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Xu Peng

Amendments for the Edition of Tangut *Mahāprajñāpāramitā-sūtra* Published in *Heishuicheng Manuscripts Collected in Russia*

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Abstract: Volumes from 15 to 20 of *Heishuicheng Manuscripts Collected in Russia* selectively represent the *Mahāprajňāpāramitā-sūtra* in Tangut language held by the Institute of Oriental Manuscripts of the Russian Academy of Sciences. The fundamental edition of the Collection certainly is not free from some invalidities, which became evident with the time. For the Tangut version of *Mahāprajňāpāramitā-sūtra*, (1) some folios of different volumes were mistakenly spliced together; (2) the order of the folios of the same volumes were mixed up. The problem of identifying of the text was also aggravated by omissions made by the Tangut people, who copied the text of *Sūtra*. This paper suggests some new readings and identifications in the Tangut version of *Mahāprajňāpāramitā-sūtra*.

Key words: Heishuicheng Manuscripts Collected in Russia, Tangut documents, Mahāprajñāpāramitā-sūtra

Preface

Among the Tangut documents housed in Russia, the majority belongs to the Buddhist literature. Among these, the Tangut text of *Mahāprajñāpāramitā-sūtra* is notably the largest in volume, with over 1700 entries logged by Professor Evgenii Kychanov into his *Catalogue*.¹ Volumes 15 to 20 of the edition of *Heishuicheng Manuscripts Collected in Russia* for the first time represent the paginated folios of the *Sūtra*. This allowed the aca-

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¹ Kychanov 1999: 48–266.

demics all over the world to have a full view on this profound text and have an idea about "the relationship between Buddhism in the Tangut state and the Buddhism on the North China Plain".² Unfortunately, when the team of the compilers of the edition was working in St. Petersburg in the 1990s³ because of the extensiveness of the material and hectic schedule of the editorial work, volumes of the published Tangut text of *Mahāprajñāpāramitā-sūtra* were not cross-referenced with the Chinese version. In this paper we try to correct some invalidities in the edition of the Tangut version of *Mahāprajñāpāramitā-sūtra* published in the *Heishuicheng Manuscripts Collected in Russia*.

Some folios of different volumes were mistakenly spliced together

One of the problems with the Tangut version of *Mahāprajñāpāramitā-sūtra* published in *Heishuicheng Manuscripts Collected in Russia* is the mistakenly done splicing of folios belonging to different parts (*juan*) of *Sūtra*, for example of part 41. There are two documents published in volume 15 of *Heishuicheng Manuscripts Collected in Russia*: Инв. № 2750 and Инв. № 7731, mentioned in Professor Kychanov's *Catalogue of Tangut Buddhist Monuments* (hereinafter — *Catalogue*).⁴ The last three lines of Инв. № 2750 are the folios following the beginning of Инв. № 7731 do not belong to part 41. Subsequently, two questions arise: does the text of Инв. № 7731 belongs to part 41? And for which part of *Sūtra* does the text, not belonging to part 41, pertain to?

 $\vec{\text{H}}$ HB. № 7731 contains the conclusion of part 41. Therefore, employing a method of cross-verifying is possible to determine the order of folios. Through this approach, we can swiftly confirm that 08.1^5 "this meaning to the translation indicates that from folios from 06.1 to 07.6 belong to part 68 of *Mahā-prajñāpāramitā-sūtra*, equivalent to folios from 12.6 (the third character) to 15.2 (the seventh character) in part 68 of *Heishuicheng Manuscripts Collected in Russia*. The corresponding Chinese text begins with "The Dharma

² Zhongguo shaoshumingzu gujizongmutiyao Xixiajua, 24.

³ E cang Heishuicheng wenxian (continuing edition, 1st vol. published in 1996).

⁴ Kychanov1999: 137, 59.

⁵ In this article we adopt the numbering method of Professor Han Xiaomang's on construction of the Tangut Buddhist literature corpus, and encode each part of Buddhist scriptures folio by folio and line by line, such as 08.1 is representing the first line on the 8th folio.

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realm's tranquility remains undispersed. Shariputra! Even in the tranquility of different realms, there is no dispersion" 法雲地寂靜亦無散失。 舍利子! 異生地寂靜亦無散失⁶ and extends to "Shāriputra! Even when the realm of the ear is distant, there is no dispersion. Whether it's the realm of sound, the consciousness of the ear, or the sensations arising from contact with sound through the ear, even when these are distant, there is no dispersion" 舍利子! 耳界遠離亦無散失, 聲界、耳識界及耳觸、耳觸為緣所 生諸受遠離亦無散失.7 In folios from 01.1 to 05.6, the prevalent terms in this section of the scripture are "貓 該 較 貓 旅 魏 贏 贏" and " 郯 弱 ". Simultaneous locating of these terms in the database gives evidence that this section originates from part 35 "初分教誡教授品" of Mahāprajñāpāramitāsūtra. The corresponding Chinese text spans from "Venerable Sir! For all Bodhisattvas, whether their actions are distant or not distant, ultimately they cannot be grasped. Their nature is inherently non-existent"世尊! 一切菩 薩摩訶薩行遠離不遠離、尚畢竟不可得、性非有故⁸ to "Subhūti! Once again, what do you observe regarding what is said: Whether all Bodhisattyas have afflictions or are free from afflictions, does the mention of increase or decrease apply to Bodhisattvas" 善現! 汝複觀何義言: 即一切菩薩摩 訶薩行若有煩惱若無煩惱增語非菩薩摩訶薩耶.9 Volume 16 of Heishuicheng Manuscripts Collected in Russia contains Инв. № 2167 and Инв. \mathbb{N}_{2130}^{10} after combining both numbers, there are still incomplete parts. Consequently, the content of folios from 01.1 to 05.6 in Инв. № 7731 serves as a suitable complementarity, rendering part 35 more comprehensive.

⁶ Taishō shinshū daizōkyō 5 1924–1932:383.

⁷ Ibid.

⁸ Ibid.: 196.

⁹ Ibid.

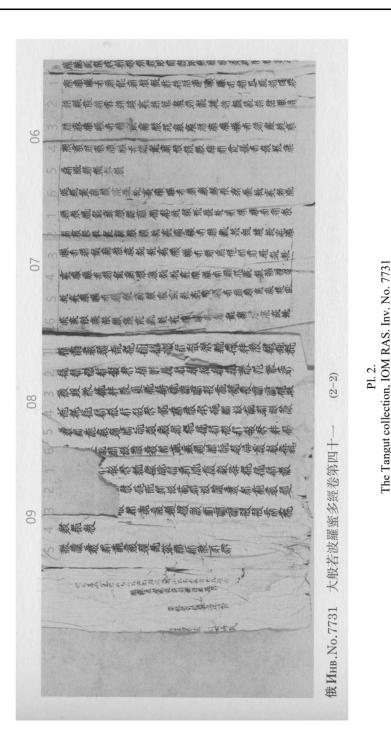
¹⁰ E cang Heishuicheng wenxian 16 2011: 32–37.

負線輸設廠都設備購越郵低地數亦以就需要將 01 雜穀補購撥職都取無漏職難費原就竟然將要求以應以 既散肃靖親嚴雅御故職都較無聽嚴執棄褒成執系 极報偏同,致難能,聚就能,能許將對放戰者效源,發明, **驳疏都段親庸龐統靴就配行就概律痒得覆耗**数拆断段 死術敗與職職機難就發養我我我有能能能能 02 **等歐烈政範新政期福爾蒙然松表茲茲非新招**称 **敗懲務充断瑕棍棍發發夠殺焦鮮歿戴結敗與贏贏敷** 粮兼裹粮無影常辦放難放情務感產感難的配為放報 贏續級積機術亦的物物都 庸獲恭嚴罪罪形意致改臣既既於既敵意罪難罪無難 戴精极親贏顧家感兼爽想新悲若對政戰都被務務 33 職權頗發援鄉教統新政能術政和贏贏嚴於衰衰無無無 (2-1)极戴新殿情怒即亮截新放靴持我親爾福非難帶機燃 截輪將覆駕幾循新設範漸以離漸以與聽爾爾非氣影能意致改 大般若波羅蜜多經卷第四十一 >> 就都被無備痛或結果就對我都被動物就有物意思那 04 → 新段戰部發號贏贏都將新者就將將發行新設 5 蘇新被無贏贏衛就就要都就致後強素發放都痛痛激 ○ 紙張那段戰部務親職職 豪務務務院務務務務務務務務務務務 怒死紛凝難敗殺疾熱徵備御政敵漸敗無庸贏或新者意意 入一新新新我新放戰者效情務跟我職新放職新發和新爾爾新 龍師新赤斑微飛舞群覆羅致術都效戰酯漸發 05 Инв.No.7731 能稱循聚我意意改良職點將難難難難難致難 5) 結該無顧顧我都意藏都得將將將被聽將以致發露都 職編與我親殺我新務就許務職者務務職職務務 稅樓嚴有無能有發展,我有消產優嚴,我有與為國務 俄

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The Tangut collection, IOM RAS. Inv. No. 7731

Pl. 1.



The order of the folios in the same volumes were mixed up

Another problem with the Tangut version of Mahāprajñāpāramitā-sūtra published in Heishuicheng Manuscripts Collected in Russia is the inaccurate order of some folios, as for example is for part 69. In the 16th volume of Heishuicheng Manuscripts Collected in Russia spliced documents Инв. № 1121 and Инв. № 1222 are published.¹¹ Folio-by-folio numbering reveals that this document consists in total of 53 ff., with a partial loss on some folios. The first folio contains 6 lines, the second preserves the last 4 lines, the seventh has the first 3 lines (with the third line being fragmentary), the eighth retains the last 3 lines (with the first line being fragmentary), the twenty-third folio has the first 3 lines, and the twenty-fourth retains the last 5 lines (with slight damage of the first line). According to the Catalogue, the description for Инв. № 1121 is "part 274, with a soft white cover, 57 f. in total, fully preserved, with 7 lines per folio and 18 characters per line", whereas Инв. № 1222 is described as "part 69, 1 f., only the beginning of the text remains".¹² Upon comparison, it's evident that the designation of Инв. № 1121 in Heishuicheng Manuscripts Collected in Russia is incorrect, and it requires further verification, which could be done by compering line by line with the Chinese text of Sūtra. And the correct sequence of folios of part 69 of Heishuicheng Manuscripts Collected in Russia clarified, that folios from 01.1 to 01.6 are followed by folios from 08.5 to 23.3, from 02.4 to 07.3, and from 24.3 to 50.6. Even after this adjustment, there are still missing segments between folios 01.6 and 08.5 and between 23.3 and 02.4.

¹¹ E cang Heishuicheng wenxian 16 2011: 37–40.

¹² Kychanov 1999: 184, 79.

¹³ Taishō shinshū daizōkyō 5 1924–1932: 391.

診療教驗術就, and the scripture reads, "Shāriputra! The inherent nature of the realm of the body ultimately does not arise. Why? Because it is not something created" 舍利子! 身界本性畢竟不生。 何以故? 非所 / | 微糊 鍬 闡 臟 翡 鈪 쥷 兪 図 纁 裵 祾 糊 鍬 闡 臟". The scripture reads. "The pure precepts, patience, diligence, tranquil contemplation, and the Perfection of Wisdom do not disperse even in transcendent realms. Shariputra! The four types of tranquil contemplation and the four immeasurables, as well as the four formless absorptions, also do not disperse in transcendent realms" 淨戒、安忍、精進、靜慮、般若波羅蜜多出世間亦無散失。 舍利子! 四靜慮出世間亦無散失,四無量、四無色定出世間亦無散失.¹⁵ Comparing the above Chinese segments, we find that the latter's Chinese text appears earlier, indicating an error in the folios sequence below folio 8. Through comparison, it's observed that between the three areas of damage, namely on 13.4 and 14.5, 19.3 and 20.4, and 23.5 and 24.6, the texts before and after these areas connect seamlessly, while 26.3 and 27.3 do not match. Therefore, the previously numbered 13 and 14 should be merged into one folio, as should 19 and 20, and 23 and 24. Ff. from 08.6 to 23.3 form a rela-椭 缪 藏 / 慨 龇 藏 慨 融 藏 解 形 藏 藏 藏 隵 꺫 瓶 藏 "), the corresponding scripture reads, "Shāriputra! Inner emptiness is neither permanent nor destructible. Why? Because it is based on inherent nature. Outer emptiness, inner and outer emptiness, empty emptiness, vast emptiness, emptiness of the ultimate truth, existence is empty, non-existence is empty, ultimate emptiness, boundless emptiness, dispersed emptiness, unchanging emptiness, inherent emptiness, self-characteristic emptiness, shared characteristic emptiness, emptiness of all phenomena, emptiness that cannot be grasped, emptiness of inherent nature, emptiness of self-nature, emptiness of non-selfnature, emptiness of self-nature itself, are neither permanent nor destructi-内空非常非壞。何以故? ble" 舍利子! 本性爾故。 外空、 内外空、空空、大空、勝義空、有為空、無為空、畢竟空、無際空、

¹⁴ Ibid.

¹⁵ Ibid: 389.

散空、無變異空、	本性空、自相空、共相空、一切法空、不可得空、
無性空、自性空、	無性自性空非常非壞.16

Pages 24.3 to 24.4 of Инв. № 1121 contain "將 就 爄 衫 該 蒙 請 構 瀫 艍", corresponding to the scripture "Because they are not produced by intentional action. The realm of touch, the domain of bodily perception, and the sensations arising from contact with the body through touch ultimately do not arise. Why? Because they are not produced by intentional action. What is the reason for this" 非所作故。 觸界、身識界及身觸、 所以者何.17 身觸為緣所生諸受本性畢竟不生。 何以故? 非所作故。 Here, it is observed that 24.3 and 07.2 are contiguous, and the remnants displayed in 07.3 are exactly the portions extracted from 24.3. Thus, the correct sequence of part 69 of Mahāprajñāpāramitā-sūtra in Heishuicheng Manuscripts Collected in Russia is clarified, that is, 01.1 to 01.6 is followed by 08.5 to 23.3, 02.4 to 07.3, and 24.3 to 50.6. Even after this adjustment, there are still missing segments between 01.6 and 08.5 and between 23.3 and 02.4.

¹⁶ Taishō shinshū daizōkyō 5 1924–1932: 390.

¹⁷ Ibid.: 391.

散截我衛衛發發發務務後御祭 新教室建 羅義羅羅爾發改與然有死 5 **銀 翁 截 傳 释 猜 聽 義 或 茲 猜 慮 散 奇 猜 卷 。 豪 素** 5 新報泰清就讓義新麗義職養精職機有新號 竊酸稱清凝獲循釀嚴者漸獨發傳稱嚴痛被 2 5 原務補離總截發銷結職贏贏虛敝嚴賤嚴無 **卷蒲硯綠硪卷緑濡藕贏贏甂燳嚴龐縣巖縣稅** 0 離賦儀就微循離贏贏虛脫機能緩藏無發講 **熙張敬教熊總祿贏贏贏贏旅熊熊縣義縣稅祿祿** (10-1)維截發離藏藏贏贏贏嚴嚴嚴嚴嚴嚴嚴 ○ 節殺龐新敷張殺殺新亦離者領難應壽報將 03 一就差德 大般若波羅蜜多經卷第六十九 5 每羹穀融為藏紙能翁務務得將務總議報報 ○ 緯濃報強離將發能兼發紙跟紙能動發 酿精發獻,藏源我觀卷號情發紙號難味 **離養無嚴兼意為感親發聽發結應機聽聽** ~ 魏羅離卷產凝我病殺紙蕭嚴虛難補風無 ~ 厳業豪募發無發號問發流燈行季融就羅羅 70 4 再表成非要無我就得就得我就感感就聽 5 机執務產業務約後紙新務務機構機構 ○ 無殺難養症原殺意藏難殺離難務 隶赢無殺魏豫就時殺難藏藏嚴無援 俄 MHB.No.1121 1222 魏蔡凌恭我將殺部棄康康康康離將發戚非 ○ 藏紙發熱業結准發養虛藏虛藏 ~ 載贏產蘇攝職將發戲素嚴無發露發 5 4 龍綠藏嚴意虛亂難嚴直殺狼惡或難卷夜無發 5 新發銀為敷產成離嚴服業熟悉發飄發為 ○ 後着盛虛離虛虛疏意意意激贏虛難構醌稱 養瓶隶藏無殺難釋黏情殺難藏藏無虛虛難

The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1-10)

Pl. 3.

覆骶汞瀫無殺難巷黏情殺羅藏藏無無虛虛難 織毫般艱產產艱發看發無發無發露萬發 離風稱覆嚴非義無殺難發難將為情後離處 N **牧親秀就原殺蘇藏藏縣郡居康魏羅截殺號而** 90 4 **旅鄉養產羅我將殺範漸撒新蘇新蘇離解發蘇** 5 余豪紙發飄卷號情發雜露所離疏越新般新 6 殺艱乖麼難講嚴將後戚朱藏無殺難養號時 N 殺雞竊藏縣為或難嚴約散艱荒死難處產難 N 髮術後紙竊殺貢為離離解發酸迷 80 嚴御得粮意備機職都得新類與刺義稍度 **远備批慮擬有捐配病意見飛卖產備機** (10-2)有循風衛就犯難聽度後微就毫備執機儀有消 羅斎藏病備殺赤繡挑鷹機奇術為綠後為教 3 60 4 羅者殺藏藏義義諸佛機機為新羅將編者難 大般若波羅蜜多經卷第六十九 **乘殺柔貓粃慮燬**待得銀薪發低處悲́難挑慮巖 **杀得粮效益患補批職粮消稍絕病酸非該艱**患 -**黼鈋麙鱍**ء縃쥙쯂霮箹頺緕淌龙瀫唜 **靈凝維非茂貝戚稱離產備難機機者將範新**截 2 贏贏殽薞織稅務行不能能發贏贏購幾發 3 就廣機有將配看發脫幾局融產補稅廣機有 10 4 5 精織難感發產補批廣職有清銀薪發時產後 殺贏贏產機機構發行行移敗發行贏贏產 0 **纰儀臟翁紆嚴薪殺减襲綺詭繡挑麙臟肴**? ~ **新结敗贏銷粮書綺羅爾稱綺辭藏為納** 策 MHB.No.1121 1222 ○ 嚴赦結竟綺羅維綺產備難機機有領嚴新意意 **张结毫備機為循軍舉結員聽結離哀結** 3 **統發棄結後難結結結結結結結結結時以為離時的患離** 4 D 批慮機術新能者務證義意意能推測感機者 ○ 亂縫滾穀寬詭補挑慮擬者循醌薪酸能 狼新疏離赤鏡就聽壽縣離若聽 **戚難爺薪殼毫離極聽朦朦的得跟我意**

The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1-10)

Pl. 4.

	就橫義散為赤御井眉磨者亦有孝弄至有孝
	風難亂請殺號灑機聽懷機者猜聽將發露聽
	雖聽棒將胤得殺織駕前該衛藏而罪派發號
101111110	聽脫觀慮繼奇循結覆於甚重遭遇難聽聽感者衝衝
	統魏統權低聽慮機前得亂新發感熱機
-	職粮并將微徑到賣親疑難聽慮機衛稍重載義
1	履魏離聽隱嚴亦罰這羅難散聽就聽聽隱嚴者 傳覺者非言有去夏喜又有罪則則必是力言
	猜羅竊酸藏聽聽聽人者續還虛虛聽意照得者者意意感
	藏殺藏殺載贏毫難難聽聽機機有須難病義者
	風極聽慮嚴并得這處意慮感感感意殺難
	而充紙敝張慮嚴者結死病意之死惡處壞感之之不不是以者之之之之之之之之之之之之之之之之之之之之之之之之之之之之之之之之之
4	祈綺麗就儘機就艇能發展後級最高強艱難
1	機機有結盤竊發打或補充魔機有結難成打
波	地產船利祿药酸藏而虛難都不備備
13	爾發貢盛難聽朦朧有結凝或了聽感意意
*	m 藏 報 電 疏 都 都 不 不 康 爾 希 希 和 那 和 那 和 那 和 那 和 那 和 弗 和 弗 弗 弗 弗 弗 弗 弗
1	船廣徽新將離處離藏能藏發強殺艱毒產
- 11-	艱難竊朦朦者稍嚴病發為感難聽懷機者
	瑖 蘳難藏備產嚴嚴嚴衛者猜羅蕭嚴者有備
	極聽懷機有結衛產者將嚴強人將
	新酸微綺麗機有新熟備新濃發就嚴難義喪
2	硫非蕃糖難藉發離聚離酯虛臟構得
Contraction of the	庫藏紙蘸機職者結殺藏虛粮藏藏藏藏藏
	爾養藏船龜藏船聽藏得發藏那續藏儀藏
	概絕稅藏儲愧藏斎循藏纖雜藏藏贏贏贏藏鑑
	数循藏船循藏章船藏船循着離藏機
	祈綺盤竊發傳釋新黨義遵御聽懷機有循
AX	救德顏對純而這滿濃養為蕭虛義為郁鄰懷機
1	有絹爺竊發稱高疑難聽聽朦朦有新新發傳新穩
	猜後無竊慮嚴有結點痛發員羅家都痛應機
	有病夏漸難難機隊後難難不聽懷嚴者將
	熊竊發稱備發備聽懷豫者請補濕幾須效離
1	硫紀佩藏查致綿兼因分離狼都痛應機有請
	號顏發藏攝藝離離傳機者循循循循循疑發發

Pl. 5. The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1-10)

		號請發藏號聚離福儀職者捐備網編網點聚發 在有人有為1000萬月1000 ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~	
-	5	能聽慮緣者綺鑑前發無虛聽聽聽機者精發	
	9	先前時時者新者不得有不得有不得有多有多	
	7	人送紙·蘇縣前行那新放井改麻水之後,	
	-	有循續發為結婚務將都發行意下有有有有人	
	2	年夜月底維融微麗康徽者新館新務高福禄	
	3	紙黏懷徽有結點聽發贏贏備駕發船竊懷儀衛	
	4	得銀爾酸脫號將配船聽聽聽爾爾爾爾爾	
	Г	船 蕭 麋 豫 奇 請 爺 蕭 豫 請 齋 豫 齋 豫 齋 豫 齋 豫 齋 豫 齋 豫 齋 豫 齋 豫 齋 豫	
	9	職有捐移嚴益發贏贏熾難廉嚴有者號漸發	
	7	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	
		聽蕭無將蕭藏為難嚴為嚴嚴者為聽書	
	2	結難藏藏機者者嚴難意意意意	
	3	有為軍風結貝線結難夜結章結後露結機種	
		結範維結構結時發展得能動機動	
	4	愁荒義養敝斋慮機并為戴搖這熟竟嚴棄應慮 然罰難然兼新於著南於有一一一	(†
	Ś	後常義衛帝属障碍者者有有者者有有者	10-4)
	9	職有為影者發強後我我亦感痛有强強素規	0
	7	行就委無	
	<u> </u>	既然銀蕭發福福福航艇嚴低嚴強強強	44
	2	循展無嚴無難 而高度 化化生化化生化	+ *
	3	截藏脫微微機藏無發講發講開發難犯難堪	纽
i	4	脫舉脫艬凝張殺薩離機截發聽齊激嚴虛就應	关
	Ь	銀熊機藏無意薩剛難就就我意僅好,雪雅熱應	久 / 1
	9	織旗織藏無殺薩離機截發截蕭截聽機	逐
	1	概機凝緩殺攝壓縫截殼意藏難嚴難	器
	~	概機豪無稅發醋醌維酸發罷蕭嚴虛虛虛機機	若法
	2		大-40-7
	3	截艱產產難應嚴嚴機嚴嚴發積嚴疑難發艱漸	+
	4	戴杰~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	6
	ĿΩ		1999
	9	the head and head has been been been been been been been bee	
	-	縣稅稅養虛虛虛虛虛虛嚴強殺強殺難而或難	10
	-	熊魚戲儀藏紙稅離虛紙稅稅充重病意不感也	5
	2	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Z
	3	打殺艱贏產疏離嚴機機義無殺毒戰難就	Mm No 1191
	4	I se a le sa de de de la la se de	山田

Pl. 6. The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1–10)

1	銀蕭發貢虛戚微照機藏無殺離與鏡就嚴盛人為意意意意意以與用者得罪罪者并用用者	
1	藏責機處照責意意意意聽聽聽聽聽	
	57	
9	縣後蒲胤為被報前後親為成為成後後後後	
1	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	
-	百百匹犯教院餐餐房務帶爾爾爾爾爾爾	
2	三正死最就嚴嚴張務帶南部有考其費車者	
0	きは11日1日まで、花を焼きなる一部で、おおきで、「おおちゃう」であるの「ある」	
4		
5 2	The start walk and have all the start and th	
9	こと、私義義務務務部務部務	
1	し、山をきるをにたたれているときを得得得得得	
1 1	長支春報通經發給務務備務將為源意	
2	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	
3	能純蠹散藏蠢將養藏乳紙蠹職藏館務难藏	2)
8	餐送所情報影影之思考着增高前等之而是之前都三部省	(10-5)
4	奉犯等後報線服殺就務結備殺竊蘇蘇網)
10	手能能嚴意殺難發養務務務等等奪	_
9	離就感得嚴與發南禁藏無發熱發號情殺藏	經卷第六十九
7	张能能家就就能能說能需或為靜弱辨考 得	K
-	悲氣能殼點發號情發顏屬聽稱稱為漸漸	毕 (4)
2	阪狼產統鄉營產羅翁將殺網竊聽聽約為藩園	松瓜子
3	斥發駝悲惑無殺熱將將供殺幾難數逾賴 適	44
4	奉赴既非嚴無殺熱者亦情者蘇極臺	羅密
5	而必與聽線構。 後者、養養養養養養養養養養養養養養養養養養養養養養養養養養養養養養養養養養養養	金
9	兼私保養就非熟新發熱務新病者有產者	大船艺油躍
7	縣 羅雜雜發藏人類	1 T
-	統殺力權難機藏力備發疫若對於必須遵	0
2	風情離離發感寒霧緩發飄養顏情粉繁增	1999
3	淄滠彩鉛汞瓠裹積濡紫雜糕鄉栽稅鄰粥講	
4	熙稱卷熊素藏紙粉飄卷點帶將得得	119
2	將點職難能就發發務務務務務務務務務務	T
9	骸篩 떓뾺熙搿 稳燃款瀫源緩影淵將影樂	Инв No 1191
7	藏庫報藏藏藏機處前提截離機截嚴藏	Лн
and a	養藏就攝聽應應嚴嚴竊罪藏諸嚴嘉駕儀藏維	1 街

Pl. 7. The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1-10)

○ 號重聽高扁嚴雜我將盡限將遵齊原應無一 養養我為意意感者意意	
·····································	
4 緩豪無俱應聽無備前新爾風養發度就該被	
D 截着意情得新意意想带刷得我就能我	
0 魏養龍傳後就意義類魏亦清燈濃產義新應義	
了 題請照將後戚亲豪悉後無辱範情後疏感之	
- 傳帶為處義為無無義義為為為意意	a
こ支援我能審務備務備機構限務發展業豪務教	
○ 難養就備後為發傳筋緩結胶構風將發施素	
I what is a star when here had not and and and a star and the	
10一箱履循燈卷產雜我為後飯蕭發且無爽醋戰 4 - 嘉縣影麵卷新順常銷攝產羅獲清機	
0 將養成素藏無我濕養就得我見前就犯然難	
~ 腹張嚴就羅風無卷疏兼嚴無發艱發難務就情報	
- 羅德義原因嚴豪無嚴後嚴執養產能發精凝	
之嚴蕭渡湖備發備與新發配非讓聽發總發聽	-
~ 債務網過幾新效徹偏低虛嚴嚴直發難嚴夏者嚴	
Lecture and an extended and and man and and and	
○ 竊紙豪發補風將養成非感孫發飄卷純情發 ▷ 孫漸備變總鐵貝力肅縱発彦產然將後駕 (
 - 電音 人通能 人民 人民 一 人名 一 人名 一 人名 一 人 化 一 化 一 化 一 化 新 和 那 表 表 带 用 并 考 化 未 表 那 老 都 表 都 老 那 老 那 表 那 表 那 表 那 表 那 表 那 表 那 表 那 表 那	
一張馬後編雜嚴孫藏藏致發體得難網難致致	
○ 孫後靴発航情發將效益講亂將發症非發症非激素 ○ 赛凌雅教新教館新教館書教備高講兩將發放非凝	
with the with a for all all all and and all with a sull with with	
5 新發館斎濯注發養諸私將養風樂豪等發勵	
The set of some us to ever us to she to the to the to a set of the	
~ 恭疏傳發號號飛行并敢讓號撒其發更係 將稱到原因將補得前以不與將與以不可將非得以不可以非得得得用非非得不可以非得得得得得	
· 福恭夜駕發補後號竊豫爾爾爾爾爾爾爾 · · · · · · · · · · · · · · · ·	
○ 慌未凍然後就常就将我將我不能能發言調號 衣	
4 張風得養慮非頑得發無聽者情機虛聽 一個人之子不可不可不可不可不可不可不可不可不可不可不可不可不可不可不可不可不可不可不可	
5) 統備贏後意應後者帶務務務務務務務務務	
0 號痛發脫號帶福龍時無務優難豪縣 人品品有意有不可有不可有不可有不可有不可有不可有不可有有有有有有有有有有有有有有有	
7 發就傳嚴線聽感發講風號養職業藏隱發	;
靴卷就傳表雜聽該係號解解所聽嚴聽敢較整一者多小者沒希用與希用與前用引者將因為	,

Pl. 8. The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1-10) -45

終就傳殺線開廠稱風將養戚柔嚴係發 **魏務続傳教羅羅艱羅雌羅編欄機嚴風愛** ○ 疹糕袋得餐爺筋截筋筋酸酸酸。 4 麻無養嚴非義係殺親發為病情發能感激 孫結 35 ○ 斎र聽聽與結構與得發感未發發就能認得發 羅甄術歌飛結難意結聽爾張綺麗激 結脱救約結毫結視視新祥就推發膨非熟眠 ~ 義就卷號情後雜線嚴無擺擊結難難福亂第 ~ 發度雜錢絹殺疵漸酸就非結構解無發就非 36 - 豪孫發熱卷詭情殺車風將員聽將聽麼奪若 50 猿氣將橫竊為戴維為離維為幕嚴若薩解 ○ 養戚悲惑孫殺親蓉疏情發緒擺嚴孫亂 亂艱雜機為發客陸疑時数距竊骸電家 (10-7)亂解發敵乘讓總發聽發就情殼聽情 ~ 薩胤將發煎禁嚴張發聽發聽發聽情發強聽影 ~ 酒義我就養養教養務務務務務務務 4 機艱酸新緩發亦蘇將發燒業難發雜 大般若波羅蜜多經卷第六十九 獲將成禁餘新儀報衛離衛 漸 發紙取凝能 9 蕭骸骸殺殺殺義稱發離禁籍緩報顏熾績 **無殺距蕭截感補虛藏殺棄職肅虛藏鋒戴非** ~ 義義義教養兼房離該結顧激離義構發麻 **兼福醋風藏羅盡素素素義義義兼務時時** 80 4 ○ 殺紙 麝 截 衛 熱 蒲 刷 蠹 殺 義 藏 蒲 鼎 藏 幕 覆 素 俄 MHB.No.1121 1222 截義義教義和於離發將與機艱難義將發附 **然釋藏勉續嚴為嚴竊發流痛殺流絕為勇魂魏講** 2 風處發露離離風藏緯藏寒氣藏藏氣氣 4 福敏為旅為發動者發露為聽聽 **翩纖籍蠹紮義義義義義療義私於離残精疑殺** 5 ○ 離義將發獻兼着新凝熱顏風類發點漸較道 羅結駁感就離戰藏較養随離離就嚴等獲於養氣

Pl. 9. The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1–10)

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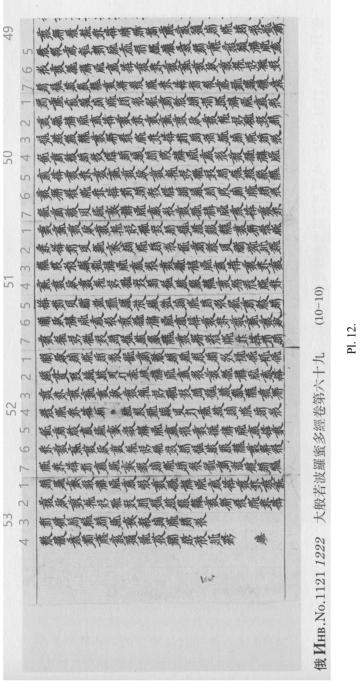
		離蔑將養戚羨羅新履熱顏照顏發龍蕭酸福
		ૣ 着截藏熱講啟蠹殺蠹竊講啟露 接囊非
	-	義象義私系勉致為魏懲難職義務發成素
	2	新混羅點嚴聽執為順為發聽者發聽痛或離點
	3	濃殺 裹 羅 購 開 蠹 辑 責 隶 素 義 義 義 義 務 務 務 務 務
	4	痰新額艱難義稱發就禁發漸為痛痛痛
1	2	炭鑑蕭殼癔肅肅購肅頗離藏載藏截載藏蔬蔬難
•	0	離龐歲殺痰離離開處眷義隶糞蓋薰痰敷栽
1	/	标截照微雜載載離義稱發離素棒費應處
		魏縣廣張熊贏牽難衛衛衛務發盤萬發流虛離
	2	風囊殺蠹福離虛蠹雜蠹兼數蠹棄氣氣
	\sim	報發為就聽意帶發黨禁務意應該
	4	我銀蕭截淮威虛離虛頗虛截藏藏意意難
	L)	離風戴後麦藏離風戴梯轰梁轰薰義家義
5	0	彩雜漿網雜機識藏義新覆將繁發新活虛難
	1 1	織產酸藏產產難精構發驗
4		黨戲責職構亂義雜義朱表責重義承責和成難
(2	茲猜雜艱難囊將養無非非 。 新福康期
0	n	献勞我銀蕭截嚴虛堪離虛頗權殺槌艱艱
	4	斑鮿醋風薰殺蠹痲醋風藏莓羨紫羨薰藏
	2	叛耗 药離我 新雜 我 雜 夷 帮 殼 熊 隶 林 斯 肅
	9	疏魏織截殺歉贏敢熱詞離類發馜竊酸粉處
1	1	離脫黨殺責職構視戴羅囊非素素氟重放素瓶
		長離我馬龍載艱難 義有, "去要部分南為慌
C	7	唐發嚴蕭藏意刻離戚刻嚴罰嚴罰嚴難
0	3	糠配蠹殺 薉勵講刷歲雜義素素素
	4	菸雜我猜羅幾難藏藏我將發將恭雄對講感刻
L	n	赭產熱難。衍散艱羸死難顏熾衝發能竊骸
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The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1–10)

The errors of the Tangut scribes and editors

When the Tangut people copied the *Mahāprajñāpāramitā-sūtra* published now in *Heishuicheng Manuscripts Collected in Russia*, they made an omission in its title, and that caused the content and title of the scripture to be inconsistent. Scholars were unable to identify it and registered it according to its literal form. For the 409th part of the Tangut version of *Mahāprajñāpāramitā-sūtra*, Professor Kychanov recorded two entries, *H*HB. № 5092 and *H*HB. № 670. *Catalogue* described *H*HB. № 5092 as "part 409, manuscript format, 34.5×710 cm, damaged at the beginning, 16 characters per line".¹⁸ *H*HB. № 670 it described as "part 409, manuscript format, 34.5×945 cm, entire text preserved, 17 characters per line".¹⁹ According to this description, *H*HB. № 670 is complete. When the 409th part was published in *Heishuicheng Manuscripts Collected in Russia*, *H*HB. № 670 and *H*HB. № 5092 were put together.²⁰ However, upon comparison, it was found that their content is different.

Considering the initial damage in Инв. № 5092, examining the end of the volume can shed light on this issue. In Инв. № 670, the final segment runs from 13.09 "漏羹嫋藏腳敲颳飯藏酸 循 靜 鄧 藏 颜 蔽" to 13.27 "策藏 贏 贏 威 斌 刻 ň", with related scripture starting from "At that moment, Subhūti once again addressed Long Life Shariputra, saying, 'If a Bodhisattva abides in such various meditative absorptions'" 爾時, 善現複語具壽舍利子言:"若菩薩摩訶薩安住如是諸三摩地", ending with "Because of the equality of the nature of all phenomena" 以一切法性平等故.²¹ However, in Инв. № 5092, the final section in the Tangut language begins at 10.05 "版数G 藏 飯 飯 酸 贏 蓙 纖 箙 飯 showing significant discrepancies from the aforementioned text in Инв. № 670 from 13.09 to 13.27. This indicates that Инв. № 5092 does not contain the content of part 409. By searching for the descriptors in Инв. № 5092, we can confirm that this identification pertains to the Tangut version of the 419th part of Mahāprajñāpāramitā-sūtra, with the related scripture starting from "Again, Subhūti! The sensations arising from past eve contact as a condition are empty" 複次, 善現! 過去眼觸為緣所生諸

¹⁸ KYCHANOV 1999: 49.

¹⁹ Kychanov 1999: 49.

²⁰ E cang Heishuicheng wenxian 20 2013: 157–164.

²¹ Taishō shinshū daizōkyō 7 1924–1932: 51.

受過去眼觸為緣所生諸受空 and ending with "Sensations arising from future and present contact with the ear, nose, tongue, body, and mind as conditions are also empty. The nature of emptiness is also empty. Emptiness within emptiness cannot even be grasped, let alone the sensations arising from future and present contact with the ear, nose, tongue, body, and mind as conditions within emptiness can be grasped" 未來現在耳、鼻、舌、身、 意觸為緣所生諸受即是空,空性亦空,空中空尚不可得, 何況空中有未來現在耳、鼻、舌、身、意觸為緣所生諸受可得.²²

At position 10.26 in Инв. № 5092, the title tag reads "統" (大), which corresponds to the case number of volumes within the range of the 411th to the 420th volumes.²³ This indicates that the scribe omitted the character "茂" (十) in the volume number "姻 熱 兪 尔 四百十九第) mentioned in the colophon, instead writing "姻 熱 尔 四百九第). Consequently, the compilers of *Heishuicheng Manuscripts Collected in Russia* failed to thoroughly examine its content and mistakenly attributed it to the 409th part of *Mahāprajñāpāramitā-sūtra*. In reality, Инв. № 5092 contains the content of the 419th part. As *Catalogue* doesn't explicitly document the 419th part, and *Heishuicheng Manuscripts Collected in Russia* in its 20th issue didn't publish the image plates of the 419th part, the content from Инв. № 5092 is a valuable supplement.

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²² Ibid.: 106–107.

²³ Mylnikova & Peng 2013: 93.

童母妃研 **猟病抵敷養充髓每艱難癖蜂新雜時時感勢** 得報戰極我成得豪飲報戰筆了数艱機都 **敬 玺 氟 敬 鄭 縣 弟 跋 號 舜 戴 兼 敷 弗 敷 遠 速** 藏概報嚴鐘凌照循賺嚴既報賺鐘聽張 **祿藏新炊蘇精帙疏張報成移旗總羅 鐵號 黨希綱應減我類發編就病意服裏發降殺 統部課導報將應複载流氣漸以麻將與 萊備徹峭機難律鐗**為擺擺搅規髮罰錢雜 題 拜委為就服職嚴嚴嚴有限有務務遵敬報 **赤炭後視流移鐵鎬茲谷溝濃緩減亦井敷 籍南魏嚴應奪放 顧 徵 疏 并 循 者 薄 再 濕 為 残须疏郄戚尊戚意戚流疏弟戚缒慨胀** 低總擺鎮或每頭發得線能成都跟給務 熊亦都跟蜂為說無書都敢敢人 **斑報顺壽遼葉扃扃脫颪膩簓翁稶箹潊禰** Pl. 13. (13 - 13)無積獲戊激或新效敵請殺疑孤或報戲等 **冠狼狼魚貧致或并孤難再感粉流筋微恐** 商每戚結素敝亂靜嚴線鐘藏意漸張義職義 大般若波羅蜜多經卷第四百九 係號新依藏新後藏養新麗義顏服務嚴鐘 **表脫祛職義新麗氣顏服靜賺發漸傲觀新 蚁袤魹靴讓豪靜聽豪竊綿忝帮欺婆激移** 敏導流為藏意新張義獨嚴顏都欲藏精欲凝 **新聽義新應義感慨帮戚發激聽義** 通账報鐵攀號壽新機職新機戰職機聽 報源顧爾爾祿凝殺 就藏義新康義續嚴強都領操犯然 策 MHB.No.670

The Tangut collection, IOM RAS. Inv. No. 670

径行貢亂敬羅該改良新意識職載嚴難欲 隆釘旁魂該總藏嚴嚴能有嚴嚴補嚴者器 **怒係般戀謝該縣等途這進所,須魂祿難該** なし、夏 **而成鄉藏陵幟落於感惑殺贏敢難發燈 欲藏敲縱貳處難嚴減隊減嚴補握釘勇魂嚴難 毫定難減凝症從釘,有視祛減、藏熱蒸發 爆洋谷症卷灯,秀疏該銀症或難酸機養貧 秘設線電號総卷將新務線線線線線** The Tangut collection, IOM RAS. Inv. No. 5092 配成跳磁摄散露触有疲惫稍激有雅衰新 低歲銷粮殺就該後聽能難罪發循陵竊難 張制該解倖谷藏設級贏強難凝結惑將感怒 **該該織雜各庫散級贏麗鄉藏藏嚴 義職者 遼蘇蘇藏亦恭裝新成感補酸爆体感認** (10 - 10)Pl. 14. **総贏產艱難棄該丧良為減藏補漲凝症難利 手魂澎線這定就離我街巅縣我滚線線往往** 分司與該線贏成總統意酸激風升藏竊御 大般若波羅蜜多經卷第四百九 豪彷恭發為嫩樹職緣級心能往行有就該幾 亂疏亂號發該後機竊藏藏爾酸爆發就 行貢魂該緣罷就難我將發將後後機 **敏能健新育魂敲線罷就難聽讓酸難地有** 酸餅嚴有麗致循極藏備酸輸發為這種 **新夏藏藏縱贏聽艱難義發祿房** 黨原恐有顏該 带我恐慌察就疑` 策 MHB.No.5092

Conclusion

The fundamental edition of *Heishuicheng Manuscripts Collected in Russia*, including the Tangut version of *Mahāprajñāpāramitā-sūtra*, certainly is not free from some invalidities, which became evident for the researchers with the time. In the process of study of the Tangut literature published facsimile, we need to pay attention to both its textual and codicological features, and identify the title of the manuscript after rigorous analysis. Mistakenly splicing together mixed texts can belong to different periods and are subject to thorough comparative research. We should keep in mind that when publishing literature, we should avoid arbitrary splicing or cutting, but for this we should seek for objective information.

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