

THE COLLECTION OF MONGOLIAN MANUSCRIPTS AND XYLOGRAPHS IN THE ETHNOLOGICAL MUSEUM OF THE REPUBLIC OF TUVA IN KYZYL

The collection of the Tuva Republic Ethnological Museum includes 938 Mongolian manuscripts and xylographs [1]. By the type of script this collection can be divided into two parts, the Oirat and the Mongolian.

The Oirat part is represented by only eight manuscripts written in the Zaya-pandita "clear script". Most of these Oirat manuscripts are of a comparatively late date — not earlier than the beginning of the 19th century. Only one of them (M-659/834) titled *Blaman yurban baqši birman yurban nasutu küiken*, which contains a record of one of the epic narratives about Chingis-khan [2], can be dated to the 18th century.

In the Oirat part of the collection there is also a collection of maxims ascribed to Chingis-khan, which is titled *Oyouni tülküür kemëkü sudur* (M-658). Four manuscripts written in "clear script" are Buddhist treatises, including canonical *Xutuqtu ölzöi dabxurlaqsan kemëkü yeke kölgöni sudur* (M-776) [3] in the Oirat Zaya-pandita translation; a collection of spells (*dhāraṇīs*) *Ekeyin zürken tarni* (M-835); a collection of works including a prayer of repentance and Buddhist precept in verse titled *Maniyin tayilbuur* (M-572) and finally a small didactic narrative *Getülgeqçi Padambayin zokōqsan zürükiyin altan erikin kemëkü šastir* (M-280).

Two Oirat manuscripts can be classified as books on fortune-telling. One of them *Manzušriy menggeyin toli* is a manual of astrology (M-884), the other — *Šazayayin keleni sudur* (M-657) — deals with omens.

The Mongolian part of the collection including 930 items can be divided into two parts: printed books (most of them xylographs) and manuscripts. Printed books may be subdivided, according to their origin, into Peking and Buryat xylographs and modern metaltype printed books.

There are only 23 Peking xylographs in the collection. Almost all these are taken into account in the well-known work by W. Heissig [4]. Among them are: an edition of "Geser-khan epic" (M-621) [5], *Subhāṣita* (M-130) [6], and "The Hundred Thousand Songs of Milarasba" (M-140) [7].

Some of the numerous Peking editions of the Buddhist canonical texts are represented, such as *Altan gereltü* (M-624, M-744) [8]; (M-141, M-915) [9]; (M-131) [10], *Pañcarakṣā* (M-622, M-745) [11]; (M-135/936) [12], *Üliger-ün dalai* (M-139) [13].

There are also some treatises on medicine block-printed in Peking — *Dörben ündüsün* (M-137, M-625, M-626) [14] and *Lhan-thabs* (M-746) [15].

Among the well-known Peking editions of the collection there is one neither described in the work by Heissig nor mentioned in any catalogues of Mongolian manuscripts and block-printed books. It contains a treatise from *Ganjur* titled in Mongolian (fol. 1) — *Naiman jayū-tu sudur orosiba* and in Tibetan — *Mdo-sde brgyad brgya-pa bzugs-so*. On folio 2b there is another Mongolian title of the work: *Qutuy-tu doloyan tegünčilen iregsed-ün erten-ü irüger-ün delgerenggüi ilyal neretü yeke kölgön sudur* (M-1) [16].

One Peking edition of this treatise was known before. According to Heissig, it appeared in 1736—1737 [17]. But unlike the previously known xylograph containing 106 printed folios with no colophon by a Mongolian translator, the recently discovered book has 101 folios and a versified colophon, where its translator — Mani badra-sagar-a (Mañibhadrasāgara) and its editor — Bilig-ün dalai of Urat are mentioned, as well as its exact date — 1723 [18].

The Mongolian part of the collection also includes 50 Buryat xylographs representing 44 editions of the second half of the 19th—early 20th century.

Among the known and most formidable in volume Buryat xylographs we can mention comments on *Čayan lingqus-un baylay-a* (M-105) [19], *Köke qoyolai-tu saran köküge neretü sibayun-u tuyuži* (M-101, M-767) [20], *Čoyijid dagini-yin tuyuži* (M-96, M-661) [21], treatises from the *Ganjur* [22] and the *Danjur* [23], works of non-canonical Buddhist literature: *Lam-rim chen-mo* by bTsong-kha-pa (M-116) and a commentary on this work — *Bôdhi mör-ün jerge-dür angqan-a oyun sudulqu* (M-660), an illustrated edition of hymns *Ariy-a-balo-a Nojuyan Dara eke Čayan Dara eke maytayal* (M-97), a sermon by Padma Sambhava against wine-drinking (M-664) [24], the history of Buddhism in Mongolia — *Degedü šasin erdeni ber Mongyol oron-i tügegülügsen uy-i ujegülügsen* (M-106) [25], two grammar-books of the Mongolian language [26]. The rest are small, containing only several folios, block printed booklets with Buddhist prayers, sermons and Mongolian primary textbooks.