

## **From the Editor**

*Journal of Sino-Western Communications* started its preparation works in 2008, and published its first issue in December of 2009. Since then, there are 7 issues and one supplementary issue came to light. In December of 2012, this editor signed an agreement with Shanghai Jiaotong University's School of Humanities, in which the Institute of Sino-Western Communications will continue organizing original scholarly works for the journal, while the University will contribute partial financial support as well as editorial works within China.

This issue is the first result of this collaboration. As the editor-in-chief, I am glad we have found a partner, and look forward to a more fruitful future for this journal.

Yiyi Chen  
Editor-in-Chief

## 编者前言

《中西文化交流学报》在中外学者的关系和支持下度过了四岁的生日，带着光荣与梦想，于 2012 年年底接受了上海交通大学人文学院的助力，向更高的目标迈进。

学报以文化研究为导向，以文化交流为主题，旨在增进中外文化理解与认同。然而，关于文化，不同领域的学者有不同的理解，同一领域的学者也会有不同理解。其中一种是把文化定义为人类精神文明和物质文明的总和，这虽然不失为一个不错的定义，但无疑过于宽泛。《中西文化交流学报》中的文化主要还是着眼于艺术人文，且文化交流这个目的是始终坚守的底线。本期收录的文章虽大都为中国学者所做，但一定程度上反映了中国学者对外国文化现象的研究，如《新罗职官考论》。那些对中国文化现象的研究无疑也是在更大的国际背景下做出的探索，如《老子哲学思想之于当代全球化世界的重要意义》，文章结合当下全球环境问题阐述了老子的哲学思想对现代全球化世界的重要意义。

从内容上说，本期文章难以凝聚在相对单一且明显的主题之下，这即是本期的不足，也是我们未来努力的目标。

本期执行主编：吕浩

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老子哲学思想之于当代全球化世界的重要意义  
Importance of Laozi's Philosophical Thoughts for the Contemporary Global World<sup>1</sup>

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摘要：本文陈述了一个基本的哲学信息，来自关涉作者去年发表的文章的三个极其有趣的场合。其一是国际中西比较哲学学会于 2011 年春在美国圣何塞州立大学比较哲学中心组织的一次研讨，其二是今年十月在中国湖南衡阳举行的第二届国际道教论坛，其三则是由捷克汉学家 Rostislav Fellner 在捷克共和国圣约翰学院环境中心组织举办的题为“老子论可持续性”的小型研讨。作者在这三个场合所做发言的主要目的是，指出一位特别的中国古代哲士思想对于现代全球化世界的重要性，以及对于他涉及地球上生命的真理的更好定位。

关键词：可持续性、老子哲学遗产、全球化世界、拯救地球环境问题

ABSTRACT: This article documents a substantial philosophical message from three very interesting events in which this author participated with her papers last year. The first one was a symposium organized by International Society for Chinese and Western Comparative Philosophy by the Center for Comparative Philosophy at San Jose State University, USA in spring 2011, the second one was the 2nd International Taoistic Forum taken place in Hengyang, Hunan Province, P. R. China in October, and the last one was a cabinet symposium named “Laozi on Sustainability”, organized by Czech Sinologue, Rostislav Fellner in the Environmental Center of St. John's College, Czech Republic. The main thesis of the presentations in all three events was to point out the importance of the thought of this ancient Chinese philosopher for our modern global world and its better understanding of the real truth about the life on Earth.

KEYWORDS: Sustainability, Laozi's philosophical heritage, global world, question of the rescue of environment on Earth

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泛伊斯兰国际组织与中国中东人文外交<sup>1</sup>

Pan-Islamic International Organizations and China's Middle East Cultural Diplomacy

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摘要：伊斯兰世界联盟与伊斯兰合作组织是泛伊斯兰主义制度化的产物，伊盟主要通过朝觐平台间接对伊斯兰国家政治施与影响，伊合组织则通过推进议题的方式直接对伊斯兰国家政治产生影响；我国历来重视发展与这些泛伊斯兰国际组织的友好关系，并取得了宝贵历史经验与良好的成效；在明确我国与泛伊斯兰国际组织开展人文交流与合作的资源优势、基本目标及其实现途径的基础上，探索我国对中东国家开展“全方位、多层次、宽领域”人文外交的应对之策，旨在进一步提升我国对中东伊斯兰国家的人文外交能力。

关键词：国际组织、泛伊斯兰主义、伊斯兰世界联盟、伊斯兰合作组织、中国与中东、人文外交

**ABSTRACT:** Both Rabtiah al-'Alam al-Islami and the Organisation of Islamic Cooperation (OIC) are the products of institutionalization of Pan-Islamism. While Rabtiah al-'Alam al-Islami exercises its main influence upon the politics in Islamic countries through the platform of pilgrimage indirectly, and OIC exercises its influence upon the politics in Islamic countries through agenda setting directly. China always takes developing friendly relations with these Pan-Islamic International Organizations seriously. China's effort has been paid off in terms of its effectiveness and lessons learned. China should be clear about its resource advantages, fundamental objectives, and ways of implementation for developing cultural exchange and cooperation between China and Pan-Islamic International Organizations. Based on these, the exploration of measures for developing China's "omni-directional, multi-level and wide-ranging" cultural diplomacy toward the Middle East countries should aim to further enhance China's cultural diplomacy capacity toward Islamic countries in the Middle East.

**KEYWORDS:** International Organizations, Pan-Islamism, Rabtiah al-'Alam al-Islami, Organisation of Islamic Cooperation (OIC), China and the Middle East, Cultural Diplomacy

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新罗金石所见职官考<sup>1</sup>

Research on Silla Official Positions in Inscriptions on Ancient Bronzes and Stone Tablets

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内容摘要：《隋书》与《梁书》对于新罗职官都有记述，但二者在职官名称上差异明显。成书于十二世纪的《三国史记》较为详细地记述了新罗职官情况。这些传世文献所记是否真实地反映新罗职官面貌，可以通过新罗金石文献得以解答。新罗金石中的职官名称远比史书中的名称复杂，更能体现历史的真实性。新罗金石研究发现，新罗职官十七等级的形成是较为缓慢的历史过程，不应是在儒理尼師今九年（公元12年）。十七等级中的阿滄、沙干、奈麻等官等内部还有多级划分。新罗官职有中央和地方两套职官系统，而且一些特殊领域如佛教还有单独的职官系统。

关键词：职官、金石、新罗

ABSTRACT: Significant difference exists in the name of Silla official system between history books of *Suishu* and *Liangshu*, and even in *Sanguo Shiji*, a history book written in the twelfth Century. The answer to whether these ancient texts truthfully recorded Silla official system lies in the Silla inscriptions on ancient bronzes and stone tablets. Research on Silla official positions in inscriptions on ancient bronze and stone tablets gives the conclusion that the formation of the seventeen levels of Silla official system takes a long process, and there are several sub-levels in some of the seventeen levels of Silla official system. Silla official system can be divided into two sub systems, one central and the other local. In some special social functions, such as those in Buddhism, has a separate official system.

KEYWORDS: official position, inscriptions on ancient bronzes and stone tablets, Silla

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蓝帽回回与犹太门：关于古代中国犹太人的札记两则  
“Blue Cap Hui Hui” and “Jews’ Gate”: Two Notes on Jews in Traditional China

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摘要：犹太人流散在伊斯兰世界的模式和特点有助于我们解读关于入华犹太人的历史记载。开封犹太人所戴的蓝帽，历史渊源深远，属于伊斯兰教强调的穆斯林与非穆斯林的“区别标记”之一种。而伊本·白图泰游记中提到的杭州的“犹太门”，其实是杭州不说汉语的穆斯林按照伊斯兰世界的通用语对犹太区的称呼，不应再按照字面意思理解为当地真有一座名为“犹太”的城门。

关键词：蓝帽回回，犹太门，中国犹太人，开封，杭州

**ABSTRACT:** Some features and patterns of Jewish diaspora in the Islamic world help shed light on the historical accounts of Jews in traditional China. The so-called “Blue Cap Hui Hui”, for example, betrays an element of the *ghiyār*, “distinguishing signs”, that is, the restrictions regarding the distinctive appearance and behavior of the non-Muslims. The so-called “Jews’ Gate” in Hangzhou, as attested in Ibn Battuta’s travelogue, should not be taken literally to the effect that there was a city gate called “Jews’ Gate” any longer; rather, it was a conventional appellation for “Jewish quarter” in the medieval Islamic world.

**KEYWORDS:** Blue Cap Hui Hui, Jews’ Gate, Jews, China

女真满学杂俎：“短脚熊”

Jurchico-Manchurica: “short-legged bear”<sup>1</sup>

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摘要：所谓“短脚熊”，在女真文和满文的记录中，其语汇远远可以剖析为某种现代分类的鼬科动物，类似獾或者獭，而与熊科动物相去甚远。借此也可看出，语音关系上-n(i)- ~ -l(i)- ~ -r(i)-的近似，在女真文记录系统中表现广泛。上述分析过程还对另外三个女真字进行了有效的解读：𐰑\*(a)quri“松子”、𐰑\*phuli“后（面）”、𐰑\*baila“毳毛”，同时修订了《阿尔泰语源词典》的相关内容。

关键词：女真语、满语、短脚熊、女真字解读、《阿尔泰语源词典》修订

ABSTRACT: The Jurchen-Manchu terms for the so-called “short-legged bear” are, graphically and etymologically, analyzed as some kind of Mustelidae, similar to beaver or otter, while far from the Ursidae. Simultaneously, -n(i)- ~ -l(i)- ~ -r(i)- approximation, as a significant phonetic law, can be widespread in the Jurchen writing system. During the analytical procedure, there comes a further decipherment of three other Jurchenograms: 𐰑\*(a)quri “pine-cone”, 𐰑\*phuli “backward”, 𐰑\*baila “animal’s hair or fur”, together with some revisions of the content in EDAL as well.

KEYWORDS: Jurchen language, Manchu language, short-legged bear, decipherment of Jurchenogram, revision of EDAL

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In this paper, all the Siniform characters are closely followed by the relevant literal transcriptions, where the whole capital letters indicate logograms and the whole lowercase letters indicate phonograms. On the other hand, all the Chinese characters are spelt in the first appearance by *Hanyu pinyin* (Official Chinese Romanization), even to suggest some medieval Chinese phonological features still kept. And all the phonetic constructions involved, without any special note, are due to my own design, in which the Jurchen \*p- (> \*f-later) is written as \*ph- in the Romanized items.

希望的空间——谈延安乡村建设<sup>1</sup>

The Space of Hope—Focus on the Construction of Rural Community during the Yan'an Times

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摘要：延安道路就是探索如何在“官治”和“民治”之外，走出一条用文化和政治治理乡村的“党治”之路，这意味着发明一种既尊重中国村社传统，又将其改造为新的社会形式；创造一种既克服了现代官僚威权治理，又超越宗族、区域（自然村）等地方共同体之上的新型共同体。

关键词：自然村、共同体、党治、文化政治

**ABSTRACT:** Yan'an Mode means how to develop governmentality in the construction of rural village of China during 1940s. This cultural and political rural management mode led by the Chinese Communist Party is different from both the bureaucracy system and the villagers self-governed system.

**KEYWORDS:** village, community, governed by party, cultural politics

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德国宗教改革运动思潮中的双国论——管窥韦提的思想史研究  
Two-Kingdoms Theory—Framework of Lutheran Theories of Law, Politics, and Society—Introduction to Witte’s Study on Lutheran Theories

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摘要：马丁·路德在宗教改革运动中所倡导的双国论思想对德国法学有着深远的影响。双国论在路德的神学思想体系中占有重要的地位。路德从自然秩序的角度对家庭、国家和教会做出的阐释为德国路德宗法学的建立和发展奠定了基础。法律史专家韦提，在大量德文一手资料的基础上，综合运用了系统神学、历史神学、法理学和法律史的方法，不但从本体论、人论、教会论、认识论和公义观等方面对双国论的内容进行了细致的梳理，而且对双国论在社会、政治和法律领域内的应用价值做出了深刻的反思。

关键词：双国论、自然秩序、自然法

**ABSTRACT:** Martin Luther’s two-kingdoms theory has made a great impact on German legal tradition. Two-kingdoms theory plays an import role in Luther’s theology. Luther’s theory on family, state and church in the perspective of natural order, has built a solid foundation for Lutheran legal philosophy. Taking the approaches of systematic theology, historical theology, legal philosophy and legal history, Witte traces the two-kingdoms theory with ontology, anthropology, ecclesiology, epistemology and soteriology, at the meantime, deliberated the theory’s implications in the field of law, politics, and social studies.

**KEYWORDS:** two-kingdoms theory, natural order, natural law

从“价值中立”到“价值关联”——洪子诚《中国当代文学史》方法论探析<sup>1</sup>  
From Value Neutrality to Value Relevance—The Methodology of Hong Zicheng's Chinese  
Contemporary Literary History

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摘要：论文以洪子诚的文学史研究作为考察对象，对“价值中立”这一方法观念的来龙去脉进行了溯源与追踪，显示了两方面的研究旨趣：就个案研究而言，通过对其代表著述的细读，建构其知识与情感结构图式，进而对细部观念的意义进行审慎定位；就当代文学学术思潮而言，则围绕这一个案引发的学术争议反思当代文学史撰写的方法及价值理念。文章指出，应将“价值中立”与“价值关联”联系起来理解，一方面反对“纯价值判断”，强调其认识论的兴趣；一方面警惕“非价值判断”，以贯穿人文价值关怀。这样，在文学审美意识形态探究中，就不会将审美过于意识形态化，以至于失却其启蒙意义。

关键词：价值中立、价值关联、洪子诚、《中国当代文学史》、方法论

ABSTRACT: Focusing on Hong Zicheng's literary history study, this paper tries to trace Hong's methodology of "value neutrality" from its very beginning. As a case study, I want to construct Hong's structural vision of knowledge and emotion. For contemporary critical trends, we should revalue the methodology and the concepts around the controversy initiated by his literary history writing. We should understand the "value neutrality" together with "value relevance". Both attempts are needed because on one hand, one should emphasize the function of epistemology against a "over value judgment", on the other hand, one should insist a humanist position against a "non value judgment". It is the only way to maintain the enlightenment dimension of any literary aesthetic ideology, so that the aesthetics is not drown in politics.

KEYWORDS: value neutrality, value relevance, Hong Zicheng, Contemporary Chinese Literary History, methodology

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虚幻的香格里拉，虚幻的他者——从萨义德东方主义视角评《消失的地平线》  
Fantasy Shangri-la, Imaginary “The Other”—the Review of Lost Horizon from the Orientalism  
Perspective of Edward W Said

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摘要：詹姆斯·希尔顿在《消失的地平线》中描绘了一个西方人对东方“香格里拉”的想象。通过爱德华·W·萨义德的东方学研究视角，分析希尔顿笔下的“香格里拉”只是作为西方用来确立自我民族身份的一种他者存在。在文化全球化的发展进程中，作为西方他者形象的东方不应该是虚幻的，而应该有自己明确的身份。萨义德的理论为我们在全球化语境中洞见中西文化关系提供了有益的视角。

关键词：消失的地平线，东方学，他者

**ABSTRACT:** In *Lost Horizon*, James Hilton presents a westerner’s imagination of the oriental “Shangri-la”. According to the orientalism perspective of Edward W Said, the article tries to analyze the “Shangri-la” of Hilton just as the Other of the west used to establish their ethnic identity. In the development process of cultural globalization, as the Other of the west, the East should have its own definite identity, not to be imaginary. Said’s theory provide a useful insight into the relationship between the Chinese and Western culture in the context of globalization.

**KEYWORDS:** Lost Horizon, Orientalism, the Other

商代甲骨卜辞时间表达式中意象图示研究

On the Image Schemas of Time Expressions in the Oracle-Bone Inscriptions of Ancient China's Shang Dynasty<sup>1</sup>

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**摘要:** 意象图示是一种由语义要素和语义关系构成的认知模式。在西方认知语言学中, 它往往用来解释语言结构的来源。这种分析语言的理论和方法多用于现代语言的研究过程中, 且已经取得了很好的成绩。但是我们不太清楚它是否能够用来分析商代甲骨卜辞中的原始时间表达结构。尤其是这些结构中, 有一种结构表面上看是一个短语, 但是结构层次分析法或者直接成分分析法却难以解构它们。本文运用意象图示理论全面分析、解构甲骨卜辞中的时间表达结构, 发现了三种基本的意象图示。其结果证明, 该三种基本意象图示可以很好的分析时间范畴的所有结构。

**关键词:** 意象图示、时间结构、甲骨卜辞、殷商时期

**ABSTRACT:** Image schema is a kind of cognitive model consisted of fixed semantic factors and semantic relations, which is used to explain the source of the language structure. The academics use it to successfully analyze modern syntax structure. However, we do not know whether it can explain all of the language units, especially those in the Sino-Tibetan family of languages, especially ancient Chinese. This paper uses the time expressions in the oracle-bone inscriptions in the Shang dynasty (dated from 16 century B.C. to 11 century B.C.) in ancient China to study the structure of the language unit from phrases to the language unit between the phrases and sentences based on the Image Schema Theory. This paper proves that the Image Schemas Theory can interpret the language units represented by time expressions in the oracle-bone inscriptions. It also clarifies that the difficult time expressions can not be analyzed in the structuralism theory. We have found three fundamental image schemas existing in the time expressions in the oracle-bone inscriptions. All time expressions can be analyzed by these three fundamental image schemas properly.

**KEYWORDS:** image schema, time expression, the oracle-bone inscriptions, the Shang dynasty in the Ancient China

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托勒密埃及的城镇规划<sup>1</sup>

Town Planning in Ptolemaic Egypt

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摘要：托勒密王朝时期，随着马其顿希腊人成为国家统治阶层，大批希腊人涌入埃及，他们带来了希腊式城镇规划设计的样式。这种所谓新式的城市规划与传统埃及规划模式中的一种，即中王国时期的格状棋盘式布局颇为类似，二者出现的时代背景也有相似之处，但它们所反映的理念却迥然不同。据现有材料来看，除少数希腊化城市之外，这种模式并未在托勒密埃及再次大范围采用。托勒密时代的城镇布局延续的是埃及新王国以来既有的自由松散模式，神庙和圣道这两种突出的埃及元素在这一时期埃及城市布局中仍占据绝对统治地位。但毕竟此时国家的统治阶层是马其顿希腊人，城镇布局也在一定程度上反映了希腊和埃及这两种强势文化碰撞时发生的文化涵化现象。

关键词：托勒密埃及、城镇规划、希波达姆斯模式、文化涵化

**ABSTRACT:** In Ptolemaic Egypt, Macedonians and Greeks were the ruling class of the country; many Greeks moved into Egypt. They brought the Greek town-planning scheme, which was quite similar to the one in Middle Kingdom of Egypt. Even the historical background was also parallel. However, probably the principal ideas behind them were absolutely different from each other. According to the current data, this Greek planning scheme had not prevailed in Ptolemaic Egypt except for very few Hellenized cities. The loose, organic town planning style went through Ptolemaic period in Egypt; the temple with its holy processional avenue (hftth) was still most important element in Egyptian town planning. But in the period of two strong cultures' collision, acculturation also came up in a way in town planning because of the ruling class of the Macedo-Greeks.

**KEYWORDS:** Ptolemaic Egypt, Town-Planning, Hippodamian Plan, Acculturation

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朝鲜古字书考介

Investigation and Introduction of Korean Ancient Wordbooks in Chinese Character

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摘要：《全韵玉篇》、《奎章全韵》、《字类注释》三部汉文古字书体现了朝鲜古代字书之学的成就。《全韵玉篇》以部首及笔划多寡列字，重在释义。《奎章全韵》以韵部分列诸字，重在音读。《字类注释》义类统摄诸字，方便诵习。三书所贮存的古义项对于字书之学、训诂之学都有重要意义。

关键词：《全韵玉篇》、《奎章全韵》、《字类注释》

ABSTRACT: QUANYUNYUPIAN, KUIZHANGQUANYUN and ZILEIZHUSHI embody the great achievement in the study of wordbooks in ancient Korea. As a dictionary, QUANYUNYUPIAN shows its convenience and meaningfulness, while ZILEIZHUSHI aims at teaching. The three wordbooks are of great importance in the study of wordbooks and critical interpretation of ancient texts.

KEYWORDS: QUANYUNYUPIAN, KUIZHANGQUANYUN, ZILEIZHUSHI

## **Book Review**

Deng, Zhangying: *The Creation and Development of the Primitive Written Characters of Southwestern Minorities* (Xu, Ning)

徐宁:《西南少数民族原始文字的产生与发展》书评

**KEYWORDS:** Southwestern China, minority scripts, graphic creation, graphic development

Wu, Yulin & Arakawa, Shintaro: *Japanese Collection of Tangut Documents* (Gao, Shanshan)

高山杉:《日本藏西夏文文献》书评

**KEYWORDS:** Tangut documents, Japanese collection, Tangut Buddhist canons

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