

STUDIA ORIENTALIA
EDIDIT SOCIETAS ORIENTALIS FENNICA
XXX:2

THE MONGOLIAN VERSIONS OF THE
VESSANTARAJĀTAKA

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HELSINKI 1964

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The Vessantarajātaka (Vessāntarajātaka) is regarded as the most famous and, in the entire Buddhist world, the most popular of the birth-stories, the so-called *jātaka*.¹ It is widely spread, and Pāli, Sanskrit, Singhalese, Chinese, Tibetan, Sogdian, and Mongolian versions are known.² The name of the main character after whom this story was named is Vessantara in Pāli, and Viśvantara (Viśvāntara) in Sanskrit.

The Pāli version is contained in a commentary on one of the fifteen books belonging to the fifth division of the *Suttapitaka* or Discourses of Buddha.³ The most popular Sanskrit version of the Viśvantarajātaka is the one given in the *Jātakamālā* or «Garland of Jātakas», a work by Ārya Śūra, written no later than in the VI century A.D.⁴ As for the Tibetan version, it is found in the Kanjur from

¹ M. Winternitz, *A History of Indian Literature*, vol. II, Buddhist Literature and Jaina Literature, Only authorized translation into English, Published by the University of Calcutta 1933, p. 151.

² M. J. Bacot, «Drimedkundan, Une version tibétaine dialoguée du *Vessantara Jātaka*», *Journal Asiatique*, XIe série, t. IV, 1914, p. 222.

³ R. Spence Hardy, *A Manual of Buddhism in Its Modern Development*, Second Edition, London-Edinburgh 1880, p. 101. The translation of the Vessantarajātaka is on pp. 118—127; cf. *The Jātaka or Stories of the Buddha's Former Births*, Translated from the Pāli by various hands under the editorship of Professor E. B. Cowell, vol. IV, Translated by H. T. Francis, M. A., London 1957, pp. 247—253.

⁴ J. S. Speyer, *The Jātakamālā or Garland of Birth-Stories by Ārya Śūra*, Translated from the Sanskrit by —. Sacred Books of the Buddhists translated by various oriental scholars and edited by F. Max Müller, vol. I, London,

which it was taken and translated by Schiefner.¹ The Chinese version is likewise found in the Tripiṭaka.²

The Mongolian version is known as the *Ušandara qan köbegün-ü tuγuḡi*, i.e., »The Story of the Prince Ushandara«. One would expect it to be also in the Kanjur because both the Tibetan and Chinese translations are found in the Tripiṭaka (= Kanjur) but it seems not to be there. The catalogue of the Mongolian Kanjur, published by Ligeti³ does not have an alphabetic index of the individual works contained in the Kanjur. Besides, Ligeti does not give all the titles of smaller subdivisions of the major works, this rendering his catalogue practically useless for the purpose of locating an item as small as the Vessantarajātaka.

However, two different Vessantarajātaka versions are found in the Mongolian Tanjur. The volumes 179 and 180 of the Mongolian Tanjur contain a collection of Buddha's birth-stories compiled by

Oxford University Press 1895, pp. 71 ff. Interesting remarks on Jātakamālā were made and important information about various versions is found in Pelliot's review of Ivanovskii's work on a Chinese collection of stories from the Jātakamālā, *vide* P. Pelliot: A. O. Ivanovski, »Sur une traduction chinoise du recueil bouddhique *Jātakamālā*, Tr. du russe par M. Duchesne, Revue de l'hist. des Relig., mai-juin 1923; t. XLVII, pp. 298—335», *Bulletin de l'École Française d'extrême-orient*, tome IV, 1904, Hanoi, pp. 752—755. An excellent Russian translation is Арья Шура, Гирлянда джатак или сказания о подвигах бодхисаттвы, Перевод с санскрита А. П. Баранникова и О. Ф. Волковой, Предисловие и примечания О. Ф. Волковой, Москва 1962. The Viśvantarajātaka is there on pp. 93—113.

¹ *Tibetan Tales Derived from Indian Sources*, Translated from the Tibetan of the Kahgyur by Anton F. von Schiefner and from the German into English by W. R. S. Ralston, M.A., New Edition with a preface by C.A.F. Rhys Davis, D. Litt., M. A., London, George Routledge and Sons, Ltd., New York, E. P. Dutton and Co. (s.a.), pp. 257 ff.

² Le sūtra du prince héritier Sudāna (Siu-ta-na), *vide* Édouard Chavannes, *Cinq cents contes et apologues extraits du Tripiṭaka Chinois et traduits en français*, t. III, Paris 1914, pp. 362 ff.

³ L. Ligeti, *Catalogue du Kanjur mongol imprimé*, vol. I, Catalogue, Bibliotheca Orientalis Hungarica III, Budapest 1942—44.

Lobun Babuu (his Sanskrit name is Vira), one of which represents a version of the Vessantarajātaka. The Mongolian translation was made by Guoši Bilig-ün Dalai of the Urad, a well-known translator of Buddhist works.¹ The Mongolian text with commentaries was published by Damdinsürüng in his excellent collection of specimens of Mongolian literature.² Another work is *Oriyalduyisan γalbaravas modun* «The intertwined Kalpavṛkṣa tree» which is found in vol. 181 of the Mongolian Tanjur. The 24th story contained in the work mentioned is another Vessantarajātaka version. A brief digest of the latter is given by Damdinsürüng.³

Besides, there are numerous handwritten stories on the same subject. The versions represented by those manuscripts are very close to the Vessantarajātaka given in the Pāli version, and they are less close to the version given in the Sanskrit Jātakamālā. Damdinsürüng published one of those manuscripts in the above mentioned volume of specimens of literature. The title of that story is *Ušandar-a qayan-u tuyuĵi*⁴, i.e., «The Story of Ushandara Khan». The same version is represented by another manuscript discovered by G. J. Ramstedt and brought by him from Mongolia. It belongs now to the Library of the University of Helsinki. Its registration number is R 10. It is a manuscript in the shape of a folder comprising 55 surfaces. The title is *Usiangdar-a qan köbegün-ü tuyuĵi*.⁵ There are also Oirat manuscripts of the same version. One of them is also part of the Ramstedt collection, namely the item R 6 which belongs to the same library. It contains 12 fol. (but not 19 as it is said in Aalto's article) and is incomplete. Its title is *Ušandari xāni touĵi*.⁶ In this article it

¹ Če. Damdinsürüng, *Mongγol uran ĵokiyal-un degeĵi ĵayun bilig*, Corpus Scriptorum Mongol., vol. XIV, Ulaγanbaγatur 1959, p. 403.

² *op.cit.*, pp. 389—397.

³ *op.cit.*, p. 403.

⁴ *op.cit.* pp. 397—402. In this article it is referred to as D.

⁵ Pentti Aalto, «G. J. Ramstedt's mongolische Bibliothek», *JSFOu* 57: 4, p. 10.

⁶ Aalto, *op.cit.*, p. 7.

is referred to as R. The same Oirat version is presented in the manuscript Cod. Ms. Asch 113 of the Göttingen collection.¹

It should be remarked that the »Story of the Prince Ushandara» is also transmitted orally and has virtually become part of the Mongolian folklore. This story is so popular that most story-tellers know it. To give only one example, let it be mentioned that a certain Namnandorji who told the author of these lines one epic² and several short stories in 1927³ knew also the Ushandara story. The story was written down by the author of these lines but remained unpublished and later was lost. As Damdinsürüng points out there is a saying in Mongolian which reflects the popularity of the Ushandara Story: *ukilay-a kemebesü ušandar-a-yi ungši. iniyey-e kemebesü ildendi -yi ungši* »if you want to weep read Ushandara, if you want to laugh read Ildendi.»⁴

Damdinsürüng mentions also a Mongolian musical stage play (*dayulaltu jüjüge*) based on the Ushandara Story, which was performed in Ulānbātar in the 1920 s. One of the songs sung during the performance was:

*čengkerlen qaraydaqu ayula ni
čečeg jimis-tei ayula yum da kö.*

¹ W. Heissig unter Mitarbeit von Klaus Sagaster, *Mongolische Handschriften, Blockdrucke, Landkarten*, Wiesbaden 1961, p. 100. Heissig mentions also three Mongolian manuscripts, namely no. 28, 29, 30 of the Kopenhagen collection, but does not identify any of them with the Vessantarajātaka. Cf. the author's review in *JAOS* 82: 1 (1962), p. 113.

² N. Poppe, »Zum khalkhamongolischen Heldenepos», *Asia Major* V, p. 186.

³ N. Poppe, *Mongolische Volksdichtung, Sprüche, Lieder, Märchen und Heldensagen*, Khalkha-mongolische Texte mit Übersetzung und Anmerkungen, Wiesbaden 1955, p. 4.

⁴ *op. cit.*, p. 402. The Ildendi Story is part of the *Üliger-ün dalai* and represents the 40th story of that collection. Its text is found on pp. 295–296 of Damdinsürüng's work. On *Üliger-ün dalai* vide Heissig-Sagaster, *op. cit.*, pp. 162–165. Ildendi is also written Iledendi and can be read as Ildandandi. Heissig reads it as Ildandra, *op. cit.*, p. 164.

čing jorig baribal
*nimbalaḷu bolumar ayula yum da kō . . .*¹

»The mountain which is seen, shimmering with blue
 is a mountain covered with flowers and berries.
 If one embraces true determination,
 it is a mountain on which it is possible to meditate . . . »

This song is partly identical with a song heard by the author of these lines in 1931 in the Selenga aimak (circuit) of the Buriat Republic. The first stanza of that song is:

cenxerlenxex xaragdana xō
ceceg jimestei ül imā xō.
čing sūsegō barⁱā bolbol xō
*šinjiḷi bolmōr ül imā xō . . .*²

»It is seen, shimmering with blue,
 it is a mountain covered with flowers and berries.
 If one embraces the true faith
 it is an affair which may be investigated . . . »

The author of this song is Natsagdorḷ (1906—1937).³

The Mongolian and Oirat Ushandar Stories are very close to one another. The Oirat manuscripts are obvious translations from Mongolian. This is evident from the fact that the Oirat text abounds in Written Mongolian forms transcribed with the letters of the Oirat alphabet, e.g., *l v ččige-yuuyān* »of his father», *ögūqsen-čče ulum* »in consequence of giving», *ödögē* »now», *öqligöyigi inu* »his alms», *oqtorγui-čče* »from the sky», *ülü medenem ta* »you do not know», *kemēgēd*

¹ Damdinsürüng, *op.cit.*, p. 403—404.

² Н. Н. Поше, Язык и колхозная поэзия бурят-монголов Селенгинского аймака, Ленинград 1934, p. 79.

³ Д. Нацагдорж, Зохиолууд, Улаанбаатар 1961, p. 27.

»having said», *alixa-bēn*» the palms of her hands», etc. Such examples could be found by the hundreds.

Evidence to the Written Mongolian origin of the Oirat version is also found in the structure of the verses which, in some instances, do not alliterate with the preceding verse in Oirat but do alliterate with the reconstructed Written Mongolian forms. To explain what is meant here, the following verses may be given here:

- f. 6 r *uula ködō* (14) *kigēd gün usudi getülün*
ariun (15) *busu dörben maxamudiyin tala xaral* (16) *ügei:*
amaraq xatun kigēd čaxa- (17) *siyin köliyin ula čeberüütüülen*(18)
aqluqtu | sanal | sayitur ayula- (19) *xuyigi küsen yabumuyibi:*
 »Traversing mountains, plains, and deep waters,
 never looking at the four unclean elements,
 causing blisters to the soles of the feet of my beloved wife and
 children,
 I am walking with desire for meditation in seclusion.»

- f. 8 v *aradu* (6) *ni uututai*
amandān yeke saxal- (7) *tai*
uu subuqa metü kebelitei (8)
 »With a sack on his back,
 with a large beard around his mouth,
 with a belly like a large bucket . . .»

The words *uula* »mountain» and *uu* »large» do not alliterate with the initial syllables of lines following the verses in question. However, when *uula* is replaced with its Written Mongolian equivalent *ayula* »mountain», and *uu* is replaced with Written Mongolian *ayu* »large, vast», the verses in question do alliterate. Thus, there is no doubt about the origin of the Oirat text: it is a translation or, to be exact, transliteration of the original Mongolian text.

As stated above, the *Jātakamālā* version of the *Viśvantarajātaka* differs from the Pāli version mainly in that the final episode of returning of the children is much shorter in the *Jātakamālā* which seems to be closer to the Tokharian version than to the *Caryā-Piṭaka* and the Pāli-*Jātaka*. *Jātakamālā* is not based on the latter two but

originated from an earlier, shorter version. The Tokharian version, just as the Kṣemendra version, was closer to that shorter version than to the Pāli version. The latter influenced the Sogdian, Tibetan, and Chinese versions.¹

The Mongolian Ushandara Stories obviously cannot be regarded as adaptations of the Jātakamālā version. On the other hand, the Mongolian versions are not immediately based on the Pāli version either. This is apparent from the fact that the Mongolian versions lack some details which are found in the Pāli version, the latter being longer than the Mongolian versions. Thus, the Mongolian versions lack the recital of the events preceding Vessantara's birth, i.e., the story of Vessantara's father, the King Sañjaya, and the latter's wife, the Queen Phusatī. The Mongolian versions lack also the episode of the flying female elephant which gave birth to a white elephant, the one which Vessantara, later on, gave to a mendicant, this becoming the reason for the prince's expulsion from the kingdom.

The Mongolian versions begin with Vessantara's birth and proceed immediately to his good deeds. It is noteworthy that the Mongolian versions do not explain the reason why people became angry with Vessantara when he had given away the white elephant, whereas the Pāli version does give an explanation.² The final episode is also different in Pāli and Mongolian versions: in the latter the children are redeemed from a brahman, but in the former the brahman dies of overeating, this circumstance freeing the children from slavery.³

The proper names are partly different in the Pāli and Mongolian versions. The king's name is Sañjaya in the Pāli version, but it is Samandabadari or Ismandari in the Mongolian versions. The queen's name is Phusatī in Pāli but Maqamuni or Maqamani⁴ (distorted Sanskr. Mahāmāyā) in Mongolian.

¹ R. Fick, »Zur Entstehungsgeschichte des Vessantara-Jātaka«, *Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens, Festgabe Hermann Jacobi zum 75. Geburtstag*, Bonn 1926, pp. 144, 159.

² The giving of the elephant resulted in drought.

³ Hardy, *op.cit.*; Francis, *op.cit.*

⁴ The Oirat version has *Menggei*.

The differences enumerated demonstrate that the Mongolian Ushandara Stories are based on a version (or versions) different from the Pāli version. Consequently, the Mongolian stories are not translations of a version immediately ascending to the Pāli version. Nor are they translations of the story given in the Jātakamālā.

Comparison of the Mongolian stories with the Chinese version rules out any connection between them. In the Chinese version Ānanda tells the Vessantarajātaka, whereas in the Mongolian version there is no mention of Ānanda telling this jātaka to Buddha. The name of Vessantara is *Siu-ta-na*, i.e., Sudāna in the Chinese version.¹ According to the latter, a rival king sends to Sudāna eight monks who ask him for the white elephant. There is no mention of eight monks coming to Vessantara in the Mongolian version. However, in the Chinese version the children are redeemed as in the Mongolian story.

Further comparison of the Mongolian stories with other versions shows that the former are close to the Sogdian version. Thus, in the Sogdian version the children refuse to leave the brahman because this might render invalid their good deed, exactly as in the Mongolian version.² Some proper names in the Sogdian version are particularly close to the names in the Mongolian stories. Thus, the name of the wife of the prince is *Mntr'y* which should be read as *Mandrī* (= Chinese Man-tch'e < **Maṇḍrī* or **Maṇḍī*).³ In despite of these and other similarities, it is improbable that an immediate connection might be established between the Mongolian and Sogdian versions. There has never been found any Uighur version of this jātaka, and therefore no connection between the Mongolian and Sogdian versions with an intermediate Uighur version can be established either.

¹ Chavannes, *op.cit.*, p. 264.

² M. R. Gauthiot, «Une version sogdienne du Vessantara Jātaka publiée en transcription et avec traduction», *Journal Asiatique*, Xe série, t. XIX (1912), p. 499—500.

³ Gauthiot, *op.cit.*, p. 191, note 2. Cf. Chavannes, *op.cit.*, p. 364, note. Pāli has *Maddī*, Tibetan *Madrī*, Cambodian *Metrī*.

There remains the Tibetan version given in the Kanjur. In that version, Viśvantara is the son of the king Viśvāmitra.¹ The latter is easily identified with Ismandari² of the Oirat version. The name of the princess in the Tibetan version is Madrī.³ It is a brahman who takes the children in the Tibetan version. After this, the god Śakra (= Indra, Mongolian *Qurmusta*) appears in disguise of a brahman and takes also Madrī away, but returns her to Viśvantara, this episode occurring in the Pāli version, in Jātakamālā, in the Chinese, Tibetan, and Mongolian versions.

Some similarities between the Mongolian and Tibetan versions permit to draw the conclusion that the Mongolian tales go back to the Tibetan version given in the Kanjur, which one might have suspected from the very beginning.

To proceed further, it might be of interest to give the different forms of proper names in the Mongolian and other versions.

1. The king:

Mongolian *Samangdabadari* < Sanskr. *Samantabhadra*

Oirat *Ismandari* < Sanskr. *Viśvāmitra*

Tibetan *Viśvāmitra*⁴

Chinese *Che-po*⁵

Sanskrit *Saṅjaya*⁶

Pāli *Saṅjaya*⁷

2. The queen:

Mongolian *Maqamuni, Maqamani* < Sanskr. *Mahāmāyā*⁸

Oirat *Mengge, Menggei* < **Maxamai*

¹ Schiefner-Ralston, *op.cit.*, p. 192.

² *Samangdabadari* of the Mongolian version has resulted from *Samandari* < *Ismandari* and was erroneously identified with the Sanskrit name *Samantabhadra*.

³ Schiefner-Ralston, *l.c.* Cf. *Man-dhe-bzang-mo*, vide Bacot, *op.cit.*, p. 232.

⁴ Schiefner-Ralston, *l.c.*

⁵ Chavannes, *op.cit.*, p. 362.

⁶ Jātakamālā, cf. Barannikov-Volkova, *op.cit.*, p. 93.

⁷ Francis, *op.cit.*, p. 247.

⁸ The Mongolian name was obviously influenced by *muni* «priest».

Tibetan *Dge-ldan bzang-mo* = *Phusatī* of the Pāli version

3. The prince:

Mongolian *Ušandara* (*Ušandar-a*)

Oirat *Ušandari*

Tibetan *Dri-med kun-ldan*¹

Chinese *Siu-ta-na* (= *Sudāna*)

Sanskrit *Viśvantara* (*Viśvāntara*)

Pāli *Vessāntara*

4. The princess:

Mongolian *Mangdari* (*Mandari*)

Oirat *Mandari*

Tibetan *Madrī*²

*Man-dhe bzang-mo*³

Chinese *Man-tch'e* < **Maṇḍī*⁴

Sogdian *Mntr'y* < **Mandrī*⁵

Sanskrit *Madrī*⁶

Pāli *Maddī*⁷

5. The first child:

Mongolian *Geresenĵei* or *Geresenĵe* (male)

Oirat *Kirsan* (male)

Tibetan *Kriṣna* (male)⁸

Chinese *Ki-na-yen* < **Kṛṣṇājinā* (female)

Sogdian *Kršny'n* < **Karšnayan* (male)

Sanskrit *Kṛṣṇājinā* (female)⁹

Pāli *Kriṣṇājinā* (female)

6. The second child:

Mongolian *Čiγši* (male)

Oirat *Čaling* < **Jālin* (male)

¹ Bacot, *op.cit.*, p. 230.

² Schiefner-Ralston, *op.cit.*, p. 193.

³ Bacot, *op.cit.*, p. 232.

⁴ Chavannes, *op.cit.*, p. 364.

⁵ Gauthiot, *op.cit.* 191, note 2.

⁶ *Jātakamālā*.

⁷ Francis, *op.cit.*; Hardy, *op.cit.*

⁸ Schiefner-Ralston, *op.cit.* It is noteworthy that both in the Mongolian and Tibetan versions this child is male. It is male in the Sogdian version, too.

⁹ *Jātakamālā*.

Tibetan	<i>Ĵālinī</i> (female)
Chinese	<i>Ye-lī</i> < <i>Ĵāli</i> (male)
Sogdian	<i>Ĵālin</i> (female)
Sanskrit	<i>Jālin</i> (male)
Pāli	<i>Jāliya</i> (male)

In conclusion of discussion of the proper names, the rebirths of the characters should be mentioned.

The king was reborn as King *Śuddhodana* in the Mongolian, Oirat, Chinese (*Yue-t'cou-t'an* = *Śuddhodana*) and Pāli (*Sudhodana*) versions.

The queen was reborn as *Mahāmāyā* in the Mongolian (*Maqamuni*), Oirat (*Maxamai*), Chinese (*Mo-ye* < *Māyā*), and Pāli (*Mahāmāyā*) versions.

Vessantara himself becomes Buddha Śākyamuni in all versions. His wife Madrī is reincarnated as *Duγar* < Tib. *gDugs-dkar*, a goddess with a white umbrella, in the Mongolian version; as *Sačama* = Tib. *Grags-ḥdsin-ma* = Yaśodharā, in the Oirat version; as *Kiu-yi* (i.e., *Gopā*) in the Chinese version; as *Yaśōdara* (= Sanskr. Yaśodharā) in the Sogdian version; and as *Rāhulamātā* in the Pāli version¹.

The children were reborn as Śāriputra and Ānanda respectively in the Mongolian version; as Śāriputra and Maudgalyāyana respectively in the Oirat version; as Rāhula and Moli respectively in the Chinese version; as Rāhula and Uppalavaṇṇā respectively in the Pāli version.²

As for the brahman who had taken the children and whose name is given as *Jūjaka* in the Pāli version, he was reborn as *Erketü bayši*, «the Powerful teacher» in the Mongolian version, and corresponds to *Devadatta* of the Pāli version.

Finally, the wise minister of the king, whose name is given as *Ubsandi* or *Ušandi* in the Mongolian version, and *Ubsidi* or *Subsidi*

¹ Tibetan *Sas-kyā-ma* corresponds to Sanskr. Yaśodharā who was from the Śākya clan. Sanskr. *Gopā* is her other name and corresponds to Pāli *Rāhulamātā* «Mother of Rahula».

² Chavannes, *op.cit.*, p. 395.

in the Oirat version, is reborn as *Erkim toyin*, »the Foremost monk« in the Mongolian version, and Ānanda in the Oirat version.

The present article gives two texts of the Mongolian Vessantara-jātaka. The one is Mongolian, the other is Oirat.

The Mongolian text is that of the manuscript R 10 of the Ramstedt collection, a photostat of which was put at the disposal of the author by his friend, Professor Pentti Aalto. It was collated with the text published by Damdinsürüng.¹ Words or phrases lacking in R 10 were supplemented on the basis of the edition of Damdinsürüng (D) and put in square brackets []. Words lacking in D are given in slant lines / /. In the footnotes variants of D are given. The numbers following D (e.g., D 397) indicate the pages of Damdinsürüng's book. When after D no number is given this means that the form concerned is found on the same page as indicated in the preceding footnote.

The Oirat text is based on the ms. Cod. Ms. Asch 113 a microfilm of which was obtained by the writer of these lines through the courtesy of Professor W. Heissig and Mr. Magadbürin Haltod. It was collated with the manuscript R 6 of the Ramstedt collection. A photostat of this manuscript was obtained through Professor Aalto. This manuscript is referred to as R. Words supplemented from R are given in []. Words lacking in R are given in / /. Numbers in () in texts refer to the lines. F and P indicate folio and page respectively. All corrections made by the author are referred to as (corr. pro . . .).

As for the translations, they are almost literal. The author deviates from this principle only in cases when verbatim translation is incompatible with the norms of English.

In conclusion of this introductory part, it should be remarked that the orthography in the manuscripts used is poor. This article not being a linguistic one, the author has abstained from comments on grammar and spelling.

THE MONGOLIAN TEXT

P. 1 usiangdar-a¹ qan köbegün-ü tayuĵi orosibai::

P. 2 (1) om sayin amuyulang boltuyai² [:] (2) erte urid / nigen / čay-tu enedkeg-yin yaĵar-tu samangdabadari³ neretü (3) qayan bülüge [:] qoyar tümen yisün mingyan üčüken qad / noyad kiged / (4) toyalajū ügüleĵū ülü bolqu [olan] qaračus irgen bülüge [:] maqamüni⁴ neretü (5) / nigen / ɣoo-a qatun [bui] bülüge [:basa] üsün-ü kituy-a⁵ neretü kürdün erdeni küsel-i (6) qangyayči čindamani erdeni kemĵiy-e ügei ünētü morin erdeni⁶ / masi ɣoo-a (7) üjškülengtü qatun erdeni / masi gün oi-tu noyan erdeni tegüs küčütü P. 3 (1) ĵayan erdeni olan [ayimay] čereg-i daruyči tüsimel erdeni [ba] qayinuy sarluγ [terigüten] olan (2) adayusu kiged altan mönggü bolur bingduriy-a badmaraga mangnuy⁷ kiged kkib (3) torɣ-a [kiged] arbai buday-a⁸ tutury-a kiged / sirke ba / [olan ĵül-ün tariy-a] ba busu basa ali / olan / (4) kerigtei ed tavar / yayum-a / -iyar tegüsügsen⁹ teyimü yeke qayan bülüge [:] (5) tere čay-tur¹⁰ erten-ü¹¹ / sayin / irügel-iyer¹² dulduiču sitügsen-dür (6) anu qamuy / amitan / -dur ɣayıqaydaq masi¹³ üjškülengtü tegüs belegtei (7) yerü kümün-ü ĵildür ösüküi-yi [tere] sar-a-dur [öskü: sara-du] ösüküi-yi [tere] edür-tür P. 4 (1) ösüküi / -yi / teyimü / nigen / köbegün törögsen aĵiyu [: tegün-dür] qayan qatun ekilen [qad] (2) noyad qaračus irgen bügüde nigen-te ĵöbleleĵū usiyangdar (3) qan köbegün kemen ner-e öggübei [:] tere qan köbegün anu ama-dur oroqui (4)-dayan qamuy amitan-a¹⁴ tuslay-a kemen üggülebei [:] yeke boluyad qanul (5) ügei [yeke] öglige öggübei [:] ečige qayan inu yekede bayarlan adali iĵayur / tan / (6)-ača ɣoo-a üjškülengtü masi ünen sedkiltei teyimü eyimü gekü [olan] (7) üge ügei mangdari ɣoo-a [ner-e-tei]

¹ D 397 and elsewhere has *ušandar-a*

² om suvasti sidam

³ samandar-a

⁴ maqamani

⁵ kituyan-u ir-e

⁶ olan erdeni

⁷ man-a

⁸ buɣudai

⁹ dügürügsen

¹⁰ qayan-dur

¹¹ urida-yin

¹² irügel-ün küčün-dür

¹³ metü

¹⁴ amitan-i

qatun [-i] abču öggübesü¹ udal ügei² qoyar P. 5 (1) keüked-tei³ bolbai [:] aq-a-yi geresengjei⁴ kemen nereyidbe / degüü-yin-ni (2) çiyisi kemen nereyidbe / basa [tere] usiyangdar-a / qan köbegün / qanul ügei yeke (3) öglige öggügsen-ni sonosuyad⁵ kişayar yaşarun nigen biraman şuyilingçin (4) bolju iriged usiyangdar-a qan köbegündür mörgüged sayubai [:] qan (5) köbegün eyin asayubai ai bayisi qamiş-a-aça iribe kemen (6) asayubasu biraman sögüddün ayiladqabai bi nigen qola kişayar-un⁶ ügegüü (7) / yadaşu / kümün bile [:] qan köbegün-ni öglige ögkü-yi sonosuyad erdeni-yin P. 6 (1) çayan şayan-ni çinu şuyuju iribe.⁷ kemegsen-dür usiyangdar-a qan köbegün (2) jarliş bolurun ai bayisi minu [çi] nadaça / öber / olan yayum-a şuyutuyai⁸ [.] (3) tere / kü / şayan-ni çinu yeke qayan nada-dur soyurq-a[qu] ügei buyu kemegsen-dü (4) tere kümün ügüler-ün nada busu ed / tatari (sic!) / kereg ügei [buyu] yaşça / kü / [çayan] şayan-ni (5) kereglemüi bi ger-eçe irikü-degen keregtei yayum-a-ban absuşai kemen (6) irilüge bi kereg-ügei [qoyosun] yabubai qol-a-yin⁹ sonosuşsan üge ünentei qudal-tai (7) / olan / aşı [:] çin] qoyin-a buyan kikü geşü buu egüle / çi / kemeged P. 7 (1) gertegen qarışuşai kemen aşurlan yabuqu-yi şabdumaşça / usiyangdar-a / qan (2) köbegün [inu] ay-a bayisi çi [nadur] buu kilingne omoy sedkil-i çinu ülü (3) quşulumui [bi] tüdün soyurq-a kemeged erdeni-yin çayan şayan-ni öggübei [:] qoyin-a. (4) erdeni-yin çayan şayan-ni öggügsen-ni noyad qaraçus bügüde sonosçu olan (5)-iyar¹⁰ kiling töröşü [nigente] / çuşlan / şöbleldün¹¹ samangdabadari / yeke / qayan-dur [eyin] ayiladqaba [:] (6) ay-a eşen qayan minu ayiladbuu usiyangdara qan köbegün çinu törögsen-eçe (7) inayisi inayta öröşiyeldür¹² daşıyurçu qarın / edüge / erdeni-yin çayan P. 8 (1) şayan-ni çini [qari-yin nigen] mayu / qara / baraman-dur ögbei [:] egüni

¹ ögbei² ülü udan³ köbegün-tei⁴ geresenje⁵ yeke ögligetü-yi sonosuyad⁶ yaşar-un⁷ şuyuju absuşai geşü irelüge⁸ şuyuju ab⁹ qola-aça¹⁰ qamuş-iyar¹¹ şöbleldügsen-i uşandari noyan

medeged

¹² öglige-dür

öglige-yi tasulbüsu (2) jökimui¹ kemen ayiladqaysan-ni² usiyangdar-a qan köbegün / sonosuyad / (3) eyin sedkirün [:] bi qamuy amitan-u tus-yin tulada öglige ögüged ürgüljide (4) jiryan atal-a tegün-i mini ülü meden qorsaqu qaramlaqu bügesü ebüü (5) yayakiluy-a kemeged / bi / engde ülü sayumui [:] edüi tedüi on-du / nom / (6) dayan-dur sayumui³ [kemeged] qayan ečige qatun eke boluyad noyad qaračus (7)-nar-tur⁴ mörgün medegülbei [: qayan] ečige inu (corr. pro minu) jarliy bolurun aya köbegün minu či P. 9 (1) ene törö-yi nomun yosuyar tedküksen-eče ilegüü nom bui buyu [teyin atala] udal ügei⁵ [nigen] (2) kedün on-dur sayuyad qurdun iritügei kemen bošuy ol [γo] γsan-dur⁶ (3) usiyangdar-a qan köbegün yekede bayasun qayan ečige qatun eke-degen mörgüged (4) gertegen qariju künesü qubçasu-yi / abču / nigen terge-dür ačiju (5) jayan mori dörbe-yi kölgelejü yabuqui-yi jابدۇγsan-dur mangdar γoo-a (6) qatun qoyar čiyas⁷ [keüked]-iyen köteljü iriged eyin ayiladqabai (corr. pro ayiladbai)

ay-a (7) qatangγui böke jirüke-tü qan ežen minu
 amuray sedkil-i P. 10 (1) činu quγulqu busu bülüge bi
 amida atal-a yayakin qočorumui [bi]
 [aburaju] namayi⁸ (2) qan ežen minu dayayulun soyurq-a
 kemeged ukilaysan-dur ačitu qan (3) köbegün inu amuray qatun-
 yuuyan γar-ača-ni bariju eyin jarliy (4) bolbai

/ ay-a / mangdar γoo-a minu inaysi sonos [:]
 amuray čimayi-yuuyan (5) tebčigsen busu
 aliba jobolang-i üjckü bolbau⁹ kemen sanaju
 ačitu (6) ečige-yin jarliy-iyar udal ügei¹⁰ nigen kedün jil-dür¹¹
 [diyan-du]

¹ tasuluy-a² kemegsen-dür³ γarsuyai⁴ bügüde-dür⁵ ülü udan⁶ soyurqabai⁷ D 398 and elsewhere has čayas⁸ man-i-yuyan⁹ egegülkü¹⁰ ülü udan¹¹ on-dur

sayuγad irimüi [bi:] (7) teyimü-yin tula čimayi engde sayumui kemen sanaluγ-a bi [:] teyimü P. 11 (1) bolbasu mangdar γoo-a minu yabudal-dur sayad [jedker] kikü kereg ügei¹ kemen jarliγ' (2) boluγsander mangdar γoo-a inu (corr. pro minu) [eyin] ayiladqabai [:]

ay-a qatangγui (3) jirüke-tü qan minu ayilad / bi /

ariγun / nomun / üile-dür činu sayad (4) ülü keyimüi (sic!) / qarın / ali čidaqu činege² neme³ kisügei kemen ayiladqabai [:]

(5) / usiyangdar-a / qan köbegün jarliγ bolurun ay-a mangdar γoo-a [minu] čini ene (6) üge jöb bui [:] kümün-ü töröl oluγsan / sayin / qabiy-a tere bolai (7) kemeged abun⁴ yabuqui-dur. tengde aysan olan γuyilingčün P. 12 (1) ukilan eyin ayiladqabai

bodisdv qan köbegün či

[bodatay-a] / bidan-u / ečige (2) eke-eče ilegüü bülüge či [:]

budangγui nigültü man-i / -yuuyan / (3) orkiγad

qamiγ-a odmui kemen ukilačayaγsan-dur bodisdv qan köbegün (4) ese tesejü γurban yeke qotan-u sang-yi jügegejü nigen qota-dur (5) quriyayad tedeger γuyilingčün-nar-tur / qubiyaju / öggüged yabuqui-dur (6) basa qayan-u qota-dur bui⁵ olan keüked-ner irejü. ukilaqui-dur [basakü] (7) suryaju debel (corr. pro tabin) qubčasu öggüged yabubai [:] edüi tedüi qonoγsan-u qoyin-a P. 13 (1) genedte nigen kümün iriged jayan mori-yi [inu] γuyubai [:] / usiyangdar-a / qan köbegün (2) bayasun öggübei činaγsi yabuqui-dayan terge-yi öber-ün bey-e-dür köliłjü (3) mangdari γoo-a qatun qoyar keüked-yuuyan kötölün yabubai [:] basa kedün (4) qonoγsan-u qoyin-a genedte nigen kümün iriged terge-yi γuyubai [:] / usiyangdar-a / (5) qan köbegün bayasun öggüged tere kümün / bayarlan / mörgüged / abun/ yabubai [:] (6) / tengdeče / činaγsi yabuqui-dayan [qan köbegün tejigel] künesü / qóγolo yayum-a / -ban egüürged qatun (7) qoyar keüked-ben kötölün yabučayabai [:] γal čoytu neretü γajar P. 14 (1) kürügsen-dür qoyar keüked-yin köl čeberigüütejü yabun

¹ ülü kikü buyu

⁴ qamtu

² činege-ber

⁵ yabuqui

³ nemeγesün

ese čidayśan-dur (2) usiyangdar-a qan köbegün / dotoraban / eyin
sedkirün öber busud-un tula (3)

aljıyaǰu dayaǰu irigsen qoyar ebei (corr. pro ebesü) minu [:]

amurǰu saǰuqu bi nigen ǰaǰar (4) očiy-a ¹

aman-dur idekü nigen ömökü idege ülü oldaqu abasu [ebei]
yayakiluy-a

(5) kemen sanaǰu üčüken ǰuniǰ töröǰü tengged (corr. pro teng-
gete) ² eyin teyin qaraǰu bayital-a nigen (6) keseg qara ǰaǰar üǰeg-
debei [:] qan köbegün ǰarlıǰ bolurun ay-a (7) mangdari ǰoo-a minu
či [qoyar] keüked-yuuyan abču / engde / sayuu [:] bi P. 15 (1) tere
[qar-a] ǰaǰar očiǰu [nigen] künesü abču ³ iriy-e kemegsen-dür mang-
dari ǰoo-a (2) ügülerün ünén irikü ⁴ bügesü [eriǰü] očituyai gebe.
qan köbegün tere [qar-a] ǰaǰar [-tur] kürün (3) geküle keseg ulayan
ǰal bolba [:] qan [köbegün tere ǰal-un dotor-a oron odbai: mangdari
ǰoo-a qatun qan] köbegün-ni / tere / ǰal-un dotor (4) odqui-yi ⁵
[üǰejü] / mangdari ǰoo-a qatun qarayad ama-bar / siroi ömkeǰü
üküdken (5) unabai [:] qoyar keüked anu. eke-yuuyan aman-daki
siroi-i keleber (6) / doliyaǰu / abuyad ukilan ⁶ sayubai [:] qan köbe-
gün-ü tere ǰaǰarun (7) tengde yabutal-a ǰegerde mori unuǰsan qara
saqaltai nigen kümün iriged P. 16 (1) ay-a či yayun-u tula / engde /
yabumui kemen asaǰuǰsan-dur usiyangdar-a (2) / qan köbegün /
üggülerün bi enedkeg-yin ǰaǰar [-taki] samangdabadari qayan-u (3)
köbegün usiyangdar-a neretü kümün bile [:] či yayun-du engde
yabumui kemen (4) asaǰubasu tere kümün üggülerün bi erten-ü
ayuba neretü kümün [bülüge: edüge] ene ǰaǰarun (5) eǰen erlig
gegči bi bülüge [:] či ene ǰaǰarun eǰen bol a kemeged odbai [:] qan (6)
köbegün idege ese oluyad ⁷ iriǰü yabutal-a śary-a mori unuǰsan (7)

¹ ülü olqu ⁴ oroqu

² činggiged ⁵ erikü

³ eriǰü ⁶ arilyan

⁷ D 398 qan köbegün idege eriǰü ese oluyad öber-ün ǰuyan-u miqan-ača
oytolǰu abuyad bolyaqu ǰal ese olǰu eriǰü yabutal-a saǰaral mori unuǰsan nigen
kümün ireged bi qurmusta tengri kemeged ǰal ögbei: tere kümün ülü üǰegden
odbai:

nigen kümün iriged bi tengri-yin qayan qurmusta kemen ɣal öggüged üjgedel P. 17 (1) ügei odbai [:] qan köbegün ni ɣuyan-u miq-a-ača¹ / abču / nigen qabtaɣai čilayun-i (2) deger-e činayad² abčiraju qatun keüked-tür-iyen ögbei [:] mangdari (3) ɣoo-a qatun medeged ese idebei [: qoyar keüked nilq-a-yin tula yekede idebei:] usiyangdar-a qan köbegün jarliɣ bolrun (4) mangdari ɣoo-a minu či [sonos:] erte qota-ača ɣarqui-dayan kelegsən üge-ben (5) martaqu / -yin čay / bolbauu [: mandar-a ɣoo-a] či minu üge-degen ese kürübesü minu yabudal-a (6) egüngče [qoyin-a] neng³ berke bolumui [:] či engde-eče qaribasu jökimui (7) kemegsen-dür mangdari ɣoo-a qatun ügülerün ay-a bodisdv qan [köbegün] minu P. 18 (1) ayiladdun soyurq-a mangdari eme bi aljiyaju (2) jigsikü minu busu amidu čay-tayan amaruɣ činigen [qar-a] čisu-yi üjeju (3) bayiju qayirtai bey-e-ni čini miq-a-yi ɣayakin idesü kemen [ese idebei kemeged] ukilan bayiju idebe [:] (4) qan köbegün / bayasun / mangdari ɣoo-a / minu / yabuy-a kemeged yabučiba⁴ [:] tedüi ülü (5) udan ilden-iyer ursaqu / nigen yeke / ɣool-dur / kürügsen-dü / mangdari [ɣoo-a] / qatun / (6) yekede ayuba / [jirüke] aldaju [egün-i] ɣayakin ɣatalmui kemen ɣuniɣsiju bayital-a (7) / qayan / qurmusta tengri iriged ai qatun či buu jobo ene usu / darui / öber-iyen P. 19 (1) qatamui kemeged odbai [:] / darui / tere usu ülü udan qatabai [:] / qan köbegün (2) qatun keüked / tere usun-i tertege ɣarayad / činayasi kedün qonoɣ / yabutal-a (3) qan köbegün-ü ɣuyan-u šarq-a-ača sigüsü čubariɣad yabun ese čidayad⁵ (4) urayuban üküdken⁶ unabai [:] basa mangdari ɣoo-a ese teseju / mön / üküdken (5) unabai [:] qoyar čiqas⁷ inu ayasi-ban baraju ayan-dayan ɣarču⁸ ukilaysan (6)-dur qurmusta tengri ese teseju nigen yeke ki keyiskegsen-dür qan [köbegün] qatun (7) qoyar serigeju degesi bosuyad [qoyar] keüked-iyen üjged yekede ɣuniɣ töröju P. 20 (1) sayubai⁹ qan köbegün-ü ɣuyan-u šarq-a aniju amur

¹ miq-a-yi⁶ öngkürin³ ulam⁷ keüked⁴ yorčiba⁸ eyin teyin güyüju⁵ D 399 boluyad⁹ bosun yabubasu² sirayad

boluγad činay̆si (2) / yabuǰu / kedün qonoγad ĵimis-tü nigen γaǰar kürüged tere γaǰar-i (3) singĵilebesü nigen sayin (corr. pro sarayin) singĵi tegüsügsen γaǰar bayin-a kemeged görümel (4) ebüsü-bēr ger bariǰu¹ nigen yeke subury̆-a bosqaγad (corr. pro bosuγad)² / basa / olan (5) čečerlig / - üd-ün / ³ oitu (corr. pro oi-dur)⁴ bolγayad / teyimü γaǰar⁵ olan on boltal-a qanul ügei (6) nom-un dayan-dur tegsi oroldubai [:] qoyin-a nigen söni mangdari γoo-a qatun (7) ĵegüü-delegsen anu [:] nigen yeke ulay̆an qui [salki] iriged qoyar keüked-i [minu] P. 21 (1) abun odbai kemen [yeke] γasalangtu bolǰu bayital-a qadam ečige qan [keüked-i minu] (2) buliyan abčiraǰu öggübe yeke bayar bolǰu bayital-a⁶ darui [-dur] / noyir-ača (3) seriged / [qoyar] keüked-iyen eriǰü üĵebesü ene bayin-a geǰü üĵegülbe [:] marγasi [anul] (4) / erlüge / bosuγad qoyar keüked-iyen qaraǰu uyilbasu usiyangdar-a [qan köbegün-dür ĵegüdün-iyen ayiladqay̆san-du] qan köbegün (5) ĵarliy̆ bolurun ay-a mangdari γoo-a či mini sonos ĵegüüdün-ü ĵiryal ĵobalang (6) gegči mayad ügei bolqu⁷ [:] ene büküi yertemčü-dür möngke busu [ügei gekü γayun-a ügei] buyu [:] mangdari (7) γoo-a minu buu seǰigel (sic!) kemen surγayad / qan / öber-iyen dotor-a üçüken P. 22 (1) γuniy̆ töröbei [:] qoyin-a nigen edüre / usiyangdar / qan [köbegün] ĵarliy̆ bolurun (2) ay-a mangdar γoo-a minu [či] qoyar keüked-iyen abču sayuǰu bai [:] (3) bi ĵimis tegüüǰü iriy-e gebe [:] qatun ügülerün ay-a / qay̆an / [ta qoyar] keüked-yuuy̆an (4) abču sayuu [:] bi kümün iribesü üge keleǰü čidaqu ügei / tula bi / ĵimis (5) tegüüǰü iriy-e kemeged ayulan-dur odbai [:] tedüi kü eke-yügen oduγsan qoyin-a] qoyar keüked [inu] eke-yin baray̆-a [-yi] (6) qaray-a kemeged subury̆an-u [niruyun-u] deger-e / -ben / γarču / qaraǰu / bayital-a nigen kümün (7) ayisui-yi üĵeged [ene eke] mön buyu kemen qaraǰu bayital-a eke anu busu [qarin] / ayuqu P. 23 (1) metü / arun-day̆an ayuta egüürigsen anisq-a (corr. pro arisu) kömüskeni bayuγsan (2) deresü kilyasu metü narayin silbi qoyolai-tai ayuqu

¹ bosqaǰu⁵ tere γaǰar² bosqaǰu⁶ bayinam kemen ĵegüdüleged³ čečeg⁷ bui⁴ oi-tu

metü nigen (3) kümün iriküi-yi üjged ay-a ene čidker¹ bui kemen güyün iriǰü (4) ečege / qan-ni / öber-tür oroǰu kebtetel-e [tere kü] nigen [biraman] / kümün / kürčü iriged [yeke] (5) qan [či] amur-qan-uu² kemedged saǰuba [:] qan köbegün ĵarliǰ bolurun / ay-a (6) bayǰi či / ali yaǰarun kümün bui [:] yaǰun-ni keregteǰ iribe kemen (7) asaǰubasu birman eyin ayilad[qa]bai ay-a yeke qaǰan / minu bi / nigen qola P. 24 (1) yaǰarun kümün bülüge [bi] čimača ǰuyulǰ-a ǰuyur-a irigsen bile nada [-dur] (2) nasun-u tuyildur kürügßen qoyar nidü ügeǰ balai³ eke / bui / bülüge [:] / tegündür / (3) idege öǰkü⁴ tülüy-e tegüükü kümün ügeǰ-yin tula čini qoyar keüked-i (4) ǰuyun abču eke-degen boǰol bolǰan öǰsügeǰ⁵ kemen irilüge bi [:] öǰgün (5) soyurq-a kemedged mörgün saǰubai [:] usiyangdar-a qan köbegün ĵirüken / -ben/⁶ (6) -degen sumu tusuǰsan metü bolǰi [eyin] ĵarliǰ bolrun ay-a bayǰi (7) minu ene qoyar keüked mini sayǰ arban nasu kürigedüi aman-u čisu⁷ arilǰadui P. 25 (1) -yin tula čini boǰol bolǰi ülü čidaqu tula⁸ nadača buu ǰuyuytun qarın (2) namayi abačǰıǰu ĵarubasu bolumui kemegßen-dür [biraman] bi irikü-degen [ali] ǰuyuyǰsan (3) yaǰun-a-ban abusuyai kemen sanalulǰa (corr. pro sanalululǰa) [či nadur] qayiralaqu ügeǰ bügesü čini üile (4) ečüs-tegen yaǰakin bütümüi kemedged ayurlayǰsan-dur qan köbegün ĵarliǰ (5) bolrun ay-a bayǰi [minu] / či / buu ayurlaytun [ay-a] / bi / edeni čimadur öǰkü-ben (6) qayiralayǰsan busu [:] nilq-a-yin tula⁹ eke-eče [-ben] salbasu ükümüi [:] nigenteyigüür¹⁰ (7) eke-ni ükükü bolbau kemen sanayǰsan-ača / busu /¹¹ čimada-du qayirlayǰsan ügeǰ¹² [:] P. 26 (1) eden-ni minu asaraǰu ĵaru[ǰa]rai kemen aman aldamaǰča¹³ birman bayasun / bosuǰu (2) mörgüged / eyin maǰtabai

¹ jedker⁷ šalai² amur saǰun-a-uu⁸ ülü čidamui: teyimü-yin tula³ soǰor⁹ üčüken boluyad⁴ idege kikü¹⁰ basa⁵ boǰol bolǰasuyai¹¹ Superfluous⁶ -ben is superfluous¹² basa eke inu ükükü bolbauu geǰü ese öǰgüülüǰe bi: namayi qayiralaqu ügeǰ bügesü öǰsügeǰ: ¹³ öǰbeǰ:

časutu ayula metü bey-e-tei
 čayan dung metü (3) sidütei
 čaylasi ügei nigülsüküi-tü
 čakravarti-yin qayan čimadur [maytay-a

kemeged] mörgün¹ (4) maytayad sayuqui-dur [tedeger üges-i] qoyar
 keüked-ni sonosuyad qoyar nidün-eče (5) nilbusun asyaraγulun² eyin
 ügülebei [:]

qamuγ amitan-u tus-yin tula (6)
 qarabtar önggetei / qara / birman-dur bariju öggübüü či [:]
 qatangγui / böke / (7) jirüke-tü
 qayan bodisdv ečige minu [či]

arban sar aliba jobalang-iyar P. 27 (1)
 ergüjü / teskejü / törögsen ačitu baba minu
 abaγu irigsen jimes-yuuyan (2)
 amuray qoyar keüked-tegen³ öggüy-e kemen sanaγu iretel-e

ačitu ečige (3) čimayi [minu] γaγčayar sayuqui-yi [činu] üjged
 abčiraysan⁴ jimes-yuuyan
 arban (4) jüg-tü sačuγu orkiyad
 alayači⁵ erlig-ün γar-tur oroγsan metü (5) bayiqu bolbau baba
 minu [:]

qadan-dur siyaysan γadasu⁶ metü ködölüsi (6) ügei [bayiqu
 bolbauu:
 qatan] jirüke-tü qan bodisdv ečige minu [či]
 qatayu jirüketü biraman-dur bariju ögbüü či:

erdeni ačitu baba minu
 elčel ügei γaγar-tu γaγčayar (7) qočorbuu baba minu [:]

¹ maytay-a kemeged mörgübei:

⁴ arun-dayan egüürügsen

² γaryan

⁵ abliyači

³ amaray čayas-tayan

⁶ sumu

γayiqamsiytu¹ dabčang-yin degere
qan-u oro bolγan P. 28 (1) öskegsen (corr. pro ösügsen) baba minu
qarin ayula-dur² γaγčayar qočarbuu baba minu [:] (2)

ürgüljide joboju [engküreyilen] öskegsen (corr. pro ösügsen)
baba minu
üjeküi-yin čini segül bolbau (3) baba minu [:]

tuyuluγsan burqad-ača γuyuju oluγsan baba minu
tong [genedte] (4) ese üjegsen-ni³ tula
tuyul-ača qayačaysan üniy-e metü / uriqu / bolbau (5) baba minu[:]

bodisdv qan ečige-yin⁴
boydos-un nomun tula öglige (6) öggügsen-dü [činu]
boγoju ükükü bolbau / baba minu ese bügesü /
botoγa-ača qayačaysan (7) inggi metü uyilaqu⁵ bolbau baba
minu [:]

arban jüg-ün burqad-ača γuyuju P. 29 (1) oluγsan baba minu
[amaray] qoyar čiyas-iyān⁶ [sigüren odqu] qarčay sibayun-dur
(2) abtaγsan metü
aman-dayān čisu balyaju⁷ ükükü bolbau baba minu [:] (3)

enedkeg-yin γaγar-a jirγan sayuγsan baba minu
elčil ügei γaγar [-tu] (4) γaγčayar qočorbuu baba minu [:]
iji-degen [dakin] jolyaqu minu boltuyai bida (5) qoyar

kemeged ukilaysan-dur erten-ü sayin irügel talbiysan-iyar (corr. pro
-dur) (6) jirγuyan ariyatan tere birman-u γar [-i čingda] čokiγsan⁸
-dur birman aldabai [:] (7) [tere] qoyar keüked / güyün irijü yeke /

¹ qarsi-yin

² D 400 qarangγui oi-dur

³ tong genedte saluγsan tula

⁴ ečige minu čimayi

⁵ γasalqu

⁶ keüked-iyen

⁷ bayuju (sic!)

⁸ jayuγsan-dur

qan-ni¹ öber-tü oroyad baba minu iribüü P. 30 (1) kemen asaγuγsan-dur / baba čini / irigedüi kemegsen-dür baba mini (2) arsalang baras-tur idegdebüü [:]

abču irigsen ĵimis-iyer

ačitu / bodisdv (3) qayan / ečige čimayi takituyai [:]

erten-ü talbiγsan sayin irügel anu (4) güičeldüged²

eke [boluγsan] qamuγ amitan-u tus-yi bütügeged

eneriĵü bidan [-tai] (5) öterken

/ iĵi-degen / ĵolγaγad ĵirγaqu boltuyai³

/ kemen irügel talbiγad odo / (6) bida qoyar [ene] / qara birman / baysi-yin boyol boluy-a kemeged birman-ni qamtu (7) yabubai [:] ečige qan inu emgeniĵü⁴ čisun-iyar bögelĵiĵü unabai [:] tedüi P. 31 (1) seriged⁵ degegsi bosuĵu sayutal-a mangdar γoo-a / kürčü / iriged (2) bodisdv qan / köbegün / -yi γaγčaγar sayuqui-yi üĵeged (3) ĵirü-ken-degen sumu tusuγsan metü bayiĵi eyin asaγubai [:] ay-a yeke qayan (4) / minu / [či üčüken] nada ünen-iyer ĵarliγ bolun soyurq-a [:] / kemen / erdini lingqu-a [čečeg] (5) metü qoyar keüked⁶ minu qamiy-a odbai [:]

qasirayaysan / qara / birman-dur öggübüü (6) či [:]

qatayu doγsin möngdür kirayun-dur dayariydabuu

tede minu (7) / yaγaysan bui / kemen asaγubasu usiyangdar-a qan köbegün mangdari γoo-a P. 32 (1) qatun-γuuγan γar-ača-ni bariĵu ay-a mangdari γoo-a minu či (2) sonos[:] kiĵayar γaĵar-un (corr. pro -ača) nigen / ĵobolang-tu / birman-dur öggübei bi [čini] kemegsen-dür (3) / mangdar-a γoo-a / [qatun inu] yeke γasalangtu bolĵu⁷ eyin uyilabai [:]

¹ ečige-yin-iyen

² erten-ü irügel talbiγsan-u küčün-iyer

³ ĵolγaγul baba-du minu

⁴ enelĵü

⁵ sergüged

⁶ ebeyis

⁷ qatun inu γasalun

erdeni-yin (4) qan köbegün činu nom-un üile-dür dayaǰu irilüğe
bida ǰurbaǰula [:] (5)

elčil ügei ǰaǰar ǰaǰčayar qočorabuu mangdar ǰoo-a eme bi [:]
ečige eke-yin (6) ǰaǰar-ača enilǰü ǰasalǰu dayaǰulun irigsen¹ qoyar
ebeyis (corr. pro ebeü) minu [:]

iǰi (7) -ečegen qayačan odbuu ǰaǰakiluy-a [:]

ǰimes-tü modun-u yoraǰal-dur niǰuǰu P. 33 (1) saǰuǰsan qoyar
ebei (corr. pro ebsü) minu [:]

ǰigsig metü [maǰu] birman-u boǰol bolbau / ebeü / (2) ǰaǰaki-
luy-a [:]

olan qaračus-un noyan bolumui. kemen sanaluy-a ebeü ǰaǰaki-
luy-a² (3)

uliytu biraman-u egüüden-dür ǰaǰakin teseǰü kebtene[m] [bolba
ta] qoyar keüked³ minu (4) ebeü ǰaǰakiluy-a [:]

ese üküged eyimü ǰobolang-i [ǰaǰakin] üǰebei (5) bi [ebeü] ǰaǰa-
kiluy-a

ese bügesü suburǰan-u siruǰai-dur [niǰuǰu kebtene[m] bolbau
tere qoyar ebei minu]

ese bügesü yeke [usun] dalai-dur [unaǰu] čačaǰu ükübüü ebei
minu [:] (6) ǰaǰakiluy-a

aǰasi⁴ maǰu-tai biraman-du čokiyulǰu alaydabuu⁵ ta (corr. pro
teden-ni) (7) minu

arban ǰüg-ün burqad ese ibegebüü ǰaǰakiluy-a / qoyar keüked
minu / [:] P. 34 (1)

ǰögelen bulbarqai bey-e-yi čini⁶

ǰiürken [eligen] -degen [teberin] / abču / kebtedeg [bülüğe baba
činu] / qoyar ebei (corr. pro ebsü) (2) minu ǰaǰakiluy-a / [:]

¹ ende dayaǰulǰu iregsen

⁴ D 400 ese bügesü aǰali maǰu-tu

² sanaluy-a baba činu

⁵ ükükü bolbauu

³ ebeyis

⁶ tani

jönügsen maγu birman-u / tülüye-nü / boyol bolun-a kemen (3)
yayakin sanaluγ-a ebeü yayakiluγ-a [:]

jirüken-ü čisu ¹ metü nilq-a qoyar (4) ebeyis (corr. pro ebesü) minu
/yayakin sanaluγ-a /

jiruγsan körüg metü tani-yuuyan (5) üjged

jirüke ayusiy minu qanuday bülüge / qoyar ebeyis (corr. pro
ebesü) minu ebeü (6) yayakiluγ-a / ²

jigsikü metü / muu qara / birman-u tülüy-e-yi yayakin tegüünem
[bolba ta qoyar keüked minu] kemegeđ (7)

üküdken (corr. pro terigüleng-ben) unabai [:] / usiyangdar-a / qan
köbegün qatun-yuuyan γar-ača P. 35 (1) bariyad yeke daγuniyar
ukilan ³

ay-a qalay qoqoi mangdari γoo-a minu [:] (2) ariyun sedkil-iyer
üjekü bui-ǰ-a ⁴ [:]

erte qota-ača γarqu-dayan kelegesen (3) üge-ben martaqu čay
bolbau mangdari γoo-a minu [:]

[erten-ü olan galab-ud-tur

eke köbegün bolun ularin törögšen olan buyu mandar-a γoo-a
minu:]

öberün amin (4) kigeđ ür-e ba ed-eče öglige-dür ese öggübesü
öterken burqan-u (5) qutuγ -i yayakin olqu bida qoyar [:]

ulam ⁵ eyimü teyimü [-yi] sanaǰu

uruγ-un (6) erkim bayσι-dur öglig[e] öggügsen-dür [minu]

ülü bayasqu [uu] ebeü yayakiluγ-a mangdari γoo-a [minu] / či /
ülü udan ǰolγa[l]čaqu čay bolumui [:]

kemegeđ / usiyangdar-a qan köbegün yekede ukilaysan-dur / mang-
dar (7) γoo-a qatun dotoraban eyin sedkirün [bodisadu-a] qan-u

¹ tolta

⁴ ülü üjebeü namai ebeü yayakiluγ-a:

² baba činu

⁵ olan

³ ukilabai

sedkil-i / bi / j̄oboyabasu P. 36 (1) j̄okis ügei bolumui nada kemen
/ sanaǰu / bosun sögüdün eyin ayiladyabai (2)

ay-a qatangyui¹ [j̄irüketü] čing j̄oriγtu bodisdv qan minu qalay
qoqoi dooradu (3) törölkitü em-e namayi
asuran / nigülesüǰü / ayilad[un soyurqa]
ariyun / degedü / bodi (4) sedkiltü qan čimayi
arban j̄üg-ün burqad-un (corr. pro burqad) tayalal tegüs[ke]küi-
yin (5) tulada
amidu ede (corr. pro ed) nidünü čečegei metü qoyar keüked-
yuuyan öggügsen-dü
[adqay urin-tu] (6) mangdar em-e bi / qoyitu-yin buyan-i / ülü
meden
ayusiki j̄irüke-ben (7) ködülemegče ese teseǰü edüi tedüi yasa-
laysan minu P. 37 (1) tere bülüge [:]
ačitu qan köbegün minu nilbusun[-iyan] buu γary-a [:]
ariyun (2) sedkil-iyer [nom-un üile-dür] dayan bayasalčamui²

kemen ayiladqaysan-dur qan (corr. pro qayan) köbegün (3) j̄arliy
bolurun ay-a mangdari γoo-a minu ene [ügülegsen] üge čini j̄öb
bui [:] kümün-ü (4) töröl-i oluγsan / činu / sayin γabiy-a [terekü]
bolbai³ [:] mangdari γoo-a minu erte (5) olan galab-tur quriyaysan
buyan / mini / [edügeki] ene čay-tu tegüs-yin tulada⁴ (6) bida qoyar
/ udal ügei / qoyar keüked [bolun] noyad qaračus-luy-a[-ban] j̄olγan
j̄irγan / nigen / (7) čay bolumui [mangdar-a γoo-a minu] / usiyang-
dar-a qan köbegün / bi / mön / qanul ügei nigen diyan-dur P. 38 (1)
oroy-a⁵ [:] / mangdari γoo-a / či j̄imis tegüüǰü ir-e kemen j̄arliy
boluγsan-dur (2) mangdari γoo-a eyin sedkirün ene qayan mayad
burqan bodisdu-a mön (3) bui-ǰ-a kemeged⁶ iniyen j̄imis tegüür-e
odbai [:]

¹ qataγu

² D 401 bayasalčasuγai bi

³ bolai

⁴ tegüsčü

⁵ orosuγai

⁶ kemen sedkiged

önö-e¹ / sayiki / biraman (4) qoyar čiyas-i² abču [ger-tegen] qariyad³
teden-i iljig - ni baγasutu qota dotor⁴ kebtægülün (5) iljigen-ü toqom-
iyar (corr. pro tuγul-iyar) debel kijü emüskejü egüüden-ü boyol
bolyabai [:] tere qoyar (6) čiyas⁵ ger-tü ülü saγun edürbüri tüliy-e
tegüüjü yabun bülüge [:] (7) mayu tüliy-e tegüübesü tere [biraman]
/ qoyar čiyas-i / örgösü-tü modo-bar P. 39 (1) ĵangčijü dakin dabtan⁶
yabuγulju basakü⁷ nigen edüre tüliy-e tegüür-e yabuγad⁸ (2) qoyisi
qariju⁹ yabutal-a [nigen] yeke qur-a oroju ĵam-iyān aldaju tögöriñ
nigen yeke (3) ayula-yin öber-tü¹⁰ [usun-u toqoi-dur] γasalun (corr.
pro γasalang) ukilaju / eyin ügüleju

ay-a / (4)

qatangγui čing ĵoriγtu usiyangdar-a qan ečige manu (corr. pro
minu)

qanul ügei [yeke] (5) / öglige-dü öggübei /

[örösiyeltü qatun] eke mangdari / γoo-a / baba iji-yuuyan
ödter (6) türgen ĵolyatuγai

kemen / barkiran / uyilaysan-dur tere dayun-i [inu] (7) / ebüge ečige /
samangdabadar yeke qayan-u kerigtü / ĵaruγdaju / yabuγsan P. 40
(1) usayangdi noyan sonosuyad ene yambar ĵigtei dayun bui kemen
/ sanaju / (2) erin yabuγsaγar tere qoyar keüked-i olju eyin asaγu-
bai / ay-a ta / (3) qoyar tüliyeči-yin¹¹ ečige eke tan-i qamiγ-a bui [:]
ken-ü keüked / gegči / (4) bayin-a¹² kemen asaγumayča [tere] qoyar
keüked / eyin / ügülerün

enedkeg-ün (5) / oron-i / samangdabadari¹³ qayan-u köbegün

¹ tere

⁸ očiγad

² keüked-i

⁹ irejü

³ kürüged

¹⁰ qaĵiyu-du

⁴ γuu-dur

¹¹ tülegeči keüked-ün

⁵ keüked

¹² bui

⁶ dakin dakin

¹³ samandar-a

⁷ qoyin-a

usiyangdar-a qan [kōbegün] gegči (6) man-u ečige / bülüge /
 erdeni-tü mangdari ɣoo-a qatun / mani-i / eke (7) bülüge
 kemen oyilɣaysan-dur ¹ usayangdi noyan üküdken unabai[:] / darui
 P. 42 (1) degegsi / sergügejü (corr. pro serigejü) bosuyad / eyin ügü-
 lerün / ay-a qamuɣ amitan-u (2) jōbolang-i [ɣaɣča] bey-e-degen
 abuysan ta qoyar minu gejü teberin uyilaju (3)

enggesge metü ulayan ² qačar tan-i ³ quba[qayi]raju
 alay ⁴ sayıqan ⁵ nidü čini (4) uruɣu bolju bayin-a[:]

qoyar ebei minu:

qamuɣ amitan-u / tus-yin / tula (5)

qara nidün-ü čečegei metü qoyar keüked ⁶ minu yaɣakin tesejü
 öggübei (6)

usiyangdar-a qan kōbegün minu

[ünen] sedkil / -iyer / neyilegsen (corr. pro arilaysan-du) mangdari
 ɣoo-a (7) minu yaɣakin tesejü sayubai

kemen ukilaju / usayangdi noyan / [basa] eyin ügülerün P. 43 (1)

erdeni metü tan-i-yuuyan öggügsen-i üjebesü

erdeni-yin čayan jayan-ni (2) öggügsen (corr. pro ögkü) anu

čečerlig-ün dotorki arbai [öggügsen] metü bui-j-a

odo-a bi

amuray (3) ta qoyar-i-yuuyan abačiju [üjey-e

ačitu] ebüge ečige emgen eke-dü (corr. pro eke-ner-tü) jolyayul-

basu (4) jōkimui ⁷ [yabuy-a] kemegsen-dü

tere / qoyar / čiyas ⁸ ese bolju eyin ügülbei [:] ačitu (5) ečige eke-yin
 jarliy-i dabaju [ülü kü ebdemüi bida qoyar kemeged] / tan-i daɣan
 odču bolqu ügei /

erten-ü (6) / sayin / yirügel bütügeküi ⁹ / -yin tula /
 [eke boluysan qamuɣ amitan-u tusa-yi bütügekü]

¹ uyilaysan-dur

² qoyar

³ činu

⁴ qaralay

⁵ qoyar

⁶ tan-i-yuyan

⁷ jolyayulsuyai

⁸ keüked

⁹ güičedkekü

ečige eke[-yin] / mini / törögülügen ači tere bol[tuγ]ai [kemege
ese bolbai:]

(7) usayangdi noyan-a-a [:] ta / qarın / [bidan-u] ene üges-i ebügen
ečige emgen eke-dü (corr. pro eke-ner-tü) P. 44 (1) ayıladqarai kemege-
sen-dü usayangdi noyan [eyin ügülerün] / tigesügei kemen yabun
očiju en-e (2) učiri / ¹ ebüge ečige emge eke-dür čini (corr. pro eke-
düni) ayıladqay-a bi / kemege eyin ügülebei / (3)

qamuγ amitan-u tusa-yin tulada

qamuγ yaγumaban tebčın (corr. pro tebčıl)

[qanul] ügei / öglige (4)-dür öggüged

qanul ügei / yeke dayan-dur orosiγsan

qatangγui (5) / berke / jirüketü bodisdv [ušandari] qan minu

qayaçal ügei [tani-yuγan] batuda [dayaγulun barisuγai]

/qanılayγsan / yaγiqamsıγtu (6) qatayγ ² joriγtu mangdar-a γoo-a

tan-i [-yuγan] köl-dü / oroi-bar / mörgümüi (corr. pro mörgün)

[kemen] sögüdü (7) [mörgüged] yabubai [:]

[tedüi tere] qoyar keüked / čınaysi yabuju / tüligei-ben abuyad
qariγsan-dur birman [asaγurun] P. 45 (1) ta qoyar yaγun-du udabai
kemebe (corr. pro kemen) [: keüked ügülerün. qur-a yeke oroyad
jam aldaju tögeriged udaba kemegsen-dü biraman] ayurlaju üčüken
jangčibai[:]

(2) tedüi tere usayangdi noyan / udal ügei yabun / kürčü samangda-
badari / yeke / (3) qayan-dur qoyar keüked-yin üge-i bürin-e ayılad-
qbasu qa[γan] qatun (4) qoyar / en-e jüil-i / sonosuγad [yekede]
yaγiyudaju yaγiqaldan eyin jarliy bolurun (5) ay-a usayangdi / noyan/
či tere yajar-i üjegsen ³ kümün tula olan erdeni (6) alta mönggü sirü
subud oγyuu nomin bengderiy-a [man-a] terigüten-ni abču očiγad
[tegün-i ali] (7) / jüi / jokis-iyar ⁴ kelelčiju ⁵ [tere] qoyar ebeyis-yi
minu abči ir-e ⁶ kemen P. 46 (1) yabuγulbai [:]

¹ ta qoyar minu. tan-u-yuγan üges-i ⁴ jokis-tu yaγum-a-bar

² čing

⁵ joliju

³ üjeju iregsen

⁶ iretügei

terekü usayangdi noyan [yabun] biraman-u ger-tü kürčü tedeger erdenis (2) -yuyyan öggüged / qoyar keüked-i / yuyubasu tere biraman ügülerün [bi ene keüked-i] ečege eke [qoyar]-ni (3) nigen ¹ çay-tu abqu geji irebesü ögkü bülüge teyin atal-a ² edüge (4) čimadur öggü-sügei kemegeđ öggübei [:] basa / tere / biraman [ügülerün ta]qoyar keüked / minu / (5) nadur betegei yomodarai ³ kemegeđ öggübei [:] / usayangdi / noyan bayasun abču (6) yabun [darui] kürčü [ireged] yeke qa[ya]n qatun qoyar-tu [tere qoyar] keüked-i baribai[:] qa[ya]n qatun (7) bolun olan ulus irgen [inu] / kürtel-e / olan on-du ese jolyaysan ⁴ / ba ulıytu P. 47 (1) birman-u egüüdün-dü joboyasan-ni ulam ulam-iyar kelelčen / kedün qonoy (2) boltal-a ukilaldubai basakü ülü udan yisün küsel-iyer jiryay sayubai[:]

(3) [basa] samangdabadari qayan nigen sayın tüşimel-i jaruju ay-a či qurdun [-iyar] yabuju (4) manu köbegün usiyangdar-a qan mangdari yoo-a qatun ⁵ qoyar-tu [minu] el-e bükün (5) uçir-i ⁶ keleju abču iritügei [:] burqan-u tayalal tegüsbei[:] (6) eke boluyasan qamuy amitan-u tus-i bütügebei ta qoyar [:] / minu / enekü töröl-ün (7) ečege eke qoyar [bida] tan-ni ⁷ [ötelju ükükü çay mani oyiratabai: ta qoyar minu qurdun iretügei geju abčir-a kemegeđ] yabuyulbai[:] tere / kü / (corr. pro terigü) tüşimel odču kürüged P. 48 (1) usiyangdar-a qan köbegün mangdari yoo-a qatun [beri] qoyar-tu mörgüged / ay-a / ečiğe / eke / ⁸ (2) qayan-u jakiya-jarliy-i bürin-e toylju ayilad[qa]basu [ušandara] qan (3) köbegün [mandar-a yoo-a] qatun qoyar sonosuyad ay-a [yeke] qayan ečiğe qatun eke qoyar-un jarliy (4) ünün büged ⁹ [edüge ečiğe eke-yin jarliy-iyar] qarisyai kemegeđ dayan-ača yarču yabun jabdaqui-dur ¹⁰ [tere] tengdeki (5) yajar-un aysan (corr. pro aysil) olan yuyilangčün ¹¹ / čuylan irižu / qayačan yadaju / eyin / (6) ukilaldun qoçorbai[:] / usiyangdar-a / qan köbegün balyasun-dayan kürčü [tedüi ušandar-a qan köbegün qayan ečiğe

¹ ali² bolbaču³ ülü yomodaju yabuyarai⁴ D 402 ayuljaysan-u tulada emgenin⁵ beri⁶ ene üge-yi⁷ činu⁸ The manuscript has *ečiğe eke*, the second word being superfluous⁹ bui¹⁰ yabubai:¹¹ amitan

qatun eke qoyar-un dergede očiγad] / yeke / qayan (7) ečege -degen
/ mörgün / sögüddün / eyin maytan / ayiladqabai

qurmusta ¹ P. 49 (1) tngri metü laysin-tai ²
qutuγtu nom-un jarliγ-tu
qudal ügei [batu] ünen ³ sedkil-tei
[qutuγ-tu] (2) qayan ⁴ ečege / minu / amuγulang-uu ⁵

[kemegeged mörgübei:] basa / qatun eke-degen/mörgüged eyin maytan
(3) ayiladqabai

asarangγui (corr. pro asurangγui) galbarvasun / modun / metü
laysin-tai ⁶
lüngdün nom-un (4) egesigtü ⁷ yümčün ⁸ qubilγan [eke] iji minu
amuγulang-uu

kemen mörgün saγubai[:] (5) qa[γa]n ečege eyin jarliγ bolrun

erten-ü sayin yirügel-ün küčün-iyer oluγsan (6)
erdeni metü usiyangdar-a qan köbegün ⁹ / mangdari γoo a qoyar
minu /
ečege-yuuyan (7) üge-ber irigsen tan-ni ¹⁰ masi sayin

kemen / jarliγ bolbai / jiči ¹¹ qoyar keüked P. 50 (1) anu. iriged eyin
ügülerün

erdenis-ün ¹² bey-e-tei
erke nom-un jarliγ-tu (2)
engdegüü qudal ügei ünen sayiγan sedkil-tei
ečiγe minu engde kürčü (3) irebüü

¹ The manuscript has *ay-a qurmusta*

² bey-e-tü

³ čing

⁴ qan

⁵ amur mendü saγubuu

⁶ bey-e-tü

⁷ egesig jarliγ-tu

⁸ yümčün

⁹ köbegün čü

¹⁰ činu

¹¹ basa

¹² erdenis metü

kemen mörgübei[:]

mangdaγsan sar-a metü [čirai-tu] / mangdari γoo-a (4) iji /
 [mandarba] čečeg-ün esi metü jarliγ-tu
 martasi ügei batu örösiyeltü [mandar-a γoo-a] (5) baba minu
 mani-yuuγan jolyaγulqu-yin ¹ tulada irebüü [či minu]

kemeged (6) mörgün teberilden ukilačayažu ² kedün ³ jil / -dü / ese
 jolyaysan ⁴ kiged (7) uliytu [maγu] biraman-u egüüdün-dü elideb-
 iyer joboγsan-iyen kelelčejü ⁵ P. 51 (1) ulam ulam-iyar qan qatun
 ekilen qaračus irgen bügüdeger γasalan (corr. pro γasalang) (2)
 uyilačayaγabai[:] tedüi basakü sedkil-iyen sergülčen (corr. pro serigülčen)
 eldeb [olan] / sayiqan / üge (3) kelelčejü ⁶ [erkim sayiqan] tangsuy
 idege-ben joryoyaldun jirγan sayubai[:]

/ nigen edüre (4) ebügen ečege / [samandar-a] yeke qayan jarliγ
 bolrun

erten-ü [sayin] irügel-ün küčün-iyer (5)
 ečege köbegün [bolun] uçar[al]dayad ⁷
 engdegüü ügei (6) burqan-u tayalal tegüsbei ⁸
 ečege čini bi / nasu / öteljü

yegüdkekü ⁹ (7) čay tulbai ¹⁰ či ene [minu] / qayan-u / oron-dur sayužu
 P. 52 (1) olan qarčus / irgen / -i jirγaγulju ¹¹ eke boluγsan qamuy
 amitan-u (2) tus-i üileddejü ¹² [olan] jaγu mingγan jil-dü ¹³ erdem ¹⁴
 nom-un tuqai (corr. pro toy-a) [qatangγudqaju] (3) / erkimmen güi-
 čedkejü / qamuy / ulus / -tur / -iyen / γayiqaydan ¹⁵ ergümjilegüljü

¹ mantai-ban jolyaγu-yin

⁹ ükükü-yin

² uyilaldubai:

¹⁰ čay-un nigen

³ olan

¹¹ ejelejü

⁴ aγuljaγsan

¹² tusa-yin tula buyan üiledčü

⁵ jobaγsan-i sonosuyad

¹³ jil boltal-a

⁶ ügüledün

¹⁴ erkim

⁷ uçaraldubai bida:

¹⁵ γayiqaydažu

⁸ tayalal-i tegüskebei ta qoyar. This is followed, in the manuscript, by

kemeged which is superfluous.

(4) yeke čakirvad-yin qayan boltuyai kemen yeke ečege qayan yöregebei ¹ [:]

(5) ušayandar qayan boluysan-ača qoyisi [olan] jaγu mingyan jil boltal-a kümün (6)-nuγud-tur ebedčim taqul ügei boluγad / on čay-tur-yuuyan / [aduγusun mal-dur jūd] turqan (7) ügei tariy-a tömesen-dür möngder kiraγuu ügei [boluγad] aliba P. 53 (1) olan / amitan dayayar engke amuγulang / ² jirγan abai[:]

tedeger-ün (2) aqui yosun anu tere čay-un tere uçar-daki (3) samandabadari [neretü] yeke qayan inu [edüge-deki] sudadüni ³ qayan bülüge [:] tere čay tere (4) uçar-daki (5) yeke qatun inu edüge maqamüni qatun bülüge[:] tere čay [-un] (6) tere uçar-daki (7) ušayangdar-a qayan / köbegün / inu [edüge-deki] sigemüni buyu: mön] tere čay [-un] tere uçar-daki P. 54 (1) mangdar-a γoo-a qatun inu edüge[-deki] duγar (corr. pro sigemüni) bülüge [:] /tere čay tere uçar-daki/ [tegün-ü] (2) qoyar keüked inu edüge-deki šari-yin (corr. pro šašiy-yin) köbegün [ba] ananda buyu [:] tere čay (3) tere uçar-daki [ušandi noyan anu] erkim toyin buyuu [mön] /tere čay tere uçar-daki/ (4) birman /baysi/ inu edüge-deki erketü baysi buyu [:] erte (corr. pro erten-ü) urid /čay-un/ (5) usayangdar-a qan-u toγoγuju (sic!) tegüsbei ⁴ (6)/boγda ejen-ü tümen öljei (7) boγda-narun sabdan büm jiva galab-tu batudču qamuγ amitan P. 55 (1) amuγulang ba amuγulang-un siltayan-luγ-a tegülder boltuyai (2) qamuγ amitan jobolang ba jobolang-un siltayan-ača anggijirtuyai (3) om ma ni pad me hum om ma ni pad me hum (4) om ma ni pad me hum om ma ni pad me hum (5) sayin amuγulang boltuyai (6) sarva manggalam-aa / ⁵

TRANSLATION OF THE MONGOLIAN TEXT

(P. 1) The story of the prince Ushandara.

(P. 2) Be there well-being and peace!

At a former time, there was in India a king by the name of Sa-

¹ sirege-ben ögbei: ² olan-iyar ³ sudadani-yin

⁴ ušandar-a qayan-u yabudal-un üyes bolai:

⁵ öljei qutuγ-un čoy badarayad jambudvib-un čimeg boltuyai:

mantabhadra.¹ He had twenty-nine thousand vassal kings and lords, and many subject people, incalculable and ineffable. He had a beautiful spouse by the name of Mahāmuni.² He had also a wheel-jewel³ called »The Knife of Hair»,⁴ a *cintāmaṇi* -jewel which satisfied [all] desires, a horse-jewel⁵ which had a price beyond any limits, a very beautiful and graceful queen-jewel, a lord-jewel endowed with a very profound intellect, a perfect and mighty (P. 3) elephant-jewel, a minister-jewel who was heading many hosts of warriors, [he had] khainuks⁶ and yacks, and many other animals, gold, silver, crystal, turquoise, rubies, brocade⁷ and gauze, silk cloth, barley, grits,⁸ rice, vinegar, cereals of many kinds, and he was such a great king perfectly equipped with many other necessary goods and things.

At that time,⁹ when he was confiding in a pious benediction¹⁰ of yore, there was born [to him] such a son who was admired by all the living creatures, very handsome and provided with perfect marks, who would grow in a month as much as an ordinary person would grow in a year, and who would grow as much in a day as [an ordinary person] would grow in a month (P. 4).

Then, beginning with the king and the queen, all the princes, lords, and commoners conferred at once and named [him] Prince Ushandara. When that prince began to speak he said he would make himself useful to all living creatures. Having grown up, he gave generous alms, never being satisfied. When his father, the king, had very happily obtained for him from equally noble people a wife by the name of Mandari who would not say many words about this or

¹ D Samandara. ² D Mahāmani.

³ The word »jewel» is added here to the following words: wheel, *cintāmaṇi*, horse, queen, lord, elephant, and minister. These seven constitute the so-called *dotoyan erdeni*, i.e., seven jewels or treasures, the attributes of the Universal King: a wheel, elephant, steed, a beautiful queen, a precious stone [*cintāmaṇi*], treasurer, and a commander of the army.

⁴ D »The Blade of Hair». ⁵ D many jewels

⁶ Mongolian *qayinuy* is a crossbreed between a yack and domestic cow.

⁷ D *mana* agate. ⁸ D wheat.

⁹ D To that king. ¹⁰ D in the power of a pious benediction.

that, they soon had two children (P. 5). They named the elder one Geresenjei and they named the younger one Chigsi.

Having also heard that that prince Ushandara had given profuse alms, never being satisfied [with his deeds], a brahman of a border region came under the semblance of a mendicant, bowed before the prince Ushandara and sat down. The prince asked him: »Where hast thou come from, o teacher²». When he had asked [so] the brahman knelt and spoke reverently: »I am a poor man from a remote countryr Having heard that the Prince gives alms, I have come asking¹ fo. your (P. 6) precious white elephant.» When he had spoken, Prince Ushandara said: »O my teacher, thou shouldest ask me for many other things. That elephant of thine — the great king will not grant [him] to me.» When he had spoken, that man said: »I need no other things. I need only the white elephant. When coming from my home, I came with the intention to obtain the thing I need. I walked in vain, unnecessarily. The words heard from afar turned out to be numerous, true [and] untrue. Do not say thou wouldst perform pious deeds in the future!». Having spoken [thus] (P. 7) he said: »I shall go back to my home!» And when he angrily prepared himself to go, the prince Ushandara spoke: »O teacher, be not angry with me! I am not offending thy pride. Condescend to tarry an instant!» Having spoken [this], he gave [him] the white elephant.

Afterwards, the lords and all the common people heard that he had given the precious white elephant, and all of them were angered, assembled and discussed [this]², and spoke reverently to the king Samantabhadra: »Ah our king and lord! Do you know? Thy son, the prince Ushandara has always felt a strong desire for deeds of compassion,³ but now he has given thy precious white (P. 8) elephant to a poor [and] ordinary brahman. An end should be put to his charity.»

Prince Ushandara heard what they had reverently spoken and

¹ D I have come saying that I would ask for and take.

² D Prince Ushandara learned that they had discussed.

³ D alms, i.e., almsgiving.

thought thus: »Oh, what shall I do, if they are penurious and angered in their ignorance, whereas I have always felt happy after giving alms for the sake of the well-being of all living creatures?». Having spoken so, he declared, with a bow, to the king father, the queen mother, the lords and commoners: »I shall not live here. I shall live ¹ for so and so many years in [following the] doctrine and in contemplation!». The king father spoke: »O my son, (P. 9) is there a law superior to one's having protected this realm in accordance with the doctrine? However, come [back] quickly and without delay, after having lived for some years [in contemplation]!». When he had made such a command,² Prince Ushandara rejoiced greatly, bowed before the king father and the queen mother, returned to his home, took provisions and clothes, loaded them upon a vehicle, put elephant-horses totalling four to it, and when he was ready to go, Queen Mandari the Beautiful came with her two children and spoke reverently thus:

»Oh, my sturdy, hardy-hearted prince and lord!
 I am not going (P. 10) to disappoint thy beloved mind.
 How shall I remain behind while alive?
 Deign to rescue and take me ³, my prince and my lord!»

When she was weeping and speaking thus, the charitable prince took his beloved wife by her hand and said:

»O my Mandari Beautiful, listen here!
 I have not abandoned thee, my beloved.
 Thinking that thou mightst undergo whatever sufferings,
 I shall come [back] soon by order of the charitable father, having
 lived [there] several years in contemplation. Therefore,
 I was thinking thou wouldst live here (P. 11). As this is the case, it is

¹ D I shall leave for so and so many years for doctrine and contemplation.

² D He graciously granted an order.

³ D take us.

not necessary to make obstacles to my enterprise.»¹ When he had spoken so, Mandari the Beautiful spoke reverently:

»O my hardy-hearted prince, deign to listen!
I shall not impede thy deed of pure doctrine.
On the contrary, I shall contribute as much as possible!»

Thus spoke she reverently. Prince Ushandara said: »O my Mandari Beautiful! These words of thine are correct. That is the advantage of obtaining a human rebirth.» When having said this, he took ² [them] and went, (P. 12) the numerous beggars who were there spoke weeping thus:

»Bodhisattva Prince,
Thou art really more [to us] than our parents.
Where shall we go after thou abandonest us,
the sinful and confused ones?»

When they wept saying [this], the Bodhisattva Prince could not bear [it], brought the treasures of three large cities and gathered them in one city, divided them among those beggars and, when he was leaving, the numerous children living ³ in the king's city came and cried, and he admonished also [them] and gave [them] garments, and went away.

After so and so many days and nights had passed, (P. 13) a man came suddenly and asked for his elephant-horses. The prince Ushandara gave them gladly [to him.]

When going further, he harnessed himself to the cart and went, leading the princess Mandari the Beautiful and both his children.

After another several days and nights had passed, a man came suddenly and asked him for the cart. Prince Ushandara gave it gladly, and that man bowed happily and took it.

¹ D there will be no making of obstacles.

² D went together. ³ D walking.

When they went further from that place, the prince loaded upon himself the provisions and proceeded, leading his wife and both the children. When they arrived at a place called »Resplendent with Fire» (P. 14), and the feet of both of the children became blistered and they were unable to walk, Prince Ushandara thought thus:

»Both my darlings who have come, following [me] and getting weary,

let us go to a place to sit and rest!

[But] what shall I do if there is not found a single bit of food to eat with [our] mouths?»¹. Thinking thus, he became a little sad and then, while he was looking this way and that way, a spot of black earth appeared. The prince said: »O my Mandari Beautiful! Take both your children and sit here! (P. 15) I shall go to that black place and bring ² some food.» When he had said so, Mandari the Beautiful spoke: »Go and seek, if thou wilt truly come back!»³. As soon as the prince arrived at that black spot, it became a piece of red fire. The prince entered that fire. The princess Mandari the Beautiful, seeing the prince enter that fire,⁴ swooned and fell down, her mouth filling with earth. Her two children sat crying ⁵ and removing with their tongues the earth which was in the mouth of their mother.

While the prince was walking there in that place, a black-bearded man riding a chestnut horse came (P. 16) and asked him: »Oh, why art thou walking here?». Prince Ushandara said: »I am a man by the name of Ushandara, son of the king Samantabhadra who lives in India. Why art thou going here?» When he had asked so, that man spoke: »I am a person formerly called Ayuba. Now I am Erlig, the lord of this place. Thou shalt be the lord of this place!» Having spoken

¹ D What shall I do if we do not find a place to sit and take a rest, and if there is not found a bit of food to eat with our mouths?

² D seek food and come.

³ D Go and seek if thou wilt truly seek!

⁴ D having seen the prince go into the fire.

⁵ D cleaning out.

so, he went away. The prince did not find any food¹, and while he was coming, a man came, riding a yellowish horse and saying that he was the king of the gods, Khurmusta. He gave [him] fire and disappeared (P. 17). The prince took [a piece of] flesh from [his] thigh, cooked it² on a flat stone, brought and gave it to his wife and children.

Princess Mandari the Beautiful knew [what it was] and did not eat. Both the children ate much because they were little [to know what it was]. Prince Ushandara spoke: »Mandari, my Beautiful! Has the time come to forget the words which thou spakest before, when thou wert leaving the city? Mandari Beautiful, if thou keepest not thy word there will be, in consequence of this, still more difficulties to my enterprise. Thou shouldst go back from here!» When he had spoken these words, the queen Mandari the Beautiful said: »O my Bodhisattva Prince, (P. 18) deign to listen! I, the woman Mandari, have not refused to eat [this] because of disgust or fatigue but because I said [to myself]: 'How can I eat the flesh of [thy] dear body, seeing thy dark blood while I am alive?'. Having spoken thus, she ate and wept.

The prince said happily: »Let us go, Mandari, my Beautiful!» They went.

Then, when they soon arrived at a large river that was streaming with swords, the queen Mandari the Beautiful became very frightened. Losing her courage, she was lamenting about how to ford [it], and meanwhile the god King Khurmusta came and said: »O queen, do not torment yourself! This water (P. 19) will soon dry up by itself.» Having spoken [this], he went away. Soon that water dried up. The prince, the princess, and the children crossed to the other bank of that water, and while they were walking further for several days and nights, a liquid was dripping from the wound in the thigh of the

¹ D The prince looked for food and, not having found [any], he cut off [a piece] from the flesh of his own thigh and while he was walking and looking for fire to cook on [but] not finding [any], there came a man riding a fawn-coloured horse, said that he was God Khurmusta and gave [him] fire. That man went away unseen.

² D fried it.

prince, and he could not walk and fell unconscious¹ with his face down. Mandari the Beautiful could not stand it either and fell also unconscious. Both the children did not know what to do, and when they instinctively ran out and were weeping, the god Khurmusta could not endure it and sent a strong wind. The prince and the princess regained their senses, got up, saw their two children, and sat down in deep sorrow (P. 20).

The wound in the prince's thigh healed, he regained his peace, went further, and arrived after several days and nights at a place growing fruit. When he examined that place he found that it was a place perfect with favourable marks, and he built² a house of plaited grass, erected a large *stūpa*, provided [it] also with many gardens and groves, and in such a place he settled down for many years for contemplation of the doctrine of which he would never have enough.

Afterwards, one night, the princess Mandari the Beautiful had a dream [as follows]. While she was exceedingly grieving because a great red whirlwind had come and taken both her children (P. 21), and her father-in-law took them away [from the wind] and brought them [to her], and she was very happy,³ she awoke from her sleep. When she was looking for her two children, he⁴ pointed [at them], saying »Here!»

She rose early in the morning, and when she started weeping while looking at both her children and had told the prince Ushandara about her dream, the prince spoke: »O Mandari, my Beautiful! Happiness and suffering dremt in a dream⁵ will possibly come true. In this whole world there is no [such] thing of which one might say 'It is void of impermanence.' Do not doubt, Mandari, my Beautiful!» Having instructed her [thus], the prince himself felt a slight sadness.

(P. 22) Afterwards, one day Prince Ushandara spoke: »O Mandari, my Beautiful! Take both thy children and stay [here]! I shall pick

¹ D rolling [on the ground].

² D erected.

³ D having dreamed that she was very happy.

⁴ Probably the prince whom she was seeing in her half-sleep.

⁵ Lit. Happiness and suffering of a dream.

fruit and come [back]!». The princess said: »O king, take both children and sit [here]! If someone comes I shall be unable to say a word and, therefore, I shall pick fruit and come [back]!» Having spoken [this], she went into the mountains.

Then, after their mother had left, both her children climbed upon the ridge of the *stūpa* in order to see the distant outline of their mother, and while they were looking, they saw someone approach. While they were looking at him, thinking that this was [their] mother, he was not. On the contrary, they saw a frightening man (P. 23) who was carrying a sack on his back, whose lids and eyebrows were turned down, a horrifying [man] who had a throat and shins as thin as feathergrass. With the words »Ah, this is the devil!», they came running, and while they were lying on the bosom of the kingly father, that brahman came and asked: »Great king, is peace with thee?» The prince said: »O teacher! What country's man art thou? On what business hast thou come?» When he had asked so, the brahman spoke reverently thus: »O my great king, (P. 24) I am a man from a distant country. I have come to ask thee a request. I have a mother who is blind on both eyes and who has reached the limits of age. There is nobody to give ¹ her food and collect fuel. Therefore, I have come with the intention to ask for thy children, take them and make them her slaves. Deign to give [them]!» He spoke and sat down with a bow.

The prince Ushandara felt as if an arrow had pierced his heart and spoke thus: »O teacher, these two children of mine have not yet reached the age of ten, and the blood around their mouths ² has not yet been wiped off. (P. 25) Therefore, they cannot become thy slaves for which reason thou shouldst not ask me for them. However, thou mayst take and employ me as thy servant.» When he had spoken thus, the brahman said: »When I was coming [here], I thought I should obtain anything asked for. How will thy deed be completed at the end if thou doest not render a favour to me?» When he was angry, speaking thus, the prince said: »O my teacher, do not get angry! Oh, it is not that I grudge giving them to thee, [but] being

¹ D to prepare. ² D mucus around their mouths.

small, they will die if they are separated from their mother. On the other hand, I did not grant them to thee because I was thinking that their mother might die.¹ (P. 26). Employ them as thy servants but be merciful to them!» As soon as he had made this promise, the brahman rose happily, bowed, and praised him:

»Let me praise thee, King Cakravartī,
 thee who hast a body like a snow-covered mountain
 and teeth like white sea shells,
 who art endowed with immeasurable compassion!»

When he sat down with a bow, after having extolled him,² both children, hearing those words, spoke thus, shedding tears from their eyes:

»Hast thou presented us to an evil swarthy brahman
 for the sake of all the living creatures,
 Bodhisattva, King Father
 endowed with a firm and strong heart?

While our beneficent mother who gave birth to us, carrying us
 and enduring (P. 27),
 for ten months, all kinds of sufferings,
 is coming and thinking 'I shall give to both my darling children
 the fruit which I have brought,'

she will see thee, our beneficent father, sit alone,
 she will throw in all ten directions
 the fruit which she has brought³
 and she, our mother, will she feel⁴ as if she had fallen into the
 hands of the killer⁵ Erlig?

¹ D And I have also not given them because their mother might die. If thou hast no compassion on me, I shall give them.

² D he bowed. ³ D which she has carried on her back.

⁴ D be. ⁵ D greedy.

Will she have to stand motionless like a post ¹ driven into the
earth?

Hast thou presented [us] to a cruel-hearted brahman,
Bodhisattva, King Father endowed with a firm heart?

Has our precious and beneficent mother,
has our mother remained alone in a desolate place?

But has our mother who raised [us] as successors to the king
on a marvellous throne ² (P. 28)
remained alone in the mountains?³

Has this become the end of thy seeing [us], o mother,
mother who hast lovingly brought [us] up, always suffering?

Our mother who obtained [us] through prayer to the all-perfect
Buddha,
wilt thou have to call like a cow separated from her calf
because of not seeing us so unexpectedly?⁴

Will our mother have to die, hanging herself,
because the Bodhisattva King Father has given alms for the sake
of the doctrine of the saints?

Or will our mother have to cry like a she-camel separated from
her young?

Our mother (P. 29) who obtained us through prayer to the Budd-
has of ten directions,
will our mother have to die, gulping down blood in her mouth
as if her two beloved children had been taken by a snatching
hawk?

¹ D arrow.

² D palace throne.

³ D dark forest.

⁴ D because of having been separated so
suddenly.

Our mother who lived happily in the land of India,
 has our mother remained alone in a desert country?
 We want to meet our mother again!»

When they were weeping so, six wild beasts, in fulfilment of a benediction of yore, hit strongly the hand ¹ of that brahman whereupon the brahman let go his hold of them. Those two children came running and finding shelter on the bosom of the great prince, ² and when they asked [him] (P. 30): »Has our mother come?«, and the other answered: »Thy mother has not yet come,« they spoke: »Has our mother been eaten by a lion or tiger?

May she treat thee, beneficent Bodhisattva King Father,
 to fruit that she has brought!

May the pious benediction given before come true,
 may the benefit of all the lower living creatures be fulfilled!
 Have mercy with us and make us meet our mother quickly [again]!»³
 Having said [this] they went together with the brahman.

The prince father ejected, in his suffering, blood from his mouth ⁴ and fell down. (P. 31) Then, he came to, rose, and while he was sitting [there], Mandari the Beautiful came and, having seen the Bodhisattva Prince sitting alone, she felt as if an arrow had hit her heart and asked thus: »Ah my great king, deign to speak in truth to little me!» Saying [this, she continued] »Where did both my precious lotus-like children ⁵ go?

Hast thou given them to the wearisome and evil brahman?
 Have they been befallen by cruel and harmful hail or rime?

¹ D bit the hand. ² D of their father.

³ Translated from D. The ms. has »May mercy be [with us], may [we] quickly meet our mother and be happy!». Instead of *bidan-tai* one should read *bida*.

⁴ Lit. vomited blood. ⁵ D darlings.

What has happened?» When she had asked so, the prince Ushandara (P. 32) took his spouse by the hand [and spoke thus]: »O Mandari, my Beautiful, listen! I have given [them] away to an unhappy brahman from a [remote] border land!» When he had said it, his spouse, Mandari the Beautiful was afflicted with a great sorrow and wept thus:

»We came, three of us, following behind thy deeds of creed, precious prince!

Have I, the woman Mandari the Beautiful, been left alone in a desolate place?

Have my two darlings brought [here], suffering sorrow and pain, from the country of [their] father and mother been separated from their mother? What shall I do?!

Have my two darlings (P. 33) who had been sitting in hiding at the roots of a fruit tree

become slaves of a repelling evil brahman? What shall I do?!

I was thinking thou wouldst become lord of many commoners! Oh, what shall I do?!¹

Why will you, my children, lie, enduring [this], at the door of a troublesome brahman? Oh, what shall I do?!

Why have I not died but had to experience such a suffering? Oh, what shall I do?!

Either are those two darlings of mine lying hidden in the dust of the *stūpa*

or they have fallen into a large sea and drowned [there]. O my darlings, what shall I do?!

Have ² you been beaten to death by the evil-tempered brahman? The Buddhas of ten directions did not protect you! What shall I do, my two children?! (P. 34)

¹ D Thy mother was thinking thou wouldst become lord of many commoners. What shall I do?! ² D Or have.

Your mother used to lie, pressing to her heart¹
 your soft and chubby bodies. O my darlings, what shall I do?!

How should I have thought that you should become fuel-collect-
 ing slaves of a senile and evil brahman? Oh, what shall I do?!

My two darling infants, blood of [my] heart,²
 having seen you like painted pictures,
 my heart³ would be satisfied! O my two darlings, what shall I do?!

Why are you, my children, to collect fuel for a disgusting, evil,
 and mean brahman?»

Having spoken so, she fainted and fell. The prince Ushandara took
 (P. 35) his spouse by the hand and [said] sobbing loudly:

»Ah, woe to me, my Mandari, my Beautiful! Thou art to see with
 a pure mind.⁴

Has the time come to forget thy words spoken before, [at the time]
 when thou wert leaving the city, Mandari, my Beautiful?
 In the numerous eons of yore
 there have been born, alternatingly as mothers and children, many
 creatures, Mandari, my Beautiful!

If we do not give as alms our lives, offsprings, and belongings
 how shall we, the two of us, obtain soon the holiness of Buddha?
 Oh, thou rejoicest not, Mandari, my Beautiful, at my giving alms
 to the teacher, the most respected of the relatives,
 while thinking still more of this and that, [but] why? The time
 of reunion will be soon!»

When having spoken [this], the prince Ushandara was weeping
 loudly, Mandari, the Beautiful, his spouse, thought thus: »It does

¹ Lit. to her heart and liver.

² D pericardium.

³ Lit. my heart and lungs.

⁴ D Do not you see me? Oh, what shall I do!

not befit to torment the mind of the Bodhisattva Prince.» (P. 36) She rose, knelt, and spoke reverently: »Ah my Bodhisattva Prince endowed with a firm heart and strong determination, deign to have compassion on me, a woman of low birth, and listen! Having no knowledge of *punya* of the future, I, Mandari, the woman afflicted with anger and attachment to world, could not endure when my heart¹ started beating in agony when thou, prince, endowed with the pure and sublime thought of bodhi, hadst given away both [our] children [still] alive who are like the pupil of my eye, for the sake of fulfilling the will of the Buddhas of ten directions — that was [the reason for] my lamenting for a while! (P. 37) Do not shed tears, my beneficent prince! I shall be joyful together with thee, following [thee] with a pure mind towards the deeds of faith!» When she had spoken so, the prince said: »Ah, Mandari, my Beautiful, this word spoken by thee is right. That is thy lucky result of having obtained a human rebirth! Mandari, my Beautiful, because my *punya* accumulated in many eons of yore is complete at this present time, there will be soon a time at which the two of us shall reunite happily with both children, our noblemen, and commoners, Mandari, my Beautiful. I, the prince Ushandara, shall also be absorbed in contemplation of which one may never have too much (P. 38). Mandari, my Beautiful, go picking fruit and come back!» When he had commanded so, Mandari the Beautiful thought: »This king is certainly a Buddha or Bodhisattva!» She smiled and went to pick fruit.

That brahman of not long ago took the two children, returned to his home, made them lie in an enclosure² filled with dung of donkeys, made garments [for them] of donkey's saddle-cloth, made them put them on, and made them slaves at [his] door. Those two children were never sitting at home, [but] every day they went collecting fuel. When they had collected poor fuel that brahman beat both children with a thorny stick (P. 39) and sent them out again, and one day, they went to collect fuel, and while they were going back a heavy

¹ Lit. heart and lungs.

² D. ditch.

rain fell, and they lost their way, went astray, wept at the bend of a water on the southern slope of a mountain ¹ and spoke thus:

»Ah, our father, the firm-hearted prince Ushandara,
has given large alms of which one would never have enough.
May we quickly reunite with our merciful queen mother, Mandari
the Beautiful!»

When they were weeping and crying, the lord Usayandi who had been sent on a business by the great king Samantabhadra (P. 40) heard those voices and, while he went looking [for them] and thinking: »What kind of a strange voice is this?«, he found those two children and asked them: »Oh, where are the parents of you, two fuel-collectors? Whose children are you?« As soon as he had asked them, those two children spoke thus: »Our father is the one called Prince Ushandara, the son of Samantabhadra,² the king of India. The jewellike queen Mandari the Beautiful is our mother.« When they wept speaking this ³, lord Usayandi fainted and fell. (P. 42) Soon he came to, rose, and said: »Oh, you two have taken upon your only bodies the sufferings of all the living creatures!» He embraced them and wept:

»Your rougelike red cheeks are pale,
your beautiful ⁴ variegated ⁵ eyes are downcast.

Woe, my darlings!
How could he stand it and give away, for the sake of all living
creatures,
my two children who are like the pupil of the dark eye?

¹ D by the side of a mountain.

² D Samandara.

³ D when they wept. The ms. gives »he understood«.

⁴ D two.

⁵ D black.

How could you stand it and live,
my prince Ushandara and my Mandari the Beautiful
who joined [him] with a faithful heart?»

Weeping thus, the lord Usayandi spoke again (P. 43):

»As I see his giving away you who are like jewels,
his giving away of the precious elephant
is [in comparison to that] certainly like giving a [stalk of] barley
which is [growing] in a flower-garden.

Now I shall try to take away the two of you, my beloved ones,
I shall reunite¹ you with the beneficent grand-parents.»

When he spoke so, the two children disagreed and spoke: »We shall not act against the order of our beneficent father and mother!» Having spoken thus, [they added] »We cannot go and follow you. Be this the benefaction brought forth by our father and mother, which will be of help to all the inferior living beings for the sake of fulfilling a benediction of yore!» Having said [this], they did not consent [to follow him]. — »Lord Usayandi! Tell, however, these words of ours to our grandfather and grandmother!» (P. 44). When they had said this, the lord Usayandi spoke: »You two of mine, I shall report your words to your grandfather and grandmother!»² Having said [this], he spoke so: »I shall present you to him, never separating [from you] and securely leading you [to him], to the Bodhisattva Prince Ushandara endowed with a firm and unshakeable heart, dwelling in great contemplation that is never enough, after having given alms that are never enough, abandoning all his possessions for the sake of the benefit of all living beings! Mandari, my Beautiful, who joined [him] and is endowed with a wondrous and firm will, to your feet I bow my head!» With these words, he knelt and bowed and went.

¹ The ms. gives »one should reunite».

² Translated from D. The ms. has »Going with the intention of doing so, I shall report this circumstance to your grandfather and grandmother!»

Those children went further, took their fuel, and when they returned the brahman asked them (P. 45): »Why are you so late?» The children said: »Rain fell heavily, we lost our way, went astray, and [this is why we] are [so] late!» When they had spoken so, the brahman was angry and whipped them a little.

That lord Usayandi went forthwith and arrived. When he had reported to the great king Samantabhadrā the words of the two children in detail, the king and the queen, hearing this, were in great distress and spoke admiringly thus: »O lord Usayandi, thou art a man who saw that country. Therefore, take many jewels, gold, silver, corals, pearls, turquoise, azure-stone, beryls, agates, and other things, redeem¹ [the children] with anything suitable and bring those two darlings [back]!» (P. 46). With these words [the king] sent him.

When that lord Usayandi went and arrived at the dwelling of the brahman and asked for the two children and gave those jewels, the brahman spoke: »I was to give these two children to their father and mother when they would come some time in order to take them. However, I shall now give them to thee!» Having said this, he gave them. And the brahman said again: »You, children, should not complain about me!» He said this and gave them [to Usayandi].

The lord Usayandi took them happily, arrived soon and presented those two children to the great king and queen. The king, the queen, [everyone] including the common people, talked more and more about how they had not encountered [the children] for [so] many years (P47) and how they had suffered at the door of the greedy brahman, and [all of them] were weeping for several days and nights, but soon they were again blessed with [the fulfilment of] nine desires.

And again sent the king Samantabhadrā a noble minister: »Ah, go quickly, tell our son, prince Ushandara, and my daughter-in-law², Mandari the Beautiful, of all these events, and bring them! [Say to them] 'The will of Buddha has been fulfilled. The two of you have completed the benefits of all the lower creatures! The time is near

¹ Lit. come to an agreement. ² The ms. has »queen».

for two of us to die. You two should come quickly!' Say this [to them] and bring [them]!» He sent him. That minister went and arrived at that place (P. 48). He bowed to the prince Ushandara and the daughter-in-law, the queen Mandari the Beautiful, and when he had related, ah, in full the command of the king father, the prince Ushandara and the queen Mandari the Beautiful heard [this] and said: »Ah, the command of the king father and queen mother is right! We shall now return in compliance with the orders of our father and mother!» Having spoken thus, they interrupted [their] contemplation, and when they were preparing themselves to go, the numerous beggars¹ who were in that place came thronging and, [feeling] unable to separate from them, remained behind, weeping in such a manner.

The prince Ushandara arrived at his city and, then, he went to his king father and queen mother, knelt and bowed before the great king and spoke reverently and praisingly thus:

»O my saintly king and father
 having bodily marks² like [those of] (P. 49) god Khurmusta,
 giving orders of the holy doctrine,
 endowed with a firm and truthful mind void of untruth, are you
 at rest?»³

He spoke and bowed. He spoke also reverently and praisingly to the queen mother:

»Are you at rest,
 my mother, reincarnation of the Great Mother⁴,
 having a body like the tender *Kalpavṛkṣa* tree
 and a melodious voice⁵ of prophecies?»

¹ D living creatures. ² D body.

³ Lit. are you peaceful? D have you been living in peace and good health?

⁴ Illegible in the manuscript. D has *yümēin* < Tibetan *yum-chen* »Great Mother«, also »Great Wisdom« = Skr. *Mahā Mātrikā*.

⁵ D melodious commands.

Having said this, he sat down with a bow. The king father spoke:

»It is very opportune that you have come in compliance with the words of your father, my jewellike son, Prince Ushandara, and my Mandari Beautiful, who have been found through the power of benedictions of yore!». He spoke so, and the two children (P. 50) came also and said:

»Has my father come here, he who has a body of jewels,¹ who gives orders of the supreme doctrine,² and is endowed with a truthful and benign mind void of errors and untruth?»

With these words, they bowed.

»My mother Mandri Beautiful who hast a face like a high-risen moon, who givest orders like the stalk of the *mandāra* flower, my unforgettable and firmly compassionate mother Mandari Beautiful, hast thou come in order to rejoin us?»

Having spoken so, they embraced each other and wept together, spoke about not having seen each other for so many years, about having suffered in various ways at the door of the greedy and evil brahman, and (P. 51) more and more did all the common people, with the queen at the head, weep and lament.

Then, they cheered up their minds again, spoke many pleasant words, and sat happily, eating exquisite dainty dishes.

One day, the grandfather, the great king Samantabhadra spoke:

¹ D jewellike.

² The ms. has *erke nom* which should be corrected either to *erkim* or *erketü nom* »supreme» or »powerful doctrine». D has *erketü nom* »mighty doctrine».

»Through the power of benedictions of yore
 the father and the son¹ have met again,
 and the will of the unerring Buddha has been fulfilled.²
 I, thy father, have become old of age,

the time to die has come. Sit on my kingly throne (P. 52), bring happiness to the numerous common people³, be of help to all the lower living beings⁴, make efforts for the foremost doctrine,⁵ perform [this] as the most important [task], be admired by all thy people and become the great King Cakravartī!» Thus spoke the great king father a benediction.⁶

Since Ushandara had become king, for many hundreds and thousands of years, no diseases [nor] illnesses befell people, year in, year out⁷ there was no lack of fodder for the stock,⁸ nor did the crops suffer from hail or hoarfrost (P. 53), [but] all the creatures were universally happy in peace and well-being.

As for their ways of being, the great king by the name of Samantabhadra of that time and in those circumstances is the present king Śuddhodana. The great queen of that time and in those circumstances is the present queen Mahāmāyā⁹. The prince Ushandara of that time and in those circumstances is the present Śākyamuni. (P. 54) The queen Mandari the Beautiful of that same time and under those circumstances is the present Dugar¹⁰. His two children of that time

¹ D we, the father and the son.

² D the two of you have fulfilled the will of the unerring Buddha.

³ D rule over the numerous common people.

⁴ D perform virtuous deeds for the sake of the benefit of all the living creatures.

⁵ D for virtue and doctrine.

⁶ D the great king father gave his throne.

⁷ Lit. in its own year and time.

⁸ Lit. no icy crust [*jud*] and meagerness [*turqan*].

⁹ Ms. has Mahāmuni, D has Mahāmani.

¹⁰ Tib. *gDugs-dkar* or *gDugs-dkar-mo* a goddess with a white umbrella, also *gDugs-dkar-chan-ma*, Skr. *Sitāpatrā aparājītā*, cf. A. Grünwedel, *Mythologie du Buddhismes au Tibet et en Mongolie*, Leipzig 1900, p. 152.

and in those circumstances are the son of Šāri¹ and Ānanda. The lord Ušandi of that time and in those circumstances is the Sublime Monk. The brahman teacher of that same time and in those circumstances is the Mighty Teacher of the present time.

The Story of the Prince Ushandara of past times of long ago is finished.²

May the tenthousandfold bliss of the Holy Lord [and] the prayers of the saints for long life³ be strong in onehundredthousand and in million eons, (P. 55) may the living creatures be perfect with well-being and causes of well-being! May all the living creatures be separated from sufferings and causes of sufferings!

Om ma ni pad me hūm.

May there be peace!

Sarva manggalam!⁴

THE OIRAT TEXT

F. 1v (1) namo gürü mañju gho- (2) ša-ya: erte nigen čaqtu (3) ismandari noyoni⁵ kübüün u- (4) šandari xān: ečige-yuuyān (5) xayiritu ariun čayān jāni (6) busudtu xuluqči ögüqsen- (7) eče ulum: olon xaručus (8) nigen ügetei bolji: ubsu- (9) di⁶ yeke noyon-du kiling- (10) leji ögüülübei: ödögē (11) ene kübüüni öqligüi-gi⁷ (12) tasulultai kemēn. öčibeī (corr. pro öčiqbei): (13) tödöi dēre öqligöyigi inu (14) tasulbai: ušandari xān (15) olon xaračustu jarliq (16) bolboi:

¹ Šāriputra.

² D Periods of deeds of Ushandara. The word *üyes* «periods» is, however, a misprint or mistake in the manuscript and should be corrected to *yabudal-un üres* «fruit of deeds».

³ Written Mongolian *sabdan* < Tib. *zhabs-brtan* «prayer to request long life». The author owes this explanation to Professor T. Wylie of the University of Washington.

⁴ D May the majesty of bliss and holiness spread and become the adornment of the Jambūdvipa!

⁵ R 1r has *xāni* ⁶ R 1v has *ubsandi* ⁷ öqligöyigi

xamuq amitani tusayin (17) tula:

xaril ügei dēdū burxan- (18) ni xutuq olxuyin tulada: (19)

γasalangtu ügei yaduuni (20) enereji:

xayiralal ügei (21) ögüqsen mini tere bülüge: : :

(22) ariun čaγān jāni ögüqsen ödör: (23) kökō oqtorγui-ēče čēče-
(24) giyin xura orōd: köq doun (25) duyirixuyigi youni tula F. 2r (1)
ülū medenem ta kemēgēd (2) dōrbōn kölgōn nigen xasaq tergen- (3)
yēn abūd diyān-du jorčin: (4) yabuxuyidu inu: mandiri ¹ (5) γō
xatun inu xoyor alixa- (6) bēn xamtudxaǰi ögüülebei: (7) ā xatuu
sedkil jürketü ² bo- (8) dhi sadva eǰen mini: burxan (9) bolxu üyiledü
čini [jedker] sād biti- (10) gei ³ kesü bi: [nökōčōn yabuǰi] ödōi tū-
döyiken (11) nemēsün bolsuyai bi [:] namai [öröšōn üǰeǰi] bü (12)
orkin soyirxo:

erketü teng- (13) geri dēre-ēče buun ireǰi (14)

eldeb-yēr xoriǰi kileng- (15) len ĵasaqlād:

endüürüülük- (16) či bökō xorton [čidkür] jedkerlebečü ⁴ (17)

erdemtü boqdo čima-ēče (18) ülū xočoromui jā bi.

kemēn (19) ögüülekyüidü : : ušān-dari (20) xān xariu ĵarliq bolbai : :

mandiri (21) γō mini sonos:

bi xamuq ami- (22) tani tusayin tula:

bučal ügei (23) dēdū burxani xutuq kūsü- (24) müi bi:

bultaril (corr. pro bitirel) ügei erin (25) γuyiqči joboqčın olon

F. 2 v (1) bolxu bui jā:

bürüne [ene] xo- (2) yor čaxas-yēn ⁵ teǰēǰi (3) suu

kemēküdü : :

¹ mandhari

³ bü

² xatangγui jüreketü

⁴ R 2r has *jedkerlebei*

⁵ The ms. has here and elsewhere mostly *čaxaš*, i.e., š, even in oblique forms.

dēdū bodhi (4) sadva čī ese öröšöbō- (5) sū¹
 tegēd busu šütē[gēn] kendū (6) ögüüleyē:
 tālamjitu nil- (7) xas-yēn tala xaral ügei: (8)
 tenčiji doroiton² ene- (9) lēd urin-dur-yēn³ ükümüi (10) bi

kemēküyidü inu :: (11)

öröšön sedkiji γur- (12) buulayigi daxuulan ya- (13) buxuyidu:
 üjüür kiĵār (14) ügei olon γuyilanči⁴ (15) γašuun duu-bēr γasuluĵi (16)
 ögüülebei:

ečige [eke] -ēče (17) ülemji boqdo bodhi (18) sadva eĵen mini
 enelküi (19) olon ügei-tei⁵ γuyilan- (20) čini⁶ tebči-büü:
 erdeni (21) boqdo čima-ēče xa[γa]čaĵi (22) yākin suuxu bida:
 emege- (23) nin doroyituxu-dān kendū (24) ögüüleyē xoxoi
 xalaxai ::

(25) ögülüldüküi[dü]⁷ inu: F. 3r⁸ (1) ušandari xān γurban (2) xo-
 toyin šang-ēče⁹ altan (3) mönggün tergüülen ed tavar (4) aγuurusun-
 yēn xantala (5) soyiroxoboi ::

olon (6) γuyilanči šanggiyin xoto [dotoro] (7) oroboi :: töün-ēče
 čī- (8) naqši yabun atala: ger (9) šidariyin köbüün¹⁰ okid (10) ireĵi
 γašuun duu- (11) bēr γasalan uyililduĵi (12) odboi:

xamugiyin abural (13) ečige metü boqdo (14) bodhi sadva eĵen
 mini (15)

¹ The ms. has *öröšöböči*, R has *ese orobösu*.

² *tenčiüren doröton*

³ The ms. has *irin-düriyēn*, R gives correctly *urin-dur-yēn*.

⁴ *γuulyači-nar*

⁵ R 2v *ügegüü*

⁶ *γuulyačini*

⁷ *uulilduxui-du inu*

⁸ The ms. gives erroneously *dörbön*, i.e., f. 4 r.

⁹ *šang nēĵi*

¹⁰ The ms. has mostly *kübüün*.

xarangγui mungxuq olon (16) jōbolong-toni xamiγā (17) talbibai:
 γayixamšiq (18) dēdū bodhi sadva čima-ēče (19) xaγačaxu mini ¹
 xarang- (20) xui sōni endūüreqsen (21) jūūden boltuγai ebūū
 (22) yākin

kemēn γasalalčaxui[du] (23) inu

eke boluqsan jryγān (24) jūūl ² amitani tonil/γo/ xui (25) küseji:
 erdeni dēdū F. 3v (1) bodiyin xutuqtu ³ kürči (2) (ger) ⁴
 erketū bu[r]xani /gegeni/ (3) ilete sayitur üjēd (4)
 eldeb amitani tuslaxu- (5) yin tula jorčiboi bi:

(6) kemēn jarliq bolōd er- (7) deni čimeq tergūūten (8) xubčad-yēn
 tayilaži (9) ögōd xariulbai:

tōūn- (10) ēče činaqši xotoyin (11) barā tasurtala jorčiži (12)
 yabutala xoyino-ēče inu (13) nigen birman irēd dōr- (14) bōn
 kölgōni inu γuyiba: (15) xān birmani γar-ēče (16) bariži eyin kemēn
 ögūū- (17) lebei:

unuxu kölgōndū (18) küder unātai bōlōgē: (19)
 unuži dob[to]lxudu (20) köšūūn ⁵ xurdun bōlōgē: (21)
 unal būderel ügei čing- (22) γa bōlōgē:
 ončolan (23) γarbāsu yeke γō üjūs- (24) külüngtei bōlōgē:

kemēn (25) maqtaži F. 4r (1) dōrbōn kölgōn-yēn öqbōi: (2) tende
 biraman bayarlaži (3) eyin kemēbei

boqdo (4) bodhi sadva xān či:
 bükū (5) /kölgōn-yēn/ küder dōrbōn [kölgōn-yēn] (6) ügegūū
 birman-du ö- (7) gūqsen-yēr

¹ The ms. has a superfluous *ügei* after *mini*. R has *xaγačaxu mini*.

² jūyil

³ bodhi sadva xutuqtu

⁴ The ms. has *ger* which does not make sense and is superfluous.

⁵ R 3 r bišun

bürin xamuq (8) dayisun [nisvanis-yēn]¹ darā- (9) d
buçal ügei dēdü (10) xutuqtu kürkü ėini (11) boltuγai

kemēn irēgēd (corr. pro irēgēd) (12) xaribai : :

tende xān (13) köbüün tergen-yēn beyedēn (14) külijū xatun
kigēd (15) xoyor čaxas-yēn tergen- (16) dü suulyād činaqši (17)
yabutala basa niqe bir- (18) man tergen inu γuyiba: ā birman (19)
baqši nadur süüdür-ēče (20) busu nökör ügei tergen- (21) ēče busu
kölgö ügei (22) böligē teyin či bögösü (23) čini sedkil ülü γutu- (24)
xuyin tula tergen-yēn (25) dēdü baqši[du] öqsü² F. 4 v (1) bi: ke-
mēqsen-dü: bir- (2) man ögüyilebei: čimadu (3) ögöyē gekülē man-
dari (4) γō xatun čini kirasang (5) čaling xoyor köbüün (6) čini
bayınam: kemēn uurlan (7) ögüüleküi-dü inu: (8) xatun dotoro-
bēn bi (9) yabuji čidanam jā: (10) xoyor čaxas-yēn ker (11) kisügei
kemēn čirē-bēn (12) γuriγuyiji³ jōbonin (13) bayixuyidu inu: xān
járliq (14) bolboi:

kübüümerkü (15) aburitu mandari γō mini (16)
kölgö bükü-yēn tebči- (17) ji γaqčār yabusuγai (18) kemēküyidü
mini (19)
köqjiji sayitur daxan (20) bayasalčan nemēsün bolsuγai (21)
kemēqsen čini xamiγā odboi: (22)
kötöläčēn öbörlöläčēn (corr. pro orolčēn) yabum (23) jā sedkil-
yēn bü aljajā: : (24)

kemēn xatun-yēn γar-ēče (25) bariji buulyan tergen-yēn F. 5 r (1)
öqböi [:] birman eyin ke- (2) mēbei

ariun diyān-du: (3) ödö bolxuyičini ü- (4) nēr daxaqsan
amaraq (5) eke köbüün γurbuulayin (6) tüşē boluqsan:
ačitu (7) ilayum tergen ügegüü (8) nada ögöqseni šiltā- (9) bēr
aljijās (corr. pro aljajān) ügei türge- (10) ne xoyor tusu čini (11)

¹ The ms. has *nivas*. R has correctly *nisvanis*.

² R 3 v *öqsügei* ³ *γurγuyiji*

bütükü boltuγai : :

kemēn (12) irōgēd xaribai:

tüün- (13) ēče činaqši yabuxudu (14) mandari γō kirasa čali- (15) ng xoyoriyin γar-ēče (16) kötölji yabubai : : tödüi (17) γaltu [čöltü] tamudu kürbei (corr. pro kürgübei) (18) dēre-ēče narni xaluun (19) kigēd dorо-ēče γaǰa- (20) riγin xaluun-du eke (21) köbüün γurbuulayin köliyin (22) ulani čebürütüji yabun (23) ese čidaba [:] xurumxan (24) yabutala [nige] keseq xara γaǰar (25) üjeqdebei: xān eyin F. 5 v (1) kemēbei: köbüü-merkü abu- (2) ritu mandari γō mini (3) ta γurbuula türge[n] ama- (4) raǰi namai külēji . . . (5) suuqtun: tandu bi ide- (6) kü uuxu teǰil olji iresü (7) kemēgēd ǰorčiboi : :

xara γa-(8) ǰartu ulān γal bolōd badaran (9) asaba: xān tere γaldu o- (10) roxui-yi xatun üǰēd el- (11) deb čimügiüd-yēn tasuran (12) üsü-bēn üntēn niyuur-yēn (13) māǰin enelen šunulun ¹ šoroi (14) kübün ² unubai [:] tende xoyor (15) čaxas ekēn nigen inu tolo- (16) γoi-ēče tatan. nigen inu (17) γar-ēče tatan teberiǰi: (18) amanduki šoroi kelenyēr (19) dolōn abād nidündēn nil- (20) busu düürgen suuba : :

tere (21) γal dotorо xara saxaltai (22) ǰērde moritоi nige kümün (23) suun axuyigi üǰēd ušān- (24) dari xān üǰüji tamuyin (25) amitan metü xaluun γaldu (26) yākin suuxu bui : : či /ken/ kemēn (27) asaǰbai : : uridu čaqtu ayub (28) kemekü xan bölögō bi töüni xoi- (29) no xoyor ǰayāni ilyaqči ³ F. 6 r (1) erliq xān bölögō bi : : ene (2) oron-du kümün ireǰi ülü čida- (3) xu atala: ödöge köböün či yaya- (4) ǰi čidabai [:] ken kemekü bui geǰi (5) asaǰbai: ismandari xāni köböün (6) ušāndari xān kemēküi bölögō bi (7) kemēbei: yuuni tula yabunai (corr. pro yabuǰi) kemē- (8) küyidü (corr. pro kemēbe küyidü)

yerü orčilonggiyin dörbön (9) dalai-ēče ayuǰi

yertünčiyin (10) dürgel ǰiryalangi orkin önggütü (corr. pro mönggütü) (11) külisün-ēče ⁴ üčiüken sereǰi (12)

¹ šinalun

³ ilayučei

² üngkün

⁴ orkin okin önggötü külisüni

yasadaq ügei ünən xatungγui joriq bariji
yöüdkel ügei dēdü burxani xu- (13) tuq olxuyin tulada:

uula ködō (14) kigēd gün usudi getülün
ariun (15) busu dörben maxamudiyin tala xaral (16) ügei:
amaraq xatun kigēd čaxa- (17) siyin köliyin ula čeberüütüülen (18)
aqluqtu /sanal/ sayitur ayuula- (19) xuyigi küsen yabumuyibi:

yal do - (20) toro γaqča kümün eyin irōböi [:] (21)
ene delekeyin ejen erketü bodi (22) sadva či
endöröülüqči xamuq (23) dayisun todxor-yēn bürene darun (24)
erdeni dēdü nomiyin aršāni (25) niqtalan edleji:
erketü burxani (26) xutuq mayad türgene olxu boltu- (27) γai

kemēn irōgēd ödō bolboi.

F. 6 v (1) xān tende-ēče xariu ireküi- (2) dūr-yēn: yasu-bēn
γartala xong- (3) giyin maxa šuluji¹ abād: bolyaxu (4) γal ese olon
yabutala: čayān (5) šaryal moritai kümün ireji²: či (6) youn kümün
bui kemēn asaqbai: ušān- (7) dari xān kemēkü bölögē bi: či ken (8)
bui kemēn asaqbai: bi tenggeri-ne- (9) riyin erketü xurmastu bui
kemēgēd (10) γal čakiği ögön irōböi:

xatuu- (11) jil yeketü dēdü bodhi sadva či: (12)
xaršilaqči nayiman tümen dörbön (13) mingγan nisvaniši darun:
γayixam- (14) šiqtu xoyor diyān kigēd čuulγa- (15) ni tōgösken:
xaril ügei burxani (16) xutuq olxu čini tūdē ügei bol- (17) tuyai:
kemēn irōl talbīd ödō (18) bolboi : :

xan köböün tende maxa- (19) yēn xabtaγai čiloun-du bolγoği
(20) xormoyilon ačaraği öqböi: xoyor (21) čaxas üçüükēni tula ese
mede- (22) ji čadatala idebei: mandari (23) γō meden sedkil-yēn
metüüren³: (24) ülü idēd nidüni nilbusu (corr. pro nilbasu) toq- (25)
tōn yaduği: xān kigēd xoyor (26) čaxas medüüjei kemēn dēqši (27)
xarxuyidu inu: xān ögütlebei F. 7 r (1)

¹ R 5 r šulun ² jolyoği ³ R 5 v sedkil inu meneren

[uliqtu] xuluxai eme kümün či:
 ulus (2) baljad-yēn tebčiĵi yabuxudu (3) mini:
 uydixar ügei nököčön nemē- (4) sün bolsu kemēqsen
 ünen ügečini (5) xamiya odboi:

kemēn γuya-bēn (6) deledēd burui xaraji¹ suubai: (7) mandari γō
 yasalxui duu-bēr (8) ögüülebei:

xatangyui jürketü (9) dēdū bodhi sadva eĵen mini: (10)
 xara üsü-bēn čayitala: xayiritu (11) beyēn ölösöd:
 xaluun maxan ču- (12) suyičini meden bögötölö yākin (13) idesü:
 xalaxai xoxoi iyime (14) ĵobolong γaqča nada buyu (15) busudtu
 buyu: ā

kemēgēd xān (16) uurlaĵi xayačaxui üyile ireü- (17) ĵei² kemēn
 dotorōn sanan enelün (18) šinaluĵi suun üčüüken idebei:
 (19) tōün-ēče činaqši yabutala dēre- (20) ēče narani xaluun-du xong
 inu (21) xayarin šüüsü čubirin yabuĵi (22) ese čidād üküdküĵi una-
 bai: (23) mandari γō eldeb čimeq-yēn (24) tasuran üsü-bēn üngtēn
 niyuur- (25) yēn māĵin šoroi üngkün unabai:

(26) tōdüi bayitala xurmasta teng- (27) geri [yeke kii] kiyiskeĵi
 ireĵi yarayigi F. 7 v (1) inu arilyan (corr. pro ariuna) edegēbei : :

tōün- (2) ēče bosči činaqši yabūd ildü- (3) tü dalayidu kürbei:
 tere dalai (4) ildü-bēr ursun bayixuyigi: man- (5) dari γō üĵēd ögüü-
 lebei: (6) uridaki γaltu čölötü tamu (corr. pro γaltu tamu čölötei):
 (7) /tōün-ēče ene/ ülemĵi bui ĵa: (8) xatangyui jürketü bodhi sadva
 (9) ene yertünčüdü enelküi (10) ĵobolong-du oroxu čini ene (11)
 buyiĵa kemēn ögüülüqsen-dü (12) dēre/-ēče/ šarγal moritai kümün
 (13) /irēd/ eyin irōbei:

ildütü (14) dalai xatād tasurin:
 imaqta yabu- (15) xu [γō] ĵam sayitur bütün:
 ilete (16) čing [ünen] ĵoriq sedkil-tü ušāndari (17) xān:
 ilangyuya dēdū xutuq (18) türbel ügei olxu boltuyai : :

¹ buruu xandaĵi ² R 6 r ireĵi which does not make sense

kemēn (19) irōmeqče ildütü dalai tasurin (20) xatabai:

töün-ēče činaqši yabu- (21) ji yeke jemestü uuladu kürin (22) yarči gürmüli barin¹: /busu/ eldeb (23) xayilasun xusun čökörösün -yēr (24) nādaxui suburɣa bosxan tende (corr. pro tede) (25) önidö diyān-du bišilyaǰi (26) suubai:

tende mandari ɣō muu (27) jüüde jüüdülübei²: xoyor čaxas-yēn F. 8r (1) temterin üjükyidü: xān inē- (2) gēd xoyor čaxas ene keb-
tenei³ kemēn (3) xatuni ɣar čaxasiyin toloyoi dē- (4)re /ačaraǰi/
talbin eleqleǰi (5) inēkyidü: xatun eyin kemēbe: (6)

ā xatangɣui jürketü bodhi sadva (7) mini

xayiritu /xoyor/ nilxas-ēče- (8) bēn

xayačaxu bolultai bi:

ene jüü- (9) den mini ayiltai⁴ busu buyu (corr. pro bui) kemēn (10) uyiliǰi kebtebei⁵: ör čayixu čaq- (11) tu xatun bosöd: xān-du jüüden- (12) iyēn medüülübei:

xoyor čaxasi (13) mini ulān xui bolǰi [kōkō] oqtorɣoi- (14) du abči ɣaraqsiyigi⁶: aldartu (15) xān ečige mini bolǰi nada abči oq- (16) bö⁷: tere xān ečige youn bui: xaya - (17) čuuluqči šumnus buyiǰa: kemēn (18) xoyor amaraq [nilxa] čaxas-yēn oǰo- (19) ji /uyiliǰi/ suuxuyidu: xān (20) aruq abči jemestü odun⁸ atala: (21) mandari ɣō ögüülebei a xatangɣui (22) jürketü [bodhi sadva] eǰen mini kümün irekü- (23) le bi kelelčen čidaxu ügei: či (24) /xoyor/ čaxas-yēn sakiǰi suu: bi (25) odsu kemēn ögüülēd aruq abči (26) jorčibai:

tende xurunxan juura (27) suuyād xoyor čaxas suburyan F. 8 v (1) dēre nādan ɣartala basa e- (2) ke-bēn üǰekei ɣarbai: (3) ekeyin irekü barā inu ügei: (4) xolo-ēče nige /birman/ (5) irekü-yi üǰebei

aradu - (6) ni uututai

amandān yeke saxal- (7) tai

¹ R 6 v bosxon ⁵ kebten atala

² jüüdülēd ⁶ R 7r ɣarum

³ kebtenem ⁷ nada-ēče bulān abči ögüm

⁴ arāltai ⁸ *modun* which is incorrect.

uu suluyā metü kebelitei (8)
 narin dersün metü költöi
 ayuu- (9) xu metü beyetei
 anisxa (10) kömiskü-bēn bürküqsen: :

nige (11) birman irekü-gi üjēd (12) tere kümün busu čidkür bayi-
 (13) nam kemēn güün ireji ečigejin (14) öbör-tü šurγaǰi kebbebei
 (15) [boqdo] bodhi sadva ečige birmani (16) üjēd: xoyor čaxas-yēn
 (17) nuubai: xān jarliq bolboi: (18) ā baqši mini xamiyā (corr. pro
 xamiyā-ēče) (19) yabubai kemēn asaqbai:

isman-(20) dari xāni köbüün ušāndari xān (21) öqligö-dü duratai
 kemēkü (22) aldar yeke nerēči-ni sonosöd: (23) /ulus/xoto balyasun-
 du či-ni (24) šine odon kürči: osoldol (25) ügei ariun diyāndu γarlai
 (26) kemēküi-dü: ula-bēn čebürütüü- (27) lün: nigen möškiǰi ireq-
 F. 9r (1) sen-dü mini uγaran örö- (2) šōǰi ireqseyi mini bodhi (3)
 sadva soyirxo[xo] geǰi irebe (4) bi : :

tende [xān] türgen amarād (5) kelelčeye gürmelidü oro (6) kemēn
 jarliq bolxuyidu: (7) birman eyin kemēbe: čini (8) gürmelidü (corr.
 pro gübelidü) bi ülü oromui: (9) ene yertünčidü mini metü (10)
 enelküi jobolongtoi kümün (11) ügei: emegen mini maši yeke- (12) de
 ötölöqsen bölögē: [erilge] γuu- (13) liγayin tula xabi ügei orki-(14) ǰi
 irelebi: birmayigi (15) ödögē tūdēl ügei [ötör] xariu- (16) lumui:
 [xān ögüülbei ā uxātu baqši mini] erelge čini you bui (17) ögüüle ¹:
 ödögē nada yeke (18) ed tabar ügei bolboču (19) oloqsan jöqsen ²
 ödüi (20) tödüi bayinei engkerlen barimtalajǰi (corr. pro ekin-ēče (21)
 ülü barimtalaqsan) čima- (22) ēče ülü xayirlamui: (23) birman ögüü-
 lebei

burxan [bolxu] (24) dēdü sayin mör-yēn sayin (25) bütütügei
 kemēn kūsüküle ³: (26)

bürküq-ēče γaruqsan nara (27) metü geγiqsen (corr. pro geqsen):

¹ R 8 r ögüye ² ümüsüqsen jöüqsen

³ burxan bolxu dēdü sayin mör-yēn budungγui ügei ötör bütütügei kemēn
 sedkikülē:

bodhi sadva (28) ėi xoyor ėaxas-yĕn

bulturul (corr. pro bultul) F. 9 v. (1) ũgei lab ũgŭn soyirxo:

(2) xān jŭrken xayaraqsan metŭ (3) bolon: yambar metŭ¹ ũge ũgŭŭ-
(4) leji ese ėidan ėirai-bĕn (5) bariulyan suubai: /xān/ jarliq (6)
bolbai²: /urugiyin amaraq/ baqši (7) mini ayiladun soyirxo: ũċŭŭ-
(8) ken nilxa /ėaxas mini/ arban nasun-du (9) kŭrĕd ũdŭi [bŭlŭgĕ
xutuqtu biraman] ėimadu [odċi] bŭl jaraċa bol- (10) ji ũlŭ ėidaxu:
[xokiran enelŭn ũkŭkŭ buyijā: xulayai eke inu ũkŭkŭ]: namai
jaraċa bol-(11) yon soyirxo : : [tende xatuu sedkiltŭ] birman kiling-
leji (12) ũgŭŭlebei: ismandari xān eċige- (13) ĕĕe xoyor kŭŭken ċini
dotŭ buyu (14) menggei xatun eke-ĕĕe xatun³ ċini (15) dotŭ buyu
kemĕn ũgŭŭlekŭyidŭ: (16)

xatuu jŭrketŭ bodhi sadva

xara (17) nidŭn-yĕn nilbusu ċubiruulan⁴ (18) suuji:

xatan sedkil-yĕn uyaraji (19)

xatuu sedkiltŭ birman-du eyin (20) ũgŭŭlebei:

urugiyin amaraq baqši (21) mini /ayiladun soyirxo: ũċŭŭken (22)
nilxa ėaxas/ jaraċa bolun ese (23) ėidād ũkŭji xoċorxula. eċi- (24) ge
eke kigĕd: baqši[-du] /mini/ tel tusa (25) ũgei bolxuyin tŭlŭ ũgŭŭle-
bebi: (26) uyaran ũrŭšŭji namai gŭjiren (27) jaru kemen ũgŭŭle-
kŭyidŭ: xatuu (28) sedkiltŭ birman yekede kilingleji F. 10 r (1) burui
xalayi⁵ suubai : :

urugiyin (2) amaraq baqši mini bŭ uurla:

ŭlemji (3) dĕdŭ burxani xutuq olxuyin tula (4)

ŕri jŭrken metŭ xoyar ėaxas (5) mini ċini boltu⁶yai:

ŭlŭ bolxudu⁶ (6) ŭlŭ jobŭn xaraji jaru baqši (7) mini:

aċitu eċigeyin jarliq sono- (8) sŭd xoyor kŭŭken inu

¹ ċu

⁴ ċuulan

² eyin kemebe

⁵ xanda⁶ji

³ emeċini

⁶ uċir ũgei-dŭ

aršān metü (9) xara nidün-ēče nilbusu čubiruulun (10)
arslan metü önggö-bēn maši baruyl- (11) γan:

örgö[n] ama-bēn ¹ xabčiqsan (corr. pro xabjiqan) ²
örö (12) elige-bēn ömöröqsen metü

erdeni (13) sanā-bēn menerin ēderji ³:
eke- (14) bēn nerēdün duruduji uyilal- (15) dun:
enelün γasalun xabxarlan (16) bayiži:
ečiḡe bodhi sadvā xān-du (17) köbüüd ögülebei:

xatuu jürke- (18) tü bodhi sadvā xān ečiḡe mini: (19)
xamuq amitani tonilyuxuyigi (20) küsüji
xayiritu bidani ⁴ meng bolγon: (21)
xatuu [sedkiltü] birman-du /barin/ öqböi : :

xara (22) gürü čiluun dēre:
xatād ödüü (23) γadasu šāmuu ⁵ (corr. pro šamui):
xaltaril mital ügei (24) xatuu-da tebčibüü:
xarangγui (25) söni jüüden buyu ünēr [buyu] ebüü (26) γayalai:

mañdarava čečeḡ (27) metü ösköqsen beye mini (28)
maxači dayisun birmani γartu F. 10 v (1) oroboi [:] ⁶
manjilya kib torγon- (2) yēr xučün ösköqsen xatun eji (3) mini
mayad jobolong-tu bolun (4) yekede γasalamui ja:

eldeb (5) tang-suq debesker dēre: (6)
erkeülün ösköqsen küüked (7) čini
eji ügei γaḡar-tu (8) oči kümüni bōl bolxu bolbu: (9)
erdeni metü γō üjüskü- (10) lüngtū bābai mini

¹ örgö-bēn

² xabčiginuulun

³ meneriülün edēji

⁴ *biramani* which is incorrect.

⁵ šābuu

⁶ R 9r orobuu

γayixamšiq (11) širē dēre ösköqsen eji (12) mini
 xayirtu [xoyor] ni[l]xas bida- (13) ni [ügei-gi] medēd:
 xas erdeni jürke- (14) bēn xayaraqsan metü bolon (15)
 xalaxai xoxoi kemēn xayačaji¹ (16) xočorum ja či eji mini : : (17)

olon-to jöbon tejëji (18)
 öbörön ösköqsen (19) üjüskülüngtү sayixan (20) eji mini
 üjükyē olon (21) jöbolong-gi üüren xo- (22) čorboi či:
 [osoldon xayačaxu] ečüs čini ödö- (23) gē bolbui eji mini : :

aradā[n] (24) üürün ösköqsen² eji mini (25)
 amaraq nilxas-yēn birman[du] (26) ögöqseni medēd:
 aradān (27) üürüqsen jemes nigen F. 11 r (1) jüqtү orkōd
 asuri (2) eldeb čimeq-yēn tasu- (3) rin abči

niγuur-yēn mājin (4) unam ja či : :

tuyul-ēče (5) xayačaqsan ükür metü mō- (6) rön
 tung ürgüljide (corr. pro tungruji) enelün doroi- (7) tuji xočorboi
 eji mini: (8)
 duusuqsan burxan-nuyu- (9) d öündü (corr. pro ončo) ülü ibēkü
 ebüü (10) γayalai
 türbül ügei bodhi (11) xutuqtu niilüülküyin beleq (12) boltuyai:

/kemēn irōbei/ : : (13) tödüi /dēre/ birman čaxa- (14) siyin γar-ēče
 barin čičan³ (15) tatan yabubai: köbüüd ečiğe (16) γurbuula uyilil-
 duxui- (17) du dēre oqtorγui- (18) daki xamuq tenggeri (19) kigēd
 niskü jiberten (corr. pro jibertei) (20) güyikü költön nisen güyin (21)
 uyilaldabai [:] erteni sural- (22) časan jürγan mečin irēd birmani (23)
 γar juuji (corr. pro jüü) debeliyi (corr. pro debeliyin) (24) xayara[n]
 čaxasi (corr. pro činaqši) alduulbai:

tende [xoyor] (25) čaxas xarin güyin ireji (26) bodhi sadva eči-
 geyin öbör- (27) tü šurγuji (corr. pro šuruγuji) kebtebei: F. 11 v. (1)

¹ γasalji

³ čingγada

² ögüqsen

eġgedü undāsuqsan (2) kelebēn delgeġi üġüü- (3) lün
 ekēn duradġi uyilal- (4) dun
 ene yertünčüyin ġobolon- (5) g ġmi¹ biiġe:
 eġi sayixan (6) babayigi irebüü kemēn ire- (7) lei bida : :

arsalan baras- (8) tu ideqdebüü eġi mini: (9)
 ada todxortu bariqdabuu (10) eġi mini:
 ā xalaxai [xa]bi (11) ügei xaġačan xočorboi (12) eġi mini:

tende birman (13) xarin möšköġi ireġi (14) uurlan xoyor čaxasiyin
 (15) ġar-ēče čingyada barin (16) tataxuyidu xoyor čaxas (17) eyin
 elbøren öġüülebei (18)

uxātu sayin baqši mini ayil- (19) dun soyirxo:
 udbala (20) čeeq metü öšköqsen eġi mini (21) gere šaradu ġemestü
 (22) odolai
 olġi ačaraqsan (23) ġemes-yēr xutuqtu baqši- (24) yi takiyā
 uyarān öröšöġi (25) türgene eke köbüün bidani ġolyuul: (26)

xubčasu debel mini yasatu- (27) ġai:
 xoyitu yabudaliyin (28) ġang yabudal² surġatuyai: F. 12 r (1)
 xoyor ġayāni üüle bü- (2) tüküyin mörtü
 xutuqtu baq- (3) šiyin bōl bolġoġi ögtügei (corr. pro öġsügei) : : (4)

uriduyin aġi üreyin küčü- (5) bēr:
 učiralduqsan eġige (6) eke-ēče xaġačaxu čaq (7) mini ödügē bolbu
 kemēn

(8) uulildun ali-bēn ġabxan (corr. pro ġang) atala: (9) ušāndari xān
 eġige inu (10) uru unabai: xatuu sedkil- (11) tü birman tatan tülkin
 (12) ġübšiqsēr abun odboi: (13) xurumxan atala mandari ġō (14)
 örö-bēn (corr. pro oroi-bēn) xorosči ġürke- (15) bēn ködölküi-dü
 čaxas-yēn (16) ereġi xarin irebei:

¹ R 10 r ödügē ² R 10 v bayidali

xamuq (17) amitani tusayin tula
 ɣayixam- (18) šiɣ bodhi xutuq olxuyin (19) mōrtü
 xayiritai čaxas-yēn: (20) xatuu birman-du öqböi bi:
 ɣasal- (21) xuyigi uuruji daxan bayasalča (22) sayin mandari ɣō
 mini
 kemēküi- (23) dü

arudān üürüqsen jemes- (24) yēn nigen jüqtü orkin
 asuru (25) ɣašuuduqsan-yēr ɣasulun ¹
 ariun (26) badma čečeq metü jürüken (27) čaxas mini:
 ayungɣa möndör F. 12 v. (1) kiruudu daruqdabuu ebüü ɣaya-
 (2) lai : :

eldeb tangsuq debes kertü (3)
 erkelülün ösköqsen ayilitu² (4) unayan [ālitu] čaxas mini:
 eji ügei (5) ɣaɣar-tu busudiyin bōl bolbu (5 a) ta mini
 eriküi küsel-ēče xayačaxu mini ödögē bolboi:

xatuu (6) sedkil-tü birmani (corr. pro birman-du) üüdüdü (7)
 xalada[n] naliqdaji³ joboboi či: (8)
 xalaxai xoxoi unayan ālitu (9) jürken čaxas mini
 xara čid- (10) küriyin ɣar[-tu] odon atala

ülü (11) xayarixu jürken mini: yuu- (12) tai (corr. pro dai) batu
 bui : :

ariun čindaman metü ⁴ (13) teberin ⁵ ösköqsen
 adalidxaši (14) ügei yeke ɣō dürüsütü (15)
 amaraq čaxas-ēče
 amidu xayača- (16) xu mini ödögē bolbuu:

¹ R has, instead of this line, arasu eldeb čimeq-yēn tasurin ebčöü niɣuur
 mājīn ɣašoun doun-yēr ɣasulun unumui ja či

² R 11 r eyetei ³ nančiqdaji

⁴ padma čečeq metü ⁵ tebkerlen

altan (17) širē dēre

aldarlan ösköqsen (18) öri tölō ügei güyičebüü (corr. pro küči-
mini)¹:

a- (19) riun čayān öülen oqtorγui- (20) du² ese toqtobuu:
ariun padma (21) γaǰariyin jüqtü ese toqto- (22) buu:

axu [olon] jöbolong-[gi] dān čidaxu (23) namai ükü [kü] lē sayin
bolxu sanǰi: (24)

alyasan³ xayāčaxu mini ödögō (25) bolbuu čaxas mini:

širtü tergen (26) dēre nādxan ösköqsen čaxas (27) mini
šumnusiyin [xān] /genete/ irēd F. 13 r (1) kötölji odbuu:
šingši (2) jüsüčini üjeǰi /xangxu/ (3) bülügē bi : :
širten xayāčaqči (4) mini ödögē bolbuu : :

kökö oqtor- (5) γuyin šubuun uruxudu torbuu: (6)

gün yeke dalayin jayasun öšidü (7) unabuu [:]

köqǰiqči nara sara (8) raha baribuu:

köröküi unayan (9) ayilitu čaxas mini ebüü yaǰalai : :

(10) tödüi uyilād eldeb čimeq- (11) yēn tasurin elege bōrōbēn⁴ (12)
deledün üsü-bēn üntēn (corr. pro üqtēn) ene- (13) lün uyilād (corr.
pro üyildēd) uruu unabai : : (14) tende xatuu jüreketü bodhi (15)
sadva γar-ēče /ini/ tataǰi [niγur arčin bosxoboi : :] tende (16) birman
baqši /inu/ xoyor čaxas[-i] (17) inu abči ödöd eljigeni (18) šēsütü
balyasun-du⁵ kebtüü-lün (19) eljigini nemnē debel[-i] ömös- (20) ken
jarabai: noyiton tülē (21) tüüǰi irebe kemēn /xoyor (22) čaxasi/
üürgestü xarayana- (23) bēr yeke nalilibai⁶:

čaxas (24) uyilād xoyitu ödör xo- (25) lo γaǰar-tu odči xuurai
(26) tülē abči iretele yeke (27) časun möndör xura budan F. 13 v (1)
üyiljen oroxuyidu tō- (2) röǰi aliba jüq yabuxui- (3) bēn ese meden
türgen amaran (4) suuǰi [ečige] eke-bēn duradun uyilabai : :

¹ öriqdarlan öritölō güyičebüü

⁴ R 11 v elke örōn

² oqtorγuyin tübtü

⁵ bayišing-du

³ inayasa

⁶ nančibai

(5) tödüi atala üüsandi /yeke/ (6) noyon ulusiyin nige üüledü
(7) yabun atala: uçıraldaǰı (8) çaxasiyin duu sonosöd uya- (9)
ruxu sedkil-yēr eyin asaǰ- (10) bai:

aldarşıqsan boǰdayin (11) nere nerēden uyiliǰı¹: (12)
/ariun padma çeçeǰ metü/ (13) xoyor çaxas kenē bita:

(14) xariu ülü öǰün duu ügei (15) suubai : : basa dakin asaǰbai: (16)

örö jüreken ömörökü metü (17)
oroyin üsün mini şirbēkü (18) metü²
urin egeşiq-yēr duu- (19) risxaxui xoyor küüken
ünen (20) üge-bēn yuuni tula ülü öǰüi-(21) lenei ta:

xatangyui jürketü (22) bodhi sadva uşandari xān (23) eçige mini
bölögē: mandari (24) γō xatan eke mini bölögē: (25) xoyor jayāni
sayin mör bü- (26) tüküyin³ tulada: xatuu sedkil- (27) tü birman-du
bidani bōl bolıon (28) jaru kemēn öǰölei⁴ kemēküi- F. 14 r (1) dü
ubsadi yeke noyon (2) uyilan öǰüülebei : :

xayirtu (3) lixur⁵ utusun metü duutu (4)
xarangyui-gi geyigülüqçi (5) nara metü jüsütü çaxas mini (6)
xatuu sedkil-tü birman-du (7) bōl boluqsan aǰı:
/xān öbökö (8) xatun emege eke:/ xamuq (9) ulus tergüütendü
öǰüülekü- (10) lē.

xudal (corr. pro ā xatun) kemēkü buyıǰa: (11) kemēn uyilibai⁶ [:]
tegēd nara (12) metü önggötü: γalǰuu (13) alǰiyās ügei sedkiltü (14)

¹ R 12 r nere nereyidüqsen ² şirü metü ³ bütēküyin

⁴ öqnei ⁵ yongxor

⁶ uyilād şoroi üngkün unabai: xoyor çaxas bosöd tatan abçi nidün-düki
nilbusun (F. 12 v) inu arçiǰı teberin uyilibai: ubsandi yeke noyon uyilibai:
xoyor jürken metü amraq belei: çayān jā öǰüqsen . . . tu bölüge: tani osol-
duulun jobōqson bi terigüülen xamuq ulus bölügē tere gem . . . bida bügüdēr
gemşin tani köl-dü namançılan γayixamşiq padma çeçeǰ metü önggötü γajıu
alǰiyas ügei sedkiltü çaxas mini:

čaxas mini xān öbökö ečige (15) xatun emege eke kigēd (16) xamuq yeke ulus jūqtū čini (17) tula jorčiyō kemēkūdū : : xoyor (18) kүү-ken /xariu/ eyin kemēn ögүү- (19)lebei:

xatangγui sedkiltü (20) bodhi sadva ečige mini (21)
xamuq amitani tusalaxui-yi (22) erkilen sanaži:
γayixamšiq- (23) tayi dēdū burxani xutuq ol- (24) xuyin tulada:
xatuu birman- (25) du ürgüljide bōl bol kemēq- (26) sen jarliqgi
inu ülü ebde- (27) müi bida:

ödögō manayār (28) xubiran xatuxui čečeq F. 14 v. (1) metü
beye-bēn [xayiralal ügei]
öüri urtada (2) [yeke] xalatai birmandu /küčīn/ ünēn- (3) yēr
öggülē (corr. pro ögüle):
erdeni sayin (4) ečige ekeyin mini ači xarīd (5)
[endüürel ügei xoyitu mör bidani bütütügei : ülü odumui]¹ (6)

kemēn üsü-ben üntēži (7) ögōd uyilabai: tegēd ubaši- (8) di yeke noyon yāraži (corr. pro yarāži) xarīd (9) xatun terigüülen xamuq yeke (10) ulustu yamōro boluqsan učir (11) būrin ögüüleki-dū : : xamuq-yēr (12) ā xudul beyi jā kemēn kökō- (13) risken uyilidabai: tende (14) xān. ubisidi yeke noyon- (15) ni ötör yabuulbai [:] altan (16) mönggün erdeni terigüülen (17) ed tabar abun odči : xatuu (18) birman-ēče kүүken doliži (19) abād xariži yabuži kürbei: (20) xān öbökö xatun emege eke (21) bügüdēr toxurči abun tebirin (22) küsel-yēn xanučabai : :

xoyor (23) čaxasiyin xoyino mandari γō (24) xatun-yēn nige ügeyitei birman- (25) du ögüqsen tōüni medēd ismandari (26) xān eldeb erdeni terigүү- (27) len ed tavar yekede ögün do- (28) liži abād čaxastu niyilüül- (29) bei : :

F. 15 r (1) tōüni xoyino ismandari (2) xān köbүүn-degēn jolyaxui- (3) du čin luusa morin eljigen (4) tergүүten-ni öqči jalaxuyin (5) beleqtü altan mönggün tergүүten (6) eldeb erdeni örgöbei (7) tende

¹ R ends here.

(corr. pro dende) ečigeyin jarliq ülü (8) ebdeküyin tula ušāndari (9) xān diyān-ēče γarči xarin (10) ödö bolji irēd ečige: (11) eke köbūn bügüde buyantan (12) neyilji kūsül-yēn xanbai : :

(13) tende (corr. pro dende) γurban jūrγān xonoq- (14) tu xurim keji xutuq oršuu- (15) bai : :

tödü čaq-tu tere učir- (16) daki ismandari xān sudada- (17) ni xān bolbai: mengge xatun (18) maxamai bolba: ušān-dari (19) xān mōn sakyamūni bolbai: (20) mandari γō xatun kemēkü sa- (21) čama xatun bolbo [:] kirsan (22) čaling xoyor šariyin köbūn. (23) molon toyin xoyor bolbo: sub- (24) sidii yeke noyon tōgōs anan- (25) da bolbo mandari γō xatun (26) čaxas tergüuten dōrbōn F. 15 v (1) kölgōn tergen ereji abuq- (2) čī baqšinar rig-šad (3) bolbai: : ::

TRANSLATION OF THE OIRAT TEXT

(F. 1 v) I bow to the Teacher Mañjuḥoṣa.

Once, at a former time, the son of the Lord¹ Ismandari, Prince Ushandara had secretly given the favorite pure white elephant of his father to others, in consequence of which the numerous commoners unanimously spoke in anger to the great lord Ubsudi²: »An end should now be put to alms of this boy!» Thus they spoke in reverence. Thereupon his alms were stopped. Prince Ushandara spoke to the numerous commoners:

»That was my giving without regret,
in compassion on the sorrowful paupers,
for the benefit of all living beings,
for the sake of unretreatingly obtaining the holiness of the sublime Buddha!

You do not know why a flower rain fell from the blue sky and music resounded on the day the pure white elephant had been given.»
(F. 2 r) Having spoken this, he took four mounts and a cart, and when

¹ R king. ² R Ubsandi.

he was setting on the journey, his spouse, Mandhari the Beautiful, folded her hands and spoke:

»O my firm-minded and firm-hearted Bodhisattva and Lord,
I shall not make obstacles to thy becoming a Buddha!
I shall join thee and contribute a little bit.
Look upon me with compassion, deign not to abandon me!

Even if the mighty and harmful devil
who leads astray should come down from the almighty heaven
and forbid, in various ways, and angrily execute and make ob-
stacles,
I shall not separate from thee, [my] virtuous saint!«

When she had spoken so Prince Ushandara answered:

»Listen, my Mandhari Beautiful!
I wish unretreatingly for holiness of the sublime Buddha
for the sake of all the living beings.
There are many who suffer and beg, persistingly seeking. (F. 2 v)
Stay [here] and bring wholly up the two children of thine!«

When he had spoken so [she said]:

»To what other refuge shall I speak
if thou, sublime Bodhisattva, hast no compassion?
I shall die in my unrestraint, suffering, mourning, and despairing,
not looking in the direction of my lovely infants!«

When she had spoken so and he had compassion on her and went
taking all the three of them along with him,
numerous beggars, immeasurable and limitless, spoke lamenting
with sad voices:

»My holy Lord and Bodhisattva, dearer [to us] than father and mother,
 hast thou abandoned the numerous suffering poor beggars?
 How shall we live, separated from thee, precious saint?
 To whom shall we speak when we go down in sufferings? Alas!»

When they had spoken so, (F. 3 r) the prince Ushandar deigned to satisfy them with gold, silver, and other goods and items from the treasuries of three cities. The numerous beggars entered the treasure city.

After that, while he was travelling further, the boys and girls of the neighborhood came and began weeping and lamenting with sad voices:

»Refuge of all, my holy Bodhisattva and Lord [who art] like a father [to us],
 where didst thou put the numerous ignorant and stupid sufferers?
 May my separation from thee, wondrous and sublime Bodhisattva,
 be [only] a delusive dream at dark night! Alas, what shall we do?!»

Upon their lamentation [he spoke thus]:

»I have set out in order to help various beings,
 after manifestly seeing the splendor of mighty Buddha,
 reaching the holiness of the precious supreme (F. 3 v) Bodhi,
 desirous to rescue six kinds of lower creatures!»

Having spoken thus, he took off his adornments and then the garments, gave them [to the boys and girls] and sent them back.

After that, while he was journeying further until the sight of the city disappeared, a brahman came from behind and begged for the [prince's] four mounts. The prince took the brahman by the hand and spoke:

»They are strong horses for riding and transportation,
 they are hard¹ and fast for charging,
 they are strong, neither stumbling nor falling,
 they are very handsome when they overtake, breaking away
 [from the other racers]».

Praising them, (F. 4 r) he gave him his four horses. Then the brahman rejoiced and spoke thus:

»Holy Bodhisattva Prince,
 by having given a poor brahman all thy four strong mounts
 shalt thou reach the supreme holiness from which there is no
 return [to the original stage],
 having vanquished all foes, the attachments!»

Having given such a benediction, [the brahman] went back.

There the prince put himself to the cart, made his wife and both his children sit on the cart, and while they were going, another brahman begged also for the cart. — »O teacher brahman, I have no other friend but my shadow and no other transportation means but the cart. Nevertheless, I shall give my cart to thee, sublime teacher, so that thy feelings be not hurt!» (F. 4 v) When he had spoken so, the brahman said: »If you say 'I shall give it to thee', [you should take into consideration that] there are thy wife, Mandhari the Beautiful, and both thy children, Kṛṣṇājīnā and Jāli!» When he had spoken angrily, and the queen, her face distorted with sadness, was thinking »I can certainly walk but what shall I do about my two children?», and was feeling unhappy, the prince spoke:

»My youthful Mandhari Beautiful, where have gone thy [words]
 'I shall contribute with ardent zeal, following [thee] and happily!' which were spoken when I said I should leave my horses and go alone?»

¹ R quick.

You may walk, helping to lead them and pressing them to thy heart! Do not worry thy mind!»

Saying this, he took his wife by the arm, helped her to alight, and (F. 5 r) gave his cart [to the brahman].

The brahman spoke:

»May two benefits of thine be completed quickly and without worry because of having given me, a poor man, the good¹ and fast cart which had become a support for the beloved mother and sons, all three of them, who had truly followed thee in thy journey towards the pure contemplation!»

Having made this benediction, he went back.

When they went from there further they went leading Kṛṣṇājinā and Jāli by the hand. Then they came to a fiery chasm. In the heat of the sun from above and the heat of the ground below, the soles of the feet of the mother and the sons, the three of them, were blistered, and they were unable to walk. While they were [still] walking for a while, a spot of black earth appeared (F. 5 v). The prince spoke: »My youthful Mandhari Beautiful, sit down and take a quick rest, wait for me! I shall find for you some food to eat and [water to] drink!» With these words he went.

A red flame appeared and blazed on the black spot. The princess saw the prince go into that fire, she tore off all her adornments, tore her hair, scratched her face, and fell down, lamenting, crying, and biting² the earth. There, the two children embraced their mother, the one pulling her by the head, the other pulling her by the hand, they licked out, with their tongues, the earth [which had accumulated] in [her] mouth, and sat with tears in their eyes.

¹ Lit. full of merits.

² Translated after R. The word *kübün* is unknown. It may be an error instead of *körbön* »rolling on the ground».

Having seen in that fire a black-bearded man on a chestnut-colored horse, Ushandar Khan, seeing him, asked: »How does he sit in hot fire, like a creature of the hell? Who art thou?» — »I was in former times a king by the name of Ayub. After that I was (F. 6 r) Erlig Khan¹ who discriminates between two rebirths.² How wert thou able [to come here], whereas nobody has been able to come to this place? Who art thou?» So he asked. — »I am called Ushandar Khan, the son of Ismandari,» said [the prince]. — »Why art thou walking?» When he had spoken so, [the prince answered]:

»Generally dreading the four seas of the Saṃsāra,
abandoning the full pleasures of the world and slightly awakening
from the material fetters,
with true, unfeigned, and firm resolution,
in order to obtain the unending supreme holiness of a Buddha,

Traversing mountains, plains, and deep waters,
never looking at the four unclean elements,
causing blisters to the soles of the feet of my beloved wife and
children,
I am walking with desire for meditation in seclusion!»

The one man in the fire made such a benediction:

»Mayest thou, mighty Bodhisattva, Lord of this world,
conquer all thy obstacles and foes that lead astray,
thoroughly acquire the *rasāyana* of the precious supreme doctrine,
and quickly and certainly obtain the holiness of the mighty
Buddha!»

Having made this benediction, he went.

(F. 6 v) When the prince was coming back from there, he had sliced off the flesh from his buttocks so that the [bare] bones stuck

¹ Yama, ² R who vanquishes two rebirths.

out, and while he was walking and not finding fire to cook [his flesh], a man on a white-yellow horse came and asked him: »What kind of a man art thou?» — »I am called Ushandar Khan. Who art thou?», asked [the prince]. — »I am Khurmusta,¹ the mightiest of gods», he said, struck fire and, giving [it to him], made a benediction:

Mayest thou, sublime Bodhisattva endowed with great endurance, suppress the eighty-four thousand hindering attachments, complete the two wondrous meditations and accumulations², and obtain, without delay, the irreversible holiness of a Buddha!»

Having made such a benediction, he went.

The prince cooked his flesh there on a flat stone, brought it in the skirt of his robe, and gave it [to his wife and the children]. The two children did not know [what it was], because they were little, and they ate to satiety. Mandhari the Beautiful knew and, bewildered in her mind, did not eat it, unable to keep back her tears, looked upwards lest the prince and the children noticed, whereupon the prince spoke (F. 7 r):

»Greedy and thievish woman,
where did thy true words go,
that thou wouldst join me, without sorrow, and accompany,
those [words] spoken by thee when I was going and leaving my
people and the palace?»

With these words he struck himself upon the thigh and sat down, looking in the other direction. Mandhari the Beautiful spoke in a sad voice:

»Firm-hearted sublime Bodhisattva, my Lord!
How shall I, with thy dear body starved so that thy black hair
has turned white,

¹ Indra, Śakra.

² Sanskr. *nāmarūpa*, a duality which includes all dharmas in Abidharma philosophy.

eat [this], knowing that this is thy warm flesh and blood?

Ah, woe! Is there such a suffering to me alone [in the whole world] or [also] to others?»

[And thinking] »Ah! The prince might become angry and separation might come forth!«, thinking this, she ate a little, sitting in sadness and grief.

Then, while they were walking further, his buttocks burst in the heat of the sun, liquid was leaking out, and he was unable to walk and fell unconscious. Mandhari the Beautiful tore off her various adornments, tore her hair, scratched her face and fell down, biting the earth.

Then, god Khurmusta came making a strong wind blow, (F. 7 v) cleansed [the prince's] wound and healed him.

After that, he rose, went further and arrived at the Sea of Swords.¹ Mandhari the Beautiful saw that sea flow with swords and spoke: »This is certainly still more than that fiery hell of not long ago. Firm-hearted Bodhisattva, this is certainly thy entrance into grief and suffering in this world!« When she had spoken so, there came a man on a yellowish horse and made such a benediction:

»May the Sword Sea dry up and cease to be,
may there be made well and for ever a beautiful walking-road,
may the manifestly firm-hearted and truly resolute Ushandar
Khan
obtain, in particular, the supreme holiness without any hindrance!«

As soon as he had made this benediction, the Sword Sea dried up and ceased to be.

Walking from there further, they arrived at a large mountain growing fruit, climbed it, built a hut plaited [of twigs], erected a toy *stūpa* of various [trees such as] elms, birches, and juniper, and they settled there in meditation for a long time.

¹ Lit. Sea with swords.

(F. 8 r) There Mandhari the Beautiful had an ill-boding dream. When she was groping and looking for them (i.e., the children), the prince laughed and said: »Both children are lying here«, and he put the hand of his spouse upon the heads of the children, and while he was laughing and ridiculing her, the princess spoke thus:

»O my firm-hearted Bodhisattva,
I shall probably be separated
from my two beloved infants.
Is not this dream of mine frightening?«¹

She spoke so and lay weeping. At the time of daybreak, the princess rose and told the prince about her dream: »A red whirlwind arose and went to the blue sky, taking my two children. My renowned king father appeared and brought [them back] to me.² Who is that king father? He is certainly Māra who brings separation!« When speaking thus she was sitting and weeping and kissing her beloved children, the prince took a basket and while he was leaving after fruit, Mandhari the Beautiful said: »O my firm-hearted Lord and Bodhisattva. If someone comes I cannot speak. Thou sit and watch thy two children but I shall go!« Having spoken so, she took the basket and went.

Having sat there for a short time, both children climbed playfully up the *stūpa* (F. 8 v) and went up in order to see their mother. There was no sight of the coming of their mother. They saw [however] a brahman come from afar. Having seen a brahman come

With a sack on his back,
with a large beard around his mouth,
with a belly like a large bucket,
with legs like thin [stalks of] feather-grass,
with a frightening body,
[a brahman] whose eyelids were covered by eyebrows,

¹ R arāltai

² R gave them, snatching [them] away from me.

they said: »He is no human being but the devil.» They came running and lay down sheltering themselves on the bosom of their saintly father.

Bodhisattva, their father, saw the brahman and hid his two children. The prince spoke: »O my teacher, where do you go?» Thus he asked him.

»Prince Ushandar, son of King Ismandari,
having heard of thy great name and fame that thou likest alms-
giving,
I went and arrived recently at thy realm and city,
and when it had been said that thou hadst left, without negligence,
for pure meditation,

I came, causing blisters to my soles and, following the trail, I came thinking (F. 9 r) my Bodhisattva would soften his heart, have compassion, and bestow his grace upon me, the comer! — »Take a quick rest and we shall talk! Enter the hut!» When the prince had spoken so, the brahman said: »I shall not enter thy hut. There is in this world no [other] human being as miserable and wretched as I am. My wife is very old. I have come to beg, leaving [her] without help!» [The prince thought] »I shall send the brahman back quickly and without delay.» [Then he asked] »What is thy request, my wise teacher? Speak¹! Although I presently do not have much property, there is [still] a little of what I have acquired and transported.² I shall love thee³ and shall not grudge thee!» The brahman spoke:

»If thou wishest that thy supreme and good way towards be-
coming a Buddha be completed well,⁴
deign to give me for sure and unswervingly

¹ R I shall give.

² R What I am wearing (lit. what I have put on and hanged [on me]).

³ Translated from R 7 r. The ms. has *ekin-eče ülii barimtalagsan* »unattached from the beginning».

⁴ R If thou thinkest that thy supreme and good way towards becoming a Buddha should be completed quickly and without trouble.

thy two children (F. 9 v),
 o Bodhisattva shining like sun that appears in darkness!»

The prince, feeling as if his heart had burst, could not utter a [single] word and sat with a gloomy face. The prince said: »Dear teacher of [my] relatives, deign to understand! My little infants, my children, have not yet reached the age of ten. They cannot go to thee, saintly brahman, and become slaves [or] servants. They might die of damage [to them] and grief. Their worthless¹ mother will die. Deign to make me [thy] servant!» Then the cruel brahman became angry and spoke: »Are thy two children dearer [to thee] than thy father, King Ismandari? Is thy spouse² dearer [to thee] than Mengei, the queen mother?»

When he had spoken so,

The firm-hearted Bodhisattva
 sat shedding tears from his dark eyes,
 his firm mind disturbed³,
 and spoke thus to the cruel brahman:

»Dearest teacher of [my] relatives, deign to understand! I have spoken so because it will be of no use nor profit to the father, mother, and to my teacher, if the little children, the infants are unable to be servants and [instead] will die. Soften, make up thy mind, and take me as [thy] serf!» When he had spoken so, the cruel-hearted brahman became very angry (F. 10 r) and sat looking⁴ in the other direction.

»My dearest teacher of [my] relatives,
 for the sake of obtaining the most sublime holiness of Buddha,
 let my two children who are like [my] heart and inside be thine!
 Employ them, my teacher, not causing sufferings to them when
 something should go wrong!»⁵

¹ Lit. thievish.

⁴ Lit. turning away.

² R wife.

⁵ Lit. when thou art dissatisfied. R 8 v for no reason.

³ Lit. soft, weak.

His two children, having heard the words of the beneficent father,
shed tears from their *rasāyana*-dark eyes,
their lion complexion greatly darkening,

their wide mouths tightly closed,
as if their innermost ¹ had contracted,

losing their precious minds and faltering,
crying, mentioning and calling their mother,
lamenting in despair, [their faces] growing black,
the sons spoke to [their] father, the Bodhisattva Prince:

»My father, firm-hearted Bodhisattva Prince,
desirous of rescuing all the living beings,
thou hast given us, the darlings,
as bait to a cruel-hearted brahman.

Doest thou drive ² a stake which has not yet been tempered
into a black stone?

Hast thou abandoned [us] fearlessly and unhesitatingly to hard-
ship?

Is this a dream at a dark night or is this reality? Alas, what shall
we do?

My body raised like a Mandārava flower
has fallen into the hands of an ogre, a foe, a brahman ³ (F. 10 v).
My mother who raised [me], covering [me] with fringed silken
cloth,
has certainly become distressful and is mourning very much.

Thy children who were brought up, being caressed
on various beautiful mattresses,

¹ Lit. pit of the heart and liver.

² R Didst thou drive.

³ R my body . . . fallen . . . (as a question).

have they gone to a deserted place and become slaves of a stranger?
O my pretty mammy as beautiful as a jewel!

My mother who has brought [us] up on a marvellous throne,
having learned that we, the two beloved infants are missing,
you feel as if your jade-jewellike heart had burst,
and remain separated ¹, my mammy, exclaiming alas and ah!

My handsome, beautiful mother who raised [us], pressing to her
heart,
and brought [us] up, suffering many times,
thou hast remained [alone], carrying sufferings [too] many to
bear.²

Has now come separation through a mistake, thy end, my mother?

My mother who has raised [me], carrying [me] on her back,
having learned that her beloved infants have been given away
to a brahman,
will cast (F. 11 r) aside the fruit brought on her back,
will tear off the various adornments of hers
and fall down, scratching her face.

My mother has remained behind, certainly suffering and distress-
ful,

lowing like a cow separated from [her] calf.

Will not the perfect Buddhas give her protection? What has
happened?

Let there be a sign of reunion in bodhi-holiness without any
delay!»

Thus they made their benedictions.

The brahman seized then the children firmly by their hands and
went, dragging [them]. When the boys and the father, all three of

¹ R mourning. ² Lit. to see.

them, were weeping, all the deities in the high sky, the flying feathered tribes, the running quadrupeds,¹ [all of them] wept, while flying and running. Six apes which had learned [tricks] before came, bit the brahman's hands, tore his garments, and caused him to let go his hold of them.

There came the two children, running back, and lay down, hiding themselves on the bosom of the Bodhisattva father (F. 11 v),

Stretching out and showing their tongues plagued by thirst to
 [their] father,
 remembering their mother and weeping,
 they spoke: »Such is certainly the suffering in the world!
 We have come [asking] whether our mother, our handsome
 mammy has come?

Has my mother been devoured by lions and tigers?
 Has my mother been seized by evil spirits and hindering ghosts?
 Ah, alas! My mother has remained behind, separated from us and
 far away!»

There came the brahman back, following their trail, and when he seized the children firmly by their hands and dragged them [away], the two children spoke obediently thus:

»My wise and benign teacher, deign to listen!
 My mother who had raised [me] like an Utpala flower went with
 the first light after fruit.
 We shall treat the saintly teacher to fruit which she has found
 and brought.
 Soften thy heart, have mercy, and make us quickly meet again,
 the mother and the sons!

Mend my garments!
 Teach me the nature and character of the future deeds! (12 r).

¹ Lit. those having feet.

Let us make [ourselves] slaves of the saintly teacher
for the sake of completion of the deeds of two rebirths!

Has now by force of the *karma*
my time come to separate from the parents met [in this rebirth]?»

While they were crying thus and losing their composure, their father, Prince Ushandara fell down. The cruel-hearted brahman led them away, dragging, pushing, and beating [them].

Shortly afterwards, came back Mandari the Beautiful, looking for her children with pain in her heart, her heart beating [anxiously].

»For the benefit of all living beings,
on the path of obtainment of the wondrous bodhi-holiness,
I have given away my beloved children to a cruel brahman.
Cast away sadness, take part in [my] joy, my good Mandari
Beautiful!»

When he had spoken so,

She cast aside the fruit she had carried on her back
[and exclaimed] in her great distress:¹

»Have they been hit by thunder, hail, or (F. 12 v) hoarfrost,
my hearts, my children who are like pure lotus flowers? What
has happened?!

My frolicsome children who are like playful foals,
brought up lovingly on various marvellous mattresses,
have you become slaves of strangers in a deserted country?
Now has come my separation from what I wish and look for!

You have suffered, being beaten and ill-treated
at the door of a cruel-hearted brahman.

¹ R Thou wilt certainly fall down, mourning with a sad voice, tearing off the skin [and] various adornments of thine and scratching thy breast and face.

Alas, o my hearts, my children frolicsome like foals,
 how strong is my heart which does not burst,
 although you are falling into the hands of a black devil!

Has now come, in my lifetime, the separation
 from the beloved children
 raised and embraced ¹ like an immaculate cintāmaṇi,²
 who have a very beautiful appearance beyond comparison?

Has the glorious upbringing
 on the golden throne come to an end with no remuneration?³
 Has not the clean white cloud settled in the sky?⁴
 Has not the immaculate lotus flower settled in the direction of
 the earth?

It would be good if I died, unable to carry the existing many
 sufferings!

Has now come disturbing separation ⁵, o my children?

My children raised and permitted to play in the varnished vehicle,
 has suddenly the king of the devils come and (F. 13 r) led you
 away?

I would be satisfied, seeing your appearance!

Has now come for me [the time] to separate [from you], my eyes
 widely open?

Has the bird of the blue sky fallen into a trap?

Has the fish of the deep, great sea got into a net?

Has Rāhu seized the blazing sun and moon?

Alas, my darling [little] foals, my frolicsome children! What has
 happened?!»

¹ R nursed

² R like lotus flowers

³ Lit. without payment of the debt.

⁴ R in the center of the sky.

⁵ R my separation from the beloved ones.

She wept for a while, tore off her adornments of various kinds, beat her breast,¹ tore her hair, wept and cried and fell down. Then the firm-hearted Bodhisattva pulled her by the hand, wiped her face, and helped her to stand up.

Then the brahman, the teacher lead away the two children, made them lie in a building filled with donkeys' urine, made them put on coats made of donkeys' covers, and used them as servants. He beat them very much with a thorny *kharagana*² stick by reason of having brought wet fuel.

The children wept and went on the next day to a remote place. While they were bringing dry fuel, and great snow, hail, rain, and fog (F. 13 v) fell in large amounts, they lost their way and sat quickly down to rest, not knowing in which direction to go, and wept, remembering their father and mother.

Meanwhile, while the great minister Ubsandi was travelling on a state business, they encountered each other, and hearing the voices of the children, his heart touched, he asked thus:

»Whose are you, children who are like immaculate lotus flowers, weeping and mentioning the name of the renowned saint?»

They sat silently, not giving [him] an answer. Again he asked:

»Why do not you speak your true words,
you children making sound your angry voices,
whose heart seem to shrink,
whose hair at the top seems to stand on end?»³

— »The firm-hearted Bodhisattva, Prince Ushandara is my father. The queen Mandari the Beautiful is my mother. For the sake of completion of the good path of two rebirths he gave us as slaves to a

¹ Lit. her liver and kidneys. R liver and aorta.

² Khalkha *örgöst xargana* Caragana microphylla, Pall.

³ R whose hair at the top is like coral.

cruel-hearted brahman!» (F. 14 r) When they had spoken so Ubsandi, the great minister, said weeping:

»My children whose voices are like [the sound of] a lovely silken thread,
whose complexion is like the sun which illuminates the darkness
have, as it turns out, become slaves to a cruel-hearted brahman.

If I tell about this to the king, the grandfather, to the queen, the grandmother, to all the people and to everyone else, they will certainly say that this is untrue!» He wept, saying this. Then [he spoke again]: »My children with hearts void of insane temptations, I shall go for your sake to the kingly grandfather, to the queen grandmother, and to the whole great people!» When he had said this, both the children answered thus:

»We shall not violate the order to be slaves to a cruel brahman
for ever,
which our firm-hearted Bodhisattva father
has given for the sake of obtaining the wondrous and supreme
holiness of Buddha,
while foremostly thinking about benefiting all the living beings!

If we truly render our services to the very severe brahman,
not sparing our bodies which are like flowers that will wither and
dry now [or] tomorrow (F. 14 v),
let our future path be fulfilled unerringly,
after returning the benefits to our precious and good parents!

We shall not go!»¹ Having spoken so, they wept tearing their hair.

¹ R Having wept he fell down, biting the earth. The two children rose, dragged him, wiped the tears of his eyes, embraced him, and wept. The great minister Ubsandi wept. »The two of them are as beloved as the heart. He has given . . . the white elephant. The ones who have caused you suffering by neglect are I and the whole people. That evil . . . All of us are praying, in repentance, to your feet, my children who have an appearance like wondrous lotus flowers and minds void of falsehood and delusion.»

Then the great lord Ubsandi hurried back and when he told in full about all the events, how they had occurred, to the queen and to the entire great people, all of them laughed and wept, saying this was untrue. Then the king sent quickly the great lord Ubsandi. He took golden and silver jewels and other goods, and went, redeemed the children from the cruel brahman and returned. The king grandfather, the queen grandmother, and everyone regained the peace, embraced [them] and satisfied their desires.

When after the two children [had been given away] he (i.e., Ushandara) had given a poor brahman his wife, Mandari the Beautiful. King Ismandari learnt of this and redeemed her by giving large amounts of various jewels and other goods, and united [her] with the children.

(15 r) After that, in order to meet his son, King Ismandari gave mules, horses, donkeys, and other [mounts] and offered as invitation gifts gold, silver, and various other precious objects. In order not to break [his] father's orders, Prince Ushandara left contemplation, went back, and father, mother, son, and all those endowed with *punya* united and felt satisfaction of their desires.

There they made a festival for three times six days and performed the rites of »bringing happiness».

In a short while, King Ismandari [acting] under those circumstances was reborn (lit. became) King Śuddhodana. Queen Mengge became Mahāmāyā. Prince Ushandara himself became Śākyamuni. Queen Mandari the Beautiful became Queen Yaśodharā.¹ Kirsan and Čaling became the Son of Śāri² and Molon Toyin³ [respectively]. The great lord Ubsandi became the Perfect Ānanda. (15 v) The teachers who had obtained by begging Mandari the Beautiful, the children, the four mounts, and the cart became wise teachers.⁴

¹ Tibetan *Grags-ḥdzin-ma*, the equivalent of Sanskr. Yaśodharā. She was of the Śākya clan. The Oirat form *Sačama* renders Tibetan *Sas-kyā-ma* which is pronounced by the Mongols as *Sa-ḡa-ma*.

² Śāriputra.

³ Maudgalyāyana.

⁴ The manuscript has *rig-šad* which might be an incorrect rendition of Tibetan *rigs-byed*.