

The most famous peregrination story is about Maudgalyāna (Mong.: Molon toyin), and the rescue of his mother from the hell.<sup>8)</sup> The cosmographical background of the story is almost similar to the basic views of our book's system. The Maudgalyāna story originates from India and was popular from early time in China as well. Some Chinese manuscripts of it have been found in Tun-huang, and one of them mentions illustrations as well.<sup>9)</sup> It is interesting, because the illustrations of later Molon toyin versions seem to have influenced the pictures of our print.

Despite all these, the difference is great: the Molon-toyin story in China and Mongolia grew a piece of literature, which was performed in dramatised form at the Avalambana-festivals. Our book is a systematical, śāstra-like composition explaining religious doctrines about the causes of transmigration and the consequences of evil actions leading to infernal rebirths.

This paper restricts itself to report only about the xylograph itself, about its occurrences in public libraries, about its compiler and sources. We shall give lists of the contents of the book, of the names of hells and pretas depicted here, and we want to show some pictures of it.

#### The xylograph

The blockprint is not unknown among Mongolists: one copy was described in Professor HEISSIG's Catalogue<sup>10)</sup> and another by Professor AALTO in the Catalogue of the Hedln collection.<sup>11)</sup> The Tibetan parts of this latter copy are given in a recent paper of H. EIMER in the 6th volume of the Zentral-Asiatische Studien.<sup>12)</sup> Professor HEISSIG made some remarks of it in his History of Mongolian Literature<sup>13)</sup> while some pictures of it were published by him in his translations of Mongolian peregrination stories.<sup>14)</sup> Further pictures were published by G. KARA in two of his books<sup>15)</sup> and by G. BETHLENFALVY in his work on Tibetan book-illustrations.<sup>16)</sup>

According to the mentioned catalogues and the related literature up to now 4 copies have been known to exist in public libraries: one in Marburg (Hs. or. 286), one in Stockholm (H. 3222), one in Leningrad (LOIVAN Mong. H. 277)<sup>17)</sup>, and one in Ulaanbaatar (Katalog 223)<sup>18)</sup>. We know that there are

some more copies in private collections in Leningrad and in Ulaanbaatar as well

We are lucky enough to report that the Oriental Library of the Hurian Academy of Sciences owns 3 further copies (Mong. 278/a, b, c). The most complete one, 385 folios, was brought by G. KARA, K. RÓHALMI and A. RÓTAS from Erdent-dzu. The second consists of 196 folios, and the third one, consisting of only 131 folios includes only written parts, and omits the illustrations. It has a sec. manu pagination showing that the missing folios were taken out after the pagination had been done. The first and the third copies were printed on Russian paper dating from the end of the 19th century by the evidence of the paper-mill marks. There are 7 different marks on the sheets, e.g. one of them is the mill-mark of "Fabrika nastednikov Sumkina" which worked since 1829 and is still working in Laljsk in the Vologda district, and this kind of paper has been produced there by machines since 1855.<sup>19)</sup> The second copy was printed on another kind of paper consisting of two sheets together. This paper is of Chinese origin.

The folios of our books were in full confusion, and it was not an easy task to establish their order, because there is no continuous pagination. Certain parts have their own pagination, sometimes written in Mongolian, sometimes in Tibetan, or in other cases completed with numbers as well (Plates 1-2). The pages could be arranged according to the marginal pagination: ka 1, 2, ...; kha 1, 2, ... etc., and marginal signs: 'gro-drug, khe-spogs, etc. Through arranging the copies, completing the first copy from the others, we were able to put together a set of 397 folios + 1 folio. This + 1 folio occurs in neither of the known copies. It is the last page of a Mongolian part with the printed number: di and with the second manu numeral 11. The sec. manu pagination on the third set begins with the numeral 12 on page ka 1 and this fact allows the supposition, that there must have been previous parts in the book, that have been lost. The number 397 is the same as that of the largest known set from Stockholm.

The second, Chinese-paper copy seems to miss not single leaves, but full chapters, parts, and the existing parts themselves seem to be, in a certain sense, complete.<sup>20)</sup> We wonder if the carving of the blocks were simultaneous. This supposition seems to be justified by the fact, that the systematic enumeration of the described hells (cf. the list of contents, Part 3) sometimes contains fewer sub-hells than the richest xylograph really offers.<sup>21)</sup> We can imagine that

a limited program aiming to describe a certain number of the 136 hells was first realized, and later other descriptions and pictures were added.

#### The author and his sources

The book in question is a compilation, nearly the entire text was taken from the Kanjur. The main text used is mentioned in Mongolian as Dambaniršag, that is the short title Dran-pa ĩer-bžag of the sūtra Phags-pa dam-pa'i čhos dran-pa ĩe-bar gžag-pa.<sup>22)</sup> There are only short parts taken from other sources, e.g. No 2/b,c and No 9 in the table of contents. In the tha part we find many quotations from the Dul-ba gži (Vinayavastu), and some pages taken from the Jaris-'blun. The hell-system of the Lam-rim was also consulted by the compiler.<sup>23)</sup> Some sources and references remained obscure for us till now.

The compiler's name occurs 3 times in the Mongolian part of the xylograph (according to our pagination: 8/b, 3o3/a, 352/b) as Bandita Cebel Vangčug dorje. His designation was Erdeni bišireltü mergen bandida gambo.<sup>24)</sup> He translated a book from Tibetan into Mongolian: Arban ĩiryuyan tamu-yin luqai, which is certainly not the exact title and it must be the book here in question. The book was compiled and printed in the great monastery Üijen güng-ün qosiyun barayun süme,<sup>25)</sup> in Uriyangkhai. The compiler, Che-spel dbañ-'phyug rdo-rje, might have been the m Khan-po lama of it. He must have been an important and very learned person, the author of several other works as well.<sup>26)</sup> As no other books by Cebel Vangčug dorje were available to us, more detailed information should be collected later in possession of more material.

#### The contents

In the following we will give a list of the different parts of the block-print showing our running pagination (fol.1-397), and the original pagination including marginal signs. (Nevertheless, marginal signs of parts

1 and 2 are omitted because the numbering suits for the identification).

#### 1. [Introduction]

'Di ni las gah-gis dnyal-ba dañ yi-dvags gah-du sky'e rgyu-las ris-mo-dañ bšad sbrags-nas 'jigs-pas ĩams-su len-te lam bzai-la 'jug rgyu'i man-ñag bžugs  
Ene anu yambar ĩle-ber tamu birid-tü törökü uçir-i ilyan salyaju tusbüri ĩruiy nom-i qamtu-da ĩiledügsen-eče ayun angqaraju abubasu sayin mör-tür oroqu-yin ubadis orusibai

"Teaching that shows by the help of pictures the causes to be born in hell or among pretas, and by frightening it leads people to the right way"

fol. 1-15 ;

ka 1-11 Mongol text ;

ka 12 (goh), 12 ('og), 13, 14 Tibetan text

#### 2. [Regions of hell]

- |  |                       |
|--|-----------------------|
| a) <u>Yai-sos</u> ; <u>Dakin edegeregči</u>          | fol.16-55; ka 15-54   |
| <u>Thig-nag</u> ; <u>Qara sıyum-tu</u>               | fol.56-63; kha 1-8    |
| <u>Bsdus-gžom</u> ; <u>Quriyan daruyči</u>           | fol.64-98; ga 1-35    |
| <u>Nu-bod</u> ; <u>Ukılan dayudayči</u>              | fol.99-113; ĩa 1-15   |
| <u>Nu-bod čhen-po</u> ; <u>Yeke ukılan dayudayči</u> | fol.114-120; ča 1-7   |
| <u>Cha-ba čhen-po</u> ; <u>Yeke qalayun</u>          | fol.121-143; čha 1-23 |
| <u>Rab-tu cha-ba</u> ; <u>Masida yeke qalayun</u>    | fol.144-153; ja 1-10  |
| <u>Mılar-med</u> ; <u>Anulasi ügel</u>               | fol.154-228; ĩa 1-77  |

[two pages have got two numbers : 51-52 and 74-75]

- |   |                        |
|---|------------------------|
| b) <u>Grah-dmyal</u> ; <u>Naiman küiten</u> | fol. 229-230; ta 1-2   |
| c) <u>Ñi-che-ba'i dmyal-ba</u>              | fol. 231-270; tha 1-40 |

#### 3. [A systematic table of the names and divisions of hell, and the sins causing infernal rebirths extracted from the Dran-pa ĩer-bžag]

Dambaniršay-du bui tamu-ud-ača kümün-ü bayidal-dur neyilegüli 'abcu, yambar ĩle kigsen anu alin tamu-du törökü-i tobčılan ...

fol. 271-303 ; Moingolian numerals 1-33

4. [Pictures of the 36 pretas with their names]  
fol.304-309; numbers 1-6
5. [Tibetan description of the 1-6 and 16-18 pretas]  
fol.310-316; Tibetan numerals 1-7
6. [Enumeration of the pretas]  
Fangjuur-yin dangbaniršay-dur yaruysan 36 jül birid-ün nomlal-i tusbüri-eče tobčilan quriyažu öber öber-ün segül-dür...  
fol.317-352; Mongolian numerals 1-36
7. [Mongolian description of the 4th preta, kun-ston; bükün-i üjegülügči]  
Birid 36-ača dörbedüger inu ...  
fol.353-356; Mongolian numerals 1-4  
Marginal sign: Rln-ma-bab
8. [Mongolian description of the 25th preta, chañs-pa'i srin-po; tengri-yi takiysan mangyus]  
fol.357-362; Mongolian numerals 1-6  
Marginal sign: khe-spogs
- 9 [Pictures and Tibetan extracts from canonical and extracanonical works illustrating certain special sins and their punishment]  
fol. 363-378; Marginal signs and Tibetan numerals:  
legs-ñes ... 1,1,3,4; brul-gtor ... 1,2;  
ke'u-chai ... 1,1,2,3; bsañ-bšad ... 1;  
lan-čhags ... 2; gtor-ma ..... 1;  
'jigs-byed .. 2,3; [dkar-čhag] 1
10. [The six kinds of existence]  
Eke boluysan jiryuyan jülün amitan-u bayidal anu orusiba  
fol.379-390; Mongolian numerals 1-12
11. Dran-pa ñer-bžag-las nag-gi las phra-mo spoñ-pas ri-rab-lhun-po'i bañ-rim gñis-par gnas-yul-la čhags-par byed-pa žes-pa'i lhar skye chul ni  
fol.391-397; Tibetan numerals 1-7

Regions of hell  
depicted in the xylograph

The first part of the book (No.2-3) gives a description of the great (Sems-čan dmyal-ba čhen-po) and small (Dmyal-ba čhuñ-ñu) hot hells, the cold hells (Grañ-dmyal) and short-time hells (Ñi-che-ba'i dmyal-ba).

There are several different views in the different texts about the number of hells. Only eight hells are mentioned in the older Buddhist books, but the northern Buddhists describe and figure eight hot hells, eight cold ones and numerous sub-hells. The number 136 is mostly to be found from Pāli to Chinese and Tibetan sources. This number contains 8 great and 128 small hells. (The cold hells are not counted here). In our book on fol. 366/a 136 small hells are mentioned: dmyal-ba čhuñ-ñu brgya sum-ču-rcā -drug-pa. The author seems to count the cold hells to the small ones as well.

Although our book is not complete as it fails to give the names and pictures of all the 136 hells (e.g. in Yañ-sos we find the names of only 7 sub-hells) - the title pages refer to them according to the 16 sub-hell system in the following way: "Out of the 16 circles of the 'Again reviving hell' this is the 5th hell, called 'Dark'".

In the following we shall present a list of only those hot and cold hells which are mentioned or depicted in our xylograph. These names sometimes differ from those given in the Dran-pa-ñer-bžag. We had the opportunity to consult only the Tibetan version of this book, and at some places, where our text was incomplete we added the missing words in square parentheses.

## REGIONS OF HELL

The eight great hot hells and their sub-hells

## I. [ka]

<u>Yan - sos</u>	<u>Dakin edegeregči</u>	"Again reviving" [Skr. Sañjivana]
1. Mi-gcah-ba'i 'dam	Ariyun busu-yin balciy šabar-tu	"Mud of impurity"
2. Lčags-kyis bsgyur	Temür-tür körbelgegči	"Changing into iron" Tib.: by iron
3. Snod-du bcos-pa'i dmyal	Saban-a činaydaqu	"Cooked in a vessel"
4. Gnod-pa rnam-par ma- -zi-ba	Qourlal egenegte ülü amurliqu	"Never calming suffering"
5. Mun-pa	Qarangyui-tu	"Dark"
6. Kun-tu mi dga'	Nebtedegen ülü bayasuyči	"Always unhappy"
7. Chor-ba bdo-ba	Mederel jobalang dabaran arbidduyči	"Increasing of sensation"
8-16 deest		

## II. [kha]

<u>Thig-nag</u>	<u>Qara siyum-tu</u>	"Black lines" Skr. Kālasūtra
1. Sreg-pa mi bzad-pa'i chor-ba rtag-tu 'dus- -pa	Tülegdeju baraydasi ügei ür- güljide mederel quruydayči	"Concentrated perpetual sensation of unbearable burning"
2. Rab-tu mi bzad-pa	Masida testesi ügei	"Very unbearable"
3. deest	Tas-bar ayuuluyayči	"Threatening with vulture"
4-16 deest		

## III. [ga]

<u>Bsdus gžom</u>	<u>Quriyan daruyči</u>	"Concentrated oppression" [Skr. Saṅghata]
1. Chor-ba chad med-pa	Kemji ügei mederel-tü	"Immeasurable sensation"
2. 'Bras-bu a-la bud lta- -bur gčod-pa	Temüsü-yi tasulayči	Tib.: "Cutting off the testicles [?] like the fruit 'a-la [?]" Mong: "Castrator"
3. Gnad-gčod-pa	Üyes tasulayči	"Cutting off the limbs"
4. Sdus-pa	Quriyayči	"Concentrating"

5. deest	deest	
6. Nam-na-ba mañ-ba	Jigirgemšig-tel	"Much fear"
7. Gnod-pa mi bzad-pa	Qourlal testesi ügei	"Unbearable suffering"
8. A-ča zer-ba	Ača kemekü	"Saying acha"
9. Kyi-hud zer-ba	Quriyan ebdegči	Tib.: "Saying ky <i>Kyi-hud</i> " Mong.: "Concentrating destroyer"
10. Mchi-ma'i rgyun me lta-bu	Nilbusun ürgüljilel yal metü	"Course of tears like fire"
11. Dbañ-po thams-čad 'gag-pa	Erketen bükü nebedegen qayayad böglegdegči	"Complete stoppage of sense organs"
12. Chor-ba mtha'-med- -pa	Jobalang-un mederel kija- yalasi ügei	"Boundless sensation"
13. Padma ltar	Lingqu-a metü qayarayči	Tib.: "Lotus-like" Mong.: "Bursting like a lotus"
14. Padma čen-po ltar	Yeke lingqu-a metü qayarayči	Tib.: "Big lotus - like" Mong.: "Bursting like a big lotus"
15. Me-thab	yal-un tuly-a	"Fire-place"
16. Me-mdag-gi ra-ba	yal-un oči-yin küriy-e-tü	"Amers' enclosure"
IV. [ña]		
<u>Ñu-bod</u>	<u>Ukılan dayudayči</u>	"Weeping and screaming - ing" [Skr. Rat RAURAVA]
1-4 deest	deest	
5. Meñ phye-ma sñin-bu	yal-un talq-a nurm-a qoru- qai-tu	"Powder of fire and cinders-insects"
6. Lčags-kyi me 'bar-ba'i gtun-šiiñ	yal badaraysan temür nidügüür	"Burning iron postle"
7. Rdo-me 'bar-pa čar- -ltar 'bab-pa	yal badaraysan čilayun qura bayuyči	"Rain of burning rocks"
8. Gsod-med	Alaydaqu ükügdekü ügei	"Being killed but not dying"
9-12. deest	deest	
13. Čhu-šiiñ bsregs-pa [dud-pa'l chal]	Jegesü tülegdegsen utuyan-u čecerlig	"Garden of the smoke of burned cane"
14. Me-mdag dud-pa'i chal	yal-un nurm-a utuy-a-tu čecerlig-tü	"Garden of the cinders"

15. Glog-gi na-bun Gilbelgen-ü budang-tu "Mist of glow"  
 16. Kun-tu rtog-byed Büküi-eče sejiḡten ḡardayči Tib.: "Everywhere examining"  
 Mong.: "Everywhere suspicious examination"

## V. [ča]

- Nu-bod čhen-po Yeke ukilan dayudayči "Great weeping and screaming" [Skr. Mahaurava]
1. Sgra 'byin-čih šin-tu sgra 'byin Barkiraqu böged masida bar-qirayči "Crying and very crying"  
 2. Chor-ba dpag-tu med-pa Kemjiy-e ügei mederel-tü "Immeasurable sensation"  
 3. Chor-ba rcub-čih cha-ba bzod-par dka'-ba Mederel-ni siregün böged qalayun tesküy-e berke "Unbearable roughness, hot and sensation"  
 4. Gnod-pa dpe-med Qourlal üliḡerlesi ügei "Unparalleled suffering"  
 5. Thams-čad mun-pa Nebtedegen qarangyui "Thoroughly dark"  
 6. 'Jig-rten-gyi bar-gyi nu-ba Yirtinčüi degüüren ukilayči Tib.: "Crying of the intermediate world"  
 Mong.: "Filling the world with crying"
7. deest deest  
 8. 'Čhi-ba-daň bčas-pa Ami ükülte "Mortal life"  
 9. Gžan-du gyur-ba Busud-tur urbaju "Changing into other"  
 10-12. deest deest  
 13. Chor-ba riň-ba Urtu mederel-tü "Long sensation"  
 14. Chor-ba mtha'-yas Mederel kiḡayar ügei "Unlimited sensation"  
 15. Kva-mčhu rdo-rje lta-bu Vajra palam qosiyutai qarčay-tu "Falcon with a beak of vajra"  
 16. Khrag daň rkah za-ba Čisu kiged čimüḡe ideḡci "Blood and marrow eater"
- [17] Me-lče bču-gčig ḡal-un döläy-e Tib.: "Eleven tongues of flame"  
 Mong.: "Tongue of flame"

## VI. [ča]

- Cha-ba čhen-po Yeke qalayun "Big hot [hell]" [Skr. Tāpana]
1. Rab-tu sreg-pa čhen Masi yeke tülüḡdeḡci Tib.: "The great very burning"  
 Mong.: "Very much burning"

2. Padma dkar blta-bu Čayan lingqu-a metü "White lotus-like"  
 3. Sbrul-khyi 'kha Moḡai oriyalaysan metü Tib.: "Dog headed serpent like"  
 Mong.: "Tied round by snakes"  
 4. Zaňs žus-par ña 'khyug Qailamal Ješ-tür Jiḡyasu blta-bu görübeküi "Fish waves in molten copper"  
 5. Lčags-kyi bum-pa Temür bumba "Iron vessel"  
 6. Čhu-bo dmar-po 'bab-pa Ulayan usu bayuḡči "Flowing red river"  
 7. Rkah daň rus-pa-la srin-bu mah-po Köl yasun-dur qoruqai olangtai "Many insects in the feet and bones"  
 8. Skye-bo thams-čad sreg-pa Törölkiten büküḡeyi [=büḡüdeyi] "Burning all the living beings"  
 9. Sar 'byiň mtha'-yas ḡaḡar-tur kemjiḡi ügei jibegči "Immeasurably sinking into the ground"  
 10. Padma čhen-po lta-bu Yeke lingqu-a metü "Big lotus-like"  
 11. Mtha' drug-pa Adaḡ-un 6 "The six ends"  
 12. Rus-pa rdo-rje lta-bus 'byuň-ziň 'du-ba Yasun-ni vajra metü-ber qayaraq böged quruydaḡu "Breaking the bones with something like a vajra and collecting it"  
 13. Phyogs thams-čad me 'bar-ba lčags-thag-gis dkris-pa Jüg büküi-eče ḡal badarayči ba temür degesü-ber oriyayad "Burning fire from everywhere and bounding round with an iron rope"  
 [13a] Skud-pa nag-pos 'dral-ziň ḡcod-pa Qara temür-ün utasu ekiled tasulayči "Tearing with black iron ropes and cutting with it"  
 14. Srin-bu na-kra daň 'khor-lo daň mi 'jigs-'jigs-ltar skyes-pa Nakra qoruqai-tu Tib.: "Nakra insect, the wheel and fearful beetle"  
 Mong.: "Nakra insect"  
 15. Nags-chal-gyi me mun-ltar 'khrigs-pa Čečerleg-ün ḡal qarangyuilan tululčayči "The fire of the garden turns to darkness"  
 16. Buň-ba rdo-rje lta-bus Bal-tu čilayun metü jögei-ber gnod-pa'i go-ča qourlayuluyči quyay-tu Tib.: "Tool of torture with vajra-like bees"  
 Mong.: "The armour of torture by bees like honeyed stones"

VII. [ja]		
<u>Rab-tu cha-ba</u>	<u>Masida yeke qalayun</u>	
1. Phyogs thams-čad rab-tu sreg-pa	Jüg bükü-degen tüligdegči	"Very hot" [Skr. Pratāpana]
2. Lus čhen-po šin-tu sgra 'byin 'jigs-'jigs ltar-bu	Masi yeke dayun yaryayči	"Very much burning in every direction" Tib.: Big bodied giving a loud voice of fear" Mong.: "Giving a loud voice"
3. Me-lče gcug [bcug?] lta-bu	yal-un dölige qadqayči	"Piercing tongue of fire"
4. Mdag-me bye-ma lta-bu'i čar 'bab	Oči yal qur-a metü bayuy-či	"Burning sparks fall down like rain"
5. Me-mdag yod-pa	Dotora-ban yal-un oči-tu	Tib.: "Burning sparks" Mong.: "Burning spark inside"
6. A-la-la zer-ba	A-la-la kemegči	"Saying a-la-la"
7. Šar gyur-ba thams-čad sdug-bsñal-ba	Miqan-dur boluysan bükü jöblang yambarčılan	"Suffering of completely becoming flesh"
8. Čhu-bo rab-med rab-tu cha-ba	Olum ügei usu maši qalayun	"Very hot unfordable water"
9. Rtag-tu mun-pa	Imayta qarangyui	"Always dark"
10. Gnod-pa'i rgyud [rgyu?]	Qourlayuluyči-yin ündüsü	"Origin of suffering"
11. Srad-bu'i rgyud 'bab-pas dkrugs-pa	Utas-bar baylay-a baylay-a-bar yutayacı	"Net of ropes that fall down enoying"
12. Sgra- [=skra]-šad 'jiñs-pa	Üsün-ü sirekeg egederekü	"Hair-raising"
13. Šñih-rje-rje skad sgra 'byin-pa	Örebeddün ibegekü-yin dayu yaryayči	"Giving a sound : have mercy!"
14. Šñih-rje čhen-po	Yeke örebedgölügči	"Very compassionate"
15. Šñih-rje med-pa'i sa	Örebedkü ügei yašar	"Land without compassion"
16. Šñh skam bsdus-pa lta-bu	Qataysan modu metü quriyaqu	"Gathering like dry wood"
VIII. [ña]		
<u>Mnar-med</u>	<u>Amulasi ügei</u>	
1. Bya-roq-gi kha lta-bu	Keriy-e-ü ama	"Calmess" [Skr. Avīci]
		"Crow-beak-like"

2.-3. deest	deest	
4. Wa-skad 'byin	Ünegen-ü dayu-tu	Tib.: "Giving the voice of fox" Mong.: "Voice of wolf"
5. Lčags-kyi lče / spyai-gi zas	Činu-a-yin idesi	Tib.: "Iron-tongue" "Food of wool" Mong.: "Food of wool"
6. Lto nag	Qara qoduyudu	"Black belly"
7. Lus žum (mi-zad 'phyah-bar skyes ni)	Bey-e mitaraqu	"Body full of fear"
8. Rmi-lam 'jigs-byed ston-pa	Ayuqun üjegülegči	Tib.: "Fear teaching dream" Mong.: "Teaching fear"
9. Lus žum mi-zad 'phyah	Bey-e degüjilegülkü mitaral sintaral baraydasi tigei	"Hanging the body of sorrow and senses are immeasurable"
10. Ri-brcegs čar-ltar 'bab-pa	Ayula dabqurlaqu bayuyči	"Mountains fall each other"
11. deest	deest	
12. Skar-'phren-ba	Oduñ erikelegsen	"Star-rosary"
13. Sdug-bsñal kun-gyis ñen-pa	Jöbalang bügüde-iyer gemtegeči	"Pained by all kinds of sufferings"
14. Ko-dra [ ~ kro-dra ~ gos-dral ]	Siri arisuban jisügülkü	"Cutting the skin into strips"
15. Lčags glebs	Temür qabtasu-tu	"Iron pressing"
16. 'Gro-ba mes sreg-pa	Amitan-i yal-iyar tülegči	"Burning living beings in fire"
	<u>The eight great cold hells</u>	
[ta]	<u>Grai-dnyal brgyad</u>	<u>Naiman küiten</u>
I. Čhu-bur-čan	Usun čöbürgüd	"Blister" [Skr. ARBUDA]
II. Čhu-bur rdol-pa	Usun čöbürgün delbelegči	"Exploding blisters" [Skr. Nirbuda]
III. So tham-tham-pa	Sidün-ni qabčilyayči	"Teeth squeezing" [Skr. Aṭaṭa]
IV. Kyi-hud zer-ba	Kiyud kemegči	"Saying kihud" [Skr. Hahāvata]

V. A-ču zer-ba	A-ču kemegči	"Saying achu" [Skr. Huhuva]
VI. Utpal-ltar gas-pa	Udbala metü qayarayči	"Opening like a lotus" [Skr. Utpala]
VII. Padma-ltar gas-pa	Badma metü qayarayči	"Opening like a padma" [Skr. Padma]
VIII. Padma-ltar gas-pa čhen	Badma metü yekede qayarayči	"Very much opening like a padma" [Skr. Mahapadma]

### The 36 pretas

Ghost stories were very common among Buddhists at all times. The Petavatthu-type stories are reflecting a very popular and widespread religious belief in haunting ghosts. The multiplication of these beings among Buddhists was rather fast so that many texts had to confess: the form and number of the pretas are countless.<sup>27)</sup> There are several different lists of them in the texts, and our book also presents an enumeration of 36 pretas completed with their pictures. In this enumeration only the Mongolian names were complete, some Tibetan ones were missing, they have been taken from the Dran-pa ñer-bžag (TTP 37, p. 203), and they are given here in square parentheses.

1. lto-gug	ölösčü ebkerigsen	"bent by hunger"
2. kha khab-ltar phra-ba	ama žegüü-ü sübe metü nariqan	"needle-like narrow mouthed"
3. bšaň-pa za-ba	bayasun-i idegči	"excrement eater"
4. kun-ston	bükün-i üžegülügči	"teacher of everything"
5. dri za-ba	ünür idegči	"smell eater"
6. čhos za-ba	nom idegči	"doctrin eater"
7. skyugs-pa za-ba	bögeljisün idesitei	"vomit eater"
8. čhu 'thuň-ba	usun uyuyči	"water drinker"
9. kha zas-med	aman-i idege ügel	"mouth without food"

10. mčhil-ma za-ba	silüsü-i idegči	"spittle eater"
11. phreň-ba za-ba	erike idesitü	"garland eater"
12. khrag za-ba	čisun idesiten	"blood eater"
13. [ša za-ba]	miq-a idegči	"flesh eater"
14. [bdug-pa za-ba]	sitayaysan ünür-i idegči	"smell of incense eater"
15. [drag-šul spyod-pa]	küčütei qatayu yabudal-tu	Tib.: "fearful" Mong.: "with strong appearance"
16. glags lta-ba	üy-e čilüge qaruyči	"Watcher of opportunity"
17. sa'i 'og-na gnas-pa	yažar-tur dooradu orusiyči	"dweller inside earth"
18. mthu-bo čhe	küčün yeketü	"powerful"
19. [mchan-mo lus rab-tu 'bar-ba]	söni yal badarayči	Tib.: "very much burning body as night" Mong.: "burning night"
20. [mi-rnams-la glags lta-ba]	kümün-ü nilqas-i abuyči	Tib.: "seing opposite for people" Mong.: "baby-sitter"
21. [dod-pa'i gzugs-čan]	durabar-iyän dürsü-yi qubilayyči	"the wished for taker"
22. [gliň-gi bar-na gnas-pa]	dalay-yin tib-yin žabsar orusiyči	Tib.: "dweller between dvipas" Mong.: "dweller between dvipas of the sea"
23. [gšin-rže'i dbyug-pa]	erlig-ün beriy-e-dür žondoydayči	"Yama's stick holder"
24. [byis-pa-la za-ba]	nilqas-yi idegči	"baby eater"
25. chaňs-pa'i srin-po	tengri-yi taktysan mangyus	Tib.: "brahma-raksasa" Mong.: "God worshipping demon"
26. 'bru-drus-pa'i šun [-pa] za-ba	multuraysan qalisu idegči	"rind of hulled grain eater"
27. mi-gcaň-ba za-ba	bužar idesitü	"dirt eater"
28. lam-po čhen-na gnas-pa	yeke žam-dur orusiyči	"dweller on the big road"
29. maň-du za-ba	olan idegči	"much eater"
30. me-mdag za-ba	yal-yin oči idegči	"spark eater"

31. [dug za-ba]	qoor idesitü	"poison eater"
32. [dgon-pa-na gnas-pa]	aylay-a-dur orusiγči	"dweller in a desert"
33. [dur-khrod-na gnas-pa]	ükeger-tür orusiγči	"dweller in the cemetery"
34. [šiñ-la gnas-pa]	modun-dur orusiγči	"dweller in the wood"
35. [lam-gyi bži-mdo-na gnas-pa]	dörben jam-un ayuljar-tu orusiγči	"dweller at the cross of four roads"
36. [bdud-kyi sde]	simnu-yin ayimay kemegči	"class of witches"

### Illustrations

We may say that the illustrations are the most valuable part of this book, as the main aim of the whole work was to give a vivid picture to the naked eyes of the sinners. It is very interesting to observe the mixture of different elements in the motives of the illustrations. This elements may be classified as 1) Traditional, very old Buddhistic religious and doctrinal elements; 2) Bon and shamanistic elements; 3) Other foreign elements (mostly Chinese, sometimes European); 4) Elements that are characteristic of traditional Mongolian daily life. In our further researches we will try to identify all them by thorough analyses. Here we shall show only a few examples to give some idea about the problems raised by the pictures and to demonstrate their artistic value.

The value of the pictures is enhanced by manual colouring. The pictures of the first 123 pages in our first copy are coloured. The Chinese paper copy has no coloured picture. The third copy seems to have been completely coloured. As told above, the folios with pictures are generally missing from this copy, but 3 somehow remained preserved, and each of them is coloured.

Generally water-colours were used: mostly blue and red, and sometimes yellow and green.

### Explanations to the plates

Plate 1. It gives some examples of pagination and marginal marks.

a) (fol. 272/a) qoyar. Part 3 has only Mongolian numerals on recto and numbers on verso. (That is why some of them were changed with pages of Part 6 in the Chinese-paper-copy; cf. Note No 20).

b) (fol. 119/b) Rab-tu cha-ba'i khor nu-bod; nigen; gčig; čhen-po; Ča 6. The marginal pagination ča 6 is the main information here. The Tibetan marginal title is more confusing than helpful, as two great hells are mixed.

c) (fol. 29/a) Choñ; ka 28; yurban; gsod; 4o.

This is one page from the manuscript Mong. 278/c with handwritten sec. manu numbers. As told above, we have to add 11 to the number of pages in part ka, plus 1, because there are two pages with the number 12, so we come to the handwritten numbers (cf. p. 5). Choñ-gsod is the marginal mark. ka 28 shows the succession of the greater unit, and yurban that of the smallest one.

Plate 2. It also shows the several marks and the numbering.

a) (fol. 379/b) Gro; nigen; drug; first verso page of the Mongolian description of the six form of existence. The Tibetan marginal sign expresses it in short.

b) (fol. 357/b) Khe; nigen; spogs; first verso page of the Mongolian description of the 25th preta. The marginal title is not the name of the preta, but two other syllables of the title.

c) (fol. 379/a) Glags lta-ba; 1; sa-'og-gnas;

On this page we find the description of two pretas mentioned on the margin. The verso side has another preta name and a Tibetan numeral giis.

Plate 3. (fol. 42/b) A picture from the 5th hell "Dark" (Mun-pa; Qaraγγūi-tu) of the great "Again reviving" (Yaii-sos; Dakin edegeregči). The represented stove is not a Mongolian one, but it shows strong Chinese influence. The same type can be seen in: H. DORÉ,



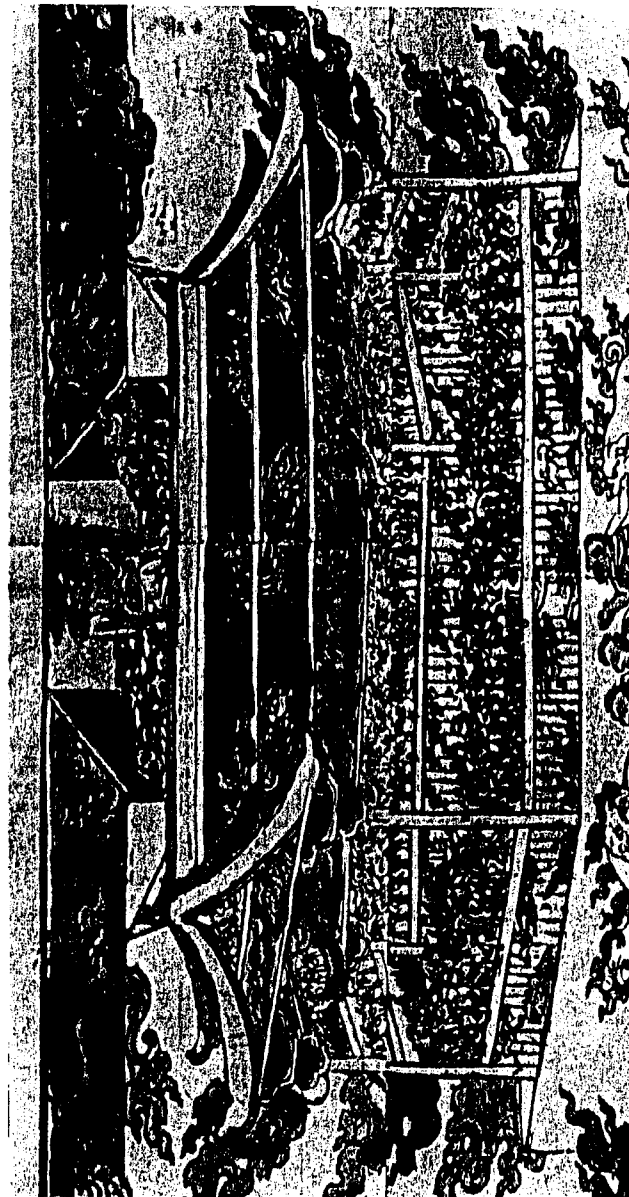
Recherches sur les superstitions en Chine, Chang-Hai 1914, tome XVI, fig. 49.

- Plate 4. (fol. 53/b) The 7th of the "Again reviving" hell, named: "Increasing of suffering and sensation (Chor-ba bdo-ba ; Mederel jobalang dabaran arbidduči). The picture shows a typical nomadic scene, where instead of animals human beings are killed in the traditional way of killing animals: by tearing off the heart. In the background human bodies are hung up on a rope, just like when flesh is put out to dry. Persons who killed animals in their earlier life are tortured here, and now they suffer in the very same way.
- Plate 5. (fol. 138/a) The 16th of the "Great hot hell" (Cha-ba čhen-po ; Yeke qalayun): Buñ-ba rdo-rje lta-bas gnod-pa'i go-ča ; Bal-tu čilayun metü jögei-ber qourlayuluyči quyay-tu. Here we can see a wire-drawer at work, and his raw material is the bodies of human beings. Their tortures are endless, as they again and again regain their original human form only to suffer the same process repeated. This recovering of the body in order to subject it to repeated pains is a characteristic phenomenon in every hell.
- Plate 6. (fol. 150/b) A scene from the 10th hell of the "Very hot" one (Rab-tu cha-ba ; Masi qalayun), the name of which is "Origin of suffering" (Gnod-pa'i rgyud ; Qourlayuluyči-yin ündüsün). It reminds of peregrination stories.
- Plate 7. (fol. 151/a) The 12th circle of the "Very hot" hell: "Hair-raising" (Skra-šad jiñs-pa ; Üsün-ü sirekeg egerderekü). It is one of the numerous cooking and boiling scenes.
- Plate 8. (fol. 160/b - 161/a) (Some pictures occupy two folios). The 4th hell of the "Calmless" (Mnar-med ; Amulasi ügei): "Voice of fox" (Wa-skad 'byin ; Ünegeñ-ü dayu-tu). An artistic illustration of the tortures of heretics, as known from other sources. (SCHERMAN, op. cit., p. 296). Purāna Kāśyapa was changed into a tongue and it was ploughed always by 500 ploughs which are nothing else but the offers of his admirers brought on his caitya.
- Plate 9. (fol. 147/a) The 6th hell of the "Calmless": "Black belly" (Lto-nag ; Qara qoduyudu). The circulation in hell, the constant torture is illustrated here clearly. A fabulous creature a horrible animal is the executor of punishments here.
- Plate 10. (fol. 175/b) The 7th hell of "Calmless": "Body full of fear" (Lus-žum mi zad 'phyan-bar skyes ni ; Bey-e mitaraq). This page of the xylograph represents quite expressively in its high quality carving. The theme is probably Indian, a scene from the "sword-woods", where the victims instead of finding refuge, are tortured by falling sword-leaves and iron-beaked birds. All the same, the birds here are not Indian vultures, but Mongolian eagles.
- Plate 11. (fol. 178/b) This is the 8th hell of the "Calmless": "tear teaching dream" (Rmi-lam 'jigs-byed ston-pa ; Ayuqun üjegüč). This agricultural scene - threshing with flail - obviously originates from some other territory, not Mongolia.
- Plate 12. (fol. 179/b) The 10th hell of "Calmless"; where "Mountains fall on each other" (Ri-brcegs čhar-ltar 'bab-pa ; Ayula dabqul-laqu bayuči). This is the picture of a nuly-a, a fireplace used everywhere in Mongolia.
- Plate 13. (fol. 257/b) tha section. Again a scene of the nomadic life: a man is marked just in the same way as it is customary in case of animals.
- Plate 14. (fol. 260/a) tha section, sriñ-mo bag-mar len-pa'i dnyal-ba kye-hud. The hell of those who marry their own sister. The tool in the hand of the central figure is a wimple.
- Plate 15. (fol. 229/b) The first cold hell: "Blister", (Čhu-bur čan ; Ušun čöbürgüd). In this hell, the naked persons have to sit in ice and glacier water until their bodies are covered with blisters. The composition of this picture is remarkable.
- Plate 16. (fol. 307/b) This is the picture of the 23th preta: "Yama's stick holder" (Gšin-rje'i dbyug-pa ; Erlig-ün beriy-e-dür dayči). On the left a servant of the ruler of the underworld can be seen with the book of judge.

- Plate 17. (fol.304/b) The 6th preta : "doctrin eater" (chos za-ba ; nom ideg-  
či).
- Plate 18. (fol.304/a) The 3rd preta : "excrement eater" (bšaň-pa za-ba ;  
bayasun-i idegči).
- Plate 19. (fol.317/a) The title page of the 6th part of the book with a  
reference to the Kanjur.
- Plate 20. (fol.363/a) In the 9th part of the book some pages are dealing  
with bon-po practices and with the punishment of the followers  
of bon. This material may be important because there are very  
few Mongolian pictures about bon. This picture shows an altar  
of bon gods and a srol-ka , a magic net against the evil spirits,  
which was also used by Buddhists.
- Plate 21. (fol. 364/a) A follower of bon who kills and sacrifices an animal  
to his gods.

#### Colour Plates

- (fols.99/b-100/a) The hell of "Weeping and screaming" (Ñu-bod ;  
Ukilan dayudayči). It seems to be the general view of this  
hell, but the inscriptions says : Me'i phye-ma srin-bu ...  
The picture represents a red-hot fiery house of Chinese style  
entirely in flames and no condemned can escape from its en-  
closures.
- (fol.116/b) The 8th hell of "Great weeping and screaming"  
(Ñu-bod čen-po ; Yeke ukilan dayudayči) : "Mortal life" ('Čhi-ba-  
-daň bčas-pa ; Ami ũkũlte). This picture shows a gelong in the  
hell and the tortured condemned asking for help. It is a clear  
peregrination motive.
- (fol.122/b) The 5th hell of the "Great hot" one (Čha-ba čen-po ;  
Yeke qalayun) : "Iron vessel" (Lčags-kyi bum-pa ; Temür  
bumba). It is a scene, where the punishment is to be cooked  
and boiled in iron vessels.





1. Nü-bod / Me'i phye-ma srin-bu

## NOTES

- 1) The Tibetan parts and relations were elaborated by Géza BETHLENFALVY while the Mongolian ones by Alice SARKÓSI. The authors are indebted to Professor Walther HEISSIG and Helmut EIMER for making available important materials and to Georg KARA and Pema Tsering for helpful verbal informations.
- 2) To mention only some of the extended literature that gives rich further bibliography: R. STOLA, Zu den Jenseitsvorstellungen im Alten Mesopotamien in: Kairos 14 (1972), pp. 258-272; J. KROLL, Gott und Hölle, 1932; E. LANGTON, Essentials of Demonology, 1949; J. A. Mc. CULLOCH, The Harrowing of Hell, 1930; many entries in Encyclopedia of Religions and Ethics; O. G. WESENDONK, Das Weltbild der Iranier, 1933, München, pp. 92-99; etc.
- 3) The literature relating to the subject is very extended, to mention only some monographs on it: Léon FEER, L'enfer Indien: JS (1892) pp. 185-232; E. HARDY, A Manual of Buddhism, London 1880, pp. 27-29; W. KIRFEL, Die Kosmographie der Inder, Bon - Leipzig 1920; L. SCHERMAN, Materialien zur Geschichte der Indischen Visionsliteratur, Leipzig 1892; B. Ch. LAW, Heaven and Hell in Buddhist Perspective, Calcutta-Simla 1925.
- 4) J. J. DUYVENDAK, A Chinese "Divina Comedia": "T'oung pao XLI (1952) pp. 255-316. S. BEAL, A Catena of Buddhist Scriptures from the Chinese London 1871, pp. 56-68; H. DORÉ, Recherches sur les superstitions en Chine, Chang-Hai 1914, XVI, pp. 167-196; W. CLARKE, The Yü-li or Precious Records: Journal of the China Branch of the Royal Asiatic Society XXVIII/2 (1893-94), pp. 233-400.
- 5) M. ROSKE, L'enfer cambodgien d'après le Trai Phum: JA (1914) 2, p. 587. G. COEDÈS, L'enfer cambodgien: Bulletin de l'École Française d'Extrême-Orient, Hanoi, XV (1915) IV, pp. 8-13; P. MUS, Note sur l'enfer bouddhique en Cambodge in: La Lumière sur les Six Voies, Paris 1939 pp. 295-316 and tables I-VI.
- 6) L. A. WADDELL, The Buddhism of Tibet or Lamaism, Cambridge 1971, pp. 89-99; DE FILIPPI, An Account of Tibet. The Travels of Ippolito Desideri of Pistoia S.J. 1712-1727. With an Introduction by WESSELS, S.J.



2. Nu-bod čhen-po / Čhi-ba-daň bčas-pa

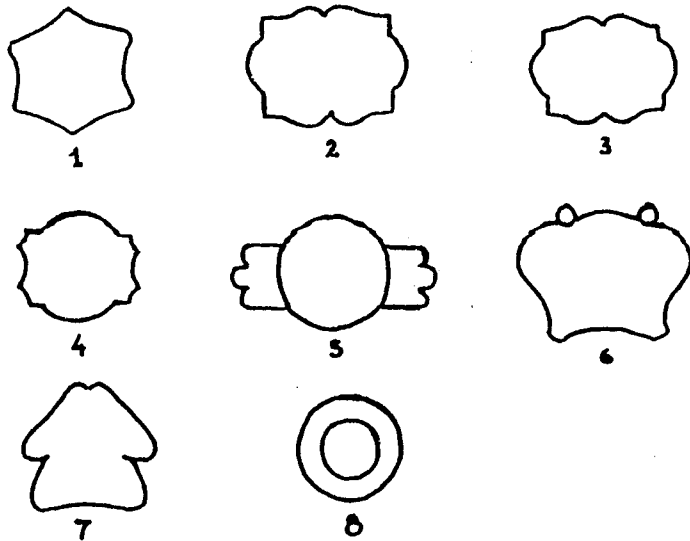


3. Cha-ba čhen-po / Lčags-kyl bum-pa

- London 1932, pp. 232-238 ; O. KOWALEWSKI, Buddijskaja Kosmologija, Kazanj 1837, pp. 130-145 ; and Mongoljskaja Chrestomatija, Kazanj 1837, I, pp. 273, 338, II. p. 270; S. PALLAS, Sammlungen Historischer Nachrichten über die Mongolischen Völkerschaften II, St. Petersburg 1776-1801, pp. 56-60 ; B. BERGMANN, Nomadische Streifereien unter den Kalmüken in den Jahren 1802 und 1803, Riga 1804, III. pp. 58-60, and 219-225; M. TIMKOVSKI, Voyage à Pékin à travers la Mongolie en 1820 et 1821, Paris 1827 ; D. SCHUH, Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung, Wiesbaden 1974, p. 51.
- 7) W. Y. EVANS-WENTZ, The Tibetan Book of the Dead, London 1949.
- 8) Cf. W. HEISSIG, Helden-, Höllenfahrts- und Schelmengeschichten der Mongolen, Zürich 1962, pp. 171-222. LÓRINCZ László, Molon szerzetes pokoljárása (Descent of Molon to the hell) : Mongol Nyelvemléktár X, Budapest 1966 ; for the Chinese version cf. Kenneth CH'EN, Filial Piety in Chinese Buddhism : HJAS 28 (1968), pp. 81-97. Cf. also Mahābhārata I. 13-14 ; Mahāvastu (ed. SENART), I. p. 4 ; Avadānaśataka V, 1.
- 9) A. WALEY, Ballads and Stories from Tun-huang, London 1960, pp. 216-235. To represent hells in pictures seems to be an old habit in India. Nāgarjuna also mentions pictures of hell in the 84th stanza of his Suhrillekha :
- Dmyal-ba bris-pa mthoñ dañ thos-pa-dañ  
Dran dañ bklags dañ gzugs-su bgyis-rnams-kyañ..
- (The translation of bris-pa as "picture, drawing" seems to be justified here).
- 10) W. HEISSIG, Mongolische Handschriften, Blockdrucke, Landkarten, Wiesbaden 1961, No 137, p. 286.
- 11) P. AALTO, A Catalogue of the Hedin Collection of Mongolian Literature, Stockholm 1935, No H. 3222, p. 82.
- 12) H. EIMER, Tibetica Stockholmiensia (I), Handliste der tibetischen Texte der Sven-Hedin-Stiftung und des Ethnographischen Museums zu Stockholm : ZAS 6 (1972), p. 621.
- 13) W. HEISSIG, Geschichte der Mongolischen Literatur I, Wiesbaden 1972, p. 92.

- 14) W. HEISSIG, Helden-, Höllenfahrts- und Schelmengeschichten der Mongolen, pp. 3, 52, 99, 133, 168, 171, 185, 192, 193, 196, 209, 213, 233, 238
- 15) G. KARA, Knigi Mongoljskich kočevniko, Moskva 1972, Tabl. 26 (and A mongol irodalom kistükre (Mirror of the Mongolian Literature) Budapest 1971, pictures opposite to pp. 64, 97.
- 16) G. BETHLENFALVY, Tibeti könyvillusztrációk, Budapest 1972, Tables 15-22.
- 17) According to G. KARA (op. cit., p. 160, note 178) only four leaves of the book are preserved there. The title page mentioned by Witt corresponds to page 250 of our xylograph.
- 18) Ulus-un nom-un sang-un aji-yin анги-дур байгуу байгуу-ын бичимел ба дарумал ном бичиг-үд-үн бүрдикел, Ulaanbaa (1937) No 223.
- 19) Z. V. UČASTKINA, History of Russian Hand Papermills and their Watermarks, Hilwarsium 1962, p. 174, No. 197. The paper-mill-marks and their inscriptions found on the pages of the xylograph are the next :

see next page



- 1 ФАБРИКИ ЯТЕСЪ № 7  
 2 ФАБРИКИ ЯТЕСЪ № 8 / ~ № 7  
 3 ФАБРИКИ НАСЛЕДНИКОВ СУМКИНА № 8  
 4 № 8 БР НАРГУНИНЫ  
 5 № 7 ОКУЛО[В...]  
 6 ЖЕВСКО[Й] ФАБРИКИ № 8 [ИЖЕВСК ?]  
 7 КНЯЗЬ [П]АСКЕВ[ИЧ] ~ НИЧ  
 8 [?]

20) The Chinese paper copy omits :

hells 3-7 (fols. 30-55) from the ka section,  
 the complete kha section (fols. 56-63),  
 the whole ga section except 2 pages (fols. 67-68),  
 hells 5-8 from the ña section (fols. 99-105)

(here we may mention that the complete set also omits  
 hells 1-4 and 9-12,)

hells 13-16 from the ña section (fols. 198-228),  
 the complete ta section - that is the cold hells - (fols. 229-230)  
 the complete tha section (fols. 231-270),

the Mongolian enumeration of the pretas (fols. 317-352), (but *it is*  
 very interesting that some pages belonging to this *part*  
 accidentally were put into the table of contents. It *was*  
 possible, because both these parts had only the *numerals*  
 in Mongolian running on the margins, but no special *mar-*  
 ginal sign)

the last pages of the table of contents (fols. 286-303).

21)

	<u>Hells in the list</u> <u>of contents, Part. 3</u>	<u>Hells in the most</u> <u>complete xylograph</u>
I.	ka 1-7	I. ka 1-7
II.	kha 1-3	II. kha Tib. 1-2 Mong. 1-3
III.	ga 6-12	III. ga 1-4 and 6-16
IV.	ña 13	IV. ña 5-8 and 13-16
V.	ča 1-6, 8, 9, 13-16	V. ča 5-8 and 13-16
VI.	ča 5	VI. ča 1-16
VII.	ja 1-16	VII. ja 1-16
VIII.	ña 1, 4, 10, 12-16	VIII. ña 1, 4-10, 12-16 Tib. 9. deest
	tha (cold hells) 1-8	tha (cold hells) 1-8

22) The Tibetan Tripitaka, Peking Edition, ed. by D. T. SUZUKI, Tokyo -  
 Kyoto 1956-1958, No 953 ; L. LIGETI, Catalogue du Kanjur Mongol  
Imprimé, Budapest 1942, No 1044-1047.

23) The Tibetan Tripitaka, vol. 152, pp. 25-29, 190-199. Cf. G. Z. TSYBICKOV,  
Lam-rim chen-po, Vladivostok 1913, pp. 129-134.

- 24) AALTO, Catalogue, p.82.
- 25) G. ŠUGÉR, Újzên gúngijn chošuuyn baryn súmijn tuchaj товч мэдээ: Чêл зочiol IX : 19 (1972) pp.199-2o2.
- 26) There are informations about the existence of gsuñ-'bum of his works. Ye-šes thabs-mkhas reports in his Bla-ma dam-pa-rnams-kyi gsuñ-'bum-gyi dkar-čhag gñen-'brel dran-gso'i me-loñ published by LOKESH CHANDRA (Eminent Tibetan Polymaths of Mongolia, Šata-Pitaka Series, vol.16, Delhi 1961, pp.11,84 No 53) about a 5 volume gsuñ-'bum of Pañdita Che-spel dbañ-'phyug rdo-rje. M.TAUBE's handlist about the books in the Gandan Monastery Library also mentions this gsuñ-'bum, this copy, however, contains only one single part. (cf. M. TAUBE, Die Bibliothek des Klosters Gandan in Ulaanbaator : Mitteilungen des Instituts für Orientforschung, Bd.14, Berlin 1968, p. 324, No 115).
- 27) BEAL, op.cit., p.67. (quoted with one allusion by WADDELL, op.cit., pp.96-97) gives also 36 names, about half of them corresponding exactly with our names ; L. LIGETI, Le sacrifice offert aux encêtres dans l'Histoire Secrète : Acta Orient. Hung. XXVII (1973), pp.151-159 ; W. STEDE, Die Gespenster-Geschichten des Peta Vatthu, Leipzig 1914.

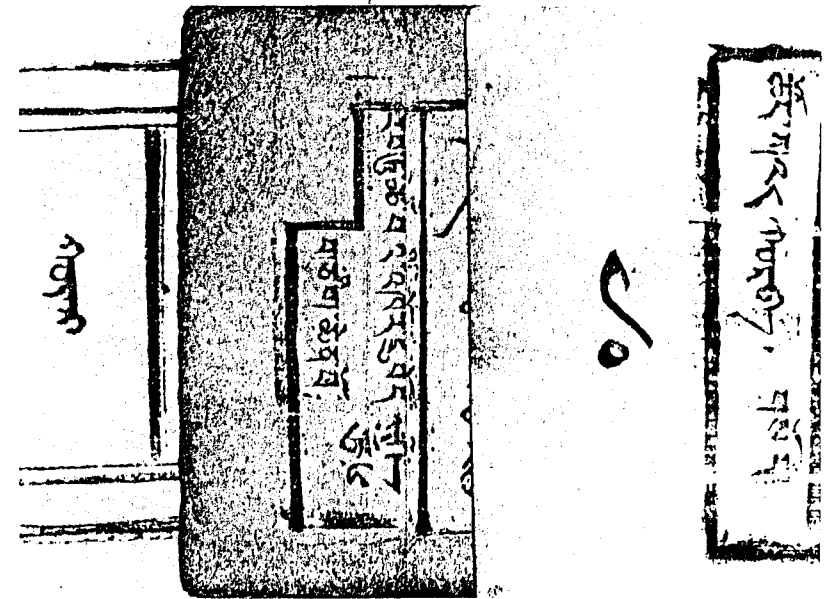


Plate 1

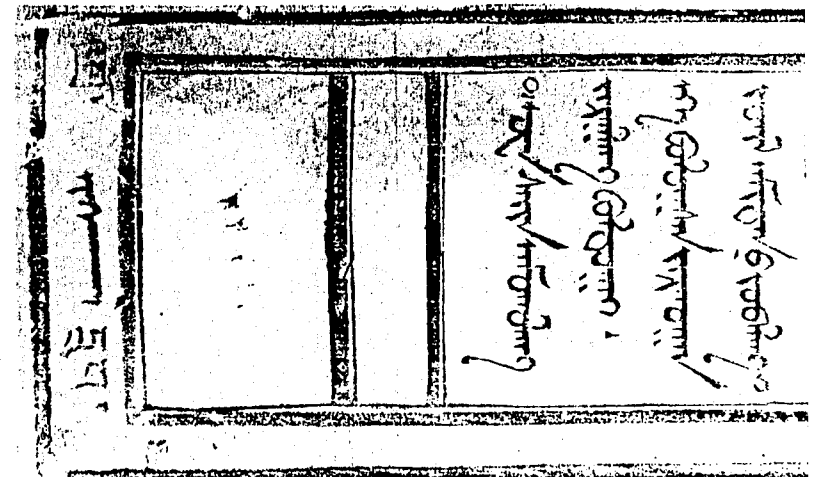


Plate 2a



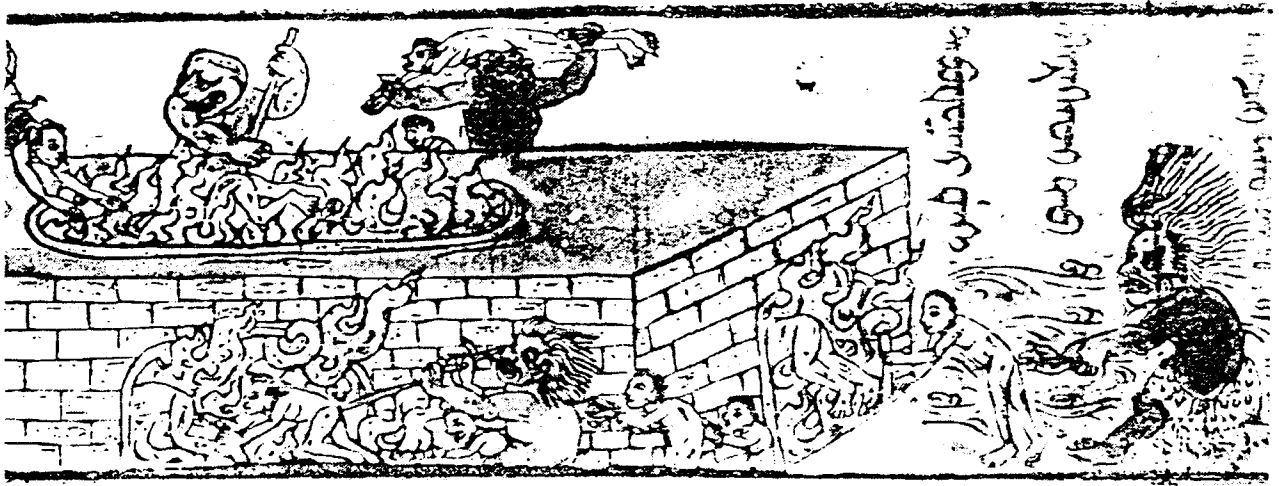


Plate 3



Plate 4



Plate 5



Plate 6



Plate 7



Plate 8

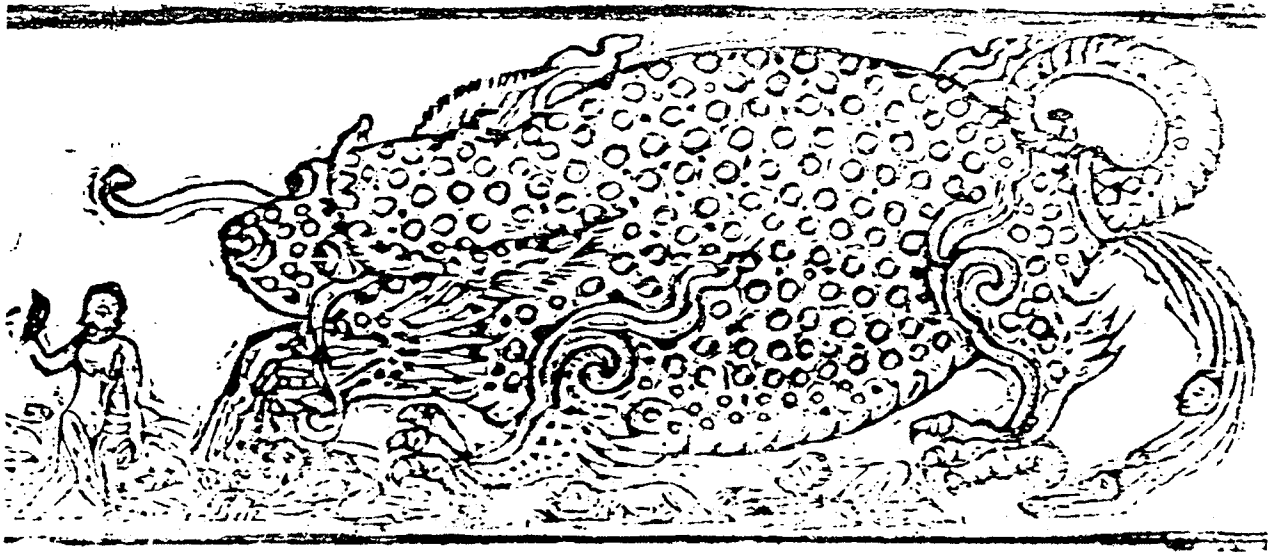


Plate 9



Plate 10



Plate 11

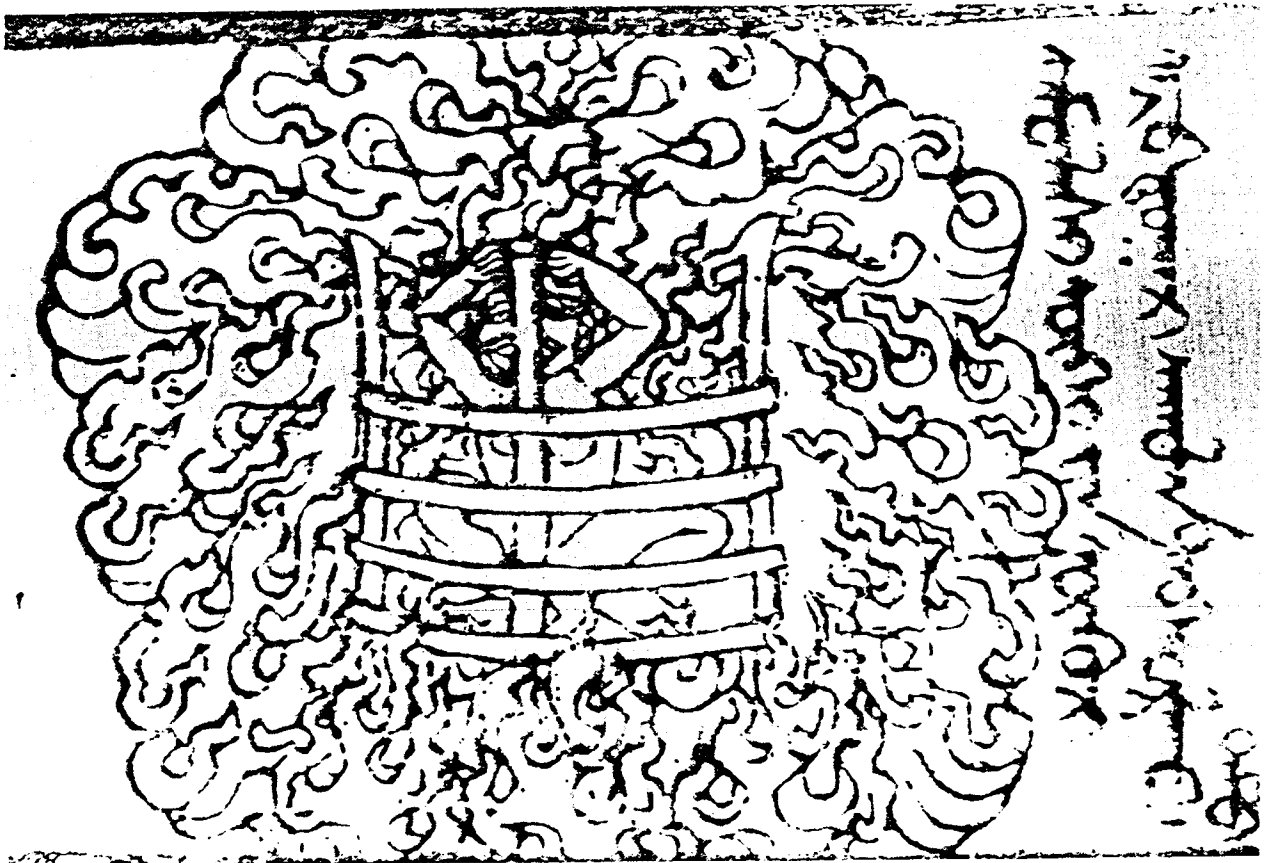


Plate 12



Plate 13



Plate 14

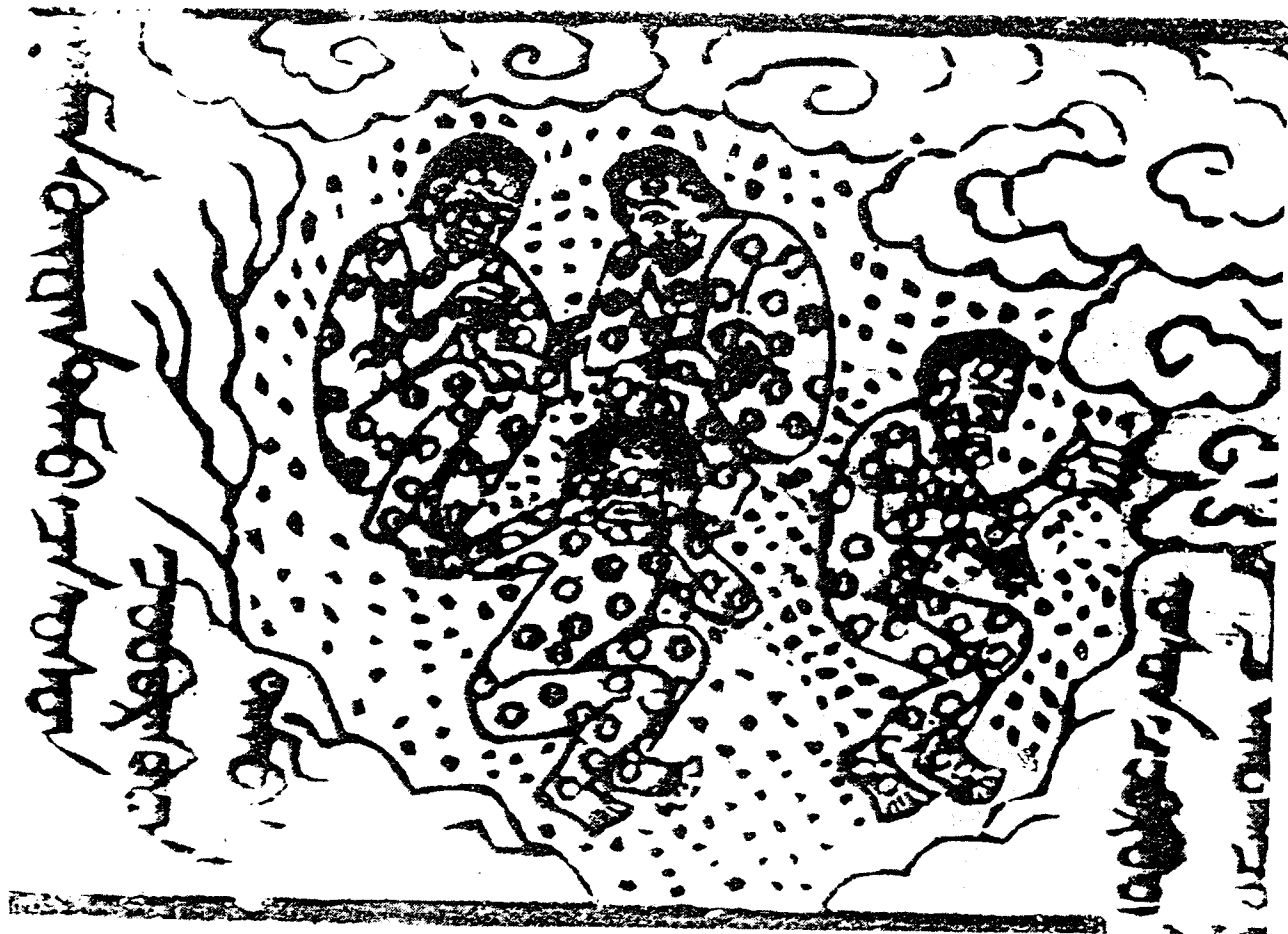


Plate 15



Plate 16

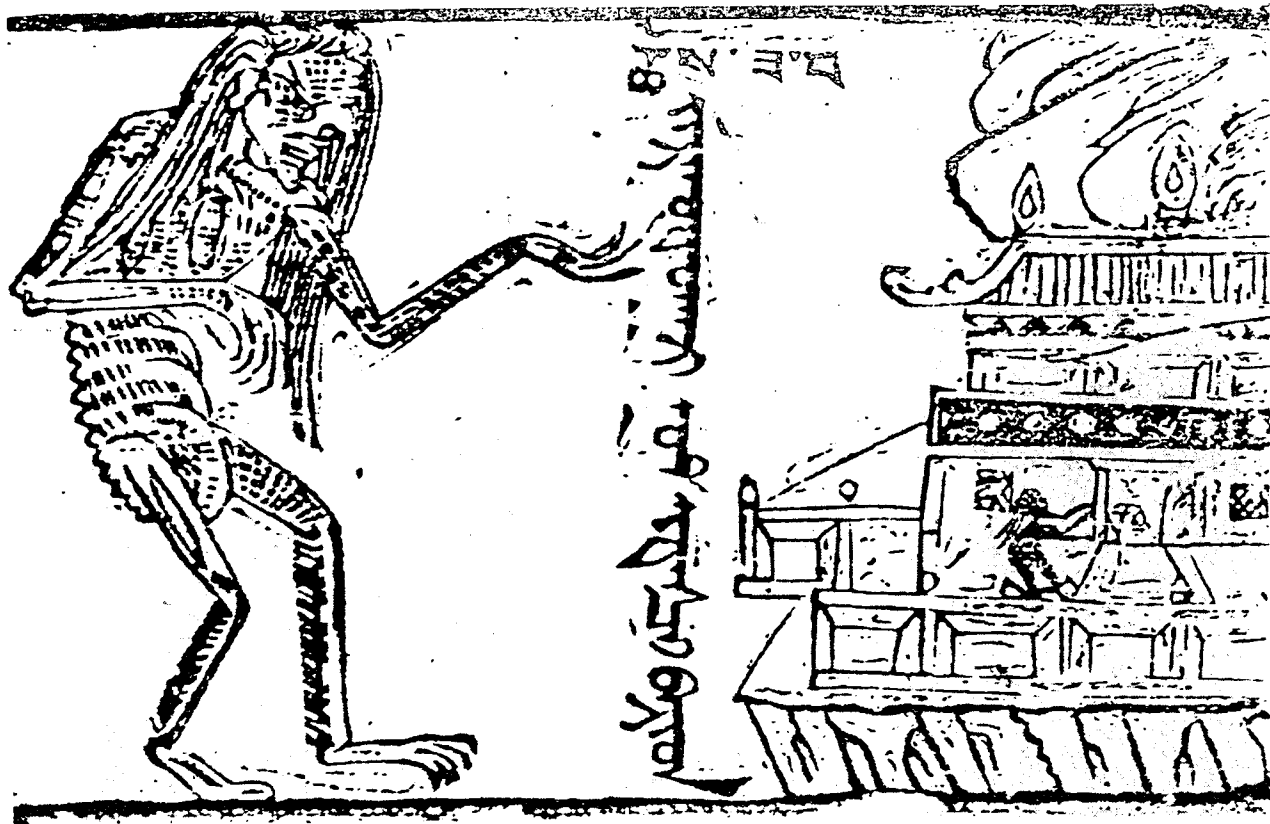


Plate 17



Plate 18



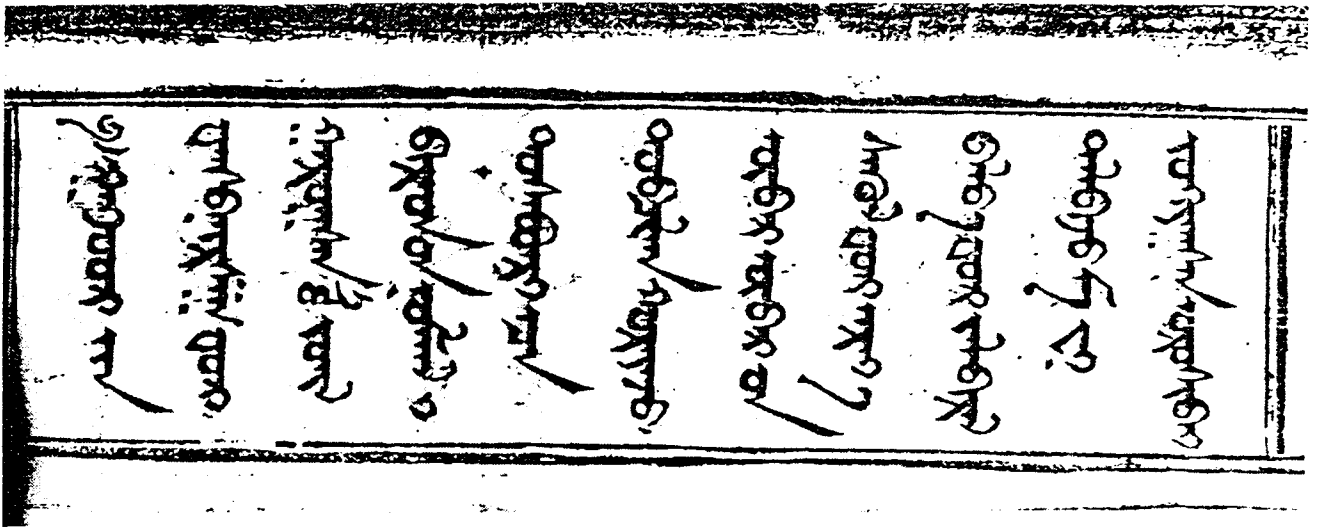


Plate 19

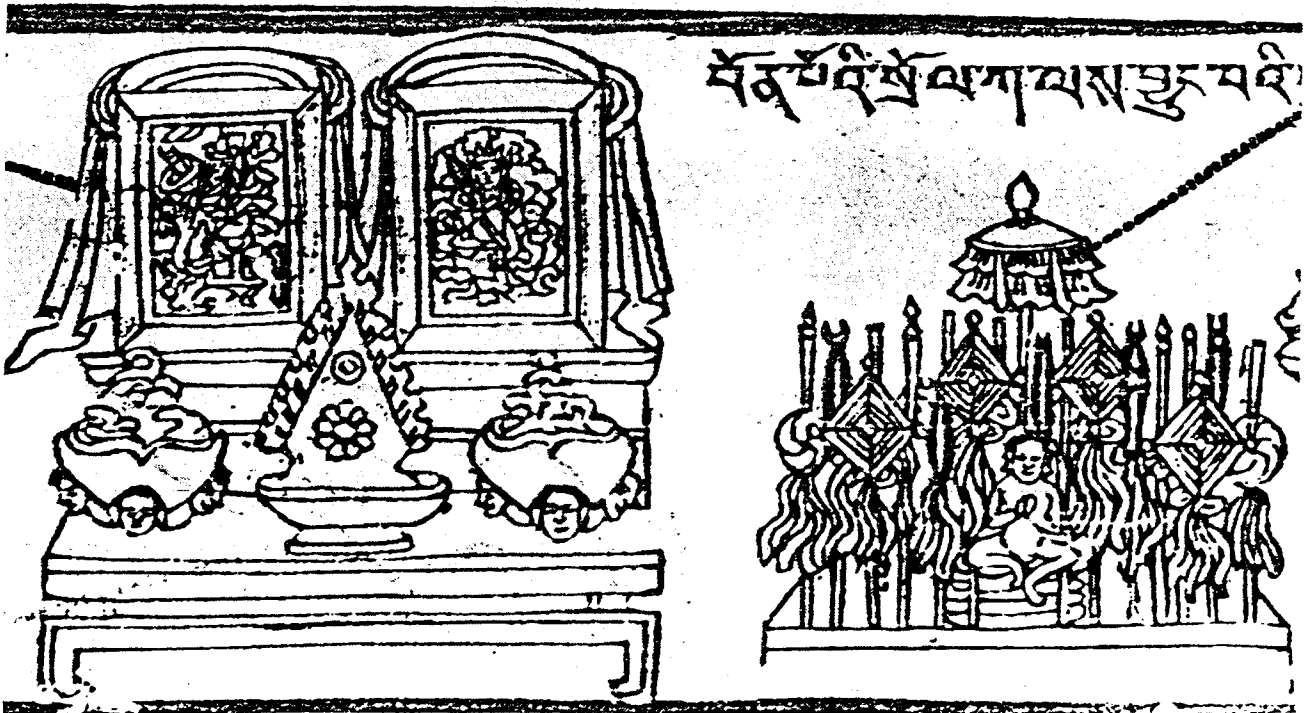


Plate 20



Plate 21



Plate 3



Plate 4



Plate 5



Plate 6



Plate 7



Plate 8



Plate 13



Plate 14



Plate 13



Plate 14

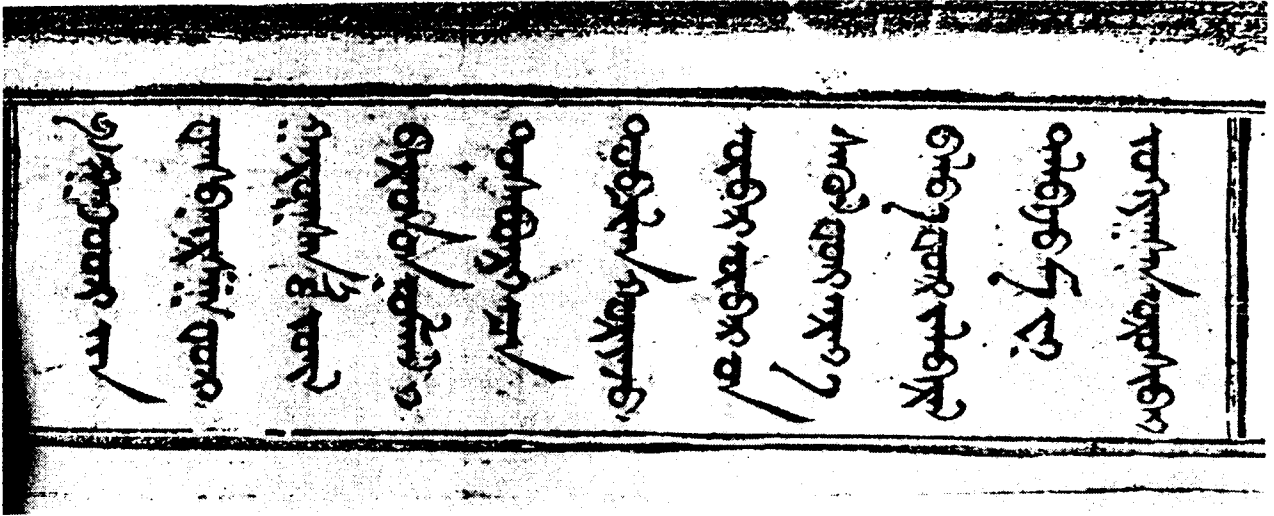


Plate 19



Plate 20





Plate 21