

A Brief Biography of Professor XU Wenkan

Professor XU Wenkan has devoted his scholarly career to the study of Indo-European, Sino-Tibetan, Altaic and Austronesian linguistics, Chinese lexicography, the academic histories of Sino-Western communications and Oriental studies.

Born to an intellectual family in Shanghai in October, 1943, XU Wenkan's father was Mr. XU Senyu, a famous scholar in the Republic of China. From his teenage years, XU Wenkan showed deep interest in ancient Chinese ethnohistory. In 1960, XU started his college education in the Department of History at East China Normal University (ECNU). Among the scholars in the department, Professor LI Jigu of Japanese and Eurasian studies, influenced him the most. XU began to concentrate his studies on Indo-European linguistics, especially on Tocharian by reading works by Holger PEDERSEN, Sylvain LEVY and WANG Jingru, etc.

After graduation, XU Wenkan taught for a long time in a middle school. The “Cultural Revolution” (1966-1976) deprived him of the right scholarly activities such as reading academic materials. In 1977, XU participated in the editing of *The Great Chinese Dictionary*, while doing part-time research on the Tocharian questions. After reading articles by ZHANG Guangda, GENG Shimin, HAN Kangxin, etc., XU postulated that the Caucasian dwellers in the Tarim Basin 3-4 thousand years ago could be the Tocharian people. In 1986, XU attended the Central Asian Culture Conference in Suzhou, China, where he developed personal relationship with Ji Xianlin and ZHANG Guangda. The British archaeologist Colin RENFREW's *Archaeology and Language* (1987) also influenced XU's Tocharian studies.

XU Wenkan's relationship with *The Great Chinese Dictionary* does not stop at editing, he was later promoted to be a senior editor (1996), eventually worked for the publisher established specifically for this dictionary, until his retirement in 2004. In 2005, XU published two monographs: *Tuholuoren qiyuan yanjiu (Studies on the Tocharians' origin)* and *Wailaiyu gujin tan (On the loanwords in ancient and modern Chinese)*. These are regarded as his milestone masterpieces. The former contains a plethora of data with sound arguments, acknowledged by peers to be an authoritative masterpiece in Tocharian studies. And the latter gives a clear, succinct, but rigorous introduction to the history of some exotic loanwords imported into Chinese. XU established himself as the foremost specialist in the field who also writes beautiful scholarly essays.

As a typical Chinese senior editor with special knowledge of an exotic field of studies, XU Wenkan has spent a large amount of time editing other scholars' works. He is responsible of editing the Chinese translations of Vasily Vladimirovich BARTOLD's *Turkestan down to the Mongol Invasion*. XU also partnered with other scholars to translate some important articles and monographs of Walter Bruno HENNING, Kazuo ENOKI, Ginpu UCHIDA, Erwin George PULLEYBLANK, Georges-Jean PINAULT, etc. XU acted as coordinator to identify and invite editors for important works such as FANG Linggui's *Yuan Ming xiqu zhong de Mengguyu (Mongol loanwords in Yuan and Ming Chinese operas, 1991)*, *Gudian xiqu wailaiyu kaoshi cidian (Dictionary of loanwords in classical Chinese operas, 2001)*, and CHEN Gaohua's *Yuanshi yanjiu xinlun (New remarks on Mongol-Yuan studies, 2005)*. XU also played a crucial role in ZHANG Xun's *Faxian zhuan jiaozhu (Revisions and annotations of Faxian's Biography, 2008)*.

XU Wenkan devoted a large amount of time in writing book reviews, of which most have

been published in *Ou Ya Xuekan* (*Journal of Eurasian studies*), *Zhongya Xuekan* (*Journal of Central Asian studies*), *Shi Lin* (*Historical Review*), *Tang Yanjiu* (*Tang Studies*), *Wenhui Bao* (*Wenhui News*), *Shanghai Review of Books of Oriental Morning Post*, etc. His reviews have the reputation of being a valuable and comprehensive summary of the history and status quo of a field of research. Since Professor WANG Yuanhua, the leading scholar in Shanghai, established the founded the journal *Xueshu Jilin* (*Academic historiography*) in 1994, XU has served as the assistant of the editor-in-chief, a not well known fact in the field.

Atypical of most of the Chinese scholars on humanities, XU Wenkan has taken an active part in diverse international academic activities and has long-term partnership with non-Chinese scholars such as Victor Henry MAIR. Recently, XU focused on the interdisciplinary research of ancient ethnic groups' distribution and migration, and the origination of languages from the perspective of genetics and molecular biology. The research calls for close cooperation between Chinese scholars and scientists home and abroad. Such a methodology is beyond the traditional sphere of Chinese researchers on literature and history. XU's scope of studies is much wider even than most of his younger peers.

XU Wenkan is deeply respected by his colleagues and readers, not only due to his outstanding scholarship, but also due to his gentle manner and modest and abstemious life style. It is our great honor to celebrate his seventieth birthday in this special issue of *Journal of Sino-Western Communications*.

John TANG
Managing Editor

徐文堪先生学术简历

徐文堪先生是中国著名的语言学家、古代中外交通史家。他治学范围极为广泛，在语言学（包括印欧、汉藏、阿尔泰和南岛等语系）、中外交通史、词典编纂学、东方学史等方面都有论著。

1943年10月，徐先生出生在上海的一个学者家庭，他的父亲就是民国时期著名学者徐森玉。从中学时代起，徐先生就对中国古代民族史产生很大的兴趣。1960年，徐先生考入华东师范大学历史系，老师中对他影响较大的有研究日本史和中亚史的李季古。大学期间，徐先生因阅读裴特生、烈维和王静如等人的作品，开始留意印欧语言学尤其是其中的吐火罗问题。

1965年从华师大毕业后，徐先生一直在中学任教，渡过漫长的无书可读的“文革”。1977年，他开始参加《汉语大词典》编写和编辑工作，业余时间重拾对吐火罗问题的研究，其间读到张广达、耿世民、韩康信等人的论文，渐渐悟出三四千年前生活于塔里木盆地的高加索人种居民就是吐火罗人。1986年，徐先生参加了在苏州举行的中国中亚文化研究会议，结识了季羨林、张广达等学者。在吐火罗研究方面，伦福儒的《考古学与语言》也曾对徐先生产生影响。

徐先生与《汉语大词典》有很深的渊源，先后在汉语大词典编写组、汉语大词典编纂处、汉语大词典出版社工作，1987年被评为副编审，1996年被评为编审，任《汉语大词典》编辑委员会委员，直到2004年退休。2005年，退休后的徐先生出版了《吐火罗人起源研究》和《外来语古今谈》，这是他在印欧语言学和古代中外交通史方面的代表作。《吐火罗人起源研究》材料丰富，论断精审，业已成为吐火罗学方面的权威作品。《外来语古今谈》则以清新简明的语言，在极小的篇幅内严谨地介绍了印欧等系语言的词汇输入中国的历史，表现出作者深厚的学术功力和中文功底，该书至今仍然是这一领域的权威入门读本。

作为国内极少数深通学术的资深编辑，徐先生花费大量时间“为他人作嫁衣裳”，不仅承担了巴托尔德《蒙古入侵时期的突厥斯坦》等东方学名著汉译本的责编和审定工作，还先后与人合译了亨宁·榎一雄、内田吟风、蒲立本、皮诺等东方学名家的论文和专著。他还是许多重要学术著作如方龄贵的《元明戏曲中的蒙古语》和《古典戏曲外来语考释词典》，陈高华的《元史研究新论》的责编或特约编辑，并参与过章巽《法显传校注》的增订工作。

徐先生非常注意学术书评的撰写，多年以来在《欧亚学刊》、《中亚学刊》、《史林》、《唐研究》、《文汇报》、《东方早报·上海书评》等学术文化类报刊上发表了大量的书评，详细总结前人对某一学术问题的研究成果，同时对最新的研究进展做出及时的介绍。王元化从1994年创立著名的《学术集林》以来，徐先生一直在幕后担任主编助理的工作，这是很多人都不知道的。

与中国大多数文史学者不同，徐先生积极参与各种国际学术交流活动，与梅维恒等国外著名东方语言学者建立了长期而友好的学术合作关系。近些年来，徐先生把注意力转移到从遗传学和分子生物学的角度研究古代人种分布和迁移及其语言起源这一跨学科的前沿问题，与国内外的科学家紧密合作。这种工作方式彻底突破了中国传统文史之学的旧格局，其眼界的开阔和对新事物的敏感，是很多青年学者都不及的。

徐先生是一个纯粹的学者，平时为人谦和，生活朴素，作风低调，深受同行和读者尊重。今年是徐先生七十华诞，《中西文化交流学报》特出此祝寿专号，向他老人家表示崇高的敬意。

执行主编：高山杉

我的好友徐文堪

Prof. XU Wenkan, my dear friend

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摘要：本文从作者自己的学术经历入手，记述了作者和徐文堪先生的交往简况，指出了徐先生为学的一些特点。

关键词：徐文堪、交往

ABSTRACT: This essay presents the author's brief acquaintance with Prof. XU Wenkan based on the author's own academic experiences. Simultaneously, the author points out some of the characteristics of Mr. XU's scholarship.

KEYWORDS: XU Wenkan, personal association, scholarship

徐文堪先生的书缘与人缘

On Prof. XU Wenkan's predestined relationships with books and scholars

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摘要：本文介绍了作者对徐文堪先生对相关研究论著和相关研究学者的认识和态度，从中可以管窥徐先生的治学原则和方法。

关键词：徐文堪、书缘、人缘

ABSTRACT: This essay gives an overview of Professor XU Wenkan's knowledge about his research fields and his personal attitudes towards the scholars who wrote these works. These demonstrate XU's research methodologies and principles.

KEYWORDS: XU Wenkan, research works, attitudes towards scholars

我与徐文堪先生的几次交往

My several associations with Prof. XU Wenkan

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东方早报·上海书评

Shanghai Review of Books, Oriental Morning Post, Shanghai, China

摘要：本文记述了作者对徐文堪先生的两次访谈经历，兼及作者对徐先生的认识缘起，主要就语言的起源、古代语文的释读以及词典编纂等问题阐述了一些相关的有益见解。

关键词：徐文堪、交往、访谈

ABSTRACT: This essay includes two interviews by this author with Professor XU Wenkan. It also reviews the author's acquaintance with Mr. XU. Both interviews focus on valuable discussions by Mr. XU's on the origination of languages, the decipherments of extinct languages and writings, and lexicography.

KEYWORDS: XU Wenkan, personal association, academic interview, scholarship

契丹祖源传说的产生及其与回鹘之关系考辨¹

A comparative study on the relationships of Khitan's genetic legend and Uighur

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摘要：回鹘汗国对契丹的统治，对契丹社会带来深刻影响的可能性不大。回鹘亡国之际，亦未有大量回鹘人亡入契丹。回鹘关于卜古可汗的祖源传说，真正流传是在西迁之后。《史集》有关畏兀儿族源的记录，与卜古可汗传说有着不同的史料来源，其“一山二水”与契丹祖源传说的“一山二水”很难划上联系。契丹不可能借用综合实力远逊于己的高昌回鹘祖源传说，来强调自己政权的合理性。契丹祖源传说中的“神人”与“天女”要素，来自外力。受内外因限制，契丹很难在思想领域上受到回鹘摩尼教影响。契丹并未继承漠北游牧政权之传统，没有必要利用摩尼教来为政权服务。阿保机的登场，最终使契丹祖源传说打上了“君权神授”的思想烙印，并促使其流传。

关键词：回鹘汗国、契丹、祖源传说、卜古汗、摩尼教

ABSTRACT: It is not very likely that the rule of Uighur khanate over the Khitan had exerted very deep Influence to Khitan's [society](#). At the decline of Uighur Khanate, there was not a large number of Uighur refugees migrated into Khitan. The Uighur's legend about the Bugu Khan became popular only after the westward migration. Khitan could not have borrowed Uighur's legend from the Gaochang Uighur Kingdom. The Khitan is unlikely to have been influenced by Manichaeism ideology.

KEYWORDS: Uighur Khanate, Khitan, genetic legend, Bugu Khan, Manichaeism

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蒙哥汗登基汗位及窝阔台系后王之去向考

On Möngke's khanate ascendance and Ögedei-khanid princes' whereabouts

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摘要：据相关史料记载，窝阔台汗有七子。长子贵由汗去世后，术赤的儿子拔都、察合台的孙子哈刺旭烈、窝阔台的儿子阔端、合丹、灭里等支持拖雷的儿子蒙哥登基汗位。窝阔台系的宗王失烈门、脑忽、忽察等持反对意见，且有使用武力争夺汗位的意向。察合台的儿子也速蒙哥、窝阔台和贵由汗的大臣合达黑与镇海也支持他们。蒙哥事先得知消息，借助拔都的势力，采取了防御、镇压和处决等措施。蒙哥汗登基汗位后，窝阔台系的后王去向何处？本文对此问题展开讨论。

宪宗二年（1252），蒙哥汗将窝阔台系后王分迁到河西、叶密里以及更西北和北部的哈刺和林一带。六年（1256）蒙哥汗绕道西南攻打中原。窝阔台系的部分宗王随同西道军进军云南，并驻守西南一带。蒙哥汗去世后，支持蒙哥汗的窝阔台系的部分宗王支持了阿里不哥的势力。中统四年（1264），忽必烈将他们遣送到突厥斯坦地。窝阔台的孙子海都表面上支持忽必烈，并多次获得了封赏。至元三年（1267）海都与忽必烈之间发生战事。至元十三年（1276），窝阔台的孙子禾忽在阿力麻里叛，并附和了海都。至元十四年（1277），在六盘山一带驻军的禾忽的儿子土鲁也附和他的父亲。忽必烈派遣其子忙哥剌平息了叛乱。此后，在中原的汗位一直在忽必烈系中传承。窝阔台系后王基本都分散在蒙哥汗在宪宗二年的分封地。

关键词：蒙哥汗、窝阔台系后王、去向

ABSTRACT: According to historical archives, Ögedei Khan has seven sons. After the death of Güiyüg who was the oldest son of Ögedei, Shuchi's son Batu, Chahatai's grandson Qaraxulie, Ögedei's son Qudan, Qhadan, and Melig supported Tolui's son Möngke to be the great Khan. Ögedei Khan's princes, such as Xirmen, Nog-üla and Hücha-üla did not support Möngke and wanted to challenge him. Chahatai's son Yesü-Möngke, Ögedei and Güiyug's ministers, such as Qhadahei and Jinghai, supported the latter group. Möngke Khan learned about this and by Batu's support, he defeated them successfully and executed them. After Möngke Khan's ascendance, where had the princes gone? This is the main topic of this article.

In 1252, Möngke Khan moved the princes to northwest and northern area, such as Hexi area, Yemili and Qara-Qorum etc. In 1256 year, Möngke Khan attacked the Song dynasty; some princes of Ögedei marched along with him westward, and attacked Yunnan area. After Möngke Khan's death, some princes who supported Möngke Khan supported Arigh-Büke. In 1264 year, Qubilai moved them to the Turkastan. Ögedei's grandson Qhaidu appeared to support Qubilai and was rewarded by him several times. But in 1267, they fought each other. In 1276, Ögedei's grandson Hehu rebelled and supported Qhaidu. 1277 year, Hehu's son Tulu who was quartered in the Liupanshan area also rebelled and went along with his father. Qubilai send his son Mangela to suppress this rebellion. After that, Qubilai's descendent inherited the great Khan's throne in China and Ögedei's family princes dispersed in the area where Möngke Khan raised them in 1252.

KEYWORDS: Möngke Khan, Ögedei-khanid princes, whereabouts

唐末五代宋初定难军粟特人家族研究*

A study on the Ding Nan Army's Sogdian clans in Late Tang Dynasty, Five Dynasties and Early Song Dynasty

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摘要：粟特人是公元 10 世纪定难军政权中极为活跃的政治势力，其聚居于夏州，政治影响遍及节度使使衙及地方属州。近年来统万城出土墓志所见康成家族与何德麟家族，为当时定难军粟特人家族的典型代表。康成家族世代从军，为晚唐以来的夏州粟特武人世家，在定难军军事力量中地位崇高。何德麟家族在唐末由河北迁入夏州，其家族成员多为定难军文官，或担任幕府文职僚佐，或担任属州上佐。两支家族都与定难军节度使党项李氏关系密切，或为其戡平内乱、对外开拓疆土；或以家传医术为其医治疾病。两支家族在定难军的发展历程，既是入华粟特人在唐宋变革期于西北藩镇生存实态之缩影，也代表了入华粟特人在此一时期的汉化潮流。

关键词：定难军、粟特人、夏州、家族

ABSTRACT: In the 10th century A.D., Sogdians are extremely active political forces at Ding Nan army. They lived in Xia zhou, their political influence covers both the military commissioner's mansion and the local state. In recent years, we can find that Kang cheng clan and He de lin clan are recorded in epitaphs excavated at Tong wan city. The two families are typical representatives of Sogdians families in the Ding Nan army. Kang cheng family members joined the army from generation to generation. Kang Cheng family is an aristocratic family at Xia zhou from late Tang dynasty. His great grandfather, grandfather and father are all Sogdian military officers at Xia zhou. They hold high positions in the Ding Nan army. He de lin family moved into Xia zhou from He Bei in late Tang dynasty. This family's members mostly served as civil officers in the Ding Nan army. Both families had close relation with the Ding Nan army's military commissioner. They helped Tangut Li to put down civil strifes and to occupy more territories. They used family secret prescriptions to cure Tangut Li's disease. The development course of the two families in the Ding Nan army is the epitome of Sogdians at northwest China in the Tang Dynasty to Song Dynasty transitional period. It demonstrated the Sogdians' Chinesization trend in this period.

KEYWORDS: Ding Nan Army, Sogdians, Xia Prefecture, clan

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《GB13000.1 字符集汉字折笔规范》改进建议三则

Three suggestions to improve Chinese Character Turning Stroke Standard of GB 13000.1 Character Set

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摘要：汉字笔画是汉字识别和书写的基础，《GB13000.1 字符集汉字折笔规范》为汉字笔画的规范与教学提供了重要的依据，但还有一些需要改进的地方。本文基于规范角度对《规范》的进一步修改提出建议。

关键词：笔画、规范、建议

ABSTRACT: The Chinese character strokes is the basis of Chinese character recognition and writing, Chinese Character Turning Stroke Standard of GB 13000.1 Character Set provides an important basis for the norms and teaching of Chinese character strokes, but there are some areas for improvement. This article provides some suggestions on further modification so that the standard can be improved.

KEYWORDS: strokes, norms, suggestion

拜寺沟方塔与山嘴沟石窟出土佛典刻本残片杂考

Notes on some fragments of woodblock-printed Buddhist texts unearthed from the Quadrilateral Pagoda in the Baisigou Valley and the Grotto Temples in the Shanzuigou Valley

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摘要: 本文将贺兰山拜寺沟方塔废墟出土的 3 种 9 纸未定名汉文佛典刻本碎片和 2 种 6 纸佛典刻本版画残片, 考证为散自同处出土的《大方广圆觉修多罗了义经略疏》卷下和《依三十五佛昼夜时□□□□重罪齐门》, 以及来自西夏仁宗时期所刻《观弥勒菩萨上生兜率天经》的扉画。另将贺兰山山嘴沟石窟二号窟出土的编号 K2: 189 和 K2: 96 的未定名西夏文佛典刻本残片, 比定为出自北宋华严宗学僧长水子璿所集《首楞严义疏注经》的西夏文译本, 并指出同窟出土编号 K2: 33 的未定名西夏文佛典刻本残片与另一宋代华严宗学僧普观所述《释摩诃衍论记》有密切关系。

关键词: 拜寺沟方塔、山嘴沟石窟、西夏文、佛典刻本、华严宗、子璿、普观

ABSTRACT: In this paper, nine fragments of woodblock-printed Buddhist texts unearthed from the ruins of the Quadrilateral Pagoda in the Baisigou Valley, the Helan Mountains, are found to be scattered from The Sutra of the Perfect Enlightenment and another Buddhist manual of repentance both discovered at the same place, and two fragments of woodblock painting from the same place are identified as the same one at the beginning of The Sutra of the Contemplation of Maitreya Bodhisattva's Ascent to Tushita Heaven Spoken by the Buddha printed at the time of the Tangut Emperor Renzong. Two unidentified fragments of Woodblock-printed Buddhist Texts in Tangut characters, unearthed from the Grotto Temples in the Shanzuigou Valley, numbered K2:189 and K2:96, are found to be the Tangut translation of the Commentary on the Suramgama Sutra by Changshui Zixuan, the great Huayan master of the Northern Sung dynasty. The Tangut fragment numbered K2:33 is found in content very close to the Commentary on the Mahāyana Sastra written by another Northern Song Huayan master Puguān.

KEYWORDS: Quadrilateral Pagoda in the Baisigou Valley, Grotto Temples in the Shanzuigou Valley, Tangut characters, woodblock-printed Buddhist texts, Huayan sect, Zixuan, Puguān

浅析鄂伦春语中的蒙古语借词¹

A brief analysis of the Mongolian loanwords in Oroqen language

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摘要：本文主要分析和介绍了鄂伦春语吸收蒙古语词汇时所采用的音译、音义兼译等不同途径。同时考察了前者所见蒙古语借词的词义范围，借用蒙古语的语音规则以及蒙古语借词对鄂伦春语的影响。认为一批蒙古语借词在鄂伦春语中的发展过程可能为“语音→词汇→语法”。还观察到有些蒙古语借词保留着更早期的蒙古语语音形式。

关键词：鄂伦春语、蒙古语、借词

ABSTRACT: This paper studies the different aspects when the Oroqen language borrows Mongolian vocabulary, including translation by meaning and transliteration. It also examines the range of meanings of the Mongolian loanwords in the case of transliteration, the pronunciation rules of Mongolian loanwords in the Oroqen language and the impact of the Mongolian loanwords on the Oroqen language. The author postulates that the borrowing process from the Mongolian language by the Oroqen language might be from the borrowing of pronunciation to the borrowing of the vocabulary, and finally to the borrowing of grammar. The author also points out that some Mongolian loanwords retain earlier Mongolian phonetic forms.

KEYWORDS: Oroqen language, Mongolian language, loanwords

¹ 本文为教育部人文社会科学青年项目《呼伦贝尔鄂伦春语词汇调查研究与专用语料库建设》（批准号：10YJC740030）项目之阶段性成果。

东巴文苯教八字真言的发现及考释¹

The discovery and interpretation of the Eight-Word Mantra of the Bon religion in Tomba hieroglyphs

和继全

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摘要：纳西族东巴古籍文献中发现用东巴文书写的本教八字真言，是东巴教与本教关系来自东巴文献的直接证据，说明雍中本教对真言的修持可能是受佛教真言乘影响的结果。本教对纳西族东巴教的影响是多重的，既受到早期本教的影响，又受到后世佛教化了的雍中本教的影响。

关键词：东巴文、东巴教、本教、八字真言

ABSTRACT: The discovery of the Eight-Word Mantra of the Bon religion written in Tomba characters in Nakhi Tomba ancient manuscripts is a direct evidence of the relationship between Tomba religion and the Bon religion from Tomba literatures. This piece of evidence indicates that Buddhist Mantra might influenced the practice of mantra in Yung Drung Bon. There influence of the Bon religion over Nakhi's Tomba religion is multifaceted. The latter was affected not only by the earlier Bon religion, but also by the Yung Drung Bon religion, which in turn was heavily shaped by Buddhism.

KEYWORDS: Tomba hieroglyphs, Tomba religion, Bon religion, the Eight-Word Mantra

¹ 本文为作者主持的国家社科基金项目“纳西族藏语音读东巴古籍文献的整理与研究”(10XTQ009)，以及西南民族大学校级课题“纳西东巴教与本教比较研究”(13SZD03)的阶段成果。

禅宗文献语言研究断想*

Some remarks on the study of the language in Zen literature

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摘要：本文在简要回顾禅宗词汇研究情况的基础上，提出并论述了从俗语词考释、比较研究和辞典编纂三个方面开展禅宗词汇研究的思路。

关键词：禅宗文献、俗语、比较研究、辞典编纂

ABSTRACT: This paper gives an overview of previous research on Zen lexicology, puts forward and explained a methodology of Zen lexical research from three perspectives. They are lexicography, comparative study, and textual criticism and interpretation of vernacular words in Zen.

KEYWORDS: Zen literature, vernacular words, comparative study, lexicography

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唐与波斯海交史小考——从波斯胡伊娑郝银铤谈起

A study on Maritime history between Tang and Persia

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摘要：1989年，西安市西郊沣登路南口（唐金胜寺遗址）出土银铤三笏。其中一笏刻“阿达忽□频随沙等纳死波斯伊娑郝银壹铤”等四行铭文。此银铤中的“伊娑郝”，是إسحاق[ishaq]的音译。“阿达忽□频随沙”则是管理在华蕃商的“蕃长”。“死波斯伊娑郝银”，即伊娑郝死后的遗产。此银铤为研究唐与波斯海路交通的重要资料，是唐代管理海外贸易和波斯人在海上丝绸之路中重要地位的实证，也反映了开元天宝后，波斯船舶逐渐成为唐代南海蕃舶主体的现实。

关键词：唐、波斯、银铤、海交史、伊娑郝

ABSTRACT: In 1989, three chopstick shaped silver ingots, were excavated in southern entrance of Fengdeng Route of the western suburbs in Xi'an, where the ruins of Temple Jinsheng stands. There are four lines of inscriptions on one of the silver ingots. It says that "Persons named Adatxuət...biendashea offered a silver ingot of a dead Persian named Ishaq". The name Ishaq in the silver ingot may be the transliteration of إسحاق, and the silver was his legacy. "Persons named Adatxuət...biendashea" were shahbandars. This silver ingot provides important information for the study of maritime trade between Tang and Persia. It is evidence proving the management for overseas trade by the Tang Dynasty and the significant position of the Persians on the Maritime Silk Road. These ingots also indicates that after Kaiyuan and Tianbao periods (713—755), Persians had become the main destination of Tang dynasty's Southern Sea expedition.

Key Words: Tang, Persia, silver ingot, maritime history, Ishaq

剿平喀什噶爾奏摺

Text and notes of the Jiaoping Kašigar Zouzhe

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摘要：大連圖書館收藏漢文抄本《剿平喀什噶爾奏摺》一向未經披露，是南疆和卓張格爾被擒獲之後歷次審訊和最後定罪的紀錄，本文謄錄比勘全文，考訂各篇的具文時日、歸納所述該和卓家族情況，並徵引漢文滿洲文資料，確定其資料價值或提供別解。

關鍵詞：張格爾、和卓、南疆、浩罕

ABSTRACT: Jiaoping Kašigar Zouzhe records the trial of Khawaja Jahāngīr after he was captured in Southern Xinjiang. The Chinese transcript of this document, which has never been published, is collected in Dalian Library. This article transcribes and compares the contents of this document, examines and determines the written dates of different sections, summarizes the situation of the Khawaja family, evaluate the transcript, and provides some new interpretation by quoting Chinese and Manchu information.

KEYWORDS: Jahāngīr, Janggar, Khawaja, Southern Xinjiang, Khokand

洛克论著对哈佛东巴经整理翻译的价值和意义*

The significances of Joseph Francis Charles Rock's works for translating Tomba manuscripts in Harvard-Yenching Library

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摘要：哈佛大学哈佛燕京图书馆所藏 598 册东巴经中的 510 册是由约瑟夫·洛克收购来的。目前中国社会科学院民族学与人类学研究所、丽江东巴文化研究院与哈佛燕京学社图书馆合作正在对这批经书进行整理、翻译。而洛克在半个世纪以前就对这批经书多有论述。因此，洛克的研究对于我们今天整理翻译这批经书具有借鉴意义。

关键词：哈佛燕京图书馆、东巴经、洛克

ABSTRACT: Among the Harvard-Yenching Library's collection of 598 Tomba manuscripts to the Tomba beliefs, 510 were originally acquired by Joseph Francis Charles Rock (1884-1962) in Yunnan, China. The institute of Ethnology and Anthropology of the Chinese Academy of Social Sciences, the institute of Tomba Culture at the Yunnan Academy of Social Sciences and the Harvard-Yenching Institute are translating it. In Rock's works dated half a century ago, there are many references to these Tomba manuscripts in the Harvard-Yenching Library. Rock's works are extremely valuable for translating these Tomba hieroglyphs today.

KEYWORDS: Harvard-Yenching Library, Tomba manuscripts, Joseph Francis Charles Rock

* 国家社科重大招标项目（编号：11&ZD129）“纳西东巴文献字释合集”以及中央高校基本科研业务费专项资金项目（编号：SWU1309301）“巴克《么些研究》的整理与研究”阶段性成果。

论“曷朮”——吐火罗语和契丹语的联系钩稽

On the Sino-Khitian word *hezhu* for “iron”: Some remarks on Tocharian and Khitan contacts

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摘要：本文全面分析了契丹语“铁”的汉字记音“曷朮”及其译写形式，确证其拟音形式为 *qaču。同时考证现存一张契丹字残片上存在着标记这个语汇的契丹大字。基于此，本文详尽追溯了这个契丹语词的语源，在继承已有的与黠戛斯语词“迦沙”的直接关系及其与吐火罗语关系的同时，结合吐火罗语早期可能的嬗变特征，另行指出该契丹语词源自吐火罗语的另一条不同轨迹。由此提出内陆欧亚研究中可能存在的契丹—吐火罗接触问题。

关键词：曷朮、契丹语、契丹大字、迦沙、黠戛斯语、吐火罗语

ABSTRACT: The Khitan word *hezhu* for “iron”, recorded in Chinese characters with diverse forms, can be deducted into a precise reconstruction *qaču instead of the previous form *qašo/u. This new reconstruction leads to the decipherment of the Khitan macroscript for “iron” in a fragment from the Berlin collection of Turfan. The etymology of this Khitan word is explored further. It is a direct loanword from Kirkut (i.e., “Kirgiz”) *jiasha*, “meteoric iron”, and is related directly to the Tocharian words for “gold”. Analogous to some morphological evolution in much older Tocharian history, the ultimate etymon of this Khitan word should lie in another phase possibly parallel to the Yuezhi language. The author thinks that the probable Tocharian and Khitan contacts should be studied as a serious subject in Eurasian studies.

KEYWORDS: *hezhu*, Khitan language, Khitan macroscript, *jiasha*, Kirkut language, Tocharian language

托勒密赛里斯国与酈道元西域水道地理之对比

Descriptions of the hydrography of Sērikē in Claudius Ptolemy's *Geography* and the Western Regions in Li Daoyuan's *Shuijing Zhu*

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摘要：本文通过对古罗马地理学家托勒密对赛里斯国地理的描述和北魏学者酈道元的《水经注》中对西域水文的描述的比较分析，论证托勒密笔下的两条河流奥伊哈尔德斯河与鲍提索斯河即酈道元所称的“北河”与“南河”，都位于塔里木盆地。笔者由此推知，在托勒密时期希腊罗马地理学界业已获得了关于塔里木盆地水文的知识，这一知识很可能是藉由东西方贸易获得的。

关键词：托勒密、酈道元、水文地理、塔里木盆地、东西方贸易

ABSTRACT: By comparing the description of the hydrography of Sērikē in Claudius Ptolemy's *Geography* and the Western Regions in Li Daoyuan's *Shuijing Zhu*, the author argues that the rivers Oichardes and Bautisos in *Geography* are the same as *Shuijing Zhu*'s "North River" and "South River" in the Tarim Basin. Consequently, the author concludes that Greco-Roman geographers had hydrology knowledge of the Tarim Basin by the time of Ptolemy, mostly likely gained during East-West trades.

KEYWORDS: Ptolemy, Li Daoyuan, Hydrography, Tarim Basin, East-West trade

玄奘译经中的梵语形态标记翻译策略——基于玄奘译经梵汉平行语料库的个案研究¹
Sanskrit-Chinese translating strategies of morphological markers in Buddhist scriptures translated
by Xuanzang: A case study of the Sanskrit-Chinese Parallel Corpus of *Abhidharmakośakārikā*

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摘要：本文基于已建成的《阿毗达磨俱舍论》梵汉平行语料库，分析玄奘译文中与梵文原典平行文本所有的有对应关系的词汇、语义和语法成分。研究发现，玄奘大师熟谙梵文语法，不但准确翻译梵文原典中词语的词汇意义，而且采用显性形态标记与隐性形态标记来对译梵文原典中的名词格尾，综合使用词汇手段和语法手段反映梵语格尾形态变化的语法意义和语用效果。梵汉对勘和同经异译比较是研究玄奘译经翻译策略的有效方法。

关键词：玄奘、俱舍论、平行语料库、梵汉对勘、同经异译

ABSTRACT: This article describes and analyses the Sanskrit-Chinese translating strategies of morphological markers in Buddhist scriptures translated by Xuanzang. The text is based on the Sanskrit-Chinese Parallel Corpus of *Abhidharmakośakārikā*. This author finds that Xuanzang is well versed in Sanskrit grammar; he often translated case and number markers into dominant or recessive linguistic forms. Both comparative analysis between Sanskrit and Chinese, as well as the observations of different Chinese translations of the Buddhist scripture are necessary and effective methods in studying Xuanzang's translation strategy.

KEYWORDS: Xuanzang, comparative analysis between Sanskrit and Chinese language, different Chinese translations of a Buddhist scripture, *Abhidharmakoabhāya* of Vasubandhu

¹ 中央高校基本科研业务费专项资金资助（2012XJ025）。

普通文字学术语“拼盘文字”的提出、意义及对它的认识的发展——兼谈文字学术语的辩证运动¹

The proposal, significance and its understanding of development to the general grammatological term pinpan wenzi: On the dialectic movement of grammatological terminology

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摘要：“拼盘文字”这一术语，最早出于王元鹿在 2001 年出版的《比较文字学》一书中。这一术语对民族文字研究有相当意义。随着对“拼盘文字”这一术语的使用，其定义有修正的必要，尤其可对其外延进行扩大。从科学学角度和文字学角度，都应对该术语进行深入的思考。

关键词：普通文字学、术语、拼盘文字

ABSTRACT: The term pinpan wenzi appeared first in Wang Yuanlu's *Bijiao Wenzixue* (Chinese Comparative Philology) published in 2001. This term has great significance for national grammatology study. Since it has been some time since the first use of the terminology, it is necessary to offer a revised definition for it, especially to enlarge its definitive extension. We need to further reflect on this grammatological terminology based on both scientology and Philology.

KEYWORDS: general grammatology, terminology, pinpan wenzi

¹ 国家社科重点基金项目“‘世界记忆遗产’东巴文字研究体系数字化国际共享平台建设研究”(12AZD119)、教育部重大项目“中华民族早期文字资料库与《中华民族早期文字同义字典》”(11JJD740015)、国家社会科学基金项目“汉字与南方民族古文字关系研究”(10BYY049)、上海市重点学科华东师范大学“汉语言文字学”(B403)。

契丹小字指示代词考释^①

Deciphering some demonstrative pronouns in Khitan Small Script

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摘要: 通过近 90 年的艰苦探索, 契丹文研究界已释读契丹小字文献中的绝大多数汉语借词。并参考音译汉语借词的契丹原字的音值, 释读出一批契丹本民族语词, 包括名词、数词、形容词、动词以及一些虚词。然而迄今为止, 各家尚未对契丹语的代词进行专题研究。本文基于此前介绍的“元音附加法”和“数和谐”等规则, 对契丹文若干指示代词进行分析。认为契丹语的指示代词与蒙古语[ede] (这些) 和[tede] (那些) 以及满语的[əɾə] (这) 和[təɾə] (那) 具有渊源关系, 并对其音、义进行有益的探索。

关键词: 契丹小字、指示代词、文献考释

ABSTRACT: After more than 90 years of study, the academic world has been able to decipher most of the Chinese loan words in the Khitan Small Script materials, albeit with great difficulties. Consequently, based on these Chinese loanwords' pronunciation, scholars have been able to decipher a number of native Khitan words. These include nouns, numerals, adjectives, verbs and particles. However, no research has been published regarding Khitan pronouns. This author deals with the reading of some Khitan demonstrative pronouns relying on the rules of vowel attachment and number agreement in the Khitan Small Script, also introduced in this author's earlier research. It is found that the Khitan demonstrative pronouns are cognate of Mongolic ede 'these', tede 'those', Manchu [əɾə] 'this' and [təɾə] 'that'. The pronunciation, meaning and declension of the Khitan pronouns still remain to be explored.

KEYWORDS: Khitan Small Script, demonstrative pronouns, literature decipherment

黄教史家对成吉思汗征服唐兀惕故事的演绎及其根据¹

On the interpretation and its basis of the story about the Genghis Khan conquest of Tangut by Mongolia historian of the Lamaism of GELU Branch

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摘要：面对成吉思汗征服唐兀惕这样一个重大历史题材，17 世纪的黄教史家们进行了大量改编和演绎。其中夜不秉烛一段或受汉地昭君故事及《三国演义》影响；鸿雁传书一段或受汉地苏武牧羊故事启迪；预警神犬一段源自《蒙古秘史》或突厥傅会之辞；放生狼鹿一段本系蒙古民族古老图腾禁忌所致；唐兀惕哨探善跑一段实乃蒙古民族志对唐兀人一般印象；哈撒儿之射段落乃基于若干史实编造；魔者黑媪形象可能与藏文史籍中西夏神话所载诈降汉皇的神怪老妪有呼应的关系；神变斗法一段体现了蒙古和西藏文化中对组成世界的“五行”和开拓四方的“风马昌盛四战神”的崇拜；失都儿忽临死遗言与前代佛史所载师子“剑斩流乳”故事几同一辙；陷落车辙数段与拉施特《史集》所载有一致的地方。总而言之，无论是可能在 14 到 16 世纪口头流传的民间史诗、民间故事，还是 17 世纪的故事文本，他们所讲述的成吉思汗征服唐兀惕故事，毫无疑问是嫁接而来的，主要采自于汉地、西藏和蒙古的史籍或传统。

关键词：成吉思汗、唐兀惕、黄教史籍

ABSTRACT: In the Mongolia Historical texts of the Lamaism of GELU Branch in 17th century, the History about Genghis Khan conquest of Tangut was mostly adaptation from and rewriting of non-Mongolian sources. Some of the stories are based on Chinese historical records or sketchbooks, some are adapted from ancient Mongolia and Turkic legends, others are borrowing from Tibet and Chinese Buddhist historiography. By borrowing from foreign sources and prototypes, Mongolia historians of the Lamaism of GELU Branch achieved the goal of deifying Genghis Khan and the Tangut empress.

KEYWORDS: Genghis Khan, Tangut, Mongolia Historical texts of the Lamaism of GELU Branch

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《大乘经庄严论》烈维本中所缺的三首偈颂

Three Verses of the *Mahāyānasūtrālaṃkāra* Missing in Sylvain Lévi's Edition

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摘要：法国学者烈维（Sylvain Lévi）于 1907 年校勘出版的《大乘经庄严论》（*Mahāyānasūtrālaṃkāra*）梵本，是这一瑜伽行派重要文献的研究底本。烈维所依据的写本中有一叶缺失，导致其刊本缺少第 2 品第 4—11 颂。西藏贝叶经中新发现了一部《经庄严论修习疏》（*Sūtrālaṃkāraparicaya*）梵文残本，据其所引颂文可以补上烈维本所缺的第 9 至 11 颂。

关键词：《大乘经庄严论》、《经庄严论修习疏》、梵文写本

ABSTRACT: The edito princeps of the *Mahāyānasūtrālaṃkāra* edited by Sylvain Lévi in 1907 has a sizable lacuna, Chapter 2, verses 4-11, due to a single missing folio in the manuscript he used. An incomplete Sanskrit manuscript of the *Sūtrālaṃkāraparicaya* was recently found in Tibet, on the basis of whose citations verses 9-11 can be successfully restored.

KEYWORDS: *Mahāyānasūtrālaṃkāra*, *Sūtrālaṃkāraparicaya*, Sanskrit manuscripts

从东汉佛道文献词汇新质看汉语词汇复音化*

Polysyllablization of Chinese vocabulary based on the new lexical items in the Buddhist and Taoist scriptures of Eastern Han

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摘要：对词汇复音化的判断可以有不同的方式，即使是同一种文献，采用不同的分析方法，结论会大不相同，反映了汉语复音化进程中的多个层次。东汉佛道文献出现的词汇新质中，复音形式的数量是单音形式的七倍多，占有绝对的优势。但是，新质中的复音形式居多，并不等于当时语言材料复音形式也居多数。复音化的过程，并不是简单地用复音词代替单音词的过程，新兴成分的多样化和不稳定性并存。

关键词：描写词汇学、词汇新质、复音化、佛教用语、道教用语

ABSTRACT: Various approaches should be employed to view the polysyllablization of Chinese vocabulary since different aspects can be observed in relevant materials. Among the new lexical items appeared in the Buddhist and Taoist scriptures of Eastern Han, for example, the number of polysyllabic items is six times more than that of monosyllabic ones, but it does not mean that polysyllabic items had generally outnumbered monosyllabic ones in these scriptures or in any materials of the same period. As a matter of fact, diversification and instability were the very nature of the new and developing vocabulary items, and polysyllablization was not a process of merely displacing monosyllabic items with polysyllabic ones.

KEYWORDS: descriptive lexicology, new lexical item, polysyllablization, Buddhist diction, Taoist diction

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试论回鹘文《慈悲道场忏法》的名词格范畴

On the nominal cases in the Old Uighur manuscript Kšanti Kılguluk Nom Bitig

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摘要：回鹘文《慈悲道场忏法》译自汉文本，国内外均有收藏，并被各国学者整理研究和刊布出版，但目前对该文献尚无语言学研究。本文将以 2007 年 Jens Wilkens 整理刊布的两卷本 *Das Buch von der Sündentilgung, Edition des alttürkischbuddhistischen Kšanti Kılguluk Nom Bitig* (Berliner Turfantexte XXV) 为基础，对其名词的格范畴进行研究。

关键词：回鹘文、《慈悲道场忏法》、格范畴

ABSTRACT: The Old Uighur manuscript Kšanti Kılguluk Nom Bitig was translated from the Chinese text Cibeidaochangchanfa. The fragments of this manuscript is found both within China and abroad. Scholars from different countries have studied these fragments and published their research findings in the last few years. However, few scholars have studied the linguistic features of this manuscript so far. This paper utilizes the two volumes of *Das Buch von der Sündentilgung, Edition des alttürkischbuddhistischen Kšanti Kılguluk Nom Bitig* (Berliner Turfantexte XXV) by Jens Wilkens in 2007 to discuss the case of nouns in Kšanti Kılguluk Nom Bitig.

KEYWORDS: Old Uighur, Kšanti Kılguluk Nom Bitig, nominal cases

忘情于“不中不西之学”——徐文堪先生访谈录

Interview of Prof. XU Wenkan

摘要：这是面向徐文堪先生的一个访谈录，着重涉及徐先生早年的求学和治学经历，也涉及他对学问本身的态度以及对后来学人的期许。

关键词：徐文堪、访谈录、古代中外交通史、历史比较语言学

ABSTRACT: This is an ad-hoc interview of Prof. XU Wenkan. The interview focuses on his earlier history of learning and research, his attitude towards research, as well as his expectation for the younger scholars in his field of studies.

KEYWORDS: XU Wenkan, interview, ancient Sino-Western communications, historical comparative linguistics