

A DESCRIPTION
OF THE MONGOLIAN MANUSCRIPTS IN
THE UNIVERSITY-LIBRARY
OSLO

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Introduction:

Among its manuscripts and books the University Library at Oslo has ten Mongol manuscripts, signatures Etn. Mus. 38416 A—J, Etn. Mus. 38419 A—C and Etn. Mus. 2930. In connection with recent attempts made to describe the wealth of documents of Mongol literature in the collections and libraries of various countries¹ the description of these ten works imposes itself.

¹ The catalogue raisonné of the great collection of Mongolian Ms. and xylographs in the Royal Library Kopenhagen is nearing completion. The description of the great collections of the Institute of Eastern (Oriental) Studies, Leningrad, "Mongol'skie, burjat-mongol'skie i ojrotskie rukopisi i ksilografy Instituta Vostokovedenija Akademii Nauk SSSR" by L. S. Pučkovskij has been announced for publication for the end of 1956. A short survey of these great collections has been given so far in "Sobranie mongol'skikh rukopisej i ksilografov Instituta Vost. A. N. SSSR", UČENYE ZAPISKI IV: 1954, 90—127 by L. S. Pučkovskij. P. Aalto has described the Mongolian works in Stockholm, A Catalogue of the Hedin Collection of Mongol Literature, 1953. The same author has given a description of the Ramstedt-Collection in Helsinki, G. J. Ramstedt's mongolische Bibliothek, JSFOu 57: 1954. The Mongol works in the Library of Congress were described by David M. Farquhar, A Description of the Mongolian Manuscripts and Xylographs in Washington, D. C., CAJ I: 1955. A short list of the Mongol collection of the Westdeutsche Bibliothek Marburg (Lahn) in my Die Libri Mongolici der Westdeutschen Bibliothek Marburg, ZDMG 103: 1953. A survey of 220 lamaist xylographs printed in Peking during the Manchu period is to be found in my Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache (Göttinger Asiatische Forschungen II), Wiesbaden 1954. About 41 Mong. xylographs and manuscripts preserved at the archives of the Scheut-Missionaries (C.I.C.M.) in Brussels and the Univ. Library Löwen I shall describe in CAJ III: 1957.

The ten Mongol works came to Oslo as the gift of Norwegian missionaries who had worked in Mongolia. With one exception these works all belong to the category of lamaistic influenced or even canonical works, some of them well known. Two of the manuscripts are collections¹ of various works which in the course of time had been copied by some Mongol when a particular work attracted his interest. These two notebooks contain pieces of narrations of lamaist character, didactics and episcopal epistles by the 8th, the last, rĴe-bcun dam-pa Khutukhtu Taranātha (1870—1924)². The latter are of particular historical interest as they show by what means the 8th rĴe-bcun dam-pa Khutukhtu influenced the Mongols in one of the most decisive periods of their history³.

The highest ranking incarnations in Northern Mongolia, the rĴe-bcun dam-pa Khutukhtus of Urgha or *Yeke kŭriye*, often used to address their lamaist followers of their own episcopal district, the Khalkha, by admonitory epistles. This is even attested in one of such letters by the 8th rĴe-bcun dam-pa Khutukhtu, *Boyda gegegen-ii longdon⁴ jarliy sudur* ("Admonitory words by the Holy Gegen")⁵ which states: "You my Northern Khalkha! I have been called the Fifth, the Sixth, the Seventh and the Eighth *Boyda gegen*, and in all these incarnations I have spread these teachings many times!"⁶ Teachings by various of the rĴe-bcun dam-pa Khutukhtus have been preserved up to our time, e. g. some edifying words by the 5th rĴe-bcun dam-pa Khutukhtu (1815—1842), *Tabuduyar jebjŭndamba-yin jarliy*.⁷ The rhymed

¹ Etn. Mus. 38416 G and Etn. Mus. 38416 J.

² Cf. for him O. Lattimore, *Revolution and Nationalism in Mongolla*, Leiden 1955, 48 sq.

³ Cf. my *Ein moderner mongolischer Beitrag zur mongolischen Literaturgeschichte: Baldan Sodnam's Abriss der mongolischen Literaturgeschichte*, CAJ II: 1956, 54.

⁴ Tib. blo sbyoñs "spiritual purifying, admonition".

⁵ Ms. in the Royal Library Kopenhagen, 3 fol.; other copies, *Boyda-yin longdon*, in the State-Library Ulaanbaatar, REL 489—429 (Catalogue, 204); *Boydagegen-ii, Jarliy longden bui*, Leningrad, Collection Rudnev, cf. Vladimircov, BAS R 1918 1558, Nr. 229.

⁶ 1v: *aru qalqa mini bi tabuduyar jiryuduyar doloduyar nayimaduyar boyda gegegen gefju olan olan töröl-degen olan udaya ene suryal-yi tarqayaysan bile . . .*

⁷ Ms. in the State Library Ulaanbaatar, sub REL 473—558.

moralistic teachings of his predecessor, the 4th rĴe-beun dam-pa Khutukhtu (1775—1815), *Buyan-u suryal*¹, were disseminated by being xylographed at the monastery press of the *Čayan ayula*-Temple in Tsakhar, Inner Mongolia, at the end of the 18th century².

The type of admonitory episcopal epistles follows a pattern set earlier by the high lamaist dignitaries in Tibet. Some of these epistles have also found their way to Mongolia in translation, e. g. the admonitions of the 7th Dalai Lama bsKal-bzañ rgya-mc'o (1705—1757) of which a modern type-print was published around 1920 in Urgha³. But the admonitory letters of the 8th rĴe-beun dam-pa Khutukhtu Taranātha (1870—1924) are of particular interest for the modern history of the Khalkha. These epistles are known from many years of his life. *Jibfundamba daranadajin Jarliy* ("Words of rĴe-beun dam-pa Taranātha")⁴ dated "8th day of winter middle-month" of an *üker Jil*, ox-year⁵, was delivered because of supposed "excesses of the Khalkha in illegitimate intercourse, corrupting tobacco and black brandy"⁶, admonishing monks as well as laymen to abstain from those sins. Though the 8th rĴe-beun dam-pa Khutukhtu was of Tibetan origin, the son of an official of the Dalai Lama in Lhasa, who had been brought to Urgha 1873 at the young age of 3 years, he very soon began to feel and to think like a Khalkhamongolian nobleman. In an episcopal epistle to all noblemen of the Tüsiyetü Khan Aimakh of the Khalkha, *Jibfundamba qutuy-tu-yin tüsiyetü qan ayimay-un čiyulyan daruya giyün wang tusalayči bükün-dür ilegegsen bičig*⁷, he emphasizes his actions for furthering the religious life of the

¹ Ms., Royal Library Copenhagen.

² Cf. Blockdrucke, Nr. 200; ZDMG 100: 1950, 603.

³ *Dalai blama galsangjamčö-yin ayılduysan lojong orustba*, 4 fol.

⁴ Ms., Royal Library Copenhagen, 6 fol., 8 *duyar jibcundamba-yin gegen-ü allan Jarliy*, 2 fol. Cf. Saleman, MUS.PETR.NOT.; *Jibeun damba-yin gegen-ü Jarliy-ün bičig*, Ms., 12 fol., Leningrad, Coll. Rudnev. Cf. Vladimircov, BASR 1918, 1557, Nr. 113.

⁵ 2v: *minu üker Jil-ün ebül-ün dumda sarayin sineyin naytman-u edür*; the ox-year in question could be 1877, 1889, 1901 or 1901. Of these 1877 can be ruled out because the 8th rĴe beun dam pa Khutukhtu was in that year only seven years old.

⁶ 2v: *qulqa-yin qara qarlyjal. qourulu tamiki. qara ariki yekedegsen-ü tuqai . . .*

⁷ Ms., 1 + 12 + 1 fol., Royal Library Copenhagen.

Khalkha. At the end of the last century political unrest in Khalkha was fomenting after the *duyuyilang*¹, the revolutionary secret clubs against too high taxes, Chinese submigration etc., had spread over Southern Mongolia from the Ordos-district since 1858. There may furthermore have been a certain influence of the anti-Manchu T'aiping rebels and the Boxerinsurgents. In 1900 the Mongol garrison of Uliyasutai rose against the Manchu. From then on there was occasional unrest of which the incident between the populace of Urgha and the garrison of Urgha of 1910 became a political landmark of the Mongolian independence movement.

Of this development the 8th rĴe-bcun dam-pa Khutukhtu was well aware in spite of his Tibetan origin. The epistles show him slyly contributing towards the stirring up of anti-Manchu feelings amongst his subjects and building thus a foundation for the position he later assumed as head of an autonomous Northern Mongolia. In the above cited epistle to the nobility of the Tüsi-yetü Khan Aimakh he already sides with the nationalist movement; after having denied some rumours that he had built for his own pleasure a two-storied ornamental building, adorned on all sides with glass bells and painted inside as well as outside with pure gold, under the pretext of housing an image of his dead predecessor, the 7th rĴe-bcun dam-pa, he states in connection with his 5th predecessor (1815—1841): "When my 5th holy (pre-incarnation) came together with many Manchu officials to Kūriyen (Urgha) and when they strutted about there, it was justly said that this was the behaviour of foreigners. Now, however, what would that be if I developed all of a sudden the desire to wear Manchu clothes?"² As can be shown by one of his epistles in the Oslo Collection³ he used commands given to him in a dream by heavenly figures such as Hormusta *tngrī* as means

¹ Cf. A. Mostaert, *Diet. Ordos*, I, 160 a; S. D. Dylykov, *Demokratičeskoe dviženie mongol'skogo naroda i Kitai*, Leningrad 1953, 24; O. Lattimore, *Revolution and Nationalism in Mongolia*, Leiden 1955, 24; CAJ II: 1956, 53.

² Ms., Royal Library Copenhagen: *Tabuduyar boyda minu. olan manju noyad-luya ireged kūrīyen-dūr üimejü bayibasū jiglei kine kemegsen keleg. qarın bi genedte manju qubčasu emiisēü dura kūrīgsen inu yayun-u sillayan bolba . . .*

³ Etn. Mus. 38416 G/2.

for expressing anti-Manchu and anti-Chinese revolutionary thoughts. He also used this means of a veiled political expression later. In the period of the abolition of the Outermongolian autonomy by China in the autumn of 1919¹ he expressed his thoughts in a pamphlet "Dream of the Hole One at the time of the cessation of the autonomous government, and its explanation"².

The episcopal epistles preserved in the notebook Etn. Mus. 38416 G in Oslo add further information on the political use of circular epistles by the 8th rĭje-bcun dam-pa Khutukhtu. The authenticity of these epistles as works of the 8th rĭje-bcun dam-pa Khutukhtu of course still remains to be proved. A satisfactory survey of this problem can only be written by using the abundant material in the State library of Ulaanbaatar.

As the notebook Etn. Mus. 38416 G is dated 1913, the dates given in the episcopal letters contained therein by animal designation only, without the determining colour or element, are to be understood as referring to dates between 1873 and 1913.

However small in quantity the Oslo Collection serves to enlarge our knowledge of Mongol literature and literary interests in the first years of Autonomous Mongolia.

Description:

Etn. Mus. 38416 A—E

Bodi sedkil tegüsügsen köke qoyolai-tu saran kökege sibayun-u tuyuji. orčölang bükün-ü jirüken ügei kemen medegčid-ün čikin čimeg. "Narration about the yellow cuckoo with a blue throst who has been a bodhisattva, (work) called Earornament of these who know that the world is vain".

Five fascicles, numbered *terigiin debtere — dörbedüger debter-e* (fasc. 1—4) and *jiryuduyar debter* (fasc. 6), 16 (14) + 53 (51) + 49 (47) + 41 (39) + 35 (33) fols., 20,5:10,5 cm, 6 lines, current

¹ For this incident cf. O. Lattimore, *Nationalism and Revolution*, 53 sq.; 122 sq. Aoki-Manidzab, *Mongyol-un uysayatan kiged teüke sudur*, Kalgan 1953, 202 sq.

² *Autonomi tu jascy-un usadyaqu-yin üye-dür yaruysan boyda-yin jегüden ba tayilburi selle*, Ms., 11 fol. State Library Ulaanbaatar. REL 153—1173.

hand in black ink on soft Chinese paper, chinese binding (double-leaves).

- A copy of the Peking xylograph with the same title (1770);
- terigün debtere* corresponds to xylograph
..... 1 v.—5 v. (chapter I)
 - qoyaduyar debtere* corresponds to xylograph
..... 5 v.—46 r. (chapter II)
 - yurbaduyar debter-e* corresponds to xylograph
..... 5 v.—46 r. (chapter II)
 - dörbedüger debtere* corresponds to xylograph
..... 46 r.—61 v. (chapter III)
 - jiryuduyar debter* corresponds to xylograph
..... 87 r.—99 r. (chapter V)

Fascicle 5 is missing. The ms. is incomplete as the Peking xylograph consists of IX chapters.

For the contents of the narration cf. Heissig, *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache*, Nr. 146; de Jong in TP. XLIII, 316. .; Edward Conze, AM. 1955, 115; The work is known in various copies from all over Mongolia; cf. *Kökege sibayun-u namtar*, State Library Ulaanbaatar, REL. 470—582 (Catalogue, 203); Baldansodnam, *Mongyol-un udqa jokiyal-un köggil-ün teiikečilegsen töliib* (cf. m. Ein moderner mongolischer Beitrag etc., CAJ. II: 1956, 48).

Etn. Mus. 38416 F

Uqayan-i seregüligči kemegdekii suryal orusiba. "Teaching called The Awaker of the Thought".

1 fascicle, 11 fols, 25:13 cm, 7 lines, current hand in black ink on medium Chinese paper, Chinese binding (double-leaves).

A didactical treatise. Incipit: (2 r.) *Yerü alimad kümün ber öberün medel-i ekilen barımdalamui. yegüdkekü nasun ene ba qoyitu üle-yin üre-yi sanaqu ügei. yertenčü-yin kümün-ü erke-dür sinuju ene nasun-i erkilekü tula yertenčü-yin yeke baya kümün-dür duraddıysen sanayulumui Terminatur (11 r.): eldeb-yin jobalang irekü erdem-i yeke surabasu eldeb-yin jiryalang yarqu kemegsen tula sedkil-degen ürgüljid surču sudulbasu sayın bolumui. kemejükiü. manggalam*. No date and author mentioned.

Etn. Mus. 38416 G

No title.

1 fascicle, bound in dark red linen cloth, 30 fols., 24,2 :14 cm, 8 lines, varying current hand in black ink.

A collection of various works, mostly epistles by the rĴe-bcun dam-pa Khutukhtu.

1. Narrative, part of a greater work, sections 42 and 45

..... 1 r.—10 v.

Incipit: *Tasila neretü gerün ejin-ü jüil eyin buyu. eyin kemen minu sonusuysan nigen čay-tur. ilaĵu tegüs nögčigsen burqan qayan-u balyasan-daki gĵangĵang sibayun orusiysan gerel-lü oi-dur sayun sabi. tere čay-tur guysala ulus-üür iĵayur oboy yekelü yeke ayurasulu dalan masičir neretü nigen ger-ün ejin büllige . . . Terminatur (9 r.): . . . burqan teyin kemen jarliĵ boluysan olan nökiid ilede bisiren bayasabai. tasila neretü ger-ün ejin-ü döčün qoyartuyar jüil bolai.*

Incipit: *Burqan angqa urida sayisiraqui sedkil egüskegsen-ü jüil anu . . . Terminatur (10 v.) . . . burqan angqa sayisiraqui sedkil egüskegsen döčün tabtayar jüil bolai.*

2. Epistle by the 8th rĴe-bcun dam-pa Khutukhtu to the Khalkha and other Mongol tribes, dated 1892, based on the explanation of a dream during which he was given certain orders by an emissary of *Qormusta Inĵri*.

Incipit: *Aru-yin ĵurban ayimay-un tabin doluyan qosiyu ba. öber döčün yisün qosiyud-un sara gerel bükiin-yi qamayalan aburaju. boyda jibčündamba qutuytu-yin gegen ten jегüĵelen. jarliĵ boluysan anu. qara. luu jilün čayan sara-yin arban tabun-u söni qutuytu minu jегüdeleĵsen sonin učira yaĵun kemebesü. genedte nigen tobči-yin malaya debel emüsčü binai binasang dagakin guva malaya emüsčü tabun öngge-yin egülen-dür sayuĵu iriged megüyin yosulaĵu kelekü anu qan qorumasidan deĵer(e) anu namiqi ĵaruba. Jarliĵ anu olan (12 r.) mongyol-un jobalang nidün-ü emüne boluysin tula "His highness, the holy rĴe-bcun dam-pa Khutukhtu who protects and shields the yellow light (of the religion) of 57 banners of the three Northern divisions and of 49 banners of the South had been dreaming; he said then: 'When I tell with regard to the new happenings which I, the Khutukhtu, have been dreaming about in the night of the 15th of the white month in*

the black dragon-year (1892): all of a sudden there came someone seated on clouds of five colours, and dressed in the clothes of a person of rank with a hatbutton but who was wearing the yellowish hat of those under religious rules. He bowed formally holding his hands palm to palm and was saying: Khan Hormuusta has sent me from Heaven! This is his order because he has before his eyes the sufferings of the Mongols’ ”.

Besides rules for the reading of special prayers, the epistle then under the cover of a command by Hormusta Tngri contains manifestly anti-Chinese statements which can only be understood as preparations for the coming events of 1911 as well as expressions of the common feelings among the Mongols: (14 v.) *mongyol kümün čayan malaya irgen yutul emüskefü irgen-i dayuriyan yabubasu kedün-luya(!) qamtu üküü. qotala tegüsbečü güičekü ügei ene udaya-dur irgen ügei boluyad yafar elbege bolju man-u mongyol-un sayin čay oruqu mön kemen jarliy bolba* “It was said that if a Mongol dressing himself with the white hat and Chinese boots imitated the Chinese, he has to die with them all; and when all this is brought to an end it will not occur again. At that time when there are many districts which have become without Chinese, the good time of the Mongols will come”. It is of particular interest to observe how strange happenings during the winter of 1891/92, which had aroused the curiosity of the Khalkha, were given a political explanation. Reports had come from the Tüsiyetü Khan district that “tigers, wolves and (snow) leopards had come out of hiding and attacked walking people very badly”¹. Similarly had been reported from the *Qan ayula-yin čiyulyan* that in the mountains “flowers blossomed, these had the colour of the *Badaraya*-lake at the source of the *Silin*-River”². Now these events were explained by Lama scholars as signs for the beginning of the new time. Upon this statements follows the order “to ride South, beginning from the 1st of the fifth month of this year (1892), destroying the many

¹ 13 r: *manu yafarun baras činua irbis ečidčü yaryaqu mayubar yabuqu kümün-i bariju*

² 13 v: *man-u ayulan-dur čičig quvar delgerebe silin yool-un ekin-dür badaraya-yin nayurun önggelei kemen*

Chinese who made (the ground) yellow (by ploughing) in the Mongol banners"¹.

Terminatur: *sayin amuyulang boltuyai* 11 v.—17 r.

3. *Ünen üge-yin tobči* "Summary of the true Words", a moralistic treatise 17 v.—20 v.

4. Epistle by the 8th rĴe-bcun dam-pa Khutukhtu against certain vices of the Khalkha. Incipit: *Sugavadi-yin orun-ača bayuĴu iregsen tabin qoyar töröl duraduysan mingyan lamanar tümen sonurtai dalan tabun mahagala-yin düritei barayun yaĴar-yin dalai blama bančin boyda ĴibĴündamba daranada-yin* (21 v.) *gegegen bečin Ĵil-iin namur-un dumdadu sara-yin sine-yin nayiman-du altan suruytar-yin dörben udaya*

Comparison of the opening lines with the opening of another epistle *Boyda gegegen-ü longdon JarliĴ sudur*² show that both epistles made use of similar phraseology for the beginning, only that the *Boyda gegen-ü longdon JarliĴ sudur* opens even more elaborately: *Om sayin amuyulang-tan boltuyai. sugavadi-yin orun-ača bayuĴu iregsen barayun yaĴar-un dalai blama-ača JarliĴ-tai. bančin boyda-ača qutuytai. dalan tabun maqagala-yin düritei*³ The contents and scope of both letters, however, are different. The above epistle mentions the date of a *bečin Ĵil*, middle autumn-month, 8th day; this can be equivalent to the 18th, 30th or 42nd year of the 15th sexagenary cycle, e. g. 1884, 1896 or 1908.

¹ 14 r: *ene Ĵil-iin dörben sarayin sayin nigen-eče emüne Ĵüg-tü mordun yarĴu mongyol qosıyud-un dotura sıralduysan olan irgen-yi arlıyafu* Cf. auch CAJ II: 1956, 54 The unpublished Political Memoirs of the Dilowa Khutukhtu report another political degree of the 8th rĴe-bcun dam-pa Khutukhtu from 1909 (cf. Lattimore, Nationalism, 51).

² See above, p. 34, Note 5. Dated *arban Ĵiryuduyar on*, e. g. 1885.

³ Long after this paper had gone to be set up in type I received a copy of the first modern historical novel in Mongol, *Üür-iin tuyaya* (Ray of dawn), by the Outermongolian writer and scholar B. Rinčen (2nd edition in Mongol traditional script, vol. I and II, Peking 1953; 1st edition in new Mongol script, Ulaanbaatar 1951, 3 vols.; for the work itself cf. G. I. Michajlov, *OčerĴ istorii sovremennoj mongol'skoj literatury*, Moscow 1955, 158—169). In this work B. Rinčen quotes from another *Boyda-yin londang* (vol. I, 247—252) of the *ĴayayĴin quluyana Ĵil*, 1900, which episcopal letter opens with the same lines but has again other contents. Some interesting remarks are to be found furthermore in the same work by Rinčen about the spread of such *londang*'s by pilgrims and migrate lama (*badarĴi*) (vol. I, 186) as well as its political exploitation (vol. I, 388).

In his epistle the 8th rĴe-beun dam-pa addresses himself particularly to those who use "forbidden vile language, forbidden brandy, forbidden tobacco, embellished hats, deceitful apish hats, bordered coats, who gird themselves with deceitful cloth, speak false words" *barayan ulayan qariyal, barayan ariki tamaki ulayan ornudai malaya jalayai*¹ *sarbačilu malaya köbegetei debel jalayai bös emüšĕü büselegčĕi buruyu keleten*

Terminatur: *burqan-u bodi qutuy-i türgen olqu boltuyail*
 21 r.—24 v.
 5. Prayer 25 v.—27 r.
 6. Prayer 28 r.—29 r.

On fol. 30 r. the following dating is to be found: *Olan-a ergügdegsen-ü ĳurbaduĳar on-u doluyan sarayin sineyin nayiman-a* — "on the 8th day of the 7th month of the 3rd year *Olan-a ergügdegsen*", the 3rd year of Outermongolian autonomy under the regency of the 8th rĴe-beun dam-pa ĳag-dbañ blo-bzañ ĕ'os-kyi ĳi-ma bstan-'jin (Taranātha), 1913.

Etn. Mus. 38416 H

Boĳda-yin surĳal-i senggereĳülin badarayuluĳsan bičĕg. ĳurbaduĳar debter. "Book which comments and enlarges the Holy Admonitions. Third fascicle."

1 fascicle, 9 fol. (last fol. blank), 24:13 cm, 7 lines, running hand on soft Chinese paper.

Copy of part of the Mongol translation of the Holy Admonitions by emperor K'ang-hsi, the *Sheng-yü kuang-hsü*² (1st edition 1724, cf. W. Fuchs, Beiträge zur mandjurischen Bibliographie und Literatur, Tokyo 1936, Laufer, Skizze der mandj. Literatur, 36, 47; for Mong. printed editions cf. Monumenta Serica VIII: 1943, 275). A notice on the title page mentions the copyist: *Tan-jinpranlai bičĕbei* "bs'Tan-'jin 'prin-las wrote it!".

Dated: (8 v.) *čayayčĕin qonin jilün ĳun-u segül sarayin arban*

¹ Mo: *Jaliqai. Jalaqai* "deceitful, ilusive, negligent". For the particular pride of the Khalkha in dressing and even overdressing, the *tabun omoy* cf. M. Boyer, Mongol Jewellery, Nationalmuseets Skrifter, Etnografisk Række V, Kopenhagen 1952, 22.

² GILES, Nrs. 9892 — 13, 585 — 6397 — 4881.

yisün-dü — "19th of the summer-endmonth, white female sheep year," the 5th year of a sexagenary cycle (i. e. 1751, 1811 or 1871).

Etn. Mus. 38416 I

No title. Notebook.

1 fascicle, 16 fol., 24,5:10 cm, 6 lines, running hand on soft Chinese paper with red lines. Chinese binding, double leaves, bound into drab yellow cotton, frontcover with a middle-strip of red cotton.

1. About the four seasons. Incipit: *eserken qaburun çay*
Terminatur: *üile-yin erike dörben udaqa* (read *udqa*)

..... 1 r.—2 v.

2. Incipit: *Egüride törökü-yin körüngge-yi* Terminatur:
*eçüs-tür yurban beye-yin qutuy-yi türgen olqu boltuyai. şastara
oyun-i nemegülügçi kemekü sudur tegüsbe manggalam.*

..... 2 v.—16 r.

Etn. Mus. 38416 J

No title. Notebook.

1 fascicle, 39 fol., 24,8:15,5 cm; 10, 12 and 20 lines varyingly. Running hand of different size on soft Chinese paper. Chinese binding, double-leaves, covers of strong darkbrown paper, edges very much frayed.

A collection of 9 different works.

1. Gnomical; a version of the gnomical narration *Çayasun sibayun kemekü teüke* "Narration about the paperbird"¹. Incipit: *yurban erdeni-dür itegemüi. kifayar yaçarun nigen kümün tabuduyar on-u baras sara-yin arban nayiman-u söni Jegüdelegsen anu. nigen kümün çayasun sibayun niskejü bayimui* — "I believe in the Three Jewels! During the night of the eighteenth of the Tiger-month of the fifth year a man from the frontier was dreaming that there was a man flying (like) a paper-bird (kite)".

¹ There exists another version with other opening lines but the same title in the Royal Library Kopenhagen.

Terminatur (16 v.): *kedün mayu sayin ünün qadal üge-yi nayadum-un tedüi bičigsen čay-un ĵime-yi todorqayilayči čayasan sibayun kemegdekü niĵiged bölüg tegüsbei*. (17 r.) *sayin buyan delgeretügei* — “here comes to an end the one fascicle called The Paper-bird (kite) explaining clearly the Customs of the Time. For the purpose of entertainment have been written bad and good, true and false words May good fortune result from it!”

Didactical instructions imparted in the form of a discourse between the narrator and the flying man, who calls himself a disciple of Buddha sent out to separate good and bad. Baldansodnam, l. c. (cf. m. Ein Beitrag zur mongolischen Literaturgeschichte, C.A.J. II: 1956, 48) classifies this work among the works translated or influenced by the Indo-Tibetan literature. Cf. further Vladimircov, BASR XII: 1918, 1556 (Coll. Rudnev, Nr. 10; Nr. 217).

. 1 r.—17 r.

2. Some unfinished lines of benediction 17 r.—18 v. fol. 19 r.—v. blank.

3. Incipit: *Nigen ĵüil aba-yin qomurqan-du oruysan činua-nu qaliysan üge* — “The last words of a wolf who has been caught in the hunters’ circle”. Terminatur (21 v:9): *sayin irügel-iyer engke amur delgeretügei* 20 r.—21 v.:9

Because of the similarity of title it is to be assumed that this is one of the humoristic shortstories -*üge* — by *Sanday*, a storyteller who lived in the *Mergen wang* — banner of the Khalkha during the first years of our century¹.

4. Gnomical work; Incipit: *Om sayin amuyulang boltuyai. örüsüyeltü keyid-ün qural-dur baraydaĵu sayuysan üçüken mungqay nigen sabi ber öggebüri(?) üge-yi* Terminatur: *qutuy arban ĵüg-tür delgen delgeretügei* 21 v.:10—27 r.:8

5. Incipit: *Delgerenggüi čayan sara ĵaruĵu* Terminatur: *dörben čay-un erkilten-e engke amur ĵiryal-i činggeĵü sayin irügel saĵin-u sakiyus örüsüyel-e kiĵü küseĵü mörgükü tüsĵü baraydayuluya* 27 v.—29 r.

¹ For his work cf. Baldansodnam, *Mongyol-un udqa jokiyal-un kögfil-ün teiikečilegsen tölüb* (Chin. Translation Meng-ku wen-hsüeh fa-chau-shih, 50); CAJ II: 1956. 55—56; G. I. Michajlov, *Očerk Istorii Sovremennoj Mongol’skoj Literatury*, Moscow 1955, 17.

6. Some sentences, all words written particularly in one line
 29 v.—30 r.

7. *Erten-ü jiruntu nöbür, gergei qoyar-un jobalang jiryalang edelegsen üye-yin domoy sedkil-ün modun-i bögeyigüligçi elberel-ün sayin jirum kemegdekü anu . . .* Apparently the opening lines or title of a larger work which has been not copied further

..... 30 v.—31 r.¹

8. Incipit: *Aburin asurayçi degediis бүкүн . . .* Terminatur: *Јokistu asuru bilig üd-i šangnaba . . .* 32 r.—33 v.

9. Incipit: *Nigülesküt-yin mön činartu ariya balu-dur mörgümü. Om ma ni bad me hum, erte urida nigen edür-e kerije sıyafayai qoyar kerim-ün degere sayuju bayiyad kelelčegsen üges anu . . .* Terminatur: *. . . bursang qubaray ud-un nom-un dayuu-ni sonusuysan-u ači-bar (38 v.) burtuy mayu adayusun-i beye-eče anggačarayad, ariluysan burqan-u qutuy-i üdler türgen nomlaqu bottuyai keleldüged nisijüküi, om ma ni bad me hum.*

A dialogue between a raven and a magpie . . . 34 r.—38 v.

fol. 39 r.—v. blank except for scribbling and the imprint of the blocks of a *Kei mori*.

Etn. Mus. 38419 A

Qutuy-tu včir-iyar oytaluyçi gjodba kemekü sudur orusiba.

Peking xylograph, 25 fols. and backleaf, printed red showing the 4 Mahārāja, 17,5:52,5 cm (13,3:45 cm, 26 (27) lines. Block-signatures right: *gjodba*; left: Chin. *chao*.²

Mong. translation of Ārya-vajracchedikā-prajñāpāramitā-nāma-mahāyānasūtra. Cf. Heissig, *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache*, Wiesbaden 1954, Nr. 172).

Etn. Mus. 38419 B

Qutuy-tu včir-iyar oytaluyçi sudur orusiba.

Peking xylograph, 27 fol., 53,8:18 cm (46:13,6 cm), 25 (26

¹ The same work exists in the Royal Library Kopenhagen too. It belongs to the group of anonymous edifying works which were very popular amongst the Mongols in the last decades of the 19th and the first decades of the 20th century.

² GILES, Nr. 466.

lines; fol. 1 v. and 2 r. with a bordure in blue, text printed red and black. No blocksignature, Chinese shorttitle on frontpage: *san*¹.

Another Vajracchedikā-edition. Cf. Heissig, Blockdrucke, Nr. 18.

Etn. Mus. 38419 C

No title on frontpage.

Incipit (1 v.): *Qutuy-tu včir-iyar oylaluyči bilig-ün činadu kiŋayar-a kürügšen neretü yeke kölgen sudur.*

Peking xylograph, 27 fol.², 53:18,5 cm (46:13,5 cm), 25 (26) lines. Blocksignature throughout the whole text; Chin. *ching*.³

Another Vajracchedikā-edition. Cf. Heissig, Blockdrucke, Nr. 17.

Etn. Mus. 2930

Včir-iyar oylaluyči orusiba.

Vajracchedikā-Manuscript, 25 fol., approx. 33,4:9 cm (29,8:6 cm), 26 lines. Mong. pagination; fol. 1 v. with a bordure in red, calamus in black ink on strong, browned paper. Fronttitle in red.

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¹ GILES, Nr. 9552.

² Etn. Mus. 38419 B and Etn. Mus. 38419 C have a fol. 27 r printed from the same block. It belongs, however, rightly to Etn. Mus. 38419 B only.

³ GILES, Nr. 2122.

*Örüsiyeltü keyid-ün qural-dur baraydaǵu sayuysan üčüken mungqay
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