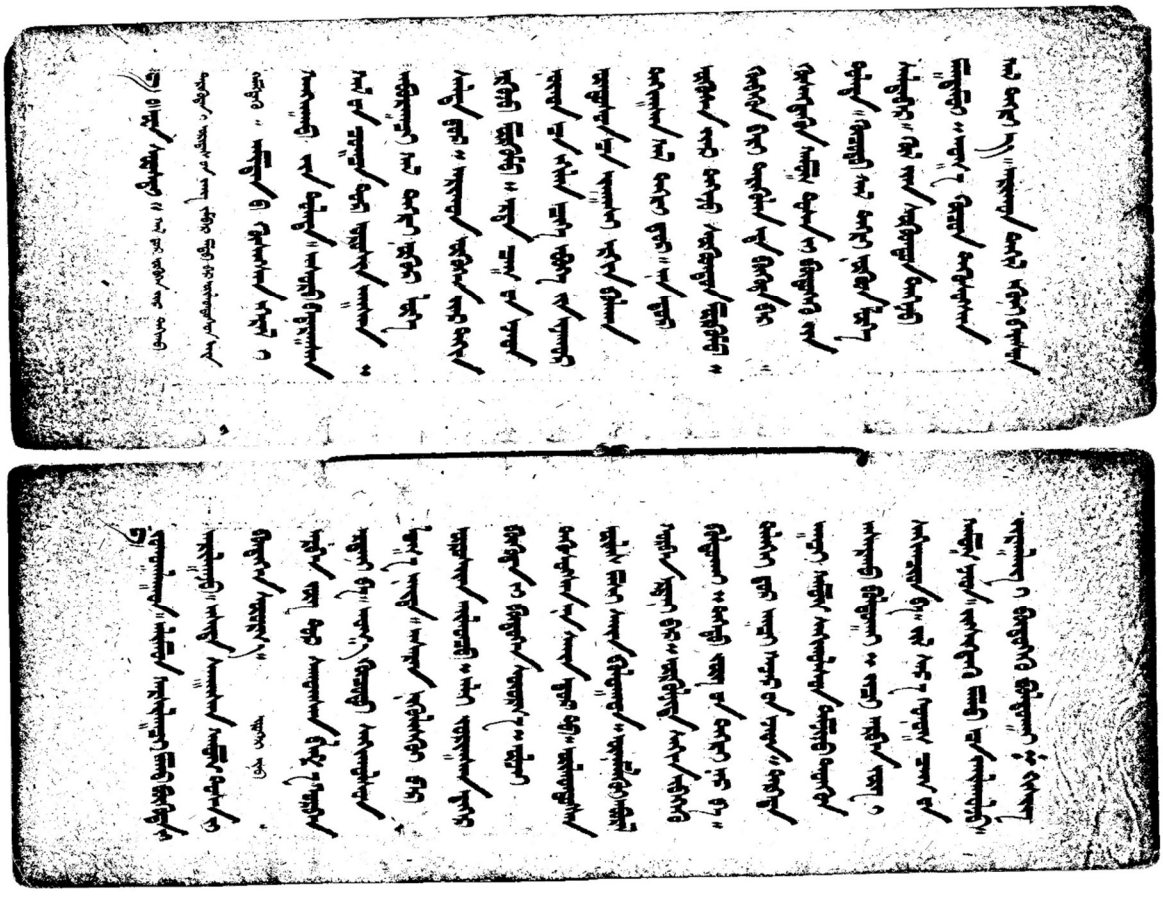


Msc. D 79/2, fol. 4v



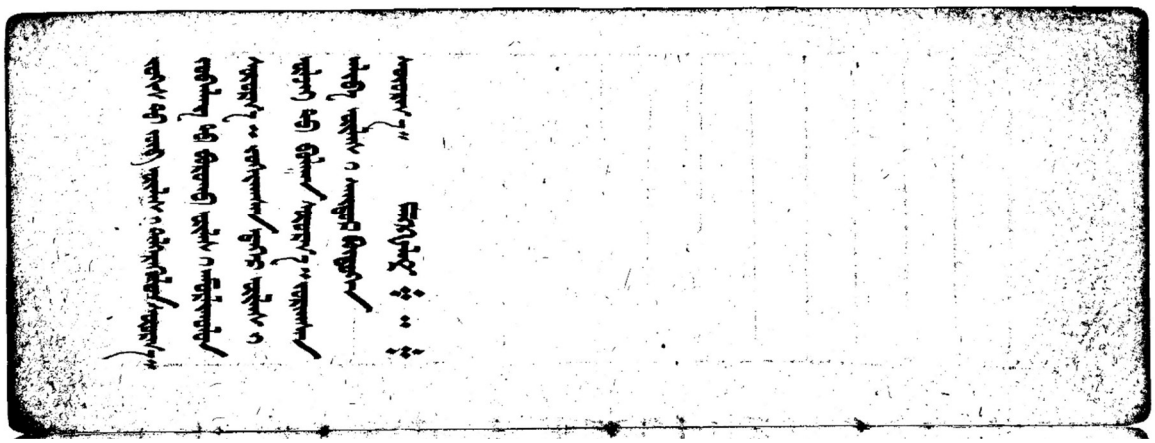
Msc. D 225, fol. 1v-2r

Msc. D 225, fol. 2v-3r



Msc. D 225, fol. 3v-4r

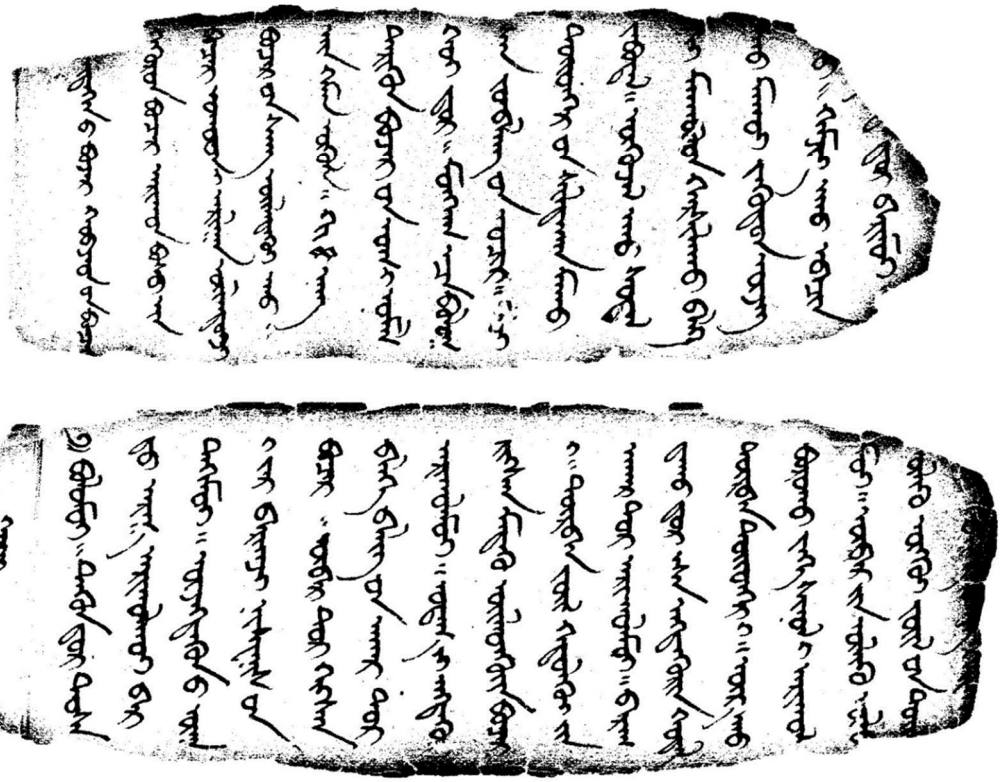
Msc. D 225, fol. 4v-5r



Msc. D 225, fol. 5v



Msc. D 178/1, fol. 1r

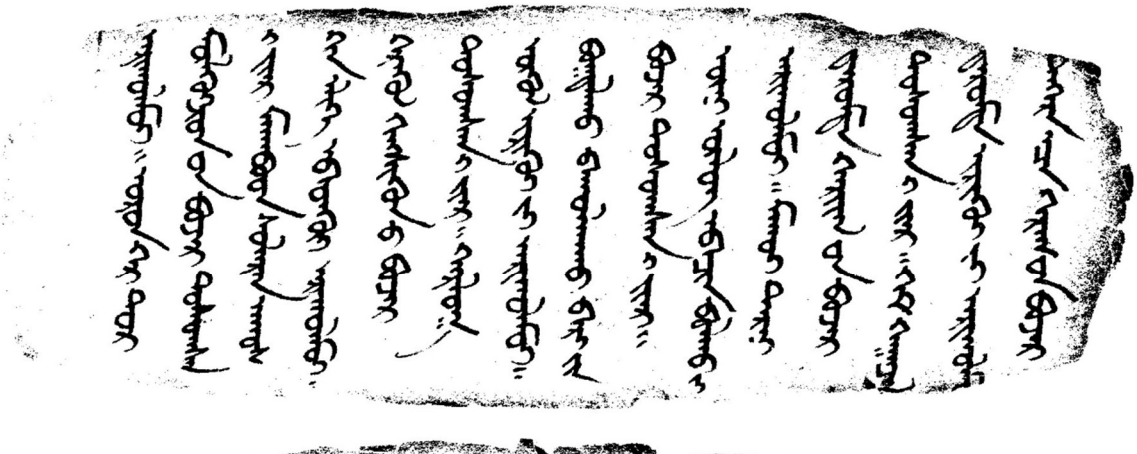


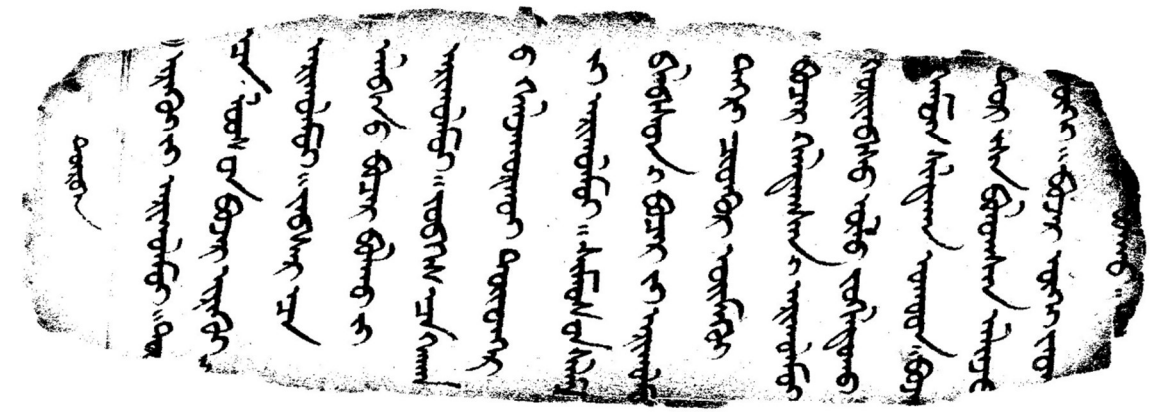
Msc. D 178/1, fol. 1v-2r

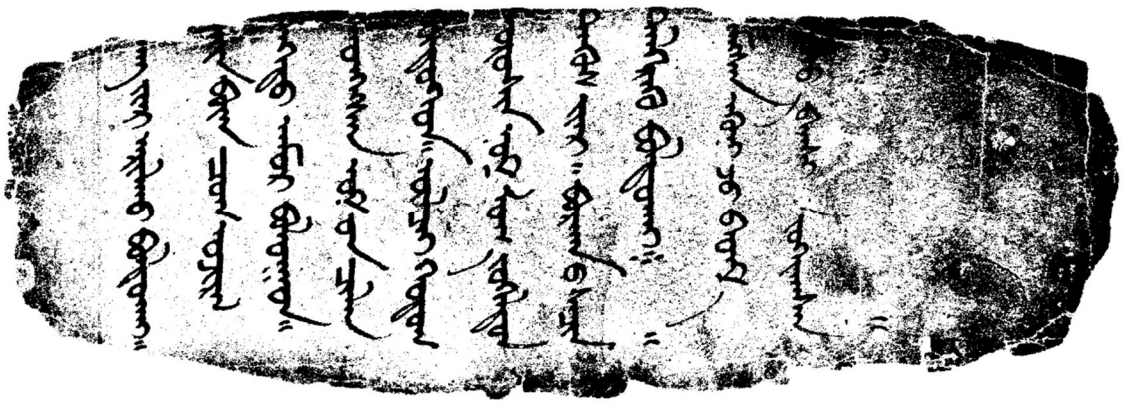


Msc. D 178/1, fol. 2v-3r

Msc. D 178/1, fol. 3v-4r

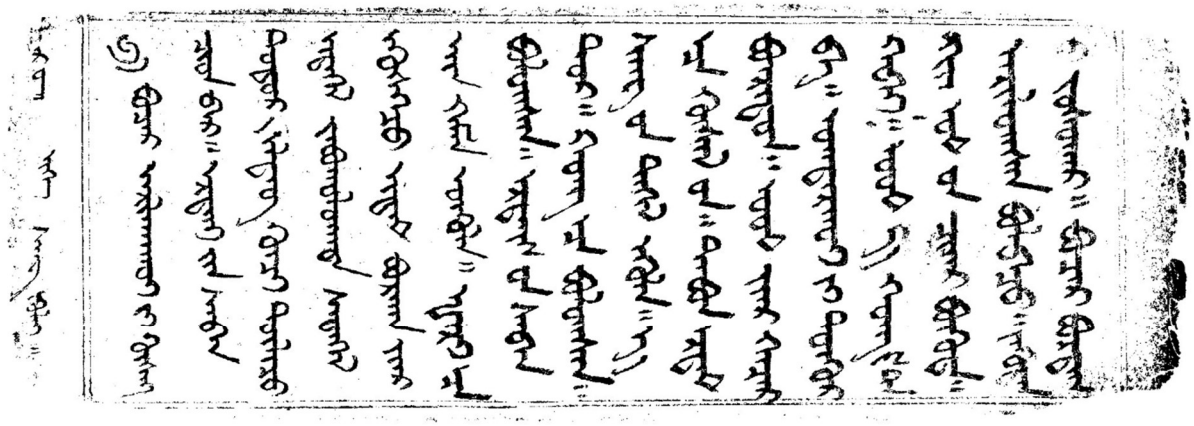




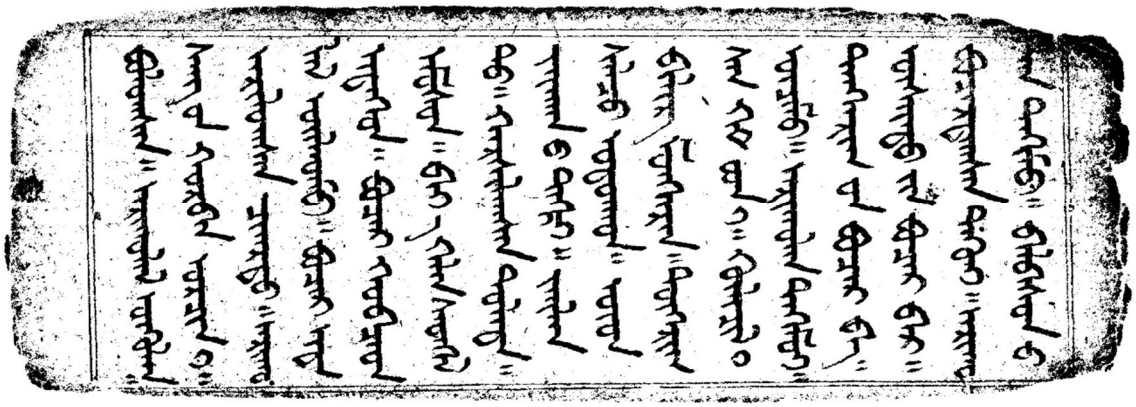


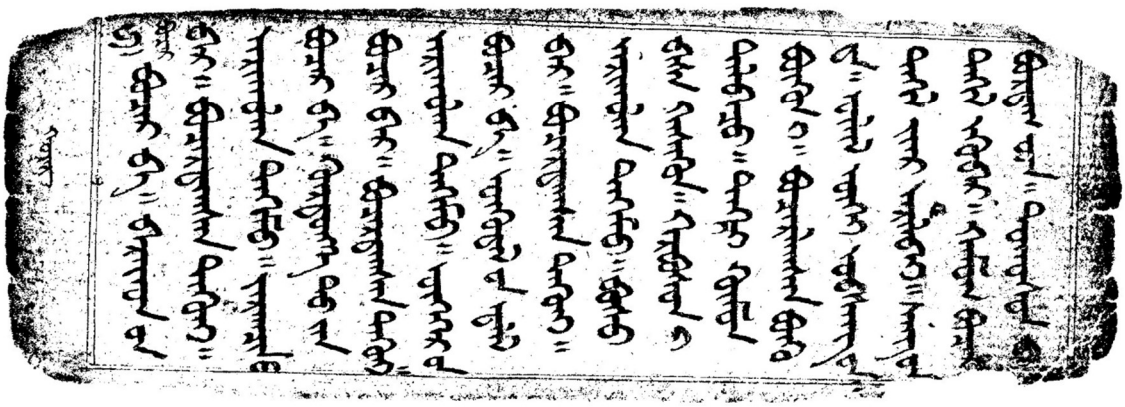
Msc. D 178/1, fol. 4v

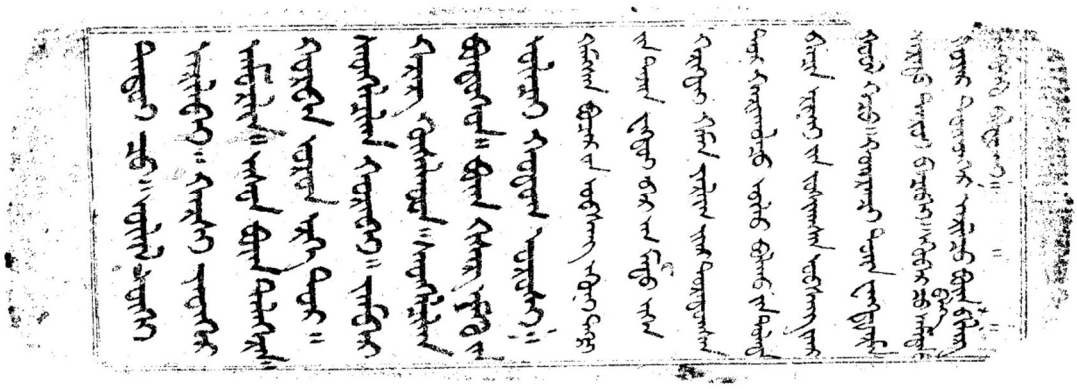
Msc. D 178/2, fol. 1r



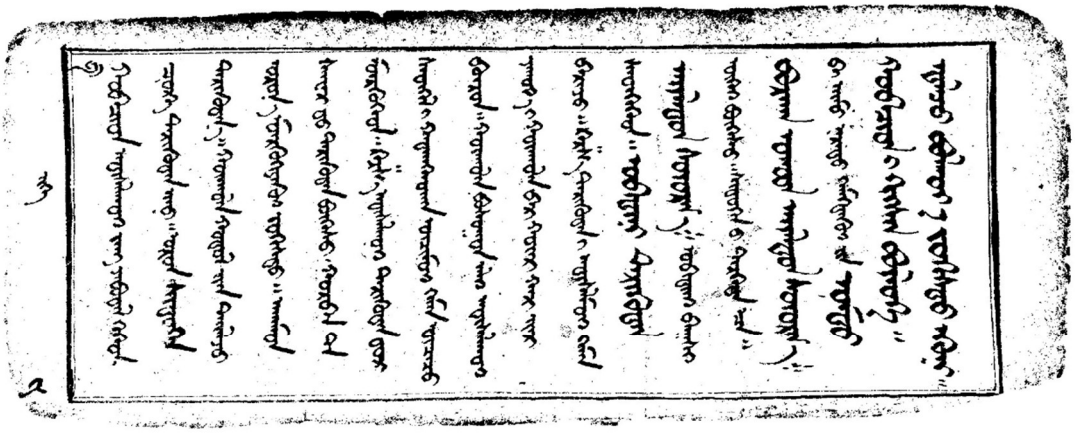
Msc. D 178/2, fol. 1v-2r



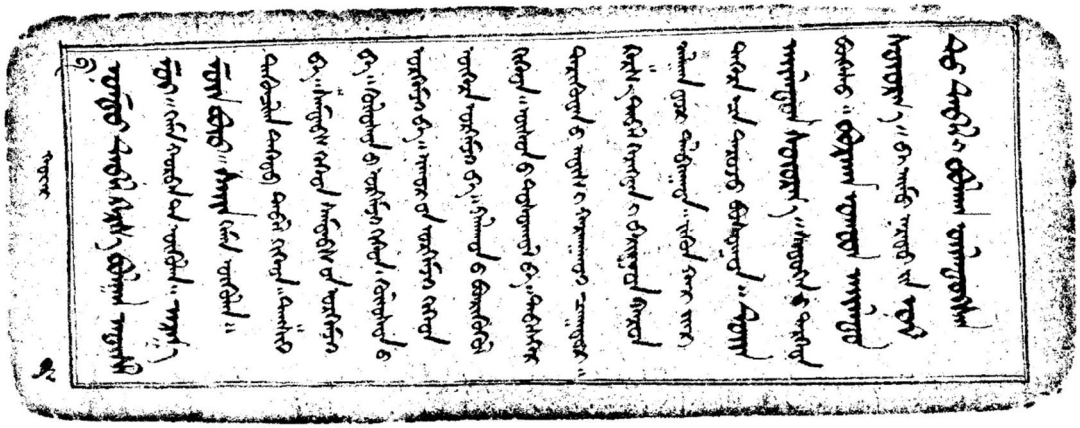




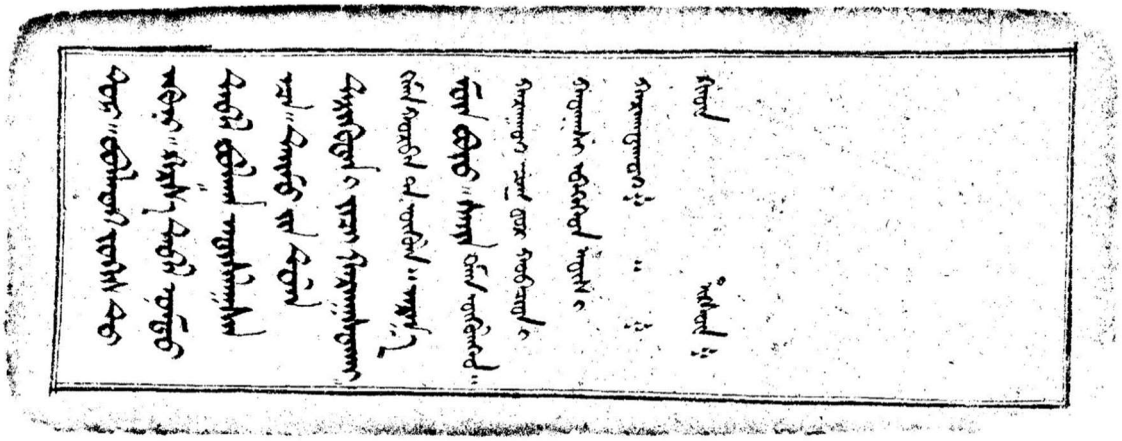
Msc. D 178/2, fol. 2v

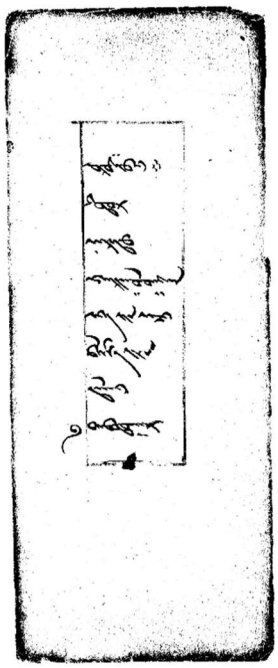


Msc. D 178/3, fol. 1v-2r

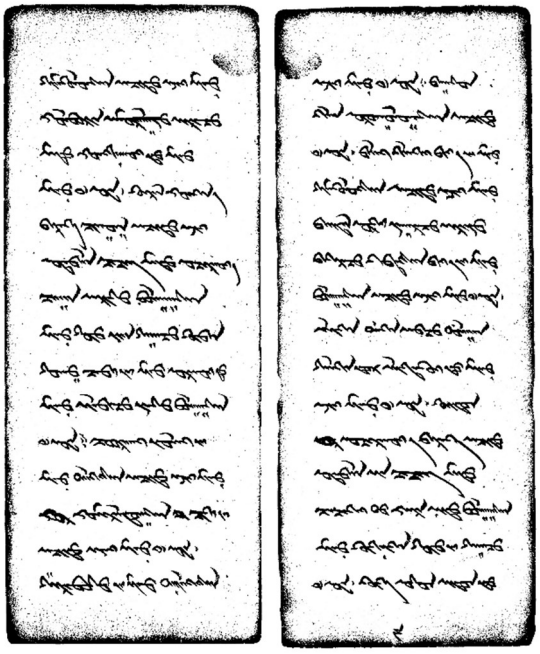


Msc. D 178/3, fol. 2v

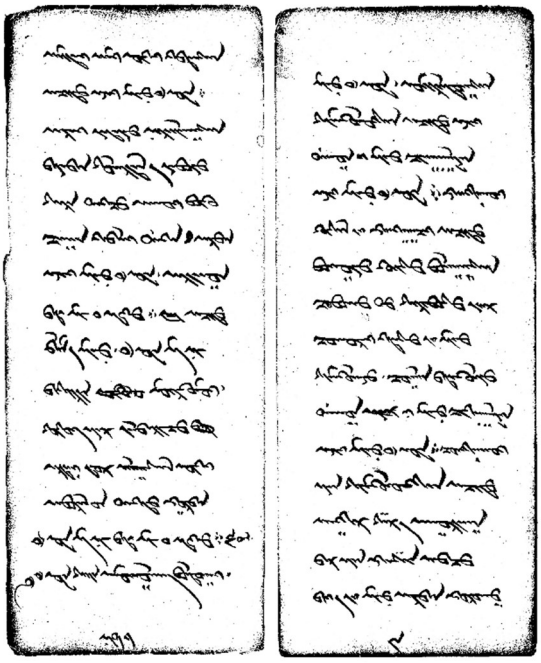




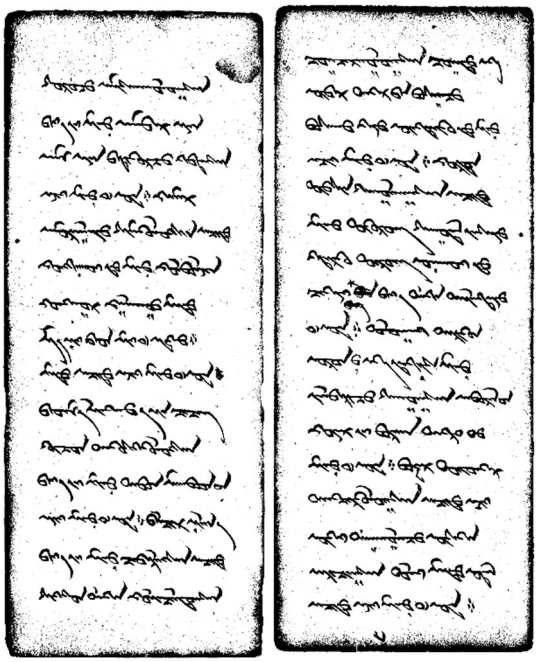
Msc. D 172, fol. 1r



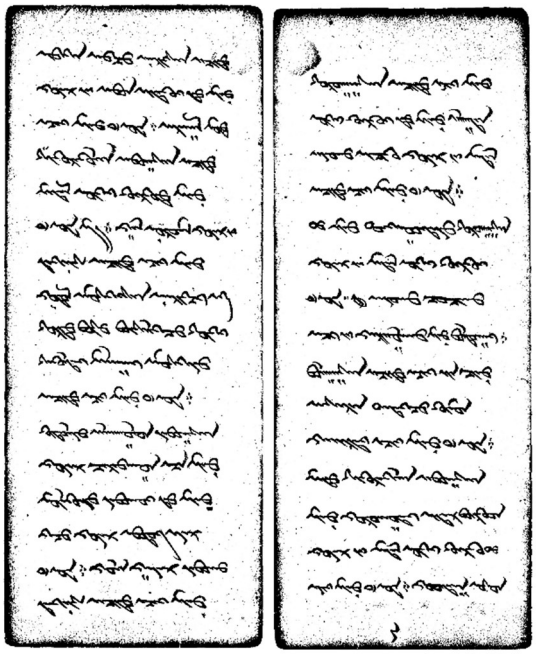
Msc. D 172, fol. 2v-3r



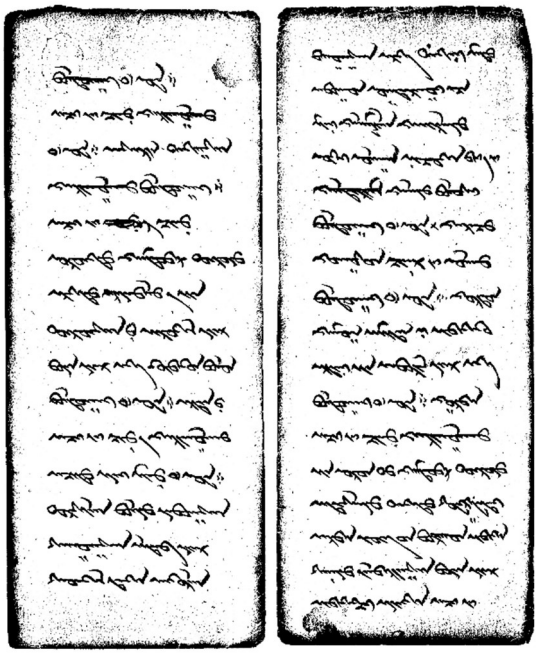
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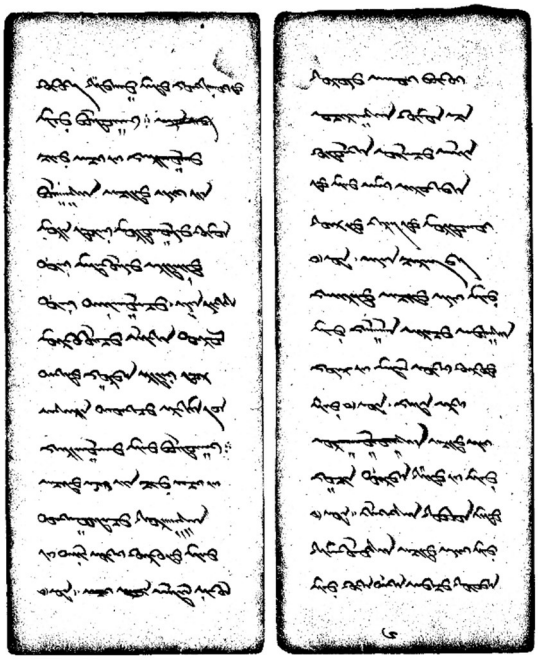
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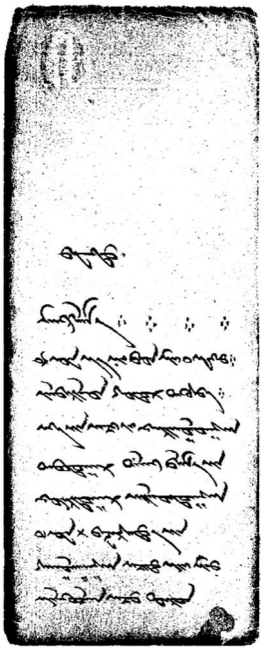
Msc. D 172, fol. 4v-5r



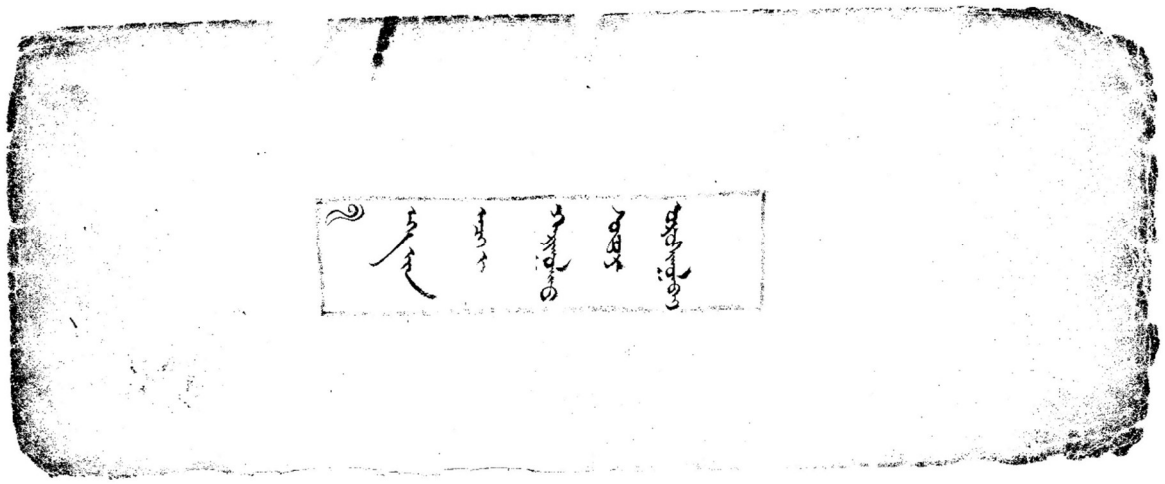
Msc. D 172, fol. 6v-7r



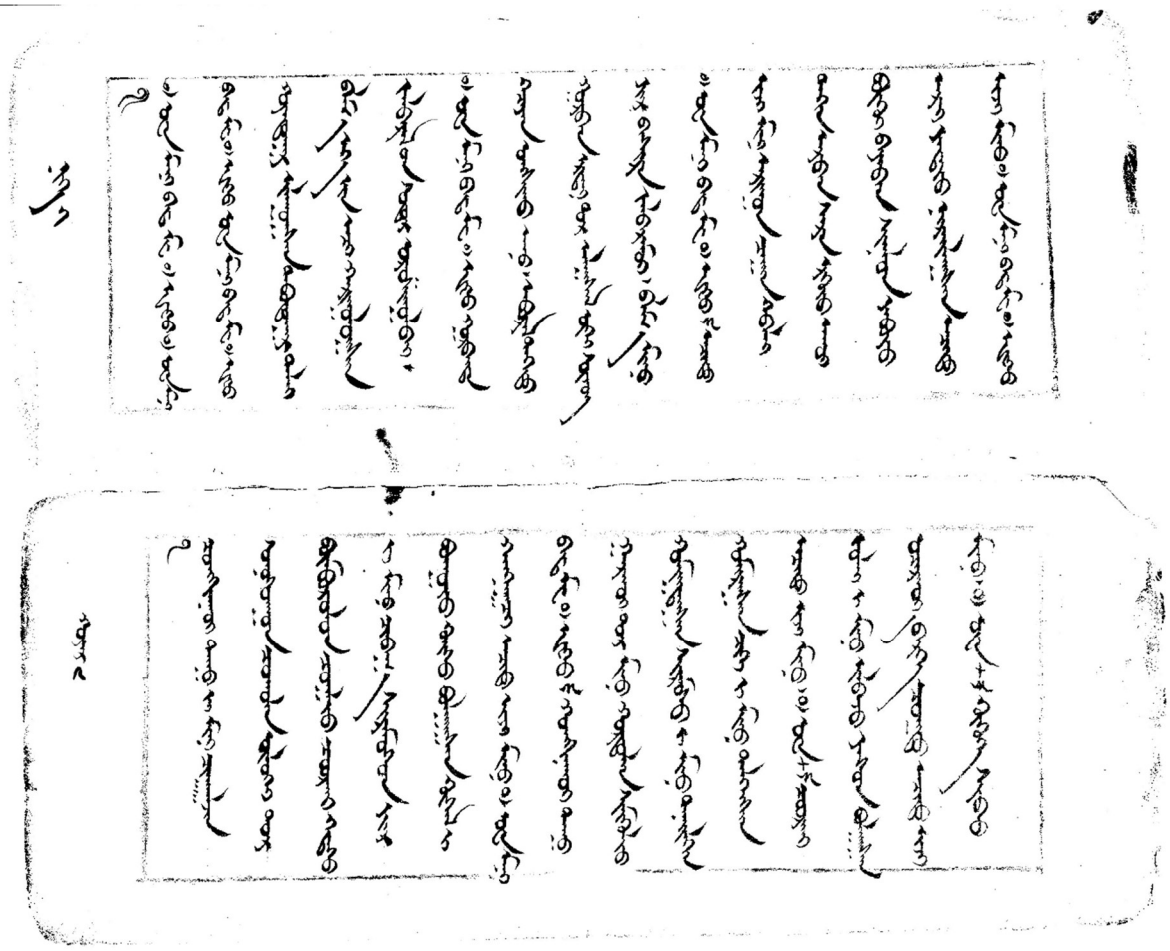
Msc. D 172, fol. 5v-6r



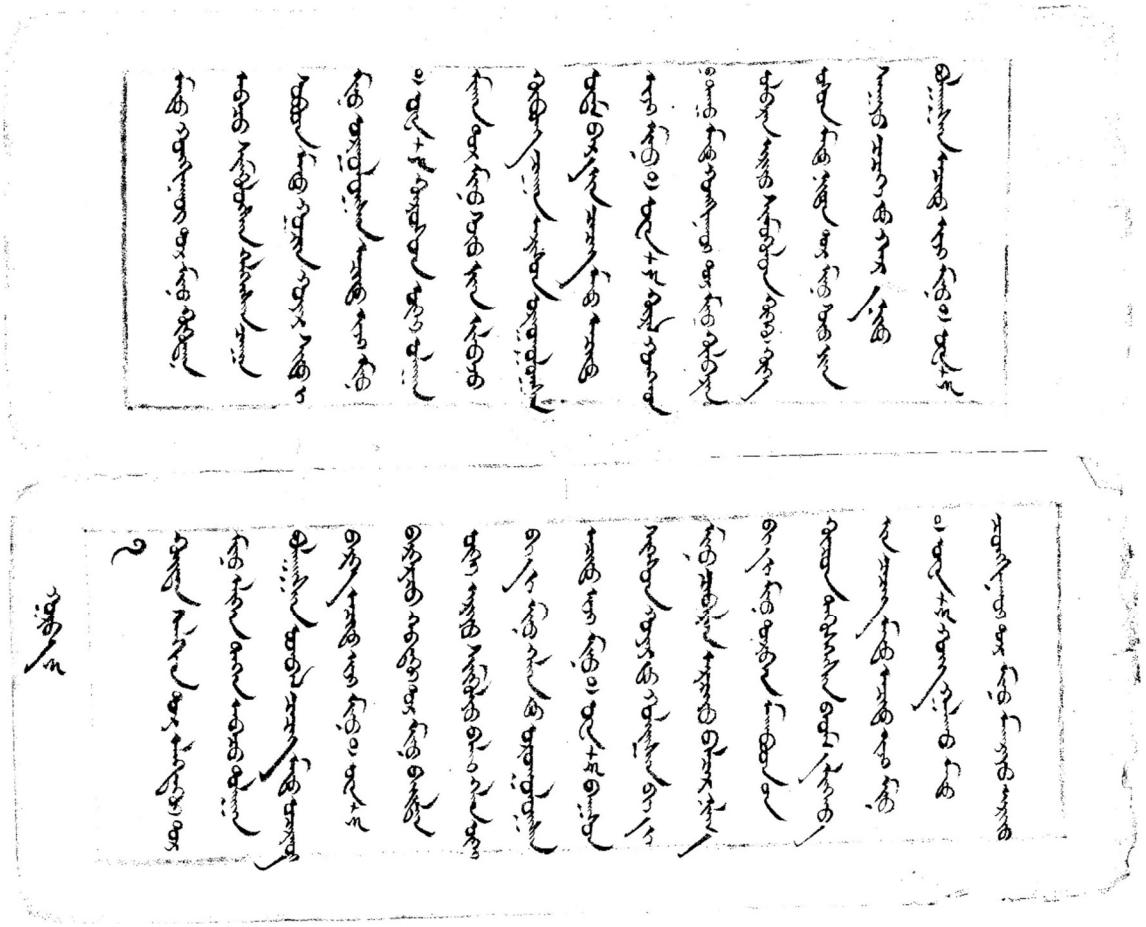
Msc. D 172, fol. 7v



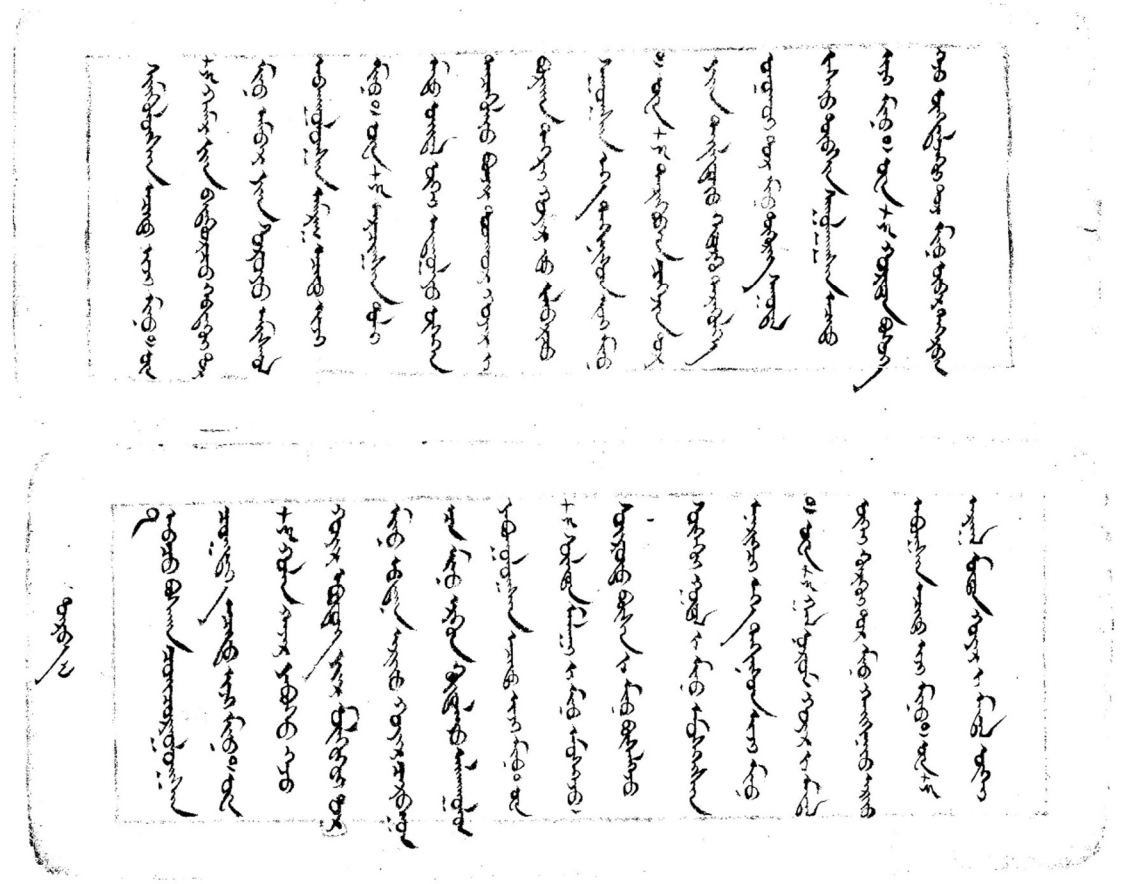
Msc. B 65/13, fol. 1r



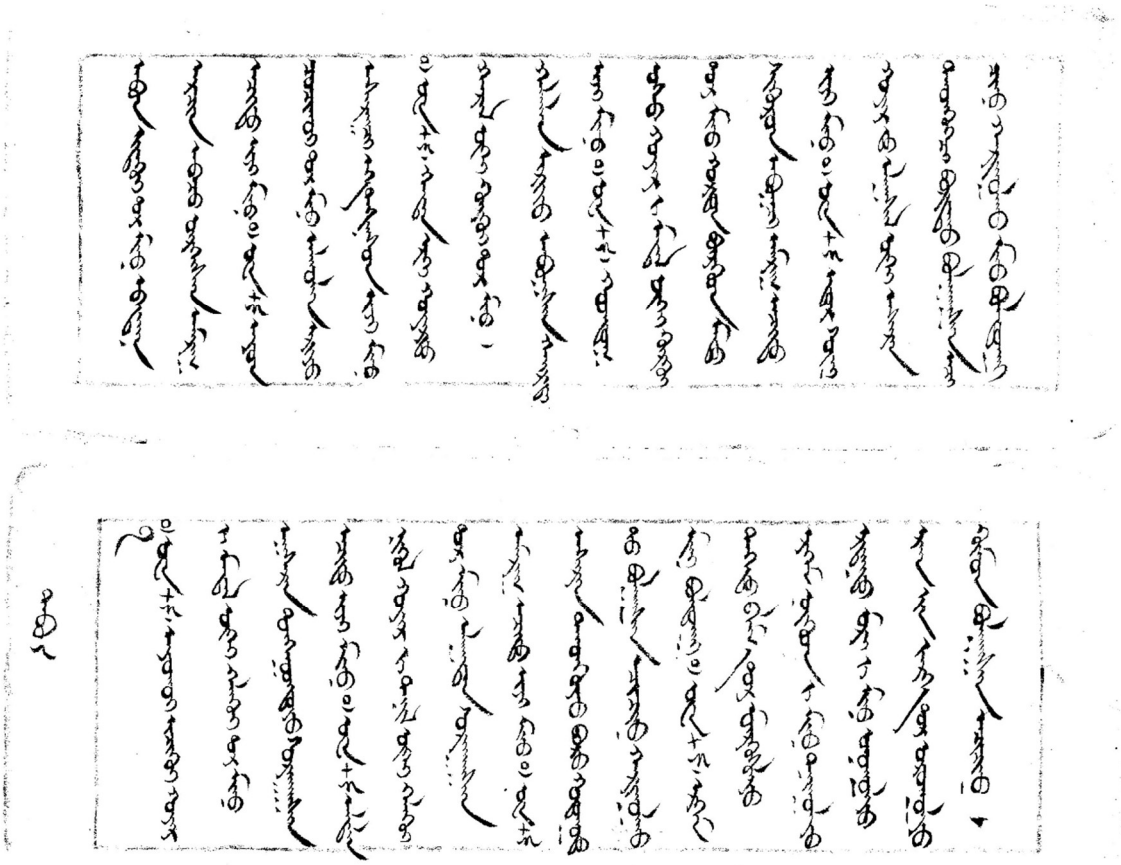
Msc. B 65/13, fol. 1v-2r



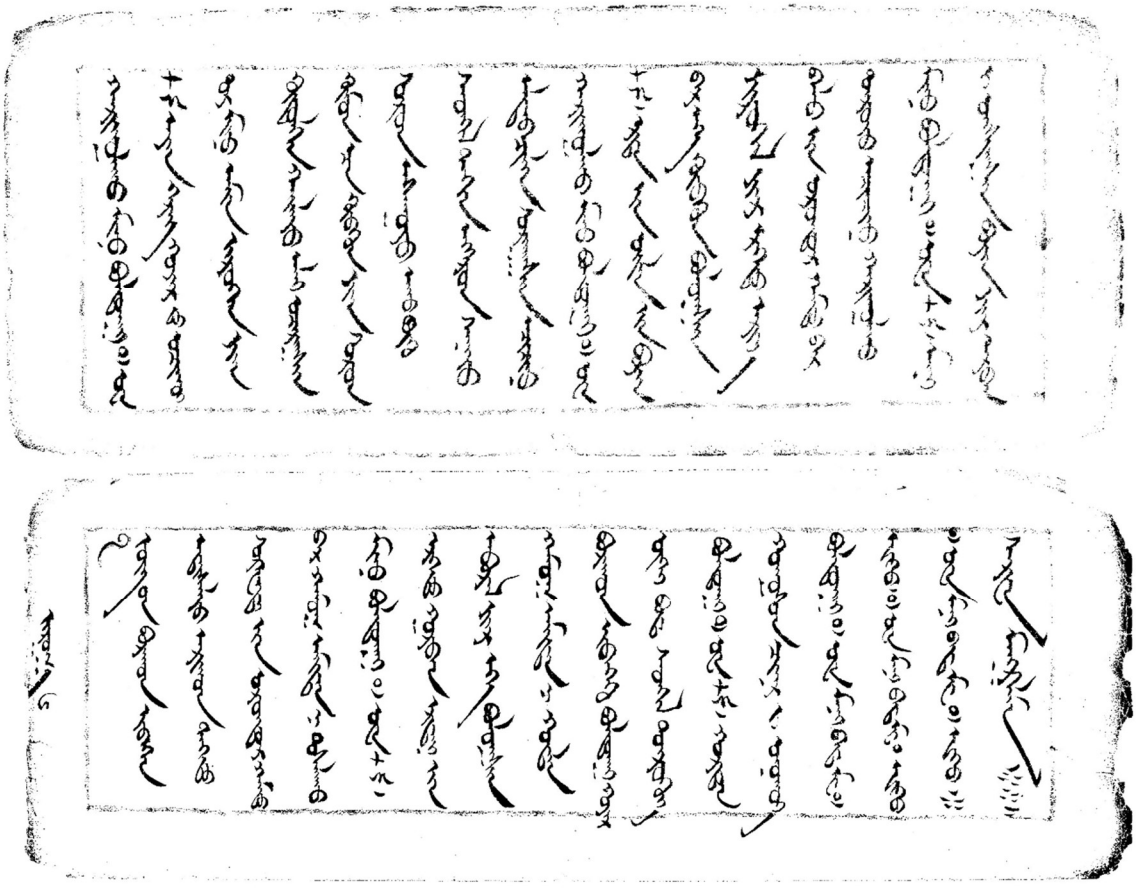
Msc. B 65/13, fol. 2v-3r



Msc. B 65/13, fol. 3b-4r

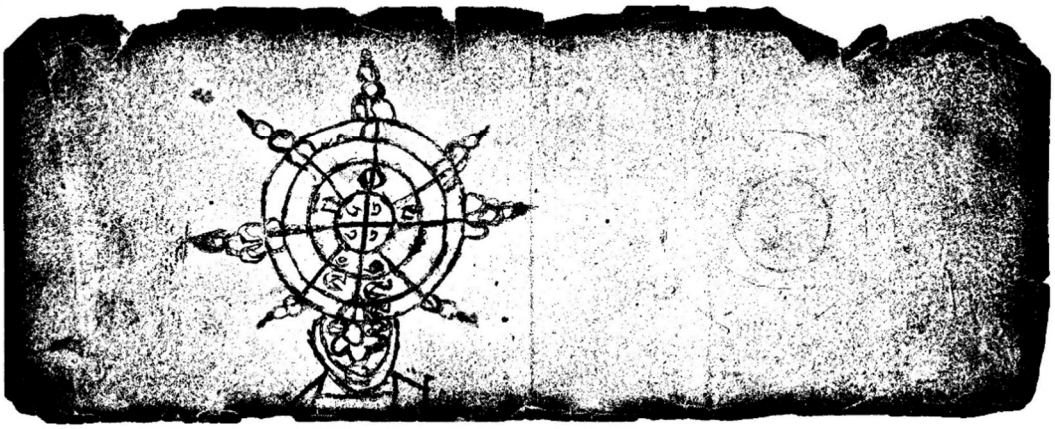


Msc. B 65/13, fol. 4v-5r



Msc. B 65/13, fol. 5v-6r

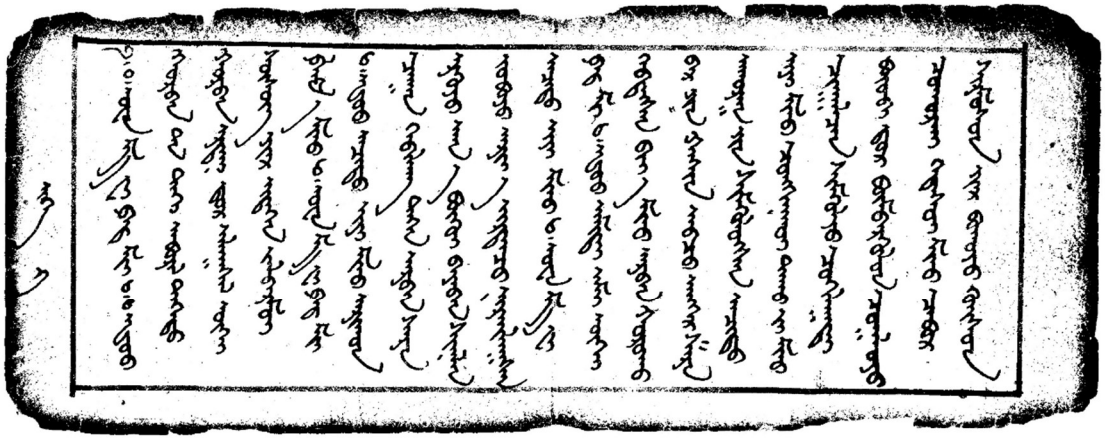


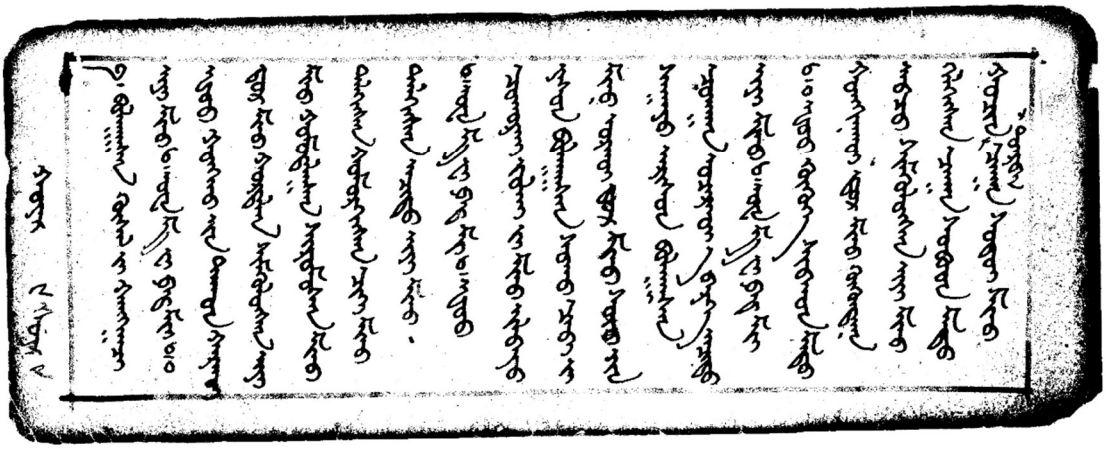


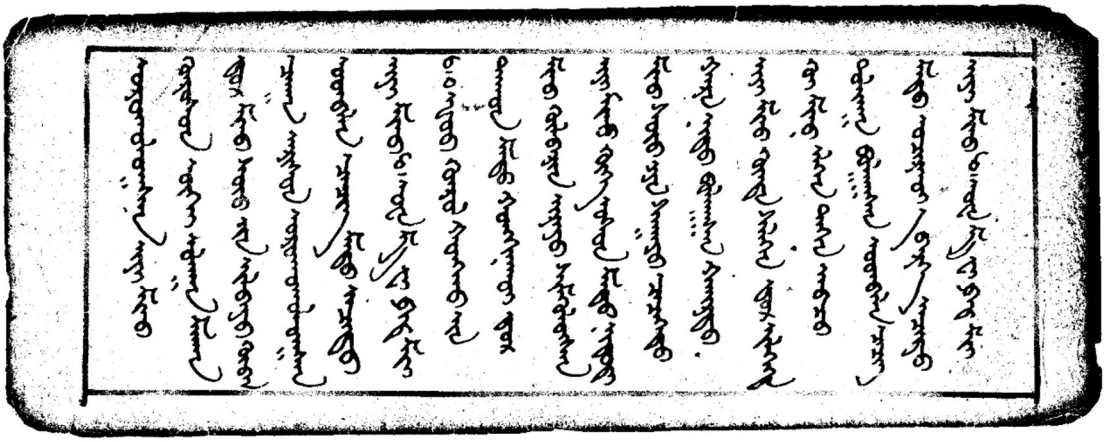
Msc. B 61/2, fol. 1r

Msc. B 61/2, fol. 7r

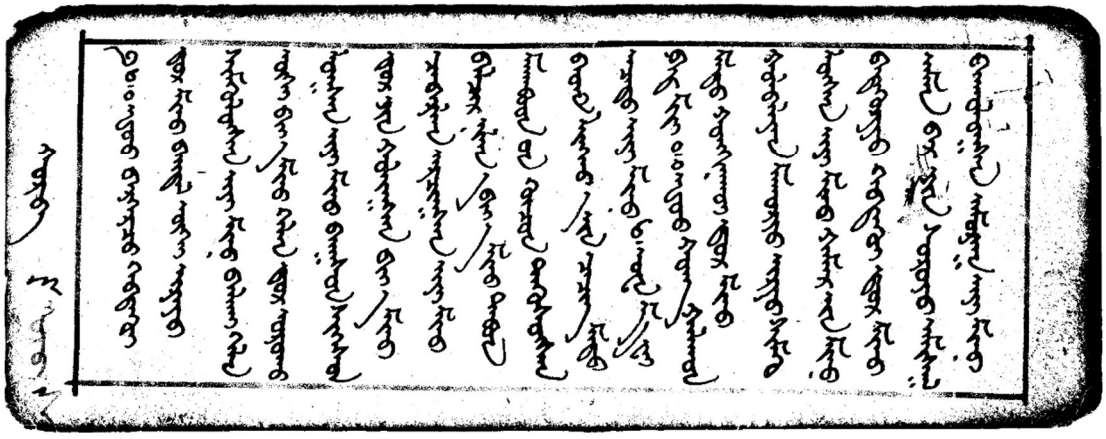
Msc. B 61/2, fol. 1v-2r



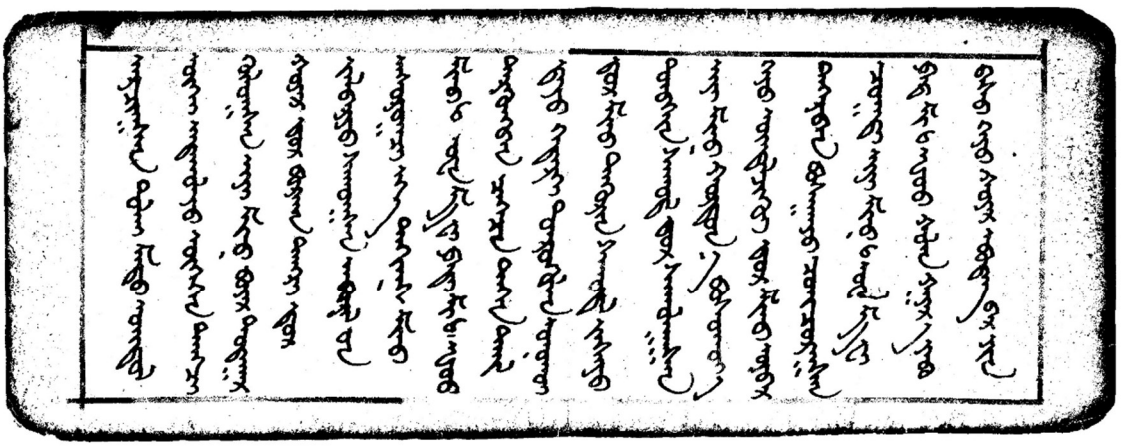


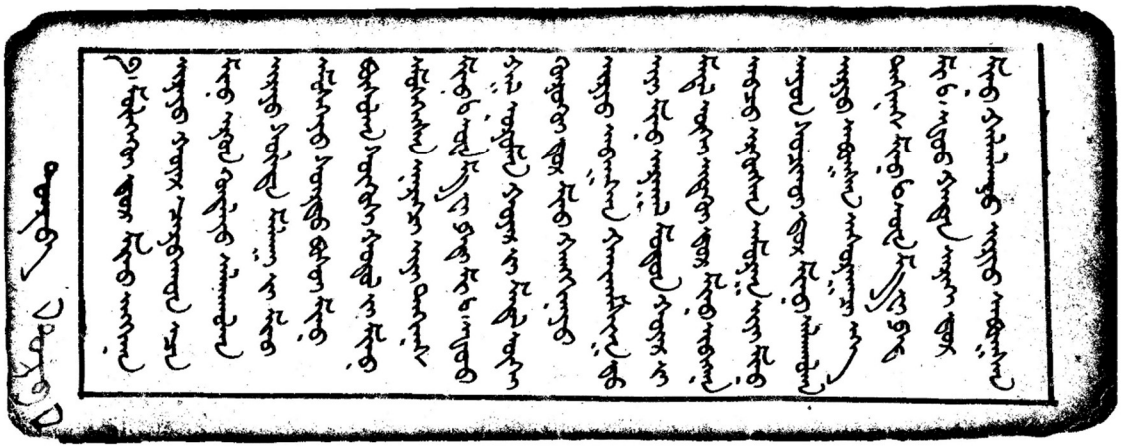


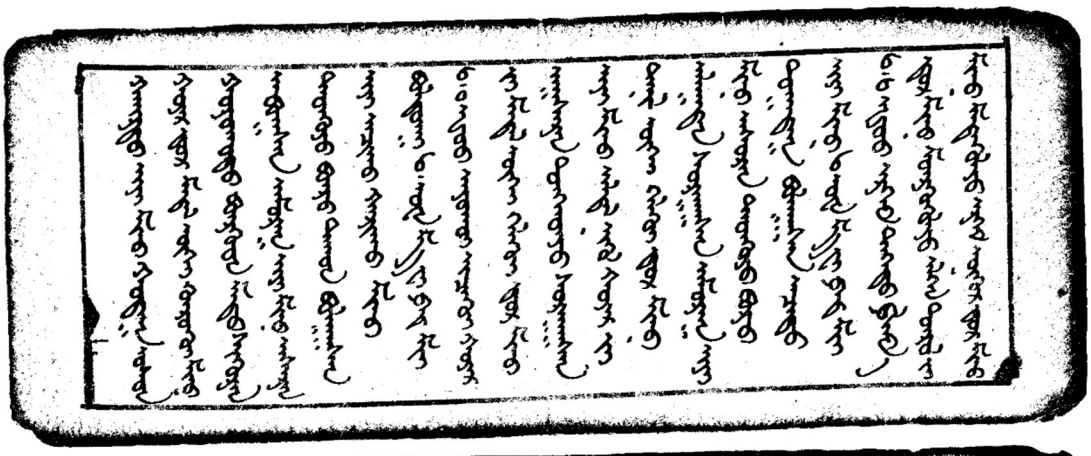
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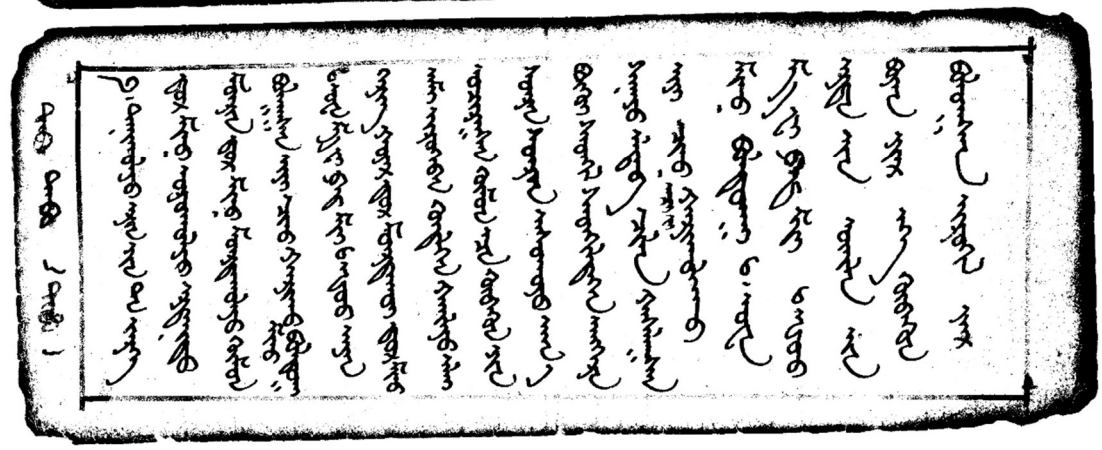
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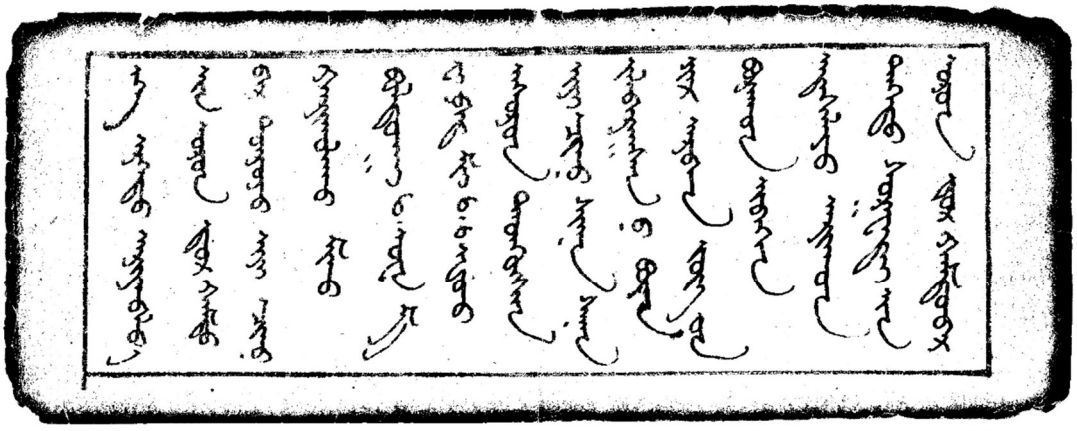


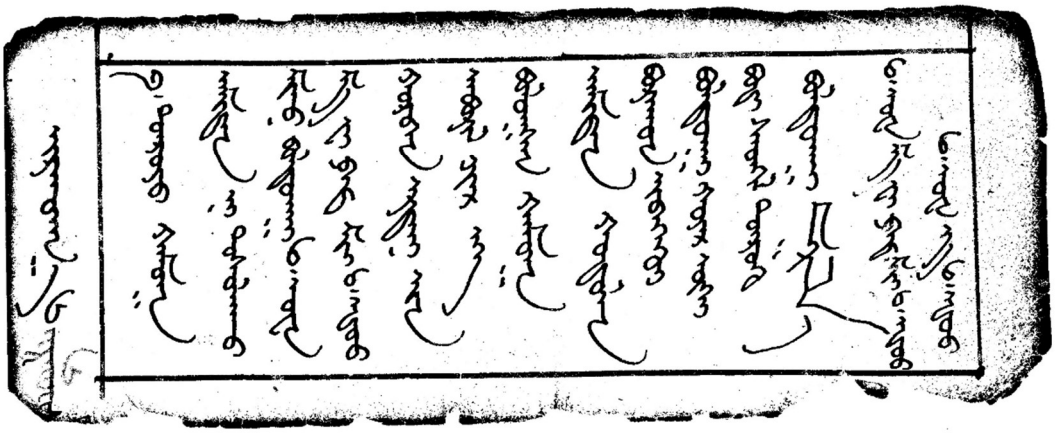


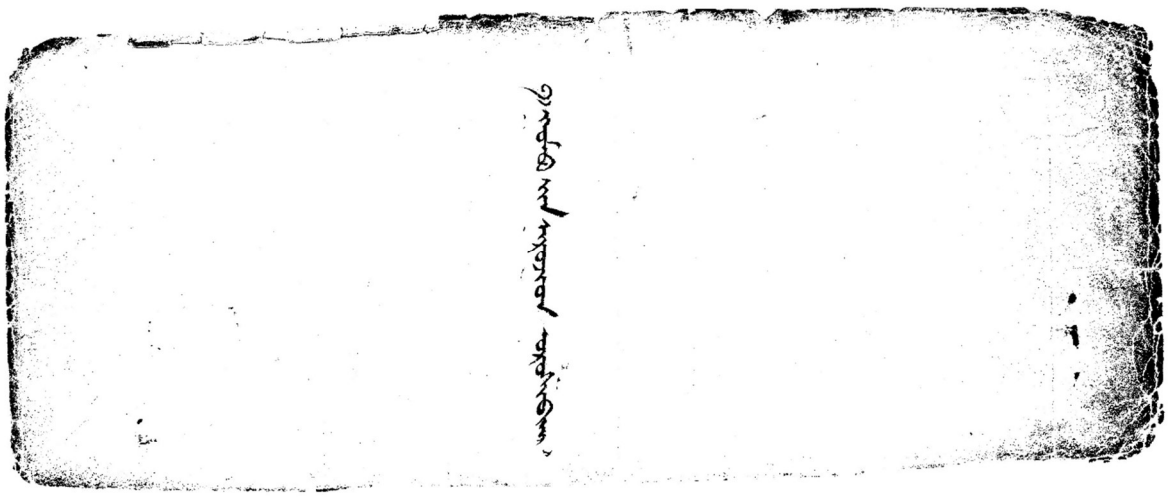
Msc. B 61/2, fol. 4v-5r



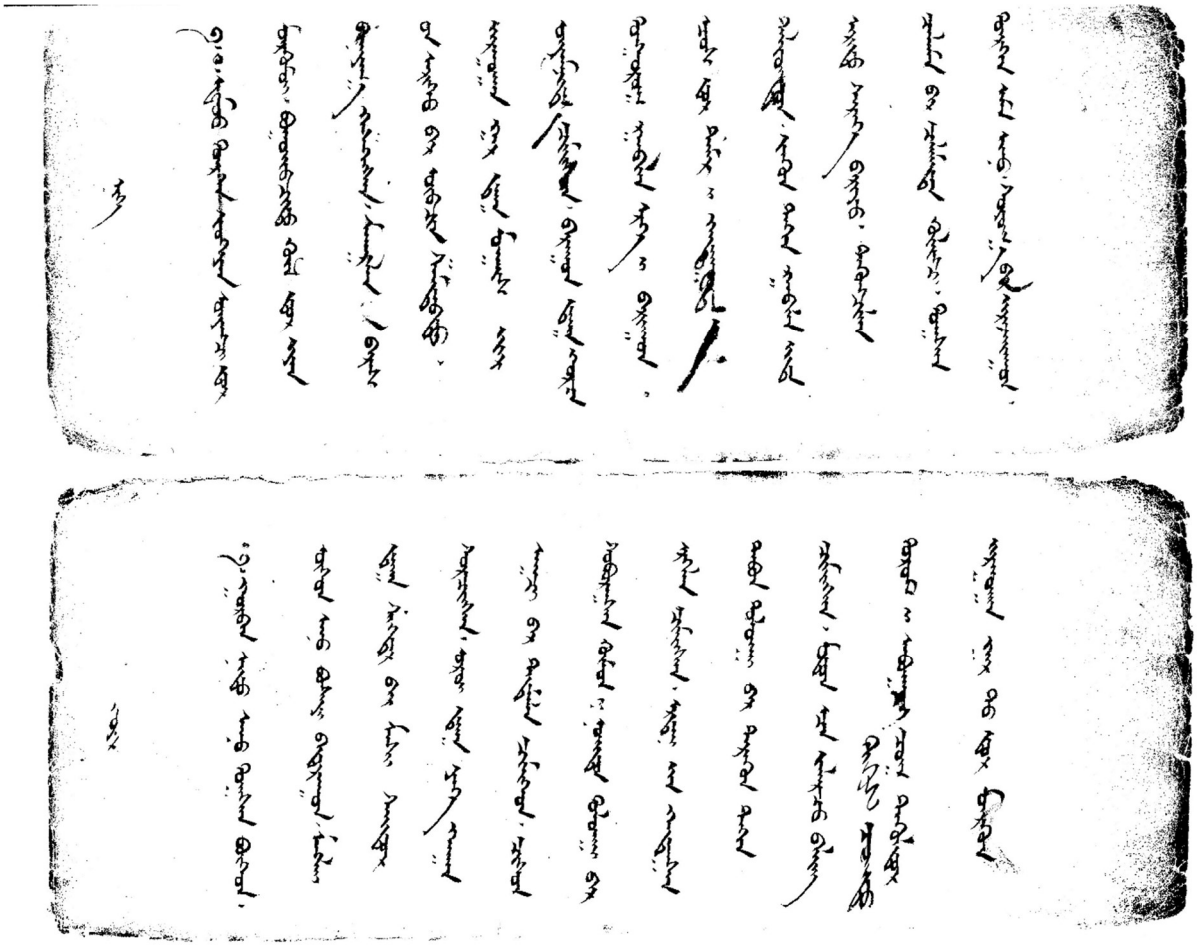
Msc. B 61/2, fol. 5v-6r



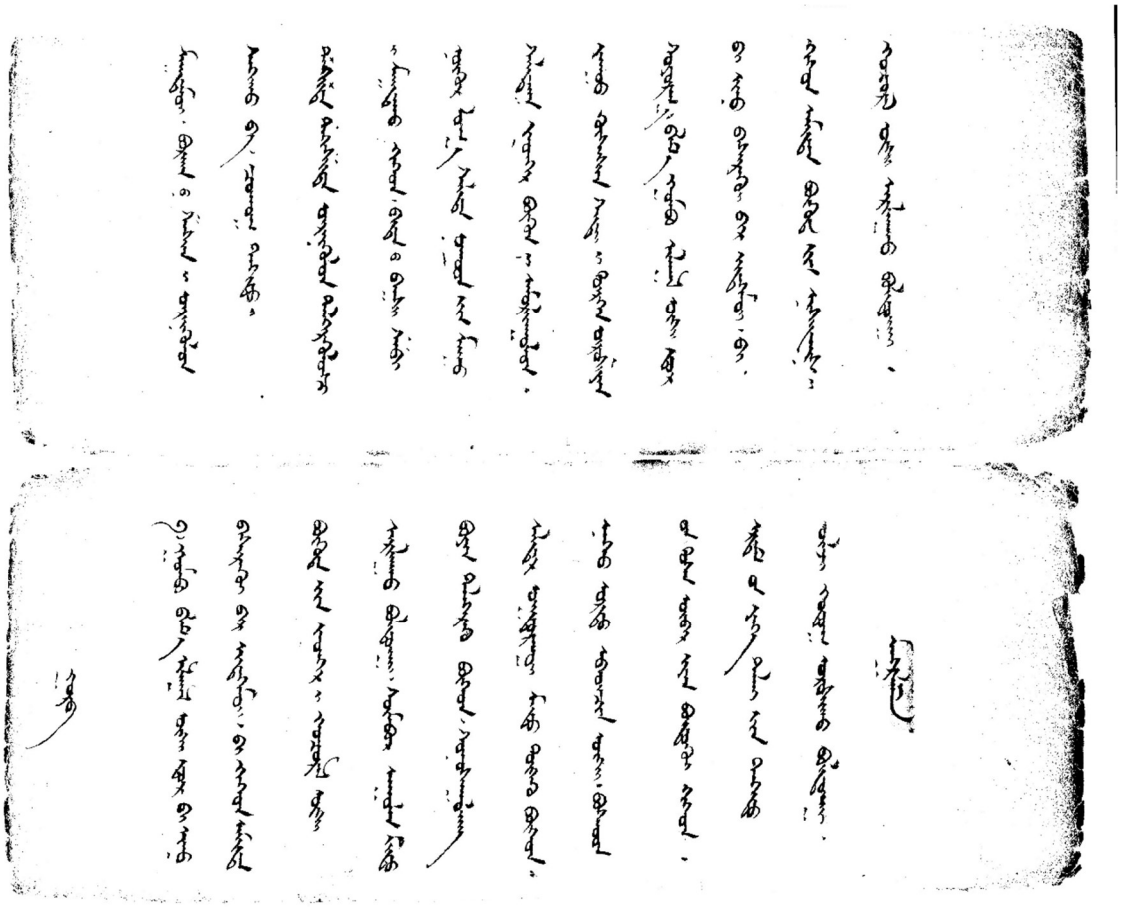




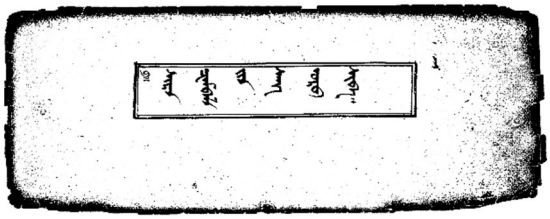
Msc. B 81/2, fol. 1r



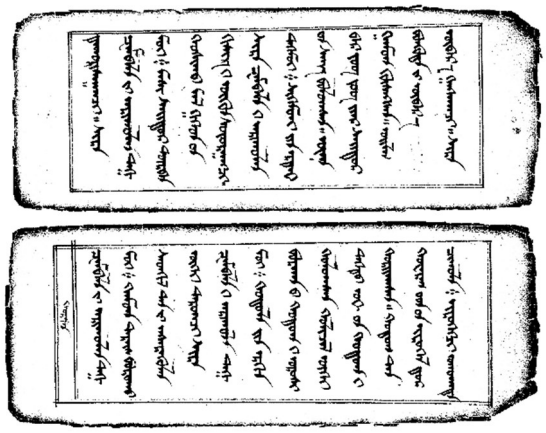
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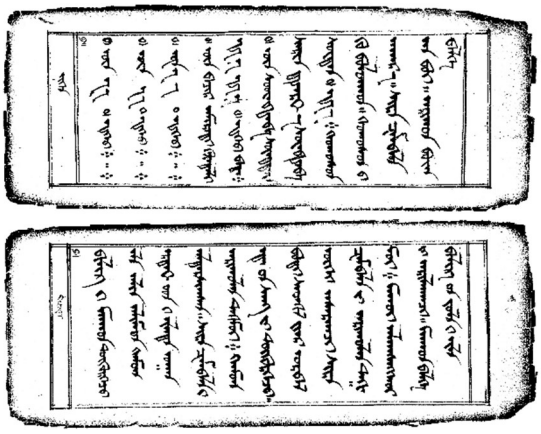
Msc. B 81/2, fol. 2v-3r



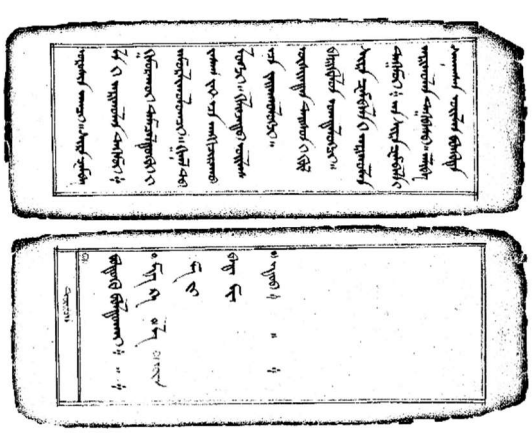
Msc. B 65/4, fol. 1r



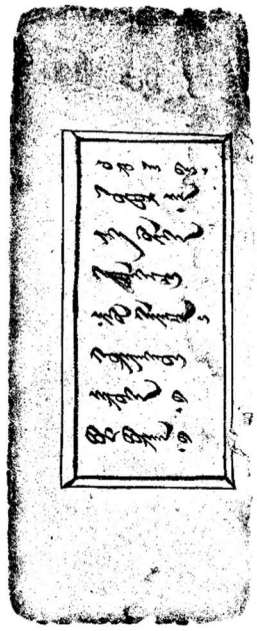
Msc. B 65/4, fol. 1v-2r



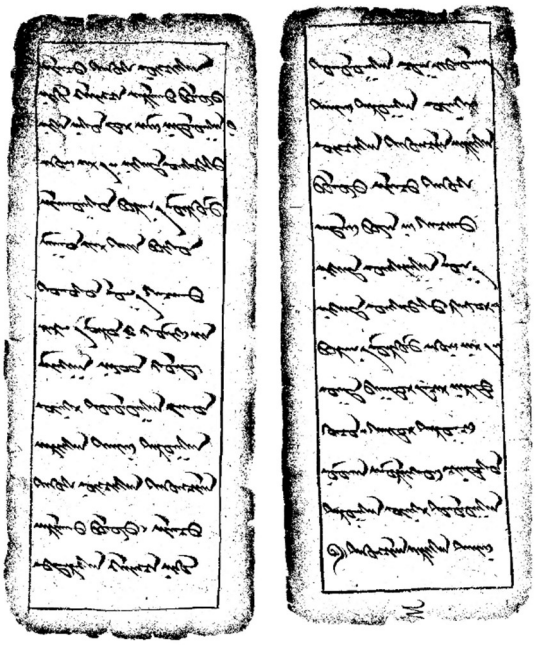
Msc. B 65/4, fol. 2v-3r



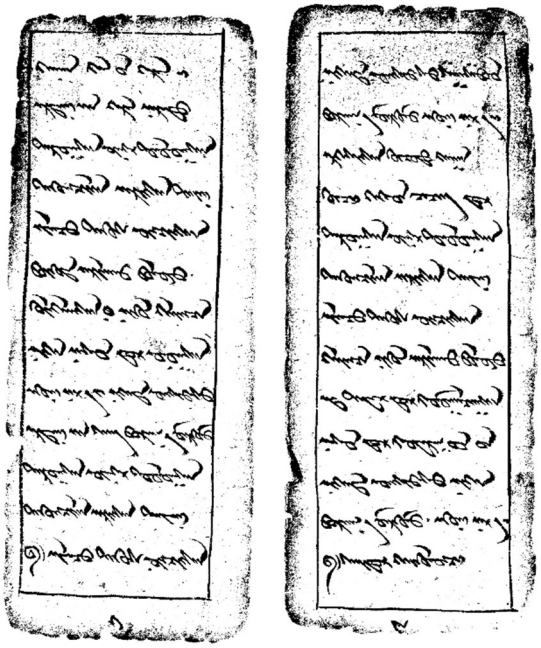
Msc. B 65/4, fol. 3v-4r



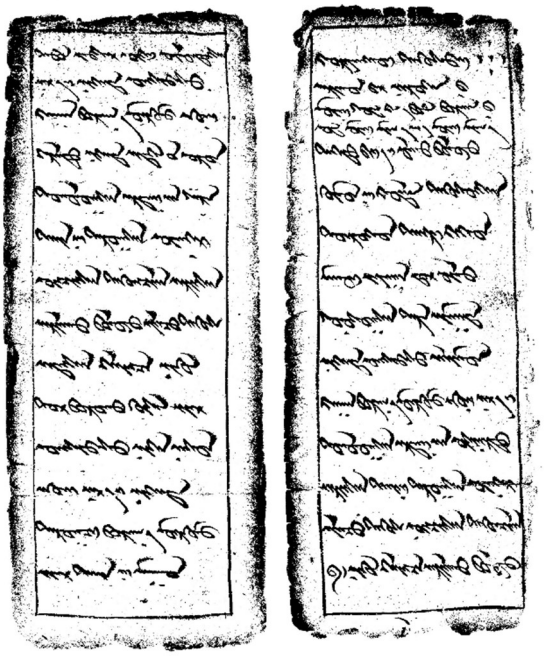
Msc. B 55/1, fol. 1r



Msc. B 55/1, fol. 2v-3r



Msc. B 55/1, fol. 1v-2r



Msc. B 55/1, fol. 3v-4r

Mongolian Ritual Texts

in Manuscript Collections in the Czech Republic

Part 1

Ondřej Srba
Edited with Michal Schwarz

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The present book is a critical edition of Mongolian ritual manuscripts preserved in Czech collections. It offers palaeographic descriptions and transcriptions for all the manuscripts, accompanied by English translations and selected facsimiles. The edition includes the majority of popular ritual text categories written in Classical Mongolian (mostly incense offering rituals) commonly circulating in the extramonastic milieu of premodern Mongolia: texts on fire-worship, White Old Man, Offering of the Fox, Geser Khan rituals, hunting rituals, while several texts related to cults of local deities, protection of livestock, as well as popular religious songs and individual prayers are appearing in the scholarly literature for the first time.



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