

More Mongol Manuscripts in the University Library of Oslo¹

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In 1959 Prof. Walther Heissig published in *Acta Orientalia* his description of manuscripts and blockprints originally possessed by the Ethnographic Museum of Oslo and later deposited in the East Asian Collection of the University Library. During my short stay in Oslo in 1998 I had the pleasure of seeing ten more Mongol books, seven of them obviously of the same Ethnographic Museum Collection. They bear the same kind of signature as noted by Prof. Heissig in his article. From a letter from the librarian Hanna Lund to Prof. Kaare Grønbech of 23rd April 1953 (a copy of which, kept in the University Library, Mr. Koen Wellens kindly placed at my disposal), it follows that the item Etn. Mus. Nr. 38416 contained “ten bound manuscripts of different format” – apparently those Prof. Heissig described in 1959 – and “some loose folios”. I am inclined to believe that we deal here with those “loose folios” that actually are seven items, four of which are complete texts and three are incomplete or unfinished. Moreover, two of the accession numbers contain two different texts, so the number of texts is actually nine. I arrange them here in alphabetic order from K to Q to continue Prof. Heissig’s scheme.

Further, according to the letter of Hanna Lund, the signature Etn. Mus. 2930 also included, besides the *Vajracchedikā* manuscript described by Prof. Heissig, a text of the Mongol translation of the Ortho-

dox Christian catechism that otherwise bears no visible accession number. Therefore, it is marked here as Etn. Mus. 2930 (B).

The rest are two manuscripts acquired from the possession of Adolf Mauritz Fonahn (1873–1940), a physician, Reader in medical history at the University of Oslo and orientalist.² The Manuscript Department of the University Library owns a manuscript³ of his *Tibetan Vocabulary for the Study of Bön and Buddhist Literature. Suppl. Mongolian Buddhist and Other Words*, from 1938. The text proves Fonahn’s deep interest in Tibetan,⁴ and at least intended interest in Mongolian (even if no Mongol words are included, since the work remained fragmentary).

Ten items consisting of thirteen works described in this article represent different texts: Buddhist didactic poems by unknown authors, a prayer, poems by D. Rabjai, a well-known religious and cultural personality of the first half of the 19th century, a description of the mythical Samhala written by the third Panchen Lama, a divinatorial manual, a book of dreams, and an early 19th century translation of the Orthodox Christian catechism. The works are not dated (except the catechism) and with exception of two of them have no colophons. Besides genuine Mongol works and translations from Tibetan, the collection contains also a text translated from Manchu and a translation from Russian. Some of the works are not included in known catalogues of Mongol books kept in European or American collections and are here presented for the first time. The texts are fairly legible in most cases and are distinguished by their language strongly influenced by colloquialisms, and by numerous orthographical peculiarities I briefly mention in the description. The texts seem to belong to the eighteenth, the early or late nineteenth century, or to the early twentieth century.

Including the Mongol books described by Prof. Heissig in 1959 (eleven manuscripts and three blockprints), the Mongol collection of the University Library of Oslo counts at present 24 known accession numbers. (Moreover, it possesses tens of *Vajracchedikā* copies of all the three xylographed editions described by Prof. Heissig.) Mongol books are part of the East Asian Collection whose foundations were

2. Cf. *Norsk biografisk leksikon*, I, 1923: 193–195. He gave courses in Classical Chinese in early 1920s, see also Bøckman 1994: 57.

3. Ms. in fol. 1316. A. Fonahn’s bibliography in Sven Rygge, 1942.

4. He is also the author of *Notes on the Tanjur in Oslo*, published in Oslo Etnografiske Museums Skrifte, Bind 3, Hefte 4, Oslo 1936.

1. I wish to express my gratitude to the Research Council of Norway whose subvention helped me to spend two weeks in Oslo, and to the Czech Fund for Literature that contributed to my travel expenses. At the University Library of Oslo my grateful thanks are due to all those who assisted me to gather necessary books and information, and especially to Mr. Jan Erik Røed, Director of the library, and to Mr. Koen Wellens, Senior Academic Librarian.

laid at the end of the last century.⁵ Besides Manchu and Mongol works,⁶ the Library owns Chinese and Japanese texts and a rich collection of Tibetan books, including a complete copy of the Kanjur and the Tanjur. The Tibetan canon was brought to Oslo by the Norwegian missionary Theo Sörensen (1873–1959) who in 1929 also undertook a short journey to Inner Mongolia.⁷

Description of the texts

Etn. Mus. 38416 K

1. (MS) (36) **Sayin buyan oyun-i-yi nemgülgeči sašidar-a-un suryal-un sudur-a** [sic] ('Sūtra of instruction of the śāstra that increases good virtue [and] wit')

Vertical concertina, 7,1 × 26,6 cm, 36 pages, 4 to 7 lines/page, p. 36 with 2 lines. Brush and black ink on brownish, Chinese muutu paper, stained on occasions. In some cases the folding is over a written line that becomes difficult to read. Sheets are occasionally damaged and repaired by adhesive tape. Some words are crossed out. No title page, no pagination.

Inc. (2:1): *aburayči degedü yurban erdeni-dür bišireküi-ber mörgünii* : (2) *arjun bodi sedkil-<y>i türgülin-ber soyurq-a* : (3) *adašadad-un* [= adišidid-un] *idam burqan nom-un sakiyuluysan* [= sak-iyulsun-u?] *čiq* [= y] *uljan-dür mörgünii* . (4) *almid* [= alimad] *nısvnis-un tabun goor-a-yi arilyan soyurq-a* :

Term. (35:4): *abaqu gegeki-yin iyal-i* (5) *medeged ene nasun-<n>u buyan čoy ucal* [= i] *ral delgerged. ečüs-tür yurban beye-yin* (36:1) *qutuy-<y>i türgen olqu boluy[a]i* : *Sayin buyan* (2) *oyun-<n>i-yi nemgülgeči* [= nemegülügeči] *sašidar-a-un* [= šasir-un] *suryal-<i>-un sudur-<a> tegüšbe*.

A text on Buddhist ethics, written in alliterative quatrains. It deals with the sphere of accepting (morality) and rejecting (incorrect behaviour) and explains the result of this. A very close text has been published in Mongolian script in CSM XIV: 472–475, *Abaqu gegeki-yin*.

dörben mör-tü šiliig. According to its editor C. Damdinsüren, the author of the work remains unknown, cf. CSM XIV: 476. On the text see also Cerensohn, 1987: 280–281.

The work has no colophon. The title is given at the end of the text (36:1–2). The incomplete first leaf bears an inscription: *ôm sayin amnyulang* (*abural*) *boluyai*, and a title (?): *Abural-un manglai ri* [= a] *iyvan-u qunq-a* ('The best refuge, the pitcher of ambrosia'). The text sporadically uses Manchu diacritics, the circle and dot. The orthography points to strong colloquial influence. A superfluous dot for *n*-before a suffix beginning with a vowel is frequently found implying a reduplication of the preceding final *-n*, e.g. in *nasun-<n>u*, or the non-classical suffix of the accusative *-i-yi* (*oyun-<n>i-yi*). The "graphical paragoge", a superfluous vowel at the end of words that reflects the scribe's uncertainty as to the classical form, also often appears. The text is from the late nineteenth or early twentieth century.

Etn. Mus. 38416 L

2. (MS) No title.

Vertical concertina, 12 pages, 7,6 × 28,5 cm, 5 to 7 lines per page, incomplete. Careful hand on thin, brownish paper, written with thin brush. The sheets are sometimes glued together. Some words are crossed out. No pagination. Sporadic Manchu dots. Often a superfluous dot for *n*- (as in K). Two different, unfinished texts:

A/

Inc. (1:1): *ô[m] suvasdi* [= suvasdi] *namo gürii . teneg badyuu* [= budayū, for classical *budayan*] *uqayatan uqañu medekü berke-yin tula tedegterin uqay-an* [= d] *ur oroqu-yin amur-<y>i bütiñü*. (2) *temdegtye* [= temdegtye-e] *dörbe dörben üge-ber il<a>yajū taniq* [= y] *ulqu-dür . dörben möngke al<a>i bui kemebesü bod<a>i qutuy-tur kürtel-e sedükü-yin tula*

Term. (11:4): *dörben tasuraqu ali bui kemebesü mōn qoyiu-du kemjūkii*.

The work is almost the same as the previous text (K), but lists verses as answers to questions that precede them, and arranges the verses in different order. The text reminds one of folklore parallels called *yirtinčü-yin dörben*, 'the tetrads on the world'.

5. Kapelrud 1953: 97.

6. 150 Manchu and Mongol books, according to Harald L. Tveterås, cf. 1962: 50. On the East Asian Collection of the University Library see also Riis 1996: 116–121.

7. Cf. Kvaerne 1973: 53.

B/

Inc. (1.1:4): *ôm man ni bad mi huun* :: (5) *čayan süm-e bayubasu yeri bügüde sayin eril-i olgu yabudal-tl=[d]ur*

Term. (1.2:5): *kimün-ečē suruy sonosu ebedčin-tl=[d]ü qar-a* (unf.ished)

Part of a manual of divination.

Em. Mus. 38416 M

3. (MS) No title.

Vertical concertina, 6,2 × 26,1 cm, 10 pages, p. 10 blank, 4 to 5 lines/page. The folding is sometimes over a written line. Carefully written with calamus on Chinese muutu paper. No pagination. The text is unfinished.

Inc. (1.1:): *boyda-yin suryal-i sengkeregül-ün badarayulysan bičig-ün orosil jasaytu nom-dur jıl büri qabur-un terigin* (2) *sara-dur tungqayči qongq-a* [= qongqo] *ködlegerü* [= ködölgejü] *jan-dur yabumu kemejügiü Yosulahu nom-dur sang-i erken* [= erkin] *sayid* (3) *jürnyan yosulal-*<y>i* jasqiu irgen-ü jang-*<n>i* kemne*<e>*miü*

Term. (9:4): *bolbasu nigen ču alyl=[q]um ülü engkejiremü* (unf.ished)

An incomplete copy of a Mongol translation of the preface to the Holy Edict of the Manchu emperor K'ang-hsi (1662–1722) published in Peking in 1724. Found in different editions in Copenhagen Mong. 40, Mong. 98, Mong. 202; Chicago L-168, L-565, L-663, L-727; MHL 515, 516; Oslo 38416 H (see for further references); Sazykin 1304–1306, 1510/1, 2311–2312; Toyō 190–192. See also Heissig, 1943: 274.

Em. Mus. 38416 N

4. (MS) *Busu-yin suryal* (?) *Möngke bisilyal* (?) *kemegedekü orosiba* :: ? The title may be reconstructed as: *Möngke busu-yin suryal kemegedekü orosiba* ("This is a teaching about impermanence")

Vertically written sheets of yellowish paper of medium thickness, 5 folios, some of them joined, 8,7 × 22,4 cm, 7 lines per page. Black border-lines on upper and bottom margins. Edges broken. The text ends on 5r. The title page and 5v have different notes and lines of benedictions. Some pages have Tibetan inscriptions and Tibetan letters in the upper

margins. Written with calamus. No pagination. The text has no color-phon.

Inc. (1v:1): *oytorjui sačayū amitan-*<n>i* enere* [=i] *küi-yin erke* [=i] *n bol<a>jü* : *ol<a>on čayl[a]si ügei tüil[e]dkü berke* (2) *yabudal-*<y>i* dadurjan-eyer* [=iyar :] *on<a>ol ešir-yin erdem tegüs* [ü] *gsen tngčiši* [= tengčesi] *ügei abural-ün* [:] *oro<a>y-yin*

Term. (5r:4): *suladyl* [=q] *al ügei sečen edür söni-*<y>i* degedü nom-eyer* [=iyar] *nöğö* [=i] *<e>gen tüil[e]d<e>besü* : (5) *sayin čiyulq* [=yan *bükün öber-e* [=i] *ven tür<e>gen bul* [=ü] *tü<e>ki bo<a>lumui* :: : (6) [line 5 repeated here, by faded ink] (7) [the text continues in brush.] *manglam* :: *öl<e>jei qutuy orostuyai* ::

A moralistic-didactic poem written in alliterative verse. *y* and *n* often marked unnecessarily, sometimes there is a superfluous *yodh* after *waw* (Manchu influence).

Em. Mus. 38416 O

5. (MS) *Šambala-dur törü* [küi-yin *yirüger kiged Qomsim bodisil* [=al] *du-yin jlbarana* [=jalbaril] *orosiba* : ("These are The prayer for rebirth in the land of Šambhala and The prayer to Qongšim bodhisattva")

Vertical potli, 8 leaves, 8,8 × 21,3 cm. 8v blank, 8 lines per page. Calamus written with careful hand on medium, brownish paper. Edges frayed. No pagination. A Tibetan inscription on 6r. Some corrections with red ink.

A nineteenth century manuscript. *š* often marked before *i*, *y*, *n* often without dots, Manchu *y*. Ample use of "Galik" letters. Two texts:

A/

Inc. (1v:1): *anggan-u bur<a>gan tegüs čoytu Gala-jagar-a ene* [= -yin?] *üine<i>* [= ünün] *yosun ni* : (2) *ariyün Šambala ene balq* [=yal-*tur delger*] [=e] *gülin jökeyyči* [sic] (3) *abural getiigege<e>či blam-a čim-a-tl=[d]ur jalbiral* [=jalbaril] *talibas ele* : (4) *ay-a minu ünün üge egün-*<n>i* büügen jökiyartun* ::

Term. (5v:8): *čoytu gala-jagr-a-yin irügel boyda bančin Dbal-lan yé-sés<ü> ene nomla* [y] *san tegüsbe* ::

A Mongol translation of the Tibetan text on Šambhala, mythical land of the Buddhists, written by the third Panchen Lama Blo-bzang Dpal-lan Ye-šes (1737–1780). The text is translated in alliterative quatrains.

According to Newman [1996: 491] the Tibetan original was composed in 1775.

I have not found the Oslo text in any catalogue of known collections. The text published by J. Schubert [1953: 445–458] is another Mongol translation of the same work (printed by *Mongγol Bičig-ün Qorγ-a* in 1925, see also Krueger, 1966b: 113, No. 14; the same edition is found in Budapest, cf. Bese, 1978: 49, Mong. 25). The Oslo text is longer by four quatrains (4v:8–5v:7). The work found in Marburg [MHL: 259–260, 483a] seems to differ slightly from the text of J. Schubert as well as from the Oslo text.

B/

Inc. (6r:1): *arban küčün erkešyren* [sic] *bur<a>qan бүкіт<e>n nigül[el]skii*

Term. (8r:8): *ali qamuy amitan-<y>i getülgge<e>či it[el]gel ču biber bolqu boluq[=γa]i ::*

A prayer to *Qongšim bodhisattva*, i.e. Avalokiteśvara, written in alternative quatrains.

Enr. Mus. 38416 P

6. (MS) *Ĵegüdüñ-ü tayilburi* : (“Explanation of dreams”)

Pothi, 18,7 × 7 cm, incomplete, only folios 1, 2, 4 and 8 that seems to be the last one. 12 (4v has 13) lines per page. The text in a thin black frame is carefully written with calamus on brown, medium-thick paper. Every recto page begins with a *birγ-a*. Pagination in Mongolian on the left side margin of rectos.

Inc. (1v:1): *namó güñü tengsel* (2) *ügei yeke kölgөн-ü niyuča* (3) *tani bisilyayčid-un* (3) *kereglegedkü belges kemebesü* : (4) *bisilyal-i durabar qatayujin* (5) *kičiyel-iyer bisilyaju* :

Term. (8v:6): *ürgülijide möngke busu-(7)-yi edür söni ilete* (8) *duradui ba : eyimü* (9) *belges bolbasu бүтүгөн-ü* (10) *belge ilete boluy* :: :: (11) *samay-a rja rja iti* :: (12) *man gha lam* :: ::

A book explaining dreams of people practising meditation, mostly in connection with achievements in religious life. Old-style handwriting. An early eighteenth century text. Loop-shaped lamedh in medial positions, Uigur *z* for *s* at the end of words. No distinction between *γ* and *q*, and between *č* or *ĵ* in medial position. Usually no dot with *n* (only in

some foreign words, such as *čakinis* on 4r:5). Tibetan *bla-ma* written as *lam-a* according to its pronunciation. No colophon.

Enr. Mus. 38416 Q

7. (MS) *Tučin qoyar jüil-iyer ilγaysan tabun joryosu-nu* [sic] *töl<ö>ge bui* (“Fortune-telling by thirty-two combinations of five coins”)

A horizontally folded book, 42 pages, (41, 42 blank), 25,5 × 8,2 cm, 14 lines per page. Flowing hand on yellowish Chinese muutu paper. Written with thin brush. No pagination. Lines written on rules.

Inc. (1:1): *qutyrtu Qongsim bodisadu-yin* (2) *jöng bilig anu angq[a]duq[=γ]ar-yin* [sic] (3) *erke[el]m sapin töl<ö>ge ene bui* (4) *o o o o tung[γ]alay* (5) *üjil[=el]skileng-tei böged jöbo[=a]lung* (6) *aril<a>jü door-a-tu kümün-t[=d]ü buyan* (7) *e<γ>rku* [= irekü] *öl<e>jei qutuy sedkilčilen* (8) *ar<i>bidqu yambar ba keril[=el]g* (9) *bügüde büitkü qadaladyčün* [= qadaladyačün] (10) *bolb[a]su jam-tu bui* (...)

Term. (40:7): (. . .) *ene adary-yin* (8) *töl<ö>ge mayu kemen* (9) *ünül[=el]mlejuüni manggal[a]m*

A manual of divination by means of coins. The manual is divided into thirty-two sections each beginning with a *birγ-a* above the text, followed mostly by the name of the section and a drawing of five coins in white and black. This kind of divinatory book is consulted for a prognosis (here, in particular, of business, sickness, journey, birth of a son, finding of lost property, etc.) according to which of thirty-two combinations of white (Chinese) and black (Manchu) sides falls when dropping five coins. The text is not dated. For divination by means of five coins see also Bawden, 1958: 336, or his 1960: 222. Divination by five coins is included in Copenhagen Mong. 275 and Mong. 234 (cf. also Copenhagen. 152).

(41/1509 ?)

8. (MS) *Noyangegegen-ten-nü surγayali orošibai* [sic] . ❖ . (“Teaching of the Noyangegegen”)

A fascicle of 17 folios (title-page + 15 folios + end-cover page, fol. 15 blank), Chinese binding, 25,4 × 12,8 cm. Written with brush on soft Chinese paper. Some interlinear pencil corrections.

The upper part of the title page bears a Norwegian pencil inscription: "Herr A. Fonahn med venlig hilsen", ("With kind regards to Mr. A. Fonahn"), followed by the name of Egil Ouile-Hansen⁸ (* 1896 – ?) – an agent of an American company in China, and the date 3. I. 1930. Below is "Tilh. [= tilhører] A. Fonahn", ("Belonging to A. Fonahn"). On 15v: 41/1509.

The book contains two poems written by the fifth Noyan Khutukhu Danjin Rabjai (1803–1856), who often called himself *soytayū*, "drunk" in colophons of his works, cf. also here B/ 14v:1.

A/

Inc. (1r:1): *ōm sayin amuyulang boltoyai*. (2) *sedkil-<y>i amurjūn-luyči sonin sayıgan qayurmay ügei . itegelti*

Term. (13r:5): *muu küü minu yirteyčü-yin* [= [yirtinčü-yin] *kümün-<n>ü yabudal-ača gol[a]daju egülebei* [= ügülebei] ❖ (6) *marıga-lam<a>*

The didactic poem *Sedkil-i amarayayči kemekü suryal*, only few lines are missing. The poem was published in CSM XIV: 448–452, in Mongolian script, with the title *Tabudayar noyan qutuytu Rabjai-yin jökyaysan Sedkil-i amarayayči kemekü suryal*. In Cyrillic script, it is found in Ravžaa, 1962: 292–300, as "Setgelig amraagč" oršiv; or in Ravžaa, 1991: 162–176, as *Setgelig amraagč*. Known also as *Altan tilkigür*, cf. MUZT III: 14; or *Noyan qutuytu-yin suryal* and *Dojsin noyan qutuytu-yin suryal*, cf. Heissig, 1972: 212. Found in Copenhagen Mong. 31/11; *Sedkil-yi amurjūn-luyči sonin sayıgan* also in Sazykin 97/2.

B/

Inc. (13v:1) *yertmü-yin abyai* [= yirtinčü-yin abayai] *čimada yerü-yin nayadun nayadusuıyai*.

Term. (14v:1): *soytayuu* [= soytayū] *bi činu člügen-degen sonin* (2) *domoy berts* [ʔ] *tegiš* [=s] *be* [with the imprint of a square seal over it]. ... (3) *erke* [=i] *m čö<o>y delger* [=e] *gsen sayin* <///> *edüre*

Almost the whole first section and the end of the second section of the reflective poem consisting of fourteen parts, *Yirtinčü abayai-yin jam*. In Cyrillic script, *Ertönc avgajın žam chemeech oršiv*, it is found in

⁸ For his identification I thank Dr. Elisabeth Eide, Head of National and Special Collections of the University Library of Oslo.

Ravžaa, 1962, our text on 253–254; or in Ravžaa, 1991: 100–102. On the poem see Chirrelbaatar, 1991: 6–7. Included in Copenhagen Mong. 31/15.

The text is full of colloquialisms, such as *bišū*, *biegi* (the modern *bięi*), *bile*, *gejüü*, *gekiü bi*, *gedeg üü*, *bolbači*, interesting is the ablative suffix *-nis* for modern Khalkha *-es*, i.e. the classical *-eče*. Frequently occurs contraction of vowels: *čulu* instead of *čilyu*, *sibuu* instead of *sibayū*, *muu* for *mayū*, modern *küü* for the classical *kobegün*, etc., the reduplication of the final *-n* before a suffix beginning with a vowel, such as with *kümün-nü*, *ökin-nü* in the genitive. Frequent is vowel dissimilation, e.g. *e > i* (such as *geril* for *gerel*). *š* is frequently marked before *i*. Suffixes (and particles) are sometimes joined to the stem. The text sporadically uses Manchu dots.

(41/1769 ?)

9. (MS) No title.

A fascicle of 14 folios, 23,4 × 12,5 cm. Leaves bound with a thick string. The title-page is missing, fol. 14 is blank. 3 to 5 lines on every page. Written with brush on thick, greyish-white [Chinese?] paper. Edges rather worn.

On 1r some numbers and a name (Ouile?)-Hansen, all in a parenthesis, initial letters A. F. (for A. Fonahn) written by pencil, and the number 41/1769, while 41 may stand for 1941 when the manuscript was acquired (?), by the Ethnographic Museum of Oslo?, one year after A. Fonahn's death. On 14v is a Norwegian pencil inscription: "Tilh. [= tilhører] A. Fonahn", ("Belonging to A. Fonahn").

Inc. (1r:1): *tengri-yin jüü* (2) *degedü tengri*. *köke tengri*. *gegegen* (3) *tengri*. *gar-a gar-a siralaba*. (4) *ayulan*

Term. (13v:4): (...) *kelter* [i] *güliümüü kiran jüdkümüü*.

A glossary of Mongol words arranged in thematic order (cf. the dictionaries of the Manchu era): sky, weather, celestial bodies. 6r begins with names of five elements, their colours in masculine or feminine aspects, names of the twelve-animal cycle beginning with the mouse, terms used with different parts of the day, month, year, and the titles listed according to the hierarchy beginning with the highest. From 12v begins a list of verbs used in official life, to promote, control, investigate, etc., *debsikü ularigu jüül*.

Etn. Mus. 2930 (B)

10. (Lithograph) **Tobčılajmal qatıķıjs nom** :: [In Russian:] **Sokraščenjy katichizis** ("Brief Catechism")

A book of 65 pages imitating the pothi format, 10,4 × 26,3 cm, 18 lines for a page, lithographed on medium-thick Russian paper of light-blue colour. Bound in a yellowish hard cover. The vertically written Mongolian and the horizontally written Russian titles form a cross. Pagination begins with the title page: by Mongol words in the left margin, by Arabic numerals in the upper margin. The text in a single-line black frame. Orthographical peculiarity: a superfluous *yodh* that often appears after the *waw* in back-vowel words (a feature common in Buriat manuscripts of the day).

Page 2, Subtitle: (1) *noyan aldar-tu* (2) *kirisus-un nom-un* (3) *yosun-dur köbegüi-i* (4) *surwagu-yin tülada* (5) *töbčılmal* (6) *qatıķıjs* [1] (7) *orosiba* : [right margin:] (1) *qatıķıjs anu dayıdal ögčü* (2) *jıwagu kemegsen ügei büi* :

Page 3, Incip.: (1) *qatıķıjs-un angqalayıuri* : (2) *qatıķıjs kemegči jayun büi*

Page 65, Term.: (7) *sayin-i-yi man-dur öggün* (8) *soywıwagu büüge kemen* . (9) *tisin nayıdaday bida* [seven dots]

Page 65, Colophon (written by smaller letters): (10) *Erkeü-yi-yin boyda aqlag[=γ]či lama* (11) *Mıgıyila-yin gegegen-ü emün-e* 1823- [= in Mongolian numerals] (12) *-dıyar on-a* . *ene erkin čigüla* (13) *nom-i kčıyenggüi[j]len orčıyılbai* :: (14) [Benediction:] *qamıy-un degedü boydas-un boyda* (15) *yürban dırı-tü yajča yeke* (16) *BURQANDUR* . *aba arıyın tiegel* (17) *delgerjü* . *künün amitan-i-yi* (18) *g[e]tülün abıraqu bolıwıai-yi* ::

The Orthodox Catechism, translated from Russian. Pen-written Russian note on the cover-page: *Kratkij Katichizm* "na Mongor'skom" jazyké, perevedennjy iz Rossijskago 1823 goda. v "Irkutské. A. Igumnov". ("Brief Catechism in Mongolian, Translated from Russian in 1823, in Irkutsk, by A. Igumnov"). According to the colophon: "This important book was zealously translated in 1823 for the sake of His Holiness Mikhail, holy chief-lama of Irkutsk".

Index of Titles or Opening Lines

- Abural-un manglai risıyan-u qumq-a* (1)
boyda-yin suryal-i sengkeregül-in badarayıwısan bčıg-ün orosıl . (3)
Busu-yin suryal Möngke bisıyal kemegdekü orosiba (4)
Tučin goyar jüil-ıyer tıjaysan tabun jojosu-nu tölöge bui (7)
Jegüldün-ü tayılburi (6)
Möngke busu-yin suryal kemegdekü orosiba (4)
Noyan gegegen-ten-nü suryalı orošıbai (8)
ö suvsadı namo güüü . *teneg badıwıu uqayalan* (2/A)
ön man ni bad ni huun :: *čayan süm-e bayıbasu* (2/B)
ön sayın amıwılang bolıwıai . *sedkil-yi amıwıwılučı* (8/A)
šambala-dur törküi-yin yırüger kged Omsın bodısidu-yin jıbarana orosiba (5/A, B)
Sayın buyan oyun-i-yi nemgölgeči sašıdar-a-un suryalı-un sudura . (1)
tengri-yin jüil (9)
Töbčılmal qatıķıjs nom (10)
yertnjü-yin abyai (8/B)

Abbreviations

- Chicago – see Krueger, J. R., 1966a
 Copenhagen – see Heissig, W., Bawden, C.
 CSM XIV – see Dandinsiren, C. (ed.)
 MHL – see Heissig, W., Sagaster, K.
 MUZT III – see Cagaan, D.
 Oslo – see Heissig, W., 1959
 Sazykin – see Sazykin, A. G.
 Toyo – see Poppe, N., et al.
 ZDMG – *Zeitschrift der Deutschen Morgenländischen Gesellschaft*
 0 – used for interlinear insertions in the Mongol text
 □ – for corrections and additions to the Mongol text
 <> – for superfluous and erroneous words in the text

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Acta Orientalia 1999: 60, 191-205.
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ACTA ORIENTALIA
ISSN 0001-6438

REVIEW ARTICLE

The Elders' Verses

K. R. Norman
Shepreth

It is generally accepted that Buddhism, Jainism and the other śramaṇical religions of early India arose as a re-action to, or a reflection of, the brahmanical religion and contemporary Indian society. One feature of that society was male dominance and the lower status accorded to women, whereby their actions were subject to the permission of the male members of their families and to the social milieu.

In those circumstances the existence of the Pāli text Therīgāthā ("The verses of the female elders") is remarkable. It is not quite unique in Pāli literature: the Bhikkhuni-sutta of the Saṃyutta-nikāya also contains verses by bhikkhunīs, while the therī section of the Apadāna consists of the stories of therīs leading up to their attainment of arhat-ship, and consequently includes verses attributed to them.¹ Dhammapāla's commentary on Thī includes the relevant Apadānas. As in the case of the Bhikkhuni-sutta,² there are differences and discrepancies of attribution.³

1. The abbreviations of the titles of Pāli texts are those adopted by *A Critical Pāli Dictionary* (= CPD). Other abbreviations: EV I, II = Norman 1969, 1971; JPTS = *Journal of the Pāli Text Society*; PEBM = Norman, 1997; PEBN = Rhys Davids and Norman, 1989; PTS = Pāli Text Society.
2. See EV II, §§ 17, 19.
3. See Pruitt, 1998, p. x.