

РОССИЙСКАЯ АКАДЕМИЯ НАУК  
Институт восточных рукописей

# ТАНГУТЫ в Центральной Азии

*Сборник статей  
в честь 80-летия  
профессора Е.И.Кычанова*



МОСКВА  
Издательская фирма  
«Восточная литература»  
2012

УДК 94(5)  
ББК 63.3(5)  
Т18

*Издание выполнено при поддержке  
Фонда Цзян Цзин-го  
(Chiang Ching-kuo Foundation for  
International Scholarly Exchange), Тайвань*

Составитель и ответственный редактор  
*И.Ф. Попова*

**Тангуты** в Центральной Азии : сб. ст. в честь 80-летия проф. Е.И. Кычанова / сост. и отв. ред. И.Ф. Попова ; Ин-т восточных рукописей РАН. — М. : Вост. лит., 2012. — 501 с. : ил. — ISBN 978-5-02-036505-6 (в пер.)

Сборник, в который вошли статьи отечественных и зарубежных ученых, посвящен 80-летию известного российского востоковеда, доктора исторических наук, профессора Е.И. Кычанова. Проблематика сборника задана основными доминантами многолетнего исследовательского творчества юбиляра, который, являясь в первую очередь тангутоведом и опираясь на широчайшую источниковедческую базу, блестяще разработал многие актуальные проблемы истории государственности, права, этногенеза, письменного наследия народов Китая и Центральной Азии. Большинство авторов статей постарались показать, как вопросы, поставленные в свое время в работах Е.И. Кычанова, получили дальнейшее развитие в науке.

ISBN 978-5-02-036505-6

© Институт восточных рукописей РАН, 2012  
© Редакционно-издательское оформление.  
Издательская фирма  
«Восточная литература», 2012

Nie Hongyin

## Tangut Fragments Preserved in the China National Institute of Cultural Heritage

**F**our pieces of Tangut fragments have recently come to light in the China National Institute of Cultural Heritage (Zhongguo wenhua yichan yanjiuyuan 中國文化遺產研究院).<sup>1</sup> It is considered that they were originally included in the Dunhuang collection of Zheng Zhenduo and were taken over by the government in the 1960s. In a decade, they were handed over to the Institute and preserved unexamined in its Library until 2010 when Dr. He Junhong, Deputy Director of the Institute Library, showed me these fragments for identification.

One of these fragments (pl. 1), a xylograph in a fine condition, is easily identified—it comes from the volume 32 of the Tangut version of *Apidamo dapiposha lun* 阿毗達磨大毗婆沙論 (*Abhidharma-mahā-vibhāṣā-śāstra*):

禪 繆 毘 毘 毘 繆  
毘 繆 毘 毘 毘 繆  
繆 毘 毘 毘 毘 繆

Chinese decipherment:

勝理是諸果中  
何故擇滅△達通名  
涅槃者慧果是則故達

The relevant Chinese original translated from Sanskrit by Xuanzang in 659 can be found in *Taishō Tripitaka*, vol. 27, p. 163c:

<sup>1</sup> Three pieces were affixed with the seal of Wenwu bowuguan yanjiusuo cang (文物博物館研究所藏 Collection of the Research Institute, Museum of Cultural Relics) and numbered *xian* 獻 14458: 1–3, but on the remaining one of the four, the most fragmentary xylograph, there are no marks of a collection.



Pl. 1



Pl. 2

於諸理中是最勝理，於諸果中是最勝果，故名最勝。問：何故擇滅亦名通達？  
答：通達謂慧，涅槃是慧果，故亦名通達。

Arakawa Shintarō reports that there are also twelve pieces of Tangut fragments of the same śāstra kept in the Princeton East Asian Library and all of their Chinese correspondences can be found in the volume 32.<sup>2</sup> Thus we may assume, according to the characteristics of engraving, that what is preserved in the Institute of Cultural Heritage might, along with those in Princeton, have come from one and the same xylograph excavated from the Northern Region of Mogao Grottoes in Dunhuang.

The identification of a second fragment (pl. 2) is largely beyond my ability. It is a piece of the severely damaged gold ink manuscript, where a few characters are indecipherable. We can see five columns of characters on it: the first two to the right prove to be its Sanskrit title in Tangut phonetic transliteration, while the third column should be a Tangut paraphrase of the title but is evidently incomplete, and the last two columns might be a short glorification to the Buddhas. Perhaps we can decipher some intelligible characters as the following:

<sup>2</sup> Arakawa Shintarō 2011, pp. 147–305. For the parallel Chinese texts see *Taishō Tripitaka* № 1545, vol. 27, pp. 150c–167a.

儼 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 𑖯 𑖰 𑖱 𑖲  
 𑖳 𑖴 𑖵 𑖶 𑖷 𑖸 𑖹 𑖺 𑖻 𑖼 𑖽 𑖾 𑖿

Skt.: *Buddha sarva natari ikā[ra]  
yayur samā tantra nā[ma]*

Tangut: ...

All sorts of practice begin from origin; now realize the original correct awakening.  
Let me pay homage to the true body of ...<sup>3</sup>

We know that a Tangut Buddhist work must have been translated from Tibetan if it is initiated by the transliteration of a Sanskrit title at the very outset.<sup>4</sup> But unfortunately, although the possible Tibetan title might be tentatively reconstructed here as *Sangs-rgyas thams-cad bsong-ba i-yi-ge ... mnyam-pa rgyud zhes-bya-ba*,<sup>5</sup> I have not yet been able to locate the relevant Tibetan original so far and hence give any accurate decipherment.

Two other pieces of manuscript, identified to be certain kinds of Buddhist mantras, are fairly interesting. Along with the most widely spread mantras in the Gansu Corridor, they must have played an important role in the spiritual life of Tanguts in the middle ages, for transcriptions of the same mantras are excavated from the Caves of Tianti Mountain and Bingling Temple in the past century and then preserved in the Gansu Museum. Chen Bingying published their facsimile and pointed out that three mantras among them were copied separately on 14 pieces of paper with a few divergences of characters,<sup>6</sup> but he failed to identify their title and origin.

Now we can conclude that the third Tangut fragment in the Institute of Cultural Heritage (pl. 3) identical to the mantra of the Second Class discussed in Chen Bingying's article<sup>7</sup> proves to be the transliteration of *Shier yinyuan zhou* 十二因緣咒 (*Dhāraṇī of the Twelve Causes and Conditions*), though there are some characters differing from each other:

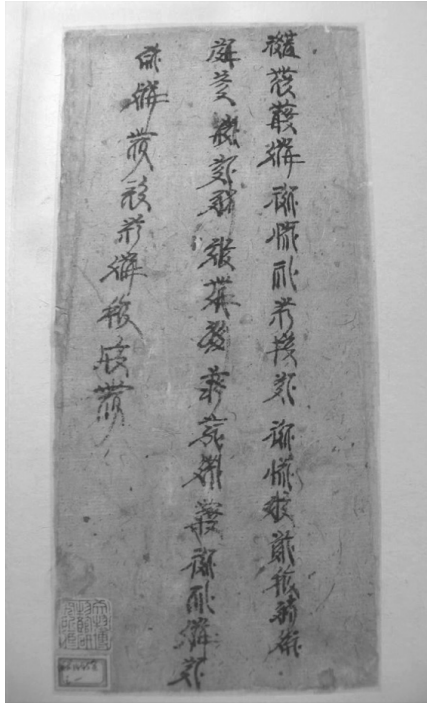
<sup>3</sup> The possible Chinese translation might be 修口皆之初始中, 現証正覺初始時. 口口親身處敬禮.

<sup>4</sup> Nishida Tatsuo 1966, p. 296.

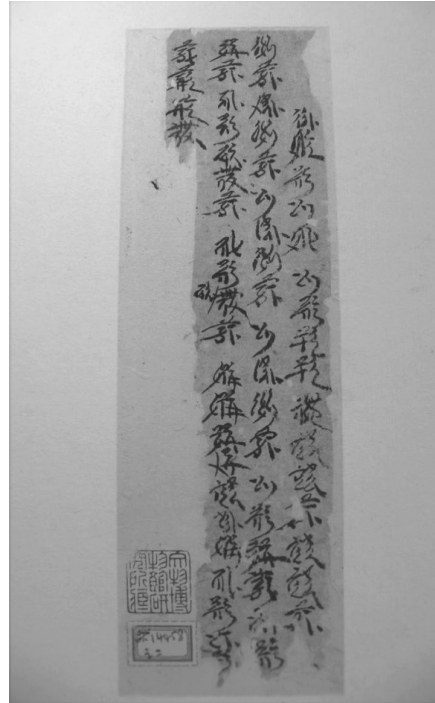
<sup>5</sup> Its tentative Chinese reconstruction might be 佛一切回向伊字口口平等怛特羅.

<sup>6</sup> Chen Bingying 1987, pp. 63–65 and the back cover.

<sup>7</sup> The mantras discussed by Chen Bingying fall into three classes. The First Class, beyond the topic of the present paper, is the Tangut transliteration of *Amituofo genben zhou* 阿彌陀佛根本咒 (*Basic Dhāraṇī of Amitābha*).



Pl. 3



Pl. 4

禰 叢 叢<sup>8</sup> 禰 禰 禰 禰 禰 禰 禰 禰 禰 禰 禰 禰  
 禰 叢 禰 禰<sup>9</sup> 禰 禰 禰 禰 禰 禰 禰 禰 禰 禰 禰  
 禰 禰 禰 禰 禰 禰<sup>10</sup> 禰 禰

Skt.: *Oṃ ye dhārmāhetu prabhava hetuteṣān tathāgato hyavadatate śāñcayo nirodha evaṃ vātī mahā śramaṇaḥ*<sup>11</sup> svāhā.<sup>12</sup>

The fourth piece of the Tangut manuscripts in the Institute of Cultural Heritage (pl. 4), identical with the mantra of the Third Class in Chen Bingying’s study, proves to be the Tangut transliteration of *Budong Rulai jingchu yezhang zhou* 不動如來淨除業障咒 (*Dhāraṇī to Eliminate Hindrance of Tathāgata Akṣobhya*):

<sup>8</sup> According to the Sanskrit form and Bingling Temple manuscripts, Tangut character 禰 *ri* is dropped here.

<sup>9</sup> According to the Sanskrit form, Tangut character 叢 *da* might be dropped here.

<sup>10</sup> According to the Bingling Temple manuscripts, Tangut character 禰 *ya* is dropped here.

<sup>11</sup> According to the Chinese transliteration and Bingling Temple manuscripts, the Sanskrit word *śramaṇaḥ* ought to be *śramaṇāya*.

<sup>12</sup> Sun Bojun 2009, pp. 163–198. The Sanskrit form of this mantra shows slight divergences from that in *All Mantras in Mahāpiṭaka*, see Lin Guangming 2001, pp. 407–408.

𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 [𐰇𐰏]  
 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍<sup>13</sup> 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍  
 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍<sup>14</sup> 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 𐰇𐰏𐰍 [𐰇𐰏]  
 𐰇𐰏 𐰇𐰏 𐰇𐰏

Skt.: *Namo ratna trayāya om kāmḥani kāmḥani rocani rocani troṭani troṭani trāsani trāsani pratihana pratihana sarva karma parāṃ parāni me svāhā.*<sup>15</sup>

Chinese versions of *Shier yinyuan zhou* and *Budong Rulai jingchu yezhang zhou* came into being in Xi-Xia era and have been well preserved up to the present. In 1200, a Xi-Xia minister He Zongshou 賀宗壽 engaged śramaṇas Zhiguang 智廣 and Huizhen 慧真 to compile a Buddhist work with the title of *Mizhou yuanyin wangsheng ji* 密咒圓因往生集 (*Selection of Mantras Connected to Rebirth*), where we find:

十二因緣咒  
 唵 英 𐰇捺唎麻形丁各 不囉末幹 形丁各 𐰇善 怛達遏多 顯末𐰇捺𐰇𐰏 善捺養  
 祢𐰇浪𐰇捺 𐰇英 𐰇梘 𐰇斡 麻訶 實囉麻捺英 莎訶<sup>16</sup>

不動如來淨除業障咒  
 捺麼 囉唎捺 唎囉也也 唵 葛葛妳 葛葛祢 𐰇浪捺祢 𐰇浪捺祢 唎囉怛祢  
 唎囉怛祢 唎囉薩祢 唎囉薩祢 不囉帝訶捺 不囉帝訶捺 薩唎末 葛唎麻  
 鉢囉 鉢囉祢 銘 莎訶<sup>17</sup>

Evidently, the Chinese versions are phonetically congruent with both the Sanskrit originals and its Tangut versions quoted above. This fact shows that there must have been some standard originals of the Sanskrit mantras in Xi-Xia. The assumptive originals must have been separated from their primary sūtras and spread independently among people in the Gansu Corridor, for we can see that the *Budong Rulai jingchu yezhang zhou* is transliterated quite differently from the original sūtra wherein it was included.

<sup>13</sup> According to the Sanskrit and Chinese mantra in question, *troṭani* or *trotani*, the Tangut character 𐰇𐰏 *tsa* (*ca*) in 𐰇𐰏𐰍 𐰇𐰏𐰍 *trocani* should be 𐰇𐰏 *ta*, but I cannot figure out why the character 𐰇𐰏 *tsa* (*ca*) is also used in the manuscripts of Bingling Temple, or perhaps the Sanskrit form read by Tanguts then was *trotsani*, not *troṭani*.

<sup>14</sup> 𐰇𐰏𐰍 *māma* also occurs in the Bingling Temple manuscripts, but cannot be found in other versions of this mantra.

<sup>15</sup> Sun Bojun 2009.

<sup>16</sup> *Taishō Tripitaka* vol. 46, p. 1012c. The original Chinese phonetic annotations are deleted here for reading convenience. The main part of the same mantra also appears in Chinese version of *Sheng miao-jixiang zhenshiming jing* 聖妙吉祥真實名經 (*Ārya-mañjuśrī-nāma-saṃgīti*), see *Taishō Tripitaka* vol. 20, p. 832b, but does not appear in its Tangut version, see Lin Ying-jin 2006. It seems that the *Shier yinyuan zhou* was not included in the initial composition of *Sheng miao-jixiang zhenshiming jing* but attached, along with some other mantras at the end of the sūtra, by somebody in the Yuan era.

<sup>17</sup> *Taishō Tripitaka* vol. 46, p. 1010a. The original Chinese phonetic annotations are deleted here for reading convenience.

The Chinese version of *Budong Rulai jingchu yezhang zhou* appeared initially in *Baji kunan tuoluoni jing* 拔濟苦難陀羅尼經 (*Sūtra of the Dhāraṇīs that Remove Suffering and Adversity*) translated by Xuanzang in 654, and its Tangut version was discovered in Khara-Khoto by the Kozlov expedition and is now preserved as Inv. No. 117 (ИИВ. № 117) in the Institute of Oriental Manuscripts, Russian Academy of Sciences,<sup>18</sup> where we can see an almost entirely different transliteration of *Budong Rulai jingchu yezhang zhou*:

廌廌莪廌廌莪 廌廌莪廌廌莪 刻廌莪廌廌莪 刻廌莪廌廌莪 刻廌莪廌廌莪 刻廌莪廌廌莪  
廌廌莪 廌廌莪廌廌莪 廌廌莪廌廌莪 廌廌莪廌廌莪 廌廌莪廌廌莪 廌廌莪廌廌莪<sup>19</sup>

The original Chinese version reads:

羯羯尼羯羯尼 魯折尼魯折尼 咄盧磔尼咄盧磔尼 怛邏薩尼怛邏薩尼 般刺底喝那般刺底喝那 薩縛羯莫般藍般邏般謎 莎訶<sup>20</sup>

Comparison between the mantra in *Baji kunan tuoluoni jing* and that in the collection of the Institute of Cultural Heritage shows that the corresponding Tangut characters are not always homophones; for example, the Sanskrit word *rocāni* is transliterated as 廌廌莪 *rjur-tśja-nji* in *Baji kunan tuoluoni jing*, whereas in the Institute of Cultural Heritage manuscript it is transliterated as 廌廌莪 *ror-tsja-nji*,<sup>21</sup> 廌 *rjur* and 廌 *ror* are differentiated by their vowels, whereas 廌 *tśja* and 廌 *tsja* by their consonants. The possible explanation to this phenomenon lies in a divergence in their transliteration method, that is to say, 廌廌莪 *rjur-tśja-nji* comes from the Chinese sound 魯折尼 *lu-tśja-ni* but 廌廌莪 *ror-tsja-nji* come from the Tibetan sound *ro-tsa-ni*. This conclusion can be supported by another cognate version of *Budong Rulai jingchu yezhang zhou* in a Tangut translation of the Tibetan sūtra *'Phags-pa mi-gyo-ba zhes-bya-ba'i gzungs*,<sup>22</sup> where we see the same transliteration of 廌 *tsa* for *ca*:

訖訖 廌廌廌 刻廌廌廌 廌廌廌 廌廌廌 廌廌廌 廌廌廌 廌廌廌 廌廌廌  
廌廌廌 刻廌廌廌 刻廌廌廌 刻廌廌廌 刻廌廌廌 刻廌廌廌 刻廌廌廌 刻廌廌廌  
廌廌廌 廌廌廌 廌廌廌 廌廌廌 廌廌廌 廌廌廌 廌廌廌 廌廌廌

<sup>18</sup> For the descriptive introduction, see Kychanov 1999, pp. 445–446.

<sup>19</sup> Nie Hongyin 2010a, pp. 1–5.

<sup>20</sup> *Taishō Tripiṭaka* vol. 21, p. 912b-c. Notice that the Sanskrit words *namo ratna trayāya om*, reflected in *Mizhou yuanyin wangsheng ji*, can not be found here. Besides, according to Lin Guangming (2001, vol. 5, p. 399), the parallel Sanskrit form should be *kāṃkanikāṃkani rocanirocāni troṭānitroṭāni trāsanitrāsāni pratihanapratihana sarvakarmaparampara(ni)me svāhā*, where only the syllable *ni* in bracket does not appear in both the Chinese and Tangut transliteration.

<sup>21</sup> The phonetic reconstruction forms of Tangut in the present paper are quoted from Li Fanwen (1997).

<sup>22</sup> Institute of Oriental Manuscripts, Russian Academy of Sciences, ИИВ. № 5194, the Chinese translation for the title can be *Budong zongchi* 不動總持 (Kychanov 1999, p. 480).

<sup>23</sup> Skt.: *Tadyathā* does not appear in other versions.



Skt.: *Namo ratna trayāya tadyathā oṃ kākani kākani **rotsani rotsani** troṭani troṭani trāsani trāsani pratihana pratihana sarva karma parāṃ parāni me svāhā*

We have already encountered such a linguistic rule that along the Silk Road in the middle ages, which posits the phonetic correspondence between Sanskrit palatals (*c-*, *ch-*, etc.) and Tibetan or Chinese dentals (*ts-*, *tsh-*, etc.) and which proves to be a transliteration principle followed by many Buddhist translators in Middle Tang and Song era.<sup>24</sup> It is notable that the Sanskrit syllables *ro* and *ca* are also represented in the Tangut version *Renwang huguo boruo boluomiduo jing* 仁王護國般若波羅蜜多經 (*Wisdom Sūtra about a Benevolent King Who Protects His Country*) by their transliteration form 𑖠 *ror* and 𑖡 *tsja* (𑖠𑖡 𑖠𑖡 *Vairocana*) discussed above.<sup>25</sup> The correspondence between Tangut dentals and Sanskrit palatals, in fact, can be identified only in the mantras transliterated after 1150s, so we may believe that the transliteration principle initiated in the Tang era was adopted by both Chinese and Tangut translators within the Xia-Xia territory of the second half of the 12<sup>th</sup> c.

## References

- Arakawa Shintarō 2011 — Arakawa Shintarō 荒川慎太郎. “Purinsuton daigaku shozō Seigabun Kagenkyō Kan Shichijūshichi Yakuchū” [An Annotated Japanese Translation of the Tangut Version of *Avatamsaka Sūtra* Vol. 77 in Princeton University Collection] プリンストン大学所蔵西夏文華嚴經卷七十七訳注. In *Ajia Afurika gengo bunka kenkyū* 亞非言語文化研究, 81 (2011), pp. 147–305.
- Chen Bingying 1987 — Chen Bingying 陳炳應. “Zhengui de Xi-Xia yuyin cailiao” [Precious Materials for Tangut Phonetics] 珍貴的西夏語音材料. In *Minzu yuwen* 民族語文, 4 (1987), pp. 63–65.
- Kuchanov 1999 — *Каталог тангутских буддийских памятников Института востоковедения Российской академии наук*. Сост. Е.И. Кычанов; вступ. статья Нисида Тацуо; подготовка издания Аракава Синтаро. Киото: Университет Киото, 1999.
- Li Fanwen 1997 — Li Fanwen 李範文. *Xia-han zidian* [Tangut-Chinese Dictionary] 夏漢字典. Beijing: Zhongguo shehui kexue chubanshe 北京: 中國社會科學出版社, 1997.
- Lin Guangming 2001 — Lin Guangming 林光明. *Xinbian Dazang quanzhou* [The New Edition of *All Mantras in Mahāpīṭaka*] 新編大藏全咒. Taipei: Mantra Publisher 臺北: 嘉豐出版社, 2001.
- Lin Ying-jin 2006 — Lin Ying-jin 林英津. *Xi-Xia yu yi Zhenshiming jing shiwen yanjiu* [A Deciphering Study on the Tangut Version of *Nāma-saṃgīti*] 西夏語譯《真實名經》釋文研究. Taipei: Academia Sinica 臺北: 中央研究院, 2006. (Language and Linguistics, Monograph A 8 語言暨語言學單刊甲種之八.)
- Luo Changpei 1931 — Luo Changpei 羅常培. “Fanwen eyin wumu zhi zanghan duiyin yanjiu” [A Study on the Tibetan-Chinese Transliteration Concerning Five Palatal Initials of Sanskrit] 梵文顎音五母之藏漢對音研究. In *Bulletin of the Institute of History and Philology, Academia Sinica* 中央研究院歷史語言研究所集刊, 3(2) (1931), pp. 263–276.

<sup>24</sup> Luo Changpei 1931, pp. 263–276.

<sup>25</sup> Nie Hongyin 2010b, pp. 44–49.

- Nie Hongyin 2010a — Nie Hongyin 聶鴻音. “Ecang Xi-Xia ben *Baji kuan tuoluoni jing kaoshi*” [A Textual Research of the Tangut Version *Sūtra of the Dhāraṇīs that Remove Suffering and Adversity* Preserved in Russia] 俄藏西夏本《拔濟苦難陀羅尼經》考釋. Ed. by Du Jianlu 杜建錄. In *Xi-Xia xue* [Tangut Studies] 西夏學, 6 (2010), pp. 1–5.
- Nie Hongyin 2010b — Nie Hongyin 聶鴻音. “*Rengwang jing de Xi-Xia yiben*” [The Tangut Version of *Renwang jing*] 《仁王經》的西夏譯本. In *Minzu yanjiu* 民族研究, 3 (2010), pp. 44–49.
- Nishida Tatsuo 1966 — Nishida Tatsuo 西田龍雄. *Seikago no kenkyū* [A Study of Hsi-Hsia Language] 西夏語の研究. 2. Tokyo: The Zauho Press 東京: 座右宝刊行會, 1966.
- Sun Bojun 2009 — Sun Bojun 孫伯君. “Puningzang ben Mizhou yuanyin wangsheng ji de basibazi zhuyin yanjiu” [A Study on the 'Phags-pa Transliteration in *Mizhou yuanyin wangsheng ji* of the *Puning Tripitaka*] 普寧藏本《密咒圓因往生集》的八思巴字注音研究. In *Zhonghua wenshi luncong* 中華文史論叢, 95 (2009), pp. 163–198.