Ulan-Ude Manuscript Kanjur: An Overview, Analysis and Brief Catalogue

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Abstract
This study investigates the Mongolian manuscript Kanjur preserved at the Center of Oriental Manuscripts and Xylographs of the Institute for Mongolian, Buddhist and Tibetan studies of the Siberian Branch of the Russian Academy of Sciences. The manuscript previously belonged to the Chesan Buddhist monastery of Central Transbaikalia and was brought to the Buruchkom, a first academic institute of the Republic of Buryat-Mongolia (Ulan-Ude) by the eminent Buryat writer Khotsa Namsaraev. The manuscript is an almost complete copy of the Ligdan Khan’s Kanjur presumably made in the late seventeenth to early eighteenth century in Beijing. The article presents a description, analysis and brief catalogue of Ulan-Ude manuscript Kanjur.

Keywords
Kanjur, Ligdan Khan, Buddhism, buddhavacana, Chesan dastan, manuscript

Introduction
The Mongolian Kanjur (Mong. Ganjur, Ganjuur, from Tib. bka’ ‘gyur, lit. ‘translation of the [authoritative] word’) is a voluminous collection of diverse texts ascribed to the Buddha (Skt buddhavacana) that were translated mainly from Tibetan in the thirteenth to early eighteenth century period. It has long been recognized that these translations had a dramatic impact upon the development of both Mongolian literature and culture. Despite the long established interest in the genesis and structure of the Mongolian Kanjur, our vision of Buddhist canonical literature in Mongolia is far from complete, and new sources and data in this field of study repeatedly invite scholars to put pen to paper.
Recent years have been marked by a new upsurge of interest in the history of the Mongolian Kanjur. New studies were facilitated by intensified collaboration between the institutions possessing the Mongolian manuscript Kanjurs and groups focusing their studies on the problems of the Mongolian Buddhist Canon — Bern University (Switzerland), Buryat State University (Ulan-Ude, Russia), the Institute for Mongolian, Buddhist and Tibetan studies (Ulan-Ude, Russia) and St. Petersburg State University (Russia). This collaboration has brought important results and observations including those concerning the hitherto almost unknown manuscript copy of the Mongolian Kanjur kept at the Center of Oriental Manuscripts and Xylographs of the Institute for Mongolian, Buddhist and Tibetan studies of the Siberian Branch of the Russian Academy of Sciences (COMX IMBTS). This paper is the first systematic exposition of this collection.

1. Genesis of the Mongolian Kanjur

The process of the Mongols’ reception of the buddhavacana started as early as the thirteenth or fourteenth century under the Yuan rule. After the fall of the dynasty in 1368, translation activities among the Mongols declined for almost two centuries, recommencing with renewed vigour under Altan Khan of Tümed (1508–1582). According to his biography, the ‘Jewel Translucent Sūtra’ (Mong. Erdeni tunumal neretii sudur) and the colophon of the Daśasāhasrikā–prajñāpāramitā–sūtra, translated into Mongolian by Siregetü Güsi Č or ġi (late sixteenth/early seventeenth century), the work of compiling the entire Kanjur was completed under Altan’s grandson Namudai Sečen Khan (1586–1607). Unfortunately, not a single folio of this redaction is known to have survived to the present day. The next manuscript edition of the Kanjur was produced under Ligdan Khan (r. 1604–1634) in the years 1628–1629. Today it is well established that Ligdan Khan’s redaction committee made extensive use of the earlier translations, changing their colophons in favour of their patron. The final product of this translation and editorial work was a special manuscript written in gold on a blue background. Subsequently it was named the ‘Altan’, i.e. ‘Golden’, Kanjur.

During the seventeenth to early eighteenth centuries, Ligdan’s edition was repeatedly copied and circulated among the Mongols, which is attested by a number of manuscript fragments preserved to the modern day. Nevertheless, scholars do not possess sufficient data to define its area of distribution or status. Despite the creation of this authoritative collection, commonly defined as ‘canonical’, parallel to its dissemination the ‘alternative’ translations of the most popular works
possessing the status of buddhavacana kept appearing during the seventeenth century. Thus, for example, we know about eight translations of Aṣṭasāhasrikā-prajñāpāramitā (Mong. Nayimany mingγa-tu), several translations of Vajracchedikā (Mong. Včir–iγar oytalγuγči), Thar-pa Chen-po (‘Sūtra of Great Liberation’; Mong. Yekede tonilyγči) and other canonical texts.6
Later on this collection became the basis for yet another edition of the Mongolian Kanjur — this time in blockprint — produced under the auspices of the Qing dynasty’s Emperor Kangxi (1654–1722) in 1718–1720 in Beijing (MK).7

2. The copies of the Ligdan Khan’s Kanjur

The Ligdan Khan’s manuscript edition has been preserved to the present day in a number of complete and incomplete copies. Two fragments belong to the Kanjurs written in gold on a blue background, the rest are the so-called ‘black’ (written with black ink on plain paper) Kanjurs.

They and their abbreviations are the following:

a. AK: Twenty volumes of the Kanjur written in gold on a blue background are preserved in the library of the Academy of Social Sciences of Inner Mongolia, Huhhot. For a long time this manuscript had remained unavailable for scholars of Mongolian culture outside China until in 2012 K. Alekseev and A. Turanskaia had the unique opportunity to study its text. The history, the colophon, the contents, the handwriting style and the physical features of the manuscript kept in Huhhot give us a clear indication, if not quite confirmation, that it is the Golden Kanjur of Ligdan Khan written in 1629.8

b. GF: A number of odd folios and fragments written in gold on a black and blue background are scattered over the Russian and European manuscript collections such as the Institute of Oriental Manuscripts in St. Petersburg, the Herzog August Bibliothek in Wolfenbüttel, the library of the University of Kassel, the Francke Foundations in Halle, the Linköping City Library, the Berlin State Library and, possibly, the British Library and Glasgow.9 The folios were brought to Russia and Europe in the eighteenth century from the half-ruined monastery Ablai-kit10 and are considered to be the first Mongolian manuscript fragments in Europe.

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6. On these translations see, for example: Alieksieiev, 2014; Iampol’skaia 2013, 85 note 1; Poppe 1971; Rōna–Tas, 445–493.

7. The circumstances surrounding the creation of both Ligdan Khan’s and Kangxi’s editions have been repeatedly described in the literature on Mongolian studies. See, for example: Kas’ianenko 1993, 18–13; Heissig 1957; 1962; Tuyay–a, 2008, 278–297; Uspensky 1997, 113–114. The catalogue of the Kangxi’s edition can be seen in Ligeti 1942. See also Bischoff 1968. The full text of the blockprint Kanjur was edited by Lokesh Chandra (1973–1979), at present a new edition of this collection is being published in China under the guidance of Prof. Altanorgil.

8. For details see Alekseev, Turanskaya 2013. At the moment a comparative catalogue of the Huhhot Golden Kanjur is being prepared by these authors.


10. Mong. Ablai-yin keyid. It was built on the River Irtysh by the Khoshut Ablai-tayiǰi in the mid-1650s, and consecrated by the Oirat Zaya Pandita (1599–1662) in 1657. The monastery was abandoned after Ablai’s defeat in 1671.
Their sizes, design and handwriting style imply that they were pulled out of one and the same exemplar of the Mongolian Kanjur. Although these folios are smaller in size than the folios of AK, in terms of codicology, paleography and orthography they reveal a striking similarity with AK. This similarity would suggest that the most likely scenario is that there were two copies of the Golden Kanjur (or one complete copy and a fragment) written at the same time, as parts of one and the same ‘project’. The question of how these folios (or the whole Kanjur set) got to Ablai-kit remains to be answered.

c. PK: The 113-volume manuscript of The Ligdan’s Kanjur is preserved in the St. Petersburg State University Library. The manuscript became available for extensive study after publication of its catalogue by Z. K. Kas’ianenko in 1993 (Kas’ianenko 1993a).

d. HHK1: The almost complete ‘black’ Ligdan Khan’s Kanjur (only four volumes of the Pañcavimśatīśāhasrikā-prajñāpāramitā (Mong. Qorin tabun mingya-tu) are missing) is preserved in the library of the Academy of Social Sciences of Inner Mongolia. The diverse design of the volumes, paper and writing styles as well as a number of duplications of some volumes indicate that this collection was compiled from several manuscripts Kanjurs.13

e. UBK: 70 volumes of similar size are preserved in the National Library of Mongolia as the Kanjur. Two volumes from this collection were studied by W. Heissig (1973) and later on another five by Z. K. Kas’ianenko (Kas’ianenko 1993b). According to the official version these volumes were brought by the chairman of the Books Institute (Mong. Nom-un khüriyle-leng), O. Jamyan (1864–1930) in the 1920s from the Bayishingtu (Mong. Bayising-tu) monastery located in the Tusiyetu Khan’s aimaq (at present Ömnögovi aimag) (Burnee 2012, 132–133). UBK reveals even less uniformity than HHK1 and was obviously compiled from different sources. Two volumes (the Mongolian translation of the Mani Kabum (Tib. Ma-Ni bka’-bum) by Çülem Lodoi (in the colophon of the work: Çulkrim Blo Gros, late sixteenth to early seventeenth centuries) (shelf mark 13429/97) and the second volume of the collection of praying texts (Tib. gaung ’dus; shelf mark 13412/97) are not parts of the Kanjur. A number of volumes contain the ‘alternative’ translations of the Buddhist canonical works. Volumes do not display a uniformity of design, and there are some duplications. At the moment it is difficult to agree with D. Burnee’s assumption that the ‘alternative’ Khalkha translations were intentionally incorporated into the Kanjur set (Burnee, 2012, 139). More likely all these volumes were

11. The average size of the odd ‘golden’ folios is 64 x 23 cm (the frame 51 x 14 cm), while AK is 72 x 24.9 cm, (the frame 57.5 x 15.5 cm).
13. For more details on this collection see Alekseev 2015, 205–206. At present the catalogue of HHK1 is being prepared by K. Alekseev and A. Turanskaia.
14. The shelf marks 13382/97 — 13460/97, ХФ 394, ХФ 395.
15. For a more detailed description of UBK, see Alekseev 2015, 206–207.
put together when already in the library due to their Buddhist content and similar size.

f. CK: The Vol. cha of the Dandir-a section is preserved in The Ethnographical Collection of the National Museum of Denmark, Copenhagen.16

g. BK1 and BK2: More than 1270 folios and fragments of folios from two manuscript Kanjur sets found in Ablai-kit are preserved at the Institute of Oriental Manuscripts in St. Petersburg, the Russian National Library (St. Petersburg), the Francke Foundations in Halle and the Berlin State Library.17

h. UUK: The almost complete manuscript Kanjur (109 volumes) preserved in the COMX IMBTS in Ulan-Ude is the main subject of this article.

3. The Ulan-Ude Kanjur (UUK)

3.1 Current state of research

Despite the fact that the scholars of Mongolian culture were for a long time aware of the existence of the UUK this important artefact of Mongolian Buddhist literature has not been sufficiently studied.

As we were kindly informed by Iu. Zhabon, a research fellow of the IMBTS, in the 1970s the eminent Buriat Buddhologist Bidia Dandaron had drafted a catalogue of UUK, but after his arrest, imprisonment and death the unpublished catalogue was lost.

A brief description of UUK is given in the multi-authored monograph Vvedenie v izuchenie Ganchzhura i Danchzhura: Istoriko-bibliograficheskii ocherk (Introduction to Kanjur and Danjur Studies. Historical and Bibliographical Review; Bolsokhoeva et al. 1989). The authors of the monograph note that UUK used to belong to the Chesan datsan18 of the Kizhingin aimag. The number of volumes in UUK is defined in the monograph as 112. For some unclear reason the authors of the monograph define UUK as a copy of the blockprint edition of 1717–1720 (Bolsokhoeva et al. 1989, 77–79).

In 2012 a complete electronic catalogue of UUK was prepared by Zh. Badagarov and N. Tsyrempilov within the framework of the Ganjur Colophons in Comparative Analysis project.19

A brief description of UUK including the information from the colophon fragments that do not exist in the other versions of the Ligdan’s Kanjur is given in a recent article by K. Alekseev (2015, 207–209).

16. The volume used to be the part of the Asian manuscript collection in the Royal Library but recently was moved to the Museum. Its origin, design and contents were described in full in Heissig 1957, 71–87; Heissig, Bawden 1971, 199–204; Kollmar–Paulenz 2002, 162–165.


18. Chesan datsan ( Tib. dGa’ ldan Chos ‘phel gling), a small Buddhist monastery in the central Transbaikalia established in 1827 on the bank of the river Chesan. It was closed by the Soviet authorities in 1938 and reopened in 2000. Datsan (Mong. dacang, from Tib. grwa tshang, ‘a Buddhist religious school’) is the Buriat traditional designation of a Buddhist monastery.

19. For details of the project see <http://www.mongolganjur.com/> (last visited 12.11.2015).
3.2 The history of acquisition

Documentary evidence of the history of UUK acquisition is scarce. The document preserved at the COMX contains the precise date when UUK was brought to Buruchkom\textsuperscript{20} — 21 September 1929.\textsuperscript{21} The document relates that it was the eminent Buryat writer Khotsa Namsaraev (1889–1959), then a fellow of Buruchkom, who personally transported the Kanjur from Chesan datsan. During the official antireligious campaign of 1920–30s, a significant amount of the Buriat Buddhist heritage was destroyed by Communist volunteers. Realising that in Chesan datsan the Kanjur could be destroyed, Khotsa Namsaraev convinced the Chesan abbot to donate it to Buruchkom.

Little is known about the circumstances of how UUK found its way to Chesan datsan. According to the information provided by Iu. Zhabon,\textsuperscript{22} the Buddhist Lamas who worked at the Department of Manuscripts of the Buriat Institute of Social Sciences (nowadays COMX IMBTS) in the 1960–70s claimed that UUK was secretly brought to Chesan in the early twentieth century by the Buriat Cossacks who took part in the suppression of the 1898–1901 Boxer Rebellion in Beijing. Some vague and indirect confirmation of this idea can be found in the monograph published in 2004 by the celebrated Buryat historian Shirab Chimitdorzhiev Kto my buriat-mongoly? (Who are we the Buriat-Mongols?). Providing no reference, Chimitdorzhiev writes:

In the period of the military intervention of the European powers in China, N. Gomboev\textsuperscript{23} summoned the Buriat Khambo Lama Iroltuev\textsuperscript{24} who then happened to visit Shanghai as a part of his world trip. Upon arrival in the Chinese capital city Iroltuev, accompanied by Gomboev, proceeded to the famous imperial palace then under control of the Russian troops. With permission of the [Russian?] ambassador and with the help of Gomboev he picked up some most precious books, various religious subjects and sent them altogether by caravan route to Russia.\textsuperscript{25}

\begin{itemize}
\item \textsuperscript{20}Buriatskiĭ uchenyi komitet (Buriat Scholarly Committee), a first governmental scientific establishment in the newly founded Buriat-Mongolian Republic that existed from 1923 to 1929. Later on it was successively reformed into the Institute of Culture, the Buriat Institute of Social Sciences, and from 1997 the Institute for Mongolian, Buddhist and Tibetan studies. From the moment of its establishment, the aim of Buruchkom was to gather a collection of rare and unique Mongol, Tibetan, Manchu and Chinese books and manuscripts. The Department of manuscripts was organized to curate the collection. Recently it developed into the COMX.
\item \textsuperscript{21}COMX IMBTS. Lichnyi fond Khotsa Namsaraeva (Khotsa Namsaraev’s Personal Fund). Fond 9, Tom 57. F. 150.
\item \textsuperscript{22}Iu. Zhabon’s grandfather Zhalsan Zhapovich Zhabon served as a research fellow at the Museum of Atheism in Ulan-Ude in 1930s. In the period of brutal anti-religious pogroms he personally saved many precious artifacts from vandalism and destruction.
\item \textsuperscript{23}Naĭdan (Nikolaĭ) Ivanovich Gomboev (1837–1906), a baptized Buriat, Russian diplomat, Head of the postal service of the Russian embassy in Beijing.
\item \textsuperscript{24}Choĭndzin-Dorzhi Iroltuev (1843–1918), the Eleventh Pandito Khambo Lama, or chief Buddhist priest of the Buriat Buddhists. He was elected and confirmed as the Khambo Lama in 1896. In the period of 1898–1901 Iroltuev undertook a pilgrimage to the Buddhist sacred sites in India, Ceylon, Thailand and China.
\item \textsuperscript{25}Chimitdorzhiev 2004, 112–113.
\end{itemize}
3.3 The manuscript

UUK initially consisted of 113 *pothi* format volumes. Four volumes of the collection seem to have been lost before it was brought to Buruchkom (Vol. ga from the *Qorin tabun mingya-tu* section; Vol. ka from the *Vinai* section; Vols. cha and ri/kho\(^\text{26}\) from the *Eldeb* section). All available volumes are designed in one style.

The number of sheets in the volumes varies from 220 to 480. The sheets are made of two- or three-layered Chinese paper sized 65 x 22.5 cm. The text is enclosed in a frame outlined with a double line — the outer black line is thicker than the inner red one. The size of the frame is 51 x 16 cm. Pages contain different numbers of vertical lines — from 19 to 26. The text is written using a reed pen (calamus) with black and red ink. In most cases the lines are arranged in the following way: 5 black, 5 red, 6 black, 5 red, 5 black (see Figure 2). The handwriting style of the manuscript is uniform and can be defined as the ‘lamas’ uncial’\(^\text{27}\) characteristic of the late seventeenth and first half of the eighteenth century.

On the left-hand of the *recto* sides of each folio there is a ‘box’ containing: a Tibetan letter marking the number of the volume within a section of the Kanjur; the Mongolian transliteration of the Tibetan letter; the title of the section in Mongolian; pagination written with Mongolian words.

Each volume has upper and lower covers that are 2 cm thick wooden planks covered with yellow, red, brown or blue silk. The inner side of each upper cover

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26. On the double enumeration of the volumes in the end of the *Eldeb* section, see paragraph 3.6.
27. On the development and characteristics of this type of handwriting, see Kara 2005, 112–114.
contains a niche. The surface of its bottom is divided into sections. The central section is painted blue and contains 5–6 initial lines of text written with golden ink (see Figure 1). The flanks of the leaves are illuminated with colour miniatures portraying various Buddhist deities. In most cases the miniatures are accompanied with the inscriptions of the deities’ names in the Mongolian and/or Tibetan languages. The niche of the lower cover is structured in the same way. In some cases, the niche is reserved only for an illustration, usually depicting a group of lokapāla or dharmapāla deities (see Figure 3).

3.4 An extra ka volume of the Yum section
Apart from the 109 volumes there is one extra volume ka of the Śatasāhasrikā attached to the Yum section of UUK. It was wrongly identified as a part of UUK and after close consideration it demonstrates many differences from the design and exterior properties of UUK.

Figure 3. Ulan-Ude Kanjur back cover design.

Figure 4. Image of Prajñāpāramitā on the front cover of the extra ka volume.
First of all, it has a different size of paper and covers. It shows serious differences as well in handwriting and drawing styles and design of the pages. Unlike those of UUK volumes, this volume’s cover planks are draped with a different type of brocade of a pinkish color with golden patterns. The illustrations of the volume are of an even better quality than those of UUK. On f. 1v two ill.: on the left — Prajñāparamitā (see Figure 4) with inscr. (Mong. eke biliğ barmaid-tur mörgömü); on the right — Buddha Śākyamuni with inscr. (Mong. sigemüni-dür mörgömü). On f. 376r two ill.: on the left — Acalā with the inscr. (Mong. aĉala-dur mörgömü); on the right — Black Ṣadbhujamahākāla with the inscr. (Mong. jirγuyan yartu maq-a gala-dur mörgömü).

The extra ka volume has a very important and informative colophon with the precise date of its completion of which we are writing in the next paragraph.

3.5 New data from UUK colophons

The fragments of two colophons of UUK that do not exist in the other copies of Ligdan Khan’s Kanjur may shed light on the origin of the manuscript. Thus in the colophon of the last (eleventh) work in the Vol. ka of the Dandir-a section, that exists in all other copies of the Ligdan’s Kanjur, the fragment from eyin orčiyuluyan buyan–u to the end of the colophon28 is replaced with another one. The text reports that the first volume or most probably the whole Kanjur was written in Beijing on the initiative of a customer. Nevertheless his name is erased from the text and changed for another one — Boojo Janggin — that has not yet been identified29 (471r: {...} <boojo> {...} <janggin> bečing-yin (!) qoton–tur biciγülüγsen–iyer: …).30

In addition, the fragment added to the colophon of the extra ka volume in the Yum section31 indicates the year when the text was written down — the fourth year of Emperor Kangxi’s rule (515r: ... dayiçing ulus–un engke amuyulang-un dörbedüger on ...),32 which corresponds with the year 1664. Nevertheless, as was mentioned above, the design and the size of the Vol. ka of the Yum section are slightly different from those of the rest of the volumes in the collection, so it can be assumed that we are dealing with a volume of the separate manuscript edition of the Śatasāhasrikā–prajñāpāramitā that due to its design similarity was erroneously attached to UUK.

3.6 The structure of the collection

There’s no determined order of the volumes of UUK, which makes it difficult to define the sequence of sections within the collection. At the moment the only

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28. See the transcription of the colophon in Kas’ianenko 1993a, No. 11(11).
29. It is interesting to note that in one Buryat blockprint an authority Boojo (Mong. tusalayči tüsümel Boojo) is mentioned as the initiator of the translation and the publisher. See Sazykin 2001, No. 3144.
30. In the transcription of the Mongolian text the following symbols are used for the editorial marks: <...> - glosses and interpolations, {...} - eliminations and corrections of the text. For the transcription of the whole fragment see Alekseev 2015, 208 note 65.
31. For the colophon, see Kas’ianenko 1993a, No. 542(1).
32. For the transcription of the whole fragment, see Alekseev 2015, 208–209 note 68.
copy of the Ligdan Khan’s Kanjur arranged in a specific order is PK, and for a long time scholars used it to judge the structure of this manuscript edition in general. Nevertheless in this, PK reveals a considerable difference from the Naran-u gerel catalogue attached to it, MK and all known editions of the Tibetan Kanjur.

Recent analysis of the Wanli Kanjur catalogue and the Naran-u gerel indicates that initially the sequence of sections in PK was the same as in the Beijing line of the Tibetan Kanjur and MK. Presumably, the order of PK was changed later, when it was kept in some form of storage. It also allows us to ‘move’ the second volume of the Karmaśataka (Mong. Jayun iiile-tü) from its final position in PK to its proper place after the first volume of the sūtra. These factors were taken into account in arranging the order of UUK.

UUK consists of ten sections. Most of these take up more than one volume, and volumes within sections mostly have their own volume numbering and hence sequence, but there is no overall volume numbering, so there is no clue as to the order in which sections were originally considered to come. The most we know is that the Arban naiman mingγa-tu section comes before the Tümen silüg-tü section, as these have a sequential numbering of volumes, respectively: ka, kha and ga, nga.

In the final part of the Eldeb section the double numeration of volumes is used. For example, one volume is marked ‘I’ and ‘ko’. This was, probably, done to clarify the sometimes inconsistent numeration of volumes in the last part of this section in the Ligdan Khan’s Kanjur.

The sections are as follows:
1. Dandira (Tantra) — 26 vols;
2. Yum (Śatasāhasrīkā Prajñāpāramitā) — 12 vols;
3. Qorin tabun mingγa-tu (Pañcaviṃśatisāhasrīkā Prajñāpāramitā) — 4 vols (3 vols extant);
4. Arban naiman mingγa-tu (Daśaśastāsāhasrīkā Prajñāpāramitā) — 2 vols;
5. Tümen silüg-tü (Daśasāhasrīkā Prajñāpāramitā) — 2 vols;
6. Naiman mingγa-tu (Aṣṭasāhasrīkā Prajñāpāramitā) — 1 vol.;

33. This order is defined by the fabric tags with the continuous numbering of volumes within the whole collection. Nevertheless it is clear that the tags are of later origin than the manuscript itself as the text on them is written with the hand of the late Manchu period.
34. For details, see Kas’ianenko 1993a, 10.
35. As it turned out the Naran-u gerel is closely connected with the catalogue of the Wanli Kanjur.
36. See Kas’ianenko 1993a, No. 883(1).
37. See the list of sections below and the brief catalogue in the Appendix, below.
38. Cf. the continuous numbering of volumes in these sections in PK, caused by the arrangement of the Wanli edition of the Tibetan Kanjur. See Alekseev 2015, 218–219, Table 3.
39. For details, see Alekseev 2015, 218–222.
40. The ordering of the sections given here, and of the volumes as given in the Appendix below, comes from the one preferred by Zoya Kas’yanenko in her catalogue of PK (Saint Petersburg Mongol Manuscript Kangyur). Since the problem of volumes ordering in PK and UUK is still unresolved and needs additional research, we currently have to adhere to Kas’yanenko’s preference which is in its turn not problematic.
7. **Olangki** (Mahāvaipulya Buddhāvatsaṃsaka Sūtra) — 6 vols;
8. **Erdeni dabrulγsan** (Ratnakūṭa Sūtra) — 6 vols;
9. **Eldeb** (Miscellaneous) — 41 vols (39 vols extant);

Details of the content of each of the ten sections are given in the Appendix below.

**Concluding analysis**

A considerable divergence between PK, the Naran-u gerel Kanjur catalogue attached to it, MK and all known editions of the Tibetan Kanjur brought scholars to the hypothesis that it was some sort of a ‘draft copy’ of the Ligdan’s Kanjur.\(^{42}\) New sources recently involved in the process of the Mongolian Kanjur studies lead us to reconsider this assumption.

As AK is only a fragment of the Kanjur and HHK1 and UBK are compilations from different manuscript collections, it is hard to overestimate the significance of an integral and almost complete UUK copy for Kanjur studies.

A comparative analysis of UUK and the other copies of the Ligdan Khan’s Kanjur reveal that all of them have the same structure (i.e. the content of the volumes and the sequence of the volumes within the sections). That makes the existence of ‘draft’ copies highly improbable. The uniformity of structure of all the copies and the analysis of the Tibetan and Mongolian catalogues allows us to surmise that the order of sections in the Ligdan manuscript edition is the same as in the Beijing line of the Tibetan Kanjur and MK.

Though the structure and the content of the volumes in AK and the so-called ‘black’ Kanjurs are the same, they are not entirely identical. The major divergence between AK and the other manuscript collections is represented by the five works of the Pañcarakśā located in the Vol. ra of the Dandira section\(^{43}\). While AK contains Pañcarakśā translated by the eminent fourteenth century scholar Shes-rab Seng-ge, in the ‘black’ Kanjurs it is translated by Ayusi Güsi (late sixteenth to early seventeenth century), as implemented in 1598.\(^{44}\) This and a number of smaller textual differences\(^{45}\) demonstrate that AK in a way stands apart from the ‘black’ Kanjurs.

This assumption is confirmed by the golden folio preserved in the Berlin State Library under the shelf mark Ms. or. Fol. 477 (SBGF). SBGF contains a fragment of the translation of the Bhadrakalpika-sūtra (Mong. Sayin čay-un neretü yeke kölgen sudur) that is different from the translation by Dayičing-tayi included into all the ‘black’ Kanjurs and MK. Considering the above-mentioned similarity between the ‘golden’ folios and AK it is possible to suggest that AK could also include this version of the sūtra and have even more divergences from the subsequent ‘black’ Kanjurs.

In this way we can divide the preserved manuscript Kanjurs into two groups. The first group includes AK and GF. According to many factors, such as historical data, the handwriting style, some elements of design, and the older translations of a number of texts in AK (that with a great probability is the Golden Kanjur

\(^{42}\) Kas’ianenko 1993a, 9; Kollmar–Paulenz 2002, 161, 166.
\(^{43}\) Kas’ianenko 1993a, Nos. 506–510.
\(^{44}\) On the peculiarities of both translations, see Sárközi 2010.
\(^{45}\) For details, see Alekseev 2015, 209–212.
completed in 1629) and GF closely connected to it should be recognized as the oldest fragments of the Ligdan’s manuscript edition. The second group is formed by the ‘black’ Kanjurs, including UUK. These copies were written down later than AK and GF, within the period from 1629 to 1720 when the blockprint edition was published. Judging by the handwriting style, UUK seems to be the latest of them and according to the colophon it was produced somewhere in Beijing.

It is also possible to suggest that the ‘black’ copies ascend not directly to AK, but to its later copy, in which the old translation of the Pañcarakṣā (and, possibly, of some other works) was replaced with newer ones and a number of textual changes were made.

With the data observed, the idea of two versions of the Mongolian Kanjur (the manuscript and xylographic) that for a long time was supported by scholars now looks somewhat over-simple. Today we can speak of at least of two sub-versions of the manuscript edition of 1628-29. The genesis of the Mongolian Kanjur in the 17th c. appears to be a continuous process of editorial work, which was ended only by the blockprint edition of the Kanjur.

**Appendix: A brief catalogue of the Ulan-Ude Kanjur**

*Dandira* section — 26 vols.

Vol. 1(1) Ff. 1–472. Yellow cover drapery. Marked Tib. ka. Margin title: dandir-a. On f. 1v two ill.: on the left — Uṣṇīṣavijayā with the inscr. (Mong. usiq-a bijay-a); on the right — Sitāpatrā with the inscr. (Mong. čayan sikūrtēi). On f. 472r — one ill. of four Mahākālas. 11 works corresponding with PK Nos. 1–11.


Vol. 3(3) Ff. 1–410. Brown cover drap. Marked Tib. ga. Margin title: dandir-a. On f. 1v two ill.: on the left — Vajradhara with the inscr. (Mong. očir dara); on the right — Mañjuśrī with the inscr. (Mong. manǰusiri). On f. 410r two ill.: on the left — White Sauḍbhujasītamahākāla with the inscr. (Mong. čayan maqa ġala); on the right — Śrīdevī with the inscr. (Mong. ökin tngri). 40 works corr. with PK Nos. 15–68.

Vol. 4(4) Ff. 1–486. Pink cover drap. Marked Tib. nga. Margin title: dandir-a. On f. 1v two ill.: on the left — Guhyasamāja with the inscr. (Mong. niγuča quriyangyui); on the right — Ratnaḍākinī with with the wrong inscr. (Mong. manjuśrī včir). On 486r two ill.: on the left — Sauḍbhujasītamahākāla with the inscr. (čayan maqa ġala); on the right — Śrīdevī (Mong. ökin tngri). 21 works corr. with PK Nos. 69–89.

Vol. 5(5) Ff. 1–339. Yellow cover drap. Marked Tib. ca. Margin title: dandir-a. On f. 1v two ill.: on the left — Vajrasattva with the inscr. (Mong. včir sadu-a); on the right — Vajradhara with with the inscr. (Mong. včir dara). On f. 339r two ill.: on the left — Yamarāja with the inscr. (erliγ qayan); on the right — Śrīdevī with the inscr. (Mong. ökin tngri). 7 works corr. with PK Nos. 90–96.

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46. See sections 3.3 and 3.5.
Vol. 6(6) Ff. 1–322. Brown cover drap. Marked Tib. cha. Margin title: dandir-a. On f. 1v two ill.: on the left — Nāroḍākinī with the inscr. (Mong. naru dagini); on the right — Mayūrīḍākinī with with the inscr. (Mong. mayuri dagini). On f. 322r two ill.: on the left — Yamarāja with the inscr. (Mong. erliq qayan); on the right — White Šadbhūjasītamahākāla with the inscr. (Mong. čayana maqa ġala). 24 works corr. with PK Nos. 97–120.

Vol. 7(7) Ff. 1–472. Yellow cover drap. Marked Tib. ja. Margin title: dandir-a. On f. 1v two ill.: on the left — Vajravārāhī with the inscr. (Mong. γaqai ėke); on the right — Kurukullā with with the inscr. (Mong. guru guli ėke). On f. 472r two ill.: on the left — Yamarāja with the inscr. (erliq qayan); on the right Śrīdevī with the inscr. (Mong. ökin tngri). 4 works corr. with PK Nos. 121–124.

Vol. 8(8) Ff. 1–332. Blue cover drap. Marked Tib. ny. Margin title: dandir-a. On f. 1v two ill.: on the left — Guhyasamāja with Śakti with the inscr. (Mong. niyuča quriyangyu); on the right — Guhyamaṇjuvajra with with the inscr. (Mong. manjuširi). On f. 332r two ill.: on the left — Black Šadbhūjasītamahākāla with the inscr. (Mong. jiruyyan ārtyu maqa-ā ġala); on the right — White Šadbhūjasītamahākāla with the inscr. (Mong. čayana maqa-ā ġala). 4 works corr. with PK Nos. 125–128.


Vol. 11(11) Ff. 1–301. Brown cover drap. Marked Tib. da. Margin title: dandir-a. On f. 1v two ill.: on the left — Vajrapāṇi with the inscr. (Mong. vči bani); on the right — Vajrapāṇi with the inscr. (Mong. vči bani). On f. 301r two ill.: on the left — Gaṇḍi Mahākāla with the inscr. (Mong. ġandi maqa-ā ġala); on the right — Black Šadbhūjasītamahākāla with the inscr. (Mong. jiruyyan ārtyu maqa-ā ġala). 9 works corr. with PK Nos. 135–143.

Vol. 12(12) Ff. 1–346. Brown cover drap. Marked Tib. na. Margin title: dandir-a. On f. 1v two ill.: on the left — Vairocana with the inscr. (Mong. včiγ maq-a); on the right — Vajrasattva with the inscr. (Mong. včir sadu-a). On f. 346r two ill.: on the left — Yamarāja with the inscr. (Mong. erliq qayan); on the right — Black Šadbhūjasītamahākāla with the inscr. (Mong. jiruyyan ārtyu maqa-ā ġala). 1 work corr. with PK No. 144.

Vol. 13(13) Ff. 1–314. Brown cover drap. Marked Tib. pa. Margin title: dandir-a. On f. 1v two ill.: on the left — Sarvanivaranaśikambhin with the inscr. (Mong. mayad arilγayči); on the right — Dharmavajra with the inscr. (Mong. nom-un vči). On f. 314r two ill.: on the left — Gaṇḍi Mahākāla with the inscr. (Mong. ġandi
maq-a ǧala); on the right — Black Ṣaḍbhujasītamahākāla with the inscr. (Mong. ğirγuγanγaγartu maq-a ǧala). 2 works corr. with PK Nos. 145–146.


Vol. 16(16) Ff. 1–360. Brown cover drap. Marked Tib. ma. Margin title: dandir-a. On f. 1v two ill.: on the left — White Mañjuśrī with the inscr. (Mong. čaγan manǰusiri); on the right — Siṃhanāda Mañjughoṣa a with the inscr. (Mong. arsalan dayutu manjuširi). On f. 360r two ill.: on the left — Black Ṣaḍbhujasītamahākāla with the inscr. (Mong. čyan maq-a ǧala). Back cover has a crack going horizontally throughout the middle part and damaging the text and illustrations. 8 works corr. with PK Nos. 260–267.

Vol. 17(17) Ff. 1–463. Brown cover drap. Marked Tib. tsa. Margin title: dandir-a. On f. 1v two ill.: on the left — White Mañjuśrī with the inscr. (Mong. čyan manjuširi); on the right — Simhanāda Mañjughoṣa a with the inscr. (Mong. arsalan dayutu manjuširi). On f. 463r two ill.: on the left — Black Ṣaḍbhujasītamahākāla with the inscr. (Mong. ğirγuγanγaγartu maq-a ǧala); on the right — White Ṣaḍbhujasītamahākāla with the inscr. (Mong. čyan maq-a ǧala). 17 works corr. with PK Nos. 268–284.


Vol. 20(20) Ff. 1–417. Yellow cover drap. Marked Tib. wa. Margin title: dandir-a. On f. 1v two ill.: on the left — Amoghāpāśa Avalokiteśvara with the inscr. (Mong. tusatu salma); on the right — Pāṇḍaravāsinī Avalokiteśvara with the inscr. (Mong. čyan dara yeke nigülesügči). On f. 417r two ill.: on the left — Black Ṣaḍbhujasītamahākāla with the inscr. (Mong. ğirγuγanγaγartu maq-a ǧala); on the right — Śrīdevī with the inscr. (Mong. ökin tngrī). 5 works corr. with PK Nos. 292–296.

Vol. 21(21) Ff. 1–392. Yellow cover drap. Marked Tib. zha. Margin title: dandir-a. On f. 1v two ill.: on the left — Hayagrīva with the inscr. (Mong. qayanggiru-a); on the right — Māricī with the inscr. (Mong. ildiči eke). On f. 392r two ill.: on the
left — Yamarāja with the inscr. (erliğ qaγ an); on the right — Śrīdevī with the inscr. (Mong. ökin tngrī). 17 works corr. with PK Nos. 297–313.

Vol. 22(22) Ff. 1–483. Yellow cover drap. Marked Tib. za. Margin title: dandir-a. On f. 1v two ill.: on the left — Vairocana with partially legible the inscr. (Mong. biru jan-a); on the right — Amitābha with partially legible the inscr. (Mong. ayusi abida). On f. 483r two ill.: on the left — Gaṇḍi Mahākāla with the inscr. (Mong. ġandi maq-a ġala); on the right — White Ṣaḍbhujasītamahākāla with the inscr. (Mong. čayan maq-a ġala). 1 work corr. with PK No. 314.

Vol. 23(23) Ff. 1–372. Yellow cover drap. Marked Tib. ‘a. Margin title: dandir-a. On f. 1v two ill.: on the left — unidentified female deity with the inscr. (Mong. kiling-tü eke); on the right — Three-Faced Mārīcī with the inscr. (Mong. gerel-tü eke). On f. 372r two ill.: on the left — Gaṇḍi Mahākāla with the inscr. (Mong. ġandi maq-a ġala); on the right — White Ṣaḍbhujasītamahākāla with the inscr. (Mong. čayan maq-a ġala). 99 works corr. with PK Nos. 315–413.


Yum section — 12 vols.

Vol. 27(1) Ff. 1–466. Yellow cover drap. Marked Tib. ka. Margin title: Yum. On f. 1v two ill.: on the left — Śākyamuni with the inscr. (Mong. sigemüni); on the right — Prajñāpāramitā with the inscr. (Mong. eke bilig baramid). On f. 466r one ill.: four lokapāla with inscrs. (Mong. sayin busu-yin nidü-dü biruu baqsi; örüb-e nügüd-i sakići diri das ti ri; ilemjį törolkiti biru daki; tegsi sonosuyici-yin köbegün wai sit wa ni). 1 work corr. with PK No. 524.

Vol. 28(2) Ff. 1–474. Yellow cover drap. Marked Tib. kha. Margin title: Yum. On f. 1v two ill.: on the left — Bhaiṣajyaguru with inscrs (Mong. otači, Tib. sman lha ka na mo); on the right — Śyāmatārā with the inscr. (Mong. dara eke; Tib. sgrol ma la na mo). On f. 474r one ill.: Gaṇeśa, Black Yamarāja, Rākṣasa with partially legible inscriptions from left to right (Mong. ejen ēyān qangsiyar-tu, Tib. tshogs bdag dkar po la na mo; Mong. qara öngge-tü erliğ, Tib. gshin rje nag po la na mo; Mong. aburaqu, Tib. srin po la na mo). Continuation of the previous work. corr. with PK No. 525.
Kirill Alekseev, Nikolay Tsyrempliof and Timur Badmatsyrenov

Vol. 29(3) Ff. 1–446. Yellow cover drap. Marked Tib. ga. Margin title: Yum. On f. 1v two ill.: on the left — Vajrapramardin with the inscr. (Mong. včir jirüken); on the right — Rantärčis with the inscr. (Mong. erdeni-yin gerel qaruyči burqan). On f. 446r one ill.: Vikrāntāgāmisṛi, Amoghadariši, Ratnapadmavikrāmi, Ratnapa dmasupratīshatāsailendrāja with inscrs from left to right (Mong. teyin-ber dar-un oduysan; qamuy-ű uʒegden jokiyayči ęcytu; erdeni badm-a-bar teyin daruyči; ayulas-un erketi sanay-a). Cont. of the prev. corr. with PK No. 526.

Vol. 30(4) Ff. 1–498. Yellow cover drap. Marked Tib. nga. Margin title: Yum. On f. 1v two ill.: on the left — Amitābha with the inscr. (Mong. amida, Tib. ’od dpag med); on the right — Vajrasattva with the inscr. (Mong. včir saduu-a, Tib. rdo rje rje sams dpa’ la na mo). On f. 498r one ill.: Maṇibhadra, Vaiśravaṇa, Kuṇḍali with inscrs from left to right (Mong. mani badr-a, Tib. oM ma Ni bha dra ye sw’a h’a; Mong. bisman tngri, Tib. oM be’e s’ha wa Na ye sw’a h’a; Mong. binji kündeli, Tib. oM pi nytsi kunDa li ye sw’a h’a). Cont. of the prev. corr. with PK No. 527.

Vol. 31(5) Ff. 1–444. Brown cover drap. Marked Tib. ca. Margin title: Yum. On f. 1v two ill.: on the left — Ratnasambhava with the inscr. (Mong. radna samb-a-a, Tib. rin chen ‘byung ldan la na mo); on the right — Ekaṉīrā Yamaṅtaka with the inscr. (Mong. yācya batayurt, Tib. dpa’ bo gcig pa la na mo). On f. 444r one ill.: Brahmādatta, Varūṇa, Varūṇadeva, Śrībhadra with inscrs from left to right (Mong. esrűn-i ęgggüs; Mong. usun tngri; Mong. usun tngri-yin tngri; Mong. sayın čoytu). Cont. of the prev. corr. with PK No. 528.

Vol. 32(6) Ff. 1–440. Brown cover drap. Marked Tib. cha. Margin title: Yum. On f. 1v two ill.: on the left — Je Tsongkapa with the inscr. (Mong. čongkaba, Tib. rjes [sic] brtsun [sic] tsong kha pa la na mo); on the right — Atīśa Dīpamkara Śriṉāna with the inscr. (Mong. jou atiša, Tib. jo bo a di sha la na mo). On f. 440r one ill.: Suparnīkṛtitanāmadvēṣyā, Vīraṣena, Brahma, Indraketudhvajāra with inscrs from left to right (Mong. belge čoγ ma oγyuyata; Mong. batayurt-un ayima-a; Mong. esrűn-e; Mong. erke-yin oki). Cont. of the prev. corr. with PK No. 529.

Vol. 33(7) Ff. 1–476. Brown cover drap. Marked Tib. ja. Margin title: Yum. On f. 1v two ill.: on the left — Akṣobhya with the inscr. (Mong. agčubi, Tib. mi bskyod pa la na mo); on the right — Amitāyus with the inscr. (Mong. ayusi, Tib. tshe dpag med la na mo). On f. 476r one ill.: Brahmā, Indra, Viṣṇu with the inscrs from left to right (Mong. esrűn-tngri, Tib. tshangs pa la na mo; Mong. qormusta tngri, Tib. bṛgya byin la na mo; Mong. čiqla erketi, Tib. nγi dbang nag po la na mo). Cont. of the prev. with PK No. 530.

Vol. 34(8) Ff. 1–460. Brown cover drap. Marked Tib. nya. Margin title: Yum. On f. 1v two ill.: on the left — Panchen Lama with the inscr. (Mong. bančin, Tib. paN chen rin po che la na mo); on the right — Dalai Lama with the inscr. (Mong. dalai lama, Tib. thams cad mkhyen pa la na mo). On f. 460r one ill.: Brahmā, Indra, Viṣṇu with inscrs from left to right (Mong. esrűn-tngri, Tib. tshangs pa la na mo; Mong. qormusta tngri, Tib. bṛgya byin la na mo; Mong. čiqla erketi, Tib. nγi dbang nag po la na mo). Cont. of the prev. corr. with PK No. 531.

Vol. 35(9) Ff. 1–465. Brown cover drap. Marked Tib. ta. Margin title: Yum. On f. 1v two ill.: on the left — Vairocana with the inscr. (Mong. viruʃana, Tib. rnam par snang mdzad la na mo); on the right — Sitātapātra with the inscr. (Mong. čayan sikürtei, Tib. gdugs dkar la na mo). On f. 465r one ill.: four lokapāla with inscrs (Mong. viisaravani, Tib. rnam thos sras la na mo; Mong. virubagsi, Tib. mig mi
bzang la na mo; Mong. virudaki, Tib. ‘phags skyes po na mo; Mong. diritisdiri, Tib. yul ‘khor bsurungs la na mo). Cont. of the prev. corr. with PK No. 532.

Vol. 36(10) Ff. 1–470. Yellow cover drap. Marked Tib. tha. Margin title: Yum. On f. 1v two ill.: on the left — Hayagrīva with inscrs (Mong. qayanggiru-a, Tib. rta mgrün la na mo); on the right — Vajrapāṇi with the inscr. (Mong. včir-a bani, Tib. phyag na rdo rje la na mo). On f. 470r one ill.: White Varuṇa, Red Sūrya, Black Vemacitra with inscrs (Mong. usun tngri, Tib. chu lha dkar po la na mo; Mong. naran tngri, Tib. nyi ma dmar po la na mo; Mong. sayitur nekegči, Tib. thag bzang ri nag po la na mo). Cont. of the prev. corr. with PK No. 533.

Vol. 37(11) Ff. 1–471. Yellow cover drap. Marked Tib. da. Margin title: Yum. On f. 1v two ill.: on the left — Maitreya with inscrs (Mong. mayidari, Tib. byams pa la na mo); on the right — Caturbhūja Avalokiteśvara with the inscr. (Mong. qom-sim bodisung, Tib. spyan ras gzigs la na mo). On f. 471r one ill.: Yellow Jambhala, Caturbhūja Mahākāla, Black Jambhala with inscrs (Mong. sira čambala, Tib. ‘dzam bha la ser po la na mo; Mong. dörben ɣar-tu maqakala, Tib. mgon po phyag bzhi pa la na mo; Mong. qara čambala, Tib. ‘dzam bha la nag po la na mo). Cont. of the prev. corr. with PK No. 534.

Vol. 38(12) Ff. 1–432. Yellow cover drap. Marked Tib. a. Margin title: Yum. On f. 1v two ill.: on the left — Maitreya with inscrs (Mong. mayidari, Tib. byams pa la na mo); on the right — Caturbhūja Avalokiteśvara with the inscr. (Mong. qom-sim bodisung, Tib. spyan ras gzigs la na mo). On f. 432r one ill.: Yellow Jambhala, Caturbhūja Mahākāla, Black Jambhala with inscrs (Mong. sira čambala, Tib. ‘dzam bha la ser po la na mo; Mong. dörben ɣar-tu maqakala, Tib. mgon po phyag bzhi pa la na mo; Mong. qara čambala, Tib. ‘dzam bha la nag po la na mo). Cont. of the prev. corr. with PK No. 535.

Qorin tabun mingγa-tu section — 4 vols (3 vols present)


Vol. 40(2) Ff. 1–327. Brown cover drap. Marked Tib. kha. Margin title: Qorin tabun minγ-a-tu. On f. 1v two ill.: on the left — Standing Avalokiteśvara Padmapāṇi with the inscr. (Mong. qomsim bodisadu); on the right — Standing Maitreya with the inscr. (Mong. mayidari bodisadu). On f. 327r two ill.: on the left — Yellow horse riding Jambhala with the inscr. (Mong. sira čambala, Tib. ‘dzam bha la ser po la na mo; Mong. dörben ɣar-tu maqakala, Tib. mgon po phyag bzhi pa la na mo; Mong. qara čambala, Tib. ‘dzam bha la nag po la na mo). Cont. of the prev. corr. with PK No. 537.

Vol. 41(3) is missing.

Vol. 42(4) Ff. 1–341. Yellow cover drap. Marked Tib. nga. Margin title: Qorin tabun minγ-a-tu. On f. 1v two ill.: on the left — Standing Ākāśagarbha with the inscr. (Mong. oγtarγui ɣirüken bodisadu köke); on the right — Standing Vajrapāṇi with the inscr. (Mong. vcirabani bodisadu). On f. 341r two ill.: on the left — Yellow horse riding Jambhala with the inscr. (Mong. gôγadana?); on the right — Pañcika Jambhala with the inscr. (Mong. tabun iγjugir-tü banjigi). Cont. of the prev. corr. with PK No. 539.
Arban naiman mingya-tu section — 2 vols.


Vol. 44(2) Ff. 1–252. Yellow cover drap. Marked Tib. kha. Margin title: Arban naiman miny-a-tu. On f. 1v two ill.: on the left — Vasubandhu with the inscr. (Mong. yignin); on the right — Dharmakīrti with the inscr. (Mong. tegüs čotu nom-un aldrsiysan-yi). On f. 252r two ill.: on the left — unidentified goddess with the inscr. (Mong. tabiy usun-u eke); on the right — unidentified goddess with the inscr. (Mong. Julan-u eke). Cont. of the prev. and 1 work corr. with PK Nos. 541-542.

Tümen silüg-tü section — 2 vols.

Vol. 45(1) Ff. 1–286. Yellow cover drap. Marked Tib. ga. Margin title: Tümen silüg-tü. On f. 1v two ill.: on the left — Dignāga with the inscr. (Mong. jüg-ün jayan); on the right — Śākyaprabha with the inscr. (Mong. sakiliğ-ün gerel). On f. 286r two ill.: on the left — unidentified goddess with the inscr. (Mong. küüs-un eke); on the right — unidentified goddess with the inscr. (Mong. çeçeğ-un eke). 1 work corr. with PK No. 544.

Vol. 46(2) Ff. 1–274. Brown cover drap. Marked Tib. nga. Margin title: Tümen silüg-tü. On f. 1v two ill.: on the left — Aryāsanga with the inscr. (Mong. türbel ügei qutu γ-tu); on the right — Nāgārjuna with the inscr. (Mong. nağa juna). On f. 274r two ill.: on the left — unidentified goddess with the inscr. (Mong. köl seriğčükü usun-u eke); on the right — unidentified goddess with the inscr. (Mong. köğ dayun-u eke). Cont. of the prev. corr. with PK No. 545.

Nayiman mingya-tu section — 1 vol.

Vol. 47(1) Ff. 1–394. Yellow cover drap. Marked Tib. ka. Margin title: Naiman mingy-a-tu. On f. 1v two ill.: on the left — Amitābha with the inscr. (Mong. abida); on the right — Vairocana with the inscr. (Mong. biru žana). On f. 394r one ill.: Indra, Agni, Vāyu with the inscr. (Mong. erke tegüsügen, Tib. dbang ldan dkar po la na mo; Mong. yal tngri, Tib. me lha dmar po la na mo; Mong. kei tngri, Tib. rlung lha). 1 work corr. with PK No. 543.

Olangki section — 6 vols.

Vol. 48(1) Ff. 1–332. Brown cover drap. Marked Tib. ka. Margin title: Olangki. On f. 1v two ill.: on the left — Yuddhajaya with the inscr. (Mong. dayin büken daruyiči); on the right — Amoghadasrśin with the inscr. (Mong. sayin nüütü burqan). On f. 332r two ill.: on the left — goose riding Brahmā with an illegible inscr.; on the right — elephant riding Indra with an illegible inscr. 1 work corr. with PK No. 546.

Vol. 49(2) Ff. 1–421. Brown cover drap. Marked Tib. kha. Margin title: Olangki. On f. 1v two ill.: on the left — unidentified buddha with the inscr. (Mong. tngri erketü burqan); on the right — unidentified buddha with the inscr. (Mong. yeke süjüg-tü). On f. 421r two ill.: on the left — Yellow Jambhala with the inscr. (Mong.
sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). 1 work corr. with PK No. 547.


Vol. 51(4) Ff. 1–374. Yellow cover drap. Marked Tib. nga. Margin title: Olangki. On f. 1v two ill.: on the left — Bhaiṣajyaguru with the inscr. (Mong. otoči); on the right — unidentified Buddha with the inscr. (Mong. üǰü gülügči burqan). On f. 374r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). 3 works corr. with PK Nos. 551-553.

Vol. 52(5) Ff. 1–308. Brown cover drap. Marked Tib. ca. Margin title: Olangki. On f. 1v two ill.: on the left — Kusumaśrī with the inscr. (Mong. qoyaduγče čeĝ-ün burqan); on the right — unidentified Buddha with partially legible the inscr. (Mong. uqaqu burqan). On f. 308r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 1 work corr. with PK No. 554.

Vol. 53(6) Ff. 1–312. Brown cover drap. Marked Tib. cha. Margin title: Olangki. On f. 1v two ill.: on the left — Kusumaśrī with the inscr. (Mong. {dibamγar-če čiḡ-ün burqan); on the right — unidentified Buddha with partially legible the inscr. (Mong. uqaqu burqan). On f. 312r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — Kṣitigarbha with the inscr. (Mong. jirüken bodisung). 2 works corr. with PK Nos. 555-556.

Erdeni dabqurlisγsan section — 6 vols.

Vol. 54(1) Ff. 1–270. Brown cover drap. Marked Tib. ka. Margin title: Erdeni dabqurlisγsan. On f. 1v two ill.: on the left — Śākyamuni with the inscr. (Mong. sigemüni); on the right — Vajradhara with the inscr. (Mong. včir dar-a). On f. 270r one ill.: Guru Mahākāla, Gaṇḍi Mahākāla, Beng Mahākāla with the inscr. (Mong. ġörü maqagala, Tib. gur gyi mgon po la na mo; Mong. Gaṇḍi maqakala, Tib. mgon po Gaṇḍi la na mo; Mong. bêng maqakala, Tib. mgon po bing la na mo). 3 works corr. with PK Nos. 557-559.

Vol. 55(2) Ff. 1–353. Yellow cover drap. Marked Tib. kha. Margin title: Erdeni dabqurlisγsan. On f. 1v two ill.: on the left — Candanaśrī with the inscr. (Mong. čoytu čidayn-a); on the right — Anantayujas with the inscr. (Mong. kijaylasi ügei). On f. 353r one ill.: Guhādāna Jambhala, Samprajāna Jambhala, Jalendra Jambhala with partially legible inscrs (Mong. guq-a dana, Tib. oM gu ha da na ye sw’a h’a; Mong. smbr jan-a, Tib. oM sam pra dz’a na ye sw’a h’a; Mong. jambala jalan dr, Tib. oM dza mba la dza len dra ye sw’a h’a). 6 works corr. with PK Nos. 560-565.

Vol. 56(3) Ff. 1–457. Yellow cover drap. Marked Tib. ga. Margin title: Erdeni dabqurlisγsan. On f. 1v two ill.: on the left — Suvikrānta with the inscr. (Mong. msi dayin-bar darųyči); on the right — Yuddhajaya with the inscr. (Mong. bayildyan-ača msi da). On f. 457r one ill.: Prabhāsaśrī, Śūradatta, Nārāyaṇa, Kusumaśrī with
inscrs (Mong. čoy-tu gerel toda; čoy-i öggügc; qoričal ügei-yin; čečeg čoy-tu). 4 works corr. with PK Nos. 566-569.


Vol. 58(5) Ff. 1–283. Brown cover drap. Marked Tib. cha. Margin title: Erdeni dabqurliysan. On f. 1v two ill.: on the left — Tathāgathabrahmājotīvikṛditab hijnā with the inscr. (Mong. esrèsin gerel-tü); on the right — Tathāgataratmajotīvikṛditab hijnā with the inscr. (Mong. badm-a-yin gerel-tü). On f. 283r one ill.: horse riding Kubera, horse riding Pūrṇabhadra, horse riding Pañjika with inscrs (Mong. kiber-e, Tib. oM ke be'e ra ye sw’a h’a; Mong. burna badr-a, Tib. oM buna bha dra ye sw’a h’a; Mong. banjagi, Tib. oM pa nytši ka ye sw’a h’a). 8 works corr. with PK Nos. 574-581.

Vol. 59(6) Ff. 1–516. Brown cover drap. Marked Tib. cha. Margin title: Erdeni dabqurliysan. On f. 1v two ill.: on the left — Aśokaśrī with the inscr. (Mong. asalang ügei); on the right — Dhanaśrī with the inscr. (Mong. ed-ün čoytu). On f. 516r one ill.: on the left — Yellow Jambhala with the inscr. (Mong. siraǰanbala); on the right — Black standing Jambhala with the inscr. (Mong. qaraǰanbala). 17 works corr. with PK Nos. 582-598.

Eldeb section — 41 vols (39 present)

Vol. 60(1) Pagination is separate for each chapter. F. 2a of the 1st chapter is missing. Brown cover drap. Marked Tib. ka. Margin title: eldeb. On f. 1v two ill.: on the left — Atiśa Dīpaṃkara Śrījñāna with the inscr. (Mong. ati ša); on the right — Je Tsongkapa with the inscr. (Mong. songgaba). On the recto side of the last page one ill.: Yamarāja, Śrīdevī, Ekavira Vajrabhairava, Ṣaḍbhujasītamahākāla with inscrs from left to right (Mong. er li qan; ö kin ten ge ri; yaj yaj ba tu; jir yu yan yar tu ma qa qa la). 1 work corr. with PK No. 615.

Vol. 61(2) Pagination is separate for each chapter. Red cover drap. Marked Tib. kha. Margin title: eldeb. On f. 1v two ill.: on the left — Panchen Lama with the inscr. (Mong. banǰin); on the right — Dalai Lama with the inscr. (Mong. dalai lam-a). On the recto side of the last page one ill.: Vajrapramardin, Ratnārcis, Nāgeśvararāja, Smṛtīśrī with inscrs from left to right (Mong. včir-ün jirügen-tü; erdeni gerel-tü; lous-un erketü; sanal-un čoytu). Cont. of the prev. corr. with PK No. 616.

Vol. 62(3) Ff. 1-301. Yellow cover drap. Marked Tib. ga. Margin title: eldeb. On f. 1v two ill.: on the left — Śākyamuni with the inscr. (Mong. sigemüni); on the right — Vajrapramardin with the inscr. (Mong. vačir-un jirügen-tü). On f. 301r two ill.: on the left — goose riding Brahmā with partially legible the inscr. (Mong. esrèsin tngri); on the right — elephant riding Indra with a partially legible inscr. (Mong. qormusta tngri). 1 work corr. with PK No. 617.

Vol. 63(4) Ff. 1-252. Vionous cover drap. Marked Tib. nga. Margin title: eldeb. On f. 1v two ill.: on the left — Ratnārcis with the inscr. (Mong. erdeni gerel-tü); on the right — Nāgeśvararāja with the inscr. (Mong. lous-un erketü). On f. 252r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrèsin tngri); on
the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 8 works corr. with PK Nos. 618–625.

Vol. 64(5) Ff. 1-372. Brown cover drap. Marked Tib. ca. Margin title: eldeb. On f. 1v two ill.: on the left — Virasena with the inscr. (Mong. bayatur-un aymay-a); on the right — Vīранandin with the inscr. (Mong. bayasqulang čoytu). On f. 372r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. eshrn tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 7 works corr. with PK Nos. 626–632.

Vol. 65(6) is missing.

Vol. 66(7) Ff. 1-374. Brown cover drap. Marked Tib. ja. Margin title: eldeb. On f. 1v two ill.: on the left — Amoghadasārin with the inscr. (Mong. üjegsen ker tusatu); on the right — Ratnacandraprabha with the inscr. (Mong. saran-u gerel). On f. 374r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). 5 works corr. with PK Nos. 635–639.

Vol. 67(8) Ff. 1-455. Yellow cover drap. Marked Tib. nya. Margin title: eldeb. On f. 1v two ill.: on the left — Vimala with a partially legible inscr. (Mong. kkir ügei); on the right — Šūradatta with the inscr. (Mong. čoy-i üggüçii). The ill. is damaged with moisture. On f. 455r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. eshrn tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 1 work corr. with PK No. 640.

Vol. 68(9) Ff. 1-424. F. 2 is missing. Yellow cover drap. Marked Tib. ta. Margin title: eldeb. On f. 1v two ill.: on the left — unidentified with damaged illegible the inscr.; on the right — Mañjuśrī with the inscr. (Mong. manļusiri). On f. 424r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. eshrn tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). Cont. of the prev. corr. with PK No. 641.


283r two ill.: on the left — Yellow Jambhala with a partially legible inscr. (Mong. sira janbala); on the right — Black standing Jambhala with a partially legible inscr. (Mong. qara janbala). 17 works corr. with PK Nos. 669-685.


Vol. 75(16) Ff. 1-293. Brown cover drap. Marked Tib. ma. Margin title: eldeb. On f. 1v two ill.: on the left — Suparikṛtitanādheśri with the inscr. (Mong. belge coγmasi oγtuγata); on the right — Indraketudhvajarāja with the inscr. (Mong. erke-yin oki). On f. 293r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). 10 works corr. with PK Nos. 724–733.


Vol. 78(19) Ff. 1-345. Brown cover drap. Marked Tib. dza. Margin title: eldeb. On f. 1v two ill.: on the left — Ratnapadmavikramī with the inscr. (Mong. erdeni badm-a-bar teyin daruyči); on the right — Ratnapadmasupratisthitāśailendrāja with the inscr. (Mong. ayulas-un erketi saγnar-a). On f. 345r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrūn tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 9 works corr. with PK Nos. 740–748.

Vol. 79(20) Ff. 1-246. Brown cover drap. Marked Tib. wa. Margin title: eldeb. On f. 1v two ill.: on the left — Suvikrānta with the inscr. (Mong. teyin busu daruyči); on the right — unidentified Buddha with the inscr. (Mong. včir linqu-a-dur sayitūr sayuγyči). On f. 246r two ill.: Yellow Jambhala with the inscr. (Mong. sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). 6 works corr. with PK Nos. 749–754.

Vol. 81(22) Ff. 1-298. Brown cover drap. Marked Tib. za. Margin title: eldeb. On f. 1v two ill.: on the left — Anāgāmin with the inscr. (Mong. qarin ulů iregčï); on the right — Śākyamuni with the inscr. (Mong. sigemüni). On f. 298r two ill.: Yellow Jambhala with the inscr. (Mong. sira jänbala); on the right — Black standing Jambhala with the inscr. (Mong. qara jänbala). 7 works corr. with PK Nos. 757–763.

Vol. 82(23) Ff. 1-267. Yellow cover drap. Marked Tib. ‘a. Margin title: eldeb. On f. 1v two ill.: on the left — Anāgāmin with the inscr. (Mong. qarin ulů iregčï); on the right — Ašokaśrī with the inscr. (Mong. yasalang ügei). On f. 267r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 26 works corr. with PK Nos. 764-789.


Vol. 84(25) Ff. 1-335. Brown cover drap. Marked Tib. ra. Margin title: eldeb. On f. 1v two ill.: on the left — unidentified Buddha with the inscr. (Mong. diyan ilete üligsen); on the right — Amitābha with the inscr. (Mong. abida). On f. 335r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 3 works corr. with PK Nos. 815–817.

Vol. 85(26) Ff. 1-343. Red cover drap. Marked Tib. la. Margin title: eldeb. On f. 1v two ill.: on the left — Kanakamuni with the inscr. (Mong. ger ügei sayin altan); on the right — Ašokaśrī with the inscr. (Mong. yasalang ügei). On f. 343r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira jänbala); on the right — Black standing Jambhala with the inscr. (Mong. qara jänbala). 8 works corr. with PK Nos. 818–825.

Vol. 86(27) Ff. 1-376. Yellow cover drap. Marked Tib. sha. Margin title: eldeb. On f. 1v two ill.: on the left — Viśvabhū with the inscr. (Mong. qamu-i aburayčï); on the right — Ašokaśrī with the inscr. (Mong. yasalang ügei). On f. 376r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira jänbala); on the right — Black standing Jambhala with the inscr. (Mong. qara jänbala). 5 works corr. with PK Nos. 826-830.

Vol. 87(28) Ff. 1-331. Brown cover drap. Marked Tib. sa. Margin title: eldeb. On f. 1v two ill.: on the left — Maitreya with the inscr. (Mong. mayidari); on the right — Śākyamuni with the inscr. (Mong. sigemüni). On f. 331r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira jänbala); on the right — Black standing Jambhala with an illegible inscr. 7 works corr. with PK Nos. 831-837.
Vol. 88(29) Ff. 1-308. Brown cover drap. Marked Tib. ha. Margin title: eldeb. On f. 1v two ill.: on the left — Kanakamuni with the inscr. (Mong. altan čidayči); on the right — Kāśyapa with the inscr. (Mong. gasib). On f. 308r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). 1 work corr. with PK No. 838.

Vol. 89(30) Ff. 1-356. Yellow cover drap. Marked Tib. a. Margin title: eldeb. On f. 1v two ill.: on the left — unidentified Buddha with the inscr. (Mong. odud-un bayana); on the right — Kusumaśrī with the partially legible inscr. (Mong. čečič-in burqan). On f. 356r two ill.: goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). Cont. of the prev. corr. with PK No. 883.


Vol. 91(32) Ff. 1-367. Yellow cover drap. Marked Tib. o/gi. Margin title: eldeb. On f. 1v two ill.: on the left — Ratnośṇīṣa with the inscr. (Mong. erdeni usir-tu); on the right — Ratnavijayā with the inscr. (Mong. erdeni ilaγuγsan). On f. 367r two ill.: goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 13 works corr. with PK Nos. 840-852.


Vol. 94(35) Ff. 1-302. Brown cover drap. Marked Tib. I/ko. Margin title: eldeb. On f. 1v two ill.: on the left — Bhaiṣajyaguru with the inscr. (Mong. otači qaγan); on the right — Śākyamuni with the inscr. (Mong. sigemüni). On f. 302r two ill.: goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 9 works corr. with PK Nos. 866-874.

Vol. 95(36) Ff. 1-396. Red cover drap. Marked Tib. u/khi. Margin title: eldeb. On f. 1v two ill.: on the left — unidentified Buddha with the partially legible inscr. (Mong. egesiċ dayutu burqan); on the right — Amoghasiddhi with the inscr. (Mong. amoğa sidi). On f. 396r two ill.: goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 1 work corr. with PK No. 875.

Vol. 96(37) Ff. 1-316. Yellow cover drap. Marked Tib. U/khu. Margin title: eldeb. On f. 1v two ill.: on the left — Suparikirtanāmadheyaśrī with the inscr. (Mong. ner-e sayitur oyuγata dayuriγayči čoy-un qaγan burqan); on the right —
— Vairocana with the inscr. (Mong. birujan-a). On f. 316r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). Cont. of the prev. corr. with PK No. 876.


Vol. 98(39) is missing.


Vol. 100(41) Ff. 1-276. Brown cover drap. Marked Tib. aH/ge. Margin title: eldeb. On f. 1v two ill.: on the left — unidentified Buddha with the partially legible damaged inscr. (Mong. degedü nom-un dalai-yin oyun böged čenggele); on the right — unidentified Buddha with the partially legible damaged inscr. (Mong. biduri-yin gerel-ber uda degedü burqan). On f. 276r two ill.: goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). 2 works corr. with PK Nos. 881-882.

Vinai section — 13 vols. (12 present)

Vol. 101(1) is missing.


Vol. 103(3) Ff. 1–352. Brown cover drap. Marked Tib. ga. Margin title: ‘dulba. On f. 1v two ill.: on the left — Viśvabhū with the inscr. (Mong. qamuy-i aburayči); on the right — Ašokaśrī with the inscr. (Mong. yasalang ügei). On f. 352r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sira janbala); on the right — Black standing Jambhala with the inscr. (Mong. qara janbala). Cont. of the prev. corr. with PK No. 601.

Vol. 104(4) Ff. 1–392. Brown cover drap. Marked Tib. nga. Margin title: ‘dulba. On f. 1v two ill.: on the left — Ratnārcis with the inscr. (Mong. erdeni gerel-tu burqan); on the right — Vişranandin with the inscr. (Mong. čoytu bayasqu). On f. 392r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngri); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngri). Cont. of the prev. and 2 works corr. with PK Nos. 602-604.
Vol. 105(5) Ff. 1–367. Brown cover drap. Marked Tib. ca. Margin title: ‘dulba. On f. 1v two ill.: on the left — Ratnārcis with the inscr. (Mong. erdeni gerel-tü burqan); on the right — Vīranandin with the inscr. (Mong. čoγtu bayasuq). On f. 367r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngrī); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngrī). Cont. of the second work of the previous volume corr. with PK No. 605.

Vol. 106(6) Ff. 1–234. Brown cover drap. Marked Tib. ha. Margin title: ‘dulba. On f. 1v two ill.: on the left — unidentified Buddha with the inscr. (Mong. diyan-u jayan); on the right — Kāṣyapa with the partially legible inscr. (Mong. gerel saki[yic?]i). On f. 234r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngrī); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngrī). Cont. of the prev. corr. with PK No. 606.


Vol. 108(8) Ff. 1–332. Brown cover drap. Marked Tib. nya. Margin title: ‘dulba. On f. 1v two ill.: on the left — unidentified Buddha with the inscr. (Mong. naran gerel-ti); on the right — Maitreya with the inscr. (Mong. itegel mayidari). On f. 332r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngrī); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngrī). Cont. of the prev. corr. with PK No. 608.


Vol. 111(11) Ff. 1–369. Brown cover drap. Marked Tib. da. Margin title: ‘dulba. On f. 1v two ill.: on the left — Bhaisajyaguru with the inscr. (Mong. otoči); on the right — Indraketudhvajarāja with the inscr. (Mong. degedū sikürtü). On f. 369r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngrī); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngrī). Cont. of the prev. corr. with PK No. 612.

Vol. 112(12) Ff. 1–324. Red cover drap. Marked Tib. na. Margin title: ‘dulba. On f. 1v two ill.: on the left — Akṣobhya with the partially legible inscr. (Mong. ülü küdülügcči); on the right — Kāṣyapa with the partially legible inscr. (Mong. [ge]?rel sakiγčiči). On f. 324r two ill.: on the left — goose riding Brahmā with the inscr. (Mong. esrün tngrī); on the right — elephant riding Indra with the inscr. (Mong. qormusta tngrī). 1 work corr. with PK No. 613.
Vol. 113(13) Ff. 1–365. Yellow cover drap. Marked Tib. pa. Margin title: 'dulba. On f. 1v two ill.: on the left — Amitābha with the inscr. (Mong. amida); on the right — Gunaprabhā with the inscr. (Mong. čiqla gerelegči). On f. 365r two ill.: on the left — Yellow Jambhala with the inscr. (Mong. sir-a čānbara); on the right — Black standing Jambhala with the inscr. (Mong. qara ĺambala). Cont. of the prev. corr. with PK No. 614.

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Abbreviations

For these, see pp. 243–245 of this article.

References


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