



IDENTIFYING THE STRUCTURE AND FEATURES OF MANUSCRIPT SCRIPTURES WITH COLOR FIGURES, AUTHOR AND NAME UNKNOWN

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ABSTRACT

The ancient manuscript scripture of Mongolian traditional medicine is one of the precious heritage that has been passed down through generations, containing valuable knowledge and practices that have been used to heal and treat various ailments for centuries. By elucidating the structure and features of this manuscript, we will be able to gain a deeper understanding of the scientific concepts contained in the scriptures and further study them in depth. The purpose of our research work is to clarify some features and structure whose author and name are unknown scripture, and giving an assigned name. Basic research materials: Author and name unknown, manuscript scriptures with color figures. We used following study methods; manuscripts, primary source methods, hermeneutic method, checklist method and analysis synthesis method. Result: In the frame of this

research, we were clarified the specialty and number of herbal, mineral and animal-oriented medicines in the manuscript scripture. During the search for this scripture, we discovered that the original scripture had been sold to the Inner Mongolia Autonomous Region of the People's Republic of China. The author is Sharav Lama, the size of scriptures: 22cm × 8.5cm, total of 20 pages. Conclusion: There were a total of 759 pictures of medicinal raw materials in the scriptures, of which 493 (65%) were plants, 145 (19%) minerals, and 121 (16%) were animals. We also determined the Latin names of these medicinal raw materials. In this way, it was possible to read and study the scriptures, to deeply understand the scientific concepts contained in the book, to understand the deep meaning of the manuals and charms of doctors and maarambas, and to learn and study the knowledge of traditional medicine.

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INTRODUCTION

The “Rules for the Preservation of Ancient Items” approved by the Scripture and Sutra Institute on August 7, 1924, was the first legal document on the examination and preservation of archeological artifacts, historical and cultural valuables, and scriptures. As a result of enforcing this rule, a vast fund of scriptures and books has been established, becoming a principal research subject for scholars and researchers today. Among these scriptures, the ancient works on medicine written by Mongolian doctors and maarambas hold a prominent place and have made a valuable contribution to the development of 5000-year-old Traditional Mongolian Medicine.

The basis of the development of Traditional Mongolian Medicine in the 21st century is the importance of reading and studying the biographies of previous generations of ancient doctors and scientists, as well as old medical books and sutras.² The direction of research that will give an important impetus to solving this problem is the study of sources of traditional medicine, the study of raw materials of drugs and medicines, and it is an important issue to develop the

research in this direction. In particular, it is important to find, collect, research, put into academic circulation, determine their use, and clarify the meaning of the names among the less studied pharmaceutical scriptures. Therefore, we have selected this topic to translate the currently available traditional medicine author and title unknown handwritten color illustrated sutra and put it into research circulation, and clarify the structure of this sutra.

MATERIALS AND METHODS

As the main materials of our research work, we have selected the “Author and name unknown, manuscript scriptures with color figures” and “*བློ་མེད་ཤེས་ཐོང་ནས་བཞད་པའི་སྒྲན་གྱི་འབྲུངས་དཔེ་མཛོམ་མཆར་མེག་གྱིན།*” by Jambaldorj. We will use this primary source method to compare ideas that are especially innovative and revolutionary in terms of the main content and thinking of the work with other original works. The checklist method was used to list the medicinal raw materials in this scripture and form their identified sections. The hermeneutic method is used to study the origin of the term, hidden meaning, double meaning and context.



Figure 1. “*བློ་མེད་ཤེས་ཐོང་ནས་བཞད་པའི་སྒྲན་གྱི་འབྲུངས་དཔེ་མཛོམ་མཆར་མེག་གྱིན།*” by Jambaldorj.³

RESULTS

The author is Sharav Lama, there is no front page with the title of the manuscript scripture. It has color paintings, is sized at 22cm x 8.5cm and consists of 20 pages. During the search for this scripture, we discovered that the original scripture had been sold to the Inner Mongolia Autonomous Region of the People's Republic of China. Nonetheless, we found a copy of the scripture and the one who sold the scripture confirmed that Mongolian lama Sharav was the author of the scripture. Thus, we decided to name the author as Sharav lama. Despite not knowing the name of this valuable text, we can still gain a deeper understanding of its content by examining its structure and features.

After comprehensive investigation to the scripture, it was discovered that the paintings were a copy of འི་མེད་
ཤེས་ཐེང་ནས་བཤད་པའི་སྒྲུན་གྱི་འཁྲུངས་དཔེ་མངོས་མཚར་མིག་གྱིན། “Dri
med shel phreng nas bshad pa’i sman gyi ‘khrungs dpe
mdzes mtshar mig rgyan” by Jambaldorj. Therefore, as
a result of the comparative research, we have given
a name specially assigned to distinguish the many
anonymous scriptures included in the academic work.
A special name is a name that distinguishes it from
many things of the same kind. It includes: Names
of people, names of domestic animals, names of
places, cities, streets, books, newspapers, magazines,
offices, and names of special groups of things. In



Figure 2. མཛེས་མཆར་མིག་གྱིན་ལས་བཤད་པའི་སྒྲུབ་གྱི་འབྲངས་དཔེ་བཞག་སོ།⁵

terms of origin, the nominative name is primary and the assigned name is secondary.⁴ Based on the source of the scripture, the content, the order of pictures, images, and names of medicinal raw materials, etc., are evaluated and named as: in Tibetan: མངོས་མཚར་མིག་གྱི་ བ་ལས་བཤད་པའི་སྒྲན་གྱི་འབྲུངས་དཔེ་བརྒྱུག་སོ། (mDzes mtshar mig rgyan las bshad pa'i sman gyi 'khrungs dpe bzhug so).

Sharav Lama's scripture does not include colored paintings for 3 roots 9 trunks, 47 branches, 224 leaves, 2 flowers and 3 fruits, suggesting that the first pages of the scripture may have been lost. In addition, in this scripture, the names of individual drugs are written in Tibetan headed script and traditional Mongolian script in a very clear and legible way, making them easier to

learn. The page numbers are very legible, but when reprinted from the original, some of the page numbers were removed and printed to align, so the sequence is unclear. We put the pages in order by comparing them with the “*བྲི་མེད་ཤེལ་ཐོང་ནས་བཤད་པའི་སྒྲན་གྱི་འཁྲུངས་དཔེ་མངོས་མཚར་མེག་གྱི་བྱ།*” sutra. At the beginning of the book, it starts from the bottom page of the 7th page, which testifies that there were 6 pages with the names of the scriptures. Also, the top of page 9, the top of page 7, and the bottom of page 25 are missing. Others corresponded to “*བྲི་མེད་ཤེལ་ཐོང་ནས་བཤད་པའི་སྒྲན་གྱི་འཁྲུངས་དཔེ་མངོས་མཚར་མེག་གྱི་བྱ།*” sutra. After comparing the pictures of the two scriptures, the names of the 16 animals that were missing from Sharav Lama’s scriptures on page

25 were revealed from Toin Jambaldorj’s “*འཕགས་པའི་སྐྱེ་བྱ་ལྟུངས་དཔེ་མཛོལ་མཆར་མེད་གྱི་ན།*” scriptures.

A list of raw materials of animal origin that are not found in the Sharav Lama’s scripture

- 1. Dog
- 2. Yak-Cow hybrid
- 3. Yak
- 4. Water buffalo
- 5. Boar
- 6. Hare
- 7. Lion
- 8. Elephant
- 9. Tiger
- 10. Panther
- 11. Bear

- 12. Sharnu
- 13. Shar utug
- 14. Monkey
- 15. Snow man
- 16. Wasp

What sets this scripture apart is the presence of color figures depicting medicinal raw materials. When Sharav Lama drew the raw materials of medicine, he used bright colors and artistically depicted them. As a result of the first study, we identified the proportion of herbal, mineral and animal-oriented medicines in the scriptures. Through our research, we discovered a total of 759 pictures in the manuscript, with plants accounting for 65%, minerals for 19%, and animals for 16%.

Table 1. Percentage of medicinal raw materials

Raw materials	Numerous	Percentage
Animal	121	16%
Plant	493	65%
Mineral	145	19%
Total	759	100%

We also determined the Latin names of these medicinal raw materials. By assigning Latin names to these raw materials, we were able to categorize and study them in depth.

DISCUSSION

Currently, around 20 doctors have received doctoral degrees and 100 doctors have received a master’s degree for research in sources directly related to the 5,000-year history of Mongolian medicine, including theory, philosophy, clinic, and medicine found in the past 30 years. In the future, the history of Mongolian medicine can go back from 5000 years to 6000 years. However, history requires facts, thus it is essential to seek and explore evidence in ancient medical scriptures written in Chinese, Tibetan, Manchu, and Mongolian languages, as well as archeological findings related to medicine.⁶

Currently, more than 150 sutras written and translated in Tibetan by Mongolian scholars have been found. There are also 5 sutras with color pictures. 3 of these 5 scriptures were related to Toin Jambaldorj’s “*འཕགས་པའི་སྐྱེ་བྱ་ལྟུངས་དཔེ་མཛོལ་མཆར་མེད་གྱི་ན།*” scriptures. It is very unfortunate that some of these wonderful heritages created by Mongolian scientists have been sold to foreign countries.

These ancient manuscript scripture of Mongolian traditional medicine is a treasure trove of wisdom and knowledge that has been passed down through generations. By honoring and preserving this ancient manuscript, we hope to ensure that the traditional healing practices of the Mongolian people continue to enrich and inspire future generations.

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