

The 'Phags-pa Mongolian Inscription of *Toγon-temür qayan*'s Edict

By Masa'aki SUGIYAMA

The solitary hill of I-shan 繹山 rises out of the plain some fifteen km. south of Tsou-hsien 鄭縣 in Shantung 山東. It has been famous from ancient times for its inscription of an edict from the First Emperor 秦始皇 (a version of which said to be from the Sung can be found in Si-an 西安). In the Yüan period, the Taoist temple of Hsien-jên wan-shou-kung 仙人萬壽宮 was located here and its remains are still visible today. On the top of the hill, there stands the Sino-Mongolian stele of *Toγon-temür qayan*'s edict issued in 1335¹⁾. However, the surface of the stele is so defaced that it cannot be deciphered directly. Fortunately, the Research Institute of Humanistic Studies, Kyoto University, 京都大學人文科學研究所 possesses a rubbing of the front side of this bilingual stele (see plate). On the upper part of the stele the 'Phags-pa Mongolian edict is inscribed, and on the lower part a Chinese version of the Mongolian in the so-called literal translative style is to be found. The Chinese text is already known from Ts'ai Mei-piao's 蔡美彪 catalogue, *Yüan-tai pai-hua-pei chi-lu* 元代白話碑集錄 (no. 83, p. 87), but the Mongolian text is unknown. As one can see at a glance, the rubbing is not very clear and lacks the lower one third of the Chinese version. The most interesting point about this bilingual stele is that the 'Phags-pa Mongolian text itself includes several incredible mistakes, suggesting that the writer was not completely versed in the 'Phags-pa script. Moreover, the Chinese version makes many mistranslations, which are in some places very simple and careless. If one compares all thirteen of the Sino-Mongolian bilingual edicts that have been published (from inscriptions)²⁾, one finds that the Chinese translations do indeed deteriorate with time. From this fact, we may surmise that the translators³⁾ came to be quite careless and that this tendency reached its peak in this bilingual edict. In making the transliteration and transcription, I mainly follow L. Ligeti's system⁴⁾.

Transliteration

1 mōn-k'a deñ-ri-yin k'u-č'un-dur

2 yekä su ja-li-yin 'i-h'än-dur

3 qa'an jar-liq ma-nu

4 č'ä-ri-u-dun no yad-da č'ä-rig ha-ra-na ba-la-

Transcription

- 5 qa-dun da-ru-qas-da no-yad-da yôr-č'i-
 6 qun ya-bu-qun 'el-č'i-nä d'ul-qa-que
 7 jar-liq
 8 jin-gis-qa-nu
 9 "äo-k'äo-däe (qa)'a-nu
 10 (sä)-č'än qa'a-(nu)
 11 (")-äöl-jäe-t'u (qa'a-nu)
 12 k'äu-läug qa'a-nu
 13 bu-yan-t'u (qa'a-nu)
 14 (g)ä-g'än qa'a-nu
 15 qu-(t'uq)-t'u qa'a-nu
 16 ja-ya-a-t'u qa'a-nu
 17 rin-č'en-dpal qa'a-nu ba jar-li-ud-dur do-yid 'er-k'ä-ud sän-ši-nud
 "a-li-ba "al-ba qub-č'i-ri "äu-lu "äu-jen
 18 deñ-ri-(yi) jal-ba-ri-ju hi-ru-är "äo-gun "a-t'u-qayi k'äg-däg-säd
 "a-ju-uę 'e-du-ä bär bāo-ä-su 'u-ri-da-nu
 19 (jar-liq)-un yo-su-är "a-li-ba "al-ba qub-č'i-ri "äu-lu "äu-jen
 20 deñ-ri-(yi) jal-ba-ri-ju
 21 bi-da-na h(i-ru-ä)r "äo-gun "a-t'u-qayi k'än yi-du-lu thiñ-jiw
 jhiw-hüen yi-šan sän-zin wan-šiw-gäun-dur čäu-či tuñ-šin jin-čin
 t'uñ-hüen tay-ši č'uñ čuñ-jin
 22 tay-(dh)iy liñ(?) jin-zin yun-hi-bun-cuñ du-ti-dem
 li-taw-ši miñ-taw-guę-dhiy tuñ-wi tay-ši u-ji-cuñ
 tuñ-wi ji-häu tay-ši u-taw-cuñ gäu č'uñ
 23 (ti-dem) t'ä-ri-u-t'än sän-ši-nud-dä u-ri-du yo-su-är
 ba-ri-ju ya-bu-ayi
 24 jar-liq "(äög)-(bä)e 'e-dä-nu gäun⁵⁾-gôn-dur gä-yid-dur "a-nu 'el-č'in
 bu ba-u-t'u-qayi 'u-la'a ši-u-sun⁶⁾bu ba-ri-t'u-qayi 'e-dä-nu
 gäun-gôn-dur 'e-lä qa-ri-ya-tan jhañ-ten
 25 qa-(jar) 'u-sun baq t'ä-gir-mäd gäy-den-k'u dem k'ä-bid
 qa-la-un 'u-sun šir-gä k'äo-näör-gä-dä-č'ä "a-li-ba
 "al-ban⁷⁾ qub-č'i-ri bu ab-t'u-qayi k'äd k'äd bär
 bol-ju k'u
 26 č'u bu k'ur-gä-t'u-gäe ya-u k'ä-ji "a-nu buli-ju t'a-t'a-ju
 bu ab-t'u-qayi 'e-dä ba-sa sän-ši-nud
 27 jar-liq-t'an (k'ä)-ju yo-su "äu-gä-un "äue-läs bu "äue läd-t'u-gäe
 "äue-lä-du-ä-su "äu-lu-u "a-yu-qun mud
 28 jar-liq ma-nu ("üä)n-tuñ qu-t'u-är hön qa-qayi jil (na)-mu-run t'ä
 29 ri-un za-ra-yin (ha)r-ban
 30 dāör-bä-nä šañ-du-da bu
 31 k'ue-(dur) bi-č'i-bäe

- 1 mōnka dēnri-yin kučün-dür
 2 yēke su jali-yin 'ihe'en-dür
 3 qa'an jarliq manu
 4 čeri'üd-ün noyad-da čerig haran-a bala-
 5 -qad-un daruqas-da noyad-da yörči-
 6 -qun yabuqun élčin-e du'ulqaquī
 7 jarliq
 8 Jīngis qan-u
 9 Öködeī (qa)'an-u
 10 (Se)čen qa'a(n-u)
 11 Öljeitü (qa'an-u)
 12 Külüg qa'an-u
 13 Buyantu (qa'a)n-u
 14 (G)ege'en qa'an-u
 15 Qu(tuq)tu qa'an-u
 16 Jāya'atu qa'an-u
 17 Rinčen-dpal⁸⁾ qa'an-u ba jarli'ud-dur do-yid érke'üd sen-šiñ-ud
 aliba alba qubčiri ülü üjen
 18 dēnri-(yi) jalbari-ju hirü'er ögün atuqai ke'egdegsed aju'uī edü'e
 ber bö'esü uridan-u
 19 (jarliq)-un yosu'är aliba alba qubčiri ülü üjen
 20 dēnri-(yi) jalbari-ju
 21 bidan-a h(irü'er) ögün atuqai ke'en Yi-du-lu Thiñ-jiw
 Jhiw-hüen Yi-šan Sen-zin wan-šiw-gün-dür čü-čī¹⁴⁾ Tuñ-šin
 jin-čin⁹⁾ tuñ-hüen tay-ši čuñ-čuñ-jin
 22 tay-(dh)iy liñ(?) jin-zin yun¹⁰⁾-hi-bun-cuñ du-ti-dem
 Li-taw-ši Miñ-taw guį-dhiy¹¹⁾ tuñ-wi tay-ši
 U-ji-cuñ Tuñ-wi¹²⁾ ji-hü tay-ši U-taw-cuñ gü-čuñ-
 23 (ti-dem¹³⁾) teri'üten sen-šiñ-ud-de uridu yosu'är bariju
 yabu'ai
 24 jarliq ögbej eden-ü gün⁵⁾-gôn-dur geyid-dür anu élčin bu ba'utuqai
 ula'a ši'üsün⁶⁾ bu barituqai eden-ü gün-gôn-dur éle qariyatan
 jjañ-tēn
 25 qa(jar) usun baq tegirmed gey-dēn-ku dem kebid qala'un
 usun širge kōnōrge-deče aliba alban⁷⁾ qubčiri bu
 abtuqai ked ked ber bolju ku-
 26 čü bu kūrgetügej ya'u keji anu buliju tataju bu abtuqai éde
 basa sen-šiñ-ud
 27 jarliq-tan (ke'e)jü yosu üge'ün üjles bu üjledtügej üjledü'esü
 ülü'ü ayuqun mud
 28 jarliq manu (ue)n-tuñ qutu'är hön qa-qai jil (na)mur-un te-

- 29 -ri'ün zara-yin (ha)rban
 30 dörben-e Šandu-da
 31 bugüi-(dür) bičibej

Translation

- 1 With the Might of Everlasting Heaven
 2 With the Protection of the Great Fortune Flame
 3 Imperial Edict of Us, the Emperor.
 4 An Imperial Edict, addressed to military commanders, military personnel,
 5 *daruṣas* and *noyans* of castle-cities, and to messengers
 6 going to and fro.
 7 In the Imperial Edicts of
 8 Činggis-qan
 9 Ögödei-qayan
 10 Sečen-qayan
 11 Öljeitü-qayan
 12 Külüg-qayan
 13 Buyantu-qayan
 14 Gegegen-qayan
 15 Qutuqtu-qayan
 16 Jayaratu-qayan
 17 *Irinčenbal-qayan*, it was stated that Buddhist, Nestorian and Taoist clergy, not observing any tribute or taxes, were to pray to
 18 Heaven and to pronounce benedictions. Even now, stating that in accordance with previous
 19 Imperial Edicts, not observing any tribute or taxes, they are to pray to
 20 Heaven and to pronounce benedictions for
 21 Us (=Činggis-qan's descendants or the Mongol royal family), we have bestowed
 22 an Imperial Edict to be retained and taken away by *Li Tao-shih*, Great Teacher, pure and calm penetrator of emptiness and knower of the mystery, assigned as Chief Director under the main [temple] and the exalted pure man of the rank of Great Virtue and spiritual [mystery?] 洞誠眞靜通玄大師充崇眞大德靈□眞人 [yun?] 下本宗都提點李道實; and by *Wu Chih-ch'üan*, Great Teacher, of the enlightened path of honourable virtue and deep obscurity 明道貴德洞微大師吳志全, and *Wu Tao-ch'üan*, Great Teacher, of deep obscurity and utmost vacuity 洞微¹²⁾致虛大師吳道泉 who were both assigned as directors 俱充提點¹³⁾; and by other Taoist clergy, who are in the Taoist temple¹⁴⁾ of

- I-shan Hsien-jên wan-shou-kung* 釋山仙人萬壽宮 in *T'eng-chou* 滕州, *Tsou-hsien* 鄒縣, of *I-tu-lu* 益都路.
 24 Messengers must not dismount at these Taoist temples and their cloisters, must not take post-horses and provisions, and must not seize any tribute or taxes from fields 庄田, lands and waters, gardens, mills, pawnshops, inns, shops, bath-houses, vinegar and yeast [for spirits] belonging to these Taoist temples. No one
 25 is to extend force or take, snatch away or seize anything of theirs whatsoever. Likewise, these Taoists must not commit unlawful deeds; they have an
 27 Imperial Edict. If they do so, shall they not be struck with fear?
 28 Our Imperial Edict was written on the fourteenth of the first month of autumn, in the Year of the Pig, the third year of *Yüan-t'ung* 元統 (=1335), while staying
 31 at *Shang-tu* 上都.

Notes

- 1) This stele is recorded in the *Chün-ku-lu* 攬古錄 by Wu Shih-fen 吳式芬, *chüan* 19, p. 32b.
 2) See Masa'aki SUGIYAMA, "Babuša-daiō no ryō-ji-hi yori" (From the Inscription of Prince Babuša's Edict), *Tōyōshi Kenkyū* (*The Journal of Oriental Studies*), (in print).
 3) Except for two cases, we have no data about the question of who translated the Mongolian edicts into Chinese. Cf. Masa'aki SUGIYAMA, "The 'Phags-pa Mongolian Inscription of Buyantu-qayan's Edict in Yuanshi xian 元氏縣, belonging to Čaqaan-balaqasun", *Zinbun: Memoirs of the Research Institute for Humanistic Studies, Kyoto University*, no. 22, 1987, pp. 17-18 and p. 21, n. 7.
 4) L. Ligeti, *Monument en Écriture 'Phags-pa. Pièces de Chancellerie en Transcription chinoise*, Budapest, 1972.
 5) The 'Phags-pa script mistakenly has *n* where *ñ* should appear, representing the Chinese word *kung* 宮.
 6) Usually in 'Phags-pa Mongolian edicts *ši-u-su* < *ši'üsü*, without *n*.
 7) Likewise, usually *"al-ba* < *alba* without *n*.
 8) Mon. *Irinčenbal*; Skr. *Ratnaśrī* (>Turco-Mon. *Aratnaśrī*), Ch. *Pao-chi-hsiang* 寶吉祥.
 9) Ts'ai Mei-piao writes *jên* 人, although it is clear from 'Phags-pa *cin* that 靜 is meant. Moreover, this same person (Li Tao-shih) appears in another inscription possessed by the Jinbun-ken, the *Hsien-jên wan-shou-kung ch'ung-chien-chi* 仙人萬壽宮重建記 (1322; this inscription is recorded in the *Shan-tsou chin-shih-chih* 山左金石志, *chüan* 23, 21b). In this case, his title is indeed given as *Tung-ch'eng chên-ching* 洞誠眞靜, thus confirming the 'Phags-pa version. See also *Mêng-ku tzü-yin* 蒙古字韻, which gives 靜 as a character represented in 'Phags-pa script as *cin*.
 10) Ts'ai's text omits the character corresponding to *yun* in the 'Phags-pa script.
 11) Ts'ai prints blanks for these two characters, but they can be determined from the 'Phags-pa script to be *kui-te* 貴德. In addition, this person, Wu Chih-ch'üan, appears in another inscription, *Ch'ung-hsiu ch'ang-shêng-kuan-chi* 重修長生觀記 (1344), in the Jinbun-ken collection, where his title is given in exactly this same form with the characters *kui-te*.
 12) Ts'ai leaves out the two words *Tuñ-wi* [Chinese 洞微] that appear in the 'Phags-pa script.

- 13) These four words are rendered in the 'Phags-pa script as a transliteration of the Chinese characters *chü-ch'ung t'i-tien* 俱充提點. This surprising fact suggests that the entire passage starting from *čü-č'i* 住持 [note 14] was adapted from a previous Chinese-language document.
- 14) Except for this inscription and the Sino-Mongolian inscription of the Ch'ung-yang wan-shou-kung 重陽萬壽宮 dating in 1351 (Ts'ai, no. 89, p. 93; Ligeti, no. 12, pp. 77-82), in all of the other eleven inscriptions this sentence appears with the 'Phags-pa Mongolian word *aqun* rendered into Chinese as *yu-te* 有的. The above-mentioned two inscriptions give the word *čü-č'i* 住持 instead.



