Ye Changchi
Pioneer of Dunhuang Studies

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In the history of "Dunhuangology", the names Stein, Pelliot, Luo Zhenyu and Wang Guowei usually come to mind as pioneers in this field. Yet the first to acknowledge the value of the manuscripts and paintings from the library caves at the Mogao Grottoes near Dunhuang was none of these but the famous late Qing bibliophile and epigrapher Ye Changchi.

Ye Changchi, zi name Lanshang, was also called Jushang, Juchang, Qiong Jushi, Xiehou Weng and, in later years, took the appellation ‘The Master of Yuanlu’. Born in 1849 in Shaoxing, Zhejiang Province, he was later registered as resident in Changzhou, Jiangsu. His family had lost their wealth in the Taiping Rebellion. In his early years he studied in the Zhenguay Academy established by Feng Guifen and there helped in the compilation of Suzhou ju zhi (Records of Suzhou Prefecture). In 1889 he passed the examination and became a Junior Compiler in the Hanlin Academy in Beijing. After this he had various posts in the capital, including in the Historiographical Institute and the Office of Collected Regulations. In 1902 he was appointed Provincial Education Commissioner for Gansu. When the Qing court abolished the imperial examination system in 1906 he was discharged from his post. Because his three sons and daughter had died and the Qing government was in decline, he retired to his home to read, edit and write. He also made a collection of rubbings from inscribed steles. His ‘Zhiquiang Room’ book collection consisted of about 1000 works, and he also had 8000 stele rubbings in the ‘Room of Five Hundred Sutra Scrolls’: he might therefore be said to have been well-off. His own works include Canghua jishi shi (Poems to record incidents of book collecting), Yushi (On stone inscriptions), Binzhou shishi lu (Record of the rock room at Binzhou), Qigu qing wenji (Qigu qing collected prose works), Pangxi Zhai zhuanshu ji (Notes on the book collection of Pangxi Zhai) and Yuanlu Lu riji (Yuanlu Lu’s diary).

In the first month of the lunar year 1902 Ye Changchi received the letter of appointment as Provincial Education Com-
messenger of Gansu and in the fifth month he received the seals of office in Lanzhou. He held this post until 1906 when the imperial examination system was abolished, and spent the four years travelling around the prefectures and counties of Gansu checking the examinations of students and teaching staff. In his diary (Yiandu Lu nij) there are entries concerning the library cave at Dunhuang. His diary was kept for 48 years from 1870 to 1917 and also contains much information on the scholarly world in the late Qing and early Republican eras. In 1931, Wang Jilie and others of his students compiled about a quarter of the original manuscript and it was published under the title Yiandu Lu nij chao. In November 1990, Jiangsu Guangling Old Books Publishing House published a facsimile copy of the original manuscript of the diaries held in Suzhou Library, the original 43 cx being separated into 48 cx in 6 slipcases. All references in this article are to the facsimile edition.

Before Ye Changchi was sent to Gansu he had just completed his book Yiocih, a discussion of all aspects of stone inscriptions, and it had not yet been gone to the printers. As soon as he arrived in Gansu, therefore, he started to search out material on stone inscriptions kept at Hexi and Longyou. Although as Education Commissioner his tours of duty did not extend as far as Dunhuang, he made a detailed record of what other people told him about the library cave at Dunhuang and the scrolls and paintings found therein. His diary entry for the twelfth of the eleventh month of Guangxu 29 (30 December 1903) notes:

The District Magistrate Wang Li'an sent me some Tang-Yuan period rubbings from Dunhuang... There were six copies for everyone including 'Tang Su gong bei' (Stele in Honour of Suo of the Tang Dynasty) and its verso, 'Yang gong bei' (Stele in Honour of Yang); 'Li Dabin zaociang' (Record of a statue by Li Dabin) and its verso, 'Qianming zai xiu gong de ji' (Record of Merit accrued in Repairs of a Statue during the Qianming Period); and 'Dazhong bei' (Stele with Dazhong Period name) from the sutra library cave. He also sent four copies of the 'Yuan Statue of the Mogao caves', and two pieces of 'Huangguang si bei' (Stele of Huangguang Monastery) which I had received previously. In addition there was an old Buddhist scroll painting depicting a sermon at the Festival for Water and Land. Also four manuscript scrolls all of the Dahannian Sutra (Mahaparinirvana Sutra). Dunhuang is hidden in the western wastes, among remote mountains and ancient Buddhist temples, and it is not therefore surprising that it has such progeny. I have heard that these sutras come from a rock cell in the Thousand Buddha Caves and that the door of the cave had been sealed with molten lead and not opened since ancient times. It was only a few years ago that it was discovered and opened. Inside were stone tables and ledges piled high with several hundred scrolls, and the sutras I have received are from among these. At the time the monks and laymen did not realise their value and so divided them among themselves. ... 'Stele with Dazhong Period name' is also from this cave.

Wang Li'an was the Magistrate of Dunhuang County, namely Wang Zhonghan. On his first visit to Dunhuang (1907), Stein had dealings with Magistrate Wang and included a photograph of the family in his personal narrative of his expedition, Ruins of Desert Caves (Dover Publications, New York 1987, vol. II, p. 247, fig. 209; see right). Apart from rubbings from steles both inside and outside the caves, Ye Changchi also obtained Buddhist paintings, scrolls and a rubbing of a stele (namely 'Stele of Hong Bian') from the library cave itself through Wang.

But even more noteworthy is his diary entry on the circumstances of the opening of the cave. It is a pity that the account given by Wang Zhonghan is imprecise: he says that there are only several hundred scrolls in the cave, making it seem as if the division of the manuscripts was already complete. The diary entry for 20th of eighth month of Guangxu 30 (29 September 1904) records:

Two letters - one official and the other personal - arrived from Wang Li'an. ... Also a Song painting on silk entitled 'Shuiyu Guanyin xiang' (Water-Moon Guanyin). Recorded at the bottom are the merits and achievements of the Bodhisattva Guanyin written from left to right, the colophon of which reads: "Written on a Dingyou day, the fifteenth day of the 5th month, of which the first day is Guiwei, of year Qianle six, which is the cyclical year Wuchen." ... Also 31 leaves of a manuscript sutra ... all in Sanskrit. The painting was obtained by Li'an from the Thousand Buddha Caves.

This time Wang had bestowed paintings and Sanskrit manuscripts. Ye Changchi was in the position of an imperial envoy from the capital and it was not only Magistrate Wang who sought his favour by these means. On the fifth day of the ninth month of the same year (13 October 1904) the diary reads:

I refused to accept some local products presented by Wang Zhonghai, zi name Guangwen, from Dunhuang as marks of friendship from a fellow graduate, but I have received two Tang manuscript scrolls and one painting, all from the Mogao Caves. One of the scrolls contained juan 101 of Dabanaaking (Mahaprajaparamita Sutra), the other a fragment of Kaiying Sutra (Vesassattvabhadra). The style of brushwork on the painting is older than on that presented by Li'an. Above the image of Buddha is a patta tree. The cartouche on the top right reads 'Nan wu Dizang pusa' (Homage to the Bodhisattva Ksitigarbha), followed by 'dai ri hua shi' (Granting the greatest favours on the anniversary of death).

The cartouche next to it has the characters, 'Wudao Jianggan' (General of the Five Ways), with an image of a standing armed and helmeted man, the eponymous general. The left cartouche reads 'Daoming heshang' (Priest Daoming) and below is the monk's image. At the bottom is a female figure holding a flower with the cartouche: 'gu ren chao Yutian jin yu guo tian gong zhu Li shi gongyang' (Offered by the former royal prince of the Li family of the great dynasty of Khotan, the kingdom of gold and jade).

Many early Yuan steles contain the two characters for 'great dynasty', but this does not tally with the fact that she is surnamed 'Li'. This is therefore a Tang object and the princess is an imperial daughter. Information as to which court she was sent can perhaps be obtained from a study of the biographies of the barbarians in the Old and New Tang Histories.

Wang Zhonghai preserved the earliest objects discovered in the library cave and his collection at least equalled that of Magistrate Wang. He once called on Ye Changchi himself. The diary entry for two days later (15 October 1904) reads:

In the evening, Wang Guangwen of Dunhuang came and spoke of the opening of the Mogao Cave in Guangxu 26 (1900). There was just one ball of mud left when suddenly the catch holding shut the door opened by itself. How could this not be a case of brightness and darkness having their own times?

Ye Changchi here leaves a record of the exact year of the opening of the library cave as reported by a local Dunhuang man. After this, Ye makes no record in his diary of having visited the cave himself during his travels in Gansu and it is not until four years after returning home on the 16th of the tenth month of Xuantong one (28 December 1909) that there is another relevant entry:

In the afternoon Zhang Yinru came
《綠營廬日記》嘉慶二十九年十一月十二日(1903.12.30)記:

王果庵大令自敦煌寄至唐元拓片。 ...王果庵著寄《唐塞公碑》，其陰《楊公碑》；《李大賓造像》，其陰《乾淨再修功德記》；經洞《大中碑》，皆六份。

莫高窟造像四份，《皇慶寺碑》二份，皆自徵收。 ...又雲佛像一幅，所繪系水陸道場圖。 ...又寫經四卷，皆《大般若經》。

敦煌窟在西荒，深山古剎。宜其尚有子遺。聞此經出千佛洞石室中，至門銘銘載，終古不開，前數年始發而出，中多石几石榻，榻上所藏經數百卷，即是物也。當時僧俗皆不知貴重，各人分取。 ...《大中碑》亦自洞中開出。

汪果庵即當時的敦煌縣長汪宗翰，斯坦因第一去敦煌時和他打過交道，並在《沙利契丹華文》(Ruins of Desert Cathay)中留下一張他全家的照片。《沙利契丹華文》不僅獲得敦煌莫高窟窟外窩外所存石碑的拓本，還收到了藏經洞出土的佛畫、經卷和所藏石刻(即《大中碑》)的拓本。這不得不說是《日記》對藏經洞開啟情形的記載，可惜的是汪宗翰傳遞的消息不甚正確，洞中最多的經卷只說有數百卷，且似已被瓦分完畢。

《日記》光緒三十年八月二十日
(1904.9.29)又記:

汪果庵來公私兩請。 ...又雲畫家繪本《水月觀音像》、下有織觀音菩薩功德記，行書右行，後題：於時乾德六年歲次戊辰五月癸未朔十五日丁酉題記。 ...又寫經三十一葉。 ...皆梵文。以上經象基庵皆得自千佛洞者也。

這次汪宗翰所贈，有圖像，還有梵文、漢文。葉果庵作為京城來的欽差大臣，討好他們的人不只敦煌縣長一位。《日記》同年九月初五日(1904.10.13)記:

敦煌王果庵宗翰以同捐之遺贈與塞外土宜，拒未收，收唐寫經兩卷，畫像一幅，皆莫高窟中物也。寫經為《大般若經》之第一百一卷，一為《開經文》之節錄。畫像視基庵所題一錯筆法較古，佛像上有女羅漢像，其右上有一行題‘影無色藏菩薩’，下側書‘忌日稟文’四字，又一題‘五道將軍’，有一人兜率持兵而立者即其像。左一行題‘道明和尚’，有佛像在下，其下方有婦人拈花像，旁題一行云：‘故大朝於閻金玉國天公主李...

午後，張聞如來言，敦煌又新開一石室，唐宋寫經畫像甚多，為一法人以二百元購藏，此可貴也。俗吏偏安知安古，令人思汪果庵。

看來，此時的葉果庵關於藏經洞知識，還停留在汪宗翰來信所講的一切，以為古希和所以得是另一更大之洞窟，比汪宗翰所得雲有數百卷寫經的不是一回事。因此，張聞如想起當年的汪大令來，他一定以為汪宗翰把那一批寫經和畫像保存了起來。事實上，他在離開甘肅的第二天，即1907年，斯坦因來到敦煌，從看管敦煌千佛洞的王果庵手中，獲得大量敦煌寫本和繪畫。這一年的十二月十三日(1910.12.23)，葉果庵又記:

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and spoke of another newly opened rock room at Dunhuang in which there were very many Tang-Song manuscripts and paintings. A Frenchman had taken all the bundles using two hundred yuan. This is a pity. The local official and the people on the borders do not know how to appreciate ancient objects and I was reminded of Wang Li'an.

We can see that at this time Ye Changchi's knowledge of the library cave still followed Wang Zonghan's account and he therefore believed that Pelliot had obtained his scrolls from a separate, even larger cave which had to be different from the one described by Wang containing only several hundred manuscript scrolls. He only then remembered Magistrate Wang and certainly believed that Wang Li'an continued to hold many manuscripts and paintings from the 'other cave'. In fact, in the second year after he had left Gansu, namely 1907, Stein had arrived in Dunhuang and had obtained a large number of manuscripts and paintings from the hands of the Thousand Buddha Caves guardian, Wang Daoshi. In a diary entry for the 13th of the twelfth month of Xuantong one (23 January 1910), Ye Changchi writes:

In the afternoon, Zhang Yinru came. He presented me with the work Mingha shan shishi mihu (The unknown records of the rock room in Mingha Mountains), concerning the Mogao Caves at the Thousand Buddha Mountains in Dunhuang. Classics, steles and works from the Buddhist canon were all deposited there in the Tang-Song period. The Frenchman Pelliot acquired most of the choice examples to place in the Paris Library, and an Englishman also obtained some odd lots. The Chinese local officials turned a blind eye. My circuit took me to Jiuquan but I did not go beyond Jiuju Pass which is not more than 1000 li from Dunhuang. By this time I had heard of the discovery of this cave and had also received two Buddhist paintings and five manuscripts. Was it really not possible for its contents to be emptied? What was my role as imperial envoy? I am ashamed and full of remorse that I dared to blame others.

The previous year (1909), a certain number of fine objects acquired by Pelliot, who had arrived at the caves in the year after Stein, were taken to Beijing and referred to in Luo Zhenyu's book Mingha shan shishi mihu. Only then did the Chinese literati and officials realise the real extent of the Dunhuang treasures. Yet still they did not know that Stein had obtained even finer pieces than Pelliot. This is revealed by the fact that Ye Changchi had heard of the objects obtained by the Frenchman yet only of the Englishman getting some 'odd lots'. It was probably also only at this time that Ye Changchi realised that the two paintings and five manuscripts in his possession were from the very same cave. He ceased to hold dear the memory of Wang Zonghan and deeply reproved himself.

The region of Dunhuang in the early years of the Republican era was extremely remote with inconvenient transportation. Ye Changchi went as far as Jiuquan but did not leave the pass; possibly the information he had received was inaccurate. Yet in 1909 a whole group of Beijing literati had seen the objects brought by Pelliot and yet not one of them was willing to travel west. The Chinese scholars were locked in a three hundred year old tradition of Qin dynasty study and could not compare in enterprise spirit shown by Western archaeologists and sinologists. Moreover, if the Qin government of the time was unable to preserve the imperial palace of Yuanningyuan, how much less a tiny cave of manuscripts in far-off Dunhuang. From the point of view of the history of scholarship in China, the loss of the Dunhuang manuscripts to foreign countries is a regret to each and every Chinese scholar, but this, unfortunately, was the course history took. There are many who deserve to feel more ashamed that Ye Changchi.

Ye Changchi's Diary cannot compare with Stein's Serindia for a detailed record of Dunhuang, but since the diary is the earliest account of the manuscripts and paintings from Dunhuang it is interesting from an historical point of view. Although Ye Changchi never visited Dunhuang himself, his position is undoubtedly that of the pioneer of Dunhuang studies because of his early knowledge and investigation of the cave treasures.

Ye Changchi had no descendants and in 1914 he sold his stele rubbings. They were acquired by Liu Chenghan's 'Jiuye Tang' and the 'Juxue Xuan' of Liu Shiheng. As for the silk paintings, his diary entry for the 24th of the second month of the yimao year (8 April 1915) records that they are in a poor state of preservation and already tattered. It is not possible to get any firm information about their situation thereafter, but it is probable that after Ye Changchi's death these two paintings went to the 'Chuangshu Tang' of Jiang Ruzao in Wuxing, Zhejiang Province. In 1919 when Wang Guowei was employed to compile a bibliography of the 'Chuangshu Tang' he saw both of them and gave a brief account in letters sent to Luo Zhenyu on the tenth and 16th of the ninth month in the same year (Wang Guowei quan ji xin, Zhonghua shuju, Beijing 1984, pp.293-4). Thereafter he also wrote two postscripts published in Guan tang ji lin (volume 20). According to his postscripts, the colophon of the painting dated Qian de six was in a fragmentary condition and therefore his record is not as complete as that in Ye's diary. In 1925 because of business losses, Jiang Ruzao started to sell his library and the greater part — having passed through many hands — ended up in Beijing Library and the Commercial Press. It is said that the two Dunhuang scroll paintings were sent to a Shanghai bookstore. They were bought in 1930 by a Japanese from Jin Songqing, the owner of the Shanghai Chinese Bookstore (Lanzhou xuekan no. 2 (1990), p.72). What happened to the other five manuscripts is not clear.

The 1957 publication by Dietrich Seckel, Buddhistische Kunst ostasiens (Stuttgart, fig. 11) and Thomas Lawton's work, Chinese Figure Painting (Washington D.C. No. 16), both carried the reproductions of a silk painting entitled 'Water-Moon Guanyin' in the Freer Gallery of Art, Washington D.C., USA. Professor Zhang Guangda and I have previously discussed, from research of Wang Guowei's postscripts, the Khotanese princess found in the other painting (Contributions aux études de Touen-houang, III, Paris 1984, p.31), but remained puzzled as to its whereabouts. On 22 February 1997 I was fortunate enough to be able to visit the Freer Gallery and, with the help of Joseph Chang and Stephen D. Allee, I eventually found an item in the storerooms with the same panel as the 'Water-Moon Guanyin'. It was apparent that this was the 'Bodhisattva Ksitigarbha' presented by the Khotanese princess (see plate). Amazingly, the princess has remained unscathed and the colours are as new. According to the Freer Gallery archives, these two paintings were acquired separately in 1930 and 1935 from a New York dealer and, after mounting, remained hidden in the storerooms because they seemed to be newly painted, especially the Bodhisattva Ksitigarbha. The Freer Gallery's good conservation conditions and the fact that they are a public gallery and willing to help international scholarship, has led to the 'rediscovery' of this painting. This must be some consolation to the soul of the original collector, Ye Changchi.

Rong Xingjiang is a Professor in the History Department at Peking University.
Towards a New Understanding of Huahujing
(The scripture of transforming the barbarians) from Dunhuang

Liu Yi

The Huahujing, also called Laozi Huahujing, is a Daoist text which describes the journey of Laozi out of China to the Western Regions and India where his Daoist teachings formed the basis of Buddhism. The legend that Laozi went to the Western regions appears in the 2nd century BC but traditionally the first part of this text is thought to have been composed by the Daoist Wang Fou in ca. 300 AD after he had been repeatedly defeated in debate by the Chinese Buddhist monk Bo Yuan. The text is therefore an anti-Buddhist polemic. The earliest text seems only to have consisted of one juan but by the beginning of the eighth century it had expanded into ten or eleven juan. In this short note, Liu Yi, a graduate student in the History Department at the Capital Normal University in Beijing, discusses the evolution of the text and argues for a later origin than that generally accepted.

From an examination of the phrase ‘Yutian huahu shuo’ (the transformation of the barbarians in Yutian (Khotan)) found in juan 1 on manuscript S.1857 (see above) and P.2007 from Dunhuang we can reach a new understanding of the complete text Huahujing in ten juan, also found at Dunhuang. From this it can be seen that the group of places mentioned in the text, such as Tianlan (India), Jibin (Kashmir), and Yutian (Khotan), in fact represent different historical periods in the evolution of the text, emerging in turn to form the central arena of the huahu story. The story of the transformation of the barbarians in Khotan probably only appeared at the beginning of the Tang dynasty. Moreover, its appearance is almost certainly linked to the Khotan king paying tribute to the Tang court in the Zhengan era (627–649). In juan 8 the words, “Text of imperial order to rectify and confirm,” was very probably a result of the ‘duiding’ (to rectify and confirm) – the judgement that the Huahujing was true following a debate during the reign of Empress Wu Zetian. From this it is seen that it is essential to examine carefully the attitude of the Tang imperial family to the Huahujing.

Establishing a connection between the switching of the main locale in the text and the evolution of the huahu story leads to some uncertainty about the usual dating of the earliest parts of the text to the late 3rd/early 4th centuries.

The earliest reference to Huahujing in Buddhist sources is in the Liu Song period (420–477) and it is only in the Liang dynasty (502–555) that there are records of its production by the Wang Fou of the Western Jin (265–313). In these several records the ‘explanation of the transformation of the barbarians in Jibin’ is dominant. The production of these huahu stories was probably not earlier than the period between the end of the Eastern Jin and start of the Southern Dynasties (early 5th century) since it is not until this time that many monks entered China from Jibin. In Daoist scriptures, the ‘explanation of Jibin’ also appears in the Liang Song period. Historical sources therefore suggest that the Huahujing only appeared at the end of the 4th or early 5th centuries and therefore could not have been compiled by the Wang Fou but was rather a work of his Liang dynasty disciples.

In summary, examining Dunhuang Daoist manuscripts by historical methods will produce new findings both for the manuscripts themselves and also for the history of Chinese Daoism, and may well challenge opinions widely held in the academic community.

對敦煌十卷本《化胡經》的新認識

對於敦煌十卷本《化胡經》的新認識

於2007年在《化胡經》的記載。這些記載中的“化胡故事以鴻賓華胡說為主。這種化胡故事的出現不早於東晉末至

佛教方面最早提到《化胡經》是在

總之，儘管以上諸觀點尚待學術界檢

 Tooltip for Image: This image shows a page from a document with text in Chinese and English. The text discusses the Huahujing, a Daoist text, and its historical evolution. It mentions the different historical periods in the evolution of the text and the possible influence of the Tang imperial family on its content. The text also touches on the Chinese Daoist manuscripts and their historical significance. The page is from a book or a scholarly article, indicating a formal and academic context. The text is written in a clear and structured manner, suitable for readers interested in the history of Chinese Daoism and Buddhist interactions with Chinese culture.
New Publications

Ivolga Fortress: Edition covering the main archaeological site of the Xiongnu.

Ivolga Cemetery: There are 216 tombs in the cemetery in which clothes, jewellery, bronze plaques in the 'Ordo' style and other artefacts have been preserved. The Russian text is supplemented with an English summary (30 pages), illustrations and a detailed description of all the objects in English.

The St Petersburg Asiatic Fund has recently published the above works in the series 'Archaeological Sites of the Hsiung-nu'. Both are available for US$20 plus postage from the Asiatic Fund (free to members). Contact Sergei Minjaev, President, for further details (email: min@asia.imrc.spb.ru).


This publication in English concerns one of the most important sites of the Altay Mountains in South Siberia. The book contains approximately 200 rock images, 20 pages of commentary, 13 photographic plates, 45 pages of catalogue text and 210 plates of original drawings. Available from: Librarie de Bocard, 11 rue de Medicis, 75006 Paris, France. Contact Henri-Paul Francfort for further details (francfor@msh-paris.fr).


ISBN 3-8053-2027-2

The second volume in this series concerns the petroglyph site Shiatal, 60km west of Chilas in the upper Indus valley of Pakistan.

Apologies to Professor Roderick Whitfield who was mistakenly credited with the editorial of The Art of Central Asia: The Stein Collection in the British Museum in the last newsletter. He is, of course, the author.

Central Asia Quarterly

Vol. 4 Nos. 1 - 4

Publication started in 1993 and has traced the political and economic development of the Central Asian countries from the first days of independence.

Central Asia Research Forum
School of Oriental and African Studies
University of London
Project News

IDP Workshop
'Forgeries of Dunhuang Manuscripts in the Early Twentieth Century'
Oriental and India Office Collections, The British Library, London
Monday, 30 June - Wednesday, 2 July 1997

with the generous support of
The European Science Foundation, Asia Committee
The British Academy, Humanities Research Board

This will be the first international discussion devoted to the issue of Dunhuang manuscript forgeries and will bring together scientists, conservators, curators and Dunhuang scholars to provide a truly multi-disciplinary approach to this question.

The workshop is for invited scholars only and is now full but there will be a public lecture to discuss the findings on Thursday, 3 July at SOAS in London (details below).

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Circle of Inner Asian Art (CIAA) and IDP
'Dunhuang Forgeries'
Public Lecture and Discussion
SOAS Lecture Theatre, London
Thursday 3rd July, 1997, 5pm

Professor Fujieda Akira (Japan), Professor Lewis Lancaster (University of California at Berkeley) and Professor Rong Xinjiang (Peking University) will discuss the findings of the forgeries conference. There will be time for discussion and the lecture will be followed by drinks.

Further details about CIAA and their lecture series can be obtained from ciaa@soas.ac.uk.

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IDP Symposium
35th ICANAS: Budapest, 5-11 July 1997

This symposium will concentrate on the archaeology of the Silk Road, particularly on the manuscript finds from Dunhuang and Turfan and recent research and initiatives. The main topics and a draft list of speakers is given below. Further details are available from the organisers.

A. Silk Road Archaeology in the Twentieth Century
1. 1900–1930: Sir Aurel Stein and the great discoveries at the start of the century
   Monique Cohen; Paul Pelliot, archéologue, 1906–08
   J. Harmatta On Stein
   Jens-Peter Laut: Find sites of manuscripts from the Turfan Area
   Denis Sinor: Paul Pelliot’s 4th expedition
   Gabrielle Zeller Stein correspondence

2. 1930–1997: Art and archaeology on the Silk Road
   Chao Huashan New discovery of Manichaean cave temples in Turfan
   Sarah Fraser Problems of interpretation in Dunhuang financial documents: payments to artists
   Sergey G. Kljashtronjy Die Erforschung der Ruinenedenkämter in Dunhuang und Turfan
   Lilla Russell-Smith 10th century paintings from Dunhuang in the Stein collection
   Lore Sander On the dating of a wall painting from Bezeklik

B. International Scholarship on the Discoveries
1. Conservation, co-operation and access in the future
   Nadia Brovenc A problems of conservation in the St. Petersburg collection
   Thomas Schmieder-Jappe The Berlin database new developments

2. The textual tradition
   Larry Clark On the dating of Uighur manuscripts
   Juton Oda Characteristics of the Buddhist apocryphal Uighur texts Sákiś yakšiṇā and Sákiś gātīgātā
   Mehran Olmez The Uighur version of the Xuanzang biography
   Georges-Jean Pinault Tokharistan documents from the Taklamakan Desert
   Christiane Reck 84,000 divine maidens in a Manichaean Sogdian tale?
   Rong Xinjiang Chinese documents from Turfan after 1957
   Tsuneki Nishiwaki Yinaya-monk Xuanfan on manuscript Ch. 57 in the Berlin Turfan collection
   Marc Kalinowski On Divination at Dunhuang

Other speakers: title of papers not yet confirmed
Abdunur Suxi, Cheng A-tsu, Jens-Uwe Hartmann; Lisa Kohn; Lee N. Golinski; Simone-Christian Rassmann; Margarita I. Vinoytsera-Dyatkina; Roderick Whitfield

For further details contact:
Dr Simone-Christian Rassmann, Katalogisierung der Orientalischen Handschriften in Deutschland
Arbeitstelle Berlin II: Turfanforschung, Unter den Linden 8, D-10117 Berlin, Germany; fax: +49 30 20370 467 or Dr Susan Whitfield (address below)

Research on Turkic Manichaean Texts
Professor Peter Zieme (Berlin-Brandenburgische Akademie der Wissenschaften, Germany) is preparing a facsimile edition of all Turkic Manichaean fragments preserved in the Turfan and Dunhuang collections worldwide, while Professor Larry V. Clark (Indiana University, Bloomington) and Professor Alois van Tongerloo (Katholische Universität, Leuven) are completing a full text edition of these fragments. They have been able to identify about 400 fragments. All the volumes will be published by Brepols from Turnhout, Belgium. The first volume is expected at the end of this year.

Jens Wilken is preparing a catalogue of all Turkic Manichaean fragments preserved in the Berlin Turfan collection within the project ‘Katalogisierung der Orientalischen Handschriften in Deutschland’, The Academy of Sciences, Göttingen, Germany. The catalogue will be published in the series ‘Verzeichnis Orientalischer Handschriften in Deutschland’ (VOHD) by Franz Steiner-Verlag, Stuttgart.

Conservation
Gu Jun and Zhang Ping, Chinese conservators from the National Library of China, have recently been working at the British Library encapsulating material from Stein’s 3rd expedition into Melinex. Their visit is generously funded by the Sino-British Fellowship Trust.

Database
The IDP computer database at the British Library is now available to staff on a server machine and will be made available to readers and on the Internet later in the year. It currently contains over 10,000 records of Stein manuscripts in several languages. Digitised images will start to be added in the near future.

Silk Road Directory
The first draft of the Directory of all those with an interest — amateur and professional in both the humanities and sciences — will be mailed with this newsletter to all those who have completed questionnaires. The information will be added to the Internet later this year. Questionnaires and further information are available from IDP (address below)

Visitors to the British Library
Among the many visitors to the British Library in 1997 to work on the Dunhuang manuscripts have been Professor J-P Drége (École pratique des Hautes Études, Paris), Mr Masahiro Tsuji (Shiga University of Medical Science, Japan), Mr Kogaku Kirino (Institute for Sogo Studies, Tokyo), and Professor Hiroichi Nakamura (Mukogawa Women’s University, Japan).

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Please send contributions or comments to the above address. The newsletter is free: send a mailing address if you would like to receive a copy.