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中国少数民族文字 珍稀典籍汇编

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Rare and Precious Uyghur-Style Mongolian Classics

回鹘式蒙古文珍稀典籍

选编说明

一

蒙古族，主要居住在内蒙古自治区和新疆、辽宁、吉林、黑龙江、甘肃、青海、河北等地区，还有少数散居在宁夏、河南、四川、云南、北京、山东、陕西等地。据 2010 年第六次全国人口普查统计，中国蒙古族总人口约 598.18 万人，其中大部分居住在内蒙古自治区。

额尔古纳河流域是蒙古族的发祥地。蒙古族自称“蒙古”。“蒙古”这一名称最早出现于《旧唐书》与《契丹国志》。史料记载称“蒙兀室韦”或“蒙古”等。

13 至 14 世纪是蒙古族最强盛时期。1206 年成吉思汗统一蒙古各部，建立蒙古国。此后东征西讨，建立起横跨欧亚的大帝国。1271 年，忽必烈改蒙古国号为“元”，又在 1272 年迁都到大都（今北京）。蒙古族创建的元朝在中国历代王朝中占据重要的位置，是中国历史上第一个由少数民族建立的统一多民族王朝，为中国多民族国家的形成和发展奠定了基础。

蒙古族的传统宗教是崇拜多神的萨满教。1260 年，忽必烈命八思巴为国师，佛教成为当时的国教。

蒙古族使用的语言属于阿尔泰语系蒙古语支。中国的蒙古语分内蒙古方言、卫拉特方言、巴尔虎布里亚特方言等三大方言，其中内蒙古方言又分为六个土语。

蒙古族曾经使用过回鹘式蒙古文、八思巴文、托忒蒙古文、索永布文、瓦金德拉文、基里尔蒙古文等诸多文种。其中回鹘式蒙古文被使用的时间最长，并且是留下文献数量最多的文种。虽然蒙古国等从 20 世纪 40 年代开始，主要使用基里尔蒙古文，但是中国内蒙古地区依然使用着回鹘式蒙古文。蒙古族何时开始使用回鹘式蒙古文目前无从考证，但是毋庸置疑，回鹘式蒙古文是在古代回鹘文的基础上创制的。

回鹘式蒙古文在蒙古文字史上具有无法代替的地位。即使蒙古人对文字进行过较多次的改革，但基本都是在回鹘式蒙古文的基础上进行的。回鹘式蒙古文不仅对蒙古文化，而且对兄弟民族的文化也产生了巨大的影响。1599 年，奉清太祖

努尔哈赤之命，由额尔德尼和噶盖二人参照回鹘式蒙古文创制了满文。1947年，在满文的基础上锡伯人创制了锡伯文，回鹘式蒙古文的影响可见一斑。

二

回鹘式蒙古文典籍的载体丰富多样，有金、石、帛、骨、桦皮、木、纸等。其中，纸质典籍无疑在回鹘式蒙古文典籍中占绝大多数，具有主导地位。蒙古人所使用的纸以中原地区的汉纸和俄罗斯纸为主，也有少数的自制纸。

蒙古族印刷技术的起源并不明朗。早在元朝已经出现木刻技术，清代出现了铜印本和铅印本，民国年间出现了石印本。但是在回鹘式蒙古文典籍中，手抄本最多，占主导地位。回鹘式蒙古文典籍的书写格式为从上至下，移行为从左到右。

回鹘式蒙古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、地理等诸多领域。

在元朝时期，蒙古大汗建立了庞大的图书馆，收藏各类图书。到了清代，寺庙是回鹘式蒙古文典籍最重要的收藏地方。

20世纪80年代以来，中国的回鹘式蒙古文典籍的搜集整理工作取得了骄人的成就。1980年，内蒙古自治区建立了《蒙古文献丛书》编委会，1982年该编委会决定出版《蒙古文献丛书》《蒙古民间文学丛书》《研究蒙古学的译文丛书》等。整理书面文献的同时，口传文献的保护工作也得到重视。1999年，《中国蒙古文古籍总目》（1~3册）出版。2002年，《蒙古文甘珠尔丹珠尔目录》（上、下）出版。近几年在多方的努力下，四百余卷大型蒙古文丛书《甘珠尔》《丹珠尔》正式出版，标志着回鹘式蒙古文典籍的搜集整理工作进入了成熟的阶段。除此之外，中国第一历史档案馆以及地方档案馆所藏诸多回鹘式蒙古文档案文献也得以整理出版，为蒙古学的研究提供了第一手珍贵资料。

三

回鹘式蒙古文典籍浩瀚无垠，考虑到篇幅有限，在此我们精选了《分辨贤愚具善格言白莲花束释日光经》这部典籍。该典籍是藏文著名的训谕诗，西藏十四世噶尔丹希热图苏德纳木达格巴著，布里亚特蒙古人阿旺罗布藏嘎拉藏金巴蒙译，是布里亚特蒙古地区少见的木刻本。布里亚特蒙古人主要生活在俄罗斯境内，在中国很少有人关注或知道布里亚特蒙古文木刻版。因此，该典籍对研究布里亚特蒙古印刷技术的发展史以及回鹘式蒙古文各地区的木刻版文化具有很高的学术价值。

Introduction

I

The Mongols in China mainly live in Inner Mongolia Autonomous Region as well as Xinjiang, Liaoning, Jilin, Heilongjiang, Gansu, Qinghai and Hebei provinces. A few more scatter in Ningxia, Henan, Sichuan, Yunnan, Beijing, Shandong and Shaanxi. According to the data of the Sixth National Census in 2010, there are about 5.98 million Mongols in China, most of them living in the Inner Mongolia Autonomous Region.

The Argun River is the birthplace of the Mongols. They called themselves “Mongol”. The word “*Menggu*” first appeared in *The Old Book of Tang* and *The National Records of Khitan* to describe a tribe of *Shiwei*.

The 13th and 14th centuries were the golden days of the Mongols. In 1206, Genghis Khan united all the Mongolian tribes and established the Union of the Mongols. From then on, he defeated more enemies and founded the Mongol Empire across the Eurasia. In 1271, Kublai Khan changed the state title to “*Yuan*” and moved the capital to Dadu (Today’s Beijing). The Yuan Dynasty played an important role in Chinese history, being the first dynasty established by an ethnic minority, and laying the cornerstone for the formation and development of China as a multi-ethnic group country.

The Mongols worship Shamanism, a traditional polytheism. In 1260, Kublai Khan named Phagspa as the National Preceptor and Buddhism became the national religion.

The Mongolian language belongs to the Mongolian branch of the Altaic language family. The Mongolian language in China is further divided into the Inner Mongolia dialect, the Oirat dialect, and the Barga-Buryat dialect. The Inner Mongolia dialect has six subdialects.

In the past, the Mongols used Uyghur-style Mongol script, Phags-pa script, Clear Script, Soyombo script, Vagindar script and Mongolian Cyrillic script. Among these languages, Uyghur-style Mongol script has been used for the longest time and left the most numerous classics. Although Mongolian Cyrillic script has come into use in the state of Mongolia from 1940s, Inner Mongolia in China still widely use Uyghur-style Mongol script. It is hard to confirm when the Mongols started to use Uyghur-style Mongol script, but there's no doubt that Uyghur-style Mongol script was created on the basis of the old Uyghur language.

Uyghur-style Mongol script has a special place in the history of Mongolian philology. Although the Mongols reformed their written system many times, they used Uyghur-style Mongol script as a prototype. Uyghur-style Mongol script not only influenced Mongolian culture, but also made a big impact on other related ethnic minorities. In 1599, following the order of Nurhaci, his two advisors Erdeni and Gagai created Manchu script on the basis of Uyghur-style Mongol script. In 1947, the Sibe people created Sibe script based on Manchu script, which further shows the influence of Uyghur-style Mongol script.

II

Uyghur-style Mongolian classics are recorded on a variety of carriers, including gold, stone, silk, bone, brich bark, wood and paper. Among these carriers, most of Uyghur-style Mongolian classics are written on papers made in China or Russia, and a few on paper made by the Mongols themselves.

It is hard to confirm the start of the printing technology among the Mongols. The woodblock printing appeared in the Yuan Dynasty; the copperplate printing and the letterpress appeared in the Qing Dynasty and the lithographic printing appeared in the Republic of China. However, the vast majority of Uyghur-style Mongolian classics are handwritten, written from top to bottom and from left to right.

Uyghur-style Mongolian classics are rich in content and cover many areas including linguistics, literature, history, religion, folk custom, medicine, politics, etc.

During the Yuan Dynasty, Mongol Empire's Great Khan established a big

library to collect all kinds of books. During the Qing Dynasty, Uyghur-style Mongolian classics were mainly collected in monasteries.

Since the 1980s, there have been huge achievements in the collection and collation work of Uyghur-style Mongolian classics. In 1980, The Inner Mongolia Autonomous Region founded the editorial board of *Book Series of Mongolian Classics* and decided to publish *Book Series of Mongolian Classics*, *Book Series of Mongol Folk Literatures* and *Book Series of Translations of Overseas Mongolian Study*. With the written language being preserved, oral classics also received enough attention. In 1999, *Catalogue of Ancient Mongolian Books and Documents of China* (3 volumes) was published. In 2002, *Catalogue of Mongolian Ganjuur and Danjuur* (2 volumes) were published. Thanks to concerted efforts, the four-hundred-volume series *Kanjur* and *Tanjur* in Mongolian were published, which marked further accomplishments in the collection and collation work of Uyghur-style Mongolian classics. In addition, many Uyghur-style Mongolian classics collected in the First Historical Archives of China have been published and provide a primary source to Mongolian studies.

III

There are countless Uyghur-style Mongolian classics in existence. Considering the limited space, we selected *A Bunch of White Lotus—Good Mottos for Distinguishing the Wise and the Foolish*. It is a famous Tibetan instruction poem written by the 14th Gandan Tripa Sonam Drakpa and was translated into Mongolian by a Buryat Mongolian named Ngawang Losang Kelsang Trinpa. It is a rare woodblock book in Buryat areas. The Buryat people live mainly in Russia, so few Buryat woodblock books are found or noticed in China. Therefore, it is of very high academic value in the printing history of the Buryat people and the woodblock printing culture of Uyghur-style Mongol script.

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分辨贤愚具善格言白莲花束释日光经

A Bunch of White Lotus—Good Mottos for Distinguishing the Wise and the Foolish

共八卷。西藏十四世噶尔丹希热图苏德纳木达格巴著，布里亚特蒙古人阿旺罗布藏嘎拉藏金巴蒙译。1867—1868年木刻本，梵夹装，页面长44厘米，宽9厘米，保存完好。叶尔达个人收藏。













