# SŪTRA OF RECOMPENSING THE PARENTS' GOODNESS

#### GRATITUDE FOR THE FOREFATHER

ALICE SÁRKÖZI\*
(Budapest)

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 ünen-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 taqimtayu 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.

<sup>\*</sup> Alice Sárközi, Budapest, Barlang u. 22, H-1025, Hungary, e-mail: salice@starkingnet.hu

1 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 biiyii ösöksön Ačitê êjii-maan ačiig xar'ulii

Sagalar sagalar modond Šajgää šuwûnin šakšin-da-kô Saixan-lā biiyii ösöksön Ačitê êjii-maan ačiig xar'ulii

Šarā-lā xadnān ujāndä Šarāni lingxān cecek delgernää Šarā-lā ûrgān šimüülüksen Ačitê êjii-maan ačiig xar'ulii

Cagān-lā xadnān ujānda Cagāni jingxāb ceceg delgernää Cagān-lā ûrgān šimüülüksen Ačitê êjii-maan ačiig xar'ulii

Ulān-lā xadnān ujāndä Ulāni lingxān cecek delgernää Ulān-lā ûrgān šimüülüksen Ačitê êjii-maan ačiig 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?

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 publised 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 sombody 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 qariγulqu* and Očir – Galdanova (1992, pp. 31–32). A similar text was published by Damdinsürüng (1959, pp. 574–577). Sanjdorj (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 jobalany-tu yajar-a asuru qayilaju jobalany-tu bolju

"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 yaruysan 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 ergüjü angyir sira uyuray-iyan kökülügsen ačitu sayiqan ejiy 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 *anggir*-duck-yellow milk
– they both are here.

aba kögereküi minu ire ire : teberlejü öskügsen ejei abai qoyar činu ene bayinam :

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

<sup>&</sup>lt;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 têêž Angir ûrgā šimüülsen Ačit 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!

Xaranxuj 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>&</sup>lt;sup>6</sup> Published by Nadmid – Côdol (1959, p. 15). The same song was published by Ojûn, (1960, pp. 38–44) and also by Žamsranžaw (1957, p. 73) and Bavûdorj (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 Šaγsaγa, der in finsterer 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 protedeted 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 is 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-iin qoyar ere jayal-un tuyuji* "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 explaines, 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-nügüd-tür ergün üiledügsen tegüber bögesü merged tedeger inu ...... ükübesü čü öndör jayayan-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>&</sup>lt;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>&</sup>lt;sup>8</sup> Heissig (1972, pp. 528–529): arban qoyaqr sara niruyu-ban čiletele ergügsen, Anggir sira uyuray-iyan simegülügsen, Ačitu čayan sün-iyen 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>&</sup>lt;sup>9</sup> Its Skr. title is: *Pitṛmātṛṣūtra*, 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-vin maytayal orosiba* is listed among the Irügel-s "Benedictions" together with some Ger-ün irügel-s, Beri-yin irügel-s and *\Gammaal-un ir\tigel-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 ekeyin maytayal oršiba (!), that is a manuscript of three leaves. Another book concerning our subject is listed among the Suryal-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 mgur 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 cermonies or in rituals during the mourning period. A further manuscript (No. 302) refers to the fifth Dalai lama in its title: Qoyaduyar ilayuysan tabuduyar Dalai blam-a-yin eke-yin ačiyi 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'." (Bilgûdej 1998, pp. 3, 13, 88). The manuscript was acquired by the writer, Pürbüdorji from a man called Gongčuysürüng from the Bulayan ayimay in 1958. This manual may be a parallel text to the one published here. The comparision 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  $26.2 \times 9.5$  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:  $o\underline{dqui}$ ,  $er\underline{dini}$ ,  $nere\underline{t\ddot{u}}$ ,  $\check{ca\gamma}$ - $\underline{dur}$ , tusa- $\underline{du}$ , nasun- $\underline{tur}$ ,  $\underline{dalai}$  blam-a,  $\hat{om}$  ma ni  $ba\underline{dme}$   $h\hat{um}$ , etc. The vowels a/e,  $u/\ddot{u}$  are incorrectly used:  $e\check{j}ei$ - $y\ddot{u}gen$ ,  $a\check{j}ei$  minu. Some vulgar forms are given that are close to the spoken language, e.g. in the pagination:  $a\check{j}ur\gamma$ -a,  $a\check{j}ur$ 

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 küčün-iyer türgen sayuqu-yin erke duran ügei bui j-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 j-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, provoisoirement". 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 abuysan 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 kebteküi čaγ-dur minu: üteleken-e üjegči 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 sanaγči 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 deminuitive 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]!

Om ma-ni padme hūm!<sup>10</sup>

Deign to have mercy on her when she leaves the cycle of transmigration! Om X! Maitreya<sup>11</sup> and Avalokiteśvara Bodhisattva! Deign to show the path! Om X! It is my benevolent mother

Who gave me food from her mouth and cleaned me wiping the dirt off. Om X! It is my benevolent mother

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

Raise a pitiful mind towards all the living beings of the transmigration. Om X! Avalokiteśvara! Deign to show the path! Om X!

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

I really would not like to settle her forcefully in the sphere of sense organs. [10b] Om X!

When she goes all alone it is the jewel-teaching that is firmly useful. Om X! Avalokiteśvara Bodhisattva! Deign to show the path!

As death surely follows birth, there is no sense to settle down firmly here. Om 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. Om X! When she goes all alone, it is the jewel-teaching that is firmly useful. Om X!

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

When she goes all alone, it is the jewel-teaching that is firmly useful. Om X! As greedyness ends up in exhaustion, there is no pleasure in having some small. Om X!

When she goes all alone, it is the jewel-teaching that is firmly useful. Om 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. Om X! [11b]

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

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

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

<sup>&</sup>lt;sup>11</sup> Tib. Byams-pa Mong. Maidari "The loving one" the Buddha coming in the future.

<sup>&</sup>lt;sup>12</sup> Včir-tu Jögelen čογ-tu – Jögelen čογ-tu is Mañjuśrī and his attribute generally is Jalaγu "Young". Mahāvyutpatti 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. Om X! She certainly will be born trusting the four Perfect Ones<sup>14</sup>. Om X! I have been born from a benevolent father and mother who have never come into connection in previous births. Om X!

Now, by the power of this fate I was born and we have become mother and son. Om X!

It is my benevolent mother, who carried me for nine and a half months. Om X! Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om X! [12a]

It is my benevolent mother, who ruined her bones and flesh, when the wind element of mine was completed. 15 Om X!

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

So, the blood and the fine hair on my body was completed at once. Om X! It is my benevolent mother who gave me her pure milk to suck. <sup>16</sup> Om X!

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

pp. 101–102).

14 dörben yeke törölkiten "the four supermen" cf. Mahāvyutpatti No. 235: Yeke törölkiten-ü yučin qoyar lagšan-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.

Medical works describes in detail how the embrio develops. During the ninteenth 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 niruyu-ban čiletele ergügsen "You carried me for twelve months while your back-bone has become exhausted" (Heissig 1972, pp. 528–529).

16 For a similar expression cf. Heissig (1966, p. 217): elbeg čayan süü-iyer-iyen tejigeged "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-iyan simegülügsen, ačitu čayan sün-iyen kökögülügsen. "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 ûrgā xöxüülsen eež man'dā ačtai "My mother who is benevolent to me by making me suck her yellow new milk" and Cagān süügee höhüülsen Eežijnxee ačijg jax ve? "What about the good deed of my mother, who make me such her white milk?" (Battogtox 1994, p. 23).

For a parallel expression cf. Damdinsürüng (1959, p. 575): ami-tai ami ügei kebtegsen bey-e-yi minu : ami oroyulju arban quruyu-bar-iyan 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".

<sup>&</sup>lt;sup>13</sup> The six kinds of living beings are: the gods, demi-gods, people, beasts, pretas and the creatures of hell. They are pictorally 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,

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

It is my benevolent mother who wanted to get to know me with here eyes and mind. Om X!

It is my benevolent mother, who gently cleaned me with her tongue. Om X! Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om X!

It is my benevolent mother who did not have any aversion when my dirt and filth got into her mouth. Om 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. [13a] Om X!

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

It is my benevolent mother who held me on her warm breast day and night. Om X!

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

It is my benevolent mother who embraced me, never separating, on her white liver. <sup>19</sup> Om X!

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

It is my benevolent mother who regularly watched me when I lay sleeping at night. <sup>20</sup> Om 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. Om X! It is my benevolent mother, who was greatly joyous in her heart listening to my laughing. Om X!

Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om 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. Om X! [14a]

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

<sup>&</sup>lt;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 dulayan bolyaysan qayiratu ačitu eji minu* "My benevolent mother who embaraced me on her liver and warmed me."

<sup>&</sup>lt;sup>20</sup> For a similar expression cf. the "Dalalγ-a of Toroi Bandi": *Xaranxuj šönijn günd xartan dajsnaas xamgālsan* "She had protected me from the enemy in the middle of dark night" (Žamsranžaw 1957, p. 73).

<sup>&</sup>lt;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. Om X!
- Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om X!
- It is my benevolent mother who covered me with a double cover when I was cold and hungry. Om X!
- Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om X!
- It is my benevolent mother, who protected me with a blanket when I was unable to take care of myself.<sup>23</sup> Om X!
- Avalokiteśvara Bodhisattva! Deign to show her the path to whichever of the six kinds of living beings she will be born. Om 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> Om 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> Om X! [14a bis]
- It is my benevolent mother who decorated me with [nice] clothes, when I reached the age of five. <sup>26</sup> Om X!
- <sup>22</sup> kei naran qoyar-tu kürbesü qarasun abuyči ačit ejei minu. The word qarasun cannot be found in the dictionaries of the classical language. Mostaert gives an expression (1944, p. 104): geriin bürês xyarās "les tapis de feutre qui couvert la tente. Mo. büriyesün, bürigesün, bürügesün". Another solution could be offered by Kalmük, where we have : xarsayû "der sich verteidigt, der für sich besorgt ist, sorgfältig, emsig" and also the vers: xarsaxa- "verteidigen (vor Unglück, vor Streit)" qaras- > Kir. qoras- Türk. qâryš- "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 čaγ-tur minu . The word dömiyer- can be connected to dömü- "to be barely able to make a living, miserable existance, to live modestly". Cf. Khalkha dömöx (Kara 1998, p. 150), Kalmück 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 ayayantan-a oroyuluyad* "When I was two, she joined me to those having a food-pot" and (p. 220): *Qoyar nasun-i küregen : qoyisi uruysi mölküleged :* "When I reached the age of two I climbed to and fro on all the fours"
- on all the fours".

  25 For a similar expression cf. Heissig (1966, p. 217): yurban 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' Bojugo 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 tayaraqu Cf. also Gaadamba Cerensodnom (1969, p. 90): Övdöglön mölxöž bajxad n' Öngötej xuvcasyg 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. Om  $X!^{2}$ 

It is my benevolent mother who was so dear when we played very much. Om X! It is my benevolent mother, who said: "You must be hungry and thirsty..." Om X!

It is my benevolent mother who had only caring thoughts towards me. Om X! It is my benevolent mother, who did not even want to make any companionship. Om X!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>&</sup>lt;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>&</sup>lt;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; Tsultem 1982, pp. 38-39).

For the use of all the living beings equal with the border of the world. Om X! Let them find the holy path of Holy Avalokitesvara Bodhisattva. Om X! [15b] Avalokiteśvara Bodhisattva and the body of the unseparably holy ones. Om X! This is the heart of the mind completing the manner of the omniscience. Om X! I pray with faith and unified mind and bow glorifying all those who give blessing. Om!

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. Om!

The Dalai Lama, when he was three years old, made an order: Om ma-ni padme hūm!

It is the supreme enlightened Avalokiteśvara Bodhisattva, who fulfils all the wishes [16a] Om X!

Now, he has become the sphere that enlightens all the living beings. Om X! He has become the brightness of the young, pious Dalai Lama. Om X! I pray without interruption to the Lama of Supreme Origin. Om X!

It is necessary to start it from the age of five. Om X!

He will be the jewel-place complete with magic of faultless, supernatural power. Om X!

He has spoken for the use of the five kinds of living beings. Om X! Now I trust the bright, greatly compassionate Dibamgara Buddha<sup>31</sup>. Om X! [16b] I pray to the Lama and to the Dharmakaya. Om X!

I pray to the Khan Who Fulfilled all the Duties. Om X!

I pray to the body of Avalokiteśvara Bodhisattva. Om X!

The sūtra of Avalokiteśvara Buddha has ended.

Om mani padme hūm.

Benevolent mother of mine, who bore me for ten months. 32 [17a]

Om mani padme hūm hrī-h unhindered.

Let us reach the bliss of Buddha without obstacle without delay.

Om mani padme hūm.

The sūtra of the Dalai Lama called "To Return the Benediction of the Father and Mother" ended here.

Om mani padme hūm.

Om mani padme hūm.

Om mani padme hūm.

<sup>&</sup>lt;sup>29</sup> Yeke Nigülesügči Tib. Thugs rje čhen-po "très misériordieux, épithète de bôdhisattva" (Kowalewski 1844, p. 2315).

30 It is a reference that the Dalai Lamas are the reincarnations of Avalokiteśvara Bodhi-

 $<sup>^{31}</sup>$  "Light-causer, the Luminous" His other Mongolian name is  $\check{J}ula\text{-}yi\;\check{\jmath}okiya\gamma\check{c}i$  Tib. Marme Mjad "name of a Buddha" Mvy. No. 95. He is one of the antecedent Buddhas of Shākyamuni and one of his first teachers (Grünwedel 1900, p. 112; Waddell 1894, pp. 245-246).

<sup>&</sup>lt;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.

Mangalam bhavatu śubham srī<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 nögčin odqui ča $\gamma$ -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 arčiysan ačitu ejei minu :: oom X :

ebüdüg ebür-tegen arčan abuysan 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:

yayčayar 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 :

yayčayar 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 :

γαγčαγαr odqui čαγ-dur maγad tusatu nom erdini bui j-e :: oom X quriyaγsan-u qoyina [11a] tarqaqui maγad bögetel-e čuγlan saγuqu-yin erke siltaγan ügei bui j-e :: oom X :

γαγčαγαr odqui čαγ-dur mayad tusa-du nom erdini bui j-a :: oom X : qaramlaquyin ečüs baraγdaqu bögetel-e üčüken abqu-yin erke duran ügei bui j-e :: oom X :

yayčayar odqui čay-tur bi kiged eke minu či kiged : Qomsim bodistv yurbayula jolyaldun mürgüküy-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, happyness and luck."

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

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

<sup>&</sup>lt;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.

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jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ∷
dörben yeke törölkiten-dür sitüjü törömüi j-e :: oom X:
qotala nigen töröl-dür ese qoličalduysan ačitu ečige eke-eče törömüi j-e ::
ene jayayan-u erkedür eke köbegün bolun törömüi j-e :: oom X:
yisün sara nigen dumda ergügsen ačitu ejei minu :: oom X:
jiryuyan jüil amitan [12a] qamiy-a töröbesü Qomsim bodistv mör-i udurid-un
   soyurg-a:: oom X:
kei maqabud bütüküi čay-dur yasun miqan-iyan čučaraysan ačitu ejei minu ::
   oom X:
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv möri udurid-un
   soyurqa-a::oom X:
tedüi čisun kiged šir-a üsün nigen-te bütümüi j-e :: oom X :
ariyun sün-iyen sayiqan simegülügsen ačitu ejei minu :: oom X:
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ∷
   oom X:
yasun miqan qoyar ilbarai abtaydaqui ügei čay-dur minu : [12b] alayan-iyar
   qayi(ra)lan\ qasiju\ abuysan\ ačitu\ ejei\ minu::oom\ X:
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::
   oom X:
nidün kiged uqayan-iyar medeküi küsegči ačitu ejei minu :: oom X : jögelen
   kelen-iyer döliyen arčiysan ačitu ejei minu : oom X:
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv mör-i udurid-un
   soyurq-a :: oom X :
burtay bujar qoyar aman-dur orobasu duran-iyan ülü boliyči ačitu ejei minu ::
   oom X:
ebčigün jabsar-ača [13a] yaruysan köken-iyen aman-dur minu siqan siqan
   kökegülügsen ačitu ejei minu :: oom X:
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ∷
   oom X:
edür söni ügei dulayan öber-degen abuyci acitu ejei minu :: oom X:
čayan eligen-eče qayačal ügei teberigči ačitu ejei minu :: oom X:
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ::
   oom X:
söni umtan kebteküi čay-dur minu : üteleken-e üjegči ačitu ejei minu ::
   oom X : [13b]
daruju alamu . bütejü ükümü gejü kelegči ači-tu ejei minu :: oom X :
urida inegeküy-yi küsegči ačitu ejei minu :: oom X:
inegebesü sedkil-dür-iyen yeke bayasqulang-tu ačitu ejei minu :: oom X : jiryuyan
   jüil amitan qamiγ-a töröbesü Qomsim bodistv möri udurid-un soyurq-a ∷
   oom X:
ölösčü uyilaqui čay-dur minu : tasural ügei köken-iyen öggügči ačitu ejei minu ::
   oom X:
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jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv mör-i udurid-un
   soyurg-a :: oom X : [14a]
kei naran qoyar-tu kürbesü qarasun abuyči ačitu ejei minu :: oom X : jiryuyan jüil
   amitan qamiγ-a töröbesü Qomsim bodistv mör-i udurid-un soyurq-a :: oom X :
dayaraqu ölöskü qoyar-tu dabqurlayči ačitu ejei minu :: oom X :
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv mör-i udrid-un soyurq-a ::
   oom X:
öber-ün bey-e öber-iyen dömiyer-ün ülü čidaqui čay-dur minu : qučalyan-iyar
   qasiju sayulyayči ačitu ejei minu :: oom X :
jiryuyan jüil 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
   yabugu čay-dur minu:
yar-ača köteljü alquyulun suryayči ačitu ejei minu :: oom :
jiryuyan jüil amitan qamiy-a töröbesü Qomsim bodistv mör-i udurid-un
   soyurq-a :: oom X : [14a bis]
tedüi tabun nasun-dur kürbesü qubčasun-iyar čimegči ačitu ejei minu :: oom X:
ölösbe umdayasba gejü kelegči ačitu ejei minu :: oom X:
qanilaqu-yin erke duran ese kürtegsen ačitu ejei minu :: oom X: čekülegser
   simnus-tu abtaysan ačitu ejei minu :: oom X:
abču ečibesü gamiy-a ečibe . [14b bis] ese medebe : ačitu ejei minu :: oom X :
ečibes\ddot{u} qami\gamma-a tör\ddot{o}be ese medebe : ačitu ejei minu :: oom X :
t\"{o}r\"{o}bes\"{u} jobaqui jiryaquy-yi činu es-e medebe : ačitu ejei minu :: oom X :
   sünesün sedkil-iyen čingda sitügči ačitu ejei minu :: oom X:
tüsin sitübesü qorosul ügei sedkil-tü ačitu ejei minu :: oom X :
\ddot{u}ye-d\ddot{u}r-\dot{u}yen \ddot{u}teleken-e sanay\ddot{c}i a\ddot{c}itu ejei minu :: oom X :
sanabasu nilbusun-iyan aldayči ačitu ejei minu :: oom X:
endeče nögčiged sača degedü amuyulang töröl-i olqu boltuyai :: oom X : [15a]
   qamiy-a töröbesü bodistv-narun qutuy möri olqu boltuyai :: oom X : qutuy
   möri olbasu qamuy amitan-i qarin tusalaqu boltuyai :: oom X :
erdini-tü egesig dayun üges-iyer ejei-vügen tula soyurqan ügülebei :: oom X :
ene sakiyulsun sang-un buyan minu bui :: oom X:
gičkin yabuqui qamuy amitan qočuliy [=qočurli] ügei :: oom X:
včir-tu sang [= stv ?] burqan-u qutuy mör-i olqu boltuyai :: oom X:
   oyataryuy-yin kijayar-luy-a sača qamuy amitan-i tusa-yin tula :: oom X:
   qutuy-tu Qomsim bodistv-nar-un [15b] qutuy möri olqu boltuyai :: oom X:
   Qomsim bodistv kiged : qayačal ügei qubily-a-tan-u bey-e :: oom X : qamuy-i
   medeküi yosun-i bütügegči sedkil-ün jirüken buyu :: oom X : nigen süsüg
   sedkil-iyer bisiren jalbaribasu : qamuy adistid-i bütügen öggügčide maytan
   mürgümü :: oom X:
ene yeke nigülesügči-yin jiryuyan üsüg-i bisilyan čidabasu tede amitan tegün-ü
   yajar-a törökü boluyu :: oom X:
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qutuy-tu dalai blam-a yurban nasun-dayan eyin kemen jarliy boluysan buyu ::
   ôm mani pad-me hûm :: qamuy küsegsen küsel qangyayči . [16a] degedü
   toyuluysan Qongsim bodistv buyu :: oom X:
edüge qamuy amitan-i geyigülügči-yin oron boluysan buyu :: oom X : jalayu
   erdem-tü dalai blam-a-yin čoy boluysan buyu :: oom X:
tasural ügei ündüsün degedü blam-a-yin jalbarimui :: oom X :
egüni tabun nasun-ača 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 :
čoγ-tu yeke nigülesügči 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 ačitu ajei minu ::
oom ma-ni bad-me hûm :: hri h türbel ügei .
burqan-u qutuy-dur tüdel ügei kürkü boltuyai : :: [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 öljei qutuy orosiyad :: ečige eke boluysan jiryuyan jüil amitan :
   erigütü jobalang-ača toniluyad : erdnini-yin šačin-luy-a qayačal ügei yabuqu
   boltuyai ::
```

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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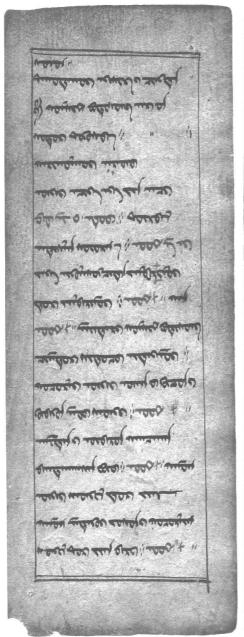
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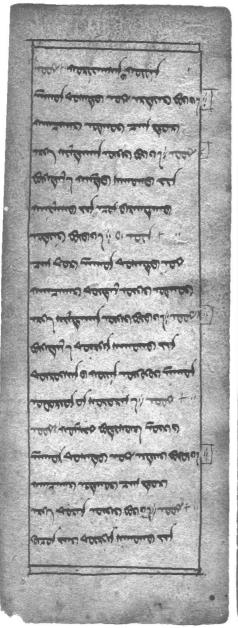
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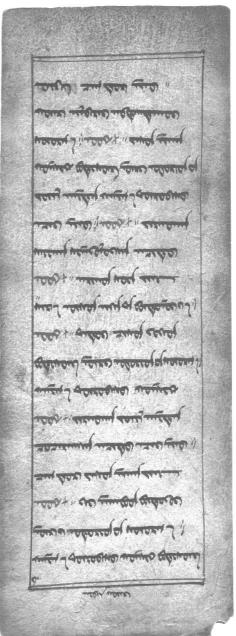
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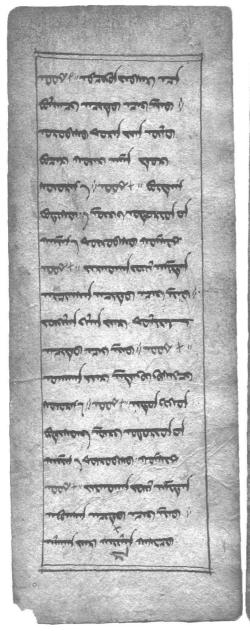


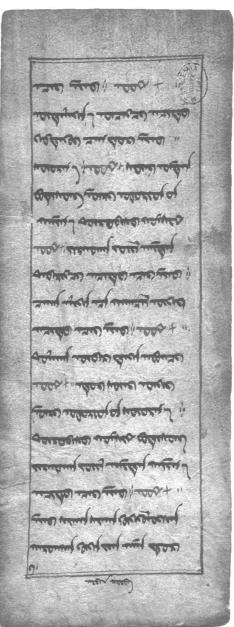
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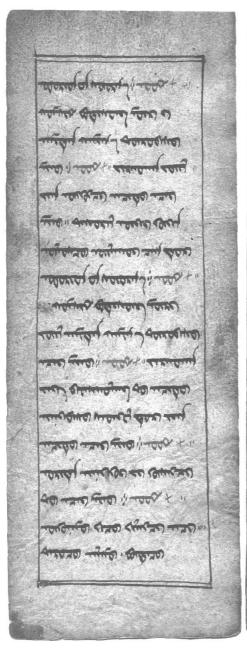


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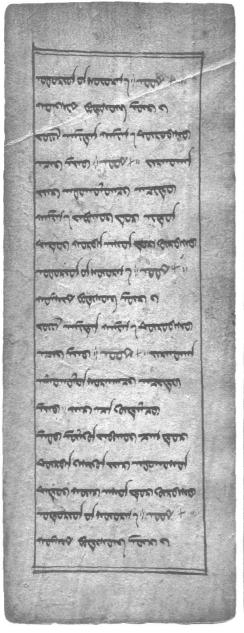
12b 13a





13b 14a

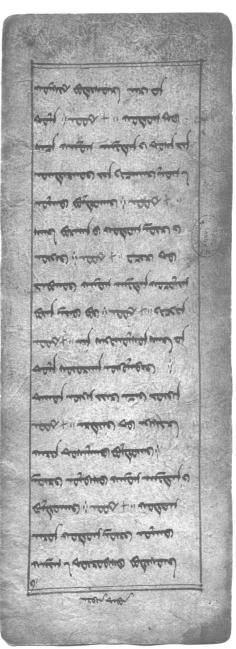
232 a. sárközi



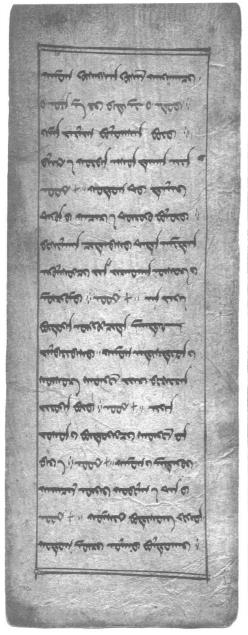


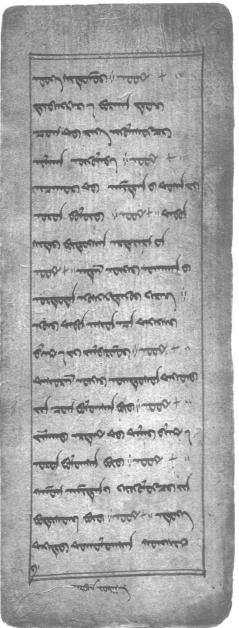
14b 14a [!]





14b [!] 15a





15b 16a





16b 17a