

## SŪTRA OF RECOMPENSING THE PARENTS' GOODNESS

### GRATITUDE FOR THE FOREFATHER

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The idea of filial piety has been very widespread in all spheres of Mongolian cultural life. It was present in folk songs as well as in high level literary works of the 13th–14th centuries. The present paper is devoted to a unique manuscript originating from the 17th century: *Dalai blam-a-yin ečige eke-degen ači qariyulqui neretü sudur* from the Oriental Collection of the Library of the Hungarian Academy of Sciences. The sūtra seems to be a manual used at funerals, or during the rituals of the mourning period, and is a very nice piece of Mongolian literature remembering and praising the mother's love towards her child.

*Key words:* Mongolian literature, Classical Mongolian, Mongolian language, filial piety.

Honour of the ancestors has always played an important role in all the spheres of Mongolian life. Straightforward women – mothers and wives – had also an eminent part in the life of the clan and the family. Let us remember the figures of Alan koa, Höelün or Börte in the Secret History of the Mongols! At the end of the 13th, beginning of the 14th century with the translation of the *Xiao-jing*, the well-known Confucian tracts on filial piety, love and honour towards the parents got a further impetus from China. This work lays special emphasis on respect toward the parents and places it even before loyalty towards the ruler: *Eng türün ečige eke-degen tabiylaqu .... nököge inu qan kümün-e čing ün-en-iyer küčü ögkü* “as for filial piety, the first thing is to render service to our fathers and mothers. The next is to give our strength to our Sovereign with the utmost loyalty”, or *bey-e belder üsün mariyan bolju ečige eke-eče törögüldebei emigejü qayiralaju es-e ebdegülbesü taqimtaju bolqu-yin angq-a uridu üile buyu*. “Our bodies being hair and flesh were caused to be born from our fathers and mothers. If, fearing we spare them and do not suffer them to be injured, it is the first and foremost act of filial piety.” (Cleaves 1982, p. 73)<sup>1</sup> So, Confucian ethics have become incorporated into the moral tradition of a nomad society.

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<sup>1</sup> It occurs in the first chapter of *Xiao jing*, the Book of Filial Piety. The following chapters have been published as follows: 2nd Chapter: Cleaves (1983, pp. 39–46), 3rd Chapter: Cleaves (1991, pp. 117–143), 4th Chapter: Cleaves (1992, pp. 137–150), 5th Chapter: Cleaves (1993,

Filial piety has an eminent place in folk songs, as well. To present only one of the many a Bait folk-song from Vladimircov's collection is given here that speaks about returning the love of the mother as follows:

### Mongol ardyn dû

*Bömbögör bömbögör modond  
Bürgüt šuwûnin šakšnää-kô  
Böröngkii biyii ösöksön  
Ačité êjii-maan ačüig xar'ulii*

*Sagalar sagalar modond  
Šajgää šuwûnin šakšin-da-kô  
Saixan-lā biyii ösöksön  
Ačité êjii-maan ačüig xar'ulii*

*Šarā-lā xadnān ujāndä  
Šarāni lingxān cecek delgernää  
Šarā-lā ūrgān šimüülükxen  
Ačité êjii-maan ačüig xar'ulii*

*Cagān-lā xadnān ujānda  
Cagāni jingxāb ceceg delgernää  
Cagān-lā ūrgān šimüülükxen  
Ačité êjii-maan ačüig xar'ulii*

*Ulān-lā xadnān ujāndä  
Ulāni lingxān cecek delgernää  
Ulān-lā ūrgān šimüülükxen  
Ačité êjii-maan ačüig xar'ulii (Vladimircov 1926, p. 4)*

On a round, round tree  
The eagle is screaming  
How could I return the goodness of my mother  
Who brought up my roundish body?

On a branchy tree  
The magpie is chatting,  
How could I return the goodness of my mother  
Who brought up my beautiful body?

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pp. 19–40), 6th Chapter: Cleaves (1994, pp. 1–20). 7th–8th–9th Chapters: Cleaves (2001, pp. 7–106), 10th–17th Chapters: Cleaves (2001, pp. 107–131), 18th Chapter: Cleaves (1985, pp. 225–254). Cf. also: Lubsangbaldan (1961), Ligeti (1972). Fuchs – Mostaert (1939–1940). For the Chinese version cf. Legge (1899).

In the defiles of yellow rocks  
 Yellow lotus is blooming  
 How could I return the goodness of my mother  
 Who nourished me with her yellow milk?

In the defiles of white rocks  
 White lotus is blooming  
 How could I return the goodness of my mother  
 Who nourished me with her white milk?

In the defiles of red rocks  
 Red lotus is blooming  
 How could I return the goodness of my mother  
 Who nourished me with her red milk?

Several folk songs remember the father and mother who brought the children up.<sup>2</sup> The grown-up child longs for the parents' yurt, the love of the mother and the father.

An eminent part of the marriage ceremonies is an eulogy of the bride. Before leaving her yurt and going to the husband's family she thanks her "mother's milk" remembering her caring towards the daughter. Heissig published two nice songs: *Segenwunsch für die Mutter* (1966, pp. 45, 216–219), while Gādamba and Cerensodnom collected and published *Exijn cagān süünij xaramžijn üg* (1969, pp. 89–90).<sup>3</sup>

When somebody is dying or fatally ill, the Mongols think that his/her soul left the body and this causes the trouble. They make a special ceremony to try to call back the soul of the departed or of a fatally ill person. The father, the mother, the closest relatives and friends gather together at the bed of the diseased and they remind him/her of the mourning mother, who brought up her child:

*kögeler sarayin küiten söni  
 köken-iyen tataju kökügülegsen  
 kögereküi ejei činu ene bayinam:  
 abai kögerekü minu ire:*

"Your dear mother is here  
 Who gave you, her son, suck  
 At the cold night of the twelfth month  
 Oh, my dear, come here"

<sup>2</sup> For folk songs with similar attitude cf. Vladimircov (1926, Nos 1, 16, 20, 22, 39, 42, 43, 55, 65, 75, 63, 66, 99, etc.) Á. Birtalan (In print) translated the songs published in Vladimircov's collection and catalogued them according to their subject. Cf. further: Mostaert (1937, pp. 239, 287), where two folk songs are published that compare the mother to the nicest precious stone, and speak about the retribution of the parents' good deeds. Cf. Róna-Tas (1960, p. 178).

<sup>3</sup> About the ceremony cf. Mostaert (1956, p. 284): *Eke-yin ači qariyulqu* and Očir – Galdanova (1992, pp. 31–32). A similar text was published by Damdinsürüng (1959, pp. 574–577). Sanždorj (1958, p. 68) deals with the subject, as well. Cf. further Róna-Tas (1964 p. 1689), and Róna-Tas (1960, p. 178).

*či činaqsi ülü odun ingši iregdeküi buyu :*  
*ačitu ečige eke činu ende bui :*

“Do not go there, come here, come.  
 Your benevolent father and mother are here, come”

*eke-yin umay-ača kümün bolun törögsen bey-e činu*  
*asuru samayu Erlig-üd-ün jobalanγ-tu yajar-a*  
*asuru qayilaǰu jobalanγ-tu bolǰu*

“Your body was born from your mother’s womb  
 to become a man.  
 How could it lay in suffering on the land of torture  
 Of the fearful, terrifying Erligs”

*ebčigün-eče yaruγsan qoyar köküben kökegülügsen*  
*ejei činu ende sayunam :*  
*ai kögereküi minu ire ire :*

“Your mother from whose belly you have come out  
 and whose two breasts you have sucked is sitting here.  
 Oh, my dear, come here, come here.”

*aba kögereküi minu ire :*  
*arban sara ergüǰü angγir sira uγuray-ıyan kökülügsen*  
*ačitu sayıqan eǰiy aba qoyar činu ene ger-degen sayunam*  
*abai kögereküi minu ire :*

“Oh, my dear!  
 Your beneficial, nice father and mother,  
 Who bore you for ten months and  
 Gave you suck her first *angγir-duck-yellow* milk  
 – they both are here.

*aba kögereküi minu ire ire :*  
*teberleǰü öskügsen ejei abai qoyar činu ene bayınam :*

“Oh, my dear, come here, come here.  
 Your mother and father who embracing brought you up are here.”<sup>4</sup>

<sup>4</sup> Texts are from the volume: Sárközi – Sazykin (in print).

Even the outlaw, the robber of horses (*sayin ere*), Toroi bandi remembers her mother's goodness in her lyric songs.<sup>5</sup>

### Torojn Dallagyn dû

*Arvan sar têžž*  
*Angir ûrgā šimüülsen*  
*Ačūt êêijn min' xišig*  
*Xuraj! Xuraj! Xuraj!*

*Njalzraj xêvrêg bagās*  
*Naiman zovxicyg*  
*Nasan āvyn min' ačlal*  
*Xuraj! Xuraj! Xuraj!*

*Öötöž xazajval tucalž*  
*Övdög tüšin bosgoson*  
*Önör olny min' ačlal*  
*Xuraj! Xuraj! Xuraj!*

*Xar anxuj šönijn dund*  
*Xardax dajsnās xamgālsan*  
*Xajrt Šagšaga min'*  
*Xuraj! Xuraj! Xuraj!*<sup>6</sup>

My benevolent mother  
 Who carried me for ten months  
 Who made me suck her duck-yellow milk  
 Xuraj! Xuraj! Xuraj!

Let my old father be blessed  
 Who taught me the eight directions  
 From my tender  
 Xuraj! Xuraj! Xuraj!

<sup>5</sup> On the life of Toroi bandi and the literature concerning his figure cf. Heissig (1972, pp. 522–535).

<sup>6</sup> Published by Nadmid – Cōdol (1959, p. 15). The same song was published by Ojūn, (1960, pp. 38–44) and also by Žamsranžaw (1957, p. 73) and Bavūdorj (1958, p. 31). (Let me express here my gratitude to István Seres who kindly called my attention to some literature on Toroi bandi). It is also given by Damdinsürüng (1959, p. 575) Heissig quotes it as well in (1972, p. 528) and gives the German translation (p. 529): “Segen sei meinem hilfreichen Mütterchen, Die mich zehn Monate getragen, Die mich ihre gelbe Muttermilch saugen ließ, khurui, khurui, khurui! Segen sei dem alten Vater, der vom Säuglingsalter an mich die acht Windrichtungen erkennen ließ, khurui, khurui, khurui! ... Er sei meinem lieben Šaysaya, der in finsterner Mitternacht vor dem Feind mich beschützte, khurui, khurui, khurui!”

Let my gratefulness reach her with a great family  
 Who helped me when I tottered  
 And supported me with her knees to stand up  
 Xuraj! Xuraj! Xuraj!

Oh, my beloved Shagsha,  
 Who protected me from the malevolent enemy  
 At the deepest dark night.  
 Xuraj! Xuraj! Xuraj!

The immense popularity of the Maudgalyayāna legend in Mongolia can also be attributed to the deep-rooted feeling of filial piety – as pointed out by Professor Heissig. The loving son of the sinful mother goes to the deepest circles of hell to bring back his mother. People thought it as an excellent example of the child's love for his mother. In the 19th–20th centuries the story has become so popular that it was shown on table-pictures and related by story tellers at the market places.<sup>7</sup>

W. Heissig calls attention to the fact that expressions similar to the ones in the folk songs praising the good deeds of the mother are also used in the poem: *Činggis-ün qoyar ere ĵayal-un tuwujı* “The two grey horses of Chinggis”. Its origin can be traced back to the 13th century that proves a very early presence of these folk songs.<sup>8</sup>

Later the idea reached the literary circles of the Lamaist church. Songs praising the good deeds of the parents and especially those of the mother were written in the monasteries, too. These sūtras together with the idea of honouring the mother transferred the notions and moral of Buddhism.

Only some manuscripts of the subject are preserved in the significant Mongolian collections. The Library of the St. Petersburg Academy has a xylograph: *Ečige eke-yin sudur orosibai* (Sazykin 2001, No. 2176) that is a Buddhist sūtra about children's duty towards parents. It presents a dialogue between Buddha and his students when he explains, on ecclesiastical level, why it is so important to honour the father and the mother. It must have been used after the funeral rituals, as can be supposed from sentences like the following: *ečege eke-nügüid-tür ergün üiledügsen tegüber bögesü merged tedeger inu ..... ükübesü čü öndör ĵayayan-a oduq bolqu*. “If they honoured their mothers and fathers, even if these wise ones die, they will go to a supreme faith.” Another copy of the same blockprint is registered in the catalogue of Heissig – Sagaster (1961, No. 281). The text of the sūtra was cut into wood by a certain Sumativajra. A Buriat version was made about 1870. (Sazykin 1988, Nr. 2878 and Čoyijilsürüng 1959, p. 11). This was incorporated into the Kanjur, as well (Ligeti 1942–1944, No. 1075).<sup>9</sup>

<sup>7</sup> Heissig (1972, pp. 87–99). For the publication of a handsome picture book of Molon toyin's journey to the hell cf. Sárközi (1976). A recent publication of the Oirat version: Jahontova (1999).

<sup>8</sup> Heissig (1972, pp. 528–529): *arban qoyaqr sara niru-yu-ban čiletele ergügsen, Anggir sira u-yuray-ıyan simegülügsen, Ačitu čayan sün-ıyen kökögülügsen* “She carried me for twelve months while her backbone has become weary. She made me suck her yellow fresh milk. She made me such her benevolent white milk”.

<sup>9</sup> Its Skr. title is: *Pitṛmāṭṛsūtra*, the Tibetan one: *Pha ma'i mdo*.

Damdinsüren's private library preserves some books of the subject. A manuscript – altogether two leaves – titled: *Ečige eke-yin maytaγal orosiba* is listed among the *Irügel*-s “Benedictions” together with some *Ger-ün irügel*-s, *Beri-yin irügel*-s and *Gal-un irügel*-s, so we may suppose that it was a part of the marriage ceremony and must be similar to the ones published by Heissig, Damdinsüren and others. Most probably another variant of the same book is listed under the number: 301: *Ečige eke-yin maytaγal oršiba* (!), that is a manuscript of three leaves. Another book concerning our subject is listed among the *Surγal*-s “Admonitions”: *Ečige eke-yin ači-yi qariyulqu yosu kiged ükügsed-ün ildar-a ma-ni duradqaysan dayun egešig orušibai*: “The custom of returning the good deeds of the father and mother and the invocation said on the occasion of death”. The Tibetan title is given as well: *Pha ma'i drin gzo tsul dang gshin ngor ma ni bskul ba'i mγur dbyangs bzhugs so*. The colophon of the xylograph says that it was written by Güng teng manjušri blam-a and translated from the Tibetan by a certain toyin Radn-a Ša-a sa na di 'ba and carved in wood by bDe čhen lhun gru gling. I did not have the opportunity to consult the text, however the title and the colophon indicates that the manual was used at burial ceremonies or in rituals during the mourning period. A further manuscript (No. 302) refers to the fifth Dalai lama in its title: *Qoyaduγar ilaγuysan tabuduγar Dalai blam-a-yin eke-yin ači-yi qariyulqu neretü yeke kölgen sudur orošibai*. “The great vehicle sūtra called ‘How the second Victorious, the fifth Dalai lama recompensed the good deeds of the mother’.” (Bilgüdej 1998, pp. 3, 13, 88). The manuscript was acquired by the writer, Pürbödörjī from a man called Gongčuysürüng from the Bulayan ayimay in 1958. This manual may be a parallel text to the one published here. The comparison will be made when the opportunity occurs.

The text that the present paper is devoted to seems to be also a manual of a death ritual. It is a manuscript preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences – the catalogue number is: Mong. 99 (Kara 2000). The small booklet consists of 18 leaves 26.2 × 9.5 cm. It contains two separate texts: the title of the first one is *Türbel ügei ečige eke-yin ači qariyulqui neretü sudur* “The Sūtra called the Unhindered Recompense of the Parents” given at the end of the text, as the first and the third leaves of the booklet are missing. The second text is: *Dalai blama-yin ečige eke-degen ači qariyulqui neretü sudur* “The Sūtra called ‘The Dalai Lama's Recompense of the Parents' Goodness’”, and it has another title: *Qomsim bodistv-yin sudur* “Sūtra of the Bodhisattva Guanshiyin.” The first text is a general pray to several Bodhisattvas and there is no mentioning about the benediction of a mother, only the title refers to it. The second one is a pray for the parents, especially for the mother, well coloured with a Lamaist touch. Every second line gives a sentence with reference to the Buddhist religion. Leaving out all these instructions and prayers we get a very nice poem about the mother that could be an eminent piece of folk literature. Most probably an originally folk text has been linked to the name of the Dalai Lama and so accepted by the Lamaist church. The supernatural figure mentioned most times in the text and also in the title is *Qomsim Bodhisattva*, Skr. *Avalokiteśvara* who is the Bodhisattva of compassion, (Tib. *Spyan-ras-gzigs*, and his other Mongolian name is *Aryabalo*). The Dalai Lamas are his incarnations.

Judging from the context of the text, the manual must have been used at funerals or some after death rituals. The child prays for a better rebirth for her beneficial mother.

The old style calligraphy points towards the 17th-century origin. The text also contains some elements that can be joined to the pre-classical period of the Mongolian language. In the field of orthography: the letter *t/d* are sometimes used irregularly: *odqui*, *erdini*, *neretü*, *čay-dur*, *tusa-du*, *nasun-tur*, *dalai blam-a*, *ôm ma ni bad-me hûm*, etc. The vowels *a/e*, *u/ü* are incorrectly used: *ejei-yügen*, *äjei minu*. Some vulgar forms are given that are close to the spoken language, e.g. in the pagination: *jury-a*, *doloy-a*, *naima*, *visü*, etc. – *jarlay* stands for *jarliy*.

Some rare words missing from the dictionaries of the classical language also prove the early origin of the text.

**türgen** in the expressions: *üneger erketen-dür kücün-iyer türgen sayuqu-yin erke duran ügei bui ĵ-e* “I really would not like forcefully to settle her firm in the sphere of the sense organs” and : *törögsen-ü qoyina üküküi mayad bögetel-e türgen sayuqu-yin erke siltayan ügei buyu ĵ-e* “As death surely follows birth, there is no sense firmly to settle down here”.

The Lessing dictionary gives the meaning of the word *türgen* as “quick, swift, rapid, speedy, hurried, soon” – that does not fit here in the context. The word can be found in the dictionary of the *Secret History*: *turgen*, *turgun* “fest”. It occurs in the expression: *dulet turgene adalamui* “er wurde noch fester vom Dämon besessen, seine Krankheit wurde noch heftiger” (Haenisch 1939, p. 155).

The Burjat dictionary (Čeremisov 1973) gives as the second meaning of the word: “redko: sil’nyj, žgučij”. However, we have to take into consideration the word *tür* meaning “vremenno, mel’kom, vskol’z’” and the expression: *tür hyyxa* “prisaživat’”, cf. also Ordos (Mostaert 1941–1944) *tür* “par intérim, provisoirement”. Both meanings could be accepted: It is no sense to settle down here in this world just for a short time, as everything is transitory, or according to the other meaning: It is no sense to settle down here firm for a longer time, as everything is transitory. I myself would prefer the latest one.

**ilbarai** in the expression: *yasun miqan qoyar ilbarai abtaydaqui ügei čay-dur minu alayan-iyar qayiralan qasiju abuyšan ačitu ejei minu* “It is my benevolent mother who carefully protected me with her palms at the time when my bones and flesh have not become solid yet”. The word cannot be found in the dictionaries of the classical language, but it is registered in Buriat: *ilbarai* “mjagkij (o plode)”.

**üteleken-e** in the sentences: *söni umtan kebtéküi čay-dur minu : üteleken-e üjgčü ačitu ejei minu* “It is my benevolent mother who regularly watched me when I lay sleeping at night” and *üy-e-dür-iyen üteleken-e sanayčü ačitu ejei minu* “It is my benevolent mother who always shed her tears in her anxiety.”

The word can be connected to *ütele* ‘common, ordinary, routine, simple’ with a deminutive suffix *-ken* and a suffix of Dative–Locative *-e*, and can be translated as ‘regularly, as a routine, always’. Cf. Khalkha *ütel*, *ötöl* ‘simple, common, every-day’ (Kara 2000, p. 537), ‘plain, ordinary, common’ (Bawden 1997, p. 408).



### Translation

Listen to the sounding voice of Avalokiteśvara! [10a]

It is my benevolent mother

Who, from the beginning showed a [good] heart [towards me]!

Oṃ ma-ṇi padme hūm!<sup>10</sup>

Deign to have mercy on her when she leaves the cycle of transmigration! Oṃ X!

Maitreya<sup>11</sup> and Avalokiteśvara Bodhisattva! Deign to show the path! Oṃ X!

It is my benevolent mother

Who gave me food from her mouth and cleaned me wiping the dirt off. Oṃ X!

It is my benevolent mother

Who wiping me put me on her lap and breast. Oṃ X!

Raise a pitiful mind towards all the living beings of the transmigration. Oṃ X!

Avalokiteśvara! Deign to show the path! Oṃ X!

We are greatly looking forward to the last rebirth. Oṃ X!

I really would not like to settle her forcefully in the sphere of sense organs.

[10b] Oṃ X!

When she goes all alone it is the jewel-teaching that is firmly useful. Oṃ X!

Avalokiteśvara Bodhisattva! Deign to show the path!

As death surely follows birth, there is no sense to settle down firmly here. Oṃ X!

When she passes away alone without delay, it is the jewel-teaching that is firmly useful.

As partnership ends in separation, there is no way to live together. Oṃ X!

When she goes all alone, it is the jewel-teaching that is firmly useful. Oṃ X!

As accumulation is certainly followed by being scattered [11a] there is no possibility to sit together. Oṃ X!

When she goes all alone, it is the jewel-teaching that is firmly useful. Oṃ X!

As greediness ends up in exhaustion, there is no pleasure in having some small. Oṃ X!

When she goes all alone, it is the jewel-teaching that is firmly useful. Oṃ X!

Avalokiteśvara Bodhisattva! Deign to show the path!

I bowed down and made this pray so that I, my mother and Avalokiteśvara should meet at the time when my benevolent mother passes away from here all alone. Oṃ X! [11b]

Avalokiteśvara Bodhisattva! Deign to show the path to my benevolent mother!

Oṃ X!

I bow to the Lama and to the Softly Powerful One with a Vajra<sup>12</sup>. Oṃ X!

<sup>10</sup> This is the most frequently used mantra of Avalokiteśvara the cantation of which evokes his figure (Waddell 1894, p. 150).

<sup>11</sup> Tib. Byams-pa Mong. Maidari “The loving one” the Buddha coming in the future.

<sup>12</sup> *Včir-tu Jögelen čoy-tu – Jögelen čoy-tu* is *Mañjuśrī* and his attribute generally is *Ķalaya* “Young”. *Mahāvvyutpatti* No. 650.

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings<sup>13</sup> she will be born. Orñ X!  
 She certainly will be born trusting the four Perfect Ones<sup>14</sup>. Orñ X!  
 I have been born from a benevolent father and mother who have never come into connection in previous births. Orñ X!  
 Now, by the power of this fate I was born and we have become mother and son. Orñ X!  
 It is my benevolent mother, who carried me for nine and a half months. Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X! [12a]  
 It is my benevolent mother, who ruined her bones and flesh, when the wind element of mine was completed.<sup>15</sup> Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 So, the blood and the fine hair on my body was completed at once. Orñ X!  
 It is my benevolent mother who gave me her pure milk to suck.<sup>16</sup> Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 It is my benevolent mother who carefully protected me with her palms [12b] at the time when my bones and flesh have not become solid yet.<sup>17</sup> Orñ X!

<sup>13</sup> The six kinds of living beings are: the gods, demi-gods, people, beasts, pretas and the creatures of hell. They are pictorially represented on the wheel of life. The rebirth in the first three spheres is considered to be good, while in the three latter ones is rather bad (Waddell 1894, pp. 101–102).

<sup>14</sup> *dörben yeke törölkiten* “the four supermen” cf. *Mahāvīyutpatti* No. 235: *Yeke törölkiten-ü yučin qoyar lağsan-u ner-e* “The thirty-two characteristics of the superman” and No. 7361: *yeke törölkiten* “great men”. However, the identity of the four great men is not clear.

<sup>15</sup> Medical works describe in detail how the embryo develops. During the nineteenth week the bones are formed, while the twentieth week, after the conception, the flesh and fat are separated. The eighth month is a difficult period for the mother, as the food goes partly to the mother, partly to the child. Cf. Parfionovič (1994, pp. 82–85); Tumbaa (1991, 39–45). A similar idea that the formation of the baby’s body exhausts the mother is expressed in the song “The two grey horses of Genghiz”: *arban qoyar sara niru-yu-ban čiletele ergüksen* “You carried me for twelve months while your back-bone has become exhausted” (Heissig 1972, pp. 528–529).

<sup>16</sup> For a similar expression cf. Heissig (1966, p. 217): *elbeg čayan süü-iyer-iyen tejiğeged* “She fed me with her rich, white milk” and also Heissig (1972, pp. 528–529) from the poem of “The two grey horses of Chinggis”: *anggir sira uyuray-ıyan simegüülüksen, ačitu čayan sün-iyen kö-kögülüksen*. “She fed me with her yellow new milk, and made me suck with her beneficial white milk”. Several folk songs speak about the mother’s milk, e.g. An Oirat song: *Ünegen čixtej ulān* says: *Zar ūrgā xöxüülseñ eež man’dā ačtai* “My mother who is benevolent to me by making me suck her yellow new milk” and *Cagān süügee höhöülseñ Eežijnxee ačijg jax ve?* “What about the good deed of my mother, who make me suck her white milk?” (Battogtoş 1994, p. 23).

<sup>17</sup> For a parallel expression cf. Damdinsürüng (1959, p. 575): *ami-tai ami ügei kebtegsen bey-e-yi minu : ami oro-yulju arban quru-yu-bar-ıyan qasin abču : ačitu eji minu* “when I lay hovering between life and death, it was my benevolent mother who protected me with her ten fingers and brought me back to life”.

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 It is my benevolent mother who wanted to get to know me with here eyes and mind. Orñ X!  
 It is my benevolent mother, who gently cleaned me with her tongue. Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 It is my benevolent mother who did not have any aversion when my dirt and filth got into her mouth. Orñ X!  
 It is my benevolent mother who put again and again her breast coming out of her dress into my mouth and made me suck.<sup>18</sup> [13a] Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 It is my benevolent mother who held me on her warm breast day and night. Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 It is my benevolent mother who embraced me, never separating, on her white liver.<sup>19</sup> Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 It is my benevolent mother who regularly watched me when I lay sleeping at night.<sup>20</sup> Orñ X! [13b]  
 It is my benevolent mother who said: should not I smother him so that he doesn't die by being suffocated.  
 It is my benevolent mother, who earlier wished [to hear] my laughing. Orñ X!  
 It is my benevolent mother, who was greatly joyous in her heart listening to my laughing. Orñ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X!  
 It is my benevolent mother who always gave me her breast whenever I was crying in hunger.<sup>21</sup>  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Orñ X! [14a]

<sup>18</sup> For a similar expression cf. Sárközi – Sazykin (in print and p. 210 of the present paper).

<sup>19</sup> For a similar expression cf. Heissig (1966, p. 217): *eligen degere-ben tebereged* “she embraced me on her liver”, and (p. 575): *eligen-degen engküreyilen* “tenderly loving on her liver” and Damdinsürüng (1959, p. 575): *eligen-degen teberijü dulaḡan bolḡaḡsan qayiratu ačitu eji minu* “My benevolent mother who embraced me on her liver and warmed me.”

<sup>20</sup> For a similar expression cf. the “Dalaly-a of Toroi Bandi”: *Xaranxuj šönijn günd xartan dajsnaas xamgālsan* “She had protected me from the enemy in the middle of dark night” (Žamsran-žaw 1957, p. 73).

<sup>21</sup> For a similar expression cf. Gaadamba – Cerensodnom (1969, p. 90): *Angaž cangaxynx n' cagt Ariun süügeeree undālsan Ačit eež n' ee!* “My benevolent mother, who gave me her pure milk to drink, when I was thirsty.”

It is my benevolent mother who put a covering over me<sup>22</sup> when wind and sun reached me. Om̐ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om̐ X!  
 It is my benevolent mother who covered me with a double cover when I was cold and hungry. Om̐ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om̐ X!  
 It is my benevolent mother, who protected me with a blanket when I was unable to take care of myself.<sup>23</sup> Om̐ X!  
 Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om̐ X! [14b]  
 It is my benevolent mother who taught me to walk leading me by the hands when I reached the age of two and was crawling on all fours just like an animal.<sup>24</sup> Om̐ X!  
 It is my benevolent mother, who, when I reached the age of three, tended me with her eyes wherever I went.<sup>25</sup> Om̐ X! [14a bis]  
 It is my benevolent mother who decorated me with [nice] clothes, when I reached the age of five.<sup>26</sup> Om̐ X!

<sup>22</sup> *kei naran qoyar-tu kürbesü qarasun abuçı ačit eĵei minu*. The word *qarasun* cannot be found in the dictionaries of the classical language. Mostaert gives an expression (1944, p. 104): *geriin bürês xyarâs* “les tapis de feutre qui couvert la tente. Mo. *büriyesün, bürigesün, bürügesün*”. Another solution could be offered by Kalmük, where we have : *xarsayü* “der sich verteidigt, der für sich besorgt ist, sorgfältig, emsig” and also the vers: *xarsaxa-* “verteidigen (vor Unglück, vor Streit)” *qaras-* > Kir. *qoras-* Türk. *qaryş-* “helfen” (Ramstedt 1976, p. 170). If we accept this latter case, the translation could be “It is my benevolent mother who protected me when wind and sun reached me”. For a similar expression cf. Gaadamba – Cerensodnom (1969, p. 90): *zunyx n’ nar salxind suga süüder degeen avč... ačit eež n’ ee!* “My benevolent mother, who in summer put me in her shadow when sitting in the wind.”

<sup>23</sup> *öber-ün bey-e öber-iyen dömiyer-ün ülü čidaqui čay-tur minu*. The word *dömiyer-* can be connected to *dömü-* “to be barely able to make a living, miserable existence, to live modestly”. Cf. Khalkha *dömöx* (Kara 1998, p. 150), Kalmük *dömxe* “knapp sein, mit mühe durchkommen od. hinreichen” (Ramstedt 1976, p. 98).

<sup>24</sup> For a similar expressions cf. Heissig (1966, p. 217): *qoyar nasu küregen qoyul ayañantan-a oroñuluñad* “When I was two, she joined me to those having a food-pot” and (p. 220): *Qoyar nasun-i küregen : qoyisi uruñsi mölküleged* : “When I reached the age of two I climbed to and fro on all the fours”.

<sup>25</sup> For a similar expression cf. Heissig (1966, p. 217): *γurban nasun-ni küreged sökei gutul emüskülüged* “When I reached the age of three, she put vamped shoes on me”, and Damdinsürüng (1959, p. 576): *sögükei yutul-i emüskegsen enerigči eke daginis minu* “My dakini-mother, who put vamped shoes on me with care”. Cf. also Gaadamba – Cerensodnom (1969, p. 90): *Bosgož gišgeed javaxad n’ Bojuño gutlyg ömsgööd* “When I stood up and began to walk, she put a smooth boot on me”.

<sup>26</sup> For a similar expression cf. Heissig (1966, p. 218): *tabun nasun-ni küreged tayaraqū* Cf. also Gaadamba – Cerensodnom (1969, p. 90): *Övdöglön mölxöz bajxad n’ Öngöteñ xuvcaşyñ ömsgööd* “When I climbed on the all fours, she put colourful dress on me”.

It is my benevolent mother who calmed down her anxiety when I reached the age of ten. Or̃ X!<sup>27</sup>

It is my benevolent mother who was so dear when we played very much. Or̃ X!

It is my benevolent mother, who said: “You must be hungry and thirsty...” Or̃ X!

It is my benevolent mother who had only caring thoughts towards me. Or̃ X!

It is my benevolent mother, who did not even want to make any companionship. Or̃ X!

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Or̃ X!

It is my benevolent mother who suddenly was exhausted by the evil spirits. Or̃ X! [14b bis]

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Or̃ X!

It is my benevolent mother who did not know where she went, when she was taken away. Or̃ X!

It is my benevolent mother, who did not know suffering and joy, when she gave birth to me. Or̃ X!

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Or̃ X!

It is my benevolent mother, who firmly supported my soul and thoughts. Or̃ X!

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Or̃ X!

It is my benevolent mother, who was anxious about her offspring. Or̃ X!

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Or̃ X!

It is my benevolent mother who always shed her tears in her anxiety. Or̃ X!

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Or̃ X!

Let her find a supreme birth as soon as she departs from here. Or̃ X! [15a]

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Or̃ X!

When she found the holy path, help again all the living beings. Or̃ X!

I kindly spoke in a jewel voice in favour of my mother. Or̃ X!

The merit of the protecting incense offering is mine. Or̃ X!

Let all the living beings walking to and fro without any left behind find the holy path of Vajrasattva Buddha<sup>28</sup>. Or̃ X!

<sup>27</sup> For a similar expression cf. Heissig (1966, p. 218): *arban nasun-ni küreged ayasi jang-i jasaqui-du aran dumda süljiged ajil yabudal ni jayayayad* “When I reached the age of ten, she taught me manner and showed me how to behave and act among people.”

<sup>28</sup> Vajrasattva is a Bodhisattva, a metamorphosis of Akshobhya, however he is elevated to the position of Buddhas by the Lamas. He is the most important god of tantric Vajrayāna Buddhism. Tib. *Rdo-rje sems-pa* “Whose instrument is the vajra” (Waddell 1894, p. 352; Getty 1962, pp. 5–7; Tsulstem 1982, pp. 38–39).

For the use of all the living beings equal with the border of the world. Om̐ X!  
 Let them find the holy path of Holy Avalokiteśvara Bodhisattva. Om̐ X! [15b]  
 Avalokiteśvara Bodhisattva and the body of the unseparably holy ones. Om̐ X!  
 This is the heart of the mind completing the manner of the omniscience. Om̐ X!  
 I pray with faith and unified mind and bow glorifying all those who give  
 blessing. Om̐!  
 If those living beings are able to trust the six letters of the Greatly  
 Compassionate One<sup>29</sup>, they will be born in his land. Om̐ !  
 The Dalai Lama, when he was three years old, made an order: Om̐ ma-ṅi  
 padme hūm̐!  
 It is the supreme enlightened Avalokiteśvara Bodhisattva, who fulfils all  
 the wishes [16a] Om̐ X!  
 Now, he has become the sphere that enlightens all the living beings. Om̐ X!  
 He has become the brightness of the young, pious Dalai Lama.<sup>30</sup> Om̐ X!  
 I pray without interruption to the Lama of Supreme Origin. Om̐ X!  
 It is necessary to start it from the age of five. Om̐ X!  
 He will be the jewel-place complete with magic of faultless, supernatural power.  
 Om̐ X!  
 He has spoken for the use of the five kinds of living beings. Om̐ X!  
 Now I trust the bright, greatly compassionate Dibaṅgara Buddha<sup>31</sup>. Om̐ X! [16b]  
 I pray to the Lama and to the Dharmakaya. Om̐ X!  
 I pray to the Khan Who Fulfilled all the Duties. Om̐ X!  
 I pray to the body of Avalokiteśvara Bodhisattva. Om̐ X!

The sūtra of Avalokiteśvara Buddha has ended.  
 Om̐ maṅi padme hūm̐.  
 Benevolent mother of mine, who bore me for ten months.<sup>32</sup> [17a]  
 Om̐ maṅi padme hūm̐ hrī-ḥ unhindered.  
 Let us reach the bliss of Buddha without obstacle without delay.  
 Om̐ maṅi padme hūm̐.  
 The sūtra of the Dalai Lama called “To Return the Benediction  
 of the Father and Mother” ended here.  
 Om̐ maṅi padme hūm̐.  
 Om̐ maṅi padme hūm̐.  
 Om̐ maṅi padme hūm̐.

<sup>29</sup> *Yeke Nigülesügči* Tib. *Thugs rje chen-po* “très misériordieux, épithète de bôdhisattva” (Kowalewski 1844, p. 2315).

<sup>30</sup> It is a reference that the Dalai Lamas are the reincarnations of Avalokiteśvara Bodhisattva.

<sup>31</sup> “Light-causer, the Luminous” His other Mongolian name is *Ĵula-yi jokiyayči* Tib. *Mar-me Mjad* “name of a Buddha” Mvy. No. 95. He is one of the antecedent Buddhas of Shākyaṃuni and one of his first teachers (Grünwedel 1900, p. 112; Waddell 1894, pp. 245–246).

<sup>32</sup> For a parallel cf. (Heissig 1966, p. 216): *arban sara kürtele ergüged*. Cf. also Gaadamba – Cerensodnom (1969, p. 84): *arwan sar ariuun cagān xevlijdegeen örgön teež*.

Maṅgalaṃ bhavatu śubhaṃ sṛī<sup>33</sup>

Dge-ba legs-so bkra-šis-par gyur-čig.<sup>34</sup>

Let my mother be blessed! Let the six kinds of living beings who has become fathers and mothers<sup>35</sup> be freed from sinful sufferings. Let them live with the jewel teaching without separation.

### Text<sup>36</sup>

*Qomsim bodistv-nar-un dayudaqui eg[e]sig-i čingda sonos : [10a]*

*ijayur-ača sedkil-iyen egüskegči ačitu ejei minu ::*

*ôm ma-ni badmi hûm :*

*orčilang-ača nögčîn odqui čay-dur inu örösiyen soyurq-a :: oom X : Mayidari*

*Qomsim bodistv möri udurid-un soyurq-a :: oom X :*

*aman-iyar idegen-i öggüged yar-iyar kkir burtay-i arčiyşan ačitu ejei minu ::*

*oom X :*

*ebüdüg ebür-tegen arčan abuyşan ačitu ejei minu :: oom X :*

*orčilang-un qamuy amitan-i örösiyeküi sedkil egüske :: oom X :*

*ečüs töröl-dür yekede erimüi :: oom X : üneger erketen-dür [10b] küčün-iyer*

*türgen sayuqu-yin erke duran ügei bui j-e :: oom X :*

*yačayar odqui čay-dur mayad tusatu nom erdini buyu j-e :: oom X : Qomsim*

*bodistv mör-i udurid-un soyurq-a :: oom X :*

*törögsen-ü qoyina üküküi mayad bögetel-e türgen sayuqu-yin erke siltayan ügei*

*buyu j-e :: oom X :*

*yačayar tüdel ügei odqui čay-tur mayad tusatu nom erdini buyu j-e :: oom X :*

*qanilaqu-yin ečüs baraydaqu bögetel-e qamtu sayuqu-yin erke siltayan ügei*

*bui j-e :: oom X :*

*yačayar odqui čay-dur mayad tusatu nom erdini bui j-e :: oom X quriyaşsan-u*

*qoyina [11a] tarqaqui mayad bögetel-e čuyşan sayuqu-yin erke siltayan ügei*

*bui j-e :: oom X :*

*yačayar odqui čay-dur mayad tusa-du nom erdini bui j-a :: oom X :*

*qaramlaquyin ečüs baraydaqu bögetel-e üčüken abqu-yin erke duran ügei*

*bui j-e :: oom X :*

*yačayar odqui čay-tur bi kiged eke minu či kiged : Qomsim bodistv yurbayula*

*jolyaldun mürgüküi-yin irüger-i irügebei :: [11b] oom X :*

*ačitu ejei minu Qomsim bodistv möri udurid-un soyurq-a :: oom X :*

*blam-a kiged Včir-tu Jögelen Čoy-tuda mürgümü :: oom X :*

<sup>33</sup> Skr. "Let there be blessing, happiness and luck."

<sup>34</sup> Tib. "Let there be happiness, prosperity and blessing!"

<sup>35</sup> Nattier (1990, pp. 395–408).

<sup>36</sup> The transcription of the text has already been published (Sárközi 1969), however, as it was regarded as a manuscript, a material for the works of the pre-classical dictionary in preparation, and today it is a literary rarity, it is not without use to give the transcription here again.

*ǰirɣuyan ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::  
 oom X :*  
*dörben yeke törölkiten-dür sitüǰü törömüi ǰ-e :: oom X :*  
*qotala nigen töröl-dür ese qoličaldıysan ačitu ečige eke-eče törömüi ǰ-e ::  
 oom X :*  
*ene ǰayayan-u erkedür eke köbegün bolun törömüi ǰ-e :: oom X :*  
*yisün sara nigen dumda ergügsen ačitu eǰei minu :: oom X :*  
*ǰirɣuyan ǰüil amitan [12a] qamiɣ-a töröbesü Qomsim bodistv mör-i udurid-un  
 soyurq-a :: oom X :*  
*kei maqabud bütüküi čaɣ-dur yasun miqan-ıyan čučaraɣsan ačitu eǰei minu ::  
 oom X :*  
*ǰirɣuyan ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv möri udurid-un  
 soyurqa-a :: oom X :*  
*tedüi čisun kiged šir-a üsün nigen-te bütümüi ǰ-e :: oom X :*  
*arıyun sün-ıyen sayıqan simegülgösen ačitu eǰei minu :: oom X :*  
*ǰirɣuyan ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::  
 oom X :*  
*yasun miqan qoyar ilbarai abtaɣdaqui ügei čaɣ-dur minu : [12b] alayan-ıyar  
 qayi(ra)lan qasıǰu abuɣsan ačitu eǰei minu :: oom X :*  
*ǰirɣuyan ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::  
 oom X :*  
*nidün kiged uqayan-ıyar medeküi küsegči ačitu eǰei minu :: oom X : ǰögelen  
 kelen-ıyer döliyen arčiɣsan ačitu eǰei minu : oom X :*  
*ǰirɣuyan ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv mör-i udurid-un  
 soyurq-a :: oom X :*  
*burtay buɣar qoyar aman-dur orobasu duran-ıyan ülü bolıyči ačitu eǰei minu ::  
 oom X :*  
*ebčigün ǰabsar-ača [13a] ɣaruɣsan köken-ıyen aman-dur minu sıqan sıqan  
 kökegülgösen ačitu eǰei minu :: oom X :*  
*ǰirɣuyan ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::  
 oom X :*  
*edür söni ügei dulayan öber-degen abuɣči ačitu eǰei minu :: oom X :*  
*čayan eligen-eče qayaçal ügei teberigči ačitu eǰei minu :: oom X :*  
*ǰirɣuyan ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::  
 oom X :*  
*söni umtan kebtöküi čaɣ-dur minu : üteleken-e üǰegči ačitu eǰei minu ::  
 oom X : [13b]*  
*daruǰu alamu . bütęü ükümü geǰü kelegči ači-tu eǰei minu :: oom X :*  
*urida inegeküy-yi küsegči ačitu eǰei minu :: oom X :*  
*inegebesü sedkil-dür-ıyen yeke bayasqulang-tu ačitu eǰei minu :: oom X : ǰirɣuyan  
 ǰüil amitan qamiɣ-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::  
 oom X :*  
*ölöscü uyılaqui čaɣ-dur minu : tasural ügei köken-ıyen öggügči ačitu eǰei minu ::  
 oom X :*



*ĵiryuyan ĵüil amitan qamiy-a töröbesü Qomsim bodistv mör-i udurid-un  
 soyurq-a :: oom X : [14a]*  
*kei naran qoyar-tu kürbesü qarasun abuyçi açitu eĵei minu :: oom X : ĵiryuyan ĵüil  
 amitan qamiy-a töröbesü Qomsim bodistv mör-i udurid-un soyurq-a :: oom X :  
 dayaraqı ölöskü qoyar-tu dabqurlayçi açitu eĵei minu :: oom X :*  
*ĵiryuyan ĵüil amitan qamiy-a töröbesü Qomsim bodistv mör-i udrid-un soyurq-a ::  
 oom X :*  
*öber-ün bey-e öber-iyen dömiyer-ün ülü çidaqui çay-dur minu : quçalıyan-iyar  
 qasıĵu sayulayçi açitu eĵei minu :: oom X :*  
*ĵiryuyan ĵüil amitan qamiy-a töröbesü [14b] Qomsim bodistv mör-i udurid-un  
 soyurq-a :: oom X :*  
*tedüi qoyar nasun-dur kürbesü dörben gesigün-iyer aduyusun metü mölkün  
 yabuqu çay-dur minu :*  
*yar-aça kötelfü alquyulun surıayçi açitu eĵei minu :: oom :*  
*ĵiryuyan ĵüil amitan qamiy-a töröbesü Qomsim bodistv mör-i udurid-un  
 soyurq-a :: oom X : [14a bis]*  
*tedüi tabun nasun-dur kürbesü qubçasun-iyar çimegçi açitu eĵei minu :: oom X :  
 ölöşbe umdayasba geĵü kelegçi açitu eĵei minu :: oom X :*  
*qanılaqu-yin erke duran ese kürtegsen açitu eĵei minu :: oom X : çekülegser  
 simnus-tu abtaşsan açitu eĵei minu :: oom X :*  
*abçu eçibesü qamiy-a eçibe . [14b bis] ese medebe : açitu eĵei minu :: oom X :  
 eçibesü qamiy-a töröbe ese medebe : açitu eĵei minu :: oom X :*  
*töröbesü ĵobaqui ĵırıaqıy-yi çinu es-e medebe : açitu eĵei minu :: oom X :  
 sünesün sedkil-iyen çingda sitügçi açitu eĵei minu :: oom X :*  
*tüsin sitübesü qorosul ügei sedkil-tü açitu eĵei minu :: oom X :  
 üye-dür-iyen üteleken-e sanayçi açitu eĵei minu :: oom X :  
 sanabası nilbusun-ıyan aldayçi açitu eĵei minu :: oom X :*  
*endeçe nöğçiged saça degedü amuyulang töröl-i olqu boltıyayı :: oom X : [15a]  
 qamiy-a töröbesü bodistv-narun qutuy möri olqu boltıyayı :: oom X : qutuy  
 möri olbası qamuy amitan-i qarın tusalaqu boltıyayı :: oom X :*  
*erdini-tü egesig dayun üges-iyer eĵei-yügen tula soyurqan ügülebei :: oom X :  
 ene sakiyulsun sang-un buyan minu bui :: oom X :*  
*giçkin yabuqui qamuy amitan qoçulıy [=qoçurlı] ügei :: oom X :  
 vçir-tu sang [= stv ?] burqan-u qutuy mör-i olqu boltıyayı :: oom X :  
 oyatarıyuy-yin kifayar-luy-a saça qamuy amitan-i tusa-yin tula :: oom X :  
 qutuy-tu Qomsim bodistv-nar-un [15b] qutuy möri olqu boltıyayı :: oom X :  
 Qomsim bodistv kiged : qayaçal ügei qubily-a-tan-u bey-e :: oom X : qamuy-i  
 medeküi yosun-i bütügegçi sedkil-ün ĵirüken buyu :: oom X : niĵen süsüg  
 sedkil-iyer bisiren ĵalbarıbası : qamuy adistid-i bütügen öggügçide maytan  
 mürgümü :: oom X :*  
*ene yeke niĵülesügçi-yin ĵiryuyan üsüg-i bisilyan çidabası tede amitan tegün-ü  
 ĵajar-a törökü bolıyuy :: oom X :*

*qutuy-tu dalai blam-a yurban nasun-dayan eyin kemen jarliy boluysan buyu ::*  
*ôm mani pad-me hûm :: qamuy küsegsen küsel qangyaγçi . [16a] degedü*  
*toyluysan Qongsim bodistv buyu :: oom X :*  
*edüge qamuy amitan-i geyigülügçi-yin oron boluysan buyu :: oom X : jalayu*  
*erdem-tü dalai blam-a-yin çoy boluysan buyu :: oom X :*  
*tasural ügei ündüsün degedü blam-a-yin jalbarimui :: oom X :*  
*egüni tabun nasun-aça degegsi urtuda egüskegdeküi kereg :: oom X :*  
*endel ügei uqayan-u sidi bütügsen erdinis-ün oron boluyu :: oom x :*  
*tabun ijayurt-tu amitan-u tusa-yi ilyan ügülebe :: oom X :*  
*çoy-tu yeke nigülesügçi Dibangkar-a burqan-dur edüge sitümüi :: oom X [16b]*  
*blam-a kiged nom-un bey-e-dür jalbarimui :: oom x :*  
*blama-yi amuyulung-a sayitur bisilyaysan sedkil-dür jalbarimui :: oom x : qamuy*  
*üiles-i bütügsen qayan-a jalbarimui :: oom X : Qomsim bodistv-yin bey-e-dür*  
*jalbarimui :: oom X ::*  
*Qomsim bodistv-yin sudur tegüsbe :: : ::*  
*oom mani badmi hûm ::*  
*arban sara ergügsen açitu ajei minu ::*  
*oom ma-ni bad-me hûm :: hri h türbel ügei .*  
*burqan-u qutuy-dur tüdel ügei kürkü boltuγai :: [17a]*  
*ôm mani badme hûm :: ôm mani badme hûm :: ôm mani badme hûm ::*  
*mam-gha-lam : bha-van-dhu :: subham siri :: sginu-a ligsohin prgarasis-phar*  
*gyur siy ::*  
*ejen-düriyen ölfei qutuy orosiyad :: eçige eke boluysan jiryuyan jüil amitan :*  
*erigütü jobalang-aça toniluγad : erdnini-yin saçin-luγ-a qayaçal ügei yabuqu*  
*boltuγai ::*

As a token of my great admiration, deep respect and gratitude for my teacher, Professor Ligeti, I have great pleasure in contributing to this memorial volume.

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Handwritten text in a script on the left page (9b), enclosed in a rectangular border. The text consists of approximately 20 lines of characters. The script appears to be an Indic script, possibly Sanskrit or Pali, used in a manuscript.

9b

Handwritten text in a script on the right page (10a), enclosed in a rectangular border. The text consists of approximately 20 lines of characters. At the bottom of the page, there is a signature or scribble that reads "ਮਠੀ" (Mithi).

10a



Handwritten text in Indic script on the left page (11b). The text is organized into approximately 20 horizontal lines within a rectangular border. It begins with a large initial character, likely 'Om', and consists of a series of short, rhythmic phrases characteristic of a sutra. The script is dark and clearly legible against the lighter background of the paper.

11b

Handwritten text in Indic script on the right page (12a). The text continues from the left page, also within a rectangular border. It contains approximately 20 lines of rhythmic phrases. At the bottom of the page, there is a small, distinct signature or date written in the same script.

12a

Handwritten text in a medieval script, likely a liturgical or legal document. The text is arranged in approximately 20 lines within a rectangular frame. The script is dense and characteristic of early modern Central European manuscripts.

12b

Handwritten text in a medieval script, similar to page 12b. The text is arranged in approximately 20 lines within a rectangular frame. A circular library stamp is visible in the upper right corner of the page.

13a



Handwritten text in a rectangular frame on a dark, textured surface. The text is arranged in approximately 20 horizontal lines, written in a cursive script. The characters are dark and somewhat faded, typical of an ancient manuscript. The frame is simple, with a thin border.

13b

Handwritten text in a rectangular frame on a dark, textured surface. The text is arranged in approximately 20 horizontal lines, written in a cursive script. The characters are dark and somewhat faded, typical of an ancient manuscript. The frame is simple, with a thin border. At the bottom of the page, there is a small signature or mark.

14a





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15b

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16a

Acta Orient. Hung. 55, 2002

