https://doi.org/10.63563/jspl.2026.025

“Jing of Kindness”: *Xiao jing* 孝經 (“Canon of [Descendants] Piety”) in Tangut Culture

Sergey V. Dmitriev, Russian Academy of Sciences

Tangut culture, which seemed almost completely lost a little bit more than a century ago, is now well available for study thanks to unbelievable finds of Pëtr Kozlov in so called “dead city” of Khara-Khoto, in the plain Alashan Gobi Desert. One of the important questions about Tangut is a level of impressions, which was made on them by neighbor cultures – especially Chinese. We would try to say something about that subject, studying the case of the place in Tangut state which took on of Confucian canons – but rather a particular one – Xiao jing 孝經 (Canon of [Descendants] Piety).
Keywords: Tangut culture; Chinese influence; Confucianism; *Xiao jing* 孝經

As we all are aware, Tangut civilization is rather poorly known even between specialists in East or Central Asia’s history. Tangut state (*Phɔ⊥ᶠ¹ mbɪn² lhi̯ə² li̯e²¹* □□□□, The Great State of Elevated Whitenesse, in Chinese sources – *Xi Xia* 西夏 [Western Xia]) existed *de facto* from 1038 to 1227, mainly in nowadays Ningxia, Gansu and Shaanxi provinces. People who formed that state called themselves *mi* – *mi² ndzɻwo²* □□ or *mɪ² nɻau²* □□, sometimes *lhi̯we¹* □, Tanguts as a word being an Turc exonym which we firstly met in 8th Century, Chinese form of the same name (it’s original is sadly unknown) is *danxiang* 党項, which we know from the 6th Century. Around that time Tangut’s ancestors, spoke a Tibeto-Burman / Himalayan language (or languages) of Qiang group and lived to the East of Kukunor lake; in 7-8th Century they leaved their homeland for neighboring areas of Tang 唐 (618-907) empire to avoid an absorption by Tibetan empire (618-842/848), which in that time was on its peak. In that new lands some groups of migrants quickly formed a people, which from 881 had its own quasi-state *dingnan jiedushi* 定難軍節度使 “extraordinary commissariat of fixing of difficulties” in nowadays northern Shaanxi under the rule of a Tangut Toba 拓拔[2] clan. During many wars with neighbors Tangut state became one of the strongest states of the East and Central Asia, maintaining under his control almost all the eastern part of transeurasian trade routes from Dunhuang 敦煌 eastwards. In 1038 its independency was officially recognized. Destruction of Tangut state by Genghis Khan

[1] We are using for Tangut phonetics the reconstruction, made by Mikhail V. Sofronov (Михаил Викторович Софронов, b. 1929). For details, see [Sofronov 1968, Sofronov 2012, Sofronov 2024].
[2] We can find that name only in Chinese sources and don’t know how close it to its Tangut original; Tangut texts we have doesn’t mention any clan name of that time’s rulers.

(c. 1162-1227, great khan after 1206), who died weeks before Tangut capital's fall, wasn't the end of Tanguts – educated part of that people was highly prized in Mongol empire, especially in its Yuan 元 (1271-1368) part. Sadly, after Tangut intellectuals left their land to make career, common people clearly felt themselves abandoned, and assimilation processes between them were very quick – as between higher classes who left for China. The last dated text in Tangut is dated by 1502 – around that time last islets of Tanguts were consumed by "Chinese sea," their language and writing seemed forgotten forever.

Fortunately, in 1908 Russian expedition of Pëtr Kozlov (Пётр Кузьмич Козлов, 1863-1935) arrived to the ruins of the city of Khara-khoto (, Black city) in the middle of Alashan desert (now it's Ejina 額濟納 khoshun of Inner Mongolia). Centuries before it was a Tangut city, named *źi̱ẹ²* *nɹa¹* □□ "Black water" after local river (still called in Mongol as Edzin-gol , conserving original Tangut name). City was founded in 1032 as a fortress on Tangut State's northern border and was destroyed in 1372 by Ming 明 empire (1368-1644) forces. Surprisingly that relatively small and remote city was a place of the find of an enormous Tangut library, kept in the tomb of an unknown monk – suddenly corpus of Tangut texts, before consisted from only one Lotus sutra, two steles and a bunch of coins, was replenished by around 9 thousand texts – translations, glossaries, laws, poems etc. Decoding of Tangut script and revival of Tangut language, seemed to be last for humankind, became possible.

From the very beginning of the study of Tangut texts (may be even a little bit before) it was clear that Tangut state and culture, at least the elite one, was under deep influence of China. Chinese sources provide various information about that – for example, speaking about reforms of state administration, realized by the first Tangut emperor, which name in Chinese texts is Yuan-hao 元昊 (1003-1048, ruled from 1032, emperor after 1038; his name in Tangut sources is *li̱ə¹* *khwə̂¹* □□, "the Horned Wind") *Song shi* 宋史 (History of Song) doesn't call the system he introduced "Chinese," but names of all departments listed are clearly Chinese and even same as in Song empire (Tuo-tuo et al., ch. 484, p. 13993).

Kozlov's collection provides many proofs for that idea. Except many sutras, who were translated in Tangut from Chinese (as we see from introductions or colophons; probably Chinese Tripitaka was the main source for Tangut Buddhist canon, the second language was Tibetan, some texts may be were translated from Uyghur), between Tangut books we also see secular texts, translated from Chinese.[3] Some of them are Confucian classics like *Lun yu* 論語 (in Tangut *ldi̱ẹ¹* *nda²* □□ "Discussed Speeches") or *Meng zi* 孟子 (Tang. *mêi²* *tsə¹* □□, so just a phonetic transcription of Chinese was used for the title). We also possess a Tangut translations of military classics *Sun zi* 孫

[3] Han Xiao-mang 韓小芒 speaks about thirteen Chinese texts which we have in Tangut translations – more or less fragmented. [Han Xiao-mang, vol. 9, p. 527–536]

子 (Tang. *swen¹ tsə¹* □□) and *Liu tao* 六韜 (Six secret [strategies], Tang. *tśi̯ɐu¹ ndwu²* □□ "Six secrets") and *Huang-shigong sanlüe* 黃石公三略 (Three strategies of Sir Yellow Stone, Tang. *tə̣² ·i̯ə¹ ·o¹ sọ¹ nɔ⊥ᶜ²* □□□□□ "Three plans of Yellow Stone Senior"); translation of a historical work *Zhenguan zheng yao* 貞觀政要 (Important from the rule of the Zhen-guan [reign], Tang. *tśhi̯a² ndạ² tshi¹ ·i̯wə²* □□□□ "Desired writings on services of 'Virtious' [reign]"[4]).

Some Chinese texts, survived in Tangut version, were last in China. *A² nɹə̣ᶜ¹ lhi̯ə²* □□□ (Twelve States), historical account on the history of Springs and Autumns (春秋, 770–453 BC) period, may be compiled around at the turn of the eras, isn't known in Chinese at all, just like a Chinese original of Taoist edifying text *Ngọ¹ no² wa¹ wa² la¹* □□□□□ (Notes on Conciliation near the Altar of the Man-Son[5]) probably initially compiled in China around 3rd-4th Centuries CE. The *Lei lin* 類林 (Tang. *Ndi̯ẹ¹ mbo¹* □□, both variants meaning "Forest of Categories") a *leishu* 類書 (writings, [organized by] categories) of 3rd-4th Centuries, is known in Chinese only by some fragments from Mogao 莫高 caves. For the *Jiang yuan* 將苑 (General's garden, Tang. *Nga¹ mbi̯u² ṛẹi² mbo¹ tśhi̯e²* □□□□□ "Commandant's forest' volume"), a military treaty compiled, according to tradition, by famous Zhuge Liang 諸葛亮 (181–234), but known only from the Northern Song (960–1127), the oldest Chinese edition we have is dated by 1517, so Tangut translation being three centuries older.

Song shi notes translation of some Chinese books between main reforms of Yuan-hao, who ordered to translate in Tangut *Xiao jing* 孝經 (Canon of [Descendants] Piety), canonical glossary *Er ya* 爾雅 (Approaching to the elegance) and a Northern Song-time schoolbook *Si-yan za-zi* 四言雜字 (Miscellaneous characters of four words) [Tuo-tuo et al., ch. 484, p. 13995]. That short list clearly draws for us an image Chinese author wanted to make – a barbarian king, full of enthusiasm to bring his people to the light of a real culture, begin its way by translating of Chinese primers.

We have to note that two books from this list for now isn't known in Tangut version – even in fragments. The only text, mentioned by *Song shi,* which we actually have in Tangut version is *Xiao jing* 孝經 (Canon of [Descendants] Piety, Tang. *wəᶜ¹ ngɪn²* □□,

[4] To note that Tangut translator, conserving a four-characters structure of the Chinese title, completely sacrificed its initial sense – he translated Chinese *yao* by its first definition "to desire" and shortened an era name *Zhen guan* (Virtuous observation) to its first character. In the same time we can be sure that for Tangut readers it was clear that it's not some fictional "Virtuous service" as is – character *tśhi̯a²* □ serves here as an abbreviation of *tśhi̯a² mbi̯oᶜ¹* □□, "To observe virtuosly" (clear calque of Zhen-guan 貞觀), which is used as a short variant of book's title on page's *hekou*.

"Jing[6] of Kindness"). This text is not only one between translations we have – it's a Confucian canon of the best preservation – for *Lun yu* we have fragments of the ch. 5, 11, 15, 19, 20; for *Meng zi* – chapters 4, 5, 6, fragments of chapter 8.

And Tangut translation of *Xiao jing* survived almost in its entity – only the end of chapter 18 is last. That's a 77 pages manuscript (Танг. Инв. № 2627 in the collection of the Institute of Oriental Manuscripts of Russian Academy of Sciences in Saint-Petersburg), written in a rather fast cursive which is quite a challenge to read. Manuscript was identified by "father of Tangut deciphering" Nikolaï Nevskiï (Николай Александрович Невский, 1892-1937), who published its description and a photo of one page in 1936 [Nevskiï 1936, p. 70; tabl. III][7]. Worth to note that Nevskiï didn't have time to put this manuscript to the inventory – it was made by Aleksandr Dragunov (Александр Александрович Драгунов, 1900–1955), who succeeded him after his execution in 1937, during Stalin purges.



Xiao jing's translation photocopies were published in the first volume of Soviet publications of Tangut texts in 1966 [Kitaïskaä, p. 133-211 (texts)]. Russian manuscript's photos are also published in the eleventh volume of *E-cang Heishuicheng wenxian* 俄藏黑水城文献 [E-cang, vol. 11, p. 2-46].

[6] Word *ngɪn²* □ was specifically designed by Tangut to explain the Chinese word *jing* 經 in its semantic area of Confucian canon.

[7] He wasn't aware of the text's existence some years before, when he prepared a list of Tangut texts in Soviet collection (which included some translations from Chinese), published in 1933. (see [Nevsky 1932]).

Nevskiĭ was a person who find out that Tangut translation we have was made from *jinwen* 今文 version; from the preface he understood that Chinese original was dated by 1095 and contained commentary by Lü Hui-qing 呂惠卿 (1032-1111) [Nevskiĭ 1936, p. 70], important adherent of famous reformer Wang Anshi 王安石 (1021-1086). His biography could be found in *Song shi* (ch. 471); *inter alia* in 1081 he was one of main Chinese commanders during the Song-Tangut war but was much more known as an author of exemplary commentaries used by reformers (we know that existed his commentaries for *Lun yu, Xiao jing, Dao de jing* 道德經 and *Zhuang zi* 莊子, he participated in the work on commentaries to *Shi jing* 詩經, *Shang shu* 尚書 and *Zhou li* 周禮, authored by Wang himself). As we know, reformers didn't make a good memory in China, so all Lü Hui-qing were all last long ago, so *Xiao jing* Tangut translation which contents Lü commentary, is a precious find not only for Tangut studies, but for Sinology too.[8]

As we already told, manuscript is hard to read (Nevskiĭ, who could read Tangut cursive – that a rare ability between Tagutologists – notes its difficulty too). Vsevolod Kolokolov (Всеволод Сергеевич Колоколов, 1896-1979) managed to read the 4 chapter and make its character-to-character transcription by regular script [Kitaïskaä, p. 134-135] and parallel Chinese text (to note that Tangut translator tried his best to make a character-by-character translation of Chinese original, even if it wasn't comfortable to the rules of Tangut grammar – that's the case for most Tangut translations).

More was made by Eric Grinstedt (1921-2008), who consecrated to the study of *Xiao jing* a big part of his main book "Analysis of the Tangut Script." He succeed to read all the text and propose regular forms for almost all the characters; he also translated Lü Hui-qing preface and proposed a variant of reconstruction of its last Chinese original [Grinstedt, p. 300-376; 282-296]. Grinstedt also remarked, that the manuscript we have isn't a final version of the translation – we see many corrections made by red ink, often some characters in a raw are crossed out and replaced by another ones – reader clearly wasn't satisfied by translation he had and tried to make it better. On the final ten pages corrections weren't made – we don't the reason. Text of commentaries was corrected more often, than main text.

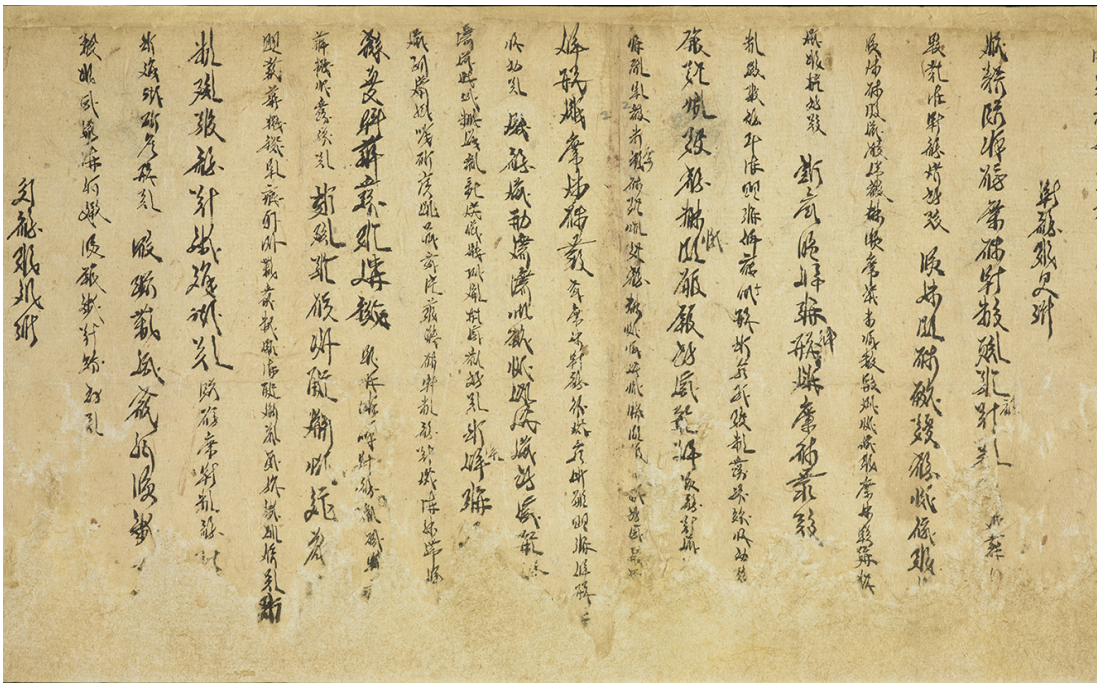
Unfortunately, Grinstedt's study, which is truly impressive indeed, wasn't made to the end – his transcription was published only in facsimile, without English translation and almost without any analysis of text and commentary.

Besides "Russian" manuscript, some fragments of *Xiao jing* was tracked in British collection: the end of Lü Hui-qing's preface and the beginning of the first chapter (Or.12380/3576), of a very good calligraphy [Ying-cang, vol. 4, p. 261][9] and a manuscript roll of 160 cursive lines, which low part was last (Or.12380/3858) – that's the end of the canon from the begin of the 7 chapter, with a much more popular

[8] Between Chinese books, published in Tangut state, was also found an exemplar of *Zhuang zi* with Lü's commentary – five chapter have survived.

[9] In publication it's wrongly descripted as *fo jing* 佛經 "Buddhist sutra."

commentary of Tang emperor Li Long-ji 李隆基 (Xiao zong 玄宗, 682-762, emperor from 712 to 756) [Ying-cang, vol. 5, p. 180-186] – so, at least two variants of commented *Xiao jing* existed in Tangut translation – as far as we know, that's a unique situation for Tangut translations of any Chinese text, for another we only have one variant of translation for each.



Or.12380/3858

To note that all variants of Tangut translations of *Xiao jing* are manuscripts ("Russian" version wasn't even a clean copy) – so we don't know how did look an "officially approved" translation of *Xiao jing* – and even don't know if that official translation even existed, despite an information from *Song shi* about an august commission to make it.

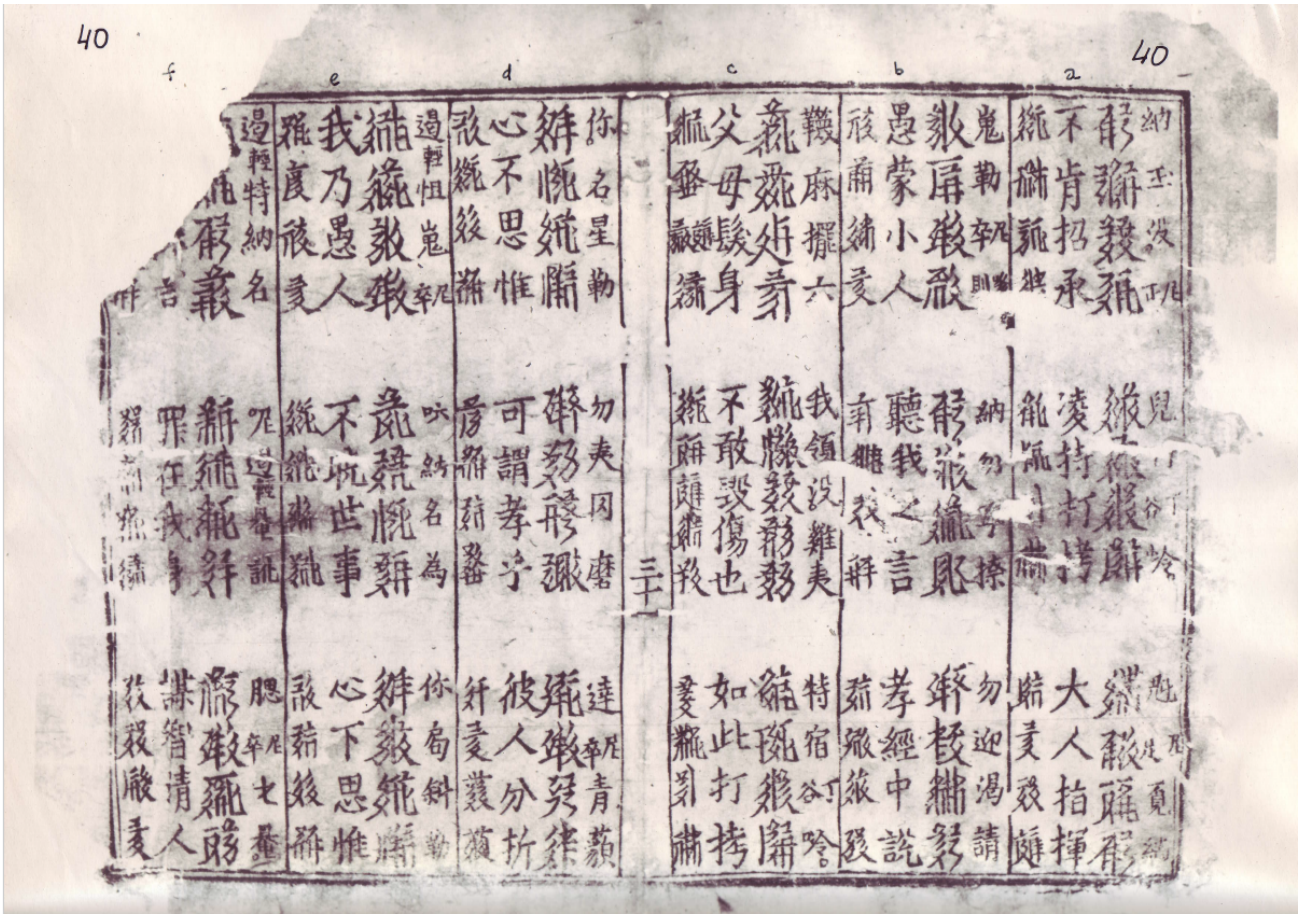
Han Xiao-mang [Han Xiao-mang, vol. 9, p. 128] lists nine recent Chinese publications on Tangut *Xiao jing*. To note a paper of Hu Ruofei 胡若飛, where is presented a character-by-character Chinese translation of Tangut text of *Xiao jing* from Russian collection [Hu Ruo-fei 2006], a reconstruction of Chinese commentary for five *zhangs* (2, 3, 4, 5, 11), made by Nie Hongyin 聂鸿音 [Nie Hong-yin, 2007] and a paper by Duan Yuquan 段玉泉 with a comparative study of two variants of Tangut translations [Duan Yu-quan 2018].

But all before are just well-known facts. What we can add to the subjects?

Between Tangut texts, firstly found during "unpacking" of Kozlov collection, the very special place has a glossary, titled in two languages as *Mi² źạ¹ ngwu^{ɾ1} ndzi̯e¹ mbi̯u¹ pi̯ạ¹ ngu² nje²* □□□□□□□□ (A Moment-based Pearl in the Palm of the Tangut

and Chinese Languages) and *Fan-Han he-shi zhang-zhong zhu* 番漢合時掌中珠 (Foreigner [and] Chinese Time-corresponding Pearl in the Palm), compiled by a Tangut literati Kwə̣[1] lde[2] rɨ[2] phu[ʕ2] □□□□. That Tangut-Chinese glossary, almost one of a kind between Tangut books we know, was firstly published in 1190. At least three xylographic editions are known, besides Khara-Khoto, some pages of the glossary were found in quite opposite corner of Tangut state – in Mogao 莫高 caves near Dunhuang, so that book clearly enjoyed quite a popularity and influence. Glossary contents around 400 entries which are organized semantically; Tangut entries are translated in Chinese, every Tangut characters bear a notation of its phonetic by Chinese character/characters, and every Chinese character is also transcribed phonetically by corresponding Tangut character. Naturally, the *Pearl* became a kind of Rosetta stone for Tangut decoding, it's still one of our main corner stones for all dictionaries we have, but (may be for that reason) are sadly scarcely studied as is, as a text. And it's quite worth to be studied – (h)Kwelde-ryp'hu making his glossary didn't tried to collect as many words as it's possible for each subject (we have that kind of glossaries between Tangut glossaries, to see, for example, [Dmitriev 2024]), his main goal was to make a kind of thesaurus, of a clear mirror, which reflects the most typical sides of Tangut culture and life. So any entrie of the *Pearl* isn't random – quite opposite, every word (and its place in the paragraph) has a deep sense, even if we can't often understand it. So every information from the *Pearl* isn't just a word or a phrase – it should be analyzed as an important message from Tangut intellectual, who was sure that's it adds some important touch to the portrait of Tangut civilization.

So, do we have there something about *Xiao jing*? Indeed. On ff. 30-32 of the *Pearl,* we read a short story (in some places this glossary is organized more like a textbook) about a proper resolving process of a crime. It's stated that suspect should be questioned, and if he doesn't confess – to be detained and, after an upper-level administration request, beaten and tortured. In that situation (see f. 31).



□	□	□	□
khwei²	*ndzɻu¹*	*mbi²*	*ndạ²*
ADJ	V	V	N
Big, mighty	to order, to instruct	to point	speech, words

The big [boss] instructs and designates [by following] speech:
Chinese: *Da ren zhi jun* 大人指揮 Big man points [and] commands:

□	□	□	□
wẹ¹	*lə²*	*ndzɻwo²*	*ʐ̀ɻẹ¹*
ADJ	ADJ	N	ADJ-post
fool, mad	fool, mad	man, person	few, small, little

"Foolish, stupid little man[10]!
Chinese: *Yu meng xiao ren* 愚蒙小人 "Fool, ignorant little man!

□	□	□	□
ndạ²	*vi̱ə²*	*ni²*	*na²*
N	PFV-OUT	V	2SG
speech, words		to hear	you

[My] speech you did heard.
Chinese: *Ting wo zhi yan* 聽我之言 Hear the words by me

□	□	□	□
wəˢ¹	*ngɪn²*	*kha¹*	*tshi̱eˢ¹*
N	N	INTESS	V
kindness, softness	*jing*, canon	inside	to say, to speak

In *Jing of Kindness* [is] said:
Chinese: *Xiao jing* zhong shuo 孝經中說 In '*Canon of [Descendants] Piety'* [is] said:

□	□	□	□
vi̱a¹	*ma¹*	*pại²*	*lɻwụ²*
ADJ	ADJ	N	N
father	mother	hair	body

'Father's and mother's hair [and] body
Chinese: *Fu mu fa shen* 父母髮身 "Hairs and body [of] father [and] mother

□	□	□	□	□
ngo²	*ldi̱e²*	*mɪ¹*	*ki̱e²*	*ɪ²*
V	V	NEG	V	V
to harm, to damage	to destroy, to broke		to can, to be able	to say

[you] can't harm or destroy' [is] said.
Chinese: *bu gan hui shang ye* 不敢毀傷也 don't dare to destroy [or] injure."

□	□	□	□
thɪ²	*su²*	*twɪ¹*	*lhi̱ə¹*

[10] To note, that *ndzɻwo² ʑi̱ẹ¹* □□ (or *ʑi̱ẹ¹ ndzɻwo²* □□) is a common Tangut variant for Confucian *xiaoren* 小人.

DEM.PROX	V	V	V
This, that	to be like	to beat	to bat

[To be] beaten and batten like that

Chinese: *ru ci da kao* 如此打拷 Like that [be] beaten [and] tortured

□	□	□	□
nɻe^{ʕ1}	*mi*^{1}	*sɻe*^{ʕ2}	*lə*^{2}
N	NEG	N	V
heart		thought	to think

[and] heart don't think a thought

Chinese: *xin bu si wei* 心不思惟 [and] heart don't think [or] consider

□	□	□	□
wə^{ʕ1}	*ɪ*^{2}	*wo*^{2}	*mo*^{2}
N	V	V	HYP
kindness, softness[11]	to say	have to	

should [it] be said [as] 'kindness'?

Chinese: *ke wei xiao hu* 可謂孝乎 could [it be] called a [descendants] piety?

After that the wrongdoer, of cause, can't have any choices but to understand his guilt and to confess. We wouldn't waste our reader's time to discuss the reality of the described situation – let's look closer to the quotation from the *Xiao jing* we just saw. It's easy to locate – that's a quotation from the first chapter. But if we find that phrase in the translation we have in Russian collection, we will find out that a variant from the *Pearl* looks quite different (red characters are the same we met in the *Pearl* quotation):

□	□	□	□	□	□	□
lɻwụ^{2}	*kwə*^{1}	*pại*^{2}	*zɻə*^{ʕ1}	*vɻa*^{1}	*ma*^{1}	*lhɻə*^{2}
N	N	N	N	N	N	V
body	body	hair	skin	father	mother	to receive, to obtain

Body, hair [and] skin - [it's from] father [and] mother received

[11] Tangut character for the word "kindness", as we know from Tangut dictionaries, was formed from graphic parts of two characters: *nɻe*^{ʕ1} □ "heart, mind" and homophonic *wə*^{ʕ1} □ "soft". In most cases it's glossed like kindness as is, we have only one quotation (also in the *Pearl*), where it's said that a kind man is obedient toward his father and mother – so Tanguts translated *xiao* by a word with much more broad sense, that Chinese original.

Chinese: *Shenti fa fu shou zhi fu mu* 身體髮膚受之父母 "Body, hair, skin – [we] receive it [from] father [and] mother;

□	□	□	□	□
ngo²	*ldi̯e²*	*mɪ¹*	*ki̯e²*	*ta¹*
V	V	NEG	V	TOP
to harm, to damage	to destroy, to broke		to can, to be able	

It's what [we] can't harm [or] destroy.
Chinese: *bu gan hui shang* 不敢毁傷 don't dare to destroy [or] injure.

□	□	□	□
wəʕ¹	*ɪn¹*	*u¹*	*ngu²*
N	GEN-POST	N	COP
kindness, softness		beginning	to be

is a beginning of kindness.
Chinese: *xiao zhi shi ye* 孝之始也 [That's] the beginning of a [descendants] piety!

We can see that Tangut translation is correct and close to Chinese original (sometimes even to close – for example, a binominal structure of Chinese word *shenti* is imitated by two synonyms in Tangut without any real need). Which is the most intriguing it's that quotation we saw in the *Pearl* (mostly it's first part) surprisingly doesn't match with manuscript's variant. How it could be explained? Probably, author of the *Pearl* used different variant of translation (may be a "British" one – we can't check, because it's first half is lost – or a third one). Or, which is more intriguing, the *Pearl* formula, even being presented as a quotation, in reality isn't a real one – it could be a popular saying, a paraphrase from the original, transformed to be more comfortable for Tangut speaker.

Possibly, *Xiao jing*, which is clearly the most universally moral (and the least specifically Confucian) between Confucian canons, had actually a rather warm reception between Tangut intellectuals. Despite a *Song shi* opinion, for now we don't know anything about state participation in *Xiao jing* translation or diffuse – quite opposite, we see traces of personal interests to that text between Tangut intellectuals, which did translations of the text with different commentaries and tried to make better versions of the translation.

Role of Confucianism in Tangut state is between most disputable questions between specialists (for more see [Solonin 2019, Solonin 2020]) – some of them see arguments of high level of sinicization of Tangut elite and suppose that Confucian ideas were between the main bases of Tangut state and culture, but other doubt that, pointing out that most narratives on Chinese influence on Tangut culture are taken from Chinese sources, who had many causes to exaggerate level of imitating of

Chinese norms by Tangut. Confucian texts and moral values were indeed known between Tangut, who also were well aware of Chinese philology or administration. But looks like Tangut interest toward Confucianism in reality was very limited – they valued moral bases of Confucian texts, which are very close to the bases of any traditional society, but we don't know any cases of interest of Tangut towards more specific and complicated sides of its philosophy – Confucian religion or, for example, complicated and fine Song neo-confucianism, as far as we know, didn't attracted Tanguts at all.

For that reason, that's *Xiao jing* who was between the most understandable and accepted Chinese texts. Its ideas of respect and care towards elders were of cause quite understandable for Tanguts, and they liked that relatively short and easy text, probably more than other Confucian canons. Quotation from *Xiao jing* which we saw before is the only quotation of any texts which we meet in the *Pearl* – so, from the point of view of (h)Kwelde-ryp'hu, *Xiao jing* was in full harmony with Tangut culture and even between concepts which are important to be noted. In the same time any mentions of Confucian ideas or concepts in the *Pearl* are quite scarce (see [Dmitriev 2026]). Looks like *Xiao jing* and its ideas were deeply adopted (may be even appropriated) by Tangut intellectuals not as one of Confucian canons, but as valuable text by himself. For them it was first of all a text about human's life, not a canon of Chinese wisdom. That's why it became "Jing of Kindness," which title is between the most transformed during translation. Kindness is clearly more universal that "descendants piety," with all its complicated connotations to archaic rituals. So kindness prevailed.

Reference List

E-cang Heishucheng wenxian 俄藏黑水城文献 (Written monuments of the Heishuicheng, collected in Russia*)*. Vol. 1-32. Shanghai: Shanghai gu-ji chuban-she, 1997-2005.

Dmitriev, Sergey. "Le vocabulaire de la première enfance: les folios 15-16 d'un thesaurus tangoute du dernier quart du XII[e] siècle, les «Caractères mixtes des trois matières.»" *Enfance et jeunesse dans les sociétés d'Asie*. Paris: AIBL, 2024: 269-290.

____. "Konfucianskie dobrodeteli v tangutsko-kitaïskom glossarii «Sootvetstvuüšiï momentu perl v ladoni tangutskogo [i] kitaïskogo äzykov» (1190 g.)" [Confucian Virtues in the Tangut-Chinese Glossary "A Time-based Pearl in the Palm of the Tangut and Chinese Languages (1190)"]. *Voprosy filosofii*, Vol. 8 (2026): 143–150.

Duan Yuquan 段玉泉. "'Xiao jing' liang zhong Xi xia wen yi ben de bijiao yanjiu" "孝经"两种西夏文译本的比较研究 [Comparative study of two kinds of Tangut translation of the "Canon of [Descendants] Piety"]. *Zhonghua wenshi luncong* 中華文史論叢 [Chinese collection of discourses on letters and history]. 2018, vol. 1: 341–372.

Grinstedt E. *Analysis of the Tangut Script*. Lund: Studentiliteratur, 1972.

Han Xiao-mang 韓小忙. *Xi xia wen cidian (Shi-su wenxian bufen)* 西夏文词典 （世俗文献部分）[Western Xia language dictionary (A part of secular written monuments)]. Vol. 1-9. Beijing: Zhongguo shehui kexue chuban-she, 2021.

Hu Ruofei 胡若飞. "E-cang Xi xia wen cao shu 'Xiao jing zhuan' zheng-wen yi kao" 俄藏西夏文草书"孝经传"正文译考 [Original text of the commentary of cursive "Canon of [Descendants] Piety" in Tangut script, collected in Russia: translation and study]. *Ningxia daxue xuebao (Renwen shehui kexue ban)* 宁夏大学学报（人文社会科学版）[Bulletin of Ningxia university (Humanitarian and social sciences edition)]. 2006, vol. 5 (28): 14-17.

Kolokolov V. S., Kyčanov E. I., eds. *Kitaïskaä klassika v tangutskom perevode (Lun üï, Mən czy, Säo czin)* [Chinese classic in Tangut translation (Lun yu, Meng zi, Xiao jing)]. Moscow: Nauka – Glavnoe izdatelstvo naučnoï literatury, 1966.

Nevskiï N. A. "Tangutskaä pismennost' i eë fondy [Tangut writing and its funds]." *Doklady gruppy vostokovedov na sessii Akademii nauk SSSR 20 marta 1935 g. Trudy Instituta vostokovedeniä XVII* [Reports of the group of orientalists on the Academy of Sciences session, 20 march 1935. Proceedings of the Institute of Oriental Studies XVII]. Leningrad: Izdatelstvo Akademii nauk SSSR, 1936, pp. 57–80.

Nevsky N. A. "Yaxiya bowuguan Xi ia shu-ji mulu" 亞細亞博物館西夏書籍目錄 [A Catalogue of Tangut books of Asiatic Museum]. *Guo-li beiping tushuguan guan-kan xi xia wen zhuan-hao* 國立北平圖書館館刊 西夏文專號 Vol. 4, no.3 (May–June 1930, issued in January 1932): 385–388 (2889–2892).

Nie Hongyin 聂鸿音. "Lü zhu 'Xiao jing' kao" 呂注《孝經》考 [Study of "Canon of [Descendants] Piety" with Lü commentary]. *Zhonghua wenshi luncong* 中華文史論叢 [Chinese Collection of Discourses on Letters and History], vol. 2(2007): 285–306.

Sofronov M.V. *Grammatika tangutskogo äzyka* [Grammar of Tangut Language]. Moscow: Nauka, 1968.

____. "Lociä 'Morä pismen' [Nautical Guide for the 'Sea of Writing']" in *Tanguty v Centralnoï Azii. Sbornik stateï v čest' 80-letiä professor E. I. Kyčanova* [Tanguts in the Central Asia. Collection of papers for the 80th anniversary of professor E. I. Kychanov]. Moscow: Vostochnaya literatura, 2012, pp. 412–436.

____. "Fonetičeskaä rekontrukciä M. V. Sofronova dlä istorikov [Phonetic reconstruction of M. V. Sofronov for historians]" in *Tangutskaä i kitaïskaä filologiä. K übileü M. V. Sofronova* [Tangut and chinese philology. To the anniversary of M. V. Sofronov]. Moscow: Institut vostokovedeniya RAN, 2024, pp. 509–516.

Solonin K. "Buddhism and Confucianism in the Tangut State." *Entangled Religions* 8 (2019). https://doi.org/10.13154/er.8.2019.8472.

____. "The Formation of Tangut Ideology: Buddhism and Confucianism" in *Buddhism in Central Asia I: Patronage, Legitimation, Sacred Space, and Pilgrimage*. Leiden: Brill, 2020, pp. 123–148.

Tuo-tuo 脫脫 et al. *Song shi* 宋史 [History of Song] vol. 1-40. Beijing: Zhonghua shujü, 1977.

Ying-cang Heishucheng wenxian 英藏黑水城文獻 [Documents from Khara-Khoto in the British Library] Vol. 1–4. Shanghai: Shanghai gu-ji chuban-she, 2005.