



*The 7th International  
Conference of Oriental  
Studies:  
Collections of Texts and  
Artefacts*



Cracow, 22-24.10.2018

**Abstracts**



## On the Identification of the “Golden” Fragments from Dzungaria<sup>1</sup>

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A number of folios written in gold on the black and blue background are preserved in Russian and European depositories where they came in a variety of ways in the 18<sup>th</sup> century from one of the Dzungar monasteries built in the Irtysh River Basin in the mid-1650s and consequently abandoned (JGF). By now 32 fragments have been detected and studied in the Institute of Oriental Manuscripts in St. Petersburg (20 folios), the British Library (four folios), the Library of the University of Glasgow (three folios), the Herzog August Bibliothek in Wolfenbüttel, the Kassel University Library, the Francke Foundation in Halle, Berlin State Library, and Linköping City Library (one folio each). We are also aware of two “golden” fragments preserved in the Bibliothèque nationale de France in Paris that have not been examined yet.

The comprehensive textological, codicological and paleographical analysis of the folios revealed that all of them belong to one and the same copy of the Mongolian Kanjur written in the 17<sup>th</sup> century presumably on the territory of Inner Mongolia. Interestingly, all the folios belong solely to the initial, i.e. *ka* volumes of the Kanjur sections. The work on the identification of JGF established that they represent the following sections and works of the Mongolian Kanjur:<sup>2</sup>

1. the *Dandir-a* section, Nos. 3, 7, 8, 9, 10 (7 fragments)
2. the *Yum* section, No. 524 (13 fragments)
3. the *Olangki* section, No. 546 (2 fragments)
4. the *Erdeni dabqurliy* section, No. 558 (3 fragments)
5. the *Eldeb sudur* section, No. 615 (3 fragments)
6. the *Vinay-a* section, No. 599 (4 fragments).

The arrangement of texts within the compendium proves that the “golden” manuscript Kanjur from Dzungaria belongs to the so called “first” or “manuscript” recension of the Buddhist canon in the Mongolian language carried out in 1628–1629 under Ligdan-qayan of Čaqar (1592–1634). Importantly, three of the fragments under consideration represent a more archaic version of the *Bhadrakalpika-sūtra* than the Davičing Tayiji’s translation of the late 16<sup>th</sup> – early 17<sup>th</sup> centuries included in the rest of the Mongolian Kanjur copies. This fact allows us to suggest that Ligdan’s recension was not that uniform as it was previously thought by the scholars of Mongolian literature.

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<sup>1</sup> The research was supported by RFBR (Russian Foundation for Basic Research) project No. 18-012-00376: “Golden” manuscript fragments from Dzungar monasteries – a unique source of information on the history of the Buddhist canon in Mongolia: a comprehensive historical-philological study.

<sup>2</sup> The numbers of works in the Mongolian Kanjur are given in accordance with Kas’ianenko, Zoia K. *Katalog peterburgskogo rukopisnogo “Gandzhura”* [Catalogue of the St. Petersburg Manuscript Kanjur]. Pamiatniki pis’mennosti Vostoka. CII. Bibliotheca Buddhica. XXXIX. Moskva: “Nauka”, Izdatel’skaia firma “Vostochnaia literatura,” 1993.