Oirat Manuscripts in the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities in Ürümqi (Part One)*

Alateng Aoqier1, N. S. Yakhontova2, N. V. Yampolskaya2

1 Institute of China’s Borderland Studies, Chinese Academy of Social Sciences, Chaoyangqu, Guojia tiyuchang beilu 1, Beijing, 100101, People’s Republic of China
2 Institute of Oriental Manuscripts, Russian Academy of Sciences, 18, Dvortsoyaya nab., St. Petersburg, 191186, Russian Federation


The authors of this article present a summary of the unpublished catalogue of Oirat manuscripts and xylographs preserved at the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities, the National Affairs Committee of the Xinjiang Uyghur Autonomous Region (Ürümqi), compiled by the keeper of the collection Do. Galdan. The fund contains around 400 books that have been collected among the Mongolian population of the Xinjiang Uyghur Autonomous Region since 1984. The Catalogue compiled by Do. Galdan is a list of 397 entries structured according to the order of shelfmarks: the items are neither classified by topic nor indexed, which does not allow to search for a particular text inside the collection. Therefore, classifying and grouping the items is the principal task pursued in this article. Its main focus is a thematic index to the upcoming catalogue. The index is preceded by commentary that introduces the classification of texts and notes the highlights of the collection. The texts were classified based on their titles and the descriptions of their content provided by Do. Galdan in his draft catalogue. The overall number of surviving Oirat manuscripts is limited, and the value of the materials preserved in Ürümqi is beyond dispute. What makes this collection exceptional is its local and popular character which reflects the tradition of text-related practices spread among the Oirat population of the Xinjiang Uyghur Autonomous Region in the 20th century.

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Introduction

The authors of this article introduce the collection of Oirat manuscripts and xylographs preserved at the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities, the National Affairs Committee of the Xinjiang Uyghur Autonomous Region (Ürümqi). A draft catalogue of this collection has been compiled by its keeper Do. Galdan and is yet to be published. Do. Galdan has kindly presented the authors of this article with a working copy of the catalogue, on which the following summary is based. The authors of this article aim to present this sizeable and noteworthy collection to scholars of Mongolian and Oirat literature, language and culture worldwide. While working on the article, the authors did not have access to the manuscripts and relied entirely on the information provided by Do. Galdan, which limited the scale of research and commentary. Nevertheless, we hope that the reader will benefit from the information published here, viewing it as a steppingstone to accessing the collection before its catalogue comes out, as well as a helpful amendment to the latter.

The Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities was founded in 1984 when the work of collecting and preserving manuscripts began. At the first stages, field work was carried out by the Cabinet’s member B. Batu and N. Batbayar who was employed at the Xinjiang People’s Publishing House. In 1993, Do. Galdan contributed to the mission by collecting books from Mongolian households of the Ili Kazakh Autonomous Prefecture. Most of the books preserved at the Cabinet come from private households in the Xinjiang region. The fund currently holds around 400 items, including photocopies of books preserved in other collections.

The draft catalogue entitled “The Catalogue of Old Books in Clear Script from Xinjiang” (Oir. šinžiyang-giyin todo üzüq-yin erteni nom bičiq-yin yarcaq) is compiled as a list that includes 397 items: the majority of them are manuscripts in Oirat, one Oirat xylograph, five manuscripts and one xylograph in classic Mongolian, and 35 photocopies of manuscripts, xylographs and modern printed books. The titles of Oirat texts are reproduced in Clear Script while the description and commentary within each entry are written in Mongolian. Entries have the following structure: the Oirat title (in Clear Script and Latin transliteration), the title in Chinese, the names of the author and translator (if available), the description of the item (date, form, materials, size, number of pages and lines, pagination), a summary of its content, and shelfmark.

The items in the catalogue are arranged following the numerical order of their shelfmarks. They are neither categorized by topic nor indexed, which hinders the possibility of searching for a text inside the collection. Therefore, classifying the texts and providing a thematic index to the catalogue is the main task pursued in the current article. The index is preceded by a brief commentary that introduces the classification of texts and notes the highlights of the collection. The texts were classified based on their titles and the descriptions of their content provided by Do. Galdan in his draft catalogue.1

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1 This work does not reproduce the detailed descriptions of the manuscripts’ form and content given in the catalogue compiled by Do. Galdan.
The Classification of Texts

The classification of texts in the index is defined by the content of the collection. Comprised of books from private households in Xinjiang, the fund is rich in texts related to popular ritual practices, astrology and divination manuals, texts that contain protective dhāraṇī, prayers, etc. (these constitute over 56% of the fund). A significant part of the collection is made up of texts from the Buddhist canon (14%), primarily multiple copies of popular shorter sutras. A smaller share belongs to popular narratives (5.3%), didactic literature (4.2%) and prophecies (6.5%), while epics, texts on medicine, linguistics and history are represented by a small and random selection and altogether constitute the remaining 14% of the collection. There is no single principle (such as genre, type or theme) that serves as a basis for classification. For instance, within section VIII (Popular Ritual) offerings are listed separately due to the marked prevalence of this genre, while the smaller section III lists popular narrative texts of different origins and genres, such as frame stories and jātakās.

An outline of the classification used in the index is provided below, accompanied by a brief overview of each section’s contents. Calculation is indicated in terms of titles and items, the former referring to the titles of texts (literary works), the latter to actual books and documents (manuscripts, xylographs, photocopies) preserved in the collection. In total, the index includes 274 titles and 397 items.

I. Buddhist Canonical Texts (17 titles, 57 items).

Texts from the Kanjur constitute 14% of the fund and primarily include multiple copies of popular sutras translated by Zaya paṇḍita (1599–1662). The few rarities preserved here include the “Lotus Sutra” written in Clear Script (dēdū nom cayān badma kemēkū yeke kölgüni sudur, shelfmark M-04-05-0364), an item that has no counterparts in other collections, the “Prajñāpāramitā in Eight Thousand Lines” (biligiyin činadu kürüqsen nayiman mingγatu, M-04-05-0365), the “Five Protectors (Pañcarakṣā)” (banzaraqči, M-04-05-0001) and a xylograph of the Oirat “Diamond Sutra” (biligiyin činadu kürüqsen tasulaqči očir, M-04-05-0015).

II. Unsorted Buddhist Texts (14 titles, 14 items).

The collection contains eight texts that elaborate on various aspects of the Buddhist teaching: Buddhist cosmology and history, “intermediate states” (Tib. bar do; Oir. zuuradu) and “liberation through hearing” (Tib. thos grol; Oir. sonsod tonilxu), as well as ritual and meditation practice. All of them are translated from Tibetan. These texts belong to several different spheres of Buddhist literature that are poorly presented in the collection having little connection to popular practices and ritual. They are listed in this section because they could not be grouped with others. Apart from them, the section lists six miscellanea which, on the contrary, contain some of the most popular shorter texts used in practice and recitation.

III. Frame Narratives, Jātakās and Tales (14 titles, 21 items).

This section lists popular narratives, mostly of Indian and Tibetan origin, often marked as tuuji (tales, stories) or cadiq (jātakās, or accounts of the previous births of the Buddha).

IV. Didactic Literature (16 titles, 17 items).

The section consists of texts of various form and size that contain moral precepts. Among the few texts that fall into this category are the oldest examples of Mongolian didactic poetry traced back to the times of Genghis Khan — the “Key to Wisdom” in
both Oirat and Classic Mongolian (činggis boqdoγin šaštir, M-04-08-0217; činggis boy-da-yin jokiyasgan oyun tülkegür neretü sudur, M-04-02-0221) and the “Šāstra of the Wise Orphan-boy and the Nine Comrades of Genghis Khan” (a photocopy of an Oirat manuscript; boqdo činggisiyin maqtan suryaqsan šaštir, M-04-02-0301), as well as the jewel of Tibetan aphoristic poetry — the “Subhāṣita” of Sa skya Pandita Kun dga’ rgyal mtshan (1182–1251) and its commentary (śubha śidhi rdana ni dhi na ma šaṣdara, M-04-08-0226; sa skaya bandida-yin zokōqsan śubha śidhi-yin tayilburi, M-04-08-0225).

V. Prophecies (21 titles, 26 items).

Texts in this genre are short “messages” ascribed to eminent Buddhist teachers or presented as having divine origin (inscriptions miraculously appearing on rocks, scrolls falling from the sky, etc.). They give a prophecy of the upcoming dark times and reveal ways of avoiding this menace, which include following the rules of moral conduct and reciting Buddhist scriptures as well as copying and spreading the very text of the prophecy. Their titles include markers such as zarliq, biciq or lüngdün.

VI. Hymns and Prayers (17 titles, 23 items).

This section lists prayers (Oir. zalbiral), hymns (Oir. maqtâl) and well-wishing texts (Oir. irôl), that is, short scriptures containing praise to various deities that invoke protection for the reciter and other living beings. Two texts, both translated by Zaya paṇḍita, stand out as the most popular: the “Praise of the White Tara” (Oir. xutuqtu dare ekeyin maqtâl or cayân dare eke, preserved in five mss.) and the Buddhist Сreed (Oir. itegel, three mss.).

VII. Dhāraṇī-texts (23 titles, 38 items).

Short dhāraṇī-scriptures based both on Buddhist practices and popular beliefs. The best represented among them are the “Heap of Goodness”, a text from the dhāraṇī collection gzungs ’dus, translated by Zaya paṇḍita (Oir. ölzöi dabxurlaqsan, five mss.), “The Words of Ten Buddhas” (Oir. arban burxani zarliq or arban burxanin tangγariq, five mss.) and the “Dhāraṇī of Five Mothers” (Oir. xutuqtu biligiyin činadu kürüqsen tabun yumiyin xurângγui, four mss.).

VIII. Popular Ritual (66 titles, 110 items).

As texts on popular ritual are abundant in the collection, this section is divided into three parts.

VIII.1. Offerings (44 titles, 62 items): texts used in offering practices (Oir. sang, serǰim, cacal, etc.).

VIII.2. Various Ritual Texts (16 titles, 41 items): texts that protect one from illnesses and bad dreams, avert bad omens, etc.

VIII.3. Ritual texts in the Tibetan language written in Clear Script (6 titles, 7 items).

Among the ritual texts, three stand out as the best represented: “The Sutra that averts bad dreams”, which explains 29 kinds of bad omens one encounters in dreams and contains spells that help to redirect their harmful influence (Oir. mou zöüdeni xariuluqči sudur, seven mss.), the “Sutra that Tames the Black Mouth and Tongue”, a popular Tibetan apocryphal text that protects from calumny translated by Zaya paṇḍita (Oir. xutuqtu xara ama kele amuralulun üyiledüaqči yeke kölgüni sudur, six mss.), and the text dedicated to the cult of the White Old Man (Oir. cayân öbügen) known under the titles “Sutra Spoken by the White Old Man” (Oir. cayân öbügeni ögüleqsan sudur), “Sutra of the Tamer of the Earth and Water” (Oir. yazar usuni nomoyodxun daruulun čidaqči neretü sudur), etc. (six mss.).
IX. Astrology and Divination (53 titles, 56 items).
Manuscripts on practical astrology cover a range of topics including deciphering various natural omens and averting their harmful influence, protection from misfortunes caused by the positions of planets, locating the soul (Oir. sünesün) in different parts of the body of humans and animals according to the time of day, choosing a bride, as well as bone and candle flame divination.

X. Epics (7 titles, 8 items).
Six fragments of the epic poems Geser, Jangar and Khan Kharangui, four of them preserved in photocopied manuscripts.

XI. Medicine (7 titles, 7 items).
Eight texts related to medicine, among them extracts from the Tibetan medical treatise the “Four Tantras” (Tib. rgyud bzhi) and manuals on folk medicine.

XII. Dictionaries and Reference Works (10 titles, 10 items).
Linguistic works hold a marginal position within the collection. This section lists a random selection of Mongolian and Oirat alphabets, galig manuals and dictionaries.

XIII. Historiography, Biography, Documents (7 titles, 8 items).
Photocopies of several chronicles and documents on Oirat history, and one chronicle in Classic Mongolian, the “Blue Book of the Great Yuan State” (yeke yüvan ulus-un törö-yin köke sudur, M-04-08-0313).

XIV. Unsorted Texts (2 titles, 2 items).
This section includes the Mongolian translation of the Chinese novel “Journey to the West” and a photocopy of the Gospel of St. Mark in Oirat.

Texts Translated by Zaya paṇṭita
One of the challenging tasks pursued in Oirat studies is identifying texts translated by Zaya paṇṭita. This task can be approached from two perspectives: the colophons that mention Zaya paṇṭita as the translator, and the list of 186 texts compiled by his disciple Radnabhadra [1, p. 62–67], the former being a more reliable source.2 In the index presented in this article, Zaya paṇṭita is mentioned as the translator based on the information provided by Do. Galdan. Most of these cases are corroborated by the information from the colophons of the manuscripts preserved in other collections, and from Radnabhadra’s list.3 There are, however, eight manuscripts that are marked by Do. Galdan as containing texts translated by Zaya paṇṭita, but not identified as such elsewhere:

1. Süke bodhi-yin (sic!) sudur, M-04-02-0003, Unsorted Buddhist texts section;
2. Kümüni ilyaxu zaluu-yin küzuüni čimeq kemēkü sudur, M-04-08-0228, Didactic Literature section;
3. Altai-yin arban yurban sanggiiyin sudur, M-04-05-0089, Offerings section;

2 The presence of a text’s title on Radnabhadra’s list is not enough to definitively identify its translator. For example, the list mentions the story of Molon toyin (Oir. moloni toyini touj) among the translations of Zaya paṇṭita [1, p. 63, No 52], but the colophons of its extant manuscripts name another translator — Tsultemjamts (Oir. zül krim rgyamzo = Tib. tshul khrim rgya mtsho) [2, p. 17].

3 In two of these cases, texts are found on Radnabhadra’s list only: boqdo zongkaba-yin blama yoga (M-04-05-0039, Unsorted Buddhist texts section) and itegel (M-04-05-0172, M-04-05-0173, M-04-05-0369, Hymns and Prayers section) [1, p. 62, 64, Nos 1, 120].
4. **Badarangγui ulān yal takixu sudur**, M-04-08-0347, Offerings section;
5. **Tabun belge biligiyin arirun sang**, M-04-05-0097, Offerings section;
6. **Xutuqtu sir talbixu sang**, M-04-08-0114; Offerings section;
7. A collection of ritual texts titled **klusuyin sang** or **lusun xadiyin sang**, M-04-05-0092, M-04-05-0093, M-04-05-0094, Offerings section;
8. A titleless manuscript that includes three **dhāraṇī**-texts, M-04-05-0199, Unsorted Buddhist Texts section.

Numbers 7 and 8 in the list are manuscripts that contain multiple texts and it is not clear which of them are attributed to Zaya paṇḍita. Do. Galdan does not cite the colophons, so no clarification can be given without addressing the manuscripts in question.

**Conclusion**

Given the relatively small numbers of surviving Oirat manuscripts worldwide, the value of the materials preserved at the Cabinet for Collecting, Cataloguing and Publishing Old Books of Ethnic Minorities is beyond dispute. What makes this collection exceptional is its local and popular character: a comprehensive study of this fund as a whole would allow to outline the tradition of text-related practices spread among the Mongolian (Oirat) population of the Xinjiang Uyghur Autonomous Region in the 20th century. In much the same way, the collection presents interest for researchers in the fields of text studies, codicology, paleography and linguistics as it provides a representative selection of manuscripts that allows to trace the local traditions of written text transmission, book production and dialect peculiarities.

**Thematic Index**

The content of the collection is presented in thematic sections, the texts inside each section are arranged in alphabetical order. The items are listed as they would be in an index: the title of the text is followed by references to one or several manuscripts in the collection, and in rare cases a short commentary regarding their content or peculiarities. Entries have the following structure:

- the Oirat or Mongolian title in transliteration (transcription); if the same text is preserved in the collection under different titles, variants are given; minor variant readings are not taken into account;
- original titles in Tibetan, Sanskrit or Chinese (if clearly established) provided in brackets;
- the shelfmarks of all the manuscripts of this text preserved in the collection; the last four digits in the shelfmark correspond to the number of the catalogue entry;
- the type of item (ms., xyl. or photocopy), the number of pages, date (if available) and language (if not Oirat); in his catalogue Galdan marks the number of pages, not folios, and the index adheres to the same principle to avoid confusion;
- a note on the author and translator of the text is given if valid information is available;
- references to other collections; the index primarily refers to the catalogues of two of the largest collections of Oirat manuscripts — that of the Institute of Language
and Literature, Ulaanbaatar [3] and the Institute of Oriental Manuscripts, St. Petersburg [4, 5, 6], if the text is not found there — to other funds and the list of Radnabhadra [1].

I. Buddhist Canonical Texts (17 titles, 57 items).

For the sake of brevity, several recurring elements are omitted in the transliteration of the titles of canonical sutras, namely the Oir. *xutuqtu* (= Skt. *ārya*; Tib. *phags pa*) in the beginning and the Oir. *kemēkü yeke kölgüni sudur* (= Skt. *nāma mahāyāna sutra*; Tib. *bya ba theg pa chen po’i mdo*) at the end of titles.

Arban *zügiyin xarangγui büküni arilγaqči* (Skt. *daśadika andhakāra vidhvanasa*; Tib. *phyogs bcu’i mun pa rnam par sel ba*), M-04-05-0169, ms., 8 p.; the “Sutra that Dispels the Darkness of the Ten Directions” translated by Zaya paṇḍita [5, Nos 2823, 2824].


*Biligiyin činadu kürüqsen nayiman mingγatu* (Skt. *aṣṭasāhasrikā prajñāpāramitā*; Tib. *shes rab kyi pha rol tu phyin pa bryad stong pa*), M-04-05-0365, ms., 676 p., incomplete (18 p. missing); the “Prajñāpāramitā in Eight Thousand Lines” translated by Zaya paṇḍita [3, Nos 243, 244].


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4 This text is in the Mongolian Kanjur [7, No 801; 8, No 1026].
5 This text is in the Mongolian Kanjur [7, No 416; 8, No 412].
6 This text is in the Mongolian Kanjur [7, No 543; 8, No 766]. The Oirat translation of the Prajñāpāramitā in Eight Thousand Lines has come down to us in only a few copies. There is a xylographic edition, printed in 1742 by the order of Galdan Tseren (r. 1727–1745), only three copies of which are listed in collections worldwide: two copies are preserved at the Institute of Language and Literature, Ulaanbaatar [3, Nos 455, 592[1]], another copy was published in [9], and just one other manuscript copy has been described and published to date [10]. The high value of the manuscript preserved in the Xinjiang collection is unarguable.

7 Three xylographic editions of the Oirat “Diamond Sutra” are widely known [11, p. 105], while M. Erdemtüü has described eight [12, p. 24–31]. None of them fit the description provided by Do. Galdan, which makes the xylograph M-04-05-0015 worthy of attention, given the scarcity of surviving Oirat block-printed books.
8 This text is in the Mongolian Kanjur [7, No 669; 8, No 771].
9 This text is in the Mongolian Kanjur [8, No 162]. The surviving manuscript recensions of the Mongolian Kanjur (17th century) do not contain the Heart Sutra.
Three unidentified texts dedicated to Sitātapatrā:

Burxani cayān śūkūrtūni yeke kölğon sudur, M-04-05-0275, ms., 54 p.; translated by Zaya paṇḍita;

Cayān śūkūrtū busudtu ülü ilaqtaxu yekede xarılaqči neretü tarni, M-04-05-0236, ms., 22 p.;

Cayān śūkūrtū-yan arbis tarni, M-04-05-0174, ms., 6 p.; translated by Zaya paṇḍita;

The Tantra section of the Mongolian Kanjur contains four texts dedicated to Sitātapatrā [7, Nos 167, 168, 170; 8, Nos 207 (=626), 208, 209 (=627), 210]. The three manuscripts listed above cannot be accurately attributed without text collation.


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10 This text is in the Mongolian Kanjur [7, No 319; 8, No 490].
11 This text is in the Mongolian Kanjur [8, No 708]. The surviving manuscript recensions of the Mongolian Kanjur (17th century) do not contain this text.
12 This text is in the Mongolian Kanjur [8, No 868]. The surviving manuscript recensions of the Mongolian Kanjur (17th century) do not contain this text. The manuscript M-04-05-0364 is the first Oirat translation of the “Lotus Sutra” to be listed in collections, which makes it unique. According to Do. Galdan, the text was translated by Mergen Čorji whose identity has not been established. It is possible that this name and title refer to Śiregetū Güūši Čorji Manjuśri Paṇḍita (late 16th–17th century) who translated the “Lotus Sutra” into Mongolian (the title mergen was given to him after he translated the large Prajñāpāramitā sutras and other scriptures, as stated in the biography of Śiregetū Güūši Čorji: …γurban tegüs yüm-i mongγol-iyar orčiγuluγsan-du mergen kemen aldaršiγsan büged… (“… having translated the entire Three Mothers into Mongolian became known as mergen (i.e., the wise one)”). Quoted from the manuscript titled Köke qota-yin yajar orod-un ki jayar ba sīregetū-yin geen-yin tobei nantar, preserved at the Library of the Academy of Social Sciences, Inner Mongolia, shelfmark 314401, p. 2, lines 5–6. If this assumption is correct, the Oirat rendering could be based on the Mongolian translation by Śiregetū Güūši Čorji. However, this conjecture needs to be verified by textual research.
13 This text is in the Mongolian Kanjur [7, No 754; 8, No 709].
14 This text is in the Mongolian Kanjur [7, No 556; 8, No 1144].
Suduriyin ayimagiyin erketü xān dēdü altan gerel (Skt. suvānaprabhāsottama sutreṇдрarāja; Tib. gser ’od dam pa mdo sde’i dbang po), M-04-05-0044, ms., 190 p.; M-04-05-0032, photocopy of a ms., 173 p.; the “Sutra of Golden Radiance” translated by Zaya paṇḍita [3, Nos 1–30; 5, No 2451].


II. Unsorted Buddhist Texts (14 titles, 14 items).

Bodhi mör-tü oroxu, M-04-05-0366, ms., 463 p., incomplete; translated by Širabdorjī.


Xoyorduγar ilaγuqsan nomiyin xān boqdo zungkabayin tuuǰi orošiboi, M-04-05-0302, photocopy of a ms., 16 p.; the story of Rje Tsong kha pa cf. [11, p. 184, No 0016; 3, Nos 907, 908].

Otoči burxani takixu kigēd mandaliyin coγo, M-04-05-0372; ms., 56 p., incomplete; manuscript titled “Offering and Mandala Ritual [dedicated] to the Buddhas of Medicine” contains a fragment of a text on worshipping the eight buddhas of medicine.

Süke bodhi-yin (sic!) sudur, M-04-02-0003, ms., 14 p.; a text titled “Sukhāvatī-sutra” translated by Zaya paṇḍita, it contains a description of the pure land of Sukhāvatī, similar in content to the shorter Sukhāvatīvyūha-sutra (Tib. bde ba can gyi bkod pa’i mdo).


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15 This text is in the Mongolian Kanjur [7, No 773; 8, No 1041].
16 According to Do. Galdan, manuscript M-04-05-0367 is a copy that can be traced back to a xylograph which, in turn, was based on the original 17th century copy written by Dalai vangbo — a scribe mentioned in one of the colophons of Zaya paṇḍita’s translation of this sutra and also referred to as Dalai onbo (ombo). See: [11, p. 129; 5, No 2818; 3, No 463].
17 This text in the Mongolian Kanjur [7, No 667; 8, No 1021].
18 According to Do. Galdan, this manuscript titled “Entering the Path to Enlightenment” goes back to the early Qing period and contains a text translated by Širabdorjī that explains the Buddhist doctrine with the help of parables. In Chinese, the manuscript is referred to as 大菩提经, lit. “The Great Bodhi Sutra”. All of these details suggest that this is an Oirat rendering of the “Explanation of the Examples, a Collection of Treasures” (Mong. üliger-in nom erdeni ęcyolasyan; Tib. dpe chos rin chen spungs pa) — the commentary to the paramount work of Po to ba Rin chen gsal (1027–1105) composed in the 12th century by Lce sgom pa Shes rab Rdo rje. The Mongolian translation of this work was block-printed in Beijing in 1720 [13, p. 110, No 121]. In the Catalogue of Mongolian manuscripts preserved in China, this xylograph and other editions of the same text are referred to by the same Chinese title that is used by Do. Galdan — 大菩提经 [14, p. 120, Nos 00979–00983]. If it is indeed so, this manuscript is the only specimen of an Oirat translation of this work to be registered in collections.
19 This text is mentioned in the list of works translated by Zaya paṇḍita [1, p. 64, No 120].
Yirțüncüyin toli kemēkü šastir; M-04-02-0206, ms., 36 p.; the treatise on Buddhist cosmology titled “Mirror of the World” composed by the Qoyid monk Sumatisāsanadhyāna [15, No 221; 17, No 3; 6, No 4071].

Zuurdiyin nomloγayin sudur, M-04-05-0159, ms., 20 p.; “Sermon on the Intermediate State”, on guiding the soul of the dead to be reborn in the land of Amitābha.

Six miscellanea that contain short Buddhist texts for recitation and ritual practice:

Arban burxani zarliq and other sutras; M-04-05-0032, ms., 82 p., apart from the title text, includes (titles given by Do. Galdan in Classic Mongolian): čaγan ebügen-ü ügülegsen sudur, dara eke-yin maytayal, unal namančilaqu sudur, altangerel-ün quriyangyui and other texts.

Cayān šükürtü busudtu ülü ilaqdaxu yekede xariγuluqči neretü sudur, M-04-05-0196, ms., 108 p.; the manuscript titled “The Invincible Sutra of Sitātapatrā” (likely corresponds to Skt. tathāgatoṣṇiṣṭhātapatrā aparajitā mahāpratyaṣṇiṣṭhātapatrā parama siddhi nāma dhāraṇī; Tib. de bzhin gshegs pa’i gtseg tor nas byung bā’i gdugs dkar mo can gzhan gyis mi thub pa chen mo phyir bzlog pa mchog tu grub pa zhes bya’i gzungs); apart from the title sutra, includes (titles given by Do. Galdan in Classic Mongolian): qamuy kilinčë unal namančilaqu sudur, qutuytu dara eke-yin maytayal, ilayun tegüsün ülegsen bilig-ün činadu kürügen-ü jirüken, sukavadiyin sudur and others.

Xutuqtu oqtorγui γazariyin nayiman gegēn kemēkü yeke kölgöni sudur, M-04-05-0009, ms., 70 p.; apart from the title sutra, includes (titles given by Do. Galdan in Classic Mongolian): ölǰei dabqur kemekü sudur and jirγuγan baramid bütegel irügel.

Three titleless manuscripts are listed in the catalogue as “Collections of short texts” (Oir. üdemel bičiken sudur; Chin. 袖珍经佛汇集):


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Authors’ information:

Alateng Aoqier — PhD, Professor; altanochir@sina.com
Natalia S. Yakhontova — PhD in Philology; nyakhontova@mail.ru
Natalia V. Yampolskaya — PhD; nataliyampolskaya@yandex.ru

Ойратские рукописи в Кабинете по сбору, каталогизации и изданию письменных памятников национальных меньшинств в Урумчи (часть 1)*

Алтан-Очир1, Н. С. Яхонтова2, Н. В. Ямпольская2

1 Институт приграничных районов Китая Академии общественных наук КНР,
Китайская Народная Республика, 100101, Пекин, Chaoyangqu, Guojia tiyuchang beilu, 1
2 Институт восточных рукописей Российской академии наук,
Российская Федерация, 191186, Санкт-Петербург, Дворцовая наб., 18


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Представлен обзор коллекции ойратских рукописей, хранящейся в Кабинете по сбору, каталогизации и изданию письменных памятников национальных меньшинств отдела религии Управления по делам национальностей СУАР КНР (г. Урумчи). Работа выполнена по материалам неопубликованного рабочего каталога коллекции, составленного ее хранителем До. Галданом и любезно предоставленного им для исследования. Цель статьи — представить это объемное и ценное собрание ойратских рукописей научному сообществу. Сбор рукописей среди монгольского населения Синьцзян-Уйгурского автономного района КНР начался в 1984 г., и на сегодняшний день в фонде Кабинета хранится около 400 рукописей и книг, собранных в основном из личных коллекций. Составленный До. Галданом каталог представляет собой список из 397 пунктов. В основном это ойратские рукописи, один ойратский ксилограф, пять рукописей и один ксилограф на монгольском языке, а также 35 фотокопий рукописей, ксилографов и печатных изданий. Список не имеет индекса или деления на разделы и выстроен в соответствии с порядком номеров библиотечных шифров, что затрудняет поиск по каталогу. В связи с этим главной задачей предлагаемой публикации стала систематизация материала: основную часть статьи составляет тематический индекс к будущему каталогу коллекции. Описания единиц хранения содержат только базовую информацию о рукописях и не заменяют каталог, но дополняют его, позволяя найти конкретный текст: сочинения сгруппированы по жанрам и расположены в алфавитном порядке внутри каждой группы. Вводная часть статьи содержит краткий комментарий, поясняющий предложенную классификацию текстов и дающий общее представление о содержании фонда.

Ключевые слова: ойратская литература, ясное письмо, Зая-пандита, коллекция рукописей, национальные меньшинства.

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Контактная информация:

Алтан-Очир — PhD, проф.; altanochir@sina.com
Яхонтова Наталия Сергеевна — канд. филол. наук; nyakhontova@mail.ru
Ямпольская Наталия Васильевна — PhD; nataliyayampolskaya@yandex.ru