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Rare and Precious Clear Script Classics I

托忒蒙古文珍稀典籍·一

选编说明

卫拉特蒙古人是蒙古族的重要组成部分，主要分布在新疆、青海、内蒙古、甘肃等中国西部和北部边疆地区。此外，在蒙古国西部以及俄罗斯联邦卡尔梅克共和国也居住着卫拉特蒙古人。因卫拉特蒙古人的居住地分散，很难科学统计出他们的具体人口数量。参考各省市所统计的蒙古人口普查相关数据，推测目前在中国的卫拉特蒙古人约有 30 万左右。

卫拉特蒙古人元代称“斡亦剌”，明代称“瓦剌”，清代汉文史籍中常译作“卫拉特”，亦译为“额鲁特”“厄鲁特”等。学界一般认为卫拉特蒙古人最早居于叶尼塞河上游，到了 13 世纪初，归附于成吉思汗。之后，盘踞大西北，其势力范围东自今蒙古国杭盖山，西至巴尔喀什湖，北自俄罗斯的额尔齐斯河中游，南至天山南北，是中亚地区不可忽视的重要势力。尤其是在准噶尔噶尔丹以及策妄阿拉布坦、噶尔丹策零时期其势力达到了巅峰。1755 年，清朝进军准噶尔，在格登山打败达瓦齐汗，雄踞西北的准噶尔汗国最终灭亡。

卫拉特蒙古人的传统宗教是崇拜多神的萨满教。1616 年，四卫拉特在其盟主和硕特部拜巴噶斯汗的率领下正式皈依佛教。佛教的传播给卫拉特历史文化带来了巨大的影响。迄今我们所发现的大量的托忒文古籍均属于佛教典籍。佛教传播前，他们所使用的是回鹘式蒙古文。由于佛教典籍翻译的需要，经和硕特部拜巴噶斯汗长子鄂齐尔图台吉与幼子阿巴赖台吉倡议，卫拉特高僧咱雅班第达那木海扎木苏在回鹘式蒙古文的基础上，于 1648 年创制了新文字托忒文。由此，在准噶尔以及伏尔加河流域的土尔扈特人淘汰回鹘式蒙古文，开始使用托忒文。

蒙古族使用的语言属于阿尔泰语系蒙古语支，中国蒙古语划分为内蒙古方言、巴尔虎布里亚特方言、卫拉特方言等三种。卫拉特方言是其中重要的组成部分。卫拉特蒙古人曾使用过回鹘式蒙古文和托忒文两种文字。但是到了 20 世纪初期，在伏尔加河流域的卡尔梅克人放弃了托忒文；20 世纪 40 年代，蒙古国西部的卫拉特蒙古人以基里尔文取代了托忒文。中国新疆的卫拉特蒙古人从 20 世纪 70 年

代开始并行使用回鹘式蒙古文和托忒文，而到了 90 年代，回鹘式蒙古文完全取代托忒文。托忒文已经成为一种濒危文字。

二

在蒙古人使用过的文字中，托忒文在使用的时间及所留下的古籍数量上，仅次于回鹘式蒙古文，尤其在 17 至 18 世纪，托忒文在中亚诸民族的文化交流中做出了巨大的贡献。

托忒文典籍的载体丰富多样，有金、石、帛、骨、桦皮、纸等多种形式，其中，纸质典籍在托忒文典籍中占绝大多数。卫拉特蒙古人所使用的纸以中原地区的汉纸和俄罗斯纸为主。1741 年，即噶尔丹策零时期首次出现了托忒文本刻本，清代出现了铅印本，民国年间出现了石印本。但是在托忒文典籍中，手抄本最多，占主导地位。托忒文典籍的装帧形式有经折装、梵夹装、旋风装、线装等。其中梵夹装最为常见。托忒文典籍的书写格式为从上至下，移行为从左到右。托忒文典籍内容丰富多彩，涉及语言、文学、历史、宗教、习俗、医学、政治等。

以往托忒文典籍以寺庙收藏为主，而现在，托忒文典籍多收藏在民间。虽然托忒文典籍浩瀚繁杂，但是搜集整理的工作较晚开始。目前已出版《伊犁河流域厄鲁特人民间所藏托忒文文献汇集》（内蒙古文化出版社，2016 年，已出版 6 卷）、《伊犁河流域额鲁特人托忒文文献荟萃》（中国社会科学出版社，2016 年，已出版 3 卷）两套大型托忒文典籍影印丛书。

三

本次所选两部典籍均是伊犁河流域厄鲁特人民间所藏托忒文文献，是编者在该地区进行古籍田野调查时发现的重要典籍。目前，在国际上，该地区是收藏托忒文古籍最多的地域，是托忒文文献研究的重要基地。

所选的第一部典籍是著名藏文医学巨著《四部医典》的第三卷《秘诀本》。其译者是 17 世纪卫拉特著名高僧咱雅班第达那木海扎木苏等。《秘诀本》共 92 章，论述了各种疾病的诊断和治疗方法，是蒙藏医学交流史上最重要的典籍。该典籍是迄今所发现的篇幅最大的托忒文医学巨著。

另一部为木刻《能断金刚般若波罗蜜多经》，它由咱雅班第达那木海扎木苏翻译成托忒蒙古文，由清代末期土尔扈特汗廷木刻，其倡议者是土尔扈特汗布彦蒙库以及额吉福晋色日德毕力嘎德。托忒文本刻本出现的时间较晚，数量不多，迄

今我们所发现的木刻本不到 30 种，而且流失严重，有的甚至已经失传。木刻《能断金刚般若波罗蜜多经》对研究托忒文书籍文化的起源与发展具有无法代替的版本学价值。

在本册的资料搜集过程中得到了新疆伊犁哈萨克自治州尼勒克县胡吉尔台乡副乡长苏雅女士，博尔塔拉蒙古自治州文化体育广播影视局记者图雅女士，伊犁哈萨克自治州昭苏县退休干部诺尔布先生热情的帮助。尤其感谢古籍的收藏者仁钦·尼帕和巴特嘎先生的无私支持。还感谢硕士研究生樱桃和格格其协助古籍拍照工作。

Introduction

I

The Oirat Mongols are an important group of the Mongols, mainly living in Xinjiang, Qinghai, Inner Mongolia, Gansu and some other areas in the northern and western borderland of China. They also live in western Mongolia and the Republic of Kalmykia in Russia. Because the Oirat Mongols live dispersedly, it is difficult to find out the exact population of them. According to the Mongolian population census data of each province and city, it is supposed that the current Oirat population is about 300,000 in China.

The Oirat Mongols were called “Oyirat” or “Oirad” during the Yuan Dynasty. Later in the Ming Dynasty they were called “*Wala*”, and “*Elite*” in the Qing Dynasty. It is generally believed that the Oirat Mongols first lived in the upper reaches of the Yenisei River, and that in the early 13th century, they were subject to the Genghis Khan. They later settled down in the northwest of China, and extended their sphere of influence from today’s Hanggai Mountain of Mongolia in the east to the Balkhash Lake in the west, from the middle reaches of the Irtysh River in the north to the entire Tianshan Mountain in the south, establishing an important nomadic empire in Central Asia. Their power peaked during the Dzungar Khanate, Tsewang Rabtan and Galdan Tseren’s periods. In 1755, the Qing Dynasty marched into the Dzungar Khanate and defeated Dawachi Khan near the Gedeng Mountain, putting an end to the Dzungar Khanate.

The traditional religion of the Oirat Mongols is the polytheistic worship of Shamanism. In 1616, the Four Oirats, led by their leader, Baikhu Gushi Khan of the Torghut Clan, converted to Buddhism. The spread of Buddhism has brought huge impact to the history and culture of the Oirat Mongols. A lot of classics in Clear Script that we have found so far are Buddhist classics. Before the spread of

Buddhism, the Oirat Mongols used Uyghur-style Mongol script. Because of the need to translate Buddhist classics, and as proposed by Waqirt Taiji, the eldest son, and Abalai Taiji, the youngest son, of Baikhu Gushi Khan, the Oirat monk Zaya Pandita created a new written system in 1648 on the basis of Uyghur-style Mongol script—Clear Script. Therefore, the Torghuts living in Dzungar and the Volga River basin started using Clear Script instead of Uyghur-style Mongol script.

The Mongolian language belongs to the Mongolian branch of the Altaic language family. The Mongolian language used in China is divided into three dialects, the Inner Mongolia dialect, the Barga-Buryat dialect and the Oirat dialect. The Oirat dialect is an important component of the three. The Oirat Mongols have used both Uyghur-style Mongol script and Clear Script. But at the beginning of the 20th century, the Kalmyks living in the Volga River basin gave up Clear Script. In the 1940s, the Oirat Mongols living in West Mongolia replaced Clear Script with Cyrillic script. In the 1970s, the Oirat Mongols in China's Xinjiang region began to use Uyghur-style Mongol script and Clear Script at the same time, but in the 1990s, all Clear Script were replaced by Uyghur-style Mongol script. Clear Script has become an endangered script.

II

Of all the scripts used by the Mongols, Clear Script is second only to the Uyghur-style Mongol script in terms of the existence of time and the number of classics left. Especially in the 17th and 18th centuries, Clear Script made a great contribution to the cultural exchange in Central Asia.

Classics in Clear Script are written on many carriers such as gold, stone, silk, bone, birch bark, paper, etc. Among them, paper books account for the vast majority. The paper that the Oirat Mongols used was mainly brought from China and Russia. Woodblock books in Clear Script first appeared in 1741 during the rule of Galdan Tseren. Letterpress copies appeared in the Qing Dynasty, and the lithographic printing appeared in the period of the Republic of China. However, most of them are manuscripts. The bindings of classics in Clear Script include the sutra binding, the Chinese pothi binding, the whirlwind binding and the thread

binding. The most common one is the Chinese pothi binding. Clear Scripts are written from top to bottom, and the lines are moved from left to right. Classics in Clear Script are rich and colorful in content, which involves many fields such as linguistics, literature, history, religion, custom, medicine, politics, etc.

In the past, classics in Clear Script were mostly collected by temples. Nowadays, most of them are collected by individuals. Although the classics are huge in number and rich in content, their collection work started quite late. So far, *Private Collections of Clear Script Documents in the Ili River Basin* (Inner Mongolia Culture Press, in 2016, 6 volumes published) and *The Collection of Clear Script Document of the Ölets in the Ili River Basin* (China Social Sciences Press, in 2016, 3 volumes published), two series of books that include photocopies of important classics in Clear Script, have been published.

III

Of all classics in Clear Script, we selected two for this collection; both of them are collected by the people living in the Ili River basin. The author came upon these classics while doing field work in the region from 2000 to 2016. Internationally speaking, this region has the largest number of private collections of classics in Clear Script. So it is the important base of the research of classics in Clear Script.

The first classic is *Instructional Tantra*, the third volume of the Tibetan medical masterpiece *Four Tantras*. It was translated by the eminent Oirat monk, Zaya Pandita, and others in the 17th century. It includes 92 chapters and is about the diagnoses and treatments of different diseases. This is the most important medical book in Clear Script found so far of high academic value in studying the medical communications between the Tibetans and the Mongols.

The second classic is the woodblock *The Diamond Sutra*, also translated by Zaya Pandita and published by the Torghut Khan regime in the late Qing Dynasty. It was advocated by Buyang Monk and *Fujin* Serjibilged of the Torghut Tribe. Woodblock books in Clear Script are scarce, seeing that so far we have only found less than 30 copies, and some of them are lost forever. The woodblock *The Diamond Sutra* is of irreplaceable value in the research of the origin and

development of Clear Script books and culture.

In the process of collecting data, I received help from Ms. Suyee who is Deputy Chief of Hujertai Township, Nilka Town, Ili Kazakh Autonomous Prefecture of Xinjiang, Ms. Tuya who is a reporter of the Bortala Mongol Autonomous Prefecture Radio and TV Station, and Mr. Norob, who retired from Zhaosu County, Ili Kazakh Autonomous Prefecture. I also need to express my special thanks to the ancient book collectors Renqin Nipah and Dr. Botga for their selfless support and my Master Degree candidates Yingtao and Gegqi who helped me taking photos of classics during their summer vacation in the Ili River basin in 2015.

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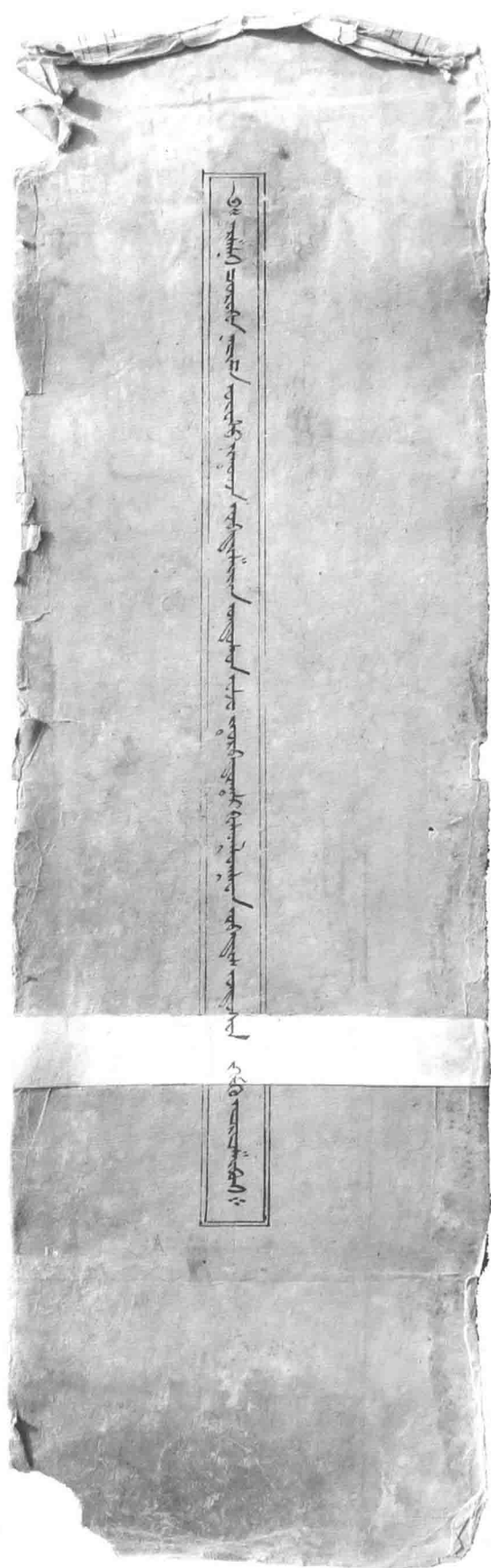
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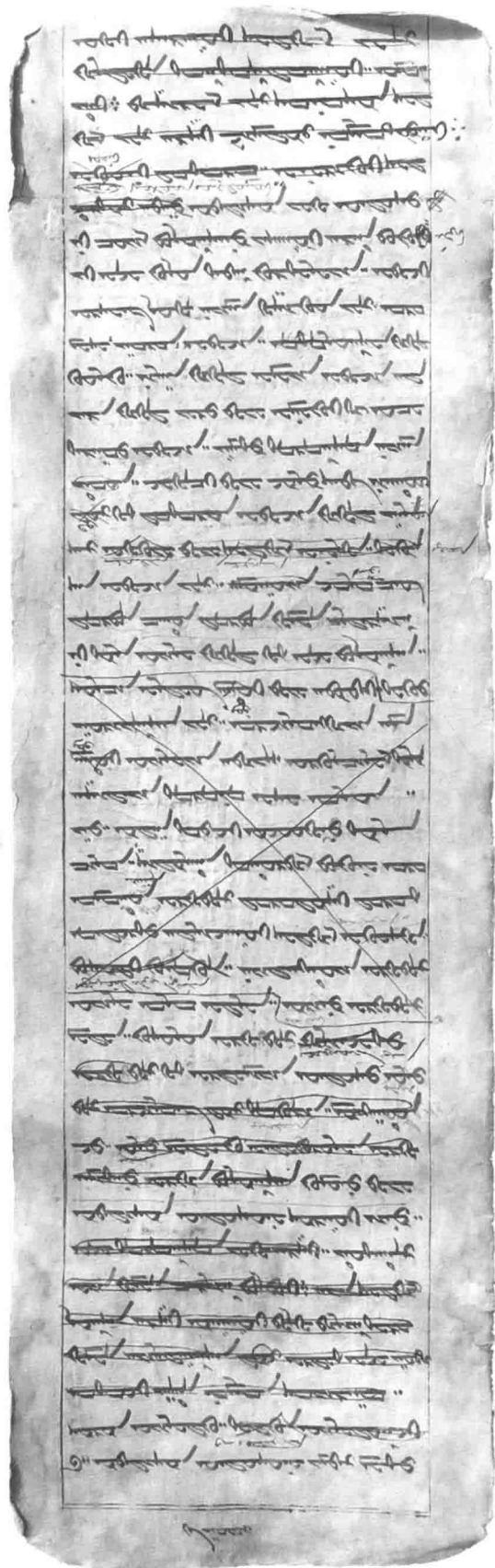
秘诀本 (一)

Instructional Tantra (Part One)

著 名藏医学家宇妥·宁玛云丹贡布著，17世纪卫拉特著名高僧咱雅班第达·那木海扎木苏等译，是著名藏文医学巨著《四部医典》的第三卷，共92章。论述了各种疾病的诊断和治疗方法，是蒙藏医学交流史上最重要的典籍。孤本，梵夹装，页面长48.3厘米，宽14.9厘米。今藏于新疆伊犁哈萨克自治州昭苏县阿克达拉镇农民仁钦·尼帕处。



Handwritten text in a vertical column, likely a manuscript page, showing dense script within a rectangular border. The text is written in a traditional style, possibly Mongolian or Tibetan script, and is arranged in approximately 25 lines. The paper is aged and shows signs of wear, including tears and discoloration.



Handwritten text in vertical columns, likely a manuscript or document, showing dense script and some markings.

