

STUDIA ORIENTALIA  
EDIDIT SOCIETAS ORIENTALIS FENNICA  
XIX:4

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SOME GLOSSES ON RECENT  
MONGOL STUDIES

BY  
WALTHER HEISSIG

HELSINKI 1953



## Some Glosses on Recent Mongol Studies

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WALTHER HEISSIG

Goettingen

### I

The Reverend P. Antoine MOSTAERT, CICM, in an erudite introduction to the new facsimile-edition of the Mongol chronicle *Erten-ü qad-un ündüsüleksen törü yosun-u tobčilan quriyaysan altan tobči kemekü orusiba* (*Altan tobči Nova*) by Blo bzañ bstan 'jin, published by the HARVARD YENCHING INSTITUTE<sup>1</sup>, has established the time of compilation of this work of history between 1649 and 1736. He bases his reasoning on the following facts:

1. In vol. II, 189 of the new edition, the *Ĵiryuyan ordus*, — »Six Ordos banner» are mentioned. These 6 banner were established in 1649, therefore the *AT Nova* can not have been written earlier than 1649.

2. The 7th banner of the Ordos was established in Ch'ien-lung 1, 1736: this banner being not mentioned in the *AT Nova* gives the clue that this chronicle must have been written earlier than 1736.

The Reverend A. MOSTAERT adds to this that by additional study, the date of the compilation of this work might be defined more precisely.

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<sup>1</sup> *Altan tobči*, a Brief History of the Mongols, by Blo bzañ bstan 'jin, SCRIPTA MONGOLICA I, Cambridge 1952 (Fotofacsimile of the Ulanbator Edition 1937, 2 vols.), X.

The above established time between 1649 and 1736 strengthens the assumption<sup>1</sup>, that the author of the *Altan tobči* Nova (II, 292), *ayaya tegimlig šašana dhara blo bzang bstan gjin kemegdekü güüsi* is one and the same person with Sumati śasanadhara *gusri blo bzañ bstan 'jin*, the lamaist cleric who wrote the Wu t'ai-shan guidebook *Uda-yin tabun ayulan-u orusil süsügten -ü ĕikin ĕimeg orusiba* (»Earornament of the Pious, Guidebook to the Five Sacred Peaks«).<sup>2</sup>

In the manuscript of the AT Nova which was described by ŽAMCARANO<sup>3</sup> its author is named still more in conformity with the Wu t'ai-shan Guidebook, *Su ma dhi ša sa na dha ra ku śri blo bzañ bstan 'jin*.

The »Guidebook to the Five Sacred Peaks« states about its author in the colophon (71 r.):

»I, called Sumati śasana dhara who sprinkles unto his head the dust from the soles of him styled Jaya pañḍita Khutukhtu by the predetermination of the omniscient Pancen and Dalai Lama . . . did compile this . . . work, respecting the demand . . . uttered by the migrant monk nag dbañ blo bzañ from Köke Khota.«<sup>4</sup>

<sup>1</sup> ŽAMCARANO, *Mongol'skie Letopisi XVII veka* (Mongolian Chronicles of the 17th Century), Moscow-Leningrad 1937, 80; W. HEISSIG, *Bolur erike — literaturhist. untersucht*, MON.SER. Monograph Series X, Peking 1946, 35; A. MOSTAERT, *op.cit.*

<sup>2</sup> Cf. my forthcoming book, *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache*.

<sup>3</sup> *Letopisi*, 79; MOSTAERT, *Introduction*, XI.

<sup>4</sup> *Ene jokiyał-i anu köke gota daki orud-i bitügeči toyin kemen* (71 v.) *aldarsiyan . . . ngagdvang blo bzang-ber . . . duradduysan-dür sitüjü . qamuy-i ayiladuyči-yi bancen dalai blama-yin esi bošuy-iyar Jaya bandida qutuytu kemen* (72 r.) *aldarsiyan tegün-ü ölmei-yin toyusun-i oroi-bar abuyči su madhi sasana dhara kemegdekü bi . . . üledbei . . .* The Wu t'ai shan monography *U-dai serigün tungyalay ayula-yin jokiyangyui* (printed first 1702; reprinted 1924, cf. my forthcoming *Die Pekinger lam. Blockdrucke*, Nr. 10), fasc. 2, 2or. reports that a certain nag dbañ blo bzañ became in Shun-chih 17, 1660 by imperial order the authority above all monks at the Wu t'ai shan-peaks. He wrote 1661 a preface to a Wu t'ai shan description. K'ang hsi 39, 1700 he is mentioned with the title of the *ĕing siu ĕa si* (l.c., fasc.



Later on the date of the preparation of the manuscript by the author himself for the purpose of the blockcutting is defined as (73 r.):

»It has been requested by all the monks of the monastery Pu sa-ting led by the *Čing siu ča si didu bstan pa* Khubilghan and the *Didu jasay* Lama, these two, 'Cut this Description of the Lofty Place, the Mountain with Five Peaks into printing blocks and let it be a solid beginning of the tenthousand years of the exalted emperor, the Mañjuśri incarnate who develops this world' and, respecting this, Gusri blo bzan bstan jin wrote it, repeating and collecting from works compiled by earlier savants . . . »<sup>1</sup>

Upon this, the printing blocks were finished in K'ang-hsi 6, 1667/VII, 5.<sup>2</sup>

A short survey of the history of construction of monasteries of the kind of the *Čaylasi ügei süme* in Köke Khota<sup>3</sup>, written in the late fifties of the Ch'ien-lung era (about 1785), reports for 1661, the year of the ascension to throne by emperor Sheng-tsu as well as for K'ang-hsi 6, 1667 the institution of two monasteries . . . *boyda ežen-ü tümen nasun-u öljei batudqu-yin tula* or . . . *badaraq-yin tula* — 'for the consolidation' or 'for the augmentation of luck for the tenthousand years of the exalted emperor'.<sup>4</sup> The use of the same phrase of felicitation in the request for preparing the manuscript

3, 29v). He was a Chinese who became a lamaist monk and was in the confidence of the Manchu emperors (cf. his biography, l.c., fasc. 7).

<sup>1</sup> *Degedü orun tabun üjügür tü ayula-yin garčay-i anu manjusiri -yin qubilyan delekei-yi manduyuluyči degedü ežen-ü tümen nasun-u batu orusil bolyan keb-tür bütügeye kemen čing-siu ča si di du bstan ba qubilyan kiged. didu jasay -un blama 'jin dge slong qoyar ekilen (73 v.) busa ding -un keyid-ün quvaray bügüde duradduysan-dur sitüjü erten-ü merged-ün jokiyaysan šastir-ača tobčilan quriyažu gusiri blo bžang bstan 'jin ber bičibei . . .*

<sup>2</sup> 74 v.: *Dayičing ulus-un engke amuyulang-un jiryuduyar on čayayčın eme temür üker jil-ün namur-un terigün doluyan sara-yin čayan жүг-үн bayasqulangtu sine . . . sayin edür-e busa ding -tur keb-tür bütügebei . . .*

<sup>3</sup> *Čaylasi ügei süme-yin jerge-yin bügüde süme-yin uy bayiyuluysan yabudal-i bayičayaysan dangsa* (Ms, Royal Library Copenhagen, Coll. Grønbech).

<sup>4</sup> 1661 the *Öljei-yi erkin bolayčei süme* in Kuei-hua, 1667 the *Yeke bayasqulangtu süme* South of Kuei-hua.

of the Wu t'ai-shan Guidebook means that this work too was printed in celebration of the beginning of the reign of Sheng-tsu.

The reference made by Blo bzan bstan 'jin to the Jaya paṇḍita Khutukhtu determines the possible time of its compilation still further.

For the Jaya paṇḍita Khutukhtu, a monastery, the *Pandida-yin süme* was constructed K'ang-hsi 1, 1662 in the vicinity of Köke Khota. It was later, since K'anghsi 36, 1696, called *Sayin erkilegči süme*.<sup>1</sup>

About its construction, the above mentioned survey reports: »... if one investigates about the *Sayin -i erkilegči süme*, it has been originally built by the Jaya paṇḍita Khutukhtu. When he, in the first year of K'ang-hsi (1662), coming from the banner of the Dzasakhtu Khan of the Khalkha with an retinue of onehundred-and-sixty monks, had presented himself to the holy majesty, the exalted order was given: 'Khutukhtu, you may make your home together with the disciples in peace at any place you like within the borders of (the district of) Kuei-hua!' He followed these words with zeal and built a monastery on the Dzirghalanghtu Mountain at the source of River Kharightsin . . .<sup>2</sup>

In consequence, the Guidebook to the Five Sacred Peaks must have been compiled by blo bzan bstan 'jin between 1662, the year of the arrival of the Jaya Paṇḍita to whom he pays his respect, and 1667/VII, 5.

Close examination of the *Altan tobči* Nova and comparison with other Mongolian texts reveals further indications that the *AT* Nova was written at approximately the same time as the Wu t'ai-shan Guide.

<sup>1</sup> Loc.cit.; POZDNEEV, Mongolija i Mongoly, II, 145.

<sup>2</sup> *Sayin-i erkilegči süme-yi bayičayabasū. Jaya bandida qutuγtu-yin uy bayiγuluy-san anu. Engke amuyulang-un terigün on-du qalqa-yin jasaytu qan-u qosiyun -ača nige jayun jiran γarun örüge šabinar tai irejü. boyda ežen-ü gegen-dü baralaqui-dur degere-eče jarliy bayulyaysan anu. qutuγtu či šabinar-luya selte köke qota-yin orun-daki ali jokistai γaγar -tu amur-iyar nutuγlan sayutuγai. kemegsen-i kičiyenggüilen dayajū qariγdin-u youl-un ekin-dür jiryalangtu kemekü ayulan-du keyid süme bayiγulju darui . . .*

One of these clues is offered by the *AT Nova* itself in its presentation of the next descendants of Ligdan Khan of the Tsakhar (1604—1634). Blo bzañ bstan 'jin mentions there (*AT*, 181) as the last of these the two grandsons of Ligdan Khan, *Burni wang* and *Lubsang tayiji*, the sons of his son *Abunai wang* with *Jürčid-ün bars sečen gayan-u ökin gürün-ü güngči*, the imperial princess and daughter of Abahai of the Manchu.

This daughter of Abahai, Princess Makata, was married to *Abunai* in 1645.<sup>1</sup> Her first son *Burni* was born not earlier than 1651.<sup>2</sup> Her second and younger son *Lubsang tayiji* therefore must have been born some time after 1651. Since both sons, *Burni* and *Lubsang*, elder and younger brother are mentioned by the *AT Nova* for the last descendants of Ligdan Khan, the *AT Nova* must have been written few years after 1651.

*Abunai*, Ligdan's son as well as the two grandsons *Burni* and *Lubsang* revolted 1674 against the Manchu. *Burni* was waylaid in the course of this uprising in 1675, May 15 and murdered<sup>3</sup>; his brother *Lubsang* was punished.<sup>4</sup>

Blo bzañ bstan 'jin, however, mentions nothing at all about these happenings. Later, Mongolian chronicles of the 18th century report in the detail about the revolt of *Burni* and *Lubsang* and their subsequent doom. This means that these happenings had not yet taken place when Blo bzañ bstan 'jin wrote the *Altan tobči* Nova.

The *AT Nova* (II, 191—193) stresses at its end particularly

<sup>1</sup> HUMMEL, *Eminent Chinese*, I, 304.

<sup>2</sup> The chronicle *Altan kürdün mingyan gegesütü bičig* (Ms. in the Royal Library Copenhagen), written 1739 by the *Siregetü güüsi Dharma* (cf. Bolur erike- lit.hist. untersucht, 21—22) mentions: *Burni čin wang ... qorin tabun nasun-u temür taulai jildür törü-yi terselen urbaju čirigleged* — »Burni Čin wang revolted in his 25th year, the year of the iron-hare against the government and waged war ... » 1675, the year of the Tsakhar uprising, is the wood-hare year of the 11th sexagenary-cycle; it should therefore read *modun taulai jildür*. Burni was then 24 years of age (counted in Western style) and must have been born 1651.

<sup>3</sup> HUMMEL, *Eminent Chinese*, I, 305.

<sup>4</sup> *Bolur erike* (Kalgan edition 1941), 674.

the genealogy of the Kharatsin and their first alliance with the Manchu. Comparison of this part with *Mongyol borǰigid oboγ-un teüke* («History of the Mongolian Clan Bordzigid»), a chronicle written by the bannergeneral *Lomi*, a descendant of the Kharatsin chieftains, in 1735<sup>1</sup> in Manchu and Chinese and translated later, 1839 into Mongol, furnishes another indication as to the date of the *AT Nova*.

While the *AT Nova* (II, 199) enumerates five generations only of descendants of *Köndelen qayan*, ending with *Büre*, son of *ǰolbin*, the *BOT* (III, 27—28) names a 6th and 7th generation more. These are the son of *Büre*, *ded ǰerge kiya Dalai* and finally his son *Qosiyu-yi ǰakiraqu sayid Lomi*<sup>2</sup>, the author of the *BOT*.

*Lomi* refers to himself in the preface to the *BOT* (I, 8), dated Yung-cheng 13, 1735, as *edüge bi ǰiran.nasun önggerebe* — 'I have passed now the age of 60 years' (for us 59 years). He therefore must have been born about 1675, K'ang-hsi 14. Consequently, his father *Dalai* must have been born about 20 years earlier, i.e. about Shun-chih, 1655.

Blo bzañ bstan ǰin, however, when writing the *AT Nova*, mentioned amongst these Kharatsin known to him as lastborn, i.e. his contemporaries only *ǰolbi*, the grandfather of *Lomi*. He then did not know of the existence of a son of said *ǰolbi*, nor of the grandson *Lomi*. This means that he wrote the *AT Nova* earlier than 1655.

The evidence furnished by the *BOT* is so much more of weight, if we consider that the *AT Nova* has served later as one of the sources of the *BOT* as is shown by the following concurrences of

a) the first five generations in the genealogy of the Kharatsin (*AT Nova*, II, 190 = *BOT*, III, 27—28);

b) the division of the Kharatsin into yellow, brownish and black Kharatsin (*AT Nova*, II, 190—191 = *BOT*, III, 26);<sup>3</sup>

<sup>1</sup> Survey of its contents MON.SER. X: 1945, 214—219.

<sup>2</sup> Mong. text and translation cf. MON.SER. X: 1945, 215<sup>24</sup>.

<sup>3</sup> Text and translation cf. HEISSIG, *Bolur erike lit.hist. untersucht*, 100<sup>6</sup>.



c) the narration about the alliance between Kharatsin and Manchu 1628 (*AT Nova*, II, 191—192<sup>1</sup> = *BOT*, III, 30—33).<sup>2</sup>

The above presented facts narrow the possible time of the compilation of the *Altan tobč'i Nova* down from 1649—1736 to between 1651 and approximately 1655.

Was it already highly improbably that there existed two author of the same name and the same title<sup>3</sup>, then establishes the above demonstrated time of compilation of the *AT Nova* which is in close agreement with the time of compilation of the *Wu t'ai-shan Guide*, the identity of Blo bzañ bstan 'jin, the author of the *Altan tobč'i Nova* with Blo bzañ bstan 'jin, the author of the *Wu t'ai-shan Guide*, beyond any reasonable doubt.

Accordingly, the author of the *Altan tobč'i Nova* presents himself as a member of the monk-congregation of the main temple Pu-sa-ting on the Eastern peak of the Wu t'ai-shan. He wrote the *AT Nova*, which formes vol. *ha*, 29<sup>4</sup> of his Collected Works (gsuñ 'bum) — between 1651 and 1655, the *Wu t'ai-shan guidebook* between 1662 and 1667. He payed particular homage to the Jaya Paṇḍita Khutukhtu, then staying at Köke khota, had some bonds to a celebrated monk called nag dbañ blo bzañ from Köke Khota (Kuei-hua), which indicates that he formerly stayed too for some time at Köke Khota as it was customary with many lamaist priests during the first part of the 17th century.<sup>5</sup> Judged by the contents of the *AT Nova* and its particular treatment of the Kharatsin he was a Kharatsin himself. His sojourn at the Wu t'ai-shan convent Pu-sa-ting can be explained by the fact that emperor Shun-chih in 1655 and 1657 brought to settlement at this monastery altogether

<sup>1</sup> Cf. ŽAMCARANO, *Letopisi*, 118—119.

<sup>2</sup> Cf. Bolur erike lit. hist. untersucht, 95<sup>46</sup>.

<sup>3</sup> MOSTAERT, *Introduction*, X<sup>2</sup>.

<sup>4</sup> ŽAMCARANO, *Letopisi*, 80 erroneously gives for tib. *ha* the wrong number-equivalent 27.

<sup>5</sup> *Neyiči toyin*, BNT-*Domoy* (Cf. ANTHROPOS 48: 1953), the 44th abbot of dGa ldan, nag dbañ blo gros rgya mcho 1635 (LSSS,) and others.

90 Mongolian monks from all Mongol tribes.<sup>1</sup> For a southmongolian origin of Blo bzañ bstan 'jin speaks last not least the fact that the original of the *AT* Nova was found in a noble family of the *Yüngsiyebü* who had emigrated from Tsakhar to Khalkha during the 17th century.<sup>2</sup>

## II

The Introduction (*uduridqal*) to the modern Mongolian rendering of the Secret History, *Mongyol-un niyuča tobčiyān*<sup>3</sup> by *Čengdū -yin Damdinsürüng*<sup>4</sup> presents some new material concerning the number of Mongolian historical sources.<sup>5</sup>

Because of the rarity of this new edition of the *Niyuča tobčiyān* — there exists only one copy in Finland<sup>6</sup> — and the fact that

<sup>1</sup> *Shan-hsi tung-chih*, 171; POKOTILOV, U-tai, ego prošloe i nastojaščee, ZAPISKI IRGO XXII: 1893 (German transl. by W. A. UNKRIG, SINICA-Sonderausgabe 1935, 54).

<sup>2</sup> ZAMCARANO, Letopisi, 80; MOSTAERT, Introduction, XI.

<sup>3</sup> 280 pages, Ulān bātor 1947, cf. P. AALTO, Zur Geschichte der Yüan-ch'ao-pi-shi-Forschung, JSFOu 1951; For an Innermongolian reprint of this edition cf. A. MOSTAERT, HJAS 15: 1952, 407. This modern Mong. rendering of the N.T. is based on 2 vols. of an older Mongolian reconstruction of the *Yüan-ch'ao pi-shi* by *Baryu-yin čengdū güng*, the Ye-teh hui Edition, KOZIN'S Sokrovennoe skazanie, I, 1941, *Altan tobči* by bLo bzañ bstan 'jin, KAFAROV'S attempt of an reconstr., the reconstruction by HAENISCH (1935—39), RASHID ED DIN'S History of the Mongols in the transl. by BEREZIN (1858—1888), *Činggis qayan-u čadig*, *Altan tobči* and many other Mongolian chronicles and dictionaries (. . . *olan jüül-ün mongyol-un teüke. toli bičig.*), the part-translation by POZDNEEV, the Mongolian reconstruction of the text of the NT by *Altanwačir* (cf. MS VIII: 1943, 267) and finally VLADIMIROV, Obščestv.stroj Mongolov.

<sup>4</sup> Born in 1908, *Damdinsürüng* received some linguistical training at the Acad. of Sciences of the USSR and published some papers about the Mongolian language and a collection of narrations besides of translations of political pamphlets.

<sup>5</sup> To this problem cf. m. Zum Umfang der mong. Geschichtsschreibung, MS X:1945, 211—214.

<sup>6</sup> I have to express my gratitude to Mr. P. AALTO for a microfilm.

therein is voiced a Mongolian opinion about the character of certain Mongolian chronicles, I endeavour to repeat the contents of the relevant passages.

*Damdinsürüng* (op.cit., 12) reports, that »1945 a work of the following title had been acquired from Inner-Mongolia:<sup>1</sup> *Yeke yüwen ulus-un činggis tayizu qayan-u ulus ayımay-i abuysan čerig-ün tobčiya-yin on ĵil sara edür-ün bitegün qurıyangyui-yin üiledbüri temdeglel-ün debter*» Register, detailed collection of the days, months and years of the history of the campaigns by which emperor Tai-tsu Chingis of the Great Yüan Dynasty has subjugated the nations and the tribes». Unfortunately, *Damdinsürüng* does not add whether this work is a manuscript or a modern edition by the Mongol printing press at Kalgan.

»13 original sources of Mongolian history have been listed»<sup>2</sup> in this work, these are:

- 1) *Töbed-eče orčiyulĵu abuysan čidayči-yin erketü čadig* — »Biography of the Omnipotent, translated from the Tibetan»;
- 2) *Čidayči-yin čadig* — »Biography of the Almighty»;
- 3) *Ĵalajus-un qurım* — »Banquet of the Youth»;
- 4) *Köke sudur* — »Blue Chronicle»;
- 5) *Činggis-un šastır* — »Book about Chingis»;
- 6) *Yuwan-u töb yeke sudur* — »Great principal Chronicle of the Yüan [Dynasty]»;
- 7) *Iĵayur-un tegüke* — »Genealogical History»;<sup>3</sup>
- 8) *Altan üres ten-ü tobči* »Short History of the Imperial Progeny»;
- 9) *Da yuwan-u čing si bičig*;
- 10) *Sanang (!) sečen-u sedkil-ün čenggel* — »Joy of the Mind, by Sanang setsen»;

<sup>1</sup> 12: ... kemekü neretü nom. 1945 on-du dotuyadu Mongĵol -ača oldaba ...

<sup>2</sup> 12: ... tegün-dür dotura Mongĵol -un teüke-yin 13 tulĵur bičig-i temdeglelgen inu.

<sup>3</sup> This title is of very general meaning. Very often it is referred to in mong. chronicles as a source; yet it is not possible to identify these references beyond doubt as concerning the same work.

- 11) *Altan uruy tan-u dödte teüdke* — »Abbreviated History of the Imperial Family»;
- 13) *Boйда činggis-un sula tuyuĵi* — »Single narration about the Holy Chingis»;
- 12) *yang mu sudur* — »Tung-kien kang-mu».

With the exception of the first title all other 12 titles are known to us as mentioned among the sources of the Mongolian historiographers *Rasipungsuy* (1774/75) and *Inĵanası* (1840—91),<sup>1</sup> being today mostly not available.

But *Damdinsürüng* offers some important information as to the character of 6 of these titles, viz. Nr. 4, 5, 7, 8, 11 and 12 by stating »it is known that this kind of works are related to the Secret history».<sup>2</sup> He further adds that, »fragments taken from the Secret History»<sup>3</sup> are to be found in the *Sira teüke*<sup>4</sup>, the *Altan tobči* (by blo bzañ bstan 'jin) and in *Erdeni-yin erike*.

He draws, from these facts as from the existence of 233 paragraphs of the Secret History in the *Altan tobči* by blo bzañ bstan 'jin, the conclusion that »an original manuscript of the Secret History written in Uiguro-Mongolian letters has been in the hands of the old Mongolian Writers and chroniclers».<sup>5</sup>

From the above can be concluded that the *Erdeni-yin erike* mentioned there is a work different from the Khalkha-Chronicle *Erdeni-yin erike* by the Khalkha-nobleman *Tayıĵi Galdan* (about 1859), which latter evidently shows no traces of alliterative poetry of the kind as prevalent in the Secret History.<sup>6</sup> It is, furthermore,

<sup>1</sup> Cf. Einige Bemerkungen ueber die *Köke sudur*, MS VIII: 1943, 256—257; Zum Umfang der mongolischen Geschichtsliteratur, MS X: 1945, 213; Bolur erike literaturhist. untersucht, Peking 1946, 21 sg.

<sup>2</sup> op.cit., 13: . . . *ĵerge nom niyuča tobčiyantai olboydaltai bayıĵu medemüi . . .*

<sup>3</sup> op.cit., 12: . . . *niyuča tobčiy-an-ača abuysan bolultai keseg keseg ĵüil üd . . .*

<sup>4</sup> Cf. for this work C. ŽAMCARANO, Mongol'skie letopisi XVII veka, Leningrad 1936, 60—69.

<sup>5</sup> L.c.: . . . *mongyol-un qayučin teükeči. ĵokiyalči nar-un ĵar-tu niyuča tobčiy-an-u uyıĵur mongyol üsüg-ıyer bičigsen eke bayıĵsan bolultai . . .*

<sup>6</sup> *Galdan tusalayči-yin Erdeni-yin tobči* oder *Erdeni-yin erike*, edit. A. POZDNEEV, Mongol'skaja letopis »Erdeniin erike», St. Petersburg 1883.



not identical with the *Mongyol-un orun-dur qayan-u uysaya kiged sajin delgeregsen. sajin-i bariyčin üsüg uralaysan. keyid ayimay terigüten yampar* (sic) *metü yaruyсан-u yösu-yi nomlaysan Erdeni-yin erike-* »Rosary of Jewels, which teaches how the imperial family and the Faith have developed in the Country of the Mongols and the way by which preachers, literati and monasteries came to exist there»<sup>1</sup> abbreviatedly known as *Erdeni-yin erike* too. This work, written in 1835 by the *Toyin qangčün* paṇḍita Ye šes dpal ldan, is an ecclesiastical history. *Damdinsürüng* must, therefore refer to another, third historical work of the same title, *Erdeni-yin erike*.

The title of Nr. 10, *Sedkil-ün čenggel* for the *Erdeni-yin tobči* by *Sečen sayang* (1662) has to be added to the already long list of titles under which this chronicle is known among the Mongols.<sup>2</sup>

Five more unknown works which referredly are among the Mongolian manuscripts in the State-Library Ulān bātor<sup>3</sup> have been mentioned among the sources of another modern Mongolian historical treatise, *Mongyol ulus-un tobči teüke*:<sup>4</sup>

- 1) *Tayizu činggis qayan-u üre-yin tuyuži* — »History of the progeny of Tai-tzu Chingis Khan»;
- 2) *Yuwen ulus-un teüke-yi yerüčilen delgeregülügsen bičig* — »Book, totally dealing with the History of the Yüan empire»;
- 3) *Mongyol-un eki urusqal-un bičig* — »Book about the Origin and the Course of the Mongols»;<sup>5</sup>
- 4) *Mongyol ulus-un erten-eče ulamžılaysan bičig* — »Book handed down from the ancient times of the Mongol Nation»;

<sup>1</sup> 2 copies in the Royal Library Copenhagen, which have been acquired by the 2nd Danish Centralasian Exped. in Tsakhar.

<sup>2</sup> Bolur erike literaturhist. untersucht, 47<sup>44</sup>.

<sup>3</sup> Čöm küriyeleng-ün nom-un sang-dur bui.

<sup>4</sup> Ulān bātor 1935.

<sup>5</sup> As the chronicle by *Sayang sečen* is particularly listed there as *Sanang sečen qungtayiji-yin Erdeniyin tobči*, the above title designates not this work which would otherwise be suggested by its resemblance of the Chinese title of *Erdeni-yin tobči*, *Meng-ku yüan-liu*.

5) *Erten-eče edüge kürtelger qad noyad-un čiday* — »Biographies of the kings and lords, from ancient times until today continued».

So far no reference has been found to these 5 works in any other Mongolian chronicle available in the West. They are to be added to the ever growing list of unknown Mongolian historical works.