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中国少数民族文字 珍稀典籍汇编

名誉主编 张公瑾
主编 黄建明 张铁山

- ◎ 中央民族大学中国少数民族语言与古籍研究所
- ◎ 国家民委少数民族古籍保护与资料信息中心

编



海峡出版发行集团
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Rare and Precious Tibetan Classics I

藏文珍稀典籍 · 一

选编说明

藏族世居青藏高原，有着悠久的历史 and 优秀的文化，其古代典籍数量位居汉文之后，名列第二。

据 2010 年第六次全国人口普查，藏族人口有 620 多万，主要分布于西藏、青海、四川、甘肃和云南等地区。

藏族人自聂赤赞普至今，一直自称“博”。唐代汉文史籍中称藏族人为“吐蕃”，后来的史籍中还曾用过“西蕃”“西番”“土伯特”“图白忒”“唐古特”等。清康熙三十八年（1699 年）在《清实录》中首次出现“藏人”一词。清末民初，出现了“藏族”的称法，自此成为藏族的族称。

藏语分为卫藏方言、康方言和安多方言，各方言又由多个土语组成，许多土语之间无法沟通，而文字是超方言的，所有藏区使用同一种文字。卫藏方言和文字是同步发展的，因此口语所表述的内容可以用文字完完全全记录下来。但是，就目前的康方言和安多方言而言，由于其内部存在部分古语、土语，加上口语发展缓慢，在用文字记录口语时存在与文字不完全一致的现象。

公元前 6 世纪，藏族先民已使用古象雄文记录各种知识。公元 7 世纪，又在古象雄文等字体的基础上发明了新体字，即使用至今的藏文，并开始翻译印度佛经。8 世纪末，吐蕃王赤松德赞在位时，由朝廷组织译师，将山南东塘丹噶宫所收藏的佛经，经校勘订正后编为目录，称为《丹噶目录》。接着，他们又把桑耶青浦庙所藏佛经和各种论著编为目录，称《青浦目录》。此后，又编制山南旁塘无柱寺所藏佛教经典目录，称为《旁塘目录》。这些不仅是汇集《大藏经》之始，也是藏传佛教典籍分类、编目的开端。这三大目录完成于 9 世纪初，《青浦目录》不见传世，现存《旁塘目录》和《丹噶目录》。三大目录的问世奠定了传统藏文目录学的坚实基础，为分类编目、保存古籍和编纂各类经典树立了典范。

藏传佛教的藏文古籍大型丛书有《甘珠尔》《丹珠尔》《大宝藏论》《宁玛续部》等十几种，其中以《甘珠尔》和《丹珠尔》最著名，这两套书共 330 多函，内容涉及宗教、历史、哲学、文学、医学、历算、语言、建筑、艺术等方面，是具有百科性质的大型丛书。

《本教大藏经》是本教（也称“苯教”）文献之集大成者，分为《甘珠尔》和

《丹珠尔》两部分。本教的《甘珠尔》指本教祖师辛饶米沃的理论著作，《丹珠尔》指本教学者对辛饶米沃理论著作的阐释和注疏。《本教大藏经》的内容由伏藏文献和耳传文献构成，伏藏文献是先贤埋藏地下被后人发掘出土的文献，耳传文献亦称耳传教诫和口传经文，是辛饶米沃、其他圣贤或神灵向弟子及记录经文的能手口授的经文，也是代代口耳相传的文献。

佛本两教的古代文献中，经文和高僧大德的著作刻本、写本较多，而民间抄本只在民间流传，几乎没有刻本。但是，这些抄本的祖本历史久远，是极其珍贵的历史资料。故本丛书以民间抄本为主。如《迥孜卦图》是第一次面世的文献，许多本教大家也只是曾经听说过，而从未见过。这个文献中保存着五行、九宫八卦、二十八宿、十二生肖、生死轮回、中阴等大量信息；《章松大曜堆经》《章松大曜卜舞堆经》《消除诸堵魔经》《殊胜强玛女神咒经》《堆仪轨之圣饮经》《清除章松曜之纷争经》等是记载本教民间信仰仪式的经文，保留着大量古代藏族的习俗，是研究藏族古代民俗的重要资料；《十万医书·鸡山羊绵羊药经》则是记述制作敬神药的医术。除本教民间古籍外，本丛书所收藏传佛教历书也是别具特色的古籍，如《火蛇年日历》《铁鸡年日历》融合了汉历内容，是研究汉藏历法交流的重要参考资料。以上抄本均为首次公布，必将成为藏学界一大盛事。

在搜集资料过程中得到土登彭措教授、才让太教授和王志（四川大学博士研究生）的大力支持，没有他们的帮助是难以完成搜集工作的，在本书付梓之际，特向他们表示诚挚的谢意。

Introduction

For generations, the Tibetan people have been living on the Tibetan Plateau. They have a long history and a splendid culture. The number of Tibetan classics is second only to that of Chinese.

According to the Sixth National Census in 2010, there are 6.20 million Tibetans living in China. They are mainly living in the Tibet Autonomous Region and Tibetan Autonomous Prefectures in Qinghai, Sichuan, Gansu and Yunnan.

From the legendary King of Nyatri Tsenpo until today, Tibetans have always called themselves “Bod”. History books in the Tang Dynasty recorded the Tibetans by the name of “*Tubo*”. There were also names such as “Western Barbarian”, “*Tubote*”, “*Tubaite*” and “*Tanggute*” in the subsequent Chinese historical records. In the 38th year of the *Kangxi* reign (1699), the term “*Zangren*” first appeared in *Veritable Records of the Qing Dynasty*. In the late Qing Dynasty and the early Republic of China, the term “*Zangzu*” made its appearance. This gradually became the Chinese term for the Tibetan people.

The Tibetan language is generally divided into three major dialects, namely the Utsang dialect, the Khams dialect and the Amdo dialect. Each of them is composed of several subdialects, and they are not mutually intelligible. However, all Tibetan regions use the same script. Since the Utsang dialect has kept up the pace of the development of written script, all of the expressions of the spoken language can be recorded in writing. Concerning the Khams and Amdo dialects, some ancient and regional dialects do not have their counterparts in written language, and the spoken languages themselves fail to catch up with the modern Tibetan script.

In the 6th century, the Tibetan ancestors used the Zhangzhung language to record all kinds of knowledge. During the 7th century, a new script was invented on the basis of Zhangzhung, and later became Tibetan script used today. From that period, the Tibetans started to translate Indian Buddhist sutras. During the

reign of Tibetan King Trisong Detsen in the late 8th century, the government organized several translators to compile a catalogue of all the Buddhist scriptures that had been translated to Tibetan in Stongthang, and after the precise correction and collation, the catalogue was titled *Denkar*. Later, many Buddhist scriptures and texts stored in Samye were also catalogued to make another book *Karchag Chimpuma*. A third catalogue named *Karchag Phangthangma* was made with the Buddhist scriptures stored in Phangthang, a place in Central Tibet. These are significant because they were not only the embryonic form of *The Tibetan Buddhist Canon*, but also the first catalogues and collections of Tibetan Buddhist scriptures. These three catalogues were accomplished at the beginning of the 9th century. *Karchag Phangthangma* and *Denkar* are still extant, but *Karchag Chimpuma* is never found. Creation of these three major catalogues serves as the foundation of the traditional Tibetan bibliology, as well as the model of compiling and preserving archaic scriptures and texts.

There are more than ten large series of Tibetan classics, including *Kangyur*, *Tengyur*, *Rinchen Terdzö* and *Nyingma Gyubum*. *Kangyur* and *Tengyur* are the most famous ones, which have 330 volumes in total, mainly involving religion, history, philosophy, literature, medicine, calendrical calculation, language, architecture and art, which suggests their competence for being encyclopedic multi-volume series.

The Tibetan Buddhist Canon collects the most sacred texts of Bon religion, which can be divided into two parts, namely, *Kangyur* and *Tengyur*. *Kangyur* consists of works supposed to have been dictated by Shenrab Miwo, the founder of Bon religion in Tibet, while *Tengyur* consists of commentaries, treatises and abhidharma works to interpret Shenrab Miwo's theory. There are two kinds of classics in *The Tibetan Buddhist Canon*: the written and the oral. Written classics are unearthed documents buried by earlier ancestors, while oral classics are the scriptures which Shenrab Miwo and other Buddhas have dictated and have been passed down through generations by word of mouth.

Among these massive classics of both Bon religion and Buddhism, most are woodblock editions and manuscripts collected by monasteries. Handwritten copies are scarce and mostly owned by private collectors. However, many of these handwritten copies have a longer history. Therefore we mainly choose handwritten

copies in this collection. For instance, *mo rstis ri mo* is published for the first time, and even many experts on Bon culture only heard of its existence. It contains much information about the Five Elements of Nature, the Nine Squares and Eight Diagrams, the Twenty-Eight Lunar Mansions, the Twelve Zodiac Signs, the Transmigration, the Bardo, etc. There are other precious classics recording folk religious ceremonies of Bon and preserving considerable ancient customs, such as *drang srong gzavi vdon chen bzhugs sho*, *drang srong gzavi mo gar vdos bzhugs sho*, *bgegs snams kun vdzoms*, *ma mchog byams ma chen mo gzungs dzhugs sho*, *vdos kyis gser skyems dbus phyogs lags sho* and *drang srong gzavi vkh rugs thag bcad pa la bstan sho*. *Sman vbum bya ra lugs gsum dbus phyogs lags sho* is a medical book about making the medicine for sacrificing. *Me sbrul lovi lo tho* and *lcags bya lovi lo tho* combine with the calendar of the Han nationality and act as important references for studying the calendar communication between the Han and the Tibetan people. All these classics are published for the first time and will turn a new page in the research of the Tibetan history.

Prof. Thubten Phuntsok, Prof. Tsering Thar and Wang Zhi (a PhD candidate at Sichuan University) offered their generous help. Without their support, I could never have finished collecting the classics. Therefore I'd like to express my heartfelt thanks.

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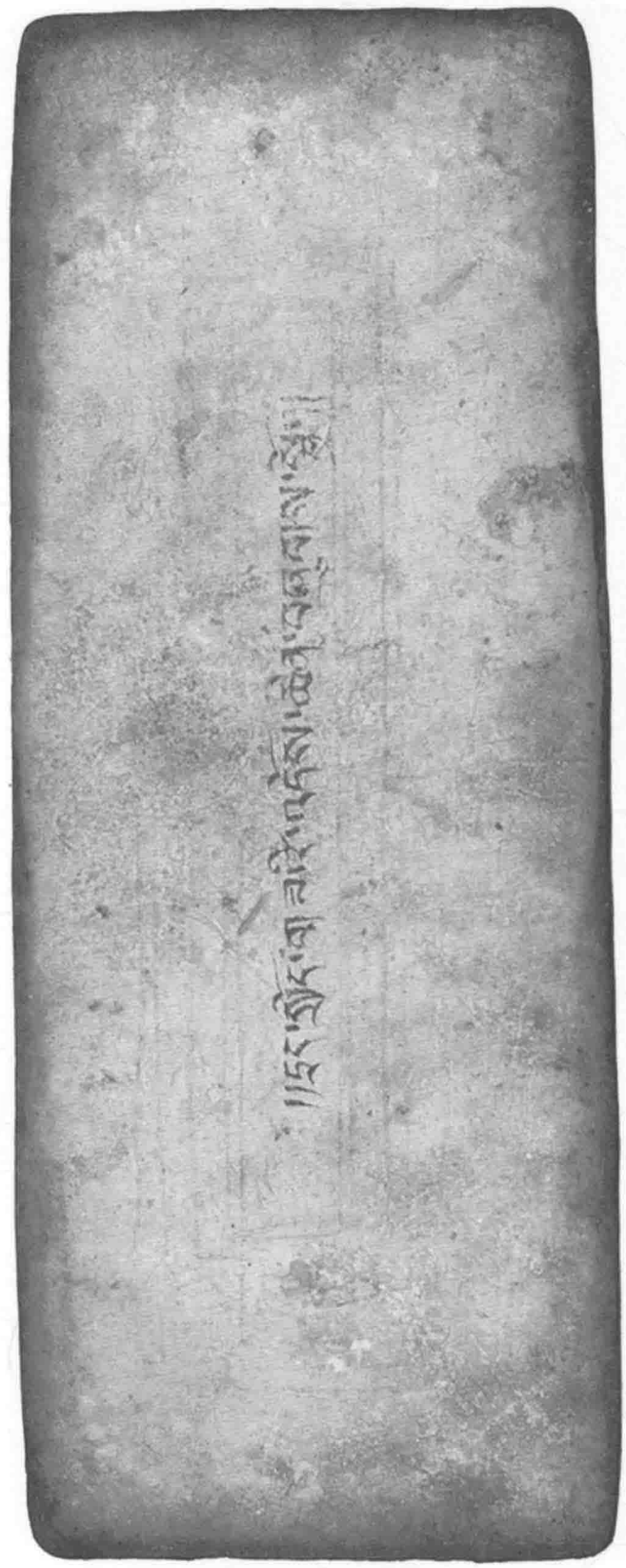
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章松大曜堆经

drang strong gzavi vdon chen bzhu gs sho

本教灵器经典。佚名撰，清初民间抄本。祖玛体，墨写本，每页7行，梵夹装，长25厘米，宽7厘米，37页。封面彩绘书名框。全书常用词汇和关键词均以缩减字写成。该书记述投灵器的作用、方法和功能等情况。本教法师个人收藏。



Handwritten text in a script, likely a form of Tibetan or related script, inscribed on a dark, rectangular stone tablet. The text is arranged in approximately 12 horizontal lines, reading from right to left. The characters are stylized and densely packed, characteristic of traditional Tibetan script. The tablet shows signs of age and wear, with some fading and irregular edges.

Handwritten text in a script, likely Tibetan, on a dark, rectangular object. The text is arranged in approximately 12 horizontal lines, written from right to left. The script is dense and appears to be a form of Manichaean or similar script used in the Silk Road region. The object itself is dark and shows signs of age and wear.

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Handwritten text in a vertical script, likely Tibetan or a related language, inscribed on a dark, rectangular surface. The text is arranged in approximately 12 vertical columns, reading from right to left. The characters are dark and somewhat stylized, typical of traditional manuscript writing.