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ON THE COVER:

Pl. 8. F. 7. F 450, Library of the Russian Academy of Sciences, Manuscript Department.
Antigraph: JBF2, Tantra, vol. *ya*, f. 162v, *Ārya-mahāpariṇāmarājasamantraka*.

Natalia Yampolskaya

Fragments of Mongolian Kanjur Manuscripts Copied in 19th C. Germany and Preserved at the Library of the Academy of Sciences

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Abstract: The article introduces three previously unknown fragments of 17th c. Mongolian Kanjur manuscripts. While the original folios have been lost, their texts are preserved in handwritten copies produced in the 19th c. by an unidentified German scholar. These copies became known in 2021 after being admitted to the Manuscript Department of the Library of the Russian Academy of Sciences. This article focuses on the Mongolian text of the fragments, its identification, and a brief commentary on the trustworthiness of the handwritten copies.

Key words: Mongolian Kanjur, Ablakit, Sem Palat, Bernhard Jülg

In 2021, the Manuscript Department of the Library of the Russian Academy of Sciences received a number of new materials that were previously kept at the Department of Retrospective Acquisition and the Reserve-exchange Fund of the same library. Among them were several folios written in the Mongolian language on European paper (shelfmark F 450). Certain peculiarities of the Mongolian text, as well as the German inscriptions in the margins, indicate that the fragments were copied from the Mongolian Kanjur manuscripts that were discovered in Dzungaria in the 18th c. and preserved, as isolated folios, in a number of Russian and European collections. The text was copied in Germany in the 19th c. by an unidentified scholar. The description and preliminary identification of these handwritten copies have been published in the volume issued by the Library of the Academy of Sciences.¹ There are reasons to believe that the antigraphs of most of the frag-

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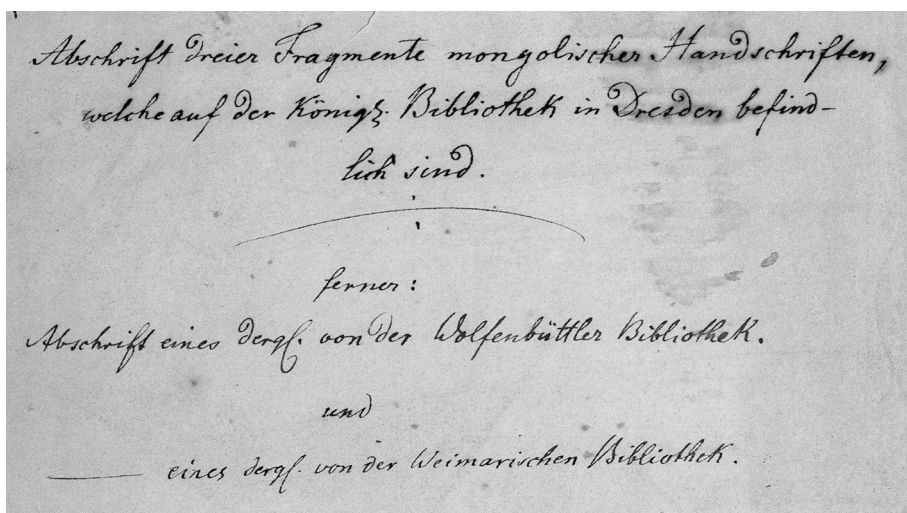
¹ BEREZHNAIA 2024: 453; IAMPOL'SKAIA 2024.

ments are lost, which makes the copies a valuable source. The aim of this paper is to introduce the Mongolian text of the folios, providing its identification and making it available for further study.

The author is grateful to the staff of the Manuscript Department of the Library of the Russian Academy of Sciences, personally to Vera Grigorievna Podkovyrova, for making this study possible, and to Dr. Hartmut Walravens for his kind help and advice.

Description and Provenance

The materials preserved under the shelfmark F 450 include seven folios of European paper (Pl. 2–8) enveloped in a folded sheet of the same (hereafter — cover, Pl. 1). The Mongolian text and the inscription on the cover are written with a European pen and iron gall ink; graphite pencil is used to write the marginal notes (in German) and draw the decorative circles in the Mongolian text on ff. 2 and 3. The paper has two kinds of watermarks (unidentified): f. 1 — a coat of arms with a bend under a crown with pearls, ff. 2–7 — a double frame decorated with flowers and leaves on the inside. The folios differ in size: f. 1 — 19×26.8 cm, ff. 2–7 — 20.7×25.5 cm.



Pl. 1.

Inscription on the cover. Library of the Russian Academy of Sciences, Manuscript Department, F 450.

The cover bears the following inscription: *Abschrift dreier Fragmente mongolischer Handschriften, welche auf der Königl. Bibliothek in Dresden befindlich sind. Ferner: Abschrift eines dergl. von der Wolfenbüttler Bibliothek und eines dergl. von der Weimarischen Bibliothek.*

According to this note, the folder contained copies of five manuscript fragments. At the time when it was written, three of the original fragments were preserved in Dresden, one in Wolfenbüttel, and one in Weimar. Natalia Berezhnaya (St. Petersburg State University, Institute of History), who initially studied and described these materials alongside other new additions to the fund, noted that the reference to the library in Dresden as *Königliche Bibliothek* indicates that the text was copied after 1806, when the Kingdom of Saxony was founded.

The provenance of the manuscript F 450 is not documented and remains unknown. It was stored alongside other materials that were admitted to the funds after World War II and originated from libraries located in the North and East of Germany, Saxony included. Apart from that, among these materials are five manuscripts that bear the *ex libris* of the library of the von der Gabelenz family that was located in Poschwitz Castle, Thuringia.² Two members of this family, the renowned linguists Hans Conon (1807–1874) and his son Hans Georg von der Gabelenz (1840–1893), included Mongolian into their field of interest, and could have either copied, or acquired the copies for their studies. The connection of the manuscript F 450 to the Poschwitz Castle library is a possibility that remains to be investigated.

For this publication, I have not fulfilled the task of attributing the handwriting of the German inscriptions and identifying the scholar who copied the Mongolian text. As will be shown below, the copies demonstrate a knowledge of the Mongolian script and language deep enough not only to mindfully capture the ductus, but to propose readings for several illegible words as well. In a private letter of July 25, 2024, Dr. Hartmut Walravens suggested considering the figure of Bernhard Jülg (1825–1886), based on some likeness of the scholar's handwriting to the one on the cover. Although unconfirmed, this suggestion has to be taken note of, as Bernhard Jülg was familiar with other fragments of the Kanjur manuscripts that F 450 was copied from: the 20 ff. of Tibetan and Mongolian Kanjurs from Dzungaria preserved in the State Library in Berlin (shelfmarks Ms. or. F. 477 and 5:9 Ohne Signatur) come from Jülg's private collection, showing that he could be in-

² BEREZHNAIA 2024: 453. For an overview of the history of the Poschwitz Castle library, in particular its fate after World War II, see ZUBKOV 2017.

terested in studying fragments of the same manuscripts preserved in other libraries. Moreover, in the preface to the catalogue of Mongolian manuscripts in German collections, Walther Heissig wrote that Jülg copied and collated the Mongolian manuscripts preserved in Dresden.³

Identification

The Mongolian text of F 450 was copied from fragments of three different manuscripts often referred to today as the Kanjurs from Dzungaria. Each of the three contained the Buddhist sacred scripture — Kanjur (Tib. *bka' 'gyur*), which in its entirety constitutes over 100 volumes in the *pothi* format (from 108 to 113 volumes in the extant Mongolian versions).⁴ These three manuscripts have come down to us in fragments, represented by isolated folios from different volumes of the Kanjur dispersed across a range of collections in Russia and Europe.

1. JGF, or the “golden” Kanjur fragments from Dzungaria. *Pothi*, layered paper, calamus, golden (text) and red (decor) ink on black background, blue margins, illuminated,⁵ 22.8×63.7 (51×14.3) cm, 27–30 lines per page. Today, 39 fragments of JGF have been described,⁶ and one is known through a handwritten copy produced in the late 18th or early 19th cc.⁷

³ HEISSIG 1961: XIII.

⁴ On the Mongolian Kanjur see ALEKSEEV 2015.

⁵ One fragment of JGF, kept at the Russian State Archive of Ancient Acts (Moscow), has an intact miniature, allowing to assume that the first folios of each volume were decorated with two miniatures depicting Buddhist deities. The miniature was published in *Oiraty i Tibet* 2023, ill. 9 (colour plates).

⁶ Of the 39 surviving folios of JGF, 20 ff. are preserved at the Institute of Oriental Manuscripts (IOM, RAS, St. Petersburg), 1 f. at the Russian State Archive of Ancient Acts (Moscow), 1 f. at the Herzog August Library (Wolfenbüttel), 1 f. at Kassel university Library, 1 f. at the Franke Foundation (Halle), 1 f. at the State Library in Berlin, 4 f. at the British Library, 3 f. at Glasgow University Library, 1 f. at Linköping City Library, 1 f. in the Stockholm Museum of Ethnography, 3 ff. at the Uppsala University library, and 2 f. at the National Library of France. Most of these fragments are listed and identified in ALEKSEEV 2019. Missing on that list is the folio preserved in Stockholm (see WAHLQUIST 2002: 29), and the three folios preserved in Uppsala (shelfmark O okat. 76, Mongol.). The latter are available online at the Alvin database: <https://www.alvin-portal.org/alvin/view.jsf?pid=alvin-record%3A518391&dswid=283> (last accessed on August 12, 2024).

⁷ The handwritten copy is part of the archive of Friedrich von Adelung (1768–1843) preserved at the Russian National Library (Coll. 7, No. 149, f. 22). See ZORIN, TURANSKAYA, HELMAN-WAŻNY 2024: 104.

2. **JBF1**, also referred to as the “black” Kanjur fragments from Dzungaria, MS1. *Pothi*, undyed layered paper, calamus, black and red ink, 23×64 cm, 28–30 lines per page. Currently, 802 fragments of JBF1 have been accounted for.⁸

3. **JBF2**, also referred to as the “black” Kanjur fragments from Dzungaria, MS2. *Pothi*, undyed layered paper, calamus, black and red ink, 25×71 cm, 30–40 lines per page. Currently, 480 fragments of JBF2 have been accounted for,⁹ and one fragment is known through a handwritten copy produced by Daniel Gottlieb Messerschmidt (1685–1735).¹⁰

Two of these manuscripts (JGF and JBF1) are of South Mongolian origin and date back to the first half of the 17th c. (based on their palaeographical and codicological features). The third one (JBF2) was copied in the middle or second half of the 17th c. in Dzungaria, presumably, in the very monastery where its fragments were later discovered — Ablakit (Oir. *abalayin keyid*). The three manuscripts belong to an important group of early sources for Mongolian Kanjur studies, as they preserve the archaic orthography and ductus characteristic of this stage of Buddhist scripture dissemination among the Mongols, and, when used in text critical studies, fill the lacunae in the reconstruction of the structure and content of the earliest Mongolian Kanjur versions.

In the 17th c., all the three manuscripts were preserved in Buddhist temples located along the river Irtysh, in Dzungaria — the lands controlled by the Oirats, in particular, the Khoshut. Nothing is known of the circumstances

⁸ Of the 802 surviving fragments of JBF1, 775 ff. are preserved at IOM, RAS, 2 ff. at the National Library of Russia (St. Petersburg), 16 ff. at the State Library in Berlin, 3 ff. at the British Library, 3 ff. at Glasgow University Library, 1 f. at Linköping City Library, 1 f. at the Uppsala University library, and 1 f. at the National Library of France. Most of these fragments were described and listed in IAMPOL'SKAIA 2015. This list lacked information on the folios preserved in France (later published in TURANSKAIA 2021), Linköping (later published in ZORIN & TURANSKAYA & BORODAEV 2024), Uppsala (shelfmark O okat. 76, Mongol.; available online at <https://www.alvin-portal.org/alvin/view.jsf?pid=alvin-record%3A518391&dswid=283>, last accessed on August 12, 2024), Glasgow (later published in ZORIN & TURANSKAYA & HELMAN-WAŻNY 2024), and the British Library (see BAIPAKOV et al. 219–227).

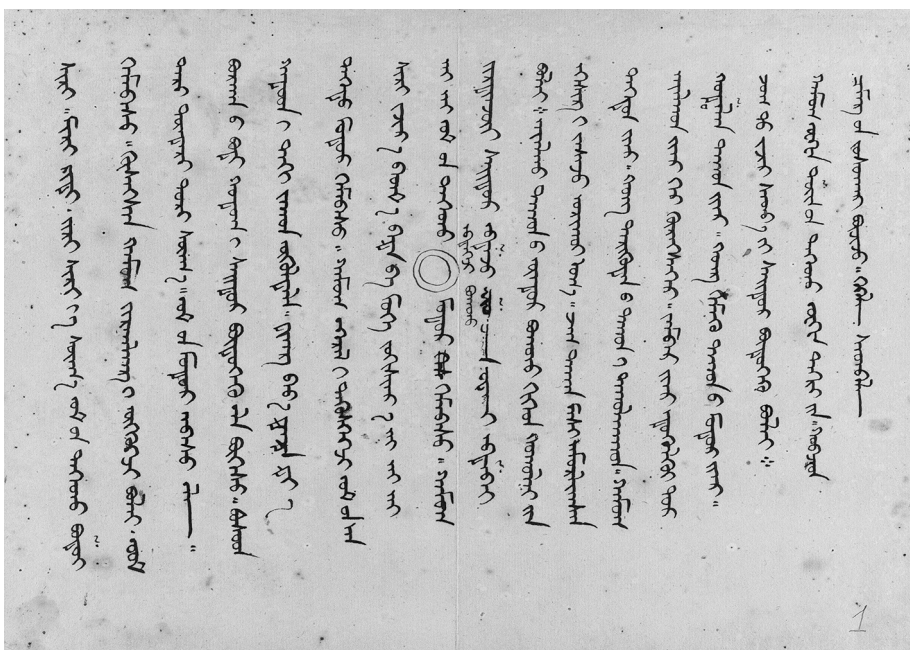
⁹ Of the 480 fragments of JBF2, 460 ff. are preserved at IOM, RAS, 6 ff. at the State Library in Berlin, 3 ff. at the Franke Foundation and 1 f. at the National Library of France. Most of these fragments were described and listed in IAMPOL'SKAIA 2015. This list lacked information on the folios preserved in France (later published in TURANSKAIA 2021).

¹⁰ The copy is preserved at the St. Petersburg Branch of the Archive of the Russian Academy of Sciences. See SIZOVA 2022: 95–101.

in which they were acquired by the Oirats. It can only be assumed that JGF and JBF1 were brought to Dzungaria from South Mongolia after the fall of Ligdan Khan in 1634 and the surrender of the Chakhar to the Manchu. These turbulent historical circumstances, as well as the fact that all the surviving folios of JGF come exclusively from the first volumes of different Kanjur sections, make one question whether this “golden” manuscript was transported to Dzungaria as a complete Kanjur set. JBF2 is an apograph of JBF1 copied in Dzungaria, which suggests that JBF1 was a complete Kanjur that could be used for producing a full copy. It is not clear whether the copying of JBF2 was carried through or interrupted by the circumstances that led to the desolation of Ablaikit.

In the 18th c., fragments of these and other manuscripts were discovered in abandoned temples by visitors from the West, and over 15 hundred folios found their ways to multiple private and state collections in Russia and Europe. The first fragments were brought to Europe in the 1720s, which made them the first Tibetan and Mongolian manuscripts to reach this part of the world. According to Alexander Zorin, the initial discoveries were made in 1717 in the temple known as Sem Palat (Oir. *darxan corjiyin keyid*), and the folios of JGF could be among them (I consider the provenance of JGF unclear). Most of the findings (around 1,500 fragments) were brought to St. Petersburg from Ablaikit by the Second Kamchatka (Great Northern) Expedition in 1734, and currently belong to the collection of IOM, RAS. Several dozens of fragments of the same manuscripts are kept in a number of Russian and European collections. In total, the findings from the temples on the Irtysh accounted for today include over 263 fragments of two Tibetan manuscripts (the Kanjur and the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*), two folios from the Mongolian translation of the collected works of Panchen Lama IV, and over 1,330 fragments of the three Mongolian Kanjurs that this publication deals with. The number of newly identified fragments keeps growing.¹¹

¹¹ In the past decade, a considerable number of academic publications have dealt with the complex history of these manuscripts and the legacy of the temples they originate from. On the history of Ablaikit, see BAIPAKOV et al. 2019; TSYREMPILOV 2020. The identification of Tibetan manuscripts discovered in Dzungaria was carried out by Alexander Zorin, whose multiple works on the subject elaborate on the hypothesis of Sem Palat being the initial place of discovery of part of the manuscripts (first proposed in ZORIN 2015). Presently, the research on this topic is carried on by a number of scholars worldwide, and new data is uncovered every year. The latest publications include *Tibetologija* 2021: 14–266; *Oiraty i Tibet* 2023: 22–286; *Tibet and the Oirats* 2024: 13–217. On the two folios from the works of Panchen Lama IV from Ablaikit see SIZOVA 2022.



Pl. 2.

F. 1. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JGF, Tantra, vol. ka, *Śrī-sarvabuddhasama-yoga-dākinījāla-saṃbara-nāma-uttaratantra*.

F 450 contains copies of two folios of JGF (ff. 1–3), one folio of JBF1 (ff. 4–5) and one folio of JBF2 (ff. 6–7). To follow is their detailed identification.

F. 1 (Pl. 2) is a copy of the widely known fragment of JGF preserved at the Herzog August Library, Wolfenbüttel (shelfmark: Cod. Guelf. 9 Extrav). The Wolfenbüttel fragment (hereafter WF) became known as “the first Mongolian manuscript in Germany” thanks to the work of Walther Heissig who published it in 1979.¹² Later its text was identified by Kirill Alekseev as the *Śrī-sarvabuddhasama-yoga-dākinījāla-saṃbara-nāma-uttaratantra*.¹³ WF is but a half of the recto side of the original folio of the Mongolian Kanjur: it was purposefully trimmed and glued to a folio of a Tibetan manuscript (the Tibetan Kanjur discovered in Ablakit), so that the two fragments form a

¹² HEISSIG 1979.
¹³ ALEKSEEV et al. 2015: 69–70. The text belongs to the Tantra section of the Mongolian Kanjur. See KAS'IANENKO 1993: No. 7.

single item. Presumably, the manuscripts underwent these manipulations in the 18th c. when they were passed to European collections as Oriental curiosities.

F. 1 has no note in the margin to comment on the appearance of its anti-graph, which, along with the size and watermarks on the paper, makes it different from the other folios of F 450. The copy recreates the decorative circle in the middle (drawn using ink, not a graphite pencil, as on ff. 2–3) and follows the arrangement of lines of the antigraph. However, its text is one line shorter than the original (17 lines instead of 18) due to the error committed by the copyist: the presence of the same word (*tegüskegči*) in lines 6 and 7 resulted in confusion (line 6 of f. 1 combines the beginning of line 7 and the end of line 6 of the antigraph).

There can be little doubt that when the text was copied the Mongolian and Tibetan parts of the original folios had already been joined, because the copy reflects the illegibility of several words in line 9 (line 10 of the original folio): this damage comes from a crease in the middle of WF which appeared as a result of folding the paper after its two sides were glued together (it is visible on both sides). It has to be noted that the person who worked with the text was either not interested in the Tibetan fragment, or kept its copy elsewhere. One detail reveals a change in the state of the original folio: at present there is a hole that covers the second syllable of the first word in line 1 (Mong. *siri*) and the following punctuation (the double dots, Mong. *dabqur čeg*). The presence of these elements in the copy suggests that the paper was intact at the time when the text was copied.

The handwriting demonstrates no proficiency in Mongolian penmanship, but rather an endeavour to accurately capture the smallest details. The copyist did not succeed in rendering the elegance of the original handwriting, but managed to mindfully convey certain features of its ductus, including such characteristic traits of JGF as the form of the letter *d* with its lower line unconnected to the axis (see the word *ridi* in line 1), the hanging “tails” (see the words *kakala sadbala* in line 17), etc. One of the source’s archaic features confused the copyist: misled by the spelling of the syllable *ki* as *qi*, he rendered it as *ai* (see lines 7–8). As for the illegible words, readings are suggested for some of them, denoted with question marks (see lines 1, 9). In two cases, the suggested readings are correct (line 9: *ebdegči*; line 14: *qotola*). In two other cases, incorrect readings are suggested based on the words that occur in other lines of the fragment (line 9: *boyono, ebdebei*). The words that the copyist was unsure of are denoted with question marks as well: *qotola*

(line 14), which he misread as *qotala*, but justly corrected, and *tüis* (line 16) — an erroneous reading of *tngrī*.

The abovementioned qualities of the copy show that it was produced out of scholarly interest, with an emphasis on rendering the content of the manuscript, its ductus and orthography. Although not free from mistakes, the copy correctly conveys most of the text of WF. Presuming that ff. 2–7 of F 450 were copied by the same person, they could safely be used to identify their antigraphs.

Ff. 2 and 3 (Pl. 3, 4).

Antigraph: JGF, Vinaya section, vol. *ka*, f. 18 (*recto* and *verso*).

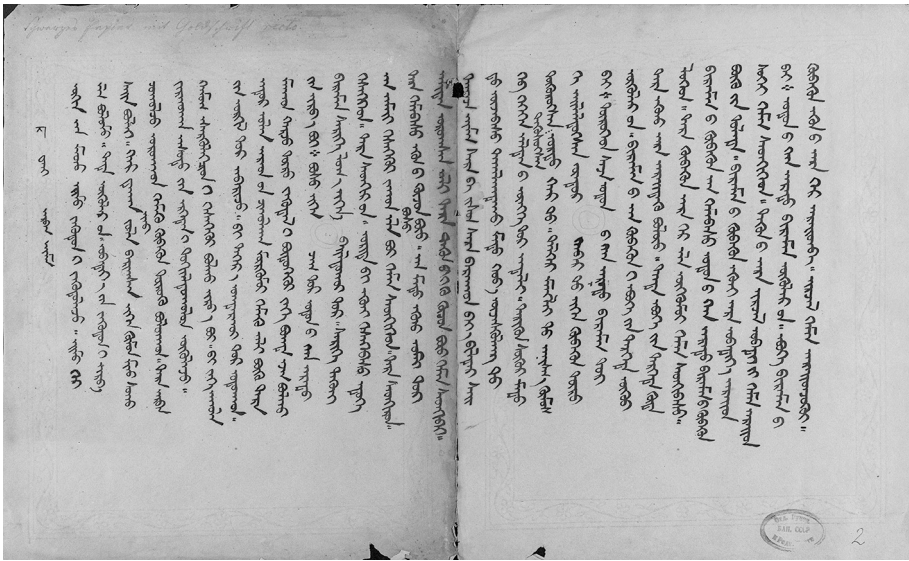
Text: *Vinayavastu* (Tib. *dul ba gzhi*; Mong. *nomuyadqaqui sitügen*), Chapter 1, translated into Mongolian by *Üniküi Bilig-tü Dai Gūši*.¹⁴

Ff. 2 and 3 contain the full text of a previously undescribed folio of JGF. The current location of the antigraph is unknown. It has been identified as JGF based on a combination of several minor details, primarily, the descriptions jotted in the upper margins of both folios: *Schwarzes Papier mit Goldschrift recto* (f. 3) and *verso* (f. 4). The number of lines per page (28–29) and the presence of two decorative circles on each side correspond to the appearance of JGF as well. Finally, the copies convey the same features of ductus as f. 1, as well as some of the archaic orthography characteristic of JGF, such as the letter *d* in its medial form (loop and short tooth) written before vowels (e.g., f. 3, line 1: *metü*).¹⁵ All the surviving folios of JGF come from the first (*ka*) volumes of different sections of the Kanjur, and this fragment is no exception. Four other folios from the same volume (and the same text) have been identified among the surviving fragments of JGF (preserved at the University of Glasgow and IOM, RAS).¹⁶ A collation with the corresponding fragment of PK has shown few variant readings that mostly come down to differences in orthography and word forms, which allowed to identify the text as belonging to the same translation (see full text collation below).

¹⁴ KASYANENKO 1993: 183 (No 599(1)). Cf. PK, Vinaya, vol. *ka*, f. 6r. A translation of this fragment (based on the Tibetan Derge Kanjur) is published on the website of the “84000” Project (<https://read.84000.co>). See The Kangyur / Discipline / Chapters on Monastic Discipline / The Chapter on Going Forth, sections 1.-136 — 1.-143: <https://read.84000.co/translation/toh1-1.html#UT22084-001-001-section-1> (last accessed August 24, 2024).

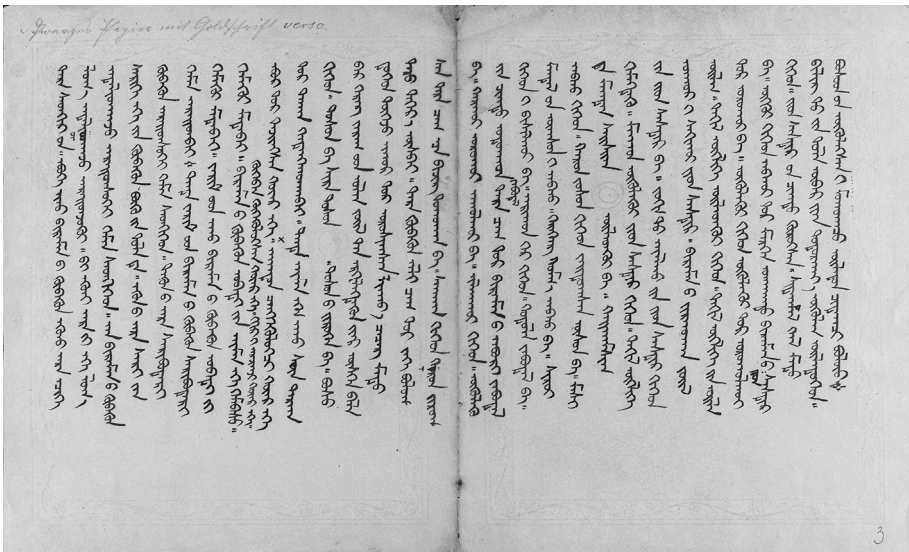
¹⁵ The characteristic orthography of JGF is described in ALEKSEEV 2019: 11–12.

¹⁶ ALEKSEEV 2019: 16.



Pl. 3.

F. 2. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JGF, Vinaya, vol. ka, f. 18r, Vinayavastu, Chapter 1.



Pl. 4.

F. 3. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JGF, Vinaya, vol. ka, f. 18v, Vinayavastu, Chapter 1.

The copy contains few corrections and no question marks, suggesting that the antigraph was fairly well-preserved. The nature of the corrections varies: some of them were made by the copyist to rectify his own errors, others were copied from the antigraph. The former include *tegün-i*, *neretü* (f. 2, lines 15, 21), *adalidqaju*, *γarun* (f. 3, lines 2, 15). These corrections are executed in the same way as one can observe on f. 1, i.e. by crossing out the false letters and writing in the correct ones if needed (a manner uncommon for 17th c. Mongolian manuscripts) and originate from confusing the letters that look similar to the eye. One case, on the other hand, displays the traditional Mongolian style of filling in the missing words (the insertion between lines 8 and 9 on f. 3): the words are written in on the left of the line they belong to, and the exact place of insertion is marked with a cross (×). One can positively attribute this correction to the 17th c. scribe. In several cases, the nature of the corrections remains under question: the words *inu*, *busu*, *tegüsügsen* (f. 2, lines 4, 14, 19), *yabudal*, *vid* (f. 3, lines 18, 27) could have been inserted by either the copyist or the scribe.

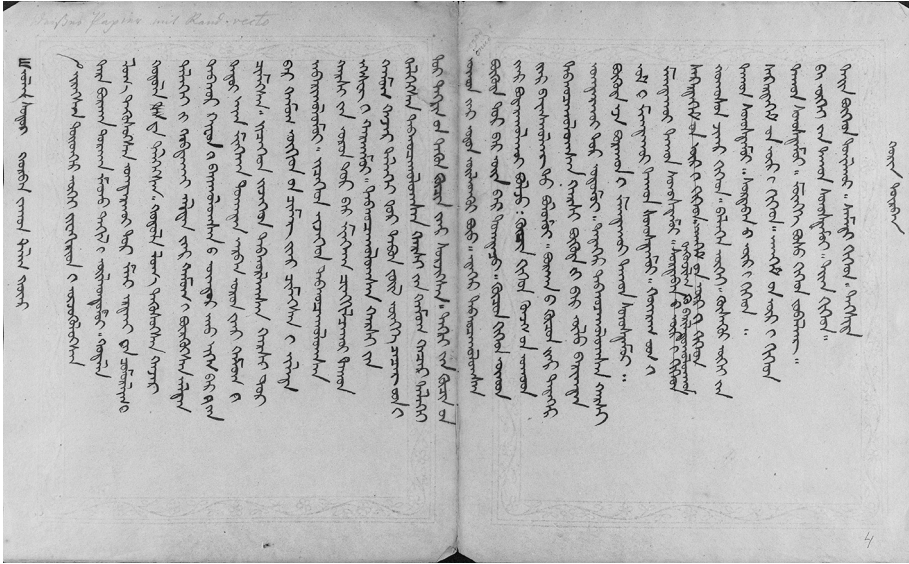
The fragment also contains four uncorrected mistakes. One of these was committed by the copyist who misread the word *vinai* (Vinaya — the name of the Kanjur section written in the left margin of the original folio) as *dani*, which suggests that he was not aware that the text belonged to the Kanjur. The other three mistakes could occur in either the copy or the antigraph: *ügüü* instead of *ögčü* (f. 2, line 22), *niγur* instead of *naγur* and *onqor* instead of *iγayur* (f. 3, lines 13, 24).

Ff. 4 and 5 (Pl. 5, 6).

Antigraph: JBF1, Sutra section, vol. *ja*, f. 372 (*recto* and *verso*).

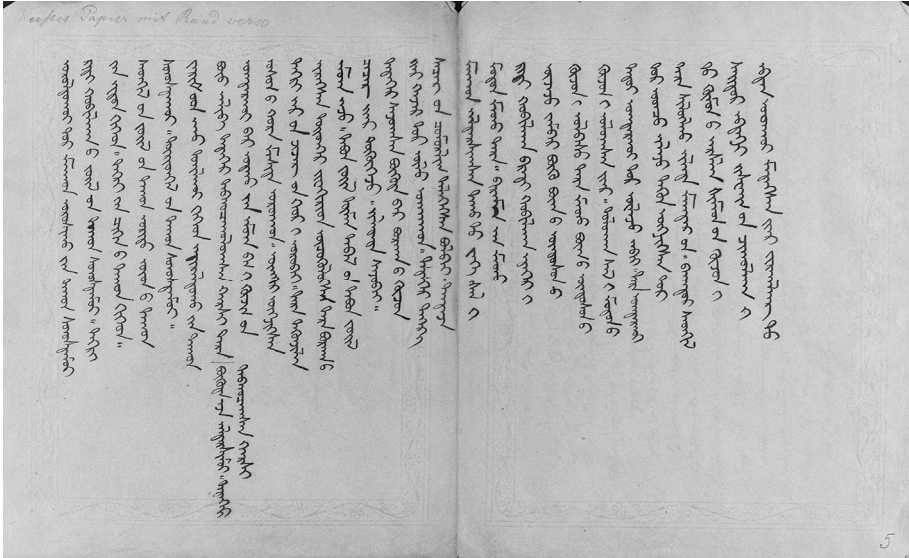
Text: *Niṣṭhāgatabhagavajjñāna-vaipulya-sūtra-ratnānanta* (Tib. *'phags pa bcom ldan 'das kyi ye shes rgyas pa'i mdo sde rin po che mtha' yas pa mthar phyin pa zhes bya ba theg pa chen po'i mdo*; Mong. *qutuγ-tu ilaju tegüs nögčigsen burqan-u belge bilig delgeregsen sudur erdeni-yi kijayur-a kürügsen neretü yeke kölgen sudur*), Chapter 3, translated into Mongolian by *Güsi Nangsu*.¹⁷

¹⁷ KASYANENKO 1993: 204, No. 635(1). Cf. PK, Sutra, vol. *ja*, ff. 76v–77r. A translation of this fragment (based on the Tibetan Derge Kanjur) is published on the website of the “84000” Project (<https://read.84000.co>). See The Kangyur / Discourses / General Sūtra Section / The Precious Discourse on the Blessed One’s Extensive Wisdom That Leads to Infinite Certainty, sections 3.582–3.583: <https://read.84000.co/translation/toh99.html#UT22084-047-001-section-3> (last accessed August 25, 2024).



Pl. 5.

F. 4. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JBF1, Tantra, vol. ja, f. 372r, *Niṣṭhāgatabhagavajjñāna-vaipulya-sūtra-ratnānanta*, Chapter 3.



Pl. 6.

F. 5. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JBF1, Tantra, vol. ja, f. 372v, *Niṣṭhāgatabhagavajjñāna-vaipulya-sūtra-ratnānanta*, Chapter 3.

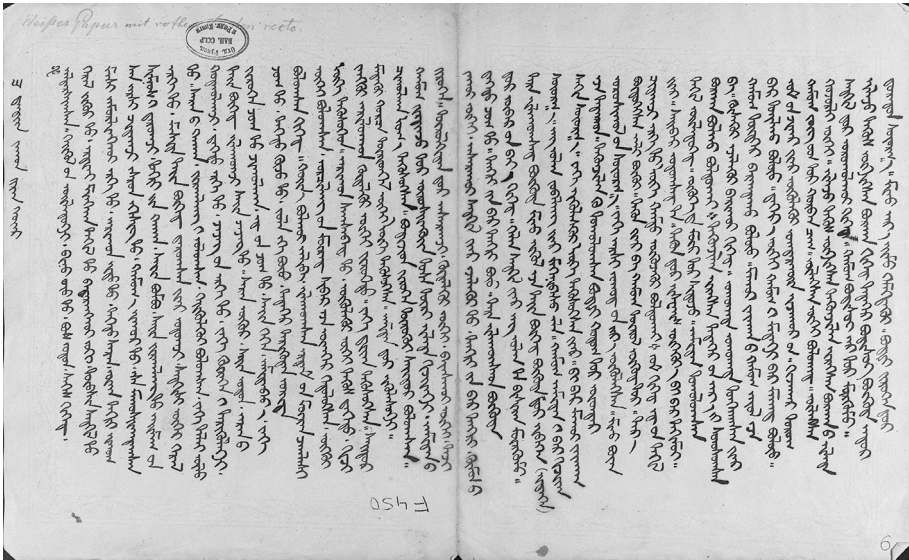
Ff. 4 and 5 contain the full text of a previously undescribed folio of JBF1. The current location of the antigraph is unknown. The pencil notes in the upper margins describe it as written on “white paper with a frame” (Germ. *Weisses Papier mit Rand*), which corresponds to the appearance of most folios of JBF1 (as well as many other Mongolian manuscripts). So does the number of lines per page (28–31). One particular detail, however, helps to identify it as JBF1: the number 24 (Mong. *qorin dörben*) written boldly in the middle of the right margin. This number is part of the working foliation (draft numeration of folios put there by the scribes in the process of their work), and this particular way of marking folios (i.e., writing the numbers in the Mongolian language openly in the right margin) prevails in JBF1 (the scribes of JBF2 marked their folios more discreetly). Among the surviving fragments of JBF1, there is at least one folio from the same volume (preserved at IOM, RAS).¹⁸

A collation with the corresponding fragment of PK has revealed few variant readings that allow to attribute it to the same translation (see full text collation below). Some of these variant readings probably emerged as a result of the copyist’s inaccuracy: e.g., *ber-i* instead of *ber-e*, *uyin* instead of *unin* (f. 4, lines 6, 17), *oyun-u* instead of *oron-u*, *silüggleü* instead of *silügglejü* (f. 5, lines 4, 25).

The copy contains four corrections, two of which can be attributed to the copyist (f. 4, lines 4, 24–25), as in both cases the mistakes are corrected by crossing out the erroneous elements of text. In lines 24–25, the copyist committed the mistake of homeoarchy, but, unlike the error on f. 1, did not leave it unnoticed. On f. 5, there is a correction that was copied from the antigraph: the word *tedeger* is marked with two strokes on the right (see Pl. 6) — a traditional way of “crossing out” falsely written words in Mongolian manuscripts. The nature of the insertion on f. 5, line 7, remains under question.

On f. 4, there is a slight and minute pencil note written in the upper margin right above line 17 — an attempt to interpret the reading of the first word of this line (*önöd*) in Latin transcription: *nogod? önüd?*. The manner of writing the Latin letter *d* is different from the one in the German pencil notes in the upper margins, which could mean that this note was left by another scholar who studied the copy later and questioned the spelling. However, this difference could also be explained by the fact that the German inscriptions were jotted down in a quicker cursive, while this one is written rather neatly.

¹⁸ IAMPOL'SKAIA 2015: 54.



Pl. 7.

F. 6. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JBF2, Tantra, vol. ya, f. 162r, Ārya-mahāpariṇāmarājāsamantraka.



Pl. 8.

F. 7. F 450, Library of the Russian Academy of Sciences, Manuscript Department. Antigraph: JBF2, Tantra, vol. ya, f. 162v, Ārya-mahāpariṇāmarājāsamantraka.

Ff. 6 and 7 (Pl. 7, 8).

Antigraph: JBF2, Tantra section, vol. *ya*, f. 162 (*recto* and *verso*).

Text: *Ārya-mahāpariṇāmarājasamantraka* (Tib. *'phags pa yongs su bsngo ba'i rgyal po chen po sngags dang bcas pa*; Mong. *qutuγ-tu oγoyata irügel-ün yeke qayan tarni-luy-a nigen-e*), anonymous translation.¹⁹

Ff. 6 and 7 contain the full text of a previously undescribed folio of JBF2. The current location of the antigraph is unknown. Its identification is based on several details. The German inscriptions in the upper margins refer to the original folio as “white paper with red borders” (*Weisses Papier mit rothen Leisten*), where the word *Leisten* ‘slats’ is used to describe the specific form of text frame found on many folios of JBF2: double vertical lines that mark out the left and right margins (common in Oirat manuscripts), as opposed to the rectangular frame in JBF1 (referred to in the pencil notes as *Rand* ‘border’). These lines could be drawn in either black or red ink. The collection of IOM, RAS preserves 7 other folios of JBF2, volume *ya* of the Tantra section, and six of them have this type of border lines drawn using red ink (one folio has no border at all).²⁰ JBF2 is a manuscript of a larger format, with longer lines, the number of which varies from 30 to 40 per page. On the other surviving folios of Tantra, volume *ya*, the average number of lines per page is 39, which is close to what one sees on ff. 6 and 7 of F 450 (40 and 41 lines). The copy also recreates a specific type of *virga* (the sign that marks the beginning of text on each folio, see Pl. 7) that is used on other surviving folios from the same volume of JBF2.

The most significant detail, however, has been preserved thanks to the meticulous work of the copyist who managed to render certain characteristic traits of the ductus of JBF2. Written down in Dzungaria, JBF2 features a specific Oirat handwriting style characterized by a recognizable slant (oblique, rather than horizontal transverse lines). The scribes who created this manuscript had obviously been used to writing in Clear Script (Oir. *todo bičiq*, the Oirat alphabet created in 1648), and incorporated some of its elements into the Mongolian text.²¹ As has been stated above, the German copyist was not skilled in Mongolian penmanship well enough to render the aesthetic nuances of the handwriting, but he did pay attention to the ductus and managed to capture two Oirat elements of the antigraph. First of all, the

¹⁹ KASYANENKO 1993: 126, No. 478(65). Cf. PK, Tantra, vol. *ya*, f. 76r.

²⁰ IAMPOL'SKAIA 2015: 56.

²¹ This feature of JBF2 (Ms2) was first noted by Gyorgy Kara and is discussed in detail in YAMPOLSKAYA 2022: 78–81.

letter *i* written with a “notch” in the middle (as opposed to the “long tooth” in Classic Mongolian) — this letter, borrowed from Clear Script, occurs practically universally on ff. 6–7 (see f. 6, line 1: *geyigül-ün üiledugči*, etc.). The second element of *todo bičiq* occurs only once on f. 7, line 2 in the word *saky^amuni*, where the syllable *ya* is rendered with the *yaliγ* sign \curvearrowright used specifically in Clear Script.²²

Based on a collation with the corresponding fragment of PK, the text on ff. 6–7 can be attributed to the same translation (see full text collation below). The copy contains three corrections, all of which were made by the copyist. In two cases, he crossed out the superfluous element (long horizontal “tail”) that he had erroneously attached to the final letter *d* in the words *kiged* (f. 6, line 39) and *mayad* (f. 7, line 20). The third corrected mistake (f. 7, line 25) is yet another case of homeoarchy. On f. 6, end of line 23, there is an insertion: the word *ibegen* ‘protect’ (Converbum Modale) is followed by the word *idegen* ‘food’ enclosed in parentheses. As signs similar to parentheses were not used in 17th c. Mongolian manuscripts, this insertion was probably made by the copyist in an attempt to interpret the meaning of the word.

Concluding remarks

The collation of f. 1 with its antigraph (WF), combined with the observations made while studying ff. 2–7, characterize the work of the 19th c. copyist as a relatively reliable text source. The presence of mistakes compels one to question the details, including the nuances of spelling and the exact wording, when reconstructing the texts of the missing antigraphs. That said, the copies are accurate enough to safely identify the sources, attribute the texts and translations, allowing to use F 450 as a valid source in the study of the structure and content of the Kanjur manuscripts that the original folios belonged to.

According to the inscription on the cover of F 450, the folder contained copies of five manuscript folios from three different libraries. F. 1 was copied in Wolfenbüttel, where its antigraph is still preserved. Ff. 2–7 must represent the three fragments from Dresden: it is likely that they were copied at the same time and place, as they are written on the same kind of paper (the paper of f. 1 is different), and labeled in the same manner (pencil notes).

²² This element is discussed in YAMPOLSKAYA 2022: 83.

Therefore, the copy of one more fragment is missing, and that has to be the fragment preserved in Weimar.

All the Mongolian manuscripts preserved at the Saxon State and University Library in Dresden today were described by Walther Heissig.²³ No similar Kanjur fragments are listed among them, and it is possible that the materials sought for have not survived World War II. The Weimar fragment remains a mystery for now: not only do we not know which manuscript it was copied from (one can only assume that it was one of the Dzungar Kanjurs), the library in which its antigraph was preserved is not named either.²⁴

Transliteration

Variant readings are given in the footnotes. The text of f. 1 is collated with its antigraph (WF), the text of ff. 2–7 — with the corresponding fragments of the Kanjur manuscript preserved at St. Petersburg State University Library (PK). The multiple differences in punctuation between ff. 2–7 and PK are not listed here, being of secondary significance for text identification.

F 450, f. 1.²⁵

/1/ siri:²⁶ miri riti: yiri²⁷ siri-y-a suvaq-a nom-un degedü bodoi²⁸ /2/ kemebesü: küseksen qamuγ jiryalang-i öggügçi bolai.²⁹ oom /3/ tari tüntari turi suvaq-a: nom-un mudur abasu ele: /4/ burqan-u bodi qutuγ-yi sayitur bütügekü ele bügesü: busud /5/ qatud-i taki yayun ügületele: dvang³⁰ bau-a tata ty-a³¹ /6/ /degedü mudur kemebesü: qamuγ egerel-i tegüskegçi nom-un ene³² /7/ siri vçir-a badm-a bata ba muka yogisvar-a /ai ai ai /8/ ai ai³³ nom-

²³ HEISSIG 1961: 490.

²⁴ Mongolian manuscripts preserved at libraries in Weimar have not been listed in catalogues.

²⁵ For the collation of WF and PK see ALEKSEEV et al. 2015: 70–72.

²⁶ WF: sir(*i)

²⁷ WF: niri

²⁸ WF: (*mu)dur

²⁹ WF: bolai:

³⁰ WF: drang

³¹ WF: tr-a

³² WF: dr-a ta tr-a/: qamuγ бүкү egerel-i tegüskegçi nom-un ene /7/ degedü mudur kemebesü: qamuγ egerel-i tegüskegçi bolai::

³³ WF: qi qi qi /9/ qi qi

un degedü mudur {kes} kemebesü: qamuγ /9/ yirtinčüyi³⁴ sayitur /'ebdeju[?]
<ebdegči> (...) [?] <boyono> č(...)n od(...)i ebdebei³⁵ /10/ bolai:: ayalyu
dayun-u öndör boyono³⁶ kiged qoγolai-yin /11/ egesig-i ĵasaĵu uriqiu-luy-a:
čay-tayan masi amurliγsan /12/ degedüs-iyer: qung terigüten-ü dayun-i
dayulayad: qamuγ /13/ ayalyus-iyar ker küregseger³⁷: yambar-iyar
edügülkü-tür /14/ qota<o>la[?] dayun-iyar: qung kemekü dayun-u mudur-iyar:
/15/ čoy-tu včir satu-a-yi sayitur bütügekü bolai:: /16/ qamuγ ökin tüis³⁸-ün
degedü ökin tngri-yin: qubč{i}ad /17/ čimeg-ün yosuyar büĵĵü: kakala
sadbala

F 450, f. 2³⁹

/upper margin/ *Schwarzes Papier mit Goldschrift recto*

/left margin/ *ka*⁴⁰ dani (= vinai) arban naiman

/1/ ökin ene metü eyimü ĵegüdün-i ĵegüdüleĵü: eyimü⁴¹ ker /2/ ele
bolumui: tede ügüler-ün: ubadiy-a-yin ĵegüdün-i iru-a /3/ sayin bolai: ĵar-
dayan⁴² ĵula bariγsan nigen kümün minü suγu /4/ čoyulĵu oroγad⁴³ kemekü
<inu> köbegün törökü boluyad: tere arban /5/ ĵiryuyan nasutu-yin erketen-i
tokiyalduyulun ügüleĵü: /6/ qamuγ esergülegčid-i /'kesegeküi bolqu⁴⁴ iru-a
bui: bi yeke ayula/7/-yin orgil-tur abariĵu: bi deger-e⁴⁵ oγtarγui-tur oduγad:
/8/ nadur olan arad-un čiyulyan mörgümüi kemekü ali bükü tere /9/ mayad
ĵarču törö ĵegüdel-i bütügekü⁴⁶ yeke boyda eĵen bolqu/10/-yin iru-a bui::
busu nigen čay-tur odon-u qan neretü /11/ biraman sarika-luy-a nigen-e
bayilduqui-tur: sarika tegüni /12/ kesegeged: tere sedkir-ün: urida bi egüni
kesegebesü edüge /13/ ene namayi kesegeküi yayun ele bui kemen sedkiged:
tere sedkirün⁴⁷: /14/ tere kemebesü egün-ü⁴⁸ küčün <busu> buyu: ene metü

³⁴ WF: yirtinčüs-i

³⁵ WF: ebdegči (*buyu: nom-un mudur-i medeküi)

³⁶ WF: boyoni

³⁷ WF: küsegeger

³⁸ WF: tngri

³⁹ Corresponds to PK, Vinaya, vol. *ka*, f. 6, lines 4–18.

⁴⁰ Tibetan letter.

⁴¹ PK: emü

⁴² PK: ĵar-tayan

⁴³ PK: oroqun (sic)

⁴⁴ PK: kesegegči bolqui

⁴⁵ PK: degere

⁴⁶ PK: bütügegči

⁴⁷ PK: sedkir-ün

⁴⁸ PK: egünü

egünü umai-tur /15/ amitan oroyan ali tere tegün{-ü}-i kü küçün buyu kemen sedkibi: /16/ tendeçe naiman sara ba yisün sara barayad bey-e bilder⁴⁹ sayi/17/-du üjebesü tayalaydaqu metü you-a üjesküleng-tü /18/ keb gegegen altan-u öngge-tür adali: /terigün sükül⁵⁰ metü /19/ /dügürügsen <tegüsügsen>⁵¹ urtu yar-tu: delger manglai-tu anisγ-a kümüs/20/-ke neyileldügsen öndör qabar-tu nigen köbegün törö/21/bei:: töröged saça odon-u qan ner{ü}<e>tü biraman-tur /22/ ügüler-ün⁵²: biraman-u ene köbegün-i ebüge-yin dergede ügüü⁵³ /23/ tere /egünü nere nereyidekü⁵⁴ boluyu: tende ebüge-yin dergede köde/24/lüged: tere /köbegün nere⁵⁵ ker ele öggümüi kemen sedkibesü: /25/ biraman-u köbegün ene kemebesü odon-u qan neretü biraman-u köbegün /26/ bükü-yin tulada: biraman-u köbegün /egüni nere ubadiy-a⁵⁶ nereyid/27/sügei kemen sedkiged: /tegün-ü nere⁵⁷ irjal ubadi-yi⁵⁸ kemen nereyid/28/bei:: odon-u qan neretü biraman ügüler-ün⁵⁹: ebüge biraman-u /29/ köbegün /egün-ü nere⁶⁰ ker nereyidbe: irjal kemen nereyidjüki:

F 450, f. 3⁶¹

/upper margin/ *Schwarzes Papier mit Goldschrift recto*

/1/ tere sedkir-ün: ebüge inu biraman-u köbegün egünü /nere eçige/2/ -luy-a⁶² adali{uu}<d>qaju nereyidjüki: bi /egüni nere-yi eke-luy-a⁶³ /3/ adalidqaju nereyidsügei kemen sedkiged: ene biraman-u köbegün /4/ sarika eke-yin köbegün bükü-yin /tula-da: egün-ü nere⁶⁴ sari-yin /5/ köbegün nereyidsügei kemen sedkiged: /tegün-ü nere⁶⁵ saribudari /6/ kemen

⁴⁹ PK: belder

⁵⁰ PK: terigun-tür şükür

⁵¹ PK: tegüsügsen

⁵² PK: ügülerün

⁵³ PK: ögçü.

⁵⁴ PK: egüni ner-e nereyidkü

⁵⁵ PK: köbegün-ü ner-e

⁵⁶ PK: egünü ner-e ubadini

⁵⁷ PK: tegünü ner-e

⁵⁸ PK: ubadini

⁵⁹ PK: ügülerün

⁶⁰ PK: egünü ner-e

⁶¹ Corresponds to PK, Vinaya (Mong. 'dulba), vol. ka, f. 6, lines 18–32.

⁶² PK: ner-e eçige-lüge

⁶³ PK: egünü ner-e-yi eke-lüge

⁶⁴ PK: tulada: egüni ner-e

⁶⁵ PK: tegünü ner-e

nereyidbei:: tende ʒarim-ud biraman-u köbegün saribudari /7/ kemeküi⁶⁶
 medebei: ʒarim-ud anu biraman-u köbegün ubadi-yi⁶⁷ /8/ kemeküi medebei:
 biraman-u köbegün ubadi-yin⁶⁸ naiman eke kemebesü: /9/ ebür-tür
 tejiyegsen qoyar eke: <kökeben kökegölügsen qoyar eke: kkir-i arçiyçi qoyar
 eke:> nayadun çenggegülügçi qoyar eke/10/-tür dayan qatangyadqabai:
 tende⁶⁹ naiman ekes anu sün tarya /11/ kiged: toson ba sira⁷⁰ toson: toson-u
 ʒirüken ba: busu /12/ ber kereg yaraʒ-ud olan jüil-ten⁷¹ erkilegdekün-iyer
 /ösgen bele/13/düged tügejü⁷² niyur⁷³-tur orosiysan linq-a çeçeg metü /14/
 daru deger-e ösbei: tere köbegün ali çay-tur yeke boluy/15/san tere⁷⁴ çay-aça
 biçig toyoʒan⁷⁵ ba: sanaʒan kiged ʒ{u}arun⁷⁶ ʒiruʒ /16/ ba: ʒarqui oroqui
 ayulqui ba: ilyaqui kiged: ügülekü/17/-yin çinadu oduyad tere çay-tur
 biraman-u aburi yabudal /18/ kiged-i bisilqui <yabudal> ba: ariyun ker
 kiged: qotala yabudal ba: /19/ mandal-un ünesün-i abçu⁷⁷: karakang qumq-a
 abqu ba: sirui /20/ abqu⁷⁸ kiged: ʒarun⁷⁹ yosun kiged ʒayiduysan üsün ba:
 masi/21/da maytan sayisiyan üiledküi ba: ʒayiqamsiy /22/ kemegdekü:
 mayad ügüleküi⁸⁰ vid sastir kiged: takil öglige/23/-yin vid sastir ba: ʒokis-tu
 ayalu-yin vid sastir kiged /24/ onqor⁸¹-i sakiqui⁸² vid sastir: biraman-u
 ʒiryuyan jüil /25/ üiles: takil öglige üiledküi kiged: takil öglige-yin üile/26/
 -tür oroqui ba: ügüleküi kiged ügüleküi-tür oroyulqui /27/ ba: ögküi kiged
 abqui-tur mergen uqayantu biraman-u <vid> sastir /28/ kiged: vid sastir-un
 çinadu kürügsen: sitayamal ʒal metü /29/ bilig-tü-yin tula öber-iyen
 todorqay-a ügülen üiledüged: /30/ busud-un ügülegsen-i moqoʒaju üiledün
 çidayçi boluyu::

⁶⁶ PK: kemeküi-yi

⁶⁷ PK: ubadini

⁶⁸ PK: ubadini

⁶⁹ PK: tede

⁷⁰ PK: sir-a

⁷¹ PK: jüil-den

⁷² PK: ösgen tejiğejü üiledüged:

⁷³ PK: nayur

⁷⁴ PK: terekü

⁷⁵ PK: toʒan

⁷⁶ PK: ʒar-un

⁷⁷ PK: abçu ba

⁷⁸ PK: abqui

⁷⁹ PK: ʒar-un

⁸⁰ PK: ügülekü

⁸¹ PK: iʒayur

⁸² PK: sakiku-yin

F 450, f. 4⁸³/upper margin/ *Weisses Papier mit Rand recto*/left margin/ *ja*⁸⁴ olan sudur ɣurban jayun dalan qoyar

/1/ @ iregsen tüidker⁸⁵ ügei vivagirid⁸⁶-i üjügülügsen /2/ tere burqan toryan metü takil-i üiledümü⁸⁷: qotala/3/-luɣ-a tegüsügsen oɣtaryui-tur mani erdeni-yin čomorliy-i /4/ qotola{-ta}-da⁸⁸ delgegsen: qotola-luɣ-a tegüsügsen ɣajar /5/ delekei-yi⁸⁹ qabtayai altan-iyar qamuɣ-i⁹⁰ bürkügsen altan /6/ dabqur keyid-i bayıyuluɣsan-u öndör anu⁹¹ nigen ber-i-yin⁹² /7/ tedüi nayan mingyan toɣatan arban oron-iyar qamuɣ-i⁹³ /8/ čimegsen: nijeged nijeged dabqurlaysan /qarsi-tur /9/ ber⁹⁴ qamuɣ /nököd-ün čimeg-iyer čimegsen-i⁹⁵ ilede /10/ abariyulumui: nijeged nijeged dabqučayuluɣsan /11/ qarsi-yin oron-tur ber mingyan činggiljaqui⁹⁶ dayun /12/ egesig-i ɣarɣamui: dabqučayuluɣsan qarsi-yin /13/ qamuɣ ɣajar delekei-tür /tabun jüil öngge⁹⁷ čečeg-üd-i /14/ delgegsen dabqučayuluɣsan qarsi-yin qamuɣ ɣajar delekei/15/-tür⁹⁸ tngri-ün tegüs küjis-iyer surčigsen: tngri-yin küjis-ün /16/ önöd-iyer⁹⁹ utus üiledküi buyu: edeger dabqučayuluɣsan /17/ bügüde-tür ber uyin¹⁰⁰ ber toytaju: küčün kiged önöd/18/-iyer budarayulqui bolju: küjis kiged küjis-ün önöd/19/-iyer bayasqulang-tu bolumui: burqan-u küčün-iyer tedeger /20/ dabqučayuluɣsan qarsi /bügüde-yi ber¹⁰¹ ülü bariɣdan¹⁰² /21/ oɣtaryui-tur odumui: tedeger dabqučayuluɣsan qarsi /22/ bügüde-eče burqad-i

⁸³ Corresponds to PK, Sutra (Mong. *eldeb*), vol. *ja*, ff. 76v, lines 29–44.⁸⁴ Tibetan letter.⁸⁵ PK: tüidker-i⁸⁶ PK: viyagirid⁸⁷ PK: üiledümü⁸⁸ PK: qotolada⁸⁹ PK: delekei⁹⁰ PK: qamuɣ-a⁹¹ PK: inu⁹² PK: ber-e-yin⁹³ PK: qamuɣ-a⁹⁴ PK: qarsi-tur⁹⁵ PK: nököd-ün čimegsen-i⁹⁶ PK: janggiljaqui⁹⁷ PK: tabun öngge⁹⁸ PK: delekei⁹⁹ A note is written in the upper margin above the word *önöd* in Latin transcription: *nogod? önüd?*¹⁰⁰ PK: unin¹⁰¹ PK: bügüde-yi¹⁰² PK: bariytun

maytaqui dayun sonosdamui: /23/ nom-i maytaqui dayun sonosdamui: quvaray-ud-i /24/ maytaqui dayun sonosdamui: {surtaban-u ür-e kiged /25/ sakardagam-un ür-e kiged: anagam-un ür-e kiged} <tegünçilen kü barilduyuluşad> /26/ qoyosun çinar kiged: beleges¹⁰³ ügei: küseküi ügei-yin /27/ dayun sonosdamui: surtaban-u ür-e kiged: /28/ sakardagam-un¹⁰⁴ ür-e 'kiged: anagam-un ür-e kiged /29/ dayun¹⁰⁵ sonosdamui: möngke busu kiged jöbalang: /30/ bi ügei-yin dayun sonosdamui: diyan 'kiged: /31/ teyin büged tonilqui: samadi kiged: tegside¹⁰⁶

/right margin/ qorin dörben

F 450, f. 5¹⁰⁷

/upper margin/ *Weisses Papier mit Rand verso*

/1/ orolduqui-tur mayad orosiqu-yin¹⁰⁸ dayun sonosdamui /2/ ridi qubilyan-u jüil-ün¹⁰⁹ dayun sonosdamui: tngri/3/-yin¹¹⁰ nidün kiged: tngri-yin çikin-ü dayun kiged: /4/ sedkil-ün jüil-ün dayun uridu oyun-u¹¹¹ dayun /5/ 'sonosdaqui: türidkel-ün dayun sonosdamui: /6/ jarim-ud anu¹¹² tonilqui kiged nayiralduqu-yin dayun /7/ buyu aliba tedeger dabquçaşuluşsan qarsi tere <bügüde-eçe aldarsimui: tedeger / dabquçaşsan qarsi> /8/ oytarşui-bar¹¹³ odqu-yin 'emüne bas-a¹¹⁴ küjšis-ün /9/ usun-u qura¹¹⁵ masida oroyad: üneker nöğçigsen /10/ tngri-ner-ün çeçeg-ün 'qur-i orobai:¹¹⁶ tere tegünçilen /11/ iregsen tüidker yivangirid¹¹⁷ üjügülügsen tere burqan-u /12/ emüne¹¹⁸ aju: 'tabun jüil tümen tabal-un tabun jüil /13/ çeçeg-iyer düğügeşü:¹¹⁹ iledede saçubai: /14/ tedeger saçuşsan 'büğüde ber¹²⁰ burqan-u küçün/15/-iyer şajar-

¹⁰³ PK: belges

¹⁰⁴ PK: sakardagam-un

¹⁰⁵ PK: kiged anagam-un dayun

¹⁰⁶ PK: kiged tegsi-de

¹⁰⁷ Corresponds to PK, Sutra (Mong. *eldeb*), vol. *ja*, ff. 76v, line 44 — 77r, line 7.

¹⁰⁸ PK: şarqu-yin

¹⁰⁹ PK: jüil

¹¹⁰ PK: tngri

¹¹¹ PK: oron-u

¹¹² PK: sonosdaqui: jarim-ud inu

¹¹³ PK: oytarşui

¹¹⁴ PK: emün-e basa

¹¹⁵ PK: qur-a

¹¹⁶ PK: qur-a masida oroyad: üneker nöğçigsen tngri-ner-ün çeçeg-ün qur-a orobai:

¹¹⁷ PK: vivagirid

¹¹⁸ PK: emün-e

¹¹⁹ PK: tabun tabil-un tabun jüil çeçeg düğügeşü

¹²⁰ PK: büğüde

tur ülü uqayad: {tedeger} /degere /16/ saçar-un¹²¹ čomorliq delegegsen¹²² bolbai: tendeče /17/ mayad aldarsiysan dayu-tu¹²³ /yeke sal-i /18/ modon metü tere: biraman ene metü /19/ ridi qubilyan brati qubilyan¹²⁴ edeger-i /20/ üjeju yambar bükü buyan-u ündüsün-ü /21/ küčün-i /olbasu tere metü buyan-u ündüsün-ü /22/ küčün-i oluysan-iyar: doloyan sal-i¹²⁵ modon-u /23/ tedüi /oytaryui-tur üleju abai: tere oytaryui/24/-tur odču¹²⁶ ilaju tegüs nöğçigsen-tür /25/ tere silügü¹²⁷ ilede maytar-un: bayatur sedkil/26/-tü kümün-ü arslan simnus-un küčün-i /27/ sayitur ebdegçi nisvanis-un çiyulyan-i /28/ ebden odqui medegsen-iyer jiryalang-tu

F 450, f. 6¹²⁸

/upper margin/ *Weisses Papier mit rothen Leisten recto*

/left margin/ *ya*¹²⁹ dandira jayun jiran qoyar

/1/ @ aldarsiysan: geyigül-ün üiledügçi. binu oyu-tu. bus odon. /sakas kiged. /2/ genel nigür-tü.¹³⁰ erdini¹³¹ mingyan takil-tu badarangyui ogi. töbsin sedkil-tü /3/ masi amurlingyui erke-tü¹³². ariyun nidü-tü¹³³. degedü saran. ünen tngri niyuy/4/san arsi¹³⁴ čidayçi esrua egesig-tü. qamuγ-a niyur-tu. ese mayusiyaydayсан /5/ simnus-i daruyçi. tngri-yin qayan. sayin bumbu. sayin jiryalang-tu ayimay-un /6/ erke-tü.¹³⁵ masida teyin büged daruysan-iyar odoγçi.¹³⁶ sedkisi ügei genel/7/-tü: saran-u qayan. jiryalang-i oluysan. geyigülküi boluysan. yeke dalai ülü¹³⁷ /8/ qodqolayçi. degedü erke-tü.¹³⁸ čečeg-ün erke-tü.¹³⁹ yeke küregen-i terigülegçi. /9/ teyin /büged ilayuyçi

¹²¹ PK: deger-e čečeg-ün

¹²² PK: delegegsen

¹²³ PK: dayutu

¹²⁴ PK: yeke modon metü ene metü ridi qubilyan

¹²⁵ PK: olbasu: doloyan salm-a (sic)

¹²⁶ PK: oytaryui-tur odču

¹²⁷ PK: silügüjü

¹²⁸ Corresponds to PK, Tantra (Mong. *dandir-a*), vol. *ya*, f. 76r, lines 4–28.

¹²⁹ Tibetan letter.

¹³⁰ PK: sakis kiged: genel-tü jigür-tü

¹³¹ PK: erdeni

¹³² PK: erketü

¹³³ PK: nidütü

¹³⁴ PK: marsi

¹³⁵ PK: erketü

¹³⁶ PK: odogçi (sic)

¹³⁷ PK: olqu

¹³⁸ PK: erketü

¹³⁹ PK: erketü

sayin çeçeg-tü: saran¹⁴⁰ nökör. sayin odon. /naran-u /10/ jirüken çoy-tu çiyulyan. ed-ün çoy-tu. sayin gegen. amitabau-a. yeke /11/ çoy-tu. degedü küçü-tü¹⁴¹. jula eke buyu. tedeger terigüten urida /12/ boluysan /kiged: qoyin-a¹⁴² bolqui aiba. ilayuyusan erdem-ün mören çaylasi /13/ ügei boluysan. orçilang-un möred sibar-aça üneker getülügsen. ögküi/14/-lüge tegüsüged: ariyun sayabad-tu. ügüleküi ügei tegüs degedü. kiçi/15/yenggüi arilyud ködelküi ügei jirüketü: yeke diyan tegüsügsen: sayitur /16/ medeküi qurça türidkel ügei-lüge tegüsügsen: amitan-dur¹⁴³ nigülesügçi: /17/ çiyulyan-luy-a tegüsügsen: bodiçid jirüken töröküi sayitur boluysan: /18/ qamuγ yirtinçü-tür /örösiyeküyin tusa düri¹⁴⁴ ilede kiçiyegçi: amitan-u /19/ jirüken: /törölkiten-dür asarayçi. ködelküi ügei. bayasqui ügei. taçi/20/yaqui ügei. asaraqui¹⁴⁵ sedkil-iyer ejeleküi-tü. tngri-yin ber tngri¹⁴⁶. kümün-ü /21/ degedü çoy-tu:¹⁴⁷ tngri-yin ber tngri buyu: tere /ilayuyasad bügüde/22/-dür¹⁴⁸ öber-ün bey-e kiged: kelen sedkil-iyer eng olan-ta¹⁴⁹ bisiren mörgümü: /23/ tere ilayuyasad bügüde minü nigül-eçe teyin büged bügüde-dür¹⁵⁰ ibegen (idegen)¹⁵¹ /24/ soyurq-a: eng olan jöbalang-iyar emgenibesu¹⁵² ele: qamuγ amitan-i ber kiçiyen¹⁵³ /25/ sakin soyurq-a: yeke nigülesküi-lüge tegüsügsen-iyer: bi ber mayui jayayan/26/-aça tataıad: tegünçilen kü toıoluyusan bodhi¹⁵⁴ qutuy-tur ödter /27/ orosiyul-un¹⁵⁵ soyurq-a: yeke arsi-nuyud-un ner-e ügülegsen: minü buyan /28/ bütüegsen¹⁵⁶ ali büküi: tegün-iyer ba¹⁵⁷ qamuγ töröl-nügüd-tür: ter-e¹⁵⁸ /29/

¹⁴⁰ PK: büged sayin çeçeg-tü sayin

¹⁴¹ PK: naran jirüken çoytu çiyulyan: edün çoytu sayin gegen amindu-a yeke çoytu degedü küçütü

¹⁴² PK: kiged yeke çoytu: degedü küçütü jula eke buyu: tedeger terigüten urida boluysan kiged: qoyina

¹⁴³ PK: amitan-tur

¹⁴⁴ PK: örösiyeküi-yin tusa-tur-i ilede kiçiyegçi

¹⁴⁵ PK: törölkiten-tür asarayçi ködelkü ügei bayasqui ügei taçiyaqui ügei asarayçi

¹⁴⁶ PK: tegüni

¹⁴⁷ PK: çoytu

¹⁴⁸ PK: ilayuyusan bügüde-tür

¹⁴⁹ PK: olan

¹⁵⁰ PK: bügüde-tür

¹⁵¹ The word *idegen* is enclosed in parentheses by the copyist.

¹⁵² PK: emgenibesü-e

¹⁵³ PK: masida kiçiyen

¹⁵⁴ PK: bodi

¹⁵⁵ PK: orosiyulun

¹⁵⁶ PK: bütügsen

¹⁵⁷ PK: bi

¹⁵⁸ PK: tere

čidayči erke-tü¹⁵⁹-lüge qamtu nököčeküi boltuıai:: nom kiged ed-ün takil/30/-iyar sayibar /oduısad-ta: tegün-dür¹⁶⁰ nisvanis ügegüı-e bi ber takimui: /31/ takil üiledüged: nöğüge-de mör-tür sitüjü: amitan toıoluısan /32/ burqan bolqu boltuıai:: tegünçilen iregsen tedeger-ün ner-e-yi sonosuısan /33/ ba: küseküi eıeleküi bariqui kiged: oıoyata oıoyata tungıayısan-iyar /34/ qamuı tüidker baraydaqu boluyı: maıui jayayan-u qamuı ayul-aça /35/ ber tonilqu boluyı: deger-e ügei qamuı-i medegçi ber maıad boluyı: /36/ nom-un čınar-iyar /ügüleküi oıtarıuyın¹⁶¹ ijayur-un: kijayar toroı /37/ qamuı¹⁶² jüg-üd-tür ğurban čay: ülegsın ügei boluyad: ülegsın /38/ qoçorlı ügei: ilaıu tegüs nöğçıgsın tegünçilen iregsın burqan-u ilede /39/ sedkil-dür¹⁶³ oroyulqui kiged{e}: qamuı bodisung-nar-tur¹⁶⁴ mörgümü: /40/ ilaıu tegüs nöğçıgsın burqan kiged /tedeger bodisug¹⁶⁵ büğüde nadur /41/ duradun¹⁶⁶ soıurq-a: minü ner-e eyimü kemegdeküi: /bodhi jirüken-dür¹⁶⁷

F 450, f. 7¹⁶⁸

/upper margin/ *Weisses Papier mit rothen Leisten verso*

/1/ kürtele: ilaıu tegüs nöğçıgsın tegünçilen iregsın dayini daruısan üneger /2/ toıoluısan saky^amuni¹⁶⁹ burqan örösiyeküi-lüge tegüsügsın: asaraqui/3/-luy-a tegüsügsın: tusa-dur¹⁷⁰ tayalayçı: örösiyekütei: töröl ügei: /4/ türidkel ügei¹⁷¹: nom-luy-a tegüsügsın: tegün-dür¹⁷² bey-e-ber-iyen mörgüjü /5/ bür-ün¹⁷³: sedkil kiged: ülemji sedkil yosun-u dotor-aça bayasqui kiged: /6/ čimügen-ü¹⁷⁴ dotor-aça bayasqui sedkil: qamuı-aça itegemüi: tegünçilen kü /7/ ilaıu tegüs nöğçıgsın tere nirvan ülü bolqui kiged: nasuda

¹⁵⁹ PK: erketü

¹⁶⁰ PK: oduısad-da: tegün-tür

¹⁶¹ PK: ügüleküi-yin <oıtarıuyı-yin>

¹⁶² PK: qamuı-a

¹⁶³ PK: sedkil-tür

¹⁶⁴ PK: bodisung-tur

¹⁶⁵ PK: qamuı tedeger bodisung

¹⁶⁶ PK: durad-un

¹⁶⁷ PK: bodi jirüken-tür

¹⁶⁸ Corresponds to PK, Tantra (Mong. *dandir-a*), vol. *ya*, f. 76r, lines 28–52.

¹⁶⁹ PK: sakyamuni

¹⁷⁰ PK: tusa-tur

¹⁷¹ PK: örösiyeküi-tei türidkel ügei

¹⁷² PK: tegün-tür

¹⁷³ PK: bürün

¹⁷⁴ PK: čimegen-ü

nirvan ba: /8/ tülesi tösürge üjeküi kiged: tegünçilen kü degedü bayasqui: degedü /9/ /bolqu-yin oron: erke-tü¹⁷⁵ yarqu-yin oron: dhibamkar-a arslan dayu/10/-tu¹⁷⁶: sayin öngge-tü¹⁷⁷ yarqu-yin oron: erdini¹⁷⁸ yarqu-yin oron: blama¹⁷⁹ erdeni: /11/ saran erdeni: erdeni yaryayçi: gegen erdeni: /ögi erdeni: geyigülügçi erdeni:¹⁸⁰ /12/ masi geyigülügçi erdeni: olan erdeni: erdeni büselegür-tü: badm-a erdeni /13/ kiged: badm-a erdenis-iyer teyin büged daruyçi: yal erdeni: yal-un nökör /14/ erdeni bögüde-ber çimeg /tegüsügen: tegüsügen:¹⁸¹ dayisun-aça ilayuyçi: /15/ yajar-un kücün-iyer büke büküi-tü: badm-a-yin degedü: degedü bey-e/16/-tü degedü saran: degedü nom kiged: ilaju tegüsügen¹⁸² tegünçilen iregsen /17/ ügülegsen-iyer: ülü bosuyçi kiged: teyin büged uqaydaqui ügei: /18/ çaylasi ügei: kijayalal ügei erdeni: erdeni kijayalal ügei: /kijayalal ügei /19/ aldarsiysan¹⁸³: yeke aldarsiysan: /yeke amuyulang-i¹⁸⁴ üiledügçi aluy-a/20/-tu yeke kücütü mayad{a} boluyisan: yeke erdem-tü-yi toyalayçi:¹⁸⁵ çaylasi /21/ ügei egesig-tü: ün en egesig-tü: teyin büged ilayuyisan egesig-tü: /22/ saran egesig-tü: badm-a¹⁸⁶ egesig-tü: arslan egesig-tü:¹⁸⁷ arslan dayun /23/ dayurisqayçi kiged: vçir-un¹⁸⁸ dayun dayurisqayçi kiged: vçir-ün¹⁸⁹ jirüken/24/-iyer sayitur ebdegçi: saran gerel-tü. naran gerel-tü. odon gerel-tü. /25/ {badm-a gerel-tü: tonilqui gerel-tü: oyojata ariyun gerel-tü} /26/ badm-a gerel-tü: rasiyan gerel-tü. qubilyan gerel-tü: erdeni çaylasi ügei /27/ qubilyan gerel-tü: tonilqui¹⁹⁰ gerel-tü: oyojata ariyun gerel-tü. teyin /28/ büged onoydaqui ügei odon gerel-tü: odon eke: jula eke: ayuyu/29/luyçi jula eke: oytaryui nom-un jula eke: naran saran-u jula eke: /30/ /saran-u jula eke: saran gerel-tü kkir ügei blama:¹⁹¹ kkir ügei

¹⁷⁵ PK: bolqu-aça oron erketü

¹⁷⁶ PK: dayutu

¹⁷⁷ PK: önggetü

¹⁷⁸ PK: erdeni

¹⁷⁹ PK: blama

¹⁸⁰ PK: geyigülügçi erdeni

¹⁸¹ PK: tegüsügen:

¹⁸² PK: tegüs nöögçigsen

¹⁸³ PK: kkir kijayalal ügei yartu kijayalal ügei aldarsiysan

¹⁸⁴ PK: yeke yeke amuyulang-yi

¹⁸⁵ PK: toylaqui

¹⁸⁶ PK: badma-yin

¹⁸⁷ PK: egesigtü-i

¹⁸⁸ PK: vçirun

¹⁸⁹ PK: vçirun

¹⁹⁰ PK: tataçlaqui

¹⁹¹ PK: saran gerel-tü: kkir ügei blama

geyigülügçi: /31/ altan /öngge-tü: çaylası ügei gegen kücü-tü:¹⁹² küjis-ün niyur-tu: /32/ qamuy-aça küji-tü: esru-a-yin¹⁹³ egesig qayan. luus-un erketü qayan: çoy-un /33/ jirüken dabquçayuluysan: /dayun dayurisqayçi¹⁹⁴ qayan kiged: kilbelgen-ü /34/ jula ogi qayan: buyan sayitur orosiyuluysan. sang-un qayan. degedü /35/ rasiyan sayitur barilduysan qayan: /sayin onol-tu: toyos-un¹⁹⁵ qayan: /36/ qamuy çecëg-ün /önör-ün erketü¹⁹⁶ qayan: /kenggergen dayu-tu qayan. sal-a-yin¹⁹⁷ /37/ qayan. tegünçilen kü ilaju tegüs nöğçigsen tere ülü ködelügçi. yeke genel kiged: /38/ çoy-iyar daruyçi jirüken ayula ba. /masi olan. sayin ayulan¹⁹⁸ metü: /39/ sayin ayulas-iyar teyin büged daruyçi: oytaryui geyigülügçi:

Special Signs

- < > text written in as correction
 { } text crossed out by the scribe or copyist
 (*) text reconstructed based on other sources
 (=) correct reading of a misspelled word
 ? question mark used by the copyist to denote controversial readings
 /1/ number of line in manuscript
 / / fragments of texts that contain variant readings
 @ virga (marks beginning of folio in manuscript)

Abbreviations

- JBF1 the “black” Kanjur fragments from Dzungaria, Ms1
 JBF2 the “black” Kanjur fragments from Dzungaria, Ms2
 JGF the “golden” Kanjur fragments from Dzungaria
 PK the St. Petersburg Kanjur manuscript (St. Petersburg State University Library, Oriental Department, no shelfmark)
 WF the Kanjur fragment preserved at the Herzog August Library, Wolfenbüttel (Cod. Guelf. 9 Extrav)

¹⁹² PK: önggetü: gegen altan önggetü: erdeni geyigülügçi: altan önggetü: çaylası ügei gegen kücüütü

¹⁹³ PK: esrua-yin

¹⁹⁴ PK: tere dayurisqaqui

¹⁹⁵ PK: saran onol-tu toy-un

¹⁹⁶ PK: önörün erketei

¹⁹⁷ PK: kenggergen-ü dayutu qayan: sala-yin

¹⁹⁸ PK: yeke ayula masi ayula sayin ayula

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