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

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The article presents a summary of the unpublished catalogue of Oirat manuscripts and xylographs preserved at the Cabinet for Collecting, Cataloguing, and Publishing Old Books of Ethnic Minorities, the National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 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 the search for a particular text inside the collection. Therefore, classifying and grouping the items is the main task of 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.

Keywords: Oirat literature, Clear Script, todo bičiq, Zaya paṇḍita, manuscript collection, ethnic minorities.

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

Ariun idētı xän köbiün töyín (sic!) boloqsan tuufi, M-04-08-0302, photocopy of a ms., 19 p.; “The story in which the prince [son of] Śuddhodana became a monk”.

Bayamai xatuni tuufi, M-04-08-0214, ms., 36 p.; also known as noyoon dara eke-yin tuufi, the “Tale of the Green Tara” [1, No 977; 2, No 308]; published in [3].

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Bisama tenggeri-luyā adalī bayacişsan comco köbüuni tuuji, M-04-08-0212, ms., 18 p.; also known as sayin mayadayin tuuji, the ”Tale of Princess Sayin Magada” [4, No 298; 1, No 1002; 2, No 229]; published in [3].

Burxani čidaq yeke emiyin tuuji, M-04-08-0202, ms., 156 p.; translated by Arabjamba yabći; a jātaka describing the birth of the Buddha as a nobleman named Yeke Em; published in [5]; cf. [1, Nos 901–903; 2, No 227].

Erketū ezen usūn debiskirtū xāni tuuji, M-04-08-0218, ms., 40 p.; M-04-08-0219, ms., 36 p.; M-04-08-0220, ms., 48 p.; M-04-08-0300, photocopy of a ms., 26 p.; the ”Tale of the King Üsün Debiskirtū” translated by Ariya deba güüsi; [1, Nos 1016–1018; 4, No 302]; ms. M-04-08-0220 published in [6, p. 187–210].

Maṇi badara xāni köbüün manuhrı okin tenggeriyin tuuji, M-04-08-0223, ms., 54 p.; the tale of prince Maṇibhadra (Tib. nor bzang) [4, No 284; 1, No 998]; published in [3].

Sidhi kiür tuuji, M-04-08-0045, ms., 200 p., translated by Sodnambaljur in 1701; the frame narrative of Indian origin known as the “Magic Corpse” or the “Twenty-five Tales of the Vetalas” (Skt. Vetalapāñcavimśatika); includes all the 25 chapters [1, Nos 1026, 1027]; published in [3].

Tasulaqči očiriyin tayilburiyin sudur, M-04-05-0028, ms., 44 p.; collection of stories that illustrate the benefits of reciting and worshipping the “Diamond Sutra” (Skt. va-jracchedikā prajñāpāramitā), includes 14 stories; cf. [1, Nos 421–429].

Tusa bütēqsen xāni köbüuni tuuji, M-04-08-0211, ms., 14 p.; M-04-08-0216, ms., 24 p.; the tale of Prince Arthasiddhi [1, No 1011; 4, No 2170 (2)]; ms. M-04-08-0211 published in [3].

Ünekēr törölkitü sayin xāni tuuji, M-04-08-0002, ms., 158 p.; M-04-08-0304, photocopy of a ms., 102 p.; the jātaka of prince Ünekēr Törölkitü or GyuČikitü. Author: Vaǰung Kanbo qutuγtu [4, Nos 307–310, 425 (3)]; ms. M-04-08-0002 published in [3, p. 106–127].

Ušindari xāni tuuji, M-04-08-0222, ms., 44 p.; M-04-08-0334, photocopy of a ms., 13 p.; the jātaka of prince Vessantara [4, No 306; 1, Nos 1014, 1015]; ms. M-04-08-0222 published in [3].

Xašing xāni šaštur, M-04-08-0210, ms., 22 p. (incomplete: last folio missing); the tale of the corrupt Khasing Khan who was shown the path of virtue by the Buddha.

Xutuqtu güüši balamiyin tuuji, M-04-08-0299, photocopy of a ms., 16 p.; The Story of Güsü-Lama [4, No 338]; published in [3; 7, p. 105–136].

Xutuqtu yeke xurängyui-tu bodhi sado müüngka iyin köbüün inü ekeyin ači xariulaqsan sudur, M-04-05-0294, ms., 69 p. (last folio missing); M-04-08-0368, fragments of a manuscript, 20 p. (10 separate ff.); the story of Molon-toyin (Skt. Maudgalyāyana) [4, No 316].

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

Boqdo činggisiyin maqtan suryaqsan šastir; činggis-yin yisü örlöq önöčin köbüün sece-leqsen šastir, M-04-02-0301, photocopy of a ms., 22 p.; the “Śāstra of the Wise Orphan-boy and the Nine Comrades of Genghis Khan” [4, Nos 51, 52].

Burxan boqdoyn yasarlang amiurlixu ünen nom bui, M-04-05-0149, ms., 38 p., incomplete (last folios missing).

Burxani šaštir, M-04-08-0215, ms., 14 p.; a short explanation of the Teaching and the Buddha’s dispute with a Brahmin; published in [6].
Činggis boqdoyn šaštir or činggis boyda-yin jokiyaysan oyun tülkegür neretü sudur, M-04-08-0217, ms., 20 p.; M-04-02-0221, ms., 26 p., in Classic Mongolian; the "Key to Wisdom", the Mongolian didactic poem ascribed to Genghis Khan [1, Nos 965–971].

Čuxuq dedü (incip.), M-04-05-0179, ms., 84 p.; a popular explanation of the Buddhist Teaching.

Dalai bančini zarliq “olon amitani tataqsan tamkiyin buzari” nomloqsan bui, M-04-05-0137, 18 p., 1881; precepts on the harm of tobacco ascribed to the Dalai and Panchen Lamas.

Kimüni ilyaxu zaluu-yin küüzüüni čimeq kemękü sudur, M-04-08-0228, ms., 28 p.; translated by Zaya paṇḍita Ĝorj; didactic poem; published in [6]; cf. [8, Nos 4876, 4877].

Nayaazuna-yin zarliq, M-04-05-0140, ms., 12 p.; moral precepts ascribed to Nāgarjuna;

Čuxuq dēdü (incip.), M-04-05-0179, ms., 84 p.; a popular explanation of the Buddhist Teaching.

Dalai bančini zarliq “olon amitani tataqsan tamkiyin buzari” nomloqsan bui, M-04-05-0137, 18 p., 1881; precepts on the harm of tobacco ascribed to the Dalai and Panchen Lamas.

Kimüni ilyaxu zaluu-yin küüzüüni čimeq kemękü sudur, M-04-08-0228, ms., 28 p.; translated by Zaya paṇḍita Ĝorj; didactic poem; published in [6]; cf. [8, Nos 4876, 4877].

Nayaazuna-yin zarliq, M-04-05-0140, ms., 12 p.; moral precepts ascribed to Nāgarjuna;

Šaba šimeyin axu yosuni tuufi, M-04-02-0213, ms., 12 p.; an Oirat rendering of the didactic poem composed by Jebtsundamba Khutuktu V Luvsanchultimjigmed (Tib. blo bzang ishul khrim ’jigs med) in 1840 in Mongolian under the title “The Song of the World's Matter and Spirit” (Mong. orčilang-un saba sim-e-yin dayulal; published in [6]; cf. [1, No 972].

Šaγsibad sakiqu-yin üre nomlaγsan sudur, M-04-05-0378, xyl., 148 p., incomplete, in Classic Mongolian; precepts for laity on observing the moral code.

Two manuscripts of Subhaṣitaratnamidhi:

Šubha śidhi rdana (=radna) ni dhi na ma šašdara, M-04-08-0226, ms., 62 p., (Skt. subhaṣitaratnamidhi, tib. legs bshad rin po che’i dar), composed by Sakya Pandita Kunga Gyeltshen (Tib. sa skya pandita kun dga’ rgyal mtshan, 1182–1251), translated by Zaya paṇḍita [4, No 214]; published in [9].

Sa skaya bandida-yin zokōqsan śubha śidhi-yin tayilburi, M-04-08-0225, ms., 154 p.; Subhaṣita and its commentary; published in [9]; cf. [1, No 1003].

Suryal-yin üge, M-04-08-0209, ms., 22 p.; published in [6].

Xos yosoni abxu geküyigi nomloqsan caγān šili toli orošiboi, M-04-02-0305, photocopy of a ms., 20 p.; composed by Sayin Oyutu and Sayin Buyan, copied by Bandida Tabču Sanjai;

Zuryān baramidin sudur, M-04-05-0258, ms., 10 p.

A fragment of a collection of parables (ūliger-yin comorliq keseq xuudasu), M-04-08-0376, ms., 16 p., incomplete; includes 8 tales.

V. Prophecies (21 titles, 26 items).

Angxan bodali ariya bala orčilang surγuuli neretü nom, M-04-05-0148, ms., 14 p.

Aryabala burxani ayildaqsan zarliq, M-04-05-0227, ms., 10 p.

Boqdo daranatu jibčindanbu xutuqtuyin zarliq, M-04-05-0144, 10 p.; M-04-05-0145, ms., 14 p.; cf. [1, No 852]; prophecy ascribed to the Jebtsundamba Khutuktu.

Boqdo jibjun dambayin zarliq bičiq, M-04-05-0277, ms., 14 p.; prophecy ascribed to the Jebtsundamba Khutuktu, in verse; cf. [1, Nos 835–840, 845, 846].

Boqdo jibindamba-yin liingdün, M-04-08-0352, ms., 12 p., Guangxu emperor period (1875–1908); prophecy ascribed to the Jebtsundamba Khutuktu; published in [6]; cf. [1, Nos 841–844, 847–851].

Jibindamba xutuqtu-yin zarliq, M-04-08-0309, ms., 12 p.; prophecy ascribed to the Jebtsundamba Khutuktu.
Byangbyān gegēni zarliq, M-34-35-0389, ms., 12 p.; prophecy ascribed to Changkya Khutukhtu.

Byangbya xutuqtuyin ögüüliqsən xariulji zokiilduxu zarliq, M-34-35-0390, ms., 14 p.; prophecy ascribed to Changkya Khutukhtu.

Byanbyai xutuqtan zarliq, M-04-05-0141, ms., 10 p; M-04-05-0345, ms., 14 p., 1933; prophecy ascribed to Changkya Khutukhtu; cf. [1, p. 861–864].

Činggis xān boqdo gegēn erdeni sabya [=šakya] bančin boqdo zarliq, M-04-05-0151, ms., 22 p., 1926; M-04-05-0152, ms., 16 p.; M-04-05-0153, ms., 10 p.; M-04-08-0308, ms., 10 p., 1926; prophecies ascribed to Genghis Khan the Dalai and Panchen Lamas, Jebsunsundamba Khutuktu and Buddha.

Dēddi naru bančin boqdoyn zarliq orošiboi, M-04-05-0157, ms., 6 p.; prophecy ascribed to the Panchen Lama.

Dēde tenggeriyin xān iüi xuvang-yin yertüncü-dū uxlâluuxu zarliq, M-04-05-0154, ms., 22 p.; content similar to tenggeri-ēce buuqsan surγaliyin bičiq (M-04-05-0155).

Erdeni bančin dalai blamayin zarligiyin bičiq, GMO0143, ms., 20 p.; prophecy ascribed to the Dalai and Panchen Lamas; cf. [1, Nos 886–888].

Gereltei coloun-ēce ilerkei yaraqsan zarliq, M-04-05-0139, ms., 8 p.; the text of a prophetic inscription that miraculously appeared on a rock in 1900.

Irei ödöi-gi eši üzüülüqsen todoruulun üyiledüqči zula gerel kemēkü yeke kôlgeni, M-04-05-0182, ms., 46 p.; cf. [1, Nos 136, 244, 256, 362].

Kitad oron-du abxu orkixu-du eši üzüülüqsen tenggeriyin bičiq, M-04-05-0146, ms., 8 p., 1912, copied by Norbo.

Önönöki dalayin noγōn dare ekeyin yasalanggiyigi amurilixu nereni suryuliyin ünen nom, M-04-05-0142, ms., 38 p.

Šang ši tai bai sayin ulus-ēce buuqsan, M-04-05-0156, ms., 18 p.

Tenggeriyin namaning (burxani zarliq yeke boqdoyn duusaman ayuuliyin ünen nom), M-04-05-0147, ms., 8 p.

Tenggeriyin zarliq, M-04-05-0138, ms., 10 p.; the text of a prophetic inscription that miraculously appeared on a rock in 1881.

Tenggeri-ēce buuqsan surγaliyin bičiq, M-04-05-0155, ms., 30 p.; similar in content to dēde tenggeriyin xān iüi xuvang-yin yertüncü-dū uxlâluuxu zarliq (see above), includes another text of the same genre titled geser boγda-yin ayiladqaysan bičig (title given in Mongolian by Do. Galdan).

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

Ariya balixi maniyan sudur, M-04-08-0286, ms., 8 p.; praises and prayers to various deities of the Buddhist pantheon.

Bazar dare kemēkü yurban erdeni cuuluyân büküni zalbaril, M-04-05-0194, ms., 8 p.; praises and prayers to various deities of the Buddhist pantheon.

Dalai blama-yin maqtāl, M-04-08-0171, 8 p.; a praise and prayer to the Dalai-lama.

Erkem šin rze yamandaka erdeni kiiüken xutuqtu-yin maqtāl, M-04-08-0193, ms., 6 p.; praises to Yamantaka.

Itegel (Tib. skyabs ’gro sms bskyed), M-04-05-0172, ms., 8 p.; M-04-05-0173, ms., 8 p.; M-04-05-0369, ms., 6 p.; the Buddhist Creed translated by Zaya paṇḍita.

Maidariyin iröl, M-04-05-0181, ms., 12 p.; a confession-prayer for finding birth in the presence of the buddha Maitreya.
Manzušriyin iröl, M-04-05-0351, ms., 6 p.; Guangxu emperor period (1875–1908); prayer to Manjuśrī.

Manzuširiyin zalbiral, M-04-08-0178, ms., 4 p.; prayer to Mañjuśrī.

Mör yabudalyiin sudur, M-04-05-0335, photocopy of a ms., 6 p.; a prayer text calling to all buddhas and bodhisattvas with a plea to guide and guard travellers.

Mörgül-yin sudur, M-04-05-0185, ms., 26 p.; praises and prayers to various deities of the Buddhist pantheon.

Nhghe (sic!), M-04-05-0245, ms., 8 p.; a prayer calling to all buddhas and bodhisattvas with a plea to guide and guard travellers.

Sükivadayin iröliyin xān, M-04-05-0284, ms., 12 p.; the “King-prayer of Sukhāvatī”, the Oirat translation of the “Prayer to be reborn in Sukhāvatī” (Tib. bde ba can du skyes ba’i smon lam) composed by Rje Tsong kha pa (1357–1419)1.

Šatuyn üye kemēkū iröl, M-04-05-0180, ms., 12 p.; a prayer for escaping all suffering and finding birth in Sukhāvatī by the power of Vajrapāṇi.

Xutuqtu boqdo ğibindamba ğegēn maqtāl, M-04-08-0353, ms., 8 p.; Tongzhi emperor period (1861–1875); a praise and prayer to the Mongolian Boydo Gegen; published in [6].

Xutuqtu dare ekeyin maqtāl or caγān dare eke, M-04-05-0264, M-04-05-0175, M-04-05-0176, M-04-05-0177, M-04-05-0343; Praise of the White Tara, translated by Zaya paṇḍita [1, Nos 120–139].

Xutuqtu dedii ariyin balayin sudur, M-04-05-0183, ms., 14 p.; praises and prayers to various deities of the Buddhist pantheon.

Xutuqtu ekeyin maqtāl, M-04-08-0229, ms., 17 p.; a hymn glorifying the merits of motherhood.

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

Altan xuyiq, M-04-05-0287, ms., 6 p.; M-04-05-0339, photocopy of a ms., 8 p.

Arban burxani zarliq or arban burxanin tangγariq, M-04-05-0029, ms., 18 p.; M-04-05-0030, ms., 12 p.; M-04-05-0031, ms., 12 p.; M-04-05-0122, ms., 12 p.; M-04-05-0350, ms., 14 p.

Arban eke tarni, M-04-05-0283, ms., 2 p.

Arban yurban buyani toqtōl, M-04-05-0160, ms., 36 p.; 13 kinds of dhāraṇī.

Biligiyin caγān suburγan, M-04-05-0170, ms., 12 p.

Bka ‘gyu-riyin xurāngγui, M-04-05-0340, photocopy of a xyl., 6 p.; Xianfeng period (1850–1861); includes three dhāraṇī (titles given by Do. Galdan in Classic Mongolian): qutuγtu manjuśiri-yin ındūsin jirūken, bariça oyto arilyaqu toytayal and sakiy-a čidayći-yin aman-ača nomlaysan tarni.

Coqtu yeke delgerüüleqči bui, M-04-05-0278, ms., 4 p.

Darhi bāzar zürken, M-04-09-0268, ms., 4 p.

Ekeyin tarni, M-04-05-0282, ms., 4 p.; includes six dhāraṇī to help women in childbirth, etc. (titles given by Do. Galdan in Classic Mongolian): adayusu törökü-dü berke-degen-i tarni, qoyitu udaysan-u tarni, törön yadasan bütugekü tarni, quluγun-a yar-a-yin tarni, kökö ni ganbudar-un tarni, em-e kümün törön yadasan bütugekü tarni.

1 The manuscript has no colophon, but other copies of the same text (known under the title sukavadidu xubilun törökü iröl) mention Zaya paṇḍita as the translator [10, p. 113, no. 34; 1, no. 323].
Kitu tug eken tarni-yin bičiq müüd, M-04-05-0281, ms., 4 p.
Ölözöi dábuxuraqsan (Skt. mangalakuta; Tib. bkra shis brtsegs pa), M-04-05-0051, ms., 20 p.; M-04-05-0052, ms., 76 p.; M-04-05-0053, ms., 40 p.; M-04-05-0054, ms., 22 p.; M-04-05-0316, ms., 52 p., bilingual (Tib., Oir.); the “Heap of Goodness”, a text from the dhāraṇī collection gzungs ’dus, translated by Zaya paṇḍita.

Xongkiliyin zadayin tarni, M-04-05-0260, ms., 4 p.; dhāraṇī to control weather.
Sayin ｙalbayin mingγan burxani tamγa tusa erdem, M-04-05-0021, ms., 14 p.; M-04-05-0022, ms., 8 p.; M-04-05-0338, photocopy of a xyl., 8 p.
Soyirxol zarliq ügei gürüm kekü narin ungšixu, M-04-05-0257, ms., 4 p.
Šabar eldekiyin tarni, M-04-05-0391, ms., 4 p., bilingual (Tib. and Oir.); a dhāraṇī collection.
Šütün barilduxu-yin zürken, M-04-05-0038, ms., 6 p.
Utuγa-yin yir ülekü tarni, M-04-05-0392, ms., 4 p., a dhāraṇī collection.
Xuriyin γarγaqsan sönikü neretü sudur, M-04-05-0192, ms., 10 p.; a dhāraṇī collection.
Xutuqtu biligiyin činadu kürüqsen tabun yumiyin xurāγγui, M-04-05-0186, ms., 8 p.; M-04-05-0187, ms., 6 p.; M-04-05-0188, ms., 6 p.; M-04-05-0189, ms., 12 p.; the “Ｄhāraṇī of Five Mothers”; the ms. M-04-05-0189 also contains another dhāraṇī-text titled (title given by Do. Galdan in Classic Mongolian) qutuγtu yeke mingγan sayitur daruγči toγtaγal.
Xutuqtu dare eke, M-04-05-0262, ms., 8 p.; M-04-05-0263, ms., 6 p.; dhāraṇī of the White Tara.
Xutuqtu očiro xomusun, M-04-05-0267, ms., 40 p.; translated by Erdeni Altan Gerel.

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

VIII. 1. Offerings (45 titles, 6 items).
Ald[=t]ayin xāni sang, M-04-05-0091, ms., 6 p.
Altai-yin arban γurban sanggiyin sudur, M-04-05-0089, ms., 24 p., Daoguang Emperor period (1820–1850); M-04-05-0090, ms., 14 p.; translated by Zaya paṇḍita; published in [6].
Arban qoyar okin tenggeriyin sang, M-04-05-0104, ms., 8 p.
Ariun sanggiyin sudur, M-04-05-0098, ms., 6 p.; M-04-05-0161, ms., 12 p.; M-04-05-0162, ms., 6 p.; ms. M-04-05-0098 published in [6].
Ata tenggeriyin sang, M-04-08-0116, ms., 16 p.
Badarangγui ulān γal takixu sudur, M-04-08-0347, ms., 20 p.; translated by Zaya paṇḍita.
Boqdo činggisiyin sang, M-04-08-0108, ms., 10 p.; published in [6].
Byarang karibuu, M-04-05-0269; ms., 3 p.; on building a fire mandala.
Dādxal-yin sang or xutuqtu-yin dādxal-yin sudur, M-04-05-0102, ms., 6 p.; M-04-05-0103, ms., 6 p.
Dayan darekiyin serjim-yin sudur, M-04-08-0118, ms., 8 p.; published in [6].
Delkeiyin ezediyin belge, M-04-05-0120, ms., 8 p.
Dörbön xāni sang sudur or dörbön xāni zalbiral, M-04-05-0247, ms., 6 p.; M-04-05-0248, ms., 6 p.
Eke boluqsan zuryän züyil usun dormo, M-04-05-0291, ms., 4 p.
Enedkegiyin zuun maxan yuliriyin xariulya, M-04-05-0261, ms., 10 p.; consists of two parts: a protective dhāraṇī titled (titles given by Do. Galdan in Classic Mongolian) usuvar badaraqu tarni and offering rituals to various deities titled enedke-ün jayun miqan jayun yulir-un qariyulayai.

Erliq ükeriyin ükül urbāxu nom, M-04-05-0285, ms., 8 p.
Geser boqdoyn sang or geseriyn sang, M-04-08-0109, ms., 12 p.; M-04-08-0230, ms., 9 p.; ms. M-04-08-0109 published in [6].
Geser boqdoyn sang, M-04-08-0394, photocopy of a ms., 9 p.; content differs from mss. M-04-08-0109 and M-04-08-0230.
Đormayin xurangγui, M-04-05-0270, ms., 4 p.
Galiyin xān maharanz-yin sudur, M-04-08-0110, ms., 12 p.; similar in content to γaliyin sudur or γal ir yl (see above); published in [6].
Ganzuγai-yin sang, M-04-08-0346, ms., 16 p., Qianlong period (1735–1796).
Kluyin suyin sang, M-04-05-0095, ms., 6 p.
Möngkö tenggeri bıčü mörin sudur, M-04-08-0115, ms., 16 p.; published in [6].
Nayiman ayimagiyin sang, M-04-05-0105, ms., 6 p.
Neng yeke bayariyin yörliyin bıčiq, M-04-05-0324, ms., 10 p.; from the private collection of O. Namjil; describes rituals dedicated to the While Old Man (Mong. čaγan ebügen); published in [6].
Ödö bolon sonirxoqton, M-04-05-0266, ms., 4 p.
Okin tenggeriyin sang cayän šükürtü terigüüten, M-04-05-0195, ms., 6 p.; a collection of offering texts.
Seteriyin ubdis, M-04-05-0106, ms., 8 p.; cattle consecration ritual.
Šaara zambaliyin sang, M-04-05-0121, ms., 8 p.; M-04-05-0123, 8 p.; M-04-05-0124, 6 p.; also known as ed-yin sang; ms. M-04-05-0123 published in [6].
Šine bıüriyin sang, cayän öbügendi sang, M-04-08-0099, ms., 14 p., includes two texts; published in [6].
Tabun belge biligiyin arirun sang, M-04-05-0097, ms., 14 p.; translated by Zaya paṇḍita; published in [6].
Ünegeni sang, M-04-05-0107, ms., 22 p.
Xän yazur usuni cacaliyin sudur, M-04-08-0096, 16 p.
Xara tenggeriyin sang, M-04-05-0117, ms., 8 p.
Xutuqtu arban yurban sang talbixu sudur, M-04-05-0088, ms., 34 p.; M-04-05-0344, ms., 24 p.; M-04-05-0396, photocopy of a ms., 18 p.
Xutuqtu däre ekeyin sang, M-04-05-0292; ms., 4 p.
Xutuqtu oqtorγui γazariyin öüde xāxu sudur, M-04-05-0289, ms., 16 p.; illustrated; a protective ritual that involves making an offering to buddhas, bodhisattvas and multiple guardian deities.

Xutuqtu soyon namda kemēkü sudur, M-04-05-0239, ms., 24 p.; M-04-05-0240, ms., 22 p.; M-04-05-0241, ms., 24 p.; describes 14 protective rituals.

Xutuqtu sūr talbixu sang, M-04-08-0114, ms., 8 p.; translated by Zaya paṇḍita; published in [6].

Xutuqtu sudur sūr talbixu, M-04-05-0288, ms., 6 p.; dhāraṇī to be read during offering rituals dedicated to buddhas, bodhisattvas and guardian deities.

Zakar-a-yin toqtōl or čαṭaren, M-04-05-0255, ms., 6 p.; M-04-05-0256, ms., 6 p.

Xara usu erreliyin sudur or kümüni köl-ēce γai bolbasu xara usu-bēr ariulbai, M-04-05-0252, ms., 6 p.; M-04-05-0253, ms., 4 p.; M-04-05-0254, ms., 5 p.; M-04-05-0397, ms., 6 p.

Xara caγān uyāl kemēkü sudur, M-04-05-0244, ms., 22 p.

Xutuqtu dādxalīyin sudur, M-04-05-0119, ms., 6 p.

Xutuqtu očiro baniyin nomloqson yeke xara sidi, M-04-05-0234, ms., 20 p.; M-04-05-0235, ms., 20 p.; M-04-05-0337, photocopy of a ms., 18 p.

Xutuqtu xara ama kele amuralulun üyiledüşiçi yeke kölgüni sudur (Tib. 'phags pa kha mchu nag po zhi ba'i byed pa zhes bya ba'i theg pa chen po'i mdo), M-04-05-0023, ms.,

**VIII. 2. Various Ritual Texts** (16 titles, 41 items).

*Bacaq-yin coga*, XGMO-0037, ms., 4 p.; instructions on fasting and various rituals.

*Caγān öbügeni ögüleqsen sudur*, or γazar usuni nomoγodxun čidaqči neretü sudur, or caγān öbügeni sang, or γazar usuni sang, M-04-05-0125, ms., 16 p; M-04-05-0126, ms., 8 p; M-04-05-0127, ms., 10 p; M-04-05-0128, ms., 14 p; M-04-05-0129, ms., 10 p; M-04-05-0130, ms., 14 p; the “Sutra of the Tamer of the Earth and Water”, also known as the “Offering of the White Old Man” [1, Nos 803, 809, 810, 812; 4, Nos 1246, 1255–1259].

*Ebeči emenekü tarni-yin bičiq*, M-04-13-0373, ms., 12 p., Guangxu Emperor period (1875–1908); a collection of healing dhāraṇī and protective rituals.

*Em-yin arimnan sudur*, M-04-13-0360, ms., 14 p., Tongzhi emperor period (1861–1875); prayers and dhāraṇī to cure diseases.

*Gangga-yin sudur*, M-04-05-0249, ms., 8 p.; M-04-05-0250, ms., 9 p.; M-04-05-0251, ms., 9 p.

*Γanisusuni mör zāqči sudur*, M-04-05-0237, ms., 6 p.; M-04-05-0238, ms., 6 p.

*Mangγusiyin calma tasulxu sudur*, M-04-05-0191, ms., 14 p.

Nayiman dagini-yin ödör, M-04-05-0191, ms., 14 p.

*Nilxas-yin arban nayiman ada-yin nom*, M-04-05-0272, ms., 4 p.; dhāraṇī to cure children.

*Nilxas-yin arban nayiman ada-yin sudur*, M-04-05-0273, ms., 10 p.; dhāraṇī to cure children.

*Xara usu ergilekü sudur* or kümüni köl-ēce γai bolbasu xara usu-bēr ariulbai, M-04-05-0252, ms., 6 p.; M-04-05-0253, ms., 4 p.; M-04-05-0254, ms., 5 p.; M-04-05-0397, ms., 6 p.

*Zakar-a-yin toqtōl or čαṭaren*, M-04-05-0255, ms., 6 p.; M-04-05-0256, ms., 6 p.

*Zeliyin sang*, M-04-08-0100, ms., 10 p.; published in [6].
26 p., Guangxu emperor period (1875–1908); M-04-05-0024, ms., 4 p.; M-04-05-0025, ms., 16 p.; M-04-05-0026, ms., 12 p.; M-04-05-0027, ms., 6 p.; M-04-05-0380, 6 p.; M-04-05-0386, ms., 8 p.; the “Sutra that Tames the Black Mouth and Tongue” a Tibetan apocryphal text that protects from calumny, translated by Zaya paṇḍita [1, Nos 577–586; 11, Nos 3273, 3274].

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

Cocang zamsarang serjsim, M-04-05-0265, ms., 4 p.
Dodči serjsim debči serjem, M-04-05-0279, ms., 4 p.
Dorotad dakad-a (dagwa?) ser ji mi há rā da akda sudur, M-04-05-0158, ms., 6 p.; consists of two parts (titles given by Do. Galdan in Classic Mongolian): 1 — takil ergün ariyudqaqo serjim-e, written in Tibetan in Clear Script; 2 — qara lakava-yin sudur, a tantric ritual.

Nayiman gegēni doqzuur-yin sudur, M-04-05-0271, ms., 6 p.; includes a description of the ritual in Oirat.

IX. Astrology and Divination (53 titles, 56 items).

Abilaka ėilun-a ilayuqsan belge bui, M-04-05-0079, ms., 34 p.
Altan sabā-yin sudur, M-04-05-0087, ms., 50 p.
Arban xoyor ėil-yin erketen caq temdeqlekū arya, M-04-05-0374, ms., 12 p.
Arban xoyar jiliyin üzel, M-04-05-0082, ms., 6 p.
Arban xoyar nidüttū kemēkū sudur, M-04-11-0204, ms., 16 p.
Belge tataxu sudur (saba tataxu bičiq), M-04-05-0068, ms., 30 p.
Bere abxu züyil arban zuryān bui, M-04-05-0055, ms., 14 p.
Bereyin tala tōloxoi yosun, M-04-11-0207, ms., 79 p.
Ed mal zorbxurxula üzekü sudur, M-04-05-0062, ms., 18 p.; on finding lost cattle and possessions, cattle consecration (Oir. mal seterlekū) and divination.

Erdeni zula beleqlekū, M-04-05-0387, ms., 4 p.; candle flame divination.
Tariq odon yazariyin ezen, M-04-05-0375, ms., 22 p.
Gariq odon ödörıyin üre, M-04-05-0371, ms., 18 p.
Gariq odon ödörıyin üre bolun mou iru-a arilyaxu inu, M-04-05-0379, ms., 48 p.
Gürüm kekü dorom kekü sudur, M-04-05-0203, ms., 18 p.
Tażariyin şınjiyin bičiq, M-04-05-0066, ms., 18 p.
Jīl sara ödör-yin yurban xara noxoi-yin amin adal üzekü oqtoryuyin sudur, M-04-05-0078, ms., 4 p.

Jiliyin ezeni yöüdükü yosun, M-04-05-0069, ms., 10 p.
Jiliyin ibēl xaragi, M-04-05-0080, ms., 10 p.
Jīran zusūni todogorulun üzekū yosun, M-04-05-0072, ms., 4 p.
Kümünde manγus birid kölcen ödör büktüyigi üzekü bičiq, M-04-05-0059, ms., 38 p.
Kümün mal amitan yumuni süneseń orošıxu cagıgi üzekü kösönöq, M-04-05-0314, ms., 14 p.
Kümün mal-yin süneseń üzekü bičiq, M-04-05-0060, ms., 6 p.; M-04-05-0065, ms., 14 p.; M-04-05-0067, ms., 4 p.

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Kümün mal-yin sünesün üzekü kösönöq, M-04-05-0083, ms., 8 p.
Lhamu-yin ső-yin sudur, M-04-05-0085, ms., 24 p.
Mangyuś-yin calma-yin üzël, M-04-05-0081, ms., 6 p.
Mongol zurxai, M-04-11-0208, ms., 36 p.
Mong cong ji bičiq, M-04-05-0070, ms., 10 p.; also known under the Mong. title döčin yisün jüül-i medekü qobči sir-a bičiq.
Nayiman küüliliyin ungšixu sudur, M-04-05-0242, ms., 20 p.; M-04-05-0243, ms., 14 p.
Nayiman küül-yin zasaliyin bičiq, M-04-05-0381, ms., 12 p.
Nayiman okin tngri raqu odon-iyor belbe bariqu bičiq. M-04-05-0382, photocopy of a Mong. ms., 44 p.
Ödör odon gariq-igi tölöon sayin muu-igi medekü bičiq, M-04-05-0320, ms., 21 p.
Ödör sünėsii üzékü sudur, M-04-05-0063, ms., 18 p.; includes two texts (titles given by Do. Galdan in Classic Mongolian): kümün mal-un sünėsii üzékü bičiq and qubčasu esgekii edir üzékü bičiq.
Ödörin yai xarši zasaxu bičiq, M-04-05-0184, ms., 6 p.
Okin tenggeri raxu odon-yēr belbe tataxu bičiq. M-04-05-0363, ms., 72 p., Guangxu Emperor period (1875–1908).
Okin tenggeriyin mergen şo, M-04-05-0077, ms., 8 p.
Rasi yeke čidaqči γarγan üzegülüqsen iru-a-yin zuyl kemekü sudur, M-04-11-0205, ms., 84 p.
Sakuusuši ső-yin sudur, M-04-05-0076, ms., 8 p.
Šara zurxai-yin sudur, M-04-05-0058, ms., 20 p.
Sayin muu yoro-yigi üzékü bičiq, M-04-05-0398, ms., 6 p.
Šāzəyayi-yin duu medekü bičiq, M-04-05-0315, ms., 8 p.
Şo orki tölge üzékü sudur, M-04-05-0064, ms., 6 p.
Suuri suudal üzékü kösöñöq, M-04-05-0395, ms., 2 p.
Tenggeriyin noxoi buuxu ödör, M-04-05-0056, ms., 6 p.
Ūsii abxu ūsii sammæxu ödör üzékü bičiq, M-04-05-0150, ms., 8 p.
Üzelge üzékü sudur, M-04-05-0061, ms., 8 p.; includes several texts on astrology (titles given by Do. Galdan in Classic Mongolian): tengri-yin noqai bayuqu edür, manguš-un čalm-a-yin uifel, luus-un qad-un takiqü yosun and others.
Üzelge üzékü tölge tataxu sudur, M-04-05-0086, ms., 54 p.
Yisün tenggeri orošibo, M-04-05-0084, ms., 10 p.
Yisün tölge-yin üzël, M-04-05-0073, ms., 18 p.
Xamuq muu iro üzékü sudur, M-04-05-0057, ms., 18 p.
Zōs-yēr tataxu tuqin xoqor zuyl-yin üzël, M-04-05-0071, ms., 26 p.
Zurxai-yin bičiq, M-04-11-0074, ms., 24 p.
Zurxai-yin bičiq, M-04-11-0075, ms., 6 p.
Zurxai-yin bičiq, M-04-05-0357, ms., 104 p., Tongzhi emperor period (1861–1875).

X. Epics (7 titles, 8 items).
The Geser epic: Arban zügiyin ezen boqdo geser xän angdulma mangyuś-yigi dorociuuluqsan bölöq, M-04-08-0312, photocopy of a ms., 66 p.; Chapter 17 of the Oirat version describing the war with Angdulma Khan.
Arban zügiyin ezen boqdo geser xañi tuufi, M-04-08-0224, ms., 72 p.; contains the story in which Geser is turned into a donkey, corresponds to chapter 6 in the Mongolian xylographic edition [12, no. 35].

Arban zügiyin ezen geser xañi tuufi, M-04-08-0311, photocopy of a ms., 176 p.; contains the 7 basic chapters of the epic: 1. The birth, childhood and marriage of Geser; 2. The black-striped tiger; 3. The Chinese Gume-Khan; 4. The twelve-headed manguis; 5. The Sharaigol khan; 6. Turning into a donkey; 7. Hell.

The Jangar epic:

Boqdo noyon zangγariyin doqšin šara kines-yin bölöq, M-04-08-0306, photocopy of a ms., 130 p.; Chapter 12 of the Jangar epic.

Boqdo noyon zangγar-yin doqšin šara gürgeyin. qara ginas-yin bölöq, M-04-08-0307, photocopy of a ms., 130 p.; Chapters 11 and 12 of the Jangar epic.

Boqdo zangγariyin doqšin šara gürgümiyin bölöq, M-04-08-0296, ms., 70 p.; M-04-08-0310, ms., 62 p.; Chapter 11 of the Jangar epic; ms. M-04-08-0310 published in [13].

The Khan Kharangui epic:

Γazarlai γazalcan töröqsön tenggerilei teselcen töröqsön erēn sayin xän xarangγui-gi-yin tuufi orošiboi, M-04-08-0383, ms., 58 p., copied in 1962; the fragment in which Khan Kharangui defeats the fifteen-headed manguis.

XI. Medicine (7 titles, 7 items).

Aršāni zürken nayiman gešüü-ēce kürkürküi sudusun-du ebečini tanin barixu bölöq, M-04-13-0377, ms., 32 p.; a fragment of the Tibetan medical treatise Rgyud bzhi, translated by Zaya pandita; cf. [1, no. 915].

Aršāni zürken xoyitu ündüsün sudusuni şinjiyin bölöq, M-04-13-0358, ms., 44 p.; a fragment of the Tibetan medical treatise Rgyud bzhi.

Emiyin dörbön ündüsün-ēce abuqsan tobči, M-04-13-0329, ms., 42 p.; an extract from the Tibetan medical treatise Rgyud bzhi.

Em-yin zor biciq, M-04-13-0359, ms., 10 p., incomplete (first 8 pages missing); on the composition and use of medicines.

Kökü xucayin dom, M-04-13-0293, photocopy of a ms., 29 p.; a manual on folk medicine.

Ubdis erdemiyin ündüsüni xalaltu xadxaxu xaluuni enelge arilyaxu tabun caq busuyin ükülüyin calma tasulxu ildii, M-04-13-0295, ms., 664 p., composed by Pudida Abida, translated by Luvsang Namjil by the order of Galdan ceren; cf. [1, No 1052].

Xutuqtu yeke serşimiyin eldeb züyil bürideqsen domiyin sudur orošiboi, M-04-13-0259, ms., 82 p.; composition and use of medicines, dhāranī that cure diseases; cf. [4, No 1583].

XII. Dictionaries and Reference Works (10 titles, 10 items).

Tučin cayaan yadabir üsüq, M-04-09-0274, ms., 6 p.; on rendering Tibetan letters in Clear Script using yaliy.

Turbu jül-ün üge qadamal üfeküi-dür kelber balyaysan bičig, M-04-09-0327, xyl., 12 vols (debter) in two cases (tao), 1120 p.; Manchu-Chinese-Mongolian dictionary [14, No 06785].

Mongγol-un toloγai üsüg, M-04-09-0285, ms., 6 p., in Classic Mongolian; Mongolian alphabet.
Nereyin udx-a-yigi todroxaqči sarayin gerel gegɛn kemɛkü dokɔni biçiŋ, M-04-09-0362, photocopy of a ms., 356 p.; copied (in Clear Script) from the 1838 xylograph of a Tibetan-Mongolian dictionary [12, No 210].

Olon nomiyin ündüsün üzzügiyin ilγay, M-04-09-0298, photocopy of a ms., 8 p., translated by Zaya paṇḍita; on rendering Sanskrit and Tibetan in Clear Script [10, p. 191, No 0077].

Qudum mongγol üsüg-ün arban jirγuyan üsüg-ün ekin dunda aday yurban-du oro-qu üliger kemɛkü, M-04-09-0168, ms., 8 p., in Classic Mongolian; the rules of using the 16 letters of Old Mongolian script in three positions, with the Oirat and Manchu alphabets added in the end.

Tarni ungšixui arγa xurāγγui (Tib. nyi rtag khab’s ‘bul pa zhi ba bya ba); M-04-09-0361, photocopy of a ms., 48 p., Tongzhi emperor period (1861–1875); bilingual Tib.-Oir.; a manual on reading and writing dhāɾaṇī in Clear Script translated by Zaya paṇḍita [11, No 3149].

Ülemji yeke dokɔni biçiŋ, M-04-09-0326, ms., 373 p., Tibetan-Mongolian (Oirat) dictionary.

Üzzügiyin nayiralγa, M-04-09-0336, photocopy of a ms., 4 p.; the Clear Script alphabet, composed by Zaya paṇḍita in 1640 by the request of Očirtu tayi and Ablai baγatur [10, p. 191, No 0076].

Fragments of a Mongolian grammar book, M-04-09-0370, ms., 4 p., incomplete.

XIII. Historiography, Biography, Documents (7 titles, 8 items).

Yeke yuivan ulus-un tòrð-yin kòkè sudur, M-04-08-0313, ms., 11 vols. (debet), 488 p., in Classic Mongolian; the “Blue Book of the Great Yuan State”; cf. [4, No 430].

Oirat History:

Boqdo zongkaba-yin šaʃin őqligüyin ezen erken xän noyod-yin ariun ündüsüin, M-04-04-0322, photocopy of a ms., 66 p.; describes the period from early the 17th to the late 18th century focusing on the Torgut banner.

Dörbön oγiradiyin toβcì tūƙe, M-04-04-0323, photocopy of ms., 44 p.; cf. [1, No 911].

Ünen süzuqtu xuucin toryuud kiged čing sedkiltù šine toryuudiyin xän noyodiyin uq ündüsüin tūƙiyin biçiŋ, M-04-04-0325, photocopy of a ms., 68 p.; describes the lineages and history of the Old and New Torgud.

Zaya pandida-yin namtar “sarangerel”, M-04-05-0297, photocopy of a Mongolian printed edition of 1954, 155 p.; the biography of Zaya paṇḍita composed by his disciple Radnabhbradra; cf. [1, No 905; 4, Nos 612, 613].

Documents:

The letter of Galdan boshogtu to the Russian Tsar (1691), M-04-01-0341, photocopy of a ms., 1 f.; M-04-01-0342.

Šine kizār muʃin-думан yamun-ni zarliq biçiŋ, M-04-01-0321, photocopy of a ms., 1940; an order to confiscate all weapons from the population of Xinjiang.

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2 Do. Galdan does not provide a bibliographical description of the said edition. The earliest edition of the Oirat text of Zaya paṇḍita’s biography published in Mongolia is the 1967 edition of the Corpus Scriptorium Mongolorum series [15].
XIV. Unsorted Texts (2 titles, 2 items).

Barayunsi forçysan temdegel, M-04-08-0330, photocopy of a ms., 4 vols (debter), 752 p., in Classic Mongolian; the classic Chinese novel “Journey to the West” (Chin. 西遊記); the original is preserved at the Library of University of Inner Mongolia; cf. [4, No 383].

Marka-yin nomlolk, M-04-05-0331, photocopy of the Sahngqai edition of 1892, 55 p.; the Gospel according to St Mark; cf. [16, p. 23].

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Ойратские рукописи в Кабинете по сбору, каталогизации и изданию письменных памятников национальных меньшинств в Урумчи (часть 2)*

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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, происходящих 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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