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Mongolian Buddhist Terminology over the Ages**Abstract**

The paper compares Buddhist terminology of the 14th and that of the 16–17th centuries by giving some examples taken from the *Pañcarakṣā* – the ‘Five Books of Protection’ – which was translated twice in the given times. It is presented that the early translations used mostly Sanskrit terms taken over from the Uighur, while later translations followed the Tibetan ‘fashion’ of translating expressions word for word. The short lists of common words, names of evil spirits, those of the Bodhisattvas, gods, disciples of the Buddha and child-disease-agents give an idea about the process of how the terminology changed over the centuries.

Buddhism reached the Mongols as early as the 13th century. Translation activity flourished. The most important sūtras were translated mostly from Uighur. Buddhist terms were taken over from this language as they had not existed in the Mongolian language till then. The *Pañcarakṣā*, the ‘Five Books of Protection’, were among the early translations. Some authors state that Chos-kyi ’od-zer was responsible for the translation, others state that the work was carried out by Shes-rab seng-ge about 30–40 years later.¹

¹ P. Aalto published the transcription of the 14th century version: *Qutuytu Pañcarakṣā kemekü tabun sakiyan neretü yeke kölgen sudur. Nach dem stockholmer xylograph 15.1.699 hrsg. von —*, 211p. Asiatische Forschungen 10, Otto Harrassowitz, Wiesbaden 1961. Prof. Ligeti wrote a detailed critique on it: L. Ligeti, “Compte-rendu de P. Aalto, Qutuytu Pañcarakṣā kemekü tabun sakiyan neretü yeke kölgen sudur” in: *Acta Orient. Hung.* XIV (1962), pp. 317–328. Cf. also: Aalto, P., “Prolegomena to an edition of Pañcarakṣā in: *Studia Orientalis* 19:12 (1954), 48 p. On the translator and date of translation of the Pañcarakṣā cf. Sagaster, K., “Hat Č’os-kyi’od zer die Pañcarakṣā ins mongolische übersetzt?” in: *Olon Ulsyn Mongolč Erdemteniin II ix xural II. bot’*, Ulaanbaatar 1973, pp. 85–96, and D. Ceren sodnom, *XIV juuni üyeiin yaruu nairagč Čojji-Odser* [Chos-kyi ’od-zer, the 14th centry poet], Ulaanbaatar 1969, and cf. C. Damdinsüren, *Mongyol uran joxioliin toim* 1957. pp. 152–161,

Anyhow, we have a nice 14th century version of the *Pañcarakṣā*, that well represents the Buddhist terminology of that epoch. New ideas had arrived to Mongol land and they did not find the appropriate words to manifest themselves. The most evident method was to take over Sanskrit words and expressions already existing in Uighur.

In the following centuries Buddhism declined, nearly disappeared from Mongol lands. The revival came in the 16–17th centuries. This time Buddhism arrived from Tibet. Scriptures were translated from Tibetan and the Tibetan translating method was followed, that is: to translate terms and even names word for word. Old sūtras were dug out and corrected according to the new norms. Among others the *Pañcarakṣā* was also reworked by Ayusi, the famous reformer translator. The 14th century version and Ayusi's translation (1598) are identical nearly word for word, except for the Buddhist terminology. New terms were introduced into the Mongolian language, now on the basis of Tibetan equivalents.

This paper will present differences between old and new translations of some of these terms on the basis of examples taken from the *Pañcarakṣā* of the 14th century and that of Ayusi.

Common words, names of evil spirits:

Pañcarakṣā 1345	Sanskrit	Ayusi's <i>Pañcarakṣā</i>	Tibetan	English translation of the Mongolian text of Ayusi
čidkür ²	yakṣa	qoor öggügči	gnod sbyin	one that causes harm
ragš-a ³	rakṣasa	mangγus	srin po	monster
gandarvi ⁴	gandharva	ünür idesiten	dri za	smell eater
asuri ⁵	asura	tngrī busu	lha ma yin	asura, not a god
garudī ⁶	garuḍa	oytarγui-dur nisügči	nam mkha' lding	one flying in the sky
kinari ⁷	kinnara	kümün busu	mi 'am ci	not a man, a man or what?
kumbandī ⁸	kumbhāṇḍa	qumqa kebelitü	grul bum	one with a vessel-like belly

W. Heissig, *Blockdrucke*, pp. 16–17. S. Mönhshaihan published the transcription of the oldest Ulan Bator version: *Pañcarakṣā. A Mongolian Translation from 1345. Introduced by —, ed. by G. Bethlenfalvy*. Series: Treasures of Mongolian Culture and Tibeto-Mongolian Buddhism Vol. 3, State Central Library of Mongolia, Research Group for Altaic Studies, Hungarian Academy of Sciences, Budapest 2005. G. Kara published the transcription of the Ayusi version: Kara G., *Az öt oltalom könyve. Pañcarakṣā. Ayusi átdolgozott kiadása* [Ayusi's revised edition]. Series: Mongol Nyelvemléktár VIII, Budapest 1965, 254 p.; G. Kara, Catalogue, Nos 3, 78, 321.

² Mvy 3218.

³ Mvy 4764.

⁴ Mvy 3219.

⁵ Mvy 3220.

⁶ Mvy 3222.

⁷ Mvy 3223.

⁸ Mvy 4755.

Pañcarakṣa 1345	Sanskrit	A y u s i 's <i>Pañcarakṣa</i>	Tibetan	English translation of the Mongolian text of A y u s i
maḡoraki ⁹	mahoraga	unḡily-a kebeli- tü	lto 'phye chen po	one with flabby belly
birid ¹⁰	preta	birid	yi dvags	preta, hungry ghost
bisači ¹¹	piśaca	miq-a idesiten	sha za	flesh eater
abismari ¹²	apasmāra	Umartayčīn (but see umartayuluyči further)	brjed byed	one that is forgetful
vidar ¹³	vetāla	ūkeger bosqayči	ro langs	soul of the dead
udmandi ¹⁴	unmāda	ḡalḡayuraḡuluyči	smyo byed	one that makes mad
budani ¹⁵	pūtana	buti	srul po	one that makes rotten or putrid
gadabudani ¹⁶	kaṭapūtana	nabtarqai bey- e-tü	lus srul po	shabby, rotten
maḡaraja ¹⁷		dörben yeke qayan	rgyal chen bzhi'i ris	the four great kings, cāturmahārājakāyika
siravang		čingḡalan sonosusyči	nyan thos pa	one who firmly hears, disciple (=śrāvaka)
arqad		dayin-i daruysan	dgra bcom pa	one who subdues the enemy (=arhat)
bratikabud ¹⁸	pratyeka buddha	öber-iyen burqan	rang sangs rgyas	a buddha who has found enlightenment for himself but does not reveal it (=pratyeka buddha)
ayaḡ-qa teḡimlig ¹⁹		buyan-i sakiyči	dge slon	worthy of honour

⁹ Mvy 3224.¹⁰ Mvy 4754.¹¹ Mvy 4755.¹² Mvy 4762.¹³ Grünwedel, *Mythologie*, 102, 187, 192.¹⁴ Mvy 4760.¹⁵ Mvy 4758.¹⁶ Mvy 4759.¹⁷ Mvy 3078.¹⁸ Mvy 3078.¹⁹ Mvy 186.

Names of Bodhisattvas, gods, the disciples of Buddha:

Pañcarakṣa 1345	Sanskrit	A y u s i ' s Pañcarakṣa	Tibetan	English translation
Maq-a Modgalavani ²⁰	Maudgalyāyāna	Modgalayani	Mo'u dgal mchan chen po	Great Maudgalyāyāna
Saribudari ²¹	Śāriputra	Šarabo-di-yin köbegün	Shari'i bu	Son of Śāri
Maq-a Gašib ²²	Mahākāśyapa	Yeke gerel-i sakiyči	'Od srungs che	Great light- keeper
Gay-a Gašib ²³	Gayā-kāśyapa	Gerel sakiyči	Gaya 'od srung	Light-keeper
Nadi Gašib ²⁴	Nadī-kāśyapa	Müren-ü gerel sakiyči	Chu klung 'od srung	Protector of the light of a river
Urubilu-a Gašib ²⁵	Uruvilvākāśyapa	Gerel sakiyči	Lteng rgyas 'od srung	Protector of light
Ajnadagôddani	Ajñatakaundinya	Gô-dani aġinai	Kun-shes ko'u 'di nya	One having understood all
Nindiki ²⁶	Nandika	Bayasqayči	Dga' bo	One who makes delighted
Gadavani	Khadiravaṇika	Yeke gā-dav-a- yin köbegün	Seng ldeng nags pa	Son of Khadiravaṇa
Bakuli ²⁷	Vakkula	Paggula	Dngos su gzhag	Vakkula, T: the Manifested

²⁰ “Disciple of Buddha”, Mvy 1033 gives: *Modgalavani*, or the Tanjur version: *Modgali-yin köbegün*. Lokesh Chandra 1025, *Encyclopaedia*, p. 336.

²¹ Skr. *Śāriputra*, Tib. *Sha-ri'i bu* “disciple of Buddha”, Mvy 1032 gives: *Šari-yin köbegün*. Lokesh Chandra 1024, *Encyclopaedia*, p. 480.

²² Skr. *Mahā-kāśyapa*, Tib. *Ston-par khas-blangs 'od-srungs-che* “one of the 16 śrāvaka -s”. Lokesh Chandra 1026, *Encyclopaedia*, p. 310.

²³ Skr. *Gayā-kāśyapa*, Tib. *Ga-ya 'od-srung* “Light keeper of time”, “one of the 16 śrāvaka -s”, Mvy 1064 gives: *Gay-a-kašib*, *Encyclopaedia*, p. 170.

²⁴ Skr. *Nadī-kāśyapa*, Tib. *Chu-klung-'od-srung* “Light keeper River” “one of the 16 śrāvaka -s”, Mvy 1050 gives *Mada kašib*, or the Tanjur version: *Gerel sakiyči müren*. Cf. Lokesh Chandra 98, *Encyclopaedia*, p. 357.

²⁵ Skr. *Uruvilā-kāśyapa*, Tib. *Lten-rgyas-'od-srung* “Light keeper” “one of the 16 śrāvaka -s”, Mvy 1049 gives: *Urubila-kašib*, or the Tanjur version: *Gerel sakiyči Urubila*. Lokesh Chandra 97, *Encyclopaedia*, p. 566.

²⁶ Skr. *Nanda*, Tib. *Dga'-go*, Mvy 1041 gives: *Bayasqulang* or *Bayasqulang-tu* “Delight”. Cf. Ligeti, *Répertoire* 489, Lokesh Chandra 130, *Encyclopaedia*, 363.

²⁷ “one of the 16 śrāvaka -s”, Mvy 1065.

Pañcarakṣa 1345	Sanskrit	Ayusi's Pañcarakṣa	Tibetan	English translation
Asvañi ²⁸	Aśva-jit	Morin nomoyadqaγči	Rta thul	Tamer of horses
Subudī ²⁹	Subhūtā	Masi tegüsügšen	Rab 'byor	Perfect
Subaqu ³⁰	Subāhunā	Sayin γar-tu	Lag bzang	One with good arms
Anirudī ³¹	Aniruddha	Ülü türidügči	Ma 'gags-pa	Unhindered
Irivadi ³²	Revatī	Turqaru ayimaγ	Nam gru'i gdon	Continual
Ananda ³³	Ānanda	Qamuγ-un bayasqulang	Kun dga' bo	Delight of all
Gosdili ³⁴	Kausthila	Yeke kebelitü	Gsus po che	One with great belly
Bakuli ³⁵	Vakkula	Paggula	Ba ku la 'am Ngos su gzhag	Bakula, the Manifested

Names of the 15 evil spirits that cause child disease³⁶ (there are actually more)

Pañcarakṣa 1345	Sanskrit	Ayusi's Pañcarakṣa	Tibetan	English translation
Manjuki	Mañjuka	ǰögelen, üker-ün bey-e-tü	Jam po ba glang	Tender, the cow bodied one
Margarañi	Mrgarāja	Göröged-ün qan görögesün metü	Ri dvags rgyal	Ruler of the wild animals, similar to a roe
Iskandi- abasmari	Skandhāpārmāra	Qatayir, köbegün- ü bey-e-tü	Skem byed	Emaciated, with a boy's body

²⁸ Skr. *Aśvajit* “one of the 16 *śrāvaka* -s”. Tib. *Rta-thul*, *Mvy* 1037 gives: *Morin nomoyadqači* “Tamer of Horses”. Cf. Ligeti, *Répertoire*, p. 473. *Encyclopaedia*, 8.

²⁹ *Mvy* 1035.

³⁰ *Mvy* 159, 3243.

³¹ *Mvy* 3608.

³² *Mvy* 3212.

³³ Kow. I/9.

³⁴ *Mvy* 1065.

³⁵ *Mvy* 3212.

³⁶ For the evil spirits causing child disease cf. Sárközi-Sazykin, *Calling the Soul*, pp. 162–163, Ch.R. Bawden, *Supernatural Element*, I, p. 243–248, Birtalan, Á., *Mongolische Mythologie*, pp. 936–937, Pictures representing these evil spirits cf. *Atlas tibetskoj mediciny*, pp. 315–319 and Sárközi-Sazykin, p. 234.

Pañcarakṣa 1345	Sanskrit	Ayusi's Pañcarakṣa	Tibetan	English translation
Mustiki	Muṣṭika	Umartayuluyçi	Brjed byed	One who brings in forgetfulness
		Nidurya-tan, keriye-yin bey- e-tü	Khu tshur can	One with clanched hands, with the body of a crow
Mataraki	Mātrkā	Ekener-ün imayan-u bey-e-tü	Ma mo	Woman, with the body of a goat
Čamaki	Jāmikā	Morin- bey-e-tü, morin	Ja mi rta	With the body of a horse, horse
Tačiyal-tu		Tayalal-tu, včir-un bey-e-tü	Dod pa can	Desirable, with a vajra-body
Kamini	Kāminī	Torqaru toqai, noqai-yin bey-e-tü		Continual, with the body of a dog
Irivadi	Revatī		Nam gru'i gdon	Revati demon,
Butani	Pūtanā	Guyilinči, yaqai- yin bey-e-tü	Srul po	Beggar (T: Spirit with rotten body), with the body of a pig
Matarnandi	Mātrnandā	Ülü bayasuyçi, misun bey-e-tü	Ma dga 'byed	Unhappy one with a body of cat
Sakuni	Śakunigraha	Sibaγun-u bey- e-tü	Gnya lags can	One with the body of a bird
Kantabani	Kaṇṭapāṇinī	Küjügün γar-tan, takiy-a-gi-yin bey-e-tü		?, with the body of a chicken
		Sibaγun	Bya gags	Bird
Mukamandi	Mukhaṇḍika	Čimeg-ün küčün, sir-a sibaγun-u bey-e-tü	Bzhin rgyan	Decoration, with the body of an owl
Alambi	Ālamba	Nidün-ü qubi, baybayay-yin bey-e-tü	Mig 'phyang ba	Eyes' share, with the body of a bat

A critical edition of the *Pañcarakṣā* will provide us with rich information concerning the ‘fashion’ of using certain terminology when translating Buddhist literature in the 14th century and the later changes in the 16–17th centuries.

Pañcarakṣa 1345	Sanskrit	Ayusi's <i>Pañcarakṣa</i>	Tibetan	English translation
Mañjuki	Mañjuka	Žögelen, üker-ün bey-e-tü	'Jam po ba glang	Tender, with a body of a cow
Margaraḥi	Mṛgarāja	Göröged-ün qan, görögesün metü	Ri dvags rgyal	Ruler of wild animals, similar to a roe
Iskandi- abasmari	Skandhāpārmāra	Qatayir, köbegün- ü bey-e-tü	Skem byed	Emaciated, with a boy's body
Mustiki	Muṣṭika	Umartayuluyči	Brjed byed	One who brings in forgetfulness
ø	ø	Nidurya-tan, kerige-yin bey- e-tü	Khu tshur can	One with clenched hands, with a body of a crow
Mataraki	Mātṛkā	Ekener-ün imayan-u bey-e-tü	Ma mo	Woman, with a body of a goat
Čamaki	Jāmikā	Morin bey-e-tü, morin	Ja mi rta	With a body of a horse, horse
Tačiyal-tu		Tayalal-tu, včir-un bey-e-tü	'Dod pa can	Desirable, with a vajra-body
Kamini	Kāminī	Torqaru toqai, noqai-yin bey-e-tü	ø	Continual, with a body of a dog
Irivadi	Revatī	ø	Nam gru'i gdon	Revati demon,
Butani	Pūtanā	Гуйилинчи ѳақай- yin bey-e-tü	Srul po	Beggar (T: Spirit with a rotten body), with a body of a pig
Matarnandi	Mātṛnandā	Ülü bayasuyči, misun bey-e-tü	Ma dga 'byed	Unhappy one with a body of a cat
Sakuni	Śakunigraha	Sibayun-u bey- e-tü	Gnya lags can	One with a body of a bird

Pañcarakṣa 1345	Sanskrit	Ayusi's <i>Pañcarakṣa</i>	Tibetan	English translation
Kantabani	Kaṇṭapāṇinī	Küjügün γar-tan, takiy-a-gi-yin bey-e-tü	ø	?, with a body of a chicken
Mukamandi	ø	Sibaγun	Bya gags	Bird
Alambi	Mukhamaṇḍika	Čimeg-ün küčün, sir-a sibaγun-u bey-e-tü	Bzhin rgyan	Decoration, with a body of an owl
	Ālamba	Nidün-tü qubi, baγbaγay-yin bey-e-tü	Mig 'phyang ba	Eyes' share, with a body of a bat

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