

**SOME FEATURES OF MONGOLIAN HANDWRITTEN KANJUR,
KEPT IN NATIONAL LIBRARY OF MONGOLIA**

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Mongols began the translation of Tibetan Kanjur which consists of more than 100 volumes from the early 13-14th centuries. The Turfan collection and the facts of historical sources, as well as old translations are the confirmation of it. For example, some fragments of mongolian translations of Kanjur, such as *Bhagavatī-prajñāpāramitā-hṛdaya*¹, *Ārya-bhadracaryā-praṇidhāna-rāja*², *Manjuśrīnāmasaṅgī*³, *Karmaśataka*⁴ are inherited to us through Turfan collection⁵. During this period, some translators such as Čoski-odser, Šesrab sengge and Biranashri translated some works of the Kanjur and Tanjur and these translations came to our time.

Also, Čoski-odser translated Tibetan *Bodhicharyāvātāra* and wrote commentary to this work in Tibetan. It is marked in some historical sources that Čoski-odser translated Buddhist works from Tibetan during the reign of Qayisang Külüg \1308-1311\ qayan.

In the *Qayan's written Introduction to the Kanjur* it is noted that translation authorities headed by Uigur pandita Čoski-odser translated all Sutra and Tantric works into Mongolian⁶. Šesrab sengge translated *Suvarṇaprabhāsottama sūtra*⁷ of 29 chapters and *Pañcaraksā*⁸ from Tibetan.

While Čoski-odser and Šesrab sengge translated Buddhist works from Tibetan, translator named Biranashri translated them from Sanskrit and Chinese. For example, he translated *Doluyan ebügen neretü odun u sudur*⁹ from Chinese.

During the active spread of Buddhism in 16-17th century, translation of Kanjur and Tanjur which began in the early 13-14th century was increased. The translation of Mongols spread during the reign of Altan qayan of Tümed \1507-1581\ and his successors such as Dügüreng

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¹) In Tibetan: Shes rab nying po, in Mongolian: Bilig ün jirüken.

²) In Tibetan: Bzang spyod smon lam, in Mongolian: Irüger-ün qayan.

³) In Tibetan: 'jam dpal gyi mtshan brjod, in Mongolian: Manjusiri yin ner-e yi üneker ögüleküi.

⁴) In Tibetan: Las brgya tham pa, in Mongolian: Jaγun üyile tü.

⁵) L.Khurelbaatar, *Mongol orchuulgyn товчоон /Songodog orchuulgyn zarchim, uran chadvaryn asuudald/, Ulsyn khevleliin gazar, Ulaanbaatar, 1995, 10.*

⁶) *Catalogue du Kanjur Mongol Imprime*, par L.Ligeti, Budapest, 1942, 333.

⁷) In Tibetan: Gser 'od, in Mongolian: Altan gerel.

⁸) In Tibetan: Grwa lnga, in Mongolian: Tabun sakiyan.

⁹) In Chinese: Bei deu ěi sing ging, In Tibetan: sme bdun zhes bya ba skar ma'I mdo.

Sengge \1582-1585\, Namudai sečen\1586-1607\ . The translation of Kanjur was completed in this period as recorded in *Čakravardi Altan qayan u tuyuji*.

It is noted that

The head sutra of Prajñāpāramitā was translated from the Black Dragon-Year till White Rat-Year and was published.... Later, Namudai sečen qayan, Jönggen qatun and Qung tayiji, the three ruled the country of exalted holy Qayan according to the dharma and the learned translators of the glorious three Tumen, and Siregetü güsi čorji and Ayusi Ananda manjuširi güsi translated completely the hundred and eight volumes of the Kanjur, taught by the Buddha, into Mongolian between the Black Tiger-Year and the Red Sheep- Year "¹⁰

In other words, the translation of *Prajñāpāramitā sutra* was completed between 1592 and 1600 and the full translation of Kanjur was completed between 1602 and 1607. As written in historical sources, after Altan Qayan and his successors, Kanjur was translated by the order of Liydan Qayan.

In a historical source named *Altan kürdün mingyan kegesütü*, it is noted that by the order of Liydan Qayan

thirty three translators under the leadership of Küngga odzer translated Kanjur into Mongolian and published it in gold¹¹.

A source *Altan erike* written by Nata let us know that the translation of Kanjur

began on November 21th of 11th Rab 'byung called rnam 'byung" in the year of Earth Dragon and ended on 15th of midsummer lunar month of the next year¹²,

which means that the translation activity began from 21th of November of 1628 till 16th of May of 1629.

Also it is mentioned that this Kanjur had 113 volumes. After the completion of the translation of Tibetan Kanjur, it was again compared with the original Tibetan text and re-edited and published between 1717 and 1720. In the colophon of this printed Kanjur, names of 50-60 translators were recorded.

Because works in Kanjur had been translated from Tibetan into Mongolian for over many centuries, those works preserve Mongolian language features of different periods. Therefore, Mongolian Kanjur is an important subject for the studies of Mongolian written language development and Mongolian heritage and tradition of translation. Further, study of colophons of Kanjur can be an important source for the study of Mongolian translation history.

The Mongolian unique cultural heritage Kanjur is kept in both manuscript and printed versions not only in Mongolia but also in other countries of the world. For example, handwritten Kanjur is kept in Ulaanbaatar, Mongolia, St.Petersburg and Ulan-Ude, Russia, Kopenhagen, Denmark and Inner Mongolia, China¹³. In this report, I will talk briefly about some features of Ulaanbaatar's handwritten Kanjur.

Mongolian handwritten Kanjur was brought from Bayisingtu monastery of Tüsiyetü Qan khanate's province /present Umnu-govi aimag/ by the ex-director of the Institute of Scripts

¹⁰⁾ *Čakravardi Altan qayan u tuyuji, khurvuulj*, tailbar zuult, neriin khelkhee khiisen doktor D.Zayabaatar, Ulaanbaatar, 2006, 84.

¹¹⁾ *Altan kürdün mingyan kegesütü*, Mongol bichgees khurvuulj, orshil bichij, tailbar khavsralt khiisen T.Jamyansuren, L.Khaliun, Ulaanbaatar, 2006, 87.

¹²⁾ *Altan erike*, Mongol bichgees khurvuulj, orshil bichij, tailbar khiisen, D.Burnee, 2006, 49.

¹³⁾ One volume from Mongolian handwritten Kanjur is kept in Kopenhagen /see: Karenina Kollmar Paulenz, *The transmission of the Mongolian Kanjur*, *The many canons of Tibetan Buddhism: PIATS 2000: Tibetan studies*, 161/, also 13 volumes in Inner Mongolia, China /see: Č.Kesigtoγtaqu, *Mongγol-un erten-ü utq-a jokiyal-un sin-e sudulal, Öbür Mongγol-un keblel-ün qoriy-a*, 1998, 389./

Minister Jamiyan. It is said that because local people didn't want to give Kanjur to the Minister, they had hidden some of the volumes, so some volumes were missing.

This Kanjur is incomplete and scholars have different opinions about its complete number of volumes. While L.Khurelbaatar wrote that Mongolian handwritten Kanjur has 76 volumes¹⁴, Sh. Bira noted that it has about 70 volumes¹⁵ and Z.K.Kasyanenko mentioned that 58 volumes are kept in the National Library of Mongolia plus 2 volumes found from Bayisingtu monastery¹⁶.

National Library's employees listed the volumes, scanned and wrote them in CD for keeping. We checked 70 volumes according to the list, and found out that some division, number and title of works differ from the works registered in catalogues of St.Petersburg Kanjur and printed one. Also different works were recorded under the same name in this list and some copies of volumes were found.

As our written Kanjur was incomplete that some works were missing from the beginning and the end, we used a catalogue of St.Petersburg Kanjur which was composed by Z.K. Kasyanenko and a catalogue of Mongolian Kanjur and Tanjur published in Inner Mongolia in 2002 in order to define the titles of those works. In this report UBK stands for Ulaanbaatar's handwritten Kanjur, SPK stands for St.Petersburg Kanjur, and PK stands for Printed Kanjur respectively.

Texts of Kanjur were written on Chinese paper which is called "muutuu"¹⁷ in Mongolian. Some pages were torn or ripped. Some words and phrases were erased. Missing words were inserted between lines and torn pages were pasted on paper. Some Tibetan words were written or transcribed phonetically between lines.

Some pagination is abbreviated and a new sheet is inserted to complete the writing. While some texts were written very neatly, others were written carelessly or ink was dripped on the sheet.

Lines 4-7 in the center of the pages and title of the works and chapters are written mostly with red ink but pages written only with black ink were also found. Writings of some pages are the same, but some writings are different, apparently written by several people. Some pages can be numbered by colloquial pronunciation such as six and seven.

The sizes of text's paper and wraps are irregular. While most inner wraps are made with the same yellow cloth materials, other are made with different cloths.

Beautiful paintings of Buddha and his successors are found on the back and front pages of a few volumes.

Titles of most of works are written in strict consistency. Only after Sanscrit title follows Tibetan and then Mongolian. But titles of some works are not written in Sanscrit but in Chinese title, and then names in Shanshun and Sumba follow. Also instead of following the order of Sanscrit, Tibetan and Mongolian, some titles of works are in the order of Chinese, Mongolian and Tibetan. Instead of using a common phrase "mongyol un kele ber" /in

¹⁴⁾ *Tuvd Ganjur, Danjur, tuunii Mongold delgersen n*, Studia Mongolica, Tom.XIII(21), Fasc.1985, 65.

¹⁵⁾ Sh. Bira, *Mongoliin tuukh, soyol, tuukh bichlegiin sudalgaa*, Azi afrikiin khel, soyoliin khureelen, Tokyo, 1994,58-59.

¹⁶⁾ *Katalog peterburgskogo rukopisnogo "Ganjura"*, sostavleniye, vvedeniye, transliteratsiya I ukazateli Z.K.Kasyanenko, Moskva, 1993, 13.

¹⁷⁾ A of type coarse Chinese writing paper /see Charles Bawden, *Mongolian-English dictionary*, 1997, 221/.

Mongolian language/ a phrase "mongyolčilabasu" /translating in Mongolian/ is used. Here we considered UBK in general.

Regarding the some features of the structure

As compared the works which are listed in the UBK to those which are listed in the SPK and PK, general structure, sequences, titles and colophons of the works in the volume match in most cases. However, there are some differences.

Table №1

№	Ulaanbaatar's Kanjur	St.Petersburg Kanjur	Printed Kanjur
1	Dandr-a (11)	Dandir-a (26)	Dandr-a (25)
2	Yüm 10 (8)	Yüm (12)	Yüm (12)
3	Qorin tabun mingya-tu 5 (4)	Qorin tabun mingya-tu (4)	Qorin tabun mingya-tu (4)
4	-----	Arban naiman mingya-tu (2)	Arban naiman mingya-tu (3)
5	Naiman mingya-tu 2 (1)	Naiman mingya-tu (1)	Tümen silüg-tü (1)
6	Tümen silüg-tü (1)	Tümen silüg-tü (2)	Naiman mingya-tu (1)
7	-----	-----	Eldeb bilig baramid (1)
8	Olangki (1)	Olangki (6)	Olangki (6)
9	Erdeni dabquçuluysan (2)	Erdeni dabqurlig (6)	Erdeni dabqurliy (6)
10	Eldeb (20)	Eldeb (41)	Eldeb (33)
11	Dulv-a (8)	Dulv-a (13)	Dulv-a (16)
12	olan sudur (10)	-----	-----

The divisions *Eldeb baramid* and *Arban nayiman mingyatu* do not exist in the UBK and the divisions which are not mentioned in the table are marked with the dash sign. The division called *Olan sudur* that does not exist in both SPK and PK but it is included in the UBK. For instance, the majority of the sutras in the Kha volume of the *Olan sudur* are included in the *Eldeb* and *Danir-a* of the UBK and the PK.

Table №2¹⁸

Ulaanbaatar's Kanjur		St.Petersburg's Kanjur		Printed Kanjur	
division	Title	Division	Title	division	Title
Olan sudur 1	degedü medekün ü çinadu <u>kijayara</u> kürügsen ü jayun mingyan <u>küldi</u> eçe anyqan degedü bölüg	524 Yüm	<u>Bilig ün</u> çinadu kürügsen jayun mingyan toy a tu	0747 Yüm	<u>Bilig ün</u> çinadu kürügsen jayun mingyan toy a tu
Olan sudur 2	Qutuy tu vçir iyar oytalayçi bilig ün çinadu kijayara kürügsen neretü yeke kölgen sudur	669 Eldeb	Qutuy tu vçir iyar oytalayçi bilig ün çinadu kijayar a kürügsen neretü yeke kölgen sudur	0772 Eldeb bilig baramid	Qutuy tu vçir iyar oytalayçi bilig ün çinadu kijayara kürügsen neretü yeke kölgen sudur
Olan sudur 3	Qutuy tu oytaryuyin jirüken <u>kemekü</u> yeke kölgen sudur	813 Eldeb	Qutuy tu oytaryuyin jirüken sudur	1018 Eldeb	Qutuy tu oytaryuyin jirüken <u>neretü</u> yeke kölgen sudur
Olan sudur 4	Qutuy tu yajarun jirüken ü jayun naiman <u>belge</u>	280, 351, Dandir-a	Qutuy tu yajar un jirüken ü jayun naiman <u>neretü</u>	0332, 0528 Dandir-a	Qutuy tu yajar un jirüken ü jayun naiman <u>ner e</u> toytayal

¹⁸⁾ Since the size of the tables is much bigger, only some parts are taken.

	toytayal un tarni		toytayal tarni <u>luy a nigen e</u>		un tarni <u>luy a nigen e</u>
Olan sudur 5	Fajarun sudur	-	-	-	-
Olan sudur 6	Dabqur bayising un sudur	-	-	1093 Eldeb	Dabquçayuluysan qarsi yin sudur
Olan sudur 7	Qutuytu mayidari yin öçigsen naiman nom <u>kemekü</u> sudur	689 Eldeb	Qutuytu Mayidari yin öçigsen naiman nom <u>neretü yeke kölgen</u> sudur	-	-
Olan sudur 8	Qutuytu <u>saka yin kluusun qayan u</u> öçigsen sudur	702 Eldeb	Qutuytu <u>sagar a luus un qayan</u> öçigsen sudur	0910, 0911, 0912 Eldeb	Qutuytu <u>sagar a luus un qayan öçigsen neretü yeke kölgen</u> sudur
Olan sudur 9	Qutuytu yurban erdeni dur itegel yabuylqui neretü yeke kölgen sudur	-	-	-	-

Out of a total of 46 works in the volume, 31 works were not included in the SPK and 28 were not included in the PK. As a consequence of this difference, it may be supposed that the Tibetan original of UBK was different than those of SPK and PK. Except that, copies of some volumes are still remained. If the duplications such as the three copies of Da volume of *Śatasāhasrikā-prajñāpāramitā* and one copy of Kha volume of the *Pancaviṃśatisāhasrikā-prajñāpāramitā*, *Aṣṭasāhasrikā-prajñāpāramitā* as two volumes are excluded, in general, 66 volumes of handwritten Mongolian Kanjur are kept in the National Library of Mongolia.

Regarding the some features of the translations

Even though, most of works in the UBK match with the translations of SPK and PK, there are still some differences, beginning with the titles of the works.

The translation of the title of *shes rab kyi pha rol tu chyin pa stong phrag brgya ba* in Tibetan as *bilig ün činadu kürügsen jayun mingyan toy a tu* matches with the translation of the SPK and PK. However, the word *kijayar a* is added and translated in it as *bilig ün činadu kijayar a kürügsen jayun mingyan toy-a-tan*. The difference is that the word *költi* is added being translated as *bilig ün činadu kijayar a kürügsen jayun mingyan költi toy-a-tan*.

The word "*költi*" means "bye ba" in Tibetan and it is additionally a Sanskrit name of a word which means "ten million". But the word "*költi*" duplicates the meaning of it.

Table №3

Ulaanbaatar's Kanjur		St.Petersburg's Kanjur		Printed Kanjur	
vol	title	vol	Title	vol	Title
Ka	<u>degedü medekü nü</u> činadu kijayar a kürügsen jayun mingyan <u>köldi</u>	27, 524 (1)	<u>bilig ün činadu</u> kijayar a kürügsen jayun mingyan <u>toy-a-tu</u>	26, 0747	<u>bilig ün činadu</u> kürügsen jayun mingyan <u>toy-a-tu</u>
Kha	bilig ün činadu kürügsen jayun mingyan toy a tu	28, 525 (1)	bilig ün činadu kürügsen jayun mingyan toy a tu	27, 0748	bilig ün činadu kürügsen jayun mingyan toy a tu

Ga	bilig ün činadu kijayar a kürügsen jayun mingyan köldi toy-a-tan	29, 526 (1)	bilig ün činadu kürügsen jayun mingyan toy a tu	28, 0749	bilig ün činadu kürügsen jayun mingyan toy a tu
Ca	degedü medekün ü činadu kijayar a kürügsen jayun mingyan köldi	31, 528 (1)	bilig ün činadu kürügsen jayun mingyan toy a tu	30, 0751	bilig ün činadu kürügsen jayun mingyan toy a tu
Ja	bilig ün činadu kijayar a kürügsen jayun mingyan toy-a-tan köldi	33, 530 (1)	bilig ün činadu kürügsen jayun mingyan toy a tu	32, 0753	bilig ün činadu kürügsen jayun mingyan toy a tu
Nya	bilig ün činadu kijayar a kürügsen jayun mingyan köldi toy-a-tan	34, 531 (1)	bilig ün činadu kürügsen jayun mingyan toy a tu	33, 0754	bilig ün činadu kürügsen jayun mingyan toy a tu
Ta	bilig ün činadu kijayar a kürügsen jayun mingyan köldi toy-a-tan	35, 532 (1)	bilig ün činadu kürügsen jayun mingyan toy a tu	34, 0755	bilig ün činadu kürügsen jayun mingyan toy a tu
Da (3)	bilig ün činadu kijayar a kürügsen jayun mingyan köldi toy-a-tan	37, 534 (1)	bilig ün činadu kürügsen jayun mingyan toy a tu	36, 0757	bilig ün činadu kürügsen jayun mingyan toy a tu

Moreover, some examples show that previously translated versions have been translated distinctly. For instance, even though the word "bilig" was translated in the traditional way in the *Merged yaraqu yin orun* /tib.: dag yig mkhas pa'I 'byung gnas/ that was compiled in 1742 and other previous dictionaries, it was translated here as *degedü medekün*. The "shes" of the Tibetan word "shes rab" was translated as "medekün" and the last "rab" was translated as "degedü".

In general, comparing the colophons to those which are found in the SPK and PK, there are differences. From these differences, it is possible to find out which words were edited and what words were omitted in the PK and even to read correctly the words that are written incorrectly in the PK and the SPK. In other words, omission, addition and correction of words and sentences which were done during the procedure of copying the sutras can be seen in spite of the translation of one work.

Table №4

№	Ulaanbaatar's Kanjur	St.Petersburg's Kanjur	Printed Kanjur
1	nomlaqui dur-i	nomlaqui tur	nomlaqui çay tu
2	jüg teki	öber-e öber-e jüg teki sayuysan	öber-e öber-e sayuysan
3	qamuy-i medegçi-e	qamuy-i medegçi	qamuy-i medegçi
4	tuyuluysan boyda	tuyuluysan boyda	tuyuluysan
5	qamuy-i medeküi	qamuy-i medeküi	medegçi
6	nomlaju	Nomlaju	uqaju
7	delgeregülün öggüyü	delgeregülün öggüyü	delgeregüljüküi
8	terigülün	Terigülün	terigüten

This table shows that some words in the final part of the *Śatasāhasrikā-prajñāpāramitā*'s first volume match the translation of the third, fifth, sixth, seventh and eighth words in the SPK and the PK. However, the translation of the UBK slightly differs from it.

Regarding the some features of the colophons

There are many cases that the colophons in the UBK match with those in the PK and the SPK; however, information on translators who were not mentioned in the certain colophons exists in the UBK.

Table №5¹⁹

Title of work	Ulaanbaatar's Kanjur	St.Petersburg's Kanjur	Printed Kanjur
Naiman mingyatu	<u>Altan gerel ubasi</u>	Bsam gdan sengge	-----
Qorin tabun mingyatu, vol.Ga	Mergen bkabju		-----
Jayun üiletü	<u>Altan gerel ubasi</u>	Dai gü-ši šir-a Gabju	Gabju Dayi gü-ši
Sedkisi ügei gerel toyin uqayuluysan neretü nom un jüil	Seč en kü bandi <u>tayun</u> güsi	Sečen bandi güsi	this work not existed
Qutuy tu visvati yin sudur neretü	Tayi güng tayun Darqan sikü güsi Secen bandi	-----	-----
Qutuy tu qamuᠮ tegünčilen iregsen burqan u ulus un erdemi ögüleküi nom un jüil	Ayi güng tayun sikü güsi	-----	-----
Qutuy tu naiman burqad tu neretü yeke kölgen sudur	Maidari gündeng tayigüng tayun sikü güsi	-----	-----
Qutuy tu degedü saran ükin-a boşuy öggügsen neretü yeke kölgen sudur	Samdan sengge	-----	-----
burqan u sang nom aljiyas sagsabad tan-u gesegekuı neretu yeke	Ananda gü si ubasi, vcir mergen ubasi	Ananda güsi Vcir ubasi	Ananda güsi Vcir güsi
Yeke-de čiyuluysan-u yeke kölgen sudur-ača tegünčilen iregsen čoy-tu-yin tangyarılaysan neretü yeke kölgen sudur	Ananda güsi Vcir ubasi qoyar	Ananda güši	this work not existed
Qutuy-tu nom-un čoy-ča	<u>Samdan sengge</u>	—	—
Qutuy-tu esru-a-yin čoy-tuda bosuy öggügsen	<u>Samdan sengge</u>	—	Ye-šei sning-po sigü güsi

Seeing from these tables, the names of translators who were mentioned in the colophon of the UBK differ from those in the SPK and the PK. Some who were not mentioned in other Kanjurs were recorded, and as well as those who were mentioned in other translations were

¹⁹⁾ Since the size of the tables is much bigger, only some parts are taken.

not included in the UBK. However, additional information about the writers, and praise and mantras were included in this Kanjur. Thus the UBK table sheds light on translators for works in other Mongol Kanjurs. One of the translators Altangerel ubasi whose name was written as a translator for the *Aṣṭasāhasrikā-prajñāpāramitā* and the *Karmaśataka sutras*, is considered. Foreign and domestic scholars have done some researches on him and even printed several translations he made²⁰. For example, Ts.Damdinsuren and D.Yondon specified that the translator made translations of more than ten sutras such as *Yekede tonilyaḡči*, *Lamrim*, *Molon toyin u namtar*, *Daranata yin namtar*, *Aṣṭasāhasrikā-prajñāpāramitā*, *Karmaśataka*, *Arban jüg ün qarangqui yi geyigülügči*, and others. Since Ts.Damdinsuren named Gombodorji, Khalkha khan \1594-1655\ in certain books which were translated by Altangerel ubasi, it suggests that the translator was living around in the area where Tüsiyetü Qan Gombodorji lived²¹. Altangerel ubasi wrote the *Lamrim* devoting to the death of Tüsiyetü Qan. Tüsiyetü Qan died in 1655. The colophon in the *Aṣṭasāhasrikā-prajñāpāramitā*, *Karmaśataka* sutras say that the translations were made at the request of the Dayičin qun tayiji and Čayan Tara²². The source of *Altan kürdün mingyan kegesütü* by Darma güsi shows that there were different people who were entitled “Dayičin tayiji” among the successors of Tüsiyetü Qan²³. Therefore, this must be reviewed in the future.

Similar to the including of Altangerel ubasi’s translations of *Aṣṭasāhasrikā-prajñāpāramitā* and *Karmaśataka* in our written Kanjur, other translation of the Tibetan *Mdo mdzangs blun* or in Mongolian *Üliger ün dalai*, a well-known sutra among Mongolians, consisted in it.

In volume A from division of *Eldeb* of the Mongolian Kanjur, a sutra called *Üliger-ün dalai* exists where a sutra called *Siluyun unultu* that is translated by Siregetü güsi is in the 102nd volume of SPK and 90th volume of PK. A sutra called *Siluyun budayun üy-e onuqui* is in the UBK; however, it does not contain a colophon. This sutra is a translation of the Toyin güsi. The translation by Toyin güsi was transcribed and published by Ts.Shagdarsuren in 1989 in Budapest. A detailed colophon recounting the Toyin güsi made it is in the sutra²⁴. Moreover, a historian J.Gerelbadrakh transcribed the source *Buriyad toyin güši-yin aq-a degüü yurban-dur irege edüi čaγ-un bayidal-un duridqal orusibai* that is related to the biography of the Toyin güsi, and published it in 2006, attaching a detailed introduction to the

²⁰⁾ Ts. Damdinsuren, *17 zuuny ekhnii uyiin orchuulagch Altangerel uvshiin tukha zarim medee*, Monggoliin uran zokhioliin uv ulamjlaliin asuudald I, 1987; *Molon Toyin’s journey into the hell, Altangerel’s translation*, Vol. I Introduction and transcription by László Lörinz, Monumenta Linguae Mongolicae collecta VIII, Akademiai Kiado, Vol. II, Facsimile Budapest, 1982., D.Yondon, *Some additional facts on Altangerel Ubasi’s translation activity*.-Studia Mongolica, Tom.VII (15), Fasc.15.UB, 1980 (1982).

²¹⁾ Ts. Damdinsuren, *17 zuuny ekhnii uyiin orchuulagch Altangerel uvshiin tukha zarim medee*, Monggoliin uran zokhioliin uv ulamjlaliin asuudald I, 1987, 121.

²²⁾ *Aṣṭasāhasrikā-prajñāpāramitā*, 108b; *Karmaśataka*, 149a.

²³⁾ *Altan kürdün mingyan kegesütü*, Mongol bichgees khurvuulj, orshil bichij, tailbar khavsralt khiisen T.Jamyansuren, L.Khaliun, Ulaanbaatar, 2006, 114.

²⁴⁾ *Le Damamūkonamasūtra Texte Mongol du Toyin guisi* par C.Šagdarsüren, Budapest, 1989, 460.

source²⁵. According to him, Toyin güsi was a renowned lama among Khalkhas, who did researches for five years alongside the first Javzandamba of Khalkha. He wrote about his travel from Doloonuur assembly to his homeland Qori Babučı in 1691. Seeing from this, the translators Altangerel and Toyin güsi seemed to have lived at nearly the same time, from the mid to late 17th century.

Having reviewed the information based on the above mentioned colophons, the translations in the UBK are related to the period of 17th century. Thus, it gives a possibility to suppose that this Kanjur is a kind of copy in the mid of 17th century. I think, on the other hand, the incorporating of translations by the well-known translators in Khalkha into the handwritten Kanjur may prove somehow Sh.Bira's writing that the handwritten Mongolian Kanjur is a copy of the Kanjur that was made during the reign of Liydan Qayan in Khalkha²⁶.

²⁵⁾ *Buriyad toyin güši-yin aq-a degüü yurban-dur irege edüi čay-un bayidal-un duridqal orusibai*, Monumenta Historica Mongolorum, Mongolian State Unoversity of Education, Tom.I, Fasc.I, Ulaanbaatar, 2006.

²⁶⁾ Sh. Bira, *Mongoliin tuukh, soyol, tuukh bichlegiin sudalgaa*, Azi afrikiin khel, soyoliin khureelen, Tokyo, 1994,59.