Contents

### 1. Message from the editor-in-chief
—— by Christoph Anderl

This is the first "Newsletter" of the project "Database of Medieval Chinese Texts" (DMCT), briefly and informally introducing aspects of the work that have been done during the last couple of years, as well as discussing recent technical innovations and our plans for the near future.

The DMCT is a collaborative project, and our main partner is the **Dharma Drum Institute of Liberal Arts** (DILA; see also below the report by Lin Ching-hui). The project is also supported by various other institutions and individual scholars (see the last page of this Newsletter). We are pleased to announce that our collaborative agreement with DILA has been prolonged for a period of five years.

Our main concern is the production of high-quality, marked-up editions of Dūnhuáng manuscripts, focusing on early Chán texts and semi-vernacular texts of the 9th and 10th century (for a more thorough description of the contents and functions of the DMCT, please see Anderl 2020a). The texts are visualized in the **Text Module** of the database ("DMCT Project"). For a short description (in Chinese) of several texts marked-up so far, please consult Appendix B below. On the texts contributed by co-director Marcus Bingenheimer and his team, please see the following three-volume publication:

Marcus Bingenheimer 馬德偉, Chang Po-Yung 張伯雍 (eds.): *Four Early Chan Texts from Dunhuang – A TEI-based Edition* 早期禪宗文獻四部 —— 以 TEI 標記重訂敦煌寫卷:楞伽師資記,傳法寶紀,修心要論,觀心論. Taipei: Shin Wen Feng 新文豐, 2018. (Vol. 1: Facsimiles and Diplomatic Transcription 摹寫版 (ISBN: 978-957-17-2274-0), Vol. 2: Parallel, Punctuated and Annotated Edition 對照與點注版

(ISBN: 978-957-17-2275-7), Vol. 3: Calligraphy Practice 抄經版 (ISBN: 978-957-17-2276-4).)[1]
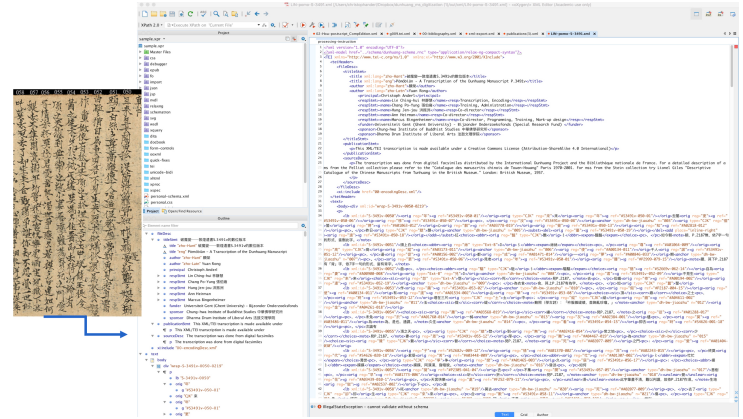
XML mark-up of a manuscript in Oxygen, following (adapted) TEI (Text Encoding Initiative) standards (exemplified by a passage of the *Pò Mó biàn* 破魔變 in S. 3491v).

Two-fold visualization of the above marked-up passage as "Diplomatic" and "Regularized" transcriptions in the Text Module of the database. For a more thorough description of the workflow, please consult Anderl 2020a.

Another important aspect of the project has been the work on the **Variant Module**, which collects the *graphical variations of Chinese characters* extracted mostly from the manuscripts. Interns and MA students have contributed to the expansion of this module based on their work on specific manuscripts. By the end of June 2022, the module will include close to 50.000 entries. Naturally, most variants represent the writing conventions of non-canonical texts of the 9th and 10th centuries. More recently, in order to gradually implement a diachronic perspective on the development of Dūnhuáng writing, interns have also focused on text copies of the earliest period represented in Dūnhuáng material, dating from the 5th and 6th centuries (from this period, only copies of "canonical" texts are

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[1] For a mark-up manual used in this project, please follow this link: https://wiki.dila.edu.tw/pages/敦煌漢文佛教寫卷點校本工作手冊.

Newsletter

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extant, consisting mainly of *sūtra*s and a few *śāstra*s and Vinaya texts). For more information, see the internship reports below.

"Cloud", based on the tags / keywords of the variant entries.

Regarding the functional development of the database, we have recently established a "cloud" function in which the key words / tags of entries in the Variant Module are visualized (this tagging function is currently expanded to all modules of the database). The "size" of the tags in this cloud indicates the relative quantity of variants extracted from a specific manuscript (some manuscripts yielded more than 3.000 variants!). More generally, based on the technical innovations described in more detail below, one of the main problems of previous versions was solved. As a result, the speed of the queries has been increased manifold. Other important new functions include "Show all corresponding variants", which generates a list of all variants related to the corresponding "standard" character. In an additional step of analysis, one can now also use the function "Compare selected variants" by clicking on the variants one wishes to compare (up to ten characters can be selected), and afterwards sorting them in any preferred sequence. The selected variants can subsequently be downloaded as a JPG file (and further processed in text files or PPTs). Below, please find illustrations with step-by-step instructions on how to use this function. Try it out yourself (the function is only available for registered users)!

Step 1: Search for the variants of a character by inserting the modern standard character in "Filter search results by" (do not use the "search" field above it for this purpose). All registered variants will appear in a list.

Step 2: Click on a search result, and the entry on a specific variant will appear. In order to list all variants (in this case, 笑 'to laugh'), click "Show all corresponding variants".[2]

Step 3: A list of all variants collected in the database appears. Select the variants you want to compare (max. 10) and click "Compare selected variants".

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[2] Another important function is "Show in text" which will transfer to the Text Module and show the line in the text where the variant appears. Clicking on "Reconstructed readings according to William Baxter / Laurent Sagart" will open a window with the phonological profiles in Old and Middle Chinese.

Standard character:
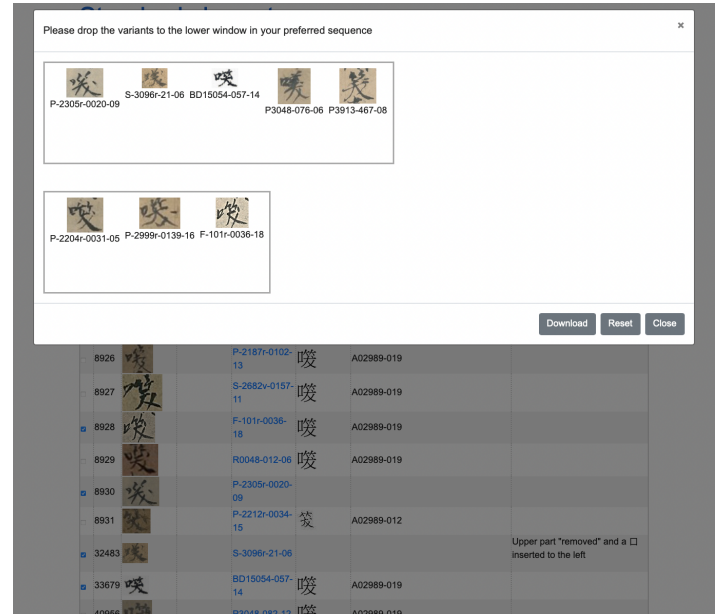
笑

Pinyin transcription:

xiào

注音符號 transcription:

ㄒㄧㄠˋ

#	Manuscript variant	Alternative writing	Source in manuscript	Drawing of variant	Reference to Dictionary of Chinese Character Variants	Comments
8921			P-2204r-0031-05	咲	A02989-019	
8922			P-2999r-0139-16	咲	A02989-019	
8923			P-2212r-0033-11	咲	A02989-019	
8924			P-2324r-0104-05	咲	A02989-019	
8925			S-3491v-0192-03	咲	A02989-019	
8926			P-2187r-0102-13	咲	A02989-019	
8927			S-2682v-0157-11	咲	A02989-019	
8928			F-101r-0036-18	咲	A02989-019	
8929			R0048-012-06	咲	A02989-019	
8930			P-2305r-0020-09			
8931			P-2212r-0034-15	笑	A02989-012	
32483			S-3096r-21-06			Upper part "removed" and a 口 inserted to the left
33679			BD15054-057-14	咲	A02989-019	
40956			P3048-082-12	咲	A02989-019	
40957			P3048-033-12			
40958			P3048-076-06			
40959			P3913-467-08	笑	A02989-012	
46505			BD16444-038-27	咲	A02989-019	
46506			P2799-059-18	咲	A02989-019	
46507			P3048-068-18			

[Compare selected variants]

Step 4: A window will open in which one can arrange the selected variants in any desired sequence by pulling them from the upper to the lower window. Below each variant, a reference to the exact location of the variant in the respective manuscript is provided. Please note that we are currently refining this function (including the alignment of the size of the selected variants); this might still take some time to fully implement.

Please drop the variants to the lower window in your preferred sequence

P-2305r-0020-09   S-3096r-21-06   BD15054-057-14   P3048-076-06   P3913-467-08

P-2204r-0031-05   P-2999r-0139-16   F-101r-0036-18

[Download] [Reset] [Close]

Step 5: If you want to revise the sequence, click "reset" and sort anew. After the desired sequence of all variants in the lower window is achieved, click "download", and a JPG image of the variants in this particular sequence will be transferred to your computer (and can be inserted in a text file or PPT, for example). During this process, the height of the selected variants will be aligned:

P3913-467-08 P-2204r-0031-05 P-2999r-0139-16 F-101r-0036-18 BD15054-057-14 P-2305r-0020-09 P3048-076-06 S-3096r-21-06

Resulting JPG image of the selected variants in a specific sequence.

Plans for 2022 and 2023

In addition to our regular activities (the mark-up of semi-vernacular Dūnhuáng manuscripts and the extraction of character variants),[3] we are forming a study group, with regular meetings in close collaboration with a specialist in Chinese writing, Prof. Lia Wei (for more information, see "Educational Activities"), in order to study variation in manuscripts and epigraphical material from various practical and theoretical angles.

Parallel to increasing the input of variants from the 9th and 10th centuries – the main focus of the DMCT – and after having registered approx. 5.000 character forms of the 5th and 6th century copies, interns will redirect the focus to 7th and 8th century Dūnhuáng writing, in order to gain a

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[3] Among the texts which will be marked-up in 2022 are the *Fóshuō Āmítuó jīng jiǎngjīngwén* 佛說阿彌陀經講經文, P.2931; *Bāxiàng biàn* 八相變, S.3096, S.4128; *Wǔgēng zhuǎn – dùn jiàn jìng* 五更轉-頓見境, S.6103, S.2679.

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better understanding of the development of variants from a diachronic perspective.

By the end of 2022 we also aim to complete a series of papers on *phonetic loan characters* (通假字), planned to be published in *Asiatische Studien* (with contributions by Suzanne Burdorf, Rickard Gustavsson, Samira Müller, and Christoph Anderl).

Another forthcoming project concerns the input of idiomatic Chán phrases into the DB, based on the study of numerous medieval Chán Buddhist texts. The data of the **Chán Phrases Module** (which will be made publicly accessible in the end of 2022) is based on the materials collected by Zeng Chen 曾辰 in the framework of his PhD project (Joint PhD, Sichuan and Ghent Universities). We aim at registering approx. 2.000 phrases with (partial) explanations and example sentences.

Additionally, we hope to improve and revise the data of the **Sentence Analysis Module**, and we plan to make it available to the public in 2023. We will also start working on the technical infrastructure for registering character substitutions (most importantly, phonetic loan characters), including the design of input masks, in addition to expanding the functionality of the Variant Module to accommodate the registration of epigraphical material.

2. 中古佛教寫本資料庫編碼專案 2022
—— **by Lin Ching-hui** 林靜慧

本專案從 2015 年 7 月至今已經執行六年多，並於 2019 年完成專案成果網站，正式上線公開，提供各界使用。此後專案仍持續進行，資料庫內容也持續在更新，網站各項功能也在持續更新。為了方便讀者了解專案的工作進程與網頁系統的更新功能，我們將定期發布更新通訊，希望將專案的成果推廣給更多讀者。
2021 年本專案新增內容有：藏於北京的〈李陵變文〉BD.14666、〈大乘無生方便門〉BD.03924，還有：藏於法國的〈頓悟真宗金剛般若修行達彼岸法門要決〉P.2799、〈夜坐號〉P.3664、〈張議潮變文〉P.2962。此外，我們還將專案自 2019~2021 年所缺少的寫卷序錄補上了。敬請相關領域的學者多多指教，讓專案的內容可以更好，可以幫助更多的讀者。

本專案 2021 年 4 月曾舉辦線上專案年度成果發表（使用中文發表），介紹專案內容與網頁的使用，發表錄影網址：

https://www.youtube.com/watch?v=UpRl4mDxZ5o&t=7011s
*未來我們預計每年 4 月「世界 DADH 日」前後將會舉辦線上成果發表會，歡迎同好們一起參與。

圖為 2019 年中華佛學研究所四十週年慶之數位成果發表會合照

圖為法鼓文理學院校園

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3. Report by the technicians
—— by Christian Bell and Jan Schrupp

Below, please find a concise description of the current technical framework:

- In the beginning of the database project several years ago, we used eXist DB for storing all data as XML files. More recently, we switched to MySQL. MySQL is a relational database, which is organized in tables. In 2021 we migrated the commentaries and user management databases to MariaDB, which is a modern fork of MySQL. As soon as MariaDB supports *ngram* indices we will switch the whole system to MariaDB.
- Because it is technically not possible to run MySQL and MariaDB in parallel, MySQL temporarily runs inside a Docker container.
- MySQL and MariaDB can use different storage engines; depending on the specific table, we use InnoDB or MyISAM.
- InnoDB is used for most of our tables. It is the default storage engine of MariaDB. We only use MyISAM for the commentary DB due to backward compatibility.
- The program logic is implemented in PHP, using object-oriented programming (OOP) and other modern interfaces like PDOs combined with the PHP User Management Framework UserSpice.
- The view is designed with CSS.
- Further supporting languages are HTML5 and JavaScript.
- Since we deal with XML files, but the database itself does not store XML files, we implemented XML import/export functions.
- All previous features of the original database have been implemented in the new system, in addition to new features such as the module for Variant Characters, commentary functions in all modules, and several other features including sophisticated input masks. Furthermore, a more advanced user management (based on UserSpice), as well as several search functions including global search.
- The new system is considerably faster, more stable, and it is much easier to add new features (including additional input masks and analytical modules) and fix bugs.
- The development process is optimized: Source Code is managed via a code versioning system (formerly Subversion, now Gitlab) and the deployment is automatized.

4. Report on the work on the *Zǔtáng jí*
—— by Laurent Van Cutsem

In the past year, Laurent Van Cutsem continued his work on the *Zǔtáng jí* 祖堂集 (K.1503) and related Chán Buddhist sources that he examines in the framework of his Ph.D. thesis at Ghent University.

In addition to updating his XML/TEI editions of the *Zǔtáng jí*'s prefaces, he produced an annotated edition of the *Quánzhōu Qiānfó xīnzhù zhūzǔshī sòng* 泉州千佛新著諸祖師頌 (Or.8210/S.1635), a collection of thirty-eight praise verses composed by the Quánzhōu monk Wéndèng 文燈 (d. 972) for the thirty-three patriarchs and five influential masters of the Chán tradition. He collected the variant characters of the Niútóu zōng 牛頭宗 section of the *Zǔtáng jí* as well as those of the *Qiānfó sòng* (approx. 1200 graphic variants in total). Eventually, Laurent compiled an .xlsx (Microsoft Excel) file related to the contents and structure of the *Zǔtáng jí*. The table records the figures who have a bio-hagiographical entry in the text, along with the generation to which they belong. It references the precise location (*juàn* 卷, *zhāng* 張, *háng* 行) of all 246 entries in the Goryeo 高麗 woodblock edition of 1245, as well as the corresponding pages in the facsimile edition of the Zen bunka kenkyūjo 禅文化研究所 (1994), the edition of Sūn Chāngwǔ 孫昌武, Kinugawa Kenji 衣川賢次, and Nishiguchi Yoshio 西口芳男 (2007), and that of Zhāng Měilán 張美蘭 (2009). Among other things, this table also provides the ID of the individuals recorded in the *Zǔtáng jí* as given in the DILA Person Authority Database (https://authority.dila.edu.tw/person/), and it further includes various observations. These contributions to the DMCT can all be found and downloaded on the following page: https://www.database-of-medieval-chinese-texts.be/views/texts/zutang_ji/showText.php. An updated version of the .xlsx table will soon be uploaded to the database.

Over the coming year, Laurent plans to complete his TEI editions of the Niútóu zōng and Běi zōng 北宗 sections of the *Zǔtáng jí*, compile an .xlsx table that provides GIS data on the *Zǔtáng jí* (e.g., the main place of activity of the Chinese Chán masters, the monastery where they initially became a monk, the place where they received ordination), and he will edit and revise the edition

of the *Wéimójiéjīng jiǎngjīngwén* 維摩詰經講經文 (Pelliot chinois 3079) produced by the MA students in the course "Buddhism: Text and Material Culture" that he co-taught in Spring 2021.

5. Internship reports

—— **Linguistic work related to the database: Pieter Weyens, Suzuki Harada, Julie Dewaele, and Ruth Vervaet**

The interns dealt with various linguistic aspects of Buddhists texts. Suzuki Harada first collected information on special character variants found in Dūnhuáng texts, based on Chinese secondary literature on premodern writing. In the second part of her internship, she worked on the *Shoroku zokugokai* 諸錄俗語解, a premodern Japanese "dictionary" of Chán Buddhist terminology.

Pieter Weyens focused on premodern *xūcí* 虛詞 ('empty words > particles; function words') and extracted information from various Chinese dictionaries, collecting the data in spreadsheets. The data will be integrated into the **Syntax Module** (this part of the database is not public yet).

Julie Dewaele mainly concentrated on Chinese editions of semi-vernacular Dūnhuáng texts, including transformation texts (*biànwén* 變文), sūtra lecture texts (*jiǎngjīngwén* 講經文), and Dūnhuáng *avadāna* (Dūnhuáng *yīnyuán* 敦煌因緣). She extracted information on character substitutions in the manuscripts based on information contained in the annotations of standard editions. These include, most importantly, phonetic loan characters (*tōngjiǎzì* 通假字), as well as characters which were often confused by the scribes because of their structural similarities. She inserted the data, consisting of more than 1.200 items, in an Excel table and subsequently determined the type of substitution. Naturally, the majority of substitutions were based on homophony, and many pairs shared the same phonophoric (i.e., the part of the character which indicates the pronunciation).

Loan	Standard	Phonetics	Baxter-Sagart	Pinyin
詞	辭	—	*zi – zi*	*cí – cí*
改	蓋	—	*kojX – kajH*	*gǎi – gài*
已	以	—	*yiX – yiX*	*yǐ – yǐ*
志	至	—	*tsyiH – tsyijH*	*zhì - zhì*
陳	塵	—	*drinH – drin*	*chén – chén*

Table 2 - Relationships based on the pronunciation according the Baxter-Sagart reconstruction of Old Chinese (source: myself)

Screenshot taken from Dewaele's Internship report, with examples of frequently used phonetic loan substitutions.

In the second part of her internship, she extracted hundreds of medieval coverbal / prepositional constructions from the manuscript texts included in the Text Module of the database. This material also constituted the basic data for a study of medieval coverbs / prepositions in the framework of her MA thesis project.

Ruth Vervaet input hundreds of colloquial phrases extracted from the *Zǔtáng jí* into the **Sentence Analysis Module** (not public yet) and analyzed them with the help of the database's *parsing tools* and the immediate constituent *tree generator*.

Example sentence:
作摩生是金打金水洗水?
Notes on example sentence:
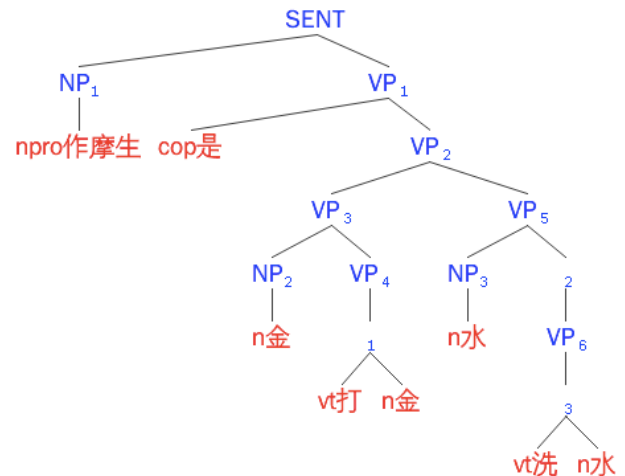Link to: INTERROGATIVE PRONOUNS *zuòmó* 作摩 (NPRO.Q) and *zuòmóshēng* 作摩生 (NPRO.Q)

Responsibly:
Anderl / Input RV
Translation:
How about metal striking metal and water washing water?
Syntax tree:

Edited:

Source:
Anderl_2004_vol_1
Page:
227

Segments:

Chinese character word segment:	作摩生	是	金	打	金	水	洗	水
Pinyin transcription:	zuòmóshēng	shì	jīn	dǎ	jīn	shuǐ	xǐ	shuǐ
Word for word transliteration:	NPRO.Q	COP	metal	hit	metal	water	wash	water

An entry in the Sentence Analysis Module, parsing a phrase from the *Zǔtáng jí* 祖堂集 (10th c.), a text which contains numerous vernacular elements in the dialogue sections. Currently, the module contains ca. 900 analyzed sentences, illustrating the colloquial language of Late Medieval Chinese.

—— Report on the work of Shao Jun and Qu Lichen

In these internships, the focus was on S.2503 and P.2270, which contain several texts related to the early Chán school, and are well-known for being one of the earliest sources for studying "new" interrogatives appearing in the colloquial language of the Late Táng and Five Dynasties periods. S.2503 contains an incomplete version of the "Five Expedient of Mahāyāna - Northern School" (*Dàshèng wǔ fāngbiàn Běizōng* 大乘五方便北宗), a "Poem in Praise of Chán Teaching" (*Zàn Chánmén shī* 讚禪門詩), and an incomplete version of another early Chán text, the "Expedient Means [for Attaining] Birthlessness in the Mahāyāna" (*Dàshèng wúshēng fāngbiàn mén* 大乘無生方便門). The texts are a treasure trove for researching Late Medieval Chinese / Early Mandarin (MM) interrogatives, and S.2503 contains 162 sentences with question words in the 623 lines in the manuscript, including nine different question words: 是沒 ('what' > precursor of MM 什麼), 阿沒處 ('where'), 何 ('what', the "classical" question word), 幾個 ('how many'), 幾種 ('how many kinds'), 作沒生 ('how; how about' > precursor of MM 怎麼樣), 為沒事 ('for what reason'; 'why', precursor of MM 為什麼), 緣阿沒 ('for what reason'; 'why'). Additionally, there are early examples of the interrogative sentence structure V + 不 + V ([Verb] or not) of the type "来不来" ('come or not' > 'do [you] come?'). The large range of question words and interrogative patterns provided various choices and a rich array of means of expression for writers of the Late Táng and Five Dynasties periods. P.2270 was the focus of Qu Lichen's internship work, and the manuscript also includes a version of the 大乘五方便北宗. All interrogative sentences found in these two manuscripts were input into the Sentence Analysis Module by the two interns, where they were translated and analyzed. Variant characters were collected in spreadsheets, waiting to be input into the Variants Module.
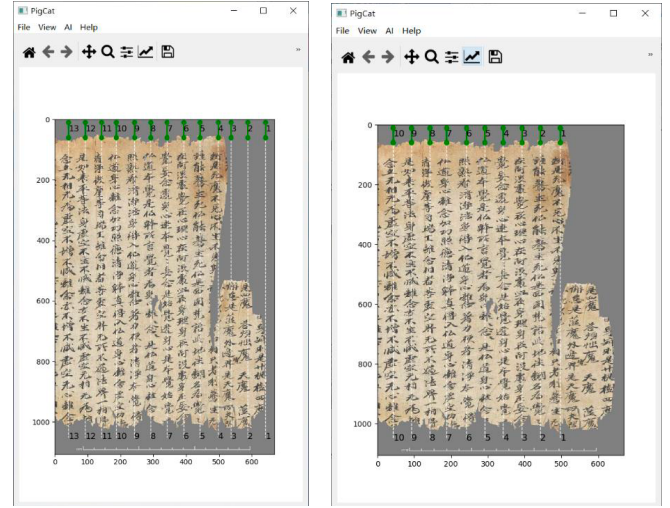
Figures 8 and 9 from Shao Jun's internship report, showing the application of the column marker interface.

```
1.  import xlrd
2.  from xlutils.copy import copy
3.  from xlutils.copy import copy
4.  from xlrd import open_workbook
5.  from pypinyin import pinyin, lazy_pinyin, Style
6.  file_path = "variants_DMCT_Stein_2503.xls"
7.  new_path = "variants_DMCT_Stein_2503_full_pinyin.xls"
8.  rb = open_workbook(file_path)
9.  r_sheet = rb.sheet_by_index(0)
10. wb = copy(rb)
11. w_sheet = wb.get_sheet(0)
12. nrows = r_sheet.nrows
13. for i in range(1, nrows):
14. chinese_character = r_sheet.cell_value(i, 3)
15. tone = pinyin(chinese_character,style=Style.TONE)[0][0]
16. bopomofo = pinyin(chinese_character, astyle=Style.BOPOMOFO)[0][0]
17. w_sheet.write(i, 4, tone)
18. w_sheet.write(i, 5, bopomofo)
19. # print(chinese_character, tone, bopomofo)
20. wb.save(new_path)
```

The interns Shao Jun and Qu Lichen also produced a Python script for automatically generating *pīnyīn* readings for the transcribed manuscript text S.2503.

—— Report on Zino Horemans' internship

Mr. Horemans focused on the Buddhist esoteric text *Guānshìyīn púsà mìmì zàng rúyì lún tuóluóní shénzhòu jīng* 觀世音菩薩祕密藏如意輪陀羅尼神呪經 and compared the current CBETA version (T20n1082) with the manuscript version in P.3835, discovering important textual variations. He also studied the codicological features, such as the use of "paragraph" markers, various diacritics, and annotations on the spelling of the *dhāraṇī*.
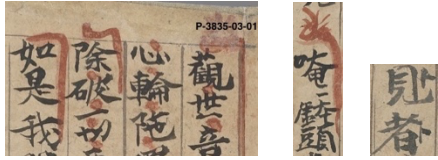
On the left, an example of the use of markers indicating the various layers of titles in the beginning of the manuscript ("hooks"), while each character of the titles is emphasized by a red dot. In the middle, a special marker indicating the beginning of a *dhāraṇī*. On the right, the characters 見者 are "deleted" by the use of a deletion marker in the shape of 卜.

The manuscript also features many interesting graphical variants, some of them quite unique.

Variant (or phonetic loan?) of 蛛 [?] (P-3835-08-01-03)

—— Ongoing internships
—— Report by Zhang Longyu 张龙宇

I have been working on the Dūnhuáng manuscript S.2660 which includes the *Shèng màn yì jì* 勝鬘義記 (a digital version was downloaded at idp.bl.uk., International Dunhuang Project; the text is also edited in CBETA, T85n2761). This manuscript is written in scroll-form and in a neat and clear style, obviously produced by a skilled scribe. The focus of my work is on the variant characters and the calligraphic features. As for the writing style and the variants I have extracted until now and registered in an Excel file (the data will be exported to the Variants Module of the DMCT at the end of the internship period), the following observations can be made: The writing style / calligraphy is characteristic for the early period of Dūnhuáng copies, and we find both non-standard characters and standard characters with modified features based on the calligraphic style of the scribe. Variant characters contain three major types: simplified character forms, modifications of the structural elements of characters in different places, and characters in which one part was altered. In addition, there are several interesting phenomena in the manuscripts. Some distinct characters which share a certain structural similarity are written in a nearly identical way and can be easily confused. One example is *nán* 男 ('male') and *jiè* 界 ('border; domain')

which in the standard script have distinct lower parts (力 and 介, respectively), but are difficult to distinguish in the variants below:
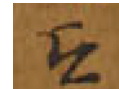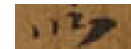

界 (S-2660-004-22)   男 (S-2660-054-04)

Occasionally, the same character is written in various ways:

以 (S-2660-016-05)   以 (S-2660-027-28)

Interestingly, despite the early date of the copy, some simplified character forms which were later routinely used or even became part of the standard script had already emerged in this Dūnhuáng manuscript. This might shed light on how the writing evolved and how certain standards and styles (e.g., the style used for copying canonical Buddhist texts) can be observed during specific periods.

記/记 S-2660-007-26[4]   經/经 S-2660-030-08[5]

—— Report by Yang Yuting 杨钰婷

In the framework of my DMCT internship, I have mainly been working on the Dūnhuáng manuscripts P.5545 and N.0902. The contents of these two manuscripts are related to the *Sǒushén jì* 搜神記 ("Records on the Search for the Supernatural"; SSJ).
In P.5545, there are some traces of revisions. Furthermore, there is the phrase *cǐ shì āshuí wénshū* 此是阿誰文書 ("Whose text is this?"), added three to four lines after the last story. The handwriting of these characters is large and cursive and not carried out by the same hand as the copyist of the narratives. In consideration of these features, Victor Mair suggested that these six characters were added by the teacher (in the context of schooling activities in a medieval temple school in the Dūnhuáng region). Thus, at that time,

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[4] For all forms of 記 collected in DMTC, see https://www.database-of-medieval-chinese-texts.be/views/variant/allVariantsOfStandardcharacter.php?id=記.
[5] For all forms of 經 collected in DMTC, see https://www.database-of-medieval-chinese-texts.be/views/variant/allVariantsOfStandardcharacter.php?id=經.

maybe this manuscript was used for practicing writing by the student. From P.5545 I have until now extracted approx. 300 popular character forms (*súzì* 俗字). The manuscript was copied between 850 and 1000.

As for N.0902, its identification number refers to the so-called "Nakamura version" of SSJ. It is part of a private collection owned by the Japanese artist Nakamura. The *Dūnhuáng yíshū zǒngmù suǒyǐn* 敦煌遗书总目索引 records it as "0902", but I use N.0902 to refer to this manuscript. The manuscript records the title of the text as *Sǒushén jì* 搜神記 in the first column, with "Gōu Dàoxīng zhuàn 句道興撰" ("authored by Gōu Dàoxīng") underneath it. In addition, there is the phrase "*xíngxiào dìyī* 行孝第一" ("to practice filial piety is the first [i.e., is of paramount importance]"). According to some scholars, the narratives recorded in this text were meant to persuade people to be filial and might have been used as teaching material in the schools of the Dūnhuáng area. The text was copied during the early Sòng Dynasty. So far, I have collected 2.704 *súzì* 俗字 (demotic character forms) from the Nakamura manuscript.

After sorting and analyzing these vernacular character forms, I have found that they have some special characteristics. First of all, there are many cases of "continuous writing". Continuous writing refers to separate parts or strokes that are combined or "glued together" when writing. For example, 鳥 is written with the following variant in the manuscripts (with the four dots replaced by one horizontal stroke):
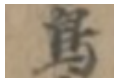

In addition, there are many simplified character forms in these manuscripts. Some omit one or several strokes of a part of the character. For example, 魅 is written as shown below, without a stroke on top of 鬼 (it was not before the Sòng period that it became common to add this stroke), and the "hook" ㄥ is omitted as well. Additionally, the right part (the phonetic part) is modified:

There are also some characters that use simplifications to replace the relatively complex parts of the original character. For example, in 燒 the scribe used one horizontal stroke instead of two 土:

In addition, there are also some characters that show great complexity. Some characters add one or more strokes to a certain part. For example, 休 is written as a variant with an additional small dot on the upper right:
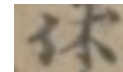
There are also cases of replacement. In the examples below, the characters originally had different structures, but they use the same element in their written forms. For example, in 坐, 恐 and 面 the upper left 人 in 坐, 凡 in 恐 and the element inside 面 are all written as 口:

During the remaining part of my internship, I will continue to collect the *súzì* in N.0902 and try to classify and analyze the collected variant forms in a more systematic way.

—— **Report by Wu Taoyu 吴韬玉**

During my internship, I have been working on two early Dūnhuáng manuscripts, the first being S.996, a 5th century copy of the *Aṃyuktābhidharmahṛdaya* (雜阿毘曇心論; T28, no. 1552). The 411 variants I have extracted are already imported into the Variant Module of DMCT;[6] for some examples, see below:

辯 (S-996r-50-15)   非 (S-996r-23-10)   剛 (S-996r-100-03)

A very interesting and rare variant in the manuscript is the one for *ròu* 肉 ('meat'):

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[6] For a list of the variants of S. 996, see: https://www.database-of-medieval-chinese-texts.be/views/variant/showVariant.php?tag=Stein%20996).

Newsletter

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DATABASE OF MEDIEVAL CHINESE TEXTS

S-996r-81-01   S-996r-76-12

The manuscript I am currently working on is S.797 which has special significance among the Dūnhuáng texts, since it is the earliest dated manuscript copy (406 AD). It is a treasure trove concerning early character forms used to copy canonical Buddhist scriptures. In addition, it is a very valuable source concerning the development of Vinaya in China. The manuscript contains the *pratimokṣa* ('precepts / prohibitions') of the Sarvāstivāda School, which flourished in Gandhāra and north-west India. Kashmiri monks, including Punyatrata, who translated this particular work, translated Sarvāstivāda literature into Chinese in the late 4th century. This particular version in S. 797 is not preserved in the canonical text collection. It is also noteworthy that this earliest dated manuscript was written only fifty years after the first cave temples were constructed at the Mògāo caves 莫高窟 in Dūnhuáng. The manuscript also contains a note by the copyist, obviously a monk, who apologizes for his handwriting and hopes that nobody will laugh at it.

Since the manuscript is relatively ancient, not only the format but also the style of handwriting are very different from later periods. Therefore, we will extract many special and early variant characters forms, as well as examples of the particular writing style of Buddhist canonical texts during this period. Currently, I have already collected more than 2.000 variant forms which will be imported into the DMCT at the end of the internship. Some of the variants have been very difficult to identify, since there is no canonical parallel text. Fortunately, Prof. Imre Galambos from Cambridge University conducted training sessions and, together with some of his PhD students, we managed to identify many of the character forms. In addition, I was eventually able to consult an excellent edition by the Japanese scholar Inokuchi Taijun 井ノ口泰淳.[7] Below please find some examples of character forms (note that the "fat" final strokes on the lower right of the characters are very typical for this early period):

懊 鼻 禁 步 知 聚 為

Interestingly, drastically abbreviated character forms are already in use during this period:

斷 舉 弄 與 解

6. Educational activities

The topic of "graphic variation" was dealt with in two 3-hour online training sessions[8] organized by the UBC Frogbear project in 2021, with mainly PhD students participating in the events. During the workshop, various aspects of variation in medieval Chinese writing were discussed, including practice sessions for the participants.
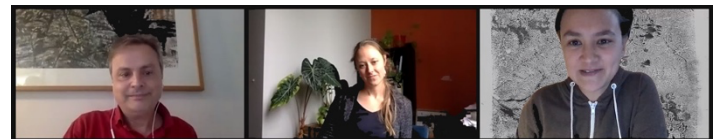
Christoph Anderl (Ghent Univ.), Suzanne Burdorf (Ghent Univ.), Lia Wei (Institut national des langues et civilisations orientales). Screenshot courtesy by Carol Lee (UBC, Frogbear project).

As one of the outcomes of these meetings, a study group focusing on the typology of graphic variation has been initiated, and regular meetings will be held from Autumn 2022 onward, organized by Lia Wei and Laurent Van Cutsem, and with the participation of other Ghent researchers and French specialists on Chinese writing.

[7] "Chūō Ajia shutsudō no ritsuten 中央アジア出土の律典." In *Ritsuten shisō no kenkyū* 戒律思想の研究, ed. by Sasaki Kyōgo 佐々木 教悟, pp. 183-204. Tōkyo: Heirakutera shoten, 1981.
[8] On the Frogbear training sessions in 2021, see https://frogbear.org/frogbear-summer-2021-training-sessions/. A research brief on this event with reflections on graphical variants, written by Laurent Van Cutsem, will soon be published on the Frogbear website.

Newsletter

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碑文/墓誌:
A year is not a year is not a year…


Based on seal script

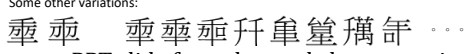VARIATIONS OF NIÁN 年 'year'

Dūnhuáng:

Dominant forms in Dūnhuáng

Cursive form from a vernacular Dūnhuáng text:

Some other variations:

PPT slide from the workshop on variation, showing the great variety of graphical forms of some characters (here illustrated by some variations of 年 'year').

Other educational activities included the regular supervision of the interns, with special sessions with Imre Galambos (Cambridge University), who is also one of our expert advisors for the database project. In 2021, work on the database and XML mark-up of manuscripts were directly integrated in an MA course (see the report by Laurent Van Cutsem), and the results (edition and translation of *Wéimójiéjīng jiǎngjīngwén*) will be published in DMCT in 2022.

More generally, the materials included in the DMCT have been directly related to several MA and PhD thesis projects.

Below, please find an overview of lectures and other activities involving the database during the recent years (selection):

- "Graphic variation in vernacular Dunhuang manuscripts of the 10th century"; CRLAO, Paris; December 7, 2021;
- "Graphical Variation in Dunhuang Manuscripts"; Frogbear Seminar, UBC ("From the Ground Up: Studies in Buddhism and East Asian Religions"); Part 1, August 17, 2021; 2; November 30, 2021 (online);
- Training seminar for internships (online): "Deciphering difficult character forms in Dunhuang manuscripts of the 5th and 6th centuries: Theory and practice"; (organized by Imre Galambos, Cambridge Univ., and Christoph Anderl), Oct. 16, 2021;
- "The Development of the System of Interrogatives in Buddhist Texts from the Early to the Late Medieval Period." Conference: "Linguistic Features of Buddhist Texts". Munich, Oct. 22-23, 2021 (online);
- 《正名要錄》'本音雖同字義各別'初探". Conference at Fudan University. 復旦大學出土文獻與古文字研究中心. June 18-19, 2021 (online);

- Summer School teaching (European Association of Chinese Linguistics, EACL): "The Study of the Vernacular Based on Dunhuang Manuscripts"; 6 hours; Naples University, 9th - 13th September, 2019;
- "Aspects of Dunhuang Manuscript Studies 研究敦煌寫本幾個方面"; Sichuan University, 20th May, 2019;
- Intensive course at the University of Zurich (8th – 9th March, 2019): "Medieval Chinese Texts from Dunhuang: Introduction and Readings".

7. Appendix A

—— A description of texts digitized and marked-up in the context of the DMCT project — by Lin Ching-hui 林靜慧

二十二問
—SM.42
　　本專案為一種〈二十二問〉寫本編碼：藏於上海的 SM.42，總計三百二十五行，每行有二十四字到三十三字不等。本卷前半部殘缺，文末題有「大小乘廿二問本」。〈二十二問〉於敦煌寫卷尚可見三種異本：藏於英國的 S. 2674 與藏於法國的 P.2690、P.2287，巴宙以 S. 2674 為底本，校以 P.2690、P.2287，題為「大乘二十二問」（《中華佛學學報》第三期，頁 83-114，1990 年 4 月出版。）。因寫卷 SM.42 時有損毀嚴重之字，故本專案編碼時參考巴氏輯校本作註，而又因巴氏校本偶有錯誤，故偶爾亦有參校 P.2690、P.2287 者。
　　P.2690 序言提到：「曇曠識量荒塘」，巴宙以為〈二十二問〉作者當為曇曠，然而只知曇氏於西元 785 年左右尚活著，生卒年月無從知悉，本專案標示作者時，據巴氏之說亦標為曇曠。
　　〈二十二問〉採用對話問答的方式探討大小乘的諸多問題，全篇應共有二十二個問題及回答，故題名為「大小乘廿二問本」。SM.42 缺序文至第九問前半，只餘十三問：第十問：「菩薩具修諸解脫門，行法如何？」第十一問：「菩薩法身與佛法身，同不同者？」第十二問：「菩薩涅槃及與輪迴並不分別，義如何者？」第十三問：「菩薩所知，不著涅槃，不染世間，依何法者？」第十四問：「又大乘法，智惠方便，二種雙行，眾生欲行，如何起行？」第十五問：「聲聞、緣覺、菩薩，三乘於六塵境各如何見？」第十六問：「菩薩、緣覺、聲聞，三乘初發心相，行法如何？」第十七問：「又此三種，皆入涅槃，聲聞、緣覺、菩薩涅槃，各如何者？」第十八問：「大乘經中有說：三乘是方便說，或說究竟，或說二乘皆得成

佛，或說二乘不得成佛，義如何者？」第十九問：
「經說：聲聞所得涅槃與佛無異，後智三身一切並滅，猶如燈焰滅即無餘，此是定說？是不定說？」第二十問：「大乘經說：一切諸法皆無自性，無生無滅，本來涅槃。既爾如何更須修道，一切自然得涅槃故？」第二十一問：「其含藏識與大智惠雖有清濁，是一是異，義如何者？」第二十二問：「佛在世時，眾僧共行一法，乃佛滅後，分為四部不同，於四部中，何是一法？」

巴宙認為這些問題是由一個西藏國王提出，曇曠回答。巴氏依照內容與性質將二十二組問答分為七類：一、菩薩的行持；二、凡夫的修行；三、三乘間的趨向，行持及證取的差異；四、佛陀之成就；五、法身與涅槃的種類；六、含藏識與大智慧的關係；七、佛教宗派的發展。（參見巴宙：《大乘二十二問輯校》，頁 83。）

頓悟大乘正理決
—S.2672

本專案為一種〈頓悟大乘正理決〉寫本編碼：藏於英國的 S.2672，總計三百二十一行，紙上有格線，行 195 之前多為小字雙行一格，字常出格線，故偶有單行一格者，行 196 之後格線縮小，為大字單行一格，每行約三十字上下。前半部殘缺，其下接〈揚州顗禪師遊山詩作〉；以異本 P.4646 為參照，推斷約缺 982 字左右。本卷篇名，方廣錩《關於《禪藏》與敦煌禪籍的若干問題》稱作「頓悟大乘正理決」（CBETA,ZW01,no.16,p.422a13），饒宗頤《王錫《頓悟大乘政理決》序說並校記》（CBETA,B35,no.195,p.797a4）之標題作「頓悟大乘政理決」，而卷末則云「頓悟大乘政理訣一卷」，蓋政與正通，訣與決通。今因政字易引起讀者誤會，故依方氏之名。

〈頓悟大乘正理決〉除本卷之外，另有兩種異本：藏於法國的 P.4623 與 P.4646。P.4623 為抄寫雜亂，行 1 至 132 有部份文字與本卷雷同，自行 133 以下則與本卷行 178 以下相同，僅作參考。唯 P.4646 的內容完整，文前有敘文，標明作者姓名與身分：「前河西觀察判官朝散大夫殿中侍御史王錫撰」；文後有題名：「頓悟大乘政理決」；文中又提到「首自申年」、「戌年正月十五日大宣詔命」，饒宗頤《王錫《頓悟大乘政理決》序說並校記》引戴密微之說，云：申年當為唐德宗貞元八年壬申（西元 792）；戌年

當為唐德宗貞元十年甲戌（西元 794）。（CBETA,B35,no.195,p.802a9-12）本卷與 P.4646 相較，兩者內容相似，而文字有些出入，故以 P.4646 參校，並參考饒氏校記。

達摩禪師論
—P. 2039v
—BD.15054 (=新 1254)

本專案為二種〈達摩禪師論〉寫本編碼：藏於法國的 P.2039v，總計四十七行，每行約二十七字左右；藏於北京的 BD.15054(=新 1254)，總計七十七行，每行約二十字左右。P.2039v 卷首有題名曰「天竹國菩提達摩禪師論一卷」，卷末有題名「達摩禪師論一卷」，本專案依此卷末題名稱之。BD.15054 卷首殘缺，卷尾無題名，其下接〈禪策問答〉與〈息諍論〉，其中〈息諍論〉題名下標明「達摩禪師作」，當是假託。

BD.15054 卷首殘缺，與 P.2039v 相較，約缺 268 字；BD.15054 卷尾比 P.2039v 多了 593 字，方廣錩認為這應是後人所增補，並以此判斷 BD.15054 的抄寫晚於 P.2309v。（CBETA,ZW01,no.1,p.33a9-10）比較兩者文字，各有優劣，故本專案在各個註解中，註明異本異文，方便讀者比較判別。

方廣錩整理《天竺國菩提達摩禪師論》提到敦煌遺書中另有題為「達摩禪師論」者：「在敦煌遺書中，至今已經發現兩種題名為《達摩禪師論》的文獻。其一為日本橋本凝胤所藏，首殘尾存，尾題作「達摩禪師論」，係唐高宗開耀元年（681）所書，後被收入關口真大《達摩大師之研究》一書中。該文獻論述徐緩、唯淨、唯善等三種安樂法門，主張禪師必須自守戒行。另一種為日本田中良昭於法國敦煌特藏中發現的伯 2039 號。該號首尾完整，首題作「天竺國菩提達摩禪師論」，尾題作「達摩禪師論」。論述禪門之法，先從「禪定門」順序至「安心門」，共列舉了十五種禪門之法的名稱。接著從「安心門」逆序至「禪定門」，逐一解釋這些禪門之法的意義。從內容看，上述兩種《達摩禪師論》應是同名的不同文獻。這兩種文獻均未為我國歷代經錄所著錄，亦未為歷代大藏經所收。」（CBETA,ZW01,no.1,p.32a8-18）

澄心論
—S.2669v
—S.3558

本專案為二種〈澄心論〉寫本編碼：藏於英國的 S.2669v，總計二十行，每行約三十六字左右；

S.3558，總計二十三行，每行約二十八字左右。S.2669v 篇首題名〈澄心論〉，上接〈天竹國菩提達摩禪師觀門〉，下接〈除睡咒〉與標名為「蘄州忍和尚」的〈道凡趣聖悟解脫宗修心要論卷〉；S.3558 篇首題名〈澄心論〉，上接〈了性句〉，下接〈除睡咒〉與標名為「蘄州忍和尚」的〈道凡趣聖悟解脫宗修心要論卷〉。此兩篇內容大致相同，僅少數文字有出入，故本專案在各個註解中，註明異本異文，方便讀者比較判別。

　　〈澄心論〉另有本專案未收之異本：藏於法國的 P.3777，結構與 S.3558 相同，上接標名為「崇濟寺禪師滿和尚」的〈了性句〉，下接〈除睡咒〉與標名為「蘄州忍和尚」的〈道凡趣聖悟解脫宗修心要論卷〉卷末有「作鄂年三月為病記」，作鄂年即作噩年，為酉年也，不知準確年份，若其與《頓悟大乘政理決》同年代，則很可能為唐德宗貞元九年癸酉（西元 793）。

　　〈澄心論〉，印順法師《中國禪宗史》以為亦可讀作〈證心論〉，因其同《宗境錄》引用同一段智者禪師所說的話，故以為此篇說當在弘忍之前。（CBETA,Y40,no.38,p.66a14-67a1）《宗鏡錄》卷 100 有與此論相似的敘述，而內容較簡略：「智者大師與陳宣帝書云：夫學道之法，必須先識根原。求道由心，又須識心之體性。分明無惑，功業可成。一了千明，一迷萬惑。心無形相，內外不居。境起心生，境亡心滅。色大心廣，色小心微。乃至知心空寂，即入空寂法門。知心無縛，即入解脫法門。知心無相，即入無相法門。覺心無心，即入真如法門。若能知心如是者，即入智慧法門。」（CBETA,T48,no.2016,p.952b29-c7）本專案亦將此納入校對參考。按：S.2669v 題名寫作「澄心淪」，此處淪應為論字之行書，而澄或亦可能為證之行書，此或可證印順法師之說，今從內文看，無澄心與證心之別，姑且從其原字形判定。

稠禪師解虎讚
—P.3490
—P.4597
　　本專案為二種〈稠禪師解虎讚〉寫本編碼：藏於法國的 P.3490，總計五行，每行約十六字左右；P.4597，總計十三行，每行約二十字左右。P.3490 篇首題名〈稠禪師解虎讚〉，標註作者釋像幽，只抄了五行便停筆，上接標有「先天二年（西元 713）十二月廿

五日清信弟子張大爽述」的殘文，下接標有「于時天成三年（西元 928）歲次戊子九月壬申朔十五日丙戌聽記」的〈於當居創造佛剎功德記〉，由此可推知〈稠禪師解虎讚〉的抄寫與創作的時間當在天成三年九月之前。P.4597 篇首題名〈稠禪師解虎贊〉，標註作者釋像幽，上接〈唐三藏贊〉，下接〈菩薩十無盡戒〉。兩者篇名之讚、贊相通。作者釋像幽，不知其生平事跡與生存年代。

　　此篇所述稠禪師解虎事跡見於《祖庭事苑》卷 7：「齊高僧稠禪師，在懷州王屋山習禪間，有虎闘。師往，以錫杖解之，虎遂各去。又：曇詢禪師因山行值二虎相闘，累時不歇。詢乃執錫分之以身，為黟語曰：同居林籔，計無大乖，幸各分路。虎俛頭受命，飲氣而散。」（CBETA,X64,no.1261,p.422c17-21//R113,p.220a1-5//Z2:18,p.110c1-5）可見到解虎故事不只出現在稠禪師身上。

稠禪師藥方療有漏
—P.3664 (P.3559/3664)
　　本專案為一種「稠禪師藥方療有漏」寫本編碼：藏於法國的 P.3664，總計十一行，每行約二十字左右，藥方下夾有雙行小字注文。篇首題名「稠禪師藥方療有漏」，上接〈先德集於雙峰山塔各談玄理（十二）〉，下接同署名稠禪師之〈大乘心行論〉。此篇稠禪師所開之藥方名為〈病愈出三界逍遙散〉，藥材為：信受、精勤、空門、息緣、觀空、無我、逆流、離慾等八味藥，皆是修行法訣。

　　稠禪師生平故事又見於《佛祖統紀》卷 22：「禪師僧稠，鉅鹿孫氏。從景明寺道房禪師受行止觀攝心，旬日即得入定。復修涅槃聖行四念處法，安居五夏，日唯一食。嘗九日修死想觀，以所詣白跋陀三藏，藏曰：葱嶺以東習禪定者，汝為最矣。復詣王屋山修習前法，遇兩虎闘。師以錫杖中解，虎即散去。黃門侍郎李獎，求學禪要，為說止觀兩卷。北齊文宣，詔師出山說法，師為說三界本空萬法如幻，榮華世相不可常保。帝為之毛竪汗流，於鄴城結雲門寺以禮奉之，宴坐一室，未嘗送迎。弟子或以為諫，師曰：賓頭盧迎王七步，致令失國，吾雖德不逮古，而儀相是同，不敢自欺，冀致福於帝耳。帝惑左右之言，謂師不敬，欲躬往加害。師已冥知，且乘牛車往谷口二十里，拱立道旁。帝怪問之。師曰：身血不淨，恐污伽藍。帝愧悔，謂侍臣楊遵彥曰：若此真人，何可毀謗。欲負師還寺，師磬折不受。帝曰：弟

子負師遍天下，未足謝愆。遂同輦還宮。問弟子：前身何人？師曰：曾作羅剎王，今猶好殺。祝盆水，使視之，即見羅剎形。又欲見佛法靈異。師投袈裟於地，帝遣人舉之，增至數十人不能動。師令沙彌取之，如舉一羽。帝益敬信，請受菩薩戒。留禁中四旬而出，乾明元年（西元 560）四月示寂，勅建塔以藏舍利。」（CBETA,T49,no.2035,p.245a23-b19）

證道歌（禪門秘要訣）

—S.2165
—S.4037
—S.6000
—P.2104v
—P.2105
—P.3360

　　本專案為六種〈證道歌〉寫本編碼：藏於英國的 S.2165，總計六行，每行約二十五字左右；S.4037，總計六行，每行約十九至二十五字左右；S.6000，總計四行，每行約五字；藏於法國的 P.2104v，總計七十六行，每行約二十四字左右；P.2105，總計四行，每行約三十字左右；P.3360，總計六行，每行約十七字左右。

　　〈證道歌〉於敦煌寫卷中常夾抄於〈龍牙和尚偈〉與〈信心銘〉當間。S.2165 歌詞句式為：重複「三字三字七字句」（近於詞牌「搗揀子令」），再加一首七言絕句。內容同 P.2104v 之行 101-104，題曰「真覺和尚云」，此篇上接〈龍牙和尚偈〉（得聖超凡不作聲），下接〈龍牙和尚偈〉（在夢哪知夢是虛）。S.4037 歌詞句式為：三字七字七字，下接六句七字，再接重複「三字三字七字句」，再加一首七言絕句，內容同 P.2104v 之行 89-93，題曰「禪門秘要決」，此為篇首，下接〈信心銘〉。S.6000 為散頁之裝訂紙，〈禪門秘要訣〉部分只殘餘四句，內容同 P.2104v 之行 101-102。P.2104v 為全本，題曰「禪門秘要決」，題下有紅字標註曰：「招覺大師一宿覺」，上接〈金剛藏菩薩數珠真言〉，下接〈信心銘〉。P.2105 題曰「禪門秘要決」，格式內容皆同 S.4037，上接〈大悲真言〉，下接〈信心銘〉。P.3360 內容與 S.2165 相同，此為篇末，上接〈龍牙和尚偈〉（臥龍沒伎量）。

　　〈禪門秘要訣〉，《景德傳燈錄》卷 30 題名為〈證道歌〉，作者名為「永嘉真覺大師」（CBETA,T51,no.2076,p.460a14）；《大正藏》第 48 冊題名為〈永嘉證道歌〉，作者為「唐慎水沙門玄覺」，並有北宋・楊億所述〈無相大師行狀〉云：

「溫州永嘉玄覺禪師者，永嘉人也，姓戴氏。丱歲出家，遍探三藏精天台旨，觀圓妙法門，於四威儀中，常冥禪觀。後因左谿朗禪師激勵，與東陽策禪師同詣曹谿。初到振錫携瓶，繞祖三匝。祖曰：夫沙門者，具三千威儀、八萬細行，大德自何方而來？生大我慢。師曰：生死事大，無常迅速。祖曰：何以體取無生？了無速乎？曰：體即無生，了本無速。祖云：如是如是。于時大眾，無不愕然。師方具威儀參禮，須臾告辭。祖曰：返太速乎？師曰：本自非動豈有速耶？祖曰：誰知非動。曰：仁者自生分別。祖曰：汝甚得無生之意。曰：無生豈有意耶？祖曰：無意誰當分別？曰：分別亦非意。祖歎曰：善哉善哉。少留一宿，時謂一宿覺矣。策公乃留師。翌日下山迴溫江。學者輻湊，號真覺大師。著禪宗悟修圓旨，自淺之深。慶州刺史魏靜，緝而成十篇，目為永嘉集，及證道歌一首，並盛行於世云爾。」
（CBETA,T48,no.2014,p.397a8-25）

勸諸人一偈

—S.3017
—P.3409

　　本專案為二種〈勸諸人一偈〉寫本編碼：藏於英國的 S.3017，總計三行，每行約二十字；藏於法國的 P.3409，總計三行，每行約二十二字。

　　《敦煌歌辭總編》卷二收有〈失調名・勸諸人一偈〉，今觀 S.3017 與 P.3409 兩卷殘文，可知此為一篇寓言故事中的一首短偈，此故事假託之人名地名皆有寓意。故事大概在說：有一慣習州人，名常貴賤，遇六個禪師從五蔭山中來，第一禪師名遠塵，第二禪師名離垢，第三禪師名廣照，第四禪師名淨影，第五禪師名智積，第六禪師名圓明。此六個禪師分別賦偈並五更轉送予常貴賤，其中第六禪師因無更可轉，便作此〈勸諸人一偈〉，申言：「學道莫言說」，「但得無心相，自合大虛空」。

歡喜國王緣

—P.3375v

　　本專案為一種〈歡喜國王緣〉寫本編碼：藏於法國的 P.3375v，總計四十一行，每行約二十二字左右。

　　P.3375v 所記錄的故事不完整，可能缺了前半，其下接「須闍提太子因緣」。《敦煌變文集》校文云：「原卷：分裂成二段，前段自『謹案』起至『國主乍聞心痛切』止；上虞羅氏舊藏，曾印入『敦煌零拾』，今藏上海市文物保管委員會；後段自『朝臣知

了淚摧摧』至尾，在法國，編號伯三三七五背。甲卷：卷首殘，自『若論舞』起，前三行每行下半缺七字，以下至卷末，有名款，無篇題。藏上海市文物保管委員會。」《敦煌變文校注》云：「原卷前段及甲卷現藏上海圖書館，編目者擬題『有相夫人昇天變文』」。今不見所謂上虞羅氏舊藏與甲卷，依《敦煌變文集》所錄，本卷總計應缺 1752 字左右；行 36 與行 37 之間有倒寫紅色字標註寫記者：「乙卯年七月六日三界寺僧戒淨寫耳」，《敦煌變文集》校文云：甲卷亦有此寫記題名，只七月作六月。

　　案：P.3375v 抄寫者筆跡與 S.3491v 雷同，而且都抄有須闍提太子故事，兩份寫卷或許有關聯，可惜無緣見到上虞羅氏舊藏原卷作進一步比對。

孟姜女變文
—P.5019
—P.5039

　　本專案為二種〈孟姜女變文〉寫本編碼：藏於法國的 P.5019 與 P.5039，前者殘破嚴重，只餘兩殘片，一片為文字，一片為圖，文字總計十三行，每行約十八字左右；後者僅有文字，總計三十七行，每行約二十八字左右。

　　P.5019 與 P.5039 皆前後無題，《敦煌變文集》依所述內容擬題為「孟姜女變文」。《敦煌變文校注》說明 P.5019 背面殘畫云：「此圖共畫兩人，實為孟姜女一人的兩個動作，身負竹筐，腳著長靴，頂盤雲髻，往返於斷壁殘垣之間，正與伯五○三九『更有數個髑髏，無人搬運』及『角束夫骨，自將背負』之語相合。」（北京：中華書局，1997 年 5 月第一版，頁 62。）案：此言圖中兩人皆為孟姜女之猜想有誤，今所見圖中實有三人，第三人被牆所擋，只見其頭，髮形與另兩人相似，其餘二人，皆裸著上身，只著短褲長靴，背負竹筐，且下身三角部位有丁字褲保護，應皆為男子，若此真為孟姜女變文之圖說，亦當畫著築城故事。

　　今觀 P.5019 所述，並無提及姜女之類的詞語，只言「秦王遠託金河（今內蒙古大黑河）北，築城本擬防胡賊。」又提到「莫賀延磧」（在今新疆哈密東南）、「諾直山」（不知何地，疑作諾真山——諾真水，在今內蒙包頭）、「燕支山」（即焉支山，在今甘肅河西走廊南部），可知所述為秦始皇築長城故事，與該卷之圖相符。P.5039 全篇實為哭喪弔唁之辭，其中明言姜女為杞梁妻，今於長城下祭祀亡夫，

所謂「婦人決烈感山河，大哭即得長城倒。」即是孟姜女哭倒萬里長城故事，但是所見殘文並文提到任何實際地名，皆只云長城。P.5039 與 P.5019 的關聯在皆述秦皇徵役築長城故事，至於是各自表述，還是同一故事的不同片斷，無法斷定。《敦煌變文校注》因 P.5019 背面殘畫推測其與 P.5039 為同一篇變文的兩個片斷，故將 P.5019 的內容排列在 P.5039 之後，一同校注。

壇法儀則（金剛峻經金剛頂一切如來深妙秘密金剛界大三昧耶修行四十二種壇法經作用威儀法則大毗盧遮那金剛心地法門秘法戒壇法儀則）—P.3913

　　本專案為一種〈壇法儀則〉（全稱：金剛峻經金剛頂一切如來甚妙秘密金剛界大三昧耶修行四十二重壇法經作用威法儀則大毗盧遮那金剛心地法門秘法戒壇法儀則）寫本編碼：藏於法國的 P.3913，總計一千零一十五行，每行約二十四至三十五字左右，前後筆跡不同，行 892 之後有雙行夾注；紙上有格線，每葉中心有貝葉式穿孔，半葉中有折頁縫線。

　　P.3913 卷首題名「金剛峻經金剛頂一切如來深妙秘密金剛界大三昧耶修行四十二種壇法經作用威儀法則大毗盧遮那金剛心地法門秘法戒壇法儀則」，並標明「大興善寺三藏沙門大廣智不空奉詔譯」。不空者，又名不空金剛（規範碼：A000095），生卒年：西元 705~774 年，南天竺師子國人，漢傳密宗祖師、佛經翻譯家，開元八年（720），隨師金剛智至京師，敕居慈恩寺，同譯密法。天寶五年（746）為帝灌頂，賜號智藏。天寶十五年（756），敕住大興善寺（位於今陝西西安）。此本四十二種〈壇法儀則〉不見於 CBETA 資料庫（2020.Q3 版）所收歷代藏經。

　　〈壇法儀則〉共分四卷，前三卷講述各種壇法儀則，分為三十四部，每部序號寫在該部之末；第四卷記錄傳法世系，不分部，其所記傳法世系與偈頌又見於《朝鮮佛教通史》卷 2（CBETA,B31,no.170），而順序略有不同。此本四十二種〈壇法儀則〉另有八種敦煌寫卷異本，編碼時皆將之納入校對參考，其分別為：藏於北京的 BD.02301v（=餘 001）、BD.06329v（=咸 29）、BD.02431v（=成 31）、BD.02074（=冬 74）、BD.05298（=夜 98）、BD.15147（=新 1347）和藏於甘肅的甘博 015、藏於英國的 S.2316v，此八種異本皆非全本，今為方便讀者比較，將九種寫本的殘存部數與格式並例如下：

　　P.3913 部次標題在文後，將第八部與第九部合併為卷八，故其總部數為三十四+卷四傳法世系；

BD.15147 部次標題在文後，僅存卷一：部一至十四；

甘博 015 部次標題在文前，僅存部廿七～部三十五+卷四傳法世系；

BD.02301v 部次標題在文前，僅存卷一：部十二～卷二：部二十；

S.2316v 部次標題在文前，僅存卷二：部二十六

BD.02431v 部次標題在文後，僅存部廿八～部三十五，其部次與甘博 015 同；

BD.06329v 無題名，僅存卷四傳法世系；

S.2144v 卷次標題在文後，僅存卷四傳法世系+結壇散食迴向發願文。

其中 P.3913 內容最完整，僅缺〈結壇散食迴向發願文〉。

侯沖有校勘本，本專案編碼時亦將其納入校對參考。侯沖以 P.3913 為底本，以 BD.15147+甘博 015 為甲本；BD.02301v+S.2316v+BD.02431v+BD.06329v+S.2144v 為乙本。侯沖指出此四十二種壇法儀則偏重敘述壇法的組成、行持和傳法世系，與另一種四十九種壇法儀則（偏重記述安壇之法、佛菩薩名字、身色、座位之處）當是「屬於同一種法會道場儀則的不同部分，兩者需要與《最上大乘深妙秘密金剛界大三昧耶總持大教王成佛經》等其他材料一同組合起來，才能構成行持一場金剛瑜伽教法會的完整文本。」（《藏外佛教文獻》第二編第十一輯，北京：宗教文化出版社，2008 年，頁 146-147）。

醜女緣起
—P.3048

本專案為一種〈醜女緣起〉寫本編碼：藏於法國的 P.3048，總計一百四十六行，每行約二十五字左右。篇首題名「醜女緣起」。此卷背面有「壬午年二月廿一日」八字，壬午年，若在晚唐當在唐懿宗咸通三年（西元 862），若在五代時期的壬午年唯有後梁末帝龍德二年（西元 922）。

〈醜女緣起〉故事於敦煌寫卷中可見五種不同寫本：除了本專案已完成編碼之 P.3048，還有 P.3592、P.2945、S.2114、S.4511 四種異本，本專案雖然沒有將之全部進行編碼，但將它們都納入校對的參考。其中，S.4511 題作「金剛醜女因緣一本」，S.2114 題作「醜女金剛緣」、P.2945 題作「金剛醜女緣」。其中 P.3048、S.4511 兩本最完備，而文字詳略有所不同，王

重民《敦煌變文集》因此取此兩卷較詳細和文句較佳的部分，拼成底本。《敦煌變文集》云：「按此故事在佛經中頗流行。《百緣經》有『波斯匿王醜女緣』，《雜寶藏經》有『醜女賴提緣』，《賢愚經》亦有『波斯匿王女金剛品第八』。」《敦煌變文校注》云：「考元魏慧覺譯「《賢愚經》卷二〈斯匿王女金剛品第八〉云：『波斯匿王之大夫人摩利，生一女，字波闍羅（原注：晉言金剛），極醜，肌體粗澀，猶如駝皮；頭髮粗強，猶如馬尾。』根據本篇內容及文中多次提到『金剛醜女』等語，可知本篇係據《賢愚經》演繹而來，因據甲卷改定今題。」（北京：中華書局，1997 年 5 月第一版，頁 1109。）

〈醜女緣起〉故事在宣揚布施為善、尊敬僧人之思想：內容敘述一女前世因曾供養羅漢，今世得生於國王之家，又因其雖有布施之緣，卻有輕賤羅漢之心，故感得果報，生得極醜陋，世間少見；等她長大了，只能招一貧生為駙馬。駙馬因怕被笑，不令醜女出門，直至一日，輪到駙馬宴請同僚，怕同僚看見妻子貌醜，因此生愁。醜女於是焚香禱祝，發願懺悔，世尊感應，令其「換卻醜陋之形軀，變作端嚴之相好」。此與〈破魔變〉所言：「佛以慈悲廣大，有願剋從，捨放前愆，許容懺謝。與舊時之美質，轉勝於前。」同樣都有只要懺悔前過，世尊便會令其如願，變作端正之美貌之情節。

四獸因緣
—P.2187

本專案為一種〈四獸因緣〉寫本編碼：藏於法國的 P.2187，總計十八行，每行約二十五至三十字。本篇題名「四獸因緣」，其上接〈破魔變〉——有抄寫者署名：「天福九年甲辰祀，黃鍾之月，莫生十葉，冷凝呵筆而寫記。居淨土寺釋門法律沙門願榮寫」；其後有「唐僧統和尚讚述四獸恩義頌」，唐僧統和尚不知其何許人。

〈四獸因緣〉敘述佛本生故事，言其某世為鳥身時，因與兔（舍利弗）、猴（大目乾連）、象（阿難陀）等，四獸結為兄弟，恩義感得迦尸國：「人則安樂，五稼豐稔，四序調和，無諸災疫。」項楚指出〈十誦律〉卷三十四、〈四分律〉卷五十、〈大智度論〉卷十二、〈大唐西域記〉卷七皆載有此故事。（《敦煌變文校注》，北京：中華書局，1997 年 5 月第一版，頁 1214。）

夜坐號

—P.3664

本專案為一種〈夜坐號〉寫本編碼：藏於法國的 P.3664，總計十七行，每行約二十二到二十六字。今所見寫卷 P.3664，原來被拆為 P.3664 與 P.3559 兩部分，後來發現這兩個卷子其實是一個卷子斷裂的兩部分，故合併為一，仍編號 P.3664。

本文篇首有題名：〈夜坐號〉一首，上接〈導凡趣聖心決〉，下接〈傳法寶紀并序〉，內容敘述修行的方法。依照寫卷的停頓空格，可分為四段：首段一首四句五言詩，第二段講「修善行」，第三段講「修慈忍行」，第四講「努力好看心」。其前半段內容又見於唐・法藏撰：《華嚴經普賢觀行法門》（CBETA,X58,no.991,p.160a19-b3）。

冉雲華〈敦煌卷子中的兩份北宗禪書〉沿用日人篠原壽雄的說法，認為這篇是屬於北宗禪書，並將此篇分五個部份：「第一段是一首五言絕句。第二段講修善行。第三段說的是修慈忍行。第四段講看心。第五段講出家成佛之道。」（《敦煌學》第 8 期，1984 年）

大乘無生方便門

—BD.03927v(=生 024)

本專案為一種〈大乘無生方便門〉寫本編碼：藏於北京的 BD.03927v，總計七十四行，每行約二十四字左右。

本篇 BD.03927v 首題「大乘無生方便門」，內容不完整，編碼時將內容較多的異本——英國藏本 S.2503（行 378~623，亦有題名作〈大乘無生方便門〉，此本已收入《大正新脩大藏經》第 85 冊）納入校對參考。另有藏於英國的異本 S.735v（行 1~197），圖像模糊，不納入參校。又同藏於英國的 S.1002（行 1~37），雖被編者標為〈大乘無生方便門〉，但其內文實與 S.2503 行 316~373 所錄（即印順導師所謂《無題附讚禪門詩》，詩末註明「丁卯年二月廿三日沙彌明慧記」）部分相同，故亦不納入參校。本篇之內容即 S.2503 之行 378~438；S.735v 之內容即 S.2503 行 394~562。

印順導師在《淨土與禪》云：「《大乘無生方便門》、《大乘五方便》（《宗教研究》新十四卷二號）、《無題》（大英博物館 S 二五〇三）、《無題附讚禪門詩》，實為同一內容，只是傳本不同——次第、詳略、具闕的不同而已，為北宗當時傳授禪法的

一種記錄。代表這一禪門的，是『五方便』：一、總彰佛體——離念門，依《起信論》。二、開智慧門——不動門，依《法華經》（也通釋《金剛經》、《維摩詰經》、《華嚴經》）。三、顯不思議門，依《維摩詰經》。四、諸法正性門，依《思益經》。五、無礙解脫——了無異門，依《華嚴經》。」（CBETA,Y17,no.17,p.188a11-189a7）

黃青萍《敦煌北宗文本的價值及其禪法——禪籍的歷史性與文本性》依據〈大照禪師碑銘〉、〈潤州天鄉寺故大德雲禪師碑〉與〈大乘無生方便門〉的比對，判斷：「敦煌出土的《大乘無生方便門》應是普寂於開元十五年（727）以後，於洛陽興堂寺開堂說法的實錄。」（臺灣師範大學國文學系博論，2008 年，P.258）若依此說，則 S.2503 行 316~373 所錄「讚禪門詩一首」詩末註明之「丁卯年二月廿三日沙彌明慧記」，此丁卯年當為玄宗開元十五年。

頓悟真宗要訣

（全名：頓悟真宗金剛般若修行達彼岸法門要訣）

—P.2799

本專案為一種〈頓悟真宗要訣〉寫本編碼：藏於法國的 P.2799，總計一百零九行，每行約二十一字。卷首題名：「頓悟真宗金剛般若修行達彼岸法門要決」，又標明作者：「侯莫陳琰問，智達禪師口訣，縈主簿本上」，其後又有「先天元年（西元 712 年）十一月五日，隸州刺史劉無得敘錄」，由劉氏敘錄得知此篇作者當是陳琰（唐・崔寬〈六度寺侯莫陳大師壽塔銘文並序〉作陳琰之）假託陳琰與智達禪師問答，故陳琰當為此篇作者，而縈主簿不知何許人也。

〈頓悟真宗要訣〉另有異本藏於法國的 P.3922 殘片（橫書格式），題為「頓悟真宗要決」，無敘錄，內容與本篇雷同，而文字略有出入。另有藏於英國的 S.5533 殘片部分文字與本篇雷同，據其殘片編號，學者懷疑 P.2799 並非全本。今將此兩種異本納入校對參考。又黃青萍《敦煌北宗文本的價值及其禪法——禪籍的歷史性與文本性》（臺灣師範大學國文學系博論，2008 年，P.391~397）附錄有黃氏依日人上山大峻校本與 P.2799、S.5533、北 8375（致 086）一同整理校對的本子，今亦將之納入校對參考。

〈頓悟真宗要訣〉講頓悟自心之法要，以《金剛經》指導修行，以看心為方法，而其所言頓悟似近禪宗南宗一派，但其師承卻是北宗神秀，這打破傳統稱南頓北漸的分類法。

張議（義）潮變文

—P.2962

　　本專案為一種〈張議（義）潮變文〉寫本編碼：藏於法國的 P.2962，總計五十行，每行約二十六字左右。原卷首尾皆缺，無題名，《敦煌變文集》據故事擬題為「張義潮變文」，又其後有附錄一（伯三五〇〇）、附錄二（伯三六四五）兩首歌頌太保的唱文，以為太保指的皆是張義潮，故附錄於故事之後。又云：「義潮官銜，初加尚書，繼加僕射，後加太保也。變文稱僕射，正是義潮在大中十年左近的加銜。」由此或可判斷此變文的創作年代

　　張議潮者，《舊唐書》稱其沙州刺史、沙州（置歸義軍）節度使；《新唐書》稱其沙州首領、歸義軍節度使。《敦煌變文校注》據敦煌石窟題識及其兄名議譚，推斷其名當作張議潮，按：《通鑑考異》卷22：「《補國史》作張議潮」。張議潮大敗吐蕃之事，於正史中僅有一句記載：《舊唐書·本紀第十九上·咸通七年》：「沙州張議潮奏：差迴鶻首領僕固俊與吐蕃大將尚恐熱交戰，大敗蕃寇，斬尚恐熱，傳首京師。」P.2962 以韻散夾雜的方式，講述歸義軍大敗吐渾王等諸川蕃賊的威武事跡。

李陵變文

—BD.14666 (=新 0866)

　　本專案為一種〈李陵變文〉寫本編碼：藏於北京的 BD.14666（＝新 0866），統計一百三十六行，每行約三十一字左右。原卷首尾皆缺，無題名，《敦煌變文集》據故事擬題為「李陵變文」。

　　李陵者，西漢名將李廣之孫。天漢二年（前 99 年）奉漢武帝之命輔佐李廣利出征匈奴，不幸以五千步兵在浚稽山遭遇數萬匈奴主力騎兵，最後因寡不敵眾兵敗投降。漢武帝大怒，其後誤將李陵當作幫助匈奴練兵的李緒，下令滅李陵之族。李陵得知此事，傷心欲絕，徹底斷絕了回歸漢朝的念想，最終埋骨北國。〈李陵變文〉韻散夾雜，邊唱邊說，鋪陳李陵如何率五千步兵以少擊多英勇作戰，及至投降匈奴、族滅的故事。

For a HTML visualization (Diplomatic Transcription and Regularized Transcription) of the marked-up texts in DMCT, see https://www.database-of-medieval-chinese-texts.be/views/texts/mcgbd_project/showText.php.

8. Appendix B: Recent publications related to the DMCT and the study of Medieval Chinese texts (2017-2021, selection)

Van Cutsem, Laurent. 2021. "The *Quánzhōu Qiānfó xīnzhù zhūzǔshī sòng* 泉州千佛新著諸祖師頌 (S.1635): A TEI-Based Edition." In *Database of Medieval Chinese Texts.* Ghent University and Chung-Hwa Institute of Buddhist Studies 中華佛學研究所. https://www.database-of-medieval-chinese-texts.be/.

Van Cutsem, Laurent, and Christoph Anderl. 2021. "A Translation and Study of Chán Master Jìngxiū's 淨修禪師 Preface to the *Zǔtáng jí* 祖堂集." *Religions* 12, no. 11: 974. https://doi.org/10.3390/rel12110974.

Anderl, Christoph. 2020a. "Some Reflections on the Database of Medieval Chinese Texts as a Multi-Purpose Tool for Research, Teaching, and International Collaboration." In *Corpus-Based Research on Chinese Language and Linguistics*, edited by Bianca Basciano, Franco Gatti, and Anna Morbiato, 6: 341–60. Venezia: Ca'Foscari.

Anderl, Christoph. 2020b. "Some References to Visualization Practices in Early Chán Buddhism with an Emphasis on Guān 觀 and Kàn 看." Edited by Polina Lukicheva, Rafael Suter, and Wolfgang Behr. *Asiatische Studien = Études Asiatiques* 74 (4): 853–882.

Anderl, Christoph, and Henrik Sørensen. 2020. "Northern Chán and the Siddhaṃ Songs." In *Chán Buddhism in Dūnhuáng and beyond : A Study of Manuscripts, Texts, and Contexts in Memory of John R. McRae*, edited by Christoph Anderl and Christian Wittern, 165: 99–140. Leiden: Brill. https://doi.org/10.1163/ 9789004439245_004.

Anderl, Christoph, and Christian Wittern, eds. 2020. *Chán Buddhism in Dūnhuáng and Beyond: A Study of Manuscripts, Texts, and Contexts in Memory of John R. McRae.* Leiden: Brill. https://doi.org/10.1163/ 9789004439245.

Van Cutsem, Laurent. 2020a. "Chán Master Jìngxiū's 淨修禪師 Preface to the Zǔtáng Jí 祖堂集 (K.1503) : A TEI-Based Edition." In *Database of Medieval Chinese Texts.* Ghent University and Chung-Hwa Institute of Buddhist Studies 中華佛學研究所. https://www.database-of-medieval-chinese-texts.be/.

Van Cutsem, Laurent. 2020b. "The Goryeo 高麗 Preface to the Zǔtáng Jí 祖堂集 (K.1503) : A TEI-Based Edition." In *Database of Medieval Chinese Texts.* Ghent University

and Chung-Hwa Institute of Buddhist Studies 中華佛學
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Collaborators

Editor-in-chief / Project Director
Christoph Anderl [CA] (Ghent University)

Project Co-directors
Marcus Bingenheimer [MB] (Digitization / mark-up supervisor; Temple University)
Joey Hung (Digitization / mark-up supervisor; DILA)
Ann Heirman [AH] (Ghent University)

Text Input, Mark-up, Editing
Lin Ching-hui [JH] 林靜慧 (Text input / mark-up / variant characters chief editor)
Laurent Van Cutsem [LVC] (Text input / mark-up / variant characters editor)
Zhang Bo-yong [ZBY] 張伯雍 (Digitization / mark-up / variant characters editor)

Expert Advisors
Neil Schmid [SMD] (Dūnhuáng literature; Dunhuang Academy)
Christian Wittern [CW] (Chán historical texts / databases; Kyōto Univ.)
Imre Galambos [IG] (Dūnhuáng manuscripts; variant character forms; writing systems; Cambridge Univ.)

Interns
2016: Ruth Vervaet [RV], Satsuki Harada [SH]
2019: Julie Dewaele [JD]
2020: Shao Jun [SJ], Qu Lichen [QLC], Pieter Weyens [PW]
2020-2021: Zino Horemans [ZHS], Wu Taoyu [WTY], Yang Yuting [YYT]
2021-2022: Zhou Sitong [ZST], Zhou Xiaodi [ZXD], Zhang Longyu [ZLY]

Technicians / database programmers / design
Christian Bell [CB] and Jan Schrupp [JS]

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