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The present volume includes articles by international scholars covering many aspects of the study of the Mongolian Kanjur including its history, collections, prints, colophons, individual texts, and contributions made by Mongolian monks to Kanjur studies. The Institute of History and Archaeology, Mongolian Academy of Sciences, in collaboration with the International Association for Mongol Studies, organised an international conference, "The Buddha's Words: International Conference on the Study of the Mongolian Kanjur", in Ulaanbaatar on 20–23 July, 2017. The conference topic was chosen to sit within the framework of the Institute's project "Fundamental research on the Mongolian Kanjur including a large-scale translation programme of the Kanjur and the Tanjur, the ancient spiritual heritage of the Mongols, into the modern Mongolian". At the conference Mongolian and foreign researchers gave presentations on their research: in addition to Mongol attendants, academics came from Saint-Petersburg, Ulan-Ude and Kyzyl in Russia, from Tokyo and Kyoto in Japan, Cambridge University in the UK, University of Warsaw in Poland, Huhhot and Tung lio in China, Charles University in the Czech Republic, the Berlin State Library in Germany, University of Santa Barbara, California in the USA, ELTE University in Hungary, and representatives from several other institutions. The present volume serves as a basic handbook for researchers, PhD candidates and students who study the Kanjur from philological, religious and other points of views, as well as to everyone interested in Mongolian Buddhism.

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ON THE CORRELATIONS BETWEEN THE COPIES OF THE MONGOLIAN MANUSCRIPT KANJUR

Kirill Alekseev

St. Petersburg State University

The Mongolian Kanjur (Mong. *Ganjur*, *Ganjuur*, *Ganjuur*) is a large and diverse body of texts traditionally ascribed to the Buddha and translated primarily from Tibetan over a large span of time. It has survived to the present day in two versions that differ from each other in their structure and repertoire: the Ligdan Qayan's manuscript edition implemented in 1628–1629 and the block-print published under the auspices of the Emperor Kangxi in 1718–1720.

Our work on the comparative catalogue of the Golden Kanjur preserved in the library of the Academy of Social Sciences of Inner Mongolia has demonstrated that the so called Ligdan's "redaction" or "recension" is not as homogeneous as it was commonly believed in Mongolian studies. At present the following copies are available for academic research: the 20 volumes of the Golden Kanjur (AK);⁷¹ the separate fragments of three Kanjurs, one written in gold on the blue background (JGF) and two "black" ones (JBF1 and JBF2) delivered to various Russian and European depositories in the 18th century from one of the abandoned Dzungar monasteries on the River Irtysh;⁷² the

⁷¹ On AK see Alekseev, K. – Turanskaya, A.: An Overview of the *Altan Kanjur* Kept at the Library of the Academy of Social Sciences of Inner Mongolia. *Asiatische Studien* LXVII, 3 (2013), pp. 755–782.

⁷² On the Dzungar fragments see Алексеев, К.В.: К вопросу об идентификации «золотых» фрагментов монгольского Ганджура из джунгарского монастыря. In: *XXIX Международный конгресс по источниковедению и историографии стран Азии и Африки. Азия и Африка: наследие и современность*. Том 2. 21–23 июня 2017. Материалы конгресса. Санкт-Петербург 2017, pp. 214–216; Алексеев, К.В.: О фрагментах «золотого» монгольского Ганджура, хранящихся в Британской библиотеке. In: *Культурное наследие монголов: Рукописные и архивные собрания Санкт-Петербурга и Улан-Батора*. Третья международная конференция при поддержке президента Монголии. 20–22 апреля, 2017. Программа и тезисы, Санкт-Петербург 2017, p. 24; Alekseev, K.: A Note on the So-called Codex Rhenanus Lincopensis. In print; Алексеев, К.В. – Туранская, А.А. – Ямпольская, Н.В.: Фрагменты монгольского золотого Ганджура в Собрании ИВР РАН. *Письменные памятники востока* 1 (20), 2014, pp. 206–224; Alekseev, K. – Turanskaya, A.: A Folio from the Berlin State Library – Additional Remarks on the History of the Mongolian Kanjur. *Rocznik Orientalistyczny* LXVIII, 2 (2015), pp. 9–23; Alekseev, K. – Turanskaya, A. – Yampolskaya, N.: Mongolian Golden Kanjur Fragments in the Collection of the IOM, RAS. *Written Monuments of the Orient* 1 (2016), pp. 85–105; Alekseev, K. – Turanskaya, A. – Yampolskaya, N.: The First Mongolian Manuscript in Germany Reconsidered. *Written*

“black” manuscript Kanjurs preserved in the St. Petersburg State University Library (PK)⁷³ and at the Center of Oriental Manuscripts and Xylographs of the Institute for Mongolian, Buddhist and Tibetan Studies of the Siberian Branch of the Russian Academy of Sciences (UUK);⁷⁴ the Kanjur collections hosted in the Library of the Academy of Social Sciences of Inner Mongolia (HHK1)⁷⁵ and the National Library of Mongolia (UBK),⁷⁶ as well as one volume preserved in the

Monuments of the Orient 1 (2015), pp. 67–77; Алексеев, К.В.: Монгольский Ганджур: генезис и структура. In: *Страны и народы Востока XXVI* (2015), p. 203; Heissig, W.: Die erste mongolische Handschrift in Deutschland. *Zentralasiatische Studien* 13 (1979), pp. 191–214; Heissig, W.: Some Remarks on the Question of the First Translation of the Mongolian Kandjur. In: *Essays on Mongol Studies. Commemorative Volume to the 70 Year Birthday of Academician Sh. Bira*. Олон улсын монгол судлалын холбоо, Улаанбаатар 1998, p. 158, 160 п. 31, 32; Ямпольская, Н.В.: Сводный перечень фрагментов рукописей «чёрных» монгольских Ганджуров в коллекции ИВР РАН. *Mongolica* XV (2015), pp. 48–58; Knüppel, M.: *Vom Irtysh nach Kassel: zum Problem der ersten mongolischen und tibetischen Handschriften in Deutschland*. (Schriften der Universitätsbibliothek Kassel 12). Kassel Univ. Press, Kassel 2014; Yampolskaya, N.: A Note on Foliation in Mongolian Pothi Manuscripts. *Rocznik Orientalistyczny* LXVIII, 2 (2015), pp. 258–265.

⁷³ On PK see Алексеев, К.В.: Монгольский Ганджур..., pp. 204–205, 209–223; Heissig, W.: Beiträge zur Übersetzungsgeschichte des mongolischen buddhistischen Kanons. *Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse III* (50) (1962), pp. 5–42; Heissig, W.: Zur Entstehungsgeschichte der Mongolischen Kandjur-Redaktion der Ligdan Khan-Zeit (1628–1629). *Studia Altaica. Festschrift für Nikolaus Poppe zum 60. Geburtstag am 8. August 1957*. Wiesbaden 1957, pp. 71–87; Касьяненко, З.К.: *Каталог петербургского рукописного «Ганджура»*. Составление, введение, транслитерация и указатели. (Памятники письменности Востока СII. Bibliotheca Buddhica XXXIX.) Наука – Издательская фирма «Восточная литература», Москва 1993; Касьяненко, З.К.: Ленинградский рукописный «Ганджур» – памятник письменной культуры монголов первой половины XVII в. In: *Проблемы монгольского языкознания*. Новосибирск 1988, pp. 139–148; Касьяненко, З.К.: Некоторые исторические сведения в колофонах «Ганджура». *Mongolica* IV 1998, pp. 20–22; Касьяненко, З.К.: Оглавление монгольского «Ганджура» под названием «Солнечный свет.» In: *Письменные памятники Востока: Историко-филологические исследования. Ежегодник 1978–1979*. Наука, Москва 1987, pp. 158–175.

⁷⁴ See Алексеев, К.В.: *Монгольский Ганджур...*, pp. 207–209; Alekseev, K. – Tsyrempilov, N. – Badmatsyrenov, T.: Ulan-Ude Manuscript Kanjur: an Overview, Analysis and Brief Catalogue. *Buddhist Studies Review* 33 (1–2) 2016, pp. 241–269.

⁷⁵ See Алексеев, К.В.: *Монгольский Ганджур...*, pp. 205–206.

⁷⁶ Алексеев, К.В.: *Монгольский Ганджур...*, pp. 206–207; Burnee, D.: Some Features of Mongolian Handwritten Kanjur, Kept in National Library of Mongolia. *Эрдэм шинжилгээний бичиг XXXV* (2012), pp. 131–139; Бүрнээ, Д.: Үндэсний нийтийн номын сангийн бичмэл Ганжуурын эх бичгийн зарим онцлогийн тухай (Юмын ботгийн жишээн дээр). *Монгол улсын их сургууль, Монгол хэл соёлын эрдэм шинжилгээний бичиг XXXIV* (360) (2012), pp. 63–67; Бүрнээ, Д.: Үндэсний номын сангийн монгол бичмэл Ганжуурын төгсгөлийн үгээс орчуулагчийг тодруулах нь. In: *Олон улсын монголч эрдэмтдийнх их хурлын илтгэлүүд* Vol. 2. Улаанбаатар 2012, pp. 45–47. Two volumes from this collection were studied by W. Heissig, see Heissig, W.: Zur Organisation der Kandjur-Übersetzung unter Ligdan-Khan (1628–1629). *Zentralasiatische Studien* 7 (1973), pp. 477–501; and then another six by Z. K. Kas'ianenko, see Касьяненко, З.К.: Новые данные о первой редакции

National Museum of Denmark (CK).⁷⁷

For the purposes of the current study it is important to note the following:

1. A number of indirect pieces of evidence including the history, the colophon, the contents, and the codicological and paleographical peculiarities of AK give us a clear indication, if not quite confirmation, that it is the Golden Kanjur of Ligdan Qayan created in 1629 and should be considered the oldest reading of all the extant manuscript copies.

2. In terms of codicology, paleography and orthography JGF reveal a striking similarity with AK, and differ from the latter only in their smaller dimensions⁷⁸ which allows us to suggest that these manuscripts were most likely to have been written in the same scriptorium, around the same time. JBF1 and JBF2 also have some peculiar characteristics that testify their possible connection with AK and JGF. Those include the use of the small crosses to denote hundreds in the foliation and some special *Galik* signs that are not known to occur in other Mongolian manuscripts (a wavy horizontal stroke to the left from the main axis to mark the long vowels in Sanskrit words (e.g. “a”, “e” – ◀); a short vertical stroke to the left from a “tooth” to denote “e,” mostly in Tibetan words (e* – ◀); and an almost triangle “loop” for “o” (o* – ◀)).

3. From all the Kanjur copies mentioned above only PK represents the complete set. Only 20 volumes of AK have survived until now. Four volumes are absent in UUK. HHK1 is assembled from several manuscript Kanjurs and misses four volumes. UBK is a collection of 70 volumes, including the “alternative” translations of the Buddha’s Word and non-canonical texts. Only around 50 volumes of the collection constitute the Kanjur set, possibly also compiled from several manuscript copies.

The comparative analysis of the extant copies of the Ligdan Qayan’s Kanjur with the involvement of the block-printed edition of the Mongolian Kanjur (MK)

буддийского канона на монгольском языке. *Mongolica. К 750-летию «Сокровенного сказания»*. Наука, Москва 1993, pp. 201-219.

⁷⁷ See Heissig, W.: *Zur Entstehungsgeschichte...*; Heissig, W. – Bawden, Ch.: *Catalogue of Mongol Books, Manuscripts and Xylographs*. The Royal Library, Copenhagen 1971, pp. 199-204; Kollmar-Paulenz, K.: *The Transmission of the Mongolian Kanjur: A Preliminary Report*. In: *The Many Canons of Tibetan Buddhism*. Ed. by Eimer, Helmut – Germano, David. PIATS 2000: Tibetan Studies: Proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000. Brill, Leiden – Boston – Köln 2002, pp. 162-165. One more “black” manuscript Kanjur is preserved in the Kyoto University library but, regrettably, it was unavailable for our study. On this manuscript see Мацүкава, Т.: Японд хадгалагдаж буй монгол Ганжуур, Данжуур тухай товч мэдээ. In: *Бурхан багшийн айлдвар: Монгол Ганжуурын судалгааны олон улсын эрдэм шинжилгээний хурал. Хөтөлбөр, илтгэлийн хураангуй*. Монгол улсын Шинжлэх Ухааны Академийн Түүх, Археологийн Хүрээлэн, Улаанбаатар 2017, p. 49.

⁷⁸ The average size of the “golden” fragments is 64×23 cm, the frame 51×14 cm; AK – 72×24.9 cm, the frame 57.5×15.5 cm.

and the *Naran-u Gerel* catalogue (NG) attached to the St. Petersburg manuscript copy has revealed the following major differences between the texts.

Pañcarakṣā

AK contains five works of the *Pañcarakṣā* (*Dandir-a* section, Vol. *ra*, 81r–198v) translated by the eminent 14th century scholar Sherab Sengge. HHK1 (*Dandir-a, ra*, 57r–164r), PK (*Dandir-a, ra*, 16v–42v),⁷⁹ UUK (*Dandir-a, ra*, 76r–204v) and MK (*Dandir-a, pha*, 85–212v)⁸⁰ contain those works in the translation by Ayusi Güsi (some time after 1587).⁸¹ In UUK and the Dzungar fragments the *Pañcarakṣā* texts are missing.

Bhadrakalpika-sūtra

In the Beijing edition of the Tibetan Kanjur (Q) the *Ārya-bhadrakalpika-nāma-mahāyāna-sūtra* (Tib. *Phags pa bskal pa bzang po pa zhes bya ba theg pa chen po'i mdo*, Mong. *Qutuy-tu sayin čay-un neretü yeke kölgen sudur*) occupies the first volume (marked *i*) of the *Mdo* section,⁸² in the “black” copies of the Mongolian Kanjur HHK1, PK and UUK – the two first volumes (*ka* and *kha*) of the *Eldeb* section,⁸³ and in MK – the first volume (*ka*) of the same section.⁸⁴ All these “black” manuscript copies and MK contain the *Bhadrakalpika* translation by Dayičing Tayiji (late 16th – early 17th centuries).⁸⁵ In AK, JBF1-2 and UUK the *Bhadrakalpika* is missing.

Three JGF folios preserved in the Berlin State Library (JGF(SB))⁸⁶, the Linköping City Library (JGF(L)),⁸⁷ and the British Library (JGF(BL))⁸⁸ contain

⁷⁹ Касьяненко, З.К.: *Каталог...*, Nos. 506–510.

⁸⁰ Ligeti, L.: *Catalogue du Kanjur mongol imprimé. Vol. I – Catalogue.* (Bibliotheca Orientalis Hungarica III) Société Kőrösi Csoma, Budapest 1942–1944, pp. 179–183.

⁸¹ On the peculiarities of both translations see Sárközi, A.: Mongolian Buddhist Terminology over the Ages. *Rocznik Orientalistyczny* LXIII, 1 (2010), pp. 215–223.

⁸² *Bka' gyur pe cin par ma. Woodblock print preserved at National Library of Mongolia, Ulaanbaatar, Mongolia.* Digitally published and distributed by Digital Preservation Society. Tokyo 2010.

⁸³ For PK see Касьяненко, З.К.: *Каталог...*, Nos. 615–616.

⁸⁴ See Ligeti, L.: *Catalogue...*, No. 849.

⁸⁵ W. Heissig identifies him with the well-known Sečen Dayičing Kiya Baysi. On him and his translations see Heissig, W.: *Beiträge zur Übersetzungsgeschichte...* pp. 19–20; Heissig, W.: *Die Familien- und Kirchengeschichtsschreibung der Mongolen. Teil I: 16.–18. Jahrhundert.* (Asiatische Forschungen) Wiesbaden 1959, p. 45 n. 5; Heissig, W.: *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache: Materialien zur mongolischen Literaturgeschichte.* Otto Harrassowitz, Wiesbaden 1954, Nos. 5, 16; Heissig, W.: Zur geistigen Leistung der neubekehrten Mongolen des späten 16. und frühen 17. Jhdts. *Ural-Altäische Jahrbücher* XXVI, 1–2 (1954), pp. 107–108.

⁸⁶ The shelfmark *Ms. oriyent. Fol. 477.*

⁸⁷ The shelfmark *OL 3.*

⁸⁸ The shelfmark *Sloane 2838a.* On JGF in the British Library see Алексеев, К.В.: *К вопросу об идентификации...*; Алексеев, К.В.: *О фрагментах...*

fragments of a previously unknown version of the *Bhadrakalpika-sūtra* that differs from Dayičing Tayiji's translation. The Berlin and Linköping folios have already been published.⁸⁹ They belong to the Vol. *ka* of the *Eldeb* section and contain fragments from the sixth and seventh chapters (Mong. *bölög*) of the *sūtra* correspondingly.

The fragment hosted in the British Library is marked as Tib. *ka*, Mong. *Eldeb*.⁹⁰ It contains a fragment of the text from the second chapter of the *sūtra* that adds some interesting examples of an early Mongolian translation to the picture. Thus, for example, the Sanskrit term *anāgāmin* – 'a non-returner' (Tib. *phyir mi ldog pa*) is translated in JGF(BL) as *nögögede ülü ničuqun* (cf. PK: *qarin ülü ničuqui*, MK: *qarin ülü ničuqu*). The phrase *rgyal chen bzhi'i ris kyi lha* (Tib.) – 'Gods [belonging] to the class of the Four Great Kings' is almost completely rendered in Sanskrit as *čatur maqaraḥa kayika-taki*⁹¹ *tngrī* (cf. PK, MK: *dörben maqaraḥas-un ayimay-un tngri*). In a similar way the JGF(BL) text renders *gtams* (Tib.) the name of the particularly high number, as *kanikar-a*⁹² (cf. PK, MK: *mingyan nayud*); '*khos los bsgyur ba'i rgyal po* (Tib.) 'a universal monarch', *cakravartin* as *čakirvad-i qayan* (cf. PK, MK: *kürdün-i orčiyuluyči qayan*); *mi 'khrugs pa* (Tib.) 'the immovable', Akšobhya as *agsobi* (cf. PK, MK: *ülü qudqulayči*). The use of the pre-classical suffix of the Past tense – *-legei* (e.g. *bülegei*)⁹³ in the JGF(BL) text is also indicative.

All three JGF folios contain fragments of a Mongolian version of the *Bhadrakalpika-sūtra* that is supposedly earlier than the one represented in HHK1, PK and UUK copies of the Mongolian Kanjur.

The *nga* volume of the *Dandir-a* section

The *nga* volume of the *Dandir-a* section is missing in both AK and JGF. In PK,

⁸⁹ See Alekseev, K.: *A Note on the So-called Codex Renatus...*; Alekseev, K. – Turanskaya, A.: *A Folio from the Berlin State Library...*

⁹⁰ Incip.: (24r) nabčitan bolbai: qamuγ linqu-a-dača ber ilaju tegüs nögčigsen sigemuni burqan yambar bükü metü: tegünčilen iregsen-nügüd tere metü kü sayuyad bolbai: Term.: (24v) tegünčilen iregsen agsobi kemebesü čakirvad-i qayan bolbai: sayin galab-ud-un.

⁹¹ Skr. *kāyika* – belonging to an assemblage or multitude. See Monier-Williams, M.: *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European languages, revised by Leumann, E. – Cappeller C. et al.* Clarendon Press, Oxford 1899, p. 274.

⁹² Skr. *kañkara* – ten to the power of thirteen (10¹³). See Monier-Williams, M.: *A Sanskrit-English Dictionary ...*, pp. 242. The *Sumatiratna* gives: Tib. *gtams, kaM ka ra* = Mong. *kam kar-a*. See Rintchen (ed): *Sumatiratna*. (Corpus Scriptorum Mongolorum VI–VII). Улсын Хэвлэл, Улаанбаатар 1959, Vol. I, p. 823.

⁹³ On the pre-classical form of the suffix see Godziński, S.: *Język średniomongolski: Slowotwórstwo. Odmiana wyrazów. Składnia*. Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 1985, paragraph 218; Poppe, N.: *Grammar of written Mongolian*. (Porta Linguarum Orientalium. Neue Serie I) Otto Harrassowitz, Wiesbaden 1954. paragraph 351.

HHK1 and UUK it contains 21 texts arranged in a certain order: Nos. 69–89 of Z. K. Kas'ianenko's catalogue.⁹⁴ Interestingly, none of the colophons of the texts in these manuscript copies contain any data on the Mongolian translators.

On the fol. 2r the *nga* volume of the same section in UBK has the additional marginal title: *niyuča quriyangyui dandir-a – 'Guhyasamāja-tantra'*. The volume significantly differs from PK, HHK1 and UUK concerning its structure and repertoire and contains only 11 texts arranged in the following order: No. 69, 70, 75 and 73 of Z. K. Kas'ianenko's catalogue; then six texts that are present only in the Mongolian block-printed Kanjur, No. 71–75 and 77 according to L. Ligeti's catalogue,⁹⁵ and then No. 71 of Z. K. Kas'ianenko's catalogue.

Below a brief catalogue of the *nga* volume of the *Dandir-a* section in UBK is given. It includes the initial titles of the texts (IT), or the initial lines and the final title (FT) if the text does not have it in the beginning, the colophons and the references to the published catalogues of the Mongolian Kanjur.⁹⁶

1.

IT: [2r] čoy-tu niyuča quriyangyui ner-e-dü dandiris-un yeke qayan <: qamuy tegünčilen iregsed-ün yeke niyuča: niyuča quriyangyui neretü onol-un yeke qayan:>:

Col.: [49r] enedkeg-ün ubadiny-a sridakara varm-a-luy-a: öčigci yeke kelemürči d'geslong rinc"en bz*angbo orčiylülju: nayira/yuluyad oroγuluγsan-i enedkeg-ün ubadini šrijn'an"gabags nomlaju: yeke öčigči kelemürči k'u lhas baj'as nayirayulun tokiyalduylülju jasabai: mongyol-un kelen-tür manjusiri künge o'd'ze'r bandida-tur dulduyidču erdeni qonjin orčiylulbai: : ::

Ref.: Kas'ianenko, No. 69; Ligeti, No. 80.

2.

Incip.: [49r] tendeče bodisung maq-a-sung-nar qamuy tegünčilen iregsed-ün abišig ögküi: bey-e [49v] jarliγ jirüken-ü niyuča-yi uqayuluγsan-tur ...

FT: [58r] qamuy tegünčilen iregsed-ün bey-e jarliγ jirüken-ü yeke niyuča-yin niyuča quriyangyui-ača: qamuy niyuča-yi üjegülügči včir-un belge bilig

⁹⁴ Касьяненко, З.К.: *Каталог...*, pp. 41–46.

⁹⁵ Ligeti, L.: *Catalogue...*, pp. 23–24.

⁹⁶ The catalogue of the volume was prepared in collaboration with Anna Turanskaya. Initially the UBK *nga* volume was described by Z.K.Kas'ianenko, but the scholar believed it to consist of two texts only Касьяненко, З.К.: *Новые данные...*, pp. 215–216. In this study the following symbols are used for the *Galik* letters and editorial marks: <...> – glosses and interpolations, {...} – eliminations and corrections of the text, / – word hyphenation, ??? – unclear reading; 'a – ᠠ, d' – ᠳ, d" – ᠳ", d* – ᠳ*, c" – ᠴ, c* – ᠴ*, e' – ᠡ, g' – ᠭ, j' – ᠵ, k' – ᠬ, n' – ᠨ, o' – ᠣ, t' – ᠲ, t" – ᠲ, y' – ᠶ, z* – ᠵ

adistid orosiyulqui nere-dü arban naimaduyar bölög tegüsbei: : ::

Col.: [58r] enedkeg-ün ubadiy-a aj'arigay-a siradhrkara varm-a-luya: öçigçi yeke kelemürçi d'ge'slong rin"bo bz*angbo orçiyulju nayirayuluyad orosiyulbai: mongyol-un kelen-dür manjusiri kud'ga od'z*er-i mergen bandi-da-dur dul/duyidçu erdeni qonjin orçiyulbai: : ::

Ref.: Kas'ianenko, No. 70; Ligeti, No. 81.

3.

IT: [58r] çoytu belge [58v] bilig-ün vçir qamuy-aça quriyaşsan neretü maqa yoga dandira:

Col.: [61v] enedkeg-ün ubadiny-a ban-a d'id'a jn'a-na-a kara bada luy-a: öçigçi yeke kelemürçi küston d'nt'sjgrub orçiyulju nayirayuluyad orosiyulbai: manjusiri kund'ga od'z*er mergen bandida-tur dulduyidçu erdeni qonjin orçiyulbai: : ::

Ref.: Kas'ianenko, No. 75; Ligeti, No. 84.

4.

IT: [61v] d"örben ökin tngri-yin oyoçat"a öçigsen:

Col.: [65r] enedkeg-ün ubad'iya siradhakira varim-a-luy-a: töbed-ün kelemürçi hac"e'n bz*angpo orçiyulju nayirayuluyad orosiyulbai: : :: monyol-un kelen-tür {dundu} manjusiri kund'ga odz*er mergen badida-tur dulduyidçu erdeni qonjin orçiyulbai: : ::

Ref.: Kas'ianenko, No. 73; Ligeti, No. 85.

5.

IT: [65r] qutuy-tu ködelüsi ügei yeke niyuça dandira:

Col.: [67r] mongyol-un kelen-tür manjusiri kundga od'se'r mergen bandida-tur dulduyidçu: erdeni qonjin orçiyulbai: : ::

Ref.: Kas'ianenko, -; Ligeti, No. 71.

6.

IT: [67r] qamuy kiling-ten-ü qayan niyuça tarnis-un niyuça dandira neretü:

Col.: [69r] mongyol-un kelen-tür: manjusiri kundga od'z*er mergen bandida-tur dulduyidçu: erdeni qonjin orçiyulbai: : ::

Ref.: Kas'ianenko, -; Ligeti, No. 72.

7.

IT.: [69r] vçir-tu rasiyan-u dandira

Col.: [79v] mongyol-un kelen-tür manjusiri kundga odz*er bandida-tur dulduyidçu: saytur erdeni qonjin orçiyulbai: : ::

Ref.: Kas'ianenko, -; Ligeti, No. 73.

8.

IT: [79v] iĵayur-tan-u yir/tinčü-yin itegel tabitu (Ligeti: tabiduyar) kemegdeküi:

Col.: [82r] enedkeg-ün yeke bandi/da bimala śrii bhadra bada: by'angčub rin'čen duradq-a/ĵu: sud'ka gragba gyalmc*an čoytu sasky-a-yin yeke buqar keyid-tür orčiyulbai: mongyol-un kelen-tür manĵusiri kund'ga od'z*er mergen bandida-tur dulduyid/ču: saytur erdeni qonĵin orčiyulbai:: : ::

Ref.: Kas'ianenko, –; Ligeti, No. 74.

9.

IT: [82r] qutuy-tu kuru kulali dhara eke-yin onol:

Col.: [93v] enedkeg-ün ubadiy-a kruur bant'id'a-luy-a kelemürči dgesong krms 'agyalba orčiyulĵu nayirayuluyad orosiylulbai:: : :: mongyol-un kelen-tür manĵusiri küngga oĵer mergen bandida-tur dulduyidču: erdeni qonĵin orčiyulbai::

Ref.: Kas'ianenko, –; Ligeti, No. 75.

10.

IT: [93v] včir-tu yadasun-u ündüsün dandiris-un keseg

Col.: No col.

Ref.: Kas'ianenko, –; Ligeti, No. 77.

11.

IT: [94v] tayalal-un yivangirid üĵügölügßen neret"ü dandir-a

Col.: [136r] enedkeg-ün ubadiya d'harma sribhadra-luy-a: öčigči yeke kelemür-či d"eges lon rinc"en bz*angpo orčiyulĵu nayirayuluyad orosiylulbai:: mongyol-un kelen-tür manĵusiri küd'ga od'/z*er mergen bant'i-d'a-tur dulduyidču sandur erdeni qon/ĵin orčiyul-bai:: : :: [Two lines in Sanskrit]::

Ref.: Kas'ianenko, No. 71; Ligeti, No. 83.

Nos. 1–4 and 11 (Nos. 69–71, 73 and 75 in Z. K. Kas'ianenko's catalogue) in UBK represent the versions of the texts different from those in PK, HHK1, and UUK. All the texts in the UBK *nga* volume except No. 10 (No. 77 in Z. K. Kas'ianenko's catalogue) have Mongolian colophons informing that the works were translated by Erdeni Qonĵin⁹⁷ under the guidance of Kundga Odzer, both the eminent translators and editors of their day, who were taking part in

⁹⁷ On him see, for example, Heissig, W.: *Beiträge zur Übersetzungsgeschichte...*, pp. 14–15; Heissig, W.: *Die Pekinger lamaistischen Blockdrucke...*, p. 41, n. 5; See the list of the PK texts in the colophons of which he was mentioned in Касьяненко, З.К.: *Каталог...*, pp. 292.

the Kanjur translation project under the auspices of Ligdan Qayan.

The analysis of other sources relating to the Mongolian manuscript Kanjur reveal that the UBK *nga* volume is not a unique irregular phenomenon. The *Naran-u Gerel* catalogue offers virtually the same repertoire and arrangement of texts in the Vol. *nga* of the *Dandir-a* section. Two texts are missing in the NG list: No. 2 (No. 70 in Z. K. Kas'ianenko's catalogue), probably, because it is the subsequent *tantra* (Mong. *qoyitu-yin dandir-a*) connected with the previous one, and No. 9 (No. 75 in L. Ligeti's catalogue) for unclear reasons, possibly by mistake.⁹⁸

The Dzungar "black" fragments also have some folios from the *nga* volume: JBF1 – fols. 36, 98, 172, 182; JBF2 – fols. 42, 51, 59, 78, 79, 120.⁹⁹ As in the case with the UBK *nga* volume both sets are marked *niyuča quriyangyui-yin dandir-a*. The identification of the JBF fragments and their collation with other copies of the Kanjur demonstrates that the *nga* volumes of both Dzungar manuscripts probably had the same structure and repertoire as UBK. The examples of the text collation given in *Tables 1–3* show that JBF1 and JBF2 preserved in the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM) contain the same translations by Erdeni Qonjin as UBK, as well as the texts from the block-printed Kanjur that do not exist in HHK1, PK and UUK.

JBF1(IOM)	UBK	PK
[36r] tendeče egüni nomlayad sača: yeke tusburi-tu burqan-ača törögßen bügüde: ayužu qamuy-a emiyeküi boluyad: bodi sedkil-i büged dayan duraduyu: uriqu doysin ragsas kiged: yeke ayul-tu kimuralduyčin-luy-a: včir-un sedkil-iyer sayitur ĵabdubasu: üiles-i ĵang üile-yin yosuyar üiledüyü:: tendeče ilažu tegüs nögčigßen tegünčilen iregßen ayusi: čaylasi ügei včir ĵarqui {včir ĵarqui} neretü samadi-tur tegsi oroldužu: ene linqu-a törögči yeke kiling-tu včir: öber-ün bey-e ĵarliy ĵirüken-ü včir-ača ĵaryabai::	[26v] tendeče egüni nomlayad sača: yeke tusburi-tu burqan-ača törögßen bügüde: ayužu qamuy-a emiyeküi boluyad: bodi sedkil-i büged dayan duraduyu: ürikü (sic) doysin ragsas kiged: yeke ayul-tu kimuralduyčin-luy-a: včir-un sedkil-iyer sayi/tur ĵabdubasu: üiles-i ĵang üile-yin yosuyar üiledü/yü:: tendeče ilažu tegüs nögčigßen tegünčilen iregßen ayusi: čaylasi ügei včir ĵarqui neretü samadi-tur tegsi oroldužu: ene linqu törögči yeke kiling-tu včir: öberün bey-e ĵarliy ĵirüken-ü včir-ača ĵaryabai::	[12v] tendeče egün-i nomlaysan-u tedüi: burqan boyda eĵen törölkiten bügüde: ayužu emiyekü boluysan-iyar: bodi sedkil-i dayan duradbai: doysin kilingtü manyus kiged: yeke ayul-iyar qudqulayčin: včir sedkil-ün masi ĵabdul-iyar: qamuy üiles-i yosuyar üiledbei:: tendeče ilažu tegüs nögčigßen tegünčilen iregßen abida: čaylasi ügei včir ĵarqui kemegdekü diyan-tur tegsi oroldužu: badm-a-ača ĵaruysan včir yeke kilingtü egün-i öber-ün bey-e kelen sedkil-ün včir-ača ĵaryabai:

Table 1. The JBF1(IOM) fol. 36 contains a fragment of text No. 1 almost identical with UBK and different from PK.

⁹⁸ See Касьяненко, З.К.: *Оглавление...*, p. 173.

⁹⁹ Ямпольская, Н.В.: *Сводный перечень...*, p. 52, 56.

JBF2(IOM)	UBK	PK
[42r] ijayur-tan-u köbegün-e ta bügüdeger yambar ülü medejü ülü sonosqui tegünçilen kü bi qamuy tegünçilen iregsed-lüğe qamuy {tegünçilen} bodisung-nar ber: ijayur-tanu köbegün-e tedeger niyuças-un üsüg buu sonosun burqan buu bolsuyai: tere yayun-u tulada kemebesü: teyin büged ariluysan niyuça üsüg-ün tulada bolai: <tendeçe> tedeger qamuy bodisung yayuba ülü ügülen ???: tendeçe ilaju tegüs nögçigsen tegünçilen iregsen: qamuy tegünçilen iregsed-ün bey-e jarliy jiruken-ü vçir qatun-u baka-tur sayun bülege:	[47v] ijayur-tanu köbegün-e ta bügüdeger yambar ülü medejü ülü sonosqui tegünçilen kü bi qamuy tegünçilen iregsed-lüğe qamuy bodisung-nar ber: ijayur-tanu köbegün-e tedeger niyuçasun üsüg buu sonosun burqan buu bolsuyai: tere yayun-u tulada kemebesü: teyin büged ari/luysan niyuça üsüg-ün tulada bolai: tendeçe tedeger qamuy bodisung yayuba ülü ügülen abai: tendeçe ilaju tegüs nögçigsen tegünçilen [48r] iregsen: qamuy tegünçilen iregsed-ün bey-e jarliy jiruken-ü vçir qatun-u baka-tur sayun bülege:	[22v] ijayur-tan-u köbegüd ta bügüdeger yambar ese medegsen ese sonosuysan tegünçilen kü: qamuy tegünçilen iregsed kiged qamuy bodisadu-a ijayur-tan-u köbegüd ene niyuça-yin yurban üsüg-i ese {???} olju ilete tuyulju burqan ese bolbai: tere yayun-u tula kemebesü: niyuça-yin <yurban> üsüg teyin büged ariluysan-u tula bolai: tendeçe tedeger qamuy bodisadu-a-nar yayuba ülü ügülen abai: tendeçe ilaju tegüs nögçigsen qamuy tegünçilen iregsed qamuy tegünçilen iregsed-ün ¹⁰⁰ bey-e kelen sedkil-ün vçir qatun-u bhak'a nököd-tür sayubai:

Table 2. The JBF2(IOM) fol. 42 contains a fragment of text No. 1 almost identical with UBK and different from PK.

JBF2(IOM)	UBK	MK, <i>Dandir-a, ca</i>
[59r] mandal-un bey-e büged masi ariluysan: sudal inu dusul-un mön çinar buyu: naiman tulyuuri inu naiman köl bolai: tabun jüil rasiyan tabun jüil ???: barayun jëgün degere door-a qayaly-a büged buyu: sidün kimüsün sira üsün tuvaran ¹⁰¹ jiruken-i dumda-du küisün büged: tabun çoy-ça-yin erkin eke buyu:: ijayur orod ökin tngri kemen aldarsiyasan: maqabud inu dörben qayaly-a-çi büged buyu: nigen altan tegsi dörbelçey (sic) buyu: teyin mayaduysan itegel ac'ala:: teyin büged ariluysan bey-e-yin nögöge bölög bolai::	[67v] mandal-un bey-e büged masi ariluysan: sudal inu dusul-un mön çinar buyu: naiman tulyuri inu naiman {köl} köl bolai: tabun jüil rasiyan tabun jüil buduy: barayun jëgün door-a {tuvaran} qayaly-a büged buyu: sidün kimüsün sira üsün tuvaran: jiruken-ü dumda-tu küisün büged: tabun çoyça-yin erkin eke buyu:: ijayur orod ökin tngri kemen aldarsiyasan: maqabud inu dörben qayaly-a-çi büged buyu: nigen altan tegsi dörbeljin buyu: teyin mayaduysan <itegel> aj'ala:: teyin büged ariluysan bey-e-yin nögöge bölög bolai::	[19v] bey-e-yi büged teyin büged ariluysan man'd*al: sudal anu tig-ün ¹⁰² mön çinar bui: naiman bayan-a anu naiman çimügen bui: tabun jüil rasiyan tabun jüil buduy: barayun jëgün deger-e door-a egüden büged: sidün kimüsün sira üsün tuvaran-a: jiruken inu dumdaki küisün büged:: tabun çoyça-yin qatun buyu: oron kiged törön tügekü-yi ökin tngri kemen aldarsimui: maqabud anu dörben qayalyaçi büged: altan tursi dörbeljin tegsi buyu: itegel açala-yin amurlingyui düri-tü: teyin büged ariluysan bey-e-yin nögöge bölög: :

Table 3. The JBF2(IOM) fol. 59. contains a fragment of the second chapter of text No. 6 almost identical with UBK. The text is not present in PK, HHK1 and UBK, but its edited version is included in MK (L. Ligeti's catalogue, No. 72).

¹⁰⁰ Here the scribe seems to repeat the same phrase twice.

¹⁰¹ = Tib. *twa ra na* < Skr. *tvaraṇa* 'produced by hurrying,' sweat. See Monier-Williams, M.: *A Sanskrit-English Dictionary*..., p. 464.

¹⁰² = Tib. *thig* - 'a drop.'

Conclusion

Currently we have discovered three major differences between the manuscript copies of the Mongolian Kanjur: Sherab Sengge's 14th century translation of the *Pañcarakṣā* in AK versus Ayusi Güsi's late 16th century translation in HHK1, PK, UUK (in UUK and the Dzungar fragments the *Pañcarakṣā* texts are missing); the archaic Mongolian version of the *Bhadrakalpika-sūtra* in JGF versus Dayičing Tayiji's translation in HHK1, PK, UUK (the *Bhadrakalpika* is missing in AK, JBF1-2 and UUK); and two different versions of the Vol. *nga* of the *Dandir-a* section, in UBK, JBF1 and JBF2 on the one hand and in HHK1, PK and UUK on the other (the volume is missing in AK and JGF).

Though the lack of some textual materials still does not let us come to some broad-scale conclusions concerning the transmission of the Mongolian manuscript Kanjur, it is quite clear that the so called Ligdan Qayan's "redaction" is not as homogeneous as it was commonly believed in Mongolian studies. At present it is possible to determine a group of Kanjurs containing Ayusi Güsi's *Pañcarakṣā*, Dayičing Tayiji's *Bhadrakalpika*, and the *nga* volume consisting of 20 texts. This group includes HHK1, PK, UUK and, probably, the CK considering that its volume reveals some codicological similarity to PK. MK is related to this group of Kanjurs because it encloses the same translations of the *Pañcarakṣā* and *Bhadrakalpika*. Due to the absence of texts under consideration in some of the Kanjur copies we can only suggest that AK, UBK and the Dzungar fragments could possibly form another, more archaic group of Kanjurs.

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