



The Mongolian title

many of the works of the 17th and 18th century were written simultaneously in the two languages, or translated from the one into the other immediately.

The lamaist ecclesiastical historiographer 'Jig med rig pa'i rdo rje, who wrote his *Hor č'os byun*<sup>6</sup> in 1819, apparently based his concise presentation of the life of *Neyiči toyin* on the *D*, even relating a few sentences from it literally, as shown in Section 10.

The *D* was first mentioned in European literature by J. E. KOVALEVSKI among the sources for his "Dictionnaire Mongol-Russe-Français"<sup>7</sup>. In 1880, G. T. GOLSTUNSKIJ gave a brief summary of the *D*<sup>8</sup> which was repeated by the Archimandrite GURIJ<sup>9</sup>. Later, B. Y. VLADIMIRTSOV referred to the *D* when pointing out and correcting<sup>10</sup> the mistake made by A. POZDNEEV<sup>11</sup> in assigning the foundation of the monastery *Baya juu* in Kōke Khota (Kuei-hua) to *Neyiči toyin* instead of to *Ombu qung tayiři*. *Neyiči toyin* is to be credited (*D*, fol. 79 v.) only with having restored the then ruined *Baya juu*, about 1652. VLADIMIRTSOV, in his unrivalled "Obshchestvennij Stroj Mongolov"<sup>12</sup>, likewise referred to the *D* as a source for the social structure of

*teüke* which was written simultaneously in Chinese and Manchu in 1732, and later, in 1839 translated into Mongolian. (Cf. m. Zum Umfang der mongolischen Geschichtsliteratur. Monumenta Serica X. 1945. 218.) A simultaneous Mongolian version was also ordered of *Hor č'os byun*. (Mon. Ser. X. I. c.)

<sup>6</sup> Tibetan text edited and translated into German by G. HUTH, Geschichte des Buddhismus in der Mongolei. Vol. I [Tibetan text] Strassburg 1892; Vol. II [Translation] Strassburg 1896. 253-261. A handy recent edition of the Tibetan text by HASHIMOTO KŌHŌ, *Chibetto-bun Mōko Rama-kyō-shi*. Tokyo 1940. 427 pp. Recently it has been shown by G. M. ROERICH, The Author of the *Hor-chos-hbyung*, JRAS 1946. 192-196, that 'Jigs med nam mk'a merely inspired this work, while it was actually composed by 'Jig med rig pa'i rdo rje from the East Mongolian Tümet.

<sup>7</sup> Vol. I. Kazan 1844. IX sq.

<sup>8</sup> Mongolo-Oiratskie Zakony 1640, g. (The Mongol-Oiratian Laws from 1640.) St. Petersburg 1880. 74-78.

<sup>9</sup> Ocherki po Istorij Rasprostraneniya Khristianstva sredi Mongol'skikh Plemen (A Survey of the Expansion of Christianity amongst the Mongols), Vol. I. Kazan 1915. 151-153.

<sup>10</sup> Nadpisi na skalakh khalkhaskogo Tsoktu taidzi (The Rock Inscriptions of Tsoktu Taidzi of the Khalkha). IZV. A. N. 1927. 227.

<sup>11</sup> Mongoliya i Mongoly, II. St. Petersburg 1898. 58-59. POZDNEEV also erroneously confuses *Neyiči toyin* with his later incarnations, the *Neyiči toyin* Khutukhtu or (p. 57) *Jasay da lama Neyiči toyin* Khutukhtu, who was K'ang-hsi 36 (1697) the abbot of the monastery *Yeke juu* in Kōke Khota (Kuei-hua).

<sup>12</sup> Leningrad 1934. 18. French translation by M. CARROW, Le Régime social des Mongols. Paris 1948. 21 etc.; from now on cited VLADIMIRTSOV (1948).