

ALICE SÁRKÖZI

(Budapest)

Incense Offering to the Mongolian God of Horses**Abstract**

The paper presents a prayer to *Atay-a tengri*, the Mongolian God of Horses, acquired by the Hungarian-Mongolian ethnographical and linguistic expedition to Mongolia in 1998. The prayer is a rare example of an incense offering which names all objects to be offered to the God and their functions. The text of this particular prayer is compared to others of this kind and to the cult of *Atay-a tengri* in general. His cult is largely practiced among the Aga- and Khorī Buryats and the Chahars.

*

Ninty-nine *tengri*-s (heavenly beings) are worshiped in Mongolian folk religion. They are divided into two groups: the forty four *tengri*-s of the Eastern side and the fifty-five *tengri*-s of the Western side.

Atay-a tengri is first, the leader of the forty-four Eastern, malevolent gods in opposition with the fifty-five benevolent gods of the West with *Esen Malayan Tengri* at their head. His name is explained in two ways: some researchers state that it means “jealous” coming from the noun *atay-a* “envy, jealousy, emulation, rivalry”¹ and explain that he was envious of the other gods of the Western side. Others say that his name comes from the noun *atay-a* “horse chosen for ritual purposes”², and he has become the protector of horses.

His cult is largely practised among the Aga- and Khorī Buryats and among the Khotgoit clan of the Chahars.

Sometimes he is mentioned as *Atay-a Ulayan tengri* “Red *Atay-a tengri*” and we also have the names: *Atay-a tabun tengri* Five *Atay-a tengri*s and also *Arban yurban Atay-a*

¹ F.D. Lessing, *Mongolian-English Dictionary*, Bloomington 1973, p. 58.

² Ja. Cevel, *Mongol xelnij товч тайлбар тол*: *böögijn šažni josny ongolž šüteen bolgoson mor*, Ulanbaatar 1966, p. 55.

tengri Thirteen *Atay-a tengris*. Multiplication and forming groups of this god can be attributed to the influence of Lamaism³. Some texts suggest that *Atay-a tengri* is identical with *Köke Möngke tengri*, or *Erketü tengri*, or *Degedü tengri*, or *Mingyan tengri*⁴, or *Jayayatu tengri*.

He is also regarded as an ancient shaman as it is related by a legend: There lived an old man who was a master in witchcraft. Getting close to death he told his son that he wanted to protect him in the future. His son buried him with great respect on a high place and made regular offerings to him. The spiritual father became stronger and stronger, became closely connected with the protectors of the places and became able to cause lightning, thunder, hail and every kind of disaster. Later he turned to *Atay-a tengri* and became the protector spirit of the black shamans and the smiths⁵.

According to another legend he lost the battle against Khormusta, who cut him into two and pushed him down to the world of the mankind, onto the earth. His upper body has become an evil spirit tormenting people, and his under body has turned into a creature that troubles living beings. They both cause the spreading of disease and suffering on earth⁶.

Texts concerning his sacrifice are comparatively few.

Two small manuscripts are preserved in the St. Petersburg collection⁷. The first one is a part of several prayers to different gods. The second one is an incense offering: *Atay-a tengri-yin sang-yin sudur orosiba*.

Hurčbaatar published a complete book describing the cult of *Atay-a tengri* among the Khatagin tribe in Chahar, where he gives a text of the cult of *Atay-a tengri*: *Arban yurban Atay-a tengri-yin sang*⁸.

Coloo gives a *seter* text to *Atay-a tengri*: *Xutagt Ataa tengerijn seter oršivoi*⁹ and another one, an incense offering: *Xan Atatu tengeriyin san*¹⁰.

A further text was published by Marie-Dominique Even in her book *Chants de chamanes mongols: Ata tengerijn duudlaga*¹¹.

³ M.-D. Even, *Chants de chamanes mongols* in: *Études mongoles... et sibériennes*, ch. 19–20, Université de Paris 1988–89.

⁴ L. Hurčbaatar, *Qatagin arban yurban Atay-a tengri-yin tayliy-a*, *Öbör Mongyol-un Soyol-un Keblel-ün Qoriy-a*, 1987, p. 70.

⁵ A. Birtalan, *Die Mythologie der mongolischen Volksreligion*, in: *Wörterbuch der Mythologie. I. Abteilung. Die alten Kulturvölker*, 34. Lieferung, hrsg. E. Schmalzriedt und H.-W. Haussig, Klett-Cotta 2001, pp. 945–46.

⁶ Birtalan, op. cit., pp. 945–946, *Ž. Coloo, Arvan gurban Altajn ariun sanguud oršivoj*, *Ojrad sudlalyn chuulgan*. I. Ulaanbaatar 1999, p. XX.

⁷ A.G. Sazykin, *Katalog mongol'skih rukopisej i ksilografov Instituta Vostokovedenija Akademii Nauk SSSR*, t. 1, Izdatel'stvo „Nauka“, Moskva, 1988, 1147 and 1148. These texts were described by Poppe, *Opisanie mongol'skih šamanskikh rukopisej Instituta Vostokovedenija* in: *Zapiski Instituta Vostokovedenija Akademii Nauk*, t. 1, pp. 150–199, pp. 159, 161 and 166.

⁸ Hurčbaatar, op. cit., pp. 138–140. We are looking forward to the publication of this important book with the outstandingly interesting material in English.

⁹ Coloo, op. cit., p. 30.

¹⁰ Ibid., p. 154.

¹¹ Ibid., pp. 184–185.

Prof. Nima also published a text of an incense offering to *Atay-a tengri: Qan erketü Atay-a tengri-yin sang orosiba*¹².

Prof. Bawden published a text *Qan ataya tngri-yin sang* that he copied in Ulan Bator. He also mentions two other prayers: *Atuya tabun tngri-ün sidar-un sudur* and an Oirat text: *Atātu tenggeriyin sang orošiba* in *A Prayer to Qan Ataga tngri*, CAJ XXI/1, pp. 119–207.

All the texts are different, however some similar motifs can be found.

Reading these booklets the figure and character of *Atay-a tengri* appears in front of us as follows:

He has a gigantic body like lightning¹³, ten thousand eyes¹⁴, and his thundering voice is heard all over the valleys and rocks¹⁵ and he is spreading his dear great voice and spreading his mercies over the whole Mongol people¹⁶. He is powerful like a lion and an elephant¹⁷. His appearance is like that of a cloud¹⁸. He is supreme over all and over many clouds¹⁹ and²⁰ acts with pomp²¹. He himself is blue and silver bodied²². The same text states that he is the supreme powerful one over the South²³. He is the unifier of the thoughts of the Mongols²⁴. He has magic power²⁵ and ten thousand eyes²⁶. He is decorated with ornaments and silk²⁷ and lives in a palace on the Snowy Mountain²⁸. Another text says that he comes from the South-west²⁹. Armed with a sharp steel sword³⁰ he is riding a blue horse³¹, according to other sources: a grey horse³², or even a cloud coloured blue-grey horse³³, or he drives the chariot of a blue dragon³⁴. He has brown-reddish escorts

¹² Nima, *Sünesü. Ongyod. Sitülge*, Öbör Mongyol-un Ündüsüten-ü Keblekü Üiledbüri 1999, pp. 48–57.

¹³ *Čakilyan yeke bey-e-tü*, St. Petersburg, No. 1147 [3a]; *Gilbelgen gegen čakilyantu*, Hurčbaatar, p. 139. *čakilyan yeke bey-e-ber*, Bawden, op. cit., p. 201.

¹⁴ *Tümen toya nidü-tü*, St. Petersburg, No. 1147 [3b].

¹⁵ *Körekirküi dayayun činu köngdüyin deregidegür bolayçı, qarakiraqu dayuniyan qaduyin dergidegür bolayçı*, St. Petersburg, No. 1147 [3a-b]; *Uyangy-a-bar eldeb kög dayu-yi dayurisqayçı*; Hurčbaatar, op. cit., p. 139.

¹⁶ *Kögürküi yeke dayun-i mongyol-un ulus-dur buyan kesig-i delgeregülgüči*, Bawden, op. cit., p. 200.

¹⁷ *Arslan zaany hüčijg zaragč*, Coloo, op. cit., p. 30.

¹⁸ *Setgeld zohistoj üülen öngötei*, ibid., p. 30, Bawden, op. cit., p. 200.

¹⁹ *Qamuy-un degedü, egülen eke-tü*, St. Petersburg, No. 1147 [3b].

²⁰ *Qamuy yerü-yin degedü*, Hurčbaatar, op. cit., p. 139, *gamuy-un degedü*, Bawden, op. cit., p. 200.

²¹ *Üjegürkeküi jokistu*, ibid.

²² *Köke möggün Atay-a tengri*, Nima, op. cit., p. 53.

²³ *Yeke dayutu čakilyan yeke bey-e-tü egülen eke-tü*, St. Petersburg, No. 1147 [3b].

²⁴ *Köbčin mongyol-un sanay-a-yi nigedkejü*, St. Petersburg, No. 1147 [3a].

²⁵ *Ridi xuvilgaany xüč tögsögsön*; Coloo, p. 30, *Ridi-yin küčün tegüsügen*, Hurčbaatar, p. 140.

²⁶ *Tümen nidütü*, Sazykin, 1147 [3b].

²⁷ *Ülü qanguy-a čimeg-iyer čimegsen, eldeb küib-üd-iyer egüdügen*, Hurčbaatar, ibid.

²⁸ *Časutu ayula-yin ordu qarsi-ača iregsen*, ibid.

²⁹ *Barun ömnöös zügees*, Even, op. cit., p. 184.

³⁰ *Qurča bolod ildüten*, Nima, op. cit., p. 54.

³¹ *Köke morin-iyar uluy-a kölge-tü*, Hurčbaatar, op. cit., p. 140; *Köke morin degere ögede bolqu boltoyai*; St. Petersburg, No. 1148 [1b], *Köke boro mori-tu*, Nima, op. cit., p. 53.

³² *Boro morin degere ögede bolun soyurq-a*, St. Petersburg, No. 1148 [1b]; *Čobuyru boro moritu*, Nima, op. cit., p. 54.

³³ *Üülen xöx bor morin xölegtei*, Even, op. cit., p. 184.

³⁴ *Köke luus-in kölgetü*, Hurčbaatar, op. cit., p. 140; *Köke luu kögečilayutu(?)*, Nima, op. cit., p. 53.

each as big as a mountain³⁵. He also has a white *sülde* emblem as large as a plain³⁶. Bawden's text suggests that he has ten thousand hooves so referring to his "horse" character³⁷.

The texts suggest that *Atay-a tengri* was honoured by several offerings: some of the texts are *sang-s* indicating that they are incense offerings. There is one *serjim* among them that means a sprinkling offering. A further one is a *seter*, that is a bloodless animal sacrifice when ribbons are attached to the mane of the horse or cattle offered to the god and regarded as untouchable and sacred. A booklet has the word *duudlag* in the title referring to an invitation ceremony when those present call the god by waving their hands.

In these the following sacrifices are offered to *Atay-a tengri* texts:

Some of them speak about a certain pure offering³⁸, or a white libation³⁹ others make incense offerings⁴⁰ and bring lamps that scatter darkness⁴¹. Tasty food⁴² and pleasant milk libations, *serjim*, are also offered. Harmonious melodies⁴³ are sung or played⁴⁴. Horses are also mentioned, however these animals are no longer killed as offerings⁴⁵. The text published by Coloo is a *seter*-offering. Another text speaks about *Atay-a tengri* having an offering lamb⁴⁶. A further nine kinds of offerings are also given⁴⁷.

What do people ask from *Atay-a tengri* in exchange for their offerings?

They wish for clothes⁴⁸ made of silk to cover their naked body, for food⁴⁹ and grain⁵⁰ and for a mount⁵¹ to ride. The alms-givers also ask *Atay-a tengri* to keep away *Erlig*⁵², the ruler of the underworld who comes to take them to hell. Long life and happiness⁵³ are

³⁵ *Uulyn činee xüren ulaan daguultanguud*, Even, op. cit., p. 184.

³⁶ *Talyn činee cagaan süldtengüüd*, ibid.

³⁷ *Tümen tuuray-a-tu*, Bawden, op. cit., p. 200.

³⁸ *Ariyun takil*, St. Petersburg, No. 1148 [1b]; *Hurčbaatar*, op. cit., p. 139, Nima, op. cit., p. 53, Bawden, op. cit., p. 200.

³⁹ *Čayan čačuli*, St. Petersburg, No. 1147 [3b]; *Süür sajxan serzimtengüüd*, Even, op. cit., p. 185.

⁴⁰ *Candan ayaru-yin ünür*, *Hurčbaatar*, op. cit., pp. 138–139 and *gabur* 'camphor', ibid., p. 6; *Sayin ünür-tü tegülder tngri-ner-ün ed-iyer*, Nima, op. cit., p. 54.

⁴¹ *Qarangyuy-yi geyigülüğči jula*, *Hurčbaatar*, op. cit., p. 138–139.

⁴² *Jayun amtatu idegen*, ibid.

⁴³ *Kög dayun-iyar ariyun takil*, ibid., p. 6.

⁴⁴ *Süün serjimtengüüd*, Even, p. 185.

⁴⁵ *Degedü morin egüle metü qangyayči dörben költü aduyusun*, *Hurčbaatar*, op. cit., p. 138–39; *Sütend örgöx deed moriny ongon delijn deer batat orşoj*, Coloo, op. cit., p. 30, *morin-i kölge bohyan ergümüi*, Bawden, op. cit., p. 203.

⁴⁶ *Qurayan qonin sigüsü-tü*, Nima, op. cit., p. 54.

⁴⁷ *Yisün jül eldeb takil-nurud*, ibid. Nine is regarded a sacred number among the Mongols.

⁴⁸ *Nižügün bey-e-yi debel-tei bohyayči, arun-du minu emüskü debel-tei bohyayči*; St. Petersburg, No. 1147 [3b] and *Jögelen könggen küb-üd*, *Hurčbaatar*, op. cit., pp. 138–139.

⁴⁹ *Aman-du minu idekü künesü-tei bohyayči*, St. Petersburg, No. 1147 [3b].

⁵⁰ *Arbai buudai sačuju arban kesig eyin öggün soyurq-a*, St. Petersburg, No. 1148 [1b].

⁵¹ *Aalan-du minu unuqu ulay-a-tai bohyayči*, St. Petersburg, No. 1147 [3b].

⁵² *Abun iden ireğči Erlig qayan-u elči-yi jayilyulagči*, St. Petersburg, No. 1147 [3b].

⁵³ *Abur-un asuragči*; St. Petersburg, No. 1143 [3b]; *Qamuy amitan-i engke jıryalang-tur ibegetügei*, St. Petersburg, No. 1147 [3b], *Jıryulang-i örsiyetügei*, St. Petersburg, No. 1148 [1b], *Amin nasun minu urtu bolqu boluyai*, St. Petersburg, No. 1148 [1b], *Toylasi ügei nasu*, *Hurčbaatar*, pp. 138–139.

also important. People want protection from disease⁵⁴. *Atay-a tengri* is supposed to be a continuous support during the day and he a protector at night⁵⁵, cleans away hindrances⁵⁶ and keeps away and surprises ones enemies⁵⁷. One of his most important functions is to multiply the herd and cattle⁵⁸, keep away disaster⁵⁹, and to give treasures⁶⁰. His activity covers the whole sphere of the life of the nomad people, the family, the cattle, health, hunting, etc.

Here we publish a new text of *Atay-a tengri* unknown till now and different from all previous ones. It was acquired by the Hungarian-Mongolian ethnographical and linguistic expedition in Mongolia in 1998. The booklet is 16,5 x 7 cm, incomplete containing only four leaves and it is written on yellowish brown paper in black with a quick hand not well practised in writing. Pagination runs on the recto side (except for the first leaf, where it is on the verso) in Uigur script. It has several irregular spellings and in places is difficult to read.

This text is a unique one and different from all those known till now, so it may throw a new light on the figure of *Atay-a tengri* and his cult.

Our text presents a similar figure of *Atay-a tengri*; however there is a special, new feature mentioned here which is a reference to him as having the body of a horse: *mori beye-tü minu* – so giving an idea how he looks. Beyond *Atay-a tengri* the book also mentions *Ĵayayaĉi tengri*, perhaps as an indication that the two *tengri*-s are one and the same. His characterization is not as detailed as in the other texts. The officiant pays more attention to the list of wishes that runs through the whole text.

After inviting the god people make a sacrifice, a ‘pure offering’ (*ariyun takil*). Later they speak about animal sacrifice: *mori qoni-yuyan barin sögödümüi bi, amin-ıyan tula mori-yuyan barınam, köke boro mori ĉinu barin*. “Kneeling down I take your horse and sheep”, “I take your horse for my life”, “I take your blue-grey horse”. The verb *bari-* used here means: ‘to take, to keep’, so it does not indicate what kind of a sacrifice is meant here. Whether it is a blood sacrifice, when they slaughter the animal, or a symbolic offering of a horse and a sheep. In ancient times it must have been a blood offering of the animals when they were killed, however, nowadays it has become symbolic.

There is a long list of requests in this text:

Scattering disease: *ebedĉin taqul minu tarqatuyai* “disperse my disease”, *ebedĉin taqul ügei boltuyai* “let disease disappear”, *niĉügün bey-e-yi esen bohayĉiy* “he who makes my naked body healthy”.

⁵⁴ *Ebeĉin bögesü tusa boluyĉi*, St. Petersburg, No. 1148 [1b]; *Ebedĉin taqul emgig ĵobalang-yi ariıyan soyurq-a*, St. Petersburg, No. 1148 [1b], *qarsi jobalang ebedĉin-i ariıyan üiledügĉi*, Bawden, op. cit., pp. 202, 203.

⁵⁵ *Edür tutum sakiıusun, söni tutum mayad sakiıulsun*, Hurĉbaatar, op. cit., pp. 138–139.

⁵⁶ *Ĵobalang-tan-u üilesi ariıayĉi*, St. Petersburg, No. 1148 [1b].

⁵⁷ *Daisun bögesü kile boluyĉi*, “who will become the border when there is and enemy”, St. Petersburg, No. 1148 [1b]; *Dajsan bügdijg daran ırdeg*, Even, op. cit., 185; *Qamuy qoortan amurtıyulıu*, Hurĉbaatar, pp. 138–139.

⁵⁸ *Süreg malyg arvin bolgood ırdeg*, Even, p. 185.

⁵⁹ *Ĉasu ĵud-i ariıayıu*, Bawden, op. cit., p. 200, *mal-um ebedĉin-i anayan üiledügĉi*, Bawden, op. cit., p. 203.

⁶⁰ *Erdeni-yin-ĉiyıyın-i sayitur sakiıu boltuyai*, St. Petersburg, No. 1148 [1b].

Long life: *amin nasun minu urtu boltuyai*, “let my life last long”, *amin nasun nemekii boltuyai*, “let my life span increase”.

Protection from the enemy: *oroï degere minu duyuly-a quyay boltuyai*, “be my coat of mail and helmet on my head”, *östen kisten daruyçi tengri*, “the god who suppresses hostile enemies”.

Increase the cattle, camels, sheep, horse: *adaγu-yi minu yosun qulan čikitey-yin yosubar neyiletügei*, “drive my herd together in the manner of wild asses” *temegen minu qara tomoγ-un yosayar temegen-ü yosubar neyileltügei*, “drive my camels together in the manner of black camels”, *üker-i minu sarluγ-un yosubar neyiletügei*, “drive my cattle together in the manner of yaks”, *qoni-yi minu yosun arγali-yin yosubar neyiletügei*, “drive my sheep together in the manner of mountain sheep”, *dörben qosıγu mal-i olan bolyatuyai*, “multiply the four sorts of my cattle”, *joydur yeke-tü bour-a*, “camels with a great mane”, *yeke sayıqan dayu-tu buqa*, “bulls with nice voice”, *del yeke-tü aγaray-a*, “stallions with great manes”, *delen yeke-tü γu*, “mares and cows with great udders”, *ünege minu olan boltuyai*, “let my cows be many”, *bayatur sayaritu ayta*, “swift running horse”.

Cloths and jewelry: *arun-du minu talbiqu qubčisutai bolyayçi*, “he who puts a garment on my back”, *oroï degere minu čimeg boltuyai*, “let there be a decoration on my head”.

Suppression of evil spirits: *ada todqor-i ügei bolyayçi*, “he who annihilates the evil spirits”.

Treasure: *ed barayan-u sidi-yi öggün soyurh-a*, “deign to give the magic of goods”.

Food: *aman-du talbiqu künisütei bolyayçi*, “he who gives food into my mouth”.

Riding horse: *alan-du unuqu unulyatuyai bolyayçi*, “he who gives a riding horse under my thighs”, *unuqu jıruγu-a-yi uçırayuluyçi*, “he who makes me find a swift running horse”.

Protection from the powers of the underworld: *abun oduyçi Erlig qayan-u elči-yi jayılajuluyçi*, “he who sends away the messengers of Erlig Khan, who are coming to take me away”.

Cleaning away sin and suffering: *amitan-i kilinča jobalang-i arilyatuyai*, “clean away the sufferings and sin of the living beings”.

Alleviation of poverty: *tamtarqay-yi minu ügegüiči*, “he who eliminates my damages”, *ügeyirgen-i minu bayaγıyluyçı*, “he who turns my poverty into richness”, *tasuruqai-y minu jalqayaγu ügegüič*, “he who interrupts my failures”.

A special feature of this text is the special emphasis on fertility, children and family: *könöge-yin činegün-ün köneñitei*, “family as big as a container”, *eyin činege yeke urbal ügei umai*, “eternal womb as big as a blanket”, *könjilen-dü kehtekü keüked*, “children laying on my blanket”.

Brightens the darkness: *qarangyuy-yi julan bolyayçi*.

Frightens away thieves “who put their fingers into his milk and throw a lasso on his horse”: *sünidü minu quruyu düügçi*, *sürügtü minu uurq-a düügçi*, *kedün buruyu sanayaytuni бүкүйл = geγü öggüč*.

The text mentions an offering to heaven and earth that points to ancient practices: *tengri yaγar-tur ariyun takil takımuı bi*.

Text

Qan Atay-a tengri-yin bsang-un sadur-a[!] orosibai:
(by a later hand: Qan Atay-a tengri-yin bjang-un sadur-a[!])

[1b] ôm ā hum :
tengri-nerdür mörgümü :
egesig dayutu tengri yaĵar-dur
ariyun takil takimui bi
mori beye-tü minu ibegen soyurh-a :
ene edür iren orosituyai
qamuy tngri-ner-dür mörgümü
ebečin taqul minu tarqatuyai :: : ::

tengri yaĵar-dur ariyun takil öggünem bi :
amin nasun minu urtu boltuyai :

Ĵayaĵacı :: tengri-dür ĵalbarin sögödümü bi:
ögümür tengri-dü mori qoni-yuyan barin sögödümüi bi
oroi degere minu duyuly-a [2a] quyay boltuyai

adaĵu-yi minu yosun qulan čikitei-yin yosubar neyiletügei
temegen minu qara tomoĵ-un yosuĵar
temegen-ü yosubar neyileltügei :
üker-i minu sarluĵ-un yosubar neyiletügei
qoni-yi minu yosun arĵali-yin yosubar neyiletügei :

amin-ıyan tula mori-yuyan barinam bi :
oroi degere minu čimeg boltuyai :
bučal ügei ene edür iren or[o]situyai :

tengri yaĵar(-tur) ariyun takil takimu
ene edür-dür bügüde-yin
amin nasun nemekü boltuyai
östen kisten-i daruĵči tengri-dür

ariyun [2b] takil takimu
ene ĵayayan-dur ebedčin taqul ügei boltuyai :
tengri-ner-dür ariyun takil takimu

qan yaĵar usun-dur ariyun takil takimu
amin nasun-u sidi-yi öggün soyurh-a :
ed barayan-u sidi-yi öggün soyurh-a :

qamuy amitan-i kilinča jobalang arilyaturai
 duqu-a-yi būdün bolıayçı tengri minu
 ničügün bey-e-yi esen bolıayçı tengri minu :

aman-du talbiqu künisütei bolıayçı
 tengri minu
 arun-du minu talbiqu qubčisutai bolıayçı
 tengri minu
 alan-du unuqu unulyaturai bolıay=[3a]=či
 tengri minu

abun oduyçı Erliğ qayan-u elči-yi jayılayuluyçı
 tengri minu :
 aburan asarayçı ejen qan noyan qatun-dur
 ada todqor-i ügei bolıayçı

ôm sayın amuyulang boltuyai ::
 ôm ā hum :

qamuy-yin degedü qan Atay-a-tu tengri
 köke boro mori činu barın sayınam bi :
 meljitü edür činu medejü :
 boljutu edür činu bolıyju barın sayınam bi :

Qan Atay-a tengri-de mörgümü :
 ügeyiregsen-i minu bayajıyuluyçı :
 ögügsen-i minu tölöjü öggügči [3b]

Qan Atay-a tengri-te ariyun [X]
 tasuruqai-yi minu jalqayaju ügegüiči
 tamtarqay-yi minu ügegüiči :

Qan Atay-a tengri-te ariyun [X]
 domdi-yi minu dügürgeju öggügči
 tülem-i [=tulum-i] minu güičegeju öggügči

Qan Atay-a tengri-te ariyun [X]
 könöge-yin činegüd-ün (küi)
 könejitei-yin činege yeke urbal ügei umai :
 könjilen-dü kebtükü keüked:
 ködegedü beljir-dü bayıqu dörben qosıyru mal-i
 olan bolıaturai :

Qan Atay-a tengri minu :[4a]
 joydur yeke-tü bour-a
 yeke sayıqan daɣu-tu buqa
 del yeke-tü aɣaray-a
 delen yeke-tü ɣu :
 ünege minu olan boltuɣai

baɣatur saɣaritu aɣta :
 barım köketü üker-i minu
 olan bolɣan soyurh-a :

segül yeke-tü irge :
 semeji yeke-tü serke-yi minu
 olan bolɣan soyurh-a :

unuqu jiruɣu-a-yi uçırayulıɣçı
 uyılaqu keüked-i öggün soyurqayçı tengri minu :
 sinaya-yin činege mösün-tü ülü qaltariɣu-lıɣçı :
 sinaya-yin činege čilayun-du ülü büdürgülügçi :[4b]

Qan Atay-a Möngken Atay-a tengri-de
 mörgün saɣunam :
 qarangɣuy-yi jula bolɣayçı
 qabčayay-yi gegen tala bolɣayçı tengri minu
 erikei-tedü buu endegül :
 ebčigütedü buu tayıl-degül :

Qan Atay-a tengri minu :
 sünidü minu quruɣu dürügçi
 sürügtü minu uurq-a dürügçi
 kedün buruɣu sanaɣaytuni
 büküyil=gejü öggügçi

qan Atay-a tengri minu
 nidün-ni tasalju :
 niruɣu-yi.....

Translation

Sutra of the Incense Offering to Atay-a tengri
 Ôm ā hûm

I bow to the gods.
I make a pure offering to
melodious voiced heaven and earth.

My horse-bodied one, deign to protect us!
Come here today.
I bow to all the gods.
Disperse my disease!
I give a pure offering to heaven and earth.
Let my life last long!

I bow praying to the Fate God.
I kneel down to the generous god
and bring my horse and sheep [for offering].
Be my coat of mail and
helmet on my head!

Drive my herd together
in the manner of wild asses.
Drive my camels together
in the manner of big black camels.
Drive my cattle together
in the manner of yaks
Drive my sheep together
in the manner of mountain sheep.

I bring my horse for my life.
Let there be a decoration on my head.
Come today without returning.
I make a pure offering to heaven and earth.
Let everyone's life increase today!
I make a pure offering to the god
Who suppresses hostile enemies.
Let disease disappear in this life.

I make a pure offering to the gods.
I make a pure offering to the lords of earth and water.
Deign to give the magic gifts of life.
Deign to give the magic gifts of goods.

Clean away all the sufferings and sin of all the living beings.
My god who makes my forehead wide,

My god who makes my naked body healthy,
 My god who gives food into my mouth,
 My god who puts a garment on my back,
 My god, who gives a riding horse under my thighs,
 My god, who sends away the messengers of
 Erlig Khan coming to take me aways⁶¹.
 My god, who clears away the hindrances of
 the compassionate lords, the khans,
 the nobles and of the queens.

Ôm. Let there be good peace!
 Ôm ā hūm
 Supreme of all, Khan Atay-a tengri.
 I stay here giving a blue-grey horse to you.
 I know the days when you refuse us.
 I know the days when you favour us, and
 I stay here making an offering.

I bow to Khan Atay-a tengri.
 Turn my poverty into richness.
 Compensate me for what I have given.⁶²

To Khan Atay-a tengri [X]
 Who interrupts my failures,
 Who eliminates my damages,
 To Khan Atay-a tengri

⁶¹ A nearly word for word passage is given in St. Petersburg 1147:

*ničügün bey-e-yi debel-tei bohyayči tengri minu
 aman-du minu idekü künesü-tei bohyayči tengri minu
 aru-du minu emüskü debel-tei bohyayči tengri minu
 aman-du minu unuqu ulay-a-tai bohyayči tengri minu
 abun iden iregči Erlig qayan-u qatun ekelen
 qamuy amitan-i engke jiry-lang-tur ötör ibegetügei*

Heissig, op. cit., p. 54, translates this passage as follows:

My tengri, who clothes my naked body,
 My tengri, who gives food for my mouth to eat,
 My tengri, who gives me clothes to put on my back,
 My tengri, who gives me a mount to ride with my thighs,
 My tengri, who keeps far away the messengers of the God of
 Death (Erlig Khan), who come to take me away and destroy me
 May you grant me the blessing and good fortune of your protection...

⁶² Bawden reads here: *ükügsen-i tölöjü ügeyiregsen-i bayajıyuluıçı* and translates it: "who replaces the dead who enriches the impoverished" He also brings other parallel examples, however I offer another transcription and translation here.

Who fills my jar,
Who packs tight my bag.

To Khan Atay-a tengri a clean [X]
Multiply my family as big as a container,
the eternal womb as big as a blanket
my children laying on my blanket,
the four kinds of my cattles⁶³ grazing on my pasture lands.

My Atay-a tengri!
Multiply my male camels with big manes,
My bulls with nice voices,
My stallions with big manes,
My mares and cows with big udders.

Please, multiply my swift running horses,
my cows with udders as big as my fist.
Please, multiply my long tailed castrated rams,
My castrated goats
with fat around their intestines.

My god, who deigns to give me
an ambler to ride,
and deign to give me crying children, and
Who helps me not to slip on the cheek-bone measured ice,
who helps me not to slip over a stone.⁶⁴

I stay here bowing to Khan Möngke Atay-a tengri.
God, who lightens the darkness,
Who turns the ravine into a bright plain.
Do not let those who short on arrow from the bow⁶⁵ make a mistake.
Do not let those who wrestle⁶⁶ be defeated.

⁶³ The four kinds of domestic animals: horses, cows, camels, sheep and goats (together). Sometimes these two last ones are mentioned separately and the five kinds of animals are spoken about. (Lessing, op. cit, p. 971).

⁶⁴ Rintchen's text gives: *qabtayai-du büü qaltariyul, bögeringkei čülayun-du büü büttürgüli*, I., p. 41. Bawden translates it: "not to slip or stumble on flat or stony ground" p. 205.

⁶⁵ The expression comes from the noun *erikei* 'thumb' that has a decisively important role in shooting with a bow. The suffix *-te* is a sociativus and *-de* is a dative. A precise translation would be: 'to the one who has a thumb'.

⁶⁶ The expression comes from the noun *ebčigü* 'breast, chest' and is a reference to wrestling when the two sides press their breasts together. The suffix *-te* is a sociativus and *-de* is a dative. The precise translation would be: 'to the ones who have breasts'.

My Khan Atay-a tengri
 Make all the ill-willed ones to bow to me and
 [Turn back] those who put their fingers into my milk⁶⁷,
 and those who throw a lasso on my horse.

My Khan Atay-a tengri!

.....

.....

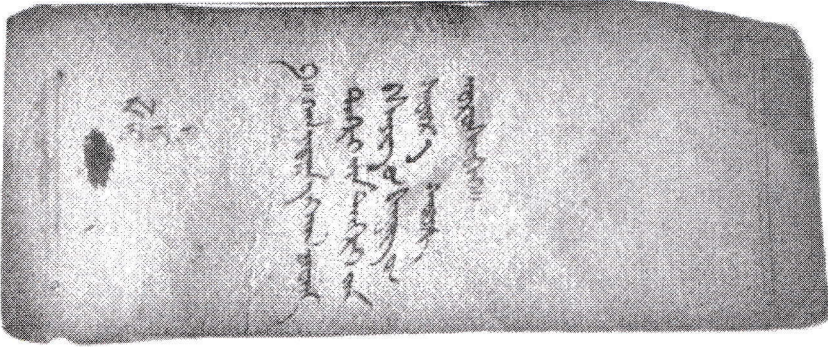
*

Dear Prof. S. Kałużýński! I wish that *Atay-a tengri* extend his protection over you and keep you in good health for long.

Bibliography

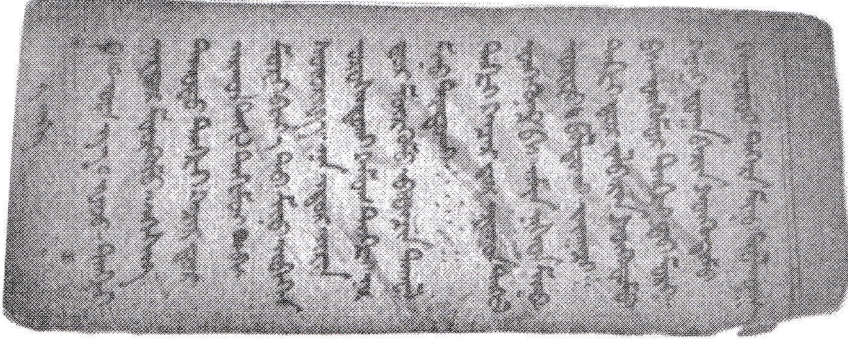
- Bawden C.R., A Prayer to Qan Ataga tngri: *CAJ* XXI/1, pp. 119–207.
 Birtalan Ágnes., Die Mythologie der mongolischen Volksreligion. *Wörterbuch der Mythologie*. I. Abteilung. Die Alten Kulturvölker, 34. Lieferung, Hrsg. E. Schmalzriedt und H-W., Haussig, Klett-Cotta, 2001.
 Ceval Ja., *Mongol xelnij товч тайлбар тол*, Ulaanbaatar 1966.
 Chabros Krystyna, *Beckoning Fortune. A Study of the Mongol dalaya Ritual*: Asiatische Forschungen 117, Wiesbaden 1992.
 Coloo Ž., *Arvan gurban altajn ariun sanguud oršivoj*, Ojrad sudlalyn chuulgan. I. Ulaanbaatar 1999.
 Even Marie-Dominique, Chants de chamanes mongols, *Études mongoles... et sibériennes*, chaier 19–20, Laboratoire d'ethnologie et de sociologie comparative, Université de Paris 1988–89.
 Heissig W., *The Religions of Mongolia*, London-Henley 1980.
 Heissig W., Ein innermongolischen Gebet zum ewigen Himmel: *ZAS* 8 (1974), pp. 525–561.
 Hurčbaatur L., *Qatagin arban yurban Atay-a tehgri-yin tayily-a*, Öbör Mongyol-un Soyol-un Keblel-ün Qoriy-a, 1987.
 Kara G., *Mongol-magyar szótár*, Budapest 1998.
 Lessing F.D., *Mongolian-English Dictionary*, Bloomington 1973.
 Mansang T., *Mongyol böge mörgöl*, Öbör Mongyol-un Kebele-ün Qoriy-a 1990.
 Manzigeev I.A., *Burjatskie šamanističeskie i došamanističeskie terminy*, Moskva 1978.
 Nima, *Sünesü. Ongyod. Sitülge*, Öbör mongyol-un ündüsüten-ü keblekü üledbüri 1999.
 Poppe N.N., Opisannie mongol'skih "šamanskih" rukopisej Instituta Vostokovedenija. *Zapiski Instituta Vostokovedenija Akademii Nauk*. I. pp. 150–199.
 Rintchen B., *Les matériaux pour l'étude du chamanisme mongol I. Sources littéraires*. Asiatische Forschungen 3, Wiesbaden 1959.
 Sazykin A.G., *Katalog mongol'skih rukopisej i ksilografov Instituta Vostokovedenija Akademii Nauk SSSR*, t. 1, Izdatel'stvo „Nauka“, Moskva, 1988.

⁶⁷ A rather vivid picture to express that somebody is stealing his property: "puts his finger into his milk".



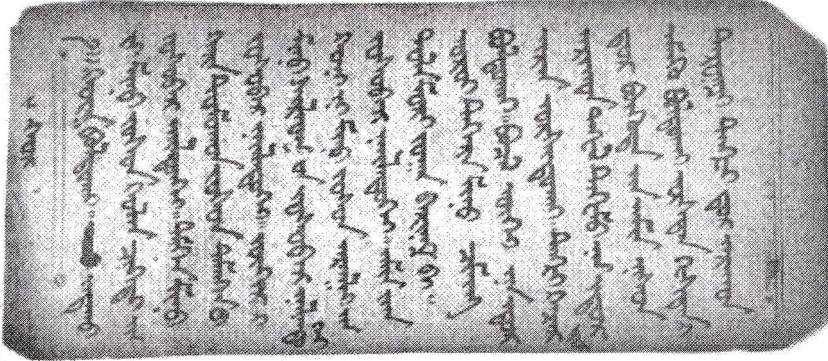
Fragment 1a of a manuscript, showing a single column of handwritten text in a cursive script. The fragment is rectangular with slightly irregular edges. The text is written in dark ink on a light-colored, textured background. There is a small, dark, circular mark on the left side of the fragment.

1a



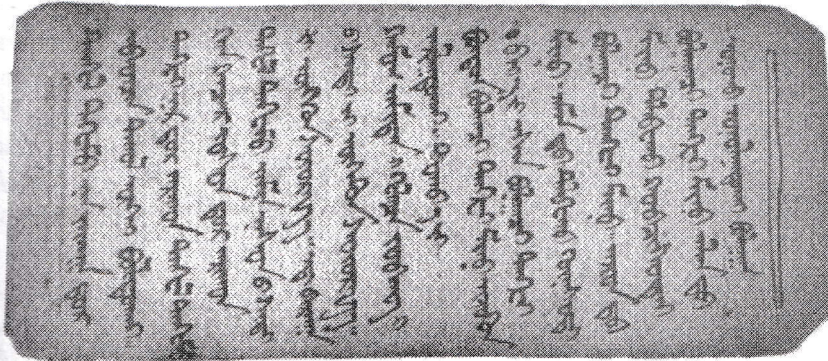
Fragment 1b of a manuscript, showing a single column of handwritten text in a cursive script. The fragment is rectangular with slightly irregular edges. The text is written in dark ink on a light-colored, textured background.

1b



Fragment 2a of a manuscript, showing a single column of handwritten text in a cursive script. The fragment is rectangular with slightly irregular edges. The text is written in dark ink on a light-colored, textured background.

2a



Fragment 2b of a manuscript, showing a single column of handwritten text in a cursive script. The fragment is rectangular with slightly irregular edges. The text is written in dark ink on a light-colored, textured background.

2b

