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NOTES  
ON THE  
ALTAN GEREL

*(The Mongolian Version of the Suvarnaprabhāsa-sūtra)*

BY  
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Introduction.<sup>1</sup>

The Suvāṇṇaprabhāsa-sūtra is one of the most popular scriptures of northern Mahāyāna-Buddhism. Just because of its popularity it has also been translated into many other languages. According to Nobel's *Einleitung* (Nobel Sanscr. vij ff.) there are — apart from some fragments — four translations in Tibetan, five in Chinese, one in each of the Uigurian, Mongolian,<sup>2</sup> Kalmuckian, Manchu and Japanese languages, as well as fragments in Soghdian, Khotanese etc.

While the oldest (very fragmentary) Sanskrit manuscript (MS G in Nobel) is relatively young and the others (A—F) even younger, the earliest extant Tibetan translation (the Tib. I in Nobel) was probably made as early as in the first half of the eighth century AD (Nobel Sanskr. xvij, Tib. xij), the second (the Tib. II in Nobel) being translated directly from Sanskrit during the reign of King Ral-pa-čan of Tibet (804—816 AD). The Tib. III again is a re-translation from the Chinese version of I-tsing (Nobel Sanskr. xix), Tib. IV being another, in part different, translation from the same source (Nobel Sanskr. xxi). The oldest among the Chinese translations is that of Dharmakṣema (414—421 AD), the second, by a monk, Paokuei, about 600 AD, being based on it, as were those of Paramārtha (d. 596 AD) and Jñānagupta or Yaśogupta (d. 605 AD). The most complete Chinese version is that of the famous I-tsing (d. 713 AD), which contains 31 chapters (Nobel Sanskr. xv ff.). For the division into chapters in the various versions, compare the conspectus at the end of Nobel's Sanskrit-edition. Because of their age the Tibetan and Chinese translations are of great value to the restoration of the Sanskrit text (cf. Nobel Sanskr. xxix ff.).

<sup>1</sup> It is my agreeable duty to thank my highly respected teachers, Professors G. J. Ramstedt and Helmer Smith for their valuable aid in the elaboration of this essay.

<sup>2</sup> In the printed Mongolian Kanjur, however, three various versions occur: Ligeti, *Catalogue du Kanjur mongol imprimé* (Budapest 1942) No. 176 = Tib. III and I-tsing, according to the colophon translated from Chinese, No. 177 = Tib. II, and No. 178 = Tib. I.

The Mongolian translation of this work was, according to the Hor-čhos-byuñ, made on the recommendation of Guśri Gegen Khan (T'orol Paihur) of Oirat, who lived between 1581 and 1653 AD and was a descendant of Qabutu Qasar, the younger brother of Chingiz Khan (see Huth p. 47 ff. and p. 63 ff., and TD p. 220).<sup>1</sup> According to Laufer we do not, however, possess any copies of older date than the K'ang Hsi period.

#### Description of the Utilized Texts.

The Mongolian text used by the author is that of three codices: 1°: a = The hand-written codex, 5776, of the Gothenburg Ethnographical Museum in Sweden. Its leaves — 154 in number, divided into eleven fascicles — measure 54 × 22 cm, of which the text itself is 43 × 17 cm, every sixth column being written in red ink, as are also invocations, headings etc. Every leaf bears, in the right-hand margin of the recto, fascicle and folio numbers in Mongolian.

<sup>1</sup> Sartons statement in his Introduction to the History of Sciences (Baltimore 1947) III: 1 p. 380 and p. 468, that the whole Kanjur and Tanjur were translated into Mongolian about 1310 AD, and that one set of these translations was to be found in the Pao-Shêng monastery at Mukden seems to lack the support of more detailed facts. The Hor-čhos-byuñ — in referring to Qubilai Khan (Huth pp. 32 ff. and 42 ff. and 137 ff.) — contains no mention whatsoever of his having ordered the translation of these works. On the contrary, it is stated on p. 162 that under Külüg Khan (1307—1310 AD) Saksya Pandita was ordered to translate buddhistic sūtras and mantras into Mongolian, and according to p. 164 he actually completed the Dhāraṇī Grwāḥa and some other vacanas and śāstras (cf. further p. 166). The statement on the printing of Tanjur and Kanjur on p. 165 obviously alludes to the Tibetan text of these works (cf. p. 260). A translation of Kanjur is first mentioned in the time of Qutugtu Khan (1604—1634 AD) as being made by Kun-dga' 'od-zer and some other lotsavas. This translation was checked and corrected under Emperor K'ang Hsi (Huth pp. 76 and 289 and 291) and printed together with Tanjur, the latter being translated in his grandson's time (1723—1735 AD; Huth p. 291 ff., Poppe in Asia Maior 1, 1924, p. 682, Ssanang-Ssetsen p. 418).

This MS was bought in 1912 from Mr N. J. Friedström, but no further details are known of its origin.

2°: b = The block-print copy, H 63, of the Ethnographical Museum of Stockholm. Its leaves — 213 in number, divided into ten fascicles — measure  $49 \times 17$  cm, of which the text is  $45 \times 12$  cm. Each leaf bears, on the recto as well as on the verso, in the left-hand margin, the number of the fascicle and the leaf both in Mongolian and Chinese, the numbers in verso being preceded by a ~~leaf~~. The codex was bought by the Hedin expedition in Mongolia in 1929.

3°: c = The block-print copy H 3501 of the same Museum in Stockholm. The leaves — 224 in number — measure  $51 \times 11$  cm, of which the text is  $45 \times 75$  in black only. The left-hand margin of each leaf bears, on the recto (signed *eki*) as well as on the verso (signed *aru*) the number in Mongolian, while the Chinese title of the book (*sal-tan*) and the leaf-number stand in the right-hand margin, the latter being there no doubt for the use of the Chinese printers. This copy was reprinted in a monastery at Peiping in 1932 on the order of the Hedin expedition.

On the title-page every codex bears the incipit: *qutuqtu degedü altan gerel tü erketü sudur nugut un qagan orusiba*.<sup>1</sup> As to the writing, it is almost everywhere very clear and readable without great difficulty, except that the diacritic points in *n g s* are omitted throughout. The dhāraṇīs and other Sanskrit or Tibetan words, however, are difficult to decipher. The suffixes are in general written separately.

The headings of the 29 chapters read as follows:

a I f. 1 r	om qutuqtu degedü altan
b I f. 1 v	gereltü erketü sudur nugut
c 1 r	un qagan orusibai//
ab I f 1 v	namo buddhai a
c 1 v	namo dharmai a
	namo sangghai a//
	enetkeg un keleber: arija suvarna brabhasa uttam a sutra
	a indra a ra a ža a na a ma ma ha a jaṇ a sutra/

<sup>1</sup> As to the exterior of the Mongolian books in general Laufer p. 188 ff. is to be compared.

- tübet un keleber: phags-pa gser-od dam-pa mdo-sdei  
 dhan-poi rgyal-po žes bya-ba theg-pa čhen-po i mdo /  
 mongolčilabasu: qutug tu degedü altan gerel tu erketü  
 sudur nugut un qagan erketü jeke kölgen sudur //
- Ene terigün bölg //
- a I f 6 v degedü altan gerel tu erketü  
 b I f 8 r sudur nugut un qagan ača  
 c 8 v terigülen ügüleküi terigün bölg //
- a II f 1 r namo buddhai a  
 b II f 1 v namo dharmai a  
 namo sangghai a  
 c 24 r qutug tu degedü altan gerel tu erketü sudur nugut un  
 qagan neretü jeke kölgen sudur ača tegünčilen iregsen  
 burqan u nasun u činge ji nomlagsan neretü nögüge  
 bölg //
- a II f 9 v degedü altan gerel tu sudur  
 b II f 15 r nugut un qagan ača gurban  
 c 37 r bei e ji qagačagul un negeküi neretu gutagar bölg //
- a III f 1 r namo buddhai a  
 b III f 1 v namo dharmai a  
 namo sangghai a //
- c 47 r qutug tu altan gerel tu sudur nugut un qagan ača žegü  
 dün dür qasati (?) üžigsen dötüger bölg //
- a IV f 1 r namo buddhai a  
 b IV f 1 r namo dharmai a  
 namo sangghai a //
- c 69 r qutug tu degedü altan gerel tu erketü sudur nugut un  
 qagan ača žajagan u toidugči jin žalagal i tasulugči  
 neretü tabtugar bölg //
- a V f 1 r namo buddhai a  
 b V f 1 r namo dharmai a  
 namo sangghai a //
- c 90 v qutug tu degedü altan gerel tu erketü sudur nugut un  
 qagan ača orun i tejin bükün bisilgaqui neretü žirgutugar  
 bölg //
- a V f 3 v degedü altan gerel tu erketü  
 b V f 5 v sudur nugut un qagan ača  
 c 95 r üžigsen irege edüküi edüged ün bükü üneden tegüs  
 tugulugsan burqan nugut un qamug ulus i magdagsan  
 ner e tu dolutugar bölg //
- a V f 5 v degedü altan gerel tu erketü

- b V f 8 v sudur nugut un qagan ača  
 c 97 v altan tu ner e tu tarni naimatugar bөлög //
- a V f 7 v degedü altan genel tu erketü  
 b V f 11 r sudur nugut un qagan ača  
 c 100 v qogusun u činar ner e tu jisütüger bөлög //
- a V f 14 v degedü altan genel tu erketü  
 b V f 21 r sudur nugut un qagan ača  
 c 110 r <qogusun> tur bükün duldujidžu sedkil ugugada tegü-  
 sügsen ner e tu arbatugar bөлög //
- a VI f 1 r namo buddhai a  
 b VI f 1 r namo dharmai a  
 c 113 v namo sangghai a //
- qutuġtu degedü altan genel tu <erketü> sudur nugut un  
 qagan ača dörben maqaraža tegri ner kümün tegri ner  
 i sajidur üžeküi neretü arban nigetüger bөлög //
- a VII f 1 r namo buddhai a  
 b VII f 1 r namo dharmai a  
 c 141 v namo sangghai a //
- qutuġtu degedü altan genel tu erketü <sudur> nugut un  
 qagan ača dörben maqarača tegri ner olon qažar i sajidur  
 sakiqi neretü arban qojatugar bөлög //
- a VII f 2 v degedü altan genel tu erketü  
 b VII f 4 r sudur nugut un qagan ača  
 c 143 v qoričangui ügei neretü tarni arban gudagar bөлög //
- a VII f 4 v degedü altan genel tu erketü  
 b VII f 7 r sudur nugut un qagan ača  
 c 147 r čindamani erdini neretü tarni arban dötüger bөлög //
- a VIII f 1 r namo buddhai a  
 b VIII f 1 r namo dharmai a  
 c 160 r namo sangghai a //
- qutuġ tu degedü altan genel tu erketü sudur nugut un  
 qagan ača sarasvati kemebüi ökin tegri ner e tu arban  
 tabtugar bөлög //
- a VIII f 2 r degedü altan genel tu erketü  
 b VIII f 3 v sudur nugut un qagan ača  
 c 162 r sirigini ökin tegri neretü arban žirġutugar bөлög //
- a VIII f 3 v degedü altan genel tu erketü  
 b VIII f 6 r sudur nugut un qagan ača  
 c 164 v jeke ökin tegri sirigini ed i sajidur nemegüleküi ner e tu  
 arban dolutugar bөлög //
- a VIII f 7 v degedü altan genel tu erketü



- b VIII f 12 v sudur nugut un qağan ača  
 c 171 r qaşar un ökin tegri vasudari neretü arban naimatugar  
 bölög //
- a IX f 1 v degedü altan genel tu erketü sudur nugut un  
 b VIII f 17 r qağan ača öidikut un jeke nojan ünen ijer  
 c 175 v medegçi neretü arban jisütüger bölög //
- a X f 1 r namo buddhai a  
 b IX f 1 r namo dharmai a  
 c 181 v namo sangghai a //
- qutug tu degedü altan genel tu erketü sudur nugut un  
 qağan ača qağan u sastir tegri ner un erketü jin tengerig  
 neretü qoritugar bölög //
- a X f 2 v degedü altan genel tu erketü  
 b IX f 4 v sudur nugut un qağan ača  
 c 184 r sajidur boluqsan suçadi ner e tu qağan u qorin nigetüger  
 bölög //
- a X f 6 r degedü altan genel tu erketü  
 b IX f 10 v sudur nugut un qağan ača  
 c 189 v şığasun orun neretü qamug ijer sakiqi ner e tu qorin  
 qojatugar bölög //
- a X f 8 v degedü altan genel tu erketü  
 b IX f 14 r sudur nugut un qağan ača  
 c 193 r arban mingan tegri jin köbegüd dür vivangirid öggügsen  
 nere tu qorin gutagar bölög //
- a X f 11 v degedü altan genel tu erketü  
 b IX f 18 r sudur nugut un qağan ača  
 c 197 r <qamug> ebeçin i <sajidur> amurligulugsan neretü qorin  
 dötüger bölög //
- a XI f 1 r qutug tu degedü altan genel  
 b X f 1 r tu erketü sudur nugut un  
 c 207 r qağan ača çalavaqani  
 köbegün ü şeji nigen erte şığasun dur törügsen neretü  
 qorin tabtugar bölög //
- a XI f 11 r degedü altan genel tu erketü  
 b X f 16 v sudur nugut un qağan ača  
 c 220 v bars tur bei e ben öggügsen ner e tu qorin şirgutugar  
 bölög //
- a XI f 12 r degedü altan genel tu erketü  
 b X f 18 r sudur nugut un qağan ača  
 c 222 r qamug bodisatva nar un magdagsan neretü qorin dolu-  
 tugar bölög //

a	XI f 12 v	degedü altan genel tu erketü sudur
b	X f 19 v	nugut un qagan ača qamug
c	223 r	tegünčilen iregsed i magdagsan ner e tu qorin naima- tugar bölög //
a	XI f 13 v	qutuğ tu degedü altan genel
b	X f 21 r	tu erketü sudur nugut un
c	224 v	qagan ača ečüs qurijaqui neretü qorin jisütüger bölög // qutuğ tu degedü altan genel tu erketü sudur nugut un qagan neretü jeke kölgen sudur tegüsbei.

The end of every text bears the same invocation in Sanskrit as the Tib. II according to Nobel Tib. p. 181 fn. 53. After that, there is in codices **a** and **b** a further invocation, which does not seem to occur in any other of the known versions, since Nobel mentions such formulas in neither of his editions. In the routine formulas, which in **a** and **b** follow these Sanskrit passages, we are informed of the date of copying and probably also of the names of the redactors; for **a** the name seems to read Qadun or Gedün, while *umžad lobsang bsinba* in **b** might perhaps be identified with the Tibetan scholar Blo-bzañ bstan-pai ñi-ma, *umžad* being the Mongolian form of the Tibetan title *dbu-mjad* (TD p.910). This scholar took part in the redaction of the Mongolian versions of Kanjur and Tanjur under K'ang Hsi and the emperors following him (Huth p. 289 ff.).

Codices **a** and **b** are both dated under the Tai-Tsing or Manchu dynasty, in the K'ang Hsi period of Emperor Cheng tsou Jen hoang-ti (1662—1723 AD according to Giles' Chinese-English Dictionary Nr 5908 and 4115), in Mongolian *engke amuqulang*, in Manchu *elke tayfin*, in Tibetan *bde-skyid*. The first year of this period being 1662, MS **a** may have been copied in its fourth year or in 1665 AD, which was a *kökečün mogai žil*, a cyclic year of the (female) blue serpent, as stated in the parallel Mongolian dating, while codex **b** may have been printed in its sixtieth year or in 1721 AD.<sup>1</sup>

<sup>1</sup> With the chronology are to be compared the Chronology of Tibet by Sum-pa Kham-po, publ. by Sarat Chandra Das in JRASB 58 (1889) p. 79 ff. and the Synchronismes Chinoises by Mathias Tchang (Variétés sinologiques 24, Changhai 1905) p. 460, as well as the corrected synchronistic table of cyclic dates composed by Pelliot in JA 1913 p. 666.

The explicit s of the codices read as follows:

**a:** fasc XI fol. 13 v., **b:** fasc. X fol. 21 r.

om / ye dharma hetuprabhava hetum tesam tathagato hi avadat // tesam  
ca yo nirodha o evam vadi mahasramanah // suvaha,

**a:** XI 14 r., **b:** X 21 r.

om bacar sattvan samaia manu ba a lai a / bacar sattva tai un pha ti gub  
tri j hon me bhaua / sutun sitva me bhaua / sobuva stva me bhaua / anuraktua  
me bhau a / sarve siddhi ma mai pra vac a sarve karmama so jami a citta sri  
ja guru om hubaha ha ha ha huja bhargin sarve ta tha ga. . . bacar ma a mi  
mu mu va bacar i bhaua maha a sa mi a // suvaha a //

**a:** XI 14 r.

arслан bogda sakiamuni jin nomlagsan altan gerel tu erketü sudur nugut  
un qagan i / ajagqa takimlig qadun kiged / amitan u tusa jin tulada keb  
i bütögebei // ejin bütügégsen arigun bujan u küčün ijer / erketü sakiamuni  
jin sasin arban žüg tur delgereged / eke bolugsan amitan nugut un endel  
todgar arilžu bürün / ečüs tur vačira dar a jin qutug i olqu manu boltugai //  
taičing ulus un engke amugulang un dötüger on u kökegëin mogai žil un namur  
un terigün sara jin / sine / sine jin dolugan a sajin edür ekiležü mön žil un  
namur un ečüs sara jin qorin tabun a tegüskebei //

**b:** X 21 v.

arслан bogda sakimuni jin nomlagsan altan gerel tu erketü sudur nugut un  
qagan i / ajagqa takimlig / umžad lobsang bsinba / amitan u tusa jin tulada  
keb i bütögebei etc. as in **a** // tai-čing ulus un engke amugulang un žiratugar  
on u namur un sekül sara jin sajin edür tur. . . g man qagalag u gatan a  
saguqsan. . . i sejlgezü gargabai //

### On the Sources of the Mongolian Version.

The Tibetan. In its division into chapters — in their titles as well as in the interpolated sections (cf. Nobel Tib. p. 185 ff.) — the Mongolian version obviously concurs with the so-called Tibetan II. It seems, therefore, to be most probable that the translators have used a Tibetan text of this type, if not the same Sanskrit drafting, which is the source of the latter.<sup>1</sup> In this connection, refe-

<sup>1</sup> It is to be noted that the division into fascicles, *kesegs*, of the Mongolian text does not coincide with the *bam-po* division of the Tibetan (cf. Nobel, Sanskr. 1).

rence is also made to the name of King Sureśvaraprabha in chapters XVI and XVII. In Mongolian it occurs as Devendraprabha. The changing of *sura* with the synonymous *deva* seems to suggest that we are dealing with a re-translation from a language like Tibetan, where this name is *lha'i-dban-phyug-'od*, its first component having the sense *sura* as well as *deva* (TD p. 133). It is easy to understand that the translators chose the more common *deva* instead of the rare *sura*. The parallelism between the Tibetan and the Mongolian versions is also clearly shown by the interpolation of the Buddhobhisattvanāmasaṃdharana-parivarta in the middle of the second Śrī-parivarta (cf. Nobel Sanskr. p. xxxiii and p. 25 below). In the main lines, this Mongolian catalogue of bodhisattvas coincides with that in Tib. II (cf. Nobel Tib. p. 92 fn. 11 and 19), except that Maitreya in the former stands after Dundubhīśvara. Instead of Sadāprarudita, the Mongolian text has Sadāprarucita. Since there seem to be no lectiones variae either in the Sanskrit or the Tibetan, it is very difficult to guess where this reading has come from. In a later redactors have added Sadāprarudita, but translated his name into Mongolian: *nasuda ujilagči*. This form is probably to be traced back to the Tibetan *rtag-tu-nu* (cf. p. 25 below). Where the bodhisattva *masida agči* (= Sanskr. *adhi-bhū* or syn.) is taken from, seems to be — for the moment — impossible to explain, since in Sanskrit or in Tibetan there is nothing whatsoever corresponding to this name.

The Chinese. On the other hand, we have evidence of the translators having also utilized the Chinese version by I-tsing. In the Jalavāhana-parivarta of the Mongolian text, the dhāraṇīs as well as the speech of the Caturmahādevarājas, occurring in the text of I-tsing according to Nobel Sanskr. p. 194 fn. 20, have been inserted after Jalavāhanas lecture about the nidāna series: *tejin tere metü imagta žobalang un ene jeke čogča ber tōridküi boluju / kemeküi tur kürtele bolai / tere ene bui/*

tadi a tha a/ bijai bijai singsi jini singsi jini  
 singsi jini bisvai bisvai bisvai suva ha a//  
 tadi atha a / nimini nimini sajini sajini sajini /

subarasqani subarasqani subarasqani suva ha a //  
 tadi a tha a / bidani bidani siri siri siri / sirini  
 sirini sirini / ubadini ubadini ubadini suva ha a //  
 tadi a tha a / babini babini jadini jadini jadini /  
 cimani ni cimani ni cimani ni cimani a suva ha a//<sup>1</sup>

tere čag tur tegünčilen iregsen jeke qovaragud olan qovarag sartavaki  
 jin köbegün čalavaqani ejin kemen nomlagsan tur / urida nögčigsen  
 tegri be kümün kiged qamug jirtinčü dekis bügüdeger bajasbai  
 / sajisijabai/ tere čag tur dörben maqarača tegri ner öber ün öber ün  
 nigem dagun ijar ene silügi nomlabai //

sajin sajin sakiamuni burqan u nomlagsan /  
 ene nomgegegen genel tu tarni bui /  
 ene sansar taki kilinče nügüt i taragağči /  
 <ene> arban qojar žüjil nom i bida na ber nomlabai //  
 ene tarni ji sajidur <ugağtaqui> /  
 kerbe ene tarni ji nomlabai sonusču /  
 sajin kemen ese bisirabasu terigün aqu /  
 ali neretü modun [u gesigün] tur adali dolugan anggi qagaraqu  
 boluju //

ejin kemedged burqan u emüne ene tarni ji ügülebej /  
 tadi atha a / sirimi kati katari candali tali sujali  
 siki siki jali bur a bolai kumuti birumuti tati  
 muğı kuru pu / muru pu buja / muru kati turu turu  
 bari jili sini tubita tubi / utsi tali utsu jar a  
 bati gur a subati bavatu mavati kusumavati  
 suuaha a //

The S a n s k r i t. The most interesting fact, however, is that in the Mongolian version there is some evidence suggesting that the translators utilized also a Sanskrit text of the same type as MS G of

<sup>1</sup> The various items of the nidāna series are here obviously treated in due order: *avidyā*, *saṃskāra*, *viññāna*, *nāmarūpa*, *sadyātana*, *sparśa*, *vedanā*, *trṣṇā upādāna*, *bhava*, *jāti*, *jarāmarāṇa*.

Nobel. The name of the father of Jalavāhana occurring in the XVI (Vyādhipraśamana) and the XVII (Jalavāhana) parivartas, in the Mongolian text always has the form Čatiladari thus corresponding to the reading Jatilandhara in the Sanskrit MS G (see Nobel Sanskr. p. 175 fn. 3). In the latter parivarta we have the same abbreviated text-form as in G and in the Tibetan version (see Nobel Sanskr. p. 193 fn. 54): tere metü imagta žobalang tu jin ene čogča törükü boluju / ejin ugagtaqui mungaq törödügen ijer üjledküi törödküi eče terigüten / tere metü imagta žobalang un jeke čogča ber törödküi boluju /

The Mongolian wording *terigüten*, 'and so on', seems to suggest conjecture in the reading of G cited by Nobel in the above note: **samskāranirodho bhavati yāvat evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati.**

### Some Interesting Passages.

#### The Snānakarman.

Very interesting is the list of ingredients needed for the snānakarman (Sarasvatī-parivarta, Nobel Sanskr. p. 104). Codices a and b show a clear parallelism, in the order of these names, with I-tsing (cf. Nobel l. c. fn. 4 and Anhang E p. 265 ff.). In Codex c, however, the names as well as their order have been corrected in accordance with the Tibetan text (cf. Nobel Tib. p. 80).<sup>1</sup> For the purpose of comparison the corresponding section in the Kalmuckian version (Haenisch p. 53) is also quoted. In the two latter some obvious blunders by the translators occur: e.g. *mahābhāga* is literally translated *jeke qubitu* 'one to whom a great lot has fallen' (like the Tibetan *skal-ba čhe*), which, of course, makes no sense; likewise in the Kalmuckian version *erketü gar*

<sup>1</sup> The writing of *rusta* instead of *ru-rtā* perhaps suggests that the Tibetan text used by the redactors of c was of the same type as the Tib. II Hs. of Nobel (cf. Nobel l.c. fn. 53).

(from the Tibetan *dbañ-po'i lag* instead of *indrahasta*. The reading and interpretation of some other names are uncertain.

a: fasc. VII fol. 5 r; b: VII 8 r, c: 148 v

ked be merged e ugijagulqui em ud kiged / tarni inu edeger büjü /

a 1 qabtasun giwang sükür sbrige

2 žigar altan gürgüm širiša

3 indra qasta chimeke čn a ma

4 siraista sings e <<musta>>

5 agaru čindan tagara

6 liši gürgüm kilis a (?)

7 naldan čolučana songsumair

8 samuta <<patra>> ušira

9 šilaki ogula (?) qara kiži

10 čagan kiži jin üre žibür nagaqasar

11 büki küsdi

b 1 qabtasun sükür e isburakin

2 žigar altan gürgüm širiša

3 indra qasta chamaka čn a mu

4 širavesta singse tobulag a (?) *čobul yag*

5 agaru čindan tagara

6 liši gürgüm kilis a (?)

7 naldan čolčana songsumajir

8 simuta <<patra>> ušira

9 šilaki gügül qara kiži

10 čagan kiži jin üre žibür nagakesar

11 büki küsdi

c 1 qoltasun siküre isberige kiged /

2 samia šami širiša a /

3 indir a qasta jeke qubitu /

4 čhama singče agaru //

5 siribista seriče boq /

6 gügül rasa saliki /

7 čilagun u öngger nabči küži kiged /

8 čandan kiged ladongros //

9 givang kiged rusta ba /

10 gürgüm gelesgeng čagan kiži ba /

11 žürgi suknil nala kiged /

12 naga kesar ušir a //

(Haenisch)

- 1 šudak givang kiged sprika /
- 2 šamnya šami siriša /
- 3 erketü gar kiged yeke hobi /
- 4 dsa-ma šing-ja agaru
  
- 5 širi-bed sra-rji puk /
- 6 gogol rasa šilagi /
- 7 rdo drek nabči rgya-spos /
- 8 dsan-dan kiged ldong-ros /
  
- 9 givang selte kiged ru-dra /
- 10 gogol glasagang tsagan kiji kiged
- 11 sbyamo sük-smel na-la dang /
- 12 na-ga gesar uši-ra

eden u qubini sačagui a būs odun u edür žančigdaqui /  
 žančirgai tur inu ene tarni ji žagun <aimaq> ta sajidur ügülegdeküi /

tadi a ta a /su kriti /  
 kamatali malica na  
 karati / ha karati /indra  
 calini šakra tri pasta  
 tri /avartaka /sikita ene /  
 kutra kuke bili kabila /  
 mati /šilamati šilamati /  
 sandhi tanu dhu ma  
 bati širi širi sat ti a sti  
 ti suva ha a //

argal ijer mandal egünčü bürün / arin čečeg ud i žergelegdeküi / altan ba taki  
 mönggün saba tur / amtatu umtagan i ber talbigdaqui / žer žebe ijer jablagsan  
 dörben kümün i ber tende talbigdaqui / sajidur čimegsen dörben ökid qomagaq  
 bariqsad i ber talbigdaqui // örgülži qara küži tüležü / tabun žüjil kög i üji-  
 ledkegüldeküi sikür tug bačid ijer tere öki tegri ji čimegdeküi // žagura  
 [žagura] toli talbižu / sumun žida jin üžügür ebüče<ldü>güldeküi // tendeče  
 jabsar ber jabsaridžu tegün u qojina kereg i togurbagtaqui / edeger tarni jin  
 üjiles ijer / jabsaridqui üjiles i ber terigülegdeküi /

si a at a ti ta /arki najani  
 hili mili kikili suva ha a //



## Glossary:

*agaru* (a, b, c): Amyris Agallocha = A. Commiphora (Nobel); Aloë (Unkrig).

*altan gürgüm* (a, b): *manaḥṣilā*: realgar, red arsenic.

*bog* (c): *pog* TD 786: the resin of the plant Boswellia Thurifera.

*būki* (a, b): ?, if not = *bog*.

*čnama* (a, c) ~ *čnamu* (b):?, *śamī*: Prosopis Spicigera or Mimosa Suma.

*čagan kiži* (c) ~ *č.k.jin üre*: *yūns - kar* TD 1139: *sarṣapa*: (white) mustard, mustard seed; *kiži* < Korean *ke - ži* id.

*čhamaka* (a) ~ *chimeke* (b): *jñāmaka* (?), cf. Nobel Sanskr. p 104 n. 13.

*čilagun u öngger* (c): *rdo-dreg* TD 702 and 656: grime of stone, must correspond to (*patra*) *śaileya*: rocky; bitumen, benzoin etc, also Anethum Graveolens.

*čindan* (a, b) ~ *čandan* (c): *candana*: sandal, Sirium Myrtifolium (see Unkrig p. 13).

*čolučana* ? (a) ~ *čolčana* (b): *sarocana*: »Tabaschir» Nobel.

*gelesgeng* (c): *gla - sgan* TD 254: a kind of medicinal herb; *musta*: Cyperus Rotundus; *nāgara*: the root of Cyperus Pertenuis.

*givang* (a, c): *gi-wan* TD 218: a bright yellow pigment, prepared from the bile of cattle, an anthelminthic medicine: *gorocanā*; see further TD l.c. ; Bezoar (Unkrig).

*gügül* (b) ~ *ogula* ? (a): *guggulu*: bdellium or the exudation of Amyris Agallocha; Balsamodendron Africanum = Commiphora Africana (Nobel). *Vatica Lanceaefolia* Bl. (Unkrig).

*gügül rasa* (c): *gu-gul-ra-sa*: *guggulu*, see above.

*gürgüm* (a, b, c): *kuṅkuma*: Crocus Sativus; *gur-gum* TD 222: saffron, marigold, calendula; Carthamus Tinctorius L. (Unkrig).

*indraqasta* (a, b) *indira q.* (c): *indrahasta* : a kind of medicament; *dbaṅ-po'i lag*: *erketü gar* (Haen.).

*kilis a* ? (a, b): *halalas* (?)

*küži* (c): *rgya-spos* TD 305: the Chinese incense stick; *tagara* (cf. Nobel s.v. *tagara*). Tib. *rgya-spos* also = Thymus Vulgaris, see Unkrig p. 16.

*küsdī* (a, b): *kuṣṭha*: Aplotaxis Auriculata = Saussurea Hypoleuca (Nobel), cf. *rusta*.

- ladongros* (c): *ldoñ-ros* TD 713: a kind of mineral medicine; *manah-šilā*: realgar.
- liši* (a, b): clove (Kowal.), cf. Nobel Sanskr. Anhang E p. 266.
- musta*: *Cyperus Rotundus*: *gla-sgañ*.
- nabči* (c): *lo-ma* TD 1221: a leaf; *pattra*: *Laurus Cassia* and its leaf; a leaf.
- nagagasar* (a) ~ *nagakesar* (b): *nāgakeśara*: *Mesua Roxburghii*; *Mesua Ferrea* (Nobel), its blossom.; *nā-ga-ge-sar*.
- naldan* (a, b) ~ *nala* (c): *nalada*: *Nardostachys Jatamansi*; Indian spikenard, the root of *Andropogon Muricatus*, the blossom of *Hibiscus Rosa Sinensis*. Tib. *na-la-dan* ~ c. *nala kiged*, the Tibetans having obviously misinterpreted the Sanskrit *nalādam*. *pattra*: a leaf; *Laurus Cassia* and its leaf.
- qabtasun* (a, b): tortoise shell; board, batten, plate (Kowal.); could perhaps be a paleographical error for *qoltasun*.
- qara kiži* (a, b): *sarśapa*: mustard; *yunis-nag* = *pad-gañs* TD 1139: black mustard.
- qoltasun* (c): *Scirpus Lacustris* (Kowal.); *śu-dag* TD 1239: *gañs-ldan* a medicinal drug. The corresponding Sanskrit *vacā* 'a kind of aromatic root' presumes the signification *Acorus Calamus* (Nobel); see Unkrig p. 12 *sudak*.
- rusta* (c): *ru-rta* TD 1186: a kind of spicy root, a sort of medicinal plant; *Costus Speciosus* or *Arabicus*, *kuṣṭha*
- šami* (c): *ša-mi*: *samī*: *Prosopis Spicigera*; *Acacia Suma*, *Mimosa Suma* (Kowal.)
- samia*, (c): *ša-myā*; perhaps *šamyāka*: *Carthocarpus Fistula* (Nobel Sanskr. p. 104 n.9)
- samuta* (a) ~ *simuta* (b): *jam-mi-ta*: *thañ-šīñ* (Nobel Sanskr. Anhang E 22, p. 267).
- šbrige* (a) ~ *isburakin* (b) *isberike* (c): *sprkkā*: *Trigonella Corniculata*; *'u-su* TD 1115: coriander seed.
- seriče* (c): *sra-rtsi* TD 1286: hard varnish, gum, resin.
- šilaki* (a, b) ~ *saliki* (c): *šallakī*: incense, olibanum, *Boswellia Thurifera* = *B.Serrata* (Nobel), cf. however *bog*, *ša-la-ki*.
- singse* (a, b) ~ *singče* (c): *wac*: *Cinnamomum Zeylanicum* (Nobel);

Cassia bark; canella, cinnamon (Kowal.).

*siraista* (a) ~ *siravista* (b) ~ *siribista* (c): *śrīveṣṭaka*: gum of *Pinus Longifolia* (Nobel): *śi-ri-be-sta*.

*siriśa* (a, b, c): *śirīṣa*: *Acacia Seeressa* = *Albizzia Lebbek* (Nobel); *Mimosa Seeressa*, *Acacia Sirisa* (Kowal.); *śi-ri-śa*.

*songsুমair* (a) ~ *songsумajir* (b): *sūkṣmailā*: small cardamom; *Elettaria Cardamomum* (Nobel); see Unkrig p. 12.

*sudak*: see *qoltasun*.

*sukmīl* (c): *sug-smel* TD 1217 = *sug-rmel*: cardamom, cf. above.

*sükür* (a) ~ *süküre* (b) ~ *siküre* (c): ? The order in c would presume *siküre* = *gi-waiñ*. Perhaps = *śiker*: sugar; see Unkrig p. 16.

*tagara* (a, b): *tagara*: *Tabernaemontana Coronaria* and a fragrant powder, prepared from it: *rgya-spos* TD 305, cf. above *küži* and Nobel Sanskr. p. 105 fn. 1.

*tobulaga* ? (b): according to the order = *musta*, cf. above.

*uśira* (a, b, c): *uśira*: the fragrant root of *Andropogon Muricatus* = *A. Squarrosus*, cf. *naldan* above; *u-śi-ra*.

*žibür* (a, b): ? Possibly = Old Turkish and Uigur *yīpar*: perfume (Müller Uig. I p. 59 f.). *uws chur*

*žigar* (a, b): *mahābhāga* = *mṛgamada*: musk (Kowal.); cf. *jeke qubitu* above.

*žürgi* ? (c): ? : *sbyi - mo* or *dbyi - mo* cf. Nobel Sanskr p. 105 n. 11.

As can be seen, the reading and interpretation of many words is very uncertain, cf. also the apparatus of Nobel on pp. 104—105.

#### The Nidāna Series in Mongolian.

(*Jalavāhana - parivarta* Nobel Sanskr. p. 193, 7 ff.). *tendeče sarta-vaki jin köbegün čalavaqani adugusun u törul ten teden e ene nom i nomlabai / ejin ugagtaqui* <ene bükü jin tulada ene törüjü / ejin törügsen ijer ene törükü bolai / ejin ugagtaqui> *mongaq un siltagabar üjledkü boluju üjledkü jin siltagabar medekü bilig / medekü jin siltagabar ner e öngge / nere öngge jin siltagabar žirgugan orut / žirgugan orut un siltagabar kürteküi / kürtekü jin siltagabar sereküi / serekü jin siltagabar quričaqui / quričaqu jin siltagabar*

abqui / abqu jin siltagabar bolqui / bolqu jin siltagabar üdelküi  
 üküküi kiged / gasalaqui enelküi žobaqui duran qutuqui kiged  
 eldeb kimuragad boluju / tere <metü> imagta žobalang tu jin ene  
 čogča törüküi boluju /

As can be seen, the *jāti* is totally omitted. Occurring in all three texts, this omission must be traced back to the archetype of the Mongolian version. Such an omission is not, however, mentioned by Nobel in his critical apparatus. As for the rest, the Nidāna series runs as follows:

<i>mongaq</i>	<i>avidyā</i>
<i>üjledküi</i>	<i>saṃskāra</i>
<i>medeküi bilig</i>	<i>vijñāna</i>
<i>nere öngge</i>	<i>nāma - rūpa</i>
<i>žirgugan orut</i>	<i>ṣaḍ - āyatana</i>
<i>kürteküi</i>	<i>sparśa</i>
<i>sereküi</i>	<i>vedanā</i>
<i>quričaqui</i>	<i>trṣṇā</i>
<i>abqui</i>	<i>wpādāna</i>
<i>bolqui</i>	<i>bhava</i>
<i>(törüküi)</i>	<i>jāti</i>
<i>üdelküi</i>	<i>jarā</i>
<i>üküküi</i>	<i>maraṇa</i>
<i>[gasalaqui</i>	<i>śoka</i>
<i>enelküi</i>	<i>parideva</i>
<i>žobaqui</i>	<i>duḥkha</i>
<i>duran qutuqui</i>	<i>daurmana</i>
<i>čogča</i>	<i>skandha]</i>

For Uigurian, compare Müller Uig. II p. 13 f. (= Gabain p. 266).

#### On the Buddhistic Terminology.

There seems to be no direct connection between the Mongolian and the Uigurian versions of *Suvarṇaprabhāsa*. A great deal of the religious terminology is, however, clearly borrowed from Uigurian, proving thus that the Mongolians adopted Buddhism for the most

part through an Uigurian intermediary. In the preface of a Chinese Buddhistic book - list, compiled 1306 AD (cited by St. Julien, JA IV sér. tome XIV, 1849, p. 366) we have a historical proof that, in the committee of 29 scholars ordered by Qubilai to translate and check religious texts, there was one, To-in-tou-tong from Turfan, especially charged with treating of the Uigurian sources. The Mongolian source quoted by Schmidt, Sanang-Setsen p. 398 fn. 15, expressly states that, before Külüg Khan, the holy books were read in Uigurian.

These Uigurian elements can be divided into the following groups:

1°: Sanskrit words occurring in Mongolian in their Uigurian form (the Uigurian is cited from Müller Uigurica I and II), e.g.

*abisig* = Uig. II 32 *abisik*: *abhiṣeka*,

*Aksobi* = I 32 *Āksobi*: *Akṣobhya*,

*bujan* = II 73 *bujan*: *punya*,

*Burqan* = *Burxan*: *Buddha*,

*Čambudvib* = II 16. 22 *Čambudvip*: *Jambudvīpa*,

*erdini* = II 22 *ārdini*: *ratna*,

*garbi* = II 37 *karbi*: *garbha*,

*istarajastari* (*tegrī*) = II 22 *strajastri* (*tngrīlār*): *trayastrīṣat* (*devāḥ*),

(*dörben*) *maqarač* = II 41 (*tört*) *m̄xarač*: *caturmahārājāḥ*,

*küldi* = II 47 *kulti*: *koṭi*,

*Sakimuni* = II 56 *Sakimuni*: *Sākyamuni*,

*Sirigini* = I 27 *Sirigini*: *Śrī*,

*tarni* = II 34 *darni*: *dhāraṇī*,

*vačiratarā* = II 69 *včir-a-tara*: *vajradhara*,

The phonetic development in Sanskrit loan words Sanskr. *j* < Mong. *č* seems explicable as being caused by this Uigurian intermediary — likewise the development of the final *-a* > *-i* e.g. *Jalavāhanā* > *Čalavaqani*, *sārjavāha* > *sartavaki*, *garbha* > *garbi* etc. It is not impossible, however, that these developments had taken place already in Soghdian (cf. below).

2°: Genuine Uigurian words and expressions adopted by the Mongolians, e.g.

*ajag-qa takimlig* = I 34 (cf. *ibid.* 55), II 32 *ajag-qa tükimlig: arhat*  
(cf. Poppe AM 1, 1924, XXX p. 674),

*arvis* = II 58 *arvis: vidyā*,

*belge bilig* = II 21 *bilgä bilig: jñāna* (cf. Poppe l. c.); in the *Nidāna*  
series in the *Jalavāhana-parivarta*, however, we have *medeküi*  
*bilig*, corresponding to the Uigurian II 11 *bilig köngül: vijñāna*,

*ed tavar* = I 31, II 76. 80 *äd tavar: rayi* (cf. Kowal. I 197),

*erlig qagan* = II 33 *ärklig qan: Yama* (cf. Müller l. c., Poppe l. c.)

*govarag* = Uig. *quwrag* (Gabain p. 331): *saṃgha*,

*jirtinčü* = II 18 *yirtinčü: loka* (cf. Tib. 'jig-rtēn TD p. 435),

*kkir* = II 37 *kkir: mala*,

*tegrī* (or more correctly *tngrī*) instead of *tenggeri* = *tngrī: deva*,

*tojin* = II 19. 38 *toyin: bhikṣu, śramaṇa* (according to Gabain p. 342  
from the Chin. *tao-jên*).

3°: Some of the Uigurian words borrowed by the Mongolians  
seem to have come into the former language from the Soghdian, e. g.  
*bačag* = I 47 *bačay: upāvāsa* (cf. Benveniste JA 236, 1948, 84),

*Enetkeg* = I 14 *Änätkäk* < Soghd. 'yntk'k (Gabain p. 298),

*nom* = Uig. *nom* < Soghd. *nwm*, (Müller SBAW 1907, 1: 265) <

Greek *νόμος: dharma* (cf. Gabain p. 320 and Benveniste l. c.),

further details on the spreading of this word in the Asiatic  
languages are given by Donner, Ueber soghdisch *nom*, in *Studia*

*Orientalia* I, Helsingforsiae 1925, p. I ff.,

*Qormusta* (Kowal. II 972) = II 18. 29 *Xurmušta* < Soghd. *xwrmwzd:*

*Indra*, Tib. *lha rgyal*, (obviously from the Iran. *Ahuramazdāh*),

*tamu* = II 78 *tamu* < Soghd. *tmw* (Gabain p. 337): *yamaloka*,

*Srua* ~ *Esrua* (*Asrua*) = I 22. 24. 25., II 17 *äsrua* < Soghd.

'zrw' ~ *zrw* (*Zrwān*): *Brahma* (Gauthiot II Gloss p. 211 and 238;

Gabain p. 300).

*simnanča* = II 19 *smnnč*, II 32 *smnanč* < Soghd. *smn' nch* (Gauthiot

II p. 88, Gloss. p. 233, cf. Gabain p. 336): *śramaṇā* ~ *-ī* =

*bhikṣunī*,

*ubasi* = II 19 *upasī* < Soghd. 'wp's'y (Gabain 347): *upāsika*,

*ubasanča* = II 19. 38. 88 *upasanč* < Soghd. 'wp's'neh (Gauthiot

II p. 88, Gloss. p. 210, cf. Gabain p. 347): *upāsikā* 'a lay female votary of Buddha'.

The three latter words occur often in the routine sequence *tojīn ba simnanča ba ubasi ba ubasanča ba* = II 19. 38 *tōjīn smnanč upasī upasanč: bhikṣubh ikṣunṣyupāsakopāsikāḥ* (Nobel Sanskr. p. 107,9).

*včir* = II 55 *včir* < Soghd. *βz'yr* (Gabain 350): *vajra*,

### Specimen textus.

XVI (Śrī - parivarta).

a: fasc. VIII fol. 1 r: b: fasc. VIII fol. 1 r: c: fol. 160 v

tendeče ilažu tegüs nögčigsen burqan a jeke öki tegri sirigini ejin kemen öcibe / ajagqa takimlig ilažu tegüs nögčigsen e jeke öki tegri (sirigini) bi ger ken (ber) nom kelelegči tere ajagqa takimlig un qamug kereg žarag kiged qotola sajin i tegüskekün / ügegü dutaqui žobalang ügei ji olgaqulqui kiged čing batu sedkil i olgaqulugad / amugulang sedkil ijer edür söni ji baraqulugad ene degedü altan gerel tu erketü sudur nugut un qagan ača öber e öber e kiged üsüg i doturaqan orugulugad sajidur orugulqui bolgažu / ün en ijer ügüleğüküi bolgar un ba / žaqun mingan burqan (nugut) ta bujan u öndüsün i törügülügsen tedeger amitan u (tusa jin) tulada / ene degedü altan gerel tu erketü sudur nugut un qagan i čambudvib dur egüri urtu ta aqulžu / ötter ülü ečülkeküi bolgaqad / neng olan žaqun mingan najut küldi amitan i ber / ene degedü altan gerel tu erketü sudur nugut un qagan i sonusgaqu bolugad / neng olan žaqun mingan najut küldi kalb u dur kümün tegri ner un žirgalang i kürteküi bolgar un ba / žut ügei bolgažu / tarijan sajin bolgar un ba / amitan žirgalang ijer barilduqsan bügüde ji ber žirgalang tu bolgar un ba / tegünčilen iregsen lüge nögüčildüküi bolgar un ba / ireküi čag tur degere ügei ün en tegüs tugulugsan budi qutug i ilada tugulžu burqan bolugad / amitan u tamu kiged adugusun u törül (orun ba) erlik [qagan u] jirtinčü jin qamug žobalang un [ud] un žalgal i masida tasulugči ji ejin ugagdaqui / degel idege orun debisker ebečin i anagaqui em / em un ede jaguba kiged busu kereg žarag un žalgal ijer tere nom kelelegči ajagqa takimlig i bajasgan üjiledsügei //

tegünčilen iregsen ajagqa takimlig ün en tegüs tugulugsan burqan erdini čečeg erdem un dalaı vaiduri a kiged / öłžeitü altan agula sajin öngge tu altan gerel tu neretü tegüs e / jeke öki tegri sirigini bujan u öndüsün i törügülegsen tegüs ijer edüged dur ali ba žüg qamiga ber sedkigülüged ali ba žüg qamig a ber üžegülüged / ali ba žüg (tur) qamig a ber odqui tende tere žüg tur žaqun

tavar üre tarijan kiged / qamug kereg žarag tegüsüged / qamug žirgalang  
 ut tegüsü žirgaqu boluju / ab ali üjledküi tedeger qamug bujan u öndüsün  
 eče jeke öki tegri sirigini tur qubi jin deger e eče ögdekui //  
 tegüber tere keži e ber amitu turgaru tende aqu boluju / kigekü ülü boluju /  
 teden u qamug sedkil sedkigset sajidur tegüskü boluju //  
 degedü altan genel tu erketü sudur nugut un qağan ača jeke öki tegri sirigini  
 ed i sajidur nemegüleküi ner e tü arban dolutuğar bölög //

### Adnotatio critica.

P. 23: ⟨sirigini⟩ c : om. a b. ⟨ber⟩ c : ba a b. olgagulugad a b : olgagulugči c. orugulugad a b : orugulun b. (nugut) a m<sup>a</sup>. ⟨tusa jin⟩ c : om. a b. ečülkeküi a b : ečülküi c. sonusgaqu a c : sonusqu b. bolugad a b : bolurun c. ireküi čag a b : ireke edüi čag c. budi a b : buddhi c. ⟨oron ba⟩ c : om. a b. [qağan u] a : om. b c. [ud] a : om. b c. ⟨tur⟩ c : om. a b. najut om. c.

P. 24: ügegürekü ülü boluju a : ügegürejü b c. [kü] a : om. b c. ⟨i⟩ b c : om. a. [jin] a : om. b c. ⟨ji⟩ b c : om. a. [i ber] a : om. b c. ⟨jeke⟩ b c : om. a. törügülkü a b : törügülügči c. kemen ügüležü a b : kemen žarlig bolču c. [žüg] a : om. b c. degel a b : debel b. qağan u küčün a b : egün u küčün c. küčün ijer a c. tere ber c : tedeger b : om. a.

P. 25: mörgümü bi a b : mörgümü c. ⟨agula⟩ c : om. a b. ⟨naşuda . . . . mörgümü⟩ c : om. a b. teden e a b : tedger tur c. ene . . . üjledsügei a b : edeger . . . bütükü bolču (c). ⟨arvis⟩ c : om. a b. majitra b c : mootra a. ⟨hite⟩ b c : om. a. edeger ö . . . ögküi a b : edeger orui ača abisiğ ögküi c. bütugekü a : bütügeküi b c. medegči . . . . tulada a b : medegči jin bilig sajidur tegüskeküi / sajidur tegüskekü jin tulada c. süme ger a b : buqar kjit c. ünür tu a b : ünür c. ji b c : om. a. ⟨jeke⟩ c : om. a b.

P. 26: degere a b : delgere c.

Sigla codicum p. 5 s. explicavi.