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## IN THIS ISSUE

<b>Irina F. Popova</b>	To the Blessed Memory of Professor Kychanov	<b>3</b>
<b>Kirill Bogdanov</b>	A Portrait of State Preceptor Xibi Baoyuan: Case Study of Identification	<b>10</b>
<b>Viacheslav Zaytsev, Chung-pui Tai</b>	Nikolai Nevsky, Ishihama Juntarō, and the Lost “Extended Manual” of Tangut Characters with Tibetan Phonetic Glosses	<b>18</b>
<b>Nikita Kuzmin</b>	Pilgrimage in Western Xia: Research on Tangut Wall Inscriptions in the Mogao and Yulin Caves	<b>49</b>
<b>Arakawa Shintaro</b>	The Tangut Dictionary by E.I. Kychanov and the Study of the Shapes of the Tangut Script	<b>63</b>
<b>Nie Hongyin, Sun Yingxin</b>	The <i>Mixed Homonymic Characters</i> : Procedures for Primary Teaching as Recommended by the Tanguts	<b>77</b>
<b>Sun Bojun</b>	Tangut-Chinese Elements in the 12th Century Dialect of Hexi	<b>107</b>
<b>Wang Peipei</b>	New Translations of Some Tangut Words	<b>124</b>
<b>Chung Tsui-fun</b>	A Study on the Chinese Manuscript “Eight Gross Transgressions” ( <i>Bazhong Cuzhong Fanduo</i> 八種粗重犯墮) from Khara-Khoto	<b>136</b>
<b>Zhang Jiuling</b>	The Preface to the <i>Shiwang Jing</i> : An Early Legend of Revival	<b>150</b>
<b>Kong Xianghui</b>	Kychanov’s Study of the <i>Tiansheng Law</i> from the Perspective of Vocabulary Translation and Interpretation	<b>163</b>
<b>Li Yu</b>	A Study of the Fragment ИHB. No.7887-1 as a Supplement to <i>Tiansheng lüling</i>	<b>176</b>
<b>Ma Xiaofang</b>	On the Tangut Version of the <i>Abhisamayālamkāra</i> Series Preserved at the IOM RAS	<b>185</b>
<b>Meng Xia, Natalia Tsareva</b>	E.I. Kychanov’s Translation of the “Revised and Newly Approved Code of the Heavenly Prosperity Reign” in the Context of the Development of Modern Translation Studies	<b>195</b>

### ON THE COVER:

A page from the newly discovered Tangut xylograph *Essential Selection of Mixed Homonyms Often-Transmitted*. Private collection.

Wang Peipei

## New Translations of Some Tangut Words

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*Abstract:* Some important documents, such as the Tangut legal texts “Revised and Newly Approved Code of the Heavenly Prosperity Reign (1149–1168)” (*Tiansheng lüling*) and “New Laws of the Pig Year” (*Hainian xinfa*), are not fully clarified. One reason is that some Tangut words cannot be understood correctly. The main key to finding exact meanings of Tangut words are translations of Chinese classics. In this paper it is shown how using the Tangut translation of a Chinese *leishu*, “Forest of Categories” (*Lei lin*), and finding correct interpretations of nine words results in reasonable translations of legal provisions.

*Key words:* Tangut Code, Tiansheng lüling, Hainian xinfa, Lei lin

More than one hundred years have passed, since the discovery of Tangut documents in Khara-Khoto by the expedition of Petr Kuz'mich Kozlov. Most of these documents have been published, and many studies interpreting these texts have been conducted. All of these works are used to reveal the truth of history. However, some important documents have not been fully interpreted, such as the Tangut legal texts “Revised and Newly Approved Code of the Heavenly Prosperity Reign [1149–1168]” (*Tiansheng gaijiu xinding lüling* 天盛改舊新定律令 or *Tiansheng lüling* 天盛律令)<sup>1</sup> and “New Laws of the Pig Year” (*Hainian xinfa* 亥年新法), even though they are very important for historical research. One reason is that Tangut dictionaries focus on meanings of individual Tangut characters, but do not pay great attention to vocabulary. So, numerous words in the legal codes remain unknown. Furthermore, these blind spots obstruct our understanding of the law.

It is known that, apart from Tangut dictionaries, the main key to finding exact meanings of Tangut words are translations of Chinese classics. These

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<sup>1</sup> In Chinese academic literature, the titles of Tangut works are referred to by translated Chinese titles, which we cite here.

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translations are more accurate and convincing. In this article Tangut words will be looked up in the Tangut translation of a Chinese *leishu* (類書) titled “Forest of Categories” (*Lei lin* 類林) to confirm their Chinese meanings. This will clarify the meaning and reading of several articles of Tangut law. This study demonstrates that Tangut translations of Chinese classics have great research value.

### 1. 繼孩

This Tangut word is literally translated as “householder”. Previous studies indicate that “繼孩” means “the head of the family”.<sup>2</sup> Looking up the word in “Forest of Categories” (hereafter *Lei lin*), we find the following two sentences:<sup>3</sup>

繡蕪姑甌屏繼孩駸駸窺，繡啜禱彗發彗猴慨祀。<sup>4</sup>  
昔因郡中住戶多火，乃皆禁人夜作。

In the past, fires often occurred between residents, so night work has been forbidden.<sup>5</sup>

彗禱恸鬣繡玳翁彗彗，紉窺龜繡，慨啜禱，發啜慨繡而駸穰繼孩繡繡  
駸穰祀。<sup>6</sup>

应闵为广汉太守时，欲德名而常贫，指挥吏下往住戶觅钱。

When Ying Min was the Grand Guard of Guanghan, he wanted to be virtuous and stayed poor. He commanded junior officials to look for money from the residents.<sup>7</sup>

<sup>2</sup> PAN 2016.

<sup>3</sup> The Tangut text of “Forest of Categories” is quoted in this article from three editions (all based on the facsimile of the same copy): KEPPING 1983; SHI JINBO et al. 1993 and *ECHW* 11. The sequence number of the stories in this Tangut text are given by the numbering in the Russian translation by K.B. Kepping. See KEPPING 1983. The Tangut text of “Revised and Newly Approved Code of the Heavenly Prosperity Reign” is quoted from the facsimile edition: *ECHW* 8. The article numbers in this text are given by the numbering in the Russian translation by E.I. Kychanov. See KYCHANOV 1987–1989. The Tangut text of “New Laws of the Pig Year” is quoted from the facsimile editions: *ECHW* 9 and KYCHANOV 2013. It should be noted that these editions reproduce different copies of the text kept at the IOM, RAS.

<sup>4</sup> *Lei lin*, Chapter 4, no. 83; *ECHW* 11: 250 (f. 18b); KEPPING 1983: 258; SHI JINBO et al. 1993: 88.

<sup>5</sup> Cf. KEPPING 1983: 51; SHI JINBO et al. 1993: 88.

<sup>6</sup> *Lei lin*, Chapter 4, no. 90; *ECHW* 11: 251 (f. 21b); KEPPING 1983: 264; SHI JINBO et al. 1993: 91.

<sup>7</sup> Cf. KEPPING 1983: 52; SHI JINBO et al. 1993: 91.

It is obvious that “*繼發*” means “residents”, generally referring to people living in a certain area. Thus, the following legal provision from “Revised and Newly Approved Code of the Heavenly Prosperity Reign” (hereafter *Tiansheng lüling*) can be translated as:

居民中有持拿盜竊者時，附近居民當立即協助救護。若協助救護不及，不往報告時，城內城外一律所屬大人、承旨、行巡、檢視等徒一年，迂溜、檢校、邊管、盈能、溜首領、行監知覺，有位人等徒六個月，此外居民徒三個月。又已與盜相遇，趕及不往報告時，有官罰馬一，庶人十三杖。<sup>9</sup>

一居民中有持拿盜竊者時，附近居民當立即協助救護。若協助救護不及，不往報告時，城內城外一律所屬大人、承旨、行巡、檢視等徒一年，迂溜、檢校、邊管、盈能、溜首領、行監知覺，有位人等徒六個月，此外居民徒三個月。又已與盜相遇，趕及不往報告時，有官罰馬一，庶人十三杖。

When a resident captures a thief, the neighborhood residents should give immediate help. If this assistance is not timely, or they do not report, officials including the *daren* (大人; Tribal Overseer), *chengzhi* (承旨; Recipient of Edicts), *xingxun* (行巡), *jianshi* (檢視) who come from inside and outside the city will be sentenced to one year’s imprisonment, and other officials, such as the *qianliu* (迂溜), *jianjiao* (檢校), *bianguan* (邊管), *yingneng* (盈能), *liushouling* (溜首領), *xingjian* (行監), if they know about [it] and have an official position, [they] will be sentenced to imprisonment for six months, and residents will be sentenced to imprisonment for three months. Moreover, when any people encounter a thief, have time to report but do not, in this case, officials will be punished with a fine of a horse and non-official people will be flogged 13 times.<sup>10</sup>

## 2. 變心

This Tangut compound is literally translated as “changing one’s mind” (心归). Some articles explain this word as “surrender” (投降).<sup>11</sup> Looking up this word in *Lei lin*, we find the following sentences:

<sup>8</sup> □ is the symbol for a missing character.

<sup>9</sup> *Tiansheng lüling*, Chapter 3, Article 147; *ECHW* 8: 91.

<sup>10</sup> Cf. KYCHANOV 1987, vol. 2: 93; SHI JINBO et al. 2000: 179–180.

<sup>11</sup> SHI JINBO et al. 2000: 116.

隨所爰席循僻熒黻。<sup>12</sup>

费仲紂之幸臣也。

Fei Zhong, the favored minister of King Zhou.<sup>13</sup>

The archaism 幸 means “favorite”. The meaning can be expanded as “desertion to the enemy”, in Chinese 投诚. It is an intentional behavior which is different from surrender. So, the following legal provision from *Tiansheng lüling* can be translated as:

叛虜叛形逃亂能，歸罪歸罪，殺形歸罪殺殺，維殺賊隨僻熒熒，  
綏綏茲榜榜殺殺，刑戮殺殺，刑戮殺殺，刑戮殺殺，刑戮殺殺，刑戮殺殺，  
刑戮殺殺，刑戮殺殺。 <sup>14</sup>

一诸人往来敌界，提供密事，及为敌人侦查、隐藏等者，其人计划投诚他国，则与叛逃同样承罪，家门连坐，畜物没收，当依叛逃已行法办。所捕获侦查者，皆以剑斩之。

People who have contacts with the enemy territory, provide secret information, as well as provide shelter for enemy spies and so on, when they plan to desert to another state, they will be punished in the same way as for defection. Furthermore, their family members will be treated as guilty associates and their livestock will be confiscated according to the law for committing defection. All those who are caught spying are executed with swords.<sup>15</sup>

### 3. 彘

The first character 彘 in this compound means “market”, the second 彘 means “long” or “all around”. The whole compound 彘彘 is literally translated as “all around the market” (遍市). Looking up the word in *Lei lin*, we find the following sentences:

須彘恢彘彘彘，彘彘彘彘彘彘。彘彘彘彘彘彘彘彘彘彘彘彘。 <sup>16</sup>  
阮宣又名宣子，陈留地方人也。出时常杖头挂百钱，行至市井。

<sup>12</sup> *Lei lin*, Chapter 3, no. 21; *ECHW* 11: 229 (f. 15a); KEPPING 1983: 177; SHI JINBO et al. 1993: 48.

<sup>13</sup> Cf. SHI JINBO et al. 1993: 48.

<sup>14</sup> *Tiansheng lüling*, Chapter 1, Article 12; *ECHW* 8: 52.

<sup>15</sup> Cf. KYCHANOV 1987, vol. 2: 19–20; SHI JINBO et al. 2000: 116–117.

<sup>16</sup> *Lei lin*, Chapter 7, no. 270; *ECHW* 11: 300 (f. 32b); KEPPING 1983: 452; SHI JINBO et al. 1993: 185

Ruan Xuan, also known as Xuanzi, is from Chenliu County. When going out, he often hangs 100 coins on the top of his cane and walks to the market.<sup>17</sup>

From the above example, we know that 彘 means “marketplace”, where goods are traded. So, the following legal provision from “New Laws of the Pig Year” (hereafter *Hainian xinfu*) can be translated as:

務販私解核彘，彘形峻慨，核核駟駟，駟駟駟駟。彘駟駟駟駟，  
懶駟駟駟駟，彘駟駟駟。<sup>18</sup>

一品边中卖市场，畜敌人不同，买卖利寻中屡捕。金多买已昌已重，疑心不觉等有，故判捕当问。

In the border and interior marketplaces, different enemies trade seeking profit and often gain it. Excessive buying of gold is widespread and frequent. If there is suspicion, officials should arrest and interrogate everyone concerned even without evidence.<sup>19</sup>

#### 4. 散散

The characters 散 and 散 that always appear together are translated as “wide”. In *Lei lin*, however, the word means “generous, loose”, as in the following sentence:

散散散散散散散散散散散散。<sup>20</sup>

太子性宽厚，柔而不刚。

The prince is generous, soft and weak.<sup>21</sup>

So, the following legal provisions from *Tiansheng lüling* and *Hainian xinfu* can be translated as:

散散散散散散散散散散散散，散散散散，散散散散散散散散散散散散。  
散散。<sup>22</sup>

<sup>17</sup> Cf. SHI JINBO et al. 1993: 185.

<sup>18</sup> *Hainian xinfu*, Chapter 7; *ECHW* 9: 250 (f. 23b); KYCHANOV 2013: 377.

<sup>19</sup> cf. KYCHANOV 2013: 131, Chapter 7b, Article 2, § 27.

<sup>20</sup> *Lei lin*, Chapter 6, no. 212; *ECHW* 11: 283 (f. 35b); KEPPING 1983: 386; SHI JINBO et al. 1993: 152.

<sup>21</sup> Cf. SHI JINBO et al. 1993: 152.

<sup>22</sup> *Tiansheng lüling*, Chapter 9, Article 577; *ECHW* 8: 194.





一上述所分抄中，军首领、帐门后宿、閤门等分抄时，入下法条，必依此执行。

The allocation of *chao* (抄; a unit of Tangut army) mentioned above to *junshouling* (军首领), *zhangmenhousu* (帐门后宿), *hemen* (閤门) and so on, who are related [to the allocation of *chao*], must follow the law given below.<sup>29</sup>

𦉑𦉑𦉑𦉑𦉑，𦉑𦉑、𦉑𦉑、𦉑𦉑、𦉑𦉑、𦉑𦉑𦉑𦉑𦉑，𦉑𦉑𦉑𦉑𦉑𦉑𦉑𦉑，  
𦉑𦉑𦉑𦉑𦉑𦉑𦉑𦉑𦉑𦉑。<sup>30</sup>

一守大城者，军士、正军、辅主、寨妇等众人必须聚集而住，城司各自间或校验。

The defenders of the great city such as soldiers, *zhengjun* (正军; regular army), *fuzhu* (辅主; auxiliary troops) and *zhai fu* (寨妇; women soldiers) must line up and be stationed. *Chengsi* (城司; city administration) has to inspect them once in a while.<sup>31</sup>

## 6. 徧纒

The first character 徧 in this compound means “a long time” or “a large number”, the second character 纒 means “large quantity”. Previous studies only pointed out that the whole compound 徧纒 means “amounts of”. From the sentences in *Lei lin*, we find that this word means “rich”, usually referring to riches and wealth. For example:

徧徧徧徧徧纒纒纒纒纒，𦉑𦉑𦉑𦉑𦉑𦉑𦉑𦉑𦉑𦉑。<sup>32</sup>

蒙君厚恩，无所报恩。

Thank you for your great kindness, and I have no way to repay for it.<sup>33</sup>

徧徧徧徧纒纒纒纒纒。𦉑𦉑。<sup>34</sup>

如此与王愷比富。

In this way to compare who is richer than Wang Kai.<sup>35</sup>

<sup>29</sup> Cf. KYCHANOV 1987, vol. 2: 192; SHI JINBO et al. 2000: 259.

<sup>30</sup> *Tiansheng lüling*, Chapter 4, Article 205; *ECHW* 8: 103.

<sup>31</sup> Cf. KYCHANOV 1987, vol. 2: 116; SHI JINBO et al. 2000: 197.

<sup>32</sup> *Lei lin*, Chapter 7, no. 254; *ECHW* 11: 296 (f. 24b); KEPPING 1983: 436; SHI JINBO et al. 1993: 177.

<sup>33</sup> Cf. SHI JINBO et al. 1993: 177.

<sup>34</sup> *Lei lin*, Chapter 8, no. 276; *ECHW* 11: 303 (f. 4a); KEPPING 1983: 460; SHI JINBO et al. 1993: 189.

<sup>35</sup> Cf. SHI JINBO et al. 1993: 189.

So, the following legal provision from *Tiansheng lüling* can be translated as:

竊盜贓物，已用而能賠償修整以外，說寄放諸人處、已賣、已典當、已借貸、計量已給等，所指諸處數目屬實，當催促，若甚少而誣說我富有時，有短期徒刑者，當在前罪上加一等，所加勿及死罪。<sup>36</sup>

一盜物現有及已使用而能賠償修整以外，說寄放諸人處、已賣、已典當、已借貸、計量已給等，所指諸處數目屬實，當催促，若甚少而誣說我富有時，有短期徒刑者，當在前罪上加一等，所加勿及死罪。

As for stolen goods, apart from those that are currently available or that were used, but can be compensated or repaired, [if the thief] states [that they were] left at other people's places, sold, pawned or lent, estimating amounts given and so on, then the amounts truly indicated for various locations should be urged [to be returned from them]. If [the quantity] is very small and [the thief] falsely states that [the keepers, lenders, buyers, pawnbrokers etc. have much] wealth, then, if he is punished with a short-term imprisonment, one should add one degree to the earlier punishment, but not adding up to the death penalty.<sup>37</sup>

## 7. 變死

The first character 變 in this compound means “change”, the second 死 always follows a verb to indicate a specific place. The whole compound 變死 is literally translated as “changeable place”. A related sentence in *Lei lin* has been found:

夏禹又名文命，為舜司空。代父治水因有功。變死。<sup>38</sup>

夏禹又名文命，為舜司空。代父治水因有功。

Xia Yu was also called Wen [Ming]. He was Shun's *sikong* (司空; Minister of Public Works), because he effectively prevented floods replacing his father.<sup>39</sup>

We can see here that 變死 means “replace, take the place of”. So, the following legal provisions from *Tiansheng lüling* and *Hainian xinfu* can be translated as:

<sup>36</sup> *Tiansheng lüling*, Chapter 3, Article 141; *ECHW* 8: 89.

<sup>37</sup> Cf. KYCHANOV 1987, vol. 2: 88; SHI JINBO et al. 2000: 176.

<sup>38</sup> *Lei lin*, Chapter 7, no. 229; *ECHW* 11: 288 (f. 9b); KEPPING 1983: 406; SHI JINBO et al. 1993: 162.

<sup>39</sup> Cf. SHI JINBO et al. 1993: 162.



## 8. 後發能 and 後發能

The expression 後發能 appears in law documents frequently. It is literally translated as “to start, begin with”. In *Lei lin*, the following related sentence can be found:

後發能，後發能，後發能，後發能，後發能，後發能，後發能。<sup>44</sup>

〈尹虞〉讨伐杜孜，战败。二女为孜所获，将欲妻之。

[Yin Yu] was defeated in the war by Du Zi. The two daughters who were captured by Du Zi were forced to marry him.<sup>45</sup>

In this case we know that 後發能 means “capture” and, by extension, an action that has been carried out. In Chinese it means 获. So, the following legal provisions from *Tiansheng lüling* and *Hainian xinfu* can be translated as:

後發能，後發能，後發能，後發能，後發能，後發能，後發能，後發能，後發能，後發能。<sup>46</sup>

一牢狱中狱因为他人强行救拔出监者，获囚则有逆罪，劫囚者造意不论官，斩，从犯庶人当绞杀。

If the prisoner was rescued from jail by others, and was secured successfully, the conspirators commit a crime of rebellion. The person who instigated the rescue scheme, no matter if he is an official or not, will be condemned to death. Accomplices who are commoners will be strangled.<sup>47</sup>

後發能，後發能，後發能，後發能，後發能，後發能，後發能，後發能，後發能，後發能。<sup>48</sup>

群盗一种，与强盗不同，畜物大小如何获得，一律造意。无论主、从，杀断门户为重罪，情节严重，依据轻重考量。

[In case of] a theft committed by a gang, unlike [a theft by] a robber, no matter what they have captured, all of them will be considered instigators [who have committed an intentional crime]. If a family was murdered, the criminals will be severely punished, because the case is serious.<sup>49</sup>

<sup>44</sup> *Lei lin*, Chapter 6, no. 207; *ECHW* 11: 282 (f. 33b); KEPPING 1983: 382; SHI JINBO et al. 1993: 150.

<sup>45</sup> Cf. KEPPING 1983: 65; SHI JINBO et al. 1993: 150.

<sup>46</sup> *Tiansheng lüling*, Chapter 9, Article 578; *ECHW* 8: 194.

<sup>47</sup> Cf. KYCHANOV 1989, vol. 3: 60–61; SHI JINBO et al. 2000: 328.

<sup>48</sup> *Hainian xinfu*, Chapter 3; *ECHW* 9: 142 (f. 5a–5b); KYCHANOV 2013: 294–295.

<sup>49</sup> Cf. KYCHANOV 2013: 45, Chapter 3, Article 2.

The negative form of 未獲救 is 未獲救. It means “not get”, or an action that has not been finished. A related sentence in *Lei lin* can be translated as:

後獲救未獲救，未獲救。<sup>50</sup>

<许褚>后为将军，与贼相遇，未交战。

Later, [Xu Chu] became a general. He did not wage war with the enemy, when he met with them.<sup>51</sup>

So, the following legal provision from *Tiansheng lüling* can be translated as:

後獲救未獲救，未獲救，未獲救，未獲救，未獲救，未獲救，未獲救，未獲救，未獲救，未獲救。<sup>52</sup>

若囚未获救而伤人时，依强盗执器械物未获而伤人法判断。若未获囚亦未伤人，则比囚之量罪减一等。

If the prisoner was not rescued, but other people were injured, he will be convicted of armed robbery when nothing was taken, but people were injured. However, if the prisoner was not rescued and no one was injured, he will be punished one degree more leniently than the prisoner.<sup>53</sup>

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<sup>50</sup> *Lei lin*, Chapter 9, no. 345; *ECHW 11*: 320 (f. 14b); KEPPING 1983: 526; SHI JINBO et al. 1993: 223.

<sup>51</sup> Cf. SHI JINBO et al. 1993: 223.

<sup>52</sup> *Tiansheng lüling*, Chapter 9, Article 578; *ECHW 8*: 194.

<sup>53</sup> Cf. KYCHANOV 1989, vol. 3: 60–61; SHI JINBO et al. 2000: 328.

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