

## Tangut Written Monuments Recently Collected in the Hangzhou Branch of National Archives

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**Abstract:** A batch of Tangut manuscripts and xylographs from a private collection was acquired by the Hangzhou Branch of the National Archives in early 2024. These monuments prove to be Buddhist works produced during the Mongol-Yuan period, including Tangut versions of *sūtras* both within and outside the *Tripitaka*, as well as a few locally created works. Some of these items have counterparts housed in the Institute of Oriental Manuscripts, Russian Academy of Sciences, while others are unique and not found in any other global collections. These newly disclosed materials may provide valuable insights into the Buddhist activities among Tangut descendants during the 13th to 14th cc.

**Key words:** Xixia, Tibetan, Mongol-Yuan Dynasty, Buddhism, *sūtra*, scripture.

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### Introduction

The Hangzhou Branch of the National Archives, also known as Wenrun Ge 文潤閣 (Wenrun Pavilion), was established in Yuhang District, Hangzhou City<sup>1</sup> in 2022. Its primary purpose is to preserve approximately one million ancient Chinese classics in various editions. In early 2024, a private collection of Tangut written monuments was deposited in the Archives, providing valuable supplementary materials for the study of Chinese Buddhism from the 13th to 14th cc.

Since the past decade, a significant number of Tangut manuscripts and xylographs illicitly excavated by site looters have appeared in several private collections. Because unauthorized

<sup>1</sup> Hangzhou is the capital city of Zhejiang Province, China, where our Tatiana Pang was born 70 years ago.

excavating ancient sites is illegal in China, the provenance of these materials was kept confidential by their owners, although it is suspected that they originated from a single site in Northwest China, possibly near Khara-khoto or near the Wuwei City, Gansu Province<sup>2</sup>. Since 2014, dozens of intact or fragmentary Tangut written monuments have been consigned to several auction companies and subsequently acquired by anonymous collectors. Several items were withdrawn from public view due to speculative trading<sup>3</sup>, with the exception of two batches acquired by the Hangzhou Branch of the National Archives and the China National Library. To date, the Hangzhou collection is available to scholars, while more than one hundred items in the National Library are still undergoing restoration and identification.

The collections housed in the Hangzhou Archives were entrusted for preservation by a local entrepreneur, Jin Liang 金亮, whose collections were initially acquired through individual bidding processes, and subsequently underwent inexpert restoration and cataloging. Preliminary assessments indicate that the entrusted collection comprises a total of 80 items, including dozens of fragments, scraps, and a few relatively well-preserved books. This assemblage constitutes the most abundant Tangut collection in South China.

None of the items are precisely dated, as no imperial reign year titles (*nianhao* 年號) have been inscribed on them. The temporal clues preserved consist of four dates designated by the Heavenly Stems and Earthly Branches: *jiazi* 甲子, *xinwei* 辛未, *wuyin* 戊寅, and *jimao* 己卯. Considering that a Tangut translation of a work by 'Phags-pa (1235–1280) appeared on the bidding blocks during the same period (Li 2016), it is inferred that those dates correspond to the years 1264, 1271, 1278 and 1279 respectively. However, the actual creation dates of the monuments may have been at least three decades later. In the xylograph No. XS5003<sup>4</sup>, there are blessings dedicated to the Royal Family (Pl. 1). These blessings, framed by dragon motifs, were frequently used as frontispieces of xylographic *sūtras* in the Yuan era and are considered characteristic features of the *Tangut Piṭaka* (*Hexi Zang* 河西藏) printed in the sixth year of Dade 大德 (1302) and the first year of Huangqing 皇慶 (1312). Furthermore, some xylographic fragments in the Hangzhou Archives have their counterparts in the *Tangut Piṭaka* housed in the China National Library. Therefore, it can be concluded that all the collections in the Hangzhou Archives originated from the Yuan Dynasty, although some may be reprints or retrancriptions of the Xixia editions. The absence of reign titles in the date records from the 1270s can be attributed to the fact that the use of reign titles in the Mongol-Yuan Dynasty was only initiated by Khubilai in 1271, and residents in remote areas had not yet received this information.

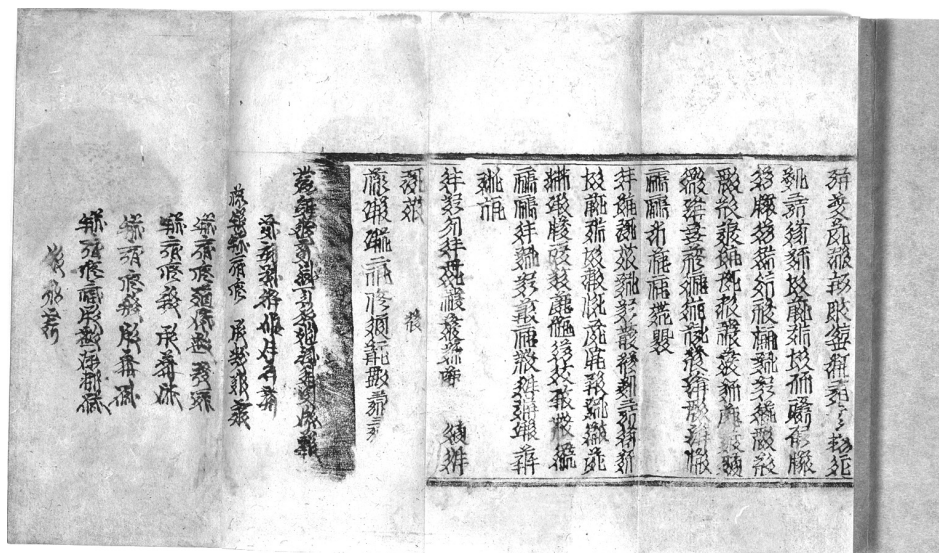
<sup>2</sup> According to recent reports, the Gansu Provincial Institute of Cultural Relics and Archaeology conducted a comprehensive excavation at the site of Haimu Dong 亥母洞 (Phag-mo Caves), where over 5000 Tangut written fragments were discovered (cf., A Brief Report of the Excavation by the Institute, in *Wenwu* 文物 2024(3), 23–65). Since the 1980s actually, numerous Tangut artifacts have been constantly unearthed in this region, with some potentially falling into the hands of site looters.

<sup>3</sup> In the unaccounted materials, there are four books that aroused academic interest before being sold by auction companies, including a translation from the Tibetan Tantric work *Dpal kye rdo rje'i mngon rtogs yid bzhin nor bu* [Desirable treasure of Hevajra's Present Awareness] (Li 2016), a xylograph of the primary reader *Mixed Homonymic Characters* (West 2018; Wang P. 2018; Nie & Sun Y. 2023), a translation from the Chinese folk literature *Dasheng Wugong Jing* 大聖五公經 [Classic of the Five Masters, the Great Saints] (Nie 2019), and a translation from the Chinese apocryphal work *Foshuo Shousheng Jing* 佛說壽生經 [Classic of Life Prolongation, Preached by the Buddha] (Wei 2022: 179–186).

<sup>4</sup> The items were numbered by the Hangzhou Archives, where the "X" indicates Xixia, the "C" indicates tomes and the "S" indicates fragments.



Pl. 1. Blessings, XS5003



Pl. 2. Postscript, XC5001

The majority of the collections comprise Tangut Buddhist scriptures with two exceptions: № XS1020, a fragment from the eighth volume of the Chinese version of the *Lengyan Jing* 楞嚴經 [*Śūrāṅgama sūtra*] (*Taishō* T19: 143b), and No. XS3002, a half folio from the Tangut phonetic dictionary *viē ləw* 龍龍 (Homophone)<sup>5</sup>. Notably, the most significant items in the collection are Tangut translations of Chinese or Tibetan originals that were not included in traditional *Tripitakas*, but circulated extensively along the Gansu Corridor. To date, several manuscripts do not have known counterparts in other global collections, thereby significantly enhancing our understanding of Buddhism among the Mongol-Yuan Tanguts.

Due to the lack of specialist guidance in earlier efforts, previous restoration and cataloging work was done unsatisfactorily, resulting in incorrect fold joinings and mis-identifications. A new descriptive catalogue is proposed in the following. Titles for fragments that cannot be definitively identified are reconstructed in Chinese and marked with an asterisk (\*).

## Canonical *sūtras*

### XC5001

佛說聖佛母般若波羅蜜多心經

Title: 𐰃𐰆𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿 *tha tshjij śjij tha mja pa źja po lo bji tow nji lwər lhejr*

Translation from Chinese: *Foshuo Shengfomu Bore Boluomiduo Xin Jing* [*Ārya-buddhamātrī-prajñāpāramitā sūtra*, preached by the Buddha] (*Taishō* T8: 852b-c).

Xylograph dated 1264 in the postscript, accordion binding, 17.9×7.1 cm<sup>6</sup>, 6 lines with 12 characters per line. The complete text consists of 11 folds and includes an attached postscript (Pl. 2), which reads:

𐰃𐰆𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿 □

*sej dźiej tji śjwo mjijr ηwə dzow zjĭ wa wa.....*

[Well wisher with pure belief: *ηwə-dzow zjĭ wa-wa.....* (*Ezangshi Wawa* 訛藏氏娃娃 □)]

𐰃𐰆𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿

*nej xjwi kjĭw śja lhji lew djij nĭ lwər lhejr-jar phu tĭj rjur mjĭr do mji gu tha djij śjij*

[On the first day, seventh month of Jiazi year (1264), eight copies of the *sūtra* were printed and offered to people to achieve Buddhahood together.]

𐰃𐰆𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿

*sej dźiej tji śjwo mjijr wow sɔ ljĭ-wejr*

[Well wisher with pure belief: *wow sɔ-ljĭ-wejr* (*Wang Husanbao* 旺護三寶)]

𐰃𐰆𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿

*tji śjwo mjijr ηwə zjwĭ zjĭ zji śio*

[Wishers: *ηwə-zjwĭ zjĭ* (*Eyishi* 訛嚙氏) with her children,]

𐰃𐰆𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿

*sej dźiej tji gji wow źjĭr dźju*

[Son of the wisher: *wow źjĭr-dźju* (*Wang Huixian* 旺慧顯)]

𐰃𐰆𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿

*sej dźiej tji gji wow źjĭr bju*

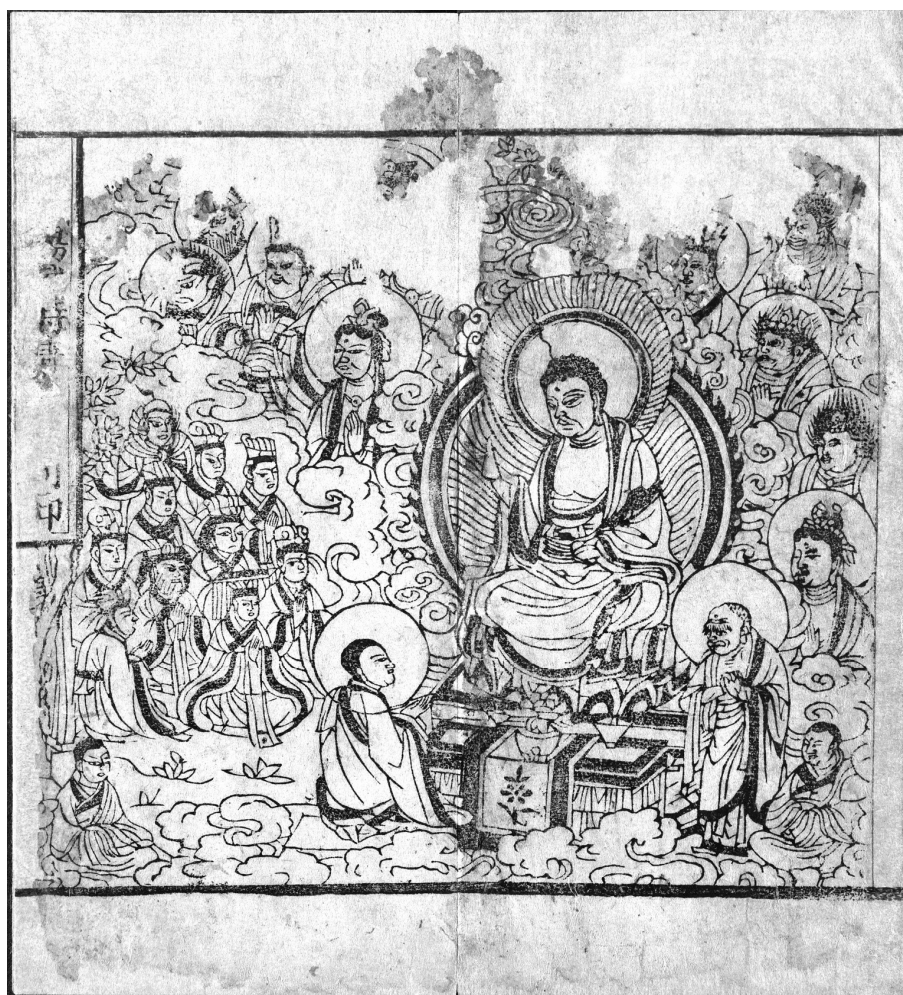
[Son of the wisher: *wow źjĭr-bju* (*Wang Huiming* 旺慧明)]

<sup>5</sup> For the counterpart, see EHW (T7: 68).

<sup>6</sup> The sizes of each item were provided by the Hangzhou Archives.



Pl. 3. Woodcut illustration, XC5001



Pl. 4. Woodcut illustration, XC1002

輒龍彥龍 啟數孺癡癡 綴爾翁

*sej dźiej tji mjij wow zj̄ gju rjur swew lhjw̄ t̄sjow śjiw*

[Daughter of the wisher: *wow zj̄ gju-rjur-swew* (Wangshi Jixiangzhao 旺氏吉祥照), *lhjw̄-t̄sjow-śjiw*<sup>7</sup> (Lizhangshou 勒張壽)]

Various versions are housed in the IOM RAS (Kychanov 1999: 291–294), and were published in *EHW* (T25: 177–181) in 2016.

#### XC4001

大方廣佛華嚴經卷第五十七

Title: 散胤級妹級效瓊茲翻廐啟養癡 *tha t̄shja w̄a tha w̄a lju lw̄ar lhejr – ηw̄a ya śja tsew*

Translation from Chinese: *Da Fangguang Fohuayan Jing, Juan di wushiqi* [*Mahā-vai-pulya-buddha-āvataṃsaka sūtra*, the fifty-seventh volume] (*Taishō* T10: 299b–304b).

Collator: Xixia Emperor Renzong.

Movable type printing in the early 14th c., accordion binding, 31.5×12 cm, 6 lines with 17 characters per line. 51 folds preserved, approximately 10 folds missing from the middle and end sections. Each sheet is numbered along the edge in Chinese numerals to indicate the sheet sequence. On the front cover, two characters in the title, *ηw̄a ya* 廐啟 (fifty), are missing.

The names and titles of the Chinese translator and Tangut collator are recorded at the beginning of the text:

啟爾茲龍癡癡 廐 癡

*thou giu thj̄j lhejr ·u śj̄ t̄shia na thou lhe*

[Translation by Tang Khotan Tripiṭaka Śikṣānanda]

識癡癡癡癡癡 效瓊茲翻廐啟養癡 效瓊

*tshjuw bju t̄sja d̄zju ya śja ·jw̄r d̄zjw̄w nja lj̄j śj̄j sj̄j wo dzj̄j dow – zj̄j ηwej thj̄j bju ηw̄ar dzjw̄ me nj̄ar*

[Imperial collation by the Emperor, Fengtian Xiandao Yaowu Xuanwen Shenmou Ruizhi Zhiyi Quxie Dunmu Yigong 奉天顯道耀武宣文神謀睿智制義去邪惇睦懿恭 (reign. 1139–1193)]

Another sample of the same movable type edition is housed in the China National Library and was published in the *ZXW* (T9: 206–251) in 2005.

#### XS1013

金光明最勝王經卷第十

Translation from Chinese: *Jingguangming Zuishengwang Jing, Juan di shi* [*Suvarṇa-prabhāsottamarāja sūtra*, the tenth volume] (*Taishō* T16: 451b).

Collator: Xixia Emperor Renzong.

Xylograph in the early 14th c., accordion binding, 1 fold preserved, 29.1×11.5 cm, 6 lines with 16 characters per line.

Another sample of the same xylograph housed in the China National Library was published in 2005, and the corresponding text was deciphered by (Wang J. 1933: 324). At the beginning of the text, there is a brief record of the collator: *ηw̄ar dzjw̄ me nj̄ar* 廐啟效瓊 [Imperial collation by the Emperor] (*ZXW* T4: 7). Notably, the imperial title of Renzong

<sup>7</sup> The word *lhjw̄* 綴 is undecipherable, which might be an abbreviation of a Tangut Family name, and *lhjw̄-t̄sjow-śjiw* might be the son of *wow zj̄ gju-rjur-swew* who married *lhjw̄*'s family.

was omitted, which is a characteristic feature of Buddhist xylographs from the Yuan Dynasty.

**XS1021**

佛說大白傘蓋總持陀羅尼經

Translation from Chinese: *Foshuo Dabaisangai Zongchi Tuoluoni Jing* [*Mahāsītā-tapatra-dhāraṇī sūtra*, preached by the Buddha] (*Taishō* T19: 405a)

Xylograph, one *pothi* sheet seriously damaged, 14.6×30 cm. 24 lines with 11 characters per line.

Its Chinese original was studied by Sun B. (2008).

**XS1006+XS1007+XS1008+XS1011**

瑜伽集要焰口施食儀

Translation from Chinese: *Yuqie Jiyao Yankou Shishi Yi* [*Yoga-saṃgraha-jvalavaktra-kalpa*] (*Taishō* T21: 478b-c).

Xylograph, 4 disconnected folds, 30×11.3 cm, 6 lines with 18 characters per line.

It seems that its original was an excerpted compilation from Amoghavajra's Chinese version *Yuqie Jiyao Jiu Anan Tuoluoni Yaokou Guiyi Jing* 瑜伽集要救阿難陀羅尼焰口軌儀經 [*Yoga-saṃgraha-mahārthānda-paritrāṇa-dhāraṇī-jvalavaktrapreta-kalpa sūtra*] with line drawings of *mudras*.

**XS1012**

慈悲道場懺法卷第二

Translation from Chinese: *Cibei Daochang Chanfa, Juan di er* [Rules for repentance in the religious place of the mercy and compassion, the second volume] (*Taishō* T45: 928a).

Translators: Xixia Empress Dowager Liang and Emperor Huizong

Xylograph, accordion binding, 1 fold preserved, 23×11.5 cm, 6 lines with 18 characters per line.

At the beginning of a similar xylograph housed in the China National Library, there is the record of translators (*ZXW* T4: 92):

禮肅 能 窺 綴 祇 勿 疏 禪 孺 隨 祿 祿 窺 窺 咎 豎 效 窺

*tshjwu mə ɪə njwi dʒjɛ · jir šjɛj · wu tsjɪr dzjo lhjij tsjɛj ŋwər ljij dzow ljow zjɛ mə lhɛ*

[Imperial translation by the Empress Dowager, Tiansheng Quanneng Lufan Yousheng Guozheng 天生全能祿番祐聖國正, Liang 梁]

窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺

*tshja jiw low wə ljow lhu · ju tsjɛj swew ljij ŋwər dzjwɛ ŋwe mji mə lhɛ*

[Imperial translation by the Emperor, Jiude Zhuguo Zengfu Zhengmin Daming 就德主國增福正民大明, Weiming 嵬名]<sup>8</sup>

The fragment begins with:

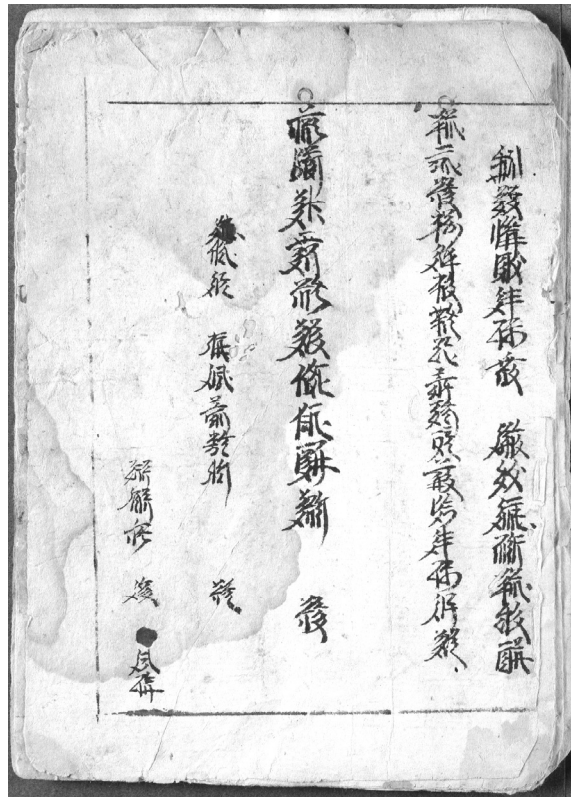
窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺 窺

*nji njɛ dʒi nji po tjɛj njj tja tha njj ŋwu ljɛ*

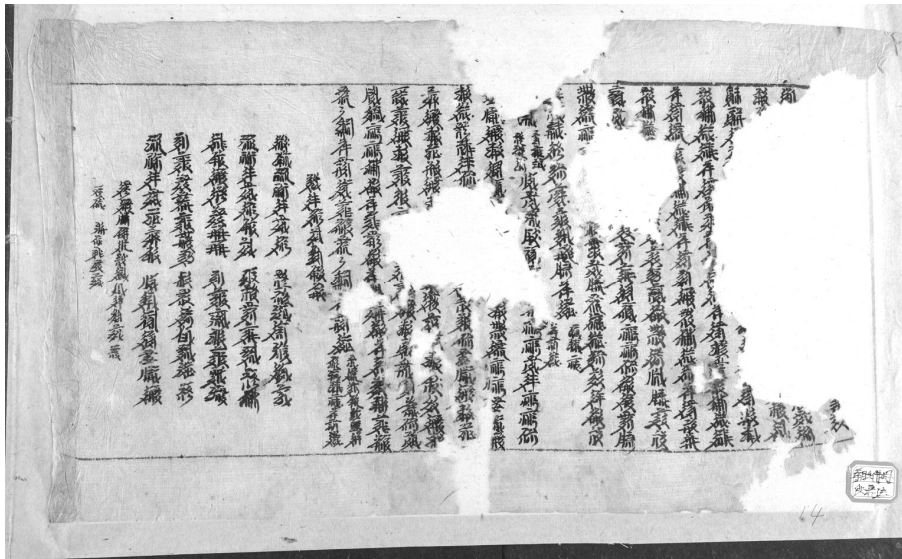
[You masses listen carefully: Bodhi heart is the Buddha heart.]

The first four characters (Chin. *rudeng diting* 汝等諦聽) are absent from other editions available (Yang 2016: 134, 136).

<sup>8</sup> The Imperial titles in Chinese are tentative transcriptions by (Kychanov 1999: 6–7), since there are no counterparts in Chinese history. But in any case, it is believed that the Emperor here belongs to the fourth monarch of Xixia, Huizong Bingchang (reign. 1067–1086).



Pl. 5. Colophon, XC1001



Pl. 6. Colophon, XS1014



**XS1027+XS1028**

傅大士頌金剛經

Translation from Chinese: *Jingang Bore Boluomiduo Jing* [*Vajra-prajñāpāramitā sūtra* with the “Maitreya hymns” attached by Master Fu] (*Taishō* T85: 4c–5a).

Collator: 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 *sj̄ pji lj̄ vjow* [Xianbei Baoyuan 鮮卑寶源]

Xylograph, butterfly binding, 2 folds seriously damaged, 7 lines with 12 characters per line.

The name and title of the collator (maybe also the translator) is recorded in inv. No. 689 housed in the IOM RAS (*EHW* T21: 41):

𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔

*phiow bjij lhjij ljij tha sjij gju:ji mj̄ tsj̄r džju lhjij dzjij śia mē sj̄ pji lj̄ vjow j̄i njar*

[Recollection by the Great State of White and High, State Preceptor of Explaining *Dharma*, the Great Temple of Saving Mankind (*Dadumin Si* 大度民寺), Śramaṇa Xianbei Baoyuan]

It is chapter 14 of *Vajra-prajñāpāramitā sūtra* with a concluding *gāthā* added on by Master Fu of the Liang dynasty, but its subtitle “Maitreya hymn” (*Mile song* 彌勒頌) was removed.

Considering that there are no *gāthās* in other editions else<sup>9</sup>, it is plausible that these fragments might originate from a specific excerpt of a complete edition with “Maitreya hymns” and segmented abstracts (*ke* 科) compiled by Zongmi 宗密 (780–841) in the Tang Dynasty (Nie 2023).

**XS1023+XS6005**

傅大士頌金剛經

Translation from Chinese: *Jingang Bore Boluomiduo Jing* [*Vajra-prajñāpāramitā sūtra* with the chapter titles added by Master Fu] (*Taishō* T85: 7b-c).

Collator: 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 *sj̄ pji lj̄ vjow* [Xianbei Baoyuan 鮮卑寶源]

Xylograph, accordion binding, 20.6×8.8 cm, 6 lines with 14 characters per line. 4 disconnected fragments and scraps are preserved.

*Vajra-prajñāpāramitā sūtra* with the chapter titles *pja nji va so tsew* 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 [(*Jingxin xingshan*) *fen di ershisān* (淨心行善) 分第二十三] and *tsj̄r lju j̄ij nja pja nji va tshjiw tsew* 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 [(*Fashen feixiang fen di ershiliu*) 法身非相分第二十六] added on by Master Fu of the Liang Dynasty.

The corresponding text without “Maitreya hymns” was deciphered in Japanese by Arakawa (2014: 272, 275–276). Various manuscripts and xylographs housed in the IOM RAS were published in *EHW* (T21: 20–66) in 2013.

**Chinese or Tangut creations****XC5001+XC1005**

佛頂心觀世音菩薩大陀羅尼經

Title: 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 𑖀𑖔𑖂𑖔𑖔 *tha ts̄jiw njij rjur viē biō hia ts̄jiw tha thow lo džji lw̄er lhejr* [*Buddhoṣṇāṣa-hṛdaya-bodhisattva-avalokiteśvara-mahā-dhāraṇī sūtra*]

<sup>9</sup> As corresponding evidence, besides its Tangut version, various Chinese editions of the *Jingang Jing* excavated from Khara-khoto also removed the “Maitreya hymn” in the same way (Men’shikov 1984: 118–145).

Translation from Chinese (Fang 2000: 380–395).

Translator: 禪巖 *tsjir dzjij* [Chin. *Fajie* 法戒, Tib. *Chos-kyi Chul-khrims*]

Xylograph, accordion binding, three volumes in one tome, 46+4 folds preserved, 17.9×7.1 cm, 6 lines with 12 characters per line. A brief title on the front cover reads:

袞巖禪巖

*ha tsjiw njij lwər lhejr*

[Skr. *Buddha-uṣṇīṣa-hṛdaya-sūtra*, Chin. *Foding Xin Qijing* 佛頂心契經].

A woodcut illustration of “Shakyamuni praising the *dhāraṇī*” and graphic illustrations about the story of rebirth are pasted as the first two folds (Pl. 3). At the beginning of the text, the name and title of the Tangut translator are inscribed as follows:

禪巖禪巖 兕前禪巖 巖巖 巖巖

*lwər lj̄ tsjir tshijj śia mē tsjir dzjij zur bju ·a njar*

[Translated under Imperial Instruction by the *Śramaṇa* of Preaching the *Dharma* of *Sūtra* and *Śastra*, *Fajie*].

The complete version was introduced by Zhang (2015). Various manuscripts and xylographs with the same title are preserved in the IOM RAS (Kychanov 1999: 467–471) and published in the *EHW* (T26: 3–26) in 2017. A xylograph of the same edition is housed in the Tenri University and published by (Wu, Arakawa 2010: 413–433).

#### XC1002

佛說閻羅王預修十王經

Title: 袞巖禪巖 巖巖 巖巖 巖巖 巖巖 *tha tshijj ·a lo njij śji djo va njij lwər lhejr*

Translation from Tibetan: ‘*bud dhas smras pa gshin rje chos kyi rgyal po sngar bsgom gshin rje mdo* [Sūtra of Dharma King Yama’s prior cultivation for the Yamas, preached by the Buddha].

Translator: 巖巖 巖巖 *mji-njij źj̄r-njow* (Chin. *Mining Huihai* 迷寧慧海, Tib. *Mi-nyi Shes-rab Rgya-mtsho*).

Xylograph, accordion binding, 20.3×9.2 cm, 39 folds without ending, 6 lines with 15 characters per line. Tops of some initial folds are broken.

The title on the front cover reads:

袞巖禪巖 巖巖 巖巖

*tha śjij la ȳiwej lwər lhejr*

[Sūtra on achieving Buddhahood and receiving precepts. Chin. *Chengfo Shouji Qijing* 成佛受記契經].

There is an inscription on fold 7, reading:

巖巖 巖巖 巖巖 巖巖 巖巖 巖巖 巖巖

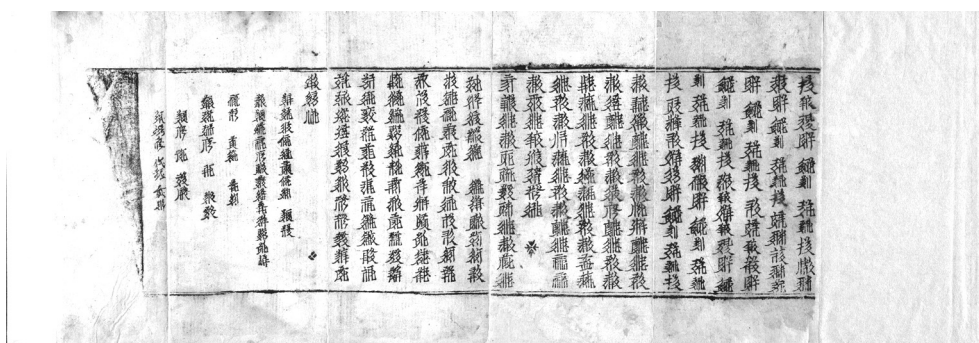
*mji tshji lhe mjijr dzu dzju njij gjwi mji njij źj̄r njow ȳj̄r*

[Composed by Tangut translator, monastic leader in scarlet cassock, Mining Huihai].

A woodcut illustration depicting “Shakyamuni preaching the *Dharma*” is affixed to the first two folds of the xylograph (Pl. 4). In the top left corner of the illustration, a blurred Chinese inscription indicates that the book was printed at a certain temple. Along the seam margin of each sheet, Chinese numerals are used to denote the sheet sequence.

The content narrates a tale concerning Hell, which was translated and annotated by (Zhang 2023a; 2023b).

Two different Tangut versions of the same *sūtra* are preserved in the IOM RAS, which were catalogued by (Nishida 1977: 31, 59; Kychanov 1999: 472–474).



Pl. 7. Postscript, XC1003



Pl. 8. Woodcut illustration, XS5004

**XS1005**

傅大士頌金剛經科

Translation from Chinese: *Jingang Bore Boluomiduo Jing Ke* [*Vajra-prajñāpāramitā sūtra* with segmented abstracts].

Xylograph, accordion binding, 18.7×9.3 cm, 3 folds preserved. Every fold is divided into two sections. The lower section, 7 lines with 12 characters per line, records the chapter title *jij ka mijj dzjar pja va ljir tsew* 離相寂滅分第十四] and conclusive “Maitreya hymns” added on by Master Fu in the Liang dynasty. The upper section includes segmented abstracts (*ke* 科) that correspond to the original *sūtra*<sup>10</sup>.

Another xylograph is preserved in the IOM RAS (Kychanov 1999: 286), and published in *EHW* (T25: 283–293) in 2016.

**XC1001**

求生淨土略禮懺本

Title: 禱懺辭 禱懺辭 禱懺辭 *sej lhijj wə kju zjir tshwew rewr tshji* [A brief book of worship and penitence for rebirth in the Pure Land].

Translation from a Chinese original not found in *Tripitaka*.

Transcriber: 饒德海 *zjiw tshja njow* (Shao Dehai 邵德海).

Manuscript dated 1279, three volumes in one tome, butterfly binding, 24 ff. and 3 folds, 22×15.5 cm, 7 lines with 17 characters per line.

On the middle crease of each folio, Chinese numerals are used to indicate the folio sequence. On the final folio, there is a postscript written by the transcriber (Pl. 5), which reads:

禱懺辭 禱懺辭 禱懺辭  
*tshji tser kjiw njē lhji šja so njē dzjwa*

[Finished on the thirteenth day, the second month of the Jimao year (1279)].

禱懺辭 禱懺辭  
*rjar ηwu mjijr zjiw tshja njow*  
[transcriber: Shao Dehai.]

The text describes a series of rituals aimed at achieving rebirth in the Pure Land of Amita Buddha. Notably, the Sanskrit term *amita* (unlimited) is translated as *mji thow* 該隨 (*mi tuo* 彌陀), omitting the negative prefix *a*, which reflects a characteristic Chinese adaptation. This suggests that the text was likely translated from a Chinese original. Additionally, certain expressions appear to have been slightly revised during the translation process. For instance, in folio 10, there is a prayer that reads:

禱懺辭 禱懺辭 禱懺辭  
*nijj tji bju xju thji mji ljē sji mjijr nja xe lā ηər sjwē njī gjij nja*

[I (somebody) sincerely and respectfully invite: the God of earth, the God of channel and the God of valley in Mount Helan who are venerated in this house.]

Mount Helan (Chin. *Helanshan* 賀蘭山), situated within the territory of the Xixia State, is frequently referenced in Tangut literature but is entirely absent from canonical Buddhist scriptures. This discrepancy suggests that the original expression may have been adapted by the translator to align with the cultural context of Xixia.

<sup>10</sup> The segmented abstracts might have been selected from Zongmi's 宗密 *Jingang Bore Boluomiduo Jing Shulun Zuanyao* 金剛般若波羅蜜多經疏論纂要.

**XS1003**

\*求生淨土略禮懺本

Manuscript, fragmentary scroll, 22×34 cm, 16 lines with 17–19 characters per line.

It can be identified as another manuscript of the *Qiusheng Jingtū Lue Lichan Ben*, because a phrase can be found as the following, which appears repeatedly in XC1001:

姪嬌姪嬌 姪嬌散散 姪嬌散散...

*njij tji bju xju sja lij sjo sjo tsho ŋa kiej sji...*

[(I sincerely and respectfully invite ... in ten directions, three generations and all the spaces.) (Chin. *zhixin jingqing shifang sanshi jinxukongjie* 至心敬請十方三世盡虛空界...)]

**XS1009+ XS1010**

\*大方廣佛華嚴經義疏

Translation from Chinese.

Xylograph, accordion binding, 2 disconnected folds, 23×11 cm, 6 lines with 18 characters per line.

The fragment quotes and provides commentaries on the last four lines of a *gāthā* from the end of volume 17 of the *Avatamsaka* (*Taishō* T10, p. 95a)<sup>11</sup>.

**XC1004**

\*妙法蓮華經疏

Translation from Chinese.

Xylograph, accordion binding, 14.8×9.0 cm, 5 lines with 10 characters per line, two folds preserved.

It is stated that the *sūtra* serves as the remedy for all sentient beings in *Jambudvīpa*. Furthermore, the second fold lists the names of Bodhisattvas cited from the first volume of the *Saddharma-puṇḍarīka* (*Taishō* T9: 2a) in sequential order<sup>12</sup>. Notably, the Sanskrit term *Avalokiteśvara* is rendered as *rjur vie biq* 徠飛毘, which literally translates to *shi yin guan* 世音觀 (*Guanshiyin* 觀世音), exemplifying a characteristic Tangut word order.

**XS1024+XS1014**

\*尊勝佛母供養法

Translation from a Chinese original not found in *Tripitaka*.

Manuscript, 2 disconnected fragmentary scrolls dated 1278, seriously damaged. The one is 27×47 cm, 25 lines with 20 characters per line, and the other is 27.5×43.5 cm, 19 lines with 20 characters per line.

*Sādhana* for the offering to *Uṣṇīṣavijayā*. At the end of the text, there is a colophon recording the contributors (Pl. 6):

嫪嫪嫪嫪 徠徠徠徠 徠徠徠徠 徠徠

*wo vie we le kjiw sjo lhji gjē gjū njē kwa džjwa*

[Scroll finished on the auspicious ninth day, the third month of *Wo-vie*<sup>13</sup> Wuyin year (1278).]

徠徠 徠徠徠徠 徠徠

<sup>11</sup> Chinese original: 欲見十方一切佛，欲施無盡功德藏，欲滅眾生諸苦惱，宜應速發菩提心。

<sup>12</sup> Chinese original: 文殊師利菩薩，觀世音菩薩，得大勢菩薩，常精進菩薩，不休息菩薩，寶掌菩薩，藥王菩薩，勇施菩薩，寶月菩薩。

<sup>13</sup> The meaning of 嫪嫪 (*wo-vie* (Lili 理力?)) is inexplicable, for there are not a corresponding reign year title in Chinese history.

*a tji xwě swew sə wejr rjar*

[Excellent! *Xwě swew-sə-wejr* (Hun Mingmanmao 渾明滿茂), the parents.]

#### **XS1004**

\*轉生偈

Translation from Chinese.

Manuscript, fragmentary scroll, 22×34 cm, 21 lines with 19 characters per line.

The main part of the text is a *gāthā* praying for rebirth.

#### **XS5001**

\*禱星神文

Translation from Chinese.

Manuscript, scroll, 14.6×30.6 cm, 17 lines with 9 characters per line, poor handwriting on the back of paper with Tibetan transcription.

It is a fragmentary prayer invoking the Astral Gods for the blessings of longevity, peace and prosperity, in which the terms *Ershiba Xiu* 二十八宿 (twenty-eight mansions) and *Shier Xinggong* 十二星宮 (twelve celestial house) are mentioned.

#### **XS1022**

賢智集

Title: 效 祿 詔 *mě sjij sío* [Collection of merit and wisdom]

Author: 該 蕪 斂 穉 *sjě pji ljě vjow* [Xianbei Baoyuan 鮮卑寶源]

Compiler: 悅 蕪 斂 *jow zjir·wa* [Yang Huiguang 楊慧廣]

Xylograph in 1188, butterfly binding, only the first folio left, 20.2×11 cm, 7 lines with 15 characters per line. There is a Tangut numeral 𐰇𐰏 *lew* (one) at the broken middle crease of the folio.

It is a compilation of verses and proses originally composed by Xianbei Baoyuan. After his death, Yang Huiguang edited and published this collection (Nie 2003). The author's title and name are listed at the beginning of the folio:

斂 蕪 斂 穉 斂 穉 斂 穉 斂 穉 斂 穉 斂 穉 斂 穉 斂 穉

*tha sjij gju·ji mji tsjir dzju lhjij dzjij sía mě ljě vjow ηwo*

[Composed by the State Preceptor of Explaining *Dharma*, the Great Temple of Saving Mankind (*Dadumin Si* 大度民寺), Śramaṇa Baoyuan].

The complete text preserved in the IOM RAS were transcribed and translated into Chinese by Sun B. (2010).

#### **XS6003**

\*佛本生俗講

Translation from Chinese.

Manuscript, butterfly binding, 23.3×15.2 cm, 7 lines with 23–24 characters per line. 1f. left.

It might be a folktale recounting the early life of Shakyamuni, telling the miracles from his birth to marriage.

#### **XS3001**

\*發菩提心俗講

Translation from Chinese.

Xylograph, fragmentary scroll, 26.5×17.2 cm, 8 lines with 15 characters per line.

It could be a public discourse intended to persuade folk Buddhists to cultivate themselves based on the foundation of the Bodhi mind.

### XS6001

\*父母恩重經俗講

Vermilion manuscript, accordion binding, two folds, 16.7×8.3 cm, 5 lines preserved with 13 characters per line, seriously damaged.

An explanation on the Chinese creation *Foshuo Fumu Enzhong Jing* 佛說父母恩重經 [*Sūtra* of the profound kindness of parents, preached by the Buddha] for folk-preaching.

### XS5003

祝辭

Xylograph, accordion binding, two folds, 25.6×12 cm, 8 characters on each fold framed by dragon motifs.

Two blessings are attached as the frontispiece of the book (Pl. 1), which read:

熾絳齋刻刻刻刻刻

*sjij mjor ɲwər dzjwə sjij zjo khjə tsjij*

[The present Emperor enjoys a sacred longevity of ten thousand years<sup>14</sup>.]

庇緝齋齋齋齋齋

*thej xew ɲwər dzow mə zjo rjjir ka*

[The Empress Dowager and the Empress enjoy longevities that match the eternal Heaven.]

## Tibetan creations or translations from Sanskrit

### XS1016+XS1017

聖勝慧到彼岸功德寶集偈

Translation from Tibetan: *'Phags pa shes rab kyi pha rol du phyin pa sdud pa tshigs su bcad pa* [*Prajñāpāramitā-ratnaguṇa-saṃcaya-gāthā*]

Translator: 效養循 *tsjiw zjir ɲjow* [Zhou Huihai 周慧海]

Xylograph, 4 folds preserved, 16.2×8.4 cm, 6 lines with 11 characters per line.

The *sūtra* is preserved in Tangut, Tibetan and Chinese versions. A group of translators was recorded at the end of inv. No. 598 preserved in the IOM RAS (Kychanov 1999: 483), where the translator of the Tangut version was mentioned:<sup>15</sup>

齋熾視齋齋齋齋齋齋齋齋齋齋齋齋齋

*dwu dzju tsjir dzjij tshja low rjar xu sia ɲjwej wo :jij sia mē tsjiw zjir ɲjow mji lhε*

[Tangut translation by the Esoteric and Exoteric Dharma Preceptor, Deputy Director of the Saṅgha Office, Receiving the Rank of “Right Principle”, Śramaṇa Zhou Huihai].

These four folds were deciphered by (Duan 2014: 182–185). Various editions preserved in the IOM RAS were published in *EHW* (T27: 92–126) in 2018. (Su 2010) introduced the Tangut, Tibetan and Chinese versions preserved in the United Kingdom, Japan and China.

<sup>14</sup> So does our Tatiana Pang.

<sup>15</sup> Chinese translation of the whole passage: 賢覺帝師講經律論功德司正偏袒都提點嚶臥勒沙門波羅顯勝察義，西天大般彌怛五明顯密國師講經律論功德司正嚶乃將沙門嚶也阿難捺親執梵本證義，演義法師略贊訛嚶賞則沙門過阿難捺吃哩底梵譯，顯密法師功德司副使嚶臥英沙門周慧海番譯。

**XS1001+XS1002**

聖大明王母隨求皆得經

Translation from Tibetan: *'phags pa rig pa 'i rgyal mo so sor 'brang ba chen mo [Ārya-mahāpratisarā-vidyārājñī]*<sup>16</sup>

Xylograph, accordion binding, 16.7×7.6 cm, 6 lines with 14 characters per line, 6 folds preserved. At the seam margin of the sheet, there is a Chinese numeral to indicate the sheet sequence.

The text begins with a fragmentary preface of Tangut original, which mentions the Sanskrit *Pañcarakṣā sūtra*. It is noted that this *sūtra* has been transmitted in Xixia for seven generations and was accessible to a Dharma Master named 禪席斲 *vjī njij džjow* (Tib. *Rdo-rje Rgyal-mtshan*, Chin. *Jingang chuang* 金剛幢).Various manuscripts and xylographs of the same version are housed in the IOM RAS (Gorbacheva & Kychanov 1963: 95; Nishida 1977: 50; Kychanov 1999: 430–435) and some of them were published in *EHW* (T28: 295–345) in 2019, but the preface there appears to differ significantly from this one.**XS6005**

金剛手真言

Translation from Tibetan.

Xylograph, 1 fragment, 15.5×10.7 cm.

There is a quotation of a fragmentary *mantra* beginning with a *bja dzjī rjar pja nji* 穰 穰 穰 穰 [Om *vajrapāñi*].**XC1003**

大白傘蓋佛母總持

Translation from Tibetan: *De bzhin gshegs pa thams cad kyi gtsug tor nas byung ba gdugs dkar mo can zhes bya ba gzhan gyis mi thub ma phyr zlog pa 'i rig sngags kyi rgyal mo chen mo*<sup>17</sup>.Transcriber: 王寶幢 *wow ljī džjow* [Wang Baochuang 王寶幢]Engraver: 楊志清 *jow tšji tshjij* [Yang Zhiqing 楊志清]

Xylograph dated 1271, accordion binding with a title paper strip affixed to the silk cover, 2 fragments preserved, 16.8×7.1 cm, 6 lines with 12 characters per line.

Four disconnected fragments include: a section of *dhāraṇī*, a section of main text, a part of vow postscript and a complete colophon (Pl. 7), which says:

穰 穰 穰 穰 穰 穰 穰 穰

*khjej mjo kjiw ηwə lhji šja ηwə njē ku džjwa*

[Engraving finished on the fifteenth day, the fifth month of the Xinwei year (1271)]

穰 穰 穰 穰 穰 穰 穰 穰 穰 穰 穰 穰 穰 穰

*tjij ku tjī šjwo mjiir ηwə ·wejr mjiir ηər njij šjwī iə ·u tsjir dzjij kwo zjwī źjīr njē*

[Wisher on engraving and printing: In the Heaven Protected Lingshan Hexin 靈山合心 Courtyard, Dharma Preceptor Guyi Huiru 骨啉慧日]

穰 穰 穰 穰 穰 穰 穰 穰

*tjij njijr rjar mjiir wow ljī džjow*<sup>16</sup> Chinese equivalent: 普遍光明清淨熾盛如意寶印心無能勝大明王大隨求陀羅尼經 (*Taishō* T20: 616a–632a).<sup>17</sup> Chin. 聖者一切如來頂髻中出白傘蓋餘無能敵大回折大明咒佛母陀羅尼 = 佛說大白傘蓋總持陀羅尼經 (*Taishō* T19: 404a–406c).



[Wooden block transcriber: Wang Baochuang]

頹彦 禔 效 巖

*ku mjijr jow tšji tshjij*

[Engraver: Yang Zhiqing]

Another version of the same *sūtra*, inv. No. 2899, is preserved in the IOM RAS, which was catalogued by (Nishida 1977: 51; Kychanov 1999: 414).

### XS1026

白傘蓋佛母讚歎

Title: 希祥絳蕊 [循] 駭驕 *yja phjow tha mja :jij bjij jow* [Praise for the White Canopy Buddha]

Translation from Tibetan: *gdugs dgar mo'i bstod pa* [Praise for Sitātapatra]

Xylograph, fragment, 15×29.5 cm, 19 lines with a seven-charactered *gāthā* per line.

There is a partially damaged colophon remaining at the bottom right, where the key names are illegible:

… 撈 獮 綫 祿 祿

... *a lɛ nja tšjij phji*

[Ordered ... to correct what was translated.]

### XS6002

\*噶舉傳燈錄

Translation from an unknown Tibetan creation.

Manuscript, butterfly binding of two opposite folios on one sheet, 31.4×30.2 cm, 8 lines with 11 characters per line.

Three Tantric patriarchs of the *Bka'-brgyud-pa* School are mentioned in the text: *mji zjɪ lja rjar sɪɪ bja* 嚩 嚩 綫 綫 綫 (Mi-la Ras-pa), *lhja dzjij 綫 綫* (Lha-rje), and *nja ror bja 綫 綫 綫* (Nāro-pa).

## Fragments unidentified

### XS2001

Movable type printing, butterfly binding, fragment, 31.2×20.5 cm, 8 lines with 23 characters per line.

It might be a commentary of the methods to practice “noble eightfold path” (*bashengdao* 八聖道), for the Buddhist terms *tshja nwə 纛 纛* (*zhengzhi* 正知) and *tshja lə 纛 纛* (*zhengnian* 正念) are frequently mentioned there.

### XS2002

Xylograph, butterfly binding, 1 folio left, 31.5×22 cm, 9 lines with 21 characters per line.

Engraver: Yang Shishan 楊石山

In the middle crease of the printing block, Chinese characters are inscribed: *bore yijuan* 般若一卷 (the first volume of *Prajñā*) to denote the short title and the volume sequence, *shiwu* 十五 (fifteen) to indicate the sheet sequence, and Yang Shishan to identify the engraver.

It is plausible to speculate that this folio was translated from an unknown Tibetan commentary on a certain *sūtra* concerning the “four fruits” (*siguo* 四果). This hypothesis is supported by the fact that the Sanskrit term *Bodhisattva* was translated as *po tšj kjir sjij* 纛

数牘牘 (*puti yongshi* 菩提勇識), which is a characteristic Tangut translation of the Tibetan word *byang chub sems dpa'*, rather than its Chinese equivalent *hja tsij* 糶纒 (*pusa* 菩薩).

**XS6004**

Manuscript, 26.4×8.4 cm, 4 lines with 14 characters per line left.

A fragmentary seven-charactered *gāthā*, where the terms *ljū* 𐰇𐰏 (*shen* 身), *ɣwɯ* 𐰇𐰏 (*yu* 语) and *nji* 𐰇𐰏 (*xin* 心 = *yi* 意) are mentioned.

**XS5004**

Xylograph, fragment, 25.6×18.2 cm. A woodcut illustration depicting “Shakyamuni Preaching the *Dharma*” serves as the frontispiece of an unknown *sūtra* (Pl. 8). The title was engraved at the top of the illustration, which reads:

𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏

*śj̄ kja m̄jor ljij tsjir tshjij tj̄*

[The place where Tathāgata Shakya preaches the *Dharma*]

Two of the Tangut characters in the title contain stroke errors.

**XS1037, 1038**

Scraps from a woodcut illustration.

**XS1039, 1040**

Two woodcut illustration fragments, 25×13 cm and 18.5×12 cm, poorly preserved.

**XS1015**

Manuscript, 1 fragment, 23.5×11 cm, 10 lines with 16–17 characters per line.

The transcription shows a chaotic and disordered appearance, evidently a handwriting practice by a novice. The phrase *ɣowr ɣowr sjij sjij gj̄ sej* 𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏 (*yiqie zhizhi qingjing* 一切智智清淨) is repeatedly transcribed, which also appears frequently in the *Mahā-prajñāpāramitā sūtra*.

**XS1035**

Manuscript, 2 fragmentary pieces, 9.0×7.5 cm and 11.8×12 cm.

Transcription of Buddhist terms exhibits significant disarray, such as *tha tsjir s̄* 𐰇𐰏 𐰇𐰏 (*fo fa seng* 佛法僧), *ɣa zow* 𐰇𐰏 𐰇𐰏 (*wozhi* 我執), *śj̄j m̄j̄* 𐰇𐰏 𐰇𐰏 (*shengguo* 聖果). Notably, the character *m̄j̄* 𐰇𐰏 (fruit) was miswritten as *rjir* 𐰇𐰏 (before).

**XS1036**

Manuscript, 2 fragmentary pieces, 7.2×9 cm and 11.7×9.5 cm.

Several *sūtra* titles and expressions are transcribed in a chaotic manner, including *tha tshjij tha m̄ja s̄* 𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏 (*Buddhamātr̄jāta-tridharmapiṭaka*), *thj̄o tsjir w̄ja sej lw̄er lhejr* 𐰇𐰏 𐰇𐰏 𐰇𐰏 𐰇𐰏 (*Saddharma-puṇḍarīka sūtra*), *rjur p̄ju* 𐰇𐰏 𐰇𐰏 (*Bhagavat*) and *tha j̄j̄ d̄a j̄j̄* 𐰇𐰏 𐰇𐰏 𐰇𐰏 (*baifo yan* 白佛言).

**XS1029-1034**

Over a dozen fragments poorly preserved. 6 sheets in total, each comprises more than two pieces of scraps containing characters written in proficient cursive script, which remain undecipherable at present.

## Abbreviations

*EHW*: *Ecang Heishuicheng Wenxian* 俄藏黑水城文獻 [Heishuicheng Manuscripts Collected in Russia], T. 7, 21–28, ed., Institute of Oriental Manuscripts of Russian Academy of Sciences, Institute of Ethnology and Anthropology of Chinese Academy of Social Sciences, Shanghai Chinese Classics Publishing House, Shanghai: Shanghai Chinese Classics Publishing House, 1997, 2013–2019.

IOM RAS: Institute of Oriental Manuscripts, Russian Academy of Sciences.

*ZXW*: *Zhongguocang Xixia Wenxian* 中國藏西夏文獻 [Tangut Manuscripts Collected in China], ed., Centre of Xixia Studies of Ningxia University, China National Library, Gansu Wuliang Centre of Study on Classics. Lanzhou: Gansu People's Publishing House / Dunhuang Publishing House of Arts, 2005.

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## Коллекция тангутских рукописей, недавно поступившая в Ханчжоуский филиал Национального архива КНР

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Аннотация: В начале 2024 г. в Ханчжоуский филиал Национального архива из частной коллекции поступили тангутские рукописи и киелографы. Как выяснилось, эти памятники пред-

ставляют собой буддийские сочинения, созданные в юаньский период. Среди них тангутские переводы сутр, как из Трипитаки, так и из других источников, а также несколько произведений местных авторов. Некоторые из этих манускриптов имеют аналоги в собрании Института восточных рукописей Российской академии наук, в то время как другие являются уникальными и не встречаются в других коллекциях мира. Эти недавно обнаруженные материалы могут дать ценные сведения о буддизме, который был распространен среди тангутов в XIII–XIV вв.

Ключевые слова: Си Ся, тибетский язык, династия Юань, буддизм, сутра, рукопись.

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