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A Comparative Study of Fire Worship Ritual Texts: The Ejin Text and Other Camel Beckoning Texts

Annotation. Mongolians treat fire as sacred and have rich tradition of fire rituals. It is believed that Mongolian fire worship originates from Zoroastrism of the Iranian plateau. The Mongolian custom of calling the youngest child odchikin, or "king of fire", is the same as that of the Turks, and the names can be seen among the Borjigin clan of Genghis Khan's family before the 13th century. Fire worship ceremonies are rarely practiced among Mongolians in Mongolia and Buryatia, but they are very popular among the Mongolians in China, and in recent years they have been recognized as a symbol of ethnic culture and public and group ritual activities by administrative organizations have been organized. Although there are many studies of fire worship in the Inner Mongolian region, where Sinicization is progressing rapidly, there are clear regional and research limitations. This paper summarizes previous researches on Mongolian fire worship and presents the entire material known as the worship texts — galiin sudur (ɣal-un sudur). By comparing fire worship texts in Russian collections and examining similar texts – such as camel/bird ritual texts – the author provides an in-depth interpretation of the Ejin text (obtained by the author in 2023). This paper conducts a comparative study of the Ejin text and clarifies the origins of this type of fire worship texts.

Keywords: Fire worship texts, manuscripts, Mongolian folk customs, ɣal-un sudur, temegen dalalɣ-a.

Сайн Хубиту

Сравнительное изучение ритуальных текстов почитания огня: текст из Эдзина и тексты освящения верблюдов

Аннотация. Монголы почитают огонь как священный и обладают богатой традицией огненных ритуалов. Предполагается, что монгольское почитание огня восходит к иранскому зороастризму. Обычай называть младшего ребенка одчикин (буквально «царь огня») аналогичен тюркской традиции, и такие имена встречаются среди представителей клана Борджигин в семье Чингисхана еще до XIII в. Хотя среди монголов в Монголии и Бурятии огненные ритуалы встречаются редко, среди монголов Китая они весьма популярны. В по-

следние годы такие обряды признаются символом этнической культуры, и административные органы начали организовывать их как публичные и коллективные мероприятия. Несмотря на наличие множества исследований, посвященных огнепоклонничеству во Внутренней Монголии, где стремительно усиливается синизация, в них явно прослеживаются региональные и научные ограничения. Обобщены предыдущие исследования монгольского огнепоклонничества и представляется весь корпус материалов, известных как тексты почитания огня (ɤal-un sudur). Путем сравнения огненных текстов из российских коллекций и анализа схожих текстов – таких как тексты о верблюжьем/птичьем благополучии, автор предлагает углубленную интерпретацию текста из Эдзина (полученного автором в 2023 г.). Проведено сравнительное исследование эдзинского текста и выясняются истоки данного типа текстов огнепоклонства.

Ключевые слова: сутры почитания огня, рукопись, монгольские традиционные культы, посвящение верблюдов.

1. Introduction

Fire worship is a universal and primitive belief. Mongolian tribes treat fire as sacred and make offerings to it. Banzarov points out that Mongolian fire worship originated from Zoroastrism of the Iranian plateau [Banzarov and Shiratori 1971: 29]. The Mongolian custom of calling the youngest child "Odchikin" (king of fire), a practice shared by the Turks, is recorded in the Jami' al-Tawarikh. Furthermore, according to the Secret History of the Mongols, fire worship was observed among the Borjigin clan of Genghis Khan's family prior to the 13th century. Other sources of fire worship include the 13th-century Yeke Jasak, the travelogues of Plano Carpini and William Rubruck, the early 14th-century Jami' al-Tawarikh and the 16th-century Yisuji.

Public fire worship is rarely observed in Mongolia or Buryatia. Fire worship is extremely popular in China, particularly in Inner Mongolia. In recent years, fire worship has come to be recognized as a symbol of ethnic culture. Administrative organizations and groups are also actively conducting ritual activities. As Inner Mongolia becomes increasingly sinicized, research on fire worship is thriving. However, while regional and ethnic cultural aspects are emphasized, comprehensive interdisciplinary research has not progressed. I have conducted my research to clarify the actual state of the rituals and to reveal its evolution over time.

Researches of Mongolian fire worship began around the late 18th century[1]. Fundamental studies include those by D. Banzarov (1846), N. Poppe (1925), W. Heissig (1966), Dominique Dumas (1987), Christopher Atwood (1996) and Ondřej Srba (2022). Since the mid-20th century, many Mongolian researchers, such as Damdinsurung (1959) and Rinchen (1975), have published books on fire in Mongolia. In Inner Mongolia, Bulag (1994), Nima (2003) and others have also produced valuable research results. In Japan, Yang Haiying (1998, 2006, 2023) has published several fire texts and is known for his research of Golden book (Altan Bičig) and camel beckoning rituals. Since the 1980s, fire worship has become popular among Mongolians in China, and while much research has been done on the subject, the overall picture of the fire worship texts remains unclear. Though numerous similar texts exist[2] their comparative text research has lagged behind.

This paper examines the origins of the fire worship texts, the primary source of information on Mongolian fire worship. It also introduces the camel beckoning fortune text, which the author obtained in Ejin Banner, Inner Mongolia Autonomous Region, further referred to as Ejin Text, by comparing it with similar texts. It can be concluded that these texts may share the same origin as The Bird Beckoning text. In this research we trace the origins of similar fire worship texts and consider the overall picture of fire worship.

2. Mongolian Manuscripts and Fire Worship Texts

2.1. Mongolian Script History

The Uighur Mongolian script[3] (hereafter referred to as Mongolian script) was created in the 13th century by the Uighur Tatatonga based on the Uighur script. Early Mongolian script can be found in stone inscriptions from 1225

[1] While the original text has not been verified, Heissig mentions that Jaehrig (1794) and Pallas (1802) studied it.

[2] Early statistics indicate there are over 250. (This will be published at a later date.)

[3] It is known as vertical Mongolian, Hudum, or Old Mongolian. Some say it was in use before the 13th century, but a solid system was established by that time. It occupies a central position among the Mongolian language scripts and was used by all Mongolian peoples until the early 20th century, when it was replaced by Cyrillic. Currently, it is used only in the Mongolian region within China, but since 2019, the Chinese government has switched from Mongolian to Chinese as the language of instruction in schools. From here on, we will refer to it as Mongolian.

and 1246. The Mongolian script was used not only among the various Mongolian tribes but also in international diplomacy. Its influence remained even after the Mongolian rulers weakened after the Yuan Dynasty. In addition to the Mongolian script, since the 13th century, the Mongolians have used the Phagpa script (Dörbeljin üsüg, 1269-…, Phagpa-lama), the Aligali script (1587-…, Ayushigusi), the Todo script (Kalmyk/Oyirat script, 1648-…, Zayapandita), the Soyombo script (1686-…, Zanabazar), the Vagindara script (1905-…, Agvan Dorjiev), the Latin script (1930s-…) and the Cyrillic script[4] [Kuribayashi 2011].

The Mongolian script, which originated in the 13th century, spread rapidly, achieving a high level of book production and translation. Miya Noriko points out that during the Yuan Dynasty, many books from other languages have been translated, and printed materials and books became widespread (Miya Noriko 2006). Tuyaγ-a states that in 13th-century Mongolia, a stable process for creating books using orthographic writing was established, and books continued to be produced using manuscripts, xylographs (from the 13th to the late 19th century), movable type, and lithography [Tuyaγ-a 2008: 2].

Mongolia has a tradition of worshipping books. In the 13th and 14th centuries, the Great Khans of Mongolia kept records of their genealogies and achievements. There was even a law prohibiting their relatives approaching the "archives" where these documents were kept [Rasit, Yu and Zhou 1985; Shimo 1995: 4]. The custom of cherishing books, such as genealogies, sutras, and worship texts, was not limited to the khans themselves, but was shared by commoners as well. It was spread among Mongolian tribes, including the Buryats and Oirats, and can still be found today.

While various writing systems have been used in Mongolian society, the most of survived manuscripts are written in Mongolian script (including xylographs). According to the catalogs, the current state of Mongolian manuscripts and xylographs is as follows: over 13,000 are preserved in China, and over 9,000 in Russia. Germany has 1,600, Denmark 560, France 260 and Japan and Hungary each have around 300. The United States has a collection of over 1,000. Mongolia and Buryatia have a huge number of manuscripts.

[4] It is also called Russian script. Under Russian coercion since the early 20th century, Mongolian peoples within Russian control have used the Cyrillic script. Kalmykia has been using it since 1937, Buryatia since 1938, and Mongolia since 1946. In Inner Mongolia, it was temporarily adopted in the 1950s.

Mongolian manuscripts and xylographs are also housed in 51 countries and regions around the world, including Switzerland, the United Kingdom, Finland, and Norway [Heissig 1961: i–xxiv; Minggad Erdemtu 2019: 3]. The manuscripts are presented in a wide variety. Due to the spread of Buddhism, most manuscripts are Buddhist scriptures and xylographs, but there is also a vast amount of material related to folklore, folk beliefs, and oral traditions.

2.2. Definition of the Fire Text and Overview of collections

Fire worship text, a text used for fire worship, is a worship text recited during the ritual of fire worship. It goes back primarily to ancient manuscripts collected from Mongolia during the Qing dynasty. Fire texts, serving as primary sources, have been repeatedly copied from ancient original texts. However, information about the author and the date is largely unclear, and the original text is unknown. They contain information about the reasons, time, offerings, ritual procedures and objects of worship for the ritual. In some cases, they also mention the performer and author and discuss fire worship from an internal perspective.

Fire texts are categorized in various ways based on their content, and different terminologies are used in research across countries. In German, they are referred to as "Feuersutra" or "Feuerbucher", and Chinese researchers have used terms such as "Fire Ritual Words (祭火词), Fire text Ritual (祭火祝词), Fire Ritual Hymns (祭火颂词), Fire Ritual Prayer Words (祭火祷词), Ritual Prayer Words (祭祷词), Fire Ritual Book (祭火书), Fire Worship Sutra (**祭火**经)". English-language studies refer to them as "fire-text prayer, (a text of) ritual of fire, fire-hymn". Fire worship texts include those with titles such as "fire text (ɤal-un sudur)", "fire text ritual (ɤal-un takilɤ-a-yin sudur)", "prayer of fire (ɤal-un öčig)", "Blessing of Fire (ɤal-un irügel[5])", "Incense offering of Fire (ɤal-un ob/sang)"[6], "Beckoning of Fire (ɤal-un dalalɤ-a)", and "Hymn of Fire (ɤal-un maɤtaɤal)", as well as many untitled texts.

While previous researchers have limited their scope to the above fire texts and untitled texts, Dominique Dumas also ncludes "Camel Beckoning

[5] Krystyna Chabros translated The blessing for the tent (ger-ün irügel), blessing of the dalalɤ-a (dallagyn yerööl) [Chabros 1992: 238; 272], Yang translated formal congratulatory addresses [Yang 2000: 10].

[6] Refers to the Tibetan ritual of purification using smoke, such as incense, and the smoke that results. In Mongolian, it is called utulɤ-a.

Fortune Text", "Queen Surqaɤtani/ Esi Qatun Worship Text", "prayer of the ɤulumta[7]", "Sharing (of the benefits)" (tügel) and "Blessing of Jutai[8]".

Fire rituals cover a wide range of fields, including shamanism, Buddhism, and folklore. This study analyzes texts used in Mongolian fire worship rituals, literature that speaks of Mongolian fire worship and sutras. In the private and academic world, the fire texts are known as the "Fire Text (ɤal-un sudur)" or the "Fire Worship Text (ɤal-un takilɤ-a-yin sudur)". The author refers to them collectively as the "Fire Text" or "ɤal-un sudur".

The fire text has been examined in various fields, including folk religious poetry, folk literature, ancient Mongolian literature, shamanistic texts, and Lamaist literature. While W. Heissig examined it from the perspective of "customs and folk religion", Vanchikova classified it as a homa ritual, and Kala positioned some texts as pastoral rituals. In China it is classified under the category of historical geography (k) and customs (k5 folk customs) and is titled "Kitchen God[9] (竈神)".

The author has identified the fire texts in catalogs from the St. Petersburg, Buryatia in Russia, and Mongolian national library and the Damdinsurun Museum, the Chinese catalog of Mongolian ancient books, a list of folk manuscripts from the Ili region of Xinjiang, catalogs of manuscripts of folk beliefs and folk poetry in Germany and Europe, the Copenhagen Collection catalog, and some American and private collections (Appendix: List of Sources of the Fire texts). The contents of 68 books have been analysed from the 9 sources listed above. Despite information on the storage of Mongolian manuscripts, many of them still remain uncatalogued. In various regions of Mongolia, including Buryatia, Mongolia, Inner Mongolia, Qinghai, and Xinjiang, there are collections held by temples, lamas, and private individuals, as well as by researchers. Because unidentified and unknown materials remain, the list needs to be updated from time to time.

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[7] ɤulumta-yin öčig, Mongolians believe that the spirits of ancestor's dwell in the place where fire is kindled (tulɤ-a, ɤal ɤulumta), and that as long as the fire continues to burn, the lineage of the same bloodline will prosper.

[8] Jutai-yin irügel, jutai, A part of livestock intestines [Sayinjaraɤal and Šharaldai 1983: 126].

[9] In Japan, translations such as "the God of Kitchen Range" and "the Deity of the Kitchen" can be found, but this is originally a folk tradition that came from China. While the literal meaning of the characters is "Stove God," in China it is regarded as the deity of the kitchen and is called "Kitchen God."

3. Ejin Text

3.1. Overview

The author obtained this book in October 2023 from a private museum in the Ejin Banner of the Alashan League, Inner Mongolia Autonomous Region. The following is a translation and summary of the Ejin Text (**indicates the original text has been omitted, with duplicate content omitted. (…) indicates the author's notes).

The Ejin Text has no title and is written on both sides of stiff paper with front and back covers. The left side of the cover is slightly torn, and the right side is stained with wear. Two red seals, one thickly enclosed in a circle and one square, are stamped on the front side of the first page. The round seal has an unidentifiable pattern resembling fire, tree branch, or a flower. The square red seal contains the vertical Mongolian character "mün" (status), with a thin square line inside. The same seal is also stamped on the front side of the last page. It is written in a unified style. Though there are some parts written in dialect, there are very few errors and the handwriting is beautiful.

This worship text is divided into four sections: the preface, from pages 1v to 3r, ends with "This is the auspicious ritual for increasing the fortune of livestock and possessions". The main section, from pages 3v to the first half of page 7r, begins with "oṁ a-a huuṁ" and ends with "maṁ gha laṁ". The postscript, beginning in the second half of page 7r, is written in a smaller size probably by a thinner bamboo brush. It concludes with "temegen dalaɤ-a tegüsbe".

The preface mentions the appearance of the Lotus Buddha and the translation of the Tripitaka. He travels from Nepal with his elephants, camels and retinue (destination unknown), but encounters persecution from earth spirits and demons. He asks Padmasambhava for a method of exorcism. The master says: "When I was a Brahmin, Khan, known as Fortune, recited this sutra of exorcism of all spirits of heaven and earth for relieving from all misfortune, persecution, and disaster". Therefore, this is the auspicious act that increases the fortune of all living beings.

The names of many Buddhas, places, and kings appear in this section. Saints include Padmasambhava, Saint Indara Bahadi Khan (and his place), Bodhisattva Manjushri, Gelisrung Dibzong Khan, Bodhisattva Agsobi and Birman Sankhi. Place names include the Dhanakosha Sea (lake), the land of Odayana, the country of Kala Domog (Nepal), the city of Chilma, and the

land of Tsagaan Malaga. In other words, this sutra is a worship text for inviting auspicious acts that was composed by Padmasambhava for exorcising the persecution of elephants and camels from Nepal by local evil spirits.

The main content of this ritual worship text consists of six sections of repeated phrases with the same structure. This phrase consists of the question "At what time (when), with what (offering), what (prayer) do you do"? The first four sections are a sutra, with a connecting paragraph added between the fourth and fifth sections. Sections four and five appear to have been added by the person who copied the manuscript.

3.2. Transliteration of the Text

3.2.1. Manuscript Characteristics and Transliteration Examples

To maximize the explanation of the manuscript's characteristics, the text has been transliterated exactly as it is. Examples of manuscript characteristics and transcriptions are as follows:

Mixed use of q/ɤ is seen. Examples: qalaqan = ɤalaqan; qačar = ɤajar; baquraquluɤči = baɤuraɤuluɤči, etc. However, both spellings are used for the same letter. Examples: qal, ɤal; qaqan, qaɤan; jirqalang, jirɤalang, etc. Negative letters (in the middle or at the end of a word) have both dots on the ɤ. Examples: baɤsi, toɤtaɤ-a, qutuɤtu, boluɤsan, but sometimes no dot is used. Examples: čaɤ, bayaliɤ. The use of yin and yang, g/ɤ in words is sometimes mixed. Examples: ungsig(ɤ)san, quwag(ɤ)či. Transcription does not restore the ɤ (double dot).

y/j lines are written the same way. They are distinguished when transcribed. Examples: jil, yirtinčü, -yien, jirɤalangtu, jayaɤači, yuuɤan, etc.

Words that are written in dialect or using the pronunciation have been transcribed as it is. Examples of words where e/I, a/I, and j/č/s are interchangeable: giigülün=geigülün, šara=sira, omuraqu=omurqaɤ, qubilču=qubilju, ölčei=öljei, etc. Examples with two ways of writing: sečeg, čečeg. Examples written using the pronunciation: engte=ende, delgergülkü=delgeregülkü.

Words such as with t/d, o/u, and ö/ü are written according to Mongolian pronunciation (standard pronunciation with an Eastern Mongolian accent), prioritizing the meaning of the word. They are written as telgergülkü=delgergülkü, toɤdaɤ-a=toɤtaɤ-a, and erde urida=erte urida.

3.2.2. Transliteration of The Text

1r (no title) qamuɤ burqad-un quriyanqui

1v

biy-e-dü Badm-a Sambau-a-dur
mörgümü..
burqan-u šasin-i delgergülkü-yin tula
-da.. Dan-a Güüše dalai-yin töb-tür
badm-a geser čečeg-ün jirüken eče
qubilju.. qutuɤtu Inder-e Bkhati
qaɤan-u orun-tur.. amitan-u nis
-wanis-i arilɤaqu-yin tula.. qoyar
tusa-yin ečüs-tür kürügsen..
tusa jirɤalang-un erdem öljei
qutuɤtu.. erdeni-yin sang-un ama
negegerün.. eng olan arɤ-a-yin egüden
eče.. qotala jüg-üd-tür amitan-i
giigülün üiledbei.. tere čaɤ-tur
Mančusiri-yin qubilɤan Krisürüng
Dibzun qaɤan törüged.. burqan-u
Šasin-i delgergülkü-yin tulada..
Udayan-a
-yin orun ača Aɤsubi bodisatu-a-yi
2r
uriču.. qamuɤ siti-tan kelemür
-či-ner-i quriyaču.. qotala-dur
yeke nom-un kürdün-i orčiqulbai..
tere čaɤ-tur uur Mongɤul-un
emün-e eteged-ün qara Domuɤ neretü
ulus-tur.. Čarma neretü balɤasun
-dur Bimlan sangki neretü bülüge..
nigen noyan tere noyan-bar tabun jaqun
nüküd selte nayan tümen temege..
jaqun jaɤan-yiar Balbu-yin čaɤan
Malaɤ-a-yin orun ača.. mal ed-ün sang
abura oduɤad.. Mangjil-un orun-a
kürbesü.. qačar-un ečed čidgür
raɤs-a-yin ada.. kümün-ü kisig-yi
baquraquluɤči.. adaqusun-tur ükül
qarulɤ-a bolɤaɤsan čaɤ-tur.. tere
noyan ein kemen sedgebei.. egün-dür
bosu abural ügei.. qubilɤan Badm-a
2v
Sambau-a baɤsi medemüi y-a kemen sed
-geged.. Badm-a Sambau-a- baɤsi-yin
dergede kürčü ein kemen üčibei..
ɤayiqamsiɤtu baɤsi-minu e.. minü
nüküd kiged temege jaɤan külgen
bügüde-dür.. qačarun ečed-ün
ayul raɤšas čidgür-ün qoorlal..
kümün-ü buyan kisig baquraɤsan-yiar
adaqusun-u ükül jobalang-i amurli
-qulqu-yin arɤ-a-yi nomlan soyurq-a
kemen öčigsen-dür.. baɤsi eyin kemen
jarliɤ bolbai.. qaɤan e sayitur
sonus sedgel-dür-ien toɤtaɤ-a..
bi erte urida biraman-u biy-e-ber..
ene saba yirtinču-yin ulus-tur
mingɤan nasulaqui čaɤ-tur..
ölčei qutuɤtu čindamani sikür
dabqučaquluɤsan buyan kisig-ün
3r
qaɤan neretü burqan ača.. kümün
adaqusun-u ed tawar bügüde-yin
ölčei qutuɤ buyan kisig baɤuraɤ
-san-i amurliquluɤči sudur.. ene nom
-un jüil-i sonusuɤad uriču
ungsigsan-yiar.. ene yirtinčü-yin
amitan sayin maqu üile-yin erkeber..
ölčei-tei ölčei ügii jil sar-a
ba qonuɤ edür čaɤ müče.. odun
Karaɤ-un qarsi (n)ügučel ba ed mal
ögkü abqui ača gem boluɤsan ba..
buyan kisig baquraɤsan ba tngri qačar
-un čaliɤ boluɤsan bügüde-yi sayitur
amurliqulun üiledbei..
tegün-dür adaqusun ed tawar
buyan kisig-i nemegülügči dalalɤ-a
inü eyin boyu.:.
oṁ a-a huuṁ.. kemen qurban ta ögüle
3v
Nam-a sarwa tatag
ata awaluwa
kiti oṁ a sambar-a sambar-a
huuṁ.. ruru sburu čüle
diste sidti luwazani sarwa

arta satani suwaq-a.. kemen ögüle
Badm-a Sambau-a- baɤsi-yin
jokiyaɤsan ɤal-un qaɤan miranza..
jomuwa tngri kübegün nükür selte
ba.. yirtinču-yin sülde tngri
jayaɤči nükür selte kiged..
qamuɤ burqan bodisatu nar idam
mandal-un burqan dakinis nom-un
sakiqulsun.. ene edür-e öglige-yin
ečen-ü takil-un orun-tur iren
soyurq-a.. ölčei qutuɤ-un ene
jirɤalangtu orun-tur iriged..
bi kiged nükür selte-dür.. ereküi
yisün küsel-i qangɤan soyurq-a..
4r
sayibar oduɤsan burqad adistadlan
soyurq-a.. sayin jil oruqui-dur..
šara qalaqun ireküi-dür časun
küür qayilaqui-dur.. čegel naqur
geskü-dür.. šarɤ-a čaɤan ingge
botuɤalaqui dur agi noquɤ-a
urququi-dur ariqun činar-tu
qalaqan eke yuuɤan atar čaɤan
jegere-ü ebčigün-iyer takimui..
ada jobalang ariltuɤai.. arban jüg
-ün buyan kisig iretügii qurui××..
arban jüg-ün burqad aburan
soyurq-a.. qaburun sar-a orqu
-qui-dur qamuɤ naqur geskü-dür
qaraɤči ingge botuɤalaqui-dur
qamuɤ noɤuɤan urququi-dur qan
qalaqan eke yuuɤan qurdun čaɤan
jegere-ü ebčigü-yier takimui.. qarsi

4v
jobalang ariltuɤai..qamuɤ buyan
kesig iretügii.. qurui××..
ɤayiqamsiɤtu sakiqulsun ibegen
soyurq-a.. qutuɤtu jil oruqui-dur
qung čang sibaqun ireküi-dür..
qool naqur geskü-dür quwaɤ/gči
ingge botuqalaqui dur qutuɤ-tu
qalaqan eke yuuɤan qurdun čaɤan
jegere-ü ebčigün-iyer takimui.. quur
-tu jobalang ariltuɤai.. qura metü
buyan kisig iretügii.. qurui××..
quntur doɤsin sakiqulsun ibegetüggii..
nayiraltu jil oruqui-dur narmai
nuqusun ireküi-dür.. nayiranza mören
geskü-dür atuqur qaraɤči ingge
botuɤalaqui-dur.. nabči sečeg
delgereküi-dür naran gerel-tü qalaqan
eke yuuɤan narin čaɤan jegere-ü
5r
ebčigün-iyer takimui.. niswanis
jobalang ariltuɤai.. iraqu aldar
buyan kisig iretügii.. qurui××..
daginis sakiqulsun ibegetügii..ölčei
-dü odqan qalaqan tngri-yi takiɤsan
-yiar.. erketü jayaɤači tngri ibegeču
qan jayaɤači tngri qasiču.. qamuɤ
buyan kisig engde iren soyurq-a..
qurui××.. bisman tngri-yin baqural
ügii buyan kisig iren soyurq-a..
qurui××.. baɤatur daginis-un
baraɤdasi ügii buyan kisig iren
soyurq-a.. qurui××.. qan sümbür
aqula metü öndür yeke buyan kisig
iren soyurq-a.. ×××.. qatun sün
dalai metü gün yeke buyan kisig
iren soyurq-a.. ×××.. buuran temege-ü
buyan kisig toɤtatuɤai.. adan temege-ü
5v
ami nasun batudtuɤai.. inggen temege

-ü ir[10] kisig toɤtatuɤai.. botuɤ-a
tormu torniqu-yin buyan kisig
toɤtatuɤai.. qurui ××.. baqurasi
ügii buyan kisig.. ütülesi ügii
ölčei qutuɤ toɤtatuɤai.. ×××..
adistad-un degedü blam-a kiged..
ariqun sidi-dü yidam burqan-u
čiqulɤan ba.. aliba sedgegsen üiles
bütügegči daginis nom-un sakiqulsun
kiged.. abural-un orun qutuɤ tan
quwaraɤ-ud.. aqui yeke buyan kisig
engde toɤtatuɤai.. ×××.. esürün
qormusta tngri-yin urtu nasun-u
tegüs jirɤalangtu ölčei qutuɤ
orusituɤai.. eneti ubananti luus-un
qaɤan-u erdeni-yin sang elbeg jirɤalang
-tu ölčei qutuɤ orusituɤai..
6r
angq-a urida ene saba yirtinčü
bütükü čaɤ-tur.. amitan-u jayaɤ-a
-bar ariy-a radn-a arsi-yin adis
-tad-yiar.. Ra üsüg eče ɤaruɤad
qan qadan-a singgečü qadun temür
-tür qubilču.. qayir čilaqun
eke-tei qadun temür ečege-tei..
qamuɤ amitan-a gerel boluɤsan.. ɤal-un
qaqan miranza eke-degen.. altatu
torɤan-yiar čimečü qal jula-yian
sitaɤaču.. arča küji-ber ariqulan
amtatu tangsuɤ idegen-i beledčü..
atar čaɤan jegere-ü ebčigün-iyer
takimui.. amuqulangtu ölčei qutuɤ
engde iren soyurq-a.. +qurui
××..qayiqamsiɤtu
ɤal-un qaɤan miranza jomuwa tngri-yi
takiqu-yin siltaɤan ene buyu.. on jil
orququi-dur olan sibaqun ireküi
6v
-dür.. oqudur qaraɤčin ingge
botuɤalaqui-dur.. usun naqur
gesküi-dür oi modun delgereküi-dür
omoraqu čaɤan jegere-ü ebčigün
-yier takimui.. ügekü jobalang aril
-tuɤai.. ükül ügii amin nasun kiged
ügiirel ügii buyan kisig-yi quyunam
qurui qurui .. ünen degedü qurban
erdeni-yin adistad-yiar ölčei kisig
soyurqatuɤai.. sin-e jil orququi-dur
ebügelčin sibaqun ireküi-dür.. šara usu
gesküi-dür sečeg noɤuɤan urququi-dur
sil gerel-tü qalaqan eke yuuɤan širɤ-a
čaɤan jegere-ü ebčigün-yier takimui..
sibsig jobalang ariltuɤai.. sülde
čoɤ jali delgeretügii.. sürüglen
delgeregülün dörben ayimaɤ mal-un
kisig
öggün soyurq-a.. qurui ××..
7r
qan ičaqur tan-u tegüs jibqulang
-tu čoɤ jali auɤ-a küčün-ü ölčei
qutuɤ orusituɤai.. sayid
merged bayaliɤ-ud-un erdem
bilig ed aqursun-u ölčei qutuɤ
orusituɤai .:. maṁ gha laṁ .:. : .:.
ölčei qutuɤ-un tusa bütügegči ölčei
ögülekü-yin
silüg-üd-i ügsi (ungsi).. egün-e beledküi
yosun
inü..
burqan-u emün-e takil ba tabun balin
talbi. ölčei
qutuɤ naiman gegen ungsi. tulɤ-a-u
dörben jüg

[10] ir/ ир: energy, strength, ability, courage. [Cyril/Монг. dictionary, http://hkuri.cneas.tohoku.ac.jp].

baling jula küji talbi. jegeren-ü ebčigündür
baling küji jula nijiged talbi. čaɤan temegen-ü
ungɤasu-bar uriy-a. yamaɤan-u semejiber
bütüge.
jegeren-ü qongtu šaɤai-du dörben öndür
qabarɤ-a qoskinaɤ, atar qajar-un agi kilaɤan-a
deresü qarɤan-a butarɤan-a, tabun jüilün mal-un
sün ki
ungsiɤči lama emüneben čaɤan bütelgetei,
mören
degere čaɤan qadaɤ joqus talbiju. tes
üdetü somun-tur toli tabun öngge-yin kkib
uyaju dalalɤ-a dalal. sayin neretü kümün-yier
tosu ögekün dusaɤan kijü tüli. Tebsi dügüren
miq-a idege beledčü talbi. altatu torɤ-a amtatu
idegen eldeb ür-e beledčü ki. čidabasu čaɤan
büriy-e tatabasu sayin.. temegen dalalɤ-ategüsbe.

4. Comparison of Similar Texts

4.1. Overview of Similar Texts

The Ejin Text ends with the words "the camel beckoning fortunes ends" and can be considered a "Camel Beckoning Fortune Text". The text is a ritual to bring good fortune and prosperity to camels and is performed after a fire offering. Therefore, it contains a ritual to the fire god Mirantsa (Miranz/ča) Tengri and can also be considered a fire text. Out of 68 texts identified by the author, 24 (Table 3) contain similar content[11]. These include the passages of "Camel Beckoning fortune text", "The Fire Worship Text Created by Padmasambhava", and "Beckoning (fortune) when birds come...".

The change of seasons is referred to in the passage "when the snow and rivers melt, when the birds come, when the livestock give birth, and when the skin color of small wild animals changes". This refers to a sentence structure that repeats homophonic synonyms.

"Camel beckoning" is a separate fire worship text, divided into Ejin and Yang texts. Out of 104 fire worship texts collected by Dominique Dumas, five have been identified as such[2]. While a comprehensive comparative study of the texts has yet to be conducted, two types have been identified: "Camel Beckoning fortune text" and "Camel Fire Worship Text". One is a

[2] There are two texts in Rinchen, one in Damdinsurung, one in "Ancient Literature" (Hohhot, 1963), and two in Poppe.

[11] Dominique Dumas`s book include 79 fire texts (58 of which have been published) and 24 (N POPPE) from 14 locations.

ritual to bring beckoning fortune and increase the number of camels, while the other is a fire ritual to pray to Mirantsa, the god of fire, for the reproduction of camels.

"The Fire Worship Text Created by Padmasambhava" is both the title of the fire worship text and a phrase found within the text. This type of fire worship text is a hybrid text, containing the content of many different fire worship texts. In this paper, only the sections that discuss seasonal changes will be compared. Out of 24 texts with similar content, this content was confirmed in 18. The text "to beckon (fortune) when birds come…" is included in Q2676, Q269, F211, and C147. The same phrase structure can be found in Bawden, Nr57, Mong33, Mong162, and Mong399, but it is not an independent paragraph. This type of fire text contains content from other types of fire texts, making it a mixed text. Content analysis will not be analysed in this paper.

Table 1. List of similar texts (sources can be found in the appendix)

No.	Source	Ms No.	Title
Dalalga of the camels (temegen dalalɤ-a)			
1	Ejin Banner	Ejin Text	no title (temegen-ü dalalaɤ-a tegüsbe)
2	Yang	Yang text	yeke kešigtü temegen dalalɤ-a-yin sudur
Fire Worship Ritual Text Created by Master Padmasambhava (badm-a sambaw-a baɤsi-yin jokiyaɤsan ɤal-un sudur)			
3	Baatur	Baɤatur text	ɤal-un sudur kemegdekü oru siba
4	Bawden	Bawden	ɤal-un takilɤ-a orusiba
5	Bur	451 old67	ɤal takilɤ-a kiged kisig ɤuyuqui kemekü sudur orusiba
6	Bur	666 old1461	ɤal takilɤ-a-u sudur orusiba
7	Bur	449 old117	ɤal-un takilɤ-a kiged kisig-yi ɤuyuqui sudur orusiba
8	Bur	662 old1464	ɤal-un takilɤ-a orusi-ba
9	Bur	695 old52	ɤal-un takil-un sudur orusiba
10	Ondřej	D166	ɤal-un burqan-i takiqui-yin yosun orusiba
11	Ondřej	E8	ɤal-un sudur orusiba,takiqu yosu jang büren en-e bui

12	Ru	B339 394	badm-a sambaw-a baɤsi-yin jokiyaɤsan Mongɤulun yosun-u ɤal-un qaɤan-yi takiqu sudur orusibai.ölji qutuɤ orusiqu boltuɤai
13	Ru	Q274 3634	ɤal-un qaɤan-u takilaq-a-ba dalalaɤ-a-yin sudur oru-siba
14	Ru	Q2044 5404	ɤal-un takilɤ-a dalalɤan-u sudur orusibai
15	Ru	Q161 3521	ɤal-un takilɤ-a kemekü nertü sudur oršii ba
16	Ru	C321	ɤal-un takil-un irügel-ün sudur orusiba
17	Secret History Institute	SHI text	ɤal-un sudur orusiba
Mongolian Fire Worship Ritual Text Created by Master Padmasambhava…To beckon (fortune) when birds come… (badm-a sambaw-a baɤsi-yin jokiyaɤsan Mongɤulun yosun-u ɤal-un qaɤan-yi takiqu sudur…sibaɤun ireküi-dür dalalɤ-a abqu inu…)			
18	Ru	F211	ɤal-un sudur bui
19	Ru	Q269 3629	ɤal-un takilɤ-a-yin tobsi quriyan qui sudar bolai
20	Ru	Q2676	ɤal-un takilɤ-a-yin tobsi quriyan qui sudur bolai
21	Ru	C147	ɤal-un takilaɤ-a ene bolui
…~ jil oruqui-dur, ~jil ɤarqui-dur			
22	WH	Mong 33	ɤal-un takilɤ-a orusiba
23	WH	Nr57 1379	no title
24	WH	Mong162	tngri-yin qaɤan jokiyaɤsan sudur

4.2. Contents of Similar Texts

(1) Ejin Text 「temegen dalalɤ-a」

The Camel Fire Worship Text (Table 2), excluding the initial Buddhist story, uses set phrases repeated in six paragraphs to describe the worship of Galakhan Eke, the mother goddess of pure fire, at the change of seasons. Each paragraph consists of four to six components, expressing the change of seasons in a set structure: "the arrival (of the new year/spring moon), the arrival (of migratory birds), the melting (of snow-capped rivers), the birth

(of camels), and the growth (of grass and forests)" (oruqui, ireküi, qayilaqui, gesküi, botuɤalaqui, urɤuqui-tur). The verbs are repeated by changing their object, but the order may change, and they do not necessarily begin with the same syllable.

Table 2. Summary

seg-ment/ verb	1	2	3	4	5	6
oruqu	sayin jil	qabur-un sar-a	qutuɤtu jil	nayiraltu jil	on jil	sin-e jil
irekü	šara ɤalaɤu		qung čang sibaɤun	narmai nuɤusun	olan sibaɤun	bügelči n sibaɤu
qa-yilaqu	časun küür			nayiranza mören		šir-a usu
geskü	čegel naqur	qamuɤ naɤur	ɤool naɤur		usun naɤur	
botu-ɤulaqu	širɤ-a čaɤan ingge	qaraɤči ingge	quwaɤči ingge	atuɤur qaraɤči ingge	oqutur qaraɤči n ingge	
urɤuqu	agi noɤuɤ-a	qamuɤ noɤuɤan		nabči čečeg	oi mo-dun	čečeg noɤuɤ-a

Object of worship: ɤalaqan eke

color: čaɤan, širaɤči, quwaɤči, qaraɤči

sacrificium: čaɤan jegere-ü ebčikün

(2) Yang text: ⌈yeke kešigtü temegen-ü dalalɤ-a-yin sudur⌋ [3]

Beginning: nige blam-a Yükezeri-yin nomlaɤsan temege-ü dalalɤ-a abqu anu umar-a jüg-ün domuɤ-un qar-a temegen-ü buyan kešig ɤuyunam qurui qurui.

Ending: ene dalalɤ-a abqu yosun anu čaɤan jigeren-ü ebčigün-i köke bös-yier oriyaju qal-iyan takiɤad abuɤtun, teyin ese bolbasu imaɤ-a taulai-yin ebčigün basa bolqu bui, maṁ gha laṁ.

[3] 3 double leaves, 21.1*9.2cm, 14 lines, last 13 lines on the side. (Yang 2001:23)

The Camel Beckoning fortune text (Table 3) describes the times when swans and ducks arrive, when snow-capped mountains, rivers and lakes melt, when grass begins to grow, and when camels give birth, and invocations for protection and beckoning fortune are offered. There are four paragraphs in total, each consisting of two to three items. The only terms used to describe the change of seasons are "(migratory birds) arriving, (snow-capped rivers) melting, (camels) giving birth (irekü, geskü, botuɤalaquitur)". The structure is simple and begins with the same syllable.

Table 3. Summary

verb/segment	1	2	3	4
irekü	čaɤan čing sibaɤu	qung sibaɤu	anggir sibaɤu	nuɤusu sibaɤu
geskü	časutu aɤula	qur-a usun		naɤur usun
botuɤulaqu	čaɤan širaɤči ingge	qongquči ingge	atuɤur qaraɤči ingge	
urɤuqui			aturunan noɤuɤan	

Object of worship: ɤal-un qan Miranza tngri.

color: čaɤan, širaɤči, qaraɤči.

sacrificium: temegen-ü ungɤasun noɤ-ta, čaɤan jegere-ü ebčigün, imaɤ-a taulai-yin ebčigün basa bolumui.

(3) 「badm-a sambaw-a baɤsi-yin jokiyaɤsan Mongɤulun yosun-u ɤal-un qaɤan-yi takiqu sudur」

Beginning: oṁ a-a huuṁ. Badm-a Sambuu-a ba baɤsi-yin jokiyaɤsan ɤal-un qaɤan Mirača neretü ölči-dü edür cinü ebčigün-yier takinam. ene büküi amitan cinü enderel ügei burqan-u qutuɤ-yi olqu boltuqai. buyan-tu jil oruba bolqan jisü jisülebe. bordaɤ nigül kilinče ariltuqai.

Ending: saba yirtinčü-yin ejen aqu boltuqai, edür büri ölči qutuɤ toɤtatuqai. saran büri nasun buyan kisig qutuɤ nemtügei. e-e qurui qurui qurui. e-e qurui*3; e-e qurui*3. oṁ a-a y(n)i ba(d)me huuṁ.

altan gerel ungsiqu. dasi jingba ungsiqu. sang talbi. blam-a-yin takil ungsiqu. biling barimad ungsiču tongba ki. bisman tngri-yin tarni ungsi. tegünü qoyina ölči qutuɤ orsiqul. somun-tur uy-a. ma gha la. bhwatu.

"The Fire worship text created by Padmasambhava" is a title of texe (B339) and is also a part of a composite fire text. The content and sentence structure are independent, but some books have other types of worship texts

in the beginning, while others have beckoning fortunes in the end. The content of these worship texts is basically the same, the terminology and order are also unchanged, with one exception. The beckoning fortunes are very mundane and related to pastoralism.

This article focuses on the section that talks about the change of seasons. It consists of five paragraphs and two sections. It describes the change of seasons as "(a blessed year) has come/ (an old year) has passed, and the colors of the marten, squirrel, otter, lynx, and fox have changed (oruqui/ɤarqui, jisüleküi)".

Table 4. Summary of Similar Contents

verb/segment	1	2	3/4	3/4	5
oruqui	buyantu jil		sine jil	keregtü/ kesigtü jil	ünen jil
ɤarqui		qaɤučin jil			
jisüleküi	bulaɤan jisü	qaliɤun jisü	silküsün jisü	kermün jisü	ünegen jisü

Object of Worship: ɤal-un qaɤan Miranča

sacrificium: čaɤan qonin-u ebčigün

(4) 「…sibaɤun irekü-dür dalalɤ-a abqu inu…」

Beginning: oṁ suwsti siddam. sayin amuqulang boltuɤai. sibaɤun-u ireküi-tür dalalɤ-a abqu sudur ene bui. qung čing ireküi-tür časutu aqula gesküi-tür čaqan šarquɤči geküü unaɤalqui-tur čaɤlsi ügei yeke dalalɤ-a iretügei e-e, qurui qurui qurui.

Ending: buyan-tu yeke dalalɤ-a iretügei. qurui qurui qurui…saba yirtinčü-yin ejen aqu boltuqai, edür büri ölči qutuɤ toɤtatuqai. saran büri nasun buyan kisig qutuɤ nemtügei. e-e qurui qurui qurui. e-e qurui*3; e-e qurui*3. oṁ ma-a ni bad me huṁ.

The text of "to beckon (fortune) when birds come..." is of a beckoning content in the composite fire worship text, and it appears in the fire worship text that contains the "fire worship text made by Padmasambhava" (Q2676, C147, Q269, 695, F211, a total of five volumes). It appears in the form of "fire worship text + beckoning text + to beckon (fortune) when birds come + beckoning text", and the bird-related beckoning text content is not the only beckoning in the fire worship text. This text consists of 14 paragraphs, each

with 2-4 items. The change of seasons is not limited to migratory birds, but also includes falcons and sparrows, and progresses from the time of camel birth to the time of horse birth. There are also expressions that blend the content of other fire worship texts, and there is a strong tendency to match linguistic phonology and poetic structure.

Table 5. Summary

verb	subject
irekü	qung/ čang/ anggir/ nuɤusu/ qarčaɤai/qariqan/ boljimur sibaɤu, qongɤur ɤalaɤu
dongɤudqu	küküge/küke sibaɤun
geskü	časutu aɤula, qongɤara/ qongquruɤ/ qura času, naɤur/ bulaɤ usun, kürügsen qota
botuɤalaqu	qar-a temege
unaɤalaqu	čaɤan širaɤči/ qaraɤči/ qolaɤči/ qongquči/ alaɤči/ buurɤači/ buquruɤči kükügči geküü/geü
urɤuqu	atur/atar ɤajar-un noɤuɤ-a
törükü	noɤtutu unaɤ-a/ jegeren gürügesü
saɤaqu	kügenegsen/ kükünegsen/ kügsin qoni, geü, üniy-e
talbiqu	quraɤ-a
bariqu	jele-tü unaɤ-a
nayiljaqu	qayilasun/ uliyasun/ uyilasun/ qusun/ burɤasun modun
kirɤaqu	qoni quraɤ-a
telelkü	unaɤ-a daɤ-a
jelelkü	biruu/biruɤu tuɤul

Object of worship: dalalɤ-a iretügei/abunam

5. Conclusion

Dalalga is a folk ritual for beckoning fortunes, also known as Buyan Kesig daɤudaqu or calling the benefits. Dalal- wavings hands, Dalalga is primarily expressed by the word Qurui, which means “gathering” in Mongolian. The etymology is qur, meaning “to gather”, and qurui includes the meaning of prayer. Fire worship ceremonies merge from early beckoning

rituals, and they are generally performed simultaneously before and after. In the study of fire worship, researchers have treated beckoning fortune as a separate ritual. There are many types of beckoning rituals[4]. The benefits that are invoked during fire worship are not limited to birds or camels. Rather, they cover a wide range of subjects, including livestock and the five animals, peace and tranquility, happiness, the prosperity of the Khan clan, and the continuation of the realm and faith (Buddhism).

While the exact nature of bird beckoning rituals and bird worship remains unclear, it is highly likely that they originated from bird beckoning texts. The cognate text was likely a "jil oruqu/ɤarqu" ritual performed at the change of seasons—the New Year[5]. It likely crystallizes a worldview focused on the seasons and their colors, praying for natural adaptation.

The camel fire worship text likely evolved from the camel beckoning fortune text. As fire worship strengthened, the divine power of Galakhan Eke came to be recognized in livestock farming as well. The custom of simultaneously performing fire rituals and inviting rituals became established, and camel beckoning rituals ceased to be performed separately, achieving a dual fusion with fire rituals.

The section on the change of seasons in the composite fire worship text, "The Fire Worship Text Created by Padmasambhava", also evidences a worldview praying for natural adaptation, but no independent text has yet been discovered. Wild animals depicted in the text are hunted in autumn. Their skins were used for children's clothing and cradles and were considered rare and luxurious. Marten skins were offered to the Khan clan. Like the bird-related lucky texts, the cognate texts likely represented rituals performed at the change of seasons and the beginning of the new year[6] in hunting cultures.

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[4] There are many types of beckonings, including good fortune, fire, autumn, obo, high mountains, rivers, spirits (such as the sick, children, and sons), daughters (those going to be married off), livestock calves, hunters, and nai-nai (objects of shamanistic worship). [Chabros 1992: 8, 25, 31, 50, 71, 84, 116, 120, 132].

[5] In the Ordos calendar, the first month is counted as the White Moon (New Year), May, and June. Many sources refer to the first month of the Mongolian calendar as the Tiger Moon (April in the solar calendar). Migratory birds arrive from spring to summer, between March and April in the solar calendar. Camels give birth in April and May.

[6] Banzarov points out that the Mongolian year begins in autumn [Banzarov and Shiratori 1971: 51].

The section “to beckon (fortune) when birds come.....” is found in both fire worship texts and luck invocation texts. It lacks a religious object or prayer, making it an independent ritual or ritual. The repeated chant of “dalalɤ-a iretügei/ abunam” (to beckon fortune) is characteristic of kelemürči/ oral tradition literature and features linguistically sophisticated writing. In some places, the season cannot be identified as spring, and the straddling period becomes longer. The seasonal change shifts from nature to occupation. This section is thought to be a modified version of the camel lucky text.

The author has clarified the origins of the fire worship texts and hopes to continue future research on the fire worship texts. I have examined the Ejin Text and compared it with similar Camel/Bird Beckoning texts, discussing their relationship. I believe I have been able to place the Ejin Text within the context of the fire worship texts. In future work, I would like to compare many other Beckoning texts to gain a comprehensive understanding of the fire worship texts. I would like to clarify the interrelationship between fire worship rituals and auspicious rituals, as well as the circumstances surrounding their creation and their evolution.

Appendix: List of Fire Text Sources

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