

The Study of the *Daozang*

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1. Compilation and printing

The surviving edition of the Taoist Canon, *Daozang*, is that of the Ming dynasty, printed in 1444–5 in the reign-period *zhengtong*, and therefore commonly referred to as the *Zheng tong dao zang*, and expanded with a Supplement, *Xu dao zang*, in 1607. Together with a few later, small-scale collections of Taoist texts, notably the *Daozang jiyao* and the *Daozang jinghua lu*, and some collections of the manuals of present-day Taoist priests (to be mentioned below), it constitutes the basic source for the history of Taoism. The Ming Canon is the last of a long series of similar, imperial collections of Taoist books, the first of which was compiled during the reign-period *kaiyuan* (713–41) of emperor Xuanzong of the Tang dynasty. The history of the consecutive Canons has been described by Liu Ts'un-yan in “The Compilation and Historical Value of the Tao-tsang”, *Essays on the Sources for Chinese History*, ed. by Donald D. Leslie *et al.*, Canberra 1973, pp. 104–19, and in somewhat greater detail by Piet van der Loon in *Taoist books in the Libraries of the Sung Period*, London 1984 (abbr. *VDL*). In the following outline of the factual history of the compilation and printing of the Canon I rely heavily on these sources, to which the reader is referred for a more comprehensive account.

According to some sources, the Canon of Xuanzong comprised a total of 3744 *juan* (others mention as many as 7300 *juan*), and it was accompanied by a catalogue entitled *Sandong qiong gang* [Exquisite Compendium of the Three Caverns]. Having been scattered and partly lost during the disturbances of the Five Dynasties, it was reorganized in the early Song dynasty, at the command of successive emperors. A detailed catalogue of a total of 4359 *juan* was completed under the direction of the Military Affairs Commissioner, Wang Qinruo (962–1025), and in 1016 submitted to emperor

Zhenzong, who gave it the title *Baowen tonglu* [Comprehensive Register of Precious Literature]. Unlike the Buddhist Canon this *Daozang* was not printed, but distributed in manuscript copies to major temples throughout the empire. The first printed version, titled *Zhenghe wanshou daoze*, comprised around 5381 *juan* in 540 cases and was based on a repository by the same name, established in 1114 in the Tianning temple at Fuzhou, on the initiative of the prefect Huang Shang (1043–1129). He organized the cutting of printing blocks, which was begun in 1119, whereafter the blocks were sent to Kaifeng for the actual printing.

At the fall of Kaifeng in 1127 the blocks were delivered to the Jurchen, and in 1188 the Jin emperor had them transferred to the Tianchang temple in Zhongdu (present-day Peking). The cutting of supplementary blocks was organized there, and in 1192 a new Canon, titled *Da Jin xuandu baoze*, comprising 6455 *juan* in 602 cases, was completed. The blocks were destroyed in 1215, when Zhongdu was conquered by the Mongols. However, through the efforts of two Quanzhen masters, Song Defang (1183–1247) and his disciple Qin Zhian (1188–1244), the Canon was soon reprinted. The cutting of the new blocks was organized in Pingyang (Shanxi), and the work was completed in 1244. Like the Jin edition, from which it probably derived, the new Canon was entitled *Xuandu baoze*. It had been expanded, however, with for instance the texts of the new Quanzhen School, which had become dominant in northern China, and it seems to have comprised a total of some 1000 *juan*. The blocks were burnt in 1281, when Khubilai decreed the destruction of Taoist texts throughout the empire, with the sole exception of the *Daode jing*. The harm was largely irreparable, and indeed the Ming Canon lacks a substantial part of the contents of its predecessors.

The compilation of the Ming Canon was begun in 1406, when the emperor entrusted the patriarch of the Zhengyi tradition, the 43rd Celestial Master, Zhang Yuchu (1361–1410), with the task. The printing was completed in Peking in 1445, and the Canon, entitled *Da Ming daoze jing*, comprised a total of 5318 *juan* in 480 cases. Complete sets were presented to the principal temples, including the Da Shangqing temple at Mt. Longhu (seat of the Celestial Masters), and the White Cloud Monastery, Baiyun Guan, in Peking, the headquarters of the Quanzhen school. A number of sets, at least seven, were printed in 1598 (after many blocks had been repaired or replaced), and in 1607 the Supplement, *Xu daoze jing*, comprising 240 *juan* in 32 cases, was compiled and printed under the direction of the 50th Celestial Master, Zhang Guoxiang (*d.* 1611).

The blocks were stored in Peking and what was left of them was destroyed during the Boxer uprising in 1900. Even the prints gradually became more and more rare, and today only three complete sets survive in the whole of China. The one formerly kept in the White Cloud Monastery in Peking was photo-lithographically reprinted by the Commercial Press in Shanghai, 1923–6, and bound in 1120 *ce*, i.e. stitched fascicules, as opposed to the 4736

folded, “concertina style” volumes of the original set. The original volumes were numbered internally within the cases, the sequential order of the cases being marked by the designation of each case by a serial character of the *Qianzi wen*. The information in small print on the folds of the sheets was restricted to this serial character of the *Qianzi wen*, the number of the volume within the case, and the number of the sheet within the volume. The reprinting entailed a rearrangement of the pages (the leaves of the reprint containing twenty columns, against the twenty-five columns on the original folded sheets), and a running title for each work was added on the head margin of each leaf, along with the new pagination. The Commercial Press edition has been further reprinted several times, for instance in the reduced size, sixty-volume edition of the *Yiwen Yinshuguan*, Taipei 1977.

2. Catalogues

The earliest analytic catalogues of the Ming Canon are the *Daozang mulu xiangzhu* in 4 *juan*, ascribed to Bai Yunji and dated 1626, and the closely related work with the same title, attributed to a Li Jie of the Ming dynasty. In his famous *Taoïsme I, Bibliographie générale*, Léon Wieger, S.J., relied completely on these catalogues, the notes of which he translated or rewrote. He added, however, a consecutive numbering of the texts of the Canon, arriving at a total of 1464 titles. It may be noted that a few scholars still make use of Wieger’s numbering system, for instance Joseph Needham in his *Science and Civilisation in China*. After the Commercial Press edition had been published, it soon became customary among sinologists to identify the texts in the *Daozang* by referring to the serial number(s) of the fascicule(s), i.e. the new *ce*, which contained the text in question. See for instance the works of Henri Maspero, collected in *Le taoïsme et les religions chinoises*, Paris 1971. However, the system of consecutive numbering of the texts, introduced by Wieger, was further developed in the index works which later became the standard tools of reference. They are the *Daozang zimu yinde* by Weng Dujian, published in 1935 as No. 25 of the *Harvard-Yenching Institute Sinological Index Series*, and K. M. Schipper’s *Concordance du Tao-tsang*, Paris 1975.

Both works include a sequential listing of the texts in the *Daozang*, reaching a total of 1476 and 1487 titles, respectively (the discrepancy is due to different interpretations of for instance the status of the introductory materials appended to some works). The index by K. M. Schipper was appended to the *Yiwen yinshuguan* edition of the *Daozang* in sixty volumes (with references to the paginations of this edition), and it has the further advantage that its numbering system was adopted within the framework of the European Daozang project (see below). The numbers from this index, prefixed by the letters *DZ* (or *TT*, when the Wade-Giles transcription system is used), have been adopted by many scholars for reference to the texts of the *Daozang*.

However, the use of the numbers of the Harvard-Yenching index, prefixed by the letters *HY*, has been strongly advocated by Michel Strickmann and is also current, especially in the United States and in the writings of Isabelle Robinet. A useful conversion table may be found in *A Survey of Taoist Literature*, pp. 247–50, by Judith M. Boltz (see below), who, however, adds to the confusion by introducing the letters *CT* as prefix to the numbers of the Schipper index.

3. Contents

As evidenced in the title of its catalogue, the Canon of Xuanzong was already divided into Three Caverns, Sandong. The theory of the Three Caverns has traditionally been ascribed to Lu Xiuqing (406–77), whose catalogue of Taoist books is referred to in a source of the late Six Dynasties as *Sandong jingshu mulu*. It has been assumed that the tripartite structure was modelled on the Three Receptacles, *Sanzang (Tripitaka)*, of the Buddhist Canon. However, the Three Caverns correspond not to three different genres of literature (as is the case with the *Tripitaka*), but to three different textual traditions or schools of Taoism, and in fact the concept of the Caverns seems more related to the Buddhist concept of the Three Vehicles, Sansheng, that is, to the notion of hierarchically ordered levels of practice.

The term *dong*, Cavern, is clearly connected with the Taoist notion of Cave-Heavens, *dongtian*, that is, the paradisiacal regions within the mountains that communicate with the heavens above. In fact the main scriptures, *jing*, are generally conceived as having originally existed in heaven as spontaneous congealments of celestial breaths, *qi*, before being revealed by the gods to certain chosen individuals on earth. As part of the names of the divisions of the Canon the word *dong* is used as a verb, and it is commonly glossed in this connection as meaning to *tong*, “to penetrate, communicate”. The practice of the methods of the first Cavern, Dongzhen, is thought to lead to Perfection, *zhen* (the highest form of Taoist immortality), the second Cavern, Dongxuan, is supposed to contain the ritual patterns for communication with the Mystery, *xuan*, and the third, Dongshen, the methods of summoning and commanding the Spirits, *shen*.

In accordance with this principle, the Dongzhen division contains the texts of the Shangqing tradition, that is, the predominantly meditative tradition which developed on the basis of the corpus of texts revealed to the medium Yang Xi on Mt. Mao (about thirty kilometers south of Nanking) in the years 364–70. The Dongxuan division represents the ritual tradition associated with the five ancient Lingbao talismans, also referred to as the Charts of the True Forms of the Five Peaks, *Wuyue zhenxing tu*. The Lingbao tradition is said to have been transmitted from Ge Xuan, the great uncle of Ge Hong (283–343), and it further includes the central “Scripture for the Salvation of Mankind” (*Duren jing*), issued by a nephew of Ge Hong, Ge Chaofu, around

the year 397. Finally, the Dongshen division is based on the ancient “Writs of the Three Sovereigns” (*Sanhuang wen*), mentioned by Ge Hong along with the five Lingbao talismans. According to Ge Hong both sets of talismans may serve the purpose of ensuring protection for someone entering a mountain in order to collect the ingredients for alchemy, but it is clear from other early texts that the Sanhuang talismans are also typically used for summoning various divinities, with whom one may then converse directly concerning one’s future and other questions of fate.

At the beginning of the Tang dynasty the three divisions had already been expanded with four supplementary divisions, *fu*, and in the early Song we find that the catalogue of the Canon, submitted in 1016 by Wang Qinruo, was available in the imperial library under the title *Sandong sifu bujingmu*. The first three of the supplementary divisions are the Taixuan, the Taiping, and the Taiqing divisions, which in theory are each attached to one of the three main divisions, but which nonetheless were established as the main repositories of the commentaries on the *Daode jing*, the *Taiping jing*, and various treatises on alchemy, respectively. The fourth supplementary division is the Zhengyi division, meant to contain the texts of the Zhengyi tradition, the teaching of Orthodox Unity of the Celestial Masters, which is the earliest Taoist ritual tradition. It descended from the revelations of Taishang Lao-jun (the cosmic form of Laozi) to the first Celestial Master, Zhang Daoling, on Mt. Heming (Sichuan) in AD 142, and throughout history it has had a special status as the fundamental Taoist ritual tradition. Since the Song dynasty the organization of the Celestial Masters with its headquarters on Mt. Longhu (Jiangxi) has been imperially sponsored to assume the overall responsibility for all Taoist forms of ritual; the seat of the Celestial Masters, Tianshi fu, at the foot of the mountain serves as an ordination centre where certificates to perform within a number of different traditions can be obtained. The dominance of the Zhengyi tradition in the sphere of communal and liturgical forms of Taoism has lasted to the present. It has been balanced by a similarly dominant position of the Quanzhen tradition—with its headquarters in the White Cloud Monastery in Peking—in the realm of monastic Taoism.

The seven-fold division of the Canon is also maintained in the Ming edition, as is the equally traditional subdivision of the three Caverns into twelve categories (i.e. genres of literature). The categories are: (1) Scriptures (Benwen), (2) Talismans (Shenfu), (3) Commentaries (Yujue), (4) Charts (Lingtu), (5) Histories (Pulu), (6) Codes (Jieli), (7) Rituals (Weiyi), (8) Methods (Fangfa), (9) Techniques (Zhongshu), (10) Biographies (Jizhuan), (11) Hymns (Zansong), (12) Memorials (Biaozou). However, the main classification system is far too wide-meshed to account for the multitude of Taoist traditions and their ramifications through history, and furthermore it is not even consistently applied. The chaotic state of the Canon has long been proverbial. To give a few examples, the Dongzhen division, which should contain the texts of

the Shangqing tradition, opens with the sixty *juan* version of the *Duren jing*, the central scripture of the Lingbao tradition. This version was promoted by the new Shenxiao School, which achieved dominance during the reign of Huizong—a fact which probably explains its position as the very first text in the Canon. On the other hand a whole group of the original Shangqing texts is found at the end of the Canon, in the Zhengyi division—possibly because this set was discovered and included only in the last stages of the printing of the Canon. To make it worse the large majority of texts in the *Daozang* are undated and without reliable indications of their authorship and place of origin. For the Canon to become generally accessible as a source of history a large amount of initial work therefore has been called for—both on the general disentanglement of the contents of the collection, and on the analysis of the individual texts.

4. Research history and tools

Among the first major contributions to the disentanglement of the *Daozang* should be counted the *Daozang yuanliu kao* by Chen Guofu, first published in 1950. It is an overall account of the formation of the Canon and the history of its printing, and the revised, two-volume edition of 1963 remains a standard reference work in the field. Also active in this period was Wang Ming, who concentrated his efforts mainly on the tradition of the *Taiping jing*, and whose punctuated edition of this voluminous scripture, *Taiping jing hejiao*, appeared in 1960 (3rd printing, Peking 1985). See also the collection of his articles, *Daojia he daojiao sixiang yanjiu*, Chongqing 1984. The work of these scholars was continued in the fifties, especially by a number of Japanese scholars. See for instance Yoshioka Yoshitoyo, *Dōkyō kyōten shiron*, Tokyo 1955; Fukui Kojun, *Dōkyō no kisoteki kenkyū*, Tokyo 1957; Ōfuchi Ninji, *Dōkyō shi no kenkyū*, Okayama 1964. While the study of the history of Taoism came to a virtual stand-still in China during the Cultural Revolution, the field has been constantly growing in Japan, and the recent efforts in China to restore the field as a part of the academic agenda has to some extent been based on the translation into Chinese of the works of Japanese scholars. See for instance the *Daojiao shi* by Kubo Noritada, published in Shanghai in 1987.

Among the more recent Japanese publications we find the collection of Taoist scriptures from Dunhuang, with an analytical catalogue by Ōfuchi Ninji, *Tonkō dōkyō*, Tokyo 1978–9. Apart from some unique, otherwise lost Taoist texts, the Dunhuang manuscripts contain early versions of a number of texts included in the *Daozang*, especially those of the Lingbao tradition. They are important both for determining the history of these texts and for an evaluation of the degree of interplay with Buddhism in the formation and development of the Lingbao corpus. A useful guide to the evergrowing output of Japanese scholarship on Chinese religion may be found in the col-

umn, “Recent Japanese Publications” in the journal *Cahiers d’Extrême-Asie*, published annually by the Kyoto section of the Ecole Française d’Extrême-Orient.

The majority of the texts in the *Daozang* are of a ritual nature; it therefore constituted a major turning point—also in the study of the Canon—when, while engaged in field-work in Tainan, Taiwan, K. M. Schipper discovered that the classical Taoist liturgy described in the large compendia of the Canon and transmitted since the Six Dynasties still survived and was supported by present-day communities in the area. Among Schipper’s many important works on Taoist ritual one may mention *Le Fen-teng: Rituel taoïste*, Paris 1975, *Le corps taoïste*, Paris 1982, “Vernacular and classical ritual in Taoism”, *Journal of Asian Studies* 45 (1985), pp. 21–57, and the still unpublished paper, “Taoism: The Liturgical Tradition”, presented at the first International Conference on Taoist Studies in Bellagio 1968, through which the discovery was transmitted to the scholarly community. He was soon followed by others, notably Michael Saso, who worked in Xinzhu in northern Taiwan, and who has published important collections of the manuals used by the Zhengyi priests of the area, namely the *Zhuang-Lin xu Daozang*, Taipei 1973, and *Dōkyō hiketsu shūsei*, Tokyo 1978. The textual corpus used by the Zhengyi priests of southern Taiwan has been made available by Ōfuchi Ninji in *Chūgokujin no shūkyō girei*, Tokyo 1983. It may be added that the same corpus has been explored by John Lagerwey in *Taoist Ritual in Chinese History and Society*, New York 1987, in which he refers both to independent field-work and to Ōfuchi’s compilation. Note also that the Academia Sinica scholar Liu Zhiwan has been engaged from an early date in investigations of present-day Taoist liturgy, especially in northern Taiwan. See the two collections of his articles, both entitled *Zhongguo minjian xinyang lunji*, one of them published by the Institute of Ethnology, Academia Sinica, as Monograph No. 22, Taipei 1974, and the other as a separate book, Taipei 1983.

The work on present-day Taoist liturgy has contributed to the demystification of large segments of the *Daozang*, and the comparison with present-day practice has provided an important key to the understanding of the many ritual compendia, collections of hymns, instructions for performance etc., found in the Canon. Following the recent partial liberalization of religious practice in the Peoples Republic, and the new openness in the academic world, a major concern both among Western and Chinese scholars has been the initiation of field-work in mainland China. A few important articles have appeared in *Cahiers d’Extrême-Asie*, Vols. 4 and 5; see for instance “Funerals in Fujian” by Kenneth Dean, and the accompanying list of manuscripts collected by him in the field (*CEA* 4, pp. 19–78, 217–26). The same issue of the journal includes articles by two Taoist scholars from Shanghai, Chen Yaoting and Chen Dacan. They are the sons of a Zhengyi priest of Shanghai, and both have been engaged in research on the history and practice of Taoist liturgy. An important result has been the seven videotapes entitled

Zhongguo daojiao zhajiao, recorded under the direction of Chen Dacan and published by the Shanghai branch of the China Record Company, 1987. Unfortunately the prices for the tapes, set by the company, are exorbitant to such a degree (US\$8,400 for the whole set) that only a few copies have been sold so far—and apparently none to Europe or the United States.

The largest single contribution of Western sinology to Taoist studies has no doubt been the European Daozang project, which in 1979 was adopted as an “additional activity” of the European Science Foundation, and the purpose of which has been to create an analytical and descriptive catalogue of the Canon. Some thirty scholars from France, Germany, England, the Netherlands, Switzerland, Italy, and Denmark (myself), have participated, and the headquarters have been in Paris, where K. M. Schipper has served first as the co-ordinator and now as the editor of the final result of the work, the *Handbook of the Taoist Canon*, which will be published by the University of Chicago Press, probably in 1991. Another important member of the steering committee of the project has been Piet van der Loon, whose *Taoist Books in the Libraries of the Sung Period*, London 1984, was offered as a contribution to the project. The *Handbook* will consist of abstracts of each of the 1487 works in the Canon, each abstract giving details of authorship, dating, affiliation of the text in question, and a short analysis and description of the contents. The abstracts will be ordered, not in accordance with the present arrangement of the Canon, but chronologically and in sections representing the different schools of Taoism. Each section will be headed by an introduction to the school in question, and the *Handbook* will be concluded by a number of indexes, for instance to names of persons and titles of books mentioned throughout the work. It may be added that the contributors to the project, in connection with the work on the abstracts, have prepared listings of the significant items of information found in each text (names, places, titles, dates, buildings, methods, schools of practice etc.), data which have been entered into an electronic data-bank in Paris. The resulting large index is available on printouts in the form of microfiches, but a more definitive publication in book form is also being prepared.

The subsidiary publications of the Daozang project include an index to the *Yunji qiqian*, the large anthology of Taoist texts submitted to the emperor in 1028 or 1029; *Index du Yunji qiqian*, Paris 1981–2; and *Wu-shang pi-yao: Somme taoïste du Vie siècle*, by John Lagerwey, Paris 1981. The last-named work deals with the sixth century anthology, *Wushang biyao*, and identifies each of the citations with reference to the texts transmitted separately in the *Daozang*. See also the “thèse d’état” by Isabelle Robinet, *La révélation du Shangqing dans l’histoire du taoïsme*, Paris 1984, which gives extensive descriptions and analyses of the texts of the Shangqing tradition, and the contents of which will be included in a concise form as part of the *Handbook*. It may be mentioned, finally, that an individual contribution of a certain similarity to those of the Daozang project has been published by Judith M.

Boltz in *A Survey of Taoist Literature, Tenth to Seventeenth Centuries*, Berkeley 1987. It contains descriptions of 213 texts, divided into the following five categories: (1) Revelation and ritual; (2) Hagiography; (3) Topographic, epigraphic, and historiographic treatises; (4) Literary anthologies and dialogic treatises; (5) Exegeses and encyclopedic compilations.

The recent interest in religious studies, as well as in the history of Taoism, in the People's Republic has led both to numerous individual publications and to the formulation of a number of important, collective projects. Thus the Institute of World Religions, Shijie Zongjiao Yanjiu Suo, of the Shehui Kexue Yuan in Peking has organized a program for the compilation of a catalogue of the *Daozang*, entitled *Daozang tiyao*, and modelled on the *Siku quanshu zongmu tiyao*. Samples of forty-nine and twenty-three abstracts respectively have appeared in the journal *Shijie zongjiao yanjiu*, 1984, 2:1–29 and 3:84–101, and a preface by Ren Jiyu was published in 1989, 4:1–7. At the Department of Religious Studies of the University of Sichuan in Chengdu a history of Taoism, *Zhongguo daojiao shi*, in four volumes, is being compiled under the editorship of Qing Xitai. See the preface by Wang Ming in *Shijie zongjiao yanjiu* 1987, 3:12. Besides this journal, published in Peking, the *Zongjiao xue yanjiu*, published at the Department in Chengdu, should also be mentioned for its importance in Taoist studies. Note also the broad historical expositions by Qing Xitai in *Zhongguo daojiao sixiang shi-gang*, of which volumes 1 and 2 have been published in Chengdu in 1980 and 1985, and by Ge Zhaoguang in *Daojiaoyu Zhongguo wenhua*, Shanghai 1987. An important new tool for research in the history of Taoism is the *Daojia jinshi liie*, Peking 1988. The bulk of this work is the files of epigraphic material collected by Chen Yuan and used by him in his pioneering work on the new schools of Taoism that emerged in northern China at the beginning of the Southern Song, *Nan-Song chu Hebei xin daojiao kao*, Peking 1941, repr. 1962. The files have been collated and supplemented by the grandson of Chen Yuan, Chen Zhichao, together with Zeng Qingying.

5. The Daozang as a source of history

The traditional Chinese attitude to the *Daozang* as a source of history is perhaps best illustrated by works such as the survey of Taoism during the Song and Yuan dynasties by Sun Kekuan, *Song Yuan daojiao zhi fazhan*, Taizhong 1965, and the discussion by Jin Zhongshu of the events related to Taoism during the reign of Huizong, *Lun Bei-Song monian zhi chongshang daojiao*, *Xinya xuebao* 7,2 (1966): 323–414 and 8,1 (1967): 187–257. It is a remarkable fact that each of these historians manages to give a very detailed account of his subject without taking recourse to any of the texts of the *Daozang*, that is, they rely exclusively on the "standard" historical sources, notably the *Xu Zizhi tongjian changbian* and its derivatives. The attitude clearly seems to be that the religious character of the texts of the *Daozang*, with their mix-

ture of legends and historical facts, makes them unsuitable as sources of history even when the subject of history is Taoism itself. The attitude has been strongly criticized by Michel Strickmann, who has demonstrated the historical value of a number of sources found in the Canon itself.

Along with the disregard of the Canon as a source of history we often find a curious myth concerning the content of the collection. It has been assumed by many (especially those with little personal acquaintance with the *Daozang*) that a scrutiny of the Canon would reveal a large proportion of material with little relevance to the study of Taoism, but of great importance to other disciplines, and more or less accidentally preserved in the ostensible hodge-podge of the collection. The expectation is somehow reflected in the above-mentioned article by Liu Ts'un-yan, where he states that "scholars of all times have long cherished the belief that there is gold in the sands". The "gold" in this connection refers to the pieces of solid, historical information imbedded in the "sands" of religious imagination, but Liu goes on to describe how this view was confirmed by the scholars of the Qing dynasty, who found in the *Daozang* material for research in disciplines outside religious studies and the history of Taoism. The examples given are the recovery of editions of the *Mozi* and the *Yijing*, and the value to historical geography of texts like the record of the travels to the west of the Quanzhen master, Qiu Chuji, and his meeting with Genghis Khan in the Hindu Kush in 1222, *Changchun zhenren xiyou ji* (DZ 1429). Liu further mentions the "materials related either to the construction of a clepsydra or to a mechanical device to forecast the weather", and concludes that "much work remains to be done before justice can be done to this great *tripitaka*".

It is true that the *Daozang* contains a certain amount of bits and pieces of this kind—usually included as parts of actual Taoist texts—but it would seem, nevertheless, that the hopes of making very significant finds have been somewhat exaggerated. One might add that fortunately the value of the *Daozang* as a source of history does not depend on the amount of such extraneous material included in the collection, but that it derives mainly from the position of Taoism as a central component of Chinese religious and social history. It may be demonstrated for instance through an examination of the sources available for a description of the events at the founding of dynasties, for example the Song dynasty and the many minor states during the preceding period of the Five Dynasties. It seems evident that even for episodes that are rather fully documented in "standard" historical sources, the combined use of these sources and those of the *Daozang* may lead to a much richer vision of historical realities than emerges from the use of only the former type of material.

List of Characters

Bai Yunji	白雲霽
Baiyun guan	白雲觀
Baopu zi neipian jiaoshi	抱朴子內篇校釋
Baowen tonglu	寶文統錄
Benwen	本文
Biaozou	表奏
Changchun zhenren xiyou ji	長春真人西遊記
Chen Dacan	陳大燦
Chen Guofu	陳國符
Chen Yaoting	陳耀庭
Chen Yuan	陳垣
Chen Zhichao	陳智超
Chûgokujin no shûkyô girei	中國人の宗教儀禮
Da Jin xuandu baozang	大金玄都寶藏
Da Ming daoze jing	大真道藏經
Da shangqing	大上清
Daojia he daojiao sixiang yanjiu	道家和道教思想研究
Daojia jinshi lue	道家金石略
Daojiao shi	道教史
Daojiao yu Zhongguo wenhua	道教與中國文化
Daoze jinghua lu	道藏精華錄
Daoze jiyao	道藏輯要
Daoze mulu xiangzhu	道藏目錄詳註
Daoze tiyao	道藏提要
“Daoze tiyao” xu	《道藏提要》序
Daoze yuanliu kao	道藏源流考
Daoze zimu yinde	道藏子目引得
Ding Fubao	丁福保
Dôkyô hiketsu shûsei	道教秘訣集成
Dôkyô kyôten shiron	道教經典史論
Dôkyô no kisoteki kenkyû	道教の基礎的研究
Dôkyô shi no kenkyû	道教史の研究
Dongshen	洞神
Dongshen badi yuanbian jing	洞神八帝元變經
dongtian	洞天

Dongxuan	洞玄
Dongzhen	洞真
Duren jing	度人經
Fangfa	方法
fu	輔
Fukui Kojun	福井康順
Ge Chaofu	葛巢甫
Ge Hong	葛洪
Ge Xuan	葛玄
Ge Zhaoguang	葛兆光
He Longxiang	賀龍驤
Huang Shang	黃裳
Jielü	戒律
Jin Zhongshu	金中樞
Jizhuan	記傳
Kubo Noritada	窪德忠
Li Jie	李杰
Lingtu	靈圖
Liu Zhiwan	劉枝萬
Lu Xiujing	陸修靜
Lun Bei-Song monian zhi chongshang daojiao	論北宋末年之崇尚道教
Nan-Song chu Hebei xin daojiao kao	南宋初河北新道教考
nisha	泥沙
Ofuchi Ninji	大淵忍爾
Peng Hanran	彭瀚然
Pulu	譜錄
Qianzi wen	千字文
Qin Zhian	秦志安
Qing Xitai	卿希泰
Qiu Chuji	邱處機
Ren Jiyu	任繼愈
Sandong	三洞
Sandong jingshu mulu	三洞經書目錄
Sandong qionggang	三洞瓊綱
Sandong sifu bu jingmu	三洞四輔部經目
Sanhuang wen	三皇文
Sansheng	三乘
Sanzang	三藏
Shenfu	神符

Shijie zongjiao yanjiu suo	世界宗教研究所
Song Defang	宋德方
Song Yuan daojiao zhi fazhan	宋元道教之發展
Sun Kekuan	孫克寬
Taiping	太平
Taiping jing hejiao	太平經合校
Taiqing	太清
Taishang laojun	太上老君
Taishang tongling bashi shengwen zhenxing tu	太上通靈八史聖文真形圖
Taixuan	太玄
Tianchang	天長
Tianning	天寧
Tianshi fu	天師府
tong	通
Tonkô dôkyô	敦煌道經
Wang Ming	王明
Wang Qinruo	王欽若
Weiyi	威儀
Weng Dujian	翁獨健
Wushang biyao	無上祕要
Wuyue zhenxing tu	五岳真形圖
Xinya xuebao	新亞學報
Xu daoze jing	續道藏經
Yang Xi	楊義
Yiwen yinshuguan	藝文印書館
Yoshioka Yoshitoyo	吉岡義豐
Yujue	玉訣
Yunji qiqian	雲笈七籤
Zansong	讚頌
Zeng Qingying	曾慶瑛
Zhang Daoling	張道陵
Zhang Guoxiang	張國祥
Zhang Yuchu	張宇初
Zhenghe wanshou daoze	政和萬壽道藏
Zhengtong daoze	正統道藏
Zhengyi	正一
Zhongguo daojiao shi	中國道教史
Zhongguo daojiao sixiang shigang	中國道教思想史綱
Zhongguo daojiao zhajiao	中國道教齋醮

Zhongguo minjian xinyang lunji	中國民間信仰論集
Zhongshu	眾術
Zhuang-Lin xu Daozang	莊林續道藏
zhuyu	珠玉
Zongjiao xue yanjiu	宗教學研究

