

Two Unreported Manuscripts of the Mongolian *Mañjuśrīnāmasaṅgīti*; A Preliminary Report¹

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1.

This paper, originally prepared for the exhaustive study on the Mongolian *Mañjuśrīnāmasaṅgīti*² with the late A. G. Sazykin of the Institute of Oriental Manuscripts of the Russian Academy of Science in St. Petersburg, who unfortunately passed away in 2006, aims to report the presence of two unreported manuscripts of the Mongolian *Mañjuśrīnāmasaṅgīti* and take notice to their philological and linguistic significance. This paper was a revised and enlarged version of my paper originally presented at the 41st Meeting of the Permanent International Altaistic Conference held at Majvik, Finland on July 15, 1998, of which proceedings were not published. After that conference I firstly got acquainted with him at St. Petersburg and found that we tried to describe independently each other the same Mongolian Buddhist Work, namely *Mañjuśrīnāmasaṅgīti*. We planned to publish our joint work on it and in fact he visited Matsuyama twice for the arrangement but regrettably his sudden decease prevented us from finishing our joint project. Published under our name in 2006 was part of it, in which the anonymous Mongolian

translation of this Buddhist work not known to us till then was discussed. The significance of Mongolian Buddhist works in view of the Mongolian philology as well as linguistics is presented in detail in the Introduction of Higuchi 1991.

Mañjuśrīnāmasaṅgīti, consisting of one hundred and sixty-seven verses in which the various merits of *Mañjuśrījñānasattva* or 文殊菩薩 are praised, is one of the best-known Mongolian Buddhist works. As early as in the 14th century, the Tibetan version was translated into Mongolian and in fact fragments of the manuscript of that period were excavated at Turfan³. In the last decade of the 16th century, Altan Qan of Tūmet published a Sanskrit-Tibetan-Chinese-Mongolian quadrilingual version of this work, which is well-known as one of the rare printings of that century with the definite date of production and has attracted academic interests⁴. And further this work was very popular among the Mongols, since there remain various handwritings or printings of this work as a monograph or an entry of collected works. For example, in the so-called Beijing xylographs we find this work published three times as a monograph and four times as an entry of collected works.

2.

The Mongolian texts of this work that will be discussed in this paper are as follows⁵;

- 1) fragments of a manuscript of the 14th century: namely, TM40 of the Turfan Collection of Berlin. This manuscript is supposed to be based on a work by Shes rab seng ge, a famous translator of the 14th century⁶.
- 2) a quadrilingual xylograph published by Altan Qan in 1594⁷.
- 3) the first entry of the Mongolian Kanjur compiled under the auspices of

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Qing dynasty in 1717-20⁸.

- 4) a manuscript kept at the Summer Palace, Beijing; MONG.06.23a of the Raghu Vira Collection. This was produced by the imperial order in 1743⁹. The others are all the so-called Beijing xylographs of the 18th century:
- 5) PLB13: an entry of a collection of Buddhist works, the so-called *Tarnis-un quriyangγui* published in 1707¹⁰.
- 6) PLB31: a monograph published in 1716¹¹.
- 7) PLB49: an entry of another collection of Buddhist works, the so-called *Zung dui* printed in 1718¹².

Except for No. 1, Turfan fragments, consisting of only the 37th to the 41st stanzas so that the title is missing, we can classify the rest into two groups in terms of the title given in Mongolian. Representative of the first group is No.2 above, which has the title *Qutuy-tu manjusiri-yin ner-e-yi üneker ügüleküi* and No.3, called as *Manjuśrī jñānasattva-yin ünemleküi ner-e-yi üneker ügüleküi* can stand for the second group. In the following these two are abbreviated as A and B each.

To A belong No. 2, 4, 5 and 7, while B consists of No.3 and 6. The title of A is parallel with the Tibetan title of the quadrilingual version (*'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa*) and the other title given to B is no more than a translation of the Tibetan title presented in the Kanjur (*'Jam dpal ye shes sems dpa 'i don dam pa 'i mtshan hang dag par brjod pa*). In fact, other differences between A and B are also similar to those between the two Tibetan versions. As the first instance, we point out the fact that all the quadrilingual versions including A have no chapters while B and the Tibetan Kanjur version are divided into seven chapters. Secondly, wherever the order of the lines is different between the two Mongolian versions although such cases are rare, the order of A is the

same with the other quadrilingual versions, on the other hand in B the lines are arranged in accordance with the Tibetan Kanjur version. Given below is the tenth verse, which provides us with a good example¹³:

<10-a>

A ilaḥu tegüs nögčigsen-ü belge bilig-ün bey-e :

B ilaḥu tegüs nögčigsen-ü belge bilig-ün bey-e :

A yeke usnir anu üges-ün eḣen :

B yeke usnir anu üges-ün eḣen :

<c>

A belge biligün bey-e öbesüben boluḣsan :

B maḣusiri ḣnana sadoa-yin :

<d>

A manjusiri inḣana sadoa-yin ::

B belge bilig-ün bey-e büged öbesüben boluḣsan ::

“(He is) a concrete embodiment of Tathagatha’s supreme wisdom.
(The speech which comes out from)
His crown of the head is a master of words.
Maḣjuśrīḣānasattva’s substance of supreme wisdom has come into
the world as a natural course of events.”

彼出有壞之智身 是大頂旋言詞主

亦是智身自超出 妙吉祥智勇識者

bcom ldan 'das kyi ye shes sku 'i :

gtsug tor chen po 'i tshig gi bdag:

'dzam dpal ye shes sems dpa' yi :

ye shes sku ste rang byung bo ::

Thirdly, when we find formal differences between the two Tibetan versions if any, they are reflected in the two Mongolian versions without any exceptions. We find an example in Verse 2 shown below.

<2-a>

A delgerner čayan linqu-a-dur adali nidütü :

B delgemel čayan linqu-a-dur adali nidütü :

A delgeregsen linqu-a metü niγur-tu :

B sayitur delgeregsen linqua metü niγur-tu :

<c>

A öber-ün γar-iyar degedü včir-i :

B öber-ün γar-iyar degedü včir-i :

<d>

A basa basa ergigülügči ::

B basa basa ergegülügči ::

“He has eyes similar to purified white lotus. He has a face like a lotus in full bloom.

With his hands a supreme diamond is turned again and again.”

眼如白蓮妙端正 面貌円満若蓮華

自手執持勝金剛 時時仰上作放擲

rnam rgyas pad ma dkar po 'i spyin :

pad ma (rab tu) rgyus pa 'i zhal :*

rang gi lag gis rngo rje mchog :

yang dang yang du gsor byed pa ::

(*This form is absent from the quadrilingual version.)

Worth while to note here is the presence of Mo. *sayitur* 'well, nicely' in B. In view of the Tibetan lines we find that Tib. *rab tu*, an equivalent to this form, is present in the Kanjur version but A, the quadrilingual version, has no such corresponding form as is shown above. These facts can convince us that A and B are based on different Tibetan versions respectively.

With all these differences, however, we must admit that most lines of A and B are much alike each other in almost every stanza. We can see this even at a glance through two verses cited above. The similarities between the two are so striking that we cannot help considering that they are not independent translations. Its age of production enables us to assume that the A was of the pre-classical period. As for B, though the present text is a production of the 18th century, we can regard its original to have been translated in the pre-classical period, since we find in its lines several archaic forms peculiar to that period and out of use in the 18th century. One of those forms is *-run*, a preparative gerundive suffix found in the following stanza;

<7-a>

A tügemenl eĵen namai emčileged :

B tügemenl eĵen namai otačılaqui kiged :

A manu tula namai nigülesküi-ber :

B minu tula namai nigülesür-ün :

<c>

A yelvi qubilyan-u tour-iyar ilete toĵoluysan :

B yelvi qubilyan-u tour-iyar ilegte toĵoluysan :

<d>

A ker ken ba bodi qutuγ nadur oļan soyurq-a ::

B bovadhi qutuγ-i kerken ber nadur oļaγulun soyurq-a ::

“ (He is) a complete lord who cures me and
by taking pity on me for the benefit of me.

May he, one who has perfectly vanquished with holy magic power,
cause me to attain a perfect wisdom.”

遍主与我作僥益 益我慈悲於我欲

如幻網中成究竟 願我真寔獲菩提

khyeb bdag bdag la sman pa dang :

bdag don bdag la thugs brce 'i phyir :

sgyu 'phrul dra bas mngon rdzogs pa 'i :

byang chub ji ltar bdag thob mdzod ::

This suffix was used solely to introduce quotations in the classical period but it had been in far more wider usage in Pre-classical Written Mongolian, such as exemplified in the second line of this verse. It is notable that the equivalent to this form in A is an instrumental case of infinitive form which means “by ~ing.”

What we can say with certainty in view of these facts is that they two must have gone through complicated editing processes before they had assumed the present forms. No.1 above, namely TM40 could cast light on solving the mystery, only if this were not so fragmentary as it is; indeed this fragment consists of only twenty-three lines, 36c to 42a. In most cases, TM40, A and B coincide one another, with some exceptional cases in which one of these three is different from the other two. Regrettably we cannot come to any conclusions about the textual dependency of A, B and TM40

as long as we refer to the three only.

3.

Ishihama Collection of Osaka University has two manuscripts of this work unreported till now. Hereinafter we call them X and Y respectively⁴. The lines of X are more similar to those of TM40 than any other texts available at present. It is possible that this manuscript, in which a number of archaisms are preserved, should show the highest fidelity of all to Sam dan sen ge's original translation of the 14th century.

The Mongolian title of X is *Qutuy-tu manjusiri-yin nere-yin(!) ün-en-iyer ügülektüi kemekü* and that of the second manuscript is *Qutuy-tu manjusiri-yin nere-yi ün-en-iyer ügülektüi*; namely, both X and Y share nearly the same title with A above. Nevertheless, in terms of division into chapters, they show clear discrepancy; that is, X has no chapters as well as A while Y is divided into seven chapters as is the case with B. On the other hand, as to the order of the lines, they both are the same with A. In many stanzas both manuscripts have the same lines and the lines in turn coincide with those of A and/or B. It is the relationship among these two and TM40 as well as A and B that arouses our interest. Their lines are too long to cite here, so they are shown in the appendix with the corresponding lines of TM40, A and B. What attracts our attention through comparison among them is the formal coincidences between X and TM40; especially notable is the first line of Verse 42, where TM40 has preserved the first word *burqan* 'Buddha' only. The lines of the other versions, including Y, do not have this form at the initial position, although it is solely in X that this form is found there in parallel with TM40. This fact makes us expect that X might be the nearest to Sam dan seng ge's original translation

Two Unreported Manuscripts of the Mongolian *Mañjuśrīnāmasaṅgīti*; A Preliminary Report among the complete works available at present. Our expectation is encouraged by the fact that we see a number of archaic forms only in this manuscript, such as a Pre-classical orthography -qi- presented below.

<30-a>

A yeke takil yeke tačiyangγui :

B yeke takil yeke tačiyangγui :

X yeke taqil yeke tačiyangγui :

Y yeke takil yeke tačiyangγui :

A qamuγ amitan-i bayasqaγuluyu :

B qamuγ amitan-i bayasqaγuluyu :

X yeke qamuγ amitan-i bayasqaγuluyu :

Y qamuγ amitan-i bayasqaγuluyu :

<c>

A yeke takil yeke urin :

B yeke takil yeke urin :

X yeke takil yeke urin :

Y yeke takil yeke urin :

<d>

A qamuγ nisvanis-un yeke dayisun ::

B qamuγ nisvanis-un yeke dayisun ::

X qamuγ nisvanis-un yeke dayisun ::

Y qamuγ nisvanis-un yeke dayisun ::

“Great offering means no more than great desire.

It gives delight to all the living beings.”

Great offering means no more than great anger.

It is a great enemy to all the living beings.”

大供養者是大欲 一切有情令歡喜
大供養者即大瞋 一切煩惱廣大怨
mchod pa chen po 'dod chags ce :
sems can thams cad dga bar byed :
mchod pa chen po zhe sngang che :
nyon mngons kun gyi dgra che ba

This fragment, together with the printed texts not referred to in this paper, will contribute much to the exhaustive study of this work and further it can shed light on the historical problems of the Mongolian Buddhism.

Appendix

The lines of 36c to 41a of TM40, A, B, X and Y are as follows. Here we omit the English translation partly because of spatial economy and partly because German translation of these phrases with detailed notes was given in Cerensodnom and Taube 1992, pp.101-103.

<36-c>

TM40 yeke küličenggüi-yi batuda bariγči :

A yeke küličenggüi-yi batuda bariγči :

B yeke küličenggüi-yi batuda bariγči :

X yeke küličenggüi-yi batuda bariγči :

Y yeke küličenggüi-yi batuda bariγči :

<d>

TM40 yeke kičiyenggüi-ber kičiyegči bui ::

A yeke kičiyenggüi-ber kičiyegči ::

B yeke kičiyenggüi-ber činadus-i daruγči ::

X yeke kičiyenggüi-ber kičiyegči ::

Y yeke kičiyenggüi-ber kičiyegči ::

於大忍辱即堅固 以大精進悉棄捨

bzod chen 'chang ba brtan pa ste :

brtson 'grus chen po pha rol gnon

<37-a>

TM40 yeke samadi diyan-dur aγsan :

A yeke samadi diyan-dur aγsan :

B yeke samadi diyan-dur aγsan :

X yeke samadi diyan-dur aγsan :

Y yeke samadi diyan-dur aγsan :

TM40 yeke bilig-ün bey-e-yi bariγči :

A yeke bilig-ün bey-e-yi bariγči :

B yeke bilig-ün bey-e-yi bariγči :

X yeke bilig-ün bey-e-yi bariγči :

Y yeke bilig-ün bey-e-yi bariγči :

<c>

TM40 yeke küčün-lüge yeke arγatu :

A yeke küčün-lüge yeke arγatu :

B yeke küčün-lüge yeke arγatu :

X yeke küčün-lüge yeke arγatu :

Y yeke küčün-lüge yeke arγatu :

<d>

TM40 irüger bilge biligün dalai inu ::

A irtüger belge bilig-ün dalai inu ::

- B irtüger belge bilig-ün dalai inu ::
X yeke irüger belge bilig-ün yeke dalai inu ::
Y irtüger belge bilig-ün yeke dalai inu ::

以大禪定住靜慮 以大智慧令持身
具足大力大方便 大願勝智是大海

bsam gtan chen po ting 'dzin gnas :
shes rab chen po lus 'chang ba :
stobs po ch la thabs che ba :
smon lam ye shes rgya mtsho ste

<38-a>

TM40 yeke asaraqui činar-tu čaɣlasi ügei :

TM40 yeke nigülesküi oyudun degedü :

A čaɣlasi ügei yeke asaraqui činar-tu :

B yeke asaraqui činar-tu čaɣlasi ügei :

X yeke asaraqui činar-tu čaɣlasi ügei :

Y yeke asaraqui činar-tu čaɣlasi ügei :

A yeke nigülesküi oyutan-u degedü :

B yeke nigülesküi oyun-u degedü :

X yeke nigülesküi oyudun degedü :

Y yeke nigülesküi oyutau degedü :

<c>

TM40 yeke bilig-iyer yeke oyutu :

A yeke bilig-iyer yeke tegüs oyutu :

B yeke bilig tegüs yeke oyutu :

X yeke bilig-iyer yeke oyutu :

Y yeke bilig-iyer yeke oyutu :

<d>

TM40 yeke mergen-iyer yeke arɣ-a-tu ::

A yeke mergen-iyer yeke arɣ-a-tu ::

B yeke arɣ-a-tu yekede üiledügči buyu ::

X yeke mergen-iyer yeke arɣ-a-tu ::

Y yeke mergen-iyer yeke arɣ-a-tu ::

大慈自性無量辺 亦是大悲勝智慧

有大智慧具大智 大解即是大方便

byams chen rang bzhing dpag tu med :

snying rje chen po blo yi mchog :

shes rab chen po blo chen ldan :

mkhas pa chen po thabs che ba ::

<39-a>

TM40 yeke qubilɣan-iyar böke küčütü :

A yeke ridi qubilɣan-u böke küčü-tü-lüge tegülder :

B yeke ridi qubilɣan-u küčün-lüge tegüsügsen :

X yeke qubilɣan-iyar böke küčütü :

Y yeke qubilɣan-iyar böke küčütü :

TM40 yeke küčün-iyer yeke wu -de qurdun :

A yeke küčün-iyer yeke-de qurdun :

B yeke küčün-iyer yekede qurdun :

X yeke küčün-iyer yeke-de qurdun :

Y yeke küčün-iyer yekede qurdun :

<c>

TM40 yeke qubilʎan-iyar yekede aldaršiyʎan :

A yeke ridi qubilʎan-iyar yekede aldaršiyʎan :

B yeke ridi qubilʎan yekede aldaršiyʎan :

X yeke qubilʎan-iyar yeke-de aldaršiyʎan :

Y yeke qubilʎan-iyar yekede aldaršiyʎan :

<d>

TM40 yeke küčün-iyer činadus-i daruʎči ::

A yeke küčün-iyer činadus-i daruʎči ::

B yeke küčün-iyer činadus-i daruʎči ::

X yeke küčün-iyer činadus-i daruʎči ::

Y yeke küčün-iyer činadus-i daruʎči ::

具大神通及大力 大力及与大速疾

復大神通大名称 大力令他令催伏

rdzu 'phrul chen po 'i stobs dang :

shugs chen 'gyogs pa chen po ste :

rdzu 'phrul chen po cher grags pa :

stobs chen pha rol gnon pa po ::

<40-a>

TM40 sanasar-un yeke aʎula-yi ebdegči :

A sanasar-un yeke aʎula-yi ebdegči :

B sanasar-un yeke aʎula-yi ebdegči :

X sanasar-un yeke aʎula-yi ebdegči :

Y sanasar-un yeke aʎula-yi ebdegči :

TM40 batu yeke včir-i bariʎči :

A batu yeke včir-i bariγči :

B batu yeke včir-i bariγči :

X batu yeke včir-i bariγči :

Y batu yeke včir-i bariγči :

<c>

TM40 yeke qataγu yeke qataγu yabudal-tu :

A yeke qataγu ber yeke qataγu yabudal-tu :

B yeke qataγu yeke qataγu yabudal-tu :

X yeke qataγu yeke qataγu yabudal-tu :

Y yeke qataγu yeke qataγu yeke yabudal-tu :

<d>

TM40 yeke ayuγulqun-i ayuγuluγči ::

A yeke ayul-nuγud-i ayuγuluγči ::

B yeke ayul-nuγud-i ayuγuluγči ::

X yeke ayuγulqun-i ayuγuluγči ::

Y yeke ayuγuluγči ber ayuγuluγči ::

三有大山悉能壞 持大堅固大金剛

大緊即是大雄勇 於大怖中施怖畏

srid pa 'i ri bo chen po 'joms :

mkhregs shing rdo rje chen po :

'chang drag po chen po drag shul che :

'jigs chen 'jigs par byed pa po ::

<41-a>

TM40 itegel degedü yeke ujaγur-tu :

A itegel degedü yeke ijaγur-tu :

B itegel degedü yeke ijaγur-tu :

X itegel degedü yeke iḡaḡur :

Y itegel yeke degedü yeke iḡaḡur-tu :

TM40 lam-a yeke niḡuča tarnis-un degedü :

A lam-a yeke niḡuča tarnis-un degedü :

B lam-a yeke niḡuča tarnis-un degedü :

X tarnis-un degedü :

Y lam-a yeke tarnis-un degedü :

<c>

TM40 yeke kölgen-ü törö-dür aḡsan :

A yeke kölgen-ü törö-dür aḡsan :

B yeke kölgen-ü törö-dür aḡsan :

X yeke kölgen-ü törö-dür aḡsan :

Y yeke kölgen-ü törö-dür aḡsan :

<d>

TM40 yeke [köl]gen-ü törö-yin degedü ::

A yeke kölgen-ü törö-yin degedü ::

B yeke kölgen-ü törö-yin degedü ::

X yeke kölgen-ü törö-yin degedü ::

Y yeke kölgen-ü törö-yin degedü ::

尊者大種即殊勝 上師密呪大殊勝

住在於彼大乘相 大乘相中最殊勝

theg pa chen po 'i thsul gnas pa 'i :

mgon po rig mchog chen po ste :

bla ma gsang sngags che ba 'i mchog :

theg pa chen po 'i thsul gyi mchog :

B včir-un činar-un yeke mandal-un arban dörben silüg bolai :
Y nögüge bölüg :

<42-a>

TM40 burqan // ////

A yeke vairočana burqan inu :
B yeke bairočana burqan inu :
X burqan durisi yekede üjügülügči
Y yeke vairočana burqan inu :

廣大正覺衆明主

sangs rgays rnam par snang mdzad che

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注

- 1 This study is supported partly by grant of the Mitsubishi Foundation 2007-09 as well as Grants-in-Aid for Scientific Research (C) by Japan Society for the Promotion of Science 1998-2004. 2005-2007 and 2008-2010.
- 2 The titles of the Mongolian versions are given after. The Sanskrit title referred to in the quadrilingual version is *Ārya-mañjuśrī-nāma-saṅgṛti* and the title in Tibetan given there is 'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa. On the other hand in the Tibetan Kanjur this work is called otherwise; *Mañjuśrī-jñāna-sattvasya-para-mārthā-nāma-saṅgṛti* and 'Jam dpal ye shes sems dpa 'i don dam pa 'i mtshan hang dag par brjod pa. See Tohoku No. 361 and Otani No.1. There exist three Chinese versions; namely, Taisho No. 1188 文殊所說最勝妙義經, No. 1189 說文殊菩薩最勝真實名義經 and No. 1190 聖妙吉祥真實名經. The quadrilingual version to be discussed later contains the last one as a Tibetan version and in fact it is No. 1190 that is the most faithful of the

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three to the Mongolian versions as well as the Tibetan ones.

3 Cerensodnom-Altangerel 1965 and Weiers 1967.

4 Heissig 1962 and Weiers 1969.

5 There are further two Beijing xylographs of this work, namely, PLB23 and PLB114, see Heissig 1954, p.30 and p.106 respectively. Unfortunately I have not consulted these two monographs in making this paper. PLB23 was published in 1712 with the title *Qutuγtu nere sanggadi neretü sudur* and PLB114, a Tibetan-Mongolian bilingual monograph, of which the Mongolian title is *Ilaḥu tegüs nögčigsen manjusiri inḡana šaduba-yin ünemleküi nere-yi üneger ügüleküi*, came out in 1716. Bilig-ün dalai, a famous monk of the 18th century, was involved in publishing the latter. It is regrettable that the absence of the reference to these two necessarily makes this paper not exhaustive at present and open to further research in future.

6 Cerensodnom and Taube 1993, pp.103-107.

7 Reproduced in pp. 162-231 of Raghu Vira 1959. The original of this work is supposed to have been produced in 1514.

8 Ligeti 1942-4, pp.1-2.

9 Reproduced in pp.1-26 in Lokesh Chandra 1982. Its title in Mongolian is *Qutuγ-tu manjusiri-yin nere-yi üneger ügüleküi kemekü*.

10 Heissig 1954, p.22. This is called as *Qutuγ-tu manjusiri-yin ner-e-yi üneger ügüleküi*.

11 Heissig 1954, pp.34-35. Its Mongolian title is *Mañjuśrījñāna sadova-yin ünemleküi nere-yi üneger ugülegči*.

12 Heissig 1954, pp.44-47. We have further two dhāraṇī collections containing this work; namely, PLB67 *Sungdui terigün / nögtüge bölüg*, a publication of 1727 and PLB72 *Zungdui terigün / nögtüge bölüg orosiba* printed in 1729 but the titles and the texts included in both are coincident with those of PLB13.

Moreover there is a manuscript of this work unknown to us, a holding of the the Institute of Oriental Manuscripts of the Russian Academy of Science in St. Petersburg, of which full text was given in Sazykin and Higuchi 2006. This manuscript seemingly belongs to A but it might be based on another Tibetan original in view of the fact that we find variant forms in their lines. The details will be given in the exhaustive study now in preparation.

13 A is the line of the quadrilingual version and B is that of the Kanjur version. Formal differences within each variant are not discussed here. The Tibetan and the Chinese lines

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given in the quadrilingual version are shown for the convenience of reference.

14 X consists of thirty-two leaves (25.5/9.5cm, 21/7cm) with sixteen lines on each page and Y has forty leaves (28.5/9cm, 24/6.5cm) with fifteen lines on each page. In both manuscripts the line(s) at the middle of each page are written with red ink and the other lines with black ink. Their calligraphic features show that they both are of the 17th century.