



唐卡中的八思巴

八思巴文瓷器

作者：黃艾

八思巴 (Drogon Chogyal Phagpa 1235-1280) ，本名羅卓堅贊 (blo-gros-rgyal-mtshan) ，吐蕃人；西藏傳佛教薩迦派 (Sakya) 第五代法王，元朝首任總制院院使，忽必烈大帝 (Kublai Khan) 的國師。八思巴就是「聖者」之意。

地 一 母 獨 成 一 字 或 二 三 母 接 成 一 字 如 天 之 類 是	右借漢字釋音並開口呼之漢字母內則去而	𑖀	𑖁	𑖂	𑖃	𑖄	𑖅	𑖆	𑖇	𑖈	𑖉	𑖊	𑖋	𑖌	𑖍	𑖎	𑖏	𑖐	𑖑	𑖒	𑖓	𑖔	𑖕	𑖖	𑖗	𑖘	𑖙	𑖚	𑖛	𑖜	𑖝	𑖞	𑖟	𑖠	𑖡	𑖢	𑖣	𑖤	𑖥	𑖦	𑖧	𑖨	𑖩	𑖪	𑖫	𑖬	𑖭	𑖮	𑖯	𑖰	𑖱	𑖲	𑖳	𑖴	𑖵	𑖶	𑖷	𑖸	𑖹	𑖺	𑖻	𑖼	𑖽	𑖾	𑖿	𑗀	𑗁	𑗂	𑗃	𑗄	𑗅	𑗆	𑗇	𑗈	𑗉	𑗊	𑗋	𑗌	𑗍	𑗎	𑗏	𑗐	𑗑	𑗒	𑗓	𑗔	𑗕	𑗖	𑗗	𑗘	𑗙	𑗚	𑗛	𑗜	𑗝	𑗞	𑗟	𑗠	𑗡	𑗢	𑗣	𑗤	𑗥	𑗦	𑗧	𑗨	𑗩	𑗪	𑗫	𑗬	𑗭	𑗮	𑗯	𑗰	𑗱	𑗲	𑗳	𑗴	𑗵	𑗶	𑗷	𑗸	𑗹	𑗺	𑗻	𑗼	𑗽	𑗾	𑗿	𑘀	𑘁	𑘂	𑘃	𑘄	𑘅	𑘆	𑘇	𑘈	𑘉	𑘊	𑘋	𑘌	𑘍	𑘎	𑘏	𑘐	𑘑	𑘒	𑘓	𑘔	𑘕	𑘖	𑘗	𑘘	𑘙	𑘚	𑘛	𑘜	𑘝	𑘞	𑘟	𑘠	𑘡	𑘢	𑘣	𑘤	𑘥	𑘦	𑘧	𑘨	𑘩	𑘪	𑘫	𑘬	𑘭	𑘮	𑘯	𑘰	𑘱	𑘲	𑘳	𑘴	𑘵	𑘶	𑘷	𑘸	𑘹	𑘺	𑘻	𑘼	𑘽	𑘾	𑘿	𑙀	𑙁	𑙂	𑙃	𑙄	𑙅	𑙆	𑙇	𑙈	𑙉	𑙊	𑙋	𑙌	𑙍	𑙎	𑙏	𑙐	𑙑	𑙒	𑙓	𑙔	𑙕	𑙖	𑙗	𑙘	𑙙	𑙚	𑙛	𑙜	𑙝	𑙞	𑙟	𑙠	𑙡	𑙢	𑙣	𑙤	𑙥	𑙦	𑙧	𑙨	𑙩	𑙪	𑙫	𑙬	𑙭	𑙮	𑙯	𑙰	𑙱	𑙲	𑙳	𑙴	𑙵	𑙶	𑙷	𑙸	𑙹	𑙺	𑙻	𑙼	𑙽	𑙾	𑙿	𑚀	𑚁	𑚂	𑚃	𑚄	𑚅	𑚆	𑚇	𑚈	𑚉	𑚊	𑚋	𑚌	𑚍	𑚎	𑚏	𑚐	𑚑	𑚒	𑚓	𑚔	𑚕	𑚖	𑚗	𑚘	𑚙	𑚚	𑚛	𑚜	𑚝	𑚞	𑚟	𑚠	𑚡	𑚢	𑚣	𑚤	𑚥	𑚦	𑚧	𑚨	𑚩	𑚪	𑚫	𑚬	𑚭	𑚮	𑚯	𑚰	𑚱	𑚲	𑚳	𑚴	𑚵	𑚶	𑚷	𑚸	𑚹	𑚺	𑚻	𑚼	𑚽	𑚾	𑚿	𑛀	𑛁	𑛂	𑛃	𑛄	𑛅	𑛆	𑛇	𑛈	𑛉	𑛊	𑛋	𑛌	𑛍	𑛎	𑛏	𑛐	𑛑	𑛒	𑛓	𑛔	𑛕	𑛖	𑛗	𑛘	𑛙	𑛚	𑛛	𑛜	𑛝	𑛞	𑛟	𑛠	𑛡	𑛢	𑛣	𑛤	𑛥	𑛦	𑛧	𑛨	𑛩	𑛪	𑛫	𑛬	𑛭	𑛮	𑛯	𑛰	𑛱	𑛲	𑛳	𑛴	𑛵	𑛶	𑛷	𑛸	𑛹	𑛺	𑛻	𑛼	𑛽	𑛾	𑛿	𑜀	𑜁	𑜂	𑜃	𑜄	𑜅	𑜆	𑜇	𑜈	𑜉	𑜊	𑜋	𑜌	𑜍	𑜎	𑜏	𑜐	𑜑	𑜒	𑜓	𑜔	𑜕	𑜖	𑜗	𑜘	𑜙	𑜚	𑜛	𑜜	𑜝	𑜞	𑜟	𑜠	𑜡	𑜢	𑜣	𑜤	𑜥	𑜦	𑜧	𑜨	𑜩	𑜪	𑜫	𑜬	𑜭	𑜮	𑜯	𑜰	𑜱	𑜲	𑜳	𑜴	𑜵	𑜶	𑜷	𑜸	𑜹	𑜺	𑜻	𑜼	𑜽	𑜾	𑜿	𑝀	𑝁	𑝂	𑝃	𑝄	𑝅	𑝆	𑝇	𑝈	𑝉	𑝊	𑝋	𑝌	𑝍	𑝎	𑝏	𑝐	𑝑	𑝒	𑝓	𑝔	𑝕	𑝖	𑝗	𑝘	𑝙	𑝚	𑝛	𑝜	𑝝	𑝞	𑝟	𑝠	𑝡	𑝢	𑝣	𑝤	𑝥	𑝦	𑝧	𑝨	𑝩	𑝪	𑝫	𑝬	𑝭	𑝮	𑝯	𑝰	𑝱	𑝲	𑝳	𑝴	𑝵	𑝶	𑝷	𑝸	𑝹	𑝺	𑝻	𑝼	𑝽	𑝾	𑝿	𑞀	𑞁	𑞂	𑞃	𑞄	𑞅	𑞆	𑞇	𑞈	𑞉	𑞊	𑞋	𑞌	𑞍	𑞎	𑞏	𑞐	𑞑	𑞒	𑞓	𑞔	𑞕	𑞖	𑞗	𑞘	𑞙	𑞚	𑞛	𑞜	𑞝	𑞞	𑞟	𑞠	𑞡	𑞢	𑞣	𑞤	𑞥	𑞦	𑞧	𑞨	𑞩	𑞪	𑞫	𑞬	𑞭	𑞮	𑞯	𑞰	𑞱	𑞲	𑞳	𑞴	𑞵	𑞶	𑞷	𑞸	𑞹	𑞺	𑞻	𑞼	𑞽	𑞾	𑞿	𑟀	𑟁	𑟂	𑟃	𑟄	𑟅	𑟆	𑟇	𑟈	𑟉	𑟊	𑟋	𑟌	𑟍	𑟎	𑟏	𑟐	𑟑	𑟒	𑟓	𑟔	𑟕	𑟖	𑟗	𑟘	𑟙	𑟚	𑟛	𑟜	𑟝	𑟞	𑟟	𑟠	𑟡	𑟢	𑟣	𑟤	𑟥	𑟦	𑟧	𑟨	𑟩	𑟪	𑟫	𑟬	𑟭	𑟮	𑟯	𑟰	𑟱	𑟲	𑟳	𑟴	𑟵	𑟶	𑟷	𑟸	𑟹	𑟺	𑟻	𑟼	𑟽	𑟾	𑟿	𑠀	𑠁	𑠂	𑠃	𑠄	𑠅	𑠆	𑠇	𑠈	𑠉	𑠊	𑠋	𑠌	𑠍	𑠎	𑠏	𑠐	𑠑	𑠒	𑠓	𑠔	𑠕	𑠖	𑠗	𑠘	𑠙	𑠚	𑠛	𑠜	𑠝	𑠞	𑠟	𑠠	𑠡	𑠢	𑠣	𑠤	𑠥	𑠦	𑠧	𑠨	𑠩	𑠪	𑠫	𑠬	𑠭	𑠮	𑠯	𑠰	𑠱	𑠲	𑠳	𑠴	𑠵	𑠶	𑠷	𑠸	𑠹	𑠺	𑠻	𑠼	𑠽	𑠾	𑠿	𑡀	𑡁	𑡂	𑡃	𑡄	𑡅	𑡆	𑡇	𑡈	𑡉	𑡊	𑡋	𑡌	𑡍	𑡎	𑡏	𑡐	𑡑	𑡒	𑡓	𑡔	𑡕	𑡖	𑡗	𑡘	𑡙	𑡚	𑡛	𑡜	𑡝	𑡞	𑡟	𑡠	𑡡	𑡢	𑡣	𑡤	𑡥	𑡦	𑡧	𑡨	𑡩	𑡪	𑡫	𑡬	𑡭	𑡮	𑡯	𑡰	𑡱	𑡲	𑡳	𑡴	𑡵	𑡶	𑡷	𑡸	𑡹	𑡺	𑡻	𑡼	𑡽	𑡾	𑡿	𑢀	𑢁	𑢂	𑢃	𑢄	𑢅	𑢆	𑢇	𑢈	𑢉	𑢊	𑢋	𑢌	𑢍	𑢎	𑢏	𑢐	𑢑	𑢒	𑢓	𑢔	𑢕	𑢖	𑢗	𑢘	𑢙	𑢚	𑢛	𑢜	𑢝	𑢞	𑢟	𑢠	𑢡	𑢢	𑢣	𑢤	𑢥	𑢦	𑢧	𑢨	𑢩	𑢪	𑢫	𑢬	𑢭	𑢮	𑢯	𑢰	𑢱	𑢲	𑢳	𑢴	𑢵	𑢶	𑢷	𑢸	𑢹	𑢺	𑢻	𑢼	𑢽	𑢾	𑢿	𑣀	𑣁	𑣂	𑣃	𑣄	𑣅	𑣆	𑣇	𑣈	𑣉	𑣊	𑣋	𑣌	𑣍	𑣎	𑣏	𑣐	𑣑	𑣒	𑣓	𑣔	𑣕	𑣖	𑣗	𑣘	𑣙	𑣚	𑣛	𑣜	𑣝	𑣞	𑣟	𑣠	𑣡	𑣢	𑣣	𑣤	𑣥	𑣦	𑣧	𑣨	𑣩	𑣪	𑣫	𑣬	𑣭	𑣮	𑣯	𑣰	𑣱	𑣲	𑣳	𑣴	𑣵	𑣶	𑣷	𑣸	𑣹	𑣺	𑣻	𑣼	𑣽	𑣾	𑣿	𑤀	𑤁	𑤂	𑤃	𑤄	𑤅	𑤆	𑤇	𑤈	𑤉	𑤊	𑤋	𑤌	𑤍	𑤎	𑤏	𑤐	𑤑	𑤒	𑤓	𑤔	𑤕	𑤖	𑤗	𑤘	𑤙	𑤚	𑤛	𑤜	𑤝	𑤞	𑤟	𑤠	𑤡	𑤢	𑤣	𑤤	𑤥	𑤦	𑤧	𑤨	𑤩	𑤪	𑤫	𑤬	𑤭	𑤮	𑤯	𑤰	𑤱	𑤲	𑤳	𑤴	𑤵	𑤶	𑤷	𑤸	𑤹	𑤺	𑤻	𑤼	𑤽	𑤾	𑤿	𑥀	𑥁	𑥂	𑥃	𑥄	𑥅	𑥆	𑥇	𑥈	𑥉	𑥊	𑥋	𑥌	𑥍	𑥎	𑥏	𑥐	𑥑	𑥒	𑥓	𑥔	𑥕	𑥖	𑥗	𑥘	𑥙	𑥚	𑥛	𑥜	𑥝	𑥞	𑥟	𑥠	𑥡	𑥢	𑥣	𑥤	𑥥	𑥦	𑥧	𑥨	𑥩	𑥪	𑥫	𑥬	𑥭	𑥮	𑥯	𑥰	𑥱	𑥲	𑥳	𑥴	𑥵	𑥶	𑥷	𑥸	𑥹	𑥺	𑥻	𑥼	𑥽	𑥾	𑥿	𑦀	𑦁	𑦂	𑦃	𑦄	𑦅	𑦆	𑦇	𑦈	𑦉	𑦊	𑦋	𑦌	𑦍	𑦎	𑦏	𑦐	𑦑	𑦒	𑦓	𑦔	𑦕	𑦖	𑦗	𑦘	𑦙	𑦚	𑦛	𑦜	𑦝	𑦞	𑦟	𑦠	𑦡	𑦢	𑦣	𑦤	𑦥	𑦦	𑦧	𑦨	𑦩	𑦪	𑦫	𑦬	𑦭	𑦮	𑦯	𑦰	𑦱	𑦲	𑦳	𑦴	𑦵	𑦶	𑦷	𑦸	𑦹	𑦺	𑦻	𑦼	𑦽	𑦾	𑦿	𑧀	𑧁	𑧂	𑧃	𑧄	𑧅	𑧆	𑧇	𑧈	𑧉	𑧊	𑧋	𑧌	𑧍	𑧎	𑧏	𑧐	𑧑	𑧒	𑧓	𑧔	𑧕	𑧖	𑧗	𑧘	𑧙	𑧚	𑧛	𑧜	𑧝	𑧞	𑧟	𑧠	𑧡	𑧢	𑧣	𑧤	𑧥	𑧦	𑧧	𑧨	𑧩	𑧪	𑧫	𑧬	𑧭	𑧮	𑧯	𑧰	𑧱	𑧲	𑧳	𑧴	𑧵	𑧶	𑧷	𑧸	𑧹	𑧺	𑧻	𑧼	𑧽	𑧾	𑧿	𑨀	𑨁	𑨂	𑨃	𑨄	𑨅	𑨆	𑨇	𑨈	𑨉	𑨊	𑨋	𑨌	𑨍	𑨎	𑨏	𑨐	𑨑	𑨒	𑨓	𑨔	𑨕	𑨖	𑨗	𑨘	𑨙	𑨚	𑨛	𑨜	𑨝	𑨞</
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八思巴文 (Phags-pa script) ，亦稱蒙古新字 (mongxol tshi 或 hor yig gsar ba) 就是八思巴根據吐蕃文字和漢語的語法而制定的一種新字，用以取代標音不夠準確的蒙古文。這種字序從上到下，行序從左到右的拼音文字，既可以拼寫漢語，又可以拼寫蒙語、藏語、維吾爾語等語言。八思巴文從1269年頒佈到元朝末年，共用了100年左右。自從元朝頒佈八思巴文後，皇帝的蒙古文詔旨皆改用八思巴文了。到了明代，八思巴文還通行過一段時期，迄清代便完全廢棄不用了。



八思巴文墨書底款「張」(左) 及「宋」+花押(右)

八思巴文款瓷器是元代瓷器的時代標誌，考古資料顯示，元大都遺址曾出土過兩件瓷碗，碗底墨書八思巴文底款，學者譯成漢語拼音是「章」或「張」，無疑是物主的姓氏。

在2003年於濟南市縣西巷遺址出土的元代龍泉窯青釉刻劃花瓷碗的八思巴文墨書底款經確認後，左側的八思巴文翻譯為漢字「宋」，右側八思巴文則可能是徽記、花押或者年號。而根據已破釋的「宋」字，可能是瓷碗生產者或物主的姓氏和標記。龍泉窯系的大窯、安仁口窯、麗水窯與及南海窯遺址，都曾出土過帶八思巴文的瓷片。



各式八思巴文底款

八思巴文款瓷器裡最為人所知者是位於美國華盛頓 (Washington DC) 獨立大道 (Independence Avenue) 的佛利爾美術館 (Freer Gallery of Art) 於1920年入館的一件青花八思巴文款五爪龍紋盤，由於當時國人對元青花瓷器完全未開竅，這件瓷品被美國學者波普 (John Alexander Pope) 斷作是明代正德年間景德鎮的產品。波普此人就是把大維德爵士 (Sir Percival David, 2nd Baronet) 所藏之「至正十一年銘青花雲龍象耳瓶」為標準器，對照土耳其托普卡比皇宮博物館 (Topkapi Sarayi Müzesi) 的元青花藏瓷，排比研究，於1952年發表了論文；又於1956年發表了504頁對伊朗阿德比爾神廟 (Ardebil Shrine) 的元青花藏瓷研究論文；就是他開啓了國人進入研究元青花的殿堂大門。



佛利爾美術館藏「至正年製」八思巴文底款龍紋盤

但我參看佛利爾美術館有關該八思巴文底款龍紋盤的資料，仍作元代「至正年製」(Zhizheng Nian Ji 1341-1367)。事緣該館於1992年攜了八思巴文底款的照片，到北京中國社科院考古所交流，社科院近代史所八思巴文專家確認這個八思巴文底款應讀作「至正年製」，而此五爪龍紋盤為至正年間製造。



北京故宮藏正德青花八思巴文款海水龍紋盤殘器

1994年，景德鎮出土的八思巴文「至正年製」底款殘器引起了國內專家、學者和收藏家的熱烈討論，後來經分析確認，這些寫八思巴文款識的青花瓷器是明朝正德時期景德鎮官窯燒製的，八思巴文款識屬於後朝仿前朝。至於為什麼在元朝滅亡一百三十多年後，還要用八思巴文來仿前朝的款識，是因為當時番僧仍用八思巴文，而明朝歷代皇帝均與蒙、藏高層僧侶保持密切關係，正德官窯龍紋瓷器以八思巴文書款，一是供入住豹房的國師、活佛使用，一是犒賞蒙、藏喇嘛，以示友好和尊敬。這個現在收藏在北京故宮博物院的出土殘器，也因此定性為「正德年製」了。



八思巴文仿款